

THE CHALLENGES OF INCULTURATION IN CHURCHES: DIVINATION AS AN EXAMPLE.

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Abstract

The Challenges of Inculturation in Churches: Divination as an Example. Divination over the time has been the medium through which Igbo forefathers discovered the unknown, predicted the future and fathomed the minds of the unseen. But with the arrival of the church, it became an illusion and with the aggressive activities of the Pentecostal prophets, the future was very bleak. With this clear problem, this study was embarked upon to highlight the past functionality and causes of divination with the view to documenting everything about it for posterity as the elders are fast dying out. Inculturation is the term that Theologians have used in recent decades to denote a process of engagement between the Christian culture and a particular culture. Inculturation is also the adaptation of the way church teachings are presented. The purpose of this study was to highlight and take an in-depth look at the functions and causes of divination. The study would be of immense value to historians, anthropologists, sociologists, students, and teachers of Igbo culture. The research adopted survey research method. The population of the study was made up of 200 old and literate men and women. Old people were interviewed to identify the position of divination in the past while the young people were interviewed to highlight functions and causes of divination in the present day. Instrument for data collection included oral interview and observation. To assist in recording information from respondents, tape recorder and camera were used. To widen the researcher's horizon, related literatures were reviewed. Data collected were arranged, analyzed and interpreted. Some findings which surface included: (i) Divination was found in every Igbo culture and churches, but practiced in various ways (ii) Christians used prophecy and dream in place of divination. In the end, the study was rounded off with summary, recommendation and suggestions.

Introduction

The value placed on human life, its enhancement and preservation highlight the reason why an Igbo man would want to know what the future holds for him whether it is good or bad. He wants to know also why certain negative things are happening to him or his family members or why good fortunes "*Chioma*" are eluding him. He also wants to know why even death should be noticed around him, especially of one who has not attained a ripe old age. He seeks answers to these various situations and to know what could be done to redress any abnormal situation. Igbo man seeks answer to these, principally through divination but now prophecy.

The Igbo people believe that life is full of mysteries. This can be seen in Igbo names as:

"*Uwadiogwu*" – The world is mysterious.

"*Echidime*" – The future is unpredictable or pregnant.

"*Onyemaechi*" – Who knows tomorrow or who can foretell the future?

The mysterious nature of the world, life and future is believed to be fathomable or controllable by the spirit only. They exist and operate from the spiritual invisible and intangible realm of existence, superimposed on the physical world where man lives. This view is also part of the Igbo traditional religious worldview. Divination; therefore, involves man's effort to elicit information, answers to his questions and solution to man's problems from the spiritual beings.

Recently, the influence of Christianity has been so strong to the extent that the larger percentage of people of Igbo origin will rather identify with Christians instead of their traditional religion which upholds divination. This has been the result of the massive attack by the Christian faith on the Igbo traditional religion that has been branded fetish, paganism and idolatrous.

Over the years, the practice of divination in the traditional belief has attracted much interest until the proliferation of pentecostal churches in recent times, where a varieties of activities are paraded under the banner of prophecy to earn goodwill, respect and reputation, and to promote a favourable relationship with the public. The new generation church have introduced so many things in the name of prophesy. For instance, one prophet in South Africa told his congregation that God said they should eat grass. Another prophet in Anambra sent his followers to a river naked in the name of "ISA UCHU". And so on and so on. It is against this backdrop that this study is aimed at ascertaining how pentecostal churches and Igbo traditional belief system make use of this concept in their religious life. This work shall also in general terms, find out whether divination and prophecy practice in churches conform to public professional ethics and code of conduct as knowledgeable people are fast dying away.

Review of Related Literature

The related literature was reviewed, this was done under the following subheadings: Theoretical Literature Review and Empirical Literature Review.

In theoretical literature review, related literary works by scholars are reviewed. This included review of some text books and novels while in empirical review, some research works by some scholars are reviewed; such as theses, projects, seminar papers, journals and articles.

