

**CENTRALITY OF MINORITY LANGUAGES IN DEVELOPMENT
PROGRAMS**

Analysis of How Aliba, Gimara and Reli Languages of North Western Uganda
Can be Considered Central in Language Development Programs.

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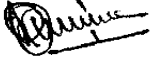
RS19M02/064

**A THESIS SUBMITTED TO THE SCHOOL OF BUSINESS IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN ORGANIZATIONAL
LEADERSHIP AND MANAGEMENT OF UGANDA
CHRISTIAN UNIVERSITY**

OCTOBER, 2023

Declaration

I, **REUBEN KABWE NGOSA**, hereby declare that this is my original work and has not been submitted to any other institution for any award.

Signature  Date. Tuesday, October 17, 2023.

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Approval

This is to certify that this research by **REUBEN KABWE NGOSA** titled centrality of minority languages in development programs/analysis of how Aliba, Gimara and Reli languages of North Western Uganda can be considered central in language development programs, has been conducted under my supervision and is submitted with my approval.

Signature:

A handwritten signature in dark ink, appearing to read 'Eric Mwima', written in a cursive style.

Date: 24-10-2023

Eric Mwima

University Supervisor.

Dedication

This study is wholeheartedly dedicated to my beloved family (Wife and Children), who have been my source of inspiration and strength when I thought of giving up, they continually provided their moral, spiritual, emotional, and financial support.

Acknowledgement

First and foremost, I would like to thank my primary supervisor, Mr. Eric Mwima, for his guidance, support, and encouragement throughout the entire research process. His mentorship and expertise were invaluable in helping me to shape the direction of my research and to bring my ideas to fruition.

I would also like to express my gratitude to the members of my research team who assisted me in obtaining information, Mr. Paul Musasizi Mutebi and Mr. Kibuka Enock, who provided a valuable input, insight, and assistance at every stage of the project. Their contributions were critical to the success of this research, and I am deeply grateful for their hard work and dedication.

I would also like to thank the organizations and individuals who provided financial support for this research, including The Word for the World Bible translators. Without their generous contributions, this project would not have been possible.

Finally, I would like to extend my heartfelt thanks to all the facilitators, staff and fellow students in MAOL program who generously shared their time, experiences, and insights with me. Their willingness to engage with my research was essential for the success of this project, I am deeply grateful for their participation.

Overall, this research project would not have been possible without the support and contributions of so many people. I am deeply grateful to all of those who helped to make this project a reality. I hope my findings will make a meaningful contribution to the field of language development.

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List of Acronymns.

ACCU	Anti-corruption Coalition of Uganda.
ACFODE	Action for Development.
ATR	Average True Range.
COP21	21 st Conference of the Parties.
DANIDA	Danish International Development Agency.
DENIVA	Development Network of Indigenous Voluntary Associations.
EGIDS	Expanded Graded Intergenerational Disruption Scale.
FHRI	Foundation for Human Rights Initiative.
FIDA	International Federation of Women Lawyers
FOWODE	Forum for Women in Democracy.
HIPC	Highly Indebted Poor Countries.
LC1	Local Council One.
NAWOU	National Association of Women's Organizations of Uganda.
NGO	Non-Governmental Organization.
UBOS	Uganda Bureau of Standards.
UDN	Uganda Debt Network.
UJCC	Uganda Joint Christian Council.
UNHCR	United Nations High Commission for Refugees.
UNICEF	United Nations International Children Emergence Fund.
UWESO	Uganda Women Effort to Support Orphans.
UWONET	Uganda Women's Network.
WFP	World Food Programme.

Abstract

This study analyzed why Aliba, Gimara, and Reli languages have not been considered central in language development programs. The central research question was “Why are Aliba, Gimara and Reli languages not considered central in the language development programs? The specific objectives of the study were; To find out how the useability; survival, distinctiveness; and representation of the Aliba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs. The research adopted an action research design using a qualitative research design, based on descriptive approaches. A sample of 218 respondents were considered for the study although data was collected from 195 respondents selected using Morgan and Kreigie sampling tables. Findings on useability showed that Aliba, Gimara and Reli are spoken in their communities, that is in their homes, worship places, markets, and other public places. However, these minority languages have been suppressed and submerged by the prestige languages in the region even when they are being used. These languages risk extinction if not considered central in language development programs. On survival, it was clearly noted by the researcher that most respondents from Aliba, Gimara and Reli indicated that they had never seen or read anything written in their own languages. For many years Aliba, Gimara and Reli people have not received the necessary help to intentionally engage in activities that grow their language and culture. On distinctiveness, findings showed that Aliba, Gimara and Reli are distinct languages that need to be considered as such and not as minor or dialects to bigger languages. Alibas are proud to identify themselves as such and therefore speak Aliba at home and outside of their homes. This is the same with Gimara and Reli as shown in the study findings. On representations, it was found that Reli, Aliba and Gimara are not adequately represented on language development platforms because they are usually subdued and overshadowed by the majority languages that make them feel inferior. At the national level they are not yet scheduled in the constitution as indigenous languages in Uganda. On use ability the study recommends that development partners should initiate possible programs to develop orthographies which will enable these languages come up with alphabets of their languages and also develop language writing systems. On distinctiveness the study recommends that an initiative be taken to submit a formal request to the government seeking to be officially recognized as distinct indigenous languages on the national language identification list. On survival, the study recommends that the Church and development partners should begin efforts to translate scripture in these languages to enable the people to read and worship God freely in their indigenous languages. On representation, the study recommends that the different forums in which Aliba, Gimara and Reli people are found should be give adequate representation to articulate their need as opposed to depending on views from majority languages who do not support their inclusion in language development.

CHAPTER ONE

General Introduction

1.0 Introduction

This chapter presents the background to the study, the problem statement, general and specific objectives of the study, research questions, rationale, scope of the study, and significance of the study.

1.1 Background of the study

Languages are an integral part of cultural diversity, freedom of expression and universal access to information and knowledge. But the most frequently asked question is whether we have an accurate count of the number of languages and users across the world. According to Gordon, Raymond G., Jr (2005) there are about 7,139 languages in the world (as per ethnologue, 2005). The number is constantly increasing because new languages in the world emerge every day. These languages in the world are dynamic and living. However, with the advancements in lifestyle, one-third of these languages face risks of extinction. Compared to all other continents, the Asian continent has the largest percentage depending on the number of languages spoken, around 32%. About 2,300 languages are spoken across the Asian continent. The African continent follows with 30%, and we have an estimation that 2,000 languages are spoken in the African continent. Pacific stands third with 18.5%, the Americans are in fourth place with 15%, and last is Europe with 4%.

According to Gordon, Raymond G., Jr (2005), it is estimated that around 915 languages in the world have become extinct. Many languages in the world lost their identity during each millennium. Especially in the 2nd millennium BC, only seven languages have died out. During the 20th century, 110 became extinct languages. In this current century, a total of 12 languages have been declared dead. These are Latin, Ancient Egyptian, Galician-Portuguese, Sanskrit, Berber, Andalusian Arabic, Osage, Anglo-Norman, Portuguese-based Creole, Biblical Hebrew, Cornish, Breton.

It is widely known that the English language scores the top rank in the most influential languages as it ranks third among the most spoken languages worldwide, its influence running across politics, religious affairs, learning, and business among others. The English language like other languages of wider communication in the respective countries, regions, and local communities where they are used, tend to overshadow other languages that are considered minor or dying languages. This consequently has developed a certain trend where such major languages register steady growth because of their easy access to social services unlike their counterparts from the minority language communities.

According to Gordon, Raymond G., Jr (2005) a large portion of the languages lost their identity very rapidly. This phenomenon has become a matter of concern where around 25% of the languages in the world carry less than 1000 speakers. When there is no longer a speaker's availability of speaking any language, the death of that language is considered inevitable, which has become a debate topic among linguists.

Speakers of majority languages can and do learn minority languages, through the large number of courses available. It is not known whether most students of minority languages are members of the minority community re-connecting with the community's language, or others seeking to become familiar with it.

Throughout the long multilingual history of the African continent, African languages have been subject to phenomena like language contact, language expansion, language shift and language death. A case in point is the Bantu expansion, in which Bantu-speaking peoples expanded over most of Sub-Saharan Africa, intermingling with Khoi-San speaking peoples from much of Southeast Africa and Southern Africa and other peoples from Central Africa. Another example is the Arab expansion in the 7th century, which led to the extension of Arabic from its homeland in Asia, into much of North Africa and the Horn of Africa.

Trade languages are another age-old phenomenon in the African linguistic landscape. Cultural and linguistic innovations spread along trade routes and languages of peoples dominant in trade developed into languages of wider communication (*lingua franca*). Of particular importance in this respect are Berber (North and West Africa), Jula (western West

Africa), Fulfulde (West Africa), Hausa (West Africa), Lingala (Congo), Swahili (Southeast Africa), Somali (Horn of Africa) and Arabic (North Africa and Horn of Africa).

After gaining independence, many African countries, in the search for national unity, selected one language, generally the former colonial language, to be used in government and education. However, in recent years, African countries have become increasingly supportive of maintaining linguistic diversity. Language policies that are being developed nowadays are mostly aimed at multilingualism.

1.1.0 Languages of Uganda.

In Uganda the most spoken local language is Luganda as the Baganda tribe occupies the central part of Uganda and the capital city of the country (Kampala), followed by English (also the official language since 1962), as all schools in Uganda use it in their studies due to the introduction of English during the colonial period. English is also the language of business and judicial matters. Most spoken after Luganda and English is Swahili. This language is more common in neighboring Kenya and Tanzania. Swahili is taught in schools as an optional additional language, and it is mostly spoken by

the Ugandan Army. In 2005, there were talks to include Swahili as the second official language as it was seen as neutral, however this is still not ratified by the government.

Uganda is a multilingual country with over 70 generally estimated languages spoken. 43 of its living languages fall into four main families that is to say, Bantu, Nilotic and Central Sudanic and Kuliak. Of these, 41 are indigenous and 2 are non-indigenous. Furthermore, 5 are institutional, 27 are developing, 7 are established, 2 are endangered, and 2 are almost extinct. There is also a Ugandan Sign Language.

According to Parry & Kate, (2000), in all of the Bantu speaking areas of Uganda, dialect continua are very common. For example, people around Mbarara speak Runyankore and people from Tooro Kingdom speak Rutooro, but in between those areas there are villages where most of the people speak a dialect that is best characterized as intermediate between Runyankore and Rutooro. In fact, prior to 1952, these and other closely related dialects had a shared literature under the name of Runyoro (Runyoro, Rutooro, Runyankore, Rukiga, Ruhema, Runyambo, Ruhaya...) since they are all mutually intelligible. In 1952, however, separate orthographies were developed for Runyoro and Rutooro (Runyoro-Rutooro) and for Runyankore and Rukiga (Runyankore-Rukiga). Around 1990 the term Runyakitara which is not attached to any modern ethnic group but to the cultural heirs of the Empire of Kitarawas popularized to refer to the whole language cluster as well as to facilitate work in these languages, such as teaching at university level (Makerere). Nevertheless, a unified orthography is yet to be developed and spread.

In south central Uganda, the Bantu languages of Luganda and Lusoga are largely intelligible as well. This dialectic similarity also extends to the Lussese language spoken in the Ssesse Islands of Lake Victoria.

Nilotic languages include Karamojong of eastern Uganda (population 370,000), the Kakwa language in the extreme north-western corner (about 150,000 population) and Teso south of Lake Kyoga (3.2 million 9.6% of Uganda's population). Western Nilotic Luo languages include Alur (population 459,000), Acholi, Lango, Adhola and Kuman of eastern Uganda. (Acholi and Lango are interintelligible, and sometimes the term "Luo" is used to cover them.)

Some Southern Nilotic Kalenjin languages are spoken along the border with Kenya, including Pokot and the Elgon languages near Kupsabiny. Kuliak languages Ik and Soo are spoken in northeast Uganda. Lugbara, Aringa, Ma'di and Ndo of North-eastern Uganda are a part of the Central Sudanic language family.

1.1.1 Language policy.

In Uganda, like many African countries, English was introduced in government and public life by way of missionary work and the educational system. During the first decades of the twentieth century, Swahili gained influence as it was not only used in the army and the police, but was also taught in schools. The Ganda viewed the introduction of Swahili as a threat to their political power and partly through their influence, English remained the only official language at that time.

After independence, there were efforts to choose an African official language, with Swahili and Luganda as the most considered candidates. Although Luganda was the most geographically spread language, people outside Buganda were opposed to having it as a national language. English remained the official language. (Parry & Kate, 2000)

1.1.2 The Aliba.

The Aliba call their language variety Aliba ti. They also commonly speak Ma'diti, especially in towns. Local leaders said there are about 21,000 Aliba, primarily living in Aliba Sub- County. The 2014 census reported about 18,000 Aliba (UBOS 2016). Villages include: Achimari Central, Achimari East, Ma'di South [snm], Ma'diOkollo, Upper Ma'di, and Ma'diUrule all refer to the same community that is primarily found in Ma'diOkollo District. They should not be confused with the Ma'di [mhi] in Moyo and Adjumani Districts. Where not specified, Ma'di most likely refers to the Ma'di Moyo or Adjumani.

Some people still consider the Aringa language [luc] to be the same as Lugbara [lgg], therefore when they say that they speak “Lugbara,” it’s not always clear if a person means Aringa or Lugbara.

Ti means ‘mouth.’ So, the Ma'di people speak the language variety Ma'diti, the Aringa people speak the language variety Aringa ti, etc

Arapa, Atipwe, Ewafa, Indilinga East, Indilinga West, Kanya, Konyokonyo, Malindi, Mbale North, Mbale South, Moyinyama, and Wadigo.

The Aliba say they came from the Aliba people in Central Equatoria of Sudan. There are 22 Aliba clans living in Obongi as well as some in Adjumani and Lego. They live intermingled with the Gimara and Reli. Some Aliba have moved south to Ma'diOkollo District and are known as the Aliba Rigbo community. They seem to be related to the other Moru-Ma'di communities. Fishing and farming are important sources of income.

1.1.3 The Gimara.

The Gimara are found in Obongi Town Council and Gimara Sub- County. Villages include: Awindiri, Lionga Central, Lionga South, Liwa North, Liwa South, Obugubu, Papiya, Pasiki. The Gimara live intermingled with several other communities. For example, the LC1 for Kilembe Cell reported that the population is 60% Gimara, 30% Reli, 15% Aliba, and 5% Aringa. The total population is around 13,500 according to local leaders interviewed during this survey. The 2014 census reported about 11,000 Gimara (UBOS 2016).

The Gimara believe that four brothers migrated from Sudan and became the ancestors of the Kakwa, Maracha, Gibo, and Gimara. They claim the Kakwa as their closest relative. The Gimara currently use Ma'di written materials.

Illustration 1: Approximate locations of communities in Obongi District (modified from Open Street Map 2022)

1.1.4 The Reli

The Reli are primarily found in Itula Sub- County, specifically: Alimara, Angaliachini, Belameling, Bele, Dama, Dembele, Dikiri, Dongo, Gborokonyo, Itula, Kali East, Kali West, Legu, Lereje, Lukuri, Mokir, Morubi, Mureriya, Orinya, Waka. Local leaders report the population to be around 18,000, and that most of the villages surveyed are 80-100% ethnically Reli. The 2014 census reported around 8,000 Reli (UBOS 2016).

The Reli engage in farming, fishing, and cattle rearing. A few leave the area for work or studies, but most stay. There are both Christians and Muslims in the area.

The Reli say their language is the most like Gimara, but that they are different languages.

According to them, the next closest language is Kakwa [keo], then Kuku [ukv]. They say Reli was the name of an ancestor who moved from Sudan to Kale Sub- County, their brother Pojulu stayed in South Sudan, where his descendants continue to speak a language by the same name.

To summarize, the researcher borrowed the words of scholars who assert "language plays a vital role in the process of production in any society. It is the medium by which production is organized and coordinated whenever more than one producer is involved. Language is also the medium by which the technological know-how used in production is stored and passed on to others in the production process. Thus, language is the key element in the economic base of society. According to Person (1973) language is also a vital ingredient of the institutions which society erects to maintain the prevailing social relations and to protect these social relations. Government administration, religious or political institutions all need language to function. It is clear, therefore, as Balibar, (1994) notes "language is so central to the superstructure of society" (p. 13-14).

Finally, as Uganda advances economically and technologically and as the literacy levels continue to rise, English will be widely learned and spoken in the country. Similarly, because culture and cultural institutions must be promoted and sustained, the local languages will keep in use and continue to grow. It is not farfetched, therefore, to assume that Uganda will remain a country of many languages though with English as the official language.

What happened in all that? Has viewed minority languages as useless and little, or no effort was put in to develop them. These include having a relatively small number of speakers, a decline in the number of speakers, and popular belief that these speakers are uncultured, or primitive, or the minority

language is a dialect of the dominant language. Support for minority languages is sometimes viewed as supporting separatism.

The task before us is enormous. We need to change the way we look, or perceive the marginalized language groups of Aliba, Gimara and Reli but rather focus on how we can develop these language groups to grow. Believing that supporting minority language groups is not separatism but rather unity and avoiding the popular belief that these speakers are uncultured, or primitive, or the minority language is a dialect of the dominant language, but that we can learn a lot from their culture or even create a source of tourism from them and furthermore, believing that Speakers of majority languages can and do learn minority languages.

A combination of efforts, and ideas have been done to develop the minority languages of Aliba, Gimara and Reli. But less has been emphasized on how distinct Aliba, Gimara and Reli are from other languages in their communities, the patterns of language use and multilingualism in Aliba, Gimara and Reli communities and the appropriate and suitable language development programs in the Aliba, Gimara and Reli communities.

This research therefore sought to address the gaps left by the previous researchers on the similar topic.

1.2 Problem Statement

The world has classified languages, calling some major and others minor. The minor languages suffer social abandonment, rejection and discrimination. The result is that they become reluctant to participate in education and development programs. Uganda is a multilingual country with over 70 languages which fall into four main language families; Bantu, Nilotic, Central Sudanic and Kuliak. Among these; 43 of these languages are living, 41 are indigenous while 2 are non-indigenous; 5 are institutional, 27 are developing, 7 are established, 2 are endangered, and 2 are almost extinct.

Among the Central Sudanic language family, the Lugbara, Aringa, Ma'di and Ndo are considered major, while Aliba, Gimara and Reli are seen as minor languages. The Aliba commonly speak Ma'di, especially those in towns. According to the local leaders their population is about 21,000, spread in 22 clans that live in Obongi, Adjumani and Lego localities intermingled with the Gimara and Reli. Some Aliba moved south to Ma'diOkollo District to form the Aliba Rigbo community. The Gimara live in Obongi Town Council and Gimara Sub- County, intermingled with Reli, Aliba, and Aringa. Their population is around 13,500 and currently use Ma'di written materials. The Reli are primarily found in Itula Sub- County. Their population is around 18,000 and say their language is close to Gimara, but insist that these are different languages.

Language is key in the economic development of any society. Person (1973), asserts that language is a vital ingredient in helping a society erect institutions that maintain and protect the prevailing social relations. Government, religious and political institutions need language to function because it plays a vital role in the production process for any society. It is the medium through which production is organized and coordinated. Balibar (1994), notes that "language is central in the superstructure of any society". Therefore, as Uganda advances and literacy levels continue to rise, English will continue becoming widely learned and spoken. However, culture and cultural institutions must be promoted and sustained by keeping local languages in use and growth.

Minority languages have been viewed as useless thus, little or no efforts have been put in to develop them. The consequences are that few people speak those languages, there is a decline in the number of speakers and a popular belief that these speakers are uncultured and primitive. The minority languages are as well seen as dialects of dominant languages. Some view support for the development of minority languages as support for separatism. A study, published in *Nature Ecology and Evolution*, shows that a diversity of world languages are under threat. It estimates that an equivalent of one language is being lost in every three-month period. Projections show that the levels of language loss could actually triple in the next 40 years, with at least one language disappearing per month if development and preservation measures are not taken. When a language is lost or 'sleeping' and no longer being spoken, we lose a lot of human cultural diversity" says Professor Bromham. When a language reaches this state the people who speak it feel abandoned and rejected and they are likely going to find it difficult to participate in any development programs. Most important is that these people do not have God's word in their heart languages. They are forced to read the Bible in the language of their oppressors .

