[Opinion](https://www.nytimes.com/section/opinion)

# Chimamanda Ngozi Adichie: Nigeria Is Murdering Its Citizens

Under President Muhammadu Buhari, there is a sense that the country could burn to the ground.

**By Chimamanda Ngozi Adichie**

Ms. Adichie is a writer.

Oct. 21, 2020



Credit...Pius Utomi Ekpei/Agence France-Presse — Getty Images

LAGOS, Nigeria — For years, the name SARS hung in the air here in Nigeria like a putrid fog. SARS, which stood for Special Anti-Robbery Squad, was supposed to be the elite Nigerian police unit dedicated to fighting crime, but it was really a moneymaking terror squad with no accountability. SARS was random, vicious, vilely extortionist. SARS officers would raid bars or stop buses on the road and arbitrarily arrest young men for such crimes as wearing their hair in dreadlocks, having tattoos, holding a nice phone or a laptop, driving a nice car. Then they would demand large amounts of money as “bail.”

SARS officers once arrested my cousin at a beer parlor because he arrived driving a Mercedes. They accused him of being an armed robber, ignored the work ID cards he showed them, took him to a station where they threatened to photograph him next to a gun and claim he was a robber, unless he paid them a large sum of money. My cousin is one of the fortunate few who could pay an amount large enough for SARS, and who was released. He is not one of the many tortured, or the many disappeared, like Chijioke Iloanya.

In 2012 Mr. Iloanya was 20 when SARS officers arrested him at a child dedication ceremony in Anambra State. He had committed no crime. His family tried to pay to have him released but were asked to bring more money than they had. So they sold their property to raise money and went back to the SARS office but Mr. Iloanya was no longer there. They have not seen him since. Photos of him on social media show a young man, still almost a child, with sensitive eyes and a future waiting for him. There are so many families like the Iloanyas who are caught between pain and hope, because their sons and brothers were arrested by SARS and they fear the worst, knowing the reputation of SARS, but still they dare to hope in the desperate way we humans do for those we love.

There have been End SARS protests, since 2016, but October 2020 was different, a tipping point had been reached. The protests signaled the overturning of convention — the protesters insisted on not having a central leadership, it was social rather than traditional media that documented the protests, and, in a country with firm class divisions, the protests cut across class. The protests were peaceful, insistently peaceful, consistently peaceful. They were organized mostly on social media by young Nigerians, born in the 1980s and 1990s, a disaffected generation with the courage to act. Their bravery is inspiring. They speak to hope and to the possibility of what Nigeria could become. Of those involved in the organization, none is more remarkable than a group called [Feminist Coalition](https://feministcoalition2020.com/), set up by Nigerian feminists, who have raised more than $180,000, and have provided legal aid, security and food to protesters.

But the Nigerian government tried to disrupt their fund-raising. The Nigerian government [has reportedly accused Flutterwave](https://africa.businessinsider.com/local/markets/the-nigerian-government-is-going-after-flutterwave-for-their-role-in-endsars/t4jq4zj), the company through which the donation link was created, of accepting funds from terrorists, even though it is clear that Feminist Coalition’s members are not terrorists. Their fund-raising link suddenly stopped working. Still, they persisted, and began to raise money through Bitcoin.

From the capital city of Abuja to the small town of Ogbomosho, state agents attacked and beat up protesters. The police killed a few and detained many others, until social media and video evidence forced them to release some of the detained. Still, the protesters persisted.

The Lagos State government accused protesters of violence, but it defied common sense that a protest so consistently committed to peaceful means would suddenly turn around and become violent. Protesters know they have everything to lose in a country like Nigeria where the mere hint of violence gives free reign to murderous security forces. Nigeria’s political culture is steeped in state-sponsored thuggery. Politicians routinely hire thugs to cause chaos, especially during elections, and many people believed that thugs had been hired to compromise the protests. On social media, [videos that attested to this](https://twitter.com/thegeneralmedia/status/1318597125337419783?s=11) — of thugs getting into SUVs that belonged to the government, of hardened and hungry young men admitting they were paid to join the protests and become violent. Still, the protesters persisted.

**At about noon** on Oct. 20, 2020, about two weeks into the protests, the Lagos State governor suddenly announced a curfew that would begin at 4 p.m., which gave people in a famously traffic-clogged state only a few hours to get home and hunker down. I feared that a curfew would provide an excuse for state violence, that in the name of restoring order, the army and police would unleash violence. Still, I was unprepared for [the carnage that followed](https://www.nytimes.com/2020/10/20/world/africa/Nigeria-protests-shooting.html) at the Lekki Toll Gate, the most prominent in Lagos. Government officials [reportedly cut the security cameras](https://www.amnesty.org/en/latest/news/2020/10/killing-of-endsars-protesters-by-the-military-must-be-investigated/), then cut off the bright floodlights, leaving only a darkness heavy with foreboding. The protesters were holding Nigerian flags, sitting on the ground, some kneeling, some singing the national anthem, peaceful and determined.

[A blurry video of what happened next](https://twitter.com/davido/status/1318665281275912193?s=21) has gone viral — soldiers walk toward the protesters with a terrifyingly casual calm, the kind of calm you cannot have if you are under attack, and they shoot, not up in the air, which anyway would still be an atrocity when dealing with peaceful protesters, but with their guns at arm level, shooting into a crowd of people, shooting to kill. Sparks of gunfire taint the air. It is still unclear how many died. Those at the scene say that the Nigerian army took away some bodies, and prevented ambulances from getting in to help the injured, and that there was still shooting going on hours later, in the morning.

The Nigerian state has turned on its people. The only reason to shoot into a crowd of peaceful citizens is to terrorize: to kill some and make the others back down. It is a colossal and unforgivable crime. The brazenness is chilling, that the state would murder its citizens, in such an obviously premeditated way, as though certain of the lack of consequences.

