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Abstract
Partaking of the universal search for self-knowledge, Gerald Felix Tchicaya U Tam'si's A Triche Coeur explores and evaluates the assumptions which shape his African identity. The thematic movement of the volume progresses from his initial state of naive ignorance of the realities of African history to a more mature awareness of it. Through images of uprooting and regeneration, the poet discovers both the blood-stained truth of European colonization of Africa and the traitorous collaboration of its renegades. Casting off the myths of the civilizing mission, the noble savage and the romantic posturings of the Negritude poets, U Tam'si releases himself from their psychological hold on him. Utilizing metaphors and similes which emphasize the discovery process, the poet generates a new vision of himself and urges other 'lost' Africans to follow his footsteps.

Keywords
Outside African literary circles, Gérard Félix Tchicaya U Tam’si is best known for his poetic resemblances to the Negritude poets. The passionate character and explosive energy of his writing suggest a preoccupation with racial consciousness. This can, no doubt, be accounted for by the successful proliferation of Negritude writings and the positive response which these have received from many African and non-African literary critics. But, if we look at him closely, we see that his passion is based on more than a simple rejection of European domination and the reaffirmation of African cultural values; it includes and depends upon the poet’s firm faith in man’s resilience. U Tam’si reacts to the historical and political realities of African cultural values; it includes and depends upon the poet’s firm faith in man’s resilience. U Tam’si reacts to the historical and political realities of Africa from a macrocosmic perspective; his reactions are contingent upon thoughts and feelings shared by all persons, not just those specifically perceived as belonging to the ‘Negro.’ His appeal is to man’s inherent dignity and integrity, and not to rhythm and sensuousness. It is in this context that the poet transcends the ethnocentric lamentations and proclamations of a people oppressed and contributes to the exaltation and glorification of man triumphant. This tribute lies in his successful resistance to the threat of spiritual corrosion which the African political, social, and economic realities threaten to evoke within him.

Tchicaya U Tam’si is a dreamer whose imagery partakes of that of the great poets of the world. His vision, like that of Dante, Milton, Eliot or Yeats, is of an earthly paradise, a land of peace and harmony. It is a world of human fraternity, a world freed from
oppression and restraint, where all men are free to be themselves. This personal vision was offered by U Tam’si in the context of an interview with the journal *Afrique* in 1963 where he stated:

> I am against all the false taboos that constrain a man and prevent him from blossoming. To be free a man must know all, understand all and yes, love all.'

*A Triche Coeur,* U Tam’si’s third volume of poetry, manifests this same vision of freedom to know and become whatever one’s spirit determines. It is only after having been liberated from the restraints of colonialism, Christianity, nationalism, and racism, however, that the poet can experience this freedom. Western terminology has created certain myths about Africans which many Africans themselves have accepted in the definition of their own identities. These fundamental assumptions are part of what U Tam’si calls the false taboos, the restraints placed upon him and his potential development. In order to release himself from them, he must face the reality of the institutional propaganda about himself and Africa and thereby rediscover the true identity behind these masks. Only after discovering himself, can the poet experience the freedom he seeks.

The six free verse poems which comprise the collection: «Agony,» «Low Watermark,» «Cheating Heart,» «Strange Agony,» «Equinoctial,» and «The Hearse» provide a cohesive, albeit circuitous, route to this goal. The thematic and metaphoric development of the volume emphasizes the discovery process, marking it ultimately as a search for the poet’s own identity.

This progression is enhanced through the poet’s dominant use of images of motion. The river, wind, plowing of soil, sea, and funeral procession thrust the poet headlong towards his dream.

The opening poem «Agony» initiates this series by creating a dramatic dialogue between a black boatman and a provocative bird on the banks of a tempestuous river. Searching for the key to his dreams, the boatman agrees to transport a bird across a river of blood. In return, the bird identifies the mysterious pathway to the ferryman’s dream-world. The poet introduces the boatman in the second stanza with these lines:

> a black boatman
> who claimed to know the stars
> un batelier noir
> qui disait tout savoir des étoiles
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said that he could cure with the mud of his eyes sad the lepers of their leprosy if a tonic love would unloose his arms
dit qu’il guérirait avec la boue de ses yeux tristes les lépreux de leur lèpre si un amour tonique lui déliait les bras (U Tam’si, p. 11)

The boatman’s stated objective is altruistic: he seeks to restore to health those people who are plagued by a disease which is referred to throughout the volume as leprosy. This ulcerous skin condition has the distinct effect of turning the skin of afflicted Africans white. As such, it is a useful metaphor in African literature for the European world and things pertaining to Caucasians. The Europeanization of Africans is presented here as an infection which needs to be cured. But in the boatman’s present condition he is unable to effect this miraculous deed. His bound arms metaphorically reflect the psychological state of impotence and inadequacy which prevent him from restoring health to others. He too is a victim of this disease. The associations with the word «déliait» connote unwrapping and untying as if the boatman were bound by bandages and dressings. Although his quest partakes of the universal struggle for self-knowledge, he is initially searching for a curative agent, a savior who will «unloose his arms» so that he might, in turn, cure others.

