



East African Journal of Arts and Social Sciences

ejass.eanso.org

Volume 6, Issue 1, 2023

Print ISSN: 2707-4277 | Online ISSN: 2707-4285

Title DOI: <https://doi.org/10.37284/2707-4285>

ENSO

EAST AFRICAN
NATURE &
SCIENCE
ORGANIZATION

Original Article

Morphological Deviation in Africa's New Brood by Timothy Wangusa

Arineitwe Evaristo^{1*}

¹ Bishop Stuart University P. O. Box 09 Mbarara, Uganda.

*Correspondence ORCID ID: <https://orcid.org/0009-0003-2526-8791>; Email: arineitwevaristo@gmail.com

Article DOI: <https://doi.org/10.37284/eajass.6.1.1122>

Date Published: ABSTRACT

06 March 2023

Keywords:

*Morphological
Deviation,
Morpheme,
Foregrounding,
Defamiliarization,
Estrangement.*

This article attempts to examine the use of morphological deviation as a style of foregrounding in Timothy Wangusa's poetry. Besides, the researcher used the theory of defamiliarization proposed by Viktor Shklovsky throughout the study. That the theory emphasizes the use of poetic devices makes it an apt one as this very study is on morphological deviation (which is used as a poetic device to achieve emphasis/foregrounding). The researcher used a qualitative approach in this study. The researcher also employed textual analysis method in the process of analysing data in form of poems from *Africa's New Brood*. A description of the variable(s) was also given to explicate and make sense of the subject under study which is morphological deviation. The results of the findings from the data analysed prove that Wangusa uses morphological deviation to emphasize his message, shock, or surprise readers (estrangement) and create mood in his poetry. This study recommends that studies be carried out on Wangusa's use of deviation of register.

APA CITATION

Evaristo, A. (2023). Morphological Deviation in Africa's New Brood by Timothy Wangusa. *East African Journal of Arts and Social Sciences*, 6(1), 106-120. <https://doi.org/10.37284/eajass.6.1.1122>

CHICAGO CITATION

Evaristo, Arineitwe. 2023. "Morphological Deviation in Africa's New Brood by Timothy Wangusa". *East African Journal of Arts and Social Sciences* 6 (1), 106-120. <https://doi.org/10.37284/eajass.6.1.1122>.

HARVARD CITATION

Evaristo, A. (2023) "Morphological Deviation in Africa's New Brood by Timothy Wangusa"., *East African Journal of Arts and Social Sciences*, 6(1), pp. 106-120. doi: 10.37284/eajass.6.1.1122.

IEEE CITATION

A., Evaristo, "Morphological Deviation in Africa's New Brood by Timothy Wangusa"., *EAJASS*, vol. 6, no. 1, pp. 106-120, Mar. 2023.

MLA CITATION

Evaristo, Arineitwe. "Morphological Deviation in Africa's New Brood by Timothy Wangusa". *East African Journal of Arts and Social Sciences*, Vol. 6, no. 1, Mar. 2023, pp. 106-120, doi:10.37284/eajass.6.1.1122.

INTRODUCTION

The introduction offers major highlights on the key issues of this research article especially on morphological deviation. The researcher gives a highlight not only on the variable under study but also the poet himself.

Wangusa is ethnic Mumasaaba born in Bugisu, Eastern Uganda. He studied English, at Makerere University and graduated in 1967. He later went to University of Leeds (UK) where he pursued his MA in literature in 1968. His PhD in Literature was done at Makerere University in 1975. He is one of Uganda's (and Africa's indeed) poets and writers. He published *A Pattern of Dust* (1994), *Anthem for Africa* (1995), *Africa's New Brood* (2006), *Salutations* (1997) and *Bilomelele bye Lukingi Masaaba* (2017). He also wrote novels like *Upon this Mountain* (1989) and *Betwixt Mountain and Wilderness* (2015).

In his texts (particularly poetry), Wangusa uses morphological deviation to emphasize or foreground his message. With this subtle weapon, Wangusa is able to emphasize/foreground, satirize/lampoon, whip, admonish, laud, advise and castigate familiar issues but in an unfamiliar manner. It is this creation of new words by stretching the already existing rules of word formation like affixation that makes Wangusa a serious wordsmith that any reader should allot equivalent seriousness and attention (when reading). Reading Wangusa's poetry jerks the reader because of the newness/novelty that accompanies the poet's use of morphological deviation just as the major purpose of poetry should be, according to Russian formalists (Mukarovsky, 1970).

This aspect of foregrounded irregularity is what Geoffrey Leech (1969) calls linguistic deviation. The typification of deviation is entirely dependent on which aspect of the language is deviant (from the norm). This paper focuses on the analysis of

morphological deviation in Wangusa's *Africa's New Brood*.

METHODOLOGY

The researcher used textual analysis to interrogate the variable(s) under study. This is an appropriate methodology since the study was majorly library-based. The researcher used the poems "Banyamurengocracy Made in Zaire" and "Africanology" by Wangusa. The rationale for this choice is that the poems under study represent the most of morphological deviations in Wangusa's *Africa's New Brood*.

Several rules of language at different linguistic levels are broken by Wangusa. The rules are broken at semantic, syntactic, phonological, or morphological levels of language. What is key in this study is justifying the several instances of morphological deviation (the means) and the motive or purpose for which the former is used. It should be echoed here that deviant parts of a text appear very prominent or stand out of the background (everyday/commonplace language). With this done, foregrounding /emphasis is of the message is achieved. Very imperative to this inquiry also is the explication of the norm from which deviation is created.

