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**ADDIS ABABA UNIVERSITY  
INSTITUTE OF LANGUAGE STUDIES  
DEPARTMENT OF FOREIGN LANGUAGES  
AND LITERATURE  
(GRADUATE PROGRAMME)**

***DISCOURSE ANALYSIS OF ARGANON: AN ETHIOPIC  
ECCLESIASTIC WORK BY GHIORGIS  
DE GASICHA***

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**JULY 2007**

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DE GASICHA**

**By  
Tadele Fentaw**

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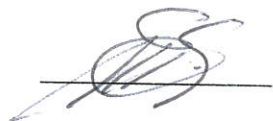
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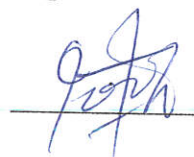
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## *Abstract*

This thesis sets out to explore the position of Ethiopian ecclesiastic Geez literature of the fifteenth century. The method used is analytic and discourse analysis. The central aim is to find a theoretical framework for the analysis of Arganon. The text is chosen as a response to expatriate and Ethiopian scholars who are suspicious of the prevalence of longstanding indigenous literary culture. For example, Ullendorf (1945), Harden (1928), Amsalu (1976) and Hayatt (1928) claim that Ethiopia did not have ecclesiastic literary culture which is an integral part of the history of the nation. Some of them even pointed out that Ethiopic literature is a direct replica of Syrian, Coptic, Greek, Hebrew and other oriental church. It follows that there is no literature of national origin.

Against this back drop, Ethiopian writers have exerted considerable impact on the country's literary thinking. An example of such beginning is the work of Getachew Haile who accredited the existence or literary tradition which is an integral part of the history of the nation. There are also many works in DFL which attract readers' attention not only for their religious values but also for their focus on political, economic, social, philosophical and religious. However, much research has not yet been done in the area of Geez literature. This thesis thus, aims at carrying out Discourse Analysis of Arganon.

There are two main sections in this thesis. Theory and application: Chapter one focuses on the purpose and organization of the thesis. Chapter two provides a fundamental assumption about the nature of discourse analysis and identifies the major features of discursive theories. Chapter three deals with discourse analysis of Arganon and the methodological core of the thesis. Chapter four is devoted to conclusion and offers recommendation. In the conclusion, the composition provides findings and recommendation.

The researcher comes with new findings of the similarities of Litany of Loreto Sixteenth century literary work of Roman Catholic Church and Arganon a famous literary work of Ethiopian Orthodox Church. Both deals with the praise of Mary.

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# CHAPTER I

## 1.1. Introduction

Ethiopia is said to have one of the oldest recorded secular history in Africa. The country also has a very long standing tradition of Christianity. The panorama of secular and religious integration of the county is described by Donald [p: 41] as follows. "Ancient monolithic churches carved out of the solid rock of the Ethiopian mountains symbolize the enduring history and freedom of one of the oldest nations in the world".

The remote and near past, cultural tradition of the country not only preserved through carved stones but also through indigenous literary culture that was an integral part of the history of the nation.

In spite of the great wealth of 5000 manuscripts in Britain, France, Vatican, United States, Italy, Russia, Ireland, Israel, Australia, Armenia, and here in Ethiopia, in IES, National library of E.O.C and in different churches and monasteries, they could not yet attract many researchers and the effort made by scholars I believe is, far from being exhaustive.

In his hope and announcement of the worldwide diffusion of Ethiopian texts Richard Pankrust stated that:

*The time has surely come to focus not only on Ethiopian Manuscripts in Ethiopia but also an estimated 5,000 Ethiopian Manuscripts in Europe, North America, Asia and Oceania: so as to make them more readily available for scholarship [Pankrust: 2].*

The period between 13<sup>th</sup> -16<sup>th</sup> century was the revival of the Christian Kingdom of Ethiopia as the strongest single power of the horn. Intensive literary and monastic development had been observed; translation of many religious works from Arabic to Geez came to the scene since the first date of 13<sup>th</sup> century, original manuscripts too, composed before the rise of Ahmed Gran [Taddesse: 7].

Due to its independent development of its own form of Christianity, there was and still there is a conducive environment for scholars to know more about Ethiopic literature. Currently, foreigners for example, learned about the book of Enoch and the book of Jubilees only because they are available in Ethiopia [Pankhurst: 3].

These developments have sharpened the concerns of foreign and Ethiopian writers because of the pioneer essays of Hiob Ludolf, a young German, who wrote the modern history of Ethiopia, in the 17<sup>th</sup> century. A vast amount of research on the country was undertaken, during the second half of nineteenth century, the result of which could be seen in 20<sup>th</sup> century. Much however, is still to be accomplished.

In spite of all these efforts made by analysts, Ethiopia still remained the focus of many research areas. The prevalence of ample historical and cultural tradition has attracts geographers, missionaries, journalists, officers, artists, military strategists, historians; linguists to know the whereabouts of the civilization of the country.

The researcher of this thesis doubts whether 'the vibrant and long standing religious energy', and ecclesiastic literary tradition of Ethiopia is understood in magnitude number and significance. This thesis therefore, plays a vital role for the study of Arganon, one of the famous Ethiopic literary works the fifteenth century AD.

## **1.2. Statement of the Problem**

Since the pioneer essay of Hiob Ludolf,[1661] a German historian, who wrote about the first Geez gramer and dictionary, the grammatica aethiopica and the lexicon aethiopica-latinum up until the time when this thesis is written, a pronounced and continually growing interest has been observed in studying both the Christian and non-Christian literary tradition of Ethiopia whose focus is stretched to the political, economic,

social ,religious and cultural history of the nation. It follows that, recent studies pay attention to Ethiopian Christian Geez literature. Fifty years ago, it was probably the focus of European scholars. Even to Europeans, in the western hemisphere, in particular, the nature and development of Geez literature would probably have been nothing. And it was by and large, an exclusive occupation of few scholars. Currently, the issue is becoming an issue of moralist, historian, linguist, missionaries and scholars of various persuasions.

In the development of Ethiopian Christian Geez literature, therefore, two dominant ideas seem to have been interwoven. Some western scholars like Harden and his adherents claimed that Ethiopian literature is characterized by conspicuous defect: it lacks originality [Ephrem in Hayat: 25].

Harden seems to have ignored the 'Golden period' of medieval Ethiopian Christian literature and the achievements of many indigenous writers like Giorgis of Gasicha, who was identified as a man of faith and powerful writer. Littman another German scholar claimed that: "The history of Ethiopic literature is far more a history of books and institutions rather than men and ideas". This idea undermined not only the literary development of Geez literature but also the autocephalous history of a nation, which is the cradle of mankind, a mosaic of different cultures; that started three thousands years ago. Ullendorf, [1948] concludes that the country lacks great poets and writers. This is where the contradiction appears to lie.

Against this back drop, another live idea came into existence and went to the extent that, although the quantity of indigenous texts of Ethiopic literature may seem limited in number in comparison to European Christian literary culture, the Ethiopians have produced an indigenous Christian literature that is an integral part of the history of their religion

[Getachew ingrierson: 47]. In short there seems to be disagreement about the nature of Ethiopic literature.

Taking into cognizance, the prevalence of 'never ending dilemma' among scholars, it seems necessary, therefore, to explore causes of failure of understanding the place of indigenous Ethiopian Christian Geez literature.

What caused such disagreement was the fact that studies have not been made to challenge this stance on Ethiopian literature. The aim of this thesis is to fill the gap by focusing on a literary text that has much to do with medieval Christian literature. The researcher assumes this thesis can play an important role to unveil the place of Ethiopian Christian Geez literature and the Ethiopian performance in the fifteenth century which is comparable to European achievements during their literary renaissance. Based on the aforementioned discussion, then, this thesis tries to answer the following research questions.

1. Does Ethiopia have indigenous ecclesiastic literary tradition?
2. What is the status of this literature in terms of discourse analysis?
3. Why is the story of Arganon written in the manner of advocating the praise of Mary?
4. Why scholars failed to understand the indigenous literary culture of Ethiopia?

### **1.3. Significance of the study**

From the thirteenth to the sixtieth centuries, war was frequent and the history of the nation was characterized by political ups and downs. Amidst this crisis however, the history of a nation's intellectual culture flourished [Hancock 1994:22]. Many foreign scholars have learnt Geez literature, which seems to have been ignored by almost all Ethiopia. So they lack exposure what is going on this country. The researcher strongly believes that researchers in Ethiopia in general, and students of DFLL in

particular, have to have undertake researches in the areas of Ethiopic literature so this thesis is likely to motivate whoever might be interested to study about Ethiopic literature.

The researcher is also of the opinion that this research study in the final analysis is intended to shed light on the extent to which the Christian Geez literature played a role in the development of Ethiopian indigenous literary tradition as the Europeans did during medieval period in their day of literary renaissance. It is hoped that the study would reveal important information about the level and literary beauty of Ethiopian literature.

#### **1.4. Objective of the Study**

The general objective of this paper is to study a text from medieval Ethiopian Geez literature. Taking this point as a major objective, the thesis will also have the following specific objectives:

1. To study a selected text of medieval Geez literature, Arganon, from the point of view of discourse.
2. To compare a selected text from Ethiopian medieval Geez literature, Arganon, and the Litany of Loreto A famous medieval European literature.
3. To demonstrate the literary beauty of Arganon.

#### **1.5. Methodology**

This study is descriptive and analytic. It attempts to analyze a selected work from medieval Christian literature. The researcher views Arganon as a work which represents the spirit of medieval Ethiopian Geez literature. It is one of the landmarks in the development of Ethiopian ecclesiastic literature. The work will be analyzed by taking non-fictional narrative discourse analysis as a framework. The work will be carefully

read and analysis of selected passages will be made in order to substantiate the theoretical arguments. Arganon has three parts. These are Arganona- Wodasse, The Harp and The Flute. Up until this research was undertaken there was an attempt of translation by Budge whose focus is Arganona Weddase. So, analysis of the text is mainly focused on Arganona Wodasse. However, this does not mean the rest of the texts are ignored. In order to make agreement between the English and Geez texts the researcher used translation by taking ideas instead of translating word by word.

### **1.6. Scope and Limitations of the Study**

Currently, researchers in the area have identified more than forty literary works of Georgis. Despite the existence of all these important liturgical texts whose literary values have not studied. This research does not attempt to analyze all creative works of the author. Although it is crucial to see all the literary potential of the author to make a complete generalization, it appears to be difficult to be exhaustive of a writer who did a tremendous work on the areas of Geez literature. The scope of this thesis is limited to the study of discourse in Arganon.

## **CHAPTER II: Review of Related Literature**

### ***2.1. What is Narrative?***

The aim of this chapter is to provide a review of related literature so as to give the research work a conceptual background that can facilitate the analysis of Arganon in the next chapter.

The term narrative is perhaps less defined than it might seem. Despite the complexity and nuances of its meaning, a narrative is a story. Here, we refer to those linguistic features that are concerned with communication across cultural boundaries. Through narrative the two fundamental social processes, cognition and representation of the world, can easily be explained [Toolan: 1988: 4].

From discourse point of view, narrative is a logical and systematic arrangement of clauses at any given point to supply information about the local and temporal setting of the action. (Connolly et al: 197: 104). Discourse narrative has rhetorical and extra-rhetorical meaning across the boundary of sentences.

Toolan added that it is not uncommon to see that in everyday communication human's encountered telling a narrative as a means of making sense or to be better understood. Accordingly, "biographies and auto biographies; historical texts; new stories and new features in many media; personal letters and diaries; novels, thrillers and romances; medical case histories; school records; curricula vitae; police report of incidents; annual performance review; and the stories we tell about ourselves and others; stories of triumphs and disasters, pleasure and pain in the course of our everyday lives are all about narratives." [1988:4]. It may seem obvious from the description of Gillie, [1972: 181] that the development of narrative exists in some feature of human aspiration. The scenario he presents is this:

Man has always needed to feel mastery over his surroundings, or at least the relationship with them. Throughout all ages, men are intensely interested in the world of their daily life. This curiosity was conveyed through literature in extra ordinary variety of narratives whose attention is basically to human character.

Furthermore, a perceptually verifiable representation of narrative is presented in the works of Wiget.[1994:59] According to him, narrative is “an analytical category of describing several different kinds of stories which are commonly classified as ‘fictions’ and non-‘fictious’ story. From effective creative talk tales of man-animal marriage to stories which have been spun out of reflection upon the social order and the institution with in the society.”

This idea seems to have been strengthened by Barthes[1977:79]. For him a narrative constitutes every literary and non-literary manuscript including a painting that has a potential capacity to convey meanings. This necessary contextual extension includes: “myth, legend, tales, tragedy comedy, novella and mimes” as narrative. However, in each case, Barthes does not make a clear demarcation between fictional and non-fictional narratives.

Admittedly, all definitions of narratives are in the realm of fictional and non fictional works. The key point then is that what parameter should be considered to differentiate the narrative from the non-narrative ones.

