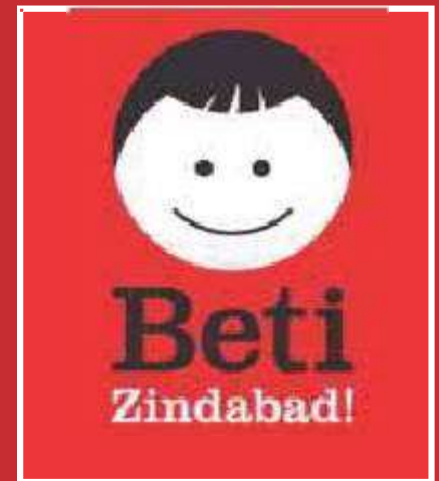


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# **Witch Branding in Odisha : Violation of Women's Rights**

**(A Compilation of Case Studies)**

# **act:onaid**

*Bhubaneswar Regional Office :*

331/A, Saheed Nagar, Bhubaneswar - 751 007

Phone : 0674-2548224 / 2548503 / 2548279

Website : [www.actionaid.org/india](http://www.actionaid.org/india)

***Compiled & Edited by:***

**B N Durga**

Programme Officer

ActionAid, Regional Office, Bhubaneswar

***Case Study Collected by:***

**Debendra Sutar**

Editor, Charcha

**Lopamudra Behera**

Programme Officer, ActionAid

***Advisory Team:***

**Debabrat Patra**

Regional Manager, ActionAid

**Ghasiram Panda**

Programme Manager, ActionAid

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## Foreword

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It needs to be admitted that practice and the belief, in the existence of the witches and that they be punished for the harm they cause, has refused to die down or wither away, and may have been even strengthened in some parts. There are several well informed among us for whom the phenomenon and the practice of witch hunting, remains unknown and at best a thing of the past or a metaphor. Even when faced with disturbing evidence of large scale prevalence in several regions of the country, they remain incredulous.

For the tribal activists it poses a serious dilemma as the equalitarian and community cultures that they hold on to and to preserve as an alternative to the greed driven unjust and unequal mainstream, allow and continue to support this gross injustice and cruelty.

Is it a coincidence that most of the so called are women, and the witch doctors men? Perhaps not, and this is where our investigations, reflections and research may begin but not end. It is nobody's brief that only women come to harm, their loved ones, their families are equally subjected to torture and suffer for standing by their wife, mother or sister. It is also equally true that the belief in witches causing harm, is held universally by women and men, young or old alike or at least is not questioned enough. It is also equally true that so many agents of change, political activists, evangelical missions, or diehard sanskritisers, have not considered interfering in this, ever. Perhaps the only serious challenge to the practice of witch hunting has come from within from one fondly remembered and revered Sarada Prasad Kisku, poet, friend, teacher, philosopher and guide to many Santhal women and men.

If there are others, they have remained unknown to us.

The reason why we come together now as we have in the past, is to reconnect to that revolt from within, for that would perhaps be the basis of a sustained push forward. We acknowledge and understand that it remains the obligation of the state, to stand by

constitutional values, and to protect freedom and life of the beleaguered, tortured women and their families, as promised to them by the fundamental rights. However, we all know that mere intentions, even when crafted in the best possible laws and legislations, have not served us adequately. There has to be a body of women and men who understand that witch hunting has to be defeated, not by assimilating into the main-stream, but by addressing the contradiction within of tribal cultures and societies. And only then as they access mechanisms such as laws, friends such as us and institutions such as the police and court, we may be able to make a dent.

**Sehjo Singh, Director - Policy and Programmes**

**ActionAid, New Delhi, INDIA**

## Preface

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Violence against women has taken many forms in our societies. Witch hunting is one of the cruel and deplorable practices which have been going on in our country for many centuries. The recent spate of Acts against witch hunting has not curbed this practice. Odisha has witnessed a steady rise in witch hunting practices some of which come to the light and some remain hidden in the communities. Unequal social structure and gender inequality remain the structural causes of witch hunting practices. As a result, even among women, single women, women belonging to Dalit, Tribal and other backward communities bear the brunt of the exploitation and become victims of witch hunting. Land disputes, sexual abuse, dispute regarding livelihoods often result in witch hunting. Even if male members are targeted in witch hunting, sometimes villagers boycott the entire family and women members of the family are exploited and discriminated.

ActionAid as an organisation has been endeavouring to understand the issue, identify the factors rooted in the societal structure and build evidence in support of the vulnerabilities and sufferings of the women due to witch branding and further violence on them. In this background ActionAid in partnership with UNFPA, Odisha has collected case studies on witch hunting with special focus on women in the high prevalence districts of Odisha like Mayurbhanj, Keonjhar, Sundergarh, Ganjam, Gajapati, Raygada, Malkangiri and Koraput districts of Odisha. The present study report includes the 24 case studies conducted from the above districts, its analysis and learning and a set of recommendations. The set of recommendation is not full and final that can be further enriched in terms of taking the expert views in the forthcoming national level workshop scheduled to be organised during from 23<sup>rd</sup> to 24<sup>th</sup> November 2015 at Bhubaneswar. And thus a set of recommendations would be submitted to the concerned Government departments in the state as outcome of the present study.

Lot of efforts has gone in conducting the present study in terms of collecting case studies. We are thankful to Dr Deepa Prasad, State Programme Coordinator, UNFPA, Odisha for supporting this study. Also I thank Mr Kumar Manish, State Programme



Officer, UNFPA, Odisha for all his support . I take this opportunity to thank Mr BN Durga, Programme Officer, ActionAid for all his efforts in coordinating, compiling and editing the case studies. I sincerely acknowledge the support of our friends in collecting the case studies. I thank Ms Lopamudra Behera, Programme Officer for collecting the case studies from Raygada district of Odisha. And my utmost thanks to Mr Debendra Sutar, Editor, Charcha who took all the pains to visit different districts and collected the case studies. Also I thank my colleague Mr Ghasiram Panda, Programme Manager for extending all his support for this study. My sincere thank to Mr Bighneswar Sahu, Senior Journalist for his support in terms of providing published media clippings related to witch branding in Odisha. I extend my thanks to Dr. Amrita Patel, Project Advisor, State Resource Center for Women, Government of Odisha for her support and inspiration. We acknowledge the efforts of media in highlighting the issue constantly. The media reports have been useful for us in documenting the case studies.

The support and guidance of our Executive Director, Sri Sandeep Chachra and Director Policy & Programmes, Ms Sehjo Singh has always been the source of inspiration for us. I acknowledge that and extend my sincere thanks to both of them.

Above all the without the support of the survivor victims the study would not have seen light of the day, hence I extend my sincere thanks and gratitude to all the people who shared the stories of their sufferings and struggles.

**Debabrat Patra,**  
Regional Manager  
ActionAid, Bhubaneswar Regional Office, Odisha

# Witch Branding in Odisha : Context, Analysis & Recommendations

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## **Background :**

The widespread practice of witch-hunts in geographically and culturally separated societies (Europe, Africa, India, and New Guinea) since the 1960s has triggered interest in the anthropological and sociological background of this behaviour. Belief in witchcraft has similarities in societies throughout the world. It presents a framework to explain the occurrence of otherwise random misfortunes such as sickness or death, and the witch sorcerer provides an image of evil.[1] Reports on indigenous practices in the Americas, Asia and Africa collected during the early modern age of exploration have been taken to suggest that not just the belief in witchcraft but also the periodic outbreak of witch-hunts is a human cultural universal.[2]

## **Women's Rights Violation due to Witch Branding:**

Of all the abuses of rights around the world, violence against women is one of the most widespread. One in three women worldwide will be raped, assaulted, or physically or sexually abused in her lifetime. For many women it can be almost impossible to defend themselves against violence because their voices are unheard and they have very little support available to them.

The issue of witch branding of women in Ghana and making further violence on them are linked to the whole issue of gender inequality in the country. When women are younger, more useful to society, they are in their child bearing years, they are working and have a husband and are conforming to what society expects, then there is no problem and no one will accuse them of behaviour which might then be attributed to witchcraft. But most of those accused are older, usually they are widowed and no longer looking after children and living alone on the edge of society. Then they become a target because they are no longer useful to society and not conforming to what people expect.



Accusations of witchcraft are a convenient excuse for the cruel treatment of women who are poor, excluded, different, or seen to be challenging the status quo. Very occasionally women who are economically successful and independent are accused, as a way of taking away their wealth and power. Women who are outspoken are also often accused of being a witch.

In northern Ghana hundreds of women accused of witchcraft by relatives or members of their community was living in 'witch camps' after fleeing or being banished from their homes. The camps, which were home to around 800 women and 500 children, offer poor living conditions and little hope of a normal life. The women had fled discrimination, threats or even mob justice after being accused of witchcraft and blamed for 'crimes' such as causing sickness, droughts or fires, cursing a neighbour or even just appearing in someone's dream. Those who reached the witch camps were the lucky ones. Women had been murdered after accusations of witchcraft. Recently a mother of three was beaten and set on fire after being blamed for making a child sick through witchcraft.<sup>1</sup> In 2010, the case of a 72-year-old woman who was set on fire and killed made headlines around the world.<sup>2</sup>

Some elderly women had lived in the camps for as long as 40 years – abandoned by their families and trapped in the camps until they die. Their only companions were young girls, often granddaughters or family members, who were sent with the women as 'attendants'. Most of these girls had never gone to school, or had dropped out, and even when they reached the age when they could leave the camps, they usually could not because they were tainted by the word 'witch'.

In 2011 the Ghanaian government announced that the witch camps should be closed down as soon as 2012. ActionAid was firmly against the closure of the camps in such a short space of time, because although they could be seen as ghettos, the camps provided a safe haven for women accused of witchcraft. The women themselves said they would prefer to stay in the camps rather than face discrimination or risk violence or death back home.

ActionAid led an anti-witch camp campaign with the ultimate aim that all the women labelled as witches are able to leave the camps and be safely reintegrated into society. There is a widespread belief in witchcraft in Ghana, as in many other countries. Though both men and women could be accused of witchcraft, the vast majority were women, especially the elderly.

Women who do not fulfil expected gender stereotypes, for example if they are widows, unmarried or cannot have children, are vulnerable to being branded as witches. ActionAid believes the witch camps are a cruel manifestation of gender inequality and violence against women in Ghana, as well as a denial of the rights of the women and girls who live there.



The camps only exist in the northern region of Ghana, where poverty levels are far higher than other areas of the country. ActionAid has been working in the camps since 2005 to provide basic services such as food, water, shelter and education. In recent years the focus is also on enabling the women to organise themselves, learn about their rights and fight for improved services and access to social benefits. They now feel self-confident enough to be leading the campaign to prevent the immediate closure of the camps, through marches, media engagement and community education.[3]

ActionAid has conducted a study on witch hunting in the States of Madhya Pradesh and Chhattisgarh of India in terms of collecting case studies. The purpose of the study was to identify factors responsible for prevalence of witch branding of women as one of the heinous crimes against women. The study findings revealed that in each of the case direct or extended members of the survivor victim's family had used the popular belief in "tonhi" in dispossessing the women of her ownership over land, however small. In the cases studied, persecutors and survivor victims belonged to tribal, Dalit and OBC category. In most of the cases, an FIR appears to have been lodged with the local police station. In any case, the IPC sections used in these cases to register such cases of witch hunting had been IPC 342, 354, 341, 290, 323, 324k, 325, 506, or 34. Except for 307 (attempt to murder), all the other sections were bailable offence. It was observed during the study that the accused were out on bail and the women continue to feel threatened. Despite cases against the accused and arrest made, survivor victims continued to face mental agony of being stigmatized as a "tonhi". The stigma of "tonhi" seemed to have left an indelible mark in the lives of women. The presence of women organization supported the victims in filing the case. Along with the above findings the study recommended to undertake a review of implementation of law, consultation at national level for a central law, holding meeting with women's group for capturing their experience and exclusive meeting with feminist lawyers to understand the existing laws.[4]

In Odisha the deplorable practice of witch hunting is rampant and women and their family members are succumbing to senseless violence. Hundreds of cases of witch hunting can be found in the 5 years crime statistics against women in the state of Odisha. According to the status given in the Study of Odisha Rationalists Society (ORS), 152 people were killed between 2010 and June 1, 2012. Every year, a good number of persons are killed in the name of superstitions and black magic. Witch-hunting casualties are on the rise across the State as 56 persons were killed in 2010, 72 persons in 2011 and 24 persons in 2012. According to data from the National Crime Records Bureau, Odisha saw 177 murders for 'witchcraft' during this period from 2008-2013[5]. Under culpable homicide not amounting to murder Odisha accounted for 75% cases due to 'Witchcraft' [6].

For an extensive period, witch branding was understood as a superstitious. But over the period many studies have been undertaken and explained that witch branding in many a times are committed by men on women. This act of branding woman as witch is due to their refusal to abdicate their rights or strong assertion over their rights. It has been observed that in most of the cases single women like widow, never married, and separated etc are more vulnerable to this kind of witch branding since they are not in a position to either defend or having the support of others.

Looking at this context and seriousness of the violence against women, the State Government of Odisha brought the 'Odisha Prevention of Witch Hunting Bill-2013' during December 2013 following the notice issued by High Court file counter to PILs seeking introduction of an act against witch-hunting. For the implementation of the legislation, a set of activities with benchmarks and indicators needed to be set within a framework with a comprehensive and coordinated approach where the different stakeholders were to be provided with capacity building about their specific roles and responsibilities.

There is no significant achievement of efforts on the ground to clamp down on witch-hunting in the state even as the Odisha Prevention of Witch-hunting Act, 2013 became enforceable in February 2014. Some of the gaps in implementation of the Act are mentioned below in brief:

- The Act empowers the government to organise awareness programmes against superstition and witch-hunting however there is no visible efforts to create awareness on the ground especially in the districts in which it is rampant such as Ganjam, Gajapati, Mayurbhanj, Sundergarh, Keonjhar, Malkangiri, Koraput and Raygada of Odisha.
- Police personnel also lack awareness on the issue as a consequence they refer IPC instead of The Odisha Prevention of Witch Hunting Act; 2013 while dealing the cases of witch hunting.
- There is a further demand for health care facilities, especially for tribal areas, as lack of health infrastructure made it easy for witch doctors to thrive.



### **ActionAid's work on addressing the issue of Witch Branding :**

ActionAid is working on the issue of witch hunting nationally (MP, Rajasthan and so on) and internationally (African countries like Ghana).

As part of our effort to address this issue of women's rights violation due to witch branding, we have been closely working with our partners in 10 districts of Odisha. In this process we have reached out to the most vulnerable communities in terms of awareness building and engaging further with social institution and leaders:

- **Sensitization programme in vulnerable districts:**

We have been engaged in building awareness of the community through partnership in different vulnerable districts. Folk media has been used as effective medium in reaching to people and engaging further to bring clarity on the issue and develop rationalist thoughts. This effort has become a part of our work to address women's rights violation in the areas where we have long term presence for grounding of our rights based work with the most marginalized communities.

- **Engagement with social institution and leaders through our partners:** We have been engaging with the leaders of the social institutions ( like *Paudi Bhuyan Samaj*) to build this discourse within their community and society. ActionAid with its partners have joined with different tribal groups like the Particularly Vulnerable Tribal Groups (PVTGs) to build their awareness and support them further to ensure justice to the victims.

