A Review of Sacrifice in Ukwulu Traditional Society: Significant in Many Dimensions to Students of Religion

John Chukwuemeka Adubasim
University of Port Harcourt, Nigeria

Abstract
This paper is very significant in many dimensions to the students of religion, the adherents of religion especially the African traditional religions, and the society at large. The paper is important first to the students’ of religion, as it aimed at contributing to learning, especially in understanding the meaning of sacrifice and also criticizing certain general theories of sacrifice. It shaded more light on various forms of sacrifice and the way a traditional Ukwulu man respond to his object of worship. Secondly, this paper will highlighted not only the phenomenal aspect of sacrifice but also the social, economical, psychological, and political aspect of sacrifice. It helped in maintenance of law and order in the society. Thirdly, this paper is important because the approach by means of ethnographic study is intended to generally sharpen the appreciation of the meaning of sacrifice. Whenever a text is the sole point of departure in analysis, the very conception of meaning is problematic. One might be concerned with the “mind” of the author (whatever might be meant by either term), the sense derived by “the reader” (“real,” “intended,” ancient and modern), the significance of the text within some wider corpus, or some amalgam of such concerns. Ethnographically, however, we should be able to say that those involved in sacrifice are aware of what they are doing, or can become aware of what they are doing in socio-economic, psycho-social, and ideological terms. That is: those who sacrifice generally known their offerings cost them something, they generally have some feelings in sacrificial contexts, and they believe their actions make a difference within the received understanding of value.

Keywords: Sacrifice, Ukwulu Tradition, Community, Religion, Traditional Religion

Introduction
Ukwulu town is a plural society with four villages. The beliefs, values, laws, customs and practices of different groups show significant diversities and unity. This work attempts to show the ethnography and some of the principles in the organization of an African traditional society like Ukwulu. It focuses on the origin of the people’s historical contacts; commonalities and differences in some institutional sphere especially as it relates to sacrifice. Ukwulu town is located in Dunukofia Local Government Area in Anambra central, along the Onitsha-Enugu expressway, about 30.5 kilometers away from Akwa the capital territory of Anambra State and 76.5 kilometers from Onitsha. Ukwulu is bounded in the east and the north-east by the following towns of Enugu-Agidi and Urum respectively. In the north’ the community of bounded by Achala town in the north-west by Igbariam town: in the south and
west by Ukpo and Awkuzu towns respectively, presently Nawgu town occupies the eastern boundaries as customary tenants. The terrain of the community is generally low with varying degrees of shrubs, forest and weed. Oyi stream flows gently along the western boundaries on a meandering course, and Orira stream flows along the eastern side of Ukwulu land where Nawgu community was allowed to settle as customary tenants. The area covered by this work is comparatively densely populated. The people are found in all works of life. The natives are good farmers and the land is fertile. They grow cassava, yam, rice, pigeon pea, oil palm trees, fruits and other food items in large quantities.

There are four different stories about the origin of the town, Ukwulu, Dunufokia Local Government Area of Anambra State. A version of the story is that one Dunukofia had four sons, namely, Ukpo, Akpu, Ifite Ukpo, Umunachi and Umudioka and a daughter Ukwulu. The second version is that Dunukufia was the father of five sons one of which is Ukwulu. The third version is that Ukwulu is a descendant of Ukpo-Akpu. Some other people doubt that Ukwulu is one of the children of Dunukofia because there is a strong feeling among these groups that Ukwulu is related to Nteje and Mgbakwu who are similarly surnamed ‘Abogu’ that is Ukwulu ‘Abogu’, Nteje ‘Abogu’ and Mgbakwu ‘Abogu’ (Ezekwe 8).

