

## AN ANALYSIS OF NGWABA'S "I KNOW I'LL BE CHAS'D, TOO" AS LITERATURE

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### ABSTRACT

*Ngwaba's "I know I'll Be Chas'd, too" is a poem full of important messages that the poet addresses to his readers. It constitutes an awaken bell to all people living in this physical world because it deals with life after death. As everyone will die one day, the poem messages concerns everybody. This is what the authors of this article have discovered after analyzing the play.*

**Keywords:** Knowledge, death, God, eternal life, trinity, Jesus, Holly Spirit, poetry, literary analysis.

### RÉSUMÉ

*Le poème de Ngwaba intitulé « I Know, I'll Be Chas'd, Too » est une œuvre littéraire contenant des messages importants que l'auteur veut transmettre à ces lecteurs. Ce poème constitue une sonnette alarme pour tout le monde vivant dans ce monde physique parce que ça parle de la vie après la mort. Comme chacun est appelé à mourir un jour, les messages du poème concerne tout le monde. Ça c'est ce que les auteurs ont découvert après analyse du poème.*

**Mots-clés :** Connaissance, la mort, Dieu, Vie éternelle, trinité, Jésus, Saint Esprit, poésie, analyse littéraire.

### INTRODUCTION

This article analyzes a poem entitled: "I know I'll be Chas'd, too". In analyzing this poem, our main concern has been to read it, to look for ways to understand it, analyze it, interpret it and evaluate it as being a good or less good piece of literary work. In fact, we have been concerned with providing

the answers to such questions as: who wrote this poem? What is the subject matter treated in this poem? What is the plot of the work? What does the setting of the poem reveal us? What do the characters of the poem represent in the real world? What is the intention of the author in writing this poem? And finally, we will try to give our own appreciation of the art. As you can notice it, the answers to these questions constitute the laid motive of this composition.

We assumed that the poem might contain a useful message that the author wants to address to his readers through his characters, his use of the language, and the like. That useful message is what we, the readers should search, explain and evaluate as being good or bad to the society.

The significance of this study may be justified by the fact that this analysis will help the reader discover that everyone should die one day but the date of is not known. Thus, everyone should prepare his future condition just when he is living this physical world.

In addition, through this analysis the reader, mostly fresh literary students may learn how to analyze a poem deeply and thoroughly to discover the message hidden in a poem.

As to the methodology, we have mostly resorted to the multiple approaches which encompass the critical approach, analytical approach, and discourse-comprehension approach. The latter has been more eclectic. It includes: such approaches as formalistic, structuralism, linguistic, stylistic and semantic. By choosing such orientation, we have considered the text or the poem has being independent, i.e., self-contain. To be more complete in our analysis, we have also used the expressionism orientation. Thanks to the latter we have tried to say something on the author of the work's life.

For the sake of clarity and understanding, this work has been divided into six main sections. The first has dealt with the background knowledge-where we have presented the author of the poem. The second part has presented the poem itself. In this point we have analyzed such literary aspects as the plot and the title of the poem, its type, structure, rhyme, language used, tone and point of view.

The third section has concerned the narrative aspect of the poem. Through it, we have discussed the subject matter, the themes and settings. The characterization has constituted the fourth section of the work; the intention of the poet is discussed in the fifth section. The general appreciation of the work and its conclusion has been presented in the sixth point.

## I. BACKGROUNDS

The poem "**I know I'll be Chas'd, Too**" is one of the poems written in a collection of poems entitled '**Poems for souls**'. It is found on the 38<sup>th</sup> page of the book. The poem is written by Ngwaba Bimbala Ferdinand. According to the author, "*Poems for souls shall help stimulate imagination and think more about nature of human life, and his eternal stay: a bell sound to man's ear. The bell tolls for everybody*" (the fourth page of the cover page).

In fact, Ngwaba, the poet, was born in 1954 in Mbunkimi, Bagata territory in the Kwilu Province (DRC); he has a PhD in English language and literature; he is a professor in the faculté des lettres at the Université de Kinshasa; he is a poet, writer and literary critic (Ngwaba Bimbala, Ferdinand, 1954-LC <http://www.id.loc.gov/authorities/names/n%202014037911>).

It is worth noting that, as to the religious belief, Ngwaba is a Christian. From Matt Slick (2008) we learn that Christianity is the religion based upon the teachings and miracles of Jesus (What is Christianity/CARM.org <http://carm.org>).

