

**ASTRONOMICAL ANALYSIS ON MOON'S
ILLUMINATION AND THE POSITION OF THE MOON
TOWARDS THE SUN IN THE BOOK OF ENOCH**

THESIS

Submitted to Faculty of Sharia and Law

In Partial Fulfillment of the Requirements for Master Degree in Islamic
Law



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Semarang, June 28 2023

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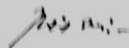
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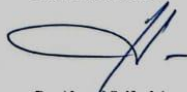
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DEDICATION

This thesis is dedicated to:

*My beloved parents are my guardian, Heru Karsono and my angel
Keumala Hayati*

*which always teach me, pray for me and support me in every step that I
took until now. Happy 24th Wedding Anniversary.*

*My beloved sisters are Najzwa Hanifah Azkarrula which always inspires
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My grandmothers are Siti Maryam and Murniati

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All of my teachers

and

Those people who appreciates this thesis.

ABSTRACT

Book of Enoch is one of the oldest manuscripts in the world which is believed and attributed to Enoch Prophet PBUH (Idris). One of all discussions is explained the Moon course and movement which is need by Muslims as reference as the determination of worship's time. This could be an explanation that Rasulullah era, the knowledge about astronomy and Falak has been developed before Rasulullah era. So, the statement of Rasulullah's folk have no ability to read, write and calculate actually has different interpretation.

The author raises two research problem: 1) How is the moon's phase and illumination in the Book of Enoch, and 2) How is the astronomical analysis of moon illumination and its position towards the Sun in the Book of Enoch. This research is classified into library research with the qualitative approach. While to obtain the data, the primary data is the Book of Enoch and to strengthen the data using interview.

The Moon illumination in the Book of Enoch is explained using the fraction pattern in each day. The Book of Enoch explained the Moon's phase by showing its position with the Sun and its period in Enoch lunar month. There is a difference between the Moon illumination in the Book of Enoch and the reality nowadays. For the Moon illumination has difference about 3% to the 29-day month. While Moon illumination for 30-day month has the suitable range with the Enoch 30-day month the Then to obtain the elongation as the Moon's position towards the Sun is by transformed from the Moon illumination. The elongation value in the first day of 29-day month is $31^{\circ} 00' 10''$ while the 30-day month is $21^{\circ} 47' 12''$. Then on each hour (the Moon age), the elongation increases $1^{\circ} 17' 30''$ for 29-day month and $0^{\circ} 54' 28''$ for 30-day month after the Moon's conjunction.

Keywords: *Book of Enoch; Moon Illumination; and Moon Position Towards Sun.*

ABSTRAK

Kitab Nabi Idris adalah salah satu manuskrip tertua di dunia yang diyakini dan dikaitkan kepada Nabi Idris. Salah satu pembahasan yakni membahas mengenai jalur bulan dan pergerakannya yang dibutuhkan oleh umat Muslim sebagai acuan penentuan waktu ibadah. Ini bisa menjadi penjelasan bahwa pada zaman Rasulullah, ilmu tentang astronomi dan falak sudah berkembang sebelum zaman Rasulullah. Maka pernyataan kaum Rasulullah yang tidak mampu membaca, menulis dan berhitung memiliki penafsiran yang berbeda.

Penulis mengangkat dua rumusan masalah yaitu: 1) Bagaimana fase bulan dan iluminasi dalam Kitab Nabi Idris, dan 2) bagaimana analisis astronomi mengenai iluminasi bulan dan posisinya terhadap Matahari dalam Kitab Nabi Idris. Penelitian ini tergolong ke dalam penelitian kepustakaan dengan pendekatan kualitatif. Sedangkan untuk mendapatkan data, data primer adalah Book of Enoch dan untuk memperkuat data menggunakan wawancara.

Iluminasi Bulan dalam Kitab Henokh dijelaskan menggunakan pola pecahan di setiap hari. Kitab Henokh menjelaskan fase Bulan dengan menunjukkan posisinya dengan Matahari dan periodenya dalam bulan lunar Henokh. Ada perbedaan antara iluminasi Bulan dalam Kitab Henokh dengan kenyataan saat ini. Untuk iluminasi bulan terdapat perbedaan sebesar 3% untuk bulan 29-hari. Sementara iluminasi untuk bulan Henokh 30-hari sesuai dengan rentang yang ada. Kemudian untuk memperoleh elongasi yakni posisi Bulan terhadap Matahari ditransformasikan dari iluminasi Bulan. Nilai elongasi pada hari pertama di bulan 29-hari adalah $31^{\circ} 00' 10''$ sedangkan di bulan 30-hari adalah $21^{\circ} 47' 12''$. Kemudian pada setiap jam (umur bulan), elongasi bertambah $1^{\circ} 17' 30''$ untuk bulan 29-hari dan $0^{\circ} 54' 28''$ untuk bulan 30-hari setelah konjungsi Bulan.

Kata Kunci: Kitab Nabi Idris; Iluminasi Bulan; Posisi Bulan terhadap Matahari.

LATIN ARABIC TRANSLITERATION SYSTEM

Latin Arabic Transliteration Guidelines which are the result of a joint decision (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia. No: 158 of 1987 and Number: 0543b/U/1987.

A. Consonant

No	Arab	Latin
1	ا	-
2	ب	B
3	ت	T
4	ث	Ṣ
5	ج	J
6	ح	Ḥ
7	خ	Kh
8	د	D
9	ذ	Ḍ
10	ر	R
11	ز	Z
12	س	S
13	ش	Sy

No	Arab	Latin
16	ط	Ṭ
17	ظ	Ẓ
18	ع	'___
19	غ	G
20	ف	F
21	ق	Q
22	ك	K
23	ل	L
24	م	M
25	ن	N
26	و	W
27	ه	H
28	ء	'___'

No	Arab	Latin
14	ص	Ṣ
15	ض	ḍ

No	Arab	Latin
29	ي	Y

B. Short Vowel

◌َ = a الْقَمَرَ *Al-qamara*

◌ِ = i فَالِكِ *Falaki*

◌ُ = u هُوَ *Huwa*

C. Long Vowel

آ = ā سِرَاجًا *Sirājā*

إِي = ī الدِّينِ *Ad-dīnu*

أُو = ū تُفْلِحُونَ *Tuflihūna*

D. Diftong

أَيَّ = ai اللَّيْلِ *Al-laili*

أَوْ = au يَوْمَ *Yaumi*

E. Syaddah

Syaddah is symbolize as double consonant example لَعَلَّكُمْ = *la'allakum*.

F. Article + Lam

Article + Lam (...ال) is written by *al*... example الأبرُّ = *al-birru*. The word *Al*- is written by small letter except in the beginning of sentence.

G. Ta' Marbutah (ة)

Evert *ta' marbutah* is written by “h” example الأهلَّة = *al-ahillah*.

LATIN ARAMAIC TRANSLITERATION SYSTEM

	ä/e	u	i	a	e	ə	o		ä/e	u	i	a	e	ə	o
	[e/ə]	[u]	[i]	[a]	[e]	[i/ʉ]	[o/ɔ]		[e/ə]	[u]	[i]	[a]	[e]	[i/ʉ]	[o]
h	ܘ	ܘܫ	ܘܝ	ܘܐ	ܘܝܫ	ܘܫܘ	ܘܫܘ	k	ܚ	ܚܫ	ܚܝ	ܚܐ	ܚܝܫ	ܚܫܘ	ܚܫܘ
[h]	ha	hu	hi	ha	he	hə	ho	[k]	kā	ku	ki	ka	ke	kə	ko
l	ܠ	ܠܫ	ܠܝ	ܠܐ	ܠܝܫ	ܠܫܘ	ܠܫܘ	ܚ	ܚܫ	ܚܝ	ܚܐ	ܚܝܫ	ܚܫܘ	ܚܫܘ	ܚܫܘ
[l]	lä	lu	li	la	le	lə	lo	[h]	kā	ku	ki	ka	ke	kə	ko
h	ܚ	ܚܫ	ܚܝ	ܚܐ	ܚܝܫ	ܚܫܘ	ܚܫܘ	w	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[h]	ħa	ħu	ħi	ħa	ħe	ħə	ħo	[w]	wā	wu	wi	wa	we	wə	wo
m	ܡ	ܡܫ	ܡܝ	ܡܐ	ܡܝܫ	ܡܫܘ	ܡܫܘ	ʿ	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[m]	mā	mu	mi	ma	me	mə	mo	[ʿ]	ʿa	ʿu	ʿi	ʿa	ʿe	ʿə	ʿo
s	ܫ	ܫܫ	ܫܝ	ܫܐ	ܫܝܫ	ܫܫܘ	ܫܫܘ	z	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[s]	šā	šu	ši	ša	še	šə	šo	[z]	zā	zu	zi	za	ze	zə	zo
r	ܪ	ܪܫ	ܪܝ	ܪܐ	ܪܝܫ	ܪܫܘ	ܪܫܘ	ž	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[r]	rā	ru	ri	ra	re	rə	ro	[ž]	žā	žu	ži	ža	že	žə	žo
s	ܫ	ܫܫ	ܫܝ	ܫܐ	ܫܝܫ	ܫܫܘ	ܫܫܘ	y	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[s]	sā	su	si	sa	se	sə	so	[j]	jā	ju	ji	ja	je	jə	jo
š	ܫܫ	ܫܫܫ	ܫܫܝ	ܫܫܐ	ܫܫܝܫ	ܫܫܫܘ	ܫܫܫܘ	d	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[ʃ]	šā	šu	ši	ša	še	šə	šo	[d]	dā	du	di	da	de	də	do
q	ܩ	ܩܫ	ܩܝ	ܩܐ	ܩܝܫ	ܩܫܘ	ܩܫܘ	ğ	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[kʰ]	qā	qu	qi	qa	qe	qə	qo	[ɢ]	ğā	ğu	ği	ğa	ge	gə	go
b	ܒ	ܒܫ	ܒܝ	ܒܐ	ܒܝܫ	ܒܫܘ	ܒܫܘ	g	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[b]	bā	bu	bi	ba	be	bə	bo	[g]	gā	gu	gi	ga	ge	gə	go
v	ܒܝ	ܒܝܫ	ܒܝܝ	ܒܝܐ	ܒܝܝܫ	ܒܝܫܘ	ܒܝܫܘ	!	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[v]	vā	vu	vi	va	ve	və	vo	[tʰ]	tā	tu	ti	ta	te	tə	to
t	ܬ	ܬܫ	ܬܝ	ܬܐ	ܬܝܫ	ܬܫܘ	ܬܫܘ	č	ܘܘ	ܘܘܫ	ܘܘܝ	ܘܘܐ	ܘܘܝܫ	ܘܘܫܘ	ܘܘܫܘ
[t]	tā	tu	ti	ta	te	tə	to	[tʃʰ]	čā	ču	či	ča	če	čə	čo

č	ቸ	ቹ	ቺ	ቻ	ቼ	ቾ	ቿ		p	ፆ	ፇ	ፈ	ፅ	ፉ	ፊ	ፋ	
[tʃ]	čä	ču	či	ča	če	čo	čo		[pʰ]	pä	pu	pi	pa	pe	pə	po	po
h	ካ	ካ	ኪ	ካ	ኬ	ካ	ኮ		ʃ	፳	፳	፳	፳	፳	፳	፳	
[h]	ha	hu	hi	ha	he	ho	ho		[ts]	šä	šu	ši	ša	še	šo	šo	
n	ነ	ኑ	ኒ	ና	ኔ	ን	ኖ		ʂ	፲	፲	፲	፲	፲	፲	፲	
[n]	nä	nu	ni	na	ne	nə	no		[ts]	šä	šu	ši	ša	še	šo	šo	
ny/ñ	ኘ	ኙ	ኚ	ኛ	ኜ	ኝ	ኞ		f	፩	፪	፫	፬	፭	፮	፯	
[ɲ]	nyä	nyu	nyi	nya	nye	nyə	nyo		[f]	fä	fu	fi	fa	fe	fə	fo	
ʾ/	አ	ሁ	ሀ	ላ	ሁ	ሀ	ዐ		p	ፐ	ፑ	ፒ	ፓ	ፔ	ፕ	ፖ	
[ʔ]	ʾa	ʾu	ʾi	ʾa	ʾe	ʾə	ʾo		[p]	pä	pu	pi	pa	pe	pə	po	
	ä/e	u	i	a	e	ə	o			ä/e	u	i	a	e	ə	o	
	[e/ə]	[u]	[i]	[a]	[e]	[i/ɯ]	[o/ɔ]			[e/ə]	[u]	[i]	[a]	[e]	[i/ɯ]	[o]	

፩	፪	፫	፬	፭	፮	፯	፰	፱
[l ^w a]	[h ^w a]	[m ^w a]	[s ^w a]	[r ^w a]	[s ^w a]	[ʃ ^w a]	[k ^w ə]	[k ^w i]
፲	፳	፳	፳	፳	፳	፳	፳	፳
[k ^w a]	[k ^w e]	[k ^w i/ɯ]	[b ^w a]	[v ^w a]	[t ^w a]	[ʃ ^w a]	[h ^w ə]	[h ^w i]
፴	፵	፶	፷	፸	፹	፺	፻	፻
[h ^w a]	[h ^w e]	[h ^w i/ɯ]	[n ^w a]	[ɲ ^w a]	[ʔa]	[k ^w ə]	[k ^w i]	[k ^w a]
፺	፻	፻	፻	፻	፻	፻	፻	፻
[k ^w e]	[k ^w i/ɯ]	[h ^w ə]	[h ^w i]	[h ^w a]	[h ^w e]	[h ^w i/ɯ]	[z ^w a]	[ʒ ^w a]
፻	፻	፻	፻	፻	፻	፻	፻	፻
[ts ^w a]	[tʃ ^w a]	[g ^w ə]	[g ^w i]	[g ^w a]	[g ^w e]	[g ^w i/ɯ]	[t ^w a]	[ʃ ^w a]
፻	፻	፻	፻					
[p ^w a]	[ts ^w a]	[t ^w a]	[p ^w a]					

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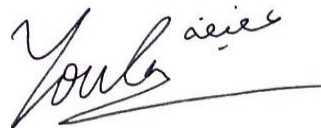
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Semarang, June 14, 2023

A handwritten signature in black ink, appearing to read 'Youla Afifah Azkarrula', with a long horizontal line underneath.

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CHAPTER I INTRODUCTION

A. Background of Study

Every movement of the celestial bodies has been arranged by Allah. Basically, Allah has created everything in the universe in an order manner.¹ It is stated in Quran surah Qamar verse 49.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ [القمر:49]

“Indeed, all things We created with predestination.” [Al Qamar/54: 49]²

According to the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, this verse explains that they have their own level and rule. Besides, in Jewish and Christian, Allah creates everything in order also state in their holy book, Genesis 1:1-27.³

The celestial bodies which influence Muslim’s worship are the Sun and the Moon.⁴ The phenomena which are caused by both bodies⁵

¹ Muhammad Hasan, “Benda Astronomi Dalam Al-Quran Dari Perspektif Sains,” *Jurnal THEOLOGIA* 26, no. 1 (2016), 93.

² Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 281.

³ American Revision Committee, ed., *The American Standard Bible of the Holy Bible: Printed in the United States of America* (New York: Messrs Thomas Nelson & Sons, 1901).

⁴ Ahmad Adib Rofiuddin, “Penentuan Hari Dalam Sistem Kalender Hijriyah,” *Al-Ahkam* 26, no. 1 (2016), 117–119.

⁵ Hikmatul Adhiyah Syam, “The Essentiality of the Nusantara Traditional Calendar,” *Al-Hilal: Journal of Islamic Astronomy* 3, no. 1 (2021), 1–28.

make a law for Muslim's worship as an example of eclipses, day and night for prayer time schedule, the qibla direction which could be determined by both of them and the calendar system for determining worship such as fasting.⁶ The determination of the beginning of the month in Islamic calendar or Hijri calendar is based on the movement of Moon.⁷ So, it is often said that the Moon is the benchmark of Muslim worship.

Hijri calendar uses lunar motion as its reference which is based on its synodical period. Thus, one month consists of 29 or 30 days.⁸ One of the reasons why using the Moon is easily to observe. The beginning of Hijri month is marked by the appearance of *hila*⁹ or a first phase after the Moon's conjunction.¹⁰ To observe *hila*, Muslims need to know the data of the Moon such as the altitude, elongation, and other requirement.¹¹ To obtain the data, the Moon should be

⁶ Susiknan Azhari, *Ilmu Falak: Teori Dan Praktek* (Yogyakarta: Suara Muhammadiyah, 2004), 8.

⁷ Muhammad Nurkhanif, "Hermeneutics and Deconstruction of Hilal Testimony Verse: Critical View on Q.S. Al-Baqarah 185," *ULUL ALBAB Jurnal Studi Islam* 21, no. 1 (2020), 67–68.

⁸ Abu Yazid Raisal, "Berbagai Konsep Hilal Di Indonesia," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan*, 2018.

⁹ J. A. Utama, F. M. Simatupang, and Amsor, "The New Hilaal Visibility Criterion for Tropical Region," in *Journal of Physics: Conference Series*, 2019.

¹⁰ Abdulmajeed Bolade Hassan-Bello, "Sharia and Moon Sighting and Calculation Examining Moon Sighting Controversy in Nigeria," *Al-Ahkam* 30, no. 2 (2020): 215–2525.

¹¹ Muhammad Nurkhanif et al., "Syar'i and Astronomy Integration to Determine the Beginning of Hijri Calendar: A Study of Elongation to Prove

calculated first. Besides, the appearance of the Moon also impends above its illumination.¹² The higher its illumination, the easier to observe.¹³

The different Moon illumination show their different age in one period.¹⁴ In one period, its illumination raises along with the age of the Moon until it reaches the full phase. After reaching its full phase, its illumination wanes until its conjunction with the Sun. The appearance of Moon's illumination can be converted into numerical. To converted into the numeric, many scholars made various method and formulation based on their algorithm. Basically, the study of this celestial body is not only discussed by modern scholars. The ancestors also did the research of everything in our universe. One of the old manuscripts that discusses the portion of the Moon's illumination is the Book of Enoch.

the Hilâl Testimony," *ULUL ALBAB Jurnal Studi Islam* 23, no. 2 (2022), 183–207.

¹² David A. Glenar et al., "Earthshine as an Illumination Source at the Moon," *Icarus* 321, no. 2 (2019), 841–856.

¹³ J. S. Mikhail et al., "Visibility of the New Moon at Two Sites I: Maryland Situated at Northern Geographical Latitude. II: Sacramento Peak Situated at High Altitude above Sea Level," *Earth, Moon, and Planets* 70, no. 3 (1995), 93–108.

¹⁴ J. Jay Todd et al., "The Moon's Contribution to Nighttime Illuminance in Different Environments," in *Proceedings of the Human Factors and Ergonomics Society*, vol. 2015-January, 2015, 1056–1060.

One of the relics which is believed and attributed to Enoch is called the Book of Enoch.¹⁵ Enoch in Islam, Jewish and Christian¹⁶ perspectives is known as one of apostles. Enoch has various names based on the religion and culture. In the Old Testament, Enoch is written by Enoch in Hebrew.¹⁷ In Quran, Enoch is written as Idris.¹⁸ In Islamic Astronomy, Enoch is the first man who wrote down the astronomy¹⁹ and astrology into a script by *qalam*²⁰. Moreover, most

¹⁵ Cait C. Kokolus, "Encyclopedia of Religious and Spiritual Development," *Theological Librarianship* 1, no. 2 (2008): 86–87.

¹⁶ Nicholas J. Moore, "Is Enoch Also among the Prophets? The Impact of Jude's Citation of 1 Enoch on the Reception of Both Texts in the Early Church," *Journal of Theological Studies* 64, no. 2 (2013), 498–515.

¹⁷ Tessa Sitorini, *Kitab Nabi Idris: The Book of Enoch*, ed. Zaenal Muttaqin and Zamzam A J Tanuwijaya, I. (Bandung: Pustaka Prajabati, 2017), xiii.

¹⁸ Idris has two different name version. First version is Idris (Akhnukh) bin Yarid bin Mihilail bin Qainan bin Yanisy bin Syaaisy bin Adam a.s., based on *Tafsir Al-Qurthubi*, vol 11 page 79. Second version is Idris (Khanukh) bin Yarid bin Mihlayil bin Qainan bin Anwasy bin Syaaisy bin Adam a.s., based on *Qashashul Anbiya* page 62,64. On *Qurthubhi* vol 11 page 78, it said that Idris got named Khanukh or Akhnukh because he always studies and learns Kitabullah. On *Fathul Bari*, Ibnu Hajar said, "There will be different opinion about the word "Idris". In one opinion, Idris is an Arabic name taken from word *ad-dirasah* which it means study. In the other hand, Idris is from Syrian language. This opinion is based on hadith Abu Dzar which has long version and legalized by Ibnu Hibban, that Idris is Syrian language. Nevertheless, there is no prohibition to include Idris in Arabic because it confirmed that Idris has two version names. Look at Nandang Burhanudin, *Mushaf Al-Burhan the Choice* (Bandung: CV Media Fitrah Rabbani, 2009).

¹⁹ Syahrul B, Intan Cahyani, and Mahyuddin Latuconsina, "Analisis Peran Nabi Idris As Terhadap Lahirnya Ilmu Falak," *Hisabuna* 3, no. 2 (2022).

²⁰ Qalam is derived from Arabic which means pen or tools used to write with ink.

of Falak books' preamble mentioned that Enoch is the first inventor of Islamic Astronomy, astronomy, and astrology.²¹ Enoch taught astronomy to his folk by written and oral. While in the other hand, *Sabia Adz-Dzahab fi Ma'rifah Al-Qabail Al-Arab* book chapter six by As-Suwaidi page 24 stated that the inventor of astronomy is Enos²².

It said "Enos is the heir of his father named Seth²³, he is the son of Prophet Syit. When his father died, Enos replaced his father's position to lead the kingdom politic and governed it by himself. He is the first man who knows writing and the first man who knows *hisab* month and year, and he is the first man who plants coconut and speak with wisdom, and to him Allah gave prophetic light. His birth was 650 years after his father, as it says on Torah²⁴, and he (Enos) live for 966 years, Wallahu a'lam."²⁵ If seeking from this book, Enoch is descendants from Unusy with lineage Akhnukh bin Yarid bin Mihilail bin Qainan bin Unusy bin Syits bin Adam as. While in the Old

²¹ Ahmad Izzuddin, *Ilmu Falak Praktis* (Semarang: Pustaka Rizki Putra, 2012), 6.

²² In old Testaments, Unusy known as Enos.

²³ In old Testaments, Syit known as Seth.

²⁴ Torah in Indonesian is Taurat. This book is derived by Allah to prophet Daud a.s known as David. In Islam, we must believe that Allah derived 4 kitab to His Prophet. The first prophet is Musa a.s. known as Moses with Taurat or Torah as his scripture (holy book), the second prophet is Daud a.s. known as David with book of Zabur, the third prophet is Isa a.s. with Gospel and the last one is our beloved prophet Muhammad ﷺ with Al-Qur'an as the holy book.

²⁵ Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak* (Yogyakarta: Pustaka Ilmu, 2013), 118.

Testament, the lineage is Enoch bin Jared bin Mahaleel bin Kenan bin Enos bin Seth bin Adam as.²⁶

The thoughts about Enoch as the inventor of astronomy was written by one of Ulama in Indonesia, Zuber Umar Al-Jaelani with his book *Al-Khulashatul Waftyyah Fil Falaki Bi Jadwalillugharitmiiyyah*.²⁷ Not only Zuber Umar Jaelani, but some figures also support Enoch trigger of Astronomy or Falak. They are Yasin Al-Fandani with his book “Syarah Mukhtashar Muhadzdzab”, Ahsin Sakho Muhammad and A. Sayuti Anshari Nasution with their book “Atlas Al-Qur’an” (translate of Atlas Al-Qur’an: Amakin Aqam-A’lam) and H. A. R. Gibb and J. H. Kramers with their book “Shorter Encyclopedia of Islam” page 159.²⁸

As has been stated before, Enoch taught his folk in oral and written. One of his relics is the Book of Enoch or known as “MAS’ƏHAFĀ HENOKƏ” in Ethiopic.²⁹ The Book of Enoch consist of five booklets³⁰. Each of them discussed different topic. First wisdom is The Parable of Enoch on the Future Lot of the Wicked and the Righteous. Second wisdom is The Book of Parables and following

²⁶ Novi Arizatul Mufidoh, “Nabi Idris Dalam Perspektif Kitab-Kitab Suci Agama Dan Ketokohnya Dalam Kajian Ilmu Falak,” *Islamic Review : Jurnal Riset dan Kajian Keislaman* 9, no. 1 (2020), 175-176.

²⁷ A Kadir, *Formula Baru Ilmu Falak Panduan Lengkap & Praktis* (Jakarta: Amzah, 2012), 5.

²⁸ Al-Banjary, *Penemu Ilmu Falak*, 110.

²⁹ Tigchelaar, “The Book of Enoch the Prophet,” in *Prophets of Old and The Day of the End*, 2021, 134–151.

³⁰ It mentioned as wisdom.

the third wisdom is The Book of the Heavenly Luminaries. The fourth wisdom is The Book of Dreams and the last one is The Epistle of Enoch.³¹

Allah by His angel, Uriel taught the prophet Enoch about circulation of celestial bodies and recorded in his book, The Book of the Heavenly Luminaries. The Book of the Heavenly Luminaries explained the circulation of celestial bodies. One of them is discussing about the Moon. The Moon used to mark the year as used by Greek Civilization in defining twelve months in a year and the existence of additional months when needed to adjust the season called lunisolar calendar.³²

The implementation of the Book of Enoch is also used by some people who used Enoch calendar as their basic for worship. The Book of Enoch is still accepted and used among some religious communities in Africa. Most notably the Beta Israel Community of Jews in Ethiopia. This Jewish community developed and lived for centuries in the area of the Kingdom of Askum and Ethiopian Empire. They use the Book of Enoch as one of their references for the basic of their calendar.³³

³¹ Sitorini, *Kitab Nabi Idris: The Book of Enoch*, xi.

³² B. L. van der Waerden, "Greek Astronomical Calendars and Their Relation to the Athenian Civil Calendar," *The Journal of Hellenic Studies* 80, no. 2 (1960), 168–180.

³³ Aaron Reich, "The Book of Enoch: What Is the Famous Biblical Apocrypha?," *The Jerusalem Post*, 2022, <https://www.jpost.com/judaism/article-724679>, accessed in 27-03-2023.

Muslims have Moon as their benchmark to do worship.³⁴ The using of Moon known as Hijri calendar.³⁵ In the night, if the Moon is visible, its brightness will dominate that of all other objects. Its shape will be crescent or gibbous or even circular and called by Moon's shape. Observations of the Moon's positions (its sidereal position) show that it, too, moves, but at a much faster rate, about thirteen degrees per day, allowing it to complete one full revolution of the stellar background in twenty-seven and one-third days, returning to the same constellation it occupied at the beginning of the month.

Furthermore, its shape alters. It advances from a narrow crescent in the west just after sunset to the phase we identify first quarter about seven days later. At this stage, the Moon's terminator appears to be almost straight. It is full and at its brightest fourteen days after the new moon, rising at its highest in the heavens around midnight. After seven days, it has shrunk to latest quarter and comes before the Sun as a pale thin crescent, a mirror copies of its phase just after new moon. It is new again twenty-nine and one-half days after the new moon.³⁶

³⁴ Jaenal Arifin, "Dialektika Hubungan Ilmu Falak Dan Penentuan Awal Ramadhan , Syawal , Dzulhijjah Di Indonesia (Sinergi Antara Independensi Ilmuwan Dan Otoritas Negara)," *Jurnal Penelitian* 13, no. 1 (2019).

³⁵ Abdul Mufid et al., "Unification of Global Hijri Calendar in Indonesia: An Effort to Preserve the Maqasid Sunnah of the Prophet (Saw)," *Journal of Islamic Thought and Civilization* 10, no. 2 (2020): 18–36.

³⁶ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 5.

Various shapes of Moon are determined by its illumination. The highest its illumination, its shape will transform into full Moon and vice versa. The Sun always illuminates precisely half of the Moon's surface. The side of the Moon that faces the Sun is illuminated, while the side that faces away from it is dark. Similarly, precisely half of the Moon's surface is facing Earth. However, the half we see is not the same as the half illuminated by the Sun.

When the Moon passes between the Sun and the Earth at a new moon, we see almost precisely the opposite side of the Moon to that illuminated by the Sun. As a consequence, at new moon, the Moon looks completely dark or unilluminated. However, at full moon, we see almost precisely the same surface of the Moon that the Sun illuminates. The Sun, Earth, and Moon form a nearly flawless straight line, with the Earth in the center. As a consequence, our line of sight to the Moon nearly coincides with the Sun's line of sight to the Moon, and the Moon looks completely illuminated.³⁷

The determination of Hijri month is based on the appearance of *hilal* after sunset. If the *hilal* appear above the horizon, then it can be sure that the following day is the beginning of the new month. While, if the *hilal* cannot be appeared it should be completed as 30 days. Then, two days later is the beginning of the new month. The number of days in one month on of Hijri calendar is based on the Moon

³⁷ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (San Francisco: Pearson Education, Inc, 2014), 18-19.

illumination. From its illumination, the human in Earth could determine its age. The explanation about the phase of Moon and its illumination also explained in the Book of Enoch.

The Book of Enoch in the Astronomical Book or the third wisdom describe the light received by the Moon from the Sun and the increase of the area of the Moon's illumination and of its brightness from day 1 to 14, from the first day until full moon phases. Then in another verses, it describes its illumination from Full Moon until the light disappear or its waning phases until new Moon. However, the description in the Book of Enoch is garbled, abbreviated and thus became less intelligible to modern reader.

In reality, the Moon's illumination depends on the Moon's position towards the Sun or elongation of the Earth and the Sun with the center of the Moon (selenocentric).³⁸ Besides, Moon's illumination also depends on moon's age, its position towards the Sun (elongation) and location of the Moon. The highest and the lowest elongation will affect the Moon's illumination.³⁹ While in the Book of Enoch, the Moon's illumination is different depending on the number of days in a month. There is no explanation about elongation and its relation with Moon's illumination. The value of its illumination only depends on the number of days in a month. The

³⁸ Jean Meeus, *Astronomical Algorithm* (Virginia: Willmann-Bell Inc., 1991), 261.

³⁹ R. H. Austin, B. F. Phillips, and D. J. Webb, "A Method for Calculating Moonlight Illuminance at the Earth's Surface," *The Journal of Applied Ecology* 13, no. 3 (1976): 741–748.

Moon's illumination is used to determine the Moon conjunction time while the elongation is needed as a requirement of appearance *hilal* criteria⁴⁰ such as in MABIMS and Neo MABIMS.⁴¹

Based on the background above, the author conducted further research on Moon phase, its illumination and its position towards the Sun in the Book of Enoch. Therefore, the author intends to do research and lift the thesis entitled "Astronomical Analysis on Moon's illumination and The Position of The Moon Towards The Sun in the Book of Enoch".

B. Research Problem

Based on the study's background description, it is possible to identify the author's primary concerns in this thesis as follows:

1. How is the moon's phase and illumination in the Book of Enoch?
2. How is the astronomical analysis of moon illumination and its position towards the Sun in the Book of Enoch?

⁴⁰ Nazhatulshima Ahmad et al., "A New Crescent Moon Visibility Criteria Using Circular Regression Model: A Case Study of Teluk Kemang, Malaysia," *Sains Malaysiana* 49, no. 4 (2020): 859–870.

⁴¹ Sirna Anwar, Kamaludin Mohd Omar, and Mohamad Saupi Che Awang, "The Relevance of Using the Moon's Age as an Alternative in Imkanur Rukyah Criteria," in *International Archives of the Photogrammetry, Remote Sensing and Spatial Information Sciences - ISPRS Archives*, 2016.

C. Research Objective and Benefit of Study

Objective dealing with the problem identification, due to the basis of the above issues, the objectives to be achieved in this study are as follows:

1. To describe the moon phase and moon's illumination in the Book of Enoch then explain the astronomical analysis of the moon's illumination and its position towards the Sun in the Book of Enoch.
2. To explain that there is evidence before the Rasulullah era, the astronomical and Falak sciences were known and the human could calculate the determination of time especially the beginning of the month.

While the benefits of this research are as follows:

1. Theoretical benefits
 - a. Enrich the insight and intellectual endowments of Muslims, particularly about the moon phase and its illumination.
 - b. Gain insights into understanding the astronomical study to moon's illumination and its position towards the Sun.
2. Practical benefit
 - a. Expected that everyone, even common people would be able to determine the age of Hijri month.

- b. The expected outcomes of this study will indeed be scientific research that can provide information and reference for future scholars, researchers, astronomers, and all people.

D. Literature Review⁴²

Based on the literature review and the author's inquiry, the author understands that some previous studies that address the moon's illumination may be linked to the author's research, but from a different viewpoint. This literature review seeks to provide information about the research while avoiding plagiarism. Throughout the quest, there are numerous works of literature that address astronomy, particularly those that discuss the illumination of the moon and the Book of Enoch. This work is linked to the following types of research:

An essay titled "Moon Computation in the Aramaic Astronomical Book" by Henryk Drawnel described the Moon computation in the Aramaic Astronomical Script. Milik released the Aramaic portions of Qumran's Astronomical Book in 1976. Milik's comprehension and Neugebauer's explanation of the astronomical text impacted the text's

⁴² Literature review is a written summary of journal, articles, books and other documents that describes the past and current state information on the topic of research study, it also organizes the literature into subtopics and documents, the need for a proposed study. Literature review serves two main purposes, namely justify the important of the research problem and provide rationale for the purpose of the study and research questions or hypothesis. Look at Sugiyono, *Metode Penelitian Kualitatif*, 4th ed. (Bandung: Alfabeta, 2021), 78.

reading. They asserted that the illumination of the Moon's surface was computed using these pieces. The text, however, informs the reader that the computation is primarily concerned with the time of Moon visibility in the sky during the night and day. These estimates are based on the Mesopotamian astrological trilogy *Enuma Anu Enlil*. While this piece did not address the impact of elongation on the sight of the Moon's illumination.⁴³

Another article by Henryk Drawnel entitled “Priestly Education in the Aramaic Levi Document (Visions of Levi) and Aramaic Astronomical Book (4Q208-211)” contends that the Aramaic Astronomical Book, along with the Visions of Levi, Admonitions of Qahat, and Visions of Amram, belongs to the same type of school literature. This essay compared the Aramaic Levi Document (Visions of Levi) and the Aramaic Astronomical Record. It did not go into detail about the Moon's illumination and elongation.⁴⁴

An article “An Analytical Study of the Duration of Daylight in the Book of Enoch” by Youla Afifah Azkarrula explained that the duration of daylight which is stated in the Book of Enoch has implications in Islamic worship such as the duration of fasting, time for *sahur* and *iftar*. Those times are changeable depend on which month of Gregorian calendar the fast fall. This article was the result

⁴³ Henryk Drawnel, “Moon Computation in the Aramaic Astronomical Book,” *Revue de Qumran* 89, no. 1 (2007): 3–42.

⁴⁴ Henryk Drawnel, “Priestly Education in the Aramaic Levi Document (Visions of Levi) and Aramaic Astronomical Book (4Q208-211),” *Revue de Qumran*, 2006.

of the author's undergraduate thesis. This article discusses the astronomical book in the Book of Enoch. However, this article did not explain the Moon circulation and its phases. Therefore, the author tries to develop the research of the Book of Enoch by raising different aspect of Enoch Book which is still related with the determination of Hijri month.⁴⁵

In the essay by M Ihtirozun Ni'am *et al.*, "Rekonstruksi Sistem Waktu dalam Shuhuf Nabi Idris," the time system in the Book of Enoch was described. According to this document, the smallest unit of time is termed a "part," and it equals 80 minutes. The day starts with the rising of the Sun and lasts a year or 12 months. There are 30 days in a month, and every four months, one day must be added for intercalation. Thus, a year is made up of 364 days that conclude with the Sabbath. Every month, the Sun rises and sets in a different location. However, it did not discuss about the Moon phases and its illumination. Besides, this article is a development result of the author under graduated thesis. Therefore, the author tries to develop the

⁴⁵ Youla Afifah Azkarrula and Ahmad Izzuddin, "An Analytical Study of the Duration of Daylight in the Book of Enoch," ed. Gudrun Wolfschmidt and Susanne M Hoffman, *Astronomy in Culture--Cultures of Astronomy. Astronomie in Der Kultur--Kulturen Der Astronomie.: Featuring the Proceedings of the Splinter Meeting at the Annual Conference of the Astronomische Gesellschaft* 57 (2021).

research of the Book of Enoch by raising different aspect of Enoch Book.⁴⁶

The article by Youla Afifah Azkarrula *et al.*, "Examining the Influence of the Book of Enoch, Sefer Yetzirah, and Greek Civilization on the Jewish Calendar System: An Islamic Astronomical Law" examined the evolution and alterations in the Jewish Calendar reference system. It was revealed that their calendar's first reference was Sun. The Book of Enoch and Sefer Yetzirah describe how to use this reference. In the second century, the Solar Calendar was superseded by the Lunar Calendar. After six centuries, the Lunar Calendar was superseded by the Lunar Solar Calendar, which is still in use today. This calendar is founded on the mathematical calendar and the Metonic cycle. This article also discussed the astronomical part in the Book of Enoch and the Moon circulation for its period on the lunar calendar. However, it did not discuss the Moon circulation detailed about its illumination.⁴⁷

Article by Jeanette *et al.*, entitled "BM 76829: A Small Astronomical Fragment with Important Implication for the Late Babylonian Astronomy and the Astronomical Book of Enoch" talked

⁴⁶ M. Ihtirozun Ni'am, Youla Afifah Azkarrula, and Irman Said Prasetyo, "Rekonstruksi Sistem Waktu Dalam Shuhuf Nabi Idris," *MIYAH* 19, no. 1 (2023), 1–24.

⁴⁷ Youla Afifah Azkarrula, Susanne M Hoffmann, and Ahmad Izzuddin, "Examining the Impact of the Book of Enoch , Sefer Yetzirah , and Greek Civilization on the Jewish Calendar System : An Islamic Astronomical Law Perspective," *JIL: Journal of Islamic Law* 4, no. 1 (2023), 1–27.

about how the zodiac signs correspond to particular days or periods of days. The method used to observe presents an innovative means of expressing the idea of number 'zero' in cuneiform, as well as a system for splitting the horizon into six arcs in the east and six arcs in the west, similar to that used in the Astronomical Book of Enoch. Both the obverse and reverse may depict the periodic paths of the Sun and Moon, similar to what is discovered in Qumran astronomical writings, adding to our understanding of the scientific connection between the two civilizations. This piece briefly covered the Sun and Moon periodical.⁴⁸

Eshbal Ratzon with his article “The First Jewish Astronomers: Lunar Theory and Reconstruction of a Dead Sea Scroll” described the lunar hypothesis in the Book of Enoch. The passing of the moon through the portals of heaven, which remain at the edges of the world, is described in the Astronomical Book of Enoch. Through this process, the book explains the rising and setting positions of the moon on the sky. The historian of ancient science Otto Neugebauer proposed using precise tables discovered in later Ethiopic writings to recreate the moon's passage through the gates. Using a mathematical analysis of the figures and astronomical ideas given throughout the Aramaic Astronomical Book, this article provides a fresh investigation of previous versions of the Astronomical Book. The

⁴⁸ Jeanette C. Fincke, Wayne Horowitz, and Eshbal Ratzon, “BM 76829: A Small Astronomical Fragment with Important Implications for the Late Babylonian Astronomy and the Astronomical Book of Enoch,” *Archive for History of Exact Sciences* 75, no. 3 (2021).

findings better suit the data retained in the scrolls as well as the mathematical method and religious philosophy of the scroll's writers than the details discovered in late Ethiopic texts. Among other aspects, this alternative hypothesis teaches about the process of writing the Astronomical Book in the first centuries. This article, however, did not go into great depth about the Moon's phase and illumination.⁴⁹

Other Eshbal Ratzon article “The Gates Cosmology of the Astronomical Book of Enoch” explored a link in Enochic astronomy to the partition of each Babylonian zodiacal sign into 30 degrees. A novel interpretation of the uncommon Aramaic term הרתיה in 4Q209 (4Q209 7iii 1–2, 6) from the Aramaic Astronomical Book is given, which describes celestial apertures on the horizon for the daily rising and setting of the sun. These openings were smaller portions of each of the twelve gates, which academics earlier linked to the zodiacal signs. It appears probable that the summary of daily openings appeared four times in each year's report at the conclusion of each season. These four days were added as part of the author's diatribe against the Mesopotamian 360-day year. The repeat of the phrase in 4Q209 8 3-4 implies that this scroll was probably lengthier than previously thought and included a triennial cycle that synchronized

⁴⁹ Eshbal Ratzon, “The First Jewish Astronomers: Lunar Theory and Reconstruction of a Dead Sea Scroll,” in *Science in Context*, 2017.

lunar and solar years. While this article did not go into detail about Moon phases and illumination.⁵⁰

Article by Ben-Dov entitled “Astronomy and Calendars at Qumran” discussed the Calendar in the Book of Enoch. Among the Dead Sea scrolls was discovered a collection of approximately 20 calendrical writings dating mostly from the first century BCE. These records testify to a 364-day year, which was based on older Jewish Pseudepigrapha such as the Books of Enoch and Jubilees. The sectarian group depicted in the scrolls used the 364-day year as its primary time period. It is not, as commonly asserted, a solar year, but rather a schematic-sabbatical year. Its major feature in the DSS is the incorporation of numerous calendar systems. The 364-day calendar custom is heavily founded on calculating complete creational weeks and years' weeks (Shemitah). It includes the service periods of the temple's 24 priestly families, as well as an extra cycle of lunar occurrences. The Mesopotamian idea of "the Lunar Three" is linked to this pattern. Eventually, knowledge of the Jubilee cycle (49 years) resulted in a megacycle of 294 years. It is unclear how, if at all, the 364-day year was intercalated to roughly correspond to the tropical year of 365.25 days. While this piece did not go into great depth about the Moon's illumination and its relationship to the Hijri calendar.⁵¹

⁵⁰ Eshbal Ratzon, “The Gates Cosmology of the Astronomical Book of Enoch,” *Dead Sea Discoveries* 22, no. 1 (2015), 93–111.

⁵¹ Jonathan Ben-Dov, “Astronomy and Calendars at Qumran,” in *Handbook of Archaeoastronomy and Ethnoastronomy*, 2015, 1895–1899.

The book chapter by Helen R Jacobus "Zodiac Calendars in the Dead Sea Scrolls and Their Reception: Ancient Astronomy and Astrology in Early Judaism" described the Qumran Zodiac Calendar and Brontologion, the Aramaic Astronomical Book, and the Late Medieval Hebrew Zodiac Calendar. It also describes the Moon period according to the Book of Enoch. However, this book simply repeated the assertion in the Book of Enoch without connecting it to the synodical period and elongation based on the age of the Hijri calendar.⁵²

Another article by Helen R Jacobus "Greco-Roman Zodiac Sundials and Their Links to A Qumran Calendar (4Q208-4Q209)" explained its zodiacal sign in sundial and the relation with Qumran Calendar. This article suggests that the Greco-Roman zodiac sundials that flourished in Greece and Italy around the second century BCE to the second century CE were linked to a possible zodiac calendar found in astronomical Aramaic manuscript fragments in the Dead Sea Scrolls from Qumran, dated between approximately c. 2,000 and c. 2,170 years BP. It shows how the zodiac signs were replaced by numbered portals of heaven in the Ethiopic Book of Luminaries, and

⁵² Helen R. Jacobus, "Zodiac Calendars in the Dead Sea Scrolls and Their Reception: Ancient Astronomy and Astrology in Early Judaism," *IJS Studies in Judaica*, 2015, doi:10.1163/9789004284067_002; Jonathan Ben-Dov, "Zodiac Calendars in the Dead Sea Scrolls and Their Reception: Ancient Astronomy and Astrology in Early Judaism," *Journal of Jewish Studies*, 2016, doi:10.18647/3267/jjs-2016; Helen R. Jacobus, *Zodiac Calendars in the Dead Sea Scrolls and Their Reception, Zodiac Calendars in the Dead Sea Scrolls and Their Reception*, 2014.

how this codified paradigm can be tracked back to the Qumran writings. Furthermore, this same design can be found in decrypted Greco-Roman sundials. It comes to the conclusion that the paradigms in the suggested Qumran zodiac calendar and the Greco-Roman zodiac sundials are the same, implying that the Aramaic pieces contain a zodiac calendar. This article did not go into detail about the Moon's circulation.⁵³

Based on all the research literature review before, therefore, this research needs to be studied further.

E. Research Method

Research method is a working method to be able to understand the object that becomes the target in science. A method is a guide for a researcher to study and discover the purpose of the research. In this research the author uses the following research methods:

1. Type and Research Approach

Based on the explanation above, this research is classified as library research because it was conducted using literature and written data sources in the form of scientific works such as books, articles, journals, and other sources related to research in carrying out library analysis. It used the qualitative research. The research approach of

⁵³ Helen R. Jacobus, "Greco-Roman Zodiac Sundials and Their Links to a Qumran Calendar (4Q208-4Q209)," *Mediterranean Archaeology and Archaeometry* 14, no. 3 (2014), 67–81.

this study is multidisciplinary because of using two or more disciplines that are not allied.

2. Data Source

For the exact purpose of collecting data, the author uses two data sources, namely primary data and secondary data sources.

a) Primary Data Source

Primary data is the first-hand data obtained from the source directly related to the problem studied. The primary source of this research is the Book of Enoch.

b) Secondary Data Source

While to clarify and strengthen the data, secondary data which is not directly obtained by the researcher in this study are Bible, Moon computation in Aramaic Book, Almanac Nautical, some articles and books which are related to this research, information from interviews with Asherit and Florentina Geller and other related sources.

3. Research Focus

This research is focusing on Moon phases, Moon illumination, and The Position of the Moon towards the Sun to the age of Hijri month. Based on the explanation in the Book of Enoch, the Moon phases, its illumination and its position towards the Sun could be related with the age of Hijri month.

4. Data Collection Methods

The data collection method is the most strategic step in this research because the main aim of this study is to obtain data. Without knowing the method, the researcher never obtained data that qualified.⁵⁴ To obtain the data needed in this research, the author uses data collection method as follows:

a) Documentation

Documentation is used to collect data of research and examine variables in the form of document that relevant to the research study. Document is past event log that can be writings, pictures, and someone's monumental works.⁵⁵ This research was done by documenting, reviewing, studying, and analyzing books, scientific paper, as well as the official archives relate to the problem to be studied.

b) Interview

An interview is a meeting of two persons to exchange information and idea through questions and responses, resulting communication and joint construction of meaning about a particular topic.⁵⁶ In this case the author also interviewed the parties that related to this research. This interview is conduct to gather a lot of information from the informant or the person being interviewed. Structured interview is used in this interview which the questions of the interview are

⁵⁴ Sugiyono, *Metode Penelitian Kualitatif*, 104.

⁵⁵ Sugiyono, *Metode Penelitian Kualitatif*, 124.

⁵⁶ Sugiyono, *Metode Penelitian Kualitatif*, 114.

compiled before being asked to the informant. The informants are Asherit as the leader of Zadok Enoch Priestly Calendar and Florentina Baladanova Geller as Senior Researcher at the Royal Anthropological Institute of Great Britain and Ireland, London and an expert of Enochian Book.

5. Data Analysis Technique

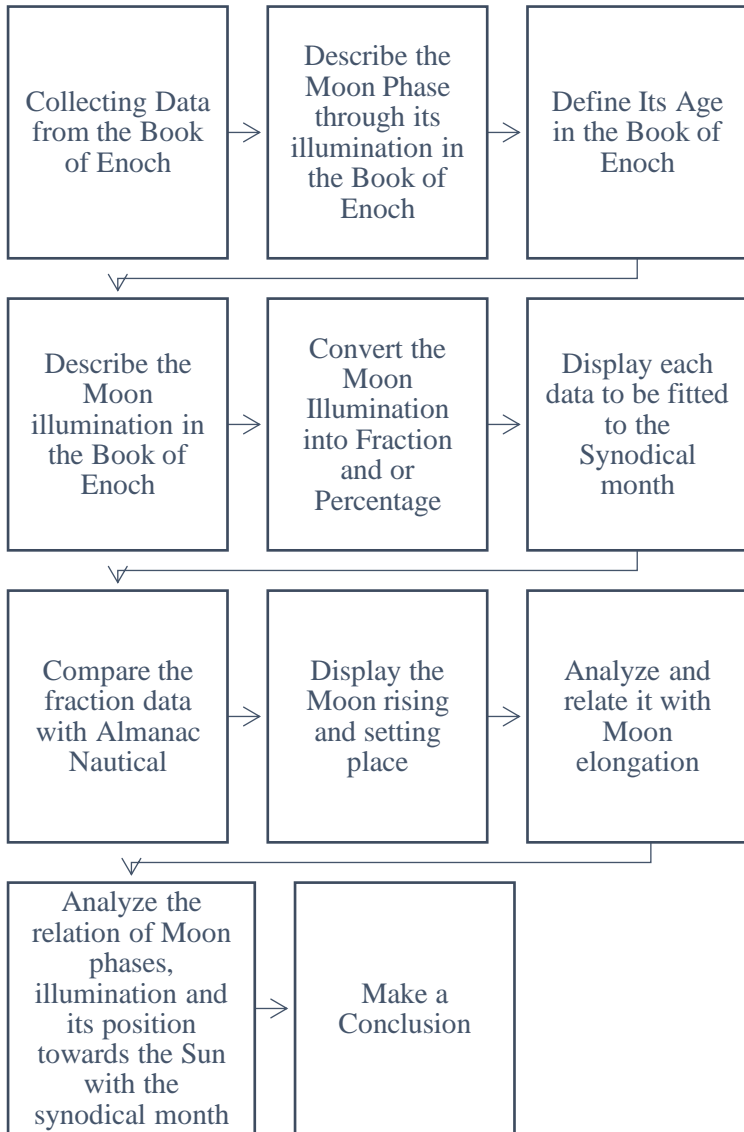
Analysis of any kind involves a way of thinking to search for patterns.⁵⁷ It refers to the systematic examination of something to determine its part, the relation among parts, and the relationship to the whole.⁵⁸ The author uses an astronomical and descriptive analysis technique to analyze data. First describing the Moon phases through its illumination in the Book of Enoch. Second defined its age in the Book of Enoch. Third describing the Moon's illumination in the Book of Enoch. Following that, the Moon's illumination in the Book of Enoch was transformed into fraction and or percentage, and each data was displayed to be fitted to the synodical period of month.

Then, the data of Moon's illumination from the Book of Enoch is compared with the Almanac Nautical. Following that, the data in the Book of Enoch about the Moon rising and setting place based on its gates or portal (term from the Book of Enoch) each month is displayed. Then, it analyzes and relates with the Moon's position

⁵⁷ Patrik Aspers and Ugo Corte, "What Is Qualitative in Qualitative Research," *Qualitative Sociology* 42, no. 2 (2019), 139–160.

⁵⁸ Sugiyono, *Metode Penelitian Kualitatif*, 131.

towards the Sun (elongation). After obtaining all the data, analyze the relation of Moon phases, illumination, and its position towards the Sun (elongation) with the age of the Moon in Hijri calendar (synodical month) in order to reach a conclusion. If the technique above is written into a schema, it will be as follows:



F. Systematic of Writing

To achieve the purpose of this research and the direction of writing clearly, the author compiled this thesis by the system of writing into five chapters based on the writing of a library research method in “*Panduan Penulisan Karya Tulis Ilmiah (PPKTI) Pascasarjana UIN Walisongo*” which puts the research method in the first chapter to make the writing more efficient. Sub-chapters are discussing a certain problem with systematic as follows:

The first chapter is Introduction. This chapter contains the background of the study, the formulation of the problem, the research objective, and the benefit of the study. Furthermore, the literature review and the research methodology explain the method and technical analysis used by the author to carry out this research. And the last thing in this chapter is the thesis's systematic writing.

The second chapter is the theory concept which is used as the tools to analyze chapter fourth. This chapter is the general review of Hijri month. This chapter contains the general theory of lunar periodic in one month, theory of Moon phases, and the theory of the determination of Hijri month.

The third chapter is the Moon Phase and Its Illumination in the Book of Enoch. This chapter contains the data that needed by the author. The third chapter describes the biography of Prophet Enoch, the Book of Enoch, the Heavenly Luminary or the Astronomical Book

which contains the description of Moon phases and Its Illumination in the Book of Enoch.

The fourth chapter is the relation of Moon's Illumination and its position towards the Sun in the Book of Enoch with the age of HIJRI month. This chapter is the main points of this thesis discussion will be presented, describes the astronomical analysis on Moon phases and its illumination, finding the relevance of Moon phases and its illumination in the Book of Enoch with Hijri month and Moon's position.

Then the last chapter is closing. This fifth chapter covers conclusions based on the data that has been obtained by the research, the implication of this research and includes suggestions related to the discussion result that the author adopts and then the closing remarks.

CHAPTER II

GENERAL REVIEW OF MOON

A. The Moon

The Earth contains a plethora of natural satellites—meteors captured by gravity and orbiting in various elliptical routes. The Moon, however, is the only natural satellite of significance and the only one that can be detected without the use of powerful viewing equipment. It's curious that humans have never come up with a better name for the Earth's Moon. When discussing Jupiter's and Saturn's moons, they were referred to as our own Queen of the Night, "the Moon." It's as if someone had a daughter and gave her the name "Daughter." The Moon is sometimes referred to as "Luna," but the word conjures up images of madness and adoration and is not used by scientists.⁵⁹

The lovely Moon has always charmed poets. A full Moon is over 25,000 times brighter than first-magnitude stars of magnitude -12.5. People used to believe that the dazzling Moon had a direct influence on personal behavior. At full Moon, they performed special rituals. Diana, Lunae, Selene, and Cynthia were some of the ancient names for a Moon goddess. Words like "Moonstruck" and "lunacy" originally referred to a type of insanity that fluctuated with the phases of the Moon. We now know more about the Moon than any other

⁵⁹ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 87.

space neighbor. It is the closest celestial object to Earth, at an average distance of 384,400 km (240,000 miles). Robot spacecraft and astronauts have visited the Moon, returning thousands of images, scientific data, and surface samples.⁶⁰

The Moon is our only natural satellite in the solar system that is close to the Sun. The Moon is the largest satellite in the satellite planet system, with a large mass in comparison to its mother planet. The Moon is officially classified as the Earth's satellite, but in many ways, the Earth-Moon system may be better regarded as a double planet; the mass ratio is 81 to 1, whereas Titan, Saturn's largest satellite, has a mass only 1/4150 that of Saturn itself - despite being significantly larger than our Moon.⁶¹ Except for Pluto's moon, the Moon is the largest satellite in terms of relative size. Satellites are often significantly smaller than their parent planets. The Earth is a unique body because it has a large amount of free water on its surface. This is only feasible because the temperature is above freezing and below the boiling point of water, and the atmosphere is sufficiently thick. The Earth is also the only planet known to have life (as far as researchers can discover). It remains to be seen if it is intelligent or

⁶⁰ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 271.

⁶¹ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

not). Although some life forms can be found in extreme conditions, moderate temperatures and water are required for terrestrial life.⁶²

The Moon is our closest space neighbor. It is the brightest star in the sky, other than the Sun. The Moon, like the Sun, appears to move concerning the background stars.⁶³ The Moon is a harmless celestial body to observe with the naked eye. Because of its distance from Earth, its characteristic is seen. Some black areas on its body do not reflect sunlight or the surrounding areas. The basic pattern from one full Moon to the next is the same, with just one face visible from Earth. Various cultures use different images to describe the full Moon's face. The Moon phase regularly describes the dark and light pattern, which has previously confounded observers. The Moon, unlike the Sun, actually revolves around the Earth. It moves across the sky at roughly 12° each day, covering an angular distance equal to its diameter (30 arc minutes) in about an hour.⁶⁴

The most significant Earth-Moon distance is 406767 kilometers, the lowest is 356395 kilometers, and the average is 384460 kilometers. The Moon travels in an elliptical orbit around the Earth. Its orbit was five degrees off the ecliptic disc. The Moon's orbit in the sky is relatively unstable. As a result, the intersection of the Moon

⁶² Hannu Karttunen et al., *Fundamental Astronomy*, 5th ed. (New York: Springer, 2007), 161.

⁶³ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

⁶⁴ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

orbit and the ecliptic circle becomes unstable and moves in the opposite direction. These points of intersection are known as ascending and descending nodes. As a result, the Moon's declination may reach $+28^{\circ}.5$ and $-28^{\circ}.5$ on the vernal and autumnal equinoxes. The inference is that people at Earth's South Pole cannot view the full Moon and hilal in December, and vice versa, people at Earth's North Pole cannot see the full Moon and hilal in June. The inclination of the Moon is $1^{\circ}32'$. The smaller the inclination, the closer it is to the celestial north pole direction, and vice versa.

Humanity has struggled to generate cohesive explanations about what happens in the sky. It would have been more difficult if there had been no Moon. The puzzle would have been even more difficult if the telescope had never been invented. Even the most casual observer can see that the Moon is changing, yet the reasons for these changes were not clear to most people 50 generations ago. The Sun and Moon are not smooth globes. They both have intricate surfaces. There are craters, mountains, plains, and cliffs on the Moon. The Sun's surface is uneven and scattered with patches. The Sun and Moon execute a cosmic dance that, every now and again, puts on a display to rival anything else in nature.

The Apollo Moon missions of the United States (1969-1972) landed men with cameras and scientific experiments on the Moon and returned 382 kg (842 pounds) of Moon rock for laboratory analysis.⁶⁵

⁶⁵ Look at <http://nssdc.gsfc.nasa.gov/planetary/lunar/apollo.html>

Until 1977, Apollo instruments sent back data. They were eventually shut off due to financial constraints. The Moon illuminates itself by reflecting sunlight. Its average visual albedo or the fraction of incident sunlight reflected into space by the Moon. The majority of the sunlight that reaches the airless Moon's surface is absorbed. However, as can be seen, the Moon does not reflect all of the Sunlight. The albedo of the Moon's surface varies. The Moon has an albedo of 0.07, which means that just 7% of the energy that hits it is reflected.⁶⁶

The Moon generates no light of its own. It is illuminated by reflected sunlight. As a result, the Moon's appearance is determined by the relative positions of the Earth, Sun, and Moon. Half of the Moon is lit at any given time. The variations in appearance are caused by the fact that different portions of the lit side face the Earth. When the Moon is in the path of the Earth and the Sun. Nothing could be seen because only the Moon's dark side faces the Earth. This is known as the new moon. As the Moon moves over, a small portion of its illuminated side faces us, revealing a crescent.

Because the crescent is expanding, it is referred to as the waxing crescent. This is seen to the east of the Sun, with the crescent side towards the Sun. This implies it can be seen in the western sky at sunset. Half of the visible side faces us a quarter of the way through the cycle, and we call it a first quarter. By then, the Moon will have

⁶⁶ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 272.

traveled a quarter of the way across the sky and will be high in the sky at sunset. The visible part expands for the next quarter of a cycle and is known as a waxing gibbous. We call it a full moon when we see the fully lighted side halfway through the cycle. The full moon rises around the time the Sun sets.

The second part of the cycle repeats all of these actions. During the third quarter of the cycle, the lit side shrinks and is referred to as waning gibbous. We see half of the lit face again three-quarters of the way through the cycle, which is known as the last quarter. The half that we see in the last quarter is on the opposite side of that seen in the first quarter. At sunrise, the last quarter moon will be high in the sky. During the last quarter of the cycle, we see a waning crescent, which gets smaller and closer to the Sun. Finally, go back to the new moon.⁶⁷ As it is stated in Quran that the Moon is reflecting sunlight. It is stated in the Quran by surah Jonah [10]: 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥) [يونس: 5]

"It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know". [Jonah/10: 5].⁶⁸

⁶⁷ Marc L Kutner, *Astronomy A Physical Perspective* (New York: Cambridge University Press, 2003), 435.

⁶⁸ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 101-102.

It also stated in Quran surah Noah [71]: 16 about the Sun and Moon light.

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا (١٦) [نوح:16]

“And made the moon therein a [reflected] light and made the sun a burning lamp?” [Noah/71: 16]⁶⁹

The Moon is simple to see because of its brilliant illumination. It was the first thing that our ancestors and scientists observed and studied. Because it is close enough to see in great detail, the Moon has long been a favorite target for binoculars and low-power telescopes. (Many telescopes show the Moon inverted, with the north at the bottom. East and west are interchanged as with Earth maps for astronauts on the Moon or topographic maps of the surface; north and south stay untouched.)⁷⁰ The Moon was the first object Galileo observed with his telescope, and he created numerous sketches of it (Fig. 2.1), some of which are fairly realistic.

⁶⁹ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 306.

⁷⁰ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 276.

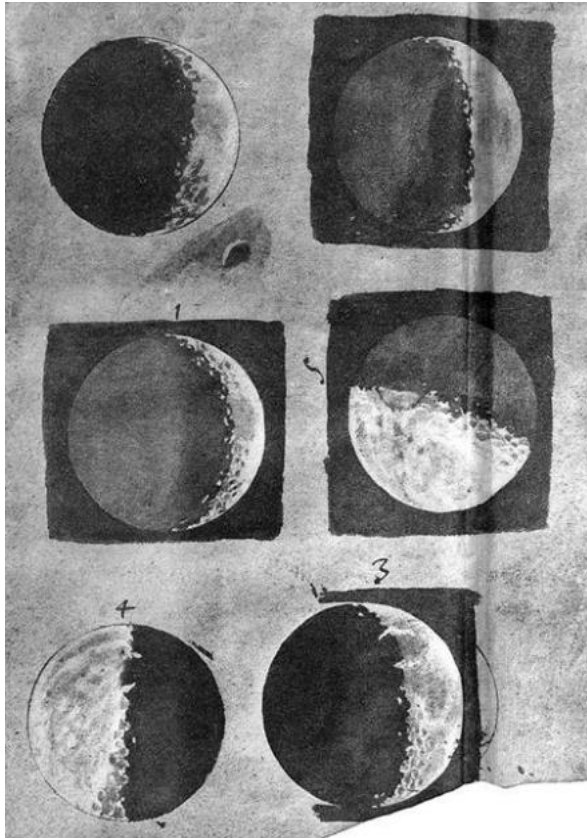


Figure 2. 1: Galileo's drawings of the Moon

He discovered that the Moon's surface was badly damaged, and he identified some of the dark features he saw as shadows. The Moon was not perfectly spherical, and it was far from flawless. Galileo was the first to notice that Venus, like the Moon, has periodic phases (as seen in Fig 2.1). The most straightforward explanation is that this planet orbits the sun in accordance with the Copernican theory. The Jesuit mathematicians of the Collegio Romano later confirmed

Galileo's astronomical findings (albeit they did not always agree with Galileo's interpretation).⁷¹

When Galileo first looked through his telescope at the Moon, he mistook the huge, rather smooth dark patches he saw for oceans. He termed them maria (plural mare), which means "seas".⁷² Maria are dry lava beds composed of basalt, a dark and solid igneous rock. Over three billion years ago, molten lava from the Moon's hot interior flooded massive impact basins. The largest mare of this type, Mare Imbrium, or the Sea of Showers, is around 1100 kilometers (700 miles) broad. The brighter regions of the Moon are referred to as highlands. They're taller, more rugged, and older than the maria. Light-colored igneous rocks can be found in the Highlands. They cover over 80% of the surface.⁷³ Because of its motion, the Moon has its different phases every time.

B. Lunar Phases

One of the most easily observable phenomena in astronomy is the changing form of the lunar surface as it rotates around Earth. The Moon has three key points, which are as follows:

⁷¹ Jose Wudka, *Relativity, Space-Time and Cosmology* (United States of America: Cambridge University Press, 2006), 11-12.

⁷² Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 276.

⁷³ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 276-277.

1. The Moon always keeps the same side facing the Earth. “The man in the moon” is produced by the familiar features on the moon’s near side, but you never see the far side of the moon.
2. The changing shape of the moon as it passes through its cycle of phases is produced by sunlight illuminating different parts of the side of the moon you can see.
3. The difference between the orbital period of the moon around Earth (sidereal period) and the length of the lunar phase cycle (synodic period) is a good illustration of how human view from Earth is produced by the combined motions of Earth and other heavenly bodies such as the Sun and Moon.⁷⁴

The man on the moon has been looking down on Earth for billions of years. Ancient civilizations witnessed the same cycle of phases as we do today, and dinosaurs may have observed the shifting phases of the moon. The moon's phases are spectacular, and they have inspired a variety of strange beliefs. There are some popular misconceptions regarding the Moon. People are sometimes astonished to see the Moon in the midday sky and believe something has gone wrong. The gibbous moon is frequently visible throughout the day, but quarter and crescent moons are more difficult to detect when the Sun is above the horizon.

⁷⁴ Michael A Seed and Dana E Backman, *Astronomy The Solar System and Beyond*, 6th ed. (United States of America: Brooks/Cole, 2010), 29.

It frequently refers to "the dark side of the moon," but everyone will be able to confirm that there is no such thing. As the moon rotates in sunlight, any location on the moon is sunlit for two weeks and dark for two weeks. It was also stated that the Moon appears larger when it is near the horizon. The rising full moon appears large when seen from the horizon, however, this is an optical illusion. On the horizon, the moon has the same angular diameter as when it is high overhead.⁷⁵

Astronomers use the terms angular size and angular separation to describe the apparent size or distance between two objects in the sky.⁷⁶ It is known as an aspect. Aspect is the position of the Moon or a planet concerning the Sun as seen from Earth. The elongation of a body is the angle on the celestial sphere formed by the Sun and another Solar System body. When the elongation is 0, for example, the body is said to be in conjunction. It is at opposition when it is 180° and the two are opposite each other in the sky. The body is in quadrature when the elongation is 90°. ⁷⁷ They would be 90 degrees apart if one was on the horizon and the other was directly overhead. A degree, on the other hand, is made up of even smaller increments. A degree is composed

⁷⁵ Michael A Seed and Dana E Backman, *Astronomy The Solar System and Beyond*, 6th ed. (United States of America: Brooks/Cole, 2010), 30.

⁷⁶ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 10.

⁷⁷ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 30.

of 60 minutes (or arcminutes), while a minute is composed of 60 seconds (arcseconds).

The angular size of the full moon is half a degree, or 30 arcminutes, or 1,800 arcseconds. The human eye can resolve the "smallest" celestial object at roughly 1 arcminute across. The greatest lunar craters are around 2 arcminutes broad, and separating objects that are 1-2 arcseconds apart from all but the best spots on Earth is impossible (at least at optical wavelengths). This challenge is caused by atmospheric turbulence and is a limitation of current ground-based optical observation. The full moon is nearly half a degree wide, and its diameter can be used to calculate other angular sizes.⁷⁸

The Moon's size and form do not alter from night to night. Its entire disk is always present. People could not always view the full Moon because the Moon emits no light of its own. Instead, it is illuminated by reflected sunlight. At any given time, the Sun illuminates half of the Moon's surface. However, due to the Moon's position concerning the Earth and the Sun, not all of the Moon's sunlit face can be seen. Because the Sun and Moon are in opposite directions from the Earth in the sky when the Moon is full, everyone sees the entire "daylit" face. The Moon and the Sun are almost in the same region of the sky during a new Moon, and the illuminated side of the

⁷⁸ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 10.

Moon is angled away from Earth. From our vantage point, the Sun must be almost behind the Moon at new moon.⁷⁹

The Moon's position in the sky relative to the Sun as seen from Earth changes with the lunar phase. The full Moon, for example, rises in the east as the Sun sets in the west, whereas the first quarter Moon rises about midday but may not be seen until late in the day when the Sun's light declines and the Moon is already high in the sky. There are certain links between the lunar phase and the Moon's rising and setting times.

Almost no one in this world grows up without learning about the lunar phases before entering kindergarten. The waxing crescent Moon can be seen shortly after sunset, while the first-quarter Moon can be seen until midnight. The waxing gibbous Moon remains visible into the early morning hours, whereas the full Moon remains visible above the horizon all night, setting as the Sun rises. The fading gibbous Moon rises a few hours after sunset after the full phase; the last-quarter Moon rises about midnight; and the dwindling crescent Moon rises in the predawn hours. Moonset occurs during the day during the declining phases, and some people claim that there is "no moonset" during this part of the lunar cycle.⁸⁰

⁷⁹ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

⁸⁰ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 90-91.

The cycle lasts about 29 days, or a month, give or take, therefore it's no wonder that the term "month" is derived from the word "moon." In reality, just as our ancestors learned to tell time by the position of the Sun, they also learned to measure weeks and months by the moon phases. Many world religions, including Judaism and Islam, place a high value on the lunar calendar. For those who came before us, the sky was more than just a sight to see.⁸¹ As it stated in Quran surah Al Inshiqaq [84]: 18 that Allah created the Moon and having its own different phases.

وَالْقَمَرَ إِذَا آتَسَقَ ١٨ [الانشقاق: 18]

“*And [by] the moon when it becomes full*” [Al Inshiqaq/84: 18]⁸²

Besides, it also states in Quran surah Ya sin [36]: 39

وَالْقَمَرَ فَدَرَبُهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩ [يس: 39]

“*And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. [Ya Sin/36: 39]*”⁸³

The Moon's appearance is greatly influenced by its direction in relation to the Sun.⁸⁴ The Moon's appearance follows a regular cycle

⁸¹ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 6.

⁸² Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 319.

⁸³ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 229.

⁸⁴ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 89-90.

of changes or phases that lasts around 29.5 days.⁸⁵ If the Moon's face puzzled our forefathers, they were also fascinated by how the Moon appeared to change shape.⁸⁶

The sky background is generally blue. The Moon may also be visible, with a distinct shape that is not circular. A view of the night sky affords a far greater variety of celestial occurrences if seeing circumstances are favorable. If the Moon is visible, its brilliance will outshine all others. It will be crescent, gibbous, or even round in shape. Its apparent diameter is quite close to that of the Sun in the final condition. Its surface will not be evenly bright to anyone with normal vision. Darker areas will be noted, and primitive man's imagination may picture a 'Man in the Moon,' a 'Beautiful Lady,' or a 'Rabbit' sketched out by these traits. In addition to the Moon, two to three thousand tiny, glittering points of light—the stars—can be seen, varying in brightness from those visible shortly after sunset to those visible only when the Moon is below the horizon and the sky background is darkest.⁸⁷

⁸⁵ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

⁸⁶ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 5.

⁸⁷ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 4.

If the Moon is visible that day, it will appear to imitate the Sun's rising and setting behavior. The Moon orbits around this tilted basin as well. Although the Moon appears to move across the sky in an angular motion similar to the stars, careful observation over several hours reveals that it moves slightly eastwards relative to the star background.

Observations of the Moon's position against the stars (its sidereal position) show that it, too, moves, but at a much faster rate, about thirteen degrees per day, allowing it to complete one complete rotation of the stellar background in twenty-seven and one-third days, returning to the same constellation it occupied at the beginning of the month. Furthermore, its shape changes. It goes from a tiny crescent, resembling an inverted 'C', observed in the west just after sunset to the first quarter phase roughly seven days later. At this stage, the Moon's terminator appears to be practically straight. It is full and at its brightest fourteen days following the new moon, appearing at its highest in the sky around midnight. After seven days, it has shrunk to the third quarter and rises before the Sun as a pale thin crescent, a mirror image of its phase immediately after the new moon. It is new again twenty-nine and one-half days after the new moon.⁸⁸

⁸⁸ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 5.

It was quite simple for the ancients to determine that the Moon was closer to Earth than the stars. The Moon was frequently seen obscuring a star, occulting it until it emerged at the other edge of the Moon's disc. And the Moon was occasionally eclipsed, with the Earth gradually blocking out the sunlight until the satellite's brightness was reduced to a dull, coppery hue. An even more frightening, but unusual, occurrence occurred during the day: the Moon disclosed its hidden existence near the Sun by eclipsing the solar disc, turning day into night, driving birds to seek their nests, and instilling superstitious fear in primitive man's mind.⁸⁹

The lunar cycle is one of the most visible occurrences in the sky, and it has served as a natural timekeeper since before the start of human civilization.⁹⁰ Because the Moon orbits Earth, the visible fraction of the lunar sunlit face varies from night to night, even though the Moon always faces our planet. Figure 2.2 depicts the lunar phases. (Note the placement of the little, straight arrows, which mark the same point on the lunar surface for each phase depicted.) The full cycle of lunar phases, represented here beginning with the waxing crescent phase and moving counterclockwise around the Moon's orbit, takes

⁸⁹ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 5-6.

⁹⁰ Michael A Seed and Dana E Backman, *Astronomy The Solar System and Beyond*, 6th ed. (United States of America: Brooks/Cole, 2010), 29.

29.5 days to complete. Some phases' rising and setting times are also indicated.

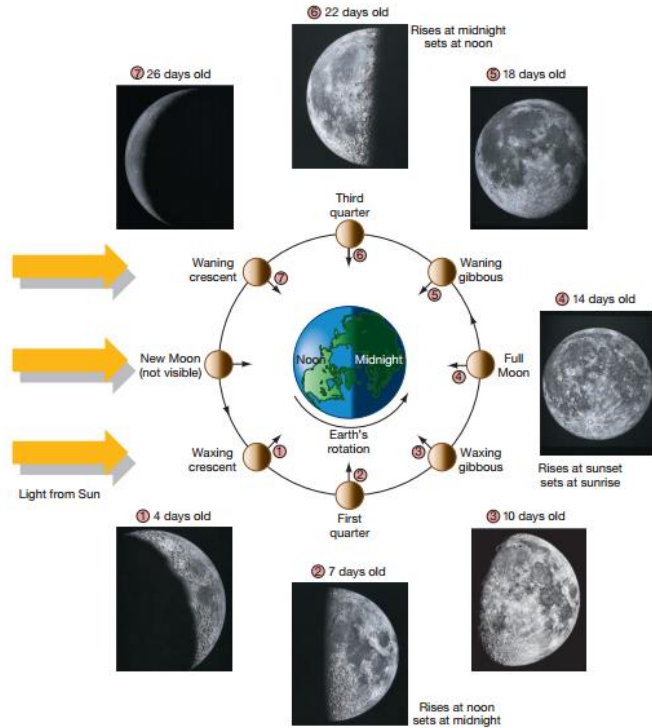


Figure 2. 2: Lunar Phases⁹¹

1. New Moon

⁹¹ (UC/Lick Observatory)

The New Moon occurs when the Moon is closest to the Sun.⁹² New Moon occurs in conjunction time or in Arabic is known as *ijtima*'. A conjunction is the alignment of two Solar System bodies with the Earth so that they appear in the sky in nearly the same position as seen from Earth. When two planets are in conjunction, their elongation is 0°. The formal definition of conjunction is when two bodies share the same celestial longitude as seen from Earth, and because the various planetary orbits are inclined to the ecliptic, a complete coincidence of position is rare. The phrase is also used to describe the apparent close approach of two or more planets in the sky, or between the Moon and one or more planets.⁹³

When the Earth, Moon, and Sun are in or nearly in line, the Moon is considered to be young, and its existence is not visible unless there is a solar eclipse. As the Moon orbits Earth in a counterclockwise direction as seen from high above Earth's north pole, it shows us more and more, then less and less of its illuminated face.⁹⁴ One night, the Moon might be invisible in new moon phase.⁹⁵ Actually it neither

⁹² Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

⁹³ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 92.

⁹⁴ Stan Gibilisco, *Astronomy Demystified* (United States of America: McGraw-Hill, 2003), 89-90.

⁹⁵ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 5.

invisible or almost invisible. In one sidereal period, the new moon occurs again at day 29.⁹⁶

2. Waxing Crescent Moon

Starting from the new Moon, which is all but invisible in the sky, the Moon appears to wax (or grow) a little each night and is visible as a growing crescent.⁹⁷ In the Crescent Moon, Mare Crisium is prominent between the eastern limb and the terminator. Earthshine is often seen.⁹⁸ The waxing crescent is fully visible about four days after the new moon. While the waning crescent sliver by the 26th day.⁹⁹

3. First Quarter

About a week after the new Moon, half its globe illuminated by the Sun¹⁰⁰ so half of lunar disk can be seen. This phase is known as

⁹⁶ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34.

⁹⁷ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

⁹⁸ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

⁹⁹ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34.

¹⁰⁰ Stan Gibilisco, *Astronomy Demystified* (United States of America: McGraw-Hill, 2003), 89-90.

quarter Moon.¹⁰¹ The Half Moon, First Quarter reveals Mare Serenitatis with the great chain of craters near the central meridian. Since the Sun is still low over the area that can be seen, the features are well defined.¹⁰² While the third quarter or the second half a moon occurs at 22 days old.¹⁰³

4. Waxing Gibbous

Gibbous is a word from Middle English that means “bulging”—an apt description of the Moon’s shape between its quarter phase and full phase.¹⁰⁴ Three or four days after quarter or half Moon or 10 days after new moon, most of the Moon is illuminated as it can be seen.¹⁰⁵ The Moon continues to wax, entering the gibbous phase¹⁰⁶ in which more than half of the lunar disk was seen.¹⁰⁷ All the gibbous phases

¹⁰¹ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

¹⁰² Sir Patrick Moore, ed., *Philip’s Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

¹⁰³ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34.

¹⁰⁴ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 5.

¹⁰⁵ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 89-90.

¹⁰⁶ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

¹⁰⁷ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 5.

have 75 percent of the moon visible.¹⁰⁸ The Gibbous Moon reveals the great ray-craters Tycho and Copernicus. Although the craters are well illuminated and readily identifiable, their spectacular rays are not yet as striking as they will soon become.¹⁰⁹ While the waning gibbous occurs at 18 days old.¹¹⁰ This is not as brilliant as the waxing Gibbous Moon. More of the dark maria which were once thought to be seas are illuminated. They are, in fact, gigantic plains of volcanic lava.¹¹¹

5. Full Moon

Two weeks and 18 hours after the new Moon, it is entirely illuminated for us unless a lunar eclipse happens to be taking place,¹¹² the full Moon is visible.¹¹³ The Full Moon is occurred in opposition aspect. When the Moon is at the opposite way with the Sun. The full

¹⁰⁸ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34.

¹⁰⁹ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

¹¹⁰ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34.

¹¹¹ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

¹¹² Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 89-90.

¹¹³ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

moon would rise majestically at sunset.¹¹⁴ The Full Moon has no shadows, and the rays from Tycho and Copernicus are so prominent that crater identification becomes difficult. The lunar maria take on a decidedly dark hue against the brilliant rays.¹¹⁵ During the next 2 weeks, the Moon wanes (or shrinks).¹¹⁶ Phases proceed in timely fashion after the full Moon through waning gibbous, last quarter, waning crescent, and finally, back to new again.¹¹⁷

Many of our ancestors undoubtedly believed the moon changed shape, was consumed, and reborn. The Greeks, on the other hand, hypothesized that the moon had no light of its own and instead reflected the light of the sun, which explains the moon's phases. The moon's whole disc is always present, but we only see what we call the full moon when the sun and moon are on opposite sides of the planet. When the moon passes between the sun and the earth, the side facing the earth is illuminated, and we see only its shadowed face as the new moon. The sun's light displays varied areas of the moon depending on

¹¹⁴ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 5.

¹¹⁵ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

¹¹⁶ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44.

¹¹⁷ Stan Gibilisco, *Astronomy Demystified* (United States of America: McGraw-Hill, 2003), 89-90.

the relative positions of the earth, moon, and sun between these two phases (new and full).¹¹⁸

The Moon's phases cycle occurs on a regular basis, although the appearance of its form varies depending on where the observer is positioned. The Earth is divided into two equal halves known as the north and south hemispheres. Each hemisphere has a distinct appearance. Most people imagine the Moon's progress and appearance as seen from the northern hemisphere. This is understandable given that more people live north of the equator than south of it. However, this is only half of the story when it comes to Earth.

¹¹⁸ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 34-35.

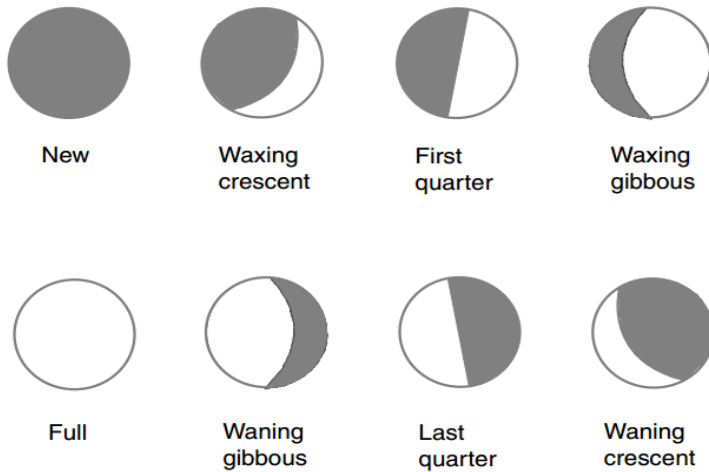


Figure 2. 3: Lunar phases as seen from middle latitudes in the northern hemisphere. The Moon's tilt varies somewhat, depending on the season and the time of night.

Figure 2.3 depicts how the Moon appears at various stages of its orbit around Earth as seen from a mid-latitude northern location such as Kansas City, Missouri, Rome, Italy, and other countries in the northern hemisphere's mid-latitudes. The tilt varies depending on the season of the year; moonrise and moonset occur slightly north or south of due east or west. The waxing crescent appears immediately after sunset in the southwestern or western sky and sets two to four hours after the Sun. At sunset, the Moon is in the southern sky, moving westward, and setting around midnight. The waxing gibbous Moon rises in the southeast at sunset, progresses westward, and sets in the early morning. The full Moon rises at sunset and sets at or near

sunrise, exactly opposite the Sun. The waning gibbous Moon rises shortly after sunset and sets just after sunrise the following day. The last-quarter Moon rises at midnight and sets at noon. The fading crescent rises in the early morning hours and sets in the late afternoon.¹¹⁹

Figure 2. 4: Lunar phases as seen from middle latitudes in the southern hemisphere. The Moon's tilt varies somewhat, depending on the season and the time of night

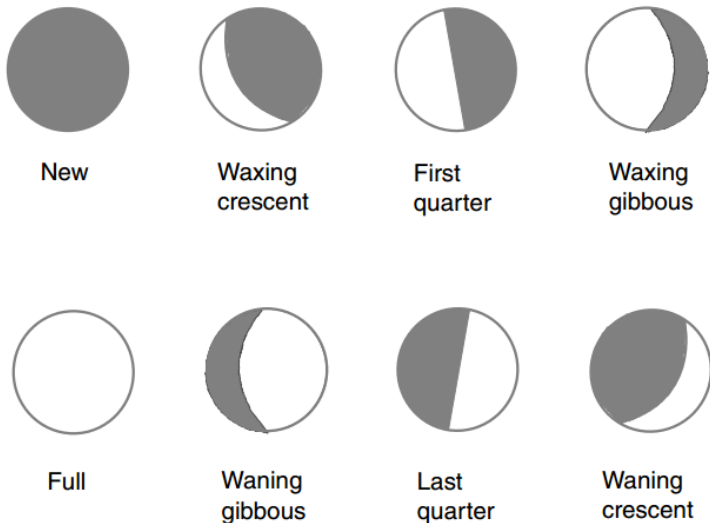


Figure 2.4 depicts the look of moon phases as seen from a mid-latitude southern location such as Perth, Australia, Napier, New

¹¹⁹ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 92.

Zealand, and other countries in the southern hemisphere's mid-latitudes. The Moon's tilt varies slightly, as it does in the northern hemisphere. Moonrise and moonset occur somewhat north or south of due east or west, depending on the season. The waxing crescent appears immediately after sunset in the northwestern or western sky and sets 2 to 4 hours after the Sun. At sunset, the Moon is in the northern sky, moving westward, and setting around midnight. At sunset, the waxing gibbous Moon is in the northeast, then moves to the west and sets a couple of hours later before dawn.

The full Moon rises about sunset and sets around sunrise, following the northern half of the sky throughout the night. The waning gibbous Moon appears shortly after sunset and sets just after sunrise the following day. The full Moon rises about midnight and sets around noon. The waning crescent rises a few hours before sunrise and sets in the late afternoon.¹²⁰

C. Lunar Periodic

As long as time continues to pass, the Moon will be a difficult object to comprehend. The moon revolves counterclockwise around Earth in the same way that the planets revolve counterclockwise around the sun. The Moon moves in an elliptical orbit that is inclined at around 5 degrees to the plane of the ecliptic. The moon's orbit is

¹²⁰ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 93.

tipped a few degrees from the plane of Earth's orbit, so its route brings it slightly north and then slightly south of the ecliptic, but it is always somewhere along the zodiac band. The moon is moving quickly against the backdrop of the constellations. The Moon advances eastward by about as much as its angular diameter. Because the moon has an angular diameter of about 0.5° , it moves slightly eastward more than 0.5° per hour. In 24 hours, it moves 13° . As the moon orbits around Earth, its shape changes from night to night in a month-long cycle.¹²¹

The rotation of the Moon about its center of mass is described by three empirical laws stated by Cassini in 1721. They are:¹²²

Table 2. 1: Three Law by Cassini

First law	The Moon rotates eastward about an axis fixed within it, with constant angular velocity in a period of rotation equal to the mean sidereal period of revolution of the Moon about the Earth.
Second law	The inclination of the mean plane of the lunar equator to the plane of the ecliptic is constant.
Third law	The poles of the lunar equator, the ecliptic, and the Moon's orbital plane all lie in one great circle in the above order; that is, the line of intersection of the mean lunar equatorial

¹²¹ Michael A Seed and Dana E Backman, *Astronomy The Solar System and Beyond*, 6th ed. (United States of America: Brooks/Cole, 2010), 29.

¹²² A.E. Roy, *Orbital Motion*, 4th ed. (Bristol: Institute of Physics Publishing, 2005), 304.

	plane with the ecliptic is also the line of nodes of the Moon's orbit, the descending node of the equator being at the ascending node of the orbit.
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Source: A E Roy, *Orbital Motion*, 304.

Many mathematical astronomers have attempted to develop lunar theories since Newton's time. The lunar problem was so tough for Newton that he grumbled, 'It made his brain hurt and kept him awake so often that he would think of it no more.' He did, however, demonstrate that the known inequalities in the Moon's orbital motion were caused by the Sun; he also computed the motion of perigee to within 8% of the measured value by accounting for second-order factors. Newton, Euler, Clairaut, Poisson, Laplace, Damoiseau, Hansen, Delaunay, Hill, Brown, and Deprit were all significant contributors to lunar theory. All of their ideas share two characteristics: a large number of terms and the requirement for a zero-order intermediate orbit. So far, it has been assumed that the Moon's mean distance varies only on a regular basis. As a result of Kepler's third law, the Moon's mean motion should be predicted to behave similarly.¹²³

The Moon and Earth are roughly the same distance from the Sun in the lunar problem, although this distance is usually a significant multiple of their spacing. Furthermore, the mass of the disturbing

¹²³ A.E. Roy, *Orbital Motion*, 4th ed. (Bristol: Institute of Physics Publishing, 2005), 311.

body (the Sun) is approximately 330 000 times that of the Earth and Moon combined.¹²⁴ Primitive people based their sense of the passage of time on the growth of hunger or thirst and on impersonal phenomena such as the changing altitude of the Sun during a day, the successive phases of the Moon and the changing seasons.¹²⁵ When the Earth's rotation is taken into account this duration never exceeds 8 minutes.¹²⁶ The Moon is the only natural object in the Solar System whose distance can be found accurately using the classical parallax method.¹²⁷

Allah creates everything by His order and every His creatures will do anything based on His order. Allah creates every celestial body in the universe has their own place or orbit. It makes them move on their own orbit. As it stated in Quran surah al-Anbiya [21]: 33

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ [الأنبياء:33]

*“And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.” [Al Anbiya"/21: 33]*¹²⁸

¹²⁴ A.E. Roy, *Orbital Motion*, 4th ed. (Bristol: Institute of Physics Publishing, 2005), 307.

¹²⁵ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 88.

¹²⁶ A B Bhattacharya, S Joardar, and R Bhattacharya, *Astronomy and Astrophysics* (New Dehli: Infinity Science Press LLC, 2008), 126.

¹²⁷ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 124.

¹²⁸ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 165.

Besides, it also states in Quran Surah az-Zumar [39]: 5

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْعَفَّازُ (٥) [الزمر: 5]

“He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.” [Az Zumar/39: 5]¹²⁹

The Moon's revolution with varied motions caused an accumulation of time known as a month. A month is a time unit based on the movement of the Moon around the Earth. This can be calculated using a variety of different reference points. The calendar month is a system devised by humans to divide the year into twelve roughly equal sections.¹³⁰ Over a month, one object may move in the same direction as the Moon, while another object in another part of the sky may move in the opposite direction.¹³¹

The anomalistic (the time between successive passages through perigee), nodical (the time between successive passages through the ascending node), tropical (the time between successive conjunctions with Aries), sidereal (the time required by the Moon to move through 360°), and synodic (the time between successive similar

¹²⁹ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 239.

¹³⁰ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 268.

¹³¹ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 6.

configurations with the Sun) periods of revolution of the Moon in its orbit can be defined.

Table 2. 2: Various length of month of Moon motion

Length of month	Days	Day	Hour	Minute	Second
Anomalistic	27.55455	27	13	18	33
Nodical	27.21222	27	5	5	36
Tropical	27.32158	27	7	43	5
Sidereal	27.32166	27	7	43	12
Synodic	29.53059	29	12	44	3

Source: A E Roy, *Orbital Motion*, 300.

Although in any revolution of the Moon in its orbit these months may differ by a few hours from the mean values given above, the mean values remain steady over many centuries to within one second.¹³²

1. Anomalistic

Anomalistic month is a time taken for the Moon to complete a single orbit around the Earth, measured from perigee to perigee. An anomalistic month is shorter than the more commonly used synodic month, being equivalent to 27.55455 days of mean solar time.¹³³ The

¹³² A.E. Roy, *Orbital Motion*, 4th ed. (Bristol: Institute of Physics Publishing, 2005), 299-300.

¹³³ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 18.

Moon orbits Earth in an elliptical path, with Earth at one focus. The Moon can get as close as 356,000 kilometers or 221,000 miles and as distant as 407,000 kilometers or 253,000 miles from Earth. This is a difference of 13.5 percent of the Moon's mean distance. Sometimes the Moon's disk appears 13.5 percent larger than at other times. This is enough to make a difference, especially when the Moon passes precisely between an observer and the Sun. The Moon's closest approach is the lunar perigee; this term also applies to the minimum-distance figure. The Moon's furthest retreat is the lunar apogee, a term that also is used in reference to the maximum-distance figure.¹³⁴

2. Nodical

Draconic month is a time taken for the Moon to complete a single revolution around the Earth, measured relative to its ascending node. It is equivalent to 27.21222 days of mean solar time.¹³⁵

3. Tropical

Tropical month is a time taken for the Moon to complete a single revolution around the Earth, measured relative to the first point of Aries. It is equivalent to 27.32158 days of mean solar time.¹³⁶

¹³⁴ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 89.

¹³⁵ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 118.

¹³⁶ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 414.

4. Sidereal

As the Moon revolves around the Earth, our satellite's position in the sky changes with respect to the Stars. In one sidereal month, the Moon completes one revolution and returns to its starting point on the celestial sphere, having traced out a great circle in the sky.¹³⁷ Sidereal month is a time taken for the Moon to complete a single revolution around the Earth, measured relative to a fixed star. It is equivalent to 27.32166 days of mean solar time.¹³⁸ A sidereal month is the period of 27.3 days it takes the moon to orbit once around the earth.¹³⁹ The Earth, rotating once every sidereal day, tries to carry round with it the tidal bulges produced by the Moon's gravitational pull. The Moon holds them back since it revolves about the Earth in the much longer period of the sidereal month.¹⁴⁰ Since the Moon orbits the Earth every 27.3 days (sidereal period), it is always changing its position with respect to the fixed stars, which serve as a backdrop.¹⁴¹ Observations

¹³⁷ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44-45.

¹³⁸ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 366.

¹³⁹ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 37.

¹⁴⁰ A.E. Roy, *Orbital Motion*, 4th ed. (Bristol: Institute of Physics Publishing, 2005), 314.

¹⁴¹ Marc L Kutner, *Astronomy A Physical Perspective* (New York: Cambridge University Press, 2003), 435-436.

are made of the Moon's phase, its sidereal position and its angular size.¹⁴²

The rotation period of the Moon is 27.321 days, which corresponds to the rotation period of the Moon's surface that faces the Earth. The rotation period of the Moon, also known as the sidereal period, is the time required for the Moon to face the star direction twice in order. The rotation period of the Moon is defined as the time required for the observer's meridian in the Moon to pass by the same star twice in order. However, because the Moon's orbit is elliptical, the velocity of the Moon's orbit is not uniform, resulting in a libration phenomenon in which the unseen Moon's face can be seen from Earth when the Moon is at apogee or perigee.

An observer who monitors the night sky for a year count approximately thirteen revolutions of the star background by the Moon. Over that time, no simple relationship appears to exist between the sidereal period of revolution of the Moon, the period of its phases, and the year (the time it takes the Sun to complete one complete circuit of the ecliptic). That understanding comes from much longer periods of observation, most likely measured in decades. However, the Moon's sidereal path is only slightly inclined to the ecliptic (about five degrees), and if records of the ecliptic points crossed by the Moon

¹⁴² A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 434.

were kept, it might be discovered that these points were slipping westwards at a rate of about twenty degrees per year.¹⁴³

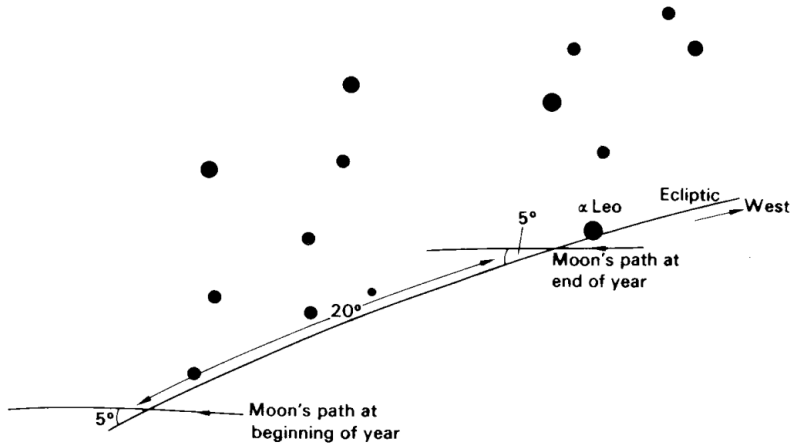


Figure 2. 5: The Moon's sidereal path crosses the ecliptic twice each month at an angle of about 5°. For successive lunations the crossing points move westward, covering about 20° over a year. The Constellation of Leo is shown to give an indication of the scale of the movement.

When the Moon's observed shift in sidereal position will be caused by the Moon's motion in its orbit and the movement of the observer due to the Earth's rotation.¹⁴⁴ During the night, the Moon will have moved in its orbit. Let us suppose hoping to measure the Moon's distance to an accuracy of about 10%. The Moon's mean

¹⁴³ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 7.

¹⁴⁴ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 437.

motion is n , where $n = 360^\circ/27 \frac{1}{3} \text{ days} \approx \frac{1}{2}^\circ \text{ h}^{-1}$.¹⁴⁵ The Moon completes one rotation around the Earth in 27.3 days and has an orbit inclined at an appreciable angle ($5^\circ 09'$) to the plane of the Earth's orbit around the Sun. The Earth-Moon distance varies around the lunar orbit and the apparent size of the lunar disk is similar to that of the Sun (about 32 minutes of arc).¹⁴⁶

Proactively observe the Moon on a regular basis, one will notice that it has two apparent motions in the sky in addition to its phases. Because the Earth rotates daily, the Moon will be visible when it rises in the east, moves westward across the sky, and sets every day. Because the Moon moves with respect to the Sun daily as the Earth-Moon system revolves around the Sun every year, it will be observed that the Moon changes its location with respect to the stars about 13° to the east every day.¹⁴⁷

¹⁴⁵ A.E. Roy and D. Clarke, *Astronomy: Principle and Practice*, 4th ed. (Bristol: Institute of Physics Publishing, 1978), 438.

¹⁴⁶ A B Bhattacharya, S Joardar, and R Bhattacharya, *Astronomy and Astrophysics* (New Dehli: Infinity Science Press LLC, 2008), 125.

¹⁴⁷ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 272.

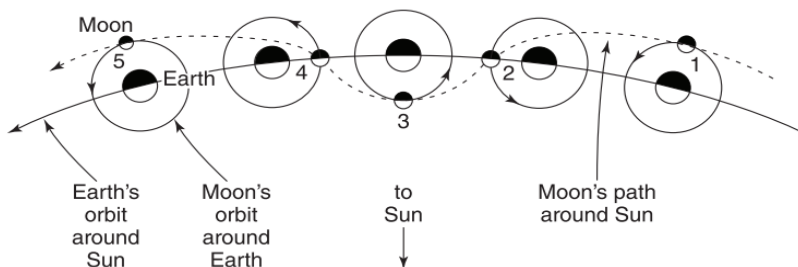


Figure 2. 6: The Earth-Moon system's revolution around the Sun. The waviness of the Moon's orbit is greatly exaggerated for clarity

Because the Moon rotates synchronously, an observer on Earth constantly sees the same side of the Moon. The Moon circles on its own axis as it orbits the Earth, consistently displaying the same side to the Earth. Its axial rotation time is the same as its orbital cycle (the sidereal month) around the Earth. The viewable side is referred to as the near side. The readily accessible face has black spots and constantly faces the Earth. The far side is the side that is not visible from Earth. Because the hidden face is invisible from Earth, this side of the Moon remained a mystery until 1959, when the Russian probe Luna 3 photographed it. Because of the greater thickness of the Moon's crust on this side, it has fewer seas. ¹⁴⁸

Because of the captured or 'synchronous' rotation, there is a region of the Moon that is always turned away from us, so we didn't know

¹⁴⁸ Britannica Illustrated Science Library, *Universe* (China: Encyclopædia Britannica, Inc, 2008), 42.

anything definitive about it until 1959, when the Russians dispatched their probe Lunik 3 on a 'round trip'. In fact, it has proven to be essentially the same as the region we have always known, albeit with somewhat changed surface features.¹⁴⁹

For generations, the far side of the moon sometimes referred to as the "dark side," has been the source of wild speculation, including tales of strange civilizations buried there. Humanity didn't even get a sight of it until 1959 when a Soviet space probe radioed photographs down to Earth. The "far side" of the moon, it turns out, did not hide any secret civilizations, but it did seem somewhat different from the near side, with more craters and fewer huge grey areas (seas). These differences provide credence to certain hypotheses on how the moon arose.¹⁵⁰

Understanding a few more of the solar system's time mechanics are required to explain why we never view the far side. The moon, like the Earth, spins and orbits. It rotates once on its axis in 27.3 days, which is exactly how long it takes the moon to complete one full circle around the Earth. In this manner, the rotating and circling moon always exposes only one face to the earth.¹⁵¹ In truth, the Moon's face

¹⁴⁹ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

¹⁵⁰ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 35.

¹⁵¹ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 36.

varies slightly due to a combination of processes known collectively as libration.¹⁵²

The gravity of the Earth has locked the Moon into synchronous rotation. The Moon revolves on its axis every 27.3 days, which is the same length of time it takes to orbit Earth. As a result, the Moon always faces Earth on the same side. The "man in the Moon" has the same characteristics all month, but no one ever sees the back of his head. The apparent disk of the Moon appears to shift due to minor fluctuations in the Moon's motions, a phenomenon known as libration. Over time, the Moon can be seen from 59 percent of its surface.¹⁵³

The Moon's rotation time and revolution period are most likely not coincidental but are equal due to eons of tidal friction. The rotation axis of the Moon is tilted by 1.5 degrees with regard to the plane of its orbit. The tilt adds to a phenomenon known as libration, which allows us to see more than half of the Moon's surface. Another factor in libration is that the Moon is so close to the Earth that viewers on opposite sides of the planet see the Moon rotated through

¹⁵² Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 269.

¹⁵³ Dinah L Moche, *Astronomy A Self-Teaching Guide*, ed. Inc John Wiley & Sons, 7th ed. (New Jersey, 2009), 273.

approximately. Because of these effects, we can see 59% of the Moon's surface.¹⁵⁴

It is commonly stated that "the Moon revolves around the Earth." In some ways, this is correct. To be precise, the two bodies revolve around their common center of gravity or barycenter. However, because the barycenter is located deep within the Earth's crust, the simple statement suffices for most purposes. The orbital cycle is 27.3 days, and the phases, or visible changes in shape, from new to full are well known. The 'dark' side of the Moon can often be seen glimmering faintly when it is in the crescent stage. It is caused by light reflected from the Earth onto the Moon and is so known as Earthshine.¹⁵⁵

Earthshine is the illumination of the Moon's disk by sunlight reflected off the surface and atmosphere of the Earth. The effect is best viewed just before or shortly after the new moon, when the faintly illuminated unlit portion may be seen nestling in the thin, highly lit crescent, a phenomenon known colloquially as 'the old moon in the new moon's arms. The earthshine gets too faint to discern as the lighted area of the lunar disk grows in size. At the same time, the

¹⁵⁴ Marc L Kutner, *Astronomy A Physical Perspective* (New York: Cambridge University Press, 2003), 435-436.

¹⁵⁵ Sir Patrick Moore, ed., *Philip's Atlas of the Universe* (London: Octopus Publishing Group, 2005), 42.

Earth's phase as viewed from the Moon is changing from full to gibbous, which means that less light is reflected from it.¹⁵⁶

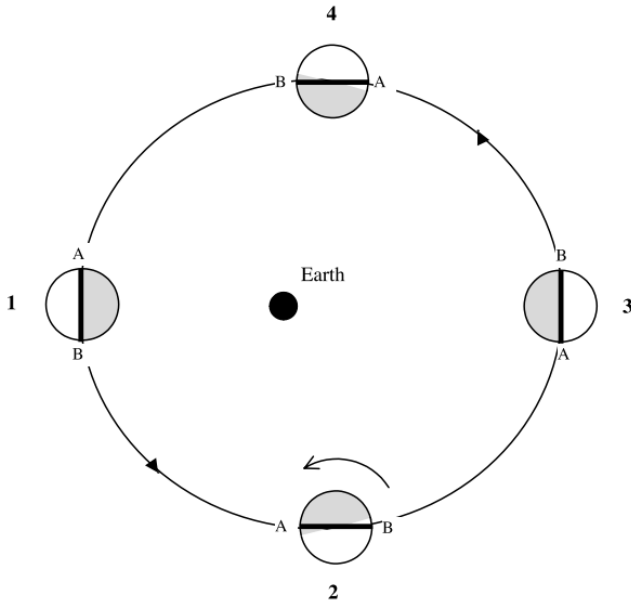


Figure 2. 7: Lunar libration, the apparent rocking motion due to the Moon's elliptical orbit around the Earth

The shaded surface that is now visible in Figure 2.7 contains a wedge on the right-hand side that was not visible in position 1. Similarly, at position 4, there is a wedge visible on the left-hand side. Because of libration, 59% of the Moon's surface may be viewed from Earth, however, the edges are seen in an oblique view. The period of the Earth-Moon orbit around the Earth can be defined in two ways.

¹⁵⁶ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 123.

The lunar sidereal period (27.32 days) is the time it takes for the Earth-Moon direction to rotate through an angle of 2π relative to fixed stars. The lunar synodic period, on the other hand, is the time it takes to get from one full Moon to the next (29.53 days). In figure 2.8, the Sun-Earth-Moon configurations are shown at the beginning and end of a sidereal period.¹⁵⁷

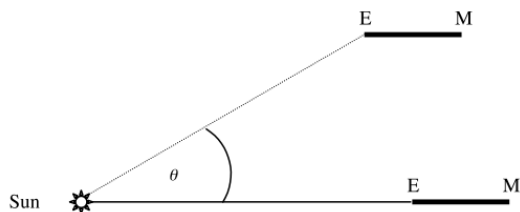


Figure 2. 8: The Sun, Earth and Moon at the beginning and end of a sidereal month

5. Synodical

The time required for the Moon to complete a full cycle of phases, one synodic month, is a little longer than the sidereal month for the same reason that a solar day is slightly longer than a sidereal day. Because of Earth's motion around the Sun, the Moon must complete slightly more than one full revolution to return to the same phase in its orbit.¹⁵⁸ Synodic month or known as lunar month is a period

¹⁵⁷ George H A Cole and Michael M Woolfson, *Planetary Science The Science of Planets Around Stars* (Bristol: Institute of Physics Publishing, 2002), 87.

¹⁵⁸ Eric Chaisson and Steve McMillan, *Astronomy Today*, 8th ed. (England: Pearson Education, Inc, 2014), 44-45.

between successive new or full moons. This is the same duration as one lunation and is equivalent to 29.53059 days of mean solar time.¹⁵⁹ The Moon synodical period is the amount of time required for the Moon to complete one phase twice. The synodical Moon period depicts the relationship between the Moon, Earth, and Sun. The Moon is between the Sun and the Earth during conjunction, whereas the Earth is between the Sun and the Moon during opposition. The difference in ecliptic longitude is 180° during the opposition or full Moon phase, whereas it is 0° during the conjunction phase.

The phases of the lunar month take 29.53 days to complete. Its appearance is likewise changing, passing through a whole cycle of phases in a month. The Earth's rotation around the Sun causes the phases to cycle every 29.5 days. Because the Earth does not revolve around the Sun at a constant rate, this number can vary by up to 13 hours. Because the Moon rotates at the same rate, we constantly observe the same face.¹⁶⁰

With respect to the Sun, the Moon takes $29\frac{1}{2}$ days to make one orbit around Earth. The genuine synodic (sun-based) lunar orbital period changes slightly from orbit to orbit since the Moon's orbit around Earth is not a perfect circle, and the Earth's orbit around the

¹⁵⁹ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 399.

¹⁶⁰ Marc L Kutner, *Astronomy A Physical Perspective* (New York: Cambridge University Press, 2003), 435-436.

Sun is not either. However, for most amateur astronomers, $29\frac{1}{2}$ days are sufficient. The Moon's orbit is quicker in comparison to the stars. The sidereal moon orbital period is approximately 27 days and 7 hours. Because the synodic day is longer than the sidereal day, the synodic and sidereal lunar orbital periods differ. Our planet has traveled approximately one-twelfth of the way around the Sun every time the Moon makes a single trip around Earth. The Moon has to travel further to come into line with the Sun from one orbit to the next than it must travel to come into line again with some distant star (Fig. 2.9).¹⁶¹

¹⁶¹ Stan Gibilisco, *Astronomy Demistified* (United States of America: McGraw-Hill, 2003), 88.

