

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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College of Graduate Studies**

Areview of Chinua Achebe's Novel
"Things Fall Apart"

**Athesis submitted in partial fulfillment
of the requirements of the degree of
M.A. in ELT**

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Dedication

To the soul of my brothers' Haroon and Saif Aldeen,

To my beloved parents,

To those who supported me.

Acknowledgments

In the name of Allah the compassionate, the Merciful. Peace and blessing be upon the prophet Muhamed and all the Messengers.

There are many people to whom I want to express my deep thanks for their help and support.

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Abstract

Chinua Achebe as a poet and novelist .He is one of the most important living African writers. He is the father of modern African literature. He wrote the wonderful story, “Things Fall Apart” about the Igbo people living in southern Nigeria.

The study aims to revise the novel by analysis, language, characters, plot, style. Setting, and theme

The researcher finds out that, Achebe chooses to write in African English to express new voice coming out of African speaking, African experience in a worldwide language.

The researcher adopted analytical approach. The researcher limited her thesis to the study of "Things Fall Apart ".In the Second Chapter the researcher writes about Chinua Achebe’s life, works, language, and poetry, the source of the title and the main significance of Ibo life. In the Third, Chapter the researcher analyses language, characters, plot, style, setting and theme. In Fourth Chapter, the researcher writes her Conclusion and References.

مستخلص البحث

شنيوة اشيبى هو من أهم كتاب هذا العصر فى إفريقيا، ويعتبر الأب الروحى لكثيرين من كتاب الأدب الإفريقى وتعتبر روايته ("تساقط الأشياء أجزاء") من أروع القصص فقد تحدث فيها عن حياة قبيلة الأيو فى جنوب نيجيريا. تهدف الدراسة الى تحليل الرواية بتحليل لغتها، وشخصياتها، والحبكة الروائية، وإسلوبها، ومكان حدوث الرواية، وفكرتها الرئيسية. أشار الباحث فى نتائجه بأن الراوى اشيبى إختار فى كتاباته باللغة الانجليزية الأفريقية للتعبير عن صوت جديد يخرج من أفريقيا، يتحدث عن الخبرات الإفريقية للغة فى العالم. سوف تستخدم الباحثة الطريقة التحليلية . وقد حددت حدود بحثها فى الدراسة عن (تساقط الأشياء أجزاء) . وفى الباب الثانى: كتبت الباحثة عن حياة شنيوة اشيبى ، اعماله ، لغته ، شعره ، مصدر العنوان والاهمية الرئيسية للحياة إيبو. وفى الباب الثالث: حلت الباحثة عن اللغة ، الشخصيات ، حبكة الرواية ، اسلوب الرواية ، مكان حدوث الرواية والفكرة الرئيسية. وفى الباب الرابع: كتبت الباحثة الخاتمة والمراجع.

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Chapter One

1.1 Introduction

This thesis investigates the problem which focuses on the way the novel has been written in integrated two languages, 'English Language', and the writer's mother tongue 'Ibo Language', which is unknown to the outsider reader. Questions of the study like "what is the effect of the Ibo language on the Western reader and the outsider to Ibo culture?".

The main objective of the study is to help the readers to familiarize themselves with some African literature. The significance of the study is as the researcher believes that any African reader who reads this novel will never forget the Western colonization in Africa.

The study will adopt the analytical approach. The researcher limited to by Chinua Achebe."areview of "Things Fall Apart

1.2 Statement of the Problem

The novels are always written with one language. But Achebe broke the rule and wrote his novel using two languages; English and his mother tongue (Ibo language) which is unknown to readers outside his culture and that may confuse the reader to understand his novel.

1.3 Questions of the Study

1. What are the linguistic strategies that Achebe has used to convey the Ibo values and culture presented in the novel?
2. How does the text combine European literature with forms of African oral traditions in the novel?
3. What is the effect of the Ibo language on the western reader and the outsider to Ibo culture?
4. How do the elements of Achebe's language choices contribute to the novel?
5. Do people like reading stories which are written in English and which are in corporate local African words?
6. What is the use of proverbs and folktales which are shown in the Ibo language?

1.4 Objectives of the Study

1. The researcher wants to help the readers to familiarize themselves with some African literature.
2. The researcher wants readers to review, "Things fall apart" by analysis, language, characters, plot, style, setting and theme.

1.5 Significance of the Study

Achebe is one of the most important African writers. He is the father of modern African literature. He wrote the wonderful story "Things Fall Apart", which is translated in to fifty languages. So,

1. The researcher wants to arouse the mood of African people to seeking in African literature.
2. The researcher believes that any African reader who reads this novel will never forget the western colonization in Africa.

1.6 Methodology

This study will adopt the qualitative analytical,descriptive approach

1.7 Limits of the Study

The study is only limited to review of "Things Fall Apart. "by Chinua AChebe.

Chapter Two

2.1 Introduction

In this chapter the researcher will describe Achebe's background like his life, language, poetry, the source of the title and the main significance about his Ibo life.

2.2 Background

Early life

Chinua Achebe was born in Ogidi, Nigeria. His father was a teacher in a missionary school. His parents thought that they had installed in him many of the values of their traditional Igbo culture, were devout evangelical Protestants and Christened him Albert after prince Albert, husband of Queen Victoria. In 1944 Achebe attended Government College in Umuofia. Like other major Nigerian writers including Wole Soyinka, Cole, Elechi Amadi, John Okigbo, John pper Clark, and Cole Omotso, he was also educated at University College of Ibadan, where he studied English, History, and Theology.

At the University Achebe rejected his British name and took his indigenous name Chiua. In 1953 he was graduated with a B A.

Before joining the Nigerian Broad Casting Company in Lagos. In the 1954 he traveled in Africa and America, and worked for a short time as a teacher .In the 1960s he was the director of the External Services in Charge of the Voice of

Nigeria. During the Nigerian Civil War (1967-70), Achebe was the Biafran Government Service, and then taught at US and Nigerian University. Achebe's writings from this period reflect his deep personal disappointment with the poet Christopher Okigbo.

