

A STUDY OF NARRATIVE TECHNIQUES IN
THE CHRONICLE OF YOHANNES I (ገጠለፍ ሰገል)

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE
STUDIES OF ADDIS ABABA UNIVERSITY IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF PHILOLOGY



BY
TADEWOS SISAY

OCTOBER, 2009
ADDIS ABABA

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

A STUDY OF NARRATIVE TECHNIQUES IN
THE CHRONICLE OF YOHANNES I (ገጸጸጸጸ ሰጸጸጸ)



BY
TADEWOS SISAY

OCTOBER, 2009
ADDIS ABABA

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

A STUDY OF NARRATIVE TECHNIQUES IN
THE CHRONICLE OF YOHANNES I (ገጠለፍ ሰገገዳ)

BY
TADEWOS SISAY

APPROVAL OF THE BOARD OF EXAMINERS

Chairman, Department of Graduate Committee

Signature

Hailu Habte (Dr.)



Advisor

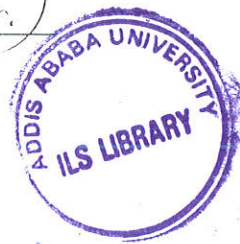
Signature

Mulugeta Seyoum (Dr.)



Examiner

Signature



Acknowledgment

First of all I am indebted to my advisor Dr.Hailu Habtu who helped me throughout my thesis. Had it not been for advice and helping guidance, my thesis would not have been as it is now.

Secondly my thanks goes to Deacon Daniel Tekeste, Ato Hagos Abrha and Ato Haileyesus Demoz, Tegbaru Adane and Mengstu Kebede. All of them have helped me with constructive comments.

Table of Content

	<i>Page</i>
Acknowledgement-----	i
Table of Contents -----	ii
Abstract -----	vi
Chapter One	
1. Introduction-----	1
1.1. Background -----	1
1.2. Statement of the problem-----	3
1.3. Objectives -----	3
1.4. Methodology -----	4
1.5. Significance of the Study-----	4
1.6. Review of Related Literature-----	5
1.6.1. Narrative -----	5
1.6.2. Narrative Structure -----	6
1.6.3. Characterization-----	7
1.6.4. Definitions and Examples of the Six Models of Gremias -----	8
1.6.5. Narrative Times -----	9
1.6.6. The Six Additional Works of Ignazio Guidi -----	11
1.6.7. A Chronicle of Emperor Yohannes IV -----	12
1.6.8. An Amharic Edition of Tegbaru Adan -----	12
1.6.9. Sergew Hablaḥ – Sellasie -----	13
1.6.10. Tekle Tsadeg Mekuria -----	13
1.6.11. A Brief Assessment of the Menilek Version -----	13

CHAPTER TWO

2. A Brief Introduction to the Narrative of the Chronicle of Yohannes -----	15
2.1. Narrative Structure -----	15
2.2. Narrative Elements -----	21
2.2.1. Character -----	21
2.2.2. Setting -----	24
2.2.3 Point of View -----	26
2.2.4. Conflict -----	27
2.3. Characterization -----	28
2.3.1. The Subjects: Däjzmach Zemarḏym and Faris -----	29
2.3.2. The Subject: Balge -----	29
2.3.3. The unknown Subjects -----	29
2.3.4. The Subject: God -----	30
2.3.5. The Subject: King Yohannes -----	30
2.3.6. Subjects: Abetohun Eyesus, S'äb'a Endärta, and S'äb'a Wajrat -----	31
2.4. Helper -----	32
2.4.1. The Helpers of Däjzmach Zemarḏyam -----	32
2.4.2. Helpers of Faris, Balge, and Unknown Subjects -----	33
2.4.3. The Helper of the King ʔaḏlaf Sägäd -----	33
2.4.4. The Helper of Abetohun Eyesus -----	34
2.4.5. Helpers of S'äb'a Endärta, and Säb'a Wajrat -----	34
2.5. Opponent -----	35
2.5.1. Opponents of Däjzmach Zemarḏyam -----	35

2.5.2. Opponents of Faris, Balge, and Unknown Subjects -----	35
2.5.3. Opponents of God, and King ʔaḏlaf Säḡäd -----	37
2.5.4. Opponents of Abethun Eyesus, S'ab'a, Endärta, and S'ä b'a Wajart -----	37
2.6. Super Helper -----	38
2.6.1. The Super Helper of Zemarḏyam -----	38
2.6.2. The Super Helpers of Faris, Balge and Unknown Subjects -----	38
2.6.3. The Super Helper of the King ʔaḏlaf Säḡäd -----	38
2.6.4. The Super Helper of Abetohun Eyesus -----	39
2.6.5. The Super Helper of Säb'a Endärta, and Säb'a Wajrat -----	39
2.7. Object -----	39
2.8. Receiver/Beneficiary -----	40
2.8.1. Receiver of Ze marḏyam, Faris, Balge, and Unknown Subjects -----	40
2.8.2. Recovers of God -----	40
2.8.3. Receivers of King ʔaḏlaf Säḡäd -----	41
2.8.4. Receiver of S'äba Endärta, and Säb'a Wajerata -----	41

CHAPTER THREE

3. Narrative Time-----	42
3.1 Order of Narrative Time-----	42
3.1.1 The Arrangement of Events and Actions of the Chronicle-----	42
3.2. Duration of Narrative Times -----	52
3.2.1. Scenic Presentation-----	52
3.2.2. Detailed Expression -----	55
3.2.3. Summary-----	55
3.2.4. Omission -----	56
3.3. Frequency of Narrative Times -----	60
3.3.1. Singulative Repetition -----	61
3.3.2. Repetitive Repetition -----	61
3.3.3. Iterative Repetition -----	61

CHAPTER FOUR

4. Conclusion -----	65
Bibliography-----	69

APPENDICES

Appendix A-----	i
Appendix B-----	viii

Abstract

Foreign and Ethiopian scholars, have studied different Ethiopian chronicles and made critical editions on the Ethiopian chronicles. However, these do not discuss narrative techniques.

This thesis thus, aims at analyzing the narrative structure, characterization, narrative elements and, narrative times of the chronicle of Yonannes.

The thesis has four parts. The first chapter is the introductory part. It gives background information and the general outline of the paper. It also devotes to the theoretical part which deals with the approach of the four narrative techniques. Chapter two on narrative structure characterization and narrative elements. Chapter three discusses order of narrative time, duration of narrative time, and frequency of narrative time. The fourth chapter is the conclusion.

CHAPTER ONE

1. INTRODUCTION

1.1 Background

Royal chronicles are preserved as Gee'z manuscripts. They record important historical, religious, political, and cultural events of the various eras.

Medieval Ethiopian manuscripts include historical accounts, religious books and chronicles of the emperors of Ethiopia from 14th to the 20th century. The chronicle of king Yohannes dates back to the late 17th century. The chronicle depicts religious, social, and political manifestations of the time.

Royal Ge'ez chronicles and chronological works are found in the manuscript section in the great national libraries: London, Oxford, Paris, Rome, and Berlin etc. The texts and manuscripts had been published and translated by European scholars. For examples the work of Chonti Rossini, Ranne Basset, Ignazio Guidei, Marcle Cohen, Enno Littmann, and Esteves de Pereria and others, are the major sources in the history of Ethiopia.

According to Harden (1926), almost all Ethiopian Ge'ez manuscripts start with honoring and respecting the Name of God. Almost all Ethiopian Ge'ez manuscripts (liturgical/ Theological, and Hagiographical) and chronicles unveil the same thing that Ge'ez manuscripts possess. The chronicle of Yohannes begins to recite the Name of God: (በስም አብ ወወልድ ወመንፈስ ቅዱስ አሁዳ አምላክ). (*In the Name of God the Father, the Son, and the Holy Spirit, one God*).

Different interpretation of the same concept is exhibited in some chronicles. A typical example of this is the chronicle of Bākāffä which begins: ቤናሁ ለንጉሠ

ነገሥት መጽሐፍ ሰገድ ክብረ ንጉሠ ነገሥት እግዚአብሔር ዘይብሉሥ ወይትወሐድ (*The story of the King of Kings Mäsih sägäd, Glory of King of Kings God in His Trinity and Oneness*).

Even if the story begins with the word depicting the vast story of the king like this (ታሪክ ዘንጉሠ ነገሥት) (*The history of King of Kings*), all events and actions are not revolving around the king alone. The chronicle of the king ገላለጽ ሰገድ narrates or mentions different subjects, events and actions apart from a partial involvement, and interaction of the king ገላለጽ ሰገድ.

It is noted that there are 16 Ethiopian chronicles preserved in Ge'ez language. They deal mostly with monarchs who reigned after the 14th century. According to Hussien (1983), the chronicles were patronized by some of the most outstanding medieval and early modern kings and local princes.

Foreign scholars, mostly Europeans, studied Ethiopian chronicles. Even then, the focus has been: 1) on individual chronicles and 2) on rendering them into European languages. The researcher recognizes that a narrative study of the chronicle has not been attempted. The present thesis, thus, intends to explore a standardized narrative techniques of the chronicle of king Yohannes I (ገላለጽ ሰገድ).

1.2. Statement of the Problem

The study tries to identify narrative structure, characterization, narrative elements and narrative times of the chronicle of Yohannes.

Based on the above narrative techniques then, this paper tries to answer the following research questions:

- 1) Does the chronicle of Yohannes apply propp's₁ narrative structure?
- 2) To what extent does the king contribute in the development of the story?
- 3) How does the chronicle arrange its narratives?

1.3 Objectives

1.3.1 Major and specific objectives.

1.3.1.1 Major Objectives

The major objective of the research is to study and examine the narrative techniques of the chronicle of Yohannes. It also aims to examine whether the chronicle reflects narrative techniques or not.

1.3.1.2 Specific Objectives

When we come to the specific objectives, the researcher points out the following specific objectives:

- To identify a general narrative structure in the chronicle of king Yohannes.
- To show the role of major and minor characters in the chronicle of Yohannes.
- To identify the arrangement of events, actions, and facts in this work.
- To see whether events, actions, facts, and legend are allotted equal duration?.

1.4. Methodology

This study is mainly conducted on the basis of library research. My work is on the long and important reign of king ʔaḍlaf Säḡäd and is based on primary and secondary sources that the researcher found in the Institute of Ethiopian Studies library, micro film library, and National Archives Library. The researcher studied and applied methods which are mostly used by the students of literature. The chronicle is a primary source which is written by the chronicler to honor and respect the kings of those times.

In order to harmonize the English translation with the Ge'ez texts, the researcher has translated ideas instead of translating word for word.

The researcher applies the Propp's¹ theory on narrative structure, and Algirs Gremia's² model in characterization. The narrative time would be also studied on the basis of the narrative method of Gerard Genette³. According to yohannes (2008), elements of narrative are categorized in to four kinds: Characters, Setting, point of View, and Conflict.

1.5. Significance of the Study

In the field of philology, some Ethiopian scholars initiate students to conduct more studies on the medieval Ethiopian Ge'ez texts. In addition to the historical and philological investigation of the text; studying the narrative techniques of chronicles of the past could be an important dimension of the study to know how

¹ Wiadmir, Propps is 20th of Russian Folklorist and Morphologist who invented the fundamentals events in his corpus, which comprises of 115 Russian fairy tales.

² He is French playwright and linguist of the 20th century, who contributed to the theory of semiotics.

³ He is a 20th of French Literary theorist and narratist: His work is Narrative in Discourse an essay in method.

far the chronicle reflects narrative structure, characterization, narrative elements, and narrative times.

This paper is not a detailed philological analysis but rather an investigation of the narrative methods of the chronicle.

1.6. Review of related literature

1.6.1 Narrative

According to Barthes (1977) every literary or non-literary manuscript or even a painting that can convey meaning is regarded as narrative. Myths, legends, tales, would also be elements of narrative. In addition daily news items, conversations are also included.

Michael Toolan (1970), notes the distinction between the narrative and the non-narrative. He states the following yardsticks to distinguish between the two categories.

First Toolan, believes every narrative encompasses change. From Toolan's perspective, the chronicle and its story is not static. From the time of the characters inception to his/her death, different events and actions do occur and change as time goes on.

Secondly, narratives are expected to have a teller, and the teller, no matter how backward or remote or invisible, is always important. Any narrative has a human communication through the medium of language communication that requires a speaker and a sort of addressee. *And hence,* chronicles communicate message through language, they can be regarded as narratives.

Thirdly, Baldič (1970), describes that narrative is a telling of some factual or fictitious events or successive events recounted by an addresser to an addressee.

Fifthly, as Scholes and Kellog (1966) assert, if there is a story and a story teller, any work could be a narrative. Elaborating on this assertion, Traugott and Patt (1980), say that a story, whether real or imagined, narrate about past experiences.

From the above scholars' yardsticks, we can draw the conclusion that chronicles could be regarded as narrative. However, the unplanned sequence of events and paces of the chronicler do not always fit in to this frame work of narrative. This paper, thus, tries to study narrative structures, characterizations, narrative elements, and narrative times of the chronicle.

1.6.2 Narrative Structure

Narrative structure is one of the four elements to be discussed in this paper. The term structure refers to the sequence and relationship of events. Modern scholars prefer to use structure than to adopt the word "form".

Every arrangement of events and actions could not be regarded as structure. Structurally the narrative should be studied and planned. My endeavor is to analyze the structure of an Ethiopian chronicle that of the Chronicle of Yohannes.

The two modern scholars Chatman (1970) and Barthes (1977) do agree in slight modification of Propp that is story paraphrase or event labeling.

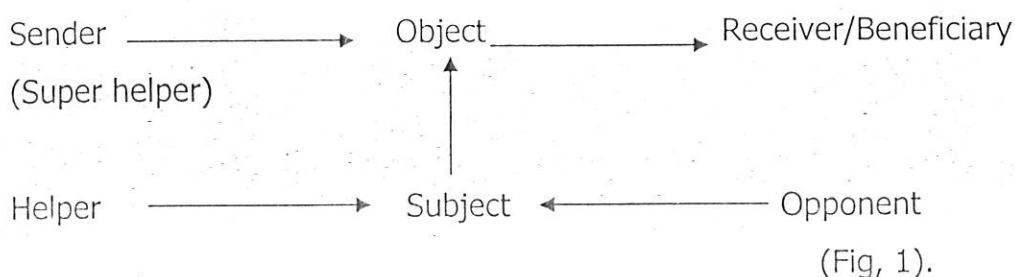
This story paraphrase or event labeling leads us to scrutinizing the major actions and their developments. In turn, we iron out the structures of the stories under investigation. How does the story go? What comes after the first; what seconds the first event? What could that mean when we see it generally from the genre's point of view? Etc.

1.6.3 Characterization

According to Abrams (1981), characters are the most important elements of any story. And he says that the story usually revolves around what they do (action) and what they say (dialogue). There has not been a question on the necessity of their existence in narratives, but only on their essence and how their places in a given story should be understood.

In his view, character is a paradigm of traits; trait defined as a relatively stable or abiding personal quality. In the narrative of the chronicle, the writer does appear to utilize this fully. Only their actions and reactions are made to lead readers to the conception of their nature as distinct personalities.

