

**DIALECTAL VARIATIONS IN LEBLANGO: THE CASE OF LIRA, OTUKE AND
ALEBTONG DIALECTS**

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DECLARATION

I, Adar Felix, declare that this dissertation entitled *Dialectal Variations in Leblango: The Case of Lira, Otuke and Alebtong Dialects* is my original work, and that all references have been correctly acknowledged.

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APPROVAL

This dissertation entitled *Dialectal Variations in Leblango: The Case of Lira, Otuke and Alebtong Dialects*, has been submitted for examination with my approval.

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DEDICATION

I am dedicating this dissertation to my wife, Jackline Adar, and our children, Eric Edii, Michelle Enon, Siobhan Atala and Ian Adar. I love you graciously, and may God bless you.

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First and foremost, I want to thank the Almighty God who has bestowed upon us the gift of life and happiness; we beseech that he gives us more.

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LIST OF ABBREVIATIONS/ACRONYMS

1SG – First person singular pronoun
2SG – Second person singular pronoun
3SG – Third person singular pronoun
1PL – First person plural pronoun
3PL – Third person plural pronoun
PROG – Progressive marker
DEM – Demonstrative pronoun
OBJ – Object marker
PL – Plural form
SG – Singular form
NOM – Nominative case (subject of a sentence)
ACC – Accusative case (direct object of a sentence)
GEN – Genitive case (possessive form)
LOC – Locative marker (indicating location)
V – Verb
N – Noun
ADV – Adverb
PREP – Preposition
VC-C–Vowel, Consonant
CC-V– Consonant, consonant and vowel
LTC – Law of Three Consonants
L2 – Second Language
CIV – Content Validity Index
CAC – Cronbach's Alpha Coefficient
AmE – American English
BrE – British English

ABSTRACT

This study, which is within the field of sociolinguistics, aimed at examining the dialectal variation in Leblango, considering the case of Lira City, Otuke and Alebtong districts. According to Shareah et al. (2015), dialectal variation refers to differences in speech patterns within the same language, often influenced by geographic, social, and cultural factors. These variations can manifest themselves in pronunciation (phonology), vocabulary (lexicon), and grammar (syntax). Over time, different regions or communities develop distinct dialects, even though they share a common language. The study sought to establish phonological, lexical and grammatical variations in Leblango. It used cross-sectional and descriptive designs, guided by a combination of qualitative and quantitative approaches. Purposive and simple random sampling techniques were used to identify participants from Lira City, Otuke and Alebtong districts. The study used a questionnaire survey, conversational module guide and focus group discussion guide (which involved pronouncing a list of Leblango words and reading sentences, and writing an essay) meant to determine the different levels of variations typical of each district. These instruments of data collection provided both qualitative and quantitative data. The data was analysed using the Microsoft Excel, and content analysis which took care of the qualitative data. The study found out that there were variations in Leblango regarding how certain words are pronounced, the use of particular words and grammatical aspects. This study was grounded in Labov's (1963) Variationist Sociolinguistics theory and Chambers and Trudgill's (2004) Dialectal Continuum theory. The study recommends that future studies on Leblango should focus on its syntax, tense behavior, and nominal structures. Additionally, teaching efforts should prioritize correct spelling, as some irregularities were notable in participants' essays, while others stem from a lack of knowledge about proper forms.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This study aimed at establishing the dialectal variations in Leblango, focusing on the dialects spoken in Lira City, Otuke, and Alebtong districts. The research sought to document and analyze the linguistic differences within these areas. A key problem identified was the lack of comprehensive studies on the specific dialectal distinctions in these regions, which led to a limited understanding of the linguistic diversity within the Leblango as a language. This chapter presents the background to the study under the conceptual, contextual, historical and theoretical perspectives. It also presents the problem statement, the purpose of the study, objectives, research questions, justification, significance of the study, scope of the study and theoretical framework.

1.1 Background to the study

1.1.1 Conceptual background

The study of dialectal variation in Leblango falls under the field of sociolinguistics, which explores how language varies across different social and geographical contexts (Labov, 1963). As Wardhaugh and Fuller (2015) note, language variation is a universal feature, manifesting itself in distinct dialects within most languages. A dialect is often considered a subset of a language, sharing core linguistic features but differing in pronunciation, vocabulary, or grammar (Shareah et al., 2015). This distinction is crucial for understanding the scope of my study on dialectal variation in Leblango. Shareah et al. (2015) note that, in some cases, the terms language and dialect are closely related and can be used interchangeably depending on the context, though they are not synonymous. Additionally, the components of all languages are written and spoken words, visuals, music, and facial emotion (Shareah et al, 2015). In other words, any meaningful creativity that carries intended information (meaningfully built) may be regarded as a language if it acts as a means of communication. In another sense, language

is also referred to as a complex system of communication involving signs used to pass information on to a group of people (Halliday, 1978).

Chambers and Trudgill (2004) define dialect as a varied form of a language, consequent upon social, geographical, and ethnic factors to which the speaking group is subjected. Ivić and Crystal (2023) argue that a dialect is a variation of a language that indicates a person's place of origin. Although the idea is typically defined in terms of geography (regional dialect), dialect is best understood in terms of a person's socioeconomic background (class dialect) or line of work (occupational dialect). According to Ivić and Crystal (2023, p.1), grammar (more particularly, morphology and syntax) and vocabulary are the main linguistic elements that set one dialect of a language apart from another. Instead of *climb*, certain dialects in the Atlantic states use *clim*, *clum*, *clome*, or *cloome* (Ivić & Crystal, 2013, para. 2). As for syntax (sentence structure), there are other expressions like *sick to his stomach*, *sick at his stomach*, *sick in*, *sick on*, and *sick with* (Ivić & Crystal, 2013, para. 1). American English *subway* contrasts with British English *subterranean*, while maize is referred to as corn in the United States, Canada, and Australia, *wheat* in England, and *oats* in Scotland (Ivić & Crystal, 2013). These instances of vocabulary differences illustrate dialectal differences. Despite their differences, dialects of the same language have a basic set of characteristics (Ivić & Crystal, 2013). Therefore, dialects of the same language are thought to be somewhat mutually intelligible. However, there is rarely complete intelligibility between dialects (Ivić & Crystal, 2013). But note that while using their native languages, people of closely related languages can still communicate to some extent.

Relatedly, Schiffman (2009) explains two concepts in terms of language i.e. Ausbau and Abstand languages; according to him, Ausbau languages are those that are similar to other languages to the extent that they would be regarded as dialects of the same language, yet they are each independent and fully built up with adequate lexicons to cater for all registers. He cited languages like Czech and Slovak, Lao, and Thai, as examples of Ausbau languages. On

the other hand, he noted that with Abstand languages, there is a dissimilarity between each one of them and any other of its neighbors, as they share completely no mutual intelligibility. In line with this, he argues that most African languages are common examples. Under such circumstances, therefore, Leblango, as a Luo language, becomes bound only by the Ausbau-Abstand dichotomy. Accordingly, Kloss (1967, p. 29) explains that *abstandsprache*, or simply Abstand languages, refers to linguistic variants that are ‘intrinsically distant from others’, such as Basque in respect to Spanish. These varieties are mutually incomprehensible within the same continuum.

According to Trask (1999, 2005), variation affects all aspects of a language in terms of phonemes, morphemes, syntactic structures, and meanings, and it is of different forms. According to him, variation between languages, dialects, and speakers is known as interspeaker variation whereas that which occurs within the language of a single speaker is called intraspeaker variation. Trask (1999, 2005) also notes that variation in language use among speakers or groups of speakers happens at the level of pronunciation (accent), word choice (lexicon), or even preferences for grammatical patterns. He further notes that variation is a highway to language change. Based on this, seemingly, from one generation to another, changes occur in the aspects of sounds, lexis, semantics, as well as the morphological aspect of a language both slowly and sometimes faster than other times but for the good of it, as the speakers will eventually benefit from the changes (Jones & Singh, 2005).

As far as the sound system of a language is concerned, we may realise that variation is more noticeable in the area of phonology realized through phonetic realization, phonotactic distribution, phonemic system and lexical distribution. Phonetic Realisation refers to the actual physical production of speech sounds, encompassing their articulation and the resultant acoustic properties. It examines how specific sounds, such as the English /p/, are produced and how they manifest in speech. For instance, in English, the phonetic realisation of /p/ can be

aspirated in "pit" with a burst of air or unaspirated in "spit," where the release of air is less prominent (Ladefoged, 2001). These variations in the realisation of sounds are a significant indicator of phonological variation because they can differ across dialects, speech contexts, or even between individual speakers. Such variations may not change the phoneme itself but can be perceptibly different to listeners, revealing subtleties in accent, regional speech patterns, or social factors. Phonetic variation, therefore, serves as a crucial measure of how pronunciation differs across speakers or contexts, contributing to the overall linguistic diversity within a language.

Building on this, Phonotactic Distribution addresses the rules and constraints that govern the permissible combinations of sounds in a language, helping define the allowable phoneme sequences. For instance, while English permits consonant clusters like /bl/ (e.g., "black") or /br/ (e.g., "bride") at the start of words, other combinations, such as /bn/ or /bm/, are not allowed (Hayes, 2009). The study of phonotactic distribution can highlight phonological variation when comparing languages or dialects. For example, some dialects of English might permit certain consonant clusters in word-initial positions that others do not, reflecting regional phonotactic preferences. These variations help us understand how languages, or even dialects within the same language, differ in their sound patterns, and how these differences impact the structure and sound combinations in speech.

The Phonemic System refers to the inventory of distinct phonemes that distinguish meaning in a language, and it includes both segmental phonemes (consonants and vowels) and suprasegmental features like stress and tone. In English, for example, the phonemes /b/ and /p/ distinguish words like "bit" and "pit," changing the meaning completely. The phonemic system also involves suprasegmental features, such as stress, which can alter the meaning or

grammatical function of a word (Chomsky & Halle, 1968). The variation in the phonemic system across dialects or languages offers an important measure of phonological variation. For instance, some dialects of English may merge certain phonemes, such as the vowel sounds in "cot" and "caught," while other dialects maintain a clear distinction. These phonemic differences reflect broader regional, social, or even historical phonological variations that characterize the diversity of language within and across communities. By examining the phonemic system, we can trace how phonological variation manifests in the form of phoneme distinctions or shifts across dialects.

Finally, Lexical distribution refers to how words are pronounced in different contexts, considering both their phonetic and phonemic characteristics. This concept also reflects phonological variation, as words may be realized differently depending on factors such as stress placement, speech rate, or syntactic function. For example, the word "record" is realized with stress on the first syllable when used as a noun (RE-cord), and on the second syllable when used as a verb (re-CORD) (Crystal, 2008). These variations in lexical realization can reveal important phonological differences within a language, especially when comparing dialects or registers. Regional accents may exhibit different stress patterns, vowel reductions, or elisions, leading to distinct pronunciations of the same word. Therefore, lexical realization provides a rich field for studying phonological variation, as it is influenced by factors such as formal versus casual speech, social identity, and geographical location, all of which contribute to a speaker's linguistic variation.

The study of dialect and dialects is called dialectology (Chambers & Trudgill, 2012). According to them, dialect refers to the language form associated with low social standards, class status, which is usually linked by usage to the less prestigious groups of society. They also argue that dialect could as well be regarded as an erroneous kind of linguistic deviation from standard language form. However, in their study of dialectology (1998), published online

in 2012, Chambers and Trudgill claims that every speaker or group of speakers speaks at least one dialect of whichever language and that all dialects are equal in status, leaving no single dialect to stand as superior to the rest, nor any being inferior. Shareah et al. (2015) also assert that language variation is a characteristic common to all languages spoken in the world and it is not in any way a defect to what may be referred to as the standard form of that language. In other words, these scholars point to the fact that variations in a language result from different geographical and social groups.

Romaine (2003) observes the concept of language variation as a matter of gender and geographical set up. Romaine (2003) explains that dialectologists traditionally focused their studies on male speakers because men were believed to have preserved the most "authentic" and "pure" forms of regional dialects. Consequently, linguistic geographers often selected a representative speaker who fit specific criteria: non-mobile, older, rural, and male, summarized by the acronym NORM (cf. Chambers & Trudgill, 1980). Also, the majority of the language phrases whose geographic distribution was traced were related to men's lifestyles and roles rather than those of women, such as names for agricultural tools. However, this can only predict the findings which, empirically, the researcher wanted to find out whether there are dialectal variations in Leblango.

According to Stamp et al. (2014), even though sociolinguistics investigations have, so much, concentrated on the differences and changes in grammar, and phonology, lexical variables are also a significant point of sociolinguistics investigation. In other words, variation in any given language can also be approached in terms of lexical, phonological and grammatical perspectives, which was the interest of the study. Aware that a dialect is a variety of a language that results from geographical or social contacts, it was, therefore, interesting to understand the study under investigation based on this primary concept that encompasses language variation.

Therefore, this study sought to establish the forms of dialectal variations in Leblango, using the lexical, phonological and grammatical parameters.

Contextual background

This study focused on dialectal variation in the context of Leblango, a Nilo-Saharan language spoken by Lango ethnic group. To fully understand where Leblango fits within the intricate linguistic landscape of Uganda, it is crucial to first provide a detailed examination of the country's linguistic ecology. Uganda is a multiethnic society, and as such, its linguistic environment is extraordinarily complex, characterized by a remarkable diversity of languages spoken by its people. According to Namyalo, Isingoma, and Meierkord (2016), the linguistic situation in Uganda cannot be viewed as a simple enumeration of languages; rather, it reflects a nuanced interplay of sociolinguistic factors, including the interrelations between various ethnic groups, historical developments, and social practices that have shaped language use over time. Although the Constitution of the Republic of Uganda and the Constitutional (Amendment) Act 2005 recognize 65 distinct ethnic groupings (Namyalo, Isingoma, & Meierkord, 2016), the exact number of languages spoken in the country is far more difficult to determine. This lack of clarity stems from the complexity of Uganda's multilingual society, where some languages are spoken in multiple regions, others have several dialects, and some languages may only be spoken by a small number of people or in specific communities.

From a linguistic perspective, Uganda's languages are classified into four major sub-families based on their genetic and typological characteristics. These sub-families are the Bantu languages, which are predominantly spoken in the southern and western parts of the country; the Nilotic languages, which are most widely spoken in the northern regions; the Kuliak languages, located along the northeastern border with Kenya; and the Central Sudanic languages, which are primarily spoken in the northwestern regions of Uganda (Namyalo, Isingoma, & Meierkord, 2016). Each of these linguistic sub-families has its own distinctive features, and their geographical distribution reflects historical patterns of settlement, migration,

and cultural exchange. Among these four sub-families, Leblango belongs to the Nilotic languages, more specifically the Western Nilotic branch, placing it within a larger category of languages spoken by various ethnic groups in the broader Nilotic region, which stretches from the Nile Basin through parts of East Africa.

The study at hand is focused on Leblango, the native language of the Lango ethnic group, who primarily reside in the Lango sub-region of northern Uganda. To understand the position of Leblango within Uganda's linguistic framework, it is important to investigate its current sociolinguistic status within the Lango community and beyond. Although Leblango is spoken predominantly by the Lango people, it holds significant cultural and educational importance in the region, particularly within the formal educational system. According to the Northern Uganda Literacy Project (NULP), Leblango is used alongside English as a medium of instruction in local schools. This dual-language approach highlights the significance of Leblango, not only as a means of communication among the Lango people but also as an educational tool used to enhance literacy and cognitive development in the sub-region (Kerwin & Thornton, 2021). The inclusion of Leblango in schools represents a crucial effort to address the educational challenges that Northern Uganda has faced, especially in the wake of prolonged conflict and socio-economic instability that have hindered access to quality education.

As Kerwin and Thornton (2021) observe, the NULP was founded by Mango Tree Educational Enterprises Uganda, a local education-focused organization committed to addressing the specific challenges of literacy in Northern Uganda. The project emphasizes a mother-tongue-first approach to education, which prioritizes the use of local languages such as Leblango in the early years of schooling. This pedagogical model seeks to strengthen early literacy skills by focusing on the children's first language, with the gradual introduction of additional languages, including English, as they progress through their educational journey. This model contrasts with traditional approaches that prioritize English and other foreign languages from

the outset, often to the detriment of students' foundational literacy skills in their mother tongue. The NULP advocates for a redesigned curriculum for grades 1 through 3 that is more flexible and responsive to the linguistic realities of the Lango sub-region. The curriculum emphasizes the importance of mother-tongue literacy, promoting slower and more deliberate development of core reading skills, with the understanding that linguistic proficiency in one's native language serves as a solid foundation for the acquisition of additional languages and academic success.

