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In the wisdom of women, there equally lays it folly. Achebe's Dead man's path portrays a cultural clash between a headmaster who wants to bring his school up to modern standards and the villagers who follow animistic beliefs. Michael Obi, the new headmaster wants to beautify the outside of the school and equally improve the educational standards.

Michael aspirations and hopes are fulfilled owing to his appointment as the headmaster of Adume central school in January 1949; the enthusiasm which he receives this news and his burning passion to perform his responsibilities drives him to a supernatural clash between him and the metaphysical. The misplacement of reality and enlightenment is what destroys humanity. The significant of the priest's words and the outcome of Obi's dogged headed decision is synonymous.

"What you say may be true" replied the priest, "but we follow the practices of our fathers. If you response the path we shall have nothing to quarrel about. What I always say is: let the hawk's perch and let the eagle perch.

The words of priest let hawk perch and let the eagle perch is highly significant. Man can only battle with the physical but can never contend with the metaphysical. The priest word admonishes Michael to go ahead with his establishment and enlightenment practices but should equally allow the path open

hence equilibrium is reached. However, Obi doesn't pay heed to this; he meets his downfall just like the Igbo adage that says that one battles with his Chi will soon walk down the way of his ancestors; Obi's idealism drives him to calamities; his grand visions of making his school a modern exemplary, progressive institution is given to the consequence of his unguided Zealousness; a woman dies during child birth, this is the gods vengeance over humanity for blocking their paths in the name of educational enhancements. Hence the whole village is fixed in state of pandemonium because of the misfortune. Two days later the hedge surrounding the school, its flower beds, and one of its buildings lie trampled and in ruins-the villagers attempt/embark to appropriate the ancestors whom Obi's fence his insulted. After this, his supervisor issues a report on his incident and Obi's dismissed.

Ruben Onyishi's clash of Divinity portrays the clash between the entire Imobi over Omaba masquerade and Christianity. It was believe indoctrinated and engrafted into the consciousness of the Imobi woman that their participation in the Omaba festival was highly restricted and during the five-month stay of Omaba, any woman passing would indicate by shouting onyenye, nnekwuoku meaning a woman, a hen, was passing, otherwise, if she saw the nakedness of the masquerade she would die. The story of Nkemjika was an example of the woman that faced the wrath of the gods disobedience.

Oliefi Dioka (a member of Ogonuke spirit) was betrothed to Nweze Agaba at the age of two, during her pregnancy she suffered all manner of ailment and

which was investigated to be proved that she is a spirit inform of a human. Humanity avenge for divinity is seen when Nweze Agaba her husband is required to revive his dead wife's spirit by going to the Imama River at the first cock crow to shoot the returning spirit of his dead wife.

The clash of humanity avenging for divinity was purely seen when Reverend Dinma set out a church program which was attended by 50 men and two women of Assemblies Divine church Imobi. The program was set to interrupt the return of Omaba to the spiritual abode. Here two women saw the nakedness of Omaba spirit which was forbade by the tradition, the masquerade members wanted to avenge for Omaba but was later discouraged by one of them who gave the point that they should allow the gods to fight for itself. Reverend Dinma the pastor of Assemblies Divine church never tolerated any form of Religious syncretism.

Zeus Nweze Agaba's son returned to his land only to joint the Assemblies Divine church Imobi which brought disappointment to both his family and villagers Zeus was summoned to explain why he had to join the Assemblies Divine church Imobi in which he awakened them to the fact that if Omaba had powers as a god they claimed it was, it should be able to avenge itself, can humanity avenge divinity? Why then should we fight for it? Omaba should avenge itself on any wooing done to it by the people you point at.

The rumor that Zeus died few days in a car accident few days after he was being summoned and his friend Mathew on his way from the condolence died too, this trauma kept the people of Imobi in great shock which kept the whole village

on the question, how come it that Mathew died on his way back from the condolence visit to his family, Mathew choose to pay n the head of his living son? Was it nemesis? Was the God of Zeus so alive he would hoist his enemies in their own petard with such a great force of immediacy? He was quiet and pensive meanwhile Zeus is not dead.

In summary the traditionalist believed that anyone who attends Assemblies of Divine is as good as dead and at the other hand the Christians who attends Assemblies of Divine saw the traditionalist s being blind and unworthy. The traditionalist in vengeance stigmatizes the Christians and denies them some rights in the villages, while the Christians in vengeance for God never tolerated any form of religious syncretism and never participated in any traditional activity/ceremony. At the end of every misunderstanding and dispute between the traditionalist and the Christians forgiveness, mutual understanding and change of religion by most traditionalist in Imobi.