Theoretical Literature Review

Different authors have written many things about the existence and nature of divination and prophecy. Divination and prophecy mean different things to different people and has thus been portrayed in different ways by its practitioners.

Parrinder (1949:137) sees divination, the work of diviners as "... the means through which the diviners seek to interpret the mysteries of life, give guidance in daily affairs and settle disputes to uncover the past and look into the future". The implication was that they did not only interpret the minds of the spirit, they also advised and prescribed solution to the impinging problems.

In consonance with this, Njoku (2002:10) explains that "... divination entails the use of spiritual foresight to reconnect the past, foretell the future and read the figure both on earth and in the spirit world". The spiritual foresight was what made the diviners different from ordinary person because the ordinary person needed to possess the spiritual foresight in order to decipher any spiritual message.

Oxtoby (2003:331) describe divination as "... the search for information about what to expect in the future". The information was sought from the spirit through the medium of an expert known as a diviner. Benton (1964:506) sees divination as "... the process of obtaining knowledge of secret or future things from contact with supernatural or divine sources". It was a process in that the diviner used to undergo several stages of actions in order to achieve the result for which the client(s) came to him.

According to Sieber (1988:74), "In the circle of life, the diviner is consulted in time of trouble in order to understand why misfortune occurred and how to prevent its re-occurrence". When issues became complex to a group of people, they always consulted diviners.

Mbiti (1975:104) is of the opinion that, "When a major family decision is about to be made or when there is a major illness, we consult the diviner". Igbo people resorted to divination when any particular issue was lagging behind. However, in any circumstance, divination served as the last resort in solving problems.

According to Arinze (1970:67), “The *dibia* is a specialist who tells future, seeks to discover secrets, gives general spiritual advice especially about sacrifices, and offers sacrifices to the veil spirits”. A *dibia* is generally respected in his village or town.

The dictionary defines prophecy as “the foretelling or prediction of what is to come”. Therefore, Benedict & Odi (2009:77) define prophecy as “Prophecy is that which is declared by a prophet and especially a divinely inspired utterance or revelation”. Prophecy is therefore the action and function or faculty of a prophet. A closer examination of prophecy reveals that prophecy when given by the prophet can be near or far. The near prophecy is that which materializes in the lifetime of the giver of prophecy and when it so happens, it gives validity or authenticity to the far prophecy which may not happen in the lifetime of the prophet.

In no written book is this subject of prophecy adequately treated than the Holy Bible. In it, there were the Old Testament prophecies concerning the coming Messiah, which is the first advent of Jesus Christ that were literally fulfilled and documented in the New Testament. At the beginning of His ministry, Jesus Himself read a prophecy concerning His coming.

Luke 4:18 – 19 says: “The spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim the year of the Lord’s favour”.

Timothy 3:1 says: “In the last days critical times hard to deal with will be here”. People had witnessed the following sad events;

- An earthquake kills thousand and leaves many more homeless.
- A fatal disease claims dozens of lives.
- A famine sends hundreds to their grave.

The Bible predicted such conditions for the period of time called “the last days”. In Luke 21:11 says: “there will be great earthquakes”. In January, 2010, when a magnitude of 7.0 earthquake struck Haiti, more than 300,000 people were killed. An additional 1.3million were rendered homeless in an instant. Although extreme, the quake in Haiti was not an isolated event. At least more than 18 major earthquakes occurred on earth between April 2009 and February 2021.

The Bible does not emphasize the number of earthquakes during the last days. However, it does say that “great earthquakes” will occur “in one place after another”, making them one of the notable features of this momentous period of history. Earthquakes alone may not seem to be conclusive evidence that we are living in the last days. Yet, they are only one prophecy that is being fulfilled. In Mark 13:8, it says “Nation will rise against Nation and kingdom against kingdom. There will be earthquakes from place to place and there will be famine”. These are the beginnings of the last days.

