
Two Versions of the Homily St. Raphael in Classical Ethiopic

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Abstract

This article focuses on the significant textual variations based on the two versions of *Géyéz* manuscripts of the homily of Raphael manuscripts. Homily of Raphael is one of the religious books in EOTC tradition. This study aims to investigate the main variations of selected two versions of manuscripts in order to alleviate problems arising from the generalization of titles. The study hence relies on textual analysis of the two different versions of the homilies of Raphael manuscripts content and textual history differences. For this study, nineteen manuscripts were collected from the catalogue and eight of them were available for collation. These two different versions were selected based on the best codex or purposive sampling methods. The selected sample versions have the same title but had significant variations in their content and textual history. The first version encodes seven themes and the second holds four main themes. Though the two versions of manuscripts share similar headings, the study has found a significant variation in the contents as well as in their textual history. Moreover, the study reveals further investigation is mandatory for various manuscript themes which could have been hardly alike in the entire contents except the headings along with factors responsible for such variations. This study only looks into the two versions of homily of Raphael manuscripts. **Key Words:** [Homilies of Raphael, Manuscripts, textual history, Codex, Purposive-sampling,]

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I. Introduction/Background of Study

This article is conducted on two manuscripts of the Homily of St. Raphael regarding their significant variations. St. Raphael is one of the seven archangels in Ethiopian Orthodox Tāwahédo Church traditions. The homily attributed to this archangel is familiar in Ethiopic manuscript collections. Most of Ethiopian ancient manuscripts are religious codices. Among these manuscripts, homilies of archangels are available manuscripts in the tradition of Ethiopia. According to Amsalu (2010)³ Ethiopic Corpus of angels, this collection aims to list the Ethiopic manuscripts on the honour of Archangel Raphael; including monthly homily, miracles, effigies, Arké and Sālam. The homilies studied are two manuscripts versions on the same heading “*The homily of Raphael*” but have significant variations in their entire contents. Therefore, the study is conducted specifically on the *two versions of the homily st. raphael in classical ethiopic literatures*.

A preliminary study of manuscripts of the homily of Raphael shows that there is a significant variation between two versions of the homily of Raphael. These two versions have been consulted at various settings, whereas both have the same heading, (ድርሳን፡ ፋፋኤል) *Dārsanä Rufayēl*. Investigating the main variations can solve problems textual criticism and textual history. From this rationale the following key questions have been drawn:

- (1) What are the settings of these two homilies in honour of the Archangel Raphael, considering the manuscripts versions?
- (2) To what extent do these manuscripts seize differences in their entire contents?

Currently in Ethiopia, special attention is given to philological sciences. The main prospect of overwhelming indigenous knowledge, to address current issues and problems, is to look for traditional documents through cataloguing and other philological works. Hence, identification of homilies of Raphael’s manuscripts with different versions that shared the same title is essential. The observation needs to be studied thoroughly. The general objective of the

³ Amsalu Tefera (2010) Ethiopic Corpus of Angles, unpublished

study is to examine the two different versions of the homily of *Raphael*. The two manuscripts on their entire content differ and their background of textual history is interesting.

The notion of homily in the Ethiopian literary tradition (Encyclopaedia Aethiopica (2005) vol.2 p. 136) reveals the Ge'ez / verb [ደረሰ —*däräsä*], which has several semantic parallels, describes the exegetical or homiletic activity developed by an ecclesiastical interpreter or [ደረሰ —*därasī*]. From this derives the term *Därsan* (ደርሳን) or homily. It applies to the written result of this activity, i.e., to a new composition written to explain the sense of the Scriptures. The title *Därsan* (commonly translated as 'homily') usually stands for a text devoted to a specific theological argument. Any treatise or homily of a Church father, including the fathers of the Ethiopian Church, who were mostly anonymous, can be called *Därsan*.

The word *Därsan* can designate not only a separate text, but also a homiliary, i.e. a collection of texts having a religious figure as the main character: In this case, different units composing the collection belong to the hagiographic rather than to the homiletic genre, since they contain mostly narratives of miracles (*Tä'yammr*) performed by a religious figure (Encyclopaedia Aethiopica (2005) vol.2 P.137). Regarding to this article the title of the study is specifically about the homily of St. Raphael. It has two different versions of the homily of Raphael and the main theme of this study. [*Därsanä Rufayel 'Homily [in Honour] of [the Archangel] Raphael* is a composition traditionally attributed to John Chrysostom and there is other version in *Haiq Estifanos* Monastery. The attribution to *Chrysostom's* appears already in Coptic tradition, with two different versions of the work.

This part of the text particularly reveals historical elements, such as the veracious detail of Empress *Eudoxia's* hostility toward John Chrysostom. It also reflects important ancient traditions, such as those related to Theodosius I and to his sons and successors Arcadius and Honorius, protagonists of narratives describing many prodigious interventions of St. Raphael (Encyclopaedia Aethiopica (2005) vol. 2 p. 141). The representation of St. Raphael in Ethiopian Orthodox *Täwahädo* Church faith tradition is dominant.

St. Raphael is believed to be the third among the seven Arch Angels. The following are the days when the Feasts of the Angles are celebrated: 12 *Säné*, repeated on the same day of every month, for Michael; 1 *Mäskäräm* for Raguel; 7 *Nähase* for *Gabriel*; 3 *Tahésai* for Phanuel; 30 Hamle for Suriel; 5 Hamle for Saqu'el; 21 Hamle for Uriel; 3 *Pag'emen* for Raphael. In the many churches dedicated to Arch Angels, the Miracles and a corresponding Homily are read during the celebrations, and hymns specific for each Arch Angels are sung. ... (Encyclopaedia Aethiopica (2003) vol. 1 p. 265). Moreover, the other additional compositions are displayed on the homily of Raphael's. This additional are the miracles, *Sälam*, Effigy, *Arké* and Asmat of St. Raphael in some manuscripts. On the contrary there are two different compositions of homilies of St. Raphael too.

In sum, this article is organized into five sections. The first part of the paper will introduce the background of the study. Then data sources and methodology will be explained. After that result and discussions of the study are elaborated briefly, followed by concluding remarks. As the article is conducted to identify the available manuscripts of homilies of Raphael and point out their differences, the significant variants are presented. The finding can reveal a clear briefing on the category of versions of the homily of Raphael's manuscript content differences. It resulted to improve misunderstandings while one can look for the targeted manuscript from the catalogues based on titles.

II. Research Methods and Data Source

This study has employed comparative investigation on the significance variation on the homilies of Raphael manuscripts. First, available manuscripts were collected based on the catalogues. Then, they were collated and grouped into categories based on their content compositions. After that, their differences were analysed in detail. Two different manuscripts were selected based on *Codex Optimus* or purposive sampling. They were selected in terms of their legibility which was helpful for the investigation. Eventually, findings discussed and summarized followed by recommendations.

III. Result and Discussion

This part mainly emphasized the findings of the study in detail. It starts with how the available targeted manuscripts are collected from the catalogue and collated them based on their content variations. Then comparisons were conducted on two selected manuscripts from different versions; and they were also explained.

3.1 Lists of Manuscript Collected from Catalogues

	Name of Manuscripts	Catalogue Number	Sigla
1	Angoläla Safäg Yohannes	EMML 4610	J
2	Capuchin Friary	EMIP 0664	J
3	Čäläqot Səllasie	EMIPMM 0811	J
4	Dima Qəduş Giorgis, Gojam	EMIPMM 00558	J
5	Daga Estifanos, Gojam	EMIPMM 00255	J
6	Haiq Estifanos I, Wollo	EMML 1835	H ₁
7	Haiq Estifanos II, Wollo	EMML 1841	H ₂
8	Kəbran Qəddus Gäbriel	EMIPMM 00109	J
9	Andəmta Iyäsus, Gozmun	EOTC Catalogue No. 233	E
10	Ura Kidanäməhrät, Bahərdar	EOTC Catalogue No. 444	U
11	Mota Giorgis Däbräkərbé, Mota	EOTC Catalogue No. 455	M
12	Däsie Medòane Ýalem, Wollo	EMML 4800	J
13	Mescha Gedam Maryam, Ankobarr	EMML 3986	J
14	Institute of Ethiopian Studies	EMML 1469, EMML 314 ff37-40	I
15	British Library (W. Wright)	CCXXV f 135a-f152a (1721- 30 AD)	J
16	British Library (W. Wright)	CCXXVIII f54a-71a Orient 615f135a	J
17	British Library (W. Wright)	CCXXIX Orient 619 f1a-f44b	J
18	Ullendorff Windsor Castle 75	Ms. Eth. Windsor III 18 th C.f118a-131a	J
19	British Museum (W. Wright)	CCXXIX f1a-f44b	J