Secondly, Gremians, describes the two notions of actants (characters), such as collective and abstract notions. Sender (God) and helper (spirit) are considered as abstract notions, and Subjects and opponents are also regarded as collective notions. Additionally, he also distinguishes the elements of actants into six different characters according to their significant role in any narrative kind are presented as follows:



1.6.4 Definitions and Examples of the Six Models of Gremias:

A/Definitions

1. **Subject:** subject is the main participant of a given story. A subject can play a significant role in giving advice and help.
2. **Sender:** sender is a giver of benefit to any person who seeks help.
3. **Helper:** Helper is a kind of heavenly or earthly supporter for those who need assistance. Mainly these heavenly and earthly supporters are angels and saints.
4. **Receiver:** Receiver is a direct seeker of benefit from sender/giver.
5. **Opponent:** opponent is the main enemy of the subject; for example Devil or Demon.
6. **Object:** This is a kind of societal class in which the society was struggling against the exploiters.

B/Examples

In the narratives of chronicle, the subjects are classified into three main groups according to their significant role. Those are active, a relative active and passive participants.

God is the sender or superhelper, who gives assistance, especially for king ʔaḃlaf Sägäd. So the king is a primary beneficiary from the superhelper i.e, God.

In the narrative, the king is the main helper of the two participants of the story i.e, Zemarḃym and Faris. Angeles and Saints are not mentioned in the narrative of the chronicle considered as heavenly support of the king.

The above two major characters of the narratives are the direct benefactors of king ʔaḍlaf Sägäd, while they are challenging and fighting with their enemy like Balge.

Contrary to this, Balge is a direct opponent of Faris and Zemarḍym, and he is also an indirect opponent of king ʔaḍlaf Sägäd.

Lastly, the object of chronicle is not stated clearly by the writer. This is the defect of the chronicle which did not say specific or general object of the chronicle.

Since the chronicle is not about one man or woman, the six models of Gremians, therefore, fit the characters in the chronicle and the roles they play.

1.6.5 Narrative Times

Narrative time is a constituent factor of both story and text. The former is a succession of events, while the latter is a spoken or written discourse which undertakes their telling; or simply the text is what we read. In the text, the events do not necessarily appear in chronological order. Thus, there is a difference between the two concepts: story time and text time. There is a difference between the time of the thing told and the time of narrative.

According to Genette (1983), time is studied in to three perspectives: order, duration, and frequency. First, second, third are under order while hour, long, and short are in duration, a minute, a month, and a page are in frequency. The order concept deals with the arrangement of events and episodes. This is also known as a study of discrepancy between story order and text order.

Gerard Genette describes the above issue in two terms: Analepsis /retrospection and prolepsis/anticipation/ in defining discrepancy between the story and text order.

Duration is another important concept in the study of narrative time. It deals with the duration in a given story which is measured in minutes, hours, days, months, years and the length of the text devoted to it in lines and pages.

When the writer gives a short segment of a text to a long period of story, the pace will be accelerating the end to be fast. When the writer devotes a long segment of a text to a short period of time, the pace will be decelerated. One of the ways of declaring stories, for instance, is through summary. It condenses or compresses a given story-period into a relative short statement of its main features [Eprem: 21-22].

Secondly, a dialogues is a typical example of the pace; it gives fairly equal duration to the story and text.

Frequency is the relation between the numbers of times an event appears in the story and the numbers of time it is narrated or mentioned in the text. Different events could be narrated in a given story in relatively higher or lower numbers.

If an event is regarded as an important one worth repeating, the writer could do that. Thus, frequency could, in other words be regarded as the study of repetition.

There are three kinds of repetitions: Singulative repetition, Repetitive repetition, and Iterative repetition.

A. Singulative Repetition

It is narrating once what happened once; that is mentioned by the writer only once. All biological matters are included under this repetition: For instance, human beings die and are born once etc.

B. Repetitive – Repetition

If a writer narrates an event twelve times, but it has happened only once, it is called repetitive- repetition

C. Iterative Repetition

It deals with frequent events that are mentioned only once (Ephrem: 21-22).

1.6.6 The Six Edited Works of Ignazio Guidi

Among the six works of Guidi the following four chronicles (*Annales Iohannis I and Bäkäffä Annales regnum Iyoasu II et Iyoas*,)⁴ are compiled under the series title *Corpus Scriptorum Christianorum Orientalium* (The body of the Oriental Christian writings). But, the other two chronicles of IyasuI and the life of the king Iyasu (*Annales regis Iyasu I and Annales du roi Iyasu*)⁵ are not grouped under this series. The researcher opts to study the three compiled works of Guidi i.e, Chronicle of Yohannes because it is most applicable for doing narrative techniques in terms of its completeness of the text and a critical edition than that of manuscript of the chronicle.

⁴ Historical record of yohannes, bakaffa, and Iyoas

⁵ Historical record of King EyasuI and the life of the king Iyoas.

1.6.7 A chronicle of Emperor Yohannes IV

In this chronicle, Basset, mentions, the throne name of the king Yohannes named ገጸለፍ ሰገድ, the hosting of the local council and also the torching of Abba Chrestodolose which are found in the chronicle of Yohannes.

1.6.8 An Amharic edited of Tegbaru Adane

He is a student of philology of Addis Ababa University edited a book entitled *ንጉሠ አዕላፍ ሰገድ ከሁለት ሺ ታሪክ ማስታወሻ ጋር* (King ገጸለፍ ሰገድ with 2000 historical mimeos). He tends to work on the structural approach in classifying the different stages of the king's regime, in giving a heading and opening remark for each and every event and action of the chronicle.

Also, he sees and criticizes the sequencing of the story which narrates the story of the king's grave before the whole story of the king narrated below:

ለክቡር ወዐቢይ ንጉሠ ነገሥት አዕላፍ ሰገድ በጸጋ
እግዚአብሔር ዘተሰምዮ በሰመ ዩሐንስ ወንጌላዊ ወጎብረ
ሰሙ ምስለ ስሙ ወሃይማኖቱ መስለ ሃይማኖቱ ወምግባሩ
ምስለ ምግባሩ ዘያወጽእ አጋንንተ ሶበ ተማህጸኑ ንበ
ቃብሪሁ ወይፌወ.ስ ኩሎ ደዌ ወኩሎ ህማመ ሶበ ተቀብሎ
እምነ መሬት ዘጎደረት ውስጭቱ ሥጋሁ ቅድስት

To the respected and great king of kings ገጸለፍ ሰገድ who was name after the name of evangelist John by the grace of God and his name harmonized with the evangelist's faith and deed who chases demons when people pray by the grave of the saint. If people to touch the soil where his body listed, they will be cleansed from all their sickness (p, 4).

The editor's work has been helpful for my research, specifically the heading and remarks he made preceding events in the chronicle.

1.6.9 *Sergew HableSelassie* (1972), in his work entitled **Ancient Medieval and Ancient Ethiopian History to 1270** states that the chronicle was written under the supervision of principal scribe (ʔäza'z), traditionally known as Tsehafe Tezazat (Ṣäḥafe tḏzazḏ) usually a church man, who have a thorough knowledge of the time.

1.6.10 *Tkla Tsadeq Mekuria* (1974), in his book entitled ከአዲስ አበባ ጋር የተያያዘው የጳጳሳዊ ታሪክ ስለ ለጳጳሳዊ ታሪክ ስለ ለጳጳሳዊ ታሪክ, mentions the writers of the chronicle of Yohannes I namely Walde Hymanot and Sinoda.

1.6.11 "A brief assessment of the Menilek version".

This is an article of Dr Ahamed Hussion gives valuable and general information about the chronicles of the Ethiopian Ge'ez manuscripts of different versions. He describes the biography of the King ʔaḏlaf Säḡäḏ to glorify his royal pedigree, and his words and deeds and the king is castigated by those of the contenders and enemies of the king.

More general some Ethiopian scholars such as Ephrem Eshete, Antenne Awake, and Samuel Yalew did their MA thesis on Ethiopian Ge'ez Manuscripts, especially on selected Ethiopian Hagiographies. Narrative techniques of three selected Ethiopian Hagiographies (*Gädlä Gäbrä Manfes Qidus*, *Gädlä Krestos Sämrä*, and *Gädlä G/Krestos*), the roles of narrators in Ge'ez narratives and the structure of *Gädlä Täkla Hymänot* respectively. Except for Ephrem's work, the other two

researchers did not recommend to study and apply the necessary narrative techniques and structural study upon the Ethiopian chronicles.

A story in a chronicle is a narration of the past events and actions, and a conglomeration of stories that narrates or mentions daily experiences. The primary task of the researcher in this study goes to the narrative techniques of the story of chronicle of king Yonannes I ገሳገሳድ.

CHAPTER TWO

2. A Brief Introduction to the Narrative of the Chronicle of Yohannes

A chronicle is a narration of past events and actions of a given period of history. The chronicle narrates facts, legends, and myths often with Biblical allusions. In addition to this, the scope of the chronicle is an interpretation of events that reflect a parochial and partisan outlook of the time (op, cit; 78).

According to Ullendorf (1945), chronicles are essentially annals which are mostly closer to the hagiographical species than to Western conceptions of historiography.

King Yohannes is not an exclusive subject in the story of the chronicle. We get also other important participants in the narrative i.e, Däjzmach Zemarðym, Fairs, and Balge. The chronicle of Yohannes was presumably written by the chroniclers Welde Haymanot and Sindoa (op,cit; 963). The chronicle does not give a clue about the background of the author either in the preface or in the conclusion. Also, the story of the chronicle is not narrated in well organized and structured way. Additionally, the story is not narrated according to their order of occurrences. The chronicle is not arranged either in parts or in chapters, but it is narrated haphazardly.

2.1. Narrative Structure

The general arrangement of the story goes as the narration of different events and actions of the chronicle. Even if the time gap of the story is divided into months, events are not narrated and arranged keeping an eye on all months of the year. Each month does not follow its own peti-structural scheme. It has no

opening remark which starts with "The Name of the Father, the Son and the Holy Spirit". As a result, the months do not seem to contain a form of self contained pattern which are narrated in a causal way.

The narratives of the chronicle are presented on the basis of three types of paragraphs:

- a) Long paragraph
- b) Medium paragraph
- c) Short paragraph

The first month of Mäskäräm has a special feature different from the other months of the year; it is always rendered with announcing of John the Apostle heralding the coming of the New Year, as in John the Apostle's opening remark; *ሠረቀ ወርኅ መስከረም ዓርብ በእለተ ዩሐንስ [On the day of John of Month of Mäskäräm begins on Friday].*

Secondly, the narrative of the chronicle does not have a standardized narrative pattern, which focuses on the characters' introduction and order of activities.

Thirdly, Taddess (1970), describes the three parts of the Ethiopian hagiographies: The first part describes authorship, date of composition and family background. The second part deals with the formal pact between God and a Saint. Thirdly, astounding miracles are attributed to the Saint, accomplished in his/her life time or posthumously. The chronicle of Yohannes does not lend itself to the stereotype division of the Ethiopian hagiographies follow the pattern.

In the beginning, the writer narrates the miracle of the king before the whole story of the king is narrated. It is mentioned on page 10 in this paper.

The general narrative of the chronicle is not narrated in peti-structural self contained way and is also devoid of structural elements. However, the following events: On page 4, the severe disease of the King ḥalam Säḡäd, the deep sorrow of his followers, and also the funeral of King caused in his death; the assessment of the heretical teaching of the ḥfrāḡḡ, (p. 10), and the journey of the Eyesus to fight against people of Mäläba (p. 27), the coup attempt against the King ḥaḡlaf Säḡäd by the main participants of the story i.e, Faris and Zemaḡryam (p. 28), and also the war narrative of the two subjects i.e, Faris and Zemaḡryam are narrated in a form of peti structural and causal relationship way.

Similarly, the following events are narrated in allotted months of the year:

In the month of Tiqmt, the journey of *Abeto* Eyesus to fight (p. 27); in the month of Tahesas, the journey of Faris to fight (p. 29); in the month of Ter, the attempt of a coup against the of King ḥaḡlaf Säḡäd by Faris and Zemaryam; in the month of Yekatit, the sending of mediators in seeking forgiveness; in the month of Miyaziya, the coming back of the reconcilers; in the month of Genbot, the unsuccessfulness of committing a coup d'état. (pp, 28-29). Also, the minor subjects of the stories i.e, the journey of the S'äb'a Endärta (people of Endärta) to fight (p. 29) are narrated according to the above pattern.

In contrast to the above, the extraordinary events of the chronicle are not arranged by the given months of the year.

Given theory of propp's, the five elements of the narrative found creating total effect towards the general nature of the story are mentioned below:

A) Exaggerated narrative

In each and every narratives elements of the narrative praising of the King ገልገል ሳገዳድ is narrated reputedly. However, it does not significantly help for the development of the story.

B) The emphasis of narrative

The order of the king is a central point of the narrative. The king ordered major and minor events recorded in the chronicle such as the hosting of different local councils, and also proclamation of war to fight against his opponents, the carrying of the Ark of covenant and to celebrate feast of Epiphany as well as the gathering of the intellectuals of the Holy Trinity to mediate the word of God (p. 47). The knowledge of the king in both spiritual and worldly affairs is vital. However an exceptional action being done without the knowledge of the King Yohannes is mentioned below:

ወሕቱ ጊዜ እንበል ይፃኝ ትእዛዝ እም ኅብ ንጉሠ ነገሥት
አዕላፍ ሰገድ ወጽኦ ከሱሙ ኃይላን ወመስተቃትላን አም
ትዕይንት በፈቃድ ርእሶሙ

At that time, without an order issued out from our King of Kings ገልገል ሳገዳድ, all the mighty men and the fighters went out from the town out of their own interest (p. 44).

C) The hosting of the seven religious councils

The writer extensively describes the hosting of the different local councils which deal with the dogmatical, canonical, and traditional teachings of the Church. Theses are elaborated upon pages 51-53.

D) Narrative of Journey

The narrative of the chronicle entails the narrative of Journey extensively. Events and actions of the chronicle are mainly narrated while the unknown subjects are wondering from one ordinary place to the other:

ወድኅረዝ ተንሥኡ እም አስከና ሶበ ሰምኡ ከመ አመጸ
አገው ዘጫራ ወመተከል ዘቀተሰ መነኮሣተ ወገሠሠ ታቦታተ
እንዘ ይብል ይትአጸዋ አብያተ ክርስቲያናት ወይትረሃዋ
አብያተ ጣኦታት

After this, they went from Askuna. When they heard that Agaw of the Chara and Mätäkäle arose in revolt and killed monks and defiled arks of the covenant saying, 'Let churches be closed and houses of idolatry be opened' (p. 17).

E) Narrative of war

Wars are widely recorded in the chronicle conducted by the main participants of the narrative: *Däjazmach Zemaräym, Faris, and Balge*. The king is also involved in the field of battle and sends his troops to fight.

The central point of our evaluation is to see how significant the aforementioned subjects for the entire development of the story. Without their participation, the narratives of the chronicle could not have been meaningful. The interaction of the three important subjects occupies more space and time than that of the King's action in the story of chronicle. Some minor participants of the story are also included such as *Abetohun Eyesus, S'ab'a Wajrat* /The people of Wajrat] and *S'ab'a Endärta* /The people of Endärta/. They make a minor contribution to the ongoing development of the story fighting and involving at specific events and actions of the narratives.

