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A Stylistic Analysis of the *Andemta* of the Four Gospels-Mathew's in Focus



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Key to transliteration

I have used the following symbols for the transliteration of Amharic sounds where there is a need of showing their nature. They are represented as in the following list:

Sound	Symbol
ኧ	ä
ኧ	ə
ሸ	š
ቀ	q
ቸ	č
ጎ	ğ
ጠ	ṭ
ጸ	ṣ

የአዲስ አበባ ዩኒቨርሲቲ
ቤተ መጻሕፍት
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even the Sabians inscription; but later probably due to Greek influence they start to write from left to right (Ibid:8).

The Geez language in Ethiopian Orthodox Church was the sole language used for literary purposes until the latter part of the nineteenth century. As Harden points out:

> *The Ethiopic or Geez language is not now spoken. It is quite unknown when it ceased to be used as the language of daily life. Possibly it was about the tenth century. It continued in use, in a more or less debased form, for several centuries longer as a literary language.*(Ibid:5)

By the fourteenth century, the spoken language was very different from Geez which had become an esoteric idiom, no longer understood by the common people. There thus arose a vernacular literature in a language known as old Amharic. Its main source of inspiration was no longer sacred but secular. The most important works preserved from that period are "Imperial Songs", praise poems in honor of King AmdeTseyon who reigned from 1312 to 1342 and fought with vigor and success against the Mohametans (Gerard, 1981:7). The "Imperial Songs" thus heralded the birth of Amharic literature.

Since the birth of Amharic literature, it started to be used with Geez texts particularly in some works which needed interpretation. Among these works one is the *andemta* commentary, a book of hermeneutical exegesis which gives interpretation based on *Biblical* or other spiritual works. It uses both the classical -Geez and the modern- Amharic languages for its purpose.

In Ethiopian traditional school, specifically in *the school of books*, students learn the interpretation of Biblical, liturgical and theological works in *andemta* using memorizing method, so that they will be able to orally deliver all they have studied word by word. The motive of this interpretation as it has been

pointed out above is clarifying and interpreting the Holy Scriptures in Amharic putting it after its Geez equivalent, following the outdating of the classical language.

The *andemta* commentary as Amsalu says is suspected to be highly influenced by the *Phisologus*, a book written between the 2nd and the 3rd century (Amsalu, 1976:38). The nature of the book is described as follows.

> *The 'Phisologus' is a small anonymous work, made of an inconsistent number of short chapters where real or more often fanciful features or sometimes imaginary animals, vegetables and minerals are described and construed in the way of a Christian symbolism to the spiritual edification of believers* (Littman, Cited in Amsalu, 1976:38).

The *andemta* commentary has its peculiar stylistic features which are based on various linguistic and contextual factors of the main sources for the task of interpretation. Due to this, in the four Gospels: Matthew, Mark, Luke and John the commentaries and interpretations have been offered not only on the basis of linguistic features but also grounding non linguistic aspects. Thus, text and discourse analysis are used as main tools to perform the interpretations. Peter Verdonk explains the nature of text and discourse as follows:

> *It is convenient to talk about text, when our analysis is focused on the intrinsic linguistic properties of the text, without considering its contextual factors. On the other hand, we need the term discourse when our analysis is not only concerned with linguistic features but also with linguistic aspects such as the extra-textual context of communication in which the discourse is situated. In this sense, the term discourse takes text and context together because they are seen as interacting generators of meaning* (2002:27).

1. The commentaries of all the four gospels are fashioned in the same ways, thus, taking one which includes the general features of the commentary is thought to be appropriate.
2. The commentary of the gospel of Mathew is first in order. In this most expository, descriptive text all the techniques of interpretation are available.
3. The commentary of, Mathew's gospel takes the lion's share (it covers around 40% among from the four gospels).
4. Covering all the four gospels will normally be too ambitious in scope, but also will lead to avoidable redundancy.

Besides to this, though the study is exploring the stylistic aspects of the selected text, the framework chosen to undertake this research is that of foregrounding. Foregrounding is chosen due to the following reasons.

1. The *andemta* commentary is an exegetical work which interprets sacred scriptures. As the biblical interpretation needs, foregrounding is the main task of the interpretative scheme.
2. The tasks of poeticizing various expressions involve peculiar foregrounded features.
3. The stylistic features of Repetition, Parallelism and Deviation are used in the text not for their own sake but for foregrounding.

Thus, foregrounding is intended to serve the scrutiny of these aspects. The analysis therefore has been made to show the forgrounded features of the commentary, which facilitated effective interpretation. The analysis was conducted based on modern stylistic analysis of fiction and poetry. In this respect Short's 'Exploring the Language of Pomes Plays and Prose' (1996) which offers guideline for a detailed analysis, helped as a main source in the course of the analysis. Other books of Leech and Short (1981), and Verdonk (2002) have also been used as sources for the theoretical framework.

The analysis was made taking illustrative extracts which believed to be pertinent and to reveal best the aspects under discussion. These extracts, most often, are translated as they are which may seem weird sometimes. However, this approach is designed to portray how meaning is constructed, how the message is conveyed and to reveal to what degree the language norm is violated leading to deviation.

In places where there is a need of showing the sounds of some words, they have been presented in phonemic writing. However, it may be noted that the phonemic script is used when there is a need to show the sounds of the selected extracts only.

7. Organization of the study

In accordance with the objectives of the research this study is presented in five chapters. Chapter one which is introductory in nature provides the background of the study, statement of the problem, objectives, significance, delimitation, methodology and scheme of presentation. Chapter two explains the theoretical framework adopted for the purpose of the study followed by a review of related literature, while chapter three presents a stylistic analysis of the text understudy in terms of Parallelism and Repetition. Likewise, chapter four deals with Deviation in its stylistic analysis. Finally chapter five summarizes the conclusions of the study.

Chapter Two

Theoretical Framework and Review of Related Literature

2.1 Style and Stylistics

The language of literary texts varies from that of non - literary texts in many respects. Due to this variation every literary work constitutes its own style. To explore the style of a literary text we apply stylistic analysis. In this section, therefore, an attempt is made to discuss these two related notions: style and stylistics.

2.1.1 Style

One of the definitions given to style is that, 'style is the person himself 'or 'the style proclaims the man' (quoted in Leech and Short, 1981:11). Nonetheless, such a broad definition fails to express the scope and function of the term properly because it is only 'general'.

Indeed, style is not simply a property of poetic or even just literary texts. For example, in our every day conversation when we say that people or places have style we are expressing our opinion towards their quality or trait. Peter Verdonk suggests the relevance of such expressions to the technical use of style in language. He says that these characteristics or features in one way or another make reference to a particular manner of expression in physical shape. 'Along the same lines, style in language can be defined as distinctive linguistic expression' (Verdonk, 2002:3).

Taking a closer view point to style proper (i.e style in language) rather than the broad reference of style, we can say that style is the choice of linguistic characteristics in a particular text (Leech and Short, 1981:12). Therefore every literary work will have its peculiar style. Bally's and Riffaterre's argument that

'style doesn't occur in all texts', and Roland Barthes's 'writing at degree zero' style (quoted in Leech and Short,1981:18) did not receive acceptance from various scholars, since there is no instance of language use that is not open to 'stylistic investigation'(Chapman, 1984:12). According to Leech and Short, every writer (and speaker) necessarily makes a choice of expression; and there is no neutral or degree zero style (1981:18-19).

Regarding the occurrence of style, Verdonk says that style crucially involves choice. According to him this choice rests on the fundamental assumption that different choices will produce different styles and there by different effects (2002:6).

A systematic method used to demonstrate what style is, using modern linguistic theory for reference. Thus, stylisticians adopt the terminology of Ferdinand de Saussure's distinction between 'langue' and 'parole'. Saussure used the term 'langue' for the entirety of a specific language and 'parole' for the particular use of the system. Stylisticians who accept Saussurian dichotomy identify style with 'parole' i.e. the particular use of the language system (Leech and Short, 1981:10 and Chapman, 1984:9).This is analogous to Chomsky's notion of 'linguistic performance' which refers to the actual use of language by a native speaker (Chomsky,1957).

As M.H Abrams points out, style is identified in the traditional way by the distinction between what is said and how it is said, or the relation between the content and the form of a text (1981:192).In this respect Leech and Short discuss the notions of 'dualism', 'monism' and 'pluralism' which helped to streamline the study of style. Dualists argue that content and style are two different things, whereas monists believe that content and style are inseparable. Unlike these two, pluralists prefer to follow a different path and study style in terms of function .Considering the various functions of language, in their study

of style they resolve the dispute between dualists and monists (Leech and Short: 1981:14-30).

Before discussing the notion of stylistics let us observe a fairly organized and expressive definition of style forwarded by, M.H Abrams, as follows:

> *Style is the manner of linguistic expression in prose or verse – it is how a speaker or writer says whatever it is that he says. The characteristic style of a work or a writer may be analyzed in terms of diction, or choice of words; its sentence structures and syntax; the density and types of its figurative language; the patterns of its rhythm, component sounds and other formal features and its rhetorical aims and devices* (1981: 190-1991).

2.1.2 Stylistics

Towards the beginning of the second half of the twentieth century, Stylistics, a major field of applied study started to flourish. Nevertheless, during the founding of modern linguistics, literature was given little attention. For example, Ferdinand de Saussure discarded the use of literary language in the study of language as a whole. The systematic study of what we now call stylistics is highly due to Charles Bally who began its study, despite his scant attention to literature. This was followed by Bloomfield's recognition of the cultural value of literature. However, he too agreed with his predecessors, concluding that literary language deviates from the common denominator, thus it can not be evaluated as precisely as non-literary language in the field of linguistic investigation (Chapman, 1984:4).

Against this background various scholars have contributed to the development of stylistic study. Among these scholars, H.G Widdowson explored the proper position of stylistics. For him, Stylistics is an area of mediation between two disciplines: Linguistics and Literary Criticism (1975:4).Widdowson demonstrates this relation as in the following diagram:

Generally if we say stylistics is an objective analysis, it removes the analyst and it becomes to mean the analysis is done without the involvement of the stylistician. The observation made by Paul Simpson is worth mentioning in this context:

> *...the analyst is present in stylistics: he or she chooses a text for study has intuitions about the meaning of this text and selects language models which are thought appropriate to the task in hand. There is more over, no single 'correct' interpretation of the text* (1997:3).

Therefore it is unreasonable to say that stylistics is an objective study free from intuition. Indeed, the intuition is not as intensive as the literary critic's, and the analyst is free from impression. The stylistician unlike the linguist does not perform a profound analysis. In this regard one of the eminent stylisticians, M.H short, states that he was accused by his colleagues for his new approach of analysis. According to him stylistics mediates between two subjects namely literature and linguistics. He further says that stylistic analysis adopts ways of interpretation from both subjects (Short 1996:1).

Peter Verdonk, unlike Short and Widdowson, without referring to the interdisciplinary position of stylistics, specifies its functional intent. He says that the study of style (stylistics) can be defined as 'the analysis of distinctive expression in language and the description of its purpose and effect' (Verdonk, 2002:4).

The other point is the domain of stylistics. Chapman claims that stylistics is part of sociolinguistics. He says so because styles are the result of social situations of common interactions between language users (Chapman, 1984:11). Simpson categorizes stylistics under applied linguistics, for the reason that stylistics uses textual analysis to investigate the structure and

function of language in literature (1997:4). Thus it may be noted that the methods of stylistics can be applied for the analysis of literary as well as non-literary language samples. In other words, we may recognize two kinds of stylistics: linguistic stylistics which is concerned with the study of common or non-literary texts (spoken or written) and literary stylistics which is interested in the analysis of literary texts.

In some ways literature is the most complicated type of language to approach stylistically because of its assortment and intricacy (Chapman, 1984:13). One reason for this is that stylisticians try to discover not just 'what a text means but also how it comes to mean what it does' (Short 1996:60). The study of stylistics involves an analysis of linguistic factors in literary texts. The literary critic here uses three stages: description, interpretation and evaluation for his /her analysis .Short puts their order as follows:

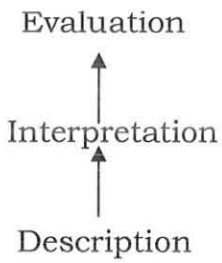


Diagram2: Steps of Literary Criticism (Ibid:3)

Here description is mainly but not entirely linguistic. The interest of the literary critic is basically prior to evaluation. The evaluation should be preceded by understanding .However during the process interpretation must be the main task: relating the linguistic facts (linguistic description) to meaning (interpretation) which will form the study of literary style or stylistics (Ibid: 3, 5).

The interpretation process if done independently by a literary critic or a linguist it will be performed using diverse approaches:

> *The literary critic is primarily concerned with messages and his interest in codes lies in the meanings they convey in particular instances of use. The linguist on the other hand is primarily concerned with the codes themselves and particular messages are of interest in so far as they exemplify how the codes are constructed* (Widdowson, 1985:5).

Therefore, the primary question of the linguist is the writer's choice of self expression; and the literary critic's view is detecting how an aesthetic effect is found with the particular use of language (Leech and Short 1981:13).Hence it is possible to conclude that stylistic effect can be created not only by the presence of particular linguistic forms but also by interpreting the intentions of the writer in a particular way in the process of analysis.

Stylistics (the study of style) has a considerable contribution for language study. Stylistics, though built on linguistics, encounters our linguistic framework, uncovers what it defies - which is helpful for its refinement. In this sense stylistics is an adventure of discovery for both the critic and the linguist (Ibid: 6).

> *Style being a relational concept , the aim of literary stylistics is to be relational in a more interesting sense . . .to relate the critic's concern of aesthetic appreciation with the linguist's concern of linguistic description* (Ibid :13).

The linguistic approach to literary texts as Widdowson says, 'is not to prevent the acquisition of benefits of a cultural or moral kind but on the contrary to

provide for their promotion in a systematic way' (1975:82) However, in conducting stylistic analysis, it is impossible to list all the linguistic aspects that are found in the selected text (Leech and Short, 1981:44). Therefore in my study I will restrict myself to foregrounding. I chose foregrounding as a theoretical framework because it is a concept where literary and linguistic criteria converge (Ibid: 69).Moreover, the *andemta* commentary possesses unusual foregrounded features (for example it is full of poeticized expressions).Thus it is necessary at this stage to consider the process of foregrounding in some detail.