Table 16: List of Manuscripts of the Homily of Raphael

NB: [J] represent the homily of Raphael composed by John Chrysostom.⁴

As it was mentioned on table 1, the above nineteen lists of manuscripts catalogue numbers were archived in the homeland as well as abroad were cited. Among these nineteen lists of catalogued manuscripts eight of them were available for this study. They were listed under the following table:

No.	Name of Manuscripts	Catalogue Number	Sigla
1	Angoläla Safäg Yohannes	EMML 4610	A [J]
2	Capuchin Friary	EMIP 0664	CA [J]
3	Čäläqot Sellasie	EMIPMM 0811	CH [J]
4	Dima Qedus Giorgis, Gojam	EMIPMM 00558	D [J]
5	Daga Estifanos, Gojam	EMIPMM 00255	E [J]
6	Haiq Estifanos I, Wollo	EMML 1835	H₁ [*]
7	Haiq Estifanos II, Wollo	EMML 1841	H₂ [*]
8	Kəbran Qəddus Gäbriel	EMIPMM 00109	K [J]

Table 17: Lists of available manuscripts of the Homily of Raphael and their Sigla

NB: [J] represents the homily of Raphael composed by **John Chrysostom** and [*] represent composed by others.

As it was mentioned in the above table, among the eight available manuscripts three quarter of them were the composition of *John Chrysostom*. The rest a quarter of collected manuscripts of the homily of Raphael were composed by others.

Based on this finding two of the manuscripts from each version were selected based on their legibility to compare and investigate their significant variations. Due to this parameter the following two manuscripts were selected for this study in detail.

⁴ John Chrysostom (341-407) was early church father archbishop of Constantinople. Chrysostom was among the most prolific authors in early Christian church, although both Origen of Alexandria. (McGuckin, John Anthony 2004)

No.	Name of Manuscripts	Catalogue Number	Sigla
1	Cheleqot Sellasie (ጨልቆት ሥላሴ) [Čäläqot Šällase]	EMIPMM 0811	CH [J]
2	Haiq Estfanos I, Wollo (ሐይቅ እስጢፋኖስ 1) [Hayq ýÉstifanos]	EMML 1835	H ₁ [*]

Table 18: Selected homily of Raphael manuscripts from different versions

NB: [J] represents the homily of Raphael composed by **John Chrysostom** and [*] represent composed by others.

As it was illustrated in the above table, two manuscripts of the homily of Raphael were selected through purposive samplings. The intended criterion was relied on their legibility. It enabled the researcher to elicit out the significant variations from their contents.

3.2 Description on Selected Manuscripts

In this part, the background for textual histories of those two selected manuscripts of the homily of Raphael’s is elaborated in detail as follows.

3.2.1 Homily of Raphael Chäläkot Šällase [Čäläqot Šällase]

The Title of the manuscript is “*Dérsanä Rufayel*” it was found in *Čäläqot Šällase*. Ras Woldeselasie made *Čäläqot* his capital. The *Ras* built a palace in the village, as well as houses for his wives and the church *Čäläqot Šällase*. (Philip 2002 p.269) *Čäläqot Šällase* is a village in the Tigray Region of Ethiopia in the *Endärta wäräda* of the *Däbub Məsraqawi* (South-Eastern) Zone 10 kilometres north of *Həntalo*. It is located 17 kilometres south of *Mäqäle*. The size of the codex is 27.78 X 18.44 inch (70.5c.m. X 18.8c.m) and its cover is Wooden and bound with leather materials. It has two columns and the medium is Ge‘ez. The total numbers of folios are seventy-five but two of them are pen trials or guard folios and the other one is guard folio. This manuscript seizes three additional with the homily of

Raphael such as; *Arké* of St. Raphael (*f.3r⁵ – 3v⁶*), Homily of St. Raphael (*f.4ra – f35rb*), Miracles of St. Raphael (*f35rb – f68va*), Effigy of St. Raphael (*f68va – f72va*) and *MāwaiŸt* the *Rufayél* [Hymn] (*f72vb – f75rb*).

Regarding to the scribe, it was unknown yet but the owner was listed as *Mädhané ŸAläm* Church [ድርሳነ ናፋኤል ዘቅዱስ መድኃኔ ዓለም] in the colophons. Each folio has 16 Lines and its material is Vellum. Due to palaeographical investigation the date of this manuscript indicates 17th Century.

“... ትንብልናሁ የሁሉ ምስለ ፍቅርቱ ታውክልያ ወምስለ ክልነ ሰማዕያን ለዓለመ ዓለም አሜን። ... (*f4ra*)” (*The intercession of St. Raphael has been upon to his enthusiast Tawculia and us the listener forever.*)

and Marginal notes and grants: ዘገባ ግምጃ ዘቅዱስ ናፋኤል ላናጊ ፩ አሞሌ ለቀርሐ(ሐ) ፩ አሞሌ ለፈላሻ በቁስ ገበዝ አርአዮ ፫ በዓል ዓመት ፯ ግምጃ ፳፩ ቀሚስ የቤትየ ፩ ሞጣህት የወይዘሮ እሌኔ። ፩ የወልደ ጊዮርጊስ ፩ መስቀል ፩ ሻምላ ፩ ሞጣህት የከንቲባ። ፩ ድርሳነ ናፋኤል ዘገባ ፹ አሞሌ ፲ ለቁስ ልሳኖ ፲ አሞሌ ለቁስ እዶ ልጅ አካሌ ፲ አሞሌ ለቁስ ክሶስ ፳፬ አሞሌ(*f75vb*) (*Inventory of St. Raphael’s Warehouse: “ for carpenter 1 salt bar, for bamboo 1 salt bar, for felashas by Head of priest Arayo 3, Holy day 7 carpet, 21 drees for Betiye, 1 robe for Mrs Elieni. 1 for Woldegiorgis, 1 cross, 1 sword, 1 robe of the mayor, 1 homily of Raphael inventory, 80 salt bars, 10 for Priest Lisano, 10 Salt bars for Akale the son of priest Oddo, 10 salt bars for Kisos 24 salt bars”.*

The manuscript began with the Incipit⁷: “በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ አሜን። ድርሳን ዘይቤ ኦብ ብፁዕ አባ ዮሐንስ አፈወርቅ ሊቀ ጳጳሳት ዘሀገረ ዓባይ ቍስጥንጥንያ (*f4ra*)” “*We believe in the name of the Father, and the Son, and the Holy Spirit; One God.*⁸ *This is the homily to be read on the feast day of the archangel Raphael*⁹ *discoursed by His holiness Father John Chrysostom,*

⁵ Recto =or (a) means the obverse (flesh) side of a folio, the right side of a page on an open book (the opposite of Verso).

⁶ Verso=or (b) means the hair side of a folio, the left side of a page on an open book (the opposite of Recto).

⁷ Incipit = the opening phrase of a liturgical text in a Manuscript

⁸ This is the usual introductory formula in Homilies.

⁹ In Ethiopia the annual feast of the Archangel Raphael is on 3rd Pagumen (8th Sep.) Besides, he is celebrated on the 18th of each month.

who was assigned as bishop in the country of great Constantinople.” The manuscript ends as follows (Desinit)¹⁰ “... ሩፋኤል መልአክ መተንብል ሰአል ለኅ ለለመዋዕል ቅድመ አምላክ መሐሪ ወመሥተህህል። (f75vb) “*You the intercessor angel, pray for us always in front of the merciful and compassionate God.*”

Moreover, [ጉልጎ—Gu^wləð] calligraphy is the typical feature of the manuscript. Homily of Raphael Haiq Estifanos [Dərsanä Rufayel]

The Title of the manuscript is “*Dərsanä Rufayel*” it was found in Monastery of Haiq Estifanos [*Haiq yÉstifanos Gädam*] under the title of *Dərsanä Mälāyākt* as additional. *Haiq y*Estifanos was founded by *Abba Iyyäsus-Mo‘a* at the Lake *Haiq* in Wollo, about 630 km. North of Addis Ababa. The size of the parchment is 22 X 18 inches and has wooden cover. It has two columns and the medium is Ge‘ez. The total numbers of folios of the homily of Raphael from this composition of *Dərsanä Mälāyākt* are from ff. 137a – f153b seventeen. Regarding the scribe, it was copied by Bärtolomewos and owned by *Abunä Zä-Giyorgis* by the order of *Zäkaryas Wäldä Gäbrä yÄlfa*. Each folio has 20 Lines and its material is Vellum. Based on palaeographical investigation, this manuscript can be from the 15th Century. It was the reign of Emperor Zerayakob [*ZärYä Yaqob*] (1434 – 1468) since Priest Zecharias [*Qäsis Zäkaryas*] served in the Court Yard of the king.