That the boatman is a dreamer, a star-gazer, is implied both in the line «who claimed to know the stars» and in the futile hope that «he could cure with the mud of his eyes/sad/the lepers of their leprosy.» His claim compares his proposed miracles to those of biblical renown, where Jesus Christ, for example, restored sight to the blind man with his own spittle. The reference to a «tonic love» speaks of the curative agent, the medicinal potion that the boatman desires. As the images of the boatman/dreamer evolve, it becomes clear that they are also potent metaphors for the poet himself.

In the third stanza U Tam’si introduces the bird as the potential healer and source of this power with the lines:

my name is the key to the dreams i am not leprous take me across this river before you speak my name
mon nom est clé des songes je ne suis pas lépreuse passe-moi ce fleuve avant de dire mon nom
and your arms
will unloose themselves
et tes bras
se délieront (U Tam’si, p. 12)

The image of the bird is presented here as the key to the boatman’s dreams. He must seek to understand its identity, to know it and speak its name. If he can discover this, his arms will be unloosed as though by a miracle. The echoing dialogue between these two stanzas is especially intense since, at the end of the first poem, we learn that the bird and the boatman are one and the same person. But the boatman does not at first know himself and hence does not immediately recognize the bird. This understanding will liberate the boatman and allow him to know himself truly. The reflexive se délieront is indicative of the direction this discovery process must take. It is to be an internal exploration rather than an externally granted miracle. The arms «will unloose themselves» because the path to self-knowledge is through an understanding of one’s self by oneself.

As the key to dreams, the bird becomes a metaphor for the poetic soul, the muse that inspires the poet himself to create, to penetrate the essential truths of life and know himself. The boatman/poet must give himself up to the poetic demands and follow the spirit wherever it leads, even if that direction leads through pain and sorrow. The title of this initial poem, «Agony,» captures the essential nature of the exploratory process. It is to be a movement through the accumulated history of the poet’s sufferings, a minute stripping away of all myth, pretense and self-constructed delusions until all his wounds and scars are faced directly. It is significant that the bird directs the boatman across «a lake of blood» for this poetic travelogue is filled with all the blood-stained horrors of colonial exploitation and human debauchery. It is through an exploration of his own and his people’s suffering and sadness that the poet-boatman will come to his true identity.

The title of the collection, A Triche Coeur, provides a brief insight into this large scale, public exhibition. The word triche is often used in reference to the trickery or deceit displayed in board or field games. When allied with coeur, the associations of ‘love games’ and ‘betrayal’ surface. In the context of his poetry, the revelations might be interpreted as a betrayal of himself and other Africans. The poet’s revelation of their sorrows, faults and pains in his search for the truth can be seen as unfaithful, treacherous and disloyal. U Tam’si recognizes this accusation, accepts the torment
it causes him and yet proceeds with his search. He deliberately goes against the normative rules of ‘the game’ (the unspoken prohibition against providing ammunition to racist enemies) by exposing African as well as European atrocities.

The third poem of this collection by the same title reiterates this theme of betrayal and supports the above interpretation. There U Tam’si writes:

if i have betrayed i know
what thirst sung harshly
in my severed throat
to remain a brother
at the heart of beaten flesh

si j ’ai trahi je sais
quelle soif chanta rauque
dans ma gorge coupée
pour demeurer un frère
au coeur de chair battue

(U Tam’si, p. 31)

The images of the «severed throat» and the «beaten flesh» pose his central dilemma: how to agitate for change without alienating those who need it most? The poet fears that his poetry, his voice, will not be accepted but instead will be cut off by those who feel it is «sung harshly.» He seeks to «remain a brother/at the heart of beaten flesh, for he feels an underlying kinship with the essence and potential that they share. His betrayal of them is likewise his own, for they are together in this public display.

Speaking of this element of suffering in his poetry in an interview in the journal Continent 2000, U Tam’si said:

I am not personally attracted by suffering. It is not sadness of which I sing but man’s effort to liberate himself from it. It is true that I sometimes feel as though I am imprisoned in a ghetto of suffering…However, none of us can forget how much black people suffered in the past as a result of colonialism and slavery…No one can feel really free as long as another man somewhere in the world is being oppressed. Once he has been freed from oppression, this man must, in his turn, liberate his oppressor by helping him to regain a sense of human fraternity."

The bird that sings to the black boatman in these poems inspires him to liberate himself from suffering and oppression. The journey across the lake of blood becomes the pathway to this end with the bird as pilot, navigating their course.
The voyage leads the poet/boatman through the waters of despair and suffering. The depths of this exploration are reflected in the nightmare the boatman experiences in the first poem. In the seventh stanza, the poet writes:

