Pseudepigraphy and a Scribal Sense of the Past in the Ancient Mediterranean: A Copy of the Book of the Words of the Vision of Amram

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1. Introduction

Why does the Aramaic text Visions of Amram open with an incipit that communicates to its intended reader that this is a copy (פרשגן) of the book (4Q543 1–c 1) instead of just saying that this is the book of the words of the vision of Amram? A comparison between the longwinded opening statement of Visions of Amram with the tentative reconstruction of the opening of the so-called Pseudo-Ezekiel text may be instructive. The Hebrew text Pseudo-Ezekiel opens with what seems an introductory title: “[And these are the wor[ds of Ezekiel]” (4Q385b 1). What, if any, is the added meaning of “copy” in Visions of Amram?

Explanations for the use of the word “copy” in Visions of Amram were offered before, also drawing the concept of pseudepigraphy into the discussion. In this brief article I wish to add to some of these explanations by taking the use of “copy” in Visions of Amram as point of departure in order to rethink the production and transmission of ancient Jewish pseudepigraphic texts within the ancient Mediterranean and Near Eastern contexts. Here I will focus on a so-called scribal sense of the past and investigate notions of original and copy. This contribution may add the notion of antiquarianism as a scribal sense of the past as an extra feature to take into consideration in recent discussions in the field about pseudepigraphy.

2. “Copy” (פרשגן) in the Hebrew Bible and the Dead Sea Scrolls

The termפרשגן/פתשגן is a Persian loanword in Aramaic texts meaning “copy.” In targumim and Peshittaפרשגן is used to translateמשנה in Deut 17:18 (Tg. Onq.) and Josh 8:32 (Tg. Ps.-J.) and in 1 Macc 11:31 and 12:7 Peshitta translatesἀντίγραφον withפרשגן. With regard to Deut 17:18, it is interesting to note that the termמשנה is lacking in 11Q19 56:21.

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1 The research for this article was carried out within the ERC Starting Grant of the European Research Council (EU Horizon 2020): The Hands that Wrote the Bible: Digital Palaeography and Scribal Culture of the Dead Sea Scrolls (HandsandBible #640497).

It is a pleasure and honour to dedicate this article to George Brooke. George’s great knowledge and mastery of the fields of ancient Judaism and early Christianity and beyond, his kindness and his wonderful sense of humour are beacons for younger scholars.

The initial idea for this brief article occurred to me in May 2016 during the presentation by Barry Hartog and Hanna Tervanotko on encyclopaedism and book culture in the Dirk Smilde Research Seminar in Groningen. I thank them and all other participants in the seminar for the initial discussion. I also thank Mirjam Bokhorst, Irene Peirano, Eibert Tigchelaar, Caroline Waerzeggers, Daniel Waller, and Jason Zurawski for their suggestions and discussion when developing further the initial idea.

2 Devorah Dimant, DJD 30:73; Mladen Popović, “Prophet, Books and Texts: Ezekiel, Pseudo-Ezekiel and the Authoritativeness of Ezekiel Traditions in Early Judaism,” in Authoritative Scriptures in Ancient Judaism, ed. Mladen Popović, JSJS 141 (Leiden: Brill, 2010), 227–51 (239). However, note that apart from 2 Sam 23:1 (which is already different because דברי the Hebrew text determines and perhaps Jer 29:1 (also a different kind of clause) there are no close correspondences to this reconstruction in 4Q385b 1. Reconstructions such as “From the book of the wor[ds of Ezekiel]” or “This is a copy of the wor[ds of Ezekiel]” may also be considered.

3 See below for a brief discussion of הזא in 3Q15 12:11. I thank Mirjam Bokhorst and Eibert Tigchelaar for calling my attention to these references.
The term פרשגן/פרששן occurs seven times in the Hebrew Bible. From the context of its use it becomes clear that the term could take on the added sense of signalling authoritative value. In Ezra פרשגן refers to a copy of a letter (in 4:11 and 5:6 אגרת is used, cf. egertu in Neo-Assyrian and Neo-Babylonian, while in 4:23 and 7:11 another Persian loanword is used, אגרת). In Esther פרשגן refers to a copy of a written decree (in 3:14 and 8:13: פרשגן תמצית תחנה תד; and in 4:8: פרשגן תמצית תד). The narrative contexts in Ezra and Esther, which have a Persian setting, explain the use of the term “copy” (פרשגן/פרששן): an original letter or decree was disseminated and read through multiple copies. Also, in the contexts of Ezra and Esther the reference is evidently to copies of communications by a person or a body of authority.

