

ISO 639-3 Registration Authority

Request for Change to ISO 639-3 Language Code

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PLEASE NOTE: This completed form will become part of the public record of this change request and the history of the ISO 639-3 code set and will be posted on the ISO 639-3 website.

Types of change requests

This form is to be used in requesting changes (whether creation, modification, or deletion) to elements of the *ISO 639 Codes for the representation of names of languages — Part 3: Alpha-3 code for comprehensive coverage of languages*. The types of changes that are possible are to 1) modify the reference information for an existing code element, 2) propose a new macrolanguage or modify a macrolanguage group; 3) retire a code element from use, including merging its scope of denotation into that of another code element, 4) split an existing code element into two or more new language code elements, or 5) create a new code element for a previously unidentified language variety. Fill out section 1, 2, 3, 4, or 5 below as appropriate, and the final section documenting the sources of your information. The process by which a change is received, reviewed and adopted is summarized on the final page of this form.

Type of change proposed (check one):

1. Modify reference information for an existing language code element
2. Propose a new macrolanguage or modify a macrolanguage group
3. Retire a language code element from use (duplicate or non-existent)
4. Expand the denotation of a code element through the merging one or more language code elements into it (retiring the latter group of code elements)
5. Split a language code element into two or more new code elements (include here a request for a new code element for a divergent dialect of a major language)
6. Create a code element for a previously unidentified language.

For proposing a change to an existing code element, please identify:

Affected ISO 639-3 identifier: BARI [bfa]

Associated reference name: KUKU

1. Modify an existing language code element

(a) What are you proposing to change:

- Language reference name; generally this is changed only if it is erroneous; if usage is shifting to a new preferred form, the new form may be added (next box)
- Language additional names
- Language type (living, extinct, historical, etc.)
- Language scope (individual language or macrolanguage)

(b) What new value(s) do you propose:

i. Kuku identity as a language not a dialect of Bari.

Kuku will be a language of its own. The Kuku will be free from the stigma of being referred to as Bari because of their speaking Bari. The Kuku will clearly be known as of Kuku tribe who speak, read and write Kuku. Kuku identity will be a kind of independence from Bari as a dialect. This is the most important value the Kuku will have attained in the allotment of a separate ISO.

ii. Freedom of Ugandan Kuku from being referred to as Bari.

The Kuku of Uganda will be free from the stigma of being viewed as foreigners because of speaking Bari when Kuku is removed and have its own ISO. The Kuku will no longer be referred to as Bari which associates them with the language of the Bari tribe in South Sudan. The Kuku have been coerced into reading Bari theoretically. Bari lacks grammar and developed literacy. It is not taught at any level of education. Kuku will gain its freedom and independence from being associated to Bari as a dialect and the Bari people. The Kuku have no practical connection to Bari except those who read the Bari Bible and its liturgies. The reading of Bari is only practised by a few Kuku clergy and a few committed elderly Christians who are of advanced age but not the young and the middle aged Kuku.

iii. The developed Kuku orthography and system of writing will be used in developing Kuku alphabets for teaching, learning and Kuku development of literacy.

Kuku will have orthography and system of writing for developing Kuku curriculum, grammar, syllabi, text books, teaching, learning materials, Kuku literacy and the translation of the Holy Bible into Kuku. The teaching of Kuku children in Kuku will meet the Uganda Government policy of education, where every community is required to have its orthography developed and indigenous language taught in pre-schools to level three of Primary Schools in the country. Kuku literacy will be used to develop Kuku grammar, syllabi, learning and teaching materials. The granting of ISO for Kuku will motivate and energize talented Kuku teachers to exercise their writing skills to write in Kuku because of its recognition as a language with its own ISO. Talented Kuku writers have been overshadowed by Bari due lack of Kuku orthography. The talented Kuku could not write in a language which is clearly not theirs and with improper orthography and system of writing.

iv. The Kuku are very religious people.

The Kuku are very religious people. The developed Kuku orthography and literacy will be used for the translation of the Holy Bible and its liturgies into Kuku Bible. Presently many educated Kuku and those of sixty years at all levels prefer to read the English Bible versions and in other languages like Luganda, Kiswahili and English. The Bari Bible is not written according to the understanding of Kuku. The translated Holy Bible into Bari Bible inhibits and does not bring out the clear understanding of the Kuku of the scriptures and the word of God.

(c) Rationale for change:

i. The rationale is to have Kuku recognized as a separate language from Bari in order to provide for its development, expansion and growth in Uganda and South Sudan. These can only happen when Kuku is written and taught in schools, churches and at homes through Kuku literacy. But the confidence of the Kuku can be accelerated and motivation created with the recognition of

Kuku when it is referred to with its own ISO. The Kuku, Bari and other Bari-speaking communities are not only different tribes but they also have differences in socio-linguistic, ethnolinguistic identities, orthography, orality and literacy. The Kuku live both in Uganda and South Sudan with different socio-economic and political orientation. Bari is a tribe in South Sudan, very far away from the Uganda-South Sudan boundary. The Kuku of Uganda rejects their being referred to as Bari and speaks Bari because of the socio-economic and political divide. The stigma can only be removed with the equal removal of Kuku as dialect of Bari when Kuku is accorded its ISO.

ii. The issuing of ISO will enable the official development of Kuku curriculum, syllabi, teaching and learning materials for Kuku children. The teaching of Kuku to the Kuku children in schools, churches and at homes will increase Kuku orality, morphology, create its literacy and prevent their gradual shifting and assimilation into other communities which will cause the disappearance of Kuku and its possible extinction. The Kuku of Uganda is a cross-cultural community. The Kuku community lives amongst large communities with strong and influential languages and cultures, such as the Aringa, Lugbara, Ma'di, Acholi, Baganda and Basoga. It is feared that if the Kuku children are not taught Kuku in schools and any setting, Kuku will disappear because its orality amongst the young, the youth and even some elderly Kuku is diminishing at a very faster rate. The issuing of Kuku ISO will put to a permanent end to the socio-political contradiction where the Kuku are regarded as of Bari tribe both in Uganda and South Sudan.

iii. The Kuku and Bari inherent comprehension and understanding of each other and of Bari is strenuous. The inherence lacks intelligibility and coherence to a very large degree. The lack of inherence and coherence is not based on knowledge because Bari is not taught at any level of education. Kuku on the other hand is not written because it has no developed literacy since it is assumed to operate under Bari. The only comparable difference of literacy between Kuku and Bari is the translated Bari Bible and its liturgies. These are equally not read by the Bari people themselves, neither are they read by the majority of the communities. It is only used by a few clergy and committed Christians. On functional level, the Kuku understand Bari with strenuous difficulty but a Bari similarly understands and follows Kuku with extreme difficulty in comprehension and understanding. This shows the extreme lack of intelligibility which is not marginal. The Kuku who have no contacts with Bari will not comprehend and understand a Bari, leave alone reading the Bari translated Bible even if he tries to guess. Communication is supposed to be clear for easy comprehension and understanding. The Kuku-Bari language marriage needs a divorce so that the two are separated. If Kuku and Bari are left to co-exist, they will all perish together. The Kuku of Uganda is enthusiastic to have Kuku have its ISO because the Uganda Government policy of education requires the teaching and learning of local languages at community level. The Kuku in South Sudan may not have the opportunity like their kiths and kin in Uganda due to the endless civil strife/wars for years. But most of the Kuku of Kajojeji almost spends their life in refugee in Uganda. The Kuku of South Sudan who lives as refugees in Uganda would benefit from developed and taught Kuku literacy. This is one way for the Kuku of Uganda to help their kiths and kin in South Sudan in contributing to the teaching and learning of Kuku when its ISO is granted.

iv. Kuku and Bari have no socio-linguistic convergence and cannot be considered as varieties of the same language. Kuku and Bari have no common identity, ethnicity, socio-ethnolinguistic, speech and cannot be considered as varieties of the same. The linguistic marriage between Kuku and Bari is nonexistent and this calls for divorce. Kuku and Bari cannot co-exist and develop together as one language. The continuous cohabitation of Kuku-Bari has been and continues to be an impediment and destruction of the Kuku, their children, their language and the future

generation of the Kuku if the Kuku-Bari language relation is not rectified. The common African saying is that, “It is the wearer of the shoes who feels the pain”. It is the Kuku who feels the absence of Kuku. But for the Kuku, it is not late. There are many linguistic differences between Kuku and Bari which should not be ignored.

v. Kuku orthography and system of writing are different from Bari. The origin of the differences is the language speech. The speech differences affect the Kuku speech, lexical, intelligibility and literacy if available. Kuku has no body of literature because it has had no developed orthography and Kuku literacy. Now that Kuku orthography and system of writing has been developed, Kuku literacy is visible and practically available. Bari is only on paper but it has no developed written grammar, it is not taught and it has no literature, except the Bari translated Bible and its liturgies, using 1928 orthography developed by Rajef Language Conference without review. The Bari translated Bible is practically limited to a very small percentage of readership. But even if grammar was available, Kuku would not use it, because the two languages are different. Kuku has no written materials because it has had no developed orthography and system of writing. Kuku orthography is now available and ready for use. It will enable the official development of Kuku curriculum, syllabi, teaching and learning materials by the Uganda National Curriculum Development Centre because of the recognition of Kuku as a language with its own ISO. The main rationale is to have Kuku recognized as a language on its own with its own ISO. This will enable the realization of the enumerated values for the development and growth of literacy and teaching of Kuku.

vi. Kuku speech, lexical, literacy and literature, will improve when Kuku is read and written. Kuku will have wider readership compared to the present static Bari. The aspects of the grammar of Kuku, developed by Kevin Bethonnell Cohen: 2000 and reviewed by Michael Cahill: 2004; will be studied and transformed into practical Kuku Grammar. It will be segmented into various levels and sets of text books using Kuku literacy in teaching and learning of Kuku at various levels of education. The key tools and resources of teaching Kuku are available. Kuku orthography, literacy and trained teachers are available in all levels of education. The availability of tools and resources should make it easy for issuing Kuku ISO.

2. Propose a new macrolanguage or modify a macrolanguage group

(a) For an existing Macrolanguage, what change to its individual language membership do you propose:

(b) Rationale for change:

For a new Macrolanguage proposal, please also complete the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”), which must also be submitted to fully document the intended meaning for the new macrolanguage.

3. Retire a language code element from use

(a) Reason for change:

There is no evidence that the language exists.

This is equivalent to another ISO 639-3 language.

- (b) If equivalent with another code element, with which ISO 639-3 code element (identifier and name) is it equivalent:
- (c) Rationale for change:

4. Expand the denotation of a code element through merging of one or more code elements

- (a) List the languages (identifier and name) to be merged into this code element and retired from use:
- (b) Rationale for change

5. Split a language code element into two or more code elements

- (a) List the languages into which this code element should be split, or the major language and the divergent variety (or varieties) for which a new code element is being requested:
To split Bari code language and then provide Kuku with a new code language.

By the language identification criteria set forth in ISO 639-3, the simple fact of distinct identities is not enough to assign separate identifiers. The criteria are defined in the standard as follows:

For this part of ISO 639, judgments regarding when two varieties are considered to be the same or different languages are based on a number of factors, including linguistic similarity, intelligibility, a common literature (traditional or written), a common writing system, the views of users concerning the relationship between language and identity, and other factors. The following basic criteria are followed:

- Two related varieties are normally considered varieties of the same language if users of each variety have inherent understanding of the other variety (that is, can understand based on knowledge of their own variety without needing to learn the other variety) at a functional level.
 - Where intelligibility between varieties is marginal, the existence of a common literature or of a common ethnolinguistic identity with a central variety that both understand can be strong indicators that they should nevertheless be considered varieties of the same language.
 - Where there is enough intelligibility between varieties to enable communication, the existence of well-established distinct ethnolinguistic identities can be a strong indicator that they should nevertheless be considered to be different languages
- (b) Referring to the criteria given above, give the rationale for splitting the existing code element into two or more languages, or for requesting a separate identifier for the divergent variety:
 - i. The Kuku identity and Kuku as an independent language.

