The “Rest of the Words of Baruch” in the Ethiopic Tradition: Introduction, Collation, and Translation of *Paralipomena Jeremiae* 1–2

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1 The Text and the Manuscripts

In 1971, Michael E. Stone, to whom this article is dedicated, published an entry in the *Encyclopedia Judaica* about the “Rest of the Words of Baruch,” or the *Paralipomena Jeremiae* [*PJ*]. He outlined the content of the book as follows:

Its story opens with the destruction of the Temple, which is announced by God to Jeremiah. At God’s orders, Jeremiah buries the Temple vessels beneath the Temple, where they are to remain until the coming of the Messiah. He also enquires what is to be done with the slave Abimelech (Ebedmelech of Jer. 38, and one Armenian recension) and is instructed to send him to Agrippa’s vineyard where he would be hidden until the return from exile. Jeremiah was to go with the exiles of Babylon (cf. Jer. 43 ...), while Baruch was to remain in Jerusalem.¹

The *PJ* is extant in two Greek recensions, an Ethiopic version that is also called “4 Baruch,” two Slavonic translations, and three different Armenian recensions.² The *PJ* was composed in the second century CE. It is not clear whether the Greek text was already translated into Ethiopic during the earliest translation movement in the fourth to seventh centuries CE or in later times.

In the Ethiopic tradition, the *PJ* usually comes last in the so-called Jeremiah Cycle. The Jeremiah Cycle begins with the canonical book of Jeremiah, which is either followed by the Book of Baruch (1 Baruch) or the Book of Lamentations. Further additions are the Letter of Jeremiah to the Exiles (*6 Baruch* in the

Vulgata), the Prophecy of Jeremiah to Pashur, and finally the PJ (4 Baruch).
The Ethiopic Book of Jeremiah has never been edited, although more than
100 years ago two scholars made extensive preparations for a critical edition.\(^3\) The Ethiopic PJ was edited separately by A. Dillmann in 1866, based on three manuscripts from the seventeenth century: Paris, Bibliothèque nationale de France, Éthiopien d’Abbadie 35, fols. 176r–179r, and Éthiopien d’Abbadie 55, fols. 101v–104v, and Frankfurt, Universitätsbibliothek, ms. orient. Rüppel II,5, fols. 62v–69r.\(^4\) This text was subsequently translated by F. Prätorius (1872)\(^5\) and E. König (1877)\(^6\) into German, and by R. Basset into French (1893).\(^7\)

Since then, scholars have identified approximately fifty new manuscripts containing all or parts of the text of the Jeremiah Cycle. Most of these manuscripts date from the seventeenth to the twentieth centuries, but a considerable number of more recent discoveries date to the fifteenth or sixteenth century. In 1987, P. Piovanelli delivered a M.A. thesis at the University of Florence, which had as its subject also a critical edition of the Ethiopic PJ.\(^8\) Piovanelli had two of the manuscripts that transmit the Early Text (Table 1) at his disposal (Collegeville, EMML 25, fols. 64v–73r, and EMML 2082, fols. 36v–41v). He used nearly all the remaining manuscripts listed in Tables 2–4 below, and about ten additional manuscripts from the seventeenth to twentieth centuries. Piovanelli’s edition is a very careful prepared critical text, accompanied by a reprint of the Greek as prepared by Harris, wherein the Greek-Ethiopic alignments are underlined, and with textual notes. Unfortunately, Piovanelli’s thesis was never published.

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\(^8\) P. Piovanelli, “Ricerche sugli apocrifi veterotestamentari etiopici. I. Sulla Vorlange aramaica dell’Enoch etiopico. II. La traduzione etiopica dei Paralipomeni di Geremia: testo critico con introduzione e commento” (Tesi di Laurea in Lingua e Letteratura Etiopica. Università degli Studi di Firenze: Facoltà di Lettere e Filosofia).