

A Content Analysis of Amharic Songs on Nile River

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ARTICLE INFO

Available Online July 2014

Key words:

Nile;
Song;
Discourse;
Ethiopia;
Theme

ABSTRACT

This study analyzed the content of Amharic songs on Nile River in Ethiopia. Lyrics of eight recent and eight previous songs were qualitatively analyzed using initial coding from which final categories are established through constant comparative method. Major themes the analysis revealed consist of call for unity and collaboration among Ethiopians, a representation of Nile as untapped treasure and a natural beauty, regret about missed opportunities of not utilizing the Nile for national development, condemning Nile in personified terms, and optimism in recent progresses in utilizing Nile. While previous songs emphasize the beauty and fertility of Nile, more recent songs portray Nile as an untapped wealth. Previous songs raise Nile sparingly while recent songs have entire albums devoted to Nile indicating that attention to Nile is increasing. Findings of the study have implication for public relations, community mobilization and the politics of Nile waters.

Background

The Nile is a famous and celebrated African river. It is an international river originating from two places with in Africa: Blue Nile springs from the mountains of Ethiopia and White Nile sources from the great lakes region. Blue and White Nile receive many tributaries before they meet at Khartoum, in the Sudan. The Nile then traverses the Sahara desert before it finally passes through Cairo in to the Mediterranean. Nile has twelve riparian countries, Ethiopia, Egypt, Uganda Kenya, Rwanda, South Sudan, Sudan, Burundi the Democratic Republic of the Congo (former Zaire), Eritrea, and Tanzania(Adams,2007).



Figure 1 Riparian countries of the Nile

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In Ethiopia, the Blue Nile is called with a different name, 'Abay' which means grand or great. More than 85% of the Nile waters sources from Ethiopia. The literature indicates that approximately 40 percent of the world's population lives near river and lake basins shared by two or more countries (Sadoff and Grey, 2005), and even a larger share depend on these trans-boundary basins for their livelihoods. Some 263 trans-boundary lake and river basins are identified accounting for 60 per cent of global freshwater flows (Giordano and Wolf, 2002).

Historically, Nile basin is a cradle of earliest civilizations like Egyptian, Nubian and Ethiopian. Nile has been at the centre of international politics since the days of ancient rulers of Egypt and Ethiopia. Collins wrote, "What makes the Nile distinct is not its volume but its rich and colourful history, its profound role in shaping human civilization in Africa, and the absolute dependency on the river and its vagaries of those who live in its basin" (2002:11).

A large number of lives depend on the water of the Nile. Rising water need coupled with rapidly growing population render Nile a political river. The number of people living in the Nile basin is estimated 150 million. Many countries along the Nile basin are among the poorest. Of the eleven riparian countries, Egypt is highly dependent on the waters of Nile.

The water politics Nile affects all riparian nations. No remarkable progresses are seen about the politics of utilization of the river. Historical documents account for the lack of consensus over utilizing the Nile. A 1959 Agreement between Egypt and Sudan divided Nile's water volume at Aswan Dam to Egypt and Sudan (Whittington, Waterbury, & McClelland: 1995). Ethiopia, where over 85 percent of the total Blue Nile River water originates, was not party to the deal. The Nile basin is a volatile region owing to prevalent food scarcity, poverty, and conflict. World Bank (2000), UNEP (1999), FAO, (2002) predict chronic shortage of water supplies. The world's fresh water need will exceed supply, and there is fear that water conflicts of an extent previously unseen may ensue (Gleick, 1993, 1998; Brown 1999). The Nile basin population is predicted to double by 2025. Rapidly rising population, industrialization, and related environmental after effects aggravate the problem.

Erlach and Gershoni (2000:2) in Mohamoda (2003) note "The Nile River both connect and separate the people that share its waters". Cultural, geographical and historical barriers separated the Nile's major cultures, magnified their distinctive identities, hampered sharing experiences, mutual understanding, cooperation. Myths, mysteries, and misconceptions took over where direct communication lagged behind. The Nile basin is conflict prone, and relation between major riparian nations is not exemplary. The Nile basin initiative (NBI) works for cooperation among ten riparian countries, and for using the Nile for mutual benefits. Seckler (1999) writes "Water scarcity is now the single greatest threat to human health, the environment and the global food supply". Partnership among the basin countries is noted to be vital (Waterbury, 2002). Erlach (2002) stressed that Nile is central to Egypt-Ethiopian relations. The growing importance of Nile in the economic realm coupled with its growing discourses within Ethiopia prompted this investigation.

From a cultural vantage, Egypt's civilization depended on the river since ancient times. Most cities of Egypt lie along the Nile valley. Nearly all the cultural and historical sites of Ancient Egypt are found along river banks. Trade has been carried on along the Nile since ancient times. The Nile was also a convenient means of transportation for people and goods. Even the ancient Egyptian calendar was based on the 3 cycles of the Nile. The Nile has also been an important part of ancient Egyptian spiritual life. The Nile was considered to be a causeway from life to death and the afterlife. The creationist story of Ghion along with other rivers such as Indus, Euphrates, and Tigris is documented in genesis of the holy Bible. Myths and mysteries surround the Nile.

On the other hand, Ethiopian livelihoods depend on Nile (Abay) basin. There are many towns, farm lands, and Agricultural activities situated along the Nile basin. Some traditional societies regard Nile (Abay) as a shrine and make sacrifices and feasts on the river bank to this day.

While Nile is legendary, for many in Ethiopia, it is known for doing more harm rather than good. In the rural places, where there is no bridge, flooding of Nile brings harm to farmers washing away their cattle, property, trees, and fertile soil and even men during high rain seasons. The legend and story of Nile is found spoken and written in different discourses consisting of songs, (folksongs, war songs, pop songs), folklore, fables, sayings, proverbs, idioms, poems, novels, short stories, film, and drama. The discourse of Nile permeates different

aspects of Ethiopian life. A lot of such discourse exists in the form of songs.

