

Rethinking Objects: The Numerological Signification of Kola Nuts in Chris Abani's *Graceland*

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Abstract: This paper, which is grounded on the epigraphs of Chris Abani's *Graceland*, aims to cast light on the social life of kola nuts in the Igbo numerology. More pointedly, it investigates the alleged positive and negative influences lobes on kola nuts exert on the life of Eastern Nigerian people. This is in compliance with the rethinking of objects by Bill Brown's thing theory. At issue is that kola nuts with two lobes are supposed to predict malediction on human fates. And according to this ancestral science, kola nuts with three lobes are assumed to change ill-omened fates into liminal destinies. Viewed as the best fruit, the four-lobed kola nut is thought to change a transitional fate into a life of blessing, that of success and achievement.

Keywords: numerology, thing theory, kola nuts, lobes, malediction, threshold, blessing.

Résumé: Cet article, qui est basé sur les épigraphes de *Graceland* de Chris Abani, met l'accent sur la vie sociale des noix de kola dans la numérogie Igbo. Plus précisément, elle examine les supposées influences négatives et positives que les lobes sur la noix de cola exercent sur la vie des populations de l'est nigérian. Ceci est en conformité avec la reconsidération des objets par la théorie des choses de Bill Brown. Ce qui importe est que la noix de cola à deux lobes est supposée prédire un mauvais augure sur les destins humains. Et selon cette science ancestrale, les noix de cola à trois lobes sont supposées transformer des destins maléfiques en destins liminaires. Considérée comme le meilleur fruit, la noix de cola à quatre lobes est censée changer un destin en transition en une vie de succès et de réussite.

Mots-clés: numérogie, théorie des choses, noix de kola, lobes, malédiction, liminal, bénédiction.

Introduction

Among the Igbo, the kola nut is not only regarded as a fruit eaten in commonality during social events. In Eastern Nigeria, this tropical fruit also plays a vital role in the mathematical system of the Igbo. Among these people, kola nuts are crucially important in numerology, that is, knowledge based on the study of numbers as thought to foretell impending events or influence human life or affairs. In Igboland, numerology is predicated

upon ancestral empirical knowledge inspired from the study and interpretation of the design of lines imprinted on kola nuts.

Some works on numerology centered on kola nuts abound. The article “The Symbolism of Kola Nut in Igbo Cosmology: A Reexamination” by C.G. Chidume, U.S Osioma and S.O. Echem is a case in point. Not only does it investigate the role played by a kola nut in Eastern Nigeria, but this article also emphasizes all qualities attached to this fruit. This mainly concerns alleged mystical powers related to the number of lobes and their importance in decoding people’s personalities, their abilities and vocations. The same observation holds for Chinyere J. Anidobe and Uche Joy Uzoalor’s paper entitled “Kola Nut: Kolanut as an Embodiment for Completeness of the Igbo Culture” in which lobes on nuts aid in shaping a person’s status in society. These authors also contend that lobes on nuts reveal information about human existential conditions: present and future fortunes or misfortunes. This assumption is echoed by Chinua Achebe who observes that the kola nut is a sacred fruit and has a very distinct and distinguished role to play in Igbo life (2012: 10).

In a similar vein, the present paper, which is grounded on Chris Abani’s *Graceland*, investigates the relevance of kola nuts to the Igbo numerology by showing how lobes on this tropical seed supposedly act on people’s lives. Specifically, this article examines the negative and positive influences of lobes (on kola nuts) on Eastern Nigerians’ lives. But unlike Chidume et al whose article deals with a wide range of lobes, this work emphasizes only three types: nuts with two, three and four hemispheres. While both aforementioned articles are essentially sociological works, the present paper is based on a theoretical perspective: ‘thing theory’, a term coined by Bill Brown. Thing theory, as a branch of critical inquiry, emphasizes the role of things in literature and in human life (in society). It highlights two binary oppositions. First, it suggests object-thing dialectics by suggesting that an object becomes a thing through our interpretation which confers it with value, with meaning. An object becoming a thing hints at a changed relation to the human subject in which the thing now designates less an object than a particular subject-object relation (Brown, 2001; 4). Second, contrary to thing-object dichotomy which it emphasizes, thing theory conversely overcomes the boundary between things and (social) subjects by suggesting “the social life of things” (Ibid, 2001: 6). That is the reason why, as the thing changes relation to the subject, thing theory therefore helps to consider thingness with the social milieu.

