

PROFILING SLANG EXPRESSIONS IN LANGO

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DECLARATION

I, **KONI Augustine**, do declare that this research report titled “**Profiling Slang Expressions in Lango**” is my original work, and that it has never been submitted to any university or institution of higher education for any award before, and all scholarly sources referred to in this work are duly acknowledged in both the in-text citations and the reference list.

Signed 

Date..... 20th October 2025

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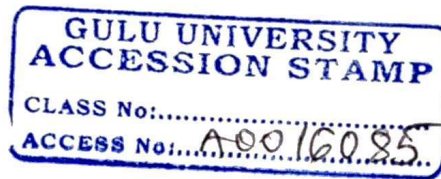


APPROVAL

This research report titled *Profiling Slang Expressions in Lango* has been submitted for examination with the approval of the supervisors.

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DEDICATION

I dedicate this work to my two children, Prince Innocent and Princess Fortidas Margie, the body of both daughter and mother in one.

ACKNOWLEDGEMENT

I would like to express my heartfelt gratitude to all those who have been part of this my academic journey. Those who supported and encouraged me throughout the journey. I also convey a word of gratitude to my friends, Rebecca Acen, Christopher Omara, and Sabino Azabo and all others whom I cannot enumerate here. I want to say, your unwavering support and encouragement have been invaluable. Your belief in me kept me motivated and inspired throughout this process. I am deeply grateful to my lecturers, Prof. Bebwa Isingoma, Dr. Ogwang Tom Henry, and Prof. Charles Okumu, for their guidance, wisdom, and dedication to my academic growth. Your teachings and mentorship have profoundly shaped my understanding and approach. A special word of gratitude goes to my two supervisors, Ms. Mirembe Dorica Deborah and Ms. Amarorwot Sarah, whose expertise and insights were instrumental in the completion of this work. Your patience, constructive feedback, and constant encouragement have been crucial to my success. Special thanks also go very particularly to my wife, Queen Monica Koni for the relentless efforts of taking care of the family while I was always kept away from home by books. Also, in such an odd yet very exceptional case, which I find hard to leave unmentioned, I deeply appreciate the ceaseless support, encouragement, and prayers that came from my mother (RIP) who never lived to see the end of the journey she started and moved a few miles with me, yet she remains an icon of motivation and an emblem of hard work. Foremost, I greatly and most sincerely thank the Almighty God for His boundless love, grace and tender mercies that have enabled me make it through till now.

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ABSTRACT

This study sought to profile slang expressions in Lango. The study was carried out in the Lango sub-region, an area where Lango is spoken as a native language and currently made up of ten political units of nine districts and one city. It was guided by three specific objectives which were: to provide an inventory of common slang expressions in Lango, to establish the sources of slang expressions in Lango, and to find out the attitude of Lango people towards slang use in Lango. The study used a mixed methods approach and a cross-sectional design, descriptive and comparative designs. The study used purposive sampling, stratified sampling and simple random sampling methods. Data was collected through conversational modules carried out with nine categories of slang users and focus group discussion which was held once with slang users and once with elders. Data was analysed using MS Excel for quantitative data while content analysis was applied for qualitative data. The findings of the study were that there are a number of slang expressions within Lango and they are continuously evolving within the language. The sources of the slang expressions are mainly three, which are: coinage, semantic extensions, and borrowing, where coined slang are formed through processes like coinage, affixation, clipping, acronym/initialism, and modelling from old expressions, but coinage forms the highest percentage of Coined slang in Lango. The attitude of Lango people is generally positive about slang use and development provided that the slang expressions are positive and meant for use by everyone. The study recommended that the Ministry of Education and Sports, through the National Curriculum Development Centre should use the findings of this study to make necessary amendments on the Lango curriculum to accommodate slang expressions for the benefit of the students who are already well versed in slang use; Lango Cultural Foundation should depend on the findings of this study to spearhead mindset change towards slang among the categories of native speakers who may not yet be aware of the positive elements of slang, so as to adopt a positive attitude and embrace the positive use of slang as a linguistic phenomenon, while other researchers should adopt a literacy-based approach to finding out more about slang writing, since this study focused on the oral aspect.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This study sought to profile slang expressions in Lango, a language spoken by the Lango, an ethnic community living in the Lango sub-region of Uganda. There have been noticeable patterns of development of slang expressions in Lango, and this has caused a need to do an investigation into such a pattern of development. No study has, however, been carried out in this regard, leaving a research gap regarding this very critical linguistic aspect in the context of Lango. By carrying out this study therefore, it was hoped that the research gap would be filled. This section presents the background to the study, statement of the problem, purpose of the study, objectives, research questions, justification, significance of the study, and scope of the study.

1.1. Background to the Study

1.1.1 Conceptual Background

Humans are social beings. Essentially, they need a medium through which to constantly interact and sustain as well as expand their social behaviour. That medium is language. The definition of language that best fits this context of social interaction is provided by Chaturvedi (2014), who states that language is the ultimate achievement of a civilized society, a tool to communicate, feel, elaborate and express thoughts, feelings and actions. He further states that language surrounds us, defines our personality, determines our social behaviour, supports our societal system, indicates our thoughts and feelings and provides us with a platform to share our ideas, co-operate and refine our development process. He therefore concludes that language is a product of active human consciousness working in well-defined social groups.

Inferring from Chaturvedi's (2014) definition, slang is a type of language. It is therefore essential to know that the same roles that language plays to the general society is what slang does to a unique group. Eric Partridge in "Slang Today and Yesterday" notes that from about 1850's, slang has been the accepted term for "illegitimate" colloquial speech (Fasola, 2012, P.2). Sabbagh (2022) observes that, since slang is an integral part of language, and also a form of language, some aspects of language can be directly transferred to the context of slang and used to give explanation on the importance of slang. In essence, she opines that it is necessary to first give consideration to the

role of language in general prior to considering the importance or role of slang. She further notes that slang always keeps up with the times, and as established, it aids expression of the identity of a generation.

Slang is the use of language in a way that conforms to the social context of a particular group of users (Froland, 2024). It is generally defined according to linguists as “a linguistic phenomenon ever present and consistently changing” (Sabbagh 2022, p. 1). Hence, Sabbagh (2022, p.1) defines slang as the use of language in a way that is very informal, more metaphorical, humorous, dominated by ellipses, vivid, and more short-termed than ordinary language. On the other hand, Harris (1994) defines slang expressions as words Coined or attributed new meanings by a social group in order to attach novelty or conventional values that can limit outsiders of the social group from accessing and understanding. According to Andersson and Trudgill (1990), slang is used by a group of people bound by a common experience such as attitude or a lifestyle, such as drug users, sex deviants like homosexuals, to strengthen their group bond. Common slang expressions include words like *chick* (‘a girl; a young woman’), *cool* (‘all right, ‘OK’’) and *dude* (‘a fellow or ‘chap’’), among others (Mattiello, 2008, p. 40).

Maurer (2021) observes that every civilized society tends to divide into a dominant culture and various subcultures which all flourish within the domain framework mainstream culture, showing specialized linguistic phenomena that vary widely in form and content as determined by the nature of the group members, and how they relate within the subculture, and towards the dominant culture. He further mentions occupational groups which though able to create slang, generally identify with the mainstream culture, unlike deviant groups like sexual deviants, narcotic addicts, ghetto groups, and institutional populations like agricultural organisations, political units, the military, and sports groups of varied categories. Therefore, Maurer (2021) refers to slang as unconventional words or phrases used to express either a new thing/situation or an old thing/situation in a new way. He says, slang is cheeky, irreverent, and improper; and it sometimes is obscene, noting further that slang not only includes mere words but also such words as used in a unique way that befits a certain social context. This definition however contrasts with the view of Martin and Burant (1997), who indicate that the use of aggressive messages is not the same as slang as long as slang is not intentionally used to offend anyone (cited in Mazer & Hunt, 2008).

Detailing the qualities and characteristics of slang, Dumas and Lighter (1978) provide the following specifications for a word or an expression to be considered as slang: first, if the existence of the expression significantly lowers the dignity of formal use of the language in speech and/or text; secondly, if the use of such an expression primarily requires that the user must be specially familiar either with the referent or a low status social group; thirdly, if the expression is socially forbidden in the context of people of higher social status; and lastly, if it is used in place of the well-known conventional synonym, for purposes of securing and ensuring protection against any form of discomfort that may arise from the use of the conventionally known word or expression.

Maurer (2013), noting how important it is to associate language to a group and not individuals, states that, “when an individual applies language in a new way to express hostility, ridicule, or contempt, often with sharp wit, he may be creating slang, but the new expression will perish unless it is picked up by others” (Maurer, 2013 in Sabbagh, 2022, p. 2). Inferring from the above therefore, Sabbagh (2022) concludes that slang can only emerge if adopted by a group to make it popular as slang expressions like words and phrases are used among members of the same group.

Besides slang, there are a number of other terms referring to language variety, such as jargon, cant, argot, vernacular, dialect, accent, etc. which the researcher provided details on, to create a clear distinction between each of them and slang, despite similarities existing.

According to Mattiello (2008), jargon refers to “the specialized vocabulary and phraseology of a set of people sharing a trade or profession (OED; cf. Nash, 1993; Burke, 1995) whereas slang has a broader scope of use than jargon. As to whether slang means the same as cant, Mattiello (2008, p. 36) citing (OED, Barisone 1989, Beier 1995, Gotti 1999), argues that, “slang is not cant, the specialized and usually secret language of thieves, professional beggars, and other groups operating on the fringes of society. She acknowledges, however, that “many slang words arise from the language of the underworld and are used for the purposes of secrecy and conspiracy” (Mattiello, 2008, p. 36). According to the Mattiello (2008) therefore, “Despite its sometimes-cryptic character, slang cannot be reduced to the private language of the criminal world. It may be used by those people in society who have reason to hide from actual authority (like drug addicts and criminals)” but it may also suit certain subgroups who want to keep the content of their conversations secret from adult people (like teenagers and college students), either to gain acceptance in a group or to preserve their group solidarity (Eble 1996; Munro, 1997; Stenström

2000) cited in Mattiello (2008, p. 37). In comparing slang to dialect, Mattiello (2008) notes that even though both slang and dialect refer to variation of some kind, slang is not dialect, as slang is not always connected to one region or social class, despite its regional specificities. Some slang phrases are used more frequently or are generally understood by members of the language community.

Further still, a comparison of slang and vernacular also shows both some similarity and difference. For instance, Walker (1984) argues that, though both slang and vernacular refer to a social situation in which language use is restricted to a particular group of speakers, “slang is a wider concept than vernacular as it is not strictly indigenous local speech but instead a hybrid language and often permeated with foreign lexical material” while vernacular is a native speech of a particular country or district (cited in Mattiello, 2008, p. 37). Besides, “The term vernacular is the variety used for communication in the home and close friends. It is language solidarity between people from some ethnic group” (Holmes, 2001, p. 74). A close look at slang in relation to accent reveals more difference than similarity, as accent refers to only word pronunciation, which is to do with stress, tone, pitch, etc. while slang involves both word form and meaning, (Simpson, 1994); therefore, slang is not accent, though some slang expressions are a product of sound alterations from standard words (cited in Mattiello, 2008). Also, though both slang and colloquial language refer to the use of language among familiar groups, such as the same social group or, more generally, among friends, intimates, and family, slang use goes beyond mere familiarity in that it also represents and reflects the interests and values of the groups.

With the above specifications on related terms, this study thus adopted the definition of Harris (1994), who defines slang expressions as words Coined or attributed to new meanings by a social group in order to attach novelty or conventional values that can limit outsiders of the social group from accessing and understanding. This is because one of the primary causes of formation of slang is an intention to keep the circulation of meaning to only members who truly identify with the group which uses the slang (Rosenberg, 2016; Akmajian 2004, pp. 303-305). Additionally, it is in line with the statement by Serrani (2022) that every language has slang evolving within its standard form that the researcher grounded his study on profiling slang expressions in Lango, with the aim of generating an inventory of the slang expressions, their sources, and attitudes of Lango people towards slang use in Lango.

1.1.2 Historical Background

Earlier studies on slang reveal that slang has been in existence for a long time now. The origin of the word *slang* is unknown (Eble 1996). The tendency in similarity in sound and connotative meaning with the word *sling*, which is both an English noun and verb, and the existence of some etymological relations with some expressions in the Scandinavian language referring to language, both are suggestive of the fact that the term *slang* has a Germanic etymology, and this is believed to be the same source from which the current English *sling* originated (Partridge, 1970; cited in Eble, 1996). Partridge (1954), cited by Eble (1996), in a similar vein, claims that significant similarities between the Scandinavian word "sling" and the English word "slang" suggest that the words originated from a Germanic root. Another perspective on how the term "slang" first appeared however remains from the perspective of philologists as originating from French (cited in Aminu, 2019, p. 1). No matter the varying perspectives, however, the word *slang* is believed to have come after the linguistic phenomenon depicting that slang had already been in existence for long (Aminu, 2019).

However, another hypothesis by Klacber (1926) puts it that *slang* as a word was formed by reduction through detaching possessive phrases like *beggars' lang-guage* where the possessive suffix of the first nominal word is attached to the first syllable of the next word, such as *beggars' lang-guage*, to form *slang* (Klacber, 1926) cited in Eble (1996). Serrani (2022) notes that "slang" as a word originated as early as the 18th Century and was by then recognized as an identity for members of the lower social class, mostly the disreputable category.

However, whereas Gymglish (2022), an internet source, puts it that the term "slang" was first noticed in 1785 by the lexicographer Francis Grose, who defined it as "cant" or "vulgar" language, relating it to an earlier period of the 17th Century as used in England by criminals like thieves, tramps, and vagabonds to exclude or confuse 'outsiders' and mostly the authorities, Anderson and Trudgill (1990) trace slang as far back as 385BC, referring to the time when Aristophanes, an ancient Greek writer, employed the use of slang in his works in sophisticated yet precise ways. They also mention Shakespeare as an early user of slang, citing one of his plays in which he used an expression like *clay-brained*, which means *stupid* (Aminu, 2019, p. 2).

Partridge (1954) cited in Aminu (2019) provides another version of the history of slang in his hypothesis in which he categorised the history into centuries, based on the notion that each century

has peculiar phenomena of slang. Partridge (1954) posits that “the earliest slang vocabularies belong to the 16th century” (cited in Aminu, 2019, p. 2). Similarly, Pederson (2007), cited in Aminu (2019, p.2), states that “in the 16th century, the English word ‘blocked-head’ was first used and is still in use in this current age.” “The term ‘slang’ itself was used by British criminals to refer to their own language; whereas, ‘cant’ was the word used by the outside world to refer to them” (Aminu, 2019, p. 2). According to Hamid (2010), the language of criminals had a slow pace of development, as out of the total population of four million English speaking people, the number of those who spoke the language of criminals hardly made ten thousand.

By the 17th century, the proportion of cant in common use had increased significantly (Partridge, 1954). “Slang became very metaphorical and began to be used in plays and stage performances like Richard Brone’s comedy *A Fovial Crew*” (Aminu, 2019, p. 2). Then later on in the 18th century, the word *slang* was officially accepted into the English lexis (Hamid, 2010) as cited in Aminu (2019). Aminu (2019) further notes that the 18th century recorded an influx of slang expressions in comedic movies. Then, coming to the 19th century, Partridge (1954) observes that the 19th century was the time when slang use was dominated by Francis Grose, and it was about the same time when the first slang dictionary was produced in 1899. According to him, slang was generally termed ‘flash’ language (Partridge, 1933) cited in (Aminu, 2019, p.2).

Aminu (2019), citing the major contributors to the development of slang as being World War 1 and World War 2. According to him, the 20th century became the time when slang gained the widest usage, with soldiers using multiple slang expressions, and the use of slang extending beyond the domain of thieves and criminals, to the general public, and was used in daily interactions owing to its simplicity and ease of use, as well as its ability to express belonging by individuals to particular groups.

Rosenberg (2016) observes that, while looking at the appeal of slang to the masses, slang has had a central role in the culture of every generation. He identifies words such as *swell*, (1950s), *cool* and *groovy* in the 1960s and 70s against the conservative tendencies of the cultures of that time, and later in the 80s and 90s, words like *wicked* and *sweet* came. Then the early 21st Century saw new expressions like *redic*, *redonculous*, *whack*, *dope* and *sick*, all of which come forth from the utterances by the youth, aimed at defying the traditional vernacular and also to offer an identity to

the group that used such expressions. He further acknowledges that, whereas slang is still full of creativity and innovation as it was before, it is also changing so fast with time.

Fisher (2017) notes that, other than serving as an identity of a group or generation, slang also played a central role in promoting women's liberation especially in the early to the middle of 20th Century. According to him, women, being regarded in the post-war years as the custodians of upright language, were disrespected when found using informal language, therefore restricted from using slang expressions, as most slang expressions at the time referred basically to the masculine experiences, such as razing, gold rush, gambling and the military. He further notes that, the 1940s saw the emergence and subsequent popularity of teenage culture, which would soon provide space for girls to join in the use of slang alongside their male counterparts. This pattern of adoption of slang use gradually prompted other greater publishing houses to recognise and start using slang to address the teenage audience which had not only become popular, but also the mainstream culture of the time.

Lango is widely spoken as the native language in the Lango sub-region by the Lango people, the native occupants of the Lango sub-region. The Lango people and their language, Lango, have attracted little publication about the history of their existence (Grenberg, 1966; cited in Noonan, 1992). According to Kuiper in Britannica (2015), historically, the Lango people settled in the water-logged plains lying northeast of Lakes Kwana and Kyoga in the northern parts of Uganda and they speak a western Nilotic language of the Nilo-Saharan language family. The same source further notes that alongside a variety of vegetables, the Lango speakers grow finger millet as a staple food and also as a raw material for beer making, with men and women sharing the agricultural work, but the custody of cattle being fully reserved for men. The largest politically organized groups of the Lango population were the clans, traditionally divided along patrilineal lines and headed by meritocratic heads, and usually inhabiting a village fortified by stockading. Bride price played a central role in marriage and was usually done in form of livestock. Socially, the Lango had a series of religious and cultural beliefs among which were the existence of a guardian spirit known as winyo, literally, "bird" that protected him during life; the existence of a shadow self, or immaterial soul (tipo), worshipped alongside ancestors, as it was revered for having the power of both good and evil. For all the ways of life of the Lango, communication was and still remains in Lango, the native language.

Serrani (2022) further notes that every language of the world has its own slang expressions that are under constant change and evolution. Closely related to this statement, it is worth noting that even Lango is not an exception when it comes to identity of unique groups within the Lango society, leading to the formation of expressions that can easily allow the users to exclude all non-members. This study therefore seeks to unveil such developments by profiling and providing an inventory of slang expressions in Lango, identifying their sources and the attitudes of Lango people towards slang use in Lango.

1.1.3 Contextual background

This study focused on profiling slang expressions in Lango. It was conducted in the linguistic context of Lango, a language spoken by the Lango, a Nilotic group of northern Uganda. Generally, Lango is spoken as a universal language among the Lango, who are the native speakers, with dialectal variations in the form of both social and geographical continua (Chambers & Trudgill, 1998), which do not affect the general mutual intelligibility among the different dialectal groups. The term *Lango* is preferred here because it equally refers to the language as it does to the speakers of the language. Lango, as a language, is the language of trade, religion, education, law, entertainment, media and politics among the Lango.

Lango is a Western Nilotic language belonging to the sub-group of the Lwo, which is a branch of the Nilotic languages belonging to the broader Nilo-Saharan language family (Greenberg, 1966) cited in Noonan (1992). Noonan (1992) asserts that Lango is spoken entirely within Uganda and the speakers, the Lango (sometimes referred to as Langi), occupy primarily the Lango province (Noonan (1992, p.1), which is now the Lango sub-region, an area north of Lake Kyoga in a geographically central part of Uganda. He also notes that, via both grammar and lexis, Lango shares a lot in common with the Luo speakers of Acholi, Alur and Dholuo. Initially, the Lango are believed to have spoken an Eastern Nilotic language, then later after relocating to their current geographical area, they took up a form of Western Nilotic language, noting a number of syntactic and lexical relics which are apparently the evidence attesting to such a possibility of this historical linguistic attachment (Tucker, 1964; Tucker & Bryan, 1966), though there remains the need to carefully scrutinize the existing evidence to ascertain whether they are relics such as old words or grammatical forms that have survived from earlier stages of a language or from now-extinct languages once spoken in the area which act as historical traces that help linguists reconstruct the

linguistic past of a community (Trask, 2000) as noted, or a kind of adstratum, the influence from a neighboring language of similar prestige that emerges through prolonged contact, which typically leads to mutual borrowing and convergence rather than reflecting power differences (Thomason & Kaufman, 1988).