Ethiopian Songs about Nile have not been studied before. The topic needs to be studied, which makes this study a step in that direction. To make the study more feasible, the researcher focused on specific set of the discourses: songs. The discourses exist both in written and spoken form. While written discourse on Nile is plenty, it does not permeate the public as well as the spoken discourse since the reading culture and newspaper circulation rate within the Ethiopian society is low. The spoken media especially music reaches the public more widely and easily than does the written. Much of the Spoken discourses on Nile reach the public through radio and television in the form of music.

Rationale

Nile is high on Ethiopian public discourse. This coincided with the launch of an ambitious grand renaissance dam currently under construction, a mega project that absorbs a significant portion of the country's national budget, and a subject of huge media publicity. Currently, a media campaign is inculcating different discourses on Nile. Much of the discourse is conveyed through music. Ethiopians across all spectrums of society hear about Nile every day. The researcher considered this a ripe opportunity to conduct a study to tap in the contents of these song lyric discourses about Nile. Such a study helps understand how the discourses are shaping or influencing people's thoughts and actions at individual and societal level. In this respect, Riley (2003:2) wrote:

In order to understand how conflict, or even violence, may emerge surrounding the use and allocation of trans-boundary river waters, one must first de-construct the myriad interpretations and assumptions made by competing water user groups. Deciphering predispositions and articulating different attitudes and demands placed upon trans-boundary Rivers represents a critical step in efforts to resolve disputes.

Nile got an unprecedented attention of the Ethiopian media ever since the country launched the grand renaissance dam project with the aim of meeting its ever increasing need for electrical power. In addition, a growing awareness that Ethiopia's rapidly growing population could not be sustainably supported only through rain fed agriculture contributed to an increased attention towards the river.

On the other hand, research on the discourses of Nile is scarce, and even the little information available exists scattered and undocumented. A study enables to fill this observed gap and increase awareness towards the river and its discourses. The study may serve as reference for future researches on Nile. In addition, study findings may have implications for national policy.

Objective

Although the discourse on Nile is vast and continues to grow, no study the researcher knows attempted to investigate it. This content analysis tries to fill the observed gap and find out the themes represented in the songs. The study seeks to compare and contrast earlier versus emerging songs to check for any changes in the themes over time. Hence the objectives are to:

1. Find out the main themes represented in the songs of Nile
2. Compare the old (existing) versus recent(emerging)discourses on Nile to determine if there are changes in the themes and describe the change
3. Reflect on the implications of Nile songs

Methodology

Content Analysis as a Method

Patton (2002:453) defined content analysis as "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings". Content analysis examines a text's message to arrive at inferences and conclusions (Nachmias and Nachmias, 1976). It involves an objective, systematic and quantitative description of the content (Berelson, 1952) using valid procedures to derive valid and replicable conclusions from data to their context (Weber, 1985; Krippendorff,

1980) about sender(s) of message, the message itself, or the audience of message. It helps study a wide range of texts and messages; letters, diaries, documents, newspaper, folk songs, stories, radio, television.

Content analysis is guided by three principles: objectivity so that other researchers could obtain the same result from analysing the same document, systematic so that content inclusion or exclusion is rule based, and generalizable, so that results have transferability to other related contexts. Qualitative content analysis focuses on extracting meanings, themes, and patterns latent or manifest. It helps understand social reality in a subjective yet systematic manner and does not rely on quantification. It is inductive and aimed at theory generation. It uses purposively selected texts which are more relevant and informative. Finally, qualitative content analysis leads to descriptions, typologies, and participants' descriptions of their views about physical world and attends to distinctive themes rather than statistics. Qualitative and quantitative methods are not mutually exclusive; the best content-analytic studies make integrated use of both approaches (Weber, 1990).

This study uses qualitative content analysis involving classifying data to categories through inductive reasoning, closer inspection, and constant comparison (Patton, 2002). It is a conventional qualitative content analysis where coding categories are drawn directly but inductively from the raw data. Validity in qualitative content analysis is built stepwise the data preparation stage up to the write up. Content selection is dictated by what is intended to know (Patton, 2002). Then comes defining the unit of analysis, the basic unit of text to be classified (Weber, 1990). Third, categories are developed with coding scheme from three sources: the data, previous related studies, and theories through constant comparative method (Glaser & Strauss, 1967). Qualitative content analysis allows assigning a unit of text to more than one category simultaneously (Tesch, 1990). The fourth step involves testing the coding scheme on a sample text (Weber, 1990). The fifth step involves coding all the text. The sixth step involves assessing consistency of coding (Miles & Huberman, 1994; Weber, 1990). The seventh step involves drawing conclusions from the coded data. The eighth step involves reporting methods, analytical procedures and findings (Patton, 2002). Methods used to establish the trustworthiness should be reported. The researcher should balance between description and interpretation in presenting findings. Qualitative research is fundamentally interpretive. The above steps are adhered to in analysing the song lyrics for their content.

Data Sources

The data for this study comes from songs on Blue Nile released before and after the launch of the Ethiopian Grand Renaissance Dam (EGRD). The launch of the dam is used as a reference point. Songs released prior to dam are classified previous, and songs after the launch of the dam are classified recent. The two are compared in terms of the themes they convey. Many recent songs sung in chorus or relay by different vocalists on Nile are produced sponsored by government.

Data Presentation and Analysis

Former Songs

Below excerpts of older (former) songs that deal with Nile are presented in Amharic together with their English translations.

