



## Features of Intertextuality in Mäshafä Ziq

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### Abstract

*This article proceeds from Mäshafä Ziq, which in various different ways, is a layered text. This is to argue that the concept of the so-called ‘intertextuality’ can only be understood if the intertextual influence of the various pre-texts on the final text is taken into consideration. It is obvious that texts always speak of other texts, and every narrative tells a story that has already been told. No text can have meaning without those prior texts. Texts may stuff with the main as well as the supplemental, the most significant as well as the less significant references to the mythical, religious, political, historical, cultural, and the like. Therefore, the different levels of intertextuality between Mäshafä Ziq and its pre-texts, its alternative forms which are present in it and the context into which it was embedded are described. To achieve the objectives, qualitative research methodology was applied; referential unit and syntactical unit have been utilized as units of analysis; “dialogical intertextuality” type of intertextuality was applied for it helps to describe a dynamic state of affairs; close reading of the manuscript has been done; potential extractions were extracted; and finally the intertextual features were identified.*

**Key words:** Ziq, text, intersexuality, signs, religious

## CHAPTER ONE: INTRODUCTION

### 1.1. Background of the Study

Intertextuality is one of the post modernism literary theories. The term “intertextuality” presupposes several texts that have some relationship between (inter) them. Whereas the term “intra-textuality” presupposes one text with inner (intra) relationships between its parts, but the parts are texts in their own right. Texts have also “dual existence: as autonomous texts and as intertexts” (Allen, 2000:112).

Intertextuality is not a time-specific feature in literature, and hence is fitting in general for a “synchronic” reading that deals with a wide range connection among texts (Kim, 2013). Though the concept of intertextuality was known in early scholars of post structuralism and post modernism, it has been boldly employed in secular studies since 1960s. One of the most frequent definitions of intertextuality in literature was anticipated by Kristeva, who was inspired by Bakhtin’s concept of dialogism, and who claimed that texts are built as a mosaic of quotations (González, 2018). In fact, Bakhtin’s position concerning dialogism serves to explain how any discourse is characterized by its dialogic point of reference.

Genette also defined the term intertextuality in a more constrained way than Kristeva “as the co-presence of two or more texts, typically as the actual presence of one text within another; he named quotation, plagiarism and allusion as the most evident cases on intertextuality, where the presence of another text and the subtext can be recognized” (Genette, 1997: 2).

Hence, to the best knowledge of the researcher, the term intertextuality comprises multi-definition; and scholars of literature debate on how to delineate the term and what to comprise in the definition. Nevertheless, as an opening definition for the purpose of the current study, intertextuality refers to the incidence of one or more texts or portions of texts or other sources in alternative text. In brief, it is meant discussing other sources, either overtly or covertly in a text as assortment of references. However, the literary term “intertextuality was introduced into biblical studies in 1989 and concerns the complex relationships that exist between texts” (Moyise, 2002:1).

Religious writings in the ancient liturgical language, *ge’ez* constitute “the bulk of the literary production until the late 19th and early 20th century” (Balashova, 2016:2). Ethiopian Orthodox Tewahdo Church (hereafter EOTC) has various liturgical manuscripts written in *ge’ez* which

among them is *Māshafä Ziq*. This manuscript has been defined in the *Encyclopedia Aethiopica* as follows:

*Ziq* (ገገ) in a broad sense is a collection of verses from hymns such as *mälke*, *nägs*, *mahletä säge*, *säqoqawä dängl*, followed by two verses called *məltan* and *Z.*, respectively. *Z.* is performed in dancing and accompanied by musical instruments (*aqqwaqwam*). *Z.* is frequently called *zəqqətäñña* ('the lesser'), to underline its subordinate role to *mälkä* as well as to other elements of the Liturgy of the Hours (*Mahlet*) of which *Z.* has become part. Their sources are psalms (Psalter) and liturgical chants of the *Dəggwa*, *Zəmmare*, *Mäwasə'ət* and various offices. It was elaborated by the traditional scholars of *aqqwaqwam* during the Gondärine kingdom period (according to the local tradition, during the time of Eyasu I),  
(E Ae, 2014: 191).

Therefore, it is apparent that *Māshafä Ziq* (a liturgical book in EOTC) is one of the classical Ethiopic literatures. It is a compilation of different sacred books for Christological and Mariological as well as saints' feast praises, performed by the church's scholars in 'Qine Mahlet' (monthly base and annual base). *Māshafä Ziq*, like other sacred books, is an acknowledged literary masterpiece in EOTC. It has two major parts known as "*Ziq*" and "*Mázmur*".

The manuscript is called by its first part for it has bigger volume and structure than its *Mázmur* part. The *Ziq* part comprises monthly (*Wárh Be'al*) and yearly (*Amát Be'al*) praises to God and Saints. The second part of this manuscript, *Mázmur* also comprises mainly God's praises for each *Mázmur* is sung on every Sunday according to its relevance to respective seasons (*zámáná säge*, *zámáná səbkát*, *zámáná astámhəro*, *zámáná tsom*, *zámáná tənsae*, *zámáná kəremtə*, etc.). Both *Ziq* and *Mázmur* have well organized and consistent but slightly different textual structure in each praising day (refer the textual structure of the manuscript in chapter two). This nature hopefully makes to lend its hand for intertextual analysis. It is almost an anthology of many sacred books (potential for the analysis of inter and intra textual elements). However, intertextuality was not applied in *Māshafä Ziq* both as a theory and method of analysis.

Therefore, as **volume I**, this article tries to point up some features of intertextuality (one of the objectives of my PhD dissertation) supposed to be found in *Māshafä Ziq*.

