

WHAT DOES NOAH OFFER IN 1 QAPGEN X, 15 ?

THREE fragmentary lines from Column X of *1 Q Genesis Apocryphon* (= *1 Q ap Gen*) are transcribed in the *editio princeps* of AVIGAD-YADIN. (1) These lines are:

... תבותא נחת חד מן טורי האררט ... 12
... לכול ארעא כולהא כפרת ... 13
... על מדבחה אקטרת ... 15

The translation of J. FITZMYER reads as follows:

12 ...the ark settled (upon) one of the mountains of Ararat...
13 ...I atoned for all the land...
15 ...I burned incense on the altar... (2)

Commentators rightly recognize the relationship of these lines to the Noah narrative contained within the *Book of Jubilees*; more specifically, to *Jub.* 5, 28; 6, 1-3. (3) It is also clear that this section of *1 Q ap Gen* parallels the content of *Jub.* 6-7, as the sole surviving line from Column XI states the consumption of blood prohibition which acts as a central motif in *Jub.* 6 (vss. 7.10.12.13.18.38); and Column XII recounts Noah's vintage celebration at Mount Lubar (as in *Jub.* 7, 1ff.). (4) Researchers have however done

(1) N. AVIGAD and Y. YADIN, *A Genesis Apocryphon: A Scroll From the Wilderness of Judaea* (Jerusalem, 1956), p. 20. Unfortunately a photograph of the manuscript containing these lines has never been published.

(2) J. A. FITZMYER, *The Genesis Apocryphon of Qumran Cave 1: A Commentary*, 2nd revised edition (Rome, 1971), p. 57. The same translation is reproduced in J. A. FITZMYER and D. HARRINGTON, *A Manual of Palestinian Aramaic Texts* (Rome, 1978), p. 109.

(3) AVIGAD-YADIN, p. 20; FITZMYER, *Genesis Apocryphon*², p. 99; G. LAMBERT, *La « Genèse Apocryphe » de Qumrân*, in *La secte de Qumrân et les origines du christianisme* (Louvain, 1959), p. 91; T. H. GASTER, *The Dead Sea Scriptures*, 3rd edition revised and enlarged (Garden City, 1976), p. 361; K. BERGER, *Das Buch der Jubiläen* (Gütersloh, 1981), pp. 354-355; K. BEYER, *Die aramäischen Texte vom Toten Meer* (Göttingen, 1984), p. 170.

(4) See the comments of AVIGAD-YADIN, pp. 20-21 and FITZMYER, pp. 99-101.

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little more than to note this general correspondence in narrative content and have failed to observe that a possibly more significant parallel exists between these two works.

Line 15 of Column X is translated by FITZMYER as "...I burned incense on the altar...", and his accompanying commentary refers to the latter part of *Jub.* 6, 3: "and strewed incense over everything". (5) Yet if FITZMYER is correct this gives rise to a problem. The Ethiopic text of that part of 6, 3 referred to by FITZMYER does not speak of "burning incense upon the altar" but of "placing" or "scattering" (*wadaya*) (6) incense upon the *עולה* which Noah is preparing to offer. (7) Moreover the word "altar" (*mešwa'*, corresponding to *מזבחה*) does not appear in this portion of *Jub.* 6, 3. The previously noted close correspondence between the texts of *Jub.* 6-7 and *1 Q ap Gen X-XII* is thus jeopardized if we continue to hold to the interpretation of FITZMYER.

A significant amount of the blame for this problem might be placed upon the specific translation of the verb *אקטר* as "burn incense". An examination of the sparse usage of this term in Aramaic does indeed yield such a meaning, but only when employed in tandem with the qualifying noun "incense" (*קטורה, לבונה*), thus being clearly dependent upon the similar Hebrew syntagm *הקטיר הקטורה*. (8) An apparent exception to this usage is *Targum Jonathan* to *1 Kings* 12, 33, but even here the verb *אקטרה* depends upon the Hebrew archetype, (9) and is in any case very late. FITZMYER'S

(5) FITZMYER, pp. 57, 99.

(6) A. DILLMANN, *Lexicon Linguae Aethiopicae* (Leipzig, 1865), 933-934, s.v. *wadaya*. Note that the verb *wadaya* is used in *Lev.* 2, 1 where the "placement" of incense is also described (corresponding to Hebrew *וּתַן*). See also *Lev.* 2, 15 (= Hebrew *שִׂים*). Biblical citations from the Ethiopic Version rely upon J. O. BOYD, ed. *The Octateuch in Ethiopic* (Leiden, 1909-1911). All references in this paper to the Ethiopic text of *Jubilees* are based upon R. H. CHARLES, *Maṣḥafa Kufālē or the Ethiopic Version of the Hebrew Book of Jubilees* (Oxford, 1895).

(7) The inclusion of incense with the *עולה* itself (as opposed to the *מנחה*) is unknown to Pentateuchal legislation; cf. *Num.* 15, 1-12. C. ALBECK, *Das Buch der Jubiläen und die Halacha* (Berlin, 1930), p. 21, calls attention to a similar prescription contained within the *Testament of Levi* fragments published by R. H. CHARLES and A. COWLEY, *An Early Source of the Testaments of the Patriarchs*, in *Jewish Quarterly Review*, 19 (1906-7), pp. 573-574. Note also M. TESTUZ, *Les idées religieuses du livre des Jubilés* (Geneva, 1960), p. 107.

