

INTERRELATIONSHIP BETWEEN BLACK MAGIC AND WITCH-HUNTING: A CASE STUDY OF MORIGAON DISTRICT, ASSAM

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Contents

Introduction

Review of literature

Scope of study

Objectives

Methodology

[a] Research Method

[b] Sampling

Expected outcomes

References

Chapter 1

Introduction

Black magic and witch hunting are mysterious activities practiced for making things to happen with the help of super natural power, otherwise it is considered as impossible by humanly power. Witch hunting is a situation of unrestricted and unlimited abuses and accusations against less popular or infamous people or things. Historically, the term witch hunt stands for a exploration for witches or people who are believed to use weapons or harmful magic, in order to persecute and typically kill others, due to stigmatised and cursed existence of any people in the society. It is believed that some people may be harmful for the society, its modesty and prosperity. Killing such people will rescue the entire society from harmful and unwanted incidents happened to them. It is also a challenge to find and openly punish a group of people perceived as a threat, usually on ideological or political estates. The noun of witch-hunt itself in the literal sense dates to 1885, in the symbolic sense to 1938. The sense of a movement against a solitary individual dates to 1960.

Generally speaking, witch hunt is a process of exploring individuals labelled as “witches” or indication of witch craft, often connecting moral tension or bulk disaster. Historically, the traditional period of witch-hunt in Initial Modern Europe and North America drops into the Primary Modern period or about 1450 to 1750, extend from side to side, a violent change of the Renovation and the Thirty Years’ War, causing in an estimated 35,000 to 100,000 implementations. Together with illegal and hasty implementation it is assessed 200,000 or more witches were laboured, cooked or dangled in the western world from 1500 to 1800. The implementations of individuals sentenced as enchantresses in Europe took place in the 18th century. In further regions, like Africa, Asia and Australia, modern witch-hunts have been reported from Sub-Saharan Africa and Papua New Guinea and authorised regulation against sorcery is still found in Saudi Arabia and Cameroon nowadays.

Witch-Hunting: An Anthropological Background

The extensive circulation of the repetition of the witch hunts in the geologically and socially separated societies [Europe, Africa, India, and New Guinea]. Meantime, it is believed that the interest in the anthropological studies of the performances were started only in 1960s. The belief in magic and divination, and attempts to use magic to influence personal well-being [to increase life, win, love, etc] are humanoid traditional universals. Trust in sorcery has been

exposed to have comparisons in civilisations throughout the all God's creatures. It presents a outline to explain the occurrence of otherwise random misfortunes such as sickness of death, and the witch, or a wizard provide an image of wicked. Intelligences on indigenous practices in the Americas, Asia and Africa collected during the initial contemporary stage of survey have been taken to advise that not just the trust in witchcraft but also the periodic eruption of witch-hunts are the human cultural universal. One of the study discovered that wizardry principles are related with the disruptive or troublesome attitudes: inferior level of trust, generous giving and group contribution.

Ancient Near East

Punishments for having a wish to do evil to others by the use of black magic is lectured in the initial rule codes conserved; in cooperation with the antique Egypt and in Babylonia. Hamurabi's Code (18th century BC) suggests that "If a gentleman has put a curse upon alternative man and it is not yet defensible, he upon whom the spell is placed shall drive to the holy river; into the sanctified river shall he thrust or faith quickly". If the hallowed river overcomes the person and the person is sunk, the fellow who put the incantation upon them shall take proprietorship of his house. If the blessed river announces him blameless and he remains uninjured the man who placed the curse shall be put to decease. The person who pushed down the other one into the river shall take ownership of the house in order to revenge curses placed upon him.

Classical Antiquity

In 451 BC, the 12 Tables of Roman rule had requirements in contradiction of wicked invocations and incantations envisioned to impairment cereal harvests. In 331 BC, 170 females were accomplished as witches in the context of a widespread disease. Titus Livius, known as {Livy} a Roman historian, highlights that this was a measure of harassment without an earlier event or action in Rome. In 186 BC, the Roman smaller upper assembly of US, France and other countries too issued an official order that has the force of laws harshly limiting the Bacchanals, delighted rites illustrious in admiration of Dionysus. Livy registers that this harassment was since "there was nonentity terrific, nil shamefully wicked, and that had not been experienced amongst them. Resulting to the prohibition, in 184 BC, around 2,000 people were implemented for wizardry, and in 182 – 180 BC another 3,000 implementations took place, again activated by the eruption of a rampant. There is no method

to confirm the statistics described by Roman historians, but they are occupied at expression assessment, the scale of witch hunts in the Roman Republic in relation to the inhabitants of Italy at the time of surpassed whatever that took habitation during the 'classical' witch – trend in early contemporary Europe.

Late Antiquity

The era of 6th century AD Getica of Jordanes registers a maltreatment and exclusion of enchantresses amongst the Goths in a mythological explanation of the derivation of the Huns. The ancient Fa King Filimer is said to have “found among his people certain witches, whom he called in his native tongue Haliurunnae. Suspecting these women, he expelled them from the midst of his race and compelled them to wander in introverted banish afar from his army. There the unclean spirits, who be supposed them as they wandered through the wilderness, bestowed their embrace upon them and begat this savage race , which dwelt at first in the swamps, scarcely human , and having no language save one which bore but slight resemblance to human speech”.

Middle Age

The guidebooks of the Roman Catholic enquiry persisted exceedingly doubtful or reserved of witch allegations , even though there was occasionally an intersection amongst accusation of dissent and of wizardry , chiefly when , in the 13th century , the recently moulded enquiry was custom-built to contract with the cathars of southern France, whose lessons were exciting with comprising an mixture of enchantment and charmed. Though it has been projected that the magician stalk advanced in Europe from the initial 14th century, after the Cathars and the Templar Knights were repressed, this suggestion has been disallowed by two historians, they are Cohn 1975; Kieckhefer 1976.

In the instance of the Madonna Oriente, the Investigation of Milan was not assured what to do with two women who in 1384 acknowledged to have participated the society around Diana. Through their concessions, both of them transported the old-fashioned folk belief of white magic. The females were defendant again in 1390, and predestined by the crossexaminer. They were ultimately implemented by the nonspiritual arm.

A Catholic figure who discoursed in contradiction of wizardry was standard Francian missionary performs and an over – reaction counter to them by the mutual people. Though, it

is flawless that Bernardino had in attention not just the use of curses and enhancements and such as fooleries but much more thoughtful criminalities, primarily homicide and infanticide.

End of European Witch Hunts in The 18th century

In the countries of England and Scotland between 1542 and 1735, a sequence of Sorcery Acts preserved into regulation the penalty of personalities practicing or claiming to practice witchery and mystic. The previous time implementation for sorcery in England had taken place in 1682. In 1711, Joseph illogicality and communal justice in handling senior and shabby females as witches.

The last Act of 1735 directed to prosecution for scam relatively than sorcery meanwhile it was no lengthier supposed that the individuals had real paranormal commands. The 1735 Act sustained to be used up until the 1940's to impeach persons such as diviners.

Modern Cases

Witch hunts are still prevalent in civilisations where acceptance in enchanted is present. In maximum circumstances, these are instances of burning, stated with some orderliness from much of Sub-Saharan Africa, from pastoral North India and from Papua New Guinea. There are certain countries that have legislature in contradiction of the preparation of witchcraft. The one and only country where sorcery remains hanging by death is Saudi Arabia.