In Luke 21:11 says, “People will suffer terrible diseases”. Lower respiratory infection (such as pneumonia and COVID-19), diarrheal diseases, HIV/AIDS, tuberculosis, and malaria are among the most destructive diseases that afflict mankind. In recent year, these five categories of diseases killed an estimated 10.7 million individuals. Put in another way, the diseases killed approximately one person in every three seconds, all year long. Recently, COVID-19 only has killed up to 2,539,040 number of persons according to WHO, COVID-19 update as at 27th February, 2021.

In Psalm 37:10-11, the Bible prophecies that “just a little while longer, the wicked one will be no more, but the meek ones will possess the earth, and they will indeed find their exquisite delight in the abundance of peace”. God inspired the Bible writers to foretell those events so that we might have hope.

The fulfillment of such prophecies means that the troubles we now face will soon end. What follows the last days is “God’s kingdom will rule all mankind” (Matthew 6:9). Consider the Bible description of conditions on earth at that time:

- Hunger will be eliminated
- Disease will be eliminated
- The earth will be renewed etc.

These are just a few of the encouraging Bible prophecies that will soon be fulfilled.

In literature, prophecy is about pointing to what will happen in the future by a writer in and with his work. It has no meaning veering away from what the dictionary and the biblical passages have said about it. The establishment is that the dramatic medium can be appropriated for prophecies and predictions in society. Clark (1991:10) says that, “The conflicting relationship between the oil bearing communities of the Niger Delta and the Federal Government on the account of the crude oil of the region will soon start”. The Clark’s writings and the prophetic dividends establish the fact that writers are active members of social reconstruction crusade; they are nationalists and nation builders. Clark’s use of drama for prophecies and predictions strongly demonstrate and defend the theory of drama as a tool for the building of the human society.

Wole Soyinka’s dirge for pentecostalism in the Trails of Brother Jero and Jero’s Metamorphosis. Wole Soyinka wrote against fake christians, especially fake prophets and pastors. Soyinka’s anger towards pentecostalism and revivalism should not be misconstrued. Jero, who is the protagonist in the Trails of Brother Jero called himself a prophet. Soyinka (1988:3) says:

I am a prophet, a prophet by birth and by inclination. You have probably seen many of us on the street, many with their own churches, many inland, many on the coast, many leading processions, many looking for processions to lead, many curing the deaf, many raising the dead. In fact, there are eggs and there are eggs, same things with prophets.

It is clear that most of these ungodly habits have been growing in leaps and bounds to confirm Jero’s hypothesis of “There are eggs and there are eggs, this is same things with prophets”. The Trials of Brother Jero celebrates the failure of a fake prophet who is looking for what to eat but Jero’s metamorphosis to doom through fake affluence, deception and worldly enjoyment.

The play also shows that most prophets in Nigeria are master strategists. They change and use many tricks to retain and most essentially dupe their unsuspecting followers. In the name of your brother’s keeper, they also hold tenaciously to the military mentality of esprit de corps (the feelings, such as pride and loyalty, shared by members of a group of people).

Divination and prophecy is the same thing, the only difference is that Christians always used prophecy while non-christians used divination. The attitude of the Bible towards divination is decidedly ambivalent. On the other hand, verse like Deuteronomy 18:10 – 12 clearly forbid any act of divination, describing it as something detestable to God. Leviticus 19:26 says, “You must not practice either divination or soothsaying”. On the other hand, verse 28 gives members of the priestly class the authority to perform divinatory rituals inside the temple. Priests use the Urim and Thummim to divine the will of Yahweh before times of sacrifice. Divination appears to be condoned in several places in the Hebrew Bible such as the chastisement of Noah, the journey of the sons of Jacob to Egypt and the selection of a king by Samuel.

It appears not so much that divination is forbidden in the Bible, but its use was restricted to people whom God appointed.