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listen
a wave rocks the boatman
he sleeps
he dreams
a charnel house
offers a feast
where his bowels
are eaten first
then his memory

where the putrid bodies
eat one another
by the glow of fire-flies
which each carries
before his temples
as if to resemble
the Christian god*
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In this dream the boatman feels himself being eaten away, his limbs, his bowels and his memory. He becomes a man without essence, with neither inward nature nor true substance. He is the feast in this house of death being offered up as a ritualistic sacrifice, paying homage to «the Christian God.» Those who are devouring him are striving «to resemble» this God. These images connote associations with the Christian celebration of Mass. Here the boatman is feasted upon, as are the body and blood of Christ. His nightmare is peopled with altar-boys and communicants carrying lighted candles before their faces like «the glow of fire-flies/which each carries before his temples.» «As if to resemble the Christian God» emphasizes the objective of their sacrifice and the wholehearted enthusiasm of the participants. They are referred to here as the «putrid bodies» recalling earlier associations with the image of lepers, with decaying skin and bandaged wounds. Those afflicted with the European disease are the communicants in this symbolic nightmare and the boatman is their sacrifice.
The boatman/poet as sacrificial offering concurrently symbolizes Africa and Africans at the hands of the Europeans themselves. The image «his bowels are eaten» recalls references to the exploitation of Africa’s natural resources: gold, ivory and copper; the dismemberment of his arms prompts rememberances of the Africans who were taken to be slaves on plantations and forced labor crews in Africa; the loss of his memory recalls the European intellectual’s efforts to deny the effectiveness and value of the African past, defining it as a land without history.

After this nightmare-filled sleep, at the end of his navigation, the bird leaves the boatman with its promised key to dreams. In the last stanza U Tam’si writes:

i am your soul farewell
my dark body farewell
your arms
will unloose themselves
i am not leprous

je suis ton âme adieu
mon corps obscur adieu
tes bras
délieront
je ne suis pas lépreuse
(U Tam’si, p. 16)

Speaking directly to the boatman, the bird informs him that it is his own soul. It bids the black boatman, the «dark body,» farewell, leaving him with the encouraging words «your arms will unloose themselves.» The key to his dreams thus lies within the boatman himself; it is not something external. The message of the bird is unmistakable: it is an invitation to explore his own innermost thoughts and feelings. «I am not leprous» is the boatman’s soul’s solicitous statement of encouragement. The bird assures him that it is not diseased, that it can be approached and loved without fear of contamination. His true identity is thus not diseased. It is not Europeanized; it does not reflect any traces of whiteness. It is like the boatman himself, reflective of black African culture. It is towards this goal that the boatman quests.

«Agony» becomes the poet’s preface to A Triche Coeur where he states his methodology, his operational techniques. Accepting the bird’s injunction to look within himself, the poet focuses upon himself as he poetically rakes through his memory and his heritage. The subsequent five poems in the volume carry out this internal surgery, revealing the exact nature of the boatman’s suffering and sorrow.

This is intimate poetry, exhibiting the poet’s attempt to know,
experience and even love himself. Like Dante's dream, his vision
demands a movement of the soul from a world corrupted and fallen
to one more responsive to his human needs. It is corrupt because it
attempts to falsify reality by throwing over it a mantle of deceit. It
is a world which seeks to hide the true reality of the African's ex-
istence under a guise of 'civilization.' Europeans and Africans alike
are guilty of this falsification. The former for initiating it and the
latter for perpetuating it. The lines «as if to resemble the Christian
God» is both a condemnation of the assimilated African and the
assimilator. U Tam'si rejects the Christianizing message of the
West and the false identity which it breeds in attempting to hide the
cruelty and sufferings of colonial exploitation.

In «Low Watermark,» the second poem of the collection, U
Tam'si invites other lost Africans to cast off their false identities
and rid themselves of their shame which is the root of their feelings
of inferiority and unworthiness. Continuing the river imagery, he
asks others to follow him as he explains the nature of his search.

then poison your laughter
and join my voyage

empoisonnez donc votre rire
et soyez de mon voyage

my nailed fetiches
will be bindweed
on the river

mes fétiches à clous
seront liserons
sur le fleuve

born from my throat

né de ma gorge

for the repose of dead trees
in spilling all their sap
make of my mouth a crater
belching this laughter which kills
not an african tom-tom
slobbering the sensual neck of
the moon
without her blushing

pour le repos des arbres morts
en répandant leur sève entière
faites de ma bouche un cratère
crachant ce rire qui tue
 sinon un tam-tam nègre
bavant au cou sensuel
de la lune
sans qu'elle rougisse

leave the ashes
take up the black bombs
make of them ramparts
of dark stone
through the grace of solar tides

laissez faire les cendres
prenez les bombes noires
faites-en des étais
de grès sombre
par la grâce des étiages solaires
Traditionally, Congolese boatmen used a vine-like grass from the rivers to lace trees together in the construction of their rafts. On a similar type craft the boatman/poet calls on other victims to travel. But his are special trees, trees on which he reads his false identity, those trees which carried «fruits of an alien culture.» His poetry becomes like «bindweed» linking these trees together. U Tam’si empowers it like a potent spirit, injecting magical power into the trees, studded like «nailed fetishes» in order to procure the vengeance of their indwelling spirit to release his false identity. His poetry is likewise defined as molten lava, «belching» forth from his «crater mouth,» engulfing that false identity, carrying it away and solidifying it, turning it into stone.

