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Social Science and Humanity Faculty
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Linguistics and Philology**

Historical and Textual Analysis of Gädlä
'Anorewos

**A Thesis submitted to the school of Graduate
studies Addis Ababa University in partial
fulfillment of the requirement for the Degree of
Master of Arts in philology**

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December 2011
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Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all source of materials used for the thesis have been duly acknowledged.

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Textual and historical analysis of saint Anorewos

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Aknowladgment

First and foremost, I would like to praise and glorify God the Almighty, who did favorable things to me to cross and pass that missierable obstackls during my post graduat studies. My deepest gratitude goes to my advisor Dr. Mulugeta Seyoum who spent much of his precious time and giving constractive comments and suggestions while I was writing this thesis. I would like also to express my thanks to professor Baye Yemam, Dr. Amsalu Tefera and Ato Gedena Mesfen who gave me good comments for my deed.

I would like to extend heartfelt thanks to His Grace Abunä Yishe the Archbishop of Balle Diocese and Abunä Athnatewos the Achbishop of southern wollo Diocese, Meregeta Mesfin Gäbre the churman of setambamery parish church and Mr. Belay worku, who healped me during of my field study at Däbrä-Şəgağğa and Darat monastery respectively and gave MSS of Both monastries and told me the answer of my interview heartly.

The other and the most gratitude that I would like to give is for Mr. Musie Hailu and Mr. Abebe Dessie who Healped me started from any suggestions up to providing of secretarial service through out the duration of my study and my youngest sister Etabez Legesse who spent much of his precious time and heartly effort for giving secretarial service.

Preface

This thesis is divided in to two sections and five chapters. Section one contains the first two chapters and sections two contains the second three chapters. In the first section historical analysis (General Introduction and Review of related literature) in the second section textual analysis (Philological analysis of the text, literature analysis of the text, conclusion and recommendation)

It uses some abrivations (MSS, MS, E.O.T.C, H.T.T.C, etc) and less known toponyms and anthroponyms, (Däbrä-Şəgağğa, Säyfä 'Ar'ad, 'Anorewos, 'Amdä-Şiyon Täklä-Haymanot etc) are transcribed phonemically using the encyclopedia Aethiopia transcription symbols.

The 'Text' (chapter four is containd the Gedle and some phonetic variations are shown in the foot nots, The number of folies are shown at the end of the wright hand of each.

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CHAPTER ONE

1. Introduction

1.1 Background of the study

It is clearly known that the world in which we live has undergone and continuously undergoing, radically change. This change is also deeply affected the life of the people. We can say that all mankind who lived in developed or undeveloped countries are acquiring new ideas, being attracted to new norms of culture.

But the base of the civilization of man and the development of his skills are the materials those had been done during the previous period by the previous scholars. And then, one of the countries of the world that she has her own religion, culture, scriptures, and ancient civilization is Ethiopia. Abebe also described that “Ethiopia is a country which has its own history, art, literature etc. All those are kept through various inscriptions, chronicles, hagiographies, and illuminated manuscripts” (Abebe 2008:1)

The ancient civilization of Ethiopia has related with the starting of writing and the coming of Christianity to Ethiopia constrictively in the Axumit period and the language also was Ge‘ez .

According to Lambedin

“Classical Ethiopic, or Ge‘ez, is the literary language developed by missionaries for the translation of the scriptures after the Christianization of Ethiopia in the 4th century.” (Lambdin 1978:1)

The main cause of the transformation of inscription to writing system was the introduction of Christianity in Ethiopia and the coming of foreign saints for missionary activity. According to tradition as quoted in to Sergew, “The beginning of Christianity in Ethiopia date back to the time

of the Apostles, i.e. there were then a few Ethiopian believers. In the acts of the Apostles 8:26-40, the Eunuch of Queen Candace went to Jerusalem to worship and was baptized by Philip the deacon” (Sergew 1972:97)

The way of the writing system also started and becoming developed during the period of the introduction of Christianity i.e. the period of Axsumit kingdom. Axsumit Period also was the transformation period from scripture to writing on MSS. Amsalu Tefera states that, “Ethiopian literary habit of scriptures in to Ge‘ez developed during the Axsumit edge and after the restoration of Solomonic dynasty (1270 AD)” (Amsalu 2006:1)

The spread of Christianity was the continuation of the development of human skill and making history. Instead of the continuation of civilization, teaching, writing, construction, trade and others religious, political and cultural findings increased. But the main point what anyone can understand is that, the institution for the above civilization was church. The results of the civilization of human skill had written in MSS in the form of hagiographies and chronicles.

According to Sergew as quoted into Abebe:-

The Ethiopian church is a depository of Ethiopian cultural heritage and, in this capacity, the church possesses thousands of MSS. Actually every church has a certain number of MSS which are used mainly for church services. But, there are certain monasteries and churches where rare MSS are deposited and preserved (Abebe 2008:1)

In addition to religious acts, hagiographies are corporate political facts. Why because church men have had great role in political as well as cultural cases. During the front of the war, collection of rents from the peasants, during contradiction and reconciliation between the king and the monarchs, etc church men have had intervention. They had served

as counselor of the kings, as mediator of king and the people or superstructure with infrastructures.

The church men also have great role in cultural case. They had served the people as managers, teachers, doctors, engineers, counselors, meteorologists, water technologists, justice etc. their deeds are the base of the current modernization.

And then, the new generation to increase the new findings in development, ancient civilizations are the primary sources. Some of the sources are hagiographies and chronicles. Taddesse Tamrat describes that,

Ge'ez hagiographies constitute by far the largest group of sources for medieval Ethiopian history. Even the Royal chronicles – which can other wise be considered as secular historical documents – display some hagiographical characteristics. This is the result of not only the clerical monopoly of the literary art at the time, but also because of the intensively religious milieu of medieval Ethiopia (Taddesse 1970:2)

In the same way, one of the previous (medieval) Ethiopian saints from whom they had given great contribution for Ethiopian civilization was saint 'Anorewos "The elder". 'Anorewos "the elder" was living during the period of two kings. Those are king 'Amdä-Şyon (1314-1344) and his son and successor Nāwayä-Kərəsətos (Säyfa-'Arə'əd) from 1344-1372)

'Anorewos "the elder" was one of the 12 disciples of saint Täklä-Haymanot. Saint 'Anorewos had made great role for the security of religion, political as well as cultural cases as his saint friends.

As the researcher search the facts and the contribution of the saint from his hagiography and others related books, 'Anorewos have made great role for the security of religion, political, cultural case and for their development during the period of the above two kings. As a conclusion,

the researcher try to search the fact deeply and put the reality about the deeds of the saint, about the writing system of the writers. The study will have its own great contribution for the researcher who will search more for the future modernization.

1.2 Statement of the problem

According to the writings of Ethiopian and foreign scholars Ethiopia has great number of manuscripts and rich document. They are mainly collection of monasteries, mosques, government libraries, private libraries and also personally collected documents. However, these manuscripts are not gain the necessary attention by the scholars in the filed. Especially the MSS of saint 'Anorewos is not well described and analyzed?

In this thesis, I attempt to make the necessary historical and textual analysis and annotation of the manuscript, particularly dealing with the hagiography of saint 'Anorewos.

Moreover, this study will address the following concerns.

1. What does the language that the hagiography had been written.
2. How was the way of phonological, morphological and syntax usage of the writers?
3. What were the writing, binding and covering materials?
4. How many sources of manuscripts do we have for the hagiography of Saint 'Anorewos and where are present to day?
5. Give more information about textual, historical, linguistically literature as well as political information of the hagiography of saint 'Anorewos.

1.3 Objective of the study

The main objective of this study is:-

1. To explain the scale and depth of the historical and textual way of the hagiography and also its writing system.
2. To describe the positive and negative aspects of the saint from religious, cultural as well as political point of view.
3. To introduce the new generations understand and reflect the linguistically, religious, cultural and historical period of the saint.
4. To provide opportunities for teaching young generation about the legacy and historical heritage of Ethiopia, there by to invite the young with commitment to appreciate, protect and conserve the historic relics with respect, so that such historical items could pass from one generation to the next.

1.4 Significance of the study

Because of the growing and complexity of human skill and multiplication of researches, human interests become more and more necessary to keep the legacy and historical heritages of Ethiopia. Due to the fact that the study will have the following significance:-

1. It is respected to provide some basic relevant and genuine information about the important of the study of hagiography.
2. It is earnestly hoped that this study will give good information in the mind of its readers. Especially who are learning their heritages any studies as far as the historical and linguistically studies concerned.
3. It may also help as a source material for any one who wishes to study the history of this country especially in relation to linguistics literary as well as religious history concerned.
4. It will contrast to develop our pervious knowledge of the importance of the study of manuscripts and to know their benefits as far as historical contribution of them.

1.5. Methodology of the study

This paper has designed to analyze the textual and historical events. To employ this research, I will use the following methodology.

1.5.1 Data Sources

- **Primary Data:** -

Manuscripts, conserved in Setamba Parish church, In northern showa diocese, and Däbrä-Şəgağğa monastery in southern wollo diocese.

- **Secondary Data:** -

Reference books other published and unpublished materials which are of related to this subject and interviews which are asked from scholars.

1.5.2 Data collection Technique

In this research the two MSS of the hagiography have copied by a computer. I also intend to carry out face to face interviews with the leaders of the two monasteries concerning the history of the MSS of the saint which are found in Set Amba Saint Marry Parish church in northern Shoa diocese, Däbrä-Şəgağğa 'Anorewos monastery in South wollo diocese, in Bale diocese private library of Abba-Yesahqe (The arc bishop of Bale diocese). Among this MSS my basic reference is the MS which is found in Däbrä-Şəgağğa monastery. Why because based on the rule of the course of introduction of Ethiopian philology one of the method of knowing of the ancient writing or MS is comparison of two or more MSS. Based on writing system and usage of orthography, accusative case and syntax system. The old manuscripts would have more mistake. Instead of this system I compare the two MSS and the book which is found in Däbrä-Şəgağğa has more mistake than that of the MS which is found in Set Amba marry parish church. In addition to this information I also made oral interview.

1.5.3 Technique of the analysis

The two MSS will be compared using standard philological means. I will focus especially on the textual significance of the MSS and on the significance of the similarities and differences between them.

1.6 Coverage of the study

This study covered the analyses of manuscripts that deals about Saint 'Anorewos. Those are found in two monasteries such as Set-Amba saint Marry church in north showa diocese in Gisherable district 420 km far from Addis Ababa and Däbrä-Şəgağğa monastery in southern wollo diocese in worei'llu district (woreda) which is found 420km far form Addis. In addition to those, I will refer the library of Addis Ababa University, National library, Holy Trinity theological college... for the sake of my thesis.

1.7 Organization of the study

This study is organized in five chapters. The first chapter is an introduction (Background of the study).The second chapter includes a review of related literature on saint 'Anorewos`s life history. The third chapter deals with philological analysis of the specific MSS of the hagiography of saint 'Anorewos. The fourth chapter deals literature analysis of the text. The final chapter presents a summary and conclusions.

1.8. Review of related Literature

In order to write about saint 'Anorewos and to analyze his hagiography, there are many books which are found in different monasteries, private books and books those are found in different libraries. The followings are same of the literatures those have been done on saint 'Anorewos by different scholars.

Abebe Dessie (2008:1) wrote about Abba Georgis of Gasəča and he had studied about his hagiography under the title of “Textual and philological analysis of the hagiography of Abba Georgis”.

Amsalu Tefera (2006:1) made his thesis about saint Bəsəṭawrose. Under the title of “Textual and philological analysis of the hagiography Saint Bəsəṭawrose.”

Belay Worku (2003) had done his senior essay on the monastic life of St. ’Anorewos and study the life of the saint only in theological concept. He did not give any philological analyzation on his hagiography in any way. But my analysis adds textual, historical and philological analysis of the text.

Berhe Derbew (2010:1) made his thesis under the title of “Culture and natural heritage of Raya and its potential”. He explains about the meaning and significance of culture. So it is related to my study.

Carlo Conti Rossiniy (1955) edited the hagiography of Bāṣlota-Mikael. He wrote about the way of spiritual relationship of saint ’Anorēwos and saint Bāṣälot-Mikael.

Demelash Admasu (2004: 42- 44) had done his senior essay on the missionary activity of Saint Täklä–Haymanot. He wrote as ’Anorewos was one of the 12 disciples of Saint Täklä–Haymanot and as he founded Däbrä-Şəgağğa monastery, and he preached the southern part of Shoa.

Dimitri: Tubkis (2003:277) Encyclopedia AETHiopica, Volume 1(A-C). Encyclopedia AETHiopica had written by group of writers. The title “’Anorewos (ጳጳ)” that was the loyalty of Aṣe Iyasu I (1685-1707E.C) contributed by him (Dimitries).

Engida Mergia (2003:20-22) also had done his senior essay under the title of “Evangelical activity in southern Ethiopia”. When he had written about the expand Christianity and preaching Gospel, saint 'Anorewos “the elder” had had a great contribution especially preaching gospel, around Gamo Gofa region. Saint 'Anorewos`s diocese also was south east part of the country.

E.poul Balisky (1997:13-14) discuss about saint 'Anorewos in some extent in his dissertation, under the title of “Wolaita evangelists a study of religious innovation in southern Ethiopia” he wrote about saint 'Anorewos. He explain how the saint was tortured and exiled from Däbrälibanos to the south.

Getachew Haile (1982:7-13) mention saint 'Anorewos in his work under the title “The monastic genealogy of the line of Täklä-Haymanot of Shoa”, he had written as 'Anorewos “the elder” was one of the disciples and the nearest accompany of Saint Täklä-Haymanot.

Kaplan Steven (1982: 254-259) discus about the saint in his book under the title of “The monastic Holy man and Christianization of Ethiopia 1270-1468”. He wrote more and more about St. 'Anorewos as he founded Däbrä-Şəgağga monastery in south Wollo, as he preach Gospel in south and south east part of the country more.

Kaplan Steven (1984:59-66) discusses under the title of “The monastic Holy man and the Christianization of early solomonic Ethiopia”, he wrote more about political contribution of saint 'Anorewos and also other church men, especially in peace and security, and in the front of war.

Kaplan Steven (1986:134-53) also discusses under the title of “The rise of the monastic Holy man in the early solomonic period” he wrote about the saints' participation in Mediators, Counseling and collection of rent.

Kaplan staven (2003:278) Encyclopidia A Ethiopica. The title 'Anorewos "The younger" contributed by him.

Kidane-wold Kifle (1958) He wrote about the orthographical rules of Ge'ez phonetics under the title of "Mäşəxafä Säwasäw Wägəsə"

Ludolphus Job (1982:258) in his book under the title of "a new history of Ethiopia". He had written about the way of the ethical communication of Saint Täklä-Haymanot and his followers including St. 'Anorewos. Saint Täklä-Haymanot also thought for his disciples to respect the king and to submit them selves to the governor.

Stainles Kur (1968:9-13) wrote (edited) about the martyrdom and death of 'Anorewos under the title of "Actes de Samuel de Däbrä-Wägäg"

Saheed A. Adejumobi (2007:164) wrote about the duration of saint 'Anorewos in his book under the title of "The history of Ethiopia"

Sergew Hablesilasie (1989) he wrote in his unpublished book under the title of "Amharic Church dictionary", about 'Anorewos`s short history.

Samuel Welde Yohannes (2003: 277) Encyclopedia Aethiopia, The title 'Anorewos "the elder" contributed by Samuel. And describe about the saint historical life. As 'Anorewos was born in muger from the noble family and at his young age he decided to become a monk and join Däbrä-Asbo. After the death of Saint Täklä-Haymanot he fled to Şä'ada-'Amba in Tigray. He becomes to be a member of his friends for evangelical missionary. He reputedly persecuted, tortured and exiled by King 'Amdä-Şiyon.

Taddese Tamerat (1972:108-112) in his book under the title of "Church and state in Ethiopia", he discuss about the mission of Saint 'Anorewos.

In addition to this he also explain that 'Anorewos was founded the monastery of Däbrä-Gole.

Taddesse Tamerat (1968:170-173) in his PHD thesis wrote more about the contribution of 'Anorewos in social and spiritual activity, especially in religious activity.

Taddess Tamerat (1970:107) in his book under the title of “The Abbot of Däbrä-Hayq 1248-1535” wrote about Saint 'Anorewos as he made conflict with the king and as he exiled in Zeway with his friend Abba Philippos.

Taddess Tamerat (1970:2-7) In his book under the title of “Hagiographies and reconstruction of Ethiopian history” wrote about the structure of hagiography of Saint 'Anorewos in the form of content.

Tekletsadiq Mekuria (1951:42-47) in his book under the title of “History of Ethiopia from yikuno amlak to Ləbnä-Dəngəl”. He wrote about the conflict of the scholars with King Amdä-Şəyon in cause of ethical problems. Amdä-Şəyon was married his step mother and one of among the opposer scholars was Saint 'Anorewos.

Tesfa Gebreselass (1978) under the title of “Mäşəxafä-'A'əməro” he wrote on the grammatical rule of Ge'ez. He also wrote about orthographic, syntax, and accusatives forms of Ge'ez.

Tomas Lambdin (1978:1) In his book in the title of “Introduction to classical Ethiopic” he wrote about the starting time of Ge'ez writing in Ethiopia, as hagiographies had written by Ge'ez. He also wrote more about phonetics and morphology by compare from other sisters Semitic languages. So I take the systematical usage in phonetically and morphological methods of the text.

Yared Shiferaw (1997E.C) he wrote about the use of phonetically and morphological rule. In addition he wrote about the conjugation of morphology.

What the researcher recognized and concluded from the above explanation of the related books, all the books concentrated on the monastic life of Saint 'Anorewos. All the writers focused about his religious activity. This research will be focused on the kind of contribution of the Saint on religious, political and cultural aspects of Ethiopia. Besides these the researcher will give more attention to the Textual, Philological and historical analysis of the hagiography of Saint 'Anorewos.

CHAPTER TWO

2. Historical Analysis

2.1 Biography

2.1.1 Who was Saint 'Anorewos?

Saint 'Anorewos is an Ethiopian saint who was living in Ethiopia at the medieval period of the country. That means, during the period of two kings 'Amdä-Şəyon 1313-1344 and king Säyfä-'Ar'əd 1344-1372 the stronger evangelical activity of Saint Täklä-Haymanot. There were also other 'Anorewos at the medieval period of Ethiopia other than him. Such as 'Anorewos "the younger" and 'Anorewos the Bägemädär. 'Anorewos "the younger" was one of the disciples of Zena marəqos in Tägulät. 'Anorewos the Bägemädär was the noble leader of Iyasu I. According to Incyclopedia AETHiopica volume 1, contributed by Dimitri Tubkis and Kaplan Staven respectively, they are described as their were two saints. At the medieval period of Ethiopia other than him. But he was different from them by the nick name 'Anorewos "The elder". He has undoubtedly an important monastic figure comparable to the saints who were lived before him.

1. 'Anore (*_, also 'Anorewos) won fame through his loyalty to aşe Iyasu I in the course of the twenty-year period in which he is known to us (1685-1707). He was successively governor of several territories under the control of the emperor. (Dimitri 2003:277)
2. 'Anorewoses "the younger" was the nephew and disciple of Zena marqos and lived in the middle of the 14th c. he was Apointed by abunna Ya'aəqob to spread Christianity in the region of Tägulät or north-western showa from the river Ensaro to the river Abbay (Staven 2003:278).

His deeds are included political and cultural acts in addition to regional affairs. The rise of saint 'Anorewos and his monastic movement was closely linked to the establishment of Solomonic control in a different region and the strong movement of Saint Täklä-Haymanot in religion activity. Mostly medieval period was known by the development of teaching and writing. It was also the time where earliest literature writing translation from Arabic to Ge'ez was done and it is the time of the emergency of Amharic language. According to A.Adejumobi, the period was described as follows:-

Some of the earliest workers of Ethiopian literature were writing and some of them are translated from Arabic to Ge'ez. Amharic language also emerged, the four of the soldiers songs the earliest existing examples of the Amharic languages were composed during the region of 'Amdä-Şəyon" (Adejumobi 2007:164)

Therefore, what the researcher and also the readers understand and conclude from the above point of view is that, duration of 'Anorewos's life was passed through good and complex historical time to the country. He might have been played great role in religion and secular affairs. His birth day and death year is not explained.

2.1.2 What is the name Saint 'Anorewos.

The name Saint "Anorewos" contains the name 'Anorewos and the modifier saint which describes the Holiness of the person. It could be given for the regional persons based on the dogmatic and canonical decision of the church. It is the sum of two words. Such as, Saint + 'Anorewos. And then this name has been given for Saint 'Anorewos "The elder" who was living in Ethiopia during the period of 'Amdä-Şəyon and the bishop of Abba Ya'əqob.

2.1.3 What is the word saint?

The word “Saint” is an adjective which can be given for the person who devoted himself to the God. His good deeds also important redeemer and apologize for all human beings or a person who is far from selfishness. Many writers had written about the definition saint. According to Websters’ new international dictionary Saint is defined as follows:

A person who is sanctified a holy of Godly person; on characterized by, or eminent for, piety and virtue or purity and uprightness of life, especially one regenerated and sanctified or undergoing a true Christian, as being (redeemed and concreted) to God as to lead a life of saint (G&C Marriam company 1831:2200)

According to the conclusion of the researcher, Saint 'Anorewos was a person who gave great sacrifice to change humans consciousness from bad to good, from the worship of idol to God, to keep the rules and regulation of Christianity, to bring peace between clergy and the king, between saints and the king. To develop the spiritual and secular life of the people. In this cause the nickname “Saint” has been given by the E.O.T.C based on the dogmatic and canonical rule of the church.

2.1.4 Birth of Saint 'Anorewos

'Anorewos the elder had born at the middle part of Ethiopia during the medieval history of the country the exact birth day is not explained. There are many scholars had written about his birth time and place. According to Samuel Wäldä-Yohans, 'Anorewos “the elder” was born in to a noble family. His birth can be dated to the let 13th c. or early 14th C.” (Samuel 2003:277). He was born from his father revered (Qes) Salama and from his mother Kərstos Zāmāda. They are a Christian family who had a fear of God. They had great connection from God and they want to get child for them. According to Belay Worku “They born him through a vow (unceasing prayer and fasting) and they named him “Nardos” (Belay: 2003:8).

The particular birth place of 'Anorewos the elder also was called "Matge" at the near of Mugär River in Sälale district. As Särgäw–Hablä -Sällassie quoted hagiography of Zena-Marqos says that "his father was called Zära'-'Abrəham and also was relative of Şägga-Zä'ab, his child name was Nardos. His birth place was found at the near of Mugär River which is flowing by cross Sälale district" (Särgäw 1978-81:47).

There is conflict information from the evidence of these two reference books about the name of 'Anorewos father. Such as, Belay says that "Sälamas", and Särgäw says "Zära 'Abərəham". But the hagiography said that Abba Sälama. According to the researcher conclusion, the name which is written on the hagiography is correct, why because, the 1st Zar'a-'Abrəham may be changed by the nickname Sälama after he became Abba (Monk). He had born at the middle part of Ethiopia, from the Christian noble family at the place where "Matge".

2.1.5 Childhood of Saint 'Anorewos

'Anorewos childhood history is established on the base of the life history of his family. It is clear that his families were strong Christians. They were and keeper of Christian culture and ethics. Their relatives were nobles and clergyman. 'Anorewos's birth place was mainly occupied by peoples whom they were believers of God. His childhood was collaborated with Christian ethics. His family had brought him up with the love and fear of God. His hagiography says that,

#"ð^IA' □Ó²⇒wN?' □S<"~ "u\ ucwdw ²uQÓ ŸS ›w'HU "X^ u"<□~ SªM uēU "uçKAf "}]MÅ
 □U'@]S< çŸu jw' w\l "cSÄ- eV "Êe "Nç"- uØuw\$

They were living under the rule of Christianity. Similar with Abraham and Sara. They have had fear of God. All there life was under the devotion of pray and fast. The wisfull and respective child 'Anorewos was born from them they growth up him in a wise way and called by the name "Nardos".

He began to learn education as he was a child and was living in his family from his priest father. Even though his father was priest and learns under his father, other scholar the so called Harankis would have come to his families house and learns from him. Sərgäw Habläsəlassie says that

During 'Anorewos child-hood, father house and 'Anorewos had learned reading of psalms and interpretation of books. As he had finished the elementary education, he had gone to the bishop and got ordination of deacons. After he had been ordained, the scholar who was called Harankis had come to his father house and thought Chants or Hymans (Zemma). Next to that he went to Abba Täklä-Haymanot and elected to be arch deacon of the monastery. (Şərgäw 1989-81:47)

Based on the above information what the researcher says that, 'Anorewos' spirituality was started from his family background and his environment. He growth under the way of fear of God and he was prepared to devote himself to God. The main advantage of him to be saint was the wise full spiritual knowledge that he got from his childhood.

