

## Fertility in Flora Nwapa's fiction : case of *One is enough*

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**Abstract:** In this article, the purpose has been to research on the special man mentioned in Flora Nwapa's *One is Enough*. To carry out the research, the article has been divided into three parts. In the first part, entitled the barren woman's relationship with her in-laws, after the investigation related to this part, it has been found out that the barren woman is mistreated by her in-laws because of her incapacity to conceive. As for the second part whose title is the relationship between the barren woman and her husband, at the end of the scrutiny, it has been discovered that the barren woman is mistreated by her husband because of her barrenness as well. In the fourth part, the scrutiny has been to find out the special man divined by the native doctor, at the end of the investigation, it has been brought to light that the special man was the young priest Mclaid since he made Amaka pregnant.

**Keywords:** Fertility, infertility, barren woman, dibia, native doctor

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### I- Introduction

In a human's life, one of the main purposes of getting married has mainly been to procreate. Thus, when a husband and wife are unable to have children, they are eager to find out what prevents them from giving birth. As causes of barrenness are most of time beyond the human circumstances, some people go hospitals mostly in the Western World whereas in other places, such as Africa, people tend to consult medical doctors as well as native ones. Likewise, in Flora Nwapa's *One is Enough*, the issue of fertility is being raised since the main character called Amaka witnesses infertility when she gets married to Obiora. When a native doctor also known as a dibia in Igbo language is consulted to know what prevents Amaka from conceiving, the dibia argues that she can reproduce but she needs a special man. In taking into account the expression special man, through this article, the bottom line is to shed light on the special man who can make Amaka pregnant according to a dibia.

However, this work cannot be exhaustive without tackling a literature review. The purpose of the literature review is to display some of the works related to the issue under scrutiny in order to show the pertinence of this work as far as fertility is concerned. As matter of fact, when it comes to scholars who have dealt with fertility, there are several among whom :

There is the trio :Longjam Bedana, Sangeeta Laishram and Moirangthem Priyobrata Singh. In their article entitled '*Impact of Christianity on African Women in Buchi Emecheta's Novels*', tackling the place of the barren woman in Buchi Emecheta's *Joys of Motherhood*, these authors have argued that the sterile woman is considered as an outcast because of her incapacity to reproduce. As having children is what any human being longs for, the barren woman opts for being the worshipper of the traditional goddess to gain fertility.

Makusu Norma, in her work entitled '*The Position of a Barren Woman in African Society with Special Reference to the Folktale Unyumbakatali*', portrays the mistreatment suffered by a barren woman. Unlike the precedent article written by the trio, this one states that besides men who usually illtreat infertile women because of their

barrenness, fellow women mistreat barren women as well. Consequently, the folktale Unyumbakatali asks human beings to stop mistreating infertile women because of their incapacity to procreate.

In addition to the articles above, the issue of fertility has also been dealt with by other scholars namely Philip Teg-Nefaah Tabong and Philip Baba Adongo in their article entitled '*Infertility and childlessness : a qualitative study of experience of infertile couples in northern Ghana*'. In this study, its authors have discovered that infertile people undergo stigmatization as well as mockery because of their incapacity to reproduce. Besides the findings above, the authors call for the improvement of sanitary cares that can boost fertility in order to eradicate this ordeal women undergo because of their barrenness.

Through this work whose title is : '*God had something else in mind : Family, Religion and Infertility*', its author Patricia K. Jennings tackles various ways that infertile women opt for while in search for reproduction. Jennings posits that religious women, opposed to ART(an organization in charge of technological assisted reproduction), may not rely on RESOLVE (a national consumer advocacy group whose stated mission is to provide education and emotional support to infertile couples). Consequently these religious women go local treatments. Some women mostly the non-religious ones decide to adopt children in case their treatments related to fertility fail. Although the article states the avoidance of RESOLVE by religious women, it undercores the crucial role RESOLVE plays in providing barren women with the information related to fertility.

In this article entitled, '*Suffering Infertility : The Impacts of Infertility on Women's life in two Nigerian Communities*', its writers : Ulla Larsen, Marida Hollos, Oka Obono, and Bruce Whitehouse deal with two issues. The first is the comparison of consequences of childlessness and subfertility on the lives of women in two communities and the second issue is to examine the lives of childless women and lives of subfertile women within each community and compare them with the lives of fertile women. Concerning the first issue, findings argue that childlessness and subfertility would have more serious consequences for women in Amakini than in Lopon. As for the second issue related to the comparison of three categories of women(childless, subfertile and fertile ). In Amakini the lives of childless women are worse than those of subfertile. In Lopon, childless women are more likely to end up in a polygamous marriages than fertile women.

