Profile Genesis
Apocryphon Lamech Part-Text
(Fragment)

Excerpt from: *Database of Anonymous and Pseudepigraphic Jewish Literature of Antiquity, c. 200 BCE to c. 700 CE*, ed. A. Samely, R. Bernasconi, P. Alexander, and R. Hayward

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Editions, translations and selected studies: See Genesis Apocryphon

Overall Profile

1. Self-Presentation of the text

1.1. [The text refers to itself as verbal entity (with implied or explicit boundaries). There is no evidence of the absence or presence of sub-points 1.1.1–4, as the text is incomplete.]

1.1.5. [Important text witnesses attest to a heading which is not integrated with the body of the text or with any introductory frame, implying one or more of the kinds of information under 1.1.1–4. There is no evidence of the absence or presence of any such heading, as the text is incomplete.]

1.7. The text’s Inventory profile should be seen in the light of the following further information on completeness, thematic progression, aesthetic effects, etc.: the part-text’s incompleteness limits the analytical potential of the Inventory many of whose points require knowledge of the whole text. See 1.7 and 10.1 in the overall entry on the Genesis Apocryphon.

2. Perspective, knowledge limitations, or presuppositions of the governing voice(s)

2.1. The information conveyed in the text defines the perspective of the governing voice in the following way:

2.1.2. The governing voice thematizes how it comes to know the text’s contents or its right to command obedience from the text’s addressee. Its perspective is thereby
presented as limited, referring either to evidence, or to personal experience (mere human knowledge). The governing voice of the Lamech part-text is presented as limited being tied to mere human knowledge.

2.2. A first-person voice imposes its perspective on all (or almost all) knowledge or norms conveyed in the text. The fragmentation of the text does not allow to state with absolute certainty who the governing voice of cols. 0–I is. In these two columns both the first person singular and plural are used but the extant text does not identify those voices explicitly. It is likely that the first person singular is Lamech’s voice, whereas the first person plural may be part of a long reported dialogue, rather than the voice of a first-person collective narrator. The first and last explicit identifications of Lamech as governing voice occur in II.3 and V.27.

2.2.1. [The first-person governing voice is identified by an anonymous voice through a proper name or unique description. On the basis of the presence of the expression ‘copy of the book of the words of Noah’ which introduces Noah as I-narrator, one may perhaps imagine that a similar expression also introduced Lamech as I-narrator.]

2.2.1.1. [The anonymous voice presents the first-person utterance as a situation-unspecific ‘text’, not as uttered in a unique situation of the past.]

2.2.2. The first person voice identifies itself by name or uniquely identifying expression (once or repeatedly). This frequently happens.

2.2.4. The number and gender of the first-person governing voice are as follows:

2.2.4.1. The first person singular is used.

2.2.4.2. [The first person plural is used. See 2.2.]

2.4. The governing voice defines a horizon of knowledge as shared with the projected addressee by taking for granted the following linguistic usages or references (in selection):

2.4.1. Persons or unique objects referred to by proper name or technical expression and not present in the Book of Genesis:

2.4.1.1. For persons mentioned or presented in narrative usage; as characters; or topics, for example: Batenosh in II.3.

2.4.1.3. For Gods/mythical figures/supernatural beings, etc., for example: the name of God is mentioned about twelve times and all mentions are based on four basic epithets: (e.g., in 0.18 and IV.12), (e.g., מנה פלטמיו in 0.24) and (e.g., עליה in II.14) and (e.g., II.4).

2.4.3. The text as a whole routinely employs the following language(s), knowledge of which is taken for granted: the language taken for granted is a very high-literary level Aramaic.

2.4.4. Special linguistic usages occur pervasively or prominently:

2.4.4.5. Other special linguistic usages: occasional loan words are found: e.g., the word ‘met’ in II.23 is an Akkadian loanword that means ‘land’.