2.1.2.1 The Concept of Foregrounding

Foregrounding is a term borrowed from the visual arts. In literature it comes to mean the psychological effect of a text, this is because it holds stylistic relevance and thereby rouses the readers' interest or emotions. (Verdonk, 2002:6). According to Simpson:

> *Foregrounding is a term developed by the Russian formalists and Prague school structuralists which refers to any linguistic feature (at any level of language) whose prominence in a text is motivated for literary purposes. Foregrounded items are 'defamiliarized' in that they deviate from the established background patterns of language in a text* (1997:200).

Generally foregrounding is a motivated prominence (Halliday, 1973:13). This prominence includes, distinct patterns of parallelism, repetitions, and deviation from linguistic rules or from a particular text type or genre or context (Verdonk, 2002:18).

2.1.2.1.1 Parallelism: Parallel structures, in a given literary text reveal foregrounded features where some features (usually structural features) are held constant while others, particularly lexical items like words and idioms

are varied (Short, 1996:14). One of the ways which creates parallel structure is coupling. Couples occur:

> *When the members of one couple occupying equivalent positions in a parallel construction are naturally equivalent, that fact will serve to foreground whatever phonic or semantic affinities exist between the members of the couple occupying the other pairs of equivalent positions in that construction* (Levin 1962 :35) .

Example: *Irks care the crop-full bird?*
Frests doubt the maw – crammed beast? (quoted in; Levin, 1962:32)

Parallelism, thus, helps the reader to come up with meaning relations between the parallel structures (Short, 1996:14). The limiting case of parallelism is repetition of whole phrases or clauses (Ibid: 16).

Examples:

- *But he was wounded for our transgressions, he was bruised for our iniquities*
- *He was kicked, beaten and lupped* (quoted in Short,1996:14 - 15)

2.1.2.1.2 Repetition: - Repetition is one of the ways of foregrounding. Repetition occurs at the level of phrases or clauses or sentences. It can also occur at phonological level. *Alliteration*- the repetition of a consonant sound at the beginning of words, *Assonance*- the repetition of vowel sounds with in words and *Rhyme*- repetition of the ending syllables of different lines (or positions) are the phonetic schemes of parallelism (Short,1996:107-113 and Littell,1985:179-185) which create a musical quality of a poem/ literary text .

Example: *Blow , blow, thou winter wind* (Ibid:14)

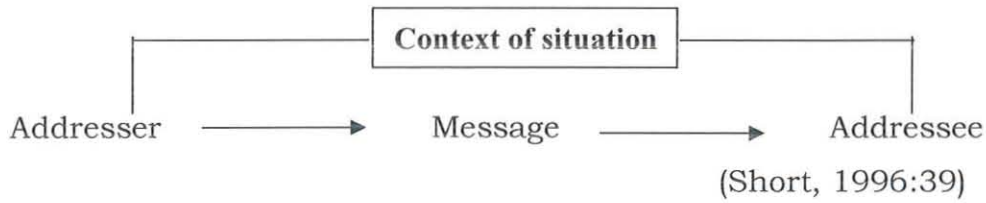
2.1.2.1.3 Deviation is one of the fundamental concepts of stylistic analysis. Short discusses different kinds of deviation which can produce foregrounding (Ibid: 37).

i.**Discoursal Deviation** is a deviation which occurs at a higher level beyond the sentence. It may occur due to the violation of one or more of the following norms (Ibid: 37-39):

⇒ There is a general assumption in language that one should start at the beginning of a text. Text should therefore start at the beginning of a sentence.

⇒ Discourses should also begin at the beginning of discourses as well as the beginning of a sentence.

⇒ The prototypical discourse situation expects the order of interaction to be as in the following diagram:



(Short, 1996:39)

Diagram3: Discourse Situation

Example: *For God's sake hold your tongue, and let me love* (Ibid:38)

ii) **Semantic Deviation** is meaning relations which are logically inconsistent or paradoxical in some way. Metaphors (figures of speech) are included in this category since they constitute inconsistent semantic relations or semantic clash (Ibid: 43).

Example: ---*broken ghost with glow – worms in their heads* (Ibid: 43)

iii) **Lexical Deviation** is characterized by vocabulary choice (Verdonk, 2002:58). Most often lexical deviation occurs due to the creation of new words (neologism). As in the usual conversion of word from one grammatical class to another, we may find functional conversion in literary texts which enables lexical deviation. Moreover, taking words and putting them in an environment

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where they do not normally belong creates lexical deviation (Short, 1996:45-46).

Example: *The boys are dreaming wicked or of the backing ranches of the night and the jollyrodgered sea* (Ibid:45)

iv) **Grammatical /Syntactic deviation:** This level includes sentence and clause structures (Verdonk,2002:58) The deviation may occur due to the re-ordering of grammatical norms (Short, 1996: 47-48).

Example: *Then spake king Arthur to Sir Bedivere* (Ibid: 1996: 48)

v) **Morphological Deviation;** morphemes are words or elements of words. Morphemes which can stand freely are called *free morphemes* and those which can not are called *bound morphemes.* Thus morphological deviation can occur due to the addition of a word where it would not normally occur. Inventions of new morphemes and unusual ways of morphological combinations also create deviation (Ibid: 51-52).

Example: *Perhapsless mystery of paradise* (Ibid:51)

Others kinds of deviations include phonological (that can be studied under repetition), morphological, internal and external deviations (Ibid: 54-58). Although they are not issues of discussion in this research, they are among the common ways of foregrounding.

2.2 **The *andemta* Commentary**

The *andemta* commentary is an indigenous hermeneutical exegesis which helps clarify and illustrate the meaning of sacred scriptures. The body of literature known as *bala'andim* consists of Amharic commentaries on Geez texts (Cowley, 1971:9). For the convenience of our discussion below I will try to explain the terms exegesis and hermeneutics.

2.2.1 Exegesis

Exegesis is the act of explaining a text, in theology, usually a sacred text. The explanation may include translation, paraphrase, or commentary on the meaning of the original text. Its purpose may be either to describe the author's meaning or to apply that meaning to a contemporary situation .The rules of exegesis, as Livingstone says are governed by the science of hermeneutics (1997:105).

2.2.2 Hermeneutics

Hermeneutics is the scientific method of exegesis. Whereas exegesis is usually the act of explaining a text often in the case of sacred literature according to formally prescribed rules, hermeneutics is the science (or act) by which exegetical procedures are devised. In theology, hermeneutical theory is derived out of awareness of the ambiguity of a sacred text and the consequent analysis of the act of understanding (Ibid: 760).

According to Abrams, the term hermeneutics was originally used specifically to represent the interpretation of the *Bible*. It became to designate the general theory of interpretation only after the 19th century (Abrams, 1981:84).The conspicuous component of hermeneutics is interpretation. Abrams explains what is meant by this interpretation proper:

> *In the narrow sense to interpret a work of literature is to clarify the meaning of its language by means of analysis , paraphrase, and commentary ;usually such interpretation focuses on obscure, ambiguous or figurative language* (Ibid:84).

2.2.3 The need for interpretiaon

As Manlio Simonetti explains, the scripture is a complex of writing diverse in subject matter, form and date, and sometimes inaccessible for various

reasons, so that the effective knowledge and use of them by Christians was not obvious, but needed a notably complex effort of interpretation (1994:1).

Lack of homogeneous corpus of doctrine, but only scattered sporadic traces and indications that are often hard to harmonize brought the need of interpretation .And this was done by Christian teaching scholars who tried to revitalize the Christian teaching. Simonetti claims that the hermeneutical techniques in use in Jewish and Greek circles, exercised a strong influence on the exegetical method of Christian scholars (Ibid: 2).

2.2.4 The exegetical traditions of Jews and Greeks

The Jews encountered the same problem with the Old Testament, i.e. that of adapting the facts of the sacred text to the actual needs of the people, and of making it accessible to them at a particular level. The interpretation of the Old Testament was of a central importance for Judaism from the time when, with Ezra's reform after the return of the Jews from the Babylonian captivity 16th century .B.C) ,The Old Testament and the books of the Mosaic law in particular, became normative for the life of the Jewish people (Ibid:2-3).

The Greeks did not have texts with the same normative value as scripture, but in their schools of rhetoric and philosophy there was a custom of reading and explaining literary and philosophical texts, so that advanced exegetical techniques were also brought to bear on them and among them too there was a progression from a purely oral teaching tradition to a writing down of commentaries on their poets and philosophers. A commentary on a poetic work is usually concise. After the quotation of one line, there follows the explanation of any difficulties of language, interpretation, or the like, and clarification of historical, mythological, and antiquarian references (Ibid: 4-9).

In Ethiopia's exegetical tradition the term *andemta* designates a vast corpus which contains traditional interpretation of religious texts. The exegeses of

Biblical, patristic, liturgical, canonical and monastic texts are among the domains of interpretation and commentary.

The term *andemta* is an Amharic word related to the particle *andem*. *Andem* is a key technical term; it introduces an alternative meaning to a word or concept that needs more than one interpretation (**Encyclopedia Ethiopica,** 2003:258).

As Habtemariam states , the *andem* interpretation is that in which a chain of successive comments is given consisting of as many as 10 or 15,each one being introduced by *andem* .In Geez in place of *andem*(and one) , *'aw'* (or) or *'bo'* (there is) are used. This is equivalent to saying that in addition to this meaning there is a commentary like this, presenting the reader with a choice. But in Amharic it is only *'andem-* and one' instead of saying 'secondly' or 'thirdly' (1962:216).

2.2.5 The beginning of the *andemta* commentary in Ethiopia

Habtemariam records that there is a conviction that during the translation of the Pentateuch from Hebrew into Geez, the commentary tradition came with Jewish teachers; further it is reckoned that teachers of the Pentateuch reached Ethiopia with the book of Pentateuch, during the reign of the Queen of Sheba, escorting Menelik I. These Jewish teachers interpret and taught it. Habtemariam continues to say that, in Christian times also, when the books of Old and New Testaments were retranslated from Greek to Geez the *andem* type of interpretation was introduced with the books. He asserts his explanation using St.Yared's hagiography, which narrates that St.Yared (who lived around the 6th century A.D) had learnt the interpretation of books (Habtemariam, 1962:12).

Although it is difficult to absolutely tell the time when holy books were translated into Geez ,the presence of interpreted books which were written by religious scholars like John Chrysostom, St. Basil, St. Ephraim, Abu Faraj and other scholars testify the knowledge of Ethiopian church about the exegetical works of sacred scriptures (Ibid:213).

The *andemta* tradition, however, showed a tremendous progress during the Gondarine period in the seventeenth century A.D. Habtemariam expounds it as follows:

> *In the time of the Gondar kingdom, just as many kinds of wisdom took shape and were defined. So the interpretation of books took shape, came out into the open, gained many disciples and was able to expand holding to its present path. From that time until now it has been safely transmitted, many teachers have arisen, and they have produced many disciples. It is known that the teachers were not all Ethiopians, but that many foreign scholars used to be engaged in this. Those best known among them are such as Mu'alem Petros (a German) and Pawlos Zekrin, an Arab, and there were others too* (Ibid: 212).

Cowley too agrees that the Gondar kingdom was the temporal and geographical provenance of the definite formulation of the *andemta* commentary. He proves his claim by citing historical references, pinpointing names of Ethiopian kings, demonstrating geographical references and mentioning Ethiopian teachers named in the commentary (Cowley, 1983:23).

Habtemariam explains how the exegetical tradition has been transmitted through generations. On this basis we can show how it has descended using the following diagram:



(Habtemariam, 1962:213-214)

Diagram4: Transmission of Exegetical Tradition in Ethiopia

►It may be noted here that Habtemariam does not give the corresponding date.

Among the exegetes listed above, Mamhar Esdros made a significant contribution to the present form of the *andemta* commentary. He lived in the eighteenth century and brought about considerable reforms in the way sacred scriptures were interpreted. (**Encyclopedia Ethiopica** 2003:258) It is said that Esdros was blind, he know the four branches of the commentary

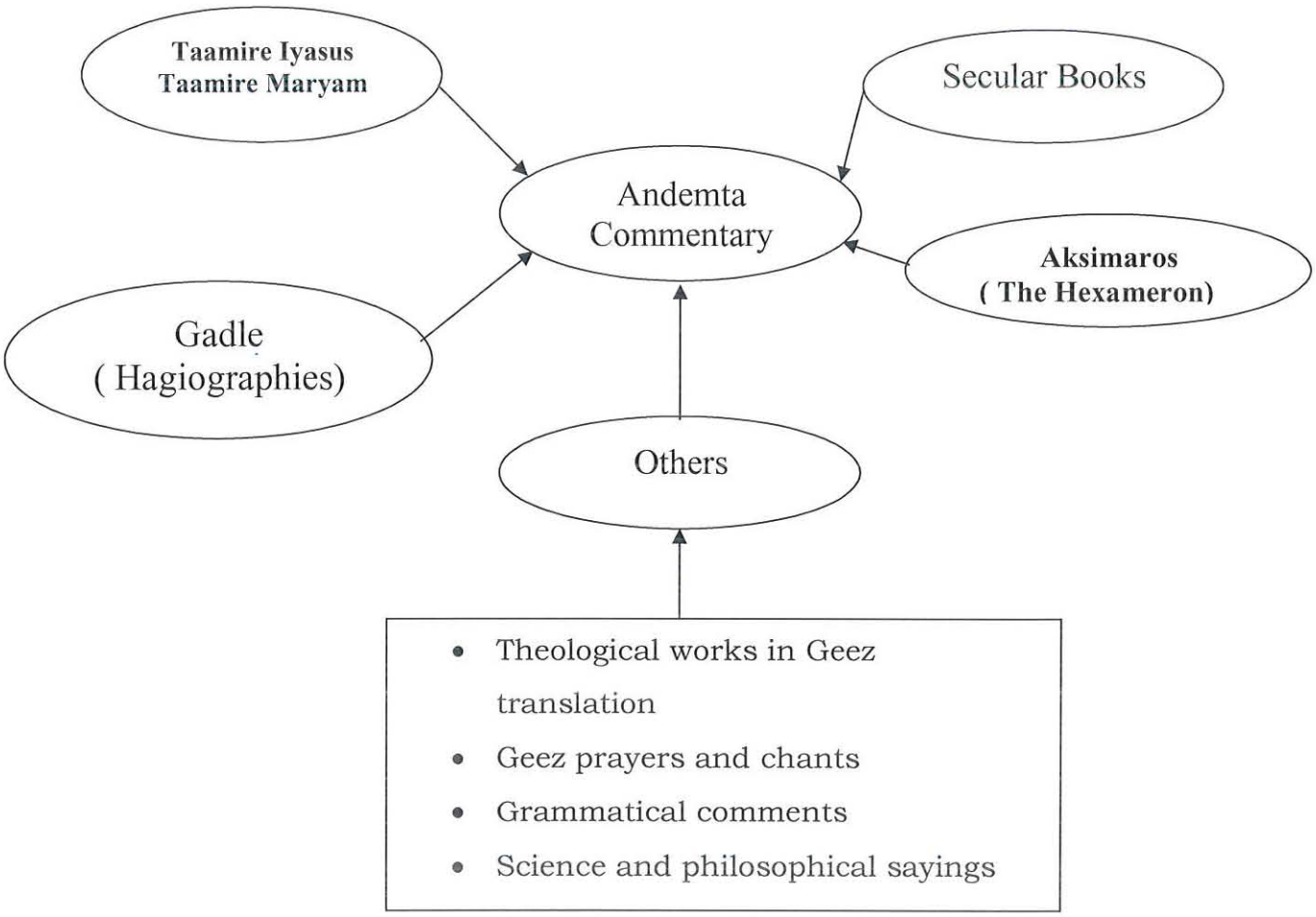
tradition (he was called 'four eyes') and taught many pupils. While they dispersed over the country and were teaching, he retired to an island on Lake Tana. After reading and examining 300 books, he recalled his former students to benefit from his studies. Many of the students respected his words and re-entered school .But few of them refused to return to schooling and proceeded to teach as they had studied earlier. This resulted in the formation of two schools of interpretation *'Lay bet'* (Upper house) and *'Tach bet'* (Lower house) which are functioning till the present time.