Out of the four towns making up Umudokunfia, that is Ukpo, Ukwulu, Umunachi, Umudioka that last two were transferred from Awka District to Onitsha District in 1909 by order of the Provincial Commissioner. So when the Abagan Native Court was established in 1917, it was made up of seven towns namely: - Ukpo and Ukwulu (from Umudunkofia Nawfia, Enugu-Ukwu Nimo, Abagana and Abba). The genealogy (family descent through the generations) of each of the seventy-eight towns produced in 1922 by Mr. Lynch an archaeologist, and the District Officer of Awka showed Ukwulu as follows (see Awdist 2/1/110NA.E)

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<td>AMAGU</td>
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Generally speaking, an average Igbo person recognizes that he/she is not master of the world. There are superior powers, invisible spirits, the ancestors, and there are also human spirits of wicked deceased people which need to be communicated with through sacrifice. According to Arinze, the various ends if Igbo sacrifice can be grouped under four headings: (a) expiation (b) sacrifice to ward off molestation from unknown evil spirits (c) petition and, (d) thanksgiving (Arinze 34). This is almost the same with Ukwulu traditional society with little variation in approach, time of sacrifice and the deity.

**Origin and Purpose of Sacrifice in Ukwulu**
Sacrifice in Ukwulu Community originated from their forefathers who believed that it is God who created every person and preserves such a person has the final say in all human affairs. By sacrifice, one acknowledges God's supreme dominion and excellence and offers Him
adoration, worships Him with humility and joy. They also believed that they received innumerable benefits from God and wishes to thank Him.

Sacrifice in Ukwulu community is offered for multiplicity of intentions. It all depends on what the sacrificer wants to achieve through the sacrifice. However, in any one sacrificial rite, a number of intentions may be expressed. The ultimate goal of all sacrifice is to establish a beneficial relationship with the sacred order, to make the sacred power present and efficacious. Awolalu states:

> Behind the offering of any sacrifice there is usually a definite purpose. There is no aimlessness in making an offering, and we assert that no one ever makes a sacrifice without having a goal in view. (1979; 138).

Our oral source has shown that the primary purpose of sacrifice in Ukwulu Community is to acknowledge God as Creator of the universe, sustainer of life and great provider. Furthermore, sacrifice could also be offered to avert the danger of gods or the ancestors.

**Nature/Types of Sacrifice**

The act of sacrifice sometimes involves the destruction of the offering, but this destruction - whether by burning, slaughter, or whatever means is not in itself the sacrifice. The killing of an animal is the means by which its consecrated life is "liberated" and thus made available to the deity, and the destruction of food offering in an altar's fire is the means by which the deity receives the offering. Sacrifice as such, however, is the total act of offering and not merely the method in which it is performed. According to Metuh, the Igbo are very fond of offering sacrifices. They rarely try to define them. However, in their ritual vocabulary are found some terms, which throw some light on their understanding of sacrifice (Metuh, 1987: 60). The generic term for sacrifice in Ukwulu is 'aja'. Hence, the general Igbo proverb "Ichu aja n'enu ini" - offering sacrifice on top of the grave (ie. When it is too late). The term itself seems to refer to the consecrated offering to the spirits. However, used with the verb, 'Ichu' (drive away), it refers to the exorcist sacrifice to drive away evil spirits. In fact, in most cases, it is the verb to the different sacrifices offered that determines the type of sacrifice as is evident in these four terms, which refer the different sacrifices offered by the Igbo; *Igo Mmuo, Imeria Mmuo, Ichu aja, and Ikpu alu*. *Igo Mmuo* (literally, consecrating spirits); *Imeria or Ilo Mmuo* (placating or appeasing the spirits); *Ichu aja* (driving away offering); while *Ikpa alu* (dragging abomination) (Metuh, 1987; 60).