U Tam’si’s poetry is described in opposition to the «African tom-tom» which only beats out a rhythm so embarrassing that it leaves the moon «blushing.» This image of the moon and the beat of the African drums recalls the associations of the poetic imagery of the Negritude writers. These repeatedly proclaimed the beauty and wonder of traditional African festivities under the glow of the full moon. However, in light of the harsh realities of the European conquest, these romantic flights into the African past, according to U Tam’si, are merely escape mechanisms which do not produce positive results. His own poetry is neither romantic nor escapist. It establishes a rhythm of dignity by causing men to change their attitudes and behavior to «step the counter-dance» and «leave the ashes» of the past and «take up the black bombs.» These images of revolution and counter-insurgency reenforce U Tam’si’s dictum against following the status quo as presently defined. It is a movement away from the romantic past, away from the over-indulgent «embarrassing» sentiments of traditional Africa into the light of the «sun,» the light of reality. That reality is presented as deadly for it «kills/those whom the moon drives out.» The reference to the «black bombs» characterizes his poetry. Like bombs, it will explode one’s false identity and free Africans from ideological and mythical enslavement. The assertion «because the sun kills/those
whom the moon drives out» is the poet’s warning to his fellow travelers of the potential result of their flight from the romantic Eden espoused by the Negritude writers. The harsh light of reality, he predicts, will destroy their myths. What they see of their true identity by the light of the «moon» is only partial light, reflected light. It cannot reveal the full truth. The boatman’s poetic journey in the full light of the sun, however, promises to accomplish just this.

Thus the poet’s dissection of this false identity and his unwrapping of his true identity assumes a definite purpose: to shock and provoke himself and his readers into an acceptance of the bitter reality of suffering and exploitation. The poet himself is not attracted to the ghettos of suffering nor the prisons of the mind, which are the results of these conflicting tensions. Rather he sings of man’s efforts to liberate himself from them. His dream of discovering his true essence is attainable in this world because it is a dream of man himself. A dream where men are free to follow the call of their spirit «a spirit which is Protestant, Catholic, Chinese or Negro.»10 Like Yeats he believes that the sources of creation and perfection lie within man himself, not in a divine mind beyond the stars nor in the distant past. Man is his own creator, turning to himself for regeneration.

Two elaborate metaphors dramatically project this regenerative capacity. In «Low Watermark» the poet presents an image which makes his head a «ploughshare,» the cutting edge of a farmer’s plow. With this instrument he prepares his soil for sowing. The technical procedures for working this implement are here outlined in miniature, within the poet himself. This microcosmic world is offered as example for others, who are likewise searching for their true identity. In the second stanza of this poem he writes:

and blessed be the bread taken from me blessed be the thirst taken from me open my flesh see me dead in my blood and for that blood make me a smile of foam i want to cure myself sea’s noise et béni soit le pain qu’on m’ôte bénie soit la soif qu’on m’ôte ouvez ma chair on m’y voit mort sanglant et pour ce sang-là faites-moi un sourire de mousse je veux me guérir du bruit de la mer
gulping alone a river alone
unknown to the whole world
gobant seul un fleuve seul
à l'insu de la terre entière

how is it
i only hear the rustle of teeth
in the wind
which blows past the warm head
my own head is a ploughshare
but on my earth
not a groove not a furrow
where is the breast
of my mother
that i might lay my head high
before the new moon
ça y est
je n'entends plus que des dents
bruire au vent
qui passe la tête chaude
ma tête à moi est un soc agraire
mais sur ma terre
pas une ornière pas un sillon
où est le giron
de ma mère
que j’y mette ma tête haute
avant la nouvelle lune
(U Tam’si, pp. 19-20)

In this metaphor the poet uses his head, his memory to recreate in his poetry the breast of his mother, Africa. He cannot find there a single «furrow» in which was planted his true identity. In his review of his past experience, his search for «the breast of my mother,» he discovred neither grass nor produce sprouting from which he might harvest his being. He found only the fruits of an alien culture. Moreover, this culture left him «dead in my blood.» The poet tells us that he will expose this earth so that he might «cure myself of the sea’s noise,» and rid himself of the cacaphony of false pronouncements issuing from Europe across the seas. Like all good farmers, he first tills the soil, ridding it of injurious weeds, plants which would otherwise pollute his harvest and diminish his yield. These blemishes are the fruits of the European culture’s plants that he wants to uproot in his poetic tilling. The poet rejoices in the uprooting process as captured in the lines «blessed be the bread taken from me/blessed be the thirst taken from me.» In rhythmic and sonorous lines reminiscent of the Christian Beatitudes, he declares that the European ‘Christian’ bread no longer nourishes him as the staff of life, for he has finally realized that it does not reflect his experience. His hunger and «thirst» were not satisfied by this foreign produce. Now he labors to regenerate his own fields because he needs new trees and new springs to satisfy him. The image identifies the cultivated field as the body of the boatman/poet himself. The line «open my flesh see me dead in my blood» reveals the uprooting process that he is performing on
himself. The poetic use of the imagery of farming transfers the personalized struggle and the essential spirit of the traditional farmer to his own identity struggle. Poet and farmer alike battle against adverse conditions, eking out a meaningful existence. Both partake of the individual regenerative drive, relying upon resources inherent within themselves. The farmer's harvest depends upon his expenditure of energy and his tolerance of suffering. The poet/farmer likewise endures pain in his long hours toiling in poetic fields, uprooting the stumps of his false identity and re-seeding his fields with seeds more responsive to the bitter African reality.

