

**CHINUA ACHEBE'S *THINGS FALL APART*
AS AN IMAGE OF BRITISH COLONIALIZATION
IN IBO CLAN NIGERIA**

A THESIS

**Presented as Partial Fulfillment of the Requirements for the Attainment of
Sarjana Sastra Degree of English Language and Literature**



By

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**ENGLISH LANGUAGE AND LITERATURE STUDY PROGRAM
ENGLISH EDUCATION DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
YOGYAKARTA STATE UNIVERSITY
2012**

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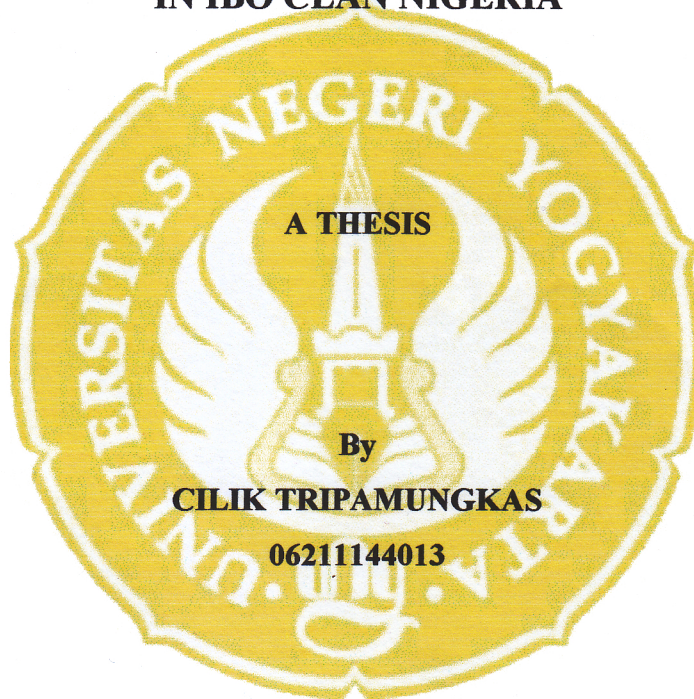
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APPROVAL

**CHINUA ACHEBE'S *THINGS FALL
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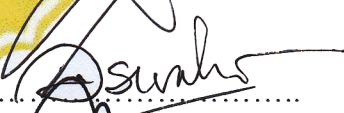
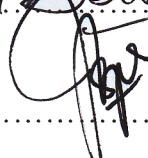
RATIFICATION

CHINUA ACHEBE'S *THINGS FALL APART* AS AN IMAGE OF BRITISH COLONIALIZATION IN IBO CLAN NIGERIA

A Thesis



Accepted by the Board of Examiners, Faculty of Languages and Arts,
Yogyakarta State University and declared to have fulfilled the requirement
for the Attainment of *Sarjana Sastra* Degree in English Literature

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AS AN IMAGE OF BRITISH
COLONIALIZATION IN IBO CLAN NIGERIA**

menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

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Yogyakarta, Desember 2011

Yang Membuat Pernyataan



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MOTTO

“True happiness is to enjoy the present, without anxious dependence
upon the future.”

(Roman philosopher, mid-1st century AD)

DEDICATIONS

I would like to dedicate this piece of writing to Allah who creates me with a sense and feeling, and myself.

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First of all, I thank Allah, my decision to become a student of English Literature in Yogyakarta State University is the right one. In the long process, I got not only knowledge but also enlightenment and love. Secondly, I thank Mr. Asih Sigit P., (my first consultant), Ms. Ari Nurhayati (my second consultant) for their advice, assistance, and support, Mr. Sugi Iswalono and all the lectures of English Language and Literature Study Program for their contribution in my study process. I also would like to thank my inspiring women, my Moms, Ms. Widyastuti Purbani and Ms. Yacinta Kurniasih, who always give me motivation. Thirdly, I thank my big family, Mustafa family, and Jr Wahyu, who always support me in every single step. I thank all members of *Padepokan* Bagong Kussudiardja, who accompany and take me to a wonderful life. Likewise, I must gratefully acknowledge all writers whose books and article I used as analysis references for their knowledge contribution. Finally, I thank those whom I cannot mention one by one.

December, 2011

Cilik Tripamungkas

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**CHINUA ACHEBE'S *THINGS FALL APART*
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By
Cilik Tri Pamungkas
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ABSTRACT

This research is about Chinua Achebe's *Things Fall Apart* as an image of British colonialization in Ibo Clan Nigeria analyzed from postcolonial perspective. The objectives of the study are to reveal British colonialization in Ibo Clan Nigeria and to describe the impact of British's colonialization to the Ibo people as reflected in Achebe's *Things Fall Apart*. This research is qualitative with content analysis method. The object of the study is British's colonialization in Achebe's *Things Fall Apart*, and the data are words, phrases, and sentences about the British colonialism through religion, politics and economy found in the novel. The data analysis was conducted using postcolonial theory. To get credibility and validity of the finding, the researcher implemented triangulation and discussion technique. Meanwhile, in order to gain transferability, the researcher provided descriptive data clearly and efficiently. The researcher reread the novel to get dependability and consulted her research findings to her thesis consultants to achieve the conformability.

The result of the analysis shows two important points. Firstly, the British colonialization is conducted through religion, politics and economy to the Ibo Clan Nigeria. Colonialization through religion becomes the fundamental method in Britain's colonial era because the Ibo people are notoriously religious and religion is a central element in society. Therefore a change of religion necessarily involves a change of culture. The colonialization continues through politics, the British set up a court and government in Iboland to strengthen their power. Furthermore the British set up trading system and taxation. Secondly, the impact of British's colonialization to the Ibo people can be seen from the clash between Ibo people who worship their tradition and they who convert to Christianity and uphold the British government. The British colonialization and clash between Ibo people causes the collapse of the ingenious Ibo.

CHAPTER I

INTRODUCTION

A. Background

Colonialism has passed over for centuries. Since 1815 to 1914, European colony extended from 35% to 85% of the earth surface. The giant colonizing countries were Britain and France. All continents were explored, especially Asia and Africa. Colonialism can be defined as the conquest and control of other people's land and goods or against the natives and territories of the colonies. It is about the dominance of strong nations over weaker ones. Besides, colonialism can be interpreted as a system that a nation maintains such control, the condition of being colonial and an idea, custom, practice peculiar for a colony (Said, 1978).

Although colonialism has ended with the independence of the colonized countries, the effects are still consciously or unconsciously felt by them. Indonesia belongs to the countries which have colonialization experience. Inspired by the glory of Raffles' government in Java, the Dutch realize the importance of understanding the local culture for the sake of colonization. Therefore, in 1832 the Dutch established *Het Instituut voor de Javaansche Taal* or the Javanese Institute in Surakarta. In 1843 the *Het Instituut voor de Javaansche Taal* was closed and replaced by *Koninklijk Academie* in Delf that finally moved to Royal Academy Leiden University. This institution was to teach Javanese to the government officials who would be sent to Java and used for research on Javanese cultural studies and language, botany, geology, natural resources and to collect the information that contributed to the development of VOC' economic activities.

In the mid 18 Century the Dutch government success in recruiting the Java intellectuals in shaping Dutch Javanology. They were some Surakarta Palace's poets who became informants for the Dutch. In 20 Century, the Javanese writers in cooperation with the Dutch government published many articles on language, ancient history, culture, literature's history and archaeology related to Java using Dutch references, (Margana, 2004:110-117). In other words, the Dutch contributed in shaping the history of Java. Unfortunately, until now Leiden University is still becoming a centre of Javanese study. Based on Leiden website of Indonesian Studies, there is a Javanese Study program offered and the students should pay €15,000 or 180 million rupiahs per year, there is no exception for the Indonesians. We have to pay dearly for Indonesia's own knowledge that has been stolen by the Dutch. This fact attracts the researcher to conduct a research on postcolonialism.

The researcher becomes interested in analyzing *Things Fall Apart*, because by analyzing this novel the researcher sees the perception and feeling of colonialism experience from the colonized's point of view. The researcher sees *Things Fall Apart* as an image of British colonialization in Ibo Clan Nigeria.

Literature is a picture of an event, values, and norms agreed upon society. Literature that presents a picture of life and life itself is partly made up of social reality. In this context literature is not something that is autonomous, stands alone, but something closely related to the circumstances of the work environment (Wellek & Warren, 1993: 109). Literature is the mirror of human life that portrays

human feeling, through imagination and perception which can be viewed based on personal judgment.

Things Fall Apart clearly shows the image of the condition of British colonialization in Ibo. Colonialization is a process of colonizing other lands, the act of bringing into subjection or subjugation by colonializing and the state of being colonized. The Ibo culture like all the other traditional cultures throughout the world faces the challenge of keeping up with the great changes. Hence, it is important to understand how the culture of the Ibo before their interaction with British people to help understand them and their actions.

Literature is one of important aspects in human life, an important medium to reflect the realities that happen during the colonialism. From postcolonial point of view (Gandhi, 1998) a literary work always reveals the product of society, it reflects the condition of the society, the awareness of the condition of colonial era and spirit to fight the injustice. Postcolonial literature is also a critical analysis in a form of literary work by writers who are aware of postcolonial condition. The writers of the colonized country question postcolonial experience in their works. Through postcolonial literary work the researcher can find the impact of colonialism and the resistance of it. It is a result of the interaction between imperial culture and the complex of indigenous cultural practices which shows the clash of the local culture.

Gandhi in her book *Postcolonial Theory* (1998:3-4) states postcolonialism is a decisive temporal marker of the decolonizing process, implied the chronological separation between colonialism and aftermath. It involves

engagement with the experience of colonialism, past and present effect in ex-colonial society. The focus of postcolonialism is the condition under the imperialism and the condition after colonialism.

Another definition that comes from Slemon in *The Post-colonial Studies Reader* (1995) who states postcolonial as the name for a condition of natives longing in post-independent national groupings and as the need, in nations or groups which have been victims of imperialism, to achieve an identity uncontaminated by universalistic or Eurocentric concepts and images. Colonialism undeniably calls up a degree of suppression. The oppression takes the form of a mostly unconscious cultural assimilation an unknowing indoctrination of the colonialist's beliefs upon their colonized persons. In some instances, the assimilation is purposefully imposed. Spreading Christianity, as one example, obviously involves a purposeful spreading of ideas to the indigenous population.

Hans Kung in Chidili (2007:329) states that religion is a believing view of life, approach to life, way of life, and therefore a fundamental pattern embracing the individual and society. Colonialization through religion becomes the fundamental method in Ibo case, because wherever the Africans are, there are with their religion. Max Weber and Emile Durkheim viewed religion as a central theory of society. Ajayi in his book *Christian Mission in Nigeria 1841-1891* (1965) says religion is an affair of the community so intimately bound up with its way of life that a change of religion necessarily involves a change of culture and the development of a new conscience.

Nigeria is one of the colonized countries by Britain from 1850 to 1960. It is located in West Africa with three largest and most influential ethnic groups such as the Hausa, Ibo and Yoruba. Southeast quarter of Nigeria, mostly inhabited by the Ibo people, is economically very important for Britain because of the natural resources. Thus most of the commercial exploitation of British Nigeria occurred in this area.

The missionary was the agent of Britain in their first contact with Nigerian. They proclaimed the good news of salvation through open-air. Ejizu (1987) states, by far, the promotion of formal school education proved to be the most viable and effective instrument of conversion evolved by Christian missionaries among many traditional African groups. Hundreds of thousands of young men and women who attended such schools, also received instruction in the faith, accepted baptism while school and thereby broke the ancestral covenant with deities. The Ibo peoples who converted to the Christianity, learn the English language and read English literature in school, as a result, they adopted Western values.

Ejizu (1986:148) in his book *Ibo Ritual Symbol* states more than commerce and colonial administration, Christian missions constituted the highest factor that domesticated Western culture and civilization and that waged a sustained war against the Ibo religious culture and society.

Achebe's *Things Fall Apart* published in 1958, is the seminal African novel in English. It is so influential not only on African literature but also around the world. Achebe serves repertoires details of Ibo culture, the portrait of a village

tradition, British colonialization and the impact of it. It is about the communal traditions and taboos recorded on it then what breaks them apart.

The missionary practice is described and reflected very clearly in this work. Christianity is used as a tool of foster hegemony to the religion and culture of Nigeria. At that time, the Nigerians still embrace pagan religion. A few moments later, after the missionaries succeed converted many Ibo people, the British established the government officials, tax officials and the military to the Iboland.

The novel talks about Okonkwo's life, an Ibo man who is an influential leader in Umuofia. He is a strongman, values manliness and an Ibo who is very loyal to the ancestors, religion and culture. Okonwo is against British colonialization, but finally the story ends by Okonwo's suicide and the clash of Ibo's tradition. The white man arrival broke the unity. Achebe's literary work is about colonialization in Ibo Clan Nigeria by the British, the image of the act of bringing into subjection or subjugation by colonializing, and the state or fact of being colonialized. This novel clearly tells the readers about British colonial era in Ibo Clan Nigeria and how the complexity of cultures that belong to that society has fallen out after it. It is interesting to prove that the novel represents an image of colonialization in Ibo Clan Nigeria and the impacts of the colonialization.

B. Research Focus

Gandhi in her book *Postcolonial Theory* (1998:3-4) states postcolonialism is a decisive temporal marker of the decolonizing process, implied the

chronological separation between colonialism and aftermath. It involves engagement with the experience of colonialism, past and present effect in ex-colonial society. The focus of postcolonialism is the condition under the imperialism and the condition after colonialism.

Ashcroft in his book *Post-Colonial Studies: The Key Concepts* (2007) states that postcolonial discourse or postcolonialism will never be obsolete and the history of colonialism will remain attached on both colonized and colonizer mind.

Things Fall Apart is set in 1890 portrays the clash between white colonial government in Nigeria and the traditional culture of the indigenous Ibo people. This novel shatters the stereotypical European portraits of Native Africans. Achebe shows the complexity of the Ibo society, he includes the details description of the Ibo culture before and in the time of the British colonialization.

Therefore, it is necessary to reveal the colonial history, how colonialization works and the impact of it. The analysis focuses on the British colonialization in Ibo Clan Nigeria especially seen in religion, politics, economy and the impacts of the colonialization to the Ibo people.

In this research, some major characters in *Things Fall Apart* are analyzed, such as Okonwo, a leader in Umuofia village, Okonwo's oldest son, Nyowe, who finally decides to be a Christian, Obierika as Okonwo friend, Mr.Brown and Mr.Smith as the British missionaries.

This study uses postcolonial theory of Gandhi, Childs, Slemon and Ashcroft who states postcolonialism is study or critical theory which tries to reveal the negative effect caused by colonialism. Besides, postcolonialism is a

critical tool to see how the symbols of culture, society and economy are driven to the interests of the dominant class.

The colonialists oppress the people by subjecting them to foreign values. Christianity is a means of subjecting people to a cultural hegemony, then, the conquest leads to the domination of people. The existence of religion is the basic agent of cultural hegemony and the way planting the British moral principles. After British success colonize the Ibo people's mind through Christianity, it will be very easy to them continue the colonialization through politics and economy. Therefore, Christianity becomes the fundamental aspect in British colonialization.

C. Formulation of the Problem

Based on the fact that *Things Fall Apart* by Achebe has an image of British Colonialization in Ibo Clan Nigeria, this research formulation covers:

1. How are the British colonializations in the Ibo Clan Nigeria?
2. What is the impact of British colonialization to the Ibo people?

D. Objectives of the Study

In line with the research questions above, the objectives of the study are to reveal the British colonialization in Ibo Clan Nigeria and to describe the impacts of the British colonialization to the Ibo people as reflected in *Things Fall Apart*.

E. Significance of the Research

1. This study hopefully can give a deeper insight in improving a literary criticism concerning postcolonial literary theory.
2. This study can be used to enlarge the reader's insights about colonial history in Nigeria, especially Ibo Clan.

CHAPTER II LITERATURE REVIEW

It has been stated in the previous chapter that the purpose of this research is to reveal the British colonialization toward Ibo Clan Nigeria and to find out the impact of British colonialization in Ibo Clan Nigeria by the British reflected in Achebe's *Things Fall Apart*. This chapter concerns with the theories and background information that will be useful to support the analysis of the novel. Thus, this chapter describes postcolonialism proposed by Gandhi, Slemon, Childs and Ashcroft, the historical background of Ibo Clan, Pagan and Christianity in Ibo Clan Nigeria and the biography of Chinua Achebe as the writer of the novel.

A. Postcolonialism

Postcolonialism begins from the very first moment of colonial contact as a discourse of oppositionality which colonialism brings into being. It is also regarded as nation or the group of imperialism victim, who needed to achieve an identity uncontaminated Eurocentric concept and images. The pioneers of postcolonialism like Edward Said, Franz Fanon, Homi Bhabha many others, concerned themselves with the social and cultural effects of colonization.

Postcolonialism is a study of the interactions between European nations and the societies they colonized in the modern period. The European empire is sway over more than 85% of the entire globe by the time of the First World War and having consolidated it is control over several centuries. It involves engagement with the experience of colonialism, past and present effect in ex-

colonial society. The focuses of postcolonialism are the condition under the imperialism and the condition after colonialism. The materials affect subjugation under imperialism and after.