## 1.2. Statement of the Problem

I am highly motivated to read the target manuscript for I found it potential for intertextual reading as discussed in the background. Some studies have been carried out on Ethiopic

manuscripts. For example, there are international works carried out on Biblical scriptures using the contemporary literary theory, intertextuality. To mention but a few, “Biblical Interpretation in the Book of Daniel: literary allusions in Daniel to Genesis and Ezekiel by (Kim, 2013) and “An Inner-biblical Interpretation and Intertextual Reading of Ezekiel's Recognition Formulae with the Book of Exodus by (Evans, 2006) are among the dissertation works on Biblical scriptures functional to the theory of intertextuality. However, the current manuscript is not one of the biblical scriptures listed in the Bible. Other former local studies include:

- 1) Gidena (2017) conducted his PhD dissertation on “Ethiopian Abənät Manuscripts: organizational structure, language use, and orality.” Gidena focuses on the linguistic aspects of the target manuscripts.
- 2) Ayenew (2015) conducted his dissertation on ‘Thematic Intertextuality in Selected Ethiopian Novels in English (ca. 1964–1973). This work is found as the most relevant prior work to the current study for it is all about intertextuality on Ethiopian novels in English using the prominent postmodernist/poststructuralist theoretical and methodological frameworks of intertextual analysis. But the corpuses analyzed and the form of intertextuality he selected (thematic intertextuality) are the main issues those differentiate the current study from Ayenew’s work. The present study’s corpus is religious liturgical manuscript whereas Ayenew’s are four secular novels. In terms of form of intertextuality, the current study studies both stylistic and thematic intertextuality of the selected MS whereas Ayenew’s focus is on thematic concerns of intertextuality in the selected materials even though he slightly touched stylistic intertextuality for “the theme and the form is inseparable”. Therefore, apart from the clear differences aforementioned, Ayenew’s dissertation was found as an eye-catching prior work for the present study.

However, as of today, the researcher couldn’t find previous studies on the selected corpus functional to intertextual analysis. Hence, this is one of the compelling reasons to undertake this intertextual literary study, but not the only reason. The potential it has for intertextual analysis as discussed in the background session is also the second reason.

Consequently, these gaps prompted the researcher to make a close reading of the subject matter and textual techniques of the selected manuscript so as to explore features of intertextuality depicted in it and partially fill in the identified gaps by applying the theory of intertextuality to the selected manuscript.

### **1.3. Objectives of the Study**

The objective of this study is to explore features of intertextuality incorporated in the composition of the target manuscript. To achieve the objective, this piece of writing aims to undertake the following specific objectives:

- Describing the textual structure of the MS.
- Identifying features of intertextuality depicted in the MS.
- Interpreting the extractions into English.

### **1.4. Methodology**

In qualitative research (inductive style), theories may often serve as “a lens for the inquiry or they may be generated during the study” (Creswell, 2014:22). Thus, pure qualitative methodology was applied in this research. Conventionally, there are four types of approaches to conduct a sound analysis: rhetorical criticism, content analysis, interaction analysis, and performance studies. In this article, content analysis was chosen as an approach to describe the structure, intertextual elements, content and functions of the elements contained in the manuscript. As well, from the units of analysis which Andrews (1983); as cited in Balashova (2016) classified, mainly referential unit (involves some physical or temporal unit referred to or alluded to within a text) and slightly syntactical unit (consists of separate units of language, such as individual words, sentences, and paragraphs) have been utilized as units of analysis. There are also two general categories of texts: “(a) transcripts of communication (verbatim recordings) (b) outputs of communication (messages produced by communicators). And in terms of acquiring texts, outputs of communication are more readily available than transcripts” (Frey, L., Botan, C., & Kreps, G. 1999:1). Hence, an output of communication was employed as a particular approach to analyze the MS. Based on the aforementioned techniques, different extractions were taken from the manuscript and the intertextual links/elements were identified.

Regarding the procedure of the study applied, the text was selected purposively, the textual structure of the manuscript was described, intensive reading was done, selective extractions were extracted by merging similar extractions embodied in different segments of the MS, some features of intertextuality were identified in the target manuscript, interpreting of the extractions into their equivalent English versions using communicative approach was engaged, and the features of intertextuality have been put in separate tables as per their types so that they would create a fertile ground for analysis.

**CHAPTER TWO: Textual structure and Analysis of the Manuscript**

Major Category	Sub-categories	Details	Remark
<b>Ziq</b>	Daily or Monthly praises	“Sibuh “ and ‘Archie’	An introduction for any praise assumed to be conducted in ‘Qine Mahlet’
		‘Mäilk’ (Image)	Mäilk’ (Image) of God, Saint Mary, and different Saints followed by single Ziqe from <i>Mätshäfä Ziqe</i> .
		‘Esme Le-alem	Mainly taken from Mätshäfä ‘ <b>Dgua</b> ’ and Gospel
		‘Selam’	...
	Annual/ festival praises	‘Wazema’	* ‘Wazema Dguaw’ * ‘Yitbarek’ * ‘Selam’
		“Sibuh “ and ‘Archie’	Introduction for any praise supposed to be conducted in ‘Qine Mahlet’
		‘Mäilk’ (Image)	Mäilk’ (Image) of God, Saint Mary, and different Saints followed by single Ziqe from <i>Mätshäfä Ziqe</i> .
		‘Esme Le-alem	Mainly taken from <i>Mätshäfä Dgua</i> and Gospel
	‘Selam’	...	
<b>Mäzmur</b>	‘Mismak’	Psalms and its lyrics	Selected psalms as per the Ethiopian seasons followed by the Psalms’ lyrics being exchanged by two groups plunk left and right
	‘Liton’	An appeal to God	Always being conducted by priests only at the middle of ‘Mismak’
	‘Mäzmur’ Dguaw	Mainly from Mätshäfä ‘ <b>Dgua</b> ’ and Gospel	It is supposed to be chanted in different forms of its ‘Aquaquam’ (Zimame, Qum, Mereg, and Tsifate followed by Wereb )
	‘Arba-et’	Singing selected Psalms and chants from ‘Arba-et’	Mainly taken from <i>Mätshäfä “Me’raf”</i>
	“Araray”	Always being sang after the end of ‘Mäzmur’	Mainly taken from <i>Mätshäfä Dgua</i> and the Gospel

## CHAPTER THREE: SPECIFIC INTERTEXTUAL ELEMENTS APPLIED IN MÄTSHÄFÄ ZIQ

### Introduction

This chapter challenges to examine how writers draw on further sources for the writing of their own texts, how the authors comprise other sources in their texts, what forms of intertextual elements the writers use, what the writers use these elements for, and how the writers place themselves as writers in relation to other sources to construct their own statements.