**Blood Offering**

Basic to animal sacrifice is the recognition of blood as the sacred life force. The great potency of blood has been utilized through sacrifice for a number of purposes e.g, earth fertility, purification and expiation. The letting of blood however, was the only end and the only mode of animal sacrifice. Blood sacrifices consist primarily of domesticated animals: sheep, goats, cattle, pigs, and fowl. Dogs too may serve as sacrificial animals; they are especially sacrificed to provide companions for the dead. The offering of fish, birds other than domesticated fowl or doves, and wild animals is not common. The recipient who could be a deity often determines the characteristics of the sacrificial animal; thus brightly colored animals are offered to the divinities of the sky, black animals to the divinities of the
underworld and the dead or to feared ancestral beings. The shedding of the blood does not always kill sacrificial animals; they are sometimes throttled or drowned in water especially when it is for *ogbange* victim. Furthermore, there is also the bloodless consecration of an animal, in which the animal is not killed but transferred alive into the possession of the divinity or other higher being, after which it often lives out its life in a sacred enclosure. Such animals can best be described as offerings, not as victims.

**Bloodless Offering**

Among the many life-giving substances that have been used as libation are palm wine, gin, water, 'aja' (sand), kernel, pepper, alligator pepper, oil, kola etc. Bloodless offerings include vegetative materials- Thus food- gatherers offer a (symbolic) portion of the foodstuffs they have collected. Cultivators offer to higher beings (whom they may regard as in need of nourishment) sacrifices of food and drink; fruits, tubers, grains, and the foods that are made from these plants (meal, baked goods, oil), along with drinks, especially beer and other alcoholic beverages, that are poured out as libations.

There are various types of sacrifices and it is dependent on the need for the purpose the sacrifice is intended to accomplish: Idowu, Awolalu and Dopamu identified seven types of sacrifice in Yoruba land. They are;
- Meal and drink
- Gift or thanksgiving
- Votive sacrifice
- Expiation or propitiation sacrifice
- Substitutory sacrifice
- Preventive and;

Arinze however identified five types of sacrifice in Igbo land, which is close to what is obtained in Ukwuiu Community.
1. Expiation
2. Sacrifice to ward off molestation from unknown evil spirits. This is the same as preventive sacrifice above.
3. Petition, which is the same as votive
4. Thanksgiving
5. Interior sacrifice (self-giving) (Arinze, 1970; 34 - 44).

Ikenga - Metuh also identified four types of sacrifice in Igbo land.
- Consecratory Sacrifice
- Propitiatory Sacrifice
- Purification Sacrifice and
- Exorcist Sacrifice (Metuh, 1987; 74-79).

In Nuer religion, Evans-Pritchard identified two broad categories of sacrifices Piacular and Confirmatory (Evans-Pritchard. 1965). Piacular is to ward off danger, which is the same as preventive. As Arinze observed, the Igbo believes that when he sins he makes the deities, ancestors frown. In order to regain the favour from the gods he makes sacrifice, that is, expiatory type of sacrifice. This is further divided into two: Sacrifice to remove 'abomination', and sacrifice for lesser offences.
There are major sins or offences, which the Ukwulu people call 'Nso ala' (sacred prohibitions of the Earth-deity). They call it 'abomination' because they threaten the entire community and if nothing is done, there could be disaster in entire community e.g. murder, incest, birth of twins, bestiality, suicide by hanging, willful abortion and the killing of sacred animals (Python). There are also minor pollution that may affect only the offender and his immediate kindred e.g. adultery or sex with a menstruating woman, pounding the pestle on the ground instead of in the mortar while pounding foo-foo, even if by mistake (isi ododu n 'ani), a woman climbing a palm tree, fighting of a masquerade (Arinze, 1970; 35). In all these cases, a cleansing sacrifice is necessary. Metuh called it purificatory sacrifices - Ikpu Alu, while Arinze called it expiatory sacrifices, Which ever be the case, the most important thing is there is no question of hiding such a crime or trying to omit the sacrifice. Generally, the Igbo man believes firmly that if such crimes or abominations are not atoned for, be they ever so secretly committed, the penalty is sure to descend on the culprit's head or on his relations and descendants. The penalty could be cutting him or her off social communication, or ostralization from the market and when he or she dies there will be no full burial rites or burial rites at all.

