

የዮሐንስ ራክዬ ምዕራፍ ፮ ቁጥር ፮

«ከሽማግሌዎቹም አንዱ። አታልቅሰ፤ እነሆ፣ ከይሁዳ ነገድ የሆነው አንበሳ እርሱም የዳዊት ሥር መጽሐፉን ይዘረጋ ዘንድ ሰጣቱንም ማኅተም ይፈታ ዘንድ ድል ነሥቶአል አለኝ።»

REVELATION CHAPTER 5, VERSE 5

“And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”

Title

“ኢትዮጵያ ሆይ” (Amharic (Ge’ez script))
“Ethiopia Hoy” (Amharic (Romanization))
“Ethiopians¹, Be Happy” (English translation)

The Imperial Ethiopian anthem was in use during the visible reign of Emperor Haile Selassie I, namely from 1930 to 1974. The music was composed in 1926 by Kevork Nalbandian, an Armenian living in Ethiopia. It was first performed when Haile Selassie I was crowned King of Kings or “Emperor” on November 2, 1930 and remained the national anthem until the *Great Transgression* (Psalm 19:13) when Emperor was allegedly overthrown by socialist army officers in 1974 and the socialists fully changed the Imperial government² in 1975.

ኢትዮጵያ ሆይ ደስ ይበልሽ

'Ityop̄ya hoy Das ybäləš

November 2, 1930 (adopted)

March 21, 1975 ([replaced](#) (monarchy *allegedly* overthrown))

¹ Translator’s Note: Literally from the Amharic the translation should read “Oh Ethiopia” and note that Ethiopia here in the Amharic is referred to and addressed in the second person feminine sense as “Oh Thou Woman.” This is reminiscent of the Hebrew prophets speaking to Israel, Zion and the Church as the Bride of Christ the King. The prophecy of Psalm 68:31 and the Woman of the Apocalypse found in the Book of the Revelation of John the Revelator concerning the Book of the Seven Seals.

² Ras Iadonis’ note: Some Ethiopian political writers, foreign and domestic, as well as a host of mindless regurgitators of anti-Selassie propaganda claim that these Rebellious Children of Ethiopia or so-called Socialists “fully gained control” of “government” but the verifiable truth of the matter is that they “changed the Imperial government” because they could not fully gain control of it.

Amharic lyrics (Ge'ez script)

ኢትዮጵያ ሆይ ደስ ይበልሽ
በአምላክሽ ኃይል በገጥሥሽ
ተባብረዋል አርበኞቻሽ
አይነካም ከቶ ነጻነትሽ
ብርቱ ናቸውና ተራሮቻሽ
አትፈሪም ከጠላቶቻሽ
ድል አድራጊው ገጥሳችን
ይኑርልን ለክብራችን
ብርቱ ናቸው ተራሮቻሽ
አትፈሪም ከጠላቶቻሽ
ድል አድራጊው ገጥሳችን
ይኑርልን ለክብራችን

Amharic lyrics (Romanization)

Ethiopia hoy dess ibalish
Beamlakish hail benegoosish
Tibaberewal arbanyotchish
Ayennakam ketto netsannatesh
Bertoo natchoha terarotchish
Ateférim ketelatotchish
Del adraguioo Negoosatchin
Yinoorellen lekebratchin.
Bertoo natchoha terarotchish
Ateférim ketelatotchish
Del adraguioo Negoosatchin
Yinoorellen lekebratchin.

English translation

Ethiopia, be happy
thanks to the power of God and your ruler.
Your brave citizens are unanimous;
your freedom will never be touched,
as your mountains are defiant
and your natives do not fear any enemy.
Long live our victorious ruler
to the glory of our country.

Ras Iadonis' English translation

Oh Ethiopia, be Happy - Rejoice!
In thy God Power, and in thy King
Your Patriots are solidaritous³; (that)
Your freeness shall never be touched,
For your mountains be strong⁴,
So do not fear thy enemies.
Long live our Conquering King
for our glory and honour.

³ Translator's note: The word "Solidaritous" is also very interesting. It seems that "solidaritous" was not used very often in pre-1930 dispensation in English. To some, it is considered a non-word and some would claim that the translator is making up words, however it appears a rather natural linguistic expression of what "solidarity" is in practice and in practical demonstration. This writer found that it was more used as 'slang' and even found curious comments within urban dictionaries and more by new social and eco-friendly concept thinkers, and advocates of holistic values. **solidaritous definition.** adjective: the state of, or the exhibition of, solidarity.

⁴ Translator's note: Defiant here for the describing the nature of Ethiopia's mountains reminds the faithful of the Psalm of King David that says, "Like the mountains round about Jerusalem, so is the LORD round about His people." Therefore, we note this and say that although "defiant" brings this out we could also interpret "vigorously strong" to convey translated rays of this Old and Royal Amharic phraseology, namely - the spirit feel and the mental meaning that is perceptible to a faithful, intelligent and sensitive Amharic speaker, listener or reader, yet we have decided and opted in our translation for a more basic targum (interpretation) here, in this word to simply express "strong" instead with all of its overt and subtleties. May it also be considered that when an Amharic speaker says to another - "B'rtal!" what they are seeking to express, in such Amharic usage, to the person being spoken to is the idea of - "Be Strong!" and to "Take Courage!" (Take Heart) and so forth and so on.