The Lango currently inhabit what is politically referred to as the Lango sub-region, which comprises the districts of Amolatar, Alebtong, Apac, Dokolo, Kole, Kwanja, Lira, Oyam, Otuke and the recent urban political unit of Lira City. The most recent census put the population of the Lango at 2,703,277 (Two million, seven hundred and three thousand, two hundred and seventy-seven) by the year 2024 (UBOS, 2024).

The use of non-standard language such as slang is common in most, if not all languages of the world. Earlier research studies have captured some cases, for instance, Magagula (2009) documented the findings after a comparative study of standard and non-standard IsiZulu, in which he discovered a common trend of occurrence where urban students tended to use more non-standard versions of IsiZulu than their rural counterparts. This points out that the notion of standard versus non-standard language is a common phenomenon. Little has been documented though in the area of non-standard language in the context of Lango.

Outside the context of basic or standard grammar, there is also the use of idioms, proverbs and other forms of expressions in Lango. Dipio (2019) for instance, mentions proverbs as an example of a common form of expression in Lango, citing the saying, *Dako nywal inyeke* meaning ‘A woman delivers a baby with the help of her co-wife’ (p. 12).

However, there are a number of incidents of language use that point towards the existence of slang, which according to many scholars and authors, such as Aminu (2019) originates as a non-standard language¹. The fact that there is no published evidence to justify the existence of slang in Lango, provides a justification for this study to be carried out to fill the literature gap.

1.1.4. Theoretical Background

It is my assumption that the emergence, use, and structure of slang expressions among speakers of Lango are socially conditioned and systematically patterned, reflecting both internal linguistic

¹ Aminu (2019) observes that among the Nigerian university students, slang is a tool for liberty from the constraint of standard language, especially in the most prescriptive form.

variation and external social factors such as age, gender, education level, and peer networks. I therefore believed that these slang expressions can be meaningfully profiled by examining how social variables influence linguistic variation and by categorizing the functions and motivations of slang use.

Therefore, this study was guided by the theories of variationist sociolinguistics by Labov (1966), and Typology of Slang Sociology by Mattiello (2008). The first theory postulates that language variation and change correlates with social factors such as social class, age and gender. This theory is relevant to this study as it focuses on variables like age, social class, gender, all of which are the basis for the formation of unique language groups and peculiar linguistic behaviour and patterns such as the emergence and use of slang as a symbol of belonging to such a group (Labov, 1966) (see section 1.9 for details).

The second theory, the Typology of Slang Sociology by Mattiello (2008), proposes a way of classifying sociological typology of slang expressions into two main categories, that is, the speaker-oriented properties and hearer-oriented properties (see section 1.9 for details). This theory is adopted because slang use is believed to offer a unique relationship between the speaker and the group to which they belong, as well as creating some unique impression to the hearer of the expression.

1.2. Statement of the Problem

The existence of vocabulary of the sort such as slang is likely as old as language itself, because slang appears to be part of every language used in common conversation by a community that is numerically strong enough to contain sub-groups that are recognizable and identifiable (Eble, 1996). Similarly, Serrani (2022) observes that every language of the world has its own slang expressions that are under constant change and evolution. It is assumed that there are also a number of ways in which language is used among particular groups such as teenagers, high school students, traders and other social groups within the Lango society in a way that shuts out non-members of the identified groups. However, there is no known study that has paid attention to this development, as earlier writers about Lango. For instance, Driberg (1923) wrote about the Lango generally, with more emphasis on the people and just a brief touch on Lango grammar, while Noonan (1992) focused on grammar of Lango only, with emphasis on key areas such as phonology and morphology. This study therefore seeks to fill the research gap by profiling slang expressions in

Lango in terms of inventorying them and examining their sources and impact on the development of Lango.

1.3. Purpose of the Study

This study aimed at profiling slang expressions in Lango, by identifying the slang expressions, their meanings and sources, and finding out the attitudes of Lango people towards slang use in Lango.

1.4. Specific Objectives of the Study

- i. To provide an inventory of common slang expressions in Lango
- ii. To establish the sources of slang expressions in Lango
- iii. To find out the attitude of Lango people towards slang use in Lango

1.5. Research Questions

- i. What are the common slang expressions in Lango?
- ii. What are the major sources of slang expressions in Lango?
- iii. What is the attitude of Lango people towards slang use in Lango?

1.6 Scope of the Study

The study fitted within the following scope:

1.6.1 Content Scope

The content was delimited to the areas captured by the specific objectives, which are, inventorying slang expressions in Lango, tracing their sources, as well as, assessing the attitude of the Lango people towards slang in Lango.

1.6.2 Geographical Scope

The study was conducted in the Lango sub-region, Northern Uganda. The Lango sub-region is primarily inhabited by the Lango since the pre-colonial era, though currently due to many factors such as social, economic and political, a number of non-natives have also settled in the area. The region currently is made up of ten political units, namely: Lira City and the districts of Lira, Amolatar, Dokolo, Otukey, Alebtong (East-Lango) and Apac, Oyam, Kole, and Kwana (West-Lango). It is bordered by Lake Kyoga and Lake Kwana in the south, Bunyoro in the West beyond

the Nile River which serves as a natural boundary, the Acholi sub-region in the North-west and North, the Karamoja sub-region in the North-east, and the Teso sub-region in the East and South-east. Lango sub-region is chosen by default as the primary habitat for the target population, the Lango as speakers of Lango, which language this study is focused on.

This study was carried out specifically in Lira City, Shores of Lake Kyoga, the rural areas of Otuoke District and Oyam, Kole and Kwania. Lira City is chosen because it provides home to a number of social groups such as shop owners, taxi operators, street vendors, metal fabricators, street children, and pickpockets, among others, which provides a good opportunity to generate a number of context-specific language, some of which may be slang expressions. Amolatar is chosen because of the existence of Lake Kyoga, which offers good fishing grounds, thus, attracting people from all parts of the country, creating a need to invent language for specific group identity. The other districts were chosen with the aim of involving the youth of all calibers: schooled, employed, etc.

1.6.3. Time Scope

The researcher carried out this study from May 2023 to October 2024.

1.7. Justification of the study

Many previous studies have been carried out on slang as a form of language use. To cite a few, Choomthong (2017), on slang use among Thai online stock investors in Thailand, where he discovered a number of expressions in Thai, which when revealed a highly contextualized use that only members of the groups can understand. Richards (2022) carried out a study on slang use in Chinese and discovered a number of slang expressions such as *ABC* (American Born Chinese) and others which are all used by very familiar group members; while Nkamigbo and Eme (2011) carried out a study on slang use in Otu Onitsha in Nigeria and came up with findings that showed highly specialised slang expressions derived from different social and economic contexts of use. All these studies provided important literature in the area of slang use. However, none of the studies focused on Lango. Just as Noonan (1992) notes that Lango is an under-researched language, there is a great need for a detailed study of this kind to help bridge the research gap through providing literature to cater for the context of Lango. This study therefore sought to fill that gap, by focusing on slang expressions in Lango.

1.8. Significance of the Study

The findings of this study are hoped to be a basis upon which a number of stakeholders will rely to come up with sound decisions affecting the development of Lango and other local languages as a whole. Below are the different stakeholders who stand as potential beneficiaries of this study:

Ministry of Education and Sports can use the findings of this study to make necessary amendments on the National Language Policy, to achieve an accommodative language policy.

Lango Cultural Foundation can depend on the findings of this study to educate the native speakers to adopt a new perception towards slang as an agent of language growth, and not as necessarily having a negative bearing on language as previously perceived.

Other researchers can also base their studies on this work to start further research on Lango, or similar topics in other languages within and outside Uganda.

1.9. Theoretical Framework

The study was underpinned by two theories. The first theory is the theory of Variationist Sociolinguistics (Labov, 1966) and the second theory is Mattiello's typology of slang sociology (Mattiello, 2008).

1.9.1 Variationist Sociolinguistics

This theory was advanced by Labov (1966). This theory holds that language variation and change correlates with social factors such as social class, age and gender. Labov (1966) focused his concentration on analyzing the effect of social factors such as speakers' age, their gender, social and economic status, as well as other factors like ethnic background, all of which he treated as factors that represent variations and change in language (Hibiya, 2017).

The variationist theory was first used by William Labov in 1966 in his investigation of social stratification of the English language in the United States, where he used a quantitative approach, in the form of statistics as a basis for data collection and analysis. This was to be the foundation for a new trend in the field of sociolinguistics research. Just like Labov, Koka (2014) applied the theory of variationist sociolinguistics in a study that investigated the relationship between social stratification and linguistic variation among the Kashmiri speech community, in which he also used the quantitative approach.

This study however used a mixed method approach so as to enable the use of the qualitative approach to complement the mandatory quantitative approach that the variationist theory uses.

The variationist theory also, though very viable for this study, has got some flaws as revealed by other earlier studies that provided criticisms against it. For instance, Kasstan (2017) contends that since the seminal work of Labov (1966) in New York City, it has been English in the centre of the theory. He notes that variationist sociolinguistics has since pursued language variation and change, but still continues to “be the preserve of English and a handful of other dominant European languages” (p. 2). Nagy and Meyerhoff (2008), Smakman (2015) and Stanford (2016), cited in Kasstan (2017), have equally argued that non-English languages continue to play only a very marginal influential role in the process. Therefore, since the theory has from the time of its inception shown more focus on English and only a few European languages, there is a need to involve another language such as Lango, which is neither English nor European by origin or association.

Furthermore, since slang is a product of variation based on such social factors as age, gender and socio-economic status (Oxford Advanced Learner’s Dictionary, 8th Edition; Yule, 2006 in Hanna, (2018); (Akmajian, 2004), this study adopts the variationist theory as the most appropriate theory to investigate and establish the use of slang expressions, their sources and attitudes of the Lango people towards slang use in Lango.

1.9.2 The typology of slang sociology

This theory was proposed by Mattiello (2008). It provides a two-dimensional sociological typology of slang expressions, which are speaker-oriented properties and hearer-oriented ones.

According to Mattiello (2008), the speaker-oriented properties serve mainly to qualify the speaker as a member of some unique group, and they include: “group-and subject restriction, secrecy and privacy, informality and debasement, vulgarity and obscenity, time-restriction, ephemerality and localism” (pp. 211-212). Hearer-oriented properties on the other hand “produce some effect upon the hearer, and they include: playfulness and humour, freshness and novelty, desire to impress and faddishness, colour and musicality, impertinence, offensiveness and aggressiveness” (Mattiello, 2008, p.2).

Mattiello (2008, p. 212) further notes that, since “as many of the foregoing criteria are mutually exclusive, slang words do not meet all of them simultaneously but they should meet at least some of them, as my assumptions are that an English slang expression should reveal something about its user, and at the same time achieve some pragmatic effect upon its hearer.

This classification conforms to the sociological approach of slang formation proposed in previous studies, such as by Eble (1996, p. 11), who presents the social and interpersonal components of slang and its function as being “to establish or reinforce social identity or cohesiveness within a group or with a trend or fashion in society at large”; and Munro (1997), who observes that “sharing the same slang vocabulary aids both to gain acceptance in a group and to preserve group solidarity (cited in Mattiello, 2008, p. 32). Therefore, Mattiello (2008, p.32) generally states that, “slang is a sociocultural practice that speakers privilege for such social purposes as being on the same speech-level with one’s audience, facilitating social intercourse, and inducing friendliness or intimacy”.

On the other hand, Mattiello observes that “slang is said to serve antisocial purposes such as marking social differences (Allen 1998), opposing people in authority (Eble 1996), and hiding secret information or improper behaviour from them” (Franklyn 1961, Andersson & Trudgill 1990, Stenström et al., 2002).

Mattiello used this theory to study the English language, then a comparative study of English and Latin (Mattiello, 2007). However, the researcher finds a need to apply the theory on a different language, namely Lango which has no genical connection with English. Sahardin et al. (2020) used this theory to analyse the process of word formation while investigating the Indonesian slang words. Whereas Sahardin (2020) focused on Indonesian, an Asian language, this study focuses on Lango a Nilo-Saharan language, and encompasses not only word formation processes but also the origins and people’s attitude towards the use of slang in Lango.

This theory is relevant to this study as it provides a sociological environment to investigate the use of slang, its process of formation and room for determining the attitudes of its users towards it.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter presents a review of the works of other earlier writers, scholars and researchers in line with the specific objectives of the study, which are: i) to provide an inventory of common slang expressions in Lango, ii) to establish the sources of slang expressions in Lango; and, iii) to find out the attitude of Lango people towards slang use in Lango

2.1. Instantiation of Slang Expressions in Languages

All languages have slang that is evolving and developing alongside their standard forms (Serrani, 2022). Lăpuşneanu (n.d) also identified words like *lit* to imply ‘very good’, ‘enjoyable’, or ‘exciting’; *extra*, to imply something is ‘excessive’; *salty* as an adjective to mean that a person ‘easily gets annoyed or gets angry over something minor’; the verb to *ghost* meaning to ‘cut off communication with someone’, and others. All the above studies however focused on different themes and other languages, and none was aimed at profiling slang expressions, which this study sought to do.

Similarly, in a study carried out in Thailand, Choomthong (2017, p.92), while investigating slang expressions used among online stock investors, identifies a number of expressions in Thai, which reveal a highly contextualized use that only members of the groups can understand. Among these are such expressions as, **ของถูก**, the equivalent of “inexpensive stock” referring to a situation when stock prices are declining, while their actual value price is high; **ถอยรถมาทับ**, the equivalent of "to back up the car to run over" implying the decline of the stock market, consequent upon a number of investors buying the stocks believing that they will receive a good price but then the stock market goes down even more, causing a loss of profit; **ซื้อควาย** the equivalent of "buy a buffalo" meaning to purchase stock at low prices market prices continue to decline. His study findings further reveal that most of the slang expressions were a result of truncation and hybridization, which result from nativisation of English. According to Sankoff and Laberge (1980), in the context of English, nativisation refers to the process by which characteristics of English are applied to one’s L1, and which Pandharipande (1987) says includes the process of the localization of English words or English in a localized context, which in this case refers to Thai

stock investor's online discussions. His study focused on Thai online stock investors only, therefore its findings cannot be used to explain the situation of slang existence in Lango, which made it still necessary to carry out a study of this kind in the context of Lango.

A study by Richards (2022) reveals that among English-speaking Chinese, there are also a number of slang terms used in the context of familiar users. He cites such expressions as *ABC* which specifically means *American Born Chinese*, which reflects the description by Tsai et al. (2000, p. 304) that "... American-born Chinese (ABC) are born in the United States, they are imbued with American culture; however, because they are born to Chinese parents, they are also influenced by Chinese culture" but then on a broader sense refers generally to a Chinese born overseas, or even sometimes referring to Chinese who have lost touch with their Chinese culture yet they think of themselves as Chinese.

A study on Igbo slang expressions in Otu Onitsha community reveals a number of slang expressions which include: *mmemme* 'feast' meaning when many customers are in one's shop; *buba* 'carry something inside,' meaning 'to make much money', *rachaa okwa* 'lick the wooden plate,' meaning 'to make much profit'; *mgbago* 'going up' overseas, used by traders who usually travel overseas; *i bugonu* 'you have grown,' meaning 'you have got much money'; *kpokom* (money), *igbu ozu* 'to kill,' meaning to be rich, to make it big, successful; *piakaa* "open something by hitting" meaning to be rich; *gbutoo* 'kill in pieces' meaning 'to become exceedingly rich or wealthy' (Nkamigbo & Eme, 2011, p. 86). Much as the studies by Richards (2022), Tsai et al. (2000) and Nkamigbo & Eme (2011) focused on different languages, the information that these studies provided helped to guide this study on the investigation of slang expressions in Lango which the study sought to establish.

Nasution et al. (2021), while analysing slang expressions in the novel *Me, and Earl, and The Dying Girl*, presents a number of slang words such as *fruit* which according to users referred to a 'homosexual', and *suck* which meant 'to be bad' and can be used in a sentence like "Uh...it sucks" (p. 214). They generally classified all the slang expressions according to Chapman's classification into two types, that is, primary and secondary slang, where *fruit* falls under primary, while *suck* is an example of secondary slang. Their study however primarily emphasized the choice of words for which they cited Halliday (2007) who states that three factors affect choice of words, and these are field, mode, and tenor of discourse, where field refers to the content of conversation, mode

refers to the mood or feeling of the speaker, while tenor refers to the relationship between the speaker and the listener (interlocutors). This study, however, sought to pay attention to the common slang expressions Lango, which none of the above studies did.

In a study of English slang in a movie, Hafiza and Rosa (2020) present a number of slang expressions including *ain't* (meaning *is not, am not, are not*) as used mostly in verbal and informal interactions, and labelled as a mark of low social status and low education of the users; *bullshit* (meaning *nonsense*) also denoting to obscenity and profanity, usually employed among great acquaintances; *nah* (meaning *no*), which they noted as a common feature in text messages and automated online text production and exchange; *wuddup* (meaning “hey, what is going on”) though not usually meant to refer to any particular event, and sometimes not requiring an answer. While the current study does not deal with slang in movies, Hafiza and Rosa’s (2020) study will guide this study to find out what takes place in Lango as regards the kinds of slang expressions found in the language.

Mtembezi (2000), in a compilation of Kiswahili slang dictionary, identifies a number of Kiswahili slang expressions used in Tanzania, such as *bongo* (literally meaning brain) to refer to Tanzania, *mgu wa kuku* (literally-chicken’s leg) to mean *pistol* instead of the known *bastola*, *changudoa* (literally meaning a species of fish) to refer to a prostitute, instead of the formal *kahaba* and many others. Since no study has documented any slang expressions in Lango, this study seeks to unveil similar possibilities in Lango.

The above studies however focused mostly on the evolution of slang and types of slang in other languages such as English, Thai, Igbo, etc. while Mtembezi (2000) only compiled a Kiswahili dictionary. More so, the studies were conducted in other geographical contexts. This study therefore remained necessary still, as it aims at contextualizing the investigation in the geographical and social context of Lango, with a focus on Lango, a language that has not been adequately researched, nor having any previous study and publication made, especially on the aspect of slang as a linguistic variable. Further still, all the other studies did not focus on inventorying of slang expressions in the language under investigation except Mtembezi (2000) who did this with Kiswahili.

In his study of slang, Agha (2015) identified slang first by their types as used in America, where he had types such as Teenage slang, Zuñi youth slang, American college slang, Cockney rhyming

slang, Victorian upper-class slang, American medical slang, Legal slang and Cowboy slang or lingo; then he went ahead and classified them by their time of existence, and among others, he had some of the slang belonging to the 17th Century, which included *flick* ‘cut out’, *glimflashy* ‘angry’, *fam-grasp* ‘agree with’, *glym stick* ‘candlestick’, *deuswins* ‘two pence’, *flicker snapt* ‘a glass broken’ *rum cully* ‘a rich coxcomb’ while 19th Century slang included *step into one’s last bus* ‘to die’, *absquatulate* ‘to depart hastily’, *rumbumptuous* ‘obstreperous’, *catawamptious* ‘wager/avid’, *fericadouzer* ‘a knock down blow’ (p.320). According to Partridge (2002, p.16), in his slang dictionary, a variety of colourful expressions beginning with the letter “A” illustrate the richness and playfulness of informal English. For example, *ack* means ‘No!’, as the refusal of a request’, while *ack emma* simply denotes ‘A.m.’. The phrase ‘*ackin’ corf*’ refers to ‘a hacking cough’, and *ackman* describes ‘a fresh-water thief’. To *acknowledge the com* is to ‘admit, acknowledge; to admit failure or outwitting’. The term *acom* refers to ‘the gallows; to be hanged’, whereas *acquire* means ‘to steal’. Colourful character references also appear, such as *acres*, *Bob Acres*, meaning ‘a coward, especially if boastful’. Historical idioms are preserved in expressions like *acre*, *knave’s*, which is ‘a variant of weeping cross’. In lighter contexts, *acrobat* is slang for ‘a drinking-glass’. The phrase *across, come* can mean either ‘to meet with accidentally’ or, in an imperative form, ‘confess, speak out, hand it over’, while *across, get* means ‘to irritate or offend a person’. Other inventive expressions include *add drop, the*, a ‘legal nickname’, *add on, put the*, meaning ‘to ask for a loan’, and *acquaintance, scrape (an)*, which means ‘to make acquaintance’. Together, these terms reflect both the inventiveness and adaptability of slang across time and social contexts. These could as well be a possible phenomenon in lango and this study will consider the insights from the study by Agha (2015) to derive guidance to investigate slang expressions in Lango.