Why study Ngwaba's poem? There are so many reasons to read Ngwaba's poetry. Among these reasons we list the followings: he is

- A famous professor of poetry, drama and literary theory at the faculty of Arts, University of Kinshasa, DRC;
- A distinguished member of the international society of authors and artists, Abilem, Texas, USA;
- A Poet and winner of the Elite Award of literary excellence, Abilene, Texas, USA (1997);
- An author of several poems published in four anthologies in the USA: Treasured poems of Africa (of Fall 1996, and Fall 1997, Promises to keep 1996; and of Sunlight and Shadows (1997);
- Author of The Souls at God's Time (2020) and Why I write Poetry 2009 (these are Collections of poems);
- A TESOL Teacher at Congo American Language Institute (1996-2008) and the department of modern languages, university of Kinshasa (2008).

The reading of the poem title, "*I know I'll be chas'd, too*", has captured our attention as literary students. We wondered whether the personal pronoun '*I*' referred to Ngwaba the author or to another person. And if the pronoun referred to the author why should he be chased? And who will chase him? And why does the poet uses the adverb '*too*'; as if there are some other persons who were chased before? Finding the answers to these questions, including those already asked in the introduction of this article, is among many other reasons that motivated us chose to analyze the poem understudy.

## II. PRESENTATION OF THE POEM

### II.1. plot

Ngwaba's poetry '**I know I'll Be Chas'd, Too'** discusses the idea that death exists. Some people know it but ignore the exact day that death will reach them. In the poem, the author refers to death as the act of being chased. Through the poem, the poet tells his readers that he knows that God has already decided 'Since Eden' (3) that because of the sin committed by Adam and Eve, men should not live forever but should die compulsorily. The poet insists that even though it is an ancient decree (decision) but it is still in' force' (5 and 13)! He, the poet, knows that he will also die' someday' (1) as the bible, which he refers to, in different lines of the poem, as the Royal Charter (6 and 14), never lies and never changes its content either- it is the word of God.

The poet also points out that he is not the only person to be died. Even the reader of his poem will also die someday. But the poet still ignores what the reader will become after his death. For the poet, when a person dies his soul can 'be saved or be burnt' in the hell (10).

The poet states that even though he ignores the place or the condition of his reader's soul after death, but from his faith coming from his regular reading of the Bible-the Royal Charter- he assumes that now he knows where his soul will be. He expresses this when he writes:

*Now I know we'll all be kicked out [meaning we will die], / but  
as to where I shall be-me, /I think I know now (15-17).*

As a good Christian, the poet who refers to himself as 'I', knows and is convinced "that my [the poet's] life shall be restored" (21) after death.

### II.2. The title of the poem

The poem under study is entitled "**I Know I'll Be Chas'd, Too**".

A close look at this title reveals that the poet used a kind of colloquialism which is the use of an informal language in the formal language context. This is clearly found in the informal use of the past participle of the verb to chase which normally would be '*chased*', but in the poem we find '*chas'd*'. The author has left out the "e" of the regular -ed and has replaced it by an apostrophe.

The use of this colloquial language is a way to reinforce the message of the poem- mostly the connotation of the verb to chase.

From **Collins Gem's English learner's Dictionary** (2010) we learn that *to chase* is a transitive verb meaning to run after someone or something in order to catch or kill it. But used in the context of this poem, to chase means to *be killed* or simply *death*. We discover this meaning through the frequent allusion

the author does to life after death, the state of the soul after death, the restoration of life and the like. We read that:

*'To be burnt or saved-who knows?'*(10)/...  
*'And my soul is all at rest,* (20)/  
*'That my life shall be restored.'* (21)

This connotation of the verb to chase is also justified by the fact that the author, as a Christian, draws this title from the Bible mostly from Job 30:23 which clearly states: *"Yes, I know, you are bringing me to death, where all beings meet"* (King James Version of the Bible). As **Job** was the first person to know that he will die someday, the author is the second one. This is proved by the use of the adverb **'too'** meaning also in the title of the poem. This shall be discussed in the point on inter-textuality.

By referring to himself as '**I**', the author replaces everybody mostly warned persons. Because everyone refers to himself as '**I**'; so, the title represents everyone- even the reader. Everybody will die someday. The use of "**I**" implies the universality of the topic.