The *Lay bet* (Upper house) school is formed by those who refused to go back to school and improve their interpretation. Their commentary is characterized by longer explanations and their teaching prevails in Gojjam district. Those who rejoined their teacher and improved their interpretation formed the *Tach bet* (Lower house) school and it is what is today known as *Gondar commentary* and widely taught throughout the country (Habtemariam 1962: 213-214).

The other eminent exegete scholar who further shaped the *andemta* commentary was Alaqaa Walda'Ab, native of Shoa, who improved the exegetical method having read 600 books (Ibid: 315).

2.2.6 Sources of the *andemta* commentary

The *andemta* commentary is enriched with various sources; since the target of the exegesis is clarifying the sacred scripture it uses these sources putting them in a good order. Following Cowley's investigation (1983:35:44) and Encyclopedia Ethiopica's explanation (2003:258) I have presented the sources as in the following diagram:



Digram5: Sources of the *andemta* commentary

Here, it should be noted that all these sources are used in the commentary, most often as they are and sometimes with slight modification, in order not to misinterpret but to avail the core message of the sacred text, i.e. the mystery.

2.2.7 The four schools of *andemta*

There are four different kinds of exegetical schools (houses of commentary) in Ethiopian church; Habtemariam (1962:215-216) describes the four classes of teaching as follows:

I. **Old Testament** : The books of old testament are studied in this Department. A scholar who completed the study is called *Meggabe Beluy.*

II. **New Testament** : this includes the four gospels, letters of Paul and the rest. A scholar who knows these is called *Meggabe Haddis*

III. **The Books of Scholars**: This includes books like *Fetha nagast, Qerllos, Yohannes afewarq , Haymanota abaw, mashafte Qeddaseyat* , etc., written by different religious scholars. After studying these books the disciple will be bestowed the title *liqe*

IV. **The Books of Monks**: This is also one of the departments of exegetical study Habtemariam does not describe the books to be studied in this department. Nonetheless, Cowley discovered that they are three works of the books of monks named: *Maryishak, Filiksyus* and *Aregawi Menfesawi* (Cowley 1971:9) Habtamariam says that a scholar who successfully completed all the four departments will be called 'the four eyed'.

2.2.8. Methods of interpretation

The *andemta* commentary uses various ways of interpretation among them, the conspicuous methods of interpretation have been described in the introduction of the Pauline epistle , **የቅዱስ ጳውሎስ መጽሐፍ ንባቡ ከነትርጓሜው** (1988: Preface) as follows:

1. **ዘይቤ** 'That which it says', straightforward translation.
2. **የዘይቤ አወጣጥ**, alternative periphrases.
3. **የዘይቤ ፀያፍ ማቅናት** Correction of grammatical error . In 1-3 **ዘይቤ** refers to the Geez text.
4. **ግጥም**, 'poetry', i.e. rearranging the text in parallel statements to make the meaning clearer.

5. አወራረድ , 'continuation', i.e. showing the similarity of parallel statements
6. አርዕስት , 'heads , title' , i.e. pointing out with what reference a statement is made .
7. ውጥን ጨራሽ, 'completion of what was begun', i.e. filling in words implied, but not written in the text.
8. አንባር ,'opposite , comparison' , i.e. explaining the example (*sam)* first, and the truth it is used to illustrate (*warq*) after –wards .
9. ማስማማት, 'bringing to agreement', i.e. quoting texts which express a similar idea.
10. ሐተታ ,'examination' , e.g. of distinctions in the meaning of words.
11. ታሪክ , 'story' especially retelling an **Old Testament** story briefly referred to in the **New Testament**.
12. እርቅ , 'reconciliation' , i.e. explanation of apparent discrepancy.
13. ምስጢር , 'meaning'.

Translation is adopted from Cowley, (1971:18).

2.3 Previous works conducted in this area

As far as the researcher of this paper is concerned there are few works conducted on style and stylistics .Attempting to survey the research studies made in Addis Ababa University I have come to know that the study of stylistics is important at the postgraduate level, particularly at the PhD level.

Three researchers: Berhanu Matthews (1994), Akalu Getaneh (1997) and Abiye Daniel (1998) completed their PhD dissertations on style and stylistics. However, all of them focused on the teaching aspect of language in EFL classes, which is not the main concern of this study.

At MA level, Zerihun Asfaw devoted his postgraduate research to exploring the literary styles of Haddis Alemayehu and Ba'alu Girma. In his research, Zerihun

detected the conspicuous and frequently occurring stylistic features of the authors after thoroughly examining two novels of Haddis and four novels of Ba'alu .He organized his study by dividing the works discretely using figures of speech, syntactic patterns, sentence length and diction as tools of analysis. Zerihun finally demonstrates the regularities in the recurrent use of their stylistics selections.

Andualem Hadero, also at MA level studied the style in Bewketu Seyoum's selected narratives making foregrounding as a means of critical inquiry for his research. Taking eight short narratives and analyzing them consecutively in terms of points of view, parallelism and deviation he explored the dominant stylistic (foregrounding) methods applied to each of the selected narratives.

Regarding the *andemta* commentary, it is one of the least explored areas by most indigenous scholars. Liqa Seltanat Habtemariam in his book ጥንታዊ የኢትዮጵያ ሥርዓተ ትምህርት (The Ancient Teaching of Ethiopia) introduced the general feature of the *andemta* commentary and its historical background with its teaching method. This book, though a superficial inquiry, is the only work available as a source even for foreign scholars who study Ethiopian exegetical tradition.

Among foreign scholars who made an insightful scrutiny of the *andemta* commentary with unflagging effort is Roger Cowley, an Englishman. Cowley having made a critical inquiry into the Ethiopian exegetical tradition published different articles in the Journal of Ethiopian Studies. Among his works which are pertinent to the present study are:

I. Preliminary Notes on the *bal'andam* Commentaries (January, 1971)
II. The Beginnings of the *andem* Commentary Tradition (July, 1972)
III. Old Testament Introduction in the *Andemta*

Commentary Tradition (January, 1974)

The first two studies survey the *andemta* exegetical tradition comprehensively. They attempt to cite exemplary stories and portray how meaning is formulated respectively. The third article introduces the method of commentary employed by Ethiopian exegetes on the Old Testament.

Among the books that Cowley published two of them are worth mentioning due to their relevance to the present study.

The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church (1983) is one of Cowley's works which describes the traditional, Biblical and patristic Amharic commentary materials of the Ethiopian Orthodox Church. Cowley presents samples of the Amharic and Geez commentary materials so as to show its general feature. The first chapter particularly gives a general introduction and an annotated translation of the Geez and Amharic commentary.

Cowley's other book, **Ethiopian Biblical Interpretation: a study in exegetical tradition and hermeneutics (1988)** investigates the commentary tradition with which this Ethiopian tradition stands in continuity and the processes that have brought its current form. It relates the Amharic commentaries to Greek, Syriac, Arabic and Geez commentary materials and also to Jewish commentaries. Cowley's investigation reveals that Ethiopian commentaries have an essential continuity with the commentaries of the Church of Antioch, and have been moulded into their present form by Ethiopian scholars.

My study will be mainly stylistic in nature because it will use this theoretical framework based on 'foregrounding', in the analysis of the *andemta* commentary. However this work does not try to validate the themes of the commentaries. Nor would it evaluate their theological value. It only examines Ethiopian exegetical tradition (with reference to the four Gospels -Mathews in focus) under the framework of stylistics, which is a new area of exploration.

Chapter Three

Parallelism and Repetition

In this section of our study we shall try to discuss on how foregrounding is applied in the *andemta* of the four gospels focusing on parallelism and repetition by categorizing them into subgroups. Because in Ethiopian exegetical tradition in general and in the *andemta* of the four gospels in particular one of the mechanisms used to foreground a sacred scriptural interpretation of an extract is the use of parallel structures and repetition of key words, phrases or sentences. This section attempts to expound these features in the selected extracts.

3.1 Parallelism

Parallelism is one of the commonest devices of the *andemta* interpretation. In the *andemta* of the four gospels parallel structures are formed by words, phrases or sentences of similar construction. Thus the meaning is conveyed by juxtaposing parallel structures, balancing each other. For example, the part which interprets the uniqueness of Jesus Christ's birth from others reads as follows:

> ----ልደተ አዳም እምድር፣ ልደተ ሔዋን እምገቦ፣ ልደተ አቤል እምከርሥ፣ ልደተ በግዕ እምዕፅ ፣ ልደተ ሙታን እመቃብር አለ። (Andəmta Wängel, 2003:55)

> ----*(There is) Adam's birth from the earth, Eve's birth from the side bone, Abel's birth from the womb, sheep's birth from plant, Dead's birth from a tomb....*

The various kinds of birth which are different from that of Jesus Christ's have been brought with the use of allusion. They are explained through similar

syntactic and paradigmatic relations. Therefore the sources of each of the series have been presented in the way that clarifies and foregrounds the birth of Jesus Christ. The following extract also illustrates the role of parallelism in conveying sources of matters.

> ----መርዝ መርዝን፣ ኮሶ ኮሶን ያፈራል፤ መናፈቅ መምር ክህደትን ሥጋዊ መምር ሥጋዊ ትምህርትን፣ሐሰተኛ መምር፣ሐሰትን ያስተምራል (Ibid:119)
>
> ----*A poison tree produces poison, a taenia produces taenia, a heretic teacher teaches denial, a carnal teacher teaches carnal lesson, a liar teacher teaches falsehood.*

This description of sources of bad things and their sources, bad teachers and their bad lessons illustrates how parallelism is used as a stylistic device for an effect. In most cases of the *andemta* interpretation there is much use of parallel structure – phrases or sentences starting in the same way and following a similar pattern. Here is an example which confirms this fact:

> ----ዳዊት ሥርወ መንግስት ነው። አብርሃምም ሥርወ ሃይማኖት ነውና። (Ibid: 251)
>
> ----*David is pioneer for government and Abraham is pioneer for religion.*

The formation of parallel patterns in this extract is brought by taking two prophets of the Old Testament: David and Abraham. Then their similarity, being pioneers in two different human institutions, namely government and religion is revealed in a seemingly simplified way. This is a handy approach either to students studying the *andemta* interpretation or adherents, who want to learn their religious legacy to recognize and grasp the message easily.

Parallelism which occurs to show the similarity of phenomena in most cases of the andemta is realized in parts which compare two distinctive things using symbolism.Though this is one of the widely used stylistic techniques, we can notice that how parallelism is used to reinforce symbolism. Consider the following passage:

> ----አዳም ከኀቱም ምድር ተገኝቷል ጌታም ከኀቱም ማኅፀን ለመገኘቱ ምሳሌ ናትና:: ቤዛ ይስሐቅ በግዕ ከኀቱም ጉንድ ተገኝቷል ቤዛ ዓለም ክርስቶስም ከኀቱም ማኅፀን ለመገኘቱ ምሳሌ ነውና:: ጽምዓ እስራኤልን ያበረደ ውሃ ከኀቱም ኰኩሕ ተገኝቷል ጽምዓ ነፍሳትን ያበረደ ማየ ሕይወት ጌታም በኀቱም ማኅፀን ለመገኘቱ ምሳሌ ነውና:: ጽምዓ ሶምሶንን ያበረደ ውሀ ከኀቱም መንሰከ አደሳ ተገኝቷል፣ ጽምዓ ነፍሳትን ያበረደ ማየ ሕይወት ጌታም በኀቱም ማኅፀን ለመገኘቱ ምሳሌ ነውና:: ድንግል ወእም ስትባል መኖሯ፣ አምላክ ወሰብእ ሲባል ለመኖሩ ምሳሌ ነውና:: ስትወልደው ማኅተመ ድንግልናዋ አለመለወጡ ፣ ሰው ሲሆን ባሕርየ መለኮቱ ላለመለወጡ ምሳሌ ናትና:: (Ibid: 68)

> ----*Adam was to be found from a sealed soil and it is symbolic, our lord was to be found from a sealed womb. Isaac's ransom sheep was found from a sealed plant which is a symbol for world's ransom Christ was to be found from a sealed womb. Water that quenched Israelite's thirst was found from a sealed rock; it is s symbol, our lord who quenched the thirst of the human soul was to be found from a sealed womb. Water that quenched Samson's thirst was found from a donkey's jaw; it is a symbol, our lord who quenched the thirst of the soul was to be found from a sealed womb. Her suitability to be called virgin and mother is a symbol for her son's suitability to be called divine and human. The reservation of her virginity is a symbol to his divine power which is not altered while he is a human.*

As we can perceive from the above extract, allusions of biblical origin have been used to symbolically portray Jesus Christ's conception, his life and message in parallel constructions. These types of Parallel structures are used not only to compare similarities between different things but also to show contrasting features between two or more phenomena.