Table 1: Excerpts from Former Songs

	Song Lyric in Amharic	Song Lyric in English
Excerpt 1	አባይ ዳር ያለሽው ቁጡማ ፣ ነይ ልበልሽ ከሰማሽኝማ	you, water lily by the river Nile, I call on you to come
Excerpt 2	የአባይ ማዶ ጉብል ፣ የአባይ ማዶ ጉብል፤ ሹፋብሽ ሲያባብል	You girl who live across the river Nile, How enticing your dreadlock
Excerpt 3	የአባይ ዳር ጉማሬ ወጥቶ አደረ ዛሬ	The hippopotamus of Nile It was out today
Excerpt 4	አባይ ወዲያ ማዶ ዘመድ አለኝ ማለት፤ ዋ ብሎ መቅረት ነው ውሃው የሞላለት	How futile to say I have relatives from across Nile, You become sorry when the river is full.
Excerpt 5	አባይም ቢሞላ (2) መሻገሪያው ሌላ	Even if water of Nile is full

Excerpt 6	8. አረ ነይ(3) በመስኩ የአባይማ ነገር አልታወቀም ልኩ	There would be a different way to cross it Come via the meadow when Nile would ebb down is still unknown
Excerpt 7	ሸኒቴ (3) አሳ አበላሻላሁ አባይ ዳር ነው ቤቴ	You, the pretty one(3) I will serve you fish since my house is near Nile
Excerpt 8	አባይ ማዶ ያለው በሬ፣ ናና ገበሬ	Across the river are the oxen; Let there come the farmers

Analysis of the above table shows that the first crosscutting issue is depiction of natural beauty of Nile. In excerpt 1, the theme on natural beauty of Nile is presented in verses that canvas the girl's prettiness with the beauty of the river in. In Excerpt 2, the singer symbolizes the girl with water lily and uses that in describing her. It describes the beauty of Nile as a fertile and rich place, where one sees green grass symbolic of the fertility. Excerpt 3 indicates that the place around the Nile is beautiful naturally, and the coming out of hippopotamus on the shores of the river adds to its attraction.

The impact of Nile in separating people is the second major theme. Excerpt 4 indicates that people on either side of the Nile could not meet when the river is full. The verse in Excerpt 5 is allusion to people's ambitions to find means or route to cross river. Excerpt 6 indicates the indefinite duration Nile takes to ebb down before people could cross it. The above excerpts convey about the separating impact of Nile. Excerpt 7 indicates that the Nile basin is a rich place, and fish is a popular meal for those living on the shores of the Nile. The singer tells that he would serve his lover fish, a most favoured dish of the place. Excerpt-8 tells about the suitability of Nile basin for farming. The mentioning of oxen and farmers in the songs is an allusion to fertility of the Nile basin, the popularity of farming in that area. In sum, the former songs emphasize the natural beauty and the richness of the Nile. They tell how river disconnect people, relatives, and even lovers. The songs also signal the absence of bridges to cross the Nile in those days.

Recent Songs

Analysis of the recent songs revealed that several themes are contained in the lyrics. Nile is depicted as a source of dispute (song 1, lines 22-25, lines 28-29; song 2, lines 6-7 & lines 11-12), as a treasure (song 1, lines 1-2 & line 14) as a friend (song 1, line 16 & lines 22-23), as a gift (song 1, lines 30-31) as a shared or common property (Song 4: lines 16-17), as a place of natural beauty and attraction (song 5, line 20, song 2, line 5), and as a matter that unifies Ethiopians (song 5, lines 28-29).

Other themes include satisfaction (song 7, lines 3-4), regret (song 7, lines 9-10), hope (song 5, lines 26-27), mutualism (song 1, lines 32-33); collaboration (song 3, line 7, lines 12-13, song 4, lines 7-8, line 15), gratefulness (song 8, lines 1-2), determination (song 6, lines 16-17, defiance (song 5, lines 30-33, lines 36-39), splendour (song 5, line 20; song 6, line 1-2; song 2 lines 1-2), optimism (song 4, lines 10-11 & lines 5-6), regret (song 7, lines 9-10; song 1, line 26, & line 31; song 3, line 2; song 4, line 13) and contentment (song 8, lines 24-25).

In addition, Nile is depicted as a cause for many Ethiopians living abroad to come home (song 3, line 4-5; song 3, line 23-24 & line 9), a cause for collaboration (song 3, line 7; song 7, lines 23-28), cause for unity (song 5, lines 28-29; song 8, line 3, line 26 & lines 31-32). Other themes include gratefulness (song 8, lines 24-25), call for hard work (song 7, lines 5-6, lines 7-8, & lines 20-21), call for collaboration (song 7, lines 25-28; song 4, lines 7-8; song 3 line 13) condemning Nile (song 4, lines 3-4), and plea for Nile to remain in its home place and benefit Ethiopians rather than flow away to distant lands (song 6, line 5 & line 11).

Analysis of the songs on Nile revealed some crosscutting themes. The first major theme is a depiction of Nile as natural attraction and a site of spectacular beauty. Both old and recent song lyrics reflect this theme. The second theme is a view towards Nile as a treasure house, as 'a smokeless fuel'. The third theme is regret about not utilizing Nile water to fight poverty and famine. The fourth one involves optimism and hope associated with the good beginnings in utilizing Nile to the benefit of the Ethiopian people.

In addition, the song lyrics contain several other minor themes including a pledge to build on the good start and make developments more sustainable, condemning or blaming the Nile in a personified manner for flowing out of its homeland and a plea for Nile to remain at home, Ethiopia.