2.1.6 Deacon-hood of saint 'Anorewos

After he had ordained as deacons, his spirituality and grace increased and strengthened. He was graceful when he preaches and celebrates the Holy Liturgy. He devoted him to God and dedicated his full time for prayer and translated many books. He remembered the word of our lord Jesus Christ on Mt 10÷32-39:-

Who so ever therefore shall confess me before men, him will I confess also before my father which is in heaven. But whosoever shall deny me before men, he will. I also deny before my father which is in heaven He that fineth his life shall lose it: is he that lose this life for my sack shall fined it”

He has had also fear of God. He remembered the word of psalms #wì<° w□c= 2Äđ) K□Ó²=,wN? "²³⁴pw f□³µ ðÉóÅ\$ “A person who have fear of God and

keep His order is sacred.” His service was hearty and full of love. His wish had continued as to be monk. According to Samuel Woldä-Yohans, as quoted from Conti Rossini that,

He decided to become a monk and joined Däbrä-‘Asbo the monastic community of Täklä- Haymanot. Soon he distinguished himself through his piety and administrative abilities. For which he was appointed archdeacon and latter monastic feeder (maggabi). (Conti Rossini 1905:69f)

Instead of the witness of the above scholars, the researcher says that, his childhood experience had pushed him to God. He devoted and served God and his followers those whom they were living in the monastic life. God elected him for Him. And then 'Anorewas was strong, spiritual and reliable deacon.

2.1.7 Monk-hood of saint 'Anorewos

Saint 'Anorewos was the most outstanding and reliable monk to God and to all Christians whom they were living in monastery and out of monastery. In addition to Christians he also was the shepherd of pagans to summon them from paganism to Christianity, from worship of idol to God through out his life. Started from his child-hood his decision was to continue in spiritual life and to be reliable monk. His families and relatives were noble Christians and clergyman. But his continuation to spiritual life and to be monk had not loved by his family. Their interest was to be married him. But when he knew his family’s interest, he decided to run to the monastery out of the permission of his family. His Hagiography says that

#”=Á□S\ ,u<G< “□S< ²ŸS ĀđpÉ U”Ÿ<e“ “NK; Ā□î; KA- w□c=} uŸS QÓ “pÆe’> ,□□a ²”}
 ’Ñ[UeK ,u<G< “□S< =>]TŸ\ “]”X>* uêT« R[.\$.

Out of knowing his father and mother as he interested to be monastic person, they wanted to married him a wife as the rule of

Christianity. But knowing their interest, he went out from their house and run away to the monastery hiding secretly.

Instead of this occasion, he went to the cave that the place where Abba Täklä-Haymanot was teaching. He interred to be the member of the congregation regrettably.

Abba Täklä- Haymanot also took him and saw deeply and lovely. By observe his devotion, Täklä – Haymanot authorized him consecrated as a monk and he gave the name called “Anorewos”. Abba Täklä- Haymanot had had much affection for 'Anorewos than others. All the monks loved him. He had served the community diligently. By looking his service, the monks elected him as archdeacon for the monastery and he performed all duties as Saint Stephen. He noticed that the teaching of Jesus.

Men brethren and fathers, hearken: the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran and God speak on this wise. That his seed should sojourn in a strange land: and that they should bring them in to bondage and entreat them evil four hundred years” (Acts 7 ÷2-6)

As a result of the reliable serving of 'Anorewos, Täklä-Haymanot became interested and wanted to bring (to be able) priest. His hagiography says that

#“□”² GKA u²ŸS' Ów' »*`Äe »u<' UK<⁻ »□Ua “ç”<± »u<G< }“Ña “Äu?KA '⁻ “MÉ¾ }c¾U kc=c
“O' %u ääe “}”X>* pÆe N[uŸS »²µ SUI\ “uêN %u ääe “Y, c=S} pc“\$

When the mind full monk 'Anorewos was living and serving him, called his father and said that, 'Oh my disciple come to be priest, go to the bishop. Having stood up, the saint went to the bishop and ordained the ordination of priest as ordered his father Abba Täklä-Haymanot.

When we give the conclusion for this title, the interest of 'Anorewos to be the servant of God was continued strongly. 'Anorewos's sacred increased

from low to higher level. And then his monk-hood was sacred and graceful because of his election by God.

2.1.8 Saint-hood of 'Anorewos

Sainthood is the last and highest level of sacred life of a person who devoted himself to God. Therefore, to analyze 'Anorewos's saint hood, we need to remember his life history vastly as much as possible. All the duties which had accomplished by him thought out his life were combated by many miserable obstacles inside and outside the monastery.

'Anorewos was exiled in the monastery because of the false accusation of a nun. She accused of him by saying that, "he rape and pregnant me". But after 9 month the nun becoming sick, she could not born easily. The monks asked her. They said that, "what is your sine"? "Why do you not born the same as others women"? She answered that, "I accused and exiled 'Anorewos out of his crime. I did not pregnant from him." His Hagiography said that,

#"%}f^a u□"} ê'<° Å«H □"² ÃwK< u□"} U" f uéQÿ= K³+ Å« "fu? Ã□+ w□c=f u□"} ²}"Ñ'ÿ< Nc} L°K
éÉp "p/Æe »*_e\$

"When the monks proved here how she suffered by a suffering illness, she answered that, my suffering is the result of the false accusation of Abba 'Anorewos."

When she told her sine to the monks, she born easily without infection. Instead of this 'Anorewos was released from his exiled by the order of saint Täklä-Haymanot.

'Anorewos also exiled again in Zway in cause of ethical conflict with the king 'Amdä-Şəyon. Once a time king 'Amdä-Şəyon was married his stepmother out of Christian rule. 'Anorewos and his friend Philippos

heard as he married. They went to him and condemned. Instead of this, 'Amädä-Tşəyon ordered his monarchs to beat and exiled them.

According to hagiography of Samuel the Däbrä-Wägäge as queted in Stainlas Kur, it says that,

“Åml K;KHÄT*□□Á” “cw» »fåÁ uuT□uaS< UeK äæ ²eS< »v Á°qw }³Kö- K”Ñ<Y ¹UÄêÄ”
“²µ N^G< “W^©,, ÝS Ä²'-S< “<e} ÝBK< uP'<'f “K·u<' òMæe “cÉ- GÑ[Ñ<”Ø “K·u<' »*_e
»Å”<- vQ[-³Ä “K·u<' □”É'Áe ;<[É- UÉ[-ÇVf (**Kur: 1968:8**)

The disciples of saint Täklä-Haymanot and their accompanies by making group, with the bishop Abba ya'əqob insulted the king each of them. The king also ordered his soldiers to dispersed the monks each to different directions. Abba Philippos had been taken to “Gunṭ” 'Abba 'Anorewos to the island of Zway and Abba Endərayas to Damoṭ.

When 'Anorewos had tortured on the congregation of 'Amdä-Şəyon, a big miracle had been seen. That was the burning of 'Amdä-Şəyon's town. According to Täklä-Şadəq Mäkurea:-

When Abba 'Anorewos was tortured by the soldiers his blood flow on the land, he was happy. Because God was with him the house of the town also had burnt by the wonder of God. All the people whom they were living in the town shouted. Some of them said that “The town burnt by 'Anorewos relatives”. Some of them said that, his blood changed into fire and burn the town”. (Täklä-Şadəq 1951:45)

We can say that all the time 'Anorewos exiled by Christian kings. He was also exiled by king Säyfä -'Ar'aəd, the successor of 'Amdä-Şəyon. Sərgäw Hablä Səlassie says that “After many years when 'Amdä-Şəyon died, his son Nəwayä-Kərəstos (Säyfä-'Ar'əd) succeed his father. He also summoned the saints from each exiled place. And then 'Anorewos come back to his monastery the so called Däbrä-Şəgäğga. After certain time king Säyfä-'Ar'əd also married his stepmother. The saints heard and

came to him. They had taught the rule of Christianity ethically. But the king became angry and ordered his soldiers to beat and exile the saints. The soldiers selected 'Anorewos from the others, pushed on the ground and flogged, 'Anorewos strongly argued with the king even though he suffered by the soldiers. The soldiers had taken him to Darat and exiled (Sərgäw: 1989-81:49).

When 'Anorewos was exiled at Darrat, he made a miracle by the wonder of God. The soldiers changed him from Därrat into Zway, from Zway into Damot. The particular place was called "Gämasəqe". After some years, king Säyfä-'Ar'əd came back from his sine and released the saints from each exiled place. 'Anorewos brought back to the previous monastery to Däbrä-Şəgağga. As he was living in Däbrä-Şəgağga, one of his disciples went to the king Nāwayä kərəstos (Säyfä-'Ar'əd) and said that, "Abba 'Anorewos is converting your soldiers to the monastic life. You are constructing a church here and also he is constructing a church there." The king immediately changed and he became angry. He ordered his soldiers to bring and exile 'Anorewos at the place that is so called "Gədəm". He was exiled at Gədəm for 17 years" (Sərgäw: 1979-81:49)

In addition to Zeway and Gədəm, 'Anorewos also was exiled in Gamo in the southern part of Ethiopia. E.Poul Balsky says that "Anorewos was exiled from Däbrä-Libanos to the south. He 1st went to Zeway, then traveled further south of Gamo". (Balisky: 1997:14).

As a conclusion what the researcher says that the main mission of a saint is denied himself, devoted himself to God and served others. The above evidences also are the witness of this reality. Then as a saint, 'Anorewos accomplished strongly his mission. God also revealed his witness by making a miracle by the name of saint 'Anorewos. He passed through miserable obstacles. And then, 'Anorewos was a true saint.

2.1.9 Miracle

What is miracle? Miracle can be defined as indifferent ways by different persons. According to oxford dictionary, “Miracle is an act or evident that does not follow the laws of nature and is believed to be caused by wonder a lucky thing that happens that you did not expect or think was possible.” (Oxford university press: 937)

In the same way of the above explanation of oxford dictionary, many miracles had been done during 'Anorewos good deeds by the wonder of God. But we try to see about some of them. Because, his miracle can not be included in this short research. When he was flogged by Amdä-Şəyon's soldiers his blood flow on the land and changed into flame and burnt the tent of the king and the town of the residences. According to Gädälä-Samuel the wagäg as queted kur,

“K'u<' > *□□e kcō- uØwÖu? □eÿ Ä“<Q' ÅS< Ç=u UE' u%u }'□ ÅS< Y©* □d; }<¼ Åvf]G< K"Ñ<Y UeK Y}TG<:; "Ä"Ñç W^©} "Sdö" K□"É'Áe "K*_e Snw]S< }<ê êÑ@[Ç kÄN KKó KYBKAS< uu>UdKAS< x 2'¼ "x 2cU" >e}©iu **(Kur: 1968:11-12)**

The soldiers of the king flogged by whip Abba 'Anorewos up to flow his blood on the land. When the blood of the saint spray, it changed into fire and burnet the tent of the king and the house of the residences. All the residences became shocked. The grave of Abba 'Anorewos and Abba Endərəyas with their 5 friends had growth red rose for each. The witness who are heard and seen had given amazing.

Therefore many miracles had been done in many times and place by the spiritual acts of him. When we search his hagiography the points those had been written on page 72,74,84,87,88,91,92,93,96,97 are explained about his miracle for example,

“□”2 ¼P'<' pÆe %2' KÄml "¼¼ ¼ cÓL ~u=¼ 2'©% qS< "ö_Á+G<'> SM°M,G< "k'u %u?G< pÆe "Ñw[çKA} "c:K %u □Ó2=>wN?' >ULÿ< "uÑ>2?H v[ç L°K "□~ ±U ueS YLc? "Ä" u;}µ uÿS Äf,?2' Ñw' K□Ó2=>< "Y,< pÆdf Åmk >u<' "uM°< □Uö_G< K"<□~ ±U 2Ä" uv`ç~ KpÆe

”}ðYO [u<[“çÓu< “%ÁÓ- “cx %ÁÓ- } ‘Y> ±U “}SÄÖ %u IL«G< ²kÁT> “qS (**His hagiography: 87 page**)

Once a day when Abba 'Anorewos travel to Darra with his disciples and the soldiers, his accompanys hungered they asked him to tell for God to bring food. 'Anorewos went to a big tree. The tree was a full of fruits. He pray to God by the name of Trinity and ordered the tree. The tree bow down. The disciples had eaten from the fruit up to good enough. When they had enough, the tree stood up as before and stopped.”

Instead of the above explanation or evidences, the researcher concluded that, one of the especial expressions of the good deeds of saints is making miracle by the wonder of God. God can do miracle by the name of saints and their deeds. Then in order to have many miracles St. 'Anorewos was the true saint and he had excellent acceptance in front of God and done many attractive miracles by the will and charity of God.

2.2 Contribution of Saint 'Anorewos

When we search heartily and deeply the duties of the saint, there are many contributions those he contributes, Such as religion, political and cultural contributions. His contributions are used for not only the generation who were living during his life time, but also for the new generation still. They have also historical and philological concepts or uses.

2.2.1 Religion contributions

His religion contribution might have not been differ from the contributions of the other saints whom they were living before him. But he can be selected as model for medieval period and also for the new generation of the time being. He was strict on dogmatic and canonic issues, he preached gospel vastly, he established monasteries, he formulated rule and regulation for the monastic life's, he argued with the monarch and monarchist to give land to the monasteries.

2.2.2 Evangelical activities

The main mission of St. 'Anorewos was, preaching of the Gospel and converting the idol worshipers. Then 'Anorewos had had a great role on this missionary activity. He thought in the middle, southern and southeastern part of Ethiopia. According to Abba Gorgorios (bishop of showa from 1971-1982) and biography of saint Täklä-Haymanot as cited in Engida Mergia,

Saint Täklä-Haymanot, after completing his evangelical activities returned to Däbrä-Libanos. After he returned to the monastery he sent his 12 disciples throughout Ethiopia. The evangelist who was sent to southern part of Ethiopia was Abba Anorewos. (Engida, 2001:22)

He also thought at the middle part of the country. Getachew Haile said that #";T@H X@VS< K□S<"~ °Å"< 0""""2 K:É□'@ X@V uÇVf "K,*'Äe u"[w K:=ÄeÄe u"ä "KòMæe `□c YBKAS< uUE[Ó^'Á "e} Snw[»u<]S< K;jKHÄT*f\$ (Getachew: 1982-1983:14)

At the exact time Täklä-Haymanot appointed his disciples and gave diocese for each of them. For Adəxane = Damot, for 'Anorewos = Wäräb for Eyoseyas = Waj . . . Flippos (the sinner disciple) Gərareya at the near of the grave of Täklä-Haymanot.

As the researcher conclude from the evidence of hagiography and other references the evangelical activity of saint 'Anorewos can not be explain under this short research sufficiently. In short way, he preach gospel at the central part, southeastern, and southwestern part of Ethiopia. He converted great number of pagans to Christianity and also he thought the Christians whom they were baptized by the name of Jesus Christ to be strict on the rule Christianity. Then 'Anorewos was outstanding saint.

2.2.3 Establish of Monastery's and churches

After he had thought the Gospel and converts the pagans from worship of idol to God, he would have established monasteries and constructed churches on that area. In many books many scholars had written his good deeds. For example he established monasteries in Edägätäb, and Şəgağğa (Particular name was called Yägoṭän). His hagiography also says that.

“pÆe’> }”X>* R[“uêN GÑ\ êÒÍ □”} fçSÃ ¼ÔÖ”& “°Ä pÆe ›ðk^ KGÑ[êÒÍ “Äu?KA ›ðk’iª GÑ[ÿ *”MÉ¼ 2”Áe “<□~> Äu?KA W“Ä ’Ñ’ÿ * ›v ”f”¼É ÿ=Ç’ œ’ “□’<¼ □u<[Q”ê u?}-i’ e+Á” ul¼ (Hagiography: 77-81)

When the saint went and arrived Şəgağğa the particular name was called “yägoṭän”, he saw and loved it . . . and said to Zekareas that, I loved your place. Zekareas said that, let us exchange covenant with me and my brothers to construct a church here.

He also constructed many churches. Some of them were constructed of the so called Masge (Seven churches), at Muger, Enart the particular place was called Enḥaṭäy. The others churches might have been constructed in his diocese such as middle part of the country, south east and south west of the country. When the researcher concludes, mainly his deed was focused on preaching gospel, changing of pagans to Christianity and construction of churches and also teaching of ethics.

2.2.4 Struggle for the autonomous of religion

’Anorewos’s struggle can not be seen privately and differently from others’ his friends. ’Anorewos struggle was for the autonomous of religion and monasticism. It was social struggle against the king and monarchist. Until the middle part of thirteen C. there were no monastic institutions in Showa. In this cause all the lands were under the control of the court. And the monastic members were under starvation.

Kaplan Steven also said that:- “The king that they argued, was first and for most a Christian and hence subject to the same laws as any believer,

his claim to own all the land in the kingdom could not be accepted, since the land God.” (Steven: 1986:346).

Because of this conflict, the entrance of new monks to the monasteries was not subject to his control even when those monks happened to be members of his own family. They determined the celebration of holidays out of the king. They refused any gift from the king and then 'Anorewos had had great role as his friends to own the land to the churches and the monastic life's and the church to be free from the burden of monarchist. Therefore, he has good contribution for the autonomies of religion.

2.3 Political contribution

The political contribution of saint 'Anorewas was not less than that of religion contribution. Because he was marched himself up to the front of the war with the king and the soldiers. The political situation of the medieval period of Ethiopia was disturbed by different obstackls. Religion controversies on the one hand, conflict of king and local rules on the other hand. And also conflict of christians with muslims was the main one.

In this cause intervention of clergy man and monastic communities would have great role for the victorious of the rulers (kings). The main point that we have to be in mind is that the contribution of 'Anorewos was not differ from the other saints by its model but it differ by its size.

According to Kaplan Steven, “one of the most important ways in which monastic leaders intervned in the life of the Ethiopian courts, both royal and local, was through the prayers, predictions, and other assistance they offered in the time of war”. (Steven: 1984:2)

And then contribution of saint 'Anorewos was not only for religion affairs but also political affairs. He had intervention as for as political affairs

concerned for the welfare of the solomonic kingdom, for christian and christianity concerned.

2.3.1 Praying for the peace

At first glance, few aspects of Ethiopian life would appear less amenable to the saints' influence than the violent world of the soldiers. Yet, it can also be understood that few persons would have better reasons for turning to the holy man for protection from avail and danger than those about to risk their lives in battle. Thus not only regular soldiers, but also kings and local rulers sought the council and prayers of the monastic saints before setting out the war.

As the emperor Na'od said to the assembled monks of Däbrä-Libanos, and qouted in stanilals kur:-

Listen my fathers and brothers, in battle you are the victorious and you save us. The king is not saved by his many soldiers, even if numerous, not is saved by many troops' horses. These are a lie and do not save, we have nothing else to believe in besides the Lord except the help of your prayers (Kur: 1972:100-1)

Instead of this reality saints had had great political contribution during the medieval period by encouraging of the soldiers and prayers for them. And therefore, 'Anorewos also would have great contribution in the same way of his friends. Because of the conflicts which had occurred between kings and local rulers, between christian and muslims.

2.3.2 Participate in the front of the war

The early solomonic period was characterized by almost constant war and military actively. During the region of king 'Amdä-Şəyon, circumstances arose which necessitated campaigns designated to either expand the borders of the kingdom, quell a rebellion, or defend against an enemy. 'Amdä-Şəyon to be victorious, there was an intervention of

monastic clergy. Steven also said that “The Christian clergy were part of a cluster of religious officials who served their lords and their troops in time of war” (Steven: 1984:66-68)

They had no troops to provide. The holy men were deeply involved in the numerous wars and battles of the early through the predictions, prayers, blessings and exhortations which they provided before, during and after military campaign.

According to the conclusion of the researchers, 'Anorewos also have great role for the successful victory of the war. Why because, he was one of the well known religion leaders whom they were send to different diocese from the disciples of Täklä-Haymanot. He was conservative in religious and political affairs.

2.4 Cultural contributions

What is culture? Culture can be explained in different way of explanation by different persons in their writing. According to Longman.

Dictionary:- “Culture is an artistic and other activity of the minds is the works produced by human thought the particular system of art, thought and customs of a society; the arts, customs, beliefs, and all the other products of human thought made by a people at a particular time” (Mc Gregor: 1986:270)

Based on this instruction, saint 'Anorewos has his own great role (contribution) as for as arts, customs and beliefs development concerned. His contributions can be seen in the following way.

2.4.1 Ethical teaching

Ethics is one and most important thing that has been given to anyone from nature or human thought. Ethics can be known seen in two ways, such as good and bad ethics. Therefore, saint 'Anorewos made great effort to convert the persons from their bad habit to good. He struggle with Satan up to the scarification of blood. He had thought ethics not

only for layman, pagans, literate or illiterate persons but also for the monarchist and the kings. Because, Täklä-Haymanot growth him by feed Christian ethics in the monastery. Ludolph's Job said that, "Täklä-Haymanot gave new rules and percepts to his monks and ordered them to submit themselves to a governor, who was called "Eäčäge" and is always of highest authority and dignity next to the "Abunä". (Job: 1682:258)

Even if he was submitted himself to the governor for good deeds, he was also serious when he saw a person who has ethical problem. Fore example he had fought with king 'Amdä-Şəyone because of the marriage of his step mother as 'Anorewos went to him with his friends to give suggestion and to advise him. 'Amdä-Şəyone was angry and ordered his soldiers to beat 'Anorewos and his friends. Instead of this 'Anorewos had beaten by the soldiers up to flow his blood on the land.

Conti-Rosin also said that

“;22 "Ñ<Y W^©+G< Ā'wØ-S< "ÄcÄö-S< KK6ÄÆ S'edf uu7~ Øw×u? ""<□² ÅVS<
 ŸS TÄ "ḥ □df %u }keñ S"" ḥ"uMuK "e} ÈÈG< K"Ñ<Y "u[ŸS' □"² Ä'ÉÉ S®M}
 "K?K=} (Conti Rossini: 1955:30)

The king ordered his soldiers to bit the 6 saints. The soldiers flogged 7 times for each. When the soldiers flogged the saints by whip, their blood flow as water, at the place where that the saints flogged, the fir burnet out and burnet all materials those were put round the tent of the king full of a day and night.

He also thought for pagans and layman's in order to bring back from worship of mortal human beings and adultery in different locals. Such as Wārāb, Şəgağğa, Endägoṭ and others part of Ethiopia. Taddesse Tammirat said that:-

The ethical activities of 'Anorewos seems to have extended far beyond Endägoṭän, and the traditions attribute to him much

pioneering work in Inar'it to the south-west and Damot to the west. But since we have no other hagiographical recodes for this region, this traditions of the descendants of 'Anorewos cannot be controlled (Taddesse: 1972:182)

Therefore, the truth that we can understand from the information which is explain in the above is that, under spiritual ethics saint 'Anorewos played great role reliable to God and Christians up to sacrifice his blood and life. And also he had good history that used for the new generation especially for young monks and also for all Christians.

2.4.2 Hand craft

When we speak about the handicraft contribution of saint 'Anorewos we also do not see separately from others saints whom they were living before and after him. Why because, we can say all monks have their own contribution in their life as far as the establishment and development of handcraft concerned in Ethiopia. Constructing of churches, buildings and other furniture materials was experienced. In the some way saint 'Anorewos had good contribution for the development of the knowledge of constructing. He had constructed many churches not only in Christian regions but also in pagans regions immediately after he baptized them. Taddäss Tamərat said that:-

The bitterness of the conflict seems to have been further promoted by the insistence of the preachers on building their churches on the sacred places of the pagan clergy. It also on sum a site that Bäragban helped Anorewos to establish his monastery of Däbrä -Şəgağğa (Taddress: 1972:181)

From this point of view we can say that he was thought construction for the pagans also. Instead of this the pagans might have changed themselves from hut life to building, and for his disciples constructing. Then for the development handcraft in monasteries and for the experience of preparing cross and other instruments also has great

connections from him and his friends. And then saint 'Anorewos has great contribution for the experience and development of handcraft and the monks who are living in this era can learn from him.

CHAPTER THREE

3. Textual analysis

3.1 List and description of the MS of Abba 'Anorewos

The researcher examined two MSS of hagiography of saint 'Anorewos, which is found in the monastery of Däbrä-Şəgağğa. Däbrä-Şəgağğa is 420 K.M. for from A.A (Addis Ababa) and of the monastery of Darat is 430 kilo meter far from Addis Ababa.

3.1.1 MS of Däbrä-Şəgağğa

- Owner of the Ms= Däbrä-Şəgağğa monastery
- Location= Amhara region (regional state of 3), Southern Wollo diocese.
- Writing material= Parchment which is made from the skin of sheep or goat.

- Writing material=Parchment which is made from the skin of cow probably not from goat and sheep.
- No of folios = 26
- No of colloments = 3 to each recto, verso,
- Written by = Henoke
- Ordered by = Merdokiyos
- Illumination= none
- Kinds of writing= Bold and neat
- Binding and condition of the book = simple, wooden, boards, the binding is made from animal fibers (thread like structure)
- Others books included= none,

3.1.3 Comparison between the two Ge'ez texts (MSŞ and MSD)

This section clearly shows that the comparison between the organization of the two Ge'ez texts (MSŞ and MSD.). Even though the two Ge'ez texts discusses similar events in the life and work of 'Abba 'Anorewos as well as some prevailing situations of the time, there is also some varioution between them.

3.1.4 Table of comparison

Difference of description of the two manuscripts (MSŞ and MSD)

MSŞ	MSD
- It has 27cm long and 15cm width	- It has 23cm long and 18cm width
- It has 35 folios	- It has 26 folios
- The person who is ordered to be written is	- It was ordered by Merdokios

available his reality his religion will be sefice	summoned. His life will be furment. His religion will come.
“Ç= NK¾ uMu< ›u<’ ›*_e Abunä ’Anorewos thought again with in his heart	“Ç= NK¾ ›u<’ ›*_e Abunä ’Anorewos thought again
“}”X> R[›u<’ òMæe UeK w²<” pÆd” Having stood up Abba Philipos went with many saints.	“}”X> R[UeK?G< ›u<’ òMæe UeK w²<” pÆd” Having stood up ’Anorēwos went with Abba Philipos and with many saints.

