

## Thematic Analysis of Paraphrasing as an Intertextual Technique: The case of Mätshäfä Ziq

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### Abstract

*This article has been conducted on Mätshäfä Ziq (canonical manuscript). Mätshäfä Ziq is one of the liturgical books in Ethiopian Orthodox Tewahdo Church (EOTC). It is like a guide book for monthly and annual praises of God and saints, performed by the church's scholars in Qine Māhlét. Mätshäfä Ziq, like other sacred books, is an acknowledged literary masterpiece in EOTC. It has two major parts known as Ziq and Məzmur. The manuscript is called by its first part for it has bigger volume than its corresponding part, Məzmur and is the first in its layout in the manuscript. The main objective of this article is to investigate the thematic and intertextual analysis of paraphrasing in the target manuscript. To achieve the objective, qualitative research methodology was applied; document analysis was used as a data gathering instrument; potential extracts were identified and equivalent translation of the extract was done; and finally, the intertextual feature was identified. Paraphrasing as one of the intertextual techniques in Mätshäfä Ziq has been discussed. Tracing of former concepts, reconstruction of implications, portrayal of intertextual connections, depiction of transposition and mosaic of references, and multi-translation were found as findings of the research. Therefore, this study is hoped to contribute to the reconsideration of the established views about religious texts. It confirms that religious manuscripts do not possess solely religious polemics but literary and social experiences too. This in turn fills the dearth of scientific researches on Ethiopic manuscript from literature point of view. Finally, conclusion was made and possible recommendations have been forwarded.*

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### 1. Introduction

Paraphrasing is conventionally expected to qualify at least semantic (approximate) equivalence, but a narrow definition. The term “approximate” implies that it is very difficult to define paraphrasing with precision (Levin, 1993). To Bhagat and Hovy, paraphrases are sentences or phrases that convey the same meaning using different wording. Although the logical definition of a paraphrase requires strict semantic equivalence, linguistics accepts a broader and approximate equivalence, thereby allowing far more examples of “self-styled paraphrases”; but approximate equivalence is still hard to define (Bhagat & Hovy, 2013).

Although there exist some paraphrasing typologies, the great majority of them only apply to English and focus on lexical and syntactic transformations (Vila Rigat, 2011). To Vila Rigat, the typology of paraphrasing includes word-level paraphrases (have been well-studied), phrase-level paraphrases (works that come across many lexical paraphrases), sentence-level paraphrases, and different translations of literary texts. Levin also proposes a verbal classification of paraphrasing based on alternations (e.g. 'active/passive voice alternation, causative/inchoative alternation, unspecified object alternation') (Levin, 1993). It is obvious that while the form/style changes, the content remains stable.

In applying paraphrase as a literary technique, some points shall be taken into consideration. Paraphrase discovery is the activity of analyzing many segments of the paraphrased text. Wieting et al suggest that paraphrase discovery is the task of examining two segments of text and determining if they have the same meaning despite the differences in structure and wording. It is useful for a variety of NLP (Natural Language Process) tasks like question answering (Wieting, Bansal, Gimpel & Livescu, 2015). Paraphrasing is not a simple work, rather needs a full-fledged understanding of the original text. Therefore, one shouldn't undertake that sentence-level paraphrasing is simply the result of word-for-word or phrase-by-phrase substitution applied in a domain- and context-independent fashion (Barzilay & Lee, 2003).

To paraphrase a text, one should look for words or multiword in it that are members of the text, and replace them with other associates only if they are feasible components with the surrounding words (Bolshakov & Gelbukh, 2004). However, in the case of paraphrasing, considering the relationship of authorship (the relationship between authors and their work.) is a very decisive activity before paraphrasing. An author is understood as a 'creator of something' in a broad sense: a painting, a theory, or a company, among others (Levin, 1993).

Paraphrasing, i.e., differing textual realizations of the same meaning has proven useful for a wide variety of Natural Language Processing Applications (NLPA) (Ganitkevitch, Van Durme, & Callison-Burch, 2013). In the process of paraphrasing, both words and word order significantly change. The changes in words can touch upon their part of speech and number (Bolshakov & Gelbukh, 2004). The changes in words and parts of speech may bring stylistic as well as perspective differences. Working on paraphrases can be seen in two main perspectives: from the analysis point of view, i.e., how to recognize expressions found in texts that convey similar information (normalization), and from the word generation point of view, i.e. how to produce a natural language output semantically equivalent to the original phrase (Brun & Hagege, 2003). In the case of a text, paraphrasing is capable of simplifying the original text and showing readers several alternative expressions, but conveying the same content for the authors who are licensed to apply several literary techniques including deviation. The point that the same content can be expressed in many ways presents a major challenge for Natural Language Processing (NLP) applications. As a result, research on paraphrasing has recently been attracting increasing attention in the fields of NLP and Computational Linguistics (Levin, 1993). However, literary paraphrasing is somewhat different from natural language processing. It goes out of the linguistics box and focuses on the context and reason of a particular text. Therefore, what matters in literary paraphrasing is applying critical reading and intertextual approaches while reading a particular text.

Generally, paraphrasing according to Levin can have various objectives: text summary (gives a significant gain in space and shortened text), text canonization (text becomes more canonic or banal, without variations, even common words can be considered strict terms), and text simplification (makes a text more intelligible for language-impaired persons as native adults with rather low educational level), and Individualistic variations (this tactics may be considered risky and sometimes give erroneous results) (Levin, 1993).