Witch hunts in contemporary periods are uninterruptedly stated as an enormous violence's of human rights. Maximum of the victims are females and children but can also be senior individuals or marginalized groups of the civic, and as a result often instead driven out from society, famished to demise, slayed brutally by beaten to death, even by the families too, in performances of societal purgative. The causes of witch hunts in the societies are include due to lack of proper education and awareness. One recent instance was "on 29 And 30 June 2015, activists of the Salami Jihadist Extremist group Islamic State of Iraq and Levant [ISIL or ISIS] put to death two women with their husbands on accusation of survey and by means of "magic for medicine" of self-proclaimed Islamic State".

Black Magic

Black magic is an integral darkness within the world. Black magic or dusky magic has conventionally referred to the use of paranormal powers or magic for immoral like satanic purposes and selfish purposes. "Black magic is the negative use of energies and powers by jealous" or malicious human being who seek undue advantage from people around them, methods such as voodoo dolls, hypnotising etc, are used. Black magic can be used to harm and hurt people from even a distance of thousands miles. Black magic is also known as 'kala jadu' in India and has been practised for centuries in different parts of the world. Many people visit black magicians, peers, miles and tan tricks to have spells cast on their enemies.

Black magic called [juju] in Africa is very prevalent. According to information on a forum from Africa, the belief is that a person has to be sacrificed in order for their blood to be converted into money. Many people have sacrificed their wives and children in order to make money and become rich.

History

The word 'magic' is very ancient, old of the oldest; it has been the continuation from the time long-established. The Indian Vedas, the Arthaveda, gave description of magic which the Brahmins erudite and practised and obsessed all services of enchanted achievements through this special powers.

It selected up thoughtful consideration in the late 14th century from the Ancient French Survey appeared more or less in the similar period but it selected up admiration in 1526. Egypt was recognised as the enchanted capital of the world and its charmed controls are in fact documented in Torah. It seems strange that none of this magical chant is known today. As an accompaniment white magic, the origins of black magic can be traced to primitive and ritualistic adoration of spirits. Contrasting to white magic, in which Robert M Place sees parallels with prehistoric shamanistic efforts to achieve proximity with spiritual beings, the rituals that developed into modern "black magic" were designed to summon those same spirits to produce positive outcomes for the practitioner. Place also provides a broad definition of both white and black magic, preferring as an alternative to refer to them as "high magic" [white] and "low magic" [black] founded first and foremost on purposes of the specialist engaging them. He recognises, despite the fact that this comprehensive definition

[of 'high' and 'low'] suffers from prejudices and good intentional traditional magic may be painstaking by some as "high magic", regardless of determined.

In a contemporary framework, the line between "white magic" and "black magic" is to some extent clearer and utmost current definitions focus on purpose reasonably than definitions focus on intend sorcery physicians have wanted to detach themselves from those aim on practicing typical Wiccan circles in an era where compassionate magic is progressively linked with new-age "Gnosticism and self-help spiritualism".

Tales of Black Magic

There are numerous principles in the world today who have faith in black magic. Stories from various countries including India have related refrains although these people have no association to one other in terms of principles and belief. Black magic was an excessive anxiety since the middle Ages, but these tales has become shunned or infamous, there are people who have confidence in that black magic has tumble-down the lives of the society.

Is Black magic Doom or Dame?

Black magic is the confidence of carrying out of enchantment that appeals on expected spiteful controls. This forms of mystic is summoned when desiring to take life, damage, effect disaster or devastation, or for individual improvement or intensification deprived of regard to destructive penalties to others. The term, "black magic" is used by those who doesn't endorse of its uses. The squabble of "magic having no colour", declare that not the whole thing that is termed as 'black magic' has spiteful objectives in arrears it, it can have compassionate uses.

Mayong: Black Magic Capital of India

Throughout its initial days the magic of Mayong was be apprehensive word over so much, that the world became identical with Mayong. Though no one knew exactly how magic cross the threshold in the land. Even though many scriptures and manuscripts were revealed where Mayong had been labelled as the hub of black magic and tantrickism, but it still not having a well-documented history.

The Morigaon district, which is in the North Eastern state of Assam, there is a village, which is known as the 'Black magic capital of India' and the village is known as Mayong or

Mayang, and conferring to one of the school of thought, the etymological origin of this word “Maya” in Sanskrit which means” illusion. Though, there were other views also, which said, the word was also derived from the “Dimasa” word “Miyong” which means “elephant”, or from the word “Ma” or “mother”. Almost 40 km far away from the capital city of Guwahati, the village is well recognized as the residence of every “Black Magic Saints and Witches”. It is believed that persons are converted into several animals in that place, or individuals just disappear into reedy air from that place. The past of the area displays us that human sacrifices were implemented in that place till the primary modern period. The apparatuses which have been originate through current archaeological site, put forward that human sacrifice used to be practiced as late as the early Ahom rule. However, Mayong is a well-known tourist place as of its amusing wildlife and adventure sports amenities.

Forces behind Black Magic

Black magic works on the subsequent moralities: The mystic is created on ordinary and paranormal powers, which withdrawals along with other four elementary services. The technical rudimentary forces are Fragile Gravity, Durable Gravity, Electromagnetic, Feeble, Atomic Power, Durable Nuclear Power, Regular Command, and Paranormal Forces.

SCOPE OF STUDY

As we know that Morigaon district of Assam is known as the “Indian Capital of Black Magic”. And the witches are known to be haunted only because they practice black magic, which is very much disastrous or dangerous for the society.

But in 21st century it is seen that in the name of “witch hunting” they use to kill or accuse and put false allegation on innocent people only for their own benefits, or only because of the fact that they do not like them so starts making rumours in the society by making false stories of the people and make them isolated from the society and even kill them stoning, burnt alive or by brutally beaten.

This all shows that people who are not practicing “black magic” Or “witch craft” are also been killed as witch.

And as far as my topic is concerned it would let us know what is the relevance of “black magic” in today’s society as it is still connected with witch or not?

OBJECTIVES

1. To study about the affects of the witch hunting in the Morigaon district of Assam.
2. To explore how people are using black magic as an instrument of Witch hunting.
3. To study whether “black magic” is the only reason for “witch hunting”.

Framework of the chapters:

This work has been organised into seven chapters. The first chapter of the dissertation describes the background of the work, operational definition of the term magic and its relevance in the contemporary context. In the chapter I describes about the introduction of the topic, it includes definitions and the history of the witch-hunting and the black-magic and contains the places where they exists. It states about the modern cases of the witch hunting in the society and even the black magic is doom or dame for the society and the tales of black magic.

The second chapter consists of the review of literature of the topics on “witch hunting” and “black magic”. In this chapter we get to know different perceptions of different scholars on a single topic but in different region.

Witch-Hunting : an analysis on society , consists the third chapter of the research, broadly speaks about the topic of witch hunting , and its practices in the worldwide. In different countries and in different regions the cultures and practices of witch hunting are followed in various ways which are far different from each other.

The fourth chapter consists of Black Magic: verification of existence, it talks about the different types of black magic that are been used by the individuals like voodoo dolls, Satan and demons and so on. It also consists of different meaning and usage of the magic.