Contrary to this fact, we see the actions that could be hindering the ongoing development of the story: the repetitious narration of journeys, the redundancy of Biblical quotations, an exaggerated praising of the king, and also the intervention of God in day-to-day experience all combine to hinder the ongoing development of the story.

The general the story of chronicle seem to have no causal relationship and become unrelated and not peti-structural narrative. In the narrative of the chronicle, we do not have summaries of actions or revisions.

The prevalence of exaggerated Biblical quotations and narrations, the redundant narrative of traveling make the story difficult, and boring to understand its nature.

Generally, we draw the conclusion that there is no surface structure to be pointed out. There is rather an exaggerated narratives of traveling and praising the king.

When we conclude the nature of the narrative of the chronicle; it does not capture the interest of readers and does no follow systematize narrating. It has no heading and opening remark on which details the narrative. The narrative also lacks summarizing form in order to grasp about preceding narratives. These could lead the reader into trouble. Even then, it has some interesting narrative about the people's riot and settlement occurred as consequences of the death of the King Fasildas:

ወወዲሁም ላዕላ ዓውድ ዘበጡ አቅርቦት ወንፍሎ ምስርቃን
[እምቢልታ] ወእንገሩ መልእክተ ከመ ቀዳሚ እንዘ ይብሉ አዕረፈ.
ንጉሥን ፋሲለደስ ወእንገሥናሁ ለንጉሥን ዮሐንስ ይትፎላህ ፍቁርን
ወይዘን ጸላዕትን አሜሃ ሶበ ሰምዐ ሪአአረፈ. ልበ ኩሉ ሰብእ
ወእርመመ ተሀውኮ ተሀገር

After going up on the stage, they beat drums and blew the trumpet and they proclaimed the message like in the olden days saying our King Fasilidas has passed away, and we have enthroned our King Yohannes. Let our friends be pleased and let our enemies be sad. On that day when this was heard, all the hearts of the people felt peace and the disturbance of the country settled down (pp, 4-6).

In general, the writer does not summarize his narrations or revises the subject matters he narrated for the sake of simplifying the chronicle to the readers. Additionally, he can not draw a surface narrative structure in pointing out as heading to summarize the narrative.

2.2. Narrative Elements

In a long narrative composition, there are four types of narrative elements to be discussed i.e, character, setting, point of view, and conflict. Each of the four narrative elements has its own distinguishing characteristics (op. cit; 192-193).

2.2.1. Character

This is the most important element in any narrative. It refers to the people who have distinct personalities. A distinguishing characteristic is revealed through action or/speech, or by the narrator himself. Additionally, the following questions can be raised about the characters in a narrative:

1. What are the characters?
2. What are they like and what do they do?

3. What do they want?

4. How do they feel about themselves and their situation?(Ibid).

In the narrative of the chronicle, characters are classified into three types of narrative contributions. The main participant of the story i.e, Faris, Zemar^aym, *Abethon* Eyesus, and Balge are characterized as warriors and opponents of the King *ገልገል ሳገዳድ*. They are also represented as problematic persons in committing a coup d'etat against the king *ገልገል ሳገዳድ*. The traits of the aforementioned participants are not described by the characters. However, there is an event which describes their needs and wishes. That was committing a coup d'etat against the King *ገልገል ሳገዳድ*. It is narrated as:

ለአኩ (ፋሪስ ወዘማርያም) ሥዩመ አደል እንዘ ይብሉ ነዋ
ፈንው ለከ ቷተ አፍራሰ ወአብቅልተ ምስለ ብዙህ ንዋይ
ወምስለ አንስት ጽውውት ከመ ይከውናከ አእማተ ንሀነኒ
አመነ ወገነይነ ለከ ዳዕመ አስተፋጥን ምጽኣትከ ከመ
ትንግሥ ላዕሌነ

They sent Seyuma Adal implying 'come and send us three horses and mules with many properties and with the captured women who may be your maids. And we submit and obey, but please come fast that you may be a king over us (p. 26).

The other main character *Abethon* Delbä Eyesus is mentioned as a man of courage and ambition that would defeat his enemies. It is narrated as follows:

ወሶበ ተራከቦ ፋሪስ ለአቤቶ ድልበ ኢየሱስ ዘረዎ ከመ ፀበል
ከመ ልማዱ ዘቀተለ አሜሃ ብዙንን እመንቱ እለ ወድቁ
ውስተ ጸድፍ ወእለ ጥቱ

When Faris met *Abetohun* Delbä Eyesus, as was his habit, he dispersed the killers of many as they fell down the cliff and there were people who died (p. 26).

Contrary to this Balge is always given a negative image and being incapable person to stand before the king:

ባለጊዜ ሰበ ርእሶ ተተክሎ ሐይመት ወግርማ ምዕክቱ፤
ለንጉሥነ ምስላ ብዙት ሰራዊት እለ አልቦሙ ጉልቅ ጎዮ
ወአዕረገ ደብረ ወኢከህለ ቀደመ ቅድመ ንጉሥ

When Balge saw the tent pitched and the majesty of our king coming with many troops who could not be counted, he ran away to a mountain, and couldn't face king (p. 22).

From a relatively active participant God is mentioned as a giver of help and support.

First, the revelation of God's miracle in order to challenge and defeat *hetsanata* *Neፅgusፅ*.

ንትመዩጥ ገበ ነገርነ ዘቀዳሚ አሜሃ እፀበ ገብረ እግዚአብሔር
በይዕቲ ሰአት ወአርአዩ ተከምራተ ወመንክራተ በእደ እሱ
ላይካን ዘተፈነው ለእኒዘ እሱ ሀፃናተ ንጉሥ

Let us go back to our primary concern. God did miracles at that time, on that hour. And God revealed miracles and wonders with the hands of these servants who were sent to capture these children of the King (p. 6).

Second, the fearfulness of Balge which was happened by God during war is narrated as follows:

እስመ ጸንሎ ቀትል በይዕቲ ዕለት ባህቲ እግዚአብሔር ዘሎቲ
ሰብሃት ጊዜ መንፈቀ ሌሊት እስመ ወደያ ፍርሃተ አንስት
በልበ ባለጌ

Since the killing was so severe on that day, but let glory be to God, in the middle of the night because he held woman's fearfulness in the heart of Balge (P.22).

A second instance where God is a relatively active participant is where King *ገልገል ሳገዳድ* is mentioned as a king of honor and respect given to him by God is narrated on page 10 in this paper.

In respect to the other relatively active participants i.e, S'äb'a Endärta and Wajerat, the writer did not mention about them with the except in relation to war.

Apart from these, we also get temporal characters; Kostsantinos who participates and involves in defending the teaching of the Church. Also *ከጌሳነት* *Negusä* who gets into conflict for the kingdom with each other. However, their distinct personalities are not depicted vividly.

In many cases, the different characters of the narratives have no specific action and speech that describe their distinct personalities.

2.2.2. Setting

This refers to the time and place. It tells where the action develops. Narrative questions to be answered by the narrator are the following:

1. Where is the action taking place?
2. What does the area look like?
3. Does it have any effect on the character?

The writer gives both the time and place for each and every element of action. The following are some examples:

On Page 4, the severe illness of the King *ʔalām Sägäd* is narrated by pointing out the specific time:

አመ ሰሙን ለጥቅምት በእለተ እሁድ ድኅረ ሀለፊ ፫ተ ሰአተ መዓልት ከነ ውጥነተ ደዌሁ ለንጉሥነ ዓለምሰገድ በልማ ደሰብእ ጽኅረዝ ተፅእነ ላዕሌሆመ እብነ ኀዘን ክቡድ በኩሎመ መኳንንት ወፈድፋደ በብላቴን ጌታ

On the eighth day of October on Sunday, after the third hour of the day passed, the illness of our King *ʔalām Sägäd* started as happens to humans. After this, sorrow as heavy as stone fell upon all the leaders and very much upon the *Blaten Geta* (p.4).

On page 10, the journey of Faris, to fight on 18th of Tärä; the starting of fighting on the 8th of Yekatit; the support of God to challenge his enemy named Muhammed are all narrated with their respective times given.

On page 16, the effect of the heretical teaching of *ʔfrəngə*; the reaction of the monks against the heretical teaching of the *ʔfrəngə*; the challenge of the *ʔfrəngə* during the reign of the King *ʔaፊፊ Sägäd* and the advice of king *ʔaፊፊ Sägäd* not to be affected by the heretical teaching of the *ʔfrəngə*, the reaction of the *ʔfrəngə* in challenging the decision. Consequently, a decision was made to expel the *ʔfrəngə* via Aringo. All of these are narrated with their respective times and places.

On page 17, the celebrations of the feasts of Epiphany, and Estern, the going of ṽfrṽngṽ through the city of Askona, and the disobedience of the Agaw people are also narrated similarly.

Finally, the arrival of the king's followers at Gonder is also narrated with the time and place of events. The aforementioned places: Aringo, Agaw Askona and Gonder give narrative significance towards respecting events of the story.

2.2.3. Point of View

This refers to the “angle” from which perspective the narrative is being told. From the three types of point of view i.e, first person [I and we] second person [you] , and third person [he/she/ they] the narratives of the chronicle are mostly narrated in the first person plural “we” and the third person plural “they” . The following instance depicts the first person plural “they” and the second person plural “ we” respectively.

ወአመጁቱ ለኅዳር ግዕዙ እም ጎንደር መካነ ምክራሞሙ ለፀቢ
አላስታ ወጎደሩ በጸዳ ወነበሩ ህዩ ጁተ እለታተ እንዘ
ይኤዝዝዎሙ ለነደቅት ወለጸረብት ወይነግርዎሙ ለዎታ
[ለዎታሆሙ] ሰራራሃ ወአስተዳለዉ ዓዕዓዓ [ሙዓዓ] ዚአሃ
ለቤተክርስቲያን

On the 6th of October, they went from Gonder the place where they spent the season to fight Lasta. And they spent the night in Tsada and stayed there for seven days, ordering the masons and the carpenters and telling them about the design and the gate of the church (p.11).

ፀገዱ ንጸህፍ ካልእ፤ ነገረ ንዲገነ ጥንተ ነገሮሙ ለፍሬስ ወዘማርያም ዳዕሙ፤ ገቢአነ ገበ ጥንተ ነገሮሙ ንጸሕፍ ወንብል ከመ አግሀዱ ምሥጢረ ከመባሆሙ እሰፋሬስ ወዘማርያም now we are writing another thing without considering the old case of Faris and Zemar፡am But we entered towards the case of their ancient history in order to write and say when the secrete disobedience of Farsi and Zemaryam was reveled (p.25).

In a relatively the second instance using the second person singular "he" is narrated as follows:

ወበውእተ፡ ክረምት መጽአ ኤጲስ ቆጶስ እምአርማንያ ዘስሙ ዮሐንስ ወበአ ውስተትዕይንት

In that winter, an Episkopos named Yohannes from Armenia came to town (p.38)

The only instance where the first person singular ' I ' is used is in the following sentence:

በከመ ሤመኒ እግዚአብሔር አዘዘኩ ከመ ትኩኖ ብእሲተ ሰተ፡

Just like God appointed me, I ordered that she may be his wife (p. 36).

The writer tends to narrate himself in the first person plural 'We'.

2.2.4. Conflict

This refers to the struggle or problem in which a character is becoming involved in the story. The conflict could happen between an individual and society. The narratives of the chronicle are abundant with conflict and fight which happen mainly among the main characters of the narrative. In most cases, the challenge and the fight takes place among individuals.

Among the individuals the warriors Faris and Zemarḏyam get into conflict with the people of Garalta, Wajerat, Talo, Kulan and also Begamadr in seeking supremacy over them.

Secondly, an example of conflict of the unknown subjects with people of Agäw and Mätära are narrated on page 17 in this paper.

2.3. Characterization

In the chronicle of Yohannes, human beings are the main participants of the story. It is equally important to bear in mind, however, that the interference of heavenly being [God] is given due emphasis in the life of King ʔaḏlaf Sägäd.

In this chronicle, there are two kinds of characters: heavenly (Holy and evil spirit) and earthly characters (human beings). The heavenly character (God) and Satan are spirit nevertheless they interact like real people. The earthly characters are like the king and other major participants of the story. These earthly characters are classified into three categories based on their degree of involvements and participations. Here, it is pretty good to define Characters as a reasonable facsimile of a human being with all the good and bad traits of human beings are as follows:

- 1) Active participants: Däjazmach Zemarḏyam⁶, Faris, and Balge
- 2) Relatively active participants: Unknown subjects, King ʔaḏlaf Sägäd, God, *Abetohun* Eyesus, S'äb'a Endärta and S'äb'a Wajrat.
- 3) Passive participants: Those who are mentioned by the writer do not have meaningful contribution for the development of the story. For instance we see the following extract from the text.

⁶ literally azmaĉ or commander of the dâj, or gate, a military title later accorded to important courtiers

በ፲፬ኛቱ ጁለት ጥተ ውሎቱ ወልዴ ወአመፀቱ ለነሐሴ
ተሰይመ እዙዝ ወልደእራቅ ላዕለ ቤተጥቅህ⁷

On the 12th day, Wäldä died and on August 4th the Humble Wäldä ፅራቅ is appointed head of the prison. (p. 14).

2.3.1. The Subjects: Däjzmach Zemarፅym and Faris

The two major participants have partial, peti-structural and selfcontained narrative in committing a coup d'eta against the king ገልገል Sägäd (see page, 43 in this paper). Overwhelmingly, they also participate in various occasions of war throughout the narratives of the chronicle. Thus, they have significantly played at the development of the story.

2.3.2. The Subject: Balge

He has a massive participation in the story of the chronicle opposing and fighting with his two major opponents: Zemarፅyam and Faris. Like his opponents, he also engages repeatedly in various occasions of war challenging and fighting with the king and against his enemies.

2.3.3. The unknown Subjects

Many times, the writer does not vividly mention the personality traits of either the passive or the active characters. Here, the writer describes the specific function of the unknown subjects. They have a little participation in the narrative of the journey as well as celebrating the major and minor feasts of Christianity considered the following:

⁷ Keeper of the house the prsion

ወደጎረዝ አመጽ ለታህሣሥ ተገዥኦች እም ጎንደር ወወለሉ በዓለ ልደት በሰርካ ወወረዱ በፍኖተ ጉምባሌ ወወአዓሉ በዐለ ጥምቀት በምድ ረዳሞ ዘስሙ ቡጥላ

After this, on the 20th day of December, stand out from Gonder. And they spent Christmas in Sarka. And they went down the road of Gumbale and they celebrated Epiphany in the land of Damot by the name of the Butula (p. 14).

2.3.4. The Subject: God

He is an exceptional heavenly being who interferes in the life of the king ገልገል Sägäd in the entire narrative of the chronicle. However, God's interference is universal but it does not play a significant role in the narrative of the chronicle.

2.3.5. The Subject: King Yohannes

The throne name (ሥመ መገግሥት) of King Yohannes I is called ገልገል Sägäd. He was also known by the nick name "righteous Yohannes". He was brought up well. He learnt the holy books of the New Testament in his childhood. He learnt to hurl the lance and to shoot the arrow, to ride the horse and to swim in the water (Ibid; 80).

He marries Säblä Wängel, the son of Gäbrä Mäskäl, who was a man of religious background and highly regarded by the society. The writer narrates his family background in slightly exaggerated way.

