HEKHAL · READER'S EDITION

Ἐνώχ

The Book of the Watchers

1 Enoch 1-36: the Greek of the Akhmim codex and Syncellus in a new English, with Charles for chapters 33-36

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

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About this edition

This volume gathers every part of *The Book of the Watchers* published on Hekhal as of 2026-11-14, in order. Each part keeps its own apparatus and notes.

Greek of 1 Enoch 1-32. The text was taken from the Greek Wikisource digitization, which is an edited text and not a transcript of any one printed edition, and was compared word by word against a scan of H.B. Swete, The Psalms of Solomon with the Greek Fragments of the Book of Enoch (Cambridge University Press, 1899; public domain). On 2026-11-10 it was corrected to Swete's printed text wherever the two differed in wording and Swete's reading could be read with certainty from the scan. The corrections that change the sense are at 5:5, 5:7, 6:8, 8:3, 10:7, 17:4, 18:4, 18:7, 22:7, 22:10-22:11, 22:13, 25:5, 27:3, 30:2 and 31:3 in the Akhmim codex, at 20:2 and 20:5 in its second copy, and at 9:4, 10:7, 15:11, 16:1 and the passage on the mountain of the oath in Syncellus; spellings and marks were corrected at other places. Editorial marks and manuscript notes that the digitization carried inside the Greek were removed and are reported in the notes. A few places where the scan could not be read with certainty were left as digitized; each part's notes name the ones that fall in it. Punctuation and accents were not collated. Square brackets in the Greek and in the English are Swete's own supplements. Where Swete prints a correction or a conjecture instead of the reading of the manuscript, his printed text is kept and the manuscript's reading, as his apparatus gives it, is recorded in a note. Two Greek witnesses survive and are translated separately: the Akhmim codex (Codex Panopolitanus, found at Akhmim in Egypt in 1886-87), which has 1:1-32:6, and the excerpts quoted by George Syncellus in his Chronography, which cover 6:1-9:4, 8:4-10:14 and 15:8-16:1. The codex copies 19:3-21:9 twice; both copies are given. The Greek keeps only the opening words of chapter 3 and nothing of chapter 4. In the Greek column, [Pan.] marks the Akhmim codex, [Sync.] Syncellus and [Pan.2] the codex's second copy. Two things remain unchecked. The Akhmim codex itself has not been consulted: it is known here only through Swete's print and apparatus. Syncellus is given only as Swete prints him, from Dindorf's edition; no edition or manuscript of Syncellus has been consulted, and the passage on the mountain of the oath, which Swete prints as a chapter of uncertain place, stands after 10:14 only for convenience. A reading of the Greek against a printed copy by a specialist is still an open editor item.

TRADITION	jewish-mysticism
LANGUAGE	Greek (Ancient)
PERIOD	Second Temple Jewish apocalyptic, composite, c. 3rd-2nd c. BCE (Greek translation from Aramaic)
ATTRIBUTION	Pseudepigraphic; composite Second Temple Jewish work, c. 3rd-2nd c. BCE

TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
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> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

Contents

1. 1 Enoch 1-5; the oracle of judgment and the order of nature
2. 1 Enoch 6-8; the descent of the Watchers and their teachings
3. 1 Enoch 9; the four archangels' appeal
4. 1 Enoch 10-11; the sentence on the Watchers and the renewal of the earth
5. 1 Enoch 12-14; Enoch's commission and the vision of the Great Glory
6. 1 Enoch 15-16; the answer to the Watchers: the spirits of the giants
7. 1 Enoch 17-19; the first journey: fire, the deep and the prison of the stars
8. 1 Enoch 20-21; the seven archangels and the places of punishment
9. 1 Enoch 22-25; the hollows of the dead and the mountain of the throne
10. 1 Enoch 26-32; the holy mountain and the tree of understanding
11. 1 Enoch 33-36; the portals of heaven at the ends of the earth (Charles)

1 Enoch 1-5; the oracle of judgment and the order of nature

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (1:1) Λόγος εὐλογίας Ἐνώχ, καθὼς εὐλόγησεν ἐκλεκτοὺς δικαίους οἵτινες ἔσονται εἰς ἡμέραν ἀνάγκης ἐξᾶραι πάντας τοὺς ἐχθρούς, καὶ σωθήσονται δίκαιοι. (1:2) Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἐνώχ· ἄνθρωπος δίκαιός ἐστιν, ὅρασις ἐκ θεοῦ αὐτῷ ἀνεῳγμένη ἦν, ἔχων τὴν ὅρασιν τοῦ ἁγίου καὶ τοῦ οὐρανοῦ. Ἔδειξέν μοι, καὶ ἁγιολόγων ἁγίων ἤκουσα ἐγώ, καὶ ὡς ἤκουσα παρ' αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν· καὶ οὐκ εἰς τὴν νῦν γενεὰν διενοούμην, ἀλλὰ ἐπὶ πόρρω οὖσαν ἐγὼ λαλῶ. (1:3) Καὶ περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολήν μου. καὶ ἐξελεύσεται ὁ ἅγιός μου ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ, (1:4) καὶ ὁ θεὸς τοῦ αἰῶνος ἐπὶ γῆν πατήσει ἐπὶ τὸ Σεινὰ ὄρος καὶ φανήσεται ἐκ τῆς παρεμβολῆς αὐτοῦ, καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν.

[Pan.] (1:5) καὶ φοβηθήσονται πάντες καὶ πιστεύσουσιν οἱ ἐγρήγοροι, καὶ ᾄσουσιν ἀπόκρυφα ἐν πᾶσιν τοῖς ἄκροις τῆς [γῆς]· καὶ σεισθήσονται πάντα τὰ ἄκρα τῆς γῆς, καὶ λήμψεται αὐτοὺς τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων

[Akhmim codex] (1:1) The word of blessing of Enoch, as he blessed the chosen righteous who will be there on the day of distress, for the removing of all the enemies; and the righteous will be saved. (1:2) And taking up his parable, Enoch said: He is a righteous man; a vision from God had been opened to him, and he had the vision of the holy one and of heaven. He showed me, and I heard holy ones speaking holy things; and as I heard everything from them, so I also understood as I beheld. And not for the present generation did I take thought, but for one that is far off I speak. (1:3) And concerning the chosen I now speak, and concerning them I took up my parable. And my Holy Great One will come forth from his dwelling, (1:4) and the God of the age will tread upon earth, upon Mount Seina, and he will appear out of his camp, and he will appear in the power of his strength from the heaven of the heavens.

[Akhmim codex] (1:5) And all will fear, and the Watchers will believe, and they will sing hidden things in all the ends of the [earth]; and all the ends of the earth will be shaken, and trembling and great fear will seize them, as far as the limits of the earth. (1:6) And high mountains will be shaken and will

τῆς γῆς. (1:6) καὶ σεισθήσονται καὶ πεσοῦνται καὶ διαλυθήσονται ὄρη ὑψηλά, καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ τοῦ διαρυῆναι ὄρη, καὶ τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς ἐν φλογί. (1:7) καὶ διασχισθήσεται ἡ γῆ σχίσμα ῥαγῶδες, καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται, καὶ κρίσις ἔσται κατὰ πάντων. (1:8) καὶ μετὰ τῶν δικαίων τὴν εἰρήνην ποιήσει, καὶ ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις καὶ εἰρήνη, καὶ ἐπ᾽ αὐτοὺς γενήσεται ἔλεος, καὶ ἔσονται πάντες τοῦ θεοῦ, καὶ τὴν εὐδοκίαν δώσει αὐτοῖς καὶ πάντας εὐλογήσει καὶ πάντων ἀντιλήμψεται καὶ βοηθήσει ἡμῖν, καὶ φανήσεται αὐτοῖς φῶς καὶ ποιήσει ἐπ᾽ αὐτοὺς εἰρήνην.

[Pan.] (1:9) ὅτι ἔρχεται σὺν ταῖς μυριάσιν αὐτοῦ καὶ τοῖς ἁγίοις αὐτοῦ, ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἀπολέσει πάντας τοὺς ἀσεβεῖς, καὶ ἐλέγξει πᾶσαν σάρκα περὶ πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ σκληρῶν ὧν ἐλάλησαν λόγων, καὶ περὶ πάντων ὧν κατελάλησαν κατ᾽ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

[Pan.] (2:1) Κατανοήσατε πάντα τὰ ἔργα ἐν τῷ οὐρανῷ, πῶς οὐκ ἠλλοίωσαν τὰς ὁδοὺς αὐτῶν, καὶ

fall and be dissolved, and high hills will be brought low, so that mountains flow away, and they will melt like wax before fire, in flame. (1:7) And the earth will be split with a rent full of clefts, and all that is upon the earth will perish, and there will be judgment upon all. (1:8) And with the righteous he will make peace, and upon the chosen there will be protection and peace, and upon them mercy will come, and they will all be God's, and he will give them the good pleasure, and he will bless all, and he will come to the aid of all, and he will help us, and light will appear to them, and he will make peace upon them.

[Akhmim codex] (1:9) For he comes with his myriads and his holy ones, to execute judgment upon all, and he will destroy all the impious, and he will convict all flesh concerning all the works of their impiety which they impiously committed, and of the hard words which they spoke, and concerning all that they spoke against him, impious sinners.

[Akhmim codex] (2:1) Consider all the works in heaven, how they did not alter their ways; and the luminaries in heaven, how they all rise and set, each one ordered in the ordered season, and they

τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ, ὡς τὰ πάντα ἀνατέλλει καὶ δύνει, τεταγμένος ἕκαστος ἐν τῷ τεταγμένῳ καιρῷ, καὶ ταῖς ἑορταῖς αὐτῶν φαίνονται, καὶ οὐ παραβαίνουσιν τὴν ἰδίαν τάξιν. (2:2) ἴδετε τὴν γῆν καὶ διανοήθητε περὶ τῶν ἔργων τῶν ἐν αὐτῇ γινομένων ἀπ' ἀρχῆς μέχρι τελειώσεως ὡς εἰσιν φθαρτά, ὡς οὐκ ἀλλοιοῦνται, οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ πάντα ἔργα θεοῦ ὑμῖν φαίνεται. (2:3) ἴδετε τὴν θερείαν καὶ τὸν χειμῶνα.

[Pan.] (3:1) καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα, (5:1) πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα, καὶ πᾶς ὁ καρπὸς αὐτῶν εἰς τιμὴν καὶ δόξαν. διανοήθητε καὶ γνῶτε περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι θεὸς ζῶν ἐποίησεν αὐτὰ οὕτως, καὶ ζῇ εἰς πάντας τοὺς αἰῶνας· (5:2) καὶ τὰ ἔργα αὐτοῦ πάντα ὅσα ἐποίησεν εἰς τοὺς αἰῶνας ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα πάντα οὕτως, καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται αὐτῶν τὰ ἔργα, ἀλλ' ὡσπερεὶ κατὰ ἐπιταγὴν τὰ πάντα γίνεται. (5:3) ἴδετε πῶς ἡ θάλασσα καὶ οἱ ποταμοὶ ὡς ὁμοίως ἀποτελοῦσιν καὶ οὐκ ἀλλοιοῦσιν αὐτῶν τὰ ἔργα ἀπὸ

appear at their feasts and do not transgress their own order. (2:2) Look at the earth and give thought concerning the works that come to be on it from beginning to completion, how they are perishable, how they do not change, none of the things on earth, but all the works of God appear to you. (2:3) Look at the summer and the winter.

[Akhmim codex] (3:1) Learn and see all the trees, (5:1) how the green leaves on them cover the trees, and all their fruit is for honour and glory. Give thought and know concerning all his works, and perceive that the living God made them so, and he lives for all the ages. (5:2) And all his works which he made for the ages come to be so, all of them, from year to year, and all that the works accomplish for him; and their works do not change, but all things come to be as if by command. (5:3) See how the sea and the rivers likewise accomplish, and do not alter their works from his words. (5:4) But you have not abided, nor have you done according to his commandments; but you turned away and spoke great and hard words, with your mouth of uncleanness, against his majesty. Because you have spoken slander in your lies, you hard of heart, there is

τῶν λόγων αὐτοῦ. (5:4) ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ, ἀλλὰ ἀπέστητε καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ. ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν, σκληροκάρδιοι, οὐκ ἔστιν εἰρήνη ὑμῖν.

[Pan.] (5:5) τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς κατηράσασθε καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολεῖται, καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρᾳ αἰώνων, καὶ οὐκ ἔσται ὑμῖν ἔλεος καὶ εἰρήνη. (5:6) τότε ἔσται τὰ ὀνόματα ὑμῶν εἰς κατάραν αἰώνιον πᾶσιν τοῖς δικαίοις, καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι, καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὀμοῦνται, καὶ πάντες οἱ ἀναμάρτητοι χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία, ἀλλὰ ἐπὶ πάντας ὑμᾶς κατάλυσις, κατάρα. (5:7) καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν, ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται

no peace for you.

[Akhmim codex] (5:5) Therefore you yourselves have cursed your days, and the years of your life will perish, and the years of your destruction will be multiplied in a curse of the ages, and there will be no mercy and peace for you. (5:6) Then your names will be an everlasting curse to all the righteous, and by you all who curse will curse, and all the sinners and impious will swear by you; and all the sinless will rejoice, and for them there will be release of sins and every mercy and peace and forbearance; there will be salvation for them, a good light, and they will inherit the earth. But for all of you sinners there will be no salvation, but upon all of you dissolution, curse. (5:7) And for the chosen there will be light and grace and peace, and they will inherit the earth; but for you, the impious, there will be a curse.

[Akhmim codex] (5:8) Then light and grace will be given to the chosen, and they will inherit the earth. Then wisdom will be given to all the chosen, and all these will live, and they will sin no more, neither by truth nor by pride; and there will be in an enlightened man light, and in a knowing man understanding, and they will not

κατάρα.

[Pan.] (5:8) τότε δοθήσεται τοῖς ἐκλεκτοῖς φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν. τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς σοφία, καὶ πάντες οὗτοι ζήσονται, καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀλήθειαν οὔτε κατὰ ὑπερηφανίαν, καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ἀνθρώπῳ ἐπιστήμονι νόημα, καὶ οὐ μὴ πλημμελήσουσιν (5:9) οὐδὲ μὴ ἁμάρτωσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν, καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ, ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν, καὶ ἡ ζωὴ αὐτῶν αὐξηθήσεται ἐν εἰρήνῃ, καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται ἐν ἀγαλλιάσει καὶ εἰρήνῃ αἰῶνος ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.

transgress (5:9) nor sin all the days of their life, and they will not die in the wrath of anger, but they will fulfil the number of their days of life, and their life will increase in peace, and the years of their joy will be multiplied in exultation and peace of the age, in all the days of their life.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **aion** (rendered as *age*), **eklektos** (rendered as *chosen*), **dikaios** (rendered as *righteous*), **hagios** (rendered as *holy*), **ho-hagios-ho-megas** (rendered as *holy-great-one*), **egregoros** (rendered as *watcher*), **oros** (rendered as *mountain*), **krisis** (rendered as *judgment*), **dendron** (rendered as *tree*), **doxa** (rendered as

glory), **megalosyne** (rendered as *majesty*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

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Frame apocalyptic revelation modes

The passage works in four ways. (1) The seer's testimony (1:2-3: 'He showed me', 'I heard', 'I understood as I beheld', 'I speak'). (2) An oracle of judgment (1:3-9 theophany and judgment; 5:4-9 woes on the impious and blessings on the chosen). (3) Reuse of scripture (see the cross-references). (4) The order of creation: in chs 2-5 the hearers are told to observe the heavens, the earth, the seasons, the trees and the sea. This is a rhetorical address, not a journey. Only one Greek witness, the Akhmim codex, covers chs 1-5; no Syncellus excerpt covers them. The verb ἴδον does not occur here. Seeing is expressed as θεωρῶν ('beholding', 1:2), and

the plural imperative ἴδετε (‘look / see’) is addressed to the hearers. *Hekhal Editorial 2026*

Date and redaction chs 1 5

Chapters 1-5 are commonly read as an introduction to the composite Book of the Watchers, put in front of the myth (6-11), the commission (12-16) and the journeys (17-36); not verified by Hekhal. The third-person heading (1:1), the description of Enoch (1:2) and the move into first-person testimony may show a seam where framing material was attached. How the unit was assembled and dated is debated; the statement that the Aramaic fragments show the book existed by the second century BCE is not verified by Hekhal. The voicing is kept as found and the debate is not settled. *Milik, J. T. 1976*; *Nickelsburg, G. W. E. 2001*

Witness reliability chs 1 5

The Akhmim codex is the only Greek witness for chs 1-5. Some readings are probably corrupt: 1:5 ‘the Watchers will believe’; 1:6 τοῦ διαρυῆναι ὄρη; 2:2 φθαρτά; 5:8 κατ᾽ ἀλήθειαν. The Ethiopic and the Qumran Aramaic fragments of the opening chapters may bear on these readings, but they are other witnesses and are not imported into the body. Every statement in these notes

about what those witnesses read is not verified by Hekhal. *Swete, H. B. 1899*; *Black, M. 1985*

parable

παραβολή (1:2, 1:3) is rendered ‘parable’ to keep audible the phrase ‘taking up his parable’, which echoes the oracles of Balaam (Num 23:7 LXX and following). Like Enoch here, Balaam is a seer whose eyes are opened and who speaks of a far-off time (compare Num 24:3-4, 15-17). ‘Discourse’ or ‘oracle’ are acceptable alternatives. The parallel is recorded among the cross-references.

Blessing of moses and sinai

The opening ‘The word of blessing of Enoch, as he blessed’ (1:1) echoes the heading of the blessing of Moses (Deut 33:1: ‘this is the blessing with which Moses … blessed’). Together with the Balaam parable formula (1:2, compare Num 24:3-4) and the Sinai theophany (1:4, compare Deut 33:2), it casts Enoch as a seer-blesser in the line of Moses and Balaam. The body is not conformed to any of these passages.

Holy speaking holy ones

ἁγιολόγων ἁγίων (1:2): ἁγιολόγος, ‘speaking holy things’, is very rare. Taken literally the phrase is ‘holy-speaking holy ones’; it is

rendered ‘holy ones speaking holy things’. Another possible construal takes ἁγιολόγων as a noun, ‘holy words’, giving ‘I heard holy words of holy ones’. The Ethiopic is reported to read differently (‘the words of the Watchers and holy ones’, while a second report has only ‘from them I heard everything’); this is not verified by Hekhal and is not imported. The holy ones are not identified as angels in the body, though the context implies heavenly beings.

seina

Σεινὰ ὄρος (1:4) is rendered ‘Mount Seina’ in the witness’s spelling, meaning Sinai. The Sinai theophany, with God appearing out of his camp, is reused here (compare Deut 33:2), but the body is not conformed to any form of that verse.

Transcription gap 3 4

The Greek passes from 2:3 to the opening words of chapter 3 and then to 5:1. Swete’s 1899 print has, after 2:3, only the opening words of chapter 3 (‘Learn and see all the trees’) and then 5:1, with nothing of chapter 4. A likely cause is an eye-skip between similar line endings (homoioteleuton) in the codex; this is a suggestion, not a verified finding. The missing material (the rest of chapter 3 and all of chapter 4) is reported to survive in the Ethiopic version, to which the reader may turn; this is not

verified by Hekhal. This edition does not supply the missing material from any other witness, and this note records the gap. *Hekhal Editorial 2026*

Broken syntax 5 1 5 2

The syntax of 5:1-5:3 is defective in the Greek. In 5:1, σκέποντα ('covering') is a participle with no finite verb, so 'how the green leaves on them cover the trees' supplies a verb the Greek lacks. In 5:2 the sentence has no main verb: the participle γινόμενα is rendered 'come to be', and the clause 'all that the works accomplish for him' (with 'the works' as the subject of 'accomplish'), which stands without a completion in the Greek, is given simply as a further item joined with 'and', as the Greek joins it. In 5:3 the verb 'accomplish' has no object in the Greek, and the English leaves it without one. Supplied words are written plainly, not in brackets, because brackets are kept for Swete's own supplements. The breaks may be connected with the gap before 5:1.

abided

ἐνεμείνατε (5:4), from ἐμμένω, 'remain in, abide by', is rendered 'you have not abided'. It is not the verb for patient endurance (ὑπομένω), which 'persevered' might suggest. The Greek gives

the verb no object; what is not abided by is, in sense, his commandments, named in the next clause.

Mouth of uncleanness

A priestly or temple reading touches this phrase only at the edge. ἐν στόματι ἀκαθαρσίας ὑμῶν, 'with your mouth of uncleanness' (5:4), uses purity vocabulary of the speech of the impious. It is translated literally and given no historical or polemical reference.

Spoken against him

At 5:4, ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν has no object in the Greek. The English 'you have spoken slander' renders the verb (καταλαλέω, 'speak against, slander') without supplying an object, as the Greek has none. In sense the slander is against him, as the preceding 'against his majesty' shows, and an earlier draft wrote 'spoken against him'; that object is not in the Greek and has been removed. ψεύμασιν is a spelling of ψεύσμασιν, 'lies'.

Two strands not active

The two strands of the Watchers story, one led by Semiazas and one by Azael, do not appear in chs 1-5. Neither Semiazas nor Azael is named. The Watchers of 1:5 are a group with no leader named and no moral status stated.

Editorial decisions

- **ἀσεβής.** ἀσεβής / ἀσέβεια / ἀσεβέω are rendered ‘impious / impiety / impiously commit’ throughout, keeping the Greek’s repetition of the root at 1:9.
- **αἰώνιος.** κατάραν αἰώνιον (5:6) is rendered ‘everlasting curse’ (the ‘forever’ sense of the aion card). κατάρᾳ αἰώνων (5:5) is kept as ‘a curse of the ages’, so the two forms stay distinct.
- **βοηθήσει ἡμῖν.** The first-person plural at 1:8 is kept, not normalised to ‘them’.

Manuscript variants

- **The Akhmim codex, 1:2**: The digitized Greek supplied [ᾧ] (‘to whom’) after ἐστιν, set the description of Enoch in parentheses and put guillemets round καὶ (‘and’); none of these is in Swete’s print.: The body follows Swete’s print and renders the words without marks or supplement.
- **The Akhmim codex, 1:2**: At 1:2 the scan of Swete’s print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex, 1:5**: The digitized Greek set ‘and they will sing hidden things … will be shaken’ in guillemets; Swete prints the words without marks and brackets only [γῆς].:

The body follows Swete; ‘earth’ stays in brackets as Swete brackets it.

- **The Akhmim codex, 1:5**: πιστεύσουσιν οἱ ἐγρήγοροι, ‘the Watchers will believe’. Other witnesses are reported to differ (‘quake’); not verified by Hekhal.: A possible corruption in the Greek. The body follows the codex.
- **The Akhmim codex, 1:6**: τοῦ διαρυῆναι ὄρη: an odd form (compare διαρρυῆναι, ‘to flow away’). Rendered ‘so that mountains flow away’.: Probably an orthographic variant. The sense is fairly clear.
- **The Akhmim codex, 1:7**: Swete prints ῥαγῶδες; his apparatus gives the codex as ραγαδει.: The body renders Swete’s text: ‘with a rent full of clefts’. ‘A jagged rent’ is an acceptable alternative rendering of σχίσμα ῥαγῶδες.
- **The Akhmim codex, 1:9**: The digitized Greek set ‘and concerning all that they spoke against’ in guillemets; Swete prints the words without marks.: The body follows Swete. The clause bears on the comparison with Jude 15, which has a corresponding clause.
- **The Akhmim codex, 2:3-5:1**: Swete’s 1899 print has, after 2:3, only the opening words of chapter 3 (‘Learn and see all the trees’) and then 5:1, with nothing of chapter 4. Not supplied.: The missing material is not imported from any other witness.

- **The Akhmim codex, 5:5**: Swete prints κατηράσασθε, an aorist (the codex spells it κατηρασασθαι); the future ‘you will curse’ agrees with the Ethiopic as translated by Charles and is not the codex reading. In this verse ‘and the years’ is a conjecture (Dillmann, Lods) printed by Swete for the codex’s κατα.: The body renders the aorist: ‘you yourselves have cursed your days’.
- **The Akhmim codex, 5:6**: ‘The sinless’ (ἀναμάρτητοι) is a conjecture of Charles printed by Swete; the codex reads differently (Swete’s apparatus).: The body follows Swete’s printed text.
- **The Akhmim codex, 5:8**: οὐ κατ’ ἀλήθειαν, ‘not by truth’. A correction to a word meaning ‘forgetfulness’ (e.g. λήθην) is reported to have been proposed; not verified by Hekhal.: Probable corruption. The body keeps the codex reading without change.

1 Enoch 6-8; the descent of the Watchers and their teachings

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (6:1) Καὶ ἐγένετο οὗ ἂν ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν θυγατέρες ὡραῖαι καὶ καλαί. (6:2) καὶ ἐθεάσαντο αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν πρὸς ἀλλήλους· Δεῦτε ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν ἀνθρώπων, καὶ γεννήσομεν ἑαυτοῖς τέκνα. (6:3) καὶ εἶπεν Σεμειαζᾶς πρὸς αὐτούς, ὃς ἦν ἄρχων αὐτῶν Φοβοῦμαι μὴ οὐ θελήσετε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. (6:4) ἀπεκρίθησαν οὖν αὐτῷ πάντες Ὀμόσωμεν ὅρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἂν τελέσωμεν αὐτὴν καὶ ποιήσωμεν τὸ πρᾶγμα τοῦτο. (6:5) τότε ὄμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ. (6:7) Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν· Σεμιαζά, οὗτος ἦν ἄρχων αὐτῶν· Ἀραθάκ, Κιμβρά, Σαμμανή, Δανειήλ, Ἀρεαρώς, Σεμιήλ, Ἰωμειήλ, Χωχαριήλ, Ἐζεκιήλ, Βατριήλ, Σαθιήλ, Ἀτριήλ, Ταμιήλ, Βαρακιήλ, Ἀνανθνά, Θωνιήλ, Ῥαμιήλ, Ἀσέαλ, Ῥακειήλ, Τουριήλ.

[Pan.] (6:8) οὗτοί εἰσιν αὐτῶν οἱ

[Akhmim codex] (6:1) And it came to pass, when the sons of men had multiplied, in those days there were born daughters, fair and beautiful. (6:2) And the angels, sons of heaven, beheld them and desired them, and they said to one another: “Come, let us choose for ourselves wives from among humankind, and we shall beget for ourselves children.” (6:3) And Semeiazas, who was their ruler, said to them: “I fear that you will not be willing to do this deed, and I alone shall be debtor of a great sin.” (6:4) So they all answered him: “Let us all swear an oath, and let us all bind one another under a curse not to turn back from this purpose until we accomplish it and do this deed.” (6:5) Then they all swore together and bound one another under a curse on it. (6:7) And these are the names of their rulers: Semiaza, he was their ruler; Arathak, Kimbra, Sammane, Daneiel, Arearos, Semiel, Iomeiel, Chochariel, Ezekiel, Batriel, Sathiel, Atriel, Tamiel, Barakiel, Ananthna, Thoniel, Ramiel, Aseal, Rakeiel, Touriel.

[Akhmim codex] (6:8) These are their leaders of ten.

[Syncellus] (6:1) And it came to pass, when the sons of men had multiplied, there were born to

δεκα[δ]άρχαι.

[Sync.] (6:1) καὶ ἐγένετο ὅτε ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐγεννήθησαν αὐτοῖς θυγατέρες ὡραῖαι. (6:2) καὶ ἐπεθύμησαν αὐτὰς οἱ ἐγρήγοροι καὶ ἀπεπλανήθησαν ὀπίσω αὐτῶν, καὶ εἶπον πρὸς ἀλλήλους, ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων τῶν ἀνθρώπων τῆς γῆς. (6:3) καὶ εἶπε Σεμιαζᾶς ὁ ἄρχων αὐτῶν πρὸς αὐτούς, φοβοῦμαι μὴ οὐ θελήσητε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. (6:4) καὶ ἀπεκρίθησαν αὐτῷ πάντες καὶ εἶπον, ὀμόσωμεν ἅπαντες ὅρκῳ καὶ ἀναθεματίσωμεν ἀλλήλους τοῦ μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἀποτελέσωμεν αὐτήν. (6:5) τότε πάντες ὤμοσαν ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους. (6:6) ἦσαν δὲ οὗτοι διακόσιοι οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμονιεὶμ ὄρους, καὶ ἐκάλεσαν τὸ ὄρος Ἑρμών, καθότι ὤμοσαν καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ.

[Sync.] (6:7) καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν. α΄ Σεμιαζᾶς, ὁ ἄρχων αὐτῶν, β΄ Ἀταρκούφ, γ΄ Ἀρακιήλ, δ΄

them fair daughters. (6:2) And the Watchers desired them and were led astray after them, and they said to one another: "Let us choose for ourselves wives from the daughters of the men of the earth." (6:3) And Semiazas their ruler said to them: "I fear that you will not be willing to do this deed, and I alone shall be debtor of a great sin." (6:4) And they all answered him and said: "Let us all swear an oath and bind one another under a curse not to turn back from this purpose until we bring it to completion." (6:5) Then all swore together and bound one another under a curse. (6:6) And these were two hundred, who came down in the days of Iared onto the summit of Mount Hermonieim; and they called the mountain Hermom, because they had sworn and bound one another under a curse upon it.

[Syncellus] (6:7) And these are the names of their rulers: 1 Semiazas, their ruler; 2 Atarkouph; 3 Arakiel; 4 Chobabiel; 5 Orammame; 6 Ramiel; 7 Sampsich; 8 Zakiel; 9 Balkiel; 10 Azalzel; 11 Pharmaros; 12 Amariel; 13 Anagemas; 14 Thausael; 15 Samiel; 16 Sarinas; 17 Eumiel; 18 Tyriel; 19 Ioumiel; 20 Sariel.

[Akhmim codex] (7:1) And they took wives for themselves; each of

Χωβαβιήλ, ε΄ Ὀραμμαμή, Ϛ΄ Ῥαμιήλ, ζ΄ Σαμψίχ, η΄ Ζακιήλ, θ΄ Βαλκιήλ, ι΄ Ἀζαλζήλ, ια΄ Φαρμαρός, ιβ΄ Ἀμαριήλ, ιγ΄ Ἀναγημάς, ιδ΄ Θαυσαήλ, ιε΄ Σαμιήλ, ιϚ΄ Σαρινᾶς, ιζ΄ Εὐμιήλ, ιη΄ Τυριήλ, ιθ΄ Ἰουμιήλ, κ΄ Σαριήλ.

[Pan.] (7:1) Καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας, καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς αὐτὰς καὶ μιαίνεσθαι ἐν αὐταῖς· καὶ ἐδίδαξαν αὐτὰς φαρμακείας καὶ ἐπαοιδὰς καὶ ῥιζοτομίας, καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. (7:2) Αἱ δὲ ἐν γαστρὶ λαβοῦσαι ἐτέκοσαν γίγαντας μεγάλους ἐκ πηχῶν τρισχιλίων, (7:3) οἵτινες κατησθίοσαν τοὺς κόπους τῶν ἀνθρώπων. ὡς δὲ οὐκ ἐδυνήθησαν αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, (7:4) οἱ γίγαντες ἐτόλμησαν ἐπ᾽ αὐτούς, καὶ κατησθίοσαν τοὺς ἀνθρώπους. (7:5) καὶ ἤρξαντο ἁμαρτάνειν ἐν τοῖς πετεινοῖς καὶ τοῖς [θ]ηρίοις καὶ ἑρπετοῖς καὶ τοῖς [ἰ]χθύσιν, καὶ ἀλλήλων τὰς σάρκας κατεσθίειν, καὶ τὸ αἷμα ἔπινον. (7:6) τότε ἡ γῆ ἐνέτυχεν κατὰ τῶν ἀνόμων.

[Sync.] (7:1) Οὗτοι καὶ οἱ λοιποὶ πάντες ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου

them chose wives for themselves, and they began to go in to them and to be defiled with them; and they taught them sorceries and incantations and root-cutting, and made known to them the plants. (7:2) And the women, having conceived, bore great giants, of three thousand cubits, (7:3) who devoured the labours of humankind. And when human beings were not able to supply them, (7:4) the giants made bold against them and devoured human beings. (7:5) And they began to sin against the birds and the beasts and the reptiles and the fishes, and to devour one another's flesh, and they drank the blood. (7:6) Then the earth made appeal against the lawless.

[Syncellus] (7:1) These and all the rest, in the one thousand one hundred and seventieth year of the world, took wives for themselves, and began to be defiled with them until the flood; and they bore to them three kinds: first, great giants. (7:2) And the giants begot Napheleim, and to the Napheleim were born Elioud. And they kept growing according to their greatness, and they taught themselves and their wives sorceries and incantations.

[Akhmim codex] (8:1) Azael

ἔλαβον ἑαυτοῖς γυναῖκας, καὶ ἤρξαντο μιαίνεσθαι ἐν αὐταῖς ἕως τοῦ κατακλυσμοῦ καὶ ἔτεκον αὐτοῖς γένη τρία· πρῶτον γίγαντας μεγάλους. (7:2) οἱ δὲ γίγαντες ἐτέκνωσαν Ναφηλείμ, καὶ τοῖς Ναφηλεὶμ ἐγεννήθησαν Ἐλιούδ. καὶ ἦσαν αὐξανόμενοι κατὰ τὴν μεγαλειότητα αὐτῶν, καὶ ἐδίδαξαν ἑαυτοὺς καὶ τὰς γυναῖκας ἑαυτῶν φαρμακείας καὶ ἐπαοιδίας.

[Pan.] (8:1) Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαὴλ μαχαίρας ποιεῖν καὶ ὅπλα καὶ ἀσπίδας καὶ θώρακας, διδάγματα ἀγγέλων, καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους καὶ στίβεις καὶ τὸ καλλιβλέφαρον καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά. (8:2) καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν. (8:3) Σεμιαζᾶς ἐδίδαξεν ἐπαοιδὰς καὶ ῥιζοτομίας· Ἀρμαρὼς ἐπαοιδῶν λυτήριον· Ῥακιὴλ ἀστρολογίας· Χωχιὴλ τὰ σημειωτικά· Σαθιὴλ ἀστεροσκοπίαν· Σεριὴλ σεληναγωγίας. (8:4) τῶν οὖν ἀνθρώπων ἀπολλυμένων ἡ βο[ὴ] εἰς οὐρανοὺς ἀνέβη.