The completion of this article will be carried out through the exploration of the sociological approach. As for its plan, the study is divided in three parts. In the first part, the investigation will focus on the barren woman's relationship with her in-laws. In other words, is the barren accepted by her in-laws ? in the second, the scrutiny is centered on the relationship between a barren woman and her husband to know if in spite of her barrenness, the woman enjoys love from her husband. In other words, Is the barren woman accepted by her husband despite her incapacity to reproduce ? In the third one, the task is to delve into the novel to discover the special man who can make Amaka pregnant divined by the native doctor also known as a dibia.

## **II- Barren woman's relationship with her in-laws**

Whenever two people live together as husband and wife, in-laws still have a role to play in their couple life, mostly in Africa. As a matter of fact, In-laws can intervene in case of barrenness or misunderstanding between two partners to make either peace or trouble. As a result, how is a barren woman viewed by her in-laws ? is the barren woman accepted by her in-laws ?

As fertility is the cornerstone of a couple life in Igbo society, when Amaka witnesses difficulty to conceive while married to Obiora, she goes to her mother-in-law's place early in the morning. As soon as she gets there, she reacts as follows to Obiora's mother :

*Amaka was not sure what her offence was but her mother-in-law had been so rude to her the night before that she'd been unable to sleep. So, at six in the morning, she had decided to apologise to her mother –in law for what she did not quite know.*

*'Mother, forgive me, 'she heard herself saying. 'It will not happen again. I should not have replied to what you said. I am very sorry. Mother. Please, don't throw me away, mother.'* ( O. E, 1)

This passage displays the fact that barrenness worries any women who cannot give birth as well as her in-laws. On the one hand, Obiora's mother is not in good terms with Amaka because she cannot conceive. On the other hand, Amaka goes to apologise to her mother-in-law for fear to be divorced. Even if Obiora's mother did not tell her why she was rude to her on the eve, Amaka knew that her incapacity to procreate would entail a divorce between her and Obiora. As prevention is better than cure, Amaka goes to her mother-in-law instead of waiting for the worse to happen in her couple. In acting in this way, her reaction could either delay or prevent the divorce.

Besides what has been stated above, Amaka kept on talking to Obiora's mother on that day in the following terms :

*'Oh, my God !' exclaimed Amaka. 'It's getting more and more difficult. Mother,' She finally went on. 'You have known my plight. It's not my fault and ...'*

*'It's my son's fault then,' the mother said.*

*'I didn't say it was your son's fault either. It is fate. Fate is playing tricks on me. Fate is unkind to me.'*

*'And so my son should suffer, should continue to suffer because of your ill-luck, because of your stubbornness, because of your stupidity, because of your ...'*

*'I am not saying so. I merely...'*

*'All I am saying is that you should give me time. ...' ( O. E, 3)*

Through this passage, Amaka can clearly tell that although her mother-in-law did not mention the issue of barrenness to her, Obiora's mother already held a grudge against her because of her incapacity to conceive. As a result, Obiora's mother argues that Amaka is the cause of the suffering Obiora is going through. In saying this, Obiora's mother nearly wishes a divorce between her son and Amaka. Thus, to avoid what is about to occur to her, Amaka asks Obiora's mother to give her time so that Amaka finds a solution to her barrenness. The argument between Amaka and her in-laws caused by barrenness did not stop at this conversation above, Obiora's mother had what follows to say on the same day :

*'My son's wife, you are a liar. You are a miserable and poor liar. I am sorry for you. Now listen to me carefully for I have had enough of your nonsense for a long time. Why are you apologising to me ? I don't need any apology. You think you are clever. I am cleverer than you are and all your friends who come here, eat my son's food and talk ill of him behind his back.'* (O.E,5)

In reading this extract, one can tell that it brings to light Obiora's mother's impatience vis-à-vis Amaka's plight. To express her disappointment, she goes further. As a matter of fact, she calls Amaka names. She argues that Amaka is worthless. Albeit Amaka knows well that she cannot conceive, Amaka says that there will be a solution to her barrenness. Consequently to quell Amaka with her false claims, Obiora's mother tells her few home truths by calling her a liar.