Michael Tolan [1986: 5] identifies five major characteristics that could serve as a bridge and demarcating points between a narrative and a non narrative. First, it is obvious that there is no creativity in imaginary spontaneous conversation. In a constructed literary work such as narratives, the art of artificial fabrication is intentional and deliberate. Narratives are constructed in such away that they are ‘worked up on’ in

The term discourse from formalist point of view is understood as "language use above the sentence or above the clause". For the structuralist discourse constitutes (smaller linguistic units) that has a particular relationship and is viewed as a level of structure higher than the sentence, or higher than another unit of text. Formalists share this idea. Both formalists and structuralists view discourse as the next level in a hierarchy of morpheme, clause and sentence.

Hatch [1976: 1] understanding discourse from cognitive and linguistic perspective justifies that discourse is the study of language of communication in spoken or written form. Based on this analysis, communication seems to have appeared as interlocking social, cognitive and linguistic enterprises.

*Foucault [2000:11] conception of discourse suggests that "language comprehension and forms of communication is not a quest for reality in its essential and natural form all combination of words are not reality in itself. Reality may exist independent of discourse. Whether the intended message is based on facts or legends, nonetheless, through discourse we can exchange ideas about reality."*

A recent psycho-linguistic understanding of discourse is worth mentioning. Discourse has tended to move away from the study of sentence processing to a sufficient understanding of larger content. It follows that, discourse has been a point of convergence between many disciplines within linguistics. In light of this development, discourse comprehension established rapidly in the area of text linguistics, text analysis and text grammars [Stubbs: 1983: 5].

Swale [1990: 25] considers language use as part of knowledge overwhelmed by social behavior. A member or group of society can easily be understood through discourse. In this regard, discourse is epistemic as it requires both human knowledge and understanding the world.

Tanan [1982: 28] describes discourse as a study of words in a logically arranged manner in which linguists are interested. In this mysterious moving in between the words and between the lines, sparking ideas, images and emotions that are not contained in any of the word at a time is the force that makes words into discourse. He added: the term may be given much attention when we look at a range of discourse types; the disparity arises from difference of what a particular language intended to accomplish.

In light of this argument, Tanan[29] made a boundary between ordinary conversation and discourse activity. In the case of the former, act of persuasion is not necessary while in the case of discourse having persuasion is of paramount importance. One determinant of technically persuasive discourse is non reciprocity. A point to consider here is "discourse is defined as reciprocal only when all participants in it are able to do the same things.

Understanding the works of scholars highlights the prevalence of overlapping idea between texts and discourse. Text according to Ellis [1986: 426] is the name given to all utterances of whatever kind, whether it is articulated in a technical or natural manner from linguistic perspective. Where as discourse is targeted to govern rules, patterns, properties and structures of natural discourse. Vandisk's [1985: 39] perception of text goes as follows:

The text has been theorized as a site in which different and contradictory ideological discourses are articulated so that the text, as coherent expressive unity is a 'fiction' whose coherence is produced by and is a condition of its ideological effect. The text comprises a complex balance of ideological elements whose 'unity is produced through the operation of specific narrative discourse.

The above argument raises a question of basic difference which discourse and text do have.

For Widdowson discourses are “a pragmatic process of meaning negotiation”. Understanding text requires understanding social reality. So, a given text may have different interpretations depending on knowledge, social status, and world view of a particular participant. This is the reason why a given text may have different discourses.

However, in critical discourses, Widdowson[1995:165] argues, that no alternative interpretation is possible as interpretation is validated through textual facts.

In describing the importance of strategic aspects of discourse comprehension Ballmer (1985: 31] stated that discourse comprehension is worked on the basis of certain rules and regulations. Such rules and regulations work for both structural unit and categories of discourse and is a pure theoretical representation of discursal phenomena. The linguistic and the non linguistic aspects of a particular analysis demand the integration of discourse, text and context. [Cook 1994: 23]. Communication through language requires knowledge of language use from individual words, clauses and sentences to coherent texts.

In conclusion, though the definition of discourse is a controversial issue, the researcher tried to give a broad perspective of what it means and attempted to shed light as to how it is used in different contexts of text analysis

## **2.3. Discourse Analysis**

### **2.3.1. A brief historical background**

Like any other disciplinary sociology, anthropology, philosophy, pragmatic and socio-linguistics, Discourse Analysis (DA) has its intellectual root since the second half of the twentieth century [Scheffrin 2]. The term discourse analysis was first applied and came to the scene for general use when the first linguistic paper was published by Harris in 1952.

Although, the thesis failed to give a systematic analysis of linguistic structure and relied on the sentence level structure, this situation invited scholars to focus on the field and a great deal of work has been done.

Structural linguists contributed a lot to the development of discourse analysis in their effort to discover recurrent patterns of morphemes, a boundary line between text and random collection of sentences [Scheffrin: 1994, 2] explains the developments of discourse analysis as follows; As a culturally existing entity, anthropologists were interested in making distinction between referential and social function of language, which is a cornerstone for discourse studies. In this regard Malinowsk's (1930) conception of phatic communion is a pioneer work. Sociology too played an important role in the development of discourse analysis, through the works of Durkheims [1995] which clarify the notion of social fact originally adopted by De Saussure. Recent work in the study of discourse analysis is contributed by Goffman who focused on the various levels of discourse studies from Phonological movement to social world.

As a new discipline, discourse analysis began to develop in the late 1960's and 1970's in humanities and social sciences. Studies of discourse analysis traversed a long road from earlier study of abstract structure of text analysis to the contemporary systematic and dynamic study of spoken, oral, talk and other written process [Ibid].

When viewed from a linguistic perspective, according to Brown and Yule [1983: 1] is stated as follows:

“The analysis of discourse is necessarily, the analysis of language in use. As such it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs.”

Further more, they suggested that discourse analysis becomes a reality with a range of meanings that incorporate varieties of linguistics form.

In developing his theory Stubbs [1983: 1] understands discourse analysis as the study of organization of language above the sentence or above the clause. Discourse analysis stretches the study of language use in social contexts with a particular emphasis on dialogue between speakers.

The focus of Brown and Yule seems to be towards parole versus langue. Furthermore, for Stubbs a particular unit of analysis is given priority. Brown and Yule [1983: viii] definition of discourse analysis seems to suggest that it is used in a wide range of meanings and activities across disciplines as diverse as socio-linguistics, psycho-linguistics, philosophical linguistics and computational linguistics.

Stubbs (1983: 12) continues to state that it is not easy to write a comprehensive account of discourse analysis because it is too broad and is lacking in focus and consensus. The particular problem suggested is that any attempt of writing about discourse analysis is partial and controversial.

Three crucial ideas seem to have intermingled in the works of Stubbs. These are 'the use of language beyond the boundaries of sentence or utterance, the position of language in the society and the dialogic nature of every day communication'. These interdisciplinary approaches in focus, taken together is used in discourse analysis to show that the role of language by its speakers is meant for a tremendous amount of social work, to transmit information about the world, to establish, maintain and adjust relationship with others. [Schiffrin: 12]. For Leech (1983: 10) discourse analysis is "the study of the general condition of the communicative use of language".

Discourse analysis from a general stand point is understood as a collection of orderly thought or procedure. In conversational analysis, message is conveyed through orderly flow of ideas whereby certain topics are introduced, grouped in logical manners and information is conveyed by saying something about them. A feature more common in discourse analysis is a text wherein the lowest level of a topic exists in a sentence. As sentences are one type of linguistic variety, they are grammatically self contained language units consisting of a word or a syntactically related group of words that are correlated with other linguistic components primarily designed to express an assertion, a question, a command, a wish, an exclamation [Ibid].

Discourse analysis is a general term for a number of approaches to analyzing written spoken or sign language. It stretches in writing, talking, conversational communicative event since discourse analysis is defined in terms of coherent language use "beyond the sentence boundary" and for it also used to analyze naturally occurring language. Discourse analysis is interwoven into a number of practical disciplines including linguistic, anthropology, sociology, cognitive psychology, social psychology, international relation and communication. The only difference between discourse and extra-disciplines is that each of which study subjects based on their own assumption, dimension of analysis and methodologies.

Discourse analysis is concerned with the study of the relationship between language and the context in which it is presented. It grew out of the work of different disciplines in the 1960s and early 1970s including linguistics, semiotics, psychology, anthropology and sociology. Discourse analysis studies language in use: written texts of all kind and spoken data, from conversation to highly institutional forms of talk ( MacCarthy: 1995)

Birhanu Mattewes [1995: 33] defines discourse analysis as “the manner in which linguistic elements function to communicative effect”. He added: reader recreates the text in the process of reading from the language of the text.”

Since linguistic elements are primarily designed to serve for communication purpose, communication is goal directed and interpreted as goal directed. According to Schiffrin [1987: 5] under any circumstances, within the presence of sender and receiver, there is communication. The intended meaning of sender is understood because the receiver understands the intention rather than the meaning.

Both Birhanu and Schiffrin accepted discourse analysis as a communicative event in which language plays a vital role. Graesser (2005) agrees on this idea, they stated that communication at minimal level requires a sender who encodes message and a receiver who decodes message that is being communicated. The intended message is not just a random collection of clauses and sentences; rather, it forms a coherent whole in which the sender and receiver have implicit agreement. This in turn, as Birhanu suggests, and it seems for the researcher the manner of presentation of linguistic elements”, like morpheme, clause, grammar and the cohesive ties that have place, role important to make coherent meaning in the process of reading.

According to Martin Gray (1992: 90) discourse analysis embraces conversations of a series of discussion or examination of learned topic. It refers to the how of a narrative as opposed to the what. Discourse analysis is used for utterance longer than a sentence. It studies the link between sentences and defines the rule that govern these links. Discourse analysis can be used to refer to any self contained body of ideas; opinion, approaches, methods and the language which contains organized contexts. Or references which are commonly used in relation to a particular topic.

Luddon (1976: 249) points, out discourse analysis s a stretch of language that serves for a systematic approach of conversation expressed in written or spoken form. It embraces arrange of political, social, literary, philosophical or religious issue, first analyzes utterance then, coherent subjects having listener and reader. It has also an object. Thus, at any rate discourse analysis might include any aspects of utterance as part of social practice. These utterance areas differ from one another by their messages and intentions. Discourse analysis may be in the form of philosophical essay, a political tract, a biblical commentary, a speech on dialogue, or monologue or an exercise in discourse.

In its true nature discourse is a dialogue as Herbert [1966: 2] claims. This is a view which understands discourse analysis as a joint activity that understands society in its concrete living totality not as a specific object as it is written or be in each human mind. Discourse analysis arises from the concrete reality of the objective world depending on socio-cultural experience.

According to Dibborah (1982: 20) discourse analysis focuses on words which are arranged sequentially in such a way that a miraculous moving force creeps in between the words and between the line flow of ideas, images and emotions that are not inherently part of the words one at a time, the force that makes words into discourse. Crucial to this point is a range of discourse types that arises as a reader interprets a given text based on socio-cultural contexts each one of them exposed. Readers have great role in understanding and conveying meaning in the process of reading a text. They recreate new texts in the process of ng anuage of the text and from the association and experiences he/she brings to the text" [Ber: 165].

According to Guy, discourse analysis (DA) emphasizes the social nature of communication signifying the importance of contextual aspects of

meaning which is interactive and negotiated and influenced by the social relation and identities of participants in the process of communication.

Particularly influential in the formation of the above view is the Hallidayan conception of use of the language as a social semiotic. Linguistically speaking, discourse analysis is so vast a field which requires understanding of terms, concepts and perspectives which are either the sum total of a given text or borrowed from another text, which is different from their own. The starting point of this paragraph is making a framework, key assumptions about language which can be concurrent to discourse analysis.

Among popular approaches of discourse analysis is the one presented by Dborah Schiffrin (1987: 3) stated as follows:

- a. language always is occurring in a context
- b. language is context sensitive
- c. language is always communicative
- d. language is always designed for communication

The first view point that of occurrence of language in a context is merely based on the assumption that past experience and knowledge is stored and drawn upon cultural and cognitive context. In most contexts, situations and actions are understood through shared meanings and world views.

The second view unveiled, the sensitivity of language in which it occurs, even more strongly, language of a particular set reflects that particular context as a component of similar situation.

The third point recognizes the role of language as recipient oriented as it is intended to be so direct or as a result of recipients' role to be part of a particular communicative situation.

Finally assumption that a language is designed as means of communication states that there is much in the structure of languages

meaning which is interactive and negotiated and influenced by the social relation and identities of participants in the process of communication.

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The first view point that of occurrence of language in a context is merely based on the assumption that past experience and knowledge is stored and drawn upon cultural and cognitive context. In most contexts, situations and actions are understood through shared meanings and world views.

The second view unveiled, the sensitivity of language in which it occurs, even more strongly, language of a particular set reflects that particular context as a component of similar situation.

The third point recognizes the role of language as recipient oriented as it is intended to be so direct or as a result of recipients' role to be part of a particular communicative situation.