Generally, the writer shows a tangible background about the king's life. But he does not mention the place where he was born and the date of his birth. Additionally, the writer does not indicate when and where the King acquired his traditional sports and church education are narrated below:

ወእምድንጌረ ተወልዶ ህፃን ወሐንን በምክር ሰናይ ወተግዳጅ ምህረ መጻሕፍት ቅዱሣተ ብሉዮ ወሐዲሰ ወእምዝ ሶበ ወርዘወ ምህረ ደርብዩ ኩናት ወነዲፈ ቀስት ተጽእኖ ፈረስ ወጸቢተ ቀላይ ወነስኦ ሎቱ አቡሁ ብእሲተ እንተ ስማ ሰብሰ ወንጌል ወሰብእሲ ክቡር ስሙ ለገብረ መስቀል ወውእቱ እምሰብእ ላእላዊ ወውእቱ ያረቅርዎሙ ወኮነ ወውእቱ ያፍቅራ ወይእቱ ታፍቅሮ እስመ ይነብሩ ክሌሆሙ በንፁህ ፈሪሀ እግዚአብሔር

After this child was born, he grew up with good advice, he studied holy books of the Old and New Testament. After this, grown up, he learnt to hurl the lance, to shoot the arrow, to ride the horse, and to swim in water. And his father gave him a woman named Säblä Wängel, a daughter of Gäbrä Mäskal from the upper echelon who loves the couple. The couple loves each other. And they are united with humbleness (p. 4).

However, the story of the king has not peti-structural and self-contained narrative which revolves around the king's actions and deeds, he participates in transmitting proclamation of war as well as in giving order to fight against Balge. Additionally, he orders to held different religious councils and also monthly and yearly Christian feasts. Thus, we can say that he is relatively an active participant towards the development of the story.

2.3.6. Subjects: Abetohun Eyesus, S'äb'a Endärta, and S'äb'a Wajrat

Eyesus has minor contribution to the narrative of the war. And he supports the king to fight his opponents. So he is relatively played an important role in the story of chronicle.

Although, people of Endärta and Wajrat do not play an important role on the going development of the story they have a little narratives of journey and war.

2.4. Helper

2.4.1. The Helpers of Däjazmach Zemarṣyam

Faris is a direct assistant of Zemarṣyam in committing a coup d'état against the King Ṣaḍlaf Säḡäd. The following passage justifies the reality:

ወበውኢቱ ወርኅ ሰብ ፈቀዱ ፋሪስ ወዘማርያም አፍልሶ
መንግሥቱ ለእግዚዕን ንጉሠ ነገሥት አዕላፍ ሰገድ ለአኩ
ሥዩመ አደል እንዘ ይብሉ ፈንው ለከ ፈረሰ ወቺ አብቅልተ
ምስለ ብዙኅ ንዋይ ወምስለ አንስት ዒውዋት እለ ይከውናከ
አዕማተ ንሕነሂ አመነ ወገነይነ ለከ ዳእመ አስተፋጥን
ምጽአትከ ከመ ትንግሥ ላዕሌነ

In that month, when Faris and Zemarṣyam conspired to commit coup d'état against our lord, King of Kings Ṣaḍlaf Säḡäd, they sent the leader of Adal saying 'send to us a horse and three mules with enormous wealth and captured women, who are your wives'. We believed you and submitted to you. Just hasten your coming so that you reign over us (p. 28).

He is also supported by the specific support of King's prayer to be saved from the poison of serpent. So the support of King's pray is imperative to the life of Zemarṣym. It is narrated below:

እለመ አቀቦ ኃይለ ጸሎቱ ለንጉሠ ነገሥት አዕላፍ ሰገድ
በከመ አቀቦ እግዚአብሔር ለጳውሎስ እምነ ሀምዛ ለአፍፃት
እንተ ነሰከቶ

Through the power of his prayer, God saved King of Kings Ṣaḍlaf Säḡäd in similar fashion as he saved Paul from the poison of a serpent (p. 32).

2.4.2. *Helpers of Faris, Balge, and Unknown Subjects*

The main subject of the story Zemarḡyam is a direct supporter of Faris during his involvement of committing a coup d'état against the King ʔaḡlaf Sägäd. The main helper of Faris i.e, Zemarḡyam has a meaningful contribution in committing the coup d'état.

Balge does not get direct and indirect assistance who play an important role in the narrative of the chronicle.

Like Balge unknown subjects have no direct and indirect supporters in their involvement of the story.

2.4.3. *The Helper of the King ʔaḡlaf Sägäd*

The King ʔaḡlaf Sägäd does not get human support in the entire narrative of chronicle. Even if the King is very close to his son *Abetohun* Eyesus, we can not say that his son is a helper of King ʔaḡlaf Sägäd as indicated below:

ወበህየ እንዘ ሀለው ንጉሠ ነገሥት አዕላፍ ሰገድ እምወርኅ
ጥር እስከ ወርኅ ግንቦት ፈንዎተ መልእክት ወፈንዎተ
መምህራን ምስለ መኳንንት ንበ ወልዱ ለአቤተሁን ኢያሱ
እንዘ ይብል ለምንት ትነብር በምድረ አረሚ ንዲገክ ሀገረክ
ሀገረ ሃይማኖት ወለምት ትስምዕ ነገረ አብዳን ሰብእ እለ
ሀለው ምስሌየ ወምስሌክ ንበ ይብሉክ እመ ተመየጥክ ንበ
አቡክ የዓሥረክ ቦነ ብእሲ የአሰር እዴሁ በእዴሁ አኮነ
እዴክ እዴየ ውእቱ ይእዜኒ ተመየጥ ንበየ

In this place from the month of January to May King of kings ʔaḍlaf Säḡād sent message through intellectuals and governors to his son *Abetohun* Eyesus, reiterating 'Why do you live in a land of unbelievers leaving your nation, which is the land of religion and why do you heed insane people around us when they say, 'if you return to your father, he will imprison you' "Is there any person who would tie his hand with his own hand. Is not your hand my and? Return to me now" (p. 51).

2.4.4. The Helper of Abetohun Eyesus

The specific support of God helped *Abetohun* Eyesus defeat his enemy; it is narrated below:

አሜሃ ወሀበ እግዚአብሔር ኅይለ ወመዊስ ለአቤቶ ድልበ
አየሱስ ከመ ይስድዶ [ለጸላእቱ] በከመ ይቤ መጽሀፍ
ወክሌቱ ይሰድዱዎሙ ለእልፍ

At that time God gave him courage and victory for *Abetohun* Delbä Eyesus to run after them as a book says two people can run after multitudes (p. 27).

Secondly, the advice of his father King ʔaḍlaf Säḡād to his son not to be influenced by unbelievers seems to be a gesture of support for his son as mentioned in the Ge'ez passage (p. 33 in this paper

2.4.5. Helpers of S'äb'a Endärta, and Säb'a Wajrat

Those people do not have supporters either individually or collectively in their involvement of the story.

2.5. Opponent

2.5.1. Opponents of Däjazmach Zemarŷyam

The main opponent of Zemarŷyam is the son King Yohannes, i.e, *Abetohun* Eyesus who challenged and defeated him very strongly.

People of Wajrat and people of Menguda were not important opponents of Zemarŷyam while he was traversed in the place where his opponents lived. Seyumä Lasta and Hamelmal are frequent opponents of Zemarŷyam by creating trouble upon his life. Mäläk Amhä Tseyon is also strong opponent of Zemarŷyam who caused destruction of the house of *Zemarŷyam*. Halibä Wängael, Seyumä wäjrat, Janamora are a minor opponents of him.

2.5.2. Opponents of Faris, Balge, and Unknown Subjects

Abeto Eyesus is a strong opponent of Faris while they are fighting with each other. Eyesus was a courageous man defeating his enemies, and he persecuted his main opponent Faris as far as Cecet:

ወሶበ ሰምኦ ፋሪስ ምጽኦቶ ለኢየሱስ ደንገጸ ወገኖ እስከ
ጭጭት በህየኒ ሞክ አቤቶ ድልበ ኢየሱስ ከመ ልማዱ

When Faris heard the coming of the Eyesus, he felt pangs of fear and went away as far as Cecet and *Abeto* Delba as he is used to (p. 28).

The minor subject of the stories i.e, Biniyam is a strong opponent of Faris fighting and challenging him quite frequently, whereas people of *Gäralta* are weak opponents of Faris.

The strong opponent of Balge is God who entered the fearfulness of women in the heart of Balge so that, he will be defeated by his enemies when the killing was so severe:

እስመ ጸንሎ ቀትል በይኣተ፤ እለት ባህቱ እግዚአብሔር ዘለቱ
ስብሐት በጊዜ መንፈቀ ሌሊት እስመ ወደያ ፍርሃተ አንስት
በልበ ባለጌ

Since the killing is so severe on that day, but may glory be to God who entered fearfulness of women in the heart of Balge (p. 22).

The second major opponents of Balge are Faris and Zemarጥyam who attack him quite frequently.

The third strong opponent of Balge is King ገልገል ሳገል challenging and fighting him during war.

The fourth opponents of Balge are people of Begemedre who are keen to fight against Balge:

ኅያላን ቤንምድር አርጉ ውስተ ደቡር ዘስመ ጽጋባ እንበለ
ትእዛዘ ንጉሥ ኮነ ትጉሐን ለቀቲል ባለጌ

The greatest of the Begemedre went out up to the mountain called Tsegaba with out the order of the king, they are keen to fight Balge (p. 45).

Lastly, the leaders of the Begemedre who do not have an important role in the narrative of the chronicle are a great opponent of Balge was defeated by them.

2.5.3. Opponents of God, and King ʔaḍlaf Sägäd

While the killing was so severe, God entered the fearfulness of women in the heart of Balge so that he will be defeated by his enemies easily. The enmity which occurred between them draws Balge to become a strong opponent of God (see the passage p. 24. in this paper

Balge is a strong and indirect opponent of King ʔaḍlaf Sägäd in attacking and fighting the king's troops who were sent to fight against him.

The second important opponents of the king are Zemarḡyam and Faris, who committed a coupe d'état against the King ʔaḍlaf Sägäd. Faris is a very important opponent of the two.

2.5.4. Opponents of Abethun Eyesus, S'ab'a Endärta, and S'ä b'a Wajart

Faris is a strong opponent of *Abeto Delbä* Eyesus during their fight. Faris was defeated and went away as far as Ceçet in fear of his opponent like Eyesu.

Also, he has weak opponents who entertain riot, and people of Hareko. Whereas, Yohannes son of Hawarḡyat and Zemarḡyam are strong opponents of Eyesus.

People of Iyebeto, beta marḡyam and Wkorkora are strong opponents of S'äb'a Endärta (people of Endärta) while they were traveling in different provinces.

While Zemarḡyam is a strong opponent of S'äb'a Wajrat people of Därweta and Melawe are indirect opponents of S'äb'a Wajart during war.

2.6. Super Helper

2.6.1. *The Super Helper of Zemarḁyam*

God is the super helper of Zemarḁyam, while he is fighting with his opponents i.e, Balge and *Abethon* Eyesus. God favored Zemarḁyam in order to defeat and challenge his opponents. The superhelper God supports the subject Zemarḁyam in bestowing power and in giving advice to challenge his opponents as in the following passages illustrate:

ባህቱ ይትባረክ እግዚአብሔር አምላክ እስራኤል ዘረሰዮ
ለደጅአዝማች ዘማሪያም ይግበር ኃይል ክሌያተ ጊዚያተ በአሐቲ
እለት

But, may God, lord of Israel made Däjazmach Zemaryam strong twice one day be blessed (35).

ባህቱ ይትባረክ ዘክሰተ ምስጢረ ምክሩ ለደጅአዝማች ከመ
ይማእ [ለጸላእቱ].

But may God who revealed secret advice to Däjazmach Zemaryam be blessed in order to defeat his enemy (p. 45).

The specific support of the super helper gives him courage to defeat his enemy two times. So the support of God is an essential element to fight his enemies.

2.6.2. *The Super Helpers of Faris, Balge and Unknown Subjects*

Three of them have no super helper in the narrative of the chronicle.

2.6.3. *The Super Helper of the King ገላገላ ሳገዳ*

Even if king ገላገላ ሳገዳ is right behind God, it is not clearly indicated in what way he is supported by God. In some occasions, the king was assisted by God while he was fighting with his enemies at Aringo. The super helper God had given him the

grace of omniscience to overcome his opponents. Direct and indirect interferences of God in the life of King ?aðlaf Sägäd have no meaningful contribution for the development of the story.

2.6.4. The Super Helper of Abetohun Eyesus

The super helper God has a positive impact on the life of Eyesus while he was fighting with his weak opponents i.e, S'äb'a Endärta (people of Endärta) and S'äba wajrat (people of wajrat). The super helper assisted him a lot in such away that he would be able to defeat his opponents easily. Even if the specific support of God helped him defeat his enemies, it does not have all round contribution for the development of the story.

አሜሃ ወሀበ እግዚአብሔር ኃይለ ወመዊኦ ለአቡቶ ድልበ
ኢየሱስ ወሰደዱሙ [ለጸላእቱ] በከመ ይቤ መጽሐፍ ወክሌቱ
ይሰድድዎሙ ለእልፍ

On that day, God gave power and victory for *Abeto* Delda Eyesus, and his enemies fled as the book says two can flee the multitude (p. 27).

2.6.5. The Super Helper of S' ä b'a Endärta, and S' ä b'a Wajrat

We do not find specific or all round supports of the super helper in the life of *S'äb'a* Endärta and *S'äb'a* Wajat in the story of chronicle.

2.7. Object

It is important to realize that the chronicle of youannes is a narrative of different events and actions. It is not peti-structural and self contained story, but rather it is a story, which is narrated haphazardly. The major participants of the story: Zemarðym, Faris, and Balge, King ?aðlaf Sägädä, and other minor participants of the story are involving and contributing for the general development of the story.

In the story of the chronicle, we do not find an exclusive agent who can play an important role in the story of chronicle.

Since story of the chronicle is narrated haphazardly and in an unstructured framework. It is difficult to point out a tangible object from the nature of the chronicle. From the researcher's point of view, the object of the chronicle seems to be written to praise and honor the king ?aðlaf Sägäd in general.

2.8. Receiver/Beneficiary

2.8.1. Receiver of Ze marðyam, Faris, Balge, and Unknown Subjects

The above mentioned subjects i.e, Zemaryam, Faris, and Balge do not have specific and all round benefit in the narrative. Whereas, unknown subjects give a little benefit in facilitating the way the king passes through the city to be honored by the inhabitants.

2.8.2. Receivers of God

The mercy of God which is transmitted through the mouth of the King has got its own specific benefit for the imprisoned people to free them.

The following passages depict God's beneficiaries towards imprisoned people:

አመጸወጃቱ ለጥቅምት አስምኦ እግዚአብሔር ለአለም ቃለ
ምህረት በአፈ ንጉሥን ዩሐንስ እንዘ ይብል ንግሩ መልእክተ
ከመ ይትፈትህ ከሉ ዕሁር ዘተዓሥረ

On the 12th of October, God transmitted the mercy for the world through the mouth of the king who says; 'tell the message for all prisoners to be released' (p. 4).