U Tam'si's subsequent imagery reflects this gradual loss of false self. His world has been a prison constructed by foreign architects. Movement from this world involves a re-evaluation of Western and Congolese attitudes which form the bricks and mortar of an imagined city. The poet's lines in the fourth poem «Strange Agony» capture this re-examination process:

«ring out ring out forever, clarions of thoughts»
but what walls will fall down
what congo be reconquered
i have flattered my conscience burning before it
all kinds of incense
sleep my conscience sleep
tomorrow the day will come
what congo is it my country
tomorrow the day will come
there will be windows in the sky
with women waving
their headscarfs in delight

«sonnez sonnez toujours, clarions de la pensée»
mais quelles murailles s’écrouleront
quel congo reconquérir
j’ai câliné ma conscience
lui brûlant même tous les encens
tous les encens
dors ma conscience dors
demain le jour viendra
c’est quel congo mon pays
demain le jour viendra
il y aura des fenêtres dans le ciel
avec des femmes agitant
les madras du délire
(U Tam’si, p. 51)

Biblical imagery calls forth connotations of the destruction of Jericho by Joshua's army. His soldiers employed trumpets and drums as weapons against the Canaanites. On command they «rang out» with such ferocity that the very walls of the city collapsed, leaving it in ruins. Like Joshua, U Tam'si uses the trumpets of his brash poetic lines, the penetrating, powerful tones of his verse, to bring down the walls of his subjugated Congo, to free it from all
forms of foreign domination. He proclaims that this freedom will be his, tomorrow, with the repeated line «tomorrow the day will come.» It is a freedom worthy of a military victory. With the lines «there will be windows in the sky/with women waving their headscarfs in delight,» he envisions a frenzied celebration where joy knows no bounds, where the sky is open and the clouds dispersed. These lines evoke the immense sense of elation which comes after a hard-won military victory. The guerilla warfare going on within the poet is both rigorous and exacting. Each success in battle moves him one step closer to his true identity.

Anticipating this victory, he bids his conscience to return to sleep: «sleep my conscience sleep»—the semi-conscious, dream-like state in which the boatman’s/poet’s journey is taking place. This is not the sleep of the inactive but that of the creative, a turning in to the natural, creative powers of the individual. It is not an escape from the tragic real-world of the poet but a greater immersion in it, where the conscious mind does not actively suppress painful, bitter memories but allows them to flow freely, unrestrained.

In «Strange Agony» this unrestrained flow traces the poet’s psychological defenses that he had established to protect himself from sufferings and pains. In the first stanza he writes:

*sweating the languor of a blues
from head to foot
listen i shed my pain
at each step
i abandon all my limbs
i estrange
and cherish myself
i give up my heart
i go my way
my head in my legs
to better knot my destiny
to the grass of the pathways*

SUANT la languer d’un blues
de la tête aux pieds
écoutez je déchire ma peine à
chaque pas
je renonce à tous mes membres
je me fais étranger
et je me chéris
je requitte mon coeur
je m’en vais
la tête dans mes jambes
pour mieux nouer mon destin
à l’herbe des chemins
(U Tam’si, p. 39)

The poet’s images play with his own body, surrendering all his «limbs» as though they were individual sorrows. Discarding them for perspective yet keeping them close in line «i estrange and cherish myself» presents an important dichotomy. Consistently throughout the poems, U Tam’si comes to know himself through a
similar process of estrangement and endearment. He releases his sufferings, those which he feels enshroud his true identity, through a series of interlocked images as he metaphorically abandons all his limbs. This review works him into a heated state in which he begins to sweat out, in a sort of curative process, all his sorrows. The lines «sweating the languor of a blues/from head to foot/listen i shed my pain at each step» emphasizes the difficulty and intensity of the exploration. This process forces out all those painful memories which choke him and keep him in a state of mental depression and inactivity.

The poetic movement follows with an onward rush, where the poet «sheds his pains at each step» and «knots» them to «the grass of the pathways» where they will be trampled underfoot. In this image the poet binds his «destiny» with that of the grass, for he wants to be free from that false destiny which does not reflect his true identity. There is neither confusion nor mistake about this trampling process, for the poet’s distorted image, placing «my head in my legs» makes this a conscious destruction. The poet’s eyes, ears and mind are focused on the grass knotted with his destiny so that it will not escape his attention.

That despised destiny is composed of Western and African ignominies. It has primarily been molded by Western anthropologists and ethnologists. These scientific minds have discovered his origin and traced its development. They are responsible for his own and other’s false attitudes and beliefs about him. These reflect the primitive and the savage. This false image is presented by U Tam’si in the following lines»

the lightening which shatters the night shows me my genealogical tree it was written in fire and flame that i ought to have swelling muscles like a bore and two geysers or narrow sexes of honest women by way of eyes and participate as privilege at the inventory

l’éclair qui dans la nuit éclate me désigne l’arbre de ma généalogie il était écrit en feux et flammes que je devais avoir les muscles saillants comme des raz de marée et deux geysers ou deux sexes de femme honnête en guise d’yeux et participer en privilégié à l’inventaire
of earthly springtimes
des printemps terrestres

my soul clearer
mon âme plus lucide

than sap
qu’une sève

with this plastic phosphrescence
avec des phosphrescences plastiques

(U Tam’si, p. 41)

The poet’s «genealogical tree» was fabricated after conquest, after battles with gun and cannon in «fire and flame.» He is the conquered one and therefore defined and categorized by the victors. The false image is that of an animal, all muscle and no brain; his worth lies in his «swelling muscles.» He is brute power without mental control like the tidal «bore,» the quick onward rush of a swelling tide as it rushes up a narrow channel. His physical appearance is likewise distorted, having «two geysers of narrow sexes of honest women» for eyes. This image recalls the European artistic preoccupation with the collection of African masks and statuary in an attempt to capture the true essence of the ‘African Soul’ in museums and galleries.