The rationale to have ISO for Kuku is because Bari and Kuku have fundamental linguistic differences in speech, identities, orthography, lexical, intelligibility and literacy. By making Kuku a dialect of Bari with the entire glaring fundamental linguistic and other differences make Kuku entirely dependent on Bari. It is that restrictive dependence which Kuku would like to be independent from. It makes Kuku remain static and non-existent. The practical rationale is ethnolinguistic. Kuku is a tribe which lives both in Uganda and South Sudan because of the demarcation of the international boundary which separates the Kuku to live in two countries. The Kuku both of Uganda and South Sudan are ethnically identical and ethnolinguistically different from Bari. The reference of the Kuku, as Bari is because they read the Bari Bible. In Africa, people are sensitive about ethnicity and language references. The truth is that people wonder why the Kuku of Uganda should be made to read a language of a people whose tribe is Bari and are far away in South Sudan. The reference to the Kuku of Uganda as Bari has socio-political repercussions on the Kuku. The consequences are their discrimination and marginalization because they are perceived to be Bari of South Sudan since they are supposed to speak Bari. The language connection with unrelated tribe in South Sudan makes the Kuku in some cases regarded as non-citizens. The presupposed consideration that the Kuku are Bari because they speak Bari, a tribe far inside South Sudan into speaking Bari has had some dire implications. The consequences are that the Kuku of Uganda in some instances are discriminated and marginalized because of their language connection to the Bari in South Sudan.

Thus, the rationale for granting ISO to Kuku is seeking identity and independence from Bari so that it is no longer a dialect of Bari. It will also provide the Kuku of Uganda the socio-economic and political freedom from the stigma of being referred to as Bari. The Kuku is a tribe in Uganda and South Sudan and they speak, read and write the same Kuku literacy with no exception.

ii. Improve Kuku speech, orthography and literacy as distinct language of the Kuku community.

a) The Bari language, since its inception in the Rajef Language Conference of 1928 as a lingua franca of the Bari-speaking people has miserably been static. It has no grammar, no primer, not being taught in schools or any other organized setting and no literacy. The rationale is that Kuku should be developed, and to have literacy where it is read, written and taught in schools, churches and homes. It should remain and retain its being a living language that develops, grows and expands. Since 1928, Bari grammar that was said to have been developed has not come to public domain. The only literacy, which was produced and used, was the Primer book. The use of primer book ended with the Sudan's independence in 1956. There was attempt to islamize and arabize Bari thereafter to write Bari in Arabic orthography but failed miserably. The Primer book, which contained the basic common Bari alphabets, was used for teaching beginners at very low level of education in the Sudan. However, its existence came to an end, disappeared and got buried when islamization and arabization policy took root in Southern Sudan after General Aboud's military coup d'état in 1958. That marked the end and static status of Bari. As a dialect of Bari, Kuku was also buried together with Bari. The only evidence of written Bari is in the translated Bari Bible and its liturgies. The reading of the Bari Bible is also limited to a small percentage of Kuku clergy and committed Christians. The fact is that Bari remains untaught and static. Bari remains oratory and with oratory it is on its way to disappearing because people are shifting and getting assimilated into Arabic in South Sudan. Kuku should rationally not be allowed to follow that path.

b) The rationale for Kuku to have its own ISO is because the Kuku and Bari are not identical ethnically, ethnolinguistically and socio-linguistically. The Kuku-Bari speeches are different from

each other. The Kuku speech and intonations emanate mainly from the back of the tongue, with glottal stops in the sound inventory at the advanced tongue root (ATR) and the vocal cords. The Kuku speech and ascent is polite and gentle. The Kuku practically exercise morphological use with extensive suppletion. The Kuku intonations and stresses in the usage of words, names and expressions are demonstrated in various positions of vowels, consonants to bring out the glottal stops in the sound inventory and digraphs in Kuku orthography and system of writing. Most of the Bari-speaking communities generally have high pitch tone and speak very fast. Kuku speech is mostly from the ATR. The Bari-speaking communities tend to shorten most of their spellings according to their speech. The speech differences affect Kuku and Bari orthography and literacy. This is the rationale for Kuku to have its own ISO. Kuku needs to develop to enable its development of literacy.

c) Language is culture. The cultures of the Bari-speaking tribes and their speech languages are diverse from each other. The speech languages, socio-linguistic and cultural diversities of these communities are incompatible and incomparable to each. The Kuku-Bari socio-linguistic cultural differences affect the lexical use in conversations, communication and literacy if it was available. Some of the Bari-speaking communities are fond of using abusive words whose practice is prohibited by the Kuku culture and in socio-linguistics. Foul language is not accepted by Kuku culture because it is not part of their language. Some cultural and socio-linguistic manner and mannerism of speech of some Bari-speaking communities is abusive and is one of the components which make Kuku different from Bari. As a tonal language with extensive use of glottal stops sound inventory at the advanced tongue root, the Kuku use verbal morphology with extensive suppletion. That is the extent of decency, politeness and socio-cultural acceptability.

d) The Kuku are decent, cultured and careful in selection and usage of words and expressions. Kuku has agglutinative morphology which attaches great respect and decency in socio-linguistics and communication in life. Besides, the Kuku are known to have great respect for women. This is tied to their traditions, cultures, beliefs and practices. As a sign of respect for women, the Kuku refer to any mother or even father, especially the woman, by the name of their first born or any of her children as, "Dote Juwan, or Kenyi, or Petero, or Maria..." This translates to, "Mother of Juwan, or Kenyi, or Petero, or Maria...Monye Juwan, or the Father of Juwan, Wani and so on." The Kuku reference to a wife in general is, "Dote ηoojik or Dote meedde". This is a reference to the Mother of the children or Mother of the home. The Kuku do not address married women by their names. But with those of their children, their husbands and then followed by the husband's name or simply referred to them as, the Mother of the children or Mother of home ("Dote ηoojik or Dote meedde").

iii. To provide literacy for the development, growth, expansion and sustenance of Kuku orality, readability and writing domains.

It is worth mentioning that Bari is more saturated with local Arabic to the extent that most Bari-speaking communities in South Sudan prefer to communicate in colloquial Arabic. This has led to their shifting into Arabic which will eventually lead to assimilation of the Bari language in South Sudan into Arabic. The Kuku language situation is more compounded because of the Kuku being a cross-cultural community in Uganda. The Uganda Government has addressed this challenge by having a compound policy to have local languages taught in pre- and lower primary schools. The challenge is the development of Kuku orthography and system of writing which the Kuku have addressed too to enable the teaching of Kuku in schools, churches and at homes. The orthography and system of writing, literacy and the teaching of Kuku will cover both the Kuku of

Uganda and South Sudan. The teaching of Kuku will retain Kuku oratory; prevent the shifting and assimilation of the Kuku into other languages and communities. Kuku literacy will be taught, read and written. The talented Kuku artists and linguists will write Kuku text books and reading materials in Kuku. As Kuku gets advanced, it will add more vocabulary, improved morphology and syntaxes. The improvement of all Kuku domains will lead to the development, growth and expansion of Kuku. The teaching will not only be limited to Primary three but will eventually continue to higher levels of education.

iv. To have Kuku orthography and system of writing available for developing Kuku literacy and body of literature.

a) The rationale is to have, Kuku speech developed from orality to literacy. Bari is a static language and because Kuku is its dialect, both lack grammar, literacy and it is not taught in schools. Besides, it is not fair to force the many communities to adopt Bari, which is an undeveloped and untaught language. Relying in reading the Bari Bible is not teaching and learning of Bari. There has been general reluctance, disapproval and disquiet about Bari. On the 6th to 10th of June, 2008 at Juba Grand Hotel was a disappointment. The Juba Language workshop was supposed to be on a unified, harmonized and standardized orthography of Bari. The workshop instead reinserted, solidified and imposed the language of the Bari people to be used by others communities. The Juba workshop removed the Kuku common vowel (ö), replaced the Kuku (ɪ) with (NG) and introduced strange characters in writing of Bari. The common Kuku consonant (gb), (kp) and their variants (gbw) and (kpw) were removed. This means without ö, ŋ, gb, and kp with their variants gbw and kpw as trigraphs, Kuku speech is non-existent, Kuku is not a language anymore and even not a dialect of Bari. In such as situation, what are the Kuku to do? The Juba Language workshop was facilitated and conducted by The Centre for Advanced Studies of African Society, (www.casas.co.za) P. O. Box, 359, Rondebosch, 7701, Cape Town, South Africa) (CASAS Monograph No. 236); whose write out is available. It is such attitude that has made the development and acceptability of Bari by other communities difficult. The outcome has caused sickness in the related Bari-speaking languages. Besides, Bari is a static language, without being taught and has been in the intensive care unit (ICU), together with its assumed dialects and they are all in the same intensive care unit (ICU) except Kakwa, which has been resuscitated. For how long will Kuku be in the intensive care units when it is obviously and linguistically different from the static Bari?

b) The Juba workshop on Bari recommended the removal of (ö) and replaced (ɪ) with (NG). It was equally recommended that the (gb, gbw, kp and kpw and ŋo), which are of Kuku speech should not be part of the orthography because they were not recommended in the Rajef Language Conference of 1928 and insisted that (kw, gw and ŋw) as the most acceptable. The reason according to them was, the Rajef Language Conference of 1928, argued that the labio-velar consonants (kw, gw and ŋw), were in many dialects and their pronunciations are nearer to gb, kp and ŋo of Kuku). This has no linguistic proof. It is a mere assumption without academic backing. The removal of the gb, gbw, kp and kpw from Kuku speech means the Kuku people do not have a spoken language. But in a round about way of including gb, kp and z, it is warns that care must be exercised that only the harmonized Bari orthography symbols combinations are used. It is therefore the harmonized complete alphabets for Bari language is preferred. This therefore deprives the Kuku and the Kakwa (z) from their God-given and natural speech of (gb, gbw, kp, kpw, ŋo and z) and the use of (ö) and (ɪ) and other marked vowels and consonants in preference to the forced Bari status quo! This is like insisting that the Shakespearean English of the 16th century should be in use today.

c) In 1928, the cradle of the Kuku people was part of the Sudan in theory and was guided from Uganda. Its religious occupation was under serious competition by the Catholics, Africa Inland Mission and the Church Missionaries Society (representing the Anglican Church of England). The Kuku experienced the mixture of colonial politics and religious competition which led to their underdevelopment because of political rivalry in Europe. The Kuku cradle was inaccessible. There were no roads, no modern Government, no Christianity and no schools. The obstacles to reach the Kuku cradle could not have permitted the carrying out of any meaningful ethnolinguistic and social linguistic studies. The Rajaf language Conference of 1928 was conducted without Kuku inputs. The Church Missionary Society, an English Christian organization sent a missionary to Kajok-köji in 1929. The presence and participation of the Kuku should have shown that Kuku speech of (gb and kp) as consonants with their variants (gbw and kpw) as trigraphs. Restrictive rules for writing Bari is produced in a book and was laid out in the workshop which basically barred Kuku from the Bari-speaking group. Besides, every community is created with its own language and in written form based on their language speech. There should therefore be no restriction in the individual tribal speech and how such words should be written as they are spoken by the people.

d) These examples justify the restrictiveness of Bari orthography. One noticeable aspect which the group seemed to have ignored is the Kuku vowels, (a, e, i, o, u, ö (6), the Kuku germinates of doubling vowels as aa, ee, etc, apostrophized (') marked glottal stops sound inventory of vowels such as a', e', i', o', u', ö'; a'a, e'e, i'i, o'o, u'u, öö; 'a, 'i; and consonants gb, kp, ny and apostrophized 'm, 'n. Kuku consonants gb, kp and ny. Kuku has (ö) and (ŋ) are very important in Kuku speech and in writing. Kuku would say and write ködö and kö'ötöli. There is no other way to write these ködö, kö'ötöli, and many other words, names and expressions in Kuku without the (ö). The group insisted that (ö) should not be in the Bari orthography. The two examples cannot simply be written kodo or kootoli and many words, names and expressions without vowel (ö) in Kuku. These rules will kill the development of Kuku. They simply do not make any sense. Kuku would also say and write ku'uti for a bird and kwenya for birds. A Bari would say and write the bird as kwenti and the plural is kwen. A Kakwa would say kpenti and kpen. As for child and children, a Kuku would say and write ŋiuro and the plural is ŋjoojik. A Bari would say and write ŋuro and ŋwajik for plural. There are many differences between Kuku and Bari which should not be ignored in language speech and development. Moreover, (D) which is a very important Kuku consonant for writing Dun which is the writing of God in Kuku is replaced strangely with (NG) where Dun (God) is written Ngun! In this kind of writing, linguistics has lost its sense and meaning! The Centre for Advanced Studies for African Society appears to try to politicize linguistic orthography in Africa in line with the attempt to Unify Africa in the name of African Unity. The politicization of linguistics is unacceptable.

e) But to say that Bari is a vital language because it covers a sizeable area, marks an important milestone for mass education and development in South Sudan and moving towards its continental scope is not only deceitful but a statement of ignorance. Bari in the first place has no grammar, is not taught; it is not developed, no literacy and has no written literature. Besides, the intention of such statement is to kill the development of other languages and to promote as it appears the language of the Bari people. In effect, such statements are in contradiction to the general aim of developing local languages to prevent their extinction. The idea to develop a language is not meant to end in lecture rooms or workshops but to translate the knowledge gained into practical learning and teaching process. The Kuku will maintain and continue to use the very vowels, apostrophized vowels and consonants as spoken by the Kuku. When the language space is open, Kuku for certain will become practical, taught and learnt in the way it is spoken by the Kuku and the main language in use in Uganda and Kajok-köji County in South Sudan.

f) The developed Kuku orthography and system of writing is linguistically the resuscitation of Kuku with its own vowels and consonants. Kuku ethnolinguistic, socio-linguistic and identity are different from Bari. Kuku vowels: Bari vowels are: a, e, i, o, u (5). the Bari consonants are: b, 'b, d, 'd, g, j, k, l, m, n, ny, ng, p, r, s, s, t, w, y, 'y.(19). The Bari vowels and consonants differ from the Kuku ones and therefore affect the orthography of both languages which makes them different from each other. The developed Kuku orthography and system of writing is to energize and resuscitate the Kuku teaching and learning in order to facilitate the development of Kuku literacy. The common alphabets used in writing of Kuku are the Roman letters and are used universally. It should not be surprising that Kuku share some common alphabets with other language communities and Bari but with its own additions and applied differently.