The four logs of textual analysis informed the subsequent analysis, and interpretation of the findings. The poem under study was read closely, divided into segments as prefixes, root words, and suffixes. This was majorly done because it was realized that the dominant characteristic or feature applied in achieving morphological deviation in the poem under study is affixation. This would help the researcher in identifying the features of morphological deviation (in contrast with the norm of Standard English language constructions). An explicit description of the nature of morphological deviation and its effectiveness followed. The researcher, using the very methodology and the operating theory, analysed and interpreted the

already existing data in form of the poems under study to make more sense of it. The variable understudy could not have been used in oblivion but rather purposefully to portray such poetic aspects as atmosphere/mood, tone, and content or achieve certain poetic aims for example emphasis/foregrounding of the message thereof.

To study the features in question well, the recurrent morphologically deviant parts of the poems under study were highlighted and divided into segments for easy observation in the process of analysis there by making it clear in identifying prefixes, root words, and suffixes. It is the level and frequency of morphological deviation that informed the researcher's conclusions as to whether indeed, the poet uses this style or not.

The Theory of Defamiliarization

As proposed under Russian Formalism by Viktor Shklovsky, defamiliarization was used throughout the study. According to Shklovsky, "defamiliarization refers to a literary device whereby language is used in such a way that ordinary and familiar objects are made to look different". Viktor Shklovsky, contends that "the primary task of poetry was to defamiliarize our ordinary, overly familiar ways of seeing and thinking" (Michael, 2017, p. 3). This assertion emphasizes the lenses in which formalists view poetry. In poetry, the formalists are more concerned with "the use of devices as well as with the way poetry arises out of a selection amongst similar terms and combination of different ones in a line of verse." (Michael, 2017, p. 4). Leech also contends that foregrounding in literature can be achieved via parallelism or deviation. (Leech, 1970, p. 121).

With defamiliarization, the reader is estranged so that they are surprised and lost in wonder as they try to make sense of the meaning of a text owing to the unique and strange nature in which the poet presents it. Thus, using this theoretical approach is hoped to bring out the 'literariness' of Wangusa's poetry. The

message and content of a piece of work (say poetry) is embedded in the poetic devices say morphological deviation. (Michael, 2017). Therefore, the content of the very poems and morphological deviation (the subject of this paper), are mutually inclusive.

It is on these theoretical premises that the researcher based himself in attempting to interrogate the use of morphological deviation in Wangusa and consequently, how the artist creates a foregrounding effect thereof.

Morphological Deviation

According Jan Mukarovsky (1970), "it is thus obvious that the possibility of distorting the norm of the standard...is indispensable to poetry. Without it, there would be no poetry" (p. 46).

This assertion by Mukarovsky points to the great role of deviation in poetry. However, with regard to morphological deviation, 'the distorting of the norm' of the Standard Language is done at the level of the small meaningful units words (morphemes).

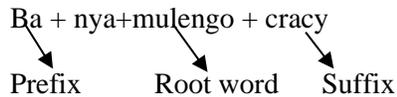
According to Mick Short (1996), "One way of producing deviation at a morphological level is by adding an ending to a word it would not normally be added to". Quoting Cumming, he gives an example of "perhaps less mystery of paradise" to show the contradictory nature of Heaven. Mick Short (1996, p. 51)

Morphology refers to the scientific scrutiny of the internal structure of the smallest grammatical units; morphemes Sami (2008, p. 78). According to Crystal as cited by Sami (2003, p. 134), violence of any kind committed on the English morphemes is considered morphological deviation. This could be through "ill-formed morphemes" (Sami, 2008, p. 78).

DATA ANALYSIS AND DISCUSSION

There is great use of morphological deviation in Wangusa's poem "Banyamurengocracy Made in

Zaire”. From this assertion, it is crystal clear that, Wangusa stretches the existing rules of word formation for example through affixation to come up with completely new / non-existent words in the corpus of English language. In an attempt to identify, describe and analyse/interpret the data well, the researcher broke down the words in the poem “Banyamurengocracy Made in Zaire” into parts (prefixes, root words and suffixes) as follows:



The suffix “-cracy” is associated with or implies “-rule” or “government”. Originally from Greek words “Kratos”, meaning “rule” and “strength”, “cracy” is associated with politics to point to the reign of a particular individual or group of people (represented by one person as a leader/president). Therefore, “Banyamurengocracy” by implication is the period of time when the Banyamulenge support Laurent Kabira to takeover power in Zaire in 1997. They therefore become a big factor in shaping the geopolitics of Zaire.

Other examples of words in English with the suffix “-cracy” include:

Demo + cracy =Democracy (the government of people, for the people and by the people). This is according to Abraham Lincoln’s famous speech called *The Gettysburg Address* (Abraham Lincoln, 1863).

Theocracy =Theocracy (the time when God Himself reigned over Israel before earthly Kings like King Saul). The reign of God as King / president of a country (Holy Bible, New International Version, 2011).

Merito+cracy=Meritocracy (rule by persons chosen not because of their birth or wealth, but for their superior talents or intellect) (Oxford Advanced Learners’ Dictionary 10th edition).

Auto+cracy = Autocracy (a system of government by one person with absolute power)

Mobo + cracy = Mobocracy (rule or domination by the masses) (Oxford Advanced Learners’ Dictionary 10th edition).

Timo+cracy = Timocracy (a form of government in which rulers are motivated by ambition or love of honour) (Oxford Advanced Learners’ Dictionary 10th edition).

Gyno+cracy = Gynocracy (the rule or power of geniuses). (Oxford Advanced Learners’ Dictionary 10th edition).