In the Dead Sea Scrolls the term פרשגן occurs at least four and maybe six times. In the Visions of Amram there is the longwinded opening statement in the incipit stating “Copy of the book of the words of the vision of Amram, son of [Qahat, son of Levi]” (פרשגן מכת מכת אגרת מלת תמצית מלת קהת בר Lýוי). In addition to 4Q543 1 a–c 1 and its parallel in 4Q545 1 a i 1, Daniel Machiela suggests that in the Genesis Apocryphon in 5:29 [פרשגן] preceded “the book of the words of Noah” (הכת מלת נוח). The closest parallel to the incipit of Visions of Amram in the scrolls may be the reconstructed reference in 1QapGen 5:29, although the reconstruction is based on 4Q543.

In a manuscript of the Book of the Giants there is a reference to a copy of the second tablet of the letter (גרתא יא; cf. Ezra 4:11 and 5:6 above), in the dissemination of which Enoch functions as a scribe of interpretation (4Q203 8 3). Thus, the reference is clearly to a copy of a communication by a person of authority, namely Enoch. And the same inference applies to the reconstructed text in 1QapGen 5:29, where the authoritative figure is Noah.

In 4Q465 1 3 there is another reference to a copy of a letter but the reference is reconstructed and very fragmentary (פרשגן), and not of much use except as a parallel occurrence of the phrase in Ezra 4:11, 5:6, and 4Q203 8 3. Finally, the reference to “copy” in 4Q550 6 7 is mostly reconstructed in the lacuna and not of much use for our purposes here.

3. Explanations of the Use of פרשגן in Visions of Amram
Taking as point of reference the use of פרשגן/פרששן in Ezra and Esther where it describes important and authoritative documents and decrees, Blake Jurgens argued that the use of פרשגן signified a manuscript’s permanent authoritative value, either as a legal decree or otherwise. Accordingly, in Visions of Amram the signalling function of פרשגן is to establish that the following copied content is inherited from the original words of Amram. Adopting Moshe Bernstein’s differentiation between various

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6 See Loren Stuckenbruck, DJD 36:31–32.
7 Erik Larson, DJD 36:395.
8 Émile Puech, DJD 37:35–36.
categories of pseudepigraphy, Andrew Perrin considered Visions of Amram an example of authoritative pseudepigraphy.

Regardless of what different modes of pseudepigraphy may be discerned in Visions of Amram, both Jurgens and Perrin stressed the authoritative value attributed to the use of Parashat Amram in Visions of Amram. The emphasis on the authoritative value of Parashat Amram makes sense in light of our discussion in the preceding section on the use of Parashat Amram— in Ezra, Esther, the Book of Giants, and possibly the Genesis Apocryphon—as a reference to a copy of a communication by a person of authority.

Already in 1980 Eckhard von Nordheim drew attention to a possible parallel between Visions of Amram and the Testaments of the Twelve Patriarchs. He equated the use of ἀντίγραφον (“copy”) in the Testaments of the Twelve Patriarchs with the use of Parashat Amram in Visions of Amram. Harm Hollander and Marinus de Jonge agreed with Von Nordheim’s observation and added that ἀντίγραφον λόγων is used in six of the Testaments. Jörg Frey has also argued for close literary resemblances between the Visions of Amram and the Testaments of the Twelve Patriarchs, especially also in light of the corresponding use of the term “copy.”

Here, I will not go into the complex discussions about the applicability of the terms testamentary literature or testamentary discourse to a number of mostly Aramaic texts from the Dead Sea Scrolls, their transmission, and their possible relations to later testamentary discourse such as the Testaments of the Twelve Patriarchs. As far as I can see no explicit acknowledgements in scholarly literature have been made as to the uniqueness in ancient Greek texts of the phrase ἀντίγραφον λόγων in the Testaments of the Twelve Patriarchs. This is not to argue for a direct connection between Visions of Amram and the Testaments of the Twelve Patriarchs. But, absent extant evidence for the exact beginning of, for example, the Aramaic Levi Document, there may have been an Aramaic precursor for the phrase ἀντίγραφον λόγων in earlier traditions.