A combination of efforts have been conducted to promote the development of minority languages. However, less has been done to emphasize how distinct Aliba, Gimara and Reli are from other languages in their communities; the patterns of language use and multilingualism in Aliba, Gimara and Reli communities and the appropriate and suitable language development programs in the Aliba, Gimara and Reli communities. There are organization that are encouraging the positive view of languages regardless of the size. Further, governments, schools, and neighborhoods are encouraging people to embrace the minority languages and see them as vital in any language preservation effort. The Constitution of Uganda (Amended in 2005) under Objective xxiv (24)(a) spells Uganda's commitment to ensure the social and cultural well-being of the people. Under the State's cultural objectives, the Constitution stipulates that the State shall promote and preserve the cultural values and practices that enhance the dignity of Ugandans to encourage the development, preservation and enrichment of Ugandan languages. Article 37 of the Constitution specifically provides for the right to

culture: “Every person has a right as applicable to belong to, enjoy, practice, profess, maintain and promote any culture, cultural institution, language, tradition, creed or religion in community with others”. A variety of individuals, NGOs like UNICEF, WFP, UWESO, government entities like the Office of the Prime Minister, have put up combined efforts to improve the livelihood of the Aliba, Reli and Gimara. There are efforts to extend education, medical and health services, security, food provision, spread the gospel through missionary work to the community with tremendous transformation of lives registered.

The research sought to find out why the Aliba, Reli and Gimara ethnic groups have not been considered central in language development programs. The research found out how the Aliba, Reli and Gimara ethnic groups could be involved in language development programs.

1.3 Central Research Question.

Why are the Aliba, Gimara and Reli languages not considered central in language development programs.

1.4 Practical question

How can the Aliba, Gimara and Reli languages be considered central in language development programs.

1.5 Specific Objectives.

1. To find out how the useability of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.
2. To assess how the distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.
3. To evaluate how the survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.
4. To gauge how representation of the Aliba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs.

1.6 Research Questions

1. How does the useability of Aliba, Gimara and Reli languages contribute to their consideration in language development programs?
2. How does the distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.
3. How does the survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.
4. How does representation of the Aliba, Gimara and Reli ethnic groups contribute to their

consideration in languages development programs.

1.7 Research Hypotheses.

1. The useability of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.
2. The distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.
3. The survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.
4. Representation of the Alinothingba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs.

1.8 Significance of the Study.

The findings of the study are relevant to the communities of Aliba, Reli and Gimara in that it gives the milestones towards empowering the locals to translate the Bible in their heart languages.

The study helps the church, ministry leaders and cultural leaders to realize the importance of their communities having the Bible in their heart languages and the impact that it has on their communities through the Word of God being read and shared in the language they understand best. This eventually accelerates the spread of the Gospel and enable people access God's Word without learning a secondary language.

The findings of the study may also serve as a benchmark to other organizations or researchers who would love to develop minority language communities, empower them translate the development, economical and health materials in their heart languages, and empower them to develop economically like their counter parts –the majority language groups.

Further researcher benefits from the findings of this study since it provides additional knowledge to the already existing literature on how best they can establish the viability and vitality of minority Languages for potential development programs. The findings and gaps of this study act as grounds for further research.

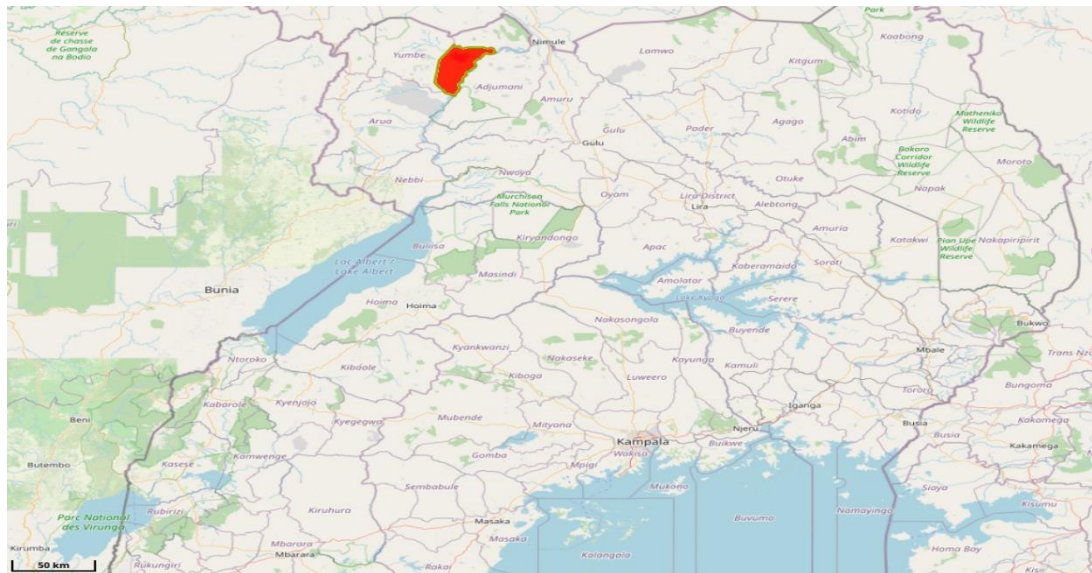
This study helps me to attain my MA in Organizational Leadership with Uganda Christian University.

Finally, this study contributes to the Global recognition of Aliba, Gimara and Reli as definitely and distinct languages. The study helps these languages to be included to the national scope of Uganda and be recognized by the constitution as define languages.

1.9 Scope of the study.

1.9.1 Geographical Scope.

This study was carried out in Obongi district. Obongi District is found in the West Nile region of Uganda near the border to South Sudan. The Nile River forms the eastern boundary of the district. Obongi was split from Moyo District in 2019 and consists of Itula Sub- County, Gimara Sub- County, Aliba Sub- County and Obongi Town Council. The population of the district was about 50,000, in 2020, according to the Uganda Bureau of Statistics: Aliba SC 19,000, Gimara SC 7,000,



Itula SC 15,000 and Obongi TC 8,000 (City

Illustration2 : Location of Obongi District within Uganda (City Population 2022, modified).

Population 2022). As of 2018, there were also more than 160,000 refugees living in the Palorinya refugee settlement (UNHCR 2018). The district is primarily populated by three communities: the Aliba, Gimara and Reli. They are bordered to the north and east by the Ma'di (Moyo and Adjumani), to the west by the Aringa, and to the south by the Ma'di Okollo and Rigbo. Some Ma'di and Aringa also live within Obongi District. All these groups claim to have originated from present-day South Sudan. The languages of wider communication in the region include Ma'di [mhi], Lugbara [lgg], and English. Most of the languages in this area are Nilo-Saharan, either Central Sudanic such as the Moru-Ma'di languages (e.g., Aringa, Lugbara, Ma'di), Eastern Nilotic (e.g., Bari, Kakwa, Kuku) or Western Nilotic (e.g., Acholi, Alur, Lango).

1.9.2 Time Scope

This was a five months' field work conducted between March and July 2023 but the references are made for information in literature as early as 2013. The focus was on how the minority Language communities of Aliba, Gimara and Reli can be supported with a language development program in form of Bible translation projects.

1.9.3 Content Scope.

The research focused on marginalized languages in Northwest Uganda with a specific consideration on why Reli, Aliba and Gimara languages in Obongi district are not central in language developments programs. Specifically, the study analyzed how the useability, distinctiveness, representation and survival of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

CHAPTER TWO

Literature Review

2.0 Introduction

This chapter presents a review of literature on the centrality of minority languages in development programs by analyzing how Aliba, Gimara and Reli languages of North Western Uganda can be considered central in language development programs. It is presented basing on the specific objectives of the study which are how useability, distinctiveness, representation and survival of minority languages are central in their consideration in language development programs.

2.1 Consideration of minority languages in language development programs.

2.1.1 Minority languages.

Several scholars have various perspectives regarding what makes a language a minor language. According to Lenore & Adam,(2022) the term “minority language” enjoys a natural, but problematic, definition. In the most straightforward sense, a minority language is simply one spoken by less than 50 percent of a population in each region, state, or country. Lenore & Adam, (2022) research shows that a total number of 196 sovereign states recognized internationally (as of 2019) and an estimated number of roughly 5,000 to 7,000 languages spoken worldwide, the vast majority of languages are minority languages in every country in which they are spoken.

According to Lenore & Adam, (2022) the key criterion for determining a minority language is the size of the speaker population within a specific geographic context: an individual language may be a minority language in one region or state but a majority language in another. Such is the case with many immigrant languages, whose speakers may continue to be a majority in the homeland but have smaller speaker bases elsewhere.

Furthermore, a single language may have different degrees of minority status within a given country. To cite one of the most obvious examples, Spanish is a majority language in several countries but a minority language in the United States overall. At the same time, in United States, counties, or regions with large Latino populations it is much more prevalent and even valued and is indeed spoken by most of the population in some counties in Texas and New Mexico. This example highlights the most problematic part of the definition given above; namely, that it makes no claim about the economic, social, or political prestige of a minority language.

In many of France’s former colonies, French is a minority language, as is Ainu in Japan, but the former is frequently associated with education and economic advancement, whereas the latter is stigmatized and subject to discrimination. Given such differences, it may make good sense to distinguish between indigenous, immigrant, and ethnic linguistic minorities, and to characterize minority languages in terms of their social and economic functions. Doing so follows the precedent set by landmark documents such as the European Charter for Regional or Minority Languages, adopted in 1992 by the

Council of Europe. The charter defines minority languages based on two criteria: a numerically smaller speaker population and a lack of official status. Accordingly, languages (such as Irish) that have official status but are spoken by smaller segments of a given population do not count as minority languages. But at the same time, the charter excludes dialects and migrant languages, even though the classification of a language variety as a dialect is as much a socio-political judgment as a linguistic one. In assembling this annotated bibliography, the authors have sought to keep in mind the various, sometimes conflicting ideas of what minority languages are or should be.

Some minority languages are simultaneously also official languages, such as Irish in Ireland or the numerous indigenous languages of Bolivia. Likewise, some national languages are often considered minority languages, insofar as they are the national language of a stateless nation. Lenore & Adam, (2022)

Minority languages may be marginalized within nations for several reasons. These include having a relatively small number of speakers, a decline in the number of speakers, and popular belief that these speakers are uncultured, or primitive, or the minority language is a dialect of the dominant language. Support for minority languages is sometimes viewed as supporting separatism, for example, the ongoing revival of the Celtic languages in the British Isles and France (Irish, Welsh, Scottish Gaelic, Manx, Cornish and Breton). The dominant culture may consider use of immigrant minority languages to be a threat to unity, indicating that such communities are not integrating into the larger culture. Both perceived threats are based on the notion of the exclusion of the majority language speakers. Often this is added to by political systems by not providing support (such as education and policing) in these languages.

Europe defines minority languages based on two criteria: a numerically smaller speaker population and a lack of official status.

Speakers of majority languages can and do learn minority languages, through the large number of courses available. It is not known whether most students of minority languages are members of the minority community re-connecting with the community's language, or others seeking to become familiar with it.

Conclusively It is impossible to provide one generally accepted definition of the term 'minority'. This lack of definition has also been acknowledged in relation to various international conventions and treaties. A recent example can be found in the Council of Europe's Thematic commentary no. 4: The scope of application of the Framework Convention for the Protection of National Minorities which states that "there has never been a universally shared definition", and "as a result, the question of who

is to be recognised as a right holder under the Framework Convention has, since its adoption, been the subject of extended debate at international and national, academic and political levels” (Council of Europe 2016a, p. 4).

2.1.2 Factors to consider when using minority languages in development.

Like Giles stated, research on minority language use and the survival of linguistic minorities has examined the ethnolinguistic vitality (EV) of minority groups. Giles et al. (1977) defines ethnolinguistic vitality as “that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations” (p. 308). They advanced that three structural factors underlie a group’s EV: demography, institutional support, and status. The more a language group has strong demographics (numbers and proportions), controls important societal institutions, and has a high status in society, the more it is likely to “survive and thrive as a collective entity in an intergroup context” (p. 308). Giles et al. suggested that “a group’s subjective assessment of its vitality may be as important as the objective reality” (p. 318). They also discussed socio-psychological factors related to EV, such as that of social identity (Tajfel, 1978), and the idea that minority language groups could envision “cognitive alternatives” to their current situation and exercise different strategies of social change, ranging from linguistic assimilation to competition with the dominant group (Tajfel & Turner, 1979). These strategies could depend on the perceived stability or instability and legitimacy or illegitimacy of their situation (Turner & Brown, 1978). Scholars usually distinguish nine criteria to measure whether a language is vital and not threatened with extinction. These nine indicators are part of a broader theoretical framework for language vitality and indicate what is necessary to maintain the language. The nine factors are: absolute numbers of speakers (useability), intergenerational language transmission (survival), community members’ attitudes towards their own language (useability), shifts in domains of language use (distinctiveness), governmental and institutional language attitudes and policies (including official status and use) (representation), type and quality of documentation (survival), response to new domains and media, availability of materials for language education and literacy (representation and survival), and finally the proportion of speakers within the total population (UNESCO, 2003) (representation), (categorization by the researcher).

These factors summarize the parameters that were adopted as measurements in this research.

It goes beyond the scope of this research paper to discuss all the criteria separately, but the above factors clearly shows that survival, useability, distinctiveness and representation (emphasis of the researcher) of a language is not only a responsibility of the speakers of a language, but that multiple factors play a role. The Atlas of the World's Languages in Danger (Moseley, 2010) is one of UNESCO’s initiatives and shows on a world map which languages are threatened with extinction. The

five levels of threat are measured based on the nine criteria mentioned above. For the 'lightest' category of threat, the term 'vulnerable' is used. Vulnerability develops when most children still speak the language, but when the use of the language is “restricted to certain domains”. The term ‘definitely endangered’ is used when “children no longer learn the language as mother tongue in the home”. The term ‘severely endangered’ is used when the “language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves”. Critically endangered are the languages where “the youngest speakers are grandparents and older, and they speak the language partially and infrequently” (p. 11-12). A language that has not been spoken since 1950 is labeled with the term 'extinct'.

2.1.3 Why minority languages are ignored in language development.

Minority languages may be ignored within nations for several reasons. These include having a relatively small number of speakers, a decline in the number of speakers, and popular belief that these speakers are uncultured, or primitive, or the minority language is a dialect of the dominant language.

2.2 Useability of Minority Languages and Development

Language is the unique characteristic of the human species which serves as a medium of communication. The term language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols (Yule, 1989). An individual needs language to interact within and outside his environment. Language can be verbal or nonverbal in form. The verbal form of language consists of the use of sounds and symbols in expressions whereas the nonverbal language involves the use of signs and body language such as facial expressions, gestures, signs, and other expressions in communication, without the use of sounds. Widowson, (1979) affirms that all languages are highly developed and sophisticated communication systems, all capable of meeting the demands of society in terms of expressing emotions and sending /receiving information. Nwadike, (2004) views language as the key to the heart of the people. If we lose the key, we lose the people. If we treasure the key, and keep it safe, it will unlock the doors of wealth or affluence, thus bringing about national development. It therefore follows that language is pivotal in the developmental process of any nation, starting from the drawing board to the implementation and evaluation of identified societal goals and the sustainable developmental goals are not exempted. Language plays a significant role in creating, stating, interpreting, and understanding these development goals as well as in its execution and evaluation process. “The limits of my language mean the limits of my world.”—Ludwig Wittgenstein. The use of minority languages should be seen as an indication for consideration in development of individuals. According to Kaisa Schreck Danielsson, (2017) Language fuels our brains, frames our thoughts and makes complex communication possible. The words, expressions, and

quirks unique to our language largely define how we see and understand the world. It can make economies more successful, help us earn higher salaries, maybe even lead to a happier, more connected life? And is it, as popular culture likes to claim, it is the secret to bringing up super smart children? Languages help us make sense of the world and can even influence the way we see and describe it, as a recent study examining German and English speakers shows, Kaisa Schreck Danielsson, (2017). There's also no doubt that a Finnish and Arabic speaker, for example, would describe the world differently. After all, Arabic hardly needs 40 words or expressions related to snow like Finnish does, and there's likely to be a noticeable difference in how a Finn describes, perhaps even experiences, a winter wonderland as a result. Indeed, learning another language not only helps us see the world from a different perspective, but it can even impact the way we think about it. As Dr. Panos Athanasopoulos, an expert in linguistics and bilingualism, puts it: "There's an inextricable link between language, culture and cognition".

Many studies support this, showing that people who speak different languages score higher in tests that measure open-mindedness and cultural sensitivity and have an easier time seeing things from a different cultural perspective. Bilingualism, therefore, seems to make people bicultural (or multicultural if you speak more than two languages), a significant advantage in today's borderless world and a vital skill when traveling and getting to know new cultures and people.

The benefits of people using their languages even though it is deemed minority goes further. It makes them Bilingual. Bilingualism has benefits. Studies in Switzerland, Britain, Canada, and India, as well as our very own EF English Proficiency Index (EF EPI), highlight the financial rewards associated with bilingualism or multilingualism at all levels.

A Swiss study, for example, noted that multilingualism is estimated to contribute 10 percent of Switzerland's Gross Domestic Product (GDP), proving that the language skills of workers open more markets to Swiss businesses, greatly benefiting the economy. In Britain, on the other hand, the cost of the country's stubborn attachment to the English language and unwillingness to significantly invest in learning other languages, has been estimated to be as high as £48bn a year, or a staggering 3.5 percent of GDP, Kaisa Schreck Danielsson, (2017).

For businesses, the language skills of their workers be it a language spoken in a new market they're expanding to, or English, the global lingua franca – are just as important. In an Economist Intelligence Unit study, quoted in the 2014 EF EPI, nearly 90 percent of managers said that better cross-border communication would improve the bottom line, while another study noted that 79 percent of companies that had invested in the English skills of their workers, had seen an increase in sales.

At the individual level, the benefits of bilingualism are a little harder to quantify, mainly because they

depend on industry, location, and level of employment. A 2010 study in Canada, for example, showed that bilingual workers earned between 3-7 percent more than their monolingual peers. Speaking both country's official languages English and French helped people earn more, even if they weren't required to speak that second language on the job. In the US, studies have shown that speaking a foreign language can increase your salary by at least 1.5-3.8 percent, with German skills having the highest value due to their relative scarcity and Germany's importance to global trade. In India, this premium was even more notable, with those who spoke English earning, on average, 34 percent more per hour.

Bilingual or multilingual managers are also increasingly valued and sought after: Recruiters and industry leaders consider them to be better equipped to manage both global business relationships and teams.

There are clear and very tangible benefits to speaking our mother tongue first. Although there is limited proof that growing up with your own language give's children a significant cognitive edge, lifelong learning and using a second language regularly does indeed seem to make our brains nimbler and more resilient. The economic benefits, moreover, can be substantial. Speaking more languages also makes us more open minded and helps us feel more connected to other cultures and to the world. Who knows bilingualism might even foster peace and understanding at a global level. If that's not a good reason to learn another language, I don't know what is.

According to Sami Edwards, (2021). The first prime benefit of knowing two or more languages is the ease of communication. It helps you to easily communicate with people speaking another language. If you have command over that language, you can understand what they speak and write. So, whether you are a student studying a course, or doing a job in an organization. You will have no issue in communication with them.

Another benefit of knowing multiple languages is improving brain memory. Besides adding vocabulary when you speak or write in another language. It constantly keeps your brain in action to think and produce words. As you are repaying attention to sentence structures like verbs, Nouns, and other elements of language. These acts keep your brain fresh and increase memory. Besides this when you learn or speak multiple languages. It increases the size of brains. As we know that thinking, Talking, writing in a second language is a type of exercise for your brain. And when you do exercise. The size of organ increases. The same is the case for brains. Also, research has proved that being bilingual makes your brain bigger. If we talk about a particular part, The size of the cerebral cortex and hippocampus increases especially.