Leblango itself is a stable and well-established language within the Lango community, with the vast majority of the ethnic group speaking it as their first language. The language is classified as a Southern Luo language within the Western Nilotic branch of the Nilo-Saharan language family (Eberhard, Simons & Fennig, 2023). The Lango people's native language is not only a key feature of their cultural identity but also plays an essential role in shaping their social and educational systems. As noted by Driberg (1923), Leblango exhibits mutual intelligibility with Dholuo, the Luo dialect spoken in Kisumu, Kenya. This mutual intelligibility means that native speakers of Dholuo, upon being exposed to Leblango, are generally able to understand and speak it after relatively short periods of exposure, often within a couple of months, demonstrating the linguistic closeness between these two languages within the larger Luo language group.

In terms of demographic reach, Leblango is spoken by approximately 2.57 million people across several districts in the Lango sub-region, including Alebtong, Amolatar, Apac, Dokolo, Kole, Lira, Oyam, Otuoke, and Kwania (UBOS, 2024). This significant speaker base further underscores the role of Leblango as a vital means of communication and cultural expression for the Lango people. The language uses the Latin script for its orthography, which aligns with the educational system and facilitates its integration into formal education. In addition to serving as a medium of instruction in primary and secondary schools, Leblango is also

employed in other contexts such as local media and cultural events. This widespread use of the language in formal and informal settings highlights its enduring importance in the daily lives of the Lango people.

Despite the substantial role of Leblango in the educational system and its relatively stable position as a community language, the implementation of Leblango-based curricula has not been without its challenges. As noted by Kerwin and Thornton (2021), the adoption of the Leblango curriculum in schools has faced significant hurdles. These include insufficient resources, a lack of adequately trained teachers, and the scarcity of written materials in Leblango. These obstacles hinder the effectiveness of the NULP and similar initiatives aimed at improving literacy in the region. The slow pace of progress in integrating Leblango into the education system may also be attributed to broader systemic issues, such as the dominance of English in the national curriculum and the historical marginalization of indigenous languages within Uganda's educational framework. Nonetheless, the continued effort to incorporate Leblango into the formal education system is a critical step toward promoting linguistic diversity, preserving cultural heritage, and improving literacy outcomes for future generations in Northern Uganda.

1.3. Historical background

Historically, Stamp et al. (2014), in their study on the British sign language, contend that it is a common assumption in theories of regional dialects that there was once a single uniform language that diverged until several regional varieties emerged, either as a result of spontaneous evolution, language mixing, or a combination of both processes. Yet, there is no proof that there was once just one type of British sign language, which dispersed as deaf individuals proliferated across the nation. However, Stamp et al. (2014) recognized that there is evidence that some Scottish and Northern Irish varieties have been influenced by Irish Sign Language and American Sign Language.

According to Romaine (2003), Variationist Methodology in sociolinguistics came into eminence in the late 1960s to fill supposed gaps in traditional studies of variability, the majority of which focused on regional variation. Rural dialects, which Romaine (2003) mentions the earlier scholars of variability felt would soon perish, were the focus of dialectologists' work in the nineteenth and early twentieth centuries; also, understanding the spatial distribution of language forms between different regions was a main priority. In addition, he notes that although phonological and grammatical elements were also included, these variants were the most frequently distinct words for the same object, such as *dragonfly* versus *darning needle*. Maps depicting the geographic borders between users of various forms were most frequently used in linguistic atlases to present the results, which frequently took several years to appear. In other words, the need to understand variations in language, which is now the focus of many dialectology linguists, started way back in time. The field of dialect contact has significantly contributed to various linguistics subfields, especially language change, language acquisition and sociolinguistics (Trudgill 1986; Siegel 1987; Muhlum, 1990).

However, as Eberhard et al. (2024) note, most earlier studies on dialect variation have focused on English and other European languages, with very little attention focused on the rest of the language families. Eberhard et al. (2024) mention languages like Spanish, Portuguese (mainly Brazilian), French (mainly Canadian), and a few other European languages, while English tops the list regarding coverage and publication. The variety of languages and countries examined in sociolinguistics can be gauged by reviewing the research published in prominent journals and presented at major conferences in the discipline. Numerous studies have highlighted the limited national and linguistic scope of the articles in these journals (Adli & Guy, 2022). According to an analysis by Nagy and Meyerhoff (2008), the vast number of reviewed papers published in language variation and change and the Journal of Sociolinguistics, up to 2008, 66% of the coverage in language variation and change was constituted by Western languages, and 76% in Journal of Sociolinguistics respectively. An analysis by Smakman (2015) of 521

papers over a period of thirty years from 1993 to 2013 in six different journals also showed a vast majority of shares taken by Western languages with English varieties taking the lion's share of the coverage. Similarly, Stanford (2016, p. 527) carried out an analysis of 149 papers on Language and Variation between the years 2006 and 2016 and found that 86% covered European languages, of which 58% was on English, and only 14% shared by the rest of the world languages.

Uzoigwe (1973) notes that the Lango, who are sometimes referred to as Langi for plural, were predominant in Northern Uganda's history around 1000 A.D and 1650 A.D, a period which depicts a very high rate of depopulation between that time and the 1970s when they summed up to only about five hundred thousand in number. His record also reveals a drastic loss of political territory, making it undoubtedly to cite the Lango as a very valiant and reputable ethnic group in war. He further notes that the Lango, though initially hunters and animal keepers, are basically cultivators with millet as a staple food. They never practiced a centralized political system of administration, nor the need for an heirloom leadership. According to the African Language Resource Centre (2021), the most popular art among the Lango was music played mainly on the thumb piano, drum and flute, with women, known and respected for their talent, being the voice singers. Though various studies attribute different features to the Lango, the current study did not seek to establish the origin of Lango (the review was meant to give an account of the historical transition of Leblango); it examined dialectal differences in Leblango.

1.1.4. Theoretical background

An assumption about language variation is that language does not exist in fixed, uniform forms but instead varies across different social groups, regions, and contexts. This variation is shaped by factors such as geography, social identity, and interactions within communities. This assumption connects to Sociolinguistic Variation theory, which emphasizes that language use is socially stratified, with distinct variations linked to social identities and contexts. Furthermore, the assumption aligns with the Dialectal Continuum theory, which suggests that

dialects exist on a spectrum, with gradual shifts between varieties, reflecting a natural progression of linguistic variation influenced by social and geographical factors.

In other words, study was guided by Labov's (1963) Variationist Sociolinguistics theory, which asserts that linguistic variation is an inherent feature of language. This theory highlights that the way a language is spoken and written varies not only among different individuals but also within different contexts for the same individual. It has been influential in sociolinguistic studies, having been adopted by researchers such as Shuy, Wolfram, and Riley (1968), Wolfram (1969), Trudgill (1974) and Kasstan (2017) to investigate language variation in different regions and social settings.

Another relevant theory is the Dialectal Continuum, which describes a network of dialects where neighboring dialects are mutually intelligible, but intelligibility decreases with distance (Chambers & Trudgill, 2004). This concept is useful in understanding how dialects can evolve across geographical or social divides. It highlights the gradual accumulation of differences between dialects over time or space, as described by Chambers and Trudgill (2004). Both theories are applicable to this study, as they provide a framework for exploring the geographical and social variations in the Leblango dialect.

1.2 Problem statement

Leblango, the primary language spoken by the Lango people of Northern Uganda, serves as a critical tool for communication and education across the region (Eberhard, Simons & Fennig, 2023). As Lango communities in different areas, such as Eastern, Central, and Western Lango, may have distinct language patterns, which may bring about variations. Such variations, if present, could bring about the need to establish these variations for communication and language study purposes. Despite these concerns, there has been no comprehensive study to assess whether such dialectal differences exist or to explore their nature and extent. The existing studies such as Foulkes (2020) and Bayles et al. (2016) only provide accounts of the

English language and French, leaving a gap that needs to be filled up, and Kerwin and Thornton (2021), which only discuss the development of Lango literacy in Primary schools. This study aims to fill that gap by systematically examining the phonological, lexical, and grammatical features of Leblango across Lira City, Otuoke and Alebtong districts. Understanding these potential differences is crucial for language description, development and standardization.

1.3 Purpose of the study

This study intended to investigate the forms of dialectal variation in Leblango, focusing on phonological, lexical and grammatical variations between the Lira dialect, Otuoke and Alebtong dialects.

1.4 Objectives of the study

The study was guided by the following specific objectives:

- i. To establish the phonological variations in the Lira, Otuoke and Alebtong dialects of Leblango
- ii. To determine lexical variations in the Lira, Otuoke and Alebtong dialects of Leblango
- iii. To establish grammatical variation in the Lira, Otuoke and Alebtong dialects of Leblango

1.5 Research questions

The study was guided by the following research questions:

- i. What are the phonological variations in the Lira, Otuoke and Alebtong dialects of Leblango?
- ii. What are of the lexical variations in the Lira, Otuoke and Alebtong dialects of Leblango?
- iii. How does grammar vary among the different dialects of Lira, Otuoke and Alebtong?

1.6 Significance of the study

The researcher hopes the findings of this study will be useful to stakeholders as specified below:

To the Lango cultural foundation, the study findings will unveil significant pieces of information worth keeping for record purposes. It will act as a source of reference for some

reasons as far as understanding variations in the language is concerned. Sometimes issues regarding the intelligibility between the different dialects of Lango arise, and it is better to use empirical data to solve these issues.

Being the fact that Leblango is one of the native languages used as a medium of instruction in schools, it is worth considering that the finding of this study will provide information regarding dialectal variations in Leblango worth teaching in class.

The findings of the study will provide information regarding dialectal variations to the general population of the Lango community and whoever wishes to know more about the language and its different varieties.

The researcher hopes that the finding of the study will be of great relevance to future researchers interested in the same field of study since it will act as a literature reference to their work. In other words, this will act as a basis of a literature review to future studies.

1.7 Scope of the study

1.7.1 Content scope

The study focused on the dialectal variations in Leblango, considering the phonological, lexical, and grammatical variations among the residents of Lira City, Otuke and Alebtong districts.

1.7.2 Geographical scope

This study was carried out in the Lango sub-region. Specifically, these were Lira City and Otuke and Alebtong Districts. Ten districts make up the Lango sub-region, namely: Lira city, Alebtong, Apac, Kwanja, Oyam, Kole, Amolatar, etc., present-day Lango sub-region was initially known as Lango District from the colonial era until 1974, when it was split into the districts of Apac and Lira, and later other districts. By July 2018, the sub-region had an estimated population of 2.3 million people, approximately 5.75% of the estimated 40 million Ugandans at that time (Daily Monitor, 2018). Therefore, Lira city, Otuke and Alebtong District were the area of study because the districts are neighbored by other different ethnic group, which might have influenced variations in Leblango.

1.7.3 Time scope

The study was carried out between August 2022 to October, 2024. Within this period, the researcher generated data collection tools and collected data, which was analyzed and compiled into a dissertation.

1.8 Theoretical framework

The study was grounded in Labov's (1963) Variationist Sociolinguistic theory and Chambers and Trudgill's (1998) theory of dialect continuum. The Dialectal Continuum theory holds that geographically adjacent dialects are usually very comprehensible, and the comprehensibility decreases as the distance from the border point increases. In other words, the theory notes that several different dialects are spoken within a certain geographical area. Some notable examples include the Indo-Aryan languages in large portions of India, Arabic dialects in North Africa and southwest Asia, Turkic languages, Chinese languages or dialects, and portions of the Romance, Germanic, and Slavic families in Europe (Masica, 1993).

As a result, interpretive maps depicting the regional distribution of different variants are used as indicators for boundaries in order to mark the point of different variations; a line separating an area where several variations of a specific characteristic prevail is taken care of (Masica, 1993). In addition, Masica (1993) explains that there are some peculiarities in the dialectal continuum: (i) Spatially, more auto-correlated major variants are fighting with one another, their (dominant) usage zones moving into one another in clearer patterns that are either sharper or more gradual. (ii) Throughout the majority of a particular area, a more prevalent variety is present, with regional variants in smaller locations. Most survey sources display two different variations. (iii) Very diverse pattern, with no apparent regional or local patterns of dominant varieties. In other words, these are some of the theory's conventions that guided the study during data collection and analysis.

Labov's (1963) theory of Variationist Sociolinguistics holds that variation is inherent to linguistic structure and that the way a language is spoken (and written) differs across individuals as well as across situations encountered by the same individual (cf. Heidary & Barzan, 2019). A methodological and analytical approach to understanding the relationship between language and its context of usage is variationist sociolinguistics. It is referred to as sociolinguistics because social and linguistic (e.g., grammatical, structural, and articulatory) factors are equally significant. In contrast to many formal approaches to language, sociolinguistics examines language in use, also known as "performance," rather than focusing on idealized grammar. Because it was interested in the varying nature of language in use, it is called variationist sociolinguistics. As used in language studies, the terms "language variation" and "linguistic variation, refer to how changes in the usage of a certain language occur at geographical, social, or contextual levels. If variation happens within a single speaker's language rather than among speakers, dialects, or languages, it is known as intraspeaker variation (Heidary & Barzan, 2019). Accordingly, Heidary and Barzan (2019) classified dialects into regional, minority, social and individual dialects. According to them, a regional dialect is not a distinct language but one of the varieties of a language spoken in a specific geographical location of a country such as British, American, Canadian and Australian Englishes among others; while minority dialect refers to the variety spoken by just a few of the members of the speech community for identity; then social dialect or sociolect is one linked to social classes based on status, while an idiolect or individual dialect is a variation that occurs to every individual member of any society.

It is worth mentioning the relationship between the two theories: besides the fact that they both deal with the study of language, the theories are particularly concerned with the empirical nature of a given language among its speakers, i.e., language as used in its social structure or status. Strictly speaking, the theories deal with differences that underlie the usage of a particular

language (e.g., Leblango). Both theories were significant in this study, as they applied on a complementary rather than a comparative or competitive basis. In addition, since the researcher presupposes (as inferred from Heidary and Barzan, 2019) that there is a variation in Leblango, it is deemed best that the concept of dialectal variation discussed by the two theories is significant in the interpretation of some occurrence of certain language elements.

One limitation of the Variationist Sociolinguistics is that it focuses on quantitative variation at the expense of deeper social influences like power and identity. This approach often fails to account for the nuanced sociocultural dynamics that shape language use (Eckert, 2012; Milroy & Gordon, 2003). This was taken care of by involving a qualitative approach to explain intricacies that could not be quantified. The main weakness of the dialectal continuum theory is its failure to clearly demarcate where one dialect ends and another begins (Auer & Hinskens, 2005). It also overlooks the significant influence of social, political, and cultural factors on language boundaries, focusing primarily on linguistic features (Auer & Hinskens, 2005). Despite their weaknesses, these theories remain essential for studying dialectal variations in Leblango. They provide valuable frameworks for analyzing how social and geographic factors influence language variation. Additionally, they help explain the gradient nature of dialects, even if they lack precision in boundary demarcation and social factors. These theories still offer a starting point for understanding linguistic diversity. Interestingly, the theories have been used by other scholars before; for instance, the variationist sociolinguistics theory was adopted and applied by other researchers such as Kim (2008) in the subgrouping of modern Aramaic dialects . However, none of the above studies focused on Leblango. It was interesting to carry out this study based on those theories because of the homogeneity they share.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents a review of related literature from the works of other researchers and scholars. The review is aligned according to the specific objectives of the study. The purpose of this review is to develop the researcher's insights into the studies that were already done on dialectal variations. This also aimed at establishing whether there are gaps in these studies that need to be taken care of. Thematic areas here concern literature related to phonological variations, lexical and grammatical variations in languages.