### 3.1. Pastiche

Originally, the word ‘pastiche’ is derived from the Latin word ‘pasta’ which means paste a literary or other work of art composed in the style of a well known writer, artist etc (Oxford English and Spanish and Merriam Webster Dictionaries). Hence, it seems that parody seeks differentiation in its relationship to its model whereas pastiche operates by similarity and correspondence. So that the main reason of using pastiche is to commemorate great works of the past.

Pastiche is also an acknowledged borrowing, but seems to be more apparent. It is regularly reproduction of not of a single text but of a number of former texts.

In his “Postmodernism and Consumer Society” Jameson says:

Pastiche, like parody, is the imitation of a peculiar or unique style, the wearing of a stylistic mask, speech in a dead language: but it is a neutral practice of such mimicry, without parody’s ulterior motive, without the satirical impulse, without laughter, without that still latent feeling that there exists something normal compared to which what is being imitated.

(Jameson, n.d:3)

Literary theorists make out pastiche as a consequence to parody. The only common feature between parody and pastiche is that they both involve imitation or more precisely, the imitation of styles. Jameson as well argues that Pastiche is a postmodern phenomenon while others argue that it is also an occurrence of modernism. More, Jameson suggests that pastiche emerges to imitate the dead styles. Through pastiche, someone can identify the traces of earlier works for writers mostly work closely with intertextual sources to support their views.



To sum up, parody is coping/mimicking something (word, phrase, sentence, structure, style, concept, etc.) in order to comment/critique on it (someone mimics someone’s speech or style to comment on it); whereas pastiche is mimicking/coping something without comment aiming at commemorating great works of the past, or genres.

Tabele-1: Extractions/data/ on pastiche as specific element of intertextuality in Mätshäfa Ziq

The alluding text		The evoked texts	
Source of the extraction	The extraction ant its equivalent translation	Signs of Pastiche	
□□□□□	<ul style="list-style-type: none"> <li>➤ □□□□□ □□□□ □□□□□ □□□□□ □□□□ □□□ □□□□□□ □□□□□□ □□□□ □□□□ □□□□□ □□□□□□ □</li> <li>➤ When He came out of the water, the heaven being opened, a Word came from the cloud saying “this is my son whom I adore.”</li> </ul>	<p><b>John 3:16</b></p> <p>After being baptized Jesus immediately came up from water... look also there was a voice from the heavens that said “This is my son”, the beloved, whom I have approved.</p>	<p><b>Mark 1:9</b></p> <p>And immediately on coming up out of the water he saw the heavens being parted... and a voice came out of the heavens. You are my son, the beloved; I have approved you.</p>
□□□□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□□□□ □□□□ □□□□□□□□ □□□□□□ □□□□ □□□□ □□□□ □□□□□□□ □□□□□□□□</li> <li>➤ <i>He called Lazarus and raised him up, Jesus who released the death throes and who raised up from death.</i></li> </ul>	<p><b>John 11: 43</b></p> <p>And when he had said these things, he cried out with a loud voice: Lazarus, come on out.</p>	
□□□□□□□	<ul style="list-style-type: none"> <li>➤ □□□□ □□□□□□ □□□□□□□□ □□□□□□ □□□ □□□□ □□□□ □□□□ □□□ □□□□□□ □□□□□□</li> <li>➤ I will consecrate you benediction, multiply your progeny similar to stars in the heaven and like sand in the shoreline.</li> </ul>	<p><b>Genesis □ 22□17</b></p> <p>I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore.</p>	







### 3.2. Citation/quotation:

Citation or “quotation,” often used interchangeably, normally is a recognizable set of words that is signaled by markers (particularly literary markers). Quotation as another intertextual form means quoting others’ words or sentences from the previous texts. The quoted words or sentences are either exactly the same as the whole source text or a variation of the source text (Zhang, 2018). Besides, Quoting engages by means of the exact language used by the original author(s) in their work and is indicated by quotation marks. The quotation mark is often used to distinguish a quote from a paraphrase. As is apparently obvious, a researcher may use single ‘...’ or double “...” quotation marks depending on the style of referencing the researcher follows.

Tabele-2: Extractions/data/ on Citation/quotation as specific element of intertextuality in Mätshäfa Ziq

The alluding text		The evoked texts	
Source of the extraction	The extraction ant its equivalent translation	Signs of Citation/quotation:	
<p>□□□□ □□□                  □□□ □□□□                  □□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□□□ □ □□□ □                      □□□□ □ □□□□ □ □□□ □                      □□□ □ □□□ □ □□□□□□ □                      □□□□ □ □□□□□ □ □□ □                      □□□□□□□□□□</li> <li>➤ God said: value my Sabbaths; walk off in the course of my rules. And then you can eat abundant and blessed foodstuff, which is the product of my work.</li> </ul>	<p><b>Isaiah 1:19</b>                  ... says Jehovah. If you people show willingness and listen, the good of the land you will it</p>	
<p>□□□□ □□                  □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□ □ □□□□ □                      □□□□□ □ □□□□□ □ □□□□ □                      □□□□ □ □□□ □ □□□□□ □                      □□□□□ □ □□□□□□ □□</li> <li>➤ As it was said by the prophet, I provide you my peace. You will</li> </ul>		<p><b>John 14:27</b>                  I leave you peace. I give you my peace. I do not give it to you the way that the world gives it.</p>





interpretation by re-reading the text and writing in sentence format and indicate your source using parenthetical citations or endnotes/footnotes depending on the style guide you are using.