When you speak multiple languages. It means you're dealing with different people, who belong to different cultures. And you know more about different cultures and a variety of other cultural attributes. Once you are aware of the cultural attributes of an area or residents, It will help you to be more creative compared to people speaking a single language. Hence, it also increases creativity. Besides the above-mentioned benefits. When you know multiple languages. It will increase your IQ, make you more creative and make you able to take bold and positive decisions. You can tremendously enjoy your traveling. Make you a multi-tasker and directly increase your happiness.

2.3 Distinctiveness of Minority Languages and Development.

Distinctiveness of language refers to the ability of a segment of utterance to be different in meaning as well as in sound from an otherwise identical utterance. Distinctive features are properties of sounds that allow linguists to make generalizations and descriptions across all of the world languages. Each segment or sound is a unique combination of distinctive features. Distinctive features are minimal features of a phoneme in each language that serve to distinguish it from other phonemes. Throughout the history of distinctive feature theory, a major goal has been to identify a set of features that is adequate for describing the segmental contrasts and phonologically important segment groups observed in the world's languages.

According to Julianne Hansen, (2020) suggests that languages are distinct from each other because of these five fundamental characteristics of language which include cultural relevance, symbolism, flexibility, variation, and social importance.

The quantity of characteristics which are used to characterize language will vary, depending on the text referenced. The following are considered common features of all languages.

Language is social (useability). By its very nature, language evolved to connect humans and to enable them to interact with each other. Users of a language agree to a set of rules and systems and then use those rules consistently so that they can better function in their society. Language exists because humans depend on each other and therefore need a reliable way to interact with each other.

Language is arbitrary. The choice of any sounds to represent a thing or idea is arbitrary. Why is a feline animal called a cat in English, a gato in Spanish, a mace in Albanian, and a kot in polish? There is not any reason that certain sounds have been ascribed to the things they represent in a language but once the word has been established, users of that language agree on the choice.

Language is systematic. Language is put together in a certain way, which varies depending on the language. There are rules for the way letters can combine to form words and the way words combine

to form sentences. There is a grammar that establishes the syntax of the language and governs the way tenses are conveyed. This system is predictable (with a few exceptions along the way), and users can thereby manipulate the language to fit their needs based on the rules of the language.

Language is symbolic. There are various symbols and sounds that represent meaningful ideas to users of a language. When speakers of English (and many other languages) see a? they understand that this symbol represents a question. Words themselves are symbolic; when readers see the word *I* on a page, they understand that this is more than a vertical line. These lines represent a first-person pronoun, identifying a speaker. Interpreting symbols correctly is important to the speakers of a language.

Language is dynamic. Any given language wasn't developed in a day, and language continues to evolve over time as speakers and cultures change. Fifty years ago, there was no need to have a word for *app*, *downloading*, *cyber bullying*, *smart cars*, or *online learners*. Conversely, it's rare for users of modern English to use the words *elflock*, *lunting*, *giglet*, *shinnicked*, or *primpruit*, though these words were once commonly used. In America, using some words can date users. *Coolio* was a popular term in the 1990s. *Far out* is often associated with the hippie culture of the later 1960s and 1970s. *Icebox* is often used by an older generation who originally owned the technology requiring a block of ice to keep food cold. Language is dynamic, becoming what a culture needs it to convey.

According to Steph Müller, (2020) language is an expression of culture, and it cannot be assumed that everyone from a particular country has the same culture or speaks the same language. Take South Africa, for example—there are eleven official languages in that country, depicting eleven unique cultures and ways of life. As an expression of culture, the continuation of one's home language, or mother tongue, is immensely important. Well-known writers, such as Ngugi wa Thiong'o, have dedicated their careers and their lives to this fact. It is entirely dependent on who uses it, for what reasons, within what context, and for what purpose. Culture is the setting that enables the medium of language. It is also what defines it and gives it uniqueness. Also, you address people depending on their culture; when the culture is very different from yours, you use less context and more symbols to convey understanding. When the culture is like yours, you can use more context because you are more likely to be understood verbally and non-verbally.

Language doesn't only evolve—it also grows, with new words being added to the dictionary on a regular basis. These days, you will find words like "froyo," "listicle," "photobomb," and "twerk" in many major dictionaries. When we give minority languages the opportunity to grow, they will indeed grow.

Lastly, language is immensely varied, and there is often nothing in common between languages. For example, in English, we would greet somebody late in the day by saying "good evening." In French, the same greeting would be "bonsoir," while in Hungarian it would be "jóestét." While having the same meaning, these words have nothing in common with each other in the way that they are said or spelled.

There are many aspects that make us decide that two different individuals speak two different languages. One of these aspects is how well the two of them can understand each other (or if they can understand each other at all). Another aspect is when the two individuals declare that they speak two different languages, even while they understand each other without a problem. The latter is the identity aspect, which quickly becomes a language policy dimension, escalating to all-round politics, sometimes with wars fought about it. Hazen & Kirk, (2006).

I will deliberately ignore this latter dimension and focus on how well those two individuals understand each other. This is where technology can help us. As to technology helping politics, I would not go so far as to envisage a clever decision planning computer, simply because I can't imagine it. On the other hand, war is something that technology can assist well.

Sociolinguistics acknowledges this by stating that idiolects exist. An idiolect is the use of language as spoken by one individual, or as Bloch who first used the term in 1948 wrote: "The totality of possible utterances of one speaker at one time in using a language to interact with one other speaker is an idiolect." Hazen & Kirk, (2006). The point is that when one acquires their first language, a code, a mental lexicon is built up in their mind, and each item of this code is mapped to, or intertwined with, a concept that also exists in their mind.

In psycholinguistics, there is a debate on whether the mental lexicon exists, and if it does, how it works, what role it plays in language acquisition and understanding.

Thus, when language is built up in one's mind, it will be a bit different for every individual that goes for both the mental lexicon and the 'mappings. This happens because every infant has interactions with a different set of people and under different circumstances. Yet this language, this idiolect, won't be totally independent from everyone else's: you don't learn language on your own, only through interaction with others.

Hazen & Kirk, (2006) said, the language you learn will be very similar to the language of those who 'taught' you how to speak it. So similar that you will be able to understand them, and many others who had a similar environment in their infancy. When someone says something to you, it might not exist in your mental lexicon in the exact same form. Yet it will be similar enough to at least one item (or a combination of items) that you will be able to recognize and form a mental image of.

When it comes to recognizing and understanding language, the human mind has an amazing error-correction capacity. The pronunciation, the lexical items, and the grammar can be distorted to a large extent, and the individual at the receiving end will still understand maybe with more effort. But there is a tipping point: the language at the source can be so different from the one the receiver can recognize that understanding is no longer possible. This is when we say the two of them speak two different languages. To make the two individuals understand each other, we need a third party, competent in both languages, who can transfer an utterance from the source's language into the receiver's language: translation must take place.

I am using the term 'language' incorrectly here. Language is a community phenomenon. The fact that two individuals can communicate without the need for any transfer (translation that is) is a relationship between them. In the simplest wording, a particular language is the set of meaningful utterances spoken by a group of individuals who can understand each other.

According to Atlas LS (2021) the following are the characteristics that make one language different from the other.

Tone: This is the rising and falling of pitch when certain words are spoken in a language. This is done to emphasize meaning or inflect important words. All languages make use of tone, but some languages, such as Chinese and East Asian languages, use the feature more than in Western languages. This tonal feature is difficult to detect in non-tonal speakers, which is one reason why Asian languages are difficult to learn for non-native speakers and because the Aliba, Gimara and Reli languages have different tones there is need to empower them translate the Bible in their heart language.

Grammar: This includes the methods of constructing sentences in the past, present, and future tenses. A language is easier to learn when the grammar style is similar between different languages. For example, seven Romance languages are derived from the common language of Latin and share similar grammar characteristics. Therefore, many people who know one Romance language often learn two or more others.

Cognates: These are borrowed words from other languages that are related by spelling, pronunciation or meaning. There are tens of thousands of cognates in the English language that are borrowed from Spanish, French, Arabic, Italian and Russian languages. The Romance languages have most of their words derived from Latin. The Aliba, Reli and Gimara have borrowed words from each other and even from the major languages, therefore the need to establish their viability and vitality for potential development programs.

Pronunciations: The same words are spoken differently in different languages. Most humans use the same sounds in their languages, but certain sounds are present in certain languages and absent in

others. For example, some Spanish sounds are more difficult or impossible to articulate for English speakers than native speakers. Some vowel sounds exist in French but not in English.

Writing: In every language, words are written using different types of letters and symbols. The similarity of the script to one's native language determines how difficult or impossible it is to learn. Therefore, Asian languages are notoriously difficult to learn. Every word has a different symbol that must be memorized to read and understand. A learner must memorize tens of thousands of symbols that also must be pronounced correctly.

2.4 Survival of Minority Languages and Development.

The thrust of the model is that sociological factors not only directly affect a language's survival but also, and just as importantly, shape individuals' socio-psychological and interactional climates Jaspert and Kroon, (1991). In turn, the socio-psychological and interactional dimensions can serve as determinants of language survival/non-survival like the sociological.

Within the sociological climates, two important models are depicted on opposite ends of a continuum:

1. The diffusion climate in which the minority groups adopt the value systems of the dominant group and assimilate.
2. Internal colonialism in which minority groups become 'internal colonies' and maintain their identity. For example, in the United States the diffusion outlook was a dominant perspective in the 1920's as America experienced massive immigration from abroad. It was assumed that if the nation was to remain strong and undivided, these different ethnic groups would need to acculturate and become part of mainstream society. Since the 1960's however, social scientists have been adopting other viewpoints such as internal colonialism to account for the lack of assimilation by some ethnic minorities.

In the model, the sociological climate of diffusion would be directly associated with the non-survival of minority languages, whereas the internal colonialism environment would breed an environment that is conducive to the survival of minority languages. Besides the sociological climates operating in direct ways, they also affect the way the socio-psychological and interaction climates are molded. For instance, we would expect that the sociological climate of diffusion would lead group members to have certain inter group cognition such as low dependency upon and low solidarity with their minority group and certain communication characteristics that eventually, and in the larger scheme of things, would facilitate the non-survival of the language.

These inter group cognition and communication climates will be introduced in some detail below since

few, if any researchers, have acknowledged the impact of these socio-psychological and interaction forces on language outcomes. As a result, it is these dynamics that serve as the focus of the present study.

It is also important to point out that the sociological, socio-psychological and interactional climates occur in 'inter group' contexts Jaspert and Kroon, (1991). In this sense, they are influenced, sometimes wholly and sometimes in part, by actions and perceptions of the dominant group's states, beliefs, and behaviors as well as by what other individuals within the minority in-group appear to have adopted as sociolinguistic norms and strategies.

Tollefson, (1991) in a recent critique of certain aspects of our theoretical perspective has claimed we ignore historical and structural forces (particularly as they relate to power, dominance, and coercion) and as such reflects, if not sustains, a status quo ideology. However, and as highlighted in our attention to majority group issues and ideologies here and in our overview of the local context below, we have always acknowledged that oppressive measures and group-serving ideologies promoted by powerful elites can fashion sociological climates, inter group cognition (Including perceptions of 'Vitality', communication climates, and language outcomes. Specifying the processes by which these come about, admittedly, has not commanded much of our theoretical or empirical attention. Yet our whole approach to minority. Language maintenance (and the acquisition of second languages) must be to highlight these as inter group phenomena and, as such, often involve structural exploitation and historical subjugation. Indeed, one of our inter group cognition below - cognitive alternatives - relates to social injustice. Our point is that any fruitful interventions in pursuit of saving a minority language will obviously have to attend to all the kinds of links in the structural-cognitive behavioral equation; structural reductionism should be avoided as much as cognitive determinism.

Turning to the language outcomes, survival and non-survival are represented as opposite ends of a continuum and not as all-or-none phenomena Cronen, Chen, and Pearce, (1988). As acknowledged previously, the 'degree of minority language survival and death are idiosyncratic to each language situation and, thus, languages will fall at different points along the continuum (cf. Landry and Allard, in press). At the community level, Fishman's (1990) eight-stage analysis for reversing language shift could be superimposed on our continuum. Clearly Stage 8, where fluent speakers of the minority are no longer available, coincides with our non-survival and Stage 1, where cultural autonomy is recognized and the minority language is evident in education, the media, and government operations, coincides with our survival box.

When the language group becomes 'internal colonies' and maintain their identity, there will be high possibilities of survival for that language group and therefore they will increase their desire and need to engage in programs that improve their language.

2.5 Representation of the Minority Groups and Development.

As we look at the contributing factors for the under-representation of minorities communities in different developmental programs, it is crucial to explore the educational opportunities and support systems available to these individuals. It is often found that minority ethnic groups tend to favor communal advancements before achieving personal advancements.

Some scholarly research has raised our awareness of the many problems within society regarding the under-representation of minorities language communities in educational, political and development arena. What was observed was that minorities language community people experience obstacles in the process of obtaining educational, political and development. These conflicts affect one's ability to succeed within a career. Prejudice, discrimination, sexism, racism, and classism affect personal aspirations and on a macro-level, cause dysfunction within larger systems. Scholars have addressed some concerns regarding the difficulties faced by marginalized people in political spheres.

CHAPTER THREE

Methodology

3.0 Introduction.

This chapter discusses the methods used in collecting data. It describes the research design employed, the target population, sample size and sampling procedure, data collection procedure, data analysis, data interpretation as well as the instruments, used with reasons for choosing them, validity of instruments, ethical consideration and finally approval.

3.1 Research Design

The researcher employed both qualitative and quantitative research design, specifically descriptive, in establishing the centrality of minority languages in development programs by analyzing how Aliba, Gimara and Reli languages of North Western Uganda can be considered central in language development programs. The reason for choosing a descriptive research design was to allow for a broad-based input into aspects that make each of these languages distinct and gather objective opinions about the language speakers regarding their need for Bible translation in their local language. According to Kombo, (2002) it has been pointed out that the qualitative research design can be used when collecting information about people's attitudes, opinions, habits, or any of the variety of education or social issues. The researcher collected both qualitative and quantitative data from the respondents.

3.2 Area of study

The research was carried out in Obongi district in Northwestern Uganda in the specific languages community localities. This was because the researcher developed working partnerships with the local community groups, cultural leaders, religious leaders, that is, Anglican, Catholic and Pentecostal churches. The researcher initiated partnerships with Non-Governmental Organizations like Bible Society Uganda (BSU), and Summer Institute of linguistics Uganda (SIL). These were key personnel to help in collecting data, with reason that they are the language speakers and others closely work with the language communities.

3.3 Population and Sample Size

The population of the Obongi district was about 50,000, in 2020. The population of Aliba is 18,000, Gimara 13,500 and Reli 18,000.

3.4.1 Target Population:

For the purpose of this research, the target population and sample size of the targeted people and respondents is summarized in the table below.

Table 1: Summary of category of respondents, target population, sample size, sampling techniques and research methods.

Category of Respondents	Target population	Sample size	Sampling Technique	Research method
Local language speakers.	216	180	Random sampling	Survey questionnaires.
Local civic leaders	10	10	Purposive sampling	Interview guides.
Religious leaders	10	10	Purposive sampling	Focus group discussions.
Cultural leaders	8	8	Purposive sampling	Interview guides.
Leaders of partner organizations	5	5	Purposive sampling	Interview guides.
Language board members	5	5	Purposive sampling	Interview guides.
TOTAL	254	218		

From the above table the researcher targeted the following categories of respondents, Local language speakers, Local civic leaders, Religious leaders, Cultural leaders, Leaders of partner organizations and Language board members. These were targeted because they would give a wide range of views than obtaining information from one walk of life. The Local language speakers would give the true picture

of the day to day situation and use of language, Local civic leaders leader gave the information from the informed perspective of the people they represent, the Religious leaders gave the information representing the people they lead, the Cultural leaders gave information putting in the cultural perspective and heritage, Leaders of partner organizations of would give unbiased information from outsider point view while the Language board members would give credible information about their languages.

3.5 Sample Size

The findings from the study reflected and described the population of all participants based on the information obtained from the sample. A total of 218 respondents were used in collecting data. The researcher used Krejcie and Morgan (1970) Table to determine the sample population. According to this table, the sample size was obtained using $s = \frac{X^2 N P (1-P)}{d^2(N-1) + X^2 P(1-P)}$. The researcher used a target population of 254 and the sample size 218 participants.

3.6 Sampling Techniques

Purposive sampling was used in selecting (5) leaders of partner organizations working in the region because focus was put on those that have worked with the communities of Reli, Aliba and Gimara. These were able to give objective opinions about the attitudes of each language group and the attachment they have to their languages. They would further ably provide honest feedback on the use of the respective languages in their dealings with the local people.

Purposive sampling was used in selecting (5) Key informants who were language board members of the respective languages. These people were able to give rich information regarding the background of each of these languages, the feelings about the need for language development, government, and NGO intervention.

Simple random sampling was used to select (180) local language speakers of Aliba, Gimara and Reli, 60 people selected for each language.

Purposive sampling was used to select (8) cultural leaders of Aliba, Gimara and Reli. This was because each cultural leader would give reference to another leader who had a better idea about a specific information, so one leader would recommend another person who would help provide the desired information.

Purposive sampling was used to select **(10)** local civic leaders in the respective language communities. The civic leaders would also express their opinion regarding their desired language for day-to-day conversations and reading materials like scripture.

Purposive sampling was used to select(10) religious leaders in Aliba, Gimara and Reli. This is because out of the many people, these selected people would give firsthand information about their honest feelings regarding the use of their language.

3.7 Methods of Data Collection

The researcher used the following data collection methods to gather the necessary data from the respondents.

The researcher administered survey questionnaires to collect data from the Local language speakers of Aliba, Gimara and Reli and Leaders of partner organizations working in the region. The survey questionnaires also provided a simple and straightforward means to learn about opinions, attitudes, beliefs, and values people had about their languages. Those individual questionnaires enabled the respondents to open and give genuine feedback.

The researcher used Focus group discussions to gather data from religious leaders in Aliba, Gimara and Reli. The group setting gave them some confidence and courage to articulate their opinions unlike when singled out. The amount and range of data collected was increased by collecting from several people at the same time. Furthermore, participants enjoyed the dynamics of being with others and interacting, especially as they gave their opinions on the preferred language to be used in church gatherings and literature.

The researcher used Interviews to collect data from local civic leaders in the respective language communities, cultural leaders of Aliba, Gimara and Reli, key informants who are language board members of the respective languages. This is because the respondents had time to say all they wanted to say, the researcher was also able get a rich, detailed account which was often in a verbal stream. The researcher then followed up their answers with additional probes for more information.

3.7.1 Data Collection Instruments

The researcher used Survey questionnaires, focus group guides and Interview guides to collect data from the respondents. This was because of the nature of data to be collected, the time available, as well as by the objectives of the study. The researcher was concerned with views, opinions, perceptions, and feelings from the respondents. Such information was to be collected through survey

questionnaires, focus group survey discussions and Interview guides, because the study involved variables that cannot be directly observed. The sample size was also quite large and given the time constraints and the target population also being literate and unlikely to have difficulties in responding to survey questionnaires, focus group survey discussions and Interview guides made these ideal tools for collecting data.

The researcher therefore used survey questionnaires to collect data from Local language speakers of Aliba, Gimara and Reli and leaders of partner organizations working in the region. He used Focus group guides to collect data from religious leaders in Aliba, Gimara and Reli and interview guides to collect data from local civic leaders in the respective languages' communities, cultural leaders of Aliba, Gimara and Reli and Key informants that is, the language board members of the respective languages.

3.7.2 Procedure for Data Collection.

The researcher got approval from the School of Business Uganda Christian University to ensure that the ethical guidelines were followed throughout the data collection process.

In conducting the study, a letter from the university was shared with the respondents on request for their cooperation in the study. The respondents were further assured of confidentiality of the information provided and that the study findings were to be used for academic purposes only.