The phrase «and participate as privilege» reflects the irony and disdain which the poet has for these attitudes, revealing an angry humor. Western man permitted the primitive, mindless African to «participate» at the complete listing of Africa’s resources and the birth of mankind, the «inventory of earthly springtimes.» The only contribution Africans were allowed to make was as ‘guinea pigs’ as men of science probed Africa and Africans for clues to the origin of the human species. Their hypotheses revealed that Africans represented the embryonic stage of man’s development, the initial layer in the theory of ‘social evolution.’ The reference to the «earthly springtimes» recalls this search where the African’s soul, his essential nature, was seen as «clearer than sap.» His essence was pure, simple not contaminated like that of more ‘civilized’ Western man. He was the ‘noble savage’.

But this ‘pure native’ was «plastic» moldable, capable of being formed by paternalistic Western hands. Western civilization had a mission: to uplift and to civilize Africa. It was only after the European nations had completed their work, after Africa had been re-made in their likeness that it would be able to give off its own light, to produce a thing of value, to shine of its own accord like «phosphorous.» The poet rejects this civilizing mission because it does not reflect the harsh political and economic realities of that
process. U Tam’si reiterates these false conceptions about his past in order to recognize and release their deep-seated, psychological hold on him. Mimicking in derision, the poet treats these attitudes with scorn and reveals the incongruities on which they are based.

His false identity has likewise been molded by Western historians, who have generally denied the worth of ancient African civilizations. In the absence of written records, their worth cannot be verified or confirmed by European intellectuals. One major source of the poet’s agony is his realization that his «history» is one that was written for him in the interests of European exploitation. The poet captures these agonies in the recurring image of the tree. In «Strange Agony» he writes:

a bird sang in my conscience and i fell asleep to retrace my steps without encountering even a single tree on which to read how with feet and hands my family made its fortune

naked body and naked soul i am a man without history one morning i came up black against the light of setting suns

The recurring images of the bird and the tree continue the process of self-examination, reminding the poet that he cannot remember his own history. In a sleep-like trance, he searches for his family tree where «my family made its fortune.» But the poet does not discover «even a single tree» of his historical roots. He defines himself as «a man without history.» The image «naked body and naked soul» presents a defenseless person, one without sense of balance or support. Being a man without history, he cannot establish a sense of identity based on accumulated experience and wisdom. The line «one morning i came up black» highlights the void that exists in his self-concept. All that the poet can hold onto is
his blackness. This line refers to the manner in which Western intellectuals had defined him as a man of color; color became his chief identifying characteristic, marking him as inferior. His «history» is that of written history, a record of suffering and agony at the hands of slavers, traders and administrators. His history and his blackness began «against the light of setting suns» when true darkness began to fall over Africa. In the eyes of the rest of the world it became ‘the dark continent’ a land of blackness, ignorance and savagery. After the West ‘discovered’ it, Africa became what Rudyard Kipling termed ‘the white man’s burden.’ The irony in the poet’s use of metaphors of light/dark and intelligence/ignorance underscores his bitterness and disdain for the whole exploitative process.

«Equinoctial,» the fifth poem in the volume, continues on a macrocosmic scale the agrarian metaphor initiated in «Low Watermark.» The metaphor enlarges to celestial proportions as the human regenerative capacity is assumed by an entire continent. In this poem Africa is presented through the image of motherhood, the traditional source of human regenerative powers. This mother of «three sorrowful centuries» captures the inherent hope and potential for new life that the self-searching process demands. Just as the boatman/poet had freed himself from his false identity, so too mother Africa liberates herself by uprooting all the myths and false delusions that plague her. In the third stanza U Tam’si writes:

through the equinoctial night
discovering in sorrow
three centuries of her life
on the field of her body
fallow where spreads
a galloping grass
ridden by djinns
a bayonet grass
in the barrel of storms
she thought that perhaps it was
a grass of the savannahs
simply mischievous
the grass showed its claws
it is a vandal grass
the moon is witness
and this grass

par une nuit d’équinoxe
retrouvant désolée
trois siècles de sa vie
sur le champ de son corps
en jachère où grouillait
une herbe galopante
chevauchée par des djinns
une herbe bâtonnette
au canon des orages
elle pensa que c’est la peut-être
une herbe des savanes
simplement polissonne
l’herbe montra ses griffes
c’est une herbe vandale
en témoigne la lune
et cette herbe
In this metaphor, a woman tills her own ground, uprooting «three centuries of her life» «ridden by djinns.» These are the false apparitions which exert so powerful a psychological influence on Africa and Africans. They are the same myths and delusions perpetuated by Western intellectuals which the black boatman/poet rid from himself. This mother also prepares her ground «her body/fallow» by roto-tilling the «galloping grass.» This woman discovers that «it is a vandal grass.» The reference to the vandal grass associates her sufferings with those resulting from the occupation of Africa by 20th century Vandals. For U Tam’si, it is out of that tradition of vandalism that the Western powers oppressed and exploited Africa. Because of this exported vandalism, this African woman lived «three centuries of sorrow» and degradation. She thought at first that this sorrow was caused through «mischievousness» but she later saw its «claws,» its brutality and lack of natural, human kindness and sympathy.

