Sacrifice as an idea and institution, is deeply rooted in the thought and practice of the Yoruba. It is the core of worship in the traditional religion of the people. 1)

Among the Yoruba sacrifice is referred to as ebo, and this word and the expression ru ebo (offer sacrifice) are always used in a religious context.

Sacrifice among the Yoruba has its positive as well as its negative side. On the positive side it is believed that life should be preserved and that its preservation and continuation depend upon the favour of the beings which have the power to sustain or destroy it. Hence the Yoruba, like other peoples, try to please these powers by maintaining communion with them. They know that they depend upon these spiritual powers for material prosperity, for good health, increase in crops, in cattle and in the family. They therefore consider it expedient to show their gratitude for the good things received from them. Hence thank-offerings are made, especially on annual festival occasions.

Like many other nations, too, they attribute qualities similar to humans to the divinities and spirits to whom offerings are made. Nobody would offer gifts to a being that cannot feel, sense, see, hear and share human emotions. There is, therefore, the idea that the supernatural beings have appetites, wants, feelings and taboos similar to those of human beings.

To come before such deities, man has to bring those things that are believed to be liked by them. It is also believed that when a man does this regularly and adequately, he will have favour with the supernatural beings and have his heart’s desires, such as peace, cohesion and joy together with material blessings.

Hence the saying:

Riru ebo lo nga ni, Airu ki igb’ enia.
“Offering sacrifice helps a man, Refusal to do so is detrimental.”

On the positive side, therefore, sacrifice springs from a longing on the part of man to establish, renew and maintain communication with the supernatural beings and to share and enjoy communion with them.

On the negative side, sacrifice may relate to powers of destruction: witches and sorcerers, who are the source of mishaps which befall them, losses which they sustain, or pains which they experience; or to the anger of the ancestral spirits or of other spirits and divinities.

Sacrifice then, is an offering made to the supernatural beings for various purposes—it may be an expression of gratitude for benefits received, or as a means of securing the favour of the divinities and of establishing right relationship with them. It is also a means of warding off malevolent attacks and of preventing imminent dangers.

**Purposes of Sacrifice**

In order to establish the purposes of sacrifice, we may take some examples of observed sacrificial practices.

(a) Before the foundation of his house was laid, a man slaughtered a goat and poured its blood into a small hole dug in the ground. The severed head of the victim was carefully wrapped in a piece of white cloth and buried. Over the spot, a tree was planted. Sacrifice was brought annually to the foot of the tree. When we asked why this particular sacrifice was made, we were told that there was a powerful spirit on the plot of ground on which the building was erected, and that this spirit was disturbed and aggrieved because of the building put up there. If the anger of the disturbed spirit was not assuaged by means of prescribed offerings, the owner of the building, or his son, might lose his life. The spirit was, therefore, believed to be appeased with the blood immediately given and with the annual offerings made at the foot of the tree.

(b) A child was ill. His father, on the advice and guidance of the oracle, prepared some water in which special leaves had been crushed. In the dead of night, he took his sick child together with the concoction and a few days' old chick. At a road junction (orita), the child was bathed with the concoction. Following this, the father held the chick by the legs and swung it over his child's head three times. After the third time, the chick was violently dashed to the ground and died at once. The child and his father, not looking back, hastened home. The man who took this action did so because he had been told that his child's sickness was caused by the witches (aje). In order to appease the
witches, therefore, and make them spare the life of his child, he had to make the sacrifice described above at a road junction (ôrita), one of the regular haunts of the witches. The chick offered was a substitute for the man's child; the chick thus died, as it were, the child's death,

(c) A farmer before cultivating the land, gathered together his farm implements. Over them he poured a libation of cold water and palm-wine. Then he broke open the tip of the pointed end of a snail and allowed the fluid from it to drip over the farm implements. Palm-oil was also poured on the instruments and prayer was said. A kolanut was broken to make divination. We gathered that the man who made this sacrifice did so because he believed that farm implements are controlled by Ògún (a powerful divinity of iron and of war) and that if offerings were not made to propitiate this divinity, accidents would occur frequently on the farm and that work on the farm would be fraught with many hazards.