The character of purification or expiation rites varies according to the gravity of the offence. Metuh, described purification or expiation rites for pollution arising from adultery. An adultery within the kinship group, which as an abomination, an outrage on 'ala' (Earth-deity) requires a ritual cleansing, which involves three hundred yams, one calf, and a hen. These are taken to the priest of ala. The priest ties a knitted palm-leaf round the neck of the calf and the legs of the chicken as a sign of dedication to the deity (Metuh, 1987: 64). Then, taking the chicken in his left hand and leading the calf with the right, and followed by his sons with the seed yams, he parades found the compound of the kindred, saying, "I am removing pollution from the land". He then goes to the 'bad bush', where he leaves the objects (Metuh, 1987: 64). This expiatory or purificatory sacrifice is called 'Ikpu alu' (removing an abomination) or 'Ikpocha ife' (cleansing). A special priest (especially the chief priest of the shrine) performs it.

The Place and Occasions for Sacrifice:

The commonest place of sacrifice in Ukwulu community is the altar which is often located in the shrine at the village square. Usually, the altar is regarded as the center or the image of the universe. Altar in a sense here could be anything which represent or a point of contact between man and His God.

Altars are sacred spots where offerings and sacrifices are placed or made. They are generally found inside the shrines or temples or 'Obi’ (a small hut house) though they may be created in the open as the case may be: many households in Ukwulu have altars where family offerings are made. Each of the four villages has their public altars where general sacrifices are made. Family altars, which are created on the right side of the door outside the house, are constructed with sticks and used for making offerings and sacrifices to God. Some sacrifice is made in the river, lake, stream and burial grounds (aja-agu) and evil forest. This type of sacrifice is usually for ogbanje victim and it is done for the destruction of the ogbanje spirit. The sacrifices made to the dead are often offered at their graves. The one to the spirits of nature pre made beside trees or bushes, in caves, and springs, artificial altars in the form of tables are relatively rare. Far more frequently, natural stones or heaps of stones of earthen mounds serve as altars. A perpendicular stone is often regarded as the seat of a divinity and
sacrifice is then offered in front of the stone, not on it. Flat roofs and threshold can also be preferred location for sacrifice.

**Occasions for Sacrifice in Ukwulu**

In Ukwulu community, 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 included are sacrifices made at specific occasions in each man's life - birth, puberty, marriage and death etc. Offerings made on special occasions and for special intentions have included sacrifices in times of danger, sickness, or crop failure and those performed at the construction of a building, for success in battle, or in-thanksgiving for a divine favour.

**Regular Sacrifices/Annual Sacrifice**

**Ajana Sacrifice:** According to our oral informants, (Mr. Clifford Anyafu - 73 years old and Ezekiel Anama), the sacrifice to Ajana is usually performed during the traditional four months (onwa-ano) festival. This sacrifice normally takes place on ‘eke’ market day in the evening time.

**Isi-aro Sacrifice:** (Beginning of the year sacrifice): The women perform this type of sacrifice at the beginning of the year. Women from all the villages will assemble at the market square. Each woman must come with the following items: akakpulu okwulu (dry okro seed that is capable of germinating when it is planted), akakpulu oka (dry maize), akakpulu egwusi (dry melon) etc. Regular sacrifices include daily sacrifice, which could take place any time of the day. Generally, it is usually offered in the morning and evening periods. A typical example of the daily sacrifice is the early morning breaking of kola nut and libation sacrifices made to the living-dead. The essential thing in regular sacrifice is that it must be maintained. The special sacrifices as maintained by our source (Anyafu and Anama) are offered occasionally. Thus, they are also called occasional sacrifices. They are offered individually or collectively. This is the type of sacrifice that is offered as the need arises. They are not part of the daily routine or annual sacrifice.