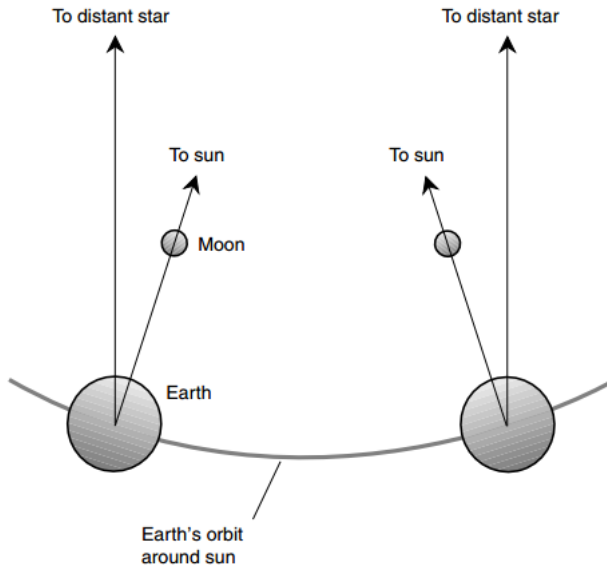


Figure 2. 9: The synodic lunar period is longer than the sidereal lunar period.
 (This drawing is not to scale)

As the Moon orbits the Earth, it is seen to go through a sequence of phases as the proportion of the illuminated hemisphere visible to us changes. A complete sequence, from one new moon to the next, is called a lunation. At new moon or full moon, eclipses can occur.¹⁶² A synodic month is the 29.5 days the moon requires to cycle through its phases, from new moon to new moon or full moon to full moon.¹⁶³

¹⁶² Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 269.

¹⁶³ Christopher DePree and Alan Axelrod, *The Complete Idiots Guide to Astronomy*, 2nd ed. (United States of America: Pearson Education, Inc, 2001), 37.

D. Determination of Hijri Month

Every religious people need something as their reference to do their worship. Muslim need various things such as Sun, Moon and other celestial bodies for determining time to do worship. The first essential was to observe religious festivals on the right days, and particularly to correctly define such critical dates. The formal Islamic calendar is lunar, and consists of only twelve synodic (phase-cycle) months, since intercalary months are forbidden by the Quran. It states in Quran surah at-Taubah [9]: 36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ
ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ (٣٦) [التوبة: 36]

“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].” [At Tawbah/9: 36]¹⁶⁴

This means that it is eleven days shorter than the seasonal year. Whatever calendars were in local use for seasonal reckoning, it was necessary for liturgical purposes to determine the start of each new month by direct observations of the new crescent moon. People with good eyesight might be sent to watch the western sky on the critical evenings, and various solutions had to be found when the critical part

¹⁶⁴ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 94.

of the sky was obscured by cloud. It is scarcely surprising that the star and crescent symbol, depicting the crescent moon, has become a global symbol of the Islamic faith.¹⁶⁵

The Islamic calendar is a purely lunar calendar in which months correspond to the lunar phase. As a result, the cycle of the twelve lunar months regresses through the season over a period of about 33 years. For religious purposes, Muslim begin the month with the visibility of the lunar crescent after conjunction. For civil purposes a tabulated calendar that approximates the lunar phase cycle is often used.¹⁶⁶

The sign of entering the new month is the appearance of *hilal* or known little crescent. Particular attention was paid by Muslim astronomers to the prediction of the visibility of the lunar crescent on the first evening after conjunction of the Sun and the Moon. As Allah said in Quran surah al-Baqarah [2]: 189

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ فَلَنْ هِيَ مَوَاقِئُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأْتُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (البقرة: 189)

"They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in]

¹⁶⁵ Clives Ruggles, *Ancient Astronomy: An Encyclopedia of Cosmologies and Myth* (California: ABC-CLIO, Inc, 2005), 201.

¹⁶⁶ P. Kenneth Seidelmann, ed., *Explanatory Supplement to the Astronomical Almanac* (California: University Science Books, 1992), 589.

one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.” [Al Baqarah/2: 189]¹⁶⁷

If the lunar crescent is appeared in the sky before sunset, the observation could not be approved. In Fiqh, the criteria of *hilal* or lunar crescent are a crescent shape of Moon after conjunction and it visible on the first evening (after sunset). From the 9th century onwards, tables were prepared to facilitate such prediction, underlying which were limiting conditions on various function based on apparent position of the Sun and Moon relative to each other and to the local horizon. Numerous such tables, of varying sophistication and complexity, are found in various *zijas*.¹⁶⁸

Because the beginning of new Hijri month depends on the appearance of *hilal*, all the astronomers and Falak experts began to develop various criteria as a threshold requirement for the visibility of the *hilal*. As in MABIMS before, they stated that the criteria are based on altitude of Moon, Moon’s elongation and the age of the Moon. While in Neo MABIMS, the new criteria are developed by only depending on the Moon’s altitude and its elongation. The Moon phases shaped by illumination. Then Moon gets its illumination by

¹⁶⁷ Talal A Itani, *The Quran Translated to English* (Beirut: ClearQuran, 2012), 14.

¹⁶⁸ David A King, Julio Samso, and Bernard R Goldstein, “Astronomical Handbook and Tables from the Islamic World (750-1900): An Interim Report,” *Suhayl. International Journal for the History of the Exact and Natural Sciences in Islamic Civilisation* 2 (2001), 26.

reflecting the sunlight. While the visibility of the *hilal* could be determined by Moon's age, location and elongation.

Elongation is the angle between the sun and the observer, measured at the object being observed. Elongation also the apparent angular separation between the sun and a solar system object as viewed by a distant observer, i.e., the sun observer-object angle.¹⁶⁹ Because of the observer in the Earth, it could be said that elongation is an angular distance between the Sun and a planet, or between the Sun and the Moon, as viewed from Earth. More accurately, the difference in the celestial longitude of the two bodies, measured in degrees. An elongation of 0° is called conjunction, one of 90° quadrature, and one of 180° opposition.¹⁷⁰

In general, the angular separation formed by the Sun and a planet (or other body circling the Sun) or the Moon, i.e., the Sun-Earth-object angle. A more correct definition, which takes into account the fact that bodies orbiting the Sun have orbits that are inclined to the plane of the ecliptic (the Earth's orbital plane), is that a body's elongation is the difference between its celestial longitude and the Sun's. Degrees east or west of the Sun are used to calculate elongation. When a body's elongation is 0° , it is in conjunction, 90° is in quadrature, and 180° is in opposition. The phrase is also used to

¹⁶⁹ Richard A Mazner, ed., *Dictionary of Geophysics, Astrophysics, and Astronomy* (Boca Raton: CRC Press, 2001). 159

¹⁷⁰ Sir Patrick Moore, ed., *Philip's Astronomy Encyclopedia* (London: Octopus Publishing Group, 2002), 129.

describe the angular distance between a planet and one of its satellites, i.e., the angle planet–Earth–satellite, measured east or west of the planet.¹⁷¹

The illuminated fraction k of the disk of the Moon depends on the selenocentric elongation of the Earth from the Sun, called the phase angle (i). Selenocentric means “as seen from the center of the Moon”. The selenography coordinate system is used to refer to location on the surface of the Earth’s Moon. Any position on the lunar surface can be referenced by specifying two numeral values, which are comparable to the latitude and longitude of the Earth. The longitude gives the position east or west of the Moon’s prime Meridian, which is the line passing from lunar north pole through the point on the lunar equator that is directly facing Earth. The latitude gives the position north or south of the lunar equator.

The formula is

$$k = \frac{1 + \cos i}{2}$$

Equation 2. 1: The Fraction Illumination Formulae

¹⁷¹ P Murdin, ed., *Encyclopedia of Astronomy and Astrophysics*, 1st ed. (Boca Raton: CRC Press, 2001). 1089

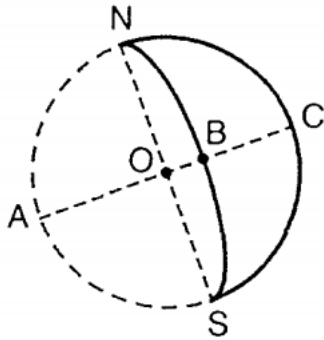


Figure 2. 10: Moon disk

NSC = illuminated limb

N = northern limb

S = southern limb

C = midpoint of the illuminated limb

NOS = line of cups

NBS = terminator (an ellipse)

or

$$k = \frac{\text{lengths } BC}{\text{length } AC}$$

Equation 2. 2: Fraction Illumination Formulae Using the Length of Moon Disc

or

$$k = \frac{\text{the areas } NBSC}{\text{the areas } NASC}$$

Equation 2. 3: Fraction Illumination Formulae Using the Area of Moon Disc

And this is the value of both the ratio of the illuminated area of the disk to the total area and the ratio of the illuminated length of the diameter perpendicular to the line of cups to complete diameter.¹⁷²

The Moon's phase angle or i is the angular distance Sun-Earth as seen from the Earth.¹⁷³ Once i is known, the illuminated fraction k can be obtained by means of formula. The calculation of k is not needed to calculate the geocentric positions of the Moon and the Sun with high precision. An accuracy of, say, 1' will be sufficient.¹⁷⁴ The Moon's phase angle concept is same like elongation but have different observer point. Elongation uses Earth as the midpoint while the Moon's phase angle uses Moon as its midpoint. Because of it, it can be assumed as follows:

Table 2. 3: The correlation of elongation, Moon's phase angle and fraction illumination

Name of Moon Phase	Elongation / elo [°]	Moon's angle phase / i [°]	Fraction illumination / k
New Moon	0	180	0
Waxing Crescent	45	135	0.1464

¹⁷² Jean Meeus, *Astronomical Algorithm*, 2nd ed. (Virginia: Willmann-Bell Inc., 1998), 345.

¹⁷³ Jean Meeus, *Astronomical Formulae for Calculators*, 4th ed. (Virginia: Willmann-Bell Inc., 1988), 155.

¹⁷⁴ Jean Meeus, *Astronomical Algorithm*, 2nd ed. (Virginia: Willmann-Bell Inc., 1998), 346.

Name of Moon Phase	Elongation / elo [°]	Moon's angle phase / i [°]	Fraction illumination / k
First Quarter	90	90	0.5
Waxing Gibbous	135	45	0.853
Full Moon	180	0	1
Waning Gibbous	225	315	0.853
Last Quarter	270	270	0.5
Waning Crescent	315	225	0.1464

Source: Jean Meeus, *Astronomical Algorithms and Astronomical Formulae for Calculators*

CHAPTER III

THE MOON PHASE AND ITS ILLUMINATION IN THE BOOK OF ENOCH

A. Biography of Prophet Enoch

Some sacred writings, such as the Bible¹⁷⁵, Torah¹⁷⁶, Gospel¹⁷⁷, and Quran, give Prophet Idris distinct names. Prophet Idris is known as Enoch in the Torah or Old Testament.¹⁷⁸ Enoch could imply

¹⁷⁵ Before it became a collection of books, it was a folk tradition that relied exclusively on human memory, which was once the only means of passing down ideas. This tradition was sung.

¹⁷⁶ Torah is the semitic name. The Greek expression, which in English gives 'Pentateuch', designates a work in five parts; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These five parts of 39 volumes that makes up the Old Testament. The Old Testament is a collection of works of greatly differing length and many different genres. They were written in several languages over a period of more than 900 years, based on oral tradition. Many of these works were corrected and completed in accordance with events or special requirements. The Old Testament is a disparate whole based upon an initially oral tradition. It is interesting therefore to compare the process by which it was constituted with what could happen in another period and another place at the time when a primitive literature was born. Look at Dr. Maurice Bucaille, *The Bible, The Qur'an and Science: The Holy Scriptures Examined In The Light Of Modern Knowledge*

¹⁷⁷ The majority of Christians believe that the Gospel were written by direct witnesses of the life of Jesus and therefore constitute unquestionable evidence concerning the events high-lightning his life and preaching. Gospel did not form a complete whole 'very early on' until more than a century after the end of Jesus's mission. *The Ecumenical Translation of the Bible* estimates the date four Gospels acquired the status of canonic literature at around 170 AD. The Four Gospel are Matthew's, Mark's, Luke's and John's Gospel.

¹⁷⁸ Novi Arizatul Mufidoh, "Nabi Idris Dalam Perspektif Kitab-Kitab Suci Agama Dan Ketokohnya Dalam Kajian Ilmu Falak," *Islamic Review : Jurnal Riset Dan Kajian Keislaman* 9, no. 1 (2020), 173.

‘initiated’ in Hebrew. Prophet Idris is Enoch in the Gospel. Mercia Aliade explains, “Enoch or in Hebrew known as Henoch (which means pure, beginning); is Jared’s son, according to the truth ancient bible, and according to Jew’s writings and Christian about holy’s man lived”.¹⁷⁹

Enoch’s description is based on contemporary apocalyptic writing, such as 1 and 2 Enoch, Jubilees, Pseudo-Eupolemus, and other Dead Sea Scrolls (DSS). Jubilee 4: 16-26 summarizes Enoch’s life and the secrets given to him, with additional detail in the Book of Enoch.¹⁸⁰ Enoch was seventh in descent from Adam to Nuh and his sons in the Hebrew Bible's Genesis. Enoch lived for only 365 years, a fraction of the time of previous prophets. He was raised by God towards the end of his life (Genesis 5: 21-24). Modern scholars agree that Enoch is an old monarch who is wise and a hero from the great flood in ancient Mesopotamian culture, based on this literature.¹⁸¹

In Genesis chapter 5, people learn about Adam’s progeny, and in Genesis 18-24, people learn about prophet Idris. *And Jared lived a hundred sixty and two years, and begat Enoch (18); And Jared lived after he begat Enoch eight hundred years, and begat sons and*

¹⁷⁹ Ghufuran A. Mas’adi, *Ensiklopedi Islam Ringkas* (Jakarta: Raja Grafindo Persada, 1999), 159.

¹⁸⁰ Novi Arizatul Mufidoh, “Nabi Idris Dalam Perspektif Kitab-Kitab Suci Agama Dan Ketokohnya Dalam Kajian Ilmu Falak,” *Islamic Review : Jurnal Riset Dan Kajian Keislaman* 9, no. 1 (2020), 174.

¹⁸¹ Novi Arizatul Mufidoh, “Nabi Idris Dalam Perspektif Kitab-Kitab Suci Agama Dan Ketokohnya Dalam Kajian Ilmu Falak,” *Islamic Review : Jurnal Riset Dan Kajian Keislaman* 9, no. 1 (2020), 173.

*daughters (19); And all the days of Jared were nine hundred sixty and two years: and he died (20); And Enoch lived sixty and five years, and begat Methuselah (21); And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters (22); And all the days of Enoch were three hundred sixty and five years (23); And Enoch walked with God: and he was not; for God took him (24).*¹⁸²

Lamech was Noah's father, so Methuselah was Noah's grandfather, and Enoch was Noah's great-grandfather. Enoch is mentioned in the genealogy of Christ in Luke 3:37 and the genealogy of 1 Chronicles 1: 2-4. "The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan." In Hebrews 11:5, he is also mentioned: "*Enoch was taken up by faith so that he would not see death; and he was not found because God took him up; for he had received the witness that was pleasing to God before was taken up.*"

Finally, Jude (14-15) mentions Enoch by name, followed by a quotation from the Book of Enoch: "*Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly*

¹⁸² American Revision Committee, ed., *The American Standard Bible of the Holy Bible: Printed in the United States of America* (New York: Messrs Thomas Nelson & Sons, 1901), 22.

sinners have spoken against Him,” Enoch, the seventh generation from Adam, prophesied.

According to Jubilees 4:17 and 18, Enoch was the first of mankind born on Earth to learned (the art of) writing and to record in a book the sign of the sky in accordance with the fixed pattern of their months, so that mankind would know the seasons of the years according to the fixed patterns of each of their months. He revealed the days of the years, the months he organized and the Sabbaths of the years.¹⁸³

Idris is referenced in the Quran in a few ayat because Allah honors him as one of His messengers who is knowledgeable in sciences and enjoys learning (*daras*). Allah provided him with 30 mushaf (*suhuf*) as a means of teaching his people. According to Ibnu Ishaq, Idris was the first man to wrote with a pen. *“In the past, there was a prophet who wrote with it (it means writing on the sand). Whoever agrees with his writing, that is it (his writing),”* Rasulallah ﷺ said. Some stories reference Prophet Idris, who is mentioned in a hadith reported by Muslim from Mu’awiyah bin al-Hakam as-Sulami. His writing ability to write is in accordance with Rasulallah’s hadith which narrated by Imam Ahmad in Musnad Ahmad which state, *“The first creature which is created by Allah is pen. Then, Allah said to that pen, ‘Write*

¹⁸³ Lawrence Henry Vanbeek, *The Letter of Jude’s Use of 1 Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 107-108.

*it'. Then, all that has been planned takes place throughout that time, until the Judgement Day.' (Look at Musnad Ahmad RA).*¹⁸⁴

He got named Idris because he is gifted writer who enjoys studying. Ulama and mufassir acknowledged Idris as a prophet with numerous benefits. His abilities include the ability to write, draw, sew (tailor), and be an expert in astronomy, among others. It is recorded in the *Tarikh al-Hukama* book which Idris is named *Hurmus al-Haramisah*. His name is from Aramaic, which is derived from Greek. Then it was given the Arabic name *Hurmus*. He was given the name since he is an astronomy expert.¹⁸⁵ Besides that, according to Random House Webster's Dictionary: College Dictionary, the Hermes Trimegistus is a name attributed by Neoplatonist and other to an Egyptian priest, to some extent identified with Greek Hermes, various mystical, astrological and alchemical, writings were ascribed to him.¹⁸⁶

His Hebrew name is *Khunukh*, which is pronounced *Akhnukh* in Arabic. This debate focuses on al-Maghluts, Ibnu Katsir, Afif Abdul Fatah, Ahmad Bahjat (*Sejarah Nabi-nabi dalam Al-Qur'an*) and other scholars. Ibnu Katsir claims that Idris prophet is a descendant of Rasulullah. Idris full name is Idris (*Akhnukh*) bin Yared bin Mahalain

¹⁸⁴ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 19-20.

¹⁸⁵ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 18-19.

¹⁸⁶ Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci Dan Peradaban Dunia* (Yogyakarta: Pustaka Ilmu, 2017), 90.

(Mahalaleel) bin Qainan bin Anusy bin Syits bin Adam AS, according to Al-Maghluts.¹⁸⁷

Prophet Idris is a messenger of Allah to his people. Idris was sent to the people of the Prophet Seth or descendants of Qabil, the son of the Prophet Adam, in ancient Iraq, according to certain histories, as recorded from Sami bin Abdullah Al-Maghluts in his book “Atlas Sejarah Nabi dan Rasul”. Some Ulama said that Idris was born in Munaf (Memphis), Egypt, and then preached Allah’s faith till ancient Iraq, according to Afif Abdullah fatah’s book “Nabi-Nabi dalam Al-Qur’an”. Idris was born and nurtured in Babylonia, according to other members of the community. Idris lived from 4533 to 4188 BC, according to Al-Maghluts. His age is estimated to be around 345 years old. However, some redactions also stated that he is 308 years old. On *Qishash al-Anbiyaa’*, Ibnu Katsir mentions this assertion, which he quotes from Ibnu Ishaq.¹⁸⁸

Prophet Idris, according to KH Zubair Umar al-Jailany¹⁸⁹’s book, was the first man to invent astronomy. Allah bestowed wisdom to him

¹⁸⁷ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 19.

¹⁸⁸ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 18.

¹⁸⁹ KH Zubair Umar al-Jailany is a parson and famous academician which expert in Falak science with his masterpiece *kitab al-khulashah al-wafiyyah*. He was born in Pandangan, Bojonegoro regency, East Java, 16th of September 1908. He was died in Salatiga, 10th of September 1990. In his live, he does not only study but also teaches his knowledge. He became a teacher in Madrasah Salafiyah Tebuireng, Jombang, even he also became a rector in IAIN Walisongo Semarang. Besides that, he used to lead *al-*

by teaching him about the secrets of luminaries and various clusters in the universe. This remark demonstrates that Islamic astronomy existed even before the reign of the prophet Idris period. This *maqalah* is on KH Zubaer's book entitled *kitab al-khulashah al-wafiyah*.

Prophet Adam, according to Syekh Yasin al-Fadani¹⁹⁰, was the first man to understand astronomy. The basis for this assertion is because Prophet Adam was the first human to be sent down to Earth and served as the Earth's leader (*khalifah*). As revealed in al-Baqarah ayat 31-32, Allah granted Adam knowledge to know everything. According to these ayat, Allah only gave Adam knowledge and not sciences, therefore even if he learned Islamic astronomy, it is only *ta'rif* not *'ilm*.

In their book, *Astronomy: Principle and Practice*, A E. Roy and D. Clarke state that they do not know who the first astronomers were, but that the science of astronomy was well advanced in parts of

Ma'had al-Diiniy Islamic boarding school, Rekosari Suruh Salatiga in 1935-1945. Built *Luhur* Islamic boarding school which is the benchmark to be Tarbiyah faculty IAIN Walisongo the branch of Salatiga. And he built Joko Tingkir Islamic boarding school in 1977. Look at Tim Penulis, *Buku Panduan Ujian Komprehensif S1 Fakultas Syariah dan Hukum UIN Walisongo Semarang 2017* (Semarang: UIN Walisongo, 2017), 109.

¹⁹⁰ Syekh Muhammad Yasin al-Fadani with his fullname Abu Al-Fadyl 'Alamudin Muhammad Yasin bin Muhammad Isa Al-Fadani. He was born on 1916 in Padang, West Sumatra. He was died in Makkah, 21st of July 1990. He is an expert of hadith science, fiqh, ushul fiqh and Falak science. He has written many books. Look at Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci dan Peradaban Dunia*, (Yogyakarta: Pustaka Ilmu, 2017), 31.

Europe by the middle of the third millennium BC, and that the Chinese had astronomical schools as early as 2000 BC. People have been fascinated by the sky and their changing appearance from the dawn of man's knowledge, and these people have attempted to create cosmologies as far as their cultural setting has permitted them. That is still the case now. As the result, they made no mention of who is the culprit.

In their book, "Atlas Alquran: Amaakin Aqwaam A'lam", Dr. Ahsin Sakho Muhammad and Dr. H. A. Sayuti Anshari Nasution, M.A. cite prophet Idris as the first man who expelled wisdom word and science of astronomy. According to Nur Hidayatullah al-Banjary, author of the book "Penemu Ilmu Falak", Prophet Idris was the first man to learn astrology rather than astronomy.

As-Suwaidi described Prophet Idris on his book as a tall man who has wide chest, big stomach, has much hair on his head, has a little hair on his body, one of his ears is larger than the other ear. There is a white spot on his body but not a leprous, his footsteps are not too long when he walks.¹⁹¹

According to Al-Maghluts, human may communicate in 72 distinct languages during the Idris era. Idris drew city development as he preached to his people, with the consequence that 188 cities were constructed in that time. Idris, the prophet, divided the earth into

¹⁹¹ Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci Dan Peradaban Dunia* (Yogyakarta: Pustaka Ilmu, 2017), 131.

zones and appointed a king to each. Elaus, Zous, Esqlebeos and Zous Amon are the kings.¹⁹² While according to *Sabia Adz-Dzahab fi Ma'rifah Al-Qabail Al Arab*¹⁹³ by As-Suwaidi¹⁹⁴, Idris is the first man who draws city development (urban planning architect), collect his folk and teach them politic and urban planning, so there were around 180 cities that were built on Prophet Idris era.¹⁹⁵

¹⁹² Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 19.

¹⁹³ This book is discussed about the lineage and Arabic's clan since Prophet Adam, and consist of thirteen chapters. The first chapter is discussed about the virtue and the benefit of kinship science. The second chapter is discussed who is the first man says the word "Arab" and its clan. The third chapter is discussed the strata of lineage and things which linked to them. The fourth chapter deals with the ancient Arabic residence which spread to any country. The fifth chapter deals with the matters that must be learned before someone study the kinship science. The sixth chapter deals with how to determine Arab, Turki, Rum and Sudan lineage. The seventh chapter moots the tribes which is mentioned by the lineage member. The eighth is discussed whether the tribes are from Arabic or non-Arabic. The ninth chapter moots the Arabian religion and their knowledge before Islam. The next chapter, the tenth, describes the pride of Arabian between each tribe. The eleventh chapter describes the Arabian's war days during the period of ignorance and the early days of Islam. The twelfth chapter is discussed the light of Arabian at the time of ignorance. And the last one, the thirteenth chapter describes the Arabian economy before Islam. Look at Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci dan Peradaban Dunia*, (Yogyakarta: Pustaka Ilmu, 2017), 117.

¹⁹⁴ His complete name is Syeikh Al-Fadhil wa An-Najrir Al-Kamil Abu Al-Fauz Muhammad Amin Al-Baghdadi, and called by As-Suwaidi. Look at Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci dan Peradaban Dunia*, (Yogyakarta: Pustaka Ilmu, 2017), 118.

¹⁹⁵ Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci Dan Peradaban Dunia* (Yogyakarta: Pustaka Ilmu, 2017), 132.

Prophet Idris lived between 4500 – 4188 BC, according to historian. Various civilizations that he left behind will be carried on by the following generation. Prophet Idris' folk and people who did not believe in Prophet Idris' call continued his behavior like write, sew, measure, and so on. A few years ago, modern scientists and archaeologists discovered various pieces of furniture and other artifacts that were estimated to date back 4000 years. Those items include a Sumerian dirt slab with a mathematic formula written on it in ancient language, metal ballast, clay molds such as pitchers, glasses, a stone slab with painting on it depicting people farming in little country civilizations in the south and center of Iraq city.¹⁹⁶

The Sumerian civilization (4500-1700 BC) was the world's oldest and most advanced society. This location has spawned a wide range of structures and cultures. One of them is hanging garden in Babylonia. According to legend, Sumerians used astrology to determine the ideal planting season. The Taurus constellation is thought to mark the start of spring and is ideal for farming, while the Virgo constellation is perfect for harvesting.¹⁹⁷

Idris is a prophet, king and judge, according to As-Suwaidi. He is known as *Mushollash* because he was the first man to write with a pen, and a prophet and wise ruler. According to legend, Prophet Idris

¹⁹⁶ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 21.

¹⁹⁷ Syahrudin El-Fikri, *Dari Banjir Nuh Hingga Bukit Thursina* (Jakarta: Penerbit Republika, 2010), 22.

could view the sky and receive a sign of impending flood. Consequently, he ordered the construction of a pyramid-shaped structure to save the science texts.

After adult, *Akhnuh* was elected to be a prophet which is known as Prophet Idris. His duty is to complete sharia that carried out by Prophet Adam and Prophet Seth. Allah gave him 30 *shahifah*. So Idris could know 90 *shahifah*; 10 *shahifah* of Prophet Adam, 50 *shahifah* of Prophet Seth and 30 *shahifah* that he got.¹⁹⁸

According to both al-Baidw and al-Masd, Idris was simply another name for Enoch, given to the patriarch for two reasons: first, because of his exceptional knowledge of both divine mysteries and earthly arts and sciences, and second, because "he was constantly occupied with the study of the holy books, both those which Allah had revealed to Adam and those which Gabriel brought to [Enoch himself] from Allah".¹⁹⁹ According to Muslim legend, Idris was inspired by thirty various tablets (*shuhuf*) and was the third prophet after Adam and Seth.²⁰⁰

Furthermore, Islamic tradition, like Rabbinic legend before it, greatly embellished on this aspect of Enoch's nature: for Muslims,

¹⁹⁸ Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak Pandangan Kitab Suci Dan Peradaban Dunia* (Yogyakarta: Pustaka Ilmu, 2017), 125.

¹⁹⁹ G. Weil, *Biblical Legends of the Mussulmans Translated from German* (New York, 1863), 48.

²⁰⁰ Scott B. Noegel and Brannon M. Wheeler, *Historical Dictionary of Prophets in Islam and Judaism* (Lanham: Scarecrow Press, 2002), 103-104.

Idris was the inspired genius among the prophets, one who was thought to have originated the sciences of arithmetic, astronomy, and alchemy, as well as the arts of building weights, tailoring, and writing, the latter skill allowing him to be the legendary "first scribe" among men.²⁰¹

In reality, all of Idris' attributes can be traced back to older Abrahamic traditions that stressed the same traits in regard to Enoch. According to Jewish tradition, Enoch invented "the art of writing," with the apocryphal Book of Jubilees claiming that Enoch was "the first among men... who learned writing and knowledge and wisdom and who wrote down the signs of Heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months." According to Judeo-Christian tradition, Enoch invented both astronomy and mathematical concepts, as evidenced by both Sefer Yuḥasin and Eusebius, who traced "back the first discovery" of both astrology and astronomy to Enoch.

The later Islamic designation of Idris as a prophetic scribe has its origins in Hebrew legend, according to which Enoch was known as ("Great Scribe")²⁰² after ascending to Heaven and transmuting into

²⁰¹ G. Weil, *Biblical Legends of the Mussulmans Translated from German* (New York, 1863), 48.

²⁰² Scott B. Noegel and Brannon M. Wheeler, *Historical Dictionary of Prophets in Islam and Judaism* (Lanham: Scarecrow Press, 2002), 103.

the celestial Metatron.²⁰³ Having said that, we feel it is vital to briefly return to the most famous incident of his life, as it is told to us in the many branches of Abrahamic tradition, which will no doubt provide a very acceptable start to our study.

The first and most important of the three Books of Enoch, referred to as simply "I Enoch," "influenced not only later Jewish apocrypha"²⁰⁴ but additionally left its mark on Christian thought, with the canonical Epistle of St. Jude featuring a direct citation, in verses 14-15, from the fourth verse of the first chapter of the book, and the apocryphal Epistle of St. Barnabas twice quoting it as authoritative and legitimate scripture. Indeed, I Enoch was held in "high esteem" by the early Christians, and many of the most notable Church Fathers, including Tertullian, Origen, and St. Augustine, believed the work was written by the primal patriarch.

Despite its eventual decline in popularity, one cannot deny the validity of I Enoch for the Early Church,²⁰⁵ a validity that stemmed primarily from the text's metaphysical relevance. Reading the work, one cannot deny - regardless of who the historical or "accidental"

²⁰³ Scott B. Noegel and Brannon M. Wheeler, *Historical Dictionary of Prophets in Islam and Judaism* (Lanham: Scarecrow Press, 2002), 105-106; 216-217.

²⁰⁴ "The Book of Henoch (Ethiopic)," in *The Catholic Encyclopedia* (Robert Appleton Company, 1907).

²⁰⁵ The Ethiopian Orthodox Tewahedo Church, one of the many branches of Oriental Orthodoxy, is the only church that regards the book as canonical in the present day

creator of the work was - that a clear “Enochian spirit”²⁰⁶ flows forthrightly throughout the entire book.

B. Book of Enoch Description

Enoch the son of Jared (Genesis 5:18) is significant and interesting not only because of the mysterious prominence given to him in Genesis five, but also because an inspired writer of the New Testament, Jude, mentions him as a prophet and produces a quotation from a book attributed to the patriarch in his letter (V.14). He was attributed to the Book of Enoch.²⁰⁷

In reality, there are three "Books of Enoch." They are numbered, but they are also known by the names of the languages in which they are written. Thus, 1 Enoch is known as Ethiopian Enoch, 2 Enoch is known as Slavonic Enoch, and 3 Enoch is known as Hebrew Enoch. They are all classified as Pseudepigrapha.²⁰⁸ The pseudepigraphal²⁰⁹

²⁰⁶ This term is used in the same manner that Jakob Böehme used the phrase “Enochian Life”

²⁰⁷ George H Schodde, *The Book of Enoch With Introduction and Notes* (Washington: Office of the Librarian of Congress, 1982), 4.

²⁰⁸ Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?* (United States of America: Warrior Poet Publishing, 2016), 4.

²⁰⁹ Pseudepigrapha (Greek for "falsely attributed") refers to Jewish literature from the same time period that were attributed to authors who did not actually write them. This was common in Jewish, Christian, and pagan circles throughout Greco-Roman antiquity. Names borrowed from the repertoire of biblical personalities such as Adam, Noah, Enoch, Abraham, Moses, Elijah, Ezekiel, Baruch, and Jeremiah were attributed to pagan authors. The Pseudepigrapha are similar in character to the Apocrypha, although they were not included in the Bible, Apocrypha, or rabbinic literature. The Apocrypha and the majority of the Pseudepigrapha are all

writings of Enoch were presumably written in either Hebrew or Aramaic in the first century BC.²¹⁰

They were preserved in three versions: Ethiopic (also known as 1 Enoch), Slavonic (2 Enoch, also known as The Book (s) of Enoch the Just or The Slavonic Apocalypse of Enoch), and Hebrew (3 Enoch). The Ethiopic version is supported by existing Aramaic pieces from Qumran.²¹¹ All of Enoch's works fall into the "apocalyptic" or "apocalypticism" literary genre.²¹² It is called 1 Enoch to distinguish

Jewish texts (though some have Christianizing modifications). They provide crucial evidence of Jewish literature and thinking between the end of biblical writing (400 B.C.E.) and the emergence of significant rabbinic literature in the later half of the first century CE. They have piqued the interest of academics because they contain information about Judaism at the transitional period between the Bible and the Mishna (Biblical Law and Oral Law) and assist explain how Rabbinic Judaism and Christianity came to be. Look at Margaret Barker, "Enochic Judaism: Three Defining Paradigm Exemplars. By David R. Jackson. Pp. Xii + 316. (Library of Second Temple Studies, 49.) New York and London: T & T Clark (a Continuum Imprint), 2004. Isbn 0 8264 7089 0. Cloth £70," *The Journal of Theological Studies* 57, no. 1 (2006), 21.

²¹⁰ Florentina Badalanova Geller, *Heavenly Writings: Celestial Cosmography in the Book of Enoch* (London: Berlin Press, 1999), 1.

²¹¹ Florentina Badalanova Geller, "Geography of Heavens in the Byzantine Commonwealth: The 'Enochic Chronotope'," in *Common Sense Geography and Mental Modelling*, ed. Klaus Geus and Martin Thiering (Berlin: Max Planck Institut für Wissenschaftsgeschichte, 2012), 74.

²¹² "Apocalypse" in Greek simply means "revelation" or "disclosure." John Collins, an expert in apocalyptic literature defines it as a genre "with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world. Apocalyptic literature has the common elements of 1) being written as comfort to people who are

it from 2 Enoch, an ancient Jewish scripture surviving in old Slavonic, and 3 Enoch, a Hebrew work composed centuries after 1 and 2 Enoch.

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In this research, the author uses the first book by mentioning the Book of Enoch in the thesis title. It is because the 1 Enoch is known as the Book of Enoch. The translation from the Aramaic of ܐܢܟܐܢܐ, ܕܒܪܗܢܐ is known as the Book of Enoch, while the Ethiopic Enoch is an apocalypse version where in Ethiopic is reserved many portions of finding the manuscript. The translation process is from *Mas'əhafa* means Book while *Henokə* means Enoch. This translation has been widely used so the names for 2 and 3 Enoch are different from the Book of Enoch.

The Temple scroll was first published in 1974 in the Dead Sea Scrolls collection.²¹⁴ The Dead Sea Scrolls are a corpus of ancient Jewish writings discovered on the shores of the Dead Sea in caves

suffering contemporary oppression 2) by referring to God's victory in history over oppressive forces 3) using fantastic imagery to express spiritual reality 4) in esoteric or symbolic terms in order to avoid outright suppression by the reigning powers in authority. Look at Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?* (United States of America: Warrior Poet Publishing, 2016), 5.

²¹³ Townsend, "Revisiting Joseph Smith and the Availability of the Book of Enoch," *Dialogue: A Journal of Mormon Thought* 53, no. 3 (2020), 41-42.

²¹⁴ Father Tom Roberts, PhD, DD, OSA, *The Temple Scroll and the Reign of God*.

near the site of Qumran.²¹⁵ Between around 200 BC and 68 AD, the scrolls were written. They date from the 'Second Temple Period' in Jewish history (about 515 BC - 70 AD). Many of the scrolls are copies of previous material, most notably books of the Hebrew Bible, while other compositions preserved in the scrolls were composed closer in time to the copies discovered at Qumran, reflecting the interests and philosophy of a Jewish culture in the early Roman period. Some scrolls are copies of the Pseudepigrapha, which are Jewish writings with an apocalyptic basis that were not preserved as part of Scripture but were circulated as 'extraneous literature'.

Some of these works were passed down through the ages in various languages, including Greek, Latin, Syriac, and old Ethiopic (Ge'ez). During the Second Temple Period, the book of Enoch appears to have disseminated. Texts attributed to Enoch had gone out of popularity by the time of the European Renaissance for a variety of reasons. The Book of Enoch, on the other hand, was recently discovered to be in circulation (in Ethiopia).

Some Second Temple literature was also embraced by the Primitive Church. Researchers may claim that, while the status of 1 Enoch was ambiguous, there were individuals in the early church who

²¹⁵ For a general introduction to the Dead Sea Scrolls see VanderKam and Flint (2005), García-Martínez

(1996). The scrolls are published with commentary in the series Discoveries in the Judaean Desert

(Oxford, 1955–2009). Quotations from the Scrolls (transcriptions and translations) are conveniently taken from Parry and Tov (2004–2005).

thought it was a significant and valuable book because some early church authors referenced from or related to it. Furthermore, 2 Enoch was a significant source for the book of Hebrews, particularly the portrayal of Jesus Christ as a Melchizedek priest.²¹⁶

The official 66-book Canon excludes the Books of Enoch, Jubilees, and Jasher. However, these works are mentioned in the Bible, prompting ancient Jewish scholars to include Enoch and Jubilees in the Septuagint under the category "for profitable reading." These texts were usually referred to as "Deuterocanonical," or as part of a "secondary canon," rather than as the Word of God. "1 Enoch" shares a prominent place among Ethiopian Orthodox scriptures with the "Book of Jubilees." This is evident from lists of canonical books as well as their location in "biblical" manuscripts. Over 140 Classical Ethiopic manuscripts that preserve whole or portions of "1 Enoch" (this compares well with other prominent writings of the Ge'ez Old Testament) are currently known to exist.

These three books were mentioned in the Bible, and scholars always recommended them as worthwhile reading. As a result, the ideas included in these texts influenced people's doctrines, particularly about calendars. What follows is a brief study of each of these books, with emphasis on their content and provenance (original

²¹⁶ Since the Hasmoneans justified their takeover of the Aaronic priesthood by saying they were priests after the order of Melchizedek, the author of Hebrews is providing a none-to-subtle rebuke of the Hasmonean high priests

context and origin/nature of the oldest manuscripts). During the Intertestamental period and the early church, some Jews and Christians accepted Enochic writings. The two witnesses, who ascended up to heaven, were identified as Elijah and Enoch by the Church Fathers, who saw them as typological figures.²¹⁷

This interest in Enoch spread to the early church. Given Judaism's hatred toward Christians, it's not unexpected that Enoch fell out of favor with the Jews. "In the early Christian centuries, Jewish writers had condemned him [Enoch], perhaps because he was so important for the newly emerging Christians," writes Margaret Barker."²¹⁸

1. Three kinds of Enoch Book

There are three books with the same name when considering the Book of Enoch. The first is the Ethiopian Book of Enoch, which appears to have influenced the authors of the New Testament. 2 Enoch is the Slavonic Book of Enoch (The Secrets of Enoch), which contains numerous omissions and insertions. These indicate that the existing copy of 2 Enoch is a 7th century AD revision of a Second Temple text. Despite the changes, 2 Enoch has a wealth of information. Finally, there is 3 Enoch, often known as the Hebrew book of Enoch. This third version is not part of the Second Temple literary output, but rather shows rabbinic alterations to Judaism after the temple's

²¹⁷ Isreal Knohl, *The Messiah Before Jesus the Suffering of the Dead Sea Scrolls* (London: University of California Press, 2000), 383.

²¹⁸ Margaret Barker, *The Lost Prophet: The Book of Enoch and Its Influence on Christianity* (Sheffield: Sheffield Phoenix Press Ltd, 2005), 5.

collapse. As a result, the first two books of Enoch are the limit. The Holy Spirit predicted from the beginning, through the most ancient prophet Enoch, that even entrances would become superstitious.²¹⁹

By building on stories and individuals, the book of Enoch attempts to fill in the gaps in the Old Testament. Over the course of a century, the Book of Enoch was composed. The Book of Enoch (or 1 Enoch) was written and collated in its final form between 190 BC and 900 AD. It is not to be confused with two later volumes with the same title (2 and 3 Enoch).

Table 3. 1: Three Kinds of Book which Attributed to Enoch

Book	Title	Original Language	Date written
1 Enoch (Ethiopic Apocalypse)	Enoch, Book of Enoch or Words of Enoch	Aramaic/Hebrew	190 BC – 900 AD
2 Enoch (Slavonic Apocalypse)	The Book of the Secrets of Enoch	Slavonic	Late 1 st century AD
3 Enoch (Hebrew Apocalypse)	Hebrew Enoch or Book of the Palaces	Hebrew	5 th – 6 th century AD

²¹⁹ Philip Schaff and A Menzies, *ANF03 Latin Christianity: Its Founder, Tertullian (Vol. 3)* (Grandrapids: Christian Classics Ethereal Library, 2006), 106.

Source: Townsend, "Revisiting Joseph Smith and the Availability of the Book of Enoch," *Dialogue: A Journal of Mormon Thought*, 41-42.

a) The Ethiopian Book of Enoch or 1 Enoch

The book of 1 Enoch, sometimes known as the Ethiopian Book of Enoch, was previously revered by both Jews and Christians. The only non-canonical book mentioned by name in the New Testament is Enoch. Despite its early importance, the book was lost and only survived because it was included in the canon of the Ethiopian Coptic Church. 1 Enoch has survived as part of the Ethiopian Coptic Church's canon.²²⁰ 1 Enoch influenced the New Testament more than any other apocryphal or pseudepigraphic literature.²²¹

Despite the fact that 1 Enoch was not admitted into the canon, the Ante-Nicene church accepted prophetic portions in it as being about Christ. There are several reasons why 1 Enoch fell out of favor with the Church, but without him, Christians have lost a key source for much of the New Testament content, misunderstood theological motifs, and struggled with the interpretation of that content.

²²⁰ The Prayer of Enosh and Enoch (4Q369); The Book of Enoch (4Q201-2, 204-12); The Book of Giants (1Q23-4, 2Q26, 4Q203, 530-33, 6Q8); the Book of Noah (1Q19, 1Q19 bis, 4 Q534-6, 6Q8, 19) (Vermes, *The Complete Dead Sea Scrolls in English* 2004)

²²¹ Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?* (United States of America: Warrior Poet Publishing, 2016), 14.

Since it was first written in distinct parts between around 200 BCE and 50 CE, the book known as 1 Enoch has had an enormous amount of effect. The book affected the thinking of various New Testament authors, early Jewish Rabbinic and Christian patristic sources, and some medieval sources before disappearing from the Western canon about the eighth century CE. It is only known in its whole form today in Ethiopic manuscripts, having been partially preserved in Aramaic, the original language of the book.

Scholars believe that 1 Enoch is made up of numerous manuscripts written at different dates.²²² For example, the first portion, titled *The Book of the Watchers*, is a synthesis of many sources. The fact that Enochian literature was mentioned by ancient writers suggests that there was a wealth of written Enochian content. Given that pre-Hellenic cultural transmission was predominantly oral, it is plausible to infer that an oral Enochian tradition coexisted alongside priestly Judaism and was represented in scribal libraries (otherwise it would not have lasted).²²³ To distinguish it from the later *Apocalypse*, *The Secrets of Enoch*, the *Book of Enoch* is currently typically referred to as 1 Enoch. The former is sometimes known as the *Ethiopic Enoch*, and the latter as the *Slavonic Enoch*, after the

²²² R H Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon Press, 1913), 7.

²²³ Margaret Barker, *The Lost Prophet: The Book of Enoch and Its Influence on Christianity* (Sheffield: Sheffield Phoenix Press Ltd, 2005), 21-22.

languages of the earliest extant versions of both. There is no known manuscript of either language's native language.²²⁴

The Jewish disinterest in the character of Enoch appears to have been caused by two factors. The first was the destruction of the Temple in 70 AD., which caused a deep wound in the hearts of the Jewish people. They transitioned from a temple cult to a people of the book; because the apocalyptic books did not seem to address the temple's collapse, the Jewish people may easily have disregarded Enochian literature, just as they did the priestly groups. Furthermore, the prominence of Enoch to early Christians appears to have resulted in a less elevated opinion of Enoch among Jews. Evidence implies that the Magharians (200 BC) influenced or were inspired by 1 Enoch and Essenes at Qumran, where the Dead Sea Scrolls (DSS) were also preserved.²²⁵

The works of Enoch were highly regarded in the early Church. As we will show, familiarity with Enochian literature can help answer some interesting difficulties. The four Gospels, as well as the books of Jude, 1st and 2nd Peter, and Revelations, contain references to Enoch and the applications of issues addressed in Enochian literature.

²²⁴ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), xv.

²²⁵ Margaret Barker, "Enochic Judaism: Three Defining Paradigm Exemplars. By David R. Jackson. Pp. Xii + 316. (Library of Second Temple Studies, 49.) New York and London: T & T Clark (a Continuum Imprint), 2004. Isbn 0 8264 7089 0. Cloth £70," *The Journal of Theological Studies* 57, no. 1 (2006), 8.

The post-Nicene Church, on the other hand, abandoned the books of Enoch. St. Augustine of Hippo cites it negatively, and the Apostolic Constitutions condemn Enoch, associating it to heretical writings. In a section headed "Concerning Books with False Inscriptions, "these books are referred to as "poisonous books," as they are "pernicious and repugnant to the truth."²²⁶

The Book of 1 Enoch (sometimes known as the 'Ethiopic Enoch' due to its preservation in Ethiopic culture) is a collection of Jewish apocalyptic writings, most of which were written around the second century BC. Enoch, an ante-diluvian biblical person, is portrayed in post-biblical apocalyptic literature as the originator of human civilization and the transmission of knowledge and writing to humanity. While portions of the Aramaic Enochic writings were discovered at Qumran and pieces of a Greek translation, the Book of 1 Enoch exists exclusively in Ethiopic translation. The Astronomical Book is the earliest component of the work, possibly dating back to the third century BC, though its final literary form is likely later.²²⁷ Tertullian, the founder of Latin Christianity, is regarded as one of the

²²⁶ Philip Schaff, *ANF07. Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies (Vol. 7)*, ed. Philip Schaff (Grandrapids: Christian Classics Ethereal Library, 2004), 680.

²²⁷ Menahem Kister, *The Qumran Scrolls and Their World. Between Bible and Mishnah: The Ancient Literature of Eretz Israel and Its World*, ed. Jonathan Ben-Dov (Jerusalem: Yad Ben-Zvi Press, 2009), 69.

church fathers by the Western Church. Tertullian regarded 1 Enoch as scripture. He writes in his book "On Idolatry":²²⁸

*Enoch had preceded, predicting that "the demons, and the spirits of the angelic apostates, would turn into idolatry all the elements, all the garniture of the universe, all things contained in the heaven, in the sea, in the earth, that they might be consecrated as God, in opposition to God." All things, therefore, does human error worship, except the Founder of all Himself. The images of those things are idols; the consecration of the images is idolatry. Whatever guilt idolatry incurs, must necessarily be imputed to every artificer of every idol. In short, the same Enoch fore-condemns in general menace both idol-worshippers and idol-makers together.*²²⁹

b) The Slavonic Book of Enoch or 2 Enoch

2 Enoch is also known as "Slavonic Enoch" or "Book of the Secrets of Enoch." The work, which was originally published in Greek, is now only available in multiple Slavic versions. The larger versions contain Christian interpolations, whereas the shorter and earlier versions were created by Second Temple Judaism. 2 Enoch is distinct from 1 Enoch. Although the specifics have been forgotten, it

²²⁸ Because he joined the heretical sect of the Montanists before he died, the Eastern Church does not consider Tertullian to be a church father.

²²⁹ Philip Schaff and A Menzies, *ANF03 Latin Christianity: Its Founder, Tertullian (Vol. 3)* (Grandrapids: Christian Classics Ethereal Library, 2006), 92.

appears to be from a distinct strain of Judaism than that of 1 Enoch. The book is divided into three sections by Michael E. Stone.²³⁰

2 Enoch addresses three major issues. First, Enoch ascends into the heavens, achieves a vision of God, is transfigured into an angel, and gets God's revelation of the secrets of the creation process (chapters 1-34). Then he descends to earth, discloses the divine mysteries to his children, and instructs them in morals (chapters 35-68). The account of the antediluvian priesthood is found from this point to the end of the book. This story begins with Adam and concludes with the miraculous birth of Melchizedek, Noah's nephew through his apocryphal brother Nir. Melchizedek is subsequently taken to heaven, where he is carefully guarded until the Flood.²³¹

c) The Hebrew Book of Enoch or 3 Enoch

3 Enoch doesn't have anything to say. It claims to have been authored in the second century AD by Rabbi Ishmael (d. 132 AD), yet it appears to have been built in the fifth or sixth century AD.²³² Philip Alexander observes that 3 Enoch demonstrates meticulous editing of elements. "The overall structure of the work is reasonably coherent, and materials that are thematically related have been grouped

²³⁰ Michael E Stone, *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Secratian Writings, Philo, Josephus* (Philadelphia: Fortress Press, 1984), 406-407.

²³¹ Michael E Stone, *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Secratian Writings, Philo, Josephus* (Philadelphia: Fortress Press, 1984), 407.

²³² James H. Charlesworth, ed., *The Old Testament Pseudepigrapha Volume One* (Peabody: Hendrickson Publishers, 1983), 225-226.

together.”²³³ It is clear that the author or editor compiled various independent writings that existed prior to 3 Enoch. This book is noteworthy for preserving pre-exilic materials that survived in Jewish Merkabah mysticism during the Middle Ages. 3 Enoch is a Merkabah scripture and hence has no relevance to New Testament study.²³⁴

2. The Book of Enoch (The Ethiopian Book)

The book known as 1 Enoch is a compilation of five Enochic texts surviving in Ethiopic that Bruce discovered in the early nineteenth century. The five portions are as follows: The Book of Watchers (BW), the Similitudes (SS), the Astronomical Book (AB), the Book of Dreams (BD) which includes the Animal Apocalypse (AA), and the Epistle of Enoch (EE) which includes the Apocalypse of Weeks (AW).²³⁵ Enoch 1, also referred to as the Hebrew Enoch, is a collection of writings containing visions and dreams allegedly

²³³ James H. Charlesworth, ed., *The Old Testament Pseudepigrapha Volume One* (Peabody: Hendrickson Publishers, 1983), 223.

²³⁴ Margaret Barker, *The Older Testament: The Survival of Themes from the Ancient Royal Cult in Secretarian Judaism and Early Christian* (Sheffield: Sheffield Phoenix Press Ltd, 2005), 8. The Merkabah texts were secret teachings that were not for public consumption. Some scholars see a connection between Merkabah Mysticism and Gnosticism

²³⁵ Margaret Barker, *The Older Testament: The Survival of Themes from the Ancient Royal Cult in Secretarian Judaism and Early Christian* (Sheffield: Sheffield Phoenix Press Ltd, 2005), 8.

bestowed upon the Antediluvian (pre-flood) Enoch, father of Methuselah.²³⁶

Only a few portions of the Book of Enoch are intact in the Ethiopic translation, which was translated from the Greek original. The Latin Version, which was similarly based on the Greek, is no longer surviving, with the exception of chapters 1:9 and 106:1-18, which were discovered in the British Museum by the Rev. Al. R. James of King's College, Cambridge. The book was first written in either Hebrew or Aramaic. Charles believes that chapters 6-36, 83-90, and the rest were written in Aramaic, whereas the rest were written in Hebrew.²³⁷

“1 Enoch” is only fully preserved in Ge‘ez²³⁸, for which at least 120 textual witnesses have been found. The Ethiopian version contains a variety of axioms and formulas for resolving the Earth's and Moon's courses. It is notable because particular definitions and regulations established in the Ethiopian text's astronomical book reaction demonstrate that the rate of lunar quarters, solar months, and tropical years can all be determined together within the context of a

²³⁶ Randal A. Argall, , *1 Enoch and Sirach, A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment, SBL Early Judaism and Its Literature* (Atlanta: Scholar Press, 1995), 51.

²³⁷ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), xvi.

²³⁸ Ge‘ez is a Semitic language of the Southern Peripheral Group, to which also belong the South Arabic dialects and Amharic, one of the principal languages of Ethiopia.

national model. One of the reasons the Ethiopian Enoch was so famous in the Temple region is that elements of it are completely accurate in representing the Earth and Moon's orbital structure.

A portion of Ethiopian literature (those that account for Sun and Moon stations correctly) appears to be reflected from inner passages of Hebrew scrolls and books published during the Temple era, which is significant for this study of ancient astronomy. Then, utilizing pertinent Hebrew and Ethiopian sources, a sequence of paragraphs and related material will attempt to document the substance of an early lunisolar system. The reader will finally conclude that an effective 'day count' system for measuring time was almost probably within reach of a group of ancient astronomers.

Richard Lawrence translated and published in English this Ge'ez version, the only known manuscript of the Enoch Collection, in 1821. Though in pieces, Enoch's original Aramaic and Hebrew version, discovered in Cave Four (Q 4) at Qumran in 1948, demonstrated the accuracy of the Ethiopian version on examinations, as well as placing the book in its pre-Maccabean context, through textual analysis and carbon dating. The entire book, or more accurately, the "Enochic Collection," is made up of six individual "books," which were originally different manuscripts. These publications all use the name Enoch as a pseudonym, are from various periods in history, and were published for various causes.

Various book titles can be found in existing manuscripts (MSS). Some examples include "Enoch", "Book of Enoch" or "Words of Enoch", and "Ethiopic Apocalypse of Enoch". In the Greek form, about 28% of 1 Enoch is preserved in fragmentary fragments translated from an Aramaic original. The Chester Beatty Papyrus (Enoch 97:6 - 107:3) is the most important, demonstrating that the Greek translation based on Jude's citation, Latin fathers, and Greek church fathers was in place by the end of the first century. The Ethiopic form dates from the fourth and sixth centuries, whereas the first existing MSS is 1,000 years old.

The Book of Enoch was known among Christians until the eighth century of the Christian era, after which it appears to have been poorly known until it was discovered in Abyssinia in 1769 by Scottish explorer James Bruce and preserves the majority of its content.²³⁹ The Ethiopic translation, which dates from circa 500 AD, was based on a Greek original that was most likely based on an Aramaic original.²⁴⁰

Table 3. 2: Number of Fragments Based on Each Language and Its Discovery of 1 Enoch

Language	MSS or Fragments	Date	1 Enoch
Aramaic	7 fragments		1-36, 85-107

²³⁹ John Baty, *The Book of Enoch the Prophet Translated from the German of Andrew Gottlieb Hoffmann and Corrected of Its Former Msitakes* (London: Hatchard and Son, 1839), ix-x.

²⁴⁰ George W. E. Nickelsburg and James C. VanderKam, *1 Enoch the Hermeneia Translation*, Fortress Press (Minneapolis, 2012), 9-17.

Language	MSS or Fragments	Date	1 Enoch
	4 fragments	3 rd to	72-82
	9 fragments	early 2 nd	Book of Giants
	(Qumran/DSS)	century BC	
Greek	2 fragments Oxyrhynchus Papyrus	4 th century AD	77:7 – 78:1; 78:8; 85:10 – 86:2; 87:1 – 3
	Chester Beatty Papyrus	4 th century AD	97:6 – 107:3
	Akhmim (Codex Panopolitanus)	5-6 th century AD	19:3; 1:1 – 32:6a
	Chronography of George Syncellus	9 th century AD	6:1 – 9:4; 8:4 – 10:14; 15:8 – 16:1
	Codex Vaticanus	11 th century AD	89:42 - 49
Latin (quotations)	Pseudo-Cyprian Tertullian Other Latin Fathers	9 th century AD	106:1 – 18; 1:9; 99:6 – 7

Language	MSS or Fragments	Date	1 Enoch
Coptic	Coptic fragment Apocalypse of Week	6 th century AD	Parts of 93:3 – 8
Syriac	Excerpt from Book of the Watchers	12 th century AD	6: 1 – 9
Ethiopic Version	49 MSS of 1 Enoch	16 – 18 century AD	1 – 108

Source: George W. E. Nickelsburg and James C. VanderKam, 1
Enoch the Hermeneia Translation, 9-17.

It is now largely accepted that the book of 1 Enoch was written in a Semitic language. However, what that language is in various passages of the Bible remains a topic of controversy. Murray, Jellinek, Hilgenfeld, Halevy, Goldschmidt, Charles (earlier), Littman, and Martin have previously argued for a Hebrew original, whilst De Sacy, Levi, Eerdmans, Schmidt, Lietzmann, Wellhausen, and Praetorius have previously argued for an Aramaic original. Ewald, Dillman, Lods, and Flemming couldn't decide between Hebrew and Aramaic. Only three of the aforementioned scholars, Halevy, Charles, and Schmidt, have genuinely wrestled with the issue and have three distinct theses to present.

While Halevy maintains a Hebrew source and Schmidt an Aramaic source, the current writer believes that neither can be proven,

but that each appears to be accurate in part, based on his research in editing the Ethiopic text and translation and commentary based on it. According to the findings of this inquiry, chapters 6-36 were initially written in Aramaic, while chapters 37-104 and possibly 1-5 were written in Hebrew.²⁴¹

Despite evidence that the Aramaic translators of the Ethiopic texts had some Aramaic at their disposal, the Greek portions of Enoch are most likely the foundation for the Ethiopic passages, and the Greek texts were also founded on the Semitic *grundscriffts* (basic script). Because the Aramaic portions discovered at Qumran only consist of 196 recognizable verses, 69 of which correspond to the first fourteen chapters of the Ethiopic translation, much of this is guesswork one way or the other.²⁴²

Similarly, the intact Greek portions of I Enoch only span around one-third of the text, with only the first thirty-two chapters and the last ten chapters surviving. A large portion of I Enoch can only be found in Ethiopic sources. Jude's passages from I Enoch are from The Book of Watchers, which is available in Greek.²⁴³

²⁴¹ R H Charles, *The Book of Enoch or 1 Enoch Translated from the Editor's Ethiopic Text* (Toronto: University of Toronto, 2009), Lvii.

²⁴² Michael A. Knibb, *The Ethiopic Book of Enoch A New Edition in Light of the Aramaic Dead Sea Fragments* (Oxford: Clarendon Press, 1978), 12.

²⁴³ Lawrence Henry Vanbeek, *The Letter of Jude's Use of 1 Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 13-16.

Richard Laurance published his first English translation in 1821, and his Ethiopic text was published in 1838. The majority of early English translations were based on sixteenth-century Ethiopic MSS. The English version by Robert H. Charles (1893) is possibly the most well-known and widely used. Tessa Sitorini translated the novel into Indonesian using his translation book.

Ephraim Issac provides a translation as part of the published collection *The Old Testament Pseudepigrapha* (1983). His translation, however, is based on only one Ethiopic MSS from the 15th century, R. H. Charles (1906)²⁴⁴. Critical texts of the Ethiopic version, including recent fragments, have been published by Michael Knibb (1978)²⁴⁵. Another English translation and commentary by Mathew Black were published in 1985.²⁴⁶ However, the two-volume commentary by George W. E. Nickelsburg (2001)²⁴⁷ is perhaps the best critical translation with a textual apparatus to date.²⁴⁸

The acceptance or rejection of 1 Enoch in various parts of the world cannot be ascertained with certainty. Only the existence of 1

²⁴⁴ R H Charles, *The Ethiopic Version of the Book of Enoch* (Oxford: Clarendon Press, 1906).

²⁴⁵ Knibb, *The Ethiopic Book of Enoch A New Edition in Light of the Aramaic Dead Sea Fragments*.

²⁴⁶ Matthew Black, *The Book of Enoch or 1 Enoch* (Leiden: EJ Brill, 1985).

²⁴⁷ E. Isaac, "1 (Ethiopic Apocalypse of) Enoch (Second Century B.C.E. - First Century A.D.)," *The Old Testament Pseudepigrapha* 1 (n.d.).

²⁴⁸ Nicklesburg, *1 Enoch 1 and 1 Enoch 2* (Minneapolis: Fortress Press, 2001).

Enoch can be determined based on extant fragments and MSS. 1 Enoch was available in Palestine, Syria, Asia Minor, Athens, Rome, and Carthage.

In Egypt, heretical groups had the most general acceptability, while Christian acceptance was dwindling. The Book of Enoch was canonized by the Ethiopic church, although it was never included in the Septuagint (LXX/70), the Greek translation of the Old Testament.

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Nickelsburg placed the sections in the following time periods:

Table 3. 3: Nicklesburg 1 Enoch Chronology

Section	Chapter	Date
Book of Heavenly Luminaries	72-82	Persian period
Book of the Watchers	1-36	250-200 BCE
Enoch's Two Dream Visions	83-90	161 BCE or before
Two Pieces of Testamentary Narrative	81:1-82:3; 91	200-100 BCE
The Epistle of Enoch	92-104	200-100 BCE
An Account of Noah's Birth	106-107	50 BCE or before
Another Book by Enoch	108	date uncertain

²⁴⁹ George W. E. Nickelsburg and James C. VanderKam, *1 Enoch the Hermeneia Translation*, Fortress Press (Minneapolis, 2012), 9-27.

Similitudes	37-71	50 BCE - 75 CE
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Source: Nicklesburg, 1 Enoch 1 and 1 Enoch 2.

It is difficult to date and create a chronological progression to 1 Enoch. According to E. Isaac's work, the following is represented:

Table 3. 4: E. Isaac's 1 Enoch Chronology

Title of Section	Chapters: Verses	Suggested Period/Date
1. Apocalypse of Week	91:12 – 17; 93:1 – 10	Early pre-Maccabean ²⁵⁰
2. Fragments of Enochic Visions	12 – 16	Early pre-Maccabean
3. Fragments of the Book of Noah	6 – 11; 106f, cf, 24:7 – 55:2; 60; 65 – 69:25	Late pre-Maccabean
4. Independent Fragment	105	? pre-Maccabean
5. Dream Visions	83 – 90	c. 165 – 161 B.C.
6. Book of Heavenly Luminaries	72 – 82	c. 110 B.C.

²⁵⁰ The Maccabean period was a time of Jewish rebellion and restoration in Palestine in the 2nd and 1st centuries BCE.

Title of Section	Chapters: Verses	Suggested Period/Date
7. Similitudes	37 – 71	c. 105 – 64 B.C
8. Later addition to Dream Visions	91:1 – 11; 18, 19; 92; 91-104	c. 105 – 104 B.C
9. Introductory Chapters	1 – 5	Late pre- Christian

Source: E. Isaac, “1 (Ethiopic Apocalypse of) Enoch (Second Century B.C.E. - First Century A.D.),” *The Old Testament Pseudepigrapha* 1.

The following is chronology provided by: The Book of Noah (6 – 11; 39:1 – 2a; 54:7 – 55:2; 60; 65:1 – 69:25 and 106-107) was most likely written around 190 BC in Palestine (Jerusalem), before the time of the Maccabees. 170 BC or before the Maccabean period, The Apocalypse of Ten Weeks (93; 91:12 – 17). The Similitudes or Parables, chapters 37 – 71, was written in the year 100 BC. Chapters 72 – 82, Astronomical treatise and chapters 94 – 105 Enoch’s Exhortations, beginning (chapter 1 – 5) and conclusion (chapter 108) and redactional aspects date from the first century. With the exception of chapters 1 – 5, Isaac and Rost believe that the majority of the book existed well before Christ’s ministry (AD 29 – 33). In short, Leonhard Rost make a chronology is as follows:

Table 3. 5: Leonhard Rost 1 Enoch Chronology

Date	Section
190 BC	Book of Noah
170 BC	Apocalypse of Weeks, Journey sections
130 BC	Astronomical sections, Animal apocalypse
100 BC	Similitudes
50 BC	Admonitions Section Beginning and end of Ethiopic Enoch

Source: E. Isaac, “1 (Ethiopic Apocalypse of) Enoch (Second Century B.C.E. - First Century A.D.),” *The Old Testament Pseudepigrapha* 1.

Finally, James VanderKam, proposes a more comprehensive chronology that places the Similitudes (Parables) within the first century AD.²⁵¹

Table 3. 6: James VanderKam 1 Enoch Chronology

Section	Date
The Astronomical Book (1 Enoch 72 – 82)	3 rd century BC
The Book of the Watcher (1 Enoch 1 – 36)	3 rd century BC
The Epistle of Enoch (1 Enoch 91 – 108)	2 nd century BC
The Book of Dream (1 Enoch 83 – 90)	2 nd century BC

²⁵¹ James C. VanderKam, “1 Enoch, Enochic Motifs, and Enoch in Early Christian Literature,” in *Jewish Traditions in Early Christian Literature, Volume 4 Jewish Apocalyptic Heritage in Early Christianity* (Leiden: BRILL, 1996), 33.

The Book of Parables (1 Enoch 37 – 71)	1 st century AD
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Source: James C. VanderKam, “1 Enoch, Enochic Motifs, and Enoch in Early Christian Literature,” in *Jewish Traditions in Early Christian Literature*, 33.

After doing the data triangulation, the author chooses to use the Book of Enoch translated by R. H. Charles because in author’s opinion, his translation is more consimilar to the Aramaic manuscript. While for understanding the Book of Enoch, the author also uses Michael A Knibb Translation and his Aramaic text version.

1 Enoch is made up of 108 chapters that are generally separated into five portions, as well as a fragment from the Book of Noah.²⁵² The book of Enoch is a collection of discussions and notes during the Prophet Idris' time. Enoch is a large collection of apocalyptic literature.²⁵³ This book is made up of five different booklets. Those five books are in chronological order.²⁵⁴ The first book, The Book of the Watchers, was completed in the second half of the third century BC and contains 36 chapters (chapters 1-36). The Book of Similitudes, also known as The Parables, is Enoch's second book, and

²⁵² R H Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon Press, 1913), 163-281.

²⁵³ Gabriel Boccaccini and John J. Collins, eds., *The Early Enoch Literature: Supplements to the Journal for the Study of Judaism* (Boston: BRILL, 2007), 58.

²⁵⁴ Lawrence Henry Vanbeek, *The Letter of Jude’s Use of 1 Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 4.

it was finished between the first century BC and the first century AD, with chapters ranging from 37 to 71.

The third book, *The Book of the Heavenly Luminaries*, or *The Astronomical Writings*, comprises chapters 72-82, which were completed in the early Babylonian period²⁵⁵. In 161 BC, the fourth volume, *The volume of Dream Visions* (chapters 83-90), was completed. The final volume in the series, *The Epistle of Enoch*, is titled *The Epistle of Enoch*. This book, which spans chapters 91 to 107 and includes *Epistle of Enoch* (chapters 91-105), *Noah's Birth* (chapters 106-107) and *Another Book by Enoch* (chapter 108), was begun in the early second century BC and was not completed until the late second century BC.²⁵⁶

The "Enochic Pentateuch" is the title given to these volumes. According to Milik (1976: 4), the 4 Book of The Giants, discovered at Qumran, was originally part of the Enochic Pentateuch, and The Parables supplanted The Book of The Giants. According to Black (1985: 9), the several volumes were assembled into a "Pentateuch" by a Jewish Christian translator/redactor as early as the second century AD. The Book of the Giants was torn apart and replaced by The

²⁵⁵ The Babylonian period refers to the history of the ancient Mesopotamian kingdom of Babylon, located in what is now Iraq. This history is usually divided into two main stages: the first Babylonian Empire, also called the Amorite Empire, from 1792 to 1595 BCE, and the second Babylonian Empire, also called the Chaldean Empire, from 612 to 539 BCE

²⁵⁶ George W. E. Nickelsburg and James C. VanderKam, *1 Enoch the Hermeneia Translation*, Fortress Press (Minneapolis, 2012), 1.

Parables in order to build or leave a "Pentateuch".²⁵⁷ There are five booklets of 1 Enoch, they are as follow:

a) Book of Watchers (chapter 1-36 or 4Q201)

The Book of the Watchers has survived in Aramaic, Ethiopic, Greek, and Latin. There is strong evidence that it was known to the Church Fathers (including Tertullian and Origen). The Chronography of George of Synkellos (written no later than 810) mentions "the First Book of Enoch, concerning the Watchers" as evidence for the Book of Watchers' reception history in Byzantium. The fact that Synkellos uses the name Gregoroi (Γρήγοροι, Ἐγρήγοροι, Vigiles) to refer to the Watchers is noteworthy.²⁵⁸

This is Enoch's first "book," and it relates what happened when the "Sons of God" in Genesis 6:2 married the "daughters of men." It also narrates Enoch's journey to paradise, providing thorough explanations of everything in a language that is highly mysterious and rich in Numerological symbolism. Linguistic scholars date it to the 4th or 3rd Centuries BC, and it is one of the source documents for Jewish mysticism.

²⁵⁷ Lawrence Henry Vanbeek, *The Letter of Jude's Use of 1 Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 5.

²⁵⁸ Florentina Badalanova Geller, "Creation Encrypted: Ontology through Metaphor: (The Books of the Holy Secrets of Enoch the Just)," in *The Metaphorical Use of Language in Deuterocanonical and Cognate Literature*, ed. Markus Witte and Sven Behnke (Berlin, 2015), 385.

The Book of the Watchers predates the Hellenistic period and was most likely completed by the middle of the third century B.C. Enoch declares it to be an oracle of judgment. It depicts the story of two hundred heavenly Watchers, led by Semyaza and Azazel, who rebel against God in heaven. They arrive on Mount Hermon, mate with human women, and generate violent hybrid giants as offspring, resulting in the Great Flood. It describes the Watchers and their titles, as well as the occultic secrets they give to humans, which break the holy division of heaven and earth. It describes Enoch's heavenly commission as a prophet, as well as descriptions of his cosmic flights into heaven to pronounce judgment on these enemies of God.²⁵⁹

The BW, on the other hand, is more than just a story of these angels, their "fall," and a world out of order. On a narrative level, Enoch, one of the human forefathers mentioned in (Genesis 5:18-24), tells the account. The entirety of the Book of Watchers is offered as his "words of blessing" to a distant generation (1 Enoch 1:1-2). Furthermore, Enoch describes his role in the story's denouement. He is instructed to serve as a messenger between God and the angels, announcing and emphasizing God's condemnation of the angels and

²⁵⁹ Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?* (United States of America: Warrior Poet Publishing, 2016), 6.

their transgression. ²⁶⁰ “Enochic” becomes a label, as opposed to “Mosaic” or “Zadokite.”²⁶¹

Because it is one of the oldest, pre-Maccabean Enochic writings and provides the most detailed exposition of Enoch's account, The Book of the Watchers may serve as an introduction to Enoch literature. It has gotten a lot of attention in recent years. In chapters 1-16, the Book of the Watchers is named after the angels of heaven. The book is divided into three parts: chapters 1-5, 6-16, and 17-36. They are as follows:

Table 3. 7: General Content of Book of Watchers

Chapter	Content
1-5	Introduction, Enoch introduces himself as a seer who announces judgement upon the righteous and the wicked – the vision of judgement in 1:9 is cited as authoritative in the New Testament (see Jude 14-15). Chapter 2-4 exhort the audience to observe nature’s obedience to God’s prescribed seasons and paths (for heavenly bodies). Chapter 5 contrasts this obedience with the lack of obedience of “sinners”.

²⁶⁰ Maxwell J Davidson, *Angels at Qumran, A Comparative Study of 1 Enoch 1-36, 72-108 and Sectarian Writings from Qumran* (England: Sheffield Academic Press, 1992), 59.

²⁶¹ Veronika Bachmann, “The Book of The Watchers (1 Enoch 1–36): An Anti-Mosaic, Non-Mosaic, or Even Pro-Mosaic Writing?,” *Journal of Hebrew Scriptures* 11 (2011).

Chapter	Content
	This chapter advocate learning from nature that God has ordered the universe; there is no opposing him.
6-11	<p>The Fall/Rebellion of Disobedient Angels/Watchers. Their Judgement in 10:1-16 and final outcome for the righteous 10:17-11:2. The name “Enoch” does not occur in these chapters; in 10:1-2, an angel addresses “the son of Lamech” (i.e. Noah); it is possible that this section originally belonged to a story related to Noah instead of to Enoch.</p> <p>This chapter (etiological narrative) explain (expanding on Genesis 6:1-4) that the angels taught their human wives magical secrets and begot giants. The giants turn against the humans, who appeal to the Highest. God punishes them by war and eternal torment in fire.</p>
12-16	<p>Enoch, having been asked by the Watchers to intercede for them to God (12-14:7), ascends to the heavenly throne room (14:8-25); Enoch intercedes for the Watchers and their sons, the giants; however, he is informed that they have no hope for mercy (15-16).</p> <p>This chapters continues in first-person apocalyptic; the Watchers summon Enoch to intercede for their guilty children, but the fiery “Great Glory” on his throne commissions him to reprimand the Watchers, saying the</p>

Chapter	Content
	giants will become spirits of the earth, where they will live and oppose humanity.
17-36	<p>Enoch goes on heavenly tours (17-19, 20-36), journeying to the place of punishment of the fallen angels; he also sees four chambers where the righteous and several categories of sinners are located after death (chapter 22:1-14). He sees different parts of the earth/cosmos, including Paradise (chapter 32).</p> <p>In this chapters, Enoch tours the cosmos, including the disobedient stars in a pit of eternal imprisonment, the souls of the dead kept until the day of judgement, the tree of life in mountains of precious stones, the tree of judgement, and the tree of wisdom from which his ancestors had eaten and recognised their nakedness.²⁶²</p>

Source: Randal A. Argall, , *1 Enoch and Sirach, A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment*, 50

b) Parables of Enoch (chapter 37-71)

The Similitudes is another name for The Parables of Enoch. This appears to be the most recent piece of Enochic literature, dating from around the end of the first century B.C. This is the only significant

²⁶² Randal A. Argall, , *1 Enoch and Sirach, A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment, SBL Early Judaism and Its Literature* (Atlanta: Scholar Press, 1995), 50.

passage of "1 Enoch" that does not appear in the Dead Sea Scrolls. J.T. Milik believed it was written by a Christian in the third century CE and was added as the fifth book of Enoch to form an Enochic "Pentateuch" (in contrast to the Mosaic Pentateuch), replacing the Book of Giants, which had fallen into disrepute due to its use by Manichaean heretics.

This section recounts Enoch's cosmic journey and vision of judgment on fallen angels and their evil human counterparts, set against the ascension of "the holy, righteous, and elect." It also describes astronomical phenomena such as the source of wind and rain. The vision of God's throne room, drawn from the books of Isaiah and Daniel 7, depicts the "Ancient of Days," the heavenly host that surrounds the throne, and the "Son of Man" as vice-regent, also known as the Elect One, the Righteous One, and the Messiah (Anointed One). Scholars credit this text with influencing the development of the doctrine of the Son of Man leading to the New Testament Gospels.

As in the prior book, there are three Parables or Similitudes, and they all have as their underlying concept the eradication of evil and the victory of righteousness. However, several new and crucial features are introduced here, giving this book further value.²⁶³

²⁶³ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), xvii-xviii.

Table 3. 8: General Content of Parables of Enoch

Chapter	Content
37	Introduction to the Parables section
38-44	<p>The first parable is a prophecy of coming judgement upon the wicked, and especially the kings and mighty ones on the earth. On the other hand, the Apocalyptist sees in his vision the abode and resting-places of the righteous who are continually praising the "Lord of Spirits "; this is the usual title given -to God in this book. Here occurs the first mention of the "Elect One" (cp. Luke 23. 35). In the presence of the Lord of Spirits are also the four Archangels and innumerable companies of other angels.</p>
45-57	<p>The second parable continues the same theme and further develops it. Of special importance is the sitting of the Elect One on the throne of glory as Judge (45. 3), and the mention of His title, "Son of Man"(also called “Anointed One”, “Elect One”)(46. 2). The thought of the vindication of the righteous is marred by their joy at vengeance upon the wicked. A particularly striking passage is chapter 48. 1-7, which speaks of the inexhaustible fountain of righteousness reserved for the holy and elect in the presence of the Son of Man and of the Lord of Spirits. The Apocalyptist prophesies further of the repentance of the Gentiles (chapter 1.)</p>

Chapter	Content
58-71	<p>“The vision which he saw the second time,” and consist of Enoch’s first-person apocalyptic teachings. He prophesies the judgement of the wicked and the vindication of the righteous in language similar to Daniel and Revelation. In chapter 65 Noah offers revelations about the flood and the angels’ names. In chapter 70, Enoch explains how he disappeared from earth to see the holy angels dressed in white, two rivers of fire, the heaven of heavens, and the Head of Days. In chapter 71 Enoch ascends to the heavenly throne room where, to the readers’ surprise, he is told that he himself is the “Son of Man”</p>

Source: R H Charles, *The Book of Enoch* Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D, xvii-xviii.

c) Astronomical Book or The Book of the Courses of the Heavenly Luminaries (chapter 72-82)

The booklet contains an interesting section that researchers require. The Astronomical Book, 1 Enoch 72-82, is recorded in Qumran manuscript fragments.²⁶⁴ The Astronomical Book is known as "The Book of the Itinerary of the Luminaries of Heaven." It is a

²⁶⁴ Gabriele Boccaccini, ed., *Enoch and Qumran Origins, New Light on a Forgotten Connection* (Grandrapids: William B. Eerdmans Publishing Company, 2005), 14.

first-person account of astronomical patterns. The celestial bodies exit and enter gates in heaven on a regular basis. The year has 364 days, which is noteworthy in later Qumran texts. Uriel reveals to Enoch the gates of the winds, as well as the sources of weather and rivers.

The earliest of these, like the earliest of the Enoch manuscripts, dates from the late third or early second century. These are most likely the earliest Enochian manuscripts, dating from the Persian period between 500 and 300 B.C. It portrays Uriel the angel showing Enoch the astronomical, cosmological, and calendrical laws that prove the solar calendar's authority.

The Astronomical Book is notable for its use of a solar calendar rather than a lunar calendar. The lunar calendar's flaws were obvious, and the problem of the calendar was debated during the Second Temple period. Aside from the apocalyptic aspect of this portion, it could also be interpreted as an attempt to encourage Jews to adopt its interpretation of the solar calendar. In general, the Astronomical Book is distinct from the Torah, with the exception of Gen 1:14-16, which also deals, albeit in a different way, with the "lights of heaven" (1 En 72:1).

There is no explanation of the actual process of revelation, as generally found in an apocalypse, such as a vision or a heavenly voyage. Nonetheless, a celestial tour is obviously intended. Uriel is the tour guide or accompanying angel. Enoch's domain extends from

the heavens to the ends of the earth (76:1). In 81:5, he is returned to earth by "three holy ones," who place him in front of his dwelling.²⁶⁵

This text appears to be an afterthought to the Astronomical Book, yet the implication of heavenly travel is consistent with the prior chapters. The revelation's substance is essentially cosmic, focused on the movements of the sun, moon, and stars. Although the astronomical observations are poor in comparison to Babylonian and Hellenistic knowledge, the worldview reflects Babylonian influence. The descriptions are mythological. Angels populate the heavens: "the leaders of the heads of thousands who are in charge of the whole creation and all the stars" (75:1). Uriel is the leader of the heavenly lights. The long explanations of the celestial bodies are part of a celebration of the order of the universe.²⁶⁶

d) Book of Dreams (chapter 83-90)

This book contains two dream visions of Enoch that he saw before his son's marriage, Methuselah. The first dream provides a brief forewarning of the impending Flood. The second dream is a complicated allegory in which animals reflect the world's history from Adam through the Hellenistic age they were in, with a projection into future judgment. This book is set in 165 B.C., during the

²⁶⁵ Randal A. Argall, , *1 Enoch and Sirach, A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment, SBL Early Judaism and Its Literature* (Atlanta: Scholar Press, 1995), 51.

²⁶⁶ Randal A. Argall, , *1 Enoch and Sirach, A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment, SBL Early Judaism and Its Literature* (Atlanta: Scholar Press, 1995), 56-58.

Maccabean revolt (165/163 BC), which is roughly where the history allegory stops.

Following this historical overview, which includes numerological symbolism, the angel predicts that those who damage the "Righteous" (Israel) will be condemned by God and ultimately destroyed. Because the "history" section concludes with the Maccabean Revolt, the composition is set during the Maccabean period, or soon before the revolt occurred. The Hellenistic "successor kingdoms" enslaved the majority of the Middle East throughout this period, and numerous such apocalyptic prophecies mark the literature of all impacted civilizations. As a result, this work should be seen in this apocalyptic, hope-bringing-light context.²⁶⁷

The Dream Visions include Enoch's grandfather's prophecy of the world's destruction for its sins, as well as a much longer allegory involving cattle of various colours that begins with the flood and continues through biblical history, the Hellenistic period, the Maccabean revolt, and into the messianic kingdom. The language is similar to Daniel's. The following is the content of the Book of Dreams Vision.

²⁶⁷ John J Collins, *The Apocalyptic Imagination An Introduction To Jewish Apocalyptic Literature*, 2nd ed. (Cambridge: William B. Eerdmans Publishing Company, 1998), 6.

Table 3. 9: General Content of Book of Dreams

Chapter	Content
83-84	a hymn of praise to God in which a prayer is offered that all flesh may not be destroyed
<p style="text-align: center;">Enoch's vision of the whole course of history from Adam to the messianic era, using animal symbolism throughout (85-90, Animal Apocalypse).</p>	
85	The second dream-vision is much longer; it gives in brief outline the history of the world to the founding of the Messianic Kingdom. First, the patriarchs, symbolized by bulls, etc.
86-88	the fallen angels, also described in symbolic language, and their punishment
89-90	<p>The history then proceeds to deal more specifically with Israel from the time of Noah to the Maccabæan revolt (until 90:19).</p> <p>The dream-vision concludes with some familiar eschatological notes: the judgement and condemnation of the wicked; the establishment of the New Jerusalem; the conversion of the Gentiles, who become subject to Israel; the gathering-in of the dispersed Israelites; the resurrection of the righteous dead and the setting-up of the Messianic Kingdom on the appearance of the Messiah (90. 20-38).</p>

Source: John J Collins, *The Apocalyptic Imagination An Introduction To Jewish Apocalyptic Literature*, 6.

e) The Epistle of Enoch (chapters 91-108)

The Epistle of Enoch was written around the time of the Maccabean Revolt (167-164 BCE). However, the date of the Epistle of Enoch is debated: either the early first century BCE²⁶⁸ or soon before the Maccabean Revolt.²⁶⁹ The Epistle of Enoch is a compilation of consoling letters to the virtuous and, in particular, denunciations of the wicked, who are generally referred to as "rich" or "sinners." The author continually criticizes sinners for oppressing the virtuous; the author aspires to be a prophet whose testimonies against the wicked will be heard and effective on the Day of Judgment. This section is divided into several chapters:²⁷⁰

Table 3. 10: General Content of The Epistle of Enoch

Chapter	Content
91	The Apocalypse of Weeks (verse 11-17)
92	Enoch wisdom

²⁶⁸ Boccaccini and Collins, *The Early Enoch Literature: Supplements to the Journal for the Study of Judaism*.

²⁶⁹ Jens Wilkens, "Remarks on the Manichaean Book of Giants: Once Again on Mahaway's Mission to Enoch," in *Ancient Tales of Giants from Qumran and Turfan: Contexts, Traditions, and Influences*, ed. Matthew Goff, Loren T Stuckenbruck, and Enrico Morano (Germany: Mohr Siebeck, 2016).

²⁷⁰ Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?* (United States of America: Warrior Poet Publishing, 2016), 7-8.

Chapter	Content
93	This chapter begins an interpretation of history in a series of “weeks,” advising righteousness to Enoch’s children, and calling woes down on sinners, who are rich, powerful, deceitful oppressors
101-104	Warn of the fates of those who fear God, of sinners, and of those who alter the words of the prophets
106-107	Fragment the Book of Noah. Lamech suspects his son Noah is son of a disobedient angel. Tells the story of Noah’s birth, not in the Hebrew Bible – At birth, Noah’s appearance as an angel-like figure makes his father Lamech suspicious that Noah is not his own, but has been fathered by one of the fallen angels. Lamech asks his father Methuselah to ask Enoch (whose dwelling is with the *good* angels) about Noah. Enoch’s answer focuses on the different possible meanings of Noah’s name.
108 (Eschatological Admonition)	additional exhortation by Enoch to Methuselah of the judgment of good and evil in the latter days. Vision of suffering of the wicked and

Chapter	Content
	description of the suffering in the present of the righteous and of their future reward.

Source: Brian Godawa, *The Book of Enoch: Scripture, Heresy or What?*, 7-8.

C. Heavenly of Luminaries Description

The Book of Heavenly Luminaries, commonly known as The Astronomical Book, is one of the earliest sections of 1 Enoch, possibly dating back to the Persian Period. The Book of Luminaries is important for the rest of 1 Enochic corpus and is essential for understanding its apocalyptic perspective.²⁷¹ Parts of the Ethiopic Astronomical Book of Enoch, also known as The Book of Luminaries, have been preserved in several medieval Ethiopic manuscripts. It is an apocalyptic compilation of multiple works written at various times. The Book of Luminaries is made up of Chapters 72-82 of 1 Enoch, also known as The Book of Enoch, one of the canonical books of the Ethiopic Bible that are divided into several volumes written over an unknown period.

1 Enoch is credited to Enoch as the author and is so classified as a pseudepigraphic work. Although mentioned in the New Testament book of Jude (Jude 1:14-15= 1 En. 60:8), it was not maintained by the

²⁷¹ Jason M. Silverman, “Iranian Details in the Book of Heavenly Luminaries (1 Enoch 72–82),” *Journal of Near Eastern Studies* 72, no. 2 (2013), 195.

Western Christian Church. 1 Enoch is a detailed mythical corpus with a highly textually complicated history, chronicling the angelic delivery of hidden knowledge to Enoch, the divinely selected recipient of magic, cosmology, astronomy, astrology, and the calendar from the archangel, Uriel, in certain passages. It is believed that the Ethiopic translators who preserved the Book used both the Aramaic and Greek versions, with potentially certain elements of the Astronomical section also surviving in an Oxyrhynchus, Egypt, Greek copy.²⁷² The Jubilee calendar was derived from astronomical data recorded in 1 Enoch 72-82, whereas 1 Enoch derived ultimate authority for its calendar from Genesis.²⁷³

The Astronomical Book, also known as The Book of Heavenly Luminaries, is one of the oldest sections of 1 Enoch, potentially dating back to the Persian Period. The Book of Luminaries is crucial to understanding the rest of the 1 Enochic corpus and its apocalyptic perspective. Indeed, the matrix of ideas and inspirations in the Astronomical Book is reminiscent of those that affected the Enochic scribes in general. To far, the majority of debate over the Astronomical

²⁷² Helen R. Jacobus, “Greco-Roman Zodiac Sundials and Their Links to a Qumran Calendar (4Q208-4Q209),” *Mediterranean Archaeology and Archaeometry* 14, no. 3 (2014), 68.

²⁷³ Isaac W. Oliver and Veronica Bachmann, “The Book of Jubilees: An Annotated Bibliography from the First German Translation of 1850 to the Enoch Seminar of 2007” (Michigan, 2009), 127.

Book has centered on Babylonian cosmology and astronomy, either as a source or a parallel.²⁷⁴

Chapters 72-82 are also known as the Book of Luminaries, the Ethiopic Astronomical Book of Enoch, or 1 En. 72-82. The Ethiopic Book of Enoch, containing the astronomical chapters, 1 En. 72-82, is thought to have been written in Aramaic first, then in Greek, before being translated into Ge'ez and Ethiopic.²⁷⁵

In comparison to the Ethiopian text, the Aramaic translation is fairly short. Despite Milik's early work with books from the Enoch tradition, particularly *The Aramaic Astronomical Book*, the manuscripts were not published until 2000. Florentino Garca Martnez and Eibert J. C. Tigchelaar published the manuscripts 4Q208 and 4Q209 in the official Discoveries in the Judaean Desert series. Meanwhile, manuscripts 4Q210 and 4Q211 of the Discoveries in the Judaean Desert series have remained unpublished till now. As a result, *The Aramaic Astronomical Book* (4Q208-211) fills a substantial gap in current research, for which it should be commended.²⁷⁶

²⁷⁴ Jason M. Silverman, "Iranian Details in the Book of Heavenly Luminaries (1 Enoch 72–82)," *Journal of Near Eastern Studies* 72, no. 2 (2013), 195.

²⁷⁵ Helen R. Jacobus, *Zodiac Calendars in the Dead Sea Scrolls and Their Reception* (Leiden: BRILL, 2014), 261.

²⁷⁶ Hanna Tervantko, "*The Aramaic Astronomical Book (4Q208-4Q211) from Qumran: Text, Translation, and Commentary* (Review)," *Hebrew Studies*, 2012, 104.

The Astronomical Book, widely regarded as the earliest of the Enochic books, is frequently dated to the third century B.C.E. At least one astronomical manuscript from Qumran that appears to be Enochic dates from around 200 B.C.E. The manuscript evidence from Qumran, which gave four incomplete Aramaic scrolls that have a link to the Ethiopic form familiar to us, is the most crucial evidence for demonstrating the relative age of AB. Four Qumran manuscripts, 4Q208-4Q211, attest to the Aramaic Astronomical Book.²⁷⁷ “4Q” refers to Cave 4 at Qumran. The following data describe the manuscript's nomenclature, dating, and content:²⁷⁸

Table 3. 11: Description of Data Nomenclature of 1 Enoch

Qumran Document	Paleographic Dating	Content
4Q208 (4QEnastr ^a)	Ca. 220 – 180 B.C.E.	Table of Moon phases possibly summarized in 1 En 73:4-8
4Q209 (4QEnastr ^b)	Ca. 10 B.C.E. – 10 C.E.	Table of Moon phases, but also parts of 1 En 76:17-77;

²⁷⁷ Hanna Tervanotko, “*The Aramaic Astronomical Book (4Q208-4Q211) from Qumran: Text, Translation, and Commentary (Review)*,” *Hebrew Studies*, 2012, 104.

²⁷⁸ Gabriele Boccaccini and Giovanni Ibba, eds., *Enoch and Mosaic Torah: The Evidence of Jubilees* (Cambridge: William B. Eerdmans Publishing Company, 2009), 36-37.

		78:10; 78:17 – 79:2; 82:9-13
4Q210 (4QEnastr ^c)	Ca. 50 B.C.E.	Parts of I Enoch 76:3-10; 76:13 – 77:3; 78:6-8
4Q211 (4QEnastr ^d)	Ca. 50 – 1 B.C.E.	Unparalleled in I Enoch but apparently a completion of 82:15-20

Source: Gabriele Boccaccini and Giovanni Ibba, eds., *Enoch and Mosaic Torah: The Evidence of Jubilees*, 36-37.

4Q208, also known as 4QAstronomical Enoch, is a copy of the Aramaic Astronomical Book of Enoch (AAB), which contains Synchronous Calendar remnants (this section is as of 1997 unpublished). It was found in 36 little pieces, the largest of which has nine broken lines.²⁷⁹ 4Q209, 4QAstronomical Enoch is a copy of the Astronomical Book which includes the Synchronous Calendar and I Enoch 76:13 – 17; 78:9 – 12; 79:3 – 5; 78:17 – 79:2; 82:9 – 13. 4Q210, 4QAstronomical Enoch is a copy of the Astronomical Book that concludes of I Enoch 76:3 – 10; 76:13 – 77:4; 78:6 – 8. 4Q211 is 4QAstronomical Enoch contains three columns of I Enoch 82:20.²⁸⁰

²⁷⁹ Eshbal Ratson, “4Q208: A New Reconstruction and Its Implications on the Evolution of the Astronomical Book,” *Revue de Qumran* 31, no. 1 (2019), 51-52.

²⁸⁰ Lawrence Henry Vanbeek, *The Letter of Jude's Use of I Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 117-118.

The third section of 1 Enoch (chapters 72-82) is titled The Book of Heavenly Luminaries. In it, the Angel Uriel takes Enoch and demonstrates the workings of heaven's laws to him. According to Uriel, the first law of luminaries stipulates that the sun rises from an eastern gate in heaven and sets from a western door in heaven. The length of the day and night varies according to which eastern/western portals the sun enters and exits (1 Enoch 72:2-12). He is also shown another law that governs the moon's movements in (1 Enoch 73), as well as the durations of the solar and lunar years (1 Enoch 74). Near the end of the section, Enoch declares to his son Methuselah that this book contains all of the laws of the heavenly lights. Enoch is also given heavenly tablets that list the works of all future human generations. He is then commanded to share all of this with Methuselah and stay with him for a year, after which Enoch will be carried back up to heaven (1 Enoch 81:1-5).²⁸¹

The Heavenly Luminaries, also known as the Book of Astronomical Writings, focuses on the solar calendar, which has 364 days and four seasons of 91 days. This portion was both religious and scientific in nature. Chapter 80 discusses the last day's disturbances in the Sun, Moon, Stars, and Earth.²⁸²

²⁸¹ R H Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon Press, 1913), 163-281.

²⁸² Lawrence Henry Vanbeek, *The Letter of Jude's Use of 1 Henokh: The Book of The Watchers as Scripture* (South Africa: University of South Africa, 1997), 18.

The Aramaic Astronomical Book is one of Enoch’s books, and the Ethiopian Astronomical Book (EAB) chapters 72-82 include parallel material. The foundation of the Astronomical Book is angel Uriel’s²⁸³ teaching to Enoch, according to which Enoch shall convey to Methuselah (Chapter 82 of the Ethiopic Astronomical Book). The book's content contains information about the moon's movement in its phases, schematic meteorology, and the motion of the stars in relation to the seasons of the year. These materials are eerily similar to Babylonian astronomy. Given their similarities, it's obvious that they have a relationship.

The activity of the stars is governed by a righteous balance (madālēw šədq, ሙዳልወ ጽድቅ) that Enoch sees. The Lord of Spirits names the stars, and they are weighed based on their brightness, size, and appearance time. In general aspects, this is related to what we see in the Astronomical Book (1 Enoch 72-82).²⁸⁴

1 Enoch’s Book of Heavenly Luminaries essentially discusses

Table 3. 12: Heavenly Luminaries Short Contain

Chapter	Content
72 (1-37)	The Sun

²⁸³ Known as Malaikat Izrail in Islam.

²⁸⁴ Grant Macaskill, “Meteorology and Metrology: Evaluating Parallels in the Ethiopic Parables of Enoch and 2 (Slavonic) Enoch,” *Journal for the Study of the Pseudepigrapha* 29, no. 2 (2019), 85.

Chapter	Content
73 (1-8)	The Moon
74 (1-17)	System of rotation
75 (1-9)	The Stars and their position
76 (1-14)	The twelve winds
77 (1-8)	Four direction, seven mountain, seven rivers
78 (1-17)	Names for the phases of the Sun and Moon
79 (1-6)	Conclusion on the season
80 (1-8)	Parallels between sinners and seasons
81 (1-10)	It told to read the “tablets of heaven” and to report this reading to his son, Methuselah
82 (1-19)	Enoch passes this knowledge onto his son

D. Moon Phase and Its Illumination in the Book of Enoch

The Moon observation and the lunar theory through year is always develop. While, the Moon is always being the object that our ancestors observe to maintain the time. Human in the past know the number of days through observing the Moon. The Book of Enoch gives the explanation about the Moon phase, illumination and the age in the chapter 73, 74, 78

1. Chapter 73 [LXXIII]

Chapter 73 starts discussing the Moon's movement where in the previous chapter, 72, discuss the first law of the heavenly luminaries, the Sun. Then, the second luminary is the Moon. This chapter still discuss the Moon in general ways and still focusing on the New Moon phase. The contain of chapter 73 is as follows:

Table 3. 13: Content of Chapter 73

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

Verse	Contain
5	And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light
6	And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof
7	And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them
8	And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining)thirteen parts

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

This chapter mostly talked about the Moon. In the first verse, 73:1, the Moon has smaller size than the Sun. The chapter 73:2 stated that Moon's circumference same as the circumference of the heaven and it carried by a chariot which is drove by the wind. The Moon has

its own definite measure for light. The third verse of this chapter discuss the Moon will change its place for rising and setting every month. The day of the lunar time is same as the solar time in a day length condition. When the Moon reaches its full phase, it will shine seventh part of the Sun.

In the chapter 73:4, the Moon rises from the east on the thirtieth morning. This is the first phase of the Moon and it rises together with the Sun in the portal where the Sun rises. The moon on the first day its appearance is here the new moon in the popular sense, not the new moon strictly so called, which is invisible. Thirtieth, morning, i. e. of the solar month. Together with the sun. In the next verse, 73:5, it described the Moon appearance where the Moon has empty light in its whole circumference with exception the fourteenth part of its light. In this verse and the next the fractions are fractions of half the moon.

Chapter 73:6 still discuss the Moonlight in the first phase which the Moon receives one-seventh part of the half of its light, its light amounts to one-seventh part and the half thereof. The next verse, 73:7, the Moon will set with the Sun and rise with the Sun then receive the half of one part of light. In this time, the beginning of lunar time, the Moon won't able to be seen in the night because it has been set with the Sun and won't be able to see its fourteen parts and the half of one of them. In the last verse of this chapter, 73:8, the Moon rises with seventh part, it comes forth and recedes from the rising of the Sun. Then, the Moon becomes bright in the (remaining)thirteen parts.

These verses suppose the case when there are 15 days from new to full moon.

2. Chapter 74 [LXXIV]

Chapter 74 still discussing the Moon's movement while in this chapter is more complex to the Moon's path explanation. This chapter also discussing the gate where the Moon passed by. Not only that, this chapter also discussing the period of each heavenly luminary they are Sun, Moon and Stars. The explanation is as follows:

Table 3. 14: Content of Chapter 74

Verse	Contain
1	And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution
2	And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished
3	In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west,
4	And in certain months she alters her settings, and in certain months she pursues her own peculiar course

Verse	Contain
5	In two months the moon sets with the sun in those two middle portals the third and the fourth
6	She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light : and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth
7	And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light : and she recedes and enters into the first portal in eight days
8	And she returns again in seven days into the fourth portal from which the sun goes forth
9	Thus I saw their position—how the moons rose and the sun set in those days
10	And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days
11	And the overplus of the sun and of the stars amounts to six days : in 5 years 6 days every year come to 30 days : and the moon falls behind the sun and stars to the number of 30 days
12	And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single

Verse	Contain
	day unto eternity; but complete the years with perfect justice in 364 days
13	In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days
14	For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind : [i.e. to the sum (of 1770) there is to be added (1000 and) 62 days]
15	And in 5 years there are 1770 days, so that for the moon the days in 8 years amount to 2832 days
16	[For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80
17	And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

In this chapter the writer deals shortly with the waxing and waning of the moon, its monthly change of position with regard to the signs and the sun, and the difference between lunar and solar years. Chapter 74:1 explained that there is another path or trajectory for the Moon. then, according to the different law the Moon performs its monthly revolution. The next verse discusses the Uriel Angel again

and the Angel gave him the position of the luminaries and their month. Then there are fifteen days to accomplish the Moon's light. In chapter 74:3, the Moon accomplishes its light in the east and its darkness west. Verse 4 explained the Moon will alter its path in certain month and in certain month the Moon pursues its own peculiar course.

Chapter 74:5 stated that there are two months when the Moon will set with the Sun in those two middle portals the third and the fourth. It concludes that the third and fourth portal is located in the middle among the other portals. Then the next verse, 74:6, the Moon goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all its light. The Moon from the sun, and in eight days enters the sixth portal from which the sun goes forth.

Then, in chapter 74:7, when the sun goes forth from the fourth portal, the Moon goes forth seven days, until it goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all its light. The Moon recedes and enters into the first portal in eight days. In 74:8, the Moon returns again in seven days into the fourth portal from which the sun goes forth. The scheme with regard to the fourth portal and the new moon. The moon proceeds to the sixth portal and returns to the fourth in 14 days, and thence to the first portal and back in 15 days.

Then based on 74:9, in those moves, it described the time when the Moon rise and the Sun set which is occurs when the Moon is on

its full phase. Chapter 74 verse 10 in the Book of Enoch explained that a year consists of 364 days. The number of days in each month has been described in chapter 72 start from verse 6 until verse 32 and reaffirmed in chapter 72 verse 32 that the time of year is 364 days.

Based on verse 10, the number of days in a year based on the Sun is 364 days and verse 12 states that the solar year and the stellar year are perfectly equivalent, i.e. of same length. However, the solar and the stellar year fall behind (the seasons) 6 days per year (stated in verse 11) that agglomerate to 30 days, a full month, in 5 years (stated in verses 10 and 11).

Verse 12 explains that the Sun and the stars are the exact benchmarks in precision in all years. The usage of both as a reference is because the celestial bodies never moved faster or slower based on the explanation in the Book of Enoch. Verse 13 states the totals of days after some years: 364 days of the year times 3 gives 1092 days in 3 years, times 5 gives 1820 days in 5 years, times 8 gives 2912 days in eight years.

The movement of the Moon is described in Chapter 74 verse 14 to 17. Verse 14 mentions the total of days in 3 lunar years (1062 which is 30 days less than 3 solar years) and claims that the Moon is 50 days behind the Sun after five years. Thus, the difference between the lunar year and the solar year is 10 days per year. Verses 15 and 16 exemplify this statement with more numbers. Table below gives an overview of these statements by sorting them in a modern way:

Table 3. 15: Summary of Solar and Lunar Year

Solar calendar (verses 10,13)	Lunar year	Difference
1 year = 364 days		
3 years = 3*364 = 1092 days	1062 days (verse 14)	30 days
5 years = 5*364 = 1820 days	1770 days (verse 15)	50 days (verse 14)
8 years = 8*364 = 2912 days	2832 days (verse 15)	80 days (verse 16)

Source: Youla Afifah Azkarrula, Susanne M Hoffmann, and Ahmad Izzuddin, “Examining the Impact of the Book of Enoch, Sefer Yetzirah, and Greek Civilization on the Jewish Calendar System: An Islamic Astronomical Law Perspective, 1–27

Verse 17 finally concludes the paragraph by stating a full cycle of the year.²⁸⁵

3. Chapter 78 [LXXVIII]

Chapter 78 focuses on the Moon phase. The Moon’s illumination is explained in this chapter. This chapter also discuss the Sun’s

²⁸⁵ Youla Afifah Azkarrula, Susanne M Hoffmann, and Ahmad Izzuddin, “Examining the Impact of the Book of Enoch , Sefer Yetzirah , and Greek Civilization on the Jewish Calendar System : An Islamic Astronomical Law Perspective,” *JIL: Journal of Islamic Law* 4, no. 1 (2023): 1–27.

position when the Moon is on current phase. The explanation of chapter 78 is as follows:

Table 3. 16: Contain of Chapter 78

Verse	Contain
1	And the names of the sun are the following : the first Orjares, and the second Tomas
2	And the moon has four names : the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae
3	These are the two great luminaries : their circumference is like the circumference of the heaven, and the size of the circumference of both is alike
4	In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted
5	And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven
6	And when the moon rises one-fourteenth part appears in the heaven : [the light becomes full in her] : on the fourteenth day- she accomplishes her light
7	And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according

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

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

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

On the first verse of this chapter discuss the Sun's name and followed by the Moon's name in the second verse. The third verse

discuss their appearance (shape) in the heaven. Chapter 78: 4 stated that the Sun's light is stronger than the Moonlight by seventh portion. Then, the Sun and Moon set in the west portal and make their revolution by the north then come through the eastern portal.

Chapter 78: 6 discuss when it on his first phase, the Moon rises with one-fourteenth part and will become full light on the fourteenth day of its phase. While in the chapter 78: 7 stated that when the Moon is on its fifteenth day, the light will have other addition of its fourteenth part. The next verse explains the Moonlight part in each day after the full Moon when the Moon waning its light. The description could be included in the Table 3.17:

Table 3. 17: Portion Light of the Moon Phase

Day	Portion of light
1	14 parts of light
2	13 parts of light
3	12 parts of light
4	11 parts of light
5	10 parts of light
6	9 parts of light
7	8 parts of light
8	7 parts of light
9	6 parts of light
10	5 parts of light
11	4 parts of light

Day	Portion of light
12	3 parts of light
13	2 parts of light
14	Half of a seventh
15	Wholly Disappear

Chapter 78:9 explained that in certain months the month has twenty-nine days and once twenty-eight days where this is abnormal count of sidereal month. The next verse showed that the Angel Uriel gives another explanation about the Moon that when light is transferred to the moon, and on which side it is transferred to moon by the sun. The chapter 78:11 explained that the Moon will accomplish its light in the fourteenth day where its position is at the opposite to the Sun.

Verse 12 told that the new Moon is a phase when the light rises upon it. Then, it will become full (chapter 78:13) when the Sun sets in the west. The Moon will end its phase until its circumference is void of light (chapter 78:14). Based on chapter 78:15, there are two kinds of month where first is thirty days and the second is twenty-nine days. The Moon accomplishes its waning in the first period of time (half of one lunar year) in the first portal for 171 days where the addition of three months of 30 days and three months of 29 days. Chapter 78:16 still discussing the number of two kinds of month. The last verse, the Moon appears like a man for twenty days each time,

and by day it appears like the heaven, and there is nothing else in its save its light.

4. Chapter 79 [LXXIX]

Chapter 79 actually the re-statement of some previous chapters. It discusses the Moon and Sun movement. The explanation of chapter 79 is as follows:

Table 3. 18: Content of Chapter 79

Verse	Contain
1	And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed
2	And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week :
3	And the waning of the moon which takes place in the sixth portal : for in this sixth portal her light is accomplished, and after that there is the beginning of the waning:
4	(And the waning) which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished : reckoned according to weeks, twenty-five (weeks) and two days

5	She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou sees has been traversed
6	Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

In the first verse, Enoch shows all his lesson from Angel Uriel and his vision to his son. The Angel Uriel shows everything (chapter 79:2) and those heavenly luminaries have their own duty and rules. In chapter 79:3, he explained that the Moon waning in the sixth portal and in this portal its light accomplished. After its light accomplished, there is the beginning of the waning.

Chapter 79:4 restated that the Moon accomplished 177 days which converted into the week is 25 weeks and 2 days. For this calculation, the Moon will left behind the Sun and order to the Stars five days in one period. This calculation could be taken by subtracted the half period of solar year (182 days) and half period of the lunar year (177 days) which is conclude 5 days. Then, the last verse restated the Uriel Angel who showed all of them to Enoch.

E. The Moon Position Towards the Sun in the Book of Enoch

The Astronomical Book, the third book of 1 Enoch mainly discuss the Sun, Moon and Stars motion. In this case, the Book of Enoch gives an explanation that the Sun, Moon and Stars are doing their own duty from different gate or portal in each month. This explanation is in the chapter 72, 75, while chapter 76-77 also discuss the portal in the heaven.

1. Chapter 72 [LXXII]

Chapter 72 mainly discuss the Sun's movement in the heaven. The movement cause the length of daylight and darkness in each solar month where the numbers of the day are different. The explanation about the daylight and darkness already discussed in the author's undergraduate thesis entitled "An Analytical Study of the Duration of Daylight in the Book of Enoch" and also explained in the author's proceeding with the same title in the "Astronomy in Culture" editor by Gudrun Wolfschmidt and Susanne M Hoffmann.²⁸⁶ While this data is focused on the gate or portal of the Sun in the heaven, where the contain of chapter 72 is as follows:

²⁸⁶ Azkarrula and Izzuddin, "An Analytical Study of the Duration of Daylight in the Book of Enoch."