The data gathering process started with the distribution of the survey questionnaires to the respondents. Most of them preferred the questionnaire to be sent to them in soft copy to save time and money in transportation of the questionnaires. However, a few of them preferred to have the physical questionnaire. The researcher went on to schedule interviews and focus group discussion meetings with respondents, which honestly was a difficult task since he kept scheduling, cancelling and rescheduling meetings as most respondents were struggling to make ends meet economically post COVID 19 pandemic. A good number of respondents were not willing to give a lot of time answering to questions, they rather preferred engaging in the interview as they do their work as well. Thankfully the researcher was able to have all the meetings and focus group discussions. The biggest challenge was that most of the respondents sent back their answered survey questionnaires late. This delayed the coding and analysis process. When all the data needed had been collected, the researcher then started coding the questionnaires to ease data analysis. He then cleaned the data by erasing unrelated answers to the questions, grouping the data into themes, and putting the data into data sheets. This helped him to come up with tables, frequencies, graphs, and percentages. The researcher concluded by explaining the findings to give them meaning in relation to the insight questions. To his surprise, most of the

research questions were answered through the data findings except some in relation to the language of wider communication and that of their neighboring communities. The respondents shunned from giving this information in fear and past bitterness of these neighboring language communities that oppressed them for a very long time. They were also not comfortable discussing the details about the history of their oppressors in fear that they may be investigated by the information they give. However, a rough idea about the question was given in the follow up questions.

The research targeted a total of 254 respondents; 180 local language speakers of Aliba, Gimara and Reli and 5 leaders of partner organizations working in the region answered survey questionnaires, 10 religious' leaders in Aliba, Gimara and Reli, these gave data through Focus group discussions. 10 local civic leaders in the respective language's communities, 8 cultural leaders of Aliba, Gimara and Reli and 5 key informants that is, the language board members of the respective languages. These gave data through the interviews.

The researcher collected quantitative data from the survey and interviews. The data is summarized in tables, graphs, charts, and write ups on findings from the survey, focus group discussions and interviews.

3.8 Data Management

3.8.1 Data Processing

Data processing involved both manual and electronic ways.

3.8.2 Data Editing

To ensure error was removed and omission was detected, the data was presented to independent consultant, Mr Richard Ngozi who helped in editing. The paper was given to a friend to read through for grammatical accuracy.

3.8.3 Data Coding

The data records collected from the participants were kept in locked files; all electronic information was coded and secured using a password. This was to ensure that no record leaks out to other individuals but instead remains confidential.

3.8.4 Data Entry

The data records collected from the participants were entered into a computer. Questionnaires were also scanned and kept electronically. All electronic information was coded and secured using a password.

3.8.5 Data Analysis

To analyze data the researcher used summarized tables, graphs, charts, tree diagrams and write ups on findings from the survey, focus group discussions and interviews.

3.8.6 Data Presentation

To present the data the researcher used summarized tables, graphs, charts, tree diagrams and write ups on findings from the surveys, focus group discussions and interviews.

3.9 Quality/Error Control.

To ensure data quality/error control, the study tested both relevance of items in the data collection instruments and ability to produce consistent data. Presented in this section is a description on how validity and reliability of the instruments were ensured.

3.9.1 Validity.

Processing Validity refers to the accuracy and meaningfulness of conclusions, which are based on the research results. According to Mugenda, (1999) the usual procedure in assessing the content validity of a measure was to use a professional or expert in a particular field which helps in discovering question content, correction in the wording and the sequencing problems before the actual study as well as exploring ways of improving the overall quality of study.

The term validity indicates the degree to which an instrument measures the construct under investigation. For a data collection instrument to be considered valid, the content selected and included must be relevant to the need or gap established.

Before the actual study, the instruments were discussed with the supervisors. The feedback from the supervisors and the experts helped in modifying the instruments. For the sake of this study, the researcher sought opinions of experts in the field of this study especially for the Key informants that is, the language board members of the respective languages and other experts to establish the validity of the research instruments. This facilitated the necessary revision and modification of research instruments thereby enhancing validity.

3.10 Ethical Considerations.

To ensure that the research upholds ethical considerations and protects each participant, the following procedures were taken.

The data records collected from the participants were kept in locked files; all electronic information was coded and secured using a password. This was to ensure that no record leaks out to other individuals but instead remains confidential.

The researcher did not include any information in any report that may be published that would make it possible to identify his respondents/participants. That meant that the researcher did not include names, contacts, or any personal information that respondents gave him in any of the reports.

The researcher first sought consent from the respondents before engaging them in participating in the research. This was through having them read and sign the consent form and discuss the procedures of the research with them before their involvement.

The researcher allowed the respondents to ask questions regarding the research before, during and after the research process. They also had the right to report concerns that could occur during the process.

To ensure reliability of the data collected, the researcher used test questions to track the consistency and correctness of the information that was to be given earlier.

3.11 Methodological Constraints

The constraints the researcher was likely to have during the research and how he planned to reduce their effect on the results is discussed below.

The researcher was likely to be biased with information from the religious leaders who may have wanted the scripture translation project to favor their denomination, to minimize this, the researcher structured questions to focus on language development and not growing a particular denomination over the other, he also gathered feedback from the religious leaders through focus group discussion where all denominations were represented so that they could talk about issues that affect them as a whole. The researcher was likely to be biased towards over reliance on information given by religious leaders of his denomination, to minimize this bias, he needed to recruit a research assistant who was neutral in administering the data collection tools in a way that is not biased towards a particular religious affiliation.

Most of the survey questionnaires were administered through online platforms like Google forms and survey monkey software to ease data gathering and reduce costs and time. This was to likely discriminate between respondents that could not access the internet or those whose internet connection was poor. In such situations, the researcher opted to deliver the questionnaires to the respondents

through the research assistants or they answered orally over telephone or any other communication means.

With the current economic constraints and financial demand, it was difficult to gather people around for a long time away from their pieces of work where they earn a living. This contributed to a reduction in the number of selected respondents in this research. However, the researcher planned to patiently engage the respondents as they went about their business, this was because most of these were key people that had helpful opinions and feedback regarding this study.

CHAPTER FOUR

Presentation of Findings

4.0 Introduction

In this chapter, the research results and findings are presented. The findings are used to answer the research objectives and questions in the earlier chapter of this research. The data analysis, presentation and interpretation of findings partly explains the summary statistics, characteristics of respondents and the insights on each objective.

4.1 Background Information of Respondents

4.1.1 Response Rate

The response rate is summarized in table 2 below.

Category of Respondents	Expected Response	Actual response	Percentage rate
Local language speakers.	180	158	87.7
Local civic leaders	10	10	100
Religious leaders	10	10	100
Cultural leaders	8	7	87.5
Leaders of partner organizations	5	5	100
Language board members	5	5	100

TOTAL	218	195	89.4

Finding in the above table show that an overall response rate of 89.4% was realized. This was as a result of the reduction in the number of respondents from the local language speakers who were 87.7 % and the cultural leaders who were 87.5%. The other categories of respondents remained the same at 100%. This means that the response rate of 89.4% is the representative and does not significantly affect the final finding of the result.

4.1.2 Gender of Respondents.

The gender of the respondents is summarized in table 3 below.

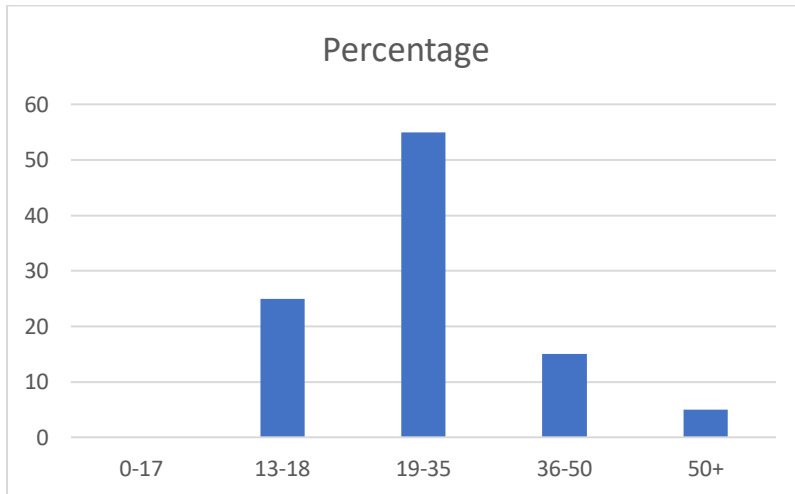
	Total Respondents	Female	Percentage	Male	percentage
Local language speakers	158	65	41	93	59
Leaders of partner organizations	5	2	40	3	60
Language board members	5	3	60	2	40
Religious leaders	10	5	50	5	50
local civic leaders	10	5	50	5	50
Cultural leaders	7	3	43	4	57
Overall Totals	195	83	43	112	57

Source: SQ2, N=158 SQ2, N=5 IQ1, N=5 IQ1, N=10 FGD3, N=10IQ1, N= 7 TN=195

Findings in the above table show that 57% of the respondents were male, while 43 % were female. The different gender distribution for the different categories of respondents is also summarized in the table above for any further reference. This therefore means that overall, more males participated in the study than females. This is significantly important because males' language use validates the vitality of the languages compared to only women use. Males travel a lot than females do and are likely to give a wide and unbiased range of opinions.

4.1.3 Age of Respondents

Figure 4. The age of the respondents is summarized in the graph below.

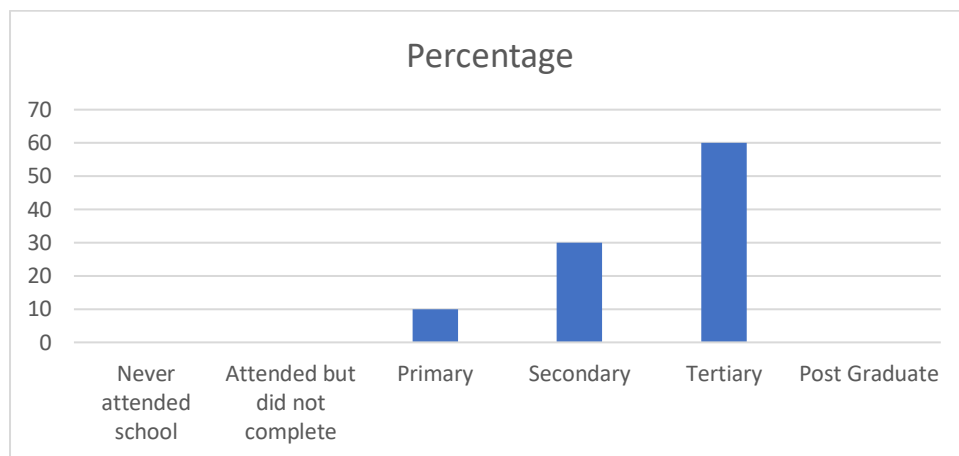


Source: SQ2, N=25 SQ2, N=55 IQ1, N=15 IQ1, N=5

Findings in the above graph show that 55% of the respondents were in the age range of 19 to 35, 25% of the respondents were in the age range of 13 to 18. 15% of the respondents were in the age range 36 to 50 and 5 % of the respondents were in the age range of 51 and above. This therefore means that overall, more respondents from the age range of 19 to 35 participated in the study than other categories. This is significantly important because the age range of 19 to 35 are influencers and carriers of language. These are likely to be the people who would participate in a language development program. Similarly, it was significant to note that age range of 13 to 18 of the respondents were second largest in percentage. This speaks volume of the vitality of the language.

4.1.4 Education of respondents

Figure 5: Education level of respondents.



Source: SQ2, N=10 SQ2, N=30 IQ1, N=60

Findings in the above graph show that 60% of the respondents had Tertiary education, 25% of the respondents were of secondary education and 10% of the respondents had primary education. The majority of the respondents have attained the tertiary level of education as indicated in figure above 60% of respondents. This means that they gave their submissions from an informed point of view because they have been exposed and have vast knowledge and experience that is useful for the research.

Languages Representations

The language representation is summarized in table 4 below.

Category of Respondents	Expected Response	Actual response	Aliba	Reli	Gimara
Local language speakers.	180	158	50	55	53
Local civic leaders	10	10	3	4	3
Religious leaders	10	10	4	3	3
Cultural leaders	8	7	2	3	2

Leaders of partner organizations	5	5	2	2	1
Language board members	5	5	1	2	2
TOTAL	218	195	62	69	64
Percentage			32	35	33

The percentages above show fair representation of people from these three languages. This means that the view presented will fairly be the views of all three languages

4.2How useability of Aliba, Gimara and Reli languages contribute to consideration in language development programs?

Aliba, Gimara and Reli languages useability is summarized in tables below

Table 5. How often do you speak your language at home?

	All the time	Most of the time	Sometimes	Rarely
Aliba	85%	12%	1.5%	1.5%
Reli	57%	34%	6%	2%
Gimara	68%	23%	6%	0%

From the table above ,85 % of Aliba people said they speak Aliba at home all times, 12 % most times and 1.5 sometimes. Only 1.5% indicated that they speak it rarely. With the Reli 57% of the Reli said they speak Reli all times, 34% said they speak Reli most time, 6% said sometime and only 2% said they rarely speak Reli at home. With the Gimara respondents 68% said they use Gimara at home all times, 23% said they use it most of the times and 6% said they use it sometimes. 0% said they rarely use it. This means these language are mainly used at home.

Table 6. Aliba: What language do you use with friends of the same age?

	Aliba	Ma'di	Lugbara	Gimara	Aringa	Swahili	English
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Achimari	100%						
Achimari Central	67%	22%			11%		
Achimari East	91%		18%			9%	9%
Indilinga East	100%	10%	5%	5%		5%	14%
Konyokonyo	83%	8%		17%		8%	25%
Mbale North	100%	11%	11%				11%
Allareas	88%	9%	6%	4%	3%	4%	12%

From the above table we see that Aliba is used in different localities. This means that the Aliba language in these areas is used more compared to the other languages that are considered as languages of wider communication.

Table 7: Gimara What language do you use with friends of the same age?

Gimara	Ma'di	English	Aliba	Aringa	Lugbara	Reli
75	5	4	4	3	3	1

Table 8: Reli: What language do you use with friends of the same age?

	Reli	Both Reli and Ma'di	Ma'di
Angaliachini	100%		
Dama	40%	60%	
Dikiri	56%	11%	22%

Dongo	67%	24%	10%
Itula	71%		29%
Lereje	100%		
Lukuri	67%	33%	
Allareas	73%	16%	9%

Table 9: In your home, in what language do the children usually answer the adults?

	Reli	Both Reli and Ma'di	Ma'di
Angaliachini	100%		
Dama	80%		20%
Dikiri	67%	11%	22%
Dongo	71%	10%	19%
Itula	100%		
Lereje	82%		18%
Lukuri	50%	17%	33%
Allareas	78%	7%	16%

Table 10: Reli: In your home, what language do adults usually speak to children?

	Reli	Both Reli and Ma'di	Ma'di
Angaliachini	88%	13%	
Dama	80%		20%
Dikiri	89%		11%

Dongo	76%	10%	14%
Itula	100%		
Lereje	91%		9%
Lukuri	83%	17%	
Allareas	85%	6%	9%

From the above table, there appears to be some variation in the use of Reliat home depending on the speakers' location. Still, it appears that a significant majority of homes primarily use Reli. This was highest in Itula village, where interviewees reported that both parents and children speak Reli 100% of the time. However, 20% of parents from Dama, and 33% of the children in Lukuri were reported to speak Ma'di at home. This means these language are mainly used in areas where their people stay even if there other languages surrounding them.

4.3 How distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

4.3.1 Wordlist Analysis Results

The researcher undertook to collect and compare wordlists comprising about 300 items for each, from the three speech varieties as well as for the area languages of wider communication. In this case, the research considered Kuku, Kakwa, and Ma'di Moyo. In addition to the wordlists collected during this research, some data was used from Boone & Watson, (1996), namely portions of the wordlists for Aringa, Terego (a dialect of Lugbara), and Ma'di Okollo. In addition, some items for Aringa and Ma'di Okollo were added by personal communication.

The wordlist comparison clearly showed that Gimara and Reli both belong to the Bari branch of the Eastern Nilotic language family, whereas Aliba belongs to the Moru-Ma'di branch of the Central Sudanic family.

Aliba was found to have a 65% lexical similarity to Aringa, 61% lexical similarity to Terego, 52% lexical similarity to Ma'di Okollo, and 55% lexical similarity to Ma'di Moyo. There was almost no similarity to Gimara or Reli, except for some words that have likely been borrowed.

Gimara and Reli were found to have 84% lexical similarity. Their closest relative appears to be Kakwa. Gimara was found to have 71% lexical similarity to Kakwa and 68% lexical similarity to Kuku. Reli was found to have 65% lexical similarity to Kakwa and 68% to Kuku.

The low scores of 1%-6% show that there is a significant difference between the Moru-Ma'di (Central Sudanic) language family and the Bari (Eastern Nilotic) language family.

Table11: Lexical Similarity

	Terego							
Aringa	75	Aringa						
Aliba	61	65	Aliba					
Ma'di Okollo	62	55	52	Ma'di Okollo				
Ma'diMoyo	54	45	55	53	Ma'di Moyo			
Gimara	4	6	3	5	4	Gimara		
Reli	3	4	1	3	3	84	Reli	
Kakwa	3	6	3	3	4	71	65	Kakwa
Kuku	2	2	1	3	3	68	68	61

Phonetic similarity was also calculated and can be seen in the following matrix. Aliba was found to have a 78% phonetic similarity to Aringa, not accounting for any Average True Range (ATR) or tone differences. Aliba and Ma'di Moyo were found to have 70% phonetic similarity, suggesting significant differences between these two language varieties.

Gimara and Reli were found to have 88% phonetic similarity. Gimara and Kakwa scored 79%, while Reli and Kakwa scored 76%. This suggests a common origin and similar phoneme patterns.

Table 12: Phonetic Similarity

Terego									
Aringa	83	Aringa							
Aliba	75	78	Aliba						
Ma'di Okollo	77	74	71	Ma'di					
Ma'di Moyo	69	66	70	72	Moyo				
Gimara	34	34	33	30	33	Gimara			
Reli	31	33	32	28	32	88	Reli		
Kakwa	33	34	33	30	33	79	76	Kakwa	
Kuku	31	33	32	28	31	76	79	73	

Generally, it has been argued that varieties with 75% or lower lexical similarity must be different languages, while those above 85% are most likely to be considered the same language. Percentages in the 75-85% range can be difficult to interpret; these may either be varieties of the same language or totally two different languages and further research is typically needed. This means these language Aliba, Gimara and Reli since having mostly less than 75% similarity to the surrounding languages should be regarded as different languages from those languages surrounding them.

Note that wordlist comparisons have their limitations because they only consider the roots of each word spoken in isolation. They do not say anything about how similar or different the affixes or the grammar may be. Quite often also, phonetic interactions at the auto-segmental level, such as tone or stress, are not considered. Thus, a high percentage of lexical similarity does not guarantee that speakers of two varieties understand each other. On the other hand, in areas where there is frequent

interaction between communities, people may learn to understand the neighboring language. This is called acquired intelligibility. Thus, speakers may be able to communicate well even though there is a low percentage of lexical similarity. Indeed, the interviews revealed that most of the people in Obongi District speak at least one other language, but apparently owing to acquired intelligibility as opposed to inherent intelligibility.

Based on the wordlist analysis, the following tree diagrams can be drawn. As can be seen, Aringa and Terego were found to be the most similar, then Aliba, then Ma'di Okollo, then Ma'di Moyo. It does not necessarily mean that this is the order in which they developed from their shared ancestor; the diagram only represents current similarities between these languages.

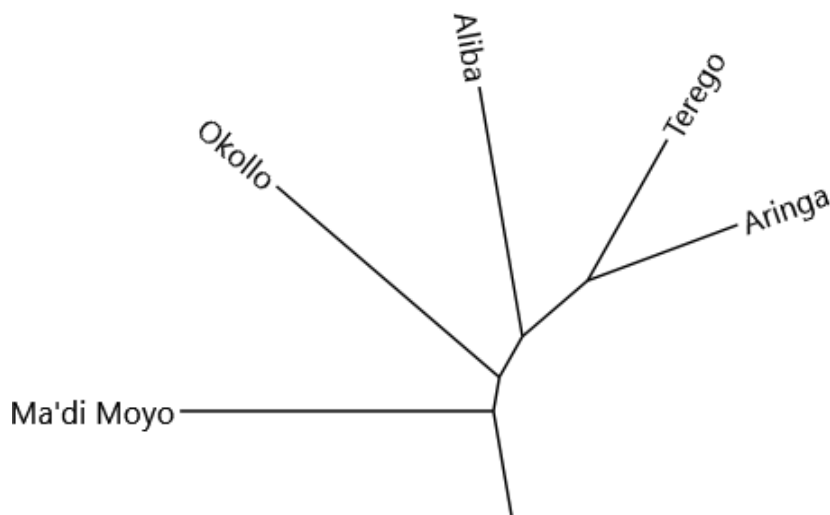


Illustration 3: Similarity found for the five Moru-Ma'di language varieties included in the wordlist analysis.