### II.3. Type of literary genre

The poem belongs to the literary genre called '**poetry**'. From Shaw (1972:292), quoted by Ngwaba (2019:35), we learn that poetry is the art of rhythmical composition written or spoken, designed to produce pleasure through beautiful, elevated imagination or profound thoughts. Again quoted by Ngwaba op. cit. Robert Frist notes that "poetry begins with pleasure and ends in wisdom" (p35). So, poetry is a literary genre which teaches wisdom and awareness

### II.4. Structure of the poem

This poem has *three stanzas*. The question is to know why the poet prefers to use only three stanzas in a poem which deals with such fearful concepts as death, soul, faith and somehow Christian realities.

The answer is obviously revealed by The Star's Voice Writers who write that the:

*"Use of the number three is abundant in the Bible. Noah had three sons (Gen.6:10). Three visitors appeared to Abraham (Gen.18:2). Jonah was inside the belly of the fish three days and nights (Jonah 1:17). Jesus answered Satan's threefold temptation with three scriptural references (Matthew 4:1-11). Jesus ministry lasted three years. Peter denied Jesus three times (Luke 22:54-62). Jesus affirms his love three times (John 21:15-17) and Jesus rose from the dead after three days"* (taken from the web).

So, for a Christian, as Ngwaba, the use of number three is very significant. It means accomplishment, victory, Trinity, Divinity and many other realities.

And there is no doubt that the author as a Christian uses three stanzas in his poem to provide a special emphasis or a clue that there is more than meets the eye in the poem. This may mean that the poet was inspired by God when writing his poem; or just that what God says cannot be changed or that the existence of death, which he is trying to explain, was decided by God.

### **II.5. Rhyme**

By rhyme or rime we mean sameness of sound in the last part of words. In other words, verse or verses with words that rhyme (**Collins Gem's English Learners Dictionary**, 2010).

In a poem, rhymes give pleasure not only when looking at the form of the poem but also when pronouncing them. Thus, rhyme adds more pleasure and additional meaning to the content of the poem. But not all poems have rhyme.

Curiously, this poem is not written in rhyme. This may be the way the author calls our attention as he expresses his lack of pleasure when speaking about death- tragedy. For many persons, death is a fatal event. It removes peace; it makes people sad; people weep and cry. No pleasure with death. That is why when discussing about death the author prefers to be natural and serious. Here, by avoiding pleasure in not rhyming his poem, the author calls the attention and intelligence of the readers to the crucial message he transmits to them: *in front of death there is no jock, no pleasure, and no laughter like in comedy. People should be prepared before they die*. This is what the poet expresses in these words: "If we must die, let's die once, washed and cleaned" (Ngwaba's poetry '**This Second Death**' page 26 of the same book in the 6<sup>th</sup> line).

### **II.6. The language or code**

The poem is written in English language. The poet has respected all English language writing norms- grammatical, syntactical, and stylistic.... In choosing English as a code of his work, first, it is because the poet wants to recall people that his field of interest is English language and literature. The second reason and the most important is that the author wants to reach a large number of readers. As English is now the world's lingua Franca, the recourse to it will help the author reach his objective as this poem constitutes "*a sound of the bell to man's ear. The bell should ring in everybody's ear*" (P13).

### **II.7. The tone**

In this poem, the poet uses different tones. In the first and second stanzas the tone is sad, melancholic and serious. And in the last stanza the tone becomes happy and faithful.

In the first stanza the poet expresses his sadness when he writes that he knows that he will die someday but he ignores the exact day of his death. We

read that, '*I know I'll be chas'd, too, some day;/ Monday or Tuesday- I don't know yet:* (1-2).

In fact, no one is happy when he ignores the answer to a question of paramount importance-as the matter about death. Normally, he should be sad, brainstorming looking for the answer because staying in the state of ignorance is not good- 'ignorance kills' (Hosea 4:6).

The serious tone is seen by the fact that the poets tells his readers that '*I read in the Royal decree [in the Bible it is said that] you, too, will be chas'd, too, Some day*'. The repetition of the adverb '**too**' in this line proves the insistence, the truth, the franchise and the seriousness of the poet's attitude! Here the author speaks without laughing as he is telling us about our future death. Experience tells us that no one brings death's news by laughing unless the one who is dead or is called to die is his enemy.

The third stanza brings faith and happiness in the mind of the poet. In fact, from his constant reading of the Bible he 'now' (15) knows where his soul will be after death. He also knows that his 'life shall be restored' (21); his 'name in gold's written for-life' (18). This brings happiness and hop.

