

## THE NEW GREEK ENOCH FRAGMENTS.

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That the day of valuable literary finds is by no means passed is again shown by the discovery of the portions of the apocryphal gospel and the apocalypse of Peter, together with larger fragments of the Greek text of the book of Enoch, by all odds the most valuable of the pre-Christian Jewish apocalypses. Not since the discovery, just ten years ago, of the Teaching of the Twelve Apostles by Bishop Bryennios, has any new literary discovery aroused the general interest which the pseudo-Petrine writings have awakened. While the eagerness to see what the harvest will be in the case of the Enoch fragments is not so great, yet there can be no doubt that as their value becomes better known for text-critical, historical and other purposes, the interest in them will become deeper and wider. Even as matters now stand they have already done the service of having furnished excellent reasons for trusting the Ethiopic text as a whole, in which language only the book of Enoch has been preserved, notwithstanding that this version is a translation of a translation, the original having been Hebrew or Aramaic, and the Ethiopic having been done out of the Greek.

The manuscript which contained these literary treasures, was discovered in the winter of 1886-'87, in the Christian burial city of Akhmim, used from the fifth to the fifteenth century, in Upper Egypt, the old Panopolis, by excavators under the direction of the French archæologist Grébaud, who at that time, as the head of the Egyptian Museums, had charge of this work. The editor, U. Bouriant, an Egyptologist of note, states that the publication at so late a date, namely the end of 1892, was owing to *fâcheux regards sur lesquels il est inutile de s'étendre*. In reality

two Greek manuscripts were found in one grave, one on papyrus, containing writings of a mathematical character, the other on parchment, containing the gospel and apocalypse of Peter; the Enoch fragments; a small segment taken from a canonical gospel (pasted on the inside of the book cover of the volume); and one leaf covered with uncial letters, of which Bouriant says, that it was pasted "*sur la garde intérieure*" of the cover. It is manifestly a fragment of the acts of a little-known martyr Julian. The whole is published in the *Mémoires publiés par les membres de la mission archéologique française au Caire sous la direction de M. U. Bouriant*, (Tome ix<sup>me</sup> 1<sup>er</sup> fascicule Paris, Ernest Leroux 1892, ii. 147, lexicon size); a series of works containing original materials chiefly from the Orient, together with excellent discussions, which is unfortunately but too little known to American students. The mathematical codex also is published in this *fascicule* by J. Baillet, entitled "*La papyrus mathématique d'Akhmim*," and runs to page 89, including several pages in *fac-simile*. The editor of the second manuscript, Bouriant, has devoted nearly his whole attention to the Enoch fragments. Of the Peter apocalypse and gospel he gives only a translation; to the Enoch fragments he gives an introduction and partial commentary, and parts of these he prints twice, once in order to compare them with the Syncellus Greek fragments, and a second time in connection with the whole text as far as discovered. His estimate of the relative worth of the parts of the codex is seen both in his little "*Fragments du texte Grec du livre d'Enoch, et de quelques écrits attribués à Saint Pierre*," as also is the fact that he has promised a *fac-simile* reproduction of the Enoch fragments, but not of the other documents. Then, too, he has aided in the publication of the ambitious and really valuable discussion of these fragments just issued by the French docent Adolphe Lods, entitled "*Le Livre d'Hénoch, fragments Grecs. . . publiés avec les variants du texte Éthiopien, traduits et annotés*" (Paris, 1892, Leroux). The discussion of these finds has not followed the estimates of the original editor. The pseudo-gospel and apocalypse of Peter have crowded the Enoch fragments somewhat into the background for the present.

Bouriant describes the Gizeh manuscript, as it is now called from the fact that it is deposited in the museum of that city. It contains thirty-three sheets, which the editor has paged, making sixty-six pages in all. It is bound in covers somewhat black with age. The pages are fifteen centimeters high and twelve centimeters long. No date is mentioned anywhere, but the editor concludes from the orthography, type of writing, and other data, that the manuscript is no older than the eighth century and no younger than the twelfth. As both the pseudo-Petrine writings date from the second century, according to the judgment of both Harnack and Schürer and the book of Enoch, in all or nearly all its parts is pre-Christian, at least in the original language, the manuscript is considerably removed from the date of the composition of the writings. The Syncellus Greek fragments of Enoch date from the eighth century, although it is of course not known from what older source they were taken. It will thus be impossible to decide as to the relative age of these two Greek texts, and their relative value must be determined by internal criticism. So far as this has been done, the judgment must be pronounced in favor of the new text, which to all intents and purposes is a confirmation of the Ethiopic text. The Syncellus fragments differ materially from the latter text, and the fact that they were one step nearer to the original was regarded as an evidence in favor their correctness, although they contained not a few readings that condemn themselves. The new Greek text agrees in substance with the Ethiopic, and over against the Syncellus fragments presents the characteristics of one recension. It also has the advantage over the Syncellus text of being much longer. The former contains only vi. 1-x. 14 and xv. 8 to xvi. 1, *i. e.* only about  $3\frac{1}{4}$  pages in Dillmann's German translation. The new fragments contain virtually the entire first 32 chapters of the book *i. e.* 16 pages in Dillmann's translation. This is indeed only about one-fifth of the entire book but yet it is five times as much of the Greek text as we had before. The present Greek text still contains small *lacunæ*, which arose from the fact that the eye of the writer jumped from the beginning of the third to the beginning of the fifth chapter, which begin alike.

In this way the two small chapters, three and four, are lacking. On the other hand, the manuscript has another portion duplicated, namely, chaps. xx. 2–xxi. 9.

The editor has not followed the order of the documents in the original manuscript. He begins with Enoch, while the latter closes with these fragments. In the manuscript the first page contains only a large Coptic cross; pp. 2–10 bring the fragments of the gospel of Peter; pp. 11–19 contain the larger portion of the apocalypse of Peter; pp. 21–66 contain the Enoch fragments, but written by two different hands, namely, chaps. i.–xiv. by one, and xv.–xxxii. by another. For this reason Bouriant speaks of “two” fragments, although in the text itself the second continues the first without a break. He states, however, that the Petrine pieces are written *plus cursive que celle des fragments d’Enoch*.

The publication of these new fragments is a literary event of great importance for New Testament research. Not only do we have the Greek original in a better shape than before from which Jude 14 and 15, were taken—the only direct citation in the New Testament writings from an apocalypse;—but we have also reason to put greater confidence in the entire text of the book of Enoch, notwithstanding that the Gizeh fragments contain quite a number of unique readings that do not harmonize with the Ethiopic. The fragments of the more important parts of the book would indeed have been more welcome, *e. g.* of the “Similitudes,” or the historical vision in lxxxv.–xc.; but what we here have is certainly most welcome. A closer study of the new finds will doubtless still more enhance their value.