[Sync.] (8:1) Πρῶτος Ἀζαὴλ ὁ

taught human beings to make swords and weapons and shields and breastplates, teachings of angels; and he showed them the metals and their working, and bracelets and ornaments and antimony and the eyelid-beautifier and all kinds of choice stones and the dyes. (8:2) And there was much impiety, and they committed fornication and were led astray and were destroyed in all their ways. (8:3) Semiazas taught incantations and root-cuttings; Armaros the loosing of incantations; Rakiel astrology; Chochiel the lore of signs; Sathiel star-gazing; Seriel the drawing-down of the moon. (8:4) So, as human beings were perishing, the cry went up to the heavens.

[Syncellus] (8:1) First Azael, the tenth of the rulers, taught how to make swords and breastplates and every implement of war, and the metals of the earth and the gold, how they should work them and make them into ornaments for the women, and the silver. And he showed them also the polishing and the beautifying and the choice stones and the dyes. And the sons of men made them for themselves and for their daughters, and they transgressed and led the holy ones astray. (8:2) And there was much impiety upon the earth, and they

δέκατος τῶν ἀρχόντων ἐδίδαξε ποιεῖν μαχαίρας καὶ θώρακας καὶ πᾶν σκεῦος πολεμικόν, καὶ τὰ μέταλλα τῆς γῆς καὶ τὸ χρυσίον, πῶς ἐργάσωνται καὶ ποιήσωσιν αὐτὰ κόσμια ταῖς γυναιξί, καὶ τὸν ἄργυρον. ἔδειξε δὲ αὐτοῖς καὶ τὸ στίλβειν καὶ τὸ καλλωπίζειν καὶ τοὺς ἐκλεκτοὺς λίθους καὶ τὰ βαφικά· καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους. (8:2) καὶ ἐγένετο ἀσέβεια πολλὴ ἐπὶ τῆς γῆς, καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν. (8:3) ἔτι δὲ καὶ ὁ πρώταρχος αὐτῶν Σεμιαζᾶς ἐδίδαξεν εἶναι ὀργὰς κατὰ τοῦ νοός, καὶ ῥίζας βοτανῶν τῆς γῆς. ὁ δὲ ἑνδέκατος Φαρμαρὸς ἐδίδαξε φαρμακείας, ἐπαοιδίας, σοφίας, καὶ ἐπαοιδῶν λυτήρια· ὁ ἕνατος ἐδίδαξεν ἀστροσκοπίαν· ὁ δὲ τέταρτος ἐδίδαξεν ἀστρολογίαν· ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν· ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου· ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης· πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναιξὶν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα ἤρξαντο οἱ γίγαντες κατεσθίειν τὰς σάρκας τῶν ἀνθρώπων

[Sync.] (8:4) καὶ ἤρξαντο οἱ

destroyed their ways. (8:3) And further, their chief ruler Semiazas taught that there be wraths against the mind, and the roots of the plants of the earth. And the eleventh, Pharmaros, taught sorceries, incantations, wisdoms, and loosings of incantations; the ninth taught star-gazing; the fourth taught astrology; the eighth taught air-gazing; the third taught the signs of the earth; the seventh taught the signs of the sun; the twentieth taught the signs of the moon. All these began to uncover the mysteries to their wives and to their children. And after these things the giants began to devour the flesh of human beings…

[Syncellus] (8:4) …and human beings began to grow fewer upon the earth. And the rest cried out to heaven concerning their affliction, saying that their memorial should be brought in before the Lord. Then the human beings cried out to heaven, saying: “Bring our judgment in to the Most High, and our destruction before the Great Glory, before the Lord of all lords in majesty.”

ἄνθρωποι ἐλαττοῦσθαι ἐπὶ τῆς γῆς. οἱ δὲ λοιποὶ ἐβόησαν εἰς τὸν οὐρανὸν περὶ τῆς κακώσεως αὐτῶν λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον κυρίου. Τότε ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανὸν λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **angelos** (rendered as *angel*), **egregoros** (rendered as *watcher*), **semiazas** (rendered as *semiazas*), **azael** (rendered as *azael*), **gigas** (rendered as *giant*), **hermon** (rendered as *hermon*), **oros** (rendered as *mountain*), **hagios** (rendered as *holy-ones*), **hypsistos** (rendered as *most-high*), **doxa** (rendered as *great-glory*), **megalosyne** (rendered as *majesty*), **krisis** (rendered as *judgment*), **mysterion** (rendered as *mystery*), **eklektos** (rendered as *choice*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Frame watchers etiology

Chs 6-8 are third-person mythic narrative, not Enoch's first-person testimony: no 'I saw' occurs, and Enoch does not appear. The passage accounts for the origin of violence, illicit knowledge and bloodshed through the descent of heavenly beings, not through Adam. *Hekhal Editorial 2026*

Frame two strands

This is an analytical judgement, not a datum of the text. 6:1-7:6 shows features commonly assigned to the Semiazas strand: the leader's fear of bearing sole guilt, the oath and mutual curse, illicit union, and giants who devour. 8:1 (Azael teaching metallurgy, weapons, cosmetics and dyes) is commonly assigned to the Azael strand. 8:3 (Semiazas and other chiefs teaching spells, root-cutting and celestial lore) spreads the teaching motif across both. These assignments are reported from the scholarly

discussion and are not verified by Hekhal. Note also that the Akhmim codex 7:1 already has the Watchers teaching the women sorceries and root-cutting before 8:1. Which strand is older, and where the teaching motif originally belonged, are contested questions. *Milik, J. T. 1976*; *Nickelsburg, G. W. E. 2001*; *Black, M. 1985*

Frame two witness manuscript

Each witness is translated separately and kept in its own sequence. The main divergences are these. 6:2: The Akhmim codex has ‘the angels, sons of heaven’ and Syncellus ‘the Watchers’. 6:6: only Syncellus survives (two hundred, the days of Iared, Hermonieim / Hermom). 6:7: the two lists differ in names, spellings and order, and only Syncellus numbers them. 7:1-2: Syncellus adds a world-year date and gives three generations (giants, Napheleim, Elioud) where the Akhmim codex has giants only. 8:1-3: Syncellus identifies Azael as ‘the tenth’ and assigns each teaching to a chief by ordinal number. 8:4: The Akhmim codex has a single clause; Syncellus has an extended petition given twice. *Swete, H. B. 1899*

Witness reliability

Both Greek texts are translations of an Aramaic original that survives in fragments at Qumran (not verified by Hekhal). Swete

(1899) dated the hand of the Akhmim codex to the 8th or 9th century; the codex has gaps, among them the loss of 6:6 here. Syncellus excerpts for chronographic purposes, and the world-year date of 7:1 ('the 1170th year of the world') fits that interest. Whether the date belongs to Syncellus's Enoch source or to his own framing is not settled here. The Ethiopic and the Aramaic are not imported. *Hekhal Editorial 2026*; *Swete, H. B. 1899*

Akhmim 6 5 missing verse

A verse is missing here in the Akhmim codex: 6:6, which Syncellus has. The 'it' at the end of 6:5 is the mountain named in that verse.

Akhmim 6 5 homoioteleuton

The Akhmim codex 6:5 ends 'bound one another under a curse on it.', and 6:6 is missing from the codex. The likeliest explanation is a copyist's skip between two similar endings: 6:5 ends with 'one another' (ἀλλήλους), and 6:6, as Syncellus preserves it, ends with 'one another on it' (ἀλλήλους ἐν αὐτῷ). The copyist's eye seems to have passed from the first to the second, so that the words 'on it' which now close 6:5 in the Akhmim codex originally belonged to the end of 6:6 and referred to the mountain. For that reason the body renders them

‘on it’, not ‘by it’. Syncellus’s 6:6 is not brought into the Akhmim codex.

Hermon etymology

Syncellus 6:6 explains the name of the mountain from the act done on it: they called it Hermom ‘because they swore and bound one another under a curse (ἀνεθεμάτισαν) upon it’. This is the source’s own interpretive wordplay, not a modern observation: the text itself derives the name. The wordplay only works in a Semitic language, where the root ḥ-r-m means ‘to devote to destruction, put under the ban’ (ḥerem, the curse or ban), and Greek ἀναθεματίζω translates it. The etymology is kept in the body exactly as the witness gives it. The mountain is Mount Hermon; the body keeps the witness’s forms Hermonieim and Hermom.

Iared descent

’In the days of Iared’ (Syncellus 6:6): Jared of Gen 5:15-20, Enoch’s father. The name echoes the Semitic root y-r-d, ‘to descend’ (yārad), and the descent is exactly what the sentence narrates (οἱ καταβάντες, ‘who came down’). Like the Hermom etymology, this belongs to the source’s own wordplay in its Semitic original (not verified by Hekhal): the time of the descent is dated by a name that means ‘descent’. The difference is that

the Greek does not spell this one out, so a Greek reader would not see it without knowing the Semitic name. *Nickelsburg, G. W. E. 2001*

Name lists compared

The two lists of chiefs at 6:7 compared. The Akhmim codex's list, as transcribed, has twenty-one names counting Semiaza and is unnumbered; Syncellus's has twenty, numbered. Some names correspond in form though not in position: The Akhmim codex Arathak and Syncellus Atarkouph (both second); the Akhmim codex Ramiel (18th) and Syncellus Ramiel (6th); the Akhmim codex Semiel and Syncellus Samiel (15th); the Akhmim codex Iomeiel and Syncellus Ioumiel (19th); the Akhmim codex Touriel and Syncellus Tyriel (18th); the Akhmim codex Aseal (19th) and Syncellus Azalzel (10th). Others have no clear counterpart. Syncellus's numbering matters for 8:1 and 8:3 in the same witness, where Azael is called 'the tenth of the rulers' and teachings are assigned by ordinal number. Azalzel's place as number ten is what links him to Azael, which bears on the two-strands question.

Ezekiel watcher name

The Akhmim codex 6:7 Ἐζεκιήλ is printed 'Ezekiel', in the same plain spelling as the other names ending in -iel in the list. It is the

name of one of the Watchers' chiefs in this list, not the prophet Ezekiel, whose name the Greek Bible spells differently, with an initial I (Ἰεζεκιήλ). The name has no clear counterpart in Syncellus's list; the two witnesses' lists differ in names, spellings and order (see the comparison of the lists).

Syncellus date and generations

Two features of Syncellus 7:1-2 belong to this witness only. The date 'in the 1170th year of the world' places the descent on a world-era chronology, which fits Syncellus's work as a chronographer; whether it stood in his Enoch source or is his own framing bears on questions of date and redaction. The three generations, giants, then Napheleim, then Elioud, also have no counterpart in the Akhmim codex, which has giants only. Both features are translated as the witness gives them and are not treated as evidence for the text of the Akhmim codex.

Napheleim elioud

Syncellus 7:2 gives three generations: giants, then the Napheleim, born of the giants, then the Elioud, born to the Napheleim. The Akhmim codex has only giants. 'Napheleim' is transliterated as the witness spells it and is kept distinct from 'giants'. The English 'Nephilim' of Gen 6:4 is not used for either.

Priestly purity miainesthai

μιαίνεσθαι ἐν αὐταῖς, ‘to be defiled with them’ (the Akhmim codex 7:1; Syncellus 7:1), is purity vocabulary. One widely discussed reading (not verified by Hekhal) takes the Watchers’ union with women as a violation of priestly purity, and sometimes as a veiled polemic against the priesthood of the author’s day. The translation keeps the purity word literal and does not turn it into any historical allegory. *Nickelsburg, G. W. E. 2001*

Date and redaction seam

In the Akhmim codex, 8:1 begins abruptly with Azael, who is not otherwise introduced. The Akhmim codex’s list has Aseal, not Azael, and Syncellus’s has Azalzel. 8:3 then returns to Semiazas. Analyses of the composition of chs 6-11 often treat this as a seam (not verified by Hekhal). The body voices each clause as it stands.

Kosmetic terms

The Akhmim codex 8:1 στίβεις (stibium, antimony eye-paint) and τὸ καλλιβλέφαρον (an eyelid cosmetic, rendered as a noun, ‘the eyelid-beautifier’) are matched in Syncellus by τὸ στίλβειν (‘to make shine, polish’) and τὸ καλλωπίζειν (‘to beautify’). The two witnesses may reflect the same original read differently. Each

is translated as written, and the technical terms στίβεις, σημειωτικά (‘the lore of signs’) and σεληναγωγίας are kept as technical terms rather than paraphrased.

selenagogia

σεληναγωγίας (the Akhmim codex 8:3), literally ‘moon-drawings’, is a corrected form found only here; it may mean the drawing down of the moon or the courses of the moon. It corresponds to Syncellus’s ‘the signs of the moon’, assigned to the twentieth chief (whose name in the Syncellus list is Sariel; compare the Akhmim codex’s Seriel).

Holy ones reversal

Syncellus 8:1 ‘and they transgressed and led the holy ones astray’. If the subject is the sons of men of the preceding clause, as the run of the sentence suggests, this witness reverses the direction of blame found elsewhere in the story: instead of the Watchers corrupting humankind, adorned humankind leads the holy ones astray. The Akhmim codex has nothing corresponding. The clause is recorded as the Syncellus witness’s own turn of the story and is not imported into the Akhmim codex; who the subject and the holy ones are is left open (see the recorded doubt on this clause).

Syncellus 8 3 8 4 break

In Syncellus the sentence that closes 8:3 (‘And after these things the giants began to devour the flesh of human beings’) continues across the break into 8:4 (‘and human beings began to grow fewer upon the earth’). The English marks the join with an ellipsis at the end of the one section and at the start of the next.

Great glory sync 8 4

Syncellus 8:4 ‘before the Great Glory’ (ἐνώπιον τῆς δόξης τῆς μεγάλης) is one of the two occurrences in which ‘the Great Glory’ is a name for God. The other is the enthroned figure at the Akhmim codex 14:20. The title is held in one English form across both, and τῇ μεγαλωσύνῃ is kept as ‘majesty’.

Editorial decisions

- The two witnesses are translated in the order of the transcription, each under its own heading. Nothing is imported from one into the other, and verse numbers repeat by design.
- **Αἱ δὲ ἐν γαστρὶ λαβοῦσαι.** The feminine plural subject of the Akhmim codex 7:2 is rendered ‘the women’ so that the gender marking survives in English, since a bare ‘they’ would

lose it. The feminine pronouns of 7:1 (αὐτάς / αὐταῖς) refer to the wives.

- **ἕκαστος αὐτῶν ἐξελέξαντο.** The singular subject with a plural verb (the Akhmim codex 7:1) is kept as 'each of them chose wives for themselves', not smoothed.
- **ἄρχων / πρώταρχος.** ἄρχων is rendered 'ruler' and πρώταρχος 'chief ruler', each consistently. An entry in the controlled vocabulary is proposed.
- **ἀναθεματίζω.** Rendered 'bind under a curse' at every occurrence, so the Hermom etymology in Syncellus 6:6 stays visible.
- **ἀφανίζω.** Rendered 'destroy' (active) and 'be destroyed' (passive), the single rendering held for this verb across the volume. At 8:2 neither witness plainly requires 'vanish', so the Akhmim codex reads 'were destroyed in all their ways' and Syncellus 'they destroyed their ways'.

Manuscript variants

- **The Akhmim codex (Codex Panopolitanus)**: 6:5 ends with ἐν αὐτῷ and a full stop; 6:6 (the two hundred, Iared, the mountain) is not in the codex. Swete prints no mark of the loss; the digitized Greek marked it with an ellipsis after ἐν αὐτῷ.: A gap in the codex, not filled from Syncellus. The ἐν

αὐτῷ of 6:5 has nothing to refer to in the Akhmim codex as it survives; see the note on the copyist's skip.

- **The Akhmim codex (Codex Panopolitanus)**: 6:8: Swete prints οὗτοί εἰσιν αὐτῶν οἱ δεκα[δ]άρχαι ('these are their leaders of ten'); his apparatus gives the codex as ἀρχαὶ αὐτῶν οἱ δέκα. The digitized Greek read ἀρχαὶ αὐτῶν οἱ [ἐπὶ] δέκα, with a supplied ἐπὶ that is not in Swete's print. The Ethiopic as translated by Charles has 'chiefs of tens'.: The body follows Swete's print, 'leaders of ten'.
- **The Akhmim codex (Codex Panopolitanus)**: At 6:5, 7:3 and 7:4 the scan of Swete's print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex (Codex Panopolitanus)**: 7:5 [θ]ηρίοις, [ἰ]χθύσιν; 8:4 βο[ή]: letters restored in brackets.: Restorations of damaged letters. The sense is secure.
- **The Akhmim codex (Codex Panopolitanus)**: 6:3 Σεμειαζᾶς; 6:7 Σεμιαζά; 8:3 Σεμιαζᾶς: three spellings of the leader's name within one witness.: Kept in the body as Semeiazas / Semiaza / Semiazas.
- **The Akhmim codex (Codex Panopolitanus)**: 6:1 οὗ ἂν ἐπληθύνθησαν (awkward temporal construction) against Syncellus ὅτε ἐπληθύνθησαν.: Both are rendered 'when'. The Akhmim codex's construction may reflect a translation idiom or a corruption.

- **The Akhmim codex (Codex Panopolitanus)**: 7:2 ἐκ πηχῶν τρισχιλίων, ‘of three thousand cubits’.: The giants’ height as the Akhmim codex gives it. The Ethiopic as translated by Charles has the same figure, three thousand.
- **The Akhmim codex (Codex Panopolitanus)**: 8:1: Swete prints μέταλλα (‘metals’); the codex has μεγαλα.: The body follows Swete’s print.
- **The Akhmim codex (Codex Panopolitanus)**: 8:3: Swete prints Ῥακιήλ; the list at 6:7 has Βαρακιήλ.: The body follows Swete’s print, ‘Rakiel’, and does not conform it to the list.
- **The Akhmim codex (Codex Panopolitanus)**: 8:3: Swete prints σεληναγωγίας; the codex has σεληνοναγιας.: The body follows Swete’s corrected form; see the note on this word.
- **The Akhmim codex (Codex Panopolitanus)**: 8:4: τῶν οὖν ἀνθρώπων (‘so, as human beings’) is a conjecture of Charles printed by Swete; the codex has τον νουν.: The body follows the conjecture as Swete prints it.
- **Syncellus (Goar’s edition)**: 6:3 θελήσετε for θελήσητε. From the digitized text; not in Swete; not verified by Hekhal.: Future indicative for aorist subjunctive. The meaning is unaffected, and Goar’s form agrees with the Akhmim codex.
- **Syncellus (Goar’s edition)**: 6:6 κορυφὴν Ἑρμὼν for κορυφὴν τοῦ Ἑρμονιείμ ὄρους; ομοσαν for ὤμοσαν. From the digitized

text; not in Swete; not verified by Hekhal.: Goar has the standard form of the mountain's name. The body follows Swete's print.

- **Syncellus (Paris gr. 1711)**: 6:7 ὁ Εὐμιήλ (with the article) for Εὐμιήλ (17th chief). From the digitized text; not in Swete; not verified by Hekhal.: Article only. No effect on sense.
- **Syncellus**: 8:3 εἶναι ὀργὰς κατὰ τοῦ νοός: obscure; probably a corruption of ἐπαοιδάς, 'incantations' (compare the Akhmim codex 8:3 'incantations and root-cuttings', where Syncellus too goes on to 'roots of the plants').: Crux. The conjecture is recorded here only; the body keeps the literal rendering. See the ambiguity note on 'ἐδίδαξεν εἶναι ὀργὰς κατὰ τοῦ νοός'.
- **Syncellus**: 8:4: Swete prints the two sentences, 'And the rest cried out … before the Lord' and 'Then the human beings cried out … in majesty', in parallel columns: the first closes Syncellus's first excerpt (6:1-9:4) and the second opens his second excerpt (8:4-10:14). The digitized Greek marked the two as columns I and II.: Two forms of the same outcry stand side by side. Both are translated in order, one after the other, and are not merged into one petition. 'Memorial' (μνημόσυνον) and 'the Great Glory' are kept as fixed terms.
- **The Akhmim codex vs Syncellus**: 6:7 lists: The Akhmim codex Semiaza, Arathak, Kimbra … Aseal (19th), Rakeiel,

Touriel; Syncellus 1 Semiazas, 2 Atarkouph … 10 Azalzel, 11 Pharmaros … 20 Sariel.: The lists cannot be harmonised. The Akhmim codex's Armaros (8:3) and Syncellus's Pharmaros (6:7 and 8:3) are kept distinct.

1 Enoch 9; the four archangels' appeal

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (9:1) Τότε παρ[α]κύψαντες Μιχαὴλ καὶ Οὐ[ρι]ὴλ καὶ Ῥαφαὴλ καὶ	[Akhmim codex] (9:1) Then Michael and Ouriel and Raphael and Gabriel looked down; these

Γαβριή[λ], οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσ[αν]το αἷμα πολὺ ἐκχυννόμεν[ον] ἐπὶ τῆς γῆς· (9:2) καὶ εἶπαν πρὸς ἀλλήλους φωνὴ βοώντων ἐπὶ τῆς γῆς μέχρι πυλῶν τοῦ οὐρανοῦ. (9:3) ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον. (9:4) Καὶ εἶπα[ν] τῷ κυρίῳ Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς τῶν αἰώνων· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας. (9:5) σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα. (9:6) καὶ πάντα σὺ ὁρᾷς ἃ ἐποίησεν Ἀζαήλ, ὃς ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν [καὶ] ἔγνωσαν ἄνθρωποι,

[Pan.] (9:7) καὶ Σεμιαζᾶς, ᾧ τὴν ἐξουσίαν ἔδωκας ἄρχειν τῶν σὺν αὐτῷ ἅμα ὄντων. (9:8) καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν αὐταῖς καὶ ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας. (9:9) καὶ αἱ γυναῖκες ἐγέννησαν

beheld from heaven much blood being shed upon the earth. (9:2) And they said to one another: "The voice of those crying out upon the earth, up to the gates of heaven! (9:3) The souls of humans make appeal, saying, 'Bring in our judgment to the Most High.'" (9:4) And they said to the Lord: "You are Lord of lords and the God of gods and King of the ages; the throne of your glory is to all the generations of the age, and your name, holy and great and blessed, is to all the ages. (9:5) For you made all things and hold all authority, and all things are manifest and uncovered before you. (9:6) And you see all the things which Azael did, who taught all the injustices upon the earth and disclosed the mysteries of the age which are in heaven, which humans practise [and] have come to know...

[Akhmim codex] ... (9:7) and Semiazas, to whom you gave the authority to rule over those who are together with him. (9:8) And they went to the daughters of humankind of the earth and lay with them and were defiled, and disclosed to them all the sins. (9:9) And the women bore Titans, by whom the whole earth was filled with blood and injustice. (9:10) And now, behold, the souls of

τιτᾶνας, ὑφ' ὧν ὅλη ἡ γῆ ἐπλήσθη αἵματος καὶ ἀδικίας. (9:10) καὶ νῦν ἰδοὺ βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων καὶ ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀνομημάτων. (9:11) καὶ σὺ πάντα οἶδας πρὸ τοῦ αὐτὰ γενέσθαι, καὶ σὺ ὁρᾷς ταῦτα καὶ ἐᾷς αὐτούς, καὶ οὐδὲ ἡμῖν λέγεις τί δεῖ ποιεῖν αὐτοὺς περὶ τούτων.

[Sync.] (9:1) Καὶ ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ Γαβριὴλ, παρέκυψαν ἐπὶ τὴν γῆν ἐκ τῶν ἁγίων τοῦ οὐρανοῦ. (9:2) καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς καὶ πᾶσαν ἀσέβειαν καὶ ἀνομίαν γενομένην ἐπ' αὐτῆς, (9:3) εἰσελθόντες εἶπον πρὸς ἀλλήλους ὅτι Τὰ πνεύματα καὶ αἱ ψυχαὶ τῶν ἀνθρώπων στενάζουσιν ἐντυγχάνοντα καὶ λέγοντα ὅτι Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ. (9:4) καὶ εἶπον τῷ κυρίῳ τῶν αἰώνων Σὺ εἶ ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν

those who have died cry out and make appeal up to the gates of heaven, and their groaning has gone up, and it cannot go out from the face of the lawless deeds being done upon the earth. (9:11) And you know all things before they come to be, and you see these things and you permit them, and you do not even tell us what they must do concerning these things."

[Syncellus] (9:1) And having heard, the four great archangels, Michael and Ouriel and Raphael and Gabriel, looked down upon the earth from the holy places of heaven. (9:2) And having beheld much blood shed upon the earth, and all impiety and lawlessness that had come about upon it, (9:3) they went in and said to one another: "The spirits and the souls of humankind groan, making appeal and saying, 'Bring in our judgment to the Most High, and our destruction before the glory of the majesty, before the Lord of all lords in majesty.'" (9:4) And they said to the Lord of the ages: "You are the God of gods and Lord of lords and the King of those who reign and God of the ages, and the throne of your glory is to all the generations of the ages, and your name is holy and blessed to all the ages."

[Syncellus] (9:1) And having

κυρίων καὶ ὁ βασιλεὺς τῶν βασιλευόντων καὶ θεὸς τῶν αἰώνων, καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας.

[Sync.] (9:1) Καὶ ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ Γαβριὴλ, παρέκυψαν ἐπὶ τὴν γῆν ἐκ τῶν ἁγίων τοῦ οὐρανοῦ. (9:2) καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς καὶ πᾶσαν ἀνομίαν καὶ ἀσέβειαν γινομένην ἐπ᾽ αὐτῆς, (9:3) εἰσελθόντες εἶπον πρὸς ἀλλήλους ὅτι Τὰ πνεύματα καὶ αἱ ψυχαὶ τῶν ἀνθρώπων ἐντυγχάνουσι στενάζοντα καὶ λέγοντα Εἰσαγάγετε τὴν δέησιν ἡμῶν πρὸς τὸν ὕψιστον. (9:4) καὶ προσελθόντες οἱ τέσσαρες ἀρχάγγελοι εἶπον τῷ κυρίῳ Σὺ εἶ ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλευόντων καὶ θεὸς τῶν ἀνθρώπων, καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας.

[Sync.] (9:5) σὺ γὰρ εἶ ὁ ποιήσας τὰ πάντα καὶ πάντων τὴν

heard, the four great archangels, Michael and Ouriel and Raphael and Gabriel, looked down upon the earth from the holy places of heaven. (9:2) And having beheld much blood shed upon the earth, and all lawlessness and impiety coming about upon it, (9:3) they went in and said to one another: "The spirits and the souls of humankind make appeal, groaning and saying, 'Bring in our petition to the Most High.'" (9:4) And the four archangels came forward and said to the Lord: "You are the God of gods and Lord of lords and King of those who reign and God of humankind, and the throne of your glory is to all the generations of the ages, and your name is holy and blessed to all the ages."

[Syncellus] (9:5) "For you are the one who made all things and who has the authority over all things, and all things before you are manifest and uncovered; and you see all things, and there is nothing that can be hidden from you. (9:6) You see all that Azael did and all that he brought in, all that he taught: injustices and sins upon the earth and all deceit upon the dry land. For he taught the mysteries and revealed to the age the things in heaven. And the sons of humankind practise his practices, to know the mysteries.

ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα· καὶ πάντα ὁρᾷς, καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. (9:6) ὁρᾷς ὅσα ἐποίησεν Ἀζαὴλ καὶ ὅσα εἰσήνεγκεν, ὅσα ἐδίδαξεν, ἀδικίας καὶ ἁμαρτίας ἐπὶ τῆς γῆς καὶ πάντα δόλον ἐπὶ τῆς ξηρᾶς. ἐδίδαξε γὰρ τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. ἐπιτηδεύουσιν δὲ τὰ ἐπιτηδεύματα αὐτοῦ, εἰδέναι τὰ μυστήρια, οἱ υἱοὶ τῶν ἀνθρώπων. (9:7) τῷ Σεμιαζᾷ τὴν ἐξουσίαν ἔδωκας ἔχειν τῶν σὺν αὐτῷ ἅμα ὄντων. (9:8) καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν μετ᾽ αὐτῶν καὶ ἐν ταῖς θηλείαις ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας, καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν.

[Sync.] (9:9) καὶ νῦν ἰδοὺ αἱ θυγατέρες τῶν ἀνθρώπων ἔτεκον ἐξ αὐτῶν υἱοὺς γίγαντας· κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται, καὶ ὅλη ἡ γῆ ἐπλήσθη ἀδικίας. (9:10) καὶ νῦν ἰδοὺ τὰ πνεύματα τῶν ψυχῶν τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσιν, καὶ μέχρι τῶν πυλῶν τοῦ οὐρανοῦ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου

(9:7) To Semiazas you gave the authority to hold authority over those who are together with him. (9:8) And they went to the daughters of humankind of the earth and lay with them and were defiled among the females, and disclosed to them all the sins, and taught them to make hate-charms.

[Syncellus] (9:9) And now, behold, the daughters of humankind have borne from them sons, giants; counterfeit things have been poured out upon the earth of humankind, and the whole earth was filled with injustice. (9:10) And now, behold, the spirits of the souls of the humans who have died make appeal, and up to the gates of heaven their groaning has gone up, and it cannot go out from the face of the wrongdoings being done upon the earth. (9:11) And you know them before they come to be, and you see them and permit them, and you say nothing. What must they do concerning this?”

> τῶν ἐπὶ τῆς γῆς γιγνομένων
> ἀδικημάτων. (9:11) καὶ σὺ αὐτὰ
> οἶδας πρὸ τῶν αὐτὰ γενέσθαι καὶ
> ὁρᾷς αὐτοὺς καὶ ἐᾷς αὐτούς, καὶ
> οὐδὲν λέγεις. τί δεῖ ποιῆσαι
> αὐτοὺς περὶ τούτου;

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running

commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **aion** (rendered as *age*), **archangeloi** (rendered as *archangels*), **azael** (rendered as *azael*), **doxa** (rendered as *glory*), **gigas** (rendered as *giant*), **hagios** (rendered as *holy*), **hypsistos** (rendered as *most-high*), **krisis** (rendered as *judgment*), **megalosyne** (rendered as *majesty*), **mysterion** (rendered as *mystery*), **pneuma** (rendered as *spirit*), **psyche** (rendered as *soul*), **semiazas** (rendered as *semiazas*), **thronos** (rendered as *throne*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Two witness manuscript

Two witnesses. Chapter 9 survives in the Akhmim codex and, twice, in Syncellus. Swete prints the two Syncellus forms of 9:1-4 in parallel columns. The form that reads ‘judgment’ closes Syncellus’s first excerpt (6:1-9:4); the form that reads ‘petition’ belongs to his second excerpt (8:4-10:14), which runs on into 9:5-9:11. Which column of Swete carries which excerpt was read from the layout of the scanned text and from the coverage of the excerpts, and is not verified by Hekhal against an edition of Syncellus. Each witness is translated as it stands, and nothing is moved from one to the other. Where the Akhmim codex is elliptical or damaged (9:2-3), Syncellus gives a smoother text, but smoother is not the same as original. Syncellus excerpts for a chronographic purpose, and his own summary of the binding follows the first excerpt (see the manuscript variants). The Ethiopic and the Qumran Aramaic are said to bear on 9:1-11 (not verified by Hekhal); their readings are not used in the body. *H.B. Swete 1899*; *Milik, J. T. 1976*

Akhmim 9 1 6 text

In the Akhmim codex 9:1-6 the square brackets mark letters restored by the editor where the codex is damaged:

παρ[α]κύψαντες, Οὐ[ρι]ήλ, Γαβριή[λ], ἐθεάσ[αν]το, ἐκχυννόμεν[ον] and εἶπα[ν]. The English translates the restored words without marking each one, since none changes the sense. The bracketed [and] in 9:6 is a supplied word, not a restored letter, and it is kept in brackets in the English. In 9:2 there is no main verb after 'they said to one another'. The words 'the voice of those crying out upon the earth, up to the gates of heaven' may be an exclamation, or they may themselves be the content of what the archangels said. The English prints them as an exclamation within the speech, and both readings remain open.

Akhmim 9 2 3 repair

In the Akhmim codex 9:2-3 the clause φωνὴ βοώντων ('the voice of those crying out') has no verb, and the participle λεγόντων ('saying') does not agree with αἱ ψυχαί ('the souls'). The exclamation in the English, and the wording 'the souls of humans make appeal, saying', are editorial repairs of a text that does not construe as it stands.

Legonton agreement

In the Akhmim codex 9:3, ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων, the participle λεγόντων ('saying') is genitive plural masculine. It agrees with ἀνθρώπων ('of humans'), not with the feminine nominative αἱ ψυχαί ('the souls'). The English 'the

souls of humans make appeal, saying' is written so that it reads as English and does not show this agreement, which is recorded here. Syncellus, by contrast, has neuter participles that agree with 'the spirits'. See the ambiguity note on this phrase.

Akhmim 9 5 participle

The Akhmim codex 9:5 joins a finite verb and a participle: σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν τὴν ἐξουσίαν ἔχων, literally 'for you made all things, and having all the authority'. Word-for-word this does not make an English sentence, so the participle ἔχων ('having') is rendered as a second finite verb, 'and hold all authority'. The final clause has no verb in Greek ('all things before you manifest and uncovered'); 'are' is supplied. Syncellus avoids the difficulty with 'you are the one who made … and who has the authority'.

Unit break 9 6 7

In the Akhmim codex the sentence that begins at 9:6 runs on into 9:7 across the break between sections. The English marks this with three dots at the end of one section and at the start of the next.

Eas autous masculine

In the Akhmim codex 9:11, ‘you see these things and you permit them’ (ὁρᾷς ταῦτα καὶ ἐᾷς αὐτούς), the first object is neuter (‘these things’, the deeds) but the second, αὐτούς, is masculine. ‘Them’ therefore refers to persons, the Watchers, not to the deeds: God sees what is done and lets the doers be. The English ‘them’ cannot show the gender, so it is noted here. Syncellus has masculine αὐτούς in both places (‘you see them and permit them’).

Syncellus 9 7 echein

Syncellus 9:7 has ἔχειν (‘to have, to hold’) where the Akhmim codex has ἄρχειν (‘to rule’); ἔχειν is perhaps a corruption of ἄρχειν. The second ‘authority’ in ‘the authority to hold authority over’ is not in the Greek; it is supplied so that the English reads, and it is written plainly because the Greek does not bracket it.

misetra

Syncellus 9:8 μίσητρα is rendered ‘hate-charms’, charms that produce hatred, the counterpart of φίλτρα, ‘love-charms’. A narrower reading takes the word simply as ‘charms’. See the ambiguity notes on this word.