All the above words are associated with reign / rule or power. It is this rule of grammatical construction that Wangusa utilizes to his advantage to portray the reign of the “Banyamulenge” of Zaire.

Other derivatives of the word “Murengye” are discussed below:

Wangusa stretches the rule of word formation further to come up with verbs, adverbs, adjectives, and interjections with their particular functions. Verbs are for actions, adverbs for modification of verbs (actions), adjectives are for description of nouns (names of people, places, ideas), and interjections are for expression of intense emotions. Wangusa uses all these to show his craft in cooking up these very different parts of speech. He, as a wordsmith, uses the raw materials available to him to exceed the normal communicative resources of the English Language. Examples of the different parts of speech are as follows:

NOUNS:

- Banyamulenge
- Banyamulengengarchy
- Banyamulengecentrics
- Banyamulengedom
- Banyamulengehood
- Banyamulengeline
- Banyamulengeness

Banyamulengescape
 Banyamulengelism
 Banyamulengelisation (Wangusa 2006, 9)

Ba+nya+mulenge are people who inhabit Uvra-Murengye Mountains of Zaire.

Prefix root word

Ba+nya+mulengega+rchy-
 Prefix root word Suffix

The suffix “-rchy” just like “cracy” means “rule” or “government”. Therefore, by extension, the whole word “banyamulengegarchy” means the rule or government of Banyamulenge.

Ba+nya+mulenge+centric-
 Prefix root word Suffix

The suffix “Centric” points to “having centres” (of a certain kind). “Banyamulengecentrics” thus, means all issues pertaining to “Banyamulenge” (Centred on Banyamulenge).

Ba+ nya+mulenge+ ness-
 Prefix root word suffix

“Banyamulengeness” means the state/condition/quality of being a Nyamulenge.

Ba+nya+mulenge+scope-
 Prefix Root word Suffix

The suffix “scope” refers to an instrument for inspecting or viewing). Therefore, by extension, Banyamulengescape means looking at things from the point of view of Banyamulenge. Therefore, ‘Banyamulengescape’ is the philosophy of Banyamulenge/the way they perceive life.

Ba+nya+mulenge+ dom
 Prefix root word suffix

The suffix “dom” means dignity, state, or fact of being free (freedom). Therefore, “Banyamulengedom” means the freedom, the dignity one has/feels by the virtue of being a Banyamulenge.

Ba+nya+mulenge+line
 Prefix root word suffix

The suffix “line” has the meaning of “string”. Thus, Banyamulengeline means connected/associated with Banyamulenge.

Ba+nya+mulenge+lism
 Prefix root word suffix

The suffix “ism” means “act”, “practice”, -manner of action or behaviour or characteristic of a specific person or thing. “Banyamulengelism” means the state or practice of behaving like Banyamulenge.

Ba+nya+mulenge+list
 Prefix root word suffix

The suffix “-list” means ‘to follow a distinctive practice, system or philosophy, typically a political ideology’. Therefore, a “banyamulengelist” is a person who is totally devoted to the ethos, ideology of the Banyamulenge (supporter of the leadership of Banyamulenge).

Ba+nya+mulenge+lise+tion.
 Prefix root word suffix

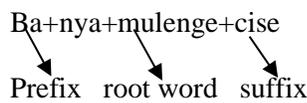
The suffix “-ion” means a state of, a process or result. Therefore, “Banyamulengelisation” is a process of making or converting people to the system of leadership of Banyamulenge. It is selling the idea the Banyamulenge to win the support of masses (even those that would otherwise be against their leadership).

All the above nouns are created by Wangusa to heighten the gravity of the leadership of

Banyamulenge. They become very powerful in all aspects/spheres of life (politically, socially, and economically) and become a serious force to reckon with. This craftsmanship with which Wangusa writes his poem gives his work unmatched beauty with regard to the African poetry scholarship.

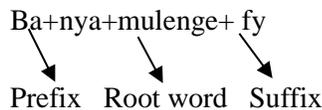
VERBS:

- Banyamulengecise
- Banyamulengefy
- Banyamulengelise
- Banyamulengenise (Wangusa 2006:9)

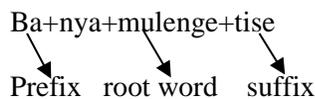


The suffix “-ise” means to indicate quality, condition, or function.

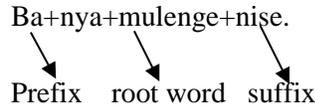
“Banyamulengecise” is to make one function/act like Banyamulenge or making people follow ideas of Banyamulenge.



The suffix “-fy” means “to make” “cause to be” or “render”. Therefore, “Banyamulengefy” is to render one a Nyamulenge. It is adding other people, by association, to the group/faction of Banyamulenge thereby widening/broadening their spheres/frontiers/support.



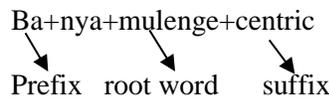
The suffix “-tise” means to subject, treat with or combine with. Thus, by extension, “Banyamulengtise” carries overtones of colonizing, annexing other people and neighbouring areas to the reign and domain of Banyamulenge.



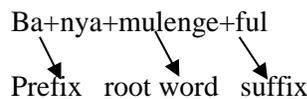
The suffix “-nise” carries the idea of being likeable, agreeable, or charming. Therefore to “Banyamulengenise” is to make a person have good qualities professed by the leadership/government of “Banyamulenge”. This done, all anti-Banyamulenge sentiments and evils of former bad governments would be put at bay. “Banyamulengenise” can be likened to preaching mind-set change/ paradigm shift by those who subscribe to the idea held by of Banyamulenge.