Therefore, the study of the thematic analysis of the intertextual technique paraphrasing hopefully contributes to the literary study in bringing the less studied Ethiopian manuscripts such as Mätshäfä Ziq from literary point of view.

The rest of the paper is organized into different but interrelate sub-sections, the paper begins by discussing the statement of the problem in the “Statement of the Problem” section, the research questions in the “Research Questions” section, the significant of the study in the “Significance of the Study” section, the methodology of the study in the “Methodology of the Study” section, the paraphrasing as a technique to trace former styles in the “Paraphrasing as a Technique to Trace Former Styles” section, the paraphrasing as a technique of implication reconstruction in the “Paraphrasing as a Technique of Implication Reconstruction” section, the paraphrasing as a portrayal of intertextual connections in the “Paraphrasing as a Portrayal of Intertextual Connections” section, the paraphrasing as a depiction of transposition and mosaic of references in the “Paraphrasing as a Depiction of Transposition and Mosaic of References” section, the paraphrasing as a technique of multi-translation in the “Paraphrasing as a Technique of Multi-translation” section, the remaining part of the study includes conclusion and recommendation in the “Conclusion” and “Recommendation” sections respectively.

## 2. Statement of the Problem

In the history of Ethiopian literary traditions in the indigenous languages, the two literary catalogues are Ge’ez literature and Amharic or other local languages’ literature. It is factual that Ethiopic manuscript is greatly appreciated for its role to the advance of exclusive literary formulas that remain to influence local writers” (Melakneh, 2008). To Melakneh, local languages those use Ge’ez scripts are obviously influenced by Ge’ez composed works in terms of phonology, morphology, syntax, and semantics. Also, even though they are religious literatures, Ethiopian Orthodox Tewahdo Church’s (EOTC) scriptures are believed to use a lot of literary elements since any literature is composed of human language to human being. Ancient Ethiopians were learning handwriting and compositions and higher performers were chosen to be chroniclers. Nevertheless, since the advent of modern education into Ethiopia, less attention was given to traditional education for “modern education was imported into Ethiopia from English-speaking western countries, particularly from Great Britain and the United States” (Balsvik, 2005). Balsvik’s claim implies that much emphasis has been put down on western-driven school curricula and adoption of materials, texts and books written in English. As a result, to the researcher’s view, many Ethiopian scholars inclined to research literary materials written in western languages, but literary works written in vernaculars, particularly in Ge’ez and more specifically Mätshäfä Ziq were marginalized until the 19thc. Since then, little attention started to be given for manuscripts written in Ge’ez, specifically parchment manuscripts.

In fact, Mätshäfä Ziq, like the other Ethiopic manuscripts, is evident to be understood as a spiritual scripture only. However, even though spirituality is one aspect of Mätshäfä Ziq, it is believed to partake literary techniques or devices, social, economic, historical, philosophical, ethical and scientific accounts for much has been said on the Ethiopic manuscripts as manifesting the realities of the period in which they were composed (Kebede, 2017).

However, as of today, the researcher couldn’t find a prior work on the thematic analysis of paraphrasing in the selected manuscript. Therefore, there appears to be a dearth of serious studies on the theory of intertextuality functional to the production of Ethiopic literatures, mainly functional to the book of Mätshäfä Ziq. Mätshäfä Ziq accumulates different scriptural genres that include Mətsihafə Mənəkosät, Anəphoräs, book of hours, Deggwā, Mİraf, Zimarie Mewaset, Mälk, Nags, scriptures of New and Old Testaments, homilies, hagiographies, books of scholars, and many more other scriptures. Nevertheless, apart from the potential it has for thematic analysis the intertextual technique paraphrasing, the researcher couldn’t find previous studies on the selected manuscript using intertextuality as window of analysis. Consequently, this research gap aspires the researcher to make a close reading of the subject matter and textual techniques of the selected text to explore the thematic intertextual intersections. For the researcher’s point of view, Mätshäfä

Ziq is evident to be suitable for thematic analysis of the intertextual technique and partially fill in the identified research gap in applying the aforementioned theory. To be clear, this study addresses the following general research questions.

### **3. Research Questions**

The general objective of this study is to explore the thematic intertextual element incorporated into the composition of the target manuscript. To achieve the general objective, the study aims to undertake the following specific objectives:

- What type of an intertextual technique is applied in Mätshäfa Ziq?
- How the thematic subjects are portrayed in Mätshäfa Ziq using paraphrasing?

### **4. Significance of the Study**

On the basis of the notions of an intertextual theory and criticism, the present study is hoped to be significant in the following ways:

- This study contributes to the reconsidering of established views about religious texts.
- The intertextual reading of this manuscript enriches other people's readings of Mätshäfa Ziq being as a mirror of many literary and social experiences so that they can understand it with lesser difficulty.
- It will exhibit how effective studies on Mätshäfa Ziq can use fruits of the theory of intertextuality so that results of this study could be useful for literary appreciation.
- Literary critics, writers, teachers, and students hopefully find this study useful as they seek to understand the concepts behind the echoing voices among literary texts.
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### **5. Methodology of the Study**

Since the data is thoroughly document-based, the research is theoretical, analytical and descriptive in nature and appeals on library materials. Therefore, there is a discussion of the main concepts of paraphrasing. The approach implemented in this research is the intertextual approach, which is a descriptive method. The intertextual technique examined was paraphrasing with the overall thematic significance of the extracts drawn from the manuscript.