- **State level advocacy:** Also we have had strategic engagement on the issue of witch branding with different Civil Society Organizations (CSOs) and Government departments. We have been constantly engaging with different organization how to monitor the implementation of the existing laws and develop mechanism to address the issues. Also we have made efforts in holding consultation towards developing schemes as provisioned in the existing law.

- **Feminist perspective building of community:** Having understanding of the manifestation of the witch branding is rooted on patriarchy, we have been engaged in building feminist perspective among the women members in the community. In this process of our engagement, the agency of women emerged at grass root level having understanding of their rights and ability to challenge patriarchy and violence on women as human rights violation.

- **Ensuring Rights to single women:** It has been found that single women is the most vulnerable to witch branding. So we have deeper engagement in building the leadership of the single women and facilitating them further in forming a collectives of single women. Also the women members have been oriented on their rights and facilitated further towards claiming their rights over land, livelihood and entitlement of Governments.
- **Media engagement:** We have been constantly engaging with the media in bring out the issues of women's rights violence due to witch branding. The cases of witch branding have been brought to the media and along with this we have joined and facilitated discussion in media to build public discourse.
- **Engaging with statutory body and institutions :** We have facilitated submission of a petitions to Odisha State Commission for Women to form a committee towards addressing such issues like witch branding as women's rights violation and build public opinion on this to suggest further for policy change.

Our endeavour as a rights based organization is to identify the issues that are rooted in societal structure and different dimensions of witch branding that resulted in acute violation of women's rights. We have put an effort to build up some field based evidence of the women's rights violation due to witch branding that ultimately lead towards complete impoverishment. We have taken several attempts to understand the issue and collect information in terms of organizing consultation at state level mobilizing civil society organization, community leaders, activists, police officials, legal practitioners, academicians, psychologist, and survivors. Also we have collected 20 case studies from different districts of Odisha where reporting of incidence related to witch branding is more. We have compiled these cases studies focusing on the root causes of witch branding, different social dimensions, severity of violations, implementation of the existing legislation etc. We do hope this report would create an understanding of the ground realities focusing on various dimensions of witch branding and further violence on women.



### **Salient Features of the existing Odisha Prevention of Witch Hunting Act, 2013:**

The existing Legislation aims at prohibiting Witch-hunting and other similar practices thereto helping in tackling the evil consequences and in curbing crimes. The penal provisions of the proposed Legislation includes Witch hunting, branding a woman as Witch and other similar practices causing harm or injury to any person and who performs any practice as Witch doctor. Penal provision has also been included for repeated offence. The penal provisions of the above Legislation also provide that every offence under it shall be cognizable and non-bailable. It is also included that the State Government may make one or more schemes to conduct awareness programme on superstitions and other related matters as it may deem proper. Resultantly, the Proposed Legislation shall help in achieving security and dignity of Women of State.

- **Definition of Witch-hunting:** The Act defines that Witch- hunting means any act of omission, commission or conduct on the part of any person, (i) identifying, accusing or defaming a woman as a witch, or (ii) harassing, harming or injuring such woman whether mentally or physically or damaging her property.
- **Prohibition of witch-hunting and practicing witch craft:** No person shall commit witch-hunting or exercise or practise witch craft with intent to cause harm or injury to another person.
- **Penalty for witch hunting:** Witch branding is derogatory to human dignity. Committing witch hunting, or abetting, or provoking for witch hunting is punishable with imprisonment for a term that may be extended to 3 years or with fine but it is not less than Rs. 1,000/- or with both. Forcing any woman, branding her as witch, to drink or eat any inedible substance or any other obnoxious substance or parade her with painted face or body or committing any similar acts that is derogatory to human dignity or displaced from her house, is punishable with imprisonment for a term that is not less than 1 year but that may be extend to 5 years and with fine.
- **Penalty for witchdoctor:** Practicing witch craft or other similar practices with intent to cause harm or injury to any person is punishable with imprisonment for a term that is not less than 1 year but that may extend to 3 years or with fine that is not less than Rs. 5000/- or with both.

- **Enhancement of the punishment:** The existing legislation includes penalty for repeated offenders. A person who has already been convicted of an offence punishable under this Act, is convicted for the second offence or any offence subsequent to second offence, is punishable with imprisonment for a term that is not less than 3 years but that may be extended to 7 years and with fine that is not less than Rs. 10,000/-.
- **Act not in derogation of any other law:** The provisions that the Act includes is in addition to the existing laws and not in derogation of the provisions of any other law.
- **Order for compensation:** The amount of fine would be fixed by the court taking in to consideration of the physical and mental damages caused to the victims due to witch branding. This damage includes the cost of treatment and damages of property of the victim. The fine would be recovered from the offender by the court and either partial or full amount of the recovered penalty would be provided to the victim as compensation.
- **Offence to be cognizable and non-bailable:** All kind of offences related to witch hunting has been included under this Act as cognizable and non-bailable.
- **Preventive action to be taken by the State Government:** The Act includes the provision for the State Government to develop schemes for creating awareness on blind belief and educating people about the bizarre concept of witch craft and related practices.

**Background of the Study:**

ActionAid has been involved in identifying the issues that is rooted in societal structure and different dimensions of witch branding that resulted in acute violation of women's rights. We have been making our effort to build up some field based evidence of the women's rights violation due to witch branding that ultimately lead towards complete impoverishment. We have been taking several attempts to understand the issue and collect information in terms of organizing consultation at state level mobilizing civil society organization, community leaders, activists, police officials, legal practitioners, academicians, psychologist, and survivors. In this background the partnership with UNFPA was very helpful to collect case studies related to witch branding of women in Odisha and present this compiled report.

**Objective of the Study:**

The main objective of the study is to highlight the cases of women's rights violence due to witch branding and identify various underlying factors contributing to such heinous crimes against women. The other objective was to suggest way forward how to address the issues of women's rights violence due to witch branding.

**Methodology of the Study:**

The study includes a very convenient and flexible methodology. Since the time period was very short hence 24 case studies were collected from the districts like Ganjam, Gajapati, Mayurbhanj, Sundergarh, Keonjhar, Malkangiri, Koraput and Raygada of Odisha. The study districts were decided keeping in view of the numbers of witch branding cases reported in the media. Detailed interaction was made with the survivor (if the person is alive) and their families to collect the case studies. Besides that there was discussion among the community leaders, PRI members, women leaders, lawyers, social activists and people of NGOs to collect information related to the above case studies.

**Scope of the Study:**

The compilation includes 24 cases studies that have been collected from the districts like Ganjam, Gajapati, Mayurbhanj, Sundergarh, Keonjhar, Malkangiri, Koraput and Raygada of Odisha. This study includes capturing and analysing different cases of women's rights violence due to witch branding, interacting with the survivor victims / victims, discussing the community leaders,



PRI members, women leaders, lawyers, and social activists. Also this includes scanning media report and review book, articles and news report. The findings of the study explain about the severity of the situation of human rights violation due to witch branding and create further scope to undertake in-depth analysis of the issue in terms undertaking comprehensive research in the high prevalence district of Odisha.

**Duration of the Study:**

Two months (September to October 2015) time was taken collect the case studies in terms making field visit to the study districts and compilation, analysis and preparation of report.

**Limitation of the Study:**

This study was undertaken with a very short span of time and includes 24 case studies only. The study findings have been drawn from the analysis of 24 case studies only hence it can't be generalised for other areas of the districts.



## Analysis and Findings of the Case Study :

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- It is found that the majority of victims are women whose age is above 30 years at the time of occurrence of the incidence of witch branding and further violence on them.
- Land grabbing is also one of the major reason of branding a women as witch. Gate Munda from Kalho Hundula village under Joda Police Station of Keonjhar District was branded as witch and she was killed by her neighbor Nidhi Munda. Also Hemla Malma, a 55 years old single woman of Koraput District was branded as witch and she was killed further by her nephew Kushan as she asked for the money in lieu of land. In the same way Balli Murum aged about 55 years of Mayurbhanj district was beaten up badly accused as witch. And she was forced to sell her land to the black magician as she was ordered by the villagers to visit Gaya and give a feast to the villagers.
- It has been observed that majority cases of witch branding is found among the tribal, dalit and OBC communities. In the absence of proper health care facilities and health seeking behaviour, people depend upon the witch doctor and fall in the web of branding others as witch that leads to further violence on the victims.
- Also it is found from the case studies of Ganjam District that people from other district like Nayagarh perform the role of witch doctor to earn handsome amount of money from this. But in most of the cases of Ganjam district, people from Nayagarh has performed the role of witch doctor to identify the witch and the villagers have collected good amount of money from each households and paid to the witch doctor.
- In most of the cases the accused has been booked under the Indian Penal Code mostly underailable sections due to which the accused are roaming free and victims continue to live in fear and subjugation. But in only two cases the police have booked the accused under Odisha Prevention of Witch Hunting Act 2013. Some examples are cited below :
  - ◆ For example, in case of the witch branding to Balli Murmu the offender has been booked under IPC 323/324/34.
  - ◆ In Gate Munda murder case, the offenders Nidhi Munda, Upendra Munda and Ibon Munda have been booked under

sections 302, 307, 323, 354A, 376D, 201 and 34 of IPC and under the POSCSO Act. Sena Munda has been booked under 302, 109, 376D and 34 IPC and 17 of POSCSO Act. Surendra Nayak has been booked under 302, 109, 376D and 34 of IPC and 17 POSCSO Act. They are being tried under Case No.188/30.11.2014.

- ◆ In case of Sukurmani Munda murder case, the police arrested the offenders Siva Munda, Mana Munda, Sani Munda, Mangulu Munda, Sadan Munda on the charges of murder. The case No.167/2014 was registered under section 302, 201, 34 and the accused were sent to jail on rejection of bail.
- ◆ In Triveni Chanda case of witch branding, no action was taken by police against the villagers. So Triveni filed a case ICC 9/2011 U/S-200 CrPC against the villagers and the police have arrested one witch hunter, and another accused person and sent them to jail.
- ◆ In Singho Murmu Murder case Police also arrested the accused Sundar Mohan Murmu and his elder brother Fakira Murmu. The accused were remanded in judicial custody after their bail pleas were rejected, accused were booked under 302, 307 and 34 of IPC and Prevention of Witch Hunting Act-2013 Section-4.
- ◆ In Pami Majhi murder case the police arrested the accused Hindustani after two days. He has been charged with section 302, 405 of IPC under case number 77/14. His bail was rejected by the court and he is currently languishing in the Baripada Jail as an under trial prisoner.
- ◆ In Mukta Purty murder case Police have registered a Case No.19/14 against the accused Bira Singh Bari under the provision of IPC Section 302, 201 and Prevention of Witch Hunting Act 2013. And the accused is in jail.
- ◆ In Mithila Munda murder case Police registered a case No .34/12 under section 302, 301 and 32 of the Indian Penal Code. Two villagers Sabana Munda, Manglu Munda were arrested.
- ◆ In Ratani Marandi murder case the 17 years accused girl student Gourangi after surrendering herself was arrested and a police case No.33/11 was lodged against her under section 302 IPC. She is still behind bars and her decision remains pending.
- ◆ In Gura Munda's murder case, five family members like his wife Budhuni Munda (30), and four children – son Sunil (16),

Krishna (3) and daughters Sombari (14), Nitima (7) were killed. Police have arrested all the accused Tumba Munda, Sueina Munda, Baguni Munda, Suresh Munda, Iswar Munda, Mano Munda, Pandary Munda and Gopinath Munda, and sent them to jail Badbil district jail. A Case (No.95/2015) has been registered against the accused persons under the provision of IPC Sections 452, 302, 307, 34 and Prevention of Witch Hunting Act 2013 under section 4.

- It is found from the case study that even a 17 years minor girl student was involved in the process of witch branding to a single woman named Ratani Marandi and killed her further. The accused Gourangi Murmu, had just appeared for matric examination, her father was suffering from TB but being unaware of the disease they suspected it was the work of black magic and so they did many rituals and pujas but he died. Her brother too suffered from fever which made her believe it was the handiwork of Ratani Marandi and therefore, she killed her. She also believed that the previous year she failed because of black magic by Ratani.
- Among the survivor whose case study was collected, despite the case against the offenders and arrests made, survivor continue to face stigma and live in fear and exclusion. Triveni Chanda was accused as witch, beaten up badly and forced to eat human excreta. Her house was looted all her assets, gold, silver, money and many more household things taken from her house. Triveni finally she went to her father's house. She became a social outcast with even her own relatives reluctant to talk to her. The couple is now homeless and without any income, they are now forced to work as a labourer. No action was taken by police against the villagers. So Triveni filed a case ICC 9/2011 U/S-200 CrPC on 1st October 2011 against the villagers the police have arrested one witch hunter, and another accused person and sent them to jail. But things remain the same for Triveni, her daughter had to stop her education, she is forced to live in a rented house outside the village. They are unable to cultivate their own land.



## Recommendations:

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The following recommendations have been drawn from the analysis of the 24 collected case studies from Ganjam, Gajapati, Mayurbhanj, Sundergarh, Keonjhar, Malkangiri, Koraput and Raygada of Odisha. However these recommendations are not full and final. We would also invite more recommendations from the experts of different states. This would be shared in the National Level workshop on witch hunting scheduled to be held from 23<sup>rd</sup> to 24<sup>th</sup> November 2015 at Bhubaneswar. Incorporating the recommendation of the experts it would be finalised further and a charter of demand would be submitted to the concerned Government departments.

- **Build awareness on Campaign Mode as Preventive action by the State Government:** The Act includes the provision for the State Government to develop schemes for creating awareness on blind belief and educating people about the bizarre concept of witch craft and related practices. But the State Government has not effectively undertaken any awareness generation programme and steps towards educating people on these strange practices of witch branding. Hence the Government should take steps towards building awareness and educating people through mobilising the communities and using folk media along with using effective IEC materials best suited to people's understating in the districts where the witch hunting practices are widely prevalent.
- **Undertake a review on the effective implementation of the Odisha Prevention of Witch Hunting Act, 2013 :** The cases of witch branding and further violence on women is more districts like Ganjam, Gajapati, Mayurbhanj, Sundergarh, Keonjhar, Malkangiri, Koraput as per the media report. The enactment of Odisha Prevention of Witch Hunting Act 2013 make possible for the victims to ask for justice. But it necessitate proper implementation of the Act in terms of providing orientation to the police officials on the Act and extending legal aid services to the victims. Despite of the case against the offenders and arrest made, survivor victims continues to face stigma and leave in fear and exclusion. Hence a proper monitoring of the implementation of the Odisha Prevention of Witch Hunting Act 2013 is very much required.