Kibdela crux

Syncellus 9:9, κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται, is treated as a crux. The neuter plural ‘counterfeit things’ has no clear referent, and the verb ‘have been poured out’ is the verb used of blood. At the same place the Akhmim codex has ‘the whole earth was filled with blood (αἵματος) and injustice’, and has no counterfeit clause. Possible readings: (1) ‘bastards’ or ‘hybrids’, taking the word as a translation of a Semitic term for the mixed offspring of the Watchers; (2) ‘counterfeit [blood or seed] of humans’, on the view that the Syncellus text is damaged here and a noun has dropped out. The English keeps ‘counterfeit things’ and does not decide between them. As a gloss, κίβδηλα may be taken as ‘counterfeit’ or ‘spurious [offspring]’, that is, ‘bastards’.

Syncellus 9 11

In Syncellus 9:11 the printed τῶν in πρὸ τῶν αὐτὰ γενέσθαι is probably a scribal slip for τοῦ, and the English gives the sense of τοῦ. The full stop after ‘you say nothing’ and the question mark after ‘concerning this’ are the editor’s punctuation, not the manuscripts’.

Watchers etiology two strands

Two strands of the Watchers story. The archangels’ plea contains both strands back to back. 9:6 concerns Azael and the teaching

of injustice and heavenly mysteries. 9:7-9 concerns Semiazas, his authority over his companions, the union with women, defilement and violent offspring. In this plea the Akhmim codex names Azael first and Semiazas second, the reverse of chapters 6-8, where Semiazas leads; Syncellus has the same order here. Syncellus has Azael 'bring in' (εἰσήνεγκεν) as well as teach. He also gives the teaching of μίσητρα to the whole group in 9:8, which blurs the division. That the material divides into two strands is an analytical judgement made in the modern commentaries (not verified by Hekhal), not a statement of the text. At the Akhmim codex 9:7, 'and Semiazas' is a hanging nominative at the very point where the two strands are spliced together; the English keeps this broken construction and does not smooth the join (the ambiguity note on 'καὶ Σεμιαζᾶς, ᾧ τὴν ἐξουσίαν ἔδωκας (the Akhmim codex 9:7)'). *Nickelsburg, G. W. E. 2001*; *Black, M. 1985*; *Stuckenbruck, L. T. 2014*

Azael azazel

Some readers identify Azael with the Azazel of the Day of Atonement (Leviticus 16), chiefly on the strength of the desert binding at 10:4-8. Others regard the identification as secondary (not verified by Hekhal). The body keeps the spelling of the witness, Ἀζαήλ. *Nickelsburg, G. W. E. 2001*

Angelic intercession mode

Chapter 9 is third-person narrative: the archangels' intercession, the story of the Watchers, the plea to 'bring in our judgment', and allusions to scripture. Enoch does not speak in the first person here, and there is no 'I saw'. The intercession of chapters 9-10 is often treated as a layer that joins the two strands of the Watchers story (not verified by Hekhal). *Nickelsburg, G. W. E. 2001*

Defilement priestly reading

A priestly reading. ἐμιάνθησαν, 'they were defiled' (the Akhmim codex 9:8), and in Syncellus ἐν ταῖς θηλείαις ἐμιάνθησαν, 'were defiled among the females', use the vocabulary of ritual purity. Syncellus's 'holy places of heaven' (9:1) may imply heaven as a sanctuary. On the reading developed for 12:4 and 15:3, the Watchers' sin is a priestly violation of purity. The translation keeps the purity verb literal and does not turn it into a historical allegory. *Nickelsburg, G. W. E. 2001*

titans

The Akhmim codex 9:9 has τιτᾶνας, 'Titans', where Syncellus has υἱοὺς γίγαντας, 'sons, giants'. The edition's controlled vocabulary forbids 'Titans' as a rendering of γίγας, the word for 'giant', but here the Greek word itself is τιτάν. Writing 'giants'

would bring Syncellus's reading into the Akhmim codex. The body therefore says 'Titans', and the conflict with the rule is recorded in the decision notes for the editor to settle. Whether the word reflects a deliberate mythic identification is left open (see the ambiguity note on 'αἱ γυναῖκες ἐγέννησαν τιτᾶνας (the Akhmim codex 9:9)').

Spirits of the souls

Syncellus 9:10, τὰ πνεύματα τῶν ψυχῶν τῶν ἀποθανόντων ἀνθρώπων, 'the spirits of the souls of the humans who have died', uses the same formula as 22:3 in the Akhmim codex. The Akhmim codex 9:10 has only 'the souls of those who have died', and Syncellus 9:3 adds 'the spirits' to the Akhmim codex's 'souls'. Rendering πνεῦμα and ψυχή consistently as 'spirit' and 'soul' lets the reader see that the pairing is particular to Syncellus here.

Divine titles

The divine titles are kept as each witness gives them, and in its order. The Akhmim codex: 'Lord of lords and the God of gods and King of the ages'. Syncellus, first form: 'Lord of the ages … God of gods and Lord of lords and the King of those who reign and God of the ages'. Syncellus, second form: '… God of humankind'. 'The glory of the majesty' and 'the Lord of all

lords in majesty' (Syncellus 9:3) keep δόξα and μεγαλωσύνη apart. The Akhmim codex's 'your name, holy and great and blessed' is a description of the Name, not the title ὁ ἅγιος ὁ μέγας ('the Holy Great One'), which appears at 10:1.

Editorial decisions

- **τιτᾶνας.** The Akhmim codex 9:9 τιτᾶνας is rendered 'Titans', the codex's own word. On the surface this breaks the edition's rule that the word for 'giant' must never be rendered 'Titans', and the automatic check flags it. The rendering is kept because the source word here is not the word for 'giant', and replacing it would bring Syncellus's 'giants' into the Akhmim codex. This remains flagged for the editor to confirm.
- **ἐντυγχάνω / δέησις.** ἐντυγχάνω is rendered 'make appeal' in every part (7:6, chapter 9, chapter 22), so that δέησις (the second form in Syncellus, 9:3) can be 'petition' without the two words colliding.
- **ἀδικία / ἀνόμημα / ἀδίκημα / ἀνομία / ἀσέβεια.** The words for wrongdoing are kept distinct: ἀδικία 'injustice' (plural 'injustices'); ἀνόμημα 'lawless deeds'; ἀδίκημα 'wrongdoings'; ἀνομία 'lawlessness'; ἀσέβεια 'impiety'.
- The manuscript notes that the digitized Greek carried (Paris gr. 1711 and Goar) are not printed in the English or in the

word-by-word gloss; each is listed once among the manuscript variants. No column marker is printed anywhere.

- **ἐκ τῶν ἁγίων.** Rendered ‘the holy places’, with the supplied noun written plainly because it is not bracketed in the Greek. ‘Holy ones’ remains open (the ambiguity note on ‘ἐκ τῶν ἁγίων τοῦ οὐρανοῦ (Syncellus 9:1, twice)’).

Manuscript variants

- **The Akhmim codex**: 9:1-9:4 editorial supplements in square brackets: παρ[α]κύψαντες, Οὐ[ρι]ήλ, Γαβριή[λ], ἐθεάσ[αν]το, ἐκχυννόμεν[ον], εἶπα[ν].: Damaged letters supplied by the editor. They are rendered as supplied, and none of them changes the sense.
- **The Akhmim codex**: 9:2-9:3: the digitized Greek bracketed letters in πρὸς, βοώντων and ὕψιστον as restored; Swete prints these three words whole.: The brackets are not Swete’s and have been removed from the Greek.
- **The Akhmim codex**: 9:6 ἃ ἐπιτηδεύουσιν [καὶ] ἔγνωσαν ἄνθρωποι: the bracketed καί is an editorial supplement.: It is kept in brackets in the English. Without it, the clause is asyndetic.
- **The Akhmim codex vs Syncellus**: 9:6 the Akhmim codex ἃ ἐπιτηδεύουσιν [καὶ] ἔγνωσαν ἄνθρωποι against Syncellus

ἐπιτηδεύουσιν δὲ τὰ ἐπιτηδεύματα αὐτοῦ, εἰδέναι τὰ μυστήρια, οἱ υἱοὶ τῶν ἀνθρώπων.: The clause in the Akhmim codex is unstable and may be damaged; Syncellus has a fuller wording in which the practising is aimed at knowing the mysteries. This bears on how far the codex can be relied on at this point.

- **The Akhmim codex vs Syncellus**: 9:1 the Akhmim codex: 'Then … having looked down', with no title. Syncellus: 'And having heard, the four great archangels … looked down upon the earth from the holy places of heaven'.: Syncellus adds the title (ἀρχάγγελοι), the number, and a hearing that presupposes the cry of 8:4.
- **Syncellus, first vs second form**: 9:3 τὴν κρίσιν ἡμῶν … καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης … (first) against τὴν δέησιν ἡμῶν πρὸς τὸν ὕψιστον (second). 9:4 θεὸς τῶν αἰώνων (first) against θεὸς τῶν ἀνθρώπων (second). The second form also adds προσελθόντες οἱ τέσσαρες ἀρχάγγελοι ('the four archangels came forward') at 9:4.: Syncellus does not agree with himself, so his text is not a single fixed witness. 'Petition' is a variant against 'judgment', and 'God of humankind' against 'God of the ages'.
- **Syncellus**: 9:1: Paris gr. 1711 adds καὶ before παρέκυψαν in the first form of 9:1.: From the digitized text; not in Swete; not verified by Hekhal.

- **Syncellus**: 9:1: the digitized Greek introduced the second form of 9:1 with '[col II] 1.' and carried the note '(= οἱ Par gr. 1711)' after παρέκυψαν. Swete prints the two forms of 9:1-4 in parallel columns.: From the digitized text; not in Swete; not verified by Hekhal. The marker is not printed in the English.
- **Syncellus**: After 9:4 Syncellus breaks off in his own words: 'and so on. Then the Most High gave command to the holy archangels, and they bound their chiefs and cast them into the abyss, until the judgment; and so on.' Swete gives these words in his apparatus, as an addition at the end of one excerpt, and not in his text. The digitized Greek printed them in the text, followed by 'And these things, indeed, Enoch testifies', and repeated the clause 'and your name is holy and blessed to all the ages' before them; the repetition is not in Swete.: This is Syncellus's own abridgment of ch. 10, not Enochic text, and it is not translated in the body. The closing 'And these things, indeed, Enoch testifies' stood in the digitized text only (not verified by Hekhal).
- **Syncellus**: 9:4: Paris gr. 1711 reads ἔβαλλον ('were casting') for ἔβαλον ('cast') in Syncellus's own summary after 9:4.: From the digitized text; not in Swete; not verified by Hekhal.
- **Syncellus**: 9:6: Paris gr. 1711 omits καὶ before the second ὅσα and adds καὶ before the third.: From the digitized text; not in Swete; not verified by Hekhal.

- **The Akhmim codex vs Syncellus**: 9:7 the Akhmim codex ἄρχειν (‘to rule’) against Syncellus ἔχειν (‘to have, to hold’).: Syncellus’s ἔχειν is perhaps a corruption of ἄρχειν.
- **Syncellus**: 9:8: Paris gr. 1711 reads μίσιτρα for μίσητρα.: From the digitized text; not in Swete; not verified by Hekhal.
- **Syncellus**: 9:9: Goar’s text omits τῆς before γῆς.: From the digitized text; not in Swete; not verified by Hekhal. It bears on how ‘of humankind’ is construed (see the ambiguity note on that phrase).
- **Syncellus**: 9:11: Paris gr. 1711 reads τοῦ for τῶν in πρὸ τῶν αὐτὰ γενέσθαι.: From the digitized text; not in Swete; not verified by Hekhal. The τοῦ matches the Akhmim codex’s πρὸ τοῦ αὐτὰ γενέσθαι.
- **Syncellus**: 9:11: Goar’s text omits αὐτοὺς after ποιῆσαι.: From the digitized text; not in Swete; not verified by Hekhal. It affects whether the question is read as ‘what they must do’ or ‘what must be done’.
- **Syncellus**: At 9:4, 9:6 and 9:10 in Syncellus the scan of Swete’s print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex vs Syncellus**: 9:9 the Akhmim codex αἱ γυναῖκες ἐγέννησαν τιτᾶνας … ἐπλήσθη αἵματος καὶ ἀδικίας. Syncellus αἱ θυγατέρες τῶν ἀνθρώπων ἔτεκον ἐξ αὐτῶν υἱοὺς γίγαντας· κίβδηλα … ἐκκέχυται, καὶ … ἐπλήσθη ἀδικίας.:

Titans against giants. The Akhmim codex has ‘blood and injustice’ where Syncellus has ‘injustice’, and only Syncellus has the ‘counterfeit things’ clause.

- **The Akhmim codex vs Syncellus**: 9:6 the Akhmim codex τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ against Syncellus ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Syncellus also adds ὅσα εἰσήνεγκεν and πάντα δόλον ἐπὶ τῆς ξηρᾶς.: The genitive in the Akhmim codex against the dative in Syncellus changes the relation of ‘age’ to the mysteries.
- **The Akhmim codex vs Syncellus**: 9:8 Syncellus adds ἐν ταῖς θηλείαις (‘among the females’) and καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν. 9:10 the Akhmim codex βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων … ἀνομημάτων against Syncellus τὰ πνεύματα τῶν ψυχῶν τῶν ἀποθανόντων ἀνθρώπων … ἀδικημάτων.: Syncellus adds ‘spirits’ and a teaching motif that the Akhmim codex does not have here.

1 Enoch 10-11; the sentence on the Watchers and the renewal of the earth

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



[Pan.] (10:1) Τότε Ὕψιστος εἶπεν περὶ τούτων, ὁ μέγας Ἅγιος, καὶ ἐλάλησεν καὶ εἶπεν καὶ ἔπεμψεν Ἰστραὴλ πρὸς τὸν υἱὸν Λέμεχ (10:2) Εἶπον αὐτῷ ἐπὶ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα, καὶ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς καὶ ἀπολέσει πάντα ὅσα ἐστὶν [ἐν] αὐτῇ. (10:3) καὶ δίδαξον αὐτὸν ὅπως ἐκφύγῃ, καὶ μενεῖ τὸ σπέρμα αὐτοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. (10:4) Καὶ τῷ Ῥαφαὴλ εἶπεν Δῆσον τὸν Ἀζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδουὴλ κἀκεῖ βάλε αὐτόν, (10:5) καὶ ὑπόθες αὐτῷ λίθους τραχεῖς καὶ ὀξεῖς καὶ ἐπικάλυψον αὐτῷ τὸ σκότος. καὶ οἰκησάτω ἐκεῖ εἰς τοὺς αἰῶνας, καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω·

[Pan.] (10:6) καὶ ἐν τῇ ἡμέρᾳ τῆς μεγάλης τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐνπυρισμόν. (10:7) καὶ ἰαθήσεται ἡ γῆ, ἣν ἠφάνισαν οἱ ἄγγελοι, καὶ τὴν ἴασιν τῆς γῆς δήλωσον, ἵνα ἰάσωνται τὴν πληγήν, ἵνα μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὅλῳ ᾧ ἐπέταξαν οἱ ἐγρήγοροι καὶ

[Akhmim codex] (10:1) Then the Most High spoke concerning these things, the Holy Great One, and he spoke and said, and he sent Istrael to the son of Lemech: (10:2) “Say to him in my name, ‘Hide yourself,’ and make known to him an end that is coming: that the whole earth is perishing, and a deluge is about to come upon the whole earth, and it will bring to ruin all that is [in] it. (10:3) And teach him how he may escape, and his seed will remain for all the generations of the age.” (10:4) And to Raphael he said: “Bind Azael feet and hands, and cast him into the darkness; and open the desert that is in Dadouel, and cast him there. (10:5) And lay beneath him rough and sharp stones, and cover the darkness over him; and let him dwell there into the ages, and put a covering over his face, and let him not look upon light.

[Akhmim codex] (10:6) And on the day of the great judgment he will be led away into the burning. (10:7) And the earth will be healed, which the angels destroyed; and make known the healing of the earth, so that they may heal the plague, so that all the sons of men may not perish through the whole mystery which the Watchers commanded and showed to their sons. (10:8) And the whole earth

ἔδειξαν τοὺς υἱοὺς αὐτῶν, (10:8) καὶ ἠρημώθη πᾶσα ἡ γῆ ἀφανισθεῖσα ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ· καὶ ἐπ' αὐτῷ γράψον τὰς ἁμαρτίας πάσας. (10:9) Καὶ τῷ Γαβριὴλ εἶπεν ὁ κύριος Πορεύου ἐπὶ τοὺς μαζηρέους, ἐπὶ τοὺς κιβδήλους καὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν ἀνθρώπων· πέμψον αὐτοὺς ἐν πολέμῳ ἀπωλείας. μακρότης γὰρ ἡμερῶν οὐκ ἔστιν αὐτῶν (10:10) καὶ πᾶσα ἐρώτησις [οὐκ] ἔσται τοῖς πατράσιν αὐτῶν καὶ περὶ αὐτῶν, ὅτι ἐλπίζουσιν ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια.

[Pan.] (10:11) Καὶ εἶπεν Μιχαὴλ Πορεύου καὶ δήλωσον Σεμιαζᾷ καὶ τοῖς λοιποῖς τοῖς σὺν αὐτῷ ταῖς γυναιξὶν μιγεῖσιν, μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν· (10:12) καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσιν τὴν ἀπώλειαν τῶν ἀγαπητῶν, καὶ δῆσον αὐτοὺς ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν καὶ συντελεσμοῦ, ἕως τελεσθῇ τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων. (10:13) τότε ἀπαχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον συνκλείσεως

was made desolate, destroyed by the works of the teaching of Azael; and against him write all the sins." (10:9) And to Gabriel the Lord said: "Go to the mazereoi, to the spurious ones and the sons of fornication, and bring to ruin the sons of the Watchers from among humankind; send them in a war of destruction. For length of days is not theirs. (10:10) And there shall [not] be any petition for their fathers, even on their behalf, for they hope to live an everlasting life, and that each of them will live five hundred years."

[Akhmim codex] (10:11) And he said to Michael: "Go and make known to Semiazas and to the rest who are with him, who mingled with the women so as to be defiled in them in their uncleanness. (10:12) And when their sons are slaughtered and they see the destruction of their beloved ones, then bind them for seventy generations in the valleys of the earth until the day of their judgment and of consummation, until the sentence of the age of the ages is accomplished. (10:13) Then they will be led away into the chaos of fire and into the torment and into the prison of the confinement of the age. (10:14) And as for whoever is burned up and destroyed from now on, they will

αἰῶνος. (10:14) καὶ ὃς ἂν κατακαυθῇ καὶ ἀφανισθῇ ἀπὸ τοῦ νῦν, μετ' αὐτῶν ὁμοῦ δεθήσονται μέχρι τελειώσεως γενεᾶς. (10:15) ἀπόλεσον πάντα τὰ πνεύματα τῶν κιβδήλων καὶ τοὺς υἱοὺς τῶν ἐγρηγόρων διὰ τὸ ἀδικῆσαι τοὺς ἀνθρώπους. (10:16) καὶ ἀπόλεσον τὴν ἀδικίαν πᾶσαν ἀπὸ τῆς γῆς, καὶ πᾶν ἔργον πονηρίας ἐκλειπέτω, καὶ ἀναφανήτω τὸ φυτὸν τῆς δικαιοσύνης καὶ τῆς ἀληθείας εἰς τοὺς αἰῶνας· μετὰ χαρᾶς φυτευθήσεται.

[Pan.] (10:17) Καὶ νῦν πάντες οἱ δίκαιοι ἐκφεύξονται, καὶ ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, καὶ πᾶσαι αἱ ἡμέραι νεότητος αὐτῶν, καὶ τὰ σάββατα αὐτῶν μετὰ εἰρήνης πληρώσουσιν. (10:18) τότε ἐργασθήσεται πᾶσα ἡ γῆ ἐν δικαιοσύνῃ καὶ καταφυτευθήσεται δένδρον ἐν αὐτῇ, καὶ πλησθήσεται εὐλογίας. (10:19) καὶ πάντα τὰ δένδρα τῆς γῆς ἀγαλλιάσονται· φυτευθήσεται, καὶ ἔσονται φυτεύοντες ἀμπέλους, καὶ ἡ ἄμπελος ἣν ἂν φυτεύσωσιν, ποιήσουσιν πρόχους οἴνου χιλιάδας καὶ σπόρου ποιήσει καθ' ἕκαστον μέτρον, ἐλαίας ποιήσει ἀνὰ βάτους δέκα. (10:20) καὶ σὺ καθάρισον τὴν γῆν ἀπὸ πάσης ἀκαθαρσίας καὶ

be bound together with them until the completion of a generation. (10:15) Bring to ruin all the spirits of the spurious ones, and the sons of the Watchers, because they have wronged humankind. (10:16) And bring to ruin all injustice from the earth, and let every work of wickedness cease, and let the plant of righteousness and of truth appear into the ages; with joy it will be planted.

[Akhmim codex] (10:17) "And now all the righteous will escape, and they will be living until they beget thousands, and all the days of their youth and their sabbaths they will complete in peace. (10:18) Then the whole earth will be worked in righteousness, and a tree will be planted in it, and it will be filled with blessing. (10:19) And all the trees of the earth will exult; it will be planted, and they will be planting vines, and the vine which they plant, they will make thousands of jugs of wine from it; and of seed it will yield for each measure, of olives it will yield ten baths apiece. (10:20) And you, cleanse the earth from all uncleanness and from all injustice and from all sin and impiety, and wipe out all the uncleannesses that come about upon the earth. (10:21) And all the peoples will be serving, and all will be blessing me

ἀπὸ πάσης ἀδικίας καὶ ἀπὸ πάσης ἁμαρτίας καὶ ἀσεβείας, καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον. (10:21) καὶ ἔσονται πάντες λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες.

[Pan.] (10:22) καὶ καθαρισθήσεται πᾶσα ἡ γῆ ἀπὸ παντὸς μιάσματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μάστιγος, καὶ οὐκέτι πέμψω ἐπ' αὐτοὺς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.

[Sync.] (10:1) Τότε ὁ ὕψιστος εἶπε καὶ ὁ ἅγιος ὁ μέγας ἐλάλησε, καὶ ἔπεμψε τὸν Οὐριὴλ πρὸς τὸν υἱὸν Λάμεχ λέγων (10:2) Πορεύου πρὸς τὸν Νῶε καὶ εἶπον αὐτῷ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα· καὶ εἶπον αὐτῷ ὅτι κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς, ἀπολέσαι πάντα ἀπὸ προσώπου τῆς γῆς. (10:3) δίδαξον τὸν δίκαιον τί ποιήσει, τὸν υἱὸν Λάμεχ, καὶ τὴν ψυχὴν αὐτοῦ εἰς ζωὴν συντηρήσει, καὶ ἐκφεύξεται δι' αἰῶνος, καὶ ἐξ αὐτοῦ φυτευθήσεται φύτευμα καὶ σταθήσεται πάσας τὰς γενεὰς τοῦ αἰῶνος. (10:4) Καὶ τῷ

and bowing down in worship.

[Akhmim codex] (10:22) "And the whole earth will be cleansed from every defilement and from all uncleanness and wrath and scourge, and I will no longer send upon them, for all the generations of the age."

[Syncellus] (10:1) Then the Most High spoke, and the Holy Great One spoke, and he sent Ouriel to the son of Lamech, saying: (10:2) "Go to Noah and say to him in my name, 'Hide yourself,' and make known to him an end that is coming: that the whole earth is perishing; and tell him that a deluge is about to come upon the whole earth, to bring to ruin everything from the face of the earth. (10:3) Teach the righteous one what he shall do, the son of Lamech, and he will preserve his soul for life, and he will escape through the age, and from him a plant will be planted, and it will be established for all the generations of the age." (10:4) And to Raphael he said: "Go, Raphael, and bind Azael; shackle him hands and feet, and throw him into the darkness; and open the desert that is in the desert of Doudael, and when you have gone there, cast him in.

[Syncellus] (10:5) And lay beneath

Ῥαφαὴλ εἶπε Πορεύου, Ῥαφαήλ, καὶ δῆσον τὸν Ἀζαήλ· χερσὶ καὶ ποσὶ συμπόδισον αὐτόν, καὶ ἔμβαλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῇ ἐρήμῳ Δουδαήλ, καὶ ἐκεῖ πορευθεὶς βάλε αὐτόν.

[Sync.] (10:5) καὶ ὑπόθες αὐτῷ λίθους ὀξεῖς καὶ λίθους τραχεῖς καὶ ἐπικάλυψον αὐτῷ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τὸν αἰῶνα καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· (10:6) καὶ ἐν τῇ ἡμέρᾳ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐμπυρισμὸν τοῦ πυρός. (10:7) καὶ ἴασαι τὴν γῆν ἣν ἠφάνισαν οἱ ἐγρήγοροι, καὶ τὴν ἴασιν τῆς πληγῆς δήλωσον, ἵνα ἰάσωνται τὴν πληγὴν καὶ μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὃ εἶπον οἱ ἐγρήγοροι καὶ ἐδίδαξαν τοὺς υἱοὺς αὐτῶν, (10:8) καὶ ἠρημώθη πᾶσα ἡ γῆ ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ· καὶ ἐπ᾽ αὐτῇ γράψον πάσας τὰς ἁμαρτίας. (10:9) Καὶ τῷ Γαβριὴλ εἶπε Πορεύου, Γαβριήλ, ἐπὶ τοὺς γίγαντας, ἐπὶ τοὺς κιβδήλους, ἐπὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων· πέμψον αὐτοὺς εἰς ἀλλήλους, ἐξ αὐτῶν εἰς αὐτούς, ἐν πολέμῳ καὶ ἐν ἀπωλείᾳ. καὶ

him sharp stones and rough stones, and cover darkness over him, and let him dwell there forever, and put a covering over his face, and let him not look upon light. (10:6) And on the day of the judgment he will be led away into the burning of the fire. (10:7) And heal the earth which the Watchers destroyed, and make known the healing of the plague, so that they may heal the plague and all the sons of men may not perish through the mystery which the Watchers spoke and taught their sons. (10:8) And the whole earth was made desolate by the works of the teaching of Azael; and upon it write all the sins." (10:9) And to Gabriel he said: "Go, Gabriel, to the giants, to the spurious ones, to the sons of fornication, and bring to ruin the sons of the Watchers from among the sons of men; send them against one another, from themselves against themselves, in war and in destruction. And length of days will not be theirs...

[Syncellus] (10:10) ...and there is no petition for their fathers, for they hope to live an everlasting life, and that each of them will live five hundred years." (10:11) And to Michael he said: "Go, Michael, bind Semiazas and the others with him who mingled with the daughters of men so as to be

μακρότης ἡμερῶν οὐκ ἔσται αὐτοῖς,

[Sync.] (10:10) καὶ πᾶσα ἐρώτησις οὐκ ἔστι τοῖς πατράσιν αὐτῶν, ὅτι ἐλπίζουσι ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. (10:11) καὶ τῷ Μιχαὴλ εἶπε Πορεύου, Μιχαήλ, δῆσον Σεμιαζᾶν καὶ τοὺς ἄλλους σὺν αὐτῷ τοὺς συμμιγέντας ταῖς θυγατράσι τῶν ἀνθρώπων τοῦ μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν. (10:12) καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσι τὴν ἀπώλειαν τῶν ἀγαπητῶν αὐτῶν, δῆσον αὐτοὺς ἐπὶ ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν, μέχρι ἡμέρας τελειώσεως τελεσμοῦ, ἕως συντελεσθῇ κρίμα τοῦ αἰῶνος τῶν αἰώνων. (10:13) τότε ἀπενεχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον τῆς συγκλείσεως τοῦ αἰῶνος. (10:14) καὶ ὃς ἂν κατακρίθῃ καὶ ἀφανισθῇ ἀπὸ τοῦ νῦν, μετ' αὐτῶν δεθήσεται μέχρι τελειώσεως γενεᾶς αὐτῶν. παρὰ δὲ τοῦ ὄρους ἐν ᾧ ὤμοσαν καὶ ἀνεθεμάτισαν πρὸς τὸν πλησίον αὐτῶν, ὅτι εἰς τὸν αἰῶνα οὐ μὴ ἀποστῇ ἀπ' αὐτοῦ ψῦχος καὶ χιὼν καὶ πάχνη, καὶ δρόσος οὐ μὴ καταβῇ εἰς αὐτό, εἰ μὴ εἰς

defiled in them in their uncleanness. (10:12) And when their sons are slaughtered and they see the destruction of their beloved ones, bind them for seventy generations in the valleys of the earth until the day of their judgment, until the day of the completion of the consummation, until the sentence of the age of the ages is accomplished. (10:13) Then they will be carried off into the chaos of fire and into the torment and into the prison of the confinement of the age. (10:14) And whoever is condemned and destroyed from now on will be bound with them until the completion of their generation." And from the mountain on which they swore and bound one another under a curse, each to his neighbour: that forever cold and snow and frost shall never depart from it, and dew shall never come down upon it, unless it comes down upon it as a curse, until the day of the great judgment. At that time it will be burned up and brought low, and it will be burning and melting like wax before fire; so it will be burned up on account of all its works. And now I say to you, sons of men: great wrath is against you, against your sons, and this wrath will not cease from you until the time of the slaughter of your sons. And your beloved ones will

κατάραν καταβήσεται ἐπ᾽ αὐτό, μέχρις ἡμέρας κρίσεως τῆς μεγάλης. ἐν τῷ καιρῷ ἐκείνῳ κατακαυθήσεται καὶ ταπεινωθήσεται, καὶ ἔσται κατακαιόμενον καὶ τηκόμενον ὡς κηρὸς ἀπὸ πυρός, οὕτως κατακαήσεται περὶ πάντων τῶν ἔργων αὐτοῦ. καὶ νῦν ἐγὼ λέγω ὑμῖν υἱοῖς ἀνθρώπων, Ὀργὴ μεγάλη καθ᾽ ὑμῶν, κατὰ τῶν υἱῶν ὑμῶν, καὶ οὐ παύσεται ἡ ὀργὴ αὕτη ἀφ᾽ ὑμῶν, μέχρι καιροῦ σφαγῆς τῶν υἱῶν ὑμῶν. καὶ ἀπολοῦνται οἱ ἀγαπητοὶ ὑμῶν καὶ ἀποθανοῦνται οἱ ἔντιμοι ὑμῶν ἀπὸ πάσης τῆς γῆς, ὅτι πᾶσαι αἱ ἡμέραι τῆς ζωῆς αὐτῶν ἀπὸ τοῦ νῦν οὐ μὴ ἔσονται πλείω τῶν ἑκατὸν εἴκοσιν ἐτῶν. καὶ μὴ δόξητε ἔτι ζῆσαι ἐπὶ πλείονα ἔτη· οὐ γάρ ἐστιν ἐπ᾽ αὐτοῖς πᾶσα ὁδὸς ἐκφεύξεως ἀπὸ τοῦ νῦν, διὰ τὴν ὀργὴν ἣν ὠργίσθη ὑμῖν ὁ βασιλεὺς πάντων τῶν αἰώνων· μὴ νομίσητε ὅτι ἐκφεύξεσθε ταῦτα.

[Pan.] (11:1) καὶ τότε ἀνοίξω τὰ ταμεῖα τῆς εὐλογίας τὰ ὄντα ἐν τῷ οὐρανῷ, καὶ κατενεγκεῖν αὐτὰ ἐπὶ τὰ ἔργα, ἐπὶ τὸν κόπον τῶν υἱῶν τῶν ἀνθρώπων. (11:2) καὶ τότε ἀλήθεια καὶ εἰρήνη κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ εἰς

perish and your honoured ones will die from all the earth, because all the days of their life from now on will not be more than one hundred and twenty years. And do not think to live yet more years; for there is no way of escape for them from now on, because of the wrath with which the King of all the ages has become angry with you. Do not suppose that you will escape these things.

[Akhmim codex] (11:1) “And then I will open the storehouses of blessing that are in heaven, to bring them down upon the works, upon the labour of the sons of men. (11:2) And then truth and peace will be joined in fellowship together for all the days of the age and for all the generations of humankind.”

> πάσας τὰς γενεὰς τῶν
> ἀνθρώπων.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and

cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **aion** (rendered as *age*), **angelos** (rendered as *angel*), **archangeloi** (rendered as *named-archangel*), **azael** (rendered as *azael*), **desmoterion** (rendered as *prison*), **dendron** (rendered as *tree*), **dikaios** (rendered as *righteous*), **egregoros** (rendered as *watcher*), **gigas** (rendered as *giant*), **ho-hagios-ho-megas** (rendered as *holy-great-one*), **hypsistos** (rendered as *most-high*), **krisis** (rendered as *judgment*), **mysterion** (rendered as *mystery*), **oros** (rendered as *mountain*), **pneuma** (rendered as *spirit*), **psyche** (rendered as *soul*), **semiazas** (rendered as *semiazas*), **hagios** (rendered as *holy-one*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Divine speech commissions

Chapter 10 has no first-person ‘I saw’. It is a third-person narrative (‘Then the Most High spoke…’) around four divine commissions: Istrael or Ouriel to Noah, Raphael against Azael, Gabriel against the offspring, and Michael against Semiazas and his companions. The ‘I’ of 10:21, 10:22 and 11:1 (‘blessing me’, ‘I will send’, ‘I will open’) is God. Enoch does not speak as a witness in this section. *Nickelsburg, G. W. E. 2001*

Istrael crux

The Akhmim codex 10:1 names the angel sent to the son of Lemech Ἰστραήλ, ‘Istrael’. This form occurs nowhere else in the Greek and is probably corrupt. Syncellus at the same point reads Οὐριήλ, ‘Ouriel’. The Ethiopic is reported to have a different form of the name again (not verified by Hekhal). The body keeps ‘Istrael’ in the Akhmim codex and ‘Ouriel’ in Syncellus. The Akhmim codex’s name has not been corrected from Syncellus or from the Ethiopic. The place of Azael’s binding is likewise spelled differently: Dadouel in the Akhmim codex, Doudael in Syncellus (10:4); both spellings are kept.