3.2 Authorship of the MS

The text describes the author of Gedle as Gābərā-mādəhən and said that. #“Ä?> [K]Öv°;S< u}²[›u<S< ›*_e [Ó²=›wN? ÄŸ<” UeK?;S< ukÇT>f c-}K?K=f ÁY}öYP;S< “u”M° c-} K?K=f Áe}Öv°;S< k’>, %oG< Á`öpS< “uXMe f c-} K?K=f ÁW’Ñ<S< “QÄ”} ²K’KU Ä;öM;S< “K=}”> [Ø° “›vc= Ñw\ Ñw[SÉ]” ²çNöŸ< ²?“ ÑÉK< K›u<’ ›*_e ›u<¾/ =ÄK?K=¾/’> [U’@;S< K’KS ‘KU ›T@”\$ all saints who are summoned by the remembrance of your father ’Abba ’Anorewos God will be up on you. By the 1st night time will relax you. By the 2nd night time God will summoned you. Having tied His belt (waist) will put you or by the 3rd night time will award (prized) you. God will paid you good lives forever last. And I am sinner and criminals servant that I wrote the hagiography of my father ’Abune ’Anorewos and the so called me Gābrā mādəhən. God will not separate me from your (saint association).

3.3 Reason of writing of the manuscript

The reason for writing ’Abba ’Anorewos’ hagiography is to make known saint ’Anorewos and his deeds and also the religion and political situation of his duration for the coming generation. For example the hagiography says that

“Óv°Ÿ=: %u ²?“ ÑÉK< “”fS¾Ø “””Ó’ °u¿ K›u<’ ›*_e [Ä K[S =çNö’ “=Ñ” uŸ©’ eU° uU”f Äf.S’ Kf”<MÉ ²ÄSÄ uŸS ’Ña uMÇÊe ;<,”© K’u=Ä “ÄulM’< X°’ ²[”uKTÄ “ÄMlp’< NSMTM ²[”uK ÄckÄ “u[”}’ ”e+} ”éQö [UNÄK ›u<’ f\ö ŸS Á[U’ ²Sê, %u?’

Let us inter into the news of the hagiography of saint 'Anorewos. Let us go back. Let us speak about the dignity of Abba 'Anorewos. If we do not write or speak a witness, how could be known for the coming generation? As Bāldados 'Awtenawi told to the prophyt, Can the plant growth out of water? In the same way let us write the news of the Hagiography of the saint to know the generation who would come to us. (f.11 r^{0a})

- ✚ To make known the miracle that was performed by the saint by the wonder of God.
- ✚ To make known to the people that the covenant was made between God and the saint.
- ✚ To in courage the people, especially for church means on the possibility of living in accordance with Christian virtues, devotions responsibility and reliability.

3.4 Advantage of the writing of time

One of the especial needs of the research is to need to other researcher as a reference. In addition the readers also have to know the time. And then dating is very relevant in explaining about the prevailing situation of the time. But the writing time of the hagiography is not explain. It says that "K=]'> ②②② "vc= Ñw\ Ñw[SE②" ²çNöÿ< ²?" ÑÉK< K,u<' >*_e >u<¾ >=ÅK?M¾'> ②U'@;S< KKS 7KU >T@"::⁵

“The pray and charity of my father do not separate me from yours fo that I am the siner, criminals and writer servant Gäbrä mädəhən” (f.69 r^{0b}). And then the hagiography could not give sufficient information for the researcher. Even though the writing of the hagiography is good, on the one hand the missing of time has disadvantage.

- ✚ It could not be explain the time of writing correctly out of the understanding of the way of writing system of the writers.

3.4.1 Content of analysis of the MS

The points which are included under the hagiography are described as follows:-

1. from f.1 r⁰a – f.10v⁰b = Introduction
2. f.11 r⁰a = The main aim of the writers why they had thought to write the hagiography of the saint.
3. f.11 r⁰b= explain about the saints or the disciples of saint Täklä-Haymanot how they loved 'Anorewos and authorized him. It explained how they exagreted 'Anorewos by his tolerance and wisefule. It also explain, how 'Anorewos ordered to them and how he thought to them to divot themselves to God and ordered to Him.
4. f.12 v⁰a= explain about 'Anorewos's interest for spirituality, heaven and God of the heaven rather than secular world. How he search the heaven and also how he prepared food for the lanch of the monastic communities or the disciples.
5. f.12 v⁰b = explained how 'Anorewos feed the community of there lanch the food that prepared by him. And how the nuns brought other food after they had enough.
6. f.13 r⁰a= - f.13 r⁰b= explain how 'Anorewos thought to formulat the rule to live separetly nuns and monks and how the rule of 'Anorewos permitted by Abba Täklä-Haymanot to be ruld how the nuns became complex and heated 'Anorewos.
7. f.13 r⁰ b = a women laid on 'Anorewos when he slept in his bade and how he shouted.
8. f.14 v⁰ a = The women pregnanted and 'Anorewos exile by the false occustion of the women.
9. f.14 v⁰ b= The pregnanted women suffered by the suffering petion during her birth day.
10. f.15 r⁰a = the releas of 'Anorewos from his exiled.
11. f.15 r⁰ b = formulation of the rule to suparet nuns and monks.

12. f. 16 v⁰ a = the descion of Abba Täklä-Haymanot to be continue the rule that had formulated by the saint and continued still.
13. f.16 v⁰ b = the tolerance of the 'Anorewos when he exaild out of his sine or deed.
14. f.17 r⁰ a= the saints exaggerated him and his tolerance by compare with saints. Such as Abba Māqarios and Abb Amongy the Debre Ṭona.
15. f.17 r⁰ b = Abba Täklä-Haymanot ordered st 'Anorewos to be priest and to ordained by bishop Abba ya'aaqob.
16. f.18 v⁰a – f.18 v⁰b – 'Anorewos cupterd a satan from the river bank, baptized and blongs to monk. The satan keep his Christianity and ordination up to the end of his age.
17. f.19 r⁰ a – f.20 v⁰a = Abba Täklä-Haymanot told to the disciples about his dade time. What they should have to do when he dade and how they want to get his charity similar with Alsa'aə from Aleas.
18. f.20 v⁰b-f.21 r⁰a= The disciples had done the memoranc of Abba Täklä-Haymanot and the travling of 'Anorewos to Beṣälot-micale of Tḡgrai.
19. f.21 r⁰b explain the coming backe of 'Anorewos from Təgray to showa and the meeting of him with his friend Abba philipos How Abba ya'aaqob (the bishop) called them and gave diocese for each of them. 'Anorewos diocese was endägäbṭän
20. f.22V⁰a-Traveling of St 'Anorewos to Endägäbṭän with covenant arks, meet with the female wizard and her son, baptized both the mother and the son and changed into Christianity.
 - f.23 r⁰ a –f,23 r⁰ b= The coming of other pagan women from k'olastg^{we} to Edägäbṭän having heard 'Anorewos's news, he thought theology and belongs her Christian.

- f.24 v⁰a-f.24 v⁰b= The coming 5 mels from “Endägot” to Endägäbṭän & how he thought theology, baptized and belongs them Christians.
- f.25 r⁰a= f.27 r⁰a= The coming of Bergaban (he lord of Şəgağğa) from Şəgağğa to Endägäbṭän and the meeting of 'Anorewos with him. The covenant between 'Anorewos and Bergaban.
- f.27 r⁰b= f.31r⁰a= The coming of 'Anorewos from Şəgağğa to Yägoṭän
- f.28 v⁰a=The coming of 'Anorewos from Yägoṭän to Matəge (the partiqual place which is found in Şəgağğa) and lived for along period and constructed churches.
- f.31 r⁰ b - f.32 v⁰b= The coming of the child of sister of peteros from wäläk'a to Şəgağğa and they had thought books from him.
- f.33 r⁰a = f.36 v⁰b = The fighting of 'Anorewos and his friends with the king 'Amdä Şəyon instead of the marrage of his step mother.
- f.37 r⁰a-f.37 r⁰b= Miracle had been done when the blood of saints flow on the land.
- f.38 r⁰a-f.38 v⁰b-The soldiers of the king had taken 'Anorewos to other region the so called Weleqa
- f.39 r⁰a-'Amdä-Şəyon dade and secceded by his son. The saints released by the successor from their exiled.
- f.39 r⁰b= The coming of people of 'eənat to 'Anorewos to be spiritual father for them.
- f.40 v⁰a-f.42 v⁰a= The fighting of 'Anorewos with the king säyfä-'ar'əd and the flogged of saints by soldiers.
- f.42 v⁰b= The taking of 'Anorewos to Darat. By the soldiers of the king.

- f.43 r⁰a-f.44 v⁰a=The eating of saints from the fruit of sholla tree by the order of saint.
- f.44 v⁰b= The pagans opposed 'Anorewos.
- f.45 r⁰a = Water sprung out by the miracle of saint and nuns drunk from the spring.
- f.45 r⁰b = The dade of saints by the lack of food
- f.46 v⁰a = 'Anorewos exiled in Zway
- f.46 v⁰b = The exiling of 'Anorewos from Zway to Damot
- f.47 r⁰a = The coming of 'Anorewos from Damot to Şəgagğga and the reconciliation of king and saints.
- f.47 r⁰b = 'Anorewos send his disciples to Damot to construct church.
- f.48 v⁰a =The opposing of 'Anorewos with king instead of the false accusation of his disciple.
- f.48 v⁰b-49 r⁰b= The exiling of 'Anorewos in the region that the so called Gədəm.
- f.50 v⁰a – f.51 r⁰a= The charity of the saint that had been done for a poor (hunger) man.
- F.51 r⁰b – f.52 v⁰a = The miracle that had been don on the big snake.
- f.52 v⁰b – f.53 r⁰a= 'Anorewos had done miracle on the fermented seed.
- f.53 r⁰b – f.55 r⁰a 'Anorewos had done miracle on a thief and traveler female dog.
- f.55 r⁰b = Constructing church in the region of Mine.
- f.56 v⁰a=The reterning of 'Anorewos from Gədəm to Şəgagğga-
f.56 v⁰b
- f.57 r⁰a-f.59 r⁰b='Anorewos struggled to change the wizard (Budi) to Christian.

- f.60 v⁰a= The massage of Monk poule to 'Anorewos
- f.60 v⁰b-'Anorewos baptized a pagan man of Şəgağğa and changed to Christianity
- f.61 r⁰a–61 r⁰b The sacrifice material changed from brade in to infant.
- F.62 v⁰a='Anorewos shut and opened the get of rain as Alias.
- f.62 v⁰b ='Anorewos changed a pagan wizard to Christians.
- f.63 r⁰a='Anorewos baptized a well known pagan female.
- f.63 r⁰b – f.64 v⁰b='Anorewos mad charity and reconciliation between the thief and the farmer.
- f.65 r⁰a='Anorewos heal the patient person
- f.65 r⁰b–f.66 v⁰a Saints brought out the skeleton of Ababa Täklä-Haymanot
- f.66 v⁰b='Anorewos had pain his throat.
- f.67 r⁰a – f.68 v⁰b = 'Anorewos died and buried by his followers
- f.69 r⁰a –f.69 r⁰b The conclusion of the Gedle

3.5 Orthography

Orthography is the system of writing letters in a language. It use to acurite a letter to represent a proper word, usually they do not have sound change. As we know, there are thousands of languages throughout the world and also they have their own orthographical system (Phonetics) morphologies, syntax, a sounds noise etc to construct a sentence in the same way. In Ge'ez language, one of the most important features is the keeping of the correct orthographical system of writing. There are various letters that are identical in pronunciation but different in meaning while they are used in words. In the Ge'ez alpha bet, there are four groups of letters. Those are the case of ' α'[Ⓜ]'-G'H'N'P%'[Ⓜ]'c' W [Ⓜ]' and ç'[Ⓜ]:: All those letters have their own functions and purposes while they

are used in words. But, here the hagiography of saint 'Anorewos has some error. Some of them are the following.

Table 1 Different writing of G' N'%

MS	Correct form	Cited on	Gloss
u}ªQÄ~	u}ªQÊ~	f.1r ⁰ a	With in unity
¨cUÿ	¨QWUÿ	f.1r ⁰ b	To make wrong
'©I	'©Q	f.2v ⁰ b	long
ªu?}MN?U	ªu?}MH@U	f.4v ⁰ b	Of Betäløhem
¨ª^QÁ'	¨ª^IA'	f.5r ⁰ b	Afraid of
eH>"	c%>"	f.9r ⁰ b	Sweet,
QUGMÄ	QUNMÄ	f.11r ⁰ b	From thinking
}ÓGW	}ÓQW	f.14v ⁰ a	Went out
ÄfH@¾M	Äf%@¾M		Will be strong
ÄUIM	ÄUQM	f.16v ⁰ b	Will deny
SUQ\	SUI\	f.17r ⁰ b	His teacher
Äc'%'<	ÄW'O	f.18v ⁰ a	Awaking
Äc?wQ	Äcw;_	f.18v ⁰ a	Will be preach
ª²	;%²	f.18v ⁰ b	Catch up with
Q u< f	Q u< > f	f.19r ⁰ b	Holding
'Q'¾	'Q[Ä	f.21r ⁰ b	He elected him
Q^e	N^e	f.27r ⁰ a	Wizard
ÄHÄe	Ä%@Äe	f.26v ⁰ b	It is better than
uUIL	uUQL	f.26v ⁰ b	With in devotion
GÄSf	NÄSf	f.28v ⁰ a	Tent
·lí	·Qí	f.44v ⁰ b	Ax
ÿMG	ÿMN	f.45 ^r 0b	Shouted
QG<É	QOÉ	f.48v ⁰ a	Sabath
;>fQ''	;>fQ''	f58v ⁰ b	Do not be scorched

ˆˆ=]GuK	ˆˆ=]uK	f.61r ⁰ b	Be independent
UI^Tf	UQ^Tf	f.62v ⁰ b	House of wizards

Table two Different writing of Wc

MS	Correct form	Cited on	Gloss
°X@~	°c?~	f.11r ⁰ b	Gift
"UXQ	"UdQ	f.12v ⁰ b	let us food eat
e[Ã	Y[Ã	f.15r ⁰ a	excuse
⊠UH¾cÿ	⊠U⊠¾cÿ	f.45r ⁰ b	Better
ìU®<	çU®<	f.56v ⁰ b	Trusted
pd'	pX'	f.51r ⁰ b	horne
uc" Ä⊠	uW"Ä⊠	f.56v ⁰ b	By its beautiful

Table Three Differ writing ,'

MS	Correct form	Cited on	Gloss
⊠U°K<	⊠U⊠K<	f.4v ⁰ b	From them
ˆ=⊠ê'®<	ˆ=⊠ê'ˆ<	f.11r ⁰ b	Do not miss
}Wÿ<	}c'ÿ<	f.15r ⁰ a	I am tied
ˆ=Ãf[X°	ˆ=Ãf[X⊠	f.18r ⁰ a	Will not forget
ku	®ku	f.19r ⁰ a	Kept
ı̄	®ı̄	f.20v ⁰ b	Shut
uW[u;c[f.28v ⁰ a	Stool
ˆ"w*S<	ˆ"w±S<	f.34v ⁰ a	Their tears
u=¾	®u=¾	f.35r ⁰ b	The great one
K}v°f	K}v⊠f	f.40v ⁰ b	For fighting
*U	±U	f.43r ⁰ b	Tree
c>K	c>=K	f.43r ⁰ b	Asked
ìU®<	çU®<	f.43r ⁰ b	Trusted
ˆu¾f	ˆ®u¾f	f.54v ⁰ a	Refused, disobeyed
ˆ=fwc=	ˆ=f⊠wc=	f.54v ⁰ a	Do not do wrong
T°W'	T⊠c'	f.60v ⁰ a	String
⊠Ñw°	⊠Ñw⊠	f.60v ⁰ a	I will inter

Table four Different writing çı̄

MS	Correct	Page	Cited on	Gloss
Q"ı̄f	Q"êf	5	f.10v ⁰ b	Constructed
ˆe}NÃê	ˆe}NÃî	11	f.25r ⁰ b	He look at
aç	aı̄	28	f.65r ⁰ b	Run away

3.6 Omission

There are some omitted words in the MS such as

MS= uS' < "e}TeKA UQTc ›vÓ° 2ϕ' (f.4v^ob)

Omission = K›u<'

To mean= uS' < "e}TeKA K›u<' UQTc ›vÓ° 2ϕ'

Gloss = by what shall we compare for our father who is being field of sheeps.

MS= "uêN ›U×' fUI`f (f.5r^ob)

Omission = °ÉT@G<

To mean= "uêN °ÉT@G< KfUI`f

Gloss = When he aged for education

MS = "ŹÁ[K›u<G< (f.6v^oa)

Omission = uu?}

To mean = "ŹÁ[uu?} ›u<G<

Gloss = he was stay over night in his father

MS= "2"} 'Ń["2,=ĂUcKA [SçQō} 'u=Áf (f.9r^oa)

Omission = ŸBKA

To mean = "2"} ŸBKA 'Ń["2,=ĂUcKA [SéQō} 'u=Áf

Gloss = He need not hope all those things with the books of prophets.

MS = Ă"êŹ [df "ĂfH@¾M L°K< "ĂuM± "Ă_eĂ NSĂ (f.15r^ob)

Omission = K°ŋ

To mean= Ă"êŹ [df "Ăf%@¾M L°K< K°ŋ "ĂuM± "Ă_eĂ NSĂ

Gloss = The fire will be broken out and burn the wood and also will change in to ash

MS= * "MÉ¾ uŸSfu? (f.16v^ob)

Omission = ĂŸ<"

To mean= * "MÉ¾ Åÿ<" uÿSfu?

Gloss = Oh my disciple perform as you say

MS= "X@V Á°qw ääe (f₂₁r⁰b)

Omission = »v

To mean= "X@V »v Á°qw ääe

Gloss = Bishop Abba Ya'aəqob ordaind him

MS= »'fc" uS'lv KÃ+ U'@f (f. 30v⁰a)

Omission = "fu' pÆe

To mean = "fu »'fc" pÆe uS'lv KÃ+ U'@f

Gloss = when the saint returned on the field of that place.

MS= "«<'> Kwc ²Á"çu`p K-Ã" (f₃₅r⁰a)

Omission = w\

To mean= "«<'> Kwc ²Á"çu`p w\ K-Ã"

Gloss = He cloths the colorful cloth which was reflect for eye.

MS= eS »-ÃÑÉöS< KéÉn" "Ãfu?kM KAS< K"èN" (f₃₇r⁰b)

Omission = Ó²⇒wN?

To mean= eS »-ÃÑÉöS< Ó²⇒wN?' KéÉn" "Ãfu?kM KAS< K"çN"

Gloss = God will not forget saints and will reveng for the sacreads.

MS= UÉ[S^aM (f₄₀v⁰a)

Omission = QÇØ

To mean= UÉ[QÇØ S^aM

Gloss= after certain time

MS= UeKÅml "UeK w²<?" "Ñ'- K"Ñ<Y (f₄₁r⁰a)

Omission = pÆd"

To mean= UeK Åml "UeK w²<?" pÆd" "Ñ'- K"Ñ<Y

Gloss = with his disciples and many saints told to the king.

MS= ᐃc=d¾ ĀŸ<*S< 'u\; uçKA~ KpÆe >*_e (f45r⁰a)

Omission= fu

To mean = ᐃc=d¾ ĀŸ<*S< fu 'u\ uçKA~ KpÆe >*_e

Gloss = When they lived the prayer of saint 'Anorewos was used for their food.

MS= ᐃwêQ- ᐃc?} ²vQ['aĀ (f46r⁰a)

Omit=Āc?f

To mean=ᐃwêQ- ᐃc?} Āc?} vQ['aĀ

Gloss= They had taken him in the island of Zeway.

MS = ²x pd': ŸS 'Ñ@ (f51r⁰b)

Omission = 'Ç

To mean = ²x pX': ŸS'Ç 'Ñ@

Gloss = The snake which has horn as the skin of buffalo.

MS= ᐃĀ+ GÑ' Øn}ᐃLᐃ ᐃĀ+ ²V} ŸĀc= (f52v⁰a)

Omission= v+

To mean = ᐃĀ+ GÑ' ²V}v+ ŸĀc= Øn}ᐃLᐃ ᐃĀ+

Gloss = The region that the snake died on it is the land of blood

MS= ᐃᐃ² ĀoÉe l'v' ᐃuêN ĀwM'Yᐃ %we} ᐃuÑ>²?H }'KÖ (61r⁰6)

Omission= ᐃfu:ᐃ"²

To mean = ᐃ%² ĀoÉe l'v' ᐃfu uêN ᐃ"² ĀwM 'eᐃ ᐃwe} ᐃuÑ>²?H }'KÖ

Gloss = When he hold the unction to accomplished the liturgical ceremony, the unction changed into infant.

3.7 Gender

One of the important morphological features of Ge'ez is gender. It is highly considered in the language by Ge'ez scholars. Nevertheless in this MS. The feature of gender are violated either by the scribe or the copyist.

In Ge'ez, gender is particularly oscillating. Because many things can be of common gender for example.

MS= ማን ለእኛ ስራ ለሌሎች ማድረግ (f. 12v^oa)

To mean= ማን ለእኛ ስራ ለሌሎች ማድረግ

Gloss = When they (females) help them (males)

3.8 Number

Number is the agreement of subject and verb. And then there are some mistakes agreements in the manuscripts such as.

MS = ለእኛ ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 2v^oa)

To mean = ለእኛ ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss = To day I am asked our father Abba 'Anorewos with in respect to write his hagiography

MS= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 7 r^ob)

To mean= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss= Our father blessed having speech with in Politeness

MS= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 3r^oa)

To mean= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss= between the rivers of soria

MS= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 16v^oa)

To mean= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss= Males and females should have to put with in supparation

MS = ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 50v^oa)

To mean= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss= increasing laities (number of laities increased)

MS= ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ (f. 66v^ob)

To mean = ስራ ለሌሎች ማድረግ ማድረግ ስራ ለሌሎች ማድረግ

Gloss='Abuna 'Anorewos pick up three crosses

MS= ሳይርቅሩሩ-ሰጠ ሳይሆኑ ['ke} (f.67r^ob)

To mean= ሳይርቅሩሩ-ሰጠ ሳይሆኑ ['pee}

Gloss=having prepared sticks and arrows

3.9 Accusative case

Accusative case is the system of the construction of transitive and intransitive verbs in Ge'ez (Ethiopic). According to estimation of the researcher, accusative case might have been available in others languages. But Ge'ez has more and complex system. Instead of this MS also has its own problem those that we will see.

MS= ሳይሆን [ewNf ሳይ} ሳይሆን (f.1r^oa)

To mean= ሳይሆን [S'u [ewNf ሳይ} ሳይሆን

Gloss= In the heaven God will show His dignity

MS= ሳይሆን ሳይሆን ሳይሆን ሳይሆን (f.11r^oa)

To mean= ሳይሆን ሳይሆን ሳይሆን ሳይሆን

Gloss= How it could know for the next generation

MS= ሳይሆን ሳይሆን ሳይሆን ሳይሆን (f.12v^oa)

To mean= ሳይሆን ሳይሆን ሳይሆን ሳይሆን

Gloss= Child of 'Alə 'aazar will choos dignity rather than Gold

MS= ሳይሆን ሳይሆን ሳይሆን ሳይሆን (f.22v^oa)

To mean= ሳይሆን ሳይሆን ሳይሆን ሳይሆን

Gloss= Abba 'Anorewos arrived to his dioces 'endägäbṭän that is found in the region of woreb.

MS= ሳይሆን ሳይሆን ሳይሆን ሳይሆን (f.24v^oa)

To mean= ሳይሆን ሳይሆን ሳይሆን ሳይሆን

Gloss= because of I spoke false on the sacred and the saint.

MS= ማሕጸን ማሕጸን ማሕጸን ማሕጸን (f.30v^ob)

To mean= ማሕጸን ማሕጸን ማሕጸን ማሕጸን

Gloss= Oh my disciple show me the boundary of your land and estate

MS= ማሕጸን ማሕጸን (f.39r^oa)

To mean= ማሕጸን ማሕጸን

Gloss= They belongs to him for their father.

MS= ማሕጸን ማሕጸን ማሕጸን ማሕጸን (f.41r^ob)

To mean= ማሕጸን ማሕጸን ማሕጸን ማሕጸን ማሕጸን ማሕጸን

Gloss= The disciples of him sacrifices in front of the king and sheded the blood of their father.