- **Develop schemes to rehabilitate the survivors:** The state government needs to develop specific programmes for the victims to witch hunting and their families so that their livelihoods are not affected. The education and health needs of the families of the survivors need to be taken care of by the state. In addition to this, awareness needs to be generated against the stigma attached to the families of the survivors and the villagers need to be warned if they continue to indulge in this discrimination of the survivors of the witchcraft.
- **Monitoring of Human Rights violation:** Odisha Human Rights Commission may also watch on this issue since there has been acute human rights violation due to witch branding and the Commission may further issues directives to the concerned authorities for taking appropriate action.
- **Special Drive in High Prevalence District:** The Government need undertake special drive in the districts where prevalence of witch branding is more and there is a need to create awareness, educate people, and ensure strengthened education and health care facilities to address the issues effectively. The concerned district administration needs to monitor the issues mobilising the community leaders and PRI members.
- **Inclusion of rationalist idea, thoughts in school curriculum:** The school curriculum need to include courses on rationalist ideas, thoughts, and misconceptions of witch branding since school students are also found to be involved in the process of witch branding and making further violence.
- **Monitoring of Women's Rights violation :** Odisha State Commission for Women needs to review the implementation of the existing Act since witch branding and further violence on women sub-humanising the life of women. As per the Odisha State Commission for women Act, 1993, the commission may appoint special committee at state level to find out the fact, develop mechanism for effective implementation of the Odisha Prevention of Witch Hunting Act 2013, provide hand holding support to the administrations, engage with different communities towards building awareness. The commission may also initiate dialogue among and within all the stake holders at different level persistently.

# **Case Studies**

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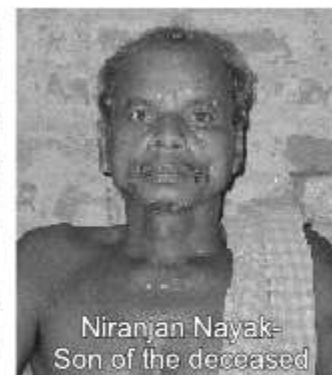
# 1. Case Study: Mina Naik

## Dalit woman, branded as witch, brutally killed by mob

*"This culture of labelling a dalit woman as a witch, parading her naked, abducting her from home, killing her mercilessly and then throwing away her dead body is reflection of exploitation by the powerful people in the community of the weak. It is very easy for the upper caste in the community to violate dalits since we are powerless, helpless, and very small in numbers. We struggle everyday for a couple of meals lacking any economic assets like land. Also it is very easy for the perpetrators to be escape from legal punishment," said Niranjana.*

An incident of illness in an upper caste girl and assertion by the local witch doctor instigated a mob attack on Mina Naik, a poor dalit woman, dragging her from her house into the forest, slitting her throat and throwing the dead body into a pond.

Mina Naik, a resident of Pankal Badi village in Ganjam District of Odisha was one of the only three scheduled caste families in the predominantly Gauda (OBC) village where the community has 494 houses. Mina used to work for the village deity and help in household work around the village.



Niranjana Nayak-  
Son of the deceased

"This culture of labelling a dalit woman as a witch, parading her naked, abducting her from home, killing her mercilessly and then throwing away her dead body is reflection of exploitation by the powerful people in the community of the weak. It is very easy for the upper caste in the community to violate dalits since we are powerless, helpless, and very small in numbers. We struggle everyday for a couple of meals lacking any economic assets like land. Also it is very easy for the perpetrators to be escape from legal punishment," said Niranjana, Village : Pankal Badi, Dist : Ganjam

The average land holding of the Gauda community is about 10 acres while the SC community is predominantly landless.

The survivor Niranjana Naik, Mina's son, is still terrorised by the turn of events three years ago.

"On that fateful evening, my father was sleeping in the veranda, when the offenders rushed in to our house; they took my mother to the nearby village forest about 3 kms away, slit her throat with a sharp weapon and threw her into a water body. The dead body was found next day and police was informed by the Sarpanch, who belongs to the scheduled caste community.



“Since I was living in a nearby village I got the news next day. It would have been impossible for me to stand against a powerful person like Nakul without the help of the Sarpanch. Based on the FIR, the police arrested 6 persons including the main offender Nakul who was released on bail after 2 months”, said Niranjana Naik.

The trigger leading to the heinous crime was that Mira was accused of causing illness to Nakul Pradhan's daughter by the witch doctor.

The village Pankal Badi has very pitiable health infrastructure. The Community Health Centre 10 Kms away at Buguda and the district head quarter hospital is situated at a distance of 100 kms. In the absence of health facilities people rely more on the witch doctor, during sickness.

Nakul started consulting a witch doctor from the nearby village to cure his daughter from illness. The treatment of the witch doctor was not fruitful and her illness aggravated. The witch doctor allegedly advised Nakula that his daughter is the victim of witchcraft by Mira, this led to the brutal killing according to Naik.

“This culture of labelling a dalit woman as a witch, disrobing her, abducting her from home, killing her mercilessly and throwing away her dead body is a reflection of exploitation by the powerful people in the community of the weak. It is very easy for the upper caste in the community to violate dalits since we are powerless, helpless, and very small in numbers. We struggle everyday for a couple of meals lacking any economic assets like land. Also it is very easy for the perpetrators to be escape from legal punishment,” said Niranjana.

Witch hunting and consequent violence on the victims is very common in this area with about 10 cases were being reported by locals and media during the last year. The offenders are encouraged by poor conviction rate and delayed justice.

The dependency of the dalit families on the rich and upper caste group for livelihood as wage labourer, share croppers makes them vulnerable towards exploitation including branding them as witch, which subjugates them forcing dalits to render services with minimum payment.

Parbati, a local woman says that “The belief of people on witch practice is also very strong in our locality, incidences of witch branding and consequent violence is highly prevalent in the locality”.

Bhagyalaxmi, a member of CSO working for the land rights of single women sums up, “instances of labelling single women as witches and further violence is very rampant in these areas. Also people here strongly believe in witch craft. In the absence of adequate health care facilities in the locality, people rely more on the witch doctor. Also the offenders hardly get convicted and justice takes a long time to get delivered”.

## 2. Case Study: Triveni Chanda

### A family ruined by witch hunting

Triveni Chanda and Anand Chanda eked out their living by farming their 1 acre land and supplementing their income as daily labourers, in Gobar landia village in Ganjam district.

Their elder daughter was already married, their younger daughter, Tikina Chanda (14) was studying in Class-IX and a son Bichitra Chanda (16) had lost his sight. The couple had a four room house. Triveni was well natured and liked by all; she was a good cook and was ever eager to help others.

Gobar Landia village, Ganjam has around 100 families staying here; all belong to the OBC community. Most of them depend on agriculture for their livelihood. But many of the villagers work in Gujarat and Kerala, as migrant labourers. There is a primary school and a high school named Sijipur High School, 3 km far from the village. The village also has a primary hospital.

One day, two sorcerers Prafulla Das and Nityananda Das had came to the village find out the witch in the village. The whole village of Gobar landia waited in anticipation for the Khata Bidya ritual to be over, a method to find out witches.

They charged Rs 1000 per family to find the witch. The tradition is all binding and any opposition is punished is fined with Rs.51, 000.

As the witch hunter carried the Khata Bidya around the village hundreds of people gathered to watch the activities of the witch hunter, everyone remained silent, in awe, fearful and eagerly waits for the result of the question, who is a witch here?

The sorcerer started chanting mantras, kicking and shouting, calling loudly to the village goddess.

The procession slowly progressed and Khata reached at Tribeni Chanda's house in the afternoon. This was all that took to turn a hardworking mother of three children into a witch.

Thirty eight year old Triveni life was shattered from that moment, no amount of begging could dissuade the witch hunter from relenting. The nightmare had begun for Triveni and her husband Anand Chanda.



Triveni Chanda

As the sorcerer kicked Triveni the villagers started beating her, her husband and children, they stripped her and dragged to the village chowk, where they tied her to a pole and forced her to eat human excreta, she remained tied to the pole till police came next morning and rescued her.

Her house was looted all her assets, gold, silver, money and many more household things were taken from her house.

Villagers ordered her to pay Rs 2 lakh 10 thousand rupees as per the Gram-sabha decision or she will be punished. After they proclaimed Triveni as witch, the sorcerers were given Rs.60, 000 in addition to new clothes.

Her husband filed an FIR at the Badagada police station. Triveni finally she went to her father's house. She became a social outcast with even her own relatives were reluctant to talk to her.

The couple is now homeless, without any income and they are now forced to work as a labourer. No action was taken by police against the villagers. So Triveni filed a case ICC 9/2011 U/S-200 CrPC on 1st October 2011 against the villagers the police have arrested one witch hunter, and another accused person and sent them to jail.

But things remain the same for Triveni, her daughter had to stop her education, she is forced to live in a rented house outside the village. They are unable to cultivate their own land. So woes continue to haunt Triveni and her family



### 3. Case Study: Sukurmani Munda

#### Give someone a bad name then go for the kill!

On the fateful night of 20th October 2014, Sukurmani Munda (60) and her husband Mangal Munda (65) of Tesaburusahi village in Joda Block in Keonjhar district were beaten to death on suspicion of practising witchcraft and their bodies thrown into the near by jungle. *We have to carry emergency patients on shoulders for treatment to 15 km distance. Obviously sorcery murder and witch practice prevails rampantly in the area. My grandmother was 60 years old and was unable to walk and sit. How she was able to kill others? If she could kill people then how come the people easily beat her to death”- Jayasingh.*

They were lynched after being accused of practising sorcery and witch craft. The villagers apprehended that Sukurmani Munda was a witch and all illness of children was blamed on her witch practice. Old and infirm Sukurmani was regularly booed, sometimes beaten and denied entry into any house in the village. Last year when three people died from prolonged fever, villagers accused Sukarmani of killing them.

We have to carry emergency patients on shoulders for treatment to 15 km distance. Obviously sorcery murder and witch practice prevails rampantly in the area. My grandmother was 60 years old and was unable to walk and sit. How she was able to kill others? If she could kill people then how come the people easily beat her to death”

- Jayasingh, Village : Tesaburusahi,  
Dist : Keonjhar



Jaysingh Badang-daughte's son of Sukurmani Munda

When the main accused of the lynching, Siva Munda's father died due to some sickness Munda assumed that Sukarmani had killed his father by sorcery. Since that day Sukurmani was always held responsible for all misfortunes befalling the village, including sickness of villagers and animals.

Lack of basic facilities like drinking water, hygiene, sanitation and health facilities and poverty are major causes for increase in illness in the area.

Nearly 50 tribal families live on the hill top village which has no school, hospital,

roads or drinking water facilities.

The primary school is 5 kms away from the village; while health service centre is located at a distance of 15 kms. People drink water from valley by collecting water from hand dug fountains. Due to lack of medical facilities, people go to black magician when ill. If the black magician's medicines do not work he indicates that an evil spirit is causing the disease.

Most of the people are employed in mines as daily labourers. Some others are engaged in agriculture dependent on monsoons. Most of them drink *handia* - a locally prepared liquor. Although it is an endemic malaria area most of them do not use mosquito nets. Major part of their income is spent on alcohol and they have poor diet. Most of the babies suffer from malnutrition and anaemia.

No wonder the number of patients in the village increased and so did Sukarmani's enemies.

On 20th October all came together and killed the hapless couple and threw their bodies into jungle two km from the concerned village. Next day Rayanath Munda lodged an F.I.R. at Bileipada police station and the police seized the dead body and arrested Siva Munda, Mana Munda, Sani Munda, Mangulu Munda, Sadan Munda on the charges of murder. The case No.167/2014 was registered under section 302, 201, 34 and the accused were sent to jail on rejection of bail.

Sukurmani's son Raynath Munda and his wife live in Barbil. He is a driver who used to sometimes come to the village, her consequent murder has frightened him so much that he has vowed never to go to his village again.

Twenty five year-old Jayasingh Badang, Sukurmani daughter's son is also reluctant to go to her village because he is afraid that his family might be targeted as witches for local belief that sorcery passes through generations.

His family lives in the village Jamukolia which is 7 kms away and Jayasingh Badang has a cycle repairing shop there.

"We have to carry emergency patients on shoulders for treatment to 15 km distance. Obviously sorcery murder and witch practice prevails rampantly in the area. My grandmother was 60 years old and was unable to walk and sit. How could she kill others? If she could kill people then how come the people easily beat her to death", Jayasingh questioned.



# ଡାହାଣୀ ସନ୍ଦେହରେ ବୃଦ୍ଧ ଦମ୍ପତିଙ୍କୁ ହତ୍ୟା

ଯୋଡ଼ା, ୧୨.୧୧.୧୦ (ସିଏନଏସ): ଡାହାଣୀ, ଉର୍ଦ୍ଧ୍ୱାସନ୍ଦେହରେ ଲୋକଙ୍କୁ ଚିଲ୍ଲା ଯୋଡ଼ାରେ ପୁଣି ଚଳଇ ମର୍ଦ୍ଦିନା। ଯୋଡ଼ା ଥାନା ବିଲେଇପଦା ଫାଣ୍ଡି ଅନ୍ତର୍ଗତ ଅଂଶେଇନବା ପଞ୍ଚାୟତର ଲୋହାପୁଞ୍ଜରା ଚୋପାସିତ ପଟି- ପଞ୍ଜାକୁ ହତ୍ୟା କରାଯାଇ ବୃଦ୍ଧିରତା ଉଦ୍ଧାମ ଗଧରେ ଫିଙ୍ଗାଯିବା ସଙ୍ଗେ ଆକଳ ଫୋନ୍ ଦେଇଛି। ହତ୍ୟାର ଶିକାର ହୋଇଥିବା ଅଂଶେଇସ ବୃଦ୍ଧ ମଙ୍ଗଳ ମୁଣ୍ଡା ଓ ତା'ର ୬୦ ବର୍ଷର ପତ୍ନୀ ସୁକୁରୁ ମୁଣ୍ଡାଙ୍କ ଶବ୍ଦକୁ

ଡାହାଣୀ... (ପ୍ରଥମ ପୃଷ୍ଠାରେ ଅବସ୍ଥିତ)