It is anarchy, a friend told me. Nigeria is descending into chaos, another friend said. They may be right, but “anarchy” and “chaos” are different ways of using language to shield what is fundamentally to blame — a failure of leadership. It did not have to be like this. The government of President Muhammadu Buhari has long been ineffectual, with a kind of willful indifference. Under his leadership, insecurity has worsened; there is the sense that Nigeria could very well burn to the ground while the president remains malevolently aloof. The president himself has often telegraphed a contemptuous self-righteousness, as though engaging fully with Nigerians is beneath him. Twelve hours after soldiers shot peaceful protesters, Mr. Buhari still had not addressed the nation.

A movement cannot spread so organically and widely across Nigeria if it does not legitimately reflect the grievances of ordinary people. A democratically elected government that is unable or unwilling to fully address those grievances has failed.

In the first week of the protests, the president sent out a tweet and then gave a flaccid speech about ending SARS. The inspector general of police has announced that SARS has been scrapped, but the government has announced the dissolution of SARS a few times in the past, starting in 2017. Because Nigerians are so accustomed to the two-faced nature of their governments, to promises destroyed even before being made, it is unsurprising that the protesters distrust the government and are demanding clear actions rather than words.

For weeks I have been in my ancestral hometown, where we first buried my beloved father, and then a week later, buried his only sister, my Aunt Rebecca. Immersed in my own raw grief, the frequent moments of stunned sorrow, thinking of my father’s casket being lowered into the rain-softened earth, wondering if it might still all be a bad dream, I think with a new kind of poignancy about those who have been killed. I think of their families brutally plunged into the terrible abyss of grief, made more terrible by the knowledge that their loved ones were killed by their country. And for what? Because they peacefully asked to be allowed to live.

Chimamanda Ngozi Adichie is a novelist and the author, most recently, of “Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions.”

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# Hiding From Our Past

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May 1, 2014

On the margins of my happy childhood, there was a shadow: the Biafran war. I was born seven years after it ended, and did not experience any material deprivations—I had a bicycle, dolls, books—but my family was scarred by it. In 1967, after massacres in northern Nigeria that targeted southeastern Igbo people, the southeast seceded and formed an independent nation called Biafra. Nigeria went to war to prevent the secession. By the time that Biafra was defeated, in 1970, at least a million people were dead, including my grandfathers—proud, titled Igbo men who were buried in the unmarked graves of refugee camps. My parents lost other relatives, and everything they owned. A generation was robbed of its innocence. The war was the seminal event in Nigeria’s modern history, but I learned little about it in school. “Biafra” was wrapped in mystery. At home, my parents spoke of it rarely and obliquely; I heard many stories about my grandfathers’ wisdom and humor, but few stories about how they had died.

I became haunted by history. I spent years researching and writing “Half of a Yellow Sun,” a novel about human relationships during the war, centered on a young, privileged woman and her professor lover. It was a deeply personal project based on interviews with family members who were generous enough to mine their pain, yet I knew that it would, for many Nigerians of my generation, be as much history as literature. In 2006, my publisher and I were braced for the Nigerian publication, unsure of how it would be received. We were pleasantly surprised: “Half of a Yellow Sun” became one of the best-selling Nigerian novels published in the past fifty years. It cut across different ethnic groups, started conversations, served as a catalyst for previously untold stories. I was heartened to hear from readers whose families had survived Biafra and those whose families had been on the Nigerian side.

But the Biafran war is still wrapped in a formal silence. There are no major memorials, and it is hardly taught in schools. This week, Nigerian government censors delayed the release of the film adaptation of “Half of a Yellow Sun” because, according to them, it might incite violence in the country; at issue in particular is a scene based on a historically documented massacre at a northern Nigerian airport. It is now up to the State Security Service to make a decision. The distributors, keen to release the film before it is engulfed in piracy, are hoping that the final arbiters of Nigerian security will approve its release. I find this absurd—security operatives, uniformed and alert, gathered in a room watching a romantic film—but the censors’ action is more disappointing than surprising, because it is part of a larger Nigerian political culture that is steeped in denial, in looking away.

Partly the result of an unexamined past and partly of the trauma of years of military dictatorship, a sustained and often unnecessary sense of secrecy is the norm in Nigerian public life. We talk often of the “sensitivity” of issues as a justification for a lack of transparency. Conspiracy theories thrive. Soldiers are hostile to video cameras in public. Officials who were yesterday known as thieves are widely celebrated today. It is not unusual to hear Nigerians speak of “moving forward,” as though it might be possible merely to wish away the unpleasant past.

The censors’ action is a knee-jerk political response, yet there is a sense in which it is not entirely unreasonable. Nigeria is on edge, with upcoming elections that will be fiercely contested, religion and ethnicity increasingly politicized, and Boko Haram committing mass murders and [abductions](http://www.newyorker.com/online/blogs/comment/2014/04/nigerias-stolen-girls.html). In a political culture already averse to openness, this might seem a particularly appropriate time for censorship.

But we cannot hide from our history. Many of Nigeria’s present problems are, arguably, consequences of an ahistorical culture. As a child, I sometimes found rusted bullets in our garden, reminders of how recent the war had been. My parents are still unable to talk in detail about certain war experiences. The past is present, and we are better off acknowledging it and, hopefully, learning from it.

It is sadly easy, in light of the censors’ action, to overlook the aesthetic success of the film. Its real triumph is not in its politics but in its art. The war is the background to the complicated romance of characters played by Chiwetel Ejiofor and Thandie Newton, both of whom give the most complex performances of their careers. As a flawed professor, Ejiofor is finally freed from the nobility that was central, and limiting, to his past major roles. Here, his range is breathtaking. Newton brings a nuanced blend of strength and vulnerability to a character for whom she eschews the vanity of a beautiful movie star. On the screen, their chemistry breathes. Cinema, Susan Sontag once wrote, began in wonder, the wonder that reality can be transcribed with such immediacy. Director Biyi Bandele’s eye is awash with magic, but also with a kind of nostalgia, a muted love, a looking back at a country to which this film is both a love letter and a rebuke.