(d) On one occasion, we visited a babalawo (Ifa priest). Soon after our arrival at the priest's house, a woman came in bringing a number of things, including some palm-oil (épo-pupa), kolanuts (obi), some solid meal made from corn (êko tútù) and a goat (ewure). We guess there was a previous appointment because the babalawo attended to her promptly. A broken pot was provided; some of the corn meal brought by the woman was removed from the leaves in which it was wrapped, and broken into smaller bits after which it was put into the pot. Some oil (épo) was poured over the crushed corn meal (êkpo). The woman then held the animal in her hand and prayed, enumerating all the good things she desired to have, and those bad things that she wanted to avoid. The animal was immolated and the blood was poured into the pot. A kolanut (obi) was broken and with this, the babalawo divined to ascertain whether or not the sacrifice was adequate and acceptable, and to know whither the sacrifice was to be borne. The directive was accordingly given by the oracle.

On questioning the priest later on, on the purpose of that sacrifice, we were told that the oracle revealed that the woman enquirer and her children had suffered affliction from the witches. In order to change their unfortunate situation into an auspicious one, offering (ipèṣè) had to be made to the witches. The blood, the oil, the cold corn meal were, therefore, offered purposely to make these invisible spirits of evil favourably disposed to the enquirer and her children.

(e) On instructions received from the oracle, a man provided a bowl
of cold water, some salt, a pigeon (*giyele*) and a kolanut. He washed the kolanut in a bowl of water and then held it in his hand, touching his head with it as he prayed that his *Ori* (his counterpart or the divinity controlling fate) should bring him good things in life. Next, he took the pigeon (*giyele*), touched his head with it and prayed as he did with the kolanut. Having completed this, he wrung off the head of the pigeon and smeared his own head with its blood. It was later shared by the people present. Everybody touched the salt in the plate with his share of kolanut, and prayed that his life may be as good and as sweet as salt. The bird was prepared, fried and eaten by the man and the people invited for this sacrifice.

The offering of the sacrifice described above testifies to an important aspect of the belief among the Yoruba, namely, that the fortune and fate of a person is symbolised by *Ori* (head) and that *Ori* (the divinity controlling fate) is responsible for the distribution of fortune. Offering is, therefore, made to him so that the offerer may find favour with this divinity and be bestowed with good fortune. Hence the chant:

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Bi o ba ma l'owo,
Bere l'owo ori re,
Bi o ba ma sowo
Bere l'owo ori re wo,
Bi o ba ma ko'le,
Bere l'owo ori re,
Bi o ba ma laya o,
Bere l'owo ori re wo,
Ori, maso p'ekun de o,
Lo'do re ni mo nbo,
Wa s'aye mi di rere.
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(f) A man turned to the side of a wall in the room where his late father was buried. There he poured libations of water and gin. He invoked the ancestors to be present and to hear his supplication and grant his requests. Kolanut was broken and was cast to divine. Palm-wine, gin and more kolanuts were shared by all present. Here is an affirmation of the belief in the existence and power of the departed ancestors. As the living drink and eat together, so also, are the invisible ancestral spirits, it is believed, will be well disposed to the living.

(g) It was harvest time in a village where all were farmers; but before the new yam was eaten, it had to be given first, in a ritual and ceremonial manner, to some divinities and ancestral spirits who, it is believed, made
the crops do well. After this ceremony, the people were free to eat, drink and be merry. During such a ceremony they would eat, drink and dance before the supernatural beings, and make sacrifice. The sacrifice on such an occasion was a means of expressing gratitude to the divinities and the ancestral spirits for the benefits received from them.

The instances of sacrificial practices cited above suggest that various types of sacrifice are appropriate to serve different purposes. They are of a utilitarian character, and reflect the people's view of the world. 2) A Yoruba man knows that he does not live to himself. He depends upon supernatural beings for his life and preservation. He attributes human qualities to these beings; they can be happy and well disposed to man if they are well-treated, but angry and vindictive if ill-treated and irritated. In order to be happy and enjoy peace, man seeks to be in communion with these supernatural beings. Such a communion is obtained or attained by means of sacrifice.

As farmers, fishers, hunters or goldsmiths the Yoruba believe that an enterprise is controlled by a particular spirit or divinity who can protect the workers and make their trades prosper. When, therefore, they have toiled and their efforts have borne good fruit, they return to give thanks to these beings that have supplied man's needs. This is done in a joyous mood when thanksgiving sacrifice is brought to the divinities.