Childs (1997:4) in his book *An Introduction to Post-Colonial Theory* states texts which are anti-colonial, which reject the premises of the colonialist intervention might be regarded as postcolonial. He states that postcolonialism is one of specific post-modern intellectual discourse that consists of reactions to, analysis of and the cultural legacy of colonialism. This is a theoretical approach which focuses on the effect of colonialization direct and after. It is a tool of examining an unconsciously changed culture through its literature, including the relationship between the changed and the changer, the oppressor and oppressed, colonizer and colonized.

Gandhi (1998) states postcolonialism is a decisive temporal marker of the decolonizing process, implied the chronological separation between colonialism and aftermath. It involves engagement with the experience of colonialism, past and present effect in ex-colonial society. The focus of postcolonialism is the condition under the imperialism and the condition after colonialism. Then, a literary work always reveals the product of society, it reflects the condition of the society, the awareness of the condition of colonial era and spirit to fight the injustice.

Postcolonial literature is also a critical analysis in a form of literary work by writers who are aware of postcolonial condition. The writers of the colonized

country question postcolonial experience in their works. This following is also Gandhi's statement about postcolonialism.

“... postcolonialism can be seen as a theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of reciprocal antagonism and desire between colonizer and colonized. (Gandhi, 1998:4)

Ashcroft (2007) states that postcolonial discourse or postcolonialism will never be obsolete and the history of colonialism will remain attached on both colonized and colonizer mind. Postcolonialism is study or critical theory which tries to reveal the negative effect caused by colonialism. Besides, postcolonialism is a critical tool to see how the symbols of culture, society and economy are driven to the interests of the dominant class.

Another definition comes from Slemon (1995) who cites postcolonial as the name for a condition of natives longing in post-independent national groupings and as the need, in nations or groups which have been victims of imperialism, to achieve an identity uncontaminated by universalistic or Eurocentric concepts and images. Colonialism undeniably calls up a degree of suppression. This oppression takes the form of a mostly unconscious cultural assimilation an unknowing indoctrination of the colonialist's beliefs upon their colonized persons. In some instances, the assimilation is purposefully imposed.

Teaching Christian religious beliefs, as one example, obviously involves a purposeful spreading of ideas to the indigenous population. Hans Kung in Chidili (2007:329) states that religion is a believing view of life, approach to life, way of

life, and therefore a fundamental pattern embracing the individual and society. Colonialization through religion becomes an important one in Ibo case because the Ibo people are famous for being religious. Max Weber and Emile Durkheim viewed religion as a central theory of society. Ajayi (1965) says religion is an affair of the community so intimately bound up with its way of life that a change of religion necessarily involves a change of culture and the development of a new conscience.

Postcolonialism is now used in wide and diverse ways to include the study and analysis of European territorial conquest, the various institutions of European colonialisms, the discursive operations of empire, the subtleties of subject construction in colonial discourse and the resistance of those subjects and most importantly perhaps, the differing responses to such incursions and their contemporary colonial legacies in both pre- and the post-independence nations and communities (Ashcroft, 2002:187).

B. The History of British Colonialization in Nigeria

The setting of *Things Fall Apart* takes place in 1860. The British strongly influenced Nigeria from about 1850 to 1960, asserted their dominance through a variety of media and became a major buyer of African slaves in the seventeenth and eighteenth centuries.

The British were in competition with other European countries to control the natural wealth of West Africa. They bought palm oil, peanuts, rubber, cotton, and other agricultural products from the wealthy traders. The special commodities

of legitimate trade were palm oil and palm kernels. Most of the palm oil and later kernels came from Iboland, where palm trees formed a canopy over the densely inhabited areas of the Ngwa, Nri Kingdom, Awka, and other Iboland.

Palm was used for building material, the palm oil was used locally for cooking, the kernels were a source for food and trees were tapped for palm wine. Palm oil is used in Europe to make soap and as lubricants for machinery before petroleum products were developed. This trade grew to significant proportions, seen from the fact that palm oil exports were worth £1 billion a year by 1840. The palm leaves were also used for weaving. In the 1860s, the Christian missionaries bought a kind of fancy cloth, said to have been manufactured by the Ibo (*Church Intelligences*, 1867:158).

In the early twenty century, they defined the collection of diverse ethnic groups as one country, Nigeria, and declared it as a colony of the British Empire. Finally on October 1, 1960, Nigeria gained its independence from the British Empire (<http://www.southernct.edu/organizations/2002//colonialism.htm>).

C. The History of Christian Mission in Nigeria

Briggs (1913) explains in his book *The Fundamental Christian Faith: the origin, history and interpretation of the Apostles' and Nicene creeds*. Christianity believes in the trinity of God, Jesus is God, son of God and the Holy Spirit. Christianity teaches that Jesus is the Son of God, God become human and the saviours of humanity. They believe in Jesus as a safe keeper, and people's life is

based on the life and teaching of Jesus. They followed the values thought by Jesus when He was alive.

The essences of Christianity are simplicity, community, evangelism and love. Christians believe that Jesus is the Messiah prophesied in the Hebrew Bible. The Jesus suffered, died, was buried, and was resurrected from the dead to open heaven to those who believe in Him and trust Him for the remission of their sins. They further maintain that Jesus bodily ascended into heaven where he rules with God the Father. Most denominations teach that Jesus will return to judge all humans, living and dead, and grant eternal life to his followers. They believe that Jesus was the promised Messiah or Christ and that he had freed them from their sins and transformed their lives through the power of Holy Spirit. He is considered the model of a virtuous life, and both the revealers and physical incarnation of God.

Linder ("Introduction: The Christian Centuries":1977) in his article's states that the basic of the early Christians was that they had discovered a different way of life that was better than that offered by non-Christian world. They believe that theirs was a better way because it offered the believers forgiveness of sins, peace with God, hope for the future, a new and higher ethical code, power to live up to that ethical standard, and life after death.

Christians emphasized concern for others rather than self. In addition, the Christian emphasis on a community of love sealed by baptism appealed to many people who were otherwise without hope and desperately lonely. They spread the entire world the good news of new life in Christ. The creeds grow out of an early

formula used at baptism which attempted to state concisely and in easily understandable language the essence of Christian doctrine.

Ajayi (1977) explains that Christianity came to Nigeria in 15th Century by Augustinian and Kapusin monk from Portugal. However, the planting of Christianity in Nigeria soon ended because of their involvement in slave trade. Many Nigerians were sold to them and were taken as slaves into exile such as America. Because of it Nigerians were not converted to Christianity by Portuguese, who failed to make Nigerian convert to Christianity.

In 1807, the British realized that the slave trade is immoral, the crown passed the abolition of slave trade into law. The trade was stopped, but illegal trade was still running. Therefore, the Crown Government commanded some British naval officers to patrol the sea, especially in Lagos to stem the flow of slaves in that area and arrest whoever they found involved in carrying slaves from Africa to their own countries. When British navy found the slave boats, they sent the slaves to the Freetown, in that place the slaves who were in the captured boats were set free and the captured boats were carry away and sold by the British Army Forces. The sale boats' money was used to buy rice for the freed slave. Many slaves were set free, they regained their freedom and returned to their hometown. The freed slaves lived in Sierra-Leone. In 1841, some people wrote letters to missionaries who were stationed in this place to come and peach the gospel of Christ in Badagry.

(Ajayi: 1977) states on 24 September 1842, Revered Thomas Birch Freeman and William de Graft arrived at Badagry. Revered Freeman preached the

gospel, built a mission house and organized meeting prayer. Prayers and biblical text were learning through oral recitation. In the same year, Henry Townsend landed in Badagry from Freetown Sierra Leone introducing Anglicanism by Church Mission Society (CMS). Many of the freed slave were educated by Church Mission Society (CMS) and accepted Christianity as their main religion, they engaged in legitimate trade with British to introduce Christianity to their Nigeria's family, and also invited missionaries to come to Nigeria to continue the planting of Christianity in their neighbor towns and villages.

In other words, Christianity in Nigeria ran through trade and the freed Nigerian slaves. The freed slaves also invited missionaries to come to Nigeria to continue the planting of Christianity in their neighbour town and village. They taught the religion to others who were not Christian, they made Nigerian change to convert Christianity. After their ordination in England in 1842, the Revd, Henry Townsend and Samuel Ajayi Crowther a Yoruba ex-slave returned to Abeokuta. Then, they worked together to consolidate the CMS Yoruba Mission.

Owolobi (*Christianity in Nigeria: 2009*) states in 1850, the American Baptist Missionary, Thomas J. Bowen arrived in Badagry. He established a mission station at Ijaye. He studied Yoruba language in order to be able to communicate with people without interpreter, soon after he wrote Yoruba Grammar and Dictionary. Then in 1852, Hinderer established a mission station at Ibadan. Many Evangelists were also posted to him and he sent them to open mission stations in various towns, such as, Iwo, Ilesha, Modakeke, Ile-Ife and Oshogbo to mention just a few places. In 1876, the first worship Centre was built

for Christians to worship. The Christians built Schools and Colleges in Ondo area. Many people were trained in those institutions that were established by Christians in the town. The first Primary School was built in Ondo in 1890 by the Missionaries. There pupils were taught Christianity.

In April 1896, the Church Missionary Society established Training Institute in Oyo. There they trained professional teachers. In 1900, the Mission established an Institute in Oshogbo to train vernacular evangelists for the spread of the Gospel in Yoruba land and the Baptists also built the Baptist College at Iwo. After that the Wesley College at Ibadan was established by the Wesleyans in 1901.

Ejizu (1987), by far, the promotion of formal school education proved to be the most viable and effective instrument of conversion evolved by Christian missionaries among many traditional African groups. Hundreds of thousands young man and woman who attended such schools, also received instruction in the faith, accepted baptism in school and thereby broke the ancestral covenant with deities. The old pupils of the School can be found in all parts of Nigeria occupying important political, social, economic and administrative positions. They also worked in law, politics, medicine, theology, technology and education all over the country.

However, in 1912, the Nigerian Baptist Convention was officially formed. It is now completely self-governing, self-propagating, and self supporting. In 1913, Mr. M A. Adeniran established the first Baptist Mission Station in Zaria. Furthermore, when the American and some of the Nigerian Missionaries worked

together in Northern parts of the country they established a Secondary School at Jos, a Teacher Training College in Minna and a Seminary School in Kaduna. The Nigerian Baptist Convention operates nine theological training centres for pastors, the largest being the Nigerian Baptist Theological Seminary in Ogbomosho. In 1920, a Minister of the faith paid a visit to them. There he officially established a Mission Station for the Baptist followers. He baptized eighteen people in River Kaduna. In 1969, a separate Conference for Ilorin and Kabba faithful was established and it was named Kwara Baptist Conference.

The Church has planted about 100 Mission Stations in the Area. In 1972, Etubi who was a missionary in the Qua Ibo Church at Idah, broke away and he joined the Baptist. In 1974, a second Baptist Church was established at Idah, it was named Emmanuel Church, Idah. The Baptist Mission has the Northern Conference Convention, which has its Headquarters at Beulah. The Mission Stations were located in the following towns: Zaria, Kano, Katsina and Sokoto. The Nigerian Baptist Convention has founded and operated several Primary Schools and Secondary Schools across the nation.

The majority of Christians founded in South. The traditional Yoruba becomes Protestant and Anglican while Iboland become the Rome Catholic Church highly active. Church missions such as the Wesleyan Methodist, the Church Mission Society, the Baptist, the Church of Scotland and the Roman Catholic were very active in Nigeria between 1842 and 1860. They have big contribution for the education development of Nigeria especially the primary school. The missionaries trained their teacher through the pupil-teacher system. In

such a setting, the missionary kept the school in his premises and his pupils lived with them as a part of their family.

The standard of examination build, pupils whose ages were about 14 years must be passed the exam, so they recruited a good teacher, they teach a teacher to teach daily introduction from the head teacher on how to teach. The first teacher training college known as The Training Institution was established in Abeokuta in 1859 by the CMS. The homeless boys and children of converted village heads live with the missionaries and were taught to become pupil teachers and catechist.

This religion conversion which cannot be separated from one's culture usually becomes part of a process of colonialism. As what the British does toward its colonies in most parts of the world, the official religion for the British, becomes their important mission in the colonialism. This is one of the several common themes throughout the story of Christian expansion, such as reform and renewal, evangelism and missions, involvement in social reform and response to pressures and threats (Dowley, et al. 1983).

D. The Ibo

Cites from (www.everyculture.com/ws/Mauritania-to-Nigeria/Yoruba.html, 2011) the Ibo is the second largest clan in southern Nigeria with a total land area about 15,800 square miles or about 41,000 square kilometres, consist so many sub groups. The Iboland has four district areas, the Low Laying Deltas and Riber Bank are the fertile area but flooded in the rainy season. Udi as coal mining area in West Nigeria and the last called the Central

Belt. The history of Ibo, Ibo's traditional religion and the Christianity in Ibo are follows:

1. The History of Ibo

Ibo Clan have no origin traditional story, and then the historian suggested the Ibo's origin theories. On the other side a historian claim that the beginning of Ibo are North and West immigrant, NRI, Nzam and Anan who arrived in fourteen or fifteen Century.

The first Ibo-European contact starts with the arrival of Portuguese in the middle of fifteen century for slave trade of Ibo people on the Niger Coast sent to the New World. After the abolition of the slave trade in 1807, the British companies aggressively pursued control beyond the coastal area, they create Protectorate of Southern Nigeria in 1900 included Iboland.

Iboland is famous with their palm tree, the palm trees form a canopy over the densely populated region of the Ibo people. Palm oil is used locally for cooking, the kernel is a source of food, the trees are tapped for palm wine, and leaves are used for building materials. British rapid expansion in exports, especially after 1830, occurred precisely at the time slave exports collapsed. Instead, slaves are directed to the domestic economy, especially for growing staple crops, sweet potato, in northern Iboland for marketing throughout the palm-tree belt. The palm oil and palm kernel, a major commodity of legitimate trade is being used in Europe to make soap and as lubricants for machinery before petroleum products developed for that purpose. Although trade has grown

significantly the proportion of palm oil exports are worth £ 1 billion per year by 1840, it is concentrated near the coast, where palm trees grow in abundance. The population of Ibo estimated between five to six million. In pre colonial era Ibo's people speak Ibo which include various Iboid language and dialect but today they speak in English.

2. Ibo's Traditional Religion

Ejizu (1998) states in the traditional homogenous religious background, religion have always been a major determinant of life of African people. The fluid and complex nature of religious conversion is clearly a reflection of the characteristic dynamic nature of religion itself among the groups.

Mbiti (1971:1-3) states Ibo people are notoriously religious, and each people have its own religious system with a set of beliefs and practices. Religion can be discerned in terms of beliefs, ceremonies, rituals, and religious officiates, philosophy is not so easily distinguishable. Religious emerge in the entire department of life. Wherever the African is, there is his religion does everything and goes everywhere religiously. It is the conundrum where an Ibo both consciously or unconsciously sees, experiences, thinks, feels, acts, suffers everything and finally dies. Religion for Ibo people is more than a believing way of life or directed by book but basically in their lives, Ibo's lives. Ibo peoples have not yet been formulated, but some of the areas where they may be found are in the religion, proverbs, oral traditions, ethnics and morals of the society concern.

Mbiti (1990:3) states African traditional religions have no founders, reformers, or prophets, and are handed over much on the same form from generation to the next. People simply assimilate whatever religious ideas and practices are held or observe by their families and communities. They are codified not in any sacred writings but in the living experience of people and various oral forms of communication.

African traditional religions or Pagan are not primarily for the individual, but for his community of which he is part. In traditional religions there are no creeds to be recited, instead, the creed are written in the hearth of the individual, and each one is himself a living creed of his own religion. Where the individual is, there is his religion, for he is religious being. It has no neither founders nor reformer. They may, however, incorporate national heroes, leaders, rulers and other famous men and women into their body of beliefs and mythology.

They believe the continuation of life after death. But the belief does not constitute a hope for a future and better life. To live here and now is the most important concern in their religious activity and beliefs. It is stated in *The Encyclopedia of Christianity Volume 3*, the central belief of traditional religion is in the Supreme Being, for whom the tribes have different names. The Ibo believe in a supreme God called *Chukwu Abiama* who keeps watching them over the creatures from afar. There is no sacrifice that is aimed directly for the God, but they believe that the small gods lead on him. There also have small gods who has the nature of human beings, sometimes they kind, diligent, friendly, sometimes perhaps envious, malicious and cruel. For examples *Ala* as the earth goddess, it is

the goddess of fertility and human. *Anyanwu* is a sun's god who grows the crop. *Igwe* is a god of the sky, the source of rain. Besides god, there also the spirit, *Agwo Mbataku* is the spirit of the wealth, *Ahanjoku* as cassava spirit and *Ikoru* as the drum spirit. From the point of view of mediation between the Supreme Being and man they have *chi*, interpreted in some quarters as destiny or one guardian's angel, or the ancestors whose interests lie more in maintaining order among their immediate kin.

They believe that the forest and the river occupied by the spirits. Many rituals in Ibo traditional religion held when there are precious events in their life that become the important and meaningful moments for Ibo people like the celebration of Rites of Passage, harvest time, rainy season, planting season, the birth of a child and Ibo people's death ritual.