MS= ማሕጸን ማሕጸን ማሕጸን (f.44v^ob)

To mean= ማሕጸን ማሕጸን ማሕጸን

Gloss= He saw a nune

MS= ማሕጸን ማሕጸን ማሕጸን

To mean= ማሕጸን ማሕጸን ማሕጸን ማሕጸን

Gloss= listen again the miracle of Abuna 'Anorewos

MS= ማሕጸን ማሕጸን ማሕጸን

To mean= ማሕጸን ማሕጸን ማሕጸን

Gloss= She kept the rule of monasticism

CHAPTER FOUR

4 Literature analysis of Hagiography

4.1 Text

ueS □Ó²⇒wN? YK<e ²=Äf;S' Ø"} GM~ "²=ÄfH@KÄ Sª°K S"ÓY~ ²ÄX@Ke u}ªQÊ~²
"Äf"NE ufYMe~ □u=Ä □Ó²⇒wN? "w²<² }YÄ,~: ²Ä'w' "<e} 'ÁU "Ä_}= ²□□□~ uYS Äu? 'u=Ä
uf"u=~ "<e} YBK< uP'<'f SK¢~ ²eS □□□□ UQ[f "¢~ "²=Á'ÉÉ uYBK< SpWõ~ '□e "T²Kpf }Mx~
Ø" f'> "jõÉT@f vQ+~ ²¾pw éÉn' u%>|~ "ÁçÉp □Ø' u}XIKA~ "S ÄÑw□ T KU "<e} kçT> S"u'~³
"<e} S"u[ewNf Áe}'>= KfÓ'U~⁴ ffÓv□ XIK< "fUé□⁵ UQ[~ fk"<U éÉl "fukB° HÄT*~ }GK< Ów\
"□e}'>= °c?~⁶ K²YS' }UL; ewNf KA~ KKS T KU }T@":

eU°< }u"<¾ "²□"²¾ öl^" □K }çª°;S< unK k" "²}cNw;S< uN[Ñ "Ä"& □"Ó';S< "e+} □Uf'ó}
ÑÉK< K;u<' }*_e [v' □U' }TM;f S'< K;UL;² ²ÄfTcKA& □eY KTKU ÄH@K< ²□UPEs T KU ²GKA ²YS
ðkÄ ÄÑw' YBKA }W'ÄY "²QWUÿ⁷ }Mx ²ÄwKA:: "Ä□²?> c;M;⁸ u}□□□□⁹ K;u<' }*_e YS □éQõ
ÑÉKA:: Øuu "² ¾Gu'> u}XIKA:: KØ) f'<MÉ uYS }²² nKA:: uYS }'ux K;ÉÑ uK-U uMd' cw□ YTG<
Á"wu'> K=} K□Ø□ YS □}ÑBU "²¾É° □UÑÉK }u<' wì<°: K;ñ¾ ÄX>U "nu? "Kmd"¾ ²pU T°i YS
:=ÄÉNõ Nc} uLi uÑÉK éÉp □U"e¢ Ä%@Äe }Qñ:: uS'< "e}TeKA K;u<' }*_e UG<[¹⁰ SéQõf "f'ÖT@
"Ñ@M "²}f }L« 'u=Áf "NªÁf:: éÉp "²<□~ "cT°f" uS'< "e}TeKA K;u<' õW<Q:: Se}ÒÉM fÑ<l Öu=w

1. MSS. □□□□□ MSD= ²=Ä}S[

2. MSS. □□□□□ MSD= u}ªfÉ~

3. End of f.1rªa

4. MSS. □□□□□ MSD= ufÓ'U~

5. MSS. "fUé² MSD= "fSé°

6. MSS. °X@~ MSD= °c?~

7. f.1rªb. end

8. MSS. c;M- MSD= c;M;-

9. MSS. u}TQMKA MSD= u}T²MKA

10. MSS. u"N[MSD= uG<[

11. f.2vªa. end

"¾¹ ±S Ñ'f '©¹² UêLK ›ªõ w²²: uS' < "e}TeKA K›u< '›_e UÅ HÃT*f: T>S uZ' < iÇ "LÈ
 ›MQUf¹³ SpÉS YBK< ²" ukÇT>f c"uf □"² f}M- xª› "efÁ©f: uS' < "e}TeKA K›u< "MÅ S' : uLIU' <
 kÃQ& □U ›MQUf ²" uk' LIU çK=U ²}ÔÉ: "T>S uLQU ²¢ cw› uS' < "e}TeKAK ›u< uLQU' < iÇ
 ²,êKK □□□ ±U "T>S uLQU ²}MÅ □UÉ□[›ÉN ÑÇU uS' < "e}TeKA K›u< NªÁ¹⁴ uuÓ' < ²}MÅ
 □UÉ□[Ç□" Nª©Á ²"KÅ ›vÓ° uT□YK ›ôLÓ¹⁵ ²fÁ: uS' < "e}TeKA K›u< vQ'Å u□'Ñ@' < °u=Å ²ku
 ›vÓ' uU'Å "YÖS ›'ow} Ç=u ›ÃÑ TÃ: "T>S u□'Ñ@ ÇÓTÅ ²k'Ä KiNÃ □eY f"IM ØpS °vÃ¹⁶: uS' <
 "e}TeKA K›u< iu< uÇ©f' < S²U' ²□□Ä □Ó²=›wN?' "T>S udS<?M ôf" 'i': □□□ □□□□□ □□□□
 □□□ □□□□□ □□□ □□□□ □□□□ □□□ □□□□ □G□□ □□□ uS' < "e}TeKA K›u<
 éÉp u²"Áe' < }[Ö© MH>p¹⁷ "T>S uÄN"e SØUp uS' < "e}TeKA K›u< ›*_e YS ›?MÁe k"> YAYBN
 HÃT*f:

YS â?Øae Md' °ö[f YS ä<KAe uS' < "e}TeKA K›u< uUM° < *L« ›vÓ° ²[cÄ □Ó²=› uNªÁf' <
 □Ue"Df SHÅU" ²i<°<¹⁸ nL} "Ñ@M "e} MxS< Ä' < "T>S uK=n' < "f HÃT*} ²W'° < K'<Óµ ›Áe
 ²}Öw< uS' < "e}TeKA K›u< ›u w²<□" uSUI'^ < ²u?} i'e+Á" □K ›f'° < ô*} nM ²u,T" "cÁÉ-S< KkA"iM
 "°<d" YS ›=ÁTe' <¹⁹ iÅ "Ä" uS' < "e}TeKA K›u< vQ'¾ eU uQi" f' < ²u?}MH@U²⁰ □K }kfK< uSª°K
 H@aÉe 'Ñ<U □eY onf UÉ' uÅU □"² Äu;Á □T+} "□"uK pU u" < %>² ›"w° "QTU "T>S ucT°□} ›i>T>U
 □K }"Y- K"~ "KU uS' < "e}TeKA K›u< W'Ô ›pK?eÁ ucT°□f' < ²}eY=Á "T>S uYBKAS< cT°□□ Y'?Á
 □K }ÖwO uÓ² uÓ° ›:Á □"² ÄG<u< ewN} uHK? K<Á uS' < "e}TeKA K›u< i' <° uéÉn" < □K ›YS' -²¹
 K□Ó²=□ uU"Çu? é' <° u[□w "uêU° uëU "uçKAf "u" w° uS' < "e}TeKA²² K›u< UITc ›vÓ° ²¢'
 uÅ"ÓM' < YØ) ²,=iÑS' fu "e}TeKa "Q' □"² "ç?' <° pÆd' □UcT> "i\ ÄfðXQ Mw' * ›wÇ" =fuK<
 uf'□wf²³ ›*_e' < ¾u= □U:u' < kÅUf "T>S □U'u=Áf ›*_e' < ÄY'u' □UNªÁf "T>S □UéÉn" "cT°f
 ›=ÄUcM;S< ²;ju' * "M'M* □U□K<²⁴ Ç°S< ›e}TcM* uYS ÄÅK< '□;Y? ÄYw' éÉp □UÿBK< "i' > K-KU
 ÄH@K<²⁵ KU" f K' ›w' "vw ¾;JM QÇØ KÖu=w u[ÿ] ›*_e Ç=u?} ffSY'w uYS Yl° "ØwÖ<w K' < K<É
 u[ÿ] ›w "Ç= ðèS □□□□ □□□ □□□Ñw\ ¾Gx cLS "ÄYB* ›u "□S u' "KU SpÉS "u²ÄSê² ÇÓS
 K-KS "KU ›T@":

12. MSS. '©i MSD= '©²
 13. MSS. ›MIUf MSD= ›MIUf
 14. f.2v^ob. end
 15. MSS. ðKÓ MSD= ðKÓ
 16. MSS. ØpU ›vÃ MSD= ØpS ›vÃ
 17. f.3r^oa. end
 18. MSS. ²ç' <° MSD= ²ç' < <
 19. f.3r^ob. end
 20. MSS. ²u?}MH@U MSD= ²u?}MH@U
 21. f.4v^oa. end
 22. MSS. "e}TeKA UITe MSD= "e}TeKA UITe
 23. MSS. =fuK< * ›wÇ" uf'Qwf MSD= =fuK< * ›wÇ" uf'Qwf
 24. MSS. °K< MSD= °K<
 25. f.4v^ob. end

"Ä□2?> }"Y< □ S2U^" ;Uê< * Mw^" uS^oK ;v' K□S }[iu LQU²⁶ eu<Q X@Ȫ -eu< w2<□
 eU®< 2ŸS }"MǞ u<' ;*_e □eS K;u<G< eS< ;v cLT "I" "<□~ "□S<'> j'e,,e 2SÇ ju<^27 2SÉ □S<~ □Uu?}
 X>Sf uGN[S<N̄' □"} fcsÄ TfN̄@ "ð^IA'²⁸ □Ó2=>wN?' □S<~ "u\ ucwdw 2uQÓ ŸS ;w'HU "d^
 u<□~ S^oM uëU "uçKAf }"MǞ □U'@]S< çŸu jw' w\ "cSÄ- eV "Êe "Nç"- "Mik²⁹ uØuw "uêN
 °ÉT@G< KfUI'f³⁰ "UI[S'S<[Ç©f }"wx SéQôf "f'ÖT@G< "Y; X>S} Ç=I" ŸS □eÖ=ó+e Ç=Áq"Ä
 "M̄Ȳ uW"Ä³¹ "Äðpa ŸBK< 2'□Ä "ÄÑÄe u?} j'e+A" KçMÄ "ç' □U"°c< ð^H@ □Ó2=>wN?' uŸS Äu?
 Ç©f uS'S<' wi<° w□c= 2Äð' K□Ó2=>wN?' "2¾pw f□¾µ ðÉóÄ "□"2 GKA uu?} ;u<G< Sê 1 w□c=
 2eS< N^"Ÿ=e UG<[SêNö "T□K?} Á_É "□□[uu?}³² ;u<G< "u[ul¾ "UI[□U'@G< ;u<' ;*_e T□K?}
 2Ä_É ufQf"³³ "uf°ÓYf uKw- "u;□Ua □"2 Äç?K= u;"<fa ;=¾□ÉÓ 2Ua "□"2³⁴ GKA u2ŸS' Ów'
 ;=S;N u"wx SéQôf "T%K?f "uS'S<' ;L 'u[ufQf" □"2 ÄT@I' ;ðk[èS "çKA} ;Ø[¾ "ên "f°ÓY} uŸS
 Äu? □Ó2=□' u"Ñ@M "uf°ÓYf;S< □Ö_Ä^a K'öe;S< "°u Äu? "2c NÄó K'öc< u□"+¾ Ä[iv "2"} ŸBKA
 j2Ÿ=a □U"°c< □"uÄ' éÉp NÄó K'öc< "Ç= ;T>a ;u<' ;*_e éÉp 2ŸS ¾PMö "KU "ÄW" "ÄÖö° w°M
 "Ä'QM "p "w\ ðkÄ³⁵ U"ŸBe" ŸS Ä"u' uêS<" cT>± fUI' } c=^j uMu<" 2Äu? 'öe □"} fð'j
 K□Ó2=>wN?' jN; "ÄÉ□< ŸBKAS< □K Ÿ=ÁG< Äç?ð< Kð^H@ □Ó2=>wN?' ;Mx 2ÄÑ@'V ;=ÄÄ'Óí
 □eS "<□~ }eóG< wî'f 'öe □"} fð'j K□Ó2=>wN?' □eS L°K?G< ÁcUj ;<□~ U°S' ;°Ä"+G< K□Ó2=>wN?'
 %u □K Äð'- ;=Á□S\ ;u<G< "□S< 2ŸS ÄðpÉ U"ŸBe" "NK; ÄQî; KA~ w□c=} uŸS QÓ "pÆe"> ;□T>a
 2"} 'N[³⁶ UeK ;u<G< "□S< ;=TY["X>* uêT« R["uêN %u ;u<' ;jK HÄT*f □"2 GKA u'<e} ëL°f UeK
 ;Ç>G< S'çdf "fu '□Ä ;u<' ;jK HÄT*f }ðYN 2ŸS [Ÿu UI" w2<□ "j"Y; "cV "Äu?KA cLU KŸ * u?}
 S"ðe pÆe ;u<'c }v[Ÿ □U'@G< }"Óa ufQf" "u¾<Hf "Äu?KA * ;v Sé□Ÿ< %u?Ÿ cT>¾ 2?"Ÿ ŸS
 }Gu> Mwc U"ŸBe" 2pÆd" ;<Y; ;u<' ;jK HÄT*f³⁷ "Äu?KA ðnÄ □Ó2=>wN?' KÄŸ<" * "MÉ¾ é"Q
 "e+} S^oK "u' □"2 f_= ÓwaS< KpÆd" "□U' □G<uŸ Mwc U"ŸBe" "cT>± pÆe nKA K;u<' ;jK HÄT*f
 'u[UeK?G< uw2<□ }çUÊ uëU "uçKAf uŸS '□ÄS< KS'çdf "□UÉ□[□ÇØ S^oM ;Muf "p' , ;u<' ;jK
 HÄTf K;u<' ;*_e Mwc U"ŸBe" Mwc "êQ" "Mwc pÉe" "cSÄ eV ;*_e "u[l¾³⁸ uw2<□ }ÖÉKA u"êQ"
 "u}Ä"ÓKA uëU "uçKAf "uw2<□ f°ÓYf "ç' SYS_ KpÆd" uŸBK< Ó°2< "fu '□Ä ;u<' ;jK HÄT*f
 f°ÓY, "e' %>~ ;ðka ðÉóÄ "ŸBKAS< pÆd" ;ðk' - u□"} W"Ä UÓv\ uŸS Äu? cKAV" éÉI K"èQ Á[f°

26. MSS. LIU MSD= LIU
 27. f.5r^oa. end
 28. MSS. "ð^Ä' MSD= "ð^Ä'
 29. MSS. "Mik MSD= "Mik
 30. MSS. ;u×' fUI'f MSD= fUI'f
 31. f.5r^ob. end
 32. MSS. Ä[;u<G< MSD= "Ä[uu?};u<G<
 33. MSS. "f'f" MSD= f'f"
 34. f.6v^oa. end
 35. f.6v^ob. end
 36. f.7r^oa. end
 37. f.7r^ob. end
 38. f.8v^oa. end

ô*, u,T' ċ'f '̄- ð"©G< K;u<' >*_e u%u ū=Ā ""<e: "□[Ā- pÆd" u□"] W"Ā %>|- ŸS ĀX>U- K=k
 Ç=Áq"f& uĀ□+ U'@f >u<' }jK HĀT*f "X@U- ul¼ ŸS³⁹ □eÖ=ó*e K=k Ç=Áq"f: "ċ' ðèS uQÓ
 "uY^-f: □"2 ÁðØ" uØw-f& "ĀfKĭ uŃ>? kB'v" "çKAf uŸS W"®< >u©' NªÁf: "}=}SĭN uX>S-
 "}=}u¼ □"Ÿ >L Ç□S< Á,Qf '□f KŸBK< uŸS Āu? □Ó²=□' u"Ń@M >fN} '□f ĀŸw' "₂,MTK '□f
 Ā□□□□□ "NªÁ'> Āu? >fQ~ '□eĭS< KŸBK< ðØ[] °ÖK □SQÁ"< "T'ÁU'> fu? >uĀS< KfO□": "2"}
 ŸBKA⁴⁰ 'N["₂ĀSeKAŃSéQōf 'u=Áf "NªÁf Ku=- >*_e >u<' □"2 GKA uX>S- }Ø¼ "̄<□- "u[□"2
 ĀU°É "I"⁴¹ "S'ċd} "Ā'ÓaS< }ŃBV SéQōf "Āu?KAS< O\ uđ]H □Ó²=>wN? "̄=fŸ<< ŸT¼ Ńw[G□¼
 "ŸS' ĀU°É K'ef "K°É uĀªH@ □"2 >=Ái° evN? ĀT@! ēĒk u'□^%@ "Āí@' >đÉóĀ □U'%@:: U®<2
 UÓv' >u< [v" uŸS Āu? cKAV" S³}S< KpÆd" ŸS í@" e%>"⁴² □U,S }WĀS K=k Ç=Áq"f >đÉđĀ fØH&
 ës "çKA} >w'□ "NS[⁴³ YÖG< >ēN& "ô*} "eN K□Øœ" S'H: '□ĭ * ðl^"¼ K;u<' f°ÓY,, >ŸS 'u[uĒU<<
 T°ŸK pÆd" >□<:: "̄}U[Øuu □U f"u=} >u<:: uŸS Āu? 'u=Ā kÇT>H KØuw đ]H □Ó²=>wN? "Uĭ'
 W"Ā KŸBK< >ĀŃw^: "□□□>' Āu? đ]H □Ó²=>wN? 'ju<' "̄<□- "UĭQ: ""°u Āu? Kđ]H@ □Ó²=>wN?'
 ĀX@>' Ā□]- "Ç= Āu? êØxS< KÖu=v" đ]H □Ó²=>wN? "□["̄<ĀS< □U' kUNUK<® fōYQf "̄<e}⁴⁴ ŸBK<
 >wÁ+H "̄<e} >°i<mH UK<° ŃUō_ u,T" >³¼,, K;u<' >*_e □U' kUN 2"̄<□- YÖG< "ĀS< Kĭ'e,e "̄}đYN
 u>wÁ+H 2"̄<□,, >wÁ} ĭ'e+Á'f □S<~& uŸS Āu? SēNō >=¼\dk?Uc Q"êf⁴⁵ ŸS GŃ' □K ŸTH Ńu<[
 UeK?H "₂Āu?c "̄<e} >°i<mH UK<° ð_ NªÁf □S<~ "kcS □U'@]S< >e}Øu=* ð_Á} fUI'„S< >đ" YÖG<
 >=ÉS" K'öc< >ÉK" "ŸS' 'u[>u<' É"ÓM u[Ÿ~ }GK< UeK Ńw\ Ńw[SÉŃ" K'KS "KU >T@"⁴⁶::

"Óv□Ÿ? %u Ø"} ŃĒK< ""fS¼Ø """"Ó' °uĀ K;u<' >*_e □\Ā K□S >çNō' "̄=Ń' uŸ©' eU°
 uU" f ¼u⁴⁷ f"<MÉ >ĀSê:: uŸS 'Ńa uMÇÊe >,"© K'u=Ā "Āu? ĀukBM'< X° 2□"uK TĀ "ĀMQp'<
 NSMTM 2□"uK ĀckĀ:: "u□"}' "e+} "êQō □U ŃĒK >u<' f]ð ŸS Á□U' >ĀSê□ fu "Q" S"<f ""fŃĀō
 °ÖK □SQÁ"<c ŸBK< ŸS X° ¼□Mō "Ç= X@U- %u=aS< pÆd" uĀ□+⁴⁸ U'@f fu '□ĭ %>,, ĀŸ<"
 SØu?-ŸBK<⁴⁹ □U □Q} >u<' }jKHĀT*f "̄}²²< KA- "̄<□~> >=k'ĀS< uŸB'Q >L Ç□S< Ā;?'µS< unM ¼ª¹
 "̄}=}[ju u□"]' □eS W"¼ Ó°' "̄<□- "ŸBKAS< pÆd" Áđp- "Ā'ĭ\ f°ÓY,, "Āu?KAS< KS'ċdf& >=□ĭ®<⁵⁰
 çMĀ fÓG< "éU< u}Ø"Ā Kf□² YÒ □UNMĀ K□Ó²=>wN? Ā%@Āe }k"Ā:: □ö °i<w KcT>° 'ĭ] >u<'

39. f.8v^ob. end
 40. MSS. ŸCKA-- MSD= ŸCKA
 41. f.9r^oa. end
 42. MSS. e%>" MSD= eH>"
 43. f.9r^oa. end
 44. f.10v^oa. end
 45. MSS. Q"ĭf MSD= I"ĭf
 46. f.10v^ob. end
 47. MSS. Āf;U' MSD= Āf;U'
 48. f.10r^oa. end
 49. MSS. uŸBK< MSD= uŸBKA
 50. MSS. >=ŃĒ'®< MSD= >=ŃĒ'><

wi<° □"² GK- w²<□" cw□ S'edf "l" f uĀ□+ U'@f ²³⁄₄-wĀ-⁵¹ "Ā"°e-& SÒu? "K=k Ç=Áq" f [cĀ--: '□; "□U\& éÉpc ĀŸw "Āfðk' uQĀ~ "ðÉóĀc ĀfK'M □UÉ□[⁵² V~: "u<'c □U"°c< S'ÓY} cTÁf □WW "Ÿu VÑc □U□K GK< UeK?G< pĒd" uŸS Āu? c=Ā; "MĀ ,M³ ĀfuĀ' VÑc⁵³ □U' "p: "u<□- S°M 'u\ pĒd" S'edf □"² Āf^Éœ]⁵⁴ S'edĀĀf ,ef KÑ>²? SöpÊS< "ÁSêœ "f[,e}ÇK=-" SwM "Se, "N} °K} "□"² GKA ,u<⁵⁵ pĒe uu?} UÓw ,e}ÇK" T°Ā "W"° "Uê; K;u<' }jK HĀT*f "Āu?KA ' * ,v "UdQ⁵⁶:: "ŸWØ- pĒe □"² ĀwM ,Uêœ'< S'edĀĀf UdN pĒd": "Āu?& □" ,v: "fu?H v[Ÿ ,u<' }jK HĀT*f "Ñw[T°Ā:: "Āu? W"Ā "□- ²ĀU T°É': "Ÿðç=V Ñ>²? UdQ "i< pĒd" ŸS ĀeN'< iN³⁄₄ UeK ,u<}S<: "uÑ>²?H ,Uêœ S'edĀĀf T°Ā Y\ uŸS MTĒ": "□Ā pĒe "Āu?KAS< KpĒd"& □U ,Ā, ,Ué□;S< ²SdQ⁵⁷ kÇT>: "Ÿ"Yœ SÒu?-S'edf ,*_e "Āu?KA ,v ,>'c ,Ué□Ÿ< ,e}ÇK="<³⁄₄ uŸS jIMŸ< "□UĀ□²?c& * ,v ' Y-f ĀX@> "Y^° ,É°f ĀfK;Ÿ< KŸBK< SöpÉ' " ,efc S'edĀĀf ,=Āf^Éœ' □U' ÇÓs "cT>± ,u<' }jK HĀT*f }ðYN x~ "v[ç& "Gx °u=³⁄₄ u[Ÿ]: "Āu?KA& Y^° * "MÉ³⁄₄ uŸS ĀĀK< ,vQŸ<Ÿ "GwŸ<Ÿ YMx": "X>* ,*_e u[Ÿf ikS "W"° ²"} Y~} éÉp uu?} ,u<G<: "GKA □eŸ ĀU⁵⁸: "cT>± ²"} 'Ñ[,ef S'edĀĀf ,%μ" p"-f& "Ā Mx" ŸS □df& u□"} ²ŸM□-" }^É* KpĒd": "u□"} 'Ñ' iM'G< K;u<' ,*_e: "□T>a ,u<' ,=²? "Ÿ}Ÿ² uGwK YLc? Ÿ©* □%<²::

"Ç= GK'f ,N+ w□c=f □"² □e}NĀë %u R[& %u 'u[%u cŸu: "N} °K} □"² uUe"u< "□- Sê;f "Ékf L°K?G< "fu?H ŸMN "Āu?& 'U' 'U'⁵⁹: "Ö³⁄₄ Ā□+ w□c=f □U ð'Hf: "cT>±S< pĒd" jUj⁶⁰ Sê< %u?G< "Āu?M-& U"} c"Ÿ: "Āu?KAS<& Sê; %u?³⁄₄ 'U' □"² □" <U& "fu ŸLIŸ< }Ó□W⁶¹ □U'@³⁄₄: "ScKAS< K;Ÿ< □S< ²} □Ā 'U': "Ÿ=ÑaS< Uê; Kw□c=f⁶²: "□UÉ□[□ÇØ S°M i"cf Ā□+ w□c=f □U □M□ w□c=: "ĀwM^ □□ □□⁶³ ŸeŸ= "fu? Nc=^& □U ,*_e "cT>± ,u<' }jK HĀT*f f}ð UÓv' "Āu?KA K'MĒ ,*_e& □S<"< "MÉ³⁄₄ ²fu? w□c=f Ÿ'cf □U'@Ÿ& "ŸWØ- "MĒ K;u<G<: "Āu?KA * ,v ,Mx "èQ □U □Ö=>f: "uÑ>²?H⁶⁴ uŸ³⁄₄ ,u<' w"³⁄₄ S}[& "e□ ²ĀÑw' "Gx "eN "VpR "pĒe'> }ðYN u²,=Ñw[,S }VpN: "□U' Ñ>²? ,Mçkf K'K=É }Ÿ T□i" ,%³⁶⁵ TQUU °u=Ā⁶⁶: "%}f^a u□"} é'<° Ā&H

51. f.11r^ob. end
 52. MSS. □É□[MSD= □UÉ□[
 53. MSS. vÑc MSD= vÑc
 54. MSS. Āf^É□-S< MSD= Āf^É□-
 55. f.12v^oa. end
 56. MSS. "uxQ MSD= "uxi
 57. f.12v^ob. end
 58. f.13r^oa. end
 59. MSS. 'u' MSD= 'u' 'u'
 60. f.13r^ob. end
 61. MSS. }Ólc MSD= }ÓGc
 62. MSS. Kw□c=f Uê; MSD= Uê; Kw□c=f
 63. MSS. □U ,Ā, MSD= □U'
 64. MSS. "uÑ>²?H MSD= "uÑ>²?H
 65. MSS. "Ÿ² MSD= "Ÿ²
 66. MSS. "u=Ā MSD= °u=Ā