In the fifth chapter the researcher talks about the Methodology of the research done, its states that how the field works were been done and how the responses was of the both urban and rural populations. Again in the sixth chapter the researcher talks about the linkages and differences between witch hunting and black magic, to show whether there is a relationship between witch hunting and black magic or not, or it is been used as the selfish purposes of the individuals .

And lastly, the seventh chapter contains of the conclusion of the research that has been taken out. I could say that for the rural people the concept of witch hunting is different while for the urban people the concept is quite different. In rural areas , villagers believe in black magic but the urban areas they do it for selfish purpose.

Chapter-II

Scholarly Debates on Witch Hunting and Black Magic

There is a vast collection of literature on Witch Hunting and Black Magic. Every society is having different opinion on “witch hunting” and the practices of “black magic” and the effects to the society. Some societies still accept “black magic” as an integral part of these livelihood, while others do not. The criteria for witch hunting are also different in different societies. The views of different thinkers highlights below;

Simantik Dowerah [2009]: In this article of “Assam Rape Festival” it is been said that, in Assam, the place in Doomdooma there is a practise going on every year to rape the girls of age 7-16 years and it is said that the rape of the girls is for the betterment of the girls itself, it is to kill the evil of the girls that is inside them. They also believe that if the girls are not recovered by the next year’s festival they would be recognized as witch and would be killed by stoning. It is also been said that the man who would rape the most who would awarded with a trophy that is “Balkrishan”. “Balkrishana was the man who used to rape all the women in his village and from that the festival came into existence.

Imran Hussain and Mital Goswami: In this article, it shows that the “BAK” which is known as the “Water Spirit” use to appear in a full moonlight and would attack anyone besides them, who would come near to the riverside. The elders of the village members use to say that the place is haunted near the lakeside. Once a day, Ratneswar Bora, member of the village had seen once a boat full of gold, he somehow reached home and after reaching home he was dying in fever. After reaching home he started strange mutterings, about a boat of gold with oars of silver, of treasure buried under the Ow tree and so on. Ratneswar brother, Suresh went to ‘Raja Mayong’, that day to get charmed oil from a rewound faith healer.

Hebang, member of the village once tried to dig beneath the Ow tree, but found no pot of treasure was found but it is said that he did find a few gold coin, but could not enjoy with the gold coins, he starting vomit blood and died leaving his bride alone.

The water spirit use to attack a healthy man and to get inside the healthy body. The spirit use sto stay till 5 years and get a new body. The spirit would react in a different manner like

eating too much, always wanting for water every time and would love to stay day and night in the rivers.

Mardth K Scheetz, the article of “Spider Grandmother and Other Avatars of the Moon Goddess in New World Sacred Architecture [2012]”: it said that the study has been done on the monuments and structural design in the Americas from its original entrance in South America around 3000BCE until the period of the Spanish overthrow and has noted specific structures of construction techniques, engineering achievements, and structural accompaniments that have parallels in sacred buildings in the old world. The most remarkable parallel is probably the presentation of pre-Euclidean geometry in designing sanctified locations in both the old and new worlds in Abodes for the Gods.

The primary geometry consequent from astronomic observations, was sanctified awareness as it reflected the heavenly monarchy of the gods and descendants, it was a spiritual confidence visualization and not mathematicians. It guaranteed appropriate quantities, was flexible to any customary of dimension, was effortlessly communicated, and probably was dispersed by wandering master builders through ancient trade routes.

According to him, the universe worldview of a Galactic Cross with an Interstellar Mountain and Tree of Life at the centre and four sacred rivers distributing from its roots and separating the world into quadrants. Additional symbols based on formation folklores range from the circular depressed courts at Haldas and Chavin in Peru to Pueblo Kivas as descriptions for the Place of Emergence, polygonal or circular houses on behalf of ‘Spider Grandmother’s web’, and moggies, other preferred avatars of the Great Goddess, protecting her mountain temples.

animugdha S Sharma, [2012], “Spellbound:Occult a way of life in Assam’s Mayong”, IN this the author has talked about the time of Mughal period. When Mughal general was directed by Aurangzeb to proceed an army to Assam, he took the mission in anxiety. He had a fear with the land of Black magic capital Mayong in Assam as a deemed capital of occult. Mughal general took along nine Sikh faith guru to the ward of evil, Sikh guru Tez Bahadur accidentally familiarised the Sikh faith in Assam but could not save Mughals from conquest.

One of the award winning movie critic Utpal Borpujari says the legend of Mayong needs to be seen from a technical point of view, while describing about the power of the Bez[witch healer] how he spells and a bell-metal disk stick to the back of a man sitting upright, this

power defines about the law of gravity. In Mayong the practice of black magic is a way of life. Almost every family has inherited texts on magic from their ancestors, which they have either preserved or destroyed out of anxiety of these dwindling into wrong people. They do not want to reveal their power to strangers.

C.L' Estarnge, In this article of "Witch hunting and Witch Trails [1930], "says that, he appreciated the way the 'English students' are multiplying the viewpoints of beginning to give them the documents. He did a research or survey on "Thomas Cooper" who himself was a "witch hunter" in Cheshire, said that not every witches are notorious in the land. But if ignored would be very harmful in the future for the people. He concluded in the article that the "witch hunting" in the society is due to "dogmatism" or the conservativeness of the cultures in the particular society. And it is due to the highly misleading values producing in the society.

Ryan Shaffer,[2014]: In the article of 'Modern Witch hunting and Superstitions Murder in India', according to Ryan, the contemporary exercise of witch hunting in India comprises fierceness and principles that have controlled to the distress and homicide of suspected witches. America used to burn witches and they deliberate it a symbol or ancient occasion from more than centuries of ages. Still in most of the corners of world, aging widows use to live in distress of existence that is to executed as 'witches' when a fellow citizen turn out to be ill or cattle's die unexpectedly. India signifies the existing day inconsistency. On the one hand, India is the biggest egalitarianism in the world and having quickly rising budget while on the other hand maximum of the inhabitant's remains poor and Indians, educated or not often turn into superstition to cure illness, find love, and justify wicked measures. When an individual respondent in India of being a 'dayan' or witch can be tortuous, raped, slashed to decease, or scorched alive victims, are frequently single older women, usually widows, but can also be male or children.

Till now, there is no stress-free explanation for finishing these with hunts. Collections from all walks of like have efforts in Mumbai to send encouraging vigour on Oct 31,2013. Though the constitution required strict regulations to penalise violence restraining from witchcraft accusations, several groups want to change observations towards women and supernatural beliefs. Certainly, legislation is not a treatment for misconceptions, enlightening critical thinking is the treatment.

John Himugu, in this article of “ Huli Customary Beliefs and Tribal Laws about Witches and Witch Spirits” [2015]: Majority of individuals doesn't have sufficient evidence on witch and witch spirits, and so they are not in the situation to talk about the difficulty. It is noble for them to keep the spirits away from us by not talking about them. On the other side, the lack of information makes most people have faith in that humans are the only ones on Earth. But the fact is that, there are some people who can connect with the peripheral forces to do decent or evil in contradiction of other people and this imperceptible forces include witchcraft and wizardry.