Finally assumption that a language is designed as means of communication states that there is much in the structure of languages

that can only be explained on the assumption that they have developed for communication in face to face interaction [pp: 3-6].

To sum up, as a young and inter disciplinary subject, DA is not yet fully exhausted and attracts the attention of scholars to integrate their experience in the analysis of literary texts. DA is such a complicated term that is very difficult to define it comprehensively. This is mainly because such analyses cross the boundaries of different disciplines archeology, sociology, socio-linguistic, philosophy and anthropology. Nonetheless, an understanding discourse analysis mainly requires knowledge of language and knowledge of society. Knowledge of language is essential for the purpose of cohesion of thought and emphasis while knowledge of society is more ideological by which the intended meaning would be inferred. This is what the researcher realized in his attempt to fund the interpretation and meaning of DA.

## **2.4 Levels of Discourse**

In modern text linguistics, understanding DA at different discourse level is a means by which effective analysis of coherent meaning is understood across the boundary of words although the boundary is always difficult and problematic to establish.

One of the aspects of language which has been forgotten by linguists until recently is the study of levels of discourse. This idea would lead to critical examination of levels of discourse as a notion which seems to be essential for discourse analysis.

In any translation and analysis of a text, currently attention is given to discourse because analyzing of individual words and sentences is often conditioned by discourse unit. According to Jarvello [1986: 1] most works of language comprehension has been aimed at one of the three levels: 'word recognition, sentence understanding and discourse

interpretation'. The first two clarify the fundamental problem in current cognitive psychology while discourse processing, one of the current major area of attention, is designed to extend the notion of grammaticality beyond the limit of the sentence.

Coulthard [1977: 1] stated that human communication is described in terms of at least three levels: meaning, form and substances or discourse, lexico- grammar and philology. Acritical discourse analyst understands the subject matter from a number of angles and specifies discourse from the length of a book to a short sentence or even to words. The discourse in individual work is termed as a text. The text according to Brown and Yule [1983: 190] is termed as the verbal record of a communicative event. Dollerup in Huang [1988:111]. Accordingly, discourse may be any thing from a book to a sentence. The example from [Dollerup 100] presented text as the over all linguistic and communicative entry which the critic must handle as one entity. A text then, is the highest level in the discourse hierarchy and below it one can identify three more levels: the sub text, the sentence group and the information unit.

A sub text is a rhetorically and functionally organized sentence group created with full attachment to a section of a text. Obviously, the sentence group is a set of 'coherently and cohesively arranged sentences constituting more or less complete idea or image. Below the sentence group there is information unit which conveys a basic proposition or image element and is expressed in the form of clause or a phrase.

Literally a text is defined as a piece of written language such as a poem or a novel or relatively discrete part of a work such as a chapter. From a discourse analysis point of view, a text has a broader definition. The word used in a conversation or written transcription constitutes a text. In cultural analysis, texts do not need to be linguistic at all [Fairclough: 1995: 4].

It is worth mentioning that the researcher tried in the previous section to give general highlight about discourse narrative, definition of discourse, discourse analysis and level of discourse. Since the researcher wants to use the theory of cohesion and coherence as a parameter for the study of discourse analysis of Aragnon, an indigenous Ethiopia Christian Geez literature of the fifteen century AD, a brief examination of cohesion and coherence is presented below.

## **2.5 Cohesion**

According to Halliday, M.A.K, and R.Hassen, cohesion is defined as a concept of semantic entity. It refers to the relation of meaning that exists within the text.[1976-4-5]. In many languages semantic arrangements are situated in an orderly manner whose primary function is to tie discourse constitutes. Any fragment of language in use is operational in some situation so as to constitute a text .Being discourse constituent cohesion is part of the system of language.

Brown and Yule in their book entitled *Discourse Analysis* (1983: 91) understood cohesion as the primary determinant elements whose function is to show whether a set of sentence/s in a given text have cohesive ties and the extent to which these ties are interdependent for their meaning. A text is dependent on cohesive relationships within and between the sentences.

Vandisk Teun in *Discourse and Literature* [1985: 23] understands cohesion as follows: cohesion has potential capacity to cement sentences into texts often by extending traditional grammatical means. So cohesion is considered as inter sentence grammar. It studies texts as they are: its theory can be called sentence-based; because it could not alter the sentence division of the texts.

Paul Simpson, in *Language through Literature* [1997: 198] defines cohesion as a bond by which elements in a text are tied together. It is

easy to see cohesion working as a semantic link that is functional in side and across sentences.

Leech and M-Short in Style and Fiction (1981: 245) describe cohesion as a demarcating point that bridge literary writing from non-literary ones. After these preliminaries on terminological definition of cohesion, the concept of cohesion is provided as:

*The concept of cohesion is a semantic one: it refers to relation of meaning that exists within the text, and that define it as a text. Cohesion occurs where the interpretation of some elements in the discourse is dependent on that of another. The one presupposes the other in the sense that it cannot be effectively decoded except by recourse to it, when this happens, a relation of cohesion set up, and the two elements, the pre-supposing and the pre-supposed, are there by being at least potentially integrated into a text [p. 4].*

This idea brings with it an important corollary of understanding four important terms. These are texts, texture, ties and structure. Whenever anything can be analyzed as a text, at least these points should be taken into consideration.

Linguistically, a text refers to any thing from written to spoken. What ever length it has, it could be any thing prose or verse, dialogue or monologue, from a single issue to a complicated matter, from a single proverb to a whole play, from momentary cry for help to all day discussion in a commitment. A text is "a unit of language in use; it is not a grammatical unit; defined like a clause or a sentence, and it's not defined by its size. The text is sometimes envisaged to be some kind of super sentence, the unity of a text is the unity of different kind"

The second point that ought to be recognized is texture. In explaining these concept, Halliday & Hassen[1976:2] uses the following examples.

Wash and care six cooking apples put them into fire proof dish

It is meaningful for reader that, **them** in the second sentence is important to note (anaphoric to the six cooking apples. **Them** gives cohesive on relation to the two sentences. Thus, the two sentences constitute a text. In this regard the texture is provided by the cohesive relation between them and six cooking apples; either refers to the same thing in reference or is co referential.

Linguistically speaking, a single instance of cohesion that binds cohesively related items is known as Tie While the overall arrangement of discourse unit stands for structure. The idea of 'tie' is not complete, or fully developed.

### **2.5.1 Types of Cohesion**

According to Holliday and Hassen (1976) Cohesion arrangement: are divided into five broad categories. These are reference, substitution, ellipsis, conjunction and lexical cohesion. A further extended category of cohesion is proposed by Leech and Short seeing cohesion as cross reference and linkage there is no clear cut boundary between the two groups of scholars.

So as to make valid claims of the 'text under focus', attempt will be made by the researcher to use cohesion as a parameter whenever it is necessary.

### **2.6 Coherence**

Addressing this concept issue will allow considering several remaining issues in the analysis of the text in focus it may be difficult to analyze thematic progression and meaning of discourse even where there is fairly

the use of coherence whenever there is a need of extra textual information. Coherence in this sense is not necessarily textual cohesive. An example of cohesion is presented in the following example given by Thomas and Meriel. A man, who is walking on a straight? pointing out to a bird on the tree 'look at that',

In the case of this sentence **that** refers to an entity which is identifiable in situation of utterance. The word **that** is an example of non-cohesive reference out side the text Deborah in Gumperz's[ 1982] suggests that "communicative meaning is achieved through the process of situated interpretation in which the hearer infers speaker underlying strategies and intentions". In order to make conscious choice among the available forms of language then, it is clear that language users must have a lot of knowledge, how conversation interaction works which is not simply linguistic in orientation. (Yule: 142).

Taking into cognizance the arrangement of discourse markers vital for text interpretation, Deborah understands coherence as, "the result of integration among different component of talk". Any device which simultaneously locates an utterance with in several emerging context of discourse automatically has an integrative function [1987: 330].

Michale Toolan [1996: 23] understands cohesion as a device by which sentences are integrated to give meaningful whole in a given text. Tolan adds that one can't build a house simply by using bricks, beams etc unless one can fasten or bonud them through a Varity of ways ;the same applies to a text.

Cohesion thus "refers to all linguistic ways in which the words of the passage, across sentences, cross-refer or link up".

According to Louwerse, and Gerssen [2005] any discourse is a communicative event. This is to say that language plays vital role. At minimal level, a sender and receiver are participating. The message is not just a collection of clauses to form a unified coherent whole. The

agreement of both sender and receiver are equally important to achieve the intended objective. Then, linguist discovers coherence, as a device nonavoidable in language use. Sociologist too uses the production and comprehension of coherent discourse in relation to naturalistic conversation across different culture. Psychologists are interested in examining the effect of coherence in cognitive processing. Computer scientist is pleased to design and test computer model. It is easy to conclude that; the term coherence has been defined in various ways.

The above idea seems to be similar with Diborah [1987: 21]. The concept of coherence is central to the study of discourse analysis. But making boundary in a given text is not an easy task. That is why Stubb [1983: 147] goes to the extent of suggesting that because of its difficulty, of the term needs the prevalence of “multiple theory of discourse coherence.

From the above argument it is imperative to understand the importance of multiple theories so as to understand lexical and syntactic cohesion in a given text.

Accordingly, there are several approaches to the study of coherence in discourse. But coherence needs to be understood in terms of ones cultural assumption about what a text is and how it can be said to be meaningful [Debarall: 1993: 78]

According to low Werse and Graesser [2005] before time in the development of the theory, the term “discourse” was used for dialogue and “text” was reserved for monologue. Currently discourse is the constitute of both dialogistic and monologue language.

*Coherence is the conceptual relationship that comprehended use to construct a coherent mental representation accommodated by what is said in the discourse [Ibid].*

To summarize, researchers in areas of language currently understand and apply the term cohesion for surface structure of a given text while the term coherence to the concept and relation. In discourse analysis

cohesion is seldom used for smaller units of language but coherence for general interrelated views. In the final argument the researcher is going to use coherence as a literary device in analyzing the text in 'focus.

## **2.7. Inter textual analysis**

The identification of patterns as on proceeds across the sequence of discourse important elements of analytic study inter textually enables to show the relation ship between features of discovers.

Intertextuality is a term with multiple meanings. The first point is, in the sense of relations among "quotations" all texts are intertextual.

Wood and Larger {2000:134} define intertextually in Fair Clough as follows: "inter textual analysis shows how texts selectively draw upon order of discourse the particular configurations of conventionalize practices genres, discourse, narrative e.t.c) which are available inter prators in particular social circumstances" Like linguistic system, orders of discourses are social and historical, resource abstraction that are a realization of particular texts, although any particulars texts may draw upon a plurality of genres discoveries or narratives.

In the late sixteenth century Litany of Loreto Mary Theotokes , the God, Bearer is depicted as a gold vessel. The structure of the litany many lies in to

- ⌘ Mary Holiness
- ⌘ Mary the Mother
- ⌘ Mary the Virgin
- ⌘ Symbolism of Mary

The litany called Mary as spiritual Vessel, Vessel of Honor and Singular vessel, of devotion, this tradition seems to have appeared in Ethiopian Christian tradition tool

## **2.8. Discourse Analysis in the Ethiopian Context**

Ethiopia is said to have a long standing literary heritage whose beginning goes as far back as the 4th century AD, the introduction of Christianity to the country. Some authorities categorize the history of Ethiopian Geez literature roughly into four periods and say that, the first period began in the 5<sup>th</sup> and ended in 7<sup>th</sup> century. The second period began in the 8<sup>th</sup> century and ended around AD 1250. The third period began with the restoration of the Solomonic line of kings about 1270, and lasted for 150 years and the forth period began with the rise of Zara Yacob and lasted for 200 years, but to my knowledge, not much is known about Abyssinia and still less of its literature between 700 and 1270, the only definite statement that can be made about “the period of external conflict AD. 680-1270” is that there is no much concrete material on which to trace the Ethiopian church’s view. It is imperative to formulate two periods only [Budge: 560].

This is tentative arrangement of periods to understand the overall view of Ethiopic literature. The first period, beginning in the second half of 4<sup>th</sup> c AD and ending with the rise of Islam about 640 and the second period beginning with the rise of Yikunno Amlak 1270 stretches until the present time. But for the sake of convenience, the researcher used tentative periodization used by Grierson.

The first period was beginning soon or after the introduction of Christianity. This was the period of the glory of Axum where, Geez, south Arabian script, and Greek were used alternatively for the service of the church at least until Christianity became the state religion. Some recent works conducted by scholars suggested that the Ethiopian church received its first Christian literature through the Greeks (Getachew in Grierson: 47).

Almost all Ethiopic works of the first period are written in Geez which is commonly known as the language of Ethiopia and the dialect to which many literary works produced has been regarded as 'the literary language of Abyssinia par excellence' [Budge].

The first period lasted for about three centuries and was followed by a period of darkness about which we know nothing so far as literary activity of Ethiopia is concerned and very little. This is to say that after the downfall of Axum a lengthy gap follows; no work that can be dated to the years of 8<sup>th</sup> to 12<sup>th</sup> century has survived [Getachew in Grierson: 48].