2.8.3. Receivers of King ʾaḍlaf Säḡäd

The imprisoned people who were released by the medicine of King ʾaḍlaf Säḡäd are also indirect beneficiaries, whereas Keflä Giyorgis and Akale Krḗstose are becoming direct beneficiaries of the king ʾaḍlaf Säḡäd during their mutual fight and challenge. The functions of both direct and indirect beneficiaries are not having an important role for the development of the story.

The son of King *Abetohun* Eyesus is also a beneficiary of his father's advice to lead his life unconsciously and properly (see the Ge'ez passage on p. 33. in this paper.

2.8.4. Receiver of S'äba Endärta, and Säb'a Wajerata

There is no one beneficiary who benefited from Säb'a Endärt and Säb'a wajerat.

CHAPTER THREE

3. Narrative Times

3.1 Order of Narrative Time

3.1.1 The Arrangement of Events and Actions of the Chronicle

On the bases of a common opening remark of the stories: ወርሀ መስከረም ሠሐመነ ዩሐንስ ወንጌላዊ (September on the year of Jone the Apostle) the writer always arranges events and actions of the chronicle.

Mark the Apostle is the only remarking of the story. It is narrated as follows:

ወላመ ፲ወ፩ዱ ተንሥኡ እም ስኩት ወወረዱ መንገል
መተከል በፍኖተ መንገር ዘአመንገርዎ [ዘነገርዎ] በቀዳማይ
አመት በዘመነ ማርቆስ ወንጌላዊ

On the 11th day of the month they sent out from Sekut and went to Mätkäl way of Mänthr when it was already seen during the epoch of the first year of Mark the Apostle [p.14].

The overall stories of the chronicle arranged to begin on (ወርሀ መስከረም) up to the last month of the year. However, an exceptional month is narrated against the given month of the year: ወድንረ ተፈጸመ ወርሀን ነሐሴ. (After the end of the month of Nehase (p.9).

From the above example, the writer has not mentioned earlier that the month of July was completed. Thus, from the Chronological point of view, the stories of the chronicle are not arranged strictly in such away that to keep the allotted months of the year.

Secondly, events and actions of the chronicle are not narrated according to their order of occurrence. However, some stories from pp 27-29 are narrated orderly

as they happened. The following are among the occurrences: In the month of Mäskäräm, the journey of *Abethun Eysus* to fight and kill (p. 27); in the month of Tikmt, the journey of Faris to fight against his opponent Balge (p.27); in the month of Tahesas, the committing of coup d'eta by Faris and Zemariyam against the King *ʔəɫaf Sägäd* (p. 28); In the month of Yekatit, the reaction of Faris and Zemaryam in seeking forgiveness from the king. *ʔəɫaf Sägäd* (p. 29); in the month of Magabit, the capturing of Zemariyam and the return of messengers. Finally, the end of the disobedience of Faris and Zemaryam against King's order (pp, 28-29).

A story of chronicle is not narrated according to their order of occurrence and peti structural self contained way.

Thirdly, there are no different events and actions which are narrated according to the linear time arrangement: In the beginning, middle, and the end of the narrative.

Fourthly, the writer tends to apply the following different approaches and methods in the story of chronicle.

A) A biased outlook of the writer

The writer shows a biased outlook of the story when it narrates the story of war; God favored the king's side and too his followers. The following story depicts the prejudiced view of the writer:

ወጭሀላው እግዚአብሔር ዓቢይ ኃይል ወመዋኝ [ለሠጭዋት
ንጉሥ] አስከ አያተርፍ ፩ ወአምንትኒ ባህቱ ዝከ መሐመድ
አምሰጠ ወጉሮ መንገል ስናር

And God gave them great power and victory until for the troops of king none is left, but Mohammed escaped and ran in to the place of sehna (p.10).

B) Recording of Natural and Manmade Phenomenon

Occasionally, the writer narrates the natural and manmade disaster of the time such as famine, calamity so on and so forth: page 13, and 27

C) Arguing Biblical narrations and quotations

Throughout the story of chronicle there is usage of biblical narrations and quotations appur much. The chronicler is at times a direct and indirect quarter of the Bible. An example of its direct quotations can be found from the Psalms of David (112;7) ዘውእቱ እሳተ ሐሙስ መጽኡ በ፲ወ፪ቱ ፍናው እንዘ ከመ [ጻዕል] ሆኖ ባህር በዚሆሙ ወአገተ ለህዝቡ when it was the day of Thursday, they came through twelve routes in great multitude like that of the number of the sands of the sea, and they stopped his people(p.27). Similarly, an example of his direct from psalm (2;7), ወልድሮ አንተ ወአነ ዩም ወልድኩከ you are my Son I have begotten you today [p.41]. And from Luke 9;24 ምንት ይበቁኦ ለሰብእ ለእመ ከሉ አለመ ረብሐ ወነፍሶ ሐጉለ- Will a person gain anything if he wins the whole world but loses his life (p. 32).

From the researcher's point of view, it is worth considering the reason why the chronicler did use greatly these Biblical quotations and narrations is to show how the divine authority that God vested on the emperor. Even to make the story more convenient, it also compares the outstanding figures of the Old Testament period: King David and the prophet Joshwa with the life of king ገጳለየ ሳገዳድ.

D) A metaphorical approach of the writer

The chronicler narrates the story of chronicle in more illustrated and elaborated manner. An example of this a metaphorical approach used in narrating the following passages:

በሳብዕ ዕለት አመኮነ ጊሜ ተፈነወ ደጅአዝማች ድምያኖስ ሐረ መንገስ ዳቦት ወነሰተ ጸወና ወበርበረ ኩሎ ንዋያ አስመ ኢክሕል ባለጌ ቀዋመ ቅድሜሁ ከመ ይቀውም ብርዕ ባህር አንጸረ ነዳዳ እሳት ወበሳምን ዕለት አመኮነ ጸልመት አብርሃኑ ጸሐይ በከመ ልማዳ ሰቤሃ ተወርዘወ ከመ ጊሜ ወጽኦ ኩሎመ መኳንንት እም ትይንት ለተጸብኦ በዕትዛዘ ንጉሠ ነገሥት አዕላፍ ሰገድ

On the 7th day, when the day turned cloudy Dājzmach Demeyanos went to Damot and he destroyed the front and sacked all its properties. It is because Balge could not stand before him like grass can not stand fire. On the 8th day when darkness came and the sun shone as usual, at that time all the leaders went away scattered like the cloud. The leaders, by the order of the King came out of the town to fight (p,41).

ሶበሰ ኢያጥፍኡ እጨጌ አባ ጸጋ ክርስቶስ እሳተ ተስናን በማየ ተፍቅሮ ምስለ ንጉሠ ነገሥት አዕላፍ ሰገድ እመ ተጸብኡ

If it was not the case that Abba Tsega Kārāstos extinguished the fire of uproar, through the water of love with Nāgus Nāgāstō ገልገል ሰገዳ, they would have not quarreled (p. 43).

E) Utilizing a lot of time

The writer utilizes a great deal of time for long and short stories of the chronicle. The common usages of the time indications are day, week, month, and year. Also the writer mentions different kinds of time indications Such as gize katre (ጊዜ ቀትር) (Noon), gize nägādh (ጊዜ ነግህ) (Moring), ameha (አሜሃ) (At that time,) and sanita (ሳኒታ) (On the following) are rarely used in the following pages: 26 ,27 and, 46 respectively.

ወበጊዜ ቀትር አቤቶ ድልበ አያሱስ ዓቃቤ መንግሥት
ወምክሃ ወራዘት ራለጠሙ ለዜይድ ወሐሴም ወንሱይ.

At noon, *Abeto* Delbä Eyesus the protector of the government and the pride of the adults separated Zayd, Hessem, and Hyeloy

አሜሃ ወሀበ አግዚአብሔር ኅይለ ወመወዊእ ለአቤቶ ድልበ
አያሱስ ወሰደደሙ [ለጸላእቱ] በከመ ይቤ መጽሀፍ ወጃቱ
ይሰድድዎሙ ለአልፍ ወአሜሃ ተረግዘ ፋሬስ ገሰሁ በኩይናት

At that time, God gave power and victory to *Abeto* Delbä Eyesus to run after them his enemies. As the Bible says two run after multitudes. And by then, Faris was stabbed on his back by a javelin

F) Issue of credibility

In most cases the story of chronicle might raises an issue of credibility on the readers side when it narrates the stories with a lot of biblical narrations and quotations in order to narrate an exaggerated narratives of the chronicle.

The researcher points out some of these stories which raise the issue of credibility in the following pages:

በይዕቲ ዕለት ርዕደት ምድር በተአሂዙተ ህፃናተ ንጉሥ
On that day the earth shook with the capture of children
of the King [p. 7].

And on page 29, አሜሃ ኮነ ትፍሥህት ዘአልቦቱ አምሳል
ወስተ ትዕይንቶሙ-

At that time there was joy which had no equal in the town

Finally on page 49 ዴገንወሙ ምስለ ደጅአዝማች አስራት
ተመይጡ ወስተ ትእይንት እንበለ ይርከብዎሙ በይእቲ አለት
ወነግሠ ኅዘን ዘአልቦቱ ምሳሌ ሳዕለ ንጉሠ ነገሥት አዕላፍ

ሰገድ ወላዕለ እቴጌ ንግሥተ ዓለም ወዲባ ከሉሙ ካህናት
ኢትዮጵያ ወመፍቀርያን ሃይማኖት

Having jailed them with Däjazmache Asrat, they returned to the town without meeting them on that day. There reigned a deep sorrow which has no likeness upon King ʔaḍlaf Sägäd and upon felt ḍtege the Queen of the world and upon all the priests of Ethiopia and devotees of religion (p. 49).

G) A paradoxical approach of the writer

A passion experience of Christ that was happened by the Jewish people was compared with the life of the King Yohannes in paradoxical way:

ዝኒ ዕበደሙ ይመስል እበደ አይሁድ እለ ፈደይዎ ሞተ
ለንጉሠ ነገሥት ቀዲሙ ወልደ እግዚአብሔር ህየንተ አንሥእ
መታነ ወህየንተ ሕሙማን ፈወሰ

Their madness seems like that of the Jews who accused the King of Kings first the Son of God who they condemned to death for having received the dead and cured the sick (p, 50).

3.1.1.1 Retrospection and Introspection

3.1.1.2 Retrospection/Analepsis

Retrospection is an action (technique) of reminding of ^{past} ~~past~~ action in the story of chronicle. Eventhough we do not find an entire retrospection to remind the past action, but it is narrated as implying the earlier happenings of the story. The following short sentences indicates the past actions of the story: ወበህየ ደገሙ ገበረ ጉባኤ እለ ገበሩ ቀዳሚ- Meanwhile, they repeated holding a meeting like they had done earlier (p. 24), ዐዲ ንጽህፍ ካልእ ነገረ ኅዲገነ ጥንተ ነገሮሙ እለፍሬስ ወዘማርያም- Now we are writing another thing without considering the old case of Faris and Zemarጽam (p.25) And also እምይዕዜ ገበአነ ገበ ጥንተ ታሪክ ዘንጉሠ ነገሥት ከመ ንጻፍ ምግብ ማርቆስ ወንጌላዋ. From now onwards, we come back to the story of the king of kings in order to write the food of Mark the Apostጌ (p.45).

The only and entire retrospection upon the miracle of God is narrated on page 22 in this paper.

3.1.1.3 Introspection/Prolepsis

An exceptional introspection of the king's healing action is narrated before it happens in the story of the chronicle. It is narrated on page 10 in this paper.

In the entire story of the chronicle does not say about the healing action of the King ʾaḍlaf Sägäd. So it is not a perfect propels is of the story.

3.1.1.4 Revision of some Important Events and Actions of Chronicle

Revision of important events and actions is not a usual phenomenon throughout the story of chronicle. We find an exceptional revision about the death of the Semien's people:

ነገረ ሞተ ካልአንሰ ሰብአ ሰሜን ወተእንዘ አቤቶ ሥዕል መለከት በእደ እልክቱ ሰብአ ላስታ አመ ጸሐፍነ ይነውን ነገር ወይመሊ ብነ ብሔር እንበለ ንጽሐፍ ነገረ እፁብ ዘርኢነ በአይንቲነ ዘኮነ በእንታክቲ እንተ ዘከርናሃ ቀዳሚ ወበእንተ ዝንቱ ኅዲነን ንሕነ ጸሐፊ ዝንቱ ታሪክ [ሀገር] ነገሮሙ እለ ሰብአ ሰሜን ናዜክር ኅዳጠ ብዘነን እበደሙ እለ ሰብአ ትዕይንት ወመፍቀርያ ነሁከት ወጸባእያን

If we are to write the news of death of other people of the Semien and of the capturing of Abeto S'a'a'la mäläkot by the hand of these people of Lasta the mater will be too long and the day will extend to night. Without writing about the wonderful things that we saw with our eyes and of what happened in that country that we mentioned before , let us now, therefore, refrain from writing the history of the people of Semien, and recall a little of the laziness the city people who love chaos and belligerence (p. 43).

እም ይዕቤል ንዲገነ ብሂሉ አንቲታ ዘኢተረክበ ወስተ መጽሐፈ ታሪኩም እሰነገሥተ እሥራኤል ቀዳማውያን ወደኅራውያን ዘነበረ ዲበ መንበሩ ለንጉሠ ነገሥት አዕላፍ ሰገድ ንጽሕፍ ከመጥንት አንተ ብሂሉን ወአንተ በከመ ረኩበነ እመጽሐፈነ ታሪኩም እሰነገሥተ እስራኤል እለ ዘከርናሆመ ቅድመ እነዚነ መጽሐፈ ታሪክ ዘመኖመ እለ ዳዊት ወሰሎሞን መጽሐፈ ታሪክ ዘመኑ ለዝንቲ ንጉሠ ነገሥት አዕላፍ ሰገድ

From now onwards, we leave out the saying of Antuta, [i.e, a word for respect and honor of the second person singular). Antuta is not found in the historical book of the former and later kings of Israel, the book in the place of the king of Kings ገላጥላፍ ሰገድ. We write as in the old days using the familiar ‘You’ for the chronicle of the king of King ገላጥላፍ ሰገድ as we have found it in the book of the story of the Israelite Kings. We remember earlier, used the book of history of the David and Solomon (p.53).

As in Biblical tradition the chronicle uses the familiar “you” in stead of the formal “You” as in the French “Vous”

Finally the writer tends to arrange the narratives of the chronicle in hosting the different type of religious Councils.

3.1.2.1. The Hosting of the Seventh Religious Councils

3.1.2.1.2. The Hosting of the First Local Council (page. 9)

The purpose of the council	To prohibite Youannes from marring his nephew by the regulation of the marriage.
The main participants of the council	The church Fathers and Intellectuals
The decision of the council	They decided to separate the place of Christian from the place of unbelievers.

1.2.1.2. The Hosting of the Second Local Council (page. 13)

The purpose of the council	To free the king from the condemnation he faced without attesting and reasoning the regulation of the church
The main participants of the council	The intellectuals of bêtä Ewostatewos and Tekelhymanot together with Bishop and Akabe Sa'at wäkes.
The decision of the council	It is impossible to condemn the king and Bishop and also intellectuals without having religious mistake and too without referring Apostolic tradition.

