The Book of Enoch

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THE BOOK OF ENOCH

R. H. CHARLES
THE
BOOK OF ENOCH
TRANSLATED FROM
PROFESSOR DILLMANN'S ETHIOPIAN TEXT
EMENDED AND REVISED IN ACCORDANCE WITH HITHERTO UNCOLLATED ETHIOPIAN MSS. AND WITH THE GIZEH AND OTHER GREEK AND LATIN FRAGMENTS WHICH ARE HERE PUBLISHED IN FULL
EDITED
WITH INTRODUCTION, NOTES, APPENDICES, AND INDICES
BY
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TO

THE REV. T. K. CHEYNE, D.D.

ORIEL PROFESSOR OF INTERPRETATION

CANON OF ROCHESTER

AND TO

THE REV. W. SANDAY, D.D.

IRELAND PROFESSOR OF EXEGESIS
PREFACE

It is unnecessary to apologize for the appearance of this book, as some such work has long been a desideratum to scholars. A knowledge of Enoch is indispensable to New Testament students.

It would be best perhaps, at the outset, to mention briefly the features in which this edition differs from previous editions of Enoch.

I. First, the Translation is made, in the main, from a British Museum MS. which is incomparably better than those on which Professor Dillmann's Ethiopic text is based. But as this MS., which I designate G, is still unpublished, I have followed Dillmann's text, and, in every instance in which I have deviated from it in deference to G or other British Museum MSS., I have given in my Critical Notes the Ethiopic reading adopted, and that as a rule as it stands in the MS. followed, though it may be vicious alike in orthography and syntax. These instances are in all about six hundred. It will be remarked that on p. 4 they are said to be three hundred and twenty-two. The explanation of this discrepancy is to be found in the fact that the bulk of this book was already in type when the Gizeh MS. was published by M. Bouriant, and that I have allowed the Introduction to remain as it already stood before the publication of this Greek fragment. But as the examination of this fragment speedily made it clear that I had under-estimated the value of these new Ethiopian
MSS., I was obliged to follow their authority in three hundred additional instances against Dillmann's text. However, as I could introduce only a limited number of these new readings into the Critical Notes already in type, the reader will not unfrequently have to consult Appendix C for the text followed in the Translation in the earlier chapters. In addition to the new readings incorporated in the Translation, a number of others are proposed in Appendices C, D, and E. These are preceded by the readings they are intended to displace, and are always printed in italics. I might add that the Gizeh fragment, which, through the kindness of the Delegates of the Press, is added on pp. 326–370, will be found to be free from the serious blemishes of M. Bouriant's edition.

To the kindness of the Rev. M. R. James, King's College, Cambridge, I owe the Latin fragment in Appendix E. This fragment was lately discovered by Mr. James in the British Museum. It will be seen that it helps to emend the Ethiopic text in a few points.

II. Of late years the criticism of Enoch has reached certain assured results. From these duly given and substantiated a fresh departure in criticism is made. The so-called Grundschrift is shown to proceed from at least four different authors. The book thus becomes intelligible, and much light is thereby thrown on the internal history, and thought-developement of the Jews in the two centuries preceding the Christian era. The present writer is convinced that until this plurality of authorship is recognized, no true or adequate interpretation of Enoch is possible. In the book of Enoch we have a typical example of the Oriental method of editing. Less important books were constantly rescued from oblivion by incorporation in larger books. Plagiarism and literary property were ideas alike foreign to the Palestinian consciousness of the time. As the name of David attracted different collections of the Psalms, and the name of Solomon successive
collections of proverbs, so the name of Enoch attracted various treatments of celestial and terrestrial phenomena as well as of the problem of the suffering righteous.

III. The history of important conceptions which appear frequently in Enoch, such as that of Hades, the Resurrection, the Messiah, &c., is traced but briefly, as the present writer hopes to issue later an independent work on the Eschatology of pre-Christian Apocryphal and Apocalyptic literature.

IV. An attempt is made to give some account of the influence of Enoch on subsequent literature, especially that of the New Testament.

The Slavonic Enoch, which is mentioned occasionally in the following pages, I hope to publish shortly. This Apocryph, which is critically revised and translated by my friend Mr. Morfill, the Reader in Russian and the other Slavonic Languages, will be furnished with an Introduction and Notes.

The many changes introduced into the text when already in type, as well as the incorporation of much fresh material, have made, I fear, the presence of occasional errors inevitable. I shall be grateful for any corrections.

My best thanks are due to Dr. Sanday, to whom I am under manifold obligations, and in connexion with whose Seminar this work was primarily undertaken; to Dr. Neubauer, whom I have consulted with advantage in season and out of season: to Professor Margoliouth, for his courteous and ever-ready help in questions affecting the Ethiopic text: and finally and chiefly to my wife, whose constant sympathy and unwearied labour in the verification of references and the formation of indices have materially lightened the burthen of my work.

R. H. CHARLES.

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