Although the exact date of the oldest Ethiopian text is unknown, religious texts translated from Greek during this period are the books of the Bible, the monastic rules of Pachomius, a collection of theological and Christological treatises known as the Qerilus, the Ascension of Isaiah, the paraliponera of Baruch, the physiologus and the shepherd of Hermas had maintained [Getachew: 47].

The second period was the rise of the Zagewe dynasty. This transitional period from Axum to Zagwe was extremely gloomy in that the Axumite dynasty was apparently followed by rivals who tried to destroy the literary heritage of Christian tradition.

Only the rise of the Solomonic Dynasty around 1270 created a stable condition to preserve the Christian literary tradition, although no significant work has come down to us during the period under discussion.

A third development especially associated with Ethiopian Christian literature was during the Solomonic period. The rise of metropolitan by the name Abba Selama (1348\_ 78) contributed a number of liturgical books which were translated into Geez attracted the attention of many scholars. The Kibre Negest (glory of Kings), the synaxarion of the Coptic Church are the by products of this period [Harden 1926: 19]. All the

translation belonging to this period of Ethiopic literature were made from Arabic [Budge: 465].

Some writers considered the fourth period beginning from the 14<sup>th</sup> century, an actual 'Golden Age' of Geez literature. There is ample evidence that Geez remained in use as the official written language of Ethiopian Orthodox Church until the nineteenth century. Its status was comparable with the living language of Roman Catholic Church, Medieval Latin in Europe.

The external image of Ethiopia had been enriched in the second half of the nineteenth century by the arrival from the west of a sizable number of unknown Ethiopian manuscripts many of them came quite fortuitously as a result of the dispute between emperor Tewodros II [r. 1855-68]. [Gireson].

It follows that, Ethiopian Christian literature has received the attention of modern research since the dawn of 19<sup>th</sup> century. The list of these scholars include foreign scholars such as August Dill Mann, Enno Littmann, Iganzio Guidi, Carlo Conti Rosini, and Ernest Wallis Budge. [Pankhrust in Grierson; 28]

Some of the texts and the chronicles of Ethiopian kings were written in Latin, French, Portugal Germany, English, Russian by Basset, per ruction, Conzelman, Pereira, Guidi, Conti Rossini, Littman, Weld [Budge: 587].

The second half of nineteenth century and the first decade of the twentieth century witnessed a remarkable renaissance of Ethiopian studies abroad. This owed much to the endeavors of a number of notable European scholars who devoted their lives to the studies of Ethiopian language and history. They laid the basis for the study of the country that has continued to the present day.

Ethiopian studies in the twentieth century owe the French Semitist Marceal Cohen who was deeply interested in the Semitic languages of Ethiopia. Prominent among the twentieth century European students of Ethiopia was the Italian scholar Enrico Cerulli, like his compatriots Gudi and Conti Rossini, he was concerned with a wide range of linguistic, historical and cultural studies. The prolific writer Cerulli was involved in most area of Ethiopian studies. These included a study of Oromo oral history, The Folk literature of Southern Ethiopian a completion of Arabic writing on Ethiopia, A history of Ethiopian legends about the Virgin Mary and a history of Ethiopian literature. A British by the name Edward Ullendorf too contributed significantly to the growth of Ethiopian studies [Buxton 1970, Hayat 1928, Pankhurst 1955]

Indigenously leading researchers were encouraged by the establishment of Haile Slassie I university; they contributed a great deal of works in the areas social, economic, political and religious arenas. Among the prominent writers: Sergew Hable Slassie was able to unveil the Biography of ancient and medieval Ethiopian History. Tadesse Tamrat was the author of an important monograph of church and State in Ethiopian (1270-1527), [1972] and many articles of medieval Ethiopian history. Merid Wolde Aregay, also specialized in the sixteenth and seventeenth century, but later wrote scholarly studies of later periods as well.

The 1960's saw a drastic and dramatic change of Ethiopian studies in that within little more than a decade, Ethiopian scholars from Addis Ababa University came to exercise a significant role in Ethiopian studies. A field of scholarship which only a generation before was virtually entirely in foreign hands [Phankhurst in Grirson: 30]

What then, we have in institute of language studies department of foreign language and literature? It is not the aim of this paper to list down all the available literary material that has much to do with DFLL. But it is a

modest attempt to see some works in relation to the researcher chosen 'text in focuses.

A study conducted by Amsalu Aklilu [1976 EC], Sabha Kasaw [1982 EC] Sertse G/Medhin [1983] Anteneh Awok [1983] contributed to the history of Ethiopian literature, Gedia Teklehaimanot, and Gedla Giorgis respectively. Their main focus was other than discourse. Besides, Ephrem Eshete [1999] worked on Narrative structure of selected four hagiographies while Samuel Yallew [1999] attempted to see the narrative structure of Dersa'anat.

There may be 'few' literary works which focus on discourse analysis. Yet, the writer of this paper had not come across such studies that have much to do with discourse analysis. So as a major departure for analysis of the selected 'text in focus' the writer uses two theses one by Abiye Daniel the other by Birhanu Mattews.

Abiye Daniel in his PhD Thesis [1998], in his study of African literary text and language based approach in ELT, though in a minor degree, he tried to show Discourse patterning of African literature in the pages. In his study, as part of African literature he tried to show development of Ethiopian literature. In doing so, Abiye portrayed the unique place of Ethiopian Christian culture, 'deep seated root in history', as the source of religion in Africa. Although Abiye tries to show the prevalence of a long tradition of writing in Geez language, his work in this regard is not exhaustive.

Another effort was made by Birhanu Mattewos. Birhanu focused on English poetry in Ethiopia. As the thesis is primarily designed to examine the principles and procedures of contemporary literary styles theory and to explore ways of using stylistic analysis for language teaching, Birhanu said nothing about Ethiopian Christian literature. One important point that he recommends is that he forwarded a wide spectrum of Discourse

stylistics. So the writers of this theisis exploit invaluable techniques and theories that could mould present work.

### 2.8.1. The Author

The place of Abba Giorgis according to some authorities is next to Yared 6<sup>th</sup> AD. King Dawit [1380-1407A.D] called Girogis an Ethiopian Cyril. This was probably by his involvement in the theological and Christological questions that divided the Eastern Church from the Roman Catholic Church, which was realized in Ethiopian Orthodox Church history of the 16<sup>th</sup> century. His deep rooted knowledge on Arianism, Nestorianism and Eutychaianism helps Giorgis to have important role to show his expertise in writing many texts. [Getachew in so: 49] His work is comparable with the Egyptian Cyril of the 4<sup>th</sup> century AD. Ethiopian Orthodox hagiographic tradition state that Giorgis was born in 1364 AD. He was ordained as a decon by Selama Metergum Archbishop of EOC. Giorgis was one of the outstanding students of the monastery of Haik a place were, medieval Christian literature flourished; it was in this monastery that numerous personalities whose lives and works dominated the Ethiopian Christian culture gained.

Having finished all the major studies, the words of Gospel, Old and New Testament, everything related to Christ, secular and spiritual wisdom, rules and regulations, Giorgis started his teaching in Haik monastery. The Hagiography of Giorgis stated the situation as follows:

*ወአብርሃ ለቤተ ክርስቲያን እንተ ተሐንጸት በሐይቅ ባህር  
ወእም አሜሃ አሀዱ ይሰኝሉ እምሐቤሁ ከሎሙ ሰብኦ ሀገር  
ቃለ መጻሕፍት ወትርንሜሆሙ ወከሉ ቃለ ማጎሌት*

*He inflamed for the church build in Haiq surrounded by lake; peoples of the different provinces came to him to listen to mystery of the book and all words of praise [Daniel: 595].*

The rise of Giorgis coincided with the period of Abbuna Salama, a man who was identified by the Ethiopians as Metrgum Selama, Selama the translator. Sagla, Gasicha seem to have appeared the political century of the empire by then. Being as in apposition of palace priest in Sagla, Giorgis taught sons and daughters of Kings. Some of His students were Yishak, Tewoflos, Andrias, HabtaIyesus, Hizkyas, Eyosyas, Zara Yacob and Ileni, of which Zara Yacob was energetic and firm in his learning and as it was reflected in his writings of different homilies and books, he showed the spirit of writing of Giorgis in him.

According to the same hagiographical tradition, when Giorgis was at service in midnight, Mary revealed to him at mid-night, blessed him, so, he was full of wisdom to write a lot of works whose theme are ecclesiastic. The following statement is an affirmation of this fact.

*ወሰቤኃ በርሃልቡ ከመ ጸሐይ ወሀተወ ውስተ ኅሊናሁ ባሕረየ መለኮት ወነጻረ ኩሉ ኅቡእት*

*His heart did shine as a sun. His conscience filled with knowledge of theology. He perceived all the unveiled [Ibid]*

It was after all his that he wrote his first work Arganon.

### **2.8.2 About the Text**

It is worth mentioning that Arganon has three parts:

*ወሰመዮ በሰለሰቱ አስማት ዘውእቶሙ አርጋኖነ ውዳሴ ወመስንቆ ወእንዚራ ሰብሐት*

*He identified with three names Arganona- wuddasse /praise/, the harp, and the sound of flute.*

The number of literary works of Abba Giorgis is estimated to be more than forty. Yet we have identified only few in number and are stated as follows:

Saa'tat – Book of hour

Arganona Wuddasse /Arganon praise/

Fikare – Haymanot – the ascension of religion

Meshafe Mister- Book of mystery

Wuddasse Sibhat /the praise of praise/

Hiwote Mariam [Life of Mary]

Taa'mno- kidusan- The belief in saints

Meshafe- Birhan- book of light

Selot Bet- Lebet –Pray house to house

Arganon was written in such way that to addresses the prevailing religious controversy between Ethiopian Orthodox Church. In the reign of Zera Yacob[r1434-1468],even little earlier, their was religious controversy among the clergy about the nature of Christ. It is said that the period of Giorgis was the period that the theological and Christological questions, such as Aryanism, Nestorianism and Eutyhianism were rekindled. It was amidst all this crisis that literature echoed against or in favor of the existing tradition.

It is beyond the scope of this paper and the researcher is not interested to go deep into validating the credibility of those stories, because it is not a quest for proof as to which groups are true or false. To give highlights about the existing reality however, it is imperative to list some of the arguments of different scholars as follows.

Hayat points out that the time was ripe for religious controversy as it was a period of reform. It is not pity seeing that a number of controversies exhibited in this time for the monarch him self was a great religious reformer and a number of literary works attributed to him.

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among all saints Mary has special veneration and love among most people. Esayas magnifies this reality; the scenario is this:

*The Transcendent God can be worshiped or visualized only through comprehensible object in which his spirit is mysteriously working. The true object or image in which God can be sensed or adored is the Holy Virgin. In this respect if the Christian Ethiopians adore St. Mary they have chosen the right way. The adoration of our Lady leads them to the worship of the true God since he is the Creator and Sustainer of body, life and soul of St Mary [Esayas 28]*

## **Chapter III: Discourse Analysis of Arganon**

### **3.1. Introduction**

The purpose of this chapter is to make a discourse analysis of Arganon. Researchers who study discourse frequently transcribe a variety of paralinguistic dimensions to document the way in which utterances are used in a given context. A critical prerequisite for successful language use is knowledge of conventions. Symbolic conventions are arbitrary by their very nature and human languages are a vast collection of this knowledge. It follows that even the simplest utterance takes for granted a large amount of knowledge about the phonological, syntactic, semantic and discourse conventions of language in use.

Arganon, as its root is ecclesiastic, involves ways of thinking about religious matters. The writer of Arganon attempts to show how language system is functional in a given context. In a literary genre which is essentially dominated by a narrative type of discourse, two forms of communication model seem to need consideration. These are the conventional communication approach and special communication approaches. Arganon is written in such a way that discursal deviation occurs in the text. It is written in a strange and unusual way. For the sake of convenience, the researcher used this deviation as “special communication model”. This model in the final analysis will pave the way for the consideration of how different linguistic elements of inhuman character served as human in communications for the understanding of the message which the text conveys.

### **3.2. Synopotic Analysis of Arganon**

If anything in general can be said about the text the narrative discourse of Arganon began with a brief explanation that makes its listeners aware that, as almost all Ethiopic ecclesiastic literatures do, it starts, in the

name of God, three without separation and one in consubstantial union equal in God head or similar word. This element of discourse in a given paragraph had demonstrated the prevalence of a long tradition in Ethiopic literature. Accordingly, in all manuscripts whether they are biblical or liturgical or theological, historical and even the magic scroll start in a similar way. It may also be the most important.