Findings and Conclusion

The first question of this study is to determine the main themes conveyed through the discourse of Nile. The analysis revealed several themes. The most prevalent theme is a depiction of Nile as a river of stunning natural beauty. The theme is prevalent regardless of whether the lyrics are earlier or recent. The perception towards Nile as a treasure and smokeless fuel is a second important theme. Profound regret about missed opportunities in past years where Nile was never put to practical use is a third one. In addition, a call for unity and collaboration and a feeling of hope emanating from the encouraging beginnings observed in utilizing Nile are among the main ones. Another theme is a depiction of Nile as a wrongdoer. Nile is blamed or condemned in a rather personified way for betraying its homeland Ethiopia and taking the precious treasure of water out of its motherland. This is especially the case with more recent songs. The songs also reflected a pledge for more hard work to build on the good beginning already commenced. What is more, the analysis indicated that Ethiopians perceive Nile as a blessing, a gift, a security, and as an icon of a timeless natural beauty. Both earlier and more recent songs reflected this theme. The songs further convey that Ethiopians did not benefit from the Nile as well as they should. Thus, although Ethiopians regard Nile as a blessing and a gift, they have disappointment in river. In the songs, Nile is depicted as a betrayer, voyager which flees deserting its original source and home, emphasizing regret as a recurring theme.

The second objective of the study is to compare the old (existing) versus recent (emerging) discourses on Nile in order to determine if there are changes in the themes and describe the change. There is a discernible shift in the themes. Previous songs emphasize the beauty, attraction, and fertility of Nile. Recent ones depict Nile as untapped treasure. Previous and recent songs differ not only in the type of themes emphasized, but also in the extent of discussion of Nile. Earlier songs make references and discuss Nile in one or two of the lines. Recent ones have whole songs dealing about Nile. In addition, the analysis showed that the attention provided to Nile increased in the recent years.

Implications

The study results have implication for Nile water politics and international relations. Nile is a unifying cause to all Ethiopians. Cognizant of this, the government is working to harness the unity for national development. Ethiopians like to see Nile contributing to national development which is why they are investing their labour and finances to the grand dam project. The findings also imply that utilization plans of the Nile water need to be designed to benefit all riparian countries. A deep seated grief and regret lies among Ethiopians for they have not meaningfully benefited from the Nile waters for a long time. Finally, the findings indicate that Nile is a river of profound social, cultural, political, economic, aesthetic, significance to Ethiopians.

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Appendices

Appendix-A

PREVIOUS SONGS		
No	Lyrics in Amharic	The Lyrics in English
1	1. አባይ ዳር ያለሽው ቁጡማ ፣ 2. ነይ ልበልሽ ከሰማሽኝማ	1. You, water lily by the river Nile, 2. I call on you to come.
2	1. የአባይ ማዶ ጉብል ፣ የአባይ ማዶ ጉብል፤ 2. ሹሩባሽ ሲያባብል	1. You girl, who live across the river Nile, 2. How enticing your dreadlock.
3.	1. አባይ ማዶ ያለው በሬ፣ 2. ናና ገበሬ	1. An ox is there across the Nile 2. let there come the farmer too.
4.	1. አባይ ወዲያ ማዶ ዘመድ አለኝ ማለት፤ 2. ዋ ብሎ መቅረት ነው ውሃው የሞላለት	1. How futile to say I have relatives from across Nile, 2. You become sorry when the water is high.
5.	1. አባይም ቢሞላ (2) 2. መሻገሪያው ሌላ	1. Even if water of Nile is high, 2. There is a different way to cross it.
6.	1. ሸጊቴ (3) 2. አሳ አበላሻለሁ አባይ ዳር ነው ቤቴ	1. You, the pretty one(3), 2. I will serve you fish in my house by the Nile.
7.	1. የአባይ ዳር ጉማሬ 2. ወጥቶ አደረ ዛሬ	1. The hippo of Nile, 2. was out on land today.
8.	1. አረ ነይ(3) በመስኩ 2. የአባይማ ነገር አልታወቀም ልኩ 3. የአባይ ነሽ የግና 4. ልውሰድሽ ልምግና 5. አረ ነይ ካባይዳር 6. ቆንጆ ነሽ የውብ ዳር 7. እንዳባይ ባለው እንዳንቸ ባዘቶ 8. አገሩ ቢታሰስ ከወዴት ተገኝቶ	1. Come via the meadow, 2. When Nile ebbs down is unknown. 3. You (girl) of Nile and Tana, 4. Let me come and take you. 5. Come to me from the shores of Nile, 6. You are so beautiful. 7. Famous as Nile is, soft as threshed cotton, 8. No one like you all over the country.

Recent Songs	
Appendix-B, Song 1 1 አባይ ነጋ ጠባ ሃብቱን ያፈሰዋል 2 ጭስ አልባው ነዳጅ ብለው ምን ያንሰዋል 3 እንኳን ለኛ ቀርቶ ለሰውም ይተርፋል 4 አደባለቆት ሲሄድ ጥቁርና ነጩን 5 ጊዮን አበሻ ነው ማን ይነካል እጁን 6 አባይ አንተ እያለህ ታላቁ ወንዞችን 7 መላለቂያ አንሆንም በድህነታችን 8 አባይ ብርታት ሆኖ ጉልበት ይሰጠን እንጅ 9 ከእንግዲህ አንተነህ ያለኸን ወዳጅ 10 አባይ ወርዶ ወርዶ ወርዶ ሲሰለገው 11 ዛሬስ ለወገኑ ስላገሩ ቆጩው 12 ዘመን ቢያሰታረቀን ከዐባይ ብንስማማ 13 ይዘን ተጠጋነው አካፋና ዶማ 14 አባይ አንተ እያለህ ጭስ አልባው ነዳጅ 15 አልመለከትም እኔስ የሰው እጅ 16 አባይ እኔና አንተ ያለነው ቅርብ ነው 17 ከተስማማንም ሙያ በልብ ነው 18 ማደሪያ ሳይኖረው ግንድ ይዞ ይዘራል 19 የሚባለው ተረት ከንግዲህ ይቀራል	1. Nile takes away its wealth day and night, 2. I call Nile my smokeless fuel, deserves no less 3. Nile suffices for us, and for others. 4. Nile flows away as a blend of black and white 5. who dares to put a hand on Ghion, the Abyssinian. 6. While you are there, Nile, our grand river, 7. We shall not be scorned about our poverty. 8. If Nile gives us stamina and refill our strength, 9. You are the one who is there for us from now on 10. When Nile is bored of fleeing away 11. It begins to care for its country 12. Time reconciled us with Nile, 13. We approached it holding hoe and shovel. 14. While you are there my smokeless fuel, 15. I shall not look to other people's hand for help 16. Nile you and me are so close, 17. Now that we agreed, let's be wise in heart. 18. They say ' Nile has no destination, and yet it journeys carrying log, 19. Such proverbs stop here after.

<p>20. እንዲህ እንደዛሬው መልካም ቀን ሳይመጣ 21. ግንድም ይዘህ አትዘር ማደሪያም አታጣ 22. አባይ እኔና አንተ ሳይሉን ቸር ሁነን 23. ፎከሩብን እንጅ ማን አመሰገንን 24. በራሳችን ውሃ በራሳችን ሃገር 25. ተዘባበቱብን ተመጠጠ ከንፈር 26. ስንት ዘመን ቁጭት ስንት ዘመን ፍጭት 27. ስንት አመት በጣሳ ስንት አመት በወጭት 28. ፍሰሰብትና በሃገርህ ሜዳ 29. የሚቆጣም ካለ ያበጠው ይፈንዳ 30. አምላክ የሰጠንን የፈጣሪ ጸጋ 31. ስንሰጥ ኑረናል ለሰው ሳንበቃ 32. በፍቅር ብንይዘው አባይ ያገር ዋርካ 33. ለዐለም ይበቃል እንኳን ለአፍሪካ</p>	<p>20. When a day as good as now comes, 21. You do not carry a log and you will no more be homeless. 22. You and me Nile, we have been generous undeservedly, 23. Yet they threatened us instead of praising (us). 24. With our very water and with our very land, 25. They scorned up on us, they sipped their lips. 26. How long a time to remorse, how long to disagree, 27. How long to fetch you with cup, how long with a pot, 28. Let You flow all over your home land, Nile. 29. And if there is one who becomes angry, let their anger burst. 30. The natural treasure which God has endowed us, 31. We have been giving out Nile without ourselves being self sufficient. 32. If we use Nile properly, the oak and umbrella of the nation, 33. It suffices to the world, let alone to Africa.</p>
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<p>Appendix-C Song 2 1. የማያረጅ ውበት የማያልቅ ቁንጅና 2. የማይደርቅ የማይነጥፍ ለዘመን የጸና 3. በፈጥረት አዳም ገና በዘፍጥረት 4. ፈልቆ የፈሰሰ ውሃ ከገነት 5. ግርማ ሞገስ ያገር ጸጋ ያገር ልብስ 6. አባይ የበረሃው ሲሳይ 7. ለመጮህ ተነሱ እንቀጠቀጣቸው 8. መሆንን ሳላውቅ ስጋና ደማቸው 9. የሚበሉት ውሃ የሚጠጡት ውሃ 10. ዐባይ ጸጋ ሲና በዚያ በበረሃ 11. አባይ ወንዝ ወንዙ 12. ብዙ ነው መዘዙ</p>	<p>1. Timeless magnificence, unfading beauty, 2. That prevail for ages never drying up., 3. From the creation of Adam, from genesis , 4. A water that sprang from heaven, 5. graceful and blessed veil of the nation, 6. Nile the treasure of the desert. 7. They rose up and roared, yet shuddering , 8. I did not realize you were their blood and flesh, 9. The water they drink and feed on 10. Nile, the blessing of the sennai desert. 11. Nile, the river, the very river, 12. of wide ranging implications.</p>
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Appendix-D Song- 3	
1. እስቲ ዲያስፖራ እንደ አባይ ሰብሰብ በልና ወደ አገርህ ግባ	1. Let the diaspora look homeward as did Nile.
2. ተነሳሳ ልቤ ከቆሜት ጋር አብሮ	2. My heart is initiated regretful,
3. ለመስራት ላገሬ አልይዝም ቀጠሮ	3. To work for my country with no adjournment.
4. ባህር አቋርጬ ነበረ ተጉዠ	4. I went abroad crossing the ocean,
5. ልመለስ ሃገሬ ጨርቄን ማቄን ይዠፍ	5. Only to come back home with all my luggage.
6. ሁሉም ተሰባስቦ ካልሰራ በጋራ	6. If all do not work in unison,
7. ድህነት አፍ አለው ከሩቅ የሚጣራ	7. Poverty has a voice that calls from far away.
8. ነገ ዛሬ ሳልል በተጀመረው ላይ	8. no need to postpone since it is commenced,
9. ቤቴን ልሰራው ነው ከንግዲህ አባይ ላይ	9. I 'm gonna build my house right by the Nile.
10. የተስፋ ሰንቆ በወጣ ባመቱ	10. full of hope they went out
11. አባይ ስለገባ ከቷል ወደ ቤቱ	11. All came back home as did Nile .
12. አንድ እጅ ብቻውን አያጨበጭብም	12. One hand alone could not clap,
13. አግዘኝ ያገር ሰው ሥጦኝ መዳፍህን	13. Help me my folksman, give me your hand.
14. ያባይሚ ነገር ከታወቀ ልኩ	14. If the fate of Nile is known,
15. ተረት ደህና ሰንብት ባይባይ በምትኩ	15. Let all the hearsay vanish here with.
16. አታስብ ወገኔ ሁሉም ከጎንህ ነኝ	16. Don't you worry my country folk, I stand by you,
17. በሃገሬ አስከስታ ይልቅ አስጨፍረኝ	17. Let me rather dance my country style 'eskista'.
18. ኩራዜን ሲያስጥሉን ጊቤና ተከዜ	18. Gibie and Tekezie helped me drop my kerosine lamp,
19. ዘንደሮ አይጥኝለም አባይ ለትካዜ	19. Nile would not leave me to worry either.
20. አባይም እንደ አዋሽ በሰንደቁ ጠና	20. Nile became faithful to the flag,
21. ያስጨንቀኝ ነበር አምናኛ ታች አምና	21. Last year and before last year I worried,
22. ወደ አገሬ መጣሁ ዛሬ ተፈታና	22. I come to my home today,
23. የአሳደገኝ አባይ ቢጠራኝ ገስግሸ	23. Nile called me home, and I came,
24. ከወንዞችን ጋራ መጣሁ ተመልሽ	24. I returned back home, as did Nile.
25. ያገር ሰው አርገው መታ መታ	25. My folksman, let's dance it hard,
26. በእስከስታ አርገው መታ መታ	26. Let's dance it in 'Eskista'.
27. ሆይ ነው ባገሬ ሌላ ማንን ላይ	27. My heart is at home, whom did it look at,
28. በል ናና ግባልኝ እንዳንለያይ	28. Let's get home so we do not split.
29. ልዩነት ዉበት ነው ፍቅር አለ ውስጣችን	29. Our diversity is our beauty, we love each other,
30. ታሪክ ይነግርሃል ግባ ከቤታችን	30. Come on in home, history will tell you.
31. ካለሁበት ሁኔታ ሳስብ ቀን ስቆጥር	31. I count days being where I was,
32. ነበር ትዝታዩ እሸትና አዝመራ	32. I longed to see for the ripe green crop.
33. በቅዳኛል ይበቃል ሁሉን አይቻለሁ	33. It is enough for me, I have seen much.
34. ያገር ሰው አርገው መታ መታ	34. Folksman, let's dance it,
35. ያገር ልጅ አርገው መታ	35. My folksboy, let's dance it,