> ----ያበጠውን ሊያፈርጥላቸው የጎረበውን ሊሏጥላቸው..... (Ibid:129)
> ----*To burst them the swollen, to peel them the wrinkled.*

The lexical items *burst* and *swollen* ,and *peel* and *wrinkled* are opposite in meaning; but their positioning in equivalent structure sets up a special relation between expression and content as it transmits a vivid and concrete message. Look at this excerpt:

> ----አዋቂ ነን ከሚሉ መሠወር፤ አላዋቂ ነን ለሚሉ መግለጥ ልማድህ ነው ምስጢረ ድህነትን ከሰብአትካት ሰውረህ ለኖህ ከሰብአ ሰዶም ሰውረህ ለሎጥ እንድገለጥህ። (Ibid:144)
> ----*It is your custom to conceal from those who say we are intellectuals and reveal for those who call themselves ignorant. As you have revealed the mystery of salvation to Noah hiding from his contemporaries and to Loath hiding from people of Sodom.*

The lexical items *conceal* and *reveal* are contrasting; the words *intellectual* and *ignorant* too oppose in meaning. Thus parallel structures in this extract have been brought by bringing opposite aspects together and exemplifying them with an allusion of biblical reference. Here is another example of this category:

> ፀጉር ያደገው ሲወድቅ ያላደገው ሲወጣ ደስ እንዲያሰኝ ደቀ መዝሙር ያጠናው ሲወጣ ያላጠናው ሲገባ ደስ ያሰኛልና። (Ibid:138)
> ----*When a grown hair falls and a new one grows it pleases; as a learned disciple leaves and a new disciple enters it pleases.*

This expression describes two contrasting things: a *grown hair* contrasted with a *new hair* as a *learned disciple* contrasted to a *new disciple.* The verb *fall* contrasts with *grow* as a *learned* contrasts with *a new.* Nonetheless, the positioning of these contrasting words leads to the formation of parallel structure and thereby creates symmetry of expression where contrasting adjectives take on an association of meaning because of the juxtaposed parallelism.

In the *andemta* commentary the positioning of contrasting and similar aspects within the same sentence is observed; the following extract illustrates this point:

> ----አሕዛብና ጉንዳን መንገድ ከያዘ አይለቅምና ሶስት ቀን በመንገድ አትሂዱ በዱር ሂዱ ፣ በመዓልት አትሂዱ በሌሊት ሂዱ ብላ መከራ ሰደደቻቸው።
> (Ibid:59)

> ----*She advised them saying, a gentile and a termite never release a way after having it once, therefore don't go on the road but through the jungles, don't go in the day time but at night and she let them go.*

This was the way how Rake counseled the two spys of Israel, Caleb and Solmon. The first parallel structure exposes the similar features between gentiles and termites and in the following sentences we find contrasting things; *jungle* and *road*, and *day* and *night.* This approach makes readers search for meaning connection between the parallel structures because of the foregrounding effect of parallelism.

Showing successive processes in the course of interpretation is one of the results of parallelism. For example in the part which narrates the life of Ruth; we observe how Boaz once fed her:

----ከእንጀራው ቆርሶ ከወጡ አጥቅሶ ሰጣት። (Ibid:60)

----*He gave her breaking from the injera (local bread) dunking from the sauce.*

We note in this extract the process of breaking which is followed by dunking of a sauce. Consider some other examples of this type of parallelism:

----እሱማ መ·ቶ አምባ ገብተው እሱን ቀብረው ልጁን አንግሰው ተቀምጠዋል። (Ibid:63)

----*Oh, he died, and they entered the quarter, buried him and crowned his son.*

This is the part which tells the death of Iyosyas and his succession by his son. The parallel structure, thus shows progressing process; death of the king (father), soldiers attendance at the quarter and the kings burial, then the crowning of the king's son- all these have been put in a sequential order that reflects the chronological order of the events.

Listing common forms and patterns is also one of the purposes to develop parallel structure. The following extract for example shows how this can be done in the course of exposition.

----ሕፃናት ያልተማሩትን እንዲማሩ ፣ የተማሩትን እንዳይገድፉ፣ መናፍቃን እንዳይሰለጥኑ ፣ ሃይማኖት እንዳይጠፋ ፣ ክህደት እንዳይሰፋ.... (Ibid:103)

----*Children to learn what they have not studied, not to forget what they have learned, heretics not to prevail, faith not to be lost, denial not to be thrived.*

The extract presented above explains the fairness and suitability of scolding children which helps them to preserve the listed manners. The same to this

having a quotation which says that, 'Many people were following Jesus Christ' (Mathew 8:2) the exegetes tell us why they were following only him but not others with a parallel sentence organization:

> ----ቢራቡ ይመግባቸዋል ፣ ቢታመሙ ይፈውሳቸዋል፣ ቢሞቱ ያነሣቸዋልና:: (Ibid:121)
> ----*Because he feeds them if they are hungry, he cures them if they are sick, he arises them if they are dead.*

Let us have one more example to show the effect of forming parallel structures in the process of listing various phenomena.

> ----ሰው ከሚቀበርበት ፣ ላም ከሚታረድበት፣ ጠጅ ከሚጣልበት መኖር ለጋኔን ልማዱ ነውና:: (Ibid: 128)
> ----*It is his habit for a demon to attend where humans are buried, cattle are slaughtered, and a wine is prepared.*

This explanation is given on the basis of two demon-possessed men who came from the tombs (Matthew, 8:28), describing the places where a demon is most often lives, by means of a parallel linguistic pattern.

The last purpose of bringing parallel structure, as observed by the researcher of this study is enumeration. This stylistic device of parallelism is used to put separate things, objects or phenomena individually. The following extract is among the instances which show the use of parallelism to name animals:

> ----ነዳያን ላም ፣ በሬ፣ ፈረስ፣ በቅሎ ቢሰጧቸው ወጥቶ ወርዶ መሸጥ አይሆንላቸውም:: (Ibid:189)
> ----*If paupers are given cow, ox, horse, mule they cannot sell them ascending up and descending down.*

This form of parallelism is used intentionally by the exegetes to bring a stylistic effect. It would possibly be said 'animals'. Therefore the use of enumeration in this exposition is achieved through a parallel structure and thereby to draw a vivid picture of the listed animals.

Enumeration has also been done by naming actions separately in the *andemta* commentary. The following extract shows this fact:

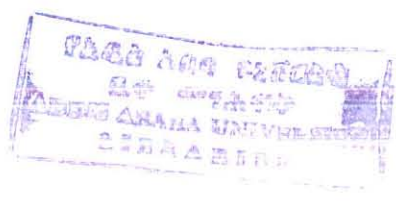
> ----ጠልተው ፣ ተመቅኝተው ፣ ቀንተው ፣ ለሕማም ፣ ለሞት አሳልፈው እንደሰጠ ት ያውቃልና:: (Ibid:237)
>
> ----*He knows that they gave him to suffering, to death, hatefully, enviously, spitefully.*

Suffering and *death* are associated to *hatefully, enviously* and *spitefully.* These synonymous parallel groups would be represented with a single word each. However, to show the intensity of Jews hatred to Jesus Christ, *death* and *hate* are used in association with words or attributes of relevant meaning.

Most parallel forms involve the repetition of various linguistic norms which range from phonemes to full sentences. In the next subsection this stylistic feature of repetition is discussed.

3.2 Repetition

Repetition is one of the stylistic devices that help to foreground an idea, an emotion or an image in literary or non literary text. This device has been employed in the *andemta* of the four gospels for various effects and purposes. In this subsection an attempt is made to examine this technique under two categories: repetition of words (phrases, clauses or sentences), and phonological repetition.



3.2.1. Word (phrase, clause and sentence) repetition

Exegetes use repetitions of words, phrases or grammatical patterns to build up strong feelings. The repetition technique makes things emphasized and specially audible to the listener, and visible to the reader. The appearance of such repetition can be scrutinized by looking at the structural positions of the repeated words / phrases.

3.2.1.1. Repetition of words / phrases in the middle of a sentence: This is one of the ways that helps to foreground an expression. The following extract places nouns in parallel positions, with repeated lexical items:

> ----ኤር ማለት ፀሐይ ማለት ነው፣ አውናን ማለት ወይን ማለት ነው፣ ሴሎም ማለት መስተሳልም ማለት ነው። (Ibid:57)
>
> ----*Er means sun, Awnan means grape, selom means greeting*

The repetition of the word *means* three times emphasizes that the exegetes are focusing on the derivation of meaning of different words in this part of the interpretation. In addition to this repetition of individual words, we find repetition of phrases in the middle of sentences. To cite one:

> ----እስበሳቸው ይጠባበቃሉ፣ እሳቸውም ሕጉን ይጠብቁታል፣ ሕጉም እሳቸውን ይጠብቃቸዋል። (Ibid:130)
>
> ----*They take care of each other. They take care of the law and the law takes care of them.*

The interaction between humans, and the law, and the care they offer to each other is explained with a core phrase 'take care', which appears in the middle of each sentence above.

3.2.1.2 Repetition of words/ phrases without break (Epizeuxis): In the *andemta* commentary under study, there are words or phrases which are repeated without any break. This is technically known as Epizeuxis (Chapman, 1980:

80).This kind of repetition is done intentionally to emphasize meaning. Let us look at taking some extracts relevant to this device:

----እንደ ሶስት ምስክር ያም ሆነ ያም ሆነ። (Andəmta Wängel,2003:69)
----*As three witnesses that happened and that happened.*

This is how Mary was pledged to Joseph. After three signs have been seen, Joseph was chosen to keep and care for her following her resignation from the temple that she was living. The occurring of the revelation which demonstrated that Joseph was the real person to take and protect Mary is viewed through repeated divinely implications. That is what the exegetes tell us with a repeated clause, 'that happened, that happened'.

Emphatic or foregrounding of meaning through repetition of words can be noted in the following extract also:

----ምልዓተ ወርኀ ሲሆን ደም ይመላል ብርድ ብርድ ይላል። (Ibid:96)
----*During full months, blood fills, people feel the cold (cold)*

In Amharic, when a person feels cold she/he says that 'ብርድ ብርድ ይለኛል' (I feel cold (cold)). If the word was not repeated it would completely lose its current meaning. However this expression helps to describe the sensation concerned. Hence the repetition of the lexis 'ብርድ' has made a significant semantic contribution to the meaning formulation.

Epizeuxis, in the commentary has also the function of representing a continuing action (process).Consider this passage below:

----ከናንተ ወገን ልጅ ዓሣ የሚለምነው፣ አባቱ እባብ የሚሰጠው ማን አለ? ከዚያው ቅሉ አጥንት አጥንቱን ችቶ ሥጋሥጋውን ይሰጠው የለም። አንድም

ልጁ እንቁላል ቢለምነው አባቱ እንቧይ ይሰጠዋልን? ከዚያው ቅሉ ቅርፍት ቅርፍቱን ትቶ አስኳል አስኳሉን ይሰጠው የለምን? (Ibid:118)

----*Among from you, one whose son begs him for fish, is there a father who gives him a serpent? But omitting the bone (the bone) he gives him the flesh (the flesh). Again, one whose child begs him for an egg, is there a father who gives him a solanum? But he rather gives him the yolk (the yolk) omitting the rind (the rind).*

As we can observe in the extract, 'the bone', 'the flesh', 'the yolk', and 'the rind' each is repeated twice without any break. The target of this repetition is showing an action or process which involves the continuation of the events. Repetition of the same words can also be used to imply distribution. For example in the part that interprets how Jesus Christ fasted for forty days, it puts the reason as follows:

----ላራቱ ባሕርያት አሥር አሥሩን ለመካስ። (Ibid:91)

----*To compensate ten, ten to each of the four natures.*

Here is another example:

----ሊቀ ሀገር ሶስት ልጆች ነበሩት አንተ ይኸን ሥራ፣ አንተ ይኸን ሥራ ብሎ አዝዞ እሱ ማን ከማን ተጣልቷል እያለ እየዞረ ሲያስታርቅ ይውል ነበር። (Ibid:100)

----*Liqe hager had three children. After giving an order 'you do this', 'you do this', he used to go around and make peace by asking who is against whom.*

The way Liqehager distributes work among his children is described in repeated sentences. On the basis of the above two extracts we can conclude that, though, the distribution is done between two or more than that persons / things, the expression which denotes distribution is the same.i.e. it is repeated only twice.

In the course of interpreting a sacred scripture we may find words which bring out various complementary aspects of the mystery of the church. Therefore repetition may have its own theological significance.

> ----መላዕክት ቅዱስ ፣ ቅዱስ ፣ ቅዱስ ብለው ስምህን አመስግነው ቅድስናህን ተሳትፈው እንዲኖሩ፣ እኛም ቅዱስ፣ ቅዱስ፣ ቅዱስ ብለን አመስግነህ ቅድስናህን ተሳትፈን እንድንኖር አድርገን... (Ibid:111)
>
> ----*He said that 'say unto me', as angles bless your name with words' Holy, holy, holy' and share your blessed life, let we too bless your name saying' Holy, holy, holy' and share your blessed life.*

The word *holy* is repeated twice each three times. The repetition of this single word in the Ethiopian Orthodox Church (the owner of this interpretation) is believed to express her Trinitarian faith by professing a belief in the oneness of God in whom there are three persons: Father, Son, and Holy Sprit. The three Devine persons are only one God because of each of them equally possesses the fullness of the one and indivisible Devine nature. These three persons however are believed to be inseparable in their one substance; the three Devine persons are also inseparable in their activity. Nonetheless, they are believed to be distinct from one another by virtue of the relations which places them in correspondence to each other. The Father generates the Son; the Son is generated by the Father; the Holy Sprit proceeds from the Father. The repetition of the same lexical items in the above extract therefore, symbolizes the three persons, while the sameness of the word is used to symbolize their oneness.

3.2.1.3 Repetition of words / phrase at the beginning of a sentence / clause (Anaphora) :This is a rhetorical device involving the repetition of words in successive clauses (Cuddon, 1991:40). The use of anaphoric

repetition may not be observed in the Amharic text. But if the text is translated into English this form of repetition would occur. Here is an example:

> ----ከሱዋ የሚወለደው በግብረ መንፈስ ቅዱስ ነውና፤ ማቴዎስ እመንፈስ ቅዱስ ያለውን፣ ሉቃስ መንፈሰ እግዚአብሔር ቅዱስ ይመጽእ ላዕሌኪ ያለውን፣ ኢሳይያስ መንፈሰ እግዚአብሔር በላዕሌየ ዘበእንቲአሁ ቀብዓኒ ያለውን.... (Andəmta Wängel,2003:69)
>
> ----*For the one who will be born from her is with the consent of the Holy Sprit. What Matthew said, 'from the Holy Sprit'; what Luke said, 'The Sprit of God will come to you'; what Isaiah said, 'The sprit of God is on me and anointed me with Him.'*

Here, referring to the English version we will find the repetition of the phrase *what ---- said* at the beginning of each clause. This part of interpretation putting the sayings delivered by the two evangelists and a prophet, tells about the birth of Jesus Christ and his anointment by the Holy Sprit.

