THE ETHIOPIC VERSION OF THE LIFE OF SAINT MACARIUS

THE EGYPTIAN AND ITS ARABIC MODEL*

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Although the Life of Macarius the Egyptian (VM) is preserved by many manuscripts of diverse languages of the Christian Orient,1 its Ethiopic version (VMEth) is so far attested by one manuscript only, EMML no. 1844, which is dated to the sixteenth century according to the catalogue of manuscripts.2

It is evident that the VMEth derives from Arabic: the VMEth contains some words with the Arabic definite article, e.g. ﺑُﻨَﺎُذْ (VMEth XIX 2) et ﺑُﻨَﺎُذْ ﺑَﺪْ (XIX 4).3 Translation from Arabic into Ethiopic in itself is quite banal and hardly surprising.

Much more interesting is the fact that, in the case of the Life of Macarius, there is an Arabic manuscript (below called ArabF) which provides an Arabic text almost identical to the Ethiopic version. It would perhaps be exaggerated to use the term Vorlage, but still the resemblance is so great that one can expect that the Arabic text of ArabF elucidates the Ethiopic Life where the meaning of the latter is unclear.

The present paper will first show the resemblance on the textual level between ArabF and the VMEth. Then comes a presentation in parallel columns of a chapter of the VM, followed by a brief commentary which deals with the way the VMEth translates Arabic words.

Resemblance between the VMEth and the Manuscript ArabF

A preliminary remark is necessary here. My analysis of the Arabic manuscripts of the VM shows that the Arabic version of the VM4 can be divided into two sub-recensions, which I call...
ArabX and ArabY respectively. The manuscript ArabF belongs to the group ArabY. In the following presentation, the first text represents a preliminary edition of this ArabY, the second the text of the manuscript ArabF, and the third that of the VMEth. Although all the three (excerpted from the chapter XVIII of the VM) resemble each other greatly, still one can observe a greater, almost literal parallelism between ArabF and the VMEth.

ch. XVIII Macarius goes out for the desert, led by the cherub

(1) ArabY

فلما كان الليل قام في الصلاة كعادته فيغتة اري له نوراً عظيمًا في الموضوع الذي كان في بصليه، مثل نور الشمس المصلى في نصف النهار في حريران.

(2) ArabF

ولما كان الليل قام في الصلاة على رسمة فبشرت رآى نورا عظيما في الموضوع الذي كان قابلا فيه صلى وهو كون الشمس المضيئة في نصف النهار في أيام نوته (1). فعمل تقديس متقارب كما أوصي ولم يتكلم لأن النور هو كان الكاروي واقام ساعة قليلة. ولم يخاطب تلك القوة المقدسة اعني الأدب مقاريوس ليل برد وبدافع ذلك ظهر له واطلقه وقال له: «بقوة الله الذي يقوى وانتعي كما أريك فان الله قد أمرني بهد». وهكذا أدرك مقاريوس كل شيء في قلابيات واخرج. فخرج ملسورا بقوة الله والكاروي يمشي أمامه. وبعد يومين دخلوا الجبل ودوره على الحبل جميعه وكل نواحيه ومواضع الدين يبرون ويسكنون هناك. فقال الأدب مقاريوس للكارويين

הمقנס «אסלקה יא סבירי דא תערפנדי אים אסקן ויהי ניסון ג'קויות』. 5 פאבלום לקרי
הזה האידאיה. לודא הבירה כלים קדames. לאנוי אקסא נה איה אדך להו מועש لتשקן פיהו,
ויתור עליה הקתול וتحرר ממיל המועש וטנגוור היעסואית פמקטי. ביל סנק
הוא לשלום שולנת איראנק אים מועש ארד אסקן, וטורפ קון סמתה ותמים דאנס. 6 וتحرר
מנשר השיאטולה ורדה ומנהכיים וחיים השרה, חכית איה בタイト تكون قد
סבاقت לה מוערקה בתק. ודانا כל وقت בامر الله עננו. וסעד عنه.