3.2.2 Major Themes in the Manuscripts of Homily of Raphael

In this part the major themes of the selected two distinction manuscripts which shared the same title of the homily of Raphael were stated and discussed in detail. Different themes which were inscribed in the narration of the homilies revealed out in sequential order of the manuscripts’ writings.

a. Major themes in Homily of Raphael Chelekot Silasie (*Óäläqot Íéllasé*) Manuscript

The homily began by confirming John Chrysostom the bishop of Constantinople “በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ አምላክ፡ ድርሳን፡ ዘይቤ፡ አብ፡ ብፁዕ፡ አባ፡ ዮሐንስ፡ አፈ፡ ወርቅ፡ ሊቀ ጳጳሳት፡ ዘሀገር፡ ዓባይ፡ ቀዱስጥንጥንያ...” “*We believe In the name of the Father, and the Son, and the Holy Spirit; One God.*”¹¹ This

¹⁰ Desinit = the closing phrase of a liturgical text in a Manuscript

¹¹ This is the usual introductory formula in Homilies.

is the homily to be read on the feast day of the archangel Raphael¹² discoursed by His holiness Father John Chrysostom, who was assigned as bishop in the country of great Constantinople.” It also narrates the then Christian king’s willingness of *Anoréwos* and *Arkadéwos*, the sons of *Téwodosayos* too. “ይቤ፡ ዘንተ፡ ድርሳነ፡ በውስተ፡ ሀገረ፡ ሮሜ፡ በትእዛዘ፡ እግዚአብሔር፡ ልዑል፡ ሎቱ፡ ስብሐት፡ ወበትእዛዘ ፪ ነገሥት፡ መፍቀርያነ፡ እግዚአብሔር፡ አኖሬዎስ፡ ወአርቃድዮስ፡ ውሉዱ፡ ለንጉሥ፡ መፍቀሬ፡ እግዚአብሔር፡ ቱዎዶስዮስ...” (f.1a) “*As it was recited the homily being written with the order of two kings Anorewos and Arkadewos the sons of King Theodosius that worship God. Praise upon him.*”

The homily started by citing the preaching from St. Paul collections to Apostles. “በከመ፡ ይቤ፡ ጳውሎስ፡ ብነ፡ መዝገብ፡ ውስተ፡ ንዋየ፡ ልሕዙት፡ ከመ፡ ይኩን፡ ዕበየ፡ ኃይል፡ ዘእምነብ፡ እግዚአብሔር፡ ወአኮ፡ ዘእምነቤነ፡ እንዘ፡ ንስእል፡ ወናስተበቀዕ፡ ከመ፡ የሃበነ፡ እእምር፡ ምሥጢራቲሁ፡ መለኮታዊት...” (ff.1b-2a) “*As Paul taught, we have to remind that the money which we have saved in the box is by the dominance of God. It was not possessed by us rather we beg him to provide intelligence through his mysterious divinity.*”

The first theme was narrated in this homily, revealing how the Archangel Raphael supported *Dénas* and gave birth to the daughter of *Rakun* after departing evil spirits from her. “እስመ፡ ውእቱ፡ ሣልሳይ፡ እምሠራዊት፡ ሰማያውያን፡ ወውእቱ፡ ዘወሀቦ፡ ለዳዊት፡ ብርሃነ፡ ወኃይለ፡ ወረድኦ፡ ለድናስ፡ ወፈወሳ፡ ለወለተ፡ ራኩን፡ ወአውፅእ፡ እምኔሀ፡ መንፈሰ፡ ርኩሰ፡ ወወሀባ፡ ከመ፡ ትለድ፡ ወልደ...” ጳጉሜን ፫ (f.3a) “*Praise be to God for their passing on their lives and asking God to give them the kingdom of heaven for he is in the third rank of the angels of heaven. He, who gave light and power to David, helped Donas and save Rakun’s son, is the one who took away the evil spirit from her and gave her a son.*” 3rd *Pagw’émen*

The next theme was on the two brothers *Anoréwos* and *Arkadéwos* constructed resting room to shelter them from sunburn then sketched a picture of the Archangel Raphael on its wall. “በትንብልናሁ፡ ለሊቀ፡ መላእክት፡ ሩፋኤል፡ ወኮነ፡ በጥንተ፡ ተግባሮሙ፡ ሐነጹ፡ ግንፉለ፡ ማኅደር፡ ንዑሰ፡ ከመ፡ ያዕርፉ፡ ውስቴቱ፡ በጊዜ፡ ሐሩር፡ በእምሳለ፡ ምጽላል፡ ወሠዓሉ፡ ውስቴቱ፡ ሥዕለ፡ መልእክ፡ ሩፋኤል...” (f.3b) “*This*

¹² In Ethiopia the annual feast of the Archangel Raphael is on 3rd *Pagw’émen* (8th Sep.).

happened through the intercession of Archangel St. Raphael. In their earlier career they built a small restroom to provide shelter and had rest in from the heat of the sun. They drew the portrait of the angel Raphael, the third of the archangels, in it.”

The primary theme mentioned in the homily one person hit the picture of St. Raphael by brick-making digging-tool and erased it which was drawn by two brothers. The archangel—punished the person and his part of the body paralyzed and became nearly dead soon. “...ወነሥአ፡ መከሪተ፡ ሐዲን፡ ዘይገብር፡ ባቲ፡ ግንፋለ፡ ወዘበጠ፡ ከነፊሁ፡ ለሥዕለ፡ መልአክ፡ እንተ ተሥዕለት፡ በጽቡር። ወከልሐ፡ እንዘ፡ ይብል፡ ለእመ፡ ኮንከ፡ አንተ፡ ሊቀ፡ መላእክት፡ ሩፋኤል፡ ክሥት፡ ኃይለከ፡ እምዛቲ፡ አረፍት፡ ፅቡር። ወበጊዜሃ፡ ኮነት፡ እዴሁ፡ የብስተ፡ ወመንፈቀ፡ ሥጋሁ፡ ወድቀ፡ በገጹ፡ ወኮነ፡ ከመ፡ ምውት...” (f.4b) *“He picked up his dig and struck the clay image of the angle. He shouted. If you are Archangel Raphael, express your power from this mud wall. Then his hand became paralyzed and half of his body was exhausted. He fell and became like a deadly one.”*

While their parents heard the news they accused *Téwodosyos* and *Diyonasios* brought to the king and they were arrested in prison as if they had been guilty. Before they stood on the court, the archangel freed them from the prison then they went to the restroom and slept there. The Archangel Raphael told the king messengers not to punish those innocent persons but the endured person could give witness while they pray to God. Then this miracle happened and the king freed them from guilt. “...ቴዎድሶዮስ፡ ነዓ፡ንስአሎ፡ ለተንባሊነ፡ መልአክ፡ ዓቢይ፡ ሩፋኤል፡ በእንተ፡ ነፍስ፡ ዝንቱ፡ ብእሲ፡ ከመ፡ ትግባእ፡ ነፍሱ፡ ኅቤሁ፡ ወውእቱ፡ ይንግር፡ ዘቀተሎ፡ ወንሕነኒ፡ ንድኅን፡ እምዘንቱ፡ ኮነኔ... ወዘይእቲ፡ ሰዓት፡ ገብአት፡ ነፍሱ፡ ለውእቱ፡ ብእሲ፡ ኅቤሁ፡ በኃይለ፡ እግዚብሔር፡ ወበስእሉቱ፡ ለሊቀ፡ መላእክት፡ ሩፋኤል፡ ወሶቤሃ፡ ተንሥአ፡ ውእቱ፡ ብእሲ፡ ወአኃዘ፡ ይትናገር... እስመ፡ እሙንቱ፡ ንጹሐን፡ እምደምየ፡ አላ፡ አነ፡ አየድዓክሙ፡ ዘከመ፡ ኮነ፡ እስመ፡ በመካን፡ ዘየዓርፉ፡ ውስቴቱ ...ወሶበ፡ ሰምዓ፡ ንጉሥ፡ ዘንተ፡ ተአምረ፡ ዓቢየ፡ ተንሥአ፡ ሶቤሃ፡ ወሐረ፡ ኅብ፡ መካን፡ ዘአዕርፉ፡ ውስቴታ፡ ቴዎድሶዮስ፡ ወድዮናስዮስ...” (f.8 a&b) *“Theodosius said his brother, to tell the archangel Raphael, who begged for his life to be restored, and we will be saved from this judgment. After this, Archangel Raphael, to ask your God for forgiveness, to save this man and explain what happened to him, and praise be to the Holy One of God, they cried in a loud voice saying. At this moment the man’s soul was restored by*

the authority of God and the request of the archangel Raphael. Then the man recurred then said to his brothers and parents,”