Later he was appointed a research fellow at the University of Nigerian. After serving as professor of English, he retired in 1981. Since 1985, Achebe has been a professor emeritus. In 1971 he has edited *Okike*, the leading journal of Nigerian New Writing.

He also held the post of professor of English at the University of Massachusetts, Amherst. There he met James Baldwin, also a faculty member, who was professor of African Studies at the University of Connecticut, Storrs and pro-Chancellor and Chairman of the Council at Anambra State University of Technology, Enugu.

In the 1990s Achebe was a faculty member at Bard College, a liberal arts school, where he has taught literature to undergraduates'. An automobile accident on the Lagos – Ibadan express way in 1990 left Achebe confined to a wheel chair, permanently. Achebe's first novel, "THINGS FALL APART", appeared in 1958. The story of a traditional village "big man" Okonkwo, and his down fall. Has been translated into 50 languages. Two years later it was followed by "NO LONGER AT EASE" and "ARROW OF GOD" (1964), which concerned traditional Igbo life as it clashed with colonial power in the form of missionaries and colonial

government. Among Achebe's later works in "ANTHILLS OF THE SAVANNAH" (1987), apolyvocal story with multiple narrators. Set in an imaginary West African State.

"Things Fall Apart" (1958) an un sentimentale novel, depicts the life of Okonkwo, ambitious and powerful leader of an Igbo community, who count on physical strength and courage. Okonkwo's life is good .His compound is large, he has no troubles with his wives, his garden grows Yams, and he is respected by his fellow villagers. When Okonkwo accidentally kills a clans man, he was bashed from the village for seven years .But the vehicle for his down fall is his blindness to circumstances and the missionary church, which brings with it the new authority of the British District Commissioner.

The story is set in the 1890s, when missionaries and colonial government made its intrusion in to Igbo society. In this process okonkwo is destroyed, because his unwillingness to change set him apart from the community and he started fighting alone against colonialism.

Achebe took the title of the book from William Butler Yates's "The Second Coming", "Thigs Fall Apart" the center cannot hold.

“AMAN OF THE PEOPLE (1966) is a story of corruption, and power struggles in an African state in the 1960s. The central characters are the minister of culture, Nanga. Achebe has also written collections of short stories, poetry and several

books for juvenile readers. His essays include BEWARE, SOUL BROTHER(1971) about his experiences during the civil war .He received a Margaret Wrong prize, the New states man Jok Campbell prize, the Commonwealth Poetry prize, and the 2007 Man Booker international award.

In1983, 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 encouraged and published the work of dozens of African writers. He founded in 1984, the bilingual magazine Uwandi Igbo, a valuable source for Igbo studies. Achebe's own literary language is Standard English blended with, pidgin Igbo vocabulary, proverbs Images and speech patterns. Achebe shows his skill as a storyteller in "The Mad Man". As an essayist Achebe has gained

fame with hisz collections "MORNING YET ON CREATION DAY" (1975), "HOPES AND IMPEDIMENTS" (1988) and his long essay "THE TROUBLE WITH NIGERIA"(1983).

In An Image of Africa (1975) Achebe has criticized Conrad's racism in "Heart of Darkness". He has defended the use of the English language in production of African fiction, insisting that the African novelist has an obligation to educate, and has attacked European critics who have failed to understand African literature on

its own terms .Achebe has defined him self as a cultural rationalist with a revolutionary mission "to help my society regain belief in itself abasement".

But Achebe has not stopped criticizing postcolonial African leaders who have pillaged economies. During the military dictatorship of Gen-Sani Abacha, he left Nigeria several times .When the 70th, birthday of the patriarch of the modern African novel was celebrated at Bard College, on November2000, Wle Soyinka said:

“Achebe never hesitates to lay blame for the woes of the African continent squarely where it belongs”. Arrow of God (1994) is set in the 1920s.The central character is Ezeulu, priest, who sends one of his sons to missionary school and gains in some respect the approval of the English district superintendent.

2.3 Achebe's Works

1)"The African Writer and the English Language", Moderna Språk 58 (1964) translation 18(1962):27-30 Rpt .In Achebe, Morning Yet on Creation Day 55-62.

2) Anthills of the Savannah, 1987. New York: Double day, 1989. (COCO Library: PR387. 9. A.)

3) Arrow Of God.1964, New York: Anchor Books, 1989,4.(COCO Library:PR387.9.A3 A88 .1989)

4)"Butterfly". In Another Africa. Photographs by Robert Lyons, Essay and poems by Achebe. New York: Anchor-Double day, 1998. 64-64.

- 5) "Chi in Igbo Cosmology". In Achebe, Morning yet on Creation Day 93-103.
- 6) "Amother in a Refuge Camp". Another Africa. Photographs by Robert Lyons. Essay and poems by Chinua Achebe. New York: Anchor-Double day, 1998. 12-13.
- 7) Girls at War and Other Stories. London: Heinemann, 1972.
- 8) Hopes and Impediments: Selected Essay.1988.New York: Anchor-Double day, 1990 (COCO Library: PR9387. 9. A3 H6 1990.
- 9) "Thoughts on the African Novel". In Achebe, Morning yet on Creation Day 49-54.
- 10) Things Fall Apart. London Heinemann 1958.New York: Astor –Honor, 1959.
- 11) The Role of the Writer in a New Nation. African Writers on African Writing. Ed. G. D. Killam. Evanston: Northwestern Uni.Press, 1973
- 12) No Longer at Ease.1960.London and Portsmouth, Heinemann Educational, 1987 (COCO Library: RP6051. C5 N6 1987.
- 13) Colonialist Criticism, In Achebe, Morning Yet on Creation Day .RP.IN Achebe, Hopes and Impediments: selected Essay, 68-90
- 14).The Drum, 1977, Nairobi, Kenya: Heinemann,1988
- 15) Language and the Destiny of Man, In Achebe, Morning yet on Creation Day, 30.37.