□"² ĀwK< u□" } U" f uēNŸ= ³+ Ā« "fu? Ā□+ w□c=f& u□" } ²} "Ñ'Ÿ< Nc } L°K éÉp "pÆe⁶⁷ } *_-e::
 "□< } Ñ>²? □K=öS< 'Ñ'- K:u<' } ;jK HĀT*f "vu Ā□+ w□c=f:: "cT>± ²" } 'Ñ[⁶⁸ } e} ñu } "Ÿ[□" uĀ' f°ÓY~
 "éO K*_-e "fu?H R[%u?G< "Āu?KA& * "MÉ¾ u²=Ñu'Ÿ } VnQŸ:: "Ā□²?> } ðQ ĀōfOŸ:: "Āu?
 pÆe& }=Āfð□Q □eS } c'Ÿ< u□Ö=>f¾:: "u¾ } ðfR:: "e} wkB± } u<' wì<° "Āu?KA } ð□Q:: "uÑ>²?H } "k"
 VpN " } ðfN □U □Ñ]G< 'k'ç 2 } "3 } Ñ>²? "fu } u<' } e} w[Ÿ KA~ "Āu?& Y[Ā K=} Y[Ā⁶⁹ K=} "MÉ¾:: "□U'
 uŸ; 2]S<⁷⁰ pÆd" " } ²?Ā'~⁷¹ °uĀ+G< K□Ó²=>wN? } uuĀ'+]S< □"² ĀwK<& ewNf KA~:: " } Y' } u<' } *_-e
 "Āu?KA K:u<' } ;jK HĀT*f } u<G<' * } v Ā%@Āe } ðMÜ S'çdf □Tū[S'çdĀĀf } "ef& S'çdf'> Ā"u\
 vQ+„S<:: " } ef'> Ā"u^ vQ+„:: eT° * } u<¾: □df'< Ā'w' T°ŸK oŸ } □u=*:: "Āf'ku< uuĀ'+]S< " =ĀfN'Ÿ<::
 "fu S'cê- uSe'é Ā'ñ □df "Āf%@¾M L°K oŸ⁷² "ĀuM± "Ā_eĀ NSĀ "ĀTe*⁷³ & } ç vQ+~ K² } ç Ç°S<
 Ā'< } °u=¾ " "°< } Mx ²Ā;M } pV„ & " } øδ*„ & ²□"uK TĀ:: "ŸTG< cw□> Ā"u\ uY'~f⁷⁴ } ðK=ÜS<⁷⁵ °Ā<
 □U' } ef "Āf'ku<:: "fu Se'ēs< cĀx" uSe'ç QK=" Āf%@¾M⁷⁶ L°K?]S< □d } 'S<f "ĀuM° YÒ "°öc:: " } Mx
 ²Ā;M } '□„ " } pV„ ²□"uK } K?MĀ °É □U } "ef:: "Āu?KA S;wu 'ōdf } u<' K'MÆ& W"Ā ' Y'~f * "MÉ¾
 ĀŸ<"⁷⁷ uŸS fu? □UĀ□²? "□eŸ K'KU⁷⁸:: "ç' ŸTG< eU°< * Āmk " "Ñ@M %> } éÉl K:u< } S< } *_-e } ÇU
 "W"Ā ²Āe } δYQ Mu "ĀÖMM } S:: NMĀ- □eŸ< ²ŸS } } ÑW " } VpN u²=>uc □eŸ ç' VpN □f=" eU' □"²
 Āk"ê Ÿ°u } YMc:: "cw□c u²Ñw[fu ĀVpQ- } =¾U" } udG< Ā;IÉ "ĀUQM⁷⁹:: " } u<'c fu ç'f L°K?G<
 w□c=f eU' uNcf:: fu } c:KA } u<G< } } ²² u¾<Hf& " } VpN uf°ÓYf "u□" } } ScKAS< KcT°f⁸⁰:: uŸS
 NSĀ-S< KSn'Āe ²¾~u="K:v } v'> ²Āw[„ "u□" } } ef ŸTG< [cĀ- K:u<' } u<Ā QK=":: "□S<~H> pÆd"
 } } ;ç S"j["□< ŸT]S< Ñw["Ā□²?> u[Ÿ] çKA~ } ¾GK< UeK Ñw\ Ñw[SÉl" KKS "KU } T@":

"□"² GKA u²ŸS' Ów' } *_-e } u<' UK<° } □Ua "ç"<± } u<G< } "Óa "Āu?KA& } " "MÉ¾ } c¾U kc=c
 "O' } %u ääe " } X>* pÆe R[uŸS } ²μ SUI⁸¹ "uēN } %u ääe "e } X>S } pe":: " } SĀÖ □"² ĀfδXQ
 "Āf□WĀ⁸² "Ñw } %u } u<G<:: " } u<G<'> fu '□Ā } ðŸN ðÉóĀ u□" } ²"KĀ w□c= éÉp:: " } u<'c } *_-e "èN } ;j*
 u□we } kB'v" "uĀS "Ā" } °[Ñ kB'v* uŸS Āu? c=^; "MĀ Āc?°& SY⁸⁰~ KéÉp ĀÖMKA KUY⁸⁰ "S³G<

67. MSS. pÆe MSD= "pÆe
 68. f.14v⁰b. end
 69. MSS. e[Ā MSD= e[Ā
 70. f.15r⁰a. end
 71. MSS. " } ²=Ā" < MSD= " } ²?Ā" <
 72. MSS. oŸ, -- MSD= oŸ
 73. f.15r⁰b. end
 74. MSS. uY'~ } MSD= uY'~f
 75. MSS. } ðK=ù MSD= } ðK=ù"
 76. MSS. ĀfH@¾M MSD= ĀfN?¾M
 77. MSS. ĀŸ<," -- MSD= ĀŸ<"
 78. f.16v⁰a. end
 79. MSS. "ĀuIM MSD= "ĀuIM
 80. f.16v⁰b. end
 81. MSS. suQ\ MSD= sui\ f.17r⁰a. end
 82. MSS. "Āf□WĀ MSD= "ĀfNcĀ

ÄuêQ pÉS □Ó²⇒wN? M®<M:: SY^{ao}~ Kw□c= éÉp pÆe “<□~⁸³ “=Äf[d° KA~ ‘j|:: “uÿS Äu? “°u
 ä<KAe& □K W“¾ }M□ÿ< kc=d” Uj°u=} jw’ ÄÄM-S< □K ÄW’O⁸⁴ uUQa nM:: uT” }M□ÿ }*_e kc=c
 Uj°u=} jw’ ÄÄM- “W’N ðÉóÁ uUla nM □”² Äcwj⁸⁵ “Ñ@K çÒ “mx u”èQ É”ÓM“ YÒ::

“N} °K} [ÿu }u<’ }*_e uT°Ê} ðKÓ □”} fcSÄ }Öf Ö’@’ çK=S ²Ä’w’ “<e} vQ’& “%µ u□ÄK
 S”ðe pÆe⁸⁶ ²L°K?G< □Æ’:: “Äu?KA& □U }Ä, }”} “S’< eUÿ “<Y, Ö’@” “Äu?KA& T□Ä’¾c “S”¾
 SfQ} TÄ& “eU¾’> “vQ[“MpU\$ “<□} Ñ>²? “cÊ }u<’ }*_e %u SUI\ “Ña ÿBKA ²ÿS Äu?KA v| “MpU
 “cT>± }u<G< }ÿ[:: “pÆe’> Äu?KA K}u<G<& Ä’É’ }v “[eÄ j’e+Á’:: “<Y, }u<G< “Äu?KA& }”} }ØUq “[eÄ
 j’e+Á’ “Ä’É’ uÿS fu?:: “□U’ }ØSq pÆe K’<□~ Ö’@” ueS }w “MÉ “S”ðe pÆe “cSÄ j’e,,e %Ä “u[
 □”² ÄT@la⁸⁷ SéQö} ‘u=Áf “N’Áf “[c¾ T□Äa UeK }É’f “□UÉ□[□ÇØ S°M }S’ÿAf “ç’ W“¾
 uÿBK< Ó²< “[X>⁸⁸ }°[ð::

“pÆe’> }ðÉóÁ êS<“ “j|,, °ku uÿ’-} }wØK=e “k*“ “}YSa K}u<’ }jK HÄT*f “Y, □U’@G< u[ÿ]::
 “k’u Ñ>²? ðMc~ K}u<’ }jK HÄT*f S}wu S’çdf “èN UÓv⁸⁹ ÿS SL□j [“Ä }u<æf⁹⁰ ÿS ‘u=Áf “cvÿ?
 “Ñ@M ÿS N’Áf “~> HÄT*f ÿS K=n<“f ²<Ñ éÉn” “cT°f “}Öw< %u?G< ÿBKAS< pÆd” ²U’@~ ÿS
 Ä”Y< u[ÿ]:: “Äu?KAS< * Ämp¾ }c □ðMe □U”~ “KU:: “Äu?M-& KS’< □ÉÓ }vÓ>ÿ * }v::
 “Äu?KAS<& □ÉÑjS< %u □Ó²⇒wN? }ULÿ=¾:: “}*_ec }u<’ fu cU- ²”} uÿ¾ “Ñ[□T°Uk Mu<& “Äu?&
 }v }v Gu’> u[ÿ]ÿ □UpÉS fí□ ‘öeÿ⁹¹:: “fu?H v[ç pÆe K’MÆ □”² ÄwM& □Ó²⇒wN? Äv’j L°K?ÿ::
 u[ÿ] ÿBKAS< pÆd” ¾GK< UeK?ÿ:: “ÿBKA ²}ðÄÿ °kw T□”}ÿ:: “²”} wH>KA }°[ð u}w’ “uewNf:: }S
 !”“4 K”@ Tc? ²<□~ ‘Nc?:: “Ñ’µ }u<’ }*_e □”² Áeql ÿS }=Á²? “kua “<e} ‘□’ W’Ä:: uÿS □Ä[f u[ÿ]
 }jK HÄT*f L°K }u<’ }*_e ÿTG< “Ä□²?> u[ÿ] ²=>G< L°K Ñw’ÿ Ñw[SÉI” }GK< ÿTG< uÿBK< Ñ>²?
 “uÿBK< c’f }=ffðKØ □U’@’& K’KS “KU }T@”⁹²::

“□”² GKA }u<’ }*_e u®u=Ä %²” “LI Ñw[}”a UeK }%©G< pÆd”:: “□U’ °ÿ⁹³ ‘□f “<e} ëT°f
 “u[uëU “uçKAf:: “}Tÿ\ L°K?G< pÆd” ÿS ÄX>U-& “fu }□S[}u<’ }e}□k[X>S} ÿS aT*e cT°f& “ÿS }v
 }v>:: “}”Y, “<□} Ñ>²? “R[‘%<k wN?[fÓ^Ä ²<□~ ÿÇ }Uv& “}^ÿx KuçKA} T>”?M wì<°& uÿS Äu?
 ‘u=Ä:: ðKÓ ²Ä’@’ Áe}ðY Q⁹⁴ GÑ[□Ó²⇒wN?:: “ÿTG< ‘u\ □”² ÄfðYO: “Äf□Wç:: “uÿS Äu? □°u

83. f.17r^ob. end
 84. MSS. Äc°%< MSD= ÄW’G<
 85. MSS. Äc?wl MSD= Äcwj
 86. f.18v^oa. end
 87. f.18v^ob. end
 88. MSS. “[c=* MSD= “[c=*
 89. f.19r^oa. end
 90. MSS. %u<f MSD= @u<f
 91. f.19r^ob. end
 92. f.20v^oa. end
 93. MSS. “ÿ MSD= °ç”
 94. f.20v^ob. end

'u=Ã& "G< W"Ã "'G< >ÇU fu ÃH@M"< >□'< □u<[:: "□UÉ□[□ÇØ S°M >[ð ðMðK 'p° uçKA} T>?M >S !""1 K""□ >?â=ò 2"<□~ NUK? "Ñ'µ >u< >*_e-: u[ÿ} çKA~ }GK< UeK?> >T@":

"}vQ}" ul¾ >u< >*_e "u[□"2 ÃéS< w²<□ □UéT pÆd" ë[:: "□U' }SÃÖ %u U'@} >u<G<:: "}"^ÿx K>u<' òMæe⁹⁵ }cÃV "u[UeK?G< uõp' "u}c"°-:: "□"2 GK"< □u<[K>ÿ >u<' >v Á°qw äæe %u òMæe *L« S'~@f "Ãu?& '° %u?¾ "f^ÿwæS GK"> 'Ñ[S"ðe:: "}"X>* R[>u<' òK=æe UeK w²< □" pÆd" >*_e'> R[UeK?G< "uêN %u >v Á°qw äæe:: "ðoka KòMæe >juæ:: "□[Ã⁹⁶ □UÅml O °Å" "1 w□c? >eS< S'q_e ÅS[UeK?}S< u>UdK O""2 N°Áf Ãÿ<" %BMkAS<:: "X@V >v⁹⁷ Á°qw äæe '□c K>u<' òMæe uO""1 SUI^" "[cÃª KGÑ[gª O""2 jòK:: "uêR K>u<' >*_e "ç' jòK< GÑ[□"ÃÑwÖ" "ÃcSÃ⁹⁸ uGÑ[⁹⁹ "[w:: "□U' }"X>*S< pÆd" }SÃÖ< %u U'@} >u<]S< }jK HÃT*f UeK òMæe K=qS< "□UI¾ R["□Kñ KKjòKAS<::

>*_e UeK 7□□xf R["uêN GÑ[□"ÃÑwÖ" □" }fcSÃ xkB:: "[ÿu ul¾ T]} >eT ";<Ñ²v^s 2'u[f □"2 f'k'>¹⁰⁰ UeK "MÇ Òf Å'Yf:: "ÿBKAS< cw> GÑ[ÃcÓÆ □Q} □Ñ]H "ÃÖwO L+ O""2 >MQU} KK°K<:: "cT>± >u<' >*_e 2ÿS ÃcÓÆ cw> GÑ' "ÃÖwO L+ Sê> %u?H "k'u "Ãu?L& * w□c=, uU" f'< ÃW"<°< Kÿ= "ÃcÓÆ □Q} □Ó'ÿ= ";>c uLYÿ ç"ÿ:: "ð'Hf Ã□+ T]f □UnK >u<' òW<Q "Ñ^ □SéQõf pÆdf "SH^ nK HÃT*f "°S" ueS □Ó²=□' >¾<c<e j'e,,e "K'MÇ'> >S*:: "□UÉ□[□ÇØ S°M >ØSn¹⁰¹ ueS >w ""MÉ "S"ðe pÆe "cSÁ T'ÁU □ÅL "K'MÇ'> >ØSq "cSÃ S'q_e-:: "ÿYK ul¾ T°ÿK k'T@KAe u?}j'e+Á" "e+} "S"ÿAd KÃ□+ T]f "ç'f S'çdÃ}: "Ç= Sê>f %u?G< >N+ w□c=f %u >u<' ÿAYBN HÃT*f "fu?KA cw□'< >}" "T>S >«:: "Ãu?L pÆe&cw□ ';> "fu?KA& □eÿ< >□¾> Mwcÿ "□wK p"ÿÿ:: ";>Á >Mvc=G< "p"-> 2NtG< ";><Yf¹⁰² "fu?KA& □S<"< >v fÑw' cLS Kcw□ UeK □Ó²=>wN?' "Ãu?L& □" □Ñw' ðeS "l" >' "fu?KA& * >v Óu' K=} cLS UeK □Ó²=>wN?' K>Sfÿ¹⁰³:: "cT>* pÆe 'Ñ[Ã□+ w□c=f:: }ðYN Øk ";>²¹⁰⁴ Ã"Ó^ 'Ñ[SKçf "U'f u=¾<c<e j'e,,e □Ó²=□': "òØSn >u<' "[cÁ uêËp j'e+Á' "R[f Ã□+ w□c=f %u >N+ w□c=f w□c=} rLe,ÖD ""Ñ[□ %>~ K>u<:: "cT>~ Ã□+ w□c=f R[f %u >u<' "uêNf %u GKA ""Ñ[, □"ÿ ÿBKA¹⁰⁵ 2Ñw[f:: ""Gv pÆe "eN "òØSn "cSÁ T'ÁU jw^ "□U' [cÁ S'çdÃ} "=>}SÃÖf □U>S S'çd}: ""u Sê>< □□□ 5 °Å"< }ÿ>*S< u>ð'e □U' GÑ' 2fcSÃ □□ÉÑ<f:: "fu '□ÃS<

95. f.21r^oa.end
 96. MSS. [¾ MSD= "°[¾
 97. MSS. >v, -- MSD= >v
 98. MSS. "eSÃ MSD= "cU¾
 99. MSS. "GÑ[MSD= uGÑ[
 100. f.22v^oa.end
 101. f.22v^ob.end
 102. f.23r^oa.end
 103. MSS. K>Sfÿ MSD= K>Sfÿ
 104. MSS. ";>² MSD= ";>²
 105. MSS. [¾KA MSD= ÿçKA

pÆe }ðYN "□Y¾:: "Äu?KAS<& ÇI" < "K<É¾:: "Äu?M- ÇI"¹⁰⁶ uçKAfÿ * »v:: "cT>⁻¹⁰⁷ 2?"ÿ Sé□' %u?ÿ& □'u' uUMç T]f:: "Ä□2?> SN[' Ñ[□Ó²=>wN?:: "pÆe'> »ÿ[u□"]' »%² ÄUNaS< uÄªH@ □"² ÄwM& Ä%@Äe }U* u□Ó²=>wN? □U}U* u°ÖK □SQÁ<:: "SGaS< 'Ñ[éÉp wÿ □SéQõf "GxS< "eN »ØSqS< ueS YLc?:: "GxS< □x} "N'ç KAS< u?} j'e+Á" uGÑaS<:: "w²<□" □Ucw, □"ÄÑwÖ" ÄSê< %u?G< "□~> ÄT@laS< nK □Ó²=>wN?¹⁰⁸:: ÿS' 'u[uÄ□+ GÑ' "cU' 2?"G< u' %<p "up\w::

"GKA 1Æ w□c= uUÉ["[w □"] fçSÄ êÖÍ "Y¿U¹⁰⁹ "□~& ²eS< u?^Óv":: "cT>± 2?" »u' »*_e }"Y, "R[GÑ[□"ÄÑwÖ" %u GKA pÆe "uêN %u?G<:: "U* "Äu?KA& ÇI" < "MÉ¾ Sé□ÿ %u?¾:: "»<Y, "Äu?KA& ÇI" uçKAfÿ:: fu cT°ÿ< 2?" IL«ÿ '¾ Sé□ÿ<& □eS »} w□c? □Ó²=>wN?'& ' "O' GÑ'¾¹¹⁰ ÿS fÿ<'> »u:: "WØ- pÆe "Äu?KA& K□S R'ÿ< UeK?ÿ * "MÉ¾¾¾" < cw, ¾+ GÑ':: "Äu?KA "□~ w□c=& »¾¾" < wÿ * »v »e}□Äí¹¹¹ GÑ'¾¾ K□S »ÄSÿ f'w' 1¾¾ "K□S çL°ç fçS¾Ø '¾¾:: "GK" < cw, N^e¹¹² ÁTe"ª KUÉ'¾:: "SWÓL" □S<~ »u<¾¾ "□U¾¾ "»c »SMj K□Ó²=>wN? □U "□e¾¾' "u'ÿ< w²<□ S°K u□Ö=> "I": "N} °K} R'ÿ< %u 1"1¹¹³ "Ñ'j- ÿBKA □UØ"~ □eÿ }õéT@~ "□~> "Gu'> "eN "Äu?K'>& »Äÿ<" eUÿ u?^Óv" »L fçSÄ 2"ªe "eS □Uÿ S'ÿ?¾& "w□c=fÿ T'ÁU 2SÇ "eS »□□ÿ »w'HU K1"K"M> □[Ä j'e,,e:: "ÿS' cS¾¾:: "Ä□2?> ' "O' ÿS □ÖUk':: "ÄV fxH KpÆe 'Ñ[" ~ w□c= "}"X>* R["□~ w□c= "uêN GÑ[éÖÍ □"] fçSÄ ¾ÖÖ" "□Ä pÆe »ðk^ KGÑ[éÖÍ¹¹⁴:: "Ña K" <□~ w□c= "Äu?KA' »ðk'ª KGÑ]fÿ * "MÉ¾¾ 2"ªe:: "□~> Äu?KA W"Ä 'Ñ'ÿ:: * »v "f"¾É ÿ=Ç' » "□□□ □u<[' Q"ê u?}j'e+Á" u'¾:: "»<Y,¹¹⁵ "Äu?KA' »ç Sõf< N'>ç u?}j'e+Á" uÑBÑB~: »L Ç□S< Ä%@Äe¹¹⁶ uUQL □S WU[□Ó²=>wN? "cT>± w□c= "Äu?KA' W"Ä uÿS fu? KÄÿ<:: "uÄ□+ K?K=f Sê< »Ö" f UeK SêV %u □□ »u< pÆe "2"ªe "□Ä \ □"² ÄT@j'~S< □eÿ ÄçwQ¹¹⁷:: "pÆe'> u□ÄK çKA~ »EÿS □ÄKAS< K□S<~::

"}"X>* uêvQ 'Y, 2"ªe ke,, "ñ NpK "[ÿu u□Q} 2Óv 3} □Ucw, N^e "Äö K1 "Ék "V} "□M><> Ó¾ "UWÙ "KXMc<'> »%µ "»Wa É□}] "wêR %u »u< »*_e:: "fu '□Ä »u< »ÿ["Äu? cw, N^ec cw□<

106. MSS. Äí" MSD= ÇI"
 107. f.24v^oa.end
 108. f.24v^ob.end
 109. MSS. "e¿U MSD= "Y¿U
 110. f.25r^oa.end
 111. MSS. »e}□Äé MSD= »e}□Äí
 112. MSS. □^e MSD= N^e
 113. f.25r^ob.end
 114. f.26v^oa.end
 115. MSS. »Y, MSD= "»<Y,
 116. MSS. ÄH@Äe MSD= ÄNÄe
 117. f.26v^ob.end

"◌◌◌:: "◌◌◌} Ñ>2? 'Y, SØv|} 'Ÿ< w◌c= "◌◌Ē u◌Q} ◌Ñ}G< K;u<' ◌\Ă:: "◌UÉ◌[◌ÇØ S^{a°}K¹¹⁸ N'ç
 pÆe u?;j' e+Á' "e+} ul^{3/4}:: "cSÁ KĂ◌+ S"" *ØnĂw^s "fu ç' iw' }Ó◌W¹¹⁹ pÆe ◌UI^{3/4}& "R[%u ◌M° S""
 ◌"]} fcSĂ ^{3/4}ÔÖ"& "N'ç u?;j' e+Á' "e+} ŸS kÇT>:: u◌ou }Sa "◌◌- w◌c= "u["◌e,◌ ◌ÇÖ S^{a°}K ◌"²
 Áe}◌◌aS< K:Ö""f u◌ĂK }ULŸ< "ĂÑw' }U["S";i:: "◌U' fu }uu,, Ă◌+ S"" KT◌Ă[pÆd" Ăml "u◌"]'
 }Ó◌W "e+} "R[¹²⁰ "uêNH %u ◌M° S"" ◌"]} fcSĂ TfÑ@:: "ul^{3/4}'> 'u[◌"² ĂfÒĂM "ŸK "◌e,◌
 u?;j' e+Á' ŸS NĂSf¹²¹& "N} °K} ◌"² GKA pÆe "◌e} u?~ "ê< ²"Áe "2'~ }w'HU }eS }◌'< }S<"~ ŸSĂ""<
 ^@} "◌e} NpM "[Ÿu< 1Ă UÇs "Ăö }w'HU KUÇs "R\ ◌"² Ă}M"<- u;W[¹²² ĂU& "x< "◌e} uÇ "[Ÿu<
 uT°ŸK uÇ W"^{3/4} S"" ²ĂSeM "◌Ă "◌ĂÓ- KUÇs "ŸTŸ\ "Ău?K<& ""Óa¹²³ K;u<' ""uKA [Ÿw' KŸ S"" ŸS
 fQ"ê "◌e,◌ u?;j' e+Á' "fu?H ĂS} }"X>* ◌eS Øu<° "◌◌-& "fu Ă[;xS< Kcw, N^e ĂcÉÉS< ◌UGŸ":
 "đç=VS< }"Óa Nw< %u }u<' "Ÿ'- ◌"² ĂwK<& [Ÿw' KŸ S"" W"^{3/4} ²ĂukB° KŸ "KĂmpŸ ◌UÉ◌_Ÿ::
 "cT>± pÆe }đYN "ŸNW^{3/4}:: "Ău?KAS<& "°< }°<'> "◌K<É^{3/4}:: "Ÿ"X>* R[pÆe u[É?} S"đe pÆe UeK 2~
 }◌'<& "UeK }Çx" Ăml¹²⁴:: "uêN %u Ă◌+ S""& "w²<◌' °i' "◌v' [Ÿu ◌eS I^{3/4} Ă'w\ cw, N^e:: "fu '◌◌
 KĂ◌+ UÉ' }w'f ŸS "◌É "qS ul^{3/4} "ç[UY^k "U°^u cT@' "Ău<u "v[Ÿ uSekK< "ĂV ŸS Ă'u' I^{3/4}:: }'u^{3/4}
 }T@H "Ău?& ^{3/4} Ă◌+ U°^ô^{3/4} K'KU:: '3/4 }◌É' ◌eS ◌[Ăj^a:: '◌} * ôl^"^{3/4} }u<'c }*_e 'u=Ă "◌◌- "S"đe
 pÆe ◌Æ' L°K?G< ◌UpÉS ĂŸ<" ^{3/4}U' ŸCKA¹²⁵ uŸS Ău? ä<KAe& ²x S"đe ^{3/4}U' ŸBKA:: "◌S[²ŸS
 ĂŸ<" 'e} KA~ "KĂml "2µS< K²"Áe "K;w'HU "KS'çdf ²µfS< "p',S< "qw±S< "Ău?KAS<& çNĂŸŸ?¹²⁶
 "ŸAef\ Ă%@Ăc'¹²⁷ ""u' '3/4:: "Ÿ²²< KA~:: "Ÿ%²< ĂŸAef\ uT°iÉ "uUd' ²"Áe "w'HU uSxwN=]S< S}\ °i'
 "i@O ô*, KpÆe "X[\ ul^{3/4} 9} }wÁ} "u?} j' e+Á'H> ŸS kÇT> u;N+ °Kf đçS¹²⁸:: "fu }"fc' pÆe uS'lu Ă◌+
 U'@f u^{3/4}T" "uiÒT [Ÿu "ĂÑ TĂ "Ÿ}đYN "1Ă °i kç=V¹²⁹ }U[:: "ç' *%< u◌S} w◌c= & ◌S} "[c^{3/4} Ku?}
 j' e+Á'":: "u[ul^{3/4} ◌"² ĂfÒĂM NĚK W"^{3/4} uw²<◌ fT:: "cw, N^ec ◌K 'u\ I^{3/4} ◌"² ĂuM°< uifK w\
 "Ăcf; uê^a "p "Ăcju< uSe◌} "p Ô; "ôi< ◌UŸç }u<' }*_e "w²<◌ S^{a°}K 'u=aS< ĂfS^{3/4}Ö< %u?G<
 KK11 }TŸ=aS< }=IM-¹³⁰:: "ŸS' 'u[:: ◌ö °i<w KcT>° Ów[◌Ó²=wN?' ◌Ó²=◌:: "e"<' U; \ ◌U QK="◌
 cw◌:: ²"Gx ◌ĂK "ê" K;*_e "l" pu<° ◌"uK "ew *L< }vÓ° uŸS Ău? 'u=Ă& ◌Ó²=wN?' Áç'±S< KéÉn":
 u;T" ç" *_e u◌ĂK }ULŸ< "cĂÉS< Kcw, N^e uçKA~:: "[e^{3/4} S"* ul^{3/4} "ç"-f U'@~ đÉóĂ:: "◌U' i"<

118. f.27r^oa.end
 119. MSS. }óiw MSD= }óiw
 120. f.27r^ob.end
 121. MSS. GĂSf MSD= GĂSf
 122. MSS. u;W[MSD= u;W[
 123. f.28v^oa.end
 124. f.28v^ob.end
 125. f.29r^oa.end
 126. MSS. ç=NGŸ= MSD= çN;Ÿ?
 127. MSS. ĂH@Ăc' MSD= ĂN?Ăc'
 128. f.29r^ob.end
 129. MSS. kçU MSD= kç=V
 130. f.30v^oa.end

K²"Áe "Áu?KA& □eÿ< }□^{3/4}> "MÉ^{3/4} "c" KUÉÿ "K'efÿ¹³¹ fÿ<"> 'e} K=} "K"<K<É^{3/4}:: "Y< 2"³Áe }v
 "f"^{3/4}É ÿ=Ç:: "T@H }ÿ^{3/4}Æ }*_e Áÿ<" }u "2"³Áe "MÁ:: "'Gu 2"³Áe UÉ[K;u<' ÿS Áÿ< * KA~ 'e}
 "KÁml'> □UÉ□_G<:: "□UÉ□['u[}u<' □\^{3/4} □Ó²=wN?' uÁ□+ U'@f □"² Á}ÓI uÉS<:: u~mu QÑ
 Ue"ÿBe": "cU 2?"G< "e} ÿBK< uP'<'f:: "KÁ w²<□' pÆd' "□UÿBK< Áml 2^{3/4}-u= }u<' ò_U"ÙeH¹³²
 "KÆ □"² GKA uU'@~ }u<' }jK HÁT*f "u[UeK?G< □"² ÁWUa "Á}K< }Wa:: "ÿBKAS< Áml Áf,?²²<
 KA~ ufQf" "u^{3/4}"<Hf::

"u²ÿS' Ów' □"² GKA }u<' }*_e o"r vI'Á cT>±S< 2?" %>|- "e' f°ÓY~ Sê< %u?G< □UÉ["Kn
 "<K<Á □□- Ká?Øae& "Ç©f& Ñw[j'e,e "2\ó?M& "j}U□- K;u<' pÆe "Áu?KAS<& Ç□□< "<K<É^{3/4}
 u□"} U"f Sé□jS< '3/4:: "Áu?M-& * }v ÿS"u"¹³³ UeK?ÿ "fUG[SéQô} "f[e^{3/4} S'çd]: "cT>± pÆe 'ÑaS<
 }ðYn "v[çS< "u[UeK?G< "j}U[□U'@G< 'Ñ[SKçf "f'ÓT@G<:: "fu '□^{3/4} }u<' %>|} }²=jS< }MufS<
 }Mvc U"ÿBe" 2pÆd' "ç'< W"Á' uÿBK< Ñ>2?& "cU' }jaS< uÿBKH@:: "Ç= Sê, %u?G< □UGÑ[S<Ñ'
 "MÁ □%<G< 2eS< Ñw["^^© "'<□~> 'u[UeK?G< "j}U[S'S<[Ç©f¹³⁴ "j}wx SéQôf "Kwc Mwc
 U"ÿBe": "w²<□' pÆd' "KÁ "<□~ }u<' *L« }vÓ° dS<?MH& "aT*eH& iÒ òèUH& "µc=TeH& }ÿY}
 w'H"H& "o^H& }Ác<H& "òpÙ'H& uÿ=VeH& "j}MÁ SÉ□"H& Ó'Ó'ÁeH& "ÁeNpH& o'KAeH
 "ÁN"eH "□M"e 2}Mx %<MkB }>ì^{ao}' }eT+}S< uÿS Áu? 'u=Á& "u%u?3/4c ðÉóÁ j u<^" }□j+ÿ □Ó²=*::
 "ðÉóÁ ç"^o< □UkÁU,,S< Áu'%'<:: u,T' u'□ %<MkAS< □U+i¹³⁵ Áu'%'<:: uçKA} }u<' }*_e }u< }S< "j}K'K
 }jaS<:: "Á□²?> ÁwêN' u[ÿ,,S< K'KS "KU }T@":

"Á□²?> □"² GKA }u<' }*_e ÿAYBN HÁT*f "e} U'@~ cU' ÿS }<cu "Ñ<Y w□c=} }u<G<:: %²'
 Øk "Áu?& U"} "_c:: □eS uÖK f□³² N^aÁf:: }e}Òw*S< KÁml 'ÑaS< "Áu?KAS<& * Ámp^{3/4} }'c cT°ÿ<
 2ÿS ©K" "Ñ<Y f□³² □Ó²=wN?' "j}<cu w□c=} }u<G< "u□"}' □ðpÉ □O' %u?G< ÿS □jM SÁÙ,, "e}
 "eN uU°Ç"¹³⁶ "K□S }=jQMÿ< □ÿ"<" cT°} u□"} eS □Ó²=□' }>3/4c<e j'e,e "□j°< ÁU^{3/4} u□'+G<:: "j}Y<
 Áml "Áu?M- * }v KS'< }□ÉÑ' "Q' }vÓ->ÿ& 2e}jv³□ÿ' uçKAfÿ:: * }v *L« S'~@f □ö }□ÉÓ S'~@}ÿ "e}
 3+ U'@f K^©f'< "T>S K}ÿBLf:: * }v }u<' }u 'òe' SNúK "êQ □U 'eNf' K□S }' }□ÁÑ' □"² ÿS }vÓ°
 ÓÆó" "Q' S'< ÁT@I['Øuu "[jw'< "o u 2ÿTY }u:: "ÿS' uÿj pÆd' w□^{3/4} S][□eÿ Á"<□' }'w±S<¹³⁷ ÿS
 TÁ fu '□j Øw~ }u< }S< Kÿ©' eU° "'<□~> }WØ-S< □"² Áuÿ= "ÁwM }P'<' }' □Ó²=wN?' Áÿ<"
 UeK?jS< "u[ÉM^a> }S<:: "□U' }Y' }u<' }*_e vQ'^{3/4} eU ÿS 2}i'< "e} ÿw" w Ke, "Á" □"² ÁÖÑB°
 "ÁðØ"& "e}ó"<- Áml w\□□ uLI "u%²:: S"ðqS< }SÁÖ< "S"ðqS< R\ UeK?G<:: "□"² 3/4N"<¹³⁸ }^ÿx

131. MSS. 'efÿ MSD= 'K'efÿ f.30v^ob.end
 132. f.31r^oa.end
 133. f.31r^ob.end
 134. f.32v^oa.end
 135. . f.32v^ob.end
 136. f.33r^oa.end
 137. MSS. }'w*S< MSD= }'w±S<
 138. f.34v^oa.end

“Äu?M- “MÁ>G<& ‚2’ ”eÉÊS< ŸS =&Äp[u< %u?Ÿ& “cÊS< ‘%<k wN?[: “WU[“Ñ<Y u”~ Uj’ “22::
 “Äu? *_-e KK111@]S< ŸS Äe} => Nö[„S<¹⁴⁷ “f□U’} SLi= Ä”u’ uÑëS< “u}Ÿ?d]S<:: “□U’ cÉ-S< ‘%<k
 wN?[: “Ñw\ N^ uŸS >2µS< “Ñ<Y “cÉ-S< KpÆd” ‘%<k wN?[: “K*_-e }ÒÉKA “cÉ- GÑ[“Kn “u[I¼
 □”2 Ä}ÓI uçMÄ “uw²<□ f□’Uf:: “K”Ñ<Y’> ÄÑw’ çKA} ŸS ÄT>Ù □Ó²=>wN?’ “<e} “eN “}TQKK w²<□
 S°K: “Kw²<□” □Ucw> “Kn T@ÙS< ufUI’~ %u >UMç} □Ó²=>wN?’¹⁴⁸::

“□UÉ□[w²<□ S°M >[ð “Ñ<Y “ÓW “MÆ I¼”,G<:: “□S[>u<G< ŸS cÄÊS< KpÆd” “ð” L□□’
 %u?}S< “>e}Òw*S< K>u<’ *_-e “K>u<’ >v Á°qw ääe “Uê* %u?G< “}Ÿ¼Ä UeK?G< “Ÿ< “Ñ<Y ŸS ÄLU
 u>N+ w□c=f “}’< pÆd” KKwN?aS<:: “>u<’c *_-e >}” “<e} U’@~ “}ðYO uÓw~ S’çd} S’@~:: “>%²<
 ÄUGaS< ‘Ñ[SKçf “f’ÑBT@ “u[u]□’V “KÄ w²<□□ pÆd” ŸS kçT>¹⁴⁹ “}K’Kf U’@~ ðÉóÄ “}cU’ 2?”
 %>|- □eŸ ‘%<p wN?’:: “[cÄ- >u KAS<¹⁵⁰::

“cT>iS< cw, □“f Sê< %u?G< “Äu?K<& * >v Ÿ<’ >u “Q”ê u?}i’e+Á’ ueU’:: “Äu? pÆE& ðnÄ
 □Ó²=>wN?’ KÄŸ<:: “uYU[} □Ó²=>wN?’ R[GÑ[□“f □”} fcSÄ □□GÄØÄ “ÄS,, Ä□+ UÉ’:: “N’ç
 u?}i’e+Á’ “<e□□ ueS Ñw’>?M SM> } “W- kd’<e} “Ç=Áq“} ul¼:: “KÄ “Ñw[T□u[u’<e,□¹⁵¹ “u[□”2
 ÄfS¼Ø “¼P’<’ □S”” “<e} S””:: “}vQ}”¹⁵² uíU- “uf□’Uf }²Ÿ=a nK ‘u=Ä 2Äu? 2fS” u’KU ¼N; K’K<ñ::
 “fu cU’ >v Á°qw ääe ŸS GKA uf□’Uf >u<’ *_-e çŸw S’f& >e}wkB± ŸS ÄØ’U uu’e+f:: u□’}’ Áðpa
 ‘u[::

“□UÉ□[□ÇØ S°M }”Y, cÄx” “>eN,, K”Ñ<Y “<cu “Ñ<Y w□c=} >u<G< “Ñw[□Ÿ<¼:: “}cU’ “~
 ‘Ñ’ u%ou pÆd” ŸS kçT> “}Òw< pÆd”& “}TŸ\ ÄUÉ- K”Ñ<Y uÄ°H@& “K□S }SÄÖ ¼Gw- “eP¹⁵³
 “K□S @u¼ }SÄÙ Äfu>c UeK?G< □eŸ KcÄö:: “>u<’c *_-e Öw’ KeU° □”2 Á}K< Ämq& “□ÄÖ
 Kõ_U“Üe “MÆ ŸS Á°qw S’@,,:: “□U’ R[ŸB’Ö’@ “Ñ<Y UeK Äml “UeK w²<□□ pÆd”¹⁵⁴ “Ñ’- K”Ñ<Y
 ŸS Sê< S’çdf K}v□f “22 ÄUê□-S< pÉT@G< “}kU-S<:: “fu?H “<Y, “Ñ<Y “Äu?KAS<¹⁵⁵ U”f >Uê;S< ‘¼
 □S””}S< □eS >}fS< S’çdf:: “}WØ- *_-e S}ÑBU “Äu?KA& fu cT°’ ‘Ñ[u’>Ÿ Sé□’ “2?”Ÿ ‘Ñ[SKçf
 uŸS >22<’ uc=ÊfS< N^Áf& “}Ä’<Ÿ f□³µS< “u□’}’ Sé□’ “SÄÖŸ wH>K’:: “cT>± “Ñ<Y }U’ “>2µS<
 KN^G< ÄUÉÉ- KpÆe “SÄÉ-:: “<□} Ñ>2? “<□² ÄU □U >°“ðG< “<e} UÉ’:: “°ÄS< pÆd” Äml }vÄ\ upÉS
 “Ñ<Y “}kw°<¹⁵⁶ ÄV:: “Øu<~ □S<~ KS©f ŸS >u<]S< cT°f:: “□”2 ŸS’ ÄŸA””- >ð’H “>=Ä”Ñi& >L }ðYN

147. f.38v^oa.end
 148. f.38v^ob.end
 149. f.39r^oa.end
 150. MSS. KA- MSD= KA}
 151. f.39r^ob.end
 152. MSS. “vQ}” MSD= “}vQ}”<
 153. MSS. “eN MSD= “eG f.40v^oa.end
 154. MSS. -- MSD= pÆd”
 155. f.41r^oa.end
 156. f.41r^oa.end

“N} °K} □”² GKª S’cdĀĀf “<e} ÑÇU ŸS ĀpeT NSMTK □eS }S”Āv uêU° □Ö=“ T¾ “Mçn
 KS©f “Ēn Ç=u UÉ’ □Uª¾ S’o:: “ŸMP □”² ĀwL& v v Vf’ uêU°:: “cT>± pÆe □U’%<p %²’ u□+}”::
 “□¾ □Ó²=>wN?’ %²*” “ê^” KS’cdĀĀf }’S □U%u }Mx “U uSªK v’ □”uK Ô”ÉĀ ðÖ<’& “cfĀ
 S’cdĀĀf “[Ā □UêU±” “kK T¾ “U “<e} ‘□’ ÑB’É “uUÉ’> }KĀ& “ç’ c=d¾ KS’cdf “S’cdĀĀf □eŸ
 O”“5 °Kf:: “fu ¾□Mp TĀ 2}kK Ā²”U KAS< “c=d¾ ĀŸ”<+S<¹⁷²::

“u\ uçKA~ KpÆe }*_e:: “}cU- 2?” }U]G< u%u ©u=Ā “”<e:: “w²<Ÿ’ }□S’ □Ucw> }[T>&
 “[cĀS< j’ e+Ā:: “uĀ□+ GÑ’ }=[Ÿu< S’cdf “S’cdĀĀf Kc=dĀS< □;K }L ‘u\ ĀwM°< X°[ŸS □”ed “pÆe’>
 Āç”±S< uU°Ç” “Āc?eĀS< nK □Ó²=>wN?’:: “V~ uI¾ □U Āml K”I“f “Ç=Āq“f □É “}”ef)!”“8u
 %BMqS< “}ðçS eU±S<:: □Ó²=>wN?’ ĀUN[’ uçKA,,S< }T@”¹⁷³::

“□U’ fu ‘Ñ’- K”Ñ<Y ²ĀÑw’ pÆe }U^} “S”i^}& SŸ[ĀcÉ- “<e} Āc?f ²vQ’ vĀ □”} fcSĀ ‘āĀ::
 “cÉ- KpÆe UeK □K }ñ Āml □U’ Ā^ “wêQ- “<e} Āc?f ²vQ[‘āĀ “□□Ó- N^ uŸS }²µS< “Ñ<Y& “u[
 I¾ □”² ĀÑw’ SÉUS “ĀĀ;U YÖG< uY^□¹⁷⁴ ëU “KĀ pÆd’ uMĀ} S”ðe:: x □UĀml vQ□<Ā”
 “}□^UĀ”& x ÑÇT<Ā” “x ëTŸ©Ā”¹⁷⁵ x SUI^” “x S}Ñ<T”:: “uw²<□ i□ Āf[Ÿw W[pÆd” “u<c’ }*_e
 ĀfôXQ u%>} Āml fu Ā_}= UÓvaS< W“¾ “}=}S;N uêÉp }L ĀfT@cM □Ø, “ĀçÉp uUlaG<:: “}cU’ x°S
 ‘j\ ‘e’ UÓv\ ŸS ĀÑw’ □ĀK uçKA-::

“□U’ ð” “Ñ<Y L°□’ %u?G< ŸS ĀcÉ- □UI¾:: “uêO L°Ÿ” “Ñ<Y %u }u<’ pÆe “Āu?M-& ‘- “O’
 %u }²²” “Ñ<Y:: “cT>± pÆe }ðYN¹⁷⁶ “i”<±S< KĀml “}”X>* R[UeK □S<”~ L°□” □UĀc?} vQ[‘āĀ GÑ[
 ÇVf& □”} eT ÑTeo:: “u[“<e,□ w²<Ÿ SªK □”² ĀÑw’ □ĀK “Āc?cĀ ÖK “rêK:: ‘□; ðl^”¾ f°ÓY,,
 KcT°f& }=NK¾ KYÖG<& “}=}Ÿ² □”² GKA ueĀf }L ĀĀð QK=“G< %u □Ó²=>wN?’ ðx]G<::

“□U’ }SĀÖ “Ñ<Y □UeQ}~ uçKA,,S< KpÆd” “ð” L°□’ %u ŸBKAS< S’cdf □K }cÆ:: “Āu?
 }Uê□-S<:: “}Uê□-S<:: “ç’ cLU “öp’ T°ŸK “Ñ<Y T°ŸK pÆd”¹⁷⁷:: “wêQ-S< Ā□f”< KK wN?aS<:: “pÆe’>
 Ñw, “<e} vĀ U’@~ □”} fcSĀ êOÍ □”² Ā}M”<- S’cdf “S’fdĀĀf “<K<É:: “}ðYO cw> GÑ[uUê~ “[ŸxS<
 Ke”ªa” uS’@~:: “u[I¾ □”² ĀÑw’ êÉp “}Muc }°Ñ “Āmk “u’%< ðÉóĀ □U%BMkB::

172. f.45r^oa end
 173. f.45r^ob end
 174. MSS.ue^u MSD= e^H
 175. f.46v^oa end
 176. f.46v^ob end
 177. f.47r^oa end

“□U’ ð” □UÅml GÑ[ÇVf 2fcSÃ Ñf “Ã□+ S” ¼H@É” eT:: “N’è ul¼ u?}i’e+Á”: “u’%<
 “<e, □ Åml:: ““u N’è “M¹⁷⁸ u?}i’e+Á” uÉ’Ó’ Øn ¼H@É” “ul¼ u’%<:: “YMc N’è u?}i’e+Á” up|u
 ¼É’Ó’¹⁷⁹ “}K-K 3,wÁ} i’e+Á“f uçKA} u<’ *_-e:: “u[□”2 ÁKwfS< ,Mvc U”YBe“ 2pÆd”::

“□”2 GKA u<’ *_-e “<e} U’@~ }”Y, cÃx” L°K 1Æ □U<KÆ “;e}ªÄÄ %u “Ñ<Y □”2 ÅwM& *
 “Ñ<Y iw, □U’@Y *_-e “S”YAc □U N^Y “[e¼ ,É°] “N’i u?} i’e+Á” □ ,“pç ,”}c u’¼ }N”è¹⁸⁰ u?}i’e+Á”
 “<□- ¼N”è uGÑ[“[w:: “YBKAS< cw, gª ÅÑ”} KA- “[cÃ- YTY “Ñ<W:: “Ã□2?> ð< NªÁ} □U N^Y
 ÁUê□- %u?Y:: “cT± “Ñ<Y ‘Ñ[S’çe ScKA □S< “Å Mu< “ð” w²<□ W^©} UeK dóÄ 2ÓÍU ^e: “uêO
 W^©f u°K} □OÉ¹⁸¹ c”uf □”2 GK- Åfk’} pÆd” p’@ □ uYS Y°: “}^Yx dóÄ K;u< “Åu?KA& ;e}Òw□
 pÆd’ ÅmpY YS □’ÓY SM□i} “Ñ<Y¹⁸²: “;e}Òw, pÆe Åmq “Ña SM□i} “Ñ<Y “;ð’H pÆe □UL°”
 □eS ð□« eU° “<□~: “□Ä L°Y “Ñ<Y u?}i’e+Á” 2ÁN”è pÆe ;e}ïu “Åu?& cw□c YS”< Nd© “<□□&
 “2YS [Yü Á’ww “Ñ[“- S’çe Se}ªÉÄ %u “Ñ<Y □”2 ÅwM Ñw[*_-e Ku?}i’e+Á’< □ ,“pç “S”YAc w²<□
 □U N^Y: “Ã□2?> □_} 3 “pç “□UN^ “Ñ<Y’> ;=[YwY< 2□”uK 1 N^©:: “2”} wH>KA ,’SS “ud’>□ uêvQ
 “cÉ-¹⁸³ L°□’ “Ñ<Y K;u<’ “K”<□- N^© 2S”YAc “W- uÑ”Ê^f ju<É “R:: “□”2 ¼N”< uõ*f uWÖ “<□-
 N^© □T°W\ uðnÅ □Ó²=>wN?:: “Y< S’çe 2;e}ªÄÄ KpÆe V} uõ*f uYS Åu? ‘u=Å& V- K□Ø□ iªÓ::
 “;wéQ- L°Y” %u “Ñ<Y K;u<’ pÆe& “fu?H }U- “Ñ<Y “ÑSi ðfN “;22 ÅcÉ- GÑ[ÓÉU: “cÉ- “ul¼: ‘u[YS
 kçT> □”2 ÅfSNKM “S”YAc w²<□’ “N’ç¹⁸⁴: u?}i’e+Á’ pÉe}& “W’-: kd’<e}: “Ç=Áq“}: “S’cd}: “S’cdÄÄ}
 “ç’f W“Ä} U’@~: “WU[: K□Ó²=>wN?}: uÅ□□: u?}: i’e+Á”: “u’%<: SHÄU” Ç=u?H:: “□U’ □”2: GKA:
 pÆe: uÅ□+: U’@f: Sê: 1 w□c= ‘ÇÄ “c>KA K;u<’ *_-e □we} “fu?H }”Y, pÆe “□WW ð’ó^} uT□Ä\
 YS ¼Gx “;[Yü □eS wN?[[□w “<□- %u }cÅ:: %²’ u□”} ‘ÇÄ “i”<±S< K’É□~ “Åu?KAS<¹⁸⁵& Gu<
 “ÅG<u;S<: “Åu?M- U’f w’ 2□”uK uu”e+f 2”Y□ □we} u[Yf:: “Åu?KAS<& Gw- “ÅG<u;S<
 □Ó²=>wN? “Gw- □we} K²Äe□M: ““u cK U’[KcfÄ “;22 u<’ ¼Gw- “Gw-: “YMc cK □”2 ÅwM&
 ,v ÄUc uL°Y< “c}ÄY<& “çÑwY< “Ñ@WS □S”<f u[□w UeK “<K<É¼ “w□c=f¼ ,’ K=} “e+} □iK
 ¼Gu<’> “}u?2ª K’õe¼:: “;22 ¼Hw- “<□} Ñ>2? Åu?KA “<□- w□c= K;u<’& uU’f □_eÄ K□iM 2”GwY’>
 ,Mw¼ Se’pf¹⁸⁶: “;22 ¼Hw- “Gw-: “Ç= qS “<□- w□c= “Åu?& ðèS ‘É’> □eS °^p¼ ,’ iÉ”>: “;Vcc
 pÆe uðYN& “Y, Mwc “Gx □”2 ÅwM& “X□ 2,p|u Kÿ □Ó²=>wN?:: ‘□} e’-êÉl K;u<’ *_-e Sök_ Uêªf&

178. f.47r^ob end
 179. MSS.¼É” MSD= --
 180. f.48v^oa end
 181. both MSS □G<É
 182. f.48v^ob end
 183. f.49r^oa end
 184. f.49r^ob end
 185. f.50v^oa end
 186. f.50v^ob end

u>N+ c̄f 5 Ñ>2? "Gu Kw□c= >ϕ 2"Gu □U}ÉL "□UêÒw& >L Ç□S< □"2 Ā%@ĀKA [□w:: □eS
:=Āf'@[Ā v°K S'Ñw 2UeK ϕ<w uŸS }wIK "<H>w ¾u= □U[Ÿ=w¹⁸⁷:: "u□}' ϕ' SÒu? Uê^af ŸS :=Āw::

"□U' u>N+ °Kf □"2 GKA >u<' >*_e Ñv_ }>U' u□ĀK >ULŸ<& Sê̄ u=Ā ŸĀc= 2'©% qS< "Ñ2=õ
ÓÉS< 2x pX'¹⁸⁸ ŸS 'Ç 'Ñ@¹⁸⁹ "urK Ç=u 2v< "□"2 ¾P'<' Á"eNeQ:: "fu '□Ā- cw□ ŸMO %u >u<' >*_e
ŸS ĀçK=& "pĒe'> çK¾ up\ u "<□~ ŸĀc=:: "uÑ>2?H >K"<K" Md* "ðkĀ ¾□Ù KpĒe:: "pĒe'> v[Ÿ
L°K?G< uf□U' } SekM "fu?H }ê% ŸĀc= "V):: "□K '□_ }Ÿ\ "□K cU@< }ĀS<¹⁹⁰::

"Ā□+ GÑ' Øn }>vLf Ā□+ 2V} v+¹⁹¹ ŸĀc= "cwN □Ó2=>wN?' upĒd'>G<:: u>T" }ScK >*_e
u,-Ēae u"ÉK?-e uk+K >' >Ÿ<e:: "'°u }3'Ô K,-Ēae NÇ=e:: "Ā□2?'> u[Ÿ~ □"uK N=e:: K>u<' >*_e:: fŸÉ*S<
ŸS Mwe:: "fSÓxS< uS"ðe:: □U}n' * KÇ=ĀwKAe KKS KU >T@¹⁹²::

"°u eU@< }>U[>u<' >*_e u□ĀK >ULŸ< 2Ñw[fu □□□□ □;M:: uS°K 2'° 'Ñ'- K>u<' pĒd"
"Āu?M-& U"} "2'° KN^f' * >v □eS >Mw' ØÖf:: ";<Y> pĒe "Āu?KAS<& □YW< □eŸ< "<K<É¾ "e+}::
"Āu?M- pĒd" %WY' >=[Ÿw' 2□"uK QÇØ □;M 2urK "¾wc K[eĀ U"& "Āu?KAS< Ÿ=ĀG< "°<
"Āu?M- uU'f ĀulM * >v uqK 2¾wc 2□□□□ □□□□ □□□& "Āu?KAS< □S WU[□Ó2=>wN?'¹⁹³
ĀukBM "Āđ] "°<:: "fu?H }>2< KA~ "uê< "<□] □;K wIK 2¾wc Y"<:: v[Ÿ pĒe "GxS< Ā'^< "2'°<
"<□] Ñ^f}& "urK "WU[đÉóĀ:: "fu uêN S°K T°[' >Ē- "Ÿ?Ē- "<e} "<É "□] "< □U'@G< □ i[>ÉÓ "Ñ'-
KpĒe 2"} "cT>± }đYN "cwN K□Ó2=>wN?'&"□K '□_ "cU@< }Ÿ\ Øk:: '□_ S"}["SÉUS 2Ñw[□Ó2=>wN?'
Kól\ uŸS Āu? 'u=Ā u">G<¹⁹⁴& S'j' □Ó2=>wN?' uL°K pĒd'>G<:: u>T" S'j' □Ó2=>wN?' 2ŸS ðkĀ
ĀÑw' KA~ ĀĀK< ewNf "jw':: KKS KU >T@"::

"Ç= eU@<¹⁹⁵ }>U[>u<' pĒe >*_e eŸ<[S"ðe:: "GK'f >N+ ŸMw >efÁ©f K^< Ā□+ "u[f □Te"
u?}j'e+Á' ";<É "<e} S'lw "fc'p □U>wÁ+}S< Kcw> GÑ' "Ó-[f >w°M} "ÇÁ':: "N} °Kf k'uf %u GKA
>u<' >*_e:: "cŸuf& "fu?H¹⁹⁶ '°Á pĒe @}u Né ueS YLc? pĒef:: "Āu?L uW"Ā nK< }>Y= ŸMw "Ó□X>
□U'@¾:: "°u¾f }>Y* □eS çáÓ Ā□+:: ";<Y> pĒe "Āu?KAS< Kcw> GÑ'& KU" f >=ff?2' K=} ¾ ŸMw::
"Āu?M- cw□ MTÇ "f[fc'p □U>wÁ+ }> "<É □U>wÁf "<e} u?}j'e+Á':: ";<□] Ñ>2? ";<Ñ³ KŸMw >u<

187. f.51r^oa end
188. MSS.pd' MSD= pd'
189. See omission
190. f.51r^ob end
191. See omission
192. f.52 v^oa end
193. f.52 v^ob end
194. f.53 r^oa end
195. MSS.Sê< MSD= êU@<
196. f.53 r^ob end

Öu=w:: "Äu?L& □U' ÇÓS }=fæwc=¹⁹⁷ }=fv}= "<e} u?}i'e+Á" }=fe'm □Ucw□ }=f"Y}= □U}wÁ+}S<
2,="Gu<ÿ=& }<Ñ'ÿ<ÿ= □UÄ□2? "□eÿ K-KU::

}Y}= □U'¾ }=c' Sõf" f"u] uu?f:: }L Ç□S< "u] uS'lu GÑ' }=ÄwM<ÿ= }^©} ÑÇU::
"uÑ>2?H }"Y}f Ä□+ ÿMw "ÖWf "qSf '}%<k:: "2µS< pÆe Kcw GÑ' ÄÓu\ L+ "e+} u?} ÿS MÑ}
-nu? kUQ:: "Ñw\ ÿTG< "x}f Ä□+ ÿMw "<e} 3+ Çe uf□³² }u<' pÆe:: "□U }T@H }=k'uf "<e}
u?}i'e+Á"& }=x}f "<e} }wÁ} cw□ }=c[kf }L ÄG<w¹⁹⁸ c=d¾ 2ÿS ðkÆ:: "u[f w2<□ S²⁰K:: "□"2 ¾N<'<
pÆe □U Ä□+ U'@f %u □M° U'@~ }K", Ä□+ ÿMw "fu '□Á pÆe }23 "Äu?L& }S¾Ö= "ku= 2,2 ÿ<ÿ=
ÿBKA:: "SÄÖf ucT>~ nK< }=x}f "<e} }wÁ} cw□ □eÿ °K} V@:: "□K }MÆ □U'@H }iMwf }=x< u?}::
"□eÿ ÄU 2GK< "<K<Ä "<K<Ç }=Äu"<< "<e} u?f }=ÄuM°-S< }^©f uÿS }22 "W" }u<' K=k "I" f:: □ö
°i<w }U[ÄÑw' }u<' □Ä Øk }ÇU "Øk W"Ä:: u□ÄK çKA~ Ä°ku' □UÿBK< □ÿ<Ä }T@¹⁹⁹::

"Ç= □"2 GKA }u<' }*_ -e uGÑ[TÄ" U'@~ N'ç □M□} u?}i'e+Á' uGÑ[}UN^ "W" "<e,□ "I"
"Ç=Äq"} S'cd} "S'cdÄÄ" "[cÁ ~¾ U'@} KpÆd" Åml:: "w2<□ }U[}¾ ul¾:: "SÄÖ GÑ[TÄ" "u[
ufÖl::

"u 0"7 "Sf □U}S }cÄ ð" "Ñ<Y N^G< ÁUê□:: "uêO N^ %u GKA pÆe²⁰⁰ "Ñ'- SM□i} "Ñ<Y
ÿS ÄfS¾Ø wN?a& "□U' }"Y} pÆe "e}Öw} pÆd' □K GK~ "<e} U'@~ "Äu?KAS<& uêN %u?¾ SM□i}
"Ñ<Y:: }N'<' "<e} U'@f¾ GÑ[êÖl:: "}"fS< "u\ u}c"°--: "cT>±S< pÆd" uÿz "LG"< u□} }ðMÙ~ K}u<}S
éÉp "□U' }SÄÖ "uêN %u "Ñ<Y& "[ÿu ~u=¾ U'Ö" u%u?G<:: "ð'- "Ñ<Y uÇl" "e} GÑl:: "fu cU< Uê}
}u<}S< SM< cw} êÖl "kuM- u°u=Ä²⁰¹ iw' "Y}< u[ÿ, "x' pÆe "<e} U'@~ "□¾ u?}i'e+Á+ 2N'ç }ðYN
v+ uW"Ä²⁰²:: "u[vQ+- u"<e,□:: "Áe}Öw□ Åmq "Ä_c= Ñ<v? "Ä}[ÑBU SéQö]: "fu [ÿu □SéQöf
□u< }Ñ[2,=Ä}[ÖU ¾~< '□f "<e} ëT°f "Äç?K= u"<°<Ä Mw:: "fu?H ÄfÿWf KA~ "Äf"Gw □□□ S"ðe
"Ä}[ÑBU □u< }BKA 'Ñ[SKçf:: "ÿS' 'u[u]ÖZ:: □"2 Äés< '□f::

"N} °Kf □"2 GKA pÆe uU'@~ 'Ña 2"Áe "MÆ "Äu?KA * }v GKA w□c= 2eS< #u<Ç=° 2xœ
L°K?G< S"ðc cÄx" 2ÄSMi-²⁰³ cw} N^e "ÿBKAS< SÖ"~<Á" ÄcÓÆ KA~ "S"~<H> □} }fcSÄ u^ÖÄ::
"cT>± pÆe 'Ñ["MÆ ç"<± K}NÆ □UÅml 2eS< Ç©f "ju<' "<□~ "}"ÖT@ SêNö "Äu?KA ~ "MÉ¾ O'
GÑ[}ÄSf □} }fcSÄ u^ÖÄ:: }fK=ÿ "I" }"Ç=Äq"} }e}ÇK< ul¾ kB'v □□□ □□□□ □□
□□□ □□□□ * }v □□□ □□□□□ □□□□□ □□ □□□ □□□□ □□□ □□□□ □□□□

197. MSS. }= }wc= MSD= }=f}wc=
198. f.54 v°b end
199. f.55r°a end
200. f.55 r°b end
201. f.56 v°a end
202. MSS. uc"Ä@ MSD= uc"Ä@
203. f.56 v°b end

□□□□ □□□□ □□ □□□ □□□□□□□ □□Y□□ □□□□²⁰⁴ 2ÄÄK< Ñu=a "e+} u?}: "u<'c
 *_-e }K- UeK ŸMœ" Åml □"2 Äi<' □x} "S' }2"Áe "MÆ:: "uêN l¾:: "[Ÿu @u=¾ }S' uÈÈ "<□- w□c=
 2ÁSMj- "v[Ÿ L°K?G< pÆe "V} uÑ>2?H:: "fu '□Ä "<□- "Tí= ð'H "Ô¾ "x" "<e} u?} N^e: "pÆe'> x" "<e}
 □°"G< KL© "v[Ÿ ueS YLc? "ŸŸK S"u[@u=¾ u"<e,□ "Ÿ"u[□x} "W" kB'v' uÄ□+ °Kf: "uÑ>2? kB'v"
 "Ä @u=Ä ŸÄc=²⁰⁵ □UL°K Öð' "□Ä pÆe v[Ÿ "l" f 2uØ- "V} uÑ>2?H:: "Ÿðç=V Y" kB'v" □□[pÆe
 □"2 Äç?K= uŸS MTÆ "e+} }Ó%>f }ŸK u?}i'e+A' uS" 2eT Ä'x": "W" u"<e,□²⁰⁶ "l" "Ç=Áq":

"□UÉ□[□ÇØ S°M }SÄÖ "<e} S" < "Uê* K'<□- "L© UeK?G< É□] }c=a²⁰⁷: "Y; pÆe
 "Äu?KA KL©& □S" u□Ó²=>wN?' "Ÿ" □G<uŸ "eN:: "@u¾ }T> "Ÿ=eN □eS É|j "<□- "Mx 2ÄfTcKA
 □T'Á" "V}KT@' 'u[²⁰⁸ □"2 ÄcÓÉ KA~ "ÁSê, }U□G< □UðKÑ aT" °w' @u=¾ "w²<□" □K ÁSMj-: fu
 ÄfÑÄð "aÁS<& □S'> }MQUf "Ÿ< }wpMf "Ÿ°ÉÓ "Ÿð^e& ÁUIM-S< K^©f ŸS }=ÄwM°< "Äu?K< ueS
 u<Ç= }=fMjð "a¾' "Ÿ=ÄMjñ }^©f'>: "Ÿ"e+ÁJS<> KSWÓL" çK=KA" Ö?Ñ' Ç=u □df Á'w^ □we}
 "Äu?L& }=Q" ²⁰⁹ }UNM"Ÿ uu<Ç=: "NUK'> uSpi<f □"2 ÁueL Äu?LG< K□df& }=fQ" NUK'>: "2"}
 wH>KA" ¾N"<^ '°<k²¹⁰ "Ô"Ç=Ä" ÄfS¾x "Ä[jv NUK'> "□we}'> □"uK ÁQ'a □df: "K²ŸS' "L© }u<
 *_-e }%µ u□ÄK □Ó²=>wN?' "Ÿca É□]}; "Ÿ<□-c "L© □UpÉS }%µ }u<' }u¾ fu '□Ä Kf kÄQ □"2 Ä'Ó±
 Kf çK=U "Äu?& S'çdf ÄS"<'>: uT" V± }u<' *_-e S'çe Kvc? "éQ ŸS □"ù"Äe: "fu @u¾ }SÄÜ "<□-
 "L© "ca pÆe ué'° T□c'²¹¹: "ŸrØ- "L© "Äu?& f_□Ä □□K 2□Ñw'& "Uê, wÉwÄ uÄmk²¹² }u<: "u<'c
 çK¾ u□" } wÉwÉ %u ðx}G< "%ÄÑ wÉwÉ: "K'<□- "L© 2eS< u<Ç= N"□c □Ó' uM± '□w "Ÿ%µ
 uQÄ"<& □"2 ÄŸ?MQ "¾" "ŸÄÄ: "Ÿ"~ ŸBK< 2ç' K<u<' uçKA~ □ö °i<w 'i| }u<' T□,f "É"ÓM "cT°f }u
 pÆd" S'çdf: "Ä□²?> uçKA~ pÉef ÄSÓu' uŸBK< Ñ>2? "uŸBK< c'f K'KU }T@":

"□U' □"2 GKA pÆe "<e} U'@- K;Ÿ %u?G< uf°Ä'f 1 w□c= 2eS< ä<KAe²¹³& ueUc S'çe
 "u<[°É "<□- 2}WÁS □U%u "Ñ<Y& 2;Tc' u?}i'e+A' "Ÿ%²' SHÄU": "Äu?KA □Sé□, "□_}= Ów[Ÿ: "ŸNa
 L□Ÿ K<u<' 2"} cT>± }u<' 'uu& "Äu?& }=j- K□Ø, @w¾ "Ÿ}K'K ŸS "² K=v*e "Ÿ" [u□"}' %u □Ó²=>wN?'
 "Ÿ<□- [X>° V} uf°u=-: "ŸÑ'- KpÆe 2ŸS V}: "Äu?& "fu □Ñw□²¹⁴ □x□j-: "Äu?& uU'f V}: "Äu?M-&
 □"2 ÁSMj v°Ç' }TMj}: "fu?H uŸ¾ }u<' pÆe w¾ S}["Äu?²¹⁵& □WYŸ< "Ÿ=[ŸwŸ< S"°:

204. f.57 r°a end
 205. f.57 r°b end
 206. See omission
 207. MSS. "c=a MSD= }X>a
 208. f.58 v°a end
 209. MSS. }=fQ[' MSD= }=fQ"
 210. f.58 v°b end
 211. MSS. T°w' MSD= T□c'
 212. f.59 r°a end
 213. f.59 r°b end
 214. Both MSS. □Ñw°
 215. f.60 r°a end

}N} °K} □"² GKA }u<' }*_e uêÑA u?}i'e+Á" "ÁT@l' SéQö} KS'cdÁÁf Sê} %u?G< 1 w□c=
 □Ucw} N'e& ²öf'< e'< "₃ "□~& "©□ ÉLK? '□c:: }"Óa K}u<' "Áu?KA& w¾ "Ñ[S"ðe:: "fu?H
 }Ó□W< 2]S< }ö} * ²Ñw[□Ö=>}: "□U' "cÊ K}u<' "□~ w□c= %u uÉ"< "}"Ä ²ÝS 'u[ÁfÝ?¾" uY^Á::
 "□Ä pÆe %²" }w} "e} u?~ "Lç¾ ÉLK? '□c<& "ØSq²¹⁶ ueS }w "MÉ "S"ðe pÆe "SÖ- kB'v' }S"ÝAf
 "i- "e} u?f "e+f:: "uÑ>²? 3c~f ²S~Mf 'u[□"² ÁN?<ë pÆe "K□S R[ö*} Á?}'µ K}u<' ö_U"Ùe "MÆ
 "□~ ÁU°Ê:: "ç' W"¾ uÝBK< Ó°²<& "ðç=V "eNG< }°[ð uclU::

}N} °K} fu x }*_e "e} }i}* uÝS Y~f&"}%² ÁkÉe kB'v' "fu²¹⁷ uêN %u ÁwM 'Y} □we}
 "uÑ>²?H }"KÖ "□~ □we} kB'v" "ç' Q'" "}<c:: "□Ä pÆe ð'H "□Á "}"Ó□c "e+} □Up°S<²¹⁸ "}"n°Á" L°K
 "uÝ¾ Øk "}=}□uK²¹⁹ ÁÓYZ K'<□~ Q':: "□U' ç' "□~ Q'" □we} U'<k ÝS kÇT>:: "pÆec □"² ÁuÝ= v[Ý
 "ð]} "□} □we} u}i}*& }SÖ" "SÖ" K"l"f "KÇ=Áq"f "KS'cdf "K□K }Öw< }T@H K'X> kB'v": eU°< ²"}
 S"}i} }u<' }*_e ²Ñw["Á□²?> u□ÁK çKA~ ÝBKA }T>[Á°ku' "f["ÝBM' Áv'i }%u<[K'KS "KU²²⁰ }T@":

"□U' □"² GKA pÆe uw²<□ iT ðkÁ ÁQ"ê u?}i'e+ uGN[□"ÁÑwÖ" □"} fcsÁ □"Çx "cÁ
 ul¾ T'Á' "T]} [eÄS< ~v¾ U'@} }w'□ "e,□ S'~@}: }N} °K} □"² ¾N'<' ö*} Sê} ®u=Á "U }Á, 'P'<
 "Mx }wÁ} up|w:: "fu?H qS }u<' }*_e "cöN □Á©G< "çK¾ "v[Ý UY^k "U°^u cT@' "Áu<u "□} Ñ>²?
 "U qS "°¾ iNÁ ç' □eÝ ÁSc=²²¹ "S°K i[Uf "□~ "}" }u<' "e} T□Á\:: "Áu?M- Áml& uçKAfÝ qS "U
 "Á□²?> çK= Á[É:: "}%² pÆe ÁçK=: "fu?H upûuf "[Á "U:: "°¿ }u<'c }*_e }ScK u?MÁe:: uçKA~ "kS
 "S "uçKA~ }<[Á ÇÓS::

"Ç= uçKA~ Ñw[□ÁK u}N+ GN': "GK"< }°²U UQ^T}²²² x±f:: "x} cÁx" L°K ±U "Áf"Ñ' ÝBKA
 }T>["ÁSMj-: "Áu? }çM° c^o²²³ "ÝBKA □□□ 'Ñ["Á?'" Øw×u? uc^m:: uÝS Áu? ä<KAe& ÁfT@cM
 cÁx" ÝS SM:Ý w'H" K}eQ,,:: "□~ cÁx" 'u[□"² ÁeQf unK<: ÝMN unK<: "Áu?& }*_e Á"i">
 □T□Á'¾: "u[□"² ÁÝ?MI □eÝ XMe f °Kf "i} □UpÉS ÁwéQ }u<' pÆe::

"□U' u}N+ °Kf Sê}f %u?G< }N+ oÇ^©f "fu?KA& }v Gu'> "eN K²□□ð:: "}"j° }u<' }*_e "Gv
 "eN "ØSn "[eÁ S'cdÁ} "ku f Y'~} U"Ý<e"²²⁴ "°[ðf u}w":

216. f.60 v^ob end
 217. See omission
 218. f.61 r^oa end
 219. MSS. "}=}GuK MSD= "}=}NuK
 220. MSS. }ku MSD= "ku' f.61 r^ob end
 221. f.62 v^oa end
 222. MSS. ul^Tf MSD= ul^Tf
 223. f.62 v^ob end
 224. Both MSS. S'cdf' f.63 r^oa end

“Ç= GKA 1 w□c= SHĀU” □eS kXÖ= “□~ □U”^{a3/4} v^oÉ “;N} °K} uS^a°K T°[‘ □”² GK- c©f uÑ^I- SN’ □UÑ^I} □M^o< uc]p:: “;□S[pÆe uS”ðe 2ÿS c[k □UÑ^I} u=è:: K;ÿ %u?G< “Āu?& ð’< K=] “MÉ^{3/4} ”e+} c©}:: “u□ô[f ð” KA~ “□~ w□c= “□} c©} 2kWÖ □UÑ^I} u=è:: “}SÖ=- pÆe ckK uÖð[u?~ ÿS Āÿ<” □;K fu ĀS”<q Ö=e:: “uS^a°K 2° ° ÿ<± pÆe Ku~K Ñ^I□f “Āu?KA& Q”ÿ²²⁵ “MÉ^{3/4} ‘□ K=] 2”} □;K& “uS^a°K T°[‘ ç’ 4} Seð’} “ÇÓS 2’□- K4~~ Seð’} □;M “;□}’< □U’@G< 4)“! Seð’}:: “ÿ<±S< K2~ °Ā”< KkdÖ? Ñ^I□f “Ku~K Ñ^I□f [qS< K2]S<& “Gx ”eN KkXÖ=& “u~K Ñ^I□f’> □;] KA~ 4)“! Seð’} □;M::

“u>N+ K?K=f Sê> c^m:: “c[k □;K □Uu?} >u<’ >*_-e “e□’ ï©[“[ÿx >u<’ pÆe “Āu?KA&U”] □□□□ □□ “fu?H ð’G c^m “Āu? >v e□□ÿ< ï©[²²⁶:: “<□} Ñ>2? ;ïa Kc^m “Āu?KA& O’ ðÖ<’ ÿS >Ā’ÿu<ÿ pÆd”:: “; ðl^”^{3/4} 2SÖ’ W^o^{3/4} 2Ñw[>u<’:: “”Q’c c^o K□S [ÿw’ □UpÉS Ā”X□ “^{a3/4} □U,%” ÿ=ÁG< “2uØ’:: “>u<’c ;ïa “ð’- ðÖ<’:: “Ā□2?’> u[ÿ~ }GK< UeK?’ >T@”::

“□□□ GKA 1 SiÑB° 2;=Ā;M }”Y* 2Āi”<- >’TÇ=G< “Āu”<°- “Ā”i□- “;wêQ- %u >u<’ >*_-e “>u<’c Ñw[çKA} “ð’f u□ĀK²²⁷ >ULÿ<& □K °; ÿ”ÿ “□K cU^o< }ĀS< “;□ÿĀf- K□Ó²=>wN?”:: “Ñ’; KêÉk >u<’ >*_-e:: “<□- SiÑB° 2”Y> R[S”ÑK UY^p □”² Á’; “Ācw; }U]G< K>u<’ u<|;: “”°u GKA 1 N””c □Ó’ 2;=Ā;M N©[2;]îð “}Ö”<^{3/4} w[ÿ=G< “ç’ pw”:: “fu ‘□Ā >u<’ >*_-e v[ÿ L°K?G< “<□} Ñ>2? qS ‘- “<□- N””e “aì R[S”ÑK [w& □”² Ācw; %>|- K>u<’ >*_-e²²⁸::

“>u<’c f\ð UÓv’ □”² GKA u2ÿS’ UÓv’& ðkÆ pÆd” ÿS ÁðMc< >°iU+G< K>u<’ };K HĀT*f K;ÿ< %u?G< pÆd” >□©G< “Āu?M- ‘ “ðMe >°iU} >u<’ };K HĀT*f:: “}”X>* pÆe R[“uêN %u Snw[>u<G< “}^ÿxS< K;□©G< pÆd”& “}U%< uuĀ+”JS< “}2?Á’- °uĀ} □Ó²=>wN?”:: “}Tÿ\ ÁðMc< >°iU+G< KpÆe };K HĀT*f “□UÉ[ðçS< }Tja& ÿ[; Snwa& “[ÿu< >°iU+G< KpÆe >u<]S<:: “>u<’ >*_-e kĀS u©,²²⁹ “<e,□ “k©V ’uu “Āu?KAS< K;□©G<& S’< ĀkÉU □U’@^{3/4} >Mx □UpÉT@^{3/4} “>Mx □UÉ□^{3/4}:: “2”} wH>KA qS “<e} f’Ôî:: “>u<’ ðMæe “<e} f’>e “Ñ’²< >°iU} >u<]S<:: “Y> >u<’ >*_-e 3} SdpK²³⁰ □K GK’< “<e} Snw’ 1 SÖ- K>u<’ ðMæe “2} [c^{3/4} KA~:: “ðKe- K>u<’ };K HĀT*f²³¹ u;w’ “uewNf □”² Āu; S][“ku’- “<e} Snw’ NÇ=e:: u[ÿ~ }GK< UeK?’ >T@”::

225. f.63 r^ob end
 226. f.64 v^oa end
 227. f.64 v^ob end
 228. f.65 r^oa end
 229. Both MSS u©⁻
 230. See number
 231. f.64 v^oa end

“□U’ ’u[]u’ >*_e □”² Āñw’ }U[“S”i[u□S<”~ SdpM >u’ }iK HĀT*f:: }SĀÖ “<e} U’@~ pÉef “u[w² S^oK ufÒI “çMĀ “êS<“: “}”Y, QTS wÉwÉ “Āö ÑB’@G< K>u’ >*_e “uðnĀ □Ó²=>wN?’ }ð’c “[cĀ KMd* M-}”²³² “u□ÇØ S^oM Āf’X□ x~ “³4NUV @u=³4:: “fu ³4NUV Ā_)= □u<œ} “ĀfŸWf KA-& □eS Ñv_ }U’ “<□-:: “Ā□²?> ĀSÓu’ uçKA~ K’KU ṽKU ṽT@”::

“□UÉ□[w²□ S^oM □U:S N’ç u?}i’e+Á’ u□”ÇÑwÖ” uṽSf □”² GKA >u’ pĀEe u□□□ØĀ U’@~ NS @u=³4 “e}Òw, Āmq “²μS< ŸS Āpw’- “<e} ṽĀ U’@~ ²N’ç u”[w: “QTS<’> é’<’ “<□- ðÉóĀ □Uw’² fT “}N’V²³³ □iM □eŸ ³4-Āe ³4NUV ŸS QTS >Ø^m Ÿ©*:: “□U’ >°[ð u|w’ “ucLU :S 0’8 KSeŸ[U:: “}”³4< cw, □“□f >e}ÇK=-S< >wf[“pee}”²³⁴ “ŸBĀ” ŸS Āpw\ YÒG< ul³4:: “Āmlc ²Ā’w\ uGÑ[“[w Ñ’²< uÉ* K>u’ pĀEe >*_e □”² Āuj; “ĀLI’< “}”u’- “<e} ṽ^f:: “fu?H Sê ĀS” “çKKAS< Kcw, □“□f ŸS >=Ā’> uÉ*²³⁵ KpĀEe:: “cw, “[wc }”Y> “ṽ- □”² ĀS”<qS< iNĀ:: “cw, □“°f ÈÑ”-S< uT°ŸK ×n:: “fu >wêQ- %u “c’ “[w >Ç=-S< “<%>² ðKÓ @u=Ā ²eS< d□M “fu?H }Ó□W ĀS” “ç’ w’H’ “}SĀÖ< cw, □“°f □”² Āuj; fu ‘> uÉ’< K>u’:: “cw, “[wc i@aS< >}< “<e} U’@~ ṽĀ ²GÑ[êÓI:: “ku’- u|w’ “uewNf& “ç’ ṽT@H w’Ā”²³⁶ “LI “Ñ’- w²<□ u□” } V} >u<J< ðW<Q: “”Q’H> ŸTJS< “LG< uw”Ā:: “u”w° “<°<Ā:: uV} >u’ iNĀ:: □ö’< }²Óu “<e} UÉ’ vQ’Ā:: “Ā□²?> “wŸ= }Óu=>’& K>*_e >u’ □”² “wM ŸBM’:: □ö >°[ð *L©’& >K=K ðYN ²□e’& “nT “p ²XÉ’& “□Mk} jw’ ²fw’>’& ðl^”³4 “wŸ= K>u’& >*_e uŸS uŸ³4 >?Md° K>?MĀe& “uŸS uŸ³4 kK?U”Ùe uV} â?Øae²³⁷:: “Ö=V□-e Kă”<KAe “Ç= K□S uŸĀ’ “LN’<’& “[jx’< ÇÓS KvQ’Ā’& >L Ç□S< “e>KA □S<’:: □ĀK çKA~ ³4GK< UeK?’ K’KU ṽKU ṽT@”::

}ðçS ÑÉK< K>u’ >*_e Se}ÒÉM cT°f “É”ÓM “”I” }ÓT@ *]f “”Ñ@M:: “e+} çNö’ □Uw²<% éT ÑÉK< &í=’:: >ç u, □Uaf’& >L u>=Á□Uaf’& “ŸBKA ²ñw[K□S }’ÓU’& □U”’Ò@ QK=’& “²’> ‘Ñ’ u>=ÉM”f’& □S’> “c’²³⁸ “<NÉ’& >f’ÓS<’ uŸ”- ṽŸ’<:: “Ā□²?> ‘³4 K□K }Òv□iS< u}”[>u<J< >*_e □Ó²=>wN?’ ĀŸ’< UeK?iS< & ukÇT>f c’} K?K=f Áe}ðYQ;S<:: “u”M°f c’} K?K=f Áe}Òw□iS< k’>, NtG< Á’öpS<:: “uXMe f c’} K?K=f ÁW’Ñ<J<S< “QĀ”} ²K’KS ṽKU ĀiðM;S<:: “K=’> □□□ □□□□ □□□ □□□ □□□□ □□ □□□ □□□□ >=ĀK?M³4’> □U’@;S< & K’KU ṽKU ṽT@”²³⁹::

232. f.66 v^ob end
 233. Both MSS. “ṽ”v’ f.67 r^oa end
 234. See number
 235. f.67 r^ob end
 236. f.68 v^oa end
 237. f.68 v^ob end
 238. f.69 r^oa end
 239. f.69 r^ob end

4.2 Analysis

When the writer had written the hagiography, he use many kinds of expressions. Such as:-

4.2.1 Poetic

Introduction is poetic as in many of the Ethiopian hagiographic writings. Taking the first lines of the hagiography suffices.

ueS ጌÓ²⇒wN?' YK<e ²⇒Äf,S' Ø"} GM--
¨⇒ÄfH@KÄ SªK S"ÓY~
²ÄX@Ke u}ªQÊ~
¨Äf"NE ufYMe~
¯u=Ä ጌÓ²⇒wN?' ¨w²<% ,YÄ,~:: (f1.rªa)

In the name of God the Trinity whose beginning is unknown
and whose reign is impossible to comprehend,
Who is three in his unity and is one in Trinity
God the great with numerous blessings.

The hagiography taken as a whole makes use of elegant language and literary devices. It is full of allusions, metaphors, similes and repetitions for emphasis. This literary qualities manifest themselves right from the very beginning of the hagiography in that we see the paradoxical expression. "Ø" f'> ¨}öéT@f vQ+~^s translated "[He] is the beginning and also the end." This expression is strong in a sense the writer has deliberately expressed the quality of God as in Christian theology- Christian theology has it that this very expression should not be taken word for word. Because God has no beginning as there is the time which could be taken as his beginning. This attributes itself to the notion that if time is to be taken as the beginning of something only if the "thing" we are talking

about is a “creature created” not the creator. Tradition to this it should be noted that when the writer puts his expression, he is not implying human as is customary in all hagiographic traditions, the hagiography of Abunã Anorewos presents Christian theology about death and judgment, righteous and sinner . . . etc . . .

4.2.2 Biblical

The hagiography make use of Biblical situations. In addition to direct situations from the Bible there additional reference from pathological books as in the expression “ N[Ñ“Á” “Vine” some allusions from the Bible include.

- 1) uŸS ›”ux K:ÉÑ uK-U uMd' cw ỸTG< Á”wu’> K=}K ²ÇÓU !2:!)%. (f1.rªa)
 “As the Lord opened the mouth of the ass, in the Language of human kind, [He] also will opened my mouth” (Numbers 22:28)
- 2) K>ñ¾ ÅX>U ̄nu? ̄KMd”¾ ²pU Tºi:: (S’S<’ 1#1:3)
 “ St a watch, O Lord, before my mouth; keep the door of my lipes.”
 (Psalms 141:3) (f.6 rªa)
- 3) wi<º w ²c= ²Äð’J K ²Ó²=,wN?’ (S’S<’.1)02:1)
 “Blessed is the man that feareth the Lord (Psalm 112.1) (f.6 vªa)
- 4) ̄uf ²ÓefjS< ²Ö’Äª K’œe;S< (K<ne !1:09)
 “In your patience possess your souls. (Luk 21:19) (f.6 vªb)
- 5) ̄²e ÑÁó K’œc< u ²+¾ Ä[jv (T,-e.0:"9)
 He that findeth his life shall lose it and he that loseth his life for my sake shall find it (Mt.10:39) (f.6 vªb)
- 6) êÉl K”èQ Á[fº õ*, (UdK? 01÷5)
 “The righteousness of the perfect shall direct his way.” (proverbs 11:5)
 (f.8 vªb)
- 7) ̄ºuÄS< KfO ²” (K<ne. 1÷\$2)
 “exalted them of low degree (Luk.1:52) (f.9 rªa)
- 8) kÇT>H KØuw ð]H ²Ó²=,wN?’ (UdK?.1::7)

“The fear of the Lord is the beginning of knowledge” (Prov.1:7)
(f.10 v^oa)

9) ʒ=¾\dk?Uc Q”êf ŸS GÑ’ ʒK ŸTH ‘ʒu<[UeK?H (S’S<’.)!2:3)

“Jerusalem is builded as a city that is compact together” (Psalm 122:3)
(f.10 v^ob)

10) °ÖK ʒSQÁ”< ŸBK< ŸS X° ʒMδ (S’S<’ (:5)

“Thou carriest them away as with a flood: they are a sleep in morning
they are like grass which growth up” (Ps.90:5) (f.11 r^oa)

11) ĀfuĀ’ vÑe ʒU’ ”p (UdK?. !2:1)

“A good name is rather to be chosen that grate riches, and loving
favour rather than silver and gold” (prov.22:1) (f.12 v^oa)

12) ʒK W”¾ }MʒŸ< kc=d” Uj°u=} ju<’ ĀĀM-S< ʒK ĀW’O uUQa nM (1 Ö=V,-e 5:07)

“Let the elders that rules well be counted worthy of double honour;
especially they who labour in the word and doctrine.” (1 Tim 5÷17)
(f.18 v^oa)

13) ðKÓ ²Ā”<ʒ’ Áe}δYQ GÑ[ʒÓ²=>wN?’ (S’S<’ #6÷4)

There is a river the streams whereof shall make glade the city of God
(Ps.46÷4) (f.20 v^ob)

14) “G< W”Ā ”“G< ʒCU fuĀH@M”< ʒʒ’<ʒu<[(S’S<’)”3÷1)

Be hold, how good and how pleasant it if for brothern to do well
together in unity (Ps.133:1) (f.21 r^oa)

15) Ā%@Āe }U* uʒÓ²=>wN?’ ʒU}U* u°ÖK ʒSQÁ”<:: (S’S<’.)08:8)

“It is better to trashed in the Lord that to put confidence in man.”
(Ps.118÷8) (f.24 v^ob)

16) ʒ+ Āʒ+ U°^δ¾ K~KU ’¾ ʒÉ’ ʒeS ʒ[Āj^a (S’S<’ .)”2:04)

“This is my rest for ever, here will I dwell; for I have desired it.”
(Ps.132:14) (f.29 r^oa)

17) ²x S”ðe ¾U’ Ÿ<KA (1— qa”„e 2:0)

“For the sprit searcheth all thing, (1cor.2:10) (f.29 r^ob)

18) "u%u?%e ðÉóÁ j u<^" ,°; j+Ÿ 2Ó2=* "ðÉóÁ ç"®< 2SkÁU „S< u;T" u 2 "°<MkAS< 2U'í Áu'°< (S'S<')"9:07-08)

“How precious also are they thoughts unto me, O God: how grate is the sum of them! If I should count them they are more in number than the sand: when I a wake, I am stile with thee (Ps 139.17-18) (f.32 v°b).

19) ,=fð'1-S< K2K ÁkƒK< Y0;S< SK'õe;S<c ,Mx 2Á[jwª ð'1-c K22UE%[k}K w'<l KA- ÁÁÁ "e} 2d} ÑH'u Y0G< "õc< (T,-e.0;!8)

“And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell” (Matt.10:28) (f.35 r°b)

20) ðp' ê"°f ŸSVf "É'jƒ ŸSc=±M p"ƒ j'ðH L!u 2df: TÁ w2% ,=ÁjM ,ØØ Kõp' "ðLÓ> ,=Á"klpMª (S2M¾ cKAV" 8:6)

“Set me as a seal up on thine heart, as a seal up on thine arm, for love is strong as death; jealousy is cruel as they grove: the coals there of are coals of fire, which hath a most Vehement flame.” (Song.8:6) (f.36 v°b)

21) 2eS ,=ÁÑÉöS< 2Ó2=,wN?' KéÉn" "Áfu?kM KAS< K"èN": (S'S<' . "7 :!8)

“For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever,” (Ps.37:28) (f.37 r°a)

22) ÁfðXQ éÉp cx Á_= ukK (S'S<' \$8:0)

“The righteous shall rejoice when he seeth the vengeance” (Ps.58:10) (f.37 r°a)

23) K2S w;S< HÁT*f SÖ' 2Ö} c"ü "ƒwMª K3+ cÓL }SMH> 2UY""<Ÿ= "}}ŸK= "e} vl' ƒƒ;?2' 2"Ÿ (T,-e. 07-!)

“And Jesus said unto them, Because of your unbelief: for verily I say unto you if ye have faith as a grain of mustard seed, Ye shall say unto this mountain, Remove hence to yonder place; and it shall remove” (Matt.17:20) (f.43 r°b)

24) "Ÿ<K< ²c>MjS< uçKAf ʔ"²ffjS'< ĀfÑu' KjS< u>T" (T,-e.!1!:2)

“And all things, what so ever ye shall ask in prayer, believing, ye shall receive.” (Mtt.21:22) (f. 44 v^oa)

25) S'j' ʔÓ²=>wN?' uL°K pÆd'>G< (S'S<'.%8:"5)

“The God of Israel is he that giveth strength and power unto his people” (Ps.68:35). (f. 53 r^ob)

4.2.3 Metapher and similes

The introductory part of the hagiography makes use of a metaphor and similes by using the lead in “ uS'< “e}TeKA - with what (whom) shall we call (liken) him?” and thus runs, in the following ways.

- UG<[SēNō - Scholars (f.2 v^oa)
- }L< 'u=Áf "N^aÁf - Disciples of prophets and apostles (f.2 v^oa)
- ±S Ñ'f '©ʔ - long tree of heaven (f.2 v^ob)
- UēLK ʔʔ^aō - Shailter of many birds (f.2 v^ob)
- ũÁ HĀT*f - Pillar of religion (f.2 v^ob)
- Z ç̣̣ - white ox (f.2 v^ob)
- uLQU kĀQ - by white caw (f.2 v^ob)
- uLQU ç̣̣ - by white heipher (f.2 v^ob)
- uuÓ° - by sheep (f.3 r^oa)
- uN'Ñ@ - by bull (f.3 r^oa)
- uÇ©f - by David (f.3 r^oa)
- ucKAV" - by Solomon (f.3 r^oa)
- uŸ=^U - by kiram (f.3 r^oa)
- u²"Áe - by Zakariyas (f.3 r^oa)
- uÄN"e SØUp - by Jhon the baptized (f.3 r^ob)
- u>?MÁe- by Eljah (f.3 r^ob)
- ŸS â?Øae - as Peter (f.3 r^ob)
- ŸSä"̄KAe - as Poule (f.3 r^ob)
- uN^aÁf'< - by Apostles (f.3 r^ob)
- "T>S uK=n̄">f - Scholars (f.3 r^ob)

- uSUI^" - Teachers (f.3 r°b)
- uQif "f zu?}MH@U - by the children of Betelehem (f.4 v°a)
- ucT°f - by martyrs (f.4 v°a)
- uiÉn" - by saints (f.4 v°a)
- uÅ"ÓM - by virgins (f.4 v°b)

These all references are meant to stand in place of the righteous: Abune Anorewos.

4.2.4 Deutrocanonical

In the mainbody of the text the writer had included deutrocanonical expressions. Such as:-

- Ms= 'õe [] } fð') K[Ó²⇒wN?']N;

Meaning= a soul which has fear of God will be redeemed. (f.7 r°a)

- Ms= ,fQ~ ' [c;S< KÿBK< ðØ[] °ÖK[SQÁ"<

Meaning = Be ethical for all human kind. (f.9 r°a)

- Ms= S³]S< KpÆd" ŸSí@ " e%>"

Meaning = The life of saints is similar will the flavor of flowers. (f.9 r°b)

- Ms= ð]H [Ó²⇒wN?' ;u< 'U;Q

Meaning= Fear of God is grace and power (f.10 v°a)

- Ms= Kð^H@ [Ó²⇒wN?' ÅX@' > Å[]~

Meaning= for the fear of God, everlasting will be nice (f.10 v°a)

- ÅukBM'< X°' ²[]uK TÅ "ÅMQp'< NSMTM ²[]uK ÅckÅ T¾

Can the grass grow up out of water? Or flour of flower out of water

(f.11 r°a)

- SYª~ KéÉp ÁÖMKA KUYª° "S³>G< ÅuêQ pÉS [Ó²⇒wN?' M®<M (c=^;j)

The sacred of saint should have been accepted by God (f.17 r°a)

- Ms= [Ó²⇒wN?' Áç"±S< KéÉn"

Meaning = saints will be strengthened by God. (f.30 v°b)

- :=fð'l- KVf ;L ð'lª K[Ö⇒f Vfc ;¾[ÉÑ;S<

Don't afraid the death but the sine. Death could have not been happened. (f.35 r^ob)

- Ms= v- KØØØ ç^aÓ

Meaning = The death of sinner will be hazardness (f.49 r^ob)

4.2.5 Allusion and similes

uÿS NSÄ-S< KSn`Äe ²¾~u= `K:v ›U'> ²Åw[„ uØ”} ›”ef ÿTG< [cÄ- K:u< ›ju<ÅIK=“::

As men hearsay Abba Meqarios the grate and Abba Amony of Däbrä Tona instead of women's, similar with Abba Anorewos hearded by monks. (f.17 r^oa)

Ms= vQ[~MpU

Meaning = Name of Devil (f.18 v^ob)

“fu ›ØS[›u< ›e}Nk[X>S} ÿSaT*e cT°f ÿS ›v ›V'>

Meaning= When Abba 'Anorewos knew his authority he started to regulate his responsibility the same as martyr Romanos and Abba Amony. (f.20 v^ob)

Ms= ›< Ñ²v

Meaning= name of female wizard (f.18 v^ob)

Ms= Øn }”vLf

Meaning= Blood of field (f.52 v^oa)

Ms= u<Ç=

Meaning = Name male wizard (f.56 v^ob)

Ms= `°¿ ›u<`c ›*_e }ScK u?MÁe uçKA-: `kS “S `uçKA~ ›<[Å ÇÓS

Meaning = Look! Our father Anorewos likness with Eljah. He had stopped the raining of the rain and opened again by his pray (f.62 v^ob)

4.2.6 Metapher and Elegant language

Ms= `KU `ÄW~ `ÄÖø° w°M `Ä'QM `”p `w\`

Meaning = “ Wealth and world will be disappeared and also Gold and Birr will be valueless” (f.6 v^ob)

Ms= “Å Mx” ÿS Ødf

Meaning= Their heart beet increase (f.13 r^ob)

Ms= S'< ÄkÉU ØU'@¾ ›Mx ØUpÉT@¾ ›Mx ØUÉØ_Ä

Meaning = who is the beginning out of me? You are not before and after me. (f.66 v^oa)

CHAPTER FIVE

5. Conclusion and recommendation

5.1 Conclusion

The main purpose of this research is to assess the medieval history of Ethiopia through tools provided by philology & to analyse the hagiography. The study pointed out who 'Abba 'Anorewos was and the significance of his career for Ethiopian history i.e. religion, political, and cultural aspect of the medieval period of Ethiopia. It discussed the religious teachings and debates between 'Abba 'Anorewos and the pagans whom they were living in different religions, ethical teachings and debates between king 'Amdā-Şəyon and his son säyəfä-'ar'əd and the saints whom they were teaching especially at the middle part of Ethiopia.

The study focus on hagiography of Abba 'Anorewos as the source and other related books as a secondary sources. There are two MSS of Abba 'Anorewos. Such as MSD and MSS (manuscript of Darat and manuscript of Şəgağğa.) The copy of Manuscript of Däbra Şəgağğa is also found in private library of Abba yəsəhaq (The archbishop of Bole dieocis)

The study came up to with the following major findings.

- The MS of 'Anorewos has not been translated or published in any Ethiopian language and not been microfilmed by EMMML. I saw in A.A.U.I.L.S. MM. In national library of Ethiopia.
- Both hagiographies have not writing time
- There are other related books which had written by historians (Secular books) and saints (hagiographies, &Dugua) for the witness of the deed of saint 'Anorewos of "the elder"
- Both MSS had written by two Different writers.

5.2 Recommendation

As far as the general aim or purpose of the researcher findings, concerned, the researcher would like to make the following recommendations.

- First and for most what I would like to recommend is that, the monasteries of EOTC or the source of Ethiopian history i.e. the sources of the rules and regulations of EOTC, culture art, alimentary diet of the various groups, medicine (including mental), family life and structure, trade, distribution of wealth, social relations in cites and villages, handcraft, history of monasticism, librarys and so on must be presented well. Because, they are fields of Ethiopian study. So the EOTC and the state or the ministry of culture should keep this ancient tradition of manuscripts and their writing systems. Because it is part of the ancient identity of Ethiopia. On the other hand they should also encourage the writers of parchment.
- The ministry of Education in general and the linguistics department in particular, should give especial attention to those ancient Geez manuscripts for the sake of philological studies.
- The ministry of Education and EOTC in general, the linguistics department and the EOTC in particular, have to be make great facilitation for the attraction of scholars; i.e. to study and make deep research up on them. And also the church and the government must be make cooperation each other to keep the heritages and source materials from the thieves.
- The EOTC and the university should facilitate the communication of EMMML project to be find different versions of the same text and for the sake protecting and passing for the coming generation.

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Aknowladgment

First and foremost, I would like to praise and glorify God the Almighty, who did favorable things to me to cross and pass that missierable obstackls during my post graduat studies. My deepest gratitude goes to my advisor Dr. Mulugeta Seyoum who spent much of his precious time and giving constractive comments and suggestions while I was writing this thesis. I would like also to express my thanks to professor Baye Yemam, Dr. Amsalu Tefera and Ato Gedena Mesfen who gave me good comments for my deed.

I would like to extend heartfelt thanks to His Grace Abunä Yishe the Archbishop of Balle Diocese and Abunä Athnatewos the Achbishop of southern wollo Diocese, Meregeta Mesfin Gäbre the churman of setambamery parish church and Mr. Belay worku, who healped me during of my field study at Däbrä-Şəgağğa and Darat monastery respectively and gave MSS of Both monastries and told me the answer of my interview heartly.

The other and the most gratitude that I would like to give is for Mr. Musie Hailu and Mr. Abebe Dessie who Healped me started from any suggestions up to providing of secretarial service through out the duration of my study and my youngest sister Etabez Legesse who spent much of his precious time and heartly effort for giving secretarial service.

Preface

This thesis is divided in to two sections and five chapters. Section one contains the first two chapters and sections two contains the second three chapters. In the first section historical analysis (General Introduction and Review of related literature) in the second section textual analysis (Philological analysis of the text, literature analysis of the text, conclusion and recommendation)

It uses some abrivations (MSS, MS, E.O.T.C, H.T.T.C, etc) and less known toponyms and anthroponyms, (Däbrä-Şəgağğa, Säyfä 'Ar'ad, 'Anorewos, 'Amdä-Şiyon Täklä-Haymanot etc) are transcribed phonemically using the encyclopedia Aethiopia transcription symbols.

The 'Text' (chapter four is containd the Gedle and some phonetic variations are shown in the foot nots, The number of folies are shown at the end of the wright hand of each.

Phonetics and numbers

I. Consonants

l, h	kC, q ^w
Q, ħ	%<, x ^w
Ø, x	ŸC, k ^w
Ø, ’	ÑA, g ^w
o, ‘	
Y, š	
e, s	
i, š	
p, K’	
ʳ, č	
ĩ, ģ	
Ø, †	
ß, č	
â, P.(P)	
ê, §	

II. Vowels

Order	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th
	ä	u	i	A	e	ə	o

III. Numbers

1 2 3 4 5 6 7 8 9 10

1 2 3 4 5 6 7 8 9 0

20 30 40 50 60 70 80 90 100

! " # \$ % & ' ()

Abbreviations

A.A.U= Addis Ababa university	St=saint
A.C=Acts	St ^s = saints
A.D Gregorian calendar	V= verso
C=Century	
E.C= Ethiopian calendar	
E.M.M.L=Ethiopian manuscript Microfilm library	
E.O.T.C = Ethiopia ortodox Tewahido church	
Eth= Ethiopia	
f (ff)= folio (s)	
f.r ^o a= 1 st column	
f.r ^o b= 2 nd column	
f.v ^o a= 1 st column (verso)	
f.v ^o b= 2 nd column (verso)	
G= Gädle	
H.T.T.C=Holy Trinity Theology college	
I.e= That is (to say)	
K.M=kilo meter	
M/R= Memhr	
M.S(s)= Manuscript(s)	
MSD= Manuscript of Darat	
MSS= Manuscript of Şəgağğa	
Mt=Mathew	
P=Page, pp=pages	
r= recto	
PS= Psalms	
Cor= K'orontos	
Luk=Luk	
Timoti	
Song	