Both oracles and seers always practiced divination. Oracles were the conduits for the gods on earth; their prophecies were understood to be the will of the gods verbatim. Because of the high demand for oracle consultations and the oracles limited work schedule, they were not the main source of divination for the ancient Greeks. Seers were not in direct contact with the gods; instead, there were interpreters of signs provided by the gods. Seers used many methods to explicate the will of the gods including extispicy [(from Latin *extispicium*) is the practice of using anomalies in animal entrails to predict or divine future events], bird signs etc. They were more numerous than the oracles and did not keep a limited schedule; thus, they were highly valued by all, not just those with the capacity to distant sites.

Empirical Literature Review

From the research carried out, it was obvious that this topic is a very difficult one. The researcher got some information on internet, degree project, thesis, journal, seminar papers; all of them were presented on this review.

A prophecy is the message that has been communicated to a prophet which the prophet then communicates to others. Such messages typically involve divine inspiration, interpretation, or revelation of events to come.

The concept of prophecy is found throughout all of the world's religion. To a certain degree, prophecy is an integral concept within any religion. The term has found deep usage in two of the world largest religious groups; Christianity and Islam, along with many others.

According to Rabbinic (2010), prophecy is, "In truth and reality, an emanations sent forth by Divine being through the medium of the active intellect in the first instance to man's rational faculty". The Catholic Encyclopedia defines prophecy as "Understood in its strict sense, it means the foreknowledge of future events, though it may sometimes apply to past events of which there is no memory, and to prevent hidden things which cannot be known by the natural light of reason".

There instances in the Gospel writings where individuals are described as being prophets or are prophesying. Some examples include Simeon, Anna and John the Baptist (Matthew 21:26). The Gospel literature showed several instances where Jesus prophesied. An example of this is the Gospel of John 4:19, which showed that while passing through Samaria, the Lord Jesus Christ encountered a woman who had married five times. In the story Jesus relates to her details of her personal life. The woman states that "I can see that you are a prophet". Additionally, Jesus prophesied about His pending death (Matthew 16:27 – 28) and about the end times (Matthew 10:5 -7) (10:23) (28:64).

Throughout the Book of the Acts, there are numerous references to first century individuals prophesying in different ways and contexts. Examples include where the church in Antioch is described as having both prophets and teachers (Acts 13:1). That was the reason why Pauline Epistles refers prophet as one of the fivefold ministry: Apostles; Prophets; Evangelists; Pastors and Teachers (Ephesians 4:11).

One point to remember is that the probability of an event changes as soon as a prophecy or divination exists. The accuracy or outcome of any prophecy is altered by the desires and attachments of the seer and those who hear the prophecy. Because, in catholic encyclopedia it says "... in the strict sense, prophecy is the revelation of future events, but points out that in scripture, prophecy may also be related to the gift of God".

As some people of God prophesied that the world will come to an end in the year 2000. Unfortunately, the year 2000 had passed and nothing happened. That means the prophecy is a false one.

For instance, one man of God in Azumini, near Aba, Abia State named Anozie Chidi (1996) prophesied that "... in the year 2000 the world will come to an end because Christ said He will come back after 1000 years of His death. Year 2000 is the 1000 years after the death of Christ". People were running up and down selling their property to get ready for the end time. Some people displayed how gullible they can be and their immaturity, forgetting that they will still die with the money they got from their property if actually the world will end. Another prophecy from Jehovah Witness says "The world will not come to an end till further notice" they are making caricature of end time.

Causes of Divination and Prophecy

When people were faced with a severe condition of life such as illness, social, economic and political problems, including accidents, untimely death, unemployment, robbery, inability to marry, inability to stay in marriage or work, non-progress in career or school, infertility, bad luck, loss of wealth, money or trading capital, and low patronage in business, the concerned persons will develop angst, trauma, fear and diminished psychological momentum and empowerment to cope with their situation. They will do something about it by going to ask from healers with knowledge of the supernatural realm and competency in order to gain knowledge of why and how to deal with the visible condition of suffering and misfortune.

What would really compel people to leave their house to go to ask with respect to divination? Three explanations were given:

1. The first explanation is well established in the argument that there is a given circle of events that remain a mystery to human being and for which they seek remedy. Divination hints at a cosmological process which is very consonant with the social and physical health process.
2. The second explanation is that any form of affliction, in the Igbo view, involves the group or power to be interpersonal rather than intrapersonal.
3. The third reason is that there is a need to come to terms with fate tying in ascendants and descendants.

When divination lays bare the source of illness or misfortune, it equally provides a first step towards a proper cure or a solution. The remedy habitually involves redressing a ritual responsibility against the cause of the problem. For instance, if witchcraft is responsible, the witch can be confronted and made to halt his or her shady activities or face a counter-force or death. To buttress this point, below are three witnesses stating why they consulted a diviner and will, when it became exigent go all out and consult the oracle.

CASE 1: Igwe Moved To Consult a Diviner

Igwe recounts, "Look, I could not have been here without problems pushing me around. My son has married since four years now, both his first and second child died in the same way. Now his wife is expecting a third child. Every night, no one sleeps due to horrifying dreams and tensions relating to her dead children (*umụ ya nwurụ anwụ*). She is being weird and traumatized. We have been to some clinics and maternities in consultation with doctors and midwives. I was referred to one traditional birth attendant (*Ogho nwa*) who also explained the situation. Following her recommendation to see a diviner and probe the matter. I am here to obtain clear view of the troubles. I want my son and his wife to be happy in their marriage. That is why you see me here". He summed it up with a proverb saying that "*Awo anaghi agba oso ehihe n'efu*" meaning that the toad does not run without a cause in the daytime.

CASE 2: Mary Moved To Consult

Mary narrates, “Last month, my brother-in-law, CY died. We are still observing the funeral respect. As you would know my husband and many others who returned for the burial had gone back to their place of work and business. Two days ago around evening time, I was alone in the house cutting oil bean fruit for a ceremony we had scheduled, CY just appeared before me and sat down and started talking to me. Little did I realize that it was his ghost until after wards. When he finished given me a message and walked away, my head became clouded and I stirred up with fear followed by a loud cry and finally fainted. People came and helped me out of the commotion. However, he CY requested me to go and tell his wife and son that he has been half way, hot and tinted with gross blame entirely because, while he had killed and ate a stray dog, *nkita ofeke* (portraying a dog whose owner was unknown), he was ordered to pacify the gods by buying another dog and offering it to the gods. He said we should appease urgently before the next big market day, *Nkwọ*. The case is of wrong doing and needed to be addressed for the peace of the living and the dead. Some people in the kindred were also frightened and warned that we should not waste time before another deaths occur. That is why we are here to enquire for more information on the matter”.

CASE 3: Irene Consults for His Son’s Misfortune

Irene was found late in the evening of an *Orie* market day depressed and visible in shock and panic. When he was asked what is troubling him. He then narrated the misfortunate of his son whose vehicle and goods worth millions of Naira were stolen. Irene’s son was a trailer driver who hauls goods for companies. In one of his trips from Kano to Onitsha, he made a stopover in one eating spot. Before he could finish his food with his conductor, the trailer with the loaded merchandise has disappeared. He informed the Police who detained him and called the company that owns the merchandise and informed them of the incident. The police are investigating the issue and searching for the missing vehicle. In order to understand what went wrong and the fate of Irene’s son, Irene then visited the diviner to inquire into the matter. As Irene stated it, “No one will be much concerned with going to ask unless there is a serious trouble facing the person”

Christian Igbos claimed that divination is improper. On this belief, Ezeliora (1994:46) asserts that, “...divination works with the principle of probability, punctuated largely with some applications of psychological principles”.

It should be understood that divination is a thing of reality, which is appropriate in the handling of affairs that disturb daily life being vividly at play with the ancestors and the living.

For the subject of truth about divination, a master-diviner-healer, Chief Iroabuchi made the following statements during an oral interview:

If divination is not true and a truth finding procedure conforming to reality, as is known and accepted by us, why is it that a healer like me will go to another diviner-healer to find out things when I have personal problems? If it is a manipulative game as non-believers claim, I will not waste my money and time engaging in it. Even after trying to solve my problems sometimes by myself unsuccessfully, I am left with the option of seeking further assistance through divination by someone else rather than doing it myself. An important issue is that the need to consult another relates to the forces one is used to. In particular, the objects of divination diviners used were so common to them in dealing with the problems of others than to turn them again to solve our personal problems does not make meaning in the logic of difference. One has to seek out others to deal with one’s own affairs in the face of problems, illness, and health. This corresponds to the people’s saying that “a healer does not heal himself or herself” (*Ogwọ orja anaghị agwọ onwe ya*). In so far as consulting a diviner and finding out the true original position of problems and remedy to those problems. Divination is basically addressing aetiological issues. The only problem, Chief

Iloabuchi further said is that two systems (christian versus traditional Igbo divination) hate one another, and the survival of the church depends on this strategy of hatred. He further emphasized a paradox namely that some authorities of the healing church seek the services of healer at night. (Chief Iloabuchi, S. Personal communication, March 27, 2020).

The following questions cropped up in the course of investigating divinations:

- a. Is divination not a form of superstition, as christians would have it?
- b. How can an indigenous diviner prove his truth?

These questions will mean that there is an accepted factor of uncertainty in any divinatory project. Healers seem to bear surprises regarding such tick-off perceptions. For example, one had said, "we were surprised at how people often laughed over the position of those who still sustain the view of divination being a superstitious undertaking". They describe those who attribute divination to superstition as being ignorant of what the art is involved with. They also said that divination, by its very systems of establishing the root causes of problems, provide solution to problems, is unfairly being indicated as superstitious. Whatever stand people adopt, people come to question their problems because in divination, truth is revealed, tensions are released and some harmony is renewed.

People consult diviners in particular when confronted with prolong health crisis, repetitive or acutely dangerous situations and death-threatening illness, misfortune and deaths. Divination is solicited at a point when all avenues known to help seekers have been exhausted. Divination provides people with a means of aetiology and brings about explanation and communication of things that are hard to say in the ordinary life. It is hoped that it will afford them an opportunity to manage symptoms and new paradigms of recovery.

Therefore, divination is cultural and symbolic; is an empowered diagnostic cultural device at the agency of cultural mobilization of extra human forces to respond to situated forms of relational, corporeal, life crisis and health disturbances.

Symbols and Symbolism of Divination and Prophecy

There are various types of divination. The type of the divine practice will determine the kinds of symbol that will be found in the bag (*Akpa Afa*) of the diviner or shrine. Some diviners inherit their practice from their family member or a trainer. Some of the items that are likely to be found in a diviner's custody are:

- i. Shrine – *Okwu Alusi*
- ii. Sacred Staff – *Ofo*
- iii. Bird's feather – *Ugbene Nnununu*
- iv. Chalk – *Nzu*
- v. Animal Skin – *Akpukpo Anu*
- vi. Kolanut – *Oji*
- vii. Cowry Shell – *Ego Ayolo*
- viii. Iron or wooden gong – *Ogene ma o bu Ekwe*
- ix. Tortoise Shell – *Okpokolo Mbe*
- x. A Deer's Horn – *Mpi Atu*
- xi. Potency Charm – *Nwaifulu*
- xii. Small Pot – *Obele Udu*

Sacred objects found among pentecostal movement in Igbo land that are instrumental to their worship and practice are:

- i. The Synagogue

- ii. Musical Instrument
- iii. Iron or wooden rod
- iv. Candles
- v. Incense
- vi. Holy water
- vii. Holy Bible
- viii. Holy Communion
- ix. Hymn Book

Differences Between Divination and Prophecy

There are some differences between divination and prophecy. They are as follows:

- i. Objects of Worship – Divination has its root from the traditional religion of the Igbo people, while prophecy especially among pentecostals follow the pattern of prophecy in Israel.
- ii. Prophets recognizes one God manifested in the Father, Son and Holy Ghost. This is known as TRINITY. It does not give room for the worship of any other god. Unlike the traditional Igbo religion that is polytheistic, in the sense that the deities, spirits or ancestors are acknowledged as the “informers” to the diviners on the subject for inquiry in their individual capacity.
- iii. The language employed in the divination among the Igbo can be learnt and therefore articulated by the learner in this language unlike the speaking tongues as practiced by prophets in pentecostal churches.