Appendix-E Song 4	
1. አባይ አባይ ያገር ሲሳይ	1. Nile, the treasure of the nation,
2. ያላገሩ ዘምሮ	2. It sang out of tune,
3. ያለቅኝት ደርድሮ	3. It danced out of its country style,
4. ዐባይ ያላሻራ ኑሮ	4. Nile lived leaving no trace.
5. እንጉርጉሮ ይብቃ ይገባል ውዳሴ	5. Let the lamentation end, time for thanks giving,
6. ጉዞውን ጀምሯል አባይ በህዳሴ	6. Nile commenced a journey in renaissance
7. እንስራው አባይን በጋራ	7. Let's build it (the dam) together,
8. ለትውልድ የሚተርፍ ስራ ስርቶ ማለፍ	8. and do a work that passes down to generations,
9. ህሊናን ይሰጣል ወደር የለሽ አረፍት	9. Gives the mind a special relief.
10. እንጉርጉሮው ይብቃ ይገባል ውዳሴ	10. Let the grumbling stop, time for thanks giving,
11. ጉዞውን ጀምራል አባይ በህዳሴ	11. Nile has begun a journey in renaissance.
12. ትውልድ እንደ ጅረት የተቀበለው	12. Generations relayed it, like water fall ,
13. ቆሜት ጸጸት ስቃይ ሀይ ባይ ሊያገኝ ነው	13. Anger, regret and suffering got a listener.

14. ጨለማውም ይገፈፍ ለብርሃን እንብቃ	14. Let darkness vanish and let's see light,
15.. ተባብረን እንስራው በሰላም በጋራ	15. Let's build it together in peace.
16. እኛ ብቻ አንልም ጥቅሙ የጋራ ነው	16. We don't mean for our sake only, the benefit is mutual,
17. ወትሮም ባህላችን ተካፍሎ ሙብላት ነው	17. Sharing together is our very culture.