Giving credit to aforementioned point the writer of Arganon in the first day started his praise by the conceptualized bond of the church with Christ and Marry. The deep sorrow of the Christian church and its salvation through Jesus the messiah; the connection of his resurrection and the church, the glory of Mary being the mother of God, the comparison of Mary with Cherubim and Seraphim; the incomparable wisdom of God being as creator of heaven and earth and incarnated God. The writer further extended his ideas and symbolize Mary with different precious stones none of them found elsewhere. The foundation of the apostolic church and the role of Mary in Christian teaching are mentioned. In the final paragraph of the first day praise, the writer confesses his failure to complete all the praise of Mary and her Son. He claimed: his praise is incomparable with the praise of David, the synod of angels, the prophets, martyrs, archbishops, bishops, prayers and all Christian synods.

The immense appeal of the writer extends in the second day praise and explains the exodus of Jesus with his mother; the need to have deep religious knowledge of her praise, the importance of praying, and of the suffering of Jesus in the hands of Jews.

As an advanced phase the third day, the praise starts by blessing God, the father of Lord Jesus Christ. The perpetual virginity of the ever virgin Mary, the divine revelation and the perfect unification of divinity and humanity are clearly stated. Mary is portrayed as the table of covenant and on it the ten words which were written made known this to humans,

first of all by “Yawta” Iota; the first letter of the redeemer Jesus Christ is described.

The writer echoes on the fourth day to have Christian ethics and the pardon of Jesus Christ. The importance of Jesus' noble birth, the crucifixion of Christ redeemer of Israel. Mary is depicted as a holy golden pot, golden candle stick, the garden of delight, the rod of Aaron. On the fifth day, the savath eve, the climax of the praise goes to explain the glory of martyrs, monks, angels, saints, the praise of Mary, Arch Angel Gabriel blessed 'art thou among women', about the covenant of the God of Israel, about the castle of king Solomon.

The six and the seven days praise are the summary of the earliest praises of the Lord and Mary. The writer of Arganon concluded with his optimistic view of getting the rewards of all saints of the past and the present through the help of Mary, the mother of God.

Not all varieties of discourse analysis always attach with a given context. For example, in Arganon, some varieties are both methodically and linguistically incompatible with the basic assumptions and goals identified in the text. When the writer expresses the dignity and honor of Mary he used to call her a holy golden pot, golden candle stick, the garden of delight, the rod of Aaron. In circumstances like this, to understand discourse processing the cognitive orientation is not a sufficient condition. It is rather knowledge of the world that entails modeling everything. That particular knowledge is used to move from idea to text in producing texts or from text to idea in interpreting them.[Ellis:113] holy golden pot, golden candle stick, the garden of delight, the road of Aron are some things which are precious .They are precious because they are rare. Mary is the mother of Jesus .The salvation of Jesus is something that happens rarely. Our intuition tells us that to understand aspects of discourse, systematic manipulation of language is of paramount importance. Beyond reasonable doubt holy

It is the existence of such kinds of context and its psychological; validity for the speaker and hearers which explains the well known phenomenon that discourse analysis is seriously bothered by.

There is also another major stratification of discourse metaphor which is used in Arganon as a text making device. As it is described somewhere in the text this is, the depiction of Mary the Mother of Jesus as "a mother of Light."

Through out all ages metaphor embodies and configures both the abiding and the changing pre occupation of human history. It explicitly or implicitly distinguishes an idea from which the first is literally distinct. for instance, an individual who plays a leading role in a given community may be called as a "Pillar" in this case the metaphor suggests an image which pinpoints a specific quality. Metaphor appears in virtually all branches of discourse.

Historians too used to call part of the history of early medieval Europe as "Dark Age" There is of course no darkness in a Dark Age than any other time before and after it. In this regard, the term dark is a substitute for 'ignorance' and Barbarism which governs the majority of western societies. Scientists used to call super dense collapsed stars as "black holes" but black hole is a metaphor which stands for the power of the gravitational pull of the heavenly bodies.

Today, metaphor is omnipresent. It is beyond semantic decoration, ornaments of semantic device.

According to [Eagleton: 1991] discourse is a text as supra sentential unit of meaning an extension of the syntactic and logical structure of a sentence and it attempts to study the organization of language above the sentence or above the clause. the writer of Arganon used to call Mary Mother of Jesus, as a *mother of light*. Haliday and Hassen [1976:2] defined a text as "a unit of language in use. It is not a grammatical unit, like a clause or a sentence; and it is not defined by its

size. A text is sometimes envisaged to be some kind of super sentence, a grammatical unit that is larger than a sentence. A text is best regarded as a semantic unit: a unit not of form but of meaning. Thus, it is related to a clause or sentence not by size but by realization. If we understand it in this way, we shall not expect to find the same structural integration among the parts of a text."

Such kind of metaphor has a strong impact on how we think, figuratively characterizing thoughts as visual enterprise. This was clearly seen in "vessel of God"

Any form of language in use whether, parallelism, symbolism. Metaphor and other aspects of linguistic devices according to Ellis [150] is understood as "the primary appeal of figurative speech to articulate a practical orientation toward the study of language use and structure that is eminently common, sensational and free from a lot of excess philosophical baggage"

The use of symbolism was one of the major departures from verbal expression to visual object. In their days of literary development both the Greeks and Europeans used visual language symbolism as a means to communicating, understanding and knowing phenomena. This was because visibility penetrates our very language, it affects our intellectual stimulation and epistemological orientation. In the early fourth century because a Greek philosopher Plato had already declared sight to be "the source of the greatest benefit to us" Aristotle agreed that "seeing is the superior sense"

So, in the discourse making text of Arganon the invincible object is expressed through a visible object. Therefore, it is not surprising that Mary is symbolically depicted as vessel of gold rod of Aaron...

In the Gospel of John, Jesus is said to be the *true light*. He is also called the son of righteousness. According to Christian tradition all the history of human kind before the birth of Jesus was called the era of

darkness. Death had authority for every human soul. Jesus won death through his death so the period after his birth, is called the period of wisdom and the period of light when the writer of Argonon used Mary Mother of Jesus as mother of light, he shows the ability of having potential to give new value to words in potential towards in actual discourse. As all language users create figurative or metaphorical meaning in this way and as these meaning becomes accepted as part of current usage so they become part of the signification of the physical item. as time passes and new uses enter into common custom so particular value becomes part of signification over and above then, this is part of linguistic organization of the writers own devising and this organization is inessential part of what he is trying to convey.

“The most distinctive feature of discourse studies is the method of argument from example. The method works: something like this: the analysis displays a number of fragments of discourse and describes particular feature that presumably, can be seen by any reader. The examples can be a raw from any variety of sources (written text, naturally occurring conversation, the analyst’s imagination) with out altering their demonstrative power. After having gone through a series of comparisons and contrasts among such displays, the analyst will have documented some claim about the general properties of discover” [ellies, One of the magnificent explanations of the writer about Jesus is stated as follows.

*“The king of Israel is born from the daughter of Israel; the God of David took flesh from the son of David. The king of Hebrew is limited in the womb of the daughter of Hebrew; he who opens the mouth of Abraham and taught the language of Hebrew is born from the virgin of Hebrew. He grew like a child little by little. He who gave the Ten*

*Commandments written on the language of Israel is sitting behind the teacher to learn his mother tongue."*

### **3.3. Levels of Discourse in Arganon**

There are certain discourse features that have to be taken into consideration in the analysis of Arganon. These are the sentence, the paragraph and the word groups. Since effective understanding of text analysis is possible through understanding of the different language units it seems imperative to start with these levels. According to Jarvello[1986:1] "Most works of language comprehension has been aimed at one of the three levels; word recognition, sentence understanding and discourse interpretation. "Arganon is organized in such way that both levels are clearly identifiable.

The writer of Arganon was careful about how to select and use words so as to convey the necessary information to his audience. He seldom uses short sentences but often uses paragraph writing. Both types are used. Look at the following examples.

1. *The extent width, length and height of thy love are in the fortress of my body, and it has filled me like the overflow of a river like the river Nile in the days of winter, and like river Tigris in the day of harvest, like the river Euphrates when the Tigris wheat is in the ear and like the river Efeson at the time of the flowering of the vines: [300].*

2. *When I pray unto thee I the sinner and transgressor, do thou, O Virgin Mary [which is in the Hebrew tongue Mariam], incline thine ear to the voice of my petition and hear it and be impatient with me, but with a shining heart and a pure mind accept the word of my mouth [299].*

3. *"And let their minds turn to what is above and not to what is below; let them meditate upon righteousness, and not sin; let them meditate upon purity, and no impurity; let them meditate upon simplicity and not maliciousness; let them meditate upon lowliness, and not arrogance (or,*

The writer also explained the four seasons. Winter, summer, spring and autumn.

- Winter - by river Nile

- summer - by Tigris since harvest time is started during December, January and February

- Autumn - with river Euphrates

- Spring - by Euphrates.

All these issues are central to the study of discourse in a given context. The researcher's reason for providing such justification is based on a value we share in the present day world and one recognizes how knowledge of the world is integrated with knowledge of the language.

B- As just noted in the previous example the second extract too has both addressor and addressee.

Addressor the writer -When I pray I the sinner and transgressor

Addressee :Virgin Mary.

Message confessing one's sin.

A primary concern from the point of discourse is the way now message is transmitted from the addressor to the addressee. Virtually all of the basic issues that animated the writers' thinking are his sin and transgression. I the sinner and transgressor must be assertable content capturing the mind of the author. But more than that he justifies why he wants to have the mercy of Lord through impatient shining heart and pure mind of Mary. Thus, the practice we observe is that on this scheme the components of content are related to praying.

According to Ellis [1986:129] discourse analysis aims to discover rules, pattern properties and structures of natural discourse

The issue that needs to be addressed then is; in the analysis of Aragon pattern of discourse used in the study of the text under focus is a kind of proof how discourse unit is structured. The nature of discourse units is treated in accordance with the message they are expressed to convey.

There are indications of deviation although not all of the sentences in Arganon are equally deviant. This, deviance emanated from the writer's intention to transmit philosophical and complex ideas. The writer of Arganon use such sentences to convey a higher degree of understanding; heaven and earth are expressed philosophically using words above and below; righteousness vs. sin, purity vs. impurity, simplicity vs. maliciousness: humility arrogance: love vs. envy: prudence vs folly glory vs disgrace, the first utterances like righteousness, purity simplicity humility, love prudence, glory are things associated with heaven. All these are good things Heaven is the dwelling place of God.

### **3.4. The Discoursal Level**

Both Jarvello[1986:1]and Coulthard[1977:1]accept the notion of discourse as a higher level, in communication event. At discoursal level Arganon is a summary of highly sounded collection of words. As it is indicated in the earlier chapter, although it is not easy to differentiate between individual utterance and discourse, each text is depicted as a supplication of Lord or Mary, or saints, angels. At the higher level, it is the summary of Old and New Testaments. Many of the sentences have symbolic significance; Parallelism and metaphor make the style impressive.

To sum up, discourse is among the foremost linguistic devices which conserve society, encoding, stabilizing world view and values and disseminate ideas from one generation to another.

Understanding the message of Arganon at minimal level requires examining the literary forms and paragraph. Only if, after doing so, can one turn to the smallest unit of expression, the word. It is mainly due to inter dependency of words and function of words within a given sentence, which is of paramount importance. It follows that, words can be some

thing meaningful and some times convey practically no meaning and should not be translated.

As one travels from single connective words to the more complex ones, its precise meaning depends on the context. When we are looking at key words like redemption, redeemer's salvation, grace, we confront lack of an English equivalent for local languages; so exact the interpretation is practically impossible other than understanding it at a higher discourse level.

### **3.5. Coherence as a Discoursal device**

#### **3.5.1. Analysis of the 'Actual Text in Focus'**

The aim of this section is to show the role of coherence in the text making and the researcher is of the opinion that the writer of the text used many strange words, symbols, expressions which are not familiar with the psychological make up and knowledge of the society. In this case as Paul Simpson [1997:207] suggests "extraordinary reference is needed to interpret the text"

The Arganon Weddase, organ of the praise of the Blessed Virgin Mary in some ways is similar with Litany of Loreto which was written in the 15<sup>th</sup> century in Germany. The intentions of the two texts are more or less similar. The central concerns of the two texts are the praise of Mary mother of the Jesus. The analysis of the 'text under focus' emphasizes the interpretation of some selected extracts from the text , since the purpose of this chapter is to provide the reader with the necessary information for thought, discussion and, further investigation regarding issues related to discourse coherence.

Arganona Wodesse, the Harp, the Flute from the very start is narrative.

For Barthes[1977:79]narrative constitutes literary and non literary manuscripts. Arganon is a literary work whose ultimate goal is to

convince those who need to have knowledge of Christ and Mary, the God-bearer. It is so called because Arganon is a constructed literary work which has a story and a story teller. There is foreshadowing of the ecclesiastical spirit which existed in the thirteen to sixteenth century medieval Ethiopia.

**O Virgin blessed is thou bless you; cursed is who refused to kneel unto your feet [MS\_4]**

According to this view, the religious controversy that existed among Ethiopian clergies seems to have appeared earlier before the time of Zara Yacob[r1434\_1468]. It is in this atmosphere of concern that the author of Arganon produced his manuscripts.

