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Topic: SHOULD HUMANITY AVENGE DIVINITY?

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BASIC CONCEPT

The two keywords in the question are “**HUMANITY**” and “**DIVINITY**”.

Humanity is the quality of being human or could be seen as human beings as a group (i.e. mankind). Humanity is an attribute to love as a human and flow alongside with other human understanding their thoughts and ideas and be able to reason things with them. *“It is need for human to love themselves for the sake of common humanity existing among them” (pg. 163)*

Avenge means to take vengeance or to vindicate. To take sides for something and help to revenge for that which you take sides for

Divinity is the prosperity of being divine or of being like a god or God or even a deity. To be divine is to be gifted and being worshipped by humans. Some scholars see divinity as the state of being a God himself

SUMMARY OF THE TEXTS

The two texts laid great emphasis on the vengeance of divinity on humankind. In both texts, we seem to understand the trails of peaceful traditional beliefs and ideologies and then the invasion of a non-indigene who comes to turn the people's belief into mere story either under the umbrella of evangelism or that of education.

In Achebe's text, *Dead Man's Path*, Mr. Michael Obi who was a pivotal teacher was being transferred to Ndume Central School as the headmaster. His joy knew no bounds as he made plans with his wife, Nancy, about the refurbishment of the new school. Their main aim was a high standard of teaching and school compound into a place of beauty. Both of them worked hard to achieve their aims. On one particular evening, Mr. Obi saw an old woman passing a narrow path from the village across the school to the other bush path; he was surprised calling the attention of a teacher who told him that it is a sacred path connecting the village shrine with their place of burial. He later told Mr. Obi the difficulties they faced trying to close the path but Mr. Obi insisted that it was a long time ago and closed it with barbed wire and heavy sticks. Some days later he was summoned by the chief priest who warned him to leave the belief of the people but Mr. Obi did not listen and faced the consequences; his school building was pulled down and the school garden was trampled upon

In Reuben's text, *Clash of Divinity*, the people of Imobi community believed in solely in their deities one of which was the Omaba tradition. They were immersed

in this tradition both the traditionalists and the converts. The Pastor of the Assemblies' Divine Church in Imobi branch, Pastor Udo, who saw this knew it was wrong but left them to their belief hoping that as time goes on they would get to understand their mistakes but before he could accomplish his mission he was withdrawn from the church because of the blasphemy laid upon him by the superintendent of the district, Reverend Okoro. He left and Pastor Dinma was assigned there. He criticized their belief and insulted their gods breaking all the rules of the Omaba tradition. The people of Imobi grew angry but left Omaba to avenge for himself while some led by seventeen-seventeen went to avenge for Omaba and harassed the Pastor, raped his wife and burnt down the church. This didn't stop the church from growing as Zeus an indigene of Amuzu in Imobi who came back from "*obodoyibo*" continued in the line of Pastor Dinma, he begged the people to confess their sins for what they did to pastor Dinma "*humanity can be reconciled to divinity by the remission of our sins*", most of them begged for forgiveness but those who didn't in one way or the other perished for their actions. And so did the Pastors of the district for blaspheming a man of God.

SHOULD HUMANITY AVENGE DIVINITY?

The two words in the questions stands for two contrasting world; the physical realm(humanity) and the spiritual realm(divinity). No man should avenge for divinity, it is not possible because divinity can avenge for itself, and it does not need the help of human for their vengeance. It is no longer a battle for humans but for the gods and whosoever challenges a god faces the penalties and the wrath of the god. They do not need the help of a mere human to help them fight their battle; humans just serve as an instrument of weapon to the gods.

The truth about all these is that most of these gods are interlocked and are related to each other in a way. In the Yoruba mythology, if a person fights Sango, god of thunder and goes to Oyo (his wife) for protection is just wasting his time because she would want to support her husband. Odyssey in the story offended Poseidon the Greek god of water, refused to ask for forgiveness and went to seek Athena (goddess of war and battle strategy) for wisdom but was punished because of what he did to Poseidon i.e. divinity avenging itself.

Fighting for a god with another god is rather insane because it is now seen as a war between the two gods not with a human to be involved.

The people of Imobi made the biggest mistake by fighting for their god, Omaba against the God of the Assemblies Divine Church after they defied their laws and their beliefs. Pastor Dinma knowing fully well that it was against the law of the

Imobi Community and the Omaba tradition for women to see the Omaba masquerade's nakedness told the church women to go out on that very day to evangelize. Every member of the community saw the women and felt humiliated and offended but washed their hand off it saying that Omaba would fight itself. But some men from Ezenagu led by Ogbuanu a.k.a Seventeen-Seventeen after hearing the bad news of intrusion stormed the church premises and beat the pastor mercilessly directly fighting for Omaba against the God of Assemblies Divine Church.

“Is it that Omaba cannot avenge himself or what? Why do you men of Ezenagu want to bring curse upon your generations? If the man had offended Omaba, does it mean Omaba can no longer fight for himself” (pg. 133).

“I had earlier cautioned that the war on which they embarked was not their war. It was Omaba's war (pg. 142).

Later on, all those that had a hand in the beating and raping of the pastor and his wife felt the vengeance of the God of Assemblies Divine Church after some had begged for forgiveness from Pastor Dinma, seventeen-seventeen died from jungle justice, Ogbuagidi was also beaten and killed i.e. divinity avenging itself (God of Assemblies Divine Church). Fight meant for gods ended up with humans blood shed because they wanted to avenge for a god. The vengeance of a god is more deadly than that which human would do.

In dead man's path, the principal after being told about the sacred footpath still closed it. None of the villagers took laws into their hands, they saw it as a spiritual war, they never attacked him or his wife they left it for their god to avenge himself, the village priest just confronted him but he turned deaf ears and the gods of the land struck, one of the school building were leveled down, his garden was destroyed. He felt the wrath of the god i.e. divinity avenging itself.

"Let the hawk perch, and let the eagle perch" (pg.74) were the last words of the Priest of Ani.

More instances where divinity avenged itself in both texts

- Asogwa's wife, Eliza committed adultery with his nephew, Cosmas. Asogwa did not beat her or disgrace her but left everything to the hands of the land goddess, Ahi, goddess most potent in adultery matters who avenged for Asogwa and brought death upon Eliza.
- Nkemjika, Omaga's wife who saw the nakedness of the Omaba masquerade at night, having deliberately refused to indicate a woman was passing ran mad
- The headmaster deliberately refused to reopened the path across his school having being warned and suffered total destruction of the entire school compound
- Zeus was being envied by his fellow pastors and they plotted against him. Blasphemed against him and made him a laughing stock after being denied

the post of the GC, but he left vengeance for his God and divinity avenged
itself; all the pastors that made fun of him ended up in an air crash

Any battle about the belief or humiliation of a particular group of people is now a
divine war and not to be fought with human strength. Humanity cannot avenge for
divinity. Humanity avenges itself or let divinity do the vengeance but divinity must
avenge itself without the help of a human.