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Sacrifice In Christianity and African Traditional Religion: A Comparative Analysis

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Abstract

Igbo is made up of different complexion of people and different traditional rules, regulations and practice which sacrifice is one and important to the inhabitants specifically proving that they are part of Igbo communities, the act of sacrifice is naturally imbibed in their lives right from the inception of their birth as a result of their unwritten native of laws, then observance identification, understanding and continuity are transferred from one generation to another, significantly through oral history. These laws include Nso-ala, Iwu al, Ihu ala, Ama ala, mmou ichu aja. Etc and there are certain deities which they make sacrifices to for their continuity. The aim of certain sacrifices made are for controlling social interaction and maintaining the relationship between man and the gods as one could observe that there was revival of the gods recently through the help of sacrifice of Nwunye na Nwoke Ehi recently male and female (Lamb). It is worthy to note that the act of sacrifice practically involves both men and women of difference caliber irrespective of age, profession and class as the work will give the reader an instinct of what sacrifice is all about, the intentions of sacrifices, types of sacrifices, the sacrificer and materials or obligations for sacrifice and wider differentiation of sacrifice between Christianity and African traditional religion vis a vis. The Igbo community as a case study and finally to the comparative analysis which has the different keys that includes convergence divergence and dialogue where both cultures find solace in each other.

Keywords: Sacrifice, Christianity, African Traditional Religion, Comparative Analysis, Igbo Community

1.0 Introduction

The world in which humans inhabit is believed to be not only that of humans but also of other beings which are believed to be responsible for certain degree in control of human activities either to make or mar ones destiny. These beings which sometimes exist and operate in a

malevolent and benevolent nature, man's knowledge of nature and all that it inhabits will be very porous if the idea of such factors are excluded or denied. According to Arinze (1970) human beings treat them with friendship and respect, while Kanu (2015) says: it is therefore not surprising that, from time to

time, human beings appease them by offering gifts to them. This is possibly done to ascertain human dependency on those divine beings. To these effect humans in every culture, language, age, race, east, west, north, south, even amongst other religious backgrounds beyond the sphere of the traditional and Christianity recognizes sacrifice as unique media to ascertain sound existence, cordial dispositions and stability under the earth planet. To this regard the idea of sacrifice in this discourse which revolves within the ambient of traditional and Christianity shall be enumerated.

Sacrifice is performed in diverse measures and means by peoples of various backgrounds based on specific understanding and intentions harboring different oblations inclusively. Respites, protection. Thanksgiving amongst other factors necessitate beneficial ideas which motivate humans to engage sacrifice which obviously is offered to a higher being (God) as expressed in their thought and beliefs. Sacrifice shall be discussed in the comparative analysis as regards to its convergence, divergence and areas of dialogue as to come to the better understanding of the discourse.

2.0 Conceptual Framework

Christianity is defined as the group of religion which embraced Christ as their pillar and bedrock, and practices based on the New Testament culture Traditional may be defined as those cultural practices and ways of life through people are known and identified such as language, dressing, food, religion amongst other factor of recognitions.

Religion as a term has got numerous definitions from different scholars, etymologically, pedagogically, implicit and explicitly even definitions from other fields of human endeavors such as theological, philosophical, psychologically, anthropologically amongst others. Specifically.

Sacrifice etymologically is derived from a Latin word *sacrificare*; *sacer* sacred, holy and *facere* to make. Other definitions are; 1. To make an offering of to consecrate or present to a divinity by way of expiation or propitiation, or as a token acknowledgment or thanksgiving; to immolate on the altar of God, in order to atone for sin, to procure favor, or to express thankfulness 2. Hence, to destroy, surrender, or suffer to be lost, for the sake of obtaining something; to give

up in favor of a higher or more imperative object or duty; to devote, with loss or suffering. 3. To destroy; to kill. 4. To sell at a price less than the cost or actual value. Sacrifice could be done through the act of providing oblations of any kind for different purposes at any given time and sacrifice could as well be by means of consecration of oneself to God as practiced by some members of religious settings.

Key words: Christianity, religion, sacrifice and traditional.

Sacrifice is defined as the process of offering to something to someone in order to appease, expiate a higher being. Sacrifice as a very important practice in religious activities cannot be underestimated; in fact it is among the central practices in every religious assembly, humans in their environment get involved in this act voluntarily or involuntarily, directly or indirectly personally or collectively. Sacrifice can be used in two major dimensions, According to Arinze, (1970):

“Sacrifice” can be used in two senses, namely (a) The popular, personal or secular sense (b) ‘the

ritual/religions sense. Sacrifice in the popular sense here sacrifice means a renunciation for a motive eg, a widow sacrificing all that she has for the training of her only son; a man selling off his only car and using the money to see his son through college. Sacrifice in the Ritual Sense This has its strict and proper sense only in public religious worship. In this sense, sacrifice is restricted to the elicited act of the virtue of religion which is in the genius of oblation.”

It could be revealed that for whatever reasons sacrifice is being performed it is solely for a specific target. The sacrificer is letting go of a particular possession dear to him/her known as the cost. According to Robert L.F (1969): “Sacrifice forms an essential part of every religious ceremony and is fundamental to worship.”

The scholars above focused on the functionality of sacrifices in the dynamics

of human life in relation with the spiritual forces. Firstly, is that man recognizes the supremacy of these powers/forces over himself and that he must endeavour to maintain a harmonious relationship with them, a relationship that must necessarily implicate a gift tendency to these forces to elicit their favours. Secondly, man realizes that he is not alone, but a being in the midst of other beings. He realizes that he occupies a lower vital rank to these forces but that he can manipulate them to his advantage through the instrumentality of sacrifices. Having deliberated on the key words, it is then comprehensive enough to identify various ideas through which the African traditional religion and Christianity view sacrifice.

3.0 Intentions

Sacrifices have been offered for a multiplicity of intentions, and it is possible to list only some of the most prominent. In any one sacrificial rite a number of intentions may be expressed, and the ultimate goal of all sacrifice is to establish a beneficial relationship with the sacred order, to make the sacred power present and efficacious

4.0 Types of Sacrifice

There are many types of sacrifice which accounts for the purposes for which it is performed and are outlined in this discourse as follows:

4.1 Petition Sacrifice

Petition sacrifice is the kind of sacrifice which is done through prayers, in the African setting it is usually performed in the morning in thanking and asking God long life, wealth, health, protections and fertility amongst other things that sustains life. It cuts across other activities in life such as visiting someone to ask for favour a keg of palm wine and kola (bitter kola) and other things maybe brought alone.

4.2 Substitutionary Sacrifice

This is the kind of sacrifice where other things are substituted in place of the original oblation. In the cases where human being is demanded other animate creature could be used as the case maybe, it happens regularly in the African setting and almost like that of Abraham, when God provided him with a lamb.

4.3 Preventive Sacrifice

This is the kind of sacrifice performed in order to avert, prevent and for precautionary measures in order to ward off evil spirit and impending calamities,

with this kind of sacrifice danger is prevented, blessings restored, the fear of the unknown annihilated and conscience freed and at rest.

4.4 Gift or Votive Sacrifices

Sacrifice which involves the giving of something, there are some sacrificial rites in which the oblation is regarded as a gift made to a deity either in expectation of a return gift or as the result of a promise upon the fulfillment of a requested divine favour.

The solemnity and irrevocability of the votive or gift offering is seen in the biblical account of the judge Jephthah's sacrifice of his only child in fulfillment of a vow to Yahweh.

4.5 Thanksgiving Sacrifice

One form of thank offering is the offering of the first fruits in agricultural societies. Until the first fruits of the harvest have been presented with homage and thanks (and often with animal sacrifices) to the deity of the harvest (sometimes regarded as embodied in the crop), the whole crop is considered sacred and thus taboo and may not be used as food.

4.6 Fertility Sacrifice

Another distinctive feature of the first-fruits offering is that it serves to replenish the sacred potencies of the earth depleted by the harvest and to ensure thereby the continued regeneration of the crop. Thus, it is one of many sacrificial rites that have as their intention the seasonal renewal and reactivation of the fertility of the earth. Fertility rites usually involve some form of blood sacrifice

4.7 Building/Foundational Sacrifices

Numerous instances are known of animal and human sacrifices made in the course of the construction of houses, shrines, and other buildings, and in the laying out of villages and towns. Their purpose has been to consecrate the ground by establishing the beneficent presence of the sacred order and by repelling or rendering harmless the demonical powers of the place. In some West African cults, for example, before the central pole of a shrine or a house is installed, an animal is ritually slain, its blood being poured around the foundations and its body being put into the posthole. On the other hand, the sacrifice is offered to the cult deity to establish its benevolent presence in the building.

4.8 Propitiatory or Expiatory Sacrifice.

This kind of sacrifice is offered in the cases serious illness, drought, pestilence, epidemic, famine, and other misfortune and calamity have universally been regarded as the workings of supernatural forces. Often they have been understood as the effects of offenses against the sacred order committed by individuals or communities, deliberately or unintentionally. Such offenses break the relationship with the sacred order or impede the flow of divine life.

4.9 Mortuary Sacrifice

Throughout the history of man's religions, the dead have been the recipients of offerings from the living. In ancient Greece an entire group of offerings (enagismata) was consecrated to the dead; these were libations of milk, honey, water, wine, and oil poured onto the grave. In India water and balls of cooked rice were sacrificed to the spirits of the departed. In West Africa, offerings of cooked grain, yams, and animals are made to the ancestors residing in the earth. The point of such offerings is not that the dead get hungry and thirsty, nor are they merely propitiatory offerings.

Their fundamental intention seems to be that of increasing the power of life of the departed.

4.10 Communion Sacrifices

Communion in the sense of a bond between the worshipper and the sacred power is fundamental to all sacrifice. Certain sacrifices, however, promote this communion by means of a sacramental meal. The meal may be one in which the sacrificial oblation is simply shared by the deity and the worshippers.

5.0 Theories of the Origin of Sacrifice

The rise of the comparative or historical study of religions in the latter part of the 19th century, attempts have been made to discover the origins of sacrifice, these attempts though helpful for a greater understanding of sacrifice, have not been conclusive.

William Robertson Smith, a Scottish Semitic scholar and encyclopaedist, marked a new departure with his theory that the original motive of sacrifice was an effort toward communion among the members of a group, on the one hand, and between them and their god, on the other. Communion was brought about through a

sacrificial meal. Smith began with totemism, according to which an animal or plant is intimately associated in a “blood relationship” with a social group or clan as its sacred ally. In general, the totem animal is taboo for the members of its clan, but on certain sacred occasions the animal is eaten in a sacramental meal that ensures the unity of the clan and totem and thus the well-being of the clan. For Smith an animal sacrifice was essentially a communion through the flesh and blood of the sacred animal, which he called the “theanthropic animal”—an intermediary in which the sacred and the profane realms were joined.

6.0 Outlines of the Embodiments of Sacrifice

The outlining of the embodiments of sacrifice in terms of six different elements: definition, origin and some theories, types of sacrifice, the sacrificer, the material of the offering, the time and place of the sacrifice, the method of sacrificing, the recipient of the sacrifice, and the motive or intention of the sacrifice

6.1 Sacrificer

In general, it may be said that the one who makes sacrifices is man, either an individual or a collective group—a family, a clan, a tribe, a nation, a secret society. Frequently, special acts must be performed by the sacrificer before and sometimes also after the sacrifice. In some circles the sacrificers involve (purification) ritual bathing, seclusion, fasting, and prayer, the purpose of which was to remove them from the profane world and to purify them for contact with the sacred world. At the termination of the sacrifice came a rite of “desacralization” in which they bathed in order to remove sacred potencies that might have attached them during the sacrifice. The head of the household as sacrificer is a familiar figure in the Bible, particularly in the stories of the patriarchs e.g., Abraham and Jacob. Generally, in cattle-keeping tribes with patriarchal organization, the paterfamilias long remained the person who carried out sacrifices, and it was only at a late date that a separate caste of priests developed among these peoples. In ancient China too, sacrifices were presided over not by a professional priesthood but by the head of the family or, in the case of state sacrifices, by the ruler. In the patriarchal

setting the old man or the elders of the tribe are in charge of sacrifices among several African peoples. Similarly, in cases in which there is a matriarchal organization the oldest woman of the family acts as priestess.

6.2 Recipient and Method of Sacrifice

Sacrifices may be offered to beings that can be the object of religious veneration or worship. They will not be made to human beings unless they have first been deified in some way. In some cases sacrifice is made only to the god or gods; in others it is made to the deity, the spirits, and the departed; in others it is made only to the spirits and the departed, who are considered intermediaries between the deity and men. For instance the ibo sacrifice to Chukwuokike Abiama, ancestors and divinities following the new moon, they make offerings to the guardian spirits (chi), and they also make offerings at the shrines of ancestors (ndi-ichie) of up to three generations back. Worship of spirits and of ancestors, often including the offering of sacrifices.