It is to say that witchcraft-related fierceness and assassinations in Papua New Guinea are approved out by individuals who believed the suspected witches have committed a crime, but there is no appropriate law in place for impeaching and exhausting witches. So the resolution is to make available legal possibility for the challengers and impeach and penalise alleged witches as a substitute of populations pleasing the law hooked on their hands.

Priyanka Roy Das, “The Black Magic Capital of India, Where People Can Tame Wild Beasts and Cure Every Diseases”. This article is regarding a individual in Mayong, the land of black magic, who practices black magic and chants his way to defy science. The author wants to say that, how in that place people could turn leaves into insects, tame impossible beasts, win over anyone catch thieves, manipulate people ,cure diseases and so on. Conferring to the villagers of that place the name of “Mayong” originated from Ma-or-ongo, which means a part of goddess and about the power of the black magic is unconditionally truly said by the villagers, they described how a Bez [village doctor] would chant mantras to resist coming of the wild animals to their farms, curing back pain, curing snake bites, and even fighting with ghosts. The diseases that could not cured by the physicians that are cure by the Bez.

According to the author the Bez could not ask money in return for curing any person and not even drink water from the victims house but if they are taking anything as a gift then , they donate the things in the temple. The bez do not harm any animal for their remedies but instead use tribal mantras for doing their magic.

Victor Oguejcofar Okofor [2017]: In the paper of “ Wilson's Chronicle of Higher education Article on the state of Black Studies Program”, says that Wilson points out the combination of both truthful and imprecise images of the environment of the official complications that

Black Studies express across the nation-state. Wilson displays defective or inadequate sympathetic of the origin cause of the difficulties that outbreak lack studies.

Firstly Wilson desires to appreciate that Black studies is a generous skills degree program open to and meant for any interested student, irrespective of his or her colour, sexual characteristics, ethnic group and spiritual or radical principles. For her, Black students use to study Black practices and for the author Black means [African]. Wilson, on the other hand corrected in fourth estate that the students involvement that emphasised the influential centuries of dusky educations has appealing much sponsored and is no longer in exhibit nowadays. She creates an motivating point that all the black studies curriculums at leading secluded academia are flourishing because they are fascinating students and engaging new professors and they have adequate of possessions and are hub of brilliant lecturers. In conclusion one hopefulness is that the Chronicle of Higher Education will spread out its valuation and life-threatening flash lights to other multiplicity studies in academy, such as females' and sexual category studies.

Kangkan Acharyya [2017]: In the article of “ Witch-hunting in Assam: A stringent law is the need of the hour to curb the practice” states that there was a women named Jamila Rabha cried while touching her brother's feet to request forgiveness for the offence she had never done. It was a time of torture – one that repeated her that she was a female, and thus doomed to be unsuccessful in declaring her rights as a citizen in a patriarchal civilization.

Jamila Rabha belongs to a tribal community of Assam, was suspected of witchery by family members after she demanded her rights to her family property. And she was amongst the addition of more than 35 women who were protected by the NGO 'Mission Birubala' from being hunted as witches. Witch hunting is an awful superstitious practice predominant in the rural areas of India. The New York Times has re-counted the section of Jamila Rabha indicates that nearly 2000 individuals have been murdered in India in the past 15 years in cases of witch hunting and most of the fatalities were women.

Irrational traditions find an appropriate upbringing ground in Assam, not only because of illiteracy amongst the people, but because of their historical attraction with black magic. Mayong, in the Morigaon district of Assam, for occurrence, is supposed to be the centre of black-magic and witch-craft.

Chapter-III

Research Framework and Field Work

Firstly let me start from the grass root level of my topic that is witch hunting; what do we understand from the word witch hunting is that one who use to witchcraft are the victims of being witch hunting. But while doing the research I found that, in the Morigaon District of Assam the scenes are not that clear as it seems to. Peoples or citizens around there, in both the rural and urban areas are having different opinions on witch hunting.

I got to know that in the rural areas the people of that areas do believe in black magic and have caught some of the person that know to do magic for both good and bad purposes, there was a time where every members of the households in the rural areas do know every types of magic's to do. The most common rumour that is spread to everyone is that in the earlier times, when there were outsiders who enters to the villages and if they don't like the outsiders, they use to do magic on them and when the outsiders are going to sit anywhere it's going to be stuck in their back.

There are still numerous numbers of rumours prevalent in that areas. So peoples' use to get scared of that place, and this was the only reason why even the Britishers' got scared to enter Assam. But nowadays the things have changed many people of that village have come outside and have settled in different places, and so the proportions of the people who are practicing magic became lesser and lesser. There are only few people left who knows magic, but do's it for good purposes, like curing people's health, healing any injury and so on.

After interviewing "Lokendra Hazarika" the known researcher of that area, who has been doing research in that topic for almost 20 years, and for him the word "black magic" should not be used to that area, it should use the word "Tantra Mantra" for them. The word "black magic" itself shows that it is "Black" in nature. Which means it is not good for the society. But the word "Tantra Manta" shows that it does a kind of magic but only for the good wills for the society. They do it for the welfare of the society and not for any selfish means. One person that I met who does this tantra mantra, like healing snake bites, body ache, and even making handicap persons a perfect healthy person was "Tilak Hazarika" younger brother of "Lokendra Hazarika". But these good deeds could only be done in the early morning times.

Lokendra Hazarika told me that the magic can be divided into six parts in a day. The early morning is known for the good deeds like healing any diseases, removing any pain and so on, the very next level of the day is to make relations good, that is if a person don't like any other person, then on that if a person do the magic, then the person's relationship is going to be very good because of the magic. And at the end of the day the evil works are been done like killing someone or destroying someone's life in the late nights. All the evils works are been done in the late nights of the entire day.

RESEARCH METHODOLOGY

This study is mainly based on the interconnection between the witch hunting and the black magic in the society of 21st century. The methodology used in this study is questionnaire method which is qualitative in nature.

SAMPLING SIZE

My area of study is rural and urban areas of Morigaon district of Assam. There are around 40-50 families cover in the age group of 16-69. The random sampling method used under the non-probability sampling. In this 20-25 families will be from rural areas of Morigaon district and 20-25 from urban areas of the Morigaon district of Assam are taken for data analysis. So with this interconnection could be made out that is rural and urban people are having the same opinion or not?

While interviewing the villagers, I got to know that in their neighbouring there was a women, who had expired very recently use to be very jealous of everyone and could not see any other success. For example, if there is a cow who use to supply more amount of milk, then she would do magic on the cow, and by the next morning the cow would die.

I interviewed 20 people's from rural areas and 20 people's from the urban areas . And I could see the difference on the topic of "witch Hunting" on both of the areas. Let me first start with the rural areas people's, in their point of view the witches do exists who were harmful for the society and could black magic of any of the random guy whom they disliked of wanted them by force, for instance they narrated me a story about a man, who was very handsome, polite and kind hearted person in the village. He was liked by all the individuals in the village, a lady which was known to be 'witch' admired that man and wanted him as a husband in her life, but the man refused to her and so she did a black magic on him and the man died after

few weeks without any reason and after the man died the 'bez' [religious doctor] said that he died due black magic.