(3) VMEth
[ETH fol. 1204a]

1: \( ^\text{[3] VMEth} \)

[Eth fol. 120va]
1 And when it became evening, he stood up for prayer according to his habit. Then suddenly he saw a great light in the place in which he, standing, was praying; and it was like the light of the sun shining at noon in the days of June. Then the saint Macarius did as he was ordered; the light was the cherub.

2 And that saint force did not talk, I mean to abba Macarius, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: “Stand up by the power of God who strengthens you, and follow me as I show you; thus did the Lord order me.”

3 And thus he abandoned everything in his cell, and went out joyfully by the power of God, and the cherub went before him.

4 And after two days they entered the mountain and went around it and around all its sides, the places where they claimed to dwell. Then abba Macarius said to the saint cherub: “I beg you, my

<Translation>

ArabY

1 So when it became evening, he stood up for prayer according to his habit. Then suddenly a great light appeared to him in the place in which he was praying, like the light of the sun shining at noon in [the month of] June. Then the saint Macarius did as he was ordered; the light was the cherub.

2 Then that saint force did not talk to abba Macarius for a short while, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: “Stand up by the power of God who strengthens you, and go and see as I show you; thus did the Lord order me.”

3 And thus he abandoned everything in his cell, and went out joyfully by the power of God, and the cherub went before him.

4 Then after two days he entered the mountain and went all around it and around all its sides, the places where they claimed to dwell. Then abba Macarius said to the saint cherub: “I beg you, my

VMEth

1 And when it became evening, he stood up for prayer according to his habit. And suddenly he saw a great light in the place in which he was standing while praying; and it was like that of the light of the sun shining at noon, in the time of the days of [the month of] Genbot. And the saint Macarius did as he was ordered, and he did not speak, because the cherub was the light. And [thus] he remained for a while.

2 And that saint force did not talk, you know to abba Macarius, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: “By the power of God who strengthens you, and follow me as I show you; thus did the Lord order me in this matter.”

3 And thus he abandoned everything in your cell and go out.” Then he went out joyfully by the power of God, and the cherub went before him.

4 And after two days they entered the mountain and he went round on the entire mountain and all its sides and the places where they wanted to dwell. Then abba Macarius said to the saint Macarius said to the saint
lord, let me know where I dwell in this mountain.”

5 Then the cherub said to him: “This matter (lit. desire) is up to you. Behold all the desert is before you. And I fear that, if I give you an order to dwell here or there, then oppression might fight against you, and you might go out from this place, and you might transgress the commandment, and you might sin. Rather, may your dwelling be in your power [and belong] to your soul; wherever you wish, dwell [there] and try, and be silent and meditate on yourself.

6 And be very careful about the evils of the rebels, their attack, and their wicked wiles; [I say this] in order that, when you are tested, you will already have got knowledge of this. And I, at any time by the order of God, will be with you.”

The translation, presented in parallel columns, shows a great resemblance between ArabF and the VMEth, as is clear from the underlined passages.6

Thus this resemblance entitles us to present the two texts in parallel columns for elucidation of the Ethiopic text. What follows is a presentation of the chapter XVI of the VM, a famous story which is attested also by the Apophthegmata patrum (Macarius 1).

For the following presentation, virtually no effort was made to conform the Arabic text to the school grammar. As the change introduced into the text of ArabF is minimal, and هدا the, for instance, are spelled here هدا and هدا respectively (unless dotted in the manuscript.

6 As mentioned above, however, it would be exaggerated to use the term Vorlage to describe the relation, because of the differences which can be seen in the italicized passages.
itself), ١ is used instead of ١٦٣ (XVI 13), etc. However, for other omissions of the diacritical point(s), which also happens quite often, consistency could not be obtained: sometimes such cases are noted as variants in the apparatus, but more often corrections are tacitly introduced without indication. And since ArabF does not use hamza at all, nor does this presentation. Corrections introduced into the Ethiopic text are mainly of grammatical nature, as is the case with the ch. XVIII presented above.