Table 3. 19: Content of Chapter 72

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

Verse	Contain
	heaven, and he is quite filled with illuminating and heating fire.
5	The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven
6	In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]
7	And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season
8	When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven
9	And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning
10	On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

Verse	Contain
11	And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal
12	And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts
13	And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one and thirty mornings on account of its sign
14	On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts
15	And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings
16	And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven
17	And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty

Verse	Contain
	mornings, and sets in the west again in the fifth western portal
18	On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts
19	And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one and thirty mornings on account of its sign, and sets in the west
20	On that day the day is equalised with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts
21	And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal
22	And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts
23	And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty

Verse	Contain
	mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven
24	And on that day the night amounts to eleven parts and the day to seven parts
25	And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven
26	And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six
27	And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it
28	And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts
29	And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting

Verse	Contain
30	And on that day the night decreases in length, and the night amounts to ten parts and the day to eight
31	And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one and thirty mornings, and sets in the west of the heaven
32	On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four
33	And the length of the day and of the night, and the shortness of the day and of the night arise—through the course of the sun these distinctions are made (lit. ‘they are separated’)
34	So it comes that its course becomes daily longer, and its course nightly shorter
35	And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e. the great luminary which is named the sun, for ever and ever

Verse	Contain
36	And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded
37	As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley,

D.D

In the first verse of chapter 72, it explained that in this chapter is discussed the celestial bodies in the universe which is called by the luminaries of the heaven. Each of them has different classes, names and places of origin and according to their months. One of Allah's angel, Uriel or *Izrail* in Indonesian, showed Enoch how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished. In the second verse of chapter 72, it would start to explain the first law for shining body in the sky which is known as the Sun. The Sun is rising in the eastern portals of the heaven or east in the sky and setting in the western portals of the heaven or west in the sky.

Chapter 72: 3 describes the place where the Sun, Moon and Stars rising and setting which is called by portal. There are six portals in

the east and six portals in the west with total of them are twelve portals. The Moon goes through the same portal as the Sun. All following each other in accurately corresponding order. Besides, there are another unit called windows in the left and right of those portals. The chapter 72: 4 describes the appearance of the Sun. Its circumference is like the circumference of the heaven. The Sun is quite filled with illuminating and heating fire.

Chapter 72: 5 explained the Sun traverses to the heaven by chariot which is drove by the wind. The Sun goes down from the sky and returns to reach the east through the north. The chariot guided the Sun to comes to the appropriate portal and shines in the sky. The topic about the Sun's portal and daylight duration is explained from chapter 72:6 until 72:34. Chapter 72:6 explained about the first month of solar time, the Sun rises from the fourth portal in the east which is the great portal. The next verse, 72:7 re-stated the portal of sunrise in the first month of solar time and there are twelve windows open. Chapter 72:8 also re-stated the portal of sunrise in the first month of solar time and explained the portal for sunset is the fourth in the west of heaven.

There are six portals in the east through which the sun rises in the course of the year, and six in the west in which he sets. The first portal forms the most southern point of the sun's journey, and the sixth portal the most northern. During the first six months, from the shortest day to the longest, the sun advances from the first portal to the sixth, and conversely, from the longest day to the shortest, he returns from the sixth portal to the first. In each portal the sun rises and sets one month

in his journey northwards, and likewise rises and sets for one month in each portal on his return journey. Thus arises the division of the year into twelve months. Moreover, during each month on his journey northwards, the day- daily grows longer and the night daily shorter, and this is owing to a daily change of position on the part of the sun within each gate.²⁸⁷

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

²⁸⁷ R H Charles and D Litt, eds., *The Book of Enoch or 1 Enoch: Translated from the Editor's Ethiopic Text* (Oxford: Clarendon Press, 1912), 152.

on account of the sign ' , i, e. that of the equinoxes or the solstices. The author's division of the day into eighteen parts is possibly his own device, yet it may rest on traditions derived from northern Asia of the latitude of 49°, as Krieger supposes, when the longest day is twice as long as the shortest night, as our author states it.²⁸⁸

The Sun moves through those portals thirty mornings in succession. On the verse 9, it states that during this period the day becomes longer than the night. The unit of this length is ten parts of day and eight parts of night. And as usual, the day and night are divided into nine parts. So, for the first month the day is longer than the night by a ninth part. Basically, there are eighteen parts of day and night which is nine parts of day and nine parts of night. It is explained in the verse 10.

The next verse, in the second month, the Sun rises and sets in the fifth portal on thirty mornings and the day becomes longer than before by two parts and amount from nine parts to eleven parts and so do the night. The night becomes shorter and amounts to seven parts. Those were explanation in the 11th and 12th verse. In the third month, the Sun rises and sets in the sixth portal on thirty-one mornings, and in this month, the day is longer than night with portion the day becomes double the night. So, the night becomes six parts and the day is two

²⁸⁸ R H Charles and D Litt, eds., *The Book of Enoch or 1 Enoch: Translated from the Editor's Ethiopic Text* (Oxford: Clarendon Press, 1912), 153.

times six equal twelve. This statement is mentioned in the verse 13th and 14th.

It is changed when entering the fourth month. In this month, the Sun rises and sets in the sixth portal on thirty mornings but the day is decreasing one part, so the day becomes eleven parts and 7 parts for night. So based on verse 15th and 16th. the day becomes shorter than before, the third month. The 17th and 18th verse of chapter 72 mentions the next month, the Sun rises and sets in the fifth portal at the fifth month on thirty mornings. Like the previous month, the day also becomes shorter than before with decrease two parts of day. So, the day becomes 10 parts and 8 parts for the night.

In the verse 19th and 20th, the Sun rises and sets in the fourth portal at the sixth month on thirty-one mornings. The day becomes shorter than previous month, so that the day is equal with the night. There are 9 parts for night and for day. The Sun goes to third portal in the seventh month as explained in the verse 21st for thirty days. The day becomes shorter than the day in the previous month, and decrease one part amount to 8 parts and 10 parts of the night as explained in the verse 22nd.

Second portal is passed by the Sun to rise and set in the eighth month for thirty days with the day is shorter than previous month which is decrease two parts from nine into seven parts. As explained in the 23rd and 24th, the ratio between day and night is 7:11. First portal is passed in the ninth month by the Sun for thirty-one days. The night

becomes double the day, it is six parts for day and twelve parts for night. This explanation is available in the verse 25th and 26th.

In the verse 27th and 28th, the night becomes shorter than in the previous month at the tenth month. The Sun rises and sets in the same portal as previous month, the first portal by thirty days with the ratio between day and night is 7:11. As the month before, the night becomes shorter than in the previous month at the eleventh month. As explained in the verse 29th and 30th, the Sun rises and sets in the second portal for thirty days with the ratio between day and night is 8:10. In the last month of the year, the twelfth month, the Sun rises and sets through the third portal by thirty-one days with the day is equal the night, with 9 parts of day and night. This explanation is mentioned in the verse 31st and 32nd.

Based on the description above, it can be narrated into a table

Table 3. 20: Description in Short of Sun's Gate in Chapter 72

Verse in Chapter 72	Month order	Portal		Number of Days
		Rise	Set	
6	1	4	4	30
11	2	5	5	30
13	3	6	6	31
15	4	6	6	30
17	5	5	5	30
19	6	4	4	31

Verse in Chapter 72	Month order	Portal		Number of Days
		Rise	Set	
21	7	3	3	30
23	8	2	2	30
25	9	1	1	31
27	10	1	1	30
29	11	2	2	30
31	12	3	3	31

In chapter 72:33, it is stated that the changing of day and night, and the length of daylight duration is due to the Sun's journey. Then in the next verse, 72:34, the condition of the daylight is longer than the night is also due to the Sun's journey. In 72:35, the explanation that has been stated before is the law and the course of the Sun. The Sun returns as often as sixty times and rises. The Lord commanded to name it as the Sun according to its appearance (chapter 72:35-36). When the Sun commanded to rise, it never set and does not decrease its light and never rest but runs day and night. The Sun light is sevenfold brighter than the Moon; but as regards size they are both equal (if it seen from Earth) as explained in the chapter 72:37.

As often as he returns sixty times as often as he returns, he returns sixty times. Sixty times. The sun is one month in each portal on his northward journey, and one month in each portal on his southward: therefore, two months in each portal. The author disregards for the time being the extra day in the first, third, fourth, and sixth portals.

According to Lucretius the Sun, moon, and the stars are about the same size as—possibly a little greater or less than—they appear to us. This view he derived from his master Epicurus, as may be seen from comparing a letter of the latter to Pythocles in Diog. Laer,(x. 84-94). But it is not necessary to suppose any dependence on the part of our text, which gives probably the ordinary accepted view.²⁸⁹

2. Chapter 75 [LXXV]

Chapter 75 discuss the intercalation day and the gate in the heaven. Actually, this chapter also the sequel of chapter 72 which is discussing the solar day in one year and the portal for each month. The contain of chapter 75 are as follows:

Table 3. 21: Content of Chapter 75

Verse	Contain
1	And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year

²⁸⁹ R H Charles and D Litt, eds., *The Book of Enoch or 1 Enoch: Translated from the Editor's Ethiopic Text* (Oxford: Clarendon Press, 1912), 156.

Verse	Contain
2	And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations
3	For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i. e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven
4	In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth : and from them is warmth diffused over the earth, when they are opened at their appointed seasons
5	[And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends]
6	As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west,

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

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

This chapter deals with the intercalary days, the stars, and the sun. Chapter 75 verse 1 explains that a year consists of four days of intercalation into which the day is inserted in certain months. This intercalation is related with the whole creation and all the stars. These intercalations are not reckoned in the reckoning year. The actual reason for intercalated the day is to separate each season in one year and that intercalation also has relation with the stars and the constellation.

The four intercalary days are under the charge of the highest stars, the leaders of the heads of ten thousand. These leaders are not angels, as might be supposed, but simply 'luminaries'; Apparently the year was popularly reckoned at 360 days.²⁹⁰

Chapter 75 verse 2, makes it clear that the four days of intercalation are considered at four different places or portal marking the transition from one season to the other. If you do not intercalate, then the calculation will be wrong and make the calculation error then it will impact the different movement of the Sun and Stars as the observation. The transition portals are the first, the third, the fourth and the sixth portal.

Chapter 75 verse 3 explained the duty of Angle Uriel to rule all the luminaries in the heaven and in the world and all the ministering creatures which make the revolution of Sun, Moon and the Stars in all the chariots of the heaven. The Moon, Sun and Stars are the leaders for the day and the night. The chapter 75:4 explained there are twelve doors which the rays of the sun break forth. When the doors are opened, the warmth diffused over the Earth. The doors will be opened when the current season are coming.

The variation in the amount of heat given by the sun is explained by twelve openings in the disk of the sun through which heat is given

²⁹⁰ R H Charles and D Litt, eds., *The Book of Enoch or 1 Enoch: Translated from the Editor's Ethiopic Text* (Oxford: Clarendon Press, 1912), 161.

forth in proportion to the number of windows opened.²⁹¹ Next chapter, 75:5, also explained the winds and the spirit of the dew from the opened doors.

Chapter 75:6 described there are twelve in the heaven in the east and west of the heaven. Those portals are gone forth by the Sun, Moon and Stars. Adjoining each one of these twelve portals of the sun are twelve windows open to the left and right of them. These diffuse warmth over the earth, one being open at a time, and all differing in degree of heating power.

Chapter 75 verse 7 explained there are many windows in each portal in the left and right side of it. From many windows, one of them produces warmth in appointed season. Then from the windows, the stars come forth according the Lord's command and wherein they set corresponding to their number.

Chapter 75:8 describes that Enoch saw the chariot running in the world, above those portals in which revolve the stars that never set. In the last verse of this chapter, 75:9, there is a biggest chariot among other that makes its course through the entire world

²⁹¹ R H Charles and D Litt, eds., *The Book of Enoch or 1 Enoch: Translated from the Editor's Ethiopic Text* (Oxford: Clarendon Press, 1912), 162.

3. Chapter 76 [LXXVI]

Chapter 76 mainly discuss the portal of the wind which is blow through the heaven. The contain of this chapter is as follows:

Table 3. 22: Content of Chapter 76

Verse	Contain
1	And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth
2	Three of them are open on the face (i. e. the east) of the heavens, and three in the west, and three on the right (i. e. the south) of the heaven, and three on the left (i. e. the north)
3	And the three first are those of the east, and three are of the north, and three [after those on the left] of the south f, and three of the west
4	Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds : when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land
5	And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east,

Verse	Contain
	inclining towards the south : from it come forth desolation, drought, heat, and destruction
6	And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew ; and through the third portal which lies toward the north come cold and drought
7	And after these come forth the south winds through three portals : through the first portal of them inclining to the east comes forth a hot wind
8	And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health
9	And through the third portal lying to the west come forth dew and rain, locusts and desolation
10	And after these the north winds : from the seventh portal in the east come dew and rain, locusts and desolation
11	And from the middle portal come in a direct direction health and rain and dew and prosperity ; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts
12	And after these [four] are the west winds : through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost

Verse	Contain
13	And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction
14	And the twelve portals of the four quarters of the heaven are there- with completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley,

D.D

There are twelve portals where each of the quarter in the heaven (north, east, south, and west) is consist of three portals. Each portal brings the wind to go forth and blow to the heaven. From twelve portals, there are four portals bring the blessing and prosperity, while from those eight come hurtful winds. Chapter 76. 5 until 13 mainly discussing the position of the portal and what kind of wind that they brought. From the explanation, it could be described as the table below:

Table 3. 23: The Summary of Wind's Gate

Verse	Direction	Note	Character of the wind
5	East	First portal in the east	(-) desolation, drought, heat, and destruction
6	East	Second portal in the middle	(+) rain and fruitfulness and prosperity and dew
6	East	third portal which lies toward the north	(-) cold and drought
7	South	first portal of them inclining to the east	(-) hot wind
8	South	middle portal	(+) fragrant smells, and dew and rain, and prosperity and health
9	South	third portal lying to the west	(-) dew and rain, locusts and desolation
10	North	the seventh portal in the east	(-) dew and rain, locusts and desolation

Verse	Direction	Note	Character of the wind
11	North	middle portal	(+) health and rain and dew and prosperity
11	North	third portal in the west	(-) cloud and hoar-frost, and snow and rain, and dew and locusts
12	West	first portal adjoining the north	(-) dew and hoar-frost, and cold and snow and frost
13	West	middle portal	(+) ew and rain, and prosperity and blessing
13	West	the last portal which adjoins the south	(-) drought and desolation, and burning and destruction

From the explanation above, the number of portals in the heaven which is passed by the Sun, the Moon and the Stars with the wind are the same number. While the position of the wind's portals is different from the Sun, Moon and Stars' portal. It is explained that the wind's portal is faced the Earth direction, the North, East, South and West so the twelve portals are times by the quarter and bring out three portals

of each direction. While the Sun, Moon and Stars' portal are twelve which is six in the East and another six portals in the West. Those portals also explained as the place of the Sun, Moon and Stars movement.

4. Chapter 77 [LXXVII]

Chapter 77 is the sequel of the chapter 76. This chapter still discussing the kinds of wind and continues the natural appearance which is seen by Enoch and spilled them in this chapter. The contain of chapter 77 is as follows:

Table 3. 24: Content of Chapter 77

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

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

Source: R H Charles, The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D

Chapter 77 verse 1 until 3 still discuss the name of the quarter. The first quarter is the east, the second is south where from the chapter 76 known as the right. The third quarter is west and the last one is the north or the left side as explain in chapter 76. Then the north wind has three parts which is blown to different subject. Then the following verse discuss the Enoch's vision where there are seven high mountain,

seven rivers and seven Great Island or could be said by continent.
From those explanation, his vision is often attached to the number 7.

CHAPTER IV
THE MOON ILLUMINATION AND ITS POSITION TOWARDS
THE SUN IN THE BOOK OF ENOCH

A. Moon Term in the Heavenly Luminary’s Book

Every country or places has their own name for the Moon. Various name of the Moon is given because of different language in the world such as ‘Lunae’ for Latin and ‘луна’ for Bulgarian. In Amharic language – where the Book of Enoch use this language in its scroll – the Moon is translated into ጅረቃ (čäräqa). While in the Heavenly Luminaries Book, the word about Moon is not mentioned as ጅረቃ (čäräqa) but as ወርኅ (wärəḥə) which means ‘the month’. The using of this word is repeated in chapter 8:2; 41:5; 41:7; 41:8; 53:1; 60:1; 60:12; 69:20; 72:3; 72:6; 72:7; 72:37; 73:1; 73:3; 73:4; 73:7; 74:5; 74:11; 74:12; 74:14; 74:15; 75:3; 75:6; 78:2; 78:4; 78:6; 78:7; 78:9; 78:10; 78:11; 78:13; 78:14; 79:2; 79:3; 80:1; 80:4; 83:11; 100:10. But not all of the chapter above using ወርኅ as ‘the Moon’ because it also used as ‘month’ in chapter 72:6; 72:7; 73:3; 74:5; 78:9.

In other hand, the translate of ‘the month’ in Amharic is ወርኅ (wärəḥə). The Heavenly Book use this word with different form አውራጃህሙ (’äwərahīhomu) which means ‘month’. This word is repeating in chapter 33:3; 72:1; 74:2; 74:9; 82:9; 82:10. Then, the term of ‘certain month’ using እሙራት (’əmuratə) in chapter 74:4; 78:9.

The various name of the Moon sometimes also is given because of its appearance or the shape of the Moon that facing the Earth. This different appearance is called the Moon shape. In the third book of 1 Enoch, the term of New Moon is mentioned while the other kind of Moon phase is not including there. It just the number of Moon's illumination and not the name of Moon phase. The term of New Moon is stated in chapter 78:12 as $\omega\zeta\phi$ (śārəḳä) which is mean to steal. In this term, it means the light has been stolen so there is no light could be seen in the heaven. However, if the 'New Moon' is translated into Amharic would be turned into አዲስ ጩረቃ ('adisə čäräqa). While the Full Moon is only stated as the light is full or something and not leaning the word full against the Moon to make a phrase 'Full Moon'.

Besides, the third section of 1 Enoch also stated that the Moon has four names. Those names are stated in chapter 78:2 as አሰንያ ('äsonəya), ጸብላ ('əbəla), ብናሴ (bənase), ኤራዕ ('era'ə). Those names are commonly used transliteration of obscure names. Like the names of the Sun in previous chapter, 78:1, these terms are not obvious in Hebrew, Aramaic, Syriac or Canaanite terms. Some scholars transliterate Asonja as Asenja and Ebla as Abla. There have been several theories proposed to explain the names. One theory is that the four names represent the four phases of the Moon. however, the

names cannot be matched to any known terms in Semitic languages or ancient Egyptian.²⁹²

አሶንያ (’äsonəya) in Hebrew (according to Charles) יהיאשון derived from ישן (Man) and יה. This is the name of the Moon in connection with its likeness to the human face.²⁹³ Ghana person said that the name Asonja is of Akan origin and means “it has lighted its light”. While in Brazil, Asonja means play and in United States, Asonja means “Moon”. According to multiple language, if ’äsonəya only type as Ason it means “seven” in Akan and type as Asonja in Malagasy means “added”.

ኦብላ (’əbəla) means eat if translated from Amharic into English. While in Hebrew, it corrupted from עֵבֶלָה which mean the pale star. In this case, he thought that the meaning of pale star is related with the waning period of the Moon.²⁹⁴ France says the name Ebla is of African origin and means “Star is born”. According to multiple language, Ebla means “maybe or probably” in Esperanto

בַּנָּסֶה (bənaṣe) in Hebrew derived from נָסַח which from כַּסֵּה means to cover. In this case, he thought that this name is appropriate

²⁹² Scriptural Research Institute, *3rd Enoch: Astronomical Book* (United Kingdom: Digital Ink Production, 2020).

²⁹³ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), 167.

²⁹⁴ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), 167.

name when the Moon on conjunction period then the Moon is invisible. But in Prov. 7:20 and Ps 81:4, כָּמָה means the Full Moon as opposite to הַחֶרֶשׁ (New Moon).²⁹⁵ According to multiple language, if only bənaṣe type as be, then it has meaning in English. If only type as Bena it means “foot” in Norwegian and type as Benas means ben in Lithuanian.

אֶרַע (’era’ə). יָרָה from יָרָה which means to cast, dart or same as אָרַח which means to journey or go. In this case, he thought this term is suitable as a designation of the waxing or Full Moon.²⁹⁶ According to three people from Korea, Republic of China and the United States, Erae is of African origin and means “Full Moon”. While according to a France, Erae is of Hebrew origin. According to multiple language, if ’era’ə only type as Er it means be in Danish. If only type as Era, it has meanings in English while type as Erae also means “era” from Latin.

B. Moon Location in which Hemisphere

In the description of the third book, the Heavenly Luminary, there is no specific explanation about the Moon appearance in current hemisphere. In the southern hemisphere, the people see the Moon

²⁹⁵ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), 167.

²⁹⁶ R H Charles, *The Book of Enoch Translated by R. H. Charles, D.Litt., D.D. With an Introduction by W. O. E. Oesterley, D.D.* (London: Society for Promoting Christian Knowledge, 1917), 167.

‘upside down’, so the side which is shining or sunlit seems the opposite from the Northern Hemisphere. In the previous author’s thesis, the movement of Sun through its daylight duration is on the Northern Hemisphere. If that said so, then the Moon’s position and its appearance is different between the north and south hemisphere. For the place, it located at various location such as River Euphrates, Turkey, Alborz mountains, Syria, Israel and Iran.

In the northern hemisphere, the Moon phase runs clockwise and it is seen in the south. The Sun and Moon rises in the east which is the left side and sets on the right side or in the west. In the northern hemisphere, the apparent movement of Sun and Moon are from left to right throughout the hours if they are facing the south and north in the back.

However, the location of the Sun and Moon movement also could be identified implicitly by understanding chapter 72:3 and 75:7 which stated that there are many windows to the left and to the right. Where, the position of windows in in the left and right side of east and south. In Hebrew tradition, the left side is known as north while the south is known as the right side. This concept is used when the human is facing east where the celestial body is rising from the edge of the heaven. In Charles translation from Amharic, he used left and right while Michael A Knibb uses north and south. In Amharic language, ‘north’ is translate into ሰሜን (sämenə) while left is ግራ (gəra). Then, ‘south’ is translated into ደቡብ (däbubə) and right is ቀኝ (qänyə). But in

chapter 72:3 and 75:7, the right side is እምላሳን ('əmāyāmanu) and ወእምፀጋም (wä'əməṣägamu) is the left side. In chapter 72:3, the first mention is the right and the second is left. While in chapter 75:7, the first one is left and the second is right.

Basically, cardinal direction is fixed and absolute while left and right is depending on what the subject facing. If facing the north, then the right is east and west is the left side. If facing the south, the left side is east and right is the west. Besides, if the subject is lying on the left side on the ground, then left is down and right is up.

C. Moon's Position Towards the Sun

The Moon position is always changing in every phases. Sometimes the Moon chases the Sun and sometimes goes away from the Sun. The Moon position towards the Sun makes the changing of the Moon shape. In the first phase, the New Moon occurs on the first day of lunar time (chapter 78:12). But in chapter 73:4, the Moon is in the first phase when the Moon rises on the thirtieth morning. Then the reason why it is called the New Moon because on that day, the light rises on its surface (chapter 78:12).

When the Moon is on its full phase, in that day the Sun set in the west so the Moon rise in the East (chapter 78:13) at night. In this phase, the Moon shines through the whole night until the Sun rises in the following day. Chapter 78:13 describes the Moon is seen opposite the Sun. So based on the aperture, this phase is on the greatest elongation, is 180°.

There is a different time for Moon to rise and set during its waxing and waning phase. When in waning phase, the moonrise occurs during night and moonset as occurring during the day. This condition concurs with actual facts about the Moon movement around the Earth and represent the opposite situation to the waxing phase. In waxing phase is mentioned that the moonrise as occurring during the day and set during the night.

The lunar phase is determined by the distance between the Sun and the Moon so during a Full Moon, the Moon will rise in the East as the sun sets in the west. But during a waxing crescent the Moon will appear just over the horizon in the West just after sunset. The Moon is said to be waxing as it separates from the Sun becoming steadily fuller and waning as it moves closer to the Sun and diminishing until it disappears. This is when the moon is not visible for 1-2 days during a lunar cycle. The moon is often visible in the daytime sky and able to see when it is changing phases as it draws closer or moves further from the Sun. The Moon often appears to be chasing the Sun but the Sun is actually moving through the lunar orbit creating this illusion and changing the lunar phases. (Interview with Asherit)

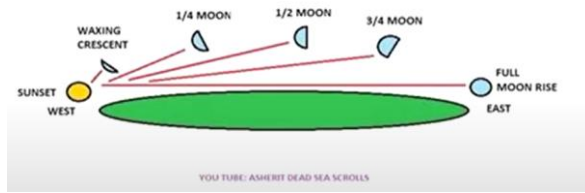


Figure 4. 1: The Moon position towards the Sun

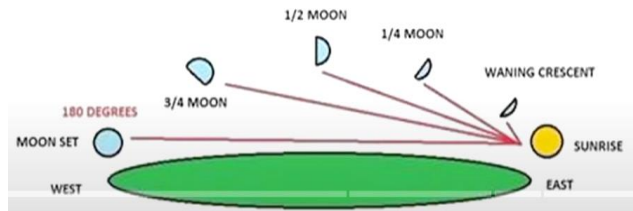


Figure 4. 2: The Moon Position towards the Sunrise

Source: Interview with Asherit and took from her Youtube

In waning phase from the Full Moon, the Moon is closer to the Sun and it will continue to travel closer to the Sun until it's half a moon. It will go down to a quarter moon and then it will turn into a crescent moon and then it will disappear into the rays of the Sun. Then, human will not be able to see the Moon for one to two days then as sunset the moon will suddenly appear as a two percent crescent moon. Because the moon is next to the sun and the sun just set. But the two percent crescent moon could be seen just over the horizon in the west and that is the reason why the determination of the beginning of the Hijri month is looking for the *hila* after sunset.

In fact, human may not be able to see the moon's crescent (*hilal*) for an additional two or three days depending on how high it is rising in the horizon. It comes just above the horizon and then it just drops back down again and disappears because it is travelling with the Sun. Because of this, there are many aspects that influence the appearance of *hilal*. After the New Moon then the appearance of *hilal*, the moon will begin to move away from the sun and it will begin to grow into a quarter moon and then a half-moon and then a quarter moon and then finally it will become a full moon again. Then it will rise in the night just as the sun is setting.

D. Moon's Period

The Moon movement and the changing of Moon phase make human use the Moon as time's reference. This time reference is known as lunar period. The lunar period has its own day, week and year calculation. The lunar day is same as the solar day which is stated in chapter 73:3. It implies that the lunar day also has 24 hours in a day. As in Fiqh, the beginning of the day in lunar system is start from the sunset. This condition differs from the beginning day in solar system. For Julian and Gregorian time, the beginning of the day is start from midnight. While in the 1 Enoch, the beginning of the day is started from the rising Sun (chapter 72:2).

This statement is strengthened by Jeremiah 33:14-26 where YHVH never let anyone disturb His covenant about 'day and night'. The mentioned about day and night is repeated three times. Besides,

Matthew 28:1 also stated that in the last sabbath, when the Sun rises in the first day in one week, Maria Magdalena and other Maria went to the grave. From this explanation, the beginning of the solar day is sunrise. Then the beginning of the new day starts from sunrise not the sunset.

In 1 Enoch chapter 74: 10-16, the solar year is longer than the lunar and star day. From all description, the lunar year falls behind the solar year ten days each year. The solar year consists of 364 days (72:32). Then the lunar year will have only 354 days by subtracting ten days from 364 days.²⁹⁷ It is the meaning of the lunar day is ten days behind the solar days. Then, in the four following chapter, 78:15, 1 Enoch describes that for three months (as its proper time), the Moon achieves 30 days, then, for three months, the Moon in each month achieves 29 days. Those days are achieved when the Moon accomplished its waning in the first period. If all the days are added up it will produce 117 days.

Then the following verse (78:16), the number day in each month is 30 days in the time of its rising for three months. Then for three

²⁹⁷ The different number of solar days in the Book of Enoch with Gregorian year will not be explained in this article. However, the reason why does the Jewish change their reference from 1 Enoch that used solar year could be found in another article and one of them is the author's article with Sussanne M Hoffmann. Look at Youla Afifah Azkarrula, Susanne M Hoffmann, and Ahmad Izzuddin, "Examining the Impact of the Book of Enoch , Sefer Yetzirah , and Greek Civilization on the Jewish Calendar System: An Islamic Astronomical Law Perspective," *JIL: Journal of Islamic Law* 4, no. 1 (2023): 1–27.

months, the Moon appears in each month for 29 days. Both verse, 78:15 and 78:16 declare that in each period is 177 days. Even if both period is added up it will produce 354 days where 10 days behind the solar year. The chapter 79:4 also repeats the number of one period is 177 days. Then in that verse, 177 days is equal to 25 weeks and 2 days. It concludes that one week in lunar system also consist of seven days as the solar time system.²⁹⁸ This also strengthen as chapter 73:3 explained.

As it seen in chapter 78:15-16, there are two period of lunar cycle. The waning cycle and the waxing cycle or the rising time. Waning cycle is mentioned twice in chapter 78:15 and 79:4. While the waxing cycle is mentioned in chapter 78:16. According to Knibb, the meaning of ‘the waning’ could be translated into ‘its light comes ton and end and after that it is the beginning of the month’. But he thinks that it seems unlikely in view of the meaning of ትሬጸፎ.

The explanation about waning and waxing also mentioned in chapter 78:11 and 78:14. The explanation is about the waxing phase of the Moon from New Moon to Full Moon and the waning phase from Full Moon to the New Moon. While the condition in chapter 78:15-16 did not link to those conditions (chapter 78:11 and 78:14). Even if both chapters linked to chapter 78:15-16, the number of days in each period or cycle are different not 177 days (each). Because of

²⁹⁸ As in one period is 177 days that equal 25 weeks and 2 days. Then, the number of one week is $(177-2)/25$ that equal to 7.

the period of waning phase is always same in 30- and 29-day month, the total day in each waning phase is 15 days. If this number gets calculate by multiplying with 12 months (a year), it will produce 180 days not 117 days. So, the waxing phase period in one year is 174 days with six months of 29 day and other six month of 30 day.

In author opinion, the waning and waxing period or cycle of the Moon are related with the Sun movement. In waning cycle, the Moon starts its first period of time (or the first half period of lunar year) on the first gate. If it linked to the whole explanation in chapter 72, the first portal is linked to the winter solstice. Thus, when the Moon is moving from the winter solstice to the summer solstice, the Moonlight is decreasing because its light is not as bright as in the winter solstice. Its light is defeat by the sunlight. Because of this condition, the Moon is on its waning period and vice versa.

When the Moon starts the second period of time (or the second half period of lunar year), the Moon goes forth from summer solstice to winter solstice. Thus, the moonlight starts waxing because going to winter solstice make the Moon shines brighter. The reason why because there is no other brighter light as well as the Sun to cover and defeat the moonlight. Because of this condition, the Moon is on its waxing period. Then based on the explanation, the waning and waxing period of Moon is related with the gate or portal and the Sun movement.

The Moon period (in 1 Enoch) in one year which consist of 354 days is same as the lunar period in common year. The lunar and solar year have two kinds of year; leap year and common year (*basīṭah*). The common lunar year is 354 days while the leap year is 355 days. In 1 Enoch, especially in the third section, there is no explanation about the common or the leap year. 1 Enoch only states the number of each time period that consist of 177 days with three months of 30 days and three months of 29 days. In Hijri Urfi calendar, there are six months of 29 days and six months of 30 days in common year (354 days). While in leap year (355 days), there are five months of 29 days and seven months of 30 days.

In one cycle, there is 30 years which consist of 11 leap years and 19 common years. The leap year falls on the order of year: 2, 5, 7, 10, 13, 18, 21, 24, 26 and 29. The number of days in each month is in order as follows:

Table 4. 1: The Order of Hijri Month in Urfi

No	Name of the Month	Days
1	Muharram	30
2	Safar	29
3	Rabi I	30
4	Rabi II	29
5	Jumada I	30
6	Jumada II	29
7	Rajab	30

8	Sha'ban	29
9	Ramadan	30
10	Shawwal	29
11	Dhu al-Qaeda	30
12	Dhu al-Hijja	29 (common) / 30 (leap)

So, the example of Hijri leap year and common year based on Indonesia Government are as follows:

Table 4. 2: Days Each Month on 1442 H as leap year

No	Month of Hijri	Month of Gregorian	Days
1	1 Muharram	20 August 2020	30
2	1 Safar	19 September 2020	29
3	1 Rabi I	18 October 2020	30
4	1 Rabi II	17 November 2020	29
5	1 Jumada I	16 December 2020	29
6	1 Jumada II	14 January 2021	30
7	1 Rajab	13 February 2021	30
8	1 Sha'ban	15 March 2021	29
9	1 Ramadan	13 April 2021	30
10	1 Shawwal	13 Mei 2021	30
11	1 Dhu al-Qaeda	12 June 2021	29
12	1 Dhu al-Hijja	11 July 2021	30
Total			355

Source: Digital Falak App and the Government decision.

Table 4. 3: Days Each Month on 1443 H as common year

No	Month of Hijri	Month of Gregorian	Days
1	1 Muharram	10 August 2021	29
2	1 Safar	8 September 2021	30
3	1 Rabi I	8 October 2021	29
4	1 Rabi II	6 November 2021	30
5	1 Jumada I	6 December 2021	29
6	1 Jumada II	4 January 2022	29
7	1 Rajab	2 February 2022	30
8	1 Sha'ban	4 March 2022	30
9	1 Ramadan	3 April 2022	29
10	1 Shawwal	2 May 2022	30
11	1 Dhu al-Qaeda	1 June 2022	30
12	1 Dhu al-Hijja	1 July 2022	29
Total			354 days

Source: Digital Falak App and the Government decision.

As the description in table 4.2 and table 4.3, it can be seen that the number of common and leap year in are exactly 354 and 355 days. While the order of the number of each month is not always arranged alternately. The order could be random as long as the year is on leap or common year. And in 1 Enoch, there is no explanation that the number of days in each month should be arranged in order.

While if 1 Enoch also compared to Jewish calendar that consumed lunisolar system, it only could be compared with the simple year. Jewish calendar has six kinds of year; regular simple year (354 days), long simple year (355 days), long leap year (385 days), short simple year (353 days), regular leap year (384 days) and short leap year (383 days). The current Jewish calendar also uses intercalation just like 1 Enoch in chapter 75:1-2 however the current Jewish calendar uses one month of 30 days to insert.

Table 4. 4: Days on 5578 AM as a regular simple year

No	Month of Hijri	Month of Gregorian	Days
1	1 Tishrei	21 September 2017	30
2	1 Marcheshvan	21 October 2017	29
3	1 Kislev	19 November 2017	30
4	1 Tevet	19 December 2017	29
5	1 Shevat	17 January 2018	30
6	1 Adar	16 February 2018	29
7	1 Nisan	17 March 2018	30
8	1 Iyar	16 April 2018	29
9	1 Sivan	15 May 2018	30
10	1 Tammuz	14 June 2018	29
11	1 Av	13 July 2018	30
12	1 Elul	12 August 2018	29
Total			354

Source: Hebrew Calendar App

Table 4. 5: Days on 5580 AM as a long simple year

No	Month of Hijri	Month of Gregorian	Days
1	1 Tishrei	30 September 2019	30
2	1 Marcheshvan	30 October 2019	30
3	1 Kislev	29 November 2019	30
4	1 Tevet	29 December 2019	29
5	1 Shevat	27 January 2020	30
6	1 Adar	26 February 2020	29
7	1 Nisan	26 March 2020	30
8	1 Iyar	25 April 2020	29
9	1 Sivan	24 May 2020	30
10	1 Tammuz	23 June 2020	29
11	1 Av	22 July 2022	30
12	1 Elul	21 August 2022	29
Total			355 days

Source: Hebrew Calendar App

The Jewish calendar uses the calculation or *hisab* of *molad* which is same like Islam that using *hilal* or little waxing crescent moon as the determination of Hijri month. So, the number of each month has been set previously without using observation. So, if the 1 Enoch is compared with the Hijri year and Jewish calendar, the total number of lunar years are same as them. While 1 Enoch did not consider the leap year.

The number of days in lunar month is basically 29 or 30 days. While in 1 Enoch, beside 29 and 30 days, it also mentioned other number of days. In chapter 78:9 explained that in lunar system in certain months the Moon has 29 days in each month and once 28 days. While there is no other explanation about 28 days and the changing of number of lunar years. Then, if the 28 days got into a calculation with one year is 354 days, the number of 29 days month and 30 days month are changing. When the 354 days subtracted by 28 days it produces 326 days. A simple table will easier for searching how many 29 days month and 30 days month.

Table 4. 6: The possibly number of months with once 28-day

Month of 29 days	Month of 30 days	Total days
1	10	329
2	9	328
3	8	327
4	7	326
5	6	325
6	5	324
7	4	323
8	3	322
9	2	321
10	1	320

Source: Author's own calculation

In Charles opinion, this book is related with eight-year cycle of the Greek. There is a cycle which called cycle of Callippic that consist of 76 years. The Callippic cycle has emended the Metonic cycle that used by Jewish in their lunisolar system calendar. The Metonic cycle consist of 19 years with seven lunar months were intercalated in 19 lunar years; 3, 5, 8, 11, 13, 16 and 19. Thus, this month had only 28 days as in the text.

The reason why there is another intercalation for the lunar year because the number of days in one lunar year is 354 days which is compared to the real lunar year that has 354.36708 in a year (One synodical month is 29.53059 multiple by 12 months). There is an excess of 0.36708 day. Then, it needs 2.27765064836 years to make up 1 day excess. Then to accomplish the Metonic cycle, Callippus make Callippic cycle that consist of multiple one Metonic cycle (19 years) with four. Then it produces an excess of 28 days. However, the number of the cycle is not exactly 76 years to get 28 days. To get 28 days need 76.27765064836 years.

Besides, the reason why 1 Enoch stated 28 days because of the Moon's orbit as defined with respect to the celestial sphere of apparently fixed stars (the International Celestial Reference Frame or ICRF) is known as a sidereal month because it is the time it takes the Moon to return to a similar position among the stars (27.321661 days or 27 days 7 hours 43 minutes 12 seconds). This type of month has been observed among cultures in the Middle East, India, and China by dividing the heaven into 27 or 28 lunar mansions, one for each day

of the month, identified by the prominent star(s) in them. Then, this is also the reason why 1 Enoch gave the description of Moon illumination with fraction with 28 parts while the number of one month is 29 or 30 days.

Besides, the 28 days also related with another period of the Moon such as the sidereal month, tropical month, Draconic month and anomalistic month. Then during its 28-day orbital cycle, the Moon rotates on its axis once. And the one month also could be 28 days if the determination of the beginning of the month is using observation. If the little crescent is unable to see then the first day is the following day. Then at the end of month, the Moon is able to see after conjunction in the 28th day.

E. Moon Illumination

The moonlight is unhazardous to be seen by human's eye because the Moon does not produce its own light. The Moon could be seen because the Sun transfers its light to the Moon (chapter 78:10). The portion of the transferred light from the Sun has been fixed measure (chapter 73:2) so there is no excess light. This verse (73:2) explains the shape of Moon is same as the Sun. It also clearly circular. The shape of the Moon is seen as a disk while in reality it is a sphere. The Moon has its own definite measure for light which is mean that the Moon does not produce light by itself. A thing is giving its light for the Moon to be reflected. Therefore, it has definite measure for its light. Because not all of the light shining body is given to the Moon.

In the beginning of chapter 73, it stated that there is another law for the smaller light (chapter 73:1) named the Moon. Because of this verse, it indicates that the Moon got a small portion of light from the Sun and it just reflects sunray. It also means that the Sun is brighter than the Moon. Besides, it also explains its size. The size of its shape is dealing with the appearance in the galaxy, outer the Earth while in the Earth, the size of the Moon is same as the Sun as it observes in the Earth.

The Sun is seven times brighter than the Moon. 1 Enoch explained that the sun light is seven times brighter than the Moon (chapter 72:37) and re-explained in other chapter (78:4) that the disc of the Sun are seven parts of light which are added to the Sun more than the Moon. Then, the Sun in fixed measure (light) is transferred to the Moon until a seventh part of the Sun is exhausted. Then also in chapter 73:3, when the Moon is on its full phase, the full Moon, the Moon light is a seventh part of the sunlight.

This chapter (73:3) stated the Moon is moving through different portal very month. The time of lunar is same as solar time. The solar time has days, weeks, months, year and so do the lunar time. The shining body which gives its own light for the Moon is the Sun. In this chapter, we also could see that the Moon is reflecting other light to be shine in the Earth. The Moon reflects the Sunlight and shine not brighter as the Sun. The Moon only shines seventh part of the Sun. The brightness of full Moon only seventh part of the Sun. It also suited as the limit of Moon's albedo is 7%.

Bible also stated in Isaiah 30:26 that *“The Moon will be as bright as the Sun, and the Sun will be seven times brighter than usual, like the light of seven days in one. This will all happen when the Lord bandages and heals the wounds he has given His people”*. The reason why it also stated in the Bible because in previous chapter of this thesis (chapter III), 1 Enoch has filled the gap of the New Testament. Then that is why, this also use the same mind as 1 Enoch.

The next sentence in chapter 72:37 is the size of the Moon and the Sun are equal. Then, this mind work also repeated in chapter 78:3 that the Sun and the Moon have disc or circumference like the heaven disc, and in size the two are equal. The Moon and Sun disc as we could see which mean it is clearly circular. Besides, the shape shows it has cavity or hollow space on its body that makes it has some layers. In the Book of Enoch with introduction, translation and commentary by Tessa Sitorini, she comments that the equal size is applied if both celestial bodies are seen from the Earth.

Because of the Sun's distance from the Earth are further than the Moon's distance from the Earth, it makes 1 Enoch said that their circumferences is equal. Then, because of this reason, the eclipses could be occurred in Earth. Other things that occur due to the small size of the Moon cause the Moon has a faster period than the Sun. This thing makes the Moon moves slightly 13° each day. Then, because of it, (chapter 73:3) the rising and the setting time and place change every month.

The Moon shape in 1 Enoch is described by showing the Moon illumination on its surface. The explanation of Moon illumination is stated on chapter 73 and chapter 78. The unit of Moon illumination is showed by using fraction of light. Then, the explanation of its portion is different in each phase. The explanation of each phase also stated in different verse. There are explanations about waxing phase where the age of the month is 29 days, waxing phase where the age of the month is 30 days and the waning phase where the age of the month is 29 and 30 days are same.

The waxing and the waning phase of the Moon here is different with the waning and waxing period of time that has been explained in subchapter D (Moon period). The waxing phase is the duration time from the new moon to the full moon. While the waning time is duration from the full moon to the new moon. The explanation of the Moon illumination in its phase starts from chapter 73:4.

In chapter 73:4, the Moon is starting its first phase which is called New Moon that rises from the East in the 30th morning together with the Sun in the gate which the Sun rises. The New Moon appears after conjunction. The Moon's conjunction occurs when the ecliptic longitude of the Sun is exactly same like the apparent longitude of the Moon. When it happens, the Moon will have the lowest fraction illumination in its body. This means that the 30 days is where on the 29th day the Moon has gone through conjunction phase then rise in the following day (the 30th morning). Knibb and Charles stated that this verse is focused on the case of the 29-day month.

In all chapter about the Moon illumination, the using of one part light is usually used to explain the portion of light. In chapter 73:5, the explanation of one part light is stated here. One part light is a half of seventh part that equal to one-fourteenth part. Then, if there is a phrase of one part light means a fraction of a fourteenth. Then, the lowest fraction illumination is could not be seen by human so it would be the same with empty light in its whole circumference.

In the following verse, 73:6, the Moon receives a seventh part and a half of its light and the amount of the light is one fourteenth. Chapter 73:5-6 is assigned to waxing phase on a cycle for 29-day month where the duration from the new moon to full moon is 14 days. Chapter 78:6 also included in this explanation, when the Moon rises, the Moon appears in the heaven and has a half of seventh part of light. Then makes it on the fourteenth day with all its light full.

Chapter 78:11 also gives an explanation about the waxing phase on 29-day month where in all time that the Moon is increasing in its light, it transfers the light to itself when on the opposite way from the Sun and until on its fourteenth day, the light is full in the heaven. When the Moon is ablaze, the light filled the sky. The explanation of portion of light is as follows:

Table 4. 7: The duration of New Moon to Full Moon (29 Days)

Day from New Moon	Fraction
1	$\frac{1}{14}$

Day from New Moon	Fraction
2	$\frac{2}{14}$
3	$\frac{3}{14}$
4	$\frac{4}{14}$
5	$\frac{5}{14}$
6	$\frac{6}{14}$
7	$\frac{7}{14}$
8	$\frac{8}{14}$
9	$\frac{9}{14}$
10	$\frac{10}{14}$
11	$\frac{11}{14}$
12	$\frac{12}{14}$
13	$\frac{13}{14}$
14	$\frac{14}{14}$

Source: The Book of Enoch

The following verse, 73:7, explained that the Moon sets with the Sun and even rises with the sunrise. The Moon receives a half of one part of light where the one part of light is one fourteenth so the half of it makes one-twenty eighth part of light. In this condition, the Moon could not be seen in the first night of lunar day because it has been set with the Sun and the moonlight won't be able to see. Chapter 73:8 explained the second day that need 13 days later until full phase and the third day of the 30-day month where in that day the Moon has seventh part and on that day the Moon is and comes forth then recedes from the rising of the sun. In the remaining days, the Moon becomes bright in until the 15th day. In this verse, the Moon's illumination will increase in the next thirteen days with the thirteenth parts left.

Then, chapter 78:7 also stated about the 15 days of waxing phase where on the fifteenth day, its light is full according to the sign of the year and amounts fifteen parts. This is the different phase of waxing in 30-day month, in this month the duration of waxing phase is 15 days while in 29-day month only 14 days. Even if the Moon only grows by (the addition of) fourteenth part [Charles]. The explanation of portion of light is as follows:

Table 4. 8: The duration of New Moon to Full Moon (30 Days)

Day from New Moon	Fraction	Total
1	$\frac{1}{2}$ of $\frac{1}{14}$	$\frac{1}{28}$

Day from New Moon	Fraction	Total
2	$\frac{1}{14}$	$\frac{2}{28}$
3	$\frac{2}{14}$	$\frac{4}{28}$
4	$\frac{3}{14}$	$\frac{6}{28}$
5	$\frac{4}{14}$	$\frac{8}{28}$
6	$\frac{5}{14}$	$\frac{10}{28}$
7	$\frac{6}{14}$	$\frac{12}{28}$
8	$\frac{7}{14}$	$\frac{14}{28}$
9	$\frac{8}{14}$	$\frac{16}{28}$
10	$\frac{9}{14}$	$\frac{18}{28}$
11	$\frac{10}{14}$	$\frac{20}{28}$
12	$\frac{11}{14}$	$\frac{22}{28}$
13	$\frac{12}{14}$	$\frac{24}{28}$
14	$\frac{13}{14}$	$\frac{26}{28}$
15	$\frac{14}{14}$	$\frac{28}{28}$

Source: The Book of Enoch

Besides the waxing phase, 1 Enoch also explained the portion of light in waning phase on 29-day and 30-day month. This explanation is stated on chapter 78:8 with all the light portion from full moon until new moon. The description in this verse started from the first day after the full moon which is on the 15th day for the 29-day month or on the 16th day for the 30-day month. Because of this, the full moon could occur on 14th and/or 15th and/or 16th day.

The first day of waning phase starts with decreases to fourteen parts of its light and so on. In the wanes phase, the light decreases each day for one-fourteenth part until in the last day, its light is disappeared. In chapter 78:14 explained that on the side where the light of the Moon appears, the light wanes until all moonlight disappear. So, in the end of the month, the Moon disc remains empty without light. The explanation of portion of light is as follows:

Table 4. 9: The duration of Full Moon to New Moon

Day from New Moon	Note	Fraction
1	14	$\frac{14}{14}$
2	13	$\frac{13}{14}$
3	12	$\frac{12}{14}$
4	11	$\frac{11}{14}$

Day from New Moon	Note	Fraction
5	10	$\frac{10}{14}$
6	9	$\frac{9}{14}$
7	8	$\frac{8}{14}$
8	7	$\frac{7}{14}$
9	6	$\frac{6}{14}$
10	5	$\frac{5}{14}$
11	4	$\frac{4}{14}$
12	3	$\frac{3}{14}$
13	2	$\frac{2}{14}$
14	$\frac{1}{2}$ of $\frac{1}{7}$	$\frac{1}{14}$
15	Disappear	

Source: The Book of Enoch

For the fraction, this Astronomical Book using 14 parts rather than 15 even if the waxing and waning phase consist of 15 days. It most probably as a reflection of the Jewish preference for seven-based

numbers.²⁹⁹ Same like Islam, the seven-based number is a sacral number that Allah's love. Allah in Jewish as the Jewish Lord, Elohim or YHVH also loves the seven-based number.

If table 4.7 until table 4.9 converted into the percent and decimal, those will get data as follows:

Table 4. 10: The Waxing phase (New Moon to Full Moon) with
29-Days

Day	Fraction	Decimal	%
1	$\frac{1}{14}$	0.071429	7%
2	$\frac{2}{14}$	0.142857	14%
3	$\frac{3}{14}$	0.214286	21%
4	$\frac{4}{14}$	0.285714	29%
5	$\frac{5}{14}$	0.357143	36%
6	$\frac{6}{14}$	0.428571	43%
7	$\frac{7}{14}$	0.5	50%
8	$\frac{8}{14}$	0.571429	57%

²⁹⁹ Jonathan Ben-Dov, "Astronomy in the Book of Enoch," in *Handbook of Archaeoastronomy and Ethnoastronomy*, 2015, 1891.

Day	Fraction	Decimal	%
9	$\frac{9}{14}$	0.642857	64%
10	$\frac{10}{14}$	0.714286	71%
11	$\frac{11}{14}$	0.785714	79%
12	$\frac{12}{14}$	0.857143	86%
13	$\frac{13}{14}$	0.928571	93%
14	$\frac{14}{14}$	1	100%

Table 4. 11: The Waxing phase (New Moon to Full Moon) with 30-Days

Day	Fraction	Decimal	%
1	$\frac{1}{28}$	0.035714	4%
2	$\frac{2}{28}$	0.071429	7%
3	$\frac{4}{28}$	0.142857	14%
4	$\frac{6}{28}$	0.214286	21%
5	$\frac{8}{28}$	0.285714	29%

Day	Fraction	Decimal	%
6	$\frac{10}{28}$	0.357143	36%
7	$\frac{12}{28}$	0.428571	43%
8	$\frac{14}{28}$	0.5	50%
9	$\frac{16}{28}$	0.571429	57%
10	$\frac{18}{28}$	0.642857	64%
11	$\frac{20}{28}$	0.714286	71%
12	$\frac{22}{28}$	0.785714	79%
13	$\frac{24}{28}$	0.857143	86%
14	$\frac{26}{28}$	0.928571	93%
15	$\frac{28}{28}$	1	100%

Table 4. 12: The Waning phase (Full Moon to New Moon)

Day	Fraction	Decimal	%
1	$\frac{14}{14}$	1	100%
2	$\frac{13}{14}$	0.928571	93%

Day	Fraction	Decimal	%
3	$\frac{12}{14}$	0.857143	86%
4	$\frac{11}{14}$	0.785714	79%
5	$\frac{10}{14}$	0.714286	71%
6	$\frac{9}{14}$	0.642857	64%
7	$\frac{8}{14}$	0.571429	57%
8	$\frac{7}{14}$	0.5	50%
9	$\frac{6}{14}$	0.428571	43%
10	$\frac{5}{14}$	0.357143	36%
11	$\frac{4}{14}$	0.285714	29%
12	$\frac{3}{14}$	0.214286	21%
13	$\frac{2}{14}$	0.142857	14%
14	$\frac{1}{14}$	0.071429	7%
15	Disappear	0	0%

The portion of light in table 4.10 until 4.12 will be compared with a sample of lunar month in Hijri calendar and Hebrew calendar (or

Jewish calendar). Then, the portion of light will be compared by the real data from Almanac Nautical and Ephemeris. The sample of Hijri month is Dhu al-Hijja 1443 (29-day month) and Muharram 1444 (30-day month). While for the Hebrew calendar is using Tamuz 5782 and Av 5782. For the data of Moon's illumination in the Nautical Almanac and Ephemeris should use the Gregorian calendar (solar calendar). So, the conversion of each month is as follows:³⁰⁰

Table 4. 13: The Sample of 29-day and 30-day month in Hijri and Hebrew Calendar

Type of month	Name of month	Gregorian calendar	
		Begin	End
29-day	Dhu al-Hijja 1443 H	July 1, 2022	July 29, 2022
	Tamuz 5782 AM	June 30, 2022	July 28, 2022
30-day	Muharram 1444 H	July 30, 2022	August 28, 2022
	Av 5782 AM	July 29, 2022	August 27, 2022

Source: Hebrew Calendar App, Digital Falak App and Government Decision

³⁰⁰ Additional note, for the Hijri month is using Indonesia location

From table 4.13, the beginning of the day in Hebrew calendar and Hijri calendar has one day different. The Hebrew calendar start earlier than the Hijri calendar. In reality, the determination of these calendars is same using the appearance of crescent. In Hijri calendar called the Moon phase by *hilal* while the Jewish calendar using *molad*. But the location or the *markaz* are different. The data in table 4.13 is using Western Indonesia (*WIB*) as the Hijri calendar's *markaz*, while the Hebrew calendar is using Israel as the *markaz*. The Western Indonesia has +7 hours different from Greenwich while the Israel has +2 hours from Greenwich. So, the difference of Israel and Western Indonesia is 5 hours. This difference makes the different beginning of the new month.

Date and Time (GMT/Universal Time)

Table 4. 14: Data of New Moon, First Quarter, Full Moon and Last Quarter on June until August on 2022

New Moon	First Quarter	Full Moon	Last Quarter
June 29 02:52	July 07 02:14	July 13 18:38	July 20 14:19
July 28 17:55	August 05 11:06	August 12 01:36	August 19 04:36

Source: Almanac Nautical 2022

Table 4.14 shows the date and time of each Moon phase in two lunation which is linked to the Dhu al-Hijja 1443 (29-day month) and

Muharram 1444 (30-day month), while for the Hebrew calendar is using Tamuz 5782 and Av 5782. The data display the date and time using universal time. So, if converted to each country, just use the addition or subtraction of each place UT. For Indonesia, then table 4.14 is added by 7 hours. While for Israel, just added 2 hours for the table 4.14. Then the Moon phase in each (Gregory) month is as follows:

Source: Almanac Nautical 2022

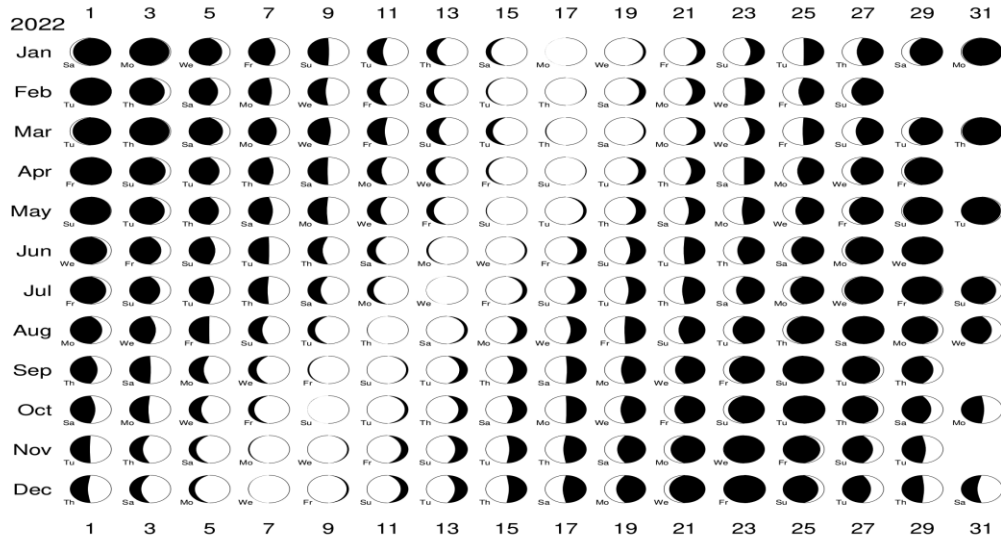


Figure 4. 3: Moon Phase in 2022

Then, if the data from table 4.14 and figure 4.3 is compared with the real Moon illumination each day, it will obtain data as follows:

Table 4. 15: Data of Two Lunation with Two Months of Hebrew and Hijri Calendar with Age and Percentage of Moon Illumination

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
29 June 2022	29 Dhu al-Qaeda 1443 H	30 Sivan 5782 AM	0	0%	NM	0%
30 June 2022	30 Dhu al-Qaeda 1443 H	1 Tamuz 5782 AM	1	2 – 10%	WxC	0%
01 July 2022	1 Dhu al-Hijja 1443 H	2 Tamuz 5782 AM	2			2%
02 July 2022	2 Dhu al-Hijja 1443 H	3 Tamuz 5782 AM	3			6%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
03 July 2022	3 Dhu al-Hijja 1443 H	4 Tamuz 5782 AM	4	17 – 34 %		12%
04 July 2022	4 Dhu al-Hijja 1443 H	5 Tamuz 5782 AM	5			19%
05 July 2022	5 Dhu al-Hijja 1443 H	6 Tamuz 5782 AM	6			28%
06 July 2022	6 Dhu al-Hijja 1443 H	7 Tamuz 5782 AM	7	38%		
07 July 2022	7 Dhu al-Hijja 1443 H	8 Tamuz 5782 AM	8	44 – 65 %	FQ	48%
08 July 2022	8 Dhu al-Hijja 1443 H	9 Tamuz 5782 AM	9		WxG	59%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
09 July 2022	9 Dhu al-Hijja 1443 H	10 Tamuz 5782 AM	10	75 – 92%		70%
10 July 2022	10 Dhu al-Hijja 1443 H	11 Tamuz 5782 AM	11			80%
11 July 2022	11 Dhu al-Hijja 1443 H	12 Tamuz 5782 AM	12			89%
12 July 2022	12 Dhu al-Hijja 1443 H	13 Tamuz 5782 AM	13	97 – 99%		95%
13 July 2022	13 Dhu al-Hijja 1443 H	14 Tamuz 5782 AM	14			99%
14 July 2022	14 Dhu al-Hijja 1443 H	15 Tamuz 5782 AM	15		FM	99%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
15 July 2022	15 Dhu al-Hijja 1443 H	16 Tamuz 5782 AM	16	95 – 81%	WnG	96%
16 July 2022	16 Dhu al-Hijja 1443 H	17 Tamuz 5782 AM	17			90%
17 July 2022	17 Dhu al-Hijja 1443 H	18 Tamuz 5782 AM	18			82%
18 July 2022	18 Dhu al-Hijja 1443 H	19 Tamuz 5782 AM	19	72%		
19 July 2022	19 Dhu al-Hijja 1443 H	20 Tamuz 5782 AM	20	72 – 51%	LQ	62%
20 July 2022	20 Dhu al-Hijja 1443 H	21 Tamuz 5782 AM	21			51%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
21 July 2022	21 Dhu al-Hijja 1443 H	22 Tamuz 5782 AM	22	41 – 23%	WnC	41%
22 July 2022	22 Dhu al-Hijja 1443 H	23 Tamuz 5782 AM	23			31%
23 July 2022	23 Dhu al-Hijja 1443 H	24 Tamuz 5782 AM	24			22%
24 July 2022	24 Dhu al-Hijja 1443 H	25 Tamuz 5782 AM	25	16 – 5%		15%
25 July 2022	25 Dhu al-Hijja 1443 H	26 Tamuz 5782 AM	26			8%
26 July 2022	26 Dhu al-Hijja 1443 H	27 Tamuz 5782 AM	27			4%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
27 July 2022	27 Dhu al-Hijja 1443 H	28 Tamuz 5782 AM	28	2 – 1%	NM	1%
28 July 2022	28 Dhu al-Hijja 1443 H	29 Tamuz 5782 AM	29			0%
29 July 2022	29 Dhu al-Hijja 1443 H	1 Av 5782 AM	1			0%
30 July 2022	1 Muharram 1444 H	2 Av 5782 AM	2	3 – 13%	WxC	1%
31 July 2022	2 Muharram 1444 H	3 Av 5782 AM	3			4%
01 August 2022	3 Muharram 1444 H	4 Av 5782 AM	4			8%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
02 August 2022	4 Muharram 1444 H	5 Av 5782 AM	5	21 – 40%		15%
03 August 2022	5 Muharram 1444 H	6 Av 5782 AM	6			24%
04 August 2022	6 Muharram 1444 H	7 Av 5782 AM	7			33%
05 August 2022	7 Muharram 1444 H	8 Av 5782 AM	8	51 – 72%	FQ	44%
06 August 2022	8 Muharram 1444 H	9 Av 5782 AM	9		WxG	55%
07 August 2022	9 Muharram 1444 H	10 Av 5782 AM	10			67%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
08 August 2022	10 Muharram 1444 H	11 Av 5782 AM	11	82 – 96%		77%
09 August 2022	11 Muharram 1444 H	12 Av 5782 AM	12			87%
10 August 2022	12 Muharram 1444 H	13 Av 5782 AM	13			94%
11 August 2022	13 Muharram 1444 H	14 Av 5782 AM	14			98%
12 August 2022	14 Muharram 1444 H	15 Av 5782 AM	15	99 – 97%	FM	99%
13 August 2022	15 Muharram 1444 H	16 Av 5782 AM	16		WnG	97%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
14 August 2022	16 Muharram 1444 H	17 Av 5782 AM	17	92 – 76%		93%
15 August 2022	17 Muharram 1444 H	18 Av 5782 AM	18			86%
16 August 2022	18 Muharram 1444 H	19 Av 5782 AM	19			77%
17 August 2022	19 Muharram 1444 H	20 Av 5782 AM	20	67 – 47%		67%
18 August 2022	20 Muharram 1444 H	21 Av 5782 AM	21			57%
19 August 2022	21 Muharram 1444 H	22 Av 5782 AM	22		LQ	47%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
20 August 2022	22 Muharram 1444 H	23 Av 5782 AM	23	38 – 21%	WnC	37%
21 August 2022	23 Muharram 1444 H	24 Av 5782 AM	24			28%
22 August 2022	24 Muharram 1444 H	25 Av 5782 AM	25			20%
23 August 2022	25 Muharram 1444 H	26 Av 5782 AM	26	14 – 3%		12%
24 August 2022	26 Muharram 1444 H	27 Av 5782 AM	27			7%
25 August 2022	27 Muharram 1444 H	28 Av 5782 AM	28			2%

Date (Gregorian)	Hijri Month (Indonesia location)	Hebrew Calendar	% in Almanac Nautical		% in Star Walk 2	
			Age	%	Phase	%
26 August 2022	28 Muharram 1444 H	29 Av 5782 AM	29	1 – 1%		0%
27 August 2022	29 Muharram 1444 H	30 Av 5782 AM	30		NM	0%
28 August 2022	30 Muharram 1444 H	1 Elul 5782 AM	1		WxC	0%

Source: Digital Falak App, Hebrew Calendar App, Nautical Almanac 2022, Star Walk 2 App and Government Decision.³⁰¹

³⁰¹ Note; NM is New Moon; WxC is Waxing Crescent; FQ is First Quarter; WxG is Waxing Gibbous; FM is Full Moon; WnG is Waning Gibbous; LQ is Last Quarter; WnC is Waning Crescent.

‘portal’ is translated into Amharic is ፖርታል (porətala). While for the ‘gate’ if translated into Amharic is ቦር (bärə). The using of this word is repeated in verse 33:2; 33:3; 34:2; 34:3; 35:1; 36:1; 36:2; 36:3; 72:2; 72:3; 72:6; 74:5; 75:4; 75:6; 75:7; 75:8; 76:1; 76:5; 76:14; 78:5.

Besides, there is another word for portal or gate that the Astronomical Book used. The word ከዕከት (hoḥətə). While if this word translated into Amharic produces meaning ‘the water’. This word is repeated in verse 14:25; 34:3; 72:3; 72:5; 72:6; 72:7; 72:8; 72:11; 72:13; 72:15; 72:17; 72:19; 72:21; 72:23; 72:25; 72:27; 72:29; 72:31; 73:4; 74:5; 74:6; 74:7; 74:8; 74:17; 75:2; 76:5; 76:6; 76:7; 76:8; 76:9; 76:10; 76:11; 76:12; 76:13; 78:15; 79:3; 79:4; 82:6.

The word ‘gate’ is translated by Michael A Knibb while R H Charles chose ‘portal’ as its translation. Gate is used as a medium for celestial body to appear in the sky. Chapter 72:3 and 75:6 explained that the ‘gate’ is the rising and setting place for the Sun, Moon and the leader of the stars. The gate is on the edge of the heaven were located in the East and West of heaven (chapter 72:2). Then in chapter 75:6 and 76:1, the twelve gates in heaven are at the ends of the Earth. The total number of gates are twelve with six gates in the East and six gates in the West and their position is one next to each other (chapter 72:3).

This verse (72:3) also implies that each direction, they are east and west have six portals, and through those portals the Sun and the Moon rise and set. They are moving by following each other in

accurately corresponding order. They could not disturb each other. Sun and Moon move with stars and constellation as their background. Then each stars have their own time for guiding Sun and Moon. It also explained that not only portal but windows also appear in the sky which is mean that the number of orbits is not only a few but multiple trajectories appear in the sky. In this description, 1 Enoch used the horizontal coordinate to describe the location of the gate.

The word ‘gate’ is often mentioned in chapter 72 which discussed the Sun’s movement and its daylight duration. The daylight duration is linked to the Sun’s gate in each month. Based on the explanation on chapter 72, there are six portals in the East for rising place and West for setting place. In chapter 72:2, The rising and setting place have been determined before and these laws are valid until appear the new creation according to the 72:1. This verse shows that every celestial body has their own laws. They have their own orbit to make they stay and stable. According Quran, Allah said that stated every celestial bodies have their own orbit.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)]

[يس:40]

“It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”

[Ya Sin/36: 40]

Besides, every creature in the world must obey the rules which is called by *sunnatullah* It would be interpreted that in one time the

law of rising and setting of the Sun will change in current condition, for an example the doom.

Otto Neugebauer suggests that the concept of these gates was created in order to explain the fact that the sun rises from the northeast in summer and from the southeast in winter, rather than rising in the true east and setting in the true west.

If those portals are divided into one solar year or twelve months, then each portal in the east or west is passed by the Sun for two months. In table 3.20, the Sun starts its movement from the first month in the fourth portal where it rises in the fourth east portal and set in the fourth west portal. Then, if the table 3.20 is plot into a chart, it will look like as follows:

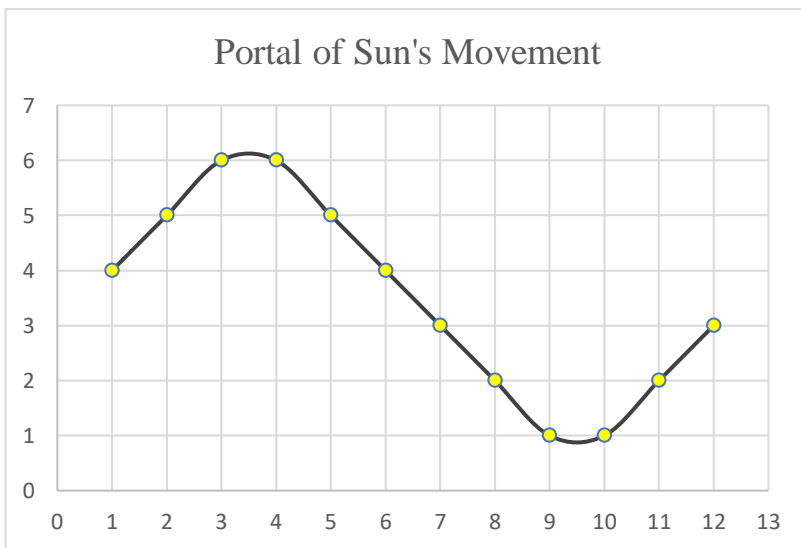


Figure 4. 4: The Chart of Sun's Portal or Gate in One Year

The figure 4.3 shows the solar Enoch month with the portal where it rises and sets. After understanding where does the Sun rise and set every month, then the position of the gate or portal must be known. In chapter 72:6, the first solar month begins on the fourth portal where this portal is a great portal. Then, in all explanation the Sun goes forth from the portal in order is 4, 5, 6, 6, 5, 4, 3, 2, 1, 1, 2, and 3. The position of the portal is mentioned implicitly in chapter 72:5 where the Sun goes down from the sky in the west portal and turn to east portal through the north. This explanation also restated in chapter 78:52.

Chapter 72:5 explained that the Sun has its own orbit as stated it has a chariot and traverse it to the heaven. In the east, there are some portals in the heaven and the Sun goes out from each of them by order. The meaning of chariot and wind could be interpreted as an orbit or trajectory and its force. A chariot is like an engine or vehicle to carry the Sun while the wind is like a source of force for moving the chariot. It also stated that the Sun goes down from the sky and returns to reach the east through the north. This sentence gives various meaning such as:

1. The Sun just revolves around the Earth and never set for long time in certain month. It means that this phenomenon only occurs on high latitude of the Earth.
2. The Sun goes to the north while the position of the Sun in the north could not be seen because the view in the north is covered by something in the Earth such as mountain. According to Jason

M Silverman, Alborz Mountain is known as place where the north view is covered by the mountain.

3. The Sun goes to the north as its periodic motion which is known as post annual movement of the Sun and as its effect, the Sun has its declination in the east and west of horizon. It could also state that the Sun is never exactly rise in the precise east and set in precise west. Sometimes, it is a little north or south.
4. The Sun goes to north could be mean that the Earth is not flat as could be thought. There is another place behind the landscape

While the author opinion is stronger in the Sun goes to the north as the Sun's declination periodic. After this explanation, the next verse. 72:6 explained the first solar month. Therefore, the position of the following portal is on the north of fourth portal. Besides, the third and fourth portal is located in the middle as it stated in chapter 74:5. The top portal is the sixth portal because after the third solar month, the fourth month also used the sixth portal then turn to fifth portal where is in the south of the sixth portal. Then the below portal is the first portal after the repeating portal in the tenth month. The order of the solar portal in order from the North to the South is 6, 5, 4, 3, 2 and 1.

The wide of each portal is different and the numbers of days in each portal also different. The excess one day in each three months is added in four different portals. Those portals are the first, the third, the fourth and the sixth portal. This explanation is stated in chapter 75:2 and 82:6. The intercalation is added to prevent wrong calculation

as stated in chapter 75:2, 82:4-6 and 82:11. So the portal that each month is only have 30-day is in the second and the fifth portal. The fours portal of intercalation is needed as the winter solstice, vernal equinox, summer solstice and autumnal equinox.

Based on previous author’s undergraduate thesis, each Enoch solar month is related with the Gregorian month.

Table 4. 16: The Relation of Enoch Solar Month and the Gregorian Month

Enoch month	Gregorian month	Precise Date
1	Last March	March 21 – April 19
2	Last April	April 20 – May 19
3	Last May	May 20 – June 19
4	Last June	June 20 – July 19
5	Last July	July 20 – August 18
6	Last August	August 19 – September 18
7	Last September	September 19 – October 18
8	Last October	October 19 – November 17
9	Last November	November 18 – December 18
10	Last December	December 19 – January 17
11	Last January	January 18 – February 16
12	Last February	February 17 – March 20

Source: Enoch Calendar App and Youla Afifah, *An Analytical Study of the Duration of Daylight in the Book of Enoch*

The author intends to look for the value of each portal by comparing each portal with the Sun's declination in Gregorian month after understanding that the Enoch solar month has a relation with the Gregorian month. For calculating the Sun's declination calculate roughly using *taqrībi hisab*, we need to use *tafawut* or resultant in each month which is describes as follows:

Table 4. 17: Each Gregorian Month Tafawut for Calculating the Sun's Declination.

Month of Gregorian	<i>Tafawut</i>
January	9
February	10
March	9
April	10
May	10
June	10
July	8
August	8
September	8
October	7
November	8
December	8

Source: Siti Tatmainul Qulub, Ilmu Falak: Dari Sejarah Ke Teori dan Aplikasi

For calculating the declination, the formula is as follows:

$$\sin \text{declination} = \sin DS \times \sin 27^\circ 27'$$

Equation 4. 1: Formulae to Determine Sun's Declination

The table 4.17 is added into the DS Formulae. While the *DS* is got from:

$$DS = (\text{Month} - 4) \times 30 + \text{date} + \text{tafawut}$$

Equation 4. 2: Darojatu Syams Formulae

After calculating the declination, the data obtained is as follows:

Table 4. 18: The Declination Value in One Year Using Taqribi

Date/ Month	January	February
1	- 23° 04' 23"	- 17° 28' 40"
2	- 22° 59' 39"	- 17° 12' 05"
3	- 22° 54' 29"	- 16° 55' 13"
4	- 22° 48' 52"	- 16° 38' 03"
5	- 22° 42' 50"	- 16° 20' 36"
6	- 22° 36' 21"	- 16° 02' 52"
7	- 22° 29' 26"	- 15° 44' 51"
8	- 22° 22' 06"	- 15° 26' 35"
9	- 22° 14' 21"	- 15° 08' 02"
10	- 22° 06' 10"	- 14° 49' 15"
11	- 21° 57' 34"	- 14° 30' 12"
12	- 21° 48' 33"	- 14° 10' 55"
13	- 21° 39' 08"	- 13° 51' 24"
14	- 21° 29' 18"	- 13° 31' 38"
15	- 21° 19' 05"	- 13° 11' 39"
16	- 21° 08' 28"	- 12° 51' 28"

Date/ Month	January	February
17	- 20° 57' 27"	- 12° 31' 03"
18	- 20° 46' 03"	- 12° 10' 26"
19	- 20° 34' 16"	- 11° 49' 37"
20	- 20° 22' 06"	- 11° 28' 37"
21	- 20° 09' 34"	- 11° 07' 26"
22	- 19° 56' 40"	- 10° 46' 03"
23	- 19° 43' 24"	- 10° 24' 31"
24	- 19° 29' 47"	- 10° 02' 48"
25	- 19° 15' 49"	- 9° 40' 55"
26	- 19° 01' 30"	- 9° 18' 54"
27	- 18° 46' 51"	- 8° 56' 43"
28	- 18° 31' 51"	- 8° 34' 24"
29	- 18° 16' 32"	- 8° 11' 56"
30	- 18° 00' 54"	
31	- 17° 44' 56"	

Date/ Month	March	April
1	- 7° 49' 21"	4° 21' 17"
2	- 7° 26' 39"	4° 44' 46"
3	- 7° 03' 49"	5° 08' 09"
4	- 6° 40' 53"	5° 31' 28"
5	- 6° 17' 51"	5° 54' 42"
6	- 5° 54' 42"	6° 17' 51"
7	- 5° 31' 28"	6° 40' 53"
8	- 5° 08' 09"	7° 03' 49"
9	- 4° 44' 46"	7° 26' 39"
10	- 4° 21' 17"	7° 49' 21"
11	- 3° 57' 45"	8° 11' 56"
12	- 3° 34' 09"	8° 34' 24"
13	- 3° 10' 30"	8° 56' 43"
14	- 2° 46' 47"	9° 18' 54"
15	- 2° 23' 02"	9° 40' 55"
16	- 1° 59' 15"	10° 02' 48"
17	- 1° 35' 27"	10° 24' 31"
18	- 1° 11' 36"	10° 46' 03"
19	- 0° 47' 45"	11° 07' 26"
20	- 0° 23' 53"	11° 28' 37"
21	- 0° 00' 00"	11° 49' 37"
22	0° 23' 53"	12° 10' 26"
23	0° 47' 45"	12° 31' 03"
24	1° 11' 36"	12° 51' 28"
25	1° 35' 27"	13° 11' 39"
26	1° 59' 15"	13° 31' 38"
27	2° 23' 02"	13° 51' 24"
28	2° 46' 47"	14° 10' 55"
29	3° 10' 30"	14° 30' 12"

Date/ Month	March	April
30	3° 34' 09"	14° 49' 15"
31	3° 57' 45"	

Date/ Month	May	June
1	15° 08' 02"	22° 06' 10"
2	15° 26' 35"	22° 14' 21"
3	15° 44' 51"	22° 22' 06"
4	16° 02' 52"	22° 29' 26"
5	16° 20' 36"	22° 36' 21"
6	16° 38' 03"	22° 42' 50"
7	16° 55' 13"	22° 48' 52"
8	17° 12' 05"	22° 54' 29"
9	17° 28' 40"	22° 59' 39"
10	17° 44' 56"	23° 04' 23"
11	18° 00' 54"	23° 08' 40"
12	18° 16' 32"	23° 12' 30"
13	18° 31' 51"	23° 15' 54"
14	18° 46' 51"	23° 18' 50"
15	19° 01' 30"	23° 21' 20"
16	19° 15' 49"	23° 23' 22"
17	19° 29' 47"	23° 24' 57"
18	19° 43' 24"	23° 26' 05"
19	19° 56' 40"	23° 26' 46"
20	20° 09' 34"	23° 27' 00"
21	20° 22' 06"	23° 26' 46"
22	20° 34' 16"	23° 26' 05"
23	20° 46' 03"	23° 24' 57"
24	20° 57' 27"	23° 23' 22"

Date/ Month	May	June
25	21° 08' 28"	23° 21' 20"
26	21° 19' 05"	23° 18' 50"
27	21° 29' 18"	23° 15' 54"
28	21° 39' 08"	23° 12' 30"
29	21° 48' 33"	23° 08' 40"
30	21° 57' 34"	23° 04' 23"
31	22° 06' 10"	

Date/ Month	July	August
1	23° 08' 40"	18° 00' 54"
2	23° 04' 23"	17° 44' 56"
3	22° 59' 39"	17° 28' 40"
4	22° 54' 29"	17° 12' 05"
5	22° 48' 52"	16° 55' 13"
6	22° 42' 50"	16° 38' 03"
7	22° 36' 21"	16° 20' 36"
8	22° 29' 26"	16° 02' 52"
9	22° 22' 06"	15° 44' 51"
10	22° 14' 21"	15° 26' 35"
11	22° 06' 10"	15° 08' 02"
12	21° 57' 34"	14° 49' 15"
13	21° 48' 33"	14° 30' 12"
14	21° 39' 08"	14° 10' 55"
15	21° 29' 18"	13° 51' 24"
16	21° 19' 05"	13° 31' 38"
17	21° 08' 28"	13° 11' 39"
18	20° 57' 27"	12° 51' 28"
19	20° 46' 03"	12° 31' 03"

Date/ Month	July	August
20	20° 34' 16"	12° 10' 26"
21	20° 22' 06"	11° 49' 37"
22	20° 09' 34"	11° 28' 37"
23	19° 56' 40"	11° 07' 26"
24	19° 43' 24"	10° 46' 03"
25	19° 29' 47"	10° 24' 31"
26	19° 15' 49"	10° 02' 48"
27	19° 01' 30"	9° 40' 55"
28	18° 46' 51"	9° 18' 54"
29	18° 31' 51"	8° 56' 43"
30	18° 16' 32"	8° 34' 24"
31	18° 00' 54"	8° 11' 56"

Date/ Month	September	October
1	8° 11' 56"	- 3° 10' 30"
2	7° 49' 21"	- 3° 34' 09"
3	7° 26' 39"	- 3° 57' 45"
4	7° 03' 49"	- 4° 21' 17"
5	6° 40' 53"	- 4° 44' 46"
6	6° 17' 51"	- 5° 08' 09"
7	5° 54' 42"	- 5° 31' 28"
8	5° 31' 28"	- 5° 54' 42"
9	5° 08' 09"	- 6° 17' 51"
10	4° 44' 46"	- 6° 40' 53"
11	4° 21' 17"	- 7° 03' 49"
12	3° 57' 45"	- 7° 26' 39"
13	3° 34' 09"	- 7° 49' 21"
14	3° 10' 30"	- 8° 11' 56"

Date/ Month	September	October
15	2° 46' 47"	- 8° 34' 24"
16	2° 23' 02"	- 8° 56' 43"
17	1° 59' 15"	- 9° 18' 54"
18	1° 35' 27"	- 9° 40' 55"
19	1° 11' 36"	- 10° 02' 48"
20	0° 47' 45"	- 10° 24' 31"
21	0° 23' 53"	- 10° 46' 03"
22	0° 00' 00"	- 11° 07' 26"
23	- 0° 23' 53"	- 11° 28' 37"
24	- 0° 47' 45"	- 11° 49' 37"
25	- 1° 11' 36"	- 12° 10' 26"
26	- 1° 35' 27"	- 12° 31' 03"
27	- 1° 59' 15"	- 12° 51' 28"
28	- 2° 23' 02"	- 13° 11' 39"
29	- 2° 46' 47"	- 13° 31' 38"
30	- 3° 10' 30"	- 13° 51' 24"
31		- 14° 10' 55"

Date/ Month	November	December
1	- 14° 30' 12"	- 21° 48' 33"
2	- 14° 49' 15"	- 21° 57' 34"
3	- 15° 08' 02"	- 22° 06' 10"
4	- 15° 26' 35"	- 22° 14' 21"
5	- 15° 44' 51"	- 22° 22' 06"
6	- 16° 02' 52"	- 22° 29' 26"
7	- 16° 20' 36"	- 22° 36' 21"
8	- 16° 38' 03"	- 22° 42' 50"
9	- 16° 55' 13"	- 22° 48' 52"

Date/ Month	November	December
10	- 17° 12' 05"	- 22° 54' 29"
11	- 17° 28' 40"	- 22° 59' 39"
12	- 17° 44' 56"	- 23° 04' 23"
13	- 18° 00' 54"	- 23° 08' 40"
14	- 18° 16' 32"	- 23° 12' 30"
15	- 18° 31' 51"	- 23° 15' 54"
16	- 18° 46' 51"	- 23° 18' 50"
17	- 19° 01' 30"	- 23° 21' 20"
18	- 19° 15' 49"	- 23° 23' 22"
19	- 19° 29' 47"	- 23° 24' 57"
20	- 19° 43' 24"	- 23° 26' 05"
21	- 19° 56' 40"	- 23° 26' 46"
22	- 20° 09' 34"	- 23° 27' 00"
23	- 20° 22' 06"	- 23° 26' 46"
24	- 20° 34' 16"	- 23° 26' 05"
25	- 20° 46' 03"	- 23° 24' 57"
26	- 20° 57' 27"	- 23° 23' 22"
27	- 21° 08' 28"	- 23° 21' 20"
28	- 21° 19' 05"	- 23° 18' 50"
29	- 21° 29' 18"	- 23° 15' 54"
30	- 21° 39' 08"	- 23° 12' 30"
31		- 23° 08' 40"

After seeing the table 4.18 for the declination, then the declination could be plot into a table by mixing the table 4.16 for the relation of Enoch solar month and the Gregorian month. The data will display as follows:

Table 4. 19: The Range of Declination in Each Enoch Solar Month

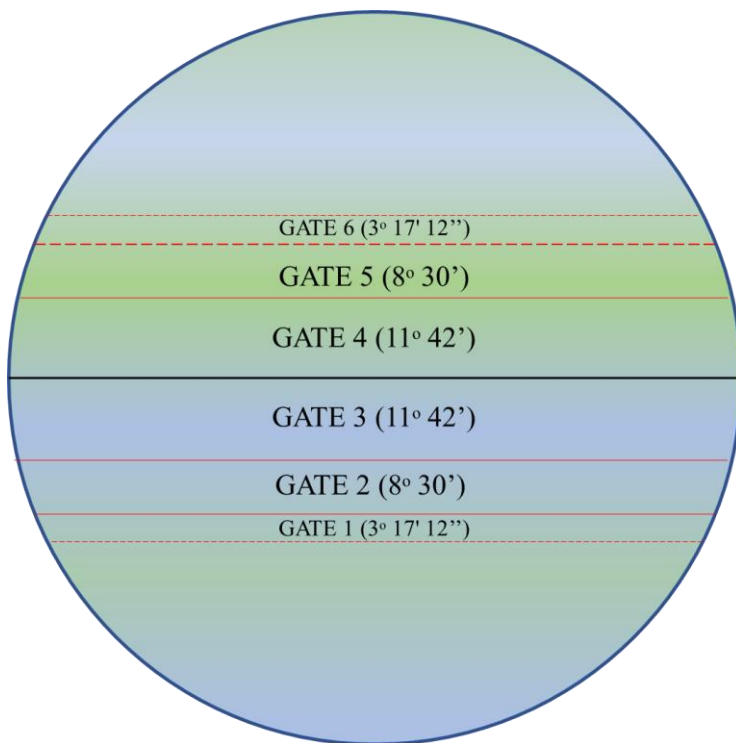
Gate	Enoch Solar Month	Gregorian Month	Declination Range
4	1	March 21 – April 19	11° 07' 26"
5	2	April 20 – May 19	8° 28' 03"
6	3	May 20 – June 19	3° 17' 12"
6	4	June 20 – July 19	3° 17' 12"
5	5	July 20 – Aug 18	7° 42' 48"
4	6	Aug 19 – Sep 18	10° 55' 37"
3	7	Sep 19 – Oct 18	10° 52' 32"
2	8	Oct 19 – Nov 17	8° 58' 42"
1	9	Nov 18 – Dec 18	4° 07' 33"
1	10	Dec19 – Jan 17	2° 27' 31"
2	11	Jan 18 – Feb 16	7° 54' 35"
3	12	Feb 17 – March 20	12° 07' 11"

Source: The author's own calculation

Based on the table 4.19, the declination in each portal or gate is varied. The great portals are the third and the fourth portal. Then, the fifth portal and second portal have bigger declination range than the sixth and first portal where the solstice occurs there. This also explain the order of the portal has different width.

The higher or the lower portal from the middle portal, the narrower the width of the portal. The slow change of Sun's declination

causes the season to occur. Then the wide of each portal could be described as follows:



The figure 4.5 is not a real scale. The first gate has width ca. 3° 17' 12'', the second gate has width ca. 8° 30', the third gate has width ca. 11° 42', the fourth gate has width ca. 11° 42', the fifth gate has width ca. 8° 30', the sixth gate has width ca. 3° 17' 12''.

G. Moon Path (Gate)

Not only for the Sun, the Moon also pass the portal to appear in the heaven. The Moon gate is same like the Sun portal (chapter 72:3 and 75:6). They also consist of twelve gates where six gates in the East and six gates in the West. The Moon is faster than the Sun then

it makes the Moon could traverse each gate for two until eight days. The reason why the Moon could traverse faster in each gate because the Moon has smaller body (chapter 73:1) and makes it easier to move faster.

The moon traverses each gate for two until eight days with the number increasing in the extreme gates 1–6. It happens when the moon is at its maximum north or south declination.³⁰² The rising and setting place of the Moon are changing every month (chapter 73:3). This verse indicates that the Moon rises in the different gate every month as the Sun does. Even if the Moon has different period with the Sun, but the Moon in the beginning of the month will always rise with the Sun in the same portal.

When the Moon has its waning period, it will rise with the Sun from the first gate where the Sun also rises from the first gate and when the Moon in its waxing period, the Moon will rise with the Sun in the sixth portal. Chapter 74:5 explained that there are two months where the Moon's movement is not as usual. The Moon only follows its own individual course or its peculiar course. These peculiar courses occur in the third and the fourth gate. In chapter 74:6, the explanation is showing when the Moon rises and has its Full Moon phase in the same gate as its rising place which is on the third gate. Then, the following verse, chapter 74:7-8 also explained the peculiar

³⁰² Jonathan Ben-Dov, "Astronomy in the Book of Enoch," in *Handbook of Archaeoastronomy and Ethnoastronomy*, 2015, 1892.

course that occurs in the fourth gate. In this month, the Moon will rise and has the Full phase in the fourth gate.

The Astronomical Book also explains the Moon place where the Moon rises in different gate. The Moon movement in each month is displayed as follows:

Table 4. 20: The Moon Passage Through Different Gate Each Lunar Month.³⁰³

Gate/ Month	1	2	3	4	5	6	7	8	9	10	11	12
4	2											
5	2	2										
6	8	8	4	4								
5	2	2	2	2	2							
4	1	1	2	2	1	2						
3	1	1	1	1	1	1	2					
2	2	2	2	2	2	2	2	2				
1	8	7	8	7	8	7	8	7	4	4		
2	2	2	2	2	2	2	2	2	2	2	2	
3	1	1	1	1	1	1	1	1	2	2	1	2
4	1	1	2	2	1	1	1	1	1	1	1	1
5		2	2	2	2	2	2	2	2	2	2	2
6			4	4	8	8	8	8	8	7	8	8
5					2	8	2	2	2	2	2	2
4						1	1	1	1	1	1	1
3							1	2	2	2	1	1
2								1	2	2	2	2
1									4	4	8	7
2											2	2
3												1

³⁰³ The Blue shading is when the Full Moon occurs.

Gate/ Month	1	2	3	4	5	6	7	8	9	10	11	12
Total	30	29	30	29	30	29	30	29	30	29	30	29

Source: Eshbal Ratzon, *The First Jewish Astronomers: Lunar Theory and Reconstruction of a Dead Sea Scroll*, 123.³⁰⁴

With the description from table 4.20, it would be simplified into table 4.21

Table 4. 21: The Moon's Gate from First Phase, Full Moon and Last Phase

Enoch Lunar Month	Days	Gate				Phase
		WxC	FM	WnG	WnC	
1	30	4	4	3	4	Waning Period
2	29	5	3	2	5	
3	30	6	1	1	6	
4	29	6	1	1	6	Waxing Period
5	30	5	2	2	5	
6	29	4	2	3	4	
7	30	3	3	4	3	
8	29	2	5	5	2	
9	30	1	6	6	1	
10	29	1	6	6	1	Waning Period
11	30	2	5	5	2	
12	29	3	5	5	3	

³⁰⁴ Eshbal Ratzon, “The First Jewish Astronomers: Lunar Theory and Reconstruction of a Dead Sea Scroll,” in *Science in Context*, 2017, 123.

Based on the table 4.21 the peculiar course occurs in the first and the seventh lunar month. Then according to the table 4.20 and 4.21, the Moon always appears in its first phase in the same portal as the Sun (see table 4.19). Thus, this explain that whenever the Moon moves, it will allow the Sun in the same gate on its first phase.

H. Elongation

One of criteria which needed for determining the beginning of the lunar month is elongation of the Moon. In our point of view, the elongation is the resultant of the Sun's hour angle and the Moon's hour angle. While in the universe, elongation is angular separation between the Sun and the Moon, while the Earth is as the mid-point. For determining the beginning of the month, observers use the elongation to determine the width of Moon disc and the Moon illumination. In the concept, to obtain the illumination it is necessary to seek the elongation first.

While the Book of Enoch displays the Moon's phase, periodic and its illumination. So then to obtain the elongation, the author use the formula to change the Moon illumination into the Moon elongation.

Because the determination of new month then Moon is observed after conjunction when the Sun is setting, then the elongation is calculated when the Sun has set. The Moon illumination has a strong relationship with the elongation. It is shown in table 2.3 where the Moon elongation has a relationship with Moon's angle phase, Moon

phase and the fraction illumination. Mathematically, the elongation could be determined just using the moon fraction illumination. The formula is as follows:

$$\text{Illumination} = \frac{1}{2} \times (1 - \cos \text{elongation})$$

Equation 4. 3: The Fraction Illumination Formulae Which Determined from Elongation

Because of the illumination in the Book of Enoch is already knew from the table 4.10 until 4.11, then the data to be sought next. Hence the formula can be reserved as follows:

$$\cos \text{elongation} = 1 - 2 \times \text{illumination}$$

Equation 4. 4: The Elongation Formulae Using the Illumination.

Then the table 4.10 and 4.11 for the waxing phase, if those illumination are calculated to the elongation will display as follows:

Table 4. 22: The Elongation Result Based on the Illumination in the Book of Enoch for 29-day month

Waxing Phase of 29-day Month		
Age or Day after New Moon	Fraction Illumination	Elongation
1	7%	31° 00' 10"
2	14%	44° 24' 55"
3	21%	55° 09' 00"

Waxing Phase of 29-day Month		
Age or Day after New Moon	Fraction Illumination	Elongation
4	29%	64° 37' 23"
5	36%	73° 23' 54"
6	43%	81° 47' 12"
7	50%	90° 00' 00"
8	57%	98° 12' 48"
9	64%	106° 36' 06"
10	71%	115° 22' 37"
11	79%	124° 51' 00"
12	86%	135° 35' 05"
13	93%	148° 59' 50"
14	100%	180°

Table 4. 23: The Elongation Result Based on the Illumination in the Book of Enoch for 30-day month

Waxing Phase of 30-day Month		
Age or Day after New Moon	Fraction Illumination	Elongation
1	4%	21° 47' 12"
2	7%	31° 00' 10"
3	14%	44° 24' 55"
4	21%	55° 09' 00"

Waxing Phase of 30-day Month		
Age or Day after New Moon	Fraction Illumination	Elongation
5	29%	64° 37' 23"
6	36%	73° 23' 54"
7	43%	81° 47' 12"
8	50%	90° 00' 00"
9	57%	98° 12' 48"
10	64%	106° 36' 06"
11	71%	115° 22' 37"
12	79%	124° 51' 00"
13	86%	135° 35' 05"
14	93%	148° 59' 50"
15	100%	180° 00' 00"

Table 4.22 and 4.23 shows the elongation in the waxing phase because the beginning of the lunar month is using a phase after the new moon. The elongation in the first day is bigger than the elongation which occurs after the Moon's conjunction. It makes the elongation in the 29th day of lunar month after conjunction is not higher than 21.78679°. Then, to notice the change of elongation constantly (roughly), it can be caused to dismount based on each hour which is displayed as follows:

Table 4. 24: The Elongation in each hour after conjunction (taqribi)

Each hour	For 29-day month	For 30-day month
1	1° 17' 30"	0° 54' 28"
2	2° 35' 01"	1° 48' 56"
3	3° 52' 31"	2° 43' 24"
4	5° 10' 02"	3° 37' 52"
5	6° 27' 32"	4° 32' 20"
6	7° 45' 02"	5° 26' 48"
7	9° 02' 33"	6° 21' 16"
8	10° 20' 03"	7° 15' 44"
9	11° 37' 34"	8° 10' 12"
10	12° 55' 04"	9° 04' 40"
11	14° 12' 34"	9° 59' 08"
12	15° 30' 05"	10° 53' 36"
13	16° 47' 35"	11° 48' 04"
14	18° 05' 06"	12° 42' 32"
15	19° 22' 36"	13° 37' 00"
16	20° 40' 07"	14° 31' 28"
17	21° 57' 37"	15° 25' 56"
18	23° 15' 07"	16° 20' 24"
19	24° 32' 38"	17° 14' 52"
20	25° 50' 08"	18° 09' 20"
21	27° 07' 39"	19° 03' 48"
22	28° 25' 09"	19° 58' 16"

Each hour	For 29-day month	For 30-day month
23	29° 42' 39"	20° 52' 44"
24	31° 00' 10"	21° 47' 12"

Table 4.24 describe the elongation after conjunction in each hour. The hour value in table 4.24 is equal to the age of the New Moon. Logically, the Sun is set in at 18.00 so, the elongation of the Moon after conjunction in the 29th day of lunar month could not bigger than 23° 15' 07" or 16° 20' 24".

CHAPTER V CLOSING

A. Conclusion

Based on the research and explanation in the fourth chapter, the author concludes that:

1. Based on the explanation in the Book of Enoch, the Moon's phase and its illumination are as follows:
 - a. The Moon's phase in the Book of Enoch is explained by showing the Moon's position towards the Sun and in which day it appears. There are two kinds of month: the 29-day month and the 30-day month. The 29-day month has 14 days for waxing phase from New Moon to Full Moon while the 30-day month has 15 days for waxing phase. Both months has 15 days to complete the waning phase (full moon to new moon). The first phase of the Moon occurs which us called New Moon occurs when the Moon has conjunction with the Sun. While the Full Moon happens when the Moon is in the opposite side from the Sun. So, when the Sun rises the Moon sets and vice versa.
 - b. The Moon's illumination in the Book of Enoch is displayed with the fraction pattern. The fraction is based on multiple of 7. The fraction illumination between 29-day and 30-day month are different. The 29-day month uses the multiple of fourteenth part for waxing and waning phase. While the 30-day month uses the multiple of twenty-eighth part for waxing

phase and the multiple of fourteenth part for waning phase. Then, the illumination decreases fourteenth part for waning phase each day.

2. Based on the astronomical analysis of Moon illumination and its position towards the Sun in the Book of Enoch are as follows:
 - a. The Moon Location based on the research is in the northern hemisphere even if all of the Moon phase is not indicated and specific to the northern hemisphere (where in all around the world experience the same shape of the Moon from the New Moon to the Full Moon).
 - b. The Moon phase in the Book of Enoch has same explanation with the current astronomy and Falak science where the full phase occurs when the Moon is opposite to the Sun while the new Moon is when the Moon has conjunction and rising and setting in the same place as the Sun.
 - c. The total of Moon period (synodical period) in one year equal to only 354 days and don't use the leap year. While the Hijri month has 354-day for common year and 355-day for leap year. The Hebrew calendar has six kinds of year; regular simple year (354 days), long simple year (355 days), long leap year (385 days), short simple year (353 days), regular leap year (384 days) and short leap year (383 days). The order of the day-month in Enoch lunar month is alternately same as the Hijri Urfi month. While in the reality, the synodical month order is not constantly alternate. Then the statement in the Book of Enoch about "*once the month is 28-*

day” is based on the using of Callippic cycle in Charles opinion while in the author’s opinion that the Book of Enoch shows the sidereal month cycle. In that time, men had knowledge about the movement of the Moon.

- d. The Moon obtains light from the Sun and the limit of Moon’s albedo is 7%. The circumference of the Sun and the Moon are equal in the Book of Enoch to show that from the Earth-sight, the Moon has the same size as the Sun because of their distance from the Earth. The effect of this sight also make the Moon could cover the Sun’s disc when solar eclipse occurs. The Book of Enoch displays the Moon’s illumination in fraction. The fraction is different between the 29-day month and the 30-day month. The different of day in each waxing phase makes the divisor of the illumination is different. The illumination in the first day on 29-day month is 7% while on 30-day month is 4%. If compared with current data, the illumination in current data of the first day is from 0% until 4%. The difference is about 3% to the 29-day month.
- e. The Gate or Portal in the heaven has various width based on the Sun’s declination. The statement in the Book of Enoch that “the third and fourth gate are bigger than the rest gates” is suitable with the Sun’s declination limit in the heaven.
- f. The Moon also passes the portals as the Sun do while the Moon’s movement is faster than the Sun. If the Sun changes its gate every month while the Moon changes its gate every

two until four days. The Moon also rises and sets with the Sun in the same portal even if their distance is not precisely near.

- g. The Book of Enoch did not explain the Moon elongation but the elongation could be determined from the Moon's illumination. The elongation value in the first day of 29-day month is $31^{\circ} 00' 10''$ while the 30-day month is $21^{\circ} 47' 12''$. Then on each hour (the Moon age), the elongation increases $1^{\circ} 17' 30''$ for 29-day month and $0^{\circ} 54' 28''$ for 30-day month after the Moon's conjunction.

B. The Implication of This Research

Based on the research and explanation in this thesis, the author raises some implication of this research:

1. The declination of the Sun and the Moon have no huge difference on the first day in the beginning of the Lunar month.
2. The conjunction of the Moon always occurs in the 29th day of the lunar month where it could be occurred in the beginning of the 29th day in the morning (from 00:01) or after sunset.
3. It proves in Rasulullah era, the knowledge about astronomy and Falak science actually had develop in significant way which is has other interpreter for the statement that Rasulullah and his folks have no idea about reading, writing and calculating. The determination of the lunar month has been done before Islamic

periodic. The observation for determining the new month has been done in past time before it.

4. This research also proves that there are so many ancient manuscripts that have done the astronomy research and develop their knowledge about astronomy and Falak science in their era. It is possible to re-examine those manuscript and found other theory that haven't discovered before.

C. Suggestion

It is necessary to re-examine the star's movement in the Book of Enoch. Besides, it is necessary to review about the effect of the Moon's peculiar course in the Book of Enoch.

D. Closing

By saying Hamdallah, all praises and thanks are due to Allah ﷻ, who has bestowed His grace and mercy and also has given the author the ability to complete this thesis. The author has tried his best in writing this thesis, but the author realized that this thesis is still far from perfection, there are still many shortcomings and weaknesses both in terms of content and writing.

Therefore, suggestions and constructive criticism to correct writer's writing and in order to make the next writing is better are always welcome. For progress and perfection in subsequent writings. And thank you to all parties involved in making this thesis to completion. The author really hopes and prays that this thesis can be useful for writers and readers.

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ATTACHMENT

The Scroll of Ethiopic Book of Enoch, The New Edition in the Light of
the Aramaic Dead Sea Scroll

THE ETHIOPIC BOOK OF ENOCH

A NEW EDITION IN THE
LIGHT OF THE
ARAMAIC DEAD SEA FRAGMENTS

BY
MICHAEL A. KNIBB

IN CONSULTATION WITH
EDWARD ULLENDORFF

I
TEXT AND APPARATUS



OXFORD
AT THE CLARENDON PRESS

ABBREVIATIONS

<i>HTR</i>	<i>Harvard Theological Review</i>
<i>JA</i>	<i>Journal asiatique</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JES</i>	<i>Journal of Ethiopian Studies</i>
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>PL</i>	<i>Patrologia Latina</i>
<i>RB</i>	<i>Revue biblique</i>
<i>RRAL</i>	<i>Rendiconti della Reale Accademia dei Lincei (Classe di Scienze Morali, Storiche e Filologiche)</i>
<i>RSE</i>	<i>Rassegna di Studi Etiopici</i>
<i>SAB</i>	<i>Sitzungsberichte der Deutschen (Preussischen) Akademie der Wissenschaften zu Berlin</i>
<i>ThBl</i>	<i>Theologische Blätter</i>
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>

LIST OF SIGLA

Aram	The Aramaic Dead Sea Fragments of Enoch. Aram ^{a, b, c, d, e, f, g} ; Aram ^{astr. a, astr. b, astr. c, astr. d} —the different manuscripts to which the various fragments belong
Gr	The Greek Version of Enoch
Gr ^{Sync}	The Fragments in Syncellus (Gr ^{Sync} ^a = 6. 1-9. 4; Gr ^{Sync} ^b = 8. 4-10. 14; Gr ^{Sync} ^c = 15. 8-16. 1)
Gr ^{Pan}	The Akhmim Manuscript (Codex Panopolitanus)
Gr ^{Pan a}	A duplicate version of 19. 3-21. 9 within the Akhmim Manuscript
Gr ^{Vat}	Codex Vaticanus Gr. 1809
Gr ^{CB}	The Chester Beatty-Michigan Papyrus
Eth	The Ethiopic Version of Enoch
Eth I and Eth II	The two families of Ethiopic manuscripts
Eth I—BM 485	British Museum Orient. 485
BM 485a	A duplicate version of 97. 6b-108. 10 within British Museum Orient. 485
BM 491	British Museum Orient. 491
Berl	Berlin MS. Or. Petermann II Nachtrag 29
Abb 35	Abbadianus 35
Abb 55	Abbadianus 55
Tana 9	Tana Ethiopic MS. 9
Tana 9a	A duplicate version of 78. 8b-82. 20 within Tana 9
Eth II—Bodl 5	Bodley MS. 5
Ryl	Rylands Ethiopic MS. 23
Ull	Ullendorff MS.
Bodl 4	Bodley MS. 4
Frankfurt MS.	Frankfurt MS. Orient. Ruppell II 1
Curzon 55	= British Museum Orient. 8822
Curzon 56	= British Museum Orient. 8823
BM Add. 24185	British Museum Add. 24185
BM 484	„ „ Orient. 484
BM 486	„ „ Orient. 486
BM 490	„ „ Orient. 490
BM Add. 24990	„ „ Add. 24990
BM 492	„ „ Orient. 492
BM 499	„ „ Orient. 499

Vat 71	Vatican Ethiopic MS. 71
Munich 30	Munich Ethiopic MS. 30
Garrett MS.	Princeton Ethiopic 2 [(Garrett Collection) Dep 1468]
Westenholz MS.	Hamburg Orient. 271a = 130
hmt.	homoioteleuton

A raised ¹ is used to refer to an original reading in a manuscript, a raised ² to a corrected reading.