The other theme of the homily narrates about how *Téwodosyos* succeeded as the king and *Diyonasios* as the bishop in the aftermath. While the multitude gathered in the succession ceremony a huge bird sent from the sky to the nobles and ordered them to put the crown on the head of *Téwodosyos*. Later the churchmen with *Téwodosyos* assigned *Diyonasios* as bishop: “ናሁ፡ መጽአ፡ ዖፍ፡ እምሰማይ፡ ኅቤሆሙ፡ እንዘ፡ ይብል፡ አንበሩ፡ አክሊለ፡ መንግሥት፡ ዲበ፡ ርእሱ፡ ለቴዎድሰዮስ፡ እስመ፡ ውእቱ፡ ይኔይስ፡ ለመንግሥት፡ ወሕዝብሰ፡ ጸርሑ፡ እንዘ፡ ይብሉ፡ በጄቃል፡ ይደልዎ፡ ይደልዎ፡ ይደልዎ፡ ለቴዎድሰዮስ፡ ከመ፡ ይኩን፡ ንጉሠ፡ ወእምዝ፡ ነሥእዎ፡ ወአንበርዎ፡ ዲበ፡ መንበረ፡ መንግሥት ... ወተማከሩ፡ ምስሌሁ፡ በእንተ፡ ዘይደሉ፡ ለዛቲ፡ ሢመት፡ ወአለበዎሙ፡ መንፈስ፡ ቅዱስ፡ ከመ፡ ይሢምዎ፡ ለዲዮናስዮስ፡ ሊቀ፡ ጳጳሳት፡ ወሢምዎ፡ ወኮነ፡ ዝንቱ፡ በስእለቱ፡ ለሊቀ፡ መላእክት፡ ሩፋኤል፡ ወተፈሥሐ፡ ቦቱ፡ ንጉሥ፡ ወኸሉ፡ ሕዝብ፡ ሰበ፡ ነበረ፡ ዲበ፡ መንበረ፡ ሊቀ፡ ጳጳሳት፡ ወተኃሥዮት፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ርትዕት...” (ff.10a-11a) “*And behold, a bird of the sky came down and said, “Put on the crown of kingship on the head of Theodosius as he was chosen for the kingdom” The people shouted, “Theodosius must be king.” Then they took him and placed him on the throne. He became kind and considerate. They realized that God had chosen him to be king due to his suffer... They consult with the king on Dionysius was well enough for this position. He informed them appoint him to be the archbishop. This was fulfilled at the request of the archangel Raphael. The king and the people rejoiced when he sat on the position of archbishop. The holy church was absolutely delighted.”*

The third theme of the homily describes the establishment of the church in Rome by the name of Archangel Raphael and saved the church from the invasion of Barbarians¹³. “...ወሠምረ፡ እግዚአብሔር፡ በምግባር፡ ዘአስተዳለዎ፡ ወበውእቱ፡ ጊዜ፡ ሐነፀ፡ ቅጽረ፡ ወሐነጽዎ፡ ለቤተ፡ ክርስቲያን፡ ሕንጻተ፡ ሠናይተ፡ ፈድፋድ፡ ወተፈጸመት፡ በኸሎ፡ ንዋየ፡ ቅድሳቲሃ፡ ወእምዝ፡ ወሀቡ፡ ንዋየ፡ ብዙኃ፡ ለነዳያን፡ ወለምስኪናን፡ ለጽኑሳት፡ ወለዕቤራት፡ ወለእጓለ፡ ማውታ፡ ወእለ፡ ውስተ፡ ሀገር፡ ወሰበ፡ ርእየ፡ ሰይጣን፡ ዘንተ፡ ቀንዓ፡ ወአምጽአ፡ ምንዳቤ፡ ዓቢየ፡ ላዕለ፡ ቤተ፡ ክርስቲያን፡ እምነ፡ በርበር፡ ወሊቀ፡ መላእክት፡ ክቡር፡

¹³ Barbarian, a word derived from the Greek *barbaros*. The Romans adopted the word for all people other than Greco-Roman influence and domination. <https://www.britanica.com/topic/barbarian>

ሩፋኤል፡ በጸሎቱ፡ ኢጋደጎሙ፡ ለበርበር፡ ይብጽሑ፡ ኅብ፡ ውእቱ፡ መካን፡ ወኢገብኡ፡ ወኢምንተኒ፡ እምእኩይ፡ ላዕለ፡ ሠራዊተ፡ እኅክ፡ አርቃዴዎስ፡፡፡” (ff.13b-14a) “*God permitted to him, at this time he built the fence he had set up and the church was finished beautifully. The ecclesiastic consecration was completed. He then donated money to the needy, the orphans, the widows and everyone else in the country. When Satan saw this, he was moved to pity. He caused great trouble to the church from Barbarian. The archangel Raphael also did not permit the robbers to reach there. He did not abandon them in prayer. They did nothing assault with the army of your brother Arcadia.*”

The fourth theme of the homily illustrates that while they sailed in the sea, they reached at the small island with small church and monks. Then they received the ancient Holy Books from them. It narrates about the seven archangels including the St. Raphael. “...ሶበ፡ ንሕነ፡ ተፅዕነ፡ ውስተ፡ ሐመር፡ ምስለ፡ ሐሪክ፡ በከመ፡ አዘዘከነ፡ እንዘ፡ ንበጽሕ፡ ኃበ፡ መንፈቀ፡ ባሕር፡ ርኢነ፡ ቤተ፡ክርስቲያን፡ ንእስተ፡ ውስተ፡ ደሴት፡ ዘከደና፡ ፍፃሜ፡ ወኮነት፡ ይእቲ፡ ዕለት፡ ቀዳሚት፡ ሰንበት፡ ወበጻሕነ፡ ኅብ፡ መርስ፡ ወሐለይነ፡ ከመ፡ ንንበር፡ በይእቲ፡ ቤተ፡ ክርስቲያን፡ ሌሊታ፡ ወመዓልታ፡ ለእሑድ፡ ወንትመጦ፡ ውስቲታ፡ ምሥጢራተ፡ ቅድሳት፡፡ ወካዕበ፡ ረከብነ፡ ደብረ፡ ንኡስ፡ በገባሃ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ ወውስቲታ፡ መነኮሳት... ረከብኩ፡ ጽሑፈ፡ ከዕበ፡ እምቀደምት፡ እምኅብ፡ አበዊነ፡ ሐዋርያት፡ ቅዱሳን፡ በእንተ፡ ሢመቶሙ፡ ለጂሊቃነ፡ መላእክት፡ ወጸታሆሙ፡ ወጸታሆሙ፡ ወሥርዓቶሙ፡፡ ወሶበ፡ በጻሕኩ፡ ኅብ፡ መጽሐፍ፡ ሢመቱ፡ ለሊቀ፡ መላእክት፡ ከቡር፡ ሩፋኤል፡ ረከብኩ፡ ውስቲቱ፡ ጽሑፍ፡ ከመዝ፡ እስመ፡ ኮነ፡ እግዚእነ፡ ይነበር፡ ውስተ፡ ደብረ፡ ዘይት፡ ምስለ፡ አርዳኢሁ...”(ff.14b-15a) “*King Anorewos, when we sailed with your soldiers, I remember what you commanded us when we got to the other half of the sea. We saw a small church on the beach in the island. It was Saturday. When we arrived at the port we decided to stay in this church. We also decided to receive the Eucharist On Sunday dawn. Once again, we found a small parish near the church. There are also monks in it. When we arrived, we asked them if there were any ancient books in their vicinity. They replied, “We have books in this church but we do not know their translation.” I told them, “bring the books to look at them.” When they brought it to me, I saw the Old Testament and read it. I also found an article that said; the miracles that our lord Jesus Christ performed in the presence of his disciples proclaimed the end of heaven and earth.*

