



HISTORY, ANTHROPOLOGY, MULTICULTURALISM, INTERDISCIPLINARY APPROACH EXPLORING DIVERSITY IN JAMES NGUGI'S *A GRAIN OF WHEAT*

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ABSTRACT

This novel *A Grain of Wheat* by Ngugi wa Thiong'o was born in Kamiriithu, near Limuru, Kiambu District, as the fifth child of the third of his father's four wives. At that time Kenya was under British rule, which ended in 1963. Ngugi's family belonged to the Kenya's largest ethnic group, the Gikuyu. His father, Thiong'o wa Nducu, was a peasant farmer, who was forced to become a squatter after the British Imperial Act of 1915. Ngugi attended the mission-run school at Kammandura in Limuru, Karinga School in Maanguu, and Alliance High school in Kikuyu. During these years Ngugi became a devout Christian. However, at school he also learned about the Gikuyu values and history and underwent the Gikuyu rite of passage ceremony. Later he changed his original in 1976 from James Ngugi, which he saw as a sign of colonialism, to Ngugi wa Thiong'o in honor of his Gikuyu heritage.

A Grain of Wheat (1967) marked Ngugi's break with cultural nationalism and his embracing of Fanonist Marxism. Ngugi refers in the title to the biblical theme of self-sacrifice, a part of the new birth: "unless a grain of wheat dies".

Keywords: Multiculturalism, Kenyan Culture

INTRODUCTION

This novel *A Grain of Wheat* by Ngugi wa Thiong'o was born in Kamiriithu, near Limuru, Kiambu District, as the fifth child of the third of his father's four wives. At that time Kenya was under British rule, which ended in 1963. Ngugi's family belonged to the Kenya's largest ethnic group, the Gikuyu. His father, Thiong'o wa Nducu, was a peasant farmer, who was forced to become a squatter after the British Imperial Act of 1915. Ngugi attended the mission-run school at Kammandura in Limuru, Karinga school in Maanguu, and Alliance High school in Kikuyu. During these years Ngugi became a devout Christian. However, at school he also learned about the Gikuyu values and history and underwent the Gikuyu rite of passage ceremony. Later he changed his original in 1976 from James Ngugi, which he saw as a sign of

colonialism, to Ngugi wa Thiong'o in honour of his Gikuyu heritage.

He is a Kenyan teacher, novelist, essayist, and playwright, whose works function as an important link between the pioneers of African writing and the younger generation of post colonial writers. After imprisonment in 1978, Ngugi abandoned using English as the primary language of his work in favour of Gikuyu, his native tongue. The transition from colonialism to postcolonial and the crisis of modernity has been a central issues in a great deal of Ngugi's writings.

After receiving a B.A in English at Makerere University College in Kampala (Uganda) in 1963, Ngugi worked briefly as a journalist in Nairobi . He married in 1961. Over the next seventeen years his wife, Nyambura, gave birth to six children. In 1962 Ngugi's play THE BLACK HERMIT was produced in

Kampala . In 1964 he left for England to pursue graduate studies at the studies at the Leeds University in England.

In the 1960's Ngugi was a reporter for the Nairobi *Daily Nation* and editor of *Zuka* from 1965 to 1970. He worked as a lecturer at several universities- at the university College in Nairobi (1967-69), at the Makerere University College in Kampala (1969-70), and at the Northwestern University in Evanston in United States (1970-71). Ngugi had resigned from his post at Nairobi University as a protest against government interference in the university, he joined the faculty in 1973, becoming the associate professor and chairman of the department of literature.

“Ngugi’s third novel, *A Grain of Wheat* (1967), is his most impressive work and one of the most complicated novels written by an African novelist during the last twenty-five years. ...Structurally, *A Grain of Wheat* is much more involved than Ngugi’s two earlier novels. Ngugi in flash backs constantly shifts his point of view and his use of the temporal. The result is a mirror of the chaos of the Emergency itself. Besides telling the story from the point of view of several of his participants, the author again uses the lyrical collective consciousness...often combined with a quasi-documentary technique which is effectively utilized at strategic points throughout his narrative. The result is a novel which has all of the passions of human drama coupled with an historical objectivity rarely found except in non-fiction”.¹

A Grain of Wheat, James Ngugi’s latest novel, is an extremely interesting piece of work because it brings a new theme to African literature – the effects on a people of the changes brought about in themselves by the demands of a bloody and bitter struggle for independence. How fit is one for peace, when one has made revolution one’s life?”