Émile Puech interpreted a phrase in another manuscript of Visions of Amram as to take up the title from 4Q543: “Then I awoke from the sleep of my eyes and [I] wrote down the vision” (4Q547 9 8). Henryk Drawnel followed Puech in this and added: “the first person singular narration present in the whole composition suggests

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11 Perrin, “Capturing the Voices,” 111.
16 Puech, DJD 31:390.
that all the content of the work, except for its introductory narrative framework . . .
comes directly from the patriarch."\(^{17}\) Perrin took this idea further when he focused on
first person accounts in Aramaic Dead Sea Scrolls. He took the incipit as a
paratextual feature for reasons of pseudepigraphy. Perrin argued that the use of
"copy" (פרשגן) in Visions of Amram functions as an internal title and reference within
the narrative: "presenting the work as a ‘copy’ indicates that the text before the
reader derived from an ‘original’ inscribed within the narrative."\(^{18}\)

There seem to be two further considerations that have not yet been raised with
regard to the suggestion that the use ofפרשגן functions as a text-internal narrative
device in Visions of Amram. First, 4Q547 9 8 refers here in the first place to the
immediately preceding vision from which Amram is said to have awoken. Given the
fragmentary nature of the manuscripts it is far from certain that the reference in the
incipit "is book-ended by the production of a purported document at the hand of
Amram near the end of the storyline."\(^{19}\) Of course, one might suggest that at least
one attestation of Amram putting his vision to writing suffices to assume that the
incipit is referring to this particular writing activity. But it is not necessary to limit the
sense ofפרשגן to the function of an internal title and reference within the narrative, as
may be argued by taking the following consideration into account. Second, the
Testaments of the Twelve Patriarchs have no reference to the patriarchs writing
down their words. On the contrary, when the patriarchs finish giving their instructions
or speaking their commandments they die. But all testamentary sections are
introduced by referring to the text that follows as a “copy” (ἀντίγραφον). In the
Testaments of the Twelve Patriarch at least the use of ἀντίγραφον does not function
as a text-internal narrative device. There is, therefore, from a literary perspective no
need to assume that the use ofפרשגן in Visions of Amram is limited to a function of an
internal title and reference within the narrative.

However, the paramount importance of writing in Visions of Amram and other
such texts is evident. On the one hand, there is the farewell setting of the day of
dying in testamentary discourses. On the other hand, emphasis is put on the
transmission of instructions and commandments, and on the writing down of
(revealed) knowledge.\(^{20}\) The Aramaic text Testament of Qahat shows clear evidence
of a patriarch referring to his own writings. In 4Q542 1 ii 9–13 Qahat speaks to his
son Amram, and to his sons, talking about “all my writings (כתבי כל) as a witness”
(4Q542 1 ii 12).\(^{21}\) The emphasis on the importance of main scribal activities such as
reading and writing invites further investigation into certain aspects of the scribal
culture behind these manuscripts, focusing on copying as a scribal activity within the
ancient Mediterranean and Near Eastern contexts.

4. Original and Copy

\(^{17}\) Drawnel, “The Initial Narrative,” 527.
\(^{18}\) Perrin, “Capturing the Voices,” 109–11, 122. See also Andrew B. Perrin, The Dynamics of Dream-
Vision Revelation in the Aramaic Dead Sea Scrolls, JAJS 19 (Göttingen: Vandenhoeck & Ruprecht,
2015), 111.
\(^{19}\) Perrin, “Capturing the Voices,” 111.
\(^{20}\) In addition to Drawnel, “The Initial Narrative” and Perrin, “Capturing the Voices,” see also, e.g.,
Frances Flannery-Dailey, Dreamers, Scribes and Priests: Jewish Dreams in the Hellenistic and
Roman Eras, JSJS 90 (Leiden: Brill, 2004), 139–47.
\(^{21}\) See also Puech, DJD 31:279; Drawnel, “The Initial Narrative,” 527.
The reference to “copy” in the incipit of Visions of Amram brings to mind the Babylonian and Assyrian colophons that refer to the text on the tablet being a copy from an original.  