When I read and interpret what is in this book, I found a letter from the early Holy Apostles explaining the titles of the seven archangels and their dignity. When I came across at the book of appointment of Raphael, the glorious and archangel, I found a book like this. It says that our lord Jesus Christ sat on the Mount Olives with his disciples and explained to them the mystery of his lordship;”

The fifth theme of the homily is about how the king ordered to construct a church of St. Raphael. While they dug the ground for basement the workers found idols buried by people who practiced ritual ceremony on deity they were made of precious stones. The king ordered the workers to construct the church of St. Raphael then moulding the picture of St. Raphael by gold. After that all the governors under his empire collected precious stones and ornamented the church and ecclesiastics. “...ወበይእቲ፡ ሰዓት፡ አዘዘ፡ ንጉሥ፡ አኖሬዎስ፡ ዳድቅ፡ ከመ፡ ይከብትሩ፡ ምድረ፡ ወከብተሩ፡ በከመ፡ አዘዘሙ፡። ወካዕበመ፡ አዘዘ፡ ከመ፡ ይከርዩ፡ ለመሠረት፡ ወእንዘ፡ ይከርዩ፡ ረከቡ፡ መቃብረ፡ ዘቀደምት፡ ቸው፬ ጣዖታተ፡ ዘወርቅ፡ በመዳልው፡ ወኮኑ፡ ለለ፩፩አምኔሆሙ፡ ፲ወ፳ ልጥረ፡ ወዲበ፡ አርእስቲሆሙ፡ አክሊል፡ ዘወርቅ፡ ዘገብሩ፡ ከሐድያን፡ መምለኪያን፡ ጣዖት፡ እለ፡ ኃደግዎ፡ ለእግዚአብሔር፡ ፈጣሪሆሙ...ወአዘዘ፡ ንጉሥ፡ ያጽርይዎ፡ ለውእቲ፡ ወርቅ፡ በእሳት፡ እስከ፡ ይትነጠፍ፡ እምርስሐቲ፡። ወበጊዜሃ፡ ገብሩ፡ ሥዕለ፡ ዓቢዩ፡ ዘወርቅ፡ ንጡፍ፡ በአምሳለ፡ ሊቀ፡ መላእክት፡ ሩፋኤል፡ ወአሠርገውዋ፡ በዕንቁ፡ ባሕርይ፡ ወያክንት፡ ወእእባን፡ ክቡራት፡ እስከ፡ ሰበ፡ ትፌጽም፡ ቤተ፡ ክርስቲያን፡ ወያክብሩ፡ ውስቲታ፡ ሥዕለ፡ ቅዱስ፡ ሩፋኤል፡ ወእለ፡ ተርፉ፡ ወርቅ፡ እምዘ፡ ተገብረ፡ ሥዕል፡ ወሀብዎ፡ ለሕንጻተ፡ ቤተክርስቲያን፡ ወተፈጸመት፡ ቤተ፡ ክርስቲያን፡ በሰላም...” (ff.22b-23b) “And this time righteous king Anorewos ordered that the ground be levelled. And they levelled the ground as he ordered. He ordered them to dig the foundation again. When they dug the foundations, they found a tomb of 84 ancient gold idols each of them weighs 15 *Léträ* (equivalent to 12 ‘*waget*’). There is a golden crown on the head of the idolaters who deny their Creator God.... They made the image of the archangel Raphael in gold. The church was adorned with diamonds, pearls, and precious stones until it was completed. They placed a picture of St. Raphael in it. The rest of the gold was donated to the church. The church was completed in peace.”

The sixth theme of the homily explained about the witness of *John Chrysostom* how the archangel Raphael saved the lives of the king and himself from drowning in the sea. According to the narration the king and his

follower were celebrating *Sabbath* in the small church. The church was constructed on the back of the huge whale at the shore of the sea. While they were in ritual services, the whale moved towards the centre of the sea and attempted to drown the church in to the deep water. They shocked and cried to the Archangel Raphael and the Angel arrived from the sky and covered the church on the whale by his wings as a cloud. Then the whale was pulled and beaten by the stick of the angel and ordered to hang about there until the end of the world on the shore. The king and people were saved. *John Chrysostom* was witnessed as he was part of the incident. “...ወአነ፡ ዮሐንስ፡ አጤይቀክሙ፡ አፍቁራንዮ፡ ዓቢዮ፡ ተአምር፡ ዘኮነ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወርእዩ፡ ዝክተ፡ ተአምረ፡ ብዙታን፡ አሕዛብ፡ እምሰብአ፡ ሀገረ፡ ሮሜ፡ ወውእቱኬ፡ እስከ፡ ፈጸሙ፡ ሕዝብ፡ እንዝ፡ ይገብሩ፡ በዓሎ፡ ለሊቀ፡ መላእክት፡ ሩፋኤል፡ ዘውእቱ፡ አመ፡ ቪላወርታ፡ ጳጳሮቹን፡ ወእንዝ፡ ንቀውም፡ ውስቴታ፡ ኩልነ፡ ጉቡአነ፡ ውእቱኬ፡ እስመ፡ ዓቢይ፡ ዓቢይ፡ ዓንበሪ፡ ሀሎ፡ ከመ፡ ዓቢይ፡ መርሶ፡ ወኢያእመሩ፡ ወሐነጹ፡ ቤተ፡ ክርስቲያን፡ ዲበ፡ ዘባኑ፡ ለዓንበሪ፡ ወሶበ፡ ከብዶ፡ ለውእቱ፡ ዓንበሪ፡ ሕንጻተ፡ ቤተ፡ ክርስቲያን፡ አልኖሰሰ፡ ወእንሰሐሰሐ፡ ወአንቀልቀለ፡ እመሠረቱ፡ ወኩሉ፡ ሕዝብ፡ ንእስ፡ ወዓቢይ፡ ዕድ፡ ወአንስት፡ ወሥዩማን፡ ካህናት፡ ወዲያቆናት፡ ደንገ፡ ወተሀውኩ፡ ወበሁከቱ፡ ተሠጥቀት፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ እመንፈቃ፡ ወንሕነሰ፡ ሐለይነ፡ ከመ፡ ምድር፡ አድለቅለቀት፡ ወፈቀደ፡ ውእቱ፡ ዓንበሪ፡ ወአኅዘ፡ ይሐር፡ ውስተ፡ ባሕር፡ ወይእቲ፡ ቤተ፡ ክርስቲያን፡ ዲበ፡ ዘባኑ፡ ወንጉሥ፡ አኖሬዎስ፡ ሀሎ፡ ውስቴታ፡ ወአነሂ፡ ነዳይ፡ ዮሐንስ፡ ሀለውኩ፡ ምስሌሁ፡ ወበጽሐ፡ ፍርሃት፡ ዓቢይ፡ ላዕሌነ፡ ወላዕለ፡ ኩሉ፡ ሕዝብ፡ ወሐለይነ፡ በልብነ፡ ከመ፡ ዓንበሪ፡ ያሠጥመነ፡ ውስተ፡ ባሕር፡ ወፍጡነ፡ ጸለይነ፡ ኩልነ፡ ወጸራኅነ፡ በ፩ቃል፡ በብካይ፡ ብዙኅ፡ ቅድመ፡ ሥዕሉ፡ ለሊቀ፡ መላእክት፡ ሩፋኤል፡ ክቡር፡ ወንቤ፡ ኩልነ፡ አመልአክ፡ ለእግዚአብሔር፡ ዓቢይ፡ ሩፋኤል፡ ይብጽሐነ፡ ረድኤትከ፡ ወነጽር፡ ላዕለ፡ ቤተ፡ ክርስቲያንከ፡ ወላእለ፡ ኩሉ፡ ሕዝብከ፡ እለ፡ ተጋብአ፡ ውስተ፡ ዝንቱ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወበጊዜሃ፡ መጽአ፡ መልአክ፡ እግዚአብሔር፡ እምሰማይ፡ ወወረደ፡ ኅብ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወሰፍሐ፡ ከነፊሁ፡ ብርሀተ፡ በእምሳለ፡ ደመና፡ ወሰሐቦ፡ ለውእቱ፡ ዓንበሪ፡ ወቤተ፡ ክርስቲያን፡ ተፅዒና፡ ዲበ፡ ዘባኑ፡ እስከ፡ አብጽሐ፡ ኅብ፡ መርሶ፡ በመዓዝነሃ...” (ff.24a-25a) “*My friends, I, John am explaining to you the great miracle that took place in the Holy Church. Many Romans saw this miracle. This had happened by the Archangel Raphael on 3rd Phag^wémen until the people celebrated it. As we all gathered in it, there was a great whale in the harbour. They did not know, so they built the church on the back of the whale. Since it was heavy to the whale, and it moved then the basis of the church was shaken. The nobles priestess, deacons, the men and the women, both elders and younger were astonished. The church was separated into two parts. We thought the earth was shaking. The church was on its back. The whale began to move in the sea. King Anorewos also had*

been there in it. I destitute John had been there with him. Great fear came upon the people and upon us. In our heart we thought the whale would drown us.