According to Mbiti (2007:332-334) a religion must have the qualities of beliefs, practices, ceremonies and festivals, religious objects and places, morals and values, and religious officials or leaders.

a. Beliefs

Beliefs or acceptance (by the mind that is true or real) often underpinned by an emotional or spiritual sense of certainty, is one of important aspects in religion. It illustrates people's view of the universe and their attitude toward life itself. In traditional belief, people believe in spirits, human life, magic, medicine, hereafter and so forth.

b. Practices, Ceremonies and Festivals

Religious practices often disclose people's expression of their beliefs in practical term. Among the practices are: praying, making sacrifices and offering, performing ceremonies and rituals, observing various customs, and many others. Those practices reflected in events such as harvest time, the beginning of rainy season, planting season, the birth of child, and deaths.

c. Religious Object and Places

They are used only for religious purposes. African's religion has abundant sacred places and object. They include places such as shrines, groves, sacred hills or mountains and other objects like rivers, amulets, charms, marks, and many others. While some objects and places are human made, some others are taken in their natural form and set apart for religious purposes.

d. Morals and Values

Values and morals cover topics like truth, justice, love, right and wrong, good and evil, beauty, decency, respect for people and poverty, the keeping o promises and agreements, praise and blame, crime and punishment, the rights and responsibilities of both the individual and his community, character, integrity, and soon. They help people live with one another and maintain peace and harmony.

e. Religious Officials or Leaders

These officials are men or women who conduct religious matters such as ceremonies, sacrifices, formal prayer and oracle. They have an important role in religion. Without those people religious activities would neither survive nor function properly.

The various enumerated parts of religion above are necessarily the parts of religion. They are so integral and so interrelated to religion that none of them can go without the other, without any other parts the whole cannot stand.

3. Christianity in Ibo

Christian missionary is try to convert the Ibo to Christianity which began in 1857. In 1900 Ibo people who convert to Christian mainly people were alienating from the traditional society, suffered from certain social disabilities or experiencing certain natural misfortune. Later, in Iboland, it becomes fashionable to be called a Christian.

Ekechi in *The Journal of African History* states Church attendance became a new status symbol. Christian became immune to certain local exaction, some Christian villages were indeed treated with some respects by British officials and few cases were freed from military patrols. Many young men were associated themselves with the Christian missions. In short time, churches began to spring up.

Many young men started attending Christian schools and Sunday services. Schools carrying generator of social change mission, revolutionize people's

attitude toward Christianity. With the extension of British political authority and Ibo's acceptance of Christianity as the lesser of two evils, Christian missions, on the other hand, intensified their campaign for territorial influence (Ekechi, 1971:106).

Christian mission is not simply about the multiplication of the church, it is about the discipline of the nation. It is about the penetration of cultures and ways of thought by the word about Christ. Ayandele (1973) in his article "The Collapse of 'Pagadon' in Iboland" states presently, Iboland, has well over 80% of its approximately twenty million people converted to Christianity and their traditional religion was collapsed.

E. Chinua Achebe's Biography

Chinualumogu Achebe is a Nigerian leading author, famous for his novels describing the effects of Western customs and values on traditional African society. Achebe's satire and his keen ear for spoken language have made him one of the most highly well-known African writers in English. He was born on 16 November 1930 in Ogidi, eastern Nigeria. The son of Isaiah Okafor Achebe, a teacher in a missionary school and his mother named Janet Ileogbunam. His parents taught him many values of their traditional Ibo culture. They christened him Albert, but he refused using Christian Baptist name.

In 1944 Achebe attended Government College in Umuahia. He was also educated at the University College of Ibadan, where he studied English, history and theology. At the university Achebe contributed several stories and essays to

its magazine, University Herald. Graduated from the College University of Ibadan in 1953, he worked for ten years for the Nigerian Broadcasting Company (NBC). In 1954 he travelled in Africa and America, and worked for a short time as a teacher at a local school in Oba. For a period in the 1960s he was the director of External Services in charge of the Voice of Nigeria. In 1961 he married Christie Chinwe Okoli, who came from Umuokpu village in Awka. They had four children. Christie Achebe, a psychologist, took her degree in London, and was a visiting professor of psychology at Bard College.

In 1967 Achebe co-founded the publishing company Citadell Press at Enugu with Christopher OkIbo, a gifted poet and close family friend. His friend joined the army and was killed in action in August 1967 and the operation of the press was terminated. Achebe's writings from this period reflect his deep personal disappointment with what Nigeria became since independence. His pregnant wife suffered a miscarriage, and Achebe himself narrowly escaped death.

He published three novels, *Things Fall Apart* (1958), *No Longer at Ease* (1960) and *Arrow of God* (1964). Achebe wrote his *Things Fall Apart* while working as the head of NBC. *Things Fall Apart*, is his relentlessly unsentimental rendering of Nigerian tribal life before and after the coming of colonialism. First published in 1958, just two years before Nigeria declared independence from Great Britain. This novel has been translated into some 50 languages. (www.aalbc.com/authors/chinua.htm:2011).

During Nigeria's tumultuous political period of the late 1960s and early 1970s, Achebe became politically active. Throughout the civil war in Nigeria,

known as the Biafran War (1967-1970), Achebe was on the East side which was supported by the Ibo tribe, Biafra, but his sides became the loser. Then he joined the Biafran Information Ministry as a diplomat. He travelled to different countries publicizing the plight of his people, focusing especially on the Ibo children being starved to death and massacred. He wrote articles for newspapers and magazines about the Biafran struggle and living in Enugu, the designated capital of Biafra.

Most of his literary works of this time focus on Nigeria's internal, including the volumes of poetry *Beware Soul Brother* (1971) and *Christmas in Biafra* (1973), *The Short-Story Collection Girls at War* (1972), and the children's book *How the Leopard Got His Claws* (1972). Ever since, he was taught at many various universities in Nigeria, Massachusetts and Connecticut. His last novel, *Athills of the Savannah* published in 1987 became the winner of the Booker Prize nominee 1987. Chinua Achebe is considered one of the most influential of postcolonial writers. Many of his poems written during the war were collected in *Beware Soul Brother* (1971), which won the Commonwealth Poetry Prize.

When the Biafra struggle ended in conquest, Achebe rejoined the African Studies department at University of Nigeria, Nsukka. In 1971 Achebe began editing *Okike*, the leading journal of Nigerian new writing. Achebe got his Professor of English at the University of Massachusetts and return to Nigeria in 1976. Achebe got research fellow at the University and after serving as professor of English, he retired in 1981.

In the 1990s Achebe taught literature to undergraduates at Bard College, a liberal arts school. Achebe has also written collections of short stories, poetry, and

several books for juvenile readers. He has received a Margaret Wrong Prize, the New Statesman Jock Campbell Prize, the Commonwealth Poetry Prize, and the 2007 Man Booker International award. In 1983, upon the death of Mallan Aminu Kano, Achebe was elected deputy national president of the People's Redemption Party. As the director of Heineman Educational Books in Nigeria, he has supported and published the works of African writers. He founded in 1984 the bilingual magazine *Uwa ndi Ibo*, a valuable source for Ibo studies. An automobile accident on the Lagos-Ibadan expressway in 1990 left Achebe confined to a wheelchair permanently.

Achebe's own literary language is standard English blended with Pidgin, Ibo vocabulary, proverbs, images and speech patterns. As an essayist Achebe has gained fame with his collections *Morning Yet on Creation Day* (1975), *Hopes and Impediment* (1988) and his long essay *The Trouble with Nigeria* (1983). Though attacking European critics who have failed to understand African literature on its own terms, he has defended the use of the English language in the production of African fiction, insisting that the African novelist has an obligation to educate.

Achebe has defined himself as a cultural nationalist with a revolutionary mission, to help their society regain belief in itself and put away the complexes of the years of self-abasement (www.kirjasto.sci.fi/achebe.htm: 2011).

F. Conceptual Framework

Although formally colonialism was ended with the independence of the former colonies but the effects are still consciously or unconsciously felt by

colonized people. The role, influence and contribution of colonialism can be obviously felt in the time of postcolonialism. It involves engagement with the experience of colonialism, past and present effect in ex-colonial society. The focus terms are the condition under the imperialism and condition after colonialism. The materials affect subjugation under imperialism and after.

Nigeria is one of the colonized countries by Britain. Britain used education to dominate and oppress Nigeria, education used to create the right way of thinking and the investment style of thinking comes in the name of Christianity. Christianity used as a tool of foster hegemony to the religion and culture of Nigeria. At that time, the Nigerians still embrace pagan religion. A few moments later missionaries were ridden by government officials, tax officials and the military. Their colonialization complete through Bible, Business and Bullet. The success of Christian missions is converting traditional religion of Nigeria Ibo to Christianity and Ibo society change and falling apart.

Based on the explanation of the framework above, the researcher chooses Achebe's *Things Fall Apart* as an image of British colonialization in Ibo Clan Nigeria through religion, economy and politics. Referring the image of colonialization by British in Ibo Clan Nigeria, the researcher certainly believes that *Things Fall Apart* can be analyze by using postcolonialism perspective. In this case, the researcher strengthens the opinion based the following reasons. First, the researcher fined that *Things Fall Apart* as a product of postcolonial literary work. Second, the background of the novel is in the time of British colonialization and written by colonized people.

Therefore, Postcolonialism is the appropriate tool of analysis. The theory provide meaningful information in order to acquire the answer of the two research question, i.e. (1) How are British colonialization to the Ibo Clan Nigeria in Achebe's *Things Fall Apart*, and, (2) What is the impact of British colonialization to the Ibo people.

G. Analytical Construct

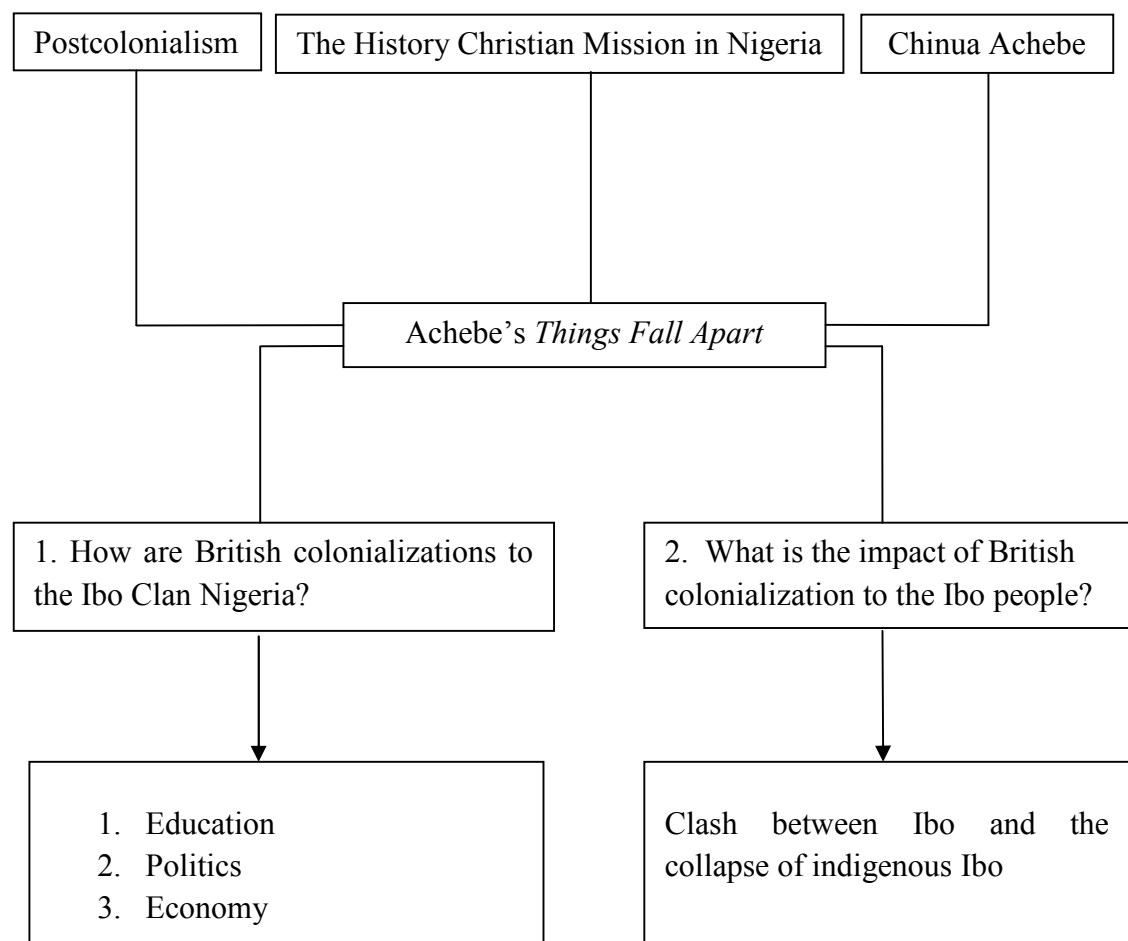


Figure 1. Application of Postcolonialism and other Related Information in Achebe's *Things Fall Apart*.

CHAPTER III RESEARCH METHOD

As mentioned in previous chapter, this research tries to analyze and reveal the colonialization in Nigeria by the British and the impact of British colonialization in Ibo Clan Nigeria as reflected in Achebe's *Things Fall Apart*. This chapter emphasizes on the description concerning the main source of the data for the research, data collecting technique, data analysis and validity or trustworthiness.

This research used qualitative approach. Then, content analysis is used as the technique of the analysis to the novel. Content analysis entails a systematic reading of a body of texts, images and symbolic matter (Krippendorff, 2004:3). It was defined as text above the level of the sentence. Content analysis focus on how particular phenomena are represented (Krippendorff, 2004:16). In this research, the discourse analysis was examined how *Things Fall Apart* imaged the British colonialization in Ibo Clan Nigeria and the portrayal of British colonialization impact to the Ibo people. Then, content analysis was used as the technique of analysis to the novel.

According to Krippendorff (2004:18-19) content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context. As a research technique, content analysis provided new insights, increase a researcher's understanding of particular phenomena, or informs practical actions. The starting point was that a text means something to someone, it is produced by someone to have meanings for someone

else, and these meanings therefore must not be ignored and must not violate why the text exists.

A. The Main Source of Data

The main source of this research's data is the novel by Achebe, *Things Fall Apart* published 1969 by Heinemann Educational Books (HEB) LTD. This novel sets in Nigeria, Africa, on the 1890s, when colonialism by the British happened in Nigeria, especially to Ibo Clan.

The supporting data of the research were taken from the articles and journals, available in the books and websites on the internet, about Achebe's biography and the social background affecting her way of writing. Other related information to this research is the background information about Nigeria, Ibo Clan, the colonial era and the springs of Christianity in Nigeria that were taken from some books, articles and journals, either printing or electronic. The researcher took sources about Christianity in Nigeria and African belief from books related the history of Christian missions in Nigeria for the contextual analysis such as *The History of Christian Missions in Nigeria 1841-1891: the Making of a New Elite* by Ajayi (1965), *African Religion and Philosophy* by Mbiti (1971), *Colonialism and Development: Britain and its Tropical Colonies, 1850-1960* by Havinden and Meredith (1996) and some related journals like *Missiology: An International Review*, *Asia Journal of Theology* and *African Traditional Religion*. The main sources of the theories for this research were mainly based on Gandhi's *Postcolonial Theory: A Critical Introduction* (1998),

Ashcroft's *The Post-Colonial Studies Reader* (1995) and Ashcroft's *The Post-Colonial Studies: The Key Concepts* (2002) that give me broader views about postcolonial definition and practices.

The objects of the analysis are the words, phrases, clauses and sentences expressed in *Things Fall Apart* which are relevant to the focus of the research. All the findings of the research were grouped based on their relevance and, then, recorded. They become the data and materials for the analysis.

B. Data Collecting Technique

Basically, the significant way to collect the data in this research was by reading the novel carefully and making notes after that. The comprehensive reading of the novel more than once was needed to get the detailed information and data relevant to the problem of the research. The researcher read the novel and while reading she collected the data by making notes relevant to the questions.

The process of collecting data used five steps, namely careful and comprehensive reading, note-taking, data interpreting, data description and categorization. Firstly, the researcher read Achebe's *Things Fall Apart* in order to understand the content of the text. Then, the novel was re-read several times more carefully and while reading the researcher took notes focusing on detailed issues of the British colonialization to be analyzed. When taking of the data, the researcher used a particular form of note to easily see the development of her research focus.

The note of data collection and classification table is described below.

Unit	No. Data	Quotation	Categorization	Page

Figure 2. Data Collection and Classification Table

Finally, the data were categorized into units in line with the topic of the discussion. Besides the activity or reading in the novel, extensive reading was also done towards the extrinsic information concerning the historical background of colonialism in Ibo Clan Nigeria and Achebe's biography and several related articles and criticism. This information was to provide an in-depth understanding toward the text itself.

C. Data Analysis

Data analysis is a process of systematically organizing and arranging data into patterns, categories, and basic units in order to find a theme and to formulate a hypothesis as the data suggest (Moleong, 2002:3). The steps of data analysis in this research are listed below.

1. Observation

The researcher observed the data by reading the novel and finding some other information related to this research from different books or internet.

2. Identification

The researcher identified the data collected from the note and then put it into prepared categories.

3. Analysis

The researcher analyzed the data by describing and interpreting them. The description and interpretation were related to the theory that has been explained in the previous chapter.

4. Conclusion

The researcher took the conclusion from the analyzed data as the result of the research.