2.2. Sources of the Slang Expressions in Languages

According to Moreno (2013), every language has slang and sometimes nobody knows where some of the slang expressions come from, sometimes even the users do not realise that what they are using is slang. Slang emerges gradually but soon it becomes part of a language. Earlier studies reveal that some slang expressions are derived from other languages. For instance, in a study of slang expressions in French, Karfis (2021, para. 20-21) notes that an expression like *Je Kiff Cette Meuf* which means *I’m really attracted to/I love this girl* is derived from Arabic, where he notes that the word *Kiff* stems from *Kif*, an Arabic word for *well-being/happiness* but which has now

been used in a broader sense by the youth to replace the verbs *like* or *love*. Consequently therefore, the expression *J'te kiffe* is currently used in modern French slang to mean *I love you*. Other studies also reveal that slang evolves from within the same language. For instance, in their study of Igbo slang in Nigeria, Nkamigbo and Eme (2011) note that a number of slang expressions are actually Igbo lexicons, such as *imesi ife ike* “to do things with vigour” meaning excessive spending, high spender, flamboyant; then *onye okuku* “a planter” meaning a spendthrift, and others. In their own words, they say, “The following are few instances of slang expressions collected from Otu Onitsha inhabitants. We categorize them as Igbo since we view them as having originated from Igbo words and expressions” (p. 85), implying changes have been made. Since these studies were carried out in French and Igbo respectively, the findings could not address the research problem in Lango sufficiently, therefore, this study had to be carried out to help provide information which can adequately address the research gap in Lango.

Maurer (2021) in Encyclopaedia Britannica argues that slang is born of conflicts in societal values, which may be superficial but often fundamental. He opines that when an individual applies language in a new way to express attitudes such as hostility, ridicule, or contempt, often with a high level of wit, he may be creating slang, but often the new creation becomes extinct except if taken up and put to popular use by other members of their group. Donnelly (2019), in a study of slang in American English, notes that most slang still comes from spoken language, though the internet helps slang spread quickly. In standard American English, a lot of slang terms are taken from African American Vernacular English (AAVE). From ‘woke’ to ‘bae’, many slang terms that end up in Standard American English (SAE) are from AAVE. Further still, Moreno (2013) affirms that slang expressions are formed basically in the same way standard speech is coined. He notes that expressions may take such forms as metaphor, similes, and other figures of speech. The above study also focused on English as a language, making it hard to use the results to determine the situation of slang in Lango, and this study sought to address that problem.

Cultural practices of some communities are also believed to lead to formation of slang expressions. According to Vongvipanond (1994) as cited in Choomthong (2017), the people of Thailand have a culture of referring to anyone who is related to the speaker whether the relationship is close or distant, by blood or just association...using the same words that are used to refer to direct and close blood relations. According to him, this cultural tendency is a likely cause of slang use in the

Thai culture. This is a possibility in Thai though, and the researcher cannot rely on it to assume that the same case can apply to the case of Lango, so this study proceeded and contextualized the application of the experience gained from this literature using Lango.

Some slang words result from the use of onomatopoeia. According to Wahyuni and Rosa (2013), in a study of slang words used in television advertisements, onomatopoeia forms one of the sources of slang. According to them, some slang words are formed from sounds that are very similar to what they name, such as *guk guk* ‘dog’ derived from the barking sound of a dog. Their study was however done on advertisements produced in English, and the emphasis was on types of word formation, while this study focuses on profiling slang expressions in the linguistic context of Lango as so far no similar investigation has been made to establish the origin of slang expressions in Lango. Therefore, as all the above cited studies were based in other sociolinguistic environments, it was necessary to carry out this study to fill the research gap by focusing on the sources of slang expressions in Lango.

It is also worth noting that slang expressions do not just emerge from the blue, as they also undergo some processes of word formation. Word formation refers to all procedures involving the alteration of word form to produce new words or phrases, and it is one of the primary mechanisms for the development of vocabulary as it deals with the procedure for generating new words in a language (Nadel, 2003; Wisniewski, 2007) as cited in Sahardin et al. (2020). Some words are formed through semantic expressions, that is, assigning new meanings to existing words (Harris (1994).

It is worth noting that slang words also have mechanisms of formation which scholars such as Delabastita (1996) and Mattiello (2008) have written about. In addition, Moreno (2013) notes that the words used as slang may be new coinages, while also, existing words may acquire new meanings. Narrowed and specific meanings of words may become generalized; some words may be abbreviated, etc. yet the expression can only survive if it becomes widely adopted by the group that uses it (Moreno, 2013).

According to Allan & Burridge (2006), there are five different slang types as explained below:

Fresh and creative slang, which results from the creation of completely new vocabulary, such as the use of *daddy* to address an older male person (p.69); flippant slang, which is usually formed by a set of two or more words which do not correlate with their literary meaning, such as *break a leg*, which is used as a

wish of good luck; blended slang, which is formed by combining two words, where the beginning of one word is joined to the end of another word, such as *brunch*, for *breakfast* and *lunch*; acronym slang, which results from the first letters of each word in a given expression such as LOL, which is popularly used in social media interactions to mean Laugh-out-Loud; and lastly, clipping slang, achieved through deletion of some part of a longer word to make them shorter, such as *cuz* or *coz* instead of *because* (Allan & Burridge, 2006, p. 69).

According to Mattiello (2008), slang formation can be assumed to be in general ways or in ways that are familiar. She maintains three main processes that slang word formations follow, and these are: extra-grammatical morphological operations (EMOs) which are mechanisms that tend to violate various universal properties of grammatical morphology, with words such as *chuddy* meaning ‘chewing gum’ which falls outside any known rule. She also discussed recognized grammatical morphological rules (MRs), which include the rules which are productive in the grammatical morphology of standard English, with an example such as *dishy* ‘very attractive.’ Lastly, she presented hybrid kind of mechanism, which appears to lie in-between, since it sometimes either exhibits some regularity in the process of morphotactic concatenation while showing extra-grammaticality in the base forms, or vice versa, that is, showing the regularity of the base, while exhibiting extra-grammaticality in the mechanism of formation, with an example like *civvies* ‘civilian clothes’ (Mattiello, 2008, pp.61-63). She presents some of the ways by which most slang words are formed, from all the three categories of mechanisms (grammatical, extra-grammatical and borderline mechanisms), among which is compounding. According to Sahardin et al. (2020), citing Plag (2003, p. 2003), compounding is a common morphological mechanism which obtains new words consisting of “two elements, the first of which is either a root, a word or a phrase, the second of which is either a root or a word” (Mattiello, 2008, p. 72) with a typical example being *bad-mouth* which may be spelt in three ways: *bad-mouth* (either verb or noun), *bad mouth* (noun) and *badmouth* (verb) (Mattiello, 2008, p. 73). Borrowing a leaf from the study by Mattiello (2008), this study explored the possibilities of compounding as a mechanism of slang word formation in the context of Lango, a language spoken in the Lango sub-region.

Another process of slang word formation is affixation, under which there are prefixation, suffixation and infixation. Affixation is a process of word construction in which a derivational affix is attached to the basic form of a word to generate a new word (Mattiello, 2008) cited in Sahardin et al. (2020). Plag (2003) adds that the linguistic constituent called a prefix is an affix

which is usually attached to another word or morpheme at its beginning to cause a modification on its meaning. The most prominent of slang words derived through prefixation in English slang is *schmild* meaning *child*, from the addition of the colloquial-generated prefix *schm* to the root word *child* and a removal of the initial ‘c’ from *child* (Mattiello, 2008, p. 91). There is also suffixation, which according to Yule (2006) refers to the word-formation process in which an affix is added to the end of a root word to realise a different meaning and lexical category from the original word. Examples of English slang words formed through suffixation include *hippiedom*, *queerdom* and *yuppiedom*, (derived by adding the suffix *dom*), which respectively refer to ‘the condition or the fact of being a hippie, queer ‘homosexual’, yuppie’, or to ‘the domains of such people’ (Mattiello, 2008, p. 94). Prefixation is not a very common process of slang word formation as its counterpart, suffixation (Mattiello, 2008). Mattiello (2008) further adds infixation as another process of slang word formation and defines it as the process that involves inserting an infix (a type of affix) in the middle of a word, and Yule (2006) defines the same as a process of a word-formation Coined through the addition of an affix inside the given word, resulting in a new meaning and or lexical class category from its initial form. Examples include: *fan-bloody-tastic*, formed by inserting the infix *bloody* inside the adjective, *fantastic*, then *de-fuckin-fence*, a noun from inserting the infix *fuckin* inside *defence*, etc (Mattiello, 2008, p. 123).

As noted, the three processes above are confirmed by Mattiello (2008), Yule (2006) and Sahardin et al. (2020) as common in the formation of English slang and Indonesian slang. It was upon the researcher therefore to explore similar occurrences in the process of slang formation in Lango. Also, there is the final combining form, which according to Mattiello (2008) refers to “pseudo-suffixes” common in neoclassical compounds (p. 120). The neoclassical compound refers to all lexical categories formed from a “with-meaning and well-formed morphemes” (Sahardin et al., 2020). Zapata (2007) puts it precisely that final combining form is a set of compound words that were constructed as a bound root. An example under this category includes: *babelicious* from *babe* and *alicious* meaning ‘an attractive woman or girl’ (Mattiello, 2008, p. 120). While this was noted as an example of a process of slang formation in English, the researcher intended to use the insight from the study by Mattiello (2008) and Zapata (2007) to find out whether or not this process is also common in formation of slang expressions in Lango.

Further still, there is conversion which is also referred to as “zero-derivation” or “zero-affixation” or “functional shift” which involves changing the grammatical function of a word without applying any known process of change, such as from noun to verb as in the verb *run* to the noun *run*, and vice versa in standard English (Mattiolo, 2008, p. 124). This process also plays a part in slang formation according to Mattiolo (2008). Since Mattiolo (2008) studied slang formation, and part of the aim of this study is to investigate the processes of slang word formation, the information provided in the work of Mattiolo (2008) is very useful in informing this study accordingly in line with the sources of slang expressions in Lango.

To add on to the above list, there is the process called back-formation, which according to Plag (2003), is achieved through the omission of an affix, usually a suffix from a given word in order to form a simpler word from its original form which is regarded as complex. Through this process, slang words like *baby-snatch* ‘enter into an amorous relationship with a much younger member of the opposite sex’ from *baby-snatcher* and *gold-dig* ‘extract money from’ from *gold-digger* (Mattiolo, 2008, p. 129). Another process is reduplication, which results into the formation of reduplicatives. According to Zapata (2007), a reduplication process is the repetition of a complete or portion of a word in order to develop new words. It refers to the process of creating a new word by repeating a morpheme, usually with an alteration of a vowel or first consonant (Nurhayati, 2016). Reduplicative is therefore process of “creating a new word by repeating the front or the back or the whole word” (Sahardin et al., 2020, p. 213). Reduplicatives can be categorised into: ablaut reduplicatives, such as *chit-chat*, *tick-tock*; which portray vowel gradation (a systematic alternation of the stressed vowel), rhyming reduplicatives such as *fuzzy-wuzzy*, with rhyming parts but having different initial consonants, rhyming compounds, such as *funny bunny*, bearing two compounds with each of the two root components having meaning, and copy reduplicatives, also known as exact reduplicatives, bearing two purely identical components, such as in *bye-bye* (Mattiolo, 2008, p. 131). The knowledge of back-formation and reduplicatives, as tackled by Mattiolo (2008) and Sahardin et al. (2020) provided the researcher with a good stand point to investigate the existence of similar processes in the formation of slang expressions in Lango.

Acronyms and initialisms are words derived from the use of initial letters of the words that make up the whole statement being referred to (Marchand 1969; Makkai 1972; Cannon 1989; Algeo ed. 1991) cited in Mattiolo (2008). They represent two processes of morphology, that is to say,

acronyms develop into words that can be pronounced as complete words using the normal rules of conventional reading while initialisms result into components that can only be pronounced as isolated sounds, usually disregarding the phonological requirements but rather focusing on the letter names (Mattiolo, 2008, pp. 135-136). Either of the two can be written as capital letters or lower-case letters, such as *NATO/Nato* (North Atlantic Treaty Organisation), an example of acronym, and *USA* (an example of initialism). An example of slang formed from initialisms is *P.B.I. /p.b.i.* ‘Poor Bloody Infantry (man)’ (Mattiolo, 2008, p. 136). This study also seeks to establish if some slang expressions in Lango are formed through the process of acronym and initialisms as Mattiolo (2008) and other scholars have done on English and other languages.

Mattiolo (2008) further presents blending, which is another common process of morphology in Standard English that involves merging parts of different words to form a single word known as a blend or “portmanteau words” such as the word *smog*, from *smoke* and *fog*. English slang word examples from this process include *fantabulous* from *fantastic* and *fabulous* ‘very excellent’, and *ginormous* from *gigantic* and *enormous* ‘very huge’ (p. 138-139). Another process commonly used in slang formation clipping, which according to Mattiolo (2008) refers to the process of shortening a word to one of its parts (p. 140). It is a process of making a new word through length reduction, by removing either the head, the tail or both (Sahardin et al., 2020). Examples in Standard English include *phone* from *telephone*, *flu* from *influenza* and common slang words derived in this way include *fave* for *favourite*, *klepto* for *kleptomaniac*, etc. (Mattiolo, 2008, p. 143). It is not yet known, however, if blending and clipping are also common in the formation of slang expressions in Lango as in other languages. Therefore, this study sought to establish such a situation in the context of Lango.

Besides the above, there is also the elliptic rhyming slang, which Rowe (2018) defines as a part of slang expression in which the rhyming part is eliminated while the part that does not rhyme is maintained. Examples of slang expressions from this category include: *flowery* from *flowery dell* (after dropping the *dell* which rhymes with *cell*) meaning ‘cell’, *iron* from *iron hoof* for *poof* (after dropping *hoof* which rhymes with *poof*) meaning ‘a homosexual’ (Mattiolo, 2008, p. 148). Reversed forms also lead to formation of slang words. According to Mattiolo (2008), “slang reversed forms are typical of back-slang, i.e. “a kind of slang in which every word is pronounced backwards; as *ynnep* for *penny*” and common examples from English slang include

neves from *seven*, meaning ‘a seven year prison sentence’ and *rouf* from *four*, meaning ‘four shillings or pounds; a four-year prison sentence’ (Mattiolo, 2008, pp. 149-150). Through this study, the researcher hoped to be able to establish whether the use of elliptic rhyming and reversed forms are also present in the process of slang formation in Lango, which the above studies did not cover.

Another mechanism of slang formation is known as variation, which takes a number of different processes to lead to new slang words, among which are: analogy such as in *bananaland* to mean ‘Queensland’; malapropism such as in *basket* to mean ‘bastard’; metathesis such as in *prad* to refer to ‘Dutch paard’, and others like alteration, extension, and sometimes a combination of two or more of the above processes. Variation as a mechanism of slang formation is the process that involves creating a change on the base of a word by varying the spelling of the whole word or part of it (Mattiolo, 2008). Lastly, there is word manufacturing and fanciful formations (Mattiolo, 2008), which involves the creation of a word that never existed before and has no known connection to any morphological or semantic conventions. Examples of slang words derived from this process include: *whangdoodle*, which refers to ‘something unspecified’, *lollapalooza* meaning ‘something outstandingly good of its kind’, and *whiffflow* ‘an unnamed gadget’, most of which are nouns (Mattiolo, 2008, p. 155). Though based on another linguistic context, the above study by Mattiolo (2008) provided a good source of information to which the researcher can refer to do investigations while undertaking this study on Lango.

2.3. Attitudes towards Slang use in Societies

Slang, though initially perceived as bearing the negative connotation (Aminu, 2019), also has the positive value as observed by Mazer and Hunt (2008), who note that, “Slang is often thought of in categorical ways, especially among certain groups. Slang can be positive or negative in power or capacity depending upon its use in communication encounters. Negative slang refers to casual dialogue, such as commonly used verbal obscenities that listeners may perceive as offensive” (pp. 44-55) as cited in Williams (2013). They also observe that “there is a presumed good side to the underside (negative) of slang, which is considered positive slang. Positive slang is the opposite of obscene, offensive and vulgar words. Positive slang refers to casual dialogue that a speaker uses to try and connect with the listener” (Mazer & Hunt, 2008, pp. 20-28). The researcher therefore infers that if in other contexts slang receives both the positive and negative perception by

respective societies, it could be the same case in Lango also, and therefore, this study sought to find out what attitude the Lango people have towards slang use in Lango.

Although in the past slang was viewed as informal and associated with the less privileged and with persons of a low or disreputable character, Nkamigbo and Eme (2011), citing Bussman (1996), Crystal (1997), Johnson and Shirley (2005), McGregor (2009), note that presently it has taken another form. Slang expressions are therefore capable of adding new meanings to existing words, thus, enriching the lexical family of the affected language (Jowitt, 1991) in Nkamigbo and Eme (2011). No wonder Winkler (2007 p.142) says, “Slang often originates in a particular group and then spreads out to parts of the general population, and some slang expressions end up as part and parcel of the mainstream lexicons and may lose its place among slang.” For example, in the United States, one of the most prevalent slang expressions is *what’s up?* Which is translated into standard language as *what is new in your life?* Yet people from the US have been using this phrase for so long that many no longer treat it as slang anymore, though it actually is (Moreno, 2013). Even though the studies carried out by Nkamigbo and Eme (2011) and Winkler (2007) do not explicitly address the issue of attitude towards slang use, the researcher inferred that by adopting slang words and expressions into standard language, such a society will have shown a positive attitude towards slang use, which may or may not be the case in Lango, thus, this study would establish.

In their study on the views of teachers and students towards slang, Boylu and Kardas (2020) present a positive attitude by teachers towards slang as a linguistic phenomenon. They state:

Ignoring the slang of a language when learning or teaching a language will leave a learner incomplete on the street, on the bus, in the dorm, in all areas of social life. However, those who learn Turkish as a foreign language often hear slang from their Turkish peers and on the street in their social environments. Therefore, the student's confidence may be diminished by encountering an unknown or incomprehensible slang (p. 75)

Their study findings however revealed that female teachers have a stronger preference for their students to learn slang, compared to their male counter parts whose response showed less preference for students learning Turkish slang. Their study also revealed that a majority of Turkish students had a high preference for learning slang words and expressions, with reasons given for

the preference being among others, “better communication with Turks, hearing too many slang words on the street, living in Turkey, being curious, and the desire to just learn more words” (Boylu & Kardas, 2020, p. 78). Whereas their study looked particularly at the attitudes of teachers and students only, this study sought to examine the attitudes of more categories of the speakers of Lango.

According to Zhou and Fan (2013), in a study of slang expressions in a comedy movie, slang usually contains a humorous component. Consequently, the colloquial slang term is used to make a comedy movie. Therefore, it may be expected that comedy films frequently use a large number of slang words in the dialogue held by the characters in order to exploit the element of humour. According to them, therefore, comedy films must frequently use a large number of slang word formations. According to the researcher, the view expressed in the above conclusion is that the element of humour in slang use is a mark of positivity towards the use of slang. The above study, however, mentions the positive attitude and need for using humorous slang in the production of comedy movies, yet this study sought to establish the attitudes of people towards the use of slang in all aspects of life.