Two strands raphael michael

Commonly, 10:4-8 (Raphael binds Azael in the desert; the earth was desolated 'by the works of the teaching of Azael'; 'write all the sins against him') is assigned to an Azael strand of the story, and 10:11-14 (Michael and Semiazas, with the sin of mingling with women and the slaughter of their sons) to a Semiazas strand (not verified by Hekhal). That assignment is an analytical judgement. It is also notable that 10:7 credits 'the Watchers' as a group with the mystery: in the Akhmim codex they 'showed' it, in Syncellus they 'taught' it. So the motif is not confined to Azael even within this unit. At 10:8 the witnesses also disagree on where the guilt is placed: The Akhmim codex's ἐπ' αὐτῷ, literally 'upon him' and rendered 'against him' as a charge, sets it on Azael, while Syncellus's ἐπ' αὐτῆ, 'upon it', sets it on the earth. Which strand is older, and whether either ever stood alone, are contested questions (not verified by Hekhal). *Milik, J. T. 1976*; *Black, M. 1985*; *Stuckenbruck, L. T. 2014*

Azael desert leviticus

Some readers find the Azazel of the Day of Atonement (Leviticus 16:8-10, 21-22: the goat sent into the wilderness carrying the sins) behind Azael being bound and cast into the desert, and behind 'write all the sins against him' (the Akhmim codex ἐπ' αὐτῷ, literally 'upon him'). On that reading the passage draws on the Temple's atonement rite. Others treat the identification as secondary (not verified by Hekhal). Note also

that Syncellus reads ἐπ᾽ αὐτῇ, a feminine pronoun referring to the earth, rendered ‘upon it’, which weakens the scapegoat echo in that witness. The body keeps ‘Azael’ in both witnesses, and the link is made here only. *Nickelsburg, G. W. E. 2001*

Priestly purity vocabulary

Purity vocabulary is dense here: μιανθῆναι ‘to be defiled’ and ἀκαθαρσία ‘uncleanness’ (10:11, both witnesses); καθάρισον ‘cleanse’, ἀκαθαρσία (twice) and ἀσέβεια (10:20); καθαρισθήσεται and μίασμα ‘defilement’ (10:22). In 10:21 λατρεύοντες, rendered ‘serving’, is the usual Greek word for cultic service, the worship offered to God, which fits a priestly reading of the passage. The body keeps these in literal purity terms and does not apply any historical allegory, such as a polemic against the Jerusalem priesthood. The healing and cleansing of the earth (10:7, 10:20-22) is framed in cultic as well as moral language. *Nickelsburg, G. W. E. 2001*

Restoration seam 10 16

From 10:16b (‘let the plant of righteousness and of truth appear’) to 11:2, the oracle moves from the generation of the flood to a picture of the restored earth: the righteous begetting thousands, abundant vines, and all peoples worshipping. Whether this is an original extension of the flood story, with the

flood as a type of the final judgment, or a later addition is debated (not verified by Hekhal). Because of this seam, the 'you' of 10:20 ('And you, cleanse the earth') still grammatically addresses Michael, while the content is universal. *Nickelsburg, G. W. E. 2001*

Scripture reuse restoration

Several phrases in the restoration oracle echo scripture. The body renders them literally and makes the links only here. 'The plant of righteousness' (10:16) recalls the planting imagery of Isaiah 60:21 and 61:3. 'Truth and peace' joined together (11:2) recalls Psalm 85:11 (84:11 in the Greek numbering), where truth and righteousness and peace meet. 'I will no longer send upon them' (10:22) recalls the promise to Noah after the flood that there will never again be a flood to destroy the earth (Genesis 9:11).

Two witnesses 10

This section carries both Greek witnesses for 10:1-14, and they differ in substance. The angel sent to Noah is Istrael in the Akhmim codex and Ouriel in Syncellus. The Akhmim codex has μαζηρέους where Syncellus has 'the giants' (10:9). In 10:11 the Akhmim codex commands Michael to 'make known' (δήλωσον) to Semiazas, while Syncellus commands him to 'bind'

(δῆσον). Syncellus adds ‘Noah’, ‘the righteous one’ and ‘his soul’ (10:2-3). After 10:14 Syncellus has a further passage, whose placement is explained in the variant notes. The Akhmim codex alone has 10:15-11:2 here. Each witness has been translated separately and nothing has been transferred between them.
Swete, H. B. 1899

Michael commission 10 11

The Akhmim codex 10:11 reads Καὶ εἶπεν Μιχαήλ without the article τῷ. The name Michael does not decline, so taken alone the Akhmim wording could make Michael the speaker (‘Michael said’) as easily as the one addressed. The ‘to’ in the body is supplied on the pattern of 10:4 and 10:9 and agrees with Syncellus (τῷ Μιχαὴλ εἶπε); it is written without brackets because it is not a supplement printed by Swete, and this note keeps it visible. In the same commission the witnesses differ twice more: The Akhmim codex has δήλωσον ‘make known’ where Syncellus has δῆσον ‘bind’ (10:11), and the Akhmim codex has κατακαυθῇ ‘is burned up’ where Syncellus has κατακριθῇ ‘is condemned’ (10:14). The two Greek words in each pair differ by only a few letters, so either may have arisen from the other in copying. The English of each witness follows its own word and is not harmonised.

Aphanizo destroy

The verb ἀφανίζω is rendered ‘destroy’ (active) or ‘be destroyed’ (passive) throughout this volume wherever it carries the same sense. In this section that is 10:7 in both witnesses (‘which the angels / the Watchers destroyed’), the Akhmim codex 10:8 (‘destroyed by the works of the teaching of Azael’) and 10:14 in both witnesses (‘burned up / condemned and destroyed’). No verse here requires the sense ‘vanish’. The verb ἀπόλλυμι is kept apart from it: where it is intransitive it is rendered ‘perish’ (10:2 ‘the whole earth is perishing’ in both witnesses, 10:7 in both witnesses, and ‘your beloved ones will perish’ in Syncellus’s passage after 10:14), and where it is transitive it is rendered ‘bring to ruin’ (10:2 in both witnesses, 10:9 in both witnesses, and the Akhmim codex 10:15 and 10:16). The related noun ἀπώλεια (10:9, 10:12) is rendered ‘destruction’.

Hermon oath etymology

The passage about the mountain of the oath survives only in Syncellus. The Akhmim codex has nothing at this point, and the passage is reported to have no Ethiopic parallel (not verified by Hekhal), so it rests on a single witness. Its oath on the mountain belongs to the Semiazas strand (compare 6:3-6, where Semiazas binds his companions by oath). The unnamed ‘mountain on which they swore and bound one another under a curse’

(ὤμοσαν καὶ ἀνεθεμάτισαν) points back to 6:6, where Syncellus explains the name Hermon (Ἑρμονιεὶμ) by the anathema (ἀνεθεμάτισαν). The passage thus carries on the source's own wordplay on the name. That pun is said to work only through the Semitic root ḥrm (not verified by Hekhal). The mountain is not named in the body because the passage does not name it. The perpetual cold, snow and frost, and the dew that falls only as a curse, may reflect Hermon's snow cap. *Black, M. 1985*

Wax before fire

In Syncellus's passage after 10:14 the mountain will be 'burning and melting like wax before fire' (ὡς κηρὸς ἀπὸ πυρός). The simile recalls Psalm 68:2 (67:3 in the Greek numbering), 'as wax melts before fire', and Micah 1:4, where the mountains melt under God 'like wax before the fire'. The body renders the phrase literally, and the link is made here only.

Hundred twenty years

Syncellus's passage after 10:14, which is found only in Syncellus, says 'all the days of their life from now on will not be more than one hundred and twenty years'. This reworks Genesis 6:3. Read against 10:10, where the offspring hope each to live 'five hundred years' (in both witnesses), it reduces that hoped-for

span to one hundred and twenty. Both figures are rendered as given, and the body is unchanged.

mazereoi

The Akhmim codex 10:9 μαζηρέους is left transliterated (mazereoi) because the word is unexplained in the Greek. It has been taken to be a Greek transliteration of the Hebrew/Aramaic mamzerim, 'bastards', which the following κιβδήλους ('spurious, counterfeit ones') glosses (not verified by Hekhal). Syncellus has γίγαντας at this point. *Charles, R. H. 1912*

Sabbata old age

The Akhmim codex 10:17 τὰ σάββατα 'their sabbaths'. The Ethiopic is reported to read 'their old age' (not verified by Hekhal), and it has been suggested that the Greek translator confused an Aramaic word for old age (śêbâ) with one for sabbath (not verified by Hekhal). That bears on the reliability of the Greek. The body keeps the Greek reading. *Black, M. 1985*

Chaos of fire

10:13 lists three destinations side by side: τὸ χάος τοῦ πυρός 'the chaos of fire', ἡ βάσανος 'the torment' and τὸ δεσμωτήριον 'the prison'. They are rendered as three separate English words.

None of them is ‘hell’. Tartarus and the abyss do not appear in this section.

Storehouses 11 1

The Akhmim codex 11:1 joins the infinitive κατενεγκεῖν (‘to bring down’) to the future ‘I will open’ with καί. Taken literally (‘and to bring them down’) this does not make English. The body renders the sense as a purpose clause, ‘to bring them down upon the works’, and does not translate the ‘and’.

Sentence across break syncellus 10 9

In Syncellus the sentence that begins ‘And length of days will not be theirs’ at the end of 10:9 continues into 10:10 across the break between sections; the English marks the division with an ellipsis at the end of one section and at the start of the next.

Editorial decisions

- The two witnesses are presented in the order of the source (the Akhmim codex 10:1-22; Syncellus 10:1-14 with the passage that follows; the Akhmim codex 11:1-2) and translated independently. Nothing has been transferred between them.

- **μαζηρέους.** Transliterated as ‘mazereoi’ and not translated as ‘bastards’, so the unexplained Semitic loanword stays visible. The proposed gloss is given in a footnote.
- **κιβδήλους.** Rendered ‘the spurious ones’ (literally counterfeit, adulterated) in both witnesses, including 10:15 ‘spirits of the spurious ones’.
- **ἐπ᾽ αὐτῇ (Syncellus 10:8).** Rendered ‘upon it’. The Greek pronoun is feminine and refers to the earth, against the Akhmim codex’s masculine ἐπ᾽ αὐτῷ; the difference is set out in the variant notes.
- **κρίμα.** Rendered ‘sentence’ to keep it distinct from κρίσις ‘judgment’.
- **ζωὴν αἰώνιον.** Rendered ‘everlasting life’, which uses the ‘forever’ sense of the word for age. The fixed phrase εἰς τὸν αἰῶνα is rendered ‘forever’.

Manuscript variants

- **The Akhmim codex 10:1 / Syncellus 10:1**: The Akhmim codex: ἔπεμψεν Ἰστραὴλ (‘sent Istrael’); Syncellus: ἔπεμψε τὸν Οὐριὴλ (‘sent Ouriel’).: Different angels are sent to Noah. Istrael occurs only here in the Greek and is probably a corrupt form. Neither name is harmonised to the other, and neither is replaced from the Ethiopic.

- **The Akhmim codex 10:1 / Syncellus 10:1 (Goar)**: The Akhmim codex Λέμεχ (Lemech); Syncellus Λάμεχ (Lamech). Goar's text of Syncellus adds τοῦ before Λάμεχ (from the digitized text; not in Swete; not verified by Hekhal).: The spelling of each witness is kept.
- **The Akhmim codex 10:2**: ἀπολέσει πάντα ὅσα ἐστὶν [ἐν] αὐτῇ: the bracketed ἐν is an editorial supplement in the printed text.: Kept as bracketed '[in]'.
- **The Akhmim codex 10:2 and 10:22 / Syncellus 10:10**: At 10:2 and 10:22 in the Akhmim codex and 10:10 in Syncellus the scan of Swete's print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex 10:4 / Syncellus 10:4**: The Akhmim codex ἐν τῷ Δαδουὴλ; Syncellus ἐν τῇ ἐρήμῳ Δουδαήλ.: The place-name is spelled differently (Dadouel / Doudael). Both spellings are kept.
- **Syncellus 10:5 (Goar)**: Goar's text omits καὶ before the second λίθους (from the digitized text; not in Swete; not verified by Hekhal).: Minor.
- **The Akhmim codex 10:6 / Syncellus 10:6**: The Akhmim codex τῆς μεγάλης τῆς κρίσεως … εἰς τὸν ἐνπυρισμόν; Syncellus τῆς κρίσεως … εἰς τὸν ἐμπυρισμὸν τοῦ πυρός.: The Akhmim codex has 'great judgment' and the unassimilated

spelling ἐνπυρισμόν, which is orthographic. Syncellus has ‘burning of the fire’.

- **The Akhmim codex 10:7 / Syncellus 10:7**: The Akhmim codex: ἰαθήσεται ἡ γῆ … οἱ ἄγγελοι … ᾧ ἐπέταξαν … ἔδειξαν; Syncellus: ἴασαι τὴν γῆν … οἱ ἐγρήγοροι … ὃ εἶπον … ἐδίδαξαν.: There are four differences: a future passive against an imperative; angels against Watchers; ‘commanded’ against ‘spoke’; and ‘showed’ against ‘taught’. ‘Commanded’ (ἐπέταξαν) is what Swete prints; his apparatus gives the codex as ἐπάταξαν, ‘struck’. See the doubt recorded on ‘the whole mystery which the Watchers commanded’.
- **The Akhmim codex 10:8 / Syncellus 10:8**: The Akhmim codex ἐπ᾽ αὐτῷ (masculine, Azael); Syncellus ἐπ᾽ αὐτῇ (feminine, the earth).: Grammatical gender decides whether the sins are written against Azael or upon the earth. The difference is kept in English as ‘against him’ and ‘upon it’; the Syncellus pronoun is feminine and refers to the earth. The Akhmim codex’s phrase literally reads ‘upon him’.
- **The Akhmim codex 10:9 / Syncellus 10:9**: The Akhmim codex ἐπὶ τοὺς μαζηρέους; Syncellus ἐπὶ τοὺς γίγαντας. Syncellus adds ‘send them against one another, from themselves against themselves’.: ‘Giants’ is not imported into the Akhmim codex. In Syncellus the giants destroy one another.

- **The Akhmim codex 10:10**: [οὐκ] is Swete's supplement; Syncellus reads οὐκ ἔστι. The word 'petition' (ἐρώτησις) is a conjecture of Lods printed by Swete; the codex has εργεσις.: Neither the negation nor the word 'petition' stands in the codex. The negation is kept in square brackets in the body. See the doubt recorded on the bracketed 'not' in 10:10.
- **The Akhmim codex 10:11 / Syncellus 10:11**: The Akhmim codex: εἶπεν Μιχαήλ ... δήλωσον Σεμιαζᾷ ... ταῖς γυναιξὶν μιγεῖσιν; Syncellus: τῷ Μιχαὴλ εἶπε ... δῆσον Σεμιαζᾶν ... ταῖς θυγατράσι τῶν ἀνθρώπων.: The Akhmim codex has 'make known' where Syncellus has 'bind', and 'the women' where Syncellus has 'the daughters of men'. The Akhmim codex's binding comes only at 10:12.
- **The Akhmim codex 10:14 / Syncellus 10:14 / Paris gr. 1711**: The Akhmim codex κατακαυθῇ ... δεθήσονται (plural); Syncellus κατακριθῇ ... δεθήσεται (singular). Paris gr. 1711 reads δεηθήσεται ('will beg') for δεθήσεται ('will be bound'); the digitized text marked it 'recte' (from the digitized text; not in Swete; not verified by Hekhal).: The Akhmim codex has 'burned up' and Syncellus 'condemned'. The Akhmim codex's shift from the singular relative ὃς ἂν to the plural verb is kept in English. The reported Paris reading 'will beg' would tie the verse to the refused petitions of 10:10. It is recorded here and in the doubts only.

- **Syncellus, passage after 10:14**: Swete prints this passage apart, as a chapter of uncertain place. According to his apparatus Syncellus introduces it with καὶ αὖθις, ‘and again’, and one manuscript reads περὶ, ‘concerning the mountain’, for παρὰ, ‘from the mountain’. The digitized Greek also supplied «καὶ» (‘and’) before κατὰ τῶν υἱῶν ὑμῶν; Swete does not print it, and it is not translated.: The passage stands after 10:14 here only because the digitized text placed it there. It survives only in Syncellus.
- **The Akhmim codex 10:19**: καὶ σπόρου ποιήσει καθ’ ἕκαστον μέτρον: a number seems to have fallen out after ‘measure’. The sentence has no object for ‘it will yield’, and the parallel clauses either side give numbers (thousands of jugs; ten baths). The Ethiopic as translated by Charles has a thousand.: The Greek is defective here and gives no number; nothing has been supplied in the body.
- **Syncellus / the Akhmim codex coverage**: The Akhmim codex 10:15-11:2 has no Syncellus counterpart in this section.: For the second half of the section there is only one Greek witness.

1 Enoch 12-14; Enoch's commission and the vision of the Great Glory

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



[Pan.] (12:1) Πρὸ τούτων τῶν λόγων ἐλήμφθη Ἐνώχ, καὶ οὐδεὶς τῶν ἀνθρώπων ἔγνω ποῦ ἐλήμφθη καὶ ποῦ ἐστιν καὶ τί ἐγένετο αὐτῷ. (12:2) καὶ τὰ ἔργα αὐτοῦ μετὰ τῶν ἐγρηγόρων, καὶ μετὰ τῶν ἁγίων αἱ ἡμέραι αὐτοῦ. (12:3) Καὶ ἐστὼς ἤμην Ἐνὼχ εὐλογῶν τῷ κυρίῳ τῆς μεγαλοσύνης, τῷ βασιλεῖ τῶν αἰώνων. καὶ ἰδοὺ οἱ ἐγρήγοροι τοῦ ἁγίου τοῦ μεγάλου ἐκάλουν με· (12:4) Ἐνώχ, ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἶπε τοῖς ἐγρηγόροις τοῦ οὐρανοῦ οἵτινες ἀπολιπόντες τὸν οὐρανὸν τὸν ὑψηλόν, τὸ ἁγίασμα τῆς στάσεως τοῦ αἰῶνος, μετὰ τῶν γυναικῶν ἐμιάνθησαν, καὶ ὥσπερ οἱ υἱοὶ τῆς γῆς ποιοῦσιν, οὕτως καὶ αὐτοὶ ποιοῦσιν, καὶ ἔλαβον ἑαυτοῖς γυναῖκας. Ἀφανισμὸν μέγαν ἠφανίσατε τὴν γῆν, (12:5) καὶ οὐκ ἔσται ὑμῖν εἰρήνη οὔτε ἄφεσις. καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν,

[Pan.] (12:6) τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται, καὶ ἐπὶ τῇ ἀπωλείᾳ τῶν υἱῶν αὐτῶν στενάξουσιν καὶ δεηθήσονται εἰς τὸν αἰῶνα, καὶ οὐκ ἔσται αὐτοῖς εἰς ἔλεον καὶ εἰρήνην.

[Pan.] (13:1) Ὁ δὲ Ἐνὼχ τῷ Ἀζαὴλ εἶπεν Πορεύου· οὐκ ἔσται σοι εἰρήνη. κρίμα μέγα ἐξῆλθεν

[Akhmim codex] (12:1) Before these words Enoch was taken, and no one among humankind knew where he was taken, or where he is, or what had become of him. (12:2) And his works were with the Watchers, and his days were with the holy ones. (12:3) And I, Enoch, was standing, blessing the Lord of majesty, the King of the ages. And behold, the Watchers of the Holy Great One were calling me: (12:4) "Enoch, scribe of righteousness, go and say to the Watchers of heaven, who, having abandoned the high heaven, the sanctuary of the station of the age, have been defiled with women, and as the sons of the earth do, so they too do, and they have taken wives for themselves: 'With a great destruction you have destroyed the earth, (12:5) and there will be for you neither peace nor forgiveness.' And concerning their sons, in whom they rejoice...

[Akhmim codex] (12:6) ...they will see the slaughter of their beloved ones, and over the destruction of their sons they will groan, and they will petition forever, and there will be for them neither mercy nor peace."

[Akhmim codex] (13:1) And Enoch said to Azael, "Go; there will be no peace for you. A great sentence has gone out against you,

κατὰ σοῦ δῆσαί σε, (13:2) καὶ ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων καὶ περὶ πάντων τῶν ἔργων τῶν ἀσεβειῶν καὶ τῆς ἀδικίας καὶ τῆς ἁμαρτίας, ὅσα ὑπέδειξας τοῖς ἀνθρώποις. (13:3) Τότε πορευθεὶς εἶρηκα πᾶσιν αὐτοῖς, καὶ αὐτοὶ πάντες ἐφοβήθησαν, καὶ ἔλαβεν αὐτοὺς τρόμος καὶ φόβος. (13:4) καὶ ἠρώτησαν ὅπως γράψω αὐτοῖς ὑπομνήματα ἐρωτήσεως ἵνα γένηται αὐτοῖς ἄφεσις, καὶ ἵνα ἐγὼ ἀναγνῶ αὐτοῖς τὸ ὑπόμνημα τῆς ἐρωτήσεως ἐνώπιον Κυρίου τοῦ οὐρανοῦ, (13:5) ὅτι αὐτοὶ οὐκ ἔτι δύνανται λαλῆσαι, οὐδὲ ἀπᾶραι αὐτῶν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἀπὸ αἰσχύνης περὶ ὧν ἡμαρτήκεισαν καὶ κατεκρίθησαν. (13:6) Τότε ἔγραψα τὸ ὑπόμνημα τῆς ἐρωτήσεως αὐτῶν καὶ τὰς δεήσεις περὶ τῶν πνευμάτων αὐτῶν καὶ περὶ ὧν δέονται, ὅπως αὐτῶν γένωνται ἄφεσις καὶ μακρότης.

[Pan.] (13:7) καὶ πορευθεὶς ἐκάθισα ἐπὶ τῶν ὑδάτων Δὰν ἐν γῇ Δάν, ἥτις ἐστὶν ἐκ δεξιῶν Ἑρμωνειεὶμ δύσεως· ἀνεγίγνωσκον τὸ ὑπόμνημα τῶν δεήσεων αὐτῶν. (13:8) ὡς ἐκοιμήθην, καὶ ἰδοὺ ὄνειροι ἐπ᾽ ἐμὲ ἦλθον καὶ ὁράσεις ἐπ᾽ ἐμὲ

to bind you. (13:2) And there will be for you neither relief nor petition, because of the wrongdoings that you showed, and because of all the works of impiety and of injustice and of sin that you showed to humankind." (13:3) Then I went and spoke to them all, and they were all afraid, and trembling and fear seized them. (13:4) And they asked that I write for them memorials of petition, so that there might be forgiveness for them, and that I might read for them the memorial of the petition before the Lord of heaven, (13:5) because they themselves can no longer speak, nor lift their eyes to heaven, from shame for the things in which they had sinned and for which they had been condemned. (13:6) Then I wrote the memorial of their petition and the supplications concerning their spirits and concerning what they ask, that there might be for them forgiveness and length.

[Akhmim codex] (13:7) And I went and sat down by the waters of Dan, in the land of Dan, which is on the right of Hermoneieim, of the west; I was reading the memorial of their supplications. (13:8) As I fell asleep, behold, dreams came upon me and visions were falling upon me, and I saw visions of wrath, and a voice came,

ἐπέπιπτον, καὶ ἴδον ὁράσεις ὀργῆς, καὶ ἦλθεν φωνὴ λέγουσα Εἶπον τοῖς υἱοῖς τοῦ οὐρανοῦ τοῦ ἐλέγξαι αὐτούς. (13:9) Καὶ ἔξυπνος γενόμενος ἦλθον πρὸς αὐτούς, καὶ πάντες συνηγμένοι ἐκάθηντο πενθοῦντες ἐν Ἐβελσατά, ἥτις ἐστὶν ἀνὰ μέσον τοῦ Λιβάνου καὶ Σενισήλ, περικεκαλυμμένοι τὴν ὄψιν. (13:10) ἐνώπιον αὐτῶν καὶ ἀνήγγειλα αὐτοῖς πάσας τὰς ὁράσεις ἃς εἶδον κατὰ τοὺς ὕπνους, καὶ ἠρξάμην λαλεῖν τοὺς λόγους τῆς δικαιοσύνης, ἐλέγχων τοὺς ἐγρηγόρους τοῦ οὐρανοῦ.

saying, “Speak to the sons of heaven, to reprove them.” (13:9) And when I had woken, I came to them, and they were all gathered together, sitting and mourning in Ebelsata, which is between Lebanon and Senisel, with their faces covered. (13:10) Before them, I recounted to them all the visions that I had seen in my sleep, and I began to speak the words of righteousness, reproving the Watchers of heaven.

[Pan.] (14:1) Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγρηγόρων τῶν ἀπὸ τοῦ αἰῶνος, κατὰ τὴν ἐντολὴν τοῦ ἁγίου τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει. (14:2) Ἐγὼ εἶδον κατὰ τοὺς ὕπνους μου ἃ νῦν λέγω ἐν γλώσσῃ σαρκίνῃ ἐν τῷ πνεύματι τοῦ στόματός μου, ὃ ἔδωκεν ὁ μέγας τοῖς ἀνθρώποις λαλεῖν ἐν αὐτοῖς καὶ νοήσει καρδίας· (14:3) ὃς ἔκτισεν καὶ ἔδωκεν ἐλέγξασθαι ἐγρηγόρους τοὺς υἱοὺς τοῦ οὐρανοῦ. (14:4) Ἐγὼ τὴν ἐρώτησιν ὑμῶν τῶν ἀγγέλων ἔγραψα, καὶ ἐν τῇ ὁράσει μου τοῦτο ἐδείχθη· καὶ οὔτε ἡ ἐρώτησις ὑμῶν παρεδέχθη, (14:5) ἵνα μηκέτι εἰς τὸν οὐρανὸν ἀναβῆτε ἐπὶ πάντας τοὺς αἰῶνας,

[Akhmim codex] (14:1) Book of the words of righteousness and of the reproof of the Watchers who are from the age, according to the command of the Holy Great One in this vision. (14:2) I saw in my sleep the things that I now tell with a tongue of flesh, with the spirit of my mouth, which the Great One has given to humankind, to speak with them and with understanding of heart; (14:3) who created and gave to reprove Watchers, the sons of heaven. (14:4) I wrote your petition, you angels, and in my vision this was shown: your petition has not been accepted, (14:5) so that you will no longer go up into heaven for all the ages, and it has been said that you are to be bound in the bonds of the earth for all the generations of the age; (14:6) and that, concerning these, you will see the destruction of your

καὶ ἐν τοῖς δεσμοῖς τῆς γῆς ἐρρέθη δῆσαι ὑμᾶς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, (14:6) καὶ ἵνα περὶ τούτων ἴδητε τὴν ἀπώλειαν τῶν υἱῶν ὑμῶν τῶν ἀγαπητῶν, καὶ ὅτι οὐκ ἔσται ὑμῖν ὄνησις αὐτῶν, ἀλλὰ πεσοῦνται ἐνώπιον ὑμῶν ἐν μαχαίρᾳ.

[Pan.] (14:7) καὶ ἡ ἐρώτησις ὑμῶν περὶ αὐτῶν οὐκ ἔσται οὐδὲ περὶ ὑμῶν· καὶ ὑμεῖς κλαίοντες καὶ δεόμενοι καὶ μὴ λαλοῦντες πᾶν ῥῆμα ἀπὸ τῆς γραφῆς ἧς ἔγραψα. (14:8) Καὶ ἐμοὶ ἐφ' ὁράσει οὕτως ἐδείχθη· ἰδοὺ νεφέλαι ἐν τῇ ὁράσει ἐκάλουν καὶ ὁμίχλαι με ἐφώνουν, καὶ διαδρομαὶ τῶν ἀστέρων καὶ διαστραπαί με κατεσπούδαζον καὶ ἐθορύβαζόν με, καὶ ἄνεμοι ἐν τῇ ὁράσει μου ἐξεπέτασάν με (14:9) καὶ ἐπῆράν με ἄνω καὶ εἰσήνεγκάν με εἰς τὸν οὐρανόν, καὶ εἰσῆλθον μέχρις ἤγγισα τείχους οἰκοδομῆς ἐν λίθοις χαλάζης καὶ γλώσσης πυρὸς κύκλῳ αὐτῶν· καὶ ἤρξαντο ἐκφοβεῖν με. (14:10) Καὶ εἰσῆλθον εἰς τὰς γλώσσας τοῦ πυρός, καὶ ἤγγισα εἰς οἶκον μέγαν οἰκοδομημένον ἐν λίθοις χαλάζης, καὶ οἱ τοῖχοι τοῦ οἴκου ὡς λιθόπλακες, καὶ πᾶσαι ἦσαν ἐκ χιόνος, καὶ ἐδάφη χιονικά,

[Pan.] (14:11) καὶ αἱ στέγαι ὡς

beloved sons, and that you will have no profit from them, but they will fall before you by the sword.

[Akhmim codex] (14:7) And there will be no petition of yours concerning them, nor concerning yourselves; and you, weeping and petitioning and not speaking a single word from the writing that I wrote. (14:8) And to me, in a vision, it was shown thus: behold, clouds in the vision were calling, and mists were summoning me, and the courses of the stars and the lightnings were hastening me and agitating me, and winds in my vision spread me out (14:9) and lifted me upward and carried me into heaven. And I went in until I drew near to a wall of a building of hailstones, and a tongue of fire around them; and they began to terrify me. (14:10) And I went into the tongues of the fire, and I drew near to a great house built of hailstones, and the walls of the house were like stone slabs, and all of them were of snow, and the floors were of snow...

[Akhmim codex] (14:11) ...and the roofs like courses of stars and lightnings, and between them fiery cherubim, and their heaven was water, (14:12) and fire flaming round the walls, and doors burning with fire. (14:13) I went

διαδρομαὶ ἀστέρων καὶ ἀστραπαί, καὶ μεταξὺ αὐτῶν χερουβὶν πύρινα, καὶ οὐρανὸς αὐτῶν ὕδωρ, (14:12) καὶ πῦρ φλεγόμενον κύκλῳ τῶν τειχῶν, καὶ θύραι πυρὶ καιόμεναι. (14:13) εἰσῆλθον εἰς τὸν οἶκον ἐκεῖνον, θερμὸν ὡς πῦρ καὶ ψυχρὸν ὡς χιών, καὶ πᾶσα τροφὴ ζωῆς οὐκ ἦν ἐν αὐτῷ· φόβος με ἐκάλυψεν καὶ τρόμος με ἔλαβεν. (14:14) καὶ ἤμην σειόμενος καὶ τρέμων, καὶ ἔπεσον. ἐθεώρουν ἐν τῇ ὁράσει μου, (14:15) καὶ ἰδοὺ ἄλλη θύρα ἀνεῳγμένη κατέναντί μου, καὶ ὁ οἶκος μείζων τούτου, καὶ ὅλος οἰκοδομημένος ἐν γλώσσαις πυρός, (14:16) καὶ ὅλος διαφέρων ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ, ὥστε μὴ δύνασθαί με ἐξειπεῖν ὑμῖν περὶ τῆς δόξης καὶ περὶ τῆς μεγαλοσύνης αὐτοῦ. (14:17) τὸ ἔδαφος αὐτοῦ ἦν πυρός, τὸ δὲ ἀνώτερον αὐτοῦ ἦσαν ἀστραπαὶ καὶ διαδρομαὶ ἀστέρων, καὶ ἡ στέγη αὐτοῦ ἦν πῦρ φλέγον.

[Pan.] (14:18) Ἐθεώρουν δὲ καὶ εἶδον θρόνον ὑψηλόν, καὶ τὸ εἶδος αὐτοῦ ὡσεὶ κρυστάλλινον, καὶ τροχὸς ὡς ἡλίου λάμποντος καὶ ὄρος χερουβίν. (14:19) καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς φλεγόμενοι, καὶ οὐκ ἐδυνάσθην ἰδεῖν. (14:20) καὶ ἡ δόξα ἡ

into that house, hot as fire and cold as snow, and there was no nourishment of life in it; fear covered me and trembling seized me. (14:14) And I was shaking and trembling, and I fell. I was beholding in my vision, (14:15) and behold, another door standing open before me, and the house was greater than this one, and all of it built of tongues of fire, (14:16) and all of it excelling in glory and in honour and in majesty, so that I am not able to tell you about its glory and about its majesty. (14:17) Its floor was of fire, and its upper part was lightnings and courses of stars, and its roof was flaming fire.

[Akhmim codex] (14:18) And I was beholding, and I saw a lofty throne, and its appearance was as if crystalline, and a wheel as of the shining sun, and a mountain of cherubim. (14:19) And from beneath the throne came forth rivers of fire, flaming, and I was not able to look. (14:20) And the Great Glory was sitting upon it; his garment was like the appearance of the sun, brighter and whiter than any snow. (14:21) And no angel was able to enter into this house and to look on his face, because of the honour and the glory; and no flesh was able to look on him. (14:22) The fire was flaming round about; and a great fire stood beside

μεγάλη ἐκάθητο ἐπ᾽ αὐτῷ· τὸ περιβόλαιον αὐτοῦ ὡς εἶδος ἡλίου, λαμπρότερον καὶ λευκότερον πάσης χιόνος. (14:21) καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν εἰς τὸν οἶκον τοῦτον καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ διὰ τὸ ἔντιμον καὶ ἔνδοξον, καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτοῦ (14:22) τὸ πῦρ φλεγόμενον κύκλῳ· καὶ πῦρ μέγα παρειστήκει αὐτῷ, καὶ οὐδεὶς ἐγγίζει αὐτῷ. κύκλῳ μυρίαι μυριάδες ἑστήκασιν ἐνώπιον αὐτοῦ, καὶ πᾶς λόγος αὐτοῦ ἔργον. (14:23) καὶ οἱ ἅγιοι τῶν ἀγγέλων οἱ ἐγγίζοντες αὐτῷ οὐκ ἀποχωροῦσιν νυκτὸς οὔτε ἀφίστανται αὐτοῦ.

him, and no one draws near to him. Round about, myriads upon myriads stand before him, and his every word is a deed. (14:23) And the holy ones of the angels who draw near to him do not withdraw by night, nor do they depart from him.

[Pan.] (14:24) Κἀγὼ ἤμην ἕως τούτου ἐπὶ πρόσωπόν μου βεβλημένος καὶ τρέμων, καὶ ὁ κύριος τῷ στόματι αὐτοῦ ἐκάλεσέν με καὶ εἶπέν μοι, Πρόσελθε ὧδε, Ἐνώχ, καὶ τὸν λόγον μου ἄκουσον. (14:25) καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με καὶ ἔστησέν με, καὶ προσήγαγέν με μέχρι τῆς θύρας· ἐγὼ δὲ τὸ πρόσωπόν μου κάτω ἔκυφον.