D. Validity and Trustworthiness

After passing the process of taking the data related to the research questions, the researcher applied an in-depth observation toward the data again in order to achieve credibility, which was basically the concept of the internal validity, that is the quality of validation (Moleong, 2001). The researcher read the text several times carefully until any other significant variation in the data could not be find. Finally, the data categorized gained the certainty and stability. To examine the trustworthiness of the data, the researcher applied triangulation.

According to Moleong (2001:178), triangulation is a technique of the trustworthiness of the data using the other means outside the data to recheck or to compare the data. The researcher consulted the data with her first and second consultants and discussed with the other students of English Literature Department, History Department of Yogyakarta State University and a lecture of Gajah Mada University in order to cross check the correct interpretation and understanding. The researcher chose her first and second consultants because they

are lectures of the English Language and Literature Study Program of Yogyakarta State University who concern themselves with postcolonial studies. The researcher also chose the students from Yogyakarta State University named Syarifah Ipeh Fitria because she was majoring in literature. The discussion technique was aimed at making the researcher keep being open to all criticism.

CHAPTER IV

RESEARCH FINDING AND DISCUSSION

As having been discussed in chapter two, literature is one of important aspects in human life. Literary work can be important media to reflect the realities that happen during the colonialism. Literature is a picture of events, values, and norms agreed upon society. Literature that presents a picture of life and life itself is partly made up of social reality. In this context literature is not something that is autonomous, stands alone, but something closely related to the circumstances of the work (Wellek & Warren, 1993: 109).

From postcolonial point of view, a literary work always reveals the product of society, it reflects the condition of the society, the awareness of the condition of colonial era and spirit to fight the injustice. The focuses of postcolonialism are the condition under the imperialism and after colonialism. The materials affect subjugation under and after colonialism.

Postcolonialism mainly deals with the European territorial conquest, the various institutions of European colonialisms, the discursive operations of empire, the subtleties of subject construction in colonial discourse and the resistance of those subjects and most importantly perhaps, the differing responses to such incursions and their contemporary colonial legacies in both pre- and the post-independence nations and communities. Postcolonialism examining an unconsciously changed culture through its literature, including the relationship between the changed and the changer, the oppressor and the oppressed, coloniser and colonized.

Achebe's *Things Fall Apart* portrays the colonizer and colonized as British and Ibo Clan. British colonialization in Ibo Clan is clearly described in Achebe's *Things Fall Apart*. Achebe describes in details how the life of Ibo society before the colonial period, the picture of the situation at the beginning of the arrival of British and the forms of the British colonialialization in Ibo society. The various institutions of British empire regarded as the forms of British colonialization. The British colonialization in Ibo Clan came through three forms; religion, politics and economy. In the first time, the British colonial agents were led by missionaries.

The novel *Things Fall Apart*, which is set in Nigeria's Ibo Clan, tells about British's colonialization in Ibo Clan. Christian attitudes are in conflict with local Ibo customs and beliefs. Christianity is very different from Ibo cultural ways. The missionaries work very hard to persuade them to convert Christianity. As the result of their hard work, more and more Ibo people join the new religion. As described in this novel, that Christianity is new cause adversely on the lives of Ibo people who have been living in harmony with nature, the traditional religion, the tradition and among other people. The change of religion involves a change of culture (Ajayi, 1965:1).

The British colonialization continues through politics, by establishing the centre of the British government which controls the running of the government in Iboland. The British government sets up a court, which serves to reduce social rebellion of Ibo people by arresting the British's dissidents. They also give the protection to the Christian. After that, the British government builds the trading

store, since then, palm-oil and kernel become things of great price and much money flows into Umuofia.

Then the effect of British colonialization to the Ibo people can be seen in this novel; the Ibo traditional religion, politics and economy are driven to the interest of the dominant class causes the clash between Ibo and the collapse of indigenous Ibo.

The colonialization has taken place since Achebe's grandfather, Okonkwo, a central character in the novel. Okonkwo, one of the village's leading person, is influential. He upholds the traditional religion of Ibo. Before the coming of the British, the Ibo people live in harmony and respect the earth. There are senses of oneness with nature, the sense of a dwelling, of an environment where one feels at home, the harmony and balance that sustained the community. Yet after the British come, the complexity of culture that belongs to that society has fallen apart.

This chapter will explain the British colonialization in Ibo which is reflected in Achebe's *Things Fall Apart* and its impact. This chapter answer the questions of the research: the British colonialization in Ibo Clan Nigeria and its impact to the Ibo people.

A. British Colonialization in Ibo Clan Nigeria

Colonialization is a process of colonizing other lands, the act of bringing into subjection or subjugation by colonializing and the state of being colonized. The Ibo culture faces the challenge of keeping up with the great changes. Hence,

it is important to understand how the culture of the Ibo before their interaction with British people to help understand them and their actions.

In the novel *Things Fall Apart*, the British colonialization is conducted through three forms; religion, politics and economy. All of which are interdependent one another. Each form plays significant roles and strengthen the existence of British government in Iboland.

1. Religion

British colonialization through religion became the fundamental method in Ibo case, because religion was a central component of Ibo society. In Ibo Clan, religion was an affair of the community. Therefore a change of religion necessarily involved a change of culture. Religion is more than a guide of life, it is a fundamental aspect that affects people's minds, hearths and actions. For the Ibo people, religion is more than a way of life. Ibo traditional religion bounds up the Ibo people together in harmony.

Colonialism undeniably calls up a degree of suppression. This oppression takes the form of a mostly unconscious cultural assimilation an unknowing indoctrination of the colonialist's beliefs upon their colonized persons. In some instances, the assimilation is purposefully imposed. The missionaries changed the Nigerian society to follow Christianity, and Christianity means Western civilization. Christianity used to dominate and oppress Nigeria. Teaching Christianity, as one example, obviously involved a purposeful spread of ideas to the indigenous population.

Christianity brought by British to Iboland is different from Ibo traditional religion. The arrival of the British as well as Christianity lead to conflicts in the Iboland.

a. Ibo's Traditional Religion

In Achebe's *Things Fall Apart*, Ibo people are notoriously religious. Religion can be seen in the terms of beliefs, ceremonies, rituals, and religious officiates, philosophy. It is not easy to distinguish because religion emerges in the entire aspects of life. Wherever an African is, there is his religion. Religion for the Ibo people is more than a way of life.

Religion is a major determinant of Ibo's life. African traditional religion or Pagan is not only for an individual, but for the community. It has neither founder nor reformer. The Ibo people incorporate their national heroes, leaders, rulers and other famous men and women into their beliefs and mythology. Religion can be discerned in terms of beliefs, practices, ceremonies and festivals, religious objects and places, morals and values, and religious leaders. Religion emerges in the entire way of life.

Okonwo, the main character of this novel, and his society clearly portray the Ibo people who believe in Pagan. Ibo traditional religion or pagan consists the of qualities of beliefs, practices, ceremonies and festivals, religious objects and places, morals and values, and religious officials or leaders.

In the novel *Things Fall Apart*, people believe in supreme God, gods, ancestral spirits, human life, magic and medicine. In these following quotations, it

is described the belief of Ibo people in supreme God, they called *Chukwu*, who makes the world and keeps watching them.

"We also believe in Him and call Him *Chukwu*. He made all the world and the other gods" (Achebe, 1969:162).

There are some gods that Ibo people believe, such as *Ani*, the earth goddess, the goddess of fertility and human and *Ifejioku*, the god of yams.

"Every year," he said sadly, "before I put any crop in the earth, I sacrifice a cock to *Ani*, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of *Ifejioku*, the god of yams..." (Achebe, 1969: 16).

The quotation below emphasizes that the Ibo people believe in their ancestor's spirit. They believe that the ancestral spirit always accompanies them and sometimes helps them to face the clan problem.

"As broke the kola, Unoka preyed to their ancestors for life and health, and for protection against their enemies" (Achebe, 1969:6).

The ancestral spirit is also called *egwugwu*, it is a masquerade who has been believed as the one of the ancestral spirits of the village. There are nine *egwugwu*, each of the nine *egwugwu* representing the Ibo Clan's village. Their leader is called the Evil Forest.

"When all the *egwugwu* had sat down and the sound of the many tiny bells and rattles on their bodies had subsided, Evil Forest addressed the two groups of the people facing them" (Achebe, 1969:82).

Besides believing in God, goddess and ancestor's spirit, they also believe in *Chi* as their personal spirit. People believe that their sorrow, happiness, wealth or destiny depend on the *Chi*.

"Unoka was an ill-fated man. He had a bad *chi* or personal god, and evil fortune followed him to the grave, or rather to

his death, so he had no grave. He died of the swelling which was an abomination to the earth goddess" (Achebe, 1969:16).

From the quotations above, it can be seen that the Ibo people believe if each person is given a *chi* by the creator. The individual ability and fate are closely related to the *chi*. The Ibo people also believe in medicine, proven by the quotation below:

"Umuofia was feared by all neighbours. It was powerful in war and magic, and its priest and medicine-men were feared in all the surrounding country. Its most potent war-medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement-the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called *agadi-nyawi*, or old woman. It had its shrine in the centre of Umuofia, in a cleared spot. And if anybody was so fool hardly as to pass by the shrine after dusk he was sure to see the old woman hopping about" (Achebe, 1969:11).

Religious practices and festivals are close to their belief. The practices are; praying, making sacrifices and offering, performing ceremonies and rituals, observing various customs, and many others.

"The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for living thanks to *Ani*, the earth goddess and the source of all fertility. *Ani* played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communication with the departed fathers of the clan whose bodies had been committed to earth" (Achebe, 1969:33).

Many rituals in Ibo traditional religion are held when there are precious events in their life, such as; the celebration of harvest time, rainy season, planting season, wedding, the birth of a child and Ibo people's death ritual. The rituals of praying to their ancestor before eating, starting the planting season ceremonies or

new yam festival express the people's belief. Their homage to the ancestors cannot be separated from their life:

“As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies” (Achebe, 1969:6).

The Ibo also have religious objects and places. These places and things are only used for religious purposes. They include places such as shrines, groves, sacred hills or mountains and objects like rivers, amulets, charms, marks, and many others. Every village of the Ibo Clan has its sacred places, for examples an evil forest, a place where the evil power stays in.

“Every clan and village had its evil forest. In it were buried all those who died of the really evil diseases, like leprosy and small box. It was also the dumping ground for the potent fetishes of great medicine-men when they died. An evil forest was, therefore, alive with sinister forces and powers and darkness. It was such a forest that the rules of Mbanta gave to the missionaries. They did not really want them in their clan, and so they made them that offer which nobody in his senses would accept” (Achebe 1969: 135).

While sowed other objects are human made and used for religious purpose. The example is described in the quotation below:

“Okonwo kept the wooden symbol of his personal god and of his ancestral spirits” (Achebe 1969: 14).

The wooden symbol is made from a piece of wood. The Ibo people use a wooden symbol as the medium for praying to their *Chukwu* and the ancestor spirits. Then, morals and values cover topics like truth, justice, love, right and wrong, good and evil, beauty, decency, respect for people and poverty, the keeping of promises and agreements, praise and blame, crime and punishment,

the rights and responsibilities of both the individual and his community, character, integrity, and so on. They help people maintain peace and harmony in life.

Morals and values are taught from the ancestors to their generations orally, and continue from generation to generation. In *Things Fall Apart*, morals and values can be seen from the attitudes of the Ibo people. The following quotation describes the Ibo people's attitude:

"Take away your kola nut. I shall not eat in the house of a man who has no respect for our gods and ancestors" (Achebe, 1969:28).

The elders of the Ibo Clan teach the morals and values to the young men. This following quotation describes how Unnoka, Okonwo's uncle, teaches the moral and value to Okonwo and his family:

"A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. Your mother is there to protect you. She buried there. And that is why we say that mother is supreme, Is it right that you, Okonwo, should bring to your mother a heavy face and refuse to be comforted?" (Achebe, 1969:122).

Another moral value is described in a metaphor or traditional story. Mostly it is a fable story. It is a simple story, so even a child can understand it.

"Never kill a man who says nothing. Those men of Abame are fools. What did they know about the man?" He ground his teeth again and told a story to illustrate his point. "Mother Kite once sent her daughter to bring food. She went, and bought a duckling. 'You have done very well,' said Mother Kite to her daughter, 'but tell me, what did the mother of the duckling say when you swooped and carried its child away?' 'It said nothing,' replied the young kite. 'It just walked away.' 'You must return the duckling,' said Mother Kite. 'There is something ominous behind the silence.' And so Daughter Kite returned the duckling and took a chick instead. 'What did the mother of the chick

do?’ asked the old kite. ‘It cried and raved and cursed me,’ said the young kite. ‘Then we can eat the chick,’ said her mother. ‘There is nothing to fear from someone who shouts.’ Those men of Abame were fools” (Achebe, 1969:127).

The religious leaders are men or women who conduct religious matters such as ceremonies, sacrifices, formal prayer and oracle. They have an important role in religion. Without those people, religious activities would neither survive nor function properly.

"The Oracle was called Agbala, and people came from far and near to consult it. They came with misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers" (Achebe, 1969:15).

The quotation above represents the Ibo religious leaders. There are Oracle of the Hills and the Caves and Agbala. The people always listen to them to face their personal or clan problems. The various enumerated parts of religion are so integral and interrelated. None of them can stand alone or run without another.

b. Christian Mission

In the first British arrival to the Ibo Clan, the British government send the missionaries as their colonial agents. The missionary duty is to preach the greatness of Jesus and Christianity. They assume Pagan as a false religion, therefore they should bring the Ibo people to the right path. For the missionaries, the right path is the British path, which is Christianity.

The missionaries assume that Pagan is very different from the Christianity. However, because Pagan is a “complex religious system,” missionaries have their

wrong perception about Pagan. Therefore, missionaries argue that Pagan is “obstinate, idolatrous, and given to witchcraft, and all sorts of abominable vices” (Capuchin in Ajayi, 1965:4).

Christian missions in *Things Fall Apart* spread in Mbanta and Umuofia, Ibo’s villages. At the first time of British missionary arrivals in Mbanta, men and women come to see the missionary. When they all gather, the missionary begin to speak through an interpreter who is an Ibo man:

“He said he was one of them, as they could see from his colour and his language. The other four men were also their brothers, although one of them did not speak Ibo. The white man was also their brother because they were all sons of God. He told them about this new God, the creator of all the world and all the men and women. He told them that they worshipped false gods, gods of wood and stone.... He told them that the true God lived on high and that all men when they died went before Him for judgment. Evil men and all the heathen who in their blindness bowed to wood and stone were thrown into a fire that burned like a palm-oil. But good men who worshipped the true God lived for ever in His happy kingdom” (Achebe, 1969:131-132).

The quotation above emphasizes a missionary who talks about Christianity and judges that people who worship wood and stone are evil. The missionary describes the punishment for those who worship idols and the merit for those who follow the true God. In this following quotation, the author clearly explains when the missionary insults and argues that the God’s of Ibo is astray.

"All the gods you have named are not gods at all. They are gods of deceit who tell you to kill your fellows and destroy innocent children. There is only one true God and He has the earth, the sky, you and me and all of us. Your gods are not alive and cannot do you any harm," replied the white

man. "They are pieces of wood and stone" (Achebe, 1969: 132-133).

The missionary also sings a song, the interpreter explains each verse to the audience. It is a story of brothers who live in darkness and in fear and are ignorant of the love of God. This song can be assumed as a satire addressed to the Ibo. The Christian mission runs through preaches in open area. The following quotation describes the British missionary's held in a market place:

"The missionaries spent their first four of five nights in the market-place, and went into the village in the morning to preach the gospel. They asked who the king of the village was, but the villagers told them that there was no king.... It was not very easy getting the men of high title and the elders together after excitement of the first day. But the missionaries persisted, and in the end they were received by the rulers of Mbanta. They asked for a plot of land to build their church" (Achebe, 1969: 135).

To strengthen the preaching and to run the Christian mission, the missionary builds a church in Mbanta, it is one of the fundamental instruments in Christian mission, because church is used as a place of Christians to meet together and do the weekly service to God.

"We have now built a church," said Mr. Kiaga, "and we want you all to come in every seventh day to worship the true God" (Achebe, 1969: 137).

This new religion gets the sympathy from the Ibo people, especially the outcasts or *osu* of the clan. The following quotation illustrates how the people of Mbanta come to church and join the missionary:

"That week they won a handful more converts. And the first time they had a woman. Her name Nneka, the wife of Amadi, who was a prosperous farmer. She was very heavy with child. Nneka had four previous pregnancies and childbirths. But each time she had borne twins, and they

had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians. It was good riddance" (Achebe, 1969: 138).

Other outcasts see that the new religion welcomes twins as new Christian converts, so that it is possible for the twins to be accepted by the church. The missionary welcomes, and explains that the same God creates them, everyone is equal for God thus all of them are the God's children. The number of Christians has increased and they become a small community of men, women and children.

The similar story comes from Umuofia. *Iefulefu*, worthless or empty man, also joins this new religion:

"The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages. That was a source of great sorrow to the leaders of the clan; but many of them believed that the strange faith and the white man's god would not last. None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called *Iefulefu*, worthless, empty men" (Achebe, 1969: 138).