We immediately cried and prayed in front of the picture of the archangel Raphael together loudly. All of us said, “The great angel of God Raphael may come to us and help.” Look forward to your people, who gathered in this holy church and your church too. At that moment, the angel of God descended from heaven and came to this church... Raphael struck the whale with a stick which was in his hand and said, “in the name of my Lord Jesus Christ; do not move from this place until the end of the world.”

The Last theme of the homily is about a church guardian who was a protector for warehouse of the church of St. Raphael. The lamp of the church was squalid for a long time with oil. The church guardian went to the nearest sea to wash the lamp. The huge snake which is known by the name *Qérsa* trapped him and drowned in to the sea island with the lamp. Many people observed this accident and shocked. After his parents and people praying and begging to the Archangel Raphael at the whole day, St. Raphael saved the man from the mouth of that huge snake. “...ሀሎ፡ ፩ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ ወበአሐተ፡ ዕለት፡ ቦአ፡ ከመ፡ ያበርህ፡ ማኅቶተ፡ ቅድመ፡ ሥዕሉ፡ ክቡር፡ ና፡ ፋኤል፡ ወረከቦ፡ ወርእዮ፡ ዘረስሐ፡ ፈድፋድ፡ እምብዝኃ፡ ቅብዕ፡ እሰመ፡ ነበረ፡ ብዙኃ፡ መዋዕለ፡ እንበለ፡ ይሕፅብዎ፡ ወኮነ፡ ውእቱ፡ ማኅቶት፡ ዘእምወርቅ፡ ንጡፍ፡ ወነሥአ፡ ውእቱ፡ ዓቃቤ፡ ወሐረ፡ ኅበ፡ ባሕር፡ ከመ፡ ይሕፅቦ፡ ወናሁ፡ አርዌ፡ ዓቢይ፡ እምአራዊተ፡ ባሕር፡ ዘይሰመይ፡ ቅርሳ፡ ወበዲብ፡ ርእሱ፡ ቀርን፡ ዓቢይ፡ ወሰብ፡ ርእዮ፡ እንዘ፡ ይመጽእ፡ ወጽአ፡ እማየ፡ ባሕር፡ ወአኃዘ፡ ለውእቱ፡ ዓቃቤ፡ እንዘ፡ ሀሎ፡ ቀንዲል፡ ውስተ፡ እዴሁ፡ ወመሠጦ፡ ወወሰዶ፡ ኅበ፡ ደሴት፡ ዘውስተ፡ ባሕር፡ ወፈቀደ፡ ይሕቅዮ...ና፡ ፋኤል፡ ወሐረ፡ ኅበ፡ ውእቱ፡ አርዌ፡ እንዘ፡ ውስተ፡ አፋሁ፡ ውእቱ፡ አቃቤ፡ ወመልቀቆ፡ ወማኅቶት፡ ውስተ፡ እዴሁ፡ ለዓቃቤ፡ ወአውፅእ፡ እምደሴት፡ ወገደፎ፡ ኅበ፡ ጽንፈ፡ ባሕር...” (ff.26a-27a) “*There was a man, who is the church curator. One day, he came in to light a lamp in front of the picture of Raphael. He found that it was besmirched because of excessive use of oil. It was ignored without cleaning for a long time. The lamp was galvanized with gold. The guard took it and went to the sea to wash. A great of beast its name is Qersa with a great horn on its head, saw him while coming upon there. It came out of the sea and grabbed the guard, holding the lamp in his hand. It took him to an island where the sea was... The angel went to the dragon with the guard in his mouth. He detached the*

lamp from the guard's hand. He took him out of the island and threw him on the shore. He did not find any harm with it."

Moreover, in his composition of the *homily of St. Raphael, St. John Chrysostom* has cited from Holy Bible such as the *Book of Psalm*, and the New Testament repeatedly.

b. Major themes of Homily of Rapha'el Haiq Estifanos (*Hayq y'Estifanos*) I Manuscript

Initially, the composition began and reminded that this homily should be read on the third Ethiopian Leap year for celebrating and acknowledging the mercy of Archangel Raphael which healed Tobit the daughter of Geba'el. The homily is based on Tobias, Chapter 5 to 14, and on the book of *Enoch* and also attributed to *Abuna Zacharias*.

"... በስመ ኣብ ወወልደ ወመንፈስ ቅዱስ ኣሐዱ አምላክ። ድርሳን ዘይትነቡብ አመ ቼ ለወረኃ ጳጉሜን ዘከመ አሕዮወ ወፈወሶ ለጦቢት ወልደ ግባኤል፣ ዘአሴል ውእቱ ሩፋኤል እምእለ ይተግሁ መላእክት ቅዱሳን ዘርእዮ ሄኖክ ወልደ ያሬድ..." (f.137a) *In the name of God the father, the Son, and the Holy Spirit, One God, the homily of Archangel Raphael, one of the dedicated to the mission, on how Enoch the son of Yared Saw and healed Tobia the son of Geba'el from the Ase'sl and it will be read on third Paguimen.*

It is briefly narrated that the vision of Enoch about the seven archangels in the heaven. In this narration Archangel Raphael mentioned as he was provided from God to cure the wounded body of believers and also purify their soul from sin. "...ዝንቱ ውእቱ ሩፋኤል ዘዲበ ሕማም ወቀሳል ዘይትፎኖ ከመ ይፈውሶሙ ለነፍሳት እለ ቁሰላ በጎጢአት ወለቁሰለ ሥጋኒ በሥጋ ደዌ..." (f.138b) *"It is Raphael who is sent to heal people when they suffer from sickness and wounds."*

The primary theme mentioned in the homily is about Tobit and *Toby* the son of Geba'el and his mother of Ashel from the tribe of *Nephtalém*. "ነገሩ ለጦቢት ወለጦቢያ ወልደ ግባኤል ዘእምነ አሴል ዘእምነገደ ንፍታሌም..." (f.138b) *It is about Tobit and Tobias the son of Geba'el and Ashel, from the tribe of Nephtali,*

The next theme is how *Sara* the daughter of *Raguél* was challenged while seven of her husband's passed away during sharing bed with her in honeymoon house by evil spirit concealed and stuck between her laps. St. Raphael mentioned by the name of *Zacharias* and ordered *Tobit* to wed her then the archangel told him smoked the heart and liver of the fish to depart the Satan sprit from her and saved his life. “ወበይእቲ ዕለት ረከባ ለወለተ ራጉኤል ስዕራ እንተ እምነ በጣኒ ዘሜዶን ወተአየራሃ አዕማተ አቡሁ እስማ አስተዋስብዋ ፯ ዕድው ወቀተሎ ወጋኔን እኩይ አስምንዴዎስ... ወተስምዓት ጸሎቶሙ ለክልኤሆሙ በቅድመ ስብሐተ ዕበዮ ለፋፋኤል ወተፈነወ ይፈውሶሙ ለክልኤሆሙ ። ለጦቢትኒ አመ ያሰሰል ጢሰ። ለሳራኒ ወለተ ራጉኤል ከማሁ ይሁባ ለጦብያ ወልደ ጦቢት ትኩኖ ብእሲ። ወከመ ይእሰሮ ለእስምንድዮን ለጋኔን እኩይ እስመ ጦቢያ ይወርሶ...” (f.142a-b) *On this day, he met Raguél's daughter, whose mother and father married her to seven young men who were killed by an evil demon named Asmendeos.*