Texts were copied for various reasons and in various contexts. They could be copied for the moment as an exercise in an educational context, or for long-term storage. Copying tablets was presumably a lower-rank function.

Differentiating between different levels of cuneiform literacy—functional, technical, and scholarly—colophons played an important role within the realm of scholarly literacy as they appear in copies of traditional texts. In addition to information about the composition (e.g., its title and tablet number and/or number of lines), the colophons give information on the scribe (e.g., his name and position) and his sources (e.g., the origin of the tablet). The importance of the colophon is it being “the place where the scribe identified himself and established the link between the scribal tradition and his person as a scribe.” In some instances people considered the colophon itself to be part of the text and it was thus copied and preserved by later scribes, which was the case with one of the most famous scribal colophons that describes the editorial work of an eleventh-century scholar from Borsippa named Esagil-kin-apli.

In addition to copies made by routine copying of relatively recent “Vorlagen” in the normal course of scribal activity, there is ample evidence for copying of originals that were retrieved after a long interval. This instance of scribal archaeology or antiquarianism appeals mainly to inscriptions, but there are also examples of literary texts: “If kings devoted themselves to recovering monumental relics, the scribes spent their lives copying and studying earlier texts. Statues and reliefs were collected in museums of sorts, and earlier texts were copied and gathered at specific locations, such as the famous library of Assurbanipal in Nineveh.”

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24 Worthington, *Principles of Akkadian*, 29; Bartelmus and Taylor, “Collecting and Connecting History,” 121. Also in the Roman world the task of laboriously reproducing a manuscript was done by trained persons of low status; see Myles McDonnel, “Writing, Copying, and Autograph Manuscripts in Ancient Rome,” *CQ* (1996): 469–91 (477).
By the Neo-Babylonian period, to judge by the colophons, an antiquarian interest in their past was shared by Babylonian kings, scribes, priests, and private citizens. A characteristic feature of these copying activities is the occurrence of archaic and archaizing palaeography. When copying earlier inscriptions scribes faithfully preserved ancient or archaic writing styles, frequently adding a colophon in contemporary cuneiform. Thanks to the unusual formatting and script, copies of ancient inscriptions can usually be easily distinguished. The study of the archaizing script formed part of the Neo-Babylonian scribal curriculum until the Seleucid period. The use of palaeography in these texts connected authority, power, and scholarship and in doing so these texts and colophons represented the authority of the past. Thus, archaic and archaizing palaeography in texts and colophons also reveal an antiquarian proclivity to connect with the distant past, especially the antediluvian past. Because of accidental finds of archaic tablets perhaps some Mesopotamian scholars believed that, as Paul-Alain Beaulieu suggests, they had found those “inscriptions from before the flood” mentioned by Ashurbanipal.

In light of the discussion about the concept of pseudepigraphy in ancient Judaism it may be instructive to consider briefly the so-called Cruciform Monument, which “highlights the ability of Babylonian scribes and scholars in the sixth century BCE to undertake methodical historical research . . . to create a convincing forgery.” The Cruciform Monument may indeed have been “triggered by and predicated on Nabonidus’ deep archaeological and historical concerns,” but to understand it as “nothing but a symptom of the degree of antiquarian obsession Nabonidus had reached” seems to exclude also taking seriously a genuine concern with the past on the part of the expert scribes who created this text. Thus, the text of the Cruciform Monument need not be set apart as a forgery from other instances of constructions of the past in cuneiform texts.

Recent research on the concept of pseudepigraphy in ancient Judaism has made clear the need not to understand these texts as frauds or wrongfully attributed texts. Instead these texts should be studied as proper contributions to ongoing

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32 Bartelmus and Taylor, “Collecting and Connecting History,” 120.
33 Beaulieu, “Mesopotamian Antiquarianism,” 131.
34 Veldhuis, “Levels of Literacy,” 82.
36 Beaulieu, “Mesopotamian Antiquarianism,” 131–32.
37 Beaulieu, “Mesopotamian Antiquarianism,” 130. See also Bartelmus and Taylor, “Collecting and Connecting History,” 122.
debates and discourses tied to these writers’ and their audiences’ concern with their past and their efforts in establishing an ethics through the imitation or emulation of an authoritative and exemplary figure. The past was accessible through the texts created and copied by these writers and scribes.