* * *


ch. XVI Macarius, father of a child?

ArabF [F fol. 11v]

1 كان بلك القرية التي كان هذا الأبار يسكن إلى جانبها، صبية عدن. وكان
جاء من جنسها يسكن بقربها شاب.

2 وكان أبوه اتبناً إلى ابوي العدرو
ليمكوله عليها كما في النموس
الطبيعي.

3 فلم يعملوا لاجئ أنهم كانوا فقراء.
4 فصار للشاد مع الحنجرة دالة احدهما
مع الآخر كانهما كان من جنسر واحد
كما سبقت وقلت. وكان احدهما يسكن
قرب الآخر لأنهم كانوا يلتقوا كل وقت
في الشارع وفي البيت.

5 ففي بعض الأيام كان عبد فشريبا
خمارا كثيرة وسكرها، فسقطوا مع
بعضهم البعض في الخطبة، وأشارت
بتوليتهم جميعا. فيعديل حيلت
الصبية.

6 وكانوا يخافون من ابائهم ليليا يقتلونهم
من أجل الفضيحة. فتشاوروا ملك
الشربين، مع بعضهم البعض بمثابة
ربية.

7 وقالوا «ماذا نعمل؟ إن علموا ابناتنا
يهلكونا.»

VMEth [fol. 119v]

1 لم : JoinColumn : وحتما : يمكن : تقد : فكر :
[sic] لم : أيضا : déja : في : إذا : وال : 
إلى : 3 : و : و : قد : ف : أو : 
ضمن : و : 2 : 3 : في : و : و : قد : أو : 
ضمن : و

2 و : و : occasionally : في : و : و : قد : أو : 
ضمن : و

3 و : وال : في : و : و : قد : أو : 
ضمن : و

4 لم : الط : في : و : و : قد : أو : 
ضمن : و

5 لم : في : و : و : قد : أو : 
ضمن : و

6 لم : الط : في : و : و : قد : أو : 
ضمن : و

7 و : و : occasionally : في : و : و : قد : أو : 
ضمن : و

1 ^ هدا] F om ante corr
2 ^ لما[L] F ilm ante corr
3 ^ إجبار] F add لم super lineam
4 ^ ليمكوله] F [إجبار] F ilm ante corr
5 ^ ك] ك] F om ante corr
6 ^ إلى] F om ante corr

[December]
ArabF*

1 In that village beside which this faithful man lived, there was a maiden girl, and there was a neighbor of her kin who lived near her, a young man.

2 And his parents went to the parents of the maiden in order to marry him with her in accordance with the natural law.

3 Then they did not do so, because they were poor.

4 Then the young man got familiar [lit. familiarity] with the maiden because they were of the same kin, as I already said. And they lived in proximity with each other, because [sic] they met at any time in the street and in the house.

5 One day there was a festivity. Then they drank much wine and got drunken; then they fell into sin together, and their virginity was lost completely. Then after a short while the girl became pregnant.

6 And they were afraid of their parents, lest they should kill them because of the humiliation. Then the wicked counselled with each other in an evil deliberation.

7 And they said: "What shall we do? If our parents know [the matter], they will destroy us.

VMEth

1 In that village beside which the pure [man] lived, there was a maiden girl, and to them there was a neighbor of her kin living near her, a young man.

2 And his parents went to the parents of the maiden in order to engage him to her.

3 And they did not do so, because they were poor.

4 And the young man found favor with the maiden because they fell [sic] at any time in the [street?] and in the house.

5 One day there was a festivity. And they drank much wine and got drunken; and they fell into fornication together, and her virginity was destroyed. And after a short while the girl became pregnant.

6 And they were afraid of their parents, lest they should kill them because of the shame. And they made an evil deliberation with each other.