ADJECTIVES:

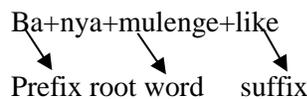
- Banyamulengecentric
- Banyamulengeful
- Banyamulengelike
- Banyamulengepathic
- Banyamulengescape
- Banyamulengewise (Wangusa 2006, 9)



The suffix “centric” means centred on “Banyamulenge”. Having Banyamulenge as the centre (centred on Banyamulenge).

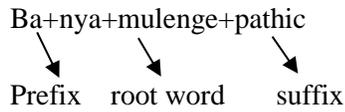


The suffix - “ful” means “full of”. By extension, “Banyamulengeful” means being filled with the idea of Banyamulenge or being preoccupied with ideas of the reign/leadership of Banyamulenge.

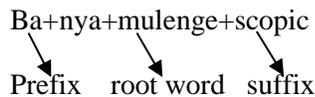


The suffix “-like” means having some characteristic of or resembling something. Thus, the word “Banyamulengelike” means any behaviour that

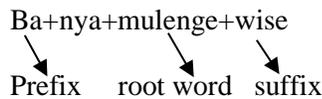
tends towards that of Banyamulenge or a person outside the circle of Banyamulenge trying to behave like them.



The suffix “pathic” means affected by a disease or perception, suffering, or affected in a certain way. Thus, “Banyamulengepathic”, by extension, points to the idea of being obsessed with the idea of Banyamulenge to the point of being almost sick (having such a condition). It becomes more or less like a medical condition.

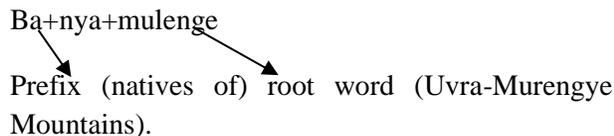


The suffix “-scopic” means “viewing”, “staring” thus by extension, the whole word means methods of examining things/the Banyamulenge point of view. It can be an angle from which things are seen /perceived just like Banyamulenge.



The suffix “wise” means “referring to” or “speaking of”. Therefore, “Banyamulengewise” is any reference to Banyamulenge.

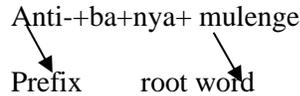
The prefix “Ba”, in most of the words, implies “people” or “natives” for example:



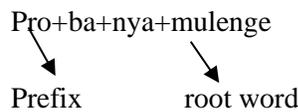
Thus, the “Banyamulenge” are natives of the Uvra-murengye Mountains in Zaire.

- Anti-Banyamulenge
- Pro-Banyamulenge
- Trans-Banyamulenge

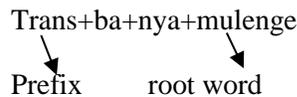
Supra-Banyamulenge
Ultra-Banyamulenge (Wangusa: 2006, 10)



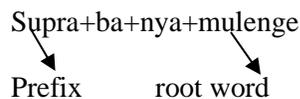
The prefix “-Anti” means “against or opposed to”. The whole word “Anti-Banyamulengenge” means all people that are opposed to or do not support the reign of Banyamulenge.



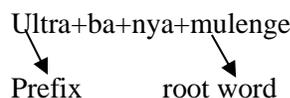
The prefix “Pro” means “for” thus “in support of”. Therefore, to be “Pro-Banyamulenge” is to be a supporter of Banyamulenge leadership.



The prefix “-Trans” means “across”, “over” or “beyond”. Therefore, the word “Trans-Banyamulenge” could imply across all Banyamulenge or affecting all Banyamulenge (indiscriminately)/anything that concerns the Banyamulenge in totality.



The prefix “-Supra” means “above, beyond or earlier”. Therefore, the whole word “Supra-Banyamulenge” means first Banyamulenge /those who claim to understand the whole ideology of Banyamulenge than others (especially those that join later or the young).



The prefix “-Ultra” implies “beyond the range of or limits of”. In totality, the whole word means the people in government /reign/in support of the ideology of the Banyamulenge who are radical and go to the extremes in their leadership. They are extremists in the reign /ideas of Banyamulenge.

INTERJECTIONS:

Nyalenge! (Wangusa: 2006, 10)

The above word “Nyalenge!” is used as a swear word or/ and interjection to express different emotions like joy, fear, anxiety and so forth. It is in the class of words like “oops!” and “ouch!” (Interjections).

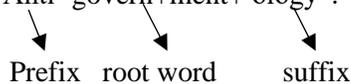
All the above words in the poem under discussion are Wangusa’s own creation. What the poet does is stretching the rules of word formation like affixation to skilfully coming up with new words (non-existent in the corpus of English language).

Also, with reference to the poem “Africanology”, a number of deductions can be made with regard to morphological deviation starting with the title “African+ology”. The suffix “-ology” means the “study of”. Therefore, the whole word

“Africanology” implies the study of issues pertaining to the African continent. The issues under study are social, economic and/or political in nature. Wangusa tempers with the end of words by adding suffixes and inflections to words to come up with new words with an intention to manipulate the reader’s perception of his message. As hitherto said, it is this that estranges the reader via the theory of defamiliarization.

The persona points a picture of a certain conference of high-profile people in the academic circles of the African continent. The conference takes place in the capital of Nigeria-Abuja. One would think that being an “All-Africa Think Tank of Academic Associations”, members would be bent on diagnosing most of the problems that have bedevilled the continent. But with a tinge of sarcasm, instead Wangusa attacks them. That an academic Think Tank should promote “corruptionology”, “extremismology” and “nepotismology” in Africa should not only be a treasonable but also unfathomable offense. With this approach, the poet achieves his target of satirizing African elites who do not try to diagnose the problems of Africa albeit with high intellectual achievements they claim to have.