2.1 Phonological variations among dialects of different languages

According to Foulkes (2020), the phonological aspect is one of the first elements of a language to consider when referring to dialectal variations. The biological and physical elements of the speech chain greatly influence the phonetic shape of any utterance (Denes & Pinson 1993). All spoken events start with cognitive processes: the speaker plans the utterance in terms of the linguistic structures and units of the target language intending to communicate. This strategy is subsequently converted into brain motor instructions, which activate the muscles. In other words, this literature points to the fact that human physiology adaptations necessitate different phonetic realizations. By directing airflow through the vocal tract, the vocal organs are shifted into the appropriate locations to produce the desired sounds. The resulting acoustic signal passes to the listener's auditory system, where it is communicated to the cognitive-perceptual system by the neural reaction. This may relate to what Wieling et al. (2016) explain under articulatory setting.

According to Labov (1966) Phonological variation occurs mostly in the form of phonemic system, phonotactic distribution, phonetic realization, and lexical distribution. Labov (1966), in a study on variations in English Language, notes the element of rhoticity, that is, the occurrence or not of the sound /r/ when it falls after a vowel sound in a word, as common in

words like *car*, *bar*, *girl*, where he noticed a variation such that speakers of some English dialects, e.g., American English (AmE) and British English (BrE), have a rhotic form in which /r/ is clearly realized after vowel sounds, while speakers of some dialects had the non-rhotic form where the /r/ sound remains silent when it occurs after a vowel sound. Observing the element of rhoticity also, MacPhaden (2017) notes that the British tend to pronounce each word clearly, which makes their speech sound clean, crisp, and “proper,” with the exception of the letter /r/ which they tend to omit especially when occurring after a vowel sound in their speech (MacPhaden, 2017, Sec.2). . She cites a word like *far* which the British pronounce as /fɑ:/ while the Canadians pronounce more like Americans, as /fɑ:r/, and *colour* which the British English pronounces as /kʌlə/ while the Canadians sound it as /kʌləɹ/ (MacPhaden, 2017, Sec.1). Such examples are provide insights into such differences to the present study even though the study mentions examples in the English language only, and it will be interesting to find out the case of Leblango.

Dotchery and Foulkes (2005) in their study on the variants of the plosive sound /t/, provide a clear illustration of the different ways the glottalized plosive /t/ is realized. Also, Collins and Mees (1996) present an illustration of how glottalization is chronologically spread in British English, while Altendorf (1999) carried out a comparative study of Estuary English and Received Pronunciation (RP) English where he points out that the /t/ is influenced by social factors. This is not the same in the RP English but a common occurrence in American English, where words like *water* /wɔ:tə/ and *better* /betə/ are realised as /wɔ:rə/ and /berə/ respectively. Adokorach and Isingoma (2020), in a comparative study on homogeneity and heterogeneity in English pronunciations among Ugandans, note that RP diphthong /eɪ/ is commonly pronounced among Ugandans as /eɪ/, /e/ or as /e:/ as in words such as *veil* /veil/, *able* /ebl/ and *café* /kæfe:/. All the variations noted above are, according to the study, a result of word spelling, which tends to guide the speakers as derived from reading such words (Adokorach & Isingoma, 2020). An example of the phonological difference between General America (GA) and RP English is also

realized in sounds such as the vowel in the words *last* and *dance* which is realized as /ɑ:/ in RP English and /æ/ in General America. Thus in RP English, the words are realized as /dɑ:ns/ and /lɑ:st/ while in GA they are realized as /dæns/ and /læst/. This literature highlights the differences in styles between American English (AmE) and British English (BrE), which are clearly attributed to their distinct geographical locations. It also emphasizes the role of contextual influences in shaping these variations.

Furthermore, Adokorach and Isingoma's (2020) study revealed that the cluster /mb/ is realized differently in Uganda. They note that while /b/ in this cluster is silent in the RP, some Ugandans pronounce words with this cluster. While citing the case of Lugbara, Acoli and Ateso speakers, they observe that almost all Lugbara speakers pronounce words with this cluster, and only 12 out of 26 Acoli and Ateso speakers pronounce words with this cluster. However, the study by Adokorach and Isingoma (2020) does not consider this realization in Leblango. This could be the case with Leblango spoken in the different districts of Lango, but it was interesting to find out the case of Leblango.

Variation does not occur in the English language only, a study by Wieling et al. (2016, p. 122-143) also observed phonological variations in Dutch. Wieling et al. (2016, p. 122-143) compared speakers of Dutch from the Low Saxon dialect area (located in Ter Apel) and the Central Dutch dialect area (located in Ubbergen) and realized the following phonological variations: *bal* (a ball), *blauw* (blue) and *linialen* (rulers) are pronounced as /ba:l/ (Ter Apel) vs. /bal/ (Ubbergen dialect), /bla:u/ (Ter Apel dialect) vs. /blΛu/ (Ubbergen dialect) and /liniʊ:ln/ (Ter Apel dialect) vs. /liniɑ:lə/ (Ubbergen dialect) . This suggests that there are different articulatory settings for the two dialects, resulting in distinguishable accents when pronouncing standard Dutch. The speakers from Ter Apel displayed a tongue position that was more posterior than the speakers from Ubbergen when pronouncing words in both their own dialect and in standard Dutch (Wieling et al., 2016, p. 141). These findings highlight that

variations in a language can occur in certain situations due to differences in the articulatory setting between speakers. While this study focused on variations in Dutch, the current research will consider the context of Leblango.

According to Sailaja (2012, p. 361), there is less agreement when describing vowels than when describing consonants when it comes to Indian English. Everyone agrees that the RP diphthongs /eɪ/ and /əʊ/ are absent from Indian English and that phrases like blame and goat employ the monophthongs /e:/ and /o:/ instead (Sailaja, 2012, p. 361). The description of the middle and back vowels differs more drastically. It is believed that the back, unrounded long vowel is not as withdrawn as the RP sound. Therefore, Indian English is said to have /a:/ while RP has /ɑ:/ (cf. Hickey, as cited in Sailaja, 2012). Be that as it may, this only looks at the case of Indian English regarding the vowels; the researcher however needed to find out what takes place in Leblango.

According to Bayles et al. (2016), the French, schwa occurs differently among French speakers. In their context, they wanted to find out whether or not French speakers have a similar possibility of producing Schwa /ə/, and they found out that one French speaker may produce /+ə/ or /-ə/. Consider the following example: /pəluz/ and /pluz/ (meaning *lawn*). This is what they consider individual variation. However, note that Bayles et al. supplement that this may also vary across different groups of people, and this is what the uniform variation. Similarly, Côté (cited in Bayles et al., 2016) confirms that /ə/ is sometimes optional in the cluster VC_C. Nevertheless, Côté argues that, even in the case of her variety of the Canadian French, the choice of the Schwa also extends to the CC_C cluster context in certain phonotactic environments. She gives information such as this. The (Law of Three Consonants) LTC¹ rules out the omission of the schwa in these forms, but there is still room for variance, which might

¹ According to Gess et al. (cited in Bayles et al., 2016), a schwa is typically present following two consonants but may not be perceived after just one. In other words, schwa may not be removed in the context of CC_C (1) but may in the context of VC_C (2).

be restricted to Côté's dialect (Bayles et al., 2016) . This is portrayed in the following examples in Bayles et al., 2016, sec. 2):

a. *une fenêtre (a window)*

/ynfənɛtr/, /ynfnɛtr/

b. *Ester le salut (Ester greets him.)*

/ɛstɛrləsaly/, /ɛstɛrlsaly/

Even though the study focused on French, It was interesting to look at the case of Leblango as spoken in the aforementioned districts and the city in Northern Uganda.

Eze (2019, p. 118-130) also agrees with the concept of language variation; citing the case of Igbo, he maintains that there are certain sounds of words that are realized differently across dialects. Consider the following examples: *du* (is), *Vuubuu* (meaning carried) and *Ogheofe* (meaning soup). While comparing the Umunze dialect and the Standard Igbo, Eze (2019, p. 118-130) argues that Umunze community typically uses the close back vowel /ʊ/ instead of the close and front vowel /i/, and this is reflected in the word *dʊ* (*di*). Eze also observes that in the Umunzw dialect, the labiodental sound /v/ (which is a voiced consonant) is used instead of the voiced bilabial sound /b/ in, as in *vuu/buu* (to carry). The velar sound /gh/ is a representation of the labio-dental consonant sound /f/ in *oghe/ofe*. The literature reviewed highlights significant insights into language variation, with Bayles et al. (2016) demonstrating how the schwa sound (/ə/) is produced differently among French speakers, showcasing both individual and uniform variations influenced by dialectal contexts. Côté's work further illustrates that the optionality of schwa can depend on phonological environments, while Eze (2019) emphasizes similar variations in Igbo dialects, noting distinct realizations of sounds across dialects. These findings underscore the complexity of linguistic features and their variability based on speaker and community. The implications for the study of dialectal variation in Leblango are substantial, as they suggest that similar patterns of sound production and variation are likely

present, warranting a detailed exploration of how local dialects manifest and influence communication in Northern Uganda.

2.2 Lexical variations among dialects of languages

Lexical variation examines how words of a language may vary even when they refer to the same thing. MacPhaden (2017), in a study comparing Canadian and the British English varieties, notes that the way Canadians use vocabulary closely mirrors the American dialect though with some variance while British essentially have different English words that mean the same thing as Canadian words such, but some words include: British word *fizzy drink*, Canadian word *pop*, and British word *motorway*, Canadian word *Highway*. Also, detailed study of L2 English varieties of Nigerian and Uganda Englishes reveals a series of grammatical variations, noting that both Englishes have some unique grammatical features peculiar to the two countries, such as utterances like *eating money* as in *He was fired because he ate money*, meaning, embezzling, or living a lavish lifestyle or being successful in life, where someone would comment and say, *You are eating money!* as common and acceptable in Ugandan English. These include *to cowardize*, meaning to behave like a coward, *to dirten* meaning to make dirty, etc (Isingoma, 2014) and the use of the question tag *isn't it?* for all persons, such as *You are coming tonight, isn't it?* and the pluralisation of non-count nouns like equipment, information, etc., (Fisher, 2000). This practice of pluralizing non-counts is however also notable in Nigerian English (Uzor & Igwenyi, 2016). Nevertheless, much as these findings bring to light language variations in these contexts, it would be interesting to find out what takes place with the target language and population under investigation.

Scotto (2013, 61-67), in a comparative study of American and British English dialects, argues that an encounter between speakers of the two varieties presents a sure difference in accent, but according to him, lexical differences create the most distinct variation in the two varieties making them appear like clearly different languages. He further notes that sometimes the same thing is named using different words in the two varieties such as in the words luggage and

railroad (AmE) and *baggage* and *railway* (BrE) respectively; and also, where one word in one dialect means completely a different thing in the other dialect, such as in *mad* (AmE) which is angry in British English. Jonnie (2019, p. 167) identified a few words used in different dialect regions of the United Kingdom as referring to *bread roll*, which is referred to among people living in Lancashire as *barm cake*, among the people of Leeds as *bread cake*, Derby area as a *cob* and in Coventry as a *batch*, all to mean the same thing. Scotto's (2013) findings highlight that lexical differences significantly contribute to variations between dialects, such as American and British English. Similar distinctions may exist in Leblango, suggesting that exploring these variations can provide insights into its unique characteristics and identity. Jonnie's (2019) examples of regional terms for the same item further emphasize the complexity of dialectal variation, underscoring the importance of vocabulary in understanding Leblango's linguistic diversity.

While comparing the variety of Indian English with Standard English, Kachru (2015) argues that some words that are used restrictively in certain contexts in English are adjusted in Indian English, to which he said resulted from substrate influence. Consider the following words: *flower-bed*, *brother-in-law* and *black money*. Kachru notes that the linguistic performance of these words does not exactly refer to the same thing in the Standard English. For example, the English word *flower-bed* which is restricted to the context of gardening is used in in Indian English to mean *nuptial bed*. In other words, the register is extended from its restricted linguistic performance in the Standard English to another context. The term *black money* (as used in the Indian variety) is analogous to the term *black market*, according to Kachru (2015), who notes that some lexical items are constructed using native English terms as models. Also, in the Standard English, the phrase *brother-in-law* only has one limited meaning, i.e., that of a kinship, whereas in Indian English, it now has three different meanings: (1) a term of abuse, (2) a term of fondness or closeness, and (3) a term of kinship. They are referred to in terms of respect without a connection. This finding informs the study how variations in a language may

sometimes occur as a result of semantic adjustment. Kachru (2015) argues that Indian English differs from Standard English due to substrate influence, leading to expanded meanings for certain words. This highlights how variations in language can arise from semantic adjustments. These insights are relevant for understanding grammatical diversity in Leblango, suggesting that similar processes may influence its linguistic characteristics.

The circumstance of different words being used to refer to the same thing is not limited to the English dialects only. It also occurs in Kiswahili. A close examination of the Kiswahili dialects reveals that there are even cases of greater variation among the varieties of Kiswahili, for instance the singular and plural of *butterfly* which in Standard Swahili (as spoken in Zanzibar town and Jambiani), *kipepeo* and *vipepeo* respectively, yet in Chaani variety, the singular is *bangawi* and the plural is *bangawi* or *mabangawi* and in Paje variety and Makunduchi variety, the singular is *kitunguja* and the plural is *vitunguja* (Miyazaki & Takemura, 2019, p. 48). Even though these results inform the study about the plural and singular forms of some notable examples in Kiswahili, with the spectrum of variation, it might be interesting to look at the case of Leblango, in that, it would be a groundbreaking study in exploring the specifics in Leblango. However, no such study has been grounded on Leblango, thus, the need for this study, to investigate the forms of dialectal variations in Leblango.

Additionally, Stamp et al. (2014) contend that sign languages frequently exhibit variety. For instance, the customary sign for *India* at five of the eight collection sites of the BSL Corpus Project is the British Sign Language (BSL) variant of the term Indian, produced at the forehead to depict the bindi or tilak worn by adherents of the Hindu religion in India. They do add, however, that some signers feel that this sign is wrong because it appears to exclude Indian Muslims. They contend that other people employed a different variation of the symbol that is considered to represent the form of the country in place of this one. And this is non-traditional. Furthermore, Stamp et al. (2014) note that the sign for the city name Bristol varies

greatly among various signers; thus, exonyms for Bristol include the usage of signs such as pistol or fuel to refer to *Bristol* probably as a result of the similarity in how these English terms are pronounced. In fact, they observe that BSL signals for place names and city names have undergone a rapid lexical innovation. This might, in some circumstances, be a result of political correctness pressures, but it might also be a result of increased communication between deaf populations around the world, which could lead to the borrowing of signs. In other words, this illustrates the reality that, depending on one's political affiliation, language variations may occasionally be seen negatively. The findings by Stamp et al. (2014) on variability in sign languages are significant to this study, as they show how language forms can change due to social and cultural influences. The different signs for "India" and "Bristol" highlight how expressions evolve through factors like political correctness and community interactions. Similarly, Leblango may exhibit lexical variations shaped by local attitudes and contact with other dialects, offering valuable insights into its linguistic diversity.

2.3 Grammatical variations among dialects of languages

Grammatical changes are one of the common changes common in dialectal variation. According to the British Council Foundation, an internet source, the British and American English varieties also have several grammatical variations. For instance, a British Council Document notes a number of features such as the preference in British English to use the more formal *shall*, where Americans prefer the more informal *will*. Also, the Americans have maintained *gotten* as the past participle of *get*, yet the British have long replaced it with *got*, and then the use of *needn't* is common in British English, while American English prefers the use of *don't need to*. Craiker (2021) also identifies other grammatical differences which include the use of only singular verbs after collective nouns like *team*, *band*, *police*, etc., which in British English are either singular or plural. American English also uses prepositions differently, such as the prepositions of spatial location *in* and *at*, in that where British English uses *at* such as *at school*, the American English version is *in school*. Another common nuance

is the use of the present perfect tense which is more frequent in British English than in American English, where for instance, BrE has I have already done it while the American version prefers to say I already did it. The insights on grammatical changes in dialectal variation are pertinent to the current study on Leblango, as they demonstrate how regional preferences influence grammatical structures. This highlights the need to explore how Leblango speakers make grammatical choices, revealing social and contextual influences. Additionally, the examples from English provide a framework for analyzing comparable features in Leblango, enriching the understanding of its grammatical landscape and evolution.