In Arganon[the praise of praise], the writer shows his expertise on how to manipulate words in a given context. He did unveil the existing dilemma through powerful words, where his position was depicted in a fascinating manner. Such kinds of human curiosity is explained by Gillet as follows; “man has always needed to feel mastery over his surroundings . . . through out all ages men are intensely interested in the world of their life was conveyed through literature.”

The following are some of the extracts taken from Arganon to show how discourse coherence is manifested.

በስመ፡ እግዚአብሔር፡ ሥላሴ፡ ዘእነበለ ፍልጠት፡ ወጁ፡ በሥምረት ጎበረ፡ ህላዌ ወዕሩዮ፡ መሰከት፡ ዘአሐተ፡ ይሰገድ፡ እምኃቤሰብእ፡ ወመላእክት፡ ንጽሕፍ፡ እንከ፡ ዘንተ መጽሐፈ፡ ዘይሰመይ፡ አርጋኖኑ፡ ውዳሴ፡ ወመሰንቆ፡ ወመዘመር፡ ወእንዚራ፡ ሰብሐት፡ ዘአስተብዖ ድንግልናኃ፡ ወነገረ ዕብያ ወአክብሮ፡ ሰማ ወሰብሐ ቅድስናሃ፡ ወግናይ ለንግሣ ወቅድስት፡ ወንጹሕት፡ ወቡሩክተ ማሪያም [MS4 P-1]

*“In the name of God three with out separation and one in consubstantial union equal in God head who at once worshipped by men and angels we began to write this book which is called “Arganona Weddase and “Harp” and “Flute”, and “Psalm” and “Praise”. [Budge 297]*

It is relatively a standard practice to start within God's name as almost all existent traditions of Ethiopian Orthodox Church manuscripts follow similar patterns. It is imperative to see the glory of God. Since every linguistic exemplification in Argnon is ultimately connected in one way or another in God's name; it is a common discourse marker of the text and central to discourse. Nothing is worthier for the texts than magnifying the name of God. It seems, therefore, eminently suitable for Arganon to start with the Name of God. So crucial in the boundary of coherence we may now consider is, the composition of the paragraph. Notice how, three independent ideas are semantically interwoven. These are the one that suggest the glory of God and the need to reveal [write] this glory.

If the above paragraph is rewritten again it goes some thing like this:

1. God the Father, God the Son and God the Holy Spirit is consubstantial.
2. They are worshipped by men and angels.
3. The purpose is to write a book entitled Arganaona Wodasse, and Harp and Flute, and psalm.

The consubstantial union of God the father God the son and God the Holy Spirit is worshipped by men and angels. Many Christian are familiar with this notion.

The second sentence group is;

To write a book entitled Aragnaona Weddasse, and 'Harp', and 'Flute' and 'Psalm' and praise.

The above three structures make a text through the cohesive tie of 'we'

The cohesive tie between the above two independent entity is 'we'. Text according to Halliday and Hassen [1976] is "used in linguistics to refer to any passage, spoken or written, of whatever length, that does form a unified whole. It is a unit of language in use. It is not a grammatical unit. Text is best regarded as a semantic unit."

Here the tie 'we' attempts to describe the prevalence of more than one writer in a given period. According to the tradition of E.O.C, the writer is a Christian monk by the name of Giorgis, a man from Gasicha. Understanding who the writer was requires more information than is available here. Keeping in mind the above argument, an attempt is made to characterize the type of change if the pronouns 'we' is substituted by 'I'. In both cases, however the statement fails to give who the writer of Arganon was. Now then, extra textual analysis is needed since 'we' cannot be a proper conjunction which substitutes second the pronoun 'I'. 'I' too fails to perform its linguistic task. The image of the structure would look like something beyond the boundary of the given text. So, to say that the first, second and third ideas are semantically coherent the book must have been written by more than one author or either the picture that emerges in the paragraph needs elaboration. A basic question that arises here is, why did the writer write in this manner?

It seems likely that until recently the Ethiopian Orthodox Church texts are merely institutional in orientation. This does not mean, however, that Ethiopic literatures are books of institutions but rather they were and still are books of men and ideas. Hiding the name of the author is taken as a very formal standard which was acceptable throughout the middle ages. The picture becomes vivid as one tries to critically examine the nature of Ethiopic literature. Ethiopic litterateurs show the prevalence of a long tradition of writing in the name of the institution which was of major importance. If this is at least taken as a case, it is imperative to see that Arganon Woddasse starts following the tradition of the church. The researcher concludes that, the present analysis utilizes this argument. Accordingly, the given paragraph is semantically cohesive if meaning is found outside the text. Hence, the tradition of the church which is observed in the book is found outside the text.

In addition to the points explained above, discourse coherence as the most formal register of linguistic parameter unveiled that the cohesive tie ‘we’ does not tell us who the writer was. We have already seen that understanding of meaning in a text of this kind will necessitate the use of historical epistemological and ideological understanding of the institution.

To summarize the foregoing discussion, a number of general statements may be made with regard to reader’s understanding of the ‘how’ of a text which is a major concern of discourse analysis. It is practically possible to show through the manipulation of not only what is written in the text but also what is present in the mind of people. It follows that, knowledge of the world is a fundamental prerequisite to understand meaning.

ወአሠልጥኒ፡ ካዕብ፡ ለፈጽሞቱ፡ ለከናፍርየ ረስዬን፡ ከመክርጋኖን፡ ወኃይለመንፈስ፡  
ይዝብጦን፡ ዘበልሳን፡ ከመይንብባ ዘይኤድሞሙ ለሰማዕያን፡ ረስዬ ለአፋዬ ከመ መሰንቆ፡  
ወድኅን፡ መንፈስ፡ ይጎድኦ፡ ከመ ይንቁ፡ ሐዋዘ፡ ወይሰንቁ፡ ምዑዘ፡

*Make my lips like an organ, and let the Holy Spirit strike **them**. So that like a tongue they may utter things that will please those who hear **them**. And make my mouth like harp and lyre, and let the spirit strike the strings so that **they** may sound melodiously and may give out sweetness [Budge”301].*

Once more, the writer wrote using strange sounds through simile and hyperbolic expression in a more exaggerated terms what Lootons [1996’30] termed as his “grace of literary genius”] reached to the climax. Lootons [p.20] added:

The historical writers thought and actions matter in so far as they are voluntary variation on the God- given grace from which they spring. All his writings are a fragment of a great confession. And so it is and so it will be with every great writer who writes not merely out of head ... but out

of his head and heart, with intellect, imagination, passions, senses, conscience, will and conspiring to one common result. The critic role then is not merely to read and interpret texts. It is to integrate these fragmentary remains in to a great confession, capable of flushing out ht unified, essential man who lurks behind them.

In his concern for the principle of loyalty to the Lord, in a given extract, several phrases have already been at work. Since phrases are functionally identical with word groups. Like the earlier canonizing extracts, they have designed to convey a message for their readers.

Make my lips like Organ

Let the Holy Spirit strike my lips

Make my mouth like hare and lyre

Let the Holy Spirit strike the string of my moves.

As we have seen from the given extract, language has a structure, creates meaning, and is used to perform an action. In order to understand the intended meaning, a reader needs to know some thing useful other than the text. This is mainly because meanings are not inferred directly from a given text. For example a reader in the case of the above phrases like make my lips, make my mouth, may be bewildered. This is so because no attempt has been made to show the subject and the addresses who are potentially capable of doing this, Sichiffirin [1987:15] analyzes four discourses tasks which figure story telling. These are initiating the story, reporting events in the story, conveying the points of the story, accomplishing an action through the story. At the first glances each task might seem to require the speaker's attention whether the intended message is properly addressed or not. The discourse tasks opening a story, reporting events, making a point, performing an action are accomplished not only through the speaker's manipulation of different aspects of talk. It is hearers of the story who ultimately provide the turn

realizing. Understanding discourse in the non constructed forms of narratives is established as part of the discourse so long as hearer endorsements prevail.

Schiffirin [1987:17] added: "In monologue the given mode of argument would share features with other expository discourse." In such case, multiple factors should be taken consideration. These are cognitive skill and understanding the real world.

In this atmosphere of concern then, let us start from the conventional communication model. From addressor, message and addressee points of view.

Make my lips like an organ, and let the Holy spirit strike them.

Since lips is part of the human body, the subject is the author. [He]. He is an appropriate form. The pronoun uses brings out above the depth and significance of meaning. When the author said make my lips like an origin and let the Holy Spirit strike them, so that like tongue they may utter things that will please those who hear them. This sentence has authoritative voice of the writer. It urges the audience to forsaken earthly concerns and yearn heavenly concerns. He /the writer/ is inviting his audience to share and accept and appreciate the value of prayers. Similarly, my line one them in line 3 and they has the same semantic values.

Message, they may utter things that will please those who hear them [the importance of praying]

The Addressee is the Holy sprit. Not only association but also desiccation of lips with organ has equal importance. The melodious sound accompanied by musical instrument has the power of attracting people, to what is ideal and real. Similarly, if a person prays with a broken spirit, everybody is touched and gives honor to the Lord.

As the psalmist says “the sacrifice of God are a broken spirit. [Psalm 51:17]

While a sound without organ, and lyre less attract for hearer. “Those gives they mouth to evil and they tongue framth deceit.” [Psalm 50:19]

This explanation under [pslam 50:19] indicates that the prayer of sinners does not have a melodious sound and does not attract those who hear the given discourse.

Besides, the researcher is of the opinion that defamilirization and de autoimmunization are common characteristics of the text Arganon. The writer of Arganon partly replays why the text is written in such a manner. Since he had ardent zeal to convey the necessary message he used impressionistic and flowery words. So, systematically at some point in his work for shadows his intention of making the writing of the text very interesting.

To sum up, in order to consider the issues of interconnections between the sentences in a piece of discourse a crucial thing taken into consideration that readers need a general of knowledge in order to make sense. This includes understanding the grammar and vocabulary used in different types of communicative events. Moreover, using coherence need more than this. The assertion here is that when moving beyond the sentence to discourse, the issue of secular knowledge becomes particularly important.

In light of the above idea, in the process of creating a meaningful context and identifying the meaning of each utterance, coherence is established.

መኑ ይገርሙ ለዘበሰሙ ዘኣክ፡ ተወከለ፡ ወመኑ፡ ያፈርሆ፡ ለዘበወልድኪ ተፀወነ፡ ጣህረ አንበሳኒ፡ ንቃወ፡ ከልብ፡ ይመሰጦ፡ ወጽንዓ፡ አናምርትኒ፡ ከመጽበሰ ድመት፡ በኃቤሁ፡፡ ወኘጸተ፡ አፍራሰኒ፡ ኢይበጸሐ፡ ወዝረተ ሐፀኒ ኢያረክቦ፡ አፈ፡ ከያንወኒ ኢይሥሕጦ፡፡ ወውግረተ፡ ዕብንኒ፡ ኃሠረ ይመሰሎ፡ ወውሒዘ አፍላግኒ ኢይኔይልዎ፡ ወኃይለ፡ ነፋሳትኒ፡ ኢንቀልቅልዎ፡ ልሳነ ሰብእኒ፡ ኢይክል፡ አኅሰሞ፡ ላዕሌሁ፡ ወከናፍረ፡ ዓማኒኒ፡ ኢያጠውቅ፡ እስመ፡ ኢይ መውዖ ወልድኪ፡ ሰቦ ይትዋቀሱ፡፡

is negotiated. Through the understanding the meaning of *him* and *thy name* requires some sort of religious awareness. 'Man seeks to assure himself of a place in the world in which he finds himself. Life of the hereafter is given a special place in the human mind. At the centre of every religion, even more for Christianity member assert some sort of imaginative formula and a way towards this life'. If this is accepted as true, let us use our cognitive knowledge of the text first and harmonize it with what is present in people's mind. It can be deduced that whoever is attached with Mary, mother of the Lord, as long as he/ she is praying Arganon He /she never loses sight in his/her devotion. Luddon[1976]points out that discourse analysis is a stretch of language... analyzes utterance than coherent subjects having listener and reader. They appeal to her as the great and tender-hearted woman and the loving mother, especially in all affairs of daily life. She is to them all knowing all wise and understanding as far as the weakness and sins of men and women are concerned and they go to her shrines in simple faith to tell their trouble to her and trust her that she will and relieve their trouble and remove their affliction. This is at least the meaning of *who can be afraid of making shelter of thy name*.

The writer of the text claims that Arganon is written for whoever is prepared to give supplication to her virginity, and magnify her with words, and pay honor to her name and praise her holiness, and worship the sovereign majesty of the holy and pure blessed Mary. The narrative analysis of the text confirms this reality. One can find an account of this kind throughout the text in different forms. The following extract is an illustration of the sort of thing which is presented in Arganon.

It is perhaps un fortunate, but probably inevitable to find a man who is not afraid of the roaring of the lion, the yelp of the dog, the onset of horses, the flight of the arrow, the flooding of the river the violence of the wind the forever of the man.

*Then went Samson down, and his father and his mother, to Timnath, and came to the vine yards of Timnath: and behold young lion roared against him and the spirit of the lord came mightily upon him and he rent him as he would have rent a kid, and he has nothing in his hand [sudies: 14:6]*

The writer is friendly and helpful. He has a sense of humor, offers helpful advice discloses his idea with confidence. Clearly, however, these lists are closely understand outside its context. The writer didn't answer the how of the discourse in order to understand the meaning of the message that he intends to convey. It is not enough for the user of the text of attach linguistic knowledge but rather it requires knowledge of the world, basic information on which the writer bases the text. The aim of discourse convinces is then to make reconciliation between what is actually found and not found in a given context.

The parable which is taken from Judges 14:6 is a confirmation of the author's saying.

According to Rovinson unless the readers of the given context are contextual "global learner" it is hard to understand the idea to him [1997:73] contextual global learners can see a big picture, as if they are floating high above it, and often care less about the minute details. Then want to grass the main points quickly and build a general sense of the whole, ... they first want to know what something means and how it relates to their experience- its relevance, its purpose, and only then feel motivated to find out what it is like, what it's precise natures."

This does not mean however that, "a sentence of discourse which is effective in one situation may be completely important in another situation. According to Vandisk [1985:16] one cannot therefore study the effectiveness of discourse without placing that discourse in a specific situation. And to view discourse against a situational background one

must reckon with the people who communicate, the subject, the occasion, and the relevant cultural traditions fashions as well as taboos. With regard to the given extract taken from Arganon “predictable relation between situational parameters and the kind of language use associate with them,” must be taken into consideration. This is a kind of ecclesiastic language spoken for laities and congregation of believers so the sentence in the given context are “supra- sentence,” having both literarily and non literary interfaces. The name of God is depicted as

“He that dwell in the secret place of the most high shall a bid under the shadow of Almighty” [psalm 91:1]

This is exactly what the writer of Arganon would mean in his writing who can be afraid that take shelter in they name. In the Gospel of Mark [16:19] the overall assumption of the given extract is summed up as follows.

*... and these signs shall follow them that believe in my name shall they cast out devils, they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.*

ወእለ ያጸምኑ፡ ይኩነ ፍሠሐነ፡ በሰሚዖቲ፡ ይትመሰጥ ሕሊናሆሙ፡ ለዕለ፡ ወእኮታሐተ፡ የሐልዩ፡ ጸድቀ፡ ወእኮ ኃጢአተ፡ የሐልዩ ንጹሐ፡ ወእኮ ርሰሐተ የሐልዩ ይዋሄ፡ ወእኮ፡ ጸልሐተ፡ የሐልዩ ትሕትና፡ ወእኮ ትዕቢተ፡ የሐልዩ ፍቅረ፡ ወእኮ ቅንዓተ፡ የሐልዩ ልባዊ ወእኮ እበይ፡ የሐልዩ ክብረ ወእኮ ኃሣረ፡ የኃልዩ ዘብሰማይ ወእኮ፡ ዘበምድር፡ የሐልዩ፡ ዘኢይበሊ፡ ወእኮ ዘይበሊ፡ የሐልዩ ዘአይማሰን ወእኮ ዘይማሰን፡

*Let those who listen what they hear rejoice. And let their minds turn to what is above and not to what is below: let them meditate upon righteousness and not sin let them meditate upon purity, and not impurity let them meditate upon righteousness not sin; let them meditate upon simplicity and*

*not maliciousness let them meditate upon low lines and not arrogance, let them meditate upon glory, and not disgrace: let them meditate upon heaven and not upon earth.*

Each sentence can stand by it self.

1. Let those who listen to what they hear rejoice.
2. Let their minds turn to what is above and not to what is below.
3. Let them meditate upon righteousness and not sin.
4. Let them meditate upon purity and not impurity.
5. Let them meditate upon simplicity and not maliciousness.
6. Let them mediate upon low lines and not arrogance.
7. Let them meditate upon glory and not disgrace.
8. Let them meditate upon heaven and not upon earth

Linguistically speaking DA requires understanding terms, concepts, which is either the sum total of a given text or which is different from their own. Tannen says "language always occurs in context."

Worldly knowledge tells us native speakers will immediately see causal links among sentences to understand events which may lend coherence to the above sentences.

In the above paragraph, the role of Mary in the economy of salvation seems to have occupied the professional attention of the writer. But it is not observable. All sentences have much to do with praise .But the question is what kind of praise. The important point to make here is that when a potentially powerful sentence is uttered by the speaker, immediately the hearer visualizes a situation of what the actual and the imaginary context would really be like. It is the existence of the obvious context and its psychological validity for the speaker and hearer that make the given phenomenon explicit that many literary analysts are seriously concentrated on.

Understanding the above paragraph invites knowledge of extra linguistic analysis. In this case, it seems obvious that the contextual meaning of the paragraph is given explicitly, by the adjacent discourse or extra linguistic situation. So if the hearers are familiar with the earlier pieces of information written in Arganon, he/she could understand the message easily. In any case, if the hearer fails to do that, he or she is very unlikely to comprehend the message fully or at least partially. So the writer appeals as higher priest, asking Mary to give wisdom to those who are eager to know more about the holiness, virginity and super human virtue Mary has.

To sum up, coherence is achieved through perception of the functions being performed by each utterance. This in turn invites the supplementation of propositional content by listeners or readers. The varied and interacting influence of humans is therefore, the source of this perception. It follows that interpreting discourse and making inference through coherence is left for reader/ listener. This in turn requires readers linguistic knowledge to relate the discourse world to people, objects, events and state of affairs beyond the text it self. If utterances are manipulated properly, they have the magic power to attain the designed objective. This is what the author did.

ዘንተ፡ አእሚርየ፡ ኃወሥኩ፡ ኪያኪ፡ ለረድኤትየ፡ ወተረጎሣሕኩ፡ በፍርቃንኪ፡ ወበፍርቃን  
ኢያሱስ ክርስቶስ ወልድኪ፡ ሰፋሕ፡ ወርገበ ኖኃ፡ ወተላዓለ፡ ፍቅረ ዚኢኪ

*“This is my knowledge. I have sought my helper and I rejoice  
in thy love and in salvation of Christ thy son.”*

In the above paragraph, the writer confesses his weakness to find words powerful enough to express his feeling's of praise, gratitude to his. What knowledge was the writer is going to transfer? Is that secular or spiritual? Life as we know is diffused, scattered, and fragmentary. It is said that the spiritual situation can have a potential capacity to assemble, interfuse and order. Understanding the hereafter life and the

work of the author forecasts points of reconciliation and integration of the material with the spiritual world, the real with the imaginary, the earthly with the heavenly; the seen with the unseen; the spiritual with the non- spiritual.

There is little doubt, then, that the writer tells his audience about the limitation of his knowledge. He indicates that human knowledge is not complete even Gioragis himself knew nothing about the divine glory. If this is the case, it is the word and the sentence which are magnificently powerful but not knowledge of the person. Because knowledge of religion and explaining this knowledge through the use of language are two different things. It seems reasonable to conclude that the author is skillful in combing words and making something a coherent whole.

በእንተ ዘተወልደ እምኔኛ ገባሬ መላዕክት፡ አበ ኩለ ሠርጎ አለም፡ ጎል፡ ተወደሰ፡ በእንተ ዘአስመክ ለዕሊሁ፡ ዘ አጽንዓ፡ ለምድር ዲበ ማይ፡፡ ወድንግል አግነዮቶሙ፡ ለሠራዊት ትጉሃን፡ በእንተ፡ ዘተፀውረ በከርሣ፡ ወመስተፅእነ፡ ኪሩቤል፡ ጎል ኮነ፡ ህየንተ መንበር፡ ወበአተ ኮነ፡ ህየንተ ጽርሐአርያም፡ ወድንግል፡ ኮነት ህየንተ አብ

*The manager took a place of a throne, and the cave took the place of the heights of heaven. And the virgin took the place of the father and he who is truly the only son was in the manger.*

Look at the following sentences independently.

1. The manager took a place of a throne.
2. The cave took the place of the palace of the heights of heaven.
3. The virgin took the place of the father.
4. He who is truly the only son was in the manger.

All the above sentences give insufficient account for the coherence of discourse. And that such coherent account depends on the ability of the language users to recognize the functional role being played by different utterances.

After this paragraph ,what comes to the mind of reader is that what is the Manager? How a Manager could take a place of a throne comparable

with the palace? How could a virgin be mothers as well as a father of an infant? This and other -questions come to the mind of people.

This is the paragraph which requires reality in the objective world. The virgin giving birth is for example a Christian teaching which confirms that the Lord was conceived in the womb of Mary without the need of an earthly father. It is a key doctrine of the Christian faith and is also accepted by Muslims in Quran. This is the doctrine taken from the gospel of Luke. Currently modern biology confirms the possibility of a virgin birth. The Manager was Jesus the incarnate God who took the throne of his father. No man is taking a place of heavenly throne other than him. In the New Testament this is a miraculous event.

The manager took a place of a throne and the cave took the place of the height of heaven is understood as Isaiah explained in [chapter 6 verse 3:]

*“In the year that the king of Uzziah died I saw the Lord sitting upon a throne, high and lifted and his train filled the temple. Above it stood the seraphim’s: each one had six wings: with twain he covered his face, and with twain he covered his feet and with twain he did fly.”*

It is stated in the Gospel of Luke as follow:

*“... And so while there were there, they days were accomplished that she should be delivered ... and suddenly there was with the angel a multitude of the heavenly host praising God and saying Glory to God in the highest and on earth peace, good will to ward men. [2:10]*

So the writer of Arganon wrote this situation by comparing what was happening in heaven and on earth. As an earthly manager perform his work accordingly he who all things are made by him when he was born like a child everything was good as usual.

An understanding of this event needs not only extra- linguistic features but also ecclesiastical knowledge. This is how the place of convince becomes of fundamental importance

*O Give me collective knowledge to praise thy name; mother of the sun of righteousness*

In his narrative the writer of Arganon states that collective knowledge is necessary to praise they name as it is over shadowed by mother of the sun of righteousness. This example, demonstrate that the above extract has addressor, addressee and message. Accordingly ,the addressor is indicated by give me collective knowledge, message, knowledge the addressee O Lord yet in each case...

In the sentence quoted above, as the realization of the syntactic form of the sentence is governed by textual and discorsal forces it follows that prayer book that the single sound word 'O' is an exclamation but has rhetoric value associated with authority. The connotation is often for Lord. 'O' is the common discourse marker of Arganon. For example:

- O mother of the High priest [Budge: 299]
- O how marvelous and difficult was it that he was made O saviour of Eve. O the hidden mystery which was wrought in these [Budge:301]

The second ambiguity lies in the mother of the Son of Righteousness. According to Malachi the last prophet of old Testament in order of writing chapter 4 verse 2 it is stated that:

“But unto you that fear by mane shall the sun of righteousness arise with healing in his wings.”

Since the son of Righteousness is no person other than the Lord it follows that Mother of the son of righteousness is stands for Mary the mother of Jesus.

The discovery of the wide range of old Testament and new testament enabled the writer of Arganon to convey his message in a very interesting fascinating manner. But more than these things, defamiliarization of the given context reached its climax when the writer used a powerful words "collective knowledge."

The addressee, the addressor and the message in the above paragraph proves the need for extra linguistic analysis, to understand what the writer is referring to. Despite the fact that the above argument is written in grammatically cohesive forms it needs elaboration in the boundary of coherence.

It should be apparent now that the meaning of the stated words is beyond the scope of the given text. No one exactly deduces the meaning of collective, [extra knowledge] within a given context. Since the validity of an argument depends upon the hearers understanding it is important to understand what collective knowledge would mean.

The researcher assumes that human beings think about things that they can figure out, that they can be sensible or reasonable, or fail to be so. This is to say that words stand for things. Some words stand for physical things, some stand for psychological state, and other words stand for abstraction, some words stands for action.

One may take various positions in answering this collective knowledge but it is likely to presuppose the need to have both secular and religious knowledge. It is in light of this idea that the combination of the two arguments is going to be sound. The two concepts are in the boundary of epistemology and theology. Understanding of the transcendental world can reveal what is going to exist in the real world while theology enshrines in the imaginary world. Religion is among the foremost of institutions which persuades society to believe the existence of 'supra-human' knowledge and understanding this in turn requires collective knowledge. This is the spiritual and the material integration.

In sum, the key concept of coherence is not some thing which exists in language but something which exists in people mind. Whatever background they may have, it is people who make sense of what they are reading and listening to.

Taking into cognizance this point as a major departure, the researcher tries to manipulate what exists in people's mind. Through the help of coherence as advice by which analysis is infers to integrate what is stated in the text and what is not stated in the text. This is possible due to the exposure of the researcher to traditional learning of EOC. The root of Ethiopian literature in Geez is a product of long existing tradition of church education which was widely used in churches, cathedrals and monasteries. The base of EOC education is essentially dominated by biblical interpretation, the chief author of the text is one of the students of Haiq monastery the greatest scholarly institution of medieval period.