The poet talks about “The Amphitheatre of Anti- govern+ment+ ology”.



The prefix “-anti” means “against” while the suffix “-ology” means “the study of”. Therefore, the Amphitheatre is sort of a building that houses offices in this case, that promote “anti-government “ology”. That a certain office should be established to promote a negative idea of anti-government sentiments in this context is to ridicule Africans who are unpatriotic. It also satirizes the political life of Algeria as a country. “Anti-governmentology” could point to lack of patriotism, intrigue, and bad politics in general. This bad governance in Africa is exemplified through the coup de tats that the continent has witnessed overtime. The poet writes

these to satirize such political ills in an effort to change the state of affairs.

“The Bureau of Bankruptciology in Burkina-Faso” is also mentioned in the poem. (Wangusa: 2006, 13). The word “Bankruptciology” points to the study of bankruptcy as another problem that haunts the African continent. This points to a situation of lacking money among the populace and the government coffers as well. This should not be applauded as a laudable thing, discipline, or area of study even with a secretariat and head offices. Wangusa only suggests this satirically. Laughable

as the whole idea may sound, the poet’s main reason for suggesting such an idea is to criticize African leaders for the problems on continent. That a certain country is used as a case study for example Burkina-Faso as a yardstick for a negative phenomenon portrays how dire the situation of bankruptcy is in such a country. This achieved is through the manipulation of the rules of word formation especially affixation as in “Bankruptcy+iocracy. That the poet takes such liberties in word formation shows the height of morphological deviation in emphasizing the problems haunting the African continent.

“Senselessnessology” is to have its centre in Sierra Leone. Any sane and serious intellectual cannot fathom an idea of promoting senselessness in a country let alone, the whole continent. By suggesting such, Wangusa is using a tongue-in-cheek tone. He is criticizing and condemning the behaviour of senselessness in Africa in the strongest terms possible. The adjective “senseless” means “destitute or deprived of sensation; unconscious, lacking mental perception, appreciation or comprehension”. In other words, it means “stupid or foolish”. It is this action or behaviour of nonchalance or indifference or stupidity in Africa that Timothy Wangusa castigates through morphological deviation in “sense+less+ology”.



“The Ethnic-house of Extremismology” is to be housed in the main campus of Ethiopia. The objective of the office is majorly to promote research in ethnic-extremism. With this idea, it implies that one ethnic group may exterminate another group provided they do not agree. Even to this very day of writing this work, there are ethnic tensions in Ethiopia and, a number of people have died. This has created a refugee crisis in the country (and the rest of the African continent). That such an evil should be promoted is something unthinkable. Wangusa is satirizing the behaviour of Africans (like Ethiopians) and the intelligentsia, whose role

should be to promote unity-not ethnic rivalry and extremism. This is all achieved through coining of words by the poet by bending or stretching the rules of word formation to come up with constructions like extreme+ism+ology (the study of or a scholarship on extremism).The idea of extremism points to “the quality or state of being extreme” or “the advocacy for extreme measures or views”. The term is primarily used in political or religious sense, to refer to an ideology that is considered to be for outside the mainstream attitudes of society. (Merriam Webster Dictionary 11th edition)

“Extremismology” is Wangusa’s own creation. He stretches the rules of word formation by affixation thereby going out of the normal dictates and thus, lexical deviation and morphological deviation.

Another line of the poem reads “The college of corruptionology in Kenya” (Wangusa 2006, 13). That a certain college should be established to promote the study of corruption is satirical. Corrupt/ion/ology-the suffix “-logy” points to the study of (corruption in this context). The college to promote this will be established in Kenya. This implies that by choosing Kenya to be representative of the whole continent of Africa, its corruption level is very high. Thus, to have the headquarters of corruption in Kenya is a kind of award to the country for its high rank in the scale of corruption. Kenya wins a place for a research station in corruption. Wangusa’s intention is to criticize corrupt tendencies in Africa (and Kenya in particular). Though aesthetically crafted, the idea of “corruptionology” is not worthwhile and does not require such attention as if it were a virtue. Even President Mwai Kibaki (of Kenya) tries to castigate it but in vain. He says:

Corruption will now cease to be a way of life in Kenya and I call upon those members of my government and public officers to know and clearly understand that there will be no sacred cows under my government.

Government critics consider the words of the president to be the usual rhetoric. The top government ministers implicated in corruption scandals remain in their positions and, this shows that fighting corruption in the country is very hard (Mugambi, 2010). This explains the rampant nature of corruption in Kenya as raised in “Africanology” by Wangusa.

The word “liquidation” means the process by which a company’s assets are liquidated and the company closed or deregistered. To liquidate a company is to dissolve it by sharing the assets amongst the members or shareholders. Therefore, starting a library to boost research on liquidation is sarcastic. Books and any other relevant literature on the subject/discipline of liquidation of companies will be supplied in large quantities in the library. The agenda of such an action raises eyebrows of any reader of the poem. But, as hitherto said, the poet is being satirical. Liquidation of companies in this context’s hints on the economic affairs of the African continent. The continent is characterized, according to the poet, by bankruptcy, insolvency, inflation and so forth. Therefore, the economic times in the continent are dire. This is exacerbated by the turbulent political situations. Not only is Africa unstable politically but also socially and economically. This is said to be majorly in Libya. “Liquidate+ ion+ ology” points to Wangusa’s criticism of bad governance which triggers a bad economic situation. These turbulent economic times are not a strange thing particularly in Libya. The bad politics, rebel activities and consequent uprisings (refer to His excellence Col. Muammar Gaddafi’s reign and subsequent overthrow) trigger hard economic situations. In an effort to check Gaddafi’s leadership, the UN- backed coalition “tightens the squeeze and Gaddafi is slowly running out of money-and his inner circle is showing early signs of collapse”. The columnist opines that “White House officials described a pressure campaign that is seizing Gaddafi’s assets, pounding his military and establishing...” (David, 2011). This shows the

strategy the US takes on Gaddafi to check and neutralise his powers.