In this article, thing theory focuses on the collapse of frontiers between kola nuts and the Igbo, as social subjects. More specifically, the way the rethink of kola nuts helps to define the status of Eastern Nigerians in their society. This alludes to laying emphasis on the supposed bearing of kola seeds with two, three and four kola lobes on the social life of Igbo people.

1. Two-Lobed Kola Nuts: Archetypes of a Life of Constant Suffering

In the Igbo numerology, number two is connected with ill-fate. According to the science of numbers among the Igbo, two is a number that negatively influences human lives. This assumption holds true for two-lobed kola nut which allegedly heralds bad omen. The evil brought about by this nut can be observed in a person who always achieves things with great pain. In this case, for people under the influence of such a kola nut, nothing is obtained easily, but through hardships. Here, Abani rightly suggests that in the Igbo worldview, such kola nuts indicate complicated individual destinies. The epigraphs of his *Graceland* evidence: “When the star is early on the King’s head, the number [which] is two” heralds “the constant struggle” (Abani, 2004: 70). In other words, the symbolism of kola seeds with two lobes conceals a dangerous fate, doomed to suffering. This ascertains that in Igboland, a person who eats a two-lobed nut gets a complex destiny. By eating such a ‘cursed’ nut, he or she is prone to continual threats and perils that define a life of ‘constant struggle’; that of a restless life which is never still or quiet. A life of constant struggle suggests a fate rife with permanent worries, uneasiness and anxiety. A life marked by endless struggle also implies that while good-starred ones meet with success through relatively less effort, ill-fated people, who have eaten nuts with two lobes, always experience hard-on victories or simply become unsuccessful in every undertaking. And worse, no sooner these cursed people reach a goal than another challenge is held in store for them, compelling them to always be in action: in the process of perpetual struggle. And it is in the confinements of this vicious circle that they find themselves trapped, unable to change their condition. Thus, efforts made to improve his or her life come to nothing by reason of the bad luck induced by two-lobed kola they have chewed or offered as sacrifice. Likewise, when a wealthy person mistakenly munches this kind of nut, the Igbo believe that, either he or she diminishes in stature or his business may go through financial setbacks. He or she may therefore endure bankruptcy. In this context, if that rich person actually goes bankrupt after such predicaments, his or her efforts to build up a second economic health can be hindered by other unpredictable sets of hardships. Also, eating a kola nut with two lobes is not permissible for a young woman among Igbo people. The

reason is that she may be prone to hardships linked to childbearing. The evil in two-lobed nuts is corroborated by the idea that “[n]umber two in Igbo culture stands for something bad” (2015: 52) according to Chidume et al.

Heedful of the ‘bad’ thing two-lobed kola seeds stand for, Abani suggests that they are so dreaded in Igboland that people have found a suitable appellation for them. They call them “Oji Ifilifi” (Chidume et al, 2015: 51). Oji ifilifi suggests a prohibited seed with carries a bad omen. For Abani, such seeds are conceived of with such abhorrence and dread in Igboland that when someone is to welcome a visitor, he avoids offering nuts with two lobes on their apex. This precaution is taken because in the Igbo numerology, such edibles are nuts of grim portent. That is the reason why, offering them to a visitor can be understood as a manifest attempt to jeopardize his life.

What Abani hints at, through the negative influence of two-lobed kola nuts, is the social life of objects. Here, since they portend evil, kola nuts with two lobes are therefore assumed to play a negative social role. Like some human beings who play a bad role in the society, this nut has a negative social life: “We do not define kola, or life. It defines us” (Abani, 2004: 46). The social context of objects that is underscored here shows that in the Igbo worldview, this kola nut negatively defines and organizes individual and collective lives and statuses of Igbo men and Igbo women. This is possible because first, this nut is not just an object or a fruit. More than this, it is seen as a thing. As such, it is conferred with a new signification, a new meaning through the lobes that are imprinted on it. It means that in thing theory, objects do not matter; but things matter. Likewise, the horticultural significance of the nut does not matter; but the numerological bearing of lobes are worthy of value. And since these lobes herald evil, their relationships to human beings change: “The story of objects asserting themselves as things, [...], is the story of a changed relation to the human subject and thus the story of how the thing really names less an object than a particular subject-object relation” (2005: 4) according to Brown.

