

AN INVESTIGATION INTO DIALECTAL VARIATIONS IN KUPSAPIINY

CHEBET NASTA

22/U/1551/MEL/PS

**A THESIS SUBMITTED TO THE DIRECTORATE OF RESEARCH AND
GRADUATE TRAINING IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE MASTER OF ARTS DEGREE IN LITERATURE AND
ENGLISH LINGUISTICS OF GULU UNIVERSITY**

JUNE, 2026

DECLARATION

I, **Chebet Nasta**, declare that the research dissertation entitled *An Investigation into Dialectal Variations in Kupsapiiny* is my original work and has never been submitted to any university or institution of higher learning for any academic award. The study acknowledges its sources with references in the body.

Sign: 

Date: 02.06.2026

APPROVAL

This is to certify that this research dissertation, entitled *An Investigation into Dialectal Variations in Kupsapiiny*, has been written under my supervision and is now ready for submission to the Directorate of Research and Graduate Training.

Assoc. Prof. Bebwa Isingoma

Sign: 

Date: **03.06.2026**

(Supervisor)

DEDICATION

I dedicate this work to my dear parents: Mr. Cherotich Richard Martin and Mrs. Jesca Cherotich who were my first teachers of language and whose steadfast support, sacrifices and love have been the foundation of my academic pursuits.

ACKNOWLEDGEMENTS

First of all, I thank the Almighty God, the author of all knowledge and wisdom, for His abundant grace and divine wisdom, and for sending different people into my life at distinct seasons.

I am greatly indebted to my supervisor, Assoc. Prof. Bebwa Isingoma. I appreciate your sacrifice, hard work, patience, expertise and guidance from the onset to the completion of this project. Thank you for not giving up on this work, and for believing in me. May God bless you, sir!

I extend my appreciation to the Faculty of Education and Humanities, particularly the Department of Languages and Literature. I dearly appreciate Ms. Yikiru Peace, Dr. Ogwang Tom Henry, Ms. Akello Gloria Rashid, Ms. Amarorwot Sarah, Ms. Aciro Millicent, Prof. Okumu Charles, Mr. Omara Christopher, and Ms. Ageno Betty. Thank you all for nurturing me into the person I have become today.

In a special way, I extend my gratitude to my parents: Mr. Cherotich Richard Martin and Mrs. Jesca Cherotich; my brothers: Denis, Silas, Oscar and Noel; and my sisters: Caroline and Getrude; thank you all for the love and support. To my friends: Ms. Dorica Mirembe, Ms. Tina Aciro and Ms. Dinna Achola, thank you for allowing me to lean on your shoulders. Above all, thank you for being my constant source of inspiration.

To my personal family: my dear husband and our son, thank you for the sacrifices, encouragement and understanding. Most importantly, thank you for playing my roles in my absence. May God richly reward you!

Finally, I thank my research assistants, the elders and middle-aged respondents from Kapchorwa, Kween and Bukwo. Thank you all for your cooperation; without you, this work would not have been a success. May God bless you abundantly!

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS.....	iv
TABLE OF CONTENTS	v
LIST OF TABLES.....	x
LIST OF FIGURES	xi
ACRONYMS AND ABBREVIATIONS	xii
ABSTRACT	xiii
CHAPTER ONE.....	1
GENERAL INTRODUCTION	1
1.0 Introduction.....	1
1.1 Background to the Study.....	1
1.1.1 Conceptual Background	2
1.1.2 Contextual Background.....	8
1.1.3 Historical Background.....	11
1.1.4 Theoretical Background	16
1.2 Problem Statement	16
1.3 Purpose of the Study	17
1.4 Specific Objectives	17
1.5 Research Questions	17
1.6. Scope of the Study	18
1.6.1 Content Scope.....	18
1.6.2 Geographical Scope.....	18

1.6.3 Time Scope.....	18
1.7 Justification of the Study	18
1.8 Significance of the Study	19
1.9 Theoretical Frameworks	20
1.9.1 Variationist Sociolinguistics (VS).....	20
1.9.2 Ethnography of Communication	23
1.9.3 Conclusion.....	27
CHAPTER TWO	28
LITERATURE REVIEW	28
2.0 Introduction.....	28
2.1 Phonological Differences in Various Dialects of Languages	28
2.1.1 Segmental Features.....	28
2.1.2 Supra-segmental Differences	36
2.1.3 Conclusion.....	37
2.2 Lexical Variations in the Dialects of Languages	37
2.3 Grammatical Differences in the Dialects of Languages	44
2.4 Speakers' Attitudes Toward Different Dialects of Languages	48
2.5. Conclusion and Implications for this Study.....	54
CHAPTER THREE	55
METHODOLOGY	55
3.0 Introduction.....	55
3.1 Research Approach	55
3.2 Research Design.....	55
3.3 Study Population and Study Area	56
3.4 Sample Size.....	56

3.5 Sampling Techniques	58
3.5.1 Stratified Sampling.....	58
3.5.2 Purposive Sampling.....	59
3.5.3 Simple Random Sampling.....	59
3.6 Demographic Characteristics of the Respondents	60
3.6.1 Age of Respondents.....	60
3.6.2 Gender of Respondents	61
3.6.3 Duration Lived in their Sub-counties	62
3.7 Data Collection	62
3.7.1 Corpus Method	63
3.7.2 Elicitation Tasks	63
3.7.3 Document Analysis	64
3.7.4 Focus Group Discussions	64
3.7.5 Structured Interviews	65
3.8 Sources of Data	65
3.9 Data Collection Quality Control	66
3.9.1 Validity	66
3.9.2 Reliability	66
3.10 Data Analysis	67
3.11 Ethical Considerations	68
3.12 Conclusion	68
CHAPTER FOUR	70
PHONOLOGICAL DIFFERENCES IN KUPSAPIINY DIALECTS	70
4.0 Introduction.....	70
4.1 Segmental Features	70

4.1.1 Phonotactic Distribution.....	70
4.1.2 Lexical Distribution.....	75
4.2 Supra-segmental Features	84
4.2.1 Conclusion.....	86
CHAPTER FIVE	87
LEXICAL AND GRAMMATICAL DIFFERENCES IN KUPSAPIINY DIALECTS.....	87
5.0 Introduction.....	87
5.1 Lexical Differences in Kupsapiiny Dialects	87
5.2 Grammatical Variations in Kupsapiiny Dialects	95
5.3 Conclusion	97
CHAPTER SIX.....	98
ATTITUDES OF KUPSAPIINY SPEAKERS TOWARDS THE DIFFERENT DIALECTS OF THE LANGUAGE	98
6.0 Introduction.....	98
6.1 Attitudes of Kupsapiiny Speakers Towards the Different Dialects of the Language	98
6.2 Conclusion	105
CHAPTER SEVEN	106
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	106
7.0 Introduction.....	106
7.1 Summary of Findings.....	106
7.1.1 Phonological Differences in Kupsapiiny Dialects.....	106
7.1.2 Lexical Differences in Kupsapiiny Dialects.....	107
7.1.3 Grammatical Differences in Kupsapiiny Dialects.....	108
7.1.4 Attitudes of Kupsapiiny Speakers Towards the Different Dialects of the Language	108
7.2 Conclusions.....	109

7.2.1 General Conclusions.....	109
7.2.2 Limitations to the Study and Outlook	110
7.3 Recommendations.....	112
7.4 Areas for Further Research	114
REFERENCES	115
APPENDICES	124
Appendix 1: Table for Determining Size for a Finite Population.....	124
Appendix 2: An Inventory of Kupsapiiny Segments	125
Appendix 3: An Inventory of Kupsapiiny Suprasegmentals	126
Appendix 4: Tēēpuutook āk wēēkuutook (questionnaire and consent form)	127
Appendix 5: English Translation of (questionnaire and consent form)	129
Appendix 6: Tēēpuutook cēē kōckōōcē ŋalaalateet nyitēnyi (guiding questions for conversational modules)	131
Appendix 7: English Translation of guiding questions for conversational modules	132
Appendix 6: Tēēpuutook (elicitation exercises)	133
Appendix 7: English Translation (elicitation exercises)	140
Appendix 8: A checklist to guide document analysis	147
Appendix 9: Tēēpuutook cēpo kāmoswookik tōkōl (guiding questions for focus group discussions).....	148
Appendix 10: Guiding questions for focus group discussions.....	149
Appendix 11: Tēēpuutook (sample questions for structured interviews)	150

LIST OF TABLES

Table 1: Differences between North American English and EngEng in terms of lexical distribution.....	35
Table 2: Lexical differences between Australian English and EngEng.....	38
Table 3: Lexical differences between North and South Lala of Tekele Nguni Language.....	39
Table 4: Lexical variations between isiBhaca and isiXhosa.....	40
Table 5: Lexical differences between Standard Igbo and other dialects.....	41
Table 6: Lexical differences between Standard Kiswahili and Kivu dialect	42
Table 7: Lexical variations in Kisumu-south Nyanza subdialects	43
Table 8: Sample size distribution.....	58
Table 9: Duration lived in their sub-counties.....	62
Table 10: Phonotactic distribution in Kupsapiiny dialects	71
Table 11: Lexical distribution in Kupsapiiny dialects	80
Table 12: Lexical differences in Kupsapiiny dialects	88
Table 13: Number of words which differ between dialects	93

LIST OF FIGURES

Figure 1: Age of the respondents	60
Figure 2: Gender of the respondents	61
Figure 3: Phonotactic distribution in Kupsapiiny dialects	72
Figure 4: General presentation of findings within the lexical distribution parameter	76
Figure 5: Lexical distribution in Kupsapiiny dialects	78
Figure 6: Number of words which differ between dialects.....	93

ACRONYMS AND ABBREVIATIONS

AusEng	- Australian English
EngEng	-English as spoken in England
GA	- American English
KLADEFF	- Kupsapiiny Language Development and Preservation Foundation
KLB	- Kupsapiiny Language Board
LVC	- Language Variation and Change
NAMEng	- North American English
RP	- Received Pronunciation
VS	- Variationist Sociolinguistics

ABSTRACT

The purpose of this study was to investigate dialectal variations in Kupsapiiny. The study sought to examine phonological, lexical and grammatical differences in Kupsapiiny dialects as well as the attitudes of speakers towards the dialects of the language. The study employed a mixed-method approach: quantitative and qualitative approaches, guided by comparative, descriptive and cross-sectional designs. Stratified sampling was used to ensure there were representative respondents from the three dialects (Koongasiis, Kween and Tinkeyy), whereas simple random sampling was used to ensure that all the above-mentioned respondents had an equal chance of being a part of the research activity; purposive sampling was used to select middle-aged respondents and elders. The study utilized conversational modules, elicitation exercises, structured interviews, document analysis, as well as focus group discussions, to gather both quantitative and qualitative data. While quantitative data was presented using figures (graphs), qualitative data was presented descriptively with the help of tables, which eased analyses. The study findings revealed that variations exist in phonology, lexicon and grammar. Specifically, under phonological differences, two parameters were identified in Kupsapiiny dialects: lexical distribution and phonotactic distribution (cf. Wells, 1982). For the cases of lexical differences, variation was common in nouns, while, in grammar, differences were noticeable in singularisation and pluralisation. Furthermore, the findings showed that the Kween dialect speakers have a positive attitude towards their own dialect and a negative one towards the other two (Koongasiis and Tinkeyy); the Koongasiis dialect speakers exhibited a positive attitude towards the Kween dialect and a negative attitude towards their own and the Tinkeyy dialect, while the Tinkeyy dialect speakers demonstrated a positive attitude towards their own and a negative one towards the other two dialects (Koongasiis and Kween). Therefore, the study recommends that community programmes should be carried out in order to promote inclusivity and address the issue of stigma.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

Kupsapiiny, similar to other languages spoken in the world, exhibits dialectal variations which can either be regional or social. These variations manifest in phonology, lexicon, grammar and attitude. Although mutual intelligibility may still exist across given dialects of a language, it should be noted that, in a way, effective communication may be hindered. Previous studies have primarily focused on grammar, ritual performances, etc. (Kawachi, 2015 & Chelimo, 2022). However, there is limited research on dialectal variation in Kupsapiiny dialects. This study, thus, sought to establish dialectal variations in Kupsapiiny, involving phonological, lexical, and grammatical differences, as well as speakers' attitudes towards the different dialects of the language. This chapter provides a comprehensive description of the background to the study, problem statement, purpose of the study, specific objectives, research questions, scope, justification, significance of the study and the theoretical frameworks.

1.1 Background to the Study

Language variation is an inevitable occurrence within speech communities that is frequently influenced by geographic, social, and historical variables (Labov, 1972), and Kupsapiiny is no exception. This study investigates these dialectal variations across the Kupsapiiny dialects (Tinkey, Kween and Koongasiis). Therefore, this section provides a framework for dialectal variations in Kupsapiiny and it is structured into conceptual, contextual, historical, and theoretical backgrounds as discussed below.

1.1.1 Conceptual Background

It is important to begin with the concept of language and that of a language, because, within a language, we realize dialects and varieties. The latter, according to Chambers and Trudgill (1998), refers to a set of mutually intelligible dialects. Pinker (2003), on the other hand, states that *language* is a complex system of communication used by humans to convey thoughts, ideas, emotions, and information. It involves the use of symbols, such as words, gestures, and even written or spoken sounds to represent and share meaning. When this system is used by a particular people in a particular country or area, the system constitutes the language of that country or area.

Chambers and Trudgill (1998) state that *dialects* can be looked at as varieties that are grammatically and lexically as well as phonologically different from other varieties. For example, if two speakers say, *I did it last night* and *I done it last night*, respectively, we can say they are speaking different dialects of the same language, i.e. English. There are also sub-dialects within a dialect. For example, British English, which is considered one of the varieties/dialects of English, manifests differences within it, which can be called (sub-)dialects of British English, such as *Cockney* and *Yorkshire* dialects (Chambers & Trudgill, 1998, p. 5). Likewise, Wolfram, Adger and Christian (1999) define a *dialect* as a unique way of speaking that differs from other regional dialects in terms of pronunciation, vocabulary and grammar. This study uses Chambers and Trudgill's (1998) conceptualization of the term *dialect* because it addresses distinctions in phonology, grammar and the lexicon, which are the main areas under consideration in this study.

Hudson (1998) argues that a *variety* of a language is a set of linguistic items with similar distribution. This suggests that the term *variety* is a more general concept that covers different forms of language or even distinct languages. Varieties recognize that linguistic differentiation

can occur beyond just regional or dialectal levels (Hudson, 1996). For example, while a regional dialect is synonymous with a regional variety, there is no such thing as ‘formal dialect’ as a synonym of ‘formal variety’. This study, however, is not interested in terminological differences per se, but, rather, it is interested in studying dialectal variations in Kupsapiiny.

Furthermore, in order to differentiate between *language* and *dialect*, Trousdale (2010) argues that mutual intelligibility is one of the criteria used: if A’s speech is intelligible to speaker B, no matter how great the linguistic differences might be, A and B are said to speak the same language. The other factor is the socio-political parameter: if A and B speak clusters of a language, but they differ in social norms and politics, they speak different languages not dialects (Trousdale, 2010). For example, Trudgill (2003) observes that much as Norwegian and Swedish are mutually intelligible, they are considered different languages due to social and political reasons. Trousdale (2010) argues that the concept of a variety of English is socially and regionally based; regional dialects are said to have their distinctive pronunciation, grammar and vocabulary. He further claims that it is possible for two speakers to share the same region but speak different dialects because of their differences in class, gender, etc. (social dialects). In terms of history, regional dialectology precedes social dialectology (Trousdale, 2010). This research, therefore, seeks to investigate regional variations in Kupsapiiny dialects.

To explore dialectal variations in Kupsapiiny, aspects of phonology, the lexicon, grammar, and attitude will be paid attention to. To begin with phonology, Katamba (1989) defines it as the branch of linguistics that studies how sounds are used systematically in different languages to form words and utterances. He notes that to appreciate the concept of phonology, phonetics should be understood first. According to Katamba (1989), phonetics is the study of the production of speech sounds by speakers, their perception by listeners and their acoustic

qualities. Forel and Puskás (2005) believe that phonology examines the relationship between sounds in a language. They also note that phonology deals with the sound structures that make up language. This study employs Forel and Puskás's (2005) definition to uncover the connection between sounds in Kupsapiiny, especially across its dialects.

Wells' (1982) taxonomy was employed in the examination of phonological differences in Kupsapiiny dialects. This includes phonetic realization, where varying articulations for the same phonemes are realized. For example, Adokorach and Isingoma (2022, p. 17) say that the phoneme /eɪ/ is realized in Ugandan English as either /eɪ/ as in *veil*, as /e/ in the word *able* (first syllable) or as /e:/ in *café* (second syllable), while, in British English, only one realization is available, i.e. /eɪ/. Phonotactic distribution, which entails different rules for combining phonemes into syllables, is the second parameter. For example, while RP does not permit the cluster /mb/ in the same syllable, the Ugandan variety of English does (Adokorach & Isingoma, 2022, p. 17). Thus, *womb* is realized as /wu:m/ in RP and /wu:mb/ in Ugandan English (Adokorach & Isingoma, 2022, p. 17). The third parameter is phonemic system, which deals with a particular variety having distinct phonemes which another does not have. For example, Adokorach and Isingoma (2022, p. 19) believe that the Ugandan variety of English lacks the RP phoneme /ʌ/, which is consequently presented as /a/. Hence, *but* is realized as /bʌt/ in RP and /bat/ in the Ugandan accent of English. Lastly, there is lexical distribution, which deals with the assignment of different pronunciations for the same word without any phonetic or phonological basis. For example, *door* is realized as /dɔ:/ in RP and /doa/ in Ugandan English (Adokorach & Isingoma, 2022, p. 21).

Besides phonetic realization, phonemic system, lexical distribution and phonotactic distribution, tone will as well be examined in the dialects of Kupsapiiny. Yip (2002) states that a language is called a tone language when the pitch of a word changes its meaning. This means that tone performs an important role in not only distinguishing lexical meanings but

also signaling grammatical distinctions (Yip, 2002). Hyman (2006) differentiates between tone and stress. He reveals that tonal languages provide pitch indications in the lexicon and grammar for some morphemes, while a stress language demonstrates word-level metrical structure that meets two essential criteria: obligatory (at least one syllable with primary stress) and culminating (at most one syllable). Thus, tone, in this study will be looked at as the use of pitch to mark the features of the lexicon and grammar (Hyman, 2006). Several studies have been carried out on how tone can differentiate between dialects of the same language. For example, Zungu (1999) conducted a study on tone differences between North Lala and South Lala, which are dialects of Tekele Nguni. He found out that there are cases in which North Lala employs a high low tonal pattern /[^]/, while South Lala uses a high tone /' / (p. 140). These tonal differences, he believes, can be proved by looking at lexical examples in both North Lala and South Lala respectively: *nyôsi*, *nyôsi* 'bee'; *yûdi*, *yûdi* 'bull', etc. (see details in Section 2.1.2).

Grammar, which Gil (1985) defines as a collection of syntactic categories and the lexicon, is yet another component to be examined. Gil (1985) observes that the grammar of a language can be thought of as a model of the competence (i.e., implicit knowledge of rules) that underpins a native speaker's overt linguistic performance as a speaker or hearer. It is important to distinguish between speakers' knowledge and how they apply that information in specific settings since there is occasionally a discrepancy between what one knows to be correct and what one says (Gil, 1985).

Furthermore, Bastone (1994) states that grammar is an important aspect of speaking as well as reading and writing. It is usually difficult to distinguish grammar and vocabulary because each of them is contained in the other (Baker, 1994; Cruse, 2020). Besides, these authors suggest that effective communication in a language would be severely hampered without the capacity to use grammar in a range of settings. In addition, the topic of how words can or cannot be

combined in sentences is an important aspect of grammar, specifically syntax (Baston, 1994; Baker, 2020). Hence, they note that by placing words together, we have followed certain linguistic conventions that form one component of grammar. Furthermore, Spencer (2020) explains that grammar allows us to specify how words can be systematically altered and added. He adds that these changes are part of lexicology, more particularly morphology, and help us communicate the fundamental concepts of time, number, and gender, which are also elements of grammar. Thus, Baston (1994) concludes that grammar is made up of two main components: syntax and morphology. These, he says, help to select grammatical forms that enhance and sharpen the expression of meaning in different contexts. This is why he says that “language without grammar would certainly leave us handicapped” (p. 3).

Grammatical variations within dialects of a language demonstrate the diversified nature of linguistic evolution. Languages, as living entities, adapt and change throughout time, thus resulting in various regional or social dialects. These changes frequently emerge as distinctions in grammar (and the lexicon). Trudgill and Hannah (2013, p. 3) show that, unlike other verbs, the verb ‘to be’ possesses irregular past forms that distinguish between numbers (singular and plural forms): *I was, he was, or we were* in Standard English. Nonstandard variations, on the other hand, usually employ the same form of the verb for both singular and plural: *I was, she was, we was, you was, they was; or I were, he were, we were, you were, and they were* (Trudgill & Hannah, 2013, p. 3).

Differences in the lexicon between dialects are also observable in totally different lexical realizations. For example, Trudgill and Hannah (2013, p. 28) show that while British English uses the word *pavement*, Australian English uses the word *footpath*. In addition, Bose (2019) highlights the lexical differences that exist between Standard Kiswahili and the Kivu dialect - a variety of Kiswahili spoken in the Democratic Republic of Congo (DRC). For example, while Standard Kiswahili has *pombe* ‘alcohol’, the Kivu dialect has *boke* (Bose, 2019, p. 262).

To understand language attitudes, it is important to unpack the term *attitude*. Eagly and Chaiken (1998) define *attitude* as a psychological predisposition that expresses itself by favorably or negatively appraising a specific entity. They further point out that the concept that an attitude is a psychological propensity views it as an internal condition that can last for a short or long time. As an internal state, an attitude cannot be immediately observed but must be deduced psychologically from observable responses (Eagly & Chaiken, 1998). These reactions include evaluating responses that occur in connection with stimuli that represent the assessed entity. Eagly and Chaiken (1998) also argue that attitudes exhibit passions, attraction and repulsion, which are similar to likes and dislikes. Besides, they explain that people have an attitude when they love or detest something or someone, or whether they like or disapprove of them. Since people communicate their preferences and dislikes in a variety of ways, all aspects of the response, including emotions, cognition and overt behaviours, are imbued with the evaluative value that attitudes provide (Eagly & Chaiken, 1998).

According to Ryan and Giles' (1984) definition, *language attitudes* refer to people's feelings towards speakers of different languages, as well as speakers of the same language with varying social and geographical characteristics. This is in agreement with the focus that language attitudes encompass people's views, evaluations and emotions regarding their language, foreign languages and their use in different social circumstances (Unaegbu & Obiamalu, 2023).

Dorian (1998) distinguishes between two components of attitude that are essential for the survival of a language: objective and subjective attitudes. She points out that although members of a speech community may have a good attitude towards their language and culture, it is possible that they do not use it in practice. The objective use of language is more important than the subjective willingness to refrain from using it (Dorian, 1998). This means that positive language attitudes among speech community members reduce the likelihood of

shifting to another language, while those who dislike it and consider it substandard are more likely to switch to a more prestigious language. Hence, *language attitudes* refer to people's feelings regarding their own or other languages (Unaegbu & Obiamalu, 2023). It is a sociolinguistic experience that maintains that a person's or a society's feelings toward their language or other languages influence how they learn and use it.

Several studies on language attitudes across many languages and their dialects have been carried out. For example, Githinji and Njoroge (2017) undertook a study on the speakers' perceptions and attitudes toward Standard Kiswahili and other dialects of the same language. He discovered that traditional Kiswahili dialects near the coast are losing popularity as speakers prefer 'Standard' Kiswahili to escape shame and stigma (p. 70). This kind of attitude will eventually affect the survival of the nonstandard forms.

It was against this background that the current research is concerned with examining dialectal variations in Kupsapiiny, specifically the phonological, lexical, and grammatical differences as well as speakers' attitudes towards the different dialects of this language.

1.1.2 Contextual Background

Uganda is a linguistically diverse nation located in East Africa, with over 56 ethnic groups and languages spoken across the country (Constitution of the Republic of Uganda, 1995). Uganda stands as a prime example of linguistic richness and cultural diversity. Among the languages spoken, Kupsapiiny holds a significant place, serving as a vehicle of communication, cultural expression, and social cohesion among the Sapiiny communities of Kapchorwa, Kween and Bukwo. Kupsapiiny is a Southern Nilotic language spoken by the Sapiiny (i.e. the native speakers of Kupsapiiny). This language (Kupsapiiny) is linguistically and ethnically connected to a larger ethnic group called Kalenjin, dictated by the common term, *Kaaleenjiin*, which means, *I tell you* (Kibet, 1995 as cited in Koech, 2022, p. 4).

The Sebei region (where Kupsapiiny is spoken) is found in Eastern Uganda and is located around 300 kilometers east of Kampala (360 kilometers by automobile); it spans 1,750 square kilometers on the Northern slopes of Mt. Elgon, an extinct volcano (Kawachi, 2010). Kawachi (2010) states that the Uganda-Kenya boundary separates Mt. Elgon's northern and southeastern sides, running northeast-southwest. Mt. Elgon National Park, located in the southern Sebei region, accounts for over 40% of the territory's total area and is uninhabitable, although a few hunting groups live there illegally (Kawachi, 2010). Kawachi (2010) further says that the Sebei region is bordered by areas with communities speaking different languages. These include Nakapiripirit District, located North of the Sebei region, where *Ngakaramojong* - an Eastern Nilotic language is spoken; Kumi District, located West of the Sebei region and beyond Sironko District (a neighboring *Lumasaaba* – speaking region), speaks *Ateso* - an Eastern Nilotic language (Kawachi, 2010). *Sabaot* is spoken in a district located on the Uganda-Kenya border in the southeast, while an area across the Northeastern border speaks *Pökoot*, another Kalenjin language (Kawachi, 2010).

Goldschmidt (as cited in Kawachi, 2010) believes that over 90% of Sebei residents are farmers who grow products like bananas, beans, peas, maize, potatoes, wheat and Arabica coffee while the remainder (10%) work in public service or business. He also argues that small business owners may also be farmers on the side. The Sebei were initially pastoralists but they transitioned to crop farming in the 19th century (Goldschmidt, 1976 as cited in Kawachi, 2010). In 2014, the Sebei population was 273, 839 people, which means they occupy 0.6% of Uganda's population (UBOS, 2016).

Kobia (2022) notes that Uganda implemented the thematic curriculum at the Primary one to Primary three levels beginning in 2007. He asserts that the new curriculum introduced a familiar language of instruction, a class-teacher system, non-textbook materials, subjects of interest to learners, and continual assessment of their successes. The reforms aligned with the

1997 Universal Primary Education (UPE) policy, which aimed to provide quality, inclusive, and equitable learning opportunities for all children (Kobia, 2022). Curriculum revisions aim to improve the effectiveness of elementary school curricula and align with UPE policies (GoU, 2018). Kobia (2022) explains that this curriculum emphasized the need for indigenous languages to be used as the medium of instruction and Kupsapiiny was/is no exception. Since the shift, public primary schools in the Sebei region now teach in Kupsapiiny from Primary one to Primary three using Standard Kupsapiiny (the Kween dialect).

The preface to the Orthography and Spelling Guide for Kupsapiiny (2017) indicates that the Kupsapiiny Language Board (KLB), just like any other, performs critical functions in the preservation, standardization, and promotion of Kupsapiiny. First and foremost, it serves as a regulatory authority in charge of monitoring and regulating the language in terms of its grammar, vocabulary and pronunciation. This is done through creating orthography standards, which in turn ensure uniformity and clarity in written and spoken communication. Besides, it contributes to the codification of the language's structure and usage by enforcing linguistic norms and dictionaries, allowing for more effective communication among its speakers (Kupsapiiny Language Board and Kupsapiiny Language Development and Preservation Foundation (KLADEPF), 2017). Furthermore, the Kupsapiiny Language Board frequently takes an active part in language planning and policy, pushing for the language's recognition, official status, and inclusion in educational curricula. Finally, it works with government bodies and educational institutions to keep Kupsapiiny alive and pass it along to future generations (KLB & KLADEPF, 2017).

Although this language plays a vital common role among its speakers in terms of daily interactions, education, media, and cultural practices, it exhibits dialectal variations across the region (Kawachi, 2010). These variations can be observed not only in vocabulary and pronunciation but also in the way stories are told and rituals are performed. According to

Kawachi (2010), there are three Kupsapiiny dialects: Koongasiis, Kween, and Tinkeey. The Koongasiis (East) dialect, which is mainly spoken in Bukwo District, neighbours Kiswahili- a language spoken across the border in Kenya. The Kween (Central) dialect is extensively spoken in Kween District and it is considered the standard dialect. The Tinkeey (West) dialect is spoken in Kapchorwa District and it is near *Lumasaaba*- a Bantu language spoken Southwest of Kapchorwa District. Despite systematic analyses of dialectal variations in other languages, research on variations in Kupsapiiny remains limited. Therefore, exploring dialectal variations in Kupsapiiny was crucial in gaining insights into the complexities of Kupsapiiny and its society, while examining the attitudes of its speakers deepened our understanding of relevant social dimensions regarding the language.

1.1.3 Historical Background

According to Haugen (1966), the terms *dialect* and *language* entered English through French. The former (dialect) originated from ancient Greek while the latter (language) emerged from Latin. He notes that the Greek classical period did not have a uniform Greek ‘language.’ Alternatively, several closely related speech styles across Greece became the footing for distinct genres of writing: Doric was considered the ‘dialect’ or the system through which choral lyrics could be written; Ionic was used for history, while Attic was for the conversations between characters in tragic texts, and Ionic-Attic was mainly for prose overall (Haugen, 1966).

Gradually, these dialects were supplanted by a familiar variety which was based on the written and spoken dialect of Athens, referred to as *koiné* (Haugen, 1966). Haugen (1966) notes that, after a while, the Latin word for ‘language’ (*lingua*) was employed to characterize *koiné* and to refer to the written and/or spoken form of Greek dialects that arose and served as the mode of communication across the Greek-speaking world. These connotations, according to Haugen

(1966), were later applied to the process of language or dialect transformation in various forms of writing and speaking. Therefore, *language* became synonymous with the common linguistic norm, and *dialect* with the local variant from which a language developed (Haugen, 1966). These definitions, Haugen (1966) posits, were connected to the terms *dialect* and *language* as they entered English through French. For example, in his famous book *The Arte of English Poesie*, which was written in 1589, George Puttenham wrote: “After speach [speech] is fully fashioned to the common understanding, and accepted by consent of a whole country and nation, it is called a language” (Puttenham, 1589 as cited in Haugen, 1966, p. 925).