The poet mentions “The-Mission of Misinformationology in Mali”. The compounding of words as a way of creating new words speaks volumes on the poet’s intention. The hyphenated compound “Mission-Mansion” carries some sense of colonialism. The missionaries come to Africa from the western world to spread Christianity but along the way, they tend towards unchristian ways by paving way for colonialists. The “mansion” could point to amassing wealth via looting African resources. The Mission-Mansion relationship echoes the statement “The flag followed the cross”. The missionaries hoodwink Africans by seeming to preach the word of God but with an ulterior motive of paving way for colonial administrators. The latter come and plunder the African continent in their programme of scramble and partition of Africa. The missionaries use the tactic of misinforming Africans to prepare them for the impending colonialism. Mali is used just as a case study but, the wave of colonialism swept across Africa (save for Ethiopia and Liberia).

The line “Naira-Nest of Nepotismology in Nigeria” (Wangusa 2006, 13) as used in the poem speaks volumes. “The Naira-Nest” is another word cooked by Wangusa via word compounding. “Naira” is the currency exchange for Nigeria while “Nest” is “a structure or a place (usually for birds to stay in)”. By extension, the “Naira-Nest” is a structure or place where money is kept (bank). Therefore, Nigeria is chosen to have a bank meant to fund nepotism. The word “nepotism” from which “Nepotismology” is derived means “the practice among those in power or influence of favouring relatives or friends especially by giving them jobs”. Therefore, “Nepotism+ology” is a form of corruption common in Nigeria in particular and Africa in general. This is why Nigeria is chosen to have headquarters (a bank in this case) to fund the vice of “Nepotismology”. Wangusa does not laud nepotism but rather uses satire as a weapon to hit at the vice

and its perpetrators in Africa. Wangusa achieves his intention well in that to a layman, his language is mere humour that lacks the seriousness of criticism but, wrapped in this humour is the razor-sharp edge of satire. The poet tackles political, social economic challenges the African continent grapples with. Through word compounding and affixation, the poet is able to estrange the readers' approach to his poetry and thus, defamiliarization. With this done, the poet achieves a foregrounding effect.

The line "The Polytechnic of Povertology in Pemba" is quite satirical as well. "Povert+ ology" in this context means "the study of poverty". A polytechnic is a school that teaches /promotes a certain skill(s). That a polytechnic should be started to teach poverty is quite surprising. The idea of starting such a school is unthinkable. Wangusa intends to ridicule Africans for the current state of affairs especially with regard to poverty. Pemba is used as a case study for poverty in Africa. On this account, the school of poverty is to be established on the Island of Pemba. The situation of poverty in Africa is very appalling. Wangusa's wordsmithery (my word) by merely adding suffixes and inflections makes his words sound novel and thus emphatic. He corrupts words to conceal meaning to some extent. To a lay man, "Povertology" may not be as obvious as "poverty". Also, coming up with such non-existent lexemes or even morphemes in English language gives the poet an opportunity to chastise perpetrators of Africa's problems (especially the leaders). The World Bank Poverty Assessment for Zanzibar report shows that in Pemba, the rate of poverty has "increased from 48 percent to 55 percent between 2010 and 2015" (The World Bank, 2017). This indeed proves right the assertion on poverty raised in the poem "Africanology" by Wangusa.

Another line reads "The school of Sectarianology in Somaliland" (Wangusa, 13). The word "Sectarian+ ology" is derived from "Sectarianism". "Sectarianism" means "excessive attachment to a particular sect or party". (Oxford Advanced

Learners' Dictionary 10th edition). Somalia is used as an example or case study for sectarianism. Having sects which people have to subscribe to breeds infighting. Somaliland has suffered for long because of a civil war between Al Shabab (a rebel group Islamic-leaning) and the government of Somalia. This phenomenon is divisive. Georg-Sebastian contends that "The new axis of conflict, where Islamist fighters are battling one another along religious lines, has the potential of changing the conflict dynamics in the long run" (Sebastian Holzer for ISN Security Watch, 2009). The school to be established in Somaliland is meant to promote studies in sectarianism which is an evil thing. Wangusa lampoons Africans who promote divisions along religious, and political lines (sects) and particularly in Somaliland. Via this satire (achieved through morphological deviation), Wangusa is promoting and advocating for peace in Somaliland yet at the sometime admonishing those who promote violence on religious grounds.

The establishment of "The Senior Seminary of Swindology in Senegal" is a sarcastic reference to swindling, a phenomenon kin to corruption. To "swindle" is "to use deception to deprive (someone) of money or possessions". This portrays moral bankruptcy in public service and government in general. A seminary should be religiously/spiritually leaning institution of learning. Using "seminary" concurrently with "Swindology" is appropriate for satire. The statement becomes a real biting satire to criticize the practice of swindling government money or dispossessing the populace of their possessions. This is typical of most politicians and elites in the Third World Africa. The suffix "-logy" in "Swindology" points to the study of the art or science of swindling thereby promoting the vice. (Oxford Advanced Learners' Dictionary 10th edition).

Also, "The Synagogue of Scarcitology in Southern Sudan" points to the situation in southern Sudan, the youngest country in Africa. After seceding/breaking

away from the government of Khartoum, Southern Sudan starts grappling with scarcity of essential commodities because of insecurity. “Scarcitology” is the derivative of “scarcity”. Wangusa humorously adds a suffix “-logy” out of his own creation (basing himself on the rule of affixation) to ridicule the perpetrators of the problems at hand. The insecurity in Southern Sudan is followed by shortage of commodities and subsequent inflation. To the poet, Southern Sudan can best represent the whole continent with regard to all issues pertaining scarcity of commodities. That intellectuals of Africa should meet to promote Africa’s problems is a serious satire. In effect, the very leaders of the continent are being challenged to do the needful to better the situation. It is meant to show how the persona hates such vices, problems and wants African leaders to solve such problems as “Scarcitology”. The press release of 4th August, 2014 on the situation in South Sudan has a shocking headline that reads “South Sudan Inflation hits a 3.3 percent increase driven by high food prices and scarcity of dollars between May and June”. This indeed, proves a precarious situation of scarcity of commodities in Sudan highlighted in the poem “Africanology” by Wangusa.

Besides the above, there is a line “The Temporal Temple of Terrorismology in Togo”. “Terrorismology” is a derivative of “terrorism”. A temple is known to be a holy place in some religious faiths with a spiritual aura. There is no way how a “temple” can be used with “Terrorismology”. This renders the whole statement ironic. It is not likely that terrorism can be promoted and taught in a temple but, Wangusa makes it happen. Wangusa makes it possible to ridicule terrorism not only in Togo but also Africa in general. Wangusa takes advantage of rules of word formation by affixation and takes liberties to invent other words which is morphological deviation. According to the report by Konrad Adevauer Stiftung (2022), the jihadists that wreak havoc in West Africa invade an otherwise peaceful populace of Togo causing a star in the

rhythm of life thereof. In the report, reporters quote another report by Ghanaian National Security council according to which “Ghana and Togo [were] the next targets after the attacks in Burkina Faso and Cote d’Ivoire” (Stiftung, 2022, p. 28). This assertion proves right idea of terrorism in Togo in the West African region of Africa.

In the line “The University of Ubiquitology in Uganda”, the word “ubiquitology” could be possibly from two compounded words. “Ubiquity” and “quit” + “ology”. The former implies “the situation of being everywhere and the latter means “to leave”. By extension, Ugandans tend to go to places, and leave them. By presupposition and looking at the situation in Uganda, the act of “being everywhere” and then “quitting” could point to the deployment of the Ugandan Army on peace-keeping missions (formerly in The Democratic Republic of Congo and presently in Somalia-Mogadishu). The coinage “ubiquitology” could be Wangusa’s subtle reference to that phenomenon.

Also, it could be a reference to the turbulent times when Uganda would see leader after leader overthrown in which case, such politicians would escape to other countries for political asylum. Such leaders include Kabaka Mutesa I, Milton Obote, Idi Amin Daada, Tito Okello Lutwa, Yusuf Lule, and Godfrey Lukongwa Binasisa. These presidents of Uganda would capture power only to leave it in months or even weeks. It is this Wangusa, perhaps, humorously calls “ubiquitology”. Thus, it is not shocking that a model University that/teaches promotes such should be established in Uganda as the country would have many case studies on the scholarship or discipline under discussion. Wangusa criticizes Uganda’s political situation, and encourages political players to work for peace and find a lasting solution to Uganda’s political problems. It is on record that Uganda has never witnessed a peaceful transition of power. The compounding of the words “Ubiquity” and “quit” gives the compound a forceful effect. It becomes a serious problem to reckon with. Thus, Wangusa

wants the word to standouts as the situation in Uganda equally needs urgent attention.

“The zonal zoo of zerologicology in Zimbabwe” points to the situation in Zimbabwe under the reign of the late president Robert Mugabe, whose leadership was opposed to the white settlers in the country. The country undergoes hard economic situations especially in the latter years of its president. There is inflation (with high demand for essential commodities that are unavailable). This problem of inflation wreaks havoc in the country until the electorate vote their president out of power (giving Zimbabwe a new version of leadership). “Zeroologicology” is derived from “zero” which points to nothingness. A country without anything is poor. Some of its populace live below the poverty line. Wangusa holds Zimbabwe and its leaders in ridicule. A discipline concerning the study of “nothing” does not exist. It is only said by the poet to laugh at the bad governance in Zimbabwe in particular and Africa in general. The Zimbabweans seem to have zero logic. They are not logical in the way they handle their politics of the day (which consequently affects their social and economic wellbeing).

Each of the discussed discipline/research organ is supposed to be high ranking member of the intelligentsia, a prize-winning analyst, published intellectual and a proven ideologist.

Of permanent Western world predatoriology
And perennial third world strangulationology

“Predatoriology” comes from “predator”. According to Oxford advanced learners dictionary, a “predator” is an animal that kills and eats other animals” or “a person or an organization that uses weaker people for their own advantage”. By extension, predation in this case points to problems of colonialism and neo-colonialism in Africa by the western world. The western world loots African resources, and leaves African countries chocking in destitution. It is this phenomenon Wangusa calls

“predatoriology”, and castigates via morphological deviation through affixation (Oxford Advanced Learners’ Dictionary 10th edition).