The last theme of the homily briefly narrates how The Archangel Raphael ordered the son *Tobit* to smear the bile of the fish in to his father's blind eyes to cure the eyesight. “ወይቤሎ መልአክ አኅዞ ለዝንቱ ዓሣ ወአሐዞ ውእቱ ዝኩ ወልድ ወአውፅእ ውስተ ምድር ወይቤሎ ዝኩ መልአክ ምትሮ ለዝኩ ዓሣ ወንሣእ ልቦ ወኩብዶ ወሐሞቶ ወአጸንእ ዓቕባ። ወገብረ ውእቱ ወልደ በከመ አዘዞ ውእቱ መልአክ ወዓሣሁሰ ጠብሱ ወበልፀ ወጌሱ ክልኤሆሙ ወበጽሑ ቤጤሜስ ወይቤሎ ዝኩ ወልድ ለመልአክ (f.146a) ... ወሐሞቶሰ ይኸሐልዎ ዐይኖ ለብዕሲ ዘቦ ጢሰ ውስተ አዕይንቲሁ ወየሐየ... ወሶበ ቦእከ ውስተ ጽርኅ ንሣእ ለከ ሕራረ ዕጣን ወደይ ውስተ ልቦ ዓሣ ወእምነ ኩብዱ ወአጤስ ቦቱ ወሶበ ጸኔወ ለውእቱ ጋኔን ይጉይይ ወኢይገብእ እንከ ለዓለመ ዓለም።” (f.149a) *The angle said to him, caught this fish. The boy took the fish to land. The angel said, “Eat the fish and take its heart, liver and bile.” Tobias did as the angel commanded. They fried the fish and ate it. Both went forward. When you arrive at Tanes, take the incense stick and smoke it with the heart and liver of the fish. The demon will go out with the smell and will not come back forever.*

3.3 Comparison between two manuscripts

No.	Čäläqot Səllasie Manuscript	Haiq Estifanos I Manuscript
1	<p>Acknowledge John Chrysostom, King Anoréwos and Arkadéwos ይቤ ዘንተ ድርሳነ በውስተ ሀገረ ሮሜ በትእዛዘ እግዚአብሔር ልዑል ሎቱ ስብሐት ወበትእዛዘ ፪ ነገሥት መፍቀርያነ፡እግዚአብሔር አኖሬዎስ ወአርቃድዮስ ውሉዱ ለንጉሥ መፍቀሬ፡እግዚአብሔር፡ቴዎዶስዮስ... (f. 1a)</p> <p><i>“As it was recited the homily being written with the order of two kings Anorewos and Arkadewos the sons of King Theodosius that worship God...”</i></p>	<p>Acknowledge Abunä <i>Zacharias</i> (f.154b) ትንብልናሁ የሁሉ ምስለ አቡነ ዘካርያስ ወምስለ ኩሎሙ ደቂቁ ለዓለም ዓለም አሜን አሜን ወአሜን። <i>May his intercession be for Abune Zecharias and all his disciples forever Amen.</i></p>
2	<p>Cited form the Book of Psalm and New Testament of St. Paul preaches. (ff.1b-2a)</p> <p>በከመ ይቤ በወንጌል ቅዱስ ሰአሉ ወይትወሀበከሙ ጎሡ ወትረክቡ ጎድጎሜ ወይትረኛወክሙ.... በከመ ይቤ ዳዊት በመዝሙር ናሁ ሠናይ ወናሁ አዳም ሰበ ይሄልው አኃው ኅቡረ ከመ ዕፍረት ዘይውኅዝ እምርእሱ እስከ ጽሕሙ።ጽሕሙ ለአሮን ዘይወርድ ዲበ ህባኔ መልበሱ <i>“As Paul taught, we have to remind that the money which we have saved in the box is by the dominance of God. It was not possessed by us rather we beg him to provide intelligence through his mysterious divinity. As it was cited in the Holy Bible, “ask you will receive Knock and it will be open for you... As Dave said in Book of Psalm, It is awe-inspiring and</i></p>	<p>The narration relied on Book of Enoch, and describes the vision of him about seven archangels. It also mainly narrates from Book of Tobit Chapter five to fifteen. (f.137) ዘርእዮ ሄኖክ ወልደ ያሬድ ዕባየ ወክብረ ዘከመ ወሀቦ እግዚአብሔር እንዝ ይበውእ ወይወፅእ እምነ ቤቱ ልዑል <i>Vision of Enoch, the son of Yared, as the great glory of Almighty God was revealed and given to him from heaven.</i></p>

really delightful that all brothers will reside together. Like Aaron, the perfume flown over his beard and rob,”

3 How the archangel Raphael gave child to Rakun the daughter of Dénas (f. 3a) ዘወሀቦ ለዳዊት ብርሃነ ወኃይለ ወረድኦ ለድናስ ወፈ.ወሳ ለወለተ ራኩን ወአውጽኦ እምኔህ መንፈስ ርኩስ ወወሀባ ከመ ትላድ ወልደ። “*He, who gave light and power to David, helped Donas and save Rakun’s son, he is the one who took away the evil spirit from her and gave her a son.*”

The initial theme is a genealogical history of Tobit and Tobya that they were from the tribe of *Nəphtalém* (f. b138). ነገሩ ለጦቢት ወለጦቢያ ወልደ ግባኤል ዘእምነ አስኔል ዘእምነገደ ንፍታሌም በገሊላ እንተ መንገለ ኤሶር።
It is about Tobit and Tobias, the son of Gebael of in Ashel, from the tribe of Nephtali, which is in Galilee, beyond the way that leads to Esor)

4 Narrations about the picture of Archangel Raphael had sketched by Téwodosəyos and Diyonasios but erased the wings by a person hit it then punished by the Angel. (f.4b) ፩ እምአዕርኩቲሆሙ ሰባ ርእየ ሥዕሎ ለመልእክ ሩፋኤል እንዘ ሥዕልት በፅቡር ተሣለቀ ላዕሌሃ ወነሥኦ መክሪተ ሐዲን ዘይገብር ባቲ ግንፉለ ወዘበጠ ክነፊሁ ለሥዕለ መልእክ.... ወበጊዜሃ ኮነት እደሁ ይብስተ ወመንፈቀ ሥጋሁ ወድቀ በገጹ ወኮነ ከመ ምውት “*One of their brothers mocked when he saw St. Raphael’s portrait in mud bricks wall. He picked up his dig and struck the clay image of the angle. He shouted. If you are Archangel Raphael, express your power from this mud wall. Then his hand became paralyzed and half of his body was exhausted. He fell and became like a deadly one.*”

The following theme is about Sara the daughter of Raguel. She lost seven husbands by an evil spirit which concealed in her chin and killed them while they shared bed with her. Archangel Raphael saved Tobia and coupled him with Sara after departing the spirit from her. (f.142a) ወበይላቲ ዕለት ረከባ ለወለተ ራኩኤል ለሳራ እንተ እምነ በባኒ ዘሞዶን ወተአየራሃ አዕማተ አቡሁ እስመ አስተዋሰብዋ ፯ ዕደው ወቀተሎሙ ጋኔን እኩይ አስምንደዎስ።
On that day, Sara, daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids, because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her.

5 The succession of Téwodoseyos as a king and Diyonasios as bishop by willingness of the archangel Raphael (ff.10a-11a) ወሕዝብሰ ጸርሐ እንዘ ይብሉ በ፩ ቃል ይደልዎ ይደልዎ ይደልዎ ለቴዎድሶስ ከመ ይኩን ንጉሠ ወእምዝ ነሥእዎ ወአንበርዎ ዲበ መንበረ መንግሥት.... ወመጽኢ ካህናት ወሊቃናት ሕዝብ ኅብ ንጉሥ ቴዎድሶስ ወአየድዕዎ ከመ ሊቀ ጳጳሳት አዕረፈ። ወተማከሩ ምስሌሁ በእንተ ዘይደሉ ለዛቲ ሢመት ወአለበዎሙ መንፈስ ቅዱስ ከመ ይሢምዎ ለዲዮናስዮስ ሊቀ ጳጳሳት ወሢምዎ ወኮነ ዝንቱ በስእለቱ ለሊቀ መላእክት ሩፋኤል... *“Theodosius as he was chosen for the kingdom” The people shouted, “Theodosius must be king.” Then they took him and placed him on the throne.... The priest leaders and the public chiefs informed mourn to king Theodosius that the archbishop was dead. They consult with the king on Dionysius was well enough for this position. He informed them appoint him to be the archbishop. This was fulfilled at the request of the archangel Raphael.”*

6 The construction of a church in Rome then it saved by St. Raphael from the invasion of Barbarians. Ff.(13b-14a) ወሶበ ርእየ ሰይጣን ዘንተ ቀንዓ ወአምጽአ ምንዳቤ ዓቢይ ላዕለ ቤተ ክርስቲያን እምነ በርበር ወሊቀ መላእክት ከቡር ሩፋኤል በጸሎቱ ኢኃደጎሙ ለበርበር ይብጽሑ ኅብ ውእቱ መካን... *“When Satan saw this, he was moved to pity. He caused great trouble to the church*