Clearly, it is evident to comprehend that paraphrasing is matching the sources with the current text in terms of meaning using one's own words and approximately with the same length to wipe out plagiarism and address some points when the source text is found fragile to fully entertain the present thought.

Tabele-3: Extractions/data/ on paraphrase as specific element of intertextuality in Mätshäfä Ziq

The alluding text		The evoked texts	
Source of the extraction	The extraction ant its equivalent translation	Signs of Paraphrase	
□□□□□ □□□□ □□□ □□□□□□□□	<ul style="list-style-type: none"> <li>➤ □□□ □ □□□□ □ □□□□ □ □□□□□ □ □□□ □□ □□□ □ □□□□ □□□□□ □ □□□ □ □□□ □ □□□□□ : :</li> <li>➤ Jesus asked John to baptize him by water, and John replied how could I baptize you?</li> </ul>	<p><b>Mathew 3:13</b></p> <p>Then Jesus came from Galilee to the Jordan to John in order to be baptized by him but the latter tried to prevent him saying I am needing to be baptized by you.</p>	<p><b>Mark 1:9</b></p> <p>In the course of those days Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.</p>
□□□□□ □□□□ □□□ □□□□□□□□	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□□□ □ □□□ □ □□□□□ □ □□□ □ □□□□ □ □□□□ □ □□□□□ □□</li> <li>➤ Zechariah prophesized and said, you, the young child will go forward ahead of the bride.</li> </ul>	<p><b>Isaiah 40:3; Mathew 3:3</b></p> <p>Listen! Someone is calling out in the wilderness. Clear up the way of Jehovah.</p>	
□□□□□ □□□□ □□□ □□□□□□□	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□ □ □□□□□□ □ □□□□□□ □ □□□□□ □ □□□ □ □□□ □ □□□□□ □ □□□ □ □□□□ □ □□□□□□ □ □□□ □ □□□□ □ □□□□□□□ □ □□□ □ □□□□ □ □□□□□ □ □□ □□ □□□□□□□□</li> </ul>	<p><b>Acts 20:28</b></p> <p>Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you over-seers to shepherd the congregation of God, which he purchased with the blood of his own (son).</p>	

	<ul style="list-style-type: none"> <li>➤ They built the house of worship and intertwined it by holly spirit. It is built by the hand of the priests and be blessed by the bishops; cross-examined by water produced from His rib in the time of His suffering.</li> </ul>		
<p>□□□□ □□ □□ □□□□ □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□ □ □□□ □□ □□□□ □ □□ □ □□□□ □ □□□□ □ □□□ □ □□□□ □ □□□ □□</li> <li>➤ The rainy term has passed timely and the prosperity being assured; “spikenard” has flowered in the garden.</li> </ul>	<p><b>The Song of Solomon 2:11</b> For, look! The rainy season itself has passed; the downpour itself is over.</p>	
<p>□□□□□ □□□ □□□ □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□ □ □□ □ □□□ □ □□□□□ □□□□ □ □□□□ □ □□□□ □ □□□ □ □□□ □ □□□□□ □ □□ □ □□□□□□ □□□□</li> <li>➤ Who is merciful like you? You have undertaken with Noah and gave Manna to Israel. Who is merciful like you?</li> </ul>	<p><b>Genesis 9:8-17</b> And God went to say to Noah and to his sons with him. “And as for me, there I am establishing my covenant with you men and with your offspring after you.</p>	
<p>□□□□□ □□□ □□□ □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□ □ □□□□□ □ □□ □□ □□□□ □ □□□□□ □ □□□□□ □ □□□ □ □□□ □ □□□□</li> <li>➤ Our strength, our rescuer between adversary; our power and our shelter as well as our elegance, i.e. the cross.</li> </ul>	<p><b>1 Corinthians 1:18</b> For the speech about the torture stake is foolishness to those who are perishing but to us who are being saved, it is God’s power.</p>	<p><b>Philippians 3:18</b> For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ; and their finish is destruction and their god is their belly.</p>
<p>□□□□□ □□ □□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□□ □ □□□□□□</li> </ul>		<p><b>Psalms 104:2-6</b></p>



	<p>□ □□□ □ □□□□□ □          □□□□ □ □□□□ □          □□□□□</p> <p>➤ He beautified the heaven by stars, brighten. He also decorated the earth by blossoms.</p>		<p>Enwrapping yourself with light as with a garment. Stretching out the heavens like a tent cloth.... With a watery deep just like a garment</p>
<p>□□□□ □□□□          □□□</p>	<p>➤ □□□ □ □□ □ □□□□          □ □□ □ □□□□ □          □□□□ □ □□ □          □□□□□ □ □□□ □□□□</p> <p>➤ God is absolute in his existence, He was there before the creation of the world. He governs the world in his realm.</p>	<p><b>Revelation 1:17</b>          And he laid his right hand upon me and said: Do not be fearful. I am the First, and the Last</p>	<p><b>Hebrew 13:8</b>          Jesus Christ is the same yesterday, and today, and forever.</p>
<p>□□□□ □□□□          □□□</p>	<p>➤ □□□ □ □□□ □ □□ □          □□□□□ □ □□□□ □          □□□□□</p> <p>➤ He created the heaven first, and established the earth by His hand.</p>		<p><b>Genesis 1:1</b>          In the beginning, God created the heavens and the earth.</p>
<p>□□□□ □□□          □□□□□</p>	<p>➤ □□ □ !□□ □ □□□ □          □□□□□ □ □□□ □          □□□□ □□□□ □ □□□□□          □□□□ □□</p> <p>➤ Israel said “we never saw and heard who was born blind and his eyes see on Sunday.</p>		<p><b>John 9:18</b>          However, the Jews did not believe concerning him that he had been blind and had gained sight until they called the parents of the man.</p>
<p>□□□□ □□□□          □□ □□□□</p>	<p>➤ □□□□ □□□ □ □□□□          □□ □ □□ □ □□□          □□□ □ □□□ ::</p>		<p><b>John 3:19</b>          Now this is basis for judgment that the light has come into the world.</p>

