

Arrow of God Summary and Analysis of Chapters 1-3

Summary

At the beginning of *Arrow of God*, we find Ezeulu sitting in his compound, watching for the new moon. When he sees it he beats his *ogere* to alert the villages, after which he roasts one of the twelve ceremonial yams set aside at last year's harvest and prepares to eat it. He contemplates the real scope of his power as Chief Priest—which makes him the mouthpiece of the divinity Ulu, in charge of watching and heralding the festival days Ulu chooses and performing important rituals—and dares himself to consider what would happen if he decided not to announce a festival in its time.

With his children Edogo, Obiageli, and Nwafo in his hut, Ezeulu takes his *ogfo* and says a prayer for the people of Umuaro. Yet he feels bitterly toward his people as he does so, thinking about the discord between the six villages that his enemies blame on him for speaking “the truth before the white man.”



At the onset of the novel, Achebe depicts the day-to-day life in Ezeulu's compound and the dynamics and tensions between him and the different members of his family. His wives and son Obika arrive home from collecting water at a stream. Ezeulu fumes at his wife, Matefi, for always bringing him dinner so late, while she in turn fumes about how he finds fault with her but overlooks how Ugwu, his younger wife, skimps on food and uses her money to buy jewelry. Ezeulu confides in Nwafo, his youngest and favorite son, who shows an inclination toward Igbo religion. We learn that in the past, Obika had a vision of Eri, a god of wealth. We also learn that he is very handsome and resembles Ezeulu physically, and that he is prone to drunkenness and fits of anger, such as when he nearly killed Ibe, his half-sister's husband, for beating her.

In Chapter 2, we learn about how Umuaro was founded when the elders of the six villages that comprise it—Umuachala, Umuonneora, Umaagu, Umuozeani, Umuogwuwu and Umuiciuzo—hired powerful medicine men to install a unifying deity, Ulu, to protect them from the violent raids of the soldiers of Abam, with one Chief Priest—Ezeulu—for all. The text then recounts the story of a divisive episode that took place five years before the events of our story—a land dispute with neighboring Okperi—that led to the present ill-will between Umuaro and Ezeulu, who felt their claims were illegitimate and testified accordingly to the white man.

Ezeulu counseled against the war, maintaining that his father told him that Okperi initially lent the land to Umuaro, giving them no rightful claim to it, and that a father's word to his own son must be taken as the truth. Yet Umuaro's elders, especially Nwaka, upstaged him. Nwaka questioned the veracity of Ezeulu's father's story and rallied the elders against him. A diplomatic group was sent to Okperi carrying a piece of clay symbolizing peace and a palm frond indicating war, but the mission went awry when one of its members, Akukalia, was insulted by an elder from Okperi and proceeded to break his *ikengot*, leading the man to murder him.

Led by Nwaka, some wanted to wage war to avenge the killing, but Ezeulu stated such a war would be morally unjustifiable, not only because the villages had no legitimate claim on the land, but also because Akukalia committed a grave offense. Meanwhile, Nwaka publically insinuated that Ezeulu was exceeding his role as a religious servant by seeking the power of a king, and threatened him by reminding the men of a village that simply destroyed a deity who failed them. Two factions emerged, one siding with Nwaka and one with Ezeulu. In the end, the former won and a war ensued in which a few men on each side were killed. The British District Officer quickly stepped in, however, destroying the guns of Umuaro and ruling in favor of Okperi—thanks, in part, to Ezeulu's testimony.

Summary Of Arrow Of God

Aleksander R. Michalak



Summary Of Arrow Of God:

Arrow of God Chinua Achebe, 1986 Set in the Ibo heartland of eastern Nigeria one of Africa's best known writers describes the conflict between old and new in its most poignant aspect the personal struggle between father and son

Critical Perspectives on Chinua Achebe Catherine Lynette Innes, Bernth Lindfors, 1978 **Achebe's World** Robert M. Wren, 1980 This volume places each of Achebe's first four novels *Things Fall Apart* *No Longer At Ease* *Arrow of God* and *A Man of Peace* in its historical context The author contrasts the content of the works with what might have been actual events or practices during Nigeria's colonial occupation *The Armor of God* David Skeba, 2011-07-28 There is a mighty spiritual war raging all around us You have sensed it felt it and hoped it wasn't quite so real It's all happening right here right now in YOUR life David Skeba reveals why your life is the way it is and how you can change it for the better We are born into a world where we find ourselves caught in the midst of Satan's war against God's kingdom The battle is for our very souls and for the glory of God We have become the targets We are the prize Open your eyes and discover an invisible world you never knew existed What you don't know can hurt you Learn how to fight enemies you cannot see so you can victoriously finish your journey on earth and then live with God forever **Obsidian**, 1978 **What If? by Randall Munroe - A 30-minute**

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Book Review Digest ,1928 **Chronicles of the End Times** Mark Davidson,2018-10-05 Mark Davidson author of *Daniel Revisited* has created a unique interpretation of end time Bible prophecy using the ancient concentric reading method known as chiasmatics Lost centuries ago it was rediscovered by seminary scholars in the eighteenth century This reading method reveals the form of the scripture text via the flow of its words giving us a heightened sensitivity to the words in the text When combined with the words meanings we receive a greater understanding of prophetic scripture In *Daniel Revisited* Davidson showed us the four signposts four events prophesied in Daniel 7 and 8 and Revelation 6 to occur in the Middle East prior to the Rapture and Tribulation Now in *Chronicles of the End Times* chiastic reading has been applied to all of Daniel Revelation and other books pulling back the veil further to expand our view from four events to all the main events from the Middle East to the ends of the earth A chiastic reading of Daniel Zechariah 1 6 Matthew 23 25 and Revelation all shown in ninety illustrations yields many solid answers to the following questions as well as to many others How do Daniel 2 and 7 interact and why are the kingdoms metals and beasts What's the purpose of Daniel's Aramaic chapters and how do they affect the end times Which parts of Daniel 11 are to be fulfilled in ancient times versus end times What is the real identity of Mystery Babylon and how does this help us in the end times How do the two scrolls of Revelation give greater understanding of the trumpets and bowls What are the Seven Events of the end times and which one is next This all may seem incredible for one book but is nevertheless true The chiastic reading of Bible prophecy revolutionizes our view of the end times and how we read Bible end time prophecy **A New Reader's Guide to African Literature** Hans M. Zell,Carol Bundy,Virginia Coulon,1983 Tibeto-Burman Phonemic Summaries: Jirel phonemic summary, by E. Strahm and A. Maibaum Summer Institute of Linguistics (Kirtipur, Nepal),1971 **MLA International Bibliography of Books and Articles on the Modern Languages and Literatures** Modern Language Association of America,2008 Vols for 1969 include ACTFL annual

bibliography of books and articles on pedagogy in foreign languages 1969 *Research in African Literatures* ,1981 **The Rhetorical Implications of Chinua Achebe's Things Fall Apart** Emmanuel Edame Egar,2000-07-19 In Things Fall Apart Chinua Achebe articulates and dramatizes a unique and peculiar kind of rhetoric a rhetoric that emphasizes that man and not language is the site for social interaction The oracle and the bull are synthesized metamorphosed laced and condensed to form an alchemy which produces a cohesive communal community as the end result This African rhetoric displays a language that is innocent unlike the Western European rhetoric where language dramatizes multiple voices This critical text focuses on Achebe s rhetoric from the Aristotelian style **Angels as Warriors in Late Second Temple Jewish Literature** Aleksander R. Michalak,2012 Originally presented as the author s thesis doctoral Trinity College Dublin 2011

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