The study adopts intertextuality developed by Bakhtin's theories of polyphony, dialogism and heteroglossia and Kristeva's coinage and recognition of intertextuality as transposition and as a mosaic of references to other texts, genres, and discourses. However, references have been made to other books of these scholars and other professionals in the area of the study, particularly scholars who contributed on the concepts and intertextual techniques selected for analysis. The manuscript under study was selected using judgmental or availability sampling. The reason to choose this particular manuscript was based on the persistent themes it mirrors and the intertextual technique that the manuscript could manifest.

## 6. Paraphrasing as a Technique to Trace Former Styles

### Extract:

Source of the extract	The alluding text	The evoked texts	
	The extract	Intertext (s)	
Mezmur: Bekedamigebre	➤ Jesus asked John to baptize him with water, and John replied how he could baptize him.	<b>Mathew 3:13</b> Then Jesus came from Galilee to the Jordan to John to be baptized by him but the latter tried to prevent him saying I need to be baptized by you.	<b>Mark 1:9</b> In the course of those days, Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

Levin (1993) claims that paraphrasing is expected to qualify at least semantic equivalence. As we can understand from the aforementioned table, the semantic equivalence of the extract in the evoked text and the extract in the alluding text is approximate. The disciples of Jesus Christ, Mathew, and Mark agreed that Jesus came on the Jordan River to John to be baptized by him. But Mathew says that Jesus came from Galilee to Jordan whereas Mark says from Nazareth to Jordan. Mathew considers the zone as a whole, Galilee (Math. 2: 16) while Mark considers the village or Kebele, Nazareth where Jesus grew up (*King James Bible*, 1761/1984, Math. 2:23).

As well, Luke uses Galilee and Nazareth interchangeably (*King James Bible*, 1761/1984, Luke 1: 26). However, the destination and the objective of Jesus' journey remained the same in both gospels. This shows the practice of different styles (language use) to express similar content. The author of *Mätshäfa Ziq*, on the other hand, didn't mention where Jesus came from. He directly talks about the aim which initiated Jesus to go to John who was baptizing people for repentance in the Jordan River. This is also another style that is conventionally known as 'the point'. The issue of the whereabouts of Jesus has been taken understood by the author of *Mätshäfa Ziq*.

Nevertheless, three of them put equally how the Lord Jesus came to his servant John the Baptist to be baptized by the hand of his creature. Before Jesus came to John, he (John) was telling to the people who came to him to be baptized, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (*King James Bible*, 1761/1984, Math. 3: 11). In addition to the mightiness of Jesus, the aforementioned sentence clearly shows the humbleness of John which took him to put his hand on the head of his God. He said *whose shoes I am not worthy to bear*. But his humility made him baptize his master. Of course, Jesus said "... for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (*King James Bible*, 1761/1984, Luke 18: 14).

However, this is dissimilar to the secular world principle. The secular world principle is based on selling oneself. Everyone is expected to sell him/herself or what he/she has and get promoted. Otherwise, nobody can give him/her value or to what value he/she has at all. Then, a short dialogue was made between Jesus and John. Jesus asked John to baptize him and John got surprised and said I baptize others in your name, how can I baptize you? Jesus replied to John and said baptize me speaking: "O Jesus, the sheep of God and the son of the

blessed Father, please forgive me". John again said I am earthly and you are heavenly; I am a servant and you are a lord; I am a soil and you're a fire; I am a mortal and you are eternal, so and so forth. So I should rather be baptized by you. Jesus also replied to him saying "let it be this time, for in that way it is suitable for us to carry out all that is righteous" (*King James Bible*, 1761/1984, Math 3: 15). Finally, John became quiet and baptized his lord.

In the tradition of EOTC, the commemoration of Epiphany is yearly celebrated colorfully. Thousands of Orthodox Tewahdo Christians gather in diversified styles (religion and culture-driven) and many tourists come from different corners of the world to attend the colorful and unique festival of its kind. But the most important point I want to raise here is the dramatic scene of the various Ark of Covenants coming out from their permanent dwellers to the tenants established near rivers or where an artificial pool is made. The coming out of the various Arks of covenants from their permanent dwellers to the tenants symbolizes the coming of Jesus from Galilee or Nazareth to the Jordan River. More, it is a deep-rooted base for the procedures set for baptism in EOTC.

Anybody from any social class who is willing to be baptized is expected to go to the priest (John) and the church (Jordan River). Had John gone to the place where Jesus was living, today's priests would have gone to the houses of kings, celebrities, and rich believers of our time for baptism. Like anybody is expelled to go to a place where service in need is found (without exceptional cases such as takeaway services provided for disabled of different modalities), the church has established a system for baptism service seekers to come to the church where the whole service is provided. This system also realizes that every believer who comes from different social classes for baptism is equal in front of the church in which God dwells and gives all believers the right to be called God's children. John confirms this notion by saying that "He came to His own home, but His people did not take Him in. However, as many as did not receive Him to them, He gave authority to become God's children" (*King James Bible*, 1761/1984, Joh 1: 11).