Nigerians are sophisticated consumers of culture and, had the censorship board not politicized the film by delaying its release, I suspect that few people would have objected to it at all.

Chimamanda Ngozi Adichie’s most recent novel, “Americanah,” won the 2013 National Book Critics Circle Award for fiction.

# Now Is the Time to Talk About What We Are Actually Talking About

[**Chimamanda Ngozi Adichie**](safari-reader://www.newyorker.com/contributors/chimamanda-ngozi-adichie)

December 2, 2016

America has always been aspirational to me. Even when I chafed at its hypocrisies, it somehow always seemed sure, a nation that knew what it was doing, refreshingly free of that anything-can-happen existential uncertainty so familiar to developing nations. But no longer. The election of Donald Trump has flattened the poetry in America’s founding philosophy: the country born from an idea of freedom is to be governed by an unstable, stubbornly uninformed, authoritarian demagogue. And in response to this there are people living in visceral fear, people anxiously trying to discern policy from bluster, and people kowtowing as though to a new king. Things that were recently pushed to the corners of America’s political space—overt racism, glaring misogyny, anti-intellectualism—are once again creeping to the center.

Now is the time to resist the slightest extension in the boundaries of what is right and just. Now is the time to speak up and to wear as a badge of honor the opprobrium of bigots. Now is the time to confront the weak core at the heart of America’s addiction to optimism; it allows too little room for resilience, and too much for fragility. Hazy visions of “healing” and “not becoming the hate we hate” sound dangerously like appeasement. The responsibility to forge unity belongs not to the denigrated but to the denigrators. The premise for empathy has to be equal humanity; it is an injustice to demand that the maligned identify with those who question their humanity.

America loves winners, but victory does not absolve. Victory, especially a slender one decided by a few thousand votes in a handful of states, does not guarantee respect. Nobody automatically deserves deference on ascending to the leadership of any country. American journalists know this only too well when reporting on foreign leaders—their default mode with Africans, for instance, is nearly always barely concealed disdain. President Obama endured disrespect from all quarters. By far the most egregious insult directed toward him, the racist movement tamely termed "birtherism,” was championed by Trump.

Yet, a day after the election, I heard a journalist on the radio speak of the vitriol between Obama and Trump. No, the vitriol was Trump’s. Now is the time to burn false equivalencies forever. Pretending that both sides of an issue are equal when they are not is not “balanced” journalism; it is a fairy tale—and, unlike most fairy tales, a disingenuous one.

Now is the time to refuse the blurring of memory. Each mention of “gridlock” under Obama must be wrought in truth: that “gridlock” was a deliberate and systematic refusal of the Republican Congress to work with him. Now is the time to call things what they actually are, because language can illuminate truth as much as it can obfuscate it. Now is the time to forge new words. “Alt-right” is benign. “White-supremacist right” is more accurate.

Now is the time to talk about what we are actually talking about. “Climate contrarian” obfuscates. "Climate-change denier” does not. And because climate change is scientific fact, not opinion, this matters.

Now is the time to discard that carefulness that too closely resembles a lack of conviction. The election is not a “simple racism story,” because no racism story is ever a "simple” racism story, in which grinning evil people wearing white burn crosses in yards. A racism story is complicated, but it is still a racism story, and it is worth parsing. Now is not the time to tiptoe around historical references. Recalling Nazism is not extreme; it is the astute response of those who know that history gives both context and warning.

Now is the time to recalibrate the default assumptions of American political discourse. Identity politics is not the sole preserve of minority voters. This election is a reminder that identity politics in America is a white invention: it was the basis of segregation. The denial of civil rights to black Americans had at its core the idea that a black American should not be allowed to vote because that black American was not white. The endless questioning, before the election of Obama, about America’s “readiness” for a black President was a reaction to white identity politics. Yet “identity politics” has come to be associated with minorities, and often with a patronizing undercurrent, as though to refer to nonwhite people motivated by an irrational herd instinct. White Americans have practiced identity politics since the inception of America, but it is now laid bare, impossible to evade.

Now is the time for the media, on the left and right, to educate and inform. To be nimble and alert, clear-eyed and skeptical, active rather than reactive. To make clear choices about what truly matters.

Now is the time to put the idea of the “liberal bubble” to rest. The reality of American tribalism is that different groups all live in bubbles. Now is the time to acknowledge the ways in which Democrats have condescended to the white working class—and to acknowledge that Trump condescends to it by selling it fantasies. Now is the time to remember that there are working-class Americans who are not white and who have suffered the same deprivations and are equally worthy of news profiles. Now is the time to remember that “women” does not equal white women. “Women” must mean all women.

Now is the time to elevate the art of questioning. Is the only valid resentment in America that of white males? If we are to be sympathetic to the idea that economic anxieties lead to questionable decisions, does this apply to all groups? Who exactly are the élite?

Now is the time to frame the questions differently. If everything remained the same, and Hillary Clinton were a man, would she still engender an overheated, outsized hostility? Would a woman who behaved exactly like Trump be elected? Now is the time to stop suggesting that sexism was absent in the election because white women did not overwhelmingly vote for Clinton. Misogyny is not the sole preserve of men.

The case for women is not that they are inherently better or more moral. It is that they are half of humanity and should have the same opportunities—and be judged according to the same standards—as the other half. Clinton was expected to be perfect, according to contradictory standards, in an election that became a referendum on her likability.

Now is the time to ask why America is far behind many other countries (see: Rwanda) in its representation of women in politics. Now is the time to explore mainstream attitudes toward women’s ambition, to ponder to what extent the ordinary political calculations that all politicians make translate as moral failures when we see them in women. Clinton’s careful calibration was read as deviousness. But would a male politician who is carefully calibrated—Mitt Romney, for example—merely read as carefully calibrated?

Now is the time to be precise about the meanings of words. Trump saying “They let you do it” about assaulting women does not imply consent, because consent is what happens before an act.