5. A Scribal Sense of the Past
The relation between copy and original in the cuneiform evidence is obviously very different from the evidence that is available in the extant ancient Jewish manuscripts. If the incipit in Visions of Amram is at all comparable to the cuneiform colophons it is evident that the cuneiform colophons refer to actual copyists, actual copies, and actual originals in time and place, whereas in Visions of Amram the reference to a copy of the book of the words of the vision of Amram exists only within a literary realm. There was no actual original or immediate Vorlage of which the copies as they are extant in 4Q543 and in 4Q545 were a copy.

If the colophon-turned-part-of-the-text describing the editorial work of Esagil-kin-apli referred to above is something to go on this may support a comparison between the incipit of Visions of Amram and cuneiform colophons. The comparison between cuneiform and Jewish texts is revealing of what I would like to call a scribal sense of the past in the latter texts. In Visions of Amram and also in other ancient Jewish texts, for example 1 Enoch, there is an evident tendency to harken back to the distant past, be it pre-Mosaic or antediluvian. Scribes evidently played an important role in these constant engagements with the past.

The scribal archaeology evident in cuneiform evidence seems absent in ancient Judaism. However, in a literary realm there is evidence for the awareness of the existence of ancient inscriptions. The function of writing and books is important in Jubilees. In Jub. 8:1–4 the text states that Cainan was taught to read and write by his father Arpachshad, that Cainan found a writing which the ancestors engraved on stone, and that he read it, transcribed it, and copied it down. Again, for ancient Judaism we have no historical evidence for actual copies that are the result of such scribal archaeology, but there is at least evidence in a literary setting that shows a scribal sense of the past that is similar to what is found in cuneiform evidence.

Given the paramount importance of writing in Visions of Amram and other such texts, the reference to a “copy” may indeed function as a paratextual device of pseudepigraphy, but also, I suggest, as an explicit acknowledgement of the scribal tradition in which these manuscripts stood and were produced and transmitted. As in cuneiform traditions, ancient Jewish scribes may indeed have had a sense of the past different from that as expressed by the chain of mediation in a literary realm.

42 Also, we do not find a similar use of archaic or archaizing palaeography in the manuscripts from the Judaean Desert, although perhaps one may suggest that the writing of the divine name in some of the scrolls might reflect a similar such use in order to represent the authority of the past by connecting authority, power, and scholarship.
44 See, e.g., Loren T. Stuckenbruck, The Book of Giants from Qumran: Texts, Translation, and Commentary, TSAJ 63 (Tübingen: Mohr Siebeck, 1997), 90; Tigchelaar, “Jubilees and 1 Enoch.”
The use of the term “copy” (פרשגן) in Visions of Amram should therefore, in addition to signalling authoritative value and being a paratextual device of pseudepigraphy, also be understood as a “normal” scribal reference, a matter of fact observation, as in cuneiform colophons. This suggestion is further corroborated by the reference in the Copper Scroll to another copy of the text. The text refers in 3Q15 12:10–13 to a copy of this document or inventory list that is hidden at a particular place.45 The use of משנה in the Copper Scroll (3Q15 12:11) corresponds toפרשגן in Visions of Amram. It is a normal scribal reference to a copy of an original.

The endurance of their writings was what ancient Jewish scribes wished for: “Would that someone would write these words of mine in a writing that would not wear out, and th[is] utterance of mine [keep in a scroll that will never] pass away” (4Q536 2 ii 12–13). Through the constant copying of manuscripts these scribes ensured the endurance of their ancestral writings, whether they contained ancient or more recent contributions to ongoing debates and discourses. I hope to have added with this brief article the notion of antiquarianism as a scribal sense of the past as an extra feature to be taken into consideration in future studies on the concept of pseudepigraphy in ancient Judaism in its ancient Mediterranean context.

45 See, e.g., Daniel Brizemeure, Noël Lacoudre, and Émile Puech, Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15): Expertise – Restauration – Epigraphie STDJ 55/I (Leiden: Brill, 2006), 206. The supporting evidence from the Copper Scroll is also apt in light of George Brooke’s special attachment to this text which is evident in various ways, see, e.g., George Brooke and Philip R. Davies, eds., Copper Scroll Studies, JSPS 40 (London: Sheffield Academic Press, 2002; repr. London: T&T Clark, 2004).