The change of the tone from sadness to happiness is clearly observed when counting the number of lines in each stanza. In total, the poem has 22 lines. In the two first stanzas where the tone is not happy, the poet uses seven lines for each stanza. Number seven here, according to the bible, means accomplishment, perfection, maturity the normal duration of searching. But in the last stanza the poet expresses his joy by adding another line. So, the last stanza has 8 lines contrary to the two first. This means that the author has changed the state of his mind: he is now aware. This is clear observed by the fact that at first the poet was saying "**I don't know yet:**" (2) or "**who knows**" (10). But in the last stanza he happily reveals that he has, '**now**' (15), overcome his ignorance. The verb to know is now conjugated in the affirmative form: "*Now I know [thanks to his reading of the Bible]*" (15). His life will be saved and restored because he is no longer ignorant- he '*now knows*': Ignorance kills.

## II.8. Point of view

The poem is written in '**I-form**'. From Ikupasa (2010:10), teaching us as a visiting Literary lecturer at ISP/Kikwit, we learn that there are different kinds of 'I' narrators: 'I-witness', 'I-protagonist'- 'I 'authorial'. The 'I-Authorial' point of view is said when the author tells the story himself. In this poem, the poet has, thus, used the 'I-authorial' point of view. By using it, the poet wants to certify that he knows what he is writing about as a Christian and a thorough Bible 'reader' (14). So, it is his experience that he shares with us. This confirms what I. A. Richards (1925:226) quoted by Ngwaba (2019) writes in these terms: "*to define the poem as the artist's experience is a better solution*".

We realize that the author used the 'I-authorial' (but not the 'I-omniscient') by the fact that he expresses frankly and honestly what he knows (and the means by which he knows what he writes about) and what he does not know (his ignorance). Also, as a Christian, the author reveals his fear of God (the king) and his respect of the Bible that he frequently refers to as "*The Royal Charter*" (6, 14).

### **III. NARRATION**

#### **III.1. The subject matter**

The poem's subject matter is "**death**". The poet makes the allusion to the 'Decree of Eden' (3) where God chased and cursed all the creation by telling the first creatures, particularly, the men (who represents all animate beings) that "**you are dust and you will return to the dust**" (Gen 3). We find this subject matter in the first line of each stanza: 'I know I'll be chas'd, too, some day' (1) 'You, too, will be chas'd too, some day.'(8) 'Now I know we'll all be kicked out' (15). But the most important question is to know why the author chose such a horrible subject matter.

We think that death is selected as a subject matter first because the poet deals with a tragedy. He talks to people who are mature enough- the elite. And a tragedy cannot be a true tragedy if it does not make fear (Ngwaba 2019). Yet, death is the most horrible and fatal event in the world. Everyone fears death- even Jesus, as a '*God-man*', was afraid in front of death.

Second, the theme of death is selected because death is universal. There is no country where people do not die. The poet sustains our opinion when he writes, 'Now I know we'll all be kicked out,' (15). The personal pronoun *we* used in this line replaces all the livings. The Bible tells us openly that when Adam and Eve revolted against God, a curse was put not just on humanity, but on all creation (Gen 3:14).

Thirdly, the poet has chosen to write on death to respect god's words as a good Christian. In fact, in Deuteronomy 6, God gives Israelite parents-and all Bible believers- this charge: "*you shall teach [my commands: including the existence of death] diligently to your children and shall talk of them when you sit in your home and when you lie down, and when you rise*" (V7). But some parents fear to talk about death to their children. Yet the author prefers to break this custom which goes against God's Decree.

Fourth, by choosing death as the subject matter, the poet wants to warn people that in everything they are doing they should think of their end-death. We will be judged: we will "be burnt or saved-who knows?" (10).

Finally, knowing that tragedy deals "with right men", the Elite, the poet prefers to address to the Elite by talking about death. He believes that once the

Elites are well informed, things will be improved. This is justified by the title of the poet's work published in 2013 in Kinshasa: les éditions de l'Ifep: "Et Si Nous Étions l'Elite Attendue...?: Défi pour un Bel Élan" (we read it from <http://www.worldcat.org>).