As the barrenness is something that nobody would wish to happen in his or her family, Obiora's mother had what follows to say to Amaka because of her incapacity to reproduce :

*'Whether you hear or not, it will end today. Everything will end today when I finish with you. The hold you have on my son will end today. Do you hear me ? I have waited for six years, and I cannot wait for even one day more. Didn't you see how I hushed up Obiora when he came in to interfere ? He is a stupid son. Sometimes I wonder whether he is my son. But I know he takes*

*after his useless father, making a lot of fuss without backing his fuss with action. If my son heard me, if he listened to me, his house would have been full of children by now(O.E,13)*

Through this extract, one can realize that Obiora's mother has lost patience. As a matter of fact, she wants Obiora to divorce Amaka because of her incapacity to conceive after six months of marriage. She posits that Obiora has lost his time by being married to Amaka. If Obiora is childless, it is due to his own fault. If Obiora followed her advice, his house would be full of children. The mistreatment women suffer because of their infertility has been portrayed by several authors apart from Flora Nwapa.

In fact, researching on the ill-treatment barren women suffer in marriages because of their incapacity to reproduce, in their article entitled : 'Infertility in Sub-Saharan Africa: A Woman's Issue for How Long? A Qualitative, Review of Literature,' Nathan B. W. Chibatata and Chikondi Malimba reported what one of their female informants had to say while sharing her bad memories due to her incapacity to procreate in marriage :

*"... I do not want to be any near my husband's relatives just because they will subject me to all sorts of insults ... They cast all sorts of things at you that can even make you kill yourself." (p.99)(Woman participant, infertile)*

Through this woman's words, one can tell that to be barren in her society is tantamount to be an outcast. As a result, a barren woman is her in-laws' target. She is subject to mistreatment because she cannot give birth. Besides the statement which has been displayed by the female informant above, most women undergo illtreatment because they cannot conceive as well. That is the case of the following statement by a woman who shares the bad experience any woman undergoes when she cannot conceive.

*"It is us, the women who are worried with infertility just because of the pressure from society that come to us. So we go and seek for help. Husbands may not want to go for medical attention even though at times the problem could be with them but you still have to do something." (p.100) (Woman participant, infertile)*

In the passage above, this woman indicts men for their bias in disfavour of women in case of infertility in their society. She states that whenever there is incapacity to procreate in a couple, the woman is always the one to be blamed for. In acting in that way, men ignore the option of consulting a medical doctor in order to discover what might be the real cause of infertility in a couple. They treat women as scapegoats in case of barrenness within a household. Besides the authores above, the ordeal the barren women undergo because of their incapacity to procreate has also been quoted by Dorcas Ofosu-Budu and Vilma Hanninen in their article entitled : *Living as an infertile woman: the case of southern and northern Ghana* as follows:

*"Some people pass comments ... they can say for example, there are stones in your stomach ... and if you don't go and remove the stones, you can never give birth ... meaning you are sick, so if you don't go and treat yourself, you can never give birth ... people who claim to like you say those things to you, and others will also insult you indirectly, saying that you have placed things in your body ... say family planning pills ... so both men and women stigmatize (someone) especially when they are aggrieved with the person".*

Through the passage above, one can notice that the barren woman is worthless in her society. As a result, she is the laughing stock of the society regardless her walk of life because having children is the prerequisite of respect in her society. Thus, whether she is rich or poor, to be respected she has to procreate. In case a woman is unable to reproduce, People feel free to call the barren woman names.

After the analysis of this section entitled barren woman's relationship with in-laws, it has been discovered that the woman does not enjoy any loving atmosphere with her in-laws. In fact, because of her barrenness, the woman is mistreated by her in-laws. She is considered an outcast. Consequently, in-laws call the barren women names.

After the scrutiny of the relationship between the barren woman and her in-laws, in the following part, the task will be to investigate the relationship between the barren woman and her husband.

### III- Barren Woman's relationship with her husband

When a woman and a man live in a couple life, one of the main purposes is to procreate. Thus, in case of the two partners cannot reproduce, things may fall apart between them. As a result, what is the barren woman's relationship with her husband in Flora Nwapa's *One is Enough*?

