

had גִּין and גַּתא 'plot of cultivated land, garden'; I add כּוֹל in front of גַּתא to take account of the plural ποιήσουσιν.

L. 9. προχοῦς (οἴνου), 'vessel from which one draws in order to pour the wine into the cups'; E inexact, 'a surfeit of wine'. One would hesitate to choose a precise Aramaic term from amongst several which denote large vessels for wine, such as אַנְנָא or דּוּנָא. On the shapes of these vessels in the Graeco-Roman period see H. Ingholt and others, *Recueil des tessères de Palmyre*, 1955, *passim*, and the Index by H. Seyrig, *ibid.*, p. 199 ('Matériel des banquets et distributions': cratère, amphore, cruches, baril, etc.).

Ll. 9/10. The passage concerning seeds (essentially הַנְּטִיךְ, 'wheat') is better preserved in E than in C: καὶ <παντός> τοῦ σπόρου <τοῦ σπαρέντος ἐν αὐτῇ> καθ' ἕκαστον μέτρον <ποιήσει χλιῳάδα μέτρων, καὶ ἕκαστον μέτρον> ἑλέας ποιήσει ἀνὰ βάτους δέκα. Thus C abridges the beginning and makes an omission by homoeoarcton. The term μέτρον often translates the Hebrew אֵהָא in the Septuagint. A seah of wheat (approximately 15 litres) produces 1,000 seahs, but a seah of olives yields only 10 baths, equivalent to 30 seahs, of oil; on this metrological system see Milik, *DJD* iii, pp. 37-41.

L. 19 (En. 12: 3). The Greek καὶ ἐστὼς ἤμην Αἰνώχ εὐλογῶν translates word for word the Aramaic קאַם וּמבֵּרַךְ הוּיִת, the meaning of which is 'I began to bless'. This syntactical inchoative use is known in Biblical Aramaic (וּשְׂרִי . . . קָמוּ Esd. 5: 2), in Judaeo-Aramaic (אִים reduced to אָא and אָ), and, once, in Palmyrene: *qm wbn' wqrb* 'he began to make (sacred) buildings and gifts', *Inw.* ii 1 5 (in the Greek counterpart of this bilingual, there is a different formulation: ἀρέσαντα . . . κτίσασιν καὶ ἀναθήμασιν); in any case this is not 'a rather doubtful meaning' of *qm*, as J. Cantineau, *Grammaire du palmyrénien épigraphique*, p. 74, states. Spell אָא, and not אִים, according to En<sup>c</sup> 2 i 19.

According to En<sup>c</sup> it is a single Watcher, עִירָא, who speaks to Enoch, and not 'the Watchers' as in C and E. Drawing on οἱ ἐγγήγοροι τοῦ ἁγίου τοῦ μεγάλου in C, restore עִירָא וְקַדִּישָׁא [עִירָא רַבָּא, 'the great holy Watcher', hence an archangel, rather than [דְּקַדִּישָׁא רַבָּא, 'the Watcher of the Great Holy One'. On עִירִין וְקַדִּישִׁין see the note to En<sup>a</sup> 1 i 3. This archangel remains anonymous, exactly as 'one of the holy ones' who raised Enoch up near the divine throne is anonymous, En. 14: 25 (C; om. E). On the four archangels who guide Enoch on his journeys, see the notes to En<sup>d</sup> 1 xi 5-6 (En. 23: 4), En<sup>e</sup> 1 xxii 5-7 (En. 22: 6), En<sup>e</sup> 1 xxvii 19 (En. 33: 3).

According to the Greek and Ethiopic texts of En. 13: 1 the transition from the archangel's commandments to the execution of his orders by Enoch is too abrupt. Instead of ὁ δὲ Ἐνώχ τῷ Ἀζαζήλ εἶπεν πορεύου in C ('then Enoch withdrawing said to Azazel' in E) I suggest ὁ Ἐνώχ, πορεύου καὶ εἶπε τῷ Ἀζαζήλ; cf. Αἰνώχ . . . πορεύου καὶ εἶπε τοῖς ἐγγήγοροις in En. 12: 3-4, and Αἰνώχ . . . πορεύθητι καὶ εἶπε τοῖς πέμψασίν σε in 15: 1-2. On *Azael/Azazel*, to be read 'Asa'el (name of the 10th angel), see pp. 28-30, 34, 92, 131, 156, 177.

#### 4QEn<sup>c</sup> 1 vi—En. 13: 6—14: 16 (Pls. XII, XIII)

עָם [כול תחנן] ניהון על כול [פשת] הון לכול חד וחד [מן עובדיהון ועל כול  
די מתחנין די תהוא להון ]