According to Sun Sentinel, as cited in Irakoze (2021), slang greatly influences today’s society in both positive and negative dimensions. According to him, the continuous use of slang may result in even using it in the workplace, which can inhibit the user from positively benefiting from numerous opportunities at work. However, Umutoni, also cited in Irakoze (2021), says, when the youth employ too much slang in communication, the society often ceases to take them seriously, while Alastair Arran, an English teacher, in Irakoze (2021), says that by the use of excessive slang messages on social media, students portray a number of spelling and grammatical errors, as well as poor verbal and writing skills. She adds that students find it hard to acquire and retain correct spelling. They don’t even realise while writing wrong spellings or incomplete words. The fact that their study focused on the perception of the society towards slang use, though in a different language (English language), their discovery provided very useful literature to inform this study while it focused on Lango.

Slang expressions can be also adopted and used in print media. Nasution et al. (2021), in his study of slang words used in the novel *Me, and Earl, and The Dying Girl* notes that the use of slang has become a common practice even in published texts such as novels. To them, this is common in

teenage novels as the teenagers love such contents as affection and friendship which such novels address, mostly using slang for purposes of drawing and retaining their attention as the chief audience. The researcher perceives that the use of slang in print media, such as stated above by Nasution et al. (2021), is a portrayal of wide acceptance of slang in such a society. Karatepe and Fidan (2020) in their study of Turkish slang, their findings revealed generally mixed attitudes toward slang use among students. A large majority (83.90%) acknowledged that slang was widespread among youngsters, yet 67.70% admitted feeling uncomfortable with its frequent use in daily communication, while just over one-third expressed no such discomfort. Most respondents (88.20%) agreed that reading books benefitted their language use. When it came to the influence of slang, 58.10% believed it negatively affected their language habits, 15.10% saw it as a positive influence, and the rest remained neutral. Peer groups were identified as the most significant factor in slang use (82.80%), followed by social media (16.10%) and family members (1.10%). Slang was reported to be used most often on the street (71.0%), followed by at school with peers (17.10%), on social media (10.8%), and at home (1.1%). Regarding friendships, 52.70% said slang had an adverse effect on their relationships, 16.10% felt it had no effect, and 6.50% thought it had a positive impact. Finally, accurate language use was perceived by most participants (77.40%) as promoting good relationships, though 15.10% associated it with a lack of communication.

It is therefore the intention of the researcher that, while the study by Nasution et al. (2021) focused on the impact of slang on the development of a language, it provides useful information for investigating people's attitudes towards slang use in Lango.

2.4. Conclusion and Implications for the Current Study

The reviewed literature above provided very relevant and useful information on slang. However, there still remains a lot to be addressed in the same field in the context of Lango, as these studies focused either on another linguistic context or focused on other aspects of slang. For instance, the study by Nkamigbo and Eme (2011) was based in Nigeria, while the other study by Choomthong (2017) was carried out in Thailand. The study by Nkamigbo and Eme (2011) focused only on Igbo slang, while Choomthong (2017) looked at slang use in only online stock market in Thai, and not other social groups. This study therefore sought to address the existing gaps by making a more in-depth study on slang expressions in Lango, with a focus on varied social groups such as teenagers, high school students, market traders, mechanics, elders, drinkers, *boda-boda* riders and fishermen.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section focuses on the study design, research approach, study area, study population, sample size and sampling procedures, methods of data collection, research instruments, validity and reliability of instruments, data analysis, research procedure, ethical considerations and limitations and mitigating measures.

3.1. Research Approach

This study adopted the mixed methods approach. This approach was chosen because the researcher sought to gain both in-depth information concerning the existence of slang expressions in Lango as well as make a statistical representation of the data to make the study complementary as guided by the two theories: the typology of slang sociology by Mattiello (2008) and the variationist sociolinguistics theory (Labov, 1966). Therefore the qualitative approach helped to fill the gaps that the quantitative aspect could not handle exhaustively.

3.2 Study Design

According to De Vaus (2006), a study design or research design refers to the overall strategy that a researcher chooses to enable the integration of different components of the study and realise a coherent and logical flow, and effectively address the research problem. Thus, the type of research design is determined by the research problem. This study used the cross-sectional design, the descriptive and comparative designs, with a mixed approach, employing both quantitative and qualitative methods. The cross-sectional design was chosen because of the varied categories of respondents, the descriptive design was chosen to facilitate systematic identification, categorization, and presentation of slang expressions as they naturally occur within the speech the social group, aligning with the primary goal of profiling slang expressions, a linguistic phenomenon (Creswell & Creswell, 2018). Meanwhile, the comparative design was to enable the researcher to examine how slang usage varies across the different user groups as well as among users within the same groups based on factors like age, gender, and educational background—an approach supported by variationist sociolinguistics which emphasizes the analysis of linguistic variation in relation to social factors (Labov, 1966).

3.3. Study Area

The study was carried out in the Lango sub-region, an area where Lango is spoken as a native language. The Lango sub-region is currently made up of ten political units of nine districts and one city. They are Alebtong District, Amolatar District, Dokolo District, Kole District, Kwanja District, Lira District, Otuke District, and Oyam District (Uganda Investment Authority-UIA, 2023), then Lira City, which became a city in 2020 by an Act of parliament, having evolved from a trading centre in 1919, to a township in 1954, a town board in 1962, a municipality in 1993, then finally a city (Lira City official website, 2023). The Lango sub-region was chosen because it is the home of native speakers of Lango, the language of interest for this study.

3.4. Study Population

This study targeted different categories of native speakers of Lango, based on the peculiar characteristics of the groups as would warrant a unique linguistic behaviour to serve as an identity for members of such a group. The study therefore included different occupational groups and informal groups such as teenagers, high school students, market traders, mechanics, elders, drinkers, *boda-boda* riders and fishermen from the Lango sub-region. The population of the Lango sub-region stood at 2,703,277 (Two million, seven hundred and three thousand, two hundred and seventy-seven) by the year 2024 based on the census of 2024 (UBOS, 2024). The researcher used the figures obtained from the NHPC of 2024 (UBOS, 2024).

3.5. Sample Size and Sampling Procedure

Based on the census figures of 2,703,277, the sample size would be 384 participants as determined by the Krejcie and Morgan (1970) table for determining sample sizes (**See appendix VIII**). However, the researcher did not include all the 384 participants. This is because this study focused only partly on opinions, which would have required a large sample size as most quantitative methods would necessitate. In this study, two objectives required in-depth interactions while only one objective needed opinions. As Subedi (2021, p.8) observes, “A small sample allows the researcher to be focused on the in-depth understanding in a particular social and cultural context which generally is not possible through studying the larger samples.” The researcher therefore engaged 75 participants who were realised through purposive sampling, stratified sampling and simple random sampling. According to Lauren (2020), stratified sampling is a probability sampling method that involves dividing the population into small groups called strata, with members that share some common characteristics, after which simple random sampling can be applied to obtain the exact number. According to him, this sampling method is preferable for study

populations that have diverse attributes, where the researcher wants to ensure that all the categories within the population are equally represented in the study, which is the same case in this study. The researcher therefore divided the population into different subgroups based on their characteristics (e.g., fishermen, *boda-boda*, students, drinkers, etc.) then selected randomly from each subgroup to obtain the required sample size (75 participants).

Table 1:

Participants' Different Categories

Category	Male	Female	Total
Street youth	8	0	8
High school students	5	5	10
Boda-boda	7	0	7
Primary school pupils	5	5	10
Hotel staff	3	2	5
Teachers	3	3	6
University and other tertiary students	5	3	8
Fishermen	5	0	5
Business people	3	5	8
Elders	5	3	8
Total	49	26	75

Source: Primary data: 2023

As shown in Table 1 above, a total of 75 participants were realized, out of whom 49 (65.3%) were male and 26 (34.7%) were female. It should be noted that all the 75 participants had lived in Lango from birth to the time of the interview. Therefore, basing oneself on such a finding, it is justifiable to conclude that all the participants were native speakers of Lango, the language under investigation.

3.6. Methods of Data Collection

The study employed the following methods of data collection:

3.6.1. Conversational Modules

The researcher used conversational modules to obtain naturally occurring data from free flowing conversations. These were used to obtain and record the interactions of the participants to extract

slang expressions from their free conversations. The researcher applied these by guiding face-to-face interactions with and among the participants during data collection. These were administered in small groups of four-five participants from the same subgroup in order to classify data according to each category for easy and systematic analysis. The researcher recorded the proceedings of the interactions by note-taking and using an audio recorder from six interactions and note taking from nine interactions based on two small groups per category for six categories (street youth, *boda-boda*, pupils, high school students, teachers and business people) and single groups from three categories of slang users (hotel staff, university and other tertiary students and fishermen). This method was chosen for this study because it enabled the researcher to generate a corpus of slang words and expressions that helped to answer the first research question.

3.6.2 Interviews

The interviews were conducted to elicit very detailed information from the participants and to provide data for the second research objective, and the interactions included inquiries into the sources of slang expressions as well as asking about the words provided on the language inquiry table generated by the researcher based on his experience and exposure to Lango as a native speaker.

3.6.3. Focus Group Discussions

The researcher also made use of this method to guide discussions with both the youth who are slang users and elders who were native speakers of Lango aged from 50 years and above, and believed to be non-users of slang to find out their respective views on slang use, as an attempt to answer the third research question, which focused on the attitudes towards slang use in Lango.

3.7. Research Tools

3.7.1. Guiding questions for conversational modules

These were constructed in the form of a set of open-ended guiding questions from which many other questions were extended to elicit detailed and more diverse responses in free-flowing interactions. The choice of open-ended semi-structured interview guide was to enable deeper probing into the different thematic areas identified for the study.

3.7.2 Interview Guide

The interview guide was designed with an additional language inquiry list developed by the researcher from his experience based on nativity to Lango as a speaker, and administered to the same groups of slang users to elicit sources of slang expressions in Lango. These were conducted to the participants in small groups of 4-5 to elicit very detailed information from the participants

and to provide data for the second research question, about the sources of slang expressions to cater for the second research question.

3.7.2. Focus Group Discussion Guide

The researcher constructed a set of open-ended guiding question and used them to provide direction and focus during the FGDs which were carried out between the researcher and the slang users and then the researcher and elders presumed to be non-slang users. These interactions were aimed at finding out attitudes of slang users and non-slang users towards slang use.

3.7.3. Audio Recorder

The researcher used a smart phone to record the interactions based on the consent of particular groups. This enabled him to capture every utterance during the interactions and the group interviews that were later on played several times to enable extraction of slang expressions from the recorded interactions during data presentation and analysis. This helped the researcher in terms of time saving as it would be very hard to be fast enough in note-taking for all the interviews.

3.8. Validity and Reliability of Research Instruments

Validity is the ability of the instrument to accurately measure what it is designed to measure while reliability is the extent of consistency of the instrument that makes it produce similar results under different conditions (Mugenda and Mugenda, 2003). The researcher produced the interview questions in line with major themes as catered for by the specific objectives, and sought for experience-based technical advice on the relevance of items in the instrument from research experts in the field of linguistics. The quality of the tools was then improved based on their advice. This was followed by pretesting the instruments (interview guide and recorder), where five (5) participants from the target population were selected at random to participate in providing responses to the set questions. This helped in determining the effectiveness of the research methods to be used by checking whether the interview questions probed into the research questions of the study. The interviews were audio-recorded, then saved and played to ascertain the quality and accuracy of the recordings before using the recorder in the full-scale field data collection. The researcher then re-tested the instruments on the same participants to ascertain their reliability. The results from the pilot study were used in making modifications in the instruments as it was deemed appropriate. The content validity index was calculated using the formula by Yusoff (2019), which stands as:

$$\text{Number of experts in agreement per item} / \text{Total number of experts on the review panel}$$

Interpretation:

For a panel of two experts as this study used, a Universal Average (UA) of at least 0.80 means the content is valid (Davis, 1992) cited in Yusoff (2019, p. 52).

My tools scored a content validity rate of 0.83 as the UA.

3.9. Research Procedure

The researcher obtained a letter of introduction from the University to be presented to authorities and respondents after a successful presentation of the research proposal to the Department of Languages and Literature. He then proceeded to the respective authorities to gain access to the respondents, whose consent were sought before engaging them in the study. The researcher then administered the interview questions to the selected groups, in small groups of four to five respondents. After data collection, the researcher went ahead to analyse the data, while paying attention to the objectives of the study.

3.10. Data Analysis

After collecting the field data, I listened to the audio recording throughout, transcribed the audio files, sorted and extracted a list of slang expressions from both the audio and the notes taken during data collection. I then proceeded to present the collected data in form of tables and narratives, using devised codes to cater for key components such as meanings of slang expressions, sources, and process of formation. The data was then checked and counter-checked for accuracy before being compiled and entered for analysis, after which data analysis began. I then applied content analysis for qualitative data. Content analysis involves deriving ideas, themes or concepts in qualitative data and drawing inferences and explain given phenomena (Vaismoradi, et al., 2013). Consequently, themes and sub-themes in relation to the research objectives were generated during the data analysis process as the actual verbatim and interview transcripts were extracted to provide quality data. For quantitative data, I applied statistical analysis using Microsoft Excel, by which I represented main ideas using numerical figures. This involved using numbers to explain the quantity of Borrowing and Coined slang, as well quantity of slang expressions used by the different categories of slang users.

3.11. Ethical Considerations

Ethical consideration refers to a set of rules that direct a researcher's study designs and procedures. When gathering data from people, scientists and researchers must always abide by a set of ethical principles (Bhandari, 2021). The researcher observed the following: informed consent as a way of

ensuring that all respondents give an independent and informed consent after thoroughly explaining and ensuring a complete understanding of the terms and conditions of participation. The researcher also made sure that each participant chose whether or not to participate in the study, so as to avoid any form of persuasion or coercion. Besides, some of the groups of respondents did not allow to be audio-recorded, which the researcher agreed to. Another area of concern that the researcher considered is anonymity of the respondents and confidentiality of information so as to avoid unnecessary exposure of participants' particulars, the researcher ensured that the settings and participants were not identifiable in print and all names and places were coded (Wiersma and Jurs 2009, p.438). To ascertain the element of beneficence, the researcher ensured that participants were protected from all forms of harm or exposure to any kind of situation that could cause harm by ensuring safety of the environment of interactions, use of polite words and avoiding the use of offensive language during interviews that might for any reason inflame the emotions and cause psychological torture to the respondents. Lastly, the researcher ensured that the data was collected from the field to ensure originality and trustworthiness of the data. As for the works of other authors, scholars and researchers, due acknowledgment was shown in the form of in-text citation and the reference list so as to avoid plagiarism.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS ON COMMON SLANG EXPRESSIONS IN LANGO AND SOURCES OF SLANG EXPRESSIONS IN LANGO

4.0 Introduction

This chapter presents, analyses and discusses the field findings for the first two objectives of the study, which focused on common slang expressions in Lango and sources of the slang expressions in Lango.

4.1 Findings on Objective One

This objective sought to provide an inventory of slang expressions in Lango. To get the data for this, the researcher used the conversational module which involved the use of open ended questions to prompt the respondents to come up with slang words and expressions from their own groups' experiences, and interviews which involved eliciting slang expressions from the participants through probing. The interview guide had a language inquiry table derived from my own experience accumulated through years of exposure to Lango as a native language, and was used during data collection to help generate common expressions that cut across the different sub-groups, and those that had already surpassed slang experience and were already widely used in the mainstream language. The slang expressions are presented according to the category of users, with provisions for literal meanings for the expressions that have, sentential examples to cater for the expressions that respondents put forward using sentences, then the translation to English, and the applied meaning as perceived by users; then analysed, interpreted and discussed in relation to the reviewed literature.

4.1.1 Common Slang Expressions in Lango

A total of 234 slang expressions from the different categories of slang users. The slang expressions are presented according to the category of users, with provisions for literal meanings for the expressions that have, sentential examples to cater for the expressions that respondents put forward using sentences, then the translation to English, and the applied meaning as perceived by users. For the expressions that came out through the interview sessions other than the conversational modules, there were no sentential examples as most words were just provided as a list.

4.1.1.1: Category 1-Street youth

From this category, a total of 50 slang expressions were got, some coined, some formed through semantic extension and others got through borrowing. The expressions are presented in Table 2 below.

Table 2:

Slang expressions used by street youth

S/n	Slang expression	Literal meaning	Applied meaning
1	Igatu		Shoes
2	Gari		Vehicle
3	Gala		Gun
4	Zed		Villager/new entrant into ghetto life
5	Jes		Soldier
6	Ubiet/Uviet	Vietnamese	Armed guard/watchman
7	Change quarter		Change cloth
8	Manya		Food/Eat food
9	Biwani		Useless thing
10	Awenya		Thief
11	Mali	Wealth	Stolen property
12	Dob		Marijuana
13	Nyama		Meat
14	Digi		Motorcycle
15	Tan		One million Shillings
16	Lela		Bicycle
17	Kilo		Hundred thousand shillings
18	Pama	Cotton	Fifty thousand shillings
19	Ogati alyet	Hot cake	Smart phone
20	Zike		Music/disco
21	Nyumbani		Home
22	Fami		Prostitute
23	Mamen		A man
24	Mitu		Old woman/mother
25	Kufa		Die
26	Mafuta		Die
27	Machete		'Panga' (panga)
28	Vim		Useful thing
29	Snoop		Dog

30	Wua		Kill
31	Ville		Village
32	Mubanda		Pariah
33	Rudizza mali		Return stolen property
34	Soko		Market
35	Zale		Cigarette/tobacco
36	Doo		Money
37	Nyos		Soft cloth for soaking inhalant
38	Rogoi		Mobile phone
39	Nyumba		House
40	Ozaa		Mzee
41	Onyere		Police
42	Luu/Luasa		One thousand shillings
43	Okwirokwir	A tick-eating bird	People who charm others by touching
44	Boyo	A species of vegetable	Twenty thousand shilling note
45	Kofia		Cap/hat
46	Tiutiu		Button phone
47	Kosa		To linger at a crime scene
48	Bisima		Luck
49	Lassing	To breathe one's last	To die
50	Foo		Useless thing

Source: Primary data 2023

Table 2 above presents 50 slang expressions got from the category of street youth, who all used and perceived all the expressions presented above with equal and adequate understanding. They preferred to respond more freely to the interview questions to which they only provided slang expressions and meanings without making any constructions in sentence forms.

4.1.1.2: Category 2: High school students

Table 3:

Slang Expressions Used by High School Students

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Kudisa		Ozaa oya te kudisa oko <i>kudisa</i>	Father decided to	To pretend not to remember nor think of a commitment/responsibility
2	Kulaza				To pretend not to remember nor think of a commitment/responsibility
3	Zedde				Behave in a backward/archaic way
4	Manya/ manyiza				Food/to eat
5	Zulu				To dodge lessons
6	Sambisa				To play football
7	Nyonno	Stepping on			To walk to/go for
8	Dead				Extremely
9	Nyono ping	Stepping on the ground			Hustling

10	Kot opwodo	Soaked rain	in	Kot opwodo	That lesson no has been soaked already.	That lesson will be missed
11	Mali					Possession/property
12	Remo	Blood		Konya kong kede remo	First help me with <i>remo</i>	Twenty thousand shilling (note)
13	Alali					One thousand shillings
14	Udoo					Five hundred shillings
15	Naza			Tin pe anaza	Today I'll not <i>naza</i>	Bathe/take a bath
16	Bolo mot bot lwangi	Giving offertory flies	to			To defaecate
17	Foo			Kazi mere tye foo	His/her performance is <i>foo</i>	Poor/sub-standard/fake
18	Yala			Yala tye ooda	<i>Yala</i> has pounded me	Poverty/being broke
19	Salima			Ka pe i salima an...	If you don't <i>salima</i> me	To show respect
20	Lange/ Langze	Old woman				Mother

21	Cudu amoteng	Filling intestines			Being fed/given food to eat
22	Poa				To go somewhere
23	Guddu	To touch	Gudda kong ginoro	Touch for me something)	Help me with something
24	Dead				Extremely beautiful/nice
25	Dwir/Dege ogoo	Fast/knocked by an aircraft			Very smart/handsome
26	Funga face	Lock face			Have a sad face
27	Nekko cells	Denaturing cells			To switch off the mind from concentration
28	Zedde/ Kuduza/ Kulaza				To pretend to have forgotten everything
29	Ozende	Mzee			Father
30	Useku		Useku otop/ngwee	<i>Useku</i> is rotten/stinking	Security is so tight
31	Uviet	Vietnamese			Armed guard/security officer
32	Blii				Porridge
33	Legend	Legendary character			One who doubles food

34	Wonge		To defaecate
35	Bappo tok	To slap the rear of the head	To eat
36	Dididodi/ Lengo/ goyo ter/ apindiri/ sikuliku		Sexual intercourse

Source: Primary data 2023

Table 3 above presents 36 slang expressions got from high school students, both male and female. What should be noted so clearly, however, is the occurrence of the word *Ubiet/Uviet* among both the street youth and high school students. According to the participants, the word *Uviet* is a short form of the proper noun *Vietnamese* and is used to refer to an armed guard, usually watching over a gate or a particular place. They shared that based on war movies they watched, Vietnamese soldiers guarding gates usually behave like most armed guards or watchmen of these days thus, the noun *Uviet*.