Part of the interpretation which discovers Jesus Christ's enactment of various miracles also is a good example to show this repetitive stylistic device:

> ----ረቂቅ ዘእምረቂቅ እንደሆነ ለማጠየቅ በጎቱም ድንግልና ተፀነሰ በጎቱም ድንግልና ተወለደ። ዘኢይርኃብ ወዘእምኢይርኃብ እንደሆነ ለማጠየቅ ባሕር ላይ ሔደ። ብርሃን ዘእምብርሃን እንደሆነ ለማጠየቅ ብርሃነ መለኮቱን በደብረ ታቦር ገለጸ። ሕይወት ዘእምሕይወት እንደሆነ ለማጠየቅ ያራት ቀን ፈሳ አልዓዛርን አነሣ። (Ibid:91)
>
> ----*To prove that he is invisible from the invisible conceived in a sealed virginity; born in a sealed virginity. To prove that he is unhungry from unhungry fasted for 40 days 40 nights. To prove that he is untouched from the untouched revealed the light of His*

divinity at mount Tabor. To prove that He is life from life revealed the rise of Alazar's corpse which was four days old.

In this extract the phrase *To prove that he is* is used at the beginnings of each of the above sentences. The repetition therefore occurred due to the parallel structures which verify the nature of Jesus Christ. One of the interesting repetitions other than this anaphoric one is using derivative words of the same family of a given word.

3.2.1.4 Repetition due to the derivation of words (polyptoton):

This is a rhetorical figure due to the derivation of words from the same root word (Cuddon; 1991; 728). The following extracts show how this pattern has been used in the commentaries.

----ተናግሮላቸዋል ፣ ተናገሮባቸዋል Andəmta Wängel,2003:97

---*He has told for them, on them.*

Derivation of words of the same family which show advantage and debt and this is brought due to the phonemes **'ላ' / la/ and 'ባ' / *ba/.***

----ማልደኸኛል ፣ ስለማለድኸኝ ------ (Ibid:186)

----*you implored me, for you have implored me---*

----ሲመሽ ፣ በመሸ ጊዜ ------ (Ibid:124)

----*when it becomes dark, during the dark*

----በኔ ስም አምኖ በኔ ስም ስላመነ ------ (Ibid:190)

----*Believed in my name, for he has believed in my name---*

The above repetitions, particularly in the Amharic text testify the possibilities of repeating a word in various meaning content. These extracts though hold derivative repetitions, reveal a narrow linguistic diversity. They are put in the interpretation to offer alternative expressions of the meanings.

The following extract reveals how the mood of a sentence divulges with the variation of a single letter:

> ----ነፋስ የሚወዘውዘውን መቃመስዬን ልታዩ መጥታችኋልን? ልታዩ መጥታችኋል። ልታዩ መጥታችኋላ! (Ibid:141)
> *Are you coming to see a reed swaying by the wind?*
> *You have come to see a reed swaying by the wind.*
> *Oh! You came to see a reed swaying by the wind!*

This is the interpretation offered to how Jesus Christ taught. The way the expressions offered by the exegetes are in interrogative, affirmative and exclamatory sentence kinds. The Amharic text brought the variation by putting the one መጥታችኋል /mättaču̇hual/, and adding 'ን '/n/ and 'ኣ' /a/ sounds to the rest. Therefore the bound morphemes added to the root word *come* or the repetition of the verb *come* in different ways has mainly foregrounds meaning in each of the three sentences.

3.2.1.5 Repetition to link two clauses (Anadiplosis):This is a repetition which occurs due to a link of one stage to the beginning of the next by repetition (Chapman,1980:80). The following extract exemplifies this kind of repetitive scheme by putting the quality of the minerals in a descending order:

> ----ጥቂት ዕንቁ ያለው ብዙ ወርቅ ባለው፣ ጥቂት ወርቅ ያለው ብዙ ብር ባለው፣ ጥቂት ብር ያለው ብዙ ብረት ባለው ፣ ጥቂት ብረት ያለው ብዙ ሸክላ ባለው፣ ጥቂት ሸክላ ያለው ብዙ ደንጊያ ባለው እንዳይቀና .... (Andəmta Wängel,2003:119)
> *----as some one who has a few diamonds with one who has much gold; one who has a little gold with one who has much silver; one who has a little silver with one who has much iron; one who has a little iron with one who has much clay; one who has a little clay with one who has much stone – never envies...*

The fundamental reason of repetition in this context is offering a comparative description with equivalent word/phrase repetition. Each repetition therefore, has helped to bring coherence, which leads clearly and logically to the next. This makes readers feel and know where they are led and know what to expect. Anadiplosis repetition can also be used to convey interaction among different phenomena as in the following passage:

> ----በአቤል ጊዜ የነበሩት በዕለተ ዓርብ ያሉትን፣ በዕለተ ዓርብ ያሉት በአቤል ጊዜ የነበሩትን ይሆናሉ።... በአዐደ ነፍስ ያሉት በአዐደ ሥጋ ያሉትን፣ በአዐደ ሥጋ ያሉት በአዐደ ነፍስ ያሉትን ይሆናሉ· (Ibid:192)
>
> ----*Abel's contemporaries will become those in the day of Friday; those who were in the day of Friday will become Abel's contemporaries. Those who are in the soul condition become those who are in flesh condition; those who are in flesh condition become those who are in soul condition.*

The phrases at the end of the clauses are repeated in the beginning of the next clause. Therefore, the repetition is intended to show interaction of humans in which one takes the other's destiny. Let us look one more extract with respect to Anadiplosis repetition:

> ----ቅዱሳን የበቁ እንደሆነ የነፍሳቸው ለሥጋቸው፣ የሥጋቸው ለልብሳቸው ተርፎት በልብሳቸው በመቋሚያቸው በጭራቸው ከመፈወስ ይደርሳሉና። (Ibid:210)
>
> ----*If righteous are qualified (spiritually) ,their soul's for their flesh, their flesh's left over to their cloth and starts to cure others with their cloth , their stick, and their fly whisk.*

The transmission of the grace of the righteous is described by repeating the last phrase of the first clause at the beginning of the second clause. This extract therefore testifies the function of anadiplosis repetition,i.e. to show transmission from one clause to the other, which is pertinent in terms of meaning..

The last kind of word / phrase repetition observed in the *andemta* commentary of the gospels is the repetition of deixis or pointers.Deictics may serve to point or direct, the listener's or reader's attention to the speaker's or narrator's spatial and temporal situation. The following instance reveals the repetition of place deictic as follows:

> ----ትምጻእ ማለቱ ግን ከወዲያ ያለች ከወዲህ የሌለች ሁና ከወዲያ ወዲህ የምትመጣ ፣ ከወዲህ ያለች ከወዲያ የሌለች ሁና ከወዲህ ወዲያ የምትሄድ ሁና አይደለም ትገለጽልን በሉኝ ሲል ነው እንጂ ..... (Ibid:111)
>
> ----*When he says that 'Thy kingdom come', He mean not that she is here, but not there and it does not mean she comes from there to here, she is not one which is here not there, and which moves from here to there but to tell our need of saying ,'reveal for us'.*

The repetition of the words *here* and *there* to show the spatial situation of Heaven as we can observe above involves deictic repetition.

3.2.1.6 Refrain: The parable told by Jesus Christ about ten virgins who took their lamps and went out to meet the bridegroom says that five of them were wise and the rest five were foolish. The interpretation of this parable gives various meanings to represent the two parties. This part of the commentary involves the repetition of a key sentence- i.e. refrain:

> ----ዓብዳት የሚላቸው አእምሮ ፣ ለብም፣ ሰሚዕ ፣ ምሕረት ፣ ትዕግስት እኒህን አምስቱን ይዘው አሚን፣ ተስፋ ፣ ፍስሐ ፣ ሰላም ፣ ፍቅርን ያልያዙ ናቸው ፣ ጠባባት የሚላቸው ዓሥሩንም የያዙ ናቸው፣ ይሽን ይዛችሁ ይሽን ካልያዛችሁ አይሆንም ይሏቸዋል:: ከነግ ከሠልስት እንይዛለን ሲሉ ሞት ይመጣባቸዋል:: እኒህ መጠቀማቸውን እኒያ አለመጠቀማቸውን መናገር ነው:: አንድም ዓብዳት የሚላቸው አይሁድ ተንባላት ናቸው፣ ጠባባት የሚላቸው ክርስቲያን ናቸው:: ካላመናችሁ ካልተጠመቃችሁ አይሆንም ይሏቸዋል ከነግ ከሰለስት እንጠመቃለን ሲሉ ሞት ይመጣባቸዋል እኒህ መጠ

ቀማቸውን እኒያ አለመጠቀማቸውን መናገር ነው:: አንድም ዓብዳት የሚላቸው አምነው ተጠምቀው የክርስቲያን ሥራ የማይሠሩ ናቸው ጠባት የሚላቸው አምነው ተጠምቀው ሥራ የሚሠሩ ናቸው አምናችሁ ተጠምቃችሁ ሥራ ካልሠራችሁ አይሆንም ይሏቸዋል ከነገ ከሠልስት እንሠራለን ሲሉ ሞት ይመጣባቸዋል እኒህ መጠቀማቸውን እኒያ አለመጠቀማቸውን መናገር ነው:: (Ibid:221)

----*He calls foolish, those who owned these five deeds; good mind, perception, listening , mercy, patience but don't have faith, hope, joy ,peace, love .They tell them it is impossible to have those without these. While they strive to have them tomorrow and after tomorrow, death comes to them It is to tell that these have benefited but those have not benefited .Again he calls 'foolish' for Jews and' wise' for Christians. They tell them, unless they are baptized it is impossible. While they say we will be baptized tomorrow, after tomorrow death comes to them. It is to tell that these have benefited but those have not benefited. Again he calls foolish, those who have believed and baptized bur fail to perform Christian deeds; He calls wise for those who have believed baptized and performed good deeds. They tell them that after believing and baptizing, unless they do good deeds it is impossible; while they say we will do that tomorrow, after tomorrow death comes to them It is to tell that these have benefited but those have not benefited.*

The whole extract in general and the refrain (i.e. the sentence underlined in the passage above) in particular teach, moral. It preaches about death, Speak of the fact that it cannot be avoided; and counsels adherents to perform not half of the commandments but all. It is this, the repetition of one sentence (i.e. the refrain) foregrounds. Thus it is emphasized /foregrounded that Christians should accomplish all the expected good deeds before the inevitable death

comes to them. The sentence, 'It is to tell that these have benefited but those have not benefited' has been repeated three times after putting the possible implications of the foolish five and the wise five who have been represented through the use of deixis – *these* and *those*. This example usage testifies that speaking and writing would be very vague or boring if there were no deictic expressions. Thus in the above passage personal deixis is employed to foreground the moral message.

The above repetitive techniques have been used at the level of words, sentences, phrases or words. Below we will try to examine how a poetic effect is created in the *andemta* of the four gospels, i.e. repetition at phonological level.

3.2.2 Phonological repetition

In the *andemta commentary of the four gospels* as in other local commentaries, the exegetes create the setting for us in exceptionally vivid and concrete detail. Among the mechanisms that help us sense the musical effect: alliteration, assonance and rhyme are the main ones.

3.2.2.1 Alliteration is the way of connecting words by repeating the same sound at the beginning of two or more words. The commentary under study constitutes various expressions involving such kind of sound repetition. The following extract illustrates alliteration and its significance in creating special sound effect:

> ---- ምህረት ሥጋዊ ቀደ ማልበስ ፣ ቢበድሉ ማሩኝታ ፣ ቢበደሉ ይቅርታ ነው ። (Ibid:99)
>
> ----*carnal compassion is to tear and clothe, feeding the needy; if you mistreat others- apologize, if mistreated excuse.*

To examine the phonological pattern of the Amharic text; let us select the part of the above text which contains the technique of alliteration:

ቀዳ ማልበስ፣ ቆርሶ ማጉረስ

ቢበድሉ ማሩኝታ ቢበደሉ ይቅርታ

/ q äddo malbäs , qorso maguräs /

/ bibädəlu maruğətā, bibbäddälu yəqərta/

Here /qäddo/ and /qorso/; and /malbäs/ and /maguräs/ alliterate since these pairs contain the same initial sounds,/q/ and /m/ respectively. The same is true in the second line,/ bibädəlu/ and/ bibbädälu/ which alliterate due to their sameness in terms of their beginning sound /b/.

In the part which comments on Mary's being with a child and Joseph's decision not wanting to expose her to public disgrace has been explained along with another historical event. Though the story is prosaic in nature, it has been narrated with a poetic style of language, particularly alliteration:

> ----በኦሪቱ የሚደገም አለ። ያንን ደግሞ ሀራረ ዕጣኑን ጨምሮ በጥበብ ባልሽ የጠረጠረሽን አድርገሽው እንደሆነ ሥጋሽ ይበጥ፣ ቁርበትሽ ይላጥ ፣ አጥንትሽ ይርገፍ ... አላደረግሽው እንደሆነ በወንድ ልጅ ተከሪ ብሎ ይሰጣታል። እስዋም መርገሙ ይደረግብኝ በረከቱ ይሁንልኝ ብላ ትጠጣዋለች። (Ibid:68)
>
> ----*There is to be recited in the Pentateuch. Then adding the incense the priest says, "If you have committed the sin that your husband suspected, let your flesh swell, your skin peeled, your bones fall; if you didn't do it, let you be blessed with a first born son" then gives her the poison. She replies 'let the cursing poured on me; the blessing for me' and drinks it.*

In this extract we at least observe two expressions of alliteration; they are:

> ----ሥጋሽ ይበጥ፣ ቁርበትሽ ይላጥ...
>
> ----መርገሙ ይደረግብኝ በረከቱ ይደረግልኝ
>
> / səgaš yəbäṭ qurbätəš yəllaṭ/
>
> / märgämu yəddäräggəbəğ bäräkätu yəddäräggəlləğ/

Here the sound /y/ alliterates with the two words of the first line /yəbäṭ/and / yəllaṭ/ and in the two words of the second line, /yəddärägəbəğ/ and /yəddärägəlləğ/. The formation of alliterating sounds in this context is used to emphasize the intensity of the curse.