— Nadine Gordimer , Michigan Quaterly Review Fall, 1970, pp.226.

A Grain of Wheat (1967) marked Ngugi’s break with cultural nationalism and his embracing of Fanonist Marxism. Ngugi refers in the title to the biblical theme of self-sacrifice, a part of the new birth: “unless a grain of wheat dies”.

“Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it dies, it bringeth forth much fruit”²

heroism and a search for the betrayer of a Mau-Mau uprising. Ngugi’s older brother had joined the movement, his stepbrother was killed, and his mother was arrested and tortured. Ngugi’s village suffered in a campaign.

The central action in this novel by Ngugi wa Thiong’o takes place in 12th December of 1963 in a village in Kenya that is preparing for the coming of Uhuru (Independence). The plot is non-linear, with a wealth of flashbacks and various twists and turns which takes place just before 4 days of independence. There are also multiple story lines which are well-woven into a fascinating tapestry. It began in the eyes of white and God in the eyes of Black. After Waiyaki’s death Harry Thuku (1920), Jomo Kenyatta (1950), Kihika. Till Jomo Kenyatta the leaders are real leaders. Kihika is a fictional leader. The Mau-Mau movement is also real. Author fictionalized it. Some episodes in the novel are really true and real, they are mentioned in the novel as a part of Kenyan history. The situation and problems are real. Some times too painfully real, for the people who fought the British. But who now see all that fought for being put on one side. Mau-Mau movement took shape from Bible. Waiyaki is buried alive and he sacrificed his life from his death Harry Thuku and other leaders born, (which is highly symbolic). It continued till they attained independence.

The main story indeed the coming of Independence Day, part of which involves identifying the person who betrayed Kihika, one of the leading freedom fighters from the village. Many of the flashbacks along this storyline involve the fight for freedom as well as details about what occurred in the detention camps. Another prominent storyline is that involving a love triangle between Mumbi and her two suitors,

Gikonyo and Karanja. A third intriguing storyline involves Mugo, a man whom everyone recognizes as different yet feels drawn to. Ngugi portrays his inner conflict masterfully, especially in using biblical allusions to both Moses and Judas in relation to Mugo.

Mugo is there in his hut. He is sleeping. He wants to get up because he thought that the water drops are just fall from top of the hut. Dream is so significant. He is not able to resist the drops and protect himself from the drops. He is not able to open his eyes. He is a man all alone. He took his plough (panga) and going towards Shamba (field). Warvi – Village elder. He is sitting in the raised platform. The people of the village are arranging all to enjoy Uhuru (Independence). He again met somebody called Githua old man who lost his two legs because of white man's bullets. Mugo doesn't wanted to answer anyone he wanted to run away from him also. Mugo taken the land from Warvi after he has came from Detention Camp men who participated in Mau– Mau movement were sent to prison (this is called) detention camp. Their fate would be unknown and uncertain. Mugo has come from one of the detention camp. When he was going back to home he happened to visit that hut belong to old women. He wanted to talk to her. He was remainder of his own aunt. This woman was a mother of 6 children, but none of them were alive.

She hates the very fight of Mugo. She was a drunkard to the core. She was very poor. Mugo was a dependent on her. Aunt is a force behind him to build his character. He wanted to kill her. He always goes to killer her but he cannot one day she passed away. Mugo started missing her all six daughters first came and went away. Then he felt that he should work hard. He wanted show that he was valuable person in the society. He spend his whole life in doing work fill Kihika cam in to his life. He is going away from something. He is not able to runaway from them. Dream is nothing but his conscience (guilt), which is why he is not able to look in to the eyes of old woman. Old Woman son Gitogo deaf and dumb, he would work very hard in order to bring food for his mother. Gitigo who works for Mau Mau movement. He directly he was caught by white police. That guilt haunting and following him. He goes back to home you people came to his house 3

of them Warui, Wauibui, Gikonyo. Gikonyo married Kihika's sister. He (Mugo) doesn't want to meet him. They said that we have come from Mau-Mau movement.(Party).

