Thematic Preoccupations of D. A. Ọbasá and Šóbọ̀ Aróbíodù on Religion and Colonialism

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Abstract
The works of D.A. Obasá and Šóbọ̀ Aróbíodù, the two intelligensias of Yorùbá poetry, have been the focus of earlier scholarly works in Yorùbá, with little attention given to the comparative study of their poetry. Therefore, this essay is a comparative analysis of the two poets’ poems with particular reference to issues relating to religion and colonialism. Our findings reveal that Šóbọ̀ Aróbíodù usually comments on issues in a direct manner while Obasá comments both directly and indirectly on religious and colonial issues. Also, Šóbọ̀ Aróbíodù’s comments on religion are basically to commend Christianity as introduced in Nigeria by the European missionaries, while Obasá’s poetry usually satirizes or lampoons Islamic and traditional religions. Generally, Obasá’s view is mainly on Yorùbá ideology while religion and colonialism are the primary foci of Šóbọ̀ Aróbíodù’s poetry. Therefore, there is no gainsaying that both poets advocate against religious autocracy. They both believe that colonialism is actually good, but they also argue that it also has a lot of disadvantages, which destroyed Yorùbá cultural heritage. Besides, both poets see colonialism as a movement that brings to the fore African modernization. The essay concludes that Šóbọ̀ and Obasá are both social poets in the areas of religion and colonialism.

Introduction
Religion and colonialism are the oldest issues but current in the present society. Though Africa has been colonized centuries ago, the effect and impact
of colonialism have formed the discourse of several scholars and literary writers till date. Since the onset of colonialism, Western religion which is one of the many strategies of colonization in Africa has also been highly discussed. Therefore, the aim of this essay is to examine the themes of religion and colonialism in the poetry of Dénelé Ọbasá and Ọbọ̀r Òróbíodu. Akinyemi (1987, 2017) is one of the scholars who have examined the works of Ọbasá. He examines the cultural perspective of Ọbasá’s trilogy and the poet’s contributions to Yorùbá literary works. However, he affirms that Ọbasá primarily writes on Yorùbá ideologies. Olabimtan (1975) also has a comprehensive work on the language use of Ọbasá in his trilogy. He critically examines how Ọbasá consciously compile known Yorùbá oral genres together with in-depth meaning to examine critical and philosophical issues in the society. Olatunji (1975) also examines the significance of Ọbọ̀r Òróbíodu’s poetic works to the contemporary society. In his work, Olatunji asserts that Ọbọ̀r Òróbíodu was mostly celebrated for his oral orò performance than the written poetry. However, he submits that Ọbọ̀r Òróbíodu’s choice of language of rendition, which is the Ègbá dialect is unique. Ọbọ̀r Òróbíodu was also believed to have contributed immensely to Yorùbá scholarship through his poetry. Ojo (2016) in her work also examines the theme of satire in the work of Ọbọ̀r Òróbíodu. She affirms that Ọbọ̀r satirizes people, events, and religion in his work.

In the light of the above, it is evident that scholars have examined different aspects of the works of these two poets. Though, Akinyemi (1987), Olatunji (1975), and Ojo (2016) have examined some of the thematic preoccupations of the poets, no one has attempted a comparative study of the poetry of both poets, especially on the theme of religion and colonialism, which is the focus of this paper.

**Poetry as a Concept**

Poetry can be described as spontaneous overflow of powerful feelings which is rendered or written with short consciously selected words or phrases that best capture the mind of the both the reader/writer and the audience or reader. Poetry can also be referred to as a comparative name given to any form of written or spoken word which is rendered with a melodious sound or chanted. It is also one of the three genres of literature, which is emphatic and prominent in words and metaphoric meanings. Though, it is a short composition but it deepens its meaning in the mind of its reader. In Yorùbá literature and other African literatures, poetry is in two forms; the oral and the written poetry. While written poetry from the point of composition is written, oral poetry is verbal from the point of composition to rendering. However, it should be noted here, that it is possible for oral poetry to be found in
the written form in the present day as a way of preventing such oral poetry from going into extinction. Whereas, this does not remove the orality from such oral poetry that has been transcribed. In essence, this paper shall examine both the written and oral transcribed poetry.

Yorùbá poets have written several poems in relation to all aspects of the society and man’s endeavors. Some prominent Yorùbá poets are Şóbò Aróbíodù, Déñrelé Ṭbasá, Adébáyo Faléti, Akínwúmi Ịsoklà, Àtārì Ịjànàkù, Dúró Adélékè, Àrinpé Àdèjùmọ, Bunmi Olújìnmi, Olúnwọjú Àdepoju, Olatunbosun Oládàpò, and many others. Litrate poets have over the time focused on current issues in the society. In Africa, scholars have categorized poets into three: poets that existed before the advent of colonialism, this category are referred to as pre-colonial poets. The second are poets that existed during colonial era and who must have been born during the colonial era as well. This set of poets are referred to as colonial era poets. The last are poets who existed after the end of colonialism. This set of poets write on contemporary issues in the society and they are tagged contemporary / post-colonial poets. In this paper, our focus is on the colonial poets, who existed during the colonial era using Déñrelé Ṭbasá, whose work was basically written during the onset of colonialism and Şóbò Aróbíodù, whose works also reflect mainly on the colonial era and their administration.