3.1.2.1.3. The Hosting of the Third Local Council (page.23)

The purpose of the council	Because of the heretical teaching of the people of Lsata
The main participants of the council	Priests participates at the council
The decision of the council	Confirm and believe the incarnate Nature of God the word who was born from the womb of Virgin St. mary

3.1.2.1.4. The Hosting of the Forth Local Council (page. 24)

In this council we do not find detailed explanation with regard to the purpose, the type of participants, and also the decisions passed by the council at all. The forth local council was hosted immediately after the third local ended.

3.1.2.1.5. The Hosting of the fifth local Council (page. 24).

The purpose of the council	To prioritize the role of the law rather than dealing the issue of religion
The main participants of the council	Abba Sinoda and the son of the Wäld Tnse
The decision of the council	Condemnation of the leader and other people of town

3.1.2.1.6. The Hosting of the Sixth local Council (page. 35)

The purpose of the council	To deal with the rule of the law in relation with the couple of ?aðlaf Sägäd and Säblä wängel
The main participants of the council	Abba Sinoda, <i>Abethun</i> Eyesus, Edä Krestos, the hermits as well the the intellectuals of betä Abba Teklehymanot and Abbun Ewostatewos
The decision of the council	Annule earlier condemnation which prohibited the king from being legitimatizing Queen Säblä wängelas as his wife

3.1.2.1.7. The Hosting of the Seventh Local Council (page. 47)

The purpose of the council	In order to justify the union of the word of God (Jesus Christ) without change and mixture of His God head and Manhood.
The main participants of the council	Intellectual of the church of the Holy Trinity
The decision of the council	Justifies the true God head of Jesus Christ

3.2. Duration of Narrative Time

The chronicler tends to treat the narrative of the chronicle in to four kinds: scenic presentation, detailed expression, summary, and omission.

3.2.1. Scenic Presentation

In scenic presentation, the stories of different events and actions of the chronicle are narrated in descriptive and elaborative manner.

In this presentation the major subject of the story: Zemarðyam, Faris, Balge, Delbä Eyesus are participating in various occasions of wars and other events of the chronicle. The narrative of journey, in the story of the chronicle, is narrated upper much.

Also, the minor events and actions of the chronicle: the inauguration of the newly built St. Mary church, yearly and monthly celebration of Christianity and also the appointment of the different regional administration are included in this narrative.

Stories of a distinct feature and a better duration are also narrated according to the writer's preference.

A distinct feature is shown between God and the kind ʔaðlaf Sägäd when God wanted to disseminate His word of mercy through the mouth of the king. It is narrated as follows:

3.2. Duration of Narrative Time

The chronicler tends to treat the narrative of the chronicle in to four kinds: scenic presentation, detailed expression, summary, and omission.

3.2.1. Scenic Presentation

In scenic presentation, the stories of different events and actions of the chronicle are narrated in descriptive and elaborative manner.

In this presentation the major subject of the story: Zemarðyam, Faris, Balge, Delbä Eyesus are participating in various occasions of wars and other events of the chronicle. The narrative of journey, in the story of the chronicle, is narrated upper much.

Also, the minor events and actions of the chronicle: the inauguration of the newly built St. Mary church, yearly and monthly celebration of Christianity and also the appointment of the different regional administration are included in this narrative.

Stories of a distinct feature and a better duration are also narrated according to the writer's preference.

A distinct feature is shown between God and the kind ʔaðlaf Sägäd when God wanted to disseminate His word of mercy through the mouth of the king. It is narrated as follows:

ወእምባይ ከመ ፲ወ፪ቱ ለጥቅምት አስምእ እንዘ.አብሔር ለዳለም
ቃለ ምሕረት በአፊ ንጉሥነ ዩሐንስ እንዘ ይብሉ ንግሩ
መልእክተ ከመ ይትራታህ ኩሉ እሠር ዘተአሥረ

After this, on the twelfth of October, word of His mercy was heard to the world through the mouth of our king and said, tell the message for all prisoners to be released (p.4).

A better duration of the king ገላዳሴ ሳገድ happens to advise his son *Abetohun* Eyesus and sent a message through the hand of the teachers and governors.

ወበህዩ እንዘ ሐለወ ንጉሠ ነገሥት አዕላፍ ሰገድ እም ወርኅ
ጥር እስከ ወርኅ ግንቦት ፈንዎተ መምህራን ምስለ መኳንንት
ኅበ ወልዱ ለአቡቶሁን አያሱ እንዘ ይብል ለምንት ትነብር
በምድረ አረማ ኅዳገክ ሀገረክ ሀገረ ሃይማኖት ወለምንት
ትስምእ ነገረ አብዳን ሰብእ እለ ሀለው ምስሌዩ ወምስሌክ ሶበ
ይብሉክ እመ ተመየጥክ ኅበ አቡክ ዩአስረክ

At this place, the king of king ገላዳሴ ሳገድ does not interrupt sending of intellectuals and governors to his son *Abetohun* Eyesus from the month of January to may and they say, why do you live in the land of unbelievers leaving your nation, which is the place of religion and why do you give attention to the news of the mad people who are with us when they say, "if you return to your father, he will jail you" (p. 51)?.

On the bases of respect and emphasis of narratives, the writer narrates selectively various stories about the enthronement and pleasure of Queen Säblä Wängle caused in the going of the ገላዳሴ ሳገድ, from her country.

The following extracts are mentioned from the text of the passages:

እምድህረዝ አመጽወህቱ ለታህሣሥ ኮነ እሱት መንግሥታ ለንግሥትነ ንግሥተ ሃይማኖት ሰብለ ወንጌል ከመ ሥርዐተ መንግሥታ ለንግሥት እሴኒ ወነግሠት ሰብለ ወንጌል ብእሱተ ንጉሥ ወናግ ሠገድ በፈቃድ እግዚአብሔር

Then after, on the 20th of December, it became the day of the coronation of our Queen, and the Queen of our faith Säblä Wängel like that of the coronation of Queen Elleni and Säblä Wängel became Queen, the wife of king Wänagä Sägäd, by the will of God (p.7).

አሜሃ ኮነት ንግሥተ ሃይማኖት ሰብለወንጌል ወተፈሥሐት ጥቀ በይነዘሐረ ገዡ ፈረንጅ በዘመነ ዚአሃ ወረትዓ ላቲ ሃይማኖተ እስክንድርያ እስመ ኮነ ምጽአቱ ቀዳሚ በዘመነ ቀዳሚት ንግሥት ሰብለ ወንጌል ወገብረ እግዚአብሔር ተፈንዖተ በመንግሥተ ዳግሚት ንግሥት ዘተሰምየት በስማ ሰብለ ወንጌል

On that day, Säblä Wängel became the Queen of faith, and she became very glad, due to the going of the foreigner in her time and the religion of Alexandria became victorious for her, because the coming of the foreigner took place formerly in the time of the first Queen Säblä Wängel and, God made the going out of the foreigner in the reign of the second Queen called Säblä Wängel (p. 11).

Secondly, the writer narrates about the story of the procession of St. Mary's *tabot* in front of the king ṽäḍlaf sägäd and the courage of the district of sälwa, and about its heroic recorded are narrated respectively.

ንጉሥኒ ኅሰራ በፅቢይ ኅይል ምስሉበዙን ግርማ ወሞገስ እስመ ተሐውር ቅድሜሁ ለታቦተ እግዚዕትነ ማርያም ጸዩን ዘግምጃ ቤት ወምስሌሃ ሥስለ ክርአተ ርእሱ ለእግዚዕነ ኢየሱስ ክርስቶስ በድባባት

The king passed with great power and much charisma and majesty because the Ark of our lady St.Mary of Zion of Gemejabet was advancing in procession of the Crown of Thorns of Jesus Christ under a canopy (p. 11).

ኦ ሰለዎ አይቲ ወእቲ ኅይልኪ ዘሞኦ ግራኝ አመ ተቃወመኪ በወገረ መድፍ ወነፍጥ ኦ ሰለዎ አይቲ ወእቲ ዕንእኪ ዘአንትኦ ለይሥሐቅ ጌ አህጉራተ ኦ ሰለዎ አይቲ ወእቲ እሳተሰኮናኪ ዘአውአይኪዩን ከመእፀው ይቡሳት ለኩሎሙ እለ ተንሥኡ ሳእሌኪ

Oh! Salwa, where is your power? Which had defeated Gagn when he opposed you with gun and canons, where is your strength? that destroyed Yeshak of forty nations and where is the fire of your feet? that burnt all who stood against you like dry wood (p. 35).

3.2.2. Detailed Expression

The hosting of the different local councils mainly revolved around the dogmatic and traditional teachings of the church. Various Biblical quotations and citations of the Church Fathers are quoted thoroughly to defend the heretical teaching of ጥፋጥጋጋ, and people of Lasta who denied the true teaching of the Church were denounced by the scholars of the time.

3.2.3. Summary

The summary of narrative time is focusing on the social, cultural, and religious aspects of the subjects. The chronicler narrates personal and religious status of the king in a blasphemous way. It is narrated on page 10 in this paper.

Eventhough the king Susunyo is not the main subject of the story, but the writer narrates the social and religious aspect of the religion of king Susunyo in descriptive manner. Also, the writer comments the social and religious status of Queen Säblä Wängel. It is narrated below:

ይእቲስ በአማን ሰብሶ ለገራህተ ሕገ ወንጌል ወመፍቀሪተ
 ጸም ወጸሎት መርዓተ ንጽሕ ወወቃቢተ ሕግ ወሥርዐት
 ምእምንተ ክርስቶስ ወስፍሕት እዴሃ ለውሃብ ምጽዋት
 ወፈራሂተ እግዚአብሔር ወርትዕት በሃይማኖታ ሠናይ ግእዛ
 ወቀናኢት ለጽድቅ እሙን ነገራ ወርቱእ ከሎ ፍናዊሃ

She is indeed the fruit on the land of the law of the Gospel, observer of fasting and prayer, bride of purity, observer of law and ritual, believer of Christ. She is also gracious and always ready to give alms, strong in her faith and struggles for truth; and she walks in the right way (p. 11).

3.2.4. Omission

Omission is used to summarize about personal, social and religion aspect of the major subject. In this respect, the chronicler does not show omission in the entire narratives of chronicle. However, he omits the historical realm of the king ገልገል ሳገዳድ as indicated below:

እም ይዕዘስ ገቢእነ ኅብ ጥንተ ታሪክ ዘንገሠ ነገሥት
 አዕላፍ ሰገድ ንጽህፍ ወንበል በወርኃ ክረምት ዘውዕቱ
 ተፍጻሚተ ምግቡ ለማርቆስ ወንጌላዊ

From now onwards, let us go into the beginnings of the history of the king of kings ገልገል ሳገዳድ so that we write and say in the month of summer, that is the end of Mark's food of the evangelist (p.37).

In the story of chronicle, omission is not utilized for the purpose of summarizing.

The two paces of narratives, i.e., pace of acceleration and pace of deceleration are narrated in the narrative of the chronicle. The former is used summarizing words: አልጸቁ በሰላም እግዚአብሔር (They arrived in peace of God) and ተፈጸመ ነገረ ሐተታ ወነገረ ጉባኤ (The cases of dialogue and meeting were finished) in order to accelerate the stories towards the narratives of journeys and dialogue are mentioned in the following passages referring to the above terms:

አመ ሁቱ ለግንቦት ቦኢ ይባባ ወጸመ ጸመ በዝንቱ መካን
 ወድጎረዝ ወዓሉ በዓለ ፋሲካ ተንሥኡ ወሐሩ መንገለ ዝራ
 ወተመይጡ በፍኖተ ዳሞት ወቦኢ ጉንደር አመ ጅወሁቱ ለሰኔ
 አልጸቁ በሰላም እግዚአብሔር

On the 19th of genbot, they arrived in Yebabba. And they fasted in this place after they celebrated the feast of "Easter." They set out and went to Zara and they returned by the route of Damot and they arrived in Gondar on the 29th of June in peace of God (p. 18).

እምድጎረዝ ተሰለሎ ቆስጠንጢኖስ ነገረ ሃይማኖት ለውኔቱ
 ኤጲስቆጶስ በትዕዛዝ ንጉሥነ አዕላፍ ሰገድ ቆስጠንጢኖስ
 ይቤሎ በመነ ተከምን ኤጲስቆጶስ ይቤ አከምን በአብ
 ወወልድ ወመንፈስ ቅዱስ ዘይሄለሱ በአካለት ወይትዋሐዱ
 በመለከት ቆስጠንጢኖስ ይቤሎ መነ ውኔቱ እምቺቱ አካላት
 ዘለብሰ ሥጋ ሰብእ ይቤ ኤጲስቆጶስ ወልድ ውኔቱ ዘለብሰ
 ሥጋሰብእ እምግዚዕትነ ቅድስት ድንግል ማርያም
 ቆስጠንጢኖስ ይቤሎ ፩ደነ ባሕርዮ ክርስቶስ ወሚመ ፪ቱ
 ኤጲስቆጶስ ይቤ ፩ደ ውኔቱ ባሕርዮ ክርስቶስ በከመ ይቤሎ
 አትናቴዎስ ወቁርሎስ ወዲዮስቆሮስ ወከማሆመ እለሰብአ
 አርማንያ ወሶርያ ወሰብ አግብጽ ወሰብአ ኢትዮጵያ
 ቆስጠንጢኖስ ይቤሎ ለመነ ትሰገድ ኤጲስ ቆጶስ ይቤ
 እሰገድ ለአብ ወወልድ ወመንፈስ ቅዱስ ወእሰገድ ለእግዚዕ
 ትነ ማርያም ወላዲተ አምላክ ወእሰገድ ለመስቀል ቅዱስ
 ቆስጠንጢኖስ ይቤሎ እመኮነ በአለ ልደት ወበአ ለጥምቀት
 በእለተ ረቡዕ ወበዓለ ዓርብ ትጸውምነ ወሚመ ትበልእ ኤጲስ
 ቆጶስ ይቤ እጸውም ዳእመ እበልእ ከሎ ዘይትበላእ
 በመዋእለ ጳንጠቆስጤ ወተፈጸመ ነገረ ሐተታ

After this, Kostontnos asked a matter of religion to that archbishop by the order of our king ʾaḁlaf Sägäd. Kostontnos asked the archbishop saying "Who do you believe in" and he answered that he believes in the body and united in divinity. Kostontions asked, who was incarnated from among the Trinity"?. Then the archbishop answered, "The Son, who was incarnated from our lady the Holy Virgin Mary". Kostiontinos, again asked, "Is the Nature of Christ one or two?", The archbishop answered," as Atnatewos, Kerlos and Dayoskoros said, the Nature of Christ is one." He also explained that Armenians, Syrians, Egyptians and Ethiopians believe in that Kostiontinos, asked, "Who do you bow down for?" The archbishop told him that he bows down for the Father, the Son and the Holy Spirit, for the Virgin Mary and for the Holy Cross. Kostiontinos brought another question "When Christmas and Epiphany fall on Wenednsday and Friday, do you eat or fast?" The archbishop said, "I fast on such days, but I eat everything in the time of "Pentecost." After that, they finished their dialogue (p. 38).