7 And they said: "What shall we do? Because as soon as our parents know [the matter], they will kill me.

* Hereafter italics indicate the passage omitted before correction (see the apparatus of ArabF).
لكن تقوم فنجعل السبب على ذلك الناسبة القس المتوجد؛ عمل العمل، ولا نرى له لأنه مثل غريب هو ها هنا، وكذلك فعلاء.

فلم علم أبو الشابة بهجولا تقصى من الذي عمل بك هذا الأمر؟

فاجابت قايللا كما تعلمت من ذلك الشاب وقالت: "أني في بعض الأيام مضتى إلى ذلك الناسبة المتوجد فنام معي فقبلت.

فلمما سمعوا بوبه هذا الأمر امتموا غضب وحقن من أجل الخزي الذي حل بهم وأ(builder) وخرجوا به إلى القلابة ومعهم جمع عظيمًا. وخرجوا القدنس مقاربوس وهو لا يعلم ما هو السبب، وضريوه ضربا وجيما حتى قارب الموت.

وكان القدنس يسالهما قايلًا: "ما هي خطتي؟ وما هو النبي اد ترضوني هكذا بغير شفقة." 4

تم ربطوا في عنته حبل فيه شقف قدو مسخمة وحول جرجر مسخمة وطفقوا يجرسوه القرية، والصابان يجرون خلفه ويضربونه ويرجوني إلى ها هنا وماهاونا مثل المجنون، ويندون عليه قايلين: "هذا الذي اغصب ابنتنا العري وافضحها." 5

8 عمل العمل b 9 فلم 9 فلم c 10 F om ante corr 11 F om ante corr; deinde add in margine 10 F om ante corr 11 F om ante corr 12 F om ante corr 13 F om ante corr
8 But let us stand and put the matter on [the shoulder of] that ascetic, the solitary priest; *he committed the deed*. And we shall not lament over him, because he is like a foreigner here.” *And thus they did.*

9 When the father of the young woman came to know her pregnancy, he asked: “Who is the one that did this thing to you?”

10 Then she answered, saying as she was taught by that young man. *She said*: “One day I went to that solitary ascetic. Then he slept with me; then I became pregnant.”

11 When her parents heard this thing, they were filled with anger, and they got infuriated because of the shame which came upon them and their daughter. They went out toward him, toward the cell, and with them [went] a great crowd. They dragged out saint Macarius whereas he did not understand what the matter was; they struck him with a painful blow so that he nearly died.

12 The saint asked both of them [sic], saying: “*What is my sin,* and what is my transgression, since you beat me this way without pity?”

13 Then they hanged on his neck a rope with which [were bound] potsherds, blackened pots, and throat [?] of blackened beans [?]; they began to [drag?] him [to] the village. And the boys were running behind him, beating him and dragging him hither and thither like a mad man, and they were shouting at him, saying: “This is the one who raped our virgin girl and dishonored her.”
وكان للنبي مومأ يخمه، وكان يأخذ شغل يدبه ويبيعه وجيب له خبير وما يحتاج إليه وكان له إمانة في القديس ليس يسأل بكلك برثه. وهذا الإنسان كان يتبعه في ذلك الوقت وهو خجلان من أجل كتبهم على القديس مقعما ممدا من أجل الضرب الذي يضربه والاستهزاء به. [F fol.12r]

و威尔وقت ظروا للناس ملائكة كشبه ناس مومين معرفون كانهم قد أقبلوا من بعد ولما عايذو القديس قد أشرف على الموت من الضرب الوحيد والاستهزاء الذي كان من أولى الناس الاشرار لللكة، وتقصصا منهم قالبينما حال هذا الناسك؟ فجعلهم بجملة الحال الكبب. فقالوا لهم أولياء الملاكية ان هذا الكلام ليس هو حق لأن نحن نعرف هذا الإنسان مند صباه مومنا صالحا.