[Akhmim codex] (14:24) And I, until then, had been cast on my face and trembling; and the Lord with his own mouth called me and said to me, “Come here, Enoch, and hear my word.” (14:25) And one of the holy ones came to me and raised me and stood me up, and brought me as far as the door; but I kept my face bowed down.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **egregoros** (rendered as *watcher*), **hagios** (rendered as *holy*), **ho-hagios-ho-megas** (rendered as *holy-great-one*),

megalosyne (rendered as *majesty*), **aion** (rendered as *age*), **dikaios** (rendered as *righteous*), **azael** (rendered as *azael*), **pneuma** (rendered as *spirit*), **hermon** (rendered as *hermon*), **angelos** (rendered as *angel*), **cheroubin** (rendered as *cherubim*), **doxa** (rendered as *glory*), **thronos** (rendered as *throne*), **oros** (rendered as *mountain*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Seer testimony

The seer's testimony. From 12:3 this section is first-person testimony: 'I was standing', 'I wrote', 'I saw', 'I was beholding', 'I fell'. The verbs of seeing (ἴδον 13:8; εἶδον 14:2, 14:18; ἐθεώρουν 14:14, 14:18) are kept as vision-report and are not turned into narrated fact. Enoch's bodily reactions (fear, trembling, falling

on his face, bowing down) are preserved literally. *Hekhal Editorial 2026*

Judgment oracle

Judgment oracles. Three oracles are nested here: the holy Watchers' commission (12:4-6), Enoch's sentence on Azael (13:1-2), and the vision's verdict on the petition (14:4-7: no ascent, bonds of the earth, death of the sons). κρίμα (13:1) is rendered 'sentence'. It is a different word from κρίσις, which does not occur in this section.

Quotation boundary

Where the quoted message begins and ends at 12:4-6. The Greek moves from the third person ('were defiled', 'do', 'took wives') to the second ('you have destroyed', 'for you') and back to the third ('they rejoice', 'they will see'). The Greek does not mark where the direct address begins and ends. The message may begin with the relative clause after 'go and say to the Watchers of heaven'; it may begin at 'With a great destruction' and end at 'nor forgiveness', as printed; or it may run on through the end of 12:6. The inner quotation marks in the translation are an editorial choice prompted by the change of person, an aid to the reader, and do not settle the boundary.

Watchers etiology two strands

Two strands of the Watchers story. 12:4-6 has features of the Semiazas strand: defilement with women and the coming slaughter of the sons. 13:1-2, addressed to Azael alone, has features of the Azael strand: the sin is what he 'showed' (ἔδειξας / ὑπέδειξας) to humankind, and the binding looks back to 10:4-8. Azael is addressed separately (13:1-2) before Enoch goes and speaks to the Watchers as a group (13:3, 'to them all'); this separate address is one of the features that has suggested two strands. Assigning these passages to strands is an analytical judgement reported from the commentaries of Milik, Black and Nickelsburg (not verified by Hekhal), not a datum of the text. Semiazas is not named in this section. *Nickelsburg, G. W. E. 2001*; *Black, M. 1985*; *Milik, J. T. 1976*

Azael azazel

Ἀζαήλ (13:1) keeps the witness's spelling. Some scholars identify the figure with the Azazel of Leviticus 16 (the scapegoat sent to the wilderness), linking it to the desert binding of 10:4-8; others regard the link as secondary (not verified by Hekhal). The name Azazel is therefore kept out of the body. *Stuckenbruck, L. T. 2014*

Date and redaction

Date and redaction. Three seams fall in this section: the change from third to first person at 12:1-3; the return to the third person at 13:1 (‘And Enoch said to Azael’); and the superscription at 14:1 (‘Book of the words of righteousness …’), which opens a new unit addressed directly to the Watchers in the second person (14:4-7, 14:16 ‘to tell you’). The notes record these seams; the translation does not smooth them. The Aramaic fragments from Qumran are reported to show that the book existed in Aramaic by the second century BCE (not verified by Hekhal). *Milik, J. T. 1976*

Priestly temple reading

The priestly and temple reading. Purity and sanctuary vocabulary is active here: ἁγίασμα (‘sanctuary’, 12:4), ἐμιάνθησαν (‘were defiled’, 12:4) and στάσις (possibly a priestly ‘station’). The two concentric houses of 14:9-17, with Enoch brought only ‘as far as the door’ (14:25), have been read as the outer and inner chambers of a heavenly temple, and some readers find a polemic against the priesthood of the author’s day; others read the imagery cosmologically (not verified by Hekhal). The translation renders the vocabulary literally and does not allegorise it. *Nickelsburg, G. W. E. 2001*

Cosmic journey ascent

The heavenly journey. In 14:8-9 clouds, mists, the courses of the stars, lightnings and winds carry the seer into heaven. ἐξεπέτασάν με is rendered literally as ‘spread me out’; the Ethiopic, as translated by Charles, reads ‘caused me to fly’ (see variants). The itinerary verbs ‘I went in’, ‘I drew near’ are rendered consistently.

Throne vision and merkavah

The throne vision and the Merkavah literature. The motifs of 14:9-23 are often compared with the later Heikhalot and Merkavah literature: successive structures entered, fear and falling, fire, a lofty throne with a wheel (τροχός), cherubim, the danger of looking, myriads standing in attendance. Himmelfarb (1993) is reported to read the Enochic ascent as the head of the apocalyptic ascent tradition (not verified by Hekhal). Whether the relation is genealogy, shared temple ideology, or independent use of Ezekiel is a live question. The Greek has no word for chariot, no ofanim and no seraphim, so none appears in the translation. *Himmelfarb, M. 1993*

Mountain of cherubim

At 14:18 the Greek word is ὄρος, ‘mountain’. It is commonly thought to be a corruption (not verified by Hekhal). The

translation keeps ‘mountain’ because it is what the codex has; the readings proposed in its place are given in the variants.

Great glory

ἡ δόξα ἡ μεγάλη (14:20) is rendered ‘the Great Glory’ as a title of the one enthroned; this is the only occurrence of the title in the Akhmim codex. The following pronouns are masculine or neuter (αὐτοῦ) against the feminine noun; ‘his’ follows them. δόξα and μεγαλωσύνη are kept apart throughout 14:16.

Divine speech

Divine speech. 14:24 ‘the Lord with his own mouth called me’ opens the divine speech, which continues in 15:1-16:4 (next section). The heavenly ‘voice’ of 13:8 is left unattributed, as in the Greek. At 14:25 ‘one of the holy ones’ raises Enoch; the figure is not named. This is not the guide formula of chs 20-24 and is not conformed to it.

Scripture reuse

Reuse of scripture. ἐλήμφθη (‘was taken’, 12:1) evokes Genesis 5:24 (LXX μετέθηκεν, a different verb). 14:18-22 overlaps with Ezekiel 1 and Daniel 7:9-10 (throne, wheel, rivers of fire, myriads). The Greek is rendered as this witness gives it and is not conformed to either; see the cross-references. *Charles, R. H. 1912*

Two witness manuscript

Two witnesses. Syncellus's excerpts do not cover 12:1-14:25, so this section rests on the Akhmim codex alone. Readings from the Ethiopic and the Aramaic are cited in the manuscript variants as other witnesses and are not imported into the translation. Swete (1899) dated the hand of the codex to the 8th or 9th century. The codex is corrupt in places (14:3, 14:7, 14:18). *Swete, H. B. 1899*

hermoneieim

Ἑρμωνειείμ (13:7) is the codex's form for Mount Hermon. The -ειειμ ending resembles a Semitic plural (compare 'Hermonim', Psalm 42:7 Hebrew). The Akhmim codex text at 6:6, where Syncellus explains the name from the oath, is lost in this transcription. Dan lies at the southern foot of Hermon. The phrase ἐκ δεξιῶν … δύσεως ('on the right … of the west') reflects Semitic orientation, in which the right hand is the south when facing east; the place is therefore commonly understood as south-west of Hermon. The genitive δύσεως ('of the west') hangs loosely at the end of the phrase with no clear construction, and 'right' (south) and 'west' sit awkwardly together; the wording may be corrupt. The translation keeps the literal wording.

14 3 ellipsis

Crux at 14:3. The Akhmim codex is defective here, probably through homoioteleuton (the copyist's eye skipping between two similar endings): 'who created and gave to reprove Watchers, the sons of heaven' has no stated object and no completed comparison. The Ethiopic, as translated by Charles, carries the fuller sense: as he created and gave to men the power to understand, so he created me and gave me the power to reprove the Watchers, the sons of heaven. The translation keeps the short Greek text; the Ethiopic sense is supplied here for the reader only.

Near and not near

14:22 says that 'no one draws near to him', and 14:23 then speaks of 'the holy ones of the angels who draw near to him'. Both statements are kept as the Greek has them; the tension is in the source and is not smoothed in the translation.

Unit breaks

At two places a sentence continues across a break between sections: between 12:5 and 12:6 ('in whom they rejoice… they will see the slaughter') and between 14:10 and 14:11 ('the floors were of snow… and the roofs'). Each place is marked with an

ellipsis at the end of the first section and another at the start of the next. No words have been moved.

Editorial decisions

- **Ἑρμωνειείμ.** The witness form ‘Hermoneieim’ is used in the translation, following the rule that names keep the witness’s spelling. The usual name ‘Hermon’ is given in the notes.
- **ὄρος χερουβίν.** Rendered literally as ‘a mountain of cherubim’, with no marker in the translation; the crux is discussed in the notes. Not emended.
- **κρίμα.** κρίμα (13:1) is rendered ‘sentence’ and kept distinct from κρίσις (‘judgment’).
- **ἐρώτησις / ὑπόμνημα / δέησις.** Consistent renderings across 13:2-14:7: ἐρώτησις ‘petition’, ὑπόμνημα ‘memorial’, δέησις ‘supplication’, δέομαι ‘petition / ask’.
- **ἐλέγχω / ἔλεγξις.** Rendered ‘reprove / reproof’ throughout 13:8, 13:10, 14:1 and 14:3.
- **Λίβανος.** Rendered with the conventional English ‘Lebanon’. Ebelsata and Senisel are transliterated.

Manuscript variants

- **The Akhmim codex 14:18**: ὄρος χερουβίν (‘a mountain of cherubim’). Charles translates the Ethiopic ‘the vision of

cherubim'. Greek words for 'voice' (ὄψ) and for 'vision' (ὅρασις) have been suspected behind ὄρος (not verified by Hekhal).: A known crux. The transmitted reading is rendered literally and discussed here. Not emended.

- **The Akhmim codex 14:3**: ὃς ἔκτισεν καὶ ἔδωκεν ἐλέγξασθαι ἐγρηγόρους: a compressed sentence with no stated object. The Ethiopic, as translated by Charles, has a fuller comparison (as he created and gave to men the power to understand, so he created me and gave me the power to reprove the Watchers).: A crux: probable loss by homoioteleuton in the Greek. The translation keeps the short text; the fuller sense is not supplied.
- **The Akhmim codex 14:3**: ἐλέγξασθαι ('to reprove') is a conjecture of Nestle printed by Swete; the codex has ἐκλέξασθαι ('to choose').: The translation renders the printed text, 'to reprove'.
- **The Akhmim codex 14:7**: καὶ ὑμεῖς κλαίοντες καὶ δεόμενοι καὶ μὴ λαλοῦντες: a participial clause with no finite verb (anacoluthon).: Rendered as an incomplete clause. Not repaired.
- **The Akhmim codex 14:13**: τροφὴ ζωῆς ('nourishment of life'). The Ethiopic is reported to read 'delight of life' (not verified by Hekhal).: Treated as a crux. The conjecture τρυφή ('delight') would be a one-letter difference from τροφή and

may well be the original reading. Recorded and flagged, not adopted; the translation keeps the transmitted reading.

- **The Akhmim codex 14:8**: ἐξεπέτασάν με (‘spread me out’). Charles translates the Ethiopic ‘caused me to fly’.: The Greek is kept literal.
- **The Akhmim codex 14:8**: ἐθορύβαζόν με (‘were agitating me’, ‘were disturbing me’). Charles translates the Ethiopic ‘sped and hastened me’.: The translation follows the Greek verb, which means to disturb or agitate. The Ethiopic sense is recorded here only.
- **The Akhmim codex 13:6**: ἄφεσις καὶ μακρότης (‘forgiveness and length’). Commonly understood as length of days or forbearance. The Greek of the clause is also awkward: αὐτῶν (‘of them’) stands in the genitive where a dative (‘for them’) would be expected, before the plural verb γένωνται.: No complement is supplied in the translation, and the awkward genitive is rendered by the sense ‘for them’.
- **The Akhmim codex 13:9-10**: The verse division places ἐνώπιον αὐτῶν at the start of 13:10, followed by a stray καί (‘and’). The phrase may instead close 13:9 (‘with their faces covered before them’).: Punctuation, not text. The translation follows the transcription’s division and leaves the stray ‘and’ untranslated.

- **The Akhmim codex 14:22**: καὶ πᾶς λόγος αὐτοῦ ἔργον (‘and his every word is a deed’). The Ethiopic, as translated by Charles, reads ‘he needed no counsellor’.: The two witnesses differ in sense. The Greek is kept.
- **The Akhmim codex 14:22**: At 14:22 the scan of Swete’s print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex 14:23**: νυκτὸς (‘by night’) alone. Fuller versions are reported with ‘by night (nor by day)’ (not verified by Hekhal).: The translation keeps ‘by night’.
- **The Akhmim codex 13:7 and 13:9**: Ἑρμωνειὶμ (13:7), Ἐβελσατά and Σενισήλ (13:9) are thought to be corrupt forms of place names: Hermon; Abel (compared with Abel-Maim, that is Abel-beth-maacah near Dan, or with Abilene); and Senir (a name of Hermon). The first part of Ἐβελσατά is thought to echo the Hebrew and Aramaic word ’abel, ‘mourning’, which suits the mourning Watchers. The Ethiopic forms are reported to differ (all not verified by Hekhal).: Witness spellings are kept in the translation. Identifications are unverified.

1 Enoch 15-16; the answer to the Watchers: the spirits of the giants

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (15:1) Καὶ ἀποκριθεὶς εἶπέν μοι, Ὁ ἄνθρωπος ὁ ἀληθινός, ἄνθρωπος τῆς ἀληθείας, ὁ γραμματεύς· καὶ τῆς φωνῆς αὐτοῦ ἤκουσα· μὴ φοβηθῇς, Ἐνώχ, ἄνθρωπος ἀληθινὸς καὶ γραμματεὺς τῆς ἀληθείας· πρόσελθε ὧδε, καὶ τῆς φωνῆς μου ἄκουσον. (15:2) πορεύθητι καὶ εἶπε τοῖς πέμψασίν σε, Ἐρωτῆσαι ὑμᾶς ἔδει περὶ τῶν ἀνθρώπων, καὶ μὴ τοὺς ἀνθρώπους περὶ ὑμῶν. (15:3) διὰ τί ἀπελίπετε τὸν οὐρανὸν τὸν ὑψηλὸν τὸν ἅγιον τοῦ αἰῶνος, καὶ μετὰ τῶν γυναικῶν ἐκοιμήθητε καὶ μετὰ τῶν θυγατέρων τῶν ἀνθρώπων ἐμιάνθητε καὶ ἐλάβετε ἑαυτοῖς γυναῖκας; ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε καὶ ἐγεννήσατε ἑαυτοῖς τέκνα, υἱοὺς γίγαντας. (15:4) καὶ ὑμεῖς ἦτε ἅγιοι καὶ πνεύματα ζῶντα αἰώνια ἐν τῷ αἵματι τῶν γυναικῶν ἐμιάνθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε καὶ ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε. καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται.

[Pan.] (15:5) διὰ τοῦτο ἔδωκα αὐτοῖς θηλείας, ἵνα σπερματίζουσιν εἰς αὐτὰς καὶ τεκνώσουσιν ἐν αὐταῖς τέκνα οὕτως, ἵνα μὴ ἐκλείπῃ αὐτοῖς πᾶν ἔργον ἐπὶ τῆς γῆς. (15:6)

[Akhmim codex] (15:1) And answering, he said to me: "The true man, man of truth, the scribe" (and I heard his voice): "Do not fear, Enoch, true man and scribe of truth; come here, and hear my voice. (15:2) Go and say to those who sent you: 'You ought to have asked on behalf of humans, and not humans on behalf of you. (15:3) Why did you abandon the high heaven, the holy heaven of the age, and lie with the women, and defile yourselves with the daughters of men, and take wives for yourselves? Like sons of the earth you acted, and you begot children for yourselves, giant sons. (15:4) And you were holy, and living, everlasting spirits; in the blood of the women you defiled yourselves, and in the blood of flesh you begot, and in the blood of humans you desired, just as they too do, flesh and blood, who die and perish.

[Akhmim codex] (15:5) For this reason I gave them females, so that they might sow seed into them and beget children in them thus, so that no work at all might fail them upon the earth. (15:6) But you were from the first living spirits, everlasting and not dying, for all the generations of the age. (15:7) And for this reason I did not make females among you: the spirits of

ὑμεῖς δὲ ὑπήρχετε πνεύματα ζῶντα αἰώνια καὶ οὐκ ἀποθνήσκοντα εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. (15:7) καὶ διὰ τοῦτο οὐκ ἐποίησα ἐν ὑμῖν θηλείας· τὰ πνεύματα τοῦ οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν. (15:8) καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τῶν πνευμάτων καὶ σαρκὸς πνεύματα ἰσχυρὰ ἐπὶ τῆς γῆς, καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται. (15:9) πνεύματα πονηρὰ ἐξῆλθον ἀπὸ τοῦ σώματος αὐτῶν, διότι ἀπὸ τῶν ἀνωτέρων ἐγένοντο, καὶ ἐκ τῶν ἁγίων ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου· πνεύματα πονηρὰ κληθήσεται. (15:10) πνεύματα οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν ἔσται καὶ τὰ πνεύματα ἐπὶ τῆς γῆς τὰ γεννηθέντα, ἐπὶ τῆς γῆς ἡ κατοίκησις αὐτῶν ἔσται.

[Pan.] (15:11) καὶ τὰ πνεύματα τῶν γιγάντων νεφέλας ἀδικοῦντα, ἀφανίζοντα καὶ ἐνπίπτοντα καὶ συνπαλαίοντα καὶ συνρίπτοντα ἐπὶ τῆς γῆς, πνεύματα σκληρὰ γιγάντων, καὶ δρόμους ποιοῦντα καὶ μηδὲν ἐσθίοντα, ἀλλ' ἀσιτοῦντα καὶ διψῶντα καὶ προσκόπτοντα πνεύματα. (15:12) καὶ ἐξαναστήσει ταῦτα εἰς τοὺς υἱοὺς τῶν ἀνθρώπων καὶ τῶν

heaven, in heaven is their dwelling. (15:8) And now the giants, who were begotten from the spirits and flesh, are strong spirits upon the earth, and in the earth their dwelling will be. (15:9) Evil spirits came out from their body, because from those above they came into being, and from the holy Watchers is the beginning of their creation and the beginning of foundation; evil spirits they will be called. (15:10) Spirits of heaven, in heaven their dwelling will be; and the spirits begotten upon the earth, upon the earth their dwelling will be.

[Akhmim codex] (15:11) And the spirits of the giants, wronging clouds, destroying and falling upon and wrestling together and hurling down together upon the earth, hard spirits of giants, and making courses, and eating nothing, but fasting and thirsting and striking spirits. (15:12) And it will raise these up against the sons of men and of the women, because they have come forth from them...

[Syncellus] (15:8) And now the giants who were begotten from spirits and flesh: evil spirits upon the earth they will call them, because their dwelling will be upon the earth. (15:9) Evil spirits they will be, the spirits that have come

γυναικῶν, ὅτι ἐξεληλύθασιν ἀπ' αὐτῶν,

[Sync.] (15:8) Καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ πνευμάτων καὶ σαρκὸς πνεύματα πονηρὰ ἐπὶ τῆς γῆς καλέσουσιν αὐτούς, ὅτι ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς. (15:9) πνεύματα πονηρὰ ἔσονται, τὰ πνεύματα ἐξεληλυθότα ἀπὸ τοῦ σώματος τῆς σαρκὸς αὐτῶν, διότι ἀπὸ τῶν ἀνθρώπων ἐγένοντο, καὶ ἐκ τῶν ἁγίων τῶν ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου· πνεύματα πονηρὰ (15:10) ἐπὶ τῆς γῆς ἔσονται (15:11) τὰ πνεύματα τῶν γιγάντων νεμόμενα, ἀδικοῦντα, ἀφανίζοντα, ἐμπίπτοντα καὶ συμπαλαίοντα καὶ ῥιπτοῦντα ἐπὶ τῆς γῆς καὶ δρόμους ποιοῦντα καὶ μηδὲν ἐσθίοντα, ἀλλ' ἀσιτοῦντα καὶ φάσματα ποιοῦντα καὶ διψῶντα καὶ προσκόπτοντα. (15:12) καὶ ἐξαναστήσονται τὰ πνεύματα ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ τῶν γυναικῶν, ὅτι ἐξ αὐτῶν ἐξεληλύθασι.

[Pan.] (16:1) ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου, ἀφ' ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως·

out from the body of their flesh, because from humans they came into being, and from the holy Watchers is the beginning of their creation and the beginning of foundation; evil spirits (15:10) upon the earth they will be. (15:11) The spirits of the giants: ranging, wronging, destroying, falling upon, and wrestling together and hurling upon the earth, and making courses, and eating nothing, but fasting and making apparitions, and thirsting and striking. (15:12) And the spirits will rise up against the sons of men and of the women, because from them they have come forth.

[Akhmim codex] (16:1) ...from the day of slaughter and destruction and death, from which the spirits, going forth from the soul of their flesh, will be destroying without judgment; thus they will destroy until the day of consummation, of the great judgment, in which the great age will be brought to completion.' (16:2) And now, to the Watchers who sent you to ask concerning them, who were in heaven: (16:3) 'You were in heaven, and every mystery that was not revealed to you, and a mystery that came into being from God, you knew; and this you disclosed to the women in the hardness of your hearts, and by this mystery the

οὕτως ἀφανίσουσιν μέχρις ἡμέρας τελειώσεως, τῆς κρίσεως τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται. (16:2) καὶ νῦν ἐγρηγόροις τοῖς πέμψασίν σε ἐρωτῆσαι περὶ αὐτῶν, οἵτινες ἐν οὐρανῷ ἦσαν. (16:3) Ὑμεῖς ἐν τῷ οὐρανῷ ἦτε, καὶ πᾶν μυστήριον ὃ οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον τὸ ἐκ τοῦ θεοῦ γεγενημένον ἔγνωτε, καὶ τοῦτο ἐμηνύσατε ταῖς γυναιξὶν ἐν ταῖς σκληροκαρδίαις ὑμῶν, καὶ ἐν τῷ μυστηρίῳ τούτῳ πληθύνουσιν αἱ θήλειαι καὶ οἱ ἄνθρωποι τὰ κακὰ ἐπὶ τῆς γῆς. (16:4) εἶπον οὖν αὐτοῖς Οὐκ ἔστιν εἰρήνη.

[Sync.] (16:1) Καὶ ἀπὸ ἡμέρας καιροῦ σφαγῆς καὶ ἀπωλείας καὶ θανάτου τῶν γιγάντων ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί, τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν, ὡς ἐκ τῆς σαρκὸς ἔσονται, ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσι μέχρις ἡμέρας τῆς τελειώσεως, ἕως τῆς κρίσεως τῆς μεγάλης ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται· ἐφ᾽ ἅπαξ ὁμοῦ τελεσθήσεται.

females and the humans multiply evils upon the earth.' (16:4) Say therefore to them: 'There is no peace.'"

[Syncellus] (16:1) And from the day of the season of slaughter and destruction and death of the giants, Napheleim, the mighty ones of the earth, the great renowned ones, the spirits that go forth from their soul, as from the flesh they will be, destroying without judgment; thus they will destroy until the day of the consummation, until the great judgment in which the great age will be brought to completion; all at once, together, it will be brought to completion.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **aion** (rendered as *age*), **hagios** (rendered as *holy*), **pneuma** (rendered as *spirit*), **psyche** (rendered as *soul*), **egregoros** (rendered as

watcher), **gigas** (rendered as *giant*), **krisis** (rendered as *judgment*), **mysterion** (rendered as *mystery*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Frame modes active

Several kinds of speech are interwoven here: (1) Enoch's own testimony, which frames everything ('he said to me', 'I heard his voice', 15:1); (2) divine speech, the dominant voice from 15:1 to 16:4, nested inside the night vision of ch. 14 (the speaker is the enthroned Great Glory of 14:20, who called Enoch at 14:24); (3) a judgment oracle, the sentence on the Watchers and the verdict 'There is no peace' (16:4); (4) an account of the origin of the giants' spirits (15:8-16:1); (5) two witnesses, the Akhmim codex and Syncellus, which run in parallel for 15:8-16:1; (6)

reuse of Gen 6:1-4. Quotation marks are editorial. The Greek does not mark where the message for the Watchers ends: the Lord speaks of the Watchers in the second person (15:2-7, 16:3) and of humans and giants in the third. *Hekhal Editorial 2026*

Opening appellation 15 1

15:1: the sequence ‘The true man, man of truth, the scribe; and I heard his voice’ is probably disturbed. The nominative titles largely repeat the vocative that follows (‘true man and scribe of truth’), which suggests a dittography or a displaced phrase in the codex. The body keeps the codex’s order and does not repair it; the alternative readings are set out with the other doubts on this passage. The quotation marks and the parentheses round Enoch’s interruption are editorial; the Greek has neither.

Two strands semiazas azael

15:3-12 indicts the sin of illicit union (lying with women, begetting giants). That motif is commonly assigned to the Semiazas strand of chs 6-11 (not verified by Hekhal). 16:3 then indicts the disclosure of mystery to the women, the teaching motif associated (though not exclusively) with Azael (8:1) and with the further teachers of 8:3. The judgment speech thus combines both charges without naming either leader. Assigning

them to strands is an analytical judgement, not something the text states. *Nickelsburg, G. W. E. 2001*; *Hekhal Editorial 2026*

Priestly temple reading

The purity vocabulary is active here: ἐμιάνθητε, 'you defiled yourselves' (15:3, 15:4, twice), together with 'blood' (15:4, three times) and heaven as 'the holy heaven of the age' (15:3). On the temple reading, the Watchers are priests who left their sanctuary and polluted themselves through sex and blood, and some find a polemic against the contemporary Jerusalem priesthood (not verified by Hekhal). Others read the language cosmologically. The translation renders the purity terms literally and builds no historical allegory into the body. *Nickelsburg, G. W. E. 2001*

Spirits not demons

15:8-16:1 is widely read as an aetiology of demons: the giants' spirits, which leave their bodies at death, become the evil spirits that afflict humanity until the great judgment, and later Jewish and Christian demonology is often traced to this passage (not verified by Hekhal). The Greek says πνεύματα πονηρά, 'evil spirits', and the translation says the same. 'Demons' is a reading of the passage and is recorded here, not written into the body. *Stuckenbruck, L. T. 2014*

Wronging clouds 15 11

Akhmim codex 15:11: the Greek is obscure here. ‘Wronging clouds’ renders the codex as it stands, but the phrase is probably corrupt; the Syncellus reading at the same point and the proposed restorations are given with the variants and doubts on this verse.

Nemomena sync 15 11

Syncellus 15:11: besides ‘ranging’ and ‘grazing’, a third sense of the word, ‘spreading’ (as of fire or disease), is possible. In Syncellus there is no sentence break between 15:10 and 15:11: ‘evil spirits upon the earth they will be, the spirits of the giants, ranging…’ runs on, so the spirits of the giants may be in apposition to the evil spirits of 15:10. The full stop in the English is editorial.

Spirit soul 16 1

16:1 distinguishes the spirits (πνεύματα) from the soul (ψυχή): in the Akhmim codex the spirits go forth ‘from the soul of their flesh’, in Syncellus ‘from their soul, as from the flesh’. The distinction anticipates 22:3, ‘the spirits of the souls of the dead’, and the two terms are kept apart.

Aph hon 16 1

Akhmim codex 16:1: the relative ἀφ᾽ ὧν (‘from which’) is plural and does not agree with the singular ‘day’. It probably referred to the giants, whom the codex does not name in this clause; Syncellus at the same point has ‘death of the giants’. The codex may have lost those words. The body keeps ‘from which’ and does not import the Syncellus wording.

Mystery 16 3 corruption

16:3: the Greek of this clause, πᾶν μυστήριον ὃ οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον τὸ ἐκ τοῦ θεοῦ γεγενημένον, is plausibly corrupt. As it stands it is self-contradictory: the Watchers are said to have known every mystery that was not revealed to them. The second ‘mystery’ has no article and is rendered ‘a mystery’. The article that does stand in the phrase (τὸ ἐκ τοῦ θεοῦ γεγενημένον) belongs to the participle; it could be taken to make the noun definite, giving ‘the mystery that came into being from God’, and that rendering is equally defensible. The Ethiopic version is said to read ‘a worthless (or rejected) mystery’ here, which would give the sense ‘every mystery was not revealed to you, yet a worthless mystery you knew’ (not verified by Hekhal). An emendation of the Greek participle γεγενημένον to ἐξουθενημένον (‘despised’), which would bring the Greek into

line with that reading, has been proposed (not verified by Hekhal). The body translates the Greek as it stands.

Napheleim gloss sync 16 1

Syncellus 16:1: the words ‘Napheleim, the mighty ones of the earth, the great renowned ones’ are probably a gloss echoing Gen 6:4 (the mighty, the men of renown); they are absent from the Akhmim codex. They also break the syntax: after the genitive ‘of the giants’ the descriptive phrases are in the nominative, hanging in loose apposition to the genitives. The body keeps the broken construction as it stands.

Date and redaction

15:1-16:4 completes the commissioning unit (chs 12-16), which reworks the myth of chs 6-11 as a reversed intercession: the Watchers asked Enoch to petition for them (13:4-7), and here the Lord declares that it was their office to petition for humans (15:2). 15:8-16:1 also overlaps one of Syncellus’s excerpts. How the unit was joined to chs 6-11, and whether 16:2-4 recapitulates 12:4-6, is debated (not verified by Hekhal). *Milik, J. T. 1976*

Throne vision and merkavah

The speaker of 15:1-16:4 is the one enthroned in 14:18-22, so the divine speech is still inside the ascent account. Later Heikhalot

texts also have the visionary addressed and commissioned before the throne. This edition records that as a cross-tradition parallel only. No Merkavah vocabulary is used. *Himmelfarb, M. 1993*

Witness reliability

The Akhmim codex's 15:11 contains a sense crux (νεφέλας ἀδικοῦντα, 'wronging clouds'), and both witnesses carry anacolutha at 15:8 and Syncellus 16:1. At 15:8-9 the two witnesses also split: The Akhmim codex has 'strong' spirits (ἰσχυρά) where Syncellus has 'evil' spirits (πονηρά), and 'from those above' (ἀνωτέρων) where Syncellus has 'from humans' (ἀνθρώπων); both splits are set out with the variants. Syncellus excerpts for chronographic purposes and may have expanded 16:1 with phrases from Gen 6:4. Neither witness is corrected from the other, from the Ethiopic or from the Aramaic. *H.B. Swete 1899*

Humans men rendering

ἄνθρωποι is rendered 'humans' throughout. The exceptions are the idioms 'daughters of men' (15:3) and 'sons of men' (15:12), kept in their conventional form. At 16:3, αἱ θήλειαι καὶ οἱ ἄνθρωποι sets 'the females' against a generic noun. Some render this 'the women and the men' (not verified by Hekhal); the body keeps 'humans' so as not to gender a word the Greek leaves

generic. Likewise θήλειαι (15:5, 15:7, 16:3) is ‘females’, not ‘wives’, because it is a different word from γυναῖκες.

Sentence continues 15 12 16 1

In the Akhmim codex the sentence that ends 15:12 with a comma runs straight on into 16:1 (‘because they have come forth from them, from the day of slaughter…’). In this edition the Syncellus parallel for 15:8-12 stands between the two Akhmim blocks, so the sentence continues across the break: the Akhmim 15:12 block ends with an ellipsis and the Akhmim 16:1 block begins with one. The text is not moved.

Editorial decisions

- **two witnesses.** The Akhmim codex 15:1-16:4 and Syncellus 15:8-16:1 are translated as separate blocks in the order of the transcription. No reading crosses between them.
- **αἰώνια.** The adjective αἰώνιος is rendered ‘everlasting’ (15:4, 15:6); the noun αἰών is rendered ‘age’.
- **νεφέλας ἀδικοῦντα.** The codex crux is translated literally (‘wronging clouds’). It is not emended to the Syncellus reading.
- **εἶπον (16:4).** Rendered as an imperative (‘Say’); the alternative first-person reading is recorded among the doubts on this passage.

- **ἀφανίζω.** Rendered ‘destroy’ throughout. The etymological ‘make vanish’ is shown in the word-by-word version.

Manuscript variants

- **The Akhmim codex 15:8 vs Syncellus 15:8**: The Akhmim codex: πνεύματα ἰσχυρὰ ἐπὶ τῆς γῆς, καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται (‘strong spirits upon the earth, and in the earth their dwelling will be’); Syncellus: πνεύματα πονηρὰ ἐπὶ τῆς γῆς καλέσουσιν αὐτούς, ὅτι ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς (‘evil spirits upon the earth they will call them, because their dwelling will be upon the earth’).: The Akhmim codex has ‘strong’ (ἰσχυρά) where Syncellus has ‘evil’ (πονηρά). Syncellus adds an act of naming and makes the dwelling causal. The Akhmim codex has ‘evil spirits’ only at 15:9.
- **The Akhmim codex 15:9 vs Syncellus 15:9**: The Akhmim codex: ἀπὸ τῶν ἀνωτέρων ἐγένοντο (‘from those above they came into being’); Syncellus: ἀπὸ τῶν ἀνθρώπων ἐγένοντο (‘from humans’).: The two witnesses name different parents in the same slot: the higher ones (the Watchers) in the Akhmim codex, the human mothers in Syncellus. The two words look alike, and a scribal confusion is possible either way. Each is translated as it stands.
- **The Akhmim codex 15:9 vs Syncellus 15:9**: The Akhmim codex: ἀπὸ τοῦ σώματος αὐτῶν; Syncellus: ἀπὸ τοῦ σώματος

τῆς σαρκὸς αὐτῶν (‘from the body of their flesh’). The Akhmim codex: πνεύματα πονηρὰ κληθήσεται; Syncellus: πνεύματα πονηρὰ ἐπὶ τῆς γῆς ἔσονται (running into 15:10). The Akhmim codex’s 15:10 (spirits of heaven / spirits of earth) is absent from Syncellus.: Syncellus lacks the heaven/earth antithesis of the Akhmim codex 15:10.