Poetry and Religion

Poetry and religion are two concepts which can be interpreted in two ways; this could be religious poetry and poetry on religion. Religious poetry are poems that are basically used for religious purposes. They are poetry performed at or for a particular religious rite. For instance, iyẹrẹ ifá, is a religious poem performed by those who worship Ọrùnmilà, the progenitor of Ifá religion. iwi egúngún for those who worship Ògún (Iron god), among many others. These forms of poetry are mainly used to appraise or complement the many gods in Yorùbá traditional religion. Finnegan (2012) rightly puts the attributes of religious poetry as, “[t]he content may be religious as in verse about mythical actions of gods or directs religious instructions. The poem may be recited by those who are regarded as religious specialists. Thirdly, it may be performed on occasions which are generally agreed to be religious ones” (165-166).

Aside, religious poetry could also mean poetry on religion. This form of poetry is not based on a particular religion as asserted by Finnegan above, neither does it have a specific time or period dedicated to its performance. It also does not require specific experts or specialists in its rendering. These are poems based on religious issues in the society. They are not limited to
appraising deities alone but they can also be used to satirize and rebuke religious practices, or comment and criticize religion and religious activities. Poets who write on religion are commentators who criticize religious activities; their poems are on religion not for religion. They examine both the good and the bad in the targeted religion. In the frame of this paper, the focus is on poetry on religion.

Several Yoruba poets both literate and non-literate have composed poems on religion either traditional religion or on western religion (Christianity and Islam). Both religions have been satirized and appraised. In Yorùbá literature, Ọbasá and Aróbíodù are the two prominent Yorùba poets who write on religion during the pre-colonial and colonial era in Nigeria. Their works feature the two religions mentioned above, especially Ọbasá has poems based on traditional and Islamic religions while Ṣóbò has poems based only on Christian religion.

**Colonialism and Imperialism**

Fulford and Kitson (1998) define colonialism from Marxist perspective as the conquest and direct control of other peoples’ land. They also call it a historical phase in the larger process of imperialism or the globalization of capitalist mode of production. It should be noted that, in this definition, colonialism leads to imperialism. Okon (2014) defines colonialism as the imposition of a foreign rule by an external power, which culminates in the control and exploitation of the conquered people. This can happen through political imposition of power, deception, and propaganda. Okon stated further that apart from political subjugation and infantile domination of the subject, economic motivations are often the fundamental reasons for colonial occupation. This occurred in African historical experience. Colonialism in Africa represents the period when Europe conquered and exploited the human and natural resources of the continent through the use of superior military force without taking permission from the people of the land (Okon 2014.193). After the abolition of slave trade, the European countries who participated in the Berlin Conference of 1884-1885 partitioned the African communities among themselves without the knowledge of the African people.

According to Shekhar (2012), European colonialism started in the fifteenth century and reached its peak position in the late nineteenth century. At the peak of colonialism, more than three quarters of the earth belonged to these European countries: Britain, France, Netherlands, Spain, Portugal, Italy and Germany. This process of colonization led to the oppression of the indigenous people of colonial territory. Such an example was the apartheid that occurred in South Africa. The people of South Africa according to Skekhar (2012) were
exposed to racial discrimination, oppression, and segregation. They were excluded from citizenship and forced to live on government appropriated lands based on tribe. The Whites who were the colonizers enjoyed superior education, housing, jobs, medical care, and were treated as first class citizens while the indigenous occupants of the land were oppressed.

Imperialism on the other hand was defined by Skekhar as a system in which a country controls other countries. This is a situation when an independent country is under the control of another country even after her independence. An example given by Skekhar is the British colonialism that makes the spread of English language across the globe possible. Also, the diplomacy playing by America to impose English on the world is a modern imperialism. This could also be called English linguistic imperialism. Imperialism covers other aspects of life including religion, socio-cultural activities, sport, politics, education and economy. Fulford and Kitson (1998) observe that it is possible to differentiate between colonialism as a material system of conquest and control, and imperialism as a form of colonialism which is based on hegemony of culture and ideological imperative. When colonialism is a thing of the past, ended in nineteenth-century, imperialism persists in the sense of continuing global ambitions of Western capitalism.

Poets’ Views on Africa Colonialism and Imperialism

Because they are products of their society, African poets did not fold their hands and keep silent on the situation of colonialism and political imperialism their lands encountered during and after colonization. According to Olaoluwa (2009), the major thematic preoccupation in the first generation of modern African poetry was the reaction and the discussion against the dominance of colonialism. Many of these poets were elites and they understood the extent of colonial impact on Africa and the forms of imperialism that had gone with it. So, these poets disliked the propagation of the Judeo-Christian civilization which they believed was affecting African people’s life style and could displace their communal societies. Among of this set, who wrote mostly in colonial languages, according to Olaoluwa (2009), included Sedar Senghor, Christopher Okigbo and Agostinho Neto. These poets joined the nationalist awareness and independence struggles to call peoples’ attention to colonial domination of their land, they condemned the subjugation and discussed the need to revive their culture. Some of them exposed the forms of oppression which African people were subjected to by the European colonists. Example of such oppression was discussed by Osward Mbuyiseni Mtshali (2011) in his poem “Nightfall in Soweto.” Mtshali calls himself a victim of oppression when he said,
I am the victim.
I am slaughtered
Every night in the streets.
I am cornered by the fear
Gnawing at my timid heart;
In my helplessness I languish.
Man has ceased to be man
Man has become beast
Man has become prey. (Lines 10-18).