Similarly, the following tree diagram shows that Gimara and Reli are the most like each other, then they are somehow like Kakwa and then to Kuku.

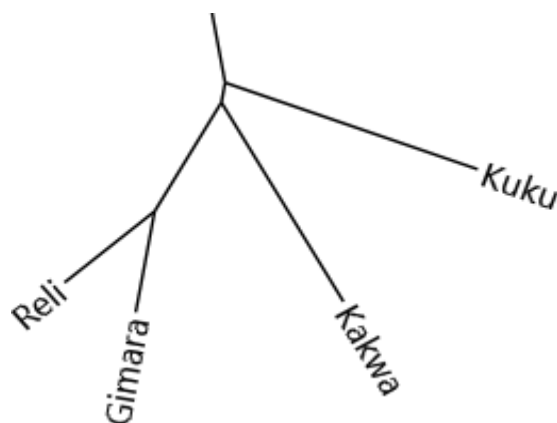


Illustration 4: Similarity found for the four Eastern Nilotic language varieties included in the wordlist analysis.

Further analysis maybe needed to accurately place Aliba, Gimara and Reli within their complete family trees.

7.3 How survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.

Generally, for each of the three languages, literacy appears to be low. In Gimara, village leaders estimated that 30-50% of the Gimara can read and write in any language. None of the interviewees reported having seen anything written in Gimara, and they indicated an interest in having written materials. According to the respondents, there currently are not known written materials in Reli and Aliba. It was clear that none of these languages has a developed writing system, that is; “Orthography” therefore they can hardly write anything in their languages.

From the interviewees, 87% from Aliba, 93% from Gimara and 97% from Reli indicated that they would strongly support scripture translation programs in their languages and any language development.

Table 13: How likely are you to support a scripture translation program in your language?

	Not at all	rarely	strongly
Aliba	0%	5%	87%
Gimara	0%	1%	93%
Reli	0%	0%	97%

Many of the respondents reported that both of their parents were Gimara. There appears to be some intermarriage with neighboring communities, especially Reli and Aringa.

Table14: What is the ethnic group of your parents?

	Gimara	Reli	Aliba	Rigbo	Aringa	Lugbara	Ma'di	Kuku	Noanswer
Father	73	2		1	2	1			
Mother	52	9	3	3	4	2	1	2	3

Overall, 74 interviewees reported that Gimara was the first language they spoke. Interviewees reported speaking many other languages from the area.

Table15: What languages do you speak?

Gimara	Lugbara	Ma'di	English	Aliba	Swahili	Reli	Ari nga	Arabic	Kakwa	Rigbo	Kuku	Nubi
79	27	21	17	19	17	9	8	5	3	2	2	2
100%	34%	27%	22%	24%	22%	11%	10%	6%	4%	3%	3%	3%

While traveling outside the Gimara area, an additional 8 individuals reported speaking Swahili, 8 individuals reported speaking Kakwa, and 5 additional individuals reported speaking Kuku.

At home, interviewees reported a strong trend for speaking Gimara, with 92% reporting that they spoke Gimara most or all the time.

Table16: How often do you speak Gimara at home?

	All the time	Most of the time	Sometimes	Rarely
Age18 –35 (20interviewees)	55%	35%	10%	
Age36 –50 (27interviewees)	78%	11%	11%	
Age52 –82 (30interviewees)	73%	27%		
All Ages	68%	23%	6%	0%

Additionally, 97% of interviewees reported that parents speak Gimara to their children, while 94% responded that their children speak Gimara at home, as shown below.

Table 17: In your home, what language do adults usually speak to children?

Gimara	Lugbara	Reli	Aliba	Alur
77	3	1	1	1

Table18: In your home, in what language do the children usually answer the adults?

Gimara	Lugbara	Ma'di	Reli	Aliba	Nubi
74	5	2	1	3	1

Outside the home, interviewees also reported speaking Gimara most of the time. The research revealed a similar pattern for both adults and children.

Table19: What language do your children use when playing with other children?

Gimara	Ma'di	Aliba	Lugbara
75	3	2	8

In summary, Gimara appears to be commonly spoken both at home and in social situations. The

EGIDS level therefore appears to be 6a Vigorous. Lugbara was the most spoken language of wider communication in the Gimara area, with 34% of interviewees reporting that they speak it. Only 7 interviewees (9%) reported that they speak only Gimara, suggesting that some portion of the community is monolingual in Gimara.

7.4 How representation of the Aliba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs.

The Aliba, the Reli and the Gimara all have language board members. The members of the board for respective languages are responsible for ensuring the preservation and use of their languages. The area member of parliament of this district also happens to be a member of these board. These people were able to give rich information regarding the background of each of these languages, the feelings about the need for language development, government, and NGO intervention.

Table 20: What is the ethnic group of your parents?

	Reli	Ma'di	Kuku	Gimara	Aliba	Rigbo	Lugbara	Parun ⁸
Father	64	2	1					
Mother	41	6	7	5	3	1	1	1

The interviewees reported being able to speak a variety of languages in the area. Specifically, 88% reported speaking Ma'di. None of the interviewees said that they only speak Reli. They, however, reported that some Reli are monolingual.

Table 21: What languages do you speak?

Reli	Ma'di	English	Swahili	Gimara	Alib a	Lugbar a	Kuk u	Arabic	Kakw a	Lugand a	Alur
67	57	21	16	13	6	6	2	2	1	1	1
100%	88%	31%	24%	19%	9%	9%	3%	3%	2%	2%	2%

Reli appears to be the most spoken at home; 91% of interviewees reported speaking Reli most or all the time at home. However, it does appear that younger interviewees speak Reliles at home as compared with the older interviewees.

Table 22: How often do you speak Reli at home?

	All the time	Most of the time	Sometimes	Rarely
Age19–35 (23 interviewees)	39%	39%	17%	4%
Age36–49 (22 interviewees)	73%	27%		
Age50–84 (21 interviewees)	62%	38%		
All Ages	57%	34%	6%	2%

Outside the home, there is a somewhat higher usage of Ma'di. According to the survey, 25% of adults and 43% of children speak atleast some Ma'di with their age-mates. However, again, this varies by area. In Angaliachini and Lereje, interviewees reported speaking only Reli with their age-mates, as shown below.

Table 23: What language do your children use when playing with other children?

	Reli	Both Reli and Ma'di	Ma'di
Angaliachini	100 %		
Dama	40%	60%	
Dikiri	11%	67%	22%
Dongo	62%	29%	10%
Itula	100 %		
Lereje	55%	18%	27%
Lukuri	17%	67%	17%
Allareas	57%	31%	12%

In summary, Reli appears to be commonly spoken at home and by all ages, but there is a high degree of multi-lingualism with Ma'di. It is possible that some Reli maybe shifting to Ma'di. Thus, a preliminary EGIDS level for Reli is quite possibly threatened.

There are currently known written materials in Reli. During the survey, 88% of the interviewees reported that they speak Ma'di fluently. Therefore, it is recommended that further research is done to see whether written Ma'di materials adequately meet the needs of the Reli community.

7.5 Insights into the distinctiveness, patterns of language use and multilingualism in Gimara.

Gimara

For Gimara, 79 individuals of ages 18-82, were interviewed in the following villages: Awindiri, Iyete, Kaguma, Kilembe, Lionga Central, Lionga North, Lionga South, Liwa North, Liwa South, Musambia, Ngungu, Odonga, Odonga Central, Odonga North, Papia, Pasiki.

Language attitudes toward Gimara appeared generally positive. However, literacy appears to be low. Village leaders estimated that 30-50% of the Gimara can read and write in any language. None of the interviewees reported having seen anything written in Gimara, and they indicated an interest in having written materials.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS.

5.0 Introduction

This chapter presents and contains the summary of results, conclusions, recommendations generalizations, and other interferences will be seen in the conclusion while the recommendations of the researchers to the beneficiaries of this study will also of the whole study for each objective and sub question will be seen in this chapter. Generally, this chapter aims to cover up the result of the study.

5.1 Summary of Findings

5.1.1 Summary of findings from the background of respondents

The overall response was 89.4% which was a significant representative of the overall respondents in that the data was collected from reliable respondents who included local language speakers who were 87.7 % and the cultural leaders who were 87.5%. The other categories of respondents remained the same at 100%.

The research findings were gender sensitive in that a representative ration of male and female were considered.

All the respondents were mature in terms of age from 13 years to 51+ but the majority of the respondents came from the age bracket of 19 years to 35 years who responded to the research questions with understanding.

The respondents had a mature understanding of the research questions as reflected by a significant response of (41%) of the respondents who had attained tertiary education.

The responses were collected from credible respondents in that 78% of the respondents were local language speakers and cultural leaders.

5.1.2 Summary of findings on the distinctiveness of Aliba, Gimara and Reli communities.

Aliba.

It was surprising to note that the Aliba natives strongly identify and are proud to be Aliba people, in fact, 97% of the interviewees reported that they speak Aliba at home most or all the time. This, they said, was especially true of the youngest age group. This indicates how prime the language is with this big number of young generations. Furthermore, the interviewees reported that they primarily speak Aliba, both inside and outside of their home. This is such a rich indication of how likely Aliba

will grow right from the grass root at home. Nelson Mandela once said “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language that goes to his heart.” The Aliba people have such a strong desire to express themselves in their language that they will constantly speak not from their heads but their hearts. A preliminary EGIDS level would be Vigorous. This report indicates positive attitudes towards their language, and towards the possibility of developing written materials.

Gimara.

The researcher noted that many respondents indicated that Gimara was the language they spoke. Overall, 74 interviewees reported that they spoke Gimara as their first language. What was more encouraging is the fact that the majority of the respondents reported that both of their parents were Gimara. This was a clear indication of Gimara as a distinct language with its use in home and within the language community.

Reli.

The researcher noted that the interviewees reported that the purest Reli is found in either Itula or Dongo village. The majority of the 67 interviewees reported that both of their parents were ethnically Reli. Of non-Reli parents, Ma'di, Kuku, and Gimara were the most represented. The clear presence of the Reli people in Itula and Dongo was an affirmation of the existence of the Reli people and the language as well. Their use of the language in their daily engagements was also an assurance of their ability to use and develop their language. In fact, the interviews indicated that the Reli people generally prefer to speak Reli and have positive attitudes towards speaking and developing their language.

Furthermore, according to the lexical and phonetic comparisons, Aliba was found to have a 65% lexical similarity to Aringa, 61% lexical similarity to Terego, 52% lexical similarity to Ma'di Okollo, and 55% lexical similarity to Ma'di Moyo. There was almost no similarity to Gimara or Reli, except for some words that have likely been borrowed. Gimara and Reli were found to have 84% lexical similarity. Their closest relative appears to be Kakwa. Gimara was found to have 71% lexical similarity to Kakwa and 68% lexical similarity to Kuku. Reli was found to have 65% lexical similarity to Kakwa and 68% to Kuku.

5.1.3 Summary of findings on the patterns of language use and multilingualism in Aliba, Gimara and Reli communities.

Aliba.

The researcher noted that 96% of respondents said that parents primarily speak Aliba at home with their children. This was a strong indication of the use of Aliba right from home. The researcher further noted that outside of the home, a variety of languages are used by both adults and children, including Ma'di, Lugbara, and English. This varied slightly by geographic area. For instance, in Achimari Central, many interviewees reported speaking mostly Ma'di, and Aringa with their friends. This clearly indicates that even when the Aliba people can speak other languages, they still have a strong attachment to their own language. Furthermore, the researcher found out that among children, Aliba was reported to be the most common language spoken by other children. This is a positive indication of the active use of and potential growth of the Aliba language.

Gimara

The findings indicated that 97% of interviewees reported that parents speak Gimara to their children, while 94% responded that their children speak Gimara at home. In fact, at home, interviewees reported a strong trend for speaking Gimara, with 92% reporting that they spoke Gimara most or all the time. This was a clear indication that both parents and children use Gimara in their daily engagements is a positive indication that Gimara is a distinct and desirable language.

Reli.

Reli appears to be the most spoken at home; 91% of interviewees reported speaking Reli most or all of the time at home. However, it does appear that younger interviewees speak Reli less at home as compared with the older interviewees. Surprisingly, this was highest in Itula village, where interviewees reported that both parents and children speak Reli 100% of the time at home. The fact remains that even with the bigger languages that are widely spoken in the region, the Reli community still have a strong sense of attachment to their language. They use it and strongly desire its development. This should inform The Word for The World to intentionally consider language development programs like orthography and key terms workshop in the process of scripture translation.

Summarily, it is key to note that regardless of the presence of big languages of wider communication in these communities, like the Aringa, Lugbara, Kakwa and many others that have had a long-time influence on the languages in question. The great demand for identity, belonging and recognition of the Aliba, Reli and Gimara is outstanding and needs to be given

attention by the religious, civil, and non-Government organizations operating in these communities. Their cry is real and evident that quick language development assistance is crucial.

5.1.4 Summary of findings on the need of Bible translation development programs in the Aliba, Gimara and Reli communities.

It was clearly noted by the researcher that most respondents from Aliba, Gimara and Reli indicated that they had never seen or read anything written in their own languages. Most of them indicate that they are currently using Bibles in other languages in their local churches. The sad thing is that the currently used Bibles are in the languages of the oppressor communities that claimed their lives and property from a long time ago. The deep-seated memories and bad experiences left a very big negative impact on the lives of the people in these language groups. This has eventually caused the church attendances to be very low as most people indicated that they feel forced to worship and read scripture in a language of people they hate. From the interviews with church leaders in these communities, it's clear that these communities have a deep desire to connect with God and worship Him, but the restraining factor is the issue that they do not have scripture in their language. Other statistics also showed that the community constantly seeks to get clergy that are language speakers, it was observed that ministry activities have been challenging and slow moving in areas where the clergy was not a language speaker as compared to the big turn up, involvement and community support for the events that were conducted in the language that people of that specific community used. This demonstrated an evident need for a writing system that people could use to start writing literature in their language and this is something scripture translation would also address.

5.2 Conclusions

5.2.1 Conclusion on how the useability of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

It is evident that Aliba, Gimara and Reli are spoken in their communities, that is in their homes, worship places, markets, and other public places. The prestige languages in the region are the oppressors of these communities and for long have greatly influenced the entire community regarding the way of life and most especially the use of such major languages like Aringa, Madi and Lugbara unlike their own. However, even when the major languages are used by the smaller language communities, Aliba, Reli and Gimara are still used in at home, cultural gatherings. There is great need to support the growth of these languages, possible programs to initiate this development are

orthography development workshops, dictionary workshops and many others. This answers the insight question regarding the patterns of language use and multilingualism in Aliba, Gimara and Reli communities.

5.2.2 Conclusion on how the distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

Summarily, the lexical and phonetic comparisons are clear that, Aliba was 65% like Aringa, 61% like Terego, 52% like Ma'di Okollo, and 55% similar to Ma'di Moyo. There was almost no similarity to Gimara or Reli, except for some words that have likely been borrowed. 84% of Gimara and Reli are similar. Their closest relative appears to be Kakwa. Gimara is 71% like Kakwa and 68% like Kuku. Reli is like Kakwa and 68% to Kuku. It is generally argued that varieties with 75% or lower lexical similarity must be different languages, while those above 85% are most likely to be considered the same language. Percentages in the 75-85% range can be difficult to interpret as these may either be varieties of the same language or two totally different languages that might require further research. Considering the languages of study, it is definite that Aliba, Gimara and Reli are distinct languages that need to be considered as such and not as minor or dialects to bigger languages. This answers the insight question regarding whether Aliba, Gimara and Reli are distinct from other languages in the community.

5.2.3 Conclusion on how the survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.

From the findings, it was critical to make the following conclusions. It is justifiable to conclude that Aliba, Gimara and Reli are distinct languages with their own communities, languages and unique beliefs and practices that distinguish them from other languages that influence them. They are among the marginalized languages of Uganda; this implies that they have been less privileged with services given to their counter parts. They have a strong attachment to their languages respectively, for instance, the Aliba natives strongly identify and are proud to be Aliba people, in fact, most of them speak Aliba at home most or all the time. It was also reported that many Aliba people speak Aliba inside and outside of their home. Furthermore, the findings indicated that this will be a prime language because there is a big number of young generations using Aliba and express themselves in their language that they will constantly speak not from their heads but their hearts. Even with this desire, there are no definite intentions and plans by stake holders for encouraging the use of Aliba in public spaces like schools, churches, or even hospitals stake holders. The Gimara on the other hand

also have a strong connection and a sense of ownership of their culture and language. It was evident from the findings that Gimara was the language they spoke as their first language. Both parents and children use Gimara in their daily engagements. It is also worth to note that many of the Gimara speaking people spoke Gimara as their first language, but even then, this language continues to be marginalized and not considered in terms of language and economic development. This has been the case for many years when the Gimara people have not received the necessary help to intentionally engage in activities that grow their language and culture. The Reli people alike are so ethnically and physically established in their language communities. There is a clear presence of the Reli people in in Itula and Dongo villages, most of these people use Reli on in their daily engagements and have growing attitudes towards developing it

5.2.4 Conclusion on how representation of the Aliba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs.

It is feasible enough to conclude that even when Reli, Aliba and Gimara have vivid presence in their communities, the influence they get from the languages of wider communication plays a pivotal role in their growth as growing languages. The larger community imposes their desire and demand on these languages which progressively makes them feel inferior. Reli, Aliba and Gimara languages do not have an established writing system and therefore no literature has been published in them, further majority of the leadership positions in the civic and church positions is taken on by members from the bigger languages like Lugbara, Madi and Aringa, the indication here is that Reli, Aliba and Gimara have less or no say on matters of national and regional importance that may have benefited from them as well. The current leaders are found to make decisions that favour the people group they come from. However, the turning point to this is the evidence of people from Aliba, Reli and Gimara strongly advocating for recognition and audience to air out issues that concern them and suggestions of possible programs that will support their growth. The children have been observed using their languages while at home and when they are playing with their friends. Despite using the bigger languages on public occasions, these three languages are widely used in the small gatherings of from the specific language. There is a big cry from the church to have scripture in these languages to encourage people come back to church so they can worship God in their own language. Statistics proved that there were more committed believers in churches that had a Bible in their language than those that depended on Bibles written in a secondary language, the reason was simple, people felt more committed to a God they could hear and speak to in their own heart language. This answers the insight question regarding the need of Bible translation programs in Aliba, Gimara and Reli

communities.

These scenarios in the conclusions made describe communities that are desperately searching for help, and these are the Reli, Gimara and Aliba. There is no shadow of doubt that these are definite languages and have a desperate need for Scripture in their lives and general development as well, therefore this information consequently answers the central research questions: “Why are the Aliba, Gimara and Reli languages not considered central in language development programs.”

5.3 Recommendations to the distinctiveness of Aliba, Gimara and Reli to other languages in the community.

5.3.1 Recommendations on how the useability of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

It was concluded that even when the major languages are used by the smaller language communities, Aliba, Reli and Gimara are still used in at home, cultural gatherings. There is therefore great need to support the growth of these languages, possible programs to initiate this development are orthography development workshops which will enable them come up with alphabet of their languages and also develop a language writing system, eventually, people will learn and be able to write literature in their own languages which can be used as a media of learning in schools, or public communication through public notices about health, community development, the Bible through which they can relate to God closely through reading his message in their own language and other important communication to the respective communities. Holding dictionary workshops respectively will enable them come up with a language word bank that can be used as a point of reference to discover and relate meaning of words and their use to daily living.