Therefore, the author of *Mätshäfä Ziq* applied a paraphrasing kind of intertextual literary technique to trace the different styles used by different authors in different texts. The author of *Mätshäfä Ziq* used paraphrasing not only to trace different styles in various texts but also to incorporate his interpretation of the extracts in the source texts so that they will be easy for other readers of those texts for paraphrasing is capable of simplifying the original text and showing readers several alternative expressions to borrow from (Brun & Hagege, 2003).

## 7. Paraphrasing as a Technique of Implication Reconstruction

### Extract:

Source of the extract	The alluding text The extract	The evoked texts Intertext (s)
Araray: Kinetibebu	➤ The rainy term has passed timely and prosperity is being assured; "spikenard" has flowered in the garden.	<b>The Song of Solomon 2:11</b> For, look! The rainy season has passed; the downpour itself is over.

Even though the approximate equivalence of paraphrasing is hard to clearly define, paraphrased phrases or sentences in two or more texts are expected to carry similar content but different styles (Bhagat & Hovy, 2013). However, the researcher believes that it is not always true to have the same content with different

styles. Authors can apply the same style to depict different content. From a deconstruction point of view, a given text can have the unsaid part of the language by its very nature.

Therefore, King Solomon and the author of *Mätshäfä Ziq* use the same language but with different implications. The context King Solomon has said the above expression is a romantic context. He was talking to his imaginary lover whom he adores. So he was calling her to come fronting the social and religious challenges around her. The rainy season symbolizes the time of ups and downs they passed that matches with the proverb “help me in my rainy time” and the downpour symbolizes the strength of their relationship. The rain time (in Ethiopia summer), despite its greenery, is characterized mostly by thunder, floods, and mud. All these are the symbols of hard luck. As a result, he is insisting she not go back to the challenges they already passed but keep going forward; to come to him and embrace him warmly with great affection.

The author of *Mätshäfä Ziq* on contrary used the same style to imply different content. The context depicted in the above expression is exactly the summer season. Mäzmur, as indicated in Table 2.10 of chapter two, is set about the respective seasons accordingly. The Mäzmur where the above extract was quoted is a Mäzmur set for the summer exit. Ethiopian summer begins around June and ends around September 30 E.C. Therefore, the Mäzmur is fixed to be changed from October 13<sup>th</sup> – October 19<sup>th</sup>. Summer is full of harsh and severe things such as floods, thunder, and many more catastrophic events. After the Ethiopian New Year, everything calms down and becomes normalized. So, the author of *Mätshäfä Ziq* is calling for a bright and safe season (autumn) to come.

In Ethiopia, there are a lot of cultural festivals after the New Year such as Meskel (across the country), T'imik'et/Epiphany (across the country), Ayinīwārī (in Aksum), Yahodē (in Hadiyya), Irēcha (in Oromia), FīchēChəmbälälä (in Sidama), Gifata (in Wolayta), and Shadey (Sek'ot'a) to mention a few. All these cultural festivals are said to be thanksgiving days. Every member of society thanks his/her God for he/she passed safely summer which is partially a symbol of all unpleasant events. Why partially bases its greenness symbolizes prosperity and heavenly places. As a result, everybody is calling for, a safe, and prosperous season locally known as autumn. We can see that these two authors utilized the same style (language use), but dissimilar contents. Consequently, the researcher strongly claims that paraphrasing does not always have the same content with different styles but vice versa. This is obvious. But it is also evident that an author can use a similar style to imply different content as discussed above.

In addition, the overall concept of the extracts implies human life. Human beings are living a kind of tragic comedy life. As deconstructionists such as Jacques Derrida claim, everything in the world is full of binary oppositions: light Vs dark, happiness Vs sadness, heaven Vs hell, good Vs bad, rich Vs poor, etc. Therefore, the persona in the text is dreaming of a cheerful and prosperous time to come. Summer signifies the horrific life of human beings, whereas winter signifies the pleasant life of human beings. In summer, a dearth of consumption is obvious; sorrowful events such as floods and thunder are expected. By implication, in most of the Ethiopian areas, in summer, gloomy life is predictable to happen for 85% of the population's livestock is agriculture.

Ethiopian people, mostly in rural areas have a trend to change livestock styles. They use for daily base vegetables and herbals, and those are used occasionally in the autumn and spring seasons. These include fig trees in North Ethiopia and *Enset* in South Ethiopia to mention a few. All these are the results of the dearth of foodstuffs because of summer. Therefore, the author of *Mätshäfä Ziq* tried to depict all these indigenous trends while interpreting the extracts in the evoked texts mentioned above. Consequently, it can be possible to claim that using different paraphrasing styles to convey similar content is not always true. On the contrary, one can understand that it is possible to suggest that similar language can be used to express different

contents as we have seen between the expressions of King Solomon and the author of *Mätshäfä Ziq* under study.

### 8. Paraphrasing as a Portrayal of Intertextual Connections

**Extract:**

	<b>The alluding text</b>	<b>The evoked texts</b>	
<b>Source of the extract</b>	<b>The extract and its equivalent translation</b>	<b>Intertext (s)</b>	
Mezmur: Zintuwutumeskel	➤ Our strength, our rescuer'sadverescuers'ur power, and our shelter as well as our elegance, i.e., the cross.	<b>1 Corinthians 1:18</b>	<b>Philippians 3:18</b>
		For the speech about the torture,the stake is foolishness to those who are perishing but to us who are being saved, it is God's power.	For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ; and their finish is destruction....