The last theme explains how the Archangel Raphael cured the blindness of Tobia. His son Tobia had smeared the bile of fish on the injured eyes of his father and recovered him. (f.146a)

ወሐሞቱስ ይኸሐልዎ ዐይኖ ለብእሲ ዘቦ ጢስ ውስተ አዕይንቲሁ ወየሐየ... (f151a&b) ወትቤሎ ለአቡሁ ነዋ ወልድነ መጽኢ ለዝኩኒ ብእሲ ዘሐሩ ምስሌሁ ወይቤሎ ሩፋኤል ለጦቢያ አነ አእምር ከመ ይትከሰት አዕይንቲሁ ለአቡከ ወአንተስ ኩነሎ ዘንተ ሐሞተ ውስተ አዕይንቲሁ ወሶበ ተኩነሎ የሐሲ ወየሐየ ወይወፅእ እምውእቱ ጢስ እምአዕይንቲሁ ዘይሩ። *And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured... she told her husband, saying: Behold thy son cometh. And Raphael said to Tobias: As I teach you recover your father eyesight, anoint his eyes with this gall of the fish, Then Tobias taking of the gall of the fish, anointed his father's eyes and a white skin began to come out of his eyes,*

from Barbarian. The archangel Raphael also did not permit the robbers to reach there. He did not abandon them in prayer. They did nothing assault....”

7 How Téwodoseyos and Diyonasyos received the ancient Holly Books from monks who lived in a church in small island (f.14b) ወካዕበ ረኩብን ደብረ ንኡስ በገባሃ ለይእቲ ቤተ ክርስቲያን ወውስቴታ መነኮሳት። ወሶበ በዳሕነ ኅቤሆሙ ንቤሎሙ ቦኑ ሀለዉ ኅቤክሙ ውስተ ዝንቱ መካን መጻሕፍት እመዋዕለ ቀደምት ወሚመ አልቦ አውሥኡነ ወይቤሉነ እወ ሀለው መጻሕፍት ኅቤነ ውስተ ውኣቱ ደብር፡ አላ ንሕነ ኢነአምር ትርጓሜሆሙ ወአንሰ እቤሎሙ አምጽእዎሙ ሊተ ዝየ ከመ አርአዮሙ ወሶበ አምጽእዎሙ ኅቤየ ርኢከዎሙ ብሉያቱ እመዋዕለ ቀደምት “Once again we found a small parish near the church. There are also monks in it. When we arrived, we asked them if there were any ancient books in their vicinity. They replied, “We have books in this church but we do not know their translation.” I told them, “bring the books to look at them.” When they brought it to me, I saw the Old Testament and read it.”

8 How King Téwodoseyos and Diyonasios established the church of Archangel Raphael with unearthed precious stones and ornaments forge-picture of the archangel with galvanized gold. (f.22b) ወበይእቲ ሰዓት አዘዘ ንጉሥ አኖሬዎስ

ጻድቅ ከመ ይከሰተሩ ምድረ ወከሰትሩ በከመ
አዘዘሙ ከመ ይከርዩ ለመሠረት ወእንዘ ይከርዩ
ረከቡ መቃብረ ዘቀደምት ወ፹ወ፬ ጣዖታተ
ዘወርቅ... ወአዘዘ ንጉሥ ያጽርይዎ ለውእቱ
ወርቅ በእሳት እስከ ይትነጥፍ እምርስሐቱ።
“When they dug the foundations,
they found a tomb of 84 ancient gold
idols ... The king ordered to melt
them and then they made the image
of the archangel Raphael in gold...”

9 How King Téwodoseyos and John
Chrysostom himself was saved from
the drowning church which was
constructed on the back of a whale
at the seashore by Archangel
Raphael (f.24b) ወፈቀደ ውእቱ ዓንበሪ
ወአኃዘ ይሐር ውስተ ባሕር ወይአቲ ቤተ
ክርስቲያን ዲበ ዘባኑ። ወንጉሥ አኖሬዎስ ሀሎ
ውስቴታ ወአነሂ ነዳይ ዮሐንስ ሀለውኩ
ምስሌሁ ወበጽሐ ፍርሃት ላዕሌነ ወላዕለ ከሉ
ሕዝብ። ወሐለይነ በልብነ ከመ ዓንበሪ
ያሠጥመነ ውስተ ባሕር “The church was
on its back. The whale began to
move in the sea. King Anorewos
also had been there in it. I destitute
John had been there with him.
Great fear came upon the people
and upon us. In our heart we
thought the whale would drown us.”

10 St. Raphael saved the church
guardian who had taken by a big
snake Kersa (Qérsa) and drawn in to
the island in the sea with the lamp of
the church. (ff. 26b-27a) ወበአሐቲ
ዕለት ቦኣ ከመ ያበርህ ማህቶተ ቅድመ ሥዕሉ

ከቡር ሩፋኤል ወረከቦ ወርእዮ ዘረሰሐ ፈድፋድ
 እብዝኃ ቅብዕ እሰመ ነበረ ብዝኃ መዋዕለ
 እንበለ ይሕፁብዎ ወኮነ ውእቱ ማኅቶት
 ዘእምወርቅ ንጡፍ ወነሥእ ውእቱ ኣቃቤ
 ወሐረ ኅበ ባሕር ከመ ይሕፁቦ ወናሁ ኣርዌ
 ዓቢይ እምኣራዊተ ባሕር ዘይሰመይ ቅርሳ
 ወበዲበ ርእሱ ቀርን ዓቢይ። ወሰበ ርእዮ እንዝ
 ይመጽእ ወፅእ እማየ ባሕር ወኣኃዞ ለውእቱ
 ዓቃቢ እንዝ ሀሎ ቀንዲል ውስተ እዴሁ
 ወመሠጦ ወውስዶ ኅበ ደሴት ዘውስተ ባሕር
 “One day, he came in to light a lamp
 in front of the picture of Raphael.
 He found that it was besmirched
 because of excessive use of oil. It
 was ignored without cleaning for a
 long time. The lamp was galvanized
 with gold. The guard took it and
 went to the sea to wash. When a
 great of beast, its name is Qersa
 which had a great horn on its head,
 saw him while coming upon there. It
 came out of the sea and grabbed the
 guard, holding the lamp in his hand.
 It took him to an island where the
 sea was.”

Table 19: Comparison of major themes on Homily of Raphael in Chelekot Silasie and Haiq Estifanos I Manuscript

IV. Conclusion

Catalogue is the get way to researchers collect manuscripts for study. Mostly the information of the codices in the catalogue is not sufficient about their content. Owing to this fact the homily of Raphael is found into two versions in the catalogues. These versions shared the same titles but have significant variation in their contents. The first version is composed by John Chrysostom, the bishop of Constantinople, which includes about seven themes. The second version of the manuscript which is found in *Haiq*

Estifanos holds about four main themes too. As it was illustrated in Table 4; these two homilies of Raphael manuscripts versions were hardly related in the entire contents except the headings. Based on these findings, the study revealed that there was a significant content variation in the manuscripts of the homily of Raphael which belongs to the same headings in the catalogue lists. In the nutshell, this article assured that there were two Versions of the Homily St. Raphael in Classical Ethiopic indeed. Future studies may investigate on other versions of the homily.

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Appendix

Translations of Phonetic Symbols

There are variations in transliterating the *fidäl* as there is no standardized system of transliteration for it. The researcher used EAE-Garamond system of transliteration.

a) The consonants													
ሀ	h	ሰ	s	ቸ	č	ኸ	ḵ	ደ	d	ጸ	ṣ	ኀ	k ^w
ለ	l	ሸ	š	ገ	ḡ	ወ	w	ጆ	ǰ	ፀ	ṣ	ገ	g ^w
ሐ	ḥ	ቀ	q	ነ	n	ዐ	°	ገ	g	ፈ	f		
መ	m	ቸ	q̣	ኸ	ñ	ዘ	z	ጠ	t	ፐ	p		
ሠ	ś	ቡ	b	አ	°	ዠ	ž	ጫ	č	ቂ	q ^w		
ረ	r	ተ	t	ከ	k	የ	y	አ	p	ኀ	ḥ ^w		
b) The vowels													
1.	2.	3.	4.	5.	6.	7.							
ä	u	i	a	e	ə or no vowel	o							
ሰ = bā	ሰ = bu	ሰ = bi	ሰ = ba	ሰ = be	ሰ = b, bə	ሰ = bo							