During the time of Waiyaki they did not have the weapons. The entire villages were beaten dragged they were forced Waiyaki was punished by them and all the villages are happened to see the situation Waiyaki was buried alive so was a symbol of *Grain of Wheat*. He blood seems to carry the seed within. This was happened in the beginning of 1900. 1920 Hairjthuku he was not fefocious like Waiyaki. That while man doesn't like to anystone unturned. Harithuku was arrested he was sent to jail. Warui was imp among Mau Mau movement from the time of Harithuku itself. The two villagers Thabai, Reengei were fictional villages by author. Jomokenyetta's right hand is Kihika. Kihika went to Reengei village to deliver the speech all the villagers assembled and Gikonyo also went to listen the speech of Kihika, Mumbi was also there to listen to his brother. Mugo also was there. This was the first speech by Kihika which moved Gikonyo. Except mugo everybody is attracted by the speech of Kihika. Mugo was always humiliated he grew up with a vengeance. Gikonyo was a Youngman, strong built, determined person and he was a carpenter. He was inspired by Kihika he decided to join Mau-Mau movement. He worked food and he sent to detention camp now he came back. We happened to see new Gikonyo he started working and working. He became a very big businessman; before he is going to detention he married Mumbi. He became a very prosperous, rich, wealthy man. Wambui an old woman. This lady was an active member of Mau-Mau movement everybody in the village knows that. He used to carry weapons and she was identified by police ie. Black Police stopped this woman they searched every where she hit him in the emotion and sentiments.

Kihika was so brave. He crawl on his stomach he was very strong. He would always carry a Bible with him. Important verses are unlined. He went to meet someone but never comeback he was brought to the center of Reengei to that three he hanged in public. How was he arrested is a big question mark. Kihika rided the police station and released them and he brought arms and ammunition from them.

White announced that who caught Kihika will get prize. Then he was caught by police. When he was caught they thought that it was a betrayal, who informed about he betrayed Kihika nation (entire nation).

“And the lord spoke unto mooses
Go unto pharaoh, and say unto him,
Thus saith the lord
Let my people go”

Then there is another knock on the door two people came Lt. Kotnaudu, General R. They are discussing the conditions after Uhuru (Independence) General R. said who is behind the betrayed Kihika people said Karanja betrayed Kihika, Koinandu said Karanja betrayed Kihika. They came to Mugo and said that Mugo was suitable person to tribute Kihika. They wanted to make Mugo as next leader after Kihika. General R turns to Mugo. No one has given sheltered to Kihika none other than you (one whole nights) that's why Mugo sent to detention camp. Mugo was absolute silent man. So that's why he called by white as hard core movement (criminal) that's why they selected Mugo as leader. Gikonyo was also there in that detention camp.

After asking him they went way. Koinandu, General R. are sat in a hut which was bought by party. General R said that he suspect Karanja, he thought that he was the victim. Every villager, he worked for the white men. Being a black he worked for the white man. He was a police. To bring Karanja to Uhuru celebration through a person called Mwava. Warwvi, Wambui, Gikonio hard work was a tone for Gikonio to forget about past. Gikonio's wife waiting for him but he didn't go to house and he goes down stairs. He ran towards Mugo, he felt something is following him. Gikonio not able to find out. He also feels guilty. His own conscience following him. He went home his wife served food but he didn't eat. Then he asked her to make tea. She asked did Mugo agreed to speak on Uhuru day. She said I think we should speak. What, about the child. He was trying to control his anger. You go and take rest. He is trying to be polite to her. There is a split between husband and wife.

Githima away from Agricultural lab research-station. White Government established this in Githima, Mr.Thompson is the secretary in the research station Karanja is the assistant to Mr.

Thompson. Waurai also working in same research station upto 12th December. They will enjoy the power. After that Kenyan flag will be unfolding Mr. Thompson has mania of writing letters Mr. Thompson like to enjoy the power. People are afraid of Karanja. Karanja was called by Mr. Thompson. He is not giving any importance to native people but to the other man who doesn't belong to his nation. Thompson gave a letter to Karanja and asked him to hand over it to Mrs. Thompson. Then she offered tea to Karanja. He felt happy he got a chance to visit their place. He was very surprised to see the building. She offered seat to him. She asked him that how many wives do you have?None. So you didn't sell yourself, do you have a lover then he remembered Mumbi. Shall I leave now any message for sir? He felt that Waruai should see me like this. Mr. Thompson saw commotion outside Dr. Lynd . She is walking along with the dog she was not married. All the people scattered because of that huge dog. It pinned his nails to some person he tried to hit it with stone. Then Dr. Lynd was shouting at him. Thompson is watched the entire episode through window. He wants the man to pick him detention camp Rira their anger, their wealth, their hostility. Thompson is not a good man. Government wanted to save the Thompson from the danger. He killed 11 members and only Mugo and alive. That's why Gikonio selected Mugo as second Kihika. She tells Mrs.Thompson, she has a cook he was very faithful he was very friendly with the dog. One day the cook came at midnight to her (Dr.Lynd) and with other two men he raped her from then onwards she doesn't believe the black people. Dr. Lynd is reminded of her past. She can never forget. The pet dog actually looked upon as a son, also killed by the black men. She is now crying Thompson consoling her. Dr. Lynd wanted to stay back and work for the research station. Thompson called Karanja.

