WHAT DOES NOAH OFFER
IN 1 QAPGEN X, 15?

Three fragmentary lines from Column X of 1 Q Genesis Apocryphon (= 1 QapGen) are transcribed in the editio princeps of Avigad-Yadin. (1) These lines are:

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)

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 QapGen 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)

(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.


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 הַנְּאָרָה which Noah is preparing to offer. (7) Moreover the word "altar" (מְסֹדֶשׁ, corresponding to מָשָׁבָה) does not appear in this portion of Jub. 6, 3. The previously noted close correspondence between the texts of Jub. 6-7 and I 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 הַנְּאָרָה 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" (םַעְרֵשׂ, מַעְרָשׂ), thus being clearly dependent upon the similar Hebrew syntagm מְסֹדֶשׁ הַנְּאָרָה. (8) An apparent exception to this usage is Targum Jonathan to 1 Kings 12, 33, but even here the verb הַנְּאָרָה 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 הַנְּאָרָה). See also Lev. 2, 15 (=Hebrew מְסֹדֶשׁ). Biblical citations from the Ethiopic Version rely upon J. O. BOYD, ed., The Oseatech in Ethiopic (Leiden, 1909-1911). All references in this paper to the Ethiopic text of Jubilees are based upon R. H. CHARLES, Maspora Kufis or the Ethiopic Version of the Hebrew Book of Jubilees (Oxford, 1895).
(8) Targum Onkelos to Ez. 30, 1.7; 40, 27; Targum Pseudo-Jonathan to Ez. 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. 266; BRYNER, 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 I Kp. 12, 33 do not say that Jereboam "burned incense" per se but that he "sacrificed, made
WHAT DOES NOAH OFFER? 417

An identical ambiguity is present in the use of נתקייל in I Q ap Gen 6, 15.


(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 offered (11) its” fat upon the altar”. Here we encounter some clear analogues to the text of I Q ap Gen X, 15. The altar is specifically mentioned, and an unadorned נתקייל 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 (סבכה, corresponding to Hebrew לן, Aramaic המזחא) of the נתקייל offering described in Jub. 6, 2 and obliquely referred to in I 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 נתקייל. (13) This location is also standard for the same operation in the Temple Scroll from Qumran, (14) a text which exhibits many affinities with

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Targum Jonathan

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304,933-934, 972-973. See also

(10) Yet as previously

noted this restoration does not resolve the contradiction between

FITZMYER’s translation of I 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 I 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

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analogues to the text of I Q ap Gen X, 15. The altar is specifically

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(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 offered (11) its” fat upon the altar”... (p. 49). This wording is reproduced in his classic The Apocrypha and Pseudepigrapha of the Old Testament (Oxford, 1915), p. 21. However the translation of CHARLES is misleading for the verb employed here ("זבכה") is standard sacrificial terminology for “making an offering” or “burning an offering” to God (similar in meaning to Hebrew לן, Aramaic המזחא: compare Arabic "זבכה"). Note DILLMANN, Lexicon, col. 968: "3) ascendere... (il’17il... H, who refers to Gen. 8, 26. 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 (1860), p. 244: “U. er legte sein fett auf den altar...

E. LITTMANN recognized in his comment upon Jub. 6, 3 the correspondence between Ethiopic זבכה and Hebrew לן (the more correct Hebrew reflex here is זבכה) in E. KAUTZSCH hrg., 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 I Q ap Gen X, 15 in BRYER, Texte, p. 170: “auf dem Altar habe ich geopfert...

(13) Ez. 29, 13, 25; Lev. 3, 5, 11, 16; 4, 10, 19, 26, 31, 35; 6, 5; 7, 5, 31; 8, 4, 28; 9, 10, 20; 16, 25; 17, 6; Num. 18, 17; I Sam 2, 15, 16. See M. HARAN, Temples and Temple-Service in Ancient Israel (Oxford, 1978), pp. 230, 233.

(14) I 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 רְכַּב 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 הָנֹק (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 4QMMT. (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 peculiarity for his comment.

**Postscript.** I...I burned incense line with the closely causative stem of the verb suggests that it may be burning upon the altar of the Qumran sector.

**Summary:** $1\,Q\,ap\,Gen\,X,\,15$...
WHAT DOES NOAH OFFER?

peculiar sacrificial order mentioned in the Book of Jubilees and the Qumran Temple Scroll places the preparation of the sin-offering or וקמ prior to the offering of the הולך and not last as Pentateuchal ordinance commonly lists it. (19) It would appear that Genesis Apocryphon accepts this ritual procedure and likewise envisions the offering of the וקמ prior to the הולך. This feature serves to draw Genesis Apocryphon more closely into the orbit of the Book of Jubilees and the Temple Scroll, and suggests that Genesis Apocryphon was a sectarian or proto-sectarian product.

John C. Reeves.

Postscript. — I am indebted to Professor Ben Zion Wacholder for his comments upon earlier drafts of this essay.

SUMMARY: I Qap Gen X, 15 is translated by J. Fitzmyer as "...I burned incense on the altar...". Yet comparison of this line with the closely parallel passage Jub. 6, 2-3 and the use of the causative stem of the verb QTR in both Hebrew and Aramaic suggests that it may be fat rather than incense that Noah is burning upon the altar. If so, then I Qap Gen may display a ritual affinity with Jubilees and the Qumran Temple Scroll.


Émile Puech, In Memoriam. L'abbé Jean Carmignac (1914-1986) ... 323
Jean Carmignac (†), Un nouveau Directeur et un nouveau Secrétaire pour la Revue de Qumrán ... 325

ARTICLES
Frederick M. Strickert, Damascus Document VII, 10-20 and Qumran Messianic Expectation ... 327
Ben Zion Wacholder, The Sealed Torah versus the Revealed Torah: An Exegesis of Damascus Covenant V, 1-6 and Jeremiah 33, 10-14 ... 351
John C. Kesterson, Cohortative and Short Imperfect Forms in Serahim and Dam. Doc ... 398
Ida Fröhlich, Le genre littéraire des Pesharim de Qumrán ... 383
Joseph M. Baumgarten, 4 Q 503 (Daily Prayers) and the Lunar Calendar ... 399

NOTES
Dale C. Allison, Jr., 4 Q 403 frg. 1, col. 1, 38-46 and the Revelation to John ... 409
John C. Reeves, What does Noah Offer in 1 Q ap Gen X, 187 ... 415
Talia Thornton-Vardi, The Personal Pronoun as syntactical Glide in the Temple Scroll and in the Masoretic Text ... 421
Talia Thornton-Vardi, 't nominativo in the Qumran Literature ... 423
Florentino García Martínez, El Rollo del Templo (11 Q Temple): Bibliografía sistemática ... 425

RECESSIONS
Florentino García Martínez (Michael E. Stone (ed.), Jewish Writings of the Second Temple Period ... 441
Jean Carmignac (†) (Roger Beckwith, The Old Testament Canon of the New Testament Church and its Background in Early Judaism) ... 449

BIBLIOGRAPHIE
Florentino García Martínez, Ouvrages, Périodiques ... 455

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