Haugen (1966) explains that over Europe, as writing in Latin was replaced by the use of vernacular forms like German, French and Italian, the forms of speech that were expressed in writing were viewed as superior, thus qualifying them as *languages*; those that were not included in the writing system, or eventually ceased to be written, were looked at as inferior, which made them be termed as *dialects*. For example, speaking techniques differed greatly across Italy, to the extent that some ‘languages’ like Piedmontese - a form spoken in Northwestern Italy with Venice and Lombardy inclusive and what in the present day is called ‘Italian’, were mutually incomprehensible (Haugen, 1966). Haugen (1966) further observes that the written Tuscan dialect (made famous by Dante’s *Divine Comedy*) became identified as the Italian ‘language’ and spread throughout Italy; Piedmontese came to be seen as just a ‘dialect’ of the Italian language. Similarly, once Parisian became the nation’s written standard language in France, varieties from other sections of the country, including those that had previously formed a literary heritage, were demoted to the status of ‘patois’ and were no longer used in writing (Haugen, 1966, p. 925).

Haugen (1966) further points out that during the 18th and 19th centuries, European colonial expansions pressed assumptions about the meanings of *language* and *dialect* on the observed

linguistic practices of the peoples they came into contact with and governed. Written forms were termed *languages* and unwritten forms were *dialects* in Asia, Northern African kingdoms, and/or countries that employed writing scripts for communication (Haugen, 1966). In addition, Haugen (1966) notes that in China, for example, officials used spoken Mandarin (a dialect spoken in the capital city - Beijing) to pronounce written literary Chinese. Thus, this form was considered to be the standard language of the country, while other spoken varieties were termed Fangyan – a combination of terms for place *fang* and language or speech *yan* were viewed to be dialects of Chinese (Haugen, 1966, p. 925).

Later, John Gumperz, an American Scholar who carried out a study in India in the 1960s, set out the speech in Khalapur Village as a local dialect that was different from the standard language of Hindi; this can be observed from the sentence that follows: “The Khalapur dialect and Standard

Hindi define the linguistic bounds of the verbal repertoire” (Gumperz, 1964, p. 143). He claims that in countries where written communication was not prevalent, in the case of many sub-Saharan African communities, Europeans would identify the type of speech that was most extensively used for trade and elevate it to the status of a *trade language* so that other spoken versions were referred to as dialects. In this regard, Haugen (1966, p. 926) wrote:

If a sociolinguist claims that there is no Ntongo language, only dialects, he may mean that there is no present-day form of these dialects that has validity beyond its local speech community, either as a trade language or as a common denominator in interaction among the various dialect speakers.

Gumperz (1982) reveals that in the nineteenth century, a group of researchers known as the German romantics, which included well-known characters such as Jakob and Wilhelm Grimm, were interested in finding sunken folk cultures of previous eras. They understood that much

information about former cultures may be found in local speech variants and oral folk knowledge rather than written down in Standard German (Gumperz, 1982). These scholars, Gumperz (1982) recounts, conducted field studies in mostly rural sections of Europe. Driven by the research for these earlier texts, dialectologists devised procedures for polling residents in communities that knew these earlier patterns of language to find earlier cultural texts (Gumperz, 1982). This led to an interest in not just the content of what was spoken, but also the forms or patterns of speaking in local dialects (Gumperz, 1982). This coincides with Rooy (2020), who observes that the field of dialectology emerged in the 19th century, although the term dates back to 1650. His study significantly provided greater importance to the study of dialects which are viewed as rural phenomena, making them elements worthy of research.

Therefore, in ancient Greece, *dialect* did not carry the same connotation of linguistic variety that it does today. Over time, the term *dialect* came to be used more broadly to refer to linguistic variations in any language, not just Greek. It became a way to describe the diverse ways that people within a larger linguistic community spoke based on their regional, social, or cultural affiliations (Trudgill, 2003). In modern linguistics, *dialect* generally refers to a particular form of a language that is spoken by a specific group of people within a certain geographical or social context (Trousedale, 2010). It can encompass a range of linguistic features, from pronunciation and vocabulary to grammar and syntax, that distinguish it from other dialects or the standard form of a language (Chambers & Trudgill, 1998).

There is no written record of the history of Kupsapiiny, but there is historical information about the speakers of the language. Scholarly evidence suggests that the Kalenjin ancient homelands were in the eastern Middle Nile Basin, south of the Abbai River (Naibei & Lwangale, 2018). Naibei and Lwangale (2018) indicate that, at the time, the Kalenjin were part of a larger society known as the Nilotic peoples, rather than a discrete ethnic group. Naibei and Lwangale (2018) recount that in the second millennium B.C., Nilotic groups

moved south to South Sudan, where they settled. They also believe that the Southern Nilotics advanced to what is now North-Eastern Uganda by 100 B.C. By 700 BC, southern Nilotic civilizations settled in Western Kenya and were heavily influenced by Cushitic societies that had already established themselves in the region before them (Naibei & Lwangale, 2018). This, Naibei and Lwangale (2018) argue, had a significant impact on borrowing vocabulary, adopting circumcision rituals, and establishing an age-based organization system. The above-mentioned authors reveal that historical narratives from Kalenjin speakers identify *Tulwetap/Tuluop Kony* (Mount Elgon) as their first settlement in Kenya. The remaining Kalenjin sub-ethnic groups who do not reside there anymore still refer to Mt. Elgon as *Kaapkuugoo*, which translates into “grandfather’s home” (Naibei & Lwangale, 2018, p. 482).

Although there are different versions concerning the origin of the Kalenjin, Naibei and Lwangale (2018) believe that the Kalenjin’s most popular origin story is generally told through the lens of brothers. Based on the tale, they reveal that the Kalenjin are believed to have originated from Emetab Burgei – a county in the North, sometimes known as the hot country. The Sabaot people, who also birthed the Sapiiny, are supposed to have travelled southwards, passing past Mount Elgon (*Tulwetap Kony*), where they settled even up to the present day while some moved on to greener areas (Naibei & Lwangale, 2018).

Therefore, tracing the history of dialects in languages and Kupsapiiny gives information on their complex origins and evolution across time. Looking at the origin of Kupsapiiny from the Nilotic linguistic family to the influences of migration, trade, and cultural exchanges depicts a complex nature of human interaction and adaptability. Understanding the dynamics that produced dialects in languages is key to the relationship between Kupsapiiny and its dialects.

1.1.4 Theoretical Background

Variations in languages are inevitable (Trudgill, 2003), while positive or negative attitudes towards languages or varieties of languages have been observed (Ryan & Giles, 1984). This study intends to utilize two sociolinguistic theories: Variationist Sociolinguistics (Labov, 1966) and the Ethnography of Communication (Hymes, 1972) to study dialectal variations in Kupsapiiny. These two theories are fundamental for studying language variation and sociocultural contexts.

Tagliamonte (2011) explains that Variationist Sociolinguistics' focus is on understanding how language varies within speech communities and how social factors influence this variation. The Ethnography of Communication centers on language use in its social context, which entails immersing oneself in the society under investigation, monitoring language usage in naturalistic contexts, and examining the cultural and social elements that influence language practices (Hymes, 1972). The researcher, therefore, considered a combination of these theories because each of them offered complementary perspectives with unique methodologies which helped to examine how language varies in the Sapiiny community (see Section 1.9 for details about the two theoretical frameworks).

1.2 Problem Statement

A language such as Kupsapiiny will usually display variations among its speakers. These variations encompass phonological, lexical, and grammatical differences among different regional (and social) groups and may potentially perpetrate linguistic biases. Thus, understanding the complex dynamics of these dialectal variations is crucial and this requires a comprehensive delineation of the language. There are a few studies that have been conducted on Kupsapiiny, namely on some aspects of Kupsapiiny grammar (Kawachi, 2015b) and Kupsapiiny proverbs (Chelimo, 2022) as well as Kupsapiiny fables (Cherotich, 2023).

However, none of the studies reveals features of dialectal variations in Kupsapiiny and how these may be perceived by the speakers of the language. This study, therefore, seeks to investigate dialectal variations in Kupsapiiny.

1.3 Purpose of the Study

The purpose of this study was to investigate dialectal variations in Kupsapiiny.

1.4 Specific Objectives

The following objectives guided this study:

- i. To examine phonological differences in Kupsapiiny dialects;
- ii. To explore lexical differences in Kupsapiiny dialects;
- iii. To establish the grammatical variations of the dialects of Kupsapiiny;
- iv. To assess the attitudes of Kupsapiiny speakers towards the different dialects of the language.

1.5 Research Questions

- i. What are the phonological differences in Kupsapiiny dialects?
- ii. What are the lexical variations in Kupsapiiny dialects?
- iii. What are the grammatical variations of Kupsapiiny dialects?
- iv. What attitudes do speakers of Kupsapiiny have towards the different dialects of the language?

1.6. Scope of the Study

1.6.1 Content Scope

This study established dialectal variations in Kupsapiiny. The aspects under consideration involved describing phonological, lexical, and grammatical variations in Kupsapiiny, as well as assessing the speakers' attitudes towards the different dialects of Kupsapiiny.

1.6.2 Geographical Scope

This study was carried out in the Kupsapiiny-speaking regions of Bukwo, Kween, and Kapchorwa, where the Koongasiis, Kween, and Tinkeey dialects are spoken, respectively. To delimit the scope, one sub-county was chosen from each district to represent the different dialects in Kupsapiiny.

That is to say, Amanang Sub-county for the Koongasiis dialect, Kaptoyoy Sub-county for Kween and Kapsinta Sub-county for the Tinkeey dialect.

1.6.3 Time Scope

This study was conducted from August 2024 to June 2026. The activities that were done during this period included: writing a concept paper, developing a proposal, collecting data, and compiling the thesis. All these stages went along with supervision.

1.7 Justification of the Study

The purpose of this study was to investigate dialectal variations in Kupsapiiny, by examining the Koongasiis, Kween and Tinkeey dialects. There are a few studies that have been carried out on Kupsapiiny, for example, Kawachi (2015), whose work focused on Kupsapiiny grammar; Chelimo (2022), who looked at Kupsapiiny proverbs; Koech (2022), whose study centered on music and dance in the *wonset* ritual; Cherotich (2023), who focused on Kupsapiiny fables, etc. Nevertheless, these studies do not reveal dialectal variations in

Kupsapiiny. Besides, despite the existence of studies on the dialects of various languages (e.g. Shrier, 1965; Trudgill & Hannah, 2013; Bose, 2019; Olweke, 2020; Adokorach & Isingoma, 2022), none of these studies analyzes dialectal variations in Kupsapiiny. Therefore, this provides a justification that Kupsapiiny has registered no studies about dialectal variations. This study, thus, sought to investigate dialectal variations in Kupsapiiny by describing the phonological, lexical and grammatical differences across the Koongasiis, Kween and Tinkeyy dialects, as well as the attitudes of the speakers towards the different dialects of Kupsapiiny under consideration.

1.8 Significance of the Study

First and foremost, this research will contribute to the field of knowledge in the larger field of linguistics by providing a case study for investigating language variation and evolution. This will also be done by bridging the knowledge gap in Kupsapiiny studies since no prior studies have addressed this.

Besides, it will help preserve linguistic heritage, thus preventing the loss of valuable linguistic elements that contribute to cultural diversity through documentation. By documenting these variations, the researcher ensures that distinct linguistic elements and cultural expressions do not disappear over time. This is critical to preserving the complexity and diversity of Kupsapiiny.

Furthermore, this study will aid the enhancement of communication and education, especially in primary schools in the case of the thematic curriculum. Understanding different dialects helps educators adapt language instruction to regional linguistic norms, which will promote better language use and communication skills.

Finally, this study will be of help in fostering inclusivity among speakers of Kupsapiiny. By recognizing and validating dialectal variations, this research contributes to breaking down linguistic biases and stereotypes brought about by different dialects. This will enable acknowledgment of linguistic diversity within the Sapiiny community.

1.9 Theoretical Frameworks

Two major theoretical frameworks provide useful insights into dialectal variations in Kupsapiiny: Variationist Sociolinguistics (Labov, 1966) and the Ethnography of Communication (Hymes, 1972). While Variationist Sociolinguistics (Labov, 1966 as cited in Tagliamonte, 2011) will provide a quantitative examination of linguistic variation in the Sapiiny community, the Ethnography of Communication, on the other hand, will offer a qualitative lens, concentrating on the cultural and social elements that affect language usage and interpretation (Hymes, 1972).

1.9.1 Variationist Sociolinguistics (VS)

This theory also known as Language Variation and Change (LVC), is a theoretical framework within the field of sociolinguistics that studies systematic and inherent variation in language, both in the present (synchrony) and in the past (diachrony), i.e., how language varies and changes within a speech community (Sankoff, 1988a, as cited in Tagliamonte, 2011). Tagliamonte (2011) reveals that the theory is grounded in the idea that language is not a uniform, static entity, but rather a dynamic and adaptable system that reflects the diversity of its speakers and their social contexts.

Variationist Sociolinguistics is a field of study that emerged in the mid-20th century as a response to the need for systematic and data-driven analysis of language variation and change in different social contexts (Tagliamonte, 2011). Before this, linguistic studies often focused

on normative grammar and the ‘standard’ form of a language. Tagliamonte (2011), however, argues that Variationist Sociolinguistics shifted the focus to understanding how language varies within speech communities and how social factors influence this variation. This theory gained prominence in the 1960s through the pioneering works of William Labov, i.e. *The Social Stratification of English in New York City*, published in 1966, which established the framework for Variationist Sociolinguistics (Bell, Sharma & Britian, 2016). While the roots of studying language variation and its relation to society can be traced back further, Bell et al. (2016) believe that it was Labov’s work in the 1960s that helped solidify Variationist Sociolinguistics as a recognized and influential theoretical framework within the field of sociolinguistics.

Sandel (2015) reveals that Labov’s effect on the field began with graduate school studies. His master’s thesis research on shifting pronunciations on Martha’s Vineyard provided a method for analyzing the sound change in process and deviated from precedent by investigating social causes for linguistic innovations. Labov studied dialect patterns on New York City’s Lower East Side for his PhD dissertation (Sandel, 2015). He established, using a systematic, quantitative methodology, that linguistic variance is socially stratified, such that the use of pronunciation traits (e.g., dropping of post-vocalic /r/) corresponds with social class, ethnicity, and other factors in predictable patterns (Sandel, 2015). Gordon (2017) explains that Labov’s early research had a significant impact and encouraged many experts to do similar investigations in other areas, and the paradigm came to be known as Variationist Sociolinguistics.

Sandel (2015) acknowledges that Labov’s study contributed to our understanding of dialects in two ways. Firstly, despite the cities’ linguistic and dialectical variations, some patterns can and should be examined. Secondly, prior dialectological studies’ methods, which relied primarily on field interviews with a few respondents, were insufficient for capturing the whole

range of a dialect's speaking patterns. Sandel (2015) believes that the nature of the speech event, whether it is a casual conversation, an expressive reaction, or a professional interview, influences and shapes the speaker's pronunciation and word selection.

Tagliamonte (2011) explains that the principles of Variationist Sociolinguistics stress that language variation follows systematic patterns within a community. It aims to find and describe these patterns: age, gender, ethnicity, social class, and style, and how these social aspects relate to specific linguistic varieties and all influence how people use language. Variationists collect vast volumes of data by systematically observing and analyzing language use in naturalistic settings (Tagliamonte, 2011). This data is frequently measured and statistically evaluated to find patterns of variation and the social forces that influence them. Tagliamonte (2011) also reveals that rather than considering language variation as deviations from a standard or norm, the Variationist Approach sees variation as guided by rules. The same scholar maintains that linguistic variations are considered part of a speaker's linguistic repertoire, with different variants utilized in different social circumstances. In addition, Tagliamonte (2011) points out that Variationist Sociolinguistics is interested not only in describing current patterns of variation but also in understanding how language changes over time. This means that variationists can track linguistic changes within a community by studying variations in historical texts or conducting longitudinal studies. Finally, this approach examines linguistic variation within distinct speech communities rather than as a universal phenomenon, since each community may have its distinct patterns of variation, shaped by its social history and linguistic dynamics (Tagliamonte, 2011).

While Variationist Sociolinguistics has been a valuable and influential approach to studying language variation, it is important to recognize some of its weaknesses which include the following: (i) it views speakers as passive agents influenced by social circumstances in their language use, which may ignore the active role that people engage in shaping and negotiating

their language identities; (ii) while it recognizes that social variables influence language variation, it may not always take into account the many contextual aspects that determine language use, such as situational context, discourse structure, or interactional dynamics; (iii) variationist research's conclusions are frequently specific to particular speech communities and may be difficult to extrapolate to other contexts or communities, thus reducing the generalizability of variationist study findings, etc. (Tagliamonte, 2011). Despite these weaknesses, Variationist Sociolinguistics remains a valuable tool for understanding many aspects of language variation and its relationship with society. Several scholars have made significant contributions to the field of Variationist Sociolinguistics. They include Labov (1966, 2006), who examined the social stratification of English in New York City. Milroy, J. and Milroy, L. (1985), who studied social networks and linguistic variation in Belfast, Northern Ireland, and contributed to our understanding of how social factors and community structure influence language variation. Tagliamonte (2006) explored variation in various English dialects, with an emphasis on syntax and morphology, among others. For these reasons, this study employs this framework to uncover linguistic variations in Kupsapiiny.

1.9.2 Ethnography of Communication

The Ethnography of Communication (Ethnographic Approach) is a framework used in language research that has its origins in the emergence of a concept in anthropology, whereby culture is communicated to a considerable extent via language and a perspective that language is a system of cultural practices (Farah, 1997). Farah (1997) explains that this was specifically the work of

Bronisław Malinowski and Franz Boas in the late 19th and early 20th centuries. However, its use in linguistics and sociocultural contexts became popular in the mid-twentieth century when its use in sociolinguistics was developed by Dell Hymes (Farah, 1997). Farah (1997)

also mentions that it is difficult to pinpoint an exact starting date for the Ethnographic Approach in sociolinguistics.

However, its formation can be framed within the larger historical context of sociolinguistics' development as an interdisciplinary study, notably in the late half of the twentieth century. Although its origins may be traced back to the mid-twentieth century, it is believed that it gained prominence in the 1960s and 1970s as sociolinguistics emerged as a separate field of study (Farah, 1997).

Hymes, an American linguistic anthropologist, coined the term 'Ethnography of Speaking' in the 1960s. His key work, *The Ethnography of Speaking*, published in 1962, established the framework for ethnographic research into language in its social and cultural context (Hymes, 1962). This work explored the complex relationship between language and social life, introducing essential notions that have had a significant impact on the study of sociolinguistics and anthropological linguistics.

Hymes (1962) presents the concept of 'Ethnography of Speaking' as a method for examining language in its cultural context. He argued that language studies should focus on the description and analysis of the native speakers' ability to use language for communication in real-world situations (communicative competence), instead of focusing on the ideal speaker/listener's linguistic competence. Furthermore, Hymes (1962) emphasizes that speakers of a language in specific communities can speak with one another in a way that is both correct and appropriate for the socio-cultural setting. This skill requires a shared understanding of both the language code and the socio-cultural conventions, norms, and values that govern the usage and interpretation of speech and other forms of communication in a society (Hymes, 1962).

Farah (1997) argues that the Ethnography of Communication or the Ethnographic Approach is an approach in sociolinguistics that examines language use within a broader cultural and

social framework, focusing on ethnographic methods and concepts. This approach seeks to comprehend how language functions as a social and cultural phenomenon by investigating its usage in daily life, role in identity development, and relationship to larger social institutions (Farah, 1997). Farah (1997) also believes that this approach in sociolinguistics lacks a single creator in the traditional sense because it draws on a variety of fields and approaches. However, Dell Hymes is considered the founder of the Ethnographic Approach in sociolinguistics, with his work on Communication Ethnography laying the groundwork for viewing language as a culturally embedded phenomenon (Farah, 1997).

Johnstone and Marcellino (2010) acknowledge that the Ethnographic Approach has been credited for providing rich, in-depth insights into language use by studying it in its natural setting. With this, researchers immerse themselves in the community under study, allowing them to witness language practices in real-life situations and gain an understanding of the social and cultural elements that influence language use. Besides, Johnstone and Marcellino (2010) mention that ethnographic studies try to take an emic perspective, which means they want to understand language use from the standpoint of the community being researched. This enables researchers to obtain a better understanding of the meanings and interpretations that speakers associate with their language practices by interacting with them in their own social and cultural contexts (Johnstone & Marcellino, 2010). In addition, Johnstone and Marcellino (2010) say that interviews, conversations, field notes, etc. are common methods used in ethnographic research to obtain qualitative data. These methodologies allow researchers to capture nuances of language use such as nonverbal cues, context-specific meanings and social conventions that quantitative measures alone may not capture (Johnstone & Marcellino, 2010).

Although this approach bears several strengths, it is not without weaknesses. Some of these include its overreliance on the researcher's interpretations and subjective judgments, which

may bring bias to the findings (Cameron, 2000). Cameron (2000) explains this possibility because researchers' histories, experiences, and viewpoints may influence their observations and interpretations of language use, potentially leading to a distorted or incomplete understanding of the topic under investigation. Cameron (2000) further points out that the qualitative nature of ethnographic data can be difficult to interpret and analyze. Thus, researchers must deal with the difficulties of language use in context, including the numerous meanings and interpretations that participants may assign to their linguistic practices (Cameron, 2000).

Despite these weaknesses, the Ethnography of Communication still offers a valuable lens through which language varies across different contexts. This explains why several scholars have utilized this approach in sociolinguistic studies, hence making significant contributions to the approach. Some of these include Eckert (1989), whose research focuses on social categories and identity building in high school pupils. She investigates how language variation is used as a social identity indicator, particularly across diverse peer groups in the school setting. Zentella (1998) explored language socialization and bilingualism in Puerto Rican children in New York City. This work looks at how language practices in the family and community contexts influence the development of multilingual identities. Furthermore, Cameron (2000) used this approach to uncover communication norms and practices in a variety of social settings, including the workplace, families, and friendships, and the influence of communication styles on social interactions and relationships. Bucholtz (2010) examined the effect of race, language, and identity on teenagers and how these practices linked with 'standard' English bring about racism, particularly in young subcultures, etc. For these reasons, I used this approach to investigate dialectal variations in Kupsapiiny.

1.9.3 Conclusion

Therefore, incorporating both Variationist Sociolinguistics and the Ethnographic Approach as theoretical frameworks in this sociolinguistic research, which dealt with dialectal differences in Kupsapiiny, provides comprehensive and varied knowledge of language use in its social and cultural contexts. While the Variationist Sociolinguistics framework offers important insights into the systematic processes of language variation and change within the Sapiiny speech community, the Ethnographic Approach, on the other hand, provides more in-depth knowledge of language use by situating it within a larger cultural and social context.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Just like Kupsapiiny, other world languages manifest dialectal variations as well. In addressing these differences, the literature was reviewed thematically based on phonological, lexical, and grammatical differences within languages, including speakers' attitudes towards the dialects of such languages. This provides a clear picture of what has been found out in relation to the languages considered and how this relates to the objectives of the current study.

2.1 Phonological Differences in Various Dialects of Languages

To address phonological differences in Kupsapiiny dialects, studies on the distinctions in dialects of the world's languages are reviewed, taking into account segmental and suprasegmental features. The former deals with the individual speech sounds or phonemes within a language while the latter focuses on the properties of speech that extend over more than one segment (Hayes, 2008). Under segmental features, phonetic variation, phonemic system, phonotactic distribution, and lexical distribution will be looked at. These four parameters were identified and used to distinguish between English accents by Wells (1982). Under suprasegmental features, only tone (and not stress) will be examined, since Kupsapiiny is a tonal language.

2.1.1 Segmental Features

2.1.1.1 Phonetic Realization

Phonetic variation is one of the criteria used to inform phonological differences in different dialects of languages. Wells (1982) says that this parameter entails varying articulations for

the same phonemes. In a study on *Accents of English*, Wells (1982, p. 73) discovered that the vowel in nouns such as *coat*, *nose*, and *snow* varies significantly across different English accents. He notes that while the vowel in the above-mentioned words is treated as a monophthong in certain accents of English, it is diphthongal in others. Wells (1982) further notices differences in areas where the vowel is a diphthong; it can either be narrow or wide. He points out clearly that in RP (Received Pronunciation), it is widely realized as /əʊ/, as /ʌʊ/ in the south-east of England and /o:/ or /o/ in Scotland and other places (p. 73). Consequently, *coat* /kəʊt/, *nose* /nəʊz/ and *snow* /snəʊ/ in RP, are pronounced as /kʌʊt/, /nʌʊz/ and /snʌʊ/ in the south-east of England and as /ko:t/, /no:z/ and /sno:/ or /kot/, /noz/ and /sno/ in Scotland (Wells, 1982, p. 73). Likewise, Wells (1982, p. 74) also found out that the vowel in words like *out*, *loud*, and *now* demonstrates variation across the accents of English. He says that while RP has the diphthong /aʊ/, the Cockney dialect of the British variety of English has a monophthong /æ:/ and /a:/. Wells (1982) also observes that differences are also noticeable in the type of diphthong used across varieties of English. He gives an example of South African English which has /ɒʊ/ unlike RP. Therefore, *out* /aʊt/, *loud* /laʊd/ and *now* /naʊ/ in RP are pronounced as /ɒʊt/, /lɒʊd/ and /nɒʊ/ in South African English and as /æ:t/, /læ:d/ and /næ:/ in the Cockney dialect (Wells, 1982). Furthermore, Wells (1982) argues that the vowel system is not the only case of differences across accents of English. He provides instances in which consonants too exhibit different phonetic realizations. Wells (1982, p. 74) gives examples of words like *pin*, *tin* and *kin*, whose initial sounds /p/, /t/ and /k/, respectively, are not aspirated in varieties of English spoken in the north of England and Scotland; hence, these sounds are realized as /p̚/, /t̚/, /k̚/, while in other accents the same sounds are aspirated, so that they are realized as /p^h, /t^h, /k^h/, accordingly. Despite the fact that Wells' (1982) findings provide information on variations regarding the varieties of English, they are still relevant to the

current study, since there might be similar realizations in Kupsapiiny. The study, therefore, seeks to show whether differences in Kupsapiiny dialects are also based on this parameter.

Adokorach and Isingoma (2020) conducted a study on the similarities and differences with regard to the pronunciation of English among Ugandans vis-à-vis RP. They discovered that RP and the Ugandan variety of English differ greatly in terms of phonetic realization. Adokorach and Isingoma (2020, p. 17) state that the RP diphthong /eɪ/ has three different realizations in Ugandan English, which are /eɪ/, /e:/ and /e/. This means that, whereas the words *veil*, *able* and *café* are pronounced as /veɪl/, /eɪbl/ and /kafɛɪ/ in RP, the same words are realized as /veɪl/, /ebol/ or /ebo/ and /kafɛ:/ in the Ugandan accent of English (Adokorach & Isingoma, 2020, p. 17). Although the current study is not interested in studying variations in the Ugandan variety of English, these findings, contextually, enrich this study. The study aims to investigate whether Kupsapiiny dialects manifest variations in phonetic realizations, as is the case in RP and the Ugandan accent of English.

Schmidt (2011) explains that in formal settings, the learned Moselle-Franconian dialect speakers differ only slightly from the Standard German pronunciation. In the regiolect, the phonemes /ç/ and /ʃ/ are both presented as /ʃ/. Thus, the first-person singular subject pronoun *ich* ‘I’ is represented as /ɪʃ/ and *tisch* /tɪʃ/ is ‘table’, and yet Standard German would represent *ich* ‘I’ as /ɪç/ (p. 146). In addition, Schmidt (2011, p. 146) mentions that voiced plosives are devoiced in the regiolect; in this manner, *blau* ‘blue’ is pronounced as /plaʊ / in the regiolect and /blaʊ / in Standard German. These variations occur in a language that is spoken by millions of people. This study intends to find out if such differences were present in a language like Kupsapiiny, which is spoken by a few thousand people.

2.1.1.2 Phonotactic Distribution

Wells (1982) states that phonotactic distribution deals with different rules for combining phonemes into syllables. For example, if a given variety permits certain clusters that another does not, it is what he terms phonotactic distribution. Wells (1982, p. 75) provides an example of the sound /j/, which cannot follow an alveolar in a cluster in General American (GA) and yet this same combination is possible in RP. Thus, in RP, *new* is pronounced as /nju:/, while in GA, it is pronounced as /nu:/. Similarly, Adokorach and Isingoma (2022, p. 19) observe that unlike in RP, where the cluster /mb/ in the same syllable is an impossible one, Ugandan English allows it. As a result, while the word *plumber* is pronounced as /plʌm.ə/ in RP, it is pronounced as /pla.mba/ in the Ugandan variety of English. This is due to the influence of indigenous languages spoken in Uganda, where such a cluster is possible (Adokorach & Isingoma, 2022). Although these variations are realized in a language that is ‘foreign’, these findings are important in offering valuable insights into phonological variations across varieties based on phonotactic distribution, and such variations may be found in an indigenous language like Kupsapiiny.

Rycroft (1980, p. 111) in a study that compared the phonetics of Ndebele and Zulu discovered that Ndebele cannot have the phoneme /n/ followed by /ɪ/, and neither can it have /n/ followed by a vowel word-initially, while Zulu allows the configuration. Hence, while Ndebele has *liná* ‘you’ (plural absolute pronoun), Zulu has *niná* and North Sotho *lená*. Besides, whereas Ndebele has *li-* for ‘you’ (plural, subject concord for the second person plural), Zulu and North Sotho have *ni-* and *le-*, respectively (Rycroft, 1980). Rycroft (1980) further reveals that the conjunction *la* ‘and’ or ‘with’ in Ndebele is realized as *na* or *na* in Zulu and Zululand dialects, respectively, and *le* in North Sotho. Rycroft (1980) argues that this feature of phonotactics is prevalent in prefixes and pronouns and that Ndebele might have been influenced by North Sotho – a language closer to it. Whereas the variations between Ndebele

and Zulu can only be looked at from diachronic perspectives (since they were one language before), this study intends to discover variations in the dialects of Kupsapiiny in terms of their phonotactic distribution.

2.1.1.3 Phonemic System

The phonemic system, which distinguishes one variety of a language from another, is also responsible for phonological variances. Wells (1982) says that this happens when a particular English variety has distinct and specific phonemes that are not present in another. In a comparison between North American English (NAmEng) and RP (Received Pronunciation) about this standard, Trudgill and Hannah (2013, p. 45) observed that in NAmEng, most monosyllabic words spelled with <o> take /ɑ:/ while, in RP, /ɒ/ is used. As a result, *nod* /nɒd/, *top* /tɒp/, and *pot* /pɒt/ in RP would be pronounced as /nɑ:d/, /tɑ:p/, /pɑ:t/ in NAmEng. These variations provide insights into phonetic realizations in the different major varieties of English. It might be the case that there are dialectal variations in Kupsapiiny based on this parameter and the current research investigates this potential type of variation.