The method of sacrifice offered along with libation and the sacrificial effusion of blood, one of the commonest means of

making an oblation available to sacred beings is to burn it. In the New Testament sacrifice Christ offered himself as a living sacrifice with his blood on the cross, and that is the ultimate, greatest and unconquerable sacrifice while in the African Traditional religion sacrifices are often times dropped at specified areas or burnt based on the kind of sacrifice and its demands. Old Testament (ancient Judaism) and Greek religion the major offering was the burnt or fire offering. Through the medium of the fire, the oblation is conveyed to the divine recipient. In ancient Greece the generic term for sacrifice (thysia) was derived from a root meaning to burn or to smoke.

6.3 Time and Place of Sacrifice

In many religious circles, sacrifices are distinguished by frequency of performance into two types, regular and special. Regular sacrifices may be daily, weekly, monthly, or seasonal (as at planting, harvest, and New Year). Also often included are sacrifices made at specific times in each man's life such as birth, puberty, marriage, and death. Offerings made on special occasions and for special intentions have included, for example, sacrifices in times of danger,

sickness, or crop failure and those performed at the construction of a building, for success in battle.

In the Catholic Christian folk it is a commemoration of the Paschal feast every Sunday and weekly through the holy mass, African Traditional Religion, the daily rites included fire offerings to the gods and libations and food offerings to the ancestors and the earth divinities and spirits. The monthly sacrifices, conducted at the time of new and full moons, were of cakes or cooked oblations to sundry deities, Some daily and monthly sacrifices could be celebrated in the home by a householder, but only the official priesthood could perform the complex seasonal sacrifices, offered three times a year at the beginning of spring, of the rainy season. Of the occasional sacrifices, which could be celebrated at any time, especially important were those associated with kingship, such as the royal consecration and the great “horse sacrifice” performed for the increase of the king’s power and domain.

The common place of sacrifice for the Christians is an altar or sanctuary while shrine for the traditional practitioners or four-way parts or junction, more often it

is only a pillar, a mound of earth, a stone, or a pile of stones. Among the Hebrews in early times and other Semitic peoples the altar of the god was frequently an upright stone (*matztzeva*) established at a place in which the deity had manifested itself. It was bethel, the “house of God.”

6.4 Materials I Oblation for Sacrifice

Any form under which life manifests itself in the world or in which life can be symbolized may be a sacrificial oblation. In fact, there are few things that have not, at some time or in some place, served as an offering. Any attempt to categorize the material of sacrifice will group together heterogeneous phenomena; thus, the category human sacrifice includes several fundamentally different sacrificial rites. Nevertheless, for convenience sake, the variety of sacrificial offerings will be treated as first, blood offerings (animal and human). Second bloodless offerings (libations and vegetation) and lastly divine offerings.

6.4.1 Blood Offerings

Basic to both animal and human sacrifice is the recognition of blood as the sacred

life force in man and beast. Through the sacrifice through the return of the sacred life revealed in the victim, the god lives, and, therefore, man and nature live. The great potency of blood has been utilized through sacrifice for a number of purposes for instance, earth fertility, purification, and expiation. The letting of blood, however, was neither the only end nor the only mode of human and animal sacrifice.

6.4.2 Bloodless Offerings

Among the many life-giving substances that have been used as libations are milk, honey, vegetable and animal oils, beer, wine, and water. Of these the last two have been especially prominent. Wine is the “blood of the grape” and thus the “blood of the earth,” a spiritual beverage that invigorates gods and men. Water is always the sacred “water of life,” the primordial source of existence and the bearer of the life of plants, animals, human beings, and even the gods. Because of its great potency, water, like blood, has been widely used in purificatory and expiatory rites to wash away defilements and restore spiritual life. It has also, along with wine, been an

important offering to the dead as a revivifying force.

6.4.3 Divine offering

In this kind of sacrifice, a god himself may be sacrificed. This notion was elaborated in many mythologies; it is fundamental in some sacrificial rituals. In early sacrifice the victim has something of the god in itself, but in the sacrifice of a god the victim is identified with the materials.

7.0 Sacrifice in Both Perspectives

Sacrifice is an essential part of every religious ceremony and is fundamental to worship, though certain level of divergence or convergence approaches may occur, it still serves the ultimate purpose of rendering relief and solace to their predicaments.

7.1 Sacrifice in the African Traditional Religion

Sacrifice in African Traditional Religion has got a diverse practice but same notion especially in the New Testament arena as to when compared to that of Christians perspectives. According to Awolalu and Dopamu (1979):

“Sacrifice is primarily a means

of contact or communion between the Divine and man. It serves as the best way through which man maintains an established relationship between himself and his object of worship. It is also valued as the most effective means employed by man to influence the divinity to be interested in human affairs. Right relationship with the divinity as well as his favour will be secured by giving him his dues.

