

# THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

## Male and Female Predicament in Igbo Society as Illustrated in Selected Igbo Works

**Nsolibe, Obiageli Theresa**

Associate Professor, Department of Linguistics/Igbo,  
Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State, Nigeria

**Okafor, Chisom Nneamaka**

Lecturer, Department of Linguistics/Igbo,  
Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State, Nigeria

### **Abstract:**

*Human beings are often confronted with difficult situations or predicaments that require dealing with so as to continue in life. If these situations are not controlled or solved, they may make life very difficult and unbearable at times leading to catastrophe and or death. This essay 'Male and female predicament in Igbo society as illustrated in selected Igbo works' examines predicament existing in Igbo society. It aims to ascertain what constitutes predicament and its implications in the Igbo society. The framework hinges on expository method of literary discourse to showcase predicaments abounding in the society in the spheres of culture, politics, economics and in the social perspective. The essay concludes that both males and females are confronted with these predicaments which they may or may not have caused for one reason or the other in whatever sphere. It is advisable to think deeply before proffering solutions to these predicaments when we are confronted with them to avoid making life mistakes and attracting severe consequences.*

**Keywords:** Predicament, culture, politics, economics and social

### **1. Introduction**

People are faced daily with making decisions particularly to problems coming up in one way or the other in their lives. However, solving these problems is a big deal to some people while, to some, it is no big deal depending on the problem at hand. To those it constitutes a big deal for, they agonize over what should be done, vacillating back and forth, and second-guessing themselves even after the decision has been made (Stahl, 2015: 43).

Choosing solution from options of solutions to a problem is confusing. Choices can make you anxious. They can cost one's peace of mind. Good decision making skill is very important. This is as a result of having many choices both with the simple things of life and the serious things of life.

A predicament or difficult situation is a situation in which someone is trying very hard to deal with an unpleasant issue. It is an unpleasant experience one finds oneself in that tends to last for a short while or for a long time. This type of situation can involve complicated set of problems which may start unfolding when it starts to be dealt with. It can be upsetting especially when violence is involved. Difficult situation can also mean an unpleasant, perplexing, or dangerous situation (Ehrlich, P.R. & Ehrlich, A. H., 2012: 122).

Situations unfold every day. We take decisions if we can and move on with our lives or, we live with the situation if we cannot solve the problem. We often act out of routine or instinct. When something comes to us suddenly, we either act immediately out of instinct or, take some time to think before acting, and or do not act at all damning the consequence if we do not know what to do. We do not waste agonizing time deciding what, when the solution is not feasible. Here, habit manifests because, we act out of habit. But at times, we have an overwhelming encounter or situation that throws us into a sense of not knowing what to do or say. We might face a difficult choice where the options are not defined clearly or look impossible, where there is an absence of choices, or we are in a situation that exceeds the point of rationally evaluating alternatives. (Nygaard, 2015)

What may be the cause of these predicaments may come from different dimensions and springs up in our everyday experiences- a phone call, an unwanted situation/condition, a visit, a ride, my child's problem in school etc. It might also be something that has been there but, has continued and still efforts are made to solve the problem or not. The predicament materializes as one comes face to face with any of the experiences mentioned above with an unexpected turn of events.

So, what is this predicament that stands us at attention and differentiate this happening from other happenings in our day to day life? The answer is that they are those things that bring tension and a sense of perplexity and dilemma to lives.

What do we do when faced with a predicament that it looks as if we are seriously aware of not knowing what to do? We however try to extricate ourselves from the situation although, the way out is not clear. It is like going to the farm

without hoe or machet. We try to solve these problems but, they are not always possible, leaving us in a state of helplessness and frustration, no matter how prepared we might have felt a moment ago. When we find ourselves in a difficult situation, we know actually that we are facing something unexpected. These types of situations are seen to abound in the literary works we have to use for our analyses in this work.

Clifford (1988), says that predicament is a concept that explains the aggregate of plights that threaten a person. He goes on to say aver that predicament places one on the defensive side of reality having been handicapped with numerous plagues, and that it involves one in the dilemma of the execution of the problematic situations in which one finds oneself. The topic predicament, is a holistic one that can be looked at through various lenses depending on the approaches although from these relative approaches, there is a meeting point on the consensus of that which depicts the topic predicament.