### **3.6. Cohesion as a text making device**

The purpose of this portion is to show how discourse cohesion serves as a text making device in a given analysis. This is a linguistic parameter. The way cohesion promote discourse in Arganon will be analyzed in this part. According to Halliday and Hassan [1976:29]

*A text is not just a string of sentences. A text is best thought of not as a grammatical unit at all, but rather as a unit of a different kind, a semantic unit. The unity that it has is a unity of meaning in context, a texture that expresses the fact that it relates as a whole to the environment in which it is placed being a semantic unit, a text is realized in the form of sentences, and these is how the relation of text to sentence can be best interpreted. A set of related sentences,*

*with single sentences as the limiting case, is the embodiment of realization of a text. So the expression of the semantic unity of the text lies in the cohesion among the sentences of which it is composed.*

The writer of Arganon used cohesion as a linguistic parameter to magnify meanings in a given context. The rationale of the researcher in the use of coherence as a text making device is based on the assumption that there is no literary analysis in the absence of linguistic analysis's

### **A. Reference**

*And also open thou my mouth for the praise of the virginity of the mother of God, who opened the mouth of Ezra for forty mornings. Now he did not return until he had completed the copying of the words of the law and the prophetess which Nebuchad nezzar had burnt. [Budge: 298]*

In the given extract *he* refers to Ezra. The writer of the book of the Law and the prophet the pronoun *he* refers to Ezra. *He* has some thing which is common to Ezra. So it has much to do with cohesive ties with the name, such kinds of relation in discourse is known as reference "In the case of reference the information to be retrieved is the referential meaning, the identity of the particular thing or class that is being referred to." So the cohesion is going to lie in the continuity of reference where by the same kinds of activity is entered in the discourse as it is shown by 'he' has completed the coping of the words of the law and the prophet. The second *he* is not another person but Ezra, the prophet, the writer of the law and the prophet which appeared for the second time. Reference is a semantic relation.

According to Halladay and Hassan [1976: 10] "cohesion refers to the range of possibilities that exist for linking something with what some thing has gone before we have to show how sentences, which are structurally independent of one another, may be linked together through

particular features of their interpretation: and it is for this that the concept of cohesion is required.

The above extract which is taken from Arganon shows how cohesion is linked with linguistic context. At minimal level the simplest form of cohesion is “which the presupposed element is verbally explicit and is found immediately preceding sentence”

There are two kinds of departure from the usual norm “First the presupposed element may be located elsewhere, in an earlier sentence, or the following one: secondly it may not be found in the text at all [ibid:14]

For example look at the following extracts from Arganon Woddasse.

*“And also open thou my mouth for the praise of the virginity of the mother of God, who opened the mouth of Ezra for forty mornings.”*

*Now he didn't return until did not...*

*He* is a presupposition pointing back to Ezra

“This form of presupposition, pointing back to some previous item is known as Anaphora

*Arganona Weddase and Harp and flute, and psalm, and praise. Where by men make supplication to here virginity, and magnify her with words and pay honor to her name and praise her holiness, and worship the sovereign majesty of the holy and pure and blessed Mary, which is in Hebrew tongue Mariham, the Virgin, the God bearer [Budge: 297]*

The later example is different from the previous one in that the cohesion element *her* and the *sovereign majesty* is substituted for another item, leading finally to Mary, as the Virgin and God bearer. “When a presupposing item presupposing some thing that has gone before it and the presupposition may as in the opposite direction, with the presupposed element following. This is called cataphora. [Halliday and Hassan: 17]

## **B. Substitution and ellipsis**

According to Brown and Yule[1983:205] substitution viewed us when an expression is simply be replaced by another in a given text. While ellipsis is the omission of an item and the mechanism of the two are different and ellipsis is a little bit complex [Halliday and Hassen 89]

An example of substitution and ellipsis from Arganona, woddase is presented as follows:

When I pray un to thee I the sinner and transgressor, do thou; O verging Mary incline thin ear to the voice of my petition, and hear it and be not impatient with me. [Budge: 299]

Thee is a substitution for Mary, thou is a substitution for you under normal circumstance, to have a substitution their have to be two independent sentences. In the given extract how ever, one find a substitution. It seems strange and the researcher becomes of the opinion that in prayer books there are circumstance of the prevalence of forced opportunity to find a substitution though the sentence are not independent of each other as love as the “substitute item has the same structural function as that for which is substitutes’

## **C. Ellipsis**

According to Halliday and Hassan [145] “ellipsis occurs when some thing that is structurally necessity is left unsaid there is a sense of in completness associate with it.”

*This is my knowledge. I have sought thee, my helper and I rejoice in they love and in the salvation of Christ they love*  
[Budge 300]

In the above example there is no structural relationship between the first and the second sentences.

It would be very appropriate if the sentence is written like this.

This is my knowledge of Christ /Lord./ I have sought these, my he. Per and I rejoice in they love and in the salvation of Christ they love. So the subject Christ /Lord/ is some thing important in the text making discourse. But intentionally or unintentionally the writer omitted this is at least in the sense of Ellipsis.

#### **D. Conjunction**

According to Halliday and Hassan [226]

“Conjunction is different from reference and substitution in that it is not simply an anaphoric relation. They are not cohesive by them selves rather they express meanings which presuppose the presence of other components in the discoursers.”

Examples *I have found thee are huge from the corruption which is on the earth, and from the punishment which is forever.*

“The conjunctive relation themselves are not tied to any particular sequence in the expression if two texts are Cohere in to a text by virgin or some form of conjunction. This does not mean that the relation between them could subsist only if they occur in the particular order [Ibid: 227]

#### **E. Lexical Cohesion**

Between the border line of grammatical and lexical cohesion there is the cohesive function of the classes of general noun what Halliday and Hassen termed us lexical cohesion [P: 275] “These are a small set of nouns having generalized reference with in the major noun classes his man noun. Place noun, fact noun and the like.” It is a general noun in cohesive function is almost accompanied by the reference item the”.

Example

*“When I pray un to thee, I the sinner and transgressor, do though O virgin Mary incline they give ear to the voice of my petition, and hear it and be not impatient with me [Budge 299]*

To sum up, discourse Analysis requires a particular orientation to texts, a particular form of mind. In this part the researcher focuses on an utterance how a segment of discourse is related to other segments, and so on since discourse is an interface of both linguistic analyses, through cohesion now utterances are organized in a given text to from discourse point of view have been critically examined.

## **Chapter IV**

### **Conclusion, findings and Recommendations**

#### **4.1 Conclusion**

The aim of this concluding chapter is to summarize the highlights of the thesis, to reinforce its argument and to give suggestion and recommendations on what the researcher wants to emphasize.

The conclusion then is designed chiefly to make sure that the reader recalls the pattern of ideas this research thesis has followed. It may make a final effort to show the special significance of the whole.

I have discussed in chapter one some of the central research questions from which the present thesis ultimately stems. Two seemingly contradictory ideas seem to have appeared in the development of Christian Geez Literature. M.J. Harden and his adherents reject the prevalence of indigenous literary culture whose ultimate claim is reached seeing Ethiopia a country without poet and writer. While the other domain's contrary to this and at least give a certain value for the prevalence of indigenous literary culture. As it was proposed by Getachew Hile, Ethiopia developed indigenous literary culture that is an integral part of the history of the nation and the church. This thesis provides some conceptual values of the nature and development of Christian Geez literature. The researcher believes Ethiopian Geez literature has equal status with European Christian literature.

Basic assumptions of discourse and discourse analysis have been discussed in chapter two. I have argued that because of the existence of many and overlapping definition of discourse and discourse analysis if was formidable to attach with single definition this was mainly due to the developing nature of the field. Discourse analysis originated from branches of philosophy, sociology, linguistics, and literary theory.

Recently, it is being developed from anthropology, communication, education psychology it follows that it is both multi and inter disciplinary (Wood and Kroger: 2000:19).

I have not attempts either to identify all of the different varieties or discourse and discourse analysis or to discuss how they differ from each other. The various definitions of discourse in a thesis may be sum me up by the definition of Wood and Rolf: 2000:19) as follows:

Systematic organizes sets of statements which give expression to the meanings and values a work. A discourse provides a set of possible statement about a given area, an organizes and gives structure to the manner in which a particular topic, object process is to be talked about

All most all definitions of discourse stated in this thesis is used in the sense of spoken and written language use Schiffrin defined Discourse analysis is in Stubbs (1983:1) as:

Attempt to study the organization of language above the sentence or about the clause, and there are to study larger linguistic units, such as conversational exchanges or written texts. It follows that discourse analysis is also concerns with language in social contexts, and in particular with interaction or dialogue between speakers.

According to Wood and Kroger (2000:3), discourse analysis has an analytic commitment to studying discourse as texts and talk in social practices. That is, the focus is not on language as an abstract entity such as a lexicon and set of grammatical rules (in linguistics), a system of differences, a set of rules for transforming statement. In stead, it is the medium for interaction analysis of discourse becomes them, analysis of what people do.

1. More over, both texts are organized in such a way that, they comprise the prayer of praise, the passionate of Christ and the suffering of Lord and the role that Mary played in Christian church.

2. Both texts are written in magnificent language across the boundary of hyperbolic expression, symbolism parallelism and figure of speech.

3. All levels of discourse seem to have been interwoven. These levels start from a single utterance, passed through the text and ending to the highest discorsal level. For the researcher of this thesis is five things seems to be standing out and these are.

- A. Addressor author of the text
- B. Addressee the people
- C. Message discourse/Arganon/
- D. reference God
- E. Mediator Mary

The central issue of Arganon and Litany as also stated by Thotokos are i the humanity of Jesus and Mary, the divinity of the Lord and Mary's especial place being the mother of God/Theotokos/

Finally, the research believes in the position of medieval Ge'ez literature which is comparable in all respect, with European literature. Intentionally or unintentionally, however, foreign scholars ignore this reality. The bias is vived when we think that the Litany is a literary work of 16<sup>th</sup> century while Arganon is written a little earlier than the reign of Zarayacob (r 1434-1408)

It is of course possible that two similar ideas may appear in to two separate locations of the worlds with out any influence of one upon the other. Can we imagine them as simply a literary influence or some thing more?

## 4.2 Recommendations

For a very long time, Ethiopia has been a subject of inexhaustible inquiry for scholars of many foreign lands (Hancock: 1). Various hypothesis have been forwarded to explain the nature, origin, and content of Ethiopic literature. None of them, however, was comprehensive to give as the full image of Ethiopic literature.

The researcher has attempted elsewhere to piece together what was known about Ethiopic manuscripts. These Manuscripts are found in four major areas.

1. in 35,000 monasteries, churches and cathedrals /in Ethiopia/
2. individual properties
3. inside the country museum and research centers
4. in foreign museums. For instance the following countries and the number of Manuscripts they possess show this reality.

No	Country	No. Mss
1	Great Britain	More than 903
2	United states	More than 802
3	Vatican	More than 627
4	Italy	More than 74
5	Russia	More than 118
6	Sweden	More than 96
7	Ireland	More than 66
8	Australia	More than 55
9	Germany	More than 734
10	Dutch	More than 180
11	Israel	More than 50
12	Others	More than 41

According to a study of Sunday school /Mahbre-Kdusan/, they are able to distinguish more than 500 saints. This is the area left for researchers who are interested to study hagiographies.

Another studies conducted by EOC Research institute urged researchers to work on the following areas as major areas of concern on about Ethiopic literature.

#### A. Studying

1. to identify the number pf Ethiopic manuscripts
2. to identify their source
3. to identify their content validity
4. to identify their literary values.

#### B. Identifying

This is the area which invites researchers to identify which texts are theological, historical, philosophical religious, cultural and others.

To sum, the researcher of this thesis is of the opinion that there are many important elements which require the attentions of different researchers; and I would like to conclude by the words of Richard Pankrust:

“The time has surely come to focus not only on Ethiopian Mss in Ethiopia but also an estimated 5,000 Ethiopian Mss in Europe, Asia , North America and Oceania so as to make them readily available for scholarship” (p.2).

According to a study of Sunday school /Mahbre-Kdusan/, they are able to distinguish more than 500 saints. This is the area left for researchers who are interested to study hagiographies.

Another studies conducted by EOC Research institute urged researchers to work on the following areas as major areas of concern on about Ethiopic literature.

#### A. Studying

1. to identify the number pf Ethiopic manuscripts
2. to identify their source
3. to identify their content validity
4. to identify their literary values.

#### B. Identifying

This is the area which invites researchers to identify which texts are theological, historical, philosophical religious, cultural and others.

To sum, the researcher of this thesis is of the opinion that there are many important elements which require the attentions of different researchers; and I would like to conclude by the words of Richard Pankrust:

“The time has surely come to focus not only on Ethiopian Mss in Ethiopia but also an estimated 5,000 Ethiopian Mss in Europe, Asia , North America and Oceania so as to make them readily available for scholarship” (p.2).

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