Now is the time to remember that, in a wave of dark populism sweeping the West, there are alternative forms. Bernie Sanders’s message did not scapegoat the vulnerable. Obama rode a populist wave before his first election, one marked by a remarkable inclusiveness. Now is the time to counter lies with facts, repeatedly and unflaggingly, while also proclaiming the greater truths: of our equal humanity, of decency, of compassion. Every precious ideal must be reiterated, every obvious argument made, because an ugly idea left unchallenged begins to turn the color of normal. It does not have to be like this.

**The Headstrong Historian**

[Chimamanda Ngozi Adichie](https://www.newyorker.com/contributors/chimamanda-ngozi-adichie)

June 16, 2008

Many years after her husband had died, Nwamgba still closed her eyes from time to time to relive his nightly visits to her hut, and the mornings after, when she would walk to the stream humming a song, thinking of the smoky scent of him and the firmness of his weight, and feeling as if she were surrounded by light. Other memories of Obierika also remained clear—his stubby fingers curled around his flute when he played in the evenings, his delight when she set down his bowls of food, his sweaty back when he brought baskets filled with fresh clay for her pottery. From the moment she had first seen him, at a wrestling match, both of them staring and staring, both of them too young, her waist not yet wearing the menstruation cloth, she had believed with a quiet stubbornness that her chi and his chi had destined their marriage, and so when he and his relatives came to her father a few years later with pots of palm wine she told her mother that this was the man she would marry. Her mother was aghast. Did Nwamgba not know that Obierika was an only child, that his late father had been an only child whose wives had lost pregnancies and buried babies? Perhaps somebody in their family had committed the taboo of selling a girl into slavery and the earth god Ani was visiting misfortune on them. Nwamgba ignored her mother. She went into her father’s *obi* and told him she would run away from any other man’s house if she was not allowed to marry Obierika. Her father found her exhausting, this sharp-tongued, headstrong daughter who had once wrestled her brother to the ground. (Her father had had to warn those who saw this not to let anyone outside the compound know that a girl had thrown a boy.) He, too, was concerned about the infertility in Obierika’s family, but it was not a bad family: Obierika’s late father had taken the Ozo title; Obierika was already giving out his seed yams to sharecroppers. Nwamgba would not starve if she married him. Besides, it was better that he let his daughter go with the man she chose than to endure years of trouble in which she would keep returning home after confrontations with her in-laws; and so he gave his blessing, and she smiled and called him by his praise name.



***Illustration by Yvetta Fedorova***

To pay her bride price, Obierika came with two maternal cousins, Okafo and Okoye, who were like brothers to him. Nwamgba loathed them at first sight. She saw a grasping envy in their eyes that afternoon, as they drank palm wine in her father’s *obi;* and in the following years—years in which Obierika took titles and widened his compound and sold his yams to strangers from afar—she saw their envy blacken. But she tolerated them, because they mattered to Obierika, because he pretended not to notice that they didn’t work but came to him for yams and chickens, because he wanted to imagine that he had brothers. It was they who urged him, after her third miscarriage, to marry another wife. Obierika told them that he would give it some thought, but when they were alone in her hut at night he assured her that they would have a home full of children, and that he would not marry another wife until they were old, so that they would have somebody to care for them. She thought this strange of him, a prosperous man with only one wife, and she worried more than he did about their childlessness, about the songs that people sang, the melodious mean-spirited words: She has sold her womb. She has eaten his penis. He plays his flute and hands over his wealth to her.

Once, at a moonlight gathering, the square full of women telling stories and learning new dances, a group of girls saw Nwamgba and began to sing, their aggressive breasts pointing at her. She asked if they would mind singing a little louder, so that she could hear the words and then show them who was the greater of two tortoises. They stopped singing. She enjoyed their fear, the way they backed away from her, but it was then that she decided to find a wife for Obierika herself.

Nwamgba liked going to the Oyi stream, untying her wrapper from her waist and walking down the slope to the silvery rush of water that burst out from a rock. The waters of Oyi seemed fresher than those of the other stream, Ogalanya, or perhaps it was simply that Nwamgba felt comforted by the shrine of the Oyi goddess, tucked away in a corner; as a child she had learned that Oyi was the protector of women, the reason it was taboo to sell women into slavery. Nwamgba’s closest friend, Ayaju, was already at the stream, and as Nwamgba helped Ayaju raise her pot to her head she asked her who might be a good second wife for Obierika.

She and Ayaju had grown up together and had married men from the same clan. The difference between them, though, was that Ayaju was of slave descent. Ayaju did not care for her husband, Okenwa, who she said resembled and smelled like a rat, but her marriage prospects had been limited; no man from a freeborn family would have come for her hand. Ayaju was a trader, and her rangy, quick-moving body spoke of her many journeys; she had even travelled beyond Onicha. It was she who had first brought back tales of the strange customs of the Igala and Edo traders, she who had first told stories of the white-skinned men who had arrived in Onicha with mirrors and fabrics and the biggest guns the people of those parts had ever seen. This cosmopolitanism earned her respect, and she was the only person of slave descent who talked loudly at the Women’s Council, the only person who had answers for everything. She promptly suggested, for Obierika’s second wife, a young girl from the Okonkwo family, who had beautiful wide hips and who was respectful, nothing like the other young girls of today, with their heads full of nonsense.

As they walked home from the stream, Ayaju said that perhaps Nwamgba should do what other women in her situation did—take a lover and get pregnant in order to continue Obierika’s lineage. Nwamgba’s retort was sharp, because she did not like Ayaju’s tone, which suggested that Obierika was impotent, and, as if in response to her thoughts, she felt a furious stabbing sensation in her back and knew that she was pregnant again, but she said nothing, because she knew, too, that she would lose it again.