ብርሃን፡ሙጥኢ፡በሪጥላው፡ሰማይ፡እለ፡ሙገገለ፡
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 5 ፀሐይቀውከሱ፡ኃጥላው፡ሳብ፡የሳርብ፡ፀሐይ፡ወ
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 ወምራ፡ፊሆሙ፡ለከጥክብት፡ምክል፡እለ፡ይመርሳ
 ፡ምሙ፡፩ በጽዕሕ፡፩ በምዕራብ፡ፀሐይ፡ወነኩሙ፡
፩ እምድግራ፡ክልኡ፡ርቲዕ፡ወመሰክው፡ብዙ
 ኃት፡እምየማኢ፡ወእምፀጋሙ፡ለዝኩ፡ኅሳት፡ወ
 10 ቀጽሚ፡ይወዕዕ፡ብርሃን፡ዘየሳቢ፡ዘከሙ፡ፀሐ
 ያቸውከበቡ፡ከሙ፡ከበቡ፡፩ ማይ፡ወነጥላጎታሆ፡
 ምሉእ፡እዕተ፡ዘያበርህ፡ወያው፡ሲ፡ሰረገላተ፡በሳ

1 ብርሃን፡ Berl ብርሃን፡ ወዕኢ፡ Tana 9 ብርሃን፡
 1 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ኃጥላው፡ 1 ሰማይ፡
 Berl omits 2 BM 485 Abb 55 ዘምዕራቢሆ፡ Berl ምዕራቢሆሙ፡
 2 Abb 35 Tana 9 ኃጥላው፡ Berl ዘኃጥላው፡ 3 BM 485 Berl
 Abb 35 ኃጥላው፡ 3f. እለ፡- ኃጥላው፡ Bodl 4 omits (hnt.)
 4 እለ፡ Bodl 5 omits 5 Bth I, BM 492 ኃበ፡ 3f. ወዕኢ፡-
 ኃበ፡ Berl omits (hnt.) 6 Tana 9 ይወፀኡ፡ 4 ፀሐይ፡
 Tana 9 omits 4 BM 485 BM 491 Abb 35, BM 484 ኃጥላው፡
 4 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እለ፡ኃበ፡ 6 Ull
 ወመራሳይሆሙ፡ 6 BM 491 ከጥክብት፡ Tana 9 በከጥክብት፡
 7 Tana 9 ፩ በጽዕሕ፡ሰማይ፡ 1 BM 485 ወ፩ በምዕራብ፡ፀሐይ፡
 Berl ወ፩ በምዕራብ፡ወፀሐይ፡ Abb 55 ወ፩ በምዕራብ፡ and omits
 ፀሐይ፡ Tana 9 ወ፩ በምዕራብ፡ሰማይ፡ 8 Berl ፩ እምድግራ፡
 8f. Berl መሳክው፡ በብዙሳ፡ Tana 9 ወመሳክው፡ ብዙተ፡
 9 Tana 9 በዘኩ፡ 9 Bth I ኃጥላው፡ 9f. Tana 9, Curzon
 56 ወጥላማዊ፡ 10 Berl ብርሃን፡ 10 BM 485 ሳቢዩ፡
 11 ክበብ፡ Abb 55, BM 499 omits፡ BM 491 ክመ፡ ክበብ፡ 11 BM 485
 Berl Abb 35¹ Abb 55 Tana 9 ወጥላው፡ 12 እሳተ፡ Tana 9 omits፡
 BM 491 Berl, BM 484 እሳት፡ 12 BM 485 Abb 55 ዘየበርህ፡
 12 Berl ወያዌ፡

ስብይትረሳውገሥዘመን፤ዚአሆሙ፡ጎለብ፡ይሠ
 25 ርት፡ፀሐይ፡እምሰማይ፡ይወሰኑ፡እገተ፡ይእቲሩ
 ብዕት፡ኖህት፡ጃጽባሐፋወበረብዕት፡ኖህ
 ት፡እንተ፡ምሰራብ፡ሰማይ፡ርቲ፡፡ይወርድ፡ወ
 በእማንቱ፡መኖራ፡ትጎው፡ጎለት፡እምሰለት፡
 ወተሰፊር፡ሌሊት፡እምሌሊት፡እስከ፡ጃጽባሐ፡
 30 ወበይአቲ፡ዕለት፡ትጎው፡ጎበበተ፡ዕለት፡እምሌ
 ሊት፡ወትከው፡ጎለት፡ኖገቶ፡[ክፍላ፡ወትከ
 ውጎ፡ሌሊት፡ክፍላ፡ወይወሰኑ፡ፀሐይ፡እምይ
 እቲራ፡ብዕት፡ኖህት፡ወፃፃርብ፡በረብዕት፡ኖ

23 ሰብ:—ዚአሆሙ/Bodl 5 omits 23 Eth I, Ryl Ull 4 MSS
 የትረኛው: other Eth II MSS የትረኛው: 23 እምሰመን፡፡
 ዚአሆሙ: Abb 55 እምሰመን፡፡ 24 ፀሐይ: EM 485 Berl Abb 35
 Abb 55 Tana 9, EM 499 omit 24 እንተ፡የእቲ፡ EM 491 Abb 35
 እምይእቲ፡ 24f. EM 491 Berl Abb 35 Abb 55 ኖህት፡ራብዕት፡
 EM 485 ኖህተ፡ራብዕት፡Tana 9 ኖህት፡ራብዕተ፡ 25 EM 485
 EM 491 Berl ሠላሳ፡ጽባሐ፡Tana 9 ወሠላሳ፡ጽባሐ፡ 25f. Berl
 ወበራዕት፡ኖህት፡Tana 9 ወበራብዕተ፡ኖህተ፡
 26 Tana 9 ርቲዕ፡ 26f. Abb 35 በእማንቱ፡Tana 9 ወእማንቱ፡
 27 2 MSS የኑውሳ፡EM 491 ኑውሶ፡ 27f. ዕለት፡—
 ግጽባሐ፡Berl መኖራ፡ዕለተ፡እምሰት፡ወተኃጽርር፡ሌሊተ፡
 እምሌሊት፡እስከ፡ሠላሳ፡ጽባሐ፡ 27 EM 485 እምሰለት፡
 28 እምሌሊት፡EM 485 adds እስከ፡ሌሊት፡ 29 EM 485 EM 491
 Berl Abb 55 Tana 9 በውእቱ፡ 29 Tana 9 ኑውሳ፡ 29 EM 491
 ጎበበት፡ዘዕለት፡ Abb 55 እምሰለት፡ጎበበተ፡Tana 9 ዕለት፡
 ጎበበተ፡ 29f. Tana 9 እምሌሊተ፡EM 485 adds ተስፋተ፡
 እዩ፡ Berl adds ሁእዩ፡ Abb 55 Tana 9 adds ሁእዩ፡ 30 EM 485
 EM 491 Berl Abb 55 ዕለተ፡ 30f. EM 485 Berl ወትከውን፡
 ሌሊተ፡ Ull 3 MSS ወሌሊት፡ትከውን፡ 31 EM 491 ሰመንቱ፡
 ክፍለ፡Tana 9 ሁክፍለ፡ Eth I adds ናንቀቀ፡ 31f. EM 485
 EM 491 Abb 35 Abb 55 እምሰማይ፡ራብዕ፡Berl እምሰማይ፡
 ራብዕት፡ Bodl 5 5 MSS እምሰማይ፡ራብዕ፡Tana 9 እምሰማይ፡ራብዕት፡

ላትቆወይገብእ፡ውስተ፡ሕምስቲኅ፡እንተጽ
 በሕ፡ቃጽባሐቆወይ ወፅእ፡እምኒሃ፡ወየዓርብ፡
 35 ውስተ፡ሕምስቲኅ፡ወእሚሃ፡ትነው፡ሳ፡ሕ
 ት፡ቆ እደ፡ወትከው፡፡ሕለት፡፤ወፎክ፡ወተሐ
 ፅር፡ሌሊት፡ወትከው፡፡፤ክፍለ፡ወይገብእ፡፡፡
 ይ፡ለጽባሕ፡ወይ፡በውእ፡ውስተ፡ሕምስቲኅ፡
 ወይወፅእ፡ወየዓርብ፡በሐድስት፡ኅ፡ት፡ቃጽ
 ጽባሕ፡በእገተ፡ትእምርተ፡ዚክህ ወበይእቲ፡ፅ

32f. ኖላት፡ EM 485 EM 491 Abb 35 Abb 55 Tana 9, Bodl 5 5 MSS omit
 33 ወይገብእ፡ Tana 9 adds ወይበወእ፡ 33 ውስተ፡ Ull 3 ገገ፡
 33 EM 485 EM 491 Berl Abb 35, Ryl¹ Ull 8 MSS ኃምስ፡ Bodl 5
 ኃምስቱ፡ 33f. ጽባሕ፡፤ጽባሕ፡ EM 485 EM 491 ጽባሕ፡
 ሠለሳ፡ (EM 485 ሠለሳ፡) ጽባሕ፡ Berl ጽባሕ፡ only፡ Tana 9
 ፤ጽባሕ፡ only 34 እምኒሃ፡ Abb 55 omits 35 ውስተ፡
 Abb 55 ገ 35 Berl, Ryl¹ Ull 5 MSS ኃምስ፡ኖላት፡ EM 485
 ኃምስት፡ወኃምስተ፡ኖላት፡ EM 491 ኃምስት፡ወኃምስት፡
 ኖላት፡ Abb 35 ኃምስት፡ኖላት፡ Tana 9 35 ወይ፡ኖላት፡
 35 Bodl 5 8 MSS እምኒሃ፡ 35 EM 485 EM 491 Berl Abb 35 Abb 55,
 Bodl 5 other Eth II MSS ዩኒውሳ፡ 35f. Tana 9 ፅበተ፡
 36 EM 491 Berl ናባሕ፡እ፡ 36 Tana 9 ፅበተ፡ 36 Berl
 ፤ወፎክ፡ 36f. Tana 9 ወተሐፅ፡ 37 Berl Abb 55
 ሌሊተ፡ 37 ፤ክፍለ፡Berl ፤፡እ፡ክፍለ፡ 37 Abb 35
 ወይወፅእ፡ 37f. ፀሐይ፡ Eth I omits 38 EM 485 ጽባሕ፡
 EM 491 በጽባሕ፡ Berl Abb 35 Abb 55 ጽባሕ፡ 38 EM 491 Berl,
 Ull ወይገብእ፡ 38 Abb 35, Ryl¹ 4 MSS ሳ፡፡ EM 491 ስፍስቱ፡
 39 ኖላት፡ EM 485 EM 491 Berl Abb 55 Tana 9 omit 39 ወይወጽእ፡
 Abb 55 omits፡ Ull ዩወፅእ፡ 39f. በሳ፡፡-ዚክህ፡ EM 491
 በሳ፡፡ኖላት፡ጽባሕ፡ዚክህ፡ 39 Tana 9 ኖላት፡
 39f. EM 485 Tana 9 ሳሳሃ፡ጽባሕ፡ Berl ሳሳሃ፡ጽባሕ፡ Abb 35
 Abb 55 ሠለሳ፡ጽባሕ፡ 40 Tana 9 በእገተ፡ተእምር፡ Abb 55
 በትእምርተ፡ 40 Bodl 5 Ryl¹ 6 MSS ዚክህ፡ 40 EM 485
 EM 491 Abb 35 Abb 55 Tana 9 በይእቲ፡

20 ርተ፡ዚእሃ፡፱፡ወ፩፡ጽ፡ባሐ፡ወገዳርብ፡በምዕራ
 ብ፡በይእቲ፡ዕለት፡ይት፡ፃረ፡ጭ፡መዓልት፡ምክሉ፡
 ሌሊት፡ወይከው፡ጌ፡ዕረ፡ገ፡ወትከው፡ጌ፡ሌሊት፡፱
 ክፍለ፡ወመዓልት፡፱፡ክፍለ፡ወይ፡ወዕለ፡ፀሐ
 ይእምይእቲ፡ጥላት፡ወገዳርብ፡በምዕራብ፡
 ወይ፡ገብእ፡ለጽባሕ፡ወይ፡ወዕለ፡በሣልከት፡ጥ፤

18f. በእንተ፡—ዚእሃ፡ BM 485 BM 491 በእንተ፡ትእምርታቲሃ፡
 በራብዕት፡ጥላት፡ (BM 485 ጥላት፡) እንተ፡በጽባሕ፡እንተ፡
 Berl በእንተ፡ትእምርታቲሃ፡ለራብዕት፡ጥላት፡እንተ፡በጽባሕ፡
 እንተ፡ Abb 35 በእንተ፡ትእምርታቲሃ፡በራብዕት፡ጥላት፡
 እንተ፡በጽባሕ፡ Abb 55 በትእምርታቲሃ፡እንተ፡በጽባሕ፡
 እንተ፡ Tana 9 እንተ፡በትእምርታቲሃ፡በራብዕት፡ጥላት፡
 እንተ፡በ 12 BM 485 Abb 55 ሠላሳ፡ወእከዱ፡ጽባሕ፡Berl
 ወጽባሕ፡(with spaces left for ፱ and ፩ to be inserted) Tana 9
 ፱ጽባሕ፡ወ፩፡ጽባሕ፡ Ull 6 MSS transpose ፱፡ወ፩፡ጽባሕ፡ to
 before በእንተ፡ 20 ዕለት፡ Berl omits 20 BM 485 Berl
 Abb 35 Abb 55, Ry1² 3 MSS ይት፡ፃረ፡፡ BM 491 Tana 9, Ry1¹(?) Ull
 7 MSS ይት፡ፃረ፡፡ Bodl 5 Vat 71 ትት፡ፃረ፡፡ 3 MSS ይት፡ፃረ፡፡
 20 BM 485 Tana 9 መዓለት፡ 21 ወትከውን፡Tana 9 ወይከውን፡
 22 BM 485 BM 491 Berl Abb 35, Ry1¹ BM 486 ወመዓለት፡ Abb 55
 ወመዓለት፡ Tana 9 ወመዓለት፡ 23 Berl ለምዕራብ፡
 24 ወይገብእ፡ለጽባሕ፡Abb 55 omits 24 BM 485 Berl Tana 9,
 Bodl 5 Vat 71 በጽባሕ፡ 24 Ull 2 MSS በሣለት፡

25 ት፡፱ጽባሕ፡ወየዓርብ፡በምዕራብ፡በሣልስት፡
 ጥጥ፡ወበይእቲ፡ዕለት፡ትንውን፡ሌሊት፡እም
 ዕለት፡እስክ፡ጽባሕ፡ወተሐፅር፡እለት፡እምዕለ
 ት፡እስክ፡፱ዕለት፡ወትክውን፡ሌሊት፡፲ክፍላቱ
 ጥንቁቅ፡ወመዓልት፡ኛ ክፍል፡ወይወፅእ፡ፀሐ
 30 ይ፡እምይእቲ፡ሣልስት፡ጥጥ፡ወየኦርብ፡በሣ
 ልስት፡ጥጥ፡በዓረብ፡ወይገብእ፡ውስተ፡ምሥ
 ራት፡ወይወፅእ፡ፀሐይ፡ውስተ፡ክልእ፡ጥጥ፡

25 ፱ጽባሕ፡ Abb 35¹ omits ጽባሕ፡ EM 485 Abb 55 Tana 9 ሠለሳ፡
 ጽባሕ፡ Berl ጽባሕ፡ (with a space left for ፱ to be inserted)
 25 Berl ወትዓርብ፡ 25 በምዕራብ፡ Berl Abb 55 omit
 25 EM 491 Berl, U11 EM 492² በሣልስት፡ 26 ሌሊት፡ Abb 35
 ዕለት፡ 26f. EM 491, Ry1¹(?) EM 486 እመዓልት፡
 27 እስክ፡ ፱ጽባሕ፡ EM 485 Berl Abb 35 Abb 55 Tana 9 ወሌሊት፡
 እምሌሊት፡ ትንውን፡ EM 491 ወበይእቲ፡ ዕለት፡ ትንውን፡
 ሌሊት፡ 28 ፱ዕለት፡ Berl omits ዕለት፡ EM 485 EM 491
 Abb 35 Abb 55 Tana 9, 4 MSS ሠለሳ፡ ጽባሕ፡ 29 Tana 9
 ወመዓለት፡ 29 ፲ክፍላ፡ EM 491 ሠለሳተ፡ ክፍላ፡
 29 Eth I ወትወፅእ፡ 30 እምይእቲ፡ Abb 55 በ only
 30 EM 491, U11 ሣልስት፡ 30f. ወየኦርብ፡ ጥጥ፡ Tana 9
 omits (hmt.) 30 EM 485 EM 491 Berl Abb 35 Abb 55 ወተዓርብ፡
 30f. EM 491, U11 በሣልስት፡ 31 U11 በምዕራብ፡ 31 Eth I
 ወትገብእ፡ 31 ውስተ፡ Abb 55 በ 32 EM 485 Berl Abb 35
 Abb 55 Tana 9 ወትወፅእ፡ EM 491 ጎሳ፡ ይወፅእ፡ 32 ፀሐይ፡
 Eth I omits 32f. EM 485 EM 491 Berl Tana 9 ጥጥ፡ (Tana 9
 ጥጥ፡) እምሥራቅ፡ Abb 55, Curzon 56 ጥጥ፡ በምሥራቅ፡

ወትከውን፡ ክዕበት ለመግለጽ፡ ወትከውን ላ
 ሊት፡ ፲ ወይን ክፍለ፡ ጥንቀቅ፡ ወመግለጽ፡ ፯ ክፍ
 ለ፡ ወ ሊጸመ፡ ፀሐይ፡ እርእስቲ ሆ፡ ወጸግሙ፡ ጥጻ
 ው፡ ድግድብ፡ እሉ፡ እርእስቲ ሆኖ ወይበው፡ አ፡ በ
 5 ው፡ እቶ፡ ጥጻት፡ ማጽባሎት ወ በምዕራብ ነ፡ በአ
 ነጻ ለ ሆ፡ ጥጻር ላ፡ ወ በይእቲ፡ ዕለት፡ ተሐፅር፡ ሌሊ
 ት፡ እምኑ፡ ኦ፡ አሐደ፡ እይ፡ ዝው፡ እቶ፡ ክፍል፡ ፲ ወት
 ከውን፡ ፲ ወይን ክፍለ፡ ወመግለጽ፡ ፯ ክፍለ፡ ወት

- 1 ኅዕበተ፡ — ወትከውን፡ Abb 55 Tana 9 omit (hmt.) 1 Abb 35
 ለዕለት፡ 2 ፲ ወይን ክፍለ፡ ጥንቀቅ፡ BM 485 BM 491 Abb 35
 Abb 55 ዓሠርተ፡ ወንግላኤተ፡ (BM 491 ወንግላኤተ፡) ጥንቀቅ፡
 ክፍለ፡ 2 ጥንቀቅ፡ Tana 9 omits 2 Tana 9 ወመዕለት ሰ፡
 3 Tana 9 ኦርኦያቲ ሆ፡ 3 ወዳግመ፡ BM 491 ወዲቦ፡
 4 ዲቦ፡ Abb 35 በ 4 Ryl¹ BM 486 ጸለክቱ፡ Eth I ዝገገ፡
 4 Tana 9 ኦርኦያቲ፡ 4f. BM 491 በውእቶ፡ ንጥፋው፡ BM 485
 በጥጥ፡ ንጥፋዊ ሆ፡ Berl Abb 35 Abb 55 Tana 9 በጥጥ፡ ንጥፋው፡
 5 BM 491 Berl Abb 55 Tana 9 ሠለሰ፡ ጸበሐ፡ 5 Abb 55
 በመዕራብ ነ፡ Tana 9 ወበመዕራብ ነ፡ 5f. BM 485 Berl Abb 55
 በመንጻፊ ሆ፡ Abb 35 በመንጻፊ ሆ፡ Tana 9 በመንጻፊ ሆ፡
 6 Tana 9 በዩጸት፡ 6 ዕለት፡ Abb 55 omits; BM 485 Berl Tana 9,
 BM Add. 24185 ሌሊት፡ 6 BM 485 Berl ንፀፀት፡ Abb 35 Abb 55
 ተሐፅፀ፡ Tana 9 ወትከውን፡ 6f. ሌሊት፡ Berl omits; Tana 9
 ሌሊት፡ BM 491 transposes ሌሊት፡ to after ጸመኒት፡
 I ኦሐድ፡ ጸዳ፡ BM 491 omits; BM 485 Berl ተሰግተ፡ ጸዳ፡ Abb 55
 Tana 9 ፲ ጸዳ፡ I Tana 9 ዘውጸቱ፡ 7f. ክፍለ፡ ፲ ወትከውን፡
 BM 485 Tana 9 ክፍለ፡ ኦሐድ፡ ወጥነት፡ ሌሊት፡ BM 491 Berl ክፍለ፡
 ኦሐድ፡ ወጥነት፡ ሌሊት፡ (Berl ሌሊት፡) Abb 35 Abb 55 ክፍለ፡
 ኦሐድ፡ ወጥነት፡ ሌሊት፡ Bodl 5² Ull ክፍለ፡ ፲ ወትከውን፡ ሌሊት፡
 8 ወመዕለት፡ ፯ ክፍለ፡ Berl omits (hmt.); BM 485 ወመዕለት፡
 ሰ፡ ተሰግተ፡ ክፍለ፡ Tana 9 ወመዕለት ነ፡ ፲ ክፍለ፡

እ፡ፀሐይ፡ወበአ፡ውስተ፡ካልእ፡ጥፋት፡እገተ፡ም
 10 ሥራቅተወይገብእ፡ዲብእልከቶ፡አርእከቲሀ፡ጂጽ
 ባሐ፡ይሠርቅ፡ወየዓርብቀወበይእቲ፡ዕለት፡ተ
 ሐ፡ፀር፡ሌሊት፡እምኑ፡ውትከው፡ጉሌሊት፡ጂክ
 ፍላ፡ወመዓልት፡ጂ ክፍላ፡ወበይእቲ፡ዕለት፡ይ
 ወፅእ፡ፀሐይ፡እምይእቲ፡ካልእት፡ጥፋት፡ወየ
 15 ዓርብ፡በምዕራብ፡ውይገብእ፡ምሥራቅ፡ወይሠ
 ርቅ፡በሣልከት፡ጥፋት፡ጂወጂጽብሐቀወየዓር
 ብ፡ፀምዕራብ፡ሰ፡ሰ፡ወበይእቲ፡ዕለት፡ተሐፅ
 ፅ፡ሌሊት፡ውትክወገ፡ጂክፍላ፡ወዕለት፡ተከው
 ገ፡ጂክፍላ፡ውይት፡ጂረ፡ሌሊት፡ምስለ፡መዓ

9f. Berl ወገንገን፡ 2 ወበእ፡ Abb 55 omits 2 Berl Abb 35²
 Tana 9 ኅለእኝ፡ 2 Tana 9 ጥፋተ፡ 9f. EM 485 Berl
 Abb 35 Abb 55 በምሥራቅ፡ 10 EM 485 EM 491, Abb 35² የገገጽ፡
 10 Ryl² 3 MSS ዲበ፡ እለክቱ፡ Abb 55 omits; EM 485 EM 491 Berl
 Abb 35 Tana 9, Bodl 5 Ryl¹(?) Ull other Eth II MSS ዲበ፡ ዝኅጉ፡
 10 Tana 9 ጎርጎይተሁ፡ 10f. EM 491 Berl Tana 9 ሠለገ፡
 ጽባሕ፡ 11 የሠርቅ፡ Berl omits 11f. Eth I ተ3ፅፅ፡
 12 ሌሊት፡ EM 491 Tana 9¹ ዕለት፡ 12 እምኑ፡ Bodl 5 Vat 71
 transpose to before ተሐፅር፡ 12 Tana 9 ገንገውን፡
 12 ሌሊት፡ (2nd) Abb 55, 4 MSS omit 13f. Berl Tana 9 ገወፅእ፡
 14 ኅለእኝ፡ EM 485 EM 491 Berl Abb 55 Tana 9¹ omit; Tana 9² ኅለዕ፡
 15 በምዕራብ፡ Ull omits; Eth I በዓረብ፡ 15 EM 485 በምሥራቅ፡
 Berl, 2 MSS ምሥራቅ፡ Tana 9 ለምሥራቅ፡ 15f. EM 491 በሣለሰን፡
 ወየሠርቅ፡ 16f. በሣለሰን፡-ሰማይ፡Berl በሣለሰን፡
 ዕለት፡ጥፋት፡ጂወጂጽባሕ፡ ወየዐርብ፡ በምዕራብ፡ ፀሐይ፡
 በሰማይ፡ 16 Bodl 5 7 MSS በሣለሰን፡ 16 Tana 9
 ጂወጂጽባሕ፡ 17 EM 485 Berl Abb 35 Tana 9 በይኛቲ፡
 18 EM 485 ሌሊት፡ 18 ህንጻለ፡ Berl ሰንገዓተ፡ ክፍለ፡
 Bodl 5 adds ወገንገውን፡ ህንጻለ፡ 18 EM 485 Tana 9 ወዕለት፡
 19 EM 491, Ryl² Ull 5 MSS ወይት፡ጂረ፡ EM 485 Berl Abb 35 Abb 55,
 Bodl 5 5 MSS ወይት፡ጂረ፡ EM 484 ወገን፡ጂረ፡ Tana 9 ወገን፡ጂረ፡
 4 MSS ወይት፡ጂረ፡ 19 Tana 9 ሌሊት፡

20 ልት፡ወይነውን፡ፍሙት፡ጥንቁቅ፡መዋዕለቱ
 ፫፻፵፱፡ወ፺፡ወረቡ፡ፍፁወኑ፡ሰዕለት፡ወለሊት፡
 ወሕፊ፡ሰዕለት፡ወለሊት፡ጠምሕዋረ፡ፀሐይ፡
 ውእቱ፡ይትሊለይ፡በእነ፡ጉ፡ይነው፡ጥ፡ም፡ፋረ
 ሁ፡ዕለት፡እኖ ስለት፡ወለሊት፡እኖ፡ሊሊት፡ይቀ
 25 ርብ፡ወዝውእቱ፡ትእዝዙ፡ወም፡ፋረ፡ጠራሕያ፡
 ወም፡ጣባኢ፡ሰባ፡ይ፡ገብእ፡ሰእነተ፡፺፻፹፯፡ገብእ፡ወይ
 ወፅእ፡ዝውእቱ፡ብርሃን፡ፍሊይ፡ዘሰዓሰም፡ዘይ
 ሰመድ፡ፀሐየ፡ሰዓለሙ፡ፍለም፡ፍፁወዝን፡ውእ

20 Tana 9 ወትገውን፡ 20 ፍሙት፡ Berl omits; Tana 9 መዋዕለት፡
 20 EM 485 መዋዕለ፡ 21 EM 485 EM 491 በ፫፻፵፱፡ወረቡ፡
 (EM 491 ወረቡ፡) Berl በሰለስተ፡ምእት፡ወሰሰ፡ወረቡ፡
 Abb 35 ሠለስተ፡ምእት፡ወሰሰ፡ወክርባዕተ፡ Abb 55 ፫፻፹፱፡ወ፺
 Tana 9 ፫፻፹፱፡ወረቡ፡ 21 Ull ኑኝ፡ 21 Tana 9 reads
 ወሰለት፡ and transposes to after ወለሊት፡ 21 Berl, Ryl
 Ull EM 484 ወሌሊት፡ EM 491 ወለሊት፡ EM 485 Abb 35 Abb 55 Tana 9,
 Bodl 5 most Eth II MSS ወለሊት፡ 22 ወሕፊ፡-በምሕዋረ፡
 Berl በምዕራብ፡ወምሕዋረ፡ 22 Tana 9, Ull ወሌሊት፡ EM 491,
 Ryl¹ ወለሊት፡ 23 Tana 9 ወውእቱ፡ 23 EM 485 EM 491 Berl
 ወይትሊለይ፡ 23 Berl ወይትሊለይ፡ 23f. Bodl 5 Vat 71
 ምሕዋረ፡ Tana 9 በምሕዋረ፡ 24f. EM 485 EM 491 Berl
 Tana 9 ወይቀርብ፡ 25 ለፀሐየ፡ Berl በትግ፡የሐውር፡
 ፀሐየ፡ 26 ወምግባኑ፡ሰባ፡Abb 55 ወሰባ፡ 26 ዩገብእ፡
 -፺፻፹፯፡ EM 485 ፺፻፹፯፡ only; Berl Abb 35 Abb 55 Tana 9
 ዩገብእ፡ only; EM 491 ዩገብእ፡፺፻፹፯፡ለእንተ፡
 26f. EM 485 ወይወይወሰእ፡ 27 EM 485 Berl Abb 35 Abb 55
 Tana 9 ውእቱ፡ EM 491, Bodl 5 Ull Vat 71 ዝውእቱ፡ 27 ፋቢይ፡
 Bodl 5 Vat 71 omit 27 ዘለፋለም፡ Eth I omits 28f. ፀሐየ፡
 -ዘይሰማየ፡ Bodl 5 Vat 71 omit (hnt.) 28 Eth I, Ull 3 MSS
 ፀሐየ፡ 28 Tana 9 ለፋመተ፡ 28 Berl Tana 9 ወዝ፡

ቱ፡ዘይወፅእ፡ብርሃን፡ዓቢይ፡ዘይእመቤ፡በአርአ
 30 ያ፡ጢአሁ፡በከመ፡እዘዘ፡እግዚእኸውከመዝይወ
 ፅእ፡ወይበውእ፡እየሐፅፅ፡ወእየአርፍ፡አፋቆ
 ረውፅ፡መዓፊተ፡ወሌሊተ፡በሐረገለ፡ወብርሃ
 ነ፡ዚአው፡ሰብአተ፡እደ፡ያበርህ፡እየዘ፡ወር፡ፋ
 ወአምጣኒሆሙ፡ለክኢሆሙ፡ዘው፡ዓቆክ፡ርዩ
 35 ወድ፡ፋሪሁ፡ለዝትእዘዝ፡ርአኡ፡ካልእትእዝዝ፡
 ለብርሃን፡ንኡ፡ከ፡ዘስሙ፡ወርሃ፡ወከበቡ፡ከመ፡
 40፡፪ ከበቡ፡ፀሐይ፡ወሐረገለ፡ጢአሁ፡ብንቡ፡ይጸኢን፡
 ነ፡ፋከ፡ይነ፡ፍሕ፡ወበመስረርት፡ይትወህ፡ቡ፡ሐ
 ቱ፡ብርሃን፡ፅወበዝሉ፡ወር፡ፋ፡ሙ፡ዓኢሁ፡ወሙ
 ዓኢሁ፡ይት፡ጭለ፡ግ፡ወመ፡ፀዕሊሁ፡ከመ፡መ፡ፀሐ፡

28f. ሙእቱ፡ዘይወፅእ፡ Abb 55 omits; EM 485 Berl Abb 35 add ሙእቱ፡
 29 ብርሃን-ዘይሰማይ፡ Tana 9 omits 29 BM 485 EM 491 Berl
 Abb 35 ወይሰማይ፡ 29f. በክርክያ፡ዘእሁ፡ Berl
 በክርክያሁ፡ለውእቱ፡ 30 Bodl 5 Vat 71 እግዚእከ፡
 30f. ወገመዝ፡-ወይበውእ፡ EM 485 Tana 9 በገመ፡ይወፅእ፡
 ወገመዝ፡(Tana 9 ገመዝ፡) ይበውእ፡ EM 491 ገመዝ፡ይወፅእ፡
 ወይበውእ፡ Berl Abb 35 ገመዝ፡ይወፅእ፡ወገመዝ፡ይበውእ፡
 Abb 55 ወገመዝ፡ይበውእ፡ 3 MSS ወገመዝ፡ይበውእ፡ወይወፅእ፡
 31 Eth I, Bodl 5 10 MSS ወኢየሐፅፅ፡ወኢየአርፍ፡ Ull እየፋርፍ፡
 ወኢየሐፅፅ፡ 31f. ንላ፡ይረውፅ፡ Abb 55 omits
 32 መዓለተ፡ወ Tana 9 omits 32 በሐረገለ፡ EM 485 EM 491 Berl
 Abb 35¹ Abb 55 Tana 9 omit 33 EM 491 ወያበርህ፡ EM 485 Berl
 Abb 35 Abb 55 Tana 9 ይበርህ፡ 33 እመቤ፡ወር፡Tana 9 እመቤ፡
 35 Tana 9 ወእመቤ፡ፋሪሁ፡ 35 Ull ርኢኩ፡ለዝ፡ፋእዘዝ፡
 35 Berl ገለእ፡ፋእዘዝ፡ Abb 55 Tana 9 ገለእ፡ፋእዘዝ፡ Ull
 ገለእ፡ፋእዘዝ፡ 36 ንኡ፡Ull omits 36 EM 491 ወዘሰ፡
 37 BM 491, Ryl 6 MSS ፀሐይ፡ EM 485 Berl Abb 35 Tana 9, Bodl 5 Ryl
 margin Ull other Eth II MSS ሰማይ፡ Abb 55 ሰማይ፡ 37 EM 485
 BM 491 Berl Abb 55 Tana 9 ወሐረገለ፡ 38 EM 485 Berl Abb 55
 ፋካፍ፡ Tana 9 ፋካው፡ 39 Abb 55 ብርሃን፡
 39f. EM 485 BM 491 Abb 35 Abb 55 Tana 9 ወመብ፡ፋሪሁ፡ 40 Berl
 ይፋወለ፡ Tana 9 ይፋወለ፡

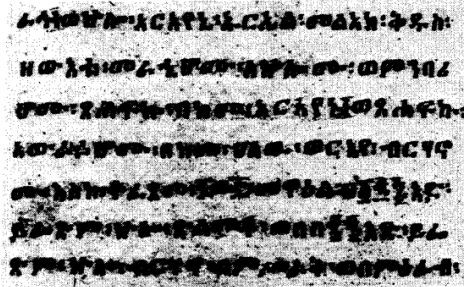
ፀሐይቆወስባይኒ፣ ነብዮቲ-ብርሃኑ፣ፀሐይቆወን፣
 ፡ሰብዮቲ፣እድ፣እግብርሃን፣ፀሐይቆወን
 መገ፣ይሠርቅ፣ወርእሱ፣ዘመንገለግሎት፣ፀ
 ፅእ፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣
 5 ይኸው፣ገላት፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣
 ፀሐይ፣ግላት፣እግብርሃን፣ፀሐይ፣ፀሐይ፣ፀሐይ፣
 ገላት፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣
 በክ፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣ፀ፻፳፭፣

1 Tana 9 ሰብ: 1 Tana 9 ዩራኒ: 1 ገብዮ: Abb 35,
 BM 484² omit; BM 491 ገመ:ገብዮ: Berl ገብዮ:ዘእሁ: 1 ዩገውን:
 Tana 9 ወዩገውን: Bodl 5 Ryl¹(?) Ull 10 MSS add ብርሃኑ:
 2 BM 485 Berl Abb 35 ሰብዮተ: BM 491 Abb 55 Tana 9 2:
 3 Bodl 5 2 MSS መንገል: 3f. Berl Abb 35¹(?) ወዩፀ፻፳፭:
 4 በ፲፯፻፳፭: BM 485 በሠለሳ:ግላት: Abb 35 በሠለሳ:ጸባሕ:
 ዩፀ፻፳፭: Abb 55 ወበሣለሳ:ዩፀ፻፳፭: Tana 9 በ፲፯፻፳፭:
 4f. Abb 55 ዩገውን: 5 BM 485 BM 491 Abb 55 ሠለሳ:ፀለተ:
 Berl Abb 35 Tana 9 ሠለሳ:ፀለተ: 5f. መሰለ:ፀሐይ:
 BM 491 ዩገውን:መሰለ:ፀሐይ: Berl መሰለ:ፀሐይ:በ፲፯፻፳፭:
 ዩፀ፻፳፭:ፀሐይ: Ull መሰለ:ፀሐይ:ዩፀ፻፳፭: 6 Tana 9
 ወግላት: 1 ርኅቅ: Tana 9, Ull BM Add. 24185 omit
 7 Abb 55 Tana 9, Bodl 5 Ryl 9 MSS 2 እድ:ፀወጥሉ: BM 485 Berl
 Abb 35 ሰብዮተ: እድ: (BM 485 እድ:) እድ:ወጥሉ:(Berl
 ጥሉ:) BM 491 2 እድ:ወ2ፀወጥሉ:5 MSS 2 እድ:ወፀወጥሉ:
 Ull 2 እድ:ፀወጥሉ: BM 484 ሰብዮተ:እድ:እድ:ወጥሉ:
 7 Abb 35 ዘእሁ: 8 BM 491 Berl Abb 35 Abb 55, 5 MSS በገ:
 BM 485 በገመ: Tana 9 ገመ: 8 BM 485 Berl Abb 35 Abb 55
 Tana 9 ብርሃኑ: 8 Tana 9, Ull እንበለ:

10 ዚ እሁዳ ባሕር ዳርጅ ለግሉግ ለግሉግ ለግሉግ ለግሉግ ለግሉግ
እሁዳ ባሕር ዳርጅ ለግሉግ ለግሉግ ለግሉግ ለግሉግ ለግሉግ
በር ሃኑ ለግሉግ ለግሉግ ለግሉግ ለግሉግ ለግሉግ ለግሉግ

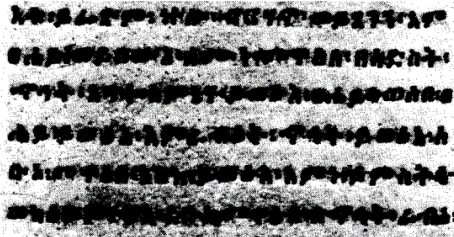
8f. ሰብአዊ፡-እመገደድ፡ BM 491 ፯ እዳ፡ እመገደድ፡
 Abb 35 ሰብአዊ፡ እዳ ሁ፡ እመግሠርቱ፡ ወክርገዕቱ፡ እዳ፡ Berl
 ሰብአዊ፡ እዳ ሁ፡ ዐወርተ፡ ራብዕተ፡ እዳ፡ Abb 55 ሰብአዊ፡
 እዳ ሁ፡ ገራብዕተ፡ እዳ፡ Tana 9 ፯ እዳ ሁ፡ ገራብዕተ፡ እዳ፡
 ብርሃኑ፡ ፯ እዳ፡ BM 485 ሰብአዊ፡ እዳ ሁ፡ ዐወርተ፡ ራብዕተ፡
 መጻፈቀ፡ እዳ፡ 2 Berl ወበዕለተ፡ Abb 55 ወበዕለተ፡
 Tana 9 በዕለተ፡ 9f. BM 485 Berl Abb 35 Abb 55 ጉጉሥ እ፡
10 ሰብአዊ፡-ወመጻፈቀ፡ BM 491 Abb 55, BM 490 ፯ እዳ፡ (BM 491
፯ እዳ፡) ወመጻፈቀ፡ Abb 35 ሰብአዊ፡ እዳ፡ ወመጻፈቀ፡
 BM 485 ሰብአዊ፡ እዳ፡ መጻፈቀ፡ Berl ሰብአዊ፡ እዳ፡ መጻፈቀ፡
 Tana 9 ፯ እዳ፡ መጻፈቀ፡ BM 499 ሰብአዊ፡ እዳ፡ መጻፈቀ፡
 Garrett MS Westenholz MS ሰብአዊ፡ እዳ፡ መጻፈቀ፡ 10 ብርሃኑ፡
 Tana 9 omits; Ull Curzon 56 ብርሃኑ፡ 10f. ዋገውን፡ ብርሃኑ፡
 Berl omits (hmt.) 10 BM 485 BM 491 Abb 35 Abb 55 Tana 9
 ወዋገውን፡ 11 ፯ ወ ፯ እዳ፡-ወመጻፈቀ፡ Ull Garrett MS
፯ ወ ፯ እዳ፡ (Ull ፯ ወ ፯ እዳ፡) አሐተ፡ ወመጻፈቀ፡ 2 MSS ፯ ፯ እዳ፡
 አሐተ፡ ወመጻፈቀ፡ BM 485 ሰብአዊ፡ እዳ፡ አሐተ፡ ወመጻፈቀ፡
 BM 491 ፯ እዳ፡ አሐተ፡ ወመጻፈቀ፡ Abb 55, Curzon 55 ፯ እዳ፡ አሐተ፡
 ወመጻፈቀ፡ Ryl¹ BM 486 ፯ ወ ፯ እዳ፡ አሐተ፡ መጻፈቀ፡ Berl
 ሰብአዊ፡ እዳ፡ አሐተ፡ መጻፈቀ፡ Abb 35 ሰብአዊ፡ ሱዳተ፡
 እዳ፡ ለአሐተ፡ ወመጻፈቀ፡ Tana 9 ፯ እዳ፡ አሐተ፡ መጻፈቀ፡
11 BM 485 BM 491 Berl Tana 9, Ryl¹ Ull 5 MSS ወዋገውን፡

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21f. Abb 35 በአውራጃ: Tana 9 ዘአውራጃ: 22 BM 485 ወጥሎ:
 ዝ: BM 491 Berl Abb 35 ወጥሎ: ዘ: Abb 55 ወጥሎ: ዝ: Tana 9 ወጥሎ:
 ዘ: 22 ስርጌሌ: -ቅዱስ: Ull መለሰን: ስርጌሌ:
 23 Eth I ዝውጃቱ: 23f. ወምንበሪሆሙ: -አርአያኒ: Abb 55
 omits 23f. ወምንበሪሆሙ: ጸሐፊት: BM 485 BM 491 Berl Tana 9
 ወምንበሪሆሙ: ወጸሐፊት: ምንበሪሆሙ: 25 Ryl አውራጃሆሙ:
 other MSS አውራጃሆሙ: 25 Berl ሀለወ: 25 BM 491 ወራጃዮ:
 26 Tana 9 ዩጉጎጎም: 26 BM 485 BM 491 Abb 35 Abb 55 ዓሠር:
 ወኃሙህ: መዋዕለ: Tana 9 ዐሠር: ወኃሙህ: መዋዕለ: Berl
 ዐሰርቱ: ወኃምህቱ: only 26 Ull በ፩በ፩፯፯፻፳፻፳፻: BM 485
 Berl አርበዕቱ: ለሰብዓቱ: ሰብዓቱ: አፍ:
 Abb 55 ፩ለ፯: ወ፯: አፍ: Tana 9 ፩በ፩: ፯፻፳፻: BM 491
 በ፩ወርፋ: ስብዓቱ: ስብዓቱ: አፍ: Abb 35 በ፩ወርፋ: ስብዓቱ:
 ስብዓቱ: አፍ: 27 Tana 9 ዩጎጎም: 27f. Ryl Ull
 6 MSS ጥሎ: -ወበምዕራብ: Tana 9 ጥሎ: ለዐሠር: ወኃሙህ:
 መዋዕለ: ወበ፯: ፯፻፳፻: ወዩጎጎም: ጥሎ: ብርሃኖ: በምሥራቅ:
 ወበምዕራብ: BM 485 BM 491 ጥሎ: (BM 485 ጥሎ:) ብርሃኖ:
 በሠርቅ: ወበምዕራብ: Berl ጥሎ: ብርሃኑ: በሠርቅ:
 ወበምዕራብ: Abb 35¹ Abb 55, Bodl 4 ጥሎ: ብርሃኖ: በምሥራቅ:
 ወበምዕራብ: Abb 35² Bodl 5 other Eth II MSS ጥሎ: ብርሃኖ:
 በምሥራቅ: ወበ፩፯፯፻፳፻: ዩጎጎም: ጥሎ: ጥሎ:
 በምዕራብ:

35



34f. ወበው እቶ፡ ይፌ ጽም፡ EM 485 EM 491 Berl Abb 35¹ Abb 55
 Tana 9 ወይፌ ጽም፡ 35 Berl ገርሃኒ፡ 36f. ወይበው እቶ፡-
 ነጥላት፡ Bodl 5¹ omits 36 BM 491 እመኔ፡ መቀፅለ፡ Berl
 በሰሙን፡ መቀፅለ፡ 36f. BM 491 በሰሙን፡ ነጥላት፡ Ull
 በሰሙን፡ ነጥላት፡ Tana 9 በ³ኛኛ፡ 37 እመኔ ሃ፡ Abb 55
 ነጥላት፡ 37f. Berl Abb 55, Bodl 5 Ull 12 MSS ይወፅእ፡ ፀሐይ፡
38 Abb 55 በራገፅ፡ 38f. BM 491 ነጥላት፡ 39 እመኔ፡
 ንመገት፡ EM 485 እመኔ፡ ንመገት፡ BM 491 እመኔ ን፡ ንመገት፡
 Abb 55 በ²፡ Tana 9 እመኔ፡ ንመገት፡ Ull እመኔ ንመገት፡ ነጥላት፡
40 ወገፅ፡ ይገገእ፡ Abb 55 ወይገገእ፡ 40 BM 485 በነጥላት፡
 ራገፅ፡ Berl Tana 9, Ull በነጥላት፡ ራገፅ፡ Abb 55 ነጥላት፡ ራገፅ፡

10 **ዋዕላ፡ ወኑኡሎ፡ ምዋዕላት፡ ይበጽሕዎ፡ ለዓ
 መት፡ ፲፮ እም እልኩ፡ ፳፻ መት፡ ተመሊክ ሙ፡ ይከ
 ውኑ፡ ፲፫ ወ ፳ ወ ረቡኡ፡ ምዋዕላ፡ ወ ይበጽሕዎ
 ብእሲሆሙ፡ ለፀሐይ፡ ወ ለክዋክብት፡ ከሱ፡ ምዋዕ
 ል፡ እም ፳፻ መት፡ በበከሱ፡ ይበጽሑሙ፡ ፲፱ ዕለት፡
 ወ ዩሐፅ፡ እም ፀሐይ፡ ወ እም ክዋክብት፡ ወ ርዓ፡**

8 ወጥሎሙ፡ ምዋዕላት፡ Tana 9 omits; BM 485 BM 491 ወጥሎሙ፡
 ምዋዕላ፡ Berl Abb 35 ወጥሎ፡ ምዋዕላ፡ (Abb 35 ምዋዕላ፡)
 Abb 55 ወጥሎሙ፡ only 8 Tana 9 ዩበጽሕ፡ 8f. BM 485 Berl
 Abb 35 Tana 9, Ryl BM 486 ለዓመት፡ ፩ እም እለኩ፡ BM 491 ለዓመት፡
 አካዳ፡ እም እለኩ፡ Bodl 5 Ull other Eth II MSS ለ፳፻ መት፡
 እም እለኩ፡ Abb 55 ለ፳፡ እም እለኩ፡ 2 Berl ተመላክሙ፡
 Tana 9 ተመላክሙ፡ 9f. Eth I, BM 499 ዩካውን፡ 10 Berl
 ፫ መት፡ ወ ስህ፡ ወ ረቡዕ፡ Abb 35 ሠለስተ፡ መት፡ ወ ስህ፡
 ወ ረቡዕ፡ Ull ፫ ፫ ወ ረቡዕ፡ Tana 9 ፫ ወ ፮ ወ ረቡዕ፡
 10 ምዋዕላ፡ Abb 55 omits; Tana 9 ምዋዕላ፡ 10f. BM 485 Abb 35
 Abb 55 መብጽሕሁ፡ Berl መፅበሕሁ፡ Tana 9 መብጽሕሁ፡
 11 Tana 9 ወላካዋክብት፡ 11f. BM 485 Abb 35 Abb 55 ስህ፡
 ምዋዕላ፡ BM 491 ወ ስህ፡ ምዋዕላ፡ Berl ስህ፡ ምዋዕላ፡
 Tana 9 ስሙ፡ ምዋዕላ፡ 12 Ull እም ፳፻ መት፡ BM 485 Abb 35
 ለ፳፻ መት፡ BM 491 በ፳፻ መት፡ Berl ፳፻ መት፡ Abb 55
 Tana 9 ለ፳፻ መት፡ 12 በበከሱ፡ Tana 9 omits; BM 485 Berl
 Abb 35 Abb 55 omit በበ 12 Tana 9 ወ ዩበጽሕሙ፡ 12 BM 485
 Berl Abb 35 Abb 55 ለ፲፱ ዕለት፡ 13 BM 485 BM 491 Berl Abb 35¹
 Abb 55 ወ ዩሐፅ፡ 13f. እም ፀሐይ፡— ፲፱ ምዋዕላ፡ BM 485
 BM 491 Abb 35¹ Tana 9 እም ፀሐይ፡ ወ እም ካዋክብት፡ ሠለሳ፡ ምዋዕላ፡
 እም ፀሐይ፡ (Tana 9 adds ወ ወ ርዓ፡) ወ እም ካዋክብት፡ (Abb 35¹
 Tana 9 ወ ካዋክብት፡) Berl እም ፀሐይ፡ ወ እም ካዋክብት፡ only;
 Abb 55 እም ፀሐይ፡ ወ ካዋክብት፡ only

15 ሆመዋዕለ፡ወወርኅ፡ያመጽአሙ፡ለዓመታት፡
 ጥንቁቅ፡ነሱሙ፡ከሙ፡ምንበረሀሙ፡ለዓለም፡
 ኢይበድሩ፡ወኢይይኑሩ፡አሐተ፡ዕለተ፡አለ፡ዩ ዩ
 ለሙ፡ዓመተ፡በጽድቅ፡ጥንቁቅ፡በበደደ፡ወ፲፯፡ወ፲፱፡
 መዋዕላቸደዓም፡መዋዕሊሁ፡፲፫፡ወ፲፱፡ወ፳፡
 ምስቱ፡ዓመት፡፲፱፡ወ፳፡ወ፳፯፡መዋዕሊ፡፳፯፡፡

14 ወወርኅ፡ያመጽአሙ፡ Tana 9 ወያመጽአሙ፡ 14f. Bodl 5
 ለዓመታት፡ጥንቁቅ፡ BM 485 ለዓመተ፡ጥንቁቅ፡ BM 491
 ለዓመታት፡ጥንቁቅ፡ Berl ለዓመት፡ጥንቁቅ፡ Abb 35¹
 ለዓመት፡ጥንቁቅ፡ (? 'ቃተ፡) Abb 35² Abb 55 ለዓመት፡
 ጥንቁቅ፡ Tana 9 ለዓመት፡ጥንቁቅ፡ 15 BM 491 Tana 9
 ወጥሎሙ፡ 15 ለዓለም፡ Berl omits 16 BM 485 ኢይበድሩ፡
 ወኢይኑሩ፡ Berl ኢይበድሩ፡ ወኢይኑሩ፡ Abb 55 ኢይኑሩ፡ only
 16 Tana 9 አሐተ፡ዕለት፡ 16 BM 485 Berl Tana 9 አለ፡
 17 BM 491 በጽድቅ፡ጥንቁቅ፡ BM 485 በጽድቅ፡ and omits ጥንቁቅ፡
 17 Berl በበ፡ሠለሱቱ፡ ምእት፡ ወሰሳ፡ ወረሱ፡ Abb 55 Tana 9
 በበ፡፫፫፯፡ወረሱ፡ 18 BM 491 ወመዋዕለ፡ Berl መዋዕለ፡
 18-20 ለ፫፯፡— መዋዕለ፡ Berl ፲፡፫፡፮፡ ወክሊኤ፡ ዓመት፡
 ወለኃመሱቱ፡ ወመዋዕለ፡ ወ፳፡፫፡ ይኑን፡ ለ፲፫፡ ዓመት፡
 ወ መዋዕለ፡ ወዓሠረ፡ ወሰኑ፡ መዋዕለ፡ (the numeral
 letters after ለ፲፫፡ ዓመት፡ have been erased, but ጥ ዘ still
 stands in the margin) 18 Tana 9 ለ፫፡፫፡ 18 BM 485
 BM 491 Abb 35¹ Abb 55 መዋዕለ፡ Tana 9 መዋዕለ፡ 18 BM 485
 Abb 55 ወ፲፫፡ ወ፳፡ ወክሊኤ፡ BM 491 ፲፫፡ ወ፳፡ ወክሊኤ፡ U11 ፲፫፡ ወ፳፡
 19 ፲፫፡ ወ፳፡ መዋዕለ፡ BM 485 Abb 55 ፲፫፡ መዋዕለ፡ ወ፳፡ (for
 omission of ፫ cf. below) BM 491 Tana 9 ፲፫፡ መዋዕለ፡ ወ፳፡
 (Tana 9 ወመዋዕለ፡ ፳፡) Abb 35 ዐሠርቱ፡ ወሰን፡ ምእት፡
 መዋዕለ፡ ወጸሥራ፡

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፲መንበረ፡ዓለም፡እከሙ፡ሰትእምርት፡ወለኦ
 ማን፡ወለዓመ ተቶወለመዋዕል፡አርአየኒ፡ኡርኢ
 ል፡መልእክ፡ዘእንበረ፡እግዚኦ፡ከብሐት፡ዘለዓለም፡
 ደቡ፡ከሉሙ፡ብርሃናት፡አማይ፡በሰማይ፡ወበ
 ዓለም፡ከመ፡ይምልኩ፡በገደ፡ሰማይትወይትረዓይ፡
 ደቡ፡ምድር፡ወይኩ፡ከመረሃየነ፡ሰመዓልት፡ወ
 ስሌሊት፡ፀሐይ፡ወወርሳ፡ወከዋክብት፡ወከሉሙ፡
 ትገኛት፡እለ፡የዓውዱ፡በከሉሙ፡ሰረገላተ፡ሳ
 ማይ፡ከመዝ፡፲ወፎኃዋሳው፡አርአየኒ፡ኡርኢል፡

40-1 Berl በበፎ፡ፆ፡ወ፮ወ፬መንበረ፡Bodl 5 Vat 71 በ፫፫ወ፮ወ፬
 መንበረ፡ BM 485, BM 492 U11 በበ፡፫፫፮ወ፬መንበረ፡ Tana 9,
 Curzon 56 በ፫፫፮፡ወ፬፡መንበረ፡ 1f. ወለንዝማን፡ U11
 omits; Tana 9 ወለንዝማን፡ 2 Bodl 5 7 MSS ወለዓመተ፡ Abb 55
 ወለዓመተ፡ Berl ወለዓለም፡ 2 Berl ወበመዋዕል፡
 2 Tana 9 ኦርኦዮኦኒ፡ 3 Eth I, Ryl¹ 2 MSS ዘኦንበረ፡
 2 Tana 9 ስገብተ፡ Berl መናፍቅ፡ 3 BM 485 BM 491 Berl
 Abb 35 Abb 55, BM Add. 24990 ለዓለም፡ Tana 9 ዓለም፡
 4 በሰማይ፡Abb 35¹ omits 5 BM 485 Tana 9 ያመለኩ፡
 5 BM 485 BM 491 Abb 35 Tana 9 ለገጸ፡ 2 ሰማይ፡Berl መድር፡
 2 Tana 9 ወዩገረዩ፡ BM 484 BM 486 ወዩገረዩ፡ 6 Tana 9,
 BM 499 Garrett MS ወዩገወኒ፡ 6 Ryl¹ BM 486 BM 492 በመዓለ፡
 6f. Abb 55, Ryl¹ BM 486 ወበሌሊት፡Berl, Bodl 5 U11 3 MSS
 ወሌሊት፡ Tana 9 ወሌሊተ፡ 1 Tana 9 ፀሐየ፡ወወርሳ፡
 ወገንዋገተ፡ 1 Ryl² U11 3 MSS ወገንሎሙ፡Eth I, Bodl 5 Ryl¹
 other Eth II MSS ወገንሉ፡ 8 Berl በገንሉ፡ ሰራዊተ፡
 2 Tana 9 ወገንመዝ፡ 9f. Abb 35 Abb 55 Tana 9, Ryl¹ U11 6 MSS
 ፲ወፎ፡ኃዋሳው፡—ርሳዋተ፡ BM 485 ዓሥሩ፡ወገንሌ፡ርሳዋተ፡
 BM 491 ዓሥሩ፡ወገንሌ፡ኃዋሳው፡ኦርኦዮኒ፡ኦርኦ፡ኃዋሳዋተ፡
 Berl ዓሥሩ፡ወገንሌ፡ኃዋሳው፡ወኦርኦዮኒ፡ኦርኦ፡Bodl 5
 8 MSS ፲ወፎኃዋሳው፡ (3 MSS ፲ወፎኃዋሳው፡)ርሳዋተ፡
 ኦርኦዮኒ፡ኦርኦ፡ 2 Tana 9 ኦርኦኒ፡

10 ርዓዋተ፡በክበቡ፡ሰረገላት፡ዘፀሐይ፡በሰማይ፡እከ፡
 እምኒሆሙ፡ይወዕኑ፡እገረዓ፡ሰፀሐይ፡ወምኒሆሙ፡
 ይወዕኑ፡ሞቅ፡ዲበ፡ምድር፡ከሰብ፡ይትረኝው፡በክህ
 ማግ፡እለ፡እሙራግ፡በሙ፡ወለ፡ተላት፡ወለሙግ
 ፈሱ፡ጠሉ፡ሰብ፡ይትረኝው፡በክህማግ፡ርዓዋተ፡
 15 በሰማይ፡ዲበ፡እጽናቱ፡፲ወ፪ኋዋግ፡ርኢኩ፡
 በሰማይ፡በእጽናረ፡ምድር፡እለ፡እምኒሆሙ፡ይወ

10 BM 485 BM 491 Abb 35 Abb 55 ሰረገላተ፡ፀሐይ፡ Berl
 ሰረገላተ፡ፀሐይ፡ Tana 9 ሰረገላተ፡ፀሐይ፡ 10 Berl
 ወበሰማይ፡ Bodl 5 ዘሰማይ፡ 11 Abb 55 እምኒሆ፡
 11 ዩወዕኑ፡-ወእምኒሆሙ፡BM 485, Westenholz MS omit (hmt.)
 11 Berl Tana 9 ዩወዕኑ፡ 11 ወእምኒሆሙ፡BM 491 Berl
 Abb 35¹ Abb 55 እምኒሆሙ፡Tana 9 ዘእምኒሆሙ፡ 12 BM 485
 ሙቃ፡ BM 491 Berl, Westenholz MS ግፍ፡ Abb 55 ሙቀተ፡ Tana 9
 ምዕቀ፡ 12 6 MSS ዩትረኝው፡ BM 491 adds ፍፍግ፡
 13 Ull እሙራግ፡ 13 በሙ፡ Tana 9 ርዓወቶሙ፡ 13 Berl
 ለኣፋሳግ፡ Tana 9 ወኣፋሳተ፡ 13f. Tana 9 ወመገረሰ፡ጠለ፡
 14 Eth I, Ryl ዩትረኝው፡ Bodl 5 Ull other Eth II MSS ዩትረኝው፡
 14 በክህማግ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 omit
 14f. ርዓዋተ፡-ክጽናቱ፡ Tana 9 omits 14f. Abb 35² Ryl² Ull 5 MSS
 ርዓዋተ፡በሰማይ፡ Ryl¹ 7 MSS ርዓዋተ፡በሰማይ፡ Bodl 5
 ርዓዋተ፡በሰማይ፡ BM 485 ርዓወተ፡በሰማይ፡ BM 491 Abb 35¹
 (?) ርዓወተ፡በሰማይ፡ Berl ርዓወተ፡ለሰማይ፡ Abb 55
 በርዓወተ፡ሰማይ፡ 15 BM 485 ክጽናረ፡
 15 ፲ወ፪ኋዋግ፡ርኢኩ፡ BM 485 BM 491 Berl Abb 35 ሰብ፡
 ዩትረኝው፡ ዓሥሩ፡ ወክላኤ፡ (Abb 35² adds ርኢኩ፡) ኋዋግ፡
 Abb 55 ሰብ፡ ዩትረኝው፡ ዓሥሩ፡ ወክላኤ፡ ኋዋግ፡ Tana 9
 ዓሥር፡ ወክላኤ፡ ኋዋግ፡ ርዓዋተ፡ 16 Eth I ዲበ፡
 ክጽናረ፡ 16f. Ull ዩወዕኑ፡ እምኒሆሙ፡

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ፅኑ፡ፀሐይ፡ወወርሳ፡ወከዋክብት፡ወክሎ፡ግብ
 ራተ፡ሰማይ፡እምነ፡ምሥራቅ፡ወእምነ፡ምዕራብ፡
 ወመላክው፡ሮሳዋት፡ብዙሩት፡እምጭም፡ወ
 እምየማኑ፡ወእሐቲ፡መስኮት፡በዘመኑ፡ዘእዋ፡
 ታመውት፡ሞቀ፡ዘከመ፡እልኩ፡ሩዋላው፡እሐ፡
 ይወፅኡ፡እምኒሆሙ፡ከዋክብት፡፤ዘከመ፡እዘዘ
 ሙ፡ወእሐ፡በሙ፡የአርቡ፡በከመ፡ፋ፡ልቆሙ፡ፋ፡
 ሮኢኩ፡ሰረገላተ፡በሰማይ፡እንዘ፡ይረው፡ፀ፡በፃ
 ሰም፡እምልዕልቶሙ፡ሰእልኩ፡ሩዋላው፡እሐ፡
 በሙ፡ይትመየሙ፡ከዋክብት፡እሐ፡እየአርቡ፡ፋ

ወእመተ፡
ፉሙ

16f. BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9, BM Add. 24185 ዩወፅኢ፡
 17 Ryl² Ull 5 MSS ወጥሎሙ፡Ryl¹ 2 MSS ወጥሎ፡Eth I, Bodl 5
 other Eth II MSS ወጥሎ፡ 17f. Tana 9 ግብረተ፡
 18 ምሥራቅ፡ወእምነ፡ Tana 9 omits 19 Berl ርሳውተ፡ብተኔተ፡
 Abb 35 ርሳዋተ፡ብተኔተ፡ Tana 9 ብተኔተ፡፡ወርሳወተ፡
 19f. Ull 6 MSS እምየማኑ፡ወእምፀገሙ፡Eth I እምፀገሙ፡
 ወእምየማኑ፡ 20 Abb 55 መሰገተ፡ Berl መሰገተ፡
 20 በዘመኑ፡ Berl omits 21 Abb 55 ታሙቅ፡ 21 BM 491
 ምውቀ፡ Berl, Garrett MS ግተ፡ Abb 55 ሙቀተ፡ Tana 9 ግተ፡
 21 Abb 35 Abb 55, BM 492 በገመ፡ 21 Berl Tana 9 ንዋላወ፡
 22 BM 485 Berl Tana 9 ዩወፅኢ፡ 22 Tana 9 ነዋክብተ፡
 22f. Tana 9 ንዘዘመ፡ 23 Tana 9 እለ፡ 23 Berl Tana 9
 የዐርብ፡ 24 Tana 9 ሰረገላተ፡ 25 BM 485 እምልዕልቶሙ፡ 26 በሙ፡ BM 491
 Bodl 5 Ryl margin Ull 9 MSS add ወእመተ፡፡ፉሙ፡ 26 በሙ፡ BM 491
 omits 26 Bodl 5 Ull 2 MSS ዩትመየሙ፡ በሙ፡ 26 Berl
 ንዩዐርብ፡ Tana 9 ንዩዐርብ፡

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ወይንቁጥ ጠየሙ፡ ለክሎሙ፡ ወውለቱ፡ የዓዓው
 ድ፡ ለክሎ፡ ዓለምቀከኖ፡ ሮ፡ ወበአጽና፡ ምድር፡
 ርእኩ፡ ዓላላ፡ ወጀሪቀጣጣው፡ ርጣዋተ፡ ለክሎ
 ሙ፡ ነፋሳት፡ እሉ፡ እምኔሆሙ፡ ይወዳኩ፡ ነፋሳት፡
 ወይንቁጥ፡ ደ፡ በ፡ ምድር፡ ፈ፡ እምኔሆሙ፡ ርጣዋተ፡
 በ፡ ገጽ፡ ለማይ፡ ወፈ፡ በምዕራብ፡ ወፈ፡ በየማነ፡ ለማይ፡
 ወፈ፡ በ፡ ገጽ፡ ለማይ፡ ወፈ፡ በምዕራብ፡ ወፈ፡ በየማነ፡ ለማይ፡
 ወፈ፡ በ፡ ገጽ፡ ለማይ፡ ወፈ፡ በምዕራብ፡ ወፈ፡ በየማነ፡ ለማይ፡

27 Ulll ወ-እቱ፡ BM 485 BM 491 Abb 35, BM 492 ወው-እቱ፡ H Abb 55
 ወH 28 Ryl² Ulll 3 MSS በጥጥ፡ Berl ጥጥ፡ BM 485 BM 491
 Abb 35 Abb 55 Tana 9, Bodl 5 Ryl¹ other Eth II MSS ጥጥ፡
 28f. ወበአጽና፡ -ርእኩ፡ Abb 55 ወርእኩ፡ only; Tana 9
 በአጽና፡ ምድር፡ ወርእኩ፡ 29 ዓላላ፡ -ርጣዋተ፡ BM 491,
 3 MSS ዓላላ፡ ወግለእኔ፡ ንቀጣጣው፡ ርጣዋተ፡ Berl ዓላላ፡ ወግለእኔ፡
 ንቀጣጣው፡ ርጣዋተ፡ Abb 35 ዐላላ፡ ወግለእኔ፡ ንቀጣጣው፡ ርጣዋተ፡
 29f. BM 491 ወለጥጥሎሙ፡ 30 ነፋሳት፡ (1st and 2nd) BM 485
 ነፋሳት፡ 30 Berl Abb 55 Tana 9 ይወዳኩ፡ 31 BM 491
 Berl Tana 9, Ryl¹(?) Ulll 5 MSS ወይንቁጥ፡ Abb 55 adds ነፋሳት፡
 31 Abb 55 Tana 9 ወፈ፡ በምዕራብ፡ 31 BM 491 Tana 9, Westenholz
 MS ርጣዋተ፡ Berl ርጣው፡ 32 Berl በ፡ ገጽ፡ 32 Berl
 በምዕራብ፡ (but with a space left for ፈ to be inserted and with ፈ
 actually written in the margin - so in all the following cases) Ulll BM 492
 ወፈ፡ በምዕራብ፡ ሰማይ፡ 32 Berl ወ በየማነ፡ (with a space
 left for ፈ) 33 Berl ወ በ፡ ገጽ፡ (with a space left for ፈ)
 33 BM 485 BM 491 Abb 35, Munich 30 ፈቀጣሚያት፡ Berl ወ ቀጣሚያት፡
 (with a space left for ፈ) Tana 9 ፈቀጣሚያት፡

ሕዳር መንገድ፡ መስፊ፡ ወፍብድ፡ ላር፡ ለሌ፡ በፀጋም፡
 35 ለመንገድ፡ ለአይብ፡ ወፍብድ፡ ላር፡ በፀጋም፡ ላይሆሙ፡
 ይወፅኡ፡ ነፋስተ፡ በረከት፡ ወሰላም፡ ወላም፡ ላይሆሙ፡
 ለመንገድ፡ ይወፅኡ፡ ነፋስተ፡ መቅሠፍት፡ ትክብታ፡
 ትረካው፡ ይደምድብዎ፡ ለክሉ፡ ምድር፡ ወለማይ፡
 ዘዲቢላ፡ ወልክሉ፡ ሙ፡ ለሌ፡ ምድር፡ ደቢላ፡ ወክሉ፡
 ለ፡ ዘሀሉ፡ ደቢላ፡ ማይ፡ ወዲቢላ፡ ወክሉ፡ ወይወፅ

- 34 Berl ወ መንገድ፡ (with a space left for E) BM 485 BM 491
 Abb 35 Abb 55 ወፍብድ፡ ላር፡ Tana 9 E መንገድ፡ 34 Ull
 E በድኅር፡ ጸለ፡ BM 485 BM 491 ወፍብድ፡ ላር፡ ጸለ፡ Berl
 ወ መንገድ፡ (with a space left for E) በድኅር፡ ጸለ፡ Abb 55
 ወፍብድ፡ ላር፡ ጸለ፡ Tana 9 E በድኅር፡ ጸለ፡ 35 Tana 9
 በመንገድ፡ 35 BM 485 Abb 35 Abb 55 Tana 9 ወፍብድ፡ ላር፡
 Berl ወ ለምዕራብ፡ (with a space left for E) 35 BM 485 Berl
 Abb 35 Tana 9 ለፀጋም፡ ላይሆሙ፡ Abb 55 ወፀጋም፡ ላይሆሙ፡
 36 ይወፅኡ፡ BM 491 omits; BM 485 Berl Abb 35 Abb 55 Tana 9 ይወፅኡ፡
 36 BM 485 ነፋስተ፡ በረከት፡ Abb 55 ነፋስተ፡ በረከት፡
 36 ወሰላም፡ Tana 9 omits 36 Tana 9 ጸጋም፡ ጸለ፡ 37 ሰመንቱ፡
 Abb 55 omits; BM 485 BM 491 Berl Abb 35 ጸጋም፡ 37 Tana 9
 ይወፅኡ፡ 37 BM 485 ነፋስተ፡ Tana 9 ነፋስተ፡
 37 BM 491 መቅሠፍት፡ Berl መቅሠፍት፡ Tana 9 በመቅሠፍት፡
 37 Tana 9 ወሰን፡ 37f. BM 485 Abb 35 ይገፈፈው፡ Berl ይገፈፈው፡
 Tana 9 ይገፈፈው፡ Tana 9 adds ወገመ፡ 38 ይደምድብዎ፡
 ወለማይ፡ Ull ይደምድብዎ፡ ነፋስተ፡ ምድር፡ ወማይ፡ 38 BM 485
 Tana 9, Ryl 4 MSS ይደምድብዎ፡ BM 491 Abb 35 Abb 55, Bodl 5 other
 Eth II MSS ይደምድብዎ፡ Berl ወይደምድብዎ፡ 38 Berl Tana 9
 ለክሉ፡ 38f. ወለማይ፡ - ወለክሉ፡ Abb 55 omits
 38 BM 485 BM 491 Abb 35 Tana 9, BM 484² ወማይ፡ Bodl 4 ወለማይ፡
 Berl, 2 MSS ወሰን፡ 39 BM 485 BM 491 Abb 35 Tana 9 ወክሉ፡
 39 Abb 55 ወጸለ፡ 39f. Ull ወለክሉ፡ ዘሀሉ፡ Abb 55 ወዘሀሉ፡
 only 40 Ryl² 3 MSS ዲቢላ፡ Ryl¹(?) and all other MSS ወትተ፡
 40 ማይ፡ Tana 9 ምድር፡ Curzon 55 Munich 30 ሰመንቱ፡
 40-1 BM 491 Berl Tana 9 ይወፅኡ፡

እ፡ቀዳማይ፡ ነፋስ፡ እምእልኩ፡ ኃዋላው፡ ዘስሙ፡
 ጽብሐይክቀዳሚት፡ ሞላት፡ እንተ፡ መንገል፡ ጽብ
 ሕ፡ ዘተፀንን፡ ለእኔ፡ በ፡ ይወፅእ፡ እምኒሃ፡ ድምሐ
 ሌ፡ የብኩ፡ ወሞቅ፡ ወሐጉ፡ ልቀውበክልእ ፡ ሞላ
 ት፡ ማዕከላይት፡ ይወፅእ፡ ርትዕ ነው፡ ወፅእ፡ እም
 ኒሃ፡ ዝናም፡ ወፍሬ፡ ወሐላም፡ ወጠልቂውበሣል

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1 Ull ቀዳማይ፡ 1 Tana 9 ንዋላው፡ 2 Berl ጸብሐይ፡
 Tana 9 ጽብሐይ፡ 2 BM 491 ወበቀዳሚት፡ Tana 9 በቀዳሚ፡
 3 MSS በቀዳማይ፡ 2 MSS በቀዳሚ፡ 2f. እንተ፡ - ይወፅእ፡
 Abb 55 ወተጻንን፡ ለእኔ፡ ወይወፅእ፡ 3 Ryl Ull 7 MSS
 ዘተፀንን፡ Bodl 5 8 MSS እንተ፡ ተፀንን፡ BM 485 BM 491 Berl
 Abb 35 Tana 9 ወተጻንን፡ 3 Bodl 5 በእኔ፡ 3 Tana 9
 ወይወፅእ፡ 3f. BM 485 ይምሳሌ፡ 4 የብሕ፡ Berl adds
 ይወፅእ፡ ቀዳማይ፡ ነፋስ፡ እምእልኩ፡ ኃዋላው፡ ዘስሙ፡
 ጸብሐይ፡ በቀዳሚት፡ ሞላት፡ መንገል፡ ጸብሕ፡ ኢተጻንን፡
 ለእኔ፡ ይወፅእ፡ እምኒሃ፡ ድምሳሌ፡ የብሕ፡ 4 Berl
 4 MSS ወሞት፡ Abb 55 ወሙቀ፡ Tana 9 ወመቅሠፍት፡ 4 Abb 55
 ወኒዩል፡ 4f. Ryl² 2 MSS ወበገለል፡ ሞላት፡ Bodl 5 Ryl¹
 Ull other Eth II MSS ወበገለል፡ ሞላት፡ BM 485 Berl Abb 55
 ወይሞላት፡ BM 491 ወገለል፡ ሞላት፡ Abb 35 ወገለል፡
 ሞላት፡ Tana 9 ወበ፪፡ ሞላት፡ 5 Abb 55 Tana 9
 ማእገላዊት፡ 4 MSS ማእገላዊት፡ 5f. ይወፅእ፡ - ወጠል፡
 Abb 55 ይወፅእ፡ እምኒሃ፡ ርትዕ፡ ወሐላም፡ ወዝናም፡ ወፍሬ፡
 ወጠል፡ Tana 9 ርትዕት፡ ይወፅእ፡ እምኒሃ፡ ዝናም፡ ወፍሬ፡
 ወምሐለ፡ ጠል፡ 5 Berl, Bodl 5¹(?) ወይወፅእ፡
 5 ርትዕ፡ ወይወፅእ፡ BM 485, BM 486 omit (hmt.); Abb 35 ርትዕ፡
 ይወፅእ፡ 6f. BM 485 BM 491 Berl Abb 35 Abb 55, Ull 9 MSS
 ወበሣለሕ፡ Tana 9 በሣለሕት፡

10 ከት፡ጥሳት፡እንተ፡መንገሰ፡መከሶ፡ይወሰኑ፡ቀ፡
 ር፡ውድብ ከቆወእምድ፡ላ፡እሉ፡ነፋሳት፡በመንገ
 ሉ፡አዜብ፡ይወሰኑ፡በ፫፡ጥሳት፡ቀደምደት፡በቀደማ
 ት፡ጥሳት፡እምኒሆን፡እንተ፡ትጸንን፡ለመንገሰ፡
 ም፡ላላ፡ቅ፤ ይወሰኑ፡ነፋሱ፡ሞቅ፡ወበ፡ጥሳት፡እን
 ተ፡፡ሳቢሃ፡ማዕከሉት፡ይወሰኑ፡እምኒሃ፡መዓዛ፡ሠና
 ይ፡ወጠል፡ወዝናም፡ወሰላም፡ወሕይ፡ወትትወበ
 ሣልስ ፡ጥሳት፡እንተ፡መንገሰ፡ምራብ፡ይወ
 15 ሰኑ፡እምኒሃ፡ጠል፡ወዝናም፡ወእናኑ፡ወደምስ

፲ ጥሳት፡ Tana 9 omits ፲ እንተ፡መንገሰ፡ Abb 55 H Tana 9
 እንተ፡መንገሰ፡ ፲ Tana 9 ወይወሰኑ፡ ፪ ነፋሳት፡ Abb 55 omits
 Sf. Berl, 2 MSS ለመንገሰ፡ Abb 55 ለመንገሰ፡ Tana 9 ወመንገሰ፡
 2 በ፫ጥሳት፡ቀዳምደት፡Berl omits; Abb 55 ፫ጥሳት፡ only; Tana 9
 በ፫ጥሳት፡ only; EM 485 Abb 35 በ፫ጥሳት፡ቀዳማዩት፡(EM 485
 omits ፫ , but leaves a space for it to be inserted); EM 491 በሣለስት፡
 ዕለት፡ዘጥሳት፡ቀዳማዩት፡ 9f. EM 485 EM 491 Abb 35 በቀዳማዩት፡
 Bodl 5 5 MSS በቀዳማዩት፡ 10 Tana 9 ጥሳት፡ 10 Abb 55
 ወእምኒሆን፡ EM 485 EM 491 Berl Tana 9, EM 492 እምኒሆን፡
 10 EM 485 EM 491 Berl Abb 35 Tana 9, 3 MSS ተጸንን፡
 10 ለመንገሰ፡ Berl መንገሰ፡ Abb 55 ለ only 11 EM 485 EM 491
 Abb 55 Tana 9, Ryl¹ ወይወሰኑ፡ 11 EM 485 ነፋሳት፡ ሞቅ፡
 EM 491 ነፋሳት፡ምውቀት፡Berl ነፋሳት፡ምውቀት፡ Abb 35 Abb 55
 ነፋሳት፡ ሞቅ፡ Tana 9 ነፋሳት፡ወመውቀት፡ 2 MSS ነፋሳት፡ ሞት፡
 11 Tana 9 በጥሳት፡ 11f. Ryl እንተ፡— ማዕከላት፡ U11
 እንተ፡ ማእከላዩት፡ only; Abb 55 ማእከላዩት፡ only; EM 485
 EM 491 Berl Abb 35, Bodl 5 other Eth II MSS እንተ፡ ኅቤሃ፡
 ማእከላዩት፡ Tana 9 እንዘ፡በኅቤሃ፡መእከላዩት፡
 12 Berl ይወሰኑ፡ 13f. EM 485 EM 491 Abb 35 Abb 55, Ryl¹ 6 MSS
 ወበሣለስት፡ጥሳት፡ Berl በሣለስት፡ and omits ጥሳት፡ Tana 9
 ወ፫ጥሳት፡ 14 እንተ፡ Abb 55 H 15 እምኒሃ፡ Abb 55,
 Bodl 5 omit 15 Berl Abb 35 Abb 55 ወእናኑ ሰ፡ Tana 9 ወእናኑ ሰ፡

ሴፋው እምድሳረ ፡ እሉ፡ነፋስት፡ ዘመንገለ፡መስ
 ዕ፡ ዘስመ፡ ባሕር፡ እምፎላብአይ፡ ጥላት፡ እገተ፡
 መንገለ፡ ምሥረት፡ ዘታጸገን፡ መንገለ፡ እዜብ፡ ቤ
 ወፅእ፡ እምኔሃ፡ ጠል፡ ወዝናም፡ እናዥዕ፡ ወድምሳኤ፡
 ወበማዕክለይት፡ ጥላት፡ ርትዕትዬ ወፅእ፡ እምኔ
 ጥ፡ ዝናም፡ ወጠል፡ ወሕይ ወት፡ ወሰሎም፡ ወበግጋ
 ስ፡ ጥላት፡ እገተ፡ መንገለ፡ ምዕራብ፡ እገተ፡ ታጸገ፡ ገለ

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- 16 Abb 55 እለ፡ 16 ነፋሳት፡ BM 485 omits; EM 491 Abb 35¹
 Abb 55 Tana 9 ነፋሳት፡ 16f. ዘመንገለ፡ መስዕ፡ Berl omits;
 BM 491 ዘመንገለ፡ ጽባሕ፡ ወመስዕ፡ Abb 55 ዘመስዕ፡
 17 Tana 9 ወስመ፡ 17 እምፎላብአይ፡ ጥላት፡ BM 485 Abb 35
 Abb 55 ወዘወፅእ፡ እምፎላብአይ፡ EM 491 ወዘወፅእ፡ እምፎላብአይ፡
 ዓቢይ፡ ሰባይ፡ Berl ዘወፅእ፡ እምፎላብአይ፡ Tana 9
 ወወፅእ፡ እምፎላብአይ፡ 18 ዘታጸገን፡ መንገለ፡ Berl
 omits; BM 485 Abb 35¹ Abb 55 Tana 9 omit ዘታጸገን፡ EM 491
 ዘወፅእ፡ መንገለ፡ 18f. BM 485 Abb 35 Tana 9 ወወፅእ፡
 19 እምኔሃ፡ Abb 55 omits 19 BM 485 ዝናም፡ 19 Abb 35,
 5 MSS ወእናዥዕ፡ Berl Abb 55 ወእናዥዕ፡ Tana 9 ወእናዥዕ፡
 19 BM 485 ፍምሳሌ፡ 20 Ryl U11 5 MSS ወበማዕክለይት፡
 BM 485 EM 491 Berl ወእናዥዕ፡ 7 MSS ወእናዥዕ፡ Bodl 5
 Vat 71 ወእናዥዕ፡ Abb 35, EM 484 ወእናዥዕ፡ Abb 55 Tana 9
 ወእናዥዕ፡ 20 ጥላት፡ Abb 55, Curzon 55 omit
 20 Bodl 5 Vat 71 ርትዕትዬ፡ 20f. እምኔሃ፡ Eth I
 omits 21 ዝናም፡ - ወሰሎም፡ BM 485 Tana 9 ሕይወት፡ ዝናም፡
 (Tana 9 ወዝናም፡) ጠል፡ EM 491 ሕይወት፡ ዝናም፡ ጠል፡ ሰሎም፡
 Berl Abb 35 AbB 55 ሕይወት፡ ዝናም፡ ወጠል፡ ወሰሎም፡
 21f. EM 485 Berl Abb 35 Abb 55, 3 MSS ወበሣለሰ፡ Tana 9
 ወእናዥዕ፡ 22 እናዥዕ፡ መንገለ፡ Berl omits መንገለ፡
 Abb 55 ዘመንገለ፡

መስፈርቱ ወይስ፡ እምነት፡ ጊሚ፡ ወአከሐት፡ ያ፡ ወሐ
 መደ፡ ወዝናም፡ ወጠል፡ ወእናዥ ስፍራ ወእምድ፡ ሳራ
 25 እሱ፡ ይነፋሱት፡ አለ፡ መንገሱ፡ ምዕራብ፡ በቀዳሚት፡
 ሞላት፡ እንተ፡ ታደገ፡ ለመንገሱ፡ መስፈርቱም
 ላ፡ ያ፡ ወይስ፡ ጠል፡ ወዝናም፡ ወአከሐት፡ ያ፡ ወቀ፡ ር፡
 ወሐ መደ፡ ወደደክ፡ ወእምነት፡ ሞላት፡ ማዕከለዬት፡
 ያ፡ ወይስ፡ ጠል፡ ወዝናም፡ ለላም፡ ወበረከት፡ ቅወበ
 30 ደራሪት፡ ሞላት፡ እንተ፡ መንገሱ፡ አዜብ፡ ያ፡ ወይስ፡ እ
 ምነት፡ የብከ፡ ወድምሰሴ፡ ዋዕይ፡ ወኃጉል፡ ወተ
 ፈጸማ፡ ላሥራ፡ ወጀ፡ ኃዋሳው፡ ዘጸኝዋሳው ስ
 ማይ፡ ወክለ፡ ትዘዘሙ፡ ወክለ፡ ምዕቅዳዎቹ

23 Tana 9 ወይወይ፡ 23f. Tana 9 ወሐመዳ፡ 24 Tana 9
 ወዝናም፡ 24 Berl Abb 35 Abb 55 ወአከሐት፡ Tana 9
 ወአከሐት፡ 25 እለ፡ መንገሱ፡ Berl እንተ፡ መንገሱ፡
 Tana 9 እመንገሱ፡ 25 ምዕራብ፡ Berl መስፈርቱ፡ (cf. below);
 Bodl 5 2 MSS ፈረገ፡ 25f. በቀዳሚት፡ ሞላት፡ Abb 55 omits; BM 491
 Abb 35¹ Tana 9 ቀዳሚት፡ ሞላት፡ BM 485 ቀዳሚት፡ ሞላት፡ Berl
 ቀዳሚት፡ only 26f. እንተ፡ — ወእምነት፡ Abb 55 ወመንገሱ፡
 መስፈርቱ፡ ወእምነት፡ BM 485 BM 491 Abb 35 Tana 9 እንተ፡
 መንገሱ፡ መስፈርቱ፡ ወእምነት፡ (Tana 9 እምነት፡) Berl
 እንተ፡ መንገሱ፡ ምዕራብ፡ (cf. above) ወእምነት፡ 26 Bodl 5
 Vat 71 መንገሱ፡ 27 ጠል፡ — ወቀ፡ ር፡ BM 485 BM 491 Abb 35 Abb 55
 Tana 9 ጠል፡ ወአከሐት፡ ያ፡ ወቀ፡ ር፡ Berl ቀ፡ ር፡ ወአከሐት፡ ያ፡
 ጠል፡ 28 Tana 9 ወሐመዳ፡ 28 BM 485 BM 491 ደዳኛ፡
 Tana 9 ወደደክ፡ 28 Berl, BM 492 ሞላት፡ ማእከለዬት፡ Abb 55
 ማእከለዬት፡ ሞላት፡ 29 Abb 35 ወይወይ፡ 29 ጠል፡
 Bodl 5 omits 29 BM 485 BM 491 Berl Abb 35 Abb 55 ወሐመዳ፡ Tana 9
 ወሐመዳ፡ 29f. Berl Abb 55 ወደደክ፡ 30 ሞላት፡ Abb 55
 omits 30 እንተ፡ Abb 55 H 30f. እምነት፡ Bodl 5 Vat 71 omit
 31 BM 485 BM 491 Berl² Tana 9 ወቀ፡ ር፡ 31f. BM 485 BM 491
 Abb 35 Abb 55 ወተፈጸመ፡ Tana 9 ወተፈጸመ፡ 32 Ull ወጀ፡ ላ፡
 ኃዋሳው፡ Tana 9 ወአከሐት፡ ኃዋሳው፡ 33 BM 491 Berl Tana 9
 ወሐመዳ፡ 33 ወሐመዳ፡ (2nd) Berl Abb 55 ወ only; BM 491 Tana 9 ወሐመዳ፡

መ፡፡ወሰክሞመ፡፡ሃሎ፡፡አርአዶኩክ፡፡ወልድድማ
 35 ተሰለቅቡ፡፡ርጊዶዲውአም፡፡ለነ፡፡ክ፡፡ቀዳማዊ፡፡ጊባ
 ቀዳሜ፡፡እስመ፡፡ቀዳማዊ፡፡ውእቱ፡፡ወዶዲውአም፡፡ለክ
 ልእ፡፡አዜብ፡፡እስመ፡፡ልዑል፡፡ህየ፡፡ይወርድ፡፡ወፈድ
 ፋድ፡፡ህየ፡፡ይወርድ፡፡ቡሩክ፡፡ለዓለም፡፡ዓወልነ፡፡ፋስ፡፡ዘ
 አምዕረብ፡፡ስመ፡፡ጌቲ፡፡ግ፡፡እስመ፡፡በህየ፡፡የሐሰ፡፡፡ዘ
 ሉ፡፡ብርሃናተ፡፡ሰማይ፡፡ወዶወርድ፡፡ወፈ፡፡ብዕ፡፡ነ፡፡ፋክ፡፡

34 Abb 35, Ryl 3 MSS ወሰክሞመ፡፡ሃሎ፡፡Berl, Bodl 5 Ull 12 MSS
 omit ሃሎ፡፡BM 485 BM 491 Abb 55 ወሰክሞመ፡፡ሃሎ፡፡Tana 9
 ወሰክሞመ፡፡ወሃሎ፡፡35 Tana 9 የጸውዕዎ፡፡35 BM 485
 ለነፍሳተ፡፡Abb 35 ለነፍሳተ፡፡Abb 55, Bodl 4 ለነፍሳተ፡፡Tana 9
 በነፍሳተ፡፡35f. ቀዳማዊ፡፡-እስመ፡፡BM 491 ቀዳማዊ፡፡
 እምሥራቅ፡፡ቀዳማዊ፡፡እስመ፡፡Berl ለቀዳማዊ፡፡ወለጸ፡፡በሐዊ፡፡
 ወእቱ፡፡ስመ፡፡35 Tana 9 ቀዳማዊ፡፡35f. Ryl² Ull 4 MSS
 ጸገቀዳ፡፡Abb 35, Bodl 5 Ryl¹ 11 MSS ጸገቀዳ፡፡BM 485 Abb 55
 ለጸገቀዳ፡፡Tana 9 ለጸገቀዳ፡፡36 Tana 9 ቀዳማዊ፡፡
 37 ነክፍ፡፡Tana 9 ነክፍ፡፡BM 485 adds እስመ፡፡ቀዳማዊ፡፡ወእቱ፡፡
 ወደዱ ወዕዎ፡፡ለገለገ፡፡ነክፍ፡፡37f. ወፈድ፡፡ፋድ፡፡Tana 9
 adds እስመ፡፡38 BM 491 የወርድ፡፡ህየ፡፡38 BM 485 BM 491
 Berl Abb 35 Abb 55 ወነፍሳተ፡፡Tana 9 በነፍሳተ፡፡38f. Ryl^(2?)
 ዘእምዕረብ፡፡BM 485 BM 491 Abb 55 እምዕረብ፡፡Berl, Garrett MS
 ዘምዕረብ፡፡Abb 35 ምዕረብ፡፡Tana 9 ወበምዕረብ፡፡Bodl 5 (Ryl¹ ?)
 Ull other Eth II MSS ዘእምዕረብ፡፡39 Berl ጌቲ፡፡
 39 እስመ፡፡Tana 9 omits 39 Bodl 5 ህየ፡፡39 BM 485 BM 491
 Berl Abb 55 የኃፅፅ፡፡Tana 9 ወየሐድድ፡፡39f. Berl, Bodl 5
 5 MSS ሃሎ፡፡

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ዘስሙ፡መስዕ፡ቆትከፊ፡ልፍ፡ክፍለ፡ጳጳስ፡ሆሎ፡
 ማጎደር፡ለሰብእ፡ውክልእ፡ለሰብሕርተ፡ማያት፡ው
 በቀለያት፡ውበእም፡ውበእፍላግ፡ውበጽልመት፡ውበ
 ጊሜቅ፡ውላልሰ፡ክፍል፡በገነተ፡ጽድቅ፡ጌአድበር፡
 ነዋ ፡ኃነ፡ርኢኩ፡አለዩነውሀ፡አምነተሉ፡አድባር፡ኣ
 ለ፡ውስተ፡ፖሞድር፡ውእም፡ሆሎ፡ቆወዕእ፡አስሐት፡ፍ፡
 ወየ፡ፊልፍ፡ውየሐውር፡ውመዋዕል፡ውዘመን፡ውጌመ
 ት፡ጌአፍላግ፡ዲበ፡ሞድር፡ርኢኩ፡ዓበዩተ፡አም

1 ዘሎ፡መስዕ፡ Berl ዘመስዕ፡ 1 Berl Tana 9 ፎንፍለ፡
 Abb 55 ፎንፍለተ፡ 1 BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 5
 Ryl¹ other Eth II MSS ፩እመኔሆሎ፡ 2 Tana 9 ማጎደር፡ Berl
 ማጎበር፡ 2 Berl ወለገለእ፡ 2 BM 485 በአገሕርተ፡
 ማዩ፡ BM 491 በአገሕርተ፡ማዩ፡ Berl ለአገሕርተ፡ማዩ፡
 Abb 35 Abb 55 በአገሕርተ፡ማዩ፡ Tana 9 አገሕርተ፡ማዩ፡
 2f. Ryl ወበቀለያት፡ Berl በቀለያት፡ Abb 55, 2 MSS ወቀለያት፡
 other MSS ወበቀለያት፡ 3 Tana 9 ወበአም፡ 3 BM 491
 ወአፍላግ፡ 3 ወበጽልመት፡ Abb 55 omits; BM 485 BM 491 Abb 35
 ወጽልመት፡ Berl ወጸልመት፡ 3f. Eth I, Westenholz MS ወጊሜ፡
 4 ወላለሰ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ወገለእ፡
 4 ናፍለ፡ Tana 9 አፍላግ፡ 4f. 3 MSS ወጌአድበር፡ኣቀኝ፡
 Ull ፮አድበር፡ኣቀኝ፡ BM 485 ሱገገ፡አድበር፡ኣቀኝ፡
 Berl ወጌአድበር፡ኣቀኝ፡ Abb 55 Tana 9 ፮አድበር፡ኣቀኝ፡
 (Tana 9 ኣቀኝ፡) 1 ወየሐውር፡ BM 485 BM 491 Abb 35 Abb 55
 Tana 9 omit 1 Tana 9 በዘመን፡ 7f. BM 485 Berl Abb 55
 ወለዓመተ፡ BM 491 ወለዓመት፡ Abb 35 ለዓመት፡ Ryl¹(?) BM 486
 ወአመተ፡ 8 Ryl 7 MSS ፮አፍላግ፡—ዓበዩተ፡ Bodl 5
 2 MSS ፮አፍላግ፡መድር፡ርኢኩ፡ዓበዩተ፡ Ull 6 MSS ፮አፍላግ፡
 ዓበዩተ፡ርኢኩ፡ዲበ፡መድር፡ BM 485 አፍላግ፡ዲበ፡መድር፡
 ርኢኩ፡ዓበዩ፡ BM 491 Abb 35 Abb 55 Tana 9 አፍላግ፡ (Abb 35
 Tana 9 አፍላግ፡) ዲበ፡መድር፡ርኢኩ፡ዓበዩተ፡ Berl
 አፍላግ፡ ዲበ፡መድር፡ ወርኢኩ፡

10 ከሎሎሙ፡ እኛ ሳግ፡ ቃእ ምኒ ሆሙ፡ ይመጽእ፡ እምዓ
 ረብ፡ ውስተ፡ ባሕር፡ ዓቢይ፡ ይክቡ፡ ማየሩ ወ እልክቱ፡
 ክቼ ይመጽኩ፡ እመስዕ፡ እስክ፡ ባሕር፡ ወይክዕሉ፡
 ማየሩሙ፡ በባሕረ፡ ኤርትራ፡ እምሥራቅ ቅጣወ እስተ
 ርፉ፡ ፅዩ ወ ፅኡ፡ በገቦ፡ መስዕ፡ እስክ፡ ባሕረ፡ ዚ እሆሙ፡
 ባሕረ፡ ኤርትራ፡ ወይገባሕር፡ ዓቢይ፡ ይከውሙ፡ በህ
 15 የ፡ ወይቤሉ፡ መድብራ፡ ለቡኣ፡ ይከያተ፡ አባይተ፡ ርእ
 ኩ፡ በባሕር፡ ወባምድ፡ ርብምድ፡ ር፡ ክልኤ፡ ወጀበባ

2 አፍለግ፡ BM 491 omits; Berl adds በባዩ፣ 2 Berl ወይመጽእ፡
 Tana 9, 4 MSS ይወጽእ፡ 2f. Berl Tana 9 እመሰራገ፡
 10 Ull ወይክቡ፡ Tana 9 ይክቡ፡ 10 ወእለክቱ፡ Abb 55 ወ
 only 11 ክቼ፡ BM 491 adds ይቀውሙ፡ ወ 11 እስክ፡ ባሕር፡
 Abb 55 omits 11 BM 485 ወይክቡ፡ Tana 9 ወይክቡ፡
 12 በባሕር፡ ኤርትራ፡ Berl በባሕር፡ Tana 9 ለባሕር፡ ኢርትራ፡
 12 BM 485 እምሥራቅ፡ Tana 9 ምሥራቅ፡ 12 Bodl 5 ወእሉ፡
 Vat 71 ወእሉ፡ እለ፡ 13 4 MSS ፅዩ መጽኢ፡ Bodl 5 2 MSS ይወፅኡ፡
 ፬፡ 13 BM 485 Berl ባሕር፡ 13f. ዚ እሆሙ፡ —
 ወይገባሕር፡ Berl omits; BM 485 ዚ እሆሙ፡ ኤርትራ፡ ወክርባዕቱ፡
 በባሕር፡ 13f. ዚ እሆሙ፡ ባሕር፡ Abb 55, Ull BM 492 omit
 14 ባሕር፡ Tana 9 በባሕር፡ 14 ወይገባሕር፡ BM 491
 ወክለኤቱ፡ ባሕር፡ 14 BM 491 Abb 35 Abb 55 Tana 9
 ወይሰውሙ፡ BM 485 Berl ወይሰውሙ፡ 14f. Berl ወባህዩ፡
 ይክሉ፡ Abb 55 Tana 9 በህዩ፡ ወይብሉ፡ 15 Ull መድብረ፡
 BM 485 Abb 35 መብዳረ፡ BM 491 መዳረ፡ Berl መብዳረ፡ Abb 55
 መብዳረ፡ Tana 9 እግተ፡ መብዳረ፡ (cf. 28.1) 15 BM 485 Berl
 Abb 55 ሰብራ፡ Abb 35 Tana 9 ሰብራ፡ BM 491 ወርኢኑ፡ ሰብራ፡
 15 Berl ዩሰያ፡ 15 Abb 35 Tana 9 በባያተ፡ 15f. BM 491
 ወርኢኑ፡ 16f. Ryl BM 486 በመዳረ፡ — ዓቢይ፡ Bodl 5 Ull
 9 MSS ይገመድ፡ ወይገባሕር፡ ዓቢይ፡ 5 MSS ይገመድ፡
 ዓቢይ፡ BM 491 ይገመድ፡ ወይገባሕር፡ ኤርትራ፡ BM 485 Berl
 Abb 35 Abb 55 Tana 9 ሰብራ፡ ወክለኤ፡ በባሕር፡ ኤርትራ፡

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ሕር፡ዓቢይቅክፍ፡ሮ፡፯፡አስማቱ፡ለፀሐይ፡ከመገ፡
 ፬አርዖራስ፡ወክልኡ፡ዳማስብ፡፳፻፲፱፡ወር፡፡፬አስማተ፡
 ቡቱ፡፩ከሙ፡አሶን፡፯፡ወክልኡ፡አብላ፡፳፻፲፱፡ሣልስ፡ብ
 ናሴ፡ወራብዕ፡ኤራዕዳእሎ፡እሙ፡ንቱ፡ክልኤ፡ብር
 ሃናት፡ዓቢይት፡ክበበሙ፡ከሙ፡ክበበ፡ሰማዶቅ
 ወአምጣኒሆሙ፡ለክልኤሆሙ፡እሩደን፡በክበ
 በ፡ፀሐይ፡፯ክፍለ፡ብርሃን፡ዘይትዌስክ፡ቡቱቅ
 እምወር፡፡ወበመስፈርት፡ትትወደዶ፡እስክ፡

- 17 EM 491 Abb 35 Abb 55, 3 MSS ወአስማቱ፡ BM 485 ወአስማቲሆ፡
 18 U11 ኅገላእ፡ EM 485 EM 491 Berl Abb 35 Tana 9 ወኅገላእ፡
 18 Eth I, 5 MSS ዳማስ፡ 18 Ryl EM 486 ለወር፡ EM 491 Berl
 Abb 35 Tana 9, Bodl 5 U11 other Eth II MSS ወለወር፡ EM 485 Abb 55
 ወወር፡ 18 Abb 35 Abb 55, Ryl EM 484 ፬አስማተ፡ EM 485
 ክርገዕተ፡አስማተ፡ EM 491 Berl, Bodl 5 U11 other Eth II MSS
 ፬አስማተ፡ 19 Ryl¹ 2 MSS አዕንያ፡ EM 485 Abb 55 አሰንያ፡
 Berl Tana 9, Munich 30 አሰንያ፡ 19 Tana 9, U11 6 MSS ወኅገላእ፡
 19 EM 485 Berl አብላ፡ EM 491 እብብላ፡ Tana 9 አበላ፡
 19 U11 Munich 30 ወሃለሱ፡ 19f. EM 485 Abb 55 Tana 9 በናሴ፡
 20 U11 Munich 30 ወራብዕ፡ 20 Tana 9 ኤራ፡ 20 እሙንቱ፡
 Abb 55 omits 20 ኅገላእ፡ Bodl 5 2 MSS omit 21 ኅገበበሙ፡ U11
 transposes to after ሰማይ፡ 21 ገመ፡ Abb 55 omits
 22 ወአምጣኒሆሙ፡ EM 485 EM 491 Berl Abb 35 Tana 9 ወአምጣ፡
 ኅገበበሙ፡ኅመ፡ኅገበበ፡ሰማይ፡ Abb 55 ወአምጣ፡ኅገበበሙ፡
 22 EM 485 Abb 55 Tana 9 ዕናሆ፡ EM 491 Berl Abb 35, U11 ዕናሆ፡
 22f. U11 EM 492 ለኅገበበ፡ፀሐይ፡ (U11 ፀሐይ፡) 23 Abb 35,
 EM 486 ሰብዓቱ፡ኅገላ፡ 23 Tana 9 ብርሃን፡ 23 EM 485
 ዘይትወሰክ፡ቡቱ፡ U11 ቡቱ፡ዘይትዌሰክ፡ Tana 9 ዘይትወሰክ፡
 ቡቱ፡ Bodl 5 adds ኅገላ፡ብርሃን፡ 24 Abb 55 በመስፈርት፡
 EM 485 EM 491 ወመስፈርተ፡ Tana 9 ወመስፈርተ፡ 24 Tana 9
 ቶትወደ፡

25 የኃልፍ፡ሰብሳቢ፡ክፍለ፡ፀሐይ፡ወየአርቡ፡ወይቦ
 ውሉ፡ውስተ፡፤ኃዋሳው፡ምዕራብ፡ወየዓውዱ፡
 እንተ፡መስዕ፡ወእንተ፡ኃዋሳው፡ምሥራቅ፡ይወፅ
 ኡዲብ፡ገጸ፡ሰማይኛውስበ፡ይትነሣእ፡ወርሓ፡የከ
 ተርእ፡በሰማይ፡ወመገፈቀ፡ኅብእ፡እይ፡ብርሃንኛ
 30 ይኸውን፡በቱቅ፡ወበአሠር፡ወረቡሳ፡ይፈጽም፡
 ነሎ፡ብርሃኖ፡ወፊት፡ሳምስተ፡ብርሃን፡ይትወይ
 ይ፡ውስቴ ታ፡እስከ፡ዓሠር፡ወሐምስ፡ይትፈጽም፡
 ብርሃን፡ዚአሁሉትእምርተ፡ዓመት፡ወይከው

25 BM 491 ሰብሳቢ፡ 25 Berl ነገፍለ፡ 25 ወየአርቡ፡Tana 9
 omits; Ull የዓርቡ፡ Bodl 5 ወየዓርብ፡ 25f. ወየብውሉ፡
 Abb 55 omits; Tana 9 ወየብውእ፡ Tana 9 adds ወየወፅእ፡
 26 ውስተ፡ Eth I omits 26 Tana 9 ወየአውዱ፡ 27f. Tana 9
 ይወፅእ፡ 28 ዲብ፡ገጸ፡ Abb 55 በገጸ፡ 29 በሰማይ፡
 Abb 55 omits; Ull በገጸ፡ሰማይ፡ 29f. ወመገፈቀ፡-ቦቱ፡
 BM 485 መገፈቀ፡ሰብሳቢ፡እይ፡ብርሃን፡የከውን፡ቦቱ፡ኅሉሉ፡
 BM 491 Tana 9 መገፈቀ፡ሰብሳቢ፡እይ፡ብርሃን፡(Tana 9
 ብርሃን፡) የከውን፡ቦቱ፡ኅሉሉ፡ Berl መገፈቀ፡፯እይ፡
 ብርሃን፡የከውን፡ቦቱ፡ኅሉሉ፡ Abb 35 መገፈቀ፡ሰብሳቢ፡
 እይ፡ወብርሃን፡ (Abb 35² እይ፡ብርሃን፡) የከውን፡ቦቱ፡
 ኅሉሉ፡ Abb 55 መገፈቀ፡፯እይ፡ብርሃን፡የከውን፡
 30 BM 485 Berl Abb 35 አመ፡ዐሠር፡ወረቡሳ፡ BM 491 አመ፡
 ዓሠር፡ወረቡሳ፡ Abb 55 ወአመ፡I ወ፬፡ Tana 9 እምገፈቀ፡
 ወረቡሳ፡ 30 Berl ይፈጽም፡ 31 ኅሉሉ፡ Eth I omits
 31 BM 485 ወ ተገመሰ፡(with a space left for E to be inserted)
 BM 491 ወሠለስተ፡ተጓመስተ፡ Tana 9 ወE፡ተሳማሉ፡ and omits
 ብርሃን፡-ወሐመስ፡ 31 Abb 35 ብርሃን፡ 31f. 3 MSS
 ይፈጽሙ፡ 32 BM 485 ዐሠር፡ወጓመስ፡ BM 491 Berl Abb 35
 Abb 55, Ull 2 MSS ዓሠር፡ወጓመስ፡ 32 Tana 9 ይፈጽም፡
 33 Ull ዚእሳ፡ 33 BM 491 ለገጸምር፡H 33 Tana 9
 ዓመተ፡

35 ገፍትሕምስተ፡ወይክውን፡ወርላ፡በመገረቀ፡
 ሳብእት፡እድ፡ወበሕፀፀ፡ዚአሁ፡በቀደሚት፡
 ዕለት፡የሐፅፅ፡፲ወፀእድ፡ብርሃን፡ዚአሁ፡ወበሐ
 ኒተ፡የሐፅፅ፡፲ወፀእድ፡ወበሣሌሳ፡፡፡የሐፅፅ፡፲ወ
 ፀእድ፡ወበራብ፡የሐፅፅ፡፲ወፀ፡ክፍለ፡ወበሩሞስ፡
 የሐፅፅ፡፲ክፍለ፡ወበላድስ፡የሐፅፅ፡፱ክፍለ፡ወበ
 ሐብፅ፡የሐፅፅ፡፳ክፍለ፡ወበሐምን፡የሐፅፅ፡፺

34 BM 485 ለ፫ፋሳሳተ፡ (?/4፡) BM 491 ለሠለሸተ፡ፋሳሳተ፡
 Berl ሠለሸተ፡ፋሳሳተ፡ Abb 35 ለሠለሸተ፡ፋሳሳተ፡
 Abb 55 ለ፫ፋሳሳተ፡ Tana 9 ፫ፋሳሳተ፡ 34 Tana 9
 ወርፋ፡ 34 Berl Abb 55 ለመገረቀ፡ 2 MSS መገረቀ፡
 35 BM 485 ሰብፅ፡ Berl Abb 55 ፯፡ 35 BM 485 እድ፡
 35 Tana 9 ወበፋጸተ፡ 35 Berl ዚአሁም፡ 35f. በቀዳሚ፡
 ዕለት፡ Abb 55 omits 36 ዕለት፡ Ull omits; Tana 9 ዕለተ፡
 36 የሐፅፅ፡ Berl omits 36 ፲ወፀእድ፡ Tana 9 adds ዚአሁ፡
 36 ብርሃን፡ Berl Abb 55 omit; BM 485 adds እድ፡ 36f. BM 485
 ወበሐኒተ፡ 37 Berl ፲ወ፫እድ፡ BM 485 BM 491 Abb 35 Abb 55
 ፲ወ፫እድ፡ብርሃን፡ Tana 9 ፲ወ፫፡እድ፡ብርሃን፡ 37 Bodl 5
 ወበ፫፡ BM 485 ወበ፫፡ BM 491 ወበሠለሸተ፡ እድ፡ Abb 35
 ወበሣለሸተ፡ Abb 55 ወበሣለሸተ፡ Tana 9 ወበሣለሸተ፡
 37f. Berl- ፲ወ፪እድ፡ BM 491 Abb 35 Abb 55 Tana 9 ፲ወ፪፡ only;
 BM 485 ዓሠረ፡ወገለገ፡ only 38 BM 485 BM 491 Abb 35 Abb 55
 Tana 9 ወበገብፅ፡ 38 የሐፅፅ፡ Etn I omits 38 ክፍለ፡
 Ull እድ፡ 38 BM 485 Tana 9 ወበ፡፯፡ BM 491 Berl Abb 35 Abb 55
 ወበ፳መገተ፡ 39 BM 485 BM 491 Berl Abb 35 Abb 55
 ወበሰድገተ፡ 39 Berl ፱ክፍለ፡ 39f. Eth I ወበሰሰፅ፡
 Ull ወበሰሰፅ፡ 40 Berl ፺ክፍለ፡ 40 BM 485 Berl
 Tana 9, Bodl 5 6 MSS ወበሰመገተ፡ BM 491 ወበሰመገተ፡
 40-1 Berl ፺ክፍለ፡ BM 485 BM 491 Abb 35 Abb 55 ፯፡ only

ክፍለ-ቃታው በታላቅ፡የሐሳብ፡ክፍለ-መጠባላት
 ለ፡የሐሳብ፡አምስት፡ክፍለ-መጠባላት፡የሐሳብ፡
 ለክፍለ-መጠባላት፡የሐሳብ፡አምስት፡የሐሳብ፡
 ለ፡ክፍለ-መጠባላት፡የሐሳብ፡አምስት፡የሐሳብ፡