Second, as a thing, a two-lobed kola nut seems to cast light on the social life of Igbo people and helps to understand human nature and personal destinies. It is a kind of mirror through which one can read human life human life, especially people’s shortcomings, misfortunes and failures. This nexus between human life and things indicates that there is no boundary between thingness and the social. When a thing is loaded with negative meaning, it influences human life in a negative way. Thus, a bad thing such as a kola nut with two lobes

brings about an evil event in social life. In Igbo numerology, the thingness of kola nuts with two lobes helps to define people and their life (Abani, 2004: 46). Since such nuts hint at a negative paradigm, it stands to reason that they define a negative thingness, that of a life of constant struggle: “Two is, for most, [stands for] the struggle” (Abani, 2004: 70). What is more, the story of a two-lobed kola nut affirming itself as a thing is a narrative that does not view this tropical fruit in its primary understanding, but it rather sees it beyond the scope of intelligibility. Viewed “outside the grid of museal exhibition, outside the order of objects” (Brown, 2005: 5), a two-lobed nut is considered as a thing which essentially aids in understating the hardships experienced by people in Igboland. From this, one can assert that this kola nut is a kind of barometer through which the difficult existential conditions of Igbo men and women can be best accounted for.

For Abani, two-lobed kola nuts, as bad things, represent a threat to human life because they escape man’s control. Man cannot control objects that have become things. Man does not grasp the mystery that is concealed in kola nuts with two lobes because they are beyond his understanding. The idea that “We do not define kola” (Abani, 2004: 46) suggests man’s incapacity of controlling things. The fact that these nuts “are traced by a divine finger” (Abani, 2004: 60) adds to the power that is concealed in their lobes. And following this fact, bad things such as two-lobed nuts are uncontrollable by man because the significance they are laden with overreach his intelligibility. That is the reason why those who inadvertently or intentionally chew such a cursed nut may powerlessly endure the infamy and ill-fate inferred from it. Igbo people who munch a kola nut with two lobes are inclined to undergo a life of constant struggle (that of constant failures), with no possibility to get out of such a predicament by their own. Abani predicates that if kola nuts with two lobes harmfully influences people’s lives, this therefore means that they are not just mere fruits that they should not be taken for granted. They are nuts that are thought to be loaded with harmful potency with the proclivity to jeopardize an entire life and that of a community: “Things”, in a hyperbolic rhetoric Bill Brown posits, “have the power to wipe out an entire city” (2015: 40). Thus, Abani is eager to demonstrate that in Igbo numerology, the coded language ‘spoken’ by a kola nut with two hemispheres should be heeded because it “never lies” (Abani, 2004: 60). So, one only needs to be heedful of the numerological message suggested by such problematic nuts to avoid getting into trouble; as in the Eastern Nigerian worldview “[t]his number [two] holds the truth of the clan” (Abani, 2004, 24). But as for kola nuts laden with three lobes, they bear another meaning.

2. Kola Seeds with Three Lobes: The Embodiment of Liminal Fates.

The epigraphic study of Abani's *Graceland* suggests that in Eastern Nigeria, the three-lobed kola seed epitomizes liminal fates. According to Abani, such fates are on the turn: they describe a median or in-between stage in which some fates are on the threshold of a new development. In the in-between phase of failure and success, these hybrid fates suggest human fortunes that are taking a turn for the better. At issue is that a person with an ill-omen fate is never doomed forever, but that there is always a possibility to bring his complicated fate in a transitory period, in expectation of complete success. In Abani's novel, a sullied fate can experience a series of transient transformations. To set into motion a process of shifting the negative features of a person's life, a kola nut with three lobes should be brought along. In fact, after having fallen from grace as a result of chewing some kola seed with two lobes (*oji ifilifi*), there is always a way of putting someone's life in a liminal phase. In the Igbo divination, Abani seems to posit, offering up a three-lobed kola nut as sacrifice to the Igbo deities (at the behest of a witch doctor) can largely contribute to change malediction into a liminal phase in which evil is lessened, and good omen starts burgeoning. Abani contends that when a witch doctor (or 'dibia' in Nigeria) recommends an ill-starred person to offer a three-lobed kola seed to the tutelary spirits or God, this only aims to reduce his or her sufferings from hopelessness and pave the way for ray of hope. It is as if one went from setback to a promise of change. Through the epigraphs of *Graceland's*, one can read: "When the star marks a fork on the King's head, we have three. This marks the turn" (Abani, 2004: 82). This 'turn' can be understood as a positive possibility that lays in store for a disgraceful fate. A fate on the turn possibly indicates a destiny in a border zone in which failure is being overcome and success is in the offing. That is the reason why, it is assumed that "[w]hen a cotyledon is three, it signifies good omen" (Chidume et al, 2015: 52) in Igbo worldview. Here, 'good omen' does not hint at a life of plenitude, but it indicates just the onset of a positive process: an interstice, a passage between evil and good.