5.3.2 Recommendations on how the distinctiveness of Aliba, Gimara and Reli languages contribute to their consideration in language development programs.

One conclusion stated that Aliba, Gimara and Reli are distinct languages that need to be considered as such and not as minor or dialects to bigger languages. This calls for a need to submit formal pleas

to the government seeking to be officially recognized as languages on the national language identification list in Uganda. This initiative can be taken up by the cultural leaders, chiefs with support of key civil leaders that can enable them get audience in the rightful offices. The other intentional step can be taken to have representation of leaders from each of these languages at the district, regional and national level, this will give them leverage to voice their concerns at a form level even on matters of national importance that would bring exponential growth in the respective language communities.

5.3 Recommendations on how the survival of Aliba, Gimara and Reli languages are a factor in their consideration in language development programs.

One of the conclusions was that there is a big cry from the church to have scripture in these languages to encourage people come back to church so they can worship God in their own language. The church in this regard has a foundational role to play in scripture translation, they can encourage members with a good public standing and are knowledgeable about their language to become translators of scripture, it can as well provide working space and necessary materials to enable smooth running of the translation process. Bible translation agencies should as well come alongside the church to support the translation, they can offer training of the translators to acquire the recommended Bible translation principles and practices for a faithful translation. They can further provide technical support and financial resources to boost the operations of these projects. Organizations like The Word for the World Bible translators, Bible Society Uganda, Summer Institute of Linguistics Uganda, and many others are potential supporters of the translation initiative in these communities.

5.3.1 Recommendations on how representation of the Aliba, Gimara and Reli ethnic groups contribute to their consideration in languages development programs.

Even when support from these various organizations is provided, the church should remain at the Centre as the strong pillar regarding the translation of scripture and the related material into the local languages. The implication is people will be able to hear God speak to them in their own language, they will be able to freely express themselves in worship without having to use a secondary language and eventually exponential spiritual, moral, and economic growth will be registered in these language communities because of the transformation through God's Word in their hear languages.

There may also be a need to do further research by carrying out the phrase comparison between the languages, this will help capture the missed contexts from the word list comparison like phrase

meaning versus mere words, the influence of intonations and emphasis made while communicating across the languages in question even when they have some level of similarity indicated by the word list. This will give supporting evidence to the distinctiveness of these languages from each other.

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APPENDICES

LANGUAGE SURVEY-COMMUNITY LEADER INTERVIEW

(For cultural, religious, political, or other opinion leaders in the community)

Interview date: _____

Interviewee Ref No: _____

Name of community: _____ SC/TC: _____ District: _____

Interviewee's name: _____ Age: _____ Contact: _____

Interviewee's ethnic affiliation and native language: _____

Role/position in Community: _____

Interviewer(s): _____

Demographics

1.1 How many subdivisions are in this general area of your responsibility: _____

(Tick to specify if parish, sub county/TC, county, division, Archdeaconry, District, Diocese)

1.2 What are their names:

1.3 What is the population of this ward/parish/Sub county/county or other(specify)? _____

1.4 (a) Which different ethnic groups live in this area?

(b) What is the composition of these different ethnic groups living in this area by percentage?

Location (e.g. village but preferably parish/sub-county or other, <i>specify</i>)	Est. total popn	% of	% of	% of	% of	% of other tribal groups

Socio-economics.

2.1. What do the people of this area do for a living?_____

2. What is the main means of income for nearly every home?_____

3. Education

3.1 (a)How many primary schools are found in this area?_____

(b)About how many children in this village attend primary school?_____

3.2 (a)How many secondary schools are found in this area?_____

(b)About how many children in this village attend secondary school?_____

3.3 What percentage of the population can read and write in any of the languages of the area?

Religious situation

- 3.4 (a) What are the main religious denominations in this area? _____, _____, _____, _____, _____, _____
- (b) Which of the denominations in the area has the majority followers? _____
- 3.5 Which of the religious denominations operating in this are Christian? _____
- 3.6 Of all the people in the village, about what percentage by population are:
- (a) Catholics? _____
 - (b) Anglicans? _____
 - (c) Pentecostals? _____
 - (d) Other Christian groups? _____
 - (e) Muslims? _____
 - (f) Traditionalists? _____

Develop mesituation

- 3.7 What are the main development needs for the people in the area?
- _____
- 3.8 (a) Do you believe there would be appointing investing time and resources into developing the language? *Y/N*
- If yes*, (b) What it is? _____
- Or, if no*, (c) Why not? _____

3.9 What are the major general development concerns of the people living here?

3.10 Have there been any NGO-led development projects targeting the living here? **Y/N**

If yes, which ones? _____

Thank you very much.

This is the end of our questions. If you have any questions, please ask us.

Note their questions or general remarks and respond as appropriate

LANGUAGE SURVEY–INDIVIDUAL INTERVIEW

Date: _____ Village: _____ Sub county/TC: _____ District: _____
Interviewer(s)/Person(s) taking notes: _____
Interviewee Ref No: _____

Interviewee details

1. Respondent's names: _____ Age/year of birth: _____
2. Role/position in community (*e.g. elder, leader, ordinary member*) _____
3. Schooling/education level reached: _____

Sex: M/F _____ In which village/sub-county/district were you born? _____

4.1 In which other areas have you ever lived before? _____ (At what age) _____

Group identity

- 5.1 What is the first language of your father? _____
- 5.2 What is the first language of your mother? _____
- 5.3 In which language do your parents speak to each other at home? _____
- 5.4 Which language did you learn first when you were a child? _____
- 5.5 Which other languages do you speak well? 1) _____ 2) _____ 3) _____
- 5.6 How often do you speak these languages? a) *Daily* b) *Few times a week* c) *Few times a month?*
- 6.1 What name do your tribe call themselves? One person is _____ Many people are _____
- 6.2 What is the name your people call your language? _____
- 6.3 What do your people do our origins? _____
- 6.4 What named other following neighboring groups call the people of your tribe? _____

<i>Neighboring group</i>	<i>Name they call you?</i>	<i>Its meaning?</i>	<i>Do you like it?</i>
1. _____:	_____	_____	_____
2. _____:	_____	_____	_____
3. _____:	_____	_____	_____
4. _____:	_____	_____	_____
5. _____:	_____	_____	_____
6. _____:	_____	_____	_____

6.5 And you, in your language what (nick) names do you call the groups above, and what does it mean?

Neighboring group Name you call them? Its meaning? Do you like it?

1. _:_____
2. _:_____
3. _:_____
4. _:_____
5. _:_____
6. _:_____

6.6 Which of the above groups also like and endeavor to learn to speak your language?(*List them*)

_____, _____, _____, _____, _____

Intra and inter-group relatedness

7.1 (a) Are there other people groups nearby where you live whom you think are your “relatives” and speak what is more or less like your language? **Y/N**

If yes, what is their name, and in which area(s) do they live?

(b) Are there other people groups far away from where you live whom you think are very likely to be your “relatives” and speak what is like your language? **Y/N**

If yes, what is their name, and in which area(s) do they live?

7.2 Which other groups live in the same area as you or nearby but speak an entirely different language?

7.3 For each of the groups you listed in 7.1 and 7.2, say how easy it is for your tribe to understand, learn, and to speak their language. *List according to level of relatedness to you or ease of inter-comprehension*)

Name of	Rating	When you meet those people:			Average age	Do you	Do you
Language (<i>List below beginning with what you find Easiest to you</i>)	(<i>add. g. 1st, 2nd, 3rd ...</i>)	you speak to them in	they speak to you in	Do you speak slowly (s) / normally (n), <i>tick applicable</i>	at which one starts to understand the language?	consider yourselves and them as one people?	Consider yours and theirs to be one language?
				s n			
				s n			
				s n			
				s n			
				s n			
				s n			

Attitudes and language use

8.1 Below each language fill in what applies. Use the initials: **E**-very time, **S**-ome times, **R**-arely, or **N**-ever.

What languages do you use:		1.	2.	3.	4.	5.	6.
If scolding children at home?							
With your (courtship)lover							
At a village LC meeting?							
At the market with fellow							
At the market with non-							
At a funeral in your village							
In the garden with your workers							
At the clinic inland?							
While praying at home?							
At the church/mosque?							
At school:	Conversing in class						
	Playing at break time						
	Teaching in class						
In the trading center while:	Asking for directions						
	Discussing football						
	At a political rally						

.2.What language do the children in your home learnt or speak first?

8.3(a) Are your children/ siblings able to speak ?Y/N

(b)If so, do they speak it properly in the way it is supposed be spoken? Y/N

8.4. (a) Between and other languages, what do you think the youth here speak much better/correctly or frequently? (*Write either your language name or the word "Other"*) _____

(b) If other language(s),state the name(s)here?

(c) Would you say this a good thing? Y/N (d)Why is it good/ not good?

8.5. (a)When speak their language, do they mix it with words from other languages? Y/N

(b) In which areas do we find people who speak the purest ?

8.6. By the time the children of today become adults do you think there will be many adult people who still speak proper ? Y/N

8.7. By the time children of no ware grandparents will the grand children be speaking ?Y/N

8.8 How do you feel when you see children who aren't learning to speak ?

a)Nothing b)Empathize with them c)Bad d)Very disturbed

8.9. (a) If you hold a meeting of only, how comfortable are you discussing the subject matter using only ?a) Not at all b) Very limited c) Quite well d) Very well

(b)Have you ever been at a village gathering for the entire day and used only other language (s)?Y/N

9. Of the languages that are commonly spoken in your area, which ones do **you** and most members of your family listed below can speak very well, mostly well, only a bit, or only hear but can't speak back?

	Speaks o well?	Speak mostly well?	Speak only a bit?	Hear but can't speak
Old people				
Adults				
Youth				
Children				

10. Do you believe there is anything wrong if one says s/he is a by tribe but does not speak? **Y/N** If yes, what is it? _____

11. In what situation(s) would you say it is better to use only _____? _____

12. In what situation(s) would you say it is NOT good to use _____?

13. Have you ever heard stories or songs produced in _____? **Y/N**

14. Which one among the languages you know so well would you say it is better for using to write important documents in, e.g. land agreement, a death will? _____ Why?

15. If there be a program teaching how to read/write would you/your children attend? **Y/N**

16. If there were books in what category of the people do you think would find them the most interesting and worthy buying and reading?

- a) Elderly members b) Adult members c) Young members d) Outsiders
e) Everyone

This the end. Thank you very much. If you have any questions to ask us, please ask. *Note of the*

questions

LANGUAGE SURVEY-GROUP INTERVIEW

Interview date: _____

Interviewer(s): _____ Group REF No: _____

Interviewees:

Name and age	Area of origin/residence	Role in community	Contact
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____
6. _____	_____	_____	_____
7. _____	_____	_____	_____
8. _____	_____	_____	_____
9. _____	_____	_____	_____
10. _____	_____	_____	_____

Group location and population

1.1 What language communities are present at this meeting? (*Write their chorus answers.*):

1.2 What other language groups live in this same area as you (*Listen and note. If they don't answer well, prompt them going zone by zone or by ethnic group by group, per what you think or know*):

_____, _____, _____,
_____, _____, _____

1.3 What geographical locations (by village, parish, sub county/county, and/or district) would you say are the traditional homeland(s) of this people group, the _____?

_____, _____, _____

1.4 In the space below, name the ethnic groups that border with your group, the _____.

North

West

East

South

1.5 What do you think is the total population of the settled in their homeland?

2. About how many of these do you think do speak the language very well? _____

3. Group Identity

2.1. Where do your grand fathers say their ancestors came from? _____

4. What customs do you have which differentiate you from other ethnic people groups? Intra and inter-group relatedness

4.1 (a). Do all people who belong to the tribe speak in the same way, or are there differences in how they speak the language? *Same There are differences*

(b). *If there are differences:* Are they in the vocabulary (words) they use or is it simply in the pronunciation of the shared words)? *Some words differ| only accents differ both exist*

4.2 If you heard some one speak by the way he/she speaks, would you be able to tell

which geographical area of people he/she comes from? **Y/N**

4.3 (a) If I want to learn the purest which village(s) of the should I go?

(b) Why do you think the people of that place have the purest language?

3.4.(a) Among the languages immediately neighbouring the _____ which one(s) is/are the most similar to ? _____, _____, _____

(b) Is the similarity in words or pronunciation, or other things? *Words* | *Pronunciation* | *Other*

(c) If the similarity is in other things, what are they? _____

3.5 (a) In your opinion, if children of about 6-8 years hear people speak any of the neighboring languages, do they right away fully understand what is being said? **Yes/No**

(b) **If yes**, which are the neighboring languages these children would understand so easily?

List starting with most to least understood) _____, _____, _____.

Why do you think the languages listed above are obviously understood? _____

(c) **If no**, at what age do children start speaking these other languages well? _____

3.6 (a) Are there occasions when the various speaking community members engage in collective voluntary activities as a sign of solidarity as one people group? **Yes /No**

(b) **If yes**, what sort of activities are they usually? _____, _____, _____

3.7 (a) Are there occasions when the speaking community members engage in collective activities together with members of the neighboring ethnic communities? **Yes/No**

(b) **If yes**, what sort of activities are these usually? _____, _____, _____

Language attitudes and use

4.4 What languages do children in your area who haven't started school use while they are together playing? _____, _____, _____, _____

4.5 What languages do school going children in your area of the use while back at home playing together?

4.6 Which language (s) do you usually see the different sub groups of the in you're a relisted below speaking most of the time while doing the activities in the table?

NT = Native tribe	(a) Conversing with age mates who are		(b) Speaking to a relative/ spouse Who is ethnic		(c) In a market /taxi stage calling out Buyers who're		(d) At school talking with colleague who are		(e) In a church attending prayers with People who are		(f) At local meeting shaving people who're	
	NT	Mixed	NT	Non-NT	NT	Mixed	NT	Mixed	NT	Non-NT	NT	Mixed
Elderly												
Women												
Men												
Youth												

4.7 (a) Which language do you think is the most suitable for addressing members of this village when at a group activity, e.g., repairing a community road or at a campaign rally?

(b) Why would that be the preferred language? _____

4.6. When you travel to town, if you meet a fellow person you know, and you are only the two of you, in which language do you often find yourself talking first? _____

4.7 If an outsider who does not know moved in to live in your village, which language do you think s/he needs to learn fast to survive here easily? _____

- 4.8 (a) Where is the nearest big/busy market that people of this village go to buy/sell? _____
- (b) How often does the market take place? *Every day|week|month|other(specify)* _____
- (c) From what other ethnic groups are the people who usually go to that market? _____
- (d) Which languages do you use while at the market? _____
- 4.9 (a.1) Is it common for to marry/ be married in the neighboring tribes? **Yes /No**
- (b) **If yes**, how common does this happen: *Frequently| Rarely*
- (c) **If yes**, from/to which neighboring groups especially? _____
- (d) Is it welcome for to marry/get married among neighboring tribes? **Yes/No**
- (e) **If no**, what do you think are the reasons for this: _____
- (f) What do your people think of those who do that? _____
- (g) Those who marry other tribes, what languages do their children use most at home? ____

Vitality

5.1 <i>List language repertoire here</i>	a. According to you, what proportion of your ethnic group comfortably speak		b. Those who speak the listed language, do they speak it so well or poorly?		c. Which of the listed languages do you use when you meet with a person who is a		d. Between the languages listed, which one do you feel you understand	
	Most	Least	Well	Poorly	NT member	Other	A lot	A little

- 5.2 (a) Are there people who call themselves but have their traditional homeland elsewhere far away from here? **Y/N**. *If yes*, where is that? _____
- (b) What do you hear were the reasons they don't live in this area? _____
- (c) Do you think they still speak the same language as you in their other places? **Y/N**
- 5.3 (a) Are there who do not (like to) speak and, instead, prefer to speak only the neighboring language(s)? **Y/N**
- (b) *If yes*, what category of are they? (*please, tick all that are applicable*)
*Youth|Elderly|Middle-age adults| Married people|Urban dwellers|Educated|
 Employed people|Traders|Post-primary students| Children of mixed marriages*
- (c) Where do those who don't want to speak _____ mostly live? (*e.g. in the village trading centers, big towns, boarding schools, etc*)? _____
- (e) What do those who can speak so well view those who don't? _____
- 5.4 When the children of this village become adults and produce children, what language do you think those children are likely to speak mostly? _____
- 5.5 (a) Do you believe that, in the future, the _____ people will possibly cease speaking their language and, instead, adopt a neighboring language? **Y / N**
- (b) *If yes*, which language(s) are the likely to singly use? _____
- 5.6 (a) Do you argue that there is still any importance in continuing to speak _____? **Y/N**
- (b) *If yes*, what is it? _____

Prospect for development

- 4.8 (a) In which local language(s) are the written materials you see people here use? _____, _____, _____ (*Prompt for all languages linked to the area if not mentioned already*)
- (b) What age groups of ten understand well the above mentioned materials? _____

4.9 Have you ever seen any written materials in _____ ? Y/ N

4.10 If you want to communicate in writing, what language would you wish to use? _____
Why? _____

4.11 (a) Has there ever been a program that teaches reading and writing in _____ ?
(b) *If no*, do you see the need in teaching your children how to read and write _____ ?
Assuming there were books written in, how many people do you think would be
attracted to reading them? *Almost every one*|*Most people*|*Very few*|*No one*

6.4 Have you ever heard stories or songs produced in _____ ? Y/ N

6.5(a) Would you like/ be able to volunteer to write stories and songs in _____ ? Y/ N

(b) Which other persons/groups do you know of who are interested in
documenting _____ ?

6.6 Who in your village can be of help in case of a project for documenting the _____ language?

6.7(a) What can the community itself offer towards a project to develop _____ ?

(b) What kind of outside support would you desire toward this goal? _____

This is the end. Thank you very much.