4.1.1.3 Category 3: *Boda-boda (commercial motorcycle riders)*

Table 4:

Showing Slang Expressions Used by Boda-boda

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Ozaa	Mzee			Father
2	Popi				Police

3	Lewa			To get drunk
4	Doo			Money
5	Manya			Food/to eat
6	Zale (wayo zale)			Tobacco/marijuana, to smoke either of them
7	Tafire	Aketo zale iwia ate tafire oko	I'll put zale on my head then I <i>tafire</i>	To put the brain in complete rest
8	Dead			Extremely nice
9	Mawano			High speed/over speeding
10	Maliza			Finish
11	Kwalo	To steal a cupa/wayo aerial the aerial antenna		To have an erection (by a boy/man)
12	Malira swaga			To get annoyed
13	Pyelo ipoto	To defaecate in another's garden		To interfere with another's business
14	Pupa			To defaecate

15	Dii dii		To double food (eat more than once)
16	Lorro rim	Rolling rims	Walking barefoot

Source: Primary data 2023

Table 4 above has 16 slang expressions as used within the category of boda-boda.

4.1.1.4 Category 4: Primary school pupils

Table 5:

Slang Expressions Used by Primary School Pupils

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Wai	The letter "Y"			One hundred shillings (coin)
2	Oza	Mzee			Father
3	Lange (from imat Lango)	Old woman			Mother
4	Langa		Alangnga nyako moro tye dead)	I langnga a girl who is so dead (beautiful)	To see/meet someone

5	Tabiri	(Opwonye aworo otabiri wa dead)	To be too tight on people
6	Zale		Tobacco
7	Alali mudoo		One thousand five hundred shillings
8	Rongoro		Mobile phone
9	Manya		To eat food
10	Top	Top (English)	To be too drunk
11	Coye	To register	To eat food
12	Coro pol	To enter the clouds	To die
13	Singe		To sleep
14	Fami		Girl

Source: Primary data 2023

As noted in table 4 above, the primary school pupils provided 14 slang expressions which are commonly used and understood by every member of their group.

4.1.1.5 Category 5: Hotel Staff

Table 6:

Slang Expressions Used by Hotel Staff

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Dead	Dead (English)	Bongo ca tye dead.	That cloth is <i>dead</i>	Too beautiful (material)
2	Fatafata				Over-pressurize/over pursue
3	Aburen	Feminine Christian name <i>Brenda</i>	Atye atic kede aburen	I am using <i>aburen</i>	Button phone
4	Coyo dano	To register a person			To steal from a person
5	Soo		Soo omwoc	Soo has burst out	A serious case has been started
6	Jwac	Scrubbing/brushing			Sexual intercourse
7	Donyo	To enter	Imaro donyo baa	You are likely to <i>donyo</i>	To land in trouble

8	Libbo	To strategically time something				To trap a debtor
9	Goyo mac	To beat the fire				To have sexual intercourse
10	Koyo oneko iyi fridge	Chilled in the fridge				To be abandoned as a lover
11	Fille	To feel high				Being too pretentious/brag
12	Bayo file adano	Throwing away a person's file	Amaro bayo file-ere oko	I'm likely to <i>bayo file-ere</i>		To reject a lover
13	Loro	A sub-county in Oyam district	Awot oko Loro icawa ni.	I'm going to <i>Loro now.</i>		Extramarital sexual engagement

Source: Primary data 2023

Table 6 above shows the slang expressions used by hotel staff. The participants, being those who had worked in a number of hostel establishments in Lango, expressed fluency in comprehending and using the 13 slang expressions among themselves. Therefore, this finding is suggestive that most hotel staff understand these expressions.

4.1.1.6 Category 6-Teachers

Table 7:

Slang Expressions Used by Teachers

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Anyeri	Guinea pig	Atye awot mako anyeri	I'm going to catch <i>anyeri</i>	Payment for extra lesson
2	Okwang				Sexual intercourse
3	Mit amee	So nice			Sexual intercourse
4	Umeme	Hydro-Electric Power	Umeme orweny oko	<i>Umeme</i> is off	Head teacher
5	Jenereta	Electric generator	Odong kede jenereta keken	We are left with <i>jenereta</i> only	Deputy head teacher
6	Sola	Solar electricity			Director of studies
7	Aput	Wick lamp			Administrator below Director of Studies

8	Ngwen tye acwe	White ants are swarming			There is money to sign for
9	Acel inot	One-nill	Igoa acel inot	You have beaten me acel inot	Beaten at one's own game
10	Ocubui	Merchant			Staff member escaping before official departure time
11	Piko atin	Planting/ inserting a baby			To receive a salary alert message
12	Abim	Chimpanzee	Ayeye kede abim tin.	Today I carried <i>abim</i>	Fifty Thousand shilling note/value
13	Boyo-boyo	Looking like pigeon pea leaves	Mia ka boyo- boyo keken	Just give me <i>boyo-boyo</i> only	Five thousand shilling note/value

14	Oremo a lot	A proper noun in Lango			Twenty thousand shilling note/value
15	Akwat	Shepherd/ herdsman			Teacher on duty for the week
16	Nguny yat	Under the tree	Mano adimin me nguny yat	That's an admin of <i>nguny yat</i>	Administrator appointed temporarily from the school
17	Kokere	Crying			To teach
18	Kwanno ruping	Reading a local newspaper			To eat maize
19	Cwero bao	Wood planing			To eat mangoes
20	Retto ot ogung	Dismantling the weevil's house			To eat beans

21	Coyo dano	To register a person	To steal from someone/rob them
22	Opia	Rupees	Money
23	Ryal/gagi/mulu		Money

Source: Primary data 2023

Table 7 above presents 23 slang expressions used and popularly shared and understood among the respondents from the category of teachers. The extent of intelligibility makes it worth drawing a conclusion that the majority of teachers usually use slang in their peer interactions.

4.1.1.7 Category 7: University and Other Tertiary Institution Students

Table 8:

Slang Expressions Used by University and Other Tertiary Institution Students

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Tacere				To run fast
2	Langa		Ozaa olangnga an oko	Mzee has already langa me	To read one's step
3	Loba		Loba idye street		To refuse an errand tactfully
4	Bedde		Abedde imali ni		I won't go easy on you
5	Aweng				Young woman/maiden
6	Ozaa	Old man			Father
7	Ngor	Pigeon pea			All narcotic drugs
8	Alali				One thousand shilling note/value
9	Bul	Drum			Disco/Music/Dance
10	Fatafata	Tight following			Over-pressurising
11	Aguji				Gossip
12	Bisima				Luck

13	Tuggu soo	Igniting a show	Starting/sparking a quarrel
14	Doyo dano	Weeding a person	Playing rough game with opponents (football)
15	Angide	Tit bits	Dribbling/dodging up to scoring (Football)
16	Cover	Rendezvous	Common meeting place for ghetto boys
17	Zale		Cigarette
18	Mali/Dob		Marijuana
19	Starter		Matchbox
20	Ruka	Fly/jump	Reject an errand directly
21	Lala		Sleep
22	Naza		Bathe/take a bath
23	Manya		Food/to eat food
24	Mubanda		A common ghetto member

25	Zed				A new member in street life
26	Stia	Tye a stia an	S/he is	stia	To harass a person me
27	Fala				A very poor person
28	Foo				Very local person

Source: Primary data 2023

Table 8 above presents 28 slang expressions as used and fully comprehended by the selected students from universities and other tertiary institutions from different parts of the country. This therefore implies that most Lango students at the level of university and tertiary education have a common pattern of slang words and expressions that they use within their social group.

4.1.1.8 Category 8: Fishermen

Table 9:

Slang Expressions Used by Fishermen

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Fagi				Broken/partly rotten smoked fish
2	Reject				Fish found in the net already dead
3	Kedde				Net floats that indicate location of net in the sea
4	Dek	Food (sauce)			Fish

5	Jan/ryal				Money
6	Yala				The state of being broke (poverty)
7	Lyel	Catching fire (to be kindled)	Alyel oko	I have caught fire/I'm kindled	To get money
8	Kot opwodo	Soaked in the rain			Drunk
9	Checking wum	Checking inside the nose			To smoke (tobacco)
10	Dyang acol	Black cow	Dyang acol onywal	Black cow has delivered	Malwa (crude beer) is ready
11	Ciro dyang acol	Milking a black cow			To drink crude beer (malwa)
12	Jenereta	Electric power generator			Matchbox
13	Starter				Matchbox
14	Mako jan tan				To have a lot of money
15	Bappo buk	Slapping books			To die

16	Deyo dyel	To strangle a goat		To vomit
17	Dero otuc	A granary with holes		Being broke/bankruptcy
18	Fuju		Okello fuju ikoma	Has brought <i>fuju</i> on me Quarrel (Has started a quarrel with me)
19	War			A quarrel
20	Nekko cuggu	Killing ants		To walk (travel on foot)
21	Lillo cem agwen	Dirtying chickens' feeds		To travel on foot
22	Nyonno gali agwok	Riding the dog's bicycle		To walk (travel on foot)
23	Camo yamo/camo yitu	Eating air/eating smoke		To stay hungry/to eat nothing
24	Ciyo acia		Aciyo acia	To sleep on an empty stomach
25	Cammo gweng	Eating stone		To eat hard bread
26	Lippa			To pay a debt

27	Tum	To get finished	To be badly emaciated		
28	Bango lobo	Eating soil	To heap mounds of soil for planting sweet potatoes		
29	Alililili	Strong wind			
30	Apwoo oneni	The rabbit/hare has seen you	I am glad to see you		
31	Ofeo	Bad guy			
32	Ojolo jo ojolo	We welcome all who welcomed	I greatly appreciate everyone for everything		
33	Tuccu wum punu	Pricking the pig's nose	Loca aworo otucu wum punu	That man <i>otucu wum punu</i> yesterday.	Beating a wife

Source: Primary data 2023

Table 9 above shows 33 slang expressions commonly used among fishermen of Lake Kyoga. All the participants from this category exhibited adequate knowledge and comprehensive understanding of the expressions, suggesting that the majority of fishermen also have and use slang expressions to keep the scope of communication to themselves only.

4.1.1.9 Category 9: Business People

Table 10:

Slang Expressions Used by Business People in Lango

S/n	Slang expression	Literal meaning	Sentential example	Translation	Applied meaning
1	Bisima		Bisima tin pe ogena	<i>Bisima</i> has not been on my side today	Luck
2	Soo				Money
3	Doo				Money
4	Kudisa				Play dumb
5	Alali				One thousand shillings
6	Cinge				To sleep
7	Ozugel				Buttocks
8	Dawii				An ignoramus
9	Zale				Marijuana
10	Kalakasa				A place of mayhem
11	Okadibong				Uninvited guests
12	Fege				Fed up
13	Dalanganya				Prostitute
14	Zonto				A dirty/shabby person

15	Gwan		Ghetto person
16	Zed		A highly uninformed person
17	Lika	Liqour	Alcoholic drink
18	Nyampuga		Big buttocks
19	Cwuuuu		Insane after smoking marijuana

Source: Primary data 2023

Table 10 above shows a list of 19 slang expressions used and well understood by the business community of Lango, as noted from the randomly selected participants who exhibited easy cohesion in the use and comprehension of the listed expressions.

4.1.1.10. Summary of Frequencies of Slang Expressions by Category of Users

The first category of slang users was made up of the street youth, who provided 50 slang expressions; the second category was that of high school students with 36 expressions; the third category was that of boda-boda with 16 expressions; primary school pupils had 14; hotel staff with 13, and teachers 23; university and other tertiary institutions students with 28; fishermen with 33, and business people with 19 slang expressions, as presented in Tables 2 to 10 above, and summarized in Table 11 below below. All the slang expressions were perceived and understood the same way by every member of the category.

Table 11:

Number of Slang Expressions Used Per Category of Slang Users

Category of respondents	Number of slang expressions used	Percentage (%)
Street youth	50	21.55
High School students	36	15.52
Boda-boda	16	6.90
Primary School pupils	14	6.03
Hotel staff	13	5.60
Teachers	23	9.91
University and other tertiary students	28	12.07
Fishermen	33	14.22
Business people	19	8.19
Total	232	100.00

Source: Primary data 2023.

As shown above, Table 12 presents the frequencies of slang expressions as used by the different categories of slang users. The frequencies are summarized in percentages and represented on the pie chart in Figure 1 below.

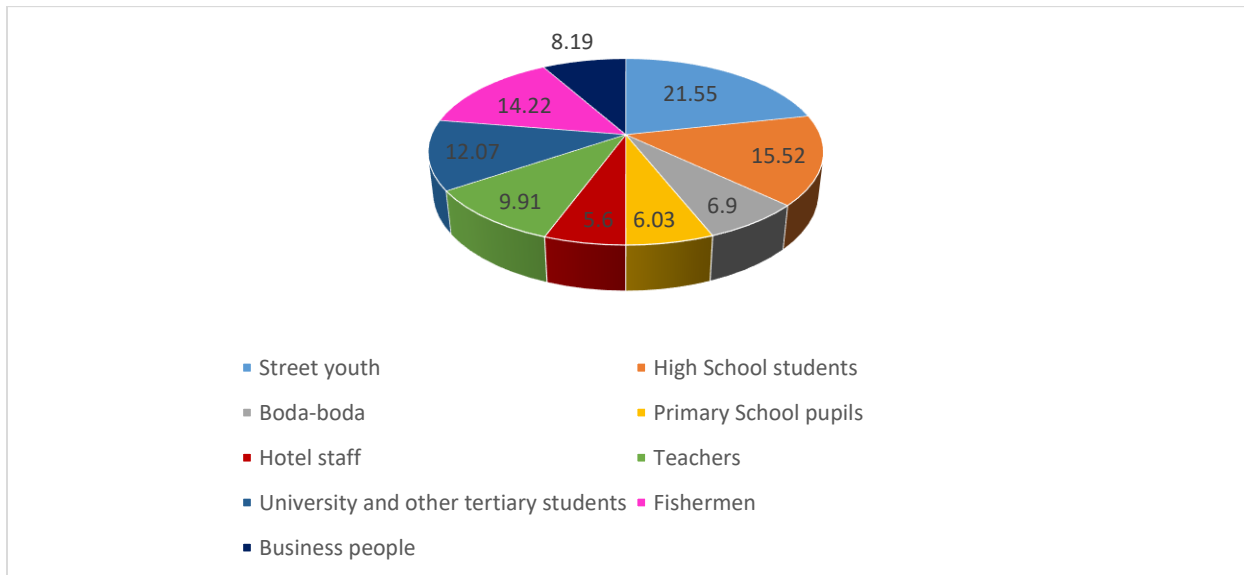


Figure 1: The Percentage of Slang Expressions Used Per Category of Users

Source: Primary data 2023.

Figure 1 above presents slang expressions by category of users, where the highest number of slang came from street youth (21.55), followed by high school students (15.52%), then fishermen (14.22), then university and other tertiary students (12.07%), teachers (9.91%), business people

(8.19%), boda-boda (6.9%), primary school pupils (6.03%), and lastly hotel (5.6%). The fact that the street youth had the highest number of slang could imply that they are the ones who most need to be protected from the hands of the law, to which they are usually vulnerable, thus a need for a survival mechanism through crafty language. They therefore have to invent means that can help them survive through unique communication among themselves as they mingle with the crowds. Secondly, the situation of slang use being most common among street youth and highschool students reflects an earlier finding by Karatepe and Fidan (2020) whose study revealed that slang was used most often on the street (71.0%), followed by school with peers (17.10%).

The existence of slang in different social groups reveals that slang use could be a common phenomenon across all social, economic and occupational groups. Based on the findings therefore, it can be inferred that all social groups that share homogeneity have slang that they use in their respective groups. If this assumption is true, then it implies that slang and the slang constantly evolves in Lango, as in every other community, which falls in line with the observation by Serrani (2022), that all languages have slang that is evolving and developing alongside their standard forms. This also conforms to the theory of variationist sociolinguistics which postulates that factors such as age, social class and gender are responsible for the creation of variations in language (Labov, 1966), as we can observe differences in slang expressions across different categories.

It was also clear from the field findings that most of the slang expressions above were/are used within the groups with easy understanding. The free interactions by the participants among themselves in their groups revealed that the users were not new to the use of the words and expressions. On the other hand, using the language inquiry table, it was revealed that some of the words were already existing across different groups, even though some of the words/expressions had different interpretations by the different groups.

The researcher perceives the above phenomenon as a result of the fact that the users in each of the groups have intentions of limiting the effective use and understanding of the words/expressions to the group members strictly. If this assumption is true, then the findings agree with the findings of Harris (1994). In his study, Harris (1994) defined slang expressions as words Coined or attributed to new meanings by a social group in order to attach novelty or conventional values that can limit outsiders of the social group from accessing and understanding. It further concurs with Rosenberg (2016) and Akmajian (2004, pp. 303-305), who noted that one of the primary causes of formation

of slang is an intention to keep the circulation of meaning to only members who truly identify with the group which uses the slang. Similarly, the field findings agree with the findings of Choomthong (2017), whose study investigated slang expressions used among Thai online stock investors, and identified a number of expressions in Thai which revealed a highly contextualized use that only members of the groups could understand. The findings also concur with the findings of Mtembezi (2000) which revealed a preference of slang users for contextual meanings over literary meanings of existing words as applied in reference to new phenomena, such as *mgu wa kuku*, which literally means chicken's leg, to mean *pistol* instead of the known *bastola*, and *changudoa* (literally meaning a species of fish) to refer to a prostitute, instead of the formal *kahaba*, etc.

The existence of various groups of slang users within the Lango speech community is not a new phenomenon. Based on the findings of this study, the nine categories of slang users who participated in the study, based on their interactions with the researcher, showed that slang has been in existence for a long time already. Since they only represented a few categories or social groups, the researcher inferred that other groups that did not participate in the study could also be having their own slang for use in their in-group communication. This is noted in the findings of Maurer (2021), which showed that every civilized society tends to divide into a dominant culture and various subcultures which all flourish within the domain framework mainstream culture. According to her, this shows specialized linguistic phenomena that vary widely in form and content as determined by the nature of the group members, and how they relate within the subculture, and towards the dominant culture. In his findings, he further mentioned occupational groups which though able to create slang, generally identify with the mainstream culture. The findings however disagree with Hamid (2010), who regarded slang as the language of criminals and therefore had a slow pace of development due to low number of speakers.

4.1.2 Slang Expressions with Similar/Different Meanings across Different Categories

The findings of this study also revealed that some of the expressions attracted similar meanings across different categories of slang users, while others received different interpretations by different groups of users. These are presented on Table 12 below, presented with non-italic fonts showing similar meanings across groups while *italicized* fonts are used to indicate varied meanings across different groups. This was done to only 23 slang expressions, which were slang expressions that occurred in more than one group of slang users, therefore, the expressions that appeared under only one group were left out.