(8) *Targum Onkelos* to *Ex.* 30, 1.7.8; 40, 27; *Targum Pseudo-Jonathan* to *Ex.* 30, 7.8; Aramaic *Testament of Levi* Bod. col. d, 14 (see preceding note; text also in R. H. CHARLES, *The Greek Versions of the Testaments of the Twelve Patriarchs* (Oxford, 1908), p. 250; BEYER, *Texte*, p. 200). See the comment on this line of the Geniza fragment by J. C. GREENFIELD and M. E. STONE, *Remarks on the Aramaic Testament of Levi From the Geniza*, in *Revue Biblique*, 86 (1979), p. 222.

(9) Note that the Hebrew, Septuagint and Aramaic versions of *1 Kg.* 12, 33 do not say that Jereboam "burned incense" *per se* but that he "sacrificed, made

translation thus must p X, 15 in order to prese noted this restoration (FITZMYER'S translation analogue in the last part of "placing incense upon on the altar".

A possible resolutic identify the reference of of *Jub.* 6, 3 instead of it offered (11) (its) fat *u* clear analogues to the specifically mentioned, provisionally translated expressed object. (12) object; namely, the fat (:

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Scroll from Qumran, (14 an offering". An identical *ap Gen X*, 15.

(10) Presumably ... I *L'Apocryphe de la Genèse*, (Paris, 1963), p. 225.

(11) The standard Engl (*The Book of Jubilees* [Lond fat thereof on the altar..."] *The Apocrypha and Pseudepi* However the translation of (*a'raga*) is standard sacrific ing an offering" to God (sim *אטיק*; compare Arabic *'araja* facere i.e. altari impositum refers to *Gen.* 8, 20. Yet i CHARLES'S peculiar rendering work; see DILLMANN, *Jahrl* U. er legte sein fett auf den upon *Jub.* 6, 3 the correspor (the more correct Hebrew *Apokryphen und Pseudepig* p. 50; see also BERGER, *Jul*

(12) Note the translatio dem Altar habe ich geopf

(13) *Ex.* 29, 13.25; *Lev.* 9, 10.20; 16, 25; 17, 6; *Num* and *Temple-Service in Anci*

(14) *11 Q T XXII*, 6; >

translation thus must presume a restoration [קטרהא] in *1 Q ap Gen X, 15* in order to preserve its integrity. (10) Yet as previously noted this restoration does not resolve the contradiction between FITZMYER's translation of *1 Q ap Gen X, 15* and his suggested analogue in the last part of *Jub. 6, 3*, for this part of the verse speaks of "placing incense upon the offering" and not of "burning incense on the altar".

A possible resolution of this dilemma presents itself if we identify the reference of *1 Q ap Gen X, 15* as being to the initial line of *Jub. 6, 3* instead of its latter portion. *Jub. 6, 3a* reads: "And he offered (11) (its) fat upon the altar". Here we encounter some clear analogues to the text of *1 Q ap Gen X, 15*. The altar is specifically mentioned, and an unadorned אקטר might best be provisionally translated as "offer, burn" in the absence of an expressed object. (12) The text of *Jub. 6, 3a* however contains an object; namely, the fat (*šebha*, corresponding to Hebrew חלב, Aramaic תרבא) of the הטאה offering described in *Jub. 6, 2* and obliquely referred to in *1 Q ap Gen X, 13*.

Now it is easily demonstrated that the most common Biblical expression for the offering of fat upon the altar is הקטיר חלב. (13) This locution is also employed for the same operation in the *Temple Scroll* from Qumran, (14) a text which exhibits many affinities with

an offering". An identical ambiguity is present in the use of אקטרה in *1 Q ap Gen X, 15*.

(10) Presumably ... קטרהא על מדבחה אקטרה ... See H. LIGNÉE, *L'Apocryphe de la Genèse*, in J. Carmignac et alii, *Les textes de Qumrân II* (Paris, 1963), p. 225.

(11) The standard English translation of *Jubilees*, that of R. H. CHARLES (*The Book of Jubilees* [London, 1902]), renders *Jub. 6, 3a* as: "And he placed the fat thereof on the altar..." (p. 49). This wording is reproduced in his classic *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), II, p. 21. However the translation of CHARLES is misleading for the verb employed here (*'a'raga*) is standard sacrificial terminology for "making an offering" or "burning an offering" to God (similar in meaning to Hebrew העלה, the קטיר; Aramaic אסיק; compare Arabic *'araja*). Note DILLMANN, *Lexicon*, col. 968: "3) ascendere facere i.e. altari impositum offerre Deo sacrificium, ἀναφέρειν (העלה)..." who refers to *Gen. 8, 20*. Yet interestingly enough it is DILLMANN who influences CHARLES's peculiar rendering of *Jub. 6, 3a* in his pioneering translation of this work; see DILLMANN, *Jahrbücher der biblischen Wissenschaft* 2 (1850), p. 244: "U. er legte sein fett auf den altar...". E. LITTMANN recognized in his comment upon *Jub. 6, 3* the correspondence between Ethiopic *'a'raga* and Hebrew העלה (the more correct Hebrew reflex here is הקטיר!) in E. KAUTZSCH hrsg., *Die Apokryphen und Pseudepigraphen des Alten Testaments* (Tübingen, 1900), II, p. 50; see also BERGER, *Jubiläen*, p. 355: "Und er brachte hinauf...".