Accepting *osu* and *iefulefu* is a good deal to get much followers. In Ibo Clan, the clan leaders become the centre or model for the other clan's men. Therefore, it is very important to build a good relationship with the clan leaders. Mr. Brown, the missionary in Umuofia, makes a good relation with a clan leader named Akunna. Mr. Brown becomes respected by the clan. He has friends with some of the great men of the clan. On one of his frequent visits to the neighbouring villages, he is presented with a carved elephant tusk, which is a sign of dignity and rank. Whenever Mr. Brown goes to that village, he spends long

hours with Akunna in his veranda, talking through an interpreter about religion. Neither of them succeeds in converting the other but they learn more about their different beliefs. Mr. Brown also learns about Pagan which inspires the method in his Christian mission:

“Whenever Mr. Brown went to that village he spent long hours with Akunna in his *obi* talking through an interpreter about religion. Neither of them succeeded in converting the other but they learnt more about their different beliefs. "You say that there is one supreme God who made heaven and earth," Said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods." "There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood-like that one" (he pointed at the rafters from which Akunna's carved *Ikenga* hung), "and you call it a god. But it still a piece of wood." "Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church." In this way Mr. Brown learnt a good deal about the religion of the Clan and he came to the conclusion that a frontal attack on it would not succeed” (Achebe, 1969: 162-163).

In this way Mr. Brown learns a good deal about Pagan and he comes to the conclusion that a frontal attack will fail. As a result, Mr. Brown maintains a good relationship with the clan leader, he gets new converts. Ogbuefi Uggona, an Ibo man who has a high title, join the Christianity. He is the first man in Umuofia who receives the sacrament of Holy Communication.

“Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Uggona, who had taken two titles, and who like a madman had cut the anklet of his titles and

cast it away to join the Christians. The white missionary was very proud of him and he was the first man in Umuofia to receive the sacrament of Holy Communication, or Holy Feast as it was called in Ibo” (Achebe, 1969: 157-158).

Then, the missionary builds a school and a little hospital in Umuofia. He visits family to family, begging people to send their children to his school. At the first day, the Ibo families send their slaves or sometimes their lazy children only. Mr. Brown begs and argues, he says that the leaders of the land in the future would be men and women who learn to read and write. If Umuofia fails to send her children to school, strangers would come from other places to rule them. They could see what happens in the Native Court, where the District Commissioner is surrounded by strangers who speak English. Most of these strangers come from the distant town of Umuru, on the bank of the Great River, where the white man first comes. Through these methods, Mr. Brown gets more students who finally convert to Christianity. Even Akunna sends his sons to school.

“And so he built a school and a little hospital in Umuofia. He went from family to family begging people to send their children to school. He begged and argued and prophesied that the leaders of the land in the future would be men and women who had learnt to read and write. If Umuofia failed to send her children to school, strangers would come from other places to rule them. Mr. Brown arguments have an effect; more people come to learn in his school. They worked on their farms in the morning and went to school in the afternoon. In a few moments it were enough to make one a court messenger or even a court clerk, those who stay longer became teachers, and from Umuofia labourers went forth into the Lord’s vineyard. New churches were established in the surrounding villages and a few schools with them” (Achebe, 1969: 163-164).

The existence of the school becomes one of the instruments that can accelerate the running of the Christian mission. The aim of school is to indoctrinate the natives with European values. A school is very important in order to change the Ibo people's minds. When the missionaries say that school can educate people, they agree to join. Mr. Brown argues that the future of Umuofia would be guaranteed on the hands of educated people. It can be seen in this quotation:

“But at the first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future would be men and women who had learnt to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them. They could already see that happening in the Native Court, where the D.C was surrounded by strangers who spoke his tongue. Most of these strangers came from the distant town of Umuru on the bank of the Great River where the white man first went” (Achebe, 1969: 164).

Mr. Brown succeeds to get more converts. Such methods prove the success touching the Ibo people to join and support Mr. Brown's programs. The people become interested in learning and embracing Christianity. It is not just because they will become intellectuals but also the government officials of Iboland.

Western education in Ibo is conducted by missionaries. They use school to convert the indigenous people to Christianity. Further, the British use education as a tool to dominate and oppress the Ibo people. It is a tool to cultivate a 'proper' style of thinking. As reflected in *Things Fall Apart*, the British use education as a

tool to cultivate religious and cultural hegemony of Ibo. The colonialists oppress the inhabitants by subjecting them to foreign values.

Some people see religion as a limited set of personal beliefs about God and worship which can be isolated from a person's general culture and can be changed without necessarily upsetting the person's culture or his world-view. Others see it as an affair of the community so intimately bound up with its way of life that a change of religion necessarily involves a change of culture and the development of a new conscience (Ajayi, 1965:1).

Pagan as the Ibo's traditional religion tends to be the religion of the whole community, because in Ibo society, Pagan is a complex religious system which contains knowledge and attitudes towards life, and the various enumerated parts of religion are necessarily the parts of religion. They are so integral and interrelated to religion, none of them can go without the other parts, without any other parts the whole cannot stand. Therefore, a change of religion necessarily involves a change of culture and breaks the society:

“The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart” (Achebe, 1969: 160).

The researcher argues that the new religion brings changes to the Ibo people who convert Christianity. When they learn a new religion and feels that Christianity is the true religion, there is a fade of their old religion and traditional. It is stimulate to them spread their new religion, even against the previous existing

religions in their clan. Many Ibo people who already embrace the Christianity upholds the British government and ignore their clan:

"An abominable religion has settled among you. A man can now leave his father and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter's dog that suddenly goes mad and turns on his master. I fear for you; I fear for the clan" (Achebe, 1969: 152).

A new Christian Ibo man, Enoch, feels that Christianity is the true religion, automatically he fades his old religion and tradition. Its experience stimulates the convert to invite other Ibo people to join Christianity. There is a contradiction between the Ibo people who convert Christianity and those who are very loyal to their traditional religion. It causes the break of the Ibo clan's unity. Certainly, as a result of the white people's influence in religion, there is a cultural clash in Ibo society, a clash between the old and new belief.

2. Politics

Ibo Clan has their own traditional political life. The leaders of the clan and traditional religion play important roles in their society. The arrival of British also influences the political system of the clan. The British government brings the shift of the political life in Iboland.

a. Ibo's Trial before British Colonialization

The Ibo administrators are the religious leaders and the clan leaders. The religious leaders are men or women who conduct religious matters such as ceremonies, sacrifices, formal prayers and oracles:

“And that was also the year Okonwo broke the peace, and was punished, as was the custom, by Ezeani, the priest of the earth goddess” (Achebe, 1969: 26).

The clan leaders of Ibo are achieved because of their own efforts, according to his worth, not according to the worth of their father. It seen in this following quotation:

“Fortunately, among these people a man was judged according to his worth and not according to the worth of his father. Okonwo was clearly cut out for great things. He was still young but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married the third wife. To crown it all he had taken two titles and has shown incredible prowess in two inter-tribal wars. And so although Okonwo was still young, he was already one of the greatest men of his time. Age was respected among his people, but achievement was revealed” (Achebe, 1969: 7).

The clan leaders are those who have titles, wealth or additional recognition and prestige. Each title is indicated with physical signs such as an anklet or marks on the feet or face, so that other people could see. It can be seen this statement:

“He was still young but he had won fame as the greatest wrestler in the nine villagers. He has wealthy farmer.... To crown it all he had taken two titles and had shown incredible in two inter-tribal wars.... He was already one of the men of his time”

They believe that an *egwugwu* who represents the ancestor spirit will come to the clan leaders' bodies and they can handle the problems happening in the Ibo community. When the clan leaders do their duties, they wear the mask and soon ancestral spirits come to their bodies:

“He knew that he had lost his place among the nine masked spirits who administered justice in the clan. He had lost the enhance to lead his warlike clan against the new religion, which, he has told, had gained ground. He had lost the

years in which he might have taken the highest titles in the clan” (Achebe, 1969: 155).

In the Iboland, there is no special place like administration office or court. Usually the clan leaders meet together to discuss the clan problems in one of the clan leader’s house. The judicature process is held in the open area, seen by all villagers. The decision is made by the clan leaders, led by the *egwugwu* or the ancestral spirit.

These Ibo administrators helps not only the community problem but also the individual of the Ibo, such as Uzowulu, who claims that his brother in law takes his wife, Mbafo, from his house, therefore he should return her bride-price to him:

“We have heard both side of the case”, said Evil Forest. “Our duty is not blame this man or to praise that, but to settle the dispute”...”Go to your in law with a pot of wine and beg your wife to return you. It is not bravery when a man fights with a woman” (Achebe, 1969: 93).

The *egwugwu* that the Ibo people believe comes to the clan leader’s body to solve the problem of the community. It can be seen that the Ibo people’s judicature closely relates to their spiritual beliefs.

b. The British Government in the Time of Colonialization in Ibo

To support the Christian mission, apart from the church, the white men also set up the government. They build the British’s court, a place where the District Commissioner judge cases. They have court messengers who bring men to them for trial. By power and the strict orders, the Ibo people will be obedient and respect the whites.

“These court messengers were greatly hated in Umuofia because they were foreigners and also arrogant and high-handed. They were called *kotma*, and because of their ash-colored shorts they earned the additional name Ashy-Buttocks. They guarded the prison, which was full of men who had offended against the white man's law. Some of these prisoners had thrown away their twins and some had molested the Christians. They were beaten in the prison by the *kotma* and make the work every morning clearing the government compound and fletching wood for the white Commissioner and the court messengers. Some of these prisoners were men of title who should be above such mean occupation. They were grieved by the indignity and mourned for their neglected farms” (Achebe, 1969: 158).

From the quotation above, it is clearly seen that the District Commissioner forces the Ibo people to follow his will. When an Ibo man makes a mistake, he must be judged in the British government's court. The British claim that they know what the best for the Ibo Clan is. In addition, a court also serves to protect the Christians:

“But stories were already gaining ground that the white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion. It was even said that they had hanged one man who killed a missionary” (Achebe, 1969: 141).

The quotation above implies that what the missionaries do through their court is on the contrary to the Christianity which are introduced previously, about love, equality of human beings and sin of killing people. In this case, what happen to the Ibo Clan proves that the main reasons of the British mission are to colonize the Ibo, to develop the British colony and to strengthen their government.

In the British colonial journey, the missionaries and British government work together, for example when the Ibos against the Christianity. Stimulates by

Enoch, a new convert, who unmasks the *egwugwu* in public. The nine Ibo leaders come to the missionary, Mr. Smith. They ask the missionary to leave, return to his homeland, go back to his house and leave their clan. They shall no longer allow him in their midst. They also state that the missionary can stay with the Ibos if he adjusts their ways, the Ibo's. The white man can worship their own god, because for them it is good that a man should worship the gods and the spirits of his fathers. Since the Missionary refuse the Ibo leaders' ideas, the clan leaders then burn the church.

After that incident, Mr. Smith comes to the District Commissioner and they have a long discussion. Three days later the District Commissioner sends his sweet-tongued messenger to the leaders of Umuofia. They ask the Ibo's leaders to come in British's headquarters. When the meeting runs, suddenly the prison officer arrives and handcuffs the six leaders and they are led into the guardroom.

“The six men ate nothing throughout that day and the next. They were not even given any water to drink, and they could not go out to urinate or go into the bush when they were pressed. At night the messengers came in to taunt them and to knock their shaven heads together. As soon as the six men were locked up, court messengers went into Umuofia to tell the people that their leaders would not be release unless they paid a fine of two hundred and fifty bags of cowries” (Achebe, 1969: 175-176).

After that, Okonwo and his fellow prisoners are set free, as soon as the fine was paid. The District Commissioner speaks to them, about the great queen, and about peace and the ideals of government. The arrest of the rebel by the British court as an effort to protect the church and the British government followers and suppresses Ibo rebellion.

3. Economy

The freedom to run the economy of Ibo Clan is the right of its people. However, the coming of British has disturbed the economic life of the clan because the British with their power impose the economic system in Ibo Clan.

a. Ibo's Economy Before British Colonialization

The Ibos' living focuses on agriculture and animal husbandry. In the agricultural sector, the people plant yam and vegetables, the palm trees and kola thrive in the Iboland. Most of the Ibo's farms are planted with yam, they also have a special festival to celebrate the new yam and thanksgiving to *Ani*, the earth goddess:

“The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for living thanks to *Ani*, the earth goddess and the source of all fertility. *Ani* played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communication with the departed fathers of the clan whose bodies had been committed to earth” (Achebe, 1969: 33).

For the Ibos, kola is used for the guest's dish. It becomes a tradition to serve kola in to guest and use it as gift, as seen when Unoka's friend comes to his house:

““I have kola," he announced when he sat down, and passed the disc over the guest."Thank you. He who brings kola brings life" (Achebe, 1969: 5).

It is also used for the Ibo prayer, as offering to their ancestors whenever they pray:

“As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies” (Achebe, 1969: 6).

The palm trees were tapped and cultivated for the palm-wine, as reflected in the following quotation:

“He took a pot of palm-wine and cocks to Nwakibie’s two grown-up sons were also present in his *obi*. He presented a kola nut and an alligator pepper, which was passed round for all to see and then returned to him ” (Achebe, 1969: 17).

The Ibo people have known the medium of exchange, money, called cowry as their currency:

“Unoka was, of course, a debtor, and he owed every neighbour some money, from a few cowries to quite substantial amounts” (Achebe, 1969: 4).

The rotation or the distribution of agricultural products, the livestock and money is carried out in the market. Every Ibo's village has its own market and market days which vary from one village to another.

"Three moons ago," said Obierika, "on an Eke market day a little band of fugitives came into our town. Most of them were sons of our land whose mothers had been buried with us. But there were some too who came because they had friends in our town, and others who could think of nowhere else open to escape. And so they fled into Umuofia with a woeful story" (Achebe, 1969: 125).

b. Ibo’s Economy in the Time of British Colonialization in Ibo

After the success of establishing church and government, the British government soon builds a trading store. The palm-oil and kernel become the major trading goods in British’s trading store, as implied in this following quotation:

“The white man had indeed brought a lunatic religion, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money flowed into Umuofia” (Achebe, 1969: 161).

From the quotation above it can be seen that the British buy palm oil and kernels from the Ibo with the high price. Many Umuofians get profit from the trade. It is implied that the white men develop the trading system in Umuofia in order to open new opportunities for wealth. The British’s action in trading system and the impact to the Ibo people cause the Ibo to welcome and support the British trading system and automatically support the British presence.

B. The Impact of British’s Colonialization in Ibo Clan

Postcolonialism is a critical theory which tries to reveal the negative impact cause by colonialization. When the religion, politics and economy driven to the interest of the dominant class there will be a minority class of displaced, injured and lost.

The new religion, government and the trading stores are very close to the Ibo. The British colonialization changes the Ibo. Not only the low-born and the outcast but sometimes a worthy men join the Christianity. Such one of a man is Ogbuefi Ugonna, who has taken two titles, and who like a madman had cut the anklet of his titles and cast it away to join Christians. Now, a new religion has settled among the Ibo. An Ibo man can leave his father and his brothers and does not keep the Ibo tradition. The Christian grows in number, the embracers consist of men, women and children. They are self-assured and confident.

The British's colonialization which runs through Christian mission, government and economy breaks the unity of the Ibo people. The Ibo traditional religion is considered by the British as a new version of the fake from an experience that has been known previously, in this case is Christianity. The emerging threats of the Ibo traditional religion muted. Pagan values are suppressed by the British missionaries. Christians argue that Ibo traditional religion or pagan is a false religion. The Ibo people become fragmented; a group of people who uphold their tradition and some others who convert the Christianity and support the British government.

"Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government" (Achebe, 1969: 159).

The Ibo people who refuse the British colonialization can do nothing to the Ibo people who uphold to the Ibo government, however since the converts belong to Ibo, they cannot hurt their own brother.

"They have broken the clan and gone their several ways. We who are here this morning have remained true to our fathers, but our brothers have deserted us and joined a stranger to soil their fatherland. If we fight the stranger we shall hit our brothers and perhaps shed the blood of a clansman" (Achebe, 1969: 183).

On the contrary their brothers who convert Christianity become very loyal to the white men. Aneto is an example. When he kills Oduche in the fight over the land. The Ibo people who convert the Christianity tell the white man about the accident. After that, the British government sent his *kotma* to catch Aneto. He is imprisoned including his family. Aneto is brought to Umuru to be hanged.

When the Ibo's leaders try to counter the wait men, it is already late, the Iboland has been occupied by the British government. The clan leaders have lost their rights as leaders. The authority of the Ibo Clan leaders collapses. Iboland has been controlled by the British government. For the sake of Ibo's resistance, the British government regards it as a form of rebellion and they arrest the Ibo people who are regarded as rebels. The British government imprison the Ibo's insurgent, tortures and asks for a fine to the Ibo people:

“Three days later the District Commissioner sent his sweet-tongued messenger to the leaders of Umuofia asking them to meet him in his headquarters.... It happened so quickly that the six men did not see it coming. There was only a brief scuffle, too brief even to allow the drawing of a sheathed matched. The six men were handcuffed and led into the guardroom. The six men ate nothing throughout that day and the next. They were not even given any water to drink, and they could not go out to urinate or go into the bush when they were pressed. At night the messengers came in to taunt them and to knock their shaven heads together. As soon as the six men were locked up, court messengers went into Umuofia to tell the people that their leaders would not be release unless they paid a fine of two hundred and fifty bags of cowries” (Achebe, 1969: 175-176).