And after that instance, the lady which was known to be [witch] was thrown out from the village and her house was burnt. The villagers said that they didn't torture the lady [witch] to go out from the village but if she would stay in the village for longer periods then she would torture the villagers for sure. And so it was a wise decision for the villagers to keep her out of the village.

When I asked the villagers are there any more instances of witches available in the village. They said yes, there are some instances more, they started with the little lad who was a specially abled child in the village, but no one could understand about his illness and the villagers thought that he is a kind of 'witch' who is harmful for the society. They were afraid of him, and told his parents not to take him out of the house, he should be kept inside the home as no one could see him. His parents had to struggle a lot for his illness, the boy was under a medical treatment and the medicines which he was taking was the wrong ones and so boy was not recovering, after many struggles his mother went to a different doctor and took different medicines, and after taking the new medicines the child was seen recovering and after a few months the boy was healthy and absolutely stable conditions. Now after the recovery of the child he could mix up with all the other children and play with them, and after his recovery the villagers could understand that the child was not a 'witch' but was unwell.

In the urban areas, the cases were opposite to the rural areas, of course we know that in a district there are both rural and urban population is available, and there would be somehow influence of the rural practices would also be prevalent in the society. And so there also exists the practice of witch hunting, but the reasons were seen to be different to the rural areas.

For instance, the people of the urban areas narrated me one of the incidence that, there use one rich family, where there was a newly married couple lived together along with their families. But unfortunately, the groom died few months after his marriage and the women was accused to be the witch who killed her husband. The women was tortured by the in-laws families in a regular basis and was about to kill her but somehow the women rescued her from that house and went back to her own family house. And after the investigation was gone they got to know that she was falsely alleged by her brother -in-law to grasp the property that belonged the women after the death of her husband.

Chapter IV

WITCH-HUNT : AN ANALYSIS MORIGAON

Generally speaking, witch hunt is an effort to discover and discipline individual whose opinions are disliked and who are said to be a hazard to the society are the victims of witch hunting. The meaning of witch hunt is a condition where allegations are prepared liberally, particularly against somebody or something that is not admired with the widely held and it can also be said that an investigation conceded out allegedly to expose betrayal, seditious governmental activity, etc, usually conducted with much publicity and often depend upon unconvincing indication and capitalization of public fear of out of favour sentiments also inscribed witch –hunt.

In numerous humanities of Sub-Saharan Africa, the anxiety of sorceresses motivates episodic witch-hunts through which professional occultist locators recognise defendants, with demise by crowd frequently is the product. Nation state predominantly pretentious by this phenomena include ‘South Africa’, ‘Cameroon’, ‘the Democratic Republic of the Congo’, ‘the Gambia’, ‘Ghana, Kenya’, ‘Sierra Leone’, ‘Tanzania’, and ‘Zambia’.

Witch –hunts in contradiction of youngsters were stated by the BBC in the year 1999 in the countries of Congo and in Tanzania, where the administration answered to attacks on females blamed of present sorceresses for devising red eyes. One court case was hurled in 2001 in Ghana, where occultist hunts are also prevalent by a female alleged of being a sorceress. We could see that the witch hunt in “Africa”, are often led by the relative to seek the property of the accused ones.

The country dweller associated that the witch-searchers were constantly correct because the enchantresses they originate were at all times the ones whom the rustics had be apprehensive ever. The Bamucapi utilized a compositions of Christian and vernacular spiritual civilizations to justify for their influences and said that God facilitated them to formulate their treatment. In accumulation, all sorceresses who did not seam the meal ,to be recognised would be entitled to explanation advanced on by their master, who had mounted from the lifeless, and who would force the magicians by incomes of casks to go to the burial ground, where they would expire.

The “Bemba people” believed sorrows such as warnings, haunting and famines to be just actions sanctioned by the “High-God Lesa”. The only movement which caused unfair harm was a witch, who had gigantic powers and was hard to notice. After white rule of ‘Africa’, beliefs in magic and witchcraft grew, possibly because of the social twist caused by new ideas, customs and laws, and also because the courts no longer allowed witches to be tried.

Practicing witchcraft and witch –hunting is a popular term in Northeast, including Assam. Morigaon district of Assam is a pointed place for practicing black magic as well as witch hunting. In so many newspapers, televisions , radios etc have mentioned about the witch craft practicing in Various parts of Assam, including Morigaon district.

Apart from witch hunting , Morigaon is also occupying the place of witch craft and black magic. As Morigaon district is known as the capital of ‘witch hunting’, it is also famous for black magic,that is used for curing people. And this is because of the misconceptions between them.

Villagers as well as citizens of Outside the Morigaon district mentions about the relationship between black magic and witch hunting. In the traditional stories of the villages the black magic practitioner used to apply magic for evil practices used to apply magic for harming someone they didn’t like. It was also heard that some of the land mafias also involving in such practice. They want to occupy some land and for that they use to take the help of the black magic and harm that particular village and they blamed that because of particular women, the whole village is destroying. They would also influence the villagers to throw the women out of the village so that the village could get rid of the evil challenges that would come in front of them because of the presence of women in the village. But the actual reason of letting the women out of the village would be because of grasping the property that belongs to the women. After the allegation made to her all the villagers would come along and kill the women as “daayni”.

Chapter- V

BLACK MAGIC: PRACTICES AND ACCEPTANCE

Black Magic has customarily mentioned to the usage of paranormal supremacies or magic for wicked, immoral and egotistic purposes. In contemporary periods, several discovery that the description of “black magic” has been long-winded by individuals who define enchanted or ceremonial or formalised practices that they criticise of as “black magic”. Similarly, equivalent to white magic, the ancestries of black magic can be traced to the aboriginal, ceremonial adoration of spirits as charted in Robert M. Place’s 2009 book, “Magic and Alchemy”.

Black magic is the term use of paranormal power or supernatural magics of evil practices. This magic can be performed by some magicians or who have the knowledge on black magic. From different aspect, it is our societal believe that Black magic is the negative us eof energies and power by evil minded humans; it is always use to harm people. When we divide the word “Black magic”, magic is like a power through which we can control a person or thing; we can do unexpected things which is imaginary. Magic can be positive as well as negative but when the word Black will add before magic, it sound evil. In Indian society black is always a symbol of dark, sad,evil,etc and so that people thinks about the concept of Black magic is always in a negative manner. Every coin is having two sides, one can be positive or the other can be negative, like wise, black magic is also having some positive impacts and some negative impacts too but the people are inclined to negative impacts very easily.

The term “white magic” is accepted by the society as a positive term of magic, the term “black magic” came. In a concept of racism “white people” thinks that the black people are always bad for them. White Americans have always been discriminating Black Indians, like that only in our society all this concept is still going on that Black is the symbol of bad or evil things and so Black magic is negative or evil things. But black magic is not about always being harmful, we could see it in a positive manner also and also with a different prospective and can also save someone’s life. It can also be a religious practice of some particular religion etc. There are so many magical stories or text books are still in our society. From these ancient texts, we can say that magic was practicing from the ancient period of time.

Throughout the “Renaissance, many magical practices and rituals “were considered wicked or nonreligious and by allowance, ‘black magic’ in the comprehensive sense. Wizardry and non-mainstream impenetrable education were forbidden and under attack by the Interrogation. As a consequence, natural magic established as a way for philosophers and intelligentsias to improve mysterious and ritualistic study without noteworthy maltreatment.

