

Father's soft and effeminate character. His rejection of his father's values assumes importance in the context of the Igbo social relations where material achievement was considered the necessary sign of success. His classification of the values he admired as 'manly' leads him to despise his son's desire for the 'womanly' stories told by his mother.

The novelist proceeds forward to tell us how he had been collecting honour after honour from the young age of eighteen. He was a wrestler and he had brought the first honour to his village by throwing Amalinze the Cat who had remained unbeaten for seven years among the surrounding clans from Umuofia to Mbano. Okonkwo belonged to Umuofia and his clan was proud of him.

Now about forty years in age Okonkwo achieved wealth and

name which had remained a dream for his father, Unoka, who had been lazy, timid and heavily in debt. Okonkwo was clearly cut out for great things and had won fame as the greatest wrestler of his clan of nine villages. He was a wealthy farmer and had married three wives and had children from them all. To crown it all, he had taken two titles and had shown incredible powers in two inter-tribal wars. As the novelist comments, "he was already one of the greatest men of his time." Okonkwo realised the importance of hard work in times of drought and excessive rainfall and earned people's praise.

The first part ends with a turn in Okonkwo's fortune from prosperity to adversity. It was an event of chance. In the funeral procession of Ezeulu, the oldest man of the village, Okonkwo's

gun exploded and Ezeudu's son was killed. It was a crime against the ~~the~~ earth-goddess to kill a clansman and its punishment for Okonkwo was an exile for seven years.

The second part of the novel narrates Okonkwo's life in exile when he lived in the house of his mother's brother at Mbanta. During his exile he became a victim of despair. The novelist comments, "Clearly his personal god or chi was not made for great things. A man could not rise beyond the destiny of his chi." It was in his exile that Okonkwo came to know about the arrival of the white Christian missionaries in the clan called Abame. Then, two years later, he came know that the missionaries had come to his own clan Umuofia too. There were also