2.4 Achebe's Interview

- 1) Achebe, Chinua, "Africa is People", *Massachusetts Review* 40-3 (autumn 1999):309(12 pp).
- 2) Baker, Rob and Edraper Ellen. "If one thing stands, another will stand beside it": An Interview with Chinua Achebe. (The Oral Tradition issue.) *Parabola* 17.3(Fall 1992):19(9pp).
- 3) Brooks, Jerome. "The Art of Fiction" (Interview with Chinua Achebe.) *The Paris Review* 35.133(Winter1994):142(25pp).
- 4) Conference: "Home and Exile": Achebe at 70. In Celebration of Chinua Achebe's 70th birthday, 3-4Nov.2000, Bard College.
- 5) "The next Nigeria" *New Republic* 22 March1999-9.

2.5 Achebe's Language

Achebe's goals cannot be realized by a simple return to a pre-colonial African age. He believes that African society has been irrevocably changed by the colonial era. Achebe chooses to write in English and use Western forms of literary expression, unlike other African writers who reject the colonizers' languages(eg, English, French) and other vestiges of colonial influence. For example, Ngugi wa Thiong'o (Kenya) chooses now to write and create only in his native Gikuyu language to build up an indigenous literature and "orature"(oral and performance arts) Achebe

says he chooses to write in "African English" to express a new voice coming out of Africa, speaking of African experience in a worldwide language.

So my answer to the question, Can an African ever learn English well enough to be able to use it effectively in creative writing? is certainly yes .If on the other hand you ask: Can he ever learn to use it like a native speaker? I should say, I hope not. The African writer should aim to use English in a way that brings out his message best without altering the language to the extent that its value as medium of international exchange will be lost.

He should aim at fashioning out an English which is at once universal and able to carry his peculiar experience” {1}

Achebe himself once said: "Language is a weapon and we use it, and there is no point in fighting it". He also said: "it doesn't matter what language you write in, as long as you write it good", and that is what he did {2}

{1}”The African Writers and the English Language”. *Moderna Spark* 58(1964):488-446, RPt. In Achebe, *Morning yet on Creation Day* 55-62C

{2} Gallagher, Susan. ”Linguistic power””: Encounter with Chinua Achebe. ”The Christian Century, New York state. Writers Institute. v114.260.

2.6 Achebe's Poetry

Achebe has written collections of poetry, like:

1. 'A mother in a Refugee camp' in another Africa. Photographs by Robert Lyons, Essay and poems by Chinua Achebe, New York.1998 – 12 -13.
2. 'The Nigeria chief and the census' In another Africa photographs by Robert Lyons, Essay and poems by Chinua Achebe New York: 1998-76-77.
3. 'Awake for Okigbo' In another Africa, photographs by Robert Lyons, Essay and poems by Chinua Achebe New York 1998-48-49.

2.7 Some Achebe's poems

Another Africa

(A)"knowing Robs us'

Knowing robs us of wonder

Had it not ripped apart

The fearful robes of primordial night

To steal the force that crafted horns

On dog head and sowed insurrection

Overnight in the moely beak

Of a hen; had reason not given us

Assurance that day will daily break

And the sun's away return to disarm

Night's fantastic figurations

Each day break

Would be garlanded at the city gate

And escorted with royal drums

To a stupendous festival

Of an amazed world

One day

After the passage of a dark April storm

Ecstatic birds followed its furrows

Sowing songs of day break though the time

Was now past noon, their sparkling

Notes sprouting green incantations

Every where to free the world

From harmattan death.

But for me

The celebration is make believe;

The clamorous change of season

Will darken the hills of Nsykka

For an hour or two when it comes;

No hurricane will hit my asky,

And no song of deliverance

Robert Lyons: Essay and poems, Chinua Achebe 1998.

(b) From chapter '7' P. (60) Things Fall Apart

Chinua Achebe

"Kemefunat song"

Eze elina, elinal

Sala

Eze I likwo ya

I kwaba akwa oligholi

Ebe danda nechi eze

Ebe uzuzu nete egwa

Sala

King, do not eat, do not eat,

Sala

An English translation

King, if you eat it

You will weep for the abomination

Where while Ant installs king

Where dust dangles to the drums Sala

2.8 The Source of the Title

William Butler Yeats. "The Second Coming" (1921)

Yeats was attracted to the spiritual and occult world and fashioned for himself an elaborate mythology to explain human experience.

"The second coming" written after the catastrophe of world war (and with communism and fascism rising, is a compelling glimpse of an inhuman world about to be born.

Yeats believed that history in part moved in two thousand-year cycles. The Christian era, which followed that of the ancient world, was about to give way to an ominous period represented by the rough pitiless beast in the poem.

“THE SECOND COMING”

Turning and turning in the widening gyre

The falcon cannot hear the falconer:

Things fall apart' the center cannot hold:

Mere anarchy is loosed upon the world,

The blood – dimmed tide is loosened, and every where

The ceremony of innocence is drowned:

The best lack all conviction, while the worst

Are full of passionate intensity

Surely some revelation is at hand;

Surely the Second Coming is at hand;
The second coming, hardly are these words out
When a vast image out of Spirit us Mundi
Troubles my sight: some where in sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Red shadows of the indignant desert birds,
The darkness drops again; but now (know that
Twenty countries of story sleep)
Were vexed to nightmare by a rocking cradle
And what rough beast, its hour come round at last
Slouches towards Bethlehem to be born?

2.9 The Main Significance about Ibo Life

Ibo land is the home of the Ibo people and it covers most of southeast Nigeria. This area is divided by the Niger River into two unequal sections. The eastern region and the Midwestern region.

The river, however, has not acted as a barrier to cultural unity: rather it has provided an easy means of communication in an area where many settlements claimed different origins.

The Ibos are also surrounded on all sides by other tribes (the Bini, Warrig, Ijaw, Ogni, Igala, Tiv, yako and Ibibio). The origins of the Ibo people has been the subject of much speculation, and it is only in the last fifty years that any real work has been carried out in this subject:

Like any group of people, they are anxious to discover their origin and reconstruct how they came to be how they are. Their experiences under colonialism and since Nigeria's independence have emphasized for them the reality of their group identity which they want to anchor in to authenticated history (1).

(1) Ibo language and culture, Oxford University Press, 1975.28

Igbo Customs in Things Fall Apart

- Week of peace: In Umuofia, a sacred week in which violence is Prohibited.
- Bride price: money and property given to a prospective the bride's family by the prospective groom and his family.
- Ikenga: a carved wooden figure kept by every man in his shrine to symbolize the strength of a man's right hand.
- Polygamy: a man can carry more than one wife.
- The Igbo week has four days: Eke, Oye, Afo, and Nkwo
- Osu: a class of people in Igbo culture considered out casts not fit to associate with free-born members of the clan.
- Eating habits: The man of the house eats separately in his central hut, yam is Igbo's staple food.

Chapter Three

3.1 Introduction

In this chapter the researcher analyzes language, characters, plot, style, setting, and theme.

3.2 Language

“Things Fall Apart”, is rich in proverbial, sayings in which the Ibo culture is handed on from one generation to the next. They enrich the people's language, making it authoritative and familiar.

A. Some examples of proverbs like

1. Proverbs are the ' palm – oil: is rich yellow oil pressed from the fruit of certain palm trees. Glossary explains it ' is use in food preparation and cooking ".P.5".
2. When the moon is shinging the cripple becomes hungry for a walk'. "P. 7".
3. ' Looking at a king's mouth one would think he never sucked at his mother's breast'. "P. 19".
4. ' If a child washed his hands, he could eat with kings'.
5. When a man says yes, his chi says yes also'.
6. “Mother is supreme “.

In the traditional society mothers are accorded respect when a man falls into misfortune as in the case of Okonkwo he seeks solace at his mother's place- Thus during his exile Okonkwo takes refuge in Mabanta, his mother village.

7. If one finger brought oil, it soiled the other. This proverb shows the effortless spreading of anarchy among the natives after the advent of the white man.

8. If man kills the python in the secrecy of his hut, the matter lies between him and his God'.

9. When a mother –cow is chewing grass its young ones watch its mouth'. (P. 50).

Other examples on P.P.43 – 61 – 62 -110 -132- 144.

Some Ibo Phrases

SN	Phrase	Page
1	Kola ceremony	19
2	Kola nuts	21
3	Palm wine tapping	10
4	Cowry – shells	22
5	Bride price	28
6	Dry season	23
7	Egwugwu ceremony	62
8	Funeral ceremony	17
9	Evil forest feast	23
10	Rainy season	17

11	Week of peace	23
12	Sacred – week	23
13	Cow – shed	80
14	Roaring – flame	108
15	Palm oil	5

B. The ceremonial aspect of Ibo culture

Is mirrored in the use of 'conventional speech idioms' which are used of formal occasions 'addressing a meeting, individual greeting and to express the inexpressible.

Some examples are

- 1) 'Umuofia Kwenu' yaa I (orator addressing assembly) P. (8-145).
- 2) 'Ekwefi ' is that me? Ekwefi called back. They never answered yes for fear it might be an evil spirit calling.' P. (29).
- 3) 'I cannot yet find a mouth with which to tell the story' P. (34>127).
- 4) Uzwulu's body. I salute you' spirits always addressed human as bodies' P. (65).
- 5). 'I do not know how to thank you' kill one of your sons for me', that will not be enough? Then kill yourself? Forgive me. I shall not talk about thanking again? P. (102).

C. Similes are always drawn from the Ibo world, widening for the readers their knowledge of it and helping their speakers to identify closely with their culture.

Some examples are

- 1) ' Like a hen whose only chick has been carried away by a kite) P (73).
- 2) Umuofia was like a started animal with ears erect, sniffing the silent, ominous air? P (141).
- 3) We must bale this water now that it is only ankle deep? P. (146).
- 4) ' Okonkwo's fame had grown like a bush fire in the harmattan (dry Saharan wind) P (3).
- 5). Ikemefuna grew rapidly like a yam tendril in the rain season. Full of the sap of life? P (37).

Extended proverbs occur in the form of folk tales. Achebe is of the opinion that a wealth of culture is stored in the folklore of a race. He feels that it can provide answers and show solutions to the question and problem of the people. Hence the folklore which is an important feature of the Ibo cultures finds ample and appropriate place in the novels of Achebe. Achene's characters make use of folklore to make their arguments forceful and effective. It also helps in criticism and mockery. It illustrates moral values.

Some examples are

- 1) The story of the little bird Nza occurs in Things Fall Apart. It brings home the fact that a man should never provoke his fate. He should know where to draw a line of limit in his pursuit of power.
- 2) The same wisdom is evident in the story of the bird Eneke – nti- Oba (P.38).
- 3) Engaged a spirit of the wild for seven days and seven nights (P.3).
- 4) The story of the mosquito: one of the several West African tales that explain why these insects buzz irritatingly in people's ears (ch 9).
- 5) The story of tortoise in (ch-11) tortoise's attempt to trick the birds out of their feast.
- 6) The story of the mother kite shows the folly of the people of Abame in "Things Fall Apart" (P.98).
- 7) Men's and women's stories illustrate male and female values. While Okonkwo's stories exemplify warfare and violence in order to inculcate courage in children.

Also Achebe use the Ibo words like

SN	Word	Meaning
1	Chi (P.13)	Personal God
2	Agbala (P.12)	Woman or man without title
3	Egwugwu(ch .10)	a masque who represents the ancestral spirits Of the village and ceremonies.

4	A God – Nwayi (ch-2)	Old women
5	Ilo (ch-6)	Village play ground
6	Obi (ch-8)	The large living quarters of the head of the family .
7	Nna –ayi (ch-3)	Our father
8	Ogbanje (ch-9)	A changeling : a child who repeatedly dies and return to its mother to be borne.
9	Albino (P.15)	Some people are born with no colour in their skin, hair and eyes. This makes these people very white.
10	Courie-shells (ch-4)	Special small shells which were once used as money among people in part of Africa and India
11	Oracle (ch-3)	A God who speaks to the people through the mouth of its priest or priestess and tell the people what to do.
12	Twins (104)	Two children born at the same time from one mother
13	Ezibo (ch-5)	The good one
14	Jigida (ch-8)	Waist beads
15	Uli (ch-8)	Dye for skin painting
16	Udu	A drum made from pottery
17	Nza (ch-4)	A very small bird
18	Kwenu (ch-2)	A shout of approval and greeting

Word		Place Meaning
1	Abame (P.97)	Where white man on iron horse was killed

2	Aninta (P.97)	Village
3	Elmelu (P.97)	Village
4	Iguedo (P.84)	Of yellow grinding stones, Okonkwo's village.
5	Ike ocha (P.97)	Village
6	Imo	Village
7	Ire	Village
8	Mbaino (P.10)	Where girl was murdered
9	Mbanta (P-87)	Okonkwo's mother's village which he feels.
10	Obodoani	Home of Amikwu's wife
11	Umuazu (P-97)	Village
12	UMOFIA	THE CLAN, THE VILLAGE
13	U';maru	One the great River, missionaries home base.

Some Ibo Gods

God	Meaning
Chi	Personal God (P-13)
Ani – land owner	Earth Goddess(13-26)
Ifekioku	God of yams
Amadiora	Thunder God (24-25)
Chukwu	Supreme God (129).

Ibo Characters' Names

Character	Meaning
Unoka	'home is supreme'
Nwoye	From nwa : 'child'
Okonkwo	From oko attributes of masculinity nkwo = the third day of the Igbo 4-day week, the day on which okonkwo was born.

3.3 Achebe's Character

Chinua Achebe creates a character of great strength and intolerance in his book Things Fall Apart.

3.4 Okonkwo

The protagonist of "Things Fall Apart is renowned as a leader of his tribe, Umuofia and also as a successful farmer and warrior. Okonkwo's great pride is what truly drives his intolerance for idleness and his great strength stimulates this intolerance.

This complex character is described by Achebe as ' tall, huge and his bushy eyebrows, wide nose gave him a very severe look'. He also breathes very heavily like a great beast in deep slumber. Okonkwo is always seen walking upon the foremost part of his feet, leaving his heels just above the ground. This stance gives the impression that he is ready to pounce upon anybody who

angers him, and often times this is the case. Okonkwo's harsh features and defining stature accent his character which is full of strength and callousness.

Although Okonkwo is revered as a great warrior and leader, he also is noted for his intolerance for laziness, his quick to anger spirit, and his often violently impulsive actions.

At one point, his most recent wife does not return in time to cook the meal as a consequence, Okonkwo beats her incessantly. Another time, in a frustrated fit of rage, Okonkwo kills a messenger from the British district office.

These types of rash actions can be observed through out Okonkwo's entire life. Okonkwo's actions and choices are all driven by his single fear becoming idle and weak like his father Unoka, Okonkwo's father, passed his time mostly by playing music or simply relaxing.

This lazy lifestyle is hated more than anything by Uoka's son, and so Okonkwo is strongly motivated to have a life dominated with constant work and no idleness.

This life style helps him become a very successful farmer and leader, but it also has negative results. All of Okonkwo's emotions are bottled up inside, the only emotion he actually releases is anger. Compassion and kindness are never exhibited because, he connects these traits with weakness of his father. His driven personality results in material success but emotional isolation. The

character of Okonkwo is an extremely strong as well as complex one. His strength and stubbornness could serve him well, but in the end they lead to his fall. Okonkwo ends up realizing that his clansmen do not support his rash actions and in turn, Okonkwo commits suicide, a very shameful death. This brash and stern character tries so hard through out his life to maintain a certain lifestyle, but ultimately defeats him and thus becomes a tragic hero.

3.5 Nwoye

Nwoye is Okonkwo's son from his first wife, and Okonkwo has great expectations for him, Okonkwo has kept a firm control on him, since he wants him to grow into a tough young man "capable of ruling his father's house hold when he was dead and gone to join as ancestors'.

But the reader sees Nwoye's inner confusion and turmoil at the beginning of the novel when he prefers listening to the more female-oriented stories or the bird Eneke, rather than to the masculine stories of violence and bloodshed, with Ikemefuna to lead him, Nwoye seemed to be redirected on to the path of manhood, but Ikemefuna's unexpected death leaves him friendless and emotionally devastated.

It is then that Nwoye becomes attracted to new faith of the missionaries much to his father's Chagrin. His initial confusion about Igbo customs such as

the killing of Ikemefuna and the condemned exile of the twins in the forest are all answered by this new faith that appears more tolerant and compassionate.

Nwoye is thus presented as sensitive young man who is against certain custom of the village. His defection to Christianity has a dual significance; it is an act of revolt against his father as well as a rejection of the society that he embodied. He thus stands as a symbolic negation of his father, the living denial of all that Okonkwo stands for and accepts.

3.6 Ezinma

Ezinma is the only child of Ekwefi, Okonkwo's second wife and the center of her mother's world, Ekwefi had born her daughter after a great deal of suffering. All her earlier children have died soon after birth. Ezinma was the only child who survived and so Ekwefi treated her with extreme love and caring.

Such is the relationship that Ezinma does not call her mother Nne like other children, but calls her by her name, Ekwefi. Okonkwo, who always worried about his son Nwoye, wished Ezinma to be a son because she had more strength of character than Nwoye. Ezinma had always been a sickly child and the parents hoped that she would recover when her Iye-uwa was discovered.

But Ezinma fell sick again and it took chielo the priestess to make her well again. Ezinma is not a major character for the development of the novel or the

Fall of Okonkwo, but her presence helps the reader understand the protagonist better and see a softer side of him.