In the above poetic lines, the poet points to the kind of oppression mounted upon his people in colonial days of South Africa. He calls himself a victim of oppression by the white colonial masters which he also calls a prey that hunts him around. For his comment on the subjugation exercise targeted against the native black people of South Africa, Dennis Brutus, a renowned South African poet was jailed for eighteen months by the British colonial government (Sustar and Karim 2006). Tembo (2012) also pointed to the fact that many African poems show disapproval of colonial domination and the subsequent dehumanization and enslavement of the colonized subjects. This is to show that African poets comment on the pre-colonial, colonial, and postcolonial situations of their countries.

**Post-Colonialism**

According to Abrams (1999), post-colonial study encompasses the critical analysis of the history, culture, literature, and modes of discourse that are in particular to the former colonies of England, Spain, France, and other European imperial powers. The study is based on the so-called Third World countries which are found in Africa, Asia, the Caribbean Islands, and South America. The theory views through a perspective that shows the extent to which the social and economic life of the above listed continents were represented in the literature and how they were silently underwritten by colonial masters. The movement, according to Abrams, mainly focused on the rejection and objection to the master-narrative traits of Western imperialists. It is also an objection to the act of combining the Western literary discussion with the categories which the subjects (people of colonized countries) consider themselves and see the world around them. A major element in the post-colonial agenda according Abrams is to disestablish Eurocentric customs of literary and artistic values, and to expand the literary standard to include the people of the colonies.
Selden (2005) describes post-colonialism which he also called postcolonial criticism as a further movement which draws on the more radical implications of post structuralism. This is to include the colonial discourse and the real outlook of colonial objects in literary discussion. So, the criticism is a movement against colonial ruling. The struggle found its way into intellectuals and academics as a reaction of a new awareness on the independent of Indian in 1947. It is a kind of reorientation to the objects of the colonization for total liberation from the Western colonizers. The struggle according to Selden is also to oppose the models of Western thoughts and ideologies which are derived from Aristotle, Descartes, Kant, Marx, Nietzsche and Freud, also from literature of Homer, Dante, Flaubert and T. S. Eliot, that have dominated the world culture. Butt (2013) argues that different perspectives are used by writers using post-colonial criticism as a base of their literary analysis. According to this scholar, many postcolonial critics and writers focus on domination in the contemporary world (after independence) to expose the extent at which colonial cultural activities have penetrated the life of people of colonized nation, post-colonial theory studies all aspects of the colonial objects’ lives with further search for elements of neocolonialism within these countries. As a result, topics of post-colonialism cover some aspects such as: politics of anti-colonialism and neo-colonialism, race and ethnicity, gender issues, nationalism, class struggle, political system, religious activities, cultural issues, international diplomacy, language imperialism, sport and tourism, economic rivalry, education, war and other aspects of global world. Qbasá and Šóbọ are among the category of poets who write to comment on occurrences and issues in Yorùbá, Nigeria and international world during and after colonialization of Nigeria.

A Brief Insight into Dénrelé Qbasá and Šóbọ Aróbíodù

Dénrelé Qbasá

Akinyemi (1987) did a comprehensive biography on Dénrelé Adetimikan Qbasá. Hence, it is worthy of note to emphasize a little about his literary antecedent. Qbasá is the first known Yorùbá literate poet to collect over one hundred of Yorùbá genres from different oral artists. Apart from his collections of oral poetry, he also originally created his own poems. Qbasá is a prolific poet who uses the known works to create philosophical ideas symbolically in the mind of his readers. He is also a timeless writer. Some of his poems in his trilogy such as “Ilé”, “Tanímẹhin I” and “Tanímẹhin II”, (Qbasá, 1934, 1945) among other, reveal how important and relevant it is to have good relationship with other people in the society. Qbasá is also a philosophical poet. He has a deep insight into the society and the only way he could express it is through
the lines of his poems. He uses all his poems to print a clear picture into the minds of his works’ readers and through the use of similar Yorùbá oral genre like proverb, idoms, anecdote and the likes. Besides, he draws out the morals and lessons for his readers. He is not a storyteller like Adébáyò Fálétí, but a descriptive poet who keeps describing metaphorically his philosophically picked ideas until it is well-established. Such an instance could be found in “Ikú”, (Ọbasá 1934). Ọbasá as a poet can also be referred to as a social commentator, who does not neglect any aspect of the society. His main focus is on individual make-up and things that make a person a good citizen, ọmolùàbí. This is reflected in the titles of most of his poems such as; “Ọmúgà”, “Èrè Iṣẹ”, “Èlẹnu-mẹjì”, “Àfọjúdih”, “Ọkànjuà-Olè”, among others. He also gives account of important events during his time, like the history of Tápà and the Yorùbá which he titled “Ìtàn Tápà âti Yorùbá”. Aside, there are also comments on religion and colonial issues.

Ṣọbọ̀ Aróbíodù

Just like Akinyemi has a comprehensive biography on Ọbasá, Ọlátúnji (1982) also has the same on Ṣọbọ̀ Aróbíodù. Hence, only a brief of his literary history shall be examined here. Ṣọbọ̀ Aróbíodù is believed to be an oral poet who spoke on everything and anything ranging from what pertains to his immediate society. His full name is Ṣọbọ̀wálé Ṣówándé but got his nickname Aróbíodù, (one whose poetic voice sounds like Odu) from the beat sound of his poem. Odu, according to Ọlátúnji (1982), is a metal made object which produces a sonorous sound used as a mark identifying where and how puppies travel. Because he also chants when walking around, his habits was compared to that of puppy wearing an odu, for so doing, he was labeled Aróbíodù. Ṣọbọ̀wálé Ṣówándé Aróbíodu discusses his life historical experiences in his poems. He reflects his concerns about things around him. Because he lived during colonial and Christian missionary era, many of his poems have colonial and religious thematic preoccupations. Aróbíodù’s poems many times kick against the cultural practices of his community. This is as a result of his consideration that Christianity is godlier than traditional religion such as the orò cult. Ṣọbọ̀ Aróbíodu during his childhood stage paid less attention to his primary education. He sneaked out of the school, C.M.S. Training Institute, Ìbàrà, Abéòkúta, abandoned the school many times to follow orò cult practitioners. He learned àrùgbè poem from the process and becomes an àrùgbè oral poet. During his adulthood, he became a Christian and the Christianity became a major thematic preoccupation of his poem. Ṣọbọ̀ Aróbíodu is a social and political commentator who discusses social occurrences of his community. To sum up what Ṣọbọ̀wálé Ṣówándé Aróbíodu’s poems are Ọlátunji (1975) asserts that, “[t]he poems of Sówándé cover a wide range of topics. In
his succinct comments on events and developments in his society. He could be seen as a poet displaying his acute consciousness and most delicate sensibility to the conditions of his time” (976).

This implies that Ṣóbò Aróbíodù like Qbasá takes close cognisant of his immediate enviorment. He sees it as an obligation to document and comment on the ongoing issues that affects his community and society at large. However, Ṣóbò Aróbíodù, unlike Qbasá do more of narration than description of terms. Ṣóbò picks an issue and gives a full narration of the incident or event in question, especially how it affects him or his environment. He is also known for giving accounts of incidences especially personal encounter with other people. Ṣóbò Aróbíodù is a social commentator but he comments more on religion and colonisation or civilisation.

**Theme of Religion in the Poetry of Dénrelé Qbasá and Ṣóbò Aróbíodù**

According to Akinyemi (2017), the aim of Denrele Qbasá is the compilation and documentation of Yorùbá thoughts and wise sayings. However, Qbasá does not just collect these items but he combines them in a way to teach, enlighten, and comment on the ongoing issues in the society as of his time. On the other hand, Ṣóbò is like the watch dog for his society. He does not just alert the society on issues or dangers but he makes recommendations and contributions which are solutions to the observed problems. The aim of every poet is not just to compose melodious lines called poems but to use these melodious lines to teach the norms of the society. One of the thematic preoccupations of Qbasá and Aróbíodù is religion. Both poets discuss issues related to the three religions in their society – African Traditional Religion, Christianity, and Islam.

Qbasá criticizes religion fanatics, who are hypocritical in all they do, to the extent of “slaughtering” water before they could drink. In his poem titled “Aláṣejù”, Qbasá, specifically satirizes some Islamic clergies who are known for exaggeration of things, proven to be religious.

*Aláwọṣe Ìmàle, a b’ori Kẹ̀nke!*
*A-ṣe-kó-sú-ní, Ìmàle Adòdò*
*O ní ‘Bí wọ̀n kò dúÌbù omi*
*Ọ̀ùn kò ní mu!*
*Bí wọ̀n kò dúÌbù eja*
*Ọ̀ùn kò ní je!... (Qbasá 1927:21).*

A converted Muslim with a big deformed head!
One who makes things hard for others, an extremist Muslim
Who says if water was not slaughtered
He would not drink!
If fish was not slaughtered
He would not eat…

This shows the outrageous length an Islamic religious extremist could go on some of its teaching. It is believed in the Islamic religion that animals that are not properly slaughtered, are forbidden for consumption (haram). This belief is established in Quran 108 verse 1-3:

1. To thee have we granted the Abundance
2. Therefore, to thy Lord turn in Prayer and sacrifice
3. For he who hateth thee- He will be cut off (From future hope)

In the second verse of the above Quranic excerpt, Muhammad was asked to make a sacrifice by slaughtering a ram on the day of *Id Adha* popularly called *iléyà* among Yorùbá Muslims. This is a major basis of animal sacrifice in Islam. Therefore, Muslims do not eat animals that are not properly slaughtered with knife. However, Qbasá, in order for him to establish that some people take religion dogmatically beyond letters, he portrays in his poem cited above a man who will not drink water or eat fish if they are not slaughtered. It is possible to identify the elements of extremism in the above ironical and hyperbolic expressions. Firstly, water is an inanimate object which does not have blood. It does not have life, and can never be killed or slaughtered. Fish on the other hand is an animate object but which could not also be slaughtered because of the slippery nature of its body. The poet at this point wants to portray how bad the act of extremism is to his readers. So, he chooses to use hyperbolic expressions which he himself is aware could not happen.