**Recipient of Sacrifice**

In most religions of the world, sacrifices are directed to their object of worship or veneration. The recipient of any sacrifice depends largely on the type of sacrifice, the intention of the sacrifice and the occasion of the sacrifice. Thus, in Ukwulu community there are three major recipients of sacrifice – the Supreme, the deities or spirit beings and the living-dead (Idichie). The Supreme Being (God) is regarded as the ultimate recipient of the sacrifices offered to the good spirits or at least to some of them. According to Arinze, the ordinary traditional Igbo man believes that the spirits are all created by God, even the evil spirits. He does not dispute this point. He makes no deep philosophy about it either. Thus, he says, ‘Chukwii kelu gi kee chi nwe i (God created you and created your personal guardian spirit) (Arinze, 1970: 49).

A traditional Ukwulu man believes that sacrifice is his own way of worshiping God and sometimes asks a good spirit to carry his sacrifice to God. This is especially so in sacrifice of goodwill and petition. However, despite offering the sacrifice through good spirit or deities, the belief is that the Supreme Being is the recipient of the sacrifice and he is present whenever sacrifice is made.
Method of Sacrifice in Ukwulu Community

The commonest modes of sacrifice in Ukwulu Community are libation and effusion. There are also some sacrifices that do not involve the death or destruction of the oblation, for instance, the 'Isi-aro sacrifice' (beginning of the year sacrifice). This involves throwing the following items in the forest – dry okro seed, dry melon, dry cowpea etc. These materials are used in order to attract bumper harvest. Ancestors are fed constantly with food and this is done by placing little bits of food on the ancestral shrines or before the deity. If the fowls or dogs consume these, it is taken that the gods have taken them (Nwala 126). Some deities are fed by their priests. Domestic animals like he-goat, sheep, fowls are the greatest victims in the rampant sacrifices that occur hourly, daily and yearly in the life of average Ukwulu indigene. When they are killed, their blood, feathers and furs and some special parts are placed on the shrines and altars; the rest is eaten by the priests, their assistants, and elders and at times by those who brought the sacrifice.

Materials for Sacrifice in Ukwulu Community

Material for any sacrifice in Ukwulu community is dependent on the materials prescribed by the priest or also the deity involved; the intention or type of sacrifice; and the occasion of sacrifice. However, the major items used for sacrifice in traditional Ukwulu community include: 'human beings' (especially criminals, foreigners, captives) animals; cows, goats, tortoise, sheep, dogs, lizards; etc. in addition to eggs and feathers. Others items of sacrifice include palm wine, gin, water, sand, kernel, pepper, alligator pepper, oil, cola, salt, 'omu' (Palm leaf), 'nzu' (native chalk), money (cowries, pennies, half pennies), plates, pots, farm products like yam, cocoyam, ukpo, vegetables etc. The combination of these items according to Nwala depends on the occasion, the recommendation of the diviners and the priests, and also on the individual, for he may have made a promise to the gods (Nwala, 1985: 126).

It must be noted that the material for the sacrifice must be appropriate for the deity and in good condition to ensure its acceptability by the deity and also commensurate to the intention of which it was made, Arinze says that, physical defeat may make the offering unacceptable especially in sacrifices of petition and thanksgiving (Arinze, 1970: 34). Leonard has also observed that, every animal, before it is offered, is first of all carefully examined, and if a scratch or incision is found on any part of its body, or limb is seen to be bruised or broken, it is instantly classed as unclean and unfit (453).

Offerer of Sacrifice

This is the person for whom or on whose behalf the sacrifice is being offered; the owner of the sacrificial materials. Generally, it could be said that it man who makes sacrifices, either as individual or a collective group - a family, a clan, a tribe, a nation etc. Frequently, the sacrificer must perform special acts (rituals) before and sometimes after the sacrifice. There are sacrifices in which there are no participants other than the individual or collective sacrifice. Usually, one does not venture to approach sacred things directly and alone because they are too lofty and serious matter. In that case an intermediary or certain persons or groups who fulfill particular requirements or qualifications are necessary. In many cases, sacrificing by unauthorized persons is expressly forbidden and may be severely punished.