- **The Akhmim codex 15:11**: The codex reads νεφέλας ἀδικοῦντα (‘wronging clouds’); Syncellus at the same point reads νεμόμενα, ἀδικοῦντα (‘ranging/grazing, wronging’).: A known crux. νεφέλας is probably a corruption, and νεμόμενα, the Syncellus reading at the same point, is its likely source: the two words look alike. A restoration to a form of ‘Nephilim’ has also been proposed (not verified by Hekhal). Not emended in the body: the codex reading is translated as it stands.
- **The Akhmim codex 15:11 vs Syncellus 15:11**: The Akhmim codex: συνρίπτοντα (‘hurling together’), and adds πνεύματα σκληρὰ γιγάντων (‘hard spirits of giants’) and a closing πνεύματα; Syncellus: ῥιπτοῦντα and adds φάσματα ποιοῦντα (‘making apparitions’). Orthography: The Akhmim codex has ἐνπίπτοντα, συνπαλαίοντα (unassimilated) against Syncellus’s ἐμπίπτοντα, συμπαλαίοντα.: ‘Making apparitions’ is found only in Syncellus. The orthographic differences carry no sense.

- **The Akhmim codex 15:12 vs Syncellus 15:12**: The Akhmim codex: ἐξαναστήσει ταῦτα εἰς τοὺς υἱούς (‘it will raise these up against/into’), a singular verb with no expressed subject; Syncellus: ἐξαναστήσονται τὰ πνεύματα ἐπὶ τοὺς υἱούς (‘the spirits will rise up against’), a plural verb with the spirits as subject. The Akhmim codex ends with a comma running into 16:1; Syncellus ends the sentence.: Different construction and agent; see the doubts recorded on this clause.
- **The Akhmim codex 16:1 vs Syncellus 16:1**: Syncellus adds καιροῦ (‘of the season’) and τῶν γιγάντων ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί (‘of the giants, Napheleim, the mighty ones of the earth, the great renowned ones’). The Akhmim codex: ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν; Syncellus: ἀπὸ τῆς ψυχῆς αὐτῶν, ὡς ἐκ τῆς σαρκός. The Akhmim codex: μέχρις ἡμέρας τελειώσεως, τῆς κρίσεως; Syncellus: μέχρις ἡμέρας τῆς τελειώσεως, ἕως τῆς κρίσεως. Syncellus alone has the closing words ἐφ’ ἅπαξ ὁμοῦ τελεσθήσεται (‘all at once, together, it will be brought to completion’).: Syncellus’s additions echo Gen 6:4 (the mighty, the renowned) and his own Napheleim genealogy (7:2). The Akhmim codex has none of them and does not use the word ναφηλείμ.
- **Syncellus 16:1, Paris gr. 1711**: Paris gr. 1711 reads ἐν ᾧ (masculine/neuter) for ἐν ᾗ (feminine, referring to ἡ κρίσις or ἡμέρα). From the digitized text; not in Swete; not verified by

Hekhal.: Minor. The antecedent of ‘in which’ shifts. The body follows Swete’s printed text.

- **Syncellus 16:1 (spelling)**: ναφηλείμ, transliterated ‘Napheleim’ following this witness’s spelling. The same name stands at Syncellus 7:2, spelled the same way.: Spelling kept as in the witness; the scholarly form ‘Nephilim’ is not used.

1 Enoch 17-19; the first journey: fire, the deep and the prison of the stars

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (17:1) Καὶ παραλαβόντες με εἷς τινα τόπον ἀπήγαγον, ἐν ᾧ οἱ ὄντες ἐκεῖ γίνονται ὡς πῦρ φλέγον καὶ, ὅταν θέλωσιν, φαίνονται ὡσεὶ ἄνθρωποι. (17:2) Καὶ ἀπήγαγόν με εἰς ζοφώδη τόπον καὶ εἰς ὄρος οὗ ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν. (17:3) καὶ εἶδον τόπον τῶν φωστήρων καὶ τοὺς θησαυροὺς τῶν ἀστέρων καὶ τῶν βροντῶν, καὶ εἰς τὰ ἀεροβαθῆ, ὅπου τόξον πυρὸς καὶ τὰ βέλη καὶ αἱ θῆκαι αὐτῶν καὶ αἱ ἀστραπαὶ πᾶσαι. (17:4) Καὶ ἀπήγαγόν με μέχρι ὑδάτων ζώντων καὶ μέχρι πυρὸς δύσεως, ὅ ἐστιν καὶ παρέχον πάσας τὰς δύσεις τοῦ ἡλίου. (17:5) καὶ ἤλθομεν μέχρι ποταμοῦ πυρός, ἐν ᾧ κατατρέχει τὸ πῦρ ὡς ὕδωρ καὶ ῥέει εἰς θάλασσαν μεγάλην δύσεως. (17:6) ἴδον τοὺς μεγάλους ποταμούς, καὶ μέχρι τοῦ μεγάλου ποταμοῦ καὶ μέχρι τοῦ μεγάλου σκότους κατήντησα, καὶ ἀπῆλθον ὅπου πᾶσα σὰρξ οὐ περιπατεῖ.

[Pan.] (17:7) ἴδον τοὺς ἀνέμους τῶν γνόφων τοὺς χειμερινοὺς καὶ τὴν ἔκχυσιν τῆς ἀβύσσου πάντων ὑδάτων. (17:8) ἴδον τὸ στόμα τῆς γῆς πάντων τῶν ποταμῶν καὶ τὸ στόμα τῆς ἀβύσσου.

[Pan.] (18:1) ἴδον τοὺς

[Akhmim codex] (17:1) And taking me, they led me away to a certain place, in which those who are there become like flaming fire and, whenever they wish, they appear as human beings. (17:2) And they led me away to a gloomy place and to a mountain whose head reached into heaven. (17:3) And I saw the place of the luminaries and the treasuries of the stars and of the thunders, and I saw into the air-depths, where there were a bow of fire and the arrows and their quivers and all the lightnings. (17:4) And they led me away as far as living waters and as far as a fire of the west, which is also what furnishes all the settings of the sun. (17:5) And we came as far as a river of fire, in which the fire runs down like water and flows into a great sea of the west. (17:6) I saw the great rivers, and as far as the great river and as far as the great darkness I reached, and I went away to where no flesh walks.

[Akhmim codex] (17:7) I saw the wintry winds of the darknesses, and the outpouring of the abyss of all waters. (17:8) I saw the mouth of the earth for all the rivers, and the mouth of the abyss.

[Akhmim codex] (18:1) I saw the treasuries of all the winds; I saw that by them he adorned all the creations and the foundation of

θησαυροὺς τῶν ἀνέμων πάντων, ἴδον ὅτι ἐν αὐτοῖς ἐκόσμησεν πάσας τὰς κτίσεις καὶ τὸν θεμέλιον τῆς γῆς, καὶ τὸν λίθον ἴδον τῆς γωνίας τῆς γῆς. (18:2) ἴδον τοὺς τέσσαρας ἀνέμους τὴν γῆν βαστάζοντας, (18:3) καὶ τὸ στερέωμα τοῦ οὐρανοῦ, καὶ αὐτοὶ ἱστᾶσιν μεταξὺ γῆς καὶ οὐρανοῦ. (18:4) ἴδον ἀνέμους τῶν οὐρανῶν στρέφοντας καὶ διανύοντας τὸν τροχὸν τοῦ ἡλίου, καὶ πάντας τοὺς ἀστέρας. (18:5) ἴδον τοὺς ἐπὶ τῆς γῆς ἀνέμους βαστάζοντας ἐν νεφέλῃ. ἴδον πέρατα τῆς γῆς, τὸ στήριγμα τοῦ οὐρανοῦ ἐπάνω. (18:6) Παρῆλθον καὶ ἴδον τόπον καιόμενον νυκτὸς καὶ ἡμέρας, ὅπου τὰ ἑπτὰ ὄρη ἀπὸ λίθων πολυτελῶν, [τρία] εἰς ἀνατολὰς καὶ τρία εἰς νότον βάλλοντα. (18:7) καὶ τὰ μὲν πρὸς ἀνατολὰς ἀπὸ λίθου χρώματος, τὸ δὲ ἦν ἀπὸ λίθου μαργαρίτου, καὶ τὸ ἀπὸ λίθου ταθέν, τὸ δὲ κατὰ νότον ἀπὸ λίθου πυρροῦ·

[Pan.] (18:8) τὸ δὲ μέσον αὐτῶν ἦν εἰς οὐρανόν, ὥσπερ θρόνος θεοῦ ἀπὸ λίθου φουκά, καὶ ἡ κορυφὴ τοῦ θρόνου ἀπὸ λίθου σαπφείρου· (18:9) καὶ πῦρ καιόμενον ἴδον. κἀπέκεινα τῶν ὀρέων τούτων (18:10) τόπος ἐστὶν πέρας τῆς μεγάλης γῆς· ἐκεῖ συντελεσθήσονται οἱ

the earth; and I saw the stone of the corner of the earth. (18:2) I saw the four winds bearing the earth (18:3) and the firmament of heaven, and they stand between earth and heaven. (18:4) I saw winds of the heavens turning and carrying through its course the wheel of the sun, and all the stars. (18:5) I saw the winds upon the earth bearing in a cloud. I saw ends of the earth, the support of heaven above. (18:6) I passed on, and I saw a place burning night and day, where the seven mountains of costly stones are, [three] lying toward the east and three toward the south. (18:7) And those toward the east were of coloured stone, and one was of pearl stone, and one of tathen stone, and the one toward the south of fiery-red stone …

[Akhmim codex] … (18:8) but the middle one of them reached into heaven, like a throne of God, of phouka stone, and the summit of the throne of sapphire stone. (18:9) And I saw a burning fire. And beyond these mountains (18:10) there is a place, the end of the great earth: there the heavens will be completed. (18:11) And I saw a great chasm, with pillars of fire descending into it, and there was no measure either to its depth or to its height. (18:12) And beyond this

οὐρανοί. (18:11) καὶ ἴδον χάσμα μέγα εἰς τοὺς στύλους τοῦ πυρὸς καταβαίνοντας καὶ οὐκ ἦν μέτρον οὔτε εἰς βάθος οὔτε εἰς ὕψος. (18:12) καὶ ἐπέκεινα τοῦ χάσματος τούτου ἴδον τόπον ὅπου οὐδὲ στερέωμα οὐρανοῦ ἐπάνω, οὔτε γῆ ᾗ τεθεμελιωμένη ὑποκάτω αὐτοῦ, οὔτε ὕδωρ ἦν ὑπὸ αὐτὸ οὔτε πετεινόν, ἀλλὰ τόπος ἦν ἔρημος καὶ φοβερός. (18:13) ἐκεῖ ἴδον ἑπτὰ ἀστέρας ὡς ὄρη μεγάλα καιόμενα, περὶ ὧν πυνθανομένῳ μοι (18:14) εἶπεν ὁ ἄγγελος Οὗτός ἐστιν ὁ τόπος τὸ τέλος τοῦ οὐρανοῦ καὶ γῆς· δεσμωτήριον τοῦτο ἐγένετο τοῖς ἄστροις καὶ ταῖς δυνάμεσιν τοῦ οὐρανοῦ.

[Pan.] (18:15) καὶ οἱ ἀστέρες οἱ κυλιόμενοι ἐν τῷ πυρί, οὗτοί εἰσιν οἱ παραβάντες πρόσταγμα κυρίου ἐν ἀρχῇ τῆς ἀνατολῆς αὐτῶν (ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν), ὅτι οὐκ ἐξῆλθαν ἐν τοῖς καιροῖς αὐτῶν. (18:16) καὶ ὀργίσθη αὐτοῖς καὶ ἔδησεν αὐτοὺς μέχρι καιροῦ τελειώσεως αὐτῶν ἁμαρτίας, ἐνιαυτῶν μυρίων.

[Pan.] (19:1) Καὶ εἶπέν μοι Οὐριήλ Ἐνθάδε οἱ μιγέντες ἄγγελοι ταῖς γυναιξὶν στήσονται, καὶ τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα λυμαίνεται

chasm I saw a place where there was neither firmament of heaven above nor earth founded beneath it, and there was neither water under it nor bird; but the place was desolate and fearful. (18:13) There I saw seven stars like great burning mountains. When I asked about them, (18:14) the angel said: "This is the place, the end of heaven and earth; this has become a prison for the stars and for the powers of heaven.

[Akhmim codex] (18:15) And the stars that roll in the fire, these are the ones that transgressed the command of the Lord at the beginning of their rising (for a place outside heaven is empty), because they did not come out at their appointed times. (18:16) And he was angry with them and bound them until the time of the completion of their sin, for ten thousand years."

[Akhmim codex] (19:1) And Ouriel said to me: "Here the angels who mingled with the women will stand; and their spirits, having taken many forms, do harm to humankind and will lead them astray into sacrificing to the demons, until the great judgment, in which they will be judged to their completion. (19:2) And their women, the women of the angels

τοὺς ἀνθρώπους καὶ πλανήσει αὐτοὺς ἐπιθύειν τοῖς δαιμονίοις μέχρι τῆς μεγάλης κρίσεως, ἐν ᾗ κριθήσονται εἰς ἀποτελείωσιν. (19:2) καὶ αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων εἰς σειρῆνας γενήσονται. (19:3) κἀγὼ Ἑνὼχ ἴδον τὰ θεωρήματα μόνος, τὰ πέρατα πάντων, καὶ οὐ μὴ ἴδῃ οὐδὲ εἷς ἀνθρώπων ὡς ἐγὼ ἴδον.

[Pan.2] (19:3) ... ἀνθρώπων ὡς ἐγὼ εἶδον

who transgressed, will become sirens." (19:3) And I, Enoch, alone saw the sights, the ends of all things; and not one of humankind shall see as I saw.

[Akhmim codex, second copy] (19:3) ... of humankind as I saw.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **topos** (rendered as *place*), **oros** (rendered as *mountain*), **angelos** (rendered as *angel*), **archangeloi** (rendered as *named-archangel*), **desmoterion** (rendered as *prison*), **thronos** (rendered as *throne*), **krisis** (rendered as *judgment*), **pneuma** (rendered as *spirit*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Seer testimony i saw

The passage is built on the first-person verb of sight: ἴδον thirteen times, with εἶδον once at 17:3 and once in the second copy at 19:3. All are rendered 'I saw', and the two spellings are recorded in the manuscript variants. The itinerary verbs (ἀπήγαγον 'they led away', ἤλθομεν 'we came', κατήντησα 'I reached', ἀπῆλθον 'I went away', παρῆλθον 'I passed on') are rendered consistently. 19:3 closes the unit with an emphatic claim to sole vision ('I, Enoch, alone saw…'). The English keeps what Enoch sees as vision and does not turn it into narrated fact.

Hekhal Editorial 2026

Cosmic journey first journey

Chs 17-19 are usually treated as the first of two journeys (a scholarly view not verified by Hekhal). The second (chs 20-36) revisits several of the same places with different guides: the prison of stars and angels returns at 21:1-10, and the seven mountains and the throne-like summit at 24:1-25:3. The doubling is one reason the unit has been considered composite

(not verified by Hekhal). The unstated subject of 17:1 ('they') and the sudden turn back to the Watchers at 19:1-2 mark seams between units. Whether chs 17-19 were written for their present place after 12-16 is debated (not verified by Hekhal), and the translation does not decide it. *Nickelsburg, G. W. E. 2001*; *Hekhal Editorial 2026*

Angelic guide speech

The guides go unnamed (third person plural) through 17:1-4, with a 'we' at 17:5. Speech is first given to 'the angel' (ὁ ἄγγελος, 18:14), and only at 19:1 is a speaker named, Ouriel (Οὐριήλ). The guide formula of chs 20-24 ('one of the holy angels who was with me') does not occur in chs 17-19. The English keeps the article-only 'the angel' at 18:14 and does not identify it with Ouriel. The scholarly form of the name is Uriel; the English follows the witness.

aerobathe

τὰ ἀεροβαθῆ, rendered 'the air-depths', is a rare compound (air + depth) and is not otherwise attested in this book. Editors have questioned whether it is sound (not verified by Hekhal). It probably refers to the depths of the atmosphere where the meteorological stores are kept: the bow of fire, the arrows, the quivers and the lightnings. The literal rendering keeps the

compound visible. The Greek has only ‘and into the air-depths’, with no verb of its own; the English repeats ‘I saw’ from the start of the verse so that the sentence parses. *H.B. Swete 1899*

Fire of the west

17:4-6: living waters, the ‘fire of the west’ (πυρὸς δύσεως, literally ‘fire of setting’, where the sun goes down), a river of fire flowing into the great western sea, the great rivers and the great darkness. Commentators are reported to compare these features with Greek pictures of the world’s edge (Okeanos, Pyriphlegethon, the western darkness) and with Near Eastern cosmology, and how much Greek influence there is remains debated; neither point is verified by Hekhal. The English keeps the text’s own descriptions and does not import named rivers from Greek myth or later Jewish cosmology. *Nickelsburg, G. W. E. 2001*

No flesh walks

πᾶσα σὰρξ οὐ περιπατεῖ, literally ‘all flesh does not walk’, is a Semitic idiom (‘all … not’ = ‘none’) that the Greek translation preserves. The translation renders it ‘no flesh walks’.

Abyss distinct

ἄβυσσος (17:7 twice in sense, 17:8) is rendered ‘abyss’. It is kept distinct from τόπος ‘place’, δεσμωτήριον ‘prison’ (18:14) and

τάρταρος ‘Tartarus’ (20:2). These four words do different jobs in the cosmography, and collapsing any of them into ‘hell’ or ‘the underworld’ would erase that.

Mouth of the earth

17:8. The Greek reads word for word ‘the mouth of the earth of all the rivers’. The English keeps the Greek order and writes ‘for all the rivers’ so that the phrase parses: the earth’s mouth that receives all the rivers.

Cornerstone and treasuries

’The treasuries of the winds’ (18:1) and ‘the stone of the corner of the earth’ (18:1) recall Job 38:6, 38:22 and Jer 10:13 / Ps 135:7 (the winds brought out of storehouses). The Greek does not quote any of these verses. The English keeps the witness’s own wording, and the relation is recorded in the cross-references. The subject of ἐκόσμησεν (‘he adorned’) is unstated; God is implied, but the English keeps ‘he’.

Wheel of the sun

τροχός, ‘wheel’ (18:4), is the same word as the wheel beside the throne at 14:18. Here it is the sun’s wheel or disc, carried through its course by the winds. For the verb, see the manuscript

variants. No chariot word occurs in chs 1-32, and the English does not supply one.

tathen

18:7. ταθέν is not a known Greek word and is left transliterated as ‘tathen’. The Ethiopic is reported to read ‘stone of healing’ here; this is not verified by Hekhal and is not imported.

Unit break 18 7 18 8

The sentence that begins at 18:7 runs on into 18:8 across a break between units. The English marks the break with an ellipsis at the end of the one unit and at the start of the next, and no text has been moved.

Reached into heaven

18:8. The Greek has ἦν εἰς οὐρανόν, word for word ‘was into heaven’. The verb ‘reached’ is supplied in English to give the sense of height.

Throne of god mountain

18:8 compares the middle of the seven mountains to ‘a throne of God’ (ὥσπερ θρόνος θεοῦ), with a summit of sapphire. The motif returns at 24:3-25:3, where the angel explains that the Great

Lord will sit there when he comes down to visit the earth. The sapphire recalls Exod 24:10 and Ezek 1:26. With ch. 14, this is one of the passages that scholars read as an early witness to throne imagery that later Heikhalot / Merkavah texts develop (not verified by Hekhal). Whether that relation is one of descent, comes from shared temple imagery, or is independent use of Ezekiel is an open question. It is noted here as a parallel from another tradition, and no Merkavah vocabulary enters the English. ‘Throne of God’ is a simile and is not converted into a title. *Himmelfarb, M. 1993*; *Hekhal Editorial 2026*

phouka

λίθου φουκά (18:8) is transliterated as ‘phouka stone’; the word is not Greek and its meaning here is unexplained. It is commonly explained (not verified by Hekhal) as a Greek transcription of the Aramaic (and Hebrew) pûk, antimony or kohl, a dark mineral used as eye-paint; in Isa 54:11 and 1 Chr 29:2 it is associated with building stones. On that explanation, its survival untranslated would suggest that the Greek translator, or a copyist, did not understand the Aramaic word. The identification is a scholarly proposal and is not written into the English. *Black, M. 1985*

Prison of stars

18:13-16. The seven stars ‘like great burning mountains’ are bound in a place that ‘has become a prison (δεσμωτήριον) for the stars and for the powers of heaven’ because they ‘did not come out at their appointed times’. Their sin is described in astronomical and calendrical terms. Readers have connected it (not verified by Hekhal) with the calendar concerns of the Astronomical Book (1 Enoch 72-82), with the stars-as-Watchers imagery of the Animal Apocalypse (chs 86-88), and with Isa 24:21-22 (the host of heaven shut up in prison). Whether these stars are to be identified with the Watchers of 6-11 is debated (not verified by Hekhal); this passage keeps them distinct from ‘the angels who mingled’ of 19:1. The same prison is revisited at 21:1-10 (‘the prison of the angels’, 21:10). The subject of ὀργίσθη / ἔδησεν (18:16) is unstated (the Lord of 18:15 is implied), and the English keeps ‘he’.

First hoti clause

18:15. The first ‘because’ clause (ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν) may be a gloss that entered the text, which would explain why it interrupts the sentence between two causal clauses. Swete prints it in round brackets, and the English keeps them. The brackets are his punctuation, and taking the clause as an aside is an interpretation rather than something the Greek states. The Greek has no article, word for word ‘a place outside heaven is empty’, and the English renders it ‘a place outside heaven’.

Watchers etiology 19 1

19:1-2 returns to the myth of 6-11 inside the journey narrative. The transgressors are called ‘angels who mingled with the women’ (οἱ μιγέντες ἄγγελοι), the ἄγγελοι vocabulary of the Akhmim codex rather than ἐγρήγοροι, and they are rendered ‘angels’. The sin named here is sexual union, which, as the two strands of the myth are usually analysed (not verified by Hekhal), belongs to the Semiazas strand. The teaching motif tied to Azael does not appear, though the misleading of humankind into sacrifice is a cultic transgression of another kind. Assigning the verse to a strand is an analytical judgement, not a datum of the text. The verse also differs from 15:8-16:1: there the evil spirits come from the giants; here ‘their spirits’ are, grammatically, the angels’ own (see the ambiguity note on ‘τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα’). *Nickelsburg, G. W. E. 2001*; *Stuckenbruck, L. T. 2014*

daimonia

τοῖς δαιμονίοις (19:1) is rendered ‘the demons’. It is kept apart from ‘spirits’ (πνεύματα) in the same sentence, so that the recipients of the sacrifice are not confused with the spirits. The phrase echoes Septuagint Deut 32:17 (ἔθυσαν δαιμονίοις) and Ps 105(106):37, Bar 4:7, where δαιμόνια are the recipients of illegitimate sacrifice.

Priestly temple reading

The purity vocabulary that carries a priestly or temple reading elsewhere (μιαίνω, ἁγίασμα) does not occur in chs 17-19. The relevant features here are μιγέντες ('who mingled', 19:1), a language of mixture that critics are reported to connect with purity concerns (not verified by Hekhal), and the theme of misdirected sacrifice (ἐπιθύειν τοῖς δαιμονίοις). Readings that take the Watchers as fallen priests may draw on this verse. The translation renders the cultic language literally and does not turn it into a historical allegory about any priesthood.

Nickelsburg, G. W. E. 2001

sirens

19:2: the women of the transgressing angels 'will become sirens' (σειρῆνας). The feminine plural subject is kept as 'women'. In the Septuagint σειρῆνες translates Hebrew terms for desert creatures of ruined places (Isa 13:21; 34:13; 43:20; Jer 27[50]:39; Mic 1:8), so the word may mean 'desert creatures' as much as the Greek mythological singers. The Ethiopic is reported to read 'peaceful' here, a reading often explained as arising inside the Greek (from a form of εἰρηναῖος); neither the reading nor the explanation is verified by Hekhal. See the manuscript variants.

Charles, R. H. 1912

Witness reliability

Syncellus does not excerpt chs 17-19, so the Akhmim codex is the only Greek witness for this passage, apart from the codex's own second copy of 19:3-21:9, whose opening line is damaged. Swete (1899) dated the hand of the codex to the 8th or 9th century. The codex shows clear trouble at 18:7, and Swete's apparatus records departures of the codex from his printed text at 17:3, 18:4 and 18:16. Readings of the Ethiopic, and of any Qumran Aramaic fragments that overlap these verses (which, if any, survive for chs 17-19 is not verified by Hekhal), are recorded in the manuscript variants only, never in the English text. *H.B. Swete 1899*; *Milik, J. T. 1976*

Editorial decisions

- **τοῖς δαιμονίοις.** The Greek word δαιμόνια is rendered 'demons', and kept apart from 'spirits' in the same sentence so that the recipients of the sacrifice are not confused with the spirits.
- **ὁ ἄγγελος (18:14).** Left as 'the angel', not identified with Ouriel of 19:1, following the edition's rule against resolving unnamed angels into named ones.
- **πᾶσα σὰρξ οὐ περιπατεῖ.** The translation resolves the Semitic idiom as 'no flesh walks'; the word-for-word gloss keeps 'all flesh not walks'.

Manuscript variants

- **The Akhmim codex, 17:3, and the Akhmim codex, second copy, 19:3**: εἶδον at 17:3 against ἴδον everywhere else in the first copy; the second copy at 19:3 has εἶδον where the first has ἴδον.: Spelling only (augmented vs unaugmented form); all rendered 'I saw'. Shows that the two copies of 19:3 are independent witnesses within one manuscript.
- **The Akhmim codex, 17:3**: Swete prints the nominatives αἱ θῆκαι and αἱ ἀστραπαὶ πᾶσαι; his apparatus gives the codex as τας θηκας and τας αστραπας πασας.: The English follows Swete's print: 'where there were a bow of fire and the arrows and their quivers and all the lightnings'.
- **The Akhmim codex, 17:3**: τὰ ἀεροβαθῆ: rare compound, possibly corrupt.: Rendered literally ('air-depths'); not emended.
- **The Akhmim codex, 18:4**: Swete prints διανύοντας ('bringing to an end, carrying through'); his apparatus gives the codex as διανευοντας.: The English follows Swete's print: 'carrying through its course'.
- **The Akhmim codex, 18:6 (Swete's print)**: τρία is supplied in square brackets by the editor before εἰς ἀνατολάς; it is the editor's supplement and is not in the codex.: An editorial supplement, shown in the English as '[three]' so that the

reader can see it is the editor's. Without it the count of mountains (3 + 3 + the middle one = 7) breaks down.

- **The Akhmim codex, 18:7**: λίθου ταθέν: unexplained word. The Ethiopic is reported to read a stone 'of healing' or similar (not verified by Hekhal).: Left transliterated as 'tathen'. The Ethiopic reading is not imported.
- **The Akhmim codex, 18:8**: λίθου φουκά: an untranslated Semitic word left standing in the Greek.: Transliterated 'phouka'. See the note on 'phouka stone'.
- **The Akhmim codex, 18:16**: Swete prints αὐτῶν once (τελειώσεως αὐτῶν ἁμαρτίας); his apparatus records that the codex writes αὐτῶν a second time after ἁμαρτίας. The digitized Greek had printed this second αὐτῶν in guillemets.: Probably a copying slip. The English renders 'their' once: 'until the time of the completion of their sin, for ten thousand years', with 'for' added in English to join the length of time to the phrase before it.
- **Ethiopic version, 18:16**: In place of ἐνιαυτῶν μυρίων 'ten thousand years', the Ethiopic is reported to read a phrase often rendered 'the year of mystery' (not verified by Hekhal).: Often explained as confusion within the Greek or Aramaic transmission (not verified by Hekhal). Not imported. Because the Akhmim codex is the only Greek

witness here, the Greek cannot be checked against a second Greek copy at this point.

- **Ethiopic version, 19:2**: In place of εἰς σειρῆνας ‘into sirens’, the Ethiopic is reported to read ‘will become peaceful’ (not verified by Hekhal).: Often explained as a misreading within the Greek (not verified by Hekhal). Not imported.
- **The Akhmim codex, second copy, 19:3**: …ἀνθρώπων ὡς ἐγὼ εἶδον: the opening of the duplicate of 19:3-21:9, damaged at the start.: The gap is rendered ’…’, not restored from the first copy.
- **Swete’s print, as digitized: 18:6, 18:12, and the second copy at 19:3**: At 18:6, 18:12 and the marks for lost text at 19:3 in the second copy the scan of Swete’s print could not be read with certainty, and the Greek was left as the digitization gives it.

1 Enoch 20-21; the seven archangels and the places of punishment

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



[Pan.] (20:1) Ἄγγελοι τῶν δυνάμεων. (20:2) Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου. (20:3) Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων, (20:4) Ῥαγουήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐκδικῶν τὸν κόσμον τῶν φωστήρων. (20:5) Μιχαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τεταγμένος καὶ ἐπὶ τῷ χάῳ. (20:6) Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν. (20:7) Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβείν. ἀρχαγγέλων ὀνόματα ἑπτά.

[Pan.2] (20:2) * * * ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου. (20:3) Ῥαφαὴλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. (20:4) Ῥαγουήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐκδικῶν τὸν κόσμον τῶν φωστήρων. (20:5) Μιχαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τέτακται καὶ ἐπὶ τῷ λαῷ. (20:6) Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν. (20:7)

[Akhmim codex] (20:1) Angels of the powers. (20:2) Ouriel, one of the holy angels, the one over the world and over Tartarus. (20:3) Raphael, one of the holy angels, the one over the spirits of humankind; (20:4) Ragouel, one of the holy angels, the one who takes vengeance on the world of the luminaries. (20:5) Michael, one of the holy angels, the one set over the good of the people and over chaos. (20:6) Sariel, one of the holy angels, the one over the spirits who sin against the spirit. (20:7) Gabriel, one of the holy angels, the one over paradise and the serpents and cherubim. Names of archangels: seven.

[Akhmim codex, second copy] (20:2) ... one of the holy angels, the one over the world and over Tartarus. (20:3) Raphael, one of the holy angels, the one over the spirits of humankind. (20:4) Ragouel, one of the holy angels, the one who takes vengeance on the world of the luminaries. (20:5) Michael, one of the holy angels, who has been set over the good of the people and over the people. (20:6) Sariel, one of the holy angels, the one over the spirits who sin against the spirit. (20:7) Gabriel, one of the holy angels, the one over paradise and the serpents and cherubim. Remeiel, one of the

Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβίν. Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων. ὀνόματα ζ΄ ἀρχαγγέλων.

holy angels, whom God set over those who rise. Names of seven archangels.

[Pan.] (21:1) Καὶ ἐφώδευσα ἕως τῆς ἀκατασκευάστου. (21:2) κἀκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω, οὔτε γῆν τεθέαμαι τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. (21:3) καὶ ἐκεῖ τεθέαμαι ἑπτὰ τῶν ἀστέρων τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους ἐν αὐτῷ, ὁμοίους ὄρεσιν μεγάλοις καὶ ἐν πυρὶ καιομένους. (21:4) τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ διὰ τί ὧδε ἐρίφησαν; (21:5) τότε εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν (καὶ αὐτὸς ἡγεῖτο αὐτῶν), καὶ εἶπέν μοι Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος τὴν ἀλήθειαν φιλοσπευδεῖς; (21:6) οὗτοί εἰσιν τῶν ἀστέρων τοῦ οὐρανοῦ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου, καὶ ἐδέθησαν ὧδε μέχρι τοῦ πληρῶσαι μύρια ἔτη, τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν.

[Akhmim codex] (21:1) And I travelled as far as the unwrought region. (21:2) And there I beheld a fearful work: I have seen neither heaven above, nor have I beheld earth founded, but a place unwrought and fearful. (21:3) And there I have beheld seven of the stars of heaven, bound and cast down in it, like great mountains, and burning in fire. (21:4) Then I said: "For what cause were they bound, and why were they cast here?" (21:5) Then Ouriel, one of the holy angels who was with me (and he himself was leading them), said to me, and he said to me: "Enoch, about whom do you ask, or about whom are you eager for the truth? (21:6) These are of the stars of heaven, those who transgressed the command of the Lord, and they were bound here until ten thousand years are fulfilled, the time of their sins."

[Pan.] (21:7) Κἀκεῖθεν

[Akhmim codex] (21:7) And from there I travelled to another place, more fearful than this one, and I have beheld more fearful works: a great fire there, burning and blazing, and the place had a cleft reaching as far as the abyss, full of columns of great fire being borne

ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερώτερα, πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου καταφερομένων· οὔτε μέτρον οὔτε πλάτος ἠδυνήθην ἰδεῖν οὐδὲ εἰκάσαι. (21:8) τότε εἶπον Ὡς φοβερὸς ὁ τόπος καὶ ὡς δεινὸς τῇ ὁράσει. (21:9) τότε ἀπεκρίθη μοι ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι Ἐνώχ, διὰ τί ἐφοβήθης οὕτως καὶ ἐπτοήθης; καὶ ἀπεκρίθην Περὶ τούτου τοῦ φοβεροῦ καὶ περὶ τῆς προσόψεως τῆς δεινῆς. (21:10) καὶ εἶπεν Οὗτος ὁ τόπος δεσμωτήριον ἀγγέλων· ὧδε συνσχεθήσονται μέχρι αἰῶνος εἰς τὸν αἰῶνα.

[Pan.2] (21:1) Καὶ ἐφώδευσα μέχρι τῆς ἀκατασκευάστου. (21:2) καὶ ἐκεῖ ἐθεασάμην ἔργον φοβερόν. ἑώρακα οὔτε οὐρανὸν ἐπάνω οὔτε γῆν τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. (21:3) καὶ ἐκεῖ τεθέαμαι ζ΄ ἀστέρας τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους ἐν αὐτῷ ὁμοῦ, ὁμοίους ὁράσει μεγάλῃ καὶ ἐν πυρὶ καιομένους. (21:4) τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ διὰ ποίαν αἰτίαν ἐρίφησαν ὧδε; (21:5) καὶ εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν

down. Neither its measure nor its breadth was I able to see, nor even to guess. (21:8) Then I said: "How fearful is the place, and how terrible to the sight!" (21:9) Then one of the holy angels who was with me answered me, and said to me: "Enoch, why were you so afraid and terrified?" And I answered: "Concerning this fearful place, and concerning the terrible appearance." (21:10) And he said: "This place is a prison of angels; here they will be held fast until the age, forever."