Her miscarriage happened a few weeks later, lumpy blood running down her legs. Obierika comforted her and suggested that they go to the famous oracle, Kisa, as soon as she was well enough for the half day’s journey. After the *dibia* had consulted the oracle, Nwamgba cringed at the thought of sacrificing a whole cow; Obierika certainly had greedy ancestors. But they performed the ritual cleansings and the sacrifices as required, and when she suggested that he go and see the Okonkwo family about their daughter he delayed and delayed until another sharp pain spliced her back, and, months later, she was lying on a pile of freshly washed banana leaves behind her hut, straining and pushing until the baby slipped out.

They named him Anikwenwa: the earth god Ani had finally granted a child. He was dark and solidly built, and had Obierika’s happy curiosity. Obierika took him to pick medicinal herbs, to collect clay for Nwamgba’s pottery, to twist yam vines at the farm. Obierika’s cousins Okafo and Okoye visited often. They marvelled at how well Anikwenwa played the flute, how quickly he was learning poetry and wrestling moves from his father, but Nwamgba saw the glowing malevolence that their smiles could not hide. She feared for her child and for her husband, and when Obierika died—a man who had been hearty and laughing and drinking palm wine moments before he slumped—she knew that they had killed him with medicine. She clung to his corpse until a neighbor slapped her to make her let go; she lay in the cold ash for days, tore at the patterns shaved into her hair. Obierika’s death left her with an unending despair. She thought often of a woman who, after losing a tenth child, had gone to her back yard and hanged herself on a kola-nut tree. But she would not do it, because of Anikwenwa.

Later, she wished she had made Obierika’s cousins drink his *mmili ozu* before the oracle. She had witnessed this once, when a wealthy man died and his family forced his rival to drink his *mmili ozu*. Nwamgba had watched an unmarried woman take a cupped leaf full of water, touch it to the dead man’s body, all the time speaking solemnly, and give the leaf-cup to the accused man. He drank. Everyone looked to make sure that he swallowed, a grave silence in the air, because they knew that if he was guilty he would die. He died days later, and his family lowered their heads in shame. Nwamgba felt strangely shaken by it all. She should have insisted on this with Obierika’s cousins, but she had been blinded by grief and now Obierika was buried and it was too late.

His cousins, during the funeral, took his ivory tusk, claiming that the trappings of titles went to brothers and not to sons. It was when they emptied his barn of yams and led away the adult goats in his pen that she confronted them, shouting, and when they brushed her aside she waited until evening, then walked around the clan singing about their wickedness, the abominations they were heaping on the land by cheating a widow, until the elders asked them to leave her alone. She complained to the Women’s Council, and twenty women went at night to Okafo’s and Okoye’s homes, brandishing pestles, warning them to leave Nwamgba alone. But Nwamgba knew that those grasping cousins would never really stop. She dreamed of killing them. She certainly could, those weaklings who had spent their lives scrounging off Obierika instead of working, but, of course, she would be banished then, and there would be no one to care for her son. Instead, she took Anikwenwa on long walks, telling him that the land from that palm tree to that avocado tree was theirs, that his grandfather had passed it on to his father. She told him the same things over and over, even though he looked bored and bewildered, and she did not let him go and play at moonlight unless she was watching.

Ayaju came back from a trading journey with another story: the women in Onicha were complaining about the white men. They had welcomed the white men’s trading station, but now the white men wanted to tell them how to trade, and when the elders of Agueke refused to place their thumbs on a paper the white men came at night with their normal-men helpers and razed the village. There was nothing left. Nwamgba did not understand. What sort of guns did these white men have? Ayaju laughed and said that their guns were nothing like the rusty thing her own husband owned; she spoke with pride, as though she herself were responsible for the superiority of the white men’s guns. Some white men were visiting different clans, asking parents to send their children to school, she added, and she had decided to send her son Azuka, who was the laziest on the farm, because although she was respected and wealthy, she was still of slave descent, her sons were still barred from taking titles, and she wanted Azuka to learn the ways of these foreigners. People ruled over others not because they were better people, she said, but because they had better guns; after all, her father would not have been enslaved if his clan had been as well armed as Nwamgba’s. As Nwamgba listened to her friend, she dreamed of killing Obierika’s cousins with the white men’s guns.

The day the white men visited her clan, Nwamgba left the pot she was about to put in her oven, took Anikwenwa and her girl apprentices, and hurried to the square. She was at first disappointed by the ordinariness of the two white men; they were harmless-looking, the color of albinos, with frail and slender limbs. Their companions were normal men, but there was something foreign about them, too: only one spoke Igbo, and with a strange accent. He said that he was from Elele, the other normal men were from Sierra Leone, and the white men from France, far across the sea. They were all of the Holy Ghost Congregation, had arrived in Onicha in 1885, and were building their school and church there. Nwamgba was the first to ask a question: Had they brought their guns, by any chance, the ones used to destroy the people of Agueke, and could she see one? The man said unhappily that it was the soldiers of the British government and the merchants of the Royal Niger Company who destroyed villages; they, instead, brought good news. He spoke about their god, who had come to the world to die, and who had a son but no wife, and who was three but also one. Many of the people around Nwamgba laughed loudly. Some walked away, because they had imagined that the white man was full of wisdom. Others stayed and offered cool bowls of water.

Weeks later, Ayaju brought another story: the white men had set up a courthouse in Onicha where they judged disputes. They had indeed come to stay. For the first time, Nwamgba doubted her friend. Surely the people of Onicha had their own courts. The clan next to Nwamgba’s, for example, held its courts only during the new yam festival, so that people’s rancor grew while they awaited justice. A stupid system, Nwamgba thought, but surely everyone had one. Ayaju laughed and told Nwamgba again that people ruled others when they had better guns. Her son was already learning about these foreign ways, and perhaps Anikwenwa should, too. Nwamgba refused. It was unthinkable that her only son, her single eye, should be given to the white men, never mind the superiority of their guns.

