

Abiku by Wole Soyinka poem Analysis, theme, literary devices

April 19, 2023 by [poemcollections](#)

Background of the poet

Wole Soyinka was born in 1934 at Abeokuta, Western Nigeria. Educated in Nigeria in University College, Ibadan, and at Leeds University in England, he graduated in English Language and Literature in 1958. Wole Soyinka is a versatile person who sings, and acts and produces plays. In addition he is a creative artist with a fever – pitch imagination. He has published a novel, ***The Interpreter*** and other prose writings; his plays have won prizes and been performed widely in Africa, Europe and America, and his poetry has been translated into many languages.

Abiku by Wole Soyinka

In vain your bangles cast
Charmed circles at my feet
I am Abiku, calling for the first
And repeated time.

Must I weep for goats and cowries
For palm oil and sprinkled ask?
Yams do not sprout amulets
To earth Abiku's limbs.

So when the snail is burnt in his shell,
Whet the heated fragment, brand me
Deeply on the breast – you must know him
When Abiku calls again.

The Poetry Of Wole Soyinka

Wole Soyinka



The Poetry Of Wole Soyinka:

Selected Poems Wole Soyinka, 1989 Soyinka's poems are by turns lyrical, personal and politically defiant. A Shuttle in the Crypt, written while Soyinka was in prison, looks at a mind under solitary confinement. Idanre, Soyinka's first published collection of poetry, follows the creation myth of Ogun, the Yoruba god of iron. **Mandela's Earth and Other Poems** Wole Soyinka, 1989 *Poems of Black Africa* Wole Soyinka, 1975-01-01 Samarkand and Other Markets I Have Known Wole Soyinka, 2002 This is the eagerly awaited new collection of poetry from the Nobel prize winning author, his first since *Mandela's Earth* in 1989. *The Poetry of Wole Soyinka* Tanure Ojaide, 1994 The Nobel Laureate's reputation as a dramatist tends to cloud his poetic achievement and in modern African literature poetry lives in the shadow of fiction. The criticism of Soyinka's poetry has so far centred on his themes of individuality and death, his imagery and on the controversy over his authenticity, obscurity and difficulty. Here, in a new approach, an academic himself and one of the leading younger generation of African poets, discusses critically the voice and viewpoint of the poet with the object of establishing Soyinka's persona. The book covers the personality and world view of the man as revealed in his poetry. Wole Soyinka and Other Poems Kemi Atanda Ilori, 2014

Idanre & Other Poems Wole Soyinka, 1969 A selection of poetry discussing political tensions and Africa's cultural traditions, also includes an adaptation of the creation myth of Ogun, the Yoruba God of Iron. Early Poems Wole Soyinka, 1998 This collection brings together *Idanre* and *Other Poems* and *A Shuttle in the Crypt*, two powerful and distinctive volumes of the early poetry of Nobel Prize laureate and Nigerian exile Wole Soyinka. Taken as a whole, Soyinka's early poetry may be viewed as a valiant effort to reconcile the mysterious legacy of the old with the often harsh realities of an entire continent's abrupt entry into the twentieth century. *Idanre and Other Poems* Wole Soyinka, 1987-09-01 A selection of poetry discussing political tensions and Africa's cultural traditions. Also includes an adaptation of the creation myth of Ogun, the Yoruba God of Iron. **West African Poetry** Robert Fraser, 1986-09-04 Previous studies of African poetry have tended to concentrate either on its political content or on its relationship to various European schools. This book examines West African poetry in English and French against the background of oral poetry in the vernacular. Do the roots of such poetry lie in Africa or in Europe? In committing their work to writing, do poets lose more than they gain? Can the immediacy of oral performance ever be recovered? Robert Fraser's account of two centuries of West African verse examines its subjugation to a succession of international styles from the heroic couplet to the austerity of experimental Modernism. Successive chapters take us through the Negritude movement and the emergence of anglophone free verse in the 1950s to the rediscovery in recent years of the neglected springs of orality, which is the subject of the concluding chapter.

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