The ironic feature of this expression is that some Muslims would always want to follow their religious injunctions without considering if such a rule is practicable in Yorùbá land with different religious beliefs. They just want to follow the rule by all means. This, sometimes, causes harm, destruction, and inconveniences. Because the poet present this case in ironical and hyperbolic manner, which could make a reader have a sense of permutation before decoding the message, that is the reason why we argue that Qbasá’s uses indirect approach when commenting on religion.

Qbasá further mentions some other Islamic religious practices which he considers extremely inappropriate. In “Ebi”, Qbasá, the poet, while describing pains sustain as a result of hunger says, hunger could make an Islamic clergy eats the foods his Islamic faith considered forbidden,
‘Kòì gbó, kòì gbó’, l’ěnu onílé
‘Ô gbó’, l’ěnu àlejò:
Ebi ni i je báun!
Ebi kò pà ‘Màle,
Ô l’óun ki i j’âayá
Ebi pa Súlè, ó j’òbọ (Ọbasá 1927: 72).

It is not yet ripe, it is yet not ripe, could only be heared from landlord
But the visitor would said it is ripe:
That is hunger!
When a Muslim is not hungry
He says he doesn’t eat monkey
When Sule (a Muslim) is hungry, he consumes the monkey!

The last three lines in the above excerpt is a proverb. It stated that if a
Muslim has not been tormented by hunger, he/she says eating monkey meat
is unlawful but when he is well tormented, he violates the law and feeds on
the same monkey. This proverb is a satirical proverb which lampoons the
act of Islamic religious extremism which makes some food that are lawful in
Yorùbá socio-cultural setting unlawful. Hence, in line 25 of the poem “Ebi”,
the poet opines that a person who is seriously hungry cannot remember reli-
gious taboo, eni ebi n pa ki i k’èèwọ, this means, a person who is hungry does
not follow taboo. His comment is also made indirectly. We should take note
that the expression used to satirize religious acts above is a proverb. Proverb
expresses issues in ironical/indirect manner and should always be interpreted
as such; or else its intended meaning will be lost.

Ọbasá is also found of playing on Arabic words which is mostly related to
the Islamic religion. For instance, in “Ìyàn Èfèè”, (Ọbasá 1971:79-80), the
poet reflects how some people use religion to deceive others in other to sat-
isfy their needs. Ọbasá in the poem narrates the conversation between Oní-
ṣu (the owner of the yam) who also called Onilé (the landlord) in line 25 and
Aláròó, who want to share in the yam Oníṣu is preparing to cook and eat but
which Oníṣu does not want. When Aláròó observes that his justifications to
convince Oníṣu might not succeed, which could automatically deny him the
opportunity of eating from the yam, he says salaam (Islamic way of greeting),
Oníṣu considers a trick, he quickly rejects the temptation.

Aláròó ni “Salam àlékù!”
Onilé ni “Salam àlékù kan kο sí
Bí ik’a jolóunjẹ k’ó jeun!”
Aláròó says “Peace be upon you!”
Onílé says your greeting is not accepted
Unless you let me enjoy my food
The gist has turned to a gist of famine

_Salamat_ is highly respected among the Muslims. They regard it as an ordained way of greeting by Allah. There is a lot of religious beliefs attached to it. According to Stacey (2016), any Muslim who does not respond to it when it is said onto him or her is considered a sinner. Muslims believe that God shows mercy and blessing upon those who greet one another in this manner. This is established in Quran 6:54 where God explains the reward attached to the saying _salaam_ to Prophet Muhammad,

> When those who believe in Our Ayat (Proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say “Assalam Alaikun”, your Lord has prescribed Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft forgiving, Most Merciful.

Because of this theological belief, Muslims considered _salaam_ as having more reward than any cultural forms of greeting. They believe there is God’s mercy and blessing in it. Aláròó is aware of this; he knows that Onílé also does. He is sure of the fact that Onílé will reply him and he would welcome him or her to his or her home. Surprisingly, Onílé voids the temptation and Aláròó could not meet the expectation. The poet in this context systematically and indirectly reveals the habit of some people who use religious beliefs to commit a lot of atrocities. They take advantage of other peoples’ region to dupe, deceive, and cheat them.

Ọbasá also believe that even the religion clergies are deceitful. In his poem titled “Ìtànjé”, (Ọbasá 1971:35) reveals that religion clergies manipulate people with their religious titles and positions.

_Iró́ ń puró́ fún ró́_
_Sígidi kó lènu_
Ó lóhun ó fohún
_Iró́ ń puró́ fún ró́_
_Iró́ ńi Babaláwo ń pa_
_Nwọn kó gbó fá_
_Iró́ n’íṣègún ń pa_
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"Nwọn kò lọògùn
Àwọn Egúngùn
Nwọn kò r’égúngùn
Àwọn Abòrìṣa
Nwọn kò r’óriṣa
Olórùngbé kò jẹwọ
A-tan-ni-jẹ bí i Olóorun..." (Ọbasá 1927:35).