	<ul style="list-style-type: none"> <li>➤ They preached Him and came daylight. Came down the supremacy of Father, from the dominants.</li> </ul>		
□□□□ □ □□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□ □ □□□□ □□□ □ □□□□ □□□ □ □□□□ □□□□□□□□ □□□□ □ □□□□□□□□</li> <li>➤ The shepherd who came to the world, the Son and Word of God, came from the dominants.</li> </ul>		<p style="text-align: center;"><b>John 10:7</b></p> <p>I am the fine shepherd; the fine shepherd surrenders his soul in behalf of the sheep.</p>
>>>	<ul style="list-style-type: none"> <li>➤ □□□ □ □□□ □□□□ □□□□ □ □□□□ □□□□□□□□</li> <li>➤ The Father said to His Son “you, my Son, seat by my right side.”</li> </ul>		<p style="text-align: center;"><b>Psalms 110:1</b></p> <p>The utterance of Jehovah to my lord is: “Sit at my right hand, until I place your enemies as a stool for your feet.</p>
□□□ □ □□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□□□□ □□□□□ □□ □ □□□□□ □□□ □□□□ □ □□□ □ □□□□□□□ □□□□□ □□□□ □□□□ □□□□ □ □□□ □ □□□□□ □□□□ □ □□□□□ □□□□□□□□</li> <li>➤ I trust you my brothers that you can accomplish all excellent deeds. You are well equipped in all wisdoms. You are able to tell and preach about Jesus Christ.</li> </ul>		<p style="text-align: center;"><b>Thessalonians 5: 15</b></p> <p>See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others.</p>
□□□ □ □□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□□ □□□□□ □□□□□□ □□□□ □□ □ □□□□ □□□□□ □</li> <li>➤ You came down from the</li> </ul>		<p style="text-align: center;"><b>John 6:37</b></p> <p>Everything the father gives me will come to me, and the one that comes to me I will by no means drive away, because I have come down from</p>

	<p>heaven by order of your Father so as to rescue your people.</p>		<p>heaven.</p>
<p>□□□□ □ □□□□ □□□ □□</p>	<p>➤ □□□□ □□□□ □□□ □□□ □□□□ □□□□□□ □□□□ □□□□□□ □□□□□□□□ □□□□ □□□□□□□□</p> <p>➤ While they were there (Bethlehem), her delivery got reached and has born her firstborn.</p>	<p><b>Luke 2:6</b></p> <p>While they were there, the days came to the full for her to give birth. And she gave birth to her son.</p>	
<p>&gt;&gt;&gt;</p>	<p>➤ □□□□□ □□□ □□□□ □□□□□□ □□□□ □□□□□□ □□□□□ □□□□ □□□□□□□□</p> <p>➤ All kings of the earth will bow to him, and present him gold, myrrh, and perfume.</p>	<p><b>Mathew 2:11</b></p> <p>They saw the young child with Mary its mother, and falling down, they did obeisance to it. They also opened their treasures and presented it with gifts, gold, and frankincense and myrrh.</p>	
<p>□□□ □□□□ □□□□□□</p>	<p>□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□□□□ □□□ □□□□ □□□□□□ □□□□□□□□ □□□□ □□□□ □□□□ □□□□□ □□□□ □□□□□□□□</p> <p>He told to whom he called them “come hallowed of my Father.” They served him in their life. So that He will give them an inheritance: novel earth, which exhales milk and honey.</p>	<p><b>Mathew 25:34</b></p> <p>Then the king will say to those on his right. Come, you who have been blessed by my father inherit. The kingdom prepared for you from the founding of the world.</p>	<p><b>Revelation 22:12</b></p> <p>Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is.</p>
<p>□□□□□□ □□□□□ □□□□□</p>	<p>➤ □□□ □ □□□ □ □□□□ □□□□□ □ □□□ □ □□□ □ □□□ □ □□□□□□□□</p> <p>➤ While John saw Jesus, shouted saying here is the pork of God.</p>	<p><b>John 1:28</b></p> <p>He beheld Jesus coming toward him, and he said: “See, the Lamb of God that takes away the sin of the world.”</p>	
<p>□□□□ □□□□□□ □□□□ □□□□□</p>	<p>➤ □□□□□ □ □□□ □ □□□ □ □□□ □</p>	<p><b>Psalms 132:7-8</b></p>	

	<p>□□ □ □□ □ □□□ □ □□□□ □ □□□ □ □□□ □ □□□ □ □□□□ □ □□□ □ □□□ □ □□□□ □:</p> <p>➤ We bend downward where the foot of our Lord was stood on. Do raise, O God, to your resting place. You and the Ark of your sanctuary. .</p>	<p>Let us bow down at his footstool. Do arise, O Jehovah, to your resting place. You and the Ark of your strength.</p>	
<p>□□□□ □□□□□ □□□□ □□□□</p>	<p>➤ □□□ □ □□□□ □ □□ □ □□□□ □ □□□□ □ □□□□ □ □□□□ □ □□□ □ □□□.</p> <p>➤ John came to preach Baptize for repentance in the wilderness in the word of peace.</p>	<p><b>Mark 1:4</b> John the baptizer turned up in <b>the wilderness</b>, preaching baptism of repentance.</p>	
<p>□□□□□ □□□□ □□□ □□□□□□□□</p>	<p>➤ □□□□ □ □□□□□ □ □□□ □ □□□□□ □ □□□ □ □□□□ □ □□□□ □ □□□□□ □□</p> <p>➤ Zacharias prophesied saying, you the young child will go in advance before the bride (Jesus Christ).</p>	<p><b>Luke 1:76</b> But as for you, young child, you will be called a prophet of the most high, for you will go in advance before Jehovah to make his ways ready.</p>	<p><b>Luke 7:27; Milk 3:1</b> This is he concerning whom it is written. 'Look' I am sending forth my messenger before your face who will prepare your way ahead of you.</p>
<p>□□□□ □□□□ □□□ □□□□□□□□</p>	<p>➤ □□□□□ □ □□□□□ □ □□□□□ □□ □ □□□ □ □□□□□ □ □□ □□□□ □□</p> <p>➤ Your wife, Elizabeth gives birth to a baby boy for you, and you will call his name John.</p>	<p><b>Luke 1:13</b> Your wife Elizabeth will become mother to a son to you, and you are to call his name John.</p>	
<p>□□□□ □□□ □□□ □□□□ □□□</p>	<p>➤ □□□□ □ □□□□ □ □□□□□ □ □□□ □ □□□ □ □□□□ □ □□□□ □ □□□ □ □□□ □ □□□□ □ □□□□□ □ □□□ □</p>	<p><b>Mathew 13: 1-8, Mark 4:3</b> Then he told them many things..... Still others fell upon the fine soil and they began to</p>	