1 BM 485 BM 491 Berl Abb 35 Tana 9 ወጠታሰዕት፡ 1 Tana 9a
 ኢየሱስ፡ (Tana 9a begins with this word) 1 ፩ ክፍለ፡ BM 485
 BM 491 Abb 35 Abb 55 Tana 9a omit ክፍለ፡ Berl ፩ ክፍለ፡
 1f. BM 485 ወጠባላር፡ BM 491 ወጠባላር፡ Berl Abb 35 Abb 55
 Tana 9 ወጠባላር፡ 2 BM 485 ወጠባላር፡ 2 ኃምሳት፡
 ክፍለ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9a omit ክፍለ፡ Berl
 2 ክፍለ፡ 2 Berl, U11 በገጠ፡ BM 485 ወጠባላር፡ ወ፩፡
 BM 491 ወጠባላር፡ ወጠባላር፡ ክፍለ፡ Abb 35 ወጠባላር፡
 ወጠባላር፡ Abb 55 Tana 9a ወጠባላር፡ ወ፩፡ 3 ፬ ክፍለ፡
 Abb 35 Abb 55 Tana 9, Bodl 5 4 MSS omit ክፍለ፡ BM 485 BM 491 Berl
 Tana 9a ራብዕተ፡ 3 U11 በገጠ፡ BM 485 ወጠባላር፡
 Abb 35 ወጠባላር፡ ወጠባላር፡ 3 E፡ U11 9 MSS add ክፍለ፡
 3 U11 በገጠ፡ Bodl 5 ወጠባላር፡ BM 491 ወጠባላር፡ ወ፩፡
 4 ክፍለ፡ U11 Munich 30 add ክፍለ፡ Bodl 5 ፪፡ BM 485 BM 491 Abb 55
 Tana 9a መጠባላት፡ Berl መጠባላት፡ Tana 9 መጠባላት፡ Abb 35
 ክፍለ፡ 4 Berl, U11 በገጠ፡ Tana 9a ዓላር፡ ወጠባላር፡
 4f. መጠባላት፡ — በገጠ፡ ሰላት፡ BM 485 BM 491 መጠባላት፡ ወጠባላር፡
 ጸዳ፡ (BM 491 ጸዳ፡) ነጥሉ፡ ብርሃኑ፡ ወጠባላር፡ ወጠባላር፡
 (BM 491 ኃምሳት፡) ሰላት፡ Berl Tana 9 መጠባላት፡ (Berl መጠባላት፡)
 ወጠባላር፡ ጸዳ፡ የኃላ፡ ነጥሉ፡ ብርሃኑ፡ (Tana 9 ብርሃኑ፡)
 ወጠባላር፡ ወጠባላር፡ ሰላት፡ Abb 35 መጠባላት፡ ሰላት፡ ጸዳ፡
 ነጥሉ፡ ብርሃኑ፡ ወጠባላር፡ ወጠባላር፡ ሰላት፡ Abb 55 Tana 9a
 መጠባላት፡ ወጠባላር፡ ነጥሉ፡ (Tana 9a ወጠባላር፡) ብርሃኑ፡ ወጠባላር፡
 ሰላት፡ (Tana 9a ሰላት፡)

15 ስተ፡አማይ፡ውስብ፡ደው፡ዒ፡ነተ፡ዮት፡ፊጸም፡
 ብርሃኑ፡ውስተ፡አማይ፡ውቀጻሚት፡ዕለት፡ሠ
 ርቀ፡ት፡ሠመይ፡አስመ፡በይእተ፡ዕለት፡ይትነሣ
 እ፡ላዕሊሃ፡ብርሃን፡ውይት፡ፊጸም፡ጥንቁቅ፡በዕ
 ለተ፡ይወርድ፡ፀሐይ፡ውስተ፡ዓረብ፡ውእም፡ጥንቁቅ፡
 የእርግ፡በሌሊት፡ውያበርሃ፡ውርሃ፡በነተ፡ሌሊት፡
 እስከ፡ይሠርቅ፡ፀሐይ፡በቅድ፡ሚሆ፡ውይት፡ረክድ፡
 20 ወርሃ፡በቅድ፡መ፡ፀሐይ፡እምነብ፡ይመጽእ፡በ

12f. ውስተ፡ሰማይ፡ Eth I omits 13 BM 485 Tana 9 Tana 9a
 ዩዊዒ፡ 13f. ነተ፡-ሰማይ፡ Berl ወተሎ፡ ዩት፡ፊጸም፡
 ብርሃኑ፡ውስተ፡ only 13 Tana 9 ዩት፡ጸም፡ Tana 9a ዩት፡ፊጸም፡
 14 Tana 9 ብርሃን፡ 14 BM 485 EM 491 Berl Abb 35 Abb 55
 Tana 9a በቀይሚት፡ 14f. BM 485 ሠረቀ፡ Berl ሠርቅ፡
 15 Tana 9 ወሰማይ፡ 15 Tana 9 ዩእተ፡ 15f. Tana 9
 ተንሥሻ፡ 16 ብርሃን፡ BM 491 omits፡ Tana 9a reads ብርሃን፡
 and transposes to after ዩት፡ፊጸም፡ 16 EM 485 EM 491 Abb 35
 Abb 55 ዩት፡ፊጸም፡ Tana 9 ወይት፡ፊጸም፡ Tana 9a ዩት፡ፊጸም፡
 16 Tana 9a በጥንቁቅ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a
 add እተ፡ 17 Tana 9 እምነ፡ 17 መሥራቅ፡ Ryl¹ BM 486
 omit 18 Tana 9 ወያበርሃ፡ Berl ያርብ፡ 18 ወያበርሃ፡-
 ሌሊት፡ BM 491 ወወርሃ፡ በነተ፡ ሌሊት፡ ወያበርሃ፡ በሌሊት፡
 18 Tana 9 ወያበርሃ፡ 18 ወርሃ፡ Abb 55 omits፡ Tana 9 Tana 9a
 ወርሃ፡ 18 በነተ፡ ሌሊት፡ Tana 9 በሌሊት፡ 12 BM 485
 BM 491 Berl Abb 35 Tana 9a ወእት፡ 12 በቅድሚሆ፡ Abb 55
 omits 19 BM 485 Berl Abb 55 Tana 9a, Bodl 4 ወይት፡ፊጸም፡ Tana 9
 ወይት፡ጸም፡ 20 Berl በቅድሚሆ፡ ለፀቀይ፡ 20 Tana 9,
 Ryl² Ull 2 MSS ወእምነብ፡ BM 485 እት፡ BM 491 Berl Abb 35
 Abb 55 Tana 9a, Bodl 5 Ryl¹ other Eth II MSS እምነብ፡ 20 Berl
 Abb 35 ዩዊዒ፡

25 ርሃነ፡ ለ ወርሓ፡ እምህዳ፡ ካዕባ፡ የሐፅፅ፡ እሳብ፡
 ይትዳዳ፡ ዠሉ፡ ብርሃነ፡ ወየሓል፡ ፍ፡ መዋዕል፡
 ወርሓ፡ ወይንብር፡ ካብቡ፡ በክ፡ ዘእንበለ፡ ብርሃ
 ን፡ ወ፤ ወርሃ፡ ይገብር፡ ሁመዋዕል፡ በዘመን፡ ዜክ
 ሁ፡ ወ፤ ወርሃ፡ ይገብር፡ በበ፤ ወ፤ መዋዕል፡ ላ፡ እል፡

20f. BM 485 BM 491 Abb 35 Abb 55 ብርሃን፡ Berl ብሃን፡ Tana 9
 Tana 9a ብርሃን፡ 21 ለወርሃ፡ Abb 55, Ull omit
 21 እመህዳ፡ - የሐፅፅ፡ Abb 55 ወየሓል፡ ካብቡ፡ 21 Berl
 ኢዩሃ፡ 22 Berl ይተዳዳ፡ 22 ኅሉ፡ ብርሃን፡
 Abb 55 omits; Bodl 5 Vat 71 omit ኅሉ፡ BM 485 BM 491 Tana 9a, 6 MSS
 ኅሉ፡ ብርሃን፡ Tana 9 ኅሉ፡ ብርሃን፡ 22 BM 485 መዋዕል፡
 24 Ryl¹ ወ፤ ወርሃ፡ BM 491 ወላሕተ፡ ወርሃ፡ Tana 9 ወ፤ ወርሃ፡
 Tana 9a ወላሕተ፡ ወርሃ፡ 24 Tana 9 የንብር፡
 24f. ሁመዋዕል፡ - ይገብር፡ BM 485 በመዋዕል፡ ወበአዛማኝ፡ ዜክሃ፡
 ሰባ፡ ታን ጸጺተ፡ ዜክህ፡ ይገብር፡ ላሕተ፡ ወርሃ፡ ይገብር፡
 በካመ፡ BM 491 Abb 35 መዋዕል፡ (Abb 35² ሁመዋዕል፡)
 ወበዘመን፡ ዜክህ፡ ሰባ፡ (BM 491 በባ፡) ታሕ ጸጺተ፡ (Abb 35
 ታሕ ጸጺተ፡) ዜክህ፡ ይገብር፡ ላሕተ፡ ወርሃ፡ ይገብር፡
 (BM 491 adds በካመ፡) Berl መዋዕል፡ ወበዘመን፡ ዜክህ፡ ሰባ፡
 ይገብር፡ ወ፤ ወርሃ፡ ወይገብር፡ በካመ፡ Abb 55 በመዋዕል፡
 ወበዘመን፡ ዜክህ፡ ይገብር፡ ወ፤ ወርሃ፡ ይገብር፡ Tana 9
 በመዋዕል፡ ወበዘመን፡ ዜክህ፡ ወሰባ፡ ታን ጸጺተ፡ ዜክህ፡
 ይገብር፡ ወ፤ ወርሃ፡ ይገብር፡ Tana 9a በመዋዕል፡ ወዘመን፡
 ዜክህ፡ ሰባ፡ ታን ጸጺተ፡ ዜክህ፡ ይገብር፡ ወ፤ ወርሃ፡ ይገብር፡
 በካመ፡ 24 5 MSS ለዘመን፡ 25 Ryl¹ ወ፤ ወርሃ፡
 25 Ull 2 MSS በ፤ ወ፤ መዋዕል፡ BM 491 በበእሳብ፡ ወተሐፅ፡
 መዋዕል፡

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በሙ፡ፀገ-በር፡ታሕፃፂተ፡ዘኢሁ፡በዘመን፡ጾዳ
 ማዊ፡ወበ፡ጥፋት፡ቀዳማዊ፡በመጠቀሙ፡ፆሮ፡ወፂ
 ወበዘመነ ሙ፡ፃኢ፡ፎ፡ወር፡ሃ፡ያከተርኢ፡በበሀሁ፡
 ጥዕል፡ወፎ፡ወር፡ሃ፡ያከተርኢ፡በበ፳፡ወህ፡መጠቀሙ፡
 በሌሊት፡ያከተርኢ፡በበ፳፡ከመ፡ብኢ፡ወመፃፍ
 ተ፡ከመ፡ሰማይ፡እክሙ፡ከሐኢ፡ፆፍ፡ጥፋት፡ኢልባተ፡

26 BM 485 EM 491 Berl Abb 55 ዩገብኛ፡ 26 BM 485 Tana 9
 ታካ ጸጴተ፡ Berl Abb 35 Abb 55¹(?) ታላ ፃፄተ፡ Abb 55² ታካ ጸጸተ፡
 Tana 9a ተጻጸጸተ፡ 26 BM 485 በዘመኑ፡ Berl ወዘመን፡ Tana 9a
 በዘመኑ፡ 26f. Tana 9 ቀዳማዊ፡ 27 ወበጥፋት፡ Abb 55
 omits; Berl በጥፋት፡ 27 ቀዳማዊ፡ Abb 55 omits; Ull ቀዳማዊ፡
 Tana 9 ቀዳማዊ፡ 27 Ryl በመጠቀሙ፡ ፫፫ ወፂ፡ Berl መጠቀሙ፡
፫፫ ወፂ፡ Abb 35 በመጠቀሙ፡ ምእት፡ ወሰብኛ፡ ወሰብኛቱ፡
 Tana 9 መጠቀሙ፡ ፫፫ ወፂ፡ other MSS በመጠቀሙ፡ ፫፫ ወፂ፡
28 ወበዘመኑ፡ Abb 35 Abb 55 add ዚኢሁ፡ Berl ዘመን፡ Tana 9
 ወበዘመን፡ 28 EM 485 EM 491 Berl Abb 55 Tana 9, Ryl¹
 ፎ፡ወር፡ Abb 35 ሠለሰተ፡ ወር፡ 28 ያከተርኢ፡ Tana 9
 omits; Berl ያከተርኢ፡ 28f. በበ፳ መጠቀሙ፡ - ያከተርኢ፡
 BM 491, 2 MSS omit 29 BM 485 Abb 35, Ryl ወፎ፡ወር፡ (EM 485 omits
፫, but leaves a space for its insertion) Berl ወህ፡ወር፡ Abb 55
 ወበፎ፡ወር፡ Tana 9 Tana 9a, Bodl 5 Ull other Eth II MSS
 ወፎ፡ወር፡ 29 Tana 9 በበ፳ ወተሰዕ፡ 29f. ወህ፡ -
 በበ፳፡ Abb 35¹ omits (hmt.) 30 Berl በበ፡/ሌ፡ፋት፡
30 BM 491 Tana 9 Tana 9a ታከተርኢ፡ 30 በበ፳ ከመ፡ Tana 9
 omits በበ፳ Berl ዘበበ፡ ፳ ከመ፡ 30f. BM 485 EM 491 Abb 35,
 BM 484 ወመጠቀሙ፡ Berl Tana 9a, BM 492 በመጠቀሙ፡ Tana 9
 ወበመጠቀሙ፡ 31 Tana 9a በከመ፡ 31 Tana 9 Tana 9a
 ካለኛ፡ 31 Ull ካለባተ፡ ምንፋት፡ BM 485 EM 491 Berl
 Abb 55 Tana 9 Tana 9a, 5 MSS ምንፋት፡ ካለባተ፡

ዘ እንበለ፡ ብርሃነ፡ ዚኣላቅኩር፡ ወያእኔኔ፡ ወል
 ድ፡ ድ፡ ማቲ፡ ሰለ፡ አርአይኩክ፡ ክ፡ ክ፡ ክ፡ ወተረጸ፡ ማ፡ ተ
 ሎ፡ ለሠርዓተ፡ ክዋክብተ፡ ሰማይ፡ ወእርአሃኒ፡ ክ፡ ሎ፡
 35 ለሠርዓቶሙ፡ ለእሱ፡ እንተ፡ በክ፡ ሎ፡ ማቆል፡ ወበ
 ክ፡ ሎ፡ ዘመን፡ ዘበክ፡ ሎ፡ ለገ፡ ወበክ፡ ሎ፡ ዓ፡ ሎ፡

32 BM 491 ዚኣላቅኩር፡ 33 ማቲ ሰለ፡ BM 485 BM 491 Berl Abb 55
 Tana 9 Tana 9a omit 33 Eth I ነጥሎ፡ ክርአይኩክ፡ 33 BM 485
 BM 491 Abb 35 Tana 9 ወተረጸ ማቲ፡ 33f. Ryl ነጥሎ፡ ሠርዓተ፡
 Bodl 5 Ull other Eth II MSS ነጥሎ፡ ሠርዓተ፡ Abb 55 ነጥሎ፡
 ሠርዓተ፡ BM 485 Berl Abb 35 Tana 9a ሠርዓተ፡ ነጥሎ፡ BM 491
 ሠርዓተ፡ ዘነጥሎ፡ Tana 9 ሠርዓተ፡ ወነጥሎ፡ 34 BM 485
 BM 491 Abb 35 ነጥቅነብተ፡ ሰማይ፡ Berl ነጥቅነብተ፡ ሰማይ፡
 3 MSS ነጥቅነብተ፡ ዘሰማይ፡ Tana 9a ነጥቅነብተ፡ ዘሰማይ፡
 34 Abb 55 ክርአይኩክ፡ Tana 9a ወክርአይኩክ፡ 35 ለእሱ፡ እንተ፡
 Abb 55 omits 35 መዋዕለ፡ Eth I ዕለት፡ 36 ዘበክ፡ ሎ፡
 ሠለጣን፡ Tana 9 omits; Bodl 5 Vat 71 ወበክ፡ ሎ፡ BM 485
 ዘበክ፡ ሎ፡ BM 491 Berl Abb 35 Tana 9a ዘበክ፡ ሎ፡ Abb 55
 ወዘበክ፡ ሎ፡ 36 ወበክ፡ ሎ፡ Berl በእሱ፡ 36 Tana 9a
 ዓ፡ ሎ፡

ወበሙ፡ፃኡ፡ወበትእዘዙ፡በሃተ፡ወርሃ፡ወበሃ፡
 ሉ፡ስንበታት፡ወላፀ፡ወርሃ፡ዘይተገበር፡በሰፊ፡
 ስት፡ጥላት፡ፍእስመ፡በዘቲ፡ጥላት፡አፍ፡ስት፡
 ትፈፊ፡ገርሃ፡ዘክሁ፡ወእምኒሁ፡፡፡

37f. ወበሙ፡ፃኡ፡-ሰንበታት፡Abb 55 ወበሃተ፡ወርሃ፡ወበሃተ፡
 ሰንበት፡ only; BM 485 BM 491 Berl Abb 35 Tana 9 ወበሙ፡ፃኡ፡
 ወበትእዘዙ፡ወሃተ፡ (Tana 9 ወበሃተ፡) ወርሃ፡ወሃተ፡
 (Tana 9 ወበሃተ፡) ሰንበት፡ Tana 9a ሙ፡ፃኡ፡ወበሃተ፡ትእዘዙ፡
 ወሃተ፡ወርሃ፡ወሃተ፡ወሰንበት፡ 38 Tana 9 ወተላጸጸት፡
 Tana 9a ወተላጸጸ፡ 38 ወርሃ፡ Tana 9 adds በሃተ፡
38 BM 485¹(?) ዘይነብር፡ BM 485² ዘይገነብር፡ Berl Abb 55 Tana 9
 Tana 9a ዘይገብር፡ 38f. በሳይስት፡BM 491 adds ወርሃ፡
 BM 485 በሰንበት፡ Abb 35, Bodl 5 6 MSS በሳይስት፡ 39 Tana 9
 ጥላተ፡ 39 እስመ፡-ሳይስት፡Abb 55 omits 39 BM 485
 ሳይስት፡ 39f. Tana 9 Tana 9a ዩተ፡ፈጸመ፡
40-2 ብርሃ፡-ዩተ፡ፈጸመ፡Bodl 5 Vat 71 omit (hmt.) 40 Eth I
 ዘእሃ፡ 40 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 Tana 9a
 ወእምኒሁ፡

ርእሱ፡ውርሳ፡ውታሕ፡ፃፃት፡ ዘይት፡ገበር፡በጥፋት፡
 ቀዳሚት፡በዘመን፡ዚካሁ፡እስከ፡ይት፡ፊጻም፡
 መዋዕል፡፻፸፬፡ወጊ፡በሥርዓተ፡ሰንበት፡፳፻፲፯፡
 5 ፻፸፬፡መዋዕል፡ዘየሰሰ፡እም፡ፀሐይ፡ወበሥ
 ርዓተ፡ክዋክብት፡ሐሙስ፡መዋዕል፡በዘመን፡
 ፲፱፡ጥንቁቅ፡ወሰበ፡ይት፡ፊጻም፡ዛመክን፡ዘት
 ፊኪ፡ክመዝ፡እርአዮ፡ወእምሰል፡እምክሉ፡ብር
 ሃን፡ዘእርአዮ፡ኒኡርኢል፡መልአክ፡ዓቢይ፡ዘው
 እቱ፡መራ፡ጊሆሙ፡ቆክ፡፫፡፱፡ወበው፡እቲ፡መ

1 ርእሱ፡-ውታሕ፡ፃፃት፡ BM 485 ርእሱ፡+ሕጻጽ፡ BM 491
 ርእሱ፡+ሕጻጽ፡ Berl Abb 55 ርእሱ፡+ሕጻጽ፡ Abb 35
 ርእሱ፡ሕፀፀ፡ Tana 9 Tana 9a ርእሱ፡+ሕጻጽ፡ 1 Berl
 ዋንገበር፡ Tana 9 Tana 9a ዘየገበር፡ Ull ዘየገበር፡
 1 Tana 9a በጥፋተ፡ Berl adds ጸንተ፡ 2 Berl በዘመ፡
 2 Abb 35 Tana 9 ዚእሃ፡ 2 ጸንተ፡ Abb 55 omits 2 Abb 35
 Tana 9 Tana 9a ዋንገበር፡ 3 መዋዕል፡ Abb 55 omits; BM 491
 መዋዕል፡ 3 Berl Abb 55 Tana 9, Ryl ፻፸፬፡ወጊ፡በሥርዓተ፡
 BM 485 Abb 35 Tana 9a, Ull 13 MSS ፻፸፬፡ወጊ፡በሥርዓተ፡ BM 491
 ፻፸፬፡ወጊ፡በሥርዓተ፡ዘሥርዓተ፡ Bodl 5 ፻፸፬፡ወጊ፡በሥርዓተ፡
 2 MSS ፻፸፬፡ወጊ፡በሥርዓተ፡ 3 BM 491 Tana 9a ሰንበተ፡
 3f. BM 485(?) ወ፳፭፡ክላእኔ፡መዋዕል፡ Abb 55 Tana 9a ፳፬፡
 ፻፸፬፡መዋዕል፡ Tana 9 ፳፭፡፻፸፬፡መዋዕል፡ 4 BM 485 BM 491 Berl
 Abb 55 Tana 9 Tana 9a ዋንገበር፡ Ull ወዋሕ፡ 4f. BM 491
 Berl በሥርዓተ፡ 5 Berl ንሙሱ፡መዋዕል፡ Tana 9 ንሙሱ፡
 መዋዕል፡ 5f. BM 485 Berl Abb 55 Tana 9a በዘመነ፡
 ፶፯፡፳፭፡ BM 491 በዘመነ፡ክላእኔ፡፳፭፡፳፭፡ 6 Berl
 Tana 9a ዋንገበር፡ 6 BM 491 በዘመነ፡ 6f. BM 485
 BM 491 Abb 55 ፍሬ፡ Tana 9 ዘፍሬ፡ Tana 9a ዋንገበር፡
 7 ሰንበተ፡ Abb 55 omits 7 BM 485 ንሙሱ፡ 7f. BM 491
 ብርሃነ፡ 8f. Tana 9 Tana 9a, Ryl(?) 3 MSS ዘውጸተ፡
 9f. መራ፡ጊሆሙ፡-ኡርኢል፡Tana 9a omits

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ዋዕል፡አውሎአኒ፡ኩርኤል፡ወይቤለኒ፡ነዋ፡አር
አይኑኑ፡ነሱ፡አሂሮክ፡ወነሱ፡ከሰጥኑ፡ለክ፡
ትርኢሮ፡ለዝ፡ፀሐይ፡ወለዝ፡ወር፡ተወለአ፡ለይመ
ር፡ሳዎሙ፡ለክዋክብተ፡ሰሚይ፡ወለከሎሙ፡
አለ፡ይመይ፡ሳዎሙ፡ግብሮሙ፡ወአዝሚሮሙ፡

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ወሙ፡ፃአሆሙ፡ወበመዋዕለ፡ኃሮክ፡ክራሚ
ት፡የሐፅራ፡ታወዘርአ፡ዚአሆሙ፡ይከው፡ኑ፡ደኃራ
ዌ፡በምድሮሙ፡ወበሙ፡ፋሮሙ፡ወነሱ፡ግብ
ር፡ዘዲበ፡ምድር፡ይትመረ፡ሞተወአ፡የስተርአ፡

- 10 ኡርኤል: Berl omits; BM 485 BM 491 Abb 35 Tana 9 add መለአን፣
- 10 ናዋ: BM 491 omits; Abb 55 ናሁ: 10f. BM 485 Abb 35 Abb 55
Tana 9 ኡርኤል፣ 11 BM 485 BM 491 Berl Abb 35 Tana 9a ኡሎ፣
ሄሮክ፣ Tana 9 ሄሮክ፣ኡሎ፣ Abb 55 ሄሮክ፣ only 12 Abb 35
ፋርካሮሙ፣ 12f. ወለኤል፣ይመር፣ሳዎሙ፣ Bodl 5 Vat 71 ወ
only 13f. ለክዋክብተ፣-ኤል፣ Abb 55 ለክዋክብተ፣ወለኤል፣
- 13 Tana 9 ወኡሎሙ፣ 14 ግብሮሙ፣Tana 9a omits
- 14 ወአዝሚሮሙ፣BM 485 BM 491 Abb 35 Tana 9 Tana 9a add
ወይመይ፣ሳዎሙ፣ 15 Abb 55 ወሙ፣ፃአሆሙ፣Tana 9 ሙ፣ፃአሆሙ፣
- 15 Berl Tana 9a ወመዋዕለ፣ 15f. Abb 35¹ ክራሚ፣ (?)
BM 485 ወክራሚ፣Berl ወክራሚ፣Abb 55 ወክራሚ፣Tana 9
Tana 9a ወክራሚ፣ 16 BM 485 Berl Abb 35 Abb 55 Tana 9
Tana 9a ዋኃ፣ 16 ወዘር፣ዚአሆሙ፣Berl ወዘአሆሙ፣
ዘር፣ 16f. BM 485 Berl Abb 55 Tana 9a, BM Add. 24990
ዳኃራዊ፣ Abb 35 ዳኃራዊ፣ 17f. በምድሮሙ፣-ወኢያስተርኢ፣
Abb 55 ለምድሮሙ፣ወኡሎ፣ዘዲበ፣ምድር፣ያስተርኢ፣
- 17 BM 485 BM 491 Berl Abb 35 Tana 9a ለምድሮሙ፣ወበወፍሮሙ፣
Tana 9 በምድሮሙ፣ወበወፍሮሙ፣ 17 Berl ለኡሎ፣ Tana 9
ወበኡሎ፣ 18 ዘዲበ Tana 9 በ 18 BM 485 BM 491 Berl
Abb 35 Tana 9a ወመይ፣Tana 9 ወይመይ፣ Abb 35 adds ፍናዊሁ፣
- 18 Berl Tana 9¹, Curzon 55 ወያስተርኢ፣ Abb 35 ያስተርኢ፣ (cf.
Abb 55)

ወእንበብክዋለመጽሐፍ፡ወነሱ፡ዘጽሑፍ፡
 ወስቲታ፡ነሱ፡ምግባሮም፡ለሰብእ፡ወነሱ
 ሎ፡ውሱ፡ደ፡ዘሌጋ፡ዘዲበ፡ምድር፡እስከ፡ትው
 ልደ፡ዓለምኛውእምዝ፡ሰቤሃ፡ባረክም፡ለእግዚእ፡
 5 ለገጉሠ፡ከብሐት፡ዘለዓለም፡በክመ፡ገብረ፡ክ
 ሎ፡ግብረ፡ዓለም፡ወስበሕክም፡ለእግዚእ፡በእንተ፡
 ትእግሥቱ፡ወባረኩ፡ዲበ፡ውሱ፡ደ፡ዓለም፡ፋወይ

1 BM 491 ዘእንበብክዋለመጽሐፍ፡ 1-3 ለመጽሐፍ፡-ምድር፡ Abb 55
 ለመጽሐፍ፡ሃሉ፡ምግባሮም፡ለሰብእ፡only 1-3 ለመጽሐፍ፡
 -ወሃሉ፡ BM 485 Tana 9a ለመጽሐፍ፡ሃሉ፡ምግባሮም፡ለሰብእ፡
 ወሃሉ፡ BM 491 Abb 35 ለመጽሐፍ፡ሃሉ፡ምግባሮም፡ለሰብእ፡
 ወሃሉ፡ Tana 9 ለዩኒቲ፡መጽሐፍ፡ወሃሉ፡ምግባሮም፡ለሰብእ፡
 ወሃሉ፡ 2 ሃሉ፡Berl omits 3 Tana 9, Ryl 3 MSS ዘሌጋ፡
 BM 485 BM 491 Berl Abb 35 Tana 9a, Bodl 5 Ull other Eth II MSS ሌጋ፡
 2 Tana 9 ቡዲባ፡ 4 ወእመዘ፡-ባረክዎ፡ BM 485 BM 491
 Abb 35 Abb 55 Tana 9 Tana 9a ወእመሰቤሃ፡ባረክዎ፡Ull ወእመዘ፡
 ባረክዎ፡ሰቤሃ፡ 4 ለእግዚእ፡ BM 485 Berl Abb 35 Abb 55
 Tana 9 Tana 9a add በቢዩ፡ BM 491 adds ዓዩ፡ 5 Bodl 5 Ull
 2 MSS ንጉሠ፡ BM 491 ወለንጉሠ፡ Berl ለንጉሠ፡ ለእግዚእ፡
 5 Tana 9 ስብሐተ፡ 5 ዘለዓለም፡ Bodl 5 2 MSS omit; Eth I
 ለዓለም፡ 5f. በገመ፡-ዓለም፡ Abb 55 omits 5 Tana 9
 ገመ፡ 6 ግብረ፡ Berl omits 6 BM 485 Abb 35 Abb 55
 Tana 9 Tana 9a ወሰብሕክም፡እግዚእ፡(Abb 55 Tana 9 Tana 9a
 እግዚእ፡) BM 491 ወሰብሕክም፡ለእግዚእ፡ 6f. በእንተ፡
 ንእግሥቱ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 Tana 9a
 በትዕግሥቱ፡ 1 Berl ወባረክ፡ Tana 9 ወባረክዎ፡
 1 ዲበ፡ Tana 9 adds ምድር፡በእንተ፡ 1 Bodl 5 Ryl² 6 MSS
 ዓለም፡ Eth I, Ryl¹ Ull 7 MSS አዳም፡

10 እተ፡ጊዜ፡አቤ፡ብፁ፡ብእሲ፡ዘይመውት፡እንዘ
 ጸድቅ፡ወኒር፡ወክሉ፡መጽሐፈ፡ዓመፍ፡ዘኢተ
 ጽሕፈ፡ዲቤሁ፡ወኢተረክበ፡ጌጋይ፡ለዕሌሁ፡ፍወ
 እሙንቱ፡ጽቅዱ፡ሰን፡ዓቅረ፡ቡኒ፡ወእንበተኒ፡ው
 ስተ፡ፆድር፡በቅድመ፡ጥላተ፡ቤት፡ዩወይቤሉ
 ኒ፡ዓይድ፡ዕ፡ክሉ፡ለማቱ፡ሰ፡ወልድክ፡ወእርኢ፡አ
 ክሉ፡ሙ፡ውሉድክ፡ከመ፡ኢይጸድቅ፡ክሉ፡ዘሥ
 15 ጋ፡በቅድመ፡እ፡ዓዘ፡እኔ፡እስመ፡ውእቱ፡ረ፡በር፡መ፡
 ዓመተ፡፩፡ነ፡ገን፡ገክ፡በ፡ነበ፡ውሉድክ፡እስክ፡ካዕቡ፡

7f. Bodl 5 2 MSS ወውእተ፡ጊዜ፡ BM 485 BM 491 Berl Abb 35¹
 Abb 55 Tana 9a ወእመኔሁ፡ Tana 9 እመኔሁ፡ 8 እንዘ፡ BM 485
 Abb 35¹ Abb 55 Tana 9 Tana 9a omit 9f. BM 485 BM 491 Abb 55
 Tana 9a እተጸሐፈ፡ Tana 9 እንጸሐፍ፡ 10 ወእተረክበ፡—
 ላዕሌሁ፡ Berl ወእቂ፡ገረክ፡ጌጋይ፡ላዕሌሁ፡ BM 485 Abb 55
 Tana 9a ወእቂ፡ገረክ፡ዕለተ፡ኅጥኔ፡ BM 491 ወእተረክበ፡
 ዕለተ፡ኅጥኔ፡ Abb 35¹ ወእቂ፡ገረክ፡በዕለተ፡ኅጥኔ፡
 Abb 35² ወእተረክበ፡ጌጋይ፡ላዕሌሁ፡በዕለተ፡ኅጥኔ፡ Tana 9
 ወእተረክበ፡በቂ፡ዕለተ፡ኅጥኔ፡ 10 3 MSS በላዕሌሁ፡
 10f. ወእመኔቱ፡— ዓቅረቡኒ፡ BM 485 Tana 9a ወእመኔቱ፡
 እቅረቡኒ፡ (Tana 9a እቂ፡ቀርቡኒ፡) 2 ቅዱሳን፡ BM 491 Berl
 Tana 9 ወእመኔቱ፡ እቅረቡኒ፡ (Tana 9 እቅረቡ፡) ሰጠቅ፡
 ቅዱሳን፡ Abb 35 Abb 55 ወእመኔቱ፡ ሰጠቅ፡ ቅዱሳን፡
 እቅረቡኒ፡ (Abb 55 እቅረቡኒ፡) 11 ወእንበተኒ፡ Bodl 5
 omits 12 በቅድመ፡ Bodl 5 omits 12 Berl ቤት፡
 12f. Tana 9a, Bodl 5 4 MSS ወይቤላኒ፡ 13f. Abb 35 ለኅጥሉ፡
 14 Berl ውሉድክ፡ 14 BM 485 ቂጻድቅ፡ BM 491 እቂጻድቅ፡
 14f. ኅጥሉ፡ ዘሥጋ፡ Abb 55 ኅጥሎ፡ ሕያው፡ 16 Berl ዓመት፡
 እሕዳ፡ Bodl 5 Ull most Eth II MSS 29 መተ፡ 16 ናንድገገ፡
 BM 485 Abb 55 ናሕድገ፡ BM 491 ናሕድገ፡ Tana 9 ናንድገ፡
 16 Berl ንበ፡ 16 BM 485 BM 491 Berl Abb 35 Abb 55 Tana 9
 ወላድክ፡

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ትኤ ዝዝ፡ ከመ፡ ትምሐሮሙ፡ ለውሉድ ከተወት
 ጽሐፍ፡ ለሙ፡ ወታሰምዕ፡ ለሙ፡ ለሃሉሙ፡
 ውሉድ ከ፡ ወበከሰኔ፡ ዓም፡ ይገሥኡ ከ፡ እማዕከ
 ለሙ፡ ይጽናዕ፡ ልብከኔኦሙ፡ ኔራን፡ ለኔራን፡ ያ
 የድኡ፡ ጽድቀ፡ ጻድቅ፡ ምስሉ፡ ጻድቅ፡ ይትፌ ሣሕተ
 ወይትአምኡ፡ በበይናቲሆሙ፡ ወኃሞኡ፡ ምስ
 ለ፡ ኔሞኡ፡ ይመውት፡ ወምደሞ፡ ምስሉ፡ ምደሞ፡

16f. ጸሐፍ፡—ትኤ ዝዝ፡ Abb 55 omits; BM 491 Abb 35 ጸሐፍ፡
 ትኤ ዝዝ፡ ገሰበ፡ BM 485 ጸሐፍ፡ ትኤ ዝዝ፡ ገሰበ፡ Tana 9
 Tana 9a ጸሐፍ፡ (Tana 9 ጸሐፍ፡) ትኤ ዝዝ፡ ገሰበ፡ Berl ጸሐፍ፡
 ገሰበ፡ ትኤ ዝዝ፡ 17 ገሰበ፡ Berl omits 17 BM 491,
 Garrett MS ትምሐሮሙ፡ 17 Abb 55 ለውሉድ፡ 17f. BM 485
 Berl Tana 9a, 2 MSS ወትሰምዕ፡ 18f. ወትሰምዕ፡—ውሉድ፡
 Abb 55 omits; Berl Tana 9 ትሰምዕ፡ (Tana 9 ወትሰምዕ፡) ለሃሉሙ፡
 ወውሉድ፡ 18 BM 485 Tana 9a, Ryl^(2?) 8 MSS ወትሰምዕ፡ BM 491
 Abb 35, Bodl 5 Ryl^(?) Ull other Eth II MSS ወትሰምዕ፡
 19 BM 485 BM 491 Tana 9a ለውሉድ፡ Tana 9a adds ትኤ ዝዝ፡
 19 Abb 35 በገሰበ፡ 19 BM 491 Tana 9a ከመ፡ 19 Berl
 ወትሰምዕ፡ Tana 9 ወትሰምዕ፡ 19f. Tana 9 ጸምሃሉሙ፡
 20 ወትሰምዕ፡ ለገሰበ፡ BM 491 ወበገሰበ፡ ወትሰምዕ፡ ለገሰበ፡
 20 ጸሐፍ፡ Tana 9 omits; Tana 9a adds ኔራን፡ 20 Berl ጠፎ፡
 20 ለኔራን፡ Tana 9a omits 21 ጽድቀ፡ ጻድቅ፡ BM 485 ጽድቀ፡
 only; BM 491 ጽድቀ፡ only; Berl ጻድቅ፡ only; Abb 55 ጻድቅ፡ only;
 Tana 9 ጽድቀ፡ ወጻድቅ፡ Tana 9a ጽድቀ፡ ወ only 21 ጻድቅ፡
 (2nd) Tana 9 ጻድቅ፡ 21 Tana 9 ወትሰምዕ፡ Tana 9a
 ወትሰምዕ፡ 22f. ወትሰምዕ፡—ወትሰምዕ፡ Berl omits ምስሉ፡
 ኔሞኡ፡ Abb 35 Tana 9 Tana 9a, 2 MSS ወትሰምዕ፡ ምስሉ፡ ኔሞኡ፡
 ወትሰምዕ፡ 23 ወትሰምዕ፡ Berl ወትሰምዕ፡ 23 ምደሞ፡
 Abb 55 adds ወትሰምዕ፡ ወ

25 ይሰጠምጭው እለ፡ ይገብሩ፡ ጽድቅ፡ ይመውቱ፡
 በእንተ፡ ምግባረ፡ ሰብእ፡ ወትጋብኡ፡ በእንተ፡ ምግባረ
 ግባረሙ፡ ለረሲዓን፡ ወበእማንቱ፡ መዋዕል፡ ፈጽመው፡ እንዘ፡ ይትናገሩ፡ ምስሌዎ፡ ወበእኩ፡ ሳቡስ
 ብእዎ፡ እንዘ፡ እባር ኮ፡ ለእግዚአ፡ ዓለማት፡ ቅክ፡ ስል
 30 ወደክዜኒ፡ ወልድዎ፡ ማቱሰለ፡ ዙሎ፡ እለንተ፡ ለ
 ከ፡ እነግር፡ ወእጽሕፍ፡ ለከ፡
 ፣ ወወሀብኩከ፡ መጻሕፍቱሆሙ፡ ለእለ፡ ዙሎ
 ለሙጭዕቀብ፡ ወልድዎ፡ ማቱሰለ፡ መጻሕፍቱ፡

24 Tana 9 Tana 9a ይሰጠሙ፡ 24 Tana 9 Tana 9a² ኪይመውቱ፡
 25 Tana 9 ይገብገበእ፡ Tana 9a ወይገብገቡ፡ 25f. መግባረሙ፡
 Abb 35¹ omits; BM 485 Abb 35² Abb 55 Tana 9 Tana 9a ግብረሙ፡
 26 Berl ለረሲዐኒ፡ 26 BM 485 BM 491 Abb 35 Tana 9 Tana 9a
 በእማንቱ፡ Bodl 5 ወበእማቱ፡ 27 BM 485 ይናገሩ፡ Tana 9
 ይገናገር፡ 27 Berl በእነገ፡ 27 ንብ፡ Abb 55 ምሰለ፡
 27f. Tana 9 ሰብዓ፡ 28 BM 485 BM 491 Tana 9a¹ ወእንዘ፡
 28 BM 485 BM 491 Abb 35 Abb 55 Tana 9 Tana 9a ዓለሙ፡ (cf. 9.4)
 29f. ጥሎ፡ -እነግር፡ Tana 9 እነግረኑ፡ ጥሎሙ፡ ለኑ፡
 29 ጥሎ፡ እለንተ፡ Ull omits ጥሎ፡ Abb 55 omits እለንተ፡ 5 MSS
 እለንተ፡ ጥሎ፡ BM 485 Abb 35 ጥሎሙ፡ እለንተ፡ BM 491 ጥሎ፡
 እለንተ፡ Berl ጥሎ፡ ዝንቱ፡ Tana 9a ጥሎ፡ እለንተ፡
 30 Tana 9a ወእጽፍ፡ 30 ለኑ፡ BM 485 BM 491 Abb 35 Tana 9a
 omit; BM 485 BM 491 Tana 9a add ወጥሎሙ፡ ነገሠትኑ፡ (Tana 9a
 እነገሠት፡) ለኑ፡ Berl Abb 35, Bodl 5 Ryl¹ 12 MSS add ወጥሎ፡
 ነገሠትኑ፡ ለኑ፡ Abb 55 adds ነገሠትኑ፡ Tana 9 adds ነገሠትኑ፡
 ለኑ፡
 31f. ጥሎሙ፡ 31 Abb 35, BM 486 ወሀብኩኑ፡ BM 491 ወሀብኩኑ፡
 31f. ጥሎሙ፡ Berl adds ሎሙ፡ 32 ማቱሰለ፡ BM 485 BM 491 Berl
 Tana 9 Tana 9a omit 32 BM 485 BM 491 Berl Tana 9 Tana 9a
 መጽሐፈ፡

35 እደሁ፡ ለአቡ ከደካሙ፡ ተሀብ፡ ለትውልድ፡ ዓ
 ለምጥጥበ፡ ወሀብ ከ፡ ለክ፡ ወለውሉ ድ፡ ክ፡ ወ
 ለአለ፡ ይከውኑ፡ ለክ፡ ወሉ ድ፡ ክ፡ ከሙ፡ የሀቡ፡ ለውሉ
 ደሙ፡ ለትውልድ፡ ገው፡ ለክ፡ ለዓለም፡ ፋለዛ፡ ጥበ
 ብ፡ ዲቦ፡ ሕሊና ሆሀ፡ ወኢደ፡ ገውሙ፡ እለ፡ ይሉ
 ብውደው ያጸምኡ፡ በአዝኖሙ፡ ከሙ፡ ይትመሐ
 ርኖ፡ ለዛ፡ ጥብቁውት ደ ልዎሙ፡ እመበልዕት፡
 ሠናያት፡ ለአለ፡ ይበልዕ፡ ብ፡ ግ፡ ጸድቃን፡ ነ፡

33 Tana 9, Ull 4700: 33 BM 485 ለውሉ ድ፡ 33f. Berl
 ላለመ፡ 34 Tana 9a ንበብ፡ 34 BM 491, Tana 9
 ወሀብኩኑ፡ 34 ለገ፡ Tana 9 omits 34 ወለውሉ ድ፡ ክ፡
 BM 485 ወንበ፡ ወለድ፡ ክ፡ BM 491 ወለውሉ ድ፡ ክ፡ ወለውሉ ድ፡ ክ፡
 Berl Tana 9a ለውሉ ድ፡ ክ፡ Abb 35 ወለውሉ ድ፡ ክ፡ 35 Tana 9a ለገ፡
 ውሉ ድ፡ Bodl 5 ውሉ ድ፡ ለገ፡ 36 Bodl 5 Ryl² 3 MSS
 ለትውልድ፡ ትውልድ፡ እስከ፡ ለዓለም፡ Ull ለትውልድ፡
 ዘለዓለም፡ Ryl¹ other Eth II MSS ለትውልድ፡ ትውልድ፡ ለዓለም፡
 BM 485 BM 491 Abb 35 Abb 55 Tana 9a ለትውልድ፡ ትውልድ፡ only; Tana 9
 ወለትውልድ፡ ትውልድ፡ only; Berl እስከ፡ ለትውልድ፡ ትውልድ፡ ለዓለም፡
 36 BM 485 Tana 9 ለዘ፡ Berl ለዘ፡ 36f. Tana 9 ይጠበብ፡
 Tana 9 Tana 9a add ወደሌብ፡ (Tana 9a ወደሌብ፡) ነ፡ ለሙሙ፡
 ጠቢባን፡ ወትሰክ፡ ንበብ፡ 37 Berl ወደብ፡ Bodl 5
 Vat 71 ውሰተ፡ 37 Tana 9 Tana 9a ሕሊና ክ፡ 37 Abb 55
 ኪዳውሙ፡ 37f. Bodl 5 Ryl² 3 MSS እለ፡ ይሌብ፡ ብ፡ BM 485
 BM 491 Berl, Ryl¹ Ull other Eth II MSS እለ፡ ይሌብ፡ ብ፡ Abb 35 እለ፡
 ይሌብ፡ ብ፡ Abb 55 ወይሌብ፡ ብ፡ Tana 9 Tana 9a እለ፡ ይሌብ፡ ብ፡
 38 Tana 9a ወያጽምኑ፡ 38 BM 485 Berl Abb 35 Tana 9 Tana 9a
 እዝናሙ፡ 38f. Tana 9a ይገመሀር፡ 39 ለዘ፡ ንበብ፡
 Abb 55 ለንበብ፡ Tana 9 Tana 9a ለዘ፡ ንበብ፡
 39 ወትደለዎሙ፡ Ull adds ወትደሰሙ፡ 39 Tana 9a እመበልዕት፡
 40 BM 485 Tana 9 ሠናያተ፡ 40 ለእለ፡ ይበልዕ፡ Abb 55 omits
 40-1 ብ፡ ግ፡ ጸ፡ -እለ፡ Abb 55 ብ፡ ግ፡ ጸ፡ ቃን፡ ወእለ፡

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ለሙሉ ብጹህ ግን፡ ስሎሙ፡ እለ፡ የሐውሩ፡ በፍ፡
 ፍተ፡ ጽፍቅ፡ ወእል በሙ፡ ጌጢአተ፡ ከሙ፡ ሄ፡ ፍ፡
 እን፡ በግሥ ልብ፡ ስሎሙ ለሆሙ፡ ለዘየሐው፡
 ር፡ ፀሐይ፡ በሰማይ፡ በእናቅ፡ ጽ፡ ይበው እንደው
 ፅ እ፡ ሆነ ስለተ፡ ምስለ፡ እር እስተ፡ ፲፱፡ ዝሥር ሳቶ
 ሙ፡ ለከዋክብት፡ ምስለ፡ ፱፡ እለ፡ ይትዌ ስኩ፡ ወይ
 ሌልይ፡ ማእከለ፡ ፱፡ ክፍለ፡ ሳቶ፡ እለ፡ ይመርህም
 ሙ፡ ወምስሌሆሙ፡ ይበውኡ፡ ፱፡ መዋዕለ፡ ሳቶ

1 ብጹህ ግን፡ ስሎሙ፡ BM 485, Munich 30 omit; Tana 9 Tana 9a omit
 ስሎሙ፡ BM 491 ብጹህ ግን፡ ጸፍቃ፡ ስሎሙ፡ Berl ብጹህ ግን፡
 እንግ፡ ስሎሙ፡ 1f. በፍፍተ፡ ጸፍቅ፡ BM 491 በፍፍተ፡
 ጸፍቃ፡ Bodl 5 በጸፍቅ፡ 2 BM 491 Abb 35, Bodl 5 Ull most
 Eth II MSS ኃጢአት፡ 2f. ኅገሙ፡ ኃፍአት፡ Abb 55 omits
 3 BM 485 በፍፍተ፡ 3 ስሎሙ፡ Abb 55 omits; Abb 35 ስሎሙ፡ Tana 9
 ስሎሙ፡ 3 Tana 9a መሰሌሆሙ፡ 3f. Tana 9 ዘየሐውር፡
 4 Abb 55 ወሰማይ፡ 4 Tana 9 ወበእንቀጽ፡ Tana 9a በእንቀጽ፡
 4f. Tana 9a ወደወፅ፡ 5 Abb 55 ፲ ስለተ፡ Berl ሠለሰ፡ ስለተ፡
 Tana 9 ሠለሰ፡ ስለተ፡ Tana 9a ፲ ስለተ፡ 5f. BM 485 Abb 35
 Tana 9 Tana 9a ከርእስተ፡ ፲፱፡ ዝሥር ሳቶ፡ BM 491 ከሠርቱ፡
 ከርእስተ፡ ፲፱፡ ዝሥር ሳቶ፡ Berl ከርእስተ፡ ፲፱፡ ዝሥር ሳቶ፡
 Abb 55 ፲ ወ፲፱፡ ከርእስተ፡ ሥርዐቶ፡ 6 Abb 35 ወመሰለ፡
 6f. ወደሌለይ፡ Berl Abb 35 Tana 9 እለ፡ ደሌለይ፡ 3 MSS
 ወደሌለይ፡ BM 485 Abb 55 እለ፡ ደሌለይ፡ BM 491 ወእለ፡
 ደሌለይ፡ Tana 9a እለ፡ ደሌለይ፡ 1 ማእከለ፡ BM 485
 ማእከለ፡ ወማእከለ፡ ለ BM 491 ማእከለ፡ ወማእከለ፡ Abb 35
 Tana 9a ማእከለ፡ ወማእከለ፡ ለ Abb 55 ለማእከለ፡ Tana 9
 ማእከለ፡ ወማእከለ፡ ለ 1 Tana 9 Tana 9a ፱፡ ክፍለ፡
 8 Tana 9 መሰሌሆሙ፡ 8 Tana 9a ይበውኡ፡ 8 BM 491 Berl
 Abb 55 ፱ መዋዕለ፡ BM 485 ከርዕሳ፡ መዋዕለ፡ Tana 9 Tana 9a
 ፱ መዋዕለ፡

10 ገብጽ ስም፡፡ይጊግዮ፡ሰብ እንደ ወላይታ ስብ ስም፡፡
 በሐሰብ፡፡ድሉ፡፡ዓለም እስመ፡፡ይጊግዮ ስም፡፡
 ወላይታ ስም፡፡ሰብ እ፡፡ጥንቁቅ፡፡እስመ፡፡ሀ
 ለው፡፡በሐሰብ፡፡ዓለም፡፡ወአማን፡፡ልኩእን፡፡እሙንቱ፡፡
 ለዓለም ግል፡፡በቀዳሚት፡፡ጥላት፡፡፩ በሣልሐት፡፡
 ፡፡ወጎበራ ብዲት፡፡ወጎበሐድ ኢት፡፡ወይት ፊጋም፡፡
 15 ዓመት፡፡በመዋዕል ፫፫ ወረብ ፊ ዓመ አማን፡፡
 ገሩ፡፡ወጥንቁቅ፡፡ሐሰብ፡፡ዘልኩእ፡፡እስመ፡፡ለብርሃ

8f. በእንደ ስም፡፡ Abb 55 በቱ፡፡ Tana 9 በእንደ ስም፡፡ EM 485 Berl
 Abb 35 Tana 9 Tana 9a add በቱ፡፡ 2 Tana 9, Bodl 5
 ወደሐሰብ ስም፡፡ 10 ገሩ፡፡ Abb 55 Tana 9 omit; Berl ገሩ፡፡
 10 ዓለም፡፡ Tana 9 ዓለም፡፡ Bodl 5 ሰብ እ፡፡ 10 Ull ዩ ጊግዮ፡፡
 11 EM 491 ወደእምር ስም፡፡ 11 ጥንቁቅ፡፡ Abb 55 omits 12 EM 491
 ለሐሰብ፡፡ 12 Ryl² ዓለም፡፡ Abb 55 ዓለም፡፡ ወዓመት፡፡ (cf.
 v.11) Ryl¹(?) and all other MSS ዓመት፡፡ 13 ለዓለም፡፡ Abb 55
 omits; Tana 9 በዓለም፡፡ 13 Ull ፩ በቀዳሚት፡፡ EM 485 Berl Abb 35
 Abb 55 Tana 9 Tana 9a ኢት፡፡ በቀዳሚት፡፡ EM 491 ወኢት፡፡
 በቀዳሚት፡፡ 13 ጥላት፡፡ Berl adds ወኢት፡፡ በሣልሐት፡፡
 13 EM 485 ወኢት፡፡ በሣልሐት፡፡ ጥላት፡፡ EM 491 Berl Abb 35 Tana 9
 Tana 9a ወኢት፡፡ በሣልሐት፡፡ Abb 55 ወበሣልሐት፡፡ ኢት፡፡
 14 Ryl Ull 5 MSS ወ፩ በራብዲት፡፡ Bodl 5 other Eth II MSS
 ወ፩ በራብዲት፡፡ Eth I ወኢት፡፡ በራብዲት፡፡ Berl Abb 55 add
 ወኢት፡፡ በሣልሐት፡፡ 14 Ryl Ull ወ፩ በሣልሐት፡፡ Bodl 5
 other Eth II MSS ወ፩ በሣልሐት፡፡ Eth I ወኢት፡፡ በሣልሐት፡፡
 14 Tana 9 ዩ ጊግዮ፡፡ 15 EM 485 EM 491 Abb 55 Tana 9a
 ወዓመት፡፡ መዋዕል፡፡ Berl Abb 35 ዓመት፡፡ መዋዕል፡፡ Tana 9
 ዓመት፡፡ መዋዕል፡፡ 15 EM 485 EM 491 Abb 55 Tana 9 Tana 9a
 ፫፫ ወ፩ ወረብ፡፡ 16 EM 485 Abb 35 Abb 55 Tana 9a
 ወጥንቁቅ፡፡ Tana 9 ጥንቁቅ፡፡

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ናት፡ ወለአውራሳ፡ ወ በዓለት፡ ወለ ክራሚትት
 ወለመዋዕል፡ አርአየኒ፡ ወነፍሩ፡ ሐ፡ ዲቤዮ፡ አርኤል፡
 ዘአዘዮሊተ፡ እግዚአብሔር፡ ጥረተ፡ ዓለም፡ ስኔይ
 ለ፡ ስማይ፡ ወሥልጣን፡ በቱ፡ በሌሊት፡ ወበመዓልት፡
 ውስተ፡ ስማይ፡ ከመ፡ ያርአ፡ ብርሃነዲቤ፡ ስብእ፡
 ሐዮ፡ ወወርሃ፡ ወክዋክብተ፡ ወክሎሙ፡ ሥልጣ
 ናት፡ ስማይ፡ እለ፡ ይትመደጡ፡ በክበበሙ፡ ያወዘተ፡

17 Ryl² BM Add. 24185 ወበዓለት፡ Berl Tana 9a, Bodl 5 Ryl¹ Ull other
 Eth II MSS ወለበዓለት፡ BM 485 ወለዘበዓለት፡ BM 491 በዓለት፡
 Abb 35 Abb 55 ለበዓለት፡ Tana 9 ወለበዓለት፡ 17f. BM 485
 Abb 55 ወለክረማት፡ ወለመዋዕል፡ Tana 9 Tana 9a ወለክረመት፡
 ወለመዋዕል፡ Ull ወመዋዕል፡ ወለክረማት፡ 18 ኡርኤል፡
 5 MSS transpose to before ወኔፍሐ፡ 19 Abb 35² Bodl 5 Ryl² 5 MSS
 ዘአዘዘ፡ BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 Tana 9a, Ryl¹ Ull
 7 MSS ዘአዘዘ፡ Berl ዘአርአየኒ፡ 19 Tana 9a እግዚአ፡
 19 ኅሉ፡ ፍጥረተ፡ Abb 55 omits; BM 491, 4 MSS omit ፍጥረተ፡ BM 485
 Tana 9 Tana 9a ኅሉ፡ ፍጥረት፡ 19f. Eth I, Ryl¹ Ull 5 MSS
 ለኃዩለ፡ 20 BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a, Ryl¹
 BM 490 ወሥለጣ፡ 20 BM 485 Tana 9a ሌሊት፡ በመዓለት፡
 BM 491 ሌሊት፡ በመዓለት፡ Berl ሌሊት፡ ወመዓለት፡ Abb 35¹
 ሌሊት፡ ለመዓለት፡ Abb 35² ሌሊት፡ ወለመዓለት፡ Abb 55
 ሌሊት፡ ወመዐለት፡ Ull በመዓለት፡ ወሌሊት፡ 21 ውስተ፡
 ሰማዩ፡ Ull omits 21 BM 485 ያርአየኒ፡ 21f. ፀሐዮ፡—
 ወገቀኛገተ፡ Berl Abb 35 ፀሐዮ፡ ወወርሃ፡ ወገቀኛገተ፡ (Berl
 ገቀኛገተ፡) BM 485 Tana 9 Tana 9a ፀሐዮ፡ ወወርሃ፡
 ወገቀኛገተ፡ (BM 485 ወገቀኛገተ፡) 22 ወወርሃ፡ BM 491 adds
 ዲቤ፡ ስብእ፡ 22 Berl ወኅሉ፡ 22f. Abb 55 ስለጣ፡
 23 Berl ሰማያት፡ 23 BM 485 ዩትመደ፡ Abb 35 ዩትመደጣ፡
 23 Bodl 5 በበክበበሙ፡ Abb 55 ለክበበሙ፡ 23 Abb 35 Abb 55 ዛተ፡

25 ይ እቲ፡ሥርዓተ፡ከዋክብት፡እለ፡የዓርቡ፡በመካ
 ፍቲሆሙ፡ወበእገሣገኒሆሙ፡ወበበዓለቲሆሙ፡
 ወበአውራጊሆሙ፡ፅወእለ፡አስማቲሆሙ፡ለእለ፡
 ይመርህሆሙ፡ለእለ፡የዓቅቡ፡ወይበውኑ፡በኣገ
 ማን፡ዚአሆሙ፡ወበሥርዓተ፡ቲሆሙ፡ወበጊዜያ
 ቲሆሙ፡ወበአውራጊሆሙ፡ወበሥርዓተ፡ቲሆ
 30 ሙ፡ወበምቅቀማቲሆሙ፡፲፱መራ፡ጎያኒሆሙ፡
 ይበውኑ፡ቀዳሚ፡እለ፡ይሌልዩ፡፲፱ክፍለ፡ዓመት፡
 ወእምድ፡ጎራሆሙ፡፲፱፻መራ፡ጎያን፡ዘሥርዓት፡

24 Berl P 0 ቅጥ፡ BM 492 Ry1¹(?) የዓርጉ፡ 24-26
 በመገናኛቲሆሙ፡-ወበአውራጊሆሙ፡Abb 55 ወእገሣገኒሆሙ፡
 ወአውራጊሆሙ፡ only 25 Berl, Ull ወበእገሣገኒሆሙ፡
 25 Tana 9a ወበበ፡ዕለቲሆሙ፡ Berl ወበዓመታቲሆሙ፡
 26 BM 491 Berl Tana 9 ወበአውራጊቲሆሙ፡Tana 9a ወአውራጊቲሆሙ፡
 26 Abb 35 ወእለ፡አስማቲሆሙ፡ Abb 55 ወአስማቲሆሙ፡
 27 BM 491, Bodl 5 4 MSS ወለእለ፡ Tana 9 እለ፡ 27 የዓቅቡ፡
 ወዩበውኑ፡ Abb 55 omits የዓቅቡ፡ወ Tana 9 ዩበውኑ፡ወየዐርቡ፡
 27f. Tana 9 በዘመኑ፡ 28 ዚአሆሙ፡ BM 485 BM 491 Berl Abb 35
 Tana 9 Tana 9a add እለ፡ (Berl Abb 35 Tana 9 እለ፡)
 ይመርህሆሙ፡በመገናኛቲሆሙ፡Abb 55 adds ወእለ፡ይመርህሆሙ፡
 28-30 ወበሥርዓተ፡ቲሆሙ፡-ወበምቅቀማቲሆሙ፡Abb 55
 ወጊዜያቲሆሙ፡ወበምቅቀማቲሆሙ፡ only 29 Tana 9a
 ወበአውራጊቲሆሙ፡ 30f. ፲መራ፡ጎያኒሆሙ፡-ዓመት፡ Abb 55
 ፲መራ፡ጎያኒሆሙ፡ ወእለ፡ ዩሌልዩ፡ ፲፱ክፍለ፡ ዓለመ፡ ወዓመት፡ (cf.
 v.6) 30f. ፲መራ፡ጎያኒሆሙ፡-ቀዳሚ፡ BM 491 እርባቲ፡
 መራጎያቲሆሙ፡ ወዩበውኑ፡ ቀዳሚ፡ Tana 9 ፲መራ፡ጎያኒ፡
 ወዩበውኑ፡ ቀዳሚ፡ 31 Berl Tana 9a ቀዳሚ፡ 31 እለ፡
 Berl adds ዩበውኑ፡ወ 32 Abb 35 Abb 55 Tana 9a, Bodl 5 Ull most
 Eth II MSS ፲፱፻መራ፡ጎያን፡ BM 491 Berl ፲፱፻መራ፡ጎያኒሆሙ፡
 Tana 9 ዓሥር፡ ወእለእኔ፡ መራጎያ፡ 32f. ዘሥርዓተ፡
 Abb 55 omits; Tana 9 በሥርዓት፡ ፡ Tana 9a ዘሥርዐተ፡

ት፡አለ፡ይሌልይዎሙ፡ለአውራጎ፡ወለዓመታት፡
 ረዥወ፤ወ፤ፀምከለ፡አርአስተ፡ሰዥአለ፡ይረልጥዎሙ፡
 35 ለመቀዕል፡ወለፀአለ፡ይትዌ ስኩ፡ዲቢሆሙ፡አለ፡
 ይረልጡ፡መራሳያ፡፤ፀመ ክፈልተ፡ዓመታት፡
 ወአሙ፡ንቱ፡አርአስተ፡ሰዥማዕከለ፡መራጎ፡ወተ
 መራሒ፡ይትዌ ስኩ፡፤ፀበድ፡ሳረ፡ምቅዋም፡ወመ
 ራህያኒሆሙ፡ይረልጡ፡ወአሉ፡አስማቱሆሙ፡ለ
 መራህን፡አለ፡ይረልጡ፡፤ፀመ ክፈልተ፡ዓመት፡አ

33 BM 491 ዩሌለዎሙ፡ 33 Berl ለአውራጎ ሲሆሙ፡Tana 9a
 ወለአውራጎ፡ 33f. Ryl BM 486 ወለዓመታት፡-አርአስተ፡
 Bodl 5 U11 other Eth II MSS ወለዓመታት፡፤ፀወ፤ወ፤ፀ (U11 2 MSS
 ፤ፀ፤ፀ፤ፀ) ምሳለ፡አርአስተ፡ BM 485 Abb 55 Tana 9 Tana 9a
 ወለ፡፤ፀወ፤ፀአርአስተ፡ (Abb 55 አርአስተ፡) BM 491 ወለ፤ፀ
 አርአስተ፡ Berl ወ፤ፀ፤ፀአርአስተ፡ Abb 35 ወለሠለቱ፡ምቅት፡
 ወሰሰ፡ወአርባቶ፡ምሳለ፡አርአስተ፡ 34 BM 485 ፤ፀለ፡
 35 BM 491 Tana 9 Tana 9a ወ፤ፀለ፡ 35 Eth I ምሳለሆሙ፡
 35f. ጸለ፡ዩረለጡ፡ Abb 55 omits፡ BM 485 ጸለ፡ዩረለጡ፡ Berl
 ጸለ፡ዩረለጡ፡ 36 Ryl BM 486 መራሳያ፡ BM 485 Berl
 Abb 35 Tana 9, Bodl 5 U11 other Eth II MSS መራሳያ፡ BM 491
 መራሳያ፡ Abb 55 መራሳያኒሆሙ፡Tana 9a መራሳያ፡ 36 Berl
 ፤ፀመክረለጠ፡ዓመታት፡ Tana 9 ወ፤ፀመክረለጠ፡ዓመታት፡ U11
 ፤ፀመክረለጠ፡ዓመታት፡ 2 MSS ፤ፀመክረለጠ፡ዓመታት፡ BM 485
 ፤ፀመክረለጠ፡ and omits ዓመታት፡ 37 BM 485 ጸሙ፡Tana 9
 ወውጽዎሙ፡ 37 BM 491 ፤ፀአርአስተ፡ Berl Abb 55 አርአስተ፡
 37f. ወተመራሒ፡Berl Abb 35¹, Curzon 55 omit፡ BM 485 BM 491 Abb 55
 Tana 9 ወመራሒ፡Tana 9a ወመራሒ፡ 38 BM 491 Berl, 3 MSS
 ወዩትዋሰክ፡ BM 485 ወዩትዋሰክ፡ 38 Berl, Bodl 4 ምቅዋም፡
 BM 485 ምቅዋም፡ 38f. ወመራሒያኒሆሙ፡ዩረለጡ፡Abb 55
 omits፡Berl omits ወ፡ BM 485 ወመራሒያኒሆሙ፡ዩረለጡ፡ 39 Tana 9a
 ዩረለጡ፡ 39 Berl ጸለ፡ 39f. BM 485 ለመራሒያያ፡
 Tana 9 ለመራሒያያ፡ 40 Tana 9a ፤ፀመክረለጠ፡ 40 Tana 9
 Tana 9a ዓመታት፡

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1 Berl Tana 9a ሚኅንጌል: 2 Abb 55 ወናፌል: 3 Ull
 Gurzon 56 ክፍርናጌል: 3 Ull ወኪህሁህጌል: 4 Ryl
 ፫እለ:እለ: Tana 9 ፫ other MSS ፫እለ: 4 Bodl 5 ቀተለው:
 BM 491 ቀተለው-ዎሙ: 5 Tana 9 Tana 9a ለመራሳያ:
 5 EM 485 Tana 9 Tana 9a ሠርዓተተ: BM 491, Ull ሠርዓተ:
 5f. ወጀዘቀተሉ:-ሠርዓተተ: BM 491 omits (hmt.) 5 Tana 9a
 ጀወዘቀተሉ: 6 Berl ፍሳራሁ: ለ፫መራሳያ: Abb 55
 ፍሳራ:፫መራሳያ: Tana 9 ፍሳራ:፫መራሳያ:
 6f. ሠርዓተተ:-ምቅቀማተ: Abb 55 omits 6 EM 485 Tana 9a
 ሠርዓተተ: 6 Tana 9 እለ: 6 Bodl 5 ቀተለው:
 7 EM 485 መራሕያ: ምቅቀማተ: BM 491 መራሕያ:ሠርዓተተ:
 ወምቅቀማተ: Berl መራሕያ:ምቅቀማተ: Tana 9 መራሕያ:
 ምቅቀማተ: Tana 9a መራሳያ: መቀው-ማተ: 8 ዓመተ: (1st)
 EM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a ለዓመተ:
 ቅድመ: 8 ዓመተ: (2nd) EM 485 Berl Abb 35 Abb 55 Tana 9
 Tana 9a omit 2 Berl ወቀሠርቅ: 2 ምለክያል: BM 491 omits
 9f. Tana 9 ዘቀሰመቆ: Tana 9a ዘቀሰመቆ: 10 EM 485 EM 491
 Abb 35 Abb 55 Tana 9, Bodl 5 8 MSS ስገሞ Tana 9 ስገሞ:
 10 EM 485 Abb 35 Abb 55, BM Add. 24185 ተመክቶኒ: EM 491, Garrett
 MS ተመክቶኒ: Tana 9 ተመክቶኒ: Tana 9a ተመክቶኒ: Berl
 ተመክቶኒ: 10 Eth I, 2 MSS ወፀሐቆ: 10 Berl ወጥለሎ:

15 ጥ ዕለት፡ በበሥላሳጣኑ ዜአሁ፡ እለ፡ ቆመልክ፡ ጽዕ
 ጸዕለት፡ ወ እለት፡ እምርተ፡ ሠዕቆል፡ እለ፡ ሀለ፡
 ያስተርእዩ፡ በጺብ፡ ምድር፡ በመጥዕለ፡ ሥላሳጣኑ
 20 ዜአሁ፡ ተከፍ፡ ወ ሞቅ፡ ወ ገዘገዥ፡ ወ ሁሉ፡ ስዕው
 ያረርዩ፡ ወ ቴጽል፡ ያወጅ፡ በአት፡ ፅፁው፡ ወ ጣ
 እረረ፡ ሥርዓይ፡ ወ ጽጌረ፡ ወ ህግ፡ ጽጌት፡ ቆ
 ጸግዩ፡ በገጽ ም፡ ወ ፅፁው፡ ከረምት፡ ያጥብሱ፡ ወ እለ፡
 አስግ፡ ቴ ያሠ፡ ላላጽገ፡ እለ፡ መተሕትህ ም፡
 ብርክኢል፡ ዜላ፡ ብላኢል ቆመ፡ ከል፡ ያዳተ፡ ያልኩ
 20 ርእስ፡ ጸገሱ፡ ጸለ፡ ጽፍ፡ ወ ተረፎ፡ መጥዕለ፡

10f. መጥዕለት: Abb 55 omits; BM 485 BM 491 Berl Abb 35 Tana 9
 Tana 9a መጥዕለት: 11 Berl መላጣጣኑ: 11 Berl Tana 9
 ይመለከት: 11f. BM 485 EM 491 Abb 35 Tana 9a ጸዕለት፡
 ዕለት: Berl ተስጋ፡ ወ ጸከዳ፡ ዕለት: Abb 55, 4 MSS ጸዕፎ
 ዕለት: 12 EM 491 ጸጸምርት: ዘመጥዕለት: 12 ሀለ፡
 Abb 55 omits; Tana 9 ሀ፡ 13 Ryl Ull 6 MSS በዲቦ: Eth I,
 Bodl 5 other Eth II MSS ዲቦ: 13 BM 491 በመጥዕለት: ሥላጣጣኑ:
 Abb 55 omits በመጥዕለት; and reads በስላጣጣኑ: 14 Tana 9a
 ዘአሁ፡ 14 Abb 55 መመቅ: Tana 9a መመወቅ: Westenholz MS
 መመቅ: 14 Abb 55 መዘኸገ፡ 14 መጥሎም: ዕፅው: EM 491
 omits ዕፅው: Abb 55 መመወቅ: 15 መጽገል: — ዕፅው: Abb 55
 omits; Berl መጽገል: ይወጽኦ: በጥሎም: ዕፅው: Tana 9 ጽግል:
 መጽገል: መጥሎም: ዕፅው: 15f. Berl በመጽገል: Tana 9a
 መጽገል: 16 Tana 9 ሠጥ: 16f. መጥሎም: — ይጸግዩ:
 BM 485 Berl Tana 9 Tana 9a መጥሎም: ጸጌዎት: (BM 485 ጸጌዎት:)
 ዘይወጸኦ: BM 491 መጥሎም: ጸጌዎት: Abb 35 መጥሎም: ጸጌዎት:
 ዘይወጸኦ: Abb 55 መዘይወጸኦ: 17 EM 485 ክረምት: Tana 9
 ክረምት: Tana 9a ገዳም: 17 EM 491 ያጥብሱ: Berl Tana 9
 ያጥብሱ: 18 Bodl 5 3 MSS ለመጠገን: መጠገን: Abb 55
 ለመጠገን: Tana 9a ለመጠገን: 18 ጸለ: መጥሎም: መጠገን:
 Abb 55 omits 20 EM 485 ጸገሱ: Berl ጸገሱ: Tana 9 ጸገሱ: ጸገሱ:
 20 EM 491 መጠገን:

30 ወይን፣ ወይከውን፣ በመጥዕሉ፣ ለሥልጣን ተቀውሏል።
 እሙን፣ ከጥሙ፣ ወሥርዓት ቲሆሙ፣ ወመራ
 ጎያኒሆሙ፣ እሱ፣ መትሕቲሆሙ፣ ለእሉ፣ አርእስ
 ተ፣ ሸፍንግያል፣ ወከኤል፣ ወሃኤል፣ ወስሙ፣ ሕዘ
 ይትግልክ፣ ማለፊሆሙ፣ ርእሱ፣ ሸፍንግ፣ ሕል፣ ወተ
 ሊደመሞ፣ ጥዕሉ፣ ሥልጣን፣ ዚአቡቅ ክርስቶስ ወያእ
 35 ወኔ፣ ሕርእየከ፣ ወልድ፣ ጥራሕል፣ ሃሎ፣ ራእያተ፣ ዘ
 ርእሱ፣ ሕቅ፣ ድጋግ፣ ዘ፣ እንግር፣ ሸፍንግ፣ ሕርእሱ፣ ሕፃ

29 ወይን፣ ወይከውን፣ Abb 55 omits; Tana 9 ወይን፣ ወይከውን፣ 29-31 ሥልጣን፣-
 መትሕቲሆሙ፣ Abb 55 ስለጠጣሞሙ፣ ለእሉ፣ ይመርጥዎሙ፣ only
 29 Tana 9a ስለጠጣን፣ 30 Ull ክርስቶስ ቲሆሙ፣ 30 Tana 9
 ወሥርዓት ሆሙ፣ Bodl 5 3 MSS ወሥርዓት ሆሙ፣ 30f. ወመራ ጎያኒ ሆሙ፣
 Abb 35 omits; Tana 9a ወመራ ጎያኒ ሆሙ፣ 31 እሉ፣ መትሕቲ ሆሙ፣
 BM 485 Berl omit; Tana 9a ለእሉ፣ መትሕቲ ሆሙ፣ 31 ለእሉ፣
 Bodl 5 ለእሉ፣ 31f. EM 491 ክርእስ ሱን፣ Berl ክርእስ ሱን ቲሆሙ፣
 ወ 32 ወጥኤን፣ ወሃኤል፣ BM 485 EM 491 Berl Abb 55 Tana 9a
 omit ወሃኤል፣ Tana 9 ወሃኤል ሆሙ፣ ወጥኤን፣ 32f. Tana 9 ወሰሙ፣
 ለዝ፣ ወጥኤን፣ Berl ወሰሙ፣ ዘጥኤን፣ 33 Eth I
 ሸፍንግ፣ ክርእስ ሆሙ፣ (Tana 9a ክርእስ ሆሙ፣) 33f. Abb 35
 ወተፈጸሙ፣ 34 Tana 9a ዘክሆሙ፣ 35 BM 491 ክርእስ ሱን፣
 Ull ክርእስ ሱን፣ 35 BM 485 EM 491 Berl ራእያተ፣ Tana 9
 ራእያተ፣ ክርእስ ሱን፣ 35f. BM 485 EM 491 Berl Abb 35
 Tana 9, Bodl 5 8 MSS እሉ፣ ርእስ ሱን፣ 36 እሉ፣ ርእስ ሱን፣ BM 485 adds
 ቅድሚያ፣ BM 491 adds በቅድሚያ፣ 36 BM 485 EM 491 Abb 35,
 2 MSS ክርእስ ሱን፣ ራእያተ፣ Tana 9 E፣ and omits ራእያተ፣

The Comparison of Ge'ez Manuscript

Book of Enoch, Ge'ez Manuscript Comparisons

Words from the various manuscripts

Daniel Duane de Caussin, Ind. Scholar

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As of September 2022, this is still a work in process to compare every letter and mark.

We have been collecting digital copies of Ge'ez manuscripts so that we can compare the content. Here are the apographs from chapters 1-108. Enjoy!

If you are interested in the subject of manuscript comparisons and have access to these manuscripts, please, if you find any corrections to this document and feel that you can contribute, send us your correction: decaussin@hotmail.com. Thank you so much for your attention and participation. All of the manuscripts seen here required me to examine and type out the words found in each manuscript, except for the common text that was available on line.

B = MS Bruce 74, and MS Bodley 531 from the Bodleian Library at Oxford England

E = EMML 2080Hill Museum Manuscript Library

G = GG 00151 Hill Museum Manuscript Library

R = Remnant Trust

RE = Rylands Ethiopia MS 23

C = common text from internet

Use of a number to represent words:

While you are comparing text in one MS, compare the use of numerals in each MS to represent the words that represent those numerals in another MS. See the comparisons for 73:5, 72:16, and 72:17.

We want to point out, that at 72:16 the phrase **ዐሠርተ : ወአሐድ : ከፍሊ**, "gifted and joined to the division" in the EMML MS, nevertheless is represented by **፲ዐ፳ከፍሊ**, "a ten and one division," in the Bodleian MS. The significance of this comparison being, this phrase introduces the idea of a day joined to a month, at the head of a seasonal division, and therefore, the term, "eleven parts," loses this significance. When we selected each Ge'ez verse, we preferred the MSs using the wording for numbers over the numerals.

Additionally, to the idea that a number can represent a word in some cases, for example in the introduction found in the first pages of the EMML 2080MS, (not represented here) you will see **፳፭-ኤል** the numeral (20) esra + ra'elፀ, the pronunciation of this compound is, 'Israel'. This compound is an example of a phonetic sound, being represented by a number.

Notes of interest:

The scribe of the Bodleian Library manuscript, spells Henoch as **ሂኖክ** up to chapter 60:1 where the scribe uses **ሐኖክ**, 'one who trains'. The scribe does this again at 65:9, 66:3, and 67:4. Thereafter, this scribe uses the spelling, **ሂኖክ**.

- 1 - መገጽ ሐፋ : ሂኖክ : ነቢይ

The letter ሩ is sometimes erroneously observed as ፋ. See this when you compare C98:12, the common text available on-line, to the other handmade manuscripts.

When you are comparing manuscript text watch for ከ and ኧ, they are sometime difficult to distinguish, and it would be best if the word is confirmed by a dictionary search.

B71:17 ወከመዝ፡ ይከውን፡ ኑኃ፡ መዋዕል፡ ምስለ፡ ውእቱ፡ ወልደ፡ እዓለ፡ እመሕያው፡ ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖቱ፡ ርቱዕ፡ ለጻድቃን፡ በሰመ፡ እግዚእ፡ መናፍሰት፡ ለዓለመ፡ ዓለም፡ ።

E71:17 ወከመዝ፡ ይከውን፡ (ኑ)ኃ፡ መዋዕል፡ ምስለ፡ ውእቱ፡ ወልደ፡ እዓለ፡ እመሕያው፡ ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖቱ፡ ርቱዕ፡ ለጻድቃን፡ በሰመ፡ እግዚእ፡ መናፍሰት፡ ለዓለመ፡ ዓለም፡ ። = ። (the (ኑ) is illegable)

G71:17 ወከመዝ፡ ይከውን፡ ኑኅ፡ መዋዕል፡ ምስለ፡ ውእቱ፡ ወልደ፡ እዓለ፡ እመሕያው፡ ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖቱ፡ ርቱዕ፡ ለጻድቃን፡ በሰመ፡ እግዚእ፡ መናፍሰት፡ ለዓለመ፡ ዓለም፡ አማን ።።።

R71:17 ወከመዝ፡ ይከውን፡ ኑኅ፡ መዋዕል፡ ምስለ፡ ውእቱ፡ ወልደ፡ እዓለ፡ እመሕያው፡ ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖቱ፡ ርቱዕ፡ ለጻድቃን፡ በሰመ፡ እግዚእ፡ መናፍሰት፡ ለዓለመ፡ ዓለም፡ አማን ።።።

C71:17 ወከመዝ፡ ይከውን፡ ኑኅ፡ መዋዕል፡ ምስለ፡ ውእቱ፡ ወልደ፡ እዓለ፡ እመሕያው፡ ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖቱ፡ ርቱዕ፡ ለጻድቃን፡ በሰመ፡ እግዚእ፡ መናፍሰት፡ ለዓለመ፡ ዓለም ።

Chapter 72

Bodleian chapter break ዘፍል፡ ፸፩ (notice it is 71)

B72:1 መጽሐፈ፡ ሚጠተ፡ ብርሃናተ፡ ሰማይ፡ ፩፩ዘከመ፡ ሀለጢ፡ በበሕዘቢሆሙ፡ ፩፩፡ በበሥልጣኖሙ፡ ወበበዘመኖሙ፡ ፩፩፡ በበስሞሙ፡ ወመላዳቲሆሙ፡ ወበበእውራኒሆሙ፡ እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ምስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወተሎ፡ መጽሐፍሙ፡ በከመ፡ ውእቱ፡ አርአየኒ፡ ወበከመ፡ ተሎ፡ ዓመተ፡ ዓለም፡ ወእስከ፡ ለዓለም፡ እስከ፡ ይትገበር፡ ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም፡ ።

E72:1 መጽሐፈ፡ ሚጠተ፡ ብርሃናት፡ ሰማይ፡ እሐዱ፡ እሐዱ፡ በከመ፡ ሀሎ፡ በበሕዘቢሆሙ፡ እሐዱ፡ እሐዱ፡ በበስሞሙ፡ እሐዱ፡ እሐዱ፡ በበስሞሙ፡ ወበበሥልጣኖሙ፡ እሐዱ፡ እሐዱ፡ በበስሞሙ፡ ወመላዳቲሆሙ፡ ወበበእውራኒሆሙ፡ እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ምስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወተሎ፡ መጽሐፍሙ፡ በከመ፡ ውእቱ፡ አርአየኒ፡ ወበከመ፡ ተሎ፡ ዓመተ፡ ዓለም፡ ወእስከ፡ ለዓለም፡ ወእስከ፡ ይትገበር፡ ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም፡ ።

G72:1 መጽሐፈ፡ ሚጠተ፡ ብርሃናተ፡ ሰማይ፡ እሐዱ፡ እሐዱ፡ በከመ፡ ሀሎ፡ በበሕዘቢሆሙ፡ ወእሐዱ፡ እሐዱ፡ በበስሞሙ፡ ወበበስሞሙ፡ እሐዱ፡ እሐዱ፡ በበስሞሙ፡ ወበበሥልጣኖሙ፡ ወበበሥልጣኖሙ፡ እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ምስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወተሎ፡ መጽሐፍሙ፡ በከመ፡ ውእቱ፡ አርአየኒ፡ ወበከመ፡ ተሎ፡ ዓመተ፡ ሰላም፡ ወእስከ፡ ለዓለም፡ እስከ፡ ይትገበር፡ ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም፡ ።

R72:1 መጽሐፈ፡ ሚጠተ፡ ብርሃናተ፡ ሰማይ፡ ፩፩፡ በከመ፡ ሀሎ፡ በበሕዘቢሆሙ፡ ፩፩፡ በበስሞሙ፡ ወበበስሞሙ፡ ፩፩፡ በበስሞሙ፡ ወመላዳቲሆሙ፡ ወበበእውራኒሆሙ፡ እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ምስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወተሎ፡ መጽሐፍሙ፡ በከመ፡ ውእቱ፡ ወበከመ፡ ተሎ፡ ዓመተ፡ ሰላም፡ ወእስከ፡ ለዓለም፡ እስከ፡ ይትገበር፡ ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም፡ ።

C72:1 መጽሐፈ፡ ሚጠተ፡ ብርሃናተ፡ ሰማይ፡ ፩፩፡ ዘከመ፡ ሀለጢ፡ በበሕዘቢሆሙ፡ ፩፩፡ በበሥልጣኖሙ፡ ወበበስሞሙ፡ ፩፩፡ በበስሞሙ፡ ወመላዳቲሆሙ፡ ወበበእውራኒሆሙ፡ እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ምስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወተሎ፡ መጽሐፍሙ፡ በከመ፡ ውእቱ፡ አርአየኒ፡ ወበከመ፡ ተሎ፡ ዓመተ፡ ዓለም፡ ወእስከ፡ ለዓለም፡ እስከ፡ ይትገበር፡ ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም ።

B72:2 ወዝንቱ፡ ውእቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃኖት፡ ፀሐይ፡ ብርሃን፡ ሙዓኡ፡ በጎዋጎው፡ ሰማይ
፡ እለ፡ መንገለ፡ ጽባሕ፡ ወምዕራቢሁ፡ በጎዋጎው፡ ሰማይ፡ ዘምዕራብ፡።

E72:2 ወዝንቱ፡ ውእቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃኖት፡ ፀሐይ፡ ብርሃን፡ ሙዓኡ፡ በጎዋጎው፡ ሰማይ
፡ እለ፡ መንገለ፡ ጽባሕ፡ ወምዕራቢሁ፡ በጎዋጎው፡ ሰማይ፡ ዘምዕራብ፡።

G72:2 ወዝንቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃኖት፡ ፀሐይ፡ ብርሃን፡ ሙዓኡ፡ ጎዋጎው፡ ሰማይ፡ እለ፡ መን
ገለ፡ ጽባሕ፡ ዘምዕራቢሁ፡ በጎዋጎው፡ ሰማይ፡ ዘምዕራብ፡።

R72:2 ወዝንቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃኖት፡ ፀሐይ፡ ብርሃን፡ ሙዓኡ፡ ጎዋጎው፡ ሰማይ፡ እለ፡ መንገ
ለ፡ ጽባሕ፡ ዘምዕራቢሁ፡ በጎዋጎው፡ ሰማይ፡ ዘምዕራብ፡።

**C72:2 ወዝንቱ፡ ውእቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃኖት፡ ፀሐይ፡ ብርሃን፡ ሙዓኡ፡ በጎዋጎው፡ ሰማይ
፡ እለ፡ መንገለ፡ ጽባሕ፡ ወምዕራቢሁ፡ በጎዋጎው፡ ሰማይ፡ ዘምዕራብ፡።**

B72:3 ወርእኢኩ፡ ስሱ፡ ኃዋጎው፡ ጎበ፡ የዓርብ፡ ፀሐይ፡ ወወርጎ፡ በውእቶን፡ ኃዋጎው፡ ይሠርቅ፡ ወየ
ዓርብ፡ ወመራኒሆሙ፡ ለከዋክብት፡ ምስለ፡ እለ፡ ይመርህዎሙ፡ ጂበጽባሕ፡ ወጂበምዕራብ፡ ፀሐይ፡።
ወኩሎሙ፡ ጅጅእምድጎረ፡ ካልኡ፡ ርቱ፡ ወመሳክው፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡
ኖጎት፡።

E72:3 ወርእኢኩ፡ ስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ ይወፅእ፡ ፀሐይ፡ ወስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ የዐርብ፡ ፀሐ
ይ፡። ወወርጎ፡ በውእቶን፡ ጎዋጎው፡ ይሠርቅ፡ ወየዐርብ፡ ወመራኒሆሙ፡ ለከዋክብት፡ ምስለ፡ እለ፡
ይመርህዎሙ፡ ጂበጽባሕ፡ ሰማይ፡ ወጂበምዕራብ፡ ፀሐይ፡። ወኩሎሙ፡ ጅጅእምድጎረ፡ ካልኡ፡ ርቱ፡
ወመሳክው፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡ ኖጎት፡።

G72:3 ወርእኢኩ፡ ስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ ይወፅእ፡ ፀሐይ፡ ወስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ የዐርብ፡ ፀሐ
ይ፡። ወወርጎ፡ በውእቶን፡ ጎዋጎው፡ ይሠርቅ፡ ወየዐርብ፡ ወመራኒሆሙ፡ ለከዋክብት፡ ምስለ፡ እለ፡
ይመርህዎሙ፡ ጂበጽባሕ፡ ወጂበምዕራብ፡ ፀሐይ፡። ወኩሎሙ፡ ጅጅእምድጎረ፡ ካልኡ፡ ርቱ፡ ወመሳ
ክው፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡ ጎዋጎው፡።

R72:3 ወርእኢኩ፡ ስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ ይወፅእ፡ ፀሐይ፡ ወስሱ፡ ጎዋጎው፡ እለ፡ ጎበ፡ የዐርብ፡ ፀሐ
ይ፡ ወወርጎ፡ በውእቶን፡ ጎዋጎው፡ ይሠርቅ፡ ወየዐርብ፡ ወመራኒሆሙ፡ ለከዋክብት፡ ምስለ፡ እለ፡ ይ
መርህዎሙ፡ ጂበጽባሕ፡ ወጂበምዕራብ፡ ፀሐይ፡። ወኩሎሙ፡ ጅጅ እምድጎረ፡ ካልኡ፡ ርቱ፡ ወመሳክ
ው፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡ ጎዋጎው፡።

**C72:3 ወርእኢኩ፡ ስሱ፡ ጎዋጎው፡ እለ፡ እምጎበ፡ ይወፅእ፡ ፀሐይ፡ ወስሱ፡ ጎዋጎው፡ ጎበ፡ የዐርብ፡ ፀሐ
ይ፡ ወወርጎ፡ በውእቶን፡ ጎዋጎው፡ ይሠርቅ፡ ወየዐርብ፡ ወመራኒሆሙ፡ ለከዋክብት፡ ምስለ፡ እለ፡
ይመርህዎሙ፡ ጂበጽባሕ፡ ወጂበምዕራብ፡ ፀሐይ፡ ወኩሎሙ፡ ጅጅእምድጎረ፡ ካልኡ፡ ርቱ፡ ወመሳክ
ው፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ፡ ለዝኩ፡ ኖጎት፡።**

B72:4 ወቀዳሚ፡ ይወፅእ፡ ብርሃን፡ ዘየዓቢ፡ ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወኮለንታ
ሁ፡ ምሉእ፡ እሳተ፡ ዘያበርህ፡ ወያውዒ፡።

E72:4 ወቀዳሚ፡ ይወፅእ፡ ብርሃን፡ ዘየዓቢ፡ ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወኮለን
ታሁ፡ ምሉእ፡ እሳተ፡ ዘያበርህ፡ ወያውዒ፡።

G72:4 ወቀዳሚ፡ ይወፅእ፡ ብርሃን፡ ዘየዓቢ፡ ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወኮለ፡
ምሉእ፡ እሳተ፡ ዘያበርህ፡ ወያውዒ፡ (ወኮለንታሁ, missing)

R72:4 ወቀዳሚ፡ ይወፅእ፡ ብርሃን፡ ዘየዓቢ፡ ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወኮለ፡
ምሉእ፡ እሳተ፡ ዘያበርህ፡ ወያውዒ፡ (ወኮለንታሁ, missing)

**C72:4 ወቀዳሚ፡ ይወፅእ፡ ብርሃን፡ ዘየዓቢ፡ ዘስሙ፡ ፀሐይ፡ ወክበቡ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወኮለንታ
ሁ፡ ምሉእ፡ እሳተ፡ ዘያበርህ፡ ወያውዒ፡።**

B72:5 ሰረገላተ ፡ በኅበ ፡ የዐርግ ፡ ነፋስ ፡ ይነፍሕ ። ወየዐርብ ፡ ፀሐይ ፡ እምሰማይ ፡ ወይገብእ ፡ እንተ ፡ መሰዕ ፡ ከመ ፡ ይሐር ፡ ምሥራቅ ፡ ወይትመራሕ ፡ ከመ ፡ ይባእ ፡ ኅበ ፡ ዝኩ ፡ ፍጥት ፡ ወያበርህ ፡ ወገጽ ፡ ሰማይ ።

E72:5 ሰረገላተ ፡ በኅበ ፡ የዐርግ ፡ ነፋስ ፡ ወይነፍሕ ፡ ወየዐርብ ፡ ፀሐይ ፡ እምሰማይ ፡ ወይገብእ ፡ እንተ ፡ መሰዕ ፡ ከመ ፡ ይሐር ፡ ምሥራቅ ፡ ወይትመራሕ ፡ ከመ ፡ ይባእ ፡ ዝኩ ፡ ፍጥት ፡ ወያበርህ ፡ በገጽ ፡ ሰማይ ።

G72:5 ሰረገላተ ፡ በኅበ ፡ የዐርግ ፡ ነፋስ ፡ ወይነፍሕ ፡ ወየዐርብ ፡ ፀሐይ ፡ እምሰማይ ፡ ወይገብእ ፡ እንተ ፡ መሰዕ ፡ ከመ ፡ ይሐር ፡ ምሥራቅ ፡ ወይትመራሕ ፡ ከመ ፡ ይባእ ፡ ዝኩ ፡ ፍጥት ፡ ወያበርህ ፡ በገጽ ፡ ሰማይ ።

R72:5 ሰረገላተ ፡ በኅበ ፡ የዐርግ ፡ ነፋስ ፡ ወይነፍሕ ። ወየዐርብ ፡ ፀሐይ ፡ እምሰማይ ፡ ወይገብእ ፡ እንተ ፡ መሰዕ ፡ ከመ ፡ ይሐር ፡ ምሥራቅ ፡ ወይትመራሕ ፡ ከመ ፡ ይባእ ፡ ዝኩ ፡ ፍጥት ፡ ወያበርህ ፡ በገጽ ፡ ሰማይ ።

C72:5 ሰረገላተ ፡ በኅበ ፡ የዐርግ ፡ ነፋስ ፡ ይነፍሕ ፡ ወየዐርብ ፡ ፀሐይ ፡ እምሰማይ ፡ ወይገብእ ፡ እንተ ፡ መሰዕ ፡ ከመ ፡ ይሐር ፡ ምሥራቅ ፡ ወይትመራሕ ፡ ከመ ፡ ይባእ ፡ ኅበ ፡ ዝኩ ፡ ፍጥት ፡ ወያበርህ ፡ በገጽ ፡ ሰማይ ።

B72:6 ከመዝ ፡ ይወፅእ ፡ በወርኅ ፡ ቀዳማዊ ፡ ፍጥት ፡ ዓባይ ፡ ወይወፅእ ፡ እንተ ፡ ይእቲ ፡ ራብዕት ፡ እም እልኩ ፡ ጁኃዋኅው ፡ እለ ፡ መንገለ ፡ ምሥራቅ ፡ ፀሐይ ።

E72:6 ከመዝ ፡ ይወጽእ ፡ በወርኅ ፡ ቀዳማዊ ፡ በፍጥት ፡ ዐባይ ፡ ይወፅእ ፡ እንተ ፡ ይእቲ ፡ ራብዕት ፡ እም እልኩ ፡ ኅዋኅው ፡ ጁ ፡ እለ ፡ መንገለ ፡ ምሥራቅ ፡ ፀሐይ ።

G72:6 ከመዝ ፡ ይወፅእ ፡ በወርኅ ፡ ቀዳማዊ ፡ በፍጥት ፡ ዐባይ ፡ ይወፅእ ፡ እንተ ፡ ይእቲ ፡ ራብዕት ፡ እልኩ ፡ ኅዋኅው ፡ ጁእለ ፡ መንገለ ፡ ምሥራቅ ፡ ፀሐይ ።

R72:6 ከመዝ ፡ ይወፅእ ፡ በወርኅ ፡ ቀዳማዊ ፡ በፍጥት ፡ ዐባይ ፡ ይወፅእ ፡ እንተ ፡ ራብዕት ፡ እልኩ ፡ ኅዋኅው ፡ ጁ ፡ እለ ፡ መንገለ ፡ ምሥራቅ ፡ ፀሐይ ።

C72:6 ከመዝ ፡ ይወፅእ ፡ በወርኅ ፡ ቀዳማዊ ፡ በፍጥት ፡ ዐባይ ፡ ወይወፅእ ፡ እንተ ፡ ይእቲ ፡ ራብዕት ፡ እም እልኩ ፡ ኅዋኅው ፡ ጁእለ ፡ መንገለ ፡ ምሥራቅ ፡ ፀሐይ ።

B72:7 ወበይእቲ ፡ ራብዕት ፡ ፍጥት ፡ እንተ ፡ እምኔሃ ፡ ይወፅእ ፡ ፀሐይ ፡ በወርኅ ፡ ቀዳማዊ ፡ ባቲ ፡ ዓሥሩ ፡ ወክልኤ ፡ መሳክው ፡ ርኅዋት ፡ ዘእምኔሆን ፡ ይወፅእ ፡ ላህብ ፡ ሶበ ፡ ይትረኅዉ ፡ እምዘመን ፡ ዘእሆሙ ።

E72:7 ወበይእቲ ፡ ፍጥት ፡ ራብዕት ፡ እንተ ፡ እምኔሃ ፡ ይወፅእ ፡ ፀሐይ ፡ በወርኅ ፡ ቀዳማዊ ፡ ባቲ ፡ ዐሥሩ ፡ ወክልኤ ፡ መሳክው ፡ ርኅዋት ፡ ዘእምኔሆን ፡ ይወፅእ ፡ ላህብ ፡ ሶበ ፡ ይትረኅዉ ፡ እምዘመን ፡ ዘእሆሙ ።

G72:7 ወበይእቲ ፡ ፍጥት ፡ ራብዕት ፡ እንተ ፡ እምኔሃ ፡ ይወፅእ ፡ ፀሐይ ፡ በወርኅ ፡ ቀዳማዊ ፡ ባቲ ፡ ዓሥሩ ፡ ወክልኤ ፡ መሳክው ፡ ርኅዋት ፡ እምኔሃ ፡ ይወፅእ ፡ ላህብ ፡ ሶበ ፡ ይትረኅዉ ፡ እምዘመን ፡ ዘእሆሙ ።

R72:7 ወበይእቲ ፡ ፍጥት ፡ ራብዕት ፡ እንተ ፡ እምኔሃ ፡ ይወፅእ ፡ ፀሐይ ፡ በወርኅ ፡ ቀዳማዊ ፡ ዐሥሩ ፡ ወክልኤ ፡ መሳክው ፡ ርኅዋት ፡ ዘእምኔሆን ፡ ይወፅእ ፡ ላህብ ፡ ሶበ ፡ ይትረኅዉ ፡ እምዘመን ፡ ዘእሆሙ ።

C72:7 ወበይእቲ ፡ ራብዕት ፡ ፍጥት ፡ እንተ ፡ እምኔሃ ፡ ይወፅእ ፡ ፀሐይ ፡ በወርኅ ፡ ቀዳማዊ ፡ ባቲ ፡ ዐሥሩ ፡ ወክልኤ ፡ መሳክው ፡ ርኅዋት ፡ ዘእምኔሆን ፡ ይወፅእ ፡ ላህብ ፡ ሶበ ፡ ይትረኅዉ ፡ እምዘመን ፡ ዘእሆሙ ።

B72:8 ሶበ ፡ ይወርቅ ፡ ፀሐይ ፡ እምሰማይ ፡ ይወፅእ ፡ እንተ ፡ ይእቲ ፡ ራብዕት ፡ ፍጥት ፡ ጃባባሐ ፡ ወበራብዕት ፡ ፍጥት ፡ እንተ ፡ ምዕራብ ፡ ሰማይ ፡ ርቱዓ ፡ ይወርድ ።

E72:8 ሰበ : ይሠርቅ : ፀሐይ : እምሰማይ : ይወፅእ : እንተ : ይእቲ : ኖሳት : ራብዕት : ህጽባሐ : ወበራብዕት : ኖሳት : እንተ : ምዕራብ : ሰማይ : ርቱዕ : ይወርድ ።

G72:8 ሰበ : ይሠርቅ : እምሰማይ : ይወፅእ : እንተ : ይእቲ : ኖሳት : ራብዕት : ህጽባሐ : ወበራብዕት : ኖሳት : እንተ : ምዕራብ : ሰማይ : ርቱዕ : ይወርድ ። (ፀሐይ missing)

R72:8 ሰበ : ይሠርቅ : ፀሐይ : እምሰማይ : ይወፅእ : እንተ : ይእቲ : ኖሳት : ራብዕት : ህጽባሐ : ወበራብዕት : ኖሳት : እንተ : ምዕራብ : ሰማይ : ርቱዕ : ይወርድ ።

C72:8 ሰበ : ይሠርቅ : ፀሐይ : እምሰማይ : ይወፅእ : እንተ : ይእቲ : ራብዕት : ኖሳት : ህጽባሐ : ወበራብዕት : ኖሳት : እንተ : ምዕራብ : ሰማይ : ርቱዕ : ይወርድ ።

B72:9 ወበእማንቱ : መዋዕል : ትነውሳ : ዕለት : እምዕለት : ወተሐጽር : ሌሊት : እምሌሊት : እስከ : ህጽባሐ ።

E72:9 ወበእማንቱ : መዋዕል : ትነውሳ : ዕለት : እምዕለት : ወተሐጽር : ሌሊት : እምሌሊት : እስከ : ህጽባሐ ።

G72:9 ወበእማንቱ : መዋዕል : ትነውሳ : ዕለት : እምዕለት : ወተሐጽር : ሌሊት : እምሌሊት : እስከ : ህጽባሐ ።

R72:9 ወበእማንቱ : መዋዕል : ትነውሳ : ዕለት : እምዕለት : ወተሐጽር : ሌሊት : እምሌሊት : እስከ : ህጽባሐ ።

C72:9 ወበእማንቱ : መዋዕል : ትነውሳ : ዕለት : እምዕለት : ወተሐጽር : ሌሊት : እምሌሊት : እስከ : ህጽባሐ ።

B72:10 ወበይእቲ : ዕለት : ትነውሳ : ካዕበተ : ዕለት : እምሌሊት : ወትከውን : ዕለት : ጥንቁቅ : ፲ክፍለ : ወሌሊት : ትከውን : ጅክፍለ ።

E72:10 በውእቱ : ዕለት : ትነውሳ : ካዕበተ : ዕለት : እምሌሊት : ሞትከውን : ዕለት : ጥንቁቅ : ዐሠርተ : ክፍለ : ወትከውን : ሌሊት : ሰመንተ : ክፍለ : ጥንቁቅ : (በውእቱ replaces ወበይእቲ, important: notice ፲ replaced by ዐሠርተ, and ጅ replaced by ሰመንተ a numeral replaced a word)

G72:10 በውእቱ : ዕለት : ትነውሳ : ካዕበተ : ዕለት : እምሌሊት : ሸእደ : ወትከውን : ዕለት : ጥንቁቅ : ፲ክፍለ : ወትከውን : ሌሊት : ጅክፍለ : ጥንቁቅ : (በውእቱ replaces ወበይእቲ, ሸእደ added)

R72:10 በውእቱ : ዕለት : ትነውሳ : ካዕበተ : ዕለት : እምሌሊት : ሸ : እደ : ሞትከውን : ጥንቁቅ : ፲ክፍለ : ወትከውን : ሌሊት : ጅክፍለ : ጥንቁቅ : (በውእቱ replaces ወበይእቲ, ሸ : እደ added)

C72:10 ወበይእቲ : ዕለት : ትነውሳ : ካዕበተ : ዕለት : እምሌሊት : ወትከውን : ዕለት : ጥንቁቅ : ፲ክፍለ : ወትከውን : ሌሊት : ጅክፍለ ።

B72:11 ወይወፅእ : ፀሐይ : እምይእቲ : ራብዕት : ኖሳት : ወየዐርብ : በራብዕት : ኖሳት : እንተ : ጽባሐ : ህጽባሐ : ወይወጽእ : እምኔሃ : ወየዐርብ : ውስተ : ኃምስት : ኖሳት ።

E72:11 ወይወፅእ : ፀሐይ : እምዝክ : ራብዕት : ኖሳት : ወየዐርብ : በራብዕት : ኖሳት : ወይገብእ : ውስተ : ኃምስት : ኖሳት : እንተ : ጽባሐ : ህጽባሐ : ወይወፅእ : እምኔሃ : ወየዐርብ : ውስተ : ኃምስት : ኖሳት ። (ኖሳት) gutter note under and over lined, probably an insertion

G72:11 ወይወፅእ : ፀሐይ : እምዝክ : ራብዕት : ኖሳት : ወየዐርብ : በራብዕት : ወይገብእ : ውስተ : ኃምስት : ኖሳት : እንተ : ጽባሐ : ህጽባሐ : ወይወፅእ : እምኔሃ : ወየዐርብ : ውስተ : ኃምስት : ወኃምስት : ኖሳት ። (ወኃምስት added)

R72:11 ወይወጪጃ፡ ፀሐይ፡ እምሽኩቱ፡ ራብዕ፡ ጥጎት፡ ወወርብ፡ በራብዕት፡ ወይገብእ፡ ውስተ፡ ኃምስ፡ ጥጎት፡ እንተ፡ ጽባሕሻጽባሕ፡ =፡፡

ወይወጪጃ፡ እምኔሃ፡ ወየወርብ፡ ውስተ፡ ኃምስት፡ ጥጎት፡ ኃምስ፡ ጥጎት፡፡

C72:11 ወይወጪጃ፡ ፀሐይ፡ እምሽኩ፡ ራብዕ፡ ጥጎት፡ ወየወርብ፡ በራብዕት፡ ወይገብእ፡ ውስተ፡ ኃምስት፡ ጥጎት፡ እንተ፡ ጽባሕ፡ ሻጽባሕ፡ ወይወጪጃ፡ እምኔሃ፡ ወየወርብ፡ ውስተ፡ ኃምስት፡ ጥጎት፡ =

B72:12 ወእሚሃ፡ ትነውጎ፡ ዕለት፡ ጀተእደ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡ ወተጎጽር፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡፡ (ጽእደ is ጀእደ)

E72:12 ወእሚሃ፡ ይነውጎ፡ ዕለት፡ ከልኢ፡ እደ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተሐጽጽ፡ ሌሊት፡ ወትከውን፡ ሰብዐተ፡ ክፍለ፡ (ጽእደ is ከልኢ፡ እደ)

G72:12 ወእሚሃ፡ ይነውጎ፡ ዕለት፡ ጀእደ፡፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተሐጽጽ፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡፡ (ጽእደ is ጀእደ)

R72:12 ወእሚሃ፡ ይነውጎ፡ ዕለት፡ ከልኢ፡ እደ፡፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተሐጽጽ፡ ሌሊት፡ ክፍለ፡፡ (ጽእደ is ከልኢ፡ እደ)

C72:12 እሚሃ፡ ይነውጎ፡ ዕለት፡ ጽእደ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተጎጽር፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡ = (ጽእደ is ጀእደ)

B72:13 ወይገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወይወጪጃ፡ ወየወርብ፡ በሳድስት፡ ጥጎት፡ ሻጽጽባሕ፡ በእንተ፡ ትእምርተ፡ ዚእሃ፡፡

E72:13 ወይገብእ፡ ለጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡፡ ወይወጪጃ፡ ወየወርብ፡ በሳድስት፡ ጥጎት፡ ሻጽጽ፡ ጽባሕ፡ በእንተ፡ ትእምር፡ ዚእሃ፡፡ (ፀሐይ፡ ለጽባሕ missing)

G72:13 ወይገብእ፡ ጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ወይወጪጃ፡ ወየወርብ፡ በሳድስት፡ ጥጎት፡ ሻጽጽ፡ ጽባሕ፡ በእንተ፡ ትእምርተ፡ ዚእሃ፡፡ (ፀሐይ፡ ለጽባሕ missing)

R72:13 ወይገብእ፡ ጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ወይወጪጃ፡ ወየወርብ፡ በሳድስት፡ ጥጎት፡ ሻጽጽ፡ ጽባሕ፡ በእንተ፡ ትእምርተ፡ ዚእሃ፡፡

C72:13 ወይገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወይወጪጃ፡ ወየወርብ፡ በሳድስት፡ ጥጎት፡ ሻጽጽጽባሕ፡ በእንተ፡ ትእምርተ፡ ዚእሃ፡ =

B72:14 ወበይእቲ፡ ዕለት፡ ትነውጎ፡ ዕለት፡ እምሌሊት፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተሐጽጽ፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡፡ (ጽክፍለ is ፺ክፍለ)

E72:14 ወበይእቲ፡ ዕለት፡ ትነውጎ፡ ዕለት፡ እምሌሊት፡ ትከውን፡ ዕለት፡ ከዕበተ፡ ሌሊት፡ ወትከውን፡ ዕለት፡ ፲ወጀ፡ ክፍለ፡ ወተጎጽጽ፡ ሌሊት፡፡ ወትከውን፡ ሰጽስት፡ ክፍለ፡ (ሰጽስት added)

G72:14 ወበይእቲ፡ ዕለት፡ ትነውጎ፡ ዕለት፡ እምሌሊት፡ ትከውን፡ ዕለት፡ ካዕበተ፡ ሌሊት፡፡ ወትከውን፡ ዕለት፡ ክፍለ፡ ፲ወጀወተጎጽር፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡፡ (ጽክፍለ is ፺ክፍለ)