The liars are lying to one another
Figurine does not have mouth
Says it wants to talk
The liars are lying to one another
An Ifá priest is just lying
They are not versed in Ifá corpus
The herbalists are lying
They are versed in magical power
The masquerades
They do not see the spirit
The idol worshippers
They do not see the deities
Those who pretend to be dozing do not confess
Nobody deceives more than them

In the last line above, the poet concludes that the set of the people mentioned in the preceding lines of the poetry are all deceitful. The first four lines are proverbial expressions, they introduce Ọbasá’s comment in the excerpt. From line five to twelve of the excerpt, Ọbasá comments directly by mentioning the names of traditional religious priests he considers as liars in the poem. The last two lines which are embellished with proverbs sum up the deceitful habits of the mentioned people in an ironic manner. So, Ọbasá uses both direct and indirect style to comment on religion in the above excerpt.

Ọbasá further reveals the wickedness in traditional religion, this occurs when performing rituals. He believes that traditional religions are devilish in their practice. When they are planning evil, they exempt their own children but use other people’s children as elements of sacrifice. He says in his poem titled “Ète”,

"È pète pèrò
È gbé kinni yií ka ni lórí
È wá takété sí ni?
Ọmọ olómọ níi jé Èégún dé..."
Your planned
And put me into trouble
And you distance yourself
Someone else’s child is made to be the masquerade...
You see an unintelligent person
You did not take advantage of that
You see a mad man’s footprint
You did not use it to make a spell
No wise person would ever release his own

The first four lines above reflect how traditional religious clergies take advantage of other people to do ritual practices which could physically and spiritually affect the object of the incident, the non-initiate and the helpless people of the society. This comment is also presented indirectly because the excerpt is a string of proverbs.

In the same vein, in Şobọ Arobiodu’s poem titled “Sí Şọ̀pònná ọdún 1883”, he exposes some of the atrocities committed by the traditional religion followers, especially how they use humans for sacrifice:

Àánnúú Jéésù kò máa j’kíkú p’omọ Ìmàrò
Şọ̀pànná i bá kàn máa k’ègbàágbèje
Nin’omọ abòrisà
İgbóo bá kan ọwọ ti Jésù
A t’abé rè b’akọ. (Lijàdù 1902: 5-6).

It was Jesus’ mercy that repels death on the people
Şọ̀pànná would have killed thousands of people
Among the idol worshippers
But when he gets to Jesus’ people
He quits

The Şọ̀pànná practitioners were believed to be infecting people with smallpox around 1883 in Abèkúta, Nigeria. This religious people pretended and lied that it was the grievance of the deity Şọ̀pànná (The god of small pox) that causes the epidemic. So, they would admit anybody infected by the disease,
task them a huge amount of money and collect costly items like food and cloth from them before giving them the medication to cure the disease. This is exactly what the poet is pointing to. He considers this to be wickedness, exploitation, ungodliness, and abuse to humanity. Against the use of religion to deceive and cheat, the poet believes that with the arrival of Christianity, this act of exploitation was checkmated with what he considers the power of Jesus Christ, who saves his people from the trauma. Unlike Ọbasá, Ọ̀bádù comments on religious immoralities directly by mentioning the name of the people involved. He mentions the atrocity they committed and exposes how the power of Jesus Christ overrides them. Ọ̀bádù here considers Christianity as better than Ọ̀pàǹ (a Traditional Religion). With this, we can refer to Ọ̀bádù as an advocate of Christian religion.

Ọ̀bádù disapproves and warns against arrogance. This is reflected in his poem, “Sí Áwọn Agbáraga Ninú Ọmọ Ìmàrò”. The poet observes that many of the Christian youths during colonial period of his time in Abeokuta were elite; as a result, they show off their outfits when attending church programs.

God detests arrogance but loves humility
The Bishop of Aké enters the church with humbleness
The Ègbá elite youth group enter with arrogance
They abnormally put on neckties
And walk arrogantly!
If nonbelievers could enter their temple with humility
You Christians, why are you walking toward Jesus with arrogance?
Are you not afraid?

The poet in the above citation is not happy with the act of arrogance in the house of God. He challenges the elite, whom he called Ìmàrò for their arrogance even in the Church. Church, according to Christian belief, is the house of God, a place where Christians worship their Lord, a place of honor. The Bishop of Aké is aware of this, so he humbly enters the Church. The youths
are ignorant of this, but they feel too big to respect the ethics. As a member of the church, who, as a nature of his profession and a social-cultural critic, could not fold his hands and allow the youths in the church to get rotten, he quickly challenges them in the last two lines of the excerpt that if the Ògbóni cultists could show humility when entering their temple, while would Christian (the believers) not do the same in the Church. Sóbọ́ Arobiodu, at this point, could be seen as a religious poet and as well as a promoter of Christianity. His poems promote Christian religious practices over indigenous religious practices such as the Ògbóni cult. According to Àyántáyọ́ (2018), every religion of the world teach humility. This is contrary to many people’s belief that only Islam and Christianity teach moral values. Also, calling the Ògbóni group kẹfẹrí (non-believers) is derogatory. The word kẹfẹrí is from the Arabic language (Kafr). The word was borrowed into Yorùbá language by early Islamic preachers. Since all religions of the world have the attribute of monotheism and cultism in common, Àyántáyọ́ (2018) argues that like the Christians and the Muslims, the African Traditional religious group, i.e. the Ògbóni members also have religious creeds. Their creeds might not necessarily be the same with those of the Christianity and other religions of the world. As a point of observation, Qbasá’s comment on religion is not as direct and uninterrupted as that of Arobiodu. There are similarities and differences in the way both poets comment on religion. Qbasá satirizes Islamic extremism and immoral behaviors in traditional religion. Sóbọ́ Aróbíodú’s concerns is the promotion of his belief in the orò and other traditional religion’s cults of the Ègbá people and his new belief, Christianity. Both poets envisage religious normality and proper conduct.

**Theme of Colonialism in the Poetry of Dénrelé Qbasá and Sóbọ́ Aróbíodú**

Several poets in Africa have different views about African colonialism. Some poets believe that western colonialism is the reason for the various forms of ills in the contemporary society. There are others who believe that colonialism is a blessing to Africa. Whereas, few scholars believe that colonialism has both its gain and loss to Africa. Dénrelé Qbasá and Sóbọ́ Aróbíodú are among African poets who succumb to this view. These poets believe that colonialism has actually opened the eyes of the Yoruba people to a good number of things present in their society before colonization but were not properly utilized. They also believe that colonialism has helped to check the abuse of power by some autocratic political leaders. For instance, Qbasá believes that the era of colonialism put an end to tribal and intra ethnic wars and dispute in Yorùbá land. He also reveals in his poems that colonialism checkmated the
excessive power of some Yoruba kings and chiefs. Hence, he says in his poem titled “Ìgbà Oìbó” that,

*Ayé d’áyé òyínbó
Ìgbà òyínbó dùn láádnjù
Kò s’ógun mó
Kò s’ótè mó
A kò múni l’óko mó
A kò múni l’ódò mó
Tani ñ lọ ni’bẹ̀un kò sí mó
Gbogbo wa d’ọmọ oṣa! (Ọbasá 1945: 41-42)*

The power of land is now in the hand of the white (Europeans)
The era is good
There is no more war
No more menace
No more abduction at farm road
No more abduction at river road
No more why are you walking over there
We all become equal

Ọbasá clearly reveals here that the colonial era was peaceful compared to the precolonial era. The crime rates reduced, no more abduction, kidnapping, civil war, subjugation, and the sense of inequality is no more. In the same poem, he goes further to highlight other advantages of the colonial era and the civilization that science and technology brought to Yorubaland. Hence he says;

*Gbogbo ayé ti lu j’ára won
A n’re Mọkà, à gb’ónà Èkó
A n’re ‘Lú Qba
A gb’nà Kàdúnà
OkJ kò gbojú omi mó
Ó n’rin ilé jíle
Ónà ilé jíle kò yá mó
Ojú afé fẹ ni wón tún ní bá lọ! (Ọbasá 1945: 41-42)*

The world is connected
We are going to Mecca, we took Lagos road
We travel abroad,
We travel to Kaduna
Traveling by water is no more relevant  
We travel by road  
Traveling by road is no longer relevant  
Many people now travel by air

Here, Obasa makes reference to technology as one of the inventions of the Whitemen (Europeans) in Africa. How they have used their initiatives to create and recreate roads and other faster means of transportations like ship and aircraft which are better than the traditional means of transportation. Also, Ṣòbọ̀ Arobiodu initially commends the colonization of his nation by the British government. He sees colonialism as a way out to many problems occurring in his land and always defends the government. This is reflected in a good number of his poems. Olutunji, (1982: 45) discusses Ṣòbọ̀’s view on the resolution of civil war, slave trade, conflicts of different types and interethnic misunderstanding present in Yorùbá land before colonization.

\[
\text{Igbè Òyìnbó kò dë jé kómódé Ègbá jagun,  
Ọ mà dùn jù.  
Ọtè ibá jé fi bayi parun adùn pò jù  
È jé ká dúpé lówọ Òyìnbó funfùn  
Àwọn réé kò dë jé kómódé Ègbá jagun àtòtè}(\text{Olutunji 1982: 45}).
\]

Colonization frees Ègbá youths from going to war  
It is more pleasant  
Conspiracy could have ended this way it could have been better  
Let’s be thankful to the Whiteman  
They were the one that saved the young people of Ègbá from experiencing the pains  
of war

The poet in the above poetic lines praises the colonial government which stopped wars in Yorùbá land. It is not only in Yorùbá land that the British government stopped interethnic and intraethnic rivalries, they did so elsewhere, mostly, in all former British Colonies. In the excerpt, Ṣòbọ̀ Arobiodu could be seen as the lover of the colonization and the promoter of British colonial administration.

Ṣòbọ̀ Arobiodu on the other hand condemns some things he considers the disadvantages of colonization. Example of this is in the poem below where Ṣòbọ̀ Arobiodu points out some of his dissatisfaction about the adminstration of the British colonial government.
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́Eyin Kiryó Èkó, ẹ kò gbóro mi na?
Iwun ojú ènià dúdú ń ri lí sàà yì ju toguń Idàhòmi?
Dede ènià dúdú ń dàwó tô Şọjà líbi ńwọn ńjagun,
A kò kúkú mọ ’wo’lé ipi ńwọn ti ń se bẹrẹ ọlè. (Ọlatunji, 1982.49).