Like the boatman, mother Africa «strives against» the false apparitions and mythic stereotypes. She «opens wide her arms» and accepts the reality of the European experience. The agricultural metaphor associates the European presence with injurious weeds, with the image of «bayonet grass,» which has engulfed the entire continent of Africa. Echoing the song of liberation of the boatman, she accepts the bitter reality of exploitation and colonialism as the basis of her true identity. Mother Africa no longer needs to live in shame and humiliation at not being as ‘civilized’ as Europe. Her recognition and acceptance frees her from its hold; the truth makes her free to be herself according to her own designs.

The poet’s rejection of his false identity is not limited to that designed by another culture. He also denies the significance of that perpetuated by Africans themselves. The process of cultural inoculation produced many African miners, mimicking the expression, mannerisms and behavioral patterns of the alien culture. For these Africans, virtue seemed to exist only in the culture of the metropolitan countries. To aspire toward whiteness became the
principal aim of many Africans. In the final poem of this volume, «The Hearse,» the poet captures this essential madness with the lines:

a cock with feathers  
of beautiful colors said  
its pure fantasy he sang  
without stopping  
see here orphan understand  
orphan  
i see i feel the day i see it  
i feel it  
see here orphan understand  
orphan  
i feel i see the night i feel it  
i see it  
the cock sang  
who is the sun it is you cock  
j'avais ma carie dentaire  
i could not tell  
the orphans that no  
this sun was not the sun  
that a pipe resembled  
the sun better  
than this cock with beautiful  
false feathers  
that i had never seen the sun  
face to face  
for it was night  
for centuries without end  
for centuries  

The image of the cock «with beautiful false feathers» and that of the «orphan» capture the psychological dependence of the latter on the former. The orphans who «had raved like this for centuries» are repeating the same message which the cock had so arrogantly proclaimed about himself. The cock states that it alone is able to define reality, to know and understand it. This arrogance is presented in the lines «look here orphan understand orphan/i see i
feel the day i see it i feel it» and the subsequent lines «look here orphan understand orphan/i see i feel the day i see it i feel it» and the subsequent lines «look here orphan understand orphan/i see i feel the night i feel it i see it.» The day/night contrast with the concomitant light/dark associations also refers to the universal good/bad connotations. The image of the cock presented by the poet highlights its supposed omnipotence. These lines thus recall the Europeans attempts to supplant African modes of thinking and feeling by European ones. The resulting cultural waifs were forced to see reality in a Western context. The colonial cock, proud and combative, exercised complete control over its African flock. As the cock sang, the Africans kept the beat. When the cock asks the rhetorical question, «who is the sun», the orphans obediently reply, «it is you cock.»

The image of the orphans displays in figurative language the intrinsic predicament of those Africans who, having lost a sense of their own heritage, found themselves alone and alienated. When they echo the pronouncements of the cock and name it «the sun,» they reveal the depths of their estrangement from self and their total aspirations toward whiteness. These lines reveal a total acceptance of Western cultural, ideological, and intellectual domination. The characterization of Africans as «orphans» reinforces the feelings of general alienation and disaffection.

The boatman/poet, however, rejects this acceptance of and submission to the will of the cock with the lines «i could not tell the orphans that no/the sun was not the sun/that a pipe resembled the sun better/this cock with the beautiful false feathers.» The ironic comparison of the sun and the pipe is established in mockery of the cock itself. It had claimed to be the sun, the source of light and by metaphorical extension, truth, wisdom and all the associations normally held with the term ‘enlightenment.’ The cock who significantly wears «beautiful false feathers» cannot, in the mind of the boatman, speak of the truth. Although the feathers are beautiful and potentially mesmerizing, they are basically false.

To the poet the «sun» is more like a «pipe.» As is typical of U Tam’si’s poetry, this image is suspended until twenty-two lines later when it again reappears in greater elaboration. It resurfaces as though it had never disappeared, as though it were only waiting for the opportunity to burst forth into the onward rush of fast moving images. U Tam’si writes:
the orphan is dead in the storm while smoking a clay pipe of that clay which expects the explosion of dynamite during the long pestiferous centuries the orphan is dead too dizzy having smoked the blond sun in a clay pipe fiery and fat from the congolese earth bloody

The «pipe» of the previously quoted stanza thus is more specifically referred to as a «clay pipe» in these lines. It is a clay pipe made «from that congolese earth/bloody» and looking «all fiery and fat.» These associations identify it with all the violence and destruction that the European commanders and their Congolese recruits had wrought while crushing popular resistance movements. The African collaborators, the «orphans» who are «too dizzy/having smoked the blond sun,» participated in the conquest and enjoyed the fruits of its harvest. They were intoxicated with the smoke of the Western ideology and hence «too dizzy,» too confused and bewildered to ground themselves in the reality of their actions. Like the orphans who raved in adulation of the European cock, these waifs, who participated in the extention of Western military programs in the Congo, brought other excruciating pains and sorrows to the boatman/poet. The centuries are referred to as «pestiferous» in order to identify both the disease-laden potential and the pernicious effects of the Western contact. The image of the clay pipe reveals the poet’s determination to examine the real history of the Congo with all its disappointments and inconsistencies.