At the beginning of Obiora and Amaka's marriage, Amaka enjoyed loving atmosphere. However, when Amaka started witnessing difficulties to procreate, there was a change in Obiora's behaviour toward her as follows :

*Obiora's mother went away later in the morning without another word with Amaka. Obiora in turn looked unhappy and when Amaka asked why he was so unhappy, he hushed her up.*

*'What does my being happy or unhappy mean to you ? Why won't you leave me in peace ? You want me to bare my heart to you. You'd want me to tell you how my heart beats if I knew. Woman, enough is enough. I am going to work.'* (O.E,18)

This conversation between Obiora and Amaka shows that infertility entails misunderstandings within a couple. Thus, Obiora, who used to love Amaka, retorts her lover because she cannot procreate. Consequently, Obiora does not want Amaka to care about him anymore. This hatred that has been caused by barrenness can lead to a divorce in the couple. Thus, since Obiora's reaction has been shocking to Amaka, she seizes the opportunity to ask him some of the things that have been said to her by Obiora's mother in the following terms :

*'Obiora, she said certain things to me which made no sense to me. Why did you never tell me you had taken another wife ?'*

*Obiora looked uncomfortable. 'I have just married her recently.'*

*'But you have two children by her.'*

*'Yes.Well, what was I to do ? Remain childless because my wife is barren ?'*

*'Why didn't you talk to me about it ?'*

*'Because I knew you'd oppose me and react just like you're doing now.'* (O.E, 18)

In the passage above, one can tell that infertility in a couple pushes partners to behave in the way they should not. As a matter of fact, because of Amaka's barrenness, Obiora, who has been hitherto faithful to his wife, has betrayed her. He has found himself a mistress with whom he has had two children. When Amaka asks him about the issue, Obiora says that he has had two children by another wife because of Amaka's infertility. He cannot remain childless because his wife is incapable of fulfilling her duty of motherhood. Having entailed unfaithfulness in the couple, barrenness has worsened things in the household. Consequently, infertility has caused disrespect within the couple.

As Amaka realises the negative change in Obiora's behaviour, she decides to remind Obiora of her contribution for his wellbeing. Something Obiora never mentioned to his mother. Thus, Amaka states as follows :

*'All right, leaving that for one moment, why did you not tell her about the car ? You should have told her that I purchased the car with my hard-earned money for our comfort, but especially for your comfort. I thought you could have told her that if nothing else. I did not want to mention my intervention in the ministry because that was not concrete enough. Anybody could claim that he helped you out of your trouble. But I was particularly upset about the car. If we must wash*

*our dirty linen in public, we must not hide anything. All our underwear should be publicly washed in the open and I mean it.' (O.E,18-19)*

Through this passage above, it is obvious that the incapacity to procreate can put a marriage in difficulties. Thus, Amaka, who used to hide any favour she did for her husband from anybody, wants her mother-in-law to know it. Amaka wants Obiora's mother to know that even though she is barren, she deserves respect for the good she has done for her husband. In fact, when Obiora's car broke down, to prevent her husband from suffering, Amaka bought a car for the former with her own money. Something that any woman would not do for her husband. Amaka's contribution to Obiora's wellbeing did not stop at purchasing a car for him, she did other things. She also intervened at Obiora's workplace when his job was in danger because Obiora misbehaved at his work. As Amaka has also played the man's role in the couple when it comes to financial means, Amaka demands Obiora to tell her mother her financial contribution in the household.

As a result, when Obiora left after their quarrelsome conversation, Amaka reacted as follows :

*Amaka remained where she was like a statue. That was not her husband talking to her. That was a stranger voice inside her husband. There was a demon, or rather demons talking through her husband. What Christ said about demons in the New Testament was correct. When a man was out of balance, it meant that evil spirits had entered the man, and had played havoc with him. No, that voice was not her husband's voice, Obiora. (O.E,20)*

Here, it is obvious that children are so important in a human life that when a couple cannot reproduce, the two partners are at loggerheads. Something that should not happen in a couple. Amaka became perplexed because the way her husband behaved was strange to his behaviour. The mention of demons by Amaka is not at random. According to Amaka, Obiora is possessed by the evil power that pushes him to behave in a strange way. Thus, it might be an evil spirit that prevents Amaka from conceiving and at the same time making Obiora violent toward her.

After the investigation related to the relationship between the man and the barren woman, it has been found out that if woman cannot conceive, there are several of negative things that happen to her. First the man does not respect his wife any more. Second he rejects his wife. Third, the man cheats on his wife in order to find a woman who can give him children. As stated in the introduction, In the following section, the scrutiny will be focused on the search for the special man mentioned by the dibia.