*Take their questions or general remarks and respond as
appropriate.*

WORD LIST

Reference	English Gloss	Lexical Form	Plural	
0001	body			
0002	skin(ofman)			
0003	head			
0004	forehead			
0005	face			
0006	eye			
0007	eyebrow			
0008	eyelid			
0009	eyelash			
0010	pupil(ofeye)			
0011	nose			
0012	bridge(ofnose)			
0013	ear			
0014	cheek			
0015	mouth			
0016	lip			

0017	tongue			
0018	tooth			
0019	Molar tooth			
0020	palate			
0021	jaw			
0022	chin			
0023	neck			
0024	Nape of neck			
0025	throat			
0026	Voice box, larynx, Adam's apple			
0027	hair (of head)			
0028	beard			
0029	hair (of body)			
0030	tuft, lock (of hair)			
0031	shoulder			
0032	Shoulder blade			
0033	chest			
0034	breast			
0035	side (of body)			
0036	waist			
0037	navel			
0038	Umbilical cord			
0039	abdomen (external)			

0040	stomach (internal)			
0041	womb			
0042	back			
0043	Smallofback			
0044	buttock			
0045	anus			
0046	penis			
0047	testicle			
0048	vagina			
0049	clitoris			
0050	arm			
0051	armpit			
0052	Upperarm			
0053	elbow			
0054	forearm			
0055	wrist			
0056	hand			
0057	fist			
0058	palm(of hand)			
0059	finger			
0060	thumb			
0061	knuckle			

0062	fingernail			
0063	leg			
0064	hip			
0065	thigh			
0066	knee			
0067	shin			
0068	Calf of leg			
0069	ankle			
0070	foot			
0071	heel			
0072	sole			
0073	toe			
0074	bone			
0075	Bone marrow			
0076	skeleton			
0077	skull			
0078	breastbone			
0079	spine, backbone			
0080	rib			
0081	brain			
0082	heart			
0083	liver			
0084	kidney			
0085	lung			
0086	intestines			

0087	bladder			
0088	gallbladder			
0089	muscle			
0090	tendon			
0091	vein			
0092	breath			
0093	saliva			

0094	phlegm			
0095	Nasal mucus, not			
0096	earwax			
0097	tears(n)			
0098	blood			
0099	bile,gall			
0100	semen			
0101	urine			
0102	excrement,faeces			
0103	blink			
0104	wink(eye)			
0105	blownose			
0106	breathe			
0107	yawn			
0108	snore			
0109	pant			
0110	blow(with mouth)			
0111	spit			
0112	cough(v)			
0113	belch			
0114	hiccough(n)			
0115	sneeze(v)			
0116	groan(withpain)			
0117	grunt(from effort)			

0118	palpitate(of heart)			
0119	urinate			
0120	Breakwind,fart			
0121	defecate			
0122	shiver,tremble			
0123	perspire,sweat			

0124	bleed			
0125	Coagulate,clot			
0126	(be)dizzy			
0127	faint			
0128	sleep(v)			
0129	dream(n)			
0130	wakeup(intr)			
0131	see			
0132	notice(v)			
0133	Lookat,watch			
0134	hear			
0135	listen			
0136	smell(v)			
0137	feel(passive)			
0138	touch,feel (active)			
0139	taste			
0140	eat			
0141	bite(v)			
0142	crunch			
0143	chew			
0144	gnaw			
0145	swallow			
0146	choke			
0147	lick			

0148	suck			
0149	drink			
0150	sit			
0151	Riseup(intr)			
0152	Liedown			
0153	Turnround(intr)			
0154	walk			

0155	step(v)			
0156	stumble			
0157	limp			
0158	crawl			
0159	run			
0160	swim			
0161	jump(v)			
0162	kick			
0163	stamp(withfoot)			
0164	trample			
0165	wave(handasa greeting)(v)			
0166	indicate,point(as withthefinger)			
0167	clap(hands)			
0168	slap(v)			
0169	stand			
0170	straddle			
0171	Leanagainst(intr)			
0172	Benddown,stoop			
0173	bow (asingreeting)			
0174	(be)seated			
0175	squat			
0176	kneel			
0177	(be)lyingdown			

0178	(be)hot(of person)			
0179	(be)hungry, hunger(v)			
0180	(be)sated			
0181	(be)thirsty,thirst (v)			
0182	(be)drunk			
0183	(be)tired			
0184	(be)sleepy			
0185	rest			
0186	(be)awake,alert			
0187	wrinkle(onskin)			
0188	pimple			
0189	hump(of hunchback)			
0190	(be)bald			
0191	(be)blind			
0192	(be)myopic,(be) shortsighted			
0193	(be)thin			
0194	(be)impotent			
0195	Barrenwoman			
0196	Blindperson			
0197	deaf(mute) person			

0198	hunchback			
0199	cripple(n)			
0200	dwarf			
0201	giant			
0202	Stupidperson			
0203	Senileperson			
0204	Madperson			
0206	(be)sick,(be)ill			
0207	Hurtoneself			
0208	heal(tr), cure(v)			
0209	medicine			
0210	getwell,recover			
0211	revive			
0212	abscess			
0213	swelling			
0214	tumour			

0215	bruise(n)			
0216	burn(n)			
0217	goiter			
0218	hernia (umbilical)			
0219	ulcer(leg)			
0220	wound,sore			
0221	pus			
0222	scar			
0223	Intestinalworm			
0224	illness,disease			
0225	elephantiasis			
0226	ringworm			
0227	leprosy			
0228	malaria(fever)			
0229	fever(not malaria)			
0230	pain(n)			
0231	Givepain,hurt			
0232	throb(withpain)			
0233	vomit(v)			
0234	stomachache, upsetstomach			
0235	headache			
0236	diarrhea			
0237	scabies(theitch)			

0238	life			
0239	(be)alive			
0240	Menstrualperiod			
0241	(be)pregnant			
0242	miscarriage			
0243	labour(n),birth pains			
0244	bear(child),give birth			
0245	(be)born			
0246	(be) young			
0247	Growup			
0248	(be)old(not young)			
0249	die			
0250	death			
0251	(be)dead			
0252	think			
0253	believe			
0254	hope(v)			
0255	know(something or someone)			
0256	knowledge			
0257	wisdom			
0258	(be)wise			
0259	(be)intelligent			

0260	(be)stupid			
0261	(be)confused			
0262	learn			
0263	teach			
0264	show			
0265	remember			
0266	forget			
0267	(be)happy, (be) joyful			
0268	rejoice			
0269	laugh			
0270	smile			
0271	(be)sad			
0272	cry,weep			
0273	sorrow(n)			
0274	shame(n)			

0275	pity(n)			
0276	fear(n)			
0277	frighten			
0278	startle,surprise			
0279	(be)angry			
0280	calm(oneself)			
0281	(be)proud			
0282	respect(v)			
0283	honour(v)			
0284	love(v)			
0285	hate(v)			
0286	despise,disdain			
0287	want,desire(v)			
0288	decide			
0289	choose(tr),pick (tr)			
0290	hesitate			
0291	abstain			
0292	allow,permit			
0293	forbid			
0294	prevent			
0295	plan(n)			
0296	try			
0297	succeed			
0298	fail			

0299	pretend			
0300	(be)kind			
0301	(be)generous			
0302	(be)selfish			
0303	(be)honest			
0304	(be)corrupt			
0305	(be)wicked			
0306	(be)fierce			
0307	(be)jealous			
0308	(be)shy			
0309	(be)courageous, (be)brave			
0310	coward			
0311	(be)curious			
0312	(be)eager,(be) zealous			
0313	(be)lazy			
0314	(be)patient			
0315	(be)impatient			
0316	(be)restless,(be) unsettled			
0317	(be)stubborn			
0318	reputation			
0319	hardship,distress			
0320	(be)difficult			
0321	suffer			

0322	obstruct			
0323	Stumblingblock, obstruction			
0324	Danger			
0325	problem,trouble			
0326	Humanbeing, person			
0327	Self			
0328	man(male)			
0329	Woman			
0330	Whiteman			
0331	Fetus			
0332	Baby			
0333	Twin			
0334	Child			
0335	Boy			
0336	Girl			
0337	Adult			
0338	Youngman			
0339	Virgin			
0340	Oldperson			
0341	relative(by blood)			
0342	Ancestor			
0343	Grandparent			
0344	Father			

0345	Mother			
0346	brother (elder/younger)			
0347	sister (elder/younger)			
0348	father'sbrother (uncle)			
0349	mother'sbrother (uncle)			
0350	mother'ssister (aunt)			
0351	father'ssister (aunt)			
0352	Cousin			
0353	Firstborn			
0354	Descendant			
0355	Son			
0356	Daughter			
0357	Grandchild			
0358	Nephew			
0359	Name			
0360	Namesake			
0361	in-law,relative bymarriage			
0362	Husband			
0363	Wife			

0364	fellow-wife,co-			
	Wife			
0365	father-in-law			
0366	mother-in-law			
0367	brother-in-law			
0368	sister-in-law			
0369	son-in-law			
0370	daughter-in-law			
0371	Widow			
0372	Widower			
0373	Orphan			
0374	fiancé(betrothed boyfriend)			
0375	fiancée (betrothed girlfriend)			
0376	bastard, illegitimatechild			
0377	tribe,ethnic group			
0378	Clan			
0379	Family			
0380	Friend			
0381	Neighbor			
0382	Acquaintance			
0383	Host			

0384	guest, visitor			
0385	stranger (unknown person)			
0386	Enemy			
0387	Traitor			
0388	Thief			
0389	guide(n)			
0390	Messenger			
0391	Crowd			
0392	chief, headman			
0393	Elder			
0394	Master			
0395	Slave			
0396	Farmer			
0397	Fisherman			
0398	Hunter			
0399	Blacksmith			
0400	Potter			
0401	Weaver			
0402	butcher(n)			
0403	Trader			
0404	(domestic) Servant			
0405	Beggar			
0406	Soldier			

0407	Prostitute			
0408	Midwife			
0409	medicine man, traditional healer			
0410	Fetish priest			
0411	sorcerer(male)			
0412	witch(female)			
0413	fortune-teller, diviner			
0414	meet, encounter			
0415	Accompany			
0416	(be)together			
0417	assemble, meet together			
0418	Invite			
0419	(be)alone			
0420	Abandon			
0421	flee, runaway from			
0422	Driveway			
0423	Avoid			
0424	(be)same			
0425	(be)different			
0426	Resemble			
0427	Imitate			
0428	Admire			

0429	befit, suit			
0430	Language			
0431	Word			
0432	meaning(n)			
0433	Say			
0434	Voice			
0435	speak, talk			
0436	whisper(v)			
0437	shout(v), cryout			
0438	chat(v)			
0439	Mumble			
0440	Stutter			
0441	(be)eloquent			
0442	(be)silent			
0443	greet(v.)			
0444	call(someone)			
0445	say goodbye, takeleaveof			
0446	Announce			
0447	announcement			
0448	News			
0449	Explain			
0450	Advise			
0451	gossip(v)			
0452	lie(n) (falsehood)			

0453	ask,request			
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0454	plead,implore			
0455	request(n)			
0456	answer, reply(v)			
0457	Thank			
0458	promise(n)			
0459	Oath			
0460	Swear			
0461	insult(v)			
0462	insult(n)			
0463	slander(v)			
0464	Threaten			
0465	Argue			
0466	Argument			
0467	grumble, complain			
0468	Contradict			
0469	Accuse			
0470	Deny			
0471	admit(to a wrong)			
0472	Agree			
0473	Agreement			
0474	Persuade			
0475	praise(n)			
0476	bless,praise (someone)			

0477	Congratulate			
0478	boast,brag			
0479	tell,recount (story)			
0480	story(tale)			
0481	Proverb			
0482	speech,discourse			
0483	account(report) (n)			
0484	embrace,hug(v)			
0485	caress(v)			
0486	kiss(v)			
0487	copulate, have sexual intercourse			
0488	nurse,suckle (baby)(tr)			
0489	tickle(v)			
0490	spank(child)			
0491	whip(n)			
0492	Help			
0493	protect,defend			
0494	Look after			
0495	Bring up(a child)			
0496	Rule over, dominate			

0497	order(someone todosomething)			
0498	command(n)			
0499	duty,obligation			
0500	send(someonetodo dosomething)			
0501	Serve			
0502	lead,guide(v)			
0503	Follow			
0504	Obey			
0505	please,satisfy			
0506	annoy,disturb			
0507	Deceive			
0508	Quarrel			
0509	Fight			
0510	Stab			
0511	kill,murder			
0512	Takerevenge			

0513	resolve, settle (dispute)			
0514	intercede, mediate			
0515	Compromise			
0516	appease, pacify			
0517	Steal			
0518	Rape			
0519	judge(v)			
0520	Law			
0521	(be)fair,just			
0522	(be)guilty			
0523	(be)innocent			
0524	Punish			
0525	penalty, punishment			
0526	dwel,inhabit			
0527	inhabitant, resident			
0528	Bushdweller			
0529	Moveaway, migrate			
0530	country,ethnic area			
0531	frontier(ofethnic area)			

0532	town,city			
0533	Village			
0534	camp, encampment			
0535	market(n)			
0536	Articleof clothing,clothes			
0537	Wearclothes			
0538	dress(v)			
0539	Undress			
0540	(be)naked			
0541	Hat			
0542	Shirt			
0543	Trousers			
0544	Loincloth			
0545	robe(man's gown)			
0546	Clothworn bya woman			
0547	Babysling			
0548	shoe,sandal			
0549	Bead			
0550	string,thread (beads)(v)			
0551	Bracelet			
0552	Necklace			

0553	anklering, bangle			
0554	ring(finger)			
0555	Earring			
0556	pierce(ears)			
0557	labret,lipplug, lipdisk			
0558	plait,braid(hair)			
0559	(facial)inci sion(s), tattoo(s)			
0560	cane,walking stick			
0561	bathe,wash oneself			
0562	apply(ointment), besmear			
0563	Wipeoff(excreta)			
0564	cut(hair)			
0565	shave(v)			
0566	Razor			
0567	comb(n)			
0568	tooth stick, toothbrush			
0569	Food			
0570	Meat			

0571	Fat			
0572	Oil			
0573	soup, broth			
0574	pap,mushyfood			
0575	Bread			
0576	crust(n)			
0577	Flour			
0578	Salt			
0579	Breakfast			
0580	Eveningmeal			
0581	Feast			
0582	Leftovers			
0583	spoil(food)(intr)			
0584	mould(n)???			
0585	milk(n)			
0586	Curdledmilk			
0587	alcohol(general)			
0588	beer(traditional)			
0589	mead,honeybeer			
0590	Palmwine			
0591	prepare(foodto cook)			
0592	cut(tr)			
0593	Cutopen(fruit)			
0594	Slice			

0595	peel(v)			
0596	mix(v)			
0597	Stir			
0598	strain(food)(v)			

0599	Pound			
0600	Grind			
0601	Knead			
0602	pluck(feathers)			
0603	cook(v)			
0604	Roast			
0605	Fry			
0606	bake(inashes)			
0607	(be)smoked			
0608	boil(water), bubbleup			
0609	ferment(alcohol) (v)			
0610	Cookingpot (earthenware)			
0611	Metalpot			
0612	pot(forwater)			
0613	Ladle			
0614	Cookingstone			
0615	Grindingstone			
0616	Uppergrinding stone			
0617	Lowergrinding stone			
0618	pestle,pounding stick			

0619	mortar,pounding pot			
0620	Plate			
0621	Bowl			
0622	Cup			
0623	spoon (traditional)			
0624	Bag			
0625	Box			
0626	Basket			
0627	bucket,pail			
0628	Calabash			
0629	Bottle			
0630	stopper,plug			
0631	Handle			
0632	Pour			
0633	spill(liquid)(tr)			
0634	takeout(from container)			
0635	Fill			
0636	(be)full			
0637	(be)empty			
0638	(be)open			
0639	open(tr)			
0640	close,shut(tr)			
0641	Stopup			

0642	cover(v)			
0643	Uncover			
0644	store(up)			
0645	bundle(n)			
0646	heap(n)			
0647	Heapup			
0648	Wrapup			
0649	Unwrap			
0650	pack(v)			
0651	strap(n)			
0652	string(n)			
0653	Rope			
0654	Knot			
0655	fasten,bind (load)			
0656	tie(knot)			
0657	Untie			
0658	tighten(tr)			

0659	(be)tight			
0660	Loosen			
0661	(be)loose,slack			
0662	compound,house			
0663	Hut			
0664	Wall			
0665	door,doorway cover			
0666	Doorway			
0667	Window			
0668	Roof			
0669	beam,rafter			
0670	Floor			
0671	Room			
0672	Bedroom			
0673	Kitchen			
0674	Entrancehut			
0675	Courtyard			
0676	fence(n)			
0677	fencein (v)			
0678	Granary			
0679	well(n)			
0680	Bathingplace			
0681	latrine,toilet			
0682	Garbagedump			

0683	Garden			
0684	shelter(n)			
0685	Build			
0686	markout,pegout (ground)			
0687	Mudblock			
0688	thatch(n)			
0689	plaster(n)			

0690	lime,whitewash			
0691	paint(n)			
0692	Ladder			
0693	Chair			
0694	Stool			
0695	Wickerwork			
0696	Bed			
0697	Mat			
0698	lamp,torch			
0699	fan(n)			
0700	Bell			
0701	ring(bell)(v)			
0702	act,do			
0703	work(n)			
0704	mend,repair			
0705	forge(n)			
0706	Hammer			
0707	Anvil			
0708	Bellows			
0709	lump(clay,mud)			
0710	mould(pottery)			
0711	potter'skin			
0712	Wood			
0713	cut down(tree)			
0714	Log			

0715	hollow out(log)			
0716	Axe			
0717	chopintopieces			
0718	saw(n)			
0719	saw(wood)(v)			
0720	plank(n)			
0721	knot(inwood)			

0722	splinter,sliver(n)			
0723	chisel(n)			
0724	nail(n)			
0725	Sew			
0726	Needle			
0727	thread(n)			
0728	hem(n)			
0729	Pocket			
0730	(be)torn			
0731	Weave			
0732	Cloth			
0733	Rag			
0734	Broom			
0735	Sweep			
0736	Polish			
0737	wash(clothes, utensils)			
0738	Draw water			
0739	fetch(firewood)			
0740	Dig			
0741	Rubbish			
0742	cultivate, farm (v)			
0743	Field			
0744	boundary(of field)			

0745	Fertile soil			
0746	(be)barren (of land)			
0747	clear(landfor planting)			
0748	sow,plant			
0749	Transplant			
0750	weed(v)			
0751	hoe(v)			
0752	hoe(n)			
0753	Bighoe			
0754	Sickle			
0755	machete, cutlass			
0756	harvest season			
0757	harvest(maize) (v)			
0758	harvest,digup (yams)			
0759	pick,pluck(fruit)			
0760	harvest,collect (honeyfrom hive)			
0761	threshing-floor			
0762	thresh,beat (grain)			
0763	winnow(n)			

0764	Winnow, throw in air (grain) (v)			
0765	shell (groundnuts) (v)			
0766	husk (corn) (v)			
0767	domesticate, tame			
0768	herd (cattle, sheep) (n)			
0769	herd, tend (cattle, sheep) (v)			
0770	Cattlepen			
0771	tether (sheep, goats) (v)			
0772	feed (animals)			
0773	milk (cows, goats) (v)			
0774	Castrate			
0775	hunt (v)			
0776	stalk (v)			
0777	chase (v)			
0778	track (animal) (n)			

0779	footprint(human)			
0780	bow(hunting)			
0781	Arrow			
0782	poison(onarrow)			
0783	Headofarrow			
0784	quiver(n)			
0785	lance(spear)(n)			
0786	Knife			
0787	Throwingstick (n), throwingknif e			
0788	club,cudgel			
0789	Huntingnet			
0790	birdlime (adhesiveto catchbirds)			
0791	trap(n)			
0792	set(trap)			
0793	trap(animal)(v)			
0794	Evade			
0795	Escape			
0796	wound(animal)			
0797	slaughter, kill(animalfor butchering)			

0798	skin(animal)(v)			
0799	fish(v)			
0800	Fishdam			
0801	Fishtrap			
0802	Fishingnet			
0803	Fishingline			
0804	Fishhook			
0805	Bait			
0806	have,possess			

0807	need(v)			
0808	get,obtain			
0809	Give			
0810	return(tr),give back			
0811	Belongings			
0812	Owner			
0813	Richman			
0814	Poor man			
0815	(be)rich			
0816	(be)poor			
0817	Money			
0818	Cowries hell			
0819	barter, exchange (ofgoods)			
0820	Buy			
0821	Sell			
0822	(be)scarce			
0823	(be)expensive			
0824	(be)inexpensive			
0825	Price			
0826	haggle, negotiate a price			
0827	Payment			
0828	pay(for goods, services,etc.)			