Because of the behaviour of the western world on the poor third world countries of Africa, the latter are chocking in abject poverty, disease, and ignorance. The word “strangulation” means the act of killing somebody by squeezing their throat tightly”. This is akin to the situation in the third world African countries because of the problems already highlighted above like corruption, nepotism, insolvency, poverty, and so forth. The third world finds it hard to survive without soliciting for loans from the western world just like the way a person being strangled begs for mercy from his “predators” or killers. “Strangulate + ion+ ology” can be broken down into units as thus: Strangulate/ion/o/logy (Wangusa: 2006, 14).

Wangusa’s use of suffixes and word compounding amounts to morphological deviation. He bends rules of word formation to come up with new constructions, a weapon he effectively wields to satirize the poor state of Africa and the western world (which is partly to blame for the present state of affairs in Africa).

CONCLUSION

The purpose of the study was to analyse morphological deviation in *Africa’s New Brood* by Wangusa. From the above analysis of two poems on the basis of morphological deviation, the researcher concluded that Wangusa bends or stretches the existing rules of word formation such as compounding and affixation to achieve a foregrounding effect. When such new constructions are created by the poet, they become noticeable and attract the reader’s attention. In consequence, the reader also looks at them in quite novel ways thereby triggering their critical thinking before making conclusions on the meaning of the morphologically deviant parts.

Besides, the new constructions born out of morphological deviation break the normal routine or the automatized/routinized way of perceiving poetry. It is this that renders poetry in particular and literature in general a marvel. It creates a sense of newness and gives the reader many new options from the daily routinized forms of existing poetry.

The researcher arrived at this conclusion after dividing words of the poems into their small units called morphemes with the main focus on prefixes, root words and suffixes. This was done to explicate the nature of deviations used in the two sample poems of the collection-*Africa's New Brood* and its consequent role or the manner and the motive respectively.

REFERENCES

- Alfredo, O. (2005) *Style and Form in Wangusa's Poetry: Originality, Traditionality, or Adaptation*. (A Master's dissertation)
- Chris Baldwick (1996) *Criticism and Literary Theory-1980 to the Present* Routledge. Taylor & Francis Group London and New York.
- David, I. (2011) The Libyan Liquidation Strategy- The Washington Post
- David and Nigel, W. (2014) *Modern Criticism and Theory. A Reader* Edited by Routledge. Taylor & Francis.
- Dey, I. (1993) *Data Analysis A User Guide Friendly for Social Scientists* Routledge Taylor & Francis Group. London and New York.
- Erlich, V. (1981) *Russian Formalism: History-Doctrine* .3rd ed. New Haven: Yale UP.
- Harpreet, S. (Journal of Indian Society of Periodontology
- Holzer, G. (2009) Somalia new Religious War- Analysis-International Relations and Security Network.
- Holy Bible, New International Version (2011) Biblica, Inc@
- Konrad-Adenauer-Stiftung (Ed): The Jihadist Threat in Northern Ghana and Togo: Stocktaking and Prospects for Containing the Expansion, Promediation, March 2022
- Leech, G. (1969) *A Linguistic Guide to English Poetry*. London & New York Longman.
- Leech, G. (1970) "This Bread I Break"-Language and Interpretation in Freeman, D.C(ed) *Linguistics and Literary Style* (pp. 40-56)
- McIntyre, D. (2003) *Foregrounding: Reflections on foregrounding theory as a Teaching Methodology in a Lecture Course on Stylistics*
- Miles, J. (1960) *Renaissance, Eighteenth Century, and Modern Language in English Poetry: A Tabular View*. University of California.
- Mugambi. (2010) Open Society Foundation; "The War against Corruption in Kenya"
- Mukarovsky, J. (1970) "Standard Language and Poetic Language" in Freeman, D.C(ed) *Linguistics and Literary Style* (pp. 119-128.
- Oumah, O. (2020) Class of 1964: A chat with Literary Great Prof Wangusa.
- Robey, D. (1986) "3: Anglo-American New Criticism". *Modern Literary Theory: A Comparative Introduction*. Ed. Ann Jefferson and David Roby. 2nd Ed. London: B. T. Bratsford, 73-91.
- Ross, M. & Supryia, M. (2009) *The Bedford Glossary of Critical and Literary Terms* Southern Methodist University-Palgrave Macmillan Press Limited.
- Ryan, M. (2017) *Literary Education-A Practical Introduction*. Published by Wiley
- Blackwell: 2nd edition.

Salwak, D. (1984) Lincoln, Abraham. 1863 “The Gettysburg Address”. *America’s Most Famous Speeches*, Random House.

“South Sudan Inflation hits a 3.3 percent increase driven by high food prices and scarcity of dollars between May and June” News and Press Release by Miraya FM 4 August, 2014

Sami, A. (2008). Morphological deviation as a Stylistic Marker in E. E. Cumming’s Poetry- University of Al-Qadisiyah.

Short, M. (1996) *Exploring the Language of Poems, Plays and Prose*. London: Longman

The World Bank (2017) Zanzibar Sees a Slight Decline in Poverty Except for Pemba

Wangusa, T. (1994) *A Pattern of Dust*, A: Selected Poems 1965-1990 Kampala: Fountain Publishers.

Wangusa, T. (2006) *Africa’s new Brood*. Kampala: Bow and Arrow.

Wangusa, T. (2021) *Anthem for Africa* (2nd Edition) Kitara Nation ISBN: 9-789970-9884-1-9

Wangusa, T. (1977) *Salutations: Poems, 1965-75* East African Literature Bureau, Nairobi

Wangusa, T. *Bilomelele bye Lukingi Masaaba* (Poems of Mount Elgon) ISBN 978-1-926906-54-6