Three events, in the following years, caused Nwamgba to change her mind. The first was that Obierika’s cousins took over a large piece of land and told the elders that they were farming it for her, a woman who had emasculated their dead brother and now refused to remarry, even though suitors came and her breasts were still round. The elders sided with them. The second was that Ayaju told a story of two people who had taken a land case to the white men’s court; the first man was lying but could speak the white men’s language, while the second man, the rightful owner of the land, could not, and so he lost his case, was beaten and locked up, and ordered to give up his land. The third was the story of the boy Iroegbunam, who had gone missing many years ago and then suddenly reappeared, a grown man, his widowed mother mute with shock at his story: a neighbor, whom his father had often shouted down at Age Grade meetings, had abducted him when his mother was at the market and taken him to the Aro slave dealers, who looked him over and complained that the wound on his leg would reduce his price. He was tied to others by the hands, forming a long human column, and he was hit with a stick and told to walk faster. There was one woman in the group. She shouted herself hoarse, telling the abductors that they were heartless, that her spirit would torment them and their children, that she knew she was to be sold to the white man and did they not know that the white man’s slavery was very different, that people were treated like goats, taken on large ships a long way away, and were eventually eaten? Iroegbunam walked and walked and walked, his feet bloodied, his body numb, until all he remembered was the smell of dust. Finally, they stopped at a coastal clan, where a man spoke a nearly incomprehensible Igbo, but Iroegbunam made out enough to understand that another man who was to sell them to the white people on the ship had gone up to bargain with them but had himself been kidnapped. There were loud arguments, scuffling; some of the abductees yanked at the ropes and Iroegbunam passed out. He awoke to find a white man rubbing his feet with oil and at first he was terrified, certain that he was being prepared for the white man’s meal, but this was a different kind of white man, who bought slaves only to free them, and he took Iroegbunam to live with him and trained him to be a Christian missionary.

Iroegbunam’s story haunted Nwamgba, because this, she was sure, was the way Obierika’s cousins were likely to get rid of her son. Killing him would be too dangerous, the risk of misfortunes from the oracle too high, but they would be able to sell him as long as they had strong medicine to protect themselves. She was struck, too, by how Iroegbunam lapsed into the white man’s language from time to time. It sounded nasal and disgusting. Nwamgba had no desire to speak such a thing herself, but she was suddenly determined that Anikwenwa would speak enough of it to go to the white men’s court with Obierika’s cousins and defeat them and take control of what was his. And so, shortly after Iroegbunam’s return, she told Ayaju that she wanted to take her son to school.

They went first to the Anglican mission. The classroom had more girls than boys, sitting with slates on their laps while the teacher stood in front of them, holding a big cane, telling them a story about a man who transformed a bowl of water into wine. The teacher’s spectacles impressed Nwamgba, and she thought that the man in the story must have had powerful medicine to be able to transform water into wine, but when the girls were separated and a woman teacher came to teach them how to sew Nwamgba found this silly. In her clan, men sewed cloth and girls learned pottery. What dissuaded her completely from sending Anikwenwa to the school, however, was that the instruction was done in Igbo. Nwamgba asked why. The teacher said that, of course, the students were taught English—he held up an English primer—but children learned best in their own language and the children in the white men’s land were taught in their own language, too. Nwamgba turned to leave. The teacher stood in her way and told her that the Catholic missionaries were harsh and did not look out for the best interests of the natives. Nwamgba was amused by these foreigners, who did not seem to know that one must, in front of strangers, pretend to have unity. But she had come in search of English, and so she walked past him and went to the Catholic mission.

Father Shanahan told her that Anikwenwa would have to take an English name, because it was not possible to be baptized with a heathen name. She agreed easily. His name was Anikwenwa as far as she was concerned; if they wanted to name him something she could not pronounce before teaching him their language, she did not mind at all. All that mattered was that he learn enough of the language to fight his father’s cousins.

Father Shanahan looked at Anikwenwa, a dark-skinned, well-muscled child, and guessed that he was about twelve, although he found it difficult to estimate the ages of these people; sometimes what looked like a man would turn out to be a mere boy. It was nothing like in Eastern Africa, where he had previously worked, where the natives tended to be slender, less confusingly muscular. As he poured some water on the boy’s head, he said, “Michael, I baptize you in the name of the Father and of the Son and of the Holy Spirit.”

He gave the boy a singlet and a pair of shorts, because the people of the living God did not walk around naked, and he tried to preach to the boy’s mother, but she looked at him as if he were a child who did not know any better. There was something troublingly assertive about her, something he had seen in many women here; there was much potential to be harnessed if their wildness were tamed. This Nwamgba would make a marvellous missionary among the women. He watched her leave. There was a grace in her straight back, and she, unlike others, had not spent too much time going round and round in her speech. It infuriated him, their overlong talk and circuitous proverbs, their never getting to the point, but he was determined to excel here; it was the reason he had joined the Holy Ghost congregation, whose special vocation was the redemption of black heathens.

Nwamgba was alarmed by how indiscriminately the missionaries flogged students: for being late, for being lazy, for being slow, for being idle, and, once, as Anikwenwa told her, Father Lutz put metal cuffs around a girl’s hands to teach her a lesson about lying, all the time saying in Igbo—for Father Lutz spoke a broken brand of Igbo—that native parents pampered their children too much, that teaching the Gospel also meant teaching proper discipline. The first weekend Anikwenwa came home, Nwamgba saw welts on his back, and she tightened her wrapper around her waist and went to the school and told the teacher that she would gouge out the eyes of everyone at the mission if they ever did that to him again. She knew that Anikwenwa did not want to go to school and she told him that it was only for a year or two, so that he could learn English, and although the mission people told her not to come so often, she insistently came every weekend to take him home. Anikwenwa always took off his clothes even before they had left the mission compound. He disliked the shorts and shirt that made him sweat, the fabric that was itchy around his armpits. He disliked, too, being in the same class as old men, missing out on wrestling contests.

But Anikwenwa’s attitude toward school slowly changed. Nwamgba first noticed this when some of the other boys with whom he swept the village square complained that he no longer did his share because he was at school, and Anikwenwa said something in English, something sharp-sounding, which shut them up and filled Nwamgba with an indulgent pride. Her pride turned to vague worry when she noticed that the curiosity in his eyes had diminished. There was a new ponderousness in him, as if he had suddenly found himself bearing the weight of a heavy world. He stared at things for too long. He stopped eating her food, because, he said, it was sacrificed to idols. He told her to tie her wrapper around her chest instead of her waist, because her nakedness was sinful. She looked at him, amused by his earnestness, but worried nonetheless, and asked why he had only just begun to notice her nakedness.

When it was time for his initiation ceremony, he said he would not participate, because it was a heathen custom to be initiated into the world of spirits, a custom that Father Shanahan had said would have to stop. Nwamgba roughly yanked his ear and told him that a foreign albino could not determine when their customs would change, and that he would participate or else he would tell her whether he was her son or the white man’s son. Anikwenwa reluctantly agreed, but as he was taken away with a group of other boys she noticed that he lacked their excitement. His sadness saddened her. She felt her son slipping away from her, and yet she was proud that he was learning so much, that he could be a court interpreter or a letter writer, that with Father Lutz’s help he had brought home some papers that showed that their land belonged to them. Her proudest moment was when he went to his father’s cousins Okafo and Okoye and asked for his father’s ivory tusk back. And they gave it to him.

Nwamgba knew that her son now inhabited a mental space that she was unable to recognize. He told her that he was going to Lagos to learn how to be a teacher, and even as she screamed—How can you leave me? Who will bury me when I die?—she knew that he would go. She did not see him for many years, years during which his father’s cousin Okafo died. She often consulted the oracle to ask whether Anikwenwa was still alive, and the *dibia* admonished her and sent her away, because of course he was alive. Finally, he returned, in the year that the clan banned all dogs after a dog killed a member of the Mmangala Age Grade, the age group to which Anikwenwa would have belonged if he did not believe that such things were devilish.

Nwamgba said nothing when Anikwenwa announced that he had been appointed catechist at the new mission. She was sharpening her *aguba* on the palm of her hand, about to shave patterns into the hair of a little girl, and she continued to do so—*flick-flick-flick*—while Anikwenwa talked about winning the souls of the members of their clan. The plate of breadfruit seeds she had offered him was untouched—he no longer ate anything at all of hers—and she looked at him, this man wearing trousers and a rosary around his neck, and wondered whether she had meddled with his destiny. Was this what his chi had ordained for him, this life in which he was like a person diligently acting a bizarre pantomime?

The day that he told her about the woman he would marry, she was not surprised. He did not do it as it was done, did not consult people about the bride’s family, but simply said that somebody at the mission had seen a suitable young woman from Ifite Ukpo, and the suitable young woman would be taken to the Sisters of the Holy Rosary in Onicha to learn how to be a good Christian wife. Nwamgba was sick with malaria that day, lying on her mud bed, rubbing her aching joints, and she asked Anikwenwa the young woman’s name. Anikwenwa said it was Agnes. Nwamgba asked for the young woman’s real name. Anikwenwa cleared his throat and said she had been called Mgbeke before she became a Christian, and Nwamgba asked whether Mgbeke would at least do the confession ceremony even if Anikwenwa would not follow the other marriage rites of their clan. He shook his head furiously and told her that the confession made by women before marriage, in which, surrounded by female relatives, they swore that no man had touched them since their husband declared his interest, was sinful, because Christian wives should not have been touched *at all*.

The marriage ceremony in the church was laughably strange, but Nwamgba bore it silently and told herself that she would die soon and join Obierika and be free of a world that increasingly made no sense. She was determined to dislike her son’s wife, but Mgbeke was difficult to dislike, clear-skinned and gentle, eager to please the man to whom she was married, eager to please everyone, quick to cry, apologetic about things over which she had no control. And so, instead, Nwamgba pitied her. Mgbeke often visited Nwamgba in tears, saying that Anikwenwa had refused to eat dinner because he was upset with her, that Anikwenwa had banned her from going to a friend’s Anglican wedding because Anglicans did not preach the truth, and Nwamgba would silently carve designs on her pottery while Mgbeke cried, uncertain of how to handle a woman crying about things that did not deserve tears.

Mgbeke was called “missus” by everyone, even the non-Christians, all of whom respected the catechist’s wife, but on the day she went to the Oyi stream and refused to remove her clothes because she was a Christian the women of the clan, outraged that she had dared to disrespect the goddess, beat her and dumped her at the grove. The news spread quickly. Missus had been harassed. Anikwenwa threatened to lock up all the elders if his wife was treated that way again, but Father O’Donnell, on his next trek from his station in Onicha, visited the elders and apologized on Mgbeke’s behalf, and asked whether perhaps Christian women could be allowed to fetch water fully clothed. The elders refused—if a woman wanted Oyi’s waters, then she had to follow Oyi’s rules—but they were courteous to Father O’Donnell, who listened to them and did not behave like their own son Anikwenwa.

Nwamgba was ashamed of her son, irritated with his wife, upset by their rarefied life in which they treated non-Christians as if they had smallpox, but she held out hope for a grandchild; she prayed and sacrificed for Mgbeke to have a boy, because she knew that the child would be Obierika come back and would bring a semblance of sense again into her world. She did not know of Mgbeke’s first or second miscarriage; it was only after the third that Mgbeke, sniffling and blowing her nose, told her. They had to consult the oracle, as this was a family misfortune, Nwamgba said, but Mgbeke’s eyes widened with fear. Michael would be very angry if he ever heard of this oracle suggestion. Nwamgba, who still found it difficult to remember that Michael was Anikwenwa, went to the oracle herself, and afterward thought it ludicrous how even the gods had changed and no longer asked for palm wine but for gin. Had they converted, too?