ପୋଲିସ୍ ନକର କରି ବ୍ୟବହେତ ବିମତେ ପଠାଇ ଏକ ହତ୍ୟା ମାମଲା ରୁଲ୍ କରିଛି । ଆନନ୍ଦପୁରର ଚିଟିଆ ଶିଳେ ମା' ପୁଅଙ୍କୁ ହତ୍ୟା କରି ଯୋଡ଼ାରେ ଘଟଣା ପରେ ପୁଣି ଯୋଡ଼ାରେ ବୃଦ୍ଧ ଦମ୍ପତିଙ୍କୁ ହତ୍ୟା କରାଯିବା ଚିଲ୍ଲାରେ ଲୋହାପୁଞ୍ଜରା ଲୟ ଖୋଳାଯାଇଛି । ଯୋଡ଼ା ଥାନା ବିଲେଇପଦା ଫାଣ୍ଡିର ଲୋହାପୁଞ୍ଜରା ଚୋପାସିତରେ ଗୁହାରି ବୃଦ୍ଧ ଦମ୍ପତି ମଙ୍ଗଳ ମୁଣ୍ଡା ଓ ତା'ର ପତ୍ନୀ ସୁକୁରୁ ମୁଣ୍ଡା । ସମା-ଆ ବୃଦ୍ଧ ବୃଦ୍ଧିରତାରେ କିରୁଥିବା ସନ୍ଦେହ କରି ଶିଳେ ପୁଣି ଅଂଶେ ଲୋକ ସେମାନଙ୍କୁ ହତ୍ୟାକରି କଙ୍ଗାଲରେ ଫିଙ୍ଗି ଦେଇଛନ୍ତି । ସତ୍ୟକୁ ବୃଦ୍ଧ ଦମ୍ପତିଙ୍କ ଶବ୍ଦ ମିଳିବାପରେ ତାଙ୍କ ପୁଅ ବିୟା ମୁଣ୍ଡା ଆନାରେ ଏକା ଚୋପାରେ ଏହି ଗହଣା ଗନ୍ତୋଡ଼ିତ ହୋଇଛି । ବିୟାଙ୍କ ଏକଦା ଅନୁଯାୟୀ ୧୯ ଡାକିଖ ବିନ ଗାଁର ଅଂଶେ ଲୋକ ଆସି ବୃଦ୍ଧିରତାରେ କି'ଣ ପାଇଁ କରୁଛ ବୋଲି କହି ତାଙ୍କର ବାପା-ମା' ଓ ପରିବାର ସବୁ ସରସ୍ୟକୁ ନିଗ୍ରହରେ ମାରିଦେବାର ଧମକ ଦେଇଥିଲେ । ଏଥିରେ ଭୟଭୀତ ହୋଇ ବିୟା ଓ ତା'ର ଜ୍ଞ ବାପା-ମା'ଙ୍କୁ ପରେ ଛାଡ଼ି ଉତ୍ତର ପରକୁ ପଳାଇଥିଲେ । ତା'ପରିବାର ପରକୁ ଫୋରି ଦେଖିଥିଲେ ଯେ, ବାପା-ମା' ସତେ ନାହାନ୍ତି । ଅନେକ ଖୋଜାଖୋଜି କରି ସେମାନଙ୍କୁ ନିପାଇବାକୁ ଯୋଡ଼ା ଆନାରେ ଜଣାଇଥିଲେ । ମଙ୍ଗଳବାଇ ସତ୍ୟକେ ସତ ନିକଟକୁ ଲୁଚିଯିବା କଙ୍ଗାଲକୁ ବାପା-ମା'ଙ୍କ ଗୃହଦେହ ମିଳିବା ପରେ ବିୟା ନିର୍ଦ୍ଦିତ ହୋଇପାରିଥିଲେ ଯେ, ଏମାନଙ୍କୁ ମର୍ଦ୍ଦିତ କରାଯାଇଛି । ପଟଣାକୁଳରେ ପୋଲିସ୍ ଏସଡିପିଓ ଅନୟ ପ୍ରତାପ ସାରି, ଯୋଡ଼ା ଥାନା ଅଧିକାରୀ ସରୋଜ ମହାପାତ୍ର, ବିଲେଇପଦା ଫାଣ୍ଡି ଅଧିକାରୀ ପଶାକ ଲୁମାର ସାମଲ ଓ ସାଇକ୍ଲିଫିଲ୍ ଚିମ୍ ପଟଣାକୁଳରେ ପହଞ୍ଚି ଅନୁଧାନ ଦେଇଛନ୍ତି । ପାଞ୍ଚାୟତ ଚତୁରକୁ ଜଣାପଡ଼ିଛି ଯେ, ହତ୍ୟାକଣ୍ଠରେ ବାପୁଙ୍କୁ ଅଂଶେ ଅଭିଯୁକ୍ତ ଭାବି ଓ ପଥରଦ୍ୱାରା ବୃଦ୍ଧ ଦମ୍ପତିଙ୍କୁ ହତ୍ୟା କରିଛନ୍ତି । ଖୁବ୍ ଶୀଘ୍ର ଅଭିଯୁକ୍ତମାନଙ୍କୁ ଶିଳେ ଲୋକାଧିକାର ବୋଲି ଏସଡିପିଓ ସୂଚନା ଦେଇଛନ୍ତି । ଯୋଡ଼ା ଥାନା କେସ୍ ନଂ. ୧୬୭/୧୪,ର ଆଇପିସିନି ୩୦୨, ୨୦୧, ୩୪ ଧାରା ଅନୁଯାୟୀ ମୋକଦ୍ଦମା ରୁଲ୍ କରାଯାଇ ଗୃହ ଦମ୍ପତିଙ୍କ ଶବ୍ଦ ବ୍ୟବହେତ ବିମତେ ପଠାଯାଇଛି ।

Pragatibadi 22<sup>nd</sup> Oct. 2014

# Couple killed for suspected witchcraft

TIMES NEWS NETWORK

**Keonjhar:** Police seized the bodies of a couple allegedly lynched by villagers from a hill near Kolharoida village under Joda police limits on Tuesday. The villagers suspected Mangal Munda, 60, and Sukuru Munda, 55, of practicing sorcery. The victims were missing since Sunday evening.

This is the second case of a tribal couple being killed on suspected witchcraft charges. Six years ago, the father of Sibumunda, a villager, died of a disease. Sibumunda always held Sukuru and Mangal responsible for the death. He threatened to kill the couple a few days ago. Son of the victims, Ganga, had informed police about it.

On Sunday, Sukuru and Mangal were taken away by some persons from their house. Police have sent the bodies to Barbil government hospital for post-mortem. "Villagers suspected them of practising sorcery as many people suffering from different diseases were not recovering," said IIC of Joda police station SK Mohapatra.

The Times of India, 22<sup>nd</sup> Oct., 2014

## 4. Case Study: Singho Murmu Beheaded for nothing

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Little did Singho Murmu know what fate awaited her as she struggled to make ends meet after her husband's death?

Singho Murmu, 50 years old, of Dighi village Jamda area of Mayurbhanja district was strangled to death and later beheaded and her arms and legs chopped up by two brothers who accused her of practicing witch craft.

On August 16 night 2015 accused Sundar Mohan Murmu, 42 and his elder brother Fakir Murmu, 45 strangled Singho Murmu to death with the help of a towel while she was alone in her house. Later the accused packed her body in a gunny bag and carried it on a bicycle to the Rugudidihi hill. Here they beheaded her besides chopping off her hands and legs to give an impression that the woman was eaten by wild animals.

They then threw away her body parts at different places in the jungle. On July 27 Sundar Mohan Murmu's 11 year old daughter Sami had died of malaria. But Murmu's brothers believed that it was the fallout of witchcraft practiced by the widow. Sundar Mohan's suspicion further grew when his elder son Jeetray complained of illness on August 13. Sundar Mohan then planned to eliminate the widow.

On August 18 Rairangpur police seized the body parts from Rugudihi hill along with the cycle and axe. Police also arrested the accused Sundar Mohan Murmu and his elder brother Fakira Murmu. The accused were remanded in judicial custody after their bail pleas were rejected, accused were booked under 302, 307 and 34 of IPC and Prevention of Witch Hunting Act-2013 Section-4.

around 50 tribal families live in the village and depend on forest for their existence. They collect kendu leaves, resin, mahula, woods etc. from the forest. A few have some cultivable land. The roads are in poor condition. The village primary school is also three kms

According to noted Sarvodaya activist Dr. Biswajit Ray, unless the socio-economic conditions are improved in these backward areas these type of witch hunting will continue. There has to be more schools, hospital, clean water supply, better roads, in order to weaken people's belief in witch craft. Systematic steps should be taken to educate the people and break superstitions like witchcraft.



away from the village. There is no hospital in the village or health awareness. If a villager is ill he or she has to walk to the hospital 15 kms away from the village. They depend on the water from streams or pond for drinking.

Ironically when the villagers suffer from any kind of disease they believe that it is the work of a witch. The villagers are unaware of symptoms of most common diseases, like malaria, and its common treatment.

According to noted Sarvodaya activist Dr. Biswajit Ray, unless the socio-economic conditions are improved in these backward areas these type of witch hunting will continue. There has to be more schools, hospital, clean water supply, better roads, in order to weaken people's belief in witch craft. Systematic steps should be taken to educate the people and break superstitions like witchcraft.

Advocate Rabi Goswami said, "witch hunting continues in the area, attacks on innocent people have been increasing. Without lodging complaints against the person at police station, villagers give them punishment in the Kangaroo court. The local police and district official should seriously take up the issue as they deal with the common rural people every day. They should create awareness among the people about witch hunting."



## 5. Case Study: Satyabati Mohanta

### Son and daughter-in-law killed woman, suspecting her to be witch

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In a spine chilling incident, Narahari Mohanta along with his wife hacked his mother to death with an axe suspecting her to be a witch.

In Kelopasi village Chaturi Sahi in Mayurbhanj district under Khandabandha Panchayat, Satyabati Mohanta's own son Narahari Mohanta and her daughter-in-law, planned and killed her in cold blood as they thought she was practising witchcraft on them.

Narhari Mohanta and his children often fell sick. They applied many home made remedies but it was of no use. They went to the local black-magician but with out any effective result. Frustrated Narhari charged Kumpani Nayak of Digadhara village, Badbil Sahi that his medicines were ineffective.

The black magician then told him that as his own mother is a witch no treatment is working properly.

He also warned him that they would suffer like this forever and that witch (his mother) would definitely kill any one of them. Narahari was totally frightened after hearing that one of them will die for sure.

Kumpani Nayak had suggested many techniques and told him to take his mother to a pilgrimage and to become completely bald as in bereavement.

The drama went on for some time with the black-magician pocketing a neat amount from Narahari but there was no effect on their health.

Frustrated with no solution in sight Narahari now was unable to work due to ill health, he decided to kill her mother.

Local social worker and advocate Ravi Goswami said that the belief in witchery is common among the tribals. Many cases like this come to light. Many of the villagers have blind faith in black-magic and witch craft, so neither the government nor the politicians interfere in this. Apart from this there is no development in the village. In those places where these things are going on, there are hospital and education facilities. People need to be educated and the Government needs to take necessary steps for public awareness against witch hunting.

Narahari Mahanta and his wife Parbati Mahanta had prepared the plan of killing his mother. On the day of incident, Narahari and her wife had tied his mother with rope when she was sleeping. His wife clutched his mother's legs tightly and Narahari, with an axe then beheaded his own mother. Then he had thrown the dead body in the jungle which was at the backside of his house.

On the very day of incident Narahari's uncle and aunt had paid a visit to him, who were from Gaindia, Dhenkanal. Narahari and his wife warned them not to tell anyone anything about the murder.

When his uncle and aunt went he got his mother's body back from the jungle, placed it inside their house, locked the room and escaped.

Narahari's uncle and aunt, instead of getting back to their home, informed this incident in Thaakuramunda Police Station. Narahari, his wife Parvati and the black magician Kumpani were arrested by the police. Police reached the place of incident and look possession of the dead body. As case was registered under the sections of 302, 201, 109, 34 of IPC, they didn't get a bail.

This case was under trial as GR Case No.84/2011 in SDJM Court, Karanjia. Later it came under the court of the Additional District Magistrate in 2011 as ST Case No.32/153 and ST Case No.45/199. The court took into consideration 20 witnesses and proofs. The black-magician Kumpani Nayak escaped due to the lack of enough proof, but son Narahari of 35 and daughter-in-law Parvati of 32 were being sentenced to life time imprisonment. They had also being penalized with a penalty of Rs.1000/-. If they will not pay the penalty then the life time imprisonment will be extended of one more month with hard labour.

This incident on 27th of February 2011 created a lot of media attention.

The black-magician victim Kumpani Nayak, 45 got a bail from court, after 6 months of his arrest. Narahari Mahanta and daughter-in-law Parvati Mahanta are in jail since 4th March 2011 as undertrials. After this incident both the children of Narahari are in an orphanage run by a voluntary organization. Now both of them are absolutely fine, they were found to be suffering from malaria, malnutrition and frequent loss of blood.

Kolposhi is an underdeveloped village with not even a primary hospital nearby and people have to walk 11 kms to get to the hospital at Thaakurmunda. There is a primary school in the village. The teacher Panchanan Mahanta said that the number of dropouts are high as when the children reach the age of 10 or 12 they don't come to school anymore, they start going to jungle.

Almost all the 100 families of that village are adivasis. They collect forest products like honey, wax, mahula, mango, jackfruit and lac



and sell it in the nearby market. Some paddy fields are there too. The tribals cut woods and sell those in the market which is 15-20 kms away from it. This area is malaria prone, with 9 of each 10 people affected by the disease. Drinking alcohol is a daily habit, everyone, men, women drink.

Narahari and his family were malaria affected. In jail after treatment he is no longer suffering from malaria. Similarly, his children are healthy in the orphanage.

Local social worker and advocate Ravi Goswami said that the belief in witchery is common among the tribals. Many cases like this come to light. Many of the villagers have blind faith in black-magic and witch craft, so neither the government nor the politicians interfere in this. Apart from this there is no development in the village. In those places where these things are going on, there are hospital and education facilities. People need to be educated and the Government needs to take necessary steps for public awareness against witch hunting.

## ମା' ହତ୍ୟାକାରୀ ପୁଅ, ବୋହୂକୁ ଆଜୀବନ କାରାଦଣ୍ଡାଦେଶ

କାରିଗରୀ ୧୦୯ (ନି.ପ୍ର)- ଚାହାଣା ପହେଇରେ ନିଜର ମାଆକୁ ନୁହାଁଣ ରାଜିରେ ହତ୍ୟା କରିଥିବା ଅଭିଯୋଗର ଏକ ନରହତ୍ୟା ମାମଲାକୁ ସ୍ଥାନୀୟ ଅତିରିକ୍ତ ସିପିଆଇ ଅପରାଧ କୁମାର ଦାସ ବିଚାର କରି ଅଭିଯୁକ୍ତ ପୁତ୍ର ନରହତ୍ୟା ମହାନ୍ତ(୩୫) ଓ ପୁତ୍ରଭଣ୍ଡୁ ସାର୍ବଜନ ମହାନ୍ତ(୩୨) ଉଭୟଙ୍କୁ ଦୋଷୀପାଦ୍ୟତ୍ୱ କର୍ତ୍ତୃତା ପତ୍ତିର ଆଜୀବନ ସଶ୍ରମ କାରାଦଣ୍ଡରେ ଆଦି ଦଣ୍ଡାଦେଶ ଦେବାପାଇଁ ଦାବି କରାଯାଇଛି । ତାଙ୍କ ସହିତ ଏକ ହଜାର ଟଙ୍କା କରି ଜୋରିମାନା ପ୍ରଦାନପାଇଁ ଅତିରିକ୍ତ ଏକମାସ ନେଶ୍ନାରି କାରାଦଣ୍ଡ ଦୋଷୀଦାକୁ ମଧ୍ୟ ନିର୍ଦ୍ଦେଶ ରହିଛି । କିନ୍ତୁ ଏହି ହତ୍ୟା ଘଟଣାର କୃତୀୟ ଅଭିଯୁକ୍ତ ଗୁଣିଆ କୁମାରୀ ନାଏକ ଉପଯୁକ୍ତ ପ୍ରମାଣ ଅନୁସାରେ ନିର୍ଦ୍ଦୋଷରେ ଖଲାସ ହୋଇଥିବା ପ୍ରକାଶ । ଏକକାରକ ପକ୍ଷରୁ ଅତିରିକ୍ତ ପିପି କୁଶ ଦାସ ମାମଲା ପରିଷଦ୍ଦଳନା କରୁଥିଲେ । ଅଭିଯୋଗରୁ ପ୍ରକାଶପରେ ଚାକ୍ଷୁସ୍ତାଣ୍ଡ ଥାନା ଅନ୍ତର୍ଗତ ଡେନାଟିଫିକାସି ଗ୍ରାମର ବହୁତା ସାହିରେ ଗାଳେସୁ ମହାନ୍ତଙ୍କ ପୁଅ ନରହତ୍ୟା ମହାନ୍ତ(୩୫)ଙ୍କର ପୁରୀ ସଭାନ ସଭୁଦେଲେ ଅପହରଣ ରହୁଥିଲେ । ଚିକିତ୍ସା ସଂଗ୍ରହ ସ୍ତଳରେ ମ ପିତା କାରଣ ସମ୍ପର୍କରେ ନିକଟସ୍ଥ ବନ୍ଦବିଲ ସାହିର ରୁଣିଆ କୁମାରୀ ନାଏକଙ୍କ ସହ ଯୋଗାଯୋଗ କରିବାରେ ତାଙ୍କର ମାଆ ଚାହାଣୀ ପିତାକୁ ପିନାମାଦେ ଅସୁସ୍ଥ ରହୁଥିବାର କୁଆଡେ ଦର୍ଶାଇଥିଲା । ଅନ୍ତର୍ଦ୍ଧାସର ଦଶବର୍ଗୀ ଯୋଗ ଗତ ୨୦୧୧ ଫେବୃଆରୀ ୨୭ତାରିଖ ରାତିରେ ତାଙ୍କର ମାଆ ସତ୍ୟଜିତା ମହାନ୍ତ(୫୦) ପରେ ଶୋଇଥିବା ବେଳେ ନରହତ୍ୟା ମହାନ୍ତଙ୍କ ପତ୍ନୀ ସାର୍ବଜନ ଦୁଇଟି ଗୋଡ଼କୁ କଳି ଧରିଥିବା ବେଳେ ନରହତ୍ୟା ମହାନ୍ତ କୁରାକୀ ହାତୀହାତରେ ନୁହାଁଣ ତାଙ୍କର ହତ୍ୟା କରିଥିବାର ଅଭିଯୋଗ ହୋଇଥିଲା । ଏ ଅପର୍କରେ ଚାକ୍ଷୁସ୍ତାଣ୍ଡ ଥାନାରେ ୩୦୨, ୨୦୧ ଓ ୩୫ ସଫାରେ ମାମଲା ରୁକୁ ହୋଇ ସୁନିଶ୍ଚିତ ଭବିଷ୍ୟ କରି ନରହତ୍ୟା ମହାନ୍ତ ଓ ପତ୍ନୀ ସାର୍ବଜନା ମହାନ୍ତ ଏବଂ ରୁଣିଆ କୁମାରୀ ନାଏକ ଚିକିତ୍ସାକୁ ଚିରଦ୍ଦ କର୍ତ୍ତୃକୋର୍ତ୍ତରେ ଦାକ୍ଷିଣ୍ୟ ଦାଖଲ କରିଥିଲା । ଅଭିଯୁକ୍ତ କୁମାରୀ ନାଏକ କୋର୍ଟକୁ ଜାମିନ ପାଇଥିଲା ବେଳେ ଅଭିଯୁକ୍ତ ପୁଅ ନରହତ୍ୟା ଓ ପୁତ୍ରଭଣ୍ଡୁ ସାର୍ବଜନ ଭଉରେ ଗତ ୨୦୧୧ ମାର୍ଚ୍ଚ ୪ତାରିଖରୁ ବିଚାରାଧୀନ ଆସାମୀ ଭାବେ ଜାୟାଗରରେ ରହିଛନ୍ତି ।

## 6. Case Study: Rimli Majhi

### Bad to worse

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Rimili Majhi, a 50 year old widow struggled to make ends meet after her husband passed away a decade ago. Rimli, a resident of Kerandi Jodi village under Patna police station in Keonjhar district was childless and landless, she collected firewood from nearby forest to survive. Some times she went without food at night. Her clothes were dirty and hair uncombed, she had little time to look after her appearance, but ironically this did not generate any sympathy among the fellow villagers.

She was branded a witch and all deaths, sickness and misfortunes in the village were attributed to her. Pained by the social boycott and ostracism Rimli avoided coming to village. But, once branded a witch, everywhere she was subjected to ridicule, more in her own village.

The village, just 40 kms away from Keonjhar houses 20 tribal Santhal families and a few dalit houses. Children are sent to school for the mid-day meal and as they reach their teens their education is stopped and they are forced to work for a living.

People are dependent on agriculture and work as manual labourers to earn their living. The literacy rate is also very low in the village.

One day, on 3<sup>rd</sup> February 2012, 34 year-old Anand Majhi, who works as a helper to a mason was lying on his bed troubled with fever for four days. As his wife had gone to her father's place he had taken to drinking, which made his health worse. He saw Rimli pass by his hut, thinking she had come to drink his blood, he ran out with an axe and chopped off her head.

He then took the cut head to police station and confessed to the killing. Three years have passed, now Anand has been sentenced to life long imprisonment. His wife Jamuna Majhi came after 2 months to meet him at Keonjhar jail.

Angry at the turn of events she has never been to meet him again. She works as a daily labourer to feed her three



children. Their house is in disarray, their three children eldest daughters Sukanti – 15 years, Biswanath – 9 years and Shiba – 3 years suffer from malnutrition and are forced to live a fatherless life. The youngest Shiba was not even born when his father went to the jail. Life is now very hard on Jamuna struggling alone with no support.

Sambhu Nayak, a dalit of the village says that his grandmother was killed under similar accusation of being a witch and he has had to struggle to survive.

Anand Majhi languishing at the Keonjhar jail is still not repentant of murder, and still believes in witches. He is only regret is for his wife and children.

Rimli's murder has not solved problems in the village, the residents still continue to suffer from fever, loose motion, anaemia, malnutrition and untimely death.

The village health centre is ten kilometers away at Patna and primary school is two kilometers at Saharapur. People find it easier to go to the witchdoctor (Gunia), for treatment than go to the hospital as they can pay fees in kind to him.

# ତାହାଣୀ ସନ୍ଦେହରେ ମହିଳାଙ୍କୁ ହତ୍ୟା

## କଟାମୁଣ୍ଡ ଧରି ଫାଣ୍ଡିରେ ଆସାମୀର ଆତ୍ମସମର୍ପଣ

ପାଟଣା/ସାହାରପଡ଼ା, ୪।୨ (ଭବିଷ୍ୟ): ଅନ୍ଧବିଶ୍ୱାସର ଦେଇ ମଣିଷର ବିବେକ ଓ ବିଚାରକୁ ଆଜି ଯାଏଁ କାବୁଟି ଧରିଛି । ତାହାଣୀ ସନ୍ଦେହରେ କେନ୍ଦୁଝର ଜିଲ୍ଲା ପାଟଣା ଥାନା ଗୋଇଁ ଯୋଡ଼ି ଗ୍ରାମରେ ଆଜି ଏକ ଲେ । ମଟା ଲୁଗାରେ ହତ୍ୟାକାଣ୍ଡ ଘଟିଛି । ଗ୍ରାମର ରିମିଳି ମାଣି (୫୦) ନାମକ ଜଣେ ମହିଳାଙ୍କୁ ନୃଶଂସ ଭାବେ ହତ୍ୟା କରି



ଅଭିଯୁକ୍ତ ଆନନ୍ଦ ମାଣି (୩୪) କଟା ମୁଣ୍ଡ ଧରି ସାହାରପଡ଼ା ଫାଣ୍ଡିରେ ଆତ୍ମସମର୍ପଣ କରିଛି । ଏହି ଘଟଣା ସମଗ୍ର ଜିଲ୍ଲାରେ ଆଲୋଚନା ସୃଷ୍ଟି କରିଛି । ପୁଲିସ୍ ସ୍ତରରୁ ମିଳିଥିବା ସୂଚନା ଅନୁଯାୟୀ, ଗତ ରାତିରେ ଆନନ୍ଦ ଶୋଇଥିବା ବେଳେ ଶ୍ରୀମତୀ ମାଣି କୌଣସି କାମରେ ତାଙ୍କ ଘରକୁ ଯାଇଥିଲେ । ଆନନ୍ଦଙ୍କ ଶରୀର ଅସୁସ୍ଥ ଥିଲା । ତାଙ୍କର ନିଦ ଭାଙ୍ଗିଦେବାକୁ ଶ୍ରୀମତୀ ମାଣି ଦୌଡ଼ି ପକାଇ ଯାଇଥିଲେ । ତେଣୁ ଅସୁସ୍ଥ ଥିବାରୁ ରକ୍ତ ଶୋଷିତାକୁ ଓ ଗୁଣିଗାଦେବି କରିବାକୁ ରିମିଳି ତାଙ୍କ ଘରକୁ

ଆସିଥିଲେ ବୋଲି ଆନନ୍ଦର ସନ୍ଦେହ ଦୃଢ଼ୀଭୂତ ହୋଇଥିଲା । ଆଜି ସକାଳ ୮ଟା ବେଳେ ଏକ କରୁରି ଧରି ରିମିଳିଙ୍କ ଘରେ ପହଞ୍ଚିଥିଲା ଆନନ୍ଦ । ରିମିଳି କିଛି ଭାବିବା ପୂର୍ବରୁ ଆନନ୍ଦ କରୁରି ଚୋଟ ପକ୍ଷି ଥିଲା । ତାଙ୍କ ବେକରେ । ଚୋଟ ପରେ ଚୋଟ ଦାଜି ରିମିଳିଙ୍କ ଗଣ୍ଠିରୁ ମୁଣ୍ଡ ଅଲଗା ହୋଇଯାଇଥିଲା । ରିମିଳିଙ୍କ ଘର

ଅଗଣା ରକ୍ତରଂଜିତ ହୋଇଯାଇଥିଲା । ଏହି ନରକାୟ କାଣ୍ଡ ଘଟାଇ ରିମିଳିଙ୍କ କଟାମୁଣ୍ଡ ଧରି ଆନନ୍ଦ ସାହାରପଡ଼ା ଫାଣ୍ଡିରେ ଆତ୍ମସମର୍ପଣ କରିଥିଲା । ଏହି ଘଟଣା ଗ୍ରାମବାସୀଙ୍କୁ ଷ୍ଟର୍କ୍ସ କରି ଦେଇଥିଲା । ପାଟଣା ଥାନା ଅଧିକାରୀ ରତନ କୁମାର ସାହୁ, ଫାଣ୍ଡି ଅଧିକାରୀ ଧନେଶ୍ୱର ଦେବୁରା ସଦନକଳ ରିମିଳିଙ୍କ ଘରେ ପହଞ୍ଚି ଶବ ଓ ହତ୍ୟାକାଣ୍ଡରେ ବ୍ୟବହୃତ କରୁରି ଜବତ କରିଥିଲେ । ଏ ସଂକ୍ରାନ୍ତରେ ଏକ ହତ୍ୟା ମକଦ୍ଦମା ଗୁରୁ କରାଯାଇଛି । ପୁଲିସ୍ ମାମଲାର ଅଧିକ ତଦନ୍ତ ଜାରି ରଖିଛି ।

Sambad, 5<sup>th</sup> Feb., 2012

## 7. Case Study: Jemamani

### From a happy family to now orphans

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Rajendra Dehuri's house is just by the village entrance in Saharpur village near Bansapala Block, 30 kms from Keonjhar district headquarters.

Rajendra lived here with his wife Jemamani, three daughters and a son. His eldest daughter Jhuli got married in a nearby village called Ukhundi. The second daughter 11 year-old Puja, studied in class six, 6 year old Jharana was in school and youngest son Susanta studied in Anganbadi.

The primary school is in the village, while the Baitarani High School is just one km away from the village. The village houses around 100 families mostly poor tribals and dalits. Their chief source of livelihood is farming and working as daily wage labourers. The primary hospital just 1 km the village, but majority of the villagers believe in black magic and if sick, they first search for the Raulia, black magician instead of a doctor.

Rajendra Dehuri worked as a bus helper and also as a labourer in mines, while Jemamani worked as daily wage labourer. They were leading a good life. They had a two rooms house made up of tiles while two more rooms were under-construction.

Yet there was a cloud of worry in their lives, as villagers suspected his wife of being a witch. The village women used to comment about her looks and treated her with suspicion. If any body suffered ill health or died Jemamani was held responsible.

Rajendra faced complaints, frequent meetings were also held regarding this matter. Once in the absence of Rajendra, Jemamani was tortured, she was forced to walk naked and was beaten up. Jemamani stopped interacting with people. People used to divert their routes as they believed that seeing her face will bring them misfortune and ill-luck.

On 2<sup>nd</sup> October 2014, at around 8 pm during Laxmi Puja around 12 to 15 people, completely drunk entered Rajendra's house forcefully. The villagers dragged Jemamani out and when her husband opposed, they beheaded both of them and ran away with both the heads. Two bodies were left lying by the house.

A social worker Chittaranjan Sahoo said that this block is highly affected by the disease malaria. The drinking water here is also very contaminated with poor hygiene and no cleanliness, leading to various diseases in the village.



All the three children escaped into the fields, behind their house. Police reached the spot at 11 pm. The police arrested Goutam Pendai, Padmavati Pendai, Basanta Dehuri, Mitu Mallik, Suka Malik, Suresh Malik, Pradeep Dehuri, Bula Pendai and Panchu Malik for murder. A case had been lodged in Naykot Police Station, in GR case bearing case No.1227/14. The bail petition of the culprits had denied. Therefore, they are now in Keonjhar Jail as under trials. The case has lodged under the sections 405, 302 and 34 of I.P.C. A social worker Chittaranjan Sahoo said that this block is highly affected by the disease malaria. The drinking water here is also very contaminated with poor hygiene and no cleanliness, leading to various diseases in the village.

The main culprit Goutam Pendoi's family members and his children were the victims of malaria and instead of a proper treatment they applied home remedies. Very often his children remained down with fever. His family suspected Jemamani as a witch. On the day of this barbaric incident, Goutam's son Sanjay was suffering with high fever.

So all of them went to Jemamani, brought her to Sanjay and urged her to make Sanjay well. As she was unable to do so, incensed they murdered the couple. Along with Goutam Pendoi his sister Padmavati Pendoi was also arrested and is in jail. Eight days after this incident Goutam's father died. Now in the house there is Goutam's wife and his youngest brother Shankar Pandoi. They are earning their livelihood working as daily labourers.

Goutam's two children Sanjay 5 year old and Shantanu 2 year-old, suffer from malnutrition and anaemia. When asked Shankar whether the children are now fine. Shankar said no, Sanjay was suffering from fever since last 15 days. "Then, why don't you go to the doctor?"

"Sir ! From where should we get money? I earn my livelihood from daily labour. Others are all in jail. If we get food, then we can go to doctor." said Shankar.

In Keonjhar jail we met another culprit, Panchu Malika, aged 24, father of Tika Malika. Panchu is immediate neighbours to Jemamani. They were always quarrelling over land border. Panchu's father was dead and his mother was worked as a cook in the nearby school. Panchu was worked as a labour to earn his livelihood. His wife had gone to her father's place, taking her one year old baby girl.

Another culprit Pradeep Dehuri, aged 19 years had studied up to 8<sup>th</sup> class. He worked as a mason. He said that he was not at home on the day of incident. Police had arrested him but he still believes that Jemamani is a witch. But his sister Malamanjari thinks this is superstition, she is pursuing +2 arts in a nearby college.

Jemamani's three children are now in an orphanage and her house is in shambles.

ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହ

# ଦମ୍ଭତିଙ୍କ ମୁଣ୍ଡ କାଟ



ନୂଆଁସ ଆକ୍ରମଣରୁ ବର୍ଦ୍ଧିଯାଇଥିବା ୩ ଅନ୍ୟ ଶିଶୁ

କେନ୍ଦୁଝର ଗୁଣିଗାରେଡ଼ି, ୧୦।୧୦(ଆପ୍ତ): ଆଦିବାସୀ ଅଧିକାଂଶ ବାଂଞ୍ଚପାଳ ବୁଦ୍ଧିର ସାହାଯ୍ୟରେ ଗ୍ରାମରେ ଏକ ଦମ୍ଭତିଙ୍କୁ ମୁଣ୍ଡ କାଟି ହତ୍ୟା କରାଯାଇଛି । ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ଗତକାଳ ରାତିରେ ଗାଁ ଲୋକେ ମିଳିତ ହୋଇ ଏହି ନାଟକାୟା ଘଟଣାକ୍ଷର ଘଟାଇଥିଲେ । ସାହାଯ୍ୟପୂର୍ଣ୍ଣ ଗ୍ରାମର ରାଜେନ୍ଦ୍ର ଦେବୁରା (୪୦) ଗୁଣି କାଟି ଗ୍ରାମର ଲୋକମାନଙ୍କୁ ହରାଇ ହରକତ ନରୁଥିବା ଗାଁ ଲୋକଙ୍କ ସନ୍ଦେହ ହୋଇଥିଲା । ବାହ୍ୟର ରାଜେନ୍ଦ୍ରଙ୍କ ଗୁଣି ଅନ୍ତର୍ଗତେ ଗାଁ ବୈଠକରେ ଆଲୋଚନା ହେଇଥିଲା । ଗାଁ ଲୋକଙ୍କ ସନ୍ଦେହ ପୂର୍ଣ୍ଣତା ଘଟଣାକୁ ହୋଇଥିଲା ଏବଂ ଗୁଣିକାର ରାତି ପ୍ରାୟ ୧୧ଟା ୩୦ମିନିଟ୍ ପର୍ଯ୍ୟନ୍ତ ସମାପ୍ତ ହେବାପରେ ଏହି ବାଉଁଶ ହତ୍ୟାକାଣ୍ଡ ଘଟାଇଥିଲେ । ଗୁଣିକାର ରାତିରେ ସାହାଯ୍ୟପୂର୍ଣ୍ଣ ଗ୍ରାମର ନରେ ବ୍ୟାପ୍ତିକ ଦେହ ଅସ୍ତରୁ ଥିଲା । ତାଙ୍କୁ ଭଲ କରିବା ପାଇଁ ସେହି ଗ୍ରାମର ୧୦।୧୨ ଜଣ ବ୍ୟକ୍ତି ଯୋଗନାକକ ଭାବେ ରାଜେନ୍ଦ୍ରଙ୍କୁ ପଛୁ ବାନ୍ଧିଥିଲେ । ରାଜେନ୍ଦ୍ର ଉପୁ କାହାଣୀକୁ ନକାହାରିବାରୁ ଲୋକମାନେ ତାଙ୍କ ପରକୁ ପଶି ଚାଲୁ ଚୋରକାଣ୍ଡର ପ୍ରକାଶ କରିବାକୁ ଚେଷ୍ଟା କରିଥିଲେ । ରାଜେନ୍ଦ୍ର ଏହାକୁ ବିରୋଧ କରିବାକୁ ଲୋକମାନେ ପୁଅମେ ତାଙ୍କ ପେଟକୁ ଏକ ଭୁଲିକିରେ ଭୁବି ଦେଉଥିଲେ । > ପୃଷ୍ଠା-୭

## ଦମ୍ଭତିଙ୍କ...

ରାଜେନ୍ଦ୍ରଙ୍କ ପତ୍ନୀ କେମା ଦେବୀ (୩୫) ଏହା ଦେଖି ପ୍ରତିକ୍ରମ କରିବାକୁ ଚାଲୁ ମଧ୍ୟ ନାହିଁ। ଏକ ଭୁଲିରେ ଆକ୍ରମଣ କରିଥିଲେ । ଏହାପରେ ଲୋକମାନେ ରାଜେନ୍ଦ୍ର ଏବଂ କେମାଙ୍କୁ ଚାଲିଆଣେ ଚାଲି ମୁଣ୍ଡ ଓ ଉଣିକୁ ଅଲଗା କରି ଦେଇଥିଲେ । ଗୁଣିକାର ପରେ ସାମୁଦ୍ରିକ ଛାଡ଼ି ଦେଉଥିବା ଦେବେ ମୁଣ୍ଡ ଦୁଇଟିକୁ ନେଇ ଗାନ୍ଧୀକରେ ପିଙ୍ଗି ଦେଉଥିଲେ । ଏହି ବାଂଞ୍ଚପାଳ ଆକ୍ରମଣରୁ ରାଜେନ୍ଦ୍ରଙ୍କ ଝିଅ ପୂଜା ଦେବୁରା (୧୨), ଭେରା (୧) ଏବଂ ପୁଅ ପୁଣ୍ଡା (୭) ବୋଣସି ମତେ ବର୍ଦ୍ଧି ହାଜିଥିଲେ । ଝିଅ ପୂଜା ସାନ୍ତାଳରୀ ଏବଂ ହୋଟା ବାଉଁଶ ଧରି ଜୀବନ ବିକଳରେ ବାଂଞ୍ଚପାଳ ଚାଲିରେ ପର୍ଯ୍ୟନ୍ତ ପରଶା ବାଂଞ୍ଚପାଳ ପୁଣିସବୁ ହୋଇଥିଲେ । ଘଟଣା ପରେ ଦେବକଳାଗାରେ ବାଂଞ୍ଚପାଳ ଦେବକୁ ଚୋରପାଳରେ । ଏହାପରେ ଦେବକାଳ ଦୋଳିର ଘରର ପାଳ ଗୋଷ୍ଠୀରେ ପଢ଼ିଥିଲେ । ପୁଅ ରାଜେନ୍ଦ୍ରଙ୍କ ଝିଅ ପୂଜା ଦେବୁରାଙ୍କ ଦୟାଳୁ ଡିଭିଜି ପୋଲିସ ଚରଣର ଦେହ ବାନ୍ଧିଥିଲା । ଝିଅମା ଦେବୁରା, ଦେବୁ ଦେବୁରା, ମିତୁ ଦେବୁରା, ପଞ୍ଚୁ ଦେବୁରା, ଏକ ଦେବୁରା, ସୁରେଶ ଦେବୁରା, ଶୁକ ଦେବୁରାଙ୍କ ସମେତ ଅନ୍ୟ ୫/୫ ଜଣ ବାମିଲ ଥିବା ପୋଲିସ ବଳବତ୍ତୁ ବାନ୍ଧିବାକୁ ସାକାଳି । କରାକୋଟ ଅନା ପରପରୁ କେବ ରୁହୁ ବର୍ଦ୍ଧି ହୋଇଥିଲେ ପରାପାଳି । ଅତିକ୍ରମ ଅପରା ଅଧୀକାର ଦାୟତ୍ତ ଗାୟ, କରାକୋଟ ଅନା ଅଧିକାରୀ ବିନୟ କୁମାର ବିରାୟ, ବାଂଞ୍ଚପାଳ ଫାଣି ଏବଂ ସୁଧାକର ପିତାମହ ମହାତ ପୋଲିସ ପୋର୍ଟା ବଡ଼ିକ ଗୋଷ୍ଠୀକୁ ସାଳ ବଦଳ କରି ପୋଲିସଟି । ପୋଲିସ ବଳବତ୍ତୁ ପୁରକଳ ଶବ୍ଦ ବ୍ୟବହାର କେନ୍ଦୁଝର ମୁଖ୍ୟ ଡିପିଡ଼ାକାରେ କରାଯାଇଥିବାବେଳେ ଦେବୀର ପୁଅ ଅନ୍ୟ ଆକ୍ରମଣକୁ ଧରିକା ପାଇଁ ବଦଳ କରି ରହିଛି ।

Prameya, 11<sup>th</sup> Oct., 2014

# ଗୁଣି ସନ୍ଦେହରେ ଆଦିବାସୀ ଦମ୍ଭତିଙ୍କୁ ହତ୍ୟା

କେନ୍ଦୁଝର, ୧୦।୧୦(ଭମିସ): ଅନ୍ଧବିଶ୍ୱାସର କରୁଣ ପରିଣତି । ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ଗଡ଼ିଛି ବୁଦ୍ଧିର ମୁଣ୍ଡ । କେନ୍ଦୁଝର ଜିଲ୍ଲାର ଆଦିବାସୀବନ୍ଧୁର ବାଂଞ୍ଚପାଳ ବୁଦ୍ଧି ସାହାଯ୍ୟରେ ଗ୍ରାମରେ ପର୍ଯ୍ୟନ୍ତ ଏହି ବାଉଁଶ ହତ୍ୟାକାଣ୍ଡ । ହତ୍ୟାକାଣ୍ଡର ଶିକାର ହୋଇଛନ୍ତି ଏକ ଆଦିବାସୀ ଦମ୍ଭତି । ଗାଁର ଲିଙ୍ଗି ଲୋକ ଖାଇବା ଆଳି ପାଖରୁ ଚାଣି ଆଣି ସୁମା-ଝାଙ୍ଗ ଗଢ଼ିମୁଣ୍ଡ ଅରଦା କରିଦେଇଛନ୍ତି । ସେମାନଙ୍କ ଦେଖ ଥିଲା, ସେମାନେ ଘରେ କଳା ବିଲେଇ ପୋଷିଥିଲେ ଏବଂ ସବୁବେଳେ ପୁନର୍ଦିନା କରୁଥିଲେ । ଏହି ଘଟଣା ସମସ୍ତ ଜିଲ୍ଲାରେ ଆଲୋଚନା ସୃଷ୍ଟି କରିଛି । ବାଂଞ୍ଚପାଳ ବୁଦ୍ଧିର ସାହାଯ୍ୟରେ ଗ୍ରାମର ବାସିନ୍ଦା ରାଜେନ୍ଦ୍ର ଦେବୁରା (୪୦) ଏବଂ ପତ୍ନୀ କେମାମଣି ଦେବୁରା (୩୫) । ରାଜେନ୍ଦ୍ର ଶ୍ରମିକ ଭାବେ କାମ କରନ୍ତି । ଗତକାଳ ରାତି ପ୍ରାୟ ୮ଟା ବେଳେ ୫ ବର୍ଷର ପୁଅ ପୁଣ୍ଡା ଓ ୭ ବର୍ଷର ଝିଅ ବରଣା ଶୋଇଥିବା ବେଳେ କେମାମଣି, ରାଜେନ୍ଦ୍ର ଓ ଅନ୍ୟ ଜଣେ ଝିଅ ପୂଜା ଖାଇବାକୁ ବସିଥିଲେ । ସେତିକିବେଳେ ଗ୍ରାମର ୧୨ ବୁ ୧୫ ଜଣ ବ୍ୟକ୍ତି ଘର ଭିତରକୁ ପଶି ଆସି ରାଜେନ୍ଦ୍ର ଓ କେମାମଣିଙ୍କୁ ବାହାରକୁ ଚାଣି ନେଇ ଗୁଣିକାରେ ଅତି ନୂଆଁସ ରାଜେ ହତ୍ୟା କରି ମୁଣ୍ଡକାଟି ଅଲଗା କରି ଦେଇଥିଲେ । ଘଟଣାସମ୍ବନ୍ଧରେ ଘଟଣାସ୍ଥଳ ଥିବା ଝିଅ ପୁଣ୍ଡାଙ୍କ କହିବା ଅନୁସାରେ, ଗତକାଳ ରାତି ୮ଟା ବେଳେ ଗ୍ରାମର ଲିଙ୍ଗି ଲୋକ ମାଗଣାଧ ଧରି ପଛୁ ବାପା ଓ ବୋଉଙ୍କୁ ଚାଣି

ନେଇ ଯାଇଥିଲେ । ମୁଁ ଚିହ୍ନାତ କରି କାନ୍ଦିବାକୁ ସେମାନେ ମୋକେ ମାଲି ଦେବାକୁ ଧମକ ଦେଇଥିଲେ । ଏତିକି ବେଳେ ମୋ ସାଳରାଇ ବୁଣାକ ଓ ଭରଣା ଝରଣା ନିଠରୁ ଉଠି କାନ୍ଦିବାକୁ ମୁଁ ସେମାନଙ୍କୁ ଧରି ମୁଁ ଧାନ ବିଲ ଦେଇ କେମାଙ୍କ ଆଡ଼କୁ ପଳାଇଥିଲି । ମୁଁ ଯିବା ସମୟରେ ସେହି ଲୋକମାନେ କେମା ବିଲେଇ ପୋଷି, ପୁନର୍ଦିନା କରି ଗୁଣିଗାରେଡ଼ି କରୁଛୁ ବୋଲି କହି ମୋ ବାପା ଓ ବୋଉଙ୍କୁ ମାଡ଼ି

- ଖାଇବା ଆଳି ପାଖରୁ ଚାଣି ନେଇ ମୁଣ୍ଡ କାଟିଦେଲେ
- ହେଉଣ୍ଡ ହୋଇଗଲେ ଚିନି ପିଲା, ୬ ଗିରପ

କହିଥିଲେ ଏବଂ ଭୁଲିକିରେ ଚଢ଼ି କାଟି ଦେଇଥିଲେ । ଖବର ପାଳ ପୁଲିସ ରାତି ପ୍ରାୟ ୧୧ଟା ବେଳେ ପଟଣାସମ୍ବନ୍ଧରେ ପହଞ୍ଚିଥିଲା । ସେତିକିବେଳେ ରାସ୍ତା ଉପରେ ଦୁଇଟି କଟାମୁଣ୍ଡ ପଡ଼ି ଥିବା ବେଳେ ଘର ଆଗରେ ମୁତ ରାଜେନ୍ଦ୍ର ଓ କେମାମଣିଙ୍କ ଗଢ଼ି ପଡ଼ି ରହିଥିଲା । ରାତିରେ କରାକୋଟ ଅନା ଅଧିକାରୀ ବିନୟ କୁମାର ବିରାୟା ଘଟଣାସ୍ଥଳରେ ଛାନ୍ଦିଲେ କଳି ୫ ଜଣଙ୍କୁ ଅଟକ ରଖିଥିବା ବେଳେ ଅନ୍ୟମାନେ ଦେବାର ହୋଇ ଯାଇଥିଲେ । ଆଜି ସକାଳୁ ଏହି ଘଟଣା ଜଣାପଡ଼ିବା ପରେ ଘଟଣାସ୍ଥଳକୁ ଲୋକଙ୍କର ସୁଅ ଭୁଲିଥିଲା । ଅତିକ୍ରମ ଏସ୍ପି ଚାଂସି ରଞ୍ଜନ ରାୟ ଘଟଣାସ୍ଥଳରେ ପହଞ୍ଚି ପରିଷ୍କାରି ଅନୁଧ୍ୟାନ କରିଥିଲେ । ଶ୍ରୀ ରାୟଙ୍କ

କହିବା ଅନୁସାରେ, ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ଏହି ହତ୍ୟାକାଣ୍ଡ ପଡ଼ିଛି । ହତ୍ୟାକାଣ୍ଡ ପରେ ଅନ୍ୟ ଘୋର ଯାଇଥିବା ଛୋଟ ପୁଅ ଝିଅଙ୍କୁ ଅଲଗା କରିବାକୁ କେନ୍ଦୁଝର ଜିଲ୍ଲାପାଳ ବିଷ୍ଣୁପ୍ରସାଦ ସାହୁ ନିର୍ଦ୍ଦେଶ ଦେଇଛନ୍ତି । ଡି-ଏସ୍‌ଡିଏସ୍‌ଏସ୍‌କୁ ଦୂରତ ଘଟଣାସ୍ଥଳ ପରିବର୍ତ୍ତନ କରି ଗିପୋର୍ଟ ଦାଖଲ କରିବାକୁ କୁହାଯାଇଛି । ପ୍ରକାଶନାଗଳି, ଗତକାଳ ମଧ୍ୟ ବାଂଞ୍ଚପାଳ ବୁଦ୍ଧିର କେମାମଣିଙ୍କିରେ ନେଇ ବୁଢ଼ାଙ୍କୁ ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ହତ୍ୟା କରାଯାଇଥିବା ବେଳେ ସିନ୍ଦୂରୀଙ୍କୁ ଗ୍ରାମର ଜଣେ ବ୍ୟକ୍ତିଙ୍କୁ ହତ୍ୟା କରାଯାଇଥିଲା । ନିର୍ଦ୍ଦାକ ଝରଣା, ବାକ୍‌ଶୂନ୍ୟ ସୁଣାକ ରାଜେନ୍ଦ୍ର ଓ କେମାମଣିଙ୍କର ଚିନିଝିଅ, ଜଣେ ପୁଅ । ବଡ଼ ଝିଅ ଶୁଣି ଗଣ୍ଡୁଣା ଅଞ୍ଚଳରେ ବିବାହ କରି ସାରିଥିବା ବେଳେ ମଝିଆ ଝିଅ ପୂଜା ନିକଟସ୍ଥ କିନ୍ଦାକରୀରେ ୨୫ ଶ୍ରେଣୀରେ ପାଠ ପଢୁଥିଲା । ଅନ୍ୟ ଜଣେ ଝିଅ ଝରଣା ପୁଅମ ଶ୍ରେଣୀରେ ପଢୁଥିବା ବେଳେ ସବୁ ପୁଅ, ପୁଅ ପୁଣ୍ଡାକ ନିକଟସ୍ଥ ଅନାପାଣ୍ଡୁଡ଼ିରେ କାମ ନେଇଥିଲା । ତେବେ, ଗତକାଳ ରାତିରେ ଏହି କେମାମଣିଙ୍କ ପୁଅଝିଅଙ୍କ ଆଖି ଆଗରେ ବାପା ମାଆଙ୍କୁ ଅତି ନୂଆଁସ ଭାବେ ହତ୍ୟା କରିବା ପରଶା ଦେବୁରା, ପରଦାକୁ ନିର୍ଦ୍ଦାକ ହୋଇ ଯାଇଛନ୍ତି ଏହି କେମାମଣିଙ୍କ ପୁଅ ଝିଅ । ଆଜି ସୁଦ୍ଧା ନିମ୍ନ ଘଟଣାସମ୍ବନ୍ଧରେ ପଞ୍ଚି ଚଳୁ କଳା ବେଳେ, ସେମାନେ ବାପା ମାଆଙ୍କୁ ବାଟି ଗୋଟିଏ କୋଣରେ ରୁପୁ ହୋଇ ଠିଆ ହୋଇଥିବା ବେଳାକୁ ମିଳିଥିଲା ।

Sambad, 11<sup>th</sup> Oct., 2014



## 8. Case Study: Pami Majhi

### No place for misfits

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Pami Majhi, a 65 year-old tribal woman, was odd, she had unkempt hair, her walk was unbalanced; she used to keep babbling and praying to gods at drop of hat. But the same gods could not save her from being branded a witch.

Pami, a resident of Nuashahi in Betapani village, Rairangpur, Mayurbhanj district in Odisha was labeled as a witch and was considered the source of all misfortunes that struck the villagers.

On 18th December 2014, Pami Majhi and her husband, Matal Majhi were brutally murdered by Hindustani Pingua, who was convinced that Majhi was a witch and the reason for his deteriorating health.

Hindustani Pingua, son of Hetget Pingua, started suffering from fever and cough which did not get any better even after many home remedies. He went to the witch doctor who told him that he could not be cured because someone had done black magic on him. The witch doctor also told him that he should either leave the village or drive the '*dayan*' out or else he will continue to suffer. From the description of the witch, Hindustani was convinced that she was no other than Pami Majhi.

Hindustani thought of leaving the village as his cough was getting worse and he found blood on his sputum. He finally decided to stay with one of his relatives, Kundia Sundhi at Uphating, Gorumahisani around 10 kms from his village. Two months passed by; but there was no relief from his cough and his condition deteriorated, he became very weak.

Fed up of his illness Hindustani decided to kill Majhi. He reached his village at night on the 18th December 2014 with an axe and entered the house where Pami Majhi and her husband, Matal Majhi were sleeping. He chopped and beheaded Pami Majhi and then attacked and killed Matal Majhi as he woke up due to commotion.

Sixty families stay in the village of Betapani, most of them depend on the forest for their livelihood. The whole village is uneducated with neither a primary school nor a primary health centre nearby. The nearest primary health centre is 15 kms away and most often with no doctor. The people are therefore dependent on the local witch doctor to cure them of diseases and solve their problems.

Hindustani hid the weapon and returned back to Gorumahisani. But the police arrested Hindustani after two days. He has been charged with section 302, 405 of IPC under case number 77/14. His bail was rejected by the court and he is currently languishing in the Baripada Jail as an under trial prisoner.

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The panchayat representative from the village, the anganwadi and the ASHA workers are no different also believe in witches.

Interestingly, Hindustani Pingua, after blood and cough tests in jail hospital, was diagnosed with tuberculosis and after undergoing regular treatment is now completely healthy.

## 9. Case Study: Kamala Kirashani

### Love thy neighbours!

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Sixty five year old Kamala Kirashani and her 67 year-old husband Kaman Kirasani were brutally murdered by their neighbour with whom they had lived for decades, as he suspected Kamala of being a witch.

Kamala, a native of tribal village Gayala Jodi under Baipariguda police station in Koraput district in Odisha was poor and childless. Her husband worked as a labourer and used to stay out of the house for long period of time.

Saeiba Pangi was their next door neighbour, once he had a bad phase, his 3 goats and 4 cows died within a short span of 2 years. Then, his 2 year-old daughter also passed away due to some illness. He became upset and disturbed by the misfortunes. Jittery he went to a witch doctor in Kota village.

The witch hunter told him that the reason for all his misfortunes was a witch near by his place. From that day onwards Saeiba was worried about the witch. Worse another child of Saeiba fell ill with fever, he now suspected Kamala to be behind all the deaths in his family. He planned to kill Kamala to put an end to all the problems.

On the day of Chayeti festival, when both Kamala and her husband were sleeping Saeiba entered into their house hacked the couple to death. Kamala was killed on the spot and her husband Kaman Kirasani was critically injured in that attack and later died.

Police have arrested the accused Saeiba Pangi and sent him to the jail.

In this remote rural area it is common for murder or physical bashing on suspicion of someone being a witch. Killing on suspicion of sorcery is also not uncommon.

Only prevention, huge public awareness, modern medical treatment, education programmes and awareness against witch craft can protect the people from this kind of barbaric acts and murders.



Gayala Jodi village is located at Kathapada Panchayat which is around 15 km away from Boipariguda BDO office. Around 200 tribal families live in the village. Literacy rate is very low; no medical facilities are available in the village except a hospital located at far in Boipariguda.

Villagers' main source of income is from collection of forest products, agriculture and related activities. Though financially poor, the villagers are highly addicted to country liquor, they also have a strong belief in witch craft and witch hunters.

The village lacks, clean drinking water, medical facilities, roads, sanitation, electricity.

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## 10. Case Study: Mukta Purty Murdered for Malaria

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An elderly couple in their sixties was brutally murdered on suspicion of practicing sorcery, in Mayurbhanj district. Mukta Purty, 60 year-old was thought to have killed three siblings by black magic of the man who hacked her to death. Sadly, the children on primary investigation of police were found to have died of malaria.

The bizarre incident took place at Dhanusahi village under Sarat Police Station, Kaptipada, Mayurbhanj. Mukta Purty (60) and her husband, Ankur Purty (65) were hacked to death by the accused on suspicion of black magic.

The couple lived on the outskirts of Dhanusahi village. The couple is survived by their two married daughters and son. Narang Purty now lives in Garsang village near Kupari in Balasore district.

Jena Singh was a resident of the same village, his three children died of an unknown disease in within a short span of two years. Jena Singh's elder son, Bira Singh Bari had been long suspecting Mukta Purty of practicing witch craft. He blamed her for the death of his two younger brothers Kedar Bari (12) and Gana Bari (10) and sister Luduri Bari (15). Bira Singh Bari believed that Mutka, was the one who had used sorcery to kill them.

One day Bira Singh Bari lost his goat, he went to the forest to search for his pet and he found it dead. Unfortunately, he spied Mukta near the dead goat collecting dry twigs for fuel. Bira Singh was now completely convinced that she was a witch and all the death had occurred in his family due to Mukta's black magic. He planned to kill Mukta for the miseries on his family.

On the same night when the couple was sleeping in their house, Bira Singh entered into their house and hacked both of them with an axe killing them on the spot. He then fled the spot after committing the crime and hid himself in the jungle. Next day, Bira Singh came and surrendered himself at Sarat Police Station and confessed his crime. Police have registered a Case No.19/14 against the accused under the provision of IPC Section 302, 201 and Prevention of Witch Hunting Act 2013.

Now Bira Singh Bari is in jail.

A public awareness, health and education program is the only way to bring a change in this tribal, rural society.

Dhanusahi village is a typical tribal village in Kaptipada. Around 40 families live in the village. Forest products like honey, flowers, lac, seeds, kendu leaves etc are the main source of livelihood of the villagers. They cut woods from the forest and sell them and all other items in the weekly market.

Few of the villagers are involved in agriculture and related activities for their livelihood, but most of them survive by working as wage laborers. There is an anganwadi centre in the village. The village lacks basic facilities for drinking water; people usually collect water from the stream or from the pond for their basic needs. They do not have any roads for communication and have to travel 15 km to the hospital for their medical treatment.

Due to their illiteracy and poverty they lack awareness about health and hygiene, and attribute their sickness to sorcery. Most of the time the villagers suffer from water related diseases and malaria. Most of them don't use mosquito net while sleeping.

Kaptipada is known as a malaria high risk area. During the primary investigation it was found that three children of Jena Singh had died due to malaria and poor treatment.

A public awareness, health and education program is the only way to bring a change in this tribal, rural society.

# ଗୁଣି ଗାରେଡ଼ି ସନ୍ଦେହରେ ଦମ୍ପତିଙ୍କୁ ହାଣିଲା

## ହତ୍ୟା ପରେ ଆକୃଷ୍ଣମର୍ଯ୍ୟଣ କଲା ଅଭିଯୁକ୍ତ, ରକ୍ତଭିଜା କୁରାଡ଼ି ଜବାବ

କପ୍ତିପଦା, ୧୮୮ (ସ.ପ୍ରା.ନି.ପ୍ର)- ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ଚଳିଛି ଦୁଇ ମୃତ୍ୟୁ। ଜଣେ ଦୁଇଜଣ କୁରାଡ଼ିରେ ଅତି ବିରାଗ ଭାବେ ହତ୍ୟା କରିଛି ଦମ୍ପତିଙ୍କୁ। ହତ୍ୟା କରିବା ପରେ ଅଭିଯୁକ୍ତ ଦୁଇଜଣ ଧନିକ ଲୋକଙ୍କର ଘରକୁ ଯାଇଥିବା ଜଣାପଡ଼ିଛି। ଦମ୍ପତି ହେଲେ, ଧନୁରାୟ ଗ୍ରାମର ଅକ୍ଷୟ ପୂର୍ଣ୍ଣ (୨୫) ଓ ତାଙ୍କ ସ୍ତ୍ରୀ ମୁକ୍ତା ପୂର୍ଣ୍ଣ (୨୦)। ଆଜିରେ ଆକୃଷ୍ଣମର୍ଯ୍ୟଣ କରିଥିବା ହତ୍ୟାକାରୀ ହେଲେ, ସେହି



ହତ୍ୟାକାରୀ ବୀରସିଂ ବୀରୀ

### ତାହାଣୀ ସନ୍ଦେହରେ ଦୁଇଜଣଙ୍କୁ ଆକ୍ରମଣ

କପ୍ତିପଦାରେ ବସୁଦେବ, ୧୮୮ (ନି.ପ୍ର)- ଚେରୁଦିଖୁଣ୍ଟି ଥାନା ଅନ୍ତର୍ଗତ ପୁରୀଗାନ୍ଧୁଡ଼ା ଗ୍ରାମପଞ୍ଚାୟତର ନୂଆଗୁଡ଼ା ଗ୍ରାମରେ ଜାହାଣୀ ସନ୍ଦେହରେ ଜଣେ ଜାନୀ ନାମକ ଜଣେ ବ୍ୟକ୍ତି ଦୁଇଜଣଙ୍କୁ ଆକ୍ରମଣ କରିବା ଅଭିଯୋଗରେ ଚେରୁଦିଖୁଣ୍ଟି ପୁଲିସ୍ ଆଫିସ୍ ରିଭାସ୍ କରିଛି। ନୂଆଗୁଡ଼ା ଗ୍ରାମର ଜଣେ ଜାନୀଙ୍କ ପତ୍ନୀ ସନ୍ଦେହରେ ଜାନୀଙ୍କ ଦେହ ଗତ କିଛିଦିନ ହେଲା ଅପସ୍ତ୍ର ହିସା। ଏଣୁ ସା ସନ୍ଦେହରେ ଗ୍ରାମର ଦୁଧାକାଣୀ ଓ ଶୁଣି ଗୁଣି କରିଥିବା ସନ୍ଦେହରେ ଜଣେ ଶୁଣିଦ୍ୱାରା ଆକ୍ରମଣ କରିଥିବାବେଳେ ଆଜି ଦୁଧାକାଣୀଙ୍କ ଗର୍ଭିଣୀରେ ଆକ୍ରମଣ କରିଥିଲା। ବୁଧୁରୀରା ମୁରୁଡ଼ର ଅପସ୍ତ୍ର ଅବସ୍ଥାରେ ପ୍ରଥମେ ଚେରୁଦିଖୁଣ୍ଟି ଡାକ୍ତରଖାନା ପରେ ଜିଲା ବିଦିଗ୍ୟାଳୟରେ ବିଚିତ୍ରାଧିକାରୀ ରହିଛି। ଚେରୁଦିଖୁଣ୍ଟି ଉପସ୍ତ୍ରାସ୍ତ୍ର ଆକ୍ରମଣରେ ରକ୍ତାଭିଜନ ଦାଣ୍ଡ ଏକ ମାମଲା ରୁକୁ କରି ଅଭିଯୁକ୍ତ ଜଣେ ଜାନୀଙ୍କୁ ଗିରଫ କରି ଚକ୍ର ଚଳାଇଛନ୍ତି।

ଶରଦ ଆଜିରେ ଘର ଆକୃଷ୍ଣମର୍ଯ୍ୟଣ କରିଛି। ମୁରୁଡ଼ରା ମୁରୁଡ଼ର ଗର୍ଭିଣୀ ଚୋରରେ ଦାମ୍ପତିଙ୍କୁ ଦାମ୍ପତିଙ୍କୁ ଗିରଫ ମୁକ୍ତ ଚଳାଣୀ ହେବା ଶରଦ ସମସ୍ତ ଜିଲାର ଡାକ୍ତରୀ ଖେଳାଇ ଦେଇଥିବା ବେଳେ ଶୁଭକାରୀ ପୁଣି ଏଭଳି ଏକ ଚକ୍ର ମରୁଡ଼ ଗତା ଜିଲାରାସାଙ୍କ ଦେହ ଅଗାଧିକରୁଛି। କପ୍ତିପଦା ଉପଖଣ୍ଡ, ଶରଦ ଥାନା ଅଧୀନ ରାଣାପୋଖରୀ ପଞ୍ଚାୟତ ରକ୍ତଚକ୍ରର ଧନୁରାୟ ଗ୍ରାମରେ ଘଟିଛି

ଗ୍ରାମର ଦେନାସିଂ ବୀରୀଙ୍କ ପୁଅ ଦୀରସିଂ ବୀରୀ (୨୫)। ଏ ଦେହ ଶରଦ ଥାନାରେ ଦେହାନ୍ତ ୧୯/୧୪ରେ ଏକ ମାମଲା ରୁକୁ ହୋଇଥିବା ବେଳେ ପୁଲିସ୍ ଗିରଫାଣୀ ଚକ୍ର ଜାରି ରହିଛି। କପ୍ତିପଦା ଦୁଇର ସଂପୂର୍ଣ୍ଣ ଆଦିବାସୀ ଅଧିକାଂଶ ଗ୍ରାମ ଧନୁରାୟ। ଗାଁର ଘଣ୍ଟି ଜଙ୍ଗଲ ଭିତରେ ଏକ ନିକଟିଆ ସ୍ଥାନରେ ଅକ୍ଷୟ ଓ ମୁକ୍ତା ଦାମ୍ପତି ବିବାହ ହେବାର ହିସାବୁଛି। ତାଙ୍କର ୨ ଝିଅ ଦାମ୍ପତି ଖୋରପିକାବେଳେ ଦାମ୍ପତି ସେଠାରେ ପଢ଼ି ଏକ ଧନୁରାୟ ଦୁରାଦାରେ ସେମାନଙ୍କୁ ବିରାଗ ଭାବେ ଚୋର ଚଳେ ଦାମ୍ପତି ମାରିଥିଲା। ହତ୍ୟାକାରୀ ଜିଆରଣ ପରେ ସେ ଜଙ୍ଗଲରେ ଘୁରି ଚାଲିଥିଲା। ଶୁଭକାରୀ ଅପସ୍ତ୍ରାସ୍ତ୍ରରେ ଅଭିଯୁକ୍ତ ଦାମ୍ପତି ଶରଦ ଥାନାରେ ପହଞ୍ଚି ଅକ୍ଷୟ ଓ ମୁକ୍ତାଙ୍କୁ ହତ୍ୟା କରିଥିବା ପ୍ରକାଶ କରିଥିଲା। ପୁଲିସ୍ ଗିରଫାଣୀରେ ପହଞ୍ଚି ଦୁରାଦାଙ୍କୁ ଜବାବ କରିଛି।

The Samaj, 02<sup>nd</sup> August, 2014



## 11. Case Study: Hemla Malma

### Give me land; I will give you a bad name

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Three years ago, Hemla Malma, a fifty five year old widow, lived in Gudi Ambaguda village in Koraput; she stitched sal leave plates and sold them in the market to make ends meet. Her husband had died a decade ago and her only son after his marriage lived in a nearby village.

Helma had a piece of land, but the old woman was unable to tile it, so she had given a part of the land for sharecropping to her elder nephew Kushan. But, he had other plans and wanted to grab the whole land. He convinced her to sell the land to him. After much dilly dallying Helma agreed to sell her land to Kushan. He paid her a paltry amount and assured her of later payment. It never happened. Tired of asking him repeatedly, she appealed to the Gram Sabha, which directed Kushan to pay rest of the amount.

Instead of paying money, Kushan started torturing Malma and spreading the rumour that she was a 'dahani' or witch. When his younger brother, Lachhna's wife died, he complained that it was the handiwork of a 'dahani'. He also forced Lachhna to call a Gram sabha; in the sabha a 'gunia' or witch doctor was summoned.

Malma was identified as the 'dahani' in that panchayat and her nightmare began, she was stigmatized as the 'dahani' in the village. Since, Malma had no money to pay the 'fine'; she was tortured, physically and verbally.

Elma Lachna at 45 years was a good for nothing guy, he used to spend all day drunk, after his wife's death things only got worse. His only surviving daughter was neglected and depended on neighbours' charity to survive.

Once the seven year old fell ill with high fever, Lachna was convinced that it was the handiwork of his aunt Malma. He always bore a grudge against her convinced she had killed his wife and two children. Mad with rage Lachhna decided to kill Malma, he ran towards her with a sharp weapon. Terrified Malma started running towards her parents' village, Katna Doraguda under Pukali Gram Panchayat.

"A large number of similar incidents are common here. The tribals consider killing as bravery. Very few cases are reported. There has to be proper medical facilities and people should be made aware about common diseases of both men and that of the domestic animals and birds. Only awareness programmes may reduce such superstitious beliefs about dahani", says Biswanath Mishra, a Police Officer in Patangi Police Station, Koraput District.



After chasing her for three kilometres, Lachhna caught up with the unfortunate woman and seriously injured her. Not satisfied he then smashed her head with a heavy stone.

After murdering Malma, Lachhna surrendered before the Patangi Police. Hemla Pandna, the son of Malma and Hantal Nukana, filed an FIR against Lachhna. Police arrested Lachhna and booked him under sections 302, 307 and 34 of IPC. His prayer for bail has been rejected, Lachhna is in the jail as an under trial prisoner.

Gundi Ambaguda is a tribal village with sixty families. They mainly depend on the forest products for their livelihood some of them are also engaged in agriculture and as wage labourers. The nearest primary school is at Sambhai, 3 kms away. There is a hospital at Patangi, 20 kms away from the

## ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ମହିଳାଙ୍କୁ ହତ୍ୟା

ପଟାଙ୍ଗୀ, ୧୮୪(ଡି.ଏନ.ଏ.)- କୋରାପୁଟ ଜିଲ୍ଲା ପଟାଙ୍ଗୀ ବ୍ଲକ୍ ସମ୍ଭାଳ ପଞ୍ଚାୟତ ଗୁଡ଼ିଆମ୍ବଗୁଡ଼ା ଗ୍ରାମରେ ଗୁଣିଗାରେଡ଼ି କେନ୍ଦ୍ରକରି ମଙ୍ଗଳବାର ଏକ ହତ୍ୟାକାଣ୍ଡ ଘଟିଛି । ଗ୍ରାମର ହେମଲା ଲାଛନା(୪୫) ନାମକ ଜଣେ ବ୍ୟକ୍ତି ସେହି ଗ୍ରାମର ହେମଲା ମାଲମା(୫୩)କୁ ପଥରରେ ଛେଚି ହତ୍ୟା କରିଛନ୍ତି । ମିଳିଥିବା ସୂଚନା ଅନୁଯାୟୀ, ହେମଲା ଲାଛନା ଓ ମୃତା ହେମଲା ମାଲମାଙ୍କ ମଧ୍ୟରେ ଦୀର୍ଘଦିନ ହେବ ମତଭେଦ ଲାଗି ରହିଥିଲା । ଲାଛନାଙ୍କ କହିବାନୁଯାୟୀ ମାଲମା ଗୁଣିଗାରେଡ଼ି କରି ତାଙ୍କ ପୁଅ, ଝିଅ ଏବଂ ସ୍ତ୍ରୀଙ୍କୁ ହତ୍ୟା କରିଥିଲେ । ମଙ୍ଗଳବାର ଉତ୍ତରାଳ ମଧ୍ୟରେ ବଚସା ହୋଇଥିଲା । ଏଥିରେ ଉତ୍ତରାଳ ହୋଇ ଲାଛନା ଗ୍ରାମରେ କେହି ନ ଥିବା ସମୟରେ ମାଲମାଙ୍କୁ ଏକ ଧାରୁଆ ଛୁରିରେ ଆକ୍ରମଣ

କରିଥିଲେ । ମାଲମା ଜୀବନ ବଞ୍ଚାଇବାକୁ ପୁକାଳି ପଞ୍ଚାୟତ କଟାନାଦୋରାଗୁଡ଼ା ଗ୍ରାମରେ ଥିବା ନିଜ ବାପ ଘରକୁ ଆସୁଥିବାବେଳେ ଲାଛନା ତାଙ୍କୁ ପିଛା କରି ବେତାଗୁଡ଼ା ଓ ଚପାଡ଼ିଗୁଡ଼ା ପାହାଡ଼ ନିକଟରେ ତାଙ୍କ ମୁଣ୍ଡକୁ ଏକ ପଥରରେ ଛେଚି ଦେବାରୁ ଘଟଣାସ୍ଥଳରେ ତାଙ୍କର ମୃତ୍ୟୁ ଘଟିଥିଲା । ଉଚ୍ଚ ରାତିରେ ଲାଛନା ପଟାଙ୍ଗୀ ଥାନାରେ ଆତ୍ମସମର୍ପଣ କରିଥିଲେ । ଏନେଇ ମୃତ ମାଲମାଙ୍କ ସାନପୁଅ ହେମଲା ପାଣ୍ଡନା ଓ ଭାଇ ହରାଳ ରୁକାନା ଲାଛନାଙ୍କ ବିରୋଧରେ ବୁଧବାର ଥାନାରେ ଲିଖିତ ଅଭିଯୋଗ କରିଛନ୍ତି । ପଟାଙ୍ଗୀ ଥାନା ଏସ୍.ଆଇ ବି. ଏନ୍. ମିଶ୍ର ଏବଂ ପି. ଏଲ୍. ପ୍ରଧାନ ଘଟଣାସ୍ଥଳରେ ପହଞ୍ଚି ଚଢ଼ତ ଜାରି ରଖିଛନ୍ତି । ଶବ୍ଦ ବ୍ୟବହେଦ ପରେ ପରିବାର ବର୍ଗକୁ ହସ୍ତାନ୍ତର କରାଯାଇଥିବା ଘୋଷିତ କରାଯାଇଛି ।

Dharitri, 19<sup>th</sup> April, 2012

## ଗୁଣି ସନ୍ଦେହରେ ମହିଳାଙ୍କୁ ହତ୍ୟା

ପଟାଙ୍ଗୀ, ୧୮/୪ (ଇମିସ): କୋରାପୁଟ ଜିଲ୍ଲା ପଟାଙ୍ଗୀ ବ୍ଲକ୍ ସମ୍ଭାଳ ଗ୍ରାମ ପଞ୍ଚାୟତ ଅନ୍ତର୍ଗତ ଗୁଡ଼ିଆମ୍ବଗୁଡ଼ା ଗ୍ରାମରେ ଗୁଣିଗାରେଡ଼ି ସନ୍ଦେହରେ ଜଣେ ମହିଳାଙ୍କୁ ବାଲିସ୍ତ ଭାବେ ହତ୍ୟା କରାଯାଇଛି । ଗ୍ରାମର ହେମଲା ମାଲମା (୫୩)ଙ୍କୁ ସେହି ଗ୍ରାମର ହେମଲା ଲାଛନା (୪୫) ପଥରରେ ଛେଚି ହତ୍ୟା କରିଥିବା ଅଭିଯୋଗ ହୋଇଛି । ଘଟଣାରୁ ପ୍ରକାଶ ଯେ ହେମଲା ଲାଛନାଙ୍କ ପୁଅ ଏବଂ ସ୍ତ୍ରୀ କୌଣସି ରୋଗରେ ପଡ଼ି ପୂର୍ବରୁ ମୃତ୍ୟୁବରଣ କରିଥିଲେ । ହେମଲା ମାଲମା ଗୁଣି କରି ୨ଜଣଙ୍କୁ ମାରି ଦେଇଥିବା ନେଇ ହେମଲା ଲାଛନା ଅଭିଯୋଗ କରି ଆସୁଥିଲେ । ଏଭଳି ଅଭିଯୋଗକୁ ନେଇ ଗାଡ଼କାର୍ଯ୍ୟ ଚଳାଇବା ମଧ୍ୟରେ କଥା କଟକଟି ଘୋଷିତ ହେଲା । ଫଳରେ ଲାଛନା ଏକ ଛୁରିରେ ମାଲମାଙ୍କ ବେକକୁ କାଟିବା ସହ ସେ ଦୌଡ଼ି ପଳାଇବା ବେଳେ ଧରି ନେଇ ନିକଟସ୍ଥ ମୁଣ୍ଡକୁ ପଥରରେ ଛେଚି ହତ୍ୟା କରିଥିବା ଅଭିଯୋଗ ହୋଇଛି । ପରେ ହେମଲା ଲାଛନା ପଟାଙ୍ଗୀ ଥାନାକୁ ଆସି ଆତ୍ମସମର୍ପଣ କରିଥିଲେ । ଏ ନେଇ ମୃତ ମାଲମାଙ୍କ ପୁଅ ପାଣ୍ଡନା ଏବଂ ଭାଇ ରୁକାନା ହରାଳ ପଟାଙ୍ଗୀ ଥାନାରେ ଏତଲା ଦେଇଥିବା ପ୍ରକାଶ ।

Sambad, 19<sup>th</sup> April, 2012

village. Thus, if anybody falls ill, they depend on the 'Gunia' or witch doctor.

The 'gunia' is in the lookout for a new 'dahani' and Lachhna rots in jail. His elder brother, Kushan is now the owner of all the property of Malma and Lachhna.

"A large number of similar incidents are common here. The tribals consider killing as bravery. Very few cases are reported. There has to be proper medical facilities and people should be made aware about common diseases of both men and that of the domestic animals and birds. Only awareness programmes may reduce such superstitious beliefs about dahani", says Biswanath Mishra, a Police Officer in Patangi Police Station, Koraput District.

Dr. Gouranga Rout, a social worker of the district says that of late witch hunting has taken a political hue. This is a matter of deep concern. The superstition of 'dahani' or witch cannot be overcome without all out development of the area', he said.

## ଗୁଣି ସନ୍ଦେହ: ଖୁଡ଼ାକୁ ନିର୍ମମ ହତ୍ୟା

ପଟାଙ୍ଗି, ୧୮।୪(ନି.ପ୍ର.)- ପଟାଙ୍ଗି ବ୍ଲକ୍ ସମ୍ବଲ ପଞ୍ଚାