



## A Brief Substantiation of Chinua Achebe's *The Arrow of God*

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### Abstract

*The epic novel is set in the provincial towns of Igbo individuals of Nigeria amid the 1920's and the story starts with an unpleasant quarrel between the Umuaro and the Okperi. The inhabitants of Umuaro are at war with their neighbors, the Okperi, on the grounds that they pine for a real estate parcel in Okperi domain that they wish to guarantee. In spite of the threats between the two areas the two of them revere a typical divinity, the god Ulu. Nwaka, a man of extensive riches and impact, affected the battling, considering it to be an amazing chance to build their clan's impact. Nwaka boldly resists Ulu, having positively no respect for the divinity or his picked agent, the central minister, Ezeulu, the main man who prompts against participating in innate fighting. These, elaborates the circumstances too worse at the place. Hence, the paper tries to unfold the theme behind it.*

**Keywords:** Substantiation, Chinua Achebe, *The Arrow of God*

The beginning proceeds with the battle goes to an unexpected stop any way through the contribution of an English pilgrim official, Capt. T.K. Winterbottom, who upholds the harmony by crushing every one of the guns inside Umuaro. In spite of the evasion of slaughter, the inhabitants of Umuaro are insulted with Ezeulu, seeing his refusal to take an interest in the battling as a treachery of his kin.

A time of five, generally tranquil years pass and a feeling of commonality comes back to Umuaro. Christian ministers have now advanced into Umuaro, changing over whomever they can and persuading the general population that the love of their old divine beings was a pointless activity. Ezeulu, seeing the confidence of the white man gradually flourish and make progress in their locale conveys his child, Oduche, to learn as much as he jar of the white man's way of life by having him go to a congregation that the ministers have set up in their locale. In the interim the ill will among Ezeulu and Nwaka has exacerbated and is currently an out and out furtive grudge. Nwaka reinforces his situation by charming himself to Ezidemili, consecrated minister of the lesser god, Idemili.

The love of Idemili is not even close as across the board as the love of Ulu, yet the challenge between the two agent pastors and their particular divinity has made a profound break inside the network, harming the effectively stressed relations inside it. This break is exacerbated by the nearness of the locals who had changed over to Christianity, including Ezeulu's child, Oduche, who has been entrusted to execute a totemic python. He endeavors to do the deed yet loses his nerve ultimately, setting the adored snake inside a case as opposed



to executing it by and large. Any endeavor to move or mischief the blessed snake is taken as an awful affront to Idemili and Oduche's disloyalty is found while he's in chapel. When updates on the infringement of the totemic python came to Ezidemili, he sends an emissary to Ezeulu to ask how he plans to present appropriate reparations in light of his child's wrongdoing. Ezeulu takes this scrutinizing inadequately and affronts the consecrated minister of Idemili accordingly.

While the strains inside the different Igbo groups keep on rising the frontier powers choose to venture in again. Ezeulu is welcomed by T.K. Winterbottom to participate in the pioneer government, administering his kin yet "having his strings pulled" by provincial bosses. Ezeulu turns down this offer declining to leave on the grounds that "the Priest of Ulu doesn't leave his cabin" he pompously states. This move wins the anger of the frontier powers and he is detained for his insubordination. His imprisonment comes at a terrible time however as the inhabitants of Umuaro can't gather the yams, their staple nourishment, except if the esteemed minister of Ulu gives his gifts amid the New Yam Feast.

In the long run, Ezeulu is discharged from jail and the townspeople just as the nearby pioneers tensely hang tight for him to start the New Yam Feast. At the point when the ideal opportunity for declaring the merriments arrives the network is stunned that the rejects due to a detail. He will not open the reap on the grounds that regardless he has three hallowed yams left over from the past yield and he should comply with the standards "set by Ulu" which implied that he'd devour one holy yam consistently before he can enable the townspeople to collect the present year's harvest. This implied one thing for their whole network: certain starvation. The town older folks even ask Ezeulu to ask Ulu to cut down discipline upon them if just to enable the gather to occur, yet despite everything he cannot.

Updates on the infighting, pulls in the consideration of John Goodcountry; a Christian preacher, seeing the distress as a chance to be abused to win more believers. The canny catechist prescribes that any individual who wishes to reap his or her yams may do as such, however offering the collect to the Christian God rather than to Ulu so they may probably gather with no dread of "divine" retaliation. The ongoing occasions have dissolved what little validity Ezeulu had left and the townspeople start collecting the yams for the sake of the Christian God.

The murdering hit to Ezeulu/Ulu's notoriety anyway comes at the terrible passing of one of his children, Obika, while helping with bringing a formal veil for conventional custom. The townspeople take this unforeseen development, as a beyond any doubt sign that their god, Ulu, has made a decision about his picked minister and Ulu isn't satisfied. Since the locals guess that Ulu has deserted them and will in this manner face starvation they currently swing to the Christian God. Hence the novel elicits the nature of the Igbo people.

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