We can take another expression of alliteration which foregrounds the story narrated in one part of gospel with the use of alliterating sounds. It is how God feeds the world.

> ----*በዝናብ አብቅሎ፣ በፀሐይ አብስሎ* ... (Ibid:**113**)
>
> ----*growing by the rain, ripening by the sun* ---

The sounds are in this form

/ *bäzənab abqəlo, bäşähay absəlo/*

Here also the sound /b/ alliterates in the words / bäzənab/ and / bäşähay/; and the sound/a/ in /abqəlo/ and / absəlo/ .

3.2.2.2 Assonance: One of the mechanisms in creating a poetic effect of a text is assonance- the presence of sound similarity within words. In the *andemta of the gospels* this is one way of poeticizing an expression and fashioning the exposition. Below this aspect is examined in some textual extracts:

> ----*እሱ ሰው ሆኖ በቋንቋቸው በዕብራይስጥ ቢያስተምራቸው ፣ እንደ ሙሴ ባህር ክፍለህ፣ ጠላት ገድለህ ደመና ጋርደህ፣ መና አውርደህ እንደ ኢያሱ በረዶ አዘንመህ፣ ፀሀይ አቁመህ ፣ እንደ ጌድዮን ፀምር ዘርግተህ፣ ጠል አውርደህ፣ እንደ ኤልያስ ሰማይ ለጉመህ ፣ እሳት አዘንመህ ልታሳየን እንወዳለን አሉት።* (Ibid:**150**)
>
> ----*Though he became a man and taught them in their language-Hebrew, they requested him to show them a miracle like Moses-dividing sea, killing enemy, shadowing cloud, pouring manna; like*

Joshua- raining snow, stopping the sun; like Gideon- stretching fleece of wool, pouring dew; like Elijah fitting the sky, raining fire.

From this expression, we can take one sentence as an example to show the sounds of assonance:

----እንደ ሙሴ ባህር ክፍለህ፣ ጠላት ገድለህ፣ ደመና ጋርደህ፣ መና አውርደህ...

----/əndä muse bahər käfläh, ṭälat gädlläh, männa awrədäh/

The recurrent positioning of the sound /ä/ in the above excerpt verifies the phonological similarity of the listed words. Its repetition thus, helped to create the musical effect of the expression. To have one more:

----በምትፀልይበት ጊዜ ሀሳትህን ሰብስበህ ፣ በሰቂለ ህሊና፣ በነቂህ ልቦና ሆነህ ወደ ሰማያዊ አባትህ ወደ እግዚአብሄር አመልክት።(Ibid:110)

----When you pray collect your attention, be in an impressed thought, an alert mind and appeal to your heavenly father- God.

The sound / ä/ in /bäsäqilä/ and /bänäqiha/ repeated in the same syllable.This similarity mainly springs from the word structure. Both phrases/ säqilähəllina/ and /näqihaləbbuna/ are compound words which represent the state of being.

3.2.2.3 Rhyme: Rhyme is one of the ways of repeating of echoing sounds. In this respect, we should note that the nature of the commentary is prosaic, though, it is full of poeticized expressions. Thus it is unwise to search for long lines with consistent rhyming scheme. Therefore in most cases of the commentary under study rhyme is used to mark off half lines; thus the dominant rhyming feature is internal rhyme. Here are some extracts to show this instance:

----ዘመን የወለደውን፣ ንጉስ የወደደውን ....(Ibid:134)

----Era the one it bore, king the one he loved...

/Zämän yäwälläddäwən , Nəgus yäwäddädäwən/

The ending letters of each clause rhyme, having the same sound, i.e. */däwən/*.

----መሬቱን ድሶ ስሩን በጥሶ ... (Ibid:146)

----*Digging the earth , snapping the root*

/märetun dəso , sarun bäṭṭəso/

As in the previous example we observe similarity of sounds in each of the phrases quoted above, ending with the sound /so/. One more example will help to learn more the rhyming aspect of the text.

----ለሰማዕታት ነበልባል አብርዶ ፣ አንበሳ አሰግዶ ለባሕታውያን ቆራ እንድታለብሳቸው ፣ ዛፍ እንዲያፈራላቸው አድርጎ ረዳቸው :: (Ibid:126)

He helped the martyrs cooling the flame, prostrating a lion; he helped hermits by making a deer to clothe them, a tree to produce them fruit.

Let us take some phrases from this extract and observe their rhyming condition:

----ነበልባል አብርዶ፣ አንበሳ አሰግዶ

----ቆራ እንድታለብሳቸው ዛፍ እንዲያፈራላቸው...

/näbälbal abrədo , andbässa assägədo/

/tora əndətaläbsäčaw, zaf əndiyafarallačəw/

The two phrases of the first line rhyme ending with the sound /do/like the two phrases of the second line rhyme, ending with the sound /w/. One of the characteristic features of the commentary understudy is the presence of all the three phonological aspects within the poeticized expressions of the interpretation. Although, in the above categorization we saw each of the phonemic schemes (alliteration, assonance and rhyme) individually, in most cases of the listed extracts we find more than one of the phonemic patterns. On

this basis let us take some extracts and see how all the three phonological aspects might be embodied in a single expression.

----ኃጥኣን በርስቱ፣ በጉልቱ፣ በቤቱ፣ በንብረቱ ሲጣሉ ይገኛሉና። (Ibid:224)

----*Sinners are found while quarreling for the lands, the treasure, the house, the property...*

To take the key words: *በርስቱ፣ በጉልቱ፣ በቤቱ፣ በንብረቱ*

/bärəstu , bägultu , bäbetu , bänəbrätu/

All the listed words alliterate since they start with the sound / b/. Further we find the sound /ä/ in each of them – which represents the assonance and all the four words end with the sound /tu/, i.e. rhyme. Let us add one more example:

----ታምራት ይደረጋል፣ ሰው ይሳባል፣ ወንጌል ትሰፋለች፣ ኦሪት ትጠፋለች።

(Ibid: 194)

----*Miracles will be performed, people will be attracted, the gospel prevails the peatateuch will be abolished*

/tammärat yəddärägal, säw yəssabal/

/wängel; təsäfalläč , orit tiṭäfalläč/

In this expression we observe alliteration, the repetition of the initial sounds of two words, /y/ in the first line and the sound /t/ in the second. Assonance of sound is found, /a/ and /ä/in the first and second lines respectively, and rhyming sounds /l/ in the first and /č/ in the second line are among the phonological similarities that can be noted.

In this section of my study I have tried to show the formation of parallel structures and the schemes of repetition which lead to foreground the message of the gospels. This is done by dividing them according to their structures and positional organizations. The message of the gospel, however, is not foregrounded by these stylistic features only but also by deviating from the conventional rules of the language system. The next chapter attempts to examine this stylistic feature, namely deviation.

Chapter Four

Deviation

In the *andemta* commentary under study we find several aspects of language which are deviant in nature. Violation of the language norm springs from the complexity and profundity of the interpretative style. If the commentary had been more formal and tried to meet the language norm, the stylistic impact on the reader would certainly have been much less striking. However the commentary's deviant nature of language stimulates thought and invites a critical participation in the exploration of ideas. In this section we shall try to examine to what extent the language of the *andemta* commentary of the gospels happens to be deviant in order to achieve the effect of foregrounding.

4.1 Discoursal Deviation

Language at the level of discourse presupposes some procedures to be respected during the course of organization as we have noted in (section 2.1.2.1.3).To have a close scrutiny of this level we need to categorize discoursal deviation into four sub categories : deviation which occurs due to the use of technical words /phrases, deviation which springs from the use of local references, deviation that happens due to discourse situation and deviation in language code.

4.1.1 Discoursal Deviation due to technical words

The commentary of the gospels involves various kinds of technical words which presuppose the knowledge on the part of the reader/hearer to understand how they have been used and to what effect they are applied. These technical words are designed to accommodate the general interpretative system. Therefore they help to comment the sacred scriptures in more detail. On this basis, below an attempt is made to examine the fundamental technical words which cause deviance of the language norm at the level of discourse.

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A.እንዲል / əndil/: This is equivalent to 'as it says' and used to conclude a quotation. The quotation is taken from the sacred scriptures. This helps readers to remind relevant sources. Quotations that are followed by this technical word are always presented not in Amharic but only in Geez. For example why Jesus Christ was called the son of Abraham has been explained as in the following:

> -----እስመ አብርሃም ኮነ ሥርወ ሃይማኖትነ ወሃይማኖቶሙ· ለአይሁድ· እንዲል...
> (Andəmta Wängel,2003:55)
>
> -----*As it says Abraham became foundation of our religion and Jews too...*

However, in most cases of these explanatory statements the *andemta* commentary fails to mention the sources of these sayings. Nonetheless, their application helps to make them accessible to people who have no the opportunity of finding all the texts, particularly when it was very difficult to own written books.

When this technical word becomes to say እንዲሉ/ *əndilu/* the reference is immediately changed and it implies a proverb which is locally popular. (This has been discussed in section 4.2.3.)

B. ቢሉ· */bilu/* means *if they say* and it is often presented in question and answer form. This technical word is used in two ways: to answer questions which are likely to be raised, and to include others' opinion in the body of the commentary. Here it is imperative to show instances like the following:

> ----- የልደቱን ነገር ብቻ ይናገራልና መጽሐፈ ልደቱ አለ ምነው ቢሉ· መጽሐፍ ባንድ· መጀመር ኋላ ብዙ· ማምጣት ልማድ· ነው። (Ibid:55)
>
> ----- *It tells the news of his birth only, that he (Mathew) said the book of his birth. If they say why? It is custom for books to start with one and later bring more.*

This extract illustrates the reason why Mathew wrote Jesus Christ's birth in its current form. However, the persons who would ask the question (since it holds the phrase *if they say*) are not stated. Nevertheless, it is possible to say that the existence of this word in the sentence has been put to answer questions which might be asked by different people.

The inclusion of other's comment in the interpretation as we have said before is one way of bringing the word */bilu/* .The story of a woman called Tamar and her waiting for Judah has been put in this manner.

> ----- ልብሰ ዘማ ለብሳ ፣ ጃንጥላ አስጥላ ፣ ድንኳን አስተክላም ቢሉ· ከተመሳቀለ መንገድ ቆየችው:: (Ibid:57)
>
> ----*Wearing prostitute's cloth holding umbrella, if they say pitching a tent, she waited for him at a cross road.*

This shows the way how the woman waited for Judah is a matter of controversy, either holding an umbrella or pitching a tent. Thus the exegetes include not only their belief but also that of other's. In referring to such kinds of *andemta* commentary's corpus as an integral whole, it must not be forgotten the variant traditions of the *upper* and *lower* houses, thus the variance may have occurred due to these different schools. (This is discussed in Section 2.2.4)

C. ቢል የተመቸ/ *bil yätämäčča* / means 'convenient if it says'. This is one of the ways of quoting the preferred choice from among stated alternatives. For example the interpretation which comments on "For I say you should see me no more till you say. Blessed is He who comes in the name of the lord" (Matthew 23, 39) says.

> ----ሦስእና አላለፈም ቢሉ· የተመቸ አልፋል ቢሉ· ምጽአትን ያሳያል:: (Andəmta Wängel,2003:24)

----If they say Hosanna had passed it would be convenient; if they say that it has already passed, it shows resurrection.

The exegetes give comments compromising the possible difference of opinion among adherents. They try to settle the dispute that might be raised between people by putting and interpreting the possibility of the options.

D. **ልማድ ነው** */ ləmad näw /:* This is one of the widely used stylistic techniques of interpretation. It means 'it is a custom'. The expression however does not explain whose custom it is in particular. Thus the text presents the local and the Hebrew customs with no distinction. Consider the following example:

----- *ወንድሞቹንም አጎቶቹ አለ ልማድ ይዞ::* (Ibid: 63)

-----He called his brothers uncles having the custom.

The following extract also show how this technical word is used in the text:

------ *መጽሐፍ ባንድ መጀመር ኋላ ብዙ ማምጣት ልማድ ነው ::* (Ibid: 55)

----- *It is a custom for books to start with one and later bring more.*

Grounding on this extract we can ask whose / which kind of book does have this kind of custom and whose culture is used to call brothers as uncles. It does not state the owners of the custom. And this in turn brings deviation at the level of discourse.

E. **አመጣ**/ amäṭṭa/: When it is directly translated it means 'it brought'. However its meaning is, 'he refers back to what he said'. The interpretation given to Jesus Christ's preaching which says, 'Do not think that I came to destroy the law of the prophets' (Mathew, 5:17) reads as follows:

----ብውዓን ፣ ብውዓን እያለ ሲያስተምር ሰምተው ኦሪትን ነቢያትን እንጂ ሊያሳልፋቸው መጥቷል እንዳሉት አውቆ አመጣ:: (Andəmta Wängel,2003:**102**)

----*When he taught saying 'blessed, blessed' they heard and said that he has come to destroy the Pentateuch the prophet, he knew this and brought (referred to---) this.*

Therefore the interpretation asserts the significance of referencing to the context in which it has been mentioned.

F. **ለጊዜው ---- ፍጻሜው** /lägizew . . .fəşamew/ The word **ለጊዜው**/lägizew/ is equivalent to 'for the time' or 'as a temporary measure' and **ፍጻሜው** /fəşamew/ regards the abiding significance fulfillment of the matter. The interpretation made regarding the following of the two brothers, James and John to Jesus Christ says:

----ለጊዜው በእግር ተከተሉት ፣ ፍጻሜው በግብር መሰሉት:: (Ibid:**96**)

----*For the time they followed him on foot; its fulfillment, they followed him in action.*

This technical word therefore, is used to describe the two implications of a single action and thereby foregrounds its spiritual meaning.

G. **እንዳንድ** /əndand/: Which means 'as one'. The commentary under study involves various stories which help to foreground the words of the gospel. On this basis we find several stories of anonymous characters. The commentary tells their story referring **እንዳንድ** / as one / and sometimes **እንደሁለት** /as two /. Here are some examples.

------- እንዳንድ ባሕታዊ ------- (Ibid:**108**)

------- *As one hermit----*

-------- እንዳንድ ምዕመን ------- (Ibid:**108**)

------- *As one believer* ----

------- እንዳንድ ፈላስፋ ------ (Ibid:**140**)

------- *As one philosopher----*

------- እንደ ሁለት መነኮሳት ------ (Ibid:**115**)

--------- *As two monks* ----

H. አሁን / ahun/: It means *now*. The word is used to make immediate reference to the text under interpretation. Following the demon's begging, 'If you cast us out, permit us to go away into the herd of swine' (Matthew 8:14) we find the following commentary given below:

----- አሁን ጌታን ስዕለተ አጋንንት ደስ አሰኝቶት አይደለም **(127)**

------ *Now our lord was not pleased with the demon's begging*

From this expression we learn that the word *now* is used not in its usual meaning. Besides to this, its location at the beginning of a discourse violates the discoursal norm.