Similarly, in a study carried out by Adokorach and Isingoma (2022) on the pronunciation of English among Ugandans, they found out that the variety of English spoken in Ugandan does not have the RP phoneme /ʌ/ and /ɜ:/, which are consequently realized as /a/ and /ɑ:/, respectively. Therefore, in RP, the lexical items *gut* /gʌt/, *rut* /rʌt/, *nut* /nʌt/; *bird* /bɜ:d/ and *third* /θɜ:d/ are pronounced as /gat/, /rat/, /nat/; /ba:d/ and / θa:d/ in Ugandan English (Adokorach & Isingoma, 2022, p. 19). Clearly, these phonemic variations between Ugandan English and RP offer a beneficial background to this study, as they show that variations exist across national varieties of English. Thus, such phonemic system variations could also be found in the dialects of Kupsapiiny and the current study intends to find out whether this could be the case in this language.

Rycroft (1980, p. 111), in a study that compared the phonetics of Ndebele and Zulu, discovered that Ndebele uses <tsh> in place of <sh> in Zulu. Consequently, *shaya* /ʃaja/ ‘hit’ in Zulu is realized as *tshaya* /tʃaja/ in Ndebele, which Rycroft calls the aspirated variant of /ʃ/. From these findings, we can infer that the phonological differences can be realized as long as geographical and social factors are involved. Zulu and Ndebele are believed to have been one language until 1822 when the latter sought its independence (Rycroft, 1980); this is linguistically a long period of time for these differences to be noticed. While the issue of Ndebele and Zulu is clearly historical in terms of being major dialects of the same language, the current study concentrates on possible phonemic differences among the different dialects of Kupsapiiny. Whether different languages might eventually emerge out of Kupsapiiny was not in the scope of this study.

The criterion of the phonemic system is also evident in Igbo dialects, where the dialects of Igbo like Agbo, Igbuzo, Nsuka, etc. differ to some extent from Standard Igbo (Oweleke, 2010). Oweleke (2010) acknowledges that this variation exists in vowels and their positions (at the beginning, middle, or final positions). For example, the vowel /ɛ/ is non-existent in the Agbo and Utagba dialects but rather is realized as /a/ such that the words *ɛka* ‘hand’ and *ɛkwa* ‘cry’ in Standard Igbo are presented as *aka* and *akwa*, in the Agbo and Utagba dialects, accordingly. Besides /u/ in Standard Igbo, Igbuzo, Agbo, and Ubulu Ukwu is absent in the Nsuka dialect and is thus changed to /ɪ/. Therefore, the word *aku* ‘palm kernel’ in Standard Igbo and the abovementioned dialects becomes *akɪ* in the Nsuka dialect (Oweleke, 2010, p. 97). Furthermore, the Onicha dialect does not have the phoneme /e/, which is hence realised as /ɛ/ so that *awe* ‘good luck’ in Standard Igbo and other dialects becomes *ɛwe* in the Onicha dialect (Oweleke, 2010, p. 97). Similarly, Uguru (2015) carried out a study to compare Standard Igbo and Ika and he observed that Standard Igbo has the same consonants as Ika, but the latter has two consonants /ʃ/ and /ʒ/ that are not present in the standard dialect. He also

points out that Ika's vocal system differs significantly from Standard Igbo and some other Igbo dialects, which use eight vowels. Ika features a nine-vowel system, including the schwa, a variation of certain vowels (Uguru, 2015). In addition, Ika has nine nasal vowels, unlike Standard Igbo and other Igbo dialects which have less (Uguru, 2015). Therefore, Oweleke's (2010) and Uguru's (2015) findings are significant to this study since they address dialectal variations in an African language. However, this is a West African language, and it is not yet clear whether such phonemic system variations are found in Kupsapiiny, which this current study attempts to address.

Muriithi (2016, p. 34) reveals that in the Kisumu-south Nyanza dialect of Dholuo, the phoneme /f/ differentiates six sub-dialectal areas: in Muhoroni, Nyando, Nyakach, Mbita, and Home-Bay, there is the phoneme /f/, while in Migori, /f/ is absent. As a result, the words *fuko* 'mouse', *fuolo* 'coughing' and *lifudu* 'rainbow' in Muhoroni, Nyando, Nyakach, Mbita and Home-Bay are realized as *uko*, *uolo*, and *liudu* in Migori. Although this study is not interested in investigating variations in Kupsapiiny sub-dialects, these findings provide relevant data on phonemic differences, which is extrapolated to the study of Kupsapiiny in order to find out the phonemic system features of the different dialects of the language.

Generally, the literature review on the phonemic system demonstrates the dynamic nature of phonemes across the dialects of English, Ndebele, Zulu, Igbo, and Dholuo. Some of these reviews reveal distinctions ranging from variety to sub-dialect levels, which have provided a background to this study. The findings provide revelations on the factors that influence these variations. Despite the extensive research on the phonemic system in dialects of different languages, none of them revealed this variation in the dialects of Kupsapiiny, which is the focus of this study. Thus, the current study addresses this issue.

2.1.1.4 Lexical Distribution

Wells (1982) explains that lexical distribution occurs when different pronunciations of the same word are assigned without a consistent phonetic or phonological basis. Wells (1982) further notes that the word ‘neither’, for example, is realized as /naɪðə/ in RP and /ni:ðər/ in GA. Thus, the difference between the vowel of the first syllable in RP and GA can be said to be non-systematic, since it is not the case that whenever RP has /aɪ/, GA has /i:/, e.g. in words such as *height*, *write*, *bite*, etc. This is in line with what Trudgill and Hannah (2013, p. 57) established between North American English (i.e. GA) and EngEng (English as spoken in England, i.e. RP). They refer to these disparities as the ‘non-systematic differences between North American English and the English pronunciation.’ This is because, as earlier explained, they assign different phonemes to the same word without any structured phonological or phonetic explanation. Examples of these differences are presented in the table below.

Table 1: Differences between North American English and EngEng in terms of lexical distribution

S/N	Lexical item	NAmEng	EngEng
1.	charade	/ʃəreɪd/	/ʃərə:d/
2.	cordial	/kɔrdʒəl/	/kɔ:diəl/
3.	schedule	/skedʒu:l/	/ʃedʒu:l/
4.	route	/ru:t/ or /raut/	/ru:t/
5.	tomato	/təmeɪtəu/	/təma:təu/
6.	shone	/ʃoun/	/ʃɒn/
7.	vase	/veɪs/ or /veɪz/	/vɑ:z/

(Trudgill & Hannah, 2013)

From the table above, noticeable differences in the assignment of some and different phonemes in the same word(s) are realized. In the very first example, the allocation of the nucleus in the second syllable /eɪ/ in NAmEng and /ɑ:/ in EngEng is not systematic since both

varieties of English have the two sounds. Similarly, in the word *schedule*, differences are also present: in the first syllable, while NAmEng employs /sk/, EngEng, on the other hand, uses /ʃ/, and yet, the onset cluster /sk/ is also possible in EngEng pronunciation, or the singleton /ʃ/ is also possible in NAmEng as an onset. This is to confirm that these differences are not systematic. Much as these differences exist in these major varieties of English, the study aims at finding out whether such variations are also present in the dialects of Kupsapiiny.

2.1.2 Supra-segmental Differences

According to Rycroft (1980), Zulu and Ndebele use the same high /' /+ low /' / tone pattern for possessive pronouns only in the first-person singular, as is the case in the phrase *inḁlu yámu* 'my house'. However, for other persons (second and third) and classes, Zulu uses a falling tone /˨ / in the case of *yákhe* 'his' or 'her' and *yábo* 'their' (Rycroft, 1980, p. 117). He notes that Ndebele, on the other hand, uses a low tone as in *yàkhe* and *yàbo* respectively. Rycroft (1980) argues that while Ndebele and Zulu are closely related and have many similarities, one significant difference between them is their tonal systems. He believes that when a word has different tone markings in different languages, it means that each language has its own set of tonal norms and patterns. In the examples above, Zulu uses a falling tone while Ndebele employs a low one. As these codes evolved independently as languages, especially after 1822 when Ndebele asserted her independence from Zulu (Rycroft, 1980), their tonal systems may have diverged, resulting in tone assignment differences even for words with comparable phonetic forms. The existence of different tone markings for the same word across these two languages demonstrates the complex link between phonology and linguistic diversity. While the above differences involve two different languages, though diachronically related, the current study looks at whether such tonal manifestations exist in the dialects of Kupsapiiny.

In addition, Zungu (1999, p. 140) mentions that there are cases in which North Lala employs a high low (falling) tonal pattern /[^]/, while South Lala uses a high tone /^ˈ/. These tonal differences, he believes can be proved by looking at the lexical examples in both North Lala and South Lala respectively: *ńyôsi, ńyósi* ‘bee’; *yûdi, yúdi* ‘bull’; *mbûti, mbúti* ‘goat’; *kûdla, kúdla* ‘food’; *lúbûmba, lúbúmba*, ‘clay’, etc. While dialects may share lexical items and grammatical structures, they frequently differ in pronunciation, especially tone. This diversity might be caused by historical events, geographic isolation, or sociolinguistic effects. For example, certain dialects may have experienced tonal changes throughout time, which result from contact with different languages or dialects that might introduce new tonal patterns or change existing ones. This is the case as Zungu (1999) reveals that these tonal differences exist because North Lala has been significantly influenced by Zulu, especially with the use of the high-low tonal pattern. As a result, while the lexical content is comparable across these dialects, the tone marks assigned to words reflect each dialect’s phonetic qualities. This study seeks to establish whether the three dialects in Kupsapiiny have different tonal assignments while looking at factors that might have caused these differences including contact phenomena, arising from coterminous languages.

2.1.3 Conclusion

In conclusion, having looked at the phonological variations (based on segmental and suprasegmental variations) in languages like English, Igbo, Ndebele, Zulu, Dholuo, etc., this provided a good context for the study to examine dialectal variations in Kupsapiiny based on these elements, since phonology is one of the most noticeable features in dialectal variations.

2.2 Lexical Variations in the Dialects of Languages

Trudgill and Hannah (2013) show that the lexicon is another feature that differentiates between varieties. They examined North Ireland English (NrEng), which is a variety of

Scottish English spoken in Northern Ireland and it manifests lexical differences from EngEng. For example, in

NrEng, the words ‘to boke’, ‘to gunder’, and ‘to wither’ are the equivalent of ‘to vomit’, ‘to shout’, and ‘to hesitate’, respectively in EngEng (Trudgill & Hannah, 2013, p. 28). They also argue that although vocabulary differences between Australasian and EngEng are minor compared to those between EngEng and American varieties of English, they are significant at the colloquial level. They acknowledge that the lexical differences in Table 2 are attributed partly to borrowings from indigenous languages spoken in Australia.

Table 2: Lexical differences between Australian English and EngEng

S/N	AusEng	EngEng
1.	to barrack for	to support
2.	footpath	pavement
3.	trady	skilled workman (plumber)
4.	lolly	sweet
5.	paddock	field
6.	stoush	fight
7.	bashed	beaten up
8.	offsider	partner or workmate

(Trudgill & Hannah, 2013)

Although these differences are realized between varieties of English, these findings not only informed this study about lexical variations but also enabled the researcher to assume that if these differences can occur at the national variety level, they may also exist at regional levels. Thus, this study aims to use this background to establish lexical dialectal variations in Kupsapiiny.

In a phonological and morphological comparison of North and South Lala, which are considered dialects of Tekele Nguni by Zungu (1999), he found out that even within a dialect, differences can emerge in subdialects. He established the lexicon as one of the features that

can differentiate between the two subdialects and that these variations are possible since each of the subdialects is influenced by sociolinguistic factors that stretch from geographical to social dimensions. Zungu (1999, p. 43-48) asserts that North Lala exhibits much of the influence from Zulu, while South Lala has been greatly influenced by its nearness to IsiZansi-a dialect that is commonly spoken in the South coast side of KwaZulu Natal (KZN). These differences are indicated in Table 3:

Table 3: Lexical differences between North and South Lala of Tekele Nguni Language

S/N	North Lala	South Lala	Gloss
1.	inyoni	inaka	bird
2.	-gcwala	-tala	full
3.	licembe/khasi	liglabi	leaf
4.	ntsamo	qala	neck
5.	bhukudza	ngqumba	swim
6.	inutsane	impovane	ant
7.	luvalo	lixhala	anxiety/fear
8.	imandla	inqayi	bald-headed
9.	nyumba	ludlolo	barren woman
10.	nxahi	likhwangi	bull (castrated)
11.	matolo	mavukati	dew
12.	luvemvane	bhebhethshane	butterfly

(Zungu, 1999)

Based on the findings presented in the table above, it can be noted that lexical differences exist between the subdialects of the same mother dialect -Tekele Nguni because of their different geographical locations as well as the influence that comes from the neighboring languages. Although this study did not aim at uncovering differences at sub-dialectal levels, these findings were fundamental in heightening the assumptions that if such differences can be identified within subdialects, then they could also exist at dialectal levels, which is the aim of this study.

Majola, Ditseke and Cekiso (2019, para. 3) discovered that in Umzimkhulu, KwaZulu Natal, isiXhosa is taught to speakers of isiBhaca in schools even though these speakers do not speak isiXhosa in ordinary situations. Much as the two codes share an element of mutual intelligibility, since isiBhaca is regarded as a dialect of isiXhosa, they realize great differences in the vocabulary, which makes it difficult for the learners to comprehend. The respondents (learners) and speakers of isiBhaca provided some words (Table 4) in which the two differed completely.

Table 4: Lexical variations between isiBhaca and isiXhosa

S/N	IsiBhaca	isiXhosa	Gloss
1.	utywala	Ijiki	African beer
2.	ukubaleka	ukugijima	to run
3.	behuhum.	bekundim.	it was me
4.	bheka	jonga	to look
5.	leyanto	lento	thing
6.	hukudla	ukutya	food
7.	layo or lana	apho or apha	there
8.	tshetsha	khawuleza	hurry up
9.	shuba	ggqiba	to finish
10.	hyisiphukuphuku.	usisibhanxa	you are stupid

(Majola, Ditseke and Cekiso, 2019)

According to the table above, notable differences can be observed between isiBhaca and isiXhosa. Despite these differences, isiXhosa is taught in schools to isiBhaca speakers. Several factors contribute to this scenario, including educational policies that favor a standardized form of the language for instruction and communication. These lexical differences pose difficulties in the teaching and learning process in Umzimkhulu. In a dialect study, these findings emphasize the need to recognize and document the distinctive linguistic traits of dialects. The Kween dialect of Kupsapiiny is used in teaching lower primary

(thematic curriculum) throughout the Sebei subregion. Considering this, this study seeks to establish whether the lexicon of the Kween dialect is so different from that of the Tinkeyy and Koongasiis dialects, as is the case with isiBhaca and isiXhosa.

A study conducted by Oweleke (2020, pp. 100-101) on Igbo dialects suggests there are great lexical variations between Standard Igbo and other Igbo dialects like Emohua, Igbere, Orlu, Agbo, etc. She points out that, although mutual intelligibility is still realized, these differences in a way hinder effective communication among speakers of the different dialects besides posing a problem with developing an Igbo dictionary. Some of these lexical differences between Standard Igbo and other dialects are provided below (Table 5).

Table 5: Lexical differences between Standard Igbo and other dialects

S/N	Standard Igbo	Igbo dialects	Gloss
1.	àchàrà	otōqōsi, ùtùtè, òkòrò	bamboo
2.	huekere	ìsaèwè, àsībokō, and àpàpa	groundnut
3.	akpu	ĩmànakà, àgburu, and mblàkà	cassava
4.	karama	ùlù, ògo, ekpem and ololo	bottle
5.	ariri	ashushu, esusu, aruru, ahuhu, ndanda, ndida ntukwu	insect
6.	mpku	ozu	anthill

(Oweleke, 2020)

Grounded by the above findings (Table 5), it becomes apparent that variations in the lexicon in the Igbo language exist due to historical, geographical, and migration reasons as well as contact with adjacent linguistic communities. It is possible that similar patterns are found in Kupsapiiny dialects. Hence, understanding these distinctions is critical for developing awareness and fostering inclusivity.

Bose (2019, p. 262) conducted a study on the different ways of speaking Kivu Kiswahili – a variety of Kiswahili spoken in the Democratic Republic of Congo. The study revealed,

among others, lexical differences between this variety and Standard Kiswahili. Some of these are captured in Table 6:

Table 6: Lexical differences between Standard Kiswahili and Kivu dialect

S/N	Standard Kiswahili	Kivu dialect	Gloss
1.	pombe	boke	alcohol
2.	muziki	ndule	music
3.	malaya	ndumba	prostitute
4.	maharage	madesu	beans
5.	baa	nganda	bar
6.	waya	singa	wire
7.	basi	bisi	bus
8.	mji/jiji	ville	city
9.	kibuyu	bidon	jerrycan
10.	mpaka	barrière	border

(Bose, 2019)

From these findings, it can be observed that linguistic differences from Standard Kiswahili are noticeable in Kivu Kiswahili, owing mostly to the impact of Lingala and French (Bose, 2019). This impact is most evident in the lexicon, with many terms and expressions derived from Lingala (serial one to six in Table 6 above), a widely spoken language in the DRC, as well as French, the country's official language (borrowings from French are from serial seven to ten). This blending of linguistic features from the two languages reflects Kivu's diverse sociolinguistic situation, hence giving Kivu Kiswahili residents a distinct linguistic identity (Bose, 2019). Despite these differences, Kivu Kiswahili is mutually intelligible with Standard Kiswahili, facilitating communication between speakers of different Kiswahili dialects while maintaining its distinct traits (Bose, 2019). This study believed that the same situation could be found in Kupsapiiny dialects. Much as there might be lexical distinctions between Tinkey, Koongasiis and Kween dialects, it can be assumed that these different speakers are still in a position to understand each other, even though the current study did not look at intelligibility per se. However, we need to bring to the limelight lexical differences among the dialects of Kupsapiiny under consideration.

According to Muriithi (2006, pp. 42-49), lexical variations also exist in the subdialects of a mother dialect. He carried out a study in Kisumu-south Nyanza (KSN) of Dholuo dialects and he found out that lexical disparities or differences are evident in its subdialects, which include the Kisumu, Muhoroni, Nyando, Homabay, Rongo, and Oyugis sub-regions, where the KSN dialect is spoken.

These variations can be observed in Table 7:

Table 7: Lexical variations in Kisumu-south Nyanza subdialects

S/N	Kisumu	Muhoroni	Nyando	Homabay	Rongo	Oyugis	Gloss
1.	kul	kul	dipo	dipo	dipo	dipo	cowshed
2.	agulu	agulu	agulu	oigla	oigla	oigla	pot
3.	yo	yo	yo	yo	yo	lida	path
4.	osoglo	osoglo	osoglo	ogusi	ogusi	ogusi	maize cob
5.	luya	luya	luya	kuok	kuok	kuok	sweat
6.	yath	yath	yath	yien	yien	yien	tree
7.	oswaklo	oswaklo	oswaklo	kalagakla	kalagakla	kalagakla	scales
8.	okebe	okebe	okebe	miruka	ruoth	miruka	chief
9.	law	law	law	law	nanga	nanga	dress
10.	nyal	nyal	nyal	nyal	okal	okal	rust
11.	tol	tol	tol	tol	ngori	ngori	rope

(Muriithi, 2006)

It can be noticed that the first three regions mentioned above display similarities lexically because they are geographically close, while the last three exhibit a resemblance since they neighbor Ekegusii- a Bantu language. Muriithi (2006) notes that some of the lexical items in Rongo, Oyugis are borrowings from Ekegusii; for example, *ngori* ‘rope’ seems to come from Ekegusii’s *engori*. The concept of lexical variations happening at the sub-dialect level means that lexical variances might exist even among closely related dialects of the same language. As a result, lexical variations identified at the sub-dialect level are likely to be considerably more pronounced at the dialectal level as a whole, which is the aim of this study.

In sum, literature on lexical distinctions in AusEng vs. EngEng, North Lala vs. South Lala, isiBhaca vs. isiXhosa, Igbo vs. its dialects, Kivu Kiswahili and Standard Kiswahili, and

Dholuo dialects reveals linguistic variations influenced by historical, geographical, and sociological reasons. While standard forms are used as reference points in education, the presence of distinctive lexical elements in dialects emphasizes the necessity of recognizing and conserving linguistic variation. This study uses these findings to examine lexical differences in Kupsapiiny dialects.

2.3 Grammatical Differences in the Dialects of Languages

Trudgill and Hannah (2013, pp. 2-3) argue that Standard English lacks the grammatical characteristic known as negative agreement/concord. In nonstandard variations, negative forms are grammatically consistent across a clause. For example, in *I couldn't find none nowhere*, all words that can assume a negative form do so. This same sentence would manifest itself as *I couldn't find any anywhere* in Standard English. Likewise, in Standard English, reflexive pronouns are formed irregularly, with some relying on possessive pronouns (*myself, ourselves, yourselves*) and others on object pronouns (*himself, themselves, herself*) (Trudgill & Hannah, 2013). The authors go on to reveal that in various non-standard varieties, however, all possessive forms are always used, for example, *myself, yourself, hisself, ourselves, yourselves, and theirselves*. Furthermore, Trudgill and Hannah (2013) state that in Standard English, the verb 'to be' has irregular past forms that differentiate between numbers (singular and plural forms), unlike other verbs: namely *I was, he was, or we were*. Nonstandard varieties, on the other hand, typically use the same word for singular and plural: *I was, she was, we was, you was, they was; or I were, he were, we were, you were, and they were* (Trudgill & Hannah, 2013). In addition, Trudgill and Hannah (2013, p. 40) also note that in Welsh English, a universal question tag, *isn't it?*, is used regardless of the person, number, or auxiliary verb. For example, *You are going now, isn't it?* and *They do a lot of work, isn't it?*, whose equivalent tags in EngEng are *aren't you?* and *don't they?*, respectively. There are also differences between EngEng and US Eng based on prepositions (Trudgill and Hannah, 2013).

For example, the preposition *behind/out* (EngEng) is the equivalent of *in the back of/out of* in US Eng (pp. 81-82). Thus, while EngEng has *I put it behind the shed* and *He threw it out the window*, US Eng has *I put it in the back of the shed* and *He threw it out of the window* (Trudgill & Hannah, 2013, pp. 81-82). This literature informed this study in such a way that, with this, it is a good idea to discover whether Kupsapiiny dialects can manifest similar grammatical differences.

Shrier (1965, p. 421) conducted a study that focused on case differences in regional dialects of German. These dialects were measured against Standard German, and contain grammatical elements as follows: the definite article (*der, die, das*, etc. ‘the’), the indefinite article (*ein, eine, ein*, etc. ‘a’), first-person singular pronouns (*ich*, etc. ‘I’), third person (*er, sie, es*, etc. ‘he, she, it’), and third-person (plural) and second-person pronouns (*sie*, etc. ‘they’ or ‘you’). Shrier (1965) further notes that there are four cases in Standard German because the genitive case is not used in most German dialects; the comparison centers on the three cases: nominative, accusative, and dative. Thus, the singular definite article in Standard German takes the following forms: nominative (masculine *der*, feminine *die*, and neuter *das*), accusative (masculine *den*, feminine *die*, and neuter *das*), and dative (masculine *dem*, feminine *der*, and neuter *der*). In Westphalia, it was found that the masculine definite article contains two cases: nominative *der* and accusative dative, with the morpheme *den* displaying the *-n* historically connected with the accusative (Shrier, 1965). In Saar, the definite article has a two-case opposition, but the form *der* serves two grammatical functions: nominative and accusative; the distinct indirect object case has the historical dative form *dem* (Shrier, 1965). In the Rhenish Palatinate, the definite article has a threeway opposition: nominative *der*, accusative *den*, and dative *dem*; subject, direct and indirect object have different ways of ending the case (Shrier, 1965). Although case differences were not seen in the Kupsapiiny dialects, Shrier’s (1965) findings provides a background to grammatical differences in terms

of case systems, and cognate grammatical differences involving given grammatical categories which may be found in the dialects of Kupsapiiny.

While North and South Lala interjections have similarities, Zungu (1999, p. 126) notes that some of the interjections found are unique to a specific community. In South Lala, he discovered that words such as *cha*, *chana* ‘no’, *nca* (‘no’ in a monosyllabic construction whose equivalent is *qha* in North Lala), *ewe* (‘yes’- disyllabic construction), and *ewene* (‘yes’ used in a polysyllabic construction, whose counterpart is *yebo* in North Lala) do not exist in North Lala. Zungu (1999) further argues that, as regards adjectives, the primary distinction between the two dialects is that South Lala utilizes both *la-* and *na-* as relative/demonstrative markers, whereas North Lala solely uses *la-*. He also discovered that in word formation processes, North Lala employs the locative morphemes *ka-* and *ke-* to produce nouns of class 17, while South Lala uses *ka-* and *nge-* strictly. Zungu’s findings (1999) point to the existence of grammatical features between the dialects of Lala, an aspect that is also investigated in the Kupsapiiny dialects under consideration.

Oweleke (2020) observes that different forms in the imperative in Igbo are associated with different dialects. Besides, she reveals that suffixes also display differences throughout dialects. Whereas Igbuzo-Igbo only uses the affixes *-e* and *-a*, Onitsha Igbo employs five of them *-e*, *-o*, *o*, *-o*, *-e*, and Central Igbo utilizes *-e*, *-a*, *-o* and *-o*. In addition, Uguru (2015, pp. 213-214) points out clearly that Ika differs from other dialects in several ways. One of them concerns the position of the future marker. In Standard Igbo, the future marker appears immediately before the main verb, whereas in Ika, it is separated from the main verb. Consider the English declarative sentence ‘I will go to the market’, using Standard Igbo and Ika future markers to demonstrate their differences (Uguru, 2015, p. 214).

M´	gà	èjé	àhía. (Standard Igbo)
1SG	FUT	go	market
Bé	m´	jé	àfia. (Ika)
FUT	1SG	go	market

From the example provided above, differences are evident in both grammar and phonology. This section will focus on grammar (especially with regard to the position of the future marker), which marks a difference between Standard Igbo and Ika (an Igbo dialect). In the former, the future marker *gà* ‘will’ (in this case) appears immediately after the main verb *èjé* ‘go’ while in the Ika dialect, the future marker *bé* ‘will’ is set apart from the main verb *jé* ‘go’. Another noticeable difference is that in Standard Igbo, the first-person singular *m´* ‘I’ or the subject of the sentence comes first whereas in the Ika dialect, the subject comes after the future marker. With the background from Oweleke’s (2020) and Uguru’s (2015) findings, this study aims to explore whether affixation, as well as tense marking or any other related grammatical phenomenon in a sentence, distinguishes between the dialects of Kupsapiiny.

Bose (2019, pp. 260-261) acknowledges that in Kivu Kiswahili – a variety of Kiswahili spoken in the Democratic Republic of Congo, the first-person singular of the future tense is *nda-* as compared to *nita-* in Standard Kiswahili. He associates this distinction with Kivu’s nearness, contact, and influence from Kinyabwisha. This difference is represented in the sentence below.

N-da-som-a	kwa	mu-yomba	yangu	Kigali
SM1SG-FUT-study-FV	at	NP1-maternal-uncle	POSS 1SG	in Kigali
‘I will study at my uncle’s place in Kigali’				

In Standard Kiswahili, however, the same sentence would appear the way it does except for the use of *nita-* in place of *nda-* (Bose, 2019). Furthermore, in Kivu Kiswahili, the singular diminutive is marked with the noun class prefix *ka-*, while the plural requires either the noun class 13 prefix *tu-* (which also serves as a pejorative marker) or the noun class 14 prefix *bu-*, which means ‘many small things’ without any negative connotation (Bose, 2019). These are unique patterns that do not exist in Standard Kiswahili, with plural marking originating in language contact with local Bantu languages. It is, therefore, worthwhile to establish whether Kupsapiiny dialects also exhibit these morphological differences potentially due to contact phenomena or any other factor.

In general, the grammatical distinctions observed in English, German, Igbo, and Kiswahili varieties demonstrate that linguistic diversity is an essential component of human communication. The study of grammatical variations between languages and dialects highlights the dynamic nature of language influenced by historical, geographical, and societal variables. This understanding provides a solid architecture for the proposed research on grammatical variations in Kupsapiiny dialects.

2.4 Speakers’ Attitudes Toward Different Dialects of Languages

Tegege (2015) mentions that attitudes toward different varieties of a language have been a problem in educational and social settings. He observes that it is often assumed that societies have a positive attitude toward the standard variety and a negative attitude toward the non-standard varieties of a language. Attitudes about different language variations can influence their use in education and social contexts, thus bringing about stigmatization (Tegege, 2015). Tegege (2015) adds that in some circumstances, speakers believe that dialect-speaking students have inferior academic capability compared to students speaking the standard dialect. This could hinder the performance and interaction of its speakers. Although this study does

not focus on the attitudes of learners towards the standard variety and the speakers of the non-standard dialects, these findings still provide information on the general attitudes of speakers. Since Tegegne (2015) earlier mentions that his discussions are general observations, this study aims to find out whether a similar behavior is exhibited by the speakers of Kupsapiiny.

Non-standard languages are appreciated for their emotive qualities, whereas standard languages are typically connected with power and prestige (Labov, 1966; Macaulay, 1975; Baron, 1976). The same authors believe that standard languages are generally scored higher on status criteria such as correctness, but non-standard languages are rated highly on affective attributes such as pleasantness and attractiveness. They further say that speakers of standard languages or variations linked with authority have a negative attitude toward other competing languages that may change the status quo. This can contribute to low confidence or linguistic uneasiness among speakers of stigmatized non-standard languages. Besides, this pushes individuals to reduce disparities between their variations and those linked with power while promoting their local varieties' emotional characteristics (Labov, 1966; Macaulay, 1975; Baron, 1976). This is in line with Trudgill's (1972) distinction between overt and covert prestige, which reflects the relationship between status and solidarity languages. Overt prestige is linked to power and dominance of a language, while covert prestige is often associated with working-class ideals, masculinity, and local unity (Trudgill, 1972). This is an overall view of how speakers view 'standard' and 'non-standard' varieties of any language. It is, therefore, of value to acquire knowledge on whether the standard dialect of Kupsapiiny is also associated with prestige and the non-standard dialects are relegated from this perspective.

In a study carried out by Evans and Imai (2011) on how Japanese students perceive varieties of English, it was found that these college students view the variety of English spoken in the UK as more socially appealing than 'correct', while US English was understood to be the 'original' or 'standard' variety. They also discovered that Canadian English was seen as

distinct from the US and UK varieties of English, with some respondents describing Australian English as ‘strongly accented’ and less ‘standard’ compared to other kinds. This study reveals that whereas the UK variety is judged based on attractiveness, the US variety was evaluated based on ‘standardness’ (Evans & Imai, 2011, p. 319). It is even more pronounced when we look at how the Australian variety is perceived. These findings focused on the speakers’ attitudes towards the varieties of English. It is interesting to find out whether dialects in Kupsapiiny would also be evaluated based on aesthetics and standardness.

Blanchet and Legros (2002, p. 129) argue that dialectal variations are well-known throughout France and beyond. They say that they are unique to the working-class society and can be difficult to grasp for outsiders. They cite an example of the French phrase *avoir l’accent*, which translates into ‘to have a southern pronunciation’. Blanchet and Legros (2002) further mention that French-specific regional pronunciation remains the only globally recognized way of speaking. They thus notice that attitudes toward Southern French differ by area and are more widely recognized than northern variations and are not typically understood as social dialects. According to Blanchet and Legros (2002), Southern French is commonly spoken by French politicians and journalists on a national scale, but northern regional French is never heard in the same contexts. The same authors reveal that in formal contexts, speakers from southwestern France usually apologize for their pronunciation. The eastern region (Provence and Nice) has adopted regional French as a standard, albeit it may not be widely accepted in formal communication settings (Blanchet & Legros, 2002). They conclude that, locally, the Southern dialect is considered superior to the Northern dialect or ‘Parisian’ variation; nevertheless, the latter is still considered the ‘national’ form. These findings reveal that the speakers of the northern dialect feel less comfortable speaking their dialect due to fear of stigmatization. This study seeks to investigate whether the speakers of the non-standard dialects of Kupsapiiny manifest a similar behavior.

In addition, Blanchet and Armstrong (2006, p. 268) reveal that South-western French dialects (Gascogne, Bearn, Pays Basque, south of Massif Central, the Toulouse area) and particularly rural varieties with distinct features such as an apical /r/ for elder speakers are often viewed as ‘distorted’ French due to diglossic contact between standard French and the local language by ordinary French speakers. They also discovered that the Belgian francophone students describe the southern French accent as typical, fluent, natural, and friendly, while the Parisian accent is perceived as harsh and cold. This suggests that southern French is viewed with a positive attitude even outside of France while the latter is not (Blanchet & Armstrong, 2006). Blanchet’s and Armstrong’s (2006) findings show that non-speakers of Southern French still view it as a fluent variety, thus disvaluing their own dialects. This study, thus, intends to uncover the attitudes of the Tinkeyy and Koongasiis dialect speakers towards the standard variety (Kween).

Schmidt (2011, p. 150) notes that a growing percentage of Moselle-Franconian regional language speakers, mostly young and urban, are solely proficient in the regiolect. To teach their children ‘good’ German, even proficient dialect speakers avoid using the dialect throughout their children’s primary language acquisition phase and instead use their ‘best High German’ (regiolect). Monovarietal regiolect speakers who are raised in this manner typically develop only partial and passive proficiency in the dialect (Schmidt, 2011). This study intends to investigate whether the attitude of the non-standard dialect speakers of Kupsapiiny is so negative that they have reached a point of abandoning their own dialects in favor of the standard dialect.

In an article to examine learners’ attitudes toward the acceptance and growth of isiBhaca in the educational setting in Umzimkhulu where isiXhosa and isiZulu are learned by speakers of isiBhaca in schools, Majola et al. (2019) inferred that the speakers of isiBhaca had good sentiments about their language. Besides, they considered that the introduction of isiBhaca

would benefit their education more than isiXhosa and isiZulu. Furthermore, they were also aware that they were denied their language rights since isiXhosa and isiZulu are used in schools instead of their own, even though isiXhosa is intelligible to isiBhaca native speakers. However, speakers of isiXhosa and isiZulu felt frightened by the idea of introducing isiBhaca in education since it could undermine the current status quo of their languages; they would rather that things stay the same (Majola et al., 2019). These findings reveal a kind of language that is being suppressed and not considered worthy of the education of its people. The study aims to uncover the attitudes of Koongasiis and Tinkeey speakers towards the use of the standard dialect (Kween) in the case of the thematic curriculum in their schools.

Research was conducted by Mamah, Eze, Odeh, Nwosu (2021) on the forms of greetings in the Enugwu Ezike dialect of the Igbo language, which most researchers consider an endangered code. In general, greetings are viewed as a sociolinguistic behavior influenced by the people's culture. In Igbo, greetings are crucial for establishing and maintaining personal relationships, as well as demonstrating caring for others (Mamah et al., 2021). They point out that in Enugwu Ezike, greetings are in many forms. However, the majority of speakers of this dialect have abandoned their forms of greetings and have adopted Standard Igbo, contiguous dialects of Igbo, or English even when greetings are an important feature of the dialect (Mamah et al., 2021). They believe that this leaves researchers worried that this trend could jeopardize the dialect's survival. One of the reasons that might have caused this unwillingness to use their dialect is the negative attitude toward it (Mamah et al., 2021). This explains why this study intends to find out if the attitudes toward Kupsapiiny dialects have amounted to this kind of reluctance, even if this might be in a different speech act from greetings.

Githinji and Njoroge (2017, p. 70) carried out a study on the linguistic perceptions towards the Kenyan varieties of Kiswahili. He found out that in the coastal areas of Kenya, where Kiswahili is spoken natively, respondents labeled it as speakers of 'pure' Kiswahili or

‘Kiswahili sanifu’, while, upcountry, Kiswahili is influenced by mother tongues and other factors, thus bearing a lot of ‘distortions.’ Other respondents categorized the coastline region as one with ‘good’ Kiswahili, whereas the middle parts were designated as mixed. Githinji and Njoroge (2017) observe that this classification was even structured based on ethnicity, in that the area around Lake Victoria is classified as ‘Dholuo Kiswahili,’ while the mid-southern area is designated as ‘Kiswahili Kimaasai,’ reflecting the primary ethnic groups who inhabit there (Luo and Maasai, respectively). Since most respondents agreed that Coastal Kiswahili is the ‘standard one’, other varieties are likely to be ignored, which will have implications for Kiswahili dialectology and the language’s future (Githinji & Njoroge, 2017). He notes that traditional Kiswahili dialects near the coast are losing popularity as speakers prefer ‘Standard’ Kiswahili to escape shame and stigma. Besides, overemphasis on coastal or Standard Kiswahili may alienate speakers of other Kiswahili varieties who believe the idealized form does not represent their beliefs (Githinji & Njoroge, 2017). Therefore, the incorporation of new variants and appreciation of diversity could promote inclusivity, thus limiting stigmatization. This study aims to discover the attitude of speakers towards the dialects of Kupsapiiny and whether the speakers of the non-standard dialects suffer from any stigmatization for speaking their dialects.

Having looked at language attitudes that speakers of languages have towards varieties of languages, it is worthwhile to say that there is usually a consideration of the ‘standard’ and ‘nonstandard’ dialects. These are descriptions that disable linguistic diversity as well as inclusion. It might be right to posit that such attitudes may exist in the Kupsapiiny speech community as well and it would be of interest to find out whether these stereotypes exist and their implications for the speakers of this language.

2.5. Conclusion and Implications for this Study

According to the research findings discussed above, it can be concluded that no study has been carried out on the dialectal variations in Kupsapiiny. Several studies have been undertaken on the dialectal variations in other languages. These include English and its varieties (Adokorach & Isingoma, 2022; Trudgill & Hannah, 2013), German dialects (Schmidt, 2011), Ndebele and Zulu (Rycroft, 1980), Igbo dialects (Uguru, 2015; Oweleke, 2020), etc. It can be noted that Ugandan indigenous languages have received less attention in terms of dialectal variations. The few studies that the researcher came across focused on the Ugandan variety of English (Adokorach & Isingoma, 2022; Adokorach, 2023). These studies on the dialectal variations in other languages have shed light on the complex nature of dialects highlighting unique phonological, lexical, and grammatical distinctions amongst speakers of various dialects of some world languages. The studies revealed that, in all languages, dialects exist for as long as speakers occupy different geographical locations and are affected by social factors. Furthermore, this chapter provided insights into the complex interplay between language and social attitudes, revealing speakers' various opinions on and perceptions about different dialects. Hence, there is a need to investigate dialectal variations in Kupsapiiny, which has not yet received such attention.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This study intended to examine dialectal variations in Kupsapiiny. The areas under consideration are phonological, lexical, and grammatical differences, as well as the attitudes of the speakers towards the dialects. This chapter presents the methodology relevant to collecting and analyzing the data for the study. It presents the research design and approach, study population, sample size, sampling techniques, data collection methods, and instruments, sources of data, reliability and variability, data analysis, ethical considerations, and limitations/mitigating measures.

3.1 Research Approach

This study employed a mixed-method approach, using both qualitative and quantitative approaches to investigate dialectal variations in Kupsapiiny. The qualitative approach was used to collect and analyze non-numerical data allowing for an in-depth description of linguistic differences: phonological, lexical, and grammatical as well as speakers' attitudes towards the dialects. The quantitative design, on the other hand, helped to provide the demographic statistics of respondents and calculate the frequency and distribution of specific linguistic variants associated with dialectal variations in Kupsapiiny. This was to ascertain the most outstanding elements in the variations.

3.2 Research Design

This study used a blend of cross-sectional, comparative, and descriptive research design. Kesmodel (2018) explains that cross-sectional studies involve collecting data from a sample of participants at a single point in time, which can then be used for generalization. In other

words, the design provides views of a population or a specific phenomenon at a particular moment. Besides, the study also integrated the comparative study to analyze and evaluate dialectal variations in Kupsapiiny so that their similarities and differences are detected. This was done by considering the Koongasiis and Tinkeyy dialects against the standard dialect (Kween). Lastly, this study used the descriptive design to describe the manifestation of the phonological, lexical, grammatical differences, as well as the attitudes of the speakers, in addition to providing relevant explications.

3.3 Study Population and Study Area

Dialectal variations in Kupsapiiny were explored by analyzing dialectal differences between the Koongasiis, Kween and Tinkeyy dialects. A sub-county was selected from each district (as the three dialects are spoken in different districts: Kween, Bukwo and Kapchorwa) to represent the three dialects spoken in this region. This involved Kaptoyoy Sub-county for the Kween dialect, Kapsinta Sub-county for the Tinkeyy dialect, and Amanang Sub-county for the Koongasiis dialect. Because the youth are affected by social factors such as mobility, trendiness, code-mixing, etc., they may present a variable that may not enable the researcher to obtain data relevant to the current purpose of the study. Therefore, I chose middle-aged speakers and elders, who, according to Europe (2020), are between the age bracket of 40 and 60, and from 65 onwards, respectively, since they are less affected by the above-mentioned factors. Besides, they are usually conservative and may not embrace ephemeral changes especially if they have to do with their language. In addition, these selected respondents were able to read and write, since there was a reading activity as one of the ways for collecting data.

3.4 Sample Size

De Vaus (2001) believes that most researchers use sampling to select individuals whose responses and attributes are representative of the group. To him, this is the principle of

sampling. A representative sample is a subgroup of people who reflect the population in terms of social and linguistic traits, allowing for generalizations beyond the study's boundaries. This representation forms the sample size. I selected a total of sixty (60) respondents, twenty (20) respondents from each district to represent all the dialects spoken. According to Krejcie and Morgan's (1970) table for determining sample sizes (see Appendix 1), which was derived from the formula below, the calculated sample size should be 379. However, given the nature of this linguistic study, this sample size appears large.

$$s = \frac{X^2 NP(1 - P)}{d^2 (N - 1) + X^2 P(1 - P)}$$

S= Required sample size

X^2 = The table value of chi-square for 1 degree of freedom at a desired confidence level

(4.841) N= The population size

P= The population (proportion assumed to be .50 since this would provide the maximum sample size).

d= The degree of accuracy expressed as a proportion (.50)

Therefore, I took into account proposals by Buchstaller and Khattab (2013), who indicate that large numbers can apply to social sciences which demand that information should be attained from each member of the population. However, they believe that except for small populations, this strategy is unworkable, costly, and time-consuming. They argue that in linguistics, achieving social representativeness is challenging due to the diversity of social dimensions within a population, including age, gender, sexual orientation, ethnic identity, region, educational level, and others. Situational and conversational characteristics, for example, formality, speaking style, accommodation, topic, and ideology, can introduce bias into the sample. All of this presents a significant challenge for linguists. Hence, a sample size as small as six can be enough to make generalizations about a given phenomenon (Buchstaller & Khattab, 2013). This is in agreement with Meyerhoff and Schlee (2010), who indicate that

five or six respondents in a given cell are sufficient to make statistically reliable conclusions or generalizations concerning the information/data that is collected. This study, therefore, adopted Buchstaller and Khattab’s (2013) argument on sample size.

In conclusion, researchers must choose their ‘sampling universe,’ which includes the people or communities they wish to study (Sankoff, 1971, p. 21, as cited in Buchstaller and Khattab, 2013). For this reason, as already mentioned above, this study used sixty (60) respondents, twenty from each region where a different dialect is spoken. The distribution is shown in the table below:

Table 8: Sample size distribution

Respondents	Frequency	Percentage (%)
Middle-aged	25	42
Elders	30	50
Language experts ¹	5	8
Total	60	100

Source: Primary Data, 2024

3.5 Sampling Techniques

Sampling techniques are procedures used in research and statistics to pick a selection of people or items from a larger population. These strategies are critical for collecting data efficiently, particularly when it is difficult or impossible to investigate every person in the population. I used the following sampling procedures:

3.5.1 Stratified Sampling

Buchstaller and Khattab (2013) mention that unified sampling is made difficult by the fact that speech communities comprise spoken variations by diverse individuals. Because of this factor,

¹ These were also middle-aged.

some categories are either left out or redundant. To curb this, a representative sample for study reasons was chosen, since linguistic research prioritizes it. This is the core of stratified sampling; this technique ensured that the sample chosen for the study was representative of the entire population. Respondents were chosen from the three regions (Bukwo, Kween and Kapchorwa) to represent the different dialects spoken (Koongasiis, Kween and Tinkeey, respectively). These respondents must have lived in their respective districts for a period of at least 10 years, since this a benchmark for a person to speak a given dialect in the area (Krashen, 1981). This method helped the study to ensure that the sample includes participants from the three different categories, allowing for more accurate and insightful analysis.

3.5.2 Purposive Sampling

According to Kelly (2010), purposive sampling is a technique used in research to pick a specified set of people or units for study. This strategy is ideal when the researcher knows exactly what qualities or attributes they want to explore, while picking a sample that reflects those characteristics. I employed purposive sampling to exclude the youth – a group that was not considered for this study. This enabled me to focus specifically on middle-aged and elderly respondents, as per the reasons provided in Section 3.3. Besides, I also used this type of sampling to select language experts and respondents who were involved in language consultations (see Section 3.5.5).

3.5.3 Simple Random Sampling

After the population had been sampled in the form of strata, simple random sampling was then used in choosing the sixty (60) participants. The selection was done in a way that each member of the selected strata had an equal chance of being chosen. Random sampling is statistically representative, allowing researchers to conclude findings from the sample that can

apply to the larger population. This allowed for an examination of the entire target population (Sankoff, 1988 as cited in Buchstaller & Khattab, 2013).

3.6 Demographic Characteristics of the Respondents

3.6.1 Age of Respondents

Figure 1 below diagrammatizes what is captured in Table 8 above, taking into account the fact that language experts were also middle-aged:

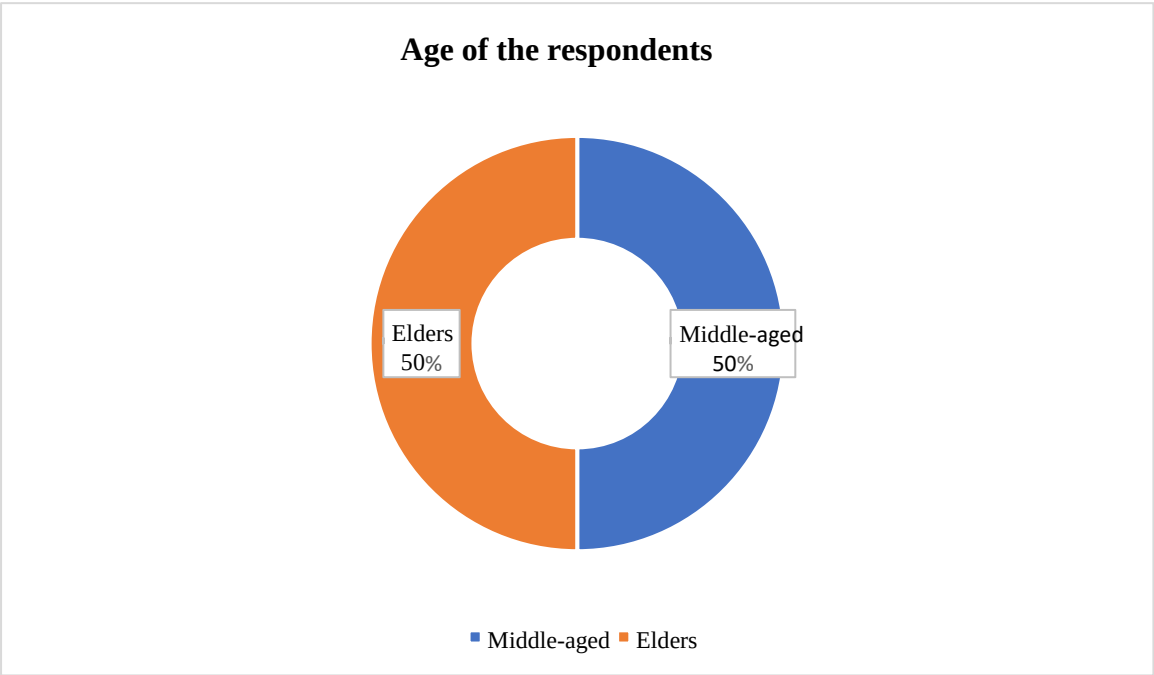


Figure 1: Age of the respondents

Source: Primary Data, 2024

From the figure above, it can be noted that out of the 60 respondents mentioned under section (3.4), 30 (50%) respondents were between the age of 40 and 60 years (language experts inclusive) and 30 (50%) respondents were between the age of 65 years and above (elders).

3.6.2 Gender of Respondents

Although the gender of the respondents was not used as a variable in the study, it is worth mentioning it, so that a picture of those who participated in the study is visible. Figure 2 presents this information:

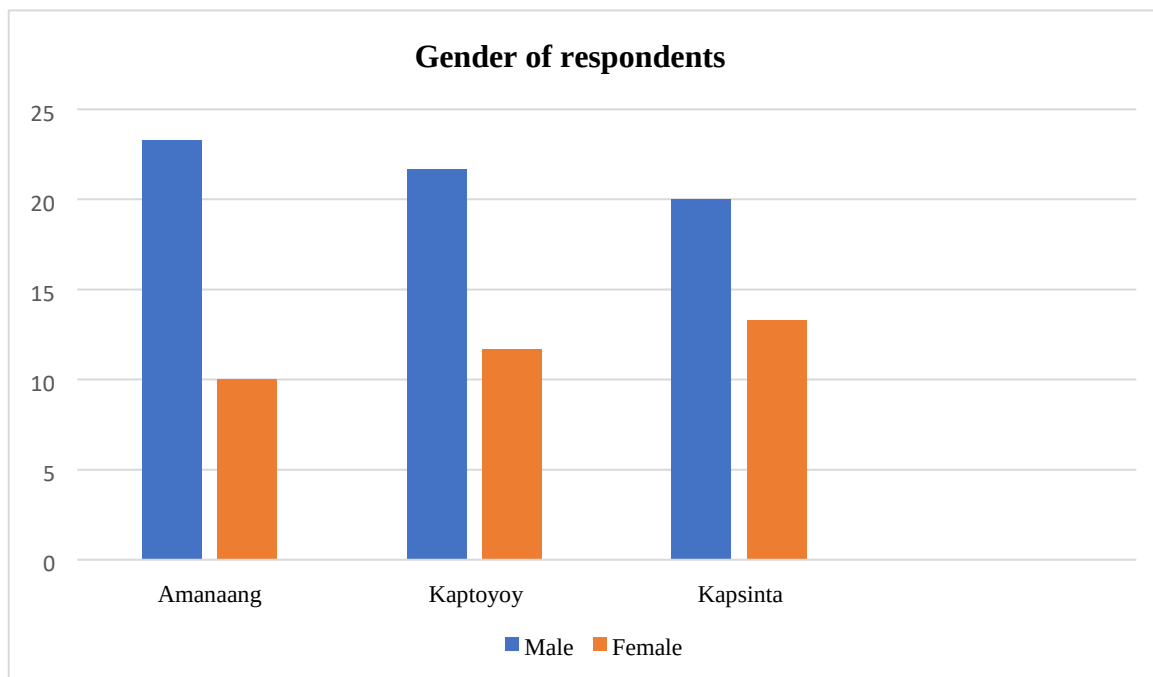


Figure 2: Gender of the respondents

Source: Primary Data, 2024

From Figure 2 above, the results indicate that, in Amanang Sub-county (Bukwo District), there were 14 (23.3%) males and 6 (10%) females; Kaptoyoy Sub-county (Kween District) had 13 (21.7%) males and 7 (11.7%) females, while Kapsinta Sub-county (Kapchorwa District) had 12 (20%) males and 8 (13.3%) females. Generally, the study involved 21 (35%) female respondents and 39 (65%) males. It can clearly be seen that there were more males than females, although this was not pursued, since it was not part of the research questions to be addressed.

3.6.3 Duration Lived in their Sub-counties

It was also important to find out the number of years the respondents had lived in the different sub-counties in which they were found. This is because Krashen (1981) believes that it takes approximately 10 years and more for a person to speak a different dialect of a place. This is seen on table (9) below.

Table 9: Duration lived in their sub-counties

Duration	Amanang (Koongasiis)	Kaptoyoy (Kween)	Kapsinta (Tinkeyy)	Total	Percentage (%)
10-14 years	03	08	06	17	28.3%
15-20 years	06	03	10	19	31.7%
20-above years	11	09	04	24	40%
Total	20	20	20	60	100%

Source: Primary Data, 2024

From the table above, it can be observed that, generally, all respondents had lived in their respective sub-counties for ten years or above. This would mean that they have learned the given dialects spoken in these regions. The findings show that 17 (28.3%) of the respondents had lived in their specific sub-counties for a period of 10-14 years; 19 (31.7%) within a period of 15-20 years and 24 (40%) within a timeframe of 20-above years. Notably, the interviewed respondents were all native speakers of their respective dialects.

3.7 Data Collection

While demographic information was collected using questionnaires, the data needed for the actual analysis of dialectal variations in Kupsapiiny was collected using the following methods and techniques:

3.7.1 Corpus Method

Corpus linguistics is a method used in the computational or empirical study of a language. It is a scientific outlook to language that acts per the convention of empirical studies, that is, research in which the aim is to collect and interpret data (Brezina & Gablasova, 2018). This analysis is done by studying language patterns and usage by analyzing large collections of (both spoken and written) texts (or one of the two), known as corpora. I developed a corpus capturing phonological, lexical and grammatical variations across Kupsapiiny dialects. This corpus was developed from conversational modules, which Labov, as cited in Alshangiti (2022), defines as a systematic set of questions about specific topics. These conversational modules effectively engaged respondents through each module seamlessly by selecting topics relevant to their previous experiences. The questions were created to flow from one module to another in a semi-structured manner. They were recorded (audio) and later transcribed so that the above-mentioned patterns of variation are discovered. This technique was used to collect data on phonological, lexical and grammatical differences of Kupsapiiny dialects. In each dialect, I formed four (4) groups, comprising five (5) respondents, respectively. In all the dialects, therefore, 12 (twelve) groups of sixty (60) respondents were realised, and each recording took about ten (10) minutes. I realized a total of approximately 4,000 words per group, with a total of 16,000 words in each dialect (Koongasiis, Kween, and Tinkeyy). This formed a corpus of 48,000 words.

3.7.2 Elicitation Tasks

Primary data was also collected through the help of elicitation exercises/tasks. These are activities used to extract or elicit certain information, reactions, or ideas from research participants. This method comprised of two parts. While Part A was written, Part B was a follow-up oral stage on areas whose written forms were not provided by the participants and

the pronunciation of selected words. These exercises were in the form of pictures capturing objects that I thought could exhibit lexical differences in the dialects of Kupsapiiny. In this case, the respondents were asked to provide their respective dialects' versions of the objects in the pictures. Besides, a reading activity which was extracted from teaching materials was used to measure the standard dialect (Kween) against the other two (Tinkeyy and Koongasiis) in terms of pronunciation. Finally, the respondents were asked to provide other examples of words which they thought exhibited differences among the three dialects but have been left out in the first two activities. This method was used to gather data on lexical and phonological variations in Kupsapiiny.

3.7.3 Document Analysis

Document analysis involves assessing and examining both printed and digital (transmitted via computers or the internet) documents (Glen, 2009). Document analysis, like other qualitative research methodologies, involves analyzing and interpreting data to gain insights and empirical knowledge. I looked at the Bible and available teaching materials for lower primary and used them to measure Koongasiis and Tinkeyy dialects against the Kween dialect to ascertain lexical and grammatical differences across the dialects of Kupsapiiny.

3.7.4 Focus Group Discussions

Focus group discussions (FGD) was used to gather data on attitudes. This involved bringing together a small group of respondents to engage in a guided discussion on the subject matter of this study, i.e. dialectal variations. I interacted with seven (7) respondents from each region where a different dialect is spoken. Because this number would be difficult to manage, I had two sessions: four (4) in the first and three (3) in the second. This method was directed by a focus group discussion guide that contained questions and prompts that were discussed during the FGD. The guide was flexible enough to allow for spontaneous discussion, yet addressing

significant areas of inquiry. This was used to gather insights, opinions, and perceptions of participants about other dialects. A setting that is comfortable, peaceful, and conducive to discussions was chosen. With the cooperation of the respondents, the discussions were audio-recorded. Meanwhile, I was taking notes on significant points, participant interactions, and nonverbal cues since the latter may reveal speakers' attitudes covertly. Since the discussion was conducted in Kupsapiiny, it was also used to supplement conversational modules in order to build the corpus.

3.7.5 Structured Interviews

Elhami and Khoshnevisan (2022) define a structured interview as a systematic method of data collection in which participants are asked a predetermined set of questions in a standardized style. By developing standardized questions, consistency in the type and order of questions is guaranteed. The interviews were audio-recorded and later transcribed to reveal any relevant information about dialectal variations in Kupsapiiny in terms of grammar, the lexicon and phonology. This technique was used in language consultations with language experts, for example, a team doing Bible translation, language board members, etc., as well as selected participants with valuable and relevant information to this study. This supplemented the above-mentioned methods, especially in areas where there was a need to confirm certain dimensions under consideration.

3.8 Sources of Data

This study obtained data from both primary and secondary sources. Primary data was obtained from the speakers of the Koongasiis, Kween and Tinkey dialects through conversational modules, elicitation exercises and focus group discussions, as well as interviews. Secondary data, on the other hand, was acquired from the Bible and textbooks used for teaching and learning in lower primary classes.

3.9 Data Collection Quality Control

3.9.1 Validity

Validity relates to how properly a study measures or analyzes what it aims at; it is an important notion in research because it defines the degree to which a study's findings are credible, useful, and applicable to the research questions or hypotheses (Kimberlin & Winterstein, 2008). The study achieved validity by ensuring that the questions and discussions were geared towards meeting the research objectives, which include: examining phonological, lexical, and grammatical differences as well as speakers' attitudes towards the dialects. The clarity of the instruments was thoroughly evaluated before they are used to collect data. Besides, these instruments were subjected to pretesting to determine their accuracy. This was done by means of a formula to determine the content validity index provided by Polit and Beck (2006). Polit and Beck (2006) suggest that a scale with great content validity should have an I-CVI (Item Content Validity Index) of 0.78 or higher and an S-CVI (Scale Content Validity Index) of 0.8 or 0.9 based on the value obtained for the I-CVI. This means that a larger value is indicated as valid. The formula is presented below.

$$CVI = \frac{\text{Number of items rated relevant}}{\text{Total number of items}}$$

Guided by the above formula, I established that the Content Validity Index (CVI) was 0.8, which is in agreement with what Polit and Beck (2006) suggest. This meant that the test was valid and, therefore, there was no need for adjustments.

3.9.2 Reliability

Kimberlin and Winterstein (2008) state that reliability is defined as the consistency, stability, and dependability of study findings, measurements, or processes. It is the degree to which a specific study method, piece of equipment, or procedure produces consistent and reproducible

results throughout time, under varied conditions, and with diverse observers or researchers. Dependability is the degree to which a measurement or observation can be relied on to be correct, consistent, and devoid of random or systematic errors (Kimberlin & Winterstein, 2008). Kimberlin and Winterstein (2008) believe that it is critical in research because it ensures that the data collected is credible and can be analyzed with confidence, and the findings can be used to make sound conclusions. To achieve reliability, I carried out a pilot study involving five respondents on two different occasions. Thereafter, the data was subsequently distributed to specialists for evaluation. The Inter-Rater Reliability Index (IRRI) was then derived using a formula proposed by Gwet (2008). The values were checked to ensure that they are above 0.75, which the above-mentioned scholar says would indicate reliability. The formula is presented below.

$$IRRI = \frac{\text{Number of agreements}}{\text{Total number of items}}$$

Following from the formula above, I attained an Inter-rater Reliability Index (IRRI) of 0.79. This value is in line with the proposal provided by Gwet (2008). Since, the items yielded consistency, I used the instruments.

3.10 Data Analysis

Data analysis is the systematic process of analyzing and evaluating data to discover insights on patterns and trends from which conclusions can be made. Conversational modules, structured interviews and focus group discussion recordings were transcribed verbatim, capturing phonological, lexical, and grammatical features as well as the attitude of speakers towards other dialects. After transcribing the conversational modules, symbols were assigned to represent phonological, lexical and grammatical differences. This was intended to categorise responses into specific types for better analysis. Qualitative data was analyzed descriptively capturing the objectives of the study. This was done through content analysis,

where data is analyzed to discover variations in phonology, the lexicon, grammar, and attitudes. Data was systematically sorted and coded based on features. Once the coding was done, the data was examined to find patterns. In addition, descriptive analyses from the reviewed literature also constituted qualitative analyses and all examples were presented qualitatively.

Furthermore, the presentation and analysis of data were done quantitatively or numerically with the help of tables, charts, graphs, etc. This included calculating the frequency of various codes. Where need be, SPSS (Statistical Package for Social Sciences) was employed. Quantitative data comprised information from conversational modules which were presented in a corpus and data from elicitation tasks as well.

3.11 Ethical Considerations

Firstly, I obtained a letter from the Dean of the Faculty of Education and Humanities introducing me to the respondents and stating the aim of the research. In addition, informed consent was obtained before including any participants in the study. I provided clear and complete information regarding the objectives, methods, and the voluntary nature of participation. Furthermore, I also ensured that participants were aware of their rights, including the freedom to withdraw from the study at any time without penalty. In addition, the participants' confidentiality was respected by securely collecting and storing data and using anonymization procedures to remove personally identifiable information from the study data, whenever possible. The study adhered to ethical guidelines provided by the Directorate of Research and Graduate Training, Gulu University.

3.12 Conclusion

This chapter has explained the methodology that was used to investigate dialectal variations in Kupsapiiny spoken in Kapchorwa, Kween and Bukwo. By triangulating conversational

modules, elicitation tasks, structured interviews, document analysis and focus group discussions, the study aimed at making the research findings richer and more credible. This study employed these methods to arrive at the description of dialectal variations in Kupsapiiny.

CHAPTER FOUR

PHONOLOGICAL DIFFERENCES IN KUPSAPIINY DIALECTS

4.0 Introduction

This chapter presents, interprets, analyses and discusses data collected from the target population on the topic: “An Investigation into Dialectal Variations in Kupsapiiny”. Particularly, it handles data relating to Objective 1, namely phonological differences in the Kupsapiiny dialects.

An examination of both the segmental and suprasegmental features of the three Kupsapiiny dialects (Koongasiis, Kween and Tinkeey) using Wells’ (1980) taxonomy is made. This includes the phonemic system, phonetic realization, lexical distribution, and phonotactic distribution. The study findings revealed that the phonemic system and phonetic realization are not evident in the Kupsapiiny dialects while lexical distribution and phonotactic distribution are present. Therefore, this chapter presents, analyses, and discusses findings on the above-mentioned parameters and tonal differences in Kupsapiiny.

4.1 Segmental Features

4.1.1 Phonotactic Distribution

When varieties of English have different rules for combining syllables into a cluster, Wells (1982) says that the difference between them is phonotactic distribution. This section, therefore, presents, analyses and discusses findings on phonotactic distribution across the three dialects of Kupsapiiny: Tinkeey, Koongasiis and Kween. It should be noted that, in some cases, not all the interviewed speakers of a given dialect had a uniform pronunciation of the words. Nevertheless, Schleef and Meyerhoff (2010) mention that in a cell that has forty (40) respondents, seventy-five percent (75%) and more of the respondents should have a consistent

realization of a given phoneme. This means that thirty (30) or more of respondents out of forty (40) should pronounce a given phoneme the same way for it to be a true characteristic of that cell (Schleef & Meyerhoff, 2010). This study adopted Schleef and Meyerhoff's (2010) explanation of how quantitative analysis is done. Since I interacted with twenty (20) respondents in each sub-county where a different dialect is spoken, it means that seventy-five percent (75%) of twenty (20) is fifteen (15). Therefore, if fifteen (15) or more respondents out of twenty (20) per dialect have a uniform realization of a given sound, it is enough to conclude that it is a characteristic of that given dialect.

The findings on phonotactic distribution in Kupsapiiny dialects are shown in Table 10:

Table 10: Phonotactic distribution in Kupsapiiny dialects

S/N	Word	Koongasiis	Kween	Tinkeey	Gloss
1.	mwaanyiinak	/mwa:ɲi:nak/	/mwa:ɲi:nak/	/mwa:ɲi:nik/	coffee
2.	maantaasiinak	/ma:nta:si:nak/	/ma:nta:si:nak/	/ma:nta:si:nik/	mandazi/cake
3.	chaynak	/tʃamak/	/tʃamak/	/tʃamnik/	tea
4.	nkiyēek	/ŋkijɛ:k/	/ŋkijɛ:k/	/ŋkujɛ:k/	vegetables
5.	nkiich	/ŋki:tʃ/	/ŋki:tʃ/	/ŋku:tʃ/	be brave (imperative)
6.	nkiny	/ŋkɪɲ/	/ŋkɪɲ/	/ŋkɪɲ/	so?
7.	nkit	/ŋkit/	/ŋkit/	/ŋkut/	only

Source: Primary Data, 2024

Based on the above presentation in Table 10, it is clear that, from serial numbers (1) to (3), a similar pattern is noticeable in the Tinkeey dialect in terms of phonotactic distribution. While there is a similarity in some syllables across all the dialects, clear distinctions are seen in other syllables. In order to have a clearer picture, it is better to visualize what is in Table 10 as Figure 3:

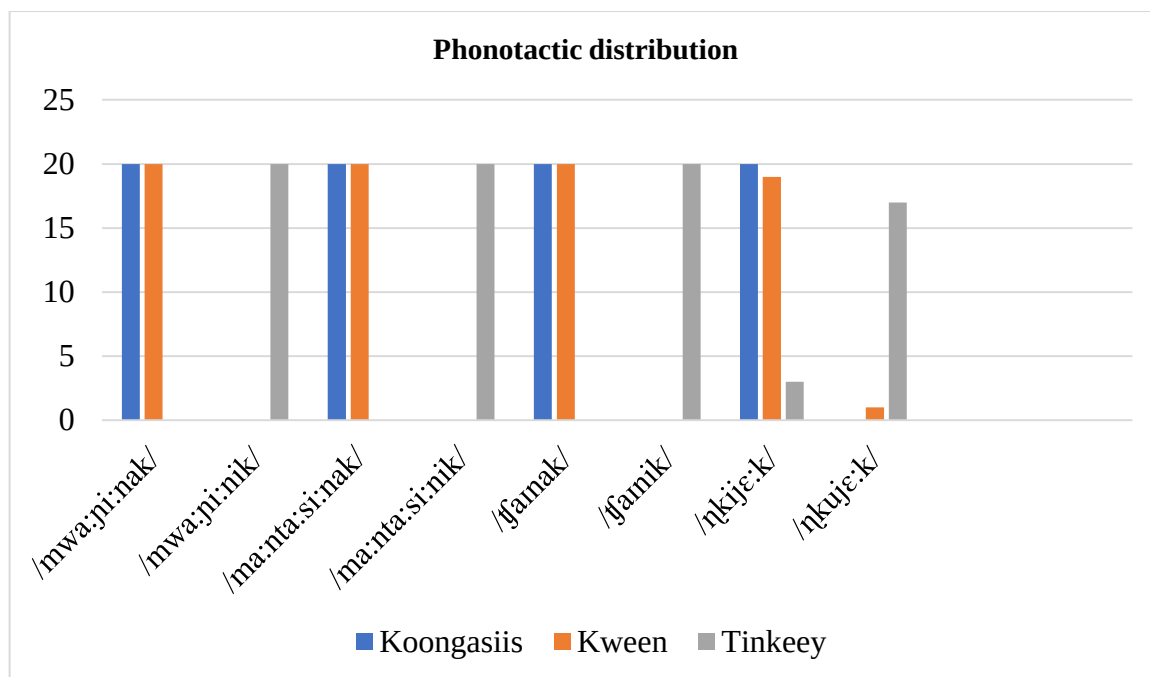


Figure 3: Phonotactic distribution in Kupsapiiny dialects

Source: Primary Data, 2024

Drawing from the data on Figure 3 above, it is observable that there are cases in which all the respondents had a uniform pronunciation of given words, while in some few cases there were differences. Firstly, all the forty (40) respondents from Koongasiis and Kween dialects (collectively) had the same pronunciation of the following words: *mwaanyiinak* /mwa:pi:nak/ ‘coffee’, *maantaasiinak* /ma:nta:si:nak/ ‘mandazi/cake’ and *chaynak* /ʃamak/ ‘tea’. Conversely, all the twenty (20) respondents from the Tinkeyy dialect pronounced the above words as /mwa:pi:nik/ ‘coffee’, /ma:nta:si:nik/ ‘mandazi/cake’ and /ʃamik/ ‘tea’, respectively. Based on Schleef and Meyerhoff’s observation (2010), I can conclude that the syllable /nak/ is entirely characteristic of the Koongasiis and Kween dialects, while, for the Tinkeyy dialect, /nik/ is used word-finally. The quantitative representation of this data provided an easy way to analysis and interpretation of the findings. This is why Tagliamonte (2011) mentions that variationist data is regularly measured and statistically analyzed in order to identify patterns of variation.

Observably, it is important to mention that there are restrictions governing the permissible sound combinations in a dialect. In this situation, the last syllable /nak/ is possible in both Koongasiis and Kween dialects. This is seen in the words such as *mwaanyiinak* /mwa:ɲi:nak/ ‘coffee’, *maantaasiinak* /ma:nta:si:nak/ ‘mandazi/cake’ and *chaynak* /ʃamnak/ ‘tea’. However, the same syllable is not possible in the Tinkeyy dialect. This is because the Tinkeyy dialect does not permit the vowel /a/ between the nasal /n/ and the plosive /k/ word-finally. And for this matter, the nucleus /a/ is substituted by /i/. Consequently, the words mentioned above are realised as /mwa:ɲi:nik/ ‘coffee’, /ma:nta:si:nik/ ‘mandazi/cake’ and /ʃamnik/ ‘tea’, respectively in the Tinkeyy dialect. These findings are consistent with those of Adokorach and Isingoma (2022, p. 19), who found out that although Ugandan English allows the cluster /mb/ in the same syllable, RP does not. As a result, the word *plumber* is pronounced as /pla.mba/ in the Ugandan variety of English rather than /plʌm.ə/ in RP. These differences in phonotactic distribution are a part of linguistic variation as a whole, a concept that forms the gist of Variationist Sociolinguistics (Sandel, 2015).

On a similar note, the word *nkiyēēk* ‘vegetables’ distinguishes the dialects of Kupsapiiny. To begin with the Koongasiis dialect, all the twenty (20) pronounced the above word as /ɲkijɛ:k/ ‘vegetables’, hence making this realisation a true characteristic of this dialect. For the Kween dialect, nineteen (19) respondents had the realisation /ɲkijɛ:k/ ‘vegetables’ and one (1) respondent pronounced the same word as /ɲkujɛ:k/ ‘vegetables’. Lastly, seventeen (17) Tinkeyy respondents pronounced the word in question as /ɲkujɛ:k/ ‘vegetables’ and three (3) of them pronounced it as /ɲkijɛ:k/. Therefore, while /ɲkijɛ:k/ ‘vegetables’ is a defining feature of the Koongasiis and Kween dialects, /ɲkujɛ:k/ makes the Tinkeyy dialect unique from the other two. It is also observable that all three dialects of Kupsapiiny permit the cluster /ɲk/ in a syllable. However, there are restrictions in the nucleus that comes after this cluster in question. While the Koongasiis and Kween dialects allow /i/ after the cluster /ɲk/, such a configuration

is not possible in the Tinkey dialect. Because of this reason, the phoneme /i/ is thus replaced by /u/. As a result, lexical items such as *nkiyēēk* /ŋkijɛ:k/ ‘vegetables’, *nkiich!* /ŋki:tʃ/ ‘be brave!’ (imperative), *nkiny* /ŋkip/ ‘so?’ and *nkit* /ŋkit/ ‘only’ are realized in this way, respectively, in the Koongasiis and Kween dialects and as /ŋkujɛ:k/ ‘vegetables’, /ŋku:tʃ/ ‘be brave!’, /ŋkup/ ‘so?’ and /ŋkut/ ‘only’ in the Tinkey dialect. This variation can be attributed to the fact that these dialects occupy different geographical areas. This realization on phonotactic distribution relates to Wells’s (1982, p. 75) observation of RP and GA. He gives an example of the sound /j/, which cannot come after an alveolar in the same syllable in GA, but this is possible in RP. Thus, in RP, ‘new’ is pronounced /nju:/, whereas in GA, it is pronounced /nu:/. These findings align with Tagliamonte (2011), who says that the main focus of Variationist Sociolinguistics is on how language varies in a given speech community and how social factors influence these changes.

4.1.1.1 Conclusion

With regard to phonotactic distribution, it is evident that the Tinkey dialect displays most of the differences as compared to the Koongasiis dialect. Much as the Tinkey dialect is closer to the Kween (standard) dialect than the Koongasiis dialect is, it exhibits more variations. These findings, to a lesser extent, disagree with Chambers and Trudgill’s (2004) observations on dialectology. The two scholars believe that dialects which are close to each other may share most of the linguistic features, hence mutual intelligibility. Conversely, this is a case of Tinkey and Kween dialects which are geographically close and yet most differences on phonotactic distribution are seen in the Tinkey dialect than the Koongasiis. These differences could be attributed to geographical, social and historical variables, as Labov (1972) mentions that as long as speech communities are influenced differently by the above-mentioned variables, variation is inevitable.

4.1.2 Lexical Distribution

Wells (1982) says that if varieties of a given language assign different phonemes to the same words without any consistent phonetic and phonological explanation, the difference between them is called lexical distribution. It is what Trudgill and Hannah (2013, p. 57) refer to as the ‘non-systematic variation’. This parameter was used to uncover phonological differences in Kupsapiiny dialects. The study findings revealed that although similarities exist in the use of some phonemes across these dialects, there are many cases in which the three dialects employ different phonemes for the same words without any consistent or systematic phonetic and phonological explanation. This section presents, analyses and discusses data on lexical distribution.

4.1.2.1 General presentation of findings within the lexical distribution parameter

These figures below, therefore, illustrate the number of speakers who pronounced a given word as it should be in their respective dialects and those who did otherwise.²

² The findings on this parameter are presented in two figures because words would be crowded in Figure 4, hence making reading, comprehension, and analysis difficult.

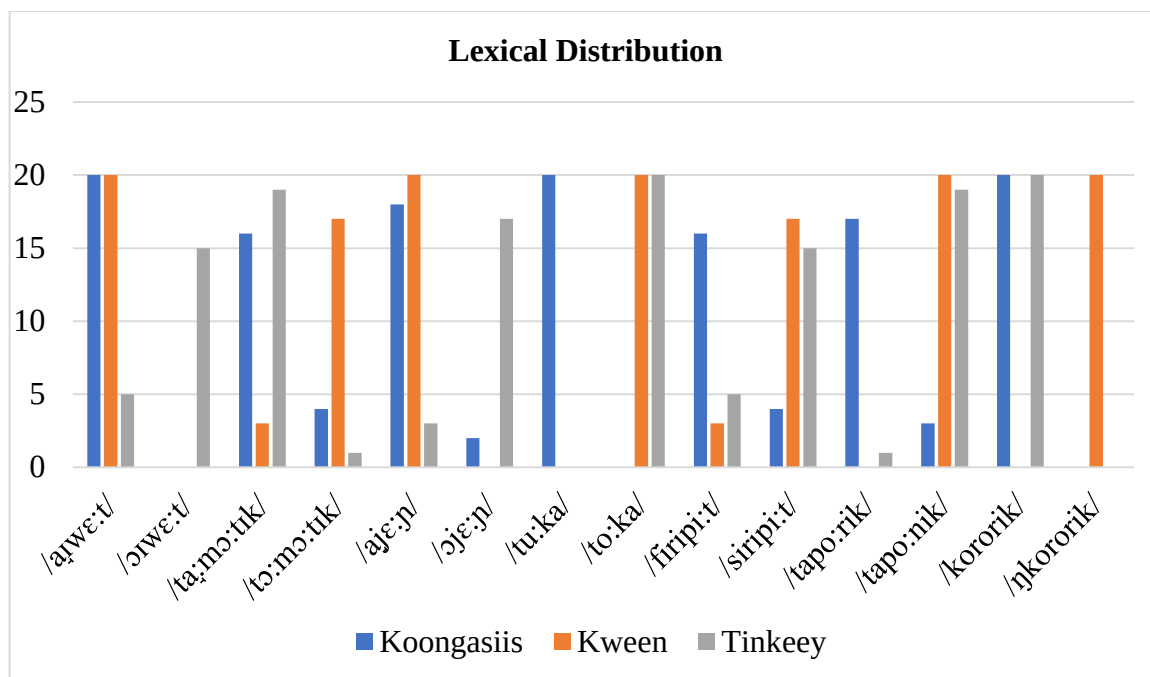


Figure 4: General presentation of findings within the lexical distribution parameter

Source: Primary Data, 2024

From Figure 4 above, it is evident that there are cases in which all the twenty speakers of a given dialect had a uniform pronunciation. At the same time, there are notable instances in which some speakers had different pronunciations. To begin with, the Koongasiis and Kween dialects showed consistent pronunciations that differed from the Tinkeyy dialect. This is seen in words such as *āyṽēēt* /aɪwɛ:t/ ‘axe’, where all the respondents had the same pronunciation and *āyēēny* /aɪɛ:n/ ‘two’, where eighteen (18) respondents from Koongasiis and twenty (20) from Kween had the same realization. On the same note, the Koongasiis and Tinkeyy dialects shared some similarities that set them apart from the standard (Kween) dialect. This is evidenced in words like *nkɔrɔrɪk* /kɔrɔrɪk/ ‘hair’, which was realised this way by all the respondents of Koongasiis and Tinkeyy dialects and *tōōmōōtik* /tɔ:mɔ:tɪk/ ‘beards’, which was pronounced this way by sixteen (16) and nineteen (19) respondents from Koongasiis and Tinkeyy, respectively. There are also cases in which the Kween and Tinkeyy dialects had the same manifestation. This can be seen in words such as *tookā* /to:ka/ ‘cows’ and *tapooniik*

/tapo:nik/ ‘sweet potatoes’, which were realised in the same way. The regularities of pronunciation in Kupsapiiny dialects imply that these dialects share phonological properties that are related and tie them as a language. These uniformities can be attributed to their proximity to each other. These findings are reinforced by the Variationist Framework, whose aim, among others is to study speech events of any kind because they influence and shape a speaker’s pronunciation of words (Sandel, 2015).

On the other hand, there were also observable instances where each of the three dialects (Koongasiis, Kween and Tinkeey) stood out on its own. Starting with the Koongasiis dialect, such words include *tookka* /tu:ka/ ‘cows’, *siripiit* /firipi:t/ ‘whistle’ and *tapooniik* /tapo:rik/ ‘sweet potatoes’. These words are true characteristics of the dialect in question. The Kween dialect also exhibited differences which were only noticeable in it, such words include *tōōmōōtik* /tō:mō:tik/ ‘beards’ and *nkororik* /ŋkororik/ ‘hair’. Finally, the Tinkeey dialect also showed features which were only common in it. This is seen in words like *āywēēt* /ɔɪwɛ:t/ ‘axe’ and *āyēēny* /ɔjɛ:n/ ‘two’. Such variations show the internal diversity of Kupsapiiny and demonstrate that, despite their common features, Koongasiis and Tinkeey have formed unique phonological identities. These findings are consistent with observations made by Wells (1982), who conducted research on RP and GA, particularly in terms of lexical distribution. He believes that as long as variations of a given language are geographically separated, they are influenced by independent forces, resulting in these differences. These observations are further supported by Tagliamonte (2011), who points out that, in variationist studies, the focus is on the fact that language is not a static entity but a dynamic system, which thus reveals variations.

Besides the patterns presented in Figure 4 above, Figure 5 provides more variations within the lexical distribution parameter between the dialects of Kupsapiiny.

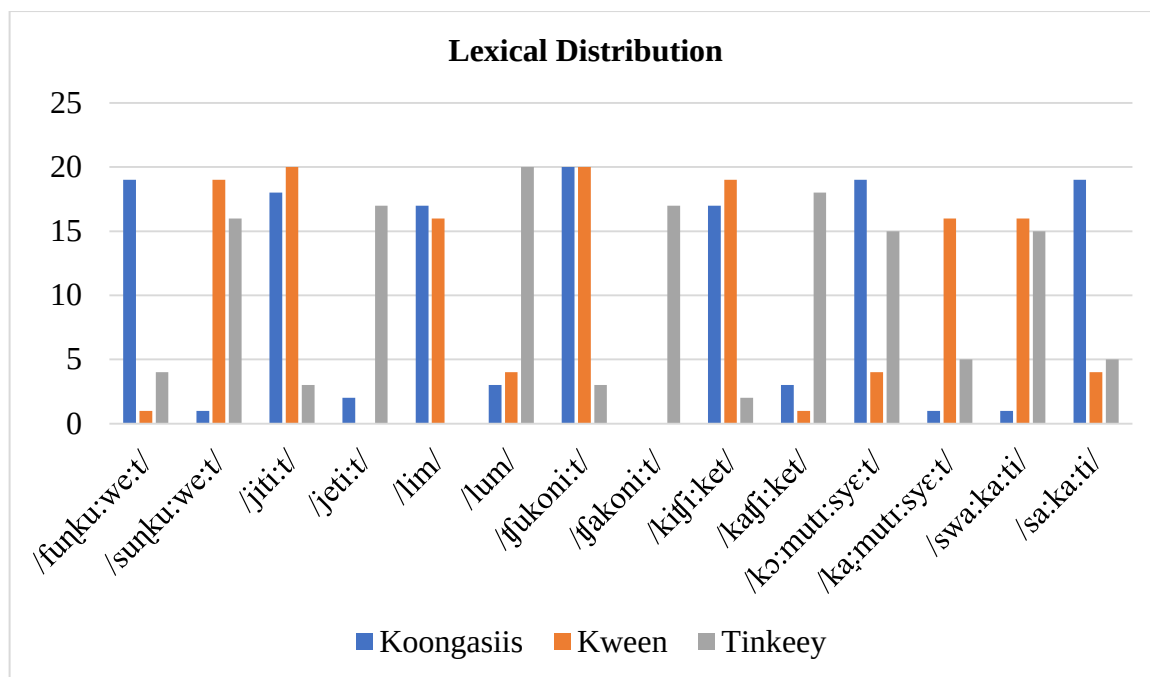


Figure 5: Lexical distribution in Kupsapiiny dialects

Source: Primary Data, 2024

Based on the data presented in Figure 5, it is worth mentioning that similarities are observable across these three dialects. First and foremost, the Koongasiis and Kween dialects have five (5) words in common. These are: *yeetiit* /jiti:t/ ‘smoke’, *lim* /lim/ ‘to hear’, *cukooniit* /ʃukoni:t/ ‘kitchen’ and *kiciikeet* /kiʃi:ket/ ‘spoon’. These words are defining features of the Koongasiis and Kween dialects. This is evidenced by the high number of respondents who provided these realisations; for example, in the word *yeetiit* /jiti:t/ ‘smoke’, eighteen (18) and twenty (20) respondents from Koongasiis and Kween, respectively, had the same pronunciation. The word *lim* /lim/ ‘to hear’ had seventeen (17) and sixteen (16) same realisations in the Koongasiis and Kween dialects, respectively, etc. Likewise, the Kween and Tinkeyy dialects also showed likeness in three (3) different lexical items. This is manifested in words such as *sunkuuweet* /sunku:we:t/ ‘key’, which had nineteen (19) and sixteen (16) uniform realisations in Kween and Tinkeyy dialects, respectively and *swaakaati* /swa:ka:ti/ ‘bathroom’, which was realised this way by sixteen (16) respondents from Kween and fifteen (15) from Tinkeyy. It is

important to note that the Koongasiis and Tinkeyy dialects did not have any words in common. For this matter, geographic proximity and phonological processes all contribute to the similar pronunciation of two of the three Kupsapiiny dialects. Generally, dialects which are closer to each other tend to have a greater influence on one another, resulting in common sound patterns (Chambers & Trudgill, 2004).

Although these dialects share a few similarities, there are observable words which are independent of a particular dialect, hence making them unique from the other dialects. In the first place, these words in the Koongasiis dialect are *sunkuuweet* /fʊŋku:we:t/ ‘key’ and *swaakaati* /sa:ka:ti/ ‘bathroom’. Secondly, in the Tinkeyy dialect, they are *yeetiit* /jeti:t/ ‘smoke’, *lim* /lum/ ‘to hear’, *cukooniit* /ʃakoni:t/ ‘kitchen’ and *kiciikeet* /kaʃi:ket/ ‘spoon’. Wells (1982) backs up these findings, suggesting that the distinctions between RP and GA stem from the fact that the two kinds occupy different geographical areas. Because the dialects concerned here occupy different geographical places, we can attribute these differences to this reason. This explains why Tagliamonte (2011) in Variationist Sociolinguistics emphasizes that linguistic variation is considered a part of a speaker’s linguistic repertoire rather than as a deviation from the standard.

4.1.2.2 Analysis of the unsystematicity of the phonological differences within the lexical distribution parameter

These findings on lexical distribution in Kupsapiiny dialects are further presented in Table 11 below.

Table 11: Lexical distribution in Kupsapiiny dialects

S/N	Word	Koongasiis	Kween	Tinkeey	Gloss
1.	āywēēt	/aɪwɛ:t/	/aɪwɛ:t/	/ɔɪwɛ:t/	axe
2.	tōmōōtik	/tɑ:mɔ:tɪk/	/tɔ:mɔ:tɪk/	/tɑ:mɔ:tɪk/	beard
3.	āyēēny	/ajɛ:n/	/ajɛ:n/	/ɔjɛ:n/	two
4.	tookā	/tu:ka/	/to:ka/	/to:ka/	cows
5.	siripiit	/firipi:t/	/siripi:t/	/sipiri:t/	whistle
6.	sunkuuweet	/fʊŋku:we:t/	/sʊŋku:we:t/	/sʊŋku:we:t/	key
7.	yeetiit	/jiti:t/	/jiti:t/	/jeti:t/	smoke
8.	lim	/lim/	/lim/	/lum/	to hear
9.	cukoonit	/ʃukoni:t/	/ʃukoni:t/	/ʃakoni:t/	kitchen
10.	kiciikeet	/kiʃi:ket/	/kiʃi:ket/	/kaʃi:ket/	spoon
11.	kāāmitiisyēēt	/kɔ:mutr:syɛ:t/	/kɑ:mutr:syɛ:t/	/kɔ:mutr:syɛ:t/	marriage
12.	kāāpatiisyeet	/kɔ:patr:syɛ:t/	/kɑ:patr:syɛ:t/	/kɔ:patr:syɛ:t/	farming
13.	tapooniik	/tapo:rik/	/tapo:nɪk/	/tapo:nɪk/	sweet potatoes
14.	nkororik	/kororik/	/ŋkororik/	/kororik/	hair
15.	swaakaatit	/sa:ka:tit/	/swa:ka:tit/	/swa:ka:tit/	bathroom

Source: Primary Data, 2024³

As shown in Table 11 above, the Koongasiis and Kween dialects use the vowel /a/ in the first syllable in some words. On the other hand, the Tinkeey dialect uses /ɔ/ in the same position. This is seen in the word *āyēēny* /ajɛ:n/ ‘two’ in the Koongasiis and Kween dialects is /ɔjɛ:n/ in the Tinkeey dialect. What differentiates these dialects is unsystematic, since /a/ is present in the Tinkeey dialect. This is evidenced in the lexical item *āyēē* /ajɛ:/ ‘I do’ (habitual), which is realised this way in all the dialects of Kupsapiiny. The Tinkeey dialect speakers, for example, do not say */ɔjɛ:/. It is evident that what differentiates these dialects is inconsistent, hence

³ The phonetic alphabet has been provided in the appendices.

lexical distribution. These findings concur with Wells (1982), who carried out a study on RP and GA, particularly in terms of lexical distribution. He believes that for as long as varieties of a given language are separated geographically, each variety is affected by independent factors, which in turn result in these differences. These observations are supported by the *Ethnography of Communication*, which emphasises that researchers should explore the complex relationship that exists between language and social factors (Hymes, 1962).

In addition, this study established that the Tinkeyy dialect speakers use the sound /u/; however, the Koongasiis and Kween dialect speakers use /i/ in some instances. Hence, *lim* /lim/ ‘to hear’ in the Koongasiis and Kween dialects is realised as /lum/ in the Tinkeyy dialect. Contrarily, where the Koongasiis and Kween dialects have /u/, the Tinkeyy dialect has /a/. Thus, *cukooni* /ʃukoni/ ‘kitchen’ is realised as /ʃakoni/ in the Tinkeyy dialect. From these mentioned examples, it can be noticed that all dialects have both vowels, i.e. /a/ and /u/ and this explains that what differentiates them is not systematic, hence, a case of lexical distribution. Besides, this study found out that the Tinkeyy dialect, in some cases, uses /a/ while the Koongasiis and Tinkeyy dialects use /i/. This is evidenced in the lexical item *kiciiket* /kiʃiket/ ‘spoon’ in the latter dialects, which is realised as /kaʃiket/ in the former dialect. This study also revealed that in some cases, the Koongasiis and Kween dialects use /a/, while the Tinkeyy dialect employs /o/, so that *kāāmitiisēēt* /kɑ:miti:syɛ:t/ ‘marriage’ in the two dialects is /kɔ:miti:syɛ:t/ in the Tinkeyy dialect. These findings are supported by Wells (1982), who associates the differences between RP and GA with the idea that the two varieties occupy different geographical locations. Since the dialects involved here also occupy different geographical locations, even though coterminous, we could associate these differences to this factor.

Although the Koongasiis dialect displays similarities with the Kween dialect, there are also instances where they are parallel. For example, the Koongasiis dialect speakers use the

phoneme /u:/, whereas the Kween and the Tinkey dialects use /o:/ in some words. Hence, *took* /to:ka/ ‘cows’ in the Kween and Tinkey dialects is realised as /tu:ka/ in the Koongasiis dialect. This is also inconsistent because the phoneme /o:/ is present in the Tinkey dialect. This is seen in the word *loo* /lo:/ ‘far’. This only proves the inconsistencies in this parameter. Trudgill and Hannah’s (2013) observations on North American English (NAMEng) and EngEng show that while NAMEng uses /eɪ/ in the second syllable of /ʃəreɪd/ ‘charade’, EngEng uses /a:/, i.e. /ʃəra:d/. This explains why they call this variation ‘non-systematic differences’ (p.57). The above-mentioned authors relate these differences to geographical factors, which is the same case for the Kupsapiiny dialects as well, where such non-systematic differences have been observed. These findings were attained from conversations of native speakers and, therefore, validated by the Ethnography of Communication, which states that language studies such as this should focus on the native speaker’s ability to use language for communication in real -world situations instead of on his/her linguistic competence (Hymes, 1962).

Furthermore, Trudgill and Hannah (2013) stress that these differences in lexical distribution are not limited to vowels only; the consonants as well indicate these variations. The study findings revealed that there are cases where the Koongasiis dialect uses the labio-dental /f/, while the Kween and Tinkey dialects use the alveolar /s/ and yet both sounds are present in all these dialects. However, the former phoneme is a borrowing from Kiswahili, and so the words with this phoneme /f/ in Kupsapiiny are loan words but nativized (KLB & KLADEPF, 2017). Therefore, *siriipiit* /siri:pit/ ‘whistle’ in the Kween and Tinkey dialects is realised as /firipit/ in the Koongasiis dialect. This difference is non-systematic as well because the phonemes /f/ and /s/ are present in all the dialects and it is not the case that wherever the Kween and Tinkey dialects use /s/, the Koongasiis dialect uses /f/. For example, *fundiit* /fundi:t/ ‘craftsman’ is realised this way across the three dialects. This information suggests

that the Koongasiis dialect could have been affected by this neighbouring language (Kiswahili). It can be observed that language contact has played a significant role in the realisation of these differences (see Trudgill & Hannah, 2013). This contact influences borrowing, hence the variation, which is emphasized by the Variationist Approach to language (Tagliamonte, 2011).⁴

The study findings also uncovered that the Koongasiis dialect in certain cases uses the sound /r/, while the Tinkey and Kween dialects use /n/. This is seen in the word *taponiik* /taponi:k/ ‘sweet potatoes’ in the Kween and Tinkey dialects is realised as /tapori:k/ in the Koongasiis dialect. The difference is clearly seen in the nasal /n/ and the liquid /r/, and yet the former sound exists in the Koongasiis dialect in other environments. This can be seen in the word *mwoonet* /mwo:ne:t/ ‘poison’, which is the same in all the three dialects; the Koongasiis dialect speakers do not say */mwo:ri:k/. This is to justify the inconsistencies in the distribution of these consonants. In the same way, while the Kween dialect uses *nkrororik* /ŋkororik/ ‘hair’, the Koongasiis and Tinkey speakers say /kororik/. This distribution is unsystematic because the onset cluster /ŋk/ is present and possible in these two dialects as well. This is seen in the word *nkroweet* /ŋkorowe:t/ ‘pumpkin’, which is realised this way in the Koongasiis, Kween and Tinkey dialects. Furthermore, the Koongasiis dialect speakers say *saakaatit* /sa:ka:tit/ ‘bathroom’, while the Kween and Tinkey speakers say *swaakaatit* /swa:ka:tit/. This is also a case of lexical distribution, since the onset cluster /sw/ is possible in the Koongasiis dialect. For example, in the lexical item *swaany* /swa:ɲ/ ‘to reveal’ (especially clothing), which is the same realisation across the three dialects. As is the case with the rest of the cases described above, the differences presented here could be connected to geographical factors, as Trudgill

⁴ The Kween dialect spelling version has been used, since it is the standard dialect.

and Hannah (2013) assert that these differences will always manifest themselves, for as long as speakers of the same language occupy different geographical locations. The geographical reasons influence linguistic variation, which is typical of the Variationist Approach (Tagliamonte, 2011).

4.1.2.1 Conclusion

From the data presented in Table 10, it can be observed that the Tinkeyy dialect shares most of the similarities with the Kween dialect. The Koongasiis dialect speakers, on the other hand, exhibit most of the differences in terms of lexical distribution. This would also mean that based on this distinguishing parameter, the Tinkeyy and Kween dialect speakers may have a high level of mutual intelligibility compared to the Koongasiis dialect, although the current study did not look at this aspect. These differences relate to Chambers and Trudgill's (2004) findings on dialectology. They mention that geographically adjacent dialects are mutually intelligible, but the cumulative effect of linguistic differences makes comprehension more difficult as distance increases. In this case, even though Kween is the central dialect, between Koongasiis and Tinkeyy, it is closer to the Tinkeyy dialect than it is to the Koongasiis, because Koongasiis is reportedly influenced by Kiswahili given its proximity with Kenya (Kawachi, 2010).

4.2 Supra-segmental Features

This sub-section analyses and discusses the findings on tone, since Kupsapiiny is a tonal rather than a stress language (Kupsapiiny Language Board). For this matter, the findings showed that although there was a uniform tone pattern for monosyllabic words, e.g, *tun* /tûn/ 'tomorrow', notable differences exist in disyllabic, trisyllabic, and quadrisyllabic words, mainly between the Tinkeyy dialect and the other two dialects: the Kween and Koongasiis. In addition, it was discovered that all the three dialects usually have the same tone pattern for the first syllable(s)

and a difference in the last syllable. For example, the Tinkey dialect speakers use the high tone /' in the last syllable, whereas the Kween and Koongasiis speakers employ the low tone /' in the same environment. This can be proved by looking at these examples in the Tinkey and the other two dialects, i.e. Koongasiis and Kween, respectively: *chaynik* /tʃáiník/ vs. *chaynak* /tʃáinàk/ 'tea', *poyik* /pójík/ vs. *poyik* /pójìk/ 'men', *puswontet* /púswòntét/ vs. *puswontet* /púswòntèt/ 'seed', etc. Based on the examples given above, it should be noted that these are not cases of phonotactic distribution. This is because there are cases in which all the three dialects have a consistent tonal system, for example, *toyik* /tójík/ 'visitors.' Hence, these could be viewed as cases of lexical distribution, in keeping with Wells' (1982) taxonomy. These findings are consistent with Rycroft's (1980), who carried out a study on Ndebele and Zulu phonology. He says that there is a similar tone pattern (high-low) for first-person possessive pronouns in Ndebele and Zulu. However, for other persons, Zulu uses a falling tone/˥˩/, while Ndebele uses a low tone /'/. He associates these differences to the fact that Zulu and Ndebele were once one language until 1822 when the latter sought independence, and as they evolved independently, differences were unavoidable. In this study, however, the differences involve lexical items and not grammatical persons relating to possessives. Nonetheless, these observations show variations within Kupsapiiny, a concept which forms the background of the Variationist Sociolinguistics (Sankoff, 1988a, as cited in Tagliamonte, 2011).

Furthermore, these findings show that there are cases where the Tinkey dialect uses the low tone /' while the Koongasiis and Kween dialect uses the high tone /'. This is evidenced in words like *mutapuk* /mútàpúk/ 'ripe bananas'; *-màchéyé* /maʃeje/ 'it is not meant for drinking' in the Koongasiis and Kween dialects. Their equivalents are /mútàpùk/ and *-màchéyé* /maʃeje/ in the Tinkey dialect. This variation highlights the unique characteristics of these dialects. In the Tinkey dialect, the use of the high tone in the last syllables of words as seen above makes

it stand out from the other dialects, thus distinguishing it from the Kween and Koongasiis dialects. This same situation in Kupsapiiny relates to Zungu's (1999) conclusions. He carried out a study on the phonology of North Lala and South Lala and found out that there are cases when the North Lala employs the high-low (falling) pattern /[^]/, while South Lala uses the high /' / tone. Zungu (1999) explains that these variations result from language contact from Zulu (a language that neighbours it), especially in the use of a falling tone pattern. He further says that certain dialects may have experienced changes in tone throughout time. This may result from contact with different languages or dialects that might introduce new tonal patterns or change existing ones. These variations in the Tinkeyy dialect, however, can be thought to result from historical factors, geographic location, or sociolinguistic effects. This is because the neighbouring language to the Tinkeyy dialect is Lugisu – a Bantu language which may have different tonal patterns from those generally found in Kupsapiiny, thereby affecting the Tinkeyy dialect and making it a bit different from the Koongasiis and Tinkeyy dialects. However, more (empirical) studies are needed to find out whether this is indeed the case. Therefore, these differences manifested by the Tinkeyy dialect are looked at as features of a language and, for this matter, Tagliamonte (2011) posits that the Variationist Approach views variation as guided by the rules, other than as deviations from a standard or norm.

4.2.1 Conclusion

Drawing from findings on tonal differences in the dialects of Kupsapiiny, it is important to point out clearly that much as Wells' taxonomy (1982) was only concerned with segmental phonology, it can also be applied to suprasegmental phonology. It can as well be summarised that the Koongasiis and Kween dialect speakers share the same tonal patterns in the words. The Tinkeyy dialect, on the other hand, exhibits some differences with regard to this aspect. This discovery underscores the uniqueness of the Tinkeyy dialect and, hence underscoring the importance of understanding diversity within Kupsapiiny.

CHAPTER FIVE

LEXICAL AND GRAMMATICAL DIFFERENCES IN KUPSAPIINY DIALECTS

5.0 Introduction

This chapter presents, analyses and discusses data on the lexical and grammatical variations in the dialects of Kupsapiiny. The chapter is divided into two parts, namely the lexical differences (Section 5.1) and the grammatical differences (Section 5.2).

5.1 Lexical Differences in Kupsapiiny Dialects

The findings obtained from the study suggest the existence of lexical variations in Kupsapiiny dialects. From these observations, it is worth mentioning that nouns exhibit the highest lexical variance among Kupsapiiny dialects, while verbs, adjectives, and adverbs show fewer variations. In Kupsapiiny, the prevalence of noun differences is consistent with broader linguistic research showing that nouns, which are crucial to cultural and environmental reference, exhibit increased regional variance (Sanyal, 2013). On the other hand, verbs, adjectives, and adverbs, which frequently perform more abstract and functional roles in communication, exhibit less variance (Sanyal, 2013).

These differences are also presented in Table 12 below.

Table 12: Lexical differences in Kupsapiiny dialects

S/N	Koongasiis	Kween	Tinkeey	Gloss
1.	ronkoosyeet	ceemaareesyeeet	ceetiinaasyeeet	mist
2.	aarooweet	kaapaareek	popuuk	mushroom
3.	koondit	koondit	sooyeeet	tube (used for blowing fire)
4.	caakiit	soomas	flasket	flask
5.	rostiit	suuswoonteet taa teeta	raastit	elephant grass
6.	saayii	paandaanyi	paandaanyi	now
7.	peesanik/ceekwoondok	kaarik	kaarik	money
8.	cēērāākaantiit	cēērāākaantiit	puutiit	jerry can
9.	kāākūūmēēywā	kāāmāātāāngā	kāāmāātāāngā	burial place
10.	muutakooceet	peesyateet	peesyateet	button
11.	cuusaan	walaany	walaany	change (v)
12.	maatiinye	maapoonte	maapoonte	I don't have
13.	keesosyole	keesosyole	keloome	loose
14.	kucaacuut	kicaacuut	mopceet	sugarcane
15.	mafuuko	muceengu	muceengu	pocket
16.	coocan	coocan	cicikaan	filter (v)
17.	cāāfū	mūūrwōō	piriir	dirty
18.	katukeey	katukeey	weeckey	return
19.	tofowuti/cwiiyaat	cwiiyaat	makerkeey	different
20.	mukeet	mukeet	karuutyeeet	lead (a cover)
21.	spireyeet	spireyeet	pampuut	sprayer
22.	keton	kavereet/kaartaasiit	kavereet/kartaasiit	polythene bag
23.	foneet	muforsiit	muforsiit	mattress
24.	marakwek	parayoniik	paroniik	beans
25.	cuumbiit	mushonteet	mushonteet	salt
26.	mwaakaniik	kaayiiisyeek	kaayiiisyeek	years
27.	ceesook	ceesook	ceywosook	women
28.	ntentewraa	ntentewraa	tuntupariit	carpet (for drying produce)
29.	mbiiret	piipet	piipet	tank
30.	tangany	tangany	nyalil	to suffer
31.	pesaaniit	pesaaniit	pafuut	basin
32.	muugincaantiit	perperyeet	perperyeet	stupidity
33.	mūūtiisyeēt	woonsyeet	woonsyeet	circumcision
34.	tōōrōōyeet	lakameet	Tuulwet	mountain
35.	nishonteet	nishontet	Motiyet	soot

Source: Primary Data, 2024

The findings on Table 12 indicate shared and different lexical items among the three dialects of Kupsapiiny, illustrating patterns of resemblance between the two of them while also displaying words unique to each variety. Firstly, similarities can be seen in words such as

koondit ‘a tube (for blowing fire)’, *cēērāākaantiit* ‘jerrycan’ and *nishonteet* ‘soot’ which are realized this way in Koongasiis and Kween dialects. This sameness is also seen in the word *raastit* ‘elephant grass’ which is shared in Koongasiis and Tinkey dialects. Similarly, *paandaanyi* ‘now’ and *kaarik* ‘money’ are common in Kween and Tinkey dialects. However, some words are unique in given dialects. To begin with words such as *ronkoosyeet* ‘mist’, *aarooweet* ‘mushroom’ *caakiit* ‘flask’ and *saayii* ‘now’ are particular to the Koongasiis dialect. Those specific to the Kween dialect include *ceemaareesyeet* ‘mist’, *kaapaareek* ‘mushrooms’, *soomas* ‘flask’ and *suuswoontet taa teeta* ‘elephant grass’. Lastly, words that are characteristics of Tinkey dialects are *ceetiinaasyeet* ‘mist’ *popuuk* ‘mushrooms’, *sooyeet* ‘a tube (for blowing fire)’ *flasket* ‘flask’, *puutiit* ‘jerrycan’ and *motiyet* ‘soot’. These findings provide a justification that contact is not necessarily the only factor that influences variation. As seen above, these differences may not be as a result of language contact but geographical and social factors. This explains why Oweleke (2020), who conducted a study on Standard Igbo and its dialects, acknowledges that variations in dialects of given languages are not only tied to language contact, but also historical, geographical and social factors, which may be the case in these findings. This clarifies the importance of understanding language from the perspective of the community being researched as emphasised by Johnstone and Marcellino (2010) in the *Ethnography of Communication*. The current study, however, has not delved into some of these elements, which calls for further studies to shed (more) light on these dimensions. This distribution is also consistent with the Variationist Sociolinguistics framework, which focuses on linguistic variation within speech communities and how social factors influence this variation (Tagliamonte, 2011).

In addition, it is worth pointing out that the Tinkey and Kween dialects of Kupsapiiny share the majority of their lexical commonalities, whereas the Koongasiis dialect exhibits significant lexical variation. This can be seen in words such as *Kāāmāātāāngā* ‘burial’, *peesyateet*

‘money’, *walaany* ‘change’, *maapoonte* ‘I do not have’ and *muceengu* ‘pocket’ which are common in Tinkey and Kween dialects. The Koongasiis and Kween dialects also have some words in common, these are *keesosyole* ‘loose’ and *kicaacuut* ‘sugarcane’. Nevertheless, each dialect retains a unique lexicon that distinguishes it from others. This is evident in words such as *kāākūūmēēywā* ‘burial’, *muutakooceet* ‘cloth-button’, *cuusaan* ‘change’, *maatiinye* ‘I do not have’, *mafuuko* ‘pocket’ and *cāāfū* ‘dirty’ which are true characteristics of the Koongasiis dialect. Additionally, the lexical item *mūūrwoō* ‘dirty’ is a feature of the Kween dialect and *piriir* ‘dirty’ sets the Tinkey dialect apart from the other two. On a close look, it is observable that some of the words in the Koongasiis dialect are borrowings from Kiswahili, for example, *mafuuko* ‘pocket’ from *mfukoni* ‘pocket’, *cāāfū* ‘dirty’ from *chafu* ‘dirty’, etc. Such lexical differences have been observed in other African languages as well. For example, Zungu (1999) explains that lexical differences exist between North Lala and South Lala of Tekele Nguni due to language contact. Zungu (1999) states that while North Lala has been greatly influenced by Zulu, South Lala, on the other hand, has influences from IsiZansi – a dialect that is commonly spoken on the South coast side of KwaZulu Natal (KZN). In a similar vein, Bose (2019) carried out a study on Kivu Kiswahili – a dialect spoken in the Democratic Republic of Congo (DRC). He found out that Kivu Kiswahili differs quite much from Standard Kiswahili due to language contact from Lingala – a language that is widely spoken in the country and French – the country’s official language. Thus, the lexical differences observed in Kupsapiiny as a result of contact phenomena have been observed elsewhere and fall within contact-induced differences observable among the dialects of languages in the world. This contact explains how language varies and changes within a speech community – an aspect that forms the core of Variationist Sociolinguistics (Sankoff, 1988a, as cited in Tagliamonte, 2011).

Furthermore, these findings illustrate the similarities and differences across the three dialects of Kupsapiiny with regard to the lexicon. Starting with the resemblance, it is clear that words such as *katukeey* ‘return’, *mukeet* ‘lead (a cover)’ and *spireyeet* ‘sprayer’ are referred to the same way in the Koongasiis and Kween dialects. On a similar note, the Kween and Tinkey dialects display similarities in words including *musorsiit* ‘mattress’, *parayoniik* ‘beans’ and *mushonteet* ‘salt’. It is also important to note that there are words which are particular to a given dialect and not present or not frequently used in the other dialects. For the case of the Koongasiis dialect, this pattern is exemplified by looking at words such as *keton* ‘polythene bag’, *tofowuti* ‘different’, *foneet* ‘mattress’, *marakwek* ‘beans’ and *cuumbiit* ‘salt’. For the Tinkey dialect, these specific words are *weeckey* ‘return’, *makerkeey* ‘different’, *karuutyeeet* ‘lead (a cover)’ and *pampuut* ‘sprayer’. Just as in the previous discussions, it is interesting to mention that the variation in the Koongasiis dialect is as a result of contact with Kiswahili. This is evident in cases like *marakwek* ‘beans’ from *maharage* ‘beans’, *cuumbiit* ‘salt’ from *chumvi* ‘salt’, among others. It should be noted that the lexical variations observed above relate to what has been found out as regards Kivu Kiswahili vs. Standard Kiswahili (Bose, 2019), Standard Igbo vs. other Igbo dialects (Oweleke, 2020) and AusEng vs. EngEng (Trudgill & Hannah, 2013), among others. Moreover, the manifestation of these lexical differences in Kupsapiiny supports the Variationist Sociolinguistics’ notion that language change and variation are not random but are impacted by sociolinguistic factors such as language contact, speaker interaction patterns, etc. (Tagliamonte, 2011).

Finally, similarities are shared between the Koongasiis and Tinkey dialects in words such as *ceesook* ‘women’, *ntentewraa* ‘carpet (for drying produce)’, *tangany* ‘to suffer’ and *pesaaniit* ‘basin’. Similarly, Kween and Tinkey dialects also share some words in common, which are *kaayiisyeek* ‘years’, *piipet* ‘tank’, *perperyeet* ‘stupidity’ and *woonsyeet* ‘circumcision’. It is important to note that each dialect still remains unique because of the distinctive variation.

This is clearly seen in lexical items such as *mwaakaniik* ‘years’, *mbiiret* ‘tank’, *muugincaantiit* ‘stupidity’, *mūūtiisyēēt* ‘circumcision’ and *tōōrōōyeet* ‘mountain’ which are characteristics of the Koongasiis dialect. Contrarily, words which distinguish the Tinkeyy dialect from the other two are: *ceywosook* ‘women’, *tuntupariit* ‘carpet (for drying produce)’, *nyalil* ‘to suffer’, *pafuut* ‘basin’ and *tuulwet* ‘mountain’, while *lakameet* ‘mountain’ characterises the Kween dialect. From the findings explained here, it is also observable that the Tinkeyy dialect exhibits some of the differences resulting from contact with Lugisu – a Bantu language that neighbours it. This can be illustrated by looking at *pafuut* ‘basin’, which is an influence from *ebaffu* ‘basin’. This difference is what Sankoff (1988a), as cited in Tagliamonte (2011) names the systematic and inherent variation in language in the Variationist Approach.

It is important to quantify the extent of lexical differences across the dialects. This is done by examining the number of words that differ from one dialect to another. This examination aims to provide a clearer picture of how lexical differences manifest themselves within the language. Besides, the data-driven approach not only highlights the degree of variation but also sets the foundation for a visual representation of these differences, thus offering insight into the linguistic distance between the dialects. It is important to have these numbers tabulated and later represented in a pie chart. These figures were arrived at by analysing and counting the number of words that differ between dialects. Significantly, for the purpose of this study, the Koongasiis dialect has been named A, the Kween dialect B and the Tinkeyy dialect C. These designations are random, unsystematic and solely intended to facilitate reference and comparison between these dialects. They do not imply any judgement or ranking regarding the dialect’s linguistic features, cultural significance or usability. It is just a neutral and convenient way to represent the dialects in the analysis, which allows for a clear and concise discussion of these lexical differences.

Table 13: Number of words which differ between dialects

Dialects	Number of words	Percentage
A from B	23	66%
A from C	33	94%
B from C	18	51%

Source: Primary Data, 2024

Notably, thirty-five (35) are considered and from the data represented in Table 13, the comparative analysis of lexical variation in the Kupsapiiny dialects shows that Dialect A (Koongasiis) differs from Dialect B (Kween) by twenty-three (23) words (66%), Dialect A (Koongasiis) differs from Dialect C (Tinkeey) by thirty-three (33) words (94%) and Dialect B (Kween) from C (Tinkeey) by eighteen (18) words (51%).

These numbers are further represented on Figure 6 below.

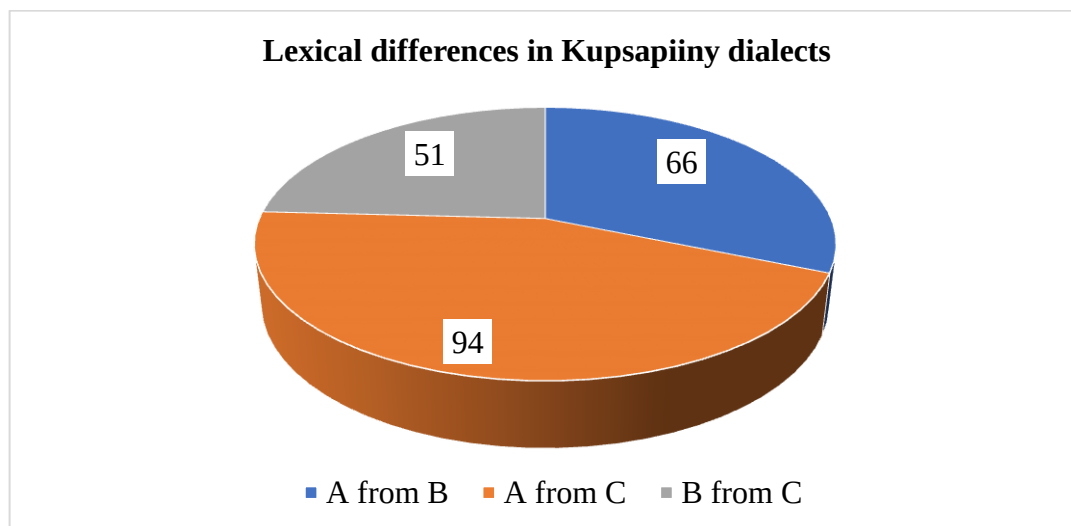


Figure 6: Number of words which differ between dialects

Source: Primary Data, 2024

To begin with, the Koongasiis dialect (A) differs from the Kween dialect (B) by twenty-three (23) words, out of the thirty-five (35) words analyzed. This means that the two dialects share twelve (12) words in common. Despite the fact that the two dialects share a vocabulary, the high level of divergence indicates that there is still a remarkable degree of lexical variance. These differences can be attributed to a number of factors. However, for the Koongasiis

dialect, language contact or borrowing from Kiswahili – a language that neighbors it, could be said to have greatly influenced these differences. This explains why Labov (1972) states that language variation is an inevitable occurrence within speech communities which are frequently influenced by geographic, social, and historical variables. These findings are also backed up by Variationist Sociolinguistics, which emphasizes that language is not a uniform, static entity, but rather a dynamic and adaptable system that reflects the diversity of its speakers and their social contexts (Tagliamonte, 2011).

The data represented in Figure 6 also shows that a lexical comparison between the Koongasiis dialect (A) and Tinkeyy dialect (C) demonstrates the greatest degree of divergence, with thirty-three (33) different lexical items out of the considered number of thirty-five (35). This is the highest level of variation between the dialects of Kupsapiiny. This also means that the two dialects in question (Koongasiis and Tinkeyy) may have more reduced mutual intelligibility in the dialect continuum of Kupsapiiny (cf. Chambers & Trudgill, 2004 below), although this study did not look into this. What we observe here is the fact that, out of the total number of words considered, the two dialects only have two (2) words in common. Considering the linguistic distance between the Koongasiis and Kween dialects and the Koongasiis and Tinkeyy dialects, the latter pair is distant from each other, while the former pair is close to each other. This factor may explain why the number of words that differ between the Koongasiis and Kween dialects is less (23 words) compared to that which differs between the Koongasiis and Tinkeyy dialects (33 words). These findings relate to the concept of dialect continuum – a term in linguistics, which Chambers and Trudgill (2004) explain as a scenario where geographically adjacent dialects are mutually intelligible, but linguistic variation makes comprehension more difficult as distance increases. It is, therefore, evident that these differences are not random. This is why Tagliamonte (2011) explains that one of the

basic principles of Variationist Sociolinguistics stresses that language variation follows systematic patterns within a community.

Finally, the Kween dialect (B) and Tinkeyy dialect (C) have the smallest lexical variation, with only eighteen (18 words) of the thirty-five (35) words different. This reduced divergence indicates a closer lexical relationship between the two dialects. Despite the distinctions by seventeen (17) words, the moderate lexical overlap indicates a higher potential for mutual intelligibility. Considering the variation between the Kween dialect and the Koongasiis dialect, on the one hand and the Tinkeyy dialect, on the other hand, it is important to mention that the differences between the Kween dialect and the former are greater (23) than those between the Kween dialect and the latter (18). The concept of dialect continuum can also be used to justify these differences in the sense that, much as the Kween dialect is central to both dialects (Koongasiis and Tinkeyy), it is closer to the Tinkeyy dialect than to the Koongasiis dialect. This is because the Koongasiis dialect has been reportedly influenced by Kiswahili due to its closeness to Kenya (Kawachi, 2011).

5.2 Grammatical Variations in Kupsapiiny Dialects

Modiano (2000, p. 124) observes that “the lion’s share of grammatical rules for English are the same for all of the major native-tongue varieties of the language.” This seems to be the general trend in Kupsapiiny. However, just as Modiano (2000) lists a number of grammatical differences between British English and American English, the current study has also uncovered, in a preliminary manner, some dimensions that fit the characterization of grammatical differences in the Kupsapiiny dialects. The findings show that the Tinkeyy dialect exhibits differences when it comes to grammatical aspects in Kupsapiiny. Most of these grammatical aspects are similar between the Kween and Koongasiis dialects. However, there is a difference in singularisation and pluralisation. In Kupsapiiny, i.e. in Kween (the

standard dialect), but also in Koongasiis, the equivalents of some English uncountable nouns usually take the plural form and not the singular, so that the equivalent of *sugar* is *sukaruuk* ‘sugar’ and not **sukarantet*. For most nouns, the suffix *-t* is used for singularisation, while *-k* indicates plurality. For the case explained above, in the Tinkeyy dialect, there were instances in which the equivalents of some English uncountable nouns are used in the singular form instead of the plural, as opposed to what takes place in the Koongasiis and Kween dialects. This is noticeable in the following examples:

(1) *Cēēwūūyēē muchelenik.* (Standard/Kween dialect, as well as Koongasiis)

1PL.grow rice (plural).

We grow rice.

(2) *Cēēwūūyēē muchelyontet.* (Tinkeyy dialect)

1PL.grow rice (singular).

We grow rice.

Contrarily, for some equivalents of English uncountable nouns which typically take the singular form in Kupsapiiny, the same speakers use the plural form instead. For example, the equivalent of ‘liver’ (dish) is ideally singular and not plural in the standard dialect (Kween). These speakers, on the other hand, would say *kotik* ‘liver’ in place of *kotyo*. It is also worth mentioning that these differences were only found in spoken discourse. It is not clear whether this is a manifestation of early signs of grammatical change in Tinkeyy or not. But since this is a linguistic behaviour that has been observed in oral discourse, it might be a good idea to follow it up and see how it evolves. Perhaps, this may end up affecting all the nouns in this category in the dialect. Therefore, these findings offer another perspective on grammatical differences that have been observed among different dialects of languages that have been studied. Notably, studies have already shown differences regarding prepositions and pronouns in standard and non-standard varieties of English (Trudgill and Hannah, 2013), articles and

cases in regional dialects of German (Shrier, 1965), interjections and adjectives in North and South Lala (Zungu, 1999), futurity markers in Standard Igbo and its dialects (Oweleke, 2020) and tense in Standard Kiswahili and Kivu Kiswahili (Bose, 2019). Importantly, for Kupsapiiny, the issue of singularization and pluralization of mass nouns is evident. Even though it is too early to draw very strong conclusions, it is important to ask questions about this situation. This variance is sufficient to show a difference, even if it was only seen in spoken discourse. This is because, according to Hymes (1962) in the *Ethnography of Communication*, the focus of analysis should be on a native speaker's capacity to communicate in real-world situations rather than on a speaker's linguistic proficiency.

5.3 Conclusion

The findings on lexical variations in Kupsapiiny revealed that the Koongasiis dialect exhibits most of the differences, while there are also other variations in the Tinkeyy dialect. These differences are mainly as a result of language contact from Kiswahili, as well as other social and geographical factors. However, there are also cases of similarities across these dialects. This helps to tie Kupsapiiny as one language, as well as maintaining intelligibility among its speakers across the three dialects. It can also be observed that the Tinkeyy dialect could be said to manifest grammatical differences, particularly in singularity and plurality, from the other two dialects. However, these variations only occurred in the spoken discourse, while the written discourse was observably uniform across the three varieties. More studies are needed to examine the extent of these variations, using large data sets.

CHAPTER SIX

ATTITUDES OF KUPSAPIINY SPEAKERS TOWARDS THE DIFFERENT DIALECTS OF THE LANGUAGE

6.0 Introduction

This chapter presents analyses and discusses the findings regarding the fourth objective of the study, i.e. to assess the attitudes of Kupsapiiny speakers towards the different dialects of the language. The data was collected through focus group discussions. I provided respondents with guiding questions that enabled them to express their views on dialectal differences. From this, their perceptions and attitudes towards the different dialects including their own were drawn.

6.1 Attitudes of Kupsapiiny Speakers towards the Different Dialects of the Language

The study's findings revealed that speakers of the Kween dialect have a positive attitude towards their dialect and a negative attitude toward the Koongasiis and Tinkeey dialects. The positive attitude stems from the belief that the Kween dialect is the 'standard' form of the language. This seems to prompt Kween dialect speakers to regard their own as superior and the other two as inferior or less respected. As a result, Koongasiis and Tinkeey speakers are wrongly labeled as lacking language proficiency because the standard dialect speakers (Kween) look at these dialects (Koongasiis and Tinkeey) as a deviation from the norm. One of the Kween dialect respondents mentioned "*Cee! (an interjection) Kupsapiiny nyepoo Koongasiis akoo Tinkeey lee kikiliyankey*". This means that the varieties of Kupsapiiny spoken in Koongasiis and Tinkeey are hybrid or mixed up. Another added "*Kupsapiiny nyepoo Koongasiis lee hmm! kipakaach Kiswahili*", implying that Kiswahili has 'killed' the variety of Kupsapiiny spoken in Bukwo District (Koongasiis). While they label the other

dialects this way, they perceive theirs as “*Kupsapiiny nyoo ta tapoon*”, which means the type of Kupsapiiny that is still ‘good’ or untampered with. These findings are consistent with Tegegne’s (2015) view on the universal attitude towards dialects of different languages spoken in the world. He believes that the speakers of standard dialects usually have a positive attitude towards their own dialect and a negative one towards the non-standard dialects. This attitude, he claims, determines the survival or continuity or death of a dialect. This observation is notable among the Kween speakers, who assert that their dialect is ‘good’, while the other two (Tinkeyy and Koongasiis) are a deviation from the standard. This latter statement is counteracted by Variationist Sociolinguistics, which stresses that linguistic variations are considered part of a speaker’s linguistic repertoire other than a deviation from the norm (Tagliamonte, 2011).

Besides, the findings also show that the Koongasiis dialect speakers showed a negative attitude towards their own and the Tinkeyy dialect but a positive one towards the Kween dialect. One of the Koongasiis dialect respondent said that “*matapoon Kupsapiiny nyaceek akoo nyepoo Tinkeyy. Kupsapiiny nyee mantaa ki nyepoo Kween.*” This means that their type of Kupsapiiny and that of Tinkeyy is ‘not good’ and that of Kween is ‘original’ or ‘standard’. The Koongasiis dialect speakers actually think that their dialect and that of Tinkeyy are a complete distortion of the would-be ‘good’ or ‘correct’ Kupsapiiny. For this matter, the Koongasiis dialect speakers feel marginalized and perceive their dialect as less prestigious than the Kween dialect, which has been institutionalized as the standard. Consequently, they associate their dialect with distortion, hence leading to a diminished sense of linguistic pride. These findings are supported by Evans and Imai (2011, p. 319), who undertook a study on how Japanese students perceive varieties of English. They discovered that the US (United States) variety was preferred to other varieties and evaluated based on ‘standardness’, which is not different from how the Koongasiis dialect speakers perceive the Kween dialect. These

different attitudes align with Tagliamonte's observations (2011), where he explains in the Variationist Approach that such dynamics reflect the diversity of the speakers and their social contexts.

The Tinkey dialect speakers, on the other hand, exhibited a negative attitude towards the standard dialect (Kween) and the Koongasiis dialects. However, they displayed a positive attitude towards their own even with the acknowledgement that it is not the standard dialect. This explains why one of the Tinkey dialect speakers was quoted saying that "*kaikai Kupsapiiny nyaceek, nyepoo Koongasiis le kiime*". This means that the Tinkey dialect speakers consider their dialect as 'better' than the Koongasiis dialect, which they term as 'dead'. This, therefore, shows that the Tinkey dialect speakers have a positive attitude towards their dialect and a negative one towards the other two (Koongasiis and Kween). On the same note, the Tinkey dialect speakers' negative attitude toward the Kween dialect reflects resistance to the dominance and perceived imposition of a standard that does not fully represent their linguistic identity. The Tinkey dialect is spoken in Kapchorwa District, which was previously the only district in the Sebei region and more developed than Bukwo District (where the Koongasiis dialect is spoken) and Kween District (where the Kween dialect is spoken). This is why another Tinkey dialect speaker questioned that "*Tapoon lane Kupsapiiny nyepoo piiko cee kicenyee langat?*" "*Kineree tawunit amutuun, maponte pankinak.*" This can be interpreted as how can the Kween dialect be called standard or 'good' when the district was birthed 'yesterday'? The dialect is spoken in a very underdeveloped and remote district, which does not even have a bank. This negative attitude manifested by the Tinkey dialect speakers towards the Kween dialect stems from the belief that a dialect spoken in a 'remote' and 'underdeveloped' district like Kween cannot be standard or 'good' and dominant over their own. It is worth mentioning that the Tinkey dialect speakers hold their dialect with very high regard, because they believe it is spoken in Kapchorwa District, which

is the most developed in the Sebei region. These dynamics reveal issues of identity, power, and language prestige within the Kupsapiiny-speaking community, where dialectal diversity is not equally valued or respected. Such attitudes may have broader implications for language preservation, inter-dialect communication, and the future of Kupsapiiny as a cohesive linguistic entity. Tegegne's (2015) findings explain that societies generally have a positive attitude towards the standard dialect and a negative one towards the non-standard. This is true for the Koongasiis dialect speakers towards the Kween dialect. However, these findings contradict Tegegne's (2015), as there is a display of a negative attitude by the Tinkeey (non-standard) dialect speakers towards the Kween dialect (standard). This explains why Johnstone and Marcellino (2010) in the *Ethnography of Communication* attach great importance to understanding language from the perspective of the community being researched to uncover such dynamics.

It goes without mentioning that in 2011, the Summer Institute of Linguistics carried out a sociolinguistic survey in the districts of Bukwo (for the Koongasiis dialect), Kween (for the Kween dialect) and Kapchorwa (for the Tinkeey dialect) (KLADEPF, 2017). This team found that among the three dialects mentioned above, the Kween dialect seemed to have faced little interference from the other dialects (Koongasiis and Tinkeey) given the fact that it is a central dialect. Based on this factor, the Kween dialect was declared a standard dialect (KLADEPF, 2017).

Furthermore, it was observed that speakers of the Koongasiis dialect do not communicate freely in their dialect when they are with the Kween dialect speakers. This is because of fear of stigmatization, as their native dialect is seen as inferior or 'unpolished' compared to the Kween dialect. On the other hand, the findings revealed that the Tinkeey dialect speakers openly used their dialects even in the presence of the Kween dialect speakers. This is because they displayed resistance towards the dominance of the Kween (standard) dialect. This attitude

could also be attributed to the fact that they saw their dialect as a means of stamping their linguistic pride. On the same note, it was discovered that the Kween dialect speakers have linguistic freedom because their dialect is widely acknowledged and linked with better status. Similar sentiments have been recorded elsewhere in the world. For example, Githinji and Njoroge (2017) observe that non-standard speakers of Kiswahili are not free to speak in their dialects for fear of stigmatization. Contrary to Githinji and Njoroge's observations, the Tinkeyy dialect (non-standard) speakers were free to use their dialect even in the company of the Kween (standard) dialect speakers. At the same time, Labov (1966), Macaulay (1975) and Baron (1976) argue that standard dialects are associated with power, while non-standard dialects are associated with attractiveness. This explains why the Kween dialect speakers have linguistic freedom: they feel linguistically superior to the other dialect speakers. Interestingly, the Tinkeyy dialect was rated as 'nice' and 'fun' to listen to by speakers of the other two dialects, as they tried to mimic the way the speakers of Tinkeyy talk, especially with the tone. Although this can be looked at from the perspective of attractiveness mentioned by the authors above, this state of affairs seems not to sway the attitude of the speakers of Kween towards accepting the Tinkeyy accent as a good way of speaking Kupsapiiny. It seems that such assertions from the speakers of Kween (and Koongasiis) are a kind of sarcasm. Since tone can also be seen as a component of paralinguistics, these results are consistent with Johnstone and Marcellino (2010), who recognize that the goal of the Ethnography of Communication is to investigate nonverbal clues and other social conventions that depict attitudes and may be difficult to evaluate using quantitative methods alone.

In the Kupsapiiny-speaking region, the adoption of the Kween dialect as the standard, notably in schools, has resulted in a linguistic imbalance. As a result, Kween speakers have a strong sense of ownership and legitimacy because of the widespread use of their dialect in the region. Some Kween dialect respondents went as far as recommending that teachers who

speak the Kween dialect should be employed in Bukwo (where the Koongasiis dialect is spoken) and Kapchorwa (where the Tinkeyy dialect is spoken). It follows that the use of the Kween dialects in primary schools (thematic curriculum) in the Sebei sub-region excludes the Koongasiis and Tinkeyy dialects. The Koongasiis dialect speakers see this innovation as a way of recovering what they described as ‘lost’ Kupsapiiny. This is due to the fact that they view their dialect as one which is not good enough. Thus, they look at the use of the Kween dialect in their (Koongasiis dialect) schools as an opportunity to teach their children ‘good’ Kupsapiiny. However, this may not be the case because much as children are taught what they call ‘good’ Kupsapiiny, they will always interact with their parents who speak the so-called ‘bad’ Kupsapiiny. Schmidt (2011) observed that an increasing percentage of Moselle-Franconian regional language speakers, mostly young and urban, are very proficient in this regiolect. But to teach their children what they label as ‘good’ German, these proficient dialect speakers avoid using the dialect throughout their children’s primary language acquisition phase and instead use their ‘best High German’ (regiolect). This is not different from the Koongasiis dialect speakers who want their children to be taught in the Kween dialect which they believe is ‘good’ Kupsapiiny. All these differences in Kupsapiiny and the attitudes that come about speak to the inherent variation in language, a concept that forms the background of Variationist Sociolinguistics (Sankoff, 1988a, as cited in Tagliamonte, 2011).

The Tinkeyy dialect speakers, on the other hand, believe their dialect is being devalued and yet they argue that their dialect is just as important as Kween and should be given equal recognition, particularly in school environments where their children are required to learn in a dialect other than their own. For these speakers, the Kween dialect supremacy threatens their linguistic and cultural identities. The imposition of Kween in schools encourages students to comply with a standard that does not reflect their individuality, causing feelings of alienation. Majola, Ditseke and Cekiso (2019) show that the Bhaca learners are taught in isiXhosa, but

these learners (isiBhaca) resist this idea because it does not reflect who they really are and it limits their linguistic freedom. Similar resistance is seen by the speakers of the Tinkeyy dialect, who insist that their children are denied freedom to use their ‘language’. But, so far, there are no reports on resistance stemming from the Tinkeyy children themselves as was the case with the Bhaca learners reported by Majola, Ditseke and Cekiso (2019).⁵ However, the fact that the elders and parents are already voicing this concern is quite revealing.

Meluzzi (2015) investigated the effect that Italo-Romance varieties have had in shaping the linguistic identity of Italian speakers in Bozen. These speakers were interviewed about how they perceive this variety of Italian in Bozen. This study’s findings revealed that these speakers strongly believe Bozen has no dialect (Meluzzi, 2015). Generally speaking, they mentioned that Italians mainly speak ‘clear’ Italian (Meluzzi, 2015, p.11). However, considering the fact that those who speak the language feel there is no Bozen dialect, Meluzzi (2015) argues they intended to communicate indirectly that the Italian spoken in Bozen is not only ‘cleaner’ but also more ‘correct’ than any other Italian spoken anywhere else in Italy (p.11). The speakers’ attitude towards this variety of Italian in Bozen reflects their language identity, pride and expression, as the statements provided above act as a defense against the would-be negative attitude towards their language. In a similar study, Beal (2020) analyzes Bewick’s ego-documents and discovers that, while Bewick writes mostly in Standard English, he deviates from this and uses dialect vocabulary and structures in his texts. This, according to Beal (2022), is a method of linguistic identification, construction, and expression. Likewise, the Tinkeyy resistance to the standard dialect (Kween) can be attributed to the idea that they

⁵ While the current study did not involve schoolchildren per se, the respondents contacted did not provide any information about any kind of resistance from schoolchildren.

want to have a linguistic identity construction or belonging as well as a language expression that truly defines them. These findings are backed up by the Ethnography of Communication framework, which aims to understand how language functions as a social and cultural phenomenon by looking at its use in everyday life, its role in identity formation, and its relationship to broader social institutions (Farah, 1997).

6.2 Conclusion

It can be observed that these language attitudes exist among speakers of Kupsapiiny and this, therefore, creates bias, which, in turn, may affect social cohesion among these speakers. It may also generate splits within the linguistic community, weakening mutual respect and appreciation for the uniqueness that each dialect provides.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.0 Introduction

This chapter presents a summary of this study's major findings and provides conclusions followed by recommendations. The summary highlights the major findings related to the study's objectives, involving the phonological, lexical and grammatical differences in Kupsapiiny dialects as well the attitudes of Kupsapiiny speakers towards the different dialects of the language. Conclusions and recommendations are drawn from these findings. Lastly, this chapter also points out areas for further research.

7.1 Summary of Findings

The aim of this study was to investigate dialectal variations in Kupsapiiny dialects. This is a language spoken in the Eastern part of Uganda. The summary of the findings is provided in relation to the four objectives that guided this study. It is presented as follows.

7.1.1 Phonological Differences in Kupsapiiny Dialects

These phonological differences were presented in line with tone and Wells' (1980) taxonomy, which involves: phonemic system, phonetic realization, phonotactic distribution and lexical distribution. The study revealed that there are significant phonological differences between the Koongasiis, Kween and Tinkey dialects. Notably, phonotactic distribution and lexical distribution emerged as segmental aspects of phonological variation in Kupsapiiny dialects.

With regard to phonotactic distribution, the findings show that the Tinkey dialect does not allow the configuration /nak/ in the last syllable of a word. As a result, the vowel /a/ is changed to /i/. This is evidenced in the words *mwaanyiinak* /mwa:pi:nak/ 'coffee' and *chaynak*

/tʃamak/ ‘tea’ in the Koongasiis and Kween dialects, which are realised as /mwa:pi:nik/ ‘coffee’ and /tʃamik/ ‘tea’, respectively in the Tinkeyy dialect. As far as lexical distribution is concerned, the findings revealed that the Koongasiis dialect employs the phoneme /u:/ in some cases where the Kween and Tinkeyy dialects use /o:/. Consequently, the word *took* /to:ka/ ‘cows’ in the Kween and the Tinkeyy dialects is realised as /tu:ka/ in the Koongasiis dialect. In a similar way, the Tinkeyy uses /ɔ/ while the Koongasiis and Kween dialects employ /a/. This is seen in the lexical item *āyēēny* ‘two’, which is realised as /ɔjɛ:n/ in the former dialect and /ajɛ:n/ in the latter dialects.

Furthermore, tonal patterns also distinguish the Kupsapiiny dialects, with the Tinkeyy dialect exhibiting cases of high tone, whereas the Kween and Koongasiis dialects use a low tone in the same situations. This was seen in lexical items such as *poyik* /pójík/ vs. *poyik* /pójik/ in the Tinkeyy dialect and the Koongasiis and Kween dialects, respectively. On the other hand, the Tinkeyy dialect, in some cases, employed a low tone in situations where the other two dialects used a high tone. This is clearly seen in the lexical item *mutapuk* /mútàpúk/ ‘ripe bananas’ in the Koongasiis and Kween dialects and /mútàpùk/ in the Tinkeyy dialect.

7.1.2 Lexical Differences in Kupsapiiny Dialects

This study uncovered significant lexical differences in the Kupsapiiny dialects. The Koongasiis dialect, particularly, manifested substantial variations. Many of these variations stemmed from language contact from Kiswahili – a neighbouring language. This is evidenced by looking at the following examples *cuumbit* ‘salt’ from Kiswahili *chumvi* ‘salt’, whose equivalent is *mushontet* ‘salt’ in the Kween dialect. In contrast, the Tinkeyy dialect displayed fewer lexical variations than the Koongasiis dialect. This can be seen in the word *mopceet* ‘sugarcane’, which is realised as *kicaacuut* ‘sugarcane’ in the Kween and Tinkeyy dialects. This difference is also evidenced by looking at the lexical item *pesaaniit* ‘basin’ in the

Koongasiis and Kween dialects, which the Tinkeyy dialect speakers call *pafuut* ‘basin’. This difference is as a result of language contact from Lugisu – a neighbouring language (Bantu), which terms the same word as *ebaffu* ‘basin’. These differences manifest themselves as a result of language contact and also geographical and social factors (for example, intermarriages). In addition, most of these differences were common in nouns, unlike other word classes.

7.1.3 Grammatical Differences in Kupsapiiny Dialects

The study found out that grammatical differences exist in the Kupsapiiny dialects, though minimally, involving number concord. The Tinkeyy dialect display a unique pattern in spoken discourse, wherein mass nouns typically considered plural in the standard dialect (Kween) are singularized, while those expected to be in singular are pluralized. This divergence suggests flexibility in Tinkeyy’s grammar.

7.1.4 Attitudes of Kupsapiiny Speakers Towards the Different Dialects of the Language

This study revealed complex attitudes among the Kween, Koongasiis, and Tinkeyy dialect speakers. The Kween dialect speakers exhibited loyalty towards and pride in their dialect, but stigma towards the Koongasiis and Tinkeyy dialects. Conversely, Koongasiis speakers showed admiration for the Kween dialect, insecurity about their own dialect, and disdain for Tinkeyy. On the other hand, the Tinkeyy dialect speakers displayed a unique pattern of stigma and rejection towards the Koongasiis and Kween dialects and a positive attitude towards their dialect. These attitudes suggest a hierarchical perception of dialects, with Kween holding prestige and Koongasiis and Tinkeyy facing marginalization, although the Tinkeyy speakers view their dialect as the best. It should be noted that aspects like cultural and linguistic identity, historical events, standardization, and geographical and social factors likely contribute to these attitudes.

7.2 Conclusions

7.2.1 General Conclusions

The phonological analysis of Kupsapiiny dialects revealed a distinct pattern of lexical distribution, phonotactic distribution and tonal variations (which are also lexically distributed). The Tinkey dialect shows the most differences under phonotactic distribution (segmentally) and tone (suprasegmentally), while the Koongasiis dialect exhibits more differences with regard to lexical distribution (segmentally). This could also mean that based on these distinguishing parameters, the Koongasiis and Kween dialect speakers may have a high level of mutual intelligibility compared to the Tinkey dialects. These findings demonstrate the uniqueness of the Tinkey dialect phonological profile. Crucially, Wells' taxonomy (1982) was also applied to suprasegmental phonology, much as it was (originally) only concerned with segmental phonology.

Notably, the examination of lexical variations in Kupsapiiny displayed differences in word usage, borrowing and retention, driven by language contact, geographical, historical and social factors, etc. These differences were common in nouns and limited in other word classes. The Koongasiis dialect scored high in these variations influenced by contact with Kiswahili and other factors. The Tinkey dialect, on the other hand, showed fewer variations. The fewer variations exhibited by Tinkey could be linked to what is known as dialect continuum (Chambers & Trudgill, 2004). Chambers and Trudgill (2004) believe that geographically close dialects will have most of the similarities. These findings highlight the dynamic nature of lexical evolution, stressing the importance of language contact and other factors in shaping dialectal diversity.

It is also worth mentioning that the analysis of grammatical differences in Kupsapiiny dialects uncovered patterns in the Tinkey dialect, where some mass nouns, which are in singular in

Kween (the standard dialect), as well as in Koongasiis, are pluralized and vice versa. This variation emphasizes the significance of examining spoken language to understand dialectal differences. This is because there was grammatical uniformity in written forms across the Koongasiis, Kween and Tinkey dialects. It is the attention to spoken discourse that brought this grammatical difference to light in the Tinkey dialect.

The study's findings have shed light on complex language attitudes among speakers of these dialects. On the one hand, the Kween dialect speakers showed pride in their own and despised the other two (Koongasiis and Tinkey). The Koongasiis speakers, on the other hand, revealed a positive attitude towards the Kween dialect and stigmatized their own and the Tinkey dialect. The Tinkey dialect speakers, however, showed a despise for the Koongasiis dialect and resistance towards the Kween dialect, while defending their own. These attitudes indicate linguistic insecurity, especially the Koongasiis dialect speakers, who do not value their dialect. This negative attitude may eventually result in the death of the dialect. Language standardization influences these attitudes as well. Since the Kween dialect was standardized, it made the speakers of Koongasiis feel that their own was/is not good enough. This explains why the Koongasiis dialect speakers display self-stigma. Remarkably, the Tinkey dialect speakers resist this dominance because they feel they cannot be controlled by the Kween dialect spoken in a remote or underdeveloped place. This underscores the role of language or dialect in portraying identity expression and construction.

7.2.2 Limitations to the Study and Outlook

This study targeted three sub-counties, one in each district where a dialect is spoken. The findings attained from these places were used to generalize findings. This might have potentially neglected differences in other Kupsapiiny-speaking areas. Moreover, the urban-rural divide was not explored, which might have led to overlooking significant variations in

language use in these settings. However, being a preliminary study on dialectal variations in Kupsapiiny, the findings here provide a good background to further research. Thus, future researchers could study these patterns, since studying all these factors would enable sound and more comprehensive generalizations.

Categorizing dialects into three distinct groups might have oversimplified complexities or neglected sub-dialects which might have potentially masked important variations. However, one can still state that beginning with the delineation of dialects could be a good approach and later sub-dialects should be taken into account. It might, thus, be beneficial to explore these sub-dialects in the future.

This study observed that some respondents were not in a position to read the passage easily, perhaps because they were lengthy. And yet, elicitation was one of the key tools meant to gather relevant data. This is different from what I expected; hence some variations could have been left out due to this barrier. However, the fact that there were many data collection tools, this was considerably mitigated.

I faced difficulties in regulating conversational modules and administering structured interviews to speakers of other dialects, since using my dialect signalled a bias, which, in turn, might have affected data collection. To curb this, I adjusted to the different dialects, whenever possible, so that data was not affected. In addition, two research assistants were employed; one for the Koongasiis dialect and the other for the Tinkeyy dialect.

Relatedly, I encountered a challenge with respondents who speak the Koongasiis dialect. They did not feel free to converse in their dialect due to fear of stigmatization, which would greatly affect the authenticity of the data. I, therefore, explained to the respondents that this study is purely meant for academic purposes and not as a source of stigmatization or any other linguistic offence in any way. At the same time, as already mentioned above, a research

assistant who speaks the relevant dialect accompanied me in order to create a good rapport with the respondents.

This study utilized simple statistical tools, namely frequencies and percentages, visualized inline graphs, tables, and pie charts, for its quantitative analysis. Although more complex methods like regression analysis are often expected in quantitative research, the basic tools used here were sufficient to provide an initial understanding of the issue at hand. Additionally, combining these basic quantitative insights with qualitative analysis through triangulation helped the study present a clearer and more detailed picture. However, future research should consider incorporating more advanced statistical techniques for deeper analysis (see 7.3 for details).

7.3 Recommendations

Based on the findings got from this study, I, therefore, present the following recommendations:

It would be important for future researchers to shed (more) light on how language contact and factors such as historical, geographical and social can influence dialectal variations since this study did not delve profoundly into some of these elements.

The current study did not probe the aspect of mutual intelligibility among the Koongasiis, Kween and Tinkey dialect speakers of Kupsapiiny. This would be a good area to pursue. It would also be beneficial for future researchers to follow up on grammatical differences in the Tinkey dialect, especially with regard to the issue of singularization and pluralization of mass nouns. Besides, since the urban-rural divide was not investigated, it might have led to overlooking significant variations in language use in these settings. Thus, future researchers

could study these patterns, since studying all these factors would enable sound and more comprehensive generalizations.

To preserve the rich linguistic heritage of Kupsapiiny, it is crucial to develop a comprehensive dictionary and grammar guide for all dialects. Establishing a language documentation center will ensure the safekeeping of linguistic resources. This will help preserve the Koongasiis dialect, as negative attitudes among its speakers threaten its survival.

Incorporating the other dialects (Koongasiis and Tinkey) into the thematic curriculum will promote linguistic diversity and awareness. Developing education materials sensitive to dialectal differences will enhance learning outcomes, thereby creating an inclusive environment for language use and challenging stigma. In addition, doing this would also promote linguistic identity construction among the non-standard dialect pupils.

Conducting language awareness programmes through media, for example, radio talk shows, etc., will empower community members to value their linguistic uniqueness, especially the Koongasiis dialect speakers. It will also help the Kween dialect speakers appreciate diversity and realise that different ways of speaking Kupsapiiny do not mean ‘distortion’ or ‘dilution’.

As previously noted, future research should incorporate advanced statistical techniques to gain a more thorough understanding of dialectal variations in Kupsapiiny. Methods such as multivariate regression, factor analysis, and structural equation modeling can help reveal intricate relationships among variables and detect patterns that simpler quantitative tools might have overlooked. Employing such advanced analyses would not only enhance the reliability of the findings but also enable researchers to offer more accurate and complete recommendations. By applying these advanced methods, future studies can generate deeper insights about dialectal variations in Kupsapiiny.

Finally, this study recommends that it will be advantageous to investigate the Kupsapiiny sub-dialects in the future. This is because this was not captured in this study, and yet it is possible that some variations could have been masked in these areas.

7.4 Areas for Further Research

In order to supplement what the current study provided and what has already been suggested in 7.3 above, the following areas could present good topics for research:

1. The influence of L1 on L2 speakers of Kupsapiiny
2. An analysis of Kupsapiiny syntax

REFERENCES

- Adokorach, M., & Isingoma, B. (2022). Homogeneity and heterogeneity in the pronunciation of English among Ugandans: A preliminary study. *English Today*, 38(1), 15-26.
- Alshangiti, A. M. (2022). Quantitative Sociolinguistics Methodology: A Descriptive and Analytical Study. *Journal of Research in Education and Psychology*, 37(2), 767-800.
- Baker, M. C. (2020). Syntax. In M. Aronoff, & J. Rees-Miller (Eds.), *The Handbook of Linguistics* (265-294). John Wiley & Sons.
- Bastone, R. (1994). *Grammar*. Oxford: Oxford University Press.
- Baron, D. E. (1976). Linguistic Insecurity: The effect of attitudes toward language production. *Flowers of evil*. Accessed on 8th March 2024 from <https://eric.ed.gov/?id=ED137817>
- Beal, J.C. (2020). Dialect and the Construction of Identity in the Ego-documents of Thomas Bewick. In H. Patrick, & W. Maguire (Eds.), *Dialect Writing and the North of England* (51-75). Edinburgh University Press.
- Bell, A., Sharma, D., & Britain, D. (2016). Labov in sociolinguistics: An introduction. *Journal of Sociolinguistics*, 20(4), 399-408. John Wiley & Sons.
- Blanchet, D. & Legros, F. (2002). 4. France: The Difficult Path to Consensual Reforms. In M. Feldstein & H. Siebert (Eds.), *Social Security Pension Reform in Europe* (pp. 109-136). Chicago: University of Chicago Press.
- Blanchet, P., & Armstrong, N. (2006). The sociolinguistic situation of ‘contemporary dialects of French’ in France today: an overview of recent contributions on the dialectalization of Standard French. *Journal of French Language Studies*, 16(3), 251-275. Cambridge University Press.
- Bose, P. B. (2019). Analyzing ways of speaking Kivu Swahili: Variation and ethnic belonging. In *Swahili Forum*, 26, 258-276. Accessed on 23rd February 2024 from:

https://www.academia.edu/download/63700376/Volltext_PDF_120200621-5921ezm5p5.pdf.

- Bowen, G.A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9 (2), 27-40. <https://doi.org/10.3316/QRJ0902027>
- Brezina, V., & Gablasova, D. (2018). The corpus method. In J. Culpeper, P. Kerswill, R. Wodak, T. McEnery, & F. Katamba (Eds.), *English Language: Description, Variation and Context* (2nd ed.). Palgrave Macmillan.
- Bucholtz, M. (2010). *White kids: Language, race, and styles of youth identity*. Cambridge: Cambridge University Press.
- Buchstaller, I., & Khattab, G. (2013). Population Samples. In R.J. Podesva, & D. Sharma (Eds.), *Research methods in linguistics* (74-95). Cambridge: Cambridge University Press.
- Cameron, D. (2000). Good to talk? Living and working in communication culture. *Good to Talk?* (1st ed., pp. 1-224). SAGE Publications Ltd.
- Chambers, J. K., & Trudgill, P. (1998). *Dialectology* (2nd ed.). Cambridge: Cambridge University Press.
- Chambers, J.K., & Trudgill, P. (2004). *Dialectology* (2nd ed.). Cambridge: Cambridge University Press.
- Chelimo, D. (2022). *The place and value of verbal art in the use of proverbs: a case study of selected Kupsabiny proverbs* (1-19). Doctoral dissertation. Makerere: Makerere University.
- Cherotich, C. (2023). *The uses of Irony in selected Sabiny Fables*. Doctoral dissertation. Makerere: Makerere University.
- Cruse, D. A. (2020). The Lexicon. In M. Aronoff, & J. Rees-Miller (Eds.), *The handbook of linguistics* (238-264). John Wiley & Sons.

- De Vaus, D. (2001). Research design in social research. *Research design in social research*, 1296. SAGE, London.
- Dorian, N. C. (1998). Western language ideologies and small-language prospects. In L.A. Grenoble, & L.J. Whaley (Eds.), *Endangered Languages: Current Issues and Future Prospects* (3-21). Cambridge: Cambridge University Press.
- Eagly, A. H., & Chaiken, S. (1998). Attitude structure and function. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The Handbook of Social Psychology* (4th ed., pp. 269-322). McGrawHill.
- Eckert, P. (1989). *Jocks and burnouts: Social categories and identity in the high school* (47-138). Teachers' college press.
- Elhami, A., & Khoshnevisan, B. (2022). Conducting an Interview in Qualitative Research: The Modus Operandi. *MEXTESOL Journal*, 46(1). Accessed on 28th February 2024 from <https://eric.ed.gov/?id=EJ1333875>
- Evans, B. E., & Imai, T. (2011). 'If we say English, that means America': Japanese students' perceptions of varieties of English. *Language Awareness*, 20(4), 315-326. Routledge.
- Farah, I. (1997). Ethnography of communication. In N. H. Hornberger & D. Corson (Eds.), *Encyclopedia of language and education: Research methods in language and education* (Vol. 8, pp. 125-133). Netherlands: Springer.
- Forel, C. A., & Puskás, G. (2005). Phonetics and phonology. *University of Oldenburg*, 10 (1-64).
- Garrett, P., Coupland, N., & Williams, A. (2003). *Investigating language attitudes: Social meanings of dialect, ethnicity, and performance* (1-251). University of Wales Press.
- Gil, D. (1985). What does grammar include? *Theoretical Linguistics*, 12(2-3), 165-172. <https://doi.org/10.1515/thli.1985.12.2-3.165>

- Githinji, P., & Njoroge, M. (2017). *Folk Linguistic Perceptions and Attitudes Towards Kenyan Varieties of Swahili*. In Swahili Forum (Vol. 24, pp. 62-84). University of Leipzig.
- Githiora, C. (2002). Sheng: Peer language, Swahili dialect, or emerging Creole? *Journal of African cultural studies*, 15(2), 159-181. DOI: 10.1080/1369681022000042637
- Gordon, M. J. (2017). William Labov. In *Oxford Research Encyclopedia of Linguistics*. <https://doi.org/10.1093/acrefore/9780199384655.013.364>
- Government of Uganda. (1995). The Constitution of Uganda. Third Schedule: Uganda's indigenous communities. (Article, 10, pp. 186-187). Retrieved from: <https://www.parliament.go.ug/cmisis/views/e138fbaf-95f5-4cbc-ac33b4678be3577a%253B1.0>
- Gumperz, J. J. (1964). Linguistic and social interaction in two communities. *American Anthropologist*, 66(6), 137-153. https://doi.org/10.1525/aa.1964.66.suppl_3.02a00100
- Gumperz, J. J. (1982). *Language and social identity*. Cambridge: Cambridge University Press.
- Gwet, K. L. (2008). Computing inter-rater reliability and its variance in the presence of high agreement. *British Journal of Mathematical and Statistical Psychology*, 61(1), 29-48. doi: 10.1348/000711006X126600. PMID: 18482474.
- Haugen, E. (1966). Dialect, language, nation 1. *American Anthropologist*, 68(4), 922-935. <https://doi.org/10.1525/aa.1966.68.4.02a00040>
- Hayes, B. (2008). *Introductory phonology* (Vol. 7, pp. 185-187). John Wiley & Sons.
- Hudson, R. (1998). *Language as a cognitive network*. In Hanne Gram Simonsen & Rolf Theil Endresen (Eds.), *A Cognitive Approach to the Verb. Morphological and Constructional Perspectives*, 49-72 Berlin: Mouton de Gruyter
- Hyman, L. M. (2006). Word-prosodic typology. *Phonology*, 23(2), 225-257. Cambridge

University Press.

- Hymes, D. H. (1962). The ethnography of speaking. In T. Gladwin & W. Sturtevant (Eds.), *Anthropology and Human Behavior* (pp. 13-53). Washington, DC: Anthropological Society of Washington.
- Hymes, D. (1972) Models of the Interaction of Language and Social Life. In J.J Gumperz (Ed.), *Direction in Sociolinguistics: The Ethnography of Communication* (35-71). Holt, Rinehart and Winston: New York.
- Johnstone, B., & Marcellino, W. (2010). Dell Hymes and the Ethnography of communication. *Sage handbook of sociolinguistics*, 57-66. Sage Publishers.
- Katamba, F. (1989). *An introduction to phonology* (Vol. 48). London: Longman.
- Kawachi, K. (2010). *An overview of the sociolinguistic situation of Kupsapiny, a Southern Nilotic language of Uganda*. African study monographs, 31(3), 127-137. The Center for African Area Studies, Kyoto University.
- Kawachi, K. (2023). *Long Default and Short Indefinite Noun Forms in Kupsapiiny: Synchronic Usage and Diachronic Development*. *GENGO KENKYU* (Journal of the Linguistic Society of Japan), 163, 79-110. doi: 10.11435/Gengo.163.0-79
- Kesmodel, U. S. (2018). Cross-sectional studies—what are they good for? *Acta obstetricia et gynecologica Scandinavica*, 97(4), 388-393. <https://doi.org/10.1111/aogs.13331>
- Kelly, H. (2010). What Jim Crow's teachers could do: Educational capital and teachers' work in under-resourced schools. 329-350. <https://www.academia.edu/297233/>
- Kimberlin, C. L., & Winterstein, A. G. (2008). Validity and reliability of measurement instruments used in research. *American Journal of Health-system Pharmacy*, 65(23), 2276-2284. doi: 10.2146/ajhp070364.
- Koech, E. (2022). Music and Dance in Wonset Ritual among the Sapiiny in Uganda. Doctoral Dissertation. Makerere: Makerere University.

- Krashen, S. (1981). Second language acquisition. *Second Language Learning*, 3(7), 19-39.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and psychological measurement*, 30(3), 607-610.
- Kupsabiny, L. T., & Charles, C. K. (2025). A Research Project Submitted to the School of Humanities and Social Sciences in Partial Fulfilment of the Requirements for the Award of Masters of Arts in English and Linguistics Kenyatta University.
- Kupsapiiny Language Board & Kupsapiiny Language Development and Preservation Foundation. (2017). An Orthography and Spelling Guide for Kupsapiiny.
- Labov, W. (1966). *The social stratification of English in New York City*. Cambridge: Cambridge University Press.
- Labov, W. (1972). The social setting of linguistic change. *Sociolinguistic patterns*, 260-325. <https://doi.org/10.1515/9783111418797-011>
- Labov, W., S. Ash & C, Boberg. (2006). *The Atlas of North American English: Phonetics, Phonology, and Sound Change*. Berlin, New York: Mouton de Gruyter.
- Macaulay, R. K. (1975). Negative prestige, linguistic insecurity, and linguistic self- hatred. *Lingua*, 36(2-3), 147-161.
- Majola, Y. L., Ditsele, T., & Cekiso, M. (2019). Learners' attitudes toward the recognition and development of isiBhaca in the education space in Umzimkhulu, KwaZulu-Natal, South Africa. *Literator* (Potchefstroom. Online), 40(1), 1-10. <https://dx.doi.org/10.4102/lit.v40i1.1607>
- Mamah, J. G., Eze, J. U., Odeh, B. E., & Nwosu, I. J. (2021). Documentation of Endangered Dialect of the Igbo Language: Issues of Greetings in Enugwu Ezike Dialect. *Journal of Language Teaching and Research*, 12(1), 120-126.
- Meluzzi, C. (2015). Dialects and linguistic identity of Italian speakers in Bolzano. *GLOBE (AALBORG)*, 1(1), 1-16.

- Meyerhoff, M., & Schlee, E. (2010). *Routledge Sociolinguistics Reader* (1st ed.). London and New York: Routledge.
- Modiano, M. (2000). *A Mid-Atlantic handbook of American and British English*: Studentlitteratur, Lund University.
- Muriithi, G. N. (2016). *The Phonological and Lexical Variation Within Kisumu-south Nyanza The dialect of Dholuo*. Doctoral dissertation. Nairobi: University of Nairobi.
- Naibei F.K., & Lwangale, D. (2018). A Comparative Study of the Kalenjin Dialects. *International Journal of Academic Research in Business and Social Sciences*, 8(8), 476-503.
- Oweleke, E. N. (2020). Igbo dialects and the citation-form: The possibility of a Standard Igbo dictionary. *AFRREV LALIGENS: An International Journal of Language, Literature and Gender Studies*, 9(1), 95-107.
- Pinker, S. (2003). *The language instinct: How the mind creates language*. New York/London: Harper Collins / Penguin.
- Polit, D. F., & Beck, C. T. (2006). The content validity index: are you sure you know what's being reported? Critique and recommendations. *Research in nursing & health*, 29(5), 489-497. doi: 10.1002/nur.20147. PMID: 16977646.
- Rooy, R.V. (2020). Language or Dialect? *The History of a Conceptual Pair*. Oxford: Oxford University Press.
- Ryan, E.B., Hewstone, M., Giles, H. (1984). Language and Intergroup Attitudes. In J.R Eiser (Ed.), *Attitudinal Judgment* (pp. 135-158). Springer Series in Social Psychology. Springer, New York.
- Rycroft, D. K. (1980). Ndebele and Zulu: some phonetic and tonal comparisons. *Zambezia*, 8(2), 109-128. University of Zimbabwe.

- Sandel, T. L. (2015). Dialects. *The International Encyclopedia of Language and Social Interaction*, 1-13. <https://doi.org/10.1002/9781118611463.wbielsi172>
- Sanyal, D. (2013). A comparative analysis of lexical variation in American and British English with special reference to a few selected words. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 5(3), 177-188.
- Schleef, E., & Meyerhoff, M. (2010). Sociolinguistic methods for data collection and interpretation. In E. Schleef, & M. Meyerhoff (Eds.). *The Routledge sociolinguistics reader* (pp. 1-26). Routledge.
- Schmidt, J. E. (2011). Formation of and change in regiolects and (regional) dialects in German. *Taal en tongval*, 63(1), 143-173. Amsterdam University Press.
- Shrier, M. (1965). Case systems in German dialects. *Language*, 41(3), 420-438. <https://doi.org/10.2307/411785>
- Simon, K. D. (2022). *Quality of National Curriculum and Student Learning: The case of thematic curriculum in Uganda*. <https://www.africaeducationhub.org/handle/hesa/68>
- Spencer, A. (2020). Morphology. In M. Aronoff, & J. Rees-Miller (Eds.), *The handbook of linguistics* (213-237). New Jersey: John Wiley & Sons.
- Statistics, U. B. O. (2016). The national population and housing census 2014-main report. *Kampala: Uganda Bureau of Statistics*.
- Svenstrup, C. H. (2013). Language attitudes in south-west Germany. *Language (De) standardization in Late Modern Europe: Experimental Studies*, 55-70.
- Tagliamonte, S. A. (2006). *Analyzing sociolinguistic variation*. Cambridge: Cambridge University Press.
- Tagliamonte, S. A. (2011). *Variationist sociolinguistics: Change, observation, interpretation*. New Jersey: John Wiley & Sons.

- Tegege, W. (2015). The use of dialects in education and its impacts on students' learning and achievements, *Educational Journal* 4(5), 263-269. DOI: 10.11648/j.edu.201504 05.22
- Trousdale, G. (2010). *An Introduction to English Sociolinguistics*. Edinburgh (Scotland) Edinburgh University Press.
- Trudgill, P. (1972). Sex, covert prestige, and linguistic change in the urban British English of Norwich. *Language in society*, 1(2), 179-195. doi:10.1017/S0047404500000488
- Trudgill, P. (2003) The uniformitarian principle and *ausbau* sociolinguistics of medieval Bergen. *Norsk Linguistisk Tidsskrift* 2: 216–220.
- Trudgill, P., & Hannah, J. (2013). *International English (6th ed.): A guide to the varieties of standard English*. London: Routledge.
- Uguru, J. O. (2015). Ika Igbo. *Journal of the International Phonetic Association*, 45(2), 213-219. Retrieved from <https://jolan.com.ng/index.php/home/article/view/235>
- Unaegbu, G. L., & Obiamalu, G. (2023). Language Attitudes of Igbo Speakers: A Comparative Study of Igbo People at Homeland (Awka) and in Diaspora (Lagos). <http://95.179.195.156:8080/handle/123456789/838>
- Wells, J. C. (1982). *Accents of English: An Introduction*. Cambridge: Cambridge University Press.
- Wolfram, W., Adger, C. T., & Christian, D. (1999). *Dialects in schools and communities (1st ed)*. New York: Routledge.
- Yip, M. J. W. (2002). *Tone*. Cambridge: Cambridge University Press.
- Zentella, A. C. (1998). *Growing up bilingual: Puerto Rican children in New York*. Oxford (United Kingdom): Blackwell.
- Zungu, E. M. (1999). *A comparative phonological and morphological analysis of the North and South Lala dialects of Tekela Nguni* (Doctoral dissertation). University of South Africa: Pretoria. <http://hdl.handle.net/10500/17881>

APPENDICES

Appendix 1: Table for Determining Size for a Finite Population

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size. *S* is sample size.

Source: Krejcie & Morgan, 1970

Appendix 2: An Inventory of Kupsapiiny Segments

	Labial	Dental	Labio-dental	Alveolar	Palatal	Velar
Plosive	p			t nt	c	k ŋk
Nasal	m mb			n	ɲ	ŋ
Trill				r		
Approximant	w				j	
Lateral approximant				l		
Fricative			f	s dʒ ʃ		

Appendix 3: An Inventory of Kupsapiiny Suprasegmentals

Tone	Mark
Subject	:
Indefinite	/
Second person subject	^
Emphatic	!
Future	+
Negative	-
High	´
Low	`

Appendix 4: Tēēpuutook āk wēēkuutook (questionnaire and consent form)

Yeeya,

Keeyiy tāpoon ām yisyōōnuutook cēē miitē yīiyē. Asumānii: ani Gulu University. Sumaneeet nyēpo ŋalyaptaap Kupsapiiny kunāmē keey āk wulēē ŋālooltooy: Sapiinyak cēpo Koongasiis, Kween āk Tinkeey. Āsoomiij kule kaalyaa kōōnoo ŋaaleek cēē yēmēkeey āk sumānāānitēnyi. Nto wulēē māānōwunēē ŋaleek cēē caaŋ cēpo sumanaanitēnyi ām Sapiiny ku: Koonasiis, Kwēēn āk Tinkeey. –Māāpoorcinii: ani cii ake tōkōl wēēkuutook cēē meemwoowo anii: nyii nto ciyiisyeē ām sumanat ake tōkōl. Keeyiy tāpoon kāroomin.

Ntarastiinak: Rweet pōkusiit āriit.

Masaciiyeel: ŋālyoo āke tōlōl nyēē kēēwēēku nyii. Anku mākyiisyeē ām wulyo ake tōkōl

1. Kāāynōōk tukwaay

2. Mōrōn nto koorko

a) Koorko ☐

b) Mōrōn ☐

3. Poonto kēnyiisyēk ata?

a) Sosom āk muut ākoy konom āk sokool ☐

b) Tāmānwookiik lo kuwō taay ☐

4. Daloolii Kupsapiiny nyēpo kāmosta ānkōnu?

a) Koongasiis ☐

b) Kween ☐

c) Tinkeey ☐

5. Kicēēyiiciin ānu ām Sapiiny?

a) Bukwo ☐

b) Kween ☐

c) Kapchorwa ☐

6. Cōōnēē Saaṇta ānkōnu?

a) Amanang ☐

b) Kaptoyoy ☐

c) Kapsinta ☐

d) Kaapsinda ☐

7. Kiimiṇiisyē: nyii Saaṇitēnyi pārooyin nyēē tyaa?

a) Kwēēnuut nyēpo kēnyiisyēk pēc ākoy aṇwan ☐

b) Kwēēnuut nyēpo kēnyiisyēk muut ākoy sokool ☐

c) Kwēēnuut nyēpo kēnyiisyēk taman ākoy taman āk
aṇwan ☐

d) Kēnyiisyēk taman āk muut kukeeyta ☐

Keeyiy tāpoon ām kāākoolyoooyiisyēt!

Appendix 5: English Translation of (questionnaire and consent form)

Dear respondent,

I am a student of Gulu University, undertaking a study on *An Investigation into Dialectal Variations in Kupsapiiny*. I kindly seek your consent to participate in this voluntary activity by providing the relevant pieces information on this study. The responses you will provide will entirely be for academic purposes and your confidentiality is assured. Thank you very much for your cooperation!

Instructions:

Tick or fill in the boxes provided accordingly.

Specific information will be kept confidential (i.e. names will only help for identification but will not appear in the thesis)

1) Name (Given name and surname)

2) Gender

a) Female ☐

b) Male ☐

3) Age

a) 40-60 years ☐

b) 65 and above years ☐

4) Which dialect do you speak?

a) Koongasiis ☐

b) Kween ☐

c) Tinkeyy ☐

5) What is your district of birth?

a) Bukwo ☐

b) Kween ☐

c) Kapchorwa ☐

6) Which sub-county do you come from?

a) Amanang ☐

b) Kaptoyoy ☐

c) Kapsinta ☐

7) How long have you lived in the sub-county mentioned in (6) above?

a) 0-4 years ☐

b) 5-9 years ☐

c) 10-14 years ☐

d) 15- above years ☐

Thank you for your participation!

Appendix 6: Tēepuutook cēē kōckōōcē ŋalaalateet nyitēnyi (guiding questions for conversational modules)

1. Tukun nee cēē ciyiisyēē ām wōōnsēēt?
2. /Ciytooy kule nee wōōnsēēt ām kōōrēēt nyiiŋwoon?
3. Ki yuu nee wōōnsēēt nyoo kipo kēny āk nyēpo paantanyi?
4. Āwuuyē akweek āmit nee ām kōōrēēŋwoon?
5. Tukun nee cēē kiinay nyii kutookanee kicēēyiŋ?

Appendix 7: English Translation of guiding questions for conversational modules

1. What items are used in carrying out the circumcision ritual?
2. How is the circumcision ritual performed in your region?
3. What are the differences between how this ritual was performed then and how it is now?
4. What type of crops are grown mostly in your area?
5. What were your experiences growing up as a child in your time?

Appendix 6: Tēēpuutook (elicitation exercises)

Ntarastiinak: wēēkuu tēēpuutook tokool

1. Kāāroostocii piicaanicuu kē siil kaanyokwaa pōkusiit nyoo kaacēēkon.

Nampēēt	Piicēēt	Kaanyēēt
1.		
2.		

3.		
4.		
5.		
6.		

7.		
----	--	--

2. Suuman ceepyankoosyiishee cuu kē rewet ḡalek coo muunekēēt.

CEERWOD ĀK KWĒYKWĒY

Kimiitē yikyee ceerwaanūut ake: nyēē kīkīcam kuupooruu mweenikyīi ām taaytaap tyoonjiik cuut. Kimuuyo: tyoonjiik cuut alake tōkōl kule kīcamta kwēykwētiit sārānuutyēēt nyooto kuyuu /kīkīinkēt neeto kule kityoony nyēē wēsyētootii mōōt. Nteenee kuutēēp:ceekto pēēsyēēt nyēpo mwayeek cutēcu kōrōōmēc misin. Yooto kwīytooci keey: tyoonjiik tōkōl pēsyoonitēnyi ānku kipuryo ceekto mpo akenke nyēē kiwō mātēēpo nto ka sakaas. Nteenee kuyis keey tyoony ake tōkōl kule kyaakas ceerwoḡ āk kwēykwēy yoo mwēēnēkeey. Yooto, kucāpcikey tukwaay mwenikitēcu. Kuteepē keey tyoony ake tōkōl āmunee sākutook kule – māmiitē kuḡḡōōyōnē keey kwēykwētyiit ceerwoḡ.

Kimuuyo: tyoonjiik cut alak kukas kule kīcamta: kwēykwētyiit ciipēl āmnyēē /kīkīinkēt kule kityoony neeto nyēē po mōōt. Ām yooto, /ciyta pēsyēēt nyēē /ciimwēēnēē keey. Munāākuwō tyoony mpo akenke mātēēpō nto ka sakaasta, nteenee kuyiskeey tyoonjiik tōkōl kule kwōceekas Kwēykwēy āk ceerwoḡ yoo mwēēnē keey

Yooto, kukuut: Pēēlyoontēēt pakeenke kurēēruunyīi ceemoosiit kuusēēci saamiyta āriit. Yooto, kutiilyēēci: tyoony ake tōkōkōl yiitiit wulēē miitē tyoonjiicaato āyēēḡu kukāsē tyoonjiicaato āyēēny. Kuteepē keey kule, “Ḋoo nyēē muucē kuupēliis kwīy ḡālyoo nyēē mēcēēyuuntyēē pēsyēēt ake ām mwayeecu?” Kuluyaluy ceerwoḡ pankeenke ānkuumuuny.

Nyēē matyaa, kupēl kwēykwēytiit nyēē munakucamta ānku rucikeey ŋuny. Kutasta keey:kwēykwēy taay nyēē puryo kōt kuuŋōōyēn keey mpo kiisiic āmnyēē kimiitē kiito :nyēē kitikiyini. Munakusyeem mpo kule akus lēt. Nto kāwō kuŋeeetee ceerwoŋ rwoonto, kuuyinēē kule kāāpunto kwēykwēy tiŋoot. Kusyeem kule āsēkēptēē akeeytee nyiin nteenee munakuumuuc. Yooto, /ciiwaaŋta ŋālyoontēēt. Ām yooto, kusōrōrōr /tyoonjiik cut kule kāāpunto kwēykwēy tiŋot nyēē munakucamta ceekto, Nto kaamiit, kurōk paatee ceerwoŋ ŋuny āmnyēē kipuryo kiy nyēē kiimuucē kwiiy nteenee kucamnta kule kāākuupēloo kwēykwēy. Ām lētuut, kinay tyoony ake tōkōl ŋālyo ām wulē miitoowunēē tyāānkōōcooni.

(adapted from Community Learning Facilitator’s Handbook-Kupsapiiny Version, 2021)

LAATYEET NYĒĒ KIPANAN

Kimiitē yikyee ceepyoosyeet ake nyēē kipanana kōt āk cēēmnyii saan̄ta ake. Kisātē ceepyoosyaanaato kipanana supōōniisyēk. Kii ruruucootii ceepyoosyaanaato āk cēēpn̄yii tukuukuuk coo kisētēē supōōniisyēk pesyō ake tōkōl. Kikwoonēē piiko sāāŋwōk coo kilāātoos kwōkwoolē supōōniisyēk coo kikiceesat kēny. Ām pēs̄yēēt ake, kusat ceekto supōōniisyāk nteenee munakukwa piic kwōkukwaal. Kuukāniis pēs̄yēēt tōkōl nteene puryo: cii nyēē kicō cokukwaal. Nteenee kimāpoonto āmit cēē mākwaam ām kaa. Munakuumuuc cēēptaap pananaanitēnyo po ceepyoosya kōt kumutyoooci rupeet. Kikwiiy yooto kaameet wokusoom āmiik laateet ake nyēē kimākōryoo. Nto kāwokupunto yooto, kukwatee kanyii ceepyoosanitēnyo āk lēkōōkyi sisiit pananaanitēnyo. Yooto kumiŋto saan̄ pananaanitēnyo po ceepyoosya āk cēēmnyii ānku wōkuriiryēē saan̄. Nteenee kukwōtyi wulēē lōō ceepyoosyaanato ki mākōryo ceekto nyēē munakuriirunee. Kuteepee akeenke ām tipikaap mākōryoontoonitēnyo kule, “Sōōtii kule mucii kwoocēēsoomiij :aceek kiy?” Yooto, kukatita keey pananaanaa po ceepyoosya āk cēēmnyii kaa pēēc. Kuusoot ceekto kule kāwō kutaŋany ākookay. Nto kāwokuriikta kaa, kukāsyi ciito ake areet nyoo kiwēētii kaa. Kimunaakuuunkēt

ciicaato kule ki ŋoo. Kāā ki ceekwaamutiitaap ceepyosyaanaa ki mākōryo. Kikiruutoocinii ceekto kusutyinii āmiik cēē caaŋ. Ki munākuunkēt ceekto ciicaato. Nteenee kuunkēt neeto yoo kiwōkuunookyii kule koo ki aranyiitaap ceepyosyaanaato kipanān. Ki kiruutoocinii ceekto. Nto yoo kicōōnii, kisutyi neeto āmiik lukēēt. Kiyootyi pakeenke ceepyosyaanaato aranyii kurkeet kuuwut kō ānkuupoorci sāpoonto wulēē kiyuunto. Kuukooci tōōntēēnyii neeto āmiik coo ākiisutyi. Yooto, kuuyo pakeenke neeto āmiikēy. Kwoomiis tōkōl ānkuruuyo.

Kimiitē pēsyeēt ake nyēē kimiyaat misin nyēē kimnyaan ceepyosyaanaato kuŋat kōt kucēēnkyi: lēkōōkyi sakityeekaap kōōrēēt. Kimwooci: ceepsakityaanteet kule kuceeny sōōsik cēē keeyooy.

Kimālēēkit wulēē kimiitē sōōsik, nteenee /kicēēnyōōrcinii paatee kaytaap ceepyosyaana ki panan. Kupo ŋaleek cēē kikiikwiici: ceekto pananaanaato, kumuuyo yēē sakupa kōōnyii. Ām lātuut, kukic ceekto kāroomin ānkupa kaytaap pananaanaato āmnyēē kimācē kule ciiraraac sāpoontaap kaameet. Nto kāwō kupunto kaayaato, kuteepē: ceepyosyaanaato kipanān ceekto kule kukōōn kareeryaantaap mākoryootiitaap kaameet nto ywēēnii ceekto saaryaanteetaap sōōsyooontēēt nyoo kiyēmē kuusooop kaameet. Nteenee kukwiisyi yooto pananaato. Kusyeem lēkōōkaap ceepyosyanaa kimākōryo kuŋālōolyi lāātoosyek sukusaaysaay pananaanaato kule cēēwēlyiin saaryaanteetaap sōōsyooontēēt āk kwēēnuutaap kareeryaanteet akeenke ām mākōryoontiitaap ceepysyeet nyoo ki mākōryo. Kuruutooci pica, nteenee kutāyiis ceepyosyaanaato ki panan. Kumwooci pananaanaa picaato ŋaleek cēē kikiikwici: ceepyosyaanaa ki mākōryo āk lēkōkyii neeto yoo kimāpoonto āmit. Yooto, kuukaalya: piiko pananaanaato ānkureeny ceepysyeet nyo kimākōryo āk tipikyii. Kisiitēn pōōrtaap ceepyosyaanaato kōt kwiiy: lēkōkyii kucamta kuywēēntyī pananaanaato po ceepyosya kareeryaanteetaap mākōryoontiitaap kaameet sukuuraraacakay sāpoonto nyeenyi.

(adapted from Community Learning Facilitator’s Handbook-Kupsapiiny Version, 2021)

3. Sōōtii nyii kule ŋal nee cēē /cēēŋālōolē cēē makarkeey ām komostaap Koongasiis nto
ka Tinkeey?

.....

.....

.....

.....

.....

.....

4. Suman ŋaleecu.

- a. Āywēēt
- b. Tāāmōōtik
- c. Tōrtōk
- d. Kaytit
- e. Kāroorik
- f. Ywēēntyī
- g. Lim
- h. Yēētīt
- i. Coō
- j. Cu
- k. Āyēēny
- l. Nkuyēēk

m. Yēēyōō

n. Kōōyto

o. Wuli

p. Limte

q. Funkuwēēt

r. Mōrōnēēt

s. Kimnyēēt

5. Sootii nyii kule ṅāloolē sapiincak nyēē karkeey? Yee wuunyoto, kaasenyii lanēē?

.....

.....

.....

.....

Keeyiy tāpoon karoo.

Appendix 7: English Translation (elicitation exercises)

Instructions: Answer all questions.

1. Study the pictures below and write what they are in the space provided against each on the right side.

S/N	PICTURE	WORD
1.		
2.		

3.		
4.		
5.		
6.		

7.		
----	--	--

1. Read the following passages carefully and mark words or sentence structures which seem unfamiliar to you.

THE HARE AND THE TORTOISE

Once upon a time, there was a hare that enjoyed to show off his speed in front of the other animals. All the other animals were shocked that the tortoise accepted the challenge, since he was noted for being a very slow animal. However, a date was set for the great race, and all the animals looked forward to it. On the day of the race, no animals went to the market; no one went hunting; instead, all of the animals gathered to watch the tortoise and hare race. Both animals were prepared, and each felt confident. Everyone questioned why the tortoise was so confident when they thought he was no match for the hare.

The elephant began them off by blowing his enormous whistle, which echoed throughout the bush. Every ear was alert, every eye was focused on the two combatants. Who will win the greatest animal race in history? The hare darted almost out of sight at once, but then paused. To demonstrate that the tortoise was no match for him and should not have accepted his challenge, he lay down to sleep. The tortoise moved slowly but steadily. He had a goal and never looked back. When the hare awoke from his nap, he noticed the tortoise near the finish line. He leaped up and attempted to catch up with him, but it was too late. The deed was completed. To the surprise of the other animals, the tortoise had reached the finish line. It was

unbelievable. The hare was humbled. He had no choice but to congratulate the tortoise and acknowledge him as the winner. All the animals learned an important lesson from the tortoise.

(adapted from Community Learning Facilitator's Handbook-Kupsapiiny Version, 2021)

THE POOR WOMAN IN THE NEIGHBOURHOOD

There was a poor mother in the area with a daughter. The poor woman was a native soap maker. Every day, the poor woman and her only daughter gathered the supplies for making soap. When the soap was ready, people from nearby villages would come to buy it. One day, the poor lady and her daughter produced soap and waited for buyers, but none arrived. They waited all day till late in the evening, but no one came to buy soap. Meanwhile, they had no food to eat at home. The poor woman's young daughter eventually became unable to withstand the hunger. Her cries compelled her mother to approach a wealthy neighbor and beg for food.

The wealthy woman in the area and her seven daughters booed the poor woman and drove her away from their home. The poor mother stepped outside the gate with her daughter and began to beg and scream, but the rich woman and her daughters ignored her and drove her even further away. One of the woman's children asked the poor woman, "Do you think we would ever need anything from you?" The woman and her young daughter returned home without food. They felt like they would be starving forever. As they approached their house, they noticed someone standing on the way to their home. They initially didn't identify the person, but as they approached, they realized who it was. It was the poor woman's sister-in-law. She came to visit and brought a large amount of food with her. The poor woman hastily opened

the door, let her in, and told her about their situation. Her guest presented the meal she had brought for her, which the poor woman swiftly prepared. They ate and slept.

One unfortunate day, the wealthy woman fell very sick and her children sought a herbalist. They were told to fetch palm branches which would help in making the concoction. At the time, palm branches were quite scarce and the only location they could be discovered was the poor woman's home. Because of what they had done to the poor woman, they were terrified to go to her house and seek for assistance. Finally, in order to preserve their mother's life, they had the bravery to visit the unfortunate woman's home. When they arrived at her home, the poor lady demanded half of the wealthy woman's riches before she would give out a palm branch to prepare the potion that would cure their mother's illness. The rich woman's children begged for mercy, but the poor woman would not give in. She insisted on her demand. The rich woman's children asked other neighbors to assist them beg the poor woman for one-quarter of their mother's fortune in exchange for a palm branch. They approached and pleaded, but the woman refused. She informed the others what the rich woman and her daughters did to her and her daughter when they didn't have any food. The people supported the poor woman and blamed the wealthy woman and her daughters. Meanwhile, the rich woman's illness progressed to the point that her daughters were forced to give the poor woman half of their mother's riches in order to save her life.

(adapted from Community Learning Facilitator's Handbook-Kupsapiiny Version, 2021)

3. Provide examples of words which you think are referred to in your dialect differently from other dialects (**apart from what appears in activity one and two**).

.....
.....

.....

.....

.....

.....

4. Pronounce the following words in your dialect (the words are given in Kupsapiiny in the actual activity, as shown in the Kupsapiiny version above).

- i. axe
- ii. beard
- iii. birds
- iv. cold
- v. feathers
- vi. give
- vii. hear
- viii. smoke
- ix. those
- x. these
- xi. two
- xii. vegetables
- xiii. meat
- xiv. Mother
- xv. liver
- xvi. this way

xvii. hear

xviii. key

xix. man

xx. corn meal

5. Do you think that Kupsapiiny has various dialects? If yes, what are your feelings towards each of the dialects?

.....

.....

.....

.....

.....

.....

.....

Thank you for your cooperation!