This is the utmost idea of sacrifice in the African circle; sacrifice is the source and summit of their faith in chances of survival and breakthrough. That accounts why the African traditional religious practitioners observe various divinities to whom sacrifices is due and never relent in observing and offering to them. Those deities have specific functions and various departments in which they worship CHUKWUOKIKE ABIAMA in the traditional ibo system. (Other traditions have theirs as well).

AMADIOHA is the deity (angel) in charge of thunder, he is the fastest angel that get to every domain in seconds whose functions is merely to strike dead all offenders of Chukwuokike Abiama and also those against the peaceful disposition of indigenes in the land.

IGWE is the deity (angel) in charge of rendering praises to God and as well rewarding and blessing richly those who please God in all positive ramifications. KAMANU is the deity (angel) in charge of punishment of those who offend God, he is believed in the African Traditional Religion to be God's military man, he wraths and hits those offenders badly, hence the popular curse in the Ibo setting thus, "Kamanu makpookwa gi anya." When one incurs wrath or defaults.

AHANJOKU is the deity (angel) in charge of agricultural activities and the persons that have a reincarnation engagement are known as NJOKU and their title to the yam endowment is known as EZEJI. Their female species are known as MMAJI who happens to be a bride specially preserved for the NJOKU, whom shall on no account enjoy any conjugal bliss with any other man on earth aside the NJOKUJ, this position can

never be affect by any not even time, age, education, revolution and development.

ALA is the deity (angel) in charge of the land protection and is highly revered, in circumstances relating to defilement is it said that the individual has committed NSO-ALA, to appease the deity they demand the rites of IKWA-ALA which its failure could lead to severe adversity of different dimensions in the land.

AGWUISI is the deity (angel) in charge of restoring health, and the sickness known as agwuisi which the healing procedure of the sufferer is implanted in the foot of some sacred tress like uha, amongst other totemic plants and objects. MUO-MIRI, is another deity which is believed to be in charge of the marine bodies and other forms of earthly water activities. Sacrifices are offered to these divine bodies as a means of having cordial relationship with them with certain material and blood, Such as white clothes, kola, calabash, white chinks amongst other sacrificial requirements.

7.2 Sacrifice in Christianity

The idea of sacrifice emerged in the early Christian communities in several different contexts. The death of Christ upon the cross preceded by the Last

Supper was narrated in the Gospels in sacrificial terms; the life of Christ, culminating in his Passion and death, was seen as the perfect sacrifice, and his Resurrection and glorification were seen as God the Father's seal of approval on that life. The interpretation of sacrifice and particularly of the Eucharist as sacrifice has varied greatly within the different Christian traditions, partly because the sacrificial terminology in which the Eucharist was originally described became foreign to Christian thinkers. In short, during the middle Ages, the Eastern Church viewed the Eucharist principally as a life-giving encounter with Christ the Resurrected; the Roman church, however, saw it primarily as a bloodless repetition of the bloody sacrifice of Christ on the cross.

7.2.1 In the Old Testament

Sacrifice in the Old Testament has traceable similarities to that of the African traditional beliefs resultant in the connection to a certain kinds of roots and origins they share. Old Testament forms the essential literary guidelines of the Jews and full embodiments of their practices, during this era, oblations for sacrifices were aggregate of materials or

immaterial elements, human or animate as the deity (s) recommends. The Jews had other forms of sacrifice which they offered to God at every given time for some other special reasons such as harvest, amongst others.

7.2.2 In the New Testament

The Christian idea of sacrifice in the New Testament moved away from this old tradition towards a spiritual sacrifice. However, blood still remains a key component in the understanding of Christian sacrifice. But the blood is no longer that of animals in the previous Testament rather the ultimate personality of the son of God.

Of all sacrifices, the death and suffering of Jesus has remained ultimate, in examining sacrifice and atonement, the book of the Hebrews has revealed the superiority of Christ over all cultural notions which the act of sacrifice is not excluded. Christians understand Christ's death on the cross to be a necessary sacrifice of atonement for the sins of humankind. In the first generation after Jesus' death, the apostle Paul wrote:

“For I delivered to you first of all, what I also received, that Christ died for our

sins according to the scriptures, and that he was buried, and that he rose again on the third day. . . In 1st Corinthians 15: 3-4. Christ's death was the final sacrifice, which superseded the need for animal sacrifices offered in the past by the high priest: I laying therefore a great high priest who has passed into the heavens, Jesus Son of God . . . because he continues forever, he has an everlasting priesthood. (Hebrews 4: 14, 7:24). Christ was both priest and sacrificial victim.”