Mrs. Thompson she is doing some work in the kitchen leaving the power and gave it to someone is a big problem. Mr. Thompson's psychology is very important. Wife is also feeling the something. She thinks that why the gap between husband and wife is. They are no more powerful. They are taking comfort in solitude Mrs. Thompson had extramarital relation with Dr. Dyke, both of them met in a party. Her husband doesn't know that. Dr. Dyke was dead

because of accident. Mrs. Thompson was not able to share this with others.

(Thompson planning to write a book. 'Prospero in Africa' Prospero is a character in Shakespeare's drama 'The Tempest'. Caliban metaphor. This man is actually a owner of Irland. Prospero's daughter is Miranda, except her father caliban, ariel. Caliban tries to rape Miranda.)

Mrs. Thompson is writing 'Prospero in Africa' He says what this thing is called Mau-Mau. Every white man is in great danger. He could not sleep at that night. Gikonio he was very hard worker. He was very much dedicated. He did so many businesses. Gikonio is now at home and wanted to talk to Mugo. There is a big land owned by English man called Mr. Burton. He never went back to England. He never thought Burton was his home He had 3 children. When Uhuru is declared he wanted to selling his land. He (Gikonio) wants to buy that land from Mr. Bruton. The local M.P. is a black man. He went to Nairobi in the bus. He saw that there was a flags fluttering at the sky. Then he goes to M.P.s place, but M.P. was not at came Mimicry. They are not away from the systems of English. The colonizer always imitates colonizers. He came late. But refused to apologies. M.P. said that the lone was not possible for Gikonio. He was about to leave. M.P. said I cannot come to the celebration and he said happy Uhuru. The crop of corruption, pollution rose. M.P. is representative of corrupt M.P. He want to go to Mugo and talk to him. Gikonio also crying for wife Mumbi. Then Gikonio went to Mugo. He said to Mugo about their meeting and detention camp. Betrayal of his own wife. Gikonio betrayed his nation only to come back to Mumbi. When he came back she was found with child. Then Mumbi said you are so early.

Gikonio, Karanja and Kihika are friends, first railway track was built in Rangie and they called it was iron snake. They run through the forest just like race boys would play on their guitars (He cannot play the). This boy is playing guitar only for the guitar. Gikonio was a carpenter and he was good Mumbi also very nice and Karanja also loved Mumbi, Karanja's love was honest. His love was true. Mumbi doesn't

find anything with Karanja. Gikonio and Karanja were rivals they are trying to with Mumbi. They both are running for Mumbi. He felt as if he was cheated Mumbi refused him. Mumbi accepted Gikonio. This race was very important.

There is a reference to Mahatma Gandhi; we should also follow the footsteps of Gandhi. Everyone in order to gain independence each one should become a Christ. Kihika draw inspiration and strength from the Bible. Kihika strongly believe in the concept of sacrifice. Wambuku, Njeri two other girls who were fascinated by the talk of Kihika. Wambuku was the girl of Kihika. At that time some Jomo Keneyetta was put in jail. After he was arrested government declared emergency. They did not have any hope.

Kihika joined the Mau-Mau movement. Mumbi is with Gikonio she saw her younger brother ran to Mumbi and said Kihika joined Mau-Mau movement. Kihika acted great force behind them. Wambuku felt very sad that Kihika leaved her to lead the movement, he went away. So his lover cried a lot. Emergency was imposed. Karaja was sincere loer of Mumbi Gikonio tells to Mugo that he married Mumbi. Gikonio was not given a chance to look back and see Mumbi he was pushed into the van. The face of Gikonio was not seen by Mumbi. He had to pass through 7 detention camps. The passing through the detention camp called pipeline. Finally to reach Yale detention camp which is situated in the desert? Every minute he was clinging to hope 6 year and 7 detention camps is not a easy thing, but for Mumbi he faced the torture. He stopped talking to any one. In solitary he was thinking about Mumbi memory of Mumbi over powering his love for the country. He dreams of wonderful company of Mumbi. The separation and pain was intensifying. Gatu people would love to be with him. He was the source of immense pleasure. He is the person who gave some solace to the men who were in the detention camp. Gikonio think about Gatu and one day Gikonio asked Gatu about him. Actually Gatu was a member of Mau-Mau Movement. He also loved one girl and she is still waiting for him. But Gatu doesn't even know the pleasure of love and marriage. Next day Gatu killed himself. The death of Gatu played important role in the Gikonio's life.