There exist some paraphrasing typologies. However, the majority of them apply to the English language (Vila Rigat, 2011). The typology of Paraphrasing typology comprises phrase level, sentence level, and varied translations of literary texts. Saint Paul has written several epistles to individuals and communities at large. The extracts in the evoked text above have been written to communities living in Corinth and Philippi. There was a disagreement among the people regarding the Holy Cross. The discourse about suffering stake (Holy Cross) was God's power for some of them and foolishness for others to borrow from Paul. After fixing the disagreement of the followers in Corinthians, the same disagreement was raised in Philippians. Then, Paul was forced to say *I used to mention them often, but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ; and their finish is destruction and their god is their belly.*

The author of *Mätshäfä Ziq* took the concept of Paul's extract and expressed it in his style. He did not use the way that Paul applied; rather he gave his witness about the importance of the Holy Cross (torture stake) saying it is *our strength, our rescuer between adversaries; our power and our shelter as well as our elegance, i.e. the cross*. Conventionally, the Holy Cross is the worldwide sign of the Christian faith; the cross signifies Christ's conquest over death and other wickedness or all evil things. In some traditions, a cross is adapted to the basic instructions to symbolize the collective nature of Christ's redemption. In Jesuit institutions, solely for undergraduates, the Holy Cross offers spiritual activities and retreats throughout the school year (Kuzniewski, 1999).

In Ethiopia, *Mäsqäl* Festival is an official national festival. It is one of the intangible Ethiopian heritages registered in UNESCO. Yearly, it is celebrated on the 27th of September accompanied by local and international participants. There are special ritual rites conducted by the EOTC's professionals, Sunday school students, Youth associations, and many other religious associations. Therefore, it is evident to claim that the author of *Mätshäfä Ziq* has paraphrased the extracts in the evoked texts written by Saint Paul in his style.

Regarding the alterations he used, active voice has been applied to express that the Holy Cross is the strength, power, and shelter.

Having given all the above adjectives to the Holy Cross, the author of *Mätshäfä Ziq* implies Jesus Christ is the one who blessed the torture stake (Holy Cross). The cross or the torture stake was a symbol of the crosses and wickedness before Jesus came to the world in flesh and blood. For example, Hama was suffocated at the torture stake because of his conspiracy with Mordecai. Prophet David depicted this story in his Psalms saying “He made a pit and dug it, and were fallen into the ditch dug he made. His mischief shall return upon his head, and his violent dealing shall come down upon his pate” (*King James Bible*, 1761/1984, Psalm, 7: 15-16). This experience exists in almost all human beings’ lives. In their day-to-to-day life, people become green-eyed on each other so that they do conspiracy to make fall down their enemies and they dig graves of malevolence to ensnare their enemies. However, one day, they fall to that deep grave. This is what happens to Haman. He prepared the torture stake to suffocate Mordecai for he was into Jews and was not willing to bow to him. Even he never stood up to bow to him although the others were standing up for him while he comes and goes around (*King James Bible*, 1761/1984, Esther, 5).

Consequently, Haman made a conspiracy and heralded an edict that compels every Jew to be killed for they resist to bow and worship king Ahasuerus for they decide to worship and worship their only truly God. Finally, through Esther, the Niece of Mordecai, Haman was suffocated on the torture stake prepared for Mordecai to be suffocated. This shows us that any wicked activity leads its player to a hell-like ending.

Therefore, Saint Paul and the author of *Mätshäfä Ziq* agreed on the holiness of the torture stake (Holy Cross) and defended it from its enemies saying that the Holy Cross has a multidimensional translation. Even for the quest raised by some philosophers: “why the cross has four directions or edges”? Why not five or three and other numbers? The above authors in their respective text’s exegesis argue that the four edges of the Holy Cross signify a lot of readings. The first reading implies the major four world directions (North, South, East, and West), to illustrate that the coming of Jesus Christ is for all people to live in the four directions of the world. The second reading signifies the four gospels (Matthew, Mark, Luke, and John), that are written to be preached to the whole world. In *Ge’ez*, Jesus Christ is called ‘the savior of the world’. This name grasps the whole process of salvation and the final objective of the coming of Jesus Christ. The speech of salvation has been finalized on the Holy Cross.

As a result, the above authors raised the issue of the torture stake and its importance in the process of the speech of salvation via the suffering and death of Jesus Christ. The third reading of the four directions of the Holy Cross infers the four earthly constituents of humanism (soil, water, wind, and fire). It is believed that Adam and Eve were enforced to commit immorality because of these humanism constituents. Evidently their humanness, weakness, sinfulness, restrictedness, temporariness, greediness, wickedness, inattentiveness, selfishness, narrow-mindedness, and many more characteristics of humanness. Therefore, Jesus came humanly to place himself on behalf of a man until the grave/death and gave to a man his life and to exterminate the inherited sin (sometimes known as devil’s control or attachment) which is supposed to bloodily transfer from his ancestors; and made him free from sinful slavery by the father of all wickedness, Satan, both on the earth and the heaven. Finally, he gave to a man an authority to be called the son of God (Christian) instead of being called a hybrid or the slave of Devil. Therefore, to make normalize the four elements of humanism (soil, water, wind, and fire), Jesus Christ was crucified with the torture stake which has four edges.

In general, the above intertexts show us the inevitability of intertextual connections among texts. Be it oral or written discourse, it never stands alone. When an author uses a word, a phrase, or a sentence, he/she writes it by connecting with his/her previous oral and written knowledge /background. By the same token, the reader is expected to read any text at least with double voice or heteroglossia (double utterances) to borrow from

Kristeva (1980a) and Bakhtin (2010a), respectively. As a result, the researcher finds the target manuscript a fertile text for intertextual reading as discussed in detail in the former extracts. The intertextual technique used in the above table, as thoroughly discussed, is paraphrasing. The reason is the author of *Mätshäfä Ziq* did not use any marker of the traditional signals of quotation/citation such as ‘say’, ‘as it is written in’, as somebody says, and many more. However, we can see that the author of *Mätshäfä Ziq* tried his best to customize the extract taken from Saint Paul in terms of style and context.

### 9. Paraphrasing as a Depiction of Transposition and Mosaic of References

**Extract:**

	<b>The alluding text</b>	<b>The evoked texts</b>
<b>Source of the extract</b>	<b>The extract</b>	<b>Intertext (s)</b>
Mezmur: yibeluesrael	➤ The Father said to His Son “you, my son, sit at my right hand.”	<b>Psalms 110:1</b>  The utterance of Jehovah to my lord is: “Sit at my right hand, until I place your enemies as a stool for your feet.

As it is evident, while paraphrasing a text, one is expected to look for words or multiple words in the original text and replace them with other synonymous words or phrases if and only if they are likely vocabularies with the words or phrases in the original text (Bolshakov & Gelbukh, 2004). However, this may not be always true. Considering the relationship between the author and the work is a significant action before reading. The author is understood as a creator of his/her work in a broad sense. Therefore, to make different textual realizations of the same content and vice versa, paraphrasing is a decisive literary technique to apply. Based on this, the author of *Mätshäfä Ziq* has taken the concept of the extract from the evoked text and expressed it that there are common words used in both texts such as **sit** and **right hand**. However, the style used is different in both texts. King David said ‘the utterance of Jehovah to my lord is: “Sit at my right hand’. Its ge’ez version says “my lord told to my lord, let you sit at my right hand” (*King James Bible*, 1761/1984, Psalms 109). In the ge’ez version, nobody knows who is who; it does not clear the relationship between the lord (the Son) and Jehovah (the Father). It simply says the word of Jehovah calls the Lord to sit at His right hand.

On the other hand, the author of *Mätshäfä Ziq* clearly shows the relationship between the son and the father saying *the Father said to His Son “you, my Son, sit at my right hand.”* The phrase ‘with His Sons’ assures that they are Father and Son. In the tradition of EOTC, filling the gap is one of the popular techniques while writing and reading or interpreting. As previously said, the researcher believes that *Mätshäfä Ziq* is the interpreter of many scriptures. Of course, before the coming of Jesus Christ to the world humanly, God used to be revealed to His righteous via dreams and revelations. King David understood the relationship of the Father and His Son through a dream in which he foreshadowed the birth of Jesus from our Lady Virgin Mary in a manger as Luke, the disciple says ‘she brought forth her firstborn Son, and wrapped Him in swaddling clothes; because there was no room for them in the inn’ (*King James Bible*, 1761/1984, Luke, 2: 7). Therefore, he said ‘the utterance of Jehovah to my lord’. The author of *Mätshäfä Ziq*, on the other hand, understood the Lord as the Son of the Father for the Father himself witnessed about his son on the mountain of Tabor and the day of Jesus’ Baptism. The Father said “while he yet spake, behold, a bright cloud, overshadowed them: and behold a voice out of the cloud, which said, “This is my beloved Son, in whom I am well pleased; hear ye him” (*King James Bible*, 1761/1984, Math, 17: 5).

As well, there was a voice from heaven, which says “this is my beloved Son, in whom I am well pleased” (ibid 3: 17). As a result, the author of *Mätshäfä Ziq* became well understood by the lord that He is the son of God

and confidently declared that the Father requested His Son to sit at his right hand. The concept of both extracts in the evoked and alluding texts remain the same in content-wise but with different levels of sureness to whom the utterance of Jehovah was conveyed and with different syntax. This kind of style (filling the gap or brightening the blurred sentences of the former text in the latter text) can also be another aspect of the conventional styles used as of today. This kind of style is popular in the literary tradition of the Ethiopian Orthodox Tewahdo Church (EOTC). For example, almost all discourses in the Old Testament are the shadow of the New Testament or the Old Testament's prophecy is the New Testament's fulfillment. Extracts in the Old Testament are readings, whereas extracts in the New Testament are meanings. Therefore, the transposition and mosaic of reference are portrayed in the above extracts to borrow from Kristeva. The following examples are some of the intertexts that show the practicality of the aforementioned style:

**Extract from the Old Testament Scriptures**

“and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters” (*King James Bible*, 1761/1984, Genesis, 5: 19)

“At this God said to Moses: I shall prove to be what I shall be. And he added “This is what you are to say to the sons of Israel, I shall prove to be has sent me to you” (*King James Bible*, 1761/1984, Exodus 3: 14)

Let me refer to the decree of Jehovah; He has said to me: “you are my Son”; I, today, have become your Father (*King James Bible*, 1761/1984, Psalms 2: 7).

God has ascended to joyful shouting, Jehovah with the sound of the horn (*King James Bible*, 1761/1984, Psalms 47: 5).

**Extract from the New Testament Scriptures**

“by faith, Enoch was transferred so as not to see death; and he was nowhere to be found because God had transferred him: for before his transference he had the witness that he had pleased God well” (*King James Bible*, 1761/1984, Hebrew 11: 5)

“I am the Alpha and the Omega”, says Jehovah God, “the One who is and who was and who is coming, the Almighty” (*King James Bible*, 1761/1984, Revelation 1: 8).

Look! Moreover, there was a voice from the heavens that said: “This is my Son, the beloved, whom I have approved (*King James Bible*, 1761/1984, Matthew 3: 17).

As he was blessing them, he was parted from them and began to be borne up to heaven (*King James Bible*, 1761/1984, Luke 24: 51).

As we can understand from the above extracts, the shadowiness of extracts in the Old Testament is fulfilled by the extracts in the New Testament. As a result, the prophet David simply said “the utterance of Jehovah to my lord is: “Sit at my right hand, until I place your enemies as a stool for your feet”. The phrase ‘to my lord’ is an ambiguous phrase that can be interpreted in multiple ways according to the context in which it is situated and the experience that the reader has. In the researcher’s view, Prophet David used the phrase ‘to my Lord’ for God has sent His beloved Son, Jesus Christ to the world to be incarnated and to save the world from multiple sorrowful undertakings. The speech of the Prophet is a shadow of reality. As a result, he said the prophecy in a very technical way, my lord. Who is his lord? That is unidentified. Before the coming of Jesus Christ to the world, even though His Trinity was there, God has been worshiped as the only God. The discourse of His Trinity has been tremendously discussed and taught after His incarnation. The reason is the Father Himself repeatedly said: ‘He is my beloved son. Listen to Him’.

As well, in the school of the EOTC’s translation (Targum), there is one golden discourse regarding the Father, the Son, and the Holy Spirit. “The former birth of the Son from his Father only it has been clearly understood by His second birth from our Lady, Virgin Mary, and His mother only.’ In fact, from the biological born process

point of view, this is a very strange phenomenon. However, to the followers of Christianity, “to God, no declaration will be an impossibility” (*King James Bible*, 1761/1984, Luke 1: 37). Therefore, they strongly believe that, for God to be a man is possible, but for man, it is impossible to be both God and human. Being a man for God is a sign of His omnipresence, not a sign of a ridiculous being.

The author of *Mätshäfa Ziq* on the other hand has said confidently that the Lord is His Son, Jesus Christ saying: “the Father said to His Son “you, my Son, sit at my right hand.” The time when author said the discourse was after the realization of the incarnation of the Son, Jesus Christ. In addition in the researcher’s view, since the author is a Christian, authorial intention is also expected in associating the story of the above extract with the evoked text with the incarnation of Jesus. Intertextuality by its nature advocates the diversity of translation by tracing texts inward, before ward and afterward. This kind of tracing also rests on the reading experience, subject matter knowledge, critical thinking and analyzing capabilities of thereader, and the appreciation of the vertically and horizontally quoted intertexts of the reader. For that reason, the researcher is claiming to consider the transposition and mosaic of references while reading and making meaning of the above extracts.

### 10. Paraphrasing as a Technique of Multi-translation

#### Extract:

	The alluding text	The evoked texts
Source of the extract	The extract	Intertext (s)
Mezmur: we’enzehalewu	➤ While they were there (Bethlehem), her delivery reached, and had given birth to her firstborn.	<p style="text-align: center;"><b>Luke 2:6</b></p> <p>While they were there, the days came to the full for her to give birth. And she gave birth to her son.</p>

In the process of paraphrasing, both the words and the word order meaningfully change. Changes at the word level or beyond may bring stylistic as well as content differences (Bolshakov & Gelbukh, 2004). The extracts both in the evoked and alluding texts are the same in terms of the basic theme that each text intends to convey. It is all about how Jesus Christ was born (where and when he was born in focus). However, some meanings and content are content-changing as ‘son’ and ‘firstborn’. The disciple Luke said, “she gave birth to her son”. He did not specify whether he is her firstborn or not. This saying is ambiguous and open to multi-translation. Many readers argue for this kind of expression. Some of them say, even though Luke did not specify, the son is understood, that he is her firstborn for Matthew clearly said “Joseph, you son of David, fear not to take unto you Mary your fiancée: for that which is conceived in her is of the Holy Ghost” (*King James Bible*, 1761/1984, Math 1: 20). These scholars justify that no one on earth was born this way.

Hence, Jesus, son of Mary, is the firstborn and the lastborn son of the Virgin Mary. Therefore, there should not be a doubt at all that the word son in Luke implies her firstborn. Other scholars, on the other hand, argue that the word son implies any of the sons (the first, the second..., and the last). Hence, the word is open to different translations. These scholars raise the verse in Matthew, which says “while he was yet speaking to the crowds, look! His mother and brothers took up a position outside seeking to speak with him. So someone said to him: Look! Your mother and your brothers are standing outside, seeking to speak to you” (ibid 12: 46-47) as a substantial point for their arguments. They read this verse that Mary has many sons, which for the present researcher is a weak argument. My justification for the weak argument of the later scholars bases on the experience that Jesus Christ was practicing, which implies the tradition of the Hebrews. Jesus and the disciples have been using the word “brother (s)” to express intimacy and brotherly relationship (Matthew 25:

40; Acts, 1: 16, 2: 29, 7: 2; Romans, 8: 12, 1 Corinthians, 3: 1; Galatians, 2: 5). The word “brother (s)” in the aforementioned verses doesn’t at all imply brotherly in blood.