والتقدموا إليه وخلوه من كتافه وكسرت تلك القدر والشفق المسودة المعلقة في حلقه. فقال له إبو الجارية: نما نخله حتى يقيم لنا ضمن حتى ولدت الشابة، يجب لها نفقة ولائتها إلى أن يترى الطفل.


[December]
The saint had a faithful man who served him, and he took the work of his hand and sold it and brought him bread and what he needed. He had a faith in the saint, so that he can ask his benediction by that. And this man was following him at that moment, being ashamed because of their lie about the saint, grieved because of the blow with which they beat him and of mockery against him.

Immediately, angels appeared to the people in the likeness of faithful and famous people, as if they came from afar.

And when they saw the saint nearly dying because of the painful blow and the mockery which was from those wicked people of falsehood, they asked them, saying: “What happened to this ascetic?” Then they informed them of the totality of the false matter. Then those angels said to them: “This story is not true, because we know this man from his childhood as faithful and upright.”

They approached him and removed his handcuff, and broke the pots and the blackened potsherds which were hanged on his neck.

Then the father of the girl said to them: “We will not release him until he gives us surety: when the girl gives birth, he will bring her the expense for her childbirth until the baby will grow.”

And when they saw the saint, behold, nearly dying because of the painful blow and the mockery which was from those wicked and deceitful people, they questioned them, saying: “What did they do to this pious man?” They informed them of the entire thing of falsehood. And those angels said to them: “This story is not true, because we know this man from his childhood, from his [infancy?] as faithful and upright.”

They approached him and removed his fetter, and broke that pot and the blackened potsherds which were hanged on his neck.

And the father of the girl said to them: “We will not release him until he gives us surety: if the woman gives birth, he will bring us the expense for her childbirth until [the time] when the baby will be brought up.”
19. فاجاب القدس مقارنة قابلا لوليك "يا إبها، هذا الامر الذي يتشاهدون علي به أنى قد سقط فيه ما أعرفه.

20. تم دعا تلك الموميين الذي كان يخمه وقلبه "أصلح محبة وأضمني". فضمن ذلك الرجل القدسي مقارنة فاطمة بعد ذلك مضمى إلى قلبيته وقد كاد يموت.

21. وجعل يعاني نفسه قابلا "الآن، يا مقارنة، قد صارت لك امرأة وبنين فينله فأن تتحملي ونهرارا لقتك وقوتها".

22. وهكذا كان يعمل دائما قناف ويطبعها للرجل الذي يخمه، فعيبها وبعطي الأمراة نفقته حتى أذا ولدتنفقه على ولدها.

[F fol.12]

23. ونان الله الألب الضابط الكل خالق العرش، الذي يمجد الدين يجمده في العالم، عالم الابشيا قبل كونها ولم يخف على خافيا، لم يشا أن يكتب كتارة طهارة هذا القدس والعمل المكتمل الذي لعبده القدس مقاربة ولكن ليظهرا لكل الناس ان صاحب وان الرب هو رجا الخايفين منه والمتوكلي عليه.

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20. وقد كاد 9٩ بـ[F om ante corr] 0٩ B [F om ante corr, يموت post corr]

21. وقاملا 9٩ بـ[F om ante corr]

22. لفيلة 9٩ B [F om ante corr]

23. وفي العالم 9٩ B [F om ante corr]
Saint Macarius answered, saying: “Oh my fathers, this matter on which they bear witness against me, [saying] that I fell into it, I do not know that.”

Then he called that faithful man who served him, and said to him: “Do me a favor and act as a surety for me.” That man stood surety for saint Macarius. After that they set him free, and he went to his cell, half-dead.

And he began to blame himself, saying: “Now, oh Macarius, you got a woman and children; so you have to work night and day for your food and their food.”

Thus at all times he made baskets and gave them to the man who served him; then he sold them and gave to the woman her cost of living in order that, at the time of her childbirth, she could spend it for her child.

God, Ruler of All, Creator of the creature, Who glorifies those glorify Him in the world, Who knows the things before they come into being and no secret is hidden from Him, did not wish that the great purity of this saint and the hidden work of His servant, saint Macarius, be kept secret, but that it could appear to all the people that he was upright, and that the Lord is the hope of those who fear and trust Him.
فلمما كان وقت ولادة الشابة البابسة
اشتدت عليها الولادة بصعوبة عظيمة. فاقامتها في تلك الشدة أربعة أيام تستقيم فيها ونهارا، ولم تقدر تلهم واشرفت على الموت.

25 فقتالت لها أمها بما سبب حالك يا ابنتي، الآن، عن قليل تموتي

26 فقتلت لأعما «نعم، يا أمي، أنا مستحثة الموت. لأن ما كفاني خطيتي بالزنا حتى كذبت على عبد الله القس الذي لم يتوجه وذلك القديس لم يبن أي مني ولم يصنع بي البتنة قبيحا، ولكن فلن الشاب صار معي. الى أن جبلت»

فلمما سمعوا أبوها بهدا الأمر ندموا آش ندامة ولاون انفسهم لكج كرمة الشرور التي عملوها بالقديس وكيف ضربوه حتى قارب الموت.

27 وان الشاب الذي أخطأ بالصبية لما سمع تلك هرب ليل يمسك حين اعترفت الجارية بالخطايا الذي عملت. وان الرجل الذي كان يقدم القديس مقاربوس لما سمع بالخبر وصحته، وكان الناس قد عزموا ان يمضوا فيه ويستخروا منه عن خرمه، أسرع بالمجح اليه [F fol.13] بفرح كثير واختيار. فقال له أن تلك الشابة الثقوبة ما امكنها أن تولد حتى اعترفت ان القديس مقاربوس لم يصنع بي هذا الأمر لكن فلن الشاب.

24 * omante corr
26 * om ante corr
28 * om ante corr
24 When the time of the childbirth of that wretched girl came, the delivery inflicted a great travail on her; she remained in that stress for four days, and she called for help night and day. She could not give birth and was on the verge of death.

25 Then her mother said to her: “What is the reason of your situation, oh my daughter? Now you will die shortly.”

26 She said to her mother: “Yes, oh my mother, I deserve death, because my sin in fornication did not suffice for me, but I told a lie about the servant of God, the solitary priest; that saint did not approach me, and did not do anything shameful to me at all. A certain young man came with me, so that I became pregnant.”

26a When her parents heard this matter, they made a great repentance, and they blamed themselves because of the great evils they had inflicted on the saint, and of the way they had beaten him, so that he nearly died.

27 As for the young man who sinned with the girl, when he heard that, he ran away in order not to be arrested, as the young woman confessed the sins she had committed.

28 And as for the man who served saint Macarius, when he heard the story and his correctness, and that the people decided to come to him and to ask pardon from him about their transgressions, he hastened to come to him with much joy and pride. He said to him: “That miserable girl was not able to give birth until she confessed ‘Saint Macarius did not do this thing to me, but it was a certain young man.’

24 When it was the time of the delivery, the childbirth of that poor girl was oppressed, and it was harsh on her with great difficulty; she remained in that distress for four days, shouting day and night. It was not possible for her to give birth, and she arrived at death [sic].

25 And her mother said to her: “What is your matter, oh my daughter? Now you will die shortly.”

26 She said to her mother: “Yes, oh my mother, I deserve death, because the sin in fornication did not suffice for me, to the extent that I told a lie about the servant of the Lord, the solitary priest; that saint priest did not approach me, and did not do anything evil to me at all. A certain young man was with me, so that I became pregnant.”

26a When her parents heard this matter, they made a great repentance, and they afflicted themselves because of the great evils they had inflicted on the saint, and of the way they had beaten him, so that he nearly died.

27 As for the young man who sinned with the girl, when he heard that, he ran away in order not to be arrested, as the young woman confessed the sins she had committed.

28 And the man who served saint Macarius, when he heard the story and his correctness, and that the people, behold, were there to come to him and ask pardon from him for their transgressions, he hastened to come to him with much joy and pride. He said to him: “That miserable woman was not able to give birth until she confessed ‘The saint did not do this thing to me, but it was a certain young man.’
29 وهودا الكل لما سمعوا هذا يريدوا الخروج الى عنك ويسطرون منك ويشكرن خديمك.

30 وكان ذلك الرجل يفرج ويبتهج إذ نزع الله من وجه الخجل لانهم قليل قليل كانوا يعبروه ويقولون له: «هلك الرجل الذي شهدته له أنه قديس، قد ظهر عنه انه صنع كذا وكذا.»

31 وان القديس مقاربوس لما سمع بما كان، عول ان يخرج من ذلك الموضع ويمضي ويسكن في قلابة أخرى ليلا يمجد من الناس.

[الحروف العربية في الاية 29 F add أنا؟]
29 And behold, when all [the people] heard this, they wanted to go out toward you, to ask pardon from you and to thank your servant.”

30 That man was rejoicing and happy, since God took the shame away from his face; for shortly before they were reviling him and saying to him: “That man on whom you bear witness that he is saint, it appeared about him that he did so and so.”

31 As for saint Macarius, when he heard what had happened, he decided to leave that place, to go and live in another cell in order not to be glorified by the people.

29 And behold, when they heard that, they wanted to come to you, to ask pardon from you and to thank for your abstinence and patience.”

30 That man was rejoicing and happy, because the Lord took the shame away from his face; for shortly before they were mocking him and saying to him: “That man on whom you are witness that he is saint, behold it appeared about him that he did so and so.”

31 When saint Macarius heard what had happened, he wanted to leave that place, to go and arrive and live in another cave in order to be glorified by the people [sic].
Commentary

- Various corrections introduced into ArabF (italicized in the English translation) suggest that the Vorlage of the VMEth is closer to the stage of transmission of ArabF before these corrections were introduced. See XVI 4, 5, 6, 8, 10, 20, 22 and 23.
- Comparison of the Arabic and Ethiopic texts shows that renders various expressions. Normally it translates ان an (XVI 4, 8, 16, 26 and 30), but as a translation of inna (XVI 23 and 27; XVI 16 and 28 with the verb قال) it is no less frequent. In XVI 28 it renders ان anna (rendered by ).

Other translations of these Arabic words are as follows:

\[\text{anna:} \text{In XVI 19, 23(bis), 28 and 30(bis) it is rendered by} \text{.}\]

\[\text{inna:} \text{In XVI 10 it is possibly rendered by} \text{.} \]

\[\text{Other usages of are normal and well known:} \text{renders} \text{ an (XVI 21, 28(bis), 31).} \text{ renders} \text{ ka (XVI 15; rendered by } \text{).} \text{, li (XVI 2, 14, 23).} \text{, li-all} \text{ (rendered by } \text{.} \text{,} \text{ mi} \text{ (XVI 8, 13).} \text{ In XVI 15 the expression } \text{ renders } \text{ ka-anna.}\]

Although only a few observations could be made for this chapter XVI, it would be doubtless interesting to extend the comparison between ArabF and the VMEth to the entire text of the VM; I hope this will be realized in a near future.

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\[\text{All the instances of } \text{ are noted above.}\]

\[\text{Other usages of are normal and well known: renders } \text{ an (XVI 21, 28(bis), 31). renders } \text{ ka (XVI 15; rendered by } \text{).} \text{, li (XVI 2, 14, 23). } \text{, li-all } \text{ (rendered by } \text{.} \text{,} \text{ mi } \text{ (XVI 8, 13).} \text{ In XVI 15 the expression } \text{ renders } \text{ ka-anna.}\]