One type of offering not exemplified above is the votive sacrifice. People say, "If such and such a thing can be done for me, I will bring such and such a gift." Usually this has an element of a covenant. When the wishes are granted, the people bring offerings to the divinities according to the vows. The fulfilment of their own part of the covenant constitutes, in this case, another purpose of sacrifice.

From the foregoing, we can safely conclude that sacrifice meets certain basic needs and aspirations of men. It is made to the supernatural beings to express gratitude to them for success, long life and prosperity; to fulfil a promise; to avert the anger of the divinities; to ward off the attacks of enemies; to change unpleasant circumstances; to purify a person or the community when taboos are broken and sins committed; and to serve as means of communion between man and the supernatural world.

The materials of sacrifice

Certain materials of sacrifice, and no other, have to be provided by the supplicants. These materials have to be presented, not in any haphazard manner, but in a specified way to the officiating priest who will in turn present the offerings to the divinities or the spirits in a special way; the victims or materials offered as sacrifice are also generally disposed of in a specified way.

Victims and materials of sacrifice vary from one circumstance to another and from one divinity to another. But, on the whole, things offered are those which are used by the human beings in their day-to-day life, ranging from the smallest living and non-living things to the biggest domestic animals, like the cow; and, in some very special circumstances, human beings are offered. The materials for sacrifice are drawn from both the animal world and the plant kingdom. The Yoruba do not have different names for the sacrifice of animals and the sacrifice of farm products or other things. All sacrificial acts are known in Yoruba by the single term ṣebo. A man may offer his dress (aso) as sacrifice (ṣebo) just as he may offer a goat (ewiire). Both will be referred to as ṣebo. So Mbiti’s distinction 3) between ‘sacrifice’ and ‘offering’, as found also among the ancient Hebrews, is not applicable to the Yoruba.

The Yoruba are guided in their choice of what to offer by convention or by oracle. From convention and experience they know what the traditional “tastes” or the divinities are, and they make sure that they meet these tastes. For example Ogun is very fond of dogs, palm wine, roasted yams, oil, snails, tortoises and, in some caes, rams. Orunmila loves rats and mud-fish. Obatala is fond of snails fried in shea butter, cooked white maize (egboo), white kolanut (obi ifin) or bitter kola (orogbo).

We need to point out, also, that the materials and victims of sacrifice have symbolic meanings. For example, the snail (igbin) which is also called òrò (literally that which softens or soothes) is linked with gentleness, calmness and peace. It is offered on those occasions when emphasis is on those qualities. Since Ogun is believed to be fiery, things offered to calm his anger include snail and palm oil. Before a child is circumcised, for example, the body-fluid of the snail is sprinkled on him especially on the part of the body to be incised. After the circumcision, the knife used for the purpose is put in a plate in which

there is plenty of palm oil. Furthermore, the slow, cautious and steady movement of snails which enables them to avoid readily getting into trouble, fascinates man. And so, when the snail is offered, the supplicant is praying that his life may be smooth and free of all types of danger.

Similarly, the pigeon (eiyelé) is used for sacrifice which emphasizes good luck and longevity. The bird is noted for its serenity in flight, its neatness of appearance and its smartness in movement. Above all, the Yoruba attach a sort of sacredness to the bird. Hence the chant:

\[
\begin{align*}
Yiye \ ni \ iyé \ eiyelé & \quad \text{The pigeon will always be prosperous,} \\
Dide \ ni \ ide \ adaba \ òrùn & \quad \text{The dove will always find peace;} \\
A \ ye \ mi \ o & \quad \text{So let me be prosperous,} \\
A \ san \ mi \ o. & \quad \text{Let everything be well with me}
\end{align*}
\]

Before the practice was abolished by the British in the nineteenth century, the human being was the highest and the costliest victim of sacrifice. Such offerings arose, not from a sadistic desire for the wanton destruction of life, but from the conviction that it is better to sacrifice one life for the good of the community than for all to perish. A human victim was seen as an ambassador believed as “going to replenish the people before, and carry their petitions to the higher power.” 4)

Human sacrifice was resorted to mostly in time of national crisis and disaster, and such sacrifice was meant to propitiate certain divinities and purify the community. It was considered necessary that the highest and the best must be offered to a divinity who gave protection to a whole community or to assuage the anger of one who had brought calamity upon the whole community.

From the information gathered, we know that human victims were normally well fed before they were sacrificed. They were given all the good things that they asked for except their liberty and their lives. Where the sacrifice was meant to be substitutionary or propitiatory, the offerer's sins and guilt were transferred upon the victims who acted as the scapegoats. Such victims were paraded through the towns or villages as people prayed asking for forgiveness of their sins and for the blessings of the gods.

From James Johnson we gather that

The human victim is commonly led and paraded through the streets of the town or city of the sovereign who would sacrifice him for the well-being of his government and of every family or individual under it, in order that he may carry off the guilt, misfortune and death of every one without

4) Idowu, \textit{op. cit.}, 110.
exception. Ashes and chalk would be employed to hide his identity—whilst individuals would often rush out of their houses to lay their hands upon him, that they might thus transfer to him their sin, guilt, trouble and death... (The victim was then led into the grove). Here, after he himself has given out or started his last song, which is to be taken up by the large assembly of people, who have been waiting to hear his last words, or his last groan, his head is taken off and his blood offered to the gods... ⁵)

Compare the words of Talbot:

A person about to act as scapegoat, take upon himself the sins of the people and bring them good fortune, was usually treated with the greatest respect and indulgence by all and given the best of everything. When time came for his death, the Oluwaw, as he was called—who might be either bond or free, rich or poor and was chosen by the priest—was paraded through the streets, when many people took the opportunity of laying their hands on him and transferring their sins to him, he was then led to the grove, and executed—the people waiting outside to hear his last song which was echoed by them. ⁶)

We gather from oral traditions that human victims were sometimes buried alive or with the head just showing above the ground. Sometimes the victim's limbs were broken and he was left to pant away before the divinity. The corpse became food for the birds and ants. "The greater the avidity with which carrion birds disposed of the body, the better omen it was believed to be for the cause for which the sacrifice was offered". ⁷)

One noticeable thing in the immolation of human victims was the consciousness on the part of the offerers that human beings about to be sacrificed were capable of cursing those who were about to offer them. In consequence of this, adequate precautions were taken to render the victims incapable of reasoning and therefore cursing. The human victim was gagged before he was killed to prevent him from cursing his slayers; and, if physical means of preventing this failed, the Yoruba devised what they called A-pa-gbé (killing without any repercussion). This is a means whereby the offerers offered special offerings and prayers at the shrines of the ancestors urging the spirit to undo the curses which might have been pronounced by the victims during the sacrificial rite.

We gathered also that usually after human sacrifice, the priests who presided at the rite, went into penitence. They remained indoors for seven days, refrained from pleasures and prayed all the time urging

⁵) Johnson, James, *Yoruba Heathenism*, Exeter 1899, 43.
⁷) Idowu, op. cit., 110.
the divinities and the spirits to accept their offerings and overlook their offences.

It is to be mentioned in passing that the practice among the Yoruba of burying slaves, wives and other human beings with important chiefs when the latter died ought not to be classified as a sacrificial rite. The people so killed were killed principally to serve social purposes—so that the deceased might continue to enjoy the services of these servants and wives in the next world where life is believed to continue. But those offerings made on the occasion of the laying of the foundation of a village, or of a house, or those offered before a battle, or to ward off pestilences and akin circumstances come within the purview of sacrificial rite.

Besides having the right type of victims and materials of sacrifice the things offered must be presented in the proper manner and by the appropriate person—normally a priest or—if it is a family affair—the head of the family. The priest invokes the divinity and makes an earnest appeal to him to listen to the cry of his children.

After the invocation, the person who comes to make the offering is asked to stand before the shrine of the divinity and to state his purpose of bringing the offerings. In other words, the supplicant presents his case before the divinity and prays that his requests may be granted. It is at this stage that the supplicant takes in his hands a bottle of gin (if required), a bowl containing kolanuts or whatever else he has brought as offerings. Where an animal is involved, the supplicant holds the rope with which the animal is tethered; he stands before the shrine and enumerates the good things he wants, and prays the divinity to grant his requests. As the man prays, all the friends, relatives and the other people invited before the shrine, say *Asé* (May it be so) after each prayer.

