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Critical Analysis on Frequency of Amharic Sounds: the perspective of corpus Linguistics

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ABSTRACT

Corpus linguistics basically give more emphasis to collocation, frequency and corpus statistics. This study intends to investigate the frequency of Sounds in Amharic, to explore the unique linguistic features found in Amharic, and to assess the nature and characteristics of Amharic fields. Critical research paradigm was used in this study. To achieve the objectives of the study the researcher used elicitation and documents analysis as data gathering method. To briefly summarize the findings of the study, in terms of sound articulations the characteristics of all consonants in Amharic is the same except ሀ /ha/. In Amharic lexicons the frequency of the sixth sound or sadıs fidels is very high. More explicitly, in most basic or core vocabularies of Amharic the sixth or sadıs fidels are occur frequently 68.75 % in average. This indicate that, the frequency of the sixth sound or sadıs fidel in Amharic language is very high especially in basic or core vocabularies. The distribution of the sixth sound or sadıs fidel is might be at the first syllable or the last syllable. Therefore its distribution is not common. In other words, the sadıs sound may come at the beginning of word or middle of word or end of a lexicons. Orthographically speaking, single fidel or consonant can convey full text or message. For example: ና /na/ 'come', ያ /ja/ 'that'this can be considerd as the unique feature of the target language. In Amharic, it is very tough to get the sixth fidel followed by the long vowel. Therefore, in lexicon creativity and productivity linguists should consider the sixth fidel to create the non-existing lexicon in Amharic.

Keywords: Corpus, fidel, Frequency, Amharic

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1. INTRODUCTION

Amharic is among the standard and dominant languages spoken in Ethiopia. It also used as a linguafrance in different area of the country. According to Girma (2010), there are two hypotheses on the origin of Amharic: it may be a descendent of a common Proto-Ethiosemitic language or it may have evolved as a Semitic-based pidgin, which became a creole and eventually developed into a full-fledged language. While the first hypothesis is commonly accepted in Semitic Studies, the second hypothesis, first proposed in the beginning of the 1980s, became quite popular very recently and even entered Amharic textbooks. In addition, he notes that the arguments that seem to suppose the origin of Amharic as a pidgin. Based on chronological, historical, geographical, and linguistic grounds, Girma clearly demonstrates that the pidgin hypothesis is blatantly implausible. Not only the linguistic data on Amharic provide strong arguments against the pidgin hypothesis but also the relationship between Amharic and the remaining Ethiosemitic languages in general, and Argobba in particular, do not support it.

According to (Hannah 2015:183-84) all consonants except the glottal stop can surface as either singleton or geminate. Geminates are quite common in Amharic and can be either lexical or grammatical. Some words lexically contain a geminate, but many grammatical processes result in geminates even when the roots themselves do not contain lexical geminates.

The other point intouch with (Hannah 2015:184) is that, if a syllable ending in a geminate precedes a syllable beginning with a consonant, the second half of the geminate must either join as a phonotactically well-formed onset with the following consonant (obeying the sonority hierarchy), or a vowel must be epenthesized between the geminate and the following consonant separating the two halves of the geminate into distinct syllables.

Armbruster (2010) on his part states that, Amharic is the language most widely spoken and written in Abyssinia at the present day. It is indigenous not only in Amhara, the region from which the name is taken, but over the greater part of Central Abyssinia. As a language of commerce it is heard beyond the limits of Abyssinia proper.

In Amharic verbs are derived from roots. The conversion of a root to a basic verb stem requires both intercalation and affixation. For instance, from the root gdl 'kill', it is possible to obtain the perfective verb stem gäddäl- by intercalating pattern ä_ä. From this perfective stem, it is possible to derive a passive (tägäddäl-) and a causative stem (asgäddäl-) using prefixes tä- and as-, respectively. Verbs are inflected for person, gender, number, aspect, tense and mood (Baye, 2000). Other elements like negative markers also inflect verbs in Amharic.

Amharic is among the morphologically rich languages. Some adverbs can be derived from adjectives. Nouns are derived from other basic nouns, adjectives, stems, roots, and the infinitive form of a verb by affixation and intercalation. Case, number, definiteness, and gender marker affixes inflect nouns. Adjectives are derived from nouns, stems or verbal roots by adding a prefix or a suffix. Moreover, adjectives can

also be formed through compounding. Like nouns, adjectives are inflected for gender, number, and case (Baye, 2000).

Corpus linguistics is a newly emerging sub-disciplines of linguistics. Nothing has been done before on Amharic corpus linguistics perspectives. That is why the researcher motivated.

Objectives of the study

The study has the following major objectives:

i. To investigate the sound frequency in Amharic lexicons,
ii. To explore the unique linguistic features found in Amharic, and
iii. To assess the nature and characteristics of Amharic fidels.

Conceptual framework: Corpus Linguistics

The term corpus is derived from the Latin word *corpus* that means "body". The Latin term, however, displays two distinct descendants in modern English:

a. *Corpse* (it means via Old French *Cors*) and
b. *Corps (it came via modern French corps in the 18th centurary*

Within the domain of modern corpus linguistics, the term 'corpus' refers to "a large collection of linguistic data, either written texts or a transcription of recorded speech which can be used as a starting point of linguistic description or as a means of verifying hypotheses about a language" (Crystal 1995). Thus, it refers to a large collection of written and spoken text samples, available in machine-readable form, accumulated in scientific manner to present a particular variety or use of a language.

A corpus is designed for accurate study of the linguistic properties, features, and phenomena observed in a language. Moreover, in corpus, quantity and quality refers to a large amount of language data and authenticity respectively.

What is Corpus linguistics?

Corpus linguistics is a relatively new field of language research and application. It evolved as one of the most promising empirical fields of language study that contributed in a handsome manner for multidimensional growth of mainstream linguistics and language technology in general.

Corpus linguistics, as an important area of computational linguistics, plays a pivotal role. It provides large quantities of empirical language databases accumulated in a systematic manner from various fields of actual language use following some statistical methods and techniques of data sampling. Also it provides some sophisticated devices to analyse these corpora to extract linguistic data, examples, and information necessary in applied linguistics, computational linguistics, and artificial intelligence for understanding human languages in a better way as well as for applying this data and information in various fields of human knowledge.

Basic Terminology

N: Sample / corpus size, number of tokens in a sample

V: vocabulary size, number of distinct types in a sample

V_m: spectrum element m, numbner of types in the sample with frequency m (i.e. exactly m occurences)

V_1: number of hapax legomena, types that occur only once in the sample (for hapaxes, #types= #tokens)
Consider (caabccacd) N=9, V=4, V_1=2

Rank/frequency profile:	item	frequency	rank
	c	4	1
	a	3	2
	b	1	3
	d	1	3 (or 4)

Expresses type frequency as fucntion of rank of a type

Zipf's law
For word level frequency possible to use zipf's law.

- Straight line in double-logarithmic space corresponds to power lawfor original variables.
- This leads to Zipf's (1949, 1965) famous law:

$$f(w) = \frac{C}{r(w)^a} \text{ or } f(w) \alpha \frac{1}{r(w)}$$

f(w): frequency of word w

r(w): ranks of the frequency of word w (most frequent= 1,....)

with a = 1 and c = 60,000 Zipf's law predicts that:

- most frequent word occurs 60,000 times
- second most frequent word occurs 30,000 times
- third most frrequent word occurs 20,000 times
- and there is a long tail of 80,000 words with frequencies
- between 1.5 and 0.5 occurances (!)

2. MATERIALS AND METHODS

Any scientific research requires methodology and data gathering instruments. The figure represented below shows the methodology and the tools to be used in this study. Figure1 outline clearly shows the skeleton of research methodology utilized in this research. More explicitly, the frame of the outline of the research methodology contains: natural language, sources of the data, primary sources, (interview with two priests and two Deacons), secondary sources, (document analysis). The aforementioned sources were the genuine data sources of frequency in Amharic: from corpus linguistics perspective. The researcher believed that, this methodology can help linguists to extract the data about general overview of critical analysis of frequency in Amharic: perspective of Corpus linguistics from real stakeholders.