	<p>□□□ □□□□□</p> <p>➤ Jesus taught his disciples saying that the sewer came out to sow the seed upon the fine soil.</p>	<p>yield fruit, this one a hundred fold, that one sixty, the other thirty.</p>	
>>>	<p>➤ □□□□□ □ □□□ □ □□□ □ □□□□□□ □ □□□ □ □□□ □ □</p> <p>➤ The sewer is the priest and farm is the world.</p>		<p><b>Luke 8:11</b> The seed is the word of God. Those alongside the road are the ones that have heard.</p>
□□□□ □□□□ □□□ □□□□□□	<p>➤ □□ □ □□□ □ □□□□□ □ □□□□ □ □□□□ □ □□□□□ □ □□ □ □□□□ □ □□□ □ □□□ □□</p> <p>➤ Say hi and salute, stride around Zion and hang it. Set your hearts upon its supremacy.</p>	<p><b>Psalms 48:12</b> March around Zion, you people; and go about it. Count its tower.</p>	
>>>	<p>➤ □□□ □ □□□□□ □ □□□ □ □□□□□□ □ □□□ □ □□□□□□ □ □□□ □ □□□□□ □</p> <p>➤ She is built by his name and blessed by his holly blood, and being cross examined by his woody cross.</p>		<p><b>Acts 20:28</b> The holy spirit has appointed you over seers to shepherd the congregation of God, which he purchased with the blood of his own (son).</p>
□□□□□ □□□ □□□ □□□□□	<p>➤ □□□ □ □□□□ □ □□□ □□ □□□ □ □□□□ □ □□□□□□ □ □□□□□□□□□</p> <p>➤ Your hand works are good-looking. You created human being according to your</p>		<p><b>Genesis 1:26</b> And God went on to say let us make man in our image according to our likeness.</p>

	likeness and similitude.		
□□□□ □ □□□□ □□□	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□ □ □□□□ □ □□□ □ □□□□ □ □□ □ □□□ □ □□□ □ □□□□ □ □□□□ □ □□□□ □ □□□□□</li> <li>➤ A stick stride out of the beneath of Jessie, and blossom would be fruitful. And that stick is the allegory of Mary, holly it is.</li> </ul>	<p><b>Isaiah 11:1</b></p> <p>And there must go forth a twig out of the stump of Jessie, and out of his roots a sprout will be fruitful.</p>	
>>>	<ul style="list-style-type: none"> <li>➤ □□□ □ □□□□ □ □□ □ □□ □ □□ □ □□□□ □ □□□□ □□</li> <li>➤ The Word dwelled on her, and become flesh and was born from her.</li> </ul>	<p><b>John 1:14</b></p> <p>So the Word became flesh and resided among us and we had a view of his glory.</p>	<p><b>Luke : 2:6</b></p> <p>While they were there, the days came to the full for her to give birth. And she gave birth to her son.</p>
□□□□□ □□□□□ □□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□ □ □□□ □ □□□ □ □□□□ □ □□□ □ □□□□ □ □□ □ □□□□ □ □□ □ 1□ □□□□□□</li> <li>➤ The forests of wines seeded and Citron gave fruits. Solomon, in all his fame, didn't put on as one of them.</li> </ul>	<p><b>Mathew 6: 29</b></p> <p>.... but I say to you that not even Solomon in all his glory was arrayed as one of these.</p>	
□□□□ □□□□□ □□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□ □ □□□□ □ □□□ □ □□□□□ □ □□□□□ □ □□□□ □ □□ □ □□□ □ □□□□□□</li> <li>➤ He guided blinds on the Sabbath; on the Sabbath he removed demons and cleaned lappers.</li> </ul>		<p><b>John 5:10</b></p> <p>Therefore, the Jews began to say to the cured man it is Sabbath and it is not lawful for you to carry the cot.</p>
□□□□□ □□□□□	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□ □ □□□□ □ □□□□ □ □□□□ □ □□□□ □</li> </ul>		<p><b>King 11:5</b></p> <p>And he went on to command them,</p>