### Themes

Apart from the subject matter, the poem deals with a large number of other subthemes as *resurrection or life after death, punishment (in the hell), eternal life, ignorance, the force of the Bible, irreversibility of God's words, limitation of scientists and man, faith, foolishness, wisdom, knowledge, soul,...*

- a) **Resurrection:** the poet clearly reveals that he believes in resurrection- life after death. This truth is found in the following line, "That my life shall be restored." (21)
- b) **Punishment:** D. Stewart (2019) states that, "*the scripture teaches that there is a place of punishment for the wicked. It also tells the length that people will be punished-it is everlasting, it will never end. This is the consistent teaching of scripture.*"

This means that wrong doers will be punished after death. This idea is mirrored in these lines of the poem:

*"You, too, will be chas'd, too, some day./ Wednesday or Sunday- I can't tell:/ To be burnt or saved-who knows?" (8-10)*

- c) **Eternal life:** From John 10:28-30 We learn that, "*I [Jesus] give them eternal life, and they shall never perish; no one will snatch out of my hand (...)*". In the poem Ngwaba simply says: "My name in gold's written for-[eternal] life" (18).
- d) **The force of the Bible:** "*Ancient decree-extremely old decree in force!*" (5, 11). This sentence simply means that God's words concealed in the Bible makes the whole bible true, actual and believable at any time.
- e) **Ignorance:** expressions like "*who knows*" (10), "*I can't tell*" (9), "*I don't know yet:*" (2), "*no scientist or else?*" (7) included in the poem reveal obviously not only the man's ignorance of God's mystery in general and that of death in particular but also and mostly his limitation.
- f) **Individualism:** individualism is defined as "*acting only for oneself without considering others or what they do*" (**Collins Gem' English learner's Dictionary 2010**). We find this in the third stanza:

*"Now I know we'll all be kicked out,/ But as to where I shall be-me,/ I think I know now;"*

This means that man is individualist. The poet insists only on the place where he will be-Himself.

## IV. CHARACTERIZATION AND SETTINGS

### IV.1. Characters

By characterization we mean the study of the characters of the poem. As you can see it from our plot, the characters of the poem are: the poet (I), God, the reader, the Bible and scientist.

#### a) The Poet (I)

The poet is the person who knows, from his experience and Knowledge he got from the reading of the Bible, that death exists and it is "irreversible" (7).

He, the poet and the main character of the story, represents all warned persons, those who fear God and who respect the Holy Scripture. He is the representative of all those who think that the Bible is true and its content will never change.

The poet is an example of a correct, honest, frank and serious man. He says truly what he knows- "now I know" (15) - and what he does not know- I don't know yet: (2). He expresses his belief and faith.

Personally, we think this is a Good and model character. He is not a perfect character but he is the best one. In the poem he is not only a teacher, a responsible but also and mostly a conscious character. We found these characteristics through his speech, "I know..."; "You, too, will be...", "My life will be restored"...

#### b) The Reader

The reader of this poem is considered as a child that the poet teaches and informs. This character represents the ignorant people: students, learners, children in a family, Christian in the church listening to a pastor... The reader just receives the information without reacting. He is, thus, a passive character. The reader represents people who are not mature enough. The poet refers to him as "you" (8).

#### c) God

It appears surprising to mention God as a character in this poem. Yet the poet represents God as the decision (Decree) maker, the King. What he says should be respected in the way he says it. And this is true. We have discovered this Character through the use of the passive voice and many other sentences as:

*"Decree since Eden's concealed in the book:/ (3) Decree's been promulgated': (12) /'Ancient decree-extremely old decree in force!' (13) / 'I read in the Royal Charter." (14).*

In fact, the many are those who believe that the Bible was inspired by God who is thus, the author of the Bible. Of course, for a Christian the Bible is more than a mere book: it is the authoritative written words of God (<http://www.biblica.com>). Thus, the one who concealed the decree in the book and who promulgated it is of course God-the almighty

By taking God as one of his characters, the author wants just to warn people that whatever they do, they should take into account God's will: his prescriptions. So, people's behavior should be in conformity to what God likes otherwise they will be "burnt" in the "last day", after their death because what God says never changes it is 'irreversible' (7) and it must be obeyed.

#### d) The Bible

For the Poet, the Bible is viewed as the *well* where he withdraws all his knowledge. It is the book of wisdom. It gives knowledge to he who reads and believes its message. So, everything the author says comes from the Bible. We are told that 'I read in the **Royal Charter**'. So, the bible becomes the wisdom Giver.

In the context of everyday life, the Bible may be considered as studies (reading) in general. He who studies or reads knows and is thus no longer an ignorant. Studies and reading give knowledge.