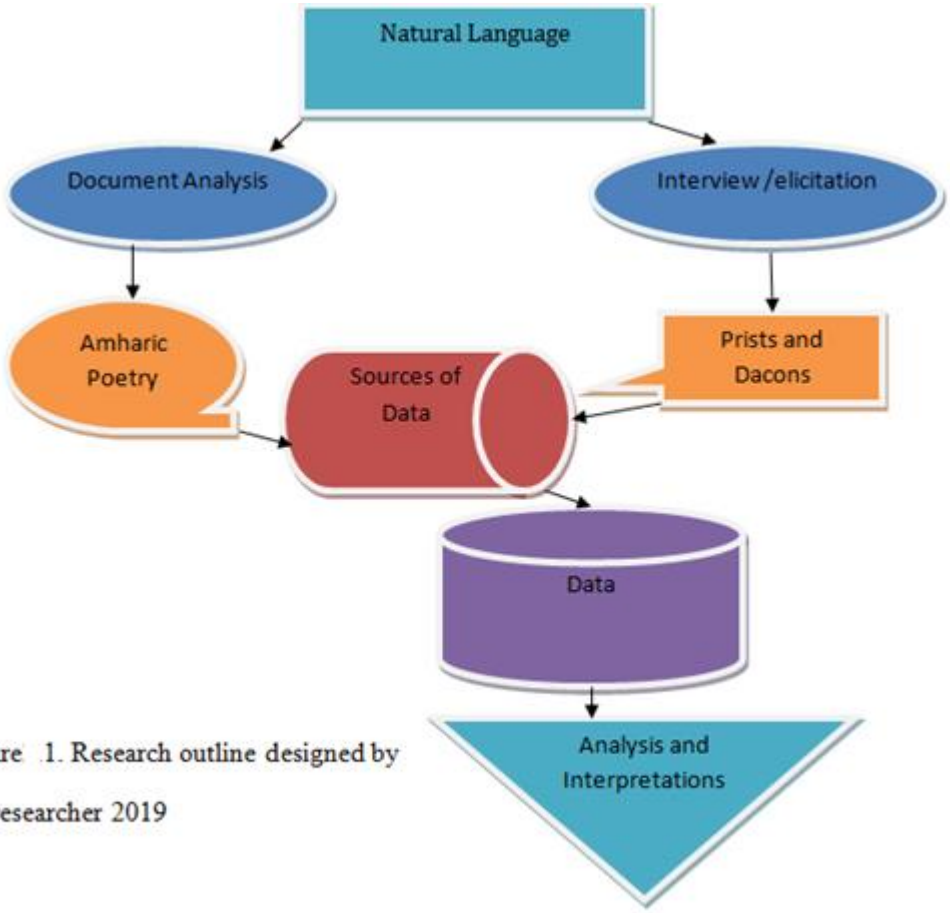


Figure 1. Research outline designed by the researcher 2019

3. RESULTS AND DISCUSSION

Data Obtained from Interview

The researcher collected the data from an interviewee to achieve the objectives of the study. Accordingly, the priests of different Ethiopian Orthodox Church form Gonder West *Belesa* and Gojjaam *Meddaa* are considered.

The result of the data collected from the informants on the characteristics of sounds in Amharic *Fide presented* as follows:

In Amharic each *fidel* has seven characters. For example (1). , ሀ /ha/, ሁ /hu/, ሂ /hi/, ሃ /ha/, ሄ /he/, ህ hɪ/, and ሆ /ho/. Like most langauges of the world consonants in Amharic are followed by vowels while articulation. For example (2) , ለ = l + ä = /lä/, ሉ = l + u = /lu/, ሊ = l + i = /li/, ላ = l + a = /la/, ሌ = l + e = /le/, ል = l + ɪ = /lɪ/, and ሎ = l + o = /lo/

In Amharic all consonants have same characters except ሀ /ha/ or ሐ /ha/ or ኀ /ha/. For example (3), ሀ = h + a = /ha/, ሁ = h + u = /hu/, ሂ = h + i = /hi/, ሃ = h + a = /ha/, ሄ = h + e = /he/, ህ = h + ɪ = / hɪ/, and ሆ = h + o = /ho/

On the above example (2) the consonant /l-/ is followed by vowel /-ä/. This character works for all Amharic consonants. Whereas, on the example (3) the consonant /h-/ followed by vowel /-a/.

In Amharic the following consonants have same function.