R72:14 በይእቲ፡ ዕለት፡ ትነውጎ፡ ዕለት፡ እምሌሊት፡፡ ትከውን፡ ዕለት፡ ለሌሊት፡ ከዕበተ፡ ሌሊት፡፡ ወትከውን፡ ዕለት፡ ክፍለ፡ ወጀ፡፡ ወተሐጽጽ፡ ሌሊት፡ ወትከውን፡ ፺ክፍለ፡፡ =፡፡ (ጽክፍለ is ፺ክፍለ)

C72:14 ወበይእቲ፡ ዕለት፡ ትነውጎ፡ ዕለት፡ እምሌሊት፡ ወትከውን፡ ዕለት፡ ካዕበተ፡ ሌሊት፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡፡ ወተጎጽር፡ ሌሊት፡ ወትከውን፡ ጽክፍለ፡ =

B72:15 ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትሐፅር፡ ዕለት፡ ወትኑጎ፡ ሌሊት፡ ወይገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወይሠርቅ፡ እምኔሃ፡ ወየዓርብ፡ ጩባሕ።

E72:15 ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትጎጽጽ፡ ዕለት፡ ወትኑጎ፡ ሌሊት፡ ወትገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወትበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወትሠርቅ፡ እምኔሃ፡ ወተዐርብ፡ ጩባሕ።

G72:15 ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትሐፅር፡ ዕለት፡ ወትኑጎ፡ ሌሊት፡ ወትገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወትበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወትሠርቅ፡ እምኔሃ፡ ወተዐርብ፡ ጩባሕ።

R72:15 ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትሐፅር፡ ዕለት፡ ወትኑውሕ፡ ሌሊት፡ ወትገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወትበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወትሠርቅ፡ እምኔሃ፡ እምኔሃ ወተዐርብ፡ ጩባሕ። =።

C72:15 ወይትነሣእ፡ ፀሐይ፡ ከመ፡ ትጎጽጽ፡ ዕለት፡ ወትኑጎ፡ ሌሊት፡ ወይገብእ፡ ፀሐይ፡ ለጽባሕ፡ ወይበውእ፡ ውስተ፡ ሳድስት፡ ጥጎት፡ ወይሠርቅ፡ እምኔሃ፡ ወየዐርብ፡ ጩባሕ።

B72:16 ወሶበ፡ ተፈጻመ፡ ጽባሕ፡ ተሐፅፅ፡ መዓልት፡ ጀክፍለ፡ ጥንቁቅ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡ ወሌሊት፡ ፯ክፍለ።

E72:16 ወሶበ፡ ተፈጻመ፡ ጩባሕ፡ ተጎጽጽ፡ መዐልት፡ ክፍለ፡ እሐደ፡ ጥንቁቅ፡ ወትከውን፡ ዕለት፡ ዐሠርተ፡ ወእሐደ፡ ክፍለ፡ ወሌሊት፡ ሰብዐተ።

G72:16 ወሶበ፡ ተፈጻመ፡ ጩባሕ፡ ተሐፅፅ፡ መዓልት፡ ክፍለ፡ ጀጥንቁቅ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡ ወሌሊት፡ ፯።

R72:16 ወሶበ፡ ተፈጻመ፡ ጩባሕ፡ ተሐፅፅ፡ መዐልት፡ ክፍለ፡ እሐደ፡ ጥንቁቅ፡ ወትከውን፡ ፲ወጀ፡ ክፍለ፡ ወሌሊት፡ ፰ክፍለ።

C72:16 ወሶበ፡ ተፈጻመ፡ ጩባሕ፡ ተሐፅፅ፡ መዓልት፡ ጀክፍለ፡ ጥንቁቅ፡ ወትከውን፡ ዕለት፡ ፲ወጀክፍለ፡ ወሌሊት፡ ፯ክፍለ።

B72:17 ወይወፅእ፡ ፀሐይ፡ እምነ፡ ምዕራብ፡ እምይእቲ፡ ሳድስት፡ ጥጎት፡ ወየሐውር፡ በምሥራቅ፡ ወይሠርቅ፡ በኃምስት፡ ጥጎት፡ ጩባሕ፡ ወየዐርብ፡ በምዕራብ፡ ካዕበ፡ በኃምስት፡ ጥጎት፡ እንተ፡ ምዕራብ።

E72:17 ወይወፅእ፡ ፀሐይ፡ እምነ፡ ምዕራብ፡ እምይእቲ፡ ሳድስት፡ ጥጎት፡ ወየሐውር፡ ምሥራቅ፡ ወይሠርቅ፡ በጅጥጎት፡ ጩባሕ፡ ወየዐርብ፡ ካዕበ፡ በምዕራብ፡ በጅጥጎት፡ እንተ፡ ምዕራብ፡

G72:17 ወይወፅእ፡ ፀሐይ፡ እምነ፡ ምዕራብ፡ እምይእቲ፡ ሳድስት፡ ጥጎት፡ ወየሐውር፡ ምሥራቅ፡ ወይሠርቅ፡ በኃምስት፡ ጥጎት፡ ጩባሕ፡ ወየዐርብ፡ በምዕራብ፡ ካዕበ፡ በኃምስት፡ በእንተ፡ ምዕራብ፡ (thi rd ጥጎት missing)

R72:17 ወይወፅእ፡ ፀሐይ፡ እምነ፡ ምዕራብ፡ እምይእቲ፡ ሳድስት፡ ጥጎት፡ ወየሐውር፡ ምሥራቅ፡ ወይሠርቅ፡ በኃምስት፡ ጥጎት፡ ጩባሕ፡ ወየዐርብ፡ በምዕራብ፡ ካዕበ፡ በኃምስት፡ ጥጎት፡ እንተ፡ ምዕራብ፡

C72:17 ወይወፅእ፡ ፀሐይ፡ እምነ፡ ምዕራብ፡ እምይእቲ፡ ሳድስት፡ ጥጎት፡ ወየሐውር፡ ምሥራቅ፡ ወይሠርቅ፡ በኃምስት፡ ጥጎት፡ ጩባሕ፡ ወየዐርብ፡ በምዕራብ፡ ካዕበ፡ በኃምስት፡ ጥጎት፡ እንተ፡ ምዕራብ፡

B72:18 በይእቲ፡ ዕለት፡ ተሐፅፅ፡ ዕለት፡ ጀክፍለ፡ ወትከውን፡ ዕለት፡ ፲ክፍለ፡ ወሌሊት፡ ፰ክፍለ።

E72:18 በይእቲ፡ ዕለት፡ ተጎጽጽ፡ ዕለት፡ ጀክፍለ፡ ወትከውን፡ ዕለት፡ ዐሠርተ፡ ክፍለ፡ ወሌሊት፡ ሰምንተ፡ ክፍለ።

G72:18 በይእቲ፡ ዕለት፡ ተሐፅፅ፡ ዕለት፡ ጀክፍለ፡ ወትከውን፡ ዕለት፡ ፲ክፍለ፡ ወሌሊት፡ ፰ክፍለ።

R72:18 በይእቲ፡ ዕለት፡ ተሐጽጽ፡ ዕለት፡ ክልኢተ፡ ክፍለ፡ ወትከውን፡ ዕለት፡ ፲፡ ክፍለ፡ ፡ ወሌሊት፡ ፡ ጽ፡ ክፍለ፡ (notice that ክልኢተ፡ ክፍለ is used for ጀክፍለ)

C72:18 በይእቲ፡ ዕለት፡ ተሐጽጽ፡ ዕለት፡ ጀክፍለ፡ ወትከውን፡ ዕለት፡ ፲ክፍለ፡ ወሌሊት፡ ጽ፡ ክፍለ፡ =

B72:19 ወትወፅእ፡ ፀሐይ፡ እምይእቲ፡ ኃምስት፡ ፍጥት፡ ወየዓርብ፡ በኃምስት፡ ፍጥት፡ እንተ፡ ምዕራብ፡ ወይሠርቅ፡ በራብዕት፡ ፍጥት፡ ሞወጽጻባሕ፡ በእንተ፡ ትእምርተ፡ ዚአሃ፡ ወየዓርብ፡ በምዕራብ፡ ፡

E72:19 ወትወጽእ፡ ፀሐይ፡ እምይእቲ፡ ኃምስት፡ ፍጥት፡ ወተዐርብ፡ በኃምስተ፡ ፍጥት፡ እንተ፡ ምዕራብ፡ ወተገብእ፡ እንተ፡ ጽባሕ፡ ትሠርቅ፡ በራብዕት፡ ፍጥት፡ ሞወጽ፡ ጽባሕ፡ በእንተ፡ ትእምርተ፡ ዚአሃ፡ ወተዐርብ፡ በምዕራብ፡ ፡

G72:19 ወትወፅእ፡ ፀሐይ፡ እምይእቲ፡ ኃምስት፡ ፍጥት፡ ወተዐርብ፡ በኃምስተ፡ ፍጥት፡ እንተ፡ ምዕራብ፡ ወትሠርቅ፡ በራብዕት፡ ፍጥት፡ ለእንተ፡ ትእምርተ፡ ዚአሃ፡ በራብዕት፡ ፍጥት፡ እንተ፡ በጽባሕ፡ እንተ፡ ሞወጽጻባሕ፡ ፡ ወየዐርብ፡ (ትእምርተ is spelled ትእምርተ፡ ዚአሃ)

R72:19 ወትወፅእ፡ ፀሐይ፡ እምይእቲ፡ ኃምስት፡ ፍጥት፡ ወተዐርብ፡ በኃምስተ፡ ፍጥት፡ እንተ፡ ምዕራብ፡ ፡ ወትሠርቅ፡ በራብዕት፡ ፍጥት፡ ለእንተ፡ ትእምርተ፡ ዚአሃ፡ በራብዕት፡ ፍጥት፡ እንተ፡ በጽባሕ፡ ሞወጽጻባሕ፡ ወየዐርብ፡ በምዕራብ፡ ፡ (ትእምርተ is spelled ትእምርተ፡ ዚአሃ)

C72:19 ወይወጽእ፡ ፀሐይ፡ እምይእቲ፡ ኃምስት፡ ፍጥት፡ ወየዐርብ፡ በኃምስት፡ ፍጥት፡ እንተ፡ ምዕራብ፡ ወይሠርቅ፡ በራብዕት፡ ፍጥት፡ በእንተ፡ ትእምርተ፡ ዚአሃ፡ ሞወጽጻባሕ፡ ወየዐርብ፡ በምዕራብ፡ =

B72:20 በይእቲ፡ ዕለት፡ ይትረአይ፡ መዓልት፡ ምስለ፡ ሌሊት፡ ወይከውን፡ ዕሩዩ፡ ወትከውን፡ ሌሊት፡ ፡ ጀክፍለ፡ ወመዓልት፡ ጀክፍለ፡ ፡

E72:20 በይእቲ፡ ዕለት፡ ይትዔረይ፡ መዓልት፡ ምስለ፡ ሌሊት፡ ወይከውን፡ ዕሩዩ፡ ወትከውን፡ ሌሊት፡ ፡ ተስዐተ፡ ክፍለ፡ ወመዓልት፡ ተስዐተ፡ ክፍለ፡ ፡

G72:20 በይእቲ፡ ዕለት፡ ይትዐረይ፡ መዓልት፡ ምስለ፡ ሌሊት፡ ወይከውን፡ ዕሩዩ፡ ወትከውን፡ ሌሊት፡ ፡ ጀክፍለ፡ ወመዓልት፡ ጀክፍለ፡ ፡

R72:20 በይእቲ፡ ዕለት፡ ይትዔረይ፡ መዓልት፡ ምስለ፡ ሌሊት፡ ወይከውን፡ ዕሩዩ፡ ወትከውን፡ ሌሊት፡ ፡ ጀ፡ ክፍለ፡ ወመዓልት፡ ጀ፡ ክፍለ፡ ፡ =፡

C72:20 በይእቲ፡ ዕለት፡ ይትዔረይ፡ መዓልት፡ ምስለ፡ ሌሊት፡ ወይከውን፡ ዕሩዩ፡ ወትከውን፡ ሌሊት፡ ፡ ጀክፍለ፡ ወመዓልት፡ ጀክፍለ፡ ፡

B72:21 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፍጥት፡ ወየዓርብ፡ በምዕራብ፡ ወይገብእ፡ ለጽባሕ፡ ወይወፅእ፡ በሣልስት፡ ፍጥት፡ ሞወጽጻባሕ፡ ወየዓርብ፡ በምዕራብ፡ በሣልስት፡ ፍጥት፡ ፡ (ፍጥት misspelling)

E72:21 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፍጥት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ በጽባሕ፡ ፡ ወይወፅእ፡ በሣልስት፡ ፍጥት፡ ሞወጽጻባሕ፡ ወየዐርብ፡ በምዕራብ፡ በሣልስት፡ ፍጥት፡ ፡

G72:21 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፍጥት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ ለጽባሕ፡ ወይወፅእ፡ በሣልስት፡ ፍጥት፡ ጽባሕ፡ ወየዐርብ፡ በምዕራብ፡ በሣልስት፡ ፍጥት፡ ፡ (notice ሞወጽጻባሕ is ጽባሕ)

R72:21 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፍጥት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ በጽባሕ፡ ፡ ወይወፅእ፡ በሣልስት፡ ፍጥት፡ ሞወጽጻባሕ፡ ወየዐርብ፡ በምዕራብ፡ በሣልስት፡ ፍጥት፡ ፡

C72:21 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፍጥት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ በጽባሕ፡ ወይወፅእ፡ በሣልስት፡ ፍጥት፡ ሞወጽጻባሕ፡ ወየዐርብ፡ በምዕራብ፡ በሣልስት፡ ፍጥት፡ =

B72:22 ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወተኅጽር፡ ዕለት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወትከውን፡ ሌሊት፡ ፲ክፍለ፡ ጥንቁቅ፡ ወመዓልት፡ ጅክፍለ፡ ።

E72:22 ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወተኅጽር፡ ዕለት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወትከውን፡ ሌሊት፡ ዐሠርተ፡ ክፍለ፡ ጥንቁቅ፡ ወመዓልት፡ ሰመንተ፡ ክፍለ፡ ።

G72:22 ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት፡ ትነውኅ፡ ወተሐጽር፡ ዕለት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወትከውን፡ ሌሊት፡ ፲ክፍለ፡ ጥንቁቅ፡ ወመዓልት፡ ጅክፍለ፡ ።

R72:22 ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት፡ ትነውኅ፡ ወተሐጽር፡ ዕለት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወትከውን፡ ሌሊት፡ ፲ክፍለ፡ ጥንቁቅ፡ ወመዓልት፡ ጅክፍለ፡ ። =።

C72:22 ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወተኅጽር፡ ዕለት፡ እምዕለት፡ እስከ፡ ሙጽባሕ፡ ወትከውን፡ ሌሊት፡ ፲ክፍለ፡ ጥንቁቅ፡ ወመዓልት፡ ጅክፍለ፡ ።

B72:23 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ማልስት፡ ጥንት፡ ወየዓርብ፡ በማልስት፡ ጥንት፡ በዓረብ፡ ወይገብእ፡ ውስተ፡ ምሥራቅ፡ ወይወጽእ፡ ፀሐይ፡ ውስተ፡ ካልእ፡ ጥንተ፡ ምሥራቅ፡ ሙጽባሕ፡ ወከመዝ፡ የዓርብ፡ በካልእ፡ ጥንት፡ በምዕራብ፡ ሰማይ፡ ።

E72:23 ወተወፅእ፡ ፀሐይ፡ እምይእቲ፡ ማልስት፡ ጥንት፡ ወተዐርብ፡ በማልስት፡ ጥንት፡ ወትገብእ፡ ውስተ፡ ምሥራቅ፡ ወትወፅእ፡ ውስተ፡ ካልእ፡ ጥንተ፡ ምሥራቅ፡ ሙጽባሕ፡ ወከመዝ፡ የዐርብ፡ በካልእት ጥንት በምዕራብ፡ ሰማይ፡ ።

G72:23 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ማልስት፡ ጥንት፡ ወተዐርብ፡ በማልስት፡ ጥንት፡ በዐረብ፡ ወትገብእ፡ ውስተ፡ ምሥራቅ፡ ወትወፅእ፡ ውስተ፡ ካልእ፡ ጥንተ፡ እምሥራቅ፡ ሙጽባሕ፡ ወከመዝ፡ የዐርብ፡ በካልእት፡ ጥንት፡ በምዕራብ፡ ሰማይ፡ ።

R72:23 ወተወፅእ፡ ፀሐይ፡ እምይእቲ፡ ማልስት፡ ጥንት፡ ወተዐርብ፡ በማልስት፡ ጥንት፡ በዐረብ፡ ወትገብእ፡ ውስተ፡ ምሥራቅ፡ ወትወፅእ፡ ውስተ፡ ካልእ፡ ጥንተ፡ እምሥራቅ፡ ወትወፅእ፡ ውስተ፡ ካልእ፡ ጥንተ፡ እምሥራቅ፡ ሙጽባሕ፡ ወከመዝ፡ የዐርብ፡ በካልእት ጥንት በምዕራብ፡ ሰማይ፡ ።

C72:23 ወይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ማልስት፡ ጥንት፡ ወየዐርብ፡ በማልስት፡ ጥንት፡ በዐረብ፡ ወይገብእ፡ ውስተ፡ ምሥራቅ፡ ወይወፅእ፡ ፀሐይ፡ ውስተ፡ ካልእ፡ ጥንተ፡ ምሥራቅ፡ ሙጽባሕ፡ ወከመዝ፡ የዐርብ፡ በካልእ፡ ጥንት፡ በምዕራብ፡ ሰማይ፡ ።

B72:24 ወበይእቲ፡ ዕለት፡ ትከውን፡ ሌሊት፡ ፲ወጅክፍለ፡ ወዕለት፡ ጂክፍለ፡ ።

E72:24 ወበይእቲ፡ ዕለት፡ ትከውን፡ ሌሊት፡ ዐሠርተ፡ ወእሐይ፡ ክፍለ፡ ወዕለት፡ ሰብዐተ፡ ክፍለ፡ ።

G72:24 ወበይእቲ፡ ዕለት፡ ትከውን፡ ሌሊት፡ ፲ወጅክፍለ፡ ወዕለት፡ ጂክፍለ፡ (ጂክፍለ is ጂክፍለ)

R72:24 ወበይእቲ፡ ዕለት፡ ትከውን፡ ሌሊት፡ ፲፡ ወ፡ ፩፡ ክፍለ፡ ወዕለት፡ ጂክፍለ፡ ። =። (ጂክፍለ is ጂክፍለ)

C72:24 ወበይእቲ፡ ዕለት፡ ትከውን፡ ሌሊት፡ ፲ወጅክፍለ፡ ወዕለት፡ ጂክፍለ፡ ።

B72:25 ወይወፅእ፡ ፀሐይ፡ በይእቲ፡ ዕለት፡ እምይእቲ፡ ካልእት፡ ጥንት፡ ወየዓርብ፡ በምዕራብ፡ በካልእ፡ ጥንት፡ ወይገብእ፡ በምሥራቅ፡ በእሐቲ፡ ጥንት፡ ሙጽባሕ፡ ወየዓርብ፡ በምዕራብ፡ (በካልእ)፡ ጥንት፡ (this word በካልእ may have been erased by the scribe with lines over and under the letters)

E72:25 ወተወፅእ፡ ፀሐይ፡ በይእት፡ ዕለት፡ እምይእት፡ ካልእት፡ ኖህት፡ ወተዐርብ፡ በምዕራብ፡ በካልእት፡ ኖህት፡ ወተገብእ፡ በምሥራቅ፡ በአሐቲ፡ ኖህት፡ ህወጸባሐ፡ ወተዐርብ፡ በይእት፡ ዕለት፡ በአሐቲ፡ ኖህት፡ በምዕራብ፡ ሰማይ፡።

G72:25 ወይወፅእ፡ ፀሐይ፡ በይእት፡ ዕለት፡ እምይእት፡ ካልእት፡ ኖህት፡ ወተዐርብ፡ በምዕራብ፡ በካልእት፡ ኖህት፡ ወተገብእ፡ በምሥራቅ፡ በአሐቲ፡ ኖህት፡ መዋዕለ፡ ህወጸባሐ፡ ወተዐርብ፡ በይእት፡ አሐቲ፡ ኖህት፡ በምዕራብ፡ ሰማይ፡።

R72:25 ወተወፅእ፡ ፀሐይ፡ በይእት፡ ዕለት፡ እምይእት፡ ካልእት፡ ኖህት፡ ወተዐርብ፡ በምዕራብ፡ በካልእት፡ ኖህት፡ ወተገብእ፡ በምሥራቅ፡ በአሐቲ፡ ኖህት፡ መዋዕለ፡ ህወጸባሐ፡ ወተዐርብ፡ በይእት፡ አሐቲ፡ ዕለት፡ በምዕራብ፡ ሰማይ፡።

C72:25 ወይወፅእ፡ ፀሐይ፡ በይእት፡ ዕለት፡ እምይእት፡ ካልእት፡ ኖህት፡ ወየዐርብ፡ በምዕራብ፡ በካልእት፡ ኖህት፡ ወይገብእ፡ በምሥራቅ፡ በአሐቲ፡ ኖህት፡ ህወጸባሐ፡ ወየዐርብ፡ በምዕራብ፡ በአሐቲ፡ ኖህት፡።

B72:26 ወበይእት፡ ዕለት፡ ትነውግ፡ ሌሊት፡ ወትከውን፡ ካዕበታ፡ ለመዓልት፡። ወትከውን፡ ሌሊት፡ ፲ ወጀክፍለ፡ ዋንቁቀ፡ ወመዓት፡ ጂክፍለ፡።

E72:26 ወበይእት፡ ዕለት፡ ትነውግ፡ ሌሊት፡ ወትከውን፡ ካዕበታ፡ ለመዓልት፡ ወትከውን፡ ሌሊት፡ ፲ ወጀ፡ ክፍለ፡ ዋንቁቀ፡ ወመዓልት፡ ስኖሱተ፡ ክፍለ፡ (ስኖሱተ added, ጂክፍለ is ክፍለ)

G72:26 ወበይእት፡ ዕለት፡ ትነውግ፡ ሌሊት፡ ወትከውን፡ ካዕበታ፡ ለዕለት፡ ወትከውን፡ ሌሊት፡ ፲ ወጀዋንቁቀ፡ ክፍለ፡ ወመዓልት፡ ጂክፍለ፡።።

R72:26 ወበይእት፡ ዕለት፡ ትነውግ፡ ሌሊት፡ እምሌሊት፡ ወትከውን፡ ካዕበታ፡ ለዕለት፡ ወትከውን፡ ሌሊት፡ ፲ ወጀክፍለ፡ ዋንቁቀ፡ ወመዓልት፡ ክፍለ፡ (እምሌሊት added, ጂክፍለ is ክፍለ)

C72:26 ወበይእት፡ ዕለት፡ ትነውግ፡ ሌሊት፡ ወትከውን፡ ካዕበታ፡ ለመዓልት፡ ወትከውን፡ ሌሊት፡ ፲ ወጀ፡ ክፍለ፡ ዋንቁቀ፡ ወመዓት፡ ጂክፍለ፡።

B72:27 ወፈጸመ፡ ፀሐይ፡ አርእስቲሁ፡ ወዳግመ፡ የዓውድ፡ ዲበ፡ እሉ፡ አርእስቲሁ፡። ወይበውእ፡ በውእቱ፡ ኖህት፡ ህጽባሐ፡ ወበምዕራብኒ፡ በአንጻሪሁ፡ የዐርብ፡።

E72:27 ወፈጸመ፡ ፀሐይ፡ አርእስቲሁ፡ ወዳግመ፡ የዐውድ፡ ዲበ፡ ዝኩ፡ አርእስቲሁ፡ ወይበውእ፡ በተሉ፡ ጎዋጎሙ፡ ህጽባሐ፡ ወበምዕራብኒ፡ በምንጻራሁ፡ የዐርብ፡። (ዝኩ is used for እሉ)

G72:27 ወፈጸመ፡ ፀሐይ፡ አርእስቲሁ፡ ወዳግመ፡ የአውድ፡ ዲበ፡ ዝኩ፡ አርእስቲሁ፡ ወይበውእ፡ በተሉ፡ ጎዋጎሙ፡ ህጽባሐ፡። ወበምዕራብኒ፡ በምንጻራሁ፡ የዐርብ፡። (ዝኩ is used for እሉ)

R72:27 ወፈጸመ፡ ፀሐይ፡ አርእስቲሁ፡።። ወዳግመ፡ የአውድ፡ ዲበ፡ ዝኩ፡ አርእስቲሁ፡ ወይበውእ፡ በተሉ፡ ጎዋጎሙ፡ ህጽባሐ፡ ወበምዕራብኒ፡ በምንጻራሁ፡ የዐርብ፡። (ዝኩ is used for እሉ)

C72:27 ወፈጸመ፡ ፀሐይ፡ አርእስቲሁ፡ ወዳግመ፡ የዐውድ፡ ዲበ፡ እሉ፡ አርእስቲሁ፡ ወይበውእ፡ በውእቱ፡ ኖህት፡ ህጽባሐ፡ ወበምዕራብኒ፡ በአንጻራሁ፡ የዐርብ፡።

I have included 72:28 from the Rylands Ethiopic MS 23 to confirm the second word as being either ዕለት or ሌሊት. Rylands MS 23

RE72:28 ወበይእት፡ ዕለት፡ ተሐፅር፡ ሌሊት፡ እምኑታ፡ አሐድ፡ እደ፡ ዝውእቱ፡ ክፍል፡ ጆ፡ ወትከውን፡ ፲ ወጀክፍለ፡ ወመዓልት፡ ጂክፍለ

B72:28 ወበይእት፡ ዕለት፡ ተሐፅር፡ ሌሊት፡ እምኑታ፡ ጆእደ፡ ዝውእቱ፡ ክፍል፡ ጆ፡ ወትከውን፡ ፲ ወጀክፍለ፡ ወመዓልት፡ ጂክፍለ፡።

E72:28 ወበይእቲ፡ ሌሊት፡ ተጎጽጽ፡ ሌሊት፡ እምኑጎ፡ ጅ፡ እደ፡ ዝውእቱ፡ ክፍል፡ ጅ፡ ወኮነት፡ ሌሊት፡ ፤ ደ፡ ወመዐልት፡ ሰብዐተ፡ ክፍል፡ ።

G72:28 ወበይእቲ፡ ሌሊት፡ ሐጻጽት፡ ሌሊት፡ እምኑጎ፡ ሸእደ፡ ዝውእቱ፡ ክፍል፡ ጅ፡ ወኮነት፡ ሌሊት፡ ፤ ፤ ደ፡ ወመዐልት፡ ፤ ፤ ክፍል፡ ። (ጅእደ is ሸእደ)

R72:28 ወበይእቲ፡ ዕለት፡ ተሐጽጽ፡ ሌሊት፡ እምኑጎ፡ ተክዐቱ፡ እደ፡ ዝውእቱ፡ ክፍል፡ እሐዳ፡ ወኮነት፡ ሌሊት፡ ፤ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ። (ተክዐቱ added)

C72:28 ወበይእቲ፡ ዕለት፡ ተጎጽጽ፡ ሌሊት፡ እምኑጎ፡ ጅእደ፡ ዝውእቱ፡ ክፍል፡ ፤ ጅወትከውን፡ ፤ ደ፡ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ።

B72:29 ወገብእ፡ ፀሐይ፡ ወቦእ፡ ውስተ፡ ካልእ፡ ፡ኖጎት፡ እንተ፡ ምሥራቅ፡ ፡ ወይገብእ፡ ዲበ፡ ዝኩ፡ እርእስቲሁ፡ ሽጽባሐ፡ ይሠርቅ፡ ወየዐርብ፡ ።

E72:29 ወገብእ፡ ፀሐይ፡ ወቦእ፡ ውስተ፡ ካልእት፡ ፡ኖጎት፡ እንተ፡ ምሥራቅ፡ ወይገብእ፡ ዲበ፡ ዝኩ፡ እርእስቲሁ፡ ሽ፡ ጽባሐ፡ ይሠርቅ፡ ወየዐርብ፡ ።

G72:29 ወገብእ፡ ፀሐይ፡ ወቦእ፡ ውስተ፡ ካልእት፡ ፡ኖጎት፡ እንተ፡ በምሥራቅ፡ ይገብእ፡ ዲበ፡ ዝኩ፡ እርእስቲሁ፡ ሽጽባሐ፡ ይሠርቅ፡ ወየዐርብ፡ ።

R72:29 ወገብእ፡ ፀሐይ፡ ወቦእ፡ ውስተ፡ ካልእት፡ ፡ኖጎት፡ እንተ፡ በምሥራቅ፡ ይገብእ፡ ዲበ፡ ዝኩ፡ እርእስቲሁ፡ ሽጽባሐ፡ ይሠርቅ፡ ወየዐርብ፡ ።

C72:29 ወገብእ፡ ፀሐይ፡ ወቦእ፡ ውስተ፡ ካልእ፡ ፡ኖጎት፡ እንተ፡ ምሥራቅ፡ ወይገብእ፡ ዲበ፡ ዝኩ፡ እርእስቲሁ፡ ሽጽባሐ፡ ይሠርቅ፡ ወየዐርብ፡ ።

B72:30 ወበይእቲ፡ ዕለት፡ ተሐጽጽ፡ ሌሊት፡ እምኑጎ፡ ወትከውን፡ ፤ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ።

E72:30 ወበይእቲ፡ ዕለት፡ ተጎጽጽ፡ ሌሊት፡ እምኑጎ፡ ወትከውን፡ ሌሊት፡ ዐሠርተ፡ ክፍል፡ ። (ተጎጽጽ is ተሐጽጽ)

G72:30 ወበይእቲ፡ ዕለት፡ ተሐጽጽ፡ ሌሊት፡ እምኑጎ፡ ወትከውን፡ ሌሊት፡ ፤ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ። (ተጎጽጽ is ተሐጽጽ)

R72:30 ወበይእቲ፡ ተሐጽጽ፡ ሌሊት፡ እምኑጎ፡ ትከውን፡ ሌሊት፡ ፤ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ። ። (ተጎጽጽ is ተሐጽጽ)

C72:30 ወበይእቲ፡ ዕለት፡ ተጎጽጽ፡ ሌሊት፡ እምኑጎ፡ ወትከውን፡ ሌሊት፡ ፤ ክፍል፡ ወመዐልት፡ ፤ ክፍል፡ ።

B72:31 ወበይእቲ፡ ዕለት፡ ይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ካልእ፡ ፡ኖጎት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ ምሥራቅ፡ ወይሠርቅ፡ በሣልስት፡ ፡ኖጎት፡ ሽወጽባሐ፡ ወየዐርብ፡ በምዕራብ፡ ሰማይ፡ ።

E72:31 ወበይእቲ፡ ዕለት፡ ይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፡ኖጎት፡ ወየዐርብ፡ በዐረብ፡ ወይገብእ፡ ምሥራቅ፡ ወይሠርቅ፡ በሣልስት፡ ፡ኖጎት፡ ሽወጽባሐ፡ ወየዐርብ፡ በምዕራብ፡ ሰማይ፡ ።

G72:31 ወበይእቲ፡ ዕለት፡ ይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፡ኖጎት፡ ወየዐርብ፡ በዐረብ፡ ወይገብእ፡ ምሥራቅ፡ ወይሠርቅ፡ በሣልስት፡ ፡ኖጎት፡ ሽወጽባሐ፡ ወየዐርብ፡ በምዕራብ፡ ሰማይ፡ ። (ካልእት missing)

R72:31 ወበይእቲ፡ ዕለት፡ ይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ፡ኖጎት፡ ወየዐርብ፡ በዐረብ፡ ወይገብእ፡ ምሥራቅ፡ ወይሠርቅ፡ በሣልስት፡ ፡ኖጎት፡ ሽወጽባሐ፡ ወየዐርብ፡ በምዕራብ፡ ሰማይ፡ ።

C72:31 ወበይእቲ፡ ዕለት፡ ይወፅእ፡ ፀሐይ፡ እምይእቲ፡ ካልእት፡ ፡ኖጎት፡ ወየዐርብ፡ በምዕራብ፡ ወይገብእ፡ ምሥራቅ፡ ወይሠርቅ፡ በሣልስት፡ ፡ኖጎት፡ ሽወጽባሐ፡ ወየዐርብ፡ በምዕራብ፡ ሰማይ፡ ።

B72:32 ወበይእቲ፡ ዕለት፡ ተሐፅፅ፡ ሌሊት፡ ወትከውን፡ ሸክፍለ፡ ወይትዓረይ፡ ሌሊት፡ ምስለ፡ መዓልት፡ ወይከውን፡ ዓመት፡ ጥንቁቅ፡ መዋዕለ፡ **፫፻፵፰ወረብዓ** ።

E72:32 በይእቲ፡ ዕለት፡ ተጎፅፅ፡ ሌሊት፡ ወትከውን፡ ተስዐተ፡ ክፍለ፡ ወዕለት፡ ትከውን፡ ተስዐተ፡ ክፍለ፡ ወይትዓረይ፡ ሌሊት፡ ምስለ፡ መዐልት፡ ወይከውን፡ ዐመት፡ ጥንቁቅ፡ መዋዕለ፡ **፫፻፵፰ወረብዓ** ።

G72:32 በይእቲ፡ ዕለት፡ ተሐፅፅ፡ ሌሊት፡ ወትከውን፡ ሸክፍለ፡ ወዕለት፡ ሸክፍለ፡ ወይትዐረይ፡ ሌሊት፡ ምስለ፡ መዓልት፡ ወይከውን፡ ዓመት፡ ጥንቁቅ፡ መዋዕለ፡ **፫፻፵፰ወረብዓ** # (second ትከውን missing)

R72:32 ወበይእቲ፡ ዕለት፡ ተሐፅፅ፡ ሌሊት፡ ወትከውን፡ ክፍለ፡ ወዕለት፡ ሸክፍለ፡ ወይትዓረይ፡ ሌሊት፡ ምስለ፡ መዐልት፡ ወይከውን፡ ዐመት፡ ጥንቁቅ፡ መዋዕለ፡ **፫፻፵፰**፡ ወ **፱** ። (second ትከውን missing)

C72:32 ወበይእቲ፡ ዕለት፡ ተሐፅፅ፡ ሌሊት፡ ወትከውን፡ ሸክፍለ፡ **ወዕለት፡ ትከውን፡ ሸክፍለ፡ ወይትዓረይ፡ ሌሊት፡ ምስለ፡ መዓልት፡ ወይከውን፡ ዓመት፡ ጥንቁቅ፡ መዋዕለ፡ ፫፻፵፰ወረብዓ** #

B72:33 **ወኑኃ፡ ለዕለት፡ ወለሌት፡ ወጎጸራ፡ ለዕለት፡ ወለሌሊት፡ በምሕዋረ፡ ፀሐይ፡ ውእቱ፡ ይትሌለይ** ።

E72:33 ወኑኃ፡ ለዕለት፡ ወለሌት፡ ወጎጸራ፡ ለዕለት፡ ወለሌት፡ በምሕዋረ፡ ፀሐይ፡ ውእቱ፡ ይትሌለይ፡

G72:33 ወኑኃ፡ ለዕለት፡ ወለሌት፡ **ወሕፀራ፡ ለዕለት፡ ወለሌት፡ በምሕዋረ፡ ፀሐይ፡ ውእቱ** ። ወይትሌለይ፡

R72:33 ወኑኃ፡ ለዕለት፡ ወለሌት፡ ወሕፀራ፡ ለዕለት፡ ወለሌት፡ በምሕዋረ፡ ፀሐይ፡ ውእቱ፡ ይትሌለይ፡

C72:33 ወኑኃ፡ ለዕለት፡ ወለሌት፡ ወጎጸራ፡ ለዕለት፡ ወለሌት፡ በምሕዋረ፡ ፀሐይ፡ ውእቱ፡ **ይትሌለይ** ።

B72:34 በእንቲአሁ፡ ይነውጎ፡ ምሕዋሪሁ፡ ዕለት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት፡ ይቀርብ ።

E72:34 በእንቲአሁ፡ ይነውሕ፡ ምሕዋሪሁ፡ ዕለት፡ እምዕለት፡ ሌሊት፡ እምሌሊት፡ ይቀርብ ።

G72:34 በእንቲአሁ፡ ይነውጎ፡ ምሕዋሪሁ፡ ዕለት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት፡ ወይቀርብ ።

R72:34 በእንቲአሁ፡ ይነውሕ፡ ምሕዋሪሁ፡ **ዕለት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት** ። ወይቀርብ ።

C72:34 በእንቲአሁ፡ ይነውጎ፡ ምሕዋሪሁ፡ ዕለት፡ እምዕለት፡ ወሌሊት፡ እምሌሊት፡ ይቀርብ ።

B72:35 ወዘውእቱ፡ ትእዛዙ፡ ወምሕዋሩ፡ ለፀሐይ፡ ወምግባኡ፡ ሶበ፡ ይገብእ፡ ለእንተ፡ ጁይገብእ፡ ወይወፅእ፡ ዘውእቱ፡ ብርሃን፡ ዓቢይ፡ ዘለዓለም፡ ዘይሰመይ፡ ፀሐየ፡ ለዓለም፡ ዓለም ።

E72:35 ወዘውእቱ፡ ትእዛዙ፡ ወምሕዋሩ፡ ለፀሐይ፡ ወምግባኡ፡ ሶበ፡ ይገብእ፡ ለእንተ፡ ወይወፅእ፡ ዘውእቱ፡ ብርሃን፡ ዐቢይ፡ ዘይሰመይ፡ ፀሐየ፡ ለዓለም፡ ዓለም ።

G72:35 ወዘውእቱ፡ ትእዛዙ፡ ወምሕዋሩ፡ ለፀሐይ፡ ወምግባኡ፡ ሶበ፡ ይገብእ፡ ወይወፅእ፡ ውእቱ፡ ብርሃን፡ ዐቢይ፡ ዘይሰመይ፡ ፀሐይ፡ ለዓለም፡ ዓለም ።

R72:35 ወዘውእቱ፡ ትእዛዙ፡ ወምሕዋሩ፡ ለፀሐይ፡ ወምግባኡ፡ ሶበ፡ ይገብእ፡ ወይወፅእ፡ ውእቱ፡ ብርሃን፡ ዐቢይ፡ ዘይሰመይ፡ ፀሐይ፡ ለዓለም፡ ዓለም ።

C72:35 ወዝውሉቱ፣ ትእዛዙ፣ ወምኋሩ፣ ለፀሐይ፣ ወምግባሉ፣ ሶበ፣ ይገብሉ፣ ለእንተ፣ ጁይገብሉ፣ ወይ ወፅእ፣ ዘውሉቱ፣ ብርሃን፣ ዐቢይ፣ ዘለዓለም፣ ዘይሰመይ፣ ፀሐየ፣ ለዓለም፣ ዓለም ።

B72:36 ወዝንቱ። ውሉቱ፣ ዘይወፅእ፣ ብርሃን፣ ዓቢይ፣ ዘይሰመይ፣ በአርኣያ፣ ዘእሁ፣ በከመ፣ አዘዘ፣ እግዚእ፣

E72:36 ወዝውሉቱ፣ ዘይወፅእ፣ ብርሃን፣ ዐቢይ፣ ዘይሰመይ፣ በአርኣያ፣ ዘእሁ። በከመ፣ አዘዘ፣ እግዚእ።

G72:36 ወዝንቱ፣ ውሉቱ፣ ዘይወፅእ፣ ብርሃን፣ ዐቢይ፣ ዘይሰመይ፣ በአርኣያሁ፣ ዘእሁ፣ በከመ፣ አዘዘ፣ እግዚእ፣

R72:36 ወዝንቱ፣ ውሉቱ፣ ዘይወፅእ፣ ውሉቱ፣ ብርሃን፣ ዐቢይ፣ ዘይሰመይ፣ በአርኣያ፣ ዘእሁ፣ በከመ፣ አዘዘ፣ እግዚእ፣

C72:36 ወዝንቱ፣ ውሉቱ፣ ዘይወፅእ፣ ብርሃን፣ ዐቢይ፣ ዘይሰመይ፣ በአርኣያ፣ ዘእሁ፣ በከመ፣ አዘዘ፣ እግዚእ።

B72:37 ወከመዝ፣ ይበውሉ፣ ወይውሶእ፣ ወኢየሐፅፅ፣ ወኢየዓርፍ፣ አላ፣ ይረውጽ፣ መዓልተ፣ ወሌሊተ፣ በሰረገላ፣ ወብርሃን፣ ዘእሁ፣ ጁእደ፣ ያበርሀ፣ እምዘ፣ ወርኅ፣ ወአምጣኒሆሙ፣ ለጅኤሆሙ፣ ዘውግ ። (ይወፅእ missing, ይበውሉ added)

E72:37 ከመዝ፣ ይወጽእ፣ ወከመዝ፣ ይበውሉ፣ ወኢየጎጽጽ፣ ወኢየዐርፍ፣ አላ፣ ይረውጽ፣ መዓልተ፣ ወ ሌሊተ፣ ወብርሃን፣ ዘእሁ፣ ሰብዐቱ፣ እደ፣ ያበርሀ፣ እምዘወርኅ፣ ወአምጣኒሆሙ፣ ለክልኢሆሙ፣ ዘውግ ። (በሰረገላ missing)

G72:37 ዘከመ፣ ይወፅእ፣ ወከመዝ፣ ይበውሉ፣ ወኢየሐፅፅ፣ ወኢየዐርፍ፣ አላ፣ ይረውጽ፣ መዓልተ፣ ወ ሌሊተ፣ ወብርሃን፣ ዘእሁ፣ ጁእደ፣ ያበርሀ፣ እምዘ፣ ወርኅ፣ ወአምጣኒሆሙ፣ ለክልኢሆሙ፣ ዘውግ ። ። (በሰረገላ missing)

R72:37 በከመ፣ ይወፅእ፣ ወከመዝ፣ ይበውሉ፣ ወኢየሐፅጽ፣ ወኢየዐርፍ፣ አላ፣ ይረውጽ፣ መዓልተ፣ ወሌሊተ፣ ወብርሃን፣ ዘእሁ፣ ጁእደ፣ ያበርሀ፣ እምዘ፣ ወርኅ፣ ወአምጣኒሆሙ፣ ለክልኢሆሙ፣ ዘውግ ። ። (በሰረገላ missing)

C72:37 ወከመዝ፣ ይወፅእ፣ ወይበውሉ፣ ወኢየሐፅፅ፣ ወኢየዐርፍ፣ አላ፣ ይረውጽ፣ መዓልተ፣ ወሌሊተ፣ በሰረገላ፣ ወብርሃን፣ ዘእሁ፣ ጁእደ፣ ያበርሀ፣ እምዘወርኅ፣ ወአምጣኒሆሙ፣ ለጅኤሆሙ፣ ዘውግ ።

Chapter 73

Bodleian chapter break ክፍል፣ ጅወጀ (notice this is 72)

B73:1 ወድጎሬሁ፣ ለዝ፣ ትእዛዝ፣ ርኢኩ፣ ካልእ፣ ትእዛዝ፣ ለብርሃን፣ ንዑስ፣ ዘስሙ፣ ወርኅ፣

E73:1 ወድጎሬሁ፣ ለዝ፣ ትእዛዝ፣ ርኢኩ፣ ካልእ፣ ትእዛዝ፣ ለብርሃን፣ ንኡስ፣ ዘስሙ፣ ወርኅ፣

G73:1 ወድጎሬሁ፣ ለዝ፣ ትእዛዝ፣ ርኢኩ፣ ካልእ፣ ትእዛዝ፣ ለብርሃን፣ ንኡስ፣ ዘስሙ፣ ወርኅ፣

R73:1 ወድጎሬሁ፣ ለዝ፣ ትእዛዝ፣ ርኢኩ፣ ካልእ፣ ትእዛዝ፣ ለብርሃን፣ ንኡስ፣ ዘስሙ፣ ወርኅ፣

C73:1 ወድጎሬሁ፣ ለዝ፣ ትእዛዝ፣ ርኢኩ፣ ካልእ፣ ትእዛዝ፣ ለብርሃን፣ ንኡስ፣ ዘስሙ፣ ወርኅ።

B73:2 ወክበቡ፣ ከመ፣ ክበቡ፣ ፀሐይ፣ ወሰረገላ፣ ዘእሁ፣ በጎቡእ፣ ይዳጎን፣ ነፋስ፣ ይነጽብ፣ ወበመስፈርት፣ ይትወሀብ፣ ሎቱ፣ ብርሃን።

E73:2 ወክበቡ፣ ከመ፣ ክበቡ፣ ሰማይ፣ ወሰረገላተ፣ ዘእሁ፣ በጎብ፣ ይዳጎን፣ ነፋስ፣ ትነፋ፣ ወበመስፈርት፣ ይትወሀብ፣ ሎቱ፣ ብርሃን።

G73:2 ወክበቱ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወስረገላተ፡ ዚአሁ፡ በኅበ፡ ይጸእን፡ ነፋስ፡ ትነፋስ፡ ወበመስፈርት፡ ትትወሀብ፡ ሎቱ፡ ብርሃን።

R73:2 ወክበቱ፡ ከመ፡ ክበበ፡ ሰማይ ። ወስረገላተ፡ ዚአሁ፡ በኅበ፡ ይጸእን፡ ነፋስ፡ ትነፋስ፡ ወበመስፈርት፡ ይትወሀብ፡ ሎቱ፡ ብርሃን።

C73:2 ወክበቱ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወስረገላ፡ ዚአሁ፡ በኅበ፡ ይጸእን፡ ነፋስ፡ ይነፍግ፡ ወበመስፈርት፡ ይትወሀብ፡ ሎቱ፡ ብርሃን ።

B73:3 ወበኩሉ፡ ወርኅ፡ ሙፃኢሁ፡ ወሙባኢሁ፡ ይትዌለጥ፡ ወመዋዕሊሁ፡ ከመ፡ መዋዕለ፡ ፀሐይ፡ ወሶበ፡ ይኤሪ፡ ከዊን፡ ብርሃኑ፡ ይከውን፡ ብርሃኑ፡ ሳብዓየ፡ እደ፡ እምብርሃን፡ ፀሐይ፡ ወከመዝ፡ ይሠርቅ።

E73:3 ወበኩሉ፡ ወርኅ፡ ሙጻኢሁ፡ ወምብዋኢሁ፡ ይትዌለጥ፡ ወመዋዕሊሁ፡ ከመ፡ መዋዕለ፡ ፀሐይ፡ ወሶበ፡ የዐሪ፡ ከዊን፡ ብርሃኑ፡ ይከውን፡ ሰብዐተ፡ እደ፡ እምብርሃን፡ ፀሐይ፡ ወከመዝ፡ ይሠርቅ።

G73:3 ወበኩሉ፡ ወርኅ፡ ሙፃኢሁ፡ ወምብዋኢሁ፡ ይትዌለጥ፡ ወመዋዕሊሁ፡ ከመ፡ መዋዕለ፡ ፀሐይ፡ ወሶበ፡ ይኤሪ፡ ከዊን፡ ብርሃኑ፡ ይከውን፡ ፯እደ፡ እምብርሃን፡ ፀሐይ፡ ወከመዝ፡ ይሠርቅ፡ (ብርሃኑ፡ ሳብዓየ missing)

R73:3 ወበኩሉ፡ ወርኅ፡ ሙፃኢሁ፡ ወምብዋኢሁ፡ ይትዌለጥ፡ ወመዋዕሊሁ፡ ከመ፡ መዋዕለ፡ ፀሐይ፡ ወሶበ፡ ይኤሪ፡ ከዊን፡ ብርሃኑ፡ ይከውን፡ ፯እደ፡ እምብርሃኑ፡ ፀሐይ፡ ወከመዝ፡ ይሠርቅ።

C73:3 ወበኩሉ፡ ወርኅ፡ ሙጻኢሁ፡ ወሙባኢሁ፡ ይትዌለጥ፡ ወመዋዕሊሁ፡ ከመ፡ መዋዕለ፡ ፀሐይ፡ ወሶበ፡ ይኤሪ፡ ከዊን፡ ብርሃኑ፡ ይከውን፡ ብርሃኑ፡ ሳብዓየ፡ እደ፡ እምብርሃን፡ ፀሐይ፡ ወከመዝ፡ ይሠርቅ ።

B73:4 ወርእሱ፡ ዘመንገለ፡ ጽባሕ፡ ይወፅእ፡ በጃጽባሕ፡ ወበይእቲ፡ ዕለት፡ ያስተርእ፡ ወይከውን፡ ለከሙ፡ ርእሰ፡ ወርኅ፡ ጃጽባሕ፡ ምስለ፡ ፀሐይ፡ በኖኅት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡

E73:4 ወርእሱ፡ ዘመንገለ፡ ጽባሕ፡ ይወጽእ፡ በሠላስ፡ ጽባሕ፡ ወበይእቲ፡ ዕለት፡ ያስተርእ፡ ወይከውን፡ ለከሙ፡ ርእሰ፡ ወርኅ፡ ጃፅለተ፡ ምስለ፡ ፀሐይ፡ በኖኅት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡

G73:4 ወርእሱ፡ ዘመንገለ፡ ጽባሕ፡ ይወፅእ፡ በሣልስ፡ ጽባሕ፡ ወበይእቲ፡ ዕለት፡ ያስተርእ፡ ወይከውን፡ ለከሙ፡ ርእሰ፡ ወርኅ፡ ጃፅለተ፡ ምስለ፡ ፀሐይ፡ በኖኅት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡

R73:4 ወርእሱ፡ ዘመንገለ፡ ጽባሕ፡ ይወፅእ፡ በሣልስ፡ ጽባሕ፡ ይወፅእ፡ ወበይእቲ፡ ዕለት፡ ያስተርእ፡ ወይከውን፡ ለከሙ፡ ርእሰ፡ ወርኅ፡ ጃፅለተ፡ ምስለ፡ ፀሐይ፡ በኖኅት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡

C73:4 ወርእሱ፡ ዘመንገለ፡ ጽባሕ፡ ይወጽእ፡ በጃጽባሕ፡ ወበይእቲ፡ ዕለት፡ ያስተርእ፡ ወይከውን፡ ለከሙ፡ ርእሰ፡ ወርኅ፡ ጃጽባሕ፡ ምስለ፡ ጸሐይ፡ በኖኅት፡ እንተ፡ ይወጽእ፡ ፀሐይ ።

B73:5 ወመንፈቅ፡ ርኅቅ፡ ፯እደ፡ ፩ወኩሉ፡ ክበበ፡ ዚአሁ፡ በከ፡ ዘአልቦ፡ ብርሃን፡ ዘእንበለ፡ ሳብዓት፡ እደ፡ ዚአሁ፡ እም፯ወ፳እደ፡ ብርሃኑ፡

E73:5 ወመንፈቅ፡ ርሑቅ፡ ሰብዐተ፡ እደ፡ አሐደ፡ ወኩሉ፡ ክበበ፡ ዚአሁ፡ በከ፡ ዘአልቦ፡ ብርሃን፡ ዘእንበለ፡ ሰብዐት፡ እደሁ፡ እም፡ ፯ወ፳፡ እደ፡ ብርሃኑ፡

G73:5 ወመንፈቅ፡ ርኅቅ፡ ፯እደ፡ ፩፡ ወኩሉ፡ ክበበ፡ ዚአሁ፡ በከ፡ ዘአልቦ፡ ብርሃን፡ ዘእንበለ፡ ሳብዐተ፡ እደሁ፡ ፯ወ፳እደ፡ ብርሃኑ፡

R73:5 ወመንፈቅ፡ ርሑቅ፡ ሰብዐተ፡ እደ፡ አሐደ፡ ወኩሉ፡ ክበበ፡ ዚአሁ፡ በከ፡ ዘአልቦ፡ ብርሃን፡ ዘእንበለ፡ ሰብዐት፡ እደሁ፡ ዐሠርተ፡ ራብዐተ፡ እደ፡ ብርሃኑ፡

C73:5 ወመንፈቅ፡ ርኅቅ፡ ፯እደ፡ ፩፡ ወኩሉ፡ ክበበ፡ ዚአሁ፡ በከ፡ ዘአልቦ፡ ብርሃን፡ ዘእንበለ፡ ሳብዓት፡ እደ፡ ዚአሁ፡ እም፡ ፯ወ፳እደ፡ ብርሃኑ ።

B73:6 ወበዕለተ፡ ይነሥእ፡ ጂእደ፡ ወመንፈቀ፡ ብርሃኑ፡ ይከውን፡ ብርሃኑ፡ ጂጂእደ፡ አሐቲ፡ ወመንፈቃ፡ ወየዐርብ፡ ምስለ፡ ፀሐይ።

E73:6 ወበዕለተ፡ ይነሥእ፡ ስብዐተ፡ እደ፡ መንፈቀ፡ ብርሃኑ፡ ይከውን፡ ብርሃኑ፡ ስብዐተ፡ ወጂ፡ እፃ፡ አሐቲ፡ ወንፍቃ፡ ወየዐርብ፡ ምስለ፡ ፀሐይ።

G73:6 ወበዕለተ፡ ትነሥእ፡ ጂእደ፡ መንፈቀ፡ ብርሃኑ፡ ወይከውን፡ ብርሃኑ፡ ጂእደ፡ አሐቲ፡ እደ፡ ወመንፈቃ፡ ወየዐርብ፡ ፀሐይ።

R73:6 ወበዕለተ፡ ትነሥእ፡ ስብዐተ፡ እደ፡ መንፈቀ፡ ብርሃኑ፡ ወይከውን፡ ብርሃኑ፡ ስብዐተ፡ እደ፡ አሐቲ፡ ወመንፈቃ፡ ወየዐርብ፡ ምስለ፡ ፀሐይ።

C73:6 ወበዕለተ፡ ይነሥእ፡ ሳብዓየ፡ እደ፡ ወመንፈቀ፡ ብርሃኑ፡ ይከውን፡ ብርሃኑ፡ ጂወጂእደ፡ አሐቲ፡ ወመንፈቃ፡ የዐርብ፡ ምስለ፡ ጸሐይ።

G73:7 ወሶበ፡ ይሠርቅ፡ ፀሐይ፡ ይሠርቅ፡ ወርኅ፡ ምስሌሁ፡ ወይነሥእ፡ መንፈቀ፡ እደ፡ ብርሃን፡ ወበይእቲ፡ ወበይእቲ፡ ሌሊት፡ በርእሰ፡ ጽባሐ፡ ዚአሁ፡ በቅድመ፡ ዕለቱ፡ ለወርኅ፡ የዐርብ፡ ወርኅ፡ ምስለ፡ ፀሐይ። ወይጸልም፡ በይእቲ፡ ሌሊት፡ ጂወጂእደ፡ ወንፍቃ።

E73:7 ወሶበ፡ ይሠርቅ፡ ፀሐይ፡ ይሠርቅ፡ ምስሌሁ፡ ወይነሥእ፡ መንፈቀ፡ እደ፡ ብርሃን፡ ወበይእቲ፡ ሌሊት፡ በርእሰ፡ ጽባሐ፡ ዚአሁ፡ በቅድመ፡ ዕለቱ፡ ለወርኅ፡ የዐርብ፡ ወርኅ፡ ምስለ፡ ፀሐይ፡ ወይጸልም፡ በይእቲ፡ ሌሊት፡ ጂ፡ ወጂ፡ እደ፡ ወንፍቃ።

G73:7 ወሶበ፡ ይሠርቅ፡ ፀሐይ፡ ይሠርቅ፡ ምስሌሁ፡ ወይነሥእ፡ መንፈቀ፡ እደ፡ ብርሃን፡ ወበይእቲ፡ ሌሊት፡ በርእሰ፡ ጽባሐ፡ ዚአሁ፡ በቅድመ፡ ዕለቱ፡ ለወርኅ፡ የዐርብ፡ ወርኅ፡ ምስለ፡ ፀሐይ፡ ወይጸልም፡ በይእቲ፡ ሌሊት፡ ጂወጂእደ፡ ወንፍቃ።

R73:7 ወሶበ፡ ይሠርቅ፡ ፀሐይ፡ ይሠርቅ፡ ምስሌሁ፡ ወይነሥእ፡ መንፈቀ፡ እደ፡ ብርሃን፡ ወበይእቲ፡ ሌሊት፡ በርእሰ፡ ጽባሐ፡ ዚአሁ፡ በቅድመ፡ ዕለቱ፡ ለወርኅ፡ የዐርብ፡ ወርኅ፡ ምስለ፡ ፀሐይ፡ ወይጸልም፡ በይእቲ፡ ሌሊት፡ ጂሰብዐተ፡ እደ፡ ወንፍቃ።

C73:7 ወሶበ፡ ይሠርቅ፡ ጸሐይ፡ ይሠርቅ፡ ወርኅ፡ ምስሌሁ፡ ወይነሥእ፡ መንፈቀ፡ እደ፡ ብርሃን፡ ወበይእቲ፡ ሌሊት፡ በርእሰ፡ ጽባሐ፡ ዚአሁ፡ በቅድመ፡ ዕለቱ፡ ለወርኅ፡ የዐርብ፡ ወርኅ፡ ምስለ፡ ጸሐይ፡ ወይጸልም፡ በይእቲ፡ ሌሊት፡ ጂወጂእደ፡ ወንፍቃ።

B73:8 ወይሠርቅ፡ በይእቲ፡ ዕለት፡ ጂእደ፡ ጥንቁቀ፡ ወይወፅእ፡ ወይጸንን፡ እምሥራቀ፡ ፀሐይ። ወያበርህ፡ በተረፈ፡ ዕለቱ፡ ጂወጂእደ።

E73:8 ወይሠርቅ፡ በይእቲ፡ ዕለት፡ ሳብዓተ፡ እደ፡ ጥንቁቀ፡ ወይወጽእ፡ ወይጸንን፡ እምሥራቀ፡ ፀሐይ፡ ወያበርህ፡ በተረፈ፡ ዕለቱ፡ ስድስተ፡ ስብዐተ፡ እደ፡

G73:8 ወይሠርቅ፡ በይእቲ፡ ዕለት፡ ጂእደ፡ ጥንቁቀ፡ ወይወፅእ፡ ወይጸንን፡ እምሥራቀ፡ ፀሐይ፡ ወያበርህ፡ በተረፈ፡ ዕለቱ፡ ጂወጂእደ።

R73:8 ወይሠርቅ፡ በይእቲ፡ ዕለት፡ ሳብዓተ፡ እደ፡ ጥንቁቀ፡ ወይወጽእ፡ ወይጸንን፡ እምሥራቀ፡ ፀሐይ፡ ወያበርህ፡ በተረፈ፡ ዕለቱ፡ ስድስተ፡ ስብዐተ፡ እደ፡

C73:8 ወይሠርቅ፡ በይእቲ፡ ዕለት፡ ሳብዓየ፡ እደ፡ ጥንቁቀ፡ ወይወጽእ፡ ወይጸንን፡ እምሥራቀ፡ ጸሐይ፡ ወያበርህ፡ በተረፈ፡ ዕለቱ፡ ጂወጂእደ።

Chapter 74

Bodleian chapter break ክፍል፡ ፸፱፣ (notice that it is 73)

B74:1 ወካልእ፡ ምሕዋረ፡ ወትእዛዛ፡ ርኢኩ፡ ሎቱ፡ እንተ፡ በውእቱ፡ ትእዛዛ፡ ይገብር፡ ምሕዋሮ፡ ዘእውራጎ፡

E74:1 ወካልእ፡ ምሕዋረ፡ ወትእዛዛ፡ ርኢኩ፡ ሎቱ፡ እንተ፡ በውእቱ፡ ትእዛዛ፡ ይገብር፡ ምሕዋሮ፡ ዘእውራጎ፡ :: ::

G74:1 ወካልእ፡ ምሕዋረ፡ ትእዛዛ፡ ርኢኩ፡ ሎቱ፡ እንተ፡ በውእቱ፡ ትእዛዛ፡ ይገብር፡ ምሕዋሮ፡ ዘእውራጎ፡ ::

R74:1 ወካልእ፡ ምሕዋሩ፡ ትእዛዛ፡ ርኢኩ፡ ሎቱ፡ እንተ፡ በውእቱ፡ ትእዛዛ፡ ርኢኩ፡ ምሕዋሮ፡ ዘእውራጎ፡ :: ::

C74:1 ወካልእ፡ ምዕረ፡ ወትእዛዛ፡ ርኢኩ፡ ሎቱ፡ እንተ፡ በውእቱ፡ ትእዛዛ፡ ይገብር፡ ምዕረ፡ ዘእውራጎ፡ =

B74:2 ወኮሎ፡ አርአየኒ፡ ኡርኤል፡ መልእክ፡ ቅዱስ፡ ዘውእቱ፡ መራኒሆሙ፡ ለኮሎሙ፡ ወምንባሪሆሙ፡ ጸሐፍኩ፡ በከመ፡ አርአየኒ፡ ወጸሐፍኩ፡ አውራኒሆሙ፡ በከመ፡ ሀለዉ፡ ወርእየ፡ ብርሃኖሙ፡ እስከ፡ ተፈጸመ፡ ፲ወ፳መዋዕል፡ ::

E74:2 ወኮሎ፡ ዘአርአየኒ፡ ኡርኤል፡ መልእክ፡ ቅዱስ፡ ዘውእቱ፡ መራኒሆሙ፡ ለኮሎሙ፡ ወምንባሪሆሙ፡ ጸሐፍኩ፡ በከመ፡ አርአየኒ፡ ወጸሐፍኩ፡ አውራኒሆሙ፡ በከመ፡ ሀለዉ፡ ወርእየ፡ ብርሃኖሙ፡ እስከ፡ ተፈጸመ፡ ፲ወ፳መዋዕል፡

G74:2 ወኮሎዝ፡ አርአየኒ፡ ኡርኤል፡ መልእክ፡ ቅዱስ፡ ዘውእቱ፡ መራኒሆሙ፡ ለኮሎሙ፡ ወምንባሪሆሙ፡ ወጸሐፍኩ፡ ወአውራኒሆሙ፡ በከመ፡ አርአየኒ፡ ወበከመ፡ ሀለዉ፡ ወርእየ፡ ብርሃኖሙ፡ እስከ፡ ተፈጸመ፡ ዐሥር፡ ወጎሙስ፡ መዋዕል፡

R74:2 ወኮሎዝ፡ አርአየኒ፡ ኡርኤል፡ መልእክ፡ ቅዱስ፡ ዘውእቱ፡ መራኒሆሙ፡ ለኮሎሙ፡ ወምንባሪሆሙ፡ ወጸሐፍኩ፡ ምንባሪሆሙ፡ በከመ፡ አርአየኒ፡ ወጸሐፍኩ፡ አውራኒሆሙ፡ በከመ፡ ሀለዉ፡ ወርእየ፡ ብርሃኖሙ፡ እስከ፡ ተፈጸመ፡ ዐሥር፡ ወጎሙስ፡ መዋዕል፡

C74:2 ወኮሎ፡ አርአየኒ፡ ኡርኤል፡ መልእክ፡ ቅዱስ፡ ዘውእቱ፡ መራኒሆሙ፡ ለኮሎሙ፡ ወምንባሪሆሙ፡ ጸሐፍኩ፡ በከመ፡ አርአየኒ፡ ወጸሐፍኩ፡ አውራኒሆሙ፡ በከመ፡ ሀለዉ፡ ወርእየ፡ ብርሃኖሙ፡ እስከ፡ ተፈጸመ፡ ፲ወ፳መዋዕል፡ =

B74:3 በ፩በ፲፯እድ፡ እስከ፡ ይፈጽም፡ ኮሎ፡ ብርሃኖ፡ በምሥራቅ፡ ወበምዕራብ፡ ወበአውራጎ፡ እሙራተ፡ ይዊልጥ፡ ምዕራባተ፡

E74:3 በ፩በ፲፯እድ፡ እድ፡ ይፈጽም፡ ኮሎ፡ ብርሃኖ፡ በምሥራቅ፡ ወበምዕራብ፡ ወአውራጎ፡ እሙራተ፡ ይዊልጥ፡ ምዕራባተ፡

G74:3 ፩ለ፯እድ፡ ይፈጽም፡ ኮሎ፡ ብርሃኖ፡ በምሥራቅ፡ ወበምዕራብ፡ ወአውራጎ፡ እሙራተ፡ ይዊልጥ፡ ምዕራባተ፡ ::

R74:3 ፩ለ፯ሰብዐተ፡ እድ፡ ይፈጽም፡ ኮሎ፡ ብርሃኖ፡ በምሥራቅ፡ ወበምዕራብ፡ ወአውራጎ፡ እሙራተ፡ ይዊልጥ፡ ምዕራባተ፡

C74:3 በ፩፡ ፯እድ፡ ይፈጽም፡ ኮሎ፡ ብርሃኖ፡ በምሥራቅ፡ ወበ፩፡ ፯እድ፡ ይፈጽም፡ ኮሎ፡ ጽልመቶ፡ በምዕራብ =

B74:4 ወበአውራጎ፡ እሙራት፡ የሐውር፡ ምሕዋሪሁ፡ ፩፩ () notice that the last : is missing between ፩፩ and the next word በ፪ወርጎ in the next line)

E74:4 ወበአውራጎ፡ እሙራት፡ የሐውር፡ ምሕዋሪሁ፡ ፩፩፡

G74:4 ወበአውራጎ፡ እሙራት፡ የሐውር፡ ምሕዋሪሁ፡ ጸጸ () notice that the last ፡ is missing between ጸጸ and the next word በክልእ in the next line)

R74:4 ወበአውራጎ፡ እሙራት፡ የሐውር፡ ምሕዋሪሁ፡ ጸጸ፡

C74:4 ወበአውራጎ፡ እሙራት፡ ይዌልጥ፡ ምዕራባተ፡ ወበአውራጎ፡ እሙራት፡ የሐውር፡ ምሕራሁ፡ ጸጸ።

B74:5 በጀወርጎ፡ የዓርብ፡ ምስለ፡ ፀሐይ፡ በእሉ፡ ጀጋዋጎው፡ እለ፡ በማእከል፡ በሣልስ፡ ወራብዕት፡ ጥጎት፡

E74:5 በክልእ፡ ወርጎ፡ የዐርብ፡ ምስለ፡ ፀሐይ፡ በእሉ፡ ክልእ፡ ጎዋጎው፡ እለ፡ ማእከል፡ በሣልስት፡ ወራብዕት፡ ጥጎት፡

G74:5 በጀወርጎ፡ የዐርብ፡ ምስለ፡ ፀሐይ፡ በእሉ፡ ጎዋጎው፡ እለ፡ ማእከል፡ በሣልስ፡ ወበራብዕት፡ ጥጎት፡

R74:5 በክልእ፡ ወርጎ፡ የዐርብ፡ ምስለ፡ ፀሐይ፡ በእሉ፡ ክልእ፡ ጎዋጎው፡ እለ፡ ማእከል፡ በሣልስት፡ ወበራብዕት፡ ጥጎት፡

C74:5 ወበጀወርጎ፡ የዐርብ፡ ምስለ፡ ጸሐይ፡ በእሉ፡ ጀጋዋጎው፡ እለ፡ በማእከል፡ በሣልስ፡ ወበራብዕት፡ ጥጎት።

B74:6 ይወጽእ፡ ስቡዓ፡ መዋዕለ፡ ወየአውድ፡ ወይገብእ፡ ካዕበ፡ በጥጎት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡ ወበውእቱ፡ ይፈጽም፡ ነሱ፡ ወይጸንን፡ እምፀሐይ፡ ወይበውእ፡ ሰሙነ፡ መዋዕለ፡ በሳድስት፡ ጥጎት፡ እንተ፡ እምኔሃ፡ ይወፅእ፡ ፀሐይ፡

E74:6 ይወጽእ፡ ስብዓተ፡ መዋዕለ፡ ወየአውድ፡ ወይገብእ፡ ካዕበ፡ በጥጎት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ እምፀሐይ፡ ወይበውእ፡ ሰሙነ፡ መዋዕለ፡ በሳድስት፡ ጥጎት፡ እንተ፡ እምኔሃ፡ ይወፅእ፡ ፀሐይ፡

G74:6 ይወፅእ፡ ስብዓተ፡ መዋዕለ፡ ወየአውድ፡ ወይገብእ፡ ካዕበ፡ በጥጎት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ እምፀሐይ፡ ወይበውእ፡ ሰሙነ፡ መዋዕለ፡ ወበሳድስት፡ ጥጎት፡ እንተ፡ እምኔሃ፡ ይወፅእ፡ ፀሐይ፡

R74:6 ይወጽእ፡ ስብዓተ፡ መዋዕለ፡ ወየአውድ፡ ወተገብእ፡ ካዕበ፡ በጥጎት፡ እንተ፡ ይወፅእ፡ ፀሐይ፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ እምጸሐይ፡ ወይበውእ፡ ሰሙነ፡ መዋዕለ፡ በሳድስት፡ ጥጎት፡ እንተ፡ እምኔሃ፡ ይወፅእ፡ ፀሐይ፡

C74:6 ይወጽእ፡ ፯መዋዕለ፡ ወየአውድ፡ ወይገብእ፡ ካዕበ፡ በጥጎት፡ እንተ፡ ይወጽእ፡ ፀሐይ፡ ወበውእቱ፡ ይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ እምጸሐይ፡ ወይበውእ፡ ሰሙነ፡ መዋዕለ፡ በሳድስት፡ ጥጎት፡ እንተ፡ እምኔሃ፡ ይወጽእ፡ ጸሐይ።

B74:7 ወሶበ፡ ይወፅእ፡ ፀሐይ፡ እምራብዕት፡ ጥጎት፡ ይወፅእ፡ ፀሐይ፡ ስቡዓ፡ መዋዕለ፡ እስከ፡ ይወጽእ፡ ኃምስት፡ ወካዕበ፡ ይገብእ፡ ስቡዓ፡ መዋዕለ፡ በጥጎት፡ ራብዕ፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ ወይበውእ፡ በቀዳሚት፡ ጥጎት፡ ሰሙነ፡ መዋዕለ፡

E74:7 ወሶበ፡ ፀሐይ፡ ይወጽእ፡ እምራብዕት፡ ጥጎት፡ ይወፅእ፡ ስቡዓ፡ መዋዕለ፡ እስከ፡ ይወፅእ፡ እምነ፡ ጅ፡ ወካዕበ፡ ይገብእ፡ ስብዓ፡ መዋዕለ፡ በጥጎት፡ ራብዕ፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ ወይበውእ፡ በቀዳሚት፡ ጥጎት፡ ጅመዋዕለ፡

G74:7 ወሶበ፡ ፀሐይ፡ ይወፅእ፡ እምራብዕት፡ ጥጎት፡ ይወፅእ፡ ስቡዓ፡ መዋዕለ፡ እስከ፡ ይወፅእ፡ እምነ፡ ኃምስት፡ ወካዕበ፡ ይገብእ፡ ስብዓ፡ መዋዕለ፡ በጥጎት፡ ራብዕት፡ ወይፈጽም፡ ነሱ፡ ብርሃኖ፡ ወይጸንን፡ ወይበውእ፡ በቀዳሚት፡ ጥጎት፡ ሰሙነ፡ መዋዕለ፡

R74:7 ወሰብ፡ ፀሐይ፡ ይወፅእ፡ እምራብዕት፡ ፍጥነት፡ ይወፅእ፡ ሰቡዐ፡ መዋዕል፡ እስከ፡ ይወፅእ፡ እምነ፡ ኃምስት፡ ወካዕብ፡ ይገብእ፡ ሰብዐ፡ መዋዕል፡ በፍጥነት፡ ራብዕ፡ ወይፈጽም፡ ነሎ፡ ብርሃኖ፡ ወይጸንን፡ ወይበውእ፡ በቀዳሚት፡ ፍጥነት፡ ሰሙነ፡ መዋዕል፡።

C74:7 ወሰብ፡ ይወፅእ፡ ጸሐይ፡ እምራብዕት፡ ፍጥነት፡ ይወፅእ፡ ሰቡዐ፡ መዋዕል፡ እስከ፡ ይወፅእ፡ እምነ፡ ኃምስት፡ ወካዕብ፡ ይገብእ፡ ሰብዐ፡ መዋዕል፡ በፍጥነት፡ ራብዕ፡ ወይፈጽም፡ ነሎ፡ ብርሃኖ፡ ወይጸንን፡ ወይበውእ፡ በቀዳሚት፡ ፍጥነት፡ ሰሙነ፡ መዋዕል፡።

B74:8 ወካዕብ፡ ይገብእ፡ ሰቡዐ፡ መዋዕል፡ በራብዕት፡ ፍጥነት፡ እንተ፡ እምነ፡ ይወፅእ፡ ፀሐይ፡።

E74:8 ወካዕብ፡ ይገብእ፡ ሰቡዐ፡ መዋዕል፡ በራብዕት፡ ፍጥነት፡ እንተ፡ እምነ፡ ይወፅእ፡ ፀሐይ፡።

G74:8 ወካዕብ፡ ይገብእ፡ ሰቡዐ፡ መዋዕል፡ በራብዕት፡ ፍጥነት፡ እንተ፡ እምነ፡ ይወፅእ፡ ፀሐይ፡።

R74:8 ወካዕብ፡ ይገብእ፡ ሰቡዐ፡ መዋዕል፡ በራብዕት፡ ፍጥነት፡ እንተ፡ እምነ፡ ይወፅእ፡ ፀሐይ፡።።።

C74:8 ወካዕብ፡ ይገብእ፡ ሰቡዐ፡ መዋዕል፡ በራብዕት፡ ፍጥነት፡ እንተ፡ እምነ፡ ይወፅእ፡ ጸሐይ፡።

B74:9 ከመዝ፡ ርእሲ፡ ምንባሮሙ፡ በከመ፡ ሥርዓተ፡ አውራጊሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ ፀሐይ፡።

E74:9 ከመዝ፡ ርእሲ፡ ምንባሮሙ፡ በከመ፡ ሥርዓተ፡ አውራጊሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ ፀሐይ፡።

G74:9 ከመዝ፡ ርእሲ፡ ምንባሮሙ፡ በከመ፡ ይሠርቅ፡ አውራጊ፡ ወየዐርብ፡ ፀሐይ፡።

R74:9 ከመዝ፡ ርእሲ፡ ምንባሮሙ፡ በከመ፡ ይሠርቅ፡ አውራጊ፡ ወየዐርብ፡ ፀሐይ፡።

C74:9 ከመዝ፡ ርእሲ፡ ምንባሮሙ፡ በከመ፡ ሥርዓተ፡ አውራጊሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ ጸሐይ፡።

B74:10 ወበእማንቱ፡ መዋዕል፡ ይትዌሰክ፡ ጅዓመት፡ ወይበጽሐ፡ ለፀሐይ፡ ህመዋዕል፡ ወነሎሙ፡ መዋዕል፡ ይበጽሕዎ፡ ለጅዓመት፡ እምእልኩ፡ ጅዓመት፡ ተመሊኦሙ፡ ይከውኑ፡ ቸጀወጃወረብዓ፡ መዋዕል፡።

E74:10 በእማንቱ፡ መዋዕል፡ ይትዌሰክ፡ ዳበ፡ ጅ፡ ዐመተ፡ ወይበጽሐ፡ ለፀሐይ፡ ህመዋዕል፡። ወነሎሙ፡ መዋዕል፡ ይበጽሕዎ፡ ለዐመት፡ አሐይ፡ እምእልኩ፡ ኃምስቱ፡ ዐመት፡ ተመሊኦሙ፡ ይከውኑ፡ ቸጀ፡ ወጃወረብዐ፡ መዋዕል፡።

G74:10 በእማንቱ፡ መዋዕል፡። ይትዌሰክ፡ ጅዓመት፡ ወይበጽሐ፡ ለፀሐይ፡ ህመዋዕል፡። ወነሎሙ፡ መዋዕል፡ ይበጽሕዎ፡ ለዐመት፡ ጅእምእልኩ፡ ጅዓመት፡ ተመሊኦሙ፡ ይከውኑ፡ ቸጀወጃ ወረብዐ፡ መዋዕል፡።

R74:10 በእማንቱ፡ መዋዕል፡ ይትዌሰክ፡ ጅዐመተ፡ ወይበጽሐ፡ ለፀሐይ፡ ህመዋዕል፡። ወነሎሙ፡ መዋዕል፡ ይበጽሕዎ፡ ለዐመት፡ እምእልኩ፡ ጅዐመት፡ ተመሊኦሙ፡ ይከውኑ፡ ቸጀ፡ ወረብዐ፡ መዋዕል፡።

C74:10 ወበእማንቱ፡ መዋዕል፡ ይትዌሰክ፡ ጅዓመት፡ ወይበጽሐ፡ ለጸሐይ፡ ህመዋዕል፡ ወነሎሙ፡ መዋዕል፡ ይበጽሕዎ፡ ለጅዓመት፡ እምእልኩ፡ ጅዓመት፡ ተመሊኦሙ፡ ይከውኑ፡ ቸጀወጃወህመዋዕል፡።

B74:11 ወይበጽሐ፡ ምብጻሒሆሙ፡ ለፀሐይ፡ ወለከዋክብት፡ ስሱ፡ መዋዕል፡ እምጅዓመታት፡ በበሰሱ፡ ይበጽሐሙ፡ ህዕለት፡። ወየሐፅ፡ እምፀሐይ፡ ወእምከዋክብት፡ ወርኅ፡ ህመዋዕል፡።

E74:11 ወይበጽሐሙ፡ ምብጻሒሆሙ፡ ለፀሐይ፡ ወለከዋክብት፡ በበሰሱ፡ መዋዕል፡ ለጅ፡፡ ዐመታት፡ በበሰሱ፡ ይበጽሐሙ፡ ህዕለት፡ ወየኃጽጽ፡ እምፀሐይ፡ ወከዋክብት፡ ወርኅ፡ ህመዋዕል፡።

G74:11 ወይበጽሐ፡ ለፀሐይ፡ ምብጻሒሆሙ፡ ወለከዋክብት፡ ስሱ፡ መዋዕል፡ ለጅዓመታት፡ ይበጽሐሙ፡ ለህዕለት፡ ወየሐፅ፡ እምፀሐይ፡ ወእምከዋክብት፡ ህመዋዕል፡ እምፀሐይ፡ ወከዋክብት፡።

B74:15 ወይከውን፡ ለፎዓም፡ ፲ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ ለፎዓመት፡ መዋዕሊሁ፡ ጽፂ፻ወሳ፻ወጀመዋዕል፡።

E74:15 ወይከውን፡ ለፎዓም፡ መዋዕል
፲፻ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ ለፎዓመት፡ መዋዕሊሁ፡ ጽፂ፻ወ፳፻ወሳ፻ወጀመዋዕል፡።

G74:15 ወይከውን፡ ለፎዓም፡ ፲ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ ለፎዓመት፡ መዋዕል፡ ጽፂ፻ወ፳፻ወሳ፻ወጀመዋዕል፡።

R74:15 ወይከውን፡ ለፎዓም፡ ፲ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ በ፳መዋዕል፡ ፻ወ፳፻ወ፳፻ወሳ፻ወጀመዋዕል፡።

RE74:15 ወይከውን፡ ለፎዓም፡ ፲ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ ለፎዓመት፡ መዋዕሊሁ፡ ጽፂ፻ወ፳፻፡ ሳ፻ወጀመዋዕል፡።

C74:15 ወይከውን፡ ለፎዓም፡ ፲ወ፯፻ወሮመዋዕል፡ ከመ፡ ይኩን፡ ለወርኅ፡ ለፎዓመት፡ መዋዕሊሁ፡ ጽፂ፻ወ፳፻ወሳ፻ወጀመዋዕል፡።

B74:16 እስመ፡ ሕፃ፡ ለፎዓመት፡ መዋዕሊሁ፡ ቸ፡ ነፍሱ፡ መዋዕል፡ ዘሐፀ፡ እምፎዓም፡ መዋዕል፡ ቸ፡።

E74:16 እስመ፡ ጎፀ፡ ለፎዓመት፡ መዋዕል፡ ቸ፡ ነፍሱ፡ መዋዕል፡ ዘጎጸ፡ እምፎዓም፡ መዋዕል፡።

G74:16 እስመ፡ ሕፃ፡ ለፎዓመት፡ መዋዕል፡ ቸ፡ ነፍሱ፡ መዋዕል፡ ዘሐፀ፡ እምፎዓም፡ መዋዕል፡።

R74:16 እስመ፡ ጎፀ፡ ለፎዓመት፡ መዋዕል፡ ቸ፡ ነፍሱ፡ መዋዕል፡ ዘጎጸ፡ እምፎዓም፡ መዋዕል፡።

C74:16 እስመ፡ ሕፃ፡ ለፎዓመት፡ መዋዕሊሁ፡ ቸ፡ ወነፍሱ፡ መዋዕል፡ ዘሐፀ፡ እምፎዓም፡ መዋዕል፡።

B74:17 ወይትፈጸም፡ ዓመት፡ በጽድቅ፡ በከመ፡ መንበረ፡ ዘኢሆሙ፡ ወመንበረ፡ ፀሐይ፡ እለ፡ ይሠርቁ፡ እምነ፡ ፍጎት፡ እምኒሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ መዋዕል፡ ሷ፡።

E74:17 ቸ፡ መዋዕል፡ ወይትፈጸም፡ ዐመት፡ በጽድቅ፡ በከመ፡ መንበረ፡ ዘኢሆሙ፡ ወመንበረ፡ ፀሐይ፡ እለ፡ ይሠርቁ፡ እምነ፡ ፍጎት፡ እለ፡ እምኒሆን፡ ይሠርቅ፡ ወየዐርብ፡ መዋዕል፡ ሷ፡።

G74:17 ቸ፡ ወይትፈጸሙ፡ ዓመት፡ በጽድቅ፡ በከመ፡ መንበረ፡ ዓለመ፡ ዘኢሆሙ፡ =፡።
ወመንበረ፡ ፀሐይ፡ እለ፡ ይሠርቁ፡ እምነ፡ ፍጎት፡ እለ፡ እምኒሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ መዋዕል፡ ሷ፡።

R74:17 ቸ፡ ወይትፈጸም፡ ዓመት፡ በጽድቅ፡ በከመ፡ መንበረ፡ ዓለመ፡ ዘኢሆሙ፡ ወመንበረ፡ ፀሐይ፡ እለ፡ ይሠርቁ፡ እምነ፡ ፍጎት፡ እለ፡ እምኒሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ መዋዕል፡ ሷ፡።

C74:17 ወይትፈጸም፡ ዓመት፡ በጽድቅ፡ በከመ፡ መንበረ፡ ዘኢሆሙ፡ ወመንበረ፡ ጸሐይ፡ እለ፡ ይሠርቁ፡ እምነ፡ ፍጎት፡ እለ፡ እምኒሆሙ፡ ይሠርቅ፡ ወየዐርብ፡ መዋዕል፡ ሷ፡።

Chapter 75

Bodleian chapter break ክፍል፡ ፸ወሿ (notice that it is 74)

B75:1 ወመራኅያኒሆሙ፡ ለአርእስተ፡ እእላፍ፡ እለ፡ ዲበ፡ ነፍሱ፡ ፍጥረት፡ ወዲበ፡ ነፍሱ፡ ከዋክብት፡ ወምስለ፡ ሷእለ፡ ይትጭስኩ፡ ወኢይትሌለዩ፡ እምንባርሙ፡ በከመ፡ ነፍሱ፡ ሐሳብ፡ ዓመት፡ ወእሉ፡ ይትቀነዩ፡ ሷመዋዕል፡ እለ፡ እይትሐሰቱ፡ በሐሳብ፡ ዓመት፡።

E75:1 መራጊሆሙ፡ ለአርእስተ፡ አእላፍ፡ እለ፡ ዲበ፡ ነፍሱ፡ ፍጥረት፡ ወዲበ፡ ነፍሱ፡ ከዋክብት፡ ወም ስለ፡ ሸእለ፡ ይትዌሰኩ፡ ወኢይትሉለዩ፡ እምን፡ ምግባሮሙ፡ በከመ፡ ሐሰበ፡ ዓመት፡ ወእሉ፡ እለ፡ ይ ትቀንዩ፡ ሸመዋዕለ፡ እለ፡ ኢይትሐሰቡ፡ በሐሳበ፡ ዐመት፡ ።

G75:1 ወመራጊሆሙ፡ ለአርእስተ፡ አእላፍ፡ እለ፡ ዲበ፡ ነፍሱ፡ ፍጥረት፡ ወዲበ፡ ነፍሱ፡ ከዋክብት ። ወምስለ፡ እለ፡ ሸእለ፡ ይትዌሰኩ፡ ኢይትሉለዩ፡ እምን፡ ምግባሩ፡ በከመ፡ ኃሳን፡ ዓመት፡ ወእሉ፡ ይ ትቀንዩ፡ ረቡዐ፡ መዋዕለ፡ እለ፡ ኢይትሐሰቡ፡ በሐሳበ፡ ዓመት ።

R75:1 መራሕያኒሆሙ፡ ለአርእስተ፡ (አእላፍ)፡ እለ፡ ዲበ፡ ነፍሱ፡ ፍጥረት፡ ወዲበ፡ ነፍሱ፡ ከዋክብት ፡ ወምስለ፡ እለ፡ ሸእለ፡ ይትዌሰኩ፡ ኢይትሉለዩ፡ እምን፡ ምግባሩ፡ በከመ፡ ሐሰበ፡ ዓመት፡ ወእሉ፡ ይ ትቀንዩ፡ መዋዕለ፡ እለ፡ ኢይትሐሰቡ፡ በጎሳበ፡ ዐመት፡ (አእላፍ is in a correction note)

C75:1 ወመራጊሆሙ፡ ለአርእስተ፡ አእላፍ፡ እለ፡ ዲበ፡ ነፍሱ፡ ፍጥረት፡ ወዲበ፡ ነፍሱ፡ ከዋክብት፡ ወምስለ፡ ሸእለ፡ ይትዌሰኩ፡ ወኢይትሉለዩ፡ እምንባሮሙ፡ በከመ፡ ነፍሱ፡ ሐሳበ፡ ዓመት፡ ወእሉ፡ ይት ቀንዩ፡ ሸመዋዕለ፡ እለ፡ ኢይትሐሰቡ፡ በሐሳበ፡ ዓመት ።

B75:2 ወበእንቲአሆሙ፡ ይጊዊዩ፡ በሙ፡ ሰብእ፡ እስመ፡ እሙንቱ፡ ብርሃናት፡ ይትቀንዩ፡ በጽድቅ፡ በ ምንባረ፡ ዓለም፡ ሸበቀዳሚ፡ ፍጥነት፡ ወጸበሣልስ፡ ፍጥነት፡ ወጸበራብዕ፡ ፍጥነት፡ ወጸበሳድስ፡ ፍጥነት፡ ወይትፈጸም፡ ጥንቃቄ፡ ዓለም፡ በበፎፂወፂወፀመንበረ፡ ዓለም፡

E75:2 ወበእንቲአሆሙ፡ ይጊዊዩ፡ በሙ፡ ሰብእ፡ እስመ፡ እሙንቱ፡ ብርሃናት፡ በጽድቅ፡ ይትቀንዩ፡ መ ንባረ፡ ዓለም፡ ሸበቀዳሚ፡ ፍጥነት፡ ወጸበሣልስ፡ ፍጥነት፡ ወጸበራብዕ፡ ፍጥነት፡ ወጸበሳድስ፡ ፍጥነት፡ ወ ይትፈጸም፡ ጥንቃቄ፡ ዓለም፡ ዐመት፡ በበ፡ ፎፂወፂወፀመንበረ፡ ዓለም፡

G75:2 ወበእንቲአሆሙ፡ ይጊዊዩ፡ ሰብእ፡ በሙ፡ እስመ፡ እሙንቱ፡ ብርሃናት፡ በጽድቅ፡ ይትቀንዩ፡ ም ንባረ፡ ዓለም፡ ሸበቀዳሚ፡ ፍጥነት፡ ወጸበሣልስ፡ ፍጥነት፡ ስማይ፡ ወጸበራብዕት፡ ፍጥነት፡ ወጸበሳድስ ት፡ ፍጥነት፡ ወይትፈጸም፡ ጥንቃቄ፡ ዓለም፡ በበ፡ ፎፂወፂወፀመንበረ፡ ዓለም፡

R75:2 ወበእንቲአሆሙ፡ ይጊዊዩ፡ በሙ፡ ሰብእ፡ እስመ፡ እሙንቱ፡ ብርሃናት፡ በጽድቅ፡ ይትቀንዩ፡ መ ንባረ፡ ዓለም፡ ሸበቀዳሚ፡ ፍጥነት፡ ወጸበሣልስ፡ ፍጥነት፡ ስማይ፡ ወጸበራብዕት፡ ፍጥነት፡ ወበሳድስ፡ ፍ ጥነት፡ ወይትፈጸም፡ ጥንቃቄ፡ ዓለም፡ በበ፡ ፎፂወፂወፀመንበረ፡ ዓለም፡

C75:2 ወበእንቲአሆሙ፡ ይጊዊዩ፡ በሙ፡ ሰብእ፡ እስመ፡ እሙንቱ፡ ብርሃናት፡ ይትቀንዩ፡ በጽድቅ፡ በ ምንባረ፡ ዓለም፡ ሸበቀዳሚ፡ ፍጥነት፡ ወጸበሣልስ፡ ፍጥነት፡ ወጸበራብዕት፡ ፍጥነት፡ ወጸበሳድስ፡ ፍጥ ነት፡ ወይትፈጸም፡ ጥንቃቄ፡ ዓለም፡ በበ፡ ፎፂወፂወፀመንበረ፡ ዓለም ።

B75:3 እስመ፡ ለትእምርት፡ ወለአዝማን፡ ወለዓመት፡ ወለመዋዕል፡ አርአየኒ፡ ኡርኤል፡ መልአክ ፡ ዘእንበሮ፡ እግዚአ፡ ሰብሐት፡ ለዓለም፡ ዲበ፡ ነፍሱሙ፡ ብርሃናት፡ ሰማይ፡ በሰማይ፡ ወበዓለም፡ ከመ፡ ይምልኩ፡ በገጸ፡ ሰማይ፡ ወይትረአዩ፡ ዲበ፡ ምድር፡ ወይኩኑ፡ መራሕያን፡ ለመዓልት፡ ወለሌሊ ት፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወነፍሱሙ፡ ቀኔታት፡ እለ፡ የአውዱ፡ በነፍሱሙ፡ ሰረገላተ፡ ሰማይ ።

E75:3 እስመ፡ ለትእምርት፡ ወለአዝማን፡ ወለዐመት፡ ወለመዋዕል፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ዘ አንበሮ፡ እግዚአ፡ ሰብሐት፡ ለዓለም፡ ዲበ፡ ነፍሱሙ፡ ብርሃናት፡ ሰማይ፡ በሰማይ፡ ወበዓለም፡ ከመ፡ ይምልኩ፡ ለገጸ፡ ሰማይ፡ ወይትረአዩ፡ ዲበ፡ ምድር፡ ወይኩኑ፡ መራሕያን፡ ለመዓልት፡ ወለሌሊት፡ ፀ ሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወነፍሱ፡ ቅንዩታት፡ እለ፡ የአውዱ፡ በነፍሱሙ፡ ሰረገላተ፡ ሰማይ፡ ።

G75:3 እስመ፡ ለትእምርት፡ ወለአዝማን፡ ወለዓመት፡ ወለመዋዕል፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ዘ አንበረ፡ እግዚአ፡ ሰብሐት፡ ለዓለም፡ ዲበ፡ ነፍሱሙ፡ ብርሃናት፡ ሰማይ፡ በሰማይ፡ ወበዓለም፡ ከመ፡ ይምልኩ፡ ለገጸ፡ ሰማይ፡ ወይምልኩ፡ ዲበ፡ ምድር፡ ወይኩኑ፡ መራሕያን፡ ለመዓልት፡ ወለሌሊት፡ ለፀሐይ ፡ ወወርኅ፡ ወከዋክብት፡ ወነፍሱ፡ ቅንዩታት፡ እለ፡ የአውዱ፡ በነፍሱሙ፡ ሠረገላተ፡ ሰማይ፡ ።

R75:3 እስመ፡ ለትእምርት፡ ወለአዝማን፡ ወለዓመት፡ ወለመዋዕል፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ዘ አንበረ፡ እግዚአ፡ ሰብሐት፡ ለዓለም፡ ዲበ፡ ነፍሱሙ፡ ብርሃናት፡ ሰማይ፡ በሰማይ፡ ወበዓለም፡ ከመ፡ ይ

ምልክ፡ ለገጽ ሰማይ፡ ወይትረአይ፡ ዲበ፡ ምድር፡ ወይኩኑ፡ መራሕያን፡ ለመዓልት፡ ወለሌሊት፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ቅንዩታት፡ እለ፡ የአውዱ፡ በኮሎሙ፡ ሰረገላተ፡ ሰማይ፡

C75:3 እስሙ፡ ለትእምርት፡ ወለአዝማን፡ ወለዓመታት፡ ወለመዋዕል፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ዘአንበር፡ እግዚአ፡ ስብሐት፡ ዘለዓለም፡ ዲበ፡ ኮሎሙ፡ ብርሃናተ፡ ሰማይ፡ በሰማይ፡ ወበዓለም፡ ከሙ፡ ይምልኩ፡ በገጽ ሰማይ፡ ወይትረአይ፡ ዲበ፡ ምድር፡ ወይኩኑ፡ መራሕያን፡ ለመዓልት፡ ወለሌሊት፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ቅንዩታት፡ እለ፡ የአውዱ፡ በኮሎሙ፡ ሰረገላተ፡ ሰማይ።

B75:4 ከመዝ፡ ዓሥሩ፡ ወጀኤ፡ ኃዋኅወ፡ አርአየኒ፡ ኡርኤል፡ **Cኅዋተ፡ በክበበ፡ ሰረገላት፡ ዘፀሐይ፡ በሰማይ፡ እለ፡ እምኔሆሙ፡ ይወፅኡ፡ እገሪሃ፡ ለፀሐይ፡። ወእምኔሆሙ፡ ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ እለ፡ እሙራኅ፡ በሙ፡**

E75:4 ከመዝ፡ ዓሥሩ፡ ወክልኤ፡ ኃዋኅወ፡ አርአየኒ፡ ኡርኤል፡ Cኅዋተ፡ በክበበ፡ ሰረገላት፡ ፀሐይ፡ በሰማይ፡ እለ፡ እምኔሆሙ፡ ይወፅእ፡ እገሪሁ፡ ለፀሐይ፡ ወእምኔሆሙ፡ ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ እለ፡ እሙራኅ፡ በሙ፡

G75:4 ከመዝ፡ ዓሥሩ፡ ወክልኤ፡ ኃዋኅወ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ Cኅዋን፡ በክበበ፡ ሰረገላት፡ ፀሐይ፡ በሰማይ፡ እለ፡ እምኔሆሙ፡ ይወፅኡ፡ እገሪሃ፡ ለፀሐይ፡ ወእምኔሆሙ፡ ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ እለ፡ እሙራኅ፡ በሙ፡ Cኅወቶሙ፡

R75:4 ከመዝ፡ ዓሥሩ፡ ወክልኤ፡ ኃዋኅወ፡ አርአየኒ፡ ኡርኤል፡ Cኅዋተ፡ ወክበበ፡ ሰረገላት፡ ፀሐይ፡ በሰማይ፡ እለ፡ እምኔሆሙ፡ ይወፅኡ፡ እገሪሃ፡ ለፀሐይ፡ ወእምኔሆሙ፡ ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ እለ፡ እሙራኅ፡ በሙ፡

C75:4 ከመዝ፡ **፲ወጀኅዋኅወ፡** Cኅተ፡ አርአየኒ፡ ኡርኤል፡ በክበበ፡ ሰረገላት፡ ዘጸሐይ፡ በሰማይ፡ እለ፡ እምኔሆሙ፡ ይወፅኡ፡ እገሪሃ፡ ለጸሐይ፡ ወእምኔሆሙ፡ ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ እለ፡ እሙራኅ፡ በሙ።

B75:5 ወለነፋሳት፡ ወለመንፈስ፡ ጠል፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ Cኅዋተ፡ በሰማይ፡ ዲበ፡ አጽናፍ፡

E75:5 ወለነፋሳት፡ ወለመንፈስ፡ ጠል፡ ሰበ፡ ይትረኅዉ፡ Cኅወተ፡ በሰማይ፡ ዲበ፡ አጽናፍ፡

G75:5 ወለነፋሳት፡ ወመንፈስ፡ ጠል፡ ሰበ፡ ይትረኅዉ፡ Cኅወት፡ በሰማይ፡ ዲበ፡ አጽናፍ፡

R75:5 ወለነፋሳት፡ ወለመንፈስ፡ ጠል፡ ሰበ፡ ይትረኅዉ፡ Cኅወት፡ በሰማይ፡ ዲበ፡ አጽናፍ፡

C75:5 ወለነፋሳት፡ ወለመንፈስ፡ ጠል፡ ሰበ፡ ይትረኅዉ፡ በአዝማን፡ Cኅተ፡ በሰማይት፡ ዲበ፡ አጽናፍ፡

B75:6 ዓሥሩ፡ ወጀኤ፡ ኃዋኅወ፡ Cኢኩ፡ በሰማይ፡ ወአጽናፈ፡ ምድር፡ እለ፡ እምኔሆሙ፡ ይወፅእ፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ግብራተ፡ ሰማይ፡ እምሥራቅ፡ ወእምዕራብ፡።

E75:6 ዐሥሩ፡ ወክልኤ፡ ኃዋኅወ፡ Cኢኩ፡ በሰማይ፡ ዲበ፡ አጽናፈ፡ ምድር፡ እለ፡ እምኔሆሙ፡ ይወፅእ፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ግብራተ፡ ሰማይ፡ እምነ፡ ምሥራቅ፡ ወእምነ፡ ምዕራብ፡

G75:6 ምድር፡ እለ፡ እምኔሆሙ፡ ይወፅኡ፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ግብራተ፡ ሰማይ፡ እምነ፡ ምሥራቅ፡ ወእምነ፡ ምዕራብ፡

R75:6 ሰበ፡ ይትረኅዉ፡ ዐሥሩ፡ ወክልኤ፡ ኃዋኅወ፡ በሰማይ፡ ዲበ፡ አጽናፈ፡ ምድር፡ እለ፡ እምኔሆሙ፡ ይወፅእ፡ ፀሐይ፡ ወወርኅ፡ ወከዋክብት፡ ወኮሎ፡ ግብራተ፡ ሰማይ፡ እምነ፡ ምሥራቅ፡ ወእምነ፡ ምዕራብ፡

C75:6 ፲ወጀጎዋጎው፡ ርአኢኩ፡ በሰማይ፡ በአጽናፈ፡ ምድር፡ እለ፡ እምኔሆሙ፡ ይወጽኡ፡ ፀሐይ፡ ወወርጎ፡ ወከዋክብት፡ ወኮሎ፡ ግብራተ፡ ሰማይ፡ እምነ፡ ምሥራቅ፡ ወእምነ፡ ምዕራብ።

B75:7 ወመሳከው፡ ርጎዋተ፡ ብዙኃት፡ እምየማኑ፡ ወእምፀጋሙ። ወአሐቲ፡ መስኮት፡ በዘመነ፡ ዘኢላሃ፡ ታሙውቅ፡ ሞቀ፡ ዘከመ፡ እልኩ፡ ኃዋጎው፡ እለ፡ ይወፀኡ፡ እምኔሆሙ፡ ከዋክብት፡ በከመ፡ አዘዘሙ፡ ወእለ፡ የዐርቡ፡ በከመ፡ ኅጽልቆሙ።

E75:7 ወመሳከው፡ ርጎዋተ፡ ብዙኃት፡ እምፀጋሙ፡ ወእምየማኑ፡ ለዝኩ፡ ፍጎት። ወአሐቲ፡ መስኮት፡ በዘመነ፡ ዘኢላሃ፡ ታሙውቅ፡ ሞቀ፡ ዘከመ፡ እልኩ፡ ኃዋጎው፡ እለ፡ ይወፀኡ፡ እምኔሆሙ፡ ከዋክብት፡ በከመ፡ ተአዘዘሙ፡ ወእለ፡ ቦሙ፡ የዐርቡ፡ በከመ፡ ኂልቆሙ።

G75:7 ወመሳከው፡ ርጎዋተ፡ ብዙኃት፡ እምፀጋሙ፡ ወእምየማኑ። ወአሐቲ፡ መስኮት፡ በየማነ፡ ዘኢላሃ፡ ታሙውቅ፡ ሞቀ፡ በከመ፡ እልኩ፡ ኃዋጎው፡ እለ፡ ይወፀኡ፡ እምኔሆሙ፡ ከዋክብት፡ በከመ፡ አዘዘሙ፡ ወእለ፡ ቦሙ፡ የዐርቡ፡ በከመ፡ ፍጽቆሙ።

R75:7 ወመሳከው፡ ርሕዋተ፡ ብዙኃት፡ እምፀጋሙ፡ ወእምየማኑ። ወአሐቲ፡ መስኮት፡ በዘመነ፡ ዘኢላሃ፡ ታሙውቅ፡ ሞቀ፡ በከመ፡ እልኩ፡ ኃዋጎው፡ እለ፡ ይወፀኡ፡ እምኔሆሙ፡ ከዋክብት፡ በከመ፡ አዘዘሙ፡ ወእለ፡ ቦሙ፡ የዐርቡ፡ በከመ፡ ፍጽቆሙ።

C75:7 ወመሳከው፡ ርኋት፡ ብዙኃት፡ እምፀጋሙ፡ ወእምየማኑ፡ ወአሐቲ፡ መስኮት፡ በዘመነ፡ ዘኢላሃ፡ ታሙውቅ፡ ሞቀ፡ ዘከመ፡ እልኩ፡ ኃዋጎው፡ እለ፡ ይወፀኡ፡ እምኔሆሙ፡ ከዋክብት፡ በከመ፡ አዘዘሙ፡ ወእለ፡ ቦሙ፡ የዐርቡ፡ በከመ፡ ኅጽልቆሙ።

B75:8 ወርአኢኩ፡ ሰረገላተ፡ በሰማይ፡ እንዘ፡ ይረውፁ፡ በዓለም፡ እመልዕልቶሙ፡ ለእልኩ፡ ኃዋጎው፡ እለ፡ ቦሙ፡ ይትመየጡ፡ ከዋክብት፡ እለ፡ ኢየዐርቡ።

E75:8 በርአኢኩ፡ ሰረገላተ፡ በሰማይ፡ እንዘ፡ ይረውፁ፡ በዓለም፡ (ሕተበለይ፡ የማኑኒ)፡ እመልዕልቶሙ፡ ለእልኩ፡ ኃዋጎው፡ እለ፡ ቦሙ፡ ይትመየጡ፡ ከዋክብት፡ እለ፡ ኢየዐርቡ፡ () correction in the middle gutter, or is this a suggested insert?)