Table 12:

Slang Expressions with Similar/Divergent Meanings across Categories

SN	Slang	Fishermen	Street Youths	Primary sch.	Pupils	Business	People University and other tertiary	Hotel staff	Boda-boda	High sch students
1	Alali			Ush		Ush	Ush			Ush
				1000		1000	1000			1000
2	Ozaa		Old man/ father				Old man/ father		Old man/ father	Old man/ Father
3	Zed		<i>Villager/ new entrant to ghetto life</i>		<i>A highly uninfo rmed person</i>		<i>New member in street life</i>			
4.	Obiet/ Uviet		Armed guard/wa tchman							Armed guard /security officer
5.	Manya		To eat/food	Eating			Eating/ food		Food/ eating	Food/to eat
6.	Mali		<i>Stolen property</i>				<i>Marijua na</i>			<i>Possession/pr operty</i>

7.	Dob	Marijuan	Marijua		
		a	na		
8.	Tan	<i>A lot</i>	<i>One</i>		
		<i>of</i>	<i>million</i>		
		<i>mon</i>			
		<i>ey</i>			
9.	Fami	Prostitute	Girl		
10	Muband	<i>Pariah</i>	<i>A</i>		
.	a		<i>common</i>		
			<i>ghetto</i>		
			<i>member</i>		
11	Zale	<i>Cigarette</i>	<i>Mariju</i>	<i>Cigarett</i>	<i>Tobacc</i>
.		<i>/tobacco</i>	<i>ana</i>	<i>e</i>	<i>o/marij</i>
					<i>uana</i>
					<i>(smokin</i>
					<i>g either</i>
					<i>of the</i>
					<i>two)</i>
12	Doo	Money	Money	Money	
.					
13	Bisima	Luck	Luck	Luck	
.					

Source: Primary data 2023

14	Foo	Useless thing	A very local person	Poor/sub- standard/ fake
15	Kudisa	To pretend not to remembe r nor think of a commitm ent/respo nsibility	Play dumb	To pretend not to remember nor think of a commitment/r esponsibility
16	Dead		Too bea utif ul	Extrem ely nice beautiful/nice
17	Naza		To bathe/ta ke a bath	To bathe/take a bath
18	Yala	Bein g brok e		Poverty/being broke

		(pov		
		erty)		
19	Lange/la	Old		Old woman
.	ngze	woman		(mother)
		(mother		
		)		
20	Soo	Money	A	
.			seri	
			ous	
			cas	
			e	
21	Langa	Seeing/	To read	
.		meeting	one's	
		someon	step	
		e		
22	Jan/ryal	Mon	Money	
.		ey		
23	Kot	Dru		To be
.	opwodo	nk		missed/dodge
				d

The findings on Table 12 above have been summarized on table 13 below.

Table 13:

Summary of Relatedness/Variations of Meanings across Different Groups of Users

Slang expressions	Frequency	Percentage (%)
Those with similar/same meanings across categories	13	56.5
Those with different meanings across categories	10	43.5
Total	23	100

Source: Primary data 2023.

As shown in Table 12 above, the expressions from the different categories of slang users had 13 (56.5%) had similar/related meanings across at least two different groups of slang users and 10 out of 23 (43.5%) that attracted different meanings/interpretations across different categories of users. This implies that the process of slang evolution from initial use to the mainstream language takes time, as the slang first has to be spread through different user groups by form and meaning, then it finally becomes recognised as a colloquial expression, then informal and only until then can it be part of the mainstream culture. Looking at earlier research, Eisenstein et al. (2014) emphasize that new slang typically appears within specific communities or networks, and its spread depends on how successfully it is adopted and recontextualized by other user groups in both form and meaning. Similarly, Bucholtz (2006) observes that slang initially functions as a marker of in-group identity, but over time, repeated exposure and adoption by wider audiences allow it to transition into colloquial usage and informal registers. Only after this diffusion does it become fully integrated into mainstream language and culture. This layered process reflects what Eckert (2000) describes as the “indexical field,” where linguistic forms carry social meanings that shift as they circulate across different social groups and contexts, gradually shedding their exclusive or subcultural connotations to become widely recognized and accepted.

Similarly, using the language inquiry list, I discovered that most of the expressions had similar interpretations across different groups of slang users while other expressions had varied meanings across groups. For instance, the expressions *kwanyo asele*² and *wayo asonik* were understood as *running very fast* across all the groups. On the other hand, the expression *kubbu gar* was perceived by high school students as extending a feud/quarrel to escalate it into a more serious situation, as opposed to the meaning that I initially had, which is *smoking weed (marijuana)* which was the same meaning that all the other categories of slang users provided. Similarly, *gwaro ngwen* was

² An inquiry into “Asele” led to the discovery that the word is a nativised English word which is “Acceleration” according to one group, and “Athletic” both corrupted by pronunciation into “Aseleration” and “Aseletic”

perceived by all other categories as ‘having a physical fight’ except primary school pupils who understood it as ‘gathering something’; and on a similar note, the word *tum* which I knew as ‘getting drunk to stupor’ was understood the same way by all except fishermen who perceived it as ‘growing very thin’. This implies that the majority of the words/expressions emerge and remain within the group of creators for some good time before it spreads out to other groups or the general community. Based on this discovery, we can infer that by the time any slang word/expression extends to the general society, it is first used for some time within the group of users who Coined it, then it gradually turns into common slang as its use becomes more common even to outsiders of the group, then it finally becomes absorbed into mainstream language as an informal expression. This fits in Kipfer and Chapman (2007), whose classification of slang led to primary and secondary slang, where primary slang refers to those words/expressions which are more general and are used more regularly, more frequently in most daily interactions, and secondary slang are those that are reserved for strict use within identified groups and are used for secrecy.

4.2 Sources of Slang Expressions in Lango

Under this second objective, the sources were analysed in two forms. The first part was the source only, without consideration of manner or process of formation, then the second part analysed the process of formation of the Coined slang. A comprehensive list showing the sources and process/manner of formation of the slang expressions is presented in **Appendix IX**.

4.2.1 Sources of the Slang Expressions

The slang expressions were classified according to the users, where there were 50 slang expressions got from street boys, out of which 21 were coined, 25 were borrowings and 4 were formed by assigning new meanings to old expressions. From the category of high school students, a total of 36 slang expressions were obtained, with 18 being from coined sources, 10 borrowings and 8 got from assigning new meanings to old expressions. From the boda-boda group, there were 16 slang expressions, out of which 9 were coined, 4 were borrowings and 3 realised by semantic extension (assigning new meanings to old expressions). From primary school pupils, a total of 14, out of which 10 were coined, 2 from borrowing and 2 got by semantic extension. From the category of hotel staff, there were 13 expressions made up of 2 coined slang, 3 borrowings slang and 8 expressions formed by semantic extension. From teachers, there were 23 slang expressions out of which 6 were coined, 3 were borrowings, and 14 realised by semantic extension. The category of

students from universities and other tertiary institutions had a total of 28 slang expressions composed of 17 coined slang, 7 borrowings and 4 obtained through semantic extension. From fishermen, a total of 33 slang expressions were realised, out of which 12 were coined, 5 were borrowings and 18 got by semantic extension. Lastly, from the business people, 19 slang expressions were realised 18 of which were coined and 1 was obtained through borrowing while none was got by semantic extension. All the above are summarized in Table 14 below:

Table 14:

Summary of Slang Expressions and Their Sources per Category

Category of slang users	Coinage	Borrowing	Semantic extension	Total
Street youth	21	25	4	50
High school students	18	10	8	36
Boda-boda	9	4	3	16
Primary school pupils	10	2	2	14
Hotel staff	2	3	8	13
Teachers	6	3	14	23
University and other tertiary students	17	7	4	28
Fishermen	10	5	18	35
Business people	18	1	0	19
Total				232

Source: Primary data 2023.

Table 12 above presents a summary of the slang expressions as used by different user groups, defined by sources, as Coined, Borrowing, or new meanings assigned to old expressions totaling to 232 slang across all categories.

About the slang expressions obtained through borrowing, it must be noted that the words were not used in their source languages as slang, but were Borrowing in their original and normal state and used as slang in Lango, with some of them being used without modification (for example *kofia* ‘hat’ from Kiswahili used as ...in Lango) while others were modified either deliberately (for

example *naza* from *naba* in Luganda to mean ...in Lango) or unconsciously, through faulty pronunciation.

A total of 232 slang expressions were realised from the 9 categories of respondents. All the slang words/expressions above were distinguished as either Coined, Borrowing from other languages, or formed by assigning new meanings to old (already existing) words/expressions. The sources of slang expressions are summarized in table 12 below, in terms of frequencies and percentages relative to the total number of slang expressions realised.

Table 15:

Summary of Sources of Slang Expressions in Lango

Source	Frequency	Percentage
Coinage	111	47.8
Borrowing	60	25.9
Semantic extension	61	26.3
Total	232	100

Source: Primary data 2023

As shown in Table 12 above, the field findings indicate that 47.8% of the slang expressions were Coined (coinage), 26.3% arose from assigning new meanings to existing words (semantic extension), and 25.9% were Borrowing from other languages. By these findings, it can be inferred that the main source of slang expressions in Lango is coinage, followed by semantic extension, while borrowing is the least contributing source.

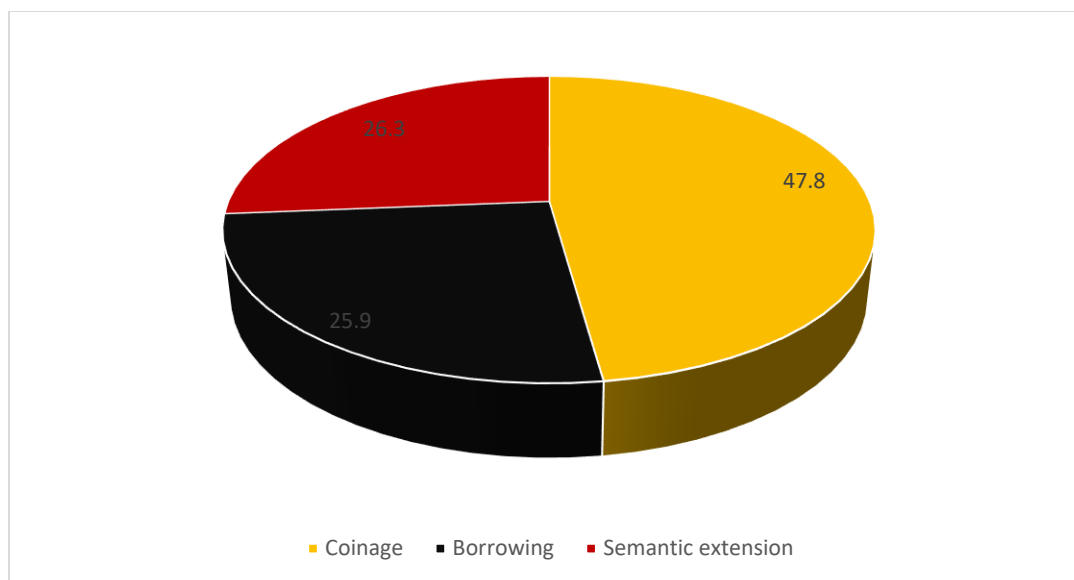


Figure 2: Summary of Sources of Slang Expressions in Lango

Source: Primary data 2023

For slang expressions that are coined, their development aligns with Harris' (1994) whose definition of slang considered the aspect coinage which implies creating of completely new words; and semantic extension, which is the act of attributing new meanings to existing words/expression by a social group in order to attach novelty or conventional values that can limit outsiders from accessing and understanding. In a similar way, the findings of this study also agree with Mattiello (2008) who mentioned word manufacturing and fanciful formations which involve creation of a word that never existed before and has no known connection to any morphological or semantic conventions.

The element of borrowing falls in line with Karfis (2021) who discovered in his study of French slang that some slang expressions are Borrowing from other languages, noting Arabic as a contributor to French slang expressions like *Je Kiff Cette Meuf* 'I'm really attracted to/I love this girl' is derived from the Arabic word *Kiff* which originates from *Kif*, meaning *well-being/happiness*.

The fact that there are slang expressions that are derived from within Lango through semantic extension agrees with the findings of the study by Nkamigbo and Eme (2011), who studied Igbo slang in Eastern Nigeria and discovered that a number of slang expressions were derived from the Igbo lexicon. A detailed analysis of the source languages from which the common slang

expressions were got from borrowing showed two languages as the main sources of Lango slang expressions (**Also see Appendix IX for details**). These are summarized in table 16 and extracted into the graph shown in figure 1 below.

Table 16:

Showing Source Languages for slang expressions obtained through borrowing in Lango

Source language	Frequency	Percentage (%)
English	30	50%
Kiswahili	24	40%
Luganda	4	6.60%
Acholi	1	1.70%
Indian	1	1.70%
Total	60	100

Source: Primary data 2023

Table 13 above shows the different source languages for the Borrowing slangs in Lango, and the same details have been presented in figure 3, by category and percentages.

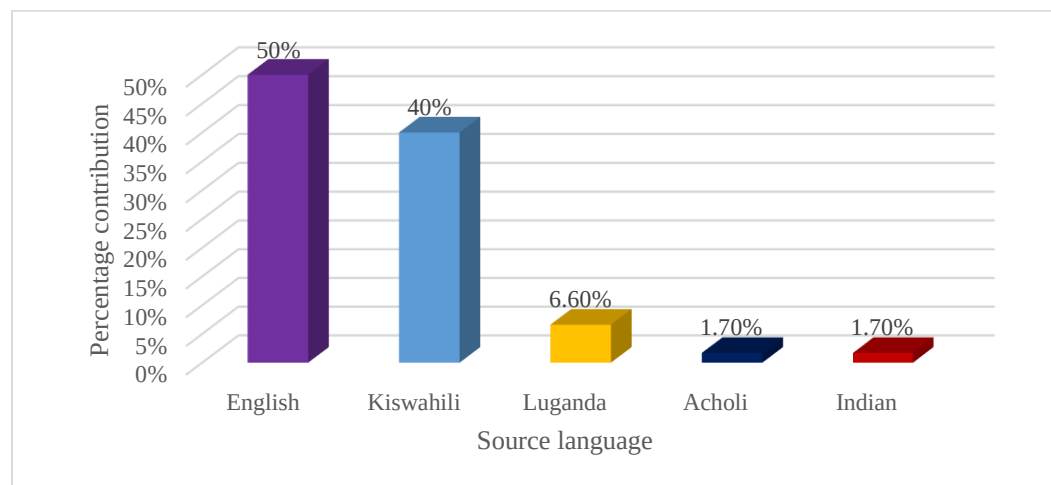


Figure 3: Source Languages for Borrowing slang Expressions in Lango

Source: Primary data 2023

From figure 1 above, the field findings show that the greatest percentage of borrowing into Lango slang comes from English, with 50%, followed by 40% from Kiswahili, 6.6% from Luganda, 1.7% is borrowed from Acholi, and 1.7% from Indian. The above pattern implies that English as a source language for borrowings into Lango slang is the greatest contributor to the development of slang

in Lango. This could be because the majority of slang users are youth who have a good exposure to English as most of them are either in school or engaged in activities where English is used as an official language. On the other hand, the 1.7% of borrowing from Acholi, a mutually intelligible language with Lango, could be because the intention of slang users is to limit the use of slang to their particular groups, so as to shut out non-members. Examples of slang from Kiswahili included *kofia* (hat/cap), *ruka* (dodge and errand); from Acholi there was only *lela* (bicycle); from English *dead* (extremely beautiful/nice); from Indian *opia* (money) from Indian Rupees, and from Luganda, *naza* (to bath).

From the examples cited above, it is notable that words like *kofia*, *lela*, *ruka* were Borrowing and maintained in the same morphological state, while *opia* and *naza* were modified morphologically. The word *opia/upia* was formed by clipping from *rupia*, which was initially corrupted through faulty pronunciation, while *naza* came from a replacement of the consonant phoneme /b/ with /z/ from *naba* in Luganda.

The above finding I line with borrowing as a major source of slang aligns with the findings of Karfis (2021) which revealed that some slang expressions are developed from other languages. While his findings exemplified Arabic words as existing in French slang, this study provides examples from English, Kiswahili, Luganda, Acholi and Indian. If my assumption that borrowing less from a mutually intelligible language is true, then this aligns with Mattiello's (2008), speaker-oriented properties of slang use. According to Mattiello (2008), slang has speaker-oriented and hearer-oriented features that make it unique, and the former serves mainly to qualify the speaker as a member of some unique group, with such attributes as restriction by group and subject, privacy, secrecy, etc.

The findings above however do not clearly respond to Moreno (2013) who argued that every language has slang and sometimes nobody knows where some of the slang expressions come from, sometimes even the users do not realise that what they are using is slang. This is because, my interaction with the participants showed that most of them were aware of the sources of the expressions that they used.

4.2.2 Process of Formation of Slang Expressions in Lango

The analysis of slang expressions in Lango shows clear evidence of different morphological processes as classified under Mattiello's (2008) framework, which divides slang formation into three broad categories: recognised grammatical morphological rules (MRs), extra-grammatical

morphological operations (EMOs), and hybrid mechanisms. The examples provided in the work illustrate how each of these processes manifests in the Lango context and why some belong to MRs while others fall under EMOs.

Starting with the recognised morphological rules, affixation and acronyming fit within standard morphological processes because they involve systematic and productive patterns governed by grammar. The example of *kudisa*, derived by adding the suffix *-isa* to the existing verb *kude*, aligns with suffixation as described by Mattiello (2008) and by Katamba (1993), where derivational affixes expand the lexicon in predictable ways. Similarly, the slang term *dd* (pronounced *dii-dii*) formed from “double dealer” represents acronyming, which follows morphological rules that systematically create new words from initial letters. As Mattiello (2008) notes, acronyms and initialisms apply consistent patterns: selecting initials, sometimes integrating vowels for pronounceability, and using them as lexical items. These processes are considered recognised because they work through established derivational frameworks found across languages.

In contrast, coinage and clipping are regarded as extra-grammatical operations because they create words outside conventional morphological rules and often appear irregular and unpredictable. For instance, *fami* (meaning “girl/prostitute”) and *manya* (“to eat/food”) have no morphological or etymological ties to existing Lango words and represent entirely new, invented terms. As Mattiello (2008) explains, coinage or “fanciful formations” occurs beyond rule-based morphology, relying on creativity rather than system. Likewise, the clipped slang *lange/langze*, shortened from *Imat Lango*, demonstrates clipping, which Sahardin et al. (2020) define as removing part of a word or phrase without following grammatical derivation rules. Clipping is extra-grammatical because it does not derive from morphological affixation, compounding, or other standard processes but rather from shortening driven by communicative convenience.

Additionally, the inclusion of *tiutiu* from onomatopoeia falls under the hybrid category described by Mattiello (2008). Onomatopoeia sits between regular morphology and creative word-making because, while it has some systematic properties (like mimicking sounds), it also introduces novel lexical items by imitating real-world sounds, as also observed by Wahyuni and Rosa (2013).

The analysis is further strengthened by broader scholarship. Allan and Burridge (2006) classify slang into fresh and creative forms (aligned with coinage), acronym slang, blended slang, and clipping slang, showing the interplay of systematic and extra-systematic processes in slang

formation. Thus, the examples from Lango slang illustrate this theoretical distinction: *kudisa* and *dd* emerge from morphological rules, while *fami*, *manya*, and *lange* arise from creative, irregular processes characteristic of extra-grammatical operations. This nuanced understanding aligns well with the typologies proposed in linguistic literature and illustrates the rich complexity of slang evolution in Lango.

4.3 Conclusion

Based on the findings of this study, as guided by the first two objectives, it is worth drawing a conclusion that every social group of Lango speakers has a collection of slang expressions with which members transact business, and in most cases, purposely to be understood explicitly only by intra-group members. About sources of these slang expressions, the study has revealed that most of them are Coined, and some are Borrowing while others are coined. Besides, the processes of formation of Lango slang expressions are in conformity to Mattiello's (2008) classification of slang formation processes.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS ON ATTITUDE OF LANGO PEOPLE TOWARDS SLANG USE IN LANGO

5.0 Introduction

This chapter presents the data for the third objective of the study, focusing on the attitude of the Lango people towards slang use in Lango. It presents the findings, analysis, interpretation and discussion of the results. I conducted two focus group discussions to generate data for this third objective of the study. The first focus group discussion was attended by ten participants selected from the nine groups of slang users, all randomly selected, and the focus group discussion with them was audio-recorded. The second focus group discussion was attended by eight elders aged between 45 to 60 years. They were selected based on the assumption and belief that being the custodians of culture, they had not used or recognised and appreciated slang use. I held the FGD meeting with them and did note taking of the proceedings of the meeting.

