No argument concerning intercultural borrowing is justified until the student has first investigated his or her original discipline in detail. Only when the discipline in question has been adequately defined and described “from within” is it legitimate to draw comparisons from other cognate disciplines. Anyone who fails to follow such procedures risks assigning anachronistic or incorrect cultural-dependant concepts to the discipline in question. For the task at hand, the constitutive concepts and Jewish context of the 364DCT must first be grasped. The present chapter will consider three such concepts of the calendar tradition, from its earliest embodiment in AB to the latest texts in the Qumran compositions. Such a synchronic survey of the data provides an all-encompassing view of the entire Jewish 364-day tradition. By definition, the unifying concepts should be apparent in the earliest stages of the tradition, in this case in parts of AB. Specifically, 1 En 82:9–20 is recognized as a key text for understanding the conception of Time and its hierarchy within the parameters of the Jewish 364DCT. This passage, as well as other portions of AB, will be explored in detail below in order to clarify how these concepts extended into later calendrical texts in the Pseudepigraphal and Qumran literature. While the discussion below is broad in nature, textual problems arising from any of the specific passages treated will also be addressed.

The elements discussed below are:

1) the turn of the seasons
2) the tension between a 360-day and a 364-day year
3) the septenary principle of reckoning time

All three components are attested throughout the tradition from AB onwards, although the third element is present in the early stages of the tradition only in a preliminary state, gaining prominence in later stages.

1.1 1 En 82:9–20 AND THE HIERARCHIC DIVISION OF TIME

The unit 1 En 82:9–20 presently stands at the conclusion of AB, although its original placement is still debated. In its distinct style and terminology it constitutes a good representation of the hierarchy of Time in AB. Here, we quote vv. 9–14, where the general principles of time reckoning are conveyed.

9. This is the law of the stars which set in their places, at their times, on their festivals and in their months.

10. These are the names of those who lead them, who keep watch so they enter at their times, who lead them in their places, in their orders, in their times, in their months, in their jurisdictions and in their positions.

11. Their four leaders who divide the four parts of the year enter first, and after them (come) the twelve leaders of the orders who divide the months, and the 360 heads of thousands who separate the days, and the four additional ones with them are the leaders who separate its four parts.

12. (As for) these heads of thousands between the leader and the led, one is added behind the position and their leaders make a division.

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2 This translation follows G.W.E. Nickelsburg and J.C. VanderKam, 1 Enoch: A New Translation (Minneapolis: Fortress, 2004), with occasional qualifications. While 4Q209 28 (DJD XXXVI, 165ff) contains Aramaic readings for parts of the present passage, it is not evident how the fragmentary Aramaic text matches the sequence of the Geez: see J.T. Milik, The Books of Enoch: Aramaic Fragments of Qumrân Cave 4 (Oxford: Clarendon, 1976), 295; M. Black in consultation with J.C. VanderKam, The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Textual Notes (SVTP 7; Leiden: Brill, 1985), 418. A more detailed analysis of vv. 9–14 reveals further diachronic distinctions, which will be expanded on below 1.3.1.2.


4 This verse makes little sense. Neugebauer’s very free rendition reads: “And concerning these heads over thousands: always one (of the four main leaders) is placed at the position between the leaders (of thousands) and their followers; but these (single) leaders separate (the seasons)”: O. Neugebauer, “The ‘Astronomical’