Officiant of Sacrifice

Generally, as in the case of the sacrificer, the officiant must be a human being, either a man or woman. In most cases the officiant must be a specific religious functionary. In Ukwulu
traditional society a priest who is formally ordained or pre-ordained for the purpose largely does sacrifices. He acts as an intermediary between men and the supernatural being and men regard him as the mouthpiece of whichever god he represents. In this respect, Mbiti (1969) affirms that:

*The duties of priests are mainly making sacrifices, offering, prayers, conducting both public and private rites and ceremonies, above all fulfilling their office as religious intermediaries between men and God (220).*

Apart from the ordained priests, there are other authorized persons who have values or certain qualifications to perform such rites, for instance, the first male adult in the family and Ozo titled holder. This however, depends on the type of sacrifice and the recipient of the sacrifice. According to Arinze, the head of the family offers sacrifice to the ancestors (Arinze: 78).

**Different Sacrificial Rites in Ukwulu Community**

### Sacrifice for a woman looking for a child.

When a woman is looking for a child, she may be asked to go to the river or sea to make a sacrifice. The woman will go with a she or he-goat (white), white cock or hen, white plate, white cloth, boat, dull baby, biscuit, chewing gum, sweet, coins, white candle, earrings, necklace, white chalk, kola nut and white feather of a bird. These items will be used to pray for a child and after this prayer; the water spirit might give a child the woman.

### Sacrifice by a sick person or in times war

When someone is sick, he or she may be told to carry cocoyam, yam, coins, small fowl, kola, ashes that is overnight, overnight palm wine, overnight food, put them in a plate that is out of use and carry them to a "T junction" (ezi gbara ato) and the person will be healed. There is something Ukwulu people call akwali. When there is rumour of war, the chief priest and some elders will carry palm oil and pour on akwali shrine, as a result of this, the war will not take place anymore.

### Sacrifice to avert death

There is another sacrifice, which is performed when death and accident spirit is rising in a family or compound. There is a tree called "echichi" and the stem of this tree will be cut and planted at the entrance of the compound. Then following items will be used to make a fire beside the already planted “echichi tree”: Small fowl, seven pepper, seven pieces of palm kernel, bird nest (akwu ara), a single broom, overnight ashes, which will be sprayed around the echichi tree and a rope called "mgbalide rope". After this sacrifice, death-spirit or accident-spirit will be destroyed. All these sacrifices are performed in the evening.

### Sacrifice to appease water spirit (Ogbanje mniiri)

This spirit disturbs its victims at night and it causes nightmares and different sickness. Some men have spiritual wife and some women do have spiritual husbands. A man's spiritual wife can make him to be impotent while a woman's spiritual husband can make her to be barren. It might make a woman not to marry. It causes marital problems such as breaking of marriages. It causes death of a woman during labour or at child birth. It also causes madness (*ala Ogbanje*). As a result of all these, sacrifices will be performed to the water spirits. The
Following items will be used to sacrifice depending on how the spirits wants it. There are three different types or way of water sacrifice:

a. Goat (a he or she-goat) and fowl
b. A day-old chick and fresh egg.
c. A fowl, palm wine, bride price, cola, clothes (yellow, red and white) and many other types of clothing materials, which the bridegroom can buy for the bride during traditional marriage, head tie, necklace, earrings, eye pencil, lipstick. All these items will be taken to the river, which the person comes from no matter the distance of the river. It normally takes place on "eke" and "afo" market days in-the evening between 6.00 - 7.00pm.

Agwu Sacrifice:
Agwu causes mental disorder. It causes poor harvest. It can make a rich man to go poor through all sorts of problems. As a result of all these, agwu sacrifice must be performed. It normally takes place in Amaiyi clan in Umugama village. Materials for performing agwu sacrifice are; Goat, fowl, palm wine, beer, cola nut, and yam. Communal meal can take place during agwu sacrifice, after the goat and fowl has been killed for cooking of the yam. It takes place in the daytime.

Agwu Mbido Olu Sacrifice:
This is a form of agwu sacrifice that takes place before farming commences. During this sacrifice, the person performing the sacrifice will pray to the spirit of farming and the ancestors for their guidance and protection throughout the farming period of that year. They will plead with the spirits to make their harvest to be bountiful and bless their seeds. Failure to carry out this sacrifice leads to poor harvest. Materials used are fowl, yam, palm wine and hot drink. This sacrifice calls for communal meal. It takes place in the day.