	<p>☐</p> <p>➤ Moses commanded the people to look up the Sabbath truly.</p>		saying “this is the thing that you will do. One third of you are coming in on the Sabbath and keeping strict watch over the king’s house
□□□□ □□ □□□□	<p>➤ □□□ □ □□ □ □□□ □ □□□□ □ □□ □ □□□ □ □□□□□ □ □□□ □ □□□□□□□□</p> <p>➤ Indeed, there is no point in time that God not present, Christ, the Son of the Father.</p>		<p><b>John 17:5</b></p> <p>So now you, father, glorify me alongside yourself with the glory that I had alongside you before the world was.</p>
□□□□ □□□ □□□□ □□□□□	<p>➤ □□□ □ □□□□□□□ □ □□□□ □ □□□□□□ □ □□□ □ □□□ □</p> <p>➤ Beware, not to others deceive you; and live geared up all the time.</p>	<p><b>Mathew 24:4</b></p> <p>And in answer Jesus said to them: look out that nobody misleads you.</p>	
□□□□□ □□□□ □□□	<p>➤ □□□□□□□□□ □□□□□ □□□□□ □□□□□□ □□□ □ □□□□ □□□□□□□□ □□□□:</p> <p>➤ The God will come from Te’man, from Mount Pa’ran, in the province of the Judah.</p>	<p><b>Habakkuk 3:3</b></p> <p>God himself proceeded to come from Te’man, even a Holy one from Mount Pa’ran Selah.</p>	
□□□□ □□□□ □□□	<p>➤ □□□□□ □□□□ □ □□□□ □□□ □ □□□□□ □□□ □ □□□ □ □□□□ □ □□□ □□□ □</p> <p>➤ Jesus was born in Bethlehem of Judah. The men of wisdom brought him gifts.</p>	<p><b>Mathew 2:11</b></p> <p>They also opened their treasures and presented it with gifts, gold and frankincense and myrrh.</p>	
□□□□ □□□□ □□□	<p>➤ □□□ □ □□□□ □□□□ □ □□□□ □ □□□ □ □□□□ □□□□ □ □□□□□ □□</p>		<p><b>Mathew 2:11</b></p> <p>They also opened their treasures and presented it with gifts, gold and</p>



	<ul style="list-style-type: none"> <li>➤ They presented frankincense for his clergy, and gold for his kingdom.</li> </ul>		frankincense and myrrh.
<p>□□□□ □□□□ □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□ □ □□□ □ □□□ □ □□□ □ □□□ □ □□□ □ □□□ □ □□□ □ □□ □ □□□ □ □□□□ □ □□ □ □□□□ □ □□□□□□</li> <li>➤ He took the child and His mother and went to Egypt. While He left Egypt, He came inside Nazareth so as to be called a Nazarene.</li> </ul>	<p><b>Mathew 2:14</b> So he got up and took along the young child and its mother by night and withdrew into Egypt.</p>	
<p>□□□□□ □□ □ □□□□ □ □□□□□□</p>	<ul style="list-style-type: none"> <li>➤ □□ □ □□□□ □ □□□□□ □ □□□ □ □□□□ □ □□□ □ □□□□ □ □□□□ □ □□□□□ □ □□□□ □ □□□□□□</li> <li>➤ Jesus went delightfully to the wedding making miracles and marvels among the gentles.</li> </ul>	<p><b>John 2:1-9</b> Now on the third day a marriage feast took place in Ca'na of Galilee. The mother of Jesus was there. Jesus and his disciples were also invited to the marriage feast..... When, now, the director of the feast tasted the water that had been turned into wine.</p>	
<p>□□□□ □□□□ 29</p>	<ul style="list-style-type: none"> <li>➤ □□□□□ □ □□□□□ □ □□□□□ □ □□□ □ □□□□ □□□ □□□□ □□□ □ □□□□□ □□□□ □□□□□□□ □□□□ □□□□□□ □□□□□</li> <li>➤ For this reason, I was born and came to the world to be the truly witness. And anyone who is from the truth can hear my word.</li> </ul>	<p><b>John 18:37</b> .... For this I have been born, and for this I have come into the world that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice.</p>	
<p>□□□□□□□□ □□□□□ 17 □□□ □□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□□ □□□□ □ □□□□□□□ □□□□ □□□ □□□□□ □□□□□ □</li> </ul>	<p><b>John 14:1</b> Do not let your hearts be troubled. Exercise faith in God, exercise</p>	

	<ul style="list-style-type: none"> <li>➤ Jesus said to them that they should believe in him and his father.</li> </ul>	<p>faith also in me.</p>	
<p>□eS K~KU: Ō"xf T&gt;"&gt;?M</p>	<ul style="list-style-type: none"> <li>➤ □□□ □□□□ □□□□□ □□□□ □□□ □□□□ □□ □□□□□ □□□ □□□□ □□□□□</li> <li>➤ A high priest, Jesus Christ, was counted with sinners so as to adjoin us with the soul of the righteous.</li> </ul>		<p><b>Hebrew 4:15</b> For we have as high priest, not one who cannot sympathize with our weakness, but one who has been tested in all respects like ourselves, but without sin.</p>
<p>□□ □□□□ □□ 6</p>	<ul style="list-style-type: none"> <li>➤ □□□□□□ □□□□□□ □□□□ □□□□ □□ □□□□□□ □□□□ □□□□ □□□□□□ □□□□ □□ □□□□ □□□□□□ □□□□□□ □□□□□□</li> <li>➤ He came down from heavens and the dominants. He became the earthly flesh, the word dwelt in the womb of Virgin, without being removed from the chair of the divine.</li> </ul>		<p><b>Colossians 2:9</b> Because it is in him that all the fullness of the divine quality dwells bodily.</p>
<p>□ □□ 3</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □□□□ □□□□□ □□□□ □□□□□□ □□□□□□ □□□□□□ □□□□□□ □□□□□□ □□□□ □□□□□</li> <li>➤ Early with you, in the time of authority and the light of saints, you are my born from my womb before the morning star.</li> </ul>	<p><b>Psalms 110:3</b> In the splendors of holiness from the womb of the down. You have your company of young men just like dewdrops.</p>	
<p>□□ 1: : □□□□□□ □</p>	<ul style="list-style-type: none"> <li>➤ □□□□□□ □□□□ □□□□□□ □□□□□ □□□□□ □□□□□□</li> </ul>	<p><b>Luke 1:31-33</b> .... and you are to call his name</p>	