The developed Kuku orthography and system of writing

The Kuku language uses vowels and consonants of the Latin, Roman or English common letters. The Kuku short sounding vowels are: a, e, i, o, u, ö. The Kuku speech uses double sounding vowels in writing which are: aa, ee, ii, oo, uu, öö. Kuku heavily uses apostrophe (') symbol in some vowels and consonants 'm and 'n as a solution to the behaviour of apparent air constriction in their speech, voiced at the Advanced Tongue Root and Vocal Cords as the extreme Kuku tonality.

Apostrophe (') symbol is used in single Kuku vowels for sounds as in a', e' i' o' u', ö'; in-between vowels as in: a'a, e'e, i'i, o'o', u'u, ö'ö and before in single vowels a' and i'. However, marked ('a) and unmarked (a) are attached to words as stems or prefixes or affixes to a root verb or word. The apostrophized ('a), is used in the positive as when it is attached to the Kuku verb wooŋon; it becomes 'awoŋoon (has made sound). When the (a) is unapostrophized and attached to a verb as stem or prefix as in awoŋon, it becomes (has not made sound). When ('a) or (a) is used in Kuku words, it must be attached to words as stems or prefixes or affixes to determine whether it is used in the positive or negative. The, 'e' i' o' u', ö'; a'a, e'e, i'i, o'o', u'u, ö'ö and a', i' have no equivalent sounds in the International Phonetic Alphabets (IPA). The apostrophized vowels are not just mere pronunciations and spellings, but as indication of words because the sign of the apostrophe produces a definite, specific and distinctive meaning in Kuku.

The Kuku common consonants are: B, D, G, J, K, L, M, N, P, R, S, T, W, Y, 'B, 'D. 'Y, D, GB, KP, NY, 'M, and 'N. The apostrophized 'M and 'N are consonants but fall under stressed consonants which can be graphically represented as either double consonants (mm) and (nn) or stressed 'M and 'N.

Special Kuku consonants with apostrophe (') symbol is marked in front; 'B, 'b; 'Y, 'y and 'D, 'd. D or ŋ. These are pure Kuku consonants. Kuku has also digraphs dw, gb, gw, kw, trigraphs gbw, kpw, nyw and 'mgb in Kuku speech. The digraphs and trigraphs are the English equivalent of sh, th, thr, ph, gr, chr, psm, pyc... In addition to the Kuku vowels and consonants, Kuku has introduced the use of apostrophe (') and hyphen (-) symbols in Kuku orthography and system of writing. The application and use of apostrophe (') symbol in Kuku orthography and system of writing to address the changes in the vowel sounds or the glottal stops in the sound inventory of Kuku words, names and expressions at the Tongue Root (ATR), the vocal cords and tonality of the Kuku language which affect Kuku vowels and consonants 'm and 'n. Kuku derives its orthography and system of writing from Kuku speech and phonology.

The writing of Kuku:

The following are the explanations of the performance of the Kuku sounds of vowels, consonants and use of digraph, trigraphs and their roles in the Kuku speech as in written form. The sounds are indicated in various

positions of the vowels and consonants as in Kuku speech which forms the basic Kuku writing. The Kuku language has six common vowels: a, e, i, o, u, ö. The capital vowels are: A, E, I, O, U, Ö. The common vowels give birth to double and apostrophized vowels at specific positions according to their sounds in Kuku speech and formal writing short of words, names and expressions. Kuku has (26) vowels and twenty (23) consonants. The use of apostrophe (') symbol in Kuku vowels is to conform to the sound of Kuku speech in the usage of vowels and consonants 'm and 'n in their activities at the vocal cords, Advanced Tongue Root (ATR) and the tonal nature of the Kuku language. The additional vowels are to conform to the Kuku speech as demonstrated in the explanation.

- 1) Single vowel is used in writing short words, names and expressions as in Kiden, kase, kase kine...
- 2) Doubled vowels are used in writing prolonged words, names and expressions as in kiiden, leele, lelee'. Kasu, kiine
- 3) Apostrophe (') symbol is used as glottal stops in the sound inventory in various positions in writing vowels as in (a', e', i', o' u' ö') in words, names and expressions as in nye', Moogga', nye'tuu, and in doubled vowels as in (a'a, e'e, i'i, o'o, u'u, ö'ö), for certain types of sound in words, names and expressions as in ka'ata, ku'uti, ki'ir.... The in-between use of apostrophe is to indicate voiced vowels at the advanced tongue root and vocal cords. The voiced form could as well be written with triple common vowels as in ka'ata as kaaata which looks clumsy. The apostrophe (') symbol is unique in Kuku writing because it is applied to constriction of sound at the advanced tongue root and the vocal cords which is practically visible in writing Kuku words, names and expressions. The apostrophe (') is synchronized to serve in various vowel positions. Whereas, there could be the International Phonetic Alphabets (IPA) to represent the apostrophe (') symbol; but the practical visibility of apostrophe usage in Kuku orthography is to enable easy and teachable learning process of Kuku writing and reading.
- 4) Apostrophe (') symbol is used in consonant ('n, 'n', 'm, and 'mgb) and in common Kuku consonants 'B, 'b, 'D, 'd, and 'Y, 'y sound in writing words, names and expressions.
- 5) Kuku consonants gb, gbw, kp, and variants kpw, ny, nyw as trigraphs are unique. Some authorities refer to them as digraphs/trigraphs or consonants sequences or double articulated consonants, while others refer to them as vowel phonemes. In whichever reference, they are grouped, in Kuku they are consonants and the variants are trigraphs like any others such as digraphs dw, kw, gw...
- 6) The use of hyphen (-) symbol in Kuku writing is placed in-between more than one word to make a meaning in words, names and expressions.

The purpose of introducing prolonged doubled vowels, marked sounds of some common vowels and consonants with apostrophe (') symbols and the use of hyphen (-) are preferred to the International Phonetic Alphabet (IPA) for their practical visibility, clarity and for easy teaching, learning, reading and writing of Kuku.

Kuku vowels

Kuku vowels are according to Kuku speech. The sounds of some Kuku vowels are doubled while others are marked with apostrophe (') symbol because they are voiced or constricted due to air compression and non compression in the advanced tongue root and the vocal cords. The sounds are determined and marked at

various positions of the vowels and some consonants by apostrophe (') symbol as glottal stops in the sound inventory at the advanced tongue root (ATR) and the vocal cords.

- 1) a, e, i, o, u, ö.
- 2) aa, ee, ii, oo, uu, öö.
- 3) a', e', i', o', u' ö'.
- 4) 'a, 'i,. The 'a and 'i are only used as stems or prefixes, attached to main verbs. The apostrophized ('a) is used in the positive while the unapostrophized (a) is used in the negative and are used in contrast as in koonaa to 'akoonaa (is done) or konda to akonda (does not matter), and woonjon to 'awoonjon (has made sound) and awoonjon (has not made sound).
- 5) a'a, e'e, i'i, o'o, u'u, ö'ö.

Kuku consonants and those marked with apostrophe (') symbol:

GB, KP, NY, ['M, and 'N]. But gbw, kpw and nyw variants are trigraphs.

Single small vowels: a, e, i, o, u, ö. the capital vowels are: A, E, I, O, U, Ö.

The use of single vowels, with short or even long sounding words, names and expressions are as in: Kiden, Kwenda, Wudu, Wani, Waran, Wöndu, Kibbo, geleş, medde, moke, moka, kata, kpaju, möju, moke, mogga, kpwekinda, kare, kasu, kase, njutu, wuri, mörö, gbörö, welan, wele, kine, nye, gboro, wöyi, 'bakan, buk, anyen, kwenya,

Doubled vowels: aa, ee, ii, oo, uu, öö.

The sound of the doubled vowels in Kuku speech is prolonged words, names and expressions, as in: Wuudu, Waani, Kayii'bo, kiiden, nyaara, nyesuu, dwadwaaju, dwadwaayeesi, dwaar, kpiiyet, keeri, kaata, kataa, kuuwe, lööti, wuurri, gböörö, gböörju, tinaate, kiine, kaasu, kaase, ruruuwan, yiinga, yiija, yiingi, yiina, piyeesi, njiiro, toongu, totoongu, taliņ, losuu, liidin, maa'di, diiyo, leele, miindi, miinda,..... Also used in hyphenated voiceless Kuku words, names and expressions as in: wöyi, wöyi-diiyo, oo-wee, wöö-yii, 'iyyoo-wee, iyyee-piiyok, a-a e-e, i-i, o-o, u-u, ö-ö, Gbaa-gbe, gba-gbe, waa-wuuki, waa-wook, ge-gee, gog-gu, gu-guu, gu-guuwö, Kajok-köji, Kaja-tuuya, Yama-lo-kajo-möji'...The Kaja- or Kajo- is derived from kajok (means calves).

Apostrophe (') symbol in vowels in words, names and expressions as in a', e' i', o', u', ö'

Apostrophe (') symbol is used in light constricted or voiced vowels at the end of words, names or expressions as in: yii', 'ayii', tii', mogga, Moogga', Losu', nye', lelee', nye'po, kuwe', 'de'de... The sound is lightly voiced or constricted very quickly as demanded by the sound. It may not come out loudly but the constricted is clear in the sound.

Apostrophe (') symbol used before vowels, 'a, 'i, ('e, 'o, 'u, 'ö are not used).

Apostrophe (') symbol used before vowels, is to differentiate it from the apostrophe symbol used in Kuku consonants which begin with apostrophe as in 'B, 'b; 'D, 'd and 'Y, 'y. Apostrophized ('a), when linked to a word or an expression, is a stem is used in the positive. The examples are as in; 'awoŋoon, 'ayii', 'a'buuröt, 'a'yuudu, 'areenya, 'a'diinya, 'akonda, 'akoona, 'areenya, 'areerenya...The i'iyee, 'iyyoo-wee, i'iyya', 'iloon are words on their own...

Unapostrophized (a) is a stem added to word or expression used in the negative as in awoŋoon, a'yuudu, a'buuröt, areenya, a'diinya, akonda, akoona, areenya, areerenya.... The apostrophe (') symbol may not be applied to all the six vowels, but commonly used in those that begin with ('a) and (a). It is used in some vowels as demanded by the sound of the words, names and expressions. The 'a, a-vowel-consonant connections are very many. It is recommended that they should be added as a stem in writing to the main root of a word or an expression. The wooŋon is the root word. The ('a) or (a) are stems attached to a root word. They are related in writing to the main root of a word and added as stems to the root words as in 'awoŋon (positive) and awoŋon (negative).

Apostrophe (') in-between voiced double vowels, a'a, e'e, i'i, o'o, u'u, ö'ö

Apostrophe (') symbol is used in-between the six constricted or voiced heavy deep sounding in double vowels asglottal stops in: ka'ata, ka'aŋ, i'iyya, ki'ir, i'iyee, so'oworo, Lo'opo, ku'uti, kö'ötöli...

Apostrophe (') symbol in vowels, before consonant 'm, 'n.