According to Cacoullos and Walker (2009), this domain of grammar is unmistakably marked by what Hopper (1991, p.24) calls a *cluttering...* with functionally comparable formulations, as many languages use more than one form to communicate future meaning. The factors that influence speakers' decisions between these alternative forms have drawn a lot of attention, and each is thought to have a different meaning. However, in practice, forms are equally acceptable in many of the same contexts. As a result, we need a method that enables us to investigate the factors that affect speakers' decisions when choosing between forms during spontaneous performance. Nevertheless, this literature points out choice of a particular grammatical unit on account of grammatical variations. In addition, the scholars (2009, p. 322) mention that their study's distributional findings show that varied future expressions lack a unifying, universally applicable meaning, whether it be pragmatic, modal, or temporal (willingness, intention). Instead, each future construction fills a small niche defined by specific constructions of varying degrees of lexical specificity, ranging from fixed collocations, or "conventionalized word sequences," to more productive formations, even though alleged semantic differences are largely neutralized in discourse. Expressions range along a continuum of lexical specificity and productivity within generic constructs like will + verb, from VII inform you to X'll never + verb. The insights from Cacoullos and Walker (2009) are highly relevant to the current study on dialectal variation in Leblango, particularly regarding the understanding of grammatical

choices among speakers. The notion of "cluttering" in grammar, as described by Hopper, highlights that multiple forms can convey similar meanings, which suggests that Leblango speakers may also utilize various grammatical constructions to express future meaning.

According to Cacoullos and Walker (2009, p. 323), the fact that English speakers have lived in different historical contexts has led to changes, resulting in significant transformations in the grammar of the English language. This points out originality in the variants of the language, which may also be the case with the study population under investigation, though the researcher is yet to find out whether in the different variants of Leblango still noticeable among the speakers. In another study comparing the grammars of British English and American English, Maxwell and Clandfield (2019) point out other grammatical differences such as the use of *from* and *then*, which in British English, when used with *different*, is strictly from as in *This place is different from all others*, yet in American English it is either *from* or *than*, as in *This place is different from all others* or *This place is different than all others*.

According to Daly (2017), the use of the progressive form in places where a speaker of Standard English would use the simple present tense is one of the most well-known (and frequently ridiculed!) grammatical features of Indian English. For example, saying *I am liking this film* instead of *I like this film* is an example of a case progressive tense construction. In Hindi, this arrangement is typical. Daly also adds that the use of indiscriminate questions tags is another prominent feature that characterizes Indian English. For example, the sentence *You're going to church today, aren't you?* is a case where an expression concurs with both the subject and the verb of the statement within the utterance. This is not the case with Indian English, where the phrase *you're going to church today, isn't it?* can be used in any circumstance. And when it comes to pluralization, Daly argues that we typically find words like *furnitures* and *litters*, which are considered incorrect in Standard English. As already mentioned, this only looks at the case of the Indian English as compared to the Standard English. Therefore, it will

be interesting to find out whether there are these differences in Leblango as spoken in Lira City, Alebtong and Otuke districts.

In a study of Kiswahili dialects, a comparison of the Zanzibar Town variety and other dialects reveals that there are several grammatical variations. For instance, while the Zanzibar variety, in expressing the statement *I study Kiswahili*, says *Ninasoma Kiswahili* while the other varieties express the same as: *Nasoma Kiswahili* and *Niasoma Kiswahili* respectively; and they noticed a varied expression of the negative of that statement as: *Sisomi Kiswahili* and *Sinasoma Kiswahili* respectively between two main dialects (Miyazaki & Takemura, 2019). The relevance of the findings from the study on Kiswahili dialects to the current investigation of dialectal variation in Leblango lies in the recognition of grammatical diversity within dialects.

2.4 General conclusion

The purpose of this chapter was to get adequate information on the salient issues under consideration as advanced by other researchers. Studies show dialectal variation also exists in other languages; for example, Miyazaki and Takemura (2019) show variation in Kiswahili; Daly (2017) examines differences in the Standard English and Indian English, and Bayles et al. (2016) looks at variation in French. These studies point to the fact that the differences are realised in terms of phonological, grammatical and lexical variations. In other words, speakers of the same language have certain noticeable differences in their language usage. There are no studies carried out earlier on Leblango and its speakers examining how dialectal differences occur in Leblango. Additionally, there may be some misunderstandings among its speakers regarding the various kinds of Leblango (this is especially the case with those elements that are regarded as negative), so this study will give a revelation that would explain why some of the forms in Leblango exist.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter provides a description of the way data and results were handled, in other words, it presents the methodology that guided the research. It, therefore, outlines the research methodology and design, the research area, the research population, sampling techniques and data collection procedures, sample size, data collection techniques, data collection instruments, data sources, validity and reliability, data analysis approaches, and ethical considerations that the researcher used during the study.

3.1 Research designs

According to Sileyew (2019), a design is meant to offer a suitable framework for a study. The researcher used cross-sectional, descriptive and comparative study designs. A cross-sectional study design, according to Setia (2016), is a sort of observational study design in which the researcher simultaneously examines the outcome and the exposures of the study participants. A cross-sectional design was used to examine the linguistic diversity among Leblango speakers across three specific areas: Lira City, Otuoke, and Alebtong Districts. These regions were selected to represent a range of dialectal features within the broader Lango-speaking population. The design allowed for data collection at one point in time, providing a snapshot of dialectal variations across different social and geographical contexts within the selected districts. By focusing on these areas, the study captured a representative sample of the variation within the Leblango dialect continuum, which helped in comparing and contrasting dialectal differences across the regions

Descriptive research design was used by the researcher to explain the participants' results. Descriptive surveys, in accordance with Lockesh (1984), enabled a researcher to reach valid and trustworthy judgments about the results. This approach provided a detailed account of the dialectal variations within the Leblango-speaking community. The current study employed a

comparative design to examine and contrast the varieties of Leblango spoken in Lira City, Otuke District, and Alebtong District. This approach allowed for a detailed comparison of the linguistic features and dialectal variations across these areas, considering the influence of geographical and social factors on the language.

3.2.1 Quantitative research approach

The quantitative approach was used to present data in a structured numerical format. Tables and graphs were employed to visually represent the findings, allowing for statistical comparison of the dialectal differences identified in the field. Questionnaires played a key role in gathering demographic data on participants, like age, gender and frequencies of certain occurrences regarding dialectal variation. This quantitative approach complemented the qualitative analysis by providing a clear statistical foundation, which was then interpreted to explain the relationship between study variables.

3.2.2 Qualitative research approach

The qualitative approach was used to explore and describe linguistic variables that could not be effectively captured through numerical data. Through elicitation exercise and focus group discussion, the research gathered in-depth insights into participants' language usage. This method allowed for a richer understanding of dialectal nuances, such as how speakers perceive and adapt their language in different contexts. Additionally, qualitative analysis helped interpret the behavior and relationships between variables, offering explanations that went beyond the quantitative data displayed in graphs and tables.

3.3 Study area, population and sampling technique

3.3.1 Study area

The researcher was interested in three Lango sub-regions: Lira City, Otuke and Alebtong Districts. Three districts were preferred because of their geographic locations in the Lango-

subregion. Because Lira City does not have a direct touch with surrounding languages, it reflected the center dialect because it has less external influence from other languages.

3.3.2 Population and sample size

The study population was the community of Lango people who live in Lira City, Otuke and Alebtong districts. The total population of the Lango community is projected to be 2,131,495 (*Uganda Profile - Uganda Bureau of Statistics, 2023*). Nevertheless, the researcher used a sample maximum of 76 respondents in the sample size. This is supported by the fact that linguistic investigations, which are empirical and focus more on linguistic behavior than on attitudes, tend to use smaller participant samples than social science studies (Buchstaller & Khettab, 2013). In fact, Buchstaller and Khettab (2013, p. 84) posits that a modest sample size of no more than six respondents per category is appropriate and suitable for drawing reliable generalizations. A sample size of 76 respondents provided an immediate response, making it simple to obtain the necessary pieces of information relevant to the study. The summary of the participants' demographics is as presented below:

The demographic characteristics of the study participants provide valuable context for understanding the linguistic data collected. Regarding the district of birth, 40.8% (31) of the participants were born in Lira City, 30.3% (23) in Alebtong District, and 28.9% (22) in Otuke District, illustrating the regional diversity within the Leblango-speaking community. This distribution highlights the potential for dialectal variations across different areas. The gender distribution was relatively balanced, with 51.3% (39) of the participants identifying as male and 48.7% (37) as female. While gender was not a primary focus of the study, the inclusion of both genders provided a complete demographic overview. As for the duration of stay in the Lango sub-region, the majority of participants (92.1%, or 70 individuals) had lived in the region for over 10 years, while 6.6% (5) had resided there for more than 2 years, and 1.3% (1) had lived in the region for less than 2 years. This indicates that all participants were native speakers

of Leblango, with sufficient immersion in the language to provide authentic linguistic data. The diverse origins and extensive residency of the participants helped ensure the collection of true phonological, lexical, and grammatical features, supporting the study's focus on regional dialectal variations influenced by social factors such as age, gender, and socio-economic status.

3.3.3 Sampling technique

Data gathering is a fundamental aspect of research, as it plays a key role in enhancing the understanding of the theoretical framework (Bernard, 2002). Given this, it was crucial to carefully consider both the methods used for data collection and the sources from which the data would be obtained. The selection process required thoughtful judgment, as improper data collection cannot be rectified through analysis alone. As Bernard et al. (1986) emphasize, the quality of the data gathered directly impacts the validity of the research findings, making it essential to ensure that data is collected accurately and appropriately.

3.3.3.1 Purposive sampling technique

The researcher applied purposive sampling techniques. When using this technique, the researcher decided what needed to be known and set out to find people who could and were willing to provide information by knowledge or experience (Bernard 2002; Lewis & Sheppard 2006). Purposive sampling is exemplified through the key informant technique (Bernard 2002), wherein one or a few individuals are solicited to act as guides to a culture. Key informants were observant, reflective members of the community of interest who knew much about the language and were willing to share their knowledge (Bernard 2002, Campbell 1955, Seidler 1974, Tremblay 1957). In other words, key informants were the elderly people of Lango. Purposive sampling enhanced the selection of the elders, who are believed to speak somewhat different variety of Leblango from the youth, and they were selected randomly, where all of them have a chance of being picked to participate in the study.

3.3.3.2 Simple random technique

The researcher employed simple random sampling in this study. It is the simplest and most common method of selecting a sample, in which the sample is selected unit by unit, with equal probability of selection for each unit at each draw (Singh, 2003, p.71). this was use to select participants who participated in the interview.

3.4 Data collection methods and instruments

Data collection methods for the study included elicitation exercise, focus group discussion and questionnaire survey; the following instruments were used abreast the methods, respectively: questions for elicitation exercise, focus group discussion guides, and questionnaire guides.

3.4.1 Data collection methods

The researcher used the following data collection methods:

3.4.1.1 Questionnaire survey

This was used to gather respondents' demographic information. This probed responses (regarding personal information) such as place of birth, the gender of the participants, nationality, and occupation, age and gender of the respondents and the duration of time they have taken in these target study areas under investigation. While this information did not provide specific data related to dialectal variations in Leblango, it was useful in describing or understanding the nature of the participants contacted.

3.4.1.2 Elicitation Exercise

The researcher used elicitation exercises as a method to collect data through structured interviews. In these exercises, participants were asked a series of open-ended questions, followed by follow-up questions to probe deeper into their responses and explore the research topic further. According to Kvale and Brinkman (as cited in Al Balushi, 2016), an elicitation exercise is guided by a set of themes and may include suggested questions to direct the conversation. The elicitation method facilitated structured yet flexible dialogues with participants, allowing for an in-depth exploration of dialectal variations in Leblango. During

these sessions, the researcher guided discussions around specific topics such as language use, pronunciation, and vocabulary, encouraging participants to share their personal experiences and insights. The open-ended questions and prompts were designed to encourage participants to express their views on how dialects relate to identity and community. This approach captured authentic language use and provided rich qualitative data that complemented the findings from questionnaires and focus group discussions, further enriching the overall analysis.

3.4.1.3 Focus Group Discussion

According to Powell (1996), a focus group is a collection of people who have been chosen and brought together by researchers to talk about and offer their opinions on the research topic based on their own experiences; accordingly, Powell (1996) explains that focus groups are used in research as a way to get rich information regarding complex experiences and the reasoning behind people's behaviors, beliefs, perceptions, and attitudes. Anything that involves the focus group in a shared activity, such as watching a film, analyzing a single health education message, or simply debating a particular set of questions, serves as the focus for the discussions. Voice recording was used to capture respondents' unrestrained speech, particularly regarding their native dialect. This was done in a private context, such as residences or a family atmosphere, using a mobile phone equipped with a sound recorder. The consent of the respondents was carefully regarded during these discussions. The discussion lasted for around 20 to 30 minutes while recordings were made, and during that time, some significant notes were made in the notebooks, particularly for aspects that could not be recorded. Data from the focus group discussions (comprising 12 participants for 6 groups) conversations was used to identify patterns of grammatical differences between the dialects.

3.4.2 Research instruments

The following are the data collection tools that were used to collect data from the study respondents:

3.4.2.1 Questionnaire guide

This research tool probed the study participants to provide their personal information (except for their names). As such, the age, gender, district/city, level of education, etc., of the respondents were established. This was aimed at describing the statuses of the study informants.

3.4.2.2 Elicitation Exercise

The module comprised open-ended question. Effectively, this allowed a holistic collection of data from the respondents. The question explored participants' knowledge about specific words in Leblango. Specifically, they were asked to read these words, and this provided information on phonological variation. The second part of the question required respondents to write a description regarding the process of crop farming and marriage in the Lango community. This was effective in capturing objectives two and three of the study.

3.4.2.3 Focus Group Discussion Guide

The researcher deemed this instrument the most comprehensive of all the data collection tools. This is because an aspect of phonological, lexical and grammatical variation was analyzed from participants' responses; and as they responded to the questions asked, a recorder was used to record their responses which were later transcribed and analyzed.

3.5 Quality control

This involved evaluating the study instrument's validity and reliability.

3.5.1 Reliability and validity of the instruments

Research questions were created in accordance with the study objectives and given in the questionnaire to test the validity of the research instruments. Technical language specialists assisted in determining the applicability of each question to ensure authenticity. The researcher carried out a content validity index (CVI) test to determine the validity of the instruments and the contents in order to establish validity. The formula $CVI = \text{Items rated relevant} / \text{Total number of items in the instrument}$ was used to calculate the CVI. If the CVI is greater than 70%, the

validity of the coefficients was acknowledged. All the questionnaire variables were evaluated using Cronbach's Alpha Coefficient (CAC) in accordance with the research questions. To guarantee the accuracy of quantitative data, the Cronbach's Alpha Reliability Coefficient for the Likert-type Scales test was used. Results from the test that are 0.7 and higher are thought to be reliable. Consider the formula below:

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

The researcher prepared questions for discussion and presented them to the researcher supervisors for approval. A pretest on the study tools to guarantee data validity and dependability was done. This was intended to determine the relevance and reliability of the questions. In other words, their suggestion caused changes where necessary.

3.6 Research procedures

After the Department of Language and Literature reviewed the study proposal, letter of introduction was obtained from the Faculty of Education and Humanities and was presented to the local authorities and the participants for ethical practices. Data collection began with the questionnaires, which were distributed to participants to gather initial quantitative data on their responses on dialectal variation. After collecting the questionnaire responses, the researcher conducted focus group discussions to facilitate deeper conversations and explore participants' perspectives on the dialectal variations. Finally, elicitation exercises were employed to engage participants in structured dialogues, allowing for the observation of natural language use and further insights into dialectal features. This sequential approach ensured a comprehensive understanding of the research topic.

3.7 Sources of data

To obtain empirical results, the study leveraged primary data sources. Primary data, according to Sekaran (2003), refers to the initial information that the researcher collected from the target

participants. The key source of information for the researcher was the Lango community in Lira City, Otuke, and Alebtong districts.

3.8. Data analysis

Data was analyzed qualitatively and quantitatively, as explained below:

3.8.1 Quantitative Analysis

Quantitative analysis enhances the interpretations of numerals attributed to the data collected from the field (Mayring, 2001). The gathered data was organized, sorted, and subjected to numerical and descriptive analysis. Microsoft Excel was used to create the percentages, frequencies, tables, graphs, and charts needed to properly show the study's conclusions. Quantitative data was presented using Microsoft Excel software as frequency counts, frequency tables, and graphs to identify alternatives that are more or less common in the data set and to display observations based on those options of variables as well as correlations between the variables. Graphs helped in reducing voluminous data to a more digestible format, which substantially simplified interpretation. So, for ease of presentation and interpretation, participant responses were collated, summarized, and calculated into frequency sums and percentages.

