



TRAUMATIC RHUBARB AND ENDURING TRIBULATION: MARIA MANUELA MARGARIDO AND TANURE OJAIDE'S SELECTED AFRICAN POEMS ACCENTUATING ON 'DEHUMANIZATION'

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ABSTRACT

African literature is inscription of and instigation Africa. This literature comprises of a cadaver exertion in sundry languages and an assortment of field's choice from uttered literature to works on paper in imposing lingo or language. In African literature, subterranean ingrained part is Traumatic Rhubarb. Tribulation, Apartheid, Dehumanization and Trauma are leading theme tune of African literature, life, civilization, nation and culture. This research work attempts to scrutinize substantial gist regarding African literature from the memorialized poems of Maria Manuela Margarido and Tanure Ojaide's selected poems with special reference to Anthonia C. Kalu's The Rienner Anthology of African Literature. Essentially, this book divulges the fruitfulness of African inventiveness, legends and extravaganzas; works by such eminent writers as Chinua Achebe, Bernard Dadie, Maria Manuela Margarido, Tayeb Salih, Wole Soyinka, Ezenwa Ohaeto, Tanure Ojaide, Ngugi wa Thiong'o; and works of fiction and poetry by numerous innovative authors. The present research work alienated into four sections. The first section comprehends A Concise Discourse on African Literature. The second section is about Maria Manuela Margarido's deals with the theme tunes of suffering, exploitation and torturing of Native Africans by colonizers in his celebrated poem, "You Who Occupy Our Land". The third section consist of Native Africans Endorsement in Tanure Ojaide's poem entitled "Launching Our Community Development Funds". The last part summarizes about conclusion of this research work.

Key Words: African Literature, Traumatic Rhubarb, Enduring Tribulation, Apartheid, Racial Discrimination, Maria Manuela Margarido, Tanure Ojaide, Black Nativism, Native Africans and Dehumanization

INTRODUCTION

"I have fought against Black domination. And I have fought against White domination. I have cherished the ideal of a democratic and free society in

RIMA SONI

1Page



which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be. It is an ideal for which I am prepared to die.”

Nelson Rolihlahla Mandela

A Concise Discourse on African Literature:

African literature is inscription of and origination Africa. In African literature, subterranean ingrained parts are Traumatic Rhubarb, Enduring Tribulation, Apartheid, Colour Contradistinction, Racial Discrimination and Dehumanization. African literature consists of a cadaver exertion in sundry languages and an assortment of field's choice from verbalized literature to literature on paper in imposing lingo or language. Uttered literature, together with anecdotes, olden times, legends, axioms and additional terminology is consistently engaged to enlighten and keep amused to children. Verbalized tradition and description make available to be reminiscent entire group of people of their ancestor's gallant and chivalrous deeds, their ancient times and their rituals.

Approximately of the African works to gain attention in the west were the poignant slave narratives, such as the Interesting Narratives of life and Adventures of Olaudah Equiano, the African which described vividly horrors of slavery and slave trade. As African became literate in their own languages, they often reacted against colonial authoritarianism in their writings.

Traumatic Rhubarb in Maria Manuela Margarido's "You Who Occupy Our Land"

Maria Manuela Conceição Carvalho Margarido (b. 1926) spouse of Portuguese author besides detractor Alfredo Margarido was a São Tomé and Príncipe (or Santomean) versifier. Manuela Margarido comprised the cause for the fight counter to colonialism, even in the 1950s, she avowed the liberation of the archipelago. Nonetheless in some of her extra verses, she usages invocation, African ancestralism and an incantatory charge.

The title of the present poem is "You Who Occupy Our Land". The writer is Maria Manuela Margradio.

"You Who Occupy Our Land" by Maria Margarido is essentially a poem in Portuguese but then deciphered into English by Allan Francovich. It is a poem about the colonial experience and torcher which the colonized had to suffer all through the period of colonization. The poem presents a depiction of in what way native people were put to torture by the colonizers.

Do not lose sight



of the skipping children:

*The black khaki garbed snake
struts before the hut door. (1-4)*

The very advent of the colonizers is adequate to generate an upsurge of terror amongst the locale tribal alive in their hut. Their children diffuse in diverse directions at what time those potentates unexpectedly derive to the doors of their hut.

*The breadfruit trees they cut down
to leave us hungry. (5-6)*

They expurgated the breadfruit trees to see that the locale tribal go short of food then remain starving.

*Tragedy we already know:
the flaming hut (9-10)*

The locale tribal are attentive of this misfortune in which even their huts are set on fire. The tribal know that they are underprivileged labours who live their life expectancy through doing the work of farm labours.

*We know ourselves.
sorters of tea from hampers
bark-strippers of the cashew trees. (15-17)*

Some of them do the work of cataloguing tea as of the basket and some others severe cashew from cashew trees. This native people are cognizant of who they are and how they live by doing a scuffle. The question to the colonizers is: Do they know what they are?

*But you, faintly off-colour
masks of men
barely empty ghosts of men
you who occupy or land? (18-21)*

The colonizers make a claim of their ethos and community sagacity nevertheless the locale people want to remind them they are nonentity more than flickers of man. Individual who is human being would never illtreated others. By enquiring an interrogation who those people are, the poet wishes to convey that the people who occupy the terrestrial of others are not human being in a factual wisdom of term.



Dehumanization: A Major Issue Covering by Tanure Ojaide in his Celebrated Poem – ‘Launching Our Community Development fund’

Tanure Ojaide (born 1948) is a productive Nigerian lyricist besides writer. He is distinguished used for his exceptional literary apparition then for his penetrating condemnation of colonialism, religious conviction, and extra issues. He is regarded as a socio-political and ecocritical versifier. His poesy is extensively recited and he is identified for his fermentation of Urhobo folk tales and Udje aesthetics in his poems.

“Launching Our Community Development Fund” by Tanure Ojaide is a sardonic poem about in what way a nation is looted and exploited by the native leaders themselves. It is a poem about the truth that simply decolonization and political freedom of a country don’t solve the problems of that country over night. Simply the change of power from the white ruler to the local native leaders does not solve the problems of a country. The present poem provides a good example of how a country can be looted by even the local leaders.

*It was announced in the Daily Times, the New Nigerian,
The television, radio, and other acclaimed megaphone.
Today we lunch our Community Developed Fund
to complete the project the Government abandoned from the start
for lack of funds; the Treasury was looted overnight
by those elected to generated national wealth (1-6)*

It was proclaimed in the print and electronic broadcasting persuasively that the community development fund is to be launched. A very gaudy announcement was made about it, that decibels is highlighted through the word ‘Megaphone’. The fund is to be raised in order to complete the project which wasn’t begun at all by the government due to the deficiency of money. The tragedy was looted by those leaders who were voted to increase the nationwide affluence.

*Dancers are back again from their holes, gyrating
in front of the Chairman and the Chief Launcher, millionaires. (7-8)*

The dancers were termed at the period of function to entertainment the leaders, foremost invitee and wholly other milliners. The dwelling of the function was decorated in the national colour. It was going to be an immense demonstration to verify how regime concerned in the welfare of the communal persons.

There was no attempt to build what would outlive the builders,



*And this disregard for afterlife was unfortunate for us
Christians and Muslims; heaven could not be gained here. (15-17)*

The versifier remarks that it was impartial an illustration which had no follow up neither the influential nor the manufacturers - contractor bothered for the follow up. The substance grit which was laid dissolved – forgotten by the leaders. The poet precisely indicates that merely the promise of heaven is specified to the individuals.

*Always before new lords that rise with the fall of old patrons,
The dancers live eternally digging the ground that swallows
the Very Impotent Personalities. And after this launching,
the proceedings, the names of donors, will be announced
in the Daily Times, the New Nigerian and other acclaimed
megaphones. (20-25)*

Old loads and leaders go, new loads and leader derives and as soon as a very gaudy illustration of the instinctive leaders takes place. The status quo of the people remnants the equivalent. The contributors and billionaires are contented about such a show because their names are deafeningly proclaimed. The genuine effort of the project does not take place at all.

In the present poem, the poet highlights powerlessness of the communal mask and at the equivalent time wickedness of instinctive leaders. It converts a systematic training of the leaders. Foremost to elevated endowment and at that time verve through it. This veracity is articulated in the poem.

CONCLUSION:

This conscientious study of Maria Manuela Margarido and Tanure Ojaide's selected poetry discloses that these three are poets with reflective societal obligation, whose purpose at emerging snoring minds, alerting susceptible sentiments and exploding latent fire in the emotion of African civilization to arise in accord to encounter palpable illustrations of racial and colour discrimination, slavery, unfairness, exploitation, suffering, torturing and dehumanization that proliferate in the civilization.

In the end, the researcher would like to display the announcement of Universal Human rights -1948:

"All human beings are born free and equal in dignity and rights..."



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