Apostrophe (') symbol is used before consonants 'm, and 'n is constricted or voiced i the sounding of words, names and expressions as in: 'mbölööttu, 'mgbaan, Yee'mba, ye'mba, suu'mba, 'awoŋon, 'naatuu, 'n'buuwön, 'a'buuröt, 'areenya, 'akoona and so on. The ('m) and ('n) glottal sound should not be confused with the (ŋ) sound, which is when the mouth is widely opened though the sound comes from the vocal cords or the Advanced Tongue Root.

Kuku consonants

Kuku basic common Kuku consonants:

Capital letters	Small letters	Double letters
B, D, G, J, K, L	b, d, g, j, k, l	bb, dd, gg, jj, kk, ll
M, N, P, R, S, T	m, n, p, r, s, t	mm, nn, pp, rr, ss, tt
W, Y, 'B, 'D, 'Y, 'D	w, y, 'b, 'd, 'y, 'ŋ	ww, yy, 'b'b, 'd'd, 'y'y, 'ŋŋ
GB, KP, NY, 'M, 'N	gb, kp, ny, 'm, 'n	gbw, kpw, nyw are trigraphs.

Consonants and or consonant sequences or digraphs/trigraphs.

Some language experts refer to the Kuku consonants gb, kp, ny and variants gbw kpw, nyw trigraphs as consonant sequence or double articulated consonants or digraphs/trigraphs, while other consider them as vowel phonemes or vowels. The gb, gbw, kp, kpw, ny, nyw, 'mb, 'mgb, 'n, n, n', dw, kw, gw are the English equivalent of th, sh, gr, ph, thr, psy. In Kuku, they are categorized and grouped as consonants, gb, kp, ny and gbw, kpw and nyw as trigraphs or consonant sequences. But the dw, kw, gw are digraphs. The apostrophized 'm and 'n, are Kuku consonants. These form part of the Kuku language orthography and system of writing because they are part of Kuku speech. However, what matters most in Kuku is their usage in spoken form and the visible application in writing Kuku in the teaching and learning process.

Hyphen (-) symbol

Hyphen (-) symbol is used in expressions such as: oo-wee, wöö-yii, i'yyo-wee, wöi-diiyo and in names like Gbaa-gbe, a male name as opposed to gba-gbe which is a wild cat, yii-tii (tii'), go, ge-gee, gu-guu, gu-guuwö, gog-gu...etc. The Kuku names where a hyphen is used are: Kajok-köji, Kaja-tuuya, Leju-koole, Morja-koole, Monooja-suuk, Kaja-nyiri, Möju-weere, Kajo-yi'inggi, Pija-kajok, Kajo-kaya, Liisa-muurye, Memeenda-suuk, Yama-lo-kajo-möji', ko-toore-meedde, pee-kimaan, i'iyee-piiyok,

The 'n, n

These are nasalized and in some cases glottalized stops sound. It does not come out clearly as a letter in Kuku writing. It is the Kuku pronoun 'Nan' or the English pronoun 'I'. The 'n, or n'n or n' is often nasalized, voiced when the mouth is completely closed as in: 'naatuu (I cannot go) and 'n'buuwön (I don't want) 'nameedda (I don't see), n'nyesu (I have eaten). There is no rule to determine where the position of the apostrophe occurs. It is the usage of the (n) and what it serves in the contextual word, name or expression.

Apostrophe (') symbol in consonants 'M and in 'mgb etc.

Apostrophe (') symbol is used in constricted/voiced heavy or deep sounds of digraphs in words, names and expressions used in digraphs. 'm, 'mgb and 'n as in: Yee'mba, ye'mba, 'yee'mba, suu'mba, 'anan, 'naatuu, 'n'buuwön, 'a'buuröt, tii', yitii', 'ayii', 'mbölööttu, 'mgbaan...

Application in written form

Consonants

gb: gbiriiya, gbililiyet, gbiliijeet, gbiyaari, kogbon, gbejja, gbililiyeesi, gbuluuwet, gboloonet, Gbaa-gbe (name), gba-gbe (wild cat), gbörö (buy) gböörju {craning), ge-gee..

kp: kpekpeja (becomes whitish), Kpaju, kpaijö, kpiiyet, kpiyeesi, kpiiyaati,...

ny: nyanyar, nyarju, Nyara (name), nyaara, nyesuu, nyarji-nyarju, nyurjö, nyuurö... ‘

'mb: 'mbölööttu (chimpanzee), Yee'mba, ye'mba, 'yee'mba, suu'mba etc.

'mgb: 'mgbaan...

N'n: or n'n n', 'n, n is represent by Nan or [I] in English. The words are represented by 'n'buuwön, 'natuu, n'ameedda, n'nyesu.

Variants as trigraphs

gbw: gbwulukuku, gbwoja, gbwubgwuluṅööddi, gbwubgwuluṅööddu, gbwugbwuluṅö, gbwubgwuluṅöörö, gbwuluwaa..

kpw: kpweja, kpwekin, kpwek, kpwekinda, kpwekun, kpweru, kpweki etc.

nyw: nywenyweja, nyweja, nywenyedda, nywenyweta

Kuku numerals

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 23 100 101 131 1,000 1,000,000
1,450,209.

It starts, Geleṅ (1), Murek (2), Mussala (3), 'Mgbaan (4), Mukaanat (5), Bukiyeen (6), Burryo' (7), Buddöök (8), Buuṅan (9) and Pu-wök (10). Pu-wök ko geleṅ (11) pu-wök ko murek (12), pu-wök ko mussala (13), pu-wök ko 'mgbaan (14), pu-wök ko mukaanat (15), pu-wök ko bukiyeen (16), pu-wök ko burryo' (17), pu-wök ko buddöök (18), pu-wök ko buuṅan (19), meriyya murek (20), meriyya murek ko geleṅ (21); meriyya mussala (30), meriyya mussala ko geleṅ (31) meriyya 'mgbaan (40), miiya geleṅ (100), miiya geleṅ ko geleṅ (101), miiya geleṅ ko merriya mussala ko geleṅ (131), aliipu geleṅ (1,000) milyoon geleṅ (1,000,000 milyoon gelen, aliipu 'mgbaan, ko miiya mukaanat ko meriyya murek ko buuṅan (1,450,209) etc.

Kuku used pu-wök ko geleṅ. Ko in Kuku is an addition. Bari uses puök wot geleṅ. Wot in Bari is subtraction. What does one subtract from ten?

'Ko' in Kuku is used as addition, and, with, by and if.

- 1) 1) Puwök ko murek is ten and add two.
- 2) 2) Kiden ko Juwan asasiirik. Kiden and Juwan are sisters.
- 3) 3) Ko Petero poo ko Susana. Petero came with Susana.
- 4) 4) Puru, Maraku, Könyi ko Dawuudi wörö ko garimusi. Puru, Maraku, Könyi ko Dawuudi travelled by train.
- 5) 5) Ko can also be used as 'if'. Ko kooko 'baak ko ponda, a doo kondi nyo? If they will have not come, what will you do?

Kuku speech, phonology and phonetics.

The emphasis in the developed written Kuku words, names and expressions is centred on Kuku speech. The phonology (sound) and phonetics (pronunciation and spellings) of words, names and expressions, are, as a result of Kuku speech. This is because, a language is written according to how it is spoken by its people. The Kuku speech matters in the development of Kuku orthography and system of writing Kuku. The academic details of using varieties of phonetic signs of the International Phonetic Alphabets (IPA) should be avoided in Kuku writing. The premise is that a language is written according to how the people of that language speak. The application of too many International Phonetic Scripts will make Kuku writing clumsy, crowded, complicated and very difficult to read and write. This is the reason to synchronizing the apostrophe (‘) symbol in various positions as glottal stops in the sound inventory at the Advanced Tongue Root (ATR) and the Voice Cord.

v. To improve, develop, maintain and sustain pure Kuku lexical only.

The rationale is to develop, improve, maintain and sustain pure Kuku lexical free from interference from any Bari lexical. The Kuku speech emanates from Kuku phonology where morphological formation takes place. The morphological formations are in Kuku speech and are different from Bari. Kuku-Bari speech therefore cannot be the same. The Kuku speech and morphological formations affect syntax, pronunciations and spellings in application and usage of words, names and expressions. These affect socio-linguistic and socio-cultural speech which equally affects their semantics. The Kuku-Bari speech, socio-linguistics aspects and morphological formation, pronunciation, spellings and use are rationally different. The Bari language speech is in most cases forcefully, vigorous and concurrently assisted and associated by symbolic hand demonstrations for illustrations since Bari speech does not come from the vocal cords. The variations in spellings are affected by Kuku-Bari speech language as seen below.

Bari	Kuku
Ilot	leelut
Dyödyö/kodo	köödö
Mulokötyo	mulökötiiyo
Tumatyan	tumatiiyan
Ropakindye	ropakiindi
Toruesi	toruuwesi
Konakindya	konakiinda
ma'di	maa'di
ama'di	amaa'di

Kuku-Bari morphology

The rationale for Kuku to have its own ISO is the Kuku-Bari morphological differences in application and usage. The use and application of Kuku and Bari morphology in speech and writing differ in many aspects. The word kata is in Bari. It is also a Kuku word. But it has five different meanings in Kuku speech, writing and usage. Kata in Kuku is used to describe a particular arrow, loowe kata. Kata in Kuku also means (present), kaata means (inside), kataa means (evil-hearted) ka'ata means (sweet potatoes). The use of kata in Bari forces one to contextualizing the meaning. It is difficult to teach and learn a language whose words are ambiguous and base their meanings through context, which is what Bari does. But in Kuku, the differences are clearly spelt out both in speech, reading and writing. Extensive semantics or meaning of Kuku words, names and expressions have their origin in the sound at the Advanced Tongue Root (ATR) and the vocal cords. Any sound produced at the advanced tongue root and the vocal cords, caused by speech constrictions or voiced sounds in the vocal cords affects its semantics. The vowel harmony system in Kuku is intensively involved at the advanced tongue root distinction which in Kuku is represented by the use of apostrophe (') symbol as glottal stops in the sound inventory in various vowel positions as demonstrated in Kuku orthography and system of writing above. The changes of the word kata in writing to five separate meanings are linguistical and are not mere pronunciations and spellings. The examples as demonstrated above are to show the effects of the sounds and their semantics as in 'a... ('Awoonon, and awoonon, 'akoonda, akonda): a', e',i, etc as in...Moogga', lelee', and nye'...: a'a, e'e, i'i, o'o,etc sounds as in ka'ata, Lo'opo, ku'uti and ki'ir. In consonants...'m as in 'mböLööttu, Yee'mba, ye'mba, 'ye'mba and n'n...'n as in 'natuu...'n'buuwön. The differences between Kuku and Bari include the phoneme inventory and tonal phonology as demonstrated above and in the section of Kuku orthography and system of writing.

Kuku-Bari lexical similarities

There is no denial that Kuku-Bari lexical similarities exist both in spoken, written and meaning of words, names and expressions. But these are very few. There are others lexical similarities that are based on pronunciation because of speech language but these are at their minimum. The Kuku speech: intonations and sound system have big effect and impact in Kuku literacy and lexical writing. Some of Kuku-Bari similarities are:-

English Kuku Bari

God Dun Dun

One geleŋ geleŋ

Ash kurök kurök

Earth kak kak

Yours kulök kulök

Fire kimaŋ kimaŋ

two murek murek

Kuku-Bari Lexical differences

The rationale for Kuku ISO is based on the lexical differences as shown below. The differences between Kuku and Bari words, expressions and meanings in written form are different. The Kuku use doubled and apostrophized vowels and hyphenated sounding words according Kuku speech in writing as demonstrated below.

English	Kuku	Bari
Revelation	Kpiyaati	Kwiyet
Want	Miindi	'deke
Books	Bukan	Bukön
Yours	Leelut	Ilot
don't	'baan	An
I don't want	'n'buuwön	iyön
In future	Moolu	Mo
Property	toro'bo	Tito
Won	Tiigga	te'ya
If	Köödö	Dyödyö/dyodyo
Sauce	'dööti	'diloŋ
Has	eree	iŋge
Deceiving	Momolugga	totogirja,
Person	Ɔutu	Ɔuto
People	Ɔuutu	Ɔutu
Basket	suu'de	Kupö
Easy	pölyöölyö'	pa'de'de
has refused	'a'buuwön	ti'bön

sweet potato	kö'ötöli	Kayatali
Sweet potatoes	Ka'ata	Kata/kayata
Present	Kata	ata
Inside	Kaata	Kata
evil-hearted	Kataa	Kata
pale fox	wuu-waa	Wuwa
palm tree	waa-wuuk	Wawuki
fasting	miinda	mindya
bird	Ku'uti	Kwenti
birds	kwenya	kwen

Kuku-Bari lexical difference, in spellings and meanings.

The rationale is also based on Kuku-Bari speech differences in written spellings of words, names and expressions. The difference is based on language speech, sounds and intonations as reflected in writing. Once there are differences in writing and spellings, the meanings are bound to change. These are some problems which the Kuku find in Bari. The differences are in Bari intelligibility, comprehension and understanding. When God destroyed the Tower of Babel, there was communication breakdown. God created different languages for ease of communication for each ethnolinguistic identity in spoken, read and written form. These, except orality are lacking in Kuku because of its being tied into Bari as a dialect. Yet, Kuku alone is very rich language in all aspects. The table below shows the examples:-

Bari	Kuku	Bari	Kuku
kulyaet (word)	Kuulyet	Kulya (matters)	Kulya
kulyaesi (words)	kuulyeesi	Kulyani (speak/talk)	Kulyaani
rigwo (straight)	gbogbo	gwak (true)	gbaak
Kanisa(church)	Könisa	gwooso	gboso
Diköriöt	diköriiyöt	gwe (stay)	gbee

Dawidi (David)	Dawuudi	Yuane (John)	Yuwani
ada? (how)	'adiinyo	ködudwö (soul)	köduuddö(soul)
kulya 'burönö (lies)	kuulya tii 'buuröt	paleleŋ (sweet)	to'bibin
Puök (ten)	Puwök	kwekin (show)	kpeekin
kweni (laugh)	Jonya	kwen (birds)	kwenya
tawero (circumcise)	tayiïro	ŋökindyö (allegation)	Ɔökiindö
Tibulö(not possible)	nyöbuulö	dika (a moment ago)	Köödii
a ko (has/have not)	'baak ko	soŋinana (now)	tiyaana
ma'di (if)	maa'di	Kiden/kiden(name/middle	Kiden/kiiden
yi (we)	yii'	i (in)	yi
ti (of)	ti	ti (to)	ti
ti (go)	tii', 'iti', yii-tii	an (don't)	'baan
ko'bure/tomorrow	kotuumolu	liŋikindyö (accuse)	liŋiikindö
köbilityo (sheep)	Köbiilito	mu'da (pot)	lukuu'dö'
Oŋgworä (horns)	oŋgbora	Aburayama	Aburaama
ŋwajik (children)	Doojik	'dilonŋ (sauce)/paŋgga	iloŋŋ (millet bread)
lotoligga (heal)	totoliigga	mo (in future)	Moolu
ŋogwo (father-in-law)	ŋogbwo	ti'bön (doesn't want)	a'buuwön

vi. To have and maintain sole Kuku intelligibility to avoid Kuku-Bari confusion and ambiguity.

The rationale is to have purely Kuku lexical for intelligibility purposes. This will enable the complete avoidance of the ambiguity, confusion and interference of Bari in Kuku speech, lexical, literacy and in communication. Lack of intelligibility in many aspects of Kuku-Bari makes the Kuku and Bari to clearly comprehend and understand each other with difficulty. In any case, Bari is not the language of the Kuku and Bari tribes only. Bari initially was presumed to be a language of fifteen tribes. The fifteen tribes comprise

seven of Eastern Nilotic, seven of Sudanic and one Bantu. The coercion of Bari to be a language of fifteen tribes did not take the variations of language speeches of all these communities because it was only an assumption where no ethnolinguistic and socio-linguistics studies and comparisons were conducted. Kakwa so far have developed their orthography and system of writing. Some Sudanic groups are probably attempting to develop their own orthographies. One would wonder why Kuku, despite the clear differences with Bari should still be tied to Bari as a dialect. Kuku-Bari language speeches of the communities which are supposed to speak, read and write Bari, have their tones, intonations, pronunciations, inflexions, spellings and lexical usage of words and speech consistency are completely varied and different from each other. These differences interfere with the comprehension and understanding of the speakers of the many languages. Bari and other languages are independent from each other and too far apart in speech, usage of words, expressions and civility. There should be no pretence about their differences and effects in semantics. Besides, why is Bari not taught in schools in South Sudan? The Ugandan Kuku is not really bothered about this. What bothers the Kuku is the tying of Kuku to Bari as a dialect without practical justification. Living in denial is corrosive and inhibits creativity and innovation which are what the Kuku are denied.

Bari cannot be taught in the various communities because it is not comprehensible and understandable. In Uganda, Luganda was forcibly spoken, read and written by the colonial Government in Eastern Uganda and some parts of Western Uganda, suppressing all the local languages in the regions. After Uganda's independence in 1962, each community demanded to have their own language because Luganda was looked as a coerced colonial language. This aspect is what should really be looked at the Kuku-Bari language relations. The Kuku and Bari civility in socio-linguistics is already discussed above and clear differences will be shown in further discussions. The slight contribution to comprehension and understanding of each of these communities is to the least extent is contextual guessing. Contextual guessing interferes with the flow of thought, comprehension and understanding of written texts, contents and subject matter. This does not amount to Kuku-Bari similarity and intelligibility. The lack of intelligibility is evidenced in the usage of written Kuku and Bari lexical differences as in the following examples:-

English	Kuku	Bari
Child	Diiro	ɲuro,
Children	Doojik	Dwajik
Also	'dok/'boon	Köti
Whole	liin	bukuluŋ
Win	tiiga,	te'ya,
festive celebration	buuddu	rorwe
Straight	gbogboo	rigwo
Sweet	to'biibin	paleleŋ
Marriage	yeema	yemari

Tomorrow	kotuumolu	ko'bure
Book	buk	kitab/buk
Books	bukan	bukön
In future	moolu	mo

a) The Kuku follow, comprehend and understand Bari strenuously and in some cases with extreme difficulties.

Apart from the lexical differences, the other communities grouped as Bari tolerate Kuku speakers to the bare minimum in the conduct of conversation and communication. The Kuku lexical use makes all the other tribal grouped as Bari comprehend and understand Kuku with extreme difficulty. Kuku intonations, lexical use and their semantics come from the advanced tongue root and make the other related communities not understand Kuku at all. The above examples of Kuku-Bari lexical differences justify the difficulties of the Kuku and Bari and other communities understanding of each other. It is the Kuku clergy who are in contacts with the Bari and other communities through constant reading of the Bari Bible and its liturgies who can claim to comprehend and understand Bari. But this is a negligible percentage and does not represent the Kuku majority who has little idea about the groups which are supposed to speak the collective Bari. Many a Kuku cannot read the Bari Bible. The percentage of the Kuku of Uganda which reads the Bari Bible is very negligible and now almost above seventy years of age. This is a small number, negligible, and of advanced age who will exit together with Bari at any moment. What is and what will be the future of the Kuku and their language in Uganda? We should look at the issue of Kuku-Bari relations not narrowing it to South Sudan but holistically the entire Kuku community in order to retain Kuku. This is because each country has its own policies and programmes in language and socio-economic and political development while others are at war with their own citizens. The indigenous languages in South Sudan and especially Bari are heavily influenced by Arabic. These facts must be recognized while addressing the issuing of Kuku ISO unless there is a wish to have Kuku perish and extinct all together with Bari.

b) Unease and lack of comprehension and understanding of speakers of Kuku and other Bari-speaking communities.

The well crafted influence of Arabic on Bari and lack of intelligibility have affected conversation and communication amongst the Bari-speaking communities. The communication is widely in local and classical Arabic, complemented through contextual guessing which makes the Ugandan Kuku and Kuku of of Kajokeji confused and lost. However, once communication in a language is centred on contextual guessing in comprehension and understanding of a language, it cannot be concluded that the two languages are comparably similar and intelligibly compatible. The lack of fluency in speech, comprehension and understanding of the Kuku and Bari does not auger well to the smooth flow of orality in conversational communication which is the only domain in Bari use. The reading of the Bari Bible is even worse. The flow, comprehension and understanding of reading the Bari Bible are often interrupted because of lexical differences in pronunciation, spellings and meaning. The reader of the Bari Bible, whether loud or silently, jerks, fumbles and stumbles over words. Both the reader and listener keeps craning, contextualizing and guessing the meaning of most language components used in Bari Bible. This is not only taxing the brain but but also makes one lose interest in reading the Bible in Bari. This situation has driven many of the Kuku from Kuku churches in preferences to churches which use languages they understand.

In such a situation as above, the Kuku and other Bari-speaking communities cannot convince themselves that they are compatible, comparably similar; and can comprehend and understand each other well. The similarities in some lexical and linguistic aspects, which are few, include the basic common alphabets of Kuku and Bari-speaking communities, but these are not enough to justify the similarity of Kuku-Bari intelligibility. The contextualization guessing in reading the Bari Bible and Bari speech is not a proof of Kuku-Bari intelligibility. The reality is that Kuku-Bari intelligibility of comprehending and understanding of each other is minimal because the two languages are unmatched and uncorrelated in many aspects when Kuku orthography is methodically followed. Kuku as a Bari dialect is a marriage of convenience and are only forced to co-exist as unwilling partners in marriage. When similarity and intelligibility of languages are based on contextual understanding in many aspects, it is not enough and possible to put these languages as similar and comparably the same and compatible.

c) Kuku-Bari orthographies.

Despite some similarities in the main Kuku and Bari common alphabets, Kuku and Bari orthographies and language speeches are not similar. The evidence can be seen clearly in the written Kuku orthographies, system of writing, lexical composition, application and usage. The common Kuku vowels are six Kuku while the Bari vowel has been reduced to five according to the Juba Language workshop of 2008. Therefore, Kuku-Bari vowels and consonants and alphabets are different. Kuku has about twenty one of twenty three consonants compared to eighteen of Bari. Kuku has six common and six double vowels. There are fourteen apostrophized Kuku vowels whose sounds emanate from the advanced tongue root and the vocal cords and the sounds are demonstrated by the use of apostrophe (‘) symbols in different positions of each vowels. The total number of Kuku vowels could be twenty six. The decision is left for the experts though the alphabets and written forms of Kuku should not be changed because they are developed and intended for learning and teaching purposes. The apostrophized sounds of vowels in different positions affect the semantic of a word, name and an expression. Easy communication and ease to comprehend and understand morphology, syntax and semantics of a language are what makes a language intelligible to the speakers. Kuku has apostrophized consonants ‘m and ‘n in Kuku orthography. Therefore, the different orthographies and linguistic components and domains of Kuku affect Bari intelligibility.

d) Readability and intelligibility.

The Kuku use the translated Bari Bible in their church both in Uganda and South Sudan. The Bari Bible and its liturgies are read in Bari. But the reading of the Bible by a Kuku is dramatically inconsistent. This is because the Kuku speech is not used in the formation of the words, names and expressions in the Bari Bible and are not matched to the Kuku language speech. The pronunciation and spellings of the words, names and expressions in Bari are far apart from Kuku. The reading of the Bari Bible is not smooth and fluent by the Kuku. The Kuku reader often jerks, fumbles and stumbles over words and keeps repeating them over and over in order to contextualize the words, names and expressions to understand the context in order to understand the meaning. This is unnecessarily strenuous and punishment of the brain and taxing the mind. This is because the written words, names and expressions in the Bari Bible are not matched to Kuku speech and according to Kuku writing. In the process, there is little correlation between what is read and preached. Consequently, the majority of the Kuku would follow the reading with difficulty but only get compensated by the preaching in Kuku. Bari therefore inhibits and perverts Kuku intelligibility.

e) Kuku church services and socio-religious occasions.

As it has been noted before, in Kuku churches and other religious occasions, the Bible is read in Bari and the preaching and interpretation of the word of God is in Kuku. The Kuku preacher is fluent in Kuku but not competent in Bari. The training of Kuku clergy is not in Bari but in English. The preacher will interpret and preach the read text in his own understanding, having probably read the text in English, Kiswahili or Luganda before. The preacher will make reference to the read text for comparisons. This explains why some Kuku clergy have to conveniently read the text and reference from English translated Bible or other translations for better understanding of the scriptures and the word of God. This enables him to preach well to the Kuku congregation for better comprehension and understanding of the scriptures.

Many Kuku, however do not have Bari Bibles for church services because the Bari Bible do not add value to their going to church even if they have. They instead prefer to listen to the preaching because the reading does not assist them in the comprehension and understanding of the read scriptures and the word of God. Some educated Kuku; use English translated Bibles to attend Kuku church services. The written Bari Bible inhibits their interest, comprehension and understanding of the scriptures because of the many linguistic differences between Kuku and Bari. The Kuku do not easily and fully comprehend and understand the spoken and written Bari meant for Bari-speaking communities. Bari is incompatible with Kuku. The lack of intelligibility is a proof enough that the Kuku are linguistically different from Bari and any other group associated with the Bari language.

vii. To have Kuku literacy developed, taught and provide available body of Literature.