Contributing, Andreski (1968), captures the purpose of the theme that largely lies in exploring those problems that bedevils one and thus hinder it on the road to wholesome prosperity, internal peace and basic/fundamental freedom. Oguejiofor (2001), attests to the relativity of such claims but, goes further to opine that in the midst of divergent opinions of ones' predicament, there is a consensus that one is in a precarious state. Ones' predicament may be cultural, political, economic, social, religious, historical and psychological factors, but has a single thread that binds all of these together in the collective psyche of oneself. For instance, there is the issue of the African Predicament and Clarke (1991), puts his idea succinctly thus, that a people who have been dehumanized have among them a separate group who are at odds within themselves. What he is saying in effect is that the African predicament stems from not only their plight that their colonizers degrade them but, they are also a threat to themselves. Hence a people who have been trained to laugh at themselves bears a greater burden of ensuring liberation, not from the clutches of an alien but, from the enemy that lies within. Jemima (2012), sees blackness of Africans as a predicament accruing from racial discrimination resulting from colonialism. She envisions Africa as a place whose local relationships are deeply informed by global structures of race, economics and politics. Using Ghana as illustration point, she says that against the backdrop of Ghanaian history as a major port in the transatlantic slave trade and the subsequent and disruptive forces of colonialism, examines key facets of contemporary Ghanaian society, from the domineering significance of "whiteness" to the practices of chemical skin-bleaching to the government's active promotion of Pan- African "heritage tourism". Using this as an inference, she shows that race and racism have not only persisted in Ghana after colonialism, but also that the beliefs and practices of this modern society all occur within a global racial hierarchy. This presents a difficult situation. In contemplating solving this predicament, she provides a powerful articulation of race on the continent and a new way of understanding contemporary Africa and modern African diaspora.

Izugbara and Undie (2011), contributing their idea on predicament posit that, modern declarations on human rights have often proceeded without reference to the cultural content of rights, the existence of rights in African indigenous backgrounds and the embodiment of certain key rights in the community itself. One finds out that modern declaration on human rights clash with human rights in our culture putting Africans in a difficult situation of which of these rights to follow. They aver that from examination of selected indigenous rights, entitlements among the Igbo, illustrate indigenous culture as a key, but often neglected, axis of rights, as a critical framework for understanding human relationships with rights and as a resource for, and challenge to contemporary programmatic efforts focusing on universalized notions of rights. Understanding rights in African settings within the framework defined by contemporary human rights discourse, he avers for instance, pose steep challenges to making progress in the realization of sexual and reproductive rights. Universal rights depend more on individual as against the African rights which are often community based and this creates a difficult situation.

Politically according to Osuji (2008), collaborated by Kolawale (2011), Ndiigbo is faced with the predicament of the existence of fear, phobia and suspicion of the other tribes in Nigeria not allowing them to become the president of Nigeria. They expressed this opinion when in their bid to analyze Nigerian political situation; the stakes and chances of Ndiigbo in the 2015 presidential race.

Ndiigbo is facing serious challenges in Nigeria. They are marginalized by the Northerners. The challenges of the present day Ndiigbo are multifaceted. The writer is agitated by the various dimensions of Igbo challenges – moral, religious, educational, cultural, political and environmental. Actually, attempt by Ndiigbo at secession brought about Nigerian civil war from 1967 to 1970 which led to serious loss of lives of the Igbo people in Igboland and still, they failed to gain the freedom they want.

Abasili (2017, 72), in his own contribution, ex-rays the predicament of married women in African (Igbo) culture, when they are faced with the inability to procreate. Procreation is entwined with marriage and it is the reason for marriage in African (Igbo) culture. A woman is blamed for failure in procreation in marriage. If she is faced with the problem of procreation or failure to give birth to a male child for lineage continuity, then she is in a very big trouble. This is because African culture emphasizes on progeny and heir. The ordeal of a married childless African woman searching for a child is much. She suffers injustice in our patriarchal society

Odimegwu and Okemgbo (2001), in their research titled "Tradition and Health: The Predicament of Female Adolescent Among the Igbo" in Abakaliki area of Igbo land, aver that girl-child is faced with the predicament of health issues and a number of traditional practices like female genital mutilation, son-preference, food inhibition, and denial of girl-child rights. They used 1,488 people for data analysis collected through random sampling technique. They arrive at the conclusion that the condition of the girl-child in Abakaliki has become a cause for concern because, it looks as if matters concerning their welfare and survival have been consciously or otherwise relegated to the background or when treated,

done with wanton disregard of the consequence. I agree with this finding because to date they still indulge in female genital mutilation despite all the warnings by health departments that it contributes to problems of maternal mortality.