5.1 Attitude of Lango People towards Slang use in Lango

Opinions were sought from two groups of respondents. These were slang users and elders who were assumed to be non-users of slang. The findings of the study revealed that there was positive attitude towards slang use.

The youth who represented slang users acknowledged slang as a good means of facilitating communication with the intended recipient. They also, however, acknowledged the fact that there are both positive and negative slang expressions, and they said they would rather encourage the development of positive slang as opposed to negative slang which are in most cases used with ill intentions such as evading family, community and societal justice by trying to cover wrong doings.

One respondent said, “As long as they use it for normal communication, I would personally have no reason to worry. But if they want to use that language for evil purposes, then I cannot condone it” (Elder, 3rd August, 2023). While another said, “Some of the good slang are acceptable, and even some of us elders are also using it, for example, *yuyu kadu*, (eating)...we all use it nowadays” (Elder, 3rd August, 2023).

According to the participants, there are both negative and positive slang, though they only understand and use the positive ones. My own opinion is that the slang users deliberately hide the

negative slang from the elders so as to restrict the use and understanding to users only, thus, making the elders only access the positive slang. They therefore said that if the users can adhere to positive slang, then they will support its development and spread throughout Lango since it can equally be used to communicate important information.

The elders on the other hand, also acknowledged the development of a strange kind of language use (slang) in the language (Lango), which they accepted as not only starting but also spreading very fast throughout the geographical expanse of the Lango sub-region. They recognized words like *dudakino* and *kadu* (salt) as meaning ‘to have big buttocks’ and ‘food’ respectively. They therefore said that many slang expressions were already fast becoming part of the mainstream Lango.

They therefore stated that it was okay for the use of slang to develop and progress as long as the majority of the members of the Lango community can understand and effectively use the expressions to relate among themselves. One of the elders stated that “for us we have no problem with the new language coming up and growing, as long as it can be understood and used by the majority. After all, even the standard Leblango³ was not like this in the past” (Elder, 3rd August 2023).

When implored for details as to why slang use should continue spreading and be supported, they argued that even they themselves (elders) already recognised and used some of the expressions among themselves; thus, according to them, *pe yot me ngollo to iwi cem agin dang ocamo*, literally translated as “it is not easy to condemn food that you also consume” One of the elders plainly stated, “We also use these words/expressions and we enjoy using them a lot!” (Elder, 3rd August 2023).

I was able to infer based on the above findings that there is positive attitude towards slang use in Lango, despite the initial negative perception towards slang (Aminu, 2019). This is in agreement with Williams (2013), who, citing Mazer and Hunt (2008), argued that, slang is usually viewed categorically, especially among certain groups, where positive or negative slang can be used in power or capacity based on how it is applied in interactions with others, and negative slang is used

³ This “Leblango” was cited verbatim from the speaker and no correction made to its form.

to describe informal speech that contains frequently used verbal obscenities that listeners may find insulting.

The finding that even elders expressed a positive attitude towards slang use also is in line with Nkamigbo and Eme (2011), who cited Bussman (1996), Crystal (1997), Johnson and Shirley (2005) and McGregor (2009), noting that although in the past slang was viewed as informal and associated with the less privileged and with persons of a low or disreputable character, it has presently taken another form. The finding is also in conformity to the views of Jowitt (1991), as cited in Nkamigbo and Eme (2011), that slang expressions are capable of adding new meanings to existing words, thus, enriching the lexical family of the affected language.

Similarly, the portrayal of the fact that elders of the Lango community are aware of the existence of slang in Lango agrees with Winkler (2007), who stated that slang usually starts from a particular social group and later spreads out to parts of the greater society, until part of the slang become part of the vocabulary of the standard language, thus, leaving the slang vocabulary.

This is in agreement with Boylu and Kardas (2020), who, in a study on the views of teachers and students towards slang, discovered a positive attitude by both teachers and students towards slang as a linguistic phenomenon, where teachers argued that when learning or teaching a language, ignoring its slang will make a student feel inadequate in all spheres of social interactions such as in the bus, in the dorm, and on the streets. On the other hand, individuals learning Turkish as a second language frequently encounter slang from their Turkish colleagues and in social settings. Consequently, when a pupil comes across a foreign or confusing linguistic phenomenon, their confidence may be lowered; as students equally provided reasons for their preference of slang, such as increased ability to communicate with Turks, residing in Turkey, being curious, and wanting to simply pick up more vocabulary.

5.2 Conclusion

Based on the investigation in line with the third objective of this study, the findings revealed that the attitude of the people of Lang towards slang use is generally positive, as long as the slang expressions are known to have no negative connotation nor ill intention attached to their use. Therefore, by this inference, it is suggestive that slang expressions will soon catch up with the main stream culture and language in Lango.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents the summary of findings, conclusions drawn on the various aspects of the study as guided by the specific objectives, limitations of the study and recommendations. The conclusions are aligned in order from the first objective, which focuses on the common slang expressions in Lango, Objective Two, which looks at the sources of slang expressions, and Objective Three, which focuses on the attitudes of Lango people on slang use in Lango.

6.1 Summary

The findings of this study revealed that there are numerous slang expressions in Lango, and a possibility of more slang expressions evolving within Lango. This is evident by the numerous slang expressions identified as used by the different social groups that this study involved as participants, where each category had at least some expressions that are peculiar to their respective groups.

The study findings further revealed that slang expressions are derived from three main sources, which are borrowing from other languages, fresh creation of new words and assigning new meanings to old expressions. The Borrowing expressions are noted as coming from both neighbouring languages such as Acholi, Kiswahili and Luganda and foreign languages which were identified as Indian and English.

Lastly, the findings of the study revealed that the attitude of the people of Lango is generally positive about slang use. This was confirmed from how the participants in the focus group discussions shared their experiences in relation to slang use, where the slang users and elders who were naturally assumed to be against slang use, both assented to the use of slang, making it clear that slang use is accepted among the members of Lango society, as long as the intention is good.

6.2 Conclusions

The study led to the conclusion based on a detailed analysis of the field findings in relations to the findings of previous studies that:

Slang expressions exist in Lango, and these are common among members of most of the social groups that exist in the Lango community, and the use of the slang expressions is highly

contextualized for the purposes of limiting understanding to the members of the groups, with some few cases of the slang spreading across and being recognised in different social groups. This also means that with continued use, these expressions, and more, may be recognized and accepted as part of Lango.

The slang expressions that exist in Lango are derived mainly through creation, followed by borrowing from different languages, then assigning new meanings to old expressions. Also, the source language that contributes the highest percentage of borrowings in Lango slang is English. As for processes of formation of the slang words/expressions, the processes of formation of all slang expressions in Lango all fall within Mattiello's (2008) broad classification of recognised grammatical morphological rules, extra-grammatical operations and the hybrid mechanism of word formation, among which are coinage, clipping, acronym, etc; and the process that forms the highest percentage of slang expression in Lango is coinage, which falls under the hybrid mechanism of word formation.

Finally, the people of Lango generally perceive slang use as a good development. This is because both youth and elders acknowledge the fact that slang is developing alongside the mainstream language, yet they find no problem with that development. Also, it is not strange to the people of Lango that there is both positive and negative slang. As a result, I conclude that the people of Lango have embraced the use of slang as long as the intention of using it is positive, not abusive and facilitates effective and harmonious communication.

6.3 Limitations of the study and mitigating measures

In the course of the study, the researcher faced the greatest limitation with note-taking for all the groups that did not accept to be audio-recorded, prompting him to do note-taking for the long interviews, thus, noting down basically the key concepts in the interest of the study.

Another limitation to this study is that, slang being fluid by characteristic and changing so fast, may render the findings of this study irrelevant after just a short time.

Lastly, due to constraints of both time and financial resources, I was only able to engage representative groups for each of the categories, meaning that a lot of the slang expressions could have been left out from the other members of the identified categories.

As a response, the researcher managed to do the note-taking during the interactions with the groups that did not accept to be audio-recorded. As for the challenge of time and resource constraint, the researcher remained ensured in-depth engagement with the participants to elicit detailed data which could provide a fair representation of all the identified groups of slang users. While for the fact that slang is fluid, the researcher suggests that more research be done on Lango slang in subsequent years to enable a continued build-up of the inventory of slang expressions in Lango.

6.4 Recommendations

Based on the findings of the study, as a researcher, I made the following recommendations:

Ministry of Education and Sports, through the National Curriculum Development Centre to use the findings of this study to make necessary amendments on the Lango curriculum to accommodate slang expressions for the benefit of the students who are already well grounded in slang use.

Lango Cultural Foundation can depend on the findings of this study to spearhead mindset change towards slang among the categories of native speakers who may not yet be aware of the positive elements of slang, so as to adopt a positive attitude and embrace the positive use of slang as a linguistic phenomenon.

Other researchers to adopt a literacy-based approach to find out more about slang writing, since this study focused on the oral aspect basically.

6.4.1 Areas for Further Research

Since this study did not exhaust all aspects of Lango associated with slang, I recommend that further research can be pursued to explore areas such as:

Slang formation processes of borrowings in borrowed words

Consistencies and errors in slang writing among high school students in Lango

The impact of slang use on students' formal written discourse.

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APPENDIX I: CONSENT FORM FOR THE RESPONDENTS (LEBLANGO).

Please find the English version on pages 102 to 106).

Ajoli tuwal ba, atin/Adwong/Imat, an nyinga KONI Augustine, abedo atin kwan me Gulu University ame tye akwanno kwan me rwom amalu olwongo ni Master of Arts in Literature and English Linguistics. Atye akwayo notte ni pi pongo/ gamo apenyogo acegocego ame tye iyi papara man, me kony pi cobbo ikweda man ame tye ikop ikom leb wa ame obedo Leblango ni. Nying wii ikweda man tye ni RAYO LEB ME IMUNG AME TYE IKIN LEBLANGO ame mitte ni myero atim kodi gin acal aman. Tyen koppere tye ka pi kwan keken, mom dok ginoro okene. Dong akwayi ni ka iye, ole kong tammogo iye.

Amok ni dano oye:

An ikakan aye ni tam ame abino lyeo otwero tic kede pi kop me kwan imalu nu, ame nyinge tye ni: *Rayo leb me imung ame tye ikin Lebango*

Cing.....

Nino dwe.....

KOP AKWAKO KOM DANO AME ALEYO TAM

DUL ME A: ICOO ONYO DAKO

- A. Icoo
- B. Dako

DUL ME B: MWAKA

- A. 10-20
- B. 20-30
- C. 30-50
- D. Mwaka 50 onyo akato

DUL ME C: RWOM ME KWAN

- A. Perepere
- B. Cinia

C. Tertiary

D. Other

DUL ME D: TIC ADANO

A. Tiyo ticcere apire

B. Tio tic ame ocoe iye

C. Cato wil (tuc mene.....)

D. Causal labourer

E. Student

DUL ME E: KARE ADANO OTYEKO ILANGO

A. 10-20

B. 20-30

C. 30-50

D. Mwaka 50 onyo akato

END

APPENDIX II: CONVERSATION MODULE GUIDE FOR SLANG USERS (LEBLANGO)

Ajoli tuwal ba, atin/Adwong/Imat, an nyinga KONI Augustine, abedo atin kwan me Gulu University ame tye akwanno kwan me rwom amalu olwongo ni Master of Arts in Literature and English Linguistics. Atye akwayo notte ni pi pongo/ gamo apenyogo acegocego ame tye iyi papara man, me kony pi cobbo ikweda man ame tye ikop ikom leb wa ame obedo Leblango ni. Nying wii ikweda man tye ni RAYO LEB ME IMUNG AME TYE IKIN LEBLANGO ame mitte ni myero atim kodi gin acal aman. Tyen koppere tye ka pi kwan keken, mom dok ginoro okene. Dong akwayi ni ka iye, ole kong tammogo iye.

Leb me imung ame omaro tic kede

1. Ageno ni icawa ni itye ikin gurup ame ingeye kedegi pol akare onyo ikare ducu, mom?
2. Ka ee, tye kit lok mogo ame wun iloko ame tye keken pi wun omemba me gurup ame jo ioko pe myero niang iye ca, ame kong nen oloko iye ca, itwero kong lok wunu kun itio kede kodi lok no keken?
3. Kong dong ikonya wunu me gonyo te en ame itio wunu kede icawa ni

APPENDIX III: INTERVIEW GUIDE FOR SLANG USERS

Ajoli tuwal ba, atin/Adwong/Imat, an nyinga KONI Augustine, abedo atin kwan me Gulu University ame tye akwanno kwan me rwom amalu olwongo ni Master of Arts in Literature and English Linguistics. Atye akwayo notte ni pi pongo/ gamo apenyogo acegocego ame tye iyi papara man, me kony pi cobbo ikweda man ame tye ikop ikom leb wa ame obedo Leblango ni. Nying wii ikweda man tye ni RAYO LEB ME IMUNG AME TYE IKIN LEBLANGO ame mitte ni myero atim kodi gin acal aman. Tyen koppere tye ka pi kwan keken, mom dok ginoro okene. Dong akwayi ni ka iye, ole kong tammogo iye.

PART A: LEB ME IMUNG AME OMARO TIC KEDE I LEBLANGO

Section 1: Interview for corpus generation from researcher's interactions with slang users

4. Itwero kong tita imalumalu jami ame yin itimo idog ticci?
5. Icawa ni itye ikin gurup ame ingeye kedegi pol akare onyo ikare ducu, mom?
6. Ka ee, tye kit lok mogo ame wun loko ame tye keken pi wun omemba me gurup ame jo ioko pe myero niang iye?
7. Ka tye kitono, kong imii apor me kit lok acal kitono.
8. Itwero kong gonya tyen kop magi-nono?
9. Pingo itio wunu kede lok magi?

Section 2: Consultation to extend the corpus

10. Iniang te kop acal magi?

Kwanyo asele	Nango bilo	Wang kede majan	Camo yitu	Bullu moggo
Wayo aconik	Yeyo moko	Wer iwii dano	Turu yib	Bango lobo
Yuyu kadu	Kayo tobi	Gweyo namba abiro	Kubbu gar	Cammo gweng
Wuc woc	Byello pii	Kutto apany	Kadu	Ayukam
Wango wic	Soo	Ogilong	Majan	Awingi

Ngiyo yi wum dano	Wot Somalia	Gwaro ngwen	Lungu wii otin dyegi	Tum
Byello puc	Bappo buk	Apulo	Pyelo iwang kinga	Putawia
Lyedi pe too iwia	Pe nango alek	Nekko anam	Kayo yamo	Gad
Dudakino	Wot abedo	Goyo apada	Kwoto iyi cuka acel	Mwony
Wotte amio	Wot anyongo	Tuku joka	Goyo geng	Makko apwoo

PART B: KWENE AME LEB ME IMUNG I LANGO YA IYE

Dul atidi me 1: Kwene ame leb me imung ame okwao akwaa ya iye

11. Ikin nyig lok apol ame tye malu nu, ka ingeo kwene ame oya iye onyo kit ame ocakere kede, itwero kong kobba gi?

Nyig lok	Agonyere	Kan ame otio kede iye	Kan oyaa iye

Dul atidi 2: Yore apapt ame ogero kede nyig lok me imung

12. Nyig lok Agonyere Kit ame ogero kede **Process of formation**

Apwoyo note ni.

APPENDIX IV: FOCUS GROUP DISCUSSION GUIDE FOR SLANG USERS AND ELDERS

Ajoli tuwal ba, atin/Adwong/Imat, an nyinga KONI Augustine, abedo atin kwan me Gulu University ame tye akwanno kwan me rwom amalu olwongo ni Master of Arts in Literature and English Linguistics. Atye akwayo notte ni pi pongo/ gamo apenyogo acegocego ame tye iyi papara man, me kony pi cobbo ikweda man ame tye ikop ikom leb wa ame obedo Leblango ni. Nying wii ikweda man tye ni RAYO LEB ME IMUNG AME TYE IKIN LEBLANGO ame mitte ni myero atim kodi gin acal aman. Tyen koppere tye ka pi kwan keken, mom dok ginoro okene. Dong akwayi ni ka iye, ole kong tammogo iye

1. Aman dong oniangere ni Leblango tye kit ame tye alokere kede ikin jo mogo, pollere (wun) jo atino calo bulli, kede otin kwan. Itamo ni ngo ikodi leb ame tye okatto i Leblango nie?
2. Kodi lok acalo magi iping kan ni, wun Iniang iye ka ngatoro oloko kedi?
3. Ka iniang, imaro ni myero medde inya, iya nyo pe imaro?
4. Pingo imaro/pe imaro ni myero nyaa?

Apowyo notte ni!

APPENDIX V: TRANSLATED QUESTIONS FOR THE CONVERSATION MODULE

Dear participant, I am KONI Augustine, a student of Gulu University. I am pursuing a course of Master of Arts in Literature and English Linguistics. I request your cooperation towards this research study titled PROFILING SLANG EXPRESSIONS IN LANGO. The study is being undertaken strictly for academic purposes. So I request that if you agree to participate, then we can proceed to have a discussion as guided by the provided questions.

Common slang expressions in use

1. I am sure that right now you are with the group that you usually hang around and keep wit, right?
2. If yes, there are some secretive expressions that your group always uses, to avoid outsiders from getting what you share as a group. Can you please have an interaction among yourselves using these kinds of expressions?
3. Kindly help me now, and interpret for me those that you have used just now.

Thank you.

APPENDIX VI: TRANSLATED QUESTIONS FOR INTERVIEWS

Dear participant, I am KONI Augustine, a student of Gulu University. I am pursuing a course of Master of Arts in Literature and English Linguistics. I request your cooperation towards this research study titled PROFILING SLANG EXPRESSIONS IN LANGO. The study is being undertaken strictly for academic purposes. So I request that if you agree to participate, then we can proceed to have a discussion as guided by the provided questions.

PART A: COMMON SLANG EXPRESSIONS

1. Can you briefly tell me what activities you do at your workplace?
2. Do you have any group that you identify with most times?
3. If yes, are there some expressions that your group uses with purposes of communicating strictly with group members?
4. If so, can you please provide some examples?
5. Can you please share with me their meanings?
6. Why do you always use such expressions?

Section 2: Consultation to extend the corpus

7. Do you understand the following?

Kwanyo asele	Nango bilo	Wang kede majan	Camo yitu	Bullu moggo
Wayo aconik	Yeyo moko	Wer iwii dano	Turu yib	Bango lobo
Yuyu kadu	Kayo tobi	Gweyo namba abiro	Kubbu gar	Cammo gweng
Wuc woc	Byello pii	Kutto apany	Kadu	Ayukam
Wango wic	Soo	Ogilong	Majan	Awingi
Ngiyo yi wum dano	Wot Somalia	Gwaro ngwen	Lungu wii otin dyegi	Tum
Byello puc	Bappo buk	Apulo	Pyelo iwang kinga	Putawia
Lyedi pe too iwia	Pe nango alek	Nekko anam	Kayo yamo	Gad
Dudakino	Wot abedo	Goyo apada	Kwoto iyi cuka acel	Mwony
Wotte amio	Wot anyongo	Tuku joka	Goyo geng	Makko apwoo

PART B: SOURCES OF SLANG EXPRESSIONS IN LANGO

Section 1: Sources of Borrowing slang words and expressions

8. Do you know the meanings of the expressions or some of the expressions (in 7 above)? If so, please mention below.

Word/expression	Meaning	Context of common use	Source/origin

Section 2: Processes involved in the formation of slang words and expressions in Lango

9. Word/expression *meaning* **Process of formation**

Thank you for your time and cooperation.

APPENDIX VII: TRANSLATED FOCUS GROUP DISCUSSION GUIDE

Dear participant, I am KONI Augustine, a student of Gulu University. I am pursuing a course of Master of Arts in Literature and English Linguistics. I request your cooperation towards this research study titled PROFILING SLANG EXPRESSIONS IN LANGO. The study is being undertaken strictly for academic purposes. So I request that if you agree to participate, then we can proceed to have a discussion as guided by the provided questions.

1. It has been established that there is a variety of Language called slang evolving in Leblango. What is your attitude towards such a development?
2. Do you understand such expressions that the youth mostly use?
3. If you understand, do you wish that it continues to spread or not?
4. Why?

Thank you for your cooperation.

APPENDIX VIII: TRANSLATED CONSENT FORM

Dear participant, I am KONI Augustine, a student of Gulu University. I am pursuing a course of Master of Arts in Literature and English Linguistics. I request your cooperation towards this research study titled PROFILING SLANG EXPRESSIONS IN LANGO. The study is being undertaken strictly for academic purposes. So I request that if you agree to participate, then we can proceed to have a discussion as guided by the provided questions.

A. I agree

Signature:..... Date:.....

PARTICIPANTS' SOCIO-DEMOGRAPHIC INFORMATION

PART A:: PARTICIPANTS' GENDER

C. Male

D. Female

PART B: PARTICIPANTS' AGE GROUP

E. 10-20 Years

F. 20-30 Years

G. 30-50 Years

H. Above 50 Years

PART C: PARTICIPANTS' EDUCATION LEVEL

E. Primary

F. High School

G. Tertiary

H. Other

PART D: PARTICIPANTS' OCCUPATION

F. Self-employed

G. Formally employed

H. Business

- I. Causal labourer
- J. Student

PART E: PARTICIPANTS' DURATION OF STAY IN LANGO

- E. 10-20 Years
- F. 20-30 Years
- G. 30-50 Years
- H. Above 50 Years

PART F: PARTICIPANTS' LEVEL OF FLUENCY IN LEBLANGO

- A. Excellent
- B. Very good
- C. Good
- D. Fair

END

APPENDIX IX: LIST OF SLANG EXPRESSIONS AND THEIR SOURCES/PROCESSES OF FORMATION

The slang expressions are provided below in an alphabetical order, with the omission of repeated words/expressions based where they carry similar meanings. The table provides a list of expressions, their meanings according to users, source languages of the expressions for the Borrowing expressions, and process of formation for Coined slang expressions.

Sn	Slang	Meaning	Source	Source language (for Borrowing expressions)	Formation process
1	<i>Gari</i>	Vehicle	Borrowing	Kiswahili	
2	Change quarter	Change cloth	Borrowing	English	
3	Cover	Common meeting place for ghetto boys	Borrowing	English	
4	Dead	Extremely	Borrowing	English	
5	Dead	Extremely beautiful/nice	Borrowing	English	
6	Fatafata	Over-pressurising	Borrowing	Kiswahili	
7	Funga face	Carry a sad face	Borrowing	Kiswahili	
8	Jenereta	Deputy head teacher	Borrowing	English	
9	Jenereta	Matchbox	Borrowing	English	
10	Jes	Soldier	Borrowing	Kiswahili	

11	Kilo	Hundred thousand shillings	Borrowing	English
12	Kofia	Cap/hat	Borrowing	Kiswahili
13	Kufa	Die	Borrowing	Kiswahili
14	Lala	Sleep	Borrowing	Kiswahili
15	Lassing	To die	Borrowing	English
16	Legend	One who doubles food	Borrowing	English
17	Lela	Bicycle	Borrowing	Acholi
18	Lewa	Getting drunk	Borrowing	Kiswahili
19	Lika	Alcoholic drink	Borrowing	English
20	Lippa	To pay a debt	Borrowing	Kiswahili
21	Machete	Panga	Borrowing	English
22	Mali	Stolen property	Borrowing	Kiswahili
23	Mali	Possession/property	Borrowing	Kiswahili
24	Maliza	Finish		Kiswahil i
25	Mamen	A man	Borrowing	English
26	Naza	To bathe/take a bath	Borrowing	Luganda
27	Nyama	Meat	Borrowing	Kiswahili
28	Nyumbani	Home	Borrowing	Kiswahili
29	Opia	Money	Borrowing	Indian
30	Ozaa	Old man/father	Borrowing	Kiswahili

31	Ozende	Father	Borrowing	Kiswahili
32	Reject	Fish found in the net already dead	Borrowing	English
33	Rudizza mali	Return stolen property	Borrowing	Kiswahili
34	Ruka	Reject an errand directly	Borrowing	Kiswahili
35	Sambisa	To play football	Borrowing	Luganda
36	Snoop	Dog	Borrowing	English
37	Soko	Market	Borrowing	Kiswahili
38	Sola	Director of studies	Borrowing	English
39	Starter	Matchbox	Borrowing	English
40	Tan	One million shillings	Borrowing	English
41	Ubiet/Uviet	Armed guard	Borrowing	English
42	Umeme	Head teacher	Borrowing	Kiswahili
43	Useku	Security	Borrowing	English
44	Ville	Village	Borrowing	English
45	War	A quarrel	Borrowing	English
46	Wua	Kill	Borrowing	Kiswahili
47	Zike	Music/disco	Borrowing	English
48	<i>Igatu</i>	Shoes	Borrowing	Luganda
49	Nyumba	House	Borrowing	Kiswahili

50	Tabiri	To be too tight on people	Coined	Coinage
51	Aguji	Gossip	Coined	Coinage
52	Alali	One thousand shillings	Coined	Coinage
53	Alali mudoo	One thousand five hundred shillings	Coined	Coinage
54	Alililili	Strong wind	Coined	Coined
55	Aweng	Young woman/maiden	Coined	Coinage
56	Awenya	Thief	Coined	Coinage
57	Bedde	I won't go easy on you	Coined	Coinage
58	Bisima	Luck	Coined	Coinage
59	Biwani	Useless thing	Coined	Coinage
60	Boyo-boyo	Five thousand shilling note/value	Coined	Coinage
61	Cinge	To sleep	Coined	Coinage
62	Cudu amoteng	Being fed/given food to eat	Coined	Coinage
63	Cwuuu	Insane after smoking marijuana	Coined	Coinage
64	Dalanganya	Prostitute	Coined	Coinage

65	Dawii	An ignoramus	Coined	Coinage
66	Dididodi/ lengo/goyo ter/ apindiri/ sikuliku	Sexual intercourse	Coined	Coinage
67	Digi	Motorcycle	Coined	Coinage
68	Dob	Marijuana	Coined	Coinage
69	Doo	Money	Coined	Coinage
70	Fagi	Broken/partly rotten smoked fish	Coined	Coinage
71	Fala	A very poor person	Coined	Coinage
72	Fami	Prostitute	Coined	Coinage
73	Fami	Girl	Coined	Coinage
74	Fege	Fed up	Coined	Coinage
75	Fille	Being too pretentious/brag	Coined	Coinage
76	Foo	Useless thing/fake thing	Coined	Coinage
77	Foo	Very local person	Coined	Coinage
78	Fuju	Quarrel (Has started a quarrel with me)	Coined	Coinage
79	Gala	Gun	Coined	Coinage
80	Gwan	Ghetto person	Coined	Coinage

81	Jan/ryal	Money	Coined	Coinage
82	Kalakasa	A place of mayhem	Coined	Coinage
83	Kedde	Net floats that indicate location of net in the sea	Coined	Coinage
84	Kosa	Linger at a crime scene	Coined	Coinage
85	Kudisa	To fake unawareness	Coined	Affixation
86	Kudisa	Play dumb	Coined	Coinage
87	Kulaza	To fake unawareness	Coined	Coinage
88	Langa	Seeing/meeting someone	Coined	Coinage
89	Langa	To read one's step	Coined	Coinage
90	Lange/langze	Mother	Coined	Clipping
91	Loba	To refuse an errand tactfully	Coined	Coinage
92	Luu/luasa	One thousand Ugx	Coined	Coinage
93	Mafuta	Die	Coined	Coinage
94	Mako jan tan	To have a lot of money	Coined	Modelling from old word
95	Mali/Dob	Marijuana	Coined	Coinage
96	Malira swaga	getting annoyed	Coined	Coinage
97	Manya/	Food/to eat	Coined	Coinage

Manyiza				
98	Mawano	High speed/over speeding	Coined	Coinage
99	Mit amee	Sexual intercourse	Coined	Modelled from old words
100	Mitu	Old woman/mother	Coined	Coinage
101	Mubanda	Pariah	Coined	Coinage
102	Mubanda	A common ghetto member	Coined	Coinage
103	Nyampuga	Big buttocks	Coined	Coinage
104	Nyos	Soft cloth for soaking inhalant	Coined	Coinage
105	Ofeo	Bad guy	Coined	Coinage
106	Ojolo jo ojolo	I greatly appreciate everyone for everything	Coined	Modelling from old word
107	Okadibong	Uninvited guests	Coined	Coinage
108	Okwang	Sexual intercourse	Coined	Coinage
109	Onyere	Police	Coined	Coinage
110	Oremo a lot	Twenty thousand shilling note/value	Coined	Coinage
111	Ozugel	Buttocks	Coined	Coinage

112	Poa	Going/to go somewhere	Coined	Coinage
113	Popi	Police	Coined	Coinage
114	Pupa	To defacecate	Coined	Coinage
115	Rogoi	Mobile phone	Coined	Coinage
116	Rongoro	Mobile phone	Coined	Coinage
117	Ryal/gagi/mul u	Money	Coined	Coinage
118	Salima	Show respect	Coined	Coinage
119	Singe	Sleeping	Coined	Coinage
120	Soo	Money	Coined	Coinage
121	Soo	A serious case/issue	Coined	Coinage
122	Stia	To harass a person	Coined	Coinage
123	Tacere	Running fast	Coined	Coinage
124	Tafire	To put the brain in complete rest	Coined	Coinage
125	Tiutiu	Button phone	Coined	Onomatopoea
126	Top	To be too drunk	Coined	Coinage
127	Tuggu soo	Starting/sparking a quarrel	Coined	Modelling from old word
128	Udoo	Five hundred shillings	Coined	Coinage
129	Vim	Useful thing	Coined	Coinage

130	Wai	One hundred shillings (coin)	Coined		Coinage
131	Wonge	Defaecating	Coined		Coinage
132	Yala	Poverty/being broke	Coined		Coinage
133	Zale	Cigarette/tobacco/cigarette	Coined		Coinage
134	Zed	Villager/new entrant into ghetto/street life	Coined		Coinage
135	Zed	A very uninformed person	Coined		Coinage
136	Zedde	To behave in a backward/archaic way	Coined		Coinage
137	Zedde/kuduza/kulaza	Pretending to have forgotten everything	Coined		Coinage
138	Zonto	A dirty/shabby person	Coined		Coinage
139	Zulu	To dodge lessons	Coined		Coinage
140	Blii	Porridge	Coined		Coinage
141	Aburen	Button phone	New meaning assigned		Semantic extension
142	Ciro dyang acol	Drinking crude beer (malwa)	New meaning assigned		Semantic extension

143	Pama	Fifty thousand shillings	New assigned	meaning	Semantic extension
144	Abim	Fifty Thousand shilling note/value	New assigned	meaning	Semantic extension
145	Acel inot	Beaten at one's own game	New assigned	meaning	Semantic extension
146	Akwat	Teacher on duty for the week	New assigned	meaning	Semantic extension
147	Angide	Dribbling/dodging up to scoring (Football)	New assigned	meaning	Semantic extension
148	Anyeri	Payment for extra lesson	New assigned	meaning	Semantic extension
149	Aput	Administrator below Director of Studies	New assigned	meaning	Semantic extension
150	Apwoo oneni	I am glad to see you	New assigned	meaning	Semantic extension
151	Bango lobo	Heaping mounds of soil for planting sweet potatoes	New assigned	meaning	Semantic extension
152	Bappo buk	To die	New assigned	meaning	Semantic extension

153	Bappo tok	To eat	New meaning assigned	Semantic extension
154	Bayo file adano	Rejecting a lover	New meaning assigned	Semantic extension
155	Bolo mot bot lwangi	Defaecating	New meaning assigned	Semantic extension
156	Boyo	Twenty thousand Ugx note/value	New meaning assigned	Semantic extension
157	Bul	Disco/Music/Dance	New meaning assigned	Semantic extension
158	Cammo gweng	Eating hard bread	New meaning assigned	Semantic extension
159	Camo yamo/ camo yitu	Staying hungry/eating nothing	New meaning assigned	Semantic extension
160	Checking wum	Smoking	New meaning assigned	Semantic extension
161	Ciyo acia	To sleep on an empty stomach	New meaning assigned	Semantic extension
162	Coro pol	To die	New meaning assigned	Semantic extension
163	Coye	To eat food	New meaning assigned	Semantic extension

164	Coyo dano	To steal from a person	New assigned	meaning	Semantic extension
165	Coyo dano	To steal from someone/rob them	New assigned	meaning	Semantic extension
166	Cwero bao	Eating mangoes	New assigned	meaning	Semantic extension
167	Dek	Fish	New assigned	meaning	Semantic extension
168	Dero otuc	Being broke/bankruptcy	New assigned	meaning	Semantic extension
169	Deyo dyel	To vomit	New assigned	meaning	Semantic extension
170	Donyo	To land in trouble			
171	Doyo dano	Playing rough game with opponents (football)	New assigned	meaning	Semantic extension
172	Dwir/dege ogoo	Very smart/handsome	New assigned	meaning	Semantic extension
173	Dyang acol	Malwa (crude beer) is ready	New assigned	meaning	Semantic extension
174	Goyo mac	To have sexual intercourse	New assigned	meaning	Semantic extension

175	Guddu	To help	New meaning assigned	Semantic extension
176	Jwac	Sexual intercourse	New meaning assigned	Semantic extension
177	Kokere	Teaching	New meaning assigned	Semantic extension
178	Kot opwodo	Drunk	New meaning assigned	Semantic extension
179	Kot opwodo lesson	Lesson will be missed/dodged	New meaning assigned	Semantic extension
180	Koyo oneko iyi fridge	To be abandoned as a lover	New meaning assigned	Semantic extension
181	Kwalo cupa/wayo aerial	Having an erection (by a boy/man	New meaning assigned	Semantic extension
182	Kwanno ruping	To eat maize		
183	Libbo	To trap a debtor	New meaning assigned	Semantic extension
184	Lillo cem agwen	Using feet for transport	New meaning assigned	Semantic extension
185	Loro	Extramartial sexual engagement	New meaning assigned	Semantic extension

186	Lorro rim	Walking barefoot	New meaning assigned	Semantic extension
187	Lyel	To get money	New meaning assigned	Semantic extension
188	Nekko cells	To switch off the mind from concentration	New meaning assigned	Semantic extension
189	Nekko cuggu	Walking (using feet for transport)		
190	Nguny yat	Administrator appointed temporarily from the school	New meaning assigned	Semantic extension
191	Ngwen tye acwe	There is money to sign for	New meaning assigned	Semantic extension
192	Nyonno	To walk/go for a walk	New meaning assigned	Semantic extension
193	Nyonno gali agwok	Walking (using feet for transport)	New meaning assigned	Semantic extension
194	Nyonno ping	Hustling		
195	Ocubui	Staff member escaping before	New meaning assigned	Semantic extension

		official departure time			
196	Ogati alyet	Smart phone			
197	Okwirokwir	People who charm others by touching	New assigned	meaning	Semantic extension
198	Piko atin	To receive a salary alert message			
199	Pyelo ipoto	To interfere into another's business	New assigned	meaning	Semantic extension
200	Remo	Twenty thousand Ugx note/value			
201	Retto ot ogung	Eating beans	New assigned	meaning	Semantic extension
202	Tuccu wum punu	To beat a wife	New assigned	meaning	Semantic extension
203	Tum	To be badly emaciated	New assigned	meaning	Semantic extension
204	Ngor	All narcotic drugs			
205	Dii-Dii	To double food (eat more than once)	New assigned	meaning	Semantic extension

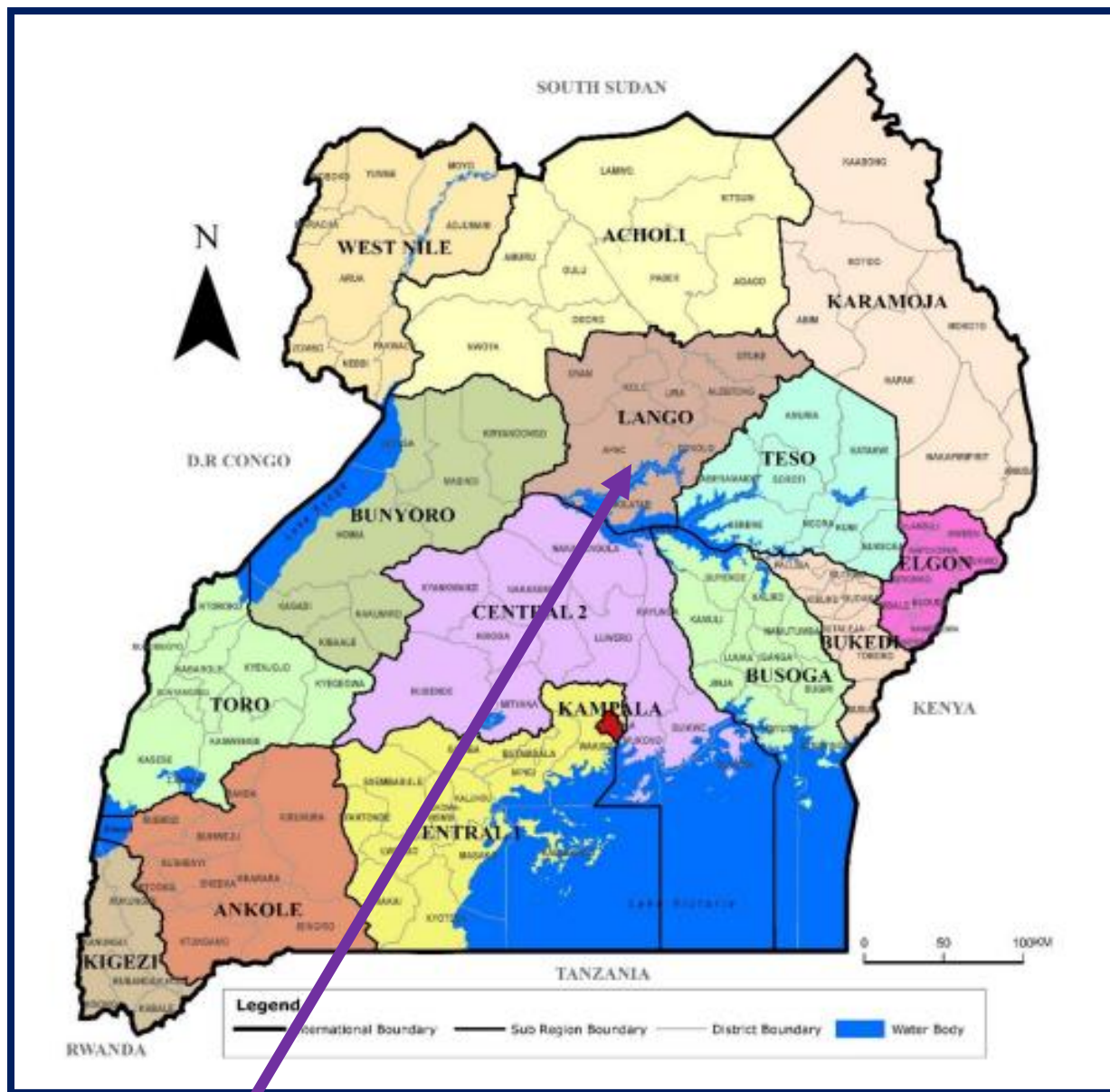
APPENDIX X: KREJCIE AND MORGAN TABLE FOR SAMPLE SIZE DETERMINATION

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

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

Source: Krejcie & Morgan, 1970

APPENDIX XI: MAP OF UGANDA SHOWING THE LANGO SUB-REGION



Lango Sub-region

APPENDIX XII: LETTER OF INTRODUCTION FOR FIELD DATA COLLECTION

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OFFICE OF THE DEAN, FACULTY OF EDUCATION AND HUMANITIES

October 03, 2024

TO : WHOM IT MAY CONCERN

This is to introduce to you Mr. Koni Augustine (Reg. No. 20/U/1893/MEL/PS), a student pursuing a programme of study leading to an award of Master of Arts in Literature and English Linguistics of Gulu University.

He is undertaking research on the Topic:

PROFILING SLANG EXPRESSIONS IN LANGO

Which is in partial fulfilment of the requirement for the award.

Any assistance rendered to him in relation to this research work will be highly appreciated.

Yours faithfully,

Dr. Denis Thaddeus Ofoyuru

Dean, Faculty of Education and Humanities