**e) The scientist:** Represent just the limited people. Those who think that they know all but in reality they don't. This opinion is supported by the astonishments, deception and frustration of the poet when he says: "*And irreversible? No scientist or else?*" (7).

### IV.2. Setting

Setting here includes spatial and temporal settings.

#### Temporal setting:

- Some day,
- Monday or Tuesday
- Wednesday or Sunday
- Ancient
- Now

In fact, *some day* (2,8), *Monday, Tuesday, and Sunday* (2,9) are time expressions and days of the week; but in this context here they all express simply the ignorance of man as to the time of his death. For death, any day of the week is available to reach a being.

The term *Ancient* (5,13) refers to the age of the Bible. The Bible is of course an old book but in the poem the author, **ironically**, says that the Bible is '*younger than the rebellion*'. Here the youth of the Bible means the freshness-the

actuality- of its content. In other words, the Bible was written centuries ago but its message is still in "force!"

**Now**, refers to the moment the poet -surely after reading the Bible- becomes aware of his soul's future situation after death. Here the poet calls people to read the bible, to study (get education) in order to get knowledge. Knowledge comes mostly from reading. The poet expresses his joy, his discovery of knowledge happily and faithfully in the following terms:

*"I read in the Royal Charter. /Now I know we'll all be kicked out, /But as to where I shall be -me, /I think I know it now."*

### Spacial setting

- Eden,
- In the book
- Deep dwells in the world

In the poem the term **Eden** (3) refers to the place where 'The Royal Decree' (3) was promulgated because of men's bad behavior- stubbornness. Eden is the place where God decided that men should come back to the dust, the place where they originated (Gen 3).

The expressions '*in the book*' (3) and '*in the Royal charter*' (6,14) simply mean **in the Bible**. So, the Bible is the place where the Royal Decree is concealed and where the poet gets his knowledge and where God's decision and realities are recorded. This means: if we want to know more about God, we have to read the Bible regularly.

### IV.3. Literary devices

In the poem the author has used a large number of rhetorical devices as **Irony, allusion, metaphor**, and the like.

**Irony:** the author states that the bible is younger than the rebellion which took place by year 1900's while the reality is that the bible was written many centuries ago. This is to say that the bible is a classical book.

**Allusion:** the poet makes allusion to the Garden of Eden just to expression the period that the decision about death was taken.

**Metaphor:** the poet compares the Bible to a Royal charter and God's decisions to a decree.

## V. INTENTION OF THE AUTHOR

The intention of the poet may be discussed in two different angles: Religiously and socially.

Religiously, the poet intention is to recall people that, even though we ignore the exact day, death exists and everything people are doing now, will impact in their souls after death: they will be judged because the retribution exists. This is the wisdom of the poem.

Socially, the author wants to call on the conscious of everyone in his actions- do only important and good things for the future life. A student, for example, should know what he will become after his studies- when he will be 'chas'd'. A teacher should know what people will say to him after his carrier - when he 'will be chas'd', etc. The retribution or the judgment exists in one way or another; it is not lies.

## VI. GENERAL APPRECIATION AND CONCLUSION

### A) Discourse

As far as the discourse is concerned, this is a good text. It is coherent and there is cohesion in the way the poet writes and develops his ideas. For example in the first stanza the author starts by speaking of his situation- himself as a mortal. In the second stanza he addresses the reader by informing him that "you, too, will be chas'd, too, some day". And in the last stanza the author generalizes the matter. As 'I'+ 'You'= 'We', the author summarizes by indicating -even the time- that "Now I know we'll all be kicked out". This is coherence and logic way of presenting things as French people saying: '**la charité bien ordonnée commence par soi-même**': a good order of things begins by oneself before reaching the other persons.

Concerning **the situationality** of the poem, this is a good piece of writing or text. Moreover, everything has been dealt with separately and indirectly through our analyses here above.

### B) Acceptability

What is said in the poem cannot be denied: death exists everywhere. And even the famous "*scientists*" who are supposed to make end with death die, too. So, the content of the poem is universally true and, thus, accepted universally.

Furthermore, the poet has not only respected the scientific and linguistic principles of writing but also the Christian requirements as it was proved through our analysis-the use of numbers and some bible prescriptions.