0829	Gift			
0830	hire(v)			
0831	beg(for money)			
0832	Borrow			
0833	Lend			
0834	Debt			
0835	offer(v)			
0836	accept, receive			

0837	Refuse			
0838	tax (n)			
0839	Tribute			
0840	Inheritance			
0841	Inherit			
0842	journey, trip(n)			
0843	travel, goona trip(v)			
0844	Traveler			
0845	Wander			
0846	(be)lost			
0847	path, road			
0848	fork(inpath)			
0849	crossroads, intersection			
0850	cross(river)			
0851	Canoe			
0852	paddle(n)			
0853	paddle(v)			
0854	baleout(canoe, boat)			
0855	Capsize			
0856	Bring			
0857	take(away), carryaway			

0858	send(something to someone)			
0859	carry(inarms)			
0860	carry(child)on back			
0861	carryon head			
0862	Headpad			
0863	load,burden(n)			
0864	load(v)			
0865	Unload			

0866	War			
0867	Peace			
0868	Army			
0869	spy(n)			
0870	spy(v), spyon			
0871	Sword			
0872	Gun			
0873	shield(n)			
0874	conquer, defeat			
0875	(be)defeated			
0876	prisoner, captive			
0877	plunder(atown)			
0878	Music			
0879	Song			
0880	Sing			
0881	hum(v)			
0882	whistle(v)			
0883	dance(n)			
0884	dance(v)			
0885	big(gest)drum			
0886	small(est)drum			
0887	Talking drum			
0888	hourglass drum			
0889	Flute			
0890	Harp			

0891	Balafon			
0892	horn(musical instrument)			
0893	shell(musical instrument)			
0894	rattle(musical instrument)			
0895	play instrument			

0896	blow(horn)			
0897	draw(picture)			
0898	Decorate			
0899	Carve			
0900	play(child)(intr)			
0901	Game			
0902	Tobaccopipe			
0903	pipe-stem			
0904	Tobacco			
0905	awe, reverence (forGod)			
0906	God(supreme being)			
0907	god(lesser), fetish(spirit)			
0908	demon,evilspirit			
0909	ghost(visible apparition)			
0910	soul,spirit(of livingperson)			
0911	spirit(ofdeadp erson) (invisible)			
0912	Pray			
0913	Blessing			
0914	divine,prophecy			

	(v)			
0915	prophecy(n)			
0916	vision (supernatural)			
0917	Omen			
0918	Witchcraft			
0919	bewitch,cast spell			
0920	curse(v)			
0921	curse(n)			
0922	poison(n)			

0923	poison(a person) (v)			
0924	amulet, charm, fetish			
0925	Protect by charm			
0926	mask(n)			
0927	(be) taboo			
0928	Exorcise			
0929	Sacrifice			
0930	Pour libation			
0931	Dwelling place of the dead (spiritual)			
0932	tradition, custom			
0933	feast(n)			
0934	naming ceremony(baby)			
0935	circumcision (male)			
0936	excision(female)			
0937	initiation(male)			
0938	initiation (female)			
0939	Marry			
0940	marriage(state of wedlock)			

0941	(be)engaged, (be)betrothed			
0942	bride price(for bride's family)			
0943	wedding (ceremony)			
0944	Bride			
0945	Groom			
0946	Polygamy			
0947	Adultery			
0948	divorce(v)			
0949	funeral(at occasionof			

	death)			
0950	Mourning			
0951	wail, ululate(at funeral)(v)			
0952	condole, comfort (v)			
0953	Corpse			
0954	Bury			
0955	Grave			
0956	Cemetery			
0957	Animal			
0958	ox(general term),bovine			
0959	Bull			
0960	cow(female)			
0961	Heifer			
0962	Steer			
0963	Calf			
0964	herd(ofcattle)			
0965	Goat			
0966	he-goat,billy goat			
0967	she-goat,nanny goat			
0968	Kid			
0969	Sheep			

0970	Ram			
0971	Ewe			
0972	Lamb			
0973	flock(ofsheep, goats)			
0974	Chicken			
0975	rooster(cock)			
0976	Hen			
0977	Chick			
0978	Turkey			

0979	Guineafowl			
0980	Duck			
0981	Camel			
0982	Horse			
0983	Stallion			
0984	mare(female horse)			
0985	Colt			
0986	Donkey			
0987	Pig			
0988	boar(malepig)			
0989	sow(femalepig)			
0990	Piglet			
0991	Dog			
0992	Pup			
0993	Cat			
0994	Kitten			
0995	Elephant			
0996	hippopotamus			
0997	Buffalo			
0998	Rhinoceros			
0999	Giraffe			
1000	Warthog			
1001	Monkey			
1002	Baboon			

1003	Hyena			
1004	Jackal			
1005	Antelope			
1006	Zebra			
1007	anteater, aardvark,antbear			
1008	pangolin,scaly anteater			

1009	Mouse			
1010	Rat			
1011	Canerat, cutting grass, grasscutter			
1012	Palmrat			
1013	Shrew			
1014	Mole			
1015	Mongoose			
1016	Hare			
1017	Squirrel			
1018	Porcupine			
1019	Bat			
1020	Fruitbat			
1021	Wildcat			
1022	Civetcat			
1023	Genet			
1024	Leopard			
1025	Lion			
1026	hide(of animal)			
1027	Fur			
1028	Horn			
1029	hump(of cow)			
1030	Udder			
1031	Tail			
1032	Hoof			

1033	Mane			
1034	elephant's trunk			
1035	elephant's tusk			
1036	den, lair, hole			
1037	bark(asdog)(v)			
1038	bare, show (teeth)			
1039	Growl			

1040	ruminates, chews cud			
1041	Bird			
1042	Crow			
1043	Dove			
1044	weaver-bird			
1045	Parrot			
1046	Partridge			
1047	Cattle egret			
1048	Heron			
1049	Kingfisher			
1050	Hornbill			
1051	Pelican			
1052	stork (marabou)			
1053	Ostrich			
1054	Owl			
1055	Eagle			
1056	Hawk			
1057	Vulture			
1058	Feather			
1059	Wing			
1060	beak, bill			
1061	crest (of bird)			
1062	comb (of rooster)			
1063	crop (of bird)			

1064	Gizzard			
1065	Claw			
1066	Egg			
1067	Eggshell			
1068	yolk(ofegg)			
1069	Nest			
1070	flock(ofbirds)			

1071	fly(v)			
1072	Dive			
1073	Soar			
1074	land(v),alight			
1075	Perch			
1076	Flapthewings			
1077	cackle(asof chicken)			
1078	crow(asa rooster)(v)			
1079	peck(tr)			
1080	lay(eggs)			
1081	incubate,set(on eggs)			
1082	Hatch			
1083	Fish			
1084	Catfish			
1085	mudfish (lives inthemudduring dryseason)			
1086	Eel			
1087	Fishbone			
1088	fish-scale			
1089	Gill			
1090	Fin			
1091	Crab			

1092	Shrimp			
1093	Clam			
1094	Snail			
1095	Snake			
1096	Spitting cobra			
1097	Puffadder			
1098	Python			
1099	Greenmamba			

1100	Lizard			
1101	agamalizard (red-headed)			
1102	Chameleon			
1103	Gecko			
1104	Monitorlizard			
1105	Crocodile			
1106	Frog			
1107	Toad			
1108	tortoise(land)			
1109	turtle(water)			
1110	fang(ofsnake)			
1111	venom(ofsnake)			
1112	shell(ofturtle)			
1113	slither(snake)			
1114	bite(snake)			
1115	crawl(lizard)			
1116	Hiss			
1117	Insect			
1118	Flea			
1119	Louse			
1120	Bedbug			
1121	maggot(inrotten meat)			
1122	Cockroach			
1123	Ant			

1124	armyant, soldier ant			
1125	Flyingant			
1126	Termite			
1127	Spider			
1128	Tarantula			
1129	Scorpion			

1130	Dungbeetle			
1131	Jigger			
1132	Grasshopper			
1133	Cricket			
1134	Locust			
1135	praying mantis			
1136	Leech			
1137	Caterpillar			
1138	Centipede			
1139	Millipede			
1140	Earthworm			
1141	fly(n)			
1142	Mosquito			
1143	Bee			
1144	Mudwasp			
1145	Dragonfly			
1146	Butterfly			
1147	Moth			
1148	Antenna			
1149	sting(v)			
1150	Stinger			
1151	spider'sweb			
1152	Cocoon			
1153	Termitehill			
1154	Beehive			

1155	beeswax, bee- bread			
1156	Honey			
1157	swarm(n)			
1158	Tree			
1159	Ebonytree			
1160	mahoganytree			

1161	Teaktree			
1162	Baobabtree			
1163	silk-cottontree, kapoktree			
1164	shea-buttertree, shea-nuttree			
1165	Figtree			
1166	thorn-tree			
1167	Tamarindtree			
1168	Oilpalm			
1169	Coconutpalm			
1170	Raffiapalm			
1171	Datepalm			
1172	Bush			
1173	Grass			
1174	Bamboo			
1175	Reed			
1176	Weeds			
1177	Leaf			
1178	branch(of tree)			
1179	trunk(of tree)			
1180	bark(of tree)			
1181	Sap			
1182	Stump			
1183	Root			
1184	bulb,tuber			

1185	stem,stalk(of maize, millet,etc.)			
1186	silk,hair(of maize)			
1187	blade(ofgrass)			
1188	Flower			
1189	Bud			

1190	shoot(newplant)			
1191	Vine			
1192	Tendrill			
1193	Thorn			
1194	palmbranch, frond			
1195	Midrib of palm- frond			
1196	Palmneedle			
1197	Juice			
1198	stone,pit			
1199	regime(of bananas)			
1200	Corn cob			
1201	kernel(of corn, maize)			
1202	Seed			
1203	skin(of fruit)			
1204	shell(of groundnut)			
1205	cornhusk(n)			
1206	Chaff			
1207	Fruit			
1208	Banana			
1209	Plantain			
1210	Lemon			

1211	Orange			
1212	Grapefruit			
1213	pawpaw,papaya			
1214	Pineapple			
1215	Guava			
1216	Avocado			
1217	Fig			
1218	Date			
1219	Tomato			

1220	Onion			
1221	Garlic			
1222	pepper(green)			
1223	redpepper,hot pepper			
1224	Okra			
1225	egg-plant			
1226	Mushroom			
1227	cassava,manioc			
1228	cocoyam,taro			
1229	Yam			
1230	Sweetpotato			
1231	Potato			
1232	maize,corn			
1233	millet(rainy season)			
1234	sorghum(dry season)			
1235	Guineacorn			
1236	Rice			
1237	groundnut, peanut			
1238	Sesameseed			
1239	Colanut			
1240	Palmnut			
1241	Sugarcane			

1242	Coffee			
1243	Rubber			
1244	Cotton			
1245	grow(ofplants)			
1246	sprout(v)			
1247	(be)ripe			
1248	ripen,become ripe			
1249	(be)unripe			

1250	(be)rotten			
1251	(be)shrivelled, (be)wrinkled (fruit)			
1252	wither(plant)			
1253	blight(n)			
1254	World			
1255	Place			
1256	Desert			
1257	Grassland			
1258	Forest			
1259	openplace, clearing			
1260	Bushcountry, Ruralarea			
1261	ground,land			
1262	Mountain			
1263	summit,highest point			
1264	Cliff			
1265	Valley			
1266	Ditch			
1267	Pit			
1268	Hole			
1269	Crevice			
1270	Cave			

1271	rock(large)			
1272	stone(small)			
1273	Gravel			
1274	Sand			
1275	Dust			
1276	dirt,soil			
1277	Clay			
1278	Mud			

1279	Iron			
1280	Gold			
1281	Silver			
1282	Copper			
1283	rust(n)			
1284	Water			
1285	ocean,sea			
1286	Lake			
1287	Pool			
1288	Waterhole			
1289	Marsh			
1290	Spring			
1291	Waterfall			
1292	brook,stream			
1293	River			
1294	current(river, stream)			
1295	riverbed(dry)			
1296	Riverbank			
1297	ford(n)			
1298	Bridge			
1299	Island			
1300	Beach			
1301	Wave			
1302	Bubble			

1303	Foam			
1304	slime(organic)			
1305	Fire			
1306	Flame			
1307	Spark			
1308	Smoke			
1309	Fireplace			

1310	Firewood			
1311	Charcoal			
1312	Ashes			
1313	Sky			
1314	air(breathed)			
1315	Cloud			
1316	Rainbow			
1317	Sun			
1318	Moon			
1319	Full moon			
1320	New moon			
1321	eclipse(moon)			
1322	Star			
1323	Pleiades			
1324	BigDipper, Plough,Great Bear			
1325	Orion			
1326	shooting star, meteor			
1327	noise, sound(n)			
1328	rustle(leaves)(v)			
1329	squeak(wheel) (v)			
1330	wind(n)			
1331	Harmattan			

1332	Storm			
1333	Thunder			
1334	Lightning			
1335	Rain			
1336	Drizzle			
1337	Hail			
1338	Dew			
1339	flood(n)			

1340	Dryup,evaporate			
1341	drought,famine			
1342	Season			
1343	Rainyseason			
1344	Dryseason			
1345	Hotweather			
1346	Cold weather			
1347	Light			
1348	Sunshine			
1349	Moonlight			
1350	Shadow			
1351	Darkness			
1352	Time			
1353	Now			
1354	Before			
1355	After			
1356	Early			
1357	Late			
1358	Once			
1359	Again			
1360	Sometimes			
1361	Often			
1362	Usually			
1363	Always			
1364	Never			

1365	Spendtime,pass time			
1366	Wait			
1367	Day			
1368	Month			
1369	Year			
1370	Today			

1371	Yesterday			
1372	day before yesterday			
1373	Tomorrow			
1374	Dayafter tomorrow			
1375	Oldentimes			
1376	dawn(before sunrise)			
1377	Sunrise			
1378	Morning			
1379	Noon			
1380	Afternoon			
1381	Sunset			
1382	dusk,twilight (aftersunset)			
1383	Daytime			
1384	Night			
1385	Thing			
1386	Piece			
1387	Top			
1388	Bottom			
1389	front(of something)			
1390	back(of something)			

1391	side(of something)			
1392	Middle			
1393	edge(n)			
1394	point(n)			
1395	bump(n), protuberance			
1396	spot(n)			
1397	move(intr)			
1398	Movement			
1399	Come			

1400	Go			
1401	approach(v)			
1402	Arrive			
1403	remain,stay			
1404	leave(place)			
1405	return,goback			
1406	Goround,detour			
1407	enter,goin			
1408	come(orgo)out, exit(v)			
1409	ascend,goup			
1410	descend,go down			
1411	fall(intr)			
1412	swing(v), go backandforth			
1413	Slide			
1414	Roll			
1415	spread(disease, fire)			
1416	Burst			
1417	Disappear			
1418	speed(n)			
1419	(be)fast			
1420	(be)slow			
1421	hasten,hurry			

1422	Take			
1423	snatch,seize			
1424	catch(objectin air)			
1425	Pickup			
1426	Hold			
1427	raise,lift			
1428	lower(tr)			
1429	drop(tr)			

1430	Throw			
1431	shoot(v)			
1432	knock down,knockov er(an object)			
1433	turnover(tr)			
1434	Pull			
1435	Drag			
1436	Push			
1437	steer(v)			
1438	overtake,pass (tr)			
1439	Surround			
1440	Twist			
1441	fold(v)			
1442	coil(rope)(v)			
1443	Hangup			
1444	spreadout (maize)(tr)			
1445	Stretch			
1446	hit,strike			
1447	Beat			
1448	bump(v),knock against			
1449	Rub			

1450	scrape(v)			
1451	scratch(v)			
1452	Pierce			
1453	tear(tr)			
1454	stripoff(bark)			
1455	shake(tr)			
1456	Squeeze			
1457	crush(tr)			
1458	create,make			

1459	alter,change(tr)			
1460	break(tr)			
1461	destroy,spoil			
1462	(be)ruined,(be) Spoiled			
1463	join,puttogether			
1464	Accumulate			
1465	Gather			
1466	divide,separate (tr)			
1467	scatter(tr)			
1468	Throwaway,get ridof			
1469	put,place,set			
1470	leave(something somewhere)			
1471	keep,save			
1472	hide(tr)			
1473	lose(tr)			
1474	Lookfor			
1475	Find			
1476	blow(ofwind) (v)			
1477	Blowdown			
1478	Blowaway(intr)			
1479	fan(v)			

1480	Flow			
1481	Drip			
1482	leak(v)			
1483	Sprinkle			
1484	smear(tr)			
1485	Dip			
1486	Soak			
1487	Wringout			

1488	dryout(clothes)			
1489	Float			
1490	sink(v)			
1491	drown(intr)			
1492	Shine			
1493	Fade			
1494	(be)bright			
1495	(be)dim			
1496	light(fire)(v)			
1497	quench, extinguish			
1498	burn(intr),blaze			
1499	melt(intr)			
1500	Singe			
1501	Begin			
1502	Beginning			
1503	continue, resume			
1504	end(n)			
1505	cease, stop			
1506	finish, complete (v)			
1507	(be)big			
1508	Enlarge			
1509	(be)small			
1510	Diminish			
1511	(be)high			

1512	(be)low			
1513	(be)long			
1514	Lengthen			
1515	(be)short			
1516	Shorten			
1517	(be)fat,(be) Thick			

1518	(be)thin			
1519	(be)wide			
1520	Widen			
1521	(be)narrow			
1522	(be)deep			
1523	Deepen			
1524	(be)shallow			
1525	(be)flat			
1526	Flatten			
1527	(be)hollow			
1528	swell(intr)			
1529	(be)round			
1530	(be)straight			
1531	Straighten			
1532	(be)crooked			
1533	bend, crook, curve(n)			
1534	(be)heavy			
1535	Weight			
1536	(be)light(not heavy)			
1537	(be)sharp			
1538	sharpen(knife)			
1539	sharpen,bringto point(arrow)			
1540	(be)blunt,dull			

1541	(be)rough			
1542	(be)smooth			
1543	Makesmooth			
1544	(be)hard			
1545	Harden			
1546	(be)soft			
1547	Soften			

1548	(be)dry			
1549	(be)wet			
1550	(be)slippery			
1551	(be)sticky			
1552	(be)hot(objects)			
1553	(be)cold (objects)			
1554	Colour			
1555	(be)white			
1556	(be)black			
1557	(be)red			
1558	(be)blue			
1559	(be)green			
1560	(be)brown			
1561	(be)yellow			
1562	(be)dark(colour)			
1563	(be)light(colour)			
1564	taste(n)			
1565	(be)sweet			
1566	(be)sour			
1567	(be)bitter			
1568	odour,smell(n)			
1569	stink,smell(bad)			
1570	(be)able(to)			
1571	(be)strong (physically)			

1572	Strength			
1573	(be)weak			
1574	(be)great,(be) Powerful			
1575	splendour,glory			
1576	(be)good			
1577	(be)bad			

1578	right,(be)correct			
1579	Truth			
1580	(be)perfect			
1581	(be)wrong			
1582	(be)beautiful			
1583	(be)ugly			
1584	(be)clean			
1585	(be)dirty			
1586	(be)important			
1587	(be)amusing, Funny			
1588	(be)new			
1589	(be)old(not new)			
1590	one(1)			
1591	two(2)			
1592	three(3)			
1593	four(4)			
1594	five(5)			
1595	six(6)			
1596	seven(7)			
1597	eight(8)			
1598	nine(9)			
1599	ten(10)			
1600	eleven(11)			
1601	twelve(12)			

1602	thirteen(13)			
1603	fourteen(14)			
1604	fifteen(15)			
1605	sixteen(16)			
1606	seventeen(17)			
1607	eighteen(18)			
1608	nineteen(19)			

1609	twenty(20)			
1610	twenty-one(21)			
1611	twenty-two(22)			
1612	thirty(30)			
1613	forty(40)			
1614	fifty(50)			
1615	sixty(60)			
1616	seventy(70)			
1617	eighty(80)			
1618	ninety(90)			
1619	hundred(100)			
1620	Twohundred (200)			
1621	Fivehundred (500)			
1622	thousand(1000)			
1623	(be)first			
1624	(be)second			
1625	(be)third			
1626	(be)last			
1627	Add			
1628	subtract,take away			
1629	increase(intr)			
1630	decrease(intr)			
1631	count(v)			

1632	Arrange			
1633	(be)equal			
1634	(be)abundant			
1635	Enough			
1636	lack(v)			
1637	(be)usedup			
1638	All			

1639	Many			
1640	Few			
1641	Half			
1642	Whole			
1643	Everybody			
1644	Everything			
1645	Everywhere			
1646	Nobody			
1647	Nothing			
1648	I			
1649	you(masc.,sing.)			
1650	he(human)			
1651	we(incl.)			
1652	you(pl.)			
1653	they(human)			
1654	Here			
1655	There			
1656	Far			
1657	Near			
1658	North			
1659	South			
1660	East			
1661	West			
1662	Up			
1663	Down			

1664	forward (direction)			
1665	backward (direction)			
1666	right(direction)			
1667	left(direction)			
1668	over,above			
1669	under,below			

1670	infrontof,before			
1671	behind			
1672	beside			
1673	inside			
1674	outside			
1675	between			
1676	towards			
1677	awayfrom			
1678	with			
1679	this(man)			
1680	that(man)			
1681	some(men)			
1682	other(men)			
1683	who?			
1684	what?			
1685	which(one)?			
1686	where?			
1687	when?			
1688	why?			
1689	how?			
1690	How many?			
1691	and			
1692	if			
1693	because			
1694	perhaps			
1695	really, truly			
1696	well(adv)			

1697	poorly			
1698	only			
1699	yes			
1700	no			

Table for determining sample size for a finite group.

<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	1000000	384

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

Source: Krejcie & Morgan, 1970