In an other place we find this technical word referring to the time of the commentary:

---አሁን ለጌታ የሚያድር ሰው ፈረሱን ፣ በቅሎውን ፣ ሎሌውን ፣ ገረዱን አብዝቶ እንዲታይ...(Andəmta Wängel,2003:**129**).

- *Now today as someone who is ruled under a master is seen increasing the number of his horses, mules, retainers, maid servants . . .*

However the actual time of the commentary is not known. Moreover for the present people, for example for urban dwellers of this time, this part of the commentary fails to demonstrate the intended meaning.

H. ዳግመኛ / Dagmäğğa /: This is to mean 'again'. It is one of the technical words which is often used to bring coherence across sentences. Let as have one extract of this instance.

----ወንጌላውያን ሲጽፉ ራሳቸውን መሠረት አያደርጉም:: ዳግመኛ ካንድ አገር ሆነው ካንድ አገር ይሰዱታልና . . . . ዳግመኛ ..... (Ibid: 55)

----*When evangelists write they do not make themselves as a main concern . Again they write it in one country and send it to the other . . . Again . . . .*

As we can observe in the above extract the position of the word ዳግመኛ /Dagmağğa/ deviates from the language norm since it is put at the beginning of a sentence.

Other than the aforementioned technical words we find other words / phrases which influence the discourse structure. Among from these the most frequent are:

----ሲል ..... እንዲህ አለ . . . (Ibid:193)

----*To say this he said like this*

- This is used to cite and explain an intended meaning which may not be appear in black and white within the text of the gospel.

----በቀና ነበር . . .(Ibid:134)

----*It would be convenient*

This is used to amend grammatical errors or words supposedly unsuited to their context.

----ግድፈተ ፀሐፊ . . . (Ibid:62)

----*Error of the writer*

This phrase is used to give reasons for apparent errors or discrepancies, notably scribal errors, and thereby make the grammar of the gospel suitable to the normal discourse structure.

Generally all the above ways of descriptions (technical words /phrases) create their own context; but in their unique style they deviate from the normal discourse organization.

4.1.2 Discourse situation

The interaction between the addresser and the addressee within the commentary other than the normal one which takes place between the implied author and implied reader, involves other forms of discourse situation and this in turn leads to deviation.

4.1.2.1 Addresser: - in the course of the exegetical interpretation the addresser is viewed with two perspectives. The narration is presented from the third person and first person points of view. In this instance however, since the third person narrator doesn't deviate from the norm. Therefore we will focus on the first person point of view.

The first person point of view can be examined from two perspectives: singular and plural.

In the *andemta* of the gospels the exegetes use first person singular point of view when they interpret the words and the actions of Jesus Christ directly with the use of the word *ማለት (means).* The commentary given on Jesus Christ's teaching which says, 'Don't give what is holy to the dogs' (Mathew, 7:6).The *andemta* text presents the interpretation as follows:

> ----*የተቀደሰውን ለውሾች አትስጡ ማለት ፣ ኢትኰንኑ ካለንስ ብላችሁ ሥጋዬን ደሜን በአይሁዳዊነት ግብር ላለ ሰው አትስጡ . .* (Andəmta Wängel,2003:117)
>
> ----*Don't give what is holy to the dogs means, even though I had told you not to judge others , do not give my flesh and blood to those who are doing Jew's deeds .*)

The point of view used in this context is first person, which the exegetes found to be convenient for elaboration of the saying as it had been directly told by Jesus Christ.

The first person plural 'we' is used when the exegetes put general traits regarding human's nature which are used to accompany and help the interpretative scheme. Here is an example:

---- ረኃቡ የፈቃዱ ረኃብ ነው እንጂ እንደኛ ረኃብ አይደለም እኛ ብንበላው ቁንጣን ብንተወው ስልት ቀጠና ይሆንብናል :: (Ibid:91)

----*His hunger was by his will not like ours. If we eat we suffer over eating pains; if we leave we will be starved.*

This interpretation is given on the basis of Jesus Christ's fasting for forty days and nights. The exegetes are telling us that we, human beings can not do this. But Jesus tolerated hunger with his divine power. Thus the truth that everybody would face has been illustrated with the use of first person plural point of view. This first person plural point of view is often used when telling local stories or events (See Section 4.1.3).

4.1.2.2 Addressee: The commentaries on the gospels are primarily targeted to serve the believers by clarifying the words, events, and actions related to the incarnation of Jesus Christ. However in most cases of the interpretation we find a considerable number of expressions which are used to guide a student or a teacher who attends the school of these sacred books. The following are among the common ways of guiding the person who studies the commentary:-

እንዳለፈው በል (Ibid:60)

Say as in the previous

- አንድም መልስ (Ibid:107)

(And one) refer to the previous

- ብለህ መልስ (Ibid:107)

Say and refer to the previous

- አርእስት ስጥ (Ibid:191)

Give title

These guidelines or directions in the interpretation, guide the student /the teacher demonstrating what procedures are to be followed, by placing these imperative sentences at the end of a story or illustrative details. These

guidelines are proposed to be done particularly when the commentary is presented (orally) to gathering of believers.

4.1.3 Local reference

Exegetes of the *andemta* commentary may be preoccupied with phenomena rooted in the common experience of their time. They use common forms and patterns that they and their contemporaries consider familiar for the effective value of their interpretative styles. Some of the local expressions seem to be designed to serve this purpose. For instance, the story of the Queen of Sheba as has been told by Jesus Christ, The Queen of the South (Sheba) came from the ends of the earth (Mathews, 12:42). The commentary says:

> ----ወንጌላዊ በወዲያ ሆኖ ይጽፋልና የኛን አገር ጽንፈ ምድር አለው...
> (Andəmta Wängel,2003:153)
> ---*as the evangelist writes from far, he called our country end of the earth...*

This expression presupposes the knowledge of the Queen of Sheba and the belief that she was an Ethiopian. Moreover, in this context the narrator who says 'our' is not specifically known. The following extracts also show the same instance:

> ----ቄስ አፄ ምሀርካ ድንግል ኢየሱስ ናዝራዊ ብለው በልብሳቸው ጽፈው ነበር። (Ibid:208)
> ----*priest Atse Mihirkadingil had written 'Jesus Nazarean' on his cloth.*
> ----ቀድሞ የአገራችን ነገስታት መንግስት ለማዳረስ አክሱም ይወጡ እንደነበር። (Ibid:63)
> ----*Previously as our kings used to go to Aksum to widen their empire.*

----ባማራ መንግስት ጊዜ ዘክርስቶስ ይሉኛል ብሎ ተነሥቶ እንደነበር።
(Ibid:212)

----as *one who arise saying I will be called 'of Christ' during the Amhara government.*

The above extracts reveal the local colors referred by the exegetes to reinforce and clarify the words of the gospel with native experience of adherents and thereby make them familiar with the subject matters. As such extracts lack clear subject and proper setting; they have to be considered deviant from the normal discourse patterning.

4.1.4 Language:

The *andemta* commentary is bilingual in its nature. In the course of interpretation the words of the gospel are first given in Geez then their Amharic equivalents follow. This is again followed by the commentary which is mainly Amharic based, by mixing Geez with Amharic in some places. In the text of the commentary, references, particularly of *Biblica*l origins which are quoted to support the ongoing subjects are always presented in Geez. This unusual way of code mixing (of two languages) also results in deviation at the level of discourse.

4.2. Semantic Deviation

In the commentary of the gospels we find various ways of meaning construction. The common ways of meaning construction associated with figures of speech, symbolism and proverbs (sayings).We shall look them in some detail, in the subsections below.

4.2.1. Figures of speech: One of the points to be noted at this stage is that figures of speech do not make direct reference to the world of phenomena but provide a representation. On this basis in the commentary under study, different representative expressions (figurative languages) are detected.

4.2.1.1. Simile is a figure of speech which is produced by comparison. In the *andemta* of Mathew's gospel it is the conspicuous technique which helped to foreground several expressions. In most cases of Amharic language simile is formed due to the comparative words, መሰለ /mässälä/ or እንደ /əndä/. However because of the variety of language in the text, it can also occur due to the addition of the morpheme እንዲ /əndi-/as a prefix, to verbs. As we can observe in the extracts below, simile is used principally to make abstract ideas – concrete in a form that appeals to our imagination:

> ----*እርካብ ተረግጦ ወደ ኮርቻ መውጣት ባዳራሽ ገብቶ ወደ እልፍኝ ማለፍ እንዲመች ወልደ ዳዊት ብሎ ወልደ አብርሃም ሲሉ ይመቻልና::* (Ibid:56)
> ----*As it is convenient to climb a saddle trampling on the stirrup; as it is convenient to pass through the hall to the parlor; it is convenient to say 'son of Abraham' after saying 'son of David'.*

The stepping on a stirrup and climbing a saddle, and passing through the hall to the parlor are here used to demonstrate how it would be proper to mention David and then pass to Abraham in the act of telling the genealogy of Jesus Christ. The following extracts also show how comparison is made between two or more things.

- To tell about Jesus Christ's incarnation:

> ----*ሲቀባም ሲዋሐድም አንድ ጊዜ ነው ከመቅጽበተ ዓይን::* (Ibid:66)
> ----*When he is smeared and unified, it is at once as the blinking of the eye.*

- How Nihau spoke to Israelites

> ---*የዚህች አገር ኃያላን እንደ ቀትር ንብ ይናደፉ ነበር* --- (Ibid:63)
> ---*The powerful of this county would sting like an afternoon bee* ---

- How Jesus Christ spoke to his disciples:

---ሰውን እንደ ዓሣ ወንጌልን እንደ መረብ ይህን ዓለም እንደ ባሕር አድርጋችሁ እንድታስተምሩ አደርጋችኋለሁ። (Ibid:96)

---- *I will make you teach; making humans as fish, gospel as a net, this world like a lake.*

- How God fed Israelites with manna.

---መጠኑ ድምብላል አህሉ መልኩ በረዶ መስሉ--- (Ibid:115)

---Its size equating coriander, its appearance looking like a snow piece.

- After betraying Jesus,how Peter wept:

---የአዳም ፣ የዳዊት፣ የቅዱስ ጴጥሮስ ኃዘን አንድ ነው ሳይሰቀቁ እንባቸው እንደሰን ውሃ ይወርዳል። (Ibid:236)

---The mourning of Adam, David, Peter is the same; with uneasiness their tear drops like a rain fall.

All the above expressions involve simile. The comparisons are made using the common features of different things. This approach as we observe, helps readers to vividly and graphically understand the intended message.

4.2.1.2. Metaphor is an imaginative comparison presented to us as if one thing really were another, the one to which it is being compared. Let us look at some examples of metaphors from the commentary:

----ምዕመናንም አርባ አምስተኛ ትውልድ የሚሆን ርስታቸው ጌታን ይወርሳሉና። (Ibid:67)

----Believers will inherit their forty fifth generation, the lord.

In this context forty fifth generation is considered to be the lord. The comparison therefore is metaphoric in nature.

----መቃ መስዬ የፍግ እሳት ወንጌል አትጠፋበትም፤ አሸናፊ ፍርዱ በአይሁድ በአጋንንት እስኪመለስ ድረስ (Ibid:147)

----*The reed will never go out of its dung fire- gospel, till his winning judgment backs to the Jews – demons.*

This expression gives the nature of dung fire to gospel, and calls the Jews – demons. By taking one's nature and bestowing it to the other it forms a metaphorical expression.

4.2.1.3 Personification is one of the dominantly used figures of speech within the commentary. It is formed when nonhuman beings and inanimate things are given a human quality or a personal trait. Following the parable which tells how the rain descended, the floods came and the wind blew, and beat the house which was made on a rock, (Mathew, 1:25) the commentary says:

----ዖን ቤት እናናውጽሕ አሉት... (Andəmta Wängel,2003:120)
----*They say, 'Let us beat you' to the house...*

The human quality of saying is attributed to the rain, a flood and wind while they are [-human]. In this context they are given a [+human] quality as if they were human beings.

Here is another expression of personification which follows Jesus Christ's preaching, "Woe to those who are pregnant and to those who are nursing babies in those days" (Mathew, 24:19).

----ኃጢአትን በሐልዮ ፀንሰው፣ በነቢብ ወልደው፣በገቢር ለሚያሳድጉ ወዮላቸው መከራ ነፍስ አለባቸውና (Andəmta Wängel,2003:215)
----*Woe to those who conceive sin in their thought, begot it in speech and grew it with action for they have tribulation of the soul.*

Sin, in this extract is given a human quality, with the three stages of nature's processes: conception, bearing and growing. Thus, sin [- human] is brought into [+human] in this context.

4.2.2 Symbolism: By symbolism we mean taking a larger meaning beyond its usual role in the real or practical world. In the *andemta* commentary we perceive three kinds of symbolizing methods.

The first kind of symbolism is by taking some aspects of the gospel and presenting their symbolic equivalents. For example following the saying, 'He makes his sun rise on the evil and on the good, and sends rain on the just and the unjust' (Mathew, 5:45) the commentary elucidates:

> ----ፀሐይ የሥጋው ደሙ ፣ዝናም የወንጌል ምሳሌ ነው:: (Andəmta Wängel,2003:220)
> ----*Sun is the symbol of his flesh , rain is the symbol of gospel.*

Such kinds of representation sometimes may exceed their level in the second kind of symbolism. In this case somcthing which is symbolized will be used to symbolize something else. The Amharic calls it **የምሳሌ ምሳሌ** (Symbol of symbol):

> ----*የምሳሌ ምሳሌ ... ትዕማር የምኩራብ፣ ምኩራብ የቤተክርስቲያን ምሳሌ* (Ibid:58)
> ----*Symbol of symbol ..... Tamar is the symbol of synagogue, synagogue is the symbol of Church.*

The third and interesting way of symbolism is made by presenting a story (by the exegetes themselves) and showing the resemblance of the characters to the subject matter under description. Here is an example:

> ----*ከራድዮን የሚባል ፀዓዳ ያፍ አለ ይዘው ከቤተ መንግስት ወስደው ያኖሩታል ሰው ሲታመም ወስደው ያቀርቡታል የሚሞት የሆነ እንደሆነ አያየውም ፊቱን ይመልስበታል:: የሚድን የሆነ እንደሆነ ያየዋል፤ ቀርቦ አፉን*

ካፉ አድርጎ እስትንፋሱን ይቀበለዋል በእስትንፋሱ ምክንያት ደዌ ወደሱ ይመለሳል፣ ነጭ የነበረ ይጠቁራል፣ ብርድ ብርድ ይለዋል ዋዕይ ሲሻ ወደ ዓየር ይወጣል፣ ዋዕይ ሲሰማው ከባሕር ይገባል ሶስት መዓልት ሶስት ሌሊት በባሕር ኑሮ የቀደመ ጠኑሩን መልጦ፣ ታድሶ ይወጣል:: ከራድዮን የጌታ ምሳሌ (Ibid:124)

----*There is a white bird called keradiyon. They take and put it at the palace. When someone gets ill they took and approach it. If the person is likely to be died the bird will not see him, it rather re turns its face back. If the person is likely to be cured, the bird sees and approaches him and putting its beak into the man's mouth, inhales the man's breathe. The disease goes to the bird; it feels cold; searching for warmth it flies to the air when it feels the warm it dives into a sea. Living in the sea for three days and nights it will out with a newly inspired appearance. keradiyon – the symbol of our lord.*

Thus taking the general feature of the bird and how it cures a sick people the description attempts to symbolize Jesus Christ, who is believed to cure people who are under deadly sins.