The rationale is to have Kuku taught and literacy generated in order to develop body Kuku literature and written materials. Presently, Bari has no grammar, no literacy and literature apart from the Bari Bible; despite the many years of its existence with ISO. Kuku has none. The Kuku orthography and system of writing is not yet completed. It is after the completion of Kuku orthography and system of writing that the development of Kuku literacy, curriculum, syllabi, teaching and learning materials when Kuku will be taught in schools, churches and at homes.

The Kuku who came into contact with the written Bari are the clergy and committed church goers who have learnt the Bari alphabets and are exposed to Bari by their long contacts, practice and experience in reading the Bari Bible. This category of Kuku, at least read the Bari Bible with less strain because of the long experience, contacts and self training. But they still suffer the constraints and strenuous reading of the Bari Bible. The Bari alphabets alone cannot be assumed to be the learning of Bari and Bari grammar.

When Kuku orthography and system of writing are fully developed, the Kuku will be able to formally learn to read, write and be able to produce written materials in Kuku. This can only happen when they are linguistically free from being tied to Bari as a dialect. In addition, the education policy of the Government of Uganda is to have every local language taught and learnt in Nursery and lower Primary Schools. There are many Kuku teachers, clergy and intelligencia who are ready to put their writing skills of Kuku into use. The Kuku teachers, clergy and together with the assistance of Uganda National Curriculum Development Centre would want to develop Kuku curriculum, syllabi, teaching and learning materials for use in Kuku schools. The developed materials will be used for teaching in nursery and lower primary schools in phase one and for upper primary and secondary schools for phase two. It is acceptable for Kuku to be the language of both the Kuku of Uganda and South Sudan because they are not only one tribe but are socio-linguistically and culturally interlinked.

We maintain, however that, Kuku linguistics, ethno-socio linguistic identity, orality, cultures and all other forms of linguistics and language aspects are not the same as Bari. Kuku, for wrong, unanalyzed and

unproven reasons has been regarded as a Bari dialect since the Rajef Language Conference of 1928. In the 14th Ethnologue Edition of SIL, edited by Barbra Grimes, Dallas; SIL International: 2000; she listed Kuku as a dialect of Bari. In the review by Michael Cahill: 2004, the Aspects of the Grammar of Kuku, a Nilotic language of the Sudan and Uganda authored by Kevin Bethonnel Cohen: 2004; whose contents we are not yet aware of; we equally agree that Kuku is not a dialect of Bari. In his review analysis, of the Aspects of the Grammar of Kuku,; Michael Cahill states clearly that "... work on the Grammar of Kuku lays out substantial differences between Kuku and Bari to which differences are appropriate..." We have demonstrated and provided practical; appropriate evidences and proofs to justify all the aspects and characteristics of Kuku as a language and not a dialect of Bari in: speech, language, linguistics, cultures, literacy, lexical differences and intelligibility of Kuku and Bari which are very different from each other. The common Bari consonants and vowels with Kuku cannot automatically make Kuku a dialect of Bari. The detailed development of Kuku orthography and system of writing has proved linguistically that the Kuku-Bari differences are apparent which calls for the separation of Kuku as a different language from Bari.

(c) Does the existing language code element represent a major language in which there already exists a significant body of literature and research? Are there contexts in which all the proposed separate languages may still be considered the same language—as in having a common linguistic identity, a shared (or undistinguished) body of literature, a written form in common, etc.? Please comment.

c) Existing code element represents a major language, significant body of literature and research

i. Existing code element does not represent a major language.

a) Kuku is supposed to be a 'dialect' of Bari. Bari is a language whose code element is supposed to represent a major language but it does not because this is in reality is in theory. Bari is a tribe in South Sudan and Bari is the language which is supposed to be spoken, read and written by fifteen tribal groups. The Bari, Mundari, Nyangwara, Liggi, Pöjulu, Kakwa, Kuku (Eastern Nilotes), Lulubö, Lokoya, Kaliko, Lugbara, Avukaya, Mundu, Baka (Sudanic) and Makaraka (Bantu) are the listed tribal groups which are expected to speak, read and write Bari according to the 1928 Rajef Language Conference in theory. Yes, the fifteen listed tribes were/are suppose to speak Bari makes Bari look a major language indeed. Unfortunately, it is not a major language as it is made to appear. Secondly, the fifteen tribes are not of the same linguistic family. The first seven tribes are of Eastern Nilotic family. The second eight tribes are of Central Sudanic family. The third last is of Bantu family. Initially, that was the arrangement, which failed later in some tribes, over a period of time because of impracticability on the ground except Bari orality.

b) The concept of Bari as a language to be spoken by the fifteen tribes some of whose kiths and kin are in Democratic Republic of the Congo, Uganda and South Sudan has not been revisited and revised. Individual tribes are trying to develop their own orthography but the Bari concept of being a major language remains in the records. The Avukaya, Baka, Mundu, Kaliko and Kakwa have had their orthography developed or being developed. Kakwa is not longer in the Bari group. It was a false start to make Bari the lingual franca of the fifteen speech communities, simply for the propagation of religious influence. Some of the groups are in three countries and of different

families. This means there was no and there has not been any proper socio-linguistic study carried out.

c) The Bari people are not interested in speaking their own language because of Arabic influence which many prefer to communicate in. Many other communities around Juba and beyond in South Sudan are equally influenced by Arabic. The other tribes are overshadowed by Bari whereof they are reluctant to do anything with Bari. This is because Bari is not developed and is not taught in schools. Thus, Bari is not a major language and it is static which might be extinct in no long distant future.

ii. Lack of literacy and significant body of literature.

Bari is not taught. There are no written materials for teaching Bari. There are no reading materials in Bari. There is no body of literature of Bari, because it is not taught and one cannot write in a language which one is not taught. There is general reluctance in developing Bari by the Bari-speaking communities. Bari is a static, stagnant and a language whose only domain is oratory, which with time will disappear because of the powerful Arabic influence and assimilation. Consequently, the casualties are Kuku and Kakwa whose influence has been mainly from Uganda and the Democratic Republic of the Congo. But fortunately, the Kakwa in the Democratic Republic of the Congo, Uganda and South Sudan have combined and developed Kakwa orthography for all the Kakwa in the three countries and is now in use. Kuku has to battle it out to survive from being swallowed by communities in Uganda with powerful languages and cultures amongst whom they live. The South Sudanese Kuku will eventually submit to Arabic influence too like the other communities if rescue measures are not put in place. The differences in ethnolinguistic identities and socio-linguistics and lack of developed teaching and learning materials, literacy and reluctance in the development of the static Bari will consequently lead to its disappearance.

iii. Lack of research in language development.

a) Bari is statically a stagnant language. Since its development in 1928, which is referred to ad-hoc, nothing has been done about it. The Juba workshop of June 2008, instead solidified the Bari for the Bari people instead of addressing the really issues and the differences amongst the Bari language groups. The lack of research has made Bari not developed, inactive, has no literacy and not taught because it has no grammar. Because of these reasons Bari has no written literature except the translated Holy Bible and its liturgies into Bari Bible. Bari has too many ethnolinguistic identities and orality. The differences are so many and wide that Bari cannot be a central lingual franca of the many linguistic families. Secondly, Bari has fifteen tribes lumped together and are all assumed to speak Bari. But speaking a language which is not taught and internalized cannot make one competent to write and read. But even if the languages of the tribes are reduced to the seven communities who are of the Eastern Nilotic family, there is apparent reluctance and apathy for these tribes to get involved in matters of research and development of indigenous languages.

b) The socio-linguistic-religious and political problems which have bedeviled the Sudan and South Sudan for many years have affected the development of indigenous languages. The effective Arab policy of islamization and islamization of the black people in South Sudan was early on used in northern Sudan and proved to have been successful. The results which are likely to be the same in South Sudan after some years were that the black race and their indigenous languages became extinct. The South Sudanese are so preoccupied with socio-economic and

political survival that their indigenous languages do not matter as long as they communicate in general colloquial Arabic for survival. The survival of Kuku is in the Kuku of Uganda. This is why the Kuku need Kuku ISO as a matter of urgency.

c) The ISO for Kuku will boost literacy, reading and writing of Kuku which will be adopted by the Kuku of South Sudan and probably other communities too if they so wish. It might also encourage other languages to endeavour to speak, read and write Kuku. The partially assimilated Kuku into other tribes and languages will be attracted back into learning, speaking, reading and writing Kuku. The educational policy of the Government of Uganda is to encourage the teaching and learning of indigenous languages. There is competition and research going on amongst most Ugandan communities in the development of research and literacy of indigenous languages. The Language Boards are not only carrying out the development and perfection of oratory, but also the expansion of morphology/lexical, syntaxes and developing dictionaries through research. On top of the lists of books written in indigenous languages in Uganda, Luganda, Runyakole-Rukiga and Acholi are the most outstanding. When other communities are very far ahead, Kuku still struggles to develop orthography, literacy and ISO. Nevertheless, Kuku will also reach there when encouragement is accorded by issuance of its own ISO.

In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequestForm.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted for each new identifier that is to be created. That step can be deferred until this form has been processed by the ISO 639-3 registrar, provided that sufficient information on the rationale is given in (b) above.

In the case of a minority language that has been considered in some contexts to be a dialect of a major language, yet is divergent enough to be unintelligible to speakers of the standard variety of the major language, it may be more beneficial for the users of the ISO 639-3 and 639-2 code sets to create a new code element for the divergent language variety without splitting the existing code element of the major language. The ISO 639-3 Registration Authority may make this determination when considering a request involving a major language and a highly distinct “dialect.” If such a course is followed, the rationale for the decision will be published in a comment by the Registration Authority on approval of the requested addition for the divergent variety.

6. Create a new language code element

(a) Name of missing language: KUKU

(b) State the case that this language is not the same as or has not been included within any language that already has an identifier in ISO 639-3:

The Kuku and Bari tribes are not the same. The Kuku tribe lives both in Uganda and South Sudan, with different socio-economic and political orientation; except the language and socio-traditional cultures which are the same. Kuku and Bari are not the same languages in many aspects despite a few isolated and minor similarities as explained in the previous analysis of the two languages. The identifier considers Kuku a dialect of Bari. But this is not the case. Kuku is a major dialect and qualifies as a major language with its own ISO for many reasons which have been earlier alluded to in the analysis of Kuku and Bari.

- i. The Kuku and Bari tribes and languages are not the same.

The Kuku tribe is of two international nationalities and citizenship of Uganda and South Sudan. Bari is both a tribe and a language of the Bari tribe in South Sudan which is supposed to be spoken by initially by fifteen tribal groups. Bari has the ISO for fifteen tribes that includes, seven of the family of Eastern Nilotes, seven of Sudanic family and one of Bantu family; unless it is now rectified. The Lugbara, Kakwa, Kaliko and probably some Sudanic Avukaya, Mundu, Baka and the Bantu Makaraka are in Uganda, Democratic Republic of the Congo and in South Sudan. The Bari tribe in South Sudan is of a different identity, nationality and citizenship of South Sudan. The Ugandan Kuku is referred to as Bari in some reference writings because they are supposed to speak Bari and therefore the Kuku are Bari. The Kuku of Uganda considers this an offensive reference and demeans the Kuku. It also stigmatizes the Kuku of Uganda to be looked at as people who are not Ugandans. The reference has socio-economic and political repercussions which lead the Kuku to discrimination and marginalization because they are regarded as a tribe which is not in Uganda. The Kuku of South Sudan would not even want to be referred to as Bari. Kuku is a tribe and it is number forty eight (48) in the Uganda Constitution of 1995. The tribe lives both in Uganda and South Sudan. The Kuku people, as a tribe, both in Uganda and South Sudan speak the same Kuku and not Bari. Kuku is not the same as Bari in terms of ethnolinguistics and identities of the people. The Kuku are of different nationalities and citizenship of Ugandan and South Sudan; though they speak the same Kuku which is not the same as Bari.

- ii. Kuku speech and socio-linguistics are not the same as Bari.

Culturally, the Kuku speech and socio-linguistics is not the same as that of the tribes which speak Bari. The Kuku socio-linguistic conversation and communication is descent, cultured, gentle and cool. Some of the socio-linguistic speeches of Bari-speaking communities is arrogant, crude, uncouth, vulgar and faster. The two identities are not the same in speech and are not compatible and comparable. The two are not the same in lexical comprehension and understanding and much more in intelligibility as had early been discussed.