G75:8 ወርአኢኩ፡ ሠረገላተ፡ በሰማይ፡ እለ፡ ይረውፁ፡ በዓለም፡ እመልዕልቶሙ፡ ወእመትሕቶሙ፡ ለእልኩ፡ ኃዋጎው፡ እለ፡ ቦሙ፡ ይትመየጡ፡ ከዋክብት፡ እለ፡ ኢየዐርቡ።

R75:8 ወርአኢኩ፡ ሰረገላተ፡ በሰማይ፡ እንዘ፡ ይረውፁ፡ በዓለም፡ እመልዕልቶሙ፡ ለእልኩ፡ ኃዋጎው፡ እለ፡ ቦሙ፡ ይትመየጡ፡ ከዋክብት፡ እለ፡ ኢየዐርቡ።

C75:8 ወርአኢኩ፡ ሰረገላተ፡ በሰማይ፡ እንዘ፡ ይረውፁ፡ በዓለም፡ እመልዕልቶሙ፡ ወእመትሕቶሙ፡ ለእልኩ፡ ኃዋጎው፡ እለ፡ ቦሙ፡ ይትመየጡ፡ ከዋክብት፡ እለ፡ ኢየዐርቡ።

B75:9 ወጀየዓብዮሙ፡ ለኮሎሙ፡ ወውእቱ፡ የዓውድ፡ ለኮሎ፡ ዓለም።

E75:9 ወጀየዓብዮሙ፡ ለኮሎሙ፡ ወውእቱ፡ ዘየአውድ፡ ለኮሎ፡ ዓለም።

G75:9 ወጀየዓብዮሙ፡ ለኮሎሙ፡ ወውእቱ፡ ዘየአውድ፡ ለኮሎ፡ ዓለም።

R75:9 ወጀየዓብዮሙ፡ ለኮሎሙ፡ ወውእቱ፡ ዘየአውድ፡ ለኮሎ፡ ዓለም።

C75:9 ወጀየዓብዮሙ፡ ለኮሎሙ፡ ወውእቱ፡ የአውድ፡ ለኮሎ፡ ዓለም።

Chapter 76
Bodleian chapter break ክፍል፡ ፸ወ፩ (notice it is 75)

B76:1 ወበአጽናፈ፡ ምድር፡ ርአኢኩ፡ ዓሥሩ፡ ወጀኤ፡ ኃዋጎው፡ ርጎዋተ፡ ለኮሎሙ፡ ነፋሳት፡ እለ፡ እምኔሆሙ፡ ይወፀኡ፡ ነፋሳት፡ ወይንፍሱ፡ ዲቤ፡ ምድር።

E76:1 ወበአጽናፈ ፡ ምድር ፡ ርኢኩ ፡ ዐሥሩ ፡ ወክልኤ ፡ ጎዋጎው ፡ ርጎዋተ ፡ ለኮሎሙ ፡ ነፋሳት ፡ እለ ፡ እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ ወይነፍጥ ፡ ዲበ ፡ ምድር ፡

G76:1 ወበአጽናፈ ፡ ምድር ፡ ወርኢኩ ፡ ዓሥሩ ፡ ወክልኤ ፡ ጎዋጎው ፡ ርጎዋተ ፡ ለኮሎሙ ፡ ነፋሳት ፡ እለ ፡ እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ ወይነፍጥ ፡ ዲበ ፡ ምድር ፡

R76:1 ወበአጽናፈ ፡ ምድር ፡ ወርኢኩ ፡ ዐሥሩ ፡ ወክልኤ ፡ ጎዋጎው ፡ ርጎዋተ ፡ ለኮሎሙ ፡ ነፋሳት ፡ እለ ፡ እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ ወይነፍጥ ፡ ዲበ ፡ ምድር ፡

C76:1 ወበአጽናፈ ፡ ምድር ፡ ርኢኩ ፡ ፲ወጀጎዋጎው ፡ ርኣተ ፡ ለኮሎሙ ፡ ነፋሳት ፡ እለ ፡ እምኔሆሙ ፡ ይወጽኦ ፡ ነፋሳት ፡ ወይነፍጥ ፡ ዲበ ፡ ምድር ፡

B76:2 ፫እምኔሆሙ ፡ ርጎዋተ ፡ በገጸ ፡ ሰማይ ፡ ወ፫በምዕራብ ፡ ወ፫በየማነ ፡ ሰማይ ፡ ወ፫በፀጋም ፡

E76:2 ፫እምኔሆሙ ፡ ርጎዋተ ፡ በገጸ ፡ ሰማይ ፡ ወ፫በምዕራብ ፡ ወ፫በየማነ ፡ ሰማይ ፡ ወ፫በፀጋም ፡

G76:2 ፫እምኔሆሙ ፡ ርጎዋተ ፡ በገጸ ፡ ሰማይ ፡ ወ፫በምዕራብ ፡ ወ፫በየማነ ፡ ሰማይ ፡ ወ፫በፀጋም ፡

R76:2 ፫እምኔሆሙ ፡ ርጎዋተ ፡ በገጸ ፡ ሰማይ ፡ ወ፫በምዕራብ ፡ ወ፫በየማነ ፡ ሰማይ ፡ ወ፫በፀጋም ፡

C76:2 ፫እምኔሆሙ ፡ ርኣተ ፡ በገጸ ፡ ሰማይ ፡ ወ፫በምዕራብ ፡ ወ፫በየማነ ፡ ሰማይ ፡ ወ፫በፀጋም ፡

B76:3 ፫ቀዳምያት ፡ እለ ፡ መንገለ ፡ ጽባሕ ፡ ወ፫መንገለ ፡ መስዕ ፡ ወ፫በድጎር ፡ እለ ፡ በፀጋም ፡ ለመንገለ ፡ ኣኩብ ፡ ወ፫በዓረብ ፡

E76:3 ፫ቀዳምያት ፡ እለ ፡ መንገለ ፡ ጽባሕ ፡ ወ፫ለመንገለ ፡ መስዕ ፡ ወ፫በድጎር ፡ እለ ፡ በፀጋም ፡ ለመንገለ ፡ ኣኩብ ፡ ወ፫ለዓረብ ፡

G76:3 ፫ቀዳምያት ፡ እለ ፡ መንገለ ፡ ጽባሕ ፡ ወ፫ለመንገለ ፡ መስዕ ፡ ወ፫በድጎር ፡ እለ ፡ በፀጋም ፡ ለመንገለ ፡ ኣኩብ ፡ ወ፫ለዓረብ ፡

R76:3 ፫ቀዳምያት ፡ እለ ፡ መንገለ ፡ ጽባሕ ፡ ወ፫ለመንገለ ፡ መስዕ ፡ ወ፫በድጎር ፡ እለ ፡ በፀጋም ፡ ለመንገለ ፡ ኣኩብ ፡ ወ፫ለዓረብ ፡

C76:3 ፫ቀዳምያት ፡ እለ ፡ መንገለ ፡ ጽባሕ ፡ ወ፫መንገለ ፡ መስዕ ፡ ወ፫በድጎር ፡ እለ ፡ በጸጋም ፡ ለመንገለ ፡ ኣኩብ ፡ ወ፫በዓረብ ፡

B76:4 በ፬እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ በረከት ፡ ወሰላም ፡ ወእምእልኩ ፡ ቋይወፅኦ ፡ ነፋሳት ፡ መቅሠፍት ፡ ሶበ ፡ ይትፈነጢ ፡ ይደመስስዋ ፡ ለምድር ፡ መሰሰማይ ፡ ዘዲቤሃ ፡ ወለኮሎሙ ፡ እለ ፡ የኃድሩ ፡ ውስቴታ ፡ ወኮሎ ፡ ዘሀሎ ፡ ውስተ ፡ ማይ ፡ ወዲበ ፡ የብስ ፡

E76:4 ለ፬እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ በረከት ፡ ወሰላም ፡ እምእልኩ ፡ ቋይወፅኦ ፡ ነፋሳት ፡ መቅሠፍት ፡ ሶበ ፡ ይትፈነጢ ፡ እመ ፡ ይደመስስዋ ፡ ለምድር ፡ ወማይ ፡ ዘዲቤሃ ፡ ወኮሎ ፡ እለ ፡ የኃድሩ ፡ ዲቤሃ ፡ ወኮሎ ፡ ዘሀሎ ፡ ውስተ ፡ ማይ ፡ ወዲበ ፡ የብስ ፡

G76:4 ለ፬እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ በረከት ፡ ወሰላም ፡ ወእምእልኩ ፡ እማንቱ ፡ ቋይወፅኦ ፡ ነፋሳት ፡ መቅሠፍት ፡ ሶበ ፡ ይትፈነጢ ፡ ይደመስስዋ ፡ ለኮሎ ፡ ምድር ፡ ወማይ ፡ ዘዲቤሃ ፡ ወዲበ ፡ ወኮሎ ፡ እለ ፡ የኃድሩ ፡ ዲቤሃ ፡ ወኮሎ ፡ ውስተ ፡ ማይ ፡

R76:4 ለ፬እምኔሆሙ ፡ ይወፅኦ ፡ ነፋሳት ፡ በረከት ፡ ወሰላም ፡ ወእልኩ ፡ እማንቱ ፡ ቋይወፅኦ ፡ ነፋሳት ፡ መቅሠፍት ፡ ሶበ ፡ ይትፈነጢ ፡ ይደመስስዋ ፡ ለኮሎ ፡ ምድር ፡ ወማይ ፡ ዘዲቤሃ ፡ ወኮሎ ፡ እለ ፡ የኃድሩ ፡ ዲቤሃ ፡ ወኮሎ ፡ ውስተ ፡ ማይ ፡ ወዲበ ፡ የብስ ፡

C76:4 በ፬እምኔሆሙ፡ ይወጽኦ፡ ነፋሳተ፡ በረከት፡ ወሰላም፡ ወእምኔልኩ፡ ጄይወጽኦ፡ ነፋሳተ፡ ሙቅ ሠፍት፡ ሰበ፡ ይትፈነወ፡ ይደመስሰዋ፡ ለኮላ፡ ምድር፡ ወለማይ፡ ዘዲቢሃ፡ ወለኮሎሙ፡ እለ፡ የጎድፋ፡ ዲቢሃ፡ ወኮሎ፡ ዘሀሎ፡ ውስተ፡ ማይ፡ ወዲበ፡ የብስ ።

B76:5 ወይወፅእ፡ ቀዳማይ፡ ነፋስ፡ እምኔልኩ፡ ኅዋጎው፡ ዘስሙ፡ ጽባሓይ፡ በቀዳሚት፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ጽባሕ፡ ወታጽንን፡ ለአዜብ፡ ይወፅእ፡ እምኔሃ፡ ድምሳሴ፡ የብስ፡ ወሞቅ፡ ወሐጉል ።

E76:5 ወይወፅእ፡ ቀዳማይ፡ ነፋስ፡ እምኔልኩ፡ ኅዋጎው፡ ዘስሙ፡ ጽባሓይ፡ በቀዳሚይ፡ ፍጎት እንተ፡ ሙንገለ፡ ጽባሕ፡ ወታጽንን፡ ለአዜብ፡ ይወጽእ፡ እምኔሃ፡ ድምሳሴ፡ የብስ፡ ወሞቅ፡ ወሐጉል ።

G76:5 ወይወፅእ፡ ቀዳማይ፡ ነፋስ፡ እምኔልኩ፡ ኅዋጎው፡ ዘስሙ፡ ጽባሓይ፡ በቀዳሚት፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ጽባሕ፡ ወታጽንን፡ ለአዜብ፡ ይወፅእ፡ እምኔሃ፡ ድምሳሴ፡ የብስ፡ ወሞቅ፡ ወጎይል ።

R76:5 ወይወጽእ፡ ቀዳማይ፡ ነፋስ፡ እምኔልኩ፡ ኅዋጎው፡ ዘስሙ፡ ጽባሓይ፡ በቀዳሚት፡ ፍጎት እንተ፡ ሙንገለ፡ ጽባሕ፡ ወታጽንን፡ ለአዜብ፡ ይወሰእ፡ እምኔሃ፡ ድምሳሴ፡ የብስ፡ ወሞቅ፡ ወሐይል ።

C76:5 ወይወጽእ፡ ቀዳማይ፡ ነፋስ፡ እምኔልኩ፡ ኅዋጎው፡ ዘስሙ፡ ጽባሓይ፡ በቀዳሚት፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ጽባሕ፡ እንተ፡ ታጽንን፡ ለአዜብ፡ ይወጽእ፡ እምኔሃ፡ ድምሳሴ፡ የብስ፡ ወሞቅ፡ ወሐጉል ።

B76:6 ወበካልእት፡ ፍጎት፡ ማእከላይት፡ ይወጽእ፡ ርትዕ፡ ወይወፅእ፡ እምኔሃ፡ ዝናም፡ ወፍሬ፡ ወሰላም፡ ወጠል፡ ወበሣልስ፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ሙስዕ፡ ይወፅእ፡ ቍር፡ ወየብስ ።

E76:6 ወበ፪ፍጎት፡ ማእከላይት፡ ይወጽእ፡ ርትዕ፡ ወይወጽእ፡ እምኔሃ፡ ዝናም፡ ወፍሬ፡ ወሰላም፡ ወጠል ። ወበሣልስ፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ሙስዕ፡ ይወጽእ፡ ቍር፡ ወየብስ ።

G76:6 ወፍጎት፡ ማእከላይት፡ ይወፅእ፡ ርትዕ፡ ወይወፅእ፡ እምኔሃ፡ ዝናም፡ ወፍሬ፡ ወሰላም፡ ወጠል ። ወበሣልስ፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ሙስዕ፡ ይወፅእ፡ ቍር፡ ወየብስ ።

R76:6 ወካልኢት፡ ፍጎት፡ ማእከላይት፡ ይወፅእ፡ ርትዕ፡ ይወፅእ፡ እምኔሃ፡ ዝናም፡ ወፍሬ፡ ወሰላም፡ ወጠል ። ወበሣልስ፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ሙስዕ፡ ይወፅእ፡ ቍር፡ ወየብስ ።

C76:6 ወበካልእት፡ ፍጎት፡ ማእከላይት፡ ይወጽእ፡ ርትዕ፡ ወይወጽእ፡ እምኔሃ፡ ዝናም፡ ወፍሬ፡ ወሰላም፡ ወጠል ። ወበሣልስት፡ ፍጎት፡ እንተ፡ ሙንገለ፡ ሙስዕ፡ ይወጽእ፡ ቍር፡ ወየብስ ።

B76:7 ወእምድጎረ፡ እሉ፡ ነፋሳት፡ በሙንገለ፡ አዜብ፡ ይወፅእ፡ በ፫ፍጎት፡ ቀዳምይት፡ በቀዳሚት፡ ፍጎት፡ እምኔሆን፡ እንተ፡ ትጻንን፡ ለሙንገለ፡ ምሥራቅ፡ ይወፅእ፡ ነፋሳ፡ ሞቅ ።

E76:7 ወእምድ፡ ጎረ፡ እሉ፡ ነፋሳት፡ ዘሙንገለ፡ አዜብ፡ ይወጽእ፡ በ፫፡ ፍጎት፡ ቀዳምይት፡ በቀዳሚይት፡ ፍጎት፡ እንተ፡ ትጻንን፡ ለሙንገለ፡ ምሥራቅ፡ ይወፅእ፡ ነፋሳ፡ ሞቅ ። (እምኔሆን፡ missing)

G76:7 ወእምድጎረ፡ እሉ፡ ነፋሳት፡ በሙንገለ፡ አዜብ፡ ይወፅእ፡ በ፫ፍጎት፡ ቀዳምይት፡ በቀዳሚይት፡ ፍጎት፡ እምኔሆን፡ እንተ፡ ትጻንን፡ ለሙንገለ፡ ምሥራቅ፡ ይወፅእ፡ ነፋሳተ፡ ሞቅ ።

R76:7 ወእምድ፡ ጎረ፡ እሉ፡ ነፋሳት፡ በሙንገለ፡ አዜብ፡ ይወጽእ፡ በሙስቱ ። ፍጎት፡ ቀዳምይት፡ በቀዳሚት፡ ፍጎት፡ እምኔሆን፡ እንተ፡ ትጻንን፡ ለሙንገለ፡ ምሥራቅ፡ ይወፅእ፡ ነፋሳተ፡ ሞቅ ።

C76:7 ወእምድጎረ፡ እሉ፡ ነፋሳት፡ በሙንገለ፡ አዜብ፡ ይወጽእ፡ በ፫ፍጎት፡ ቀዳምይት፡ በቀዳሚት፡ ፍጎት፡ እምኔሆን፡ እንተ፡ ትጻንን፡ ለሙንገለ፡ ምሥራቅ፡ ይወጽእ፡ ነፋሳ፡ ሞቅ ።

B76:8 ወበፍጎት፡ እንተ፡ ጎቢሃ፡ ማዕከላይት፡ ይወፅእ፡ እምኔሃ፡ ሙዓዛ፡ ሠናይ፡ ወጠል፡ ወዝናም፡ ወሰላም፡ ወሕይወት ።

B76:8 ወበኖጎት፣ እንተ፣ እምኔሃ፣ ማእከላይት፣ ይወጽእ፣ እምኔሃ፣ መዐዛ፣ ሠናይ፣ ወጠል፣ ወዝናም፣ ወሰላም፣ ወሕይወት።

G76:8 ወበኖጎት፣ እንተ፣ ጎቢሃ፣ ማእከላይት፣ ይወጽእ፣ እምኔሃ፣ መዐዛ፣ ሠናይ፣ ወጠል፣ ወዝናም፣ ወሰላም፣ ወሕይወት።

R76:8 ወበኖጎት፣ እንተ፣ ጎቢሃ፣ ማእከላይት፣ ይወጽእ፣ እምኔሃ፣ መዐዛ፣ ሠናይ፣ ወጠል፣ ወዝናም፣ ወሰላም፣ ወሕይወት።

C76:8 ወበኖጎት፣ እንተ፣ ጎቢሃ፣ ማእከላይት፣ ይወጽእ፣ እምኔሃ፣ መዐዛ፣ ሠናይ፣ ወጠል፣ ወዝናም፣ ወሰላም፣ ወሕይወት።

B76:9 ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

E76:9 ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

G76:9 ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

R76:9 ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

C76:9 ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

B76:10 ወእምድጎረ፣ እሉ፣ ነፋሳት፣ ዘመንገለ፣ መስዕ፣ ዘስሙ፣ ባሕር፣ እምፎሳብዓይ፣ ኖጎት፣ እንተ፣ መንገለ፣ ምሥራቅ፣ ዘታጸንን፣ መንገለ፣ አዜብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ አናኸዕ፣ ወድምሳሴ።

E76:10 ወእምድጎረ፣ እሉ፣ ነፋሳት፣ ዘመንገለ፣ መስዕ፣ ዘስሙ፣ ባሕር፣ ወዘወጽእ፣ እምፎሳብዓይ፣ ኖጎት፣ እንተ፣ መንገለ፣ ምሥራቅ፣ ዘታጸንን፣ አዜብ። ወይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ አናኸዕ፣ ወድምሳሴ።

G76:10 ወእምድጎረ፣ እሉ፣ ነፋሳት፣ ዘመንገለ፣ መስዕ፣ ዘስሙ፣ ባሕር፣ ወዘወጽእ፣ እምፎሳብዓይ፣ ኖጎት፣ መንገለ፣ ምሥራቅ፣ ዘታጸንን፣ መንገለ፣ አዜብ። ወይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

R76:10 ወእምድጎረ፣ እሉ፣ ነፋሳት፣ ዘመንገለ፣ መስዕ፣ ዘስሙ፣ ባሕር። ወዘወጽእ፣ እምፎሳብዓይ፣ ኖጎት፣ መንገለ፣ ምሥራቅ፣ መንገለ፣ አዜብ፣ ወይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ ወአናኸዕ፣ ወድምሳሴ።

C76:10 ወእምድጎረ፣ እሉ፣ ነፋሳት፣ ዘመንገለ፣ መስዕ፣ [ዘስሙ፣ ባሕር፣] እም፣ [ፎ]፣ ሳብዓይ፣ ኖጎት፣ እንተ፣ መንገለ፣ ምሥራቅ፣ ዘታጸንን፣ መንገለ፣ አዜብ፣ ይወጽእ፣ እምኔሃ፣ ጠል፣ ወዝናም፣ አናኸዕ፣ ወድምሳሴ።

B76:11 ወ(እ)ማዕከላይት፣ ኖጎት፣ ርትዕት፣ ይወጽእ፣ እምኔሃ፣ ዝናም፣ ወጠል፣ ወሕይወት፣ ወሰላም፣ ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ እንተ፣ ታጸንን፣ ለመስዕ፣ ይወጽእ፣ እምኔሃ፣ ጊሜ፣ ወአስሐትያ፣ ወሐመዳ፣ ወዝናም፣ ወጠል፣ ወአናኸዕ። (እ) incomplete letter top missing

E76:11 ወማእከላይት፣ ኖጎት፣ ርትዕ፣ ይወጽእ፣ ሕይወት፣ ወሰላም፣ ጠል፣ ወዝናም፣ ወበሣልሰት፣ ኖጎት፣ እንተ፣ መንገለ፣ ምዕራብ፣ እንተ፣ ታጸንን፣ ለመስዕ፣ ይወጽእ፣ እምኔሃ፣ ጊሜ፣ ወአስሐትያ፣ ወሐመዳ፣ ወዝናም፣ ወጠል፣ ወአናኸዕ።

G76:11 ወእማእከላይት፡ኖጎት፡ርትዕት፡ይወፅእ፡ሕይወት፡ዝናም፡ጠል፡ወሰላም፡፡ ወበሣልስት፡ኖጎት፡እንተ፡መንገለ፡ምዕራብ፡እንተ፡ታጸንን፡ለመስዕ፡ይወፅእ፡እምኔሃ፡ጊሜ፡ወአስሐትያ፡ወሐመዳ፡ወዝናም፡ወጠል፡ወአናኳዕ፡፡፡፡

R76:11 ወማእከላይት፡ኖጎት፡ርትዕት፡ይወፅእ፡ሕይወት፡ዝናም፡ጠል፡ወሰላም፡፡ ወበሣልስት፡ኖጎት፡እንተ፡መንገለ፡ምዕራብ፡እንተ፡ታጸንን፡ለመስዕ፡ይወፅእ፡እምኔሃ፡ጊሜ፡ወአስሐትያ፡ወሐመዳ፡ወዝናም፡ወጠል፡ወአናኳዕ፡፡፡፡

C76:11 ወእማእከላይት፡ኖጎት፡ርትዕት፡ይወፅእ፡እምኔሃ፡ዝናም፡፡ ወጠል፡ወሕይወት፡ወሰላም፡፡ ወበሣልስት፡ኖጎት፡እንተ፡መንገለ፡ምዕራብ፡እንተ፡ታጸንን፡ለመስዕ፡ይወፅእ፡እምኔሃ፡ጊሜ፡፡ ወአስሐትያ፡ወሐመዳ፡ወዝናም፡ወጠል፡ወአናኳዕ፡፡፡፡

B76:12 ወእምድጎረ፡እሉ፡፱ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡በቀዳሚት፡ኖጎት፡እንት፡ታፀንን፡ለመንገለ፡መስዕ፡ወእምኔሃ፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡፡፡፡

E76:12 ወእምድጎረ፡እሉ፡፱ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡በቀዳሚት፡ኖጎት፡እንት፡መንገለ፡መስዕ፡፡ ወእምኔሃሙ፡ይወፅእ፡ጠል፡ወአስሐትያ፡ወቀር፡ወሐመዳ፡ወደደክ፡፡፡፡

G76:12 ወእምድጎረ፡እሉ፡፱ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡ቀዳሚት፡ኖጎት፡እንት፡መንገለ፡መስዕ፡፡ ወእምኔሃሙ፡ይወፅእ፡ጠል፡ወአስሐትያ፡ወቀር፡ወሐመዳ፡ወደደክ፡፡፡፡

R76:12 ወእምድጎረ፡እሉ፡አርባዕቱ፡ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡ቀዳሚት፡ኖጎት፡እንት፡መንገለ፡መስዕ፡ወእምኔሃሙ፡ይወፅእ፡ጠል፡ወአስሐትያ፡ወቀር፡ወሐመዳ፡ወደደክ፡፡፡፡

C76:12 ወእምድጎረ፡እሉ፡[፱] ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡በቀዳሚት፡ኖጎት፡እንት፡ታጸንን፡ለመንገለ፡መስዕ፡ወእምኔሃ፡ይወፅእ፡ጠል፡ወዝናም፡ወአስሐትያ፡ወቀር፡ወሐመዳ፡ወደደክ፡፡፡፡

B76:13 ወበደኃሪት፡ኖጎት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወሐጥል፡፡(ወእምነ፡ኖጎት፡ማእከላይት፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡, the entire beginning of this verse is missing)

E76:13 ወእምነ፡ኖጎት፡ማእከላይት፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡፡ ወበደኃሪት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወሐጥል፡፡፡፡

G76:13 ወእምነ፡ኖጎት፡ማእከላይት፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡፡፡፡ ወበደኃሪት፡ኖጎት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወሐጥል፡፡፡፡

R76:13 ወእምነ፡ኖጎት፡ማእከላይት፡ኖጎት፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡፡ ወበደኃሪት፡ኖጎት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወሐጥል፡፡፡፡

C76:13 ወእምነ፡ኖጎት፡ማእከላይት፡ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡፡ ወበደኃሪት፡ኖጎት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወሐጥል፡፡፡፡

B76:14 ወተፈጸማ፡አሥሩ፡ወጀኤ፡ኅዋጎው፡ዘ፬ኅዋጎው፡ዘሰማይ፡፡ ወኩሎ፡ትእዛዘሙ፡ወኸሎ፡መቅሠፍቶሙ፡ወሰላም፡ደረጃ፡አርአይኩከ፡ወልድየ፡ማቱላላ፡፡፡፡

E76:14 ወተፈጸሙ፡ዐሥሩ፡ወከልኤ፡ኅዋጎው፡ዘ፬ኅዋጎው፡ሰማይ፡፡ ወኩሎ፡ትእዛዘሙ፡ወኸሎ፡መቅሠፍቶሙ፡ወሰላም፡ደረጃ፡አርአይኩከ፡ወልድየ፡ማቱላላ፡፡፡፡

G76:14 ወተፈጸሙ፡ዓሥሩ፡ወከልኤ፡ኅዋጎው፡ዘ፬ኅዋጎው፡ሰማይ፡፡ ወኩሎ፡መቅሠፍቶሙ፡ወኸሎ፡ትእዛዘሙ፡ወሰላም፡ደረጃ፡አርአይኩከ፡ወልድየ፡ማቱላላ፡፡፡፡

R76:14 ወተፈጸሙ፡ዐሥሩ፡ወከልኤ፡ኅዋጎው፡ዘ፬ኅዋጎው፡ሰማይ፡፡ ወኩሎ፡ትእዛዘሙ፡ወኸሎ፡መቅሠፍቶሙ፡ወሰላም፡ደረጃ፡አርአይኩከ፡ወልድየ፡ማቱላላ፡፡፡፡

C76:14 ወተፈጻሚ ፣ ደብዳቤ ገጽ ላይ ፣ ደብዳቤ ገጽ ላይ ፣ ሰማይ ፣ ወኩሎ ፣ ትእዛዝም ፣ ወኩሎ ፣ መቅሠናቸው ፣ ወሰላሞም ፣ አርእሳይኩን ፣ ወልድዮ ፣ ማቱሳላ ።

Chapter 77

Bodleian chapter break ክፍል ፣ ፸፱ ወ፳

B77:1 ይጸውዕዎ ፣ ለነፋስት ፣ ቀዳማዊ ፣ ጽባሐዊ ፣ እስም ፣ ቀዳማዊ ፣ ውእቱ ፣ ። ወይጸውዕዎ ፣ ለካልእ ፣ ዓዜብ ፣ እስም ፣ ልዑል ፣ ህዩ ፣ ይወርድ ፣ ወፈድፋድ ፣ ህዩ ፣ ይወርድ ፣ ቡሩክ ፣ ለዓለም ።

E77:1 ይጸውዕዎ ፣ ለነፋስ ፣ ቀዳማዊ ፣ ጽባሐዊ ፣ እስም ፣ ቀዳማዊ ፣ ውእቱ ፣ ወይጸውዕዎ ፣ ለካልእ ፣ አዜብ ፣ እስም ፣ ልዑል ፣ ህዩ ፣ ይወርድ ፣ ወፈድፋድ ፣ ህዩ ፣ ይወርድ ፣ ቡሩክ ፣ ለዓለም ።

G77:1 ይጸውዕዎ ፣ ለነፋስ ፣ ቀዳማዊ ፣ ለጽባሐዊ ፣ እስም ፣ ቀዳማዊ ፣ ውእቱ ፣ ወይጸውዕዎ ፣ ለካልእ ፣ አዜብ ፣ እስም ፣ ልዑል ፣ ህዩ ፣ ይወርድ ፣ ወፈድፋድ ፣ ህዩ ፣ ይወርድ ፣ ቡሩክ ፣ ለዓለም ። = ።

R77:1 ይጸውዕዎ ፣ ለነፋስት ፣ ቀዳማዊ ፣ ለጽባሐዊ ፣ እስም ፣ ቀዳማዊ ፣ ውእቱ ፣ ወይጸውዕዎ ፣ ለካልእ ፣ አዜብ ፣ እስም ፣ ልዑል ፣ ህዩ ፣ ይወርድ ፣ ወፈድፋድ ፣ ህዩ ፣ ይወርድ ፣ ቡሩክ ፣ ለዓለም ።

C77:1 ይጸውዕዎ ፣ ለነፋስ ፣ ቀዳማዊ ፣ ጽባሐዊ ፣ እስም ፣ ቀዳማዊ ፣ ውእቱ ፣ ወይጸውዕዎ ፣ ለካልእ ፣ አዜብ ፣ እስም ፣ ልዑል ፣ ህዩ ፣ ይወርድ ፣ ወፈድፋድ ፣ ህዩ ፣ ይወርድ ፣ ቡሩክ ፣ ለዓለም ።

B77:2 ወለነፋስ ፣ ዘምዕራብ ፣ ስሙ ፣ ንቱግ ፣ እስም ፣ በህዩ ፣ የሐፀፀ ፣ ኩሎ ፣ ብርሃናት ፣ ሰማይ ፣ ወይወርዱ ።

E77:2 ወነፋስ ፣ ዛምዕራብ ፣ ስሙ ፣ ንቱግ ፣ እስም ፣ ህዩ ፣ የጎጽኡ ፣ ኩሎ ፣ ብርሃናት ፣ ሰማይ ፣ ወይወርዱ ።

G77:2 ወለነፋስ ፣ እምዕራብ ፣ ስሙ ፣ ንቱግ ፣ እስም ፣ በህዩ ፣ የጎጽኡ ፣ ኩሎ ፣ ብርሃናት ፣ ሰማይ ፣ ወይወርዱ ።

R77:2 ወነፋስ ፣ እምዕራብ ፣ ስሙ ፣ ንቱግ ፣ እስም ፣ በህዩ ፣ የሐፀፀ ፣ ኩሎ ፣ ብርሃናት ፣ ሰማይ ፣ ወይወርዱ ።

C77:2 ወለነፋስ ፣ ዘእምዕራብ ፣ ስሙ ፣ ንቱግ ፣ እስም ፣ በህዩ ፣ የሐፀፀ ፣ ኩሎ ፣ ብርሃናት ፣ ሰማይ ፣ ወይወርዱ ።

B77:3 ወራብዕ ፣ ነፋስ ፣ ዘስሙ ፣ መስዕ ፣ ይትከፈል ፣ ፫ ክፍለ ፣ ፩ እምኔሆሙ ፣ ማኅደር ፣ ለሰብእ ፣ ወካልእ ፣ ለአብሕርት ፣ ዘማያት ፣ ወበቀላያት ፣ ወበኦም ፣ ወበአፍላግ ፣ ወበጽልመት ፣ ወበጊሜ ፣ ወሣልስ ፣ ክፍል ፣ በገነተ ፣ ጽድቅ ።

E77:3 ወራብዕ ፣ ነፋስ ፣ ዘስሙ ፣ መስዕ ፣ ይትከፈል ፣ ሠለስተ ፣ ክፍለ ፣ አሐይ ፣ እምኔሆሙ ፣ ማኅደር ፣ ለሰብእ ፣ ወካልእ ፣ በአብሕርት ፣ ማያት ፣ ወበቀላያት ፣ ወበኦም ፣ ወበአፍላግ ፣ ወበጽልመት ፣ ወበጊሜ ፣ ወሣልሳ ፣ ክፍል ፣ በገነተ ፣ ጽድቅ ።

G77:3 ወራብዕ ፣ ነፋስ ፣ ዘስሙ ፣ መስዕ ፣ ይትከፈል ፣ ፫ ክፍለ ፣ ፩ እምኔሆሙ ፣ ማኅደር ፣ ለሰብእ ፣ ወካልእ ፣ በአብሕርት ፣ ማያት ፣ ወበቀላያት ፣ ወበኦም ፣ ወበአፍላግ ፣ ወበጽልመት ፣ ወበጊሜ ፣ = ። ወካልእ ፣ ክፍል ፣ በገነተ ፣ ጽድቅ ።

R77:3 ወራብዕ ፣ ነፋስ ፣ ዘስሙ ፣ መስዕ ፣ ይትከፈል ፣ ሠለስተ ፣ ክፍለ ፣ ፩ እምኔሆሙ ፣ ማኅደር ፣ ለሰብእ ፣ ወካልእ ፣ በአብሕርት ፣ ማያት ፣ ወበቀላያት ፣ ወበኦም ፣ ወበአፍላግ ፣ ወበጽልመት ፣ ወበጊሜ ፣ ወካልእ ፣ ክፍል ፣ በገነተ ፣ ጽድቅ ።

C77:3 ወራብዕ ፣ ነፋስ ፣ ዘስሙ ፣ መስዕ ፣ ይትከፈል ፣ ፫ ክፍለ ፣ ፩ እምኔሆሙ ፣ ማኅደር ፣ ለሰብእ ፣ ወካልእ ፣ ለአብሕርት ፣ ማያት ፣ ወበቀላያት ፣ ወበኦም ፣ ወበአፍላግ ፣ ወበጽልመት ፣ ወበጊሜ ፣ ወሣልስ ፣ ክፍል ፣ በገነተ ፣ ጽድቅ ።

B77:4 **፲አድባረ፡ ነዋኃነ፡ ርኢኩ፡ እለ፡ ይነውጉ፡ እምነሉ፡ አድባር፡ እለ፡ ውስተ፡ ምድር፡ ወእምኔ ሆሙ፡ ይወፅእ፡ አስሐትያ፡ ወየኃልፍ፡ ወየሐውር፡ መዋዕል፡ ወዘመን፡ ወዓመት፡።**

E77:4 ፲አድ፡ ባረ፡ ነዋኃነ፡ ርኢኩ፡ እለ፡ ይነውጉ፡ እምነሉ፡ አድ፡ ባር፡ እለ፡ ውስተ፡ ምድር፡ ወእ ምኔሆሙ፡ ይወጽእ፡ አስሐትያ፡ ወየኃልፍ፡ መዋዕል፡ ወዘመን፡ ወዐመት፡

G77:4 ፲አድባር፡ ነዋኃነ፡ ርኢኩ፡ እለ፡ ይነውጉ፡ እምነሉ፡ አድባር፡ እለ፡ ውስተ፡ ምድር፡ ወእምኔ ሆሙ፡ ይወፅእ፡ አስሐትያ፡ ወየኃልፍ፡ መዋዕል፡ ወዘመን፡ ወለዓመት፡

R77:4 ፲አድባር፡ ነዋኃት፡ ርኢኩ፡ እለ፡ ይነውጉ፡ እምነሉ፡ አድባር፡ እለ፡ ውስተ፡ ምድር፡ ወእምኔ ሆሙ፡ ይወፅእ፡ አስሐትያ፡ ወየኃልፍ፡ መዋዕል፡ ወዘመን፡ ወለዓመት፡

C77:4 ፲አድባረ፡ ነዋኃነ፡ ርኢኩ፡ እለ፡ ይነውጉ፡ እምነሉ፡ አድባር፡ እለ፡ ውስተ፡ ምድር፡ ወእምኔ ሆሙ፡ ይወጽእ፡ አስሐትያ፡ ወየኃልፍ፡ ወየሐውር፡ መዋዕል፡ ወዘመን፡ ወዓመት፡።

B77:5 **፯አፍላገ፡ ዓበይተ፡ ርኢኩ፡ ዲበ፡ ምድር፡ እምነሉሙ፡ አፍላገ፡ ፩እምኔሆሙ፡ ይመፅእ፡ እም ዓረብ፡ ውስተ፡ ባሕር፡ ዓቢይ፡ ይክዑ፡ ማየ፡።**

E77:5 ወ፯፡ አፍላገ፡ ዲበ፡ ምድር፡ ዐበይተ፡ ርኢኩ፡ እምነሉሙ፡ አፍላገ፡ ፩እምኔሆሙ፡ ይመጽእ፡ እም ዐረብ፡ ውስተ፡ ባሕር፡ ዐቢይ፡ ይክዑ፡ ማየ፡።

G77:5 አፍላገ፡ ዲበ፡ ምድር፡ ርኢኩ፡ ዐበይተ፡ እምነሉሙ፡ ፩እምኔሆሙ፡ ይመጽእ፡ እም ዐረብ፡ ውስተ፡ ባሕር፡ ዐቢይ፡ ይክዑ፡ ማየ፡። (notice ፯አፍላገ is አፍላገ

R77:5 አፍላገ፡ ዲበ፡ ምድር፡ ርኢኩ፡ ዐበይተ፡ እምነሉሙ፡ አፍላገ፡ ፩እምኔሆሙ፡ ይመጽእ፡ እም ዐረብ፡ ውስተ፡ ባሕር፡ ዐቢይ፡ ይክዑ፡ ማየ፡። (notice ፯አፍላገ is አፍላገ

C77:5 **፯አፍላገ፡ ዲበ፡ ምድር፡ ርኢኩ፡ ዐበይተ፡ እምነሉሙ፡ አፍላገ፡ ፩እምኔሆሙ፡ ይመጽእ፡ እም ዓረብ፡ ውስተ፡ ባሕር፡ ዐቢይ፡ ይክዑ፡ ማየ፡።**

B77:6 **ወእልከቱ፡ ፪ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕው፡ ማየሙ፡ በባሕረ፡ ኤርትራ፡ እም ሥራቅ፡።**

E77:6 ወእልከቱ፡ እልከ፡ ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕው፡ ማየሙ፡ በባሕረ፡ ኤርትራ፡ እም ሥራቅ፡

G77:6 ወእልከቱ፡ ፪ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕው፡ ማየሙ፡ በባሕረ፡ ኤርትራ፡ እም ሥራቅ፡

R77:6 ወእልከቱ፡ ክልኤ፡ ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕው፡ ማየሙ፡ በባሕረ፡ ኤርትራ፡ እም ሥራቅ፡

C77:6 ወእልከቱ፡ ፪ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕው፡ ማየሙ፡ በባሕረ፡ ኤርትራ፡ እም ሥራቅ፡።

B77:7 **ወእለ፡ ተርፉ፡ ፬ይወፅኡ፡ በገበ፡ መስዕ፡ እስከ፡ ባሕረ፡ ዚአሆሙ፡ ባሕረ፡ ኤርትራ፡ ወ፪በባሕር ፡ ዓቢይ፡ ይሠወጡ፡ በህየ፡ ወይቤሉ፡ መድበራ፡።**

E77:7 ወእለ፡ ተርፉ፡ ፬ይወጽኡ፡ በገበ፡ መስዕ፡ እስከ፡ ባሕረ፡ ዚአሆሙ፡ ባሕረ፡ ኤርትራ፡ ወ፪በባ ሕር፡ ዐቢይ፡ ይሠወጡ፡ በህየ፡ ወይቤሉ፡ መድበራ፡

G77:7 ወእለ፡ ተርፉ፡ ፬ይወፅኡ፡ በገበ፡ መስዕ፡ እስከ፡ ባሕረ፡ ዚአሆሙ፡ ባሕረ፡ ኤርትራ፡። ወ፪በባሕር ር፡ ዐቢይ፡ ይሠወጡ፡ በህየ፡ ወይቤሉ፡ ምብዳራ፡ (notice መድበራ፡ is spelled ምብዳራ)

R77:7 ወእለ : ተርፉ : ህይወዕኑ : በገባ : መስዕ : እስከ : ባሕረ : ዘአሆሙ : ባሕረ : ኤርትራ : ወጀበባሕር : ወቢይ : ወይሠወጡበህየ : ወይቤሉ : መድበራ :

C77:7 ወእለ : ተርፉ : ህይወዕኑ : በገባ : መስዕ : እስከ : ባሕረ : ዘአሆሙ : ባሕረ : ኤርትራ : ወጀበባሕር : ወቢይ : ይሰወጡ : በህየ : ወይቤሉ : መድበራ :

B77:8 ሰቡዓ : ደሰያተ : ዓበይተ : ርኢኩ : በባሕር : ወበምድር : ጀበባሕር : ዓቢይ :

E77:8 ሰብዑ : ደሰያተ : ዓበይተ : ርኢኩ : በባሕር : ወበምድር : ጀ : በምድር : ወጅ : በባሕር : ኤርተራ :

G77:8 ሰቡዕ : ደሰያተ : ዓበይተ : ርኢኩ : በባሕር : ወበምድር : ሰብዑ : ወጀበባሕር : ኤርተራ :

R77:8 ሰቡዑ : ደሰያተ : ዓበይተ : ርኢኩ : በባሕር : ወበምድር : ሰብዑ : ወክልኤ : በባሕር : ኤርተራ :

C77:8 ሰቡዕ : ደሰያተ : ዓበይተ : ርኢኩ : በባሕር : ወበምድር : ጀበባሕር : ወጅበባሕር : ዓቢይ :

Chapter 78

Bodleian chapter break ክፍል : ፪ወ፯ (notice it is 77)

B78:1 አስማቱ : ለፀሐይ : ከመዝ : ጅኦርያሬስ : ወካልእ : ቶማስ :

E78:1 ወአስማቱ : ለፀሐይ : ከመዝ : ጅኦርያሬስ : ወካልእ : ቶማስ :

G78:1 ወአስማቱ : ለፀሐይ : ከመዝ : ጅኦርያሬስ : ወካልእ : ቶማስ :

R78:1 ወአስማቱ : ለፀሐይ : ከመዝ : ጅኦርያሬስ : ወካልእ : ቶማስ :

C78:1 አስማቱ : ለፀሐይ : ከመዝ : ጅኦርያሬስ : ወካልእ : ቶማስ :

B78:2 ወለወርኅ : ህእስማት : ቦቱ : ጅስሙ : አሶንያ : ወካልእ : ዕብላ : ወሣልስ : ብናሴ : ወራብዕ : ኤራዕ :

E78:2 ወለወርኅ : አርባዕቱ : አስማት : ቦቱ : ጅ : ስሙ : አሶንያ : ወካልእ : እብላ : ወሣልስ : ብናሴ : ወራብዕ : ኤራእ :

G78:2 ወለወርኅ : ህእስማት : ቦቱ : ጅስሙ : አሶንያ : ወካልእ : እብላ : ወሣልስ : ብናሴ : ወራብዕ : ኤራዕ :

R78:2 ወለወርኅ : አርባዕተ : አስማተ : ቦቱ : ጅአሰባንያ : ወካልእ : እብላ : ወሣልስ : ብናሴ : ወራብዕ : ኤራእ :

C78:2 ወለወርኅ : ህእስማት : ቦቱ : ጅስሙ : አሶንያ : ወካልእ : እብላ : ወሣልስ : ብናሴ : ወራብዕ : ኤራዕ :

B78:3 እሉ : እሙንቱ : ጀብርሃናት : ዓበይት : ክበቦሙ : ከመ : ክበበ : ሰማይ : ወአምጣኒሆሙ : ለክልኤሆሙ : ዕሩያን :

E78:3 እሉ : እሙንቱ : ክልኤ : ብርሃናት : ዓበይት : ክበቦሙ : ከመ : ክበበ : ሰማይ : ወአምጣኒሆሙ : ለክልኤሆሙ : ዕሩይ :

G78:3 እሉ : እሙንቱ : ጀብርሃናት : ዓበይት : ወክበቦሙ : ከመ : ክበበ : ሰማይ : ወአምጣኒ : ክበቦሙ : ከመ : ክበበ : ሰማይ : ለክልኤሆሙ :

R78:3 እሉ፡ እሙንቱ፡ ክልሉ፡ ብርሃናት፡ ዐበይት፡ ወክበሎም፡ ከመ፡ ክበበ፡ ሰማይ፡። ወአምጣነ፡ ክበበሙ፡ ለክልሌሆሙ፡ ዕሩዮ።

C78:3 እሉ፡ እሙንቱ፡ ፪ብርሃናት፡ ዐበይት፡ ክበበሙ፡ ከመ፡ ክበበ፡ ሰማይ፡ ወአምጣኒሆሙ፡ ለክልሌሆሙ፡ ዕሩዮን።

B78:4 በክበበ፡ ፀሐይ፡ ፯ክፍለ፡ ብርሃን፡ ዘይትዌሰክ፡ ቦቱ፡ እምወርኅ፡ ወበመስፈርት፡ ትትወደይ፡ እስከ፡ ዮጎልፍ፡ ሳብዕ፡ ክፍለ፡ ፀሐይ።

E78:4 ወለክበበ፡ ፀሐይ፡ ሰብዐተ፡ ክፍለ፡ ብርሃን፡ ዘይትዌሰክ፡ ቦቱ፡ እምወእቱ፡ ወርኅ፡ ወበመስፈርት፡ ይትወደይ፡ እስከ፡ ዮጎልፍ፡ ሳብዕ፡ ክፍለ፡ ፀሐይ።

G78:4 በክበበ፡ ፀሐይ፡ ዕሓይ፡ ፯ክፍለ፡ ብርሃን፡ ዘይትዌሰክ፡ ቦቱ፡ እምወርኅ፡ ወመስፈርት፡ ትትወደይ፡ እስከ፡ ዮጎልፍ፡ ሳብዕ፡ ክፍለ፡ ፀሐይ።

R78:4 በክበበ፡ ፀሐይ፡ ሰብዐተ፡ ክፍለ፡ ብርሃን፡ ዘይትዌሰክ፡ እምወርኅ፡ ወመስፈርት፡ ትትወደይ፡ እስከ፡ ዮሐልፍ፡ ሳብዕ፡ ክፍለ፡ ፀሐይ።

C78:4 በክበበ፡ ፀሐይ፡ ፯ክፍለ፡ ብርሃን፡ ዘይትዌሰክ፡ ቦቱ፡ እምወርኅ፡ ወበመስፈርት፡ ትትወደይ፡ እስከ፡ ዮጎልፍ፡ ሳብዕ፡ ክፍለ፡ ፀሐይ።

B78:5 ወየዐርቡ፡ ወይበውኡ፡ ውስተ፡ ጎዋኅወ፡ ምዕራብ፡ ወየኣውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ጎዋኅወ፡ ምሥራቅ፡ ይወፅኡ፡ ዲበ፡ ገጸ፡ ሰማይ።

E78:5 ወየዐርቡ፡ ወይበውኡ፡ ጎዋኅወ፡ ምዕራብ፡ ወየኣውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ጎዋኅወ፡ ምሥራቅ፡ ይወጽኡ፡ ዲበ፡ ገጸ፡ ሰማይ።

G78:5 ወየዐርቡ፡ ወይበውኡ፡ ኃዋኃው፡ ምዕራብ፡ ወየኣውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ኃዋኃው፡ ምሥራቅ፡ ይወፅኡ፡ ዲበ፡ ገጸ፡ ሰማይ።

R78:5 ወየዐርቡ፡ ጎዋኅወ፡ ምዕራብ፡ ወየኣውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ጎዋኅወ፡ ምሥራቅ፡ ዲበ፡ ገጸ፡ ሰማይ።

C78:5 ወየዐርቡ፡ ወይበውኡ፡ ውስተ፡ ጎዋኅወ፡ ምዕራብ፡ ወየዐውዱ፡ እንተ፡ መስዕ፡ ወእንተ፡ ጎዋኅወ፡ ምሥራቅ፡ ይወጽኡ፡ ዲበ፡ ገጸ፡ ሰማይ።

B78:6 ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ያስተርኢ፡ በሰማይ፡ መንፈቀ፡ ሳብዕ፡ እደ፡ ብርሃን፡ ይከውን፡ በቱ፡ ነሎ። ወበዓሙር፡ ወረቡዕ፡ ይፈጽም፡ ነሎ፡ ብርሃኖ።

E78:6 ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ያስተርኢ፡ በሰማይ፡ መንፈቀ፡ ሳብዕ፡ እደ፡ ብርሃን፡ ይከውን፡ ቦቱ፡ ነሎ፡ እመ፡ ፲ወ፬፡ ይፈጽም፡ ብርሃኖ።

G78:6 ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ያስተርኢ፡ በሰማይ፡ መንፈቀ፡ ሳብዕተ፡ እደ፡ ብርሃን፡ ይከውን፡ በቱ፡ ነሎ፡ እመ፡ ዐሙር፡ ወረቡዕ፡ ይፈጽም፡ ብርሃኖ።

R78:6 ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ያስተርኢ፡ በሰማይ፡ መንፈቀ፡ ሳብዕተ፡ እደ፡ ብርሃን፡ ይከውን፡ እመ፡ ዐሙር፡ ወረቡዕ፡ ይፈጽም፡ ብርሃኖ።

C78:6 ወሶበ፡ ይትነሣእ፡ ወርኅ፡ ያስተርኢ፡ በሰማይ፡ መንፈቀ፡ ሳብዕ፡ እደ፡ ብርሃን፡ ይከውን፡ በቱ፡ ወበዐሙር፡ ወረቡዕ፡ ይፈጽም፡ ነሎ፡ ብርሃኖ።

B78:7 ወቼትኅምስተ፡ ብርሃን፡ ይትወደይ፡ ውስቲታ፡ እስከ፡ ዓሙር፡ ወኃምስ፡ ይትፈጽም፡ ብርሃነ፡ ዚአው፡ ለትአምርተ፡ ዓመት፡ ወይከውን፡ ቼትኅምስተ፡ ወይከውን፡ ወርኅ፡ በመንፈቀ፡ ሳብዕት፡ እድ።

E78:7 ወቺትጎምስተ፡ ብርሃን፡ ይትወደይ፡ ውስቲታ፡ እስከ፡ ዐሱር፡ ወኃምስ፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ለትእምርተ፡ ዐመት፡ ወይከውን፡ በቺትጎምስተ፡ ወይከውን፡ ወርኅ፡ በመንፈቀ፡ ጌእድ።

G78:7 ወቺትጎምስተ፡ ብርሃን፡ ይትወደይ፡ ውስቲታ፡ እስከ፡ ዐሁር፡ ወኃምስ፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ለትእምርተ፡ ዓመት፡ ወይከውን፡ ለቺትጎምስተ፡ ወይከውን፡ ወርኅ፡ በመንፈቀ፡ ጌእድ።

R78:7 ወሠለስተ፡ ትጎምስተ፡ ብርሃን፡ ይትወደይ፡ ውስቲታ፡ እስከ፡ ዐሁር፡ ወኃምስ፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ለትእምርተ፡ ዐመት፡ ወይከውን፡ ለቺትጎምስተ፡ ወይከውን፡ ወርኅ፡ በመንፈቀ፡ ሰብዕት፡ እድ።

C78:7 ወቺትጎምስተ፡ ብርሃን፡ ይትወደይ፡ ውስቲታ፡ እስከ፡ ዐሁር፡ ወኃምስ፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ለትእምርተ፡ ዓመት፡ ወይከውን፡ ቺትጎምስተ፡ ወይከውን፡ ወርኅ፡ በመንፈቀ፡ ሳብዕት፡ እድ።

B78:8 ወበሕፀ፡ ዘእሁ፡ በቀዳሚት፡ ዕለት፡ የሐፀ፡ ፲ወጃእደ፡ ብርሃን፡ ዘእሁ፡ ወበሳኒታ፡ የሐፀ፡ ፲ወቺእደ፡ ወበሣልስ፡ የሐፀ፡ ፲ወጀእደ፡ ወበራብዕ፡ የሐፀ፡ ፲ወጃክፍለ፡ ወበኃምስ፡ የሐፀ፡ ፲ክፍለ፡ ወበሳድስ፡ ሁክፍለ፡ ወበሳብዕ፡ የሐፀ፡ ፳ክፍለ፡ ወበሳምን፡ የሐፀ፡ ፯ክፍለ፡ ወበታስዕ፡ የሐፀ፡ ፯ክፍለ፡ ወበሳምር፡ የሐፀ፡ ፭ክፍለ፡ ወበ፲ወጃየሐፀ፡ ሁክፍለ፡ ወበ፲ወጀየሐፀ፡ ፱ክፍለ፡ ወበ፲ወጀየሐፀ፡ ቺክፍለ፡ ወበ፲ወቺየሐፀ፡ ጀወበ፲ወጃየሐፀ፡ መንፈቀ፡ ጌእድ፡ ወኮሉ፡ ብርሃኑ፡ በዓሥር፡ ወኃምስ፡ ዕለት፡ ይትዌዳዕ፡ ዘተርፈ፡ እምኮሉ።

E78:8 ወበጎጽተ፡ ዘእሁ፡ በቀዳሚት፡ ዕለት፡ የጎጽጽ፡ ፲ወጃእደ፡ ብርሃን፡ ዘእሁ፡ ወበሳኒታ፡ የጎጽጽ፡ ፲ወቺ፡ እደ፡ ብርሃን፡ ወበሳልስተ፡ የጎጽጽ፡ ፲፡ ወከልኤ፡ ወበራብዕት፡ ፲ወእሐዱ፡ ክፍለ፡ ወበኃምስ፡ ዐሁርት፡ ክፍለ፡ የጎጽጽ፡ ወበሳድስ፡ የጎጽጽ፡ ተስዐተ፡ ክፍለ፡ ወበሳብዕት፡ የጎጽጽ፡ ሰመንተ፡ ክፍለ፡ ወበሳምንት፡ የጎጽጽ፡ ሰብዕተ፡ ወበተስዕት፡ የጎጽጽ፡ ስደስተ፡ ወበዐስር፡ የጎጽጽ፡ ኃምሳተ፡ ወበዐሥር፡ ወጃየጎጽጽ፡ ሰብዕተ፡ ወበዐሥር፡ ወከልኤ፡ የጎጽጽ፡ ሠለስተ፡ ወበዐሥር፡ ወሣልስ፡ የጎጽጽ፡ ከልኤተ፡ ወበዐሥር፡ ወራብዕ፡ የጎጽጽ፡ መንፈቀ፡ ስብዕት፡ እደ፡ ወኮሉ፡ ብርሃኒ፡ በዐሥር፡ ወኃምስ፡ ዕለት፡ ይትዌዳእ፡ ዘተርፈ፡ እምኒ፡ ኮሉ።

G78:8 ወበጎጽጽ፡ ዘእሁ፡ በቀዳሚት፡ ዕለት፡ የጎጽጽ፡ ፲ወጃእደ፡ ብርሃን፡ ዘእሁ፡ ወበሳኒታ፡ የጎጽጽ፡ ፲ወቺእደ፡ ብርሃን፡ ወበሣልስ፡ የጎጽጽ፡ ዓሥር፡ ወከልኤ፡ ወበራብዕት፡ ፲ወጃክፍለ፡ ወበጃየጎጽጽ፡ ክፍለ፡ ወበሳድስት፡ የጎጽጽ፡ ሁክፍለ፡ ወበሳብዕት፡ የጎጽጽ፡ ጃክፍለ፡ ወበሳምንት፡ ስብዕተ፡ ወበተስዕት፡ የጎጽጽ፡ ፯ወበዓሥርት፡ የጎጽጽ፡ ጅወበዓሥርት፡ ወኦሐዱ፡ የጎጽጽ፡ ጀወበ፲ወጀየጎጽጽ፡ ቺ፡ ወበ፲ወቺየጎጽጽ፡ መንፈቀ፡ ወበዓሥር፡ ወራብዕ፡ የጎጽጽ፡ መንፈቀ፡ ወጌእድ፡ ብርሃኑ፡ ኮሉ። በ፲ወጃዕለት፡ ይትዌዳዕ፡ ዘተርፈ፡ እምኮሉ።

R78:8 ወበሕፀ፡ ዘእሁ፡ በቀዳሚት፡ የሐጽጽ፡ ፲ወጃእደ፡ ብርሃን፡ ዘእሁ፡ ወበሳኒታ፡ የሐፀ፡ ፲ወቺእደ፡ ብርሃን፡ ወበሣልስ፡ የጎፀ፡ ዐሥር፡ ወከልኤ፡ ወበራብዕት፡ ፲ወጃክፍለ፡ ወበኃምስት፡ የሐፀ፡ ፲ክፍለ፡ ወበሳድስት፡ የሐፀ፡ ሁክፍለ፡ ወበሳብዕት፡ የሐፀ፡ ፳ክፍለ፡ ወበሳምንት፡ የሐፀ፡ ፯ወበታስዕት፡ የሐፀ፡ ፯፡ ወበዐሥርት፡ የሐፀ፡ ፭፡ ወበ፲ወጃየሐፀ፡ ሁክፍለ፡ ወበ፲ወጀየሐፀ፡ ወበዐሥር፡ ወሣልስ፡ የሐፀ፡ መንፈቀ፡ ወበዐሥር፡ ወራብዕ፡ የሐፀ፡ መንፈቀ፡ ወሰብዕተ፡ እደ፡ ኮሉ፡ ብርሃን፡ ወበዐሥርት፡ ወኃምስት፡ ዕለት፡ ይትዌዳእ፡ ዘተርፈ፡ እምኮሉ።

C78:8 ወበሕፀ፡ ዘእሁ፡ በቀዳሚት፡ ዕለት፡ የሐፀ፡ ፲ወጃእደ፡ ብርሃን፡ ዘእሁ፡ ወበሳኒታ፡ የሐፀ፡ ፲ወቺእደ፡ ወበሣልስ፡ የሐፀ፡ ፲ወጀእደ፡ ወበራብዕ፡ የሐፀ፡ ፲ወጃክፍለ፡ ወበኃምስ፡ የሐፀ፡ ፲ክፍለ፡ ወበሳድስ፡ የሐፀ፡ ሁክፍለ፡ ወበሳብዕ፡ የሐፀ፡ ፳ክፍለ፡ ወበሳምን፡ የሐፀ፡ ፯ክፍለ፡ ወበታስዕ፡ የሐፀ፡ ፯ክፍለ፡ ወበዓሥር፡ የሐፀ፡ ፭ክፍለ፡ ወበ፡ ፲ወጃየሐፀ፡ ሁክፍለ፡ ወበ፡ ፲ወጀየሐፀ፡ ሁክፍለ፡ ወበ፡ ፲ወቺየሐፀ፡ ፱ክፍለ፡ ወበ፡ ፲ወቺየሐፀ፡ ፳ክፍለ፡ ወበ፡ ፲ወጃየሐፀ፡ መንፈቀ፡ ጌእድ፡ ወኮሉ፡ ብርሃኑ፡ በ፲ወጃዕለት፡ ይትዌዳዕ፡ ዘተርፈ፡ እምኮሉ።

B78:9 ወበእውራጎ፡ እሙራት፡ ይከውን፡ በበጽወጃመዋዕል፡ ለወርኅ፡ ወበ፡ ጊዜ፡ እመ፡ ጽወጃ።

E78:9 ወበእውራጎ፡ እሙራት፡ ይከውን፡ በበ፡ ጽወጃመዋዕል፡ ወየ፡ እመጽወጃ።

G78:9 ወበአውራግ፡ እሙራት፡ ይከውን፡ በበ፡ ጽወጃመዋዕል፡ ለወርጎ፡ ወበበ፡ ጽወሰሙን፡፡
R78:9 ወበአውራግ፡ እሙራት፡ ይከውን፡ በበ፡ ጽ፡ ወጃለወርጎ፡ ወቦሰ፡ አሙ፡ ጽወሰሙን፡
C78:9 ወበአውራግ፡ እሙራት፡ ይከውን፡ በበ፡ ጽወጃመዋዕል፡ ለወርጎ፡ ወቦ፡ ጊዜ፡ ጽወጃ።

**B78:10 ወካልእተ፡ ሥርዓተ፡ አርአየኒ፡ ኡርኤል፡ ሶበ፡ ይትወደይ፡ ብርሃን፡ ውስተ፡ ወርጎ፡ ወእምጎ
በ፡ ይትወደይ፡ እምፀሐይ።**

E78:10 ወካልእ፡ ሥርዓተ፡ አርአየኒ፡ ኡርኤል፡ ሶበ፡ ይትወደይ፡ ብርሃን፡ ውስተ፡ ወርጎ፡ ወእምጎበ
፡ ይትወደይ፡ እምፀሐይ።

G78:10 ወካልእተ፡ ዓሥርተ፡ አርአየኒ፡ ኡርኤል፡ ሶበ፡ ይትወደይ፡ ብርሃን፡ ውስተ፡ ወርጎ፡ ወእምጎ
በ፡ ይትወደይ፡ እምጽባሐይ።

R78:10 ወካልእተ፡ ዐሥርተ፡ አርአየኒ፡ ኡርኤል፡ መልእክ፡ ሶበ፡ ይትወደይ፡ ብርሃን፡ ውስተ፡ ወርጎ
፡ ወእምጎበ፡ ይትወደይ፡ እምጽባሐይ።

C78:10 ወካልእተ፡ ሥርዓተ፡ አርአየኒ፡ ኡርኤል፡ ሶበ፡ ይትወደይ፡ ብርሃን፡ ውስተ፡ ወርጎ፡ ወእምጎ
በ፡ ይትወደይ፡ እምፀሐይ።

**B78:11 ነፍሱ፡ ዘመን፡ ዘተሐውር፡ ወርጎ፡ በብርሃን፡ ዘእሃ፡ ትወዲ፡ በቅድመ፡ ፀሐይ፡ እስከ፡ ፲ወጃመ
ዋዕል፡ ይትፈጸም፡ ብርሃና፡ ውስተ፡ ሰማይ። ወሶበ፡ ይውዲ፡ ነፍሱ፡ ይትፈጸም፡ ብርሃኑ፡ ውስተ፡ ሰ
ማይ።**

E78:11 ነፍሱ፡ ዘመን፡ ዘተሐውር፡ ወርጎ፡ ብርሃን፡ ዘእሃ፡ ትወዲ፡ በቅድመ፡ ፀሐይ፡ እስከ፡ ፲ወጃመዋ
ዕል፡ ይትፈጸም፡ ብርሃና፡ ወሶበ፡ ይውዲ፡ ነፍሱ፡ ይትፈጸም፡ ብርሃኑ፡ ውስተ፡ ሰማይ።

G78:11 ነፍሱ፡ ዘመን፡ ዘተሐውር፡ ወርጎ፡ በብርሃን፡ ዘእሃ፡ ትወዲ፡ በቅድመ፡ ፀሐይ፡ እስከ፡ ፲ወጃመ
ዋዕል፡ ይትፈጸም፡ ብርሃና፡ ወሶበ፡ ይውዲ፡ ነፍሱ፡ ይትፈጸም፡ ብርሃኑ፡ ውስተ፡ ሰማይ።

R78:11 ይነፍሱ፡ ዘመን፡ ዘተሐውር፡ ወርጎ፡ ብርሃን፡ ዘእሃ፡ ትወዲ፡ በቅድመ፡ ፀሐይ፡ እስከ፡ ፲፡ ጃመ
ዋዕል፡ ይትፈጸም፡ ብርሃና፡ ወሶበ፡ ይውዲ፡ ነፍሱ፡ ይትፈጸም፡ ብርሃኑ፡ ውስተ፡ ሰማይ።

C78:11 ነፍሱ፡ ዘመን፡ ዘተሐውር፡ ወርጎ፡ በብርሃን፡ ዘእሃ፡ ትወዲ፡ በቅድመ፡ ፀሐይ፡ እስከ፡ ፲ወጃመ
ዋዕል፡ ይትፈጸም፡ ብርሃና፡ ውስተ፡ ሰማይ፡ ወሶበ፡ ይውዲ፡ ነፍሱ፡ ይትፈጸም፡ ብርሃኑ፡ ውስተ፡ ሰማ
ይ።

B78:12 ወቀዳሚት፡ ዕለት፡ ሠርቀ፡ ትሰመይ፡ እስመ፡ በይእቲ፡ ዕለት፡ ይትነሣእ፡ ላዕሌሃ፡ ብርሃን።

E78:12 ወቀዳሚት፡ ዕለት፡ ሠርቀ፡ ትሰመይ። እስመ፡ በይእቲ፡ ዕለት፡ ይትነሣእ፡ ላዕሌሃ፡ ብርሃን።

G78:12 በቀዳሚት፡ ዕለት፡ ሠርቀ፡ ትሰመይ። እስመ፡ በይእቲ፡ ዕለት፡ ይትነሣእ፡ ላዕሌሃ፡ ብርሃን።

R78:12 በቀዳሚት፡ ዕለት፡ ዐሥርተ፡ ትሰመይ። እስመ፡ በይእቲ፡ ዕለት፡ ይትነሣእ፡ ላዕሌሃ፡ ብርሃን
፡

C78:12 ወቀዳሚት፡ ዕለት፡ ሠርቀ፡ ትሰመይ፡ እስመ፡ በይእቲ፡ ዕለት፡ ይትነሣእ፡ ላዕሌሃ፡ ብርሃን።

**B78:13 ወይትፈጸም፡ ጥንቁቅ፡ በዕለተ፡ ይወርድ፡ ፀሐይ፡ ውስተ፡ ዓረብ፡ ወእምነ፡ ምሥራቅ፡ የዓር
ግ፡ በሌሊት። ወያበርሀ፡ ወርጎ፡ በነፍሱ፡ ሌሊት፡ እስከ፡ ይሠርቅ፡ ፀሐይ፡ በቅድሚታ፡ ወይትዓረይ፡
ወርጎ፡ በቅድመ፡ ፀሐይ።**

E78:13 ወይትፈጸም፡ ጥንቁቅ፡ በዕለተ፡ ይወርድ፡ ፀሐይ፡ ውስተ፡ ዐረብ፡ ወእምነ፡ ምሥራቅ፡ የዐር
ግ፡ በሌሊት። ወያበርሀ፡ ወርጎ፡ በነፍሱ፡ ሌሊት፡ እስከ፡ ይሠርቅ፡ ፀሐይ፡ በቅድሚታ፡

G78:13 ይትፈጸም፡ ጥንቁቅ፡ እሉ፡ በዕለተ፡ ይወርድ፡ ፀሐይ፡ ውስተ፡ ዐረብ፡ ወእምነ፡ ምሥራቅ፡ የዐርግ፡ በሌሊት፡ ወያበርህ፡ ወርኅ፡ በኩሉ፡ ሌሊት፡ ፡፡ ወእስከ፡ ይሠርቅ፡ በቅድሚኡ፡ ወይትዐረይ፡ በቅድመ፡ ፀሐይ፡

R78:13 ይትፈጸም፡ ጥንቁቅ፡ እሉ፡ በዕለተ፡ ይወርድ፡ ፀሐይ፡ ውስተ፡ ዐረብ፡ ወእምነ፡ ምሥራቅ፡ የዐርግ፡ በሌሊት፡ ወያበርህ፡ ወርኅ፡ በኩሉ፡ ሌሊት፡ ፡፡ ወእስከ፡ ይሠርቅ፡ ፀሐይ፡ በቅድሚኡ፡ ፡፡ ወይትዐረይ፡ ወርኅ፡ በቅድመ፡ ፀሐይ፡

C78:13 ወይትፈጸም፡ ጥንቁቅ፡ በዕለተ፡ ይወርድ፡ ፀሐይ፡ ውስተ፡ ዓረብ፡ ወእምነ፡ ምሥራቅ፡ የዐርግ፡ በሌሊት፡ ወያበርህ፡ ወርኅ፡ በኩሉ፡ ሌሊት፡ ፡፡ እስከ፡ ይሠርቅ፡ ፀሐይ፡ በቅድሚኡ፡ ወይትረአይ፡ ወርኅ፡ በቅድመ፡ ጸሐይ ።

B78:14 እምነበ፡ ይወጽእ፡ ብርሃኑ፡ ለወርኅ፡ እምህየ፡ ካዕበ፡ የሐፅፅ፡ እስከ፡ ይትዌዳዕ፡ ኩሉ፡ ብርሃኑ፡ ወየጎልፍ፡ መዋዕለ፡ ወርኅ፡ ፡፡ ወይነብር፡ ክበቡ፡ በከ፡ ዘእንበለ፡ ብርሃን፡ ፡፡

E78:14 ወይትረአይ፡ ወርኅ፡ በቀዳመ፡ ፀሐይ፡ ወምነበ፡ ይወጽእ፡ ብርሃኑ፡ ለወርኅ፡ እም፡ ህየ፡ ከዕበ፡ የጎጽጽ፡ እስከ፡ ይትዌዳእ፡ ኩሉ፡ ብርሃኑ፡ ወየጎልፍ፡ መዋዕለ፡ ወርኅ፡ ፡፡ ወይነብር፡ ክበቡ፡ በከ፡ ዘእንበለ፡ ብርሃን፡ ፡፡

G78:14 እምነበ፡ ይወጽእ፡ ብርሃኑ፡ ለወርኅ፡ እምህየ፡ ካዕበ፡ የጎጽጽ፡ እስከ፡ ይትዌዳእ፡ ኩሉ፡ ብርሃኑ፡ ወየጎልፍ፡ መዋዕለ፡ ወርኅ፡ ፡፡ ፡፡ ወይነብር፡ ክበቡ፡ በከ፡ ዘእንበለ፡ ብርሃን፡ ፡፡

R78:14 እምነበ፡ ይወጽእ፡ ብርሃኑ፡ ለወርኅ፡ እምህየ፡ ካዕበ፡ የሐፅፅ፡ እስከ፡ ይትዌዳእ፡ ኩሉ፡ ብርሃኑ፡ ወየጎልፍ፡ መዋዕለ፡ ወርኅ፡ ፡፡ ወይነብር፡ ክበቡ፡ በከ፡ ዘእንበለ፡ ብርሃን፡ ፡፡

C78:14 እምነበ፡ ይወጽእ፡ ብርሃኑ፡ ለወርኅ፡ እምህየ፡ ካዕበ፡ የሐፅፅ፡ እስከ፡ ይትዌዳዕ፡ ኩሉ፡ ብርሃኑ፡ ወየጎልፍ፡ መዋዕለ፡ ወርኅ፡ ወይነብር፡ ክበቡ፡ በከ፡ ዘእንበለ፡ ብርሃን ።

B78:15 ወፎወርኅ፡ ይገብር፡ ህመዋዕለ፡ ለዘመነ፡ ዚአሁ፡ ወፎወርኅ፡ ይገብር፡ በበጃወህመዋዕለ፡ እለ፡ በሙ፡ ይገብር፡ ታሕፃፂተ፡ ዚአሁ፡ በዘመነ፡ ቀዳማዊ፡ ወበኖሳት፡ ቀዳማዊ፡ በመዋዕለ፡ ጀጅወኛ፡ ፡፡

E78:15 ወሠለስተ፡ ወርኅ፡ ይገብር፡ ህመዋዕለ፡ በዘመነ፡ ዚአሁ፡ ወሶበ፡ ተጎጸጺተ፡ ዚአሁ፡ ይገብር፡ ሠለስተ፡ ወርኅ፡ በበ፡ ጃወትሱዕ፡ መዋዕለ፡ እለ፡ በሙ፡ ይገብር፡ ተጎጸጺተ፡ ዚአሁ፡ በዘመነ፡ ቀዳማዊ፡ ወበኖሳት፡ ቀዳማዊ፡ መዋዕለ፡ ጀጅወኛበዘመነ፡ ፡፡

G78:15 ወፎወርኅ፡ ይገብር፡ በመዋዕለ፡ ወበዘመነ፡ ዚአሁ፡ ሶበ፡ ታጎጸጺተ፡ ዚአሁ፡ ይገብር፡ ፎወርኅ፡ ይገብር፡ በከመ፡ በበ፡ ጃወትሱዕ፡ መዋዕለ፡ እለ፡ በሙ፡ ይገብር፡ ታጎጸጺተ፡ ፡፡

R78:15 ወሠለስተ፡ ወርኅ፡ ይገብር፡ በመዋዕለ፡ ወበዘመነ፡ ዚአሁ፡ ሶበ፡ ተሕፃፂተ፡ ዚአሁ፡ ይገብር፡ ሠለስተ፡ ወርኅ፡ ይገብር፡ በከመ፡ በበ፡ ጃወትሱዕ፡ መዋዕለ፡ እለ፡ በሙ፡ ታሕፃፂተ፡ ዚአሁ፡ በዘመነ፡ ቀዳማዊ፡ ወበኖሳት፡ ቀዳማዊ፡ በመዋዕለ፡ ጀጅወኛበዘመነ፡ ፡፡

C78:15 ወፎወርኅ፡ ይገብር፡ ህመዋዕለ፡ በዘመነ፡ ዚአሁ፡ ወፎወርኅ፡ ይገብር፡ በበ፡ ጃወህመዋዕለ፡ እለ፡ በሙ፡ ይገብር፡ ታሕፃፂተ፡ ዚአሁ፡ በዘመነ፡ ቀዳማዊ፡ ወበኖሳት፡ ቀዳማዊ፡ በመዋዕለ፡ ጀጅወኛ፡ ፡፡

B78:16 ወበዘመነ፡ ሙፃኡ፡ ፎወርኅ፡ ያስተርኢ፡ በበህመዋዕለ፡ ወፎወርኅ፡ ያስተርኢ፡ በበጃወህመዋዕለ፡ ፡፡

E78:16 ሙፃኡ፡ ፎወርኅ፡ ያስተርኢ፡ በበ፡ ህመዋዕለ፡ ወፎወርኅ፡ ያስተርኢ፡ በበ፡ ጃወህመዋዕለ፡ ፡፡

G78:16 ዚአሁ፡ ሙፃኡ፡ ወርኅ፡ ያስተርኢ፡ በበ፡ ህመዋዕለ፡ ወፎወርኅ፡ ያስተርኢ፡ በበ፡ ጃወትሱዕ፡ መዋዕለ፡ ፡፡

R78:16 ዚኣሁ፡ ሙፃኡ፡ ቺወርጎ፡ ያስተርኢ፡ በበ፡ ሽመዋዕል፡፡ ወቺወርጎ፡ ያስተርኢ፡ በበ፡ ጽወተሱዕ፡ ሙዋዕል፡

C78:16 ወበዘመነ፡ ሙፃኡ፡ ቺወርጎ፡ ያስተርኢ፡ በበ፡ ሽመዋዕል፡ ወቺወርጎ፡ ያስተርኢ፡ በበ፡ ጽወዘመዋዕል፡

B78:17 በሌሊት፡ ያስተርኢ፡ በበጽኑም፡ ብእሲ፡ ወመዓልተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልባቲ፡ ዘእንበለ፡ ብርሃን፡ ዚኣሃ፡፡

E78:17 በሌሊት፡ ያስተርኢ፡ በበጽ፡ ከመ፡ ብእሲ፡ ወመዓልተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልባቲ፡ ዘእንበለ፡ ብርሃን፡ ዚኣሃ፡፡

G78:17 በሌሊት፡ ታስተርኢ፡ በበ፡ ጽኑም፡ ብእሲ፡ ወመዓልተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልባቲ፡ ዘእንበለ፡ ብርሃን፡ ዚኣሃ፡፡፡

R78:17 በሌሊት፡ ያስተርኢ፡ በበ፡ ከመ፡ ብእሲ፡ ወመዓልተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልባቲ፡ ዘእንበለ፡ ብርሃን፡ ዚኣሃ፡፡፡፡

C78:17 በሌሊት፡ ያስተርኢ፡ በበ፡ ጽ፡ ከመ፡ ብእሲ፡ ወመዓልተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልባቲ፡ ዘእንበለ፡ ብርሃን፡ ዚኣሃ፡፡

Chapter 79

Bodleian chapter break ክፍል፡ ፸ወጃ (notice it is 78)

B79:1 ወይእዚኒ፡ ወልድየ፡ ማቱሳላ፡ አርአይኩከ፡ ከሎ፡ ወተፈጸመ፡ ከሎ፡ ሥርዓተ፡ ከዋክብት፡ ዘሰማይ፡፡

E79:1 ዚኣሃ፡ ወይእዚኒ፡ ወልድየ፡ ማቱሳላ፡ ከሎ፡ አርአይኩከ፡ ወተፈጸመ፡ ሥርዓተ፡ ከሎ፡ ከዋክብት፡ ዘበሰማይ፡፡ (ዚኣሃ and ማቱሳላ are in a side-margin note)

G79:1 ወይእዚኒ፡ ወልድየ፡ ከሎ፡ አርአይኩከ፡ ወተፈጸመት፡ ከሎ፡ ሥርዓተ፡ ከዋክብት፡ ሰማይት፡፡፡

R79:1 ወይእዚኒ፡ ወልድየ፡ ከሎ፡ አርአይኩከ፡ ወተፈጸመ፡ ሥርዓተ፡ ከሎ፡ ከዋክብት፡ ሰማይት፡፡፡፡

C79:1 ወይእዚኒ፡ ወልድየ፡ ማቱሳላ፡ አርአይኩከ፡ ከሎ፡ ወተፈጸመ፡ ከሎ፡ ሥርዓተ፡ ከዋክብት፡ ዘሰማይ፡፡

B79:2 ወአርአየኒ፡ ከሎ፡ ሥርዓቶም፡ ለእሎ፡ እንተ፡ በከሎ፡ መዋዕል፡ ወበከሎ፡ ዘመን፡ ዘበከሎ፡ ሥልጣን፡ ወበከሎ፡ ዓመት፡ ወበመፃኡ፡ ወበትእዛዙ፡ በከሎ፡ ወርጎ፡ ወበከሎ፡ ሰንበታት፡፡

E79:2 ወአርአየኒ፡ ከሎ፡ ሥርዓቶም፡ ለእሎ፡ እንተ፡ በከሎ፡ ዓለም፡ ወዘመን፡ ዘበስልጣን፡ ወበከሎ፡ ዐመት፡ ወበመፃኡ፡ በትእዛዙ፡ ወበከሎ፡ ወርጎ፡ ወከሎ፡ ሳንበት፡ (ዓለም፡ ወ are in a side-margin note)

G79:2 ወአርአየኒ፡ ከሎ፡ ሥርዓቶም፡ ለእሎ፡ እንተ፡ በከሎ፡ ዓለም፡ ዕለት፡ ወበከሎ፡ ዘመን፡ ዘበስልጣን፡ ወበከሎ፡ ዓመት፡ ወበመፃኡ፡ ወበትእዛዙ፡፡ ወከሎ፡ ወርጎ፡ ወከሎ፡ ሳንበት፡፡

R79:2 ወአርአየኒ፡ ከሎ፡ ሥርዓቶም፡ ለእሎ፡ እንተ፡ በከሎ፡ ዓለም፡ ዕለት፡ ወበከሎ፡ ዘመን፡ ዘበስልጣን፡ ወበከሎ፡ ዓመት፡ ወበመፃኡ፡ ወበትእዛዙ፡፡ ወከሎ፡ ወርጎ፡ ወበከሎ፡ ሳንበት፡፡

C79:2 ወአርአየኒ፡ ከሎ፡ ሥርዓቶም፡ ለእሎ፡ እንተ፡ በከሎ፡ መዋዕል፡ ወበከሎ፡ ዘመን፡ ዘበከሎ፡ ሥልጣን፡ ወበከሎ፡ ዓመት፡ ወበመፃኡ፡ ወበትእዛዙ፡ በከሎ፡ ወርጎ፡ ወበከሎ፡ ሰንበታት፡፡

B79:3 ወጎፀፀ፡ ወርጎ፡ ዘይትገበር፡ በሳድስት፡ ፍጎት፡ እስመ፡ በዛቲ፡ ፍጎት፡ ሳድስት፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡። ወእምኔሆ፡ ይከውን፡ ርእሰ፡ ወርጎ፡

E79:3 ወተጎጸጸ፡ ወርጎ፡ ዘይትገበር፡ በሳድስት፡ ፍጎት፡ እስመ፡ በዛቲ፡ ፍጎት፡ ሳድስት፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ወእምኔሆ፡ ይከውን፡ ርእሰ፡ ወርጎ፡

G79:3 ወጎጸጸ፡ ወርጎ፡ ዘይትገበር፡ በሳድስት፡ ፍጎት፡ እስመ፡ በዛቲ፡ ፍጎት፡ ሳድስት፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ወእምኔሆ፡ ይከውን፡ ርእሰ፡

R79:3 ወሕፀፀ፡ ወርጎ፡ ዘይትገበር፡ በሳድስት፡ ፍጎት፡ እስመ፡ በዛቲ፡ ፍጎት፡ ሳድስት፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ወእምኔሆ፡ ይከውን፡ ርእሰ፡

C79:3 ወጎፀፀ፡ ወርጎ፡ ዘይትገበር፡ በሳድስት፡ ፍጎት፡ እስመ፡ በዛቲ፡ ፍጎት፡ ሳድስት፡ ይትፈጸም፡ ብርሃን፡ ዘእሁ፡ ወእምኔሆ፡ ይከውን፡ ርእሰ፡ ወርጎ፡

B79:4 ወታጎሃሂት፡ ዘይትገበር፡ በፍጎት፡ ቀዳሚት፡ በዘመን፡ ዘእሁ፡ እስከ፡ ይትፈጸም፡ መዋዕል፡ ፻፸፬ ወ፻፲፱፡ ሰንበት፡ ጽወጅ ወጀመዋዕል፡።

E79:4 ወታጎጸጸ፡ ዘይትገበር፡ በፍጎት፡ ቀዳሚት፡ በዘመን፡ ዘእሁ፡ እስከ፡ ይትፈጸም፡ መዋዕል፡ ፻፸፬ ወ፻፲፱፡ ሰንበት፡ ጽወጅ ወጀመዋዕል፡

G79:4 ታጎጸጸ፡ ዘይትገበር፡ በፍጎት፡ ቀዳሚት፡ በዘመን፡ ዘእሁ፡ እስከ፡ ይትፈጸም፡ መዋዕል፡ ፻፸፬ ወ፻፲፱፡ ሰንበት፡ ጽወጅ ወጀመዋዕል፡

R79:4 ታሕሃሂት፡ ዘይትገበር፡ በፍጎት፡ ቀዳሚት፡ በዘመን፡ ዘእሁ፡ እስከ፡ ይትፈጸም፡ መዋዕል፡ ፻፸፬ ወ፻፲፱፡ ሰንበት፡ ጽወጅ ። ጀመዋዕል፡

C79:4 ወታጎሃሂት፡ ዘይትገበር፡ በፍጎት፡ ቀዳሚት፡ በዘመን፡ ዘእሁ፡ እስከ፡ ይትፈጸም፡ መዋዕል፡ ፻፸፬ ወ፻፲፱፡ ሰንበት፡ ጽወጅ ወጀመዋዕል፡

B79:5 ወዘየሐፀፀ፡ እምፀሐይ፡ ወበሥርዓተ፡ ከዋክብት፡ ኃሙሰ፡ መዋዕል፡ በዘመን፡ ፩፣፣፣፣፣ ወሶበ፡ ይትፈጸም፡ ዝመካን፡ ዘትሬኢ፡

E79:5 ወዘየጎጸጸ፡ እምፀሐይ፡ ወበሥርዓተ፡ ከዋክብት፡ ኃሙሰ፡ መዋዕል፡ በዘመን፡ ፩፣፣፣፣፣ ወሶበ፡ ይትፈጸም፡ ዝመካን፡ ዘትሬኢ፡

G79:5 የጎጸጸ፡ እምፀሐይ፡ ወበሥርዓተ፡ ከዋክብት፡ ኃሙሰ፡ መዋዕል፡ በዘመን፡ ፩፣፣፣፣፣ ።።። ወሶበ፡ ይትፈጸም፡ ዝመካን፡ ትሬኢ፡

R79:5 የሐፀፀ፡ እምፀሐይ፡ ወበሥርዓተ፡ ከዋክብት፡ ኃሙሰ፡ መዋዕል፡ በዘመን፡ ፩፣፣፣፣፣ ወሶበ፡ ይትፈጸም፡ ዝመካን፡ ትሬኢ፡

C79:5 ወዘየሐፀፀ፡ እምፀሐይ፡ ወበሥርዓተ፡ ከዋክብት፡ ኃሙሰ፡ መዋዕል፡ በዘመን፡ ፩፣፣፣፣፣ ወሶበ፡ ይትፈጸም፡ ዝመካን፡ ዘትሬኢ፡

B79:6 ከመዝ፡ አርአያ፡ ወአምሳል፡ እምኮሎ፡ ብርሃን፡ ዘአርአየኒ፡ ኡርኤል፡ መልእክ፡ ዐቢይ፡ ዘውእቱ፡ መራሲሆ፡።።

E79:6 ከመዝ፡ አርአያ፡ ወአምሳል፡ እምኮሎ፡ ብርሃን፡ ዘአርአየኒ፡ ኡርኤል፡ መልእክ፡ ዐቢይ፡ ዘውእቱ፡ መራሲሆ፡።።

G79:6 ከመዝ፡ አርአያ፡ ወአምሳል፡ እምኮሎ፡ ብርሃን፡ ዘአርአየኒ፡ ኡርኤል፡ መልእክ፡ ዐቢይ፡ ዘውእቱ፡ መራሲሆ፡።።።

R79:6 ከመዝ፡ አርአያ፡ ኡርኤል፡ መልእክ፡ ዐቢይ፡ ዘውእቱ፡ መራሲሆ፡።።።

C79:6 ከመዝገ፡ አርአያ፡ ወአምሳል፡ እምነሉ፡ ብርሃን፡ ዘአርአየይ፡ ኡርኤል፡ መልእክ፡ ዐቢይ፡ ዘውእቱ፡ መራጊሆሙ።

Chapter 80

Bodleian chapter break ክፍል፡ ቫወዛ (notice it is 79)

B80:1 ወበውእቱ፡ መዋዕል፡ አውሥኢ፡ ኡርኤል፡ ወይቤለኒ፡ ነዋ፡ አርአይኩከ፡ ነሉ። ኦሄኖክ፡ ወነሉ፡ ከሠትኩ፡ ለከ፡ ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወርጎ፡ ወለእለ፡ ይመርሕዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለነሉሙ፡ እለ፡ ይመይጥዎሙ፡ ግብርሙ፡ ወአዝማኖሙ፡ ወመግኢሆሙ።

E80:1 ወበውእቱ፡ መዋዕል፡ አውሥኢ፡ ኡርኤል፡ መልእክ፡ ወይቤለኒ፡ ነዋ፡ አርአየኩከ፡ ነሉ። ሄኖክ፡ ወነሉ፡ ከሠትኩ፡ ለከ፡ ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወርጎ፡ ወለእለ፡ ይመርሕዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለነሉሙ፡ እለ፡ ይመይጥዎሙ፡ ግብርሙ፡ ወአዝማኖሙ፡ ወመግኢሆሙ።

G80:1 ወበውእቱ፡ መዋዕል፡ አውሥኢ፡ ኡርኤል፡ ወልእክ፡ ወይቤለኒ፡ ነዋ፡ አርአየኩ፡ ነሉ። ሄኖክ፡ ወነሉ፡ ከሠትኩ፡ ለከ፡ ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወለእለ፡ ይመርሕዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለነሉሙ፡ እለ፡ ይመይጥዎሙ፡ ግብርሙ፡ ወአዝማኖሙ፡ ወይመይጥዎሙ፡ መግኢሆሙ። (ወልእክ, missing)

R80:1 ወበውእቱ፡ መዋዕል፡ አውሥኢ፡ ኡርኤል፡ ወልእክ፡ ወይቤለኒ፡ ነዋ፡ አርአይኩከ፡ ነሉ። ሄኖክ፡ ወነሉ፡ ከሠትኩ፡ ለከ፡ ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወርጎ፡ ወለእለ፡ ይመርሕዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለነሉሙ፡ እለ፡ ይመይጥዎሙ፡ ግብርሙ፡ ወአዝማኖሙ፡ ወይመይጥዎሙ፡ ወመግኢሆሙ። = ::

C80:1 ወበውእቱ፡ መዋዕል፡ አውሥኢ፡ ኡርኤል፡ ወይቤለኒ፡ ነዋ፡ አርአይኩከ፡ ነሉ። ኦሄኖክ፡ ወነሉ፡ ከሠትኩ፡ ለከ፡ ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወርጎ፡ ወለእለ፡ ይመርሕዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለነሉሙ፡ እለ፡ ይመይጥዎሙ፡ ግብርሙ፡ ወአዝማኖሙ፡ ወመግኢሆሙ።

B80:2 ወበመዋዕል፡ ኃዋእን፡ ከራማት፡ የሐፅራ፡ ወዘርአ፡ ዘአሆሙ፡ ይከውን፡ ደኃራዊ፡ በምድርሮሙ፡ ወበሙፋሮሙ፡ ወነሉ፡ ግብር፡ ዘዲበ፡ ምድር፡ ይትመየጥ፡ ወኢያስተርኢ፡ በዘመኑ፡ ወዝኖም፡ ይትከላእ፡ ወሰማይ፡ ታቀውም።

E80:2 ወበመዋዕል፡ ኃዋእን፡ ከራማት፡ የጎጽፍ፡ ወዘርአ፡ ዘአሆሙ፡ ይከውን፡ ዳጎራዊ፡ በምድርሮሙ፡ ወበሙፋሮሙ፡ ወነሉ፡ ግብር፡ ዘዲበ፡ ምድር፡ ይትመየጥ፡ ወኢያስተርኢ፡ በአዝማኖው፡ ወዝኖም፡ ይትከላእ፡ ወሰማይ፡ ታቀውም።

G80:2 ወበመዋዕል፡ ኃዋእን፡ ወከራማት፡ የጎጽፍ፡ ወዘርአ፡ ዘአሆሙ፡ ይከውን፡ ደኃራዊ፡ ለምድርሮሙ፡ ወበሙፋሮሙ፡ ወነሉ፡ ግብር፡ ዘዲበ፡ ምድር፡ ይመይጥ፡ ወያስተርኢ፡ ለአዝማኖው፡ ወዝኖም፡ ይትከላእ፡ ወሰማይ፡ ታቀውም።

R80:2 ወበመዋዕል፡ ኃዋእን፡ ከራማት፡ የጎጽፍ፡ ዘአሆሙ፡ ይከውን፡ ደኃራዊ፡ ለምድርሮሙ፡ ወበሙፋሮሙ፡ ወነሉ፡ ግብር፡ ዘዲበ፡ ምድር፡ ይመይጥ፡ ወያስተርኢ፡ ለአዝማኖው፡ ወዝኖም፡ ይትከላእ፡ ወሰማይ፡ ታቀውም።

C80:2 ወበመዋዕል፡ ኃዋእን፡ ከራማት፡ የሐፅራ፡ ወዘርአ፡ ዘአሆሙ፡ ይከውን፡ ደጎራዊ፡ በምድርሮሙ፡ ወበሙፋሮሙ፡ ወነሉ፡ ግብር፡ ዘዲበ፡ ምድር፡ ይትመየጥ፡ ወኢያስተርኢ፡ በዘመኑ፡ ወዝኖም፡ ይትከላእ፡ ወሰማይ፡ ታቀውም።

B80:3 ወበውእቱ፡ አዝማን፡ ፍሬ፡ ምድር፡ ይከውን፡ ደኃራዊ፡ ወኢይብቀላ፡ በዘመኑ፡ ወፍሬ፡ ዕፅ፡ ይትከላእ፡ በዘመን፡ ዘአሁ።

E80:3 በውእቱ፡ አዝማን፡ ፍሬ፡ ምድር፡ ዳኃራዊ፡ ይከውን፡ ወኢይብቀላ፡ በዘመኑ፡ ወፍሬ፡ ዕፅ፡ ይትከላእ፡ በዘመን፡ ዘአሁ።

G80:3 ወበውእቱ፡ አዝማን፡ ፍሬ፡ ምድር፡ ደኃራዊ፡ ይከውን፡ ወኢይበቀጥል፡ በዘመነ፡ ወፍሬ፡ ፅዕ፡ ይትከላእ፡ በዘመነ፡ ዚአሁ።

R80:3 ወበውእቱ፡ ዝመን፡ ፍሬ፡ ምድር፡ ደኃራዊ፡ ይከውን፡ ወኢይበቀጥል፡ በዘመነ፡ ወፍሬ፡ ፅዕ፡ ይትከላእ፡ በዘመነ፡ ዚአሁ።

C80:3 ወበውእቱ፡ አዝማን፡ ፍሬ፡ ምድር፡ ደኃራዊ፡ ይከውን፡ ወኢይበቀጥል፡ በዘመነ፡ ወፍሬ፡ ፅዕ፡ ይትከላእ፡ በዘመነ፡ ዚአሁ።

B80:4 ወወርኅ፡ ይዌልጥ፡ ሥርዓቶ፡ ወኢይትረእይ፡ በዘመነ፡ ዚአሁ።

E80:4 ወወርኅ፡ ይዌልጥ፡ ሥርዓቶ፡ ወኢይትረእይ፡ በዘመነ፡ ዚአሁ።

G80:4 ወወርኅ፡ ይዌልጥ፡ ሥርዓቶ፡ ወኢይትረእይ፡ በዘመነ፡ ዚአሁ።

R80:4 ወወርኅ፡ ይዌልጥ፡ ሥርዓቶ፡ ወኢይትረእይ፡ በዘመነ፡ ዚአሁ።

C80:4 ወወርኅ፡ ይዌልጥ፡ ሥርዓቶ፡ ወኢይትረእይ፡ በዘመነ፡ ዚአሁ።

B80:5 ወበእማንቱ፡ መዋዕል፡ ይትረእይ፡ ሰማይ፡ ወይበጽሕ፡ ዓባር፡ በጽንፈ፡ ሰረገላት፡ ዓቢይ፡ በምዕራብ፡ ወይበርሀ፡ ፈድፋድ፡ እምሥርዓተ፡ ብርሃን።

E80:5 ወበእማንቱ፡ መዋዕል፡ ይትረእይ፡ በሰማይ፡ ወይበጽሕ፡ አባር፡ በጽንፈ፡ ሰረገላ፡ ዐቢይ፡ ወበምዕራብ፡ ወይበርሀ፡ ፈድፋድ፡ እምሥርዓተ፡ ብርሃን።

G80:5 ወበእማንቱ፡ መዋዕል፡ ይትረእይ፡ በሰማይ፡ ወይበጽሕ፡ ዐባር፡ በጽንፈ፡ ሰረገላት፡ ዐቢይ፡ ለምዕራብ፡ ወይበርሀ፡ ፈድፋድ፡ እምሥርዓተ፡ ብርሃን።

R80:5 ወበእማንቱ፡ መዋዕል፡ ይትረእይ፡ በሰማይ፡ ወይበጽሕ፡ ዐባር፡ በጽንፈ፡ ሰረገላት፡ ዐቢይ፡ ለምዕራብ፡ ወይበርሀ፡ ፈድፋድ፡ እምሥርዓተ፡ ብርሃን።

C80:5 ወበእማንቱ፡ መዋዕል፡ ይትረእይ፡ ሰማይ፡ ወይበጽሕ፡ ዐባር፡ በጽንፈ፡ ሰረገላት፡ ዐቢይ፡ በምዕራብ፡ ወይበርሀ፡ ፈድፋድ፡ እምሥርዓተ፡ ብርሃን።

B80:6 ወይስሕቱ፡ ብዙኃን፡ አርእስቲሆሙ፡ ለከዋክብተ፡ ትእዛዝ፡ ወእሉ፡ ይመይጡ፡ ፍናዊሆሙ፡ ወግብሮሙ። ወኢይትረእይ፡ በአዝማን፡ ዚአሆሙ፡ እለ፡ ተአዘዙ፡ ሎቱ፡ (notice ሎሙ is spelled ሎቱ)

E80:6 ወይስሕቱ፡ ብዙኃን፡ አርእስቲሆሙ፡ ለከዋክብተ፡ ትእዛዝ፡ ወእሉ፡ ይመይጡ፡ ፍናዊሆሙ፡ ወግብሮሙ፡ ወኢይትረእይ፡ በአዝማን፡ ዚአሆሙ፡ እለ፡ ተአዘዙ፡ ሎሙ፡ (እሉ፡ ተአዘዙ፡ ሎሙ፡ in a correctional note)

G80:6 ወይስሕቱ፡ ብዙኃን፡ አርእስቲሆሙ፡ ለከዋክብተ፡ ትእዛዝ፡ እሉ፡ ይመይጡ፡ ፍናዊሆሙ፡ ወግብሮሙ፡ ወኢይትረእይ፡ በአዝማን፡ ዚአሆሙ፡ እለ፡ ተአዘዙ፡ ሎሙ።

R80:6 ወይስሕቱ፡ ብዙኃን፡ አርእስቲሆሙ፡ ለከዋክብተ፡ ትእዛዝ፡ እሉ፡ ይመይጡ፡ ግብሮሙ፡ ወፍናዊሆሙ፡ ወኢይትረእይ፡ በአዝማን፡ ዚአሆሙ፡ እለ፡ ተአዘዙ፡ ሎሙ።

C80:6 ወይስሕቱ፡ ብዙኃን፡ አርእስቲሆሙ፡ ለከዋክብተ፡ ትእዛዝ፡ ወእሉ፡ ይመይጡ፡ ፍናዊሆሙ፡ ወግብሮሙ፡ ወኢይትረእይ፡ በአዝማን፡ ዚአሆሙ፡ እለ፡ ተአዘዙ፡ ሎሙ።

B80:7 ወክሉ፡ ሥርዓተ፡ ከዋክብተ፡ ይትዓፀው፡ ላዕለ፡ ኃጥኣን። ወሕሊናሆሙ፡ ለእለ፡ ይነብሩ፡ ዲበ፡ ምድር፡ ይስሕቱ፡ ዲቤሆሙ፡ ወይትመየጡ፡ እምክሉ፡ ፍናዊሆሙ። ወይስሕቱ፡ ወይመስምሙ፡ አማልክተ፡

E80:7 ወታላ፡ ሥርዓተ፡ ከዋክብት፡ ይትወገዳ፡ ላዕለ፡ ኃዋኣን፡ ወሕሊናሆሙ፡ ለእለ፡ ይነብሩ፡ ዲበ
፡ ምድር፡ ይሰራቱ፡ ዲቤሆሙ፡ ወይትመዋጡ፡ እምነሉ፡ ፍናዊሆሙ፡ ወይሰራቱ፡ ወይመስዎሙ፡ አ
ማልክተ፡ (ይነብሩ in a correctional note)

G80:7 ወታላ፡ ሥርዓቱ፡ ከዋክብት፡ ይትወገዳ፡ ላዕለ፡ ኃዋኣን፡ ወሕሊናሆሙ፡ ለእለ፡ ዲበ፡ ምድር
፡ ይሰራቱ፡ ዲቤሆሙ፡ ወይትመዋጡ፡ እምነሉ፡ ፍናዊተሆሙ፡ ወይሰራቱ፡ ወይመስዎሙ፡ አማልክ
ት፡፡ (ይነብሩ, missing)

R80:7 ወታላ፡ ሥርዓቶሙ፡ ለከዋክብት፡ ይትወገዳ፡ ላዕለ፡ ኃዋኣን፡ ወሕሊናሆሙ፡ ለእለ፡ ይነብሩ
፡ ዲበ፡ ምድር፡ ይሰራቱ፡ ዲቤሆሙ፡ ወይትመዋጡ፡ እምነሉ፡ ፍናዊሆሙ፡ ወይሰራቱ፡ ወይመስዎ
ሙ፡ አማልክተ፡፡

C80:7 ወታላ፡ ሥርዐተ፡ ከዋክብት፡ ይትወገዳ፡ ላዕለ፡ ኃዋኣን፡ ወሕሊናሆሙ፡ ለእለ፡ ይነብሩ፡ ዲበ
፡ ምድር፡ ይሰራቱ፡ ዲቤሆሙ፡ ወይትመዋጡ፡ እምነሉ፡ ፍናዊሆሙ፡ ወይሰራቱ፡ ወይመስዎሙ፡ አ
ማልክተ፡፡

B80:8 ወይበዝሃ፡ ላዕሌሆሙ፡ እከይ፡ ወመቅሠፍት፡ ይመጽእ፡ ዲቤሆሙ፡ ከመ፡ ያህጉሎሙ፡ ለኮ
ሎሙ፡፡

E80:8 ወይበዝሃ፡ ላዕሌሆሙ፡ እከይ፡ ወመቅሠፍተ፡ ይመጽእ፡ ላዕሌሆሙ፡፡ ከመ፡ ያሕጉሉ፡ ኮሎ፡፡

G80:8 ወይበዝሃ፡ ላዕሌሆሙ፡ እከይ፡ ወመቅሠፍት፡ ይመጽእ፡ ዲቤሆሙ፡ ከመ፡ ታሕጉል፡ ኮሎ፡፡፡

R80:8 ወይበዝሃ፡ ላዕሌሆሙ፡ እኮይ፡ ወመቅሠፍት፡ ይመጽእ፡ ዲቤሆሙ፡ ታሕጉል፡ ኮሎ፡፡፡፡፡

C80:8 ወይበዝሃ፡ ላዕሌሆሙ፡ እከይ፡ ወመቅሠፍት፡ ይመጽእ፡ ዲቤሆሙ፡ ከመ፡ ያህጉሎሙ፡ ለኮሎ
ሙ፡፡

Chapter 81

Bodleian chapter break ክፍል፡ ፹፯፻፯ (notice it is 80, 7, 7)

B81:1 ወይበለኒ፡ ኦሄኖክ፡ ነጽር፡ መጽሐፈ፡ ዘጸፍጸፈ፡ ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአ
እምር፡ ኮሎ፡ ፩፩፡፡

E81:1 ወይበለኒ፡ ነጽር፡ ሄኖክ፡ ዘጸፍጸፈ፡ ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአእምር፡ አሐ
ዶ፡ አሐዶ፡ ኮሎ፡፡ (ኮሎ is in a correctional note)

G81:1 ወይበለኒ፡ ነጽር፡ ሄኖክ፡ ዘፀፍጸፈ፡ ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአእምር፡ ኮ
ሎ፡፡

R81:1 ወይበለኒ፡ ነጽር፡ ሄኖክ፡ ዘጸፍጸፈ፡ ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአእምር፡ ኮ
ሎ፡ አሐዶ፡ አሐዶ፡፡፡፡፡

C81:1 ወይበለኒ፡ ኦሄኖክ፡ ነጽር፡ መጽሐፈ፡ ዘጸፍጸፈ፡ ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአ
እምር፡ ኮሎ፡ ፩፩፡፡

B81:2 ወነጽርኩ፡ ኮሎ፡ ዘጽሑፍ፡ ወአእምርኩ፡ ኮሎ፡ ወአንብብከዋ፡ ለመጽሐፍ፡ ወኮሎ፡ ዘጽሑፍ
፡ ወሰቴታ፡ ኮሎ፡ ምግባሮሙ፡ ለሰብእ፡፡ ወኮሎ፡ ውሉዶ፡ ዘሥጋ፡ ዘዲበ፡ ምድር፡ እስከ፡ ትውልዶ
፡ ዓለም፡፡

E81:2 ወነጽርኩ፡ ዘጸፍጸፈ፡ ሰማይ፡ ወአንብብኩ፡ ኮሎ፡ ዘጽሑፍ፡ ወአእምርኩ፡ ኮሎ፡ (ው)አንብብከ
ዋ፡ ለመጽሐፍ፡ ኮሎ፡ ግብሮሙ፡ ለሰብእ፡ ወኮሎ፡ ውሉዶ፡ ሥጋ፡ ዘዲበ፡ ምድር፡ እስከ፡ ትውልዶ፡
፡ ዓለም፡፡ (ሎ፡ ወ) illegible

G81:2 ፩ወንጸርኩ፡ በፀፍፈ፡ ሰማይ፡ ወአንበብኩ፡ ነሱ፡ ዘጽሑፍ፡ ወአእመርኩ፡ ነሱ፡ ወአንበብኩዋ
፡ ለመጽሐፍ፡ ነሱ፡ ምግባሮሙ፡ ለሰብእ፡ ወነሱ፡ ውሉደ፡ ሰብእ፡ ዘሥገ፡ ዘዲበ፡ ምድር፡ እስከ፡ ት
ውልደ፡ ዓለም፡ ።።።

R81:2 ወንጸርኩ፡ ለጸፍጻፈ፡ ሰማይ፡ ወአንበብኩ፡ ነሱ፡ ዘጽሑፍ፡ ወአእመርኩ፡ ነሱ፡ ወአንበብኩዋ
፡ ለመጽሐፍ፡ ነሱ፡ ምግባሮሙ፡ ለሰብእ፡ ። ወነሱ፡ ውሉደ፡ ሥጋ፡ ዘዲበ፡ ምድር፡ እስከ፡ ትውልደ
፡ ዓለም፡ ።።።

C81:2 ወንጸርኩ፡ ነሱ፡ ዘጸፍጻፈ፡ ሰማይ፡ ወአንበብኩ፡ ነሱ፡ ዘጽሑፍ፡ ወአእመርኩ፡ ነሱ፡ ወአን
በብኩዋ፡ ለመጽሐፍ፡ ወነሱ፡ ዘጽሑፍ፡ ውስቴታ፡ ነሱ፡ ምግባሮሙ፡ ለሰብእ፡ ወነሱ፡ ውሉደ፡ ሥ
ጋ፡ ዘዲበ፡ ምድር፡ እስከ፡ ትውልደ፡ ዓለም፡ ።

B81:3 ወእምዘ፡ ሰቤሃ፡ ባረከዎ፡ ለእግዚእ፡ ለንጉሠ፡ ስብሐት፡ ዘለዓለም፡ በከመ፡ ገብረ፡ ነሱ፡ ግብ
ረ፡ ዓለም፡ ። ወሰባሕክዎ፡ ለእግዚእ፡ በእንተ፡ ትእግሥቱ፡ ወባረኩ፡ ዲበ፡ ውሉደ፡ ዓለም፡ ።

E81:3 ወእምሶቤሃ፡ ባረከዎ፡ ለእግዚእ፡ ዐቢይ፡ ለንጉሠ፡ ስብሐት፡ ለዓለም፡ ። በከመ፡ ገብረ፡ ነሱ፡ ግ
ብሮ፡ ለዓለም፡ ወሰባሕኩ፡ ለእግዚእ፡ በትዕግሥቱ፡ ወባረኩ፡ ዲበ፡ ውሉደ፡ እዳም፡ ።

G81:3 ወእምሶቤሃ፡ ባረከዎ፡ ለእግዚእ፡ ዐቢይ፡ ለንጉሠ፡ ስብሐት፡ ለዓለም፡ ። ወሰባሕኩ፡ እግዚእ፡ በ
ትዕግሥቱ፡ ወባረኩ፡ ዲበ፡ ውሉደ፡ እዳም፡ ።

R81:3 ወእምሶቤሃ፡ ባረከዎ፡ ለእግዚእ፡ ዐቢይ፡ ለንጉሠ፡ ስብሐት፡ ለዓለም፡ ። ወሰባሕኩ፡ እግዚእ፡ በ
ትዕግሥቱ፡ ወባረኩ፡ ዲበ፡ ውሉደ፡ እዳም፡ ።።።

C81:3 ወእምዘ፡ ሰቤሃ፡ ባረከዎ፡ ለእግዚእ፡ ለንጉሠ፡ ስብሐት፡ ዘለዓለም፡ በከመ፡ ገብረ፡ ነሱ፡ ግብ
ረ፡ ዓለም፡ ወሰባሕክዎ፡ ለእግዚእ፡ በእንተ፡ ትእግሥቱ፡ ወባረኩ፡ ዲበ፡ ውሉደ፡ ዓለም፡ ።

B81:4 ወይእተ፡ ጊዜ፡ እቤ፡ ብፀፅ፡ ብእሲ፡ ዘይመውት፡ እንዘ፡ ጻድቅ፡ ውኒር፡ ወነሱ፡ መጽሐፈ፡ ዓ
መዓ፡ ዘኢተጽሕፈ፡ ዲቤሁ፡ ወኢተረከበ፡ ጊጋይ፡ ላዕሌሁ፡ ።

E81:4 ወእምኑሁ፡ እቤ፡ ብፀፅ፡ ብእሲ፡ ዘይመውት፡ ፡ ጻድቅ፡ ውኒር፡ ወነሱ፡ መጽሐፈ፡ ዐመዓ፡
ኢተጽሕፈ፡ ዲቤሁ፡ ወኢይተረከብ፡ በይእተ፡ ዕለተ፡ ነኘኔ፡ ። () illegible correctional note

G81:4 ወእምኑሁ፡ እቤ፡ ብፀፅ፡ ብእሲ፡ ዘይመውት፡ ጻድቅ፡ ውኒር፡ ወነሱ፡ መጽሐፈ፡ ዓመዓ፡ ኢ
ተጽሕፈ፡ ዲቤሁ፡ ወኢይተረከብ፡ ዕለተ፡ ነኘኔ፡ ።።።

R81:4 ወእምኑ፡ እቤ፡ ብፀፅ፡ ብእሲ፡ ዘይመውት፡ ጻድቅ፡ ውኒር፡ ወነሱ፡ መጽሐፈ፡ ዐመዓ፡ ኢተጽ
ሕፈ፡ ዲቤሁ፡ ። ወኢይተረከብ፡ በዕለተ፡ ነኘኔ፡ ።

C81:4 ወይእተ፡ ጊዜ፡ እቤ፡ ብፀፅ፡ ብእሲ፡ ዘይመውት፡ እንዘ፡ ጻድቅ፡ ውኒር፡ ወነሱ፡ መጽሐፈ፡ ዐ
መዓ፡ ዘኢተጽሕፈ፡ ዲቤሁ፡ ወኢተረከበ፡ ጊጋይ፡ ላዕሌሁ፡ ።

B81:5 ወእሙንቱ፡ ፩ቅዱሳን፡ አቅረቡኒ፡ ወአንበፍኒ፡ ውስተ፡ ምድር፡ በቅድመ፡ ኖጎተ፡ ቤትዩ፡ ወ
ይቤሉኒ፡ አይድፅ፡ ነሱ፡ ለማቱሳላ፡ ወልድከ፡ ወአርኢ፡ ለነሱሙ፡ ውሉደከ፡ ከመ፡ ኢይጻድቅ፡ ነሱ
ሉ፡ ዘሥጋ፡ በቅድመ፡ እግዚእ፡ እስመ፡ ውእቱ፡ ፈጠሮሙ፡ ።