[Akhmim codex, second copy] (21:1) And I travelled as far as the unwrought region. (21:2) And there I beheld a fearful work. I have seen neither heaven above nor earth founded, but a place unwrought and fearful. (21:3) And there I have beheld seven stars of heaven, bound and cast in it together, like a great sight, and burning in fire. (21:4) Then I said: "For what cause were they bound, and for what cause were they cast here?" (21:5) And Ouriel, one of the holy angels who was with me (and he himself was leading them), said to me, and he said to me: "Enoch, about whom do you ask, or about whom are you eager for the truth? (21:6) These are of the stars of heaven, those who transgressed the command of the

ἁγίων ἀγγέλων ὁ μετ᾽ ἐμοῦ ὤν (καὶ αὐτὸς αὐτῶν ἡγεῖτο), καὶ εἶπέν μοι, Ἐνώχ, περὶ τίνος ἐρωτᾷς ἢ περὶ τίνος τὴν ἀλήθειαν φιλοσπευδεῖς; (21:6) οὗτοί εἰσιν τῶν ἀστέρων τοῦ οὐρανοῦ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου, καὶ ἐδέθησαν ὧδε μέχρι πληρωθῆναι μύρια ἔτη τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν.

[Pan.2] (21:7) Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερά· πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλων καταφερομένων· οὔτε μέτρον οὔτε μέγεθος ἠδυνήθην ἰδεῖν οὔτε εἰκάσαι. (21:8) τότε εἶπον Ὡς φοβερὸς ὁ τόπος οὗτος καὶ ὡς δεινὸς τῇ ὁράσει. (21:9) τότε ἀπεκρίθη μοι καὶ εἶπεν ...

Lord, and they were bound here until ten thousand years, the time of their sins, should be fulfilled."

[Akhmim codex, second copy] (21:7) And from there I travelled to another place, more fearful than this one, and I have beheld fearful works: a great fire there, burning and blazing, and the place had a cleft reaching as far as the abyss, full of great columns of fire being borne down. Neither its measure nor its magnitude was I able to see, nor to guess. (21:8) Then I said: "How fearful is this place, and how terrible to the sight!" (21:9) Then he answered me and said ...

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **angelos** (rendered as *angel*), **archangeloi** (rendered as *archangels*), **hagios** (rendered as *holy*), **pneuma** (rendered as *spirit*), **cheroubin** (rendered as *cherubim*), **topos** (rendered as *place*), **desmoterion** (rendered as *prison*), **aion** (rendered

as *age*), **oros** (rendered as *mountain*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Apocalyptic revelation modes

The passage shows several features of apocalyptic revelation. (1) The journey: 21:1 and 21:7 use the verb of travel ἐφώδευσα, rendered ‘I travelled’ at each occurrence. (2) The seer’s testimony: the seeing verbs mix tenses, aorist ἐθεασάμην (‘I beheld’) with perfect ἑώρακα (‘I have seen’) and τεθέαμαι (‘I have beheld’), and the mix is kept rather than smoothed. The seer’s fear and questions (21:4, 21:8) stay in the first person. (3) The guide’s speech: the formula ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ’ ἐμοῦ ἦν is rendered ‘one of the holy angels who was with me’ every time. At 21:5 the guide is named Ouriel. At 21:9 he is unnamed

and is not identified with Ouriel. (4) The witnesses: Syncellus does not cover this passage, so the two witnesses are the two copies of 19:3-21:9 inside the Akhmim codex. Each copy is translated as it stands; see the manuscript variants. (5) Judgment, implicit: 21:6 and 21:10 give the term of punishment. *Hekhal Editorial 2026*

Date and redaction ch20

The list of angels and their offices (ch. 20) is a seam between the first journey (17-19) and the second (21-36). The second journey goes back to the prison of the stars already seen at 18:11-16. This doubling is reported to be a standard argument that chs 17-36 are composite (not verified by Hekhal). The list's heading, 'Angels of the powers' (20:1), has no verb and reads like a title. The list therefore stands outside Enoch's first-person testimony and is rendered as a list, not as narrative. *Nickelsburg, G. W. E. 2001*

Witness reliability seven names

The Akhmim codex names six angels and then says 'names of archangels: seven'. The Akhmim codex, second copy, has seven entries, adding Remeiel; the name in its first entry (20:2) is lost through damage, since Swete marks the start of the verse as lost, but 'one of the holy angels' survives. Neither copy is completed

from the other in the English. Translations of the Ethiopic are reported to list six names without Remeiel (not verified by Hekhal). The numeral in the second copy is the letter-numeral ζ′ (= 7), rendered ‘seven’. *H.B. Swete 1899*

Tartarus 20 2

τάρταρος occurs twice in the Greek of chs 1-32, at 20:2 once in each Akhmim copy. It is rendered ‘Tartarus’ and kept distinct from ‘prison’ (δεσμωτήριον, 21:10) and ‘abyss’ (ἄβυσσος, 21:7). How much Greek cosmology lies behind the word, and how it relates to the verb ταρταρόω in 2 Peter 2:4, are questions for apparatus. The English does not equate Tartarus with hell.

Drakontes 20 7

At 20:7 Gabriel is over τῶν δρακόντων (drakontes). The English prints ‘serpents’, but the Greek word is δράκων, which also means ‘dragon’, and not the ordinary word for a snake (ὄφις). ‘Serpents’ here should be read as standing for drakontes: mythic serpent-dragons named beside the cherubim, not ordinary snakes. See the ambiguity entry for the two readings. A further possibility: the word may play on, or stand for, the seraphim. In Hebrew the same word names the ‘fiery serpents’ of the wilderness (Numbers 21:6) and the seraphim of Isaiah’s throne vision (Isaiah 6:2), so serpents named beside the cherubim may

be the seraphim, the two classes of throne creatures later paired in the Merkavah (chariot-throne) tradition. This link is offered as a possibility only and has not been checked against a printed commentary; the English is not changed.

Chaos 20 5

At 20:5 the Akhmim codex reads ἐπὶ τῷ χάῳ (‘over chaos’) and the Akhmim codex, second copy, reads ἐπὶ τῷ λαῷ (‘over the people’). The two are variants of one phrase. Because the two copies disagree, the first copy’s reading is unstable: χάῳ may be a copyist’s slip for λαῷ, since the two words differ only in their first letter (X for Λ), and the Ethiopic is reported to support ‘the people’ (not verified by Hekhal). This explanation is recorded as likely but not certain. Each copy is rendered as it reads, and the English of the first copy is not emended; see the ambiguity entry. In the same verse, τῶν τοῦ λαοῦ ἀγαθῶν can mean ‘the good things of the people’ or ‘the good ones, the best, of the people’; the Ethiopic is reported to favour the second (not verified by Hekhal). See the ambiguity entry.

People repeated 20 5

At 20:5 in the second copy, ‘over the good of the people and over the people’ repeats ‘the people’ because the Greek of the second copy does so; at the same place the first copy has ‘chaos’.

Akataskeuastos 21 1

At 21:1, τῆς ἀκατασκευάστου is a feminine substantive with its noun understood, possibly γῆ or χώρα. It is rendered ‘the unwrought region’, with the noun supplied plainly because English needs it. At 21:2 the same adjective qualifies τόπον: ‘a place unwrought’. The word means ‘unformed, not built up’, describing a region outside the ordered (founded) cosmos. Compare ‘neither heaven above … nor earth founded’. The adjective echoes the Greek of Genesis 1:2, where the earth before creation is ‘invisible and unwrought’ (ἀόρατος καὶ ἀκατασκεύαστος): the place of punishment is described in the language of the world before it was formed. The echo is recorded here only; the English is not changed.

Periphrasis 21 9

21:9 Περὶ τούτου τοῦ φοβεροῦ is a substantivised adjective that could be masculine or neuter. The supplied ‘place’ picks up τόπος from 21:8, though a neuter ‘this fearful thing’ is equally possible. Also, εἶπέν μοι … καὶ εἶπέν μοι at 21:5 is a doubled speech introduction in both copies. It is kept rather than simplified.

Priestly temple reading 21 10

The ‘prison of angels’ of 21:10 invites comparison with the binding of the Watchers in 10:4-14, but the text here says ‘angels’ and names no strand of the Watchers story: neither Semiazas nor Azael. Any assignment to a strand is an analytical judgement and is not made in the English. *Hekhal Editorial 2026*

Editorial decisions

- Both Akhmim copies are translated in full and labelled ‘Akhmim codex’ and ‘Akhmim codex, second copy’, because the codex wrote the passage twice and each copy is a witness. Nothing is harmonised across them.
- **ὁ εἷς τῶν ἁγίων ἀγγέλων.** In the list of ch. 20, ὁ εἷς τῶν ἁγίων ἀγγέλων is rendered ‘one of the holy angels’, the same as in the guide formula. The articular ὁ εἷς is not rendered ‘the one’ so the formula stays identical.
- **ἐφώδευσα.** The itinerary verb is rendered ‘I travelled’ consistently (21:1 and 21:7 in both copies).

Manuscript variants

- **Akhmim codex, second copy, 20:2**: * * * ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου … : Swete marks the start of the verse as lost, so the name is missing through damage, while ‘one of the holy angels’ survives; the Akhmim codex reads

Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων: The name is not supplied in the English of the second copy; the gap is shown by '...'.

- **Akhmim codex, second copy, 20:5**: ὃς ... τέτακται (finite perfect) against τεταγμένος (participle) in the Akhmim codex; ἐπὶ τῷ λαῷ ('over the people') where the Akhmim codex reads ἐπὶ τῷ χάῳ ('over chaos'): The verb form is rendered 'who has been set' against 'the one set'. The second copy is rendered 'over the people', the first copy 'over chaos'.
- **Akhmim codex, second copy, 20:7**: adds Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων, and orders the subscription ὀνόματα ζ΄ ἀρχαγγέλων; the Akhmim codex has ἀρχαγγέλων ὀνόματα ἑπτά with six names; χερουβίν against χερουβείν: This is the only occurrence of Remeiel in the Greek of chs 1-32. Not imported into the first copy.
- **Akhmim codex, second copy, 21:1-2**: μέχρι for ἕως; omits τεθέαμαι in 21:2 (οὔτε γῆν τεθεμελιωμένην): Minor. The English of the second copy has one seeing verb where the first has two.
- **Akhmim codex and Akhmim codex, second copy, 21:3**: Swete prints ὄρεσιν ('mountains') in the Akhmim codex, a conjecture of Charles, and the English follows it ('like great mountains'); Swete's apparatus gives the codex here as ορασιν. The second copy has ὁράσει μεγάλῃ ('like a great sight'), rendered literally. The second copy also reads ζ΄

ἀστέρας for ἑπτὰ τῶν ἀστέρων and adds ὁμοῦ.: The two copies give different similes. Compare 18:13, stars ‘like great burning mountains’.

- **Akhmim codex, second copy, 21:4**: διὰ ποίαν αἰτίαν ἐρίφησαν ὧδε for διὰ τί ὧδε ἐρίφησαν: Repeats ‘for what cause’. Rendered accordingly.
- **Akhmim codex, second copy, 21:5**: ὁ μετ’ ἐμοῦ ὤν (participle) for ὃς μετ’ ἐμοῦ ἦν; αὐτῶν ἡγεῖτο word order: The guide formula is rendered the same way, ‘who was with me’, for consistency. The participial wording is recorded here.
- **Akhmim codex, second copy, 21:6**: μέχρι πληρωθῆναι μύρια ἔτη τὸν χρόνον (passive infinitive) for μέχρι τοῦ πληρῶσαι μύρια ἔτη, τὸν χρόνον: The syntax differs (with the passive infinitive ‘the time’ becomes the subject of ‘fulfilled’). The sense is the same.
- **Akhmim codex, second copy, 21:7**: ἔργα φοβερά for φοβερώτερα; στύλων πυρὸς μεγάλων for μεγάλου; μέγεθος for πλάτος; οὔτε for οὐδὲ: The first copy has ‘columns of great fire’ and ‘breadth’; the second has ‘great columns of fire’ and ‘magnitude’.
- **Akhmim codex, second copy, 21:8-10**: adds οὗτος in 21:8; in 21:9 has τότε ἀπεκρίθη μοι καὶ εἶπεν with no subject and then breaks off; 21:10 absent: The second copy ends here,

and the English marks the break only with '…'. Nothing is supplied from the first copy.

- **Akhmim codex, 21:10**: μέχρι αἰῶνος ('until the age') is what Swete prints; his apparatus gives the codex as ενος: The English follows Swete's printed text.
- **Akhmim codex, both copies, 21:4**: ἐρίφησαν (single rho, for ἐρρίφησαν): An orthographic variant. It does not affect the sense.
- **Akhmim codex, 20:2, and Akhmim codex, second copy, 21:9**: At 20:2 in the first copy and the marks for lost text at 21:9 in the second copy the scan of Swete's print could not be read with certainty, and the Greek was left as the digitization gives it.

1 Enoch 22-25; the hollows of the dead and the mountain of the throne

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.



[Pan.] (22:1) Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον, καὶ ἔδειξέν μοι πρὸς δυσμὰς ἄλλο ὄρος μέγα καὶ ὑψηλόν, πέτρας στερεάς. (22:2) καὶ τέσσαρες τόποι ἐν αὐτῷ κοῖλοι, βάθος ἔχοντες καὶ λίαν λεῖοι, τρεῖς αὐτῶν σκοτινοὶ καὶ εἷς φωτινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ. καὶ εἶπον Πῶς λεῖα τὰ κοιλώματα ταῦτα καὶ ὁλοβαθῆ καὶ σκοτινὰ τῇ ὁράσει; (22:3) τότε ἀπεκρίθη Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι Οὗτοι οἱ τόποι οἱ κοῖλοι, ἵνα ἐπισυνάγωνται εἰς αὐτοὺς τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν. εἰς αὐτὸ τοῦτο ἐκρίθησαν, ὧδε ἐπισυνάγεσθαι πάσας τὰς ψυχὰς τῶν ἀνθρώπων. (22:4) καὶ οὗτοι οἱ τόποι εἰς ἐπισύνσχεσιν αὐτῶν ἐποίησαν μέχρι τῆς ἡμέρας τῆς κρίσεως αὐτῶν καὶ μέχρι τοῦ διορισμοῦ καὶ διορισμένου χρόνου ἐν ᾧ ἡ κρίσις ἡ μεγάλη ἔσται ἐν αὐτοῖς.

[Akhmim codex] (22:1) And from there I travelled to another place, and he showed me toward the west another mountain, great and high, of hard rock. (22:2) And there were four hollow places in it, having depth and very smooth, three of them dark and one bright, and a spring of water in the midst of it. And I said, "How smooth are these hollows, and wholly deep, and dark to the sight!" (22:3) Then Raphael, one of the holy angels who was with me, answered and said to me, "These are the hollow places, in order that the spirits of the souls of the dead may be gathered into them. For this very purpose they were decreed: that here all the souls of humankind should be gathered. (22:4) And these places they made for their detention until the day of their judgment, and until the appointed term and appointed time in which the great judgment will be upon them."

[Pan.] (22:5) τεθέαμαι ἀνθρώπους νεκροὺς ἐντυγχάνοντας, καὶ ἡ φωνὴ αὐτοῦ μέχρι τοῦ οὐρανοῦ προέβαινεν καὶ ἐνετύγχανεν. (22:6) καὶ ἠρώτησα Ῥαφαὴλ τὸν ἄγγελον ὃς μετ' ἐμοῦ ἦν, καὶ εἶπα αὐτῷ Τοῦτο τὸ πνεῦμα τὸ ἐντυγχάνον τίνος ἐστίν, δι' ὃ οὕτως ἡ φωνὴ αὐτοῦ προβαίνει

[Akhmim codex] (22:5) I have beheld dead men making appeal, and his voice went forth as far as heaven and was making appeal. (22:6) And I asked Raphael the angel who was with me, and I said to him, "This spirit that is making appeal, whose is it, that its voice goes forth thus and makes appeal as far as heaven?" (22:7) And he

καὶ ἐντυγχάνει ἕως τοῦ οὐρανοῦ; (22:7) καὶ ἀπεκρίθη μοι λέγων Τοῦτο τὸ πνεῦμά ἐστιν τὸ ἐξελθὸν ἀπὸ Ἄβελ ὃν ἐφόνευσε Κάειν ὁ ἀδελφός, καὶ Ἄβελ ἐντυγχάνει περὶ αὐτοῦ μέχρι τοῦ ἀπολέσαι τὸ σπέρμα αὐτοῦ ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ σπέρματος τῶν ἀνθρώπων ἀφανισθῇ τὸ σπέρμα αὐτοῦ. (22:8) Τότε ἠρώτησα περὶ τῶν κυκλωμάτων πάντων, διὰ τί ἐχωρίσθησαν ἓν ἀπὸ τοῦ ἑνός; (22:9) καὶ ἀπεκρίθη μοι λέγων Οὗτοι οἱ τρεῖς ἐποιήθησαν χωρίζεσθαι τὰ πνεύματα τῶν νεκρῶν· καὶ οὕτως ἐχωρίσθη εἰς τὰ πνεύματα τῶν δικαίων, οὗ ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ φωτινή·

[Pan.] (22:10) καὶ οὕτως ἐκτίσθη τῶν ἁμαρτωλῶν, ὅταν ἀποθάνωσιν καὶ ταφῶσιν εἰς τὴν γῆν, καὶ κρίσις οὐκ ἐγενήθη ἐπ' αὐτῶν ἐν τῇ ζωῇ αὐτῶν, (22:11) ὧδε χωρίζεσθαι τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων· μέχρι αἰῶνος ἦν ἀνταπόδοσις τῶν πνευμάτων· ἐκεῖ δήσει αὐτοὺς μέχρις αἰῶνος. (22:12) καὶ οὕτως ἐχωρίσθη τοῖς πνεύμασιν τῶν ἐντυγχανόντων, οἵτινες ἐνφανίζουσιν περὶ τῆς

answered me, saying, "This is the spirit that went out from Abel, whom Cain the brother murdered; and Abel makes appeal concerning him until his seed perishes from the face of the earth, and his seed is destroyed from the seed of humankind." (22:8) Then I asked about all the circuits: why were they separated one from the other? (22:9) And he answered me, saying, "These three were made to separate the spirits of the dead. And thus it has been separated for the spirits of the righteous, where the spring of water in it is bright.

[Akhmim codex] (22:10) And thus it was created for the sinners, when they die and are buried in the earth, and judgment did not come upon them in their life, (22:11) for their spirits to be separated here into this great torment, until the great day of judgment, of the scourges and the torments of the cursed; there was a recompense of the spirits until the age; there he will bind them until the age. (22:12) And thus it was separated for the spirits of those who make appeal, who make disclosure about the destruction, when they are murdered in the days of the sinners. (22:13) And thus it was created for the spirits of human beings, as many as will not be devout but sinners, as many as are

ἀπωλείας, ὅταν φονευθῶσιν ἐν ταῖς ἡμέραις τῶν ἁμαρτωλῶν. (22:13) καὶ οὕτως ἐκτίσθη τοῖς πνεύμασιν τῶν ἀνθρώπων, ὅσοι οὐκ ἔσονται ὅσιοι ἀλλὰ ἁμαρτωλοί, ὅσοι ἀσεβεῖς, καὶ μετὰ τῶν ἀνόμων ἔσονται μέτοχοι. τὰ δὲ πνεύματα, ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται αὐτῶν, οὐ τιμωρηθήσονται ἐν ἡμέρᾳ τῆς κρίσεως, οὐδὲ μὴ μετεγερθῶσιν ἐντεῦθεν.

[Pan.] (22:14) Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ εἶπα Εὐλογητὸς εἶ, Κύριε ὁ τῆς δικαιοσύνης, κυριεύων τοῦ αἰῶνος.

[Pan.] (23:1) Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον πρὸς δυσμὰς τῶν περάτων τῆς γῆς. (23:2) καὶ ἐθεασάμην πῦρ διατρέχον καὶ οὐκ ἀναπαυόμενον οὐδὲ ἐλλεῖπον τοῦ δρόμου, ἡμέρας καὶ νυκτὸς ἅμα διαμένον. (23:3) καὶ ἠρώτησα λέγων Τί ἐστιν τὸ μὴ ἔχον ἀνάπαυσιν; (23:4) τότε ἀπεκρίθη μοι Ῥαγουήλ ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν Οὗτος ὁ δρόμος τοῦ πυρὸς τὸ πρὸς δυσμὰς πῦρ τὸ ἐκδιῶκόν ἐστιν πάντας τοὺς φωστῆρας τοῦ οὐρανοῦ.

impious, and they will be partners with the lawless. But the spirits, because those afflicted here are punished less than they, will not be punished in the day of judgment, nor will they be raised from here."

[Akhmim codex] (22:14) Then I blessed the Lord of glory and said, "Blessed are you, Lord, the one of righteousness, ruling over the age."

[Akhmim codex] (23:1) And from there I travelled to another place, toward the west of the ends of the earth. (23:2) And I beheld a fire running through, not resting nor failing of its course, continuing day and night alike. (23:3) And I asked, saying, "What is this that has no rest?" (23:4) Then Ragouel, one of the holy angels who was with me, answered me: "This course of fire, the fire toward the west, is the one that pursues all the luminaries of heaven."

[Akhmim codex] (24:1) And he showed me mountains of fire burning by night. (24:2) And I went beyond them and beheld seven mountains, all glorious, each differing from the other, whose stones were precious in beauty, and all precious and glorious and fair of form: three toward the east, fixed one upon the other, and three toward the south, one upon the

[Pan.] (24:1) Καὶ ἔδειξέν μοι ὄρη πυρὸς καιόμενα νυκτός. (24:2) καὶ ἐπέκεινα αὐτῶν ἐπορεύθην καὶ ἐθεασάμην ἑπτὰ ὄρη, ἔνδοξα πάντα, ἑκάτερα τοῦ ἑκατέρου διαλλάσσοντα, ὧν οἱ λίθοι ἔντιμοι τῇ καλλονῇ, καὶ πάντα ἔντιμα καὶ ἔνδοξα καὶ εὐειδῆ, τρία ἐπ' ἀνατολὰς ἐστηριγμένα ἐν τῷ ἑνί, καὶ τρία ἐπὶ νότον ἐν τῷ ἑνὶ καὶ φάραγγες βαθεῖαι καὶ τραχεῖαι, μία τῇ μιᾷ οὐκ ἐγγίζουσαι, (24:3) καὶ τῷ ὄρει ἕβδομον ὄρος ἀνὰ μέσον τούτων, καὶ ὑπερεῖχεν τῷ ὕψει ὅμοιον καθέδρᾳ θρόνου, καὶ περιεκύκλου δένδρα αὐτῷ εὐειδῆ. (24:4) καὶ ἦν ἐν αὐτοῖς δένδρον ὃ οὐδέποτε �managed ὠσφρανμαι καὶ οὐδεὶς ἕτερος αὐτῷ ἠὐφράνθη, καὶ οὐδὲν ἕτερον ὅμοιον αὐτῷ· ὀσμὴν εἶχεν εὐωδεστέραν πάντων ἀρωμάτων, καὶ τὰ φύλλα αὐτοῦ καὶ τὸ ἄνθος καὶ τὸ δένδρον οὐ φθίνει εἰς τὸν αἰῶνα. οἱ δὲ περὶ τὸν καρπὸν ὡσεὶ βότρυες φοινίκων.

[Pan.] (24:5) τότε εἶπον ὡς καλὸν τὸ δένδρον τοῦτό ἐστιν καὶ εὐῶδες, καὶ ὡραῖα τὰ φύλλα, καὶ τὰ ἄνθη αὐτοῦ ὡραῖα τῇ ὁράσει. (24:6) τότε ἀπεκρίθη μοι Μιχαήλ, εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν (καὶ αὐτὸς αὐτῶν ἡγεῖτο),

other, and ravines deep and rugged, one not approaching the other; (24:3) and in the midst of these there was a seventh mountain, and it surpassed them in height, like the chair of a throne, and fair-formed trees encircled it. (24:4) And among them was a tree such as I have never smelled, and no other was gladdened by it, and no other is like it; it had a fragrance more fragrant than all spices, and its leaves and its blossom and the tree do not wither forever. And those around the fruit are like clusters of the date-palm.

[Akhmim codex] (24:5) Then I said, "How beautiful this tree is, and fragrant, and lovely its leaves, and its blossoms lovely to the sight!" (24:6) Then Michael, one of the holy angels who was with me (and he was their leader), answered me...

[Akhmim codex] (25:1) ...and said to me, "Enoch, why do you ask, and why did you marvel at the fragrance of the tree, and why do you wish to learn the truth?" (25:2) Then I answered him, "I wish to know about all things, but most of all about this tree, exceedingly." (25:3) And he answered, saying, "This high mountain, whose summit is like a throne of God, is the chair where

[Pan.] (25:1) καὶ εἶπέν μοι Ἐνώχ, τί ἐρωτᾷς καὶ τί ἐθαύμασας ἐν τῇ ὀσμῇ τοῦ δένδρου, καὶ διὰ τί θέλεις τὴν ἀλήθειαν μαθεῖν; (25:2) τότε ἀπεκρίθην αὐτῷ Περὶ πάντων εἰδέναι θέλω, μάλιστα δὲ περὶ τοῦ δένδρου τούτου σφόδρα. (25:3) καὶ ἀπεκρίθη λέγων Τοῦτο τὸ ὄρος τὸ ὑψηλόν, οὗ ἡ κορυφὴ ὁμοία θρόνου θεοῦ, καθέδρα ἐστὶν οὗ καθίζει ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης ὁ βασιλεὺς τοῦ αἰῶνος, ὅταν καταβῇ ἐπισκέψασθαι τὴν γῆν ἐπ᾽ ἀγαθῷ. (25:4) καὶ τοῦτο τὸ δένδρον εὐωδίας, καὶ οὐδεμία σὰρξ ἐξουσίαν ἔχει ἅψασθαι αὐτοῦ μέχρι τῆς μεγάλης κρίσεως, ἐν ᾗ ἐκδίκησις πάντων καὶ τελείωσις μέχρις αἰῶνος· τότε δικαίοις καὶ ὁσίοις δοθήσεται (25:5) ὁ καρπὸς αὐτοῦ τοῖς ἐκλεκτοῖς εἰς ζωὴν εἰς βοράν, καὶ μεταφυτευθήσεται ἐν τόπῳ ἁγίῳ παρὰ τὸν οἶκον τοῦ θεοῦ βασιλέως τοῦ αἰῶνος.

[Pan.] (25:6) τότε εὐφρανθήσονται εὐφραινόμενοι καὶ χαρήσονται καὶ εἰς τὸ ἅγιον εἰσελεύσονται· αἱ ὀσμαὶ αὐτοῦ ἐν τοῖς ὀστέοις αὐτῶν, καὶ ζωὴν πλείονα ζήσονται ἐπὶ γῆς ἣν ἔζησαν οἱ πατέρες σου, καὶ ἐν ταῖς ἡμέραις αὐτῶν καὶ βάσανοι καὶ πληγαὶ καὶ μάστιγες οὐχ

the Great Lord, the Holy One of glory, the King of the age, sits, when he comes down to visit the earth for good. (25:4) And this tree of fragrance (and no flesh has authority to touch it until the great judgment, in which there is vengeance for all and consummation until the age): then to the righteous and devout (25:5) its fruit will be given, to the chosen for life, for food; and it will be transplanted in a holy place beside the house of God, King of the age.

[Akhmim codex] (25:6) Then they will be glad with gladness and rejoice, and they will enter into what is holy; its fragrances will be in their bones, and they will live on earth a longer life than your fathers lived, and in their days torments and plagues and scourges will not touch them." (25:7) Then I blessed the God of glory, the King of the age, who has prepared such things for human beings, for the righteous, and created them and said he would give them to them.

> ἄψονται αὐτῶν. (25:7) Τότε
> ηὐλόγησα τὸν θεὸν τῆς δόξης,
> τὸν βασιλέα τοῦ αἰῶνος, ὃς
> ἡτοίμασεν ἀνθρώποις τὰ τοιαῦτα
> δικαίοις, καὶ αὐτὰ ἔκτισεν καὶ
> εἶπεν δοῦναι αὐτοῖς.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running

commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **topos** (rendered as *place*), **pneuma** (rendered as *spirit*), **psyche** (rendered as *soul*), **hagios** (rendered as *holy*), **angelos** (rendered as *angel*), **archangeloi** (rendered as *named-archangel*), **krisis** (rendered as *judgment*), **aion** (rendered as *age*), **doxa** (rendered as *glory*), **dikaios** (rendered as *righteous*), **oros** (rendered as *mountain*), **dendron** (rendered as *tree*), **thronos** (rendered as *throne*), **eklektos** (rendered as *chosen*). For each, the apparatus carries the sense set and the reason for the rendering chosen.



Seer testimony

The passage is narrated throughout in Enoch's first person. The verb ἴδον ('I saw'), the most frequent verb form in the book, does not occur here. The seer uses θεάομαι instead (τεθέαμαι 22:5; ἐθεασάμην 23:2, 24:2), rendered 'I have beheld / I beheld' so the change of verb shows, along with smell (ὤσφρανμαι 24:4), questioning (ἠρώτησα) and two doxologies (22:14, 25:7). The perfect τεθέαμαι (22:5) is kept as 'I have beheld'.

Guide formula

The guide formula 'one of the holy angels who was with me' is rendered the same way at 22:3, 23:4 and 24:6. Note that 22:3 and 23:4 have the article (ὁ εἷς, 'the one'), while 24:6 lacks it. 22:6 uses a different, shorter formula ('Raphael the angel who was with me'), translated as it stands. The three named guides match their offices in the list of ch. 20: Raphael, over human spirits, explains the spirits of the dead; Ragouel, who in 20:4 takes vengeance on the world of the luminaries, explains the fire that pursues the luminaries; and Michael explains the throne-mountain and the tree. *Nickelsburg, G. W. E. 2001*

Cosmic journey

The itinerary verbs are rendered the same way each time: ἐφώδευσα ‘I travelled’ (22:1, 23:1), ἐπορεύθην ‘I went’ (24:2), ἔδειξέν μοι ‘he showed me’ (22:1, 24:1). Chs 22-25 belong to the second journey (chs 20-36). That journey revisits regions of the first (chs 17-19): the fire of the west, the seven mountains, and the throne-like summit of 18:6-9. *Hekhal Editorial 2026*

Hollow places not sheol

The receptacles of the dead are ‘hollow places’ (τόποι κοῖλοι) and ‘hollows’ (κοιλώματα) in a western mountain. ᾅδης and any form of Sheol measure 0 in chs 1-32, so the English keeps the text’s own description. Comparison with Sheol, with Hades and with Greek accounts of the western underworld belongs here and is reported to be debated (not verified by Hekhal). *Hekhal Editorial 2026*

Upon them 22 4

22:4 ἔσται ἐν αὐτοῖς is rendered ‘will be upon them’. Literally the phrase is ‘will be among them’ or ‘in them’, which could mean that the great judgment takes place among the dead, or within the hollow places themselves.

Judgment oracle

Raphael's speech (22:3-13) and Michael's (25:3-6) are oracles about the end. The dead wait in separated places 'until the day of their judgment' (22:4), and the tree is withheld 'until the great judgment' (25:4). 22:10-13 sets out a graded scheme: sinners who escaped judgment in life suffer torment now, and one class of sinners 'will not be raised from here'. Whether these verses imply a general resurrection is reported to be debated (not verified by Hekhal), and the translation does not decide it.
Nickelsburg, G. W. E. 2001

Scripture reuse abel

22:7 develops Genesis 4:10 (the voice of Abel's blood crying from the ground) into a spirit making appeal until Cain's line is destroyed. The Greek calls Cain 'the brother' (ὁ ἀδελφός), without a possessive; this is kept. The fragrant tree withheld from all flesh and given to the chosen 'for life, for food' (25:4-5) recalls Genesis 2-3 and the guarded tree, but the Greek does not say 'tree of life', and the allusion is left for the reader to make. The longer life of 25:6 has been compared with Isaiah 65:20-22. These relations are recorded in the cross-references, not written into the body.

Throne vision and merkavah

The seventh mountain is ‘like the chair of a throne’ (24:3), and its summit, ‘like a throne of God’, is where the Great Lord will sit when he comes down (25:3). This is an earthly counterpart of the heavenly throne of ch. 14. Readers are reported to have set the descending enthroned King alongside the ch. 14 vision and, at a further remove, the throne motifs of later Heikhalot / Merkavah literature (not verified by Hekhal). Whether that is genealogy, shared temple imagery or independent development is undecided. There is no chariot word (ἅρμα 0); καθέδρα is rendered ‘chair’ and θρόνος ‘throne’. *Himmelfarb, M. 1993*

Great lord title

25:3 ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης, ὁ βασιλεὺς τοῦ αἰῶνος: ‘the Great Lord, the Holy One of glory, the King of the age’. The edition’s word list treats this as related to the title ‘the Holy Great One’ (ὁ ἅγιος ὁ μέγας), but the Greek here is a different phrase and is rendered as such. It is not the enthroned title ‘the Great Glory’.

Priestly temple reading

The tree is transplanted ‘beside the house of God’ (25:5), and the chosen ‘enter into what is holy’ (τὸ ἅγιον, 25:6). The place is unnamed, so the Greek does not name Jerusalem, though commentators are reported commonly to identify the region of

chs 25-26 with it (not verified by Hekhal). On a temple reading this is the restored sanctuary. The translation keeps the neuter substantive open and supplies no historical referent. *Nickelsburg, G. W. E. 2001*

Witness reliability

For chs 22-25 the Akhmim codex is the only Greek witness; Syncellus does not excerpt them. The Greek has several apparent corruptions (22:8 κυκλωμάτων, 22:11 ἦν ἀνταπόδοσις, 22:13 the clause on 'the spirits', 24:4 ηὐφράνθη, 24:4 οἱ δὲ περὶ τὸν καρπόν). The Ethiopic, and any Qumran Aramaic fragments of these chapters (see Milik 1976), may bear on the readings (not verified by Hekhal); they are recorded only in the textual variants. *Milik, J. T. 1976*; *Swete, H. B. 1899*

Date and redaction

The second journey repeats places from the first, and ch. 22 has internal tensions (four places against 'these three'; four categories of the dead). Both features are reported to be commonly cited as evidence that chs 17-36 are composite (not verified by Hekhal). The translation keeps each tension as it stands. *Black, M. 1985*

Two strands inactive

The two strands of the Watcher story, led by Semiazas and by Azael, do not figure in this passage. Neither is named, and the Watchers do not appear.