	<p>□□□□□□ □□ □□□□□□ □□□□ □□□□□ □□□□□□ □□□□□□□□</p> <p>➤ He is the one who rules the house of Jacob forever. His kingdom never ends. His kingdom will be strong on the chair of David.</p>	<p>Jesus. This one will be great, and will be called Son of the Most High, and Jehovah God will give him the throne of David his father. And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom.</p>	
<p>□□□ □□□□□</p>	<p>➤ □□□□□ □□□□□□□□ □□□□ □□□□ □□□□ □□□□ □□□□□□□ □□□□ □□□ □□□□ □□□□□ □□□□□□□ □□□□□□ □□□□□□ □□□ □□□□□□</p> <p>➤ Light from the light, Son the unconditional, came to us; He made harmony; He rescued and healed us and the whole world.</p>	<p><b>John 8:12</b> Therefore, Jesus spoke again to them, saying I am the light of the world</p>	<p><b>John 12:46</b> I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness.</p>
<p>□□□ □□□□</p>	<p>➤ □□□□□□ □□□ □□□□ □□□ □□□□ □□□□□ □□□ r□□□□ □□□□□□ □□□□□ □□□ □□□□□ □□□□ □□□ □□□□□ □□□□ □□□□□□□</p> <p>➤ His mother made Him lay in the stony groove. She covered Him by the folio of fig tree. She called Him rescuer of the world. He just has been born expose of the light.</p>		<p><b>Luke 2:7</b> .... She bound him with cloth bands and laid him in a manger, because there was no place for them in the lodging room.</p>
<p>□□□□ □□□ □□□</p>	<p>➤ □□□□□□ □□□□ □□□□□ □□□□□ □□□□□□ □□□□□ □□□□□□</p>	<p><b>1 Corinthians 15:20</b> However, now Christ has been raised up from dead, the firstfruits</p>	<p><b>Colossians 1:18</b> And he is the head of the body, the congregation. He is the beginning, the</p>

	<ul style="list-style-type: none"> <li>➤ Christ, the first-born preceded resurrection of all dead humans.</li> </ul>	of those who have fallen asleep in death.	firstborn from the dead.
□□□□	<ul style="list-style-type: none"> <li>➤ □□□□□□ □□□□ □□□□□□ □□□□□ □□□ □□□□□□ □□□□□ □□□□ □□□ □□□ □□□□□□ □□□□ □□□□□□ □□□□□□□ □□□□□□</li> <li>➤ He came down from the heaven, and was born from Mary so as to eradicate the annoyance of Hewn. He crucified on the woody cross, and was baptized in river of Jordan in his thirty.</li> </ul>	<p><b>Colossians □ 2 □ 14</b></p> <p>And biotted out the handwritten document against us, which consisted of decrees and which was in opposition to us. And he has taken it out of the way by mailing it to the torture stake.</p>	<p><b>Ephesians 2:15</b></p> <p>By means of his flesh, he abolished the enmity, the Law of commandments consisting in decrees that he might create the two peoples in union with himself into one new man and make peace.</p>
□□□□ □□□□	<ul style="list-style-type: none"> <li>➤ □□□□□ □□□□ □□□□□□ □□□□□□□ □□□□ □□□□□ □□□□□□ □□□ □□□ □□□□□□</li> <li>➤ He commanded the cloud and opened the gate of the heaven. He rained bread and supplied it to them to eat.</li> </ul>	<p><b>Exodus □ 16 □ 13</b></p> <p>This is the word that Jehovah has commanded. Pick up some of it, each one in proportion to his eating. You are to take an Omer measure for each individual according to the number of the souls that each of you has in his tent.</p>	<p><b>□□□ □ 6 □ 49</b></p> <p>Your forefathers ate manna in the wilderness and yet died. This is the bread that comes down from heaven so that anyone may eat of it and not die.</p>
□□□□ □□□	<ul style="list-style-type: none"> <li>➤ □□□□ □□□□□ □□□□□□ □□□□ □□□□ □□□□ □□□□□ □□□□□□□□ □□□ □□□□□ □□□□□ □□□□ □□□□□□ □□□□ □□□□□ □□□□□□</li> <li>➤ While he sat in the olive mountain, He told to his disciples “in the second blow, the dead will rise up on the Sabbath.”</li> </ul>	<p><b>Mathew □ 24 □ 3</b></p> <p>And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds.</p>	<p><b>Corinthians 15: 52</b></p> <p>In a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible and we shall be changed.</p>

<p>□□□□ □□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□□□ □□□□ □□□□ □□□□□□ □□□ □□□□□□ □□□□ □□□□ □□□ □□□□ □□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□□ □□□□□</li> <li>➤ Live standing by for you don't know the time that the new owner of the house comes: may be in the evening, or mid night or else early morning.</li> </ul>	<p style="text-align: center;"><b>Mathew 24:44</b></p> <p>On this account you too prove yourselves ready because at an hour that you do not think to be it, the Son of man is coming.</p>	<p>Mathew: 25:13</p> <p>Keep on the watch, therefore, because you know neither the day nor the hour.</p>
<p>□□□□□ □□□□□ □□□ □□□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□□ □ □□□ □ □□□□ □ □□□□ □ □□□ □ □□□□ □ □□ □ □□□□ □ □□□ □ □□□□□□□:</li> <li>➤ He preceded saying in the Old Testament that the Son of God will come.</li> </ul>		<p style="text-align: center;"><b>Acts 3: 18</b></p> <p>But in this way God has fulfilled the things he announced before and through the mouth of all the prophets that his Christ would suffer.</p>
<p>□□□□ □□□□□</p>	<ul style="list-style-type: none"> <li>➤ □□□ □ □□ □ □□□ □ □□□□□ □ □□□□ □ □□□ □ □□□□ □ □□□□□□□ □ □□ □ □□□□ □ □□□□ □□</li> <li>➤ As David told in his Psalms, human beings are like the flower of the grassland and his life passes like the shade.</li> </ul>	<p style="text-align: center;"><b>Psalms 103:15</b></p> <p>As for mortal man, his days are like those of green grass. Like the blossom of the field is the way he blossoms forth.</p>	

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