Appendix –F Song 5	
1. አልህ ፈጥሮ ቁጭታችን	1. Prompted by our anguish,
2. አስተሳሰርን ህዳሴያችን	2. bonded together by our renaissance,
3. ኩራታችን እጥፍ ድርብ	3. Our pride is twofold,
4. ሁኗል በህዳሴው ግድብ	4. In our dam of renaissance.
5. ህብረታችን እጥፍ ድርብ	5. Our union is twofold,
6. ሁኗል በህዳሴው ግድብ	6. In our dam of renaissance.
7. ያጠለቅንልህ ትልቅ ግርማ	7. The huge grace we set you,(Nile),
8. ያዘኩብንብህ እርግማን ያሳረፍንልህ ቁልምጫ	8. The curse we rained, the praise we showered,
9. ለዘመናት ሰላልገታህ ከሚያስጋልብህ ፍጫ	9. It never restrained you from your ages-old running away.
10. የቁጭትን ፍም ነበልባል ወደ ራዕይ የቀየረ	10. We transformed regret in to a vision,
11. የአራሱን አቅም ያመነ የእኛ ትውልድ ተፈጠረ	11. Here comes a generation which trusted its capability.
12. እራሳችንን ተማምነን በጀመርነው ግስጋሴ	12. We begin journey trusting in ourselves,
13. አዲስ ታሪክ እንደምንጽፍ በኢትዮጵያችን ህዳሴ	13. Determined to write history in Ethiopian renaissance.
14. ፍጹም የለም በአዕምሯችን ቅንጣት ታክል ጥርጣሬ	14. No single speck of doubt in our consciousness,
15. ሊመሰገን የሚገባው ጀግና ትውልድ አለ ዛሬ	15. Here is a generation that deserves praise.
16. ጀምረናል ጉዞ ጀምረናል	16. We started our journey,
17. ወደ ኃላ ማን ይመልሰናል ከእንግዲህ ማን ይገታናል	17. Who will turn us back
18. የህዳሴ ጉዞ ጀምረናል	18. We are in a journey of renaissance,
19. ወደ ኃላ ማን ይመልሰናል ከእንግዲህ ማን ይገታናል	19. Who will turn us back
20. የዘጠኝ ወንዞችን ጉልበት በተፈጥሮው የተቸረ	20. Endowed with the power of nine rivers,
21. ድፍን ኢትዮጵያን ወክሎ ጥቅም ሳይሰጣት የኖረ	21. It lived all over Ethiopia without any service.
22. ያልተደፈረው ምዕራፍ በሂደት ተገለጠ	22. The unbeaten chapter is conquered, the hidden is uncovered,
23. በህዳሴው ግድብ የአባይ ታሪክ ተለወጠ	23. With the renaissance dam, the history of Nile is transformed.
24. የህዳሴያችን ጎህ ቀዶ የጨለመው እየነጋ	24. Our renaissance dawned, Darkness vanished away,
25. መጭናቀቅን ዛሬ አይተናል የነገን ክብርና ጸጋ	25. We look in to our future, the pride and hope of tomorrow,
26. አገራችን ኢትዮጵያ ሳትገታ ልትራመድ	26. Our Ethiopia will move forth unrestrained.
27. በህዳሴያችን ታላቅ ግድብ ጀምራለች ብሩህ መንገድ	27. With our renaissance dam it is on a bright path,
28. በውጭም ሆነ በአገር ቤት ከገጠር እስከ ከተማ	28. Abroad and at home, from the countryside to towns,
29. ልዩነቱን አስወግዶ አንድነቱን ድምጽ ያሰማ	29. All voiced their unity leaving aside their differences,
30. የአራሱን አቅም ተማምኖ ጥራቱን እየቆጠበ	30. Trusting own capability and saving own amenity,
31. እንቅልፍም የለው ያገር ልጅ አባይ አንተን ካልገደበ	31. No Ethiopian falls asleep before realizing the dam.

Appendix-H Song 6	
<ol style="list-style-type: none"> 1. የወንዞች ሁሉ ራስ አባይ 2. የጣና ደሴት አዋይ 3. የኤደን ገነት ካባይ 4. የገዳም ጸሎትን ባይ 5. አትቆምም ወይ አንተን ባይ 6. በጊወን ወንዞች ዙሪያ የሚኖሩ ህዝቦች 7. የያቆብ ድንኳን ቤተ ጳዊት 8. የጽዮን ተራሮች አናት 9. መለከ ደዴቅ ለአለም 10. የነገድ ናህ ቅይጥ ቀለም 11. አባይ አትቆምም ወይ አንተን ባይ 12. በወንዞች ዙሪያ ያለ ህዝብ 13. የጊወናዊ ወንዝ አዋይ 	<ol style="list-style-type: none"> 1. pinnacle of all rivers,Nile, 2.The keeper of Tana islands, 3.The Eden heaven of Nile, 4. Prayer of monastery 5. Won't you stop your journey if I see you, Nile? 6.People living about Ghion, 7.Tent of Jacob, house of David, 8.The peak of zion mountains, 9. Melketsedek of the world, 10. A blended complexion of tribe of Noah, 11. Won't you stop your journey if I see you, Nile? 12. people of the Nile, 13. The guardians of Ghion.

Appendix-I Song 7	
<ol style="list-style-type: none"> 1. አባይ ነው አባይ አማላይ 2. የኛማ ሲሳይ 3. ሆበል ነው እንጅ ሆበል እያለ 4. አባይ ላገሩ አለሁኝ አለ 5. ያንን ጅግንነት ያን ያገር ወኔ 6. በስራ አውለው በርታ ወገኔ 7. ትንሹም ትልቁም ይነሳ በጋራ 8. ከንግዲህ አባይ ነው የሚያየን በስራ 9. በሙያ መቸግር አባይን አቅሎ 10. ለምን ትንሽ መሆን ትልቅ ጸጋ ይዞ 11. የምስራች ምስር ብላ 12. ተገኘለት ለአባይ መላ 13. የምስራች ምስር ብላ 14. በአባይ ጉዳይ ሆዴ ሞላ 15. እንዲህ ነው እንጅ ድርም እንዲህ ነው 16. ለወገን ደራሽ ወገን እኮ ነው 17. አባይ አባይ ነው አባይ የኛማ አማላይ 18. ደስ አለን ወገኔ ተባብሮ አባይ ሲል ዘንደሮ 19. ሆ በል ነው እንጅ ሆበል እያለ 20. አባይ ለአገሩ አለሁኝ አለ 21. ያንን ጅግንነት ያን ያገር ወኔ 22. በስራ አውለው በርታ ወገኔ 23. ለብዙ ዘመናት የምለው ለናቴ 24. እድለኛ አድርጎኛል አንተን በማየቴ 25. እንዲህ ነው እንጂ ዛሬም እንዲህ ነው 26. አበሻ ልምዱ መተገዝ ነው 27. እንዲህ ነው እንጅ ዛሬም እንዲህ ነው 28. ለወገን ደራሽ ወገን እኮ ነው 	<ol style="list-style-type: none"> 1. Nile, the alluring one, 2. Our treasure, 3. Let's chant together in chorus, 4. Nile says I am here for my land. 5. All the bravery and courage, 6. Let it be put to use, and be strong, 7. Let the young and adult rise up in alliance, 8. It is Nile from now on, which sees us together. 9. We faced trouble ignoring Nile, 10. Why be so tiny while we have the great. 11. Congratulation, yes congra, 12. We found a means to Nile. 13. Congratulation, yes congra, 14. I am happy with Nile. 15. It is like this, this is the way, 16. Fellow humans are those who reach for humans. 17. It is Nile, Nile, the gorgeous, 18. Happy that all talked of Nile, 19. Singing together, singing in chorus, 20. Nile said, it is there for the nation. 21. Let all the courage, all the bravery, 22. Materialize in to a practice. 23. I said to my mother, from long, 24. I am lucky to have seen this. 25. Like this, it is like this, even from before, 26. The norm of Abyssinians is to cooperate. 27. Like this, it is like this even from before, 28. Folks reach out to fellow folks.