In specific, however, the period was greatest normally earmarked for those blamed of summoning wizards and other malevolent spirits, those bewitching or troubling their fellow citizen, those using magic to abolish crops, and those capable of leaving their conceivable bodies and wandering great distances in spirit usually to engage in devil-worship.

In a contemporary background, the line flanked by “white magic” and “black magic” is fairly vibrant and most contemporary definitions emphasis on determined rather than practice. There is also an amount to which many modern Wicca and witchcraft practioners take pursued to detachment themselves from those determined on practising black magic. Those who pursue to do harm or evil are less probable to be accepted into mainstream Wiccan circles or covens in an era where compassionate magic is progressively associated with new-age “Gnosticism and self-help spiritualism”.

Worship of Satan and Devil

The encouragement of widespread principles has permitted other put into practise to be haggard in underneath the comprehensive banner of “black magic” including the concept of Satanism. Though the supplication of devils or demons is a known part of “ black magic”, this practice is dissimilar from the devotion or adoration of such mystical beings.

These lines, however, continue to be blurred by the presence of spirit rituals from otherwise “white magicians” in gatherings of effort or work related to Satanism.

As we know that white magic is for good or unselfish purpose, while black magic is for evil and selfish purpose, but Satanism says that there is no such thing ‘ magic is magic’. It could be used for help or to hinder.

Shamanism

In selected areas, there are unsubstantiated malicious wizards who pretence as actual witchdoctors and who tempt travellers to drink “ayahuasca” in their attendance. Healers have faith in one of the determinations for this is to giveaway one’s vigour and/or power, of which they have confidence in every individual has a limited build up stocks.

Voodoo

Voodoo, devours accompanying through contemporary “black magic”, haggard collected in general values and literature. Though, bewitching or swearing may be acknowledged black magic put into practise, Voodoo has its individual divergent antiquity and ethnicities that have pint-sized to do with the civilizations of current enchantment that advanced with European experts like Gerald Gardner and Aleister Crowley.

In detail, Voodoo custom makes its personal dissimilarity amongst black and white magic, with wizards like the ‘Bokor’ recognised for using enchanted and rites or both. Nevertheless their proclivity for magic connected with swearwords, toxins and automatons means they, and Voodoo in over-all, are frequently related with black magic in specific.

Black Magic related with Religion

The relations and communication among black magic and religion are numerous and diverse. Elsewhere, black magic’s relations to arranged Satanism or its chronological harassment by Christianity and its investigations, there are relations amongst spiritual and black magic sacraments. The Black Mass, for example, is a disrespectful imitation of the Catholic Mass. Though primarily a practise of white magic, is a Wiccan procedural equivalent to a ceremonial or baptism for a baby.

17th century priest, Etienne Guibour, is supposed to have proficient a classification of Black Mass formalities with expected with Catherine Monvoisin for Madame de Montespan. In Islam, al-Fatiha, al-Falaq, al-Nas, al-Ikhlās and other Surahs are declaimed to guard against wizardry. In relation to Hindu religion, in Vedic region we get a clear picture of existence of the belief system of magic and extensive practice of the magic system in the Vedic period from the Veda’s. There are four Vedas namely the Rigveda, the Samaveda, the Yajurveda,

and the Atharva-veda are regarded 'as the oldest literature, not merely in India but in any Aryan language, and ascribed them to millennium B.C.

In the manuscripts of prayers, the Atharvaveda has the contents of prayers in the ritual form, like that of the Rigveda can be regarded as magical charms. The Atharvaveda has offered a classification of these harms into categories such as:

1. Ayusya [charms for long life]
2. Abhicarlia [love charms]
3. Bhesajya [charms to cure sickness]
4. Abhicarka [charms to curse upon enemies]

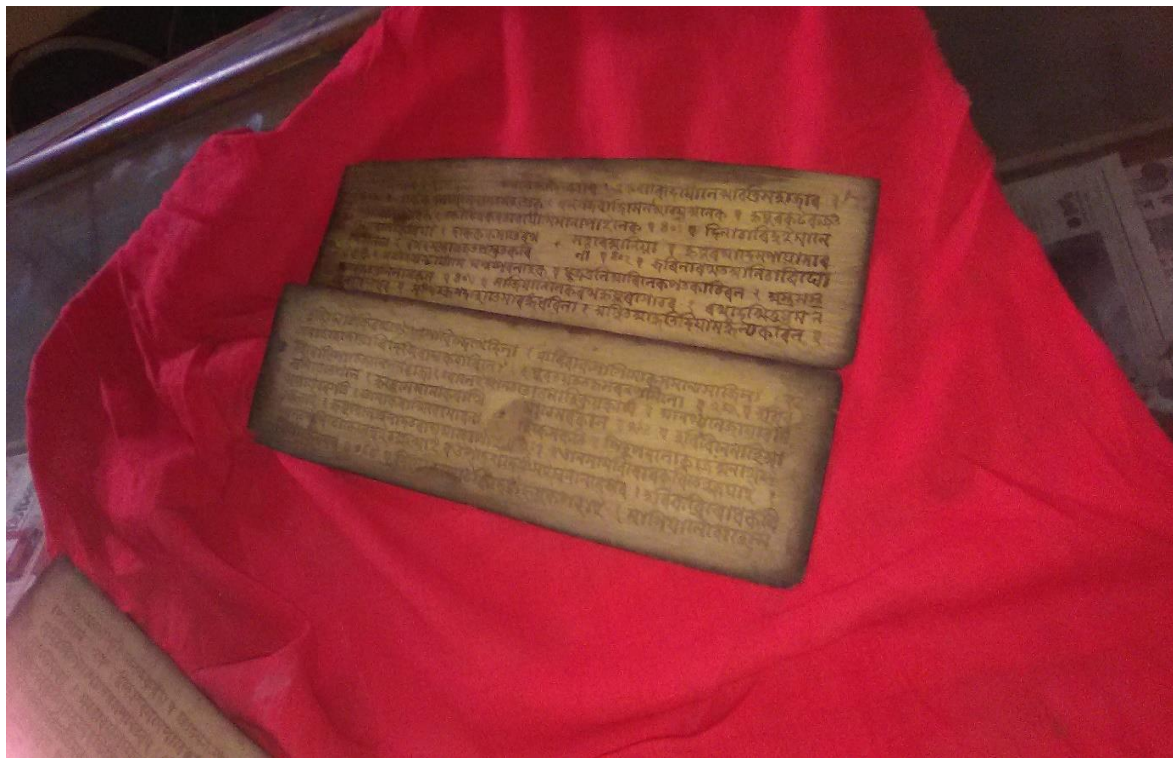


Figure 1: The picture taken from the museum of the Mayong village, which is the mantras that are used for the black magic.

Courtesy: Researcher, (photograph taken on: 10-06-17)

Practices and Rituals

According to Montague Summers, in his book “Witchcraft and Black Magic”: The bottommost depths of despair of Black Theology as nearly as problematic to perpendicular as it difficult to measure the altitudes of sacredness. The Outstanding Rulers of the witch covens are mankind of Genius- a foul Genius, Twisted, slanted, troubled and unhealthy.