3.8.2 Qualitative Analysis

In qualitative data analysis, the process involved systematically examining and interpreting non-numerical data to identify patterns, themes, and meanings (Mayring, 2001). To ensure a complete analysis and justification of the study variables, the data gathered through elicitation exercise and focus group discussion was transcribed (transcription was used to analyze phonological variations in Leblango). To get further insight and make inferences, thematic analysis, and content analysis were used to understand the patterns of variations. Rich, in-depth descriptions illustrating the identified themes were frequently used to present data, providing a basis for understanding the intricacies associated with dialectal variations in the Leblango dialects. Descriptive comments reviewed from the pertinent literature that is available were

included. In other words, the researcher explained the meaning of the results presented in tables and figures to ensure clarity.

3.9. Ethical considerations

The researcher protected the confidentiality of the information gathered to respect the respondents' right to anonymity. This was done by giving them the guarantee that the data they supply would only be used for academic purposes. The researcher asked for an agreement to participate or not to participate without compulsion or persuasion in order to establish a strong connection with the respondents. The researcher introduced himself to the respondents and explained the purpose of the study, the reasons why certain respondents were chosen, and asked permission to ask questions about it.

3.10 Limitations and mitigation measures

This study only considered three Districts, i.e.: Otuke district, Alebtong district and Lira city, which may not give a bigger picture regarding dialectal variation in Leblango; in fact, these districts are close to one another geographically, and this holds for reason why many language elements occurred in all the districts. It will be more rewarding if future studies look at the case of distant districts like Oyam District, Amolatar, which are bordered by other tribes.

The lack of adequate financial resources restricted the scope of the study, affecting the ability to conduct extensive fieldwork, hire research assistants, or access necessary linguistic tools and technologies. This problem was mitigated by gathering funds from friends and well-wishers.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS IN RELATION TO THE RESEARCH OBJECTIVES

4.0 Introduction

This chapter presents, analyzes and discusses results from the data collected from the study participants. The study examined dialectal variations in Leblango, considering the dialect of Lira City and Ouke and Alebtong Districts. The researcher used questionnaires, elicitation exercise and focus group discussions to obtain participants' demographic information and participants' knowledge about the different dialects of Leblango. The study employed a mixed-methods technique to gather more comprehensive responses and gain a deeper understanding of the differences in participants' use of Leblango in different regions. Therefore, the presentation, interpretation and discussion of the findings in this chapter are intended to achieve the research objectives of the study and answer the following research questions:

- i. What are the phonological variations in the Lira, Ouke and Alebtong dialects of Leblango?
- ii. What are some of the lexical variations in the Lira, Ouke and Alebtong dialects of Leblango?
- iii. How does grammar vary among the different dialects of Lira, Ouke and Alebtong?

4.1.0 Findings in relation to the objectives of the study

An inventory of words was presented to the participants, and they were asked to pronounce them in their dialects; as a result, different pronunciations were realized. Furthermore, Leblango words occurred differently across different dialects of Leblango. In other words, the study was able to determine the dialectal variations in Leblango by analysing the occurrences based on Trudgill and Chambers' (2004) theory of Dialectal Continuum and Labov's (1963) Variationist Sociolinguistics theory. All 76 of the pre-designated respondents

took part in the study, accounting for 100% of the sampled population. The information was given and analyzed considering the study's three objectives.

4.1.1.0 Phonological variations in Leblango the dialects of Lira City, Otuke and Alebtong Districts

A list of words was presented to the respondents of the study, and they were asked to pronounce each of the particular words; as a result, the finding revealed that the pronunciation of some words varied significantly, although not in statistical terms. In other words, some of these words were realized differently in the dialects as far as their pronunciations are concerned. Furthermore, there were those words whose pronunciations were the same across different dialects of these Lango sub-regions. Hence, the findings are presented in the table:

Table 1: Showing Pronunciation Differences

SN	Word	Otuke District	Alebtong District	Lira City	Meanings
1	Awee	/əwe:/	/əwe:/	/əwe:/	Hard broom
2	Owec	/owefo:/	/owefo:/	/owetʃ/	soft broom
3	Luga	/lu:gə/	/lu:gə/	/lu:gə/	columbidae
4	Awele	/əwele/	/əwele/	/əwele/	Coloured dove
5	Ajwac	/əɟwatʃ/	/əɟwatʃ/	/əɟwatʃ/	comb
6	Aket	/əkɛt/	/əkɛt/, /əku:r/	/əkɛt/, /əku:/	Hair-lifter
7	Acur	/ətʃu:r/	/ətʃu:ri/	/ətʃu:/	Tropical boubou
8	Tula	/tu:lə/	/tu:lə/	/tu:lə/	owl
9	Olwitolwit	/olwitolwit/	/olwitolwit/	/olwitolwit/	hawk
10	Popong	/pɒpɒŋ/	Oponpon	/opopon	Long crested bird
11	Otuutuu	/ototu:/	/itotu:/	/utu:tu:/	Red-eyed dove
12	Ataloka	/ətɒləkə/	/ətɒləkə/	/ətɒləkə/	rainbow
13	Otoka	/mɒɾɪkə/	/motokə/	/otokə/	Vehicle
14	Adidit	/ədɪde/	/ədɪde/	/ədɪdɪt/	African hoopoe
15	Itii-itii	/ɪtɪti:/	/ɪtɪti:/	/ɪti:ti:/	Black bee eater
16	Oluru	/ulɒru:/	/əlu:ru:/	/olɒru:/	flycatcher
17	Kopi	/kopo/	/kopo/, /kopi/	/kopi/	cup
18	Lee	/le:/	/le:/	/le:/	animal
19	tambala	/tambala/	/tambara/	/tambara/, /tambala/	handkerchief

Source: Primary Data

As can be seen in table 4 above, the words above varies significantly in terms of pronunciations in Otuke District, Alebtong District and Lira City. As can be observed, *awe* ‘hard broom’ is consistently pronounced as /əwe:/ across all three districts, showing no variation in pronunciation or meaning. The uniformity here suggests that the concept of a "hard broom" is stable across the dialects, with no need for regional distinction in its phonological representation. *Owec* ‘soft broom’ are realised in Lira City as /owefo:/ to /owetʃ/. The shift

from /f/ to /tʃ/ in Lira represents a phonological change from a fricative to an affricate, reflecting regional variation in the articulation of this particular word for 'soft broom.' While the referent remains the same across dialects, this change highlights the phonetic diversity in pronunciation. In contrast, the word 'luga' (meaning 'columbidae or dove') retains the same pronunciation of /lugə/ across all regions, illustrating consistency in its phonetic form. The shared phonetic form across districts points to no regional variation in how this bird species is identified or articulated, maintaining a stable lexeme for 'columbidae.' Furthermore, *awe*le 'coloured dove' is also uniformly pronounced as /əwele/ in Otuke, Alebtong, and Lira, mirroring the stability of its meaning and pronunciation across regions, just like "luga." The lack of phonological variation here suggests that "coloured dove" holds a universally understood phonetic form in the Leblango dialects. Relatedly, the word *ajwac* 'comb' shows no phonetic differences across the regions, with /ədʒwatʃ/ used consistently. These findings revealed that the meaning and function of a comb are uniform, without regional dialectal influence on its pronunciation, maintaining lexical stability. *Aket* "hair-lifter" is pronounced as /əkɛt/ in Otuke, but in Alebtong and Lira; it alternates between /əkɛt/ and /əku/ or /əku:/.

The phonetic variation might reflect subtle regional preferences in the way the object is referenced, but the core meaning is unchanged.

Analysis of the results shows variation in the pronunciation of *acur* ('tropical boubou') across regions: /ətʃu/ in Otuke, /ətʃu/ in Alebtong, and /ətʃu:/ in Lira. Lira's use of /ətʃu:/ reflects a regional phonetic variant, while Otuke and Alebtong share the same pronunciation. *Tula* ('owl') remains consistently pronounced as /tulə/ in all regions, demonstrating phonological consistency across the dialects. Similarly, *olwit* ('hawk') is pronounced as /olwitolwit/ across all regions, showing no phonological variation. In contrast, *popong* ('long-crested bird') varies notably, particularly in Alebtong, where it becomes /oponpon/, and in Lira as /opopon/. This variation does not change the meaning of the term, but reflects regional differences in

pronunciation. The core meaning remains the same, with the phonetic variation primarily indicating regional preferences in articulation.

As shown in the table, *otuutuu* ("red-eyed dove") shows vowel variation across regions: Otuke uses /otutu:/, Alebtong uses /itutu:/, and Lira uses /utu:tu:/. Alebtong's shift from /o/ to /ɪ/ marks a regional phonological difference, while Lira's use of vowel lengthening reflects further variation in vowel quality. These variations do not affect the meaning, which remains "red-eyed dove," indicating that the dialectal differences primarily concern pronunciation. In the case of *ataloka* ("rainbow"), there is variation in the middle vowel: Otuke pronounces it /ətolakə/, Alebtong uses /ətoloka/, and Lira pronounces it as /ətaloka/. The contrast between /o/ and /a/ in Alebtong and Lira indicates a regional variation in vowel choice, but the meaning remains consistent across regions. This suggests that different phonological patterns are present, but the semantic content of the word does not change. *Otoka* ("vehicle") shows significant phonological variation: Otuke pronounces it /morɪkə/, Alebtong uses /motokə/, and Lira uses /otokə/. The variation in Otuke's /morɪkə/ might reflect a distinct regional articulation, while the minor differences in Alebtong and Lira's pronunciations show slight regional preferences, but do not alter the meaning of "vehicle." Finally, *adidit* ("African hoopoe") is pronounced /ədɪde/ in Otuke and Alebtong, while Lira uses /ədɪdɪt/. Lira's use of a final /dɪt/ in place of /de/ represents a phonetic variation but does not change the word's meaning, which remains consistent across the regions.

Observation made indicate that *itii-itii* "black bee-eater" shows a slight variation in vowel length: Otuke and Alebtong use /ɪtɪti:/, while Lira elongates the final vowel to /ɪti:ti:/. The added length in Lira may suggest a regional preference for vowel elongation, though the meaning as a bird species remains constant. *Oluru* "flycatcher" also reveals slight vowel variation. Otuke uses /uloru:/, Alebtong shifts to /əluru:/, and Lira uses /oloru:/. The alternation in the initial vowel, from /u/ to /ə/ or /o/, reflects slight dialectal differences in vowel

positioning, but these do not affect the core meaning of "flycatcher." Participants' pronunciation of *kopi* "cup" shows a shift in Alebtong, where both /kopo/ and /kopi/ are used. The shift between /o/ and /i/ may be a regional preference for different vowel endings, though the meaning remains the same. *Lee* "animal" remains consistently pronounced as /le:/ across all districts, showing no phonological or semantic variation, indicating that the word for "animal" is phonetically stable across the regions. *Tambala* "handkerchief" displays variation between /tambala/ in Otuke and both /tambara/ and /tambala/ in Alebtong and Lira. The shift from /l/ to /r/ in Alebtong and Lira is a common liquid consonant shift, but the object referred to, a handkerchief, remains the same. This reflects a minor phonological divergence without changing the meaning. Crucially, while some phonological variations between the districts of Otuke, Alebtong, and Lira involve vowel shifts, consonantal changes, or syllabic lengthening, these differences do not alter the meanings of the words. They instead showcase the natural phonetic diversity within the Leblango dialects, shaped by geographical.

Relevantly, when looking into the issues of dialectal variation, phonological variation was the first thing that was realized compared to the aspects of grammar and lexicons. This awareness confirms Foulkes (2020), who argues that when discussing dialectal variations, one of the first aspects of a language to consider is its phonological aspect, according to Foulkes (2020). They directly derive from differences in the structure of the auditory system and vocal tract. The phonetic contour of any utterance is significantly influenced by the biological and physical components of the speech chain (Denes & Pinson 1993). Every spoken event begins with cognitive processes: the speaker prepares the utterance in terms of the target language's linguistic units and structures intending to communicate.

Wells (1982) and Isingoma and Adokorach (2020) examine variations in English accents using four parameters: phonetic realization, phonotactic distribution, phonemic system, and lexical distribution (details can be found in subsections 4.2.1.1-4.2.1.2); this study attempt to relate

these features typical of Leblango. Although Wells' (1982) taxonomy has been in existence for nearly forty years, it has produced guidelines, or at least part of them, that have been used in the comparison and evaluation of English accents. However, this classification does not consider the case of Leblango, but it can be used to ascertain how pronunciation differences are realized in Leblango dialects. Consider the following:

4.1.1.1 Lexical realizations of sounds

As can be seen in table 4, there were words whose pronunciations were stable across different dialects, e.g.: *awee* /awe:/ ‘broom’, *Luga* /lu:gə/ ‘columbidae’, *awele* /awele/ ‘coloured dove’, *tula* /tu:lə/ ‘owl’, *olwitolwit* /olwitolwit/ ‘hawk’, except for *kopi* ‘cup’ whose pronunciation varied across different speakers of Alebtong dialect of Leblango. Furthermore, the pronunciation is not systematic when it comes to the words, *ataloka*, *otuutuu itii-itii*, *oluru*, *kopi*. While the word *ataloka* ‘rainbow’ is pronounced with /o/ in Otuke and Alebtong dialects of Leblango, the pronunciation of this word is realized with /a/ in the Lira dialect. Also, there is an occurrence of sound /ɪ/ in *itii-itii* among the people of Otuke and Alebtong; however, the participants from Lira City maintains the monophthong /i:/ in both clusters of *itii-itii* ‘black bee eater’. Looking at the word *oluuruu*, /ʊ/ and /o/ are the sounds realized in the first and second syllables of this word when the participants pronounced the word; /ə/ and /u:/ are typical of Alebtong dialect when it comes to the pronunciation of the first and second syllables of the word *oluuruu*; however, when responses of participants from Lira City regarding the pronunciation of this word were examined, analysis revealed that /o/ and the short vowel /ʊ/ were prominent.

The unsystematicity is also seen in the word *kopi*; while there is a realization of /o/ (as the last syllable in this word) in Otuke and Alebtong speakers of Leblango. The researcher noted that the speakers from Lira City maintain /i/ as the last syllable of this word. According to Adokorach and Isingoma (2020, p. 7), lexical distribution refers to an occurrence whereby

simply allocate distinct phonemes to identical words without any systematic phonetic or phonological rule guiding them. Therefore, the distinction between RP /naɪðə/ and GA /niːðər/ (neither) concerning the first syllable nucleus is not systematic, as both varieties realize the grapheme <ei> as /aɪ/ for words like *height*, *leitmotif*, *heist*, etc., or as /eɪ/ for words like *beige*, *neighbor*, *weight*, etc. hence, because of this lack of systematicity, the difference is merely a matter of lexical distribution.

Crucially, lexical distribution can help explain the phonological variations observed across the three Leblango dialects spoken in Otuke, Alebtong, and Lira (cf. Adokorach & Isingoma, 2020). In particular, speakers of Alebtong and Lira do not consistently maintain the /o/ sound, whereas speakers of the Otuke dialect always retain /o/. These variations, which seem to be influenced by analogy, are not systematic. This inconsistency contributes to the deviations in English pronunciation by native speakers, as discussed by Adokorach and Isingoma (2020), following Wells (1982). Another important observation in my findings concerns the behavior of the consonant /ŋ/ in the word *opongpong* ('long-crested bird'). Respondents from Alebtong pronounced this sound in the first syllable, as /oponŋpon/, while speakers from Otuke and Lira did not articulate /ŋ/ at all in the same word. The variations in the grapheme <a> as /a/ and the absence or presence of /ŋ/ in *opongpong* have significant implications for understanding phonological variation and lexical correspondence of sounds, as per Wells (1982). These findings demonstrate the complex influence of native phonological systems on English pronunciation, which leads to deviations from Standard English. The consistent presence of /ŋ/ in Alebtong, in contrast to its absence in Otuke and Lira, illustrates how specific phonemes can vary within closely related dialects, impacting lexical correspondence. This highlights the importance of considering regional phonetic features when analyzing phonological variation, as such variations provide deeper insights into the interaction between local dialects and English pronunciation.

Crucially, this revelation can be compared to the study by Wells (1970), which delves into the intricate relationship between phonological variations and lexical choices across different dialects of English. Wells (1970) examines how specific sounds correspond to particular lexical items, influencing the pronunciation and usage of words within various regional and social dialects. Wells emphasizes the importance of understanding these correspondences for accurate dialect comparison, highlighting that phonological differences often extend beyond mere vowel or consonant shifts to affect entire lexical sets. He introduces the concept of "lexical incidence," which refers to the prevalence of certain phonemes in specific lexical items within a dialect, illustrating this with examples such as the pronunciation of the vowel in "bath" differing between Received Pronunciation (RP) and General American (GA). RP might use a broad "a" (/ɑ:/), while GA often uses a short "a" (/æ/), illustrating how a single lexical item can reflect differences in pronunciation between these varieties. Wells also discusses how historical sound changes have led to divergent phonemic outcomes in different dialects, tracing these variations back to their etymological roots. He uses comparative methodologies to map out these sound correspondences, thereby providing a framework for linguists to systematically analyze and compare dialects. This approach not only aids in distinguishing dialectal boundaries but also enhances the understanding of linguistic evolution and the socio-cultural factors driving these changes. In other words, Wells' (1970) work is pertinent and important in dialectology studies, offering insights into how sound patterns are lexically distributed and how these patterns can serve as diagnostic tools for dialect identification and classification. His analysis underscores the dynamic nature of language, where phonological systems interact to create the rich tapestry of dialectal variation observed in English.

Generally speaking, the fact that there is a phonological variation in Leblango confirms the assertion by Lionnet and Hyman (2018) that there are aspects of phonological variations in African languages. For example, they highlight that in Yoruba, different tones can alter the meanings of words, illustrating how the same syllable pronounced with varying pitches can

signify entirely different concepts, such as "mó" (I know) versus "mò" (I see) (Lionnet & Hyman, 2018, p. 605-607). In Zulu, the authors emphasize the use of clicks, noting how different dialects may utilize distinct click consonants, which not only contribute to regional identity but can also affect word meaning (Lionnet & Hyman, 2018, p. 608-610). The revelation of phonological variation in languages like Yoruba and Zulu underscores the importance of recognizing similar patterns in Leblango. Just as tonal distinctions and click consonants play crucial roles in conveying meaning and shaping identity in those languages, the variations found in Leblango likely reflect its own unique linguistic characteristics. This insight reinforces the idea that understanding phonological diversity is essential for grasping the broader sociolinguistic dynamics at play within the Leblango community.

4.1.1.2 Phonotactic distribution

The analysis of the phonotactics in Leblango reveals significant variation in phonotactic distribution across dialects, particularly regarding the consonant sounds /r/ and the cluster /mb/. According to Wells (1986), phonotactic variation can manifest itself in environments where specific phonemes are allowed or restricted. This is observed in the Leblango dialects spoken in Otuke, Alebtong, and Lira City, where phonotactic constraints shape the pronunciation of various words. For example, the sequence /mb/ in *tambala* ('handkerchief') is realized in Otuke and Alebtong as /tam.ba.la/, where the cluster is split into two syllables. This finding aligns with Bauer's (2015) observations that languages impose constraints on permissible consonant clusters, often syllabifying sequences like /mb/ that might otherwise be realized as a single cluster in other languages. Therefore, the Leblango dialects in Otuke and Alebtong show stronger restrictions on consonant clusters, while the cluster /mb/ is realized in the Lira City dialect.

A major source of phonotactic variation in Leblango also centers on the distribution of the consonant /r/, particularly in preconsonantal and final positions. Drawing from Wells' (1986) distinction between rhotic and non-rhotic accents, Leblango speakers from Otuke and Alebtong

maintain /r/ in absolute-final environments, as in words like *acur* ('tropical boubou') and *akur* ('hair lifter'). These findings are consistent with the rhotic characteristics described in Wells' framework, where /r/ is pronounced in both preconsonantal and word-final positions. However, in the Lira City dialect, the /r/ is often dropped in final positions, marking it as non-rhotic. This distribution of /r/ presents an interesting phonotactic contrast across regions: while Otuke and Alebtong preserve /r/, Lira City does not. The variation between rhotic and non-rhotic accents across these regions underscores the phonotactic diversity of Leblango, particularly in how certain consonantal sounds are retained or omitted in specific phonetic environments.

4.1.1.3 Conclusions

Based on Phonological variation, the analysis revealed cases where the pronunciation of certain Leblango words varied across different speakers of Leblango; this came about as a result of a change in the position of some phonemes. However, certain pronunciations were maintained across the different districts. In other words, to understand these variations in pronunciations, the researcher categorized them into two different categories: lexical distribution and phonotactic distribution of some of the Leblango phonemes.

4.2.2 Lexical variations in Lira City Otuke and Alebtong districts

In this section, the respondents were asked questions that were intended to establish lexical variations among the different Leblango speakers from Lira City, Otuke and Alebtong districts. I have summarized these findings in Table 5, and the results are presented graphically in Figure 1.

Table 2: The commonest references of shoes in Leblango

Words	Dialects	Frequencies	Percentages (%)
Waro	Lira	31	40.8
Amuk	Alebtong	23	30.3
Wara	Otuke	22	28.9
Total		76	100

Source: Primary Data

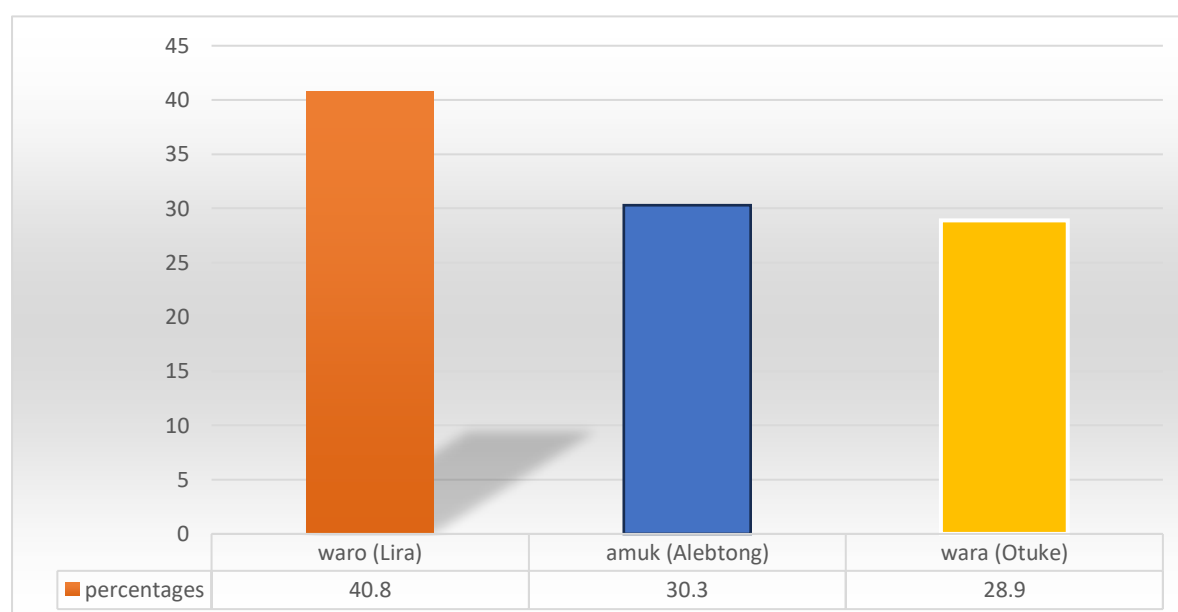


Figure.1: The commonest references of shoe in Leblango

Source: Primary Data

The study participants were asked to identify (in Leblango) the picture of a pair of shoes that was provided. As a result, their responses revealed different names of the item *shoe*. Note that the analysis also revealed inter-speaker variations, which is taken care of in Figure 1 above. As shown in Table 5 and Figure 1 above, 40.8% of the participants from Lira City said *waro* is the commonest referent for the word *shoe*. In comparison, 30.3% of the participants from Alebtong explained that *amuk* is more preferred among them, while *wara* was more common among the speakers of Leblango from Otuke. There is considerable lexical variation within the language,

as shown by the fact that survey participants from different regions of Leblango used distinct terms for the item "shoe." This variance suggests different lexical preferences that may be impacted by regional dialects or district-specific cultural elements (Chambers & Trudgill, 2004). Even within a language community, individual speakers may have distinct linguistic repertoires that reflect social, personal, or micro-regional influences, according to the observed inter-speaker variances. By showing that even regularly used items can have different referents within a single linguistic group, this research highlights the intricacy of dialectal diversity. It highlights the significance of considering both more general regional variations and individual speaker nuances when studying linguistic variation. This has implications for language documentation, education, and preservation, it highlights the need to capture this diversity accurately, and presents challenges for standardizing the language for educational or communicative purposes, as different regions may resist or be unfamiliar with certain terms.

Therefore, one can, as inferred from Trudgill and Chamber's (2004) theory of Dialectal Continuum, attribute this difference to the fact that speakers who are within the same district realize (even though there may be inter-speaker variations regarding the use of the language). While the study did not specifically focus on the factors that account for these variations, it is worth noting that many participants indicated that the differences in language use are historically driven. As the geographical distance between speakers increases, these variations become more noticeable, particularly among Leblango speakers from Lira City. This is also in line with Honkola et al. (2018), who found that geographical distance and historical factors were revealed to be significant factors in distinguishing across municipal dialects of the Finnish language; however, they note that divergence of dialect groups was significantly influenced by environmental and cultural factors. According to Shareah et al. (2015), the occurrence of certain forms in a dialect among speakers of the same language can be attributed to historical dialects that have influenced the language over time; although he was speaking for the case of the Chinese dialects, this state of affairs can also be associated the current study. In

other words, this phenomenon occurs because historical dialects often serve as a foundation for contemporary language forms, preserving specific phonetic, lexical, or grammatical features. As speakers migrate, interact, and adapt to new sociocultural contexts, remnants of older dialects can persist in various ways. For example, older forms of vocabulary or pronunciation may remain prevalent in certain regions due to historical settlement patterns or cultural continuity.

Overall, the fact there were cases of inter-speaker variation in Leblango relates to Labov (1972) and Eckber (2000), who argue that Inter-speaker variation in dialectal variation has to do with the differences among individuals within the same dialect group or those who identify within the same speech community. These variations in Leblango reflect distinct dialectal differences, particularly evident in pronunciation, vocabulary, and grammatical structures. For instance, speakers from various districts, such as Lira, Alebtong, and Otuke, demonstrated unique linguistic features, with certain words or expressions being specific to each area. Although the study did not focus on the underlying factors driving these variations, participants noted that these differences are often historically influenced. This observation underscores the dialectal diversity within the Leblango-speaking community, reflecting the broader concept of dialectal variation as discussed by Labov (1972) and Trask (1999). Such differences in language use highlight how regional speech patterns contribute to the overall linguistic richness of the language, further illustrating the dynamic nature of dialectal variation (Eckert, 2000). Analysis of findings revealed a group of words vary on a word basis across different districts. These were the words analysed from the participants responses that were realized different across the Alebtong, Otuke and Lira City:

Table 3: Showing lexical variation based on Leblango varieties

Items in English	Otuke	Alebtong	Lira
Broom	owec airi	Owec acanayaa	Owec
Hair lifter	Akur	Ajwac	Ajwac
Mourning dove	Awele curagweng	Awele	Awele
Wild bird	Uluru	Uluru	Citiuluru

Source: Primary Data, 2024

A list of words was presented to the participants; even though the primary intention here was to capture phonological features regarding the words, there were lexical units that came out from their discussions. Therefore, as can be seen, whereas *owec atiri* ‘soft broom’ is a common occurrence among the speakers of Leblango in Otuke District, the speakers of the language in Alebtong commonly refer to it as *owec acananyaa* ‘a kind of soft broom with yellow flowers’, and it is known in Lira as *owec*. Looking at the motivation for this variation, the participants explain that even though it is generally known to be a soft broom, different materials are used to make it, and these materials may not be found in other places, hence necessitating the difference. Accordingly, we can still attribute these differences to geographical location (Trudgill and Chamber’s 2004) of these districts; that is, there may be features in a particular region that may not be in another. In Alebtong and Lira City *hair-lifter* or *comb* has the same reference, i.e. *ajwac*, and ‘mourning dove’ *awele*. Comparably, the fact that there were cases of lexical variation agrees with the issues of lexical variation discussed in MacPhaden's (2017), who notes that Canadian vocabulary usage closely resembles American dialects, albeit with some differences in the lexicon; also, a thorough examination of the L2 English variants of Ugandan and Nigerian English reveals several lexical variances, pointing out that both Englishes have some distinctive lexical characteristics specific to the two nations, such as

statements like *eating money*' as in. *He was dismissed due to his financial mismanagement*, which included *embezzling*, and leading an opulent lifestyle.

To understand these occurrences, we observed that Lira and Alebtong are closer, and this might account for the fact that it is possible to share certain words (Trudgill & Chambers, 2004): minimal or no variation at all with respect to some words. However, it is not feasible to attribute this cause to all instances, as Otuke and Alebtong are also geographically close; some words may be realized differently, e.g., in Otuke, there is an occurrence of *awele curagweng* instead of *awele*. In addition, *uluru* in Otuke is also the same case as *uluru* in Alebtong and Lira City. Therefore, it is not possible to attribute these variations to a specific factor, as the occurrences of these lexical items among the speakers of Leblango in these districts are just not systematic. We can guarantee that there are a range of reasons that account for some of these variations in a language (cf. Boeschoten, 1991). Relatedly, within language variation, certain dialects exhibit minimal differences due to geographic and social proximity. For example, in British English, Estuary English (spoken along the Thames estuary) and Southeast English dialects share similar vowel sounds and glottal stops, differing mainly in vocabulary and slang (Wells, 1982, p. 302). These minimal differences illustrate how dialects evolve closely when speakers interact frequently. Therefore, this finding of little to no variation in the Leblango spoken in some districts points to a high degree of linguistic homogeneity among speakers. This homogeneity is important because it helps identify areas where dialectal features are maintained because of strong community ties or minimal external influences, providing a baseline for comparison with regions with more pronounced variations.

It is noteworthy considering that Chambers (2000), in social transformation, explains that 'region' may not significantly hold the highest priority in industrialized countries; there has been a significant leveling of regional accents and dialects due to broad changes in mobility, urbanization, literacy, embourgeoisement, and other social variables. Chambers (2000) argues

that, despite the close connections between the community groups involved, his studies of ongoing linguistic changes demonstrate that dialect modification and diversification are continuing. Inferring from this argument, we hold many factors that influence differences in these regional dialects of Leblango spoken by people from Otuke, Alebtong and Otuke.

The study participants were also asked whether there were other terms in Leblango used by other speakers of Leblango to refer to the same item *shoe*. This part of the elicitation revealed many words that the researcher has explained here as an inter-speaker variation. The results are presented in Figure 2 below.

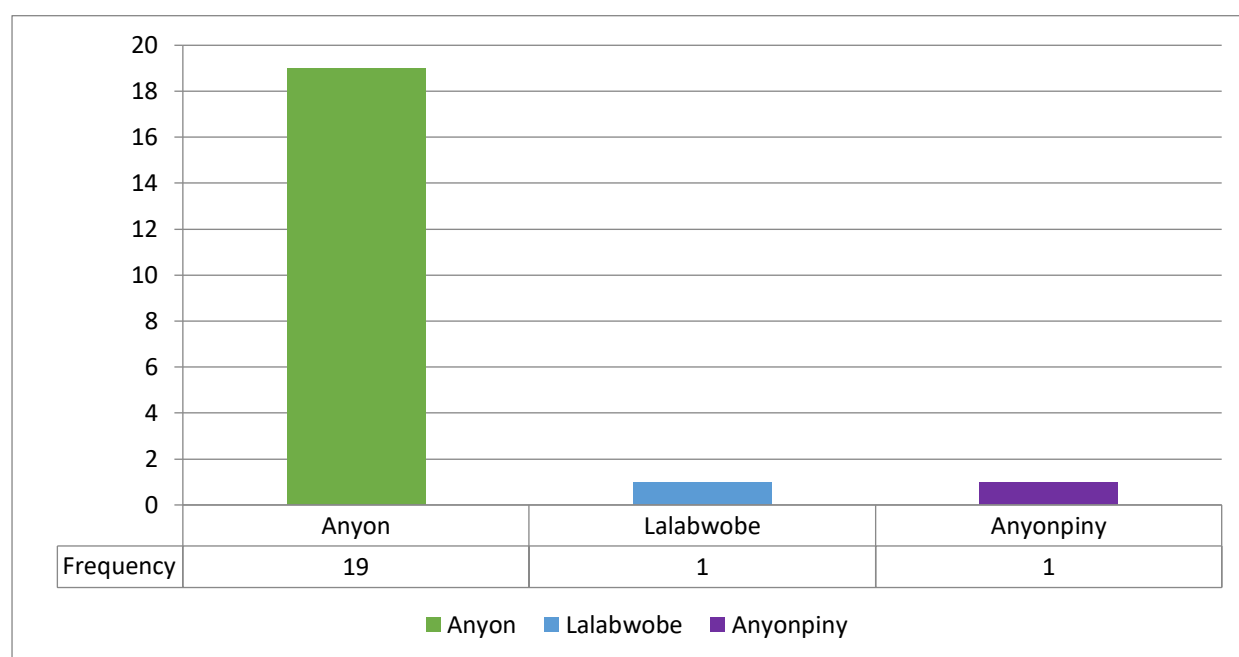


Figure:2: Inter-speaker variation in the word war ‘shoe’

Source: Primary Data

As can be seen, *anyon* is the most common term, established among 19 (90.5%) participants; this was followed by *lalabwobe*, which was established at 4.8% among the study respondents. 1 (or 4.8%) participants said that *anyonpiny* is sometimes an option. For the case of *anyon* and *anyonpiny*, these participants explained that their use is typical of informal settings; however, they clarified that even though the greater majority of Leblango speakers see the use of the two

terms as informal, among other speakers of Leblango, the terms are freely used and are not specific to any register. Interestingly, Dialect variation can indeed result in social associations as supported by Variationist and Dialectal Continuum theories (Trudgill and Chambers, 1998; Labov, 1963). Informal settings often encourage linguistic creativity and flexibility, leading to vocabulary, pronunciation, and grammar variations. These variations may emerge as speakers adapt language to fit their social identity, regional background, or cultural context. For example, in a study by Trudgill and Chambers (1998), it was found that informal speech settings promote the use of colloquial forms and slang, which can diverge significantly from the standardized form of a language. Over time, these informal variations can become entrenched within a community, contributing to the development of distinct dialects. Additionally, social factors such as peer group influence, social networks, and the desire to signal group membership can further reinforce these dialectal differences (Chambers & Trudgill, 1998). This phenomenon is observable in many languages around the world, where regional dialects often reflect the informal speech patterns of their communities. On the other hand, the word *lalabwobe* is a very formal expression; however, these participants presented that the word is also archaic, and somehow, it is obsolete among many people, especially the youth. The participant who mentioned this word further explained that it is common only among older speakers and is likely to disappear from the Leblango vocabulary, except in isolated contexts or situations where it might still be relevant. Accordingly, dialects are dynamic; they shift with time and place (Etman & Beex, 2015). In other words, dialects may shift along geographic boundaries, but this can also be attributed to the natural evolution of language over time. For example, in the United States, there is a notable dialect boundary between the North and South along the Mason-Dixon Line; however, American English encompasses multiple dialect boundaries (Etman & Beex, 2015). Each of the fifty states has its own distinct dialect, and many states feature more than one. According to Wolfram (1997, p. 3), these situations are referred to as "post-insular language situations," where previously

isolated language varieties emerge from this isolation due to prolonged interaction with other linguistic groups or as a result of demographic changes, such as population shifts and mobility. These population changes, along with other factors, contribute to the variation observed in language. In the case of Leblango, similar dialectal variations can be observed across different regions, such as Lira, Alebtong, and Otuke, where distinct linguistic features have emerged due to historical factors, migration, and social interaction. Thus, it can be concluded that such variations in Leblango are driven by a variety of factors, including cultural, social (cf. Labov, 1963), and historical influences, as suggested by Honkola et al. (2018).

4.2.3 Conclusion

This sub-section dealt with research objective two: lexical variation in the dialect of Leblango as spoken in Lira, Otuke and Alebtong districts. The study on dialectal variation among Leblango speakers from different districts (Lira, Otuke and Alebtong) reveals significant lexical differences for the term "shoe." The predominant terms are "waro" in Lira, "amuk" in Alebtong, and "wara" in Otuke. These variations underscore the lexical diversity within the language, influenced by regional dialects. Despite geographical proximity, distinct lexical preferences highlight the dynamic nature of language and the influence of social and cultural factors on dialect evolution. This study emphasizes the importance of documenting and understanding regional linguistic variations for preserving linguistic heritage. One crucial finding was that there were cases of inter-speaker variations in Leblango spoken by its speakers within the same district, e.g. *waro*, *wara* and *amuk* for the word *shoes*.

This sub-section presents, examines, and discusses the findings about the third objective, i.e., establishing grammatical variations between the Lira, Otuken and Alebtong dialects of Leblango. Participants were asked to write short sentences as translated from the English versions provided in the data collection tool. In addition to this, the participants were asked to write descriptive essays on a particular topic, and this was meant to probe responses that would present data for grammatical variations. The theory of dialectal variations and language variations explained (Trudgill and Chambers, 2004; Labov, 1963).

- i. I cannot give you my cup.
- ii. They are going to the market.
- iii. She is hungry.
- iv. Okello has eaten.
- v. He is a thief.
- vi. Frankie has slept.
- vii. Tony is aggressive.
- viii. The dog chased the cat
- ix. I will come back tomorrow
- x. He took the basket back

cannot give you my cup

Two variants of this sentence were realized in Lira Otuken and Alebtong Districts, and Lira City:

1. Lira version

Pe atwero miyi kopi na.

pe - NEG (Negation)

a-twero - 1SG.AUX-can (1st person singular auxiliary verb "can")

mi-yi - give-2SG.DAT (verb "give" with 2nd person singular dative pronoun "you")

kopi - cup (noun)

na - 1SG.POSS (1st person singular possessive pronoun "my")

Full gloss:

Pe a-twero mi-yi kopi na.

NEG 1SG.AUX-can give-2SG.DAT cup 1SG.POSS

“Not I can give you my cup.” (Literal meaning

"I cannot give you my cup." (idiomatic meaning)

Otuke and Alebtong variant

pe - NEG (Negation)

a-miyi - 1SG.SUBJ-give-2SG.DAT (1st person singular subject "I" + verb "give" with 2nd person singular dative pronoun "you")

kopi - cup (noun)

na - 1SG.POSS (1st person singular possessive pronoun "my")

Full gloss:

Pe a-miyi kopi na

NEG 1SG.SUBJ-give-2SG.DAT cup 1SG.POSS

“Not I give you my cup” (literal meaning)

"I will not give you my cup."

The threads of sentences provided above were intended to find out whether there were cases of grammatical variation in the three dialects of Leblango. Accordingly, sets of variations occurred based on different regions. For example, the sentence *I cannot give you my cup* was realized differently among the speakers from Lira, Alebtong and Otuke Districts. Specifically, while the variant ‘*Pe atwero miyi kopi na*² is preferred by speakers from Lira city, the study respondents from Alebtong and Otuke used *Pe amiyi kopi na*. Therefore, what this revelation means is that the finding that the sentence "I cannot give you my cup" is expressed differently among Leblango speakers from Lira, Alebtong, and Otuke districts ("pe atwero miyi kopi na" in Lira and "pe amiyi kopi na" in Alebtong and Otuke) highlights significant grammatical variation within the language. This revelation means that the variation in how the sentence is expressed across different regions reflects significant grammatical differences within the Leblango language. Such variations highlight the regional diversity in linguistic structures, indicating that speakers from different areas may use distinct grammatical forms or

constructions. This finding emphasizes the importance of recognizing and analyzing dialectal differences within a language, as they provide insights into the linguistic richness and complexity shaped by social and geographical factors.

Generally, the grammatical variation between the Lira and Otuke/Alebtong dialects of Leblango is primarily evident in the syntactic structure of the sentences. In the Lira variant, "pe atwero miyi kopi na," the syntax includes a negation marker ("pe") followed by the auxiliary verb ("a-twero") indicating ability, and then the verb ("mi-yi") with the dative pronoun, resulting in a structure that emphasizes the inability to perform the action. In contrast, the Otuke and Alebtong variant, "pe amiyi kopi na," features a more straightforward subject-verb-object arrangement, where the negation ("pe") precedes the subject ("a-miyi") and the main verb ("kopi") without the auxiliary. This syntactic difference indicates distinct grammatical norms in each dialect, revealing how regional influences shape language use. The Lira variant focuses on the ability to give, while the Otuke and Alebtong variant directly states the action of giving, albeit in a negative form. It is important to note that while similar variations may occur in other dialects, the study specifically identified these differences as recurring and distinctive constructions within each region. This means that the variations observed are not random but rather exhibit a regional pattern, with certain grammatical forms or expressions being more prevalent in specific areas. By focusing on these regional patterns, the study highlights how dialectal differences are consistently represented in the speech of Leblango speakers from different districts, emphasizing the role of geographical and social factors in shaping language use within each region

They are going to the market

2. *Otuke variant*

Otye - 3PL.PROG (3rd person plural progressive marker, "They are")

owot - go (verb "go")

gini - 3PL (3rd person plural pronoun, "they")

icuk - market (noun "market")

Full gloss:

Otye owot gini icuk

3PL.PROG go 3PL market

They are going they market (literal meaning)

"They are going to the market." (Idiomatic meaning)

Alebtong and Lira variant

Jono - those people (demonstrative pronoun)

tye - PROG (progressive marker, "are")

awot - go (verb "go")

gini - 3PL (3rd person plural subject pronoun, "they")

icuk - market (noun "market")

Full gloss:

Jono tye awot gini icuk

those people PROG go 3PL market

They are going they market

"Those people are going to the market."

The sentence "They are going to the market" demonstrates notable lexical variation between the Otuke and Alebtong/Lira variants in Leblango. In Otuke, the sentence is rendered as "Otye owot gini icuk," while in Alebtong and Lira, the corresponding variant is "Jono tye awot gini icuk." The key lexical difference between these two variants lies in the use of "Otye" versus "Jono." In the Otuke dialect, "Otye" serves as a 3rd person plural progressive marker (3PL.PROG), indicating "They are." On the other hand, the Alebtong and Lira variant uses "Jono," which functions as a demonstrative pronoun meaning "those people." This difference is significant because "Otye" is a more direct and neutral way of marking the subject, whereas "Jono" adds a layer of specificity, pointing out or emphasizing a particular group of people.

Another noteworthy feature is that while both variants share the verbs "owot" and "awot" for "go," the progressive marker in Otuke ("Otye") combines with the verb, whereas in Alebtong and Lira, the progressive aspect is handled separately with "tye" before the verb "awot." Despite this distinction, the core verb, "owot" or "awot" (go), remains consistent across both dialects. The use of the subject pronoun "gini" (they) for emphasis or clarity is common in both dialects, although it is somewhat redundant in Leblango. Finally, "icuk" (market) is the same in both dialects, indicating that while some lexical choices differ in subject marking, other nouns and verbs remain consistent across these dialects of Leblango. These lexical variations highlight regional differences in how speakers structure sentences, reflecting subtle but important shifts in subject reference between the Otuke and Alebtong/Lira variants. This suggests that regional dialects can influence both lexical selection and syntactic interpretation, revealing nuanced yet significant variations in language use across different geographical regions within a shared linguistic community (cf. Trudgill & Chambers, 1998). These variations may be driven by geographical distance, whereby individuals residing in a particular area tend to use language in a manner consistent with their local speech patterns, which may differ from those of speakers in other regions (cf. Labov, 1963).

Overall, the sentence "They are going to the market" revealed lexical variation between the Otuke and Alebtong/Lira dialects of Leblango. In Otuke, it is expressed as "Otye owot gini icuk," using "Otye" as a third person plural progressive marker. In contrast, the Alebtong and Lira variant "Jono tye awot gini icuk" employs "Jono," a demonstrative pronoun meaning "those people." This distinction indicates a difference in subject marking, with "Otye" being more neutral and "Jono" adding specificity. Additionally, the progressive aspect is marked differently: in Otuke, it combines with the verb ("owot"), while in Alebtong and Lira, it appears separately ("tye" before "awot"). Despite these differences, the verb "go" and the noun "market" remain consistent across both dialects. This variation highlights how regional dialects

influence sentence structure and meaning, reflecting the linguistic diversity within the same language community (cf. Trudgill & Chambers, 1998; Labov, 1963).

I will come back tomorrow.

3. Alebtong and Lira variant

A 1SG (1st person singular subject pronoun, "I")

dwogo - return/come back (verb "return")

diki - tomorrow (noun "tomorrow")

Adwogo diki

1SG return tomorrow

"I will come back tomorrow." (idiomatic and literal meaning)

Otuke variant

Gloss:

A- 1SG (1st person singular subject pronoun, "I")

-bino - come (verb "come")

diki - tomorrow (noun "tomorrow")

Full gloss

Abino diki

1SG come tomorrow

"I will come tomorrow." (both literal and idiomatic meaning)

The difference between the Otuke variant "Abino diki" and the Alebtong/Lira variant "Adwogo diki" highlights a significant grammatical distinction in how the concept of returning is realized across these dialects of Leblango. In the Alebtong/Lira dialects, the verb "dwogo" specifically means "return" or "come back," explicitly conveying the idea of returning to a place. This verb focuses on the action of going back to a prior location or situation. On the other hand, in Otuke, the verb "bino" is used, which simply means "come." While "bino" lacks the specific nuance of "returning," in context, the future aspect of the sentence (i.e., "tomorrow") implies that the

speaker is coming back or returning, although the verb does not inherently carry that meaning. This difference indicates that in the Otuke variant, speakers rely more on context to convey the idea of return, while the Alebtong/Lira variant provides a more explicit verb, "dwogo," to emphasize the action of returning. Phonologically, both verbs differ in structure: "dwogo" contains a medial /w/, which is absent in "bino," adding to the distinctiveness in their realizations. These lexical variations reflect subtle but important differences in how speakers from different regions of Leblango convey similar meanings, with Otuke speakers opting for a more generalized verb and relying on context, while Alebtong/Lira speakers prefer a verb that precisely captures the concept of "coming back.". The fact that analysis of variation in this sentence reveals a grammatical variation agrees with findings in the dialects of Kiswahili (Miyazaki & Takemura, 2019). For example, A comparison of the Zanzibar Town variety with other dialects in a study of Kiswahili dialects reveals several grammatical variations. For example, in the Zanzibar variety, there is *Ninasoma Kiswahili*, whereas the other varieties express the same as: *Nasoma Kiswahili* and *Niasoma Kiswahili*, respectively; they also observed a varied expression of the negative of that statement as: *Sisomi Kiswahili* and *Sinasoma Kiswahili*, respectively between two main varieties (Miyazaki & Takemura, 2019). The comparison of these findings means that dialectal variation is just a common phenomenon in all natural languages, and this could mean that it is not possible to find a language without these grammatical variations.

iv. He is a thief; Tonny is aggressive and the dog chased the cat.

4. *He is a thief* “*En obedo akwo*”³

³ The sentences "He is a thief" (En obedo akwo) and "Tonny is aggressive" (Toni ger) did not exhibit variation among participants, indicating a consistency in the use of both grammatical structures and lexical items across the different dialects studied, specifically in Alebtong, Lira, and Otuke districts. The subject pronoun "En" and the structure "obedo" (is) were uniform in the sentence "He is a thief," while "Toni ger" also maintained a stable structure across regions, indicating that certain high-frequency statements with specific subject-object relationships or proper nouns are less susceptible to dialectal variation.

En – 3SG (3rd person singular pronoun, "he")

obedo – be (verb "is")

akwo – thief (noun "thief")

Full gloss:

En obedo akwo

3SG be thief (literal meaning)

"He is a thief." (idiomatic meaning)

5. *Tonny is aggressive (Toni ger)*

Toni – proper noun ("Tonny")

ger – aggressive (adjective "aggressive")

Full gloss:

Toni ger

Tonny aggressive

"Tonny is aggressive."

6. *He took the basket back 'En odwoko adita nu cen'*

En – 3SG (3rd person singular pronoun, "he")

odwoko – take back (verb "took back")

adita – basket (noun "basket")

nu – the (object marker)

cen – back (adverb "back")

Full gloss:

En odwoko adita nu cen

3SG take.back basket the back

"He took the basket back."

He took the basket back.

Lono – noun ("he" or "the man," referring to a specific person like "he" in the Lira/Alebtong variant)

otero – take back (verb "took back")

adita – basket (noun "basket")

nu – the (object marker)

cen – back (adverb "back")

Full gloss:

Lono otero adita nu cen

Man that take past.back basket the back.

"He took the basket back."

The sentence "He took the basket back" reveals a significant variation between the Lira/Alebtong and Otuke dialects of Leblango, particularly in the subject noun phrase and the verb choice. The Lira and Alebtong variant use the pronoun "En" (3rd person singular), which functions as a general marker for the subject of the sentence, typically referring to animate entities like people. In contrast, the Otuke variant employs "Lono", a noun that translates to "man" or "he" in a more specific sense. This use of a noun instead of a pronoun demonstrates a preference in Otuke for explicitly naming the subject in certain situations, even when it might be clear from context. The choice between "En" (Lira/Alebtong) and "Lono" (Otuke) may reflect differing sociolinguistic tendencies, with Otuke speakers leaning toward a more formal or emphasized expression of the subject.

The variation in the verb forms is another notable point. In the Lira and Alebtong dialect, the verb "odwoko" is used, which translates to "took back" or "returned." This form reflects a more general usage in the dialects of these regions. In contrast, the Otuke dialect prefers the verb "otero," which also means "took back" but is phonetically distinct from "odwoko." This verb choice may highlight subtle phonological preferences within the Otuke dialect, where certain verbs are more commonly used or favored over their synonyms. Despite these differences in verb usage, both forms convey the same action of taking something back, indicating that these variations are more stylistic or regional than semantic.

Additionally, the distribution of these variants does not strictly conform to geographical boundaries within the study area. For instance, speakers in Otuke were observed using the Lira/Alebtong variant, and vice versa, suggesting that the variation is shaped by interspeaker interaction and individual speaker choices. These variations reflect not only linguistic differences but also the level of social interaction between speakers across districts. Such interspeaker variation may arise from factors like language contact, social mobility, or the influence of neighboring dialects. Speakers may incorporate features from neighboring dialects due to migration, trade, or education, contributing to the observed flexibility in language use across the regions. Statistical analysis would further quantify these patterns and provide a more robust understanding of the influence of these social factors on dialectal variation.

This revelation also agrees with Tang and Heuven (2007), who carried out a study on the different Chinese dialects. Tang and Heuven contend that through (primary) schooling and media exposure, nearly all language users in the Chinese language situation have had some basic exposure to the standard or particular uniform threads of Chinese dialects (Tang & Heuven, 2007). As per Tang and Heuven's (2007) findings, there exists a significant degree of similarity in the way speakers of standard Chinese and the Beijing dialect use the language. Importantly, they reported that while the participants honestly admitted to being able to understand parts of the Beijing version of the fable, they were nevertheless able to recognize the significant structural differences between the stimulus version and their own dialect. They thus noted that the intelligibility and likeness judgments do not offer parallel information to the extent that this has occurred.

v. She is hungry

The researcher observed that the variations in grammatical aspects were primarily seen between different speakers. Some of the factors held for variation in the language among its speakers are explained in Trudgill and Chambers (2004). This, among others, includes different social group and social orientations. Consider the following sentences

7. Nyako no kec tye aneko.⁴
 Girl that hunger present killing.
 'She is hungry.'

It is important to note that in Leblango, verbs are inflected for tense, as well as for the perfective, progressive, and habitual aspects. When taken out of context, these aspects can be assigned a pragmatic tense. As we will explore shortly, tense distinctions in Leblango are also marked through the use of various auxiliaries or certain particles, which may either attach to verbs or stand independently (Noonan, 1992). There is a strong inflectional distinction between the three aspects. The perfective form alone discriminates against a form used with the pronominal subject *en* 'he, she, it' and with a relative subject from those that are with a zero subject or a noun subject. According to Noonan (1992), Perfectives are bounded or non-durative, meaning they express finished tasks that have a time limit. It depicts a single dynamic process or occurrence in which the verb's action has an impact on either the direct object or the subject. Perfectly programmed events are understood as a whole, with their completion serving as a prerequisite for all other events. This is also what was realized among participants when it comes to the following sentences:

8. Okello ocemo/ocamo oko
 Okello- 3S- eat-PERF already.
 'Okello has eaten.'
- 8 Frankie obutu/onino oko
 Frankie-3S sleep-PERF already
 Frankie has slept.

The grammatical structure of these sentences can be explained by the use of the particles *o-* and *oko*, which function as tense markers. In example 1, the variation is in terms of the verb form: 11 (14.5%) participants used the verb "cook" in Leblango with the letter "a," i.e., "ocamo," while 85.5% (65) of participants used the variant with "e," i.e., "ocemo." Additionally, the form "obutu" was used by 56 participants (73.7%), while 20 participants (26.3%) used the form "onini." These variations in verb forms can be attributed to regional or individual differences in grammatical structure. Although it is sometimes difficult to pinpoint the exact motivation for such variations, historical factors may contribute, as some outdated

⁴ This was sentence ii(e).

forms persist in modern usage (Baron, 2011). This observation aligns with Collins (2013), who explains that grammatical variation manifests in various regional dialects, sociolects, and registers. For example, British and American English differ in verb conjugation and auxiliary verb usage: British English tends to use the present perfect tense more frequently and employs "shall" for the first-person future tense, while American English prefers the simple past and "will." Grammatical differences also extend to pronoun usage, such as "y'all" in Southern American English for the second-person plural (Craiker, 2021), and double negatives are grammatically accepted in dialects like African American Vernacular English (AAVE), though they are considered nonstandard in Standard English. Furthermore, variations in past tense forms and the subjunctive mood show a preference for regular forms and more frequent use of the subjunctive in American English compared to British English (Collins, 2013).

vi. General Conclusions

The study provides a comprehensive examination of dialectal variations within Leblango language, focusing on the phonological, lexical, and grammatical differences among the dialects spoken in Otuke, Alebtong, and Lira. While distinct regional variations were identified, the findings highlight that inter-speaker variability is the most significant case of dialectal variation. The phonological analysis revealed that certain phonemes were unique to specific dialects, supporting existing theories on linguistic variation by Chambers and Trudgill, as well as Labov's concept of a sociolinguistic variation. These insights contribute to the broader understanding of how geographical and social factors influence language use and variation within the Leblango dialects, underscoring the complexity of dialectal differences and the need for further investigation into the linguistic dynamics of the region.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter includes an overview of the study's key findings, conclusions, study limitations, and recommendations. Based on the study's objectives and research questions, the summary and conclusions demonstrate how Leblango varies across Lira City, Otuke and Alebtong Districts. The Variationist Sociolinguistics Theory by Chambers and Trudgill (2004) and the theory of dialect variation, explained in Labov (1963), we used to examine dialectal variation in Leblango, as spoken in Otuke and Alebtong Districts, and Lira City.

5.1 Summary

The study examined dialectal variations in Lira, Otuke and Alebtong dialects of Leblango. The study began by establishing phonological variations in Leblango, which was the first objective of the study; this was followed by examining lexical variations and grammatical variations in Leblango, which were the second and third objectives of the study. Even though there were variations that were typical of regions, results revealed that variations were majorly in terms of inter-speaker variability. Crucially some participants could not translate sentences in the question guide, and other translations were wrong; as a result, it was not possible to establish what they knew about these sentences.

When it comes to phonological variations in Leblango, the researcher looked at the phonotactics and lexical distributions of certain phonemes in Leblango; this was based on Well (1982) classification of phonological distribution. Accordingly, what was noticed in the findings is that, while certain phonemes occurred in one dialect, it did not manifest itself in another dialect of Leblango; the study considered how particular vowels occurs and does not occur in the speech of the participants of another district where Leblango is spoken. To be able to account for the motivation behind the occurrences of certain phonemes, words and

grammatical elements in Leblango, Chambers and Trudgill (2004) theory, which focuses on variations in a language or how certain elements vary in language, and Labov's (1963) theory 'dialect continuum', which explores how geographical distribution influences variation in a language, were used.

6.2.1 General conclusions

The study observed that variations in phonological and lexical elements in Leblango were more distinct across dialects than variations in grammatical aspects. Specifically, pronunciation differences were more noticeable than other forms of grammatical or lexical variation. This suggests that while there were some regional differences, it was challenging to establish a consistent pattern of language features specific to particular groups. Notably, the study found that dialects from Alebtong and Otuke shared closer varieties, which contributed to more similar language features between these areas. Additionally, the study went beyond exploring regional dialectal differences by considering inter-speaker variations within the Leblango speech community. It was observed that certain phonemes, though absent in some dialects, were naturally occurring in others. Similarly, lexical variations were evident, with the same referent or object being called different names by speakers from different areas. As mentioned earlier, the study was framed by two key theoretical perspectives: Variationist Sociolinguistics, as proposed by Chambers and Trudgill (2004), and the Dialectal Continuum Theory advanced by Labov (1963). These frameworks provided a comprehensive lens for understanding both the regional and inter-speaker variations in Leblango.

6.4 Recommendations

As inferred from the findings of the study, the following suggestions and recommendations are presented for consideration.

Future studies should be carried out about the syntax of Leblango. Already there are works written about the grammar of Leblango; for example, Noonan (1992). However, Noonan's

work is too old and some of the issues discussed in his work are now old one may argue that grammatical, phonological, and lexical analysis in his book are somewhat obsolete. Hence future studies could consider describing the syntax of Leblango.

When teaching Leblango in schools, teachers should focus on teaching the correct spelling of Leblango words. This is because some participants could not write properly, as they could not spell some words correctly. Of course, as noted in the work, historical factors could bring about irregularity in the spelling of some words; yes, this can happen although not in a large scale. Sometimes people just write badly because of ignorance about the correct forms.

Furthermore, future studies should focus on the use of tense in Leblango, specifically examining how tenses are expressed and function within the language. Additionally, research could explore the nominal structure of Leblango to gain a deeper understanding of its grammatical features.

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Appendices

Appendix i: 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

Formula for determining sample size

$$s = X^2 NP(1 - P) + d^2(N - 1) + X^2 P(1 - P)$$

s = required sample size.

X^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

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 (.05).

Source: Krejcie & Morgan, 1970

Appendix 1: Consent Form and questionnaire (Socio-demographic information of participants)

My name is Adar Felix, a student of Gulu University, reading Master of Arts in Literature and English Linguistics. I humbly ask for your permission to share the necessary details about this study with you. The responses are offered for academic purposes, and all responses are treated confidentially. I sincerely appreciate your cooperation.

Consent Agreement

The preceding explanation has been read to me and I understand it as it has been explained. I agree to take part in the study as a result.

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Sign

Date

SECTION A: Socio-demographic information of participants.

1. Gender: Male ☐ Female ☐

2. Age

3. Marital status: Single ☐ Married ☐ Divorced ☐

Widow/Widower ☐

4. Duration of stay in the Lango sub-region

Less than 2 years ☐ More than 2 years ☐ Over 10 years ☐

Appendix 2: Research tools

Lexical, Phonological and Grammatical variations in Leblango

i. Elicitation Exercise

- 1.a) What word do you people in this community use to refer to the item shown below?
- b) Do you have other words used to refer to the same item?
- c) What is the commonest way of referring to the item presented below?

Picture 1: Back to school black shoe



Adapted from Alibaba (2023)

How do you make the following statements in your society here?

- a) I cannot give you my cup.
- b) They are going to the market.
- c) She is hungry.
- d) Okello has eaten.
- e) He is a thief.
- f) Frankie has slept.
- g) Tony is aggressive.
- h) The dog chased the cat.
- i) I will come back tomorrow.
- j) He took the basket back.

b. Focus Group Discussion

1. As we continue with this focus group discussion, I would like you to listen to the you about the previous list of sentences in your area here. Please feel free to express them as you would in normal conversation and share with the group what these words mean or how you would use them in your everyday speech.

Awee	Acur	Otoka
Owec	Tula	Adidit
Awele	Olwitolwit	Itii-itii
Luga	Popong	Oluru
Aket	Otuutuu	Kopi
Ajwac	Atatloka	Lee

2. Describe, in Leblango, the process of food crop production starting from land preparation to food storage, giving examples of at least two crops in your local language.

[illegible]

2. In not more than 150 words, explain the traditional marriage process in your society.

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Ogonyo iLeblango 2: Consent Form and questionnaire (Socio-demographic information of participants)

Nyinga obedo Adar Felix. Abedo atin kwan me Gulu University, ame nwongere Gulu City. Atye akwano Master me Arts i Literature kede nyang atut ileb munu. Atye akwayo wu kede mite adwong me konya pongo apeny. Akwao wu dang me leyo tam wu alubere kede ngo ame atye amito nyango ikodi Leblango ame iloko wunu kan. Leyo tam ame abedo kan abedo pi kwan; pe obino tic kede pi timo jami moro kiken apat ked kwan. Dong pi man, abino gwoko tam wu acalo imung. Apwoyo bino wu kan tutwal.

Nyangere kede moka

Obin okwana coc ame ocoo imalo caa dang ote miya nyango ngo amio ikweda man myero otim ikin wa kan. Dong pi man aye me miyo tam alubere kede ikweda man.

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Cing acoc

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Nino dwe

SECTION A: Ngec ikom joo ame tye aleyo tam iyi ikweda man.

1. Gender: Icoo Dako
2. Kaka nywale.....
3. Mwaka ni
4. Tic ame itiyo.....
5. Kware ame ibedo kede i Lango sub-region
Pe tunu mwaka aryo kato mwaka aryo kato mwaka apar

Appendix 2: lexical, phonological and grammatical variations in Leblango

ii. Focus group discussions

- 1.a) Wun ilwomgo wunu ca lame ogoo I ping no ni ngo?
- d) Nyo itye kede nying okene pi cal iping nu?
- e) Nying angoo ame cal man dong ngeye kede bot rok du ame tye ilango?

Picture 1: Back to school black shoe



Okwanyo iyi Alibaba (2023)

iii. Wun ilwongo wunu statements ame ocoo iping no ni ngo?

- k) I cannot give you my cup.
- l) They are going to the market.
- m) She is hungry.
- n) Okello has eaten.
- o) He is a thief.
- p) Frankie has slept.
- q) Tony is aggressive.
- r) The dog chased the cat
- s) I will come back tomorrow
- t) He took the basket back

ii. **Elicitation exercise**

3. Akwai ni ikwan coc ame oco ni ikit ame wun ilwongo kede iping wu ni.

Awee	Acur	Otoka
Owec	Tula	Adidit
Awele	Olwitolwit	Itii-itii
Luga	Popong	Oluru
Aket	Otuutuu	Kopi
Ajwac	Atatloka	Lee

2. Lee ked wa tam alubere kede puru cem iyi ping wu ka. Mii wa onge kit me cakere kede naka
icawa ame dong okwanyo kede ipoto.

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4. Lee ked wa tam alubere kede kit ame yuba me nyom tek kwaro woto kede bot wuu kan.

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Appendix 3 Budget

Budget					
A. Proposal write up					
Description of items	Responsible Personnel	Number of days/ Quantity	Daily rates/Unit cost (Ugx)	Total cost (Ugx)	Indicator/ justification
Compilation of data for proposal	Researcher Supervisors	3 months	1,500,000	1,500,000	Proposal Book
Transport (contacts with supervisors)	Researcher	7 times	60,000	420,000	Receipts
Sub-total				1,920,000	
B. Data Collection and Analysis					
Preparation of questionnaire and interview guides	Researcher Supervisors	200 copies @20 pages	100per pagex200	400,000	Questionnaire& Interview guides
Travel to schools to collect data/allowances	Researcher 2 research assistants	6 days	20,000 x 3	360,000	Data collected
Lunch	Researcher 2 research assistants	6 days	10,000x3	180,000	-
Secretarial work/ analysis of data	Researcher Supervisors	-	1,450,000	1,450,000	The book produced
Airtime for coordination	Researcher Research assistants	-	100,000	100,000	-
Internet Bundles	Researcher	-	50,000	50,000	-
Emergencies		-	100,000	100,000	-
Sub-total				2,740,000	
Grand total				4,560,000	