To Abani, what prevails here is the discrimination between objects and things in the light of thing theory. As it can be observed, such a nut is conferred with value when it is not viewed as an object. What should be emphasized is that a kola nut is differently viewed when it ceases to be just an object. In shifting to the status of a thing, the three-lobed kola nut is therefore in a liminal phase, in which it departs from objectification and tends to thingness. In illustration, "*things* is a word that tends", Bill Brown opines, "to index a certain limit or liminality" (2001: 4-5). A literal understanding of 'limit' or 'liminality' complies with the

Igbo science of numerology whereby the design of three lines imprinted on the kola nut marking a fork (which stands for an inverted three) designates a process through which one's life is on the turn. The allegorical interpretation of 'limit' or 'liminality', first hints at the kola-object changing statuses and becoming a kola-thing. At issue is that this tropical seed should not be apprehended according to the discourse of objectification, which designates it as an object. Kola nuts name something more than an object. They indicate something else, which is different from a simple object. Seen through the prism of thingness, the three-lobed kola nut "is not an object [...] and cannot be one" (Derrida, 1984: 126), it also does not answer for objects; but it "seems to name the object just as it is even as it names something else" (Brown, 2001: 5). Thus, the interpretation of kola nuts with three lobes should go beyond the province of objects and, more pointedly, it should seek to unearth the hidden insights concealed behind their façade. On account of this, the kola nut with three lobes does not exclusively name the fruit in its phenomenal aspect, but it also tends to name something else: humans' social condition.

Second, the allegorical interpretation of 'limit' or 'liminality' also reveals the social dimension of kola nuts. It means that as a thing, the kola nut (with three stripes) acts on someone's life by making it reach a threshold phase. In *Graceland* Abani contends that, the thingness of a three-lobed kola nut is established in Igboland only when it is assumed to influence the life of a social subject by making it get to a phase where his existential condition is put on hold (at this moment it is coming through hardships) prior to experiencing success. In being a thing, the nut seems to be endowed with the power of bringing a cursed life into a liminal state, into the 'doorway' to a life of abundance. Interpreting the language encoded within the three cotyledons imprinted on kola nuts alludes to Brown's overstatement of a thing in a "materiality-effect", which "most pointedly seeks to recast thingness and its apprehension within, and as, the domain of the social" (2001: 8-9). Here, the role of a kola nut with three lobes (or a thing) is to work on the life of Igbo people (or social subjects), to configure and shape the architecture of their social condition: "It [kola] defines us" (Abani, 2004: 46). In a similar vein, in the Igbo numerology, the thingness of a kola seed with three lobes on its apex aids in defining the fate of Igbo men and Igbo women. It thus makes their lives shift from the condition of despair and malediction to a moment of transit state. At this moment, evil is kept aloof, and ill omen is cleansed, bad luck is neutralized and good fate awaits to emerge. This situation is in keeping with Victor W. Turner's understanding of liminality as a moment "when the past has lost its grip and the future has not yet taken

definite shape” (1992: 133). Specifically to *Graceland*, one can say that in the understanding of liminality, the past loses its grip when ill fate is engaged in a process of transition between states, when bad luck is in a process in which shifting identities and dynamic change are celebrated. In its second phase, liminality entails that something else “begins its presencing” (Bhabha, 2004: 1) with a life of success that prepares to take shape. This in-between stage in which a fate is engaged is in fact a moment which “marks the turn” (Abani, 2004: 82); and enables people in this condition to “sing new songs” (Abani, 2004: 89) in expectation of a pleasant fate to occur. Taking into consideration the goodness in three-lobed nuts, the Igbo people use these fruits through eating or offering for improving their lives. The same holds good for nut with the maximum of hemispheres.