መጻኢ ጳጳስ እምግብጽ በእንተ ፍቅረ ሃይማኖት አባ
 አትናቴዎስ ወአባ እደ ክርስቶስ ሊቀ መነኮሳት ወእጩጌ
 አልቦቱ ማኅለቅቱ ለዝንቱ ነገረ ጉባኤሆሙ ወአውገዝዎ
 ጳጳስነ አባ ሲዶና ለከሎሙ ያዕቆብያውን ከመ አይደመሩ
 ምስለከሀድያን ወአላውያን ተፈጸመ ነገረ ጉባኤ

A bishop came from Egypy, because of the love of religion of Abba Atnatewos and Abba Eda Krāstos head of monks and Ečge. There is no solution to the issue of this meeting. Our Bishop Abba Sinoda forbade all the Jacobites not to join the unbelievers and the lost ones, and the meeting was finished (p. 42).

The only and typical example of the second pace is dialogue which was held in the narrative of chronicle in connection with dogmatical and traditional teaching of the Church by an active investigator i.e, Kostntinos with the bishop of Armenia

in a very elaborate manner of defending the subject matter. The dialogue is narrated pp, 60-61 in this paper.

Additionally, the higher summarized tendency of some events and actions of the chronicle are narrated in justifying Biblical reference about the death of the King Fasilidas, which consequently happened immediately after the incident takes place. It is narrated in the following passages:

ባህቱ ተፈጸመ ነዋ በዝያ ባህለ ነቢይ ዘይቤ መነ ሰብእ
ዘየሐዩ ወእይሬእያ ለጥት

It is only over here that the saying of the death of the prophet, "Who is the person who will live and who will never see death" was fulfilled (p. 4)?

ወእንገሥናሁ ለንጉሥነ ዩሐንስ ይትፈላሕ ፍቁርነ
ወይገዝን ጸላእትነ አሜሃ ሰበ ሰምዐ ኩሉ ሰብእ
ወእርመመ ተሀኮተ ሀገር

We enthroned our king Yohannes. Let our friends rejoice and our opponents be sad. Having heard this, the disturbance of the country settled (p. 6).

Contrary to these, the whole narratives of the chronicle are summarized crudely as on page 20 and 28, are recorded as an example:

ወአሜሃ ተወጥነ ትፍሥሕት እስከ ጊዜሁ ይትፈጸም
በረጽኤተ እግዚአብሔር ዘሎቱ ሰብሃተ ለአለም አለም

On that day, joy started until it would to finish in its time by the grace of God and be Glory to him forever and ever.

እምሆሩ ጎሮ ወሐረ መንገሰ ላስታ ወአሜሃ አርአየ
እግዚአብሔር አምላክ እስራኤል ኅይለ እግዚአብሔር ተረጎመ
ዜናኅይሉ ለድልዎ አያሱስ

After this, he ran and went away towards Lasta and at that time God, Lord of Israel, showed His power of lordship, and the story of the power of Delbä Eyesus ended.

From the above passages, the writer did not mention about happiness of the Delbä Eyesus in this narrative.

As we see pp, 24-26 the writer's preference in narrative techniques; the actions and events of the chronicle are narrated either selectively or elaborately, according to his preference. If he considers the main issue of the story, he selects and elaborates them based on their utility.

The elaborating stories about the mercy and miracle of God are also narrated according to the writer's preferences. It is narrated on page 22 in this paper.

Eventhough the chronicle gives specific time duration towards the whole complex of the stories he does not treat in equal way of time respective. The common usages of time in the story of chronicle are: month, week, day, and night are narrated upper much.

3.3. Frequency of Narrative Times

There are three kinds of repetitions namely Singulative Repetition, Repetitive Repetition, and Iterative Repetition.

3.3.1. Singulative Repetition

It is a kind of repetition which happens in the nature of human life as birth and death of a person. For example, the death of king Yohannes and Queen Säbnä Giyorgis, and the death of the other ordinary persons are also mentioned in the narrative.

3.3.2. Repetitive Repetition

This is an event which is narrated more than twelve times while it has happened only once. There are no actions and events narrated throughout the story of the chronicle.

3.3.3. Iterative Repetition

An event which is narrated once while it happens more than once is called "iterative repetition". In this chronicle, there is no iterative repetition at all.

Apart from the three repetitions the common intent of the writer is about an exaggerated prasing and respect of the king ገልታዬ ሳገዳድ in different events of the story are indicated the following passages:

First on page, 15 ንጉሥነ ሀለፊ በዐብይ ኃይል ወምስለ ብዙኅ ግርማ ወሞገስ እስመ ተሐውር ቅድሜሁ ታቦተ እግዚዕታነ ማርያም ዘግምጃ ቤት ወምስሌሃ ሥእለ ኩርአተ ርእሱ ለእግዚእነ ኢየሱስ ክርስቶስ በድባባት

The king passed in great power with much dignity and majesty because the Ark of the Covenant of St. Mary of the Gemejabete and, with it the icon of Jesus Christ with crown of Thorns under a canopy.

3.3.1. Singulative Repetition

It is a kind of repetition which happens in the nature of human life as birth and death of a person. For example, the death of king Yohannes and Queen Säbnä Giyorgis, and the death of the other ordinary persons are also mentioned in the narrative.

3.3.2. Repetitive Repetition

This is an event which is narrated more than twelve times while it has happened only once. There are no actions and events narrated throughout the story of the chronicle.

3.3.3. Iterative Repetition

An event which is narrated once while it happens more than once is called "iterative repetition". In this chronicle, there is no iterative repetition at all.

Apart from the three repetitions the common intent of the writer is about an exaggerated prasing and respect of the king ገገለፍ ሳገገል in different events of the story are indicated the following passages:

First on page, 15 ነገሥት ሀላፊ በዐብይ ኃይል ወምስለ ብዙኅ ግርማ ወምስለ እስመ ተሐውር ቅድሚያ ታቦተ እግዚዕቅት ማርያም ዘግምጃ ቤት ወምስሌሃ ሥእለ ከርአተ ርእሱ ለእግዚእነ አያሱስ ክርስቶስ በድባባት

The king passed in great power with much dignity and majesty because the Ark of the Covenant of St. Mary of the Gemejabete and, with it the icon of Jesus Christ with crown of Thorns under a canopy.

Second page on 20 እስመ ሀሎ እግዚአብሔር ምስሉ ንጉሠ ነገሥት አዕላፍ ሰገድ በስመ ሀሎ ምስሉ ኢያሱ ወዳዊት

For God was with king of kings ገጸለፍ ሳገድ as he had been with Joshwa and David

Third on page, 34, እም ይእኩስ ንትመየጥ ኅበ አንክሮ ወወድሶ ግብሮ ለንጉሠ ነገሥት አዕላፍ ሰገድ

From now on, let's return towards admiring and praising the king of kings ገጸለፍ Sagäd (p.34).

Similarly, the attention of the writer is also addressing to each and every action of the king are narrated as an example:

ውእቱኒ ንጉሠ ነገሥት አእላፍ ሰገድ ኢያኦረፊ በውእቱ መዋእል ዘክረምት እጻማ ወእሰማገዐ ነገረ መነኮነት እለ ተበአሱ

The king of kings never stopped and tired hearing about monks conflicting with each other during his reign (p.45).

Also, the writer devotes his time to praise God. It is mentioned as follows:

አመገቱ ለታህሣሥ ወጽኡ ምስሉ ሠራዊተ ጸብእ ወቀትል በአቢይ ፍሥሐ ወሐሜት እንዘ ይሴብህዎ ለእግዚአብሔር እስመ ወጽኡ በዳኅን ገቢሮመ ዓይሰ ወመዊኦ ዘኢተገብረ [ዘኢተገብሩ] በዘመነ ነገሥት ቀዳምት

In 10th of November they went out with troops of fighting and killing in greatest pleaser and joy when they are prasing God because they went out in peace having done power and victories which are not done in the time of the ancient kings (p. 15).

In addition to the narrative of prasing, the writer narrates the following stories given due attention about the heretical letter of the lasta and also the impact of Satan upon the life of monks are narrated respectively.

ወበውእቱ መካን በትዕዛዝ ንጉሠ ነገሥት አዕላፍ ሠገድ ርቱዐ ሃይማኖት ወብእሴ ጎሩት ገብሩ ገባኤ ልኡለመንበር ጳጳስነ አባ ሲኖዶ በዐቢይ ምክር ወመምሕረ አለም እጩጌ እባ ጸጋ ክርስቶስ ወከሎሙ ካህናት ወመኪንንት በእንተ ዘተፈነው ካህናተ ላስታ ጎቡ ንጉሠ ነገሥት አዕላፍ ሠገድ በእንተ ጦማረ ርኩሰት እንዘ ትብል ውስቴታ ተሠገወ ኦብ እም ቅድስት ድንግል

In that place, by the order of the king of kings ገልገል ሳገገል, correct of fight religion and a man of generosity they made a meeting by the advice of our exalted Bishop Abba Sidona who is the owner the highest throne with the teacher of the world Ečhäge Tsega Krəstos and all the priests and nobles of Lasta to the king of kings ገልገል ሳገገል because of the heretical teaching which says God the Father incarnated from the Holy Virgin (p.40).

ለመካከላት ጥቀ ሆኑሙ ሰይጣን በዝክ ዘመን ቦ ዞአወጽኦ እም ገዳሞሙ በምክንያት ንስተት ነገር ወአስተፋለሶሙ እም መካን ውስተ መካኖሙ ቦ ዞአወጽኦ እም ደብሮሙ ወአብኦ ውስተ ከተማ እንዘ ያስተጻዓ [ያስተጻብእዎሙ] በበይናተሆሙ አሀዱ ምስለ ካልኦ

Satan disturbs the monks at large in this year. There is one who came from his monastery because of a little matter and he uproots them from place to place. There is another monk who went out from his monastery and town. Satan would put them in conflicting with one another (p.12).

On top of giving the attention to the different events, the writer applies the Rimmon Kenan method i.e, repetition of similar events of identical motivations and forms. The writer applies the methods Kenan in narrating about the word of God's mercy through the months of king ገልገል ሳገገል in the narrative of the chronicle at lower case.

Finally, we see the anxiety of the writer about the children of the king who were affecting and challenging the throne of the king Yohannes. The writer narrates repeatedly about the case of Htsnatፅ Nፅgusፅ in the following passage. The first one is narrated on page 22 in this paper.

The second one is this:

በ፲፱፻፳፭ ሰጥቅምት ወሰድዎሙ ወአውጽኦዎሙ ለእሱ ሕጻናት እምትይንት ወእእረግዎሙ ውስተ ዐብይ ደብር ዘሰሙ ወህኒ እንበለ ያትርፉ ፩ዱ በይእቲ ዕለት ርዕደት ምድር በዝንቱ ኩሉ ነገረ ሕጻናት ወእህዝቶሙ ኮነ በምክረ ብላቴን ጌታ መልክስ ክርሰቶስ እንዘ ይትሀዙ ቅድመ ኢነበሩ በምክሩ ወኢያእመሩ እግዚእነ ወንጉሠ ነገሥት ዩሐንስ እስከ አመ ይንግሥ

On the 12th October, the children of the king were taken and brought from town and went up towards the longest mountain named Wāhni without even one being left. On that day, the earth had shook because of the case of those children. The capture of the children was done by the advice of Bፅlaten Geta mälakä Kፅrፅstos. And also our Lord and king Yohannes himself did not know until he became king (p.35).

The approach of the writer is always repeating now and then wherever he considers the events to be repeated as many times as necessary. i.e, story of the journey, and an exaggerated praising of the king ገፅፅlaf Säፅäd.

Finally, we see the anxiety of the writer about the children of the king who were affecting and challenging the throne of the king Yohannes. The writer narrates repeatedly about the case of Htsnatð Nəgusə in the following passage. The first one is narrated on page 22 in this paper.

The second one is this:

በ፲ወ፪ቱ ለጥቅምት ወሰድዎሙ ወአውጽኦሎሙ ለእሱ ሕጻናት
እምትይንት ወአእረግዎሙ ውስተ ዐብይ ደብር ዘሰሙ ወህኒ
እንበለ ያትርፉ ፩ዱ በይእቲ ዕለት ርዕደት ምድር በዝንቱ ከሉ
ነገረ ሕጻናት ወእህዝቶሙ ኮነ በምክረ ብላቴን ጌታ መልክክ
ክርሰቶስ እንዘ ይትሀዙ ቅድመ ኢነበሩ በምክሩ ወኢያኦሎሩ
እግዚእነ ወንጉሠ ነገሥት ዩሐንስ እስከ አመ ይነግሥ

On the 12th October, the children of the king were taken and brought from town and went up towards the longest mountain named Wāñni without even one being left. On that day, the earth had shook because of the case of those children. The capture of the children was done by the advice of Bəlaten Geta mälakä Kəṛəstos. And also our Lord and king Yohannes himself did not know until he became king (p.35).

The approach of the writer is always repeating now and then wherever he considers the events to be repeated as many times as necessary. i.e, story of the journey, and an exaggerated praising of the king ʔaḍlaf Sägäd.

CHAPTER FOUR

4. Conclusion

The thesis has tried to discuss the four important narrative techniques of the chronicle of King Yohannes I [ገላልፍ ሰገል]. An attempt has been made to analyze its narrative structures, characterization, narrative elements, and narrative-times. From a narrative point of view, the story of the chronicle does not apply a standardized narrative pattern and also it is unanplanned study of the subject matter. The story of chronicle is not arranged either in parts or in chapters, but rather in dividing lines. Even then some demarcation is made in months.

The writer does not entirely use revision as the major method of hammering his issues. The story of the chronicle is not a peti structural-selfcontained narrative which divided the stories into twelve months of the year.

Events and actions of chronicle are not arranged according to their order of occurrences and lack the linear way of time arrangement.

The story of chronicle is mainly comprising of the three main events, i.e, the narrative of journey, the hosting of the different local councils, and also an exaggerated praising of King ገላልፍ ሰገል in the story of the chronicle.

On the whole, the story seems a mere narration of fragmented events and actions. And hence, the chronicle does not stand as a structural whole.

Events and actions are narrated by way of traveling from one place to another and seem more unstructural.

Structurally, the story of the chronicle is not narrated in a self-contained way.

The following events and actions of chronicle are narrated repeatedly and overwhelmingly throughout the stories of the chronicle.

A) Narrative of Journey

The narrative of Journey is one of the main manifestations of the story of the chronicle. In many cases, the story of the chronicle is narrated by way of traveling from place to place.

B) The hosting of different local councils

There are seven types of local councils which mainly focused on the issues of the dogmatic and traditional teaching of religion. The majority of the councils were summoned by the order of the king. Intellectuals and local church Fathers were also the main participants of the councils.

C) An Exaggerated praising of the King ገላጳሴ ሰገሳድ

Throughout the stories of the chronicle, the chronicler plentifully praised the king in highly exaggerated way of expressing the king's status.

D) Narrative of battle

War has been highly exercised by the main participants of the story, i.e., *Däjazmach Zemaräyam*, Faris, and Balge. The King ገላጳሴ ሰገሳድ also involves in disseminating the proclamation of war.