Appendix-J Song 8	
<ol style="list-style-type: none"> 1. ለወገን ምስጋና ይዘመር ውዳሴ 2. ይገለጽ በዜማ ታሪካዊ ዶሴ 3. አገር ሲያንቀሳቅስ አባይ በህዳዜ 4. ተሳስን በህብርት ተገምረን ባላማ 5. ህዝብ እንዲበለጽግ ኢትዮጵያ እንድትለማ 6. ሆ ብለን ተነስተን ስንቆም ለሃገራችን 	<ol style="list-style-type: none"> 1. Let 's sing in gratefulness to our folkmen, 2. Let historic tune be sung, 3. Nile mobilized the nation in renaissance. 4. United and bound up for our aim, 5. To salvage the citizens, to develop Ethiopia, 6. We chant in chorus and stand for our nation 7. proud in our cooperation.

<p>7.አንከራቢታሉን በትብብራችን 8.ኢትዮጵያዊነትም ትርጉሙ ከፍ አለ 9.አውቀቱ ጉልበቱ ሃብቱ ለሃገር ዋለ 10. የዜግነት ፍቅሩ ታደሰ እንደገና 11. አብሮ ተሰለፈ በልማት ጎዳና 12. ኢትዮጵያ ፍቅራችንን ወዳ 13. ዳግም በኛ ሀሳብ ተወልዳ 14. ኮርታ በህዝቧ መዛመድ 15. ወደ ብልጽግና ትራመድ 16. የኢትዮጵያ ታሪክ ግርማ ሞገስ 17. ከጥንቱ በታው ይመለስ 18.ኢትዮጵያ በፍቅራችን አምራ 19. ወደ ብልጽግና ታምራ 20. ከፍከፍ አንበል ከፍ አንበል በሉ 21. ከዳር አስከዳር ህዝቦች በሙሉ 22. ከፍ ከፍ አንበል ከፍ አንደገና 23.ለሃገር ፍቅር ከብር ለሃገር ዝና 24.የወገን ምስጋና ይዘመር ውዳሴው 25. ይገለጥ በዜማ ታሪካዊ ዶሴው 26.አገር ሲያነቀሳቅስ አባይ በህዳሴው 27. የዝምታው ዘመን ጊዜው ስላለቀ 28. በየጎጆው መቅጃ አባይ ተጠለቀ 29. ሲሰደድ የኖረው ድንበሩን ሲሻገር 30. ባይተዋር ወንዞችን ሆነልን ባላገር 31. ወገን ልየው ብሎ ብርሃንን በወንዙ 32. ሊያለማው ተነሳ አባይን በወዙ 33. የኔም ያንተም ኑሮ የሱም የሷም ህይወት 34. ይታያል ውበቱ በውሃው መስታወት 35. ኢትዮጵያ ፍቅራችን ወዳ 36. ዳግም በኛ ሀሳብ ተወልዳ 37. ኮርታ በህዝቧ መዛመድ 38. ወደ ብልጽግና ትራመድ 39. የኢትዮጵያ ታሪክ ግርማ ሞገስ 40. ከጥንቱ በታው ይመለስ 41. አረንገዴ ቢጫ ቀይ አርማ 42. ከፍ ከፍ ይበል ሰንደቅ አላማ 43. ከፍ ከፍ አንበል ከፍ አንደገና 44. ለሃገር ፍቅር ከብር ለሃገር ዝና</p>	<p>8. The essence of Ethiopia is lifted up, 9. Knowledge, labour, and resource are put to use. 10. Our nationalism is reinstated, 11. All stood in union in the path of development. 12. Ethiopia likes our loving with each other, 13. Rejuvenated in our spirit, 14. Ethiopia is proud of our integrity. 15. Let's march to progress, 16. and the history of Ethiopia with its grace, 17. be restored to its former place. 18. let Ethiopia shine in our love, 19. Let it ascend to prosperity, 20. Let's rise, and rise. 21. All from corner to corner, 22. Let's ascend, ascend once again, 23. For the grace of our nation, the grace of the nation. 24. Let the praise of folkmen be sung, 25. Let the historic file be opened, 26. Nile united the nation in renaissance , 27. The era of silence is over. 28. In every hut, Nile is fetched, 29. The river which always run away from home, 30. Nile, the stranger in its very home became our folk. 31. Folkmen yearned to see Nile turned to shining light, 32. And, rose up to work on Nile to their sweat. 33. My life, yours, including hers, 34. All reflected in the water of Nile. 35. Ethiopia, likes to see us love each other, 36.be born in renaissance, 37. Proud of our relations with each other. 38. Ethiopia reincarnates in our spirit, 39. Proud in the integrity of its people, 40. Let's ascend to prosperity, 41. The shining history of Ethiopia, its grace, 42. Let it be restored to its original place. 43. Let's rise and rise again, 44. For the love of our nation, for its grace.</p>
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