The priest now takes over and presents the suppliants and his offerings. He enumerates the items of materials brought by the supplicant for the sacrifice. The priest says something like this:

\[
\begin{align*}
& \text{Ayodele qọqọ re wa sọọọ ṭẹ́} \\
& \text{Ọ́ ní obi ifín} \\
& \text{Ọ́ ní ígba omi tutu} \\
& \text{Ọ́ ní ọgbẹ́ọ̀ ọdije} \\
& \text{Ọ́ ní ígbìn} \\
& \text{Ọ́ ní ewụ́rẹ́} \\
& \text{Ọ́ ní ṣọ́a ọ̀ṣò ńfúnún kan}
\end{align*}
\]

Ayodele your child is come to you
She has (i.e. offers) white kolanuts
She has calabash of cold water
She has a hen
She has snails
She has a goat
She has one yard of white calico

8) Offerings will depend on circumstances, the tastes of the divinities involved, and the directive of the oracle. In this case the offering is to Òbatala.
After this enumeration of the materials brought by the suppliant, the priest states why the suppliant has brought the offerings:

She is in tears for she has no child
She is fasting for she has no baby to carry on her back.

Orisa (divinity), let Ayodele have issue

Male children that will stay
Female children that will stay
By this time next year
Let her carry a child on her back
To this shrine.

This is followed by the pouring of libation of water on or before the shrine. Then the priest casts the kola-nuts. If the omen is propitious, the people hail the result and rejoice. Another kolanut is taken, broken into its four lobes and cast. People hail the result once again as the omen is propitious. One of the lobes will be placed at the shrine; the suppliant then kneels down and stretches out her two palms to receive her own share of the kolanut. As the priest gives her this, prayer is offered:

You will carry a new baby in your arms
You will not be frustrated or disappointed.

To such a prayer, the suppliant, and the other well-wishers present will respond Ase (May it be so).

Presentation thus involves making a statement about the purpose of bringing the offerings, enumerating the materials for the particular sacrifice and praying the divinity to bless the suppliant.

The victim is then immolated. This is the climax of the whole rite of sacrifice. A tense moment has passed. Blood has flowed, and this is a signal that a message goes from men to the supernatural. The whole atmosphere is then changed. People relax and there is often jubilation.

The materials and victims sacrificed are disposed of in different ways. Among the Yoruba, as among other peoples, blood is regarded as an indispensable constituent of sacrifice. The life of the victim is in the blood; and in consequence of this, the blood that is poured out is always given first to the divinity—the blood is poured on or before the symbol of the divinity. In offering the blood, the Yoruba know and believe that they are offering the life of the animal. And when they give the life of the animal, they want to have life in exchange. In other words, they want the deity to take the blood or the life of the sacrificed
animal in order that they, the suppliants, may live long and enjoy prosperity. This is compatible with the statement of E. O. James that "the outpouring of the vital fluid in actuality or by substitute, is the sacred act whereby life is given to promote and preserve life, and to establish thereby a bond of union with the supernatural order". 9)

In some cases sacrificial blood is applied to the parts of the body of the offerer. This may be to purify or strengthen the suppliant. For example when a child is ill, there is a practice of killing a fowl and rubbing some of the blood on the forehead of the sick child. The Ilajé of Okitipupa call this Kikun omo (‘building’ up the child). This suggests that the child's life is built up by giving blood to the spirits that may have been tormenting the child and causing him to become emaciated. The mark of the blood signifies that the offering is made on behalf of the child who is now to be treated with some deference by the spirits.

Furthermore, when offerings are made to the witches, animals or fowls are usually prescribed and offered. The blood of such victims is usually given to the witches. It is poured into a potsherd (agbada) together with palm-oil; the head of the animal, the lower limbs, the entrails may also be put into the agbada which is then carried to a road junction, to the foot of a chosen tree, to the market place, to the bank of a river or to a dung hill. The prevailing belief is that these evil forces love blood and oil which are believed capable of calming them and making them well-disposed to men.

In substitutionary sacrifice known as Yiye Ipinium (sacrifice for altering an agreement), it is not only the victim's head and blood that are offered but the animal as a whole is treated and offered in a specified way, according to the directive of the oracle. Sometimes the animal is immolated, wrapped in a piece of white cloth and buried like a true corpse. It is believed that the animal has "brought back" the child's life or has died in the place of the child.