(12) Note the translation of *1 Q ap Gen X, 15* in BEYER, *Texte*, p. 170: "auf dem Altar habe ich geopfert...".

(13) *Ex. 29, 13.25; Lev. 3, 5.11.16; 4, 10.19.26.31.35; 6, 5; 7, 5.31; 8, 16.28; 9, 10.20; 16, 25; 17, 6; Num. 18, 17; 1 Sam 2, 15.16*. See M. HARAN, *Temples and Temple-Service in Ancient Israel* (Oxford, 1978), pp. 230, 233.

(14) *11 Q T XXII, 6; XXXIII, 14.16; XXVI, 7-8; LII, 21* for clear attes-

the *Book of Jubilees*. (15) Moreover this terminology is standard in the rabbinic literature which describes the treatment of fat in the sacrificial process. (16) Thus the use of the causative stem of the verbal root קטר has an established connection in Hebrew literature with the ritual disposal of fat upon the altar. Given this fact and the additional realization that the author of the *Genesis Apocryphon* is reliant upon Hebrew tradition in some form (whether oral, the Hebrew Vorlage of *Jubilees*, or general Pentateuchal phraseology), it seems at least as likely, if not more so, that *1 Q ap Gen X*, 15 refers to the offering of the fat of the חטאת (*Jub.* 6, 2-3a) than to the burning of incense.

The implication of this conclusion is intriguing. Scholars have noted that *Genesis Apocryphon* does not appear to contain sectarian material. (17) However our knowledge of Qumran sectarian thought has increased enormously as a result of the publication of the *Temple Scroll* and of announcements of a so-called "halakhic" letter from Qumran designated *4 Q MMT*. (18) The prescriptive nature of these legal texts (and considering too other compositions such as *Damascus Document IX-XVI*) indicates that disagreement over proper ritual procedure was at the heart of the religious dispute(s) which led to the formation of the Qumran sect. We have previously noted examples of ritual prescription such as the consumption of blood prohibition and the concern with the sanctity of the fourth-year fruit (associated with Noah's vintage celebration) found in the surviving text of *Genesis Apocryphon*. It is possible that another ritual concern is alluded to in *1 Q ap Gen X*, 15. A

tation, not to mention the numerous restorations made by YADIN on the basis of this locution.

(15) Y. YADIN, *Megillat hamiqdash* (Jerusalem, 1977), I, p. 304; English translation *The Temple Scroll* (Jerusalem, 1983), I, p. 398; J. M. BAUMGARTEN, *Journal of Biblical Literature* 97 (1978), p. 586; B. Z. WACHOLDER, *The Dawn of Qumran* (Cincinnati, 1983), pp. 41-62; and see especially B. Z. WACHOLDER, *The Relationship Between 11 Q Torah (The Temple Scroll) and the Book of Jubilees: One Single or Two Independent Compositions?* in K. H. RICHARDS, ed. *Society of Biblical Literature, 1985, Seminar Papers* (Atlanta, 1985), pp. 205-216.

(16) *M. Ber.* I, 1; *M. Pes.* VI, 1; *M. Meg.* II, 1; *M. Zeb.* XII, 1; *Tos. Dem.* II, 7; *Tos. Meg.* II, 10; *Tos. Makk.* I, 7; *Tos. Zeb.* I, 1.11; *Tos. Hull.* II, 13; *Tos. Men.* XIII, 16; *Tos. Arak.* II, 19.

(17) "There is nothing in this text [*1 Q ap Gen*] which clearly links it with any of the known beliefs or customs of the Essene sect." (FITZMYER, *Genesis Apocryphon*², p. 12 and, in general, pp. 12-14). G. VERMES states that *1 Q ap Gen* displays no evidence of "doctrinal bias" (*Scripture and Tradition in Judaism*, 2nd revised edition [Leiden, 1973], p. 124). See also M. R. LEHMANN, *1 Q Genesis Apocryphon in the Light of the Targumim and Midrashim*, in *Revue de Qumrân*, vol. I (1958-9), pp. 249-251.

(18) E. QIMRON-J. STRUGNELL, *An Unpublished Halakhic Letter from Qumran*, in *Israel Museum Journal* 4 (1985), pp. 9-12; E. QIMRON-J. STRUGNELL, *An Unpublished Halakhic Letter from Qumran*, in *Biblical Archaeology Today* (Jerusalem, 1985), pp. 400-407.

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(19) *Jub.* 6, 2-3a; 7,
of YADIN, *Megillat*, I, F
SCHIFFMAN, *The Sacrifice*
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