Gikonio started rethinking. He is really psychologically becoming weak. They were taking to quarries to scratch the rocks. One day he felt as if he is dying. He just collapsed morning he got up and questioned himself that am I active or dead. He pierced his finger in to the wire. He walked back in to his cell. Come what may I shall go back to Mumbi. The numbness of body, heart made him to go back to Mumbi. The death of Gatu is very important. I would not like to die all alone. I should have my wife, children, straight he went to English men. They understood that he decided to confess. As he was walking hostility was growing at the back of him. That is the haunting steps of his pavements ie. The guilt conscience (betrayal of country, nation). He confessed everything and he was released. As he walking in to the Rangie village the old men and women staring at him much to the contempt of villagers. But he did not pay any attention. He was asking about Mumbi but nobody told about Mumbi. But one boy said about Mumbi and her hut. He accepted lot of affection, but she appears with a baby. She said Oh. You? Who else did you expect? I expected. You but not so early? He has become so weak. He just squatted on the bench, baby is crying. Mother comes to Gikonio. After a long break, he asked whose baby is this. She said this is Karanja's baby. She expected lot of hatred and he would kill her. He remained so calm. He thought for this girl I betrayed my nation? She was with some else. According him Mumbi is symbol of purity but it was shattered with Mumbi betrayal was the main theme in this chapter.

Gikonio was not happy. He could sleep for only half an hour. He thought of Mumbi and he realized the fact. He walks towards chief's office. Why is fate laughing at me. The chief is none other than Karanja. He turned his head and try to go away. But Karanja called him and asked what your name is? Gikonio felt very bad. Gikonio tried to tittle the neck of Karanja. But Karanja showed gun and controlled Gikonio. And Karanja said sit and sign the agreement (that is on papers) when he imagines Mumbi with Karanja his head was breaking. He ran towards house to kill Mumbi and child. Then he broke and fell down at the threshold. After he woke up in hospital again he thought it would be a dream but Mumbi with baby standing near the bed of Gikonio from that day

onwards he decided to be with Mumbi but he don't like to point out about child and Mumbi extramarital relation with the others. Gikonio tells about total story to Mugo (is a puritan). He walked out from the hut of Mugo. Mugo saw Githua's. He sees Mugo in tea-stall, and soluted him because he was a leader. Githua said I am so strong but English shooted at my legs that's why I became lame. God has excused and forgiven so many sinners. Just like Moses. Mugo remembers one day he working in the form he hears one he related to Moses. He remembers one line from Bible. Exodus – 3chapter 7 verse. So Mugo also feels that he was listening to God.

Mugo is recollecting, he was arrested taken to different camps. He was branded as hard core detainey or criminal. They have selected a few. They were all chained. He is also chained. He was hurdled up in to a train compartment. The train went on and on., finally they reach camp very big detention camp. Thompson was posted at that camp Rira camp was very important. They would try to extract the information from detainees by giving the eternal punishments. Even then they should not reveal anything. So Thompson decided to hit on their emotions. Mugo has become very stubborn. Thompson showed taste of life to them. Black man cried murder, murder, murder (big mascrees in the history). The name of the mascrees 'wounded Mugo was also beaten (Mugo is a fictional character) but mascrees was real. Mugo 'why did God not kill me he has choosen me'. 'People are looking at me as their saviour' let me lead them. So he decided speak on Uhuru day. He started going towards Gikonio's house. Gikonio was not there, Mumbi is there, why is his so early. Mugo said I will go back and she asked Mugo to drink some coffee. She asked Mugo that did you get any dreams. Here presence is so powerful. Mumbi asked Mugo that do you know who this baby is. The baby is now grown up. He goes away from the place. Mumbi wanted to tell about her past to Mugo. She asked him to spare some time for her. Karanja was the father of that child which was know by Mugo by Gikonio.

In Thabai village, Thompson is moving from one place to another place. He is an architect. This village is very notorious. Thompson ordered whole people to leave that village and construct a house. But she didn't do that so her house was burnt by

their then she became along with her mother-in-law. Then Karanja entered in the life of Mumbi. The district officer decided to did a stretch around the village. So they were digging and digging women can go out for two hours and by some vegetables. People stopped talking to one another. That was the horrible time Mumbi has undergone with her mother-in-law. Then Karanja gave bread to Mumbi I should not accept anything. But looking at her mother-in-law she accepted food. Then Karanja proposed Mumbi, then she said you are betraying the nation. Karanja also worked for Mau-Mau movement. He became the home guard only for you. So just like Gikonio he also betrayed the nation for Mumbi. Later slowly karanja became chief. He is enjoying the power of white.

Mumbi, her anger is grown. Karanja said your husband will not come. Her younger brothers wanted go to school. He just wrote it down and gave that to that boy. But Karanja helped her a lot. One day he called her to his room. She went and stands there. I would like to tell good news. Your husband is coming back. But Mumbi doesn't believe that. The he showed the papers. The she felt very happy. She was just thrown in to pit of custody. Because of gratitude, she let Karanja to made love with her. There you saw old man who was lame. He was drunk heavily, loosing a leg in a war. He would receive sympathy. With so much be so humble. (African cannot do without Europeans) thats what Thompson feel. Karanja he only looking at the development which white man brought. Karanja said that we should accept the power of whites. Maura was assigned with job by General R and Maura tells to Karanja that how are you feeling your brother was going away. (He was a catalyst) (Mrs. Thompson) Maura asked Karanja about Mrs. Thompson. Karanja was the true lover of Mumbi. He was tempted again. He then only thought of her. (On Uhuru day there will be dances and parties with girls). Karanja was also a pet dog.

Gikonio cam home Mumbi said Mugo came and he said he is not ready to speak (Mugo) betrayal is a strong theme. This is a disillusion; disillusionment is the famous theme in common wealth. The best example is what M.P. did to Gikonio. Gikonio became very angry because Mugo doesn't want to speak. He was frustrated. He just

throws away body. He started beating her. Gikonio scolded Mumbi in a very bad language. Mother of Gikonio came and said why you don't listen to her. She Mumbi with her child walked away from that place.

Mugo he went back home Warnbui just passed by (deaf and dumb man) why is she not burying her feelings with her lost son. Past is past. That will not come never dig the grave. There was a think red blood woofing from the wall in Mugo hut. There is nothing there it was just an illusion. So that is guilt. The girl of Kihika Wambuku she became pregnant she was also forced to walk. (In digging the douche this girl is being wiped up. Mugo hold the hand of that soldier while he was hitting that girl again. But that soldier beat Mugo. After that the girl died. He started walking into the village. As he came back it started raining, (water). It drenched him from tip to toe. People are looking at him and wondering. This is Baptism (rebirth) forget about the past and leading a new. Next day after Mugo has confessed she went to his hut she knocked the door. The bed was made untouched and food was also untouched. There was raining every one in the village Mumbi she went to Wambui is hut. The house is absolutely untidy. Something very unusual. Mugo's eyes were honest. I should light fire in my hose. Wambui gives sing of relief. She thought that bygone and bygone. She started sweeping the hut (It is highly symbolic) She tries to forget never start stop for anyone. The same song they are singing with zeal. (He would be a person without conscience). Mugo decided to confess. His heart has become so clam. All of them clapping for him and shouting. He took the mike from General R. and he confessed. He just walked away from the crowd. The feeling of normal human being. They have their own guilt. Every one in the village celebrating Uhurer for a fraction of a second he thought that she was his aunt again he felt like killing her again he betrayed her. He allowed water to purify himself. Warni and Wambi came to Mugo's hut. General R pronounced the trial would be given to night. Wambi will be the judge. Mugo said I am ready. General R said your dreams will condemn you. No one will escape from sin. General R and Koinandu walked out of hut. Warni said his eyes were honest. He walked in to the pit of death. He didn't feel very sorry. They have decided to not to

talk like a hero he invited death. Gikonio lying Gikonio could never accept. Gikonio felt unhappy about his betrayal of his nation for the sake of his personal deed. He always felt I should meaning. Should I came the rivers, hill set now lying in the hospital it was resurfacing Mumbi has decided after Gikonio because OK. He said you are late now, child was not alright. What happened fever did you take him in to hospital? Mumbi shall we talk about the child. No you are in hurry this very hasty, not now Mumbi go home, light the fire. We shall sit and decide. She was very strong future 7 years he struggles to make a stool. I am going to carve a stool. The lady with a child is the motion of the carving the stool, new hope, and new generation extension. New country reconciliation is taken place positive note Gikonio hoped for the best in new independence for the rise in new nation.

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