E81:5 ወእሙንቱ፡ ፩፡ ቅዱሳን፡ አቅረቡኒ፡ ወአንበፍኒ፡ ውስተ፡ ምድር፡ በቅድመ፡ ኖጎተ፡ ቤትዩ፡ ወ
ይቤሉኒ፡ አይድፅ፡ ነሱ፡ ለማቱሳላ፡ ወልድከ፡ ወአርኢ፡ ለነሱሙ፡ ውሉደከ፡ ከመ፡ ኢይጻድቅ፡ ነሱ
ሉ፡ ዘሥጋ፡ በቅድመ፡ እግዚእ፡ ብሐር፡ እስመ፡ ውእቱ፡ ፈጠሮሙ፡ ።

G81:5 ወእሙንቱ፡ ቅዱሳን፡ አቅረቡኒ፡ ወአንበፍኒ፡ ውስተ፡ ምድር፡ በቅድመ፡ ኖጎተ፡ ቤትዩ፡ ወይ
ቤሉኒ፡ አይድፅ፡ ነሱ፡ ለማቱሳላ፡ ወልድከ፡ ወአርኢ፡ ለነሱሙ፡ ውሉደከ፡ ከመ፡ ኢይጻድቅ፡ ነሱሉ፡
ዘሥጋ፡ በቅድመ፡ እግዚእ፡ እስመ፡ ውእቱ፡ ፈጠሮሙ፡ ።

R81:5 ወእሙንቱ፡ ፫ቅዱሳን፡ አቅረቡኒ፡ ወአንበፍኒ፡ ውስተ፡ ምድር፡ በቅድመ፡ ኖጎተ፡ ቤትዩ፡ ።
።።።

ወይቤሉኒ፡ አይደሉ፡ ነሱ፡ ለማቆላላ፡ ወልደክ፡ ወአርአ፡ ለከሎሙ፡ ወሉድክ፡ ከመ፡ እይጻድቅ፡ ነሱ፡ ዘሥጋ፡ በቅድመ፡ እግዚእ፡ እስመ፡ ወአቱ፡ ፈጠሮሙ፡።።።

C81:5 ወእሙንቱ፡ ቩቅዱሳን፡ አቅረቡኒ፡ ወእንበሩኒ፡ ወሰተ፡ ምድር፡ በቅድመ፡ ጥጎተ፡ ቤትየ፡ ወይ ቤሉኒ፡ አይደሉ፡ ነሱ፡ ለማቆላላ፡ ወልደክ፡ ወአርአ፡ ለከሎሙ፡ ወሉድክ፡ ከመ፡ እይጻድቅ፡ ነሱ፡ ዘሥጋ፡ በቅድመ፡ እግዚእ፡ እስመ፡ ወአቱ፡ ፈጠሮሙ፡።

B81:6 ፩ዓመተ፡ ነጋድገክ፡ በጎበ፡ ወሉድክ፡ እስከ፡ ወያን፡ ካዕበ፡ ትእዛዝ፡ ከመ፡ ትምህርሙ፡ ለውሉድክ፡ ወትጽሐፍ፡ ሎሙ፡ ወታስምዕ፡ ሎሙ፡ ለከሎሙ፡ ወሉድክ፡ ወበካልእ፡ ዓም፡ ይነሥኡክ፡ እማእከሎሙ፡።

E81:6 0መተ፡ አሕይ፡ ነጋድገክ፡ ከ፡ ጎበ፡ ወልደክ፡ እስከ፡ ትእዛዝ፡ ካዕበ፡ ከመ፡ ትምህርሙ፡ ለውሉድክ፡ (ወ)ትጽሐፍ፡ ሎሙ፡ ወታስምዕ፡ ሎሙ፡ ለከሎሙ፡ ለውሉድክ፡ ወበካልእ፡ ዓም፡ ይነሥኡክ፡ እማእከሎሙ፡።

G81:6 ዓመተ፡ ፩ነጋድገክ፡ በጎበ፡ ወልደክ፡ እስከ፡ ትእዛዝ፡ ካዕበ፡ ከመ፡ ትምህርሙ፡ ለውሉድክ፡ ወትጽሐፍ፡ ሎሙ፡ ወታስምዕ፡ ሎሙ፡ ለከሎሙ፡ ወሉድክ፡።።። ወበካልእ፡ ዓም፡ ይነሥኡክ፡ እማእከሎሙ፡።

R81:6 ዓመተ፡ አሕይ፡ ነጋድገክ፡ በጎበ፡ ወልደክ፡ እስከ፡ ትእዛዝ፡ ካዕበ፡ ከመ፡ ትምህርሙ፡ ለውሉድክ፡ ወትጽሐፍ፡ ሎሙ፡ ወታስምዕ፡ ሎሙ፡ ለከሎሙ፡ ወሉድክ፡።።። ወበካልእ፡ ዓም፡ እማእከሎሙ፡።

C81:6 ፩ዓመተ፡ ነጋድገክ፡ በጎበ፡ ወሉድክ፡ እስከ፡ ካዕበ፡ ትእዛዝ፡ ከመ፡ ትምህርሙ፡ ለውሉድክ፡ ወትጽሐፍ፡ ሎሙ፡ ወታስምዕ፡ ሎሙ፡ ለከሎሙ፡ ወሉድክ፡ ወበካልእ፡ ዓም፡ ይነሥኡክ፡ እማእከሎሙ፡።

B81:7 ይጽናዕ፡ ልብክ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያየድዑ፡ ጽድቅ፡ ጻድቅ፡ ምስለ፡ ጻድቅ፡ ይትፈሣኦኦ፡ ወይትአምኑ፡ በበይናቲሆሙ፡።።።

E81:7 ይጽናዕ፡ ልብክ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያየድዑ፡ (ጽድቅ)፡ ወጻድቅ፡ ምስለ፡ ጻድቅ፡ ይትፈሣኦኦ፡ ወይትአምኑ፡ በበይናቲሆሙ፡ (ጽድቅ) is in a correctional note

G81:7 ይጽናዕ፡ ልብክ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያየድዑ፡ ጽድቅ፡ ምስለ፡ ጻድቅ፡ ይትፈሣኦኦ፡ ወይትአምኑ፡ በበይናቲሆሙ፡።።።

R81:7 ይጽናዕ፡ ልብክ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያየድዑ፡ ጽድቅ፡ ምስለ፡ ጻድቅ፡ ይትፈሣኦኦ፡ ወይትአምኑ፡ በበይናቲሆሙ፡።።።

C81:7 ይጽናዕ፡ ልብክ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያየድዑ፡ ጽድቅ፡ ምስለ፡ ጻድቅ፡ ይትፈሣኦኦ፡ ወይትአምኑ፡ በበይናቲሆሙ፡።።።

B81:8 ወኃዋእ፡ ምስለ፡ ኃዋእ፡ ይመውት፡ ወምደጥ፡ ምስለ፡ ምደጥ፡ ይሠጠም፡።።።

E81:8 ወኃዋእ፡ ምስለ፡ ኃዋእ፡ ይመውት፡ ወምደጥ፡ ምስለ፡ ምደጥ፡ ይሠጠም፡።።።

G81:8 ወኃዋእ፡ ምስለ፡ ኃዋእ፡ ይመውት፡ ወምደጥ፡ ምስለ፡ ምደጥ፡ ይሠጠም፡።።።

R81:8 ወኃዋእ፡ ምስለ፡ ኃዋእ፡ ይመውት፡ ወምደጥ፡ ምስለ፡ ምደጥ፡ ይሠጠም፡።።።

C81:8 ወኃዋእ፡ ምስለ፡ ኃዋእ፡ ይመውት፡ ወምደጥ፡ ምስለ፡ ምደጥ፡ ይሠጠም፡።።።

B81:9 ወእለ፡ ይገብሩ፡ ጽድቅ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ፡ ወይትጋብኡ፡ በእንተ፡ ምግባረሙ፡ ለረሲዓን፡።።።

E81:9 ወእለ፡ ይገብሩ፡ ጽድቀ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ፡ ወይትጋብኡ፡ በእንተ፡ ግባሮሙ፡ ለረሲዓን።

G81:9 ወእለ፡ ይገብሩ፡ ጽድቀ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ፡ ወይትጋብኡ፡ በእንተ፡ ግባሮሙ፡ ለረሲዓን። =።

R81:9 ወእለ፡ ገብሩ፡ ጽድቀ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ። ወይትጋብኡ፡ በእንተ፡ ግባሮሙ፡ ለረሲዓን። =።

C81:9 ወእለ፡ ይገብሩ፡ ጽድቀ፡ ይመውቱ፡ በእንተ፡ ምግባረ፡ ሰብእ፡ ወይትጋብኡ፡ በእንተ፡ ምግባሮሙ፡ ለረሲዓን።

B81:10 ወበእማቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወቦእኩ፡ ኅበ፡ ሰብእየ፡ እንዘ፡ እባርጥ፡ ለእግዚአ፡ ዓለማት።

E81:10 በእማንቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወቦእኩ፡ ኅበ፡ ሰብእየ፡ እንዘ፡ እባርጥ፡ ለእግዚአ፡ ዓለማት።

G81:10 በውእቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወቦእኩ፡ ኅበ፡ ሰብእየ፡ እንዘ፡ እባርጥ፡ ለእግዚአ፡ ዓለማት።

R81:10 ወበእማንቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወቦእኩ፡ ኅበ፡ ሰብእየ፡ እንዘ፡ እባርጥ፡ ለእግዚአ፡ ዓለማት። =።

C81:10 ወበእማንቱ፡ መዋዕል፡ ፈጸሙ፡ እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወቦእኩ፡ ኅበ፡ ሰብእየ፡ እንዘ፡ እባርጥ፡ ለእግዚአ፡ ዓለማት።

Chapter 82

Bodleian chapter break ከግል፡ ፸፪ (notice it is 72)

B82:1 ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ ነሱሎ፡ እሳንተ፡ ለከ፡ እነግር፡ ወእጽሕፍ፡ ለከ፡ ወነሎ፡ ከሠትኩ፡ ለከ፡ ወወሀብኩ፡ መጻሕፍቲሆሙ፡ ለእሎ፡ ነሱሎሙ፡ ዕቅብ፡ ወልድየ፡ ማቱሳላ፡ መጻሕፍተ፡ እዴሁ፡ ለእቡከ፡ ወከመ፡ ተሀብ፡ ለትውልደ፡ ዓለም።

E82:1 ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ ነሱሎ፡ እሳንተ፡ ለከ፡ እነግር፡ ወእጽሕፍ፡ ወነሎ፡ ከሠትኩ፡ ለከ፡ ወወሀብኩ፡ መጻሕፍቲሆሙ፡ ለእሎ፡ ነሱሎሙ፡ ዕቅብ፡ ወልድየ፡ መጻሕፍ፡ እዴሁ፡ ለእቡከ፡ ከመ፡ ተሀብ፡ ለውሉደ፡ ዓለም።

G82:1 ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ ነሱሎሙ፡ እሳንተ፡ ለከ፡ እነግር፡ ወእጽሕፍ፡ ወነሎሙ፡ ከሠትኩ፡ ለከ፡ ወወሀብኩ፡ መጻሕፍቲሆሙ፡ ለእሎ፡ ነሱሎሙ፡ ዕቅብ፡ ወልድየ፡ ማቱሳላ፡ መጻሕፍተ፡ እዴሁ፡ ለእቡከ፡ ወከመ፡ ተሀብ፡ ለትውልደ፡ ዓለም።

R82:1 ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ ነሱሎሙ፡ እሳንተ፡ ለከ፡ እነግር፡ ወእጽሕፍ፡ ወነሎሙ፡ ከሠትኩ፡ ለከ፡ ወወሀብኩ፡ መጻሕፍቲሆሙ፡ ለእሎ፡ ነሱሎሙ፡ ዕቅብ፡ ወልድየ፡ ማቱሳላ፡ መጻሕፍተ፡ እዴሁ፡ ለእቡከ፡ ወከመ፡ ተሀብ፡ ለትውልደ፡ ዓለም። =።

C82:1 ወይእዜኒ፡ ወልድየ፡ ማቱሳላ፡ ነሱሎ፡ እሳንተ፡ ለከ፡ እነግር፡ ወእጽሕፍ፡ ለከ፡ ወነሎ፡ ከሠትኩ፡ ለከ፡ ወወሀብኩ፡ መጻሕፍቲሆሙ፡ ለእሎ፡ ነሱሎሙ፡ ዕቅብ፡ ወልድየ፡ ማቱሳላ፡ መጻሕፍተ፡ እዴሁ፡ ለእቡከ፡ ወከመ፡ ተሀብ፡ ለትውልደ፡ ዓለም።

B82:2 ዋበበ፡ ወሀብኩ፡ ለከ፡ ወለውሉድከ፡ ወለእለ፡ ይከውኑ፡ ወሉደ፡ ለከ፡ ከመ፡ የሀቡ፡ ለውሉደሙ፡ ለትውልዳት፡ ትውልዳት፡ እስከ፡ ለዓለም፡ ለዛ፡ ዋበብ፡ ወሰተ፡ ሕሊሆሙ።

E82:2 ዋበበ፡ ወሀብኩ፡ ለከ፡ ወለውሉድከ፡ ወለእለ፡ ይከውኑ፡ ለከ፡ ወሉደ፡ ከመ፡ የሀቡ፡ ለውሉደሙ፡ ለትውልዳት፡ ለዛ፡ ዋበብ፡ ዲበ፡ ሕሊሆሙ።

G82:2 ጥበብ፣ ወሀብኩ፣ ለከ፣ ወለውሉድከ፣ ለእለ፣ ይከውኑ፣ ለከ፣ ውሉደ፣ ከመ፣ የሀቡ፣ ለውሉደሙ፣ ለትውልዳት፣ ለዛ፣ ጥበብ፣ ዲቦ፣ ሕሊናሆሙ።

R82:2 ጥበብ፣ ወሀብኩ፣ ለከ፣ ወለውሉድከ፣ ወለእለ፣ ይከውኑ፣ ለከ፣ ውሉደ፣ ከመ፣ የሀቡ፣ ለውሉደሙ፣ ለትውልዳት፣ ለዛ፣ ጥበብ፣ ዲቦ፣ ሕሊናሆሙ።

C82:2 ጥበብ፣ ወሀብኩ፣ ለከ፣ ወለውሉድከ፣ ወለእለ፣ ይከውኑ፣ ለከ፣ ውሉደ፣ ከመ፣ የሀቡ፣ ለውሉደሙ፣ ለትውልዳት፣ እሰከ፣ ለዓለም፣ ለዛ፣ ጥበብ፣ ዲቦ፣ ሕሊናሆሙ።

B82:3 ወኢይነውሙ፣ እለ፣ ይሌብው፣ ወያጸምዑ፣ በእዝኖሙ፣ ከመ፣ ይትመሀርዋ፣ ለዛ፣ ጥበብ፣ ወትደልዎሙ፣ እመባልዕት፣ ሠናያት፣ ለእለ፣ ይበልዑ።

E82:3 ወኢይነውሙ፣ እለ፣ ይሌብው፣ ወያጸምዑ፣ እዝኖሙ፣ ከመ፣ ይትመሀርዋ፣ ለጥበብ፣ ወትደልዎሙ፣ እመባልዕት፣ ሠናያት፣ (ለ)እለ፣ ይበልዑ። (ለ) is in a correctional note

G82:3 ወኢይነውሙ፣ እለ፣ ይሌብው፣ ወያጸምኡ፣ እዝኖሙ፣ ከመ፣ ይትመሀርዋ፣ ለዛ፣ ጥበብ፣ ወትደልዎሙ፣ እመባልዕት፣ ሠናያት፣ ለእለ፣ ይበልዑ።

R82:3 ወኢይነውሙ፣ እለ፣ ይሌብው፣ ወያጸምኡ፣ እዝኖሙ፣ ከመ፣ ይትመሀርዋ፣ ለዛ፣ ጥበብ፣ ወትደልዎሙ፣ እመባልዕት፣ ሠናያት፣ ለእለ፣ ይበልዑ።

C82:3 ወኢይነውሙ፣ እለ፣ ይሌብው፣ ወያጸምኡ፣ በእዝኖሙ፣ ከመ፣ ይትመሀርዋ፣ ለዛ፣ ጥበብ፣ ወትደልዎሙ፣ እመባልዕት፣ ሠናያት፣ ለእለ፣ ይበልዑ።

B82:4 ብፁዓን፣ ጸድቃን፣ ነፍሱሙ፣ ብፁዓን፣ ነፍሱሙ፣ እለ፣ የሐውሩ፣ በጽድቅ፣ ወኣልቦሙ፣ ኃጢአት፣ ከመ፣ ኃጥአን፣ በኅልቁ፣ ነፍሱ፣ መዋዕሊሆሙ፣ ለዘየሐውር፣ ፀሐይ፣ በሰማይ፣ በአናቅጽ፣ ይበውእ፣ ወይወፅእ፣ ሞሰለ፣ አርእስተ፣ ፲፻ዘሥርዓቶሙ፣ ለከዋክብት፣ ምስለ፣ ፬እለ፣ ይትዌሰኩ፣ ወይሌልዩ፣ ማእከለ፣ ፬ክፍለ፣ ዓመት፣ እለ፣ ይመርሕዎሙ፣ ወምስሌሆሙ፣ ይበውኡ፣ ፬መዋዕል።

E82:4 ብፁዓን፣ ጸድቃን፣ ነፍሱሙ፣ ወብፁዓን፣ እለ፣ የሐውሩ፣ በፍኖተ፣ ጽድቅ፣ ወኣልቦሙ፣ ኃጢአት፣ ከመ፣ ኃጥአን፣ በኅልቁ፣ ነፍሱ፣ መዋዕሊሆሙ፣ ዘየሐውር፣ ፀሐይ፣ በሰማይ፣ በአናቅጽ፣ ይበውእ፣ ወይወፅእ፣ ሞሰለ፣ አርእስተ፣ ፲፻ዘሥርዓቶሙ፣ ለከዋክብት፣ ምስለ፣ ፬እለ፣ ይትዌሰኩ፣ ወይሌልዩ፣ ማእከለ፣ ፬ክፍለ፣ ዓመት፣ እለ፣ ይመርሕዎሙ፣ ወምስሌሆሙ፣ ይበውኡ፣ ፬መዋዕል።

G82:4 ብፁዓን፣ ጸድቃን፣ ነፍሱሙ፣ ብፁዓን፣ እለ፣ የሐውሩ፣ በፍኖተ፣ ጽድቅ፣ ወኣልቦሙ፣ ኃጢአት፣ ከመ፣ ኃጥአን፣ በኅልቁ፣ ነፍሱ፣ መዋዕሊሆሙ፣ ለዘየሐውር፣ ፀሐይ፣ በሰማይ፣ በአናቅጽ፣ ይበውኡ፣ ወይወፅእ፣ ሞሰለ፣ አርእስተ፣ ፲፻ዘሥርዓቶሙ፣ ለከዋክብት፣ ምስለ፣ ፬እለ፣ ይትዌሰኩ፣ ወይሌልዩ፣ ማእከለ፣ ፬ክፍለ፣ ዓመት፣ እለ፣ ይመርሕዎሙ፣ ወምስሌሆሙ፣ ይበውኡ፣ ፬መዋዕል።

R82:4 ብፁዓን፣ ጸድቃን፣ ነፍሱሙ፣ ብፁዓን፣ ነፍሱሙ፣ እለ፣ የሐውሩ፣ በፍኖተ፣ ጽድቅ፣ ወኣልቦሙ፣ ኃጢአት፣ ከመ፣ ኃጥአን፣ በኅልቁ፣ ነፍሱ፣ መዋዕሊሆሙ፣ ለዘየሐውር፣ ፀሐይ፣ በሰማይ፣ በአናቅጽ፣ ይበውኡ፣ ወይወፅእ፣ ሞሰለ፣ አርእስተ፣ ፲፻ዘሥርዓቶሙ፣ ለከዋክብት፣ ምስለ፣ ፬እለ፣ ይትዌሰኩ፣ ወይሌልዩ፣ ማእከለ፣ ፬ክፍለ፣ ዓመት፣ እለ፣ ይመርሕዎሙ፣ ወምስሌሆሙ፣ ይበውኡ፣ አርበዕ፣ መዋዕል።

C82:4 ብፁዓን፣ ጸድቃን፣ ነፍሱሙ፣ ብፁዓን፣ ነፍሱሙ፣ እለ፣ የሐውሩ፣ በፍኖተ፣ ጽድቅ፣ ወኣልቦሙ፣ ኃጢአት፣ ከመ፣ ኃጥአን፣ በኅልቁ፣ ነፍሱ፣ መዋዕሊሆሙ፣ ለዘየሐውር፣ ፀሐይ፣ በሰማይ፣ በአናቅጽ፣ ይበውኡ፣ ወይወፅእ፣ ሞሰለ፣ አርእስተ፣ ፲፻ዘሥርዓቶሙ፣ ለከዋክብት፣ ምስለ፣ ፬እለ፣ ይትዌሰኩ፣ ወይሌልዩ፣ ማእከለ፣ ፬ክፍለ፣ ዓመት፣ እለ፣ ይመርሕዎሙ፣ ወምስሌሆሙ፣ ይበውኡ፣ ፬መዋዕል።

B82:5 በእንቲአሆሙ፡ ይጊገዩ፡ ሰብእ፡ ወየሐሰብዎሙ፡ በሐሳብ፡ ነፍሱ፡ ሰብእ፡ እስሙ፡ ይጊገይዎሙ፡ ወኢያአምርዎሙ፡ ሰብእ፡ ጥንቁቅ፡

E82:5 በእንቲአሆሙ፡ ይጊገዩ፡ ሰብእ፡ ወኢያሐሰብዎሙ፡ በሐሳብ፡ ነፍሱ፡ ዓለም፡ እስሙ፡ ይጊገይዎሙ፡ ወኢያአምርዎሙ፡ ሰብእ፡ ጥንቁቅ፡

G82:5 በእንቲአሆሙ፡ ቡቱ፡ ይጊገዩ፡ ሰብእ፡ ወኢያኃሰብዎሙ፡ በኃሳብ፡ ነፍሱ፡ ዓለም፡ እስሙ፡ ይጊገይዎሙ፡ ወኢያአምርዎሙ፡ ሰብእ፡ ጥንቁቅ፡

R82:5 በእንቲአሆሙ፡ ቡቱ፡ ይጊገዩ፡ ሰብእ፡ ወኢያሐሰብዎሙ፡ በሐሳብ፡ ነፍሱ፡ ዓለም፡ እስሙ፡ ይጊገይዎሙ፡ ወኢያአምርዎሙ፡ ሰብእ፡ ጥንቁቅ፡

C82:5 በእንቲአሆሙ፡ ይጊገዩ፡ ሰብእ፡ ወኢያሐሰብዎሙ፡ በሐሳብ፡ ነፍሱ፡ ዓለም፡ እስሙ፡ ይጊገይዎሙ፡ ወኢያአምርዎሙ፡ ሰብእ፡ ጥንቁቅ፡

B82:6 እስሙ፡ ሀለዉ፡ በሐሳብ፡ ዓመት፡ ወአማን፡ ልኩዓን፡ እሙንቱ፡ ለዓለም፡ ጀበቀዳሚት፡ ኖኅት፡ ወጀበሚልሲት፡ ወጀበራብዕት፡ ወጀበሳድስት፡ ወይትፈጸም፡ ዓመት፡ በመዋዕል፡ ፫፻፳፬ ወረቀት፡

E82:6 እስሙ፡ ሀለዉ፡ በሐሳብ፡ ዓመት፡ ወአማን፡ ልኩዓን፡ እሙንቱ፡ ለዓለም፡ አሐቱ፡ በቀዳሚት፡ ኖኅት፡ ወአሐቱ፡ በሚልስት፡ ወአሐቱ፡ በራብዕት፡ ወአሐቱ፡ በሚድስት፡ ወይትፈጸም፡ ዐመት፡ በመዋዕል፡ ፫፻፳፬ ወረቀት፡

G82:6 እስሙ፡ ሀለዉ፡ በኃሳብ፡ ዓመት፡ ወአማን፡ ልኩዓን፡ እሙንቱ፡ ለዓለም፡ አሐቱ፡ በቀዳሚት፡ ኖኅት፡ ወአሐቱ፡ በከልእት፡ ወአሐቱ፡ በሚልስት፡ ወአሐቱ፡ በራብዕት፡ ወአሐቱ፡ በኃምስት፡ ወአሐቱ፡ በሳድስት፡ ወይትፈጸም፡ ወዓመት፡ መዋዕል፡ ፫፻፳፬ ወረቀት፡

R82:6 እስሙ፡ ሀለዉ፡ በሐሳብ፡ ዓመት፡ =፡ ወአማን፡ ልኩዓን፡ እሙንቱ፡ ለዓለም፡ አሐቱ፡ በቀዳሚት፡ ኖኅት፡ ወአሐቱ፡ በሚልሲት፡ ወአሐቱ፡ በራብዕት፡ ወአሐቱ፡ በኃምስት፡ ወአሐቱ፡ በሳድስት፡ ወይትፈጸም፡ ወዐመት፡ መዋዕል፡ ፫፻፳፬ ወረቀት፡

C82:6 እስሙ፡ ሀለዉ፡ በሐሳብ፡ ዓመት፡ ወአማን፡ ልኩዓን፡ እሙንቱ፡ ለዓለም፡ ጀበቀዳሚት፡ ኖኅት፡ ወጀበሚልሲት፡ ወጀበራብዕት፡ ወጀበሳድስት፡ ወይትፈጸም፡ ዓመት፡ በመዋዕል፡ ፫፻፳፬ ወረቀት፡

B82:7 ወአማን፡ ነገሩ፡ ወጥንቁቅ፡ ሐሳብ፡ ዘልኩዕ፡ እስሙ፡ ለብርሃናት፡ ወለአውራጎ፡ ወለበዓላት፡ ወለክራማት፡ ወለመዋዕል፡ አርአየኒ፡ ወነፍሐ፡ ዲቤዩ፡ ኡርኤል፡ ዘአዘዘ፡ ሊተ፡ እግዚአ፡ ነፍሱ፡ ፍጥረት፡ ዓለም፡ በጎይለ፡ ሰማይ፡

E82:7 ወአማን፡ ነገሩ፡ ወጥንቁቅ፡ ሐሳብ፡ ዘልኩዕ፡ እስሙ፡ ለብርሃናት፡ ወለአውራጎ፡ ወለበዓላት፡ ወለክራማት፡ ወለመዋዕል፡ አርአየኒ፡ ወነፍሐ፡ ዲቤዩ፡ ኡርኤል፡ ዘአዘዘ፡ ሊተ፡ እግዚአ፡ ነፍሱ፡ ፍጥረት፡ ዓለም፡ በጎይለ፡ ሰማይ፡

G82:7 ወአማን፡ ነገሩ፡ ወጥንቁቅ፡ ኃሳብ፡ ዘልኩዕ፡ እስሙ፡ ለብርሃናት፡ ወለአውራጎ፡ ለበዓላት፡ ወለክራማት፡ ወለመዋዕል፡ አርአየኒ፡ ወነፍሐ፡ ዲቤዩ፡ ኡርኤል፡ ዘአዘዘ፡ ሊተ፡ እግዚአ፡ ነፍሱ፡ ፍጥረት፡ ዓለም፡ ለጎይለ፡ ሰማይ፡

R82:7 ወአማን፡ ነገሩ፡ ወጥንቁቅ፡ ሐሳብ፡ ዘልኩዕ፡ እስሙ፡ ለብርሃናት፡ ወለአውራጎ፡ ወለበዓላት፡ ወለክራማት፡ ወለመዋዕል፡ አርአየኒ፡ ወነፍሐ፡ ዲቤዩ፡ ኡርኤል፡ መልአክ፡ ዘአዘዘ፡ ሊተ፡ እግዚአ፡ ነፍሱ፡ ፍጥረት፡ ዓለም፡ በጎይለ፡ ሰማይ፡

C82:7 ወአማን፡ ነገሩ፡ ወጥንቁቅ፡ ሐሳብ፡ ዘልኩዕ፡ እስሙ፡ ለብርሃናት፡ ወለአውራጎ፡ ወለበዓላት፡ ወለክራማት፡ ወለመዋዕል፡ አርአየኒ፡ ወነፍሐ፡ ዲቤዩ፡ ኡርኤል፡ ዘአዘዘ፡ ሊተ፡ እግዚአ፡ ነፍሱ፡ ፍጥረት፡ ዓለም፡ በጎይለ፡ ሰማይ፡

B82:8 ወሥልጣን፣ ቦቱ፣ በሌሊት፣ ወበመዓልት፣ ውስተ፣ ሰማይ፣ ከመ፣ ያርኢ፣ ብርሃን፣ ዲበ፣ ሰብእ፣ ፀሐየ፣ ወወርኃ፣ ወከዋክብተ፣ ወኮሎሙ፣ ሥልጣናተ፣ ሰማይ፣ እለ፣ ይትመዩጡ፣ በከበሰሙ፡፡

E82:8 ወስልጣን፣ ቦቱ፣ በሌሊት፣ ወመዓልት፣ ውስተ፣ ሰማይ፣ ከመ፣ ያርኢ፣ ብርሃን፣ ዲበ፣ ሰብእ፣ ፀሐየ፣ ወወርኃ፣ ወከዋክብተ፣ ወኮሎሙ፣ ስልጣናተ፣ ሰማይ፣ እለ፣ ይትመዩጡ፣ በከበሰሙ፡፡

G82:8 ወስልጣን፣ ቦቱ፣ ለሌሊት፣ በመዓልት፣ ውስተ፣ ሰማይ፣ ከመ፣ ያርኢ፣ ብርሃን፣ ዲበ፣ ሰብእ፣ ፀሐየ፣ ወወርኃ፣ ወከዋክብተ፣ ወኮሎሙ፣ ስልጣን፣ ሰማይ፣ እለ፣ ይትመዩጡ፣ በከበሰሙ፡፡

R82:8 ወስልጣን፣ ቦቱ፣ ለሌሊት፣ በመዓልት፣ ውስተ፣ ሰማይ፣ ከመ፣ ያርኢ፣ ብርሃን፣ ዲበ፣ ሰብእ፣ ፀሐየ፣ ወወርኃ፣ ወከዋክብተ፣ ወኮሎሙ፣ ስልጣናተ፣ ሰማይ፣ እለ፣ ይትመዩጡ፣ በከበሰሙ፡፡

C82:8 ወሥልጣን፣ ቦቱ፣ በሌሊት፣ ወበመዓልት፣ ውስተ፣ ሰማይ፣ ከመ፣ ያርኢ፣ ብርሃን፣ ዲበ፣ ሰብእ፣ ፀሐየ፣ ወወርኃ፣ ወከዋክብተ፣ ወኮሎሙ፣ ሥልጣናተ፣ ሰማይ፣ እለ፣ ይትመዩጡ፣ በከበሰሙ፡፡

B82:9 ወዛቲ፣ ይእቲ፣ ሥርዓተ፣ ከዋክብት፣ እለ፣ የዐርብ፣ በመካናቲሆሙ፣ ወበእከማኒሆሙ፣ ወበበዓላቲሆሙ፣ ወበአውራጊሆሙ፡፡

E82:9 ወዛቲ፣ ይእቲ፣ ሥርዓተ፣ ከዋክብት፣ እለ፣ የዐርብ፣ በመካናቲሆሙ፣ ወበእከማኒሆሙ፣ ወበበዓላቲሆሙ፣ ወበአውራጊሆሙ፡፡

G82:9 ዛቲ፣ ይእቲ፣ ሥርዓተ፣ ከዋክብት፣ እለ፣ የዐርብ፣ በመካናቲሆሙ፣ ወበእከማኒሆሙ፣ ወበበዓላቲሆሙ፣ ወበአውራጊሆሙ፡፡

R82:9 ዛቲ፣ ይእቲ፣ ሥርዓተ፣ ከዋክብት፣ እለ፣ የዐርብ፣ በመካናቲሆሙ፣ ወበእከማኒሆሙ፣ ወበበዓላቲሆሙ፣ ወበአውራጊሆሙ፡፡

C82:9 ወዛቲ፣ ይእቲ፣ ሥርዓተ፣ ከዋክብት፣ እለ፣ የዐርብ፣ በመካናቲሆሙ፣ ወበእከማኒሆሙ፣ ወበበዓላቲሆሙ፣ ወበአውራጊሆሙ፡፡

B82:10 ወእሉ፣ አስማቲሆሙ፣ ለእለ፣ ይመርሕዎሙ፣ ለእለ፣ የዐቅብ፣ ወይበውኡ፣ በእከማን፣ ዘእሆሙ፣ ወበሥርዓታቲሆሙ፣ ወበጊዜያቲሆሙ፣ ወበአውራጊሆሙ፣ ወበሥልጣናቲሆሙ፣ ወበምቅዋማቲሆሙ፡፡

E82:10 ወእሉ፣ አስማቲሆሙ፣ ለእለ፣ ይመርሕዎሙ፣ ለእለ፣ የዐቅብ፣ ወይበውኡ፣ በእከማን፣ ዘእሆሙ፣ እሉ፣ ይመርሕዎሙ፣ በመካናቲሆሙ፣ ወበሥርዓታቲሆሙ፣ ወበጊዜያቲሆሙ፣ ወበአውራጊሆሙ፣ ወበሰልጣናቲሆሙ፣ ወበምቅዋማቲሆሙ፡፡

G82:10 ወእሉ፣ አስማቲሆሙ፣ ለእለ፣ ይመርሕዎሙ፣ ለእለ፣ የዐቅብ፣ ወይበውኡ፣ በእከማን፣ ዘእሆሙ፣ እሉ፣ ይመርሕዎሙ፣ በመካናቲሆሙ፣ ወበሥርዓታቲሆሙ፣ ወበጊዜያቲሆሙ፣ ወበአውራጊሆሙ፣ ወበሰልጣናቲሆሙ፣ ወበምቅዋማቲሆሙ፡፡

R82:10 ወእሉ፣ አስማቲሆሙ፣ ለእለ፣ ይመርሕዎሙ፣ ለእለ፣ የዐቅብ፣ ወይበውኡ፣ በእከማን፣ ዘእሆሙ፣ እሉ፣ ይመርሕዎሙ፣ በመካናቲሆሙ፣ ወበሥርዓታቲሆሙ፣ ወበጊዜያቲሆሙ፣ ወበአውራጊሆሙ፣ ወበሰልጣናቲሆሙ፣ ወበምቅዋማቲሆሙ፡፡

C82:10 ወእሉ፣ አስማቲሆሙ፣ ለእለ፣ ይመርሕዎሙ፣ ለእለ፣ የዐቅብ፣ ወይበውኡ፣ በእከማን፣ ዘእሆሙ፣ ወበሥርዓታቲሆሙ፣ ወበጊዜያቲሆሙ፣ ወበአውራጊሆሙ፣ ወበሥልጣናቲሆሙ፣ ወበምቅዋማቲሆሙ፡፡

B82:11 ፬መራሕያኒሆሙ፣ ይበውኡ፣ ቀዳሚ፣ እለ፣ ይሌልዩ፣ ፬ክፍለ፣ ዓመት፣ ወእምድኅሬሆሙ፣ ፲ወጀመራሕያን፣ ዘሥርዓታት፣ እለ፣ ይሌልዩዎሙ፣ ለአውራጊ፣ ወለዓመት፣ ፫፻ወ፳ወ፬ምሰለ፣ አርእስተ፣ ፲፫እለ፣ ይፈልግዎሙ፣ ለመዋዕል፣ ወለ፬እለ፣ ይትዌሰኩ፣ ዲቤሆሙ፣ እለ፣ ይፈልጡ፣ መራሕያን፣ ፬መክፈልተ፣ ዓመታት፡፡

E82:11 ሸመራሕያኒሆሙ፡ ይበውኡ፡ ቀዳሚ፡ እለ፡ ይሌልዩ፡ ክፍለ፡ ዐመት፡ ወእምድጎሬሆሙ፡ ፲ ወ
፪መራጎያን፡ ዘሥርዓታት፡ እለ፡ ይሌልይዎሙ፡ ለአውራጎ፡ ወለዓመት፡ ፫ ወ፳ ወ፬፤ ምስለ፡ አርሰተ
፡ ፲፻እለ፡ ይፈልጥዎሙ፡ ለመዋዕል፡ ወ፬እለ፡ ይትዌሰኩ፡ ምስልሆሙ፡ እለ፡ ይፈልጡ፡ መራሕያን፡
፬መክፈልተ፡ ዐመታት።

G82:11 ሸመራጎያኒሆሙ፡ ይበውኡ፡ ቀዳሚ፡ እለ፡ ይሌልዩ፡ ክፍለ፡ ዓመት፡ ወእምድጎሬሆሙ፡ ፲ ወ
፪መራጎያን፡ ዘሥርዓታት፡ እለ፡ ይሌልይዎሙ፡ ለአውራጎ፡ ወለ፫፻ ወ፳አርሰተ፡ ፲፻እለ፡ ይፈልጥዎ
ሙ፡ ለመዋዕል፡ ወለ፬እለ፡ ይትዌሰኩ፡ ምስልሆሙ፡ እለ፡ ይፈልጥዎሙ፡ መራጎያን፡ ፬መክፈልተ፡ ዓ
መታት።

R82:11 ሸ፡ መራሕያኒሆሙ፡ ይበውኡ፡ ቀዳሚ፡ እለ፡ ይሌልዩ፡ ፬ክፍለ፡ ዐመት፡ ወእምድጎሬሆሙ
፡ ፲ ወ፪መራሕያን፡ ዘሥርዓታት፡ እለ፡ ይሌልይዎሙ፡ ለአውራጎ፡ ወለ፫፻ ወ፳አርሰተ፡ ፲፻እለ፡ ይ
ፈልጥዎሙ፡ ለመዋዕል፡ ወለ፡ ፬እለ፡ ይትዌሰኩ፡ ምስልሆሙ፡ እለ፡ ይፈልጥዎሙ፡ መራሕያን፡ ፬መ
ክፈልተ፡ ዐመታት።

C82:11 ሸመራጎያኒሆሙ፡ ይበውኡ፡ ቀዳሚ፡ እለ፡ ይሌልዩ፡ ፬ክፍለ፡ ዓመት፡ ወእምድጎሬሆሙ፡ ፲
ወ፪መራጎያን፡ ዘሥርዓታት፡ እለ፡ ይሌልይዎሙ፡ ለአውራጎ፡ ወለዓመት፡ ፫፻ ወ፳ ወ፬፤ ምስለ፡ አርሰተ
፡ ፲፻እለ፡ ይፈልጥዎሙ፡ ለመዋዕል፡ ወለ፡ ፬እለ፡ ይትዌሰኩ፡ ዲቢሆሙ፡ እለ፡ ይፈልጡ፡ መራጎያ
ን፡ ፬መክፈልተ፡ ዓመታት።

B82:12 ወእሙጎቱ፡ አርሰተ፡ ፲፻፵እስለ፡ መራሒ፡ ወተመራሒ፡ ይትዌሰክ፡ ፩በድጎረ፡ ምቅዋም
፡ ወመራህያኒሆሙ፡ ይፈልጡ።

E82:12 ወእሙጎቱ፡ አርሰተ፡ ፲፻፵እስለ፡ መራሒ፡ ወተመራሒ፡ ወይትዌሰክ፡ ፩በድጎረ፡ ምቅዋም
፡ ወመራሒያኒሆሙ፡ ይፈልጡ።

G82:12 ወእሙጎቱ፡ አርሰተ፡ ፲፻፵እስለ፡ መራሒ፡ ወመራሒ፡ ይትዌሰክ፡ ፩በድጎረ፡ ምቅዋም ፡ ወ
መራጎያኒሆሙ፡ ይፈልጡ።

R82:12 ወእሙጎቱ፡ አርሰተ፡ ፲፻፵እስለ፡ መራሒ፡ ወመራሒ፡ ይትዌሰክ፡ ፩በድጎረ፡ ምቅዋም፡ ።
ወመራሕያኒሆሙ፡ ይፈልጡ።።።

C82:12 ወእሙጎቱ፡ አርሰተ፡ ፲፻፵እስለ፡ መራሒ፡ ወተመራሒ፡ ይትዌሰክ፡ ፩በድጎረ፡ ምቅዋም፡
ወመራህያኒሆሙ፡ ይፈልጡ።

B82:13 ወእሉ፡ አስማቲሆሙ፡ ለመራሕያን፡ እለ፡ ይፈልጡ፡ ፬መክፈልተ፡ ዓመት፡ እለ፡ ሥሩዓን፡
ምልክኤል፡ ወህልእምጫሌክ፡ ወሚልኤዩል፡ ወናሬል።

E82:13 ወእሉ፡ አስማቲሆሙ፡ ለመራሕያኒሆሙ፡ እለ፡ ይፈልጡ፡ አርባተ፡ መክፈልተ፡ ዐመት፡ እለ
፡ ሥሩዓን፡ ምልክኤል፡ ወሕልእምጫሌክ፡ ወሚልኤዩል፡ ወናሬል።

G82:13 ወእሉ፡ አስማቲሆሙ፡ ለመራጎያን፡ እለ፡ ይፈልጡ፡ ፬መክፈልተ፡ ዐመት፡ እለ፡ ሥሩዓን፡
ሚሲኪኤል፡ ወህልእምጫሌክ፡ ወሚልኤዩል፡ ወናሬል።

R82:13 ወእሉ፡ አስማቲሆሙ፡ ለመራሕያን፡ እለ፡ ይፈልጡ፡ ፬መክፈልተ፡ ዐመት፡ እለ፡ ሥሩዓን፡
ምልክኤል፡ ወህል(እ)ምጫሌክ፡ ወሚልኤዩል፡ ወናሬል።።። (እ) is in a correction note

C82:13 ወእሉ፡ አስማቲሆሙ፡ ለመራጎያን፡ እለ፡ ይፈልጡ፡ ፬መክፈልተ፡ ዓመት፡ እለ፡ ሥሩዓን፡
ምልክኤል፡ ወህልእምጫሌክ፡ ወሚልኤዩል፡ ወናሬል።

B82:14 ወአስማቲሆሙ፡ ለእለ፡ ይመርሕዎሙ፡ አድናርኤል፡ ወኢዮሱሳኤል፡ ወኢይሱሚኤል፡ እለ፡
፡ ፫እለ፡ ይተልዉ፡ ድጎሬሆሙ፡ ለመራሕያን፡ ሥርዓታት፡ ወ፩ዘይተሉ፡ ድጎረ፡ ፫መራሕያን፡ ሥርዓ
ታት፡ እለ፡ ይተልዉ፡ ድጎረ፡ እልክቱ፡ መራህያን፡ ምቅዋማት፡ እለ፡ ይፈልጡ፡ ፬ክፍለ፡ ዓመት።

E82:14 ወአስማቲሆሙ፡ ለእለ፡ ይመርሕዎሙ፡ አድናርኤል፡ ወኢዮሳስኤል፡ ወኢሎሚያኤል፡ እሉ፡ ቸእለ፡ ይተልጢ፡ ድጎራሆሙ፡ ለመራሕያነ፡ ሥርዓታት፡ ወጃዘይተሉ፡ ድጎረ፡ ቸመራሕያነ፡ ሥርዓታት፡ እለ፡ ይተልጢ፡ ድጎረ፡ እልክቱ፡ መራሕያነ፡ ምቅዋማት፡ እለ፡ ይፈልጡ፡ አርባዕተ፡ ክፍለ፡ ዐመት፡

G82:14 ወአስማቲሆሙ፡ ለእለ፡ ይመርጎዎሙ፡ አድናርኤል፡ ወኢዮሱሳኤል፡ ወኢሎሚያኤል፡ እሉ፡ ቸእለ፡ ይተልጢ፡ ድጎራሆሙ፡ ለመራሕያነ፡ ሥርዓታት፡ ወጃዘይተሉ፡ ድጎረ፡ ቸመራሕያነ፡ ሥርዓታት፡ እለ፡ ይተልጢ፡ ድጎረ፡ እልክቱ፡ መራሕያነ፡ ምቅዋማት፡ እለ፡ ይፈልጡ፡ ጃክፍለ፡ ዓመታት፡

R82:14 ወአስማቲሆሙ፡ ለእለ፡ ይመርሕዎሙ፡ አድናርኤል፡ ወኢዮሱሳኤል፡ ወኢሎሚያኤል፡ እሉ፡ ቸእለ፡ ይተልጢ፡ ድጎራሆሙ፡ ለመራሕያነ፡ ሥርዓታት፡ ወጃዘይተሉ፡ ድጎረ፡ ቸመራሕያነ፡ ሥርዓታት፡ እለ፡ ይተልጢ፡ ድጎረ፡ እልክቱ፡ መራሕያነ፡ ምቅዋማት፡ እለ፡ ይፈልጡ፡ ጃክፍለ፡ ለዓመት፡

C82:14 ወአስማቲሆሙ፡ ለእለ፡ ይመርሕዎሙ፡ አድናርኤል፡ ወኢዮሱሳኤል፡ ወኢሎሚያኤል፡ እሉ፡ ቸእለ፡ ይተልጢ፡ ድጎራሆሙ፡ ለመራሕያነ፡ ሥርዓታት፡ ወጃዘይተሉ፡ ድጎረ፡ ቸመራሕያነ፡ ሥርዓታት፡ እለ፡ ይተልጢ፡ ድጎረ፡ እልክቱ፡ መራሕያነ፡ ምቅዋማት፡ እለ፡ ይፈልጡ፡ ጃክፍለ፡ ዓመት፡

B82:15 በቅድመ፡ ዓመት፡ ቀዳማዊ፡ ይሠርቅ፡ ወይመልክ፡ ምልክያል፡ ዘይሰመይ፡ ስሞ፡ ተመዓኒ፡ ወፀሐዮ፡ ወተሎሙ፡ መዋዕላት፡ ዘበሥልጣነ፡ ዘኢህ፡ እለ፡ ይመልክ፡ ጃወጃዕለት፡

E82:15 በቅድመ፡ ዓመት፡ ቀዳማዊ፡ ይሠርቅ፡ ወይመልክ፡ ምልክያል፡ ዘይሰመይ፡ ስሞ፡ ተምዐኒ፡ ወፀሐዮ፡ ብሩሀ፡ ወተሎሙ፡ መዋዕል፡ ዘበስልጣነ፡ ዘኢህ፡ እለ፡ ይመልክ፡ ጃወአሐደ፡ ዕለት፡

G82:15 በቅድመ፡ ቀዳማዊ፡ ይሰርቅ፡ ወይመልክ፡ ምልክያል፡ ዘይሰመይ፡ ስሞ፡ ተመአይኒ፡ ወፀሐዮ፡ ወተሎ፡ መዋዕል፡ ዘበስልጣነ፡ ዘኢህ፡ እለ፡ ይመልክ፡ ወአሐቲ፡ ዕለት፡ =።

R82:15 በቅድመ፡ ቀዳማዊ፡ ይሠርቅ፡ ወይመልክ፡ ምልክያል፡ ዘይሰመይ፡ ተመአይኒ፡ =። ወፀሐዮ፡ ወተሎሙ፡ መዋዕል፡ በስልጣነ፡ ዘኢህ፡ እለ፡ ይመልክ፡ ተሰዓ፡ ወአሐተ፡ ዕለት፡ =።

C82:15 በቅድመ፡ ዓመት፡ ቀዳማዊ፡ ይሠርቅ፡ ወይመልክ፡ ምልክያል፡ ዘይሰመይ፡ ስሞ፡ ተመዓኒ፡ ወፀሐዮ፡ ወተሎሙ፡ መዋዕላት፡ ዘበሥልጣነ፡ ዘኢህ፡ እለ፡ ይመልክ፡ ጃወጃዕለት፡

B82:16 ወእሉ፡ ትእምርተ፡ መዋዕል፡ እለ፡ ሀለጢ፡ ያስተርእዩ፡ ዲበ፡ ምድር፡ በመዋዕል፡ ሥልጣነ፡ ዘኢህ፡ ሐፍ፡ ወሞቅ፡ ወጎዘጎ፡ ወተሎሙ፡ ዕፀው፡ ይፈርዩ፡ ወቁጽል፡ ይወፅእ፡ በተሉ፡ ዕፀው፡ ወማእረረ፡ ስርናይ፡ ወጽጌ፡ ረዳ፡ ወተሉ፡ ጽጌያተ፡ ይጸግዩ፡ በገዳም፡ ወዕፀው፡ ክረምት፡ ይዩብሱ፡

E82:16 ወእሉ፡ ትእምርተ፡ መዋዕል፡ እለ፡ ሀለጢ፡ ያስተርእዩ፡ ዲበ፡ ምድር፡ በመዋዕል፡ ስልጣነ፡ ዘኢህ፡ ሃፍ፡ ወሞቅ፡ ወሐዘጎ፡ ወተሎሙ፡ ዕፀው፡ ይፈርዩ፡ ወቁጽል፡ ይወጽእ፡ እምነሉ፡ ዕፀው፡ ወማእረረ፡ ስርናይ፡ ወጽጌ፡ ረዳ፡ ወተሉ፡ ጽጌያተ፡ ይጸግዩ፡ በገዳም፡ ወዕፀው፡ ቱክረምት፡ ይዩብሱ፡

G82:16 ወእሉ፡ ትእምርተ፡ መዋዕል፡ እለ፡ ሀለጢ፡ ያስተርእዩ፡ ዲበ፡ ምድር፡ በመዋዕል፡ ስልጣነ፡ ዘኢህ፡ ሀፍ፡ ወሞቅ፡ ወሐዘጎ፡ ወተሎሙ፡ ዕፀው፡ ይፈርዩ፡ ወቁጽል፡ ይወፅእ፡ በተሉ፡ ዕፀው፡ ወማእረረ፡ ስርናይ፡ ወጽጌ፡ ረዳ፡ ወተሉ፡ ጽጌያተ፡ ዘይወፅእ፡ በገዳም፡ ወዕፀው፡ ክረምት፡ ይዩብሱ፡

R82:16 ወእሉ፡ ትእምርተ፡ መዋዕል፡ እለ፡ ሀለጢ፡ ያስተርእዩ፡ ዲበ፡ ምድር፡ በመዋዕል፡ ስልጣነ፡ ዘኢህ፡ ሀፍ፡ ወሞቅ፡ ወሐዘጎ፡ =። ወተሎሙ፡ ዕፀው፡ ይፈርዩ፡ ወቁጽል፡ ይወፅእ፡ በተሉ፡ ዕፀው፡ ወማእረረ፡ ስርናይ፡ ወጽጌ፡ ረዳ፡ ወተሉ፡ ጽጌያተ፡ ዘይወፅእ፡ በገዳም፡ ወዕፀው፡ ክረምት፡ ይዩብሱ፡ =።

C82:16 ወእሉ፡ ትእምርተ፡ መዋዕል፡ እለ፡ ሀለጢ፡ ያስተርእዩ፡ ዲበ፡ ምድር፡ በመዋዕል፡ ሥልጣነ፡ ዘኢህ፡ ሐፍ፡ ወሞቅ፡ ወሐዘጎ፡ ወተሎሙ፡ ዕፀው፡ ይፈርዩ፡ ወቁጽል፡ ይወፅእ፡ በተሉ፡ ዕፀው፡ ወማእረረ፡ ሥርናይ፡ ወጽጌ፡ ረዳ፡ ወተሉ፡ ጽጌያተ፡ ይጸግዩ፡ በገዳም፡ ወዕፀው፡ ክረምት፡ ይዩብሱ፡

B82:17 ወእሉ፡ አስማቲታቸው፡ ለመራሕያንቸው፡ እለ፡ መትሕቱቸው፡ ብርክኤል፡ ዘልብሳኤል፡ ፡፡ ወካልእ፡ ዘይትዌሰክ፡ ርእሰ፡ ፲፻ስሙ፡ ሄሎያሴ፡ ወተፈጸመ፡ መዋዕለ፡ ሥልጣኑ፡ ለዝ፡

E82:17 ወእሉ፡ አስማቲታቸው፡ ለመራሕያን፡ እለ፡ መትሕቱቸው፡ ብርክኤል፡ ዘልብሳኤል፡ ፡፡ ወካልእ፡ ዘይትዌሰክ፡ ርእሰ፡ ፲፻ስሙ፡ ሄሎያሴ፡ ወተፈጸመ፡ መዋዕለ፡ ስልጣኑ፡ ለዝ፡

G82:17 ወእሉ፡ አስማቲታቸው፡ ለመራሕያን፡ እለ፡ መትሕቱቸው፡ ብርክኤል፡ ዘልብሳኤል፡ ፡፡ ወካልእ፡ ዘይትዌሰክ፡ ርእሰ፡ ፲፻ስሙ፡ ሄሎያሴ፡ ወተፈጸመ፡ መዋዕለ፡ ስልጣኖቹ፡ ለዝ፡

R82:17 ወእሉ፡ አስማቲታቸው፡ ለመራሕያን፡ እለ፡ መትሕቱቸው፡ ብርክኤል፡ ዘልብሳኤል፡ ፡፡ ወካልእ፡ ዘይትዌሰክ፡ ርእሰ፡ ፲፻ስሙ፡ ሄሎያሴ፡ ፡፡ ፡፡ ወተፈጸመ፡ መዋዕለ፡ ስልጣኖቹ፡ ለዝ፡

C82:17 ወእሉ፡ አስማቲታቸው፡ ለመራሕያን፡ እለ፡ መትሕቱቸው፡ ብርክኤል፡ ዘልብሳኤል፡ ወካልእ፡ ዘይትዌሰክ፡ ርእሰ፡ ፲፻ስሙ፡ ሄሎያሴ፡ ወተፈጸመ፡ መዋዕለ፡ ሥልጣኑ፡ ለዝ፡

B82:18 ካልእ፡ መራሕ፡ ዘድጎሪታቸው፡ ሀልእምሜኤክ፡ ዘይጸውዕዎ፡ ስሞ፡ ፀሐየ፡ ብሩሃ፡ ወኵሉ፡ መዋዕለ፡ ብርሃኑ፡ ቫወጀዕለት፡

E82:18 ካልእ፡ መራሕ፡ ዘድጎሪታ፡ ሄሌ፡ እምሜክ፡ ዘይጸውሃ፡ ስሞ፡ ፀሐየ፡ ብሩሃ፡ ወኵሉ፡ መዋዕለ፡ ብርሃኑ፡ ቫወአሐቲ፡ ዕለት፡

G82:18 ካልእ፡ መራሕ፡ ዘድጎሪታ፡ ሄሌእምሜክ፡ ዘይጸውዕዎ፡ ስሞ፡ ፀሐየ፡ ብሩሃ፡ ወኵሎ፡ መዋዕለ፡ ብርሃኑ፡ ወአሐቲ፡ ዕለት፡ ፡፡ ፡፡

R82:18 ካልእ፡ መራሕ፡ ዘድጎሪታ፡ ሄሌእምሜክ፡ ዘይጸውዕዎ፡ ስሞ፡ ፀሐየ፡ ብሩሃ፡ ወኵሉ፡ መዋዕለ፡ ብርሃኑ፡ ተሰኝ፡ ወአሐቲ፡ ዕለት፡

C82:18 ካልእ፡ መራሕ፡ ዘድጎሪታቸው፡ ሀልዕምሜኤክ፡ ዘይጸውዕዎ፡ ስሞ፡ ፀሐየ፡ ብሩሕ፡ ወኵሉ፡ መዋዕለ፡ ብርሃኑ፡ ቫወጀዕለት፡

B82:19 ወእሉ፡ ትእምርቱ፡ መዋዕል፡ ዘዲበ፡ ምድር፡ ሐሩር፡ ወየብስ፡ ወዕፀው፡ ያወፅኡ፡ ፍሬሆሙ፡ ርሱን፡ ወብሱለ፡ ወይሁቡ፡ ፍሬሆሙ፡ ይየብስ፡ ወአባግዕ፡ ይታለዋ፡ ወይፀንሳ፡ ወያስተጋብኡ፡ ኵሎ፡ ፍሬ፡ ምድር፡ ወኵሎ፡ ዘሀሎ፡ ውስተ፡ ገራውህ፡ ወምክያደ፡ ወይን፡ ወይከውን፡ በመዋዕለ፡ ሥልጣኑ፡

E82:19 ወእሉ፡ ትእምርቱ፡ መዋዕል፡ በዲበ፡ ምድር፡ ሐሩር፡ ወየብስ፡ ወዕፀው፡ ያወጽኡ፡ ፍሬሆሙ፡ ርሱን፡ ወብሱለ፡ ወይሁብ፡ ወፍሬሆሙ፡ ይየብስ፡ ወአባግዕ፡ ይታለዋ፡ ወይፀንሳ፡ ወአስተጋብኡ፡ ኵሎ፡ ፍሬ፡ ምድር፡ ወኵሎ፡ ዘሀሎ፡ ውስተ፡ ገራውህ፡ ወምክያደ፡ ወይን፡ ይከውን፡ በመዋዕለ፡ ስልጣኑ፡

G82:19 ወእሉ፡ መዋዕል፡ ል፡ ትእምርቱ፡ በዲበ፡ ምድር፡ ወጎሩር፡ ወየብስ፡ ወዕፀው፡ ያወፅኡ፡ ፍሬሆሙ፡ ርሱን፡ ወይሁብ፡ ኵሎ፡ ፍሬሆሙ፡ ርሱን፡ ብሱለ፡ ወአባግዕ፡ ይታለዋ፡ ወይፀንሳ፡ ወአስተጋብኡ፡ ኵሎ፡ ፍሬ፡ ምድር፡ ወኵሎ፡ ዘሀሎ፡ ውስተ፡ ገራውህ፡ ወምክያደ፡ ወይን፡ ወይከውን፡ በመዋዕለ፡ ስልጣኑ፡

R82:19 ወእሉ፡ መዋዕል፡ ትእምርቱ፡ በዲበ፡ ምድር፡ ሐሩር፡ ወየብስ፡ ወዕፀው፡ ያወፅኡ፡ ፍሬሆሙ፡ ርሱን፡ ወይሁብ፡ ኵሎ፡ ፍሬሆሙ፡ ርሱን፡ ብሱለ፡ ፡፡ ፡፡ ወአባግዕ፡ ይታለዋ፡ ወይፀንሳ፡ ወአስተጋብኡ፡ ኵሎ፡ ፍሬ፡ ምድር፡ ወኵሎ፡ ዘሀሎ፡ ውስተ፡ ገራውህ፡ ወምክያደ፡ ወይን፡ ወይከውን፡ በመዋዕለ፡ ስልጣኑ፡

C82:19 ወእሉ፡ ትእምርቱ፡ መዋዕል፡ በዲበ፡ ምድር፡ ሐሩር፡ ወየብስ፡ ወዕፀው፡ ያወጽኡ፡ ፍሬሆሙ፡ ርሱን፡ ወብሱለ፡ ወይሁብ፡ ፍሬሆሙ፡ ይየብስ፡ ወአባግዕ፡ ይታለዋ፡ ወይፀንሳ፡ ወያስተጋብኡ፡ ኵሎ፡ ፍሬ፡ ምድር፡ ወኵሎ፡ ዘሀሎ፡ ውስተ፡ ገራውህ፡ ወምክያደ፡ ወይን፡ ወይከውን፡ በመዋዕለ፡ ሥልጣኑ፡

B82:20 ወእሉ፡ እሙንቱ፡ ሰሞሙ፡ ወሥርዓትሙ፡ ወመራህያኒሆሙ፡ እለ፡ መትሕቴሆሙ፡ ለእሉ፡ አርእስተ፡ ፲፻፲፯ኢያል፡ ወኬኤል፡ ወሄኤል፡ ወሰሙ፡ ለዘይትዌሰከ፡ ምስሌሆሙ፡ ርእሰ፡ ፲፻አስፋኤል፡ ወተፈጸመ፡ መዋዕለ፡ ሥልጣነ፡ ዘአሁ፡ ።

E82:20 ወእሉ፡ እሙንቱ፡ ሰሞሙ፡ ወሥርዓትቲሆሙ፡ ወመራሕያኒሆሙ፡ እለ፡ መትሕቴሆሙ፡ ለእሉ፡ አርእስተ፡ ፲፻፲፯ኢያል፡ ኬኤል፡ ሄኤል፡ ፲ወሰሙ፡ ለዘ፡ ይትዌሰከ፡ ምስሌሆሙ፡ ርእሰ፡ ፲፻ሰሙ፡ አስፋኤል፡ ወተፈጸመ፡ መዋዕለ፡ ሰልጠነ፡ ዘአሁ፡ ።

G82:20 ወእሉ፡ እሙንቱ፡ ሰሞሙ፡ ወስርዓትቲሆሙ፡ ወመራህያኒሆሙ፡ እለ፡ መትሕቴሆሙ፡ ለእሉ፡ አርእስተሆ፡ ፲፻ኢያል፡ ወኬኤል፡ ወሰሙ፡ ለዘ፡ ይትዌሰከ፡ ምስሌሆሙ፡ ርእሰ፡ ሰሙ፡ አስፋኤል፡ ወተፈጸመ፡ መዋዕለ፡ ሰልጣነ፡ ዘአሁ፡ ። = ።

R82:20 ወእሉ፡ እሙንቱ፡ ሰሞሙ፡ ወሥርዓትቲሆሙ፡ ወመራሕያኒሆሙ፡ እለ፡ መትሕቴሆሙ፡ ለእሉ፡ አርእስተ፡ ዐሠርቱ፡ ምእቱ፡ ፲፻ኢያል፡ ወኬኤል፡ ። = ።
ወሰሙ፡ ለዘ፡ ይትዌሰከ፡ ምስሌሆሙ፡ ርእሰ፡ ዐሠርቱ፡ መእት፡ ሰሙ፡ አስፋኤል፡ ። = ።
ወተፈጸመ፡ መዋዕለ፡ ሰልጠነ፡ ዘአሁ፡ ። = ።

C82:20 ወእሉ፡ እሙንቱ፡ ሰሞሙ፡ ወሥርዓቶሙ፡ ወመራህያኒሆሙ፡ እለ፡ መትሕቴሆሙ፡ ለእሉ፡ አርእስተ፡ ፲፻፲፯ኢያል፡ ወኬኤል፡ ወሄኤል፡ ወሰሙ፡ ለዘይትዌሰከ፡ ምስሌሆሙ፡ ርእሰ፡ ፲፻አስፋኤል፡ ወተፈጸመ፡ መዋዕለ፡ ሥልጣነ፡ ዘአሁ፡ ።

Section break is made clear here by rubrication in all these manuscripts, along with pretty designs.

Chapter 83

Bodleian chapter break ክፍሮም፲፯ (the meaning of this is undetermined)

B83:1 ወይእዚ፡ አርእየከ፡ ወልድየ፡ ማቱሳላ፡ ነሱ፡ ራእያተ፡ እለ፡ ርእኩ፡ በቅድሚከ፡ እነግር ።

E83:1 ወይእዚ፡ አርእየከ፡ ወልድየ፡ ማቱሳላ፡ ነሱ፡ ርእያተየ፡ እለ፡ ርእኩ፡ በቅድሚከ፡ እነግር ።

G83:1 ወይእዚ፡ አርእየከ፡ ወልድየ፡ ማቱሳላ፡ ዘነተ፡ ነሱ፡ ራእያት፡ የ፡ እለ፡ ርእኩ፡ በቅድሚከ፡ እነግር ።

R83:1 ወይእዚ፡ ነዐ፡ አርእየከ፡ ወልድየ፡ ማቱሳላ ። = ። ነሱ፡ ራእያተየ፡ እለ፡ ርእኩ፡ በቅድሚከ፡ እነግር ።

C83:1 ወይእዚ፡ አርእየከ፡ ወልድየ፡ ማቱሳላ፡ ነሱ፡ ራእያተ፡ እለ፡ ርእኩ፡ በቅድሚከ፡ እነግር ።

B83:2 ክልሌተ፡ ራእየ፡ ርእኩ፡ እንበለ፡ እንሣእ፡ ብእሲተ፡ ወጃሂ፡ እምኔሆሙ፡ አይትማሰል፡ ምስለ፡ ካልኦ፡ ቀዳማየ፡ አመ፡ እትመሀር፡ መጽሐፈ፡ ወካልኦ፡ ዘእንበለ፡ እንሣእ፡ ለእመከ፡ ርእኩ፡ ራእየ፡ ጽኑዓ፡ ወበእንቲአሆሙ፡ አስተብዳዕከ፡ ለእግዚእ፡ ።

E83:2 ክልሌተ፡ ራእየ፡ ርእኩ፡ እንበለ፡ እንሣእ፡ ብእሲተ፡ ወጃሂ፡ እምኔሆሙ፡ አይትማሰል፡ ምስለ፡ ካልኦ፡ ቀዳማየ፡ አመ፡ እትመሀር፡ መጽሐፈ፡ ወካልኦ፡ ዘእንበለ፡ እንሣእ፡ ለእመከ፡ አድና፡ ርእኩ፡ ራእየ፡ ጽኑዓ፡ ወበእንቲአሆሙ፡ አስተብዳዕከ፡ ለእግዚእ፡ ።

G83:2 ጄራእያተ፡ ርእኩ፡ እንበለ፡ እንሣእ፡ ብእሲተ፡ ወአሐዴሂ፡ እምኔሆሙ፡ ወይትማሰል፡ ምስለ፡ ካልኦ፡ ቀዳማየ፡ አመ፡ እትመሀር፡ መጽሐፈ፡ ወካልኦ፡ ዘእንበለ፡ እንሣእ፡ ለእመከ፡ ርእኩ፡ ራእየ፡ ጽኑዐ፡ ወበእንቲአሆሙ፡ አስተብዳዕከ፡ ለእግዚእ፡ ። = ።

R83:2 ክልሌተ፡ ራእየ፡ እለ፡ ርእኩ፡ እንበለ፡ እንሣእ፡ ብእሲተ፡ ወአሐዴሂ፡ እምኔሆሙ፡ ወአይትማሰል፡ ምስለ፡ ካልኦ፡ ቀዳማየ፡ አመ፡ እትመሀር፡ መጽሐፈ፡ ወካልኦ፡ ዘእንበለ፡ እንሣእ፡ ለእምከ፡ ርእኩ፡ ራእየ፡ ጽኑዐ፡ ወበእንቲአሆሙ፡ አስተብዳዕኦ፡ ም፡ ለእግዚእ፡ ።

HIKMAH KETIGA



Peredaran Benda-Benda Langit

HUKUM PEREDARAN MATAHARI DAN REMBULAN

Pasal 72

72:1 Inilah kitab mengenai jalur peredaran benda-benda langit yang bercahaya, bagaimana hubungan antara satu sama lain sesuai dengan pengelompokannya, daerah edarnya dan periodenya, sesuai dengan nama-nama dan berbagai tempat asal mereka, dan juga sesuai dengan bulan masing-masing, (semua ini) ditunjukkan oleh malaikat Israfil, malaikat suci yang mendampingiku, yang (juga bertugas) mengatur mereka, dialah yang memperlihatkan semua kepadaku; adalah dia juga yang menunjukkan kepadaku bagaimana hukum-hukum yang mengatur semua itu dengan detail apa adanya, dan bagaimana kaitannya dengan tahun-tahun dalam kehidupan di dunia dan kehidupan berikutnya; hingga ciptaan yang baru digelar, yaitu pada suatu masa di alam berikutnya.

Hukum Pertama: Peredaran Matahari

72:2 Dan ini adalah hukum pertama dari benda-benda langit yang bercahaya; sang matahari mempunyai tempat terbit di gerbang Timur di langit, dan tempat terbenamnya di gerbang Barat.

- 72:3 Dan aku melihat terdapat enam gerbang tempat matahari terbit dan enam gerbang tempat matahari terbenam dan adalah rembulan terbit dan terbenam di gerbang-gerbang yang sama, dan terdapat para pemandu dari bintang-bintang dan mereka yang dipimpinnya; enam di Timur dan enam di Barat, dan semuanya berjalan mengikuti satu sama lain dalam harmoni; juga terdapat banyak jendela di bagian kanan dan kiri dari gerbang-gerbang tersebut.
- 72:4 Pertama-tama muncul sebuah benda bercahaya yang besar, dinamakan matahari, di mana besar lingkarannya seperti besar lingkaran langit, dan ia padat berisi cahaya dan api yang bergejolak.
- 72:5 Sebuah kereta yang membawanya naik digerakkan oleh angin, dan matahari turun dari langit kemudian kembali melalui Utara untuk mencapai Timur, dan demikianlah ia dipandu sedemikian rupa keluar melalui gerbang yang sesuai dan bersinar di segenap langit.
- 72:6 Dengan cara ini ia terbit pada bulan pertama melalui gerbang gerbang yang besar, yaitu pintu keempat.
- 72:7 Dan di gerbang keempat di mana matahari terbit pada bulan pertama, terdapat dua belas jendela, dari dalam jendela itu tersembur api saat jendela itu dibuka pada musimnya.
- 72:8 Ketika matahari terbit di langit, ia keluar melalui gerbang keempat selama tiga puluh pagi berturut-turut, dan kemudian terbenam dengan akurat di gerbang keempat di bagian Barat langit.
- 72:9 Dan selama periode ini waktu siang hari menjadi lebih panjang dan malam hari lebih pendek hingga pagi ketiga puluh.
- 72:10 Pada hari itu siang hari lebih lama dibandingkan malam hari sebanyak sembilan per sepuluh bagian, adalah jumlah hari tepat sebanyak sepuluh bagian, dan malam hari sebanyak delapan per sepuluh bagian.

- 72:11 Dan matahari terbit dari gerbang keempat, dan terbenam di gerbang keempat dan kembali ke gerbang ke lima di Timur selama tiga puluh pagi, dan terbit dari sana untuk kemudian kembali terbenam di gerbang kelima.
- 72:12 Dan kemudian siang hari menjadi lebih panjang dua kali lipat dan setara dengan sebelas per sepuluh bagian, dan malam hari menjadi lebih pendek dan setara dengan tujuh per sepuluh bagian.
- 72:13 Lalu ia kembali ke Timur dan masuk melalui gerbang adalah ia terbit dan terbenam dari gerbang keenam selama tiga puluh satu hari sesuai dengan ketetapanannya.
- 72:14 Pada hari itu siang hari menjadi lebih lama dibandingkan malam hari, dan waktu siang hari menjadi dua kali lipat waktu di malam hari, dan hari terbagi menjadi dua belas bagian sedangkan waktu malam lebih pendek menjadi enam bagian.
- 72:15 Dan matahari muncul lebih cepat untuk membuat waktu siang hari lebih singkat dan waktu malam lebih lama, dan matahari kembali ke Timur dan memasuki gerbang keenam, dan terbit dan terbenam dari tempat itu selama tiga puluh hari.
- 72:16 Dan setelah tiga puluh hari berlalu, waktu siang hari berkurang tepat satu bagian, dan menjadi sebelas bagian, adapun waktu malam menjadi tujuh bagian.
- 72:17 Dan matahari keluar dari gerbang keenam di Barat, dan bergerak ke Timur dan terbit di gerbang kelima selama tiga puluh hari, dan terbenam kembali di gerbang kelima di Barat.
- 72:18 Di hari itu waktu siang hari berkurang dua bagian, menjadi sepuluh bagian dan waktu malam menjadi delapan bagian.
- 72:19 Dan matahari keluar dari gerbang kelima di Timur dan terbenam kembali di gerbang kelima di Barat, dan terbit di gerbang keempat

- selama tiga puluh satu hari sesuai dengan ketetapan³¹nya, dan terbenam di Barat.
- 72:20 Di hari itu panjang siang hari sama dengan malam hari, adalah malam hari sebanyak sembilan bagian dan siang hari sebanyak sembilan bagian.
- 72:21 Dan matahari terbit dari gerbang itu dan terbenam di Barat, dan kemudian kembali ke Timur dan terbit selama tiga puluh hari dari gerbang ketiga dan terbenam di Barat di gerbang ketiga.
- 72:22 Dan semenjak itu waktu malam hari menjadi lebih panjang daripada siang hari, dan saat gelap lebih lama di malam hari, dan saat terang lebih singkat di siang hari hingga hari ketiga puluh, dan adalah panjang malam hari tepat sebanyak sepuluh bagian dan siang hari delapan bagian.
- 72:23 Dan matahari terbit dari gerbang ketiga dan terbenam di gerbang ketiga di Barat dan kembali ke Timur, dan selama tiga puluh hari terbit di gerbang kedua di Timur, dan dengan jalan yang sama terbenam di gerbang kedua di Barat langit.
- 72:24 Dan pada hari itu malam hari terbagi menjadi sebelas bagian dan siang hari menjadi tujuh bagian.
- 72:25 Dan matahari terbit pada hari itu dari gerbang kedua dan terbenam di Barat di gerbang kedua, dan kembali ke Timur ke gerbang pertama selama tiga puluh satu hari, dan terbenam di gerbang pertama di Barat langit.
- 72:26 Dan di hari itu waktu malam menjadi lebih panjang dan sebanyak dua kali waktu siang hari; dan adalah waktu malam terbagi menjadi dua belas bagian dan siang hari menjadi enam bagian.
- 72:27 Dan matahari dengan demikian telah menuntaskan perjalanan di jalur orbitnya untuk kembali lagi mengulang perjalanannya dan

- melewati gerbang tersebut selama tiga puluh hari dan terbenam di Barat di tempat yang berseberangan (dengan tempat terbitnya).
- 72:28 Dan pada malam itu waktu malam menjadi lebih pendek sebanyak satu per sembilan bagian, dan malam hari menjadi sebelas bagian sedangkan siang hari menjadi tujuh bagian.
- 72:29 Dan sang matahari telah kembali dan memasuki gerbang kedua di Timur, dan kembali ke pembagian orbitnya selama tiga puluh hari, terbit dan terbenam.
- 72:30 Dan pada hari itu waktu malam berkurang lamanya dan malam terbagi menjadi sepuluh bagian, sedangkan siang menjadi delapan bagian.
- 72:31 Dan pada hari itu matahari terbit dari gerbang tersebut, untuk kemudian terbenam di Barat, dan kembali ke Timur, dan terbit dari gerbang ketiga selama tiga puluh satu hari, lalu terbenam di Barat langit.
- 72:32 Pada hari itu malam hari berkurang menjadi sembilan bagian, dan siang hari sembilan bagian, dan panjang malam hari sama dengan siang hari dan waktu selama satu tahun tepat berdasarkan hari-hari itu adalah 364 hari.
- 72:33 Tersebutlah panjang siang hari dan malam hari, serta pendeknya waktu siang hari ataupun malam hari—perbedaan itu terjadi akibat perjalanan matahari.
- 72:34 Maka terjadilah keadaan di mana siang hari menjadi lebih panjang dan malam hari lebih pendek.
- 72:35 Dan inilah hukum dan jalur edar matahari, dan jumlah saat kembalinya adalah sebanyak enam puluh saat terbenam dan terbit, benda raksasa yang bercahaya itu dinamakan matahari, (hal ini berlaku) untuk selama-lamanya.

- 72:36 Dan yang kemudian timbul sebagai benda raksasa itu diberi nama berdasarkan bentuknya sebagaimana yang Allah tetapkan.
- 72:37 Manakala ia terbit maka tidak pernah ia terbenam atau berkurang sinarnya (sebelum waktunya) dan tidak pula ia berhenti berpijar; akan tetapi senantiasa menyala siang dan malam, dan sinarnya tujuh kali lebih benderang dibandingkan cahaya rembulan, namun mereka mempunyai ukuran yang sama (jika dilihat dari bumi).

Pasal 73

Hukum Kedua: Peredaran Rembulan

- 73:1 Dan setelah hukum alam tersebut aku melihat fenomena yang lain, yang berlaku pada benda langit lainnya yang bercahaya yang ukurannya lebih kecil, yang dinamakan rembulan.
- 73:2 Ia memiliki lingkaran seperti halnya lingkaran langit, dan kereta yang ia kendarai ditiup oleh angin, dan cahaya dilimpahkan kepadanya sesuai dengan kadar yang telah ditetapkan.
- 73:3 Dan saatnya terbit dan terbenam senantiasa berubah setiap bulannya, dan hari-harinya adalah seperti hari-hari matahari, dan manakala cahayanya penuh (bulan purnama) sama kadarnya dengan sepertujuh bagian dari sinar matahari. $\frac{1}{7}$ sunlight
- 73:4 Dan ia mulai bercahaya. Dan pada fase pertama ia terbit di sebelah Timur pada hari ketiga puluh; dan pada hari itu ia dapat terlihat; dan fase pertama rembulan tampak bagimu pada hari ketiga puluh, muncul di gerbang yang sama di tempat matahari terbit.
- 73:5 Dan separuh bagian darinya terbit dengan kadar sepertujuh bagian, dan seluruh lingkarannya adalah kosong, tanpa cahaya, dengan perkecualian pada sepertujuh bagian darinya, dan seperempat belas bagian dari cahayanya.

- 73: 6 Dan tatkala ia menerima sepertujuh bagian dari separuh cahayanya, cahayanya itu sesuai dengan sepertujuh bagian dan separuh bagian darinya.
- 73: 7 Dan ia terbenam bersama dengan matahari, dan saat matahari terbit rembulan terbit bersamanya dan menerima sebagian cahaya, dan di malam itu pada permulaan terbitnya rembulan, ia terbenam bersama matahari, dan tidak terlihat pada malam itu bersama dengan empat belas bagian dan sebagian dari mereka.
- 73: 8 Dan ia terbit di hari itu dengan tepat sepertujuh bagian, dan adalah timbul dan terbenamnya pada tempat matahari terbit, dan pada hari-hari selanjutnya ia menjadi lebih terang (yaitu) di tiga belas bagian terakhir.

Pasal 74

- 74: 1 Dan aku melihat jalur lain, sebuah ketetapan yang telah dibuat untuknya, dan bagaimana berdasarkan hukum alam tersebut maka dia melakukan perputaran setiap bulan.
- 74: 2 Dan semua hal ini diperlihatkan oleh malaikat Israfil, malaikat suci yang merupakan pemimpin dari mereka semua, ia juga menunjukkan kedudukan masing-masing benda tersebut, dan aku mencatat semua kedudukan yang telah ia perlihatkan kepadaku, dan aku mencatat bulan-bulan apa adanya, dan kemunculan cahaya-cahayanya hingga waktu lima belas hari tertuntaskan.
- 74: 3 Pada tiap-tiap sepertujuh bagian ia menuntaskan pencahayaannya di Timur, dan di tiap-tiap sepertujuh bagian ia menuntaskan seluruh saat kegelapannya di Barat.
- 74: 4 Dan pada bulan-bulan tertentu ia mengubah tatanannya, dan di bulan-bulan lainnya ia menempuh jalurnya yang tersendiri.

- 74:5 Dalam dua bulan, rembulan dan matahari terbenam di dua gerbang yang berada di tengah, yakni gerbang ketiga dan gerbang keempat.
- 74:6 Rembulan akan muncul selama tujuh hari, kemudian berputar dan kembali lagi melalui gerbang di mana matahari terbit dan mengenakan fase cahayanya, hingga meredup dari (pantulan sinar) matahari; dan di hari kedelapan memasuki gerbang keenam yang merupakan tempat matahari terbit.
- 74:7 Dan manakala matahari terbit dari gerbang keempat, rembulan akan bersinar selama tujuh hari, hingga ia keluar dari gerbang kelima dan kembali di hari ketujuh di gerbang keempat dan mengenakan fase cahayanya; kemudian ia surut dan memasuki gerbang pertama di hari kedelapan.
- 74:8 Dan ia kembali lagi selama tujuh hari dari gerbang keempat yang merupakan tempat matahari terbit.
- 74:9 Demikianlah aku menyaksikan keadaan mereka; bagaimana rembulan terbit dan matahari terbenam pada hari-hari itu

Perhitungan Kalender Lunisolar (Rembulan-Matahari)¹³

- 74:10 Dan apabila waktu selama lima tahun dijumlahkan bersama maka matahari mempunyai kelebihan 30 hari, dan semua hari-hari yang dijumlahkan dari lima tahun itu, saat mereka memenuhi hitungannya, maka sejumlah 364 hari.
- 74:11 Dan kelebihan hari matahari dan bintang-bintang adalah sebanyak enam hari setiap tahunnya, maka dalam lima tahun menjadi 30 hari; dan rembulan terbenam di balik matahari dan bintang-bintang selama 30 hari.

¹³ Kalender lunisolar (bulan-matahari) masih digunakan oleh umat Yahudi hingga sekarang.

- 74:12 Dan
tepat
berger
men
74:13 Dalam
1820
74:14 Sedan
dalam
74:15 Dan
jumlah
74:16 Karen
74:17 Dan
letak
matah
selam

- 75:1 Dan g
bintan
na tid
satu ta
dalam
75:2 Hal m
adipu
tugan
gerbu
satu d
kan di

- 74:12 Dan matahari dan bintang-bintang adalah sebagai patokan yang tepat dalam presisi pada semua tahun, sehingga mereka tidak pernah bergerak lebih cepat atau lebih lambat satu hari pun; akan tetapi menuntaskan tahun-tahun itu dalam kadar yang tepat yaitu 364 hari.
- 74:13 Dalam 3 tahun terdapat 1092 hari, dan dalam 5 tahun terdapat 1820 hari, sehingga dalam 8 tahun terdapat 2912 hari.
- 74:14 Sedangkan bagi rembulan dalam 3 tahun terdapat 1062 hari, dan dalam 5 tahun ia tertinggal 50 hari (dari matahari).
- 74:15 Dan dalam 5 tahun terdapat 1770 hari, sehingga bagi rembulan jumlah hari dalam 8 tahun adalah sebanyak 2832 hari.
- 74:16 Karena itu dalam 8 tahun hari yang tersisa adalah 80 hari.
- 74:17 Dan waktu satu tahun diselesaikan dengan tepat sesuai dengan letak rembulan terhadap bumi, dan juga terhadap berbagai posisi matahari, yang keluar dari gerbang tempat ia terbit dan terbenam selama 30 hari lamanya.

Pasal 75

- 75:1 Dan gugusan dari berbagai objek langit dan bintang-bintang (rasi bintang), juga berhubungan dengan empat hari interkalasi, karena tidak dapat dipisahkan dari keseluruhan perhitungan untuk satu tahun; dan hal ini memenuhi empat hari yang tidak dihitung dalam perhitungan suatu tahun.
- 75:2 Hal ini menyebabkan manusia salah dalam melakukan perhitungan, adapun benda-benda langit yang bercahaya itu semata melaksanakan tugasnya di tempat-tempat yang telah ditentukan di dunia: satu di gerbang pertama, satu di gerbang ketiga, satu di gerbang keempat, satu di gerbang keenam; dan waktu selama satu tahun diselesaikan dengan tepat dengan melalui 364 tempat berbeda.

- 75:3 Demikianlah segala tanda-tanda, musim-musim, tahun-tahun dan hari-hari telah diperlihatkan kepadaku oleh malaikat Israfil, yang mendapat tugas dari yang Maha Kuasa untuk memelihara benda-benda bercahaya baik di langit maupun di bumi, agar semua berjalan dengan baik di langit dan tercermin di bumi; dan mereka menjadi pemeran dalam (pergantian) siang dan malam, yakni matahari, rembulan, bintang-bintang, dan semua petugas langit yang menetapkan jalur perlintasan dengan kereta-kereta langit.
- 75:4 Malaikat Israfil juga menunjukkan dua belas gerbang yang menjadi perlintasan kereta-matahari di langit—yang memancarkan sinar dan menghangatkan bumi—yang dibuka pada waktu-waktu yang telah ditentukan.
- 75:5 Ada juga gerbang lainnya, tempat angin dan embun berembus, yang akan terbuka di langit hingga musimnya berlalu.
- 75:6 Adapun dua belas gerbang langit yang berada di ujung bumi merupakan tempat keluarnya matahari, rembulan, bintang-bintang, serta semua benda langit mulai dari Timur hingga Barat.
- 75:7 Di sebelah kanan dan kirinya terdapat banyak jendela yang terbuka, dan salah satu jendela bertugas menyalurkan kehangatan pada waktu tertentu, seiring terbuka dan tertutupnya gerbang-gerbang yang darinya bintang-bintang terbit dan terbenam menurut yang Tuhan perintahkan sesuai urutannya.
- 75:8 Aku melihat kereta-kereta langit melintasi dunia, baik di atas gerbang maupun di bawahnya, yang terdapat bintang-bintang yang tak pernah terbenam.
- 75:9 Dan satu di antaranya (ada kereta yang) lebih besar dibanding yang lainnya, dan kereta itu bergerak mengelilingi alam semesta.

Pasal 76

- 76:1 Dan di ufuk bumi aku melihat dua belas gerbang yang menghadap ke semua (empat arah) penjuru langit, yang darinya keluar berbagai angin yang berembus di atas bumi.
- 76:2 Tiga gerbang terbuka ke Timur langit, tiga ke arah Barat, tiga di kanan [ke Utara], dan tiga di kiri [ke Selatan].
- 76:3 Tiga gerbang pertama menghadap ke Timur, tiga menghadap ke Utara, tiga—yang terletak di belakang gerbang yang menghadap Timur—menghadap ke Selatan, dan tiga menghadap ke Barat.
- 76:4 Empat gerbang di antaranya mengembuskan angin berkah dan keselamatan; adapun delapan sisanya mengembuskan angin bencana, sehingga manakala mereka berembus maka mengakibatkan kehancuran di seluruh bumi, lautan, dan juga bagi semua hal yang ada di dalam air maupun di daratan.
- 76:5 Angin pertama yang keluar dari gerbang-gerbang itu disebut *angin-timur*. Dari gerbang awal yang di Timur berembus angin ke arah Selatan, yang membawa kebinasaan, kekeringan, hawa panas, dan kerusakan.
- 76:6 Dari gerbang kedua yang di tengah, keluar angin yang membawa hujan, kesuburan, kemakmuran, dan embun; dan melalui gerbang ketiga yang paling Utara, keluar hawa dingin dan angin kering.
- 76:7 Dan setelah itu keluar *angin-selatan* melalui ketiga gerbangnya. Dari gerbang awal berembus angin yang membawa panas ke arah Timur.
- 76:8 Dan dari sebelahnya, dari gerbang yang di tengah, berembus angin yang membawa wewangian, embun, hujan, serta kemakmuran dan kesehatan.

- 76:9 Dan melalui gerbang terakhir berembus angin ke Barat membawa embun, hujan, hama perusak, dan kebinasaan.
- 76:10 Dan setelah itu bertiuilah *angin-utara*; dan dari gerbang ketujuh yang terletak di Timur keluarlah embun, hujan, hama perusak, dan kebinasaan.
- 76:11 Dan dari gerbang tengah keluar angin yang membawa kesehatan, hujan, embun, dan kemakmuran; dan dari gerbang terakhir di Barat keluar awan, embun beku, salju, hujan, embun, dan hama perusak.
- 76:12 Dan setelah itu datanglah yang keempat, yakni *angin-barat*. Dari gerbang awal, yang bersebelahan dengan arah Utara, keluarlah embun, embun beku, hawa dingin, salju, dan es.
- 76:13 Dan dari gerbang tengah keluarlah embun serta hujan, dan kemakmuran serta rahmat. Dan dari gerbang terakhir yang bersebelahan dengan arah Selatan, keluarlah kekeringan, kebinasaan, hawa panas yang membakar, dan kerusakan.
- 76:14 Demikianlah kedua belas gerbang dan empat penjuru semesta telah kuungkapkan beserta hukum-hukum yang menyertainya; di mana berbagai wabah serta kebaikan yang terkandung di dalamnya telah aku perlihatkan kepadamu, wahai anakku Methuselah.

Pasal 77

- 77:1 Angin pertama disebut angin-timur (*kawdem*), karena ia adalah yang pertama (*qadim*); dan yang kedua disebut angin-selatan (*dawrohm*) karena yang manusia mulia akan turun di sana—sungguh, di sanalah tempat manusia agung (*rohm*) akan turun di akhir zaman.¹⁴

¹⁴ Dalam kosmologi Yahudi, sebelah Selatan (*dawrohm*) Jerusalem berarti Mekah.

- 77:2 Dan na
sanalah
- 77:3 Dan an
menjad
tinggal
hutan-
untuk w
- 77:4 Aku me
gunung
sepanja
- 77:5 Dan ak
sungai
berma
- 77:6 Dua su
Eritrea
- 77:7 Empat
di anta
di sama
- 77:8 Aku ma
terletak
- 78:1 Dan be
Orjares
- 78:2 Sedang
Asonja

arat membawa
 terbang ketujuh
 hama perusak,
 awa kesehatan,
 ang terakhir di
 bun, dan hama
 angin-barat. Dari
 Utara, keluarlah
 rta hujan, dan
 terakhir yang
 ah kekeringan,
 usakan.
 penjuru semesta
 menyertainya; di
 ndung di dalam-
 ku Methuselah.
 karena ia adalah
 ut angin-selatan
 turun di sana—
 akan turun di
 alem berarti Mekah.

Pasal 77:2~78:2

- 77:2 Dan nama angin-barat disebut "terbenam" (*ma'arab*), karena di sanalah semua benda langit yang bercahaya surut dan terbenam.
- 77:3 Dan angin keempat, yang dinamai angin-utara (*tsaphon*), terbagi menjadi tiga bagian: bagian pertama diperuntukkan bagi tempat tinggal manusia; bagian kedua bagi laut-laut, lembah-lembah, hutan-hutan, sungai-sungai, gurun, dan salju; dan bagian ketiga untuk wilayah yang terdapat taman kebajikan di dalamnya.
- 77:4 Aku melihat tujuh gunung yang menjulang tinggi, lebih tinggi dari gunung-gunung yang ada di bumi; dan dari sana keluarlah salju sepanjang waktu, musim demi musim dan tahun demi tahun.
- 77:5 Dan aku melihat tujuh sungai di bumi yang lebih besar dari semua sungai yang ada; salah satu di antaranya mengalir dari Barat dan bermuara di samudra luas.
- 77:6 Dua sungai lainnya berasal dari Utara dan bermuara di Laut Eritrea di bagian Timur.
- 77:7 Empat sungai yang tersisa mengalir di rongga-rongga Utara, dua di antaranya bermuara ke Laut Eritrea, dan dua lainnya bermuara di samudra luas dan berakhir di sana.
- 77:8 Aku melihat terdapat tujuh benua di laut maupun di daratan; dua terletak di darat dan lima di antara samudra luas.

Pasal 78

Fase-Fase Rembulan dan Matahari

- 78:1 Dan berikut adalah nama-nama matahari; yang pertama adalah *Orjares*, dan kedua adalah *Tomas*.
- 78:2 Sedangkan rembulan mempunyai empat nama; pertama adalah *Asonja*, kedua *Ebla*, ketiga *Benase*, dan keempat *Erae*.

- 78:3 Keduanya adalah benda langit besar yang bercahaya; dengan jalur edar adalah sepanjang lingkaran langit, dan jarak edar yang serupa.
- 78:4 Dalam jalur edar matahari, pancaran sinar yang ditambahkan padanya tujuh kali lebih kuat dari cahaya rembulan, dan dalam kadar yang telah ditentukan sinar itu dipancarkan hingga ketujuh bagian sinarnya meredup.
- 78:5 Dan mereka terbenam dan masuk pada gerbang-gerbang di Barat lalu berputar ke Utara dan keluar melalui gerbang Timur di langit.
- 78:6 Dan tatkala rembulan muncul (pada bulan baru), dia berada di langit dengan satu seperempat belas bagian cahaya; dan pada hari keempat belas (wujudnya) menjadi purnama.
- 78:7 Dan pada hari kelima belas bagian kelima belas dari cahaya ditambahkan kepada rembulan hingga cahayanya menjadi penuh, sesuai pembagian waktu dalam setahun hingga ia terbit dengan memancarkan lima belas kekuatan cahaya, (padahal) wujud rembulan dibagi dalam empat belas bagian.
- 78:8 Dan manakala rembulan kembali mengecil, maka berkuranglah cahayanya pada hari pertama sebanyak empat belas bagian, pada hari kedua sebanyak tiga belas bagian, pada hari ketiga sebanyak dua belas bagian, pada hari keempat sebanyak sebelas bagian, pada hari kelima sebanyak sepuluh bagian, pada hari keenam sebanyak sembilan bagian, pada hari ketujuh sebanyak delapan bagian, pada hari kedelapan sebanyak tujuh bagian, pada hari kesembilan sebanyak enam bagian, pada hari kesepuluh sebanyak lima bagian, pada hari kesebelas sebanyak empat bagian, pada hari kedua belas sebanyak tiga bagian, pada hari ketiga belas sebanyak dua bagian, pada hari keempat belas hanya tinggal setengah dari tujuh cahaya yang dimiliki (satu bagian), hingga akhirnya cahaya itu hilang seluruhnya pada hari kelima belas.

- 78:9 Dan pada bulan-bulan tertentu satu siklus rembulan terdiri dari dua puluh sembilan hari, dan terdapat satu siklus rembulan yang terdiri dari dua puluh delapan hari.
- 78:10 Dan malaikat Israfil memperlihatkan kepadaku sebuah hukum alam lain: yaitu ketika cahaya ditambahkan ke permukaan rembulan maka di sisi permukaan rembulan yang mana cahaya itu menerpa.
- 78:11 Selama keseluruhan siklus di mana rembulan menguat cahayanya, cahaya itu disalurkan pada dirinya ketika kedudukannya berseberangan dengan matahari hingga hari keempat belas cahayanya penuh di langit, dan manakala dirinya sepenuhnya diterpa cahaya maka cahayanya memenuhi langit.
- 78:12 Dan pada hari pertama ia disebut sebagai bulan baru, karena pada hari itu cahaya baru saja menerpa rembulan.
- 78:13 Ia menjadi bulan purnama tepat pada hari ketika matahari terbenam di Barat, sementara dirinya terbit pada malam hari dari Timur, dan sang rembulan memendarkan cahayanya sepanjang malam hingga matahari terbit dan sinarnya menenggelamkan rembulan dan adalah sang rembulan terlihat redup di hadapan matahari.
- 78:14 Pada sisi permukaan rembulan yang bersinar, perlahan-lahan cahaya itu memudar hingga akhirnya lenyap dan berakhirilah hari-hari dalam satu bulan, dan pada saat itu permukaan rembulan diliputi oleh kegelapan.
- 78:15 Dan sebanyak tiga bulan, dalam siklus yang penuh, dilaluinya selama tiga puluh hari, dan untuk tiga bulan lainnya dilaluinya selama dua puluh sembilan hari, hingga lengkaplah siklus peredupan tahap pertama, dan itu terjadi di gerbang pertama selama 177 hari.

- 78:16 Dan ketika ia kembali terbit, untuk tiga bulan lamanya dia muncul masing-masing selama tiga puluh hari, dan tiga bulan lainnya ia muncul selama dua puluh sembilan hari pada setiap bulannya.
- 78:17 Ketika malam, sekali dalam dua puluh hari ia muncul laksana manusia, dan di siang hari ia muncul laksana surga, dan tidak ada lagi cahaya yang ia simpan.

Pasal 79

- 79:1 Dan sekarang, anakku Methuselah, aku telah memperlihatkan kepadamu segalanya, dan pemaparan tentang semua hukum bagi benda-benda langit telah rampung.
- 79:2 Dan ia (malaikat Israfil) telah memperlihatkan kepadaku hukum-hukum yang melingkupi setiap kejadian untuk suatu hari, dan hukum untuk suatu musim, dan hukum untuk setiap tahun, dan hukum yang melandasi setiap kejadian, dan hukum yang mendasari ketetapan yang jatuh di setiap bulan dan setiap minggunya.
- 79:3 Dan saat padamnya cahaya rembulan adalah di gerbang keenam, karena di sini pula cahayanya terpenuhi, dan setelah itu dimulailah siklusnya dari awal.
- 79:4 Dan siklus berawal di gerbang pertama, yang diselesaikan setiap musimnya selama 177 hari; (sehingga) jika dihitung berdasarkan minggu, maka terdiri dari dua puluh lima minggu lebih dua hari.
- 79:5 Dia akan berada di belakang matahari menurut peredaran bintang-bintang tepat selama lima hari dalam satu siklus, dan tempatnya (menghilang) telah kau ketahui sebelumnya.
- 79:6 Demikianlah fenomena dan gambaran setiap benda-benda langit yang bercahaya yang telah ditunjukkan kepadaku oleh malaikat Israfil, salah satu pemimpin dari kalangan malaikat.

RAHASIA PERLINTASAN BENDA-BENDA LANGIT

Pasal 80

- 80:1 Pada hari itu malaikat Israfil berkata kepadaku: “Perhatikanlah, sesungguhnya aku telah menampakkan semuanya kepadamu, wahai Idris, dan aku telah menunjukkan apa yang harus kau lihat mengenai matahari, rembulan, dan pemandu bintang-bintang di langit, serta apa-apa yang menggerakkannya, tugas-tugasnya dan siklus-siklusnya, serta saat kemunculannya.
- 80:2 Tetapi bagi para pendosa maka tahun-tahun akan dipersingkat, dan keturunannya akan bergerak lambat di daratan dan lembah; dan semua hal yang ada di permukaan bumi akan berubah, dan tidak akan muncul pada saat yang seharusnya, dan langit akan menahan dirinya untuk menurunkan hujan.
- 80:3 Dan pada hari itu buah-buahan di bumi akan lambat berkembang, sehingga tidak akan tumbuh dalam waktu yang seharusnya, dan pohon-pohon juga tidak akan berbuah pada saatnya.
- 80:4 Dan rembulan akan mengubah tatanannya, dan ia tidak akan tampak pada waktu yang telah ditetapkan.
- 80:5 Dan di dalam masa itu matahari akan muncul di langit, dan ia akan melakukan perjalanan di malam hari—dalam lintasan yang musykil—di Barat. Dan akan bersinar lebih terang dibandingkan kadar yang biasanya.
- 80:6 Dan juga akan banyak bintang besar melenceng dari kadar yang telah ditetapkan. Dan hal ini mengakibatkan penyimpangan pada orbit dan fungsi-fungsi mereka, dan tidak akan muncul pada musim-musim yang telah ditetapkan sebelumnya atas mereka.
- 80:7 Dan seluruh tatanan bintang-bintang akan disembunyikan dari pandangan para pendosa, dan pendapat mereka yang tinggal di

muka bumi mengenai hal ini juga tidak akan akurat, dan mereka akan terhalang dari melihat kebenarannya, sungguh mereka akan tersesat dan mempertuhankan dirinya masing-masing.

- 80:8 Lalu kejahatan akan bertambah atas mereka, dan hukuman akan ditimpakan kepada mereka untuk membinasakan mereka semua.

Pasal 81

- 81:1 Dan ia berkata kepadaku: "Wahai Idris, lihatlah suhuf-suhuf langit ini, dan bacalah apa yang tertulis di dalamnya, serta ingatlah setiap keterangan yang penting".
- 81:2 Dan aku memerhatikan suhuf-suhuf langit tersebut dan membaca semua yang tertulis di dalamnya, dan mengerti semuanya; dan aku juga membaca suhuf yang berisi segala ketetapan manusia dan semua keturunannya yang akan datang hingga generasi yang paling akhir di akhir zaman.
- 81:3 Dan aku tak henti memuji Sang Maha Kuasa, yang dengan kekuasaan-Nya telah menciptakan dunia dengan segala isinya, dan aku mengagungkan-Nya karena kesabaran-Nya, dan bersyukur kepada-Nya karena telah menciptakan Bani Adam.
- 81:4 Lalu aku berkata: "Terberkatilah manusia yang diwafatkan dalam kebenaran, yang baginya tidak ada kejahatan yang tercatat dalam kitab kehidupannya, dan mereka tidak akan mengalami (kesulitan) di Hari Pengadilan".
- 81:5 Dan ketujuh malaikat suci itu membawaku kembali ke bumi tepat di depan pintu rumahku, dan berkata: "Kabarkan semuanya kepada anakmu Methuselah, dan beritakan kepada seluruh keturunanmu bahwa tak ada satu pun manusia yang sempurna, kecuali Tuhan yang menciptakan mereka".

- 81: 6 Selama satu tahun kami akan membiarkanmu bersama anakmu hingga engkau menunaikan kewajibanmu untuk mengajarkan, menjelaskan, dan menjadi saksi bagi Bani Adam terkait apa-apa yang telah Allah perlihatkan kepadamu; lalu pada tahun kedua kami akan mengangkatmu (Idris) dari tengah-tengah mereka.¹⁵
- 81: 7 Kuatkanlah hatimu, karena hanya orang terpilih yang akan mengabarkan kebenaran kepada orang terpilih; dan orang-orang shidiq akan bersukacita dengan sesamanya dan saling menebar salam kepada sesamanya.
- 81: 8 Adapun para pendosa akan binasa bersama dengan para pendosa lainnya, sebagaimana golongan yang murtad akan mati bersama mereka yang murtad.
- 81: 9 Dan mereka yang mengerjakan amal shalih akan diwafatkan sesuai dengan amalan masing-masing, dan akan dijauhkan dari amalan orang-orang kafir.
- 81: 10 Dan sejak hari itu kaumku tidak lagi dapat berbicara kepadaku kecuali aku mendatangi mereka. Terpujilah Allah penguasa seluruh alam.

Pasal 82

- 82: 1 Demikianlah, wahai anakku Methuselah, telah kujelaskan dan kutuliskan untukmu semua hal yang telah Allah perlihatkan kepadaku, dan kuberikan kepadamu kitab yang merangkum semuanya: Maka jagalah, wahai anakku Methuselah, kitab yang engkau terima dari tangan ayahmu, dan sampaikanlah apa yang terkandung di dalamnya kepada seluruh Bani Adam di dunia.
- 82: 2 Hikmah yang telah kuberikan kepadamu dan anak-anakmu—juga

¹⁵ Nabi Idris diangkat ke langit.

- keturunan yang akan datang—hendaknya hikmah ini diajarkan pada setiap generasi di sepanjang masa, sehingga hikmah ini akan selalu mereka ingat.
- 82:3 Dan siapa pun yang mengerti hikmah ini maka tidaklah akan mengantuk (ketika mendengarkannya), dan mereka akan mendengarkannya dengan saksama agar dapat memahami hikmah ini; hal itu akan memberi kesenangan bagi mereka yang menekuninya, karena yang demikian itu adalah lebih baik (bagi jiwa) melebihi makanan yang sehat (bagi raga).
- 82:4 Terberkatilah mereka yang shidiq, terberkatilah mereka yang menempuh jalan kebenaran dan tidak ada padanya kejahatan—sebagaimana para pendosa yang segera binasa—dalam menjalani hari-hari kehidupannya, (yakni) selama matahari berkelana di langit sejak terbit hingga terbenam melalui gerbang-gerbangnya selama tiga puluh hari, seiring dengan gugusan bintang-bintang (rasi) bersama empat hari yang disisipkan di antara tahun-tahun (interkalasi), dan membagi satu tahun menjadi empat musim yang datang dan pergi dalam empat masa.
- 82:5 Oleh karena itu manusia pasti berada dalam kesalahan dalam menghitung waktu satu tahun; benar, sesungguhnya manusia berada dalam ketidakpastian dan tidak dapat mengenali yang demikian itu dengan sempurna.
- 82:6 Adapun bagi mereka (benda-benda langit itu) telah ditakdirkan hari-hari mereka, salah satu ditempatkan di pintu pertama, yang lain di pintu ketiga, satu di pintu keempat, dan satu lagi di pintu keenam, dan dalam waktu satu tahun terdiri dari 364 hari.
- 82:7 Dan pengaturan atas benda-benda langit yang bercahaya, bulan-bulan dan hari-hari raya dirancang dengan sangat teliti dan dengan

perhitungan yang amat tepat. Semua hal ini telah ditunjukkan oleh malaikat Israfil kepadaku, malaikat yang ditunjuk oleh Allah Sang Maha Pencipta untuk memelihara langit.

- 82: 8 Dan dengan kuasa-Nya, dalam perputaran siang dan malam terdapat bagian cahaya bagi manusia; (dari) matahari, rembulan, bintang, dan semua benda langit yang berputar dalam orbitnya.
- 82: 9 Semua diatur dalam pergerakan bintang-bintang, yang tempat-tempatnya telah diatur sedemikian rupa, pada musim, periode, hari-hari, dan bulan yang sudah ditentukan.
- 82: 10 Dan inilah nama para pemimpin mereka, yang bertugas mengawasi mereka agar berjalan tepat pada waktunya, dalam tatanan yang telah ditentukan, baik musim, bulan, waktu kemunculan, dan letaknya masing-masing.
- 82: 11 Keempat pemimpin yang membagi waktu satu tahun menjadi empat bagian masuk lebih dahulu, kemudian disusul oleh dua belas pemimpin yang membagi bulan-bulan, dan bagi 360 hari terdapat pimpinan hari-hari yang menjaganya, dan untuk 4 hari yang disisipkan juga terdapat pemimpin yang membagi empat bagian dalam satu tahun.
- 82: 12 Para pemimpin rasi bintang (*head of thousands*) berada di tengah-tengah para konduktor yang memimpin wilayah masing-masing yang telah ditentukan bagi mereka. Dan inilah nama para konduktor yang masing-masing mengatur seperempat bagian dari satu tahun, yakni: *Milkiel*, *Helemmek*, *Melkejal*, dan *Nariel*.
- 82: 13 Dan nama-nama yang bertugas mengaturnya adalah: *Adnarel*, *Ijasusael* dan *Elomiel*. Ketiganya berada di belakang konduktor bintang utama (yang empat), dan ketiganya membantu para konduktor utama dalam mengatur setiap seperempat bagian dalam setahun.

- 82:14 Pada permulaan tahun, yang pertama-tama memimpin adalah Melkejal yang juga dikenal dengan sebutan “gudang penyimpanan” (*tāmā'ani*) dan “sang matahari” (*šāḥyā*); seluruh hari-hari kekuasaannya berlangsung selama 91 hari.
- 82:15 Dan inilah tanda-tanda yang tampak di muka bumi pada saat ia berkuasa: cucuran keringat, cuaca panas, dan hari-hari yang lembab; pohon-pohon berbuah dan berdaun rindang, gandum siap dipanen, bunga mawar bermekaran dan demikian pula bunga-bunga lainnya di taman, akan tetapi pepohonan yang hidup pada musim dingin menjadi layu mengering.
- 82:16 Dan inilah nama-nama para pembantu yang berada di bawah kekuasaannya: *Berkael* dan *Zelebsel*, serta satu lagi yang menyusul belakangan ketika kekuasaannya akan berakhir bernama *Helojaseph*.
- 82:17 Konduktor periode selanjutnya adalah Helemmelek, yang dijuluki “matahari yang bersinar”, dan waktunya berkuasa selama 91 hari.
- 82:18 Dan inilah tanda-tanda yang muncul di muka bumi: panas yang membakar serta kekeringan, buah-buah di pohon mulai matang dan siap untuk dipetik, domba-domba mencari pasangan dan mengandung. Semua buah-buahan di muka bumi siap dipanen, demikian juga dengan semua tumbuhan yang ada di ladang, dan pemerasan anggur (sudah saatnya dilakukan); hal-hal demikian terjadi pada saat periode kekuasaan Helemmelek.
- 82:19 Inilah nama para pembantunya: *Gidaijal*, *Ke'el* dan *He'el*, serta satu lagi adalah Asfael yang datang di akhir kekuasaannya.

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