- iii. Kuku intelligibility is not the same as Bari.

Kuku intelligibility in speech, socio-linguistics, literacy and orality to greater extent when all combined are not the same as Bari. Kuku orthography and system of writing which is derived from Kuku speech and phonology are not the same as Bari. Kuku and Bari lexicals in many aspects are not similar. In any communication, written or spoken; morphological and syntactic semantics are very important for human communication, comprehension and understanding. In the case of Kuku, because of lexical differences with Bari, it cannot be the same. The same applies to orality of Kuku and Bari. Most Communities which speak Bari in South Sudan are heavily influenced by Arabic. All the Bari-speaking groups in South Sudan have their conversation and communication blended with Arabic except the Kuku of Kajojeji who spent and most of whom still live in refugee camps in Uganda. Kuku cannot therefore be as the same as Bari and are not comparable and compatible.

- iv. Kuku literacy is not the same as Bari.

Kuku literacy would not be the same as Bari. This is because Kuku orthography and system of writing is derived from Kuku speech. When Kuku generates its literacy and because of the differences in orthography with Bari, its literacy will be completely different from that of Bari. The Kuku socio-linguistic speech is not the same as most of the Bari-speaking communities in South Sudan because Kuku speech heavily emanates from the advanced tongue root and in the vocal cords as reflected in its orthography. The Kuku speech naturally affects the sound of some Kuku vowels and consonants which emanate from the advanced tongue root and the vocal cords as marked by apostrophe at different positions.

To justify this, it is important to use some examples for illustrations although most of the demonstration had been covered in question 5) section b) in sub-section vi):

To have Kuku orthography and system of writing developed for Kuku literacy.

This is to illustrate that Kuku orthography and therefore its literacy to follow is not the same as Bari. The comparison between Kuku and Bari literacy is drawn from the translated Bari Bible and its liturgies from the Holy Bible. This is the only source for comparing Kuku and Bari. The Bari orthography in the Bari translated Bible has vowels a, e, i, o, u, ö. But has been reduced to a, e, i, o, u in the Juba workshop (2008) The Kuku vowels are: a, e, i, o, u, ö (6).

The Juba workshop came up with Bari so called unified, harmonized and standardized vowels and consonants. The vowels are: a, e, i, o, u (5). While the consonants are: B, 'B, D, 'D, G, J, K, L, M, N, NY, NG, P, R, S, T, W, Y, 'Y (19).

The Kuku common vowels are: a, e, i, o, u, ö (6). The consonants are: B, D, G, J, K, L; M, N, P, R, S, T; W, Y, 'B, 'D, 'Y, D, GB, KP, NY, 'M, and 'N. (23)

In Kuku orthography and system of writing, the vowels and consonants can be summarized as:

- a. In short and soft sounding words, names and expressions, Kuku uses: a, e, i, o, u, ö as in anyen, öpu, geleñ, loke, moke, Kiden, Nyara, Wudu, kata, medde, mogga, nye, wöyi...
- b. In prolonged sounding doubled vowels, consonants as germinates and reduplicated words are used in words, names and expressions. Kuku uses: aa, ee, ii, oo, uu, öö as in kiiden, nyesuu, nyaara, kaata, kataa, leele, maa'di, totoonngu, Wuudu, Waani, woo-yii, oo-wee, Gbaa-bge, gba-gbe, piyeesi...
- c. In the sound of apostrophized (') ending of vowels as glottal stops in sound inventory as in: a', e', i', o', u', ö' as in: ayii', yii', yitii', Moogga', nye', Losu', möji', kuwe', 'de'de, lelee'...
- d. In apostrophized (') sound beginning of vowels as glottal stops in sound inventory as in: 'a, as in: 'awoonon 'akoona, 'a'buuwön, 'a'buroot... Unapostrophized (') vowels a, as in: awoonon, akoonda, areerenya... Apostrophized 'i'iyya, i'iyee, 'iyee, 'iloon

e. Apostrophized (‘) in-between double vowels as glottal stops in sound inventory as in: a’a, e’e, i’i, o’o, u’u, ö’ö as in: ki’ir, ka’ata, kö’ötöli, ku’uti, i’iyyee, ki’ir, ka’añ...

f. Kuku literacy involves intensive and extensive use of consonants. The typical Kuku application and usage in writing Kuku are: gb, kp and ny, with the variants gbw, kpw and nyw as trigraphs as in gbiriya, gbiliiyyet, gbiliijeet, gböörö-ko-roonjo, kpiiyet, kpaju, and trigraphs gbwubgwuluñööddi kpwekinda, nyaanyar, nywenyweja...

g. In apostrophized (‘) consonants: ‘m, ‘n, n’n, n’ as in: ‘mbölööttu, ‘mgbaan, Yee’mba, yee’mba, ‘yee’mba, suu’mba... ‘N or ‘n the apostrophe can appear in any convenient position depending on the vowel or Kuku consonants ‘B, ‘D, ‘Y as in: ‘n’ntuu, ‘natuu, ‘n’buuwön

h. The use of hyphen (-) in reduplicated or compound words to join more than one word in order to make a meaning as in: Ge-gee, gu-guu, öpu-wöö, pee-kimañ and ‘i’iyyee-piiyok, Kaja-tuuya, Kajok-köji, Kajo-yiingi, Morja-koole, Kaja-nyiri, Memeenda-suuk and Yama-lo-kojo-möji’...⁹ The word Kajo... or Kaja... are derived from kajok (calves)

i. N, or ‘n, represents the Kuku English pronoun (I). A Kuku would say ‘N’buuwön instead of saying (Naan ‘buuwön) or I don’t want. The morning greeting in Kuku is: Doo puure’? The answer would be, ‘Npuure. The evening would be: Doo paarana? The answer would be ‘Npaarana. The (I) pronoun of English which is (Nan) in Kuku does not come out as Nan puure. It is nasalized with the mouth fully closed.

j. Kuku numerals: geleñ (1), murek (2), mussala (3), ‘mgbaan (4), muakaanat (5), bukiyeen (6), burryo’ (7), buddök (8), bujaan (9), puwök (10). Pu-wök ko geleñ (11), pu-wök ko murek (12)..., meriyya murek (20), meriyya murek ko murek (22), miiya geleñ (100), miiya geleñ ko geleñ (101), miiya geleñ ko meriyya muakaanat (150)..., aliipu geleñ (1000), aliipu geleñ ko miiya murek ko meriyya burryo’ ko bukiyeen (1,276)...

v. Kuku will not be the same as Bari.

Kuku will not practically be the same as Bari now that its orthography and system of writing is developed. Bari to which Kuku has been its dialect is undeveloped, static and not taught at any school level. It has been the tying of Kuku to Bari that is responsible for the stagnation of Kuku orthography and literacy and as a language. The Kuku stagnation cannot be allowed any more, now that there are at least Kuku experts and teachers to handle its literacy. There are Kuku teachers at all levels of schools in all the Districts of Uganda where the Kuku live. The Uganda National Curriculum Development Centre, with inputs from the Kuku teachers and experts are set to develop Kuku curriculum, grammar, syllabi, text books, teaching and learning materials for Kuku literacy in Pre-primary and lower levels of Primary Schools and later to secondary and institutions of higher learning.

vi. Kuku will not be the same in literacy and body of literature as Bari.

There is no developed Bari grammar, literacy and reading materials except the Bari Bible. In the absence of literacy and literary works, Bari is bound to continue to be stagnant, static and will be extinct. This is because Bari is merely at the level of oratory. The Bari dependent on oratory will be submerged by Arabic, however local it may be. Observations in the use of Bari in Juba and languages of other tribes in other major towns in South Sudan, local languages have been overtaken by Arabic. When one tries to speak in a local language even children sneer at one and refer to such a person as rural and primitive. The Bari Bible which bears the written Bari is only read in churches and religious ceremonies by the clergy. When the texts of the scriptures are read in Bari, the preaching is vigorously in Arabic. In such a situation, how does Bari survive? This is the reason for the Kuku of Uganda to want Kuku divorced from Bari. Whatever the case, the Kuku of Uganda will ensure that the developed orthography and system of writing is used for teaching, learning and use of Kuku literacy by all the Kuku.

In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted to more fully document the new language.

Sources of information

Please use whichever of the points below are relevant in order to document the sources on which you have based the above proposal.

(a) First-hand knowledge. Describe:

i. Reading the Bari Bible and its liturgies.

a) Reading the Bari Bible presents a challenge. Firstly, the sentences are too long to sustain breath, comprehension and understanding of the texts. Long sentences are strenuous not only to read but also to comprehend and understand the contents and the subject matter. Besides, they make the reader strain and lose breath in the process of reading of the text.

b) Secondly, many of the words and expressions used contain more than one meaning. For instance, the word *kiden* is a female name. It is equally written the same as *kiiden* which is an adverb which means being in the middle. Another example in the Bari Bible is the word *kata*. *Kata* in Kuku has five different meanings as in *katta* (a kind of an arrow) *kata* (present), *kaata* (inside), *kataa* (bad-hearted) and *ka'ata* (sweet potatoes). The use of many of such words compels the reader of the Bari Bible, whether silently or aloud to contextualize the meaning all the time and involves strenuous guessing of the meaning intended. In most cases the contextual guessing is wrong. Writing for all purposes and intents is supposed to be clear and free from ambiguity of application and use of words, expressions and meaning. This is not the case in the Bari Bible and its liturgies. The consequence is that it makes people reluctant and not interested in reading the Bari Bible and its liturgies especially of a language which is not taught.

c) Another challenge is the lexical use. Many words and expressions used in the Bari Bible equally present a challenge to Kuku reader and listener to the reading of the Bari Bible. The lexical usage, for instance, the word *palelej* (sweet) in the Bari Bible in Kuku is *to'biibin*. Other lexical differences in the Bari Bible are: *'dok/boŋ*, *tiiga*, *liinj*, *kotuumolu*, *moolu*, *bukan*, *gbogboo*; in Kuku. But in the Bari Bible the same

words are: köti, te'ya, 'bukuluŋ, ko'bure, mo bukön and rigwa. The lexical differences, which are many, inhibit comprehension and understanding of the scriptures and the word of God to the Kuku.

d) Close look at the Bari Bible, one gets the impression that, it could have been written without grammatical rules. This could be true because Bari lacks grammar. The one developed in 1908, which is not seen to date, was only developed but not simplified for teaching purpose and for use in Bari literacy. The lack of grammatical use in the Bari Bible inhibits the flow, consistence, comprehension and understanding of the scriptures and the word of God. There are many such lexical differences which make Kuku incomparable and incompatible with Bari.

ii. Attending Sunday services in the Kuku and the Bari churches in Juba.

a) The selected Kuku churches are in Busaana and Gangagama in Kayunga District of Uganda. The Kuku churches in Wibigaalo and in Nsambye in Kampala. The Kuku Church at Guseene in Juba, South Sudan was the main centre for the research and Bari Church in Juba Parish in South Sudan. The Sunday services attended in Kuku churches are more or less the same. The Kuku churches, funeral services and socio-religious ceremonies attended were in Juba, South Sudan. This was the part of the research when gathering information to compile Kuku orthography and system of writing. The Guseene church experience and knowledge represent all the Kuku churches, conduct of wedding ceremonies and funeral service where reading of the Bari Bible is involved. However, in Juba, Arabic heavily influences and interferences in the Kuku church services, conduct of weddings, funeral prayers and other social occasions. For any Kuku visitor to Juba from Uganda and Kajokeji attending such services and occasions he can neither follow, comprehend and understand because of the Arabic influence. This observation is through practical experience.

b) When attending Sunday services in Kuku Church in Guseene in Juba, South Sudan in 2015/2016, the experience was enriching. The church was full to capacity but a few people carried Bari Bibles along with them. There were a few with English and Arabic Bibles, especially the youth most of whom were either from Uganda or Khartoum had various versions of the Holy Bibles. The attendants were all of Kuku identity. The majority appeared to be of advanced age and adults. Many of the old were of Revival Movement (Balaakole). Revival Movement started in Rwanda in 1930s and spread across East Africa in 1930s and 1940s. Revival Movement or Balaakole is a group of saved people who publically denounce their sins and get converted into Christianity. It spread to Uganda and to Kajokeji to 1940s and to Yei and Juba in 1950s in the Sudan by combined powerful group of Kuku, Kakwa, Baganda and Acholi Revivalists.

c) It was this group that kept the church alive and almost burning in the word. The singing of the hymns, praise and worship was hilarious and everybody seemed to be deadly involved. The prayers were long but the congregation appeared not to be bothered. When it comes to the reading of the texts from the Bari Bible, there was near disasters. It was punctured with murmurs of correction especially from those with Bari Bibles and even those without seemed to get involved in the murmured corrections. The course is that the reading is not fluent because of mispronounced words which are supposed to fit into Kuku or otherwise. The readers of the texts jerk, fumble and stumble over words and expressions. This comes about as the readers try to contextualizing and guessing the actual meaning of the words and expressions in the process of reading. This is because the words and expressions jerked, fumbled and stumbled over are not written matched to Kuku speech and writing. The sentences are too long to sustain the breath of the reader. This experience happens in Kuku church services, weddings, funeral service and any occasion that demands the reading of the Bari Bible, both in Uganda and South Sudan. This draws the conclusion that writing should be match to the language speech of th people for easy reading, comprehension and understanding.

d) When it comes to the preaching in Kuku, there is a big contrast to the reading. It is fluent, flows, interesting and sustains the message. The reason is that the reading in Bari is not Kuku. But the preaching is effective because it is preached by a Kuku and in fluent Kuku. It is important to point out that, the Kuku clergy are trained in English and not in Bari. Yet, they are expected to read the Bari Bible which does not match their speech and writing. The influence of Arabic and its use in Kuku Church services and other social occasions in Juba impacts negatively and affects the comprehension and understanding of the Kuku visitors from Kajok-köji and Uganda.

e) Attending service in Bari church at the Bari Parish was the worst experience. The singing of hymns, prayers, reading and preaching were totally unrelated to Kuku mannerism, in the conduct of church service, contents and speech. A Kuku from rural Kajojeji and Uganda would keep guessing but not able to comprehend and understand the reading of the texts and preaching as well.

iii. Non-Kuku preachers in Kuku Churches.