3. Four-Lobed Kola Nuts: Symbol of Good Omen

In Igbo numerology, the symbolism of number four conceals good fortune. That is the reason why in Abani’s *Graceland*, contrary to the two-lobed seed which typifies ill omen, and three-lobed nuts which symbolizes liminal fates, the kola nut with four lobes symbolizes good omen. This explains why, according to the Igbo numerology, this nut holds a recognized position among all types of kola fruits. If kola nuts with four cotyledons take precedence over all other kola nuts, it is because it heralds great achievements. Evidence to this doxa is revealed through this statement: “The four-lobed nut is the King nut. Rare, it is always a good omen” (Abani, 2004: 107). Included in the high praise for the nut with four cotyledons is the claim that it is akin to a magic wand which helps to ward off bad luck. It helps to restore and purify a destiny that has long sunk into the abyss according to Igbo people. The four-lobed kola nut is also likened to an artifact that positively changes one’s life overnight, from liminal phase to complete success. Not only do four-lobed nuts help to lead one’s business to accomplishment but they also facilitate people’s rise to fame. That is the reason why ill-omened people, whose efforts to know success still remain vain, used to offer up such nuts as sacrifice to the Igbo deities or the caring spirits of ancestors in order to know achievement. The nut deserves the appellation of king nut or good omen because the four lobes on its apex seem to be “spread like child’s smile” (Abani, 2004: 107). Here, the way a child’s smiling mouth communicates happiness, pleasure, favor or amusement, the same way offering up a four-lobed kola seed positively and qualitatively transforms the fate of a petitioner. In this context, one can rightfully posit that the king nut is “indicative of acceptance by gods in Igboland” (Chidume et al., 2015: 52). So, if a petitioner offers a four-lobed seed, his sacrifice

meets the acquiescence of tutelary spirits and is readily accepted. This makes him or her achieve things that he or she previously could not do.

What is more, Abani observes that the positive influence of the quadrifid kola nut on people's life is predicated upon the vitality concealed behind the number four. It "is also the number of energy pocket" (Abani, 2004, 107). At issue is that in the Igbo numerology, the four lobes on a kola nut is the determining factor of the successful economic and social architectures of individuals. This specifically indicates that the more lines on a nut, the better the walk of life and talents (assets) of those offering it as a sacrifice to the gods. The epigraphs of the novel reveal that the more lobes on the kola nut Igbo people choose, the more energy pockets they have, "thus the richer [...] their life-walk" (Abani, 2004: 80). And given that "[f]our is the highest number" (Abani, 2004: 70) in Igbo numerology, it stands to reason that a person who offers it therefore meets with success. Owing to number four, a fate which was in a liminal phase is shot to success and elevation overnight. Thanks to number four, a life which had come to a stagnant condition subsequently experience a rip-roaring success. Likewise, through the vitality within a four-lobed kola nut, the vain trials of a legendary loser may be replaced by successful achievements. Someone who used to fail in every undertaking can become successful because the more energy pocket in this nut he offers to ancestral deities, the wealthier his walk of life.

Furthermore, Abani observes that assuming that the kola seed with four lobes acts upon human life alludes to likening it to a thing. Under such circumstances, the kola-thing is not to be compared to the kola-object, the very basic expression of this tropical fruit. In this line of thoughts, the quadrifid (with four lobes) kola nut should not be viewed through the prism of an object, but through that of a thing which is richer and more loaded with significance. This amounts to likening four-lobed nuts with Viktor Shklovsky's concept of 'ostranenie'. In Nicholas O. Pagan's contention, this notion means "making strange, estrangement or defamiliarization" (2015: 29). Specifically in *Graceland*, 'ostranenie' hints at the paradigmatic change that occurs in kola as an object which becomes a thing, that is, a nut that ceases to be an ordinary fruit and becomes strange and defamiliarized: "outside the order of objects" (Brown, 2005: 5). The four-lobed kola seed attains the status of ostranenie because it is not exclusively seen in its "thing-being¹" (Heidegger, 1971: 31) when it is left to 'speak'

¹ This situation occurs when we refuse to interpret a thing, to give it all its semantic understanding.

a social language, that is, one which gives a semantic interpretation to Igbo people's lives, with an emphasis on their constant struggles and social well-beings.

With reference to the matter being considered above, one can posit that Abani holds a brief for the contention that a kola nut with four cotyledons is loaded with significance and information about people's lives. The social bearing of this fruit is hopefully emphasized through this locus: "The number of lobes, determined by the line running across the kola nut's apex, determines what kind of person the petitioner is" (Abani, 2004: 60). The number of lobes on a kola nut determines the salient features of the personality of an individual. This means that through the kind of kola nut a person offers as sacrifice, one can easily guess what the existential condition of this person looks like. Following this, it stands to reason that in Igboland, one does not need to seek information about someone's life. One just needs to glance at the kind of kola nuts he or she chews or sacrifices to get holds of his or her personal features or ambitions. Specifically in *Graceland*, Abani observes that a rich person who always chews or offers four-lobed kola nuts can easily be recognized as someone who intends to maintain his or her economic prosperity.

Germane to the sociology of objects is the collapse of boundaries between things and social subjects that seems to be suggested by the epigraphs of *Graceland*. This is to be read through the following statement: "We are all seeds, we are all stars" (Abani, 2004: 34). At issue here is that Igbo people are all kola nuts (seeds) and all lobes (stars) because of the interaction existing between them and things. For Abani, man-thing intimacy is so strong that there should be no relational opposition between them. In thing theory, there is no binary opposition between humans and meaningful objects; there is no dichotomy between society and things: the thingness of objects entails that the boundary that sets humans and kola nuts with four lobes apart collapses. In clear terms, thing theory comes into being when we engage in the depersonalization of humans and the socialization of things, which paves the way for the collapse of frontiers between the human and the non-human. In echoing this coalescence, Cornelius Castoriadis pens that the "'thing' and the 'individual', the individual as 'thing' and as the one for whom there are indubitably 'things' are [all], to begin with [...] dimensions of the institution of society" (1987: 332). Specifically in *Graceland*, the hierarchical relation between the Igbo and four-lobed kola nuts is overcome. And that is the reason why, in Igboland, social subjects are akin to things in the same proportion as things are likened to human beings. And all this dynamics is possible only if four-lobed kola nuts, as token of good

omen, are assumed to have the power of positively influencing the social context and the life of Igbo people.

In Igboland, all men and women hold in high esteem nuts with four lobes compared to all other kinds of kola seeds. For Abani, such a preference for this kola nut is predicated upon the positive energy it radiates and the unprecedented blessing it provides. So, among Igbo people, received wisdom has it that those who seek to be blessed by God and heavenly forces need to chew or offer up kola nuts with four lobes on their apex: “The four-lobed nut is the King nut. Rare, it is always a good omen” (Abani, 2004: 107), the epigraphs of *Graceland* illustrate. This entails that to be endowed with particular or special abilities other people do not have, to be protected by God and to luckily be granted with a good economic condition, Eastern Nigerian people irremediably use kola nuts with four lobes. The following insight best illustrates this contention: “Four lobes in a kola are counted as a blessing (Duru, 2005: 209). In actual fact, the four-lobed nut is counted as a blessing because eating or offering it as sacrifice is often seen as a good omen. Even in social events, marriages or naming ceremonies to name only a few, those who chew four-lobed nuts during kola nut ceremonies or rites are assumed to be blessed. In other cases, those who take part in social events where such blessed kola nuts are shared and eaten are thought to be sanctified: “When there are four lobes, those present² will be blessed in all aspects of life” (2005: 209) according to Maureen Chinyere Duru.

Conclusion

Through this paper, Abani emphasizes the seminal role that things play in social life through numerology. The study of numbers predicates that kola nuts with two lobes negatively act on people’s life. To conjure up the evil in such nuts, people usually use three-lobed kola nuts because they have the power of changing ill-omened fate into in a threshold state: the doorway to a life of promising abundance. This interbeing or in-betweenness is called “rhizome” (Deleuze and Guattari, 1980: 386). Over all else forms of kola nuts in Igboland, the one with four lobes is highly considered because it is assumed to shift a fate on the turn to a life of success and achievement.

In emphasizing the influencing power of kola nuts, Abani intends to evidence that in the worldview of many African people, there is a strong connection between man and his environing world. There is not much dichotomy between man’s life and that of inanimate

² This takes place during a kola nut rite in which kola nuts are distributed among Igbo people

things. Furthermore, some events that occur in man's life can be accounted for by deeply analyzing some elements that are to be found in nature. So to speak, nothing is to be cast aside; nothing should be hailed as worthless. All objects are endowed with unsuspected meanings that can help man to understand some ambiguous sides of his life.

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