The poet thus realizes that both the external and the internal falsifications of reality must be faced and exorcized from himself. It is in the funeral image of the hearse and its cortege that he bids farewell to them. The movement of the hearse before his eyes symbolizes his final parting from his false identity and the beginning of his acceptance of his true identity. Within the hearse, the body of his metaphorical dead self-image rests in preparation for its final
departure. It is a creature imagined out of self-induced pain and agony. He writes of that scrutinizing process:

then the centuries groaned 
from the source to the sky 
coming from the sky 
coming from the earth 
rolling centuries and centuries 
without ever stopping 
flowering tree with bread 
whose crust was good 
there is his mortuary bed 
the estuary where a river 
meets the sea 
and following the waif 
through the centuries 
those who wept were dancing 
those who danced were weeping 
putting earth 
in their faces 
and their faces 
in the earth 
in that congolese earth

puis les siècles grincèrent 
de la source à la mer 
venant du ciel 
venant de la terre 
roulant des siècles et des siècles 
sans arrêt toujours 
fleurissant l'arbre à pain 
dont l'écorce fut bonne 
voici son lit mortuaire 
l'estuaire d'un fleuve 
à la mer 
et suivant l'épave 
depuis des siècles 
ceux qui pleuraient dansaient 
ceux qui dansaient pleuraient 
mettaient la terre 
dans leurs visages 
mettaient leurs visages 
dans la terre 
dans cette terre congolaise 
(U Tam'si, p. 78)

The telescoping process through time and memories of «three sorrowful centuries» yields positive results. The image of «flowering» tree «with bread whose crust was good» contrasts sharply with the previous image of trees that bore only «fruit of an alien culture» in «Strange Agony.» This bread is called «good» because it was nurtured on the reality of those «rolling centuries and centuries.» Juxtaposed to this image of the flowering tree is the image of the hearse and the «mortuary bed.» The death/life contrast emphasizes the transitional shift that has occurred in the boatman/poet. Bidding farewell to death and «dead earth ideas,» «terra cotta ideas» the poet welcomes a new life and a new perspective. This is implied in his choice of the word fleurissant, flowering or blossoming. In this sense, his genealogical tree has new life and new growth. That blooming results from the poet's deliberate decision to exorcise the «djinns» from his consciousness and face the bitter realities of African history. This search of reality is contained
in the lines «putting earth in their faces / and their faces in the earth / in that congolese earth.» This earth, described in earlier imagery as «bloody» and «bloodstained» holds the illusive truth that is sought. In it the true history of the «Congo» can be read. By immersing themselves in this earth, the orphans can discover their true heritage and identities. Like the tree which brings forth new breadfruit, their realization produces joy. Their own exaltation is contained in the lines «those who wept were dancing / those who danced were weeping.» All the orphans were thus dancing and weeping. The repetition and interchange emphasize the overwhelming happiness and joy experienced by them. They cry in joy and dance in release of excess joy. They, like the boatman/poet, express their happiness at the passing of the hearse and the death of their false identity.

The objective established in the initial poem «Agony» to «cure the lepers of their leprosy» has thus symbolically been realized. The passing of the hearse carries with it the diseased body of Western exploitation and corruption. The «lepers» are released from their sickness. The boatman/poet has developed a methodology through which other afflicted Africans can pass. In the final stanzas U Tam'si writes of his own poetry «if you choose life / i will lend you my tongue / it will be gentle to you,» and thus invites others to join his voyage. The poet offers a means, through his poetry, to freedom and new identity. He sees his poetry, his «tongue» as capable of transforming «dead» Africans into «blossoming» ones.

Tchicaya U Tam'si's imagery dramatically demonstrates man's resilience and capacity to overcome great misfortunes. By focusing upon himself rather than materials or ideologies external to him, the poet is able to reconcile the atrocities suffered in Africa with the realities of his present condition. That he chooses means at the disposal of everyman, underscores the universal applicability of his methods. His suffering is not isolated from that of other human beings; rather it becomes the cohesive bond uniting individuals in the circle of human solidarity. The poet of A Triche Coeur has gone far beyond the myopic vision of the Negritude writers. His quest takes its place in the long history of man's continual search for freedom and self-actualization.
NOTES

3. «Tchicaya U Tam’si, poète congolais,» *Afrique*, 29 (1963), 43.
5. «Tchicaya U Tam’si ‘Straight to the Heart’,» *Continent 2000*, 17 (1971), 47.
7. *Afrique*, p. 44.