#### **IV- Quest for the special man**

As Amaka went to consult a native doctor to know what prevented her from conceiving, the native doctor divined for Amaka as follows : '*...The woman made a thorough examination and told her that she would bear fruit, but she needed a special man to make her do so. (O.E, 22).* Following the need for a special man to make Amaka pregnant stated by native doctor also known by a dibia, as Amaka and her mother were eager to know the cause of Amaka's infertility, they went to consult another dibia. As soon as they arrived at the native doctor's place, the latter reacted as follows :

*I am glad that you have left your husband, she began. He would not have given you a child. It is not your fault, it is not his fault either. You are just not compatible, that's all. Your case is a difficult one, nevertheless, because you haven't had children before this new wealth of yours. Again it is not your ....(O.E,87)*

This female dibia's divination has brought everything to light as far as the cause of Amaka's infertility is concerned. By arguing that it is neither Amaka's fault nor Obiora's one, the native doctor posits that the couple is not to be blamed for barrenness. As a result, Amaka's plight has been caused by the Woman of the Lake. Amaka has been chosen by the Woman of the Lake as her worshipper. The Woman of the Lake's presence has been detected by the mention of new wealth. As a matter of fact, according to Igbo society mainly in Ugwuta, whenever



a woman is rich but childless, it is a hint of a swop between the Woman of the Lake and her worshipper. In other words, if Amaka does not reproduce it is because there has been a pact between Amaka and the Woman of the Lake. The pact through which, the Woman of the Lake gives Amaka riches and in turn she denies Amaka fertility.

As it has been revealed that the cause of Amaka's barrenness is her relationship with the Woman of the Lake because Amaka has been chosen as her worshipper, who is the special man capable of overcoming the Woman of the Lake's power to make Amaka pregnant ?

After her divorce with Obiora due to her infertility, Amaka went to Lagos in search for a better life. Once in Lagos, Amaka was introduced to ,Father Mclaid, a young priest who later helped her to get a business contract. As Amaka was doing business, she dated the young priest. After a couple of time, Amaka felt a change in her body and she had a talk with her Nany as follows :

*'I have not had a period since that last one in Onitsha. So...'*

*'So you are to take it easy and stay in bed and excite yourself too much, and...'*

*'Oh, Auntie, but...'*

*'My advice is this, see no one until you have missed it for the third time. Then go and have a urine test. If you are pregnant, it will show in your urine. God works in very mysterious ways, my daughter....' (O.E,99)*

This conversation between Amaka and her Nany was a haringer of Amaka's pregnancy. In fact, she started to notice that she had lost her period. As losing the period is a presage of a pregnancy, Amaka thought that she could be pregnant. Besides the changes that occurred on Amaka's body, Nany argued that God works in very mysterious ways, my daughter. Nany's mention of God while talking to Amaka was not at random. As a matter of fact, Amaka's Nany could feel in her bones that the solution to Amaka's infertility could come through God. In other ways, Nany knew that God was the only one who could open Amaka's womb. Consequently, Amaka's relationship with, the man of God, Father Mclaid wiped away the Woman of the Lake's evil power that had possessed Amaka. Thus, one day, when Father Mclaid came to visit Amaka at night, the two lovers prayed God in the following way :

*He had the key to the house. He opened the door hesitated, then went into the bedroom. Amaka was kneeling in prayer. 'My God, ' he whispered and knelt beside her. He said a Hail Mary, prayed with her in his heart and sat down beside her. He was bent on spending the night with her for the first time in their relationship.....' (O.E,99)*

The fact that Amaka prays with Mclaid is almost a solution to Amaka's infertility. To pray with a priest is to be in direct communion with God. As it is mentioned in the Bible in Luke chapter 10 from verse 17 to verse 20 :

*The seventy-two messengers returned with joy and said, 'Lord, even the demons submit to us in your name.'*

*He replied, 'I saw Satan fall like lightening from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy ; nothing will harm you. However, do not rejoice that spirits submit to you, but rejoice that your names are written in heaven.'*