The researcher’s visit to some of the pentecostal churches revealed that the utterances made by the various prophet, are not uniform. They are also not known language at all to any of the devotees around and as such cannot be learnt. The form of the prayers and invocations are addressed to different cosmic beings. Hence, the matter for sacrifices may have semblances but obviously, not the same.

Roles of Divination and Prophecy

Socialization takes place through symbols that are inform of words or objects that evokes reaction, though not as intense as the original object. Communication between man and his fellow man and the spiritual beings takes place through words and symbolic objects. The words are regarded as the form of ritual process when it is between man and the spiritual beings. It is also done through incantations, invocations, prayers and libations.

The object with which man relates with the ethereal beings is known as sacred objects. These objects include not just the matter or physical objects but also the place – shrine, temple and sanctuary where communication with the divine is done. The cosmology of the Igbo cannot be isolated while considering the objects involved during divination and prophecy as practiced among the people.

Findings

- i. Divination and prophecy were found in every culture and society of the world but practiced in different ways.
- ii. Dreamers, visionary and seers were common features of prophecy both in Israel and among Pentecostals in Igbo land.
- iii. Sacramental were similar sacred symbolic objects that were used by traditional diviners.
- iv. Music was an integral part of the practice of prophecy and divination in Igbo land.
- v. Prayers, invocations and incantations were indispensable part of both practices.
- vi. Both practices acknowledge the roles of angels, saints, spirits, ancestors, and deities beyond the human beings as suppliers of their information.
- vii. The use of unfamiliar languages was common (speaking in tongues and incantations).
- viii. Traditional divination was still patronized by some christians.
- ix. Basically, diviners and prophets foretold, forecasted and found out things in the past and future.

- x. They performed wonders, magic and miracles. They were magico-religious healers.
- xi. They also performed adjudicatory role by resolving disputes.

Recommendations and Suggestions

After the researching and analyzing the results obtained, the researcher has the following suggestions:

- i. Igbo people should adopt some traditional belief systems, which in the past has improved both their norms and values.
- ii. The pentecostal prophets should accommodate the traditional diviners where possible to maintain natural interaction between the two religions.
- iii. This research work should be made available to different libraries in Nigeria. This would help to enlighten the Igbo people about divination and prophecy.
- iv. There are spirits that checkmate the activities of diviners and prophets, but government should regulate the activities of the diviners and prophets by creating an agency to manage and checkmate the activities of the fraudulent ones.
- v. Government has to create divination/prophecy departments, and or courses in divination/prophecy in the Nigeria Universities. This would bridge the gap between the literate one and the illiterate one among them.
- vi. Creation of courses in divination/prophecy would also make it easy for those who wish to learn the art of divination and prophecy to do so. When more people learn about the language and interpretation of the signs, it would be difficult for the fraudsters to defraud their clients or hijacked by politicians.

Conclusion

Divination was considered a pagan practice in the early Christian church. Later, the church passed cannon law, forbidden the practice of divination; then, prophecy came up. Not all prophecies and divinations delivered the same way would mean the same for different individuals. Of course, many prophesies and divinations were simply given as utterances delivered in everything from simple and straight forward prose, some were given as symbolic visions.

The researcher concluded that modern Anambra State society has inadvertently abandoned divination because of western education and new religion (Christianity) and embraced prophecy. The incantation ceremonies seen in divination have disappeared; Christianity had changed a lot of traditions and disrupted the system that stabilized the Anambra State society. The performance of divination had faded away. Though, divination is forbidden in the bible, but its use was restricted to people whom God appointed.

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