As reflected in this novel, the central character in this novel, Okonwo, the strongest man of Umuofia is defeated, he commits suicide because of his sadness in seeing the things that fall apart in his clan. He is distressed because his son, Nyowe, become a Christian. He imagine when he dies all of his male children will decide to follow Nyowe's steps and abandon their ancestors. Okonwo feels a cold shudder running through him at the terrible prospect, like the prospect of annihilation. He imagine himself and his father cry around their ancestral shrine

waiting in vain for worship and sacrifice and finding nothing. Okonwo, the greatest Umuofia's man has given up to the British's colonialization.

"That man was one of the greatest men in Umuofia. You drove him kill himself and now he will be buried like a dog...." (Achebe, 1969: 187).

The British colonialization defeats the strongest Ibo man, the strong religion, tradition and society of Ibo. The Ibo traditional religion is a religion with the various enumerated parts of life that is so integral and so interrelated to religion that none of them can go without the others. Without any other part, the whole cannot stand. Therefore, when one of the aspects falls apart, the traditional religion which makes the Ibo into unity also falls apart, and all of the things fall apart too.

"The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart" (Achebe, 1969: 160).

Christian mission constituted the highest factor that domesticated Western culture and civilization and that waged a sustained war against the Ibo religious culture and society. Christianity is a means of subjecting people to a cultural hegemony. The existence of Christian mission is the basic agent of cultural hegemony and the way planting the British moral principles. The British success colonize the Ibo people's mind through Christianity. However, Ibo traditional religion is an affair of the community. Therefore, a change of the religion necessarily involves a change of culture and community.

Through the establishment of British institutions in the Iboland, the British success to run the religion, politics and economics. The Ibo cannot face this great challenges and changes, therefore the indigenous Ibo is collapse.

CHAPTER V CONCLUSION

After analyzing Achebe's *Things Fall Apart* from the postcolonial perspective some conclusions can be drawn. British colonialism in Ibo Clan Nigeria is run through three forms; religion, politics and economy. British's colonialization through religion is conducted by Missionaries. The Missionaries uses some methods in preaching Christianity such as; preaching Christianity in the open area, accepting the Ibo outcastes, built a church, make a good relationship with the clan leader, establish school for young people, hospital and the plantations. The success of converts many Ibo people to join Christianity causes Ibo Clan's unity smash. There is a clash between the Christian Ibo and the Ibo people who worship their traditional religion.

The British colonializations continues in politics area, by establish the centre of British government which is led by the District Commissioner who controls the administration in every Ibo village. The British government set up a court, which serves to reduce social rebellion of Ibo. The British court protects the Christian and arrests the British's dissident. The British prison's officers brutally torture the Ibo prisoner, in order to give a wary effect. In the end, the prisoners will set free when the Ibo people pay the fine. Sometimes, the British court sent their prisoner to the centre of British Government, Umuru, to be hanged.

After having a number of Ibo people who convert Christianity and uphold the British Government, the colonialization continues in economic sector. The

government set up a trading store in Iboland. Palm-oil and kernel are the main commodities and become the great price things.

The British success cuts the rope that unites the Ibo people, which is Ibo traditional religion. As the impact of British colonialization, there is a clash between Ibo, Christian Ibo who uphold the British Government and those who are against British colonialism and aware that their clan has been smash. As a result of British colonialization in Ibo Clan, the clan is broken and fallen apart.

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APPENDICES

1. **Appendix 1: The Plot Summary of *Things Fall Apart***

The novel is set in 1890, the time of British colonial era. *Things Fall Apart* is about Ibo Clan who lives in harmony with nature, the traditional religion, the tradition and among others. The Ibo villages; Umuofia, Mbanta and Abame are the setting of *Things Fall Apart*. Each village upholds their religion, tradition, culture and the fraternal bond. Iboland is rich in natural resources of kola, palm plants and yam. There lives Okonwo, a respectful and influential leader within Umuofia village and some other villages that belong to Ibo Clan in eastern Nigeria. Okonwo is a son of Unoka, a lazy man who receives no titles in his village. For Okonkwo, he should be able to be strong and get a degree, should not lead a life like his father. As a young man, Okonkwo begins to build his social status by beating a great wrestler, which makes him famous and gets respect of his community. He is the strongest in his village and becomes the clan leader.

One day, there is an announcement about the death of Ogbuefi Ezeudu, he is an important leader in the village who achieves three titles of the four. People in the village gather for the funeral ceremony of this warrior. Unfortunately, during the funeral, Okonkwo's gun goes off, he accidentally kills Ezeudu's sixteen-year-old son. As a result, the town exiles him for seven years to his mother's homeland, Mbanta, and it destructs everything Okonwo has built up. There, he learns about the beginning of the white missionaries coming to the Ibo people. They bring Christianity and win over Ibo outcasts as their first converts and more Ibo people are converted. Just when Okonkwo has finish his seven-year sentence and is

allowed to return home, his son Nwoye converts to Christianity, and it makes Okonwo depressed.

When Okonwo returns to Umuofia, the situation has changed. The Iboland is under the control of the British government, some people convert to Christian and they uphold the British government. Okonwo and the other Umuofia's leaders oppose the British colonialization. They can accept the whites in Iboland, they also allow the whites to worship their own God, but they should not ask the Ibo people to embrace Christianity and break the Ibo Clan. However, this request is ignored by the whites, so the Ibos burn down the churches; and that makes Ibo clan leaders sent to jail, and the whites torture them and ask for fines to the Ibo people to set their leaders free.

After the prisoners are released, the clansmen hold a meeting, and then the five court messengers come and order the clansmen to desist. Okonwo tries hard to defend his culture, he does not want to give up his culture for new belief and practices. He cannot stand seeing that his clan is colonized by the white people and those who do not want to fight its colonialization. Finally, Okonkwo struggles alone, he kills one of the Christian leaders with his machete. The local leader of the white government comes to Okonkwo's house to take him to court, but he finds that Okonkwo hangs himself. Okonwo is a hero who fails to share struggling responses of his clan. As a result, the clan is broken and falls apart.

2. Appendix 2: Data Sheets

1.) The Ibo Before British Colonialization

Unit	No. Data	Quotation	Categorization	Page
Religion	1	Unoka was an ill-fated man. He had a bad <i>chi</i> or personal god, and evil fortune followed him to the grave, or rather to his death, for he had no grave. He died of the swelling which was an abomination to the earth goddess.	Beliefs	16
	2	The story was told in Umuofia of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest.	Beliefs	15
	3	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Beliefs	15
	4	No one had ever beheld Agbala, except his priestess. But no one who had ever crawled into his awful shrine had come out without the fear of his power.	Beliefs	15
	5	It was said that when such a spirit appeared, the man saw it vaguely in the darkness, but never heard its voice. Some people even said that they had heard the spirits flying and flapping their wings against the roof of the cave.	Beliefs	16
	6	Your <i>chi</i> is very much awake, my friend.	Beliefs	44

	7	<p>Umuofia was feared by all its neighbors. It was powerful in war and magic, and its priest and medicine-men were feared in all the surrounding country. Its most potent war-medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement-the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called <i>agadinyawi</i>, or old woman. It had its shrine in the centre of Umuofia, in a cleared spot. And if anybody was so foolhardily as to pass by the shrine after dusk he was sure to see the old woman hopping about.</p>	Beliefs	11
	8	<p>When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the house. He was carried to the Evil Forest and left there to die. There was the story of a very stubborn man who staggered back to his house and had to be carried again to the forest and tied to a tree. The sickness was an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first or the second burial.</p>	Beliefs	17
	9	<p>Before it was dusk Ezeani, who was the priest of the earth goddess, <i>Ani</i>, called on Okonwo in his obi.</p>	Beliefs	27
	10	<p>"I will not have a son who cannot hold up his head in the gathering of the clan. I would sooner strangle him with my own hands. And if you stand staring at me like that," he swore, "Amadiora will break your head for you!"</p>	Beliefs	30

	11	"I will not have a son who cannot hold up his head in the gathering of the clan. I would sooner strangle him with my own hands. And if you stand staring at me like that," he swore, "Amadiora will break your head for you!"	Beliefs	30
	12	And then the <i>egwugwu</i> appeared. The woman and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an <i>egwugwu</i> came in sight. And then, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle. Even Mgbafo took to her heels and had to be restrained by her brothers.	Beliefs	81
	13	After the death of Ekwefi's second child, Okonwo had gone to a medicine-man, who was also a diviner of the <i>Afa Oracle</i> , to inquire what was amiss. This man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Beliefs	70
	14	When all the <i>egwugwu</i> had sat down and the sound of the many tiny bells and rattles on their bodies had subsided, Evil Forest addressed the two groups of the people facing them.	Beliefs	82
	15	<i>Aru oyim de de de de dei!</i> Filled the air as the spirits of the ancestors, just emerge from earth, greeted themselves in their esoteric language.	Beliefs	80

	16	"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."	Beliefs	162
	17	"You say that there is one supreme God who made heaven and earth," Said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods."	Beliefs	162
	18	The land of the living was not far removed from the domain of the ancestors. There was coming and going between them, especially at festivals and also when an old man died, because an old man was very close to the ancestors. A man's life from birth to death was a series of transition rites which brought him nearer and nearer to his ancestors.	Beliefs	111
	19	It was well known among the people of Mbanta that their gods and ancestors were sometimes long-suffering and would deliberately allow a man to go on defying them. But even in such cases they set their limit at seven market weeks or twenty-eight days. Beyond that limit no man was suffered to go. And so excitement mounted in the village as the seventh week approached since the impudent missionaries built their church in the Evil Forest. The villagers were so certain about the doom that awaited these men that one or two converts thought it wise to suspend their allegiance to the new faith.	Beliefs	137

	20	<i>Aru oyim de de de de dei!</i> Filled the air as the spirits of the ancestors, just emerge from earth, greeted themselves in their esoteric language.	Beliefs	80
	21	The royal python was the most revered animal in Mbanta and all the surrounding clans. It was addressed as 'Our Father', and was allowed to go whenever it chose, even into people's beds. It ate rats in the house and sometimes swallowed hens' eggs. If a clansman killed a royal python accidentally, he made sacrifices of atonement and performed an expensive burial ceremony such as was done for a great man. No punishment was prescribed for a man who killed the python knowingly. Nobody thought that such a thing could happen.	Beliefs	144
	22	"The story was told that in Umuofia of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest"	Beliefs	15
	23	"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."	Beliefs	162
	24	The land of the living was not far removed from the domain of the ancestors. There was coming and going between them, especially at festivals and also when an old man died, because an old man was very close to the ancestors. A man's life from birth to death was a series of transition rites which brought him nearer and nearer to his ancestors.	Beliefs	111

	25	"Umuofia was feared by all neighbors. It was powerful in war and magic, and its priest and medicine-men were feared in all the surrounding country. Its most potent war-medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement-the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called <i>agadi-nyawi</i> , or old woman. It had its shrine in the centre of Umuofia, in a cleared spot. And if anybody was so foolhardily as to pass by the shrine after dusk he was sure to see the old woman hopping about"	Beliefs	11
	26	"You say that there is one supreme God who made heaven and earth," Said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods."	Beliefs	162
	27	"And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear and just and was accepted as such by its Oracle-the Oracle of the Hills and the Caves"	Beliefs	12
	28	"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."	Beliefs	162
	29	"The Oracle was called Agbala, and people came from far and near to consult it. They came with misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers"	Beliefs	15

	30	“A man’s life was a series of transition rites which brought him nearer to his ancestors”	Beliefs	122
	31	She was rewarded by occasional spells of health during which Enzima bubbled with energy like fresh palm-wine.	Beliefs	72
	32	“It was this man Okonkwo threw in a fight which the old men agreed was one of the fiercest since the founder of their town engaged a spirit of the wild for seven days and seven nights”	Beliefs	3
	33	As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies.	Beliefs	6
	34	“Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it. They will take him outside Umuofia as is the custom, and kill him there. But I want you to have nothing to do with it. He calls you father”	Beleifs	57
	35	"Umuofia was feared by all neighbors. It was powerful in war and magic, and its priest and medicine-men were feared in all the surrounding country. Its most potent war-medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement-the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called <i>agadi-nyawi</i> , or old woman It had its shrine in the centre of Umuofia, in a cleared spot. And if anybody was so foolhardily as to pass by the shrine after dusk he was sure to see the old woman hopping about"	Beliefs	11
	36	A toad does not run in the daytime for nothing. Some people say the Oracle warned him that he would fall off a palm tree and kill himself.	Beliefs	19

	37	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Beliefs	14
	38	"When your wife becomes pregnant again," he said, "let her not sleep in her hut. Let her go and stay with her people. In that way she will elude her wicked tormentor and break its evil cycle of birth and death."	Beliefs	70
	39	After the death of Ekwefi's second child, Okonwo had gone to medicine-man, who was also diviner of the Afa Oracle, to inquire what was amiss.	Beliefs	70
	40	"Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it. They will take him outside Umuofia as is the custom, and kill him there. But I want you to have nothing to do with it. He calls you father"	Beliefs	57
	39	After the death of Ekwefi's second child, Okonwo had gone to medicine-man, who was also diviner of the Afa Oracle, to inquire what was amiss. The man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Beliefs	70
	40	She was rewarded by occasional spells of health during which Enzima bubbled with energy like fresh palm-wine.	Beliefs	72
	41	"Yes, Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it.	Beliefs	51

	42	“It was this man Okonkwo threw in a fight which the old men agreed was one of the fiercest since the founder of their town engaged a spirit of the wild for seven days and seven nights”	Beliefs	3
	43	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Beliefs	15
	44	As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies.	Beliefs	6
	45	It happened during the annual ceremony which was held in honor of the earth deity. At such times the ancestors of the clan who had been committed to Mother Earth at their death emerged again as <i>egwugwu</i> through tiny ant-holes.	Beliefs	168
	45	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Beliefs	14

46	Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. It was a warrior's funeral, and from morning till night warriors came and went in their age-groups. They all wore smoked raffia skirts and their bodies were painted with chalk and charcoal. Now and again an ancestral spirit or egwugwu appeared from the underworld, speaking in a tremulous, unearthly voice and completely covered in raffia.	Beliefs	110
47	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Beliefs	15
48	"It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."	Beliefs	162
49	"In my religion Chukwu is a loving Father and need not be feared by those who do His will. But we must fear Him when we are not doing His will," said Akunna. "And who is to tell His will? It is too great to be known."	Beliefs	163
50	As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies.	Practices, Ceremonies and Rituals	6

	51	As broke the kola, Unoka preyed to their ancestors for life and health, and for protection against their enemies.	Practices, Ceremonies and Festivals	6
	52	We shall all live. We pray for life, children, a good harvest and happiness.	Practices, Ceremonies and Rituals	17
	53	On the following morning the entire neighborhood wore a festive air because Okonwo's friend, Obierika, was celebrating his daughter's uri. It was the day on which her suitor (having already paid the greater part of her bride-price) would bring palm-wine not only to her parents and immediate relatives but to the wide and extensive group of kinsmen called <i>umunna</i> . Everybody had been invited—men, women and children. But it was really woman's ceremony and the central figures were the bride and her mother.	Practices, Ceremonies and Festivals	100
	54	The kola nut was given to him to break, and he prayed to the ancestors. He asked them for health and children. "We do not ask for wealth because he that has health and children will also have wealth. We do not pray to more money but to have kinsmen. An animal rubs its itching flank against a tree, a man asks his kinsman to scratch him."	Practices, Ceremonies and Festivals	151
	55	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Practices, Ceremonies and Festivals	14

56	"Every year," he said sadly, "before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams..."	Practices, Ceremonies and Festivals	16
57	She was rewarded by occasional spells of health during which Enzima bubbled with energy like fresh palm-wine.	Practices, Ceremonies and Festivals	72
58	Early that morning as he offered a sacrifice of a new yam and palm-oil to his ancestors he asked them to protect him, his children, and their mothers in the new year.	Practices, Ceremonies and Festivals	36
59	Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. It was a warrior's funeral, and from morning till night warriors came and went in their age-groups. They all wore smoked raffia skirts and their bodies were painted with chalk and charcoal. Now and again an ancestral spirit or egwugwu appeared from the underworld, speaking in a tremulous, unearthly voice and completely covered in raffia.	Practices, Ceremonies and Festivals	110
60	The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for living thanks to Ani, the earth goddess and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communication with the departed fathers of the clan whose bodies had been committed to earth.	Practices, Ceremonies and Festivals	33

	61	On the following morning the entire neighbourhood wore a festive air because Okonwo's friend, Obierika, was celebrating his daughter's uri. It was the day on which her suitor (having already paid the greater part of her bride-price) would bring palm-wine not only to her parents and immediate relatives but to the wide and extensive group of kinsmen called <i>umunna</i> . Everybody had been invited—men, women and children. But it was really woman's ceremony and the central figures were the bride and her mother.	Practices, Ceremonies and Festivals	100
	62	The Feast of the New Yam was held every year before the harvest began, to honour the earth goddess and the ancestral spirits of the clan. New yams could not be eaten until some had first been offered to these powers. Men and women, young and old, looked forward to the New Yam Festival because it began the season of plenty—the new year. On the last night before the festival, yams of the old year were all disposed by those who still had them. The new year must begin with tasty, fresh yams and not the shrivelled and fibrous crop of the previous year. All cooking-pots, calabashes and wooden bowls were thoroughly washed, especially the wooden mortar in which yam was pounded. Yam foo-foo and vegetables soup was the chief food in the celebration. So much of it was cooked that, no matter how heavily the family ate or how many friends and relations they invited from neighbouring villages, there was always a huge quantity of food left over at the end of the day.	Practices, Ceremonies and Festivals	33-34