Therefore, Jesus and his disciples used this word to express their affection and brotherly love to each other so that they can develop a sense of brotherly and sisterly relationship. The disciples were chosen from different places and genealogies at different times. Hence, the disciples, by no means cannot be his brothers in blood. Conventionally, persons who grew up together call each other a brother or sister. Based on this tradition, the anonymous personae in Matthew, 12: 46, who said “your mother and your brothers are standing outside, seeking to speak to you”, doesn’t necessarily mean brothers in blood. Nevertheless, coming to the scholars’ argument, they intensely discuss that the word son in the above extract doesn’t specify which son is referring to. As a result, they strongly believe that the word son in the extract from the evoked text is ambiguous, which lends itself to divergent translations. But the author of *Mätshäfä Ziq* has clearly said it. Because, *Mätshäfä Ziq’s* verse, in the researcher’s view, is found to be the interpretation of Mathew’s verse.

To reconcile this difference (the researcher’s view), the author of *Mätshäfä Ziq* clearly said that “she had given birth to her firstborn”. The intention of the author of *Mätshäfä Ziq* seems to avoid ambiguity. Instead of saying the ‘son’, he preferred to use the word ‘her firstborn’ which is relatively specific compared to the word son, but still a debatable word. The word first-born doesn’t necessarily imply the existence of its second and third-born third-borne give birth to as many sons as their nature allows them; others give birth only one time then remain barren. Hence, even though these people remained barren, their son/daughter is likely to be called the firstborn. So this reality assures that the word firstborn doesn’t always imply the existence of a succeeding born.

Bay and large scholars who are intensely quoting the verse in (*King James Bible*, 1761/1984, Math, 12: 46-47) roughly claim that the word firstborn in Matthew is a kind of born that implies the existence of successive born which in turn also implies that Mary has many sons. Scholars who have counter arguments with the preceding scholars also thoroughly litigate that the previous justification is rubbish. They provide some substantial verses from the Bible to validate their justification. The first quote is Isaiah’s discourse which says “therefore the lord himself shall give you a sign; behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel” (*King James Bible*, 1761/1984, Isiah, 7:14). The main communication of the preceding sentence is that a virgin bears a son which is abnormal in the human experiences. This shadow is also fulfilled in (*King James Bible*, 1761/1984, Math 1: 20).

Besides, Ezekiel said, “the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore, it shall be shut” (*King James Bible*, 1761/1984, Ezekiel, 44: 2 ). These scholars interpret this verse that this is the prophecy being prophesized to Virgin Mary and the Lord is Jesus Christ. As a result, in Matthew’s words, the firstborn is a son who doesn’t have successive sons at all; use Ezekiel prophesized that the gate (Mary’s womb) shall never be opened again and no man shall enter through it. As a result of this experience, no successive king seats on the thrones of majesties. Emperor Yohannes IV’s and Emperor Hailesilasié’s thrones which are found in Mekelle and Addis Ababa palaces, respectively, are typical examples of this kind of trend. As of today, no successive king sat on them for the last 100+ years to honor their majesties. So how on earth is possible to dwell and seat on the throne (Mary’s womb) of the king of heaven and earth, Jesus Christ? Say the counter readers of that particular verse. Therefore, in the researcher’s view, Matthew’s use of the word firstborn would emanate from this kind of perspective as the foreshadowing of the latter scholars’ translation.

## 11. Conclusion

Paraphrasing has been found as one of the intertextual techniques applied in *Mätshäfä Ziq*. *Mätshäfä Ziq* is a liturgical manuscript in the Ethiopian Orthodox Tewahdo Church. It is supposed to have hard and fast religious polemics. However, this article focused on the manuscript’s literary aspects to tackle the thematic

portrayal of paraphrasing. Here, paraphrasing has been used as a technique of intertextuality. Some of the functions depicted in the target manuscript include tracing of former concepts, reconstruction of implications, portrayal of intertextual connections, depiction of transposition and mosaic of references, and multi-translation. Therefore, the researcher has found it richer in literary techniques such as paraphrasing so that later researchers can use this research as a spring board for further investigation. The researcher understood that the religious verses discussed in the analysis section have been elucidated by the literary and social experiences as shown in the findings of the current research. Finally, this article is hoped to contribute in the literary world in reconsidering the established views regarding religious manuscripts as solely religious, but they also own literary and social experiences. This in turn fills the dearth of scientific researches on Ethiopic manuscript from literature point of view.

## 12. Recommendations

The authors of the study have forwarded the following recommendations for future researchers.

- Researchers shall reconsider the established views about religious texts from the literary view point so that researchers would invest their time on the less researched area such as manuscripts.
- Curriculum developers shall re-examine the existing curriculums the way indigenous knowledge can be part of the curriculum.
- Literary critics, writers, teachers, and students shall use as alternative research data to understand the concepts behind the echoing voices among any literary text.

## Conflict of Interest

The author declares no competing interest.

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