When a non-Kuku preacher, though he is one of the so called Bari-speaking groups, is invited to a Kuku church presents a challenge. The preacher would seem to preach, communicate and jokes to himself when preaching to Kuku congregation. The Kuku congregation follows him with difficulty. The seven tribes which are assumed to use Bari as lingua franca, each is not fluent and comprehensively understands the other. Kuku for all practical purposes and intents should not continue to suffer under Bari because their differences are damn obvious and its continued link to Bari as a dialect will lead to its extinction.

(b) Knowledge through personal communication. Describe:

i. Speech and accent.

a) It is noted that all the tribes which speak their languages as dialects of Bari have each speech variations suited to their speech communities. There is no going into details of how each speech community varies from each other. But what is known is that Bari, Kuku, Kakwa Pöjulu, Nyangwara and Mundari speech communities are different from each other. Kuku speech and its tonality emanate from the advanced tongue root (ATR) and the vocal cords. This explains the use of the apostrophe symbol in Kuku to indicate the glottal stops in the sound inventory at the Advanced Tongue Root and the vocal cord. Kakwa is no longer a dialect of Bari. The knowledge got and the experience of personal interaction in communication with people of Bari-speaking dialects are different from Kuku speech altogether. It is strenuous for a Kuku to follow, comprehend and understand a Bari and any of the speech languages of the Bari because of the differences in language speeches which are not the same. The speech speed of these languages is too fast for a Kuku speaker. The Arabic influence and interference contribute negatively to any comprehension and understanding. It is worst for a Ugandan Kuku and those directly from Kajojeji to comprehend and understand the Bari-speaking communities because of the many dialectical differences and Arabic influence.

b) The differences in Kuku speech, lexical and intelligibility do not deserve Kuku to be a dialect of Bari. The enforcement of co-existence of Kuku as a dialect of Bari prohibits and erodes the development, growth and expansion of Kuku. The end result is that Kuku will disappear though Bari will be the first to disappear because of its heavy influence and erosion by Arabic. The Kuku of Uganda, in the absence of Kuku literacy will shift and get assimilated into Lugbara, Ma'di, Acholi, Lunyoro, Luganda Lunyoro and Lusoga.

ii. Manner of speech.

The manner of speech of the initial fifteen Bari speech communities and even the seven Eastern Nilotic language speech-families is not the same. The communication of these communities is faster mixed with Arabic words and expressions. The cultures of some of these communities accept and allow some manner of speech which is different from the Kuku. As language is part of each community's culture, it is incompatible for Kuku to adapt to other people's cultures because of shared languages as dialects of the other.

iii. Kuku-Bari intelligibility.

Kuku and Bari have lexical difference which causes lack of Kuku-Bari intelligibility. The differences inhibit comprehension and understanding both in writing and orality. However, Kuku-Bari intelligibility is increased and compounded by Arabic influence of the communities whose languages are dialects of Bari except the Kuku. The exception of the Kuku of Kajokeji from influence by Arabic is due to their long association with Uganda and East Africa as a Kuku tribe and their many years in exile in Uganda as refugees. Practical experience is that these Bari-speaking and other tribes in South Sudan communicate in Arabic. Three quarters of their conversations amongst themselves and communications are in Arabic and/or heavily adding Arabic words into their indigenous language which form their borrowed lexical. Therefore, in such circumstances, Kuku should be accorded its own ISO to fight Arabic influence which has engulfed South Sudan.

iv. Arabic influence on South Sudanese languages.

a) The honest observation is that Bari, with an official ISO is just but a name. The Bari spoken languages are gradually and systematically disappearing in South Sudan because of Arabic influence during and after the long fought civil wars. This too applies to other indigenous languages of South Sudan because of the gradual and systematic influence by Arabic and islamization. The Arabs, from 1955 set their mind to institute a policy of islamization and arabization in southern Sudan as they did to the black race in northern Sudan earlier. Bari was not taught deliberately in schools although it had no grammar and literacy. The indigenous tribes were made to develop disinterest in their own languages because local languages were and are branded primitive and should only be spoken by people who live in forests. The policy has had its positive effect in South Sudan even if the Arabs have left. Arabic has become the lingua franca of the people of South Sudan. Bari has been hit badly because the Bari, the owners of Bari have accepted Arabic and is used for communication in their homes however rural they may be. Many of the tribes in South Sudan are heavily influenced by islamization and arabization policy. The Bari tribe is heavily influenced by Arabic because of its central position around Juba as the capital of South Sudan. During the civil wars in South Sudan, the Bari and other tribes moved to town centres where many were converted to Islam and into speaking Arabic. The Bari-speaking communities moved to Juba such as Pöjulu to Lainya and Kakwa to Yei. The Kuku, in Kajokeji, except the few who lived in towns, moved to the mountainous plateau and many migrated to Uganda for refuge.

b) The Bari, Mundari, Nyangwara, Pöjulu and Kakwa became heavily influenced by Arabic, where some individuals in these communities adopted Arabic to replace Bari orality. After all, it is only orality that is left of Bari since there is no literacy except the Bari Bible which is only read by a few clergy and a few old committed Christians. Bari, which is supposed to be the lingual franca of the Bari-speaking communities has lost its status and orality to colloquial Arabic Juba and classical Arabic. Bari and other indigenous languages of South Sudan are fairly in use in towns and in some rural settings except in Kajokeji where Arabic is not in use yet. In Kajokeji many languages from Uganda communities and Kiswahili are spoken in almost every Kuku homes. Thus, Arabic does not have room amongst the Kuku of Kajokeji. In Juba, whoever speaks Bari or any local language is sneered at and despised as a rural person. It is presumed, which is an idea injected to South Sudanese populace by the Arabs that local languages are spoken by rural

and primitive people. Though that was the Arab notion injected into the mind of the people of Southern Sudan then and now, became practically applicable by children and those who prefer Arabic to their own indigenous languages.

c) Arabic is an impediment to any form of communication in indigenous languages in South Sudan. Arabic influence has even hampered the smooth and fluent conversation and communication between and amongst the Kuku in Juba and others towns. In Juba the Kuku of Uganda cannot easily communicate with the Kuku from Juba fluently because many interjections are in Arabic. There is an urgent need to rescue Kuku from Arabic influence too by having Kuku literacy and ISO.

(c) Knowledge from published sources (please give complete bibliographical references):

1. The Bari Bible (1979): The Bible Society of Uganda (1979), Kampala, Uganda
2. United Bible Societies, (1979): The in Bible in Bari published as Bibilia: A special edition produced for The Bible League, Nairobi, Kenya.
3. Bari Prayer Book (1953): Africa Inland Church, Kijabe, Kenya.
4. Bari Hymn Book (1953): Africa Inland Church, Kijabe, Kenya.
5. Combined Bari Prayer and Hymn Books (1986): The Episcopal Church of the Sudan. The Sudan.
6. Cohen K.B (2000): Aspects of the Grammar of Kuku (Vol. 25; Lincom Europa). Reviewed by Michael Cahill: Volume 80, Number 2, June, 2004 pp 340-341. Excerpts of Review.
7. Duku, Rev, Dr. O. M, (2001): A History of the Church in Kajok-köji-South Sudan.
8. Blackings (2015): Mai'iri J Blackings and Nigel Fabb: An Introduction to the Grammar of Ma'di, Noble Printers and Graphic Design, Juba , South Sudan.
9. Bureng G.V. Nyombe 2007: Some aspects of Bari History, A comparative Linguistic and Oral Tradition Reconstruction, University of Nairobi Press, (2007) nup@uonbi.ac.ke
10. The authors, (2009): CASAS Monograph No. 236. www.casas.co.az A unified Orthography for Bari Languages (Sudan, Uganda and Democratic Republic of the Congo)

11. Ogot, B.A (1992): General History of Africa from the 16th-18th Centuries, UNESCO.
12. Stigand, C. H. Major (1923/1968): Equatoria: The Lado Enclave.
13. The Uganda Constitution, 1995. Third schedule, Article 10 (a): Indigenous tribes of Uganda.
14. Uganda Housing and Population Census (2002): Different ethnic communities of Uganda in various Districts.
15. Uganda Housing and Population Census (2014).

The change proposal process

A request to change the code set goes through a six-step process:

1. A user of ISO 639-3 proposes a change and submits it to the ISO 639-3 Registration Authority (ISO 639-3/RA) using this form.
2. The ISO 639-3 registrar processes the change request to verify that the request is compatible with the criteria set forth in the standard and to ensure that the submitter has supplied all necessary information. This may involve rounds of interaction with the submitter.
3. When the change request proposal is complete in its documentation (including all associated New Code Requests), the change request is promoted to “Proposed Change” status and the ISO 639-3 registrar posts the request on the official web site of the ISO 639-3/RA. Also at this time, an announcement is sent to anyone requesting notification of new proposals matching their specified criteria (region and/or language family of interest). Periodically, a message may be sent to the general LINGUIST discussion list on Linguist List (<http://linguistlist.org/issues/index.html>), and other appropriate discussion lists, inviting individuals to review and comment on pending proposals. Anyone may request from the ISO 639-3 registrar to receive notification regarding proposals involving languages in a specific region of the world or specific language family.
4. Individuals may send comments to the ISO 639-3 registrar for compilation. The consensus of early reviews may result in promotion to “Candidate Status” (with or without amendment), or withdrawal of the change request, if the conclusion is that the request is not in keeping with the stated criteria of the ISO 639-3 standard.
5. Three months prior to the end of the annual cycle of review and update, a new notice is posted on the official web site of the ISO 639-3/RA, and an announcement listing the Candidate Status Change Requests is posted to the LINGUIST discussion list and other discussion lists, as requested by their owners. All change requests are then open to further review and comment by any interested party for a period of three months. A Change Request received after the start of Candidacy phase must wait until the next annual cycle for consideration. The purpose of this phase is to ensure that a minimum of three months is allotted for the review of every proposal.

6. At the end of the formal review period, a given Change Request may be: 1) adopted as a whole; 2) adopted in part (specific changes implicit in the whole Change Request may be adopted separately); 3) rejected as a whole; or 4) amended and resubmitted for the next review cycle. All change requests remain permanently archived at the official web site of the ISO 639-3/RA.

Please return this form to:

ISO 639-3 Registrar
SIL International, Office of Language Information Systems
7500 West Camp Wisdom Road
Dallas, Texas 75236 USA
ISO 639-3/RA web site: <http://www.sil.org/iso639-3/>
E-mail: iso639-3@sil.org

An email attachment of this completed form is preferred.

Sources of documentation for ISO 639-3 identifiers:

Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth edition. Dallas, Tex.: SIL International. Online version: <http://www.ethnologue.com/> .

Linguist List. Ancient and Extinct Languages. <http://linguistlist.org/forms/langs/GetListOfAncientLgs.html>

Linguist List. Constructed Languages. <http://linguistlist.org/forms/langs/GetListOfConstructedLgs.html>