In summary, sacrifice as a practice in the New Testament greatest act because it is a typical example of divine offering, it is the greatest of all, where Christ majors as both the **Sacrifice and the Oblation**.

8.0 Comparative Analysis of Sacrifice in the Three Domains

Comparative analysis is never complete without looking at it from the three special angle to which elaborates the subject vividly for a clearer understanding; sacrifice has different motives notions and essence drawn up in

the aspects of convergence, divergence, and area of dialogue.

8.1 Area of Convergence

Although sacrifice is a practice in the traditional and Christian arena this domain brings out traces the similarities that exist therein and are highlighted as follows.

Sacrifice as an essential form of worship has spectacular and great reasons for which it is offered to whoever that the honor is given (most often to God) has got a meeting point or similarities with that of other religious bodies.

- Sacrifice is a means of appeasement, expiation and reverence to God (gods) performed in both the traditional and Christian abodes.
- Sacrifice could be individualistic or collective practices in both traditions.
- Sacrifice involves the use of items material, immaterial, animate or inanimate objects as the case maybe.
- Sacrifices are carried out for specific reasons, intentions, particular places, certain periods

of the year or when the sacrificers have for such in both religions

- Sacrifice is always carried out mostly in expectant motives and thanksgiving amongst others reasons
- Sacrifice has got a price attached to it either heavily or less, by and large there must be a COST. Most times the bigger the challenges or reason for it, the bigger the oblation, and other things associated that are not included in this discourse, amongst others.
- Christ is the highest oblation in the Christianity and there can be no substitution.

8.2 Areas of Divergence

The areas of divergence in a subject matter are those facts that reveal uniqueness of a factor from the other, also known as the dissimilarities and the few point are as follows.

- Christ's death is the highest form of sacrifice in the Christendom while animals remain the highest form of sacrifice in the traditional.

- While sacrifice is mainly used for thanksgiving in the Christendom, it is mostly for cleansing, appeasement **am** seeking for favours the land for the traditional practitioners.
- The Christians aside harvest have no specified months, time, era but the traditional practitioners have different sacrifices in different months for different deities like, Ahanjoku, Ala amongst others.
- In the Christendom it is off 'red to God and Jesus Christ but offer to the ancestors and deities that acts representatives of god in their concept.
 - While sacrifice is perform before certain rites in the traditional system like iri-ji ohuru, igu aha, (naming ceremony) iwa-akwa, it is not so in Christianity.
 - Most animals used in sacrifice in the traditional background shows its immediate essence in the traditional phenomena. 'or instance, dogs arc kill in burial sacrifice to awaken the spirit of the dead in the next world (known as iwa nkita anya), tortoise for cleansing in the case of incest which is not so in the Christendom, amongst others.
- The items of sacrifice are presented to the priest (pastors) who takes it as his for he represents God, the traditcal practitioners most times cook and eat all or an allotted portion communally.
- There are different ways of giving sacrifices in the Christianity, like seed sowing, tithing. Mostly in monetary form, the real traditional practitioners stick to the specific oblations in the traditional,
- Are thing could be used as sacrifice in the Christendom, possibly "the spirit leads" in the new Christian terminology, while the exact oblation is used in the traditional, in the traditional not all animals or items are brought most, the kinds of sacrifice dictates the kind of oblation brought, especially those considered as sacred animals like, tortoise, lizard, vultures an dogs amongst.

- Certain oblation reveal how the height of abomination commit in the traditional and not really so in the Christendom.

8.3 Areas of Dialogue

The areas of dialogue simply acts as the meeting ground agreeing or tolerable point for both subjects in discourse.

- Here sacrifice are used almost similar motives but in diverse notion.
- It a preparation for something that yields good fortune to those who partake in it, certain rudiments of practices could be enhance through certain influence of from the other, that's Christianity on traditional values amongst others.

9.0 Conclusion

Having examined the ideas of sacrifice in both traditions, it is quite obvious that no human. religion, organization functions well without this factor as individuals or groups. could participate directly or indirectly, but whichever ways, sacrifice has got certain divergence and convergence, and areas of dialogue trends activated herein amongst every culture, traditions amid religions. Lastly it serves as a means of proffering solutions, reliefs

and blessings to the sacrificers, and a cost is paid.

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