## 2. Male and Female Cultural Predicament in Selected Igbo Works

One of the realities of man's situation in African (Igbo) culture that brings out the best or worst character in a man or woman is the issue of procreation. In a family where there is no child, there is in most cases no joy and there are problems. An African (Igbo) man will go to any length to have a child particularly male child. This may lead him to marrying a new wife if the existing wife cannot give him a male child or any child at all. This kind of situation puts a man in serious predicament.

When the marriage is young, for instance, within one or two years old, the man's family will start disturbing him to get a new wife, and the man will be in a difficult situation particularly when he has feelings for the wife, torn between the idea of getting a new wife or waiting to see if God will give him a child. He will be in a dilemma as to whether a child will come eventually, if his waiting will be in vain. Again, a man is also in a predicament if he gets a useless son because, it is the same as not having a son. This situation is expressed in Igbo adage as, "*A mxtaamxtaamagh[ihenaumeqmxmxbxotu*" 'begetting an irresponsible child is the same as not having a child at all'.

In some Igbo dramatic works used for analysis here, such situation of not having a male child and or having an irresponsible son, abound. In *NRA (Nwatarieawq)*, Obidike, Awqrq's father shows his predicament when he is lamenting the kind of a prodigal son he has in Awqrq. He is lamenting that his son Awqrq leaves home once the day breaks, and will not be seen again until night fall. Onyekaeonwu puts it this way: Obidike: "*Amxtala m nwaqhana-amxta. Mxbxatxrxjebulegba aka nwa.Kwaxbqch, Awqrqtetaxrxtxtx, yaamaraisimanyen'qh[a. Anya agakwaghiahyaqzq tutu ruona r[qmr[qmaball]. Kpqqokuelu, kpqqokuala, yaabxrxiticha aka n'akpxkpqehi*(pp.14)." (I have gotten a child like others. A sheep that begets a ram is childless. Every day, Awqrq wakes up in the morning, he will disappear. He will never be seen again until late in the night. All calls on him is like pouring water on stone). This kind of situation puts a man in a predicament. A son is supposed to be close to the father, so as to learn a lot of things that will prepare him for taking over the mantle of leading/piloting the affairs of the family when the man is gone to be with the ancestors. The son has to learn where all the family lands are, all the economic trees, how and when to offer sacrifice to the family ancestors and gods, the elders he has to pay homage to and, what to offer to them, and a host of other things he has to know. Any man in traditional African (Igbo) society who, has no male child or has an irresponsible son who cannot effectively carry out the above mentioned responsibilities is in a serious predicament and can do anything humanly possible to remedy the situation.

Qchqngaooko in *EMN*, is sitting in his house with a cup of hot drink in his hand, which, he alternates sipping, with, smoking a cigarette he is holding. He is in a difficult situation because his fifteen years of marriage has not produced a male child, rather, two female children. They are expecting another child and he is in a dilemma as to what the sex of the child will be and, what he will do if it turns out to be another female child. In Igbo culture, having a male child is very important because it ensures lineage continuity. If a family produces only female children, it is a sure way to family extinction. An Igbo adage which showcases this says, "*Ezinxlqchqrqichiechina-amxsqsqnwaany, nwaanyi*.(Family that wants to go into extinction begets only female children).

Women face even worse predicament where they are unable to bear children or where they bear only female children. Whether the fault is theirs or not for not having children or having only female children, they are held responsible. In *NMJK*, Ugochi, EzeOnyekwere's wife bemoans her faith in her marriage to EzeOnyekwere because, she has no male child but, only female children. Ugochi bemoans her frustration and predicament thus: "*Chi m o o! Gini ka m mere g[n'ije di a m b[ara be Onyekwere? Agqqla m g[qkxkq, [ sina q bxewu, m gqqrq g[ ewu. Nkeugbua, [ ga-as[ na q bxgini?*" (pp.1). (My God, what have I done to you in my marriage in Onyekwere's house? I have sacrificed fowl to you, you say it is goat, I have sacrificed goat. Now what will you say it is?). In her exasperation, she is asking her personal god what else she should do to have a male child because she has done all she is asked to do and still no positive result. Ugochi is making all these efforts because she knows that if she has no male child for lineage continuity in her husband's house, then her position as the mother of the heir to the family is threatened. If the husband marries another wife and she first gives birth to a son, she has lost her position to the second wife. Such condition is never palatable.

Xdxakx in *EMN*, is in a dilemma as regards what to do to have a male child and stop Ochonganooko, her husband, from marrying another wife who, will give him a male child. Xdxakx now laments what she did to Ndxbxisi, her first husband, keeping him stranded at the altar on their wedding day just to marry Ochonganooko and now, he is threatening to marry another wife. Xdxakx, has not been able to bear Ochonganooko a male child. She shows her predicament while discussing with the nurse on her visit to them immediately Uduaku's discussion with her husband. Onyekaeonwu puts Xdxakx's discussion with the nurse this way while she is answering the nurse's enquiry after her health: Xdxakx... "*Ana m hxagbal[ otuika m ha kama ach[ m obi n'akan'ime a m d[...]*(pp.49)." (I'm trying my very best but, my mind is not at rest in this my pregnancy).

In *NRA*, Qd[nchefu, Awqrq's wife, ex-rays her predicament about her inability to have a child in the reply she gives her husband. Awqrq enquires of his wife Qd[nchefu, why she is no longer beautiful and happy as she used to be. Qd[nchefu replies him this way: "*Ezigbo di m, ar[r] erielia m. Ndx m d[ ad[kwagh[ uru q bara. Qnwkaarara m mma.Xnyaahxka o mere afqise m jirib[a ije di be g[ wee dabanyen'aka a txqatxq, amxgh[ amx, a mxqamxq, e jighieji. Ihed[n'qmxmx wee na-achqibo m nka ma q d[gh[ nwa m ji...*" (pp.63). (My dear husband, my life is no longer useful. Death is better for me. Yesterday made it five years I got married to you and fell into the issue of getting pregnant and miscarrying and, giving birth to a child and losing it. Problem of child bearing is trying to age me prematurely, yet, I don't have a child). Odinchefu has no child, not

that she doesn't get pregnant. The issue is that when she gets pregnant, she miscarries. If she carries the pregnancy full term and delivers, the baby dies. This situation puts her in a predicament as to whether she will ever have a child.

Looking at the two illustrations above, we will agree that the problem of childlessness in a marriage or lack of a male child in marriage creates a very big problem. No man wants his lineage to go into extinction. When such situation presents itself in any home, the predicament is whether a child will eventually come if the man decides to wait or, if he should go ahead and get a new wife to solve the problem.

### 3. Male and Female Political Predicament in Selected Igbo Works

Every society has rules and regulations that guide the inhabitants of that society and there are people responsible for the smooth running and day to day affairs of that society. These leaders see to it that any defaulter of these rules and regulations is brought to book. It is the duty of the people in the society to take orders from these leaders and also give them their due respect and, failure to do so can bring about some predicaments and if not handled properly, may have dire consequences. Such situations abound in some of the texts under study.

The sick king, IgweOduenyi, in *OIJQ*, is in a predicament as to whether his death bed wish will be carried out in the event of his death. His wish is that his first son Ubaji, be made king when he dies. He wants Ubaji to become king and no other person. His predicament is made manifest in his inviting his son, Ubaji, and his council of elders to discuss with them what he wants them to do when he is no more. He wants his first son, Ubaji, to be made king in the event of his death. He calls his elders in council and makes this proclamation in their presence for them to bear him witness and, also see to it that his wish is carried out.

In *QXDI*, when EzenwaOmaliko is introduced as one of the contestants to the throne, MaaziUgonna finds himself in a predicament. His predicament stems from the fact that he is not aware of having an opponent contesting the throne with him. Again, he is afraid that the people of Isuebu may not vote for him once they find out that Ezenwa is the son of the late IgweOmaliko who, he cunningly ousted out from his throne. MaaziUgonna is the brain behind king Omaliko being sent on exile from his town to Portugal where he died. He is afraid that out of solidarity, the people of Isuebu will vote for Ezenwa and not him despite all he has done for them. The Igbos are of the belief that kingship is not to be struggled for and or bought with money. Onyekaonwu puts MaaziUgonna's reaction and predicament when EzenwaOmalikoAsoegwu is introduced as one of the contestants thus: "*Nnukwuxzx wee txq, Yo-o-o-o-o. Nwa any[ nnxa o; Ezenwatannxa o. Xfqdxgaamakxqya, ndiqzqna-ajxr[ta onwe ha, onyeka q bx? Onyeka q bx?Nwaogenta, o ruolaebedumna q bxdiqkparaEzeOmaliko. Mgbenkeana-eme, Maaz[Ugonnaanqkwatakwagh[ (pp. 65)*". (There arose a loud shout, Yo-o-o-o-o. Welcome our child, Ezenwata welcome. Some go to embrace him. Others are asking themselves, who is he? Who is he? In a short time, the news has spread that he is king Omaliko's son. When all these are going on, MaaziUgonna is in a very big predicament).

Elendu in *NMJK*, is in a dilemma as to what the king, EzeOnyekwere will do because, the people of Umueleme have lost confidence in him for his conversion to Christianity. They now take orders and directives from Ukwenga and Omeeokwe. These two have taken it upon themselves to direct the affairs of the community because the king, EzeOnyekwere, has fallen from grace as he has become a Christian. He is not supposed to be converted to Christianity because he is the king and chief custodian of their culture. Ukwenga and Omeeokwe take it upon themselves to start sharing the community land to their people without consulting with the king. Elendu, the king's faithful is disturbed and in a predicament as to how the king will react to this development when he gets to hear about it. Nwaozuzu puts Elendu's predicament when he gives EzeOnyekwere the information this way: "*(Ezetxghar[a ebeElendx nq) Daalxmakaazi g[. Jeegwa ha na m s[na "NKE M JI KA". (Ndiqhaakxq aka.Elendxakwxrxna-eleezenamgbagwojuanya). (pp. 95)*". (The king turns toward Elendu). Thanks for the information. Go and tell them that I say that WHAT I HAVE IS MORE. (People clap their hands. Elendu is standing and is looking at the king in perplexity).

People of Umundem in *OIJQ*, are in a predicament as to what to do when the heir apparent to the throne of Umundem, who, is about to be crowned king suddenly runs mad. Are they to ignore the wish of their dead king who wants Ubaji, his first son, to be crowned king in the event of his death, but now mad, or are they to crown his half-brother, Nkwonta, king? This situation puts them in a precarious position. Also, in the same text, on the day of presentation of the new crowned king, Nkwonta, who is crowned in his half-brother, Ubaji's stead, the people of Umundem are put in a predicament because the new crowned king also suddenly starts to act like a mad person. He suddenly starts to cough, running around the arena, pointing towards the direction that enters the arena, complaining that his father is coming with Ubaji, his first son, to the royal throne. He asks the father seen only by himself what he has done to him to warrant such treatment and humiliation on his day of presentation. In this predicament, the traditional Prime Minister, DuruNnanyereugo starts asking rhetorical questions saying: "*...Q ginina-eme? Ndi be any[, kedunuihe a ga-akpqnkea?*" (What is happening? Our people, what will this be called?

Ugboaku, MaaziUgonna's wife, in *QXDI* is in a predicament when she finds out that Ezenwa, who, comes to marry their daughter is EzeOmaliko's son. She will never be the queen because her husband will never be made the king. The people of Isuebu will crown Ezenwa king and not MaaziUgonna no matter all he has done for them. This is because kingship is not bought with money in Igboland. Onyekaonwu puts Ugboaku's predicament shown by what she says to her husband thus: "*I magh[na [ hapxnwaoke, q takaara g[ akpa? { hapxnwatanwoke a ndx, { ga-ejianya g[ hxnt[ g[. (pp. 51)*". (Don't you know that if you leave this little rat, it will tear your pocket? If you leave this boy alive, you will suffer (you will see your ears with your eyes).

In *OIJQ*, Ochediye, wife of IgweQdxenyi, and the mother of Nkwonta, the new crowned king, finds herself in a predicament when her son starts to act like a mad man on the day of his presentation to his people as the new king. This

situation threatens her chances of becoming the queen mother and also losing her son. Her predicament is showcased this way: *Anwxkwaanx m! Nwa m—oo! Nwa m---oo! (Q na-adq aka n'isiya) Di m ekwelaihemeeenwag[---o! Bikonunwa m ---oo!...Qdxenyi di m, a na-ekpekwaie q bxeke?Bikoekwelaihemeeotumkpxrxnwa m---oo! Nd[nyomibe m unuahxkwa m --- e e! (pp. 63) (I'm dead! My child ---oo! My child ---oo! (Pulling her hair). My husband, don't allow anything to happen to your child ---o! Please my child --- oo!Qdxenyi my husband, can't whatever it is be settled? Please don't allow anything to happen to my only child ---oo! My fellow women, have you seen me ---e e!)*

#### 4. Male and Female Social Predicament in Selected Igbo Works

Wrestling is a social activity in Igboland. Any society that does not have one or two strong wrestler(s) is at the mercy of those that have. Not only that they are at the mercy of those that have, but, also receives insults and humiliation from them. Such situation abounds in some of the texts under study. In *NRA*, the people of Amangwu find themselves in a predicament. A wrestler, Akatoosi, from Amaudele, comes to their town Amangwu to insult them. Akatoosi is boasting that there is no man in Amangwu, that they are all women and that if there is any man, he should come out to wrestle with him. This is a very big insult to a community filled with able bodied men to be addressed as all women. Amangwu people are in dire stress as to what to do to save themselves from this shame and insult. They are afraid of who to present to wrestle against Akatoosi who, has never been thrown in a wrestling contest. The people of Amangwu and their king's predicament is portrayed this way through the message taken to Aworo by Duru from the king's palace: *"...Ezenandilchieya wee txlechaakwu a, wee nyochaayaiheQnxkaakxna-enyonkwa, wee kpebiena q bxAwqrq... (pp. 19). (The king and his cabinet after looking at the matter critically, have decided that it is Aworo).*

EzeUmunkuba and his people in *ER*, are in a predicament because, the wrestler of Umunkuba is nowhere to be found and the wrestling contest between Umunkuba and Umuabadi is very close. Ikeagwumbe, the wrestler of Umunkuba left his father's house in search of his love without telling anyone and, this places his people in a difficult situation because, there is no other person to wrestle for them. The people and EzeUmunkuba's predicament is showcased thus by Nwaozuzu: *As[ m unugwa m ebeqkamgba m nq. Ma q bxgh[etuahx, ndiXmxabad[ b[a, gbaaraXmxnkxbamgba. Q gwxs[a...Ichiecheregodu. Nwanna a, q kwa [ ma naOrie a na-ab[anxbxubqch[ mgb a any[ naXmxabad[; marakwanalkeagwxmbenwa g[ bxQkamgbaanyinwere.(pp, 74-79) (I say you people should tell me where my wrestler is. But if it is not so, when the people of Umuabadi come, wrestle for Umunkuba. That's final... But wait Ichie. My kinsman, I hope you know that the wrestling match between us and Umuabadi is on this coming Orie day; know also that Ikeagwumbe your son is the wrestler that we have).*

#### 5. Male and Female Economic Predicament in Selected Igbo Works

Africans (Igbo) are predominantly farmers and they make money from the proceeds from their farm work. One cannot provide all his requirements by himself. As a farmer, there are products from the farm that you use and some that you take to market to sell and the money realized should be used to provide the things that you cannot get from the farm but you need. At times, in the bid to get the things needed, one may encounter one problem or the other.

In *ER*, Eruru is faced with the predicament of going to Eke Ukpanandimmuo to buy Mpete Fish for Urionu, her step-mother. This market is in the land of the spirits and no one has ever gone there and come back alive. To even make matters worse, Eruru has no money and the fish she is sent to buy is not edible proving that, Eruru's step-mother sends her there to die for nothing but wickedness. Nwaozuzu puts Eruru's predicament as she expresses it thus: *(N'egwu) Nne, azxmpetebxkwan'EkeXkpanandimmxqka a s[na a na-ere ya. Amagh[kwanx m xzq e siagayabx ah[a...Na nwarataxzzqgh[a, Eruruezuteagadinwaany[ jiikeejeje ma buabqn'isi; egwuejideya, ahx a na-amayajijiji (pp, 54). (In fear) (Mother, mpete fish as I heard is sold at Eke Xkpanandimmxq. I don't even know the way to the market... In a small bush track, Eruru meets an old woman walking with her buttocks and is carrying a basket on her head; fear grips her, her body starts shivering).*

Ogooma, EzeOnyekwere's sister in *NMJK*, shows her predicament on the money they are wasting trying to appease the gods so that her brother will beget a male child for lineage continuity yet, to no avail. She expresses this predicament when advising Ugochi, the brother EzeOnyekwere's wife, to stop attending the whiteman's church as it is against their tradition and also an abomination. Her predicament is portrayed this way: *Nwunye m,[ nq ebe a hxmbqniile any[ na-agbaijixna e nwetereonyega-azachi aha g[ na di g[ ma a chqqunu a hxgh[. { hxr ego niile any[ na-atxfuebe a n'[chxajanyendinweezika ha kpugheere g[ qmxmxnwoke...(pp, 15). (My wife, you are here and have seen all the efforts we are making to see that we have an heir that will continue the lineage when you and your husband are no more. You see all the money we are wasting in sacrifice to our ancestors so that they will open your womb for a male child).*

In *NRA*, Aworo sold his wife and daughter. It is a case of give a dog a bad name to hang it. Aworo is not in love with his wife and wants to send her away from his house. To achieve his evil plan, he frames Obioma, his wife up by sprinkling poisonous substances on the food she served him and blames it on her. Obioma is sent home and that same night, Aworo goes to her father's house, abducts and sells her and her daughter into slavery. After so many years, he mistakenly marries his daughter and, a lot of problems besieged the marriage. Aworo is faced with the predicament of being mandated by the native doctor he consulted to find solution to his problems, to find his wife whom he sold years ago. This is how Onyekaaonwu shows Aworo's predicament from what the native doctor said to him: *Nwokeka m hxqbx aka g[. (Awqrqegosiaqbx aka ya, yaeleleeya). Aka g[bxqbaraqbara. Arxzurug[ukwu, gbqpxtaagbqpxta. I ga-ahxna[ chqtaranwany[ ahx e refuruerefu. Q bxrxna[ chotayabxnwany[ kpqlataya, q ga-eji aka yachqtanwaya. (pp, 69). (My man, let me see your palms. (Aworo shows him his palms, he looks at them). Your hands are stained with blood. You are totally submerged with evil. You have to find the woman sold off since. If you find the woman and bring her home, she will herself find her child).*

Ukpaabi in *OGHI*, is in a predicament of how to kill his love, his wife Ugodiya, for money making ritual. The requirement to become the Oduma cult member is to kill whoever you love best and get them the necessary parts. Ukpaabi loves his wife very much and has to kill her. Again, his wife is expecting their first baby therefore killing her is also killing the baby. He is in a dilemma as to what to do because he had no idea that he will be told to sacrifice his wife. His predicament is exhibited thus: (*Leghar[a anyachqtaebeAkxebuo nq]. Akxebuo, Akxebuo, I rapxta m. (Ya a na-asaghar[ aka. Ikorona-adakwan'azznkwago).Nwunye m Ugodiya, b[a lee m. Ugodiyanaafqime, q bxka e meeya a]aa? Agaa m [nyxanyx, zqrqazqrq! Chi me e! Xwab[a lee mx ooo! (pp, 23).*) (Looks around, finds where Akxebuo is). Akxebuo, Akxebuo, you deceived me. (He keeps spreading his hands. Native drum is sounding behind the stage). Ugodiya my wife, come and see me. Ugodiya and pregnancy, what is to be done about it? I wanted to make things better, but have made things worse! My God! World come and see me ooo!).

## 6. Conclusion

This work is done in order to show that human beings cannot have everything running smoothly without any hitch or problem throughout his/her life time. It goes to buttress this adage about married couple that says, 'we can't be sugar all the time'. In other words, there are good and bad times in marriage. There are certain problems that can confront one that may put one in a predicament. Going about extricating oneself from these predicaments requires careful thinking and dexterity in execution.

Predicament confronting one may be cultural, political, economic and or social. Ability to proffer good and lasting solutions to these predicaments is what shows that he is alive to responsibilities, but the inability to find solutions to these predicaments or not finding good and lasting solutions to these predicaments shows that he is not responsible. Human beings are at times the architects of their predicaments, so they should endeavor to abstain from soiling their hands with evil deeds which may boomerang. All the same, certain things can happen, putting one in a predicament and, it is by no means the fault of one, then, one should face the predicament squarely and proffer good and lasting solution to it.

## 7. References

- i. Abasili, I. A. (2017). "Seeing Tarmar Through the Prism of an African Woman: A
- ii. Contextual Reading of Genesis 38" (Biblical Studies Department, K. U. Leuven).
- iii. Andreshi, S. (1968). *The African predicament*. London: Michael Joseph Ltd.
- iv. Clarke, J. H. (1992). *Christopher Columbus and the African holocaust*. New York: A & B.
- v. Clifford, J. (1988). *Predicament of culture: Twentieth-century ethnography, literature, and art*. London: Harvard University Press.
- vi. Ehrlich, P. R & Ehrlich, A. H. (2012) "Solving the Human Predicament" *International Journal of Environmental Studies*, Vol. 69, Issue 4, pp. 557-565.
- vii. Izugbara, C. O. & Undie, C. (2008). "Who owns the Body? Indigenous African Discourse of the body and contemporary sexual rights rhetoric" *Reproduction Health Matters*: 2008; 16 (31):159-167. Doi: 10-1016/S 0968-8080 (08)31344-5 (PubMed) (CrossRef) [Google Scholar]
- viii. Jemima, P. (2012). *The predicament or blackness: Postcolonial Ghana and the politics of race*. Chicago: University of Chicago Press.
- ix. Kolawole, S. (2011). "Ndiigbo in the Fourth Republic". Retrieved October 9, 2014 from <http://www.thisdaylive.com/articles/american/ndigbo-in-the-fourth-republic/85573/>
- xi. Nygaard, L. (2015). *Writing for scholars: A practical guide to making sense and being heard*. W. B. Saunders
- xii. Nwaozuzu, G. I. (1991). *Omeihejide ofo*. Lagos: Macmillan Publishers Ltd.
- xiii. Nwaozuzu, G. I. (2005). *Nke m jika*. Enugu: CIDJAP Press.
- xiv. Oguejiofor, J. O. (2001). *Philosophy and the African predicament*. Ibadan: Hope Publications.
- xv. Okemgbo, C. N., Odimegwu, M. & Obby, C. (2001). "Tradition and Health: The Predicament of Female Adolescents Among the Igbo in *International Journal of Cultural Studies*. 3(1). 284-300
- xvi. Onyekaaonwu, G. O. (1980). *NwatarieAwo*. Awka: University Publishing Company.
- xvii. Onyekaaonwu, G. O. (1982). *Oku uzudaabube*. Ibadan: Longman (Nig.) Limited.
- xviii. Onyekaaonwu, G. O. (1985). *Erimaarangwugwu*. Ibadan: University Press PLC.
- xix. Onyekaaonwu, G. O. (1988). *Oku gharaite*. Enugu: Iselberg (Nig.) Limited.
- xx. Osuji, O. T. (2008). "Was Olaudah Equiano Igbo?" Retrieved March 20, 2013 from <http://chatafrik.com/articles/American-affairs/item/441-was-olaudah-equiano-igbo?.html>
- xxi. Stahl, L. (2015). *Tackling difficult situations*. New York: Harper and Row.
- xxii. Ugumanim, B. O. (2014). "Chinua Achebe and the Nigerian Predicament: A Tribute to a Patriot"
- xxiii. In *Global Journal of Interdisciplinary Social Sciences*. (Published by: Global Institute for Research & Education).