Ikpuchi ife n'ebo sacrifice:
This is a type of sacrifice performed in a village square for newly married ladies. "Ebo" means "clan" and the village square in which the sacrifice will take place in depends on the lady's clan. This sacrifice does not allow communal meal- The purpose of this sacrifice is for peaceful matrimonial homes and for fruit of the womb. During this sacrifice, a small grave in which all the materials for the sacrifice will be thrown into will be dug. After throwing all the materials into the grave, it will be filled, that is why the sacrifice is called "ikpuchi ife n'ebo". Materials for the sacrifice are: fresh egg, a day old chick, hen and other native roots and leaves that will be brought by the herbalist that will carry out the sacrifice. It normally takes place on "eke" and "afo" market days in the evening time.

Okpesi - ndi-ichie Sacrifice:
Okpesi stands for a carved wooden god and ndi-ichie stands for the ancestors. The aim of this sacrifice is for protection during eating of new farm produce in order to avoid catarrh and cough. Materials for this sacrifice are fowl, cola, and new yam and palm wine. After the performance of this sacrifice, everyone is free to eat new farm produce. It also calls for communal meal.

Ajana Sacrifice:
This is a type of sacrifice that takes place during onwa-ano festival. The following items are taken to ajana shrine for the sacrifice; a day-old chick, cola, white chalk, fowl and hot drink. It normally takes place on eke market day in the evening time.
Oghbanje Sacrifice
The purpose of this sacrifice is for small children that has chosen to suffer their mother by dying after they might have been up to one or two years old. This type of child dies and comes back again. This death will continue until the sacrifice is performed. Materials are; cola, a day-old chick, white chalk, cowrie shells, out-dated currency, fanta, biscuit, palm leaves and other native roots and leaves.

Ikpu Akalogheli Sacrifice
This is a form of sacrifice for opening of new house. It is done purposely for guidance and protection against every evil spirit and other spiritual attack. It is also done for destruction of charms that has been kept in the compound by evildoers. During this sacrifice, a small pit will be dug after which the whole materials for the sacrifice will be put inside the pit and filled. The materials are; he-goat, fowl, a day old chick, cola, palm leaves, white chalk and other native roots and leaves that will be brought by the herbalist that will perform the sacrifice. After this sacrifice, one is free to park into his new house.

Conclusion
Sacrifice is universal phenomenon in the history of religion. It could always be understood as a mode of communication between man and the unseen powers, and an expression of his intentions in relation to those powers. In Ukwulu community and various communities around the world, sacrifice feature prominently in their daily devotion to their object of worship. The paper has proven that the primary purpose of sacrifice in Ukwulu community is to acknowledge God as creator of the universe, sustainer of life, and great provider. Furthermore, sacrifice could also be offered to avert the danger of gods or the ancestors. The challenge sacrifice poses to modern reckoning is to grasp its systematic importance, within a sacrificial framework. This work is mainly aimed looking at the systematic importance of sacrifice in Ukwulu Traditional society. It is worthy of note that a lot of research works has been done on sacrifice as it concerns ethnic or religious groups or even a general notion. However, there has not been any work done on sacrifices in Ukwulu traditional society. Therefore, this paper provided understanding of place of sacrifice in Ukwulu traditional society and its importance or significance (if any). It also considered different ways people respond to their object of worship and its relevance to maintenance of social order and justice. This paper as well exposed the uniqueness of their religious beliefs and practices.

Primary Sources of Information

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Biography of Author
John Chukwuemeka Adubasim is holds Ph.D in Religion from the Department of Religions and Cultural Studies, University of Port Harcourt, Nigeria. He is an ordained Priest in the Anglican Church. His research interests include; Theological Education, Christian Religious Studies, Leadership, and African Religion.

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