A few months later, Mgbeke visited, smiling, bringing a covered bowl of one of those concoctions that Nwamgba found inedible, and Nwamgba knew that her chi was still wide awake and that her daughter-in-law was pregnant. Anikwenwa had decreed that Mgbeke would have the baby at the mission in Onicha, but the gods had different plans, and she went into early labor on a rainy afternoon; somebody ran in the drenching rain to Nwamgba’s hut to call her. It was a boy. Father O’Donnell baptized him Peter, but Nwamgba called him Nnamdi, because he would be Obierika come back. She sang to him, and when he cried she pushed her dried-up nipple into his mouth, but, try as she might, she did not feel the spirit of her magnificent husband, Obierika. Mgbeke had three more miscarriages, and Nwamgba went to the oracle many times until a pregnancy stayed, and the second baby was born at the mission in Onicha. A girl. From the moment Nwamgba held her, the baby’s bright eyes delightfully focussed on her, she knew that the spirit of Obierika had finally returned; odd, to have come back in a girl, but who could predict the ways of the ancestors? Father O’Donnell baptized the baby Grace, but Nwamgba called her Afamefuna—“my name will not be lost”—and was thrilled by the child’s solemn interest in her poetry and her stories, by the teen-ager’s keen watchfulness as Nwamgba struggled to make pottery with newly shaky hands. Nwamgba was not thrilled that Afamefuna was sent away to secondary school in Onicha. (Peter was already living with the priests there.) She feared that, at boarding school, the new ways would dissolve her granddaughter’s fighting spirit and replace it with either an incurious rigidity, like her son’s, or a limp helplessness, like Mgbeke’s.

The year that Afamefuna left for secondary school, Nwamgba felt as if a lamp had been blown out in a dim room. It was a strange year, the year that darkness suddenly descended on the land in the middle of the afternoon, and when Nwamgba felt the deep-seated ache in her joints she knew that her end was near. She lay on her bed gasping for breath, while Anikwenwa pleaded with her to be baptized and anointed so that he could hold a Christian funeral for her, as he could not participate in a heathen ceremony. Nwamgba told him that if he dared to bring anybody to rub some filthy oil on her she would slap them with her last strength. All she wanted before she joined the ancestors was to see Afamefuna, but Anikwenwa said that Grace was taking exams at school and could not come home.

But she came. Nwamgba heard the squeaky swing of her door, and there was Afamefuna, her granddaughter, who had come on her own from Onicha because she had been unable to sleep for days, her restless spirit urging her home. Grace put down her schoolbag, inside of which was her textbook, with a chapter called “The Pacification of the Primitive Tribes of Southern Nigeria,” by an administrator from Bristol who had lived among them for seven years.

It was Grace who would eventually read about these savages, titillated by their curious and meaningless customs, not connecting them to herself until her teacher Sister Maureen told her that she could not refer to the call-and-response her grandmother had taught her as poetry, because primitive tribes did not have poetry. It was Grace who would laugh and laugh until Sister Maureen took her to detention and then summoned her father, who slapped Grace in front of the other teachers to show them how well he disciplined his children. It was Grace who would nurse a deep scorn for her father for years, spending holidays working as a maid in Onicha so as to avoid the sanctimonies, the dour certainties, of her parents and her brother. It was Grace who, after graduating from secondary school, would teach elementary school in Agueke, where people told stories of the destruction of their village by the white men with guns, stories she was not sure she believed, because they also told stories of mermaids appearing from the River Niger holding wads of crisp cash. It was Grace who, as one of a dozen or so women at the University College in Ibadan in 1953, would change her degree from chemistry to history after she heard, while drinking tea at the home of a friend, the story of Mr. Gboyega. The eminent Mr. Gboyega, a chocolate-skinned Nigerian, educated in London, distinguished expert on the history of the British Empire, had resigned in disgust when the West African Examinations Council began talking of adding African history to the curriculum, because he was appalled that African history would even be considered a subject. It was Grace who would ponder this story for a long time, with great sadness, and it would cause her to make a clear link between education and dignity, between the hard, obvious things that are printed in books and the soft, subtle things that lodge themselves in the soul. It was Grace who would begin to rethink her own schooling: How lustily she had sung on Empire Day, “God save our gracious king. Send him victorious, happy and glorious. Long to reign over us.” How she had puzzled over words like “wallpaper” and “dandelions” in her textbooks, unable to picture them. How she had struggled with arithmetic problems that had to do with mixtures, because what was “coffee” and what was “chicory,” and why did they have to be mixed? It was Grace who would begin to rethink her father’s schooling and then hurry home to see him, his eyes watery with age, telling him she had not received all the letters she had ignored, saying amen when he prayed, and pressing her lips against his forehead. It was Grace who, driving past Agueke on her way to the university one day, would become haunted by the image of a destroyed village and would go to London and to Paris and to Onicha, sifting through moldy files in archives, reimagining the lives and smells of her grandmother’s world, for the book she would write called “Pacifying with Bullets: A Reclaimed History of Southern Nigeria.” It was Grace who, in a conversation about the book with her fiancé, George Chikadibia—stylish graduate of King’s College, Lagos, engineer-to-be, wearer of three-piece suits, expert ballroom dancer, who often said that a grammar school without Latin was like a cup of tea without sugar—understood that the marriage would not last when George told her that it was misguided of her to write about primitive culture instead of a worthwhile topic like African Alliances in the American-Soviet Tension. They would divorce in 1972, not because of the four miscarriages Grace had suffered but because she woke up sweating one night and realized that she would strangle George to death if she had to listen to one more rapturous monologue about his Cambridge days. It was Grace who, as she received faculty prizes, as she spoke to solemn-faced people at conferences about the Ijaw and Ibibio and Igbo and Efik peoples of Southern Nigeria, as she wrote common-sense reports for international organizations, for which she nevertheless received generous pay, would imagine her grandmother looking on with great amusement. It was Grace who, feeling an odd rootlessness in the later years of her life, surrounded by her awards, her friends, her garden of peerless roses, would go to the courthouse in Lagos and officially change her first name from Grace to Afamefuna.

But on that day, as she sat at her grandmother’s bedside in the fading evening light, Grace was not contemplating her future. She simply held her grandmother’s hand, the palm thickened from years of making pottery. ♦