4.2.3 Proverbs

The *andemta* commentary in general and the one of Mathew's in particular is fashioned with proverbs. These proverbs involve unique linguistic features identified and adduced to support the work of interpretation. Again what is of interest here is how language is used to represent some features and events. The proverbs in the commentary usually end with the technical word እንዲሉ' (as they say). Most often these proverbs are presented with poeticized expressions. Below some of them are given with the context they are used.

- The propriety of giving priority for the nearest thing:

  ---አባቱን አያውቅ አያቱን ናፈቀ:: (Ibid:56)

  One who does not know even his father longed for his grandfather.

- To tell that people should loyal to their partners:

  ---*ከሁለት ዛፍ ያለች ወፍ ክንፏን ትነደፍ::* (Ibid:61)

  A bird that nested in two trees will sting its wings.

- To show that people give less value for which they have not made any sacrifice:

  ---*ባልዋጀበት ጣት የዘንዶ ጉድጓድ ይለኩበት::* (Ibid:91)

  With a hand that has not ransomed, the hole of a serpent to be measured.

- To show that people may be judged with the judgment they passed:

  ---*በሰፈርህበት ላዳን፣ በመዘንህበት ሚዛን::* (Ibid:116)

  With the container you measure, with the measure you use (Ibid:116)

- To emphasize that people pretend as if they are loyal to their masters.

  ---*ሹም ቢሞት ሃምሳ የሹም ልጅ ቢሞት መዶ ታምሳ::* (Ibid:130)

  If an official dies fifty, if the son of an official dies one hundred fifty.

  (This proverb tells that if the official himself dies only a few people will come since the person himself cannot see them. But if his son dies many people will come to him to gain benefits.)

- To show how to reduce the risk of being blamed,

  ---*ከተዘጋ ቤቱ ከተዳፈነ እሳቱ::* (Ibid:149)

  Since the house is closed, since the fire is choked.

- To emphasize the advantages of learning

  ---*ካልተማሩ አያውቁ፣ ካላወቁ አይፀድቁ::* (Ibid:157)

  No knowledge without learning, no salvation without knowledge.

- Failure of knowing what to do:

  ---*የባለፀጋ ልጅ ኃዘን ቢነግሩት አደን::* (Ibid:193)

  Son of a prosperous man,if told mourning outs for hunting.

- To tell that people give priority for their loss / defect :

  ---*ዕውር ምን ይሻልሃል ቢሉት ብርሃን::* (Ibid:194)

When a blind person is asked; 'what do you want' he says, 'Sight'

Generally proverbs as those illustrated above, lend support to the act of interpretation by providing further substantiation of expressions and their significance in meaning construction.

4.3. Lexical Deviation

The commentary under study involves some features at the level of words. A certain lexical feature is characterized by the application of old Amharic, and Amharic that is Geez-oriented. Using words where they do not belong and in some places putting words in a recurrent position (synonyms or antonyms) are among its manifestations.

From the time that Geez ceased to be a spoken language, most Geez texts were rendered into Amharic. The commentaries might have reached substantially their present form during the Gondarine period. This was the process of hundreds of years. Therefore the Amharic of the commentary shows some peculiarities when compared to its modern version. These extracts incorporate the old lexis:

> ---ዮአክሰን ንጉሥ በብነግን ወግዶ ሶስት ወር ኑሮ ግብሩን ተገብሮ ወደ ኢየሩሳሌም ሲመጣ አገሪቱን ጫ ብላ አገኛት። (Ibid:63)
>
> --Yoakson combating king Bebneg and taxing the people stayed for three months. When he returned to Jerusalem, he found it with a profound silence.

Here, as we can observe the Amharic extract it describes profound silence with 'ጫ' This word however does not appear in modern Amharic, it is rather ፀጥ /ṣät/. Here is another example.

> ---እባብ አካሉ የደገደገበት እንደሆነ ለ አርባ ቀን ከምግብ ተከልክሎ ይሰነብታል። (Ibid:91)

---A snake if its body emaciates, it will be abstained from food for fourth days.

As in the previous one the word 'የደገደገ' (weaken) is one of the words among old Amharic lexis. Currently it has already been changed into 'የደከመ' in modern Amharic.

The following words also show old features, since they have become obsolete in modern Amharic:

ለማጠየቅ ----- To prove (Ibid:58)

እንኪያስ ----- If that is the case (Ibid:109)

እየበዘበዘ ----- Glittering (Ibid:165)

ደጃዝማች ፣ፊታውራሪ -----Titles of nobles (Ibid:213)

ይባጃል -----Strives (Ibid:147) etc. can be mentioned.

The formation of many words particularly those which contain the letter ጠ(t) are influenced by the Geez's 'ጸ' (ṣ)

The following words can illustrate this point:

እናጸራው (ənnaṣäraw) instead of 'እናጠራው' (ənnatäraw) (Ibid:65)

አውጸጽቶ (awṣaṣto) instead of 'አውጣጥቶ' (əwṭaṭṭo) (Ibid:93)

There are also words, which are written in different forms and show inconsistency. For example we find the description of the same thing in a variety of letter:

ወምበር (wämbär) and ወንበር (wänbär) (Ibid:197) to say chair. Here we observe variety due to /m/ and /n/sounds.

Some words also appear to be influenced by a dialect form. For example the word አይዶላችሁም /aydollačhum/(Ibid:10) varies from the standard Amharic አይደላችሁም /aydällačhum/ because of the sound /o/.

Placing words where they normally do not belong is also one of the mechanisms leading lexical deviation. Look at the following example:

እጅግ ጭንቅ በር፣ እጅግ ጭንቅ መንገድ አለችና (Ibid:118)

For there is a very difficulty gate, a very difficulty path.

The word ጭንቅ (difficulty) is a noun but in this context it has taken the form of an adjective. The word that would be used in this position as the language structure demands is አስጨናቂ (difficult).Thus using a word where it doesn't normally belong is a deviance.

The recurrent use of synonymous and antonymous words is the other point to be mentioned in this context. In different parts of the commentary synonymous words are used to emphasize a phenomenon or action.

----- ተማር ፣ ዕወቅ --- (Ibid:117)

----- *learn, know*

----- ጠልተው ፣ ተመቅኝተው (Ibid:117)

----- *hatefully, spitefully*

A similar presentation of recurrent antonyms is also found:

----- ሲቆሙ ፣ ሲቀመጡ ፣ ሲተኙ ፣ ሲነሱ ----- (Ibid:110)

----- *When they stand, when they sit; when they sleep, when they wake up.....*

In the above extracts we find two groups of antonyms. Likewise there is also variation of prepositions in the same kind of expression which is an other kind of deviation:

----- ተነግሮላቸዋል ፣ ተነግሮባቸዋል ------ (Ibid:97)

----- *Has been told for them, on them..*

Due to the morphemes ላ/la/ - which shows advantage and ባ/ba/- that shows loss, the words are organized in a parallel position. Generally this kind of deviation occurs with the repetition of a word with the same meaning or due to the presentation of words with contrasting meanings in a succession.

4.4. Syntactic Deviation

The language of the commentary shows some peculiarities regarding the use of word order. Such syntactic deviation has occurred due to inversion, ellipsis and rhetorical questions.

4.4.1. Inversion occurs when the position of words/phrases are interchanged. For example we perceive the word ' እንጂ' in a position that does not normally occupy in modern Amharic.

------ *የወዳጅን እንጂ አስከሬን አጥቦ ገንዞ መቅበር ይገባል።* (Ibid:64)

------ *It is proper to wash, shroud and bury the corpse of a friend.*

The word እንጂ /ənji/ as to the structure of the language is used to join one clause with a contrasting clause. Thus its use in this context and its position within the sentence does not match the arbitrary syntactic organization. Here is another example:

----- *ልጅ ያማራ ፣ ልጅ የጎንደር እንዲሉ።* (Ibid:195)

----- *as to saying son Amhara's, son Gonder's.*

This construction, instead of putting the words in their position, i.e. ያማራ ልጅ ፣ የጎንደር ልጅ (son of Amhara, son of Gondar) inverted them to win a kind of stylistic effect.

4.4.2. Ellipsis: As McCarthy states, ellipsis is the omission of elements normally required by the grammar which the speaker/writer assumes are obvious from the context and therefore need not be raised (1991:43). In the *andemta* commentary under study ellipsis is one of the widely used techniques. We can observe this technique from the following extract:

----- *ጌታችን ኢየሱስ ክርስቶስ ነገራቸውን አውቆባቸው እርስ በርስ የምትለያይ መንግስት ሁሉ ትጠፋለች አላቸው ንጉሱ እንዘመት ሲል ሠራዊቱ አንዘምትም ቢሉ።* (Ibid:148)

------ *Our lord Jesus Christ knew their thought and said a mutually differing government will be vanished, if the soldiers refused when the king calls for campaign*

Here the phrase it is to say that 'or' for example 'etc' would be used to create coherence within the sentences. But, the expression is organized by omitting the possible clauses. Nevertheless, readers can guess what is left using the context as a clue.

One of the widely used approaches in the commentary is the omission of the conjunction 'ና' (and) to connect words, phrases or sentences:

----- *አንጢላርዮስ ባለጸጋ ነው፣ ንፉግ ነው።* (Ibid:99)

----- *Antilaryos is prosperous, he is miserly.*

In this construction the two clauses would be joined with the conjunction 'ና' (and), but it is omitted. This omission can be observed even in the extracts that have been quoted to exemplify other aspects within this study.

4.4.3. Rhetorical question: This is one of the stylistic devices where a question does not expect an answer, or its answer is more or less self-evident (Cuddon, 1991:798).

The following are extracts which show this aspect:

----- *ከገነት ያወጣኋችሁ እኔ (ዲያብሎስ) አይደለሁም* ----- (Andəmta Wängel,2003:152)

----- *Is that not me (Devil) who made you abandoned the paradise---*

----- *ዛሬስ ከዚህ አንረውን ሹመት ይካሰሱብን ብለው አዘኑ።* (Ibid:168)

They felt sad thinking, 'While we are here do they accuse each other for promotion.'

These expressions, both, do not expect an answer while they have an interrogative syntactic pattern. Thus they deviate from the language norm.

Omission of the letter 'ል' /lə/

E.g. ያለመደ/yalammädä/ instead of ያልለመደ /yal'lämmädä/ (Ibid:136)

- Unusual way of repeating a middle sound for plural formation:

  E.g. ሚዛዝት/mizazt/ instead of ሚዜዎች/mizewoč/ (Ibid:129)

- The application of the suffix 'ነ' /nä/ instead of 'ን'/nə/ at the end of a word:

  E.g. ያጠብነ /yaṭṭäbnä/ instead of ያጠብን /yaṭṭäbnə/ (Ibid:131)

- The formation of direct speech morpheme 'እ.....ለሁ' to denote indirect speech; in which the modern Amharic uses 'የሚ' /yämmi/

  E.g. ዮሴፍ ለጊዜው እገባለሁ መስሎት..... (Ibid:63)

- Inconsistent use of prefix; 'ተ' /tä/ and 'ከ' /kä/

  E.g ተሚያደርግበት /tämmiyadärgəbät/ and

  ከሚያደርግበት/kämmiyadärgəbät/ (Ibid: 222)

- Inconsistent use of suffixes with the variants 'ዋ' /wa/ and 'ኡአ'/ua/

  E.g. አምኑዋል /amnuwal/ ተጠምቋል /tätämqual/ (Ibid:148)

- The adoption of Amharic morpheme for Geez

  E.g. አምጻኤ አለማትነቱን (Ibid:211)

  In አለማትነቱን / alämatənätun/ the suffix 'ነቱን' /-nätun/ is taken from the Amharic morphology. 'ነት' /-nät/ in Amharic, is a morpheme used to form abstract nouns.

The commentary, generally, involves these and other kinds of deviant patterning. However, it should be noted that this violation and deviation

The commentary, as other literary works deviates from some common norms of the language system. This includes deviation at discoursal, semantic, lexical, syntactic and morphological levels. One of the discernible formations of discoursal deviation is its accommodation of unique technical words/phrases, which presuppose the reader's knowledge of their application. The discourse situation also deviates from the normal addresser and addressee situation. Moreover, the mixing of the local color [culture] of different nature creates its own effect. Finally, at this level there is the deviation of intermingling of two languages: Amharic and Geez.

At the semantic level meaning is constructed using various mechanisms; among these, figures of speech took the lion's share, followed by symbolism and proverbs. These devices through existing conventional emotive association rouse some feelings towards the object/word of the gospel under description even though they had no deep, inner, logical connection with these objects or words.

At the level of lexis we find several Geez words within the Amharic sentences. Not only this but also expressions and forms are mixed with the Amharic, but many Amharic words of rare occurrence and of dialectal origin are used. Some of them lack lexical attestation, and others which would be welcomed by a lexicographer as corroboratory evidence are perceived within the text of the commentary.

Some expressions at the syntactic level deviate due to the inversion of word order and parts placed in a position where they normally do not occur. In spite of their meaningfulness some expressions are left incomplete by ellipsis. Rhetorical questions are also employed as indispensable foregrounding tools.

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Declaration

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

Name Zewdu Belay

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Date 02 July, 2009