3.7 Unoka

Unoka is Okonkwo's father, the root of Okonkwo's and problems, Unoka represents all that the Ibo abhor-gentleness, lack of ambitions, and sensitivity to people and nature. He is a gifted musician who has fellowship, the change of the seasons, and children. Although Unoka is tall, his stooped posture bears the weight of the tribe's scorn-Unoka is happy only when he is playing his flute and drinking palm wine. Tribal customs frighten, sicken and bore him.

He hates war and is nauseated by the sight of blood. He would rather make music than grow crops. As a result, his family is more often hungry than not, and he borrows constantly from fellow tribesmen to maintain his house hold. He dies in disgrace, owing everyone and holding no titles.

3.8 Ikemefuna

Ikemefuna comes to live with Okonkwo's family as a peace offering from Ikemefuna's home tribe to the Ibo for the killing of a Umuofian daughter. From the beginning, Ikemefuna fills the void in Okonkwo's life that Okonkwo's own son cannot. Ikemefuna adjusts quickly to his new family and tribe and energetically Participates in activities. He earns everyone's love and respect.

Only two years older than Nwoye. Ikemefuna already know much about the world and can do almost anything. He can identify birds, trap rodents, and make flutes. He knows which trees make the best bows and tells delightful folk stories. Okonkwo appreciates Ikemefuna for the example he sets for Nwoye. Ikemefuna lives with Okonkwo for three years.

The tribe then agrees to kill Ikemefuna because the oracle of the hill and the cave has requested it. Ikemefuna's death brings far reaching consequences.

3.9 Ekwefi

Ekwefi, forty five years old, is Okonkwo's second wife. Although she fell in love with Okonkwo when he was the famous wrestling match, she did not move in with him until she left her husband three years after the contest. Ekwefi had been lovely in her youth, referred to as ' crystal of beauty'. The years have been hard on her.

She has become courageous and strong-willed woman, overcoming disappointment and bitterness in her life. She has borne ten children, only one of whom has lived. She stands up to Okonkwo and lives for daughter, Ezinma.

3.10 Nwoye's Mother

Okonkwo's first wife, Nwoye's mother is wise to the ways of the tribe. While she knows that her sons will never be able to display such emotions, she tells her children wonderful stories that describe feelings like pity and forgiveness.

She attempts to keep peace in the family by lying to Okonkwo to times to help the other wives avoid punishment. She tries to adhere to sacred tribal customs. She shows compassion at the message that Ikemefuna is to return to his family. In her own way, Nwoyes' mother displays the courage of a tribesman.

3.11 Enoch

Enoch is an over zealous member of Mr. Brown's mission. While Mr. Brown restrains Enoch from taking his faith to extremes Mr. Smith does not, Mr. Smith not only condones Enoch's excessive actions he encourages them.

Enoch instigates the battle between Umuofia and the church by unmasking an egwugwu, Oran cestor spirit, during a public ceremony. This is one of the greatest crimes a man could commit.

3.12 Ogbuefi Ezeudu

A noble warrior and oldest man in all the village, Ogbuefi Ezeudu has achieved arare three titles. He is the one to tell Okonkwo that the tribe has decided to kill Ikemefuna. Ezeudu warns Okonkwo not to be apart of Ikemefuna's death.

At Ezeudu's death the clan gathers to bid a final sacred tribute to a man who has nearly attained the highest tribal honor-lord of the land .when okonkwo accidentally kills ezeudus son during the ceremony the clan is horrified .okonkwo can think only of ezeudus warning.

3.13 Obierika

Obierika is Okonkwo's best friend. Unlike Okonkwo he is a thinking man. He questions the circumstances that are sending his friend into exile, even while trying to console Okonkwo and taking care of Okonkwo's preparation for departure.

Obierika is the one who visits Okonkwo while Okonkwo is exiled. He brings him the first news of the missionaries, arrival, knowing that Okonkwo's son has joined them at the end of the seven-year exile. Obierika builds Okonkwo two huts and sends for him. Finally, a sad and weary Obierika bids a last tribute to his friend when he leads the diminishing clansmen through the rituals required to cleanse the land Okonkwo has desecrated.

3.14 Ojiugo

Ojiugo is Okonkwo's third and youngest wife. She evokes Okonkwo's anger through thoughtless acts and promotes him to break the sacred week of peace.

As a result, the priest of the earth goodness punishes Okonkwo

3.15 Ogbuefi Ugonna

A worthy tribesman of two titles, Ogbuefi Ugonna is one of the first of the village men to receive the sacrament of Holy Communion offered by the Christian missionaries.

3.16 Mr. Brown

The first white missionary to come Umuofia. Mr. Brown gains the clan's respect through his calm nature and patience. He neither attacks the tribe's customs nor badgers them to join him.

He restrains his overzealous members from harsh tactics. He simply offers education to the umuofians and their children. The mission is flourishing when Mr. Brown has to leave for health reasons.

3.17 The District Commissioner

The District Commissioner arrives Umuofia at the same time as the missionaries. He and his court messengers, called 'Ashy Buttocks' for the ash, colored shorts they wear try clansmen for breaking the white man's law. These white men are greatly hated for their arrogance and disrespect for tribal customs.

3.18 Mr. Smith

See Reverend James Smith. Mr. Smith replaces Mr. Brown when the latter has to leave the mission- the Reverend Smith leads the over zealous with a passion. Where Mr. Brown was mild mannered and quiet Mr. Smith is angry and flamboyant.

He denounces the tribe's customs and bans from his church clan members who must be according to him, filled with the evil's spirit to want to continue tribal tradition.

3.19 List of Charcters, Places and concepts Persons

-A-

Agbala	Oracle of the hills and caves
Ajofie	leading egwug wu of Umuofia (136)
A kunna	great man, be friends missionaries (128)
Amadi	the leper
Amadiora	god of the sky
Amalinze	wrestler beaten by Okonkwo
Amikwu	Okonkwo's cousin, eldest of uchendo's. Five sons, sees Nowye at church
Anasi	Nwakibie's first wife
Aneto	hanged by the white men
Ani	The earth goddess

-C-

Chielo	Priestess of Agbala (35)
Chukwu	Chief god

-E-

Egonwanne	a coward hated by Okonkwo (143)
Ekwefi	Okonkwo's second wife, Ezinma's mother (27 -28 -31- 34- 54- 62).

