

Chapter 4: Restructuring the Past: Remembering Genesis in the Book of Jubilees

In 1844 Heinrich Ewald published a description of an Ethiopian manuscript which had been preserved in Classical Ethiopic (Geʿez) under the title መጽሐፈ ክፋሌ [mashafa kufālē].¹

Because the name followed the common convention using a work's first few (key) words as its title (in this case, ዝንቱ ነባሪ ክፋሌ [zentu nabara kufālē]), Ewald suggested that this manuscript may have been a copy of the work known from antiquity as both τὰ Ἰωβηλαῖα, “the Jubilee,” and Λεπτὴ Γένεσις, the “Little Genesis.”² Although the work had been in continuous use within Ethiopian Christianity since antiquity, European scholarship only knew of the work through secondary references in a few classical sources.³

The work was published and supplemented by additional manuscripts by August

1. All translations are my own. Geʿez citations are from VanderKam's critical edition, *The Book of Jubilees*, 2 vols., CSCO 510-11; SA 87-88 (Leuven: Peeters, 1989).

2. Heinrich Ewald, “Ueber die Aethiopischen Handschriften zu Tübingen,” *ZKM* 5 (1844): 164–201.

3. VanderKam offers a concise summary of the various late-antique citations and allusions in his commentary, most notably in the works of Epiphanius (*The Panarion*, Measures and Weights) and Syncellus (*Chronography*). James C. VanderKam, *Jubilees: A Commentary*, 2 vols. (Minneapolis, MN: Fortress, 2018), 1:10–14. See also Annette Yoshiko Reed, “Retelling Biblical Retellings: Epiphanius, the Pseudo-Clementines, and the Reception-History of Jubilees,” in *Tradition, Transmission, and Transformation from Second Temple Literature through Judaism and Christianity in Late Antiquity*, ed. Menahem Kister et al., *STDJ* 113 (Leiden: Brill, 2015), 304–21 and Anne Kreps, “From Jewish Apocrypha to Christian Tradition,” *CH* 87.2 (2018): 345–70.

Dillmann in 1859⁴ and R. H. Charles in 1895.⁵ More recently, VanderKam's 1989 edition utilized twenty-seven copies of the text⁶ and since its publication over twenty more copies have been catalogued and imaged.⁷

The Ethiopic text remains to this day the only tradition to preserve Jubilees in its entirety. Save for the rediscovery of the text itself, the most significant find for the study of Jubilees was the discovery of several Hebrew fragments of the work among the Dead Sea Scrolls which attest to the work's antiquity and likely original language of composition. Although the Hebrew and Ethiopic versions are—to the degree that we can tell—very close to one another, the Ethiopic text appears to be a granddaughter translation of the Hebrew through a Greek daughter translation, though no such text has been found.⁸ This fact was convincingly demonstrated by Dillmann who observed several Greek forms preserved as transliterations in the Ethiopic text.⁹ By the end of the 19th century, partial copies of Jubilees had been uncovered

4. August Dillmann, *Maṣḥafa Kufālē sive Liber Jubilaeorum* (Keil: C.G.L. van Maak; London: Williams & Norgate, 1859).

5. Robert Henry Charles, *Maṣḥafa Kufālē or the Ethiopic Version of the Hebrew Book of Jubilees* (Oxford: Clarendon, 1895).

6. VanderKam, *The Book of Jubilees*, 1:xiv–xvi.

7. Ted Erho, “New Ethiopic Witnesses to Some Old Testament Pseudepigrapha,” *BSOAS* 76 (2013): 75–97. VanderKam helpfully lists the twenty-seven manuscripts he used for his critical edition in the introduction of his commentary where he also notes the additional manuscripts photographed since its publication. See VanderKam, *Jubilees*, 1:14–16.

8. See especially VanderKam's treatment of the textual history of Jubilees in *Textual and Historical Studies in the Book of Jubilees*, HSM 14 (Missoula, MT: Scholars Press, 1977), 1–18.

9. Specifically: δρῦς, βάλανος, λίψ, σχῖνος, φάραγξ. August Dillmann, “Das Buch der Jubiläen oder die kleine Genesis,” *JBW* 3 (1850–1851): 1–96. Charles later added ἡλίου to the list. Robert Henry Charles, *The Book of Jubilees of the Little Genesis* (London: Adam; Charles Black, 1902), xxx.

in Latin translation which similarly appear to be daughter translations of the Greek text.

Finally, although no manuscript evidence has been found, Jubilees scholars posit that a Syriac translation of Jubilees was made in antiquity based on what appeared to be a number of Syriac citations of Jubilees which lacked any apparent influence from Greek.¹⁰

10. See especially E. Tisserant, “Fragments syriaques du Livre des Jubil...es” 30 (1921): 55–86, 206–32 and Charles, *Book of Jubilees*, xxix but also A. M. Ceriani, *Monumenta Sacra et Profana*, 2 vols. (Milan: Bibliotheca Ambrosiana, 1861–1863), 2:ix–x and Charles, *Maṣḥafa Kufālē*, x.

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