Where human sacrifice was involved, the whole victim was offered to the divinity. There was no cannibalism among the Yoruba, and thus no indication of the people's sharing of the human victims. Such victims were left to rot away before the symbols of the divinities. In actual fact, in some places, where cows have been substituted for human beings, sacrificial cows have been left alone to rot away before the divinities. This is still the practice in Ilawé during the Orò Olòfin festival when offerings of cows are made to Obalufón.

According to the present high priest in Ila\we, "If any priest is tempted to cut part of the sacrificial cow for food, such a priest will swell and die within the year".

At Imosan, near Ijebu-Ode, human victims used to be offered to Agemo, a very popular cult there. The victim was allowed to rot away at the grove shrine of Agemo. Later on, a change was made whereby a human being and a cow were offered in alternate years. The year in which a human was offered was called \textit{Ako \text{Odun}} (male year), and the year in which a cow was offered, the female year or \textit{Abo \text{Odun}}. When finally human sacrifice was abolished, the people devised the means of offering a bull at \textit{Ako \text{Odun}} and a cow at \textit{Abo \text{Odun}}. The interesting thing to note here is that the device of offering human being and cow in alternate years preceded the British abolition of human sacrifice. When we asked why this was so, the Posa of Imosan, who, as it happens, is a reputable priest of Agemo, said that human victims could not be eaten, whereas the cows could be eaten. From the utilitarian point of view, people would prefer a cow to a human being.

Thus at present, unlike the people of Ila\we who give all the cow to Obaluf\text{on}, the Ijebu during the Agemo festival offer the blood of the sacrificial cow or bull to Agemo but share its flesh. For example, the right leg of the cow is given to the Awujale, who supplies the sacrificial victim. All the priests from the various towns or villages have a share of the victim. With the flesh of the victim food is prepared, and there is plenty of eating and drinking before the Agemo. Cooked bits of the entrails of the victim are also offered to the divinity.

\textit{To whom is sacrifice offered?}

This is a complex question. The four main categories of spiritual beings, the Supreme Being, a multitude of divinities, the ancestral spirits and various other spirits and forces, in Yoruba belief, have influences in making or marring one's life. The divinities and the spirits are subservient to God, and they owe their "almightiness" to God. Furthermore, from our observation we know that even though the name of the particular divinity being worshipped is invoked, we hear the worshippers say \textit{A\d{e}}, \textit{A\d{e}} (May it be so); and they add \textit{La\d{e} Edumare} (By the power of Edumare) or \textit{Olorun a gb\d{e}} (May God hear). This means that the final say rests with God.

Who, then, shall we say receives the sacrifice offered? Is it God or the ancestors, the spiritual forces or the divinities? Bascom makes
the sweeping statement that “Except for the offerings known as *adimu*, all sacrifices (*ebo*) are offered to the shrine of Eshu unless otherwise specified in the verse”, (i.e. the Odu verse). In the next paragraph, however, he seems to modify his statement somewhat: “A small part of each sacrifice is set aside for Eshu himself as a “bribe” to ensure that he will carry the rest to Olorun, the sky God for whom most ‘sacrifices are meant’. 10)

We regard it as an over-statement to say that all sacrifices offered by the Yoruba are meant for Eshu. Bascom’s modification of his statement, however, is fair and compatible with Yoruba traditional belief. The truth of the matter is that Eshu is the inspector-general in the service of Olodumare and it is he who testifies to the correctness or otherwise of a sacrifice. He is also believed to be one of the messengers that take sacrifice to Olodumare. Moreover, there is an outstanding bargain between Orunmila and Eshu that whenever the former prescribes any sacrifice, the latter will have a share of it, otherwise, he will cause confusion. 11) Hence there is the popular saying:

*Bi a ba ru ebo*  
*Ka mu t’Eshu kuro*  

When we offer sacrifice  
We should set apart that of Eshu

Since Eshu is believed to be a messenger not only to Olodumare but also to the divinities for good or evil, it may be said that he acts as an intermediary between man and the spirits to whom sacrifice is directed. In particular, it is believed that the witches use Eshu to achieve their nasty ends. When offerings are made to such spiritual forces, as witches, it is to be expected that Eshu would have his own share.

Turning to the Odu recitals which normally give guidance about sacrifice, we get examples of the various supernatural beings to whom offerings are made. Among these could be mentioned the various divinities and spirits and the spiritual forces like witches. Over and above all, sacrifice especially the thanksgiving sacrifice, is indirectly offered to Olodumare.