By taking into account these verses mentioned above, one can realize that as Father Mclaid is a man of God, demons submit to him wherever he goes. As a result, even in Amaka's ordeal, without being aware of the devilish power around him, Father Mclaid's presence drives the Woman of the Lake's spirit away from Amaka in order to make her fertile. The Woman of the Lake's spirit is the enemy and considered to be the disciple of Satan. This Woman of the Lake's devilish power has been denounced by several religious singers in Nigeria. Among the

religious singers who have indicted the Woman of the Lake because of her wrongdoings in people's lives, there is Patty Obassey. She released a song entitled 'Nwamamawota' whose translation in English is :Mammy Water's child. In the song, Patty Obassey states what follows :

*Mamawota bu mmuo ozi a churu n'igwe*  
*O gaa n'osimiri gaa wuo ala eze ya*  
*Kpaba nkata choba onye o ga-elo*  
*I bu ngwa olu mamawota?*  
*Gaa m n'azu nwamamawota!*  
*Mammy water was an angel banished from heaven*  
*She went to the sea and built her kingdom*  
*And started scheming for whom to swallow*  
*Are you mammy water's instrument?*  
*Get behind me mammy water's child ! (Eko, Ogu, Oko:176-78)!*

Through this song, its composer, Patty Obassey, asserts that the Woman of the Lake far from being a good doer, she is a wrong doer. In other words the Woman of the Lake far from being deity that contributes to her worshippers' well-being, she is a representative of Satan that provides whoever is her worshipper with sufferings, misery and so on. Consequently, she asks the Woman of the Lake's devotees to quit that life and join Jesus who is the true saviour of humanity. This is because they will never find the solution to their problems if they keep on believing in the Woman of the Lake.

After dating the young priest, Amaka got pregnant and her mother expressed her joy praising the Lord as follows :

*May God's name be praised, my daughter. God has wiped away my daughter's tears. God has glorified my daughter. Enemies are ashamed. God will be with my daughter and she will have the baby in peace. (O.E,99)*

One more time, the mention of God's name by Amaka's mother depicts the manifestation of God's power in Amaka's fertility. Amaka's ability to conceive has been provided by God through the priest's presence in her life. Since what God has provided, nobody can take it away, Amaka gives birth as follows :

*'Congratulations. You have done it. Twins , two boys...' Amaka looked at the doctor in utter confusion.*  
*'Yes, you have done it. Two lovely boys, ' the doctor said.....(O.E, 112)*

The twins' birth depicts God's intervention in Amaka's life through her relationship with the priest Mclaid. In other words if Amaka did not have a love affair with Mclaid, her fertility would not be possible. Thus, the special man mentioned by the native doctor is Father Mclaid. He is a special man because being a priest, he is a representative of God on earth. He is an intermediary between Heaven and Earth. He is the bridge between Christians and the almighty. As a result, Christians have to confess with him so that their sins have to be forgiven by God. He exorcises demons from human bodies. He has the power to intercede for someone to God and change the latter's life positively. It is for this crucial role that priests play in the human life that they are also known as a reverend father.



After the investigation related to the special man, Father Mclaid has been found out as the special man mentioned by the native doctor during her divination. This discovery has been possible by the fact that he is the one who has made Amaka pregnant as well as the role a priest plays in the human life.

#### V- Conclusion

In conclusion, through this study, the purpose has been to delve into Flora Nwapa's *One is Enough* to discover who is the special man that makes Amaka pregnant as mentioned by the native doctor. The investigation has been carried out through sociological approach.

To carry out the task, the work has been divided into three sections. The first part has been entitled the barren woman's relationship with her in-laws. The concern of the part has been to find out whether despite her incapacity to conceive, the barren woman is treated fairly by her in-laws. After the analysis, it has been revealed that the relationship between Amaka and her in-laws has been overwhelmed by the mistreatment suffered by Amaka.

The second part is the relationship between the barren woman and her husband. The aim of the section has been to investigate the relationship between Amaka and her husband to know if in spite of her barrenness, Amaka is loved by husband. At the end of the scrutiny, it has been brought to light that Amaka's difficulties to conceive has spoilt the couple's loving atmosphere that existed from the beginning.

In the last one entitled quest for the special man, the goal has been to know the special man, divined by the native doctor, who should make Amaka pregnant. At the end of the investigation, it has been discovered that the special man is the young priest Mclaid. He is the special man because of his divine power. As a matter of fact, as a priest is the disciple of God on earth and the Woman of the Lake is the disciple of the Satan. Since God has power over Satan, Mclaid's presence in Amaka's life has driven the Woman of the Lake away from her. As a result, the priest has been able to make Amaka pregnant.

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