Kathedra chair

καθέδρα (24:3, 25:3) is rendered ‘chair’, so that it stays distinct from θρόνος ‘throne’; the edition does not use ‘seat’ for θρόνος. 24:3 ὅμοιον καθέδρᾳ θρόνου is literally ‘like a chair of a throne’.

Sentence continues 24 6

The sentence that begins at 24:6 (‘Then Michael … answered me’) runs on into 25:1 (‘and said to me’). The chapter division falls in the middle of it. The text is left in its own units, and the English marks the break with an ellipsis at the end of the one and at the start of the other.

Parentheses 25 4

The parentheses in 25:4 are the editor’s, not the Greek’s: they show that the sentence about the tree breaks off and resumes with ‘then to the righteous and devout’. On ‘the house of God’ in 25:5, see the note on the temple reading.

Editorial decisions

- **one of the holy angels who was with me.** Rendered the same way at 22:3, 23:4 and 24:6. The article in 22:3 and 23:4 (ὁ εἷς) is not reproduced but is recorded in the footnotes.
- **ἐντυγχάνω.** 'Make appeal' is used throughout 22:5-12 (with κατά it would be 'make appeal against'), so the verb reads consistently and both petition and accusation stay possible.
- **ὅσιος.** Rendered 'devout' (22:13, 25:4), keeping it separate from ἅγιος 'holy' and δίκαιος 'righteous'. 'Pious' is avoided because it is an excluded rendering for dikaios.
- **θεάομαι.** Rendered 'beheld' to distinguish it from ἴδον 'saw', which does not occur in this chunk.
- **αἰών.** μέχρι αἰῶνος is 'until the age'; εἰς τὸν αἰῶνα is 'forever'; the titles are 'King of the age' and 'ruling over the age'.
- **καθέδρα.** Rendered 'chair', distinct from θρόνος.

Manuscript variants

- **The Akhmim codex**: 22:2 τέσσαρες ('four') hollow places, against 22:9 Οὗτοι οἱ τρεῖς ('these three'): An internal number tension. Commentators are reported to give differing readings of the count in other witnesses (not verified by Hekhal). Translated as written.
- **The Akhmim codex**: 22:4 ἐπισύνσχεσιν (a rare form, apparently ἐπισύσχεσις, 'holding together, detention') and

μέχρι τοῦ διορισμοῦ καὶ διορισμένου χρόνου (apparently doubled): Rendered ‘detention’ and ‘the appointed term and appointed time’. The form ἐπισύνσχεσιν is rare and its spelling unstable, so ‘detention’ is an interpretive reading rather than a secure sense. The doubling may be a dittography. Not repaired.

- **The Akhmim codex**: 22:5 ἀνθρώπους νεκρούς (‘dead men’, plural), followed by the singular ἡ φωνὴ αὐτοῦ (‘his voice’). The Ethiopic is variously reported to read ‘the spirit of a dead man’ or ‘spirits of dead men’ here (not verified by Hekhal).: Bears on the plural-to-singular mismatch in the Greek. The body follows the codex and keeps ‘his voice’.
- **The Akhmim codex**: 22:8 κυκλωμάτων (‘circuits’), where the context leads one to expect κοιλωμάτων (‘hollows’, as in 22:2). The Ethiopic is reported to read ‘these hollows’ (not verified by Hekhal).: Probably a corruption of κοιλωμάτων. The body translates the codex (‘circuits’). The ‘three’ of 22:9 also conflicts with the four places of 22:2; see the note on that tension.
- **The Akhmim codex**: 22:8 ‘one from the other’ (ἓν ἀπὸ τοῦ ἑνός) is a conjecture of Lods printed by Swete; the codex has ην απο του αιωνος.: The body translates Swete’s printed text.
- **The Akhmim codex**: 22:11 χωρίζεσθαι (‘to be separated’): Swete prints χωρίζεσθαι; his apparatus gives the codex as

χωρειζεται.: The body follows Swete's print, so 22:10 runs on into 22:11 as a purpose clause.

- **The Akhmim codex**: 22:11 μέχρι αἰῶνος ἦν ἀνταπόδοσις τῶν πνευμάτων ('there was a recompense of the spirits until the age'), syntactically isolated: The syntax is uncertain and the clause probably corrupt; ἦν may stand for ἵνα or for the relative ἥν. Translated literally, with the words put in English order.
- **The Akhmim codex**: 22:13 τὰ δὲ πνεύματα, ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται αὐτῶν (syntax broken: a nominative without a clear verb, and an unclear comparison in αὐτῶν): A textual crux; the clause is probably corrupt. Translated literally with the causal clause set off by commas. It may also be punctuated so that αὐτῶν goes with 'the spirits' ('their spirits'); alternative construals are recorded with the ambiguities. The Ethiopic is reported to have a different text here (not verified by Hekhal).
- **The Akhmim codex**: 23:2: At 23:2 the scan of Swete's print could not be read with certainty, and the Greek was left as the digitization gives it.
- **The Akhmim codex**: 24:4 ηὐφράνθη ('was gladdened'), where the context (the tree's fragrance, and ὤσφρανμαι just before) suggests a verb of smelling such as ὠσφράνθη: Probably a corruption of ὠσφράνθη. On that reading the

clause would mean ‘and no other has smelled it’. The body follows the codex.

- **The Akhmim codex**: 24:4 οἱ δὲ περὶ τὸν καρπὸν ὡσεὶ βότρυες φοινίκων (‘and those around the fruit are like clusters of the date-palm’): The clause looks garbled; the sense is probably ‘and its fruit is like clusters of the date-palm’. Translated literally.
- **The Akhmim codex**: 24:3 καὶ τῷ ὄρει ἕβδομον ὄρος (hanging dative, literally ‘and to the mountain a seventh mountain’): The syntax is disturbed. The English gives the sense ‘in the midst of these there was a seventh mountain’, and the dative ‘to the mountain’, which does not fit the sentence, is not rendered in the body but is kept in the word-by-word gloss.
- **The Akhmim codex**: 25:5 εἰς βοράν (‘for food’): the digitized text read βορρᾶν (‘toward the north’); Swete prints βοράν.: The body follows Swete’s print; the alternative is recorded with the ambiguities.
- **The Akhmim codex**: 25:6 ζωὴν πλείονα ζήσονται … ἣν ἔζησαν οἱ πατέρες σου: The rendering ‘than your fathers lived’ reads ἣν as ἤ (‘than’), taking it as a probable spelling slip in the manuscript.

1 Enoch 26-32; the holy mountain and the tree of understanding

This edition presents the verbatim Greek (Ancient) text of the passage beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

The apparatus carries a running commentary, notes on the controlled vocabulary and the rendering chosen for each term, any doctrinally-live ambiguity preserved with both readings, and cross-references to the lexicon. The original-language text is reproduced verbatim from the digital source credited in the provenance line of this page; any modern English translation still under copyright is cited as a comparand only.

[Pan.] (26:1) Καὶ ἐκεῖθεν ἐφώδευσα εἰς τὸ μέσον τῆς γῆς, καὶ ἴδον τόπον ηὐλογημένον, ἐν ᾧ δένδρα ἔχοντα παραφυάδας μενούσας καὶ βλαστούσας τοῦ δένδρου ἐκκοπέντος. (26:2) κἀκεῖ τεθέαμαι ὄρος ἅγιον· ὑποκάτω τοῦ ὄρους ὕδωρ ἐξ ἀνατολῶν, καὶ τὴν δύσιν εἶχεν πρὸς νότον. (26:3) καὶ ἴδον πρὸς ἀνατολὰς ἄλλο ὄρος ὑψηλότερον τούτου, καὶ ἀνὰ μέσον αὐτοῦ φάραγγα βαθεῖαν, οὐκ ἔχουσαν πλάτος, καὶ δι' αὐτῆς ὕδωρ πορεύεται ὑποκάτω ὑπὸ τὸ ὄρος. (26:4) καὶ πρὸς δυσμὰς τούτου ἄλλο ὄρος ταπεινότερον αὐτοῦ καὶ οὐκ ἔχον ὕψος, καὶ φάραγγα βαθεῖαν καὶ ξηρὰν ἀνὰ μέσον αὐτῶν, καὶ ἄλλην φάραγγα βαθεῖαν καὶ ξηρὰν ἐπ' ἄκρων τῶν τριῶν ὀρέων. (26:5) καὶ πᾶσαι φάραγγές εἰσιν βαθεῖαι ἐκ πέτρας στερεᾶς, καὶ δένδρον οὐκ ἐφυτεύετο ἐπ' αὐτάς.

[Akhmim codex] (26:1) And from there I travelled to the middle of the earth, and I saw a blessed place, in which there were trees having shoots that remained and sprouted from a tree that had been cut down. (26:2) And there I beheld a holy mountain; beneath the mountain was water from the east, and it had its going-down toward the south. (26:3) And I saw toward the east another mountain higher than this one, and in the midst of it a deep ravine, having no breadth, and through it water flows beneath, under the mountain. (26:4) And toward the west of this one there was another mountain lower than it and having no height, and a ravine deep and dry between them, and another ravine deep and dry at the extremities of the three mountains. (26:5) And all the ravines are deep, of solid rock, and no tree was planted upon them.

[Pan.] (26:6) καὶ ἐθαύμασα περὶ τῆς φάραγγος, καὶ λίαν ἐθαύμασα.

[Akhmim codex] (26:6) And I marvelled about the ravine, and I marvelled greatly.

[Pan.] (27:1) καὶ εἶπον Διὰ τί ἡ γῆ αὕτη ἡ εὐλογημένη καὶ πᾶσα πλήρης δένδρων, αὐτὴ δὲ ἡ φάραγξ κεκατηραμένη ἐστίν; (27:2) γῆ κατάρατος τοῖς κεκατηραμένοις ἐστὶν μέχρι αἰῶνος. ὧδε ἐπισυναχθήσονται

[Akhmim codex] (27:1) And I said, "Why is this blessed land all full of trees, but this ravine is accursed?" (27:2) "An accursed land it is for the accursed until the age. Here will be gathered together all the accursed, who will speak with their mouth an unseemly word against

πάντες οἱ κεκατηραμένοι οἵτινες ἐροῦσιν τῷ στόματι αὐτῶν κατὰ Κυρίου φωνὴν ἀπρεπῆ, καὶ περὶ τῆς δόξης αὐτοῦ σκληρὰ λαλήσουσιν. ὧδε ἐπισυναχθήσονται, καὶ ὧδε ἔσται τὸ οἰκητήριον. (27:3) ἐπ᾽ ἐσχάτοις αἰῶσιν, ἐν ταῖς ἡμέραις τῆς κρίσεως τῆς ἀληθινῆς ἐναντίον τῶν δικαίων εἰς τὸν ἅπαντα χρόνον ὧδε εὐλογήσουσιν οἱ εὐσεβεῖς τὸν κύριον τῆς δόξης, τὸν βασιλέα τοῦ αἰῶνος· (27:4) ἐν ταῖς ἡμέραις τῆς κρίσεως αὐτῶν εὐλογήσουσιν ἐν ἐλέει, ὡς ἐμέρισεν αὐτοῖς. (27:5) Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ τὴν δόξαν αὐτοῦ ἐδήλωσα καὶ ὕμνησα μεγαλοπρεπῶς.

the Lord, and will speak hard things about his glory. Here they will be gathered, and here will be the dwelling-place. (27:3) In the last ages, in the days of the true judgment before the righteous for all time, here the pious will bless the Lord of glory, the King of the age; (27:4) in the days of their judgment they will bless in mercy, as he has apportioned to them." (27:5) Then I blessed the Lord of glory, and I made his glory known, and I sang hymns magnificently.

[Pan.] (28:1) Καὶ ἐκεῖθεν ἐπορεύθην εἰς τὸ μέσον Μανδοβαρά, καὶ ἴδον αὐτὸ ἔρημον· καὶ αὐτὸ μόνον (28:2) πλῆρες δένδρων καὶ ἀπὸ τῶν σπερμάτων ὕδωρ ἄνομβρον ἄνωθεν φερόμενον, (28:3) ὡς ὑδραγωγὸς δαψιλὴς ὡς πρὸς βορρᾶν ἐπὶ δυσμῶν πάντοθεν ἀνάγει ὕδωρ καὶ δρόσον.

[Akhmim codex] (28:1) And from there I went into the middle of Mandobara, and I saw that it was desolate, and that it alone (28:2) was full of trees, and that from the seeds water without rain was borne from above; (28:3) like an abundant water-channel, as toward the north, upon the west, it brings up water and dew from every side.

[Pan.] (29:1) Ἔτι ἐκεῖθεν ἐπορεύθην εἰς ἄλλον τόπον ἐν τῷ Βαβδηρά, καὶ πρὸς ἀνατολὰς τοῦ ὄρους τούτου ᾠχόμην, (29:2) καὶ ἴδον κρίσεως δένδρα πνέοντα

[Akhmim codex] (29:1) Further, from there I went to another place in Babdera, and toward the east of this mountain I went on, (29:2) and I saw trees of judgment breathing out spices, of frankincense and myrrh, and their trees like nut-trees.

[Akhmim codex] (30:1) And beyond these I went on far toward the east, and I saw another place,

ἀρωμάτων, λιβάνων καὶ ζμύρνας, καὶ τὰ δένδρα αὐτῶν ὅμοια καρύαις.

[Pan.] (30:1) Καὶ ἐπέκεινα τούτων ᾠχόμην πρὸς ἀνατολὰς μακράν, καὶ ἴδον τόπον ἄλλον μέγαν, φάραγγα ὕδατος, (30:2) ἐν ᾧ καὶ δένδρον χρόα ἀρωμάτων ὁμοίων σχίνῳ, (30:3) καὶ τὰ παρὰ τὰ χείλη τῶν φαράγγων τούτων ἴδον κιννάμωμον ἀρωμάτων· καὶ ἐπέκεινα τούτων ᾠχόμην πρὸς ἀνατολάς.

[Pan.] (31:1) καὶ ἴδον ἄλλα ὄρη καὶ ἐν αὐτοῖς ἄλση δένδρων, καὶ ἐκπορευόμενον ἐξ αὐτῶν νέκταρ τὸ καλούμενον σαρρὰν καὶ χαλβάνη. (31:2) καὶ ἐπέκεινα τῶν ὀρέων τούτων ἴδον ἄλλο ὄρος πρὸς ἀνατολὰς τῶν περάτων τῆς γῆς, καὶ πάντα τὰ δένδρα πλήρη ἐξαυτῆς ἐν ὁμοιώματι ἀμυγδάλων, (31:3) ὅταν τριβῶσιν· διὸ εὐωδέστερον ὑπὲρ πᾶν ἄρωμα.

[Pan.] (32:1) εἰς βορρᾶν πρὸς ἀνατολὰς τεθέαμαι ἑπτὰ ὄρη πλήρη νάρδου χρηστοῦ καὶ σχίνου καὶ κινναμώμου καὶ πιπέρεως. (32:2) Καὶ ἐκεῖθεν ἐφώδευσα ἐπὶ τὰς ἀρχὰς πάντων τῶν ὀρέων τούτων, μακρὰν ἀπέχων πρὸς ἀνατολὰς τῆς γῆς, καὶ διέβην ἐπάνω τῆς ἐρυθρᾶς

great, a ravine of water, (30:2) in which also was a tree, of the colour of spices like mastic, (30:3) and the things beside the lips of these ravines I saw: cinnamon of spices. And beyond these I went on toward the east.

[Akhmim codex] (31:1) And I saw other mountains, and on them groves of trees, and coming out from them nectar, that which is called sarran and galbanum. (31:2) And beyond these mountains I saw another mountain toward the east of the ends of the earth, and all the trees were full straightway, in the likeness of almonds. (31:3) When they are crushed, it is therefore more fragrant than every spice.

[Akhmim codex] (32:1) Toward the north, toward the east, I beheld seven mountains full of choice nard and mastic and cinnamon and pepper. (32:2) And from there I travelled to the beginnings of all these mountains, being far distant toward the east of the earth, and I crossed over above the Red Sea, and I went on upon the extremities, and from this I crossed over above Zotiel. (32:3) And I came to the paradise of righteousness, and I saw, far from these trees, trees more numerous and great; two were there, very great, beautiful and glorious and

θαλάσσης, καὶ ᾠχόμην ἐπ᾽ ἄκρων, καὶ ἀπὸ τούτου διέβην ἐπάνω τοῦ Ζωτιήλ. (32:3) καὶ ἦλθον πρὸς τὸν παράδεισον τῆς δικαιοσύνης, καὶ ἴδον μακρόθεν τῶν δένδρων τούτων δένδρα πλείονα καὶ μεγάλα δύο μὲν ἐκεῖ, μεγάλα σφόδρα καλὰ καὶ ἔνδοξα καὶ μεγαλοπρεπῆ, καὶ τὸ δένδρον τῆς φρονήσεως, οὗ ἐσθίουσιν ἅγιοι τοῦ καρποῦ αὐτοῦ καὶ ἐπίστανται φρόνησιν μεγάλην. (32:4) ὅμοιον τὸ δένδρον ἐκεῖνο στροβιλέᾳ τὸ ὕψος, τὰ δὲ φύλλα αὐτοῦ κερατίᾳ ὅμοια, ὁ δὲ καρπὸς αὐτοῦ ὡσεὶ βότρυες ἀμπέλου ἱλαροὶ λίαν, ἡ δὲ ὀσμὴ αὐτοῦ διέτρεχεν πόρρω ἀπὸ τοῦ δένδρου.

[Pan.] (32:5) τότε εἶπον ὡς καλὸν τὸ δένδρον, καὶ ὡς ἐπίχαρι τῇ ὁράσει. (32:6) τότε ἀπεκρίθη Ῥαφαήλ, ὁ ἅγιος ἄγγελος ὁ μετ᾽ ἐμοῦ ὢν Τοῦτο τὸ δένδρον φρονήσεως, ἐξ οὗ ἔφαγεν ὁ πατήρ σου.

magnificent, and the tree of understanding, of whose fruit holy ones eat and know great understanding. (32:4) That tree is like a pine in height, and its leaves like the carob, and its fruit like clusters of a vine, very joyous, and its fragrance ran far from the tree.

[Akhmim codex] (32:5) Then I said, “How beautiful the tree, and how delightful to the sight!” (32:6) Then Raphael answered, the holy angel who was with me: “This is the tree of understanding, from which your father ate.”

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

▽

An orientation

This edition sets the verbatim Hebrew beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

Controlled terms noted in this passage: **topos** (rendered as *place*), **dendron** (rendered as *tree*), **oros** (rendered as *mountain*), **aion** (rendered as *age*), **krisis** (rendered as *judgment*), **dikaios** (rendered as *righteous*), **doxa** (rendered as *glory*), **hagios** (rendered as *holy*), **angelos** (rendered as

angel), **archangeloi** (rendered as *named-archangel*). For each, the apparatus carries the sense set and the reason for the rendering chosen.

⁂

Apocalyptic revelation modes

Kinds of material in this passage: the seer's own testimony (ἴδον, τεθέαμαι, ἐθαύμασα, εἶπον throughout); the cosmic journey (the itinerary of 26:1-32:4); a judgment oracle (27:2-4); speech of the angelic guide (32:6, and arguably 27:2-4); and reuse of scripture (Eden and the garden spices, 32:3-6). Syncellus does not cover chs 26-32, so the Akhmim codex is the only Greek witness here. Itinerary verbs are rendered consistently: ἐφώδευσα 'I travelled', ἐπορεύθην 'I went', ᾠχόμην 'I went on', διέβην 'I crossed over', ἦλθον 'I came'; τεθέαμαι 'I beheld' as distinct from ἴδον 'I saw'.

Hekhal Editorial 2026

Centre of the earth

Sacred geography (26:1-27:5). ‘The middle of the earth’, with its blessed land, holy mountain, water flowing from beneath it, and the deep ravines, is commonly identified with Jerusalem: the temple mount, the Gihon / Siloam water, the Kidron and Hinnom valleys, the Mount of Olives to the east (a scholarly identification, not verified by Hekhal). The Greek names neither Jerusalem nor Zion, and the body does not supply them. The identification is an inference, and Nickelsburg is reported to discuss it in his commentary on this chapter (characterised, not quoted; not verified by Hekhal). Where the holy mountain and its water are read as temple imagery, this touches a priestly or temple reading of the passage, but no historical allegory is written into the English. *Nickelsburg, G. W. E. 2001*

Accursed ravine

Judgment oracle (27:2-4). The accursed ravine is where the blasphemers ‘will be gathered’ and is ‘the dwelling-place’ (τὸ οἰκητήριον). Later tradition calls such a valley Gehenna (Ge-Hinnom), but the Greek uses neither that word nor τόπος here: it says ‘ravine’ (φάραγξ) and ‘land’. ‘Hell’ and ‘Gehenna’ are kept out of the body. The ‘spectacle’ in which the righteous watch the judgment of the wicked is implied in the Greek by ἐναντίον τῶν δικαίων (‘before the righteous’).

Reply 27 2

At 27:2 the Akhmim codex has no formula introducing a reply: no verb of answering and no new speaker. The quotation marks around 27:2-4 in the English are therefore an editorial choice. They follow the pattern of the journeys and the Ethiopic, as translated by Charles, in which an angel answers Enoch's question, but the Greek itself does not mark any change of speaker. The doubt over who speaks 27:2-4 is recorded with the other doubts.

Guide formula 32 6

32:6 reads ὁ ἅγιος ἄγγελος ὁ μετ' ἐμοῦ ὤν, 'the holy angel who was with me', after the name Raphael. This is NOT the standard guide formula of chs 20-24 ('one of the holy angels who was with me', εἷς τῶν ἁγίων ἀγγέλων), and it is rendered as the Greek has it rather than conformed to the formula. Note also that the Greek of ch. 20:7 puts Gabriel, not Raphael, over paradise; here Raphael is the guide at the paradise of righteousness. The codex has no λέγων or other quotation marker before Τοῦτο.

Tree of understanding

τὸ δένδρον τῆς φρονήσεως (32:3) and τὸ δένδρον φρονήσεως (32:6, without the article on the genitive) are rendered 'the tree of

understanding'. The Greek does not use the Septuagint's ξύλον τοῦ γινώσκειν (Gen 2:9, 17), so the body does not conform the passage to 'the tree of knowledge'. 'Your father' is not named, though the allusion to Adam is plain, and the Greek has neither the longer explanation reported for the Ethiopic nor any mention of the mother (the Ethiopic statement is not verified by Hekhal; see the manuscript variants). Unlike Genesis, the tree's fruit is here eaten by 'holy ones' to their benefit.

Spices and aromatics

The aromatics of chs 28-32 are frankincense (λίβανος), myrrh (ζμύρνα), mastic (σχῖνος), cinnamon (κιννάμωμον), nard (νάρδος), pepper (πέπερι), galbanum (χαλβάνη), and the unexplained 'sarran' (σαρράν), which is left transliterated. Trees are compared with nut-trees (καρύα), almonds (ἀμύγδαλον), the pine (στροβιλέα), the carob (κερατία) and the vine. The catalogue echoes the garden spices of Song of Songs 4:13-14 and the incense ingredients of Exod 30:34 (galbanum, frankincense). Both lists bring sanctuary associations, but the Greek states no such link.

sarran

Sarran (31:1) is an unexplained word for an aromatic that has not been identified; it is kept as a transliteration.

Defective greek 28 31

At 28:1-3 and 31:2-3 the Greek of the Akhmim codex is itself defective and does not parse as it stands. The English supplies only the small words that English grammar needs ('that', 'was', 'were', 'it'), written plainly, and the sense remains uncertain. At 31:3 'it' has no clear antecedent in the Greek, probably because a noun was lost at 31:2.

Sentence break 31 3

The sentence break before 'When they are crushed' (ὅταν τριβῶσιν, 31:3) is editorial. The punctuation of the Greek text here places a stop after τριβῶσιν, which would join the clause to 31:2 ('in the likeness of almonds when they are crushed') and begin a new sentence at 'therefore' (διό). The English attaches the clause to what follows instead; either division is possible, and the body is not changed.

Date and redaction journeys

Date and redaction. Chs 26-32 belong to the second journey (chs 20-36). Its eastward itinerary of fragrant mountains doubles motifs of chs 24-25, which is one of the grounds on which scholars treat the journeys as composite (not verified by Hekhal). The Greek text ends at 32:6 in the codex. Chs 33-36, the ends of the earth and the gates of the winds and stars,

survive in the Ethiopic; Aramaic fragments are reported for parts of them (not verified by Hekhal). This passage is therefore the last of the Greek Book of the Watchers. *Milik, J. T. 1976*

Witness reliability cruxes

Witness reliability. Chs 28-32 contain several apparent corruptions in the Akhmim codex: Mandobara and Babdera as place-names, ‘trees of judgment’, ἄνομβρον, ἐξαυτῆς, ‘two’ at 32:3, and Zotiel. Each is translated as the Greek reads and logged in the manuscript variants. Proposed explanations from the Aramaic, for example midbara, ‘desert’, are scholarly conjectures (not verified by Hekhal) and are not imported into the body. At 27:2 the codex also lacks the formula introducing an answering angel, which the Ethiopic, as translated by Charles, has (Uriel answers): a change of speaker is therefore probable at the start of 27:2, though the body marks none. *Swete, H. B. 1899*; *Black, M. 1985*

Going down 26 2

τὴν δύσιν εἶχεν πρὸς νότον: δύσις normally means ‘setting’ or ‘west’. Here, said of water, it is rendered ‘going-down’ (its outflow or course downward) toward the south. The sense is clear, but the Greek idiom is odd; it may reflect the Aramaic. An emendation often proposed is ῥύσιν, which would give ‘and it

had its flow toward the south' (not verified by Hekhal). The body keeps the Greek as printed.

magnificently

μεγαλοπρεπῶς (27:5) and μεγαλοπρεπῆ (32:3) are rendered 'magnificently / magnificent'. They are kept apart both from μεγαλωσύνη ('majesty', not present in this passage) and from δόξα / ἔνδοξα ('glory / glorious').

Genitive absolute 26 1

τοῦ δένδρου ἐκκοπέντος (26:1) is grammatically a genitive absolute: 'the tree having been cut down', that is, 'when the tree has been cut down'. The body's 'from a tree that had been cut down' reads it instead as a genitive of source. Both readings are recorded among the ambiguities for this verse; the body is not changed.

Genesis 3 6 echo

32:5, 'How beautiful the tree, and how delightful to the sight' (ἐπίχαρι τῇ ὁράσει), echoes Genesis 3:6, where the woman sees that the tree is good for food and a delight to the eyes. The Genesis tree of knowledge is here recast as a tree of φρόνησις, a word close to 'wisdom', which the body keeps as

‘understanding’. ‘Your father’ at 32:6 is Adam, though the Greek does not name him.

Editorial decisions

- **ἀσεβεῖς / εὐσεβεῖς.** At 27:3 the body follows Swete’s printed εὐσεβεῖς, rendered ‘the pious’; the codex reading ἀσεβεῖς would be ‘the impious’. Across all parts ἀσεβής and ἀσέβεια are ‘impious’ and ‘impiety’, and εὐσεβής is ‘pious’. ‘Godly’ and ‘ungodly’ are avoided, to keep a clean contrast with δίκαιος.
- **μέχρι αἰῶνος.** Rendered ‘until the age’, following the edition’s fixed rendering, rather than the idiomatic ‘for ever’.
- Mandobara, Babdera and Zotiel are transliterated as the codex spells them. Conjectured etymologies are kept to the apparatus.
- **ἐρυθρὰ θάλασσα.** Rendered ‘the Red Sea’. In Greek geography the Erythraean Sea can include the Indian Ocean and Persian Gulf; flagged for editor.

Manuscript variants

- **Ethiopic (Ge’ez), as translated by Charles**: At 27:2 the Ethiopic introduces an answering speaker: Uriel (Ouriel), ‘one of the holy angels who was with me’. The Greek of the Akhmim codex has no such introduction.: Determines

whether 27:2-4 is the guide's speech. The English sets 27:2-4 in quotation marks as a reply but names no speaker, and Uriel is not imported; see the doubt recorded on the speaker of 27:2-4.

- **Ethiopic (Ge'ez), as reported**: 27:3: the Ethiopic is reported to speak of a 'spectacle' of righteous judgment upon the accursed before the righteous (not verified by Hekhal). The Greek reads ἐναντίον τῶν δικαίων with no noun for 'spectacle'.: A difference of emphasis. The phrase ἐναντίον τῶν δικαίων, 'before the righteous', is probably displaced in the Greek, where it stands awkwardly between the true judgment and the blessing; it would fit better with the judgment of the accursed. The Greek body is kept.
- **Ethiopic (Ge'ez), as reported**: 27:2 τὸ οἰκητήριον, 'the dwelling-place': the Ethiopic is reported to read 'place of judgment' here (not verified by Hekhal).: The Greek word may stand for a place of judgment. Not imported; the body keeps 'dwelling-place'.
- **H.B. Swete, The Psalms of Solomon with the Greek Fragments of the Book of Enoch (Cambridge, 1899), text and apparatus**: 27:3: Swete prints εὐσεβεῖς, a conjecture of Charles; his apparatus gives the Akhmim codex as ασεβεις, 'the impious'.: The body follows Swete's printed text, 'the pious'. The codex reading is recorded among the ambiguities.

- **The Akhmim codex**: 26:3 ἀνὰ μέσον αὐτοῦ, ‘in the midst of it’, is singular, where the Ethiopic is reported to have the sense ‘between them’ (not verified by Hekhal).: The Greek singular is kept in the body.
- **The Akhmim codex**: 28:1 Μανδοβαρά, 29:1 Βαβδηρά: unexplained place-names. Mandobara is probably a garbled transliteration of Aramaic madbĕrā, ‘the wilderness’ (compare Hebrew midbar), and Babdera probably a corruption of bĕ-madbĕrā, ‘in the wilderness’, that is, a doublet corruption of the same ‘wilderness’ word that lies behind Mandobara (conjectures, not verified by Hekhal). The Ethiopic is reported to read ‘the desert’ at 28:1 (not verified by Hekhal).: Kept as transliterated names in the body: Mandobara, Babdera. If the conjecture is right, Mandobara doubles ἔρημον (‘desolate’) in the same verse, and ‘in Babdera’ at 29:1 means ‘in the wilderness’. The syntax of 28:1-3 is also broken (see the next entry).
- **The Akhmim codex**: 28:1-3 is syntactically corrupt: αὐτὸ μόνον πλῆρες, ‘it alone full’, has no verb, no finite verb appears until ἀνάγει, and ὡς πρὸς βορρᾶν ἐπὶ δυσμῶν, ‘as toward the north upon the west’, does not construe. Both ἀπὸ τῶν σπερμάτων, ‘from the seeds’, and ὕδωρ ἄνομβρον, ‘rainless water’ / ‘water not from rain’, are suspect.: Rendered as grammatical English with only the needed small words supplied: ‘from the seeds water without rain was

borne from above'. The sense 'water gushing forth' reported for the Ethiopic (not verified by Hekhal) is not imported.

- **The Akhmim codex**: 29:1 τοῦ ὄρους τούτου, 'this mountain', has no antecedent in the Greek.: Points to omission or corruption. Not repaired.
- **The Akhmim codex**: 29:2 κρίσεως δένδρα, 'trees of judgment', is generally regarded as corrupt, and is out of place in a catalogue of spices. Editors are reported to have proposed misreadings of a word for an aromatic or balsam tree (not verified by Hekhal).: Kept literally in the body. No emendation adopted.
- **The Akhmim codex**: 31:2 ἐξαυτῆς, rendered as the adverb 'straightway'. It could also be divided as ἐξ αὐτῆς, 'from it'. The Ethiopic is reported to have a different sense, trees full of fruit, like almonds (not verified by Hekhal).: A crux, flagged rather than resolved.
- **The Akhmim codex**: 32:2 ἐπάνω τοῦ Ζωτιήλ, 'above Zotiel'. The Ethiopic is reported to have the angel Zotiel (Zutel) (not verified by Hekhal). Neither the referent nor the form is clear.: Kept as the name Zotiel. Not identified.
- **The Akhmim codex**: 32:3 δένδρα πλείονα καὶ μεγάλα δύο μὲν ἐκεῖ: the 'two' and the dangling μέν are syntactically abrupt. The Ethiopic, as translated by Charles, reads 'many

large trees growing there'.: Rendered literally ('two were there'). Possibly corrupt.

- **H.B. Swete, The Psalms of Solomon with the Greek Fragments of the Book of Enoch (Cambridge, 1899)**: At 32:3 the scan of Swete's print could not be read with certainty, and the Greek was left as the digitization gives it.: To be checked against a clean copy of the printed text.
- **Ethiopic (Ge'ez), as reported**: 32:6: after 'your father', the Ethiopic is reported to add 'your father of old and your mother of old', with their learning wisdom, their eyes being opened, their knowing that they were naked, and their expulsion from the garden (not verified by Hekhal). The Greek ends at 'your father ate'.: The Greek is markedly shorter and is translated as it stands. The Genesis expansion is not imported.

1 Enoch 33-36; the portals of heaven at the ends of the earth (Charles)

The Book of the Watchers ends with Enoch's last journey: to the ends of the earth in every direction, where he counts the portals through which the stars rise and the winds blow, and closes by blessing the Lord of Glory. No Greek of these four chapters survives; the Akhmim codex, the source of Hekhal's English for chapters 1-32, breaks off at 32:6. This part therefore gives R.H. Charles's public-domain English, made from the Ethiopic, so that the volume reads the whole Book of the Watchers from beginning to end.

Chapter 33. The ends of the earth, the beasts and birds, and the portals of the stars. [33:1] And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. [33:2] And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. [33:3] And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. [33:4] He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

PUBLIC-DOMAIN EDITION

Chapter 34. The north: three portals of the winds. [34:1] And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. [34:2] And here I saw three portals of heaven open in the heaven: through each of

them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. 34:3 And out of one portal they blow for good: but when they blow through the other two portals, †it is with violence and affliction on the earth, and they blow with violence.†

PUBLIC-DOMAIN EDITION

Chapter 35. The west. 35:1 And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the †east†, the same number of portals, and the same number of outlets.

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Chapter 36. The south and the east, and the blessing of the Lord of Glory. 36:1 And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, †and wind†. 36:2 And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. 36:3 Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. 36:4 And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

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Colophon

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