### C) Intertextuality

Being in the religious context, as you can notice it, the poet has almost summarizes the whole Bible. Before reaching the state of awareness the poet has used two stanzas of seven lines each. '*And once we multiply 7 by 7 its gives 49-the total accepted number of books which compose the whole Bible*' (Meaning of

number 7 in the Bible-Bible study [www.biblestudy.org](http://www.biblestudy.org) visited on February 8<sup>th</sup>, 2020). But in his poem the poet summarizes the whole Bible in this way:

#### \* Ancient testament

First, the poet begins by the first book of the Bible, **Genesis**, where he makes allusion to God punishing Adam and Eve and cursing the creation by inserting death in "Eden" garden (Gen 3).

Second, as to the reading of the bible to get life-saved, the poet refers to Joshua (1:8) saying, "*study this book of instruction continuously. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do*". But in the poem, the poet simply says "I read [what I am writing to you here] in the Royal Charter".

Third, as to the title of the poem, "**I Know I Will Be Chas'd, Too**", the poet refers to **Job** who tells God, "*For I know that you will bring me to death, and to the house appointed for all living*" (**Job 30:23**). As the first who knew that he would die was Job, the poet is, thus, the second and the reader is the third person. This, as we said it previously, is justified by the use of the adverb '*too*' *in the title of the poem and its repetition- may be to generalize the matter- in the 8<sup>th</sup> line of the poem*. So, apart from the title of the poem, the adverb 'too' is used three times in the poem. Remember the use of number 3 in the Bible which shows plenitude- I (too), you (too) and, thus, we (too) will die.

Fourth, as to the day of death, the author resorted to **Ecclesiastes 9:12** which say: "*moreover, man does not know his time: like fish caught in a treacherous net (...) so the son of men is ensnared at an evil [death] time when it suddenly falls to them*". In the poem we read, "*Monday or Tuesday-I don't know yet*". Now let us discuss on the different texts the author refers to in the New Testament.

#### \* New testament

Here again, the author refers to Matthew, the first book of the New Testament, about the condition of the soul after death. We read this in Matthew 49:40-50 where Jesus warns his people that after death those who led a good life- life without many sins- their souls will be saved for eternal life while those who made a lot sins, their souls will be burnt in the hell. In the poem we read, "*To be burnt or saved-who knows?*" (10).

Second, as to the Christian's faith after death, we read Hebrews 11:1 and Ps 1:1-2. "*Now faith is the substance of things hoped for, the evidence of things not seen*". In the poem we read:

*"I think I know now;/ My name in gold's written for-life/ That deep dwells  
in the worl,/ That my soul is all at rest,/ That my life shall be restored. With  
peace restored?"* (17-22).

Third, concerning the resurrection of life after death the poet refers to John 5:24 which states, "*Truly, truly, I say to you, he who hears my word, and believes Him who sent Me, has eternal life and does not come into judgment, but has passed out of death into life*". The poet summarizes these lines by writing, "*That my life shall be restored [after death]*".

Finally, as to the incapacity of changing God's decision we read the last book of the Bible, Apocalypse which says:

*"I warn everyone who hears the words of the prophecy of this book [Bible]: if anyone adds to them, God will add to him the plagues described in this book". The poem being a very condensed text simply says, "And irreversible? No scientist or else" (Apoc 22:18-19).*

#### D) Personal consideration

Writing for our, this poem has inspired us very much; not only because it makes us conscious of our acts but also and deeply because it gives us a model to imitate. It has revealed us a large number of things- mostly through the analysis of punctuation marks, style, form, grammar and the like.

Curiously, the content of the poem has coincided to what we were thinking we could do one day in our lives. We dream to write about religious things in our lives. But we thought that to preach, one should compulsorily be a pastor or a priest who stands in front of Christians. Yet, this poem has proved us the contrary: people can preach through scientific and academic formal writings.

Thus, our will as a Christians, is to be beside the poet and learn more about teaching people through scientific writings. Proverb 13:20 warns that, "*he who walks with wise men will be wise...*" This means that if we can have the opportunity to be the poet's disciple we will be very happy.

As far as the importance, the value and longevity of the poem is concerned, this poem is a classical one: it will be "in force" until death will disappear in the world unless God changes his decision about human soul's fate.

In short this is a great piece of writing. Next time, instead of writing on the tragedy to educate matured people only, the author could also, if another opportunity comes, think of love story, comedies to meet younger readers who need to be prepared just in their youth since it is difficult to put up a bent tree. Young people learn mostly through jocks and laughs, they fear tragedy. To teach youth, one should talk about love and life adventures.

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