Ekwensu	great man of Uli
Ekwensu	evil spirit
Enoch	convert may have killed by them
Ezeani	priestess of the goddess Ani
Ezinma	Ekwefi's favorite daughter (29-124)
Ezuedo	elder who dies in village, his son is Killed by Okonkwo's gun(87 -88).

-I-

Ibe	Akueke's suitor (51)
Idemili	a God
Igwelo	Nwakibie's son
Ikemefuna	The captive boy (10-20-26-37-41-43).
Iweka	Obierika's father

-M-

Maduka	the successful wrestler (34-50)
Mgbafo	woman figure in ceremony
Mr. Brown	white missionary (ch-21)
Mr. Kiaga	interpreter for the missionary (108)
Mr. Smith	Rev. James Brown's successor (ch -22).

-N-

Njide	Amikwu's eldest daughter
Nkechi	daughter of Ojiugo
Nneka	(mother is supreme) first child born to Okonkwo in exile

Nwakibie	rich man who lent seen yarns (14).
Nweka	obierika's son.
Nwofa	first son born to Okonkwo in exile
Nwoye	Okonkwo's son (10-20-43-106-108-110)

-O-

Obiageli	Ojiugo's daughter
Obiako	palm wine tapper
Obierika	Okonkwo friend ,Maduk's father (46 -98 – 117)
Oduche	killed by Aneto fight over land
Oduwe	Mgbafo's brother
Ogbuefi Udo	his wife was murdered (8)
Ogbuefi Ejkwueme	defends the burning of the church
Ogbuefi Ezuago	powerful orator
Ogbuefi Ndulue	oldman who died in Ive
Ogwugwu	God
Ojiugo	Okonkwo's third wife (21)
Okadigbo	father of Nweke's wife
Okagbue	the man who dug up the Iyi-uwa
Okeke	snuff seller
Okika	one of the imprisoned
Okolo	founded Okonkwo's motlher's family 200 years ago
Okkonkwo	central character

Okowye	lent Uboka money
Okudo	character of war songs
Okwugwu	A God
Otakagu	great man of Imo
Ozoenena	Ogbuefi Ndulue's wife

- U -

Uchenclu	eldest member of Okonkwo's mother's Family who shelters him (96 -7)
Ukegbu	Ibe's sister
Umeru	evil forest
Unoka	Okonkwo's father (4-12-13).
Uzowulo	Mgbafo's husband

3.20 Plot

Although his father was a lazy man who earned no title in the Ibo tribe, Okonkwo is a great man in his home of Umuofia group of nine villages in Nigeria. Okonkwo despised his father and does every thing he can to be nothing like the man. As a young man, Okonkwo began building his social status by defeating a great wrestler, propelling him in to society's eye.

He is hard working and shows no weakness, emotional or otherwise to any one. Although brusque with his family and his neighbors, he is wealthy, courageous, and power among his village. He is a leader of his village, and this

place in society is what he has striven for his entire life. Because of his great esteem in the village. He also selected the elders to be the guardian of Ikemefuna "a boy taken prisoner the tribe as a peace settlement between villages".

Ikemefuna stays with Okonkwo the oracle instructs elders on what to do with the boy. For three years the boy lives with Okonkwo's family and they grow fond of him, he even considers Okonkwo his father. Then the elders decided that the boy must be killed, and the eldest man in the village warns Okonkwo to have nothing to do with the murder because it would be like killing his own child.

Rather than seem weak and feminine to the other men of the tribe, Okonkwo helps to kill the boy despite the warning from the old man.

Shortly, after Ikemefuna's death, things begin to go wrong for Okonkwo and, when he accidentally kills someone at a funeral ceremony, he and his family are sent into exile for seven years to appease the gods; he has offended with the murder.

While Okonkwo is away in exile, white men begin coming to Umuofia and they peaceably introduce their religion. As the number of converts increases, the foothold of the white people grows beyond their religion and a new government is introduced.

Okonkwo returns to his village after his exile to find it a changed place because of the presence of white men. He and other tribal leaders try to reclaim their hold on their native land by destroying a local Christian church that has insulted their gods and religion. In return, the leader of the white government takes them prisoner and holds them for ransom for a short while, further humiliating and insulting the native leaders.

The people of Umuofia gather for what could be a great uprising, and when some messengers of the white government try to stop their meeting, Okonkwo kills one of them. He realizes with despair that the people of Umuofia are not going to fight to protect themselves because they let the other messenger escape and, so all is lost for the Ibo tribe.

When the local leader of the government comes to Okonkwo's house to take him to court, finds that Okonkwo has hanged himself, ruining his great reputation.

3.21 Style

The style of Achebe's fiction draws heavily on the oral tradition of the Igbo people. He weaves folk tales into the fabric of his stories. Illuminating community values in both the content and the form of the story telling. The tale about the earth and sky in " Things Fall Apart", for example, emphasizes the interdependency of masculine and the feminine.

Although Nwoye enjoys hearing his mother tell the tale Okonkwo's dislike for it is evidence of his imbalance later, Nwoye avoids beating from his father by pretending to dislike such 'women stories'. Another hall mark of Achebe's style is the use of proverbs, which often illustrate the values of the rural Igbo tradition.

However Achebe combining philosophical thought and public performance into the use of oratory ('Okonkwo' speech artistry, in the Igbo phrase) his characters exhibit what he call' a matter of individual excellence, part of Igbo culture'.

In "Things Falling Apart," Okonkwo's friend Obierika voices the most impassioned oratory cry tall is using the events and their significances for the village. Achebe frequently includes folk songs and descriptions of dancing in his work.