Table 1. Homophonic consonants in Amharic

Consonants (in Orthographic)	Phonemic	Place of Articulation	Manner of Articulation
ሀ or ሐ or ኀ	/ha/	Glottal	Fricative
ሰ or ሠ	/sä/	Alveolar	Fricative
ጸ or ፀ	/s'ä/	Alveolar	Fricative

The data collected from the other informant shows that, the characteristics and features of *fidels* of Amharic and its relation with Ge'ez from differen perspective. More explicitly, in Ahmaric langauge the above fidels represent the same phoneme and have same functions. Therefore, it is possible to use the cosonants alternatively. However, in Ge'ez the fidels have different fuctions and impossible to use alternatively. Even the place and manner of articulation of the ሀ or ሐ or ኀ, ሰ or ሠ፣ አ or ዐ፣ ጸ or ፀ are not the same. See the following examples: ሀ - Glottal, fricative, ሀለዌ /haläwä/ 'live', ሐ - Pharyngeal, Fricative ሐሞረ /hamär/ 'ship', ኀ - Velar, Fricative ኀዘነ /xazänä/ 'sorrow', and ሰ - Alveolar Fricative ሰብእ /

All Amharic consonants are followed by /-ä/ vowel except ሀ or ሐ or ኀ /ha/ (see appendix A). Moreover, in Amharic, at the beginning of the lexicons or vocabularies the frequency of the consonant ሀ or ሐ or ኀ /h-/ shows that, unlike other consonants always followed by the vowel /-a/. The rest of Amharic consonants are followed by the

vowel /-ä/. For example (4) ሀገር /hagär/ ‘country’ ሀይል /hajıl/ ‘power’ ሀይማኖት /hajımanot/ ‘religion’ impossible to get indigenous[1] Amharic lexicon that start with /hä/. In contrary, for ለ /lä/ or in the rest consonants possible to find Amharic lexicons that start with /la/ and /lä/ for example (5): ላም /lam/ ‘cow’ ላይ /lajı/ ‘up sters’ and ለዉጥ /läwut’ı/ ‘change’ ለምለም /lämılämı/ ‘fertility’
The other reason is that the nature or characteristics of fidels in the target language is consonant + vowels. See the following fugue2.

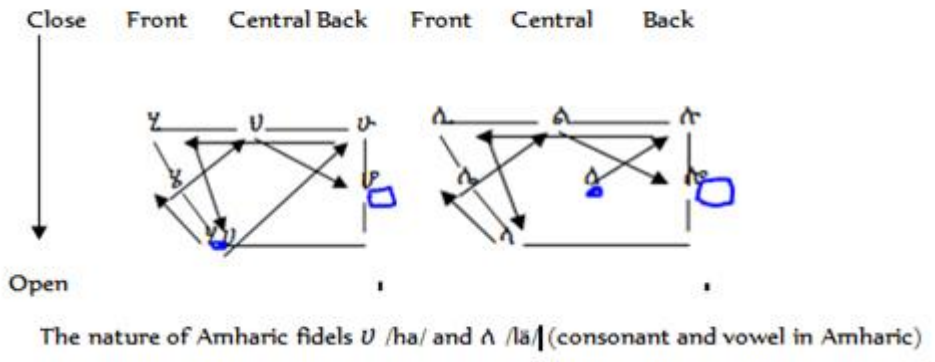


Figure 2: The Nature of Amharic

This is vowel chart of Amharic, and the characters of Amharic fidels are determined by vowels. Because there are seven vowels in Amharic, each fidel in Amharic has seven characters.
The above figure shows that, most Amharic *fidels* have seven characters. More explicitly, the characteristics of ሀ /ha/ is different from that of ለ /lä/. However, in Amharic both consonants are known as the first consonant in Ge’ez known as Ge’ez which means the first. In fact Amharic and Ge’ez have a lot features in common. In other there is a possibility for /-a/ vowel to be long vowel /aa/. However, no such possibility for central vowels /-ä/. Therefore, the *fidel* ሀ /ha/ prefer the vowel /a/ unlike other consonants in Amharic. As indicated in the above figure the characteristics of all consonants in Amharic is the same except ሀ /ha/.

Unique features of Amharic

The other informant explained the unique characteristics and features of fidel of Amharic and its relation with chants of Ethiopian Orthodox Church. Orthographically speaking in Amharic a single fidel or consonant can convey full text or message. Some example (6) are as follows: ና /na/ ‘come’, ያ /ja/ ‘that’, ፐ /pä/ amazing’, ማ? /ma/ ‘who’, and ዋ /wa/ ‘notice’

[1] Not borrow words

Chants of Orthodox Church and its relation with the characteristics of *Fidel*

As indicated above Ge'ez and Amharic share different features.

1. ***Araray*:** a type of chant that is used in ዋዜማ ቀለማት /wazema k'älämatı/. In such type of chant there are full of stresses at the beginning of the words and the last phone or sound is very long. Most of the time such chant used the 2nd, 4th and 7th f*idels*. For example (7), ሁ /hu/ ሉ /lu/ ማ /ma/ ሳ /sa/ ሆ /ho/ and ቶ /to/.
2. ***Ezel*:** is another type of chant which associates with periods of fastining and sorrow and exclussive for holly week. Compared to with that of *Araray, Ezel* type of chant does not used long vowel at the end of the words in the chant. Such Chant used the 3rd and 5th characters of *fidels* at the end of the word in the chant. For example (8): ሂ /hi/ ሚ /mi/ ሴ / se/ and ቴ /te/.
3. ***Ge'ez*:** the last type of chant. Used short vowels at the end of the word in the chant. Used 1st and 6th *fidel* character in the chant. For example (9): መ /mä/ ተ /tä/ ረ /rä/ ም /mɪ / ር /rɪ / and ት /tɪ /.

In *Araray* and E*zel* type of chant almost in all words, the last vowel is long. However, in Ge'ez type of chant in all words the last vowel is central one. In Amharic the central vowel is short. Therefore, the central and short vowel is the common characteristics of most Amharic *fidel*. That is why most Amharic fidel are followed by the central vowel /-ä/. On the other hand, the characterstics of the first fidel in Amharic or ሀ /ha/ is more of Araray which is very rare in the target langauge.

Reading styles of Amharic and Ge'ez

The othe iformant explained that the characteristics and features of fidel in Amharic its relation to Ge'ez reading style as follows:

In Ge'ez there are three major styles during reading. These are:

1. ወርድ /wärɪd/: during this all fidels are read very slowly and there is a gap between each fidels and words.
2. ቁመ /k'umɪ/: read very fastely. It is a very rapid type of reading.
3. ቁጥር (ማዕዝ) /k'ut'ɪr or /gɪʔɪz/: during reading, enumerate each fidels. It is less like ወርድ /wärɪd/.

The four kinds of reading

1. ተነሽ /tänäʃ/: The words are read with high pitch or high sound. Read with a very high tone. These reading occurs in five characters of letters (*fidels*). These are 1st, (Ge'ez), 2nd (kaɪb), 3rd (salɪs), 4th (rabɪ), and 7th (sabɪ) at the end of the word. Example ሖረ /horä/ 'go' ጽምኡ /s'ɪmɪʔu/
2. ተጣይ /tät'aɪ/: Read words with very slow sound or no high pitch. It shed the words. It occours only at 6th /sadɪs/ *fidels* or letters. Example ማርያም /marɪjam/ 'name of person' or Jesus's Mam' አዳም /ʔadam/ 'adem' እኩይ /ʔɪkuɪ/ 'bad'

3. ስያፍ /säjaf/: This type of reading is the same with that of ተነሽ /tänäʃ/. But, it occours only in the 6th /sadıs/ *fidel* or letter. For exanple (10) የሀዉር ምድረ ከንዓን /jähawur mıdırä känäʔan/ 'go to the land of Kenean' ይሰሙይ አማኑኤል /jısämäı ʔamanuʔel/ 'the name of Amanuel'
4. ወዳቂ /wädak'i/: Is the same as that of the 2nd types, but it occours in all characters of the *fidels* (i.e., read by the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th). For example (11), አሀተ /ʔatä/ '1st', ስለስቱ /sılätu/ '3rd', ሙሴ/mäse/ 'name of person', ዝ /zı/ 'this', ሙና /mäna/ 'food', ገባሪ /gäbari/ 'performer or worker, ከበሮ /käbäro/ 'drum'

The above data shows that, words are read with high pitch or low pitch based on the kinds of reading style. In addition, in most kinds of reading styles the consonants are followed by the central vowels. Moreover, in some words there are similarities of sounds word finally.

Consider the Amharic basic vocabulary እግዚሃብሄር N=7, V=4, V_1=3

Rank / frequency profile:

item	frequency	rank
እግብር or *sadıs*	4	*1*
ዚ or *salıs*	*1*	*2*
ሃ or *rabı*	*1*	*2 (or 3)*
ሄ or *hamıs*	*1*	*2 (or 4)*

The above table shows that, the frequency of the 6th *fidels* (እግብር) are 4 with the first rank. Whereas, the frequency of the 3rd (ዚ), 4th (ሃ), and 5th fidel (ሄ) are 1 with the second, third and fourth rank respectively. Being asked to list basic vocabularies in Amharic, the informants have elicited the following vocabularies.

Table 2: Look at the Amharic basic vocabularies

Basic vocabularies	Phonemic transcription	The sixth or sadıs fidels in the vocabulary	Total number of the sixth or sadıs fidels in the basic vocabulary (frequency in number)	Total number of the fidels in the basic vocabulary	Frequency in %
እግዚሃብሄር	/ʔıgızihabıher/	እ፤ ግ፤ ብ፤ ፤ር	4	7	57.1
ምግብ	/mıgıb/	ም፤ ግ፤ ብ	3	3	100
እርሻ	ʔırıʃa/	እ፤ ር	2	3	66.67
ልጅ	/lıʤ/	ል፤ ጅ	2	2	100
አጥብያ	ʔat'ıbija/	ጥ፤ብ ፤ያ	3	4	75
እልፍኝ	/ʔılıfıɲ/	እ፤ ል፤ ፍ፤ኝ	4	4	100
ከብት	/käbıt/	ብ፤ት	2	3	66.67
ወንዝ	/wänız/	ን፤ዝ	2	3	66.67
ቤተክርስቲያን	/betäkırıtijan/	ክ፤ር፤ስ፤ን	4	8	50

አዝእርት	/ʔazrʔırıt/	ዝ፤እ፤ር፤ት	4	5	80
ሳር	/sar/	ር	1	2	50
ጥሬ	/t'ıre/	ጥ	1	2	50
ብስል	/bısıl/	ብ፤ስ፤ል	3	3	100
ክምር	/kımır/	ክ፤ም፤ር	3	3	100
ቡና	/bun:a/	-	-	-	0
ቅጠል	/k'ıt'l/	ቅ፤ል	2	3	66.67
ምድጃ	/mıdıʤa/	ም፤ድ	2	3	66.67
ሰላም	/sımı/	ም	1	3	33.34
ፀሎት	/s'älot/	ት	1	3	33.34
ክፍያ	/kıfaj/	ክ፤ፍ	2	3	66.67
ቤት	/bet/	ት	1	2	50
ደጅ	/däʤ/	ጅ	1	2	50
እሰይ	/ʔısäj/	እ፤ይ	2	3	66.67
ምሽት	/mıʃıt/	ም፤ሽ፤ት	3	3	100
ንጋት	/nıgat/	ን፤ት	2	3	66.67
Total			**55**	80	68.75

The above table reveals that, out of 80 fidels of Amharic found in the above basic vocabularies, 55 (68.75%) are the sixth or *sadıs fidels* in the target langauge. In addition, the above table shows that, the frequency of the sixth or *sadıs fidels* is very high. In most basic vocabularies of Amharic the sixth or *sadıs sounds* occured frequently 68.75 % in average. This indicates that, the frequency of the sixth consonant or *sadıs fidel* in Amharic language is very high.

Data obtained from Document Analysis

This part presented the document analysis of the study. In this part the researcher assessed the documents such as: - Holly Bible, newspapers, and other books written in Amharic.

In Amharic lexicons can be represented in to three tiers, the three tiers being the consonantal tier, also called the root tier, the skeletal tier and the vocalic melody tier.

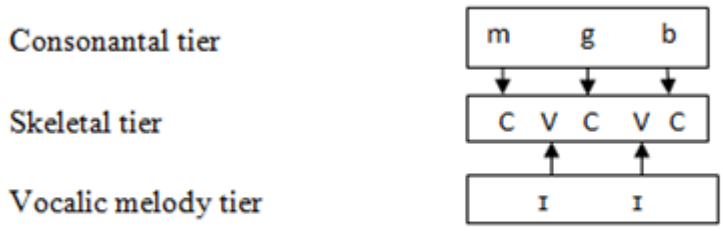


Figure 3 CV-based formation of the Amharic basic vocabulary ምግብ /mıgıb/

The above figure 3 shows that in the Amharic's noun ምግብ /mıgıb/ 'food' all consonants are sadıs or the sixth consonant. In addition, the vowels indicated on the vocalic melody tier are central vowels.

The meaning of a noun is signaled at the root-tier by the consonantal segments. Usually a noun has three consonants in its underived lexical entry in the lexicon. Thus the root /m-g-b/ in Amharic represents the lexeme food, which is realized by a variety of noun forms.

The skeletal tier provides a canonical shape that is associated with a particular meaning or grammatical function. The template C 1V1C2V2C3 , for example, carries the grammatical meaning perfective.

The vocalic melody tier provides information analogous to that carried in English by inflectional affixes like tense, aspect, number or derivational affixes. For example, in the above Amharic /mıgıb/ the vocalic pattern /ı-ı/ indicates that these central vowels prompted the frequency of the sixth or *sadıs fidels* are very high in Amharic.

In most Amharic texts, the 6th letter or Amharic 6th fidel occurred frequently. As mentioned above the data collected from different secondary sources shows that *sadıs* or the 6th occurred frequently in Amharic texts. In other words the frequency of the 6th or *sadıs fidel is very high* in Amharic as compared t o the first fidel /gıʔız/, the second /kabıʔı/, the third /salıs/, fourth /rabıʔı/, fifth /hamıs/, and the seventh /sabıʔı/. Because, the linguistic feature of the sixth fidel or *sadıs* is followed by the central short vowel /-ı/. On the other hand in Amharic other consonants took the long vowels.

The first *fidels* /gıʔız/ followed by /-ä:/, the second fidel /kabıʔı/ followed by /-u:/, the third fidel /salıs/ followed by /-i:/, the fourth fidel /rabıʔı/ followed by /-a:/, the fifth fidel /hamıs/ followed by /-e:/, the sixth fidel /saıs/ followed by /-ı/, and the seventh fidel /sabıʔı/ followed by /-o:/.

In Amharic lexicon structure, it is very tough to get the sixth fidel followed by the long vowel. Therefore, consonant plus vowel (C+V) the short vowel or consonant plus short vowel frequently occurred in Amharic. The distribution of the sixth *or sadıs* fidel in Amharic is not common. In other words the *sadıs* fidel may come at the beginning or middle or end of a word. See the following examples (12),

ይድረስ ለወንድሜ ለማላዉቅህ [jıdıräs läwändıme lämalawk'ıh]

"..... ማነህ ባክህ ወንድምዬ [manäh bakıh wändımıje]

አገዎ ነህ ወይስ ሺናሻ [ʔagäwo näh wäjıs ʃınaʃa]

ቅማንቴ ነህ ወይስ ፈላሻ [k'manıte: näh wäjıs älaʃa]

ስምህ የሆነብኝ ግርሻ....." [sımıh jähonäbıň gırıʃa]

ሎሬት ፀጋዬ ገብረመድን 1964 ዓ.ም [loretı s'ägaje gäbırädıhın]

The above poem is taken from Laureate Tsegaye Gebremedhin's book entitle እሳት ወይ አበባ /ʔısat wäj ʔabäba/ 'either fire or water'. In the poem there are 17 words and 60 fidels. Let see the characteristics of all fidels in the poem in the following table3.

Table 3: The fidels in the poem

List of words from the poem	Phonemic transcription	The sixth or sadıs fidels in the poem	Total number of the sixth or sadıs fidels in the poem (frequency in number)	Total number of the fidels in the poem	Frequency in %
ይድረስ	/jıdıräs/	ይ፤ድ፤ስ	3	4	75
ለወንድሜ	/wändıme/	ን፤ድ	2	5	40
ለማላዉቅህ	/lämalawuk'ıh/	ቅ፤ህ	2	6	33.34
ማነህ	/manäh/	ህ	1	3	33.34
ባክህ	/bakıh/	ክ፤ህ	2	3	66.67
ወንድምዬ	/wändımıje/	ን፤ድ፤ም	3	5	60
አገዎ	/ʔagäwo/	-	-	-	-
ነህ	/näh/	ህ	1	2	50
ወይስ	/wäjıs/	ይ፤ስ	2	4	50
ሺናሻ	/ʃinaʃa/	-	-	-	-
ቅማንቴ	/k'ımanıte/	ቅ፤ን	2	4	50
ነህ	/näh/	ህ	1	2	50
ፈላሻ	/fälaʃa/	-	-	-	-
ወይስ	/wäjıs/	ይ፤ስ	2	3	66.67
ስምህ	/sımıh/	ስ፤ም፤ህ	3	3	100
የሆነብኝ	/jahonäbın/	ብ፤ኝ	2	5	40
ግርሻ	/gırıʃa/	ግ፤ር	2	3	66.67
Total			**28**	**52**	53.84

The word አገዎ, /ʔagäwo/ 'Agew community', ፈላሻ, /fälaʃa/ 'Falasha' and ሺናሻ /ʃinaʃa/ 'Shinasha community' etymologicaly not belong to Amharic that is why the frequency result shows 0. The above table shows that, out of the total 52 Amharic fidels 28 (53.84%) of these fidels are the sixth or sadıs fidels in the poem. Excluding the above three words, the average result of the sixth *fidel* or *sadıs* shows 53.84%. This explicitly indicates that the frequency of the sixth *fidel* or *sadıs* in Amharic poem is very high.

4. CONCLUSION

In Amharic all consonants have same characters except ሀ /ha/. In the words እግዚሃብሄር the frequency of the 6th *fidels* (እግብር) are 4 with the first rank. Whereas, the frequency of the 3rd (ዚ), 4th (ሃ), and 5th fidel (ሄ) are 1 with the second, third and fourth rank respectively. In the Amharic's noun ምግብ /mıgıb/ 'food' all fidels are sadıs or the sixth sound. In addition, the vowels indicated on the vocalic melody tier are central high vowels.

Among the basic vocabularies of Amharic the frequency of the following lexical items are 100% the sixth or *sadıs fidels* in the target language እልፍኝ /ʔɪfɪɲ/ ብስል /bɪsɪl/ ክምር /mɪkɪr/ ምግብ /mɪgɪb/ ልጅ /lɪʤ/ ምሽት /mɪʃɪt/. Therefore the frequency of sadıs fidels is very high in Amharic. Therefore, linguists ought to consider in lexical creativity for the words not found in the target language. In amharic lexical items can be represented in to three tiers, the three tiers being the consonantal tier, also called the root tier, the skeletal tier and the vocalic melody tier.

In most Amharic the first *fidels* /gɪʔɪz/ is followed by /-ä:/, the second fidel /kabɪʔɪ/ is followed by /-u:/, the third fidel /salɪs/ followed by /-i:/, the fourth fidel /rabɪʔɪ/ followed by /-a:/, the fifth fidel /hamɪs/ followed by /-e:/, the sixth fidel /saɪs/ followed by /-ɪ/, and the seventh fidel /sabɪʔɪ/ followed by /-o:/. In Amharic lexical item the distribution of the sixth *or sadıs* fidel is not common. In other words the *sadıs* fidel may come at the beginning or middle or end of a word.

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Appendix A

List of Amharic Fidels and Phonemic Transcription

No.	Amharic Fidels	Phonemic Transcription	No.	Amharic Fidels	Phonemic Transcription	No.	Amharic Fidels	Phonemic Transcription
1	ሀ	/ha/	17	ከ	/kä/	23	የ	/jä/
2	ለ	/lä/	18	ኸ	/hä/	24	ደ	/dä/
3	ሐ	/ha/	19	ወ	/wä/	25	ጀ	/ʤä/
4	መ	/mä/	20	ዐ	/a/	26	ገ	/gä/
5	ሠ	/sä/	21	ዘ	/zä/	27	ጠ	/t’ä/
6	ረ	/rä/	22	ዠ	/ χ ä/	28	ጨ	/čä/
7	ሰ	/Sä/	12	ቸ	/ʧä/	29	ጰ	/p’ä/
8	ሸ	/ʃä/	13	ኀ	/ha/	30	ጸ	/s’ä/
9	ቀ	/k’ä/	14	ነ	/nä/	31	ፀ	/s’ä/
10	በ	/bä/	15	ኘ	/ɲä/	32	ፈ	/fä/
11	ተ	/tä/	16	አ	/a/	33	ፐ	/pä/

Appendix B

List of participants of the study.

Name	Age	Districs	Churches	Remark
Yibabe	35	West Belesa	St. Michael	Informant
Mahitot	38	West Belesa	St. Michael	Informant
Aimiro Siyoum	60	West Belesa	St. Michael	Informant
Meseret Aimiro	21	West Belesa	St. Michael	Enoumerator
Merigeta Henok	38	Meddaa	Meddaa St. Michael	Informant
Yegebo Aseffa	21	Meddaa	Meddaa St. Michael	Enoumerator