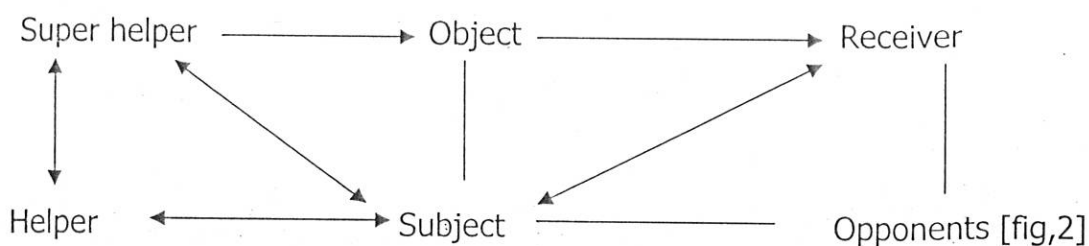
F) The interference of God

The interference of God [super helper], is highly implicated in the life of King ʔaḏaf Sägäd in all his involvement of the story. But the interference of God is not exercised in the life of the main participants of the story such as *Däjazmačh* Zemarḏym, Faris, and Balge as He has influenced the life of the King ʔaḏaf Sägäd.

G) The role of the major and minor participants of the story

The main participants of the story, i.e, *Däjazmačh* Zemarḏym, Faris and Balge do have a high degree of contribution towards the ongoing development of the story. Secondly, the minor participants: *Abetohun* Eyesus, Biniyam, S'äb'a Endärta and Wajerate including the king have a lower contribution in this extent.

The writer does not narrate personality traits of the subjects descriptively and elaborately. Their actions are playing more than their personality. As a result, the subjects of the story become entirely similar by their roles as characters. The similarity in characterization draws us to the conclusion in a slightly different form than that of the Gremias's models [See fig,2]:



As is shown in fig, 2 there is mutual interaction and influence with one another. The Super helper with helper, and the Subject with helper and the subject with receiver are interacting one another in the story of the Chronicle.

In contrast to the above positive interaction, the subject and the object do not have a tied relation in the chronicle. Additionally, there is also dissimilarity of the subject with opponent, and opponent with receiver. Thus, all these relationships made the concept of the chronicle to differ from the Gremia's character.

Out of the four types of treating the story i.e, scenic presentation, detailed expression, summary, and omission; summary and omission are not chiefly adhered by the writer.

Events and actions of the chronicle are not presented in surface structured way. To sum up, the chronicle of Yohannes is a repository of a very use full narrative technique implemented in unstructured manner. It would also be better, if these narrative techniques are applied comparatively on the chronicles of kings Iyasu I and Bäkaffa.

Bibliography

Primary sources

- Guidi, Ignazio, (1960). *Annales Iychannisi, IyasuI, Bakaffa*. Louvain:
_____ (1961). *Annales II Regum IyasuI (Adyame sagad)*. Paris II:
_____ (1962). *Annales II Regum Iyasu II et Iyo'As* Louvain:

Secondary Sources

- Ephreme, Eshate, (1999). *Narrative Techniques of the three selected Ethiopian Hagiographics (Gadla Gabra Manfeis Qidus, Gadla Kerstos samara, Gadla G/krestos): unpublished MA Thesis. Addis Ababa: ILS.*
- Getachew, Haile,(1968). *Remarks on the content of Ge'ez Literature Ethiopia. Addis Ababa University: Journal of Ethiopian studies journal II No 2*
- Gennette, G, (1980). *Narrative Discourse* Trans Jane Elewin. *Oxford: Cornell university press.*
- Gremias, Algirds, (1966). *Semantique structurale du sens .*
- Gwinn, Robert, (1933). *The New Encyclopadia britannica. 14: University Chicago international copy right union.*
- Harden, J.M, (1926). *An introduction to Ethiopian Christian Literature. London: Society for promoting knowledge.*
- Holman, Hugh, (1922). *A Handbook to literature. London: carrier Macmillon.*

Hussen, Ahmed, (1983). "The Chronicle of Menlik ii of Ethiopia", Journal of Ethiopian Studies.16/17: Ababa University. Institutes of Ethiopian studies.

Kenan, Rimmons, (1983). Narrative fiction: contemporary poetics.
London: Methuen.

P. Gwinn, Robert, (1993). The New Encylopedia Britannica ,Vol,14,24. Internatinal copyright union. University of Chicago.

R. Scholes and Kellag, (1966). The Nature of narrative. Oxford:
Oxford University

Littmann, Enno, (1902). The Chronicle of the King Theodore of Abyssinia New York.

Tafla, Balru, (1977). A chronicle of the king Theodore of Abyssinia. Germany:

Abrams, Meyer Howard, (1981). A Glossary of Literature Terms. New York: Holt Richard and Winston.

Ronald, Barthes, (1977). Introduction to the structural Analysis of Narrative: Image music-Text-London.

Bal,M, (1970). Introduction to the Theory of Narrative. Toronto: University of Toron Press.

S. Chatman, (1978). Story and Discourse. Ithaca: cornell University Press.

Sergew Hable Selassie, (1972). *Ancient medieval and ancient Ethiopian History: Addis Ababa University.*

TooTan, Michael, (1988). *Narrative Actitical Linguistic introduction. London: Rentledge.*

Traugot E and Patt, M. L, (1980). *Linguistics for student of Literature. New York: Harewcourt Jovanovies.*

መንግስቱ ከበደ, (1999). *Philological and textual analysis of chronicle of Särsä Dengel : unpublished MA Thesis Addis Ababa ILS.*

ተክለ ጻዲቅ መከራያ, (1949). *ከአዲስ አበባ ድንግል እስከ አዲስ ተዳድሮ.*
ትንሳኤ ዘገባ: አዲስ አበባ.

ተግባሩ አዳነ, (2000). *ንጉሥ አሰላሌ ሰገድ ከሁለት ሺ የታሪክ ማስታወሻ*
ጋር. አሌኒ ማተሚያ ቤት: አዲስ አበባ.

Ullendorff, Edward, (1945). *Exploration and Study of Abyssinia of a brief Survey: Asmara*

Vladmir, Prop, (1978) *Morphology of Folk Tale.*

Tadess Tamrat, (1970). *Hagiographies and the Reconstruction of medieval Ethiopian (mimeographed). Haile Selassie University: Addid Ababa*

Yohannes, Abata, (2008). *A practical writing approach (A remedial reference and practice). Far East trading P. L. C: Addis Ababa.*

APPENDICES

Appendix A Story Chronicle: Story - Paraphrase

Part 1

1. Exaggerated expression in king's honor and respect tendency to blasphemy (p.3).

Part 2

1. Biographical narrative of King *ʔäðlaf Sägäd* (p.3).

In the Month of Mäskäräm

1. The severe illness of king *ʔäðlam Sägäd* (susunyose) (p.4).
 - Sorrow and grief caused in the death of king *ʔälam Sägäd*
 - Funeral of the king's death

Part 4

1. The mysterious deed of God, after the death of the king *ʔälam Sägäd* in the central part of Ethiopia and also the being done of his righteous for the house of Israel (p.4).
2. The capturing of the *h̄tsanat̄ N̄ðeguðs* (p.5).
3. Official announcement of the death of king Fasildas (pp,4-5)

Part 5

1. Miraculous deeds of God in the hand of the person sent to capture *h̄tsanat̄ N̄ðeguðs* (p. 5).

In the month of T̄ðk̄ðmit̄ð

1. The dissemination of God's mercy for the world through the mouth of King *ʔäðlaf Sägäd* (p.7).

In the month of Tə̀kə̀mtə̀

1. The imprisonment and the expulsion of htsanatə̀ Nə̀gusə̀ out of the city (pp, 6-7).
 - The occurring of earthquack because of the capturing of htsanatə̀ Nə̀gusə̀ (p.7).

Part 8

1. The dissemination of God's word through the mouth of King řằđlaf Sằgằđ (p.7).

In the month of Tahasas

1. The enthronement of Queen S'a b'l a Wằngel (p.7).
2. The gathering of church fathers to defend about the nature of Christ against the followers of Leyone those who denied the true teachings of the church (p,8).

Part 9

1. The Journey of the unknown subject (p.8).

In the month of Mằskằrằm

1. The hosting of 1st local council regarding the law of couple (p,9)

In the month of Tə̀kə̀mtə̀

- The occurring of natural disaster

In the month of Tahasas

- The bestowing of power on St,Michel by God

In the month of Tə̀kə̀mtə̀

1. The bestowing of God's power on *Belatene* Geta Gbraleule to fight against muhammad (p.10).

Part 15

1. The Journey of the unknown subject (p.10).

In the Month of Miyaziya

1. The impact of foreigners teaching on the life of the monks (p.10)
 - The order of the king to stop foreigners from their heretical teaching and go away to their country (pp, 10-11).

In the Month of Ginbot

1. The Journey of the unknown subject to Arengo (pp,11-12)

In the Month of Mäskäräm

1. The Journey of the unknown subject to Gonder and Bonga (p12)

Part 19

1. The impact of Satan on the life of monks (p.12)
2. Condemnation of the persons who opposed the order of king *ǾǾlaf Sägäd* (p.12).
3. The hosting of the 2nd local council regarding the decision of condemnation without any religious basis (p.13).

Part 20

- About yearly harvesting (p.13)

In the month of Mäskäräm

1. The completing of the journey of the unknown subject peacefully (p.13).

In the month of Hamle

- The death a person

In the month of Mäskäräm

1. The assessing of the message which was sent from the archbishop of Alexandria to Abba Mattëwos (p.14).
2. The King *ǾǾlaf Sägäd* ushering with charisma the ark of St. Mary arriving in canopy (p.15).
3. The praising of God, immediately after the successful completion of fighting (p.15).

In the month of Ginbot

1. The Journey of the unknown subject (p.16).

In the month of Mäskäräm

1. The Journey of the unknown subject to Gojame (p.10)

In the Month of Mäskäräm

1. The disobedience of Agäw who killed the monks and touched the arks of covenant (p.17)

In the month of Mäskäräm

1. The inauguration of the newly built St. Mary church. (p17)

In the month of Tðkðmtð

1. The end of the journey of the unknown subject in peace (p, 17-16, 21)
2. The sending of leaders by the order of king *Ǿðlaf Sägäd* when the battle was so severe (p.22).
3. The fighting and challenging of Balge's army with his opponents (pp,22-23)
 - The entering of women's spirit in the heart of Baläge by God [P.22]
4. The happening of the greatest happiness to king *Ǿðlaf Sägäd* [P,22]
5. The hosting of the third local council by the order of King *Ǿðlaf Sägäd* (p.23).

Part 30

1. The hosting of the fourth local council regarding the case of religion rather than discussing the case of law (pp, 24-25).

Part 31

1. The secret disobedience of Faris and Zemarðyam (p.25).
2. The challenge of *Abeto Delbä Eyesus* to counter his challengers i.e, Faris and Zemaryam (pp, 26-27).

3. The other challenge of Abeto Delbä Eyasuse against Faris and Ze-marōyam (p.27).
4. The giving of God's power to *Abethun Delbä Eyesus* (p.27).

Part 32

1. The happening of a great famine (p.27).

In the month of Mäskäräm

1. The fighting of S'ä b a žägazen (people of Agazen).

In the month of Tōkōmtō

1. The capturing of very many animals by Abeto Delbä Eysuse (p.27)

In the month of Hedare

1. The journey of *Abeto Delbä Eyesuse* as a merehant to Bewe (P, 27)

In the month of Tahesas

1. The traveling of Faris to fight.

In the month of Tōre

1. The willingness of Faris and Zemarame to commit a coup against the king *žādlaf Sägäd* (PP, 28-29).

In the month of Yekatite

1. The sending of reconcilers for having forgiveness from King *žādlaf Sägäd* [P. 28].

In the month of Miyaziya

1. The return of messengers on behalf of the two committers of a coup [P.28].

In the month of Ginbot

1. The ending of the disobedience of the Zemarōyam and Faris against the king. (P.28).

In the moth of Tōkōmtō

1. The range of S' a b'a Endārta to fight against S a b'a Iyabete [P.29].

In the month of Hedar

1. The range of S' a b'a Endārta to fight against people of Kola (P.29)

In the month of Tāre

1. Additional power given to Dajazmache by king *ʔādlaḥ Sägād* (P. 31).

In the month Mäskäräm

1. The journey of Zemarḍyame to fight against S'a.b'a Wajerate [p.31]

In the month of Tōkōmtō

1. The fighting of of Zemarḍyam against S'a b'a Wajerate for the second time (p.31).
2. The giving of God's power to Zemariyam [p.31]
3. The protection of Zemaryam by the king's payer (p.32).

Part 47

1. The admiration and praising of king *ʔādlaḥ Sägād* for the second time (p,34)

Part 48

1. The previous history of king of kings which was already mentioned (p.35).

In the month of Mäskäräm

1. The hosting of the sixth local council to assess the case of El Eyesus (Pp,35-37).

- The decision of the council (pp,35-36).

2. A big religious debate among church leaders with the people of Armania [p.38]

In the moth of Mäskäräm

1. The hosting of the fifth local council, and also the order of king *ʔādlaḥ Sägād* regarding the heretical letters of Lasta (PP 39 -41).
2. The holding of the massive debate in order to defend against the heretical letter of Lasta (P.50).
3. The decisions of the council (P. 42)

In the month of Tōre

1. The death of *Dajazmach Zemarḍyam* (P.42)
2. The order of the king to fight Against Balge (P. 43)

In the month of Tðre

1. The Journey of unknown subjects(p.46)
2. The hosting of the seventh local council by the order of the king and also condmen he heretical teachings of lasta (P.47).
- 3 An extensive quotation and narration of the Bible and citation from church father to denounce the heretical teachings Lasta (PP, 47-48)

In the month of Mäskäräm

1. The preparation of the king to establish the new church (P. 48).

Part 54

1. The death of S'a b'a Samen (P. 48).

Part 55

1. The sending of king's message to advise his son (P, 51)
2. The reconciliation of the bishop and teachers (P.51).
3. The blessing of king's son by his father king *ǰäðlaf Sägäd* (P.53)

Part 56

1. Revision of the honor and respect of the king which was under par compared to the kings of Israel (P.53).
2. The tireless work of the king to hear the case of Monks (P, 54)
3. The controversial issues of the council which were held at Mädra and Yebaba (p.53)

<i>Gäbrä Mäskel</i>	ä	<i>Servant of the Cross</i>
<i>Säblä wngel</i>	ä	<i>The seed of the Gospel</i>
<i>Säb'a wajrat</i>	a	<i>The People of Wajrat</i>
<i>h̄tsanatä n̄ḡus</i>	ä	<i>Children of the king</i>
<i>Tshäftä t'ḡazad</i>	ä	<i>Secretary of the king, chronicler</i>
<i>Asmatä Mängstḡ</i>	ä	<i>Royal names of medieval Ethiopian Emperors</i>
<i>h̄ailbä wängel</i>	ä	<i>The gospel of milk</i>
<i>Tabotä Mariyam</i>	ä	<i>Ark of our Lady St. Mary --</i>
<i>kḡba Mänfäskḡlusḡ</i>	a	<i>The oil of the Holy Sprit</i>
<i>wäldä h̄awäriyt</i>	ä	<i>Children of disciples</i>
<i>Mälakä Amh̄tsyonä</i>	ä	<i>A name of a person</i>

II. Place names

<i>አዳል ዳምት</i>	<i>Adalḡ damot</i>	<i>Region in Gojam</i>
<i>ዳምት</i>	<i>Damot</i>	<i>Place name</i>
<i>መንጉዳ</i>	<i>Mänguda</i>	"
<i>አያበት</i>	<i>Aybot</i>	"
<i>ጳናምራ/አናምራ</i>	<i>Enamoa, Zanamora</i>	<i>The mountain of the Enamora.</i>