You, the Creole, are you listening to me?
Is what the black people experience during colonisation
is not worse than the havoc
of Idahomi war?
All the black people financially contributed to the
maintenance of soldiers at the
battlefield,
Whereas we are ignorant what causes the war.

According to Ọlatunji (1982), Šóbò Àrobiodu makes this comment during World War I. During this time, all the British Colonies financially contributed to the maintenance of the British soldiers at the battlefield. The poet compares the period of colonization to the traditional era of governance in Yorùbá land and submits that even with technological advancement, the instruments of life conveniency, and the law of equality which colonization has brought to his land, his experience of Dahomiam tribulation is prefarable. He argues that the period of colonialism is more turbulent than the precolonial days. It could be said that Šóbò Àrobiodu praises the colonial government at its beginning when many people do not understand what colonilism entails. Nevertheless, when the system was put into practice, he realized along the line that colonial masters are worse than the traditional warlords.

However, Òbasá does not just appraise the influence of the Whiteman through colonialism alone, but he reveals some of the effect of this era on the Yorùbá society and Africa at large. He believes that the civilization introduced by the colonial era has deprived the Yorùbá society of its cultural values such as respects for elders and communal life style the Africans are known for. According to Òbasá in the poem “Ìgbà Òibó”, the civilization has brought disunity to the society, starting from the home to the larger community. Hence, he says:

̀Ìgbà dìgbà òyínbo
Aya kò gbó t’okọ
Ọmọ kò gbó ti Baba
Ìyàwọ kò gba tiyàlẹ
Ìwọfù koše sísẹ
dì Ayé yadà (Òbasá 1945: 42).
It is now the time of the Whiteman
Wife does not listen to the husband
Child no longer listen to the father
Junior wife no longer listen to senior wife
Slave no longer work again
Life is not in order

The above excerpt shows that people now think that colonization has brought civilization. So, the world is free. The colonial government has given equal right and privilege to all. Wives and children, see themselves as equal with their husbands and fathers respectively. This act kicks against the Yorùbá cultural value of omọliàbí (a virtuous person). It is a concept that allows a child to respect his/her parents and elders. It also enables slaves to serve their masters. Ọbasá goes further to state that colonial masters through civilization promoted divorce in African marriages. Divorce is a very rare thing in Africa, which is greatly discouraged. However, Ọbasá believes that through civilization some women have embraced divorce and have seen it as a leverage to commit adultery and promiscuous act. Such women divorce their husband to marry other men they may be in love with. Hence, he says:

Ọ́ ní rin fanda
Ọ l’ámúní kò sí
B’óko bá fé
K’ ó kálo sí Bẹrẹ
Bẹrẹ l’o tí i dé
Níbi tí wón gbé ń k’ọko. (Ọbasá 1945: 41).

She is walking freely
She said there is no one to arrest her
If the husband wants
He should go to Bẹrẹ
Is because he has not gotten to Bẹrẹ
Where they divorce their partner.

It should be noted that the culture of divorce is not alien to Yorùbá socio-cultural setting. But the practice is ultimately minimized as a result of social belief that most women who divorce their husbands do so as a result of their promiscuous attitude. When the Britian establishes her colony in the Yorùbaland, women were permitted to request for divorce if they wanted one. Customary court was established and divorce was legalized for every married
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person irrespective of gender or religion. This is exactly what the woman in the poetic lines above tells her husbands to do. Ṣẹrẹ mentioned in the excerpt is the headquarters of the old Ìbadàn munipal government during British colonization, it is where the customary court was located. For a wife to have the freedom of telling her husband to go and order for divorce according to Ọbasá, is among the relegation of conjugal respect wives owe their husbands in Yorùbá land.

Conclusion

There are similarities and differences in the way both Obasa and Arobiodu comment on religion in their poetry. Ọbasá satirizes the Islamic extremism and immoralities in traditional religion. On the other hand, Ọbọ̀ Aróbiòdù’s religious concern is on his old belief, orò (and other traditional religious cults of Ègbá people) and his new belief, Christianity. Both poets envisage religious normality and proper conduct. They both believe that people should stop hiding under religion to commit inappropriate acts as it is seen in Ọbọ̀’s poem titled “Sí Ọpọ̀nná 1883” and Ọbasá’s poem titled “Ìtànje”. The poets also believe that colonialism is not a total mishap to African society. Ọbasá and Arobiodu at the initial stage of their poems on colonialism appraise the colonial era. They try to bring out all the positive contributions of colonialism to the society. They both see various ways that the colonial era has helped to develop their society. Each of these poets made reference to their society to see how the colonial era has particularly helped in the area of science and technology, putting an end to the autocratic power of the traditional rulers, and the unhealthy rivalry among tribes. However, at the latter end, they criticize the colonial era for the evils introduced to their society through civilization. Therefore, it will not be an overstatement to say that Ọbasá and Ọbọ̀ Aróbiòdù are Yorùbá society watchdogs, who have not just warned the society but have also proffered solutions to basic issues on religion and colonialism.

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