	63	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Religious Objects and Places	14
	64	The kola nut was given to him to break, and he prayed to the ancestors. He asked them for health and children. "We do not ask for wealth because he that has health and children will also have wealth. We do both pray to have nor money but to have more kinsman to scratch him"	Practices, Ceremonies and Festivals	151
	65	The story was told in Umuofia of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest.	Religious Official or Leaders	15
	66	"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."	Religious Objects and Places	162
	67	When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the house. He was carried to the Evil Forest and left there to die. There was the story of a very stubborn man who staggered back to his house and had to be carried again to the forest and tied to a tree. The sickness was an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first or the second burial.	Religious Objects and Places	17

	68	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Religious Objects and Places	14
	69	When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the house. He was carried to the Evil Forest and left there to die. There was the story of a very stubborn man who staggered back to his house and had to be carried again to the forest and tied to a tree. The sickness was an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first or the second burial.	Religious Object and Places	17
	70	When a man was afflicted with swelling in the stomach and the limbs he was not allowed to die in the house. He was carried to the Evil Forest and left there to die. There was the story of a very stubborn man who staggered back to his house and had to be carried again to the forest and tied to a tree. The sickness was an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first or the second burial.	Morals and Values	17
	71	"I will not have a son who cannot hold up his head in the gathering of the clan. I would sooner strangle him with my own hands. And if you stand staring at me like that," he swore, "Amadiora will break your head for you!"	Moral and Values	30

	72	"When your wife becomes pregnant again," he said, "let her not sleep in her hut. Let her go and stay with her people. In that way she will elude her wicked tormentor and break its evil cycle of birth and death."	Morals and Values	70
	72	After the death of Ekwefi's second child, Okonwo had gone to medicine-man, who was also diviner of the Afa Oracle, to inquire what was amiss. The man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Beliefs	70
	74	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Religious Officials or Leaders	15
	75	No one had ever beheld Agbala, except his priestess. But no one who had ever crawled into his awful shrine had come out without the fear of his power.	Religious Officials or Leaders	15
	76	Each of the nine <i>egwugwu</i> represented a village of the clan. Their leader was called Evil Forest.	Religious Officials or Leaders	81
	77	After the death of Ekwefi's second child, Okonwo had gone to a medicine-man, who was also a diviner of the <i>Afa Oracle</i> , to inquire what was amiss. This man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Religious Officials or Leaders	70

	78	When all the <i>egwugwu</i> had sat down and the sound of the many tiny bells and rattles on their bodies had subsided, Evil Forest addressed the two groups of the people facing them.	Religious Officials or Leaders	82
	79	And then the <i>egwugwu</i> appeared. The woman and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an <i>egwugwu</i> came in sight. And then, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle. Even Mgbafo took to her heels and had to be restrained by her brothers.	Religious Officials or Leaders	81
	80	After the death of Ekwekfi's second child, Okonwo had gone to medicine-man, who was also diviner of the Afa Oracle, to inquire what was amiss. The man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Religious Officials or Leaders	70
	81	Umuofia was feared by all its neighbours. It was powerful in war and magic, and its priest and medicine-men were feared in all the surrounding country. Its most potent war-medicine was as old as the clan itself. Nobody knew how old. But on one point there was general agreement-the active principle in that medicine had been an old woman with one leg. In fact, the medicine itself was called <i>agadinyawi</i> , or old woman. It had its shrine in the centre of Umuofia, in a cleared spot. And if anybody was so foolhardily as to pass by the shrine after dusk he was sure to see the old woman hopping about.	Religious Officials or Leaders	11
	82	Anyone seeing Chielo in ordinary life would hardly believe she was the same person who prophesied when the spirit of Agbala was upon her.	Religious Officials or Leaders	44

	83	Before it was dusk Ezeani, who was the priest of the earth goddess, <i>Ani</i> , called on Okonwo in his obi.	Religious Officials or Leaders	27
	84	"The Oracle was called Agbala, and people came from far and near to consult it. They came with misfortune dogged their steps or when they had a dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers"	Religious Officials or Leaders	15
	85	After the death of Ekwefi's second child, Okonwo had gone to medicine-man, who was also diviner of the Afa Oracle, to inquire what was amiss. The man told him that the child was an <i>ogbanje</i> , one of those wicked children who, when they died, entered their mothers' wombs to be born again.	Religious Officials or Leaders	70
	86	"It was this man Okonkwo threw in a fight which the old men agreed was one of the fiercest since the founder of their town engaged a spirit of the wild for seven days and seven nights"	Religious Officials or Leaders	3
	87	Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. It was a warrior's funeral, and from morning till night warriors came and went in their age-groups. They all wore smoked raffia skirts and their bodies were painted with chalk and charcoal. Now and again an ancestral spirit or <i>egwugwu</i> appeared from the underworld, speaking in a tremulous, unearthly voice and completely covered in raffia.	Ibo Leader/ Beliefs/ Practices, Ceremonies and Festivals	110

	88	You are no stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow. You have committed a great evil..., "The evil you have done can ruin the whole clan. The earth goddess whom you have insulted may refuse to give us her increase, and we shall all perish." His tone now changed from anger to command. "You will bring to the shrine of Ani tomorrow one she-goat, one hen, a length of cloth and a hundred cowries." He rose and left the hut.	Morals and Values	28
	89	Okonwo kept the wooden symbol of his personal god and of his ancestral spirits.	Religious Objects and Places	14
	90	Behind them was the big and ancient silk-cotton tree which means sacred. Spirit of good children lived in that tree waiting to be born. On ordinary days young woman who desired children came to sit under its shade. There were seven drums and they were arranged according to their sizes in a long wooden basket. There men beat them with sticks, working feverishly from one drum to another. There were possessed by the spirit of the drums.	Religious Objects and Places	42

	91	Every clan and village had its evil forest. In it were buried all those who died of the really evil diseases, like leprosy and small box. It was also the dumping ground for the potent fetishes of great medicine-men when they died. An evil forest was, therefore, alive with sinister forces and powers and darkness. It was such a forest that the rules of Mbanta gave to the missionaries. They did not really want them in their clan, and so they made them that offer which nobody in his senses would accept.	Religious Objects and Places	135
	92	Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Religious Objects and Places	14
	93	Age was respected among his people, but achievement was revealed. As the elders said, if a child washed his hands he could eat with kings. Okonwo had clearly washed his hands and so he ate with kings and elders.	Morals and Values	8
	94	As our people say, a man who pays respect to the great paves the way for his own greatness. I have come to pay you my respects and also to ask a favour. But let us drink the wine first.	Morals and Values	18
	95	You are no stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow.	Morals and Values	28

	96	"I have kola," he announced when he sat down, and passed the disc over the guest. "Thank you. He who brings kola brings life."	Morals and Values	5
	97	The younger of his sons, who was also the youngest man in the group, moved to the centre, raised the pot on his left knee and began to pour out the whine. The first cup went to Okonwo, who must taste his wine before anyone else. Then the group drank, beginning with the eldest man.	Morals and Values	18
	98	A toad does not run in the daytime for nothing. Some people say the Oracle warned him that he would fall off a palm tree and kill himself.	Religious Leaders	19
	100	When I say no to them they think I am hard-hearted. But it is not so. Eneke the bird says that since men have learnt to shoot without missing, he has learnt to fly without perching.	Morals and Values	20
	101	"Take away your kola nut. I shall not eat in the house of a man who has no respect for our gods and ancestors."	Morals and Values	28
	102	"We are better than animals because we have kinsmen. An animal rubs its itching flank against a tree, a man asks his kinsman to scratch him"	Morals and Values	151
	103	"A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. Your mother is there to protect you. She buried there. And that is why we say that mother is supreme, Is it right that you, Okonwo, should bring to your mother a heavy face and refuse to be comforted?"	Morals and Values	122

	104	"I have brought you this little kola. As our people say, a man who pays respect to the great paves the way for his own greatness. I have come to pay you my respects and also to ask favour But let us drink the wine first"	Morals and Values	18
	105	When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so.	Morals and Values	152
	106	And that was also the year Okonwo broke the peace, and was punished, as was the custom, by Ezeani, the priest of the earth goddess.	Morals and Values	26
	107	It happened during the annual ceremony which was held in honour of the earth deity. At such times the ancestors of the clan who had been committed to Mother Earth at their death emerged again as <i>egwugwu</i> through tiny ant-holes.	Religious Leaders	168
	108	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Religious Leaders	15
	109	Each of the nine <i>egwuwu</i> represented a village of the clan. Their leader was called Evil Forest.	Religious Leaders	81
	110	He knew that he had lost his place among the nine masked spirits who administered justice in the clan. He had lost the enhance to lead his warlike clan against the new religion, which, he has told, had gained ground. He had lost the years in which he might have taken the highest titles in the clan.	Religious Leaders	155

	111	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Religious Leaders	15
	112	The woman with whom she talked was called Chielo. She was the priestess of Agbala, the Oracle of the Hills and the Caves.	Religious Leaders	44
	113	"Yes, Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it.	Religious Leaders	51
Politics	114	And now he was going to take the Idemili title, the third highest in the land. It was very expensive ceremony and he was gathering all his resource together.	Ibo Stratum	6
	115	He knew that he had lost his place among the nine masked spirits who administered justice in the clan. He had lost the enhance to lead his warlike clan against the new religion, which, he has told, had gained ground. He had lost the years in which he might have taken the highest titles in the clan.	Ibo Stratum	155
	116	Okonwo knew these things. He knew that he lost his place among the nine masked spirits who administered justice in the clan.	Ibo Stratum	155
	117	"And now he was young to take the Idemili title, the third highest in the land. It was a very expensive ceremony and he was gathering all his resource together"	Ibo Stratum	6

	118	Fortunately, among these people a man was judged according to his worth and not according to the worth of his father. Okonwo was clearly cut out for great things. He was still young but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married the third wife. To crown it all he had taken two titles and has shown incredible prowess in two inter-tribal wars. And so although Okonwo was still young, he was already one of the greatest men of his time. Age was respected among his people, but achievement was revealed.	Ibo Stratum	7
	119	"And now he was going to take the Idemili title, the third highest in the land. It was a very expensive ceremony and he was gathering all his resource together"	Ibo Leader	6
	120	And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear and just and was accepted as such by its Oracle-the Oracle of the Hills and the Caves. And there were indeed occasions when the Oracle had forbidden Umuofia to wage war. If the clan had disobeyed the Oracle they would surely have been beaten, because their dreaded <i>agadi-nyawi</i> would never fight what the Ibo call a fight of blame.	Leaders	12
	121	And then the <i>egwugwu</i> appeared. The woman and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an <i>egwugwu</i> came in sight. And then, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle. Even Mgbafo took to her heels and had to be restrained by her brothers.	Leaders	81

	122	Each of the nine <i>egwuwu</i> represented a village of the clan. Their leader was called Evil Forest.	Leaders	81
	123	The Oracle was called Agbala, and people came from far and near to consult it. They came when misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers.	Leaders	15
	124	"Yes, Umuofia has decided to kill him. The Oracle of the Hills and the Caves has pronounced it.	Leaders	51
	125	Ajofia was the leading <i>egwugwu</i> of Umuofia. He was the head and spoken man of the nine ancestors who administered justice in the clan. His voice was unmistakable and so he was able to bring immediate peace to the agitated spirits	Leaders	171
	126	"The Oracle was called Agbala, and people came from far and near to consult it. They came with misfortune dogged their steps or when they had a dispute with their neighbours. They came to discover what the future held for them or to consult the spirits of their departed fathers"	Leaders	15
	127	Each of the nine <i>egwugwu</i> represented a village of the clan. Their leader was called Evil Forest.	Leaders	81
	128	And that was also the year Okonwo broke the peace, and was punished, as was the custom, by Ezeani, the priest of the earth goddess.	Laws	26

	129	The royal python was the most revered animal in Mbanta and all the surrounding clans. It was addressed as 'Our Father', and was allowed to go whenever it chose, even into people's beds. It ate rats in the house and sometimes swallowed hens eggs. If a clansman killed a royal python accidentally, he made sacrifices of atonement and performed an expensive burial ceremony such as was done for a great man. No punishment was prescribed for a man who killed the python knowingly. Nobody thought that such a thing could happen.	Laws	144
	130	"And in fairness to Umuofia it should be recorded that it never went to war unless its case was clear and just and was accepted as such by its Oracle-the Oracle of the Hills and the Caves"	Laws	12
	131	"We have heard both side of the case", said Evil Forest. "Our duty is not blame this man or to praise that, but to settle the dispute"... "Go to your in law with a pot of wine and beg your wife to return you. It is not bravery when a man fights with a woman"	Ibo Trial	93

Economy	132	Okonwo's prosperity was visible in his house. He had a large compound enclosed by antique wall of red earth. His own hut, or obi, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the obi. The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it. At the opposite end of the compound was a shed for the goats, and each wife built a small attachment to her hut for the hens. Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Living	13-14
	133	There was a wealthy man in Okonwo's village who had three huge barns, nine wives and thirty children. His name was Nwakibie and he had taken the highest but one title which a nab could take in the clan. It was for this man that Okonwo worked to earn his first seed yams.	Living	17
	134	We shall all live. We pray for life, children, a good harvest and happiness.	Living	17
	135	I have cleared a farm but have no yams to now. I know what it is to ask a man to trust another with his yams, especially these days when young men are afraid of hard work. The lizard that jumped from the high <i>ikoro</i> tree to the ground said he would praise himself if no one else did. I began to fend for myself at an age when most people still suck at their mothers breasts. If you give me some yam seeds I shall not fail you.	Living	20

	136	Yam stood for manliness, and he who could feed his family on yams from one harvest to another was a very great man indeed.	Livings	30
	137	You are no stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops in the earth we should observe a week in which a man does not say a harsh word to his neighbour. We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow.	Livings	28
	138	She was peeling new yams and in a basket beside her were green vegetables and beans.	Livings	38
	139	The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for living thanks to Ani, the earth goddess and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communication with the departed fathers of the clan whose bodies had been committed to earth.	Livings	33
	140	It was the time of the year when everybody was at home. The harvest was over.	Livings	131

	141	Okonwo's prosperity was visible in his house. He had a large compound enclosed by a thick wall of red earth. His own hut, or obi, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the obi. The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it. At the opposite end of the compound was a shed for the goats, and each wife built a small attachment to her hut for the hens. Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Living's	13-14
	142	"During the last planting season a white man had appeared in their clan. And he was riding an iron horse. The first people who saw him ran away, but he stood beckoning to them. In the end the fearless ones went near and even touched him. The elders consulted their Oracle and it told them that the strange man would break clan and spread destruction among them. And so they killed the white man and tied his iron horse to their sacred tree because it looked as if it would run away to call the man's friends."	Living's	125

	143	Like all good farmers, Okonwo had begun to sow with the first rains. He had sown four hundred seeds when the rains dried up and the heat returned. He watched the sky all day for signs of rain-clouds and lay awake all night. In the morning he went back to his farm and saw the withering tendrils. He had tried to protect them from smouldering earth by making rings of thick sisal leaves around them. But by the end of the day the sisal rings were burnt dry and grey. He changed them everyday, and prayed that the rain might fall in the night. But the drought continued for eight market weeks and the yams were killed.	Livings	22
	144	Unoka was, of course, a debtor, and he owed every neighbour some money, from a few cowries to quite substantial amounts.	Ibo CURRENCY	4
	145	If any money came his way, and it seldom did, he immediately bought grounds of palm-wine, called round his neighbours and made merry.	Commodities	4
	146	Unoka went into an inner room and soon returned with a small wooden disc containing a kola nut, some alligator pepper and a lump of white chalk.	Commodities	5

	147	Okonwo's prosperity was visible in his house. He had a large compound enclosed by antique wall of red earth. His own hut, or obi, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the obi. The barn was built against one end of the red walls, and long stacks of yam stood out prosperously in it. At the opposite end of the compound was a shed for the goats, and each wife built a small attachment to her hut for the hens. Near the barn was a small house, the 'medicine house' or shrine where Okonwo kept the wooden symbols of his personal god and of his central spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children.	Commodities	13-14
	148	"Every year," he said sadly, "before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams..."	Commodities	16
	149	As he broke the kola, Unoka prayed to their ancestor for life and health, and for protection against their enemies.	Commodities	6
	150	He took a pot of palm-wine and a cock to Nwakibie's two grown-up sons were also present in his obi. He presented a kola nut and an alligator pepper, which was passed round for all to see and then returned to him.	Commodities	17
	151	"Take away your kola nut. I shall not eat in the house of a man who has no respect for our gods and ancestors."	Commodities	28
	152	"I must go home to tap my palm trees for the afternoon," he said.	Commodities	63

