

CHIMAMANDA NGOZI ADICHIE:

THE THING AROUND YOUR NECK (2009)

THE HEADSTRONG HISTORIAN

Many years after her husband 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, the firmness of his weight, those secrets she shared with herself, and feeling as if she were surrounded by light. Other memories of Obierika 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 returned with baskets filled with fresh clay for her pottery. From the moment she first saw him at a wrestling match, both of them staring and staring at each other, 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 came to her father a few years later bringing pots of palm wine and accompanied by his relatives, 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. (After which her father had warned everybody not to let the news leave the compound that the 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 do badly if she married him. Besides, it was better that he let her go with the man she chose, to save himself years of trouble when she would keep returning home after confrontations with in-laws. And so he gave his blessing and she smiled and called him by his praise name.

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 he would give it some thought but when he and Nwamgba were alone in her hut at night, he told her that he was sure 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, 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 stopped and asked whether 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 were fresher than those of the other stream, Ogalanya, or perhaps it was simply that she 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 women were not to be sold into slavery. Her closest friend, Ayaju, was already at the stream, and as Nwamgba helped her raise her pot to her

head, she asked Ayaju who might be a good second wife for Obierika.

She and Ayaju had grown up together and married men from the same clan. The difference between them, though, was that Ayaju was of slave descent; her father had been brought as a slave after a war. 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's long-limbed, quick-moving body spoke of her many trading journeys; she had traveled even beyond Onicha. It was she who had first brought tales of the strange customs of the Igala and Edo traders, she who first told of the white-skinned men who 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.

And so she promptly suggested, for Obierika's second wife, the young girl from the Okonkwo family; the girl had beautiful wide hips and was respectful, nothing like the 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 stab in her back and knew that she was pregnant again, but she said nothing, because she knew, too, that she would lose the baby again.

Her miscarriage happened a few weeks later, lumpy blood running down her legs. Obierika comforted her and suggested

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 did the ritual cleansings and the sacrifices, and when she suggested 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 too often. They marveled 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 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; she tore at the patterns shaved into her hair. Obierika's death left her with an unending despair. She thought often of the woman who, after her tenth successive child died, had gone to her backyard and hanged herself on a kola tree. But she would not do it, because of Anikwenwa.

Later, she wished she had insisted that his cousins drink Obierika's *mmili ozu* before the oracle. She had witnessed this once, when a wealthy man died and his family insisted his rival drink his *mmili ozu*. Nwamgba had watched the 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 watched to make sure 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 and 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 and 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 and Okoye's home, brandishing pestles, warning them to leave Nwamgba alone. Members of Obierika's age grade, too, told them to leave her alone. But Nwamgba knew 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 and there would be nobody to care for her son. So she took Anikwenwa on long walks, telling him that the land from that

palm tree to that plantain 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, a clan of Onicha, 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 their guns were nothing like the rusty thing her own husband owned. Some white men were visiting different clans, asking parents to send their children to school, and she had decided to send Azuka, the son who was laziest on the farm, because although she was respected and wealthy, she was still of slave descent, her sons still barred from taking titles. She wanted Azuka to learn the ways of these foreigners, since people ruled over others not because they were better people but because they had better guns; after all, her own father would not have been brought as a slave if his clan had been as well armed as Nwamgba's clan. As Nwamgba listened to her friend, she dreamed of killing Obierika's cousins with the white men's guns.

The day that 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, and only one spoke a strangely accented Igbo. 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; they had arrived in Onicha in 1885 and were building their school and church there. Nwamgba was 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 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 how superior their guns might be.

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 were coming and her breasts were still round. The elders sided with them. The second was that Ayaju told a story of two people who took 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 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. Then he and some others were tied together by the hands, forming a long human column, and he was hit with a stick and asked to walk faster. There was only one woman among them. 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 eventually eaten?

Iroegbunam walked and walked and walked, his feet bloodied, his body numb, with a little water poured into his mouth from time to time, until all he could remember later 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 the abductees to the white people on the ship, had gone up to bargain with the white people 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, a missionary 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 was 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 it well enough 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—a few curious boys wandered in with

their catapults and then wandered out. The students sat 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. Nwamgba was impressed by the teacher's spectacles, and she thought that the man in the story must have had fairly 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 girls learned to make pottery and a man sewed cloth. What dissuaded her completely about the school, however, was that the instruction was done in Igbo. Nwamgba asked the first teacher why. He said that of course the students were taught English—he held up the 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 have the best interests of the natives at heart. 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 a mere boy would look like a man, nothing like in Eastern Africa, where he had previously worked and 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 could be tamed. This Nwamgba would make a marvelous 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 had put metal cuffs around a girl's wrists 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 angry welts on his back. She tightened

her wrapper on her waist and went to the school. She 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 would 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 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 and missing out on wrestling contests.

Perhaps it was because he began to notice the admiring glances his clothes brought in the clan but Anikwenwa's attitude to 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 a 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 too-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 *ima mmuo* ceremony, he said he would not participate, because it was a heathen custom for boys 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, so until the clan itself decided that the initiation would stop, 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 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 become a court interpreter or a letter writer, and that with Father Lutz's help he had brought home some papers that showed that their lands belonged to him and his mother. 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 was foreign to her. 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 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; the *dibia* admonished her and sent her away, because of course he was alive. At last Anikwenwa returned, in the year that the clan banned all dogs after a dog killed a member of the Mmangala age grade, the age grade to which Anikwenwa would have belonged if he had not said that such things were devilish.

Nwamgba said nothing when he 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 in the hair of a little girl, and she continued to do so—*flick-flick-flick*—while Anikwenwa talked about winning souls in

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 to ask 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 on 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 a woman before marriage, in which she, surrounded by female relatives, swore that no man had touched her since her husband had declared his interest, was sinful, because Christian wives should not have been touched *at all*.

The marriage ceremony in 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; she was small-waisted

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 or 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 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 one wanted Oyi's waters, then one 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 her hope for a grandchild; she prayed and sacrificed for Mgbeke to have a boy, because it would be Obierika come back and would bring a

semblance of sense back into her world. She did not know of Mgbeke's first or second miscarriage, it was only after the third that Mgbeke, sniffing 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 afterwards 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 she believed he was 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, this time at the mission in Onicha. A girl. From the moment Nwamgba held her, the baby's bright eyes delightfully focused on her, she knew that it was the spirit of Obierika that had returned; odd, to have come in a girl, but who could predict the ways of the ancestors? Father O'Donnell baptized her 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, the teenager's keen watchfulness as Nwamgba struggled to make pottery with newly shaky hands. But Nwamgba was not thrilled that Afamefuna was to go away to secondary school (Peter was already living with the priests in Onicha), because she feared that, at boarding school, the new ways would dissolve her granddaughter's fighting spirit and replace it either with an incurious rigidity, like Anikwenwa's, or a limp helplessness, like Mgbeke's.

The year that Afamefuna left for secondary school in Onicha, Nwamgba felt as if a lamp had been blown out on a moonless night. 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 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 that person with her last strength. All she wanted was to see Afamefuna before she joined the ancestors, but Anikwenwa said that Grace was taking exams in 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 Worcestershire who had lived among them for seven years.

It was Grace who would read about these savages, titillated by their curious and meaningless customs, not connecting them to herself until her teacher, Sister Maureen, told her 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 loudly until Sister Maureen took her to detention and then summoned her father, who slapped Grace in front of the 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 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 years before by the white men's 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 the few women at the University College in Ibadan in 1950, 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. Grace 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 into the soul. It was Grace who would begin to rethink her own schooling—how lustily she

had sung, on Empire Day, "God bless 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 those things; 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, pressing her lips against his forehead. It was Grace who, driving past Agueke on her way back, 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 early manuscript with her fiancé, George Chikadibia—stylish graduate of Kings 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—knew that the marriage would not last when George told her she was misguided 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 him 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 South-

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ern Nigeria, as she wrote reports for international organizations about commonsense things for which she nevertheless received generous pay, would imagine her grandmother looking on and chuckling 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.