In Things Fall Apart, ceremonial dancing and singing of folk songs reflect the realities of Igbo tradition. The elderly Uchendu, attempting to shake Okonkwo out of his self pity, refers to a song that is sung after the death of a woman: 'for who is it well, for whom is it well? There is no one for whom it is well.' (139). this song contrasts with the 'gay and rocking tunes of evangelism' sung later by the white missionaries (40). Also use of English: Achebe chose to write in English as his purpose is to communicate with the readers a cross

Nigeria, he uses 'the one central language enjoying nation wide currency'. Using English also allowed his books to be read in the colonial ruling nations.

3.22 Setting

The novel is set during the late 1800s, early 1900s in a small village called Umuofia situated in the southeastern part of Nigeria. The time period is important, as it was a period in colonial history when the British were expanding their influence, economically, culturally, and politically in Africa. Umuofia is an Igbo village with very well defined traditions. It is a village that is respected by those around it as being powerful and rich. Each person has a hut or obi that is located in the center of a compound. Each of the wives has a separate obi with a shed for goats and an attached chicken coop.

The main occupation of the men is sawing and growing yam since yams are considered the most important crop. The women grew less significant crops like coco, yams, beans and cassava. When Okonwo is banished from his village, he takes his family to his mother's native village called Mbanta, where he is given two or three plots of land to farm, and a plot of ground on which to build his compound. The next seven years of Okonwo's life are spent in the village of Mbanta. He then returns to Umuofia where the rest of the novel takes place.

3.23 Themes

As a story about a culture on the verge of change," things Fall Apart" deals with how the prospect and reality of change, affect various characters. . The tension about whether change should be privileged over tradition often involves questions of personal status. Okonkwo, for example, resists the new political and religious orders because he feels that they are not manly and that him self will not manly if he consents to join or even to relate to them. To some extent, Okonkwo's resistance of culture change is also duets his fear of losing societal status. His sense of self-worth is dependent upon the tradition standards by which society judges him. This system of evaluating the self inspires many of the clan's outcasts to embrace Christianity. Long scarred, these outcasts find in the Christian value system are fake from the Igbo cultural values that place them below everyone. In their new community these converts enjoy a more elevated status.

The villagers in general are caught between resisting and embracing change and they face the dilemma of trying to determine how best to adapt to the reality of change. .Many of the villagers are excited about the new opportunities and techniques that the missionaries bring. This European influence, however, threatens to extinguish the need for the mastery of traditional methods of farming, harvesting, building, and cooking. These traditional methods, once

crucial for survival, are now to varying degree, dispensable .through out the novel, Achebe shows how dependent such traditions are upon story telling and language and thus how quickly the abandonment of the Igbo language for English could lead to eradication of these traditions varying interpretations of masculinity. Okonwo's relationship with his late father shapes much of his violent and ambitious demeanor he wants to rise above his father's legacy of spend-thrift, indolent behavior, which he views as weak and therefore the, feminine.

This association is inherent in the clan's language. The narrator mentions that the word for a man who does not take any of the expensive prestige indicating titles is agbala, which also means 'woman' but, for the most part, Okonkwo's idea of manliness is not the clan's. He associates masculinity with aggression and feels that anger is the only emotion that he should display. For the reason, he frequently beats his wives, even threatening to kill them from time to time.

We are told that he does not think about things, and we see him acting rashly and impetuously. Yet others who are in no way effeminate do not behave in this way. Obierka, unlike Okonkwo, 'was a man who thought about things'. Whereas Obierika refuses to accompany the men on the trip to kill Ikemefuna, Okonkwo not only volunteers to join the party that will execute his surrogate

son but also violently stabs him with his match simply because he is afraid of appearing weak. Okonkwo's seven years exile from his village only reinforces his notion that men are stranger than women.

While in exile, he lives among the kinsmen of his mother land but resents, the period in its entirety. The exile is his opportunity to get in touch with his feminine side and to acknowledge his maternal ancestors, but he keeps reminding himself that his maternal kinsmen are not as warlike and fierce as he remembers the villagers of Umuofia to be. He faults them for their preference of negotiation, compliance, and avoidance over anger and blood shed. In Okonkwo's understanding, his uncle Uchendu exemplifies this pacifist 'and therefore somewhat effeminate' mode.

3.24 Language as a sign of Cultural Difference

Language is an important theme in "Things Fall Apart" on several levels. In demonstrating the imaginative, often formal language of the Igbo, Achebe emphasizes that Africa is not the silent or incomprehensible country that books such as "Heart of Darkness" made it out to be.

Rather by peppering the novel with Igbo words, Achebe shows that the Igbo language is too complex for direct translation into English; similarly, Igbo culture cannot be understood within the framework of European colonialist values. Achebe also points out that Africa has many different languages: The

villagers of Umuofia, for example make fun of Mr. Brown's translator because his language is slightly different from their own. On a microscopic level, it is extremely significant that Achebe chose to write *Things Fall Apart* in English he clearly intended it to be read by the west at least as much, if not more, than by his fellow Nigerians.

His goal was to critique and amend the portrait of Africa that was painted by so many writers. Through his inclusion of proverbs, folktale, and songs translated from the Igbo language. Achebe managed to capture and convey the rhythms structures condenses, and beauty of the Igbo language.

Chapter Four Conclusion

4.1 Introduction

Unquestionably, Achinua Achebe is one of the African most well known, and influential contemporary writers. The Review of his novel stems from his unique way of his written. So the reseacher below show her thesis summary ,the findings and the Recommendations

4.2 Thesis summary

This study investigated the problem which focuses on the way the novel has been written in an integrated two languages which are unknown to out sider people. In addition to that the researcher analyzed the difficult words in Ibo languages to English language.

4.3 Findings

The researcher found that Achebe chooses to write in "African English" to express new voice coming out of Africa speaking African experince in a world wide language.

Beside that the researcher found that Achebe attempts to construct an image of Africa in a language that respects the riotional traditions of his native land, while recognizing the demands of acosmopolitan, international evidence to whom "Things Fall A part", is in part addressed.

More ever the researcher found that Achebe is keenly aware of dangers of reactionary forms of nationalism and the desire for absolute power that,in Nigeria and elsewhere, have blocked reform and given dictators unrestrained rule"

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