	153	She was peeling new yams and in a basket beside her were green vegetables and beans.	Commodities	38
	154	The kola nut was given to him to break, and he prayed to the ancestors. He asked them for health and children. "We do not ask for wealth because he that has health and children will also have wealth. We do not pray to more money but to have kinsmen. An animal rubs its itching flank against a tree, a man asks his kinsman to scratch him."	Commodities	151
	155	"I have kola," he announced when he sat down, and passed the disc over the guest. "Thank you. He who brings kola brings life."	Commodities	5
	152	In the morning the market-place was full.	Market	10
	153	"Three moons ago," said Obierika, "on an Eke market day a little band of fugitives came into our town. Most of them were sons of our land whose mothers had been buried with us. But there were some too who came because they had friends in our town, and others who could think of nowhere else open to escape. and so they fled into Umuofia with a woeful story"	Market	125
	154	Although Nyowe had been attracted to the new faith from the very first day, he kept it secret. He dared not go too near the missionaries for fear of his father. But whenever they came to preach in the open market-place or the village playground, Nyowe was there. And he was already beginning to know some of the simple stories they told.	Market	136

2.) British Colonialization in Ibo Clan

Unit	No. Data	Quotation	Categorization	Page
Religion	1	When they had all gathered, the white man began to speak to them. He spoke through an interpreter who was an Ibo man, though his dialect was different and harsh to the ears of Mbanta.	Open-air Preaching	131
	2	He said he was one of them, as they could see from his colour and his language. The other four black men were also their brothers, although one of them did not speak Ibo. The white man was also their brother because they were also their brother because they were all sons of God. And he told them about this new God, the Creator of all the world and all the men and women. He told them that they worshipped false gods, gods of wood and stone	Open-air Preaching	131
	3	He told them that the true God lived on high and that all men when they died went before Him for judgment. Evil men and all the heathen who in their blindness bowed to wood and stone were thrown into a fire that burned like palm-oil. But good men who worshipped the true God lived for ever in His happy kingdom.	Open-air Preaching	
	4	The missionaries spent their first four or five nights in the market-lace, and went to the village in the morning to preach the gospel.	Open-air Preaching	135
	5	The interpreter spoke to the white man and he immediately gave his answer.	Using an Interpreter	132
	6	After the singing the interpreter spoke about the Son of Jesu Kristi....	Using an Interpreter	133

	7	When they had all gathered, the white man began to speak to them. He spoke through an interpreter who was an Ibo man, though his dialect was different and harsh to the ears of Mbanta.	Using an Interpreter	131
	8	"We have now built a church," said Mr. Kiaga, the interpreter, who was now in charge of the infant congregation.	Using an Interpreter	136
	9	Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about religion.	Using an Interpreter	162
	10	He said he was one of them, as they could see from his color and his language. The other four black men were also their brothers, although one of them did not speak Ibo. The white man was also their brother because they were also their brother because they were all sons of God. And he told them about this new God, the Creator of all the world and all the men and women. He told them that they worshipped false gods, gods of wood and stone	Blame Ibo Traditional Religion as Astray	131
	11	He told them that the true God lived on high and that all men when they died went before Him for judgment. Evil men and all the hearten who in their blindness bowed to wood and stone were thrown into a fire that burned like palm-oil. But good men who worshipped the true God lived for ever in His happy kingdom.	Blame Ibo Traditional Religion as Astray	132
	12	"Your gods are not alive and cannot do you any harm," replied the white man. "They are pieces of wood and stone."	Christians Blame Ibo Traditional Religion as Astray	133

	13	But on one occasion the missionaries had tried to over step the bounds. Three converts had gone into the village and boasted openly that all the gods were dead and impotent and that they were prepared to defy them by burning all their shrines.	Christians Blame Ibo Traditional Religion as Astray	141
	14	"Go and burn your mother's genitals," said one of the priests.	Christians Blame Ibo Traditional Religion as Astray	141
	15	It was not very easy getting the men of high title and the elders together after the excitement of the first day. But the missionaries preserved, and in the end they were received by the rulers of Mbanta. They asked for a plot to build their church.	Establishment of Church	135
	16	"We have now built a church," said Mr. Kiaga, "and we want you all to come in every seventh day to worship the true God."	Establishment of Church	137
	17	The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages. That was a source of great sorrow to the leaders of the clan; but many of them believed that the strange faith and the white man's god would not last. None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called <i>Iefulefu</i> , worthless, empty men"	Establishment of Church	138
	18	New churches were established in the surrounding villages and a few schools with them	Establishment of Church	164

	19	These outcasts, or <i>osu</i> , seeing that the new religion welcomed twins and such abominations, thought that it was possible that they would also be received. And so one Sunday two of them went into the church when the outcasts came in.	Christian Mission Accepting the Ibo Outcast	142
	20	That week they won a handful more converts. And the first time they had a woman. Her name Nneka, the wife of Amadi, who was a prosperous farmer. She was very heavy with child. Nneka had four previous pregnancies and childbirths. But each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians. It was good riddance.	Converting Ibo into Christian	138
	21	Now that he had time to think of it, his son's crime stood out in its stark enormity. To abandon the gods of one's father and go about with a lot of effeminate men clucking like old hens was the very depth of abomination. Suppose when he died all his male children decided to follow Nyowe's steps and abandon their ancestors? Okonwo felt a cold shudder run through him at the terrible prospect, like the prospect of annihilation. He saw himself and his fathers crowding round their ancestral shrine waiting in vain for worship and sacrifice and finding nothing but ashes by gone days, and his children the while praying to the white man's god.	Converting Ibo into Christian	139

	22	And the first time they had a woman, her name was Nneka, the wife of Amadi, who was a prosperous farmer. She was very heavy with child. Nneka had had for previous pregnancies and childbirths. But each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians.	Converting Ibo into Christian	137
	23	The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages. That was a source of great sorrow to the leaders of the clan; but many of them believed that the strange faith and the white man's god would not last. None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called <i>Iefulefu</i> , worthless, empty men"	Converting Ibo into Christian	138
	24	Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Uggona, who had taken two titles, and who like a madman had cut the anklet of his titles and cast it away to join the Christians. The white missionary was very proud of him and he was the first men in Umuofia to receive the sacrament of Holy Communication, or Holy Feast as it was called in Ibo.	Converting Ibo into Christian	157-158

	25	One morning Okonwo's cousin, Amiku, was passing by the church on his way from the neighboring village, when he saw Nyowe among the Christians....	Converting Ibo into Christian	138
	26	And so Mr. Brown came to be respected even by the clan, because he trod softly on its faith. He made friends with some of the great men of the clan and one of his frequent visits to the neighboring villages he had been presented with a carved elephant tusk, which was a sign of dignity and rank. One of the great men in that village was called Akunna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school.	Make a Good Relationship with the Clan Leader	161-162
	27	Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about religion.	Make a Good Relationship with the Clan Leader	162
	28	He went back to the church and told Mr. Kiaga that he had decided to go to Umuofia, where the white missionary had set up a school to teach young Christians to read and write.	Vigorous School Education Programmes	139
	29	And what was more, nearly all the <i>osu</i> in Mbanta followed their example.	Christian Mission Accepting the Ibo Outcast	144
	30	“Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Uggona, who had taken two titles, and who like a madman had cut the anklet of his titles and cast it away to join the Christians. The white missionary was very proud of him and he was the first men in Umuofia to receive the sacrament of Holy Communication, or Holy Feast as it was called in Ibo.	Converting Ibo into Christian	157-158

	31	One of the great men in that village was called Akunna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school.	Vigorous School Education Programmes	162
	32	But at the first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future would be men and women who had learnt to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them. They could already see that happening in the Native Court, where the D.C was surrounded by strangers who spoke his tongue. Most of these strangers came from the distant town of Umuru on the bank of the Great River where the white man first went.	Vigorous School Education Programmes	164

	33	More people came to learn in his school, and he encouraged them with gifts of singlet and towels. They were not all young, these people who came to learn. Some of them were thirty years and old or more. They worked of their farms in the morning and went to school in the afternoon. And it was not long before the people began to say that the white man's medicine was quickly in working. Mr. Brown's school produced quick results. A few months in it were enough to make one a court messenger or even a court clerk. Those who stayed longer became teachers; and from Umuofia laborers went forth into the Lord's vineyard. New churches were established in the surrounding villages and a few school with them. From the beggining religion and education went hand in hand.	Vigorous School Education Programmes	164
	34	And so he built a school and a little hospital in Umuofia.	Medical Services	164
	35	In a few moments it were enough to make one a court messenger or even a court clerk, those who stay longer became teachers, and from Umuofia labourers went forth into the Lord's vineyard.	Establismnent of Vineyard	164

	36	When he killed Oduche in the fight over the land, he fled to Aninta to escape the wrath of the earth. This was about eight days after the fight, because Oduche had not died immediately from his wounds. It was on the seventh day that he died. But everybody knew that he was going to die and Aneto got his belongings together in readiness to flee. But the Christians had told the white man about the accident, and he sent his <i>kotma</i> to catch Aneto. He was imprisoned which all the leader of his family. In the end Oduche died and Aneto was taken Umuru and hanged. To other people were released, but even now they have not found the mouth with which to tell of the suffering.	Christians Cooperation with the British Government	160
	37	Mr. Brown's mission grew from strength to strength, and because of its link with the new administration it earned a new social prestige.	Christians Cooperation with the British Government	164
	38	Then the District Commissioner returned from his tour. Mr. Smith went immediately to him and they had a long discussion. The men of Umuofia did not take any notice of this, and if they did, they thought it was not important. The missionary often went to see his brother white man. There was nothing strange in that	Christians Cooperation with the British Government	173
Politics	39	But stories were already gaining ground that the white man had not only brought a religion but also a government.	The British Government	142

	40	<p>Now that he had time to think of it, his son's crime stood out in its stark enormity. To abandon the gods of one's father and go about with a lot of effeminate men clucking like old hens was the very depth of abomination. Suppose when he died all his male children decided to follow Nyowe's steps and abandon their ancestors? Okonwo felt a cold shudder run through him at the terrible prospect, like the prospect of annihilation. He saw himself and his fathers crowding round their ancestral shrine waiting in vain for worship and sacrifice and finding nothing but the white man's god. If such a thing were ever to happen, he, Okonwo, would wipe them off the face of the earth.</p>	Ibo Rebellion	139
	41	<p>"Tell him go back to his house and leave us alone. We liked his brother who was with us before. He was foolish, but we liked him, and for his sake we shall not harm his brother. But this shrine which he built must be destroyed. We shall no longer allow it in our midst. It has bred untold abominations and we have come to put an end to it." He turned to his comrades. "Fathers of Umuofia, I salute you;" and they replied with one guttural voice. He turned again to the missionary. "You can stay with us if you like our ways. You can worship your own god. It is good that a man should worship the gods and the spirits of his fathers. Go back to your house so that you may not be hurt. Our anger is great but we have held it down so that we can talk to you."</p>	Ibo Rebellion	171-172

	42	It was said that they had built a place of judgment in Umuofia to protect the followers of their religion. It was even said that they had hanged one man who killed a missionary.	The British Court	142
	43	But apart from the church, the white man had also brought a government. They had built a court where the District Commissioner judged cases in ignorance. He had court messengers who brought men to him for trial. Many of these messengers came from Umuru on the bank of the Great River, where the white men first came many years before and where they had built the centre of their religion and trade and government.	The British Court	158
	44	We have a court of law where we judge cases and administer justice just as it is done in my own country under the queen.	The British Court	175
	44	These court messengers were greatly hated in Umuofia because they were foreigners and also arrogant and high-handed. They were called <i>kotma</i> , and because of their ash-colored shorts they earned the additional name Ashy-Buttocks. They guarded the prison, which was full of men who had offended against the white man's law. Some of these prisoners had thrown away their twins and some had molested the Christians. They were beaten in the prison by the <i>kotma</i> and make the work every morning clearing the government compound and fletching wood for the white Commissioner and the court messengers. Some of these prisoners were men of title who should be above such mean occupation. They were grieved by the indignity and mourned for their neglected farms.	The British Court	158

	45	The six men ate nothing throughout that day and the next. They were not even given any water to drink, and they could not go out to urinate or go into the bush when they were pressed. At night the messengers came in to taunt them and to knock their shaven heads together.	The British Court	175-176
	46	"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government.	The British Government	159
	47	"They would go Umuru and bring the soldiers, and we would be like Abame."	The British Government	159
	48	The new religion and government and the trading stores were very much in the people's eyes and minds.	The British Government	165
	49	Then the District Commissioner returned from his tour. Mr. Smith went immediately to him and they had a long discussion.	The British Government	173
	50	Three days later the District Commissioner sent his sweet-tongued messenger to the leaders of Umuofia asking them to meet him in his headquarters.... It happened so quickly that the six men did not see it coming. There was only a brief scuffle, too brief even to allow the drawing of a sheathed matched. The six men were handcuffed and led into the guardroom	The British Government	173

51	And so the six men went to see the District Commissioner, armed with their matches. They did not carry guns, for that would be unseemly. They were led into the court-house where the District Commissioner sat. He received them politely. They unslung their goatskin bags and their sheathed matches, put them on the floor, and sat down..., "James! Go and bring in the men." His interpreter left the court-room and soon returned with twelve men.	The British Government	174
52	It happen so quickly that the six men did not see it coming..., the six men were handcuffed and led into the guardroom.	The British Government	175
53	The six men ate nothing throughout that day and the next. They were not even given any water to drink, and they could not go out to urinate or go into the bush when they were pressed. At night the messengers came in to taunt them and to knock their shaven heads together.	The British Government	175
54	As soon as the six men were locked up, court messengers went into Umuofia to tell the people that their leaders would not be release unless they paid a fine of two hundred and fifty bags of cowries.	The British Government	176
55	"We shall not do any harm," said the District Commissioner to them later, "if only you agree to co-operate with us. We have brought a peaceful administration to you and your people so that you may be happy. If any man treats you we shall come to your rescue.	The British Government	175
56	Okonwo and his fellow prisoners were set free as soon as the fine was paid. The District Commissioner spoke to them again about the great queen, and about peace and good government.	The British Government	178

	57	"Abame has been wiped out," said Obierika. "It is a strange and terrible story. If I had not seen the few survivors with my own eyes and heard their story with my own ears, I would not have believed. Was it not on an Eke day that they fled into Umuofia?" he asked his two companions, and they nodded their heads.	The British Government	125
Economy	58	The white man had indeed brought a lunatic religion, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money flowed into Umuofia.	Establishment of Trading Store	161
	59	In a few moments it were enough to make one a court messenger or even a court clerk, those who stay longer became teachers, and from Umuofia labourers went forth into the Lord's vineyard.	Establishment of Vineyard	164

3.) The Impact of British Colonialization in Ibo Clan

Unit	No. Data	Quotation	Categorization	Page
Society	1	Everybody in the assembly spoke, and in the end it was decided to ostracize the Christians.	Many Ibo People Convert to Christian Religion	145
	2	The over-zealous converts who had smarted under Mr. Brown's restraining hand now flourished in full favour. One of them was Enoch, the son of the snake-priest who was believed to killed and eaten the sacred python. Enoch's devotion to the new faith had seemed so much greater than Mr. Brown's that the villagers called him The outsider who wept louder than the bereaved	Many Ibo People Convert to Christian Religion	167

	3	The Christian had grown in number and were now a small community of men, women and children, self-assured and confident. Mr. Brown, the white missionary, paid regular visits to them.	Many Ibo People Convert to Christian Religion	146
	4	An abominable religion has settled among you. A man can now leave his father and his brothers. He can curse the gods of his father and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter's dog that suddenly goes mad and turns of his master. I fear for you; I fear for the clan."	Many Ibo People Convert to Christian Religion	152
	5	Umuofia had indeed changed during the seven years Okonwo had been in exile. The church had come and led many astray. Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Ugonna, who had taken two titles, and who like a madman had cut the anklet of his titles and cast it away to joint Christians.	Many Ibo People Convert to Christian Religion	157
	6	One of the greatest crimes a man could commit was to unmask an <i>egwugwu</i> in public, or to say or do anything which might reduce its immortal prestige in the eyes of the uninitiated. And this was what Enoch did.	The Collapse of Indigenous Ibo	168
	7	The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart.	Many Ibo People Convert to Christian Religion	160

	8	"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our people who are following their way and have been given power? They would go to Umuru and bring the soldiers, and we would be like Abame." He paused for a long time and then said: "i told you on my last visit to Mbanta how they hanged Aneto."	Many Ibo People Support the British Government	159
	9	"Our own men and our sons have joined the ranks of the stranger. They have joined is religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy. There are only two of them. But what of our own people who are following their way and have been given power? They would go to Umuru and bring the soldiers, and we would be like Abame." He pause for a long time and then said: "I told you on my last visit to Mbanta how they hanged Aneto."	Many Ibo People Support the British Government	
	10	"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government.	Many Ibo People Support the British Government	159

	11	The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart.	Many Ibo People Support the British Government	160
	12	"They have broken the clan and gone their several ways. We who are here this morning have remained true to our fathers, but our brothers have deserted us and joined a stranger to soil their fatherland. If we fight the stranger we shall hit our brothers and perhaps shed the blood of a clansman.	The British Broke the Ibo Clan	183
	13	"It is against our custom," said one of the men. "It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansmen. His body evil and only strangers may touch it. That is why we ask your people to bring him down, because you are strangers?"	The British Broke the Ibo Clan	186
	14	"We cannot bury him. Only strangers can. We shall pay your men to do it. When he has buried we will do our duty by him. We shall make sacrifices to cleanse the desecrated land."	The Collapse of Indigenous Ibo	186
	15	"That man was one of the greatest men in Umuofia. You drove him kill himself and now he will be buried like a dog...."	The Collapse of Indigenous Ibo	187