Throughout his historical period of scholarship, A.E.Waite magic practices, ceremonies and traditions in “The book of Black Magic and Ceremonial Magic”. Other specialists have continued on these thoughts and obtain their own comprehensive lists of rituals and thoughts. Black magic practices and ceremonies include:

1. Factual term incantations- the theory that express a person’s real name permits control over that person, creating this wrong for the same reason. This can also be recycled as a link to the other person, or to unrestraint them from another’s pressure, so it is in the grey area.
2. Immortality ceremonies- from a Taoist perspective, life is limited, and desiring to live further than one’s natural duration is not with the tide of nature. Beyond this, there is a chief concerns with immortality. As for the essential to test the consequences, the subjects must be destroyed. Even an enchantment to prolong life may not be completely decent, especially if it pulls life energy from another to tolerate the enchantment.
3. Necromancy-for determinations of practise, this is demarcated not as universal black magic, but as any mystic having to do with deaths itself, either through prediction of innards, or the performance of rising the lifeless body, as opposed to renaissance.
4. Expletives and hexes-a profanity can be as modest as desiring something wicked would happen to someone, or as multifaceted as executing a complete ceremonial to guarantee that someone dies.

Chapter -VI

Linkages and Differences of Black Magic and Witch Hunting

BLACK MAGIC IN INDIA

Most of the ethnic collections in India have faith in wizardry and witchery. Such as, the Baiga—a tribe of about 2 hundred thousand followers who live in Madhya Pradesh —worship all the gods of a people or religion collectively that is unchangeable, which are unevenly distributed to the moral and who are evil or indecent and contains certain Hinduism gods. The sacred physicians include priests that supervises in excess of agrarian and anti-earthquake rites; remedy humans who use magical antidote illnesses; and psychics who connect that spirits over thoughts and visualizations. Sickness is assumed to be triggered by wizardry and sinful spirits. The greatest treatment for transferring sexual illnesses is supposed to fuck a virgin.

Numerous common persons in our country also trust in wizardry and enchantment. The black magic expert, “ Miya Mushtaq Ali Khan” contended the note on his website: “In your lifetime if you lose the whole thing and no one is well-wisher of you then opposing with our black magic specialist”. “ Black” or dark magic is tougher and unbreakable than “white” or pure magic as black magic is control starved. Consuming contact to decent and wicked means, it all rest on upon the illusionists as all mantras are in his finger. All the mantras is in the switch of him, he can prosper and discontinue. In future if anyone is having a problem and we are pugnacious to resolve than black magic specialist, “Miya Mushtaq Ali Khan” is best person for this purpose as no other person is as experienced as him. The magic specialist also says that dark magic is superior than the pure magic because pure magic can resolve only minor difficulty of our lives but dark magic can resolve our major problems also and dark magic takes a lesser amount of time in operation. The supremacy of dark magic outmoded of our all and govern them rapidly.

While an illusionist of dark enchanted professional companies a dark mystic incantation at that juncture the control of magic is indestructible and incredible. The moment we see the

mystic we overlooked our all dread in our sentiment, several hesitation and strain even we trust is on us later that realised, because it is very true that nominal incantation of dark magical by dark mystic expert. The superior magic incantations once started for us, it cannot be in motionless. “Black magic” is only done by “black magic” expert as there is no track of working turn back to our homes. “Black magic” specialist takes the assurance to solve our difficulties by “black magic”.

One of the most shocking news was found on 2014 in the month of november, the BBC reported that 21 human heads were bring into being in the state of Orissa, principal to worries that it may possibly be connected to human martyr or "black magic" formal procedure. The human heads were found below a flyover on the “Kushbhadra” river alongside with skeletons, desiccated floras and red pigment and color powder. Police were enquiring a local “tantric”, or so-called witch specialist. The report states, that the “tantric” said constabularies he was thieving human heads from a cemetery for the past 5 years. “Tantrik” is reported to state that the heads and bones were deserted beneath the fly overby his supporter's son who did not supported his daddy's exertion. “Tantrik’s” helper was found dead on 13 November. Home-grown people say the existence of dead flowers and red color powder - used expansively in Hindu religious ceremonies and observed as a sign of potency - nearby the skulls recommend they could be connected to witchcraft. "Black magic" is frequently experienced in inferior parts of India - various people have faith in it can benefit barren females to endure children, cure diseases and can make additional shower.

Santal Religion and Witchcraft

The Santals, those are found generally in Bihar, West Bengal and Orissa have unique religious beliefs that is animist in nature, that include ideals and wicked spirits. The Santal have faith in a “pantheon of spirits” identified as “bongas”, several of that are related to convinced tribes. Sickness and ill wealth are regularly accused on witchcraft. Allegations of sorcery are properly mutual. In the ancient days individuals blamed of wizardry were frequently slaughtered. Now a days they are every so often involuntary into a reimbursement definite by a village council. Witchdoctors frequently use their individual body fluid in curative rituals. Cases of social expense were informed in the nineteenth century.

Santal mystical persuading is one of the utmost thoughtful ancestral faiths. Rendering to the 1991 census, though, only twenty three thousand six hundred and forty five people

registered 'Santal' as their spiritual belief out of a population projected at 4.2 million. Conferring to the 'Santal' faith, the utmost divinity, who finally gear stick the whole universe, is "Thakurji". The weight of confidence, though, falls on a court of morale, who grip different features of the universe and who necessity be pacified with devotions and contributions in instruction to region off wicked impacts. The spirits function at the village, domiciliary, antecedent, and sub clan level, laterally with wicked spirits that cause syndrome, and can occupy village margins, mountains, water, tigers, and the forest. A distinguishing piece of the 'Santal' village is a blessed plantation on the 'authority of the settlement' where numerous spirits live and where a sequence of yearly commemorations take place.

Attacks on Witches in Eastern India

A figure of Indian females are not accepted, tortuous and murdered too by the fellow citizen, groups and relations after being defendant of being enchantresses by local Ojah (faith healer). Unsanctioned approximations say at least 200 women are slayed as witches across India every year. Furthermost cases are not conveyed because they are approved by local communities. since 1990 to 1997, almost 409 witch killings were stated in southern Bihar alone.

"It's is a subject that regardless of its prevalence is infrequently enclosed outside of India, where it's nearly weekly newspaper feedstuff." During July 2014, "In Chandrapur, one man was assassinated and his woman co-conspirator whipped by a mob for enthusiastic black magic, reported by the Times of India, said the man was caught red-handed by the mob of over 500 villagers." One more woman suspected of wizardry was clutched by relatives resounding "traditional weapons" and compressed to death.

Maximum attacks happen in tribal areas of Bihar, Jharkhand, West Bengal, Madhya Pradesh and Orissa. Bihar has approved laws in which, people who exercise wizardry or reproach others of being sorceresses or participate in agony can be imprisoned for a year without bail or even fined.

Socio- cultural status of Black Magic in Morigaon District

It is a societal believe that black magic is a symbol of darkness. So, when the work black comes before magic, it sounds negative. But the places of Morigaon district proved it wrong.

According to the practitioners these practice are not for negative impact of the society but for their goods. In morigaon district black magic for positive aspects specially in the current situation and for the social services, curing body pain is one of the most famous example of black magic. In morigaon district, the magicians us to deal with the positive dealing of the society and not for the negativity but now a days the practices of black magic are decreasing and are not been performed by the individuals very frequently. But people from out side the village do come to the village to learn magics from the village. Most of the people are from Kolkata who do come from and settle there for their learnings of new magics.

Witchcraft Accusation Process

One of the nun who worked in southern Bihar told the Self-governing, once a woman was been accused as a witch, a meeting was assembled under a big tree. The lady was publicly blamed. From time to time they are stripped, and forced to eat ordure or killed then and there. Others were predestined and killed later. Victims were been slashed, stoned and beaten to death, every so often by a mob. The nun said, "The villagers believe they are doing a great thing. They get drunk, then do to the person whatever they can think of. The victim is cut into pieces, beaten or crushed."

“The ojha then goes about the business of sussing out the witch. This involves incantations, Mint reports, and possibly the branches of a sal tree. The ojha writes the names of all those suspected of witchcraft onto the branches of the tree, and the name that’s on the branch that withers is condemned as a witch. Other times, rice is wrapped in cloth emblazoned with names. Then the rice is placed inside a nest of white ants. Whichever bag the ants eat out identifies the witch. Another method: potions. One Indian shaman in 2011 forced 30 women to drink a potion to prove they weren’t witches. The concoction was made out of a poisonous herb, all women fell ill, and the shaman was arrested.”

After an enchantress is selected, they are either forced to do disgusting things or tortuous. In numerous reported cases in recent times, women who are proprietary as sorceresses were made to walk naked from end to end the village, were gang-raped, their breasts cut off, teeth were made broken or heads tonsured, to one side from being not accepted from their village, reported Live Mint. They were enforced to gulp urine and human faeces, to eat human meat, or drink the blood of chickens.

Reasons of Witchcraft Killings

The Ojachs are frequently rewarded by local people to make the allegations as a way of become peaceful a score or irritating to take the property of the target. The Nun in southern Bihar expressed the Self-governing that maximum witch killings follow a arrangement, when somewhat disastrous happened the local pastor, the Ojah, goes into a stupor and enquires which spirit produced it and then which person the soul was temporary through. Generally the victim is always a widow otherwise even a handicapped individual or someone whose land is sought-after by someone else. In almost more than 60 percent of the cases, relatives are hoped to grasp property from the target..

Witch-hunting is fundamentally an inheritance of violence in contrast to women in the society, wrote “ Rakesh Singh of the Indian Social Institute”. Intended for virtually consistently, it was the “low caste women”, who were patented as witches. Through punishing individuals who were seen as dreadful and rough, persecutors perchance wanted to sent a “not-so-subtle” message to women: tameness and home comforts get satisfied; anything else gets reproved. The covering of delusion, others said, only fleeces the factual reason behind the assassinations.

A UN authorised suspected in 2013 that put into practise such as implementation women proprietary as sorceresses continued in India partially as they were informally authorised and not preserved as criminalities by police. Government figures show that, “there were 160 cases of murder connected to witch hunts in 2013, and 119 in the former year”.

‘Witches’ Chop off the Hands of an Indian Man

In 2014 on the month of August, a gang of “witches” cutted the ‘ hands of an Indian’ male and branded him alive in front of his child when he departed to grasp them to treat a medicinal delinquent and they dreaded he was an enemy sorcerer. “Damien Gayle wrote in Daily MailOnline”, “A coven of witches chopped off a man's arms and burned him alive when he asked them for help treating his sick 10-year-old son, police say” . ‘ Brijlal Chopra's’ wife and son stated the cops they observed powerlessly as he was wounded continually and chopped with axes beforehand the ‘ witches set him on fire with kerosene-soaked’ tatters. Witches were giggling and dancing around his body to music whereas he shouted in pain. In the expiration there was just a mound of ashes left,' speaks a police

spokesman in Mandla, Madhya Pradesh, the closest city to where the ceremonial assassination happened.

“ Mr Chopra” had looked out for the native witch healer - known as “Parvati” - for curing his child, who is 10 years old, said the cops. Nonetheless, as rapidly as the household grasped her community, Parvati trademarked Mr Chopra an enemy wizard and disciplined her supporters to slay him. Mr Chopra’s wife Sushma told police: that was disgusting, they encircled him and was taking turns to bash him with tridents and drudge at him with an axe. They scratch badly his hands since they said that was wherever his power was. Her husband said them he had no powers, no sorcery with him but they haven’t pay attention. The more he shouted, the addition they chanted and the more they chuckled. After that to make sure his power was vanished for ever, they told that, they had to burn him and all this was in front of their son who was badly horrified.’ “Parvati” and her supporters permitted “ Sushma” along with her child to vacant, but sworn to swear word them if the wife and the child would tell anyone. They ignored the coercions and moved all night-time to the nearby constabularies location where they stated the assassination.

Chapter-VII

Conclusion

Let us first look at the stories of the witch hunts, to observe that are they really related to the black magic or are just to be said as to be “witches” for the selfish means of the people.

I have took some instances that has been taken place in Assam; Irrational belief are progressively being oppressed to settle scores and randomly persecute people.

Saloki Mardi strained to escape violence but it snared her in the end. On the date of November 18, the 45-year-old was chopped to death by undisclosed men in Assam’s

Udalguri district, where she had taken shelter after being stated a “witch” in her inborn village of Goraimari in Bongaigaon, district of Assam.

Debjani Bora could not avoid cruelty over her. She is a national-level medal-winning javelin thrower, and was named as a “witch” in her village of Assam’s Karbi Anglong district in October after the expiry of four people in that place. She was then lugged to a religious hall, knotted to a fishing nets, and assaulted harshly.

The National Crime Records Bureau states that over 768 women were assassinated for “practicing witch craft” between the era of 2008 and 2012. In the period from 2002 to 2012, 132 people, generally women, were labelled witches and slayed in the North Eastern state that ranked the lowest in the Gender Development Index. But their increasing numbers in the current past exemplifies the Assam administration’s enduring incapability to displace the practice and the causal misconceptions. Over 100 cases of witch-hunt assassinations were listed in Assam from 2002 to 2012, however charge sheets were filed just in 60. Though 450 individuals were in detention in these cases, none was imprisoned.

Assam’s largest riverine island that is Majuli has perceived witch hunts for very long. Few years ago, three members of a wealthy family were slayed “for being witches”. More than three weeks in October former year, 35 people were marked witches in Majuli, and 51 were put through “purification rituals”, majority of them were violent, as women dressed as Hindu divinities observed.

From the instances we could conclude that the actions of the witch hunting that has been

listed are of the religious belief or the superstitious belief that could not be only stopped with the laws of the constitutions but the mentality of the peoples should be changed as soon as possible for the vanishing of the culture of witch hunting in the society.

In the year of 2011, the Assam State Women's Commission had recruited a Bill to grab the witch hunts. Sheetal Sharma, the programme assistant with a woman's rights group called North East Network, surrender to a query to the instruction under the Right to Information, pursuing a copy of the Bill and evidence on its growth. In reappearance, all she was told was that the current Bill had been given to the chief minister and the Social Welfare Department. Unexpectedly, most people in urban Assam indication off news of witch hunts. "When educated people succumb to such beliefs, it becomes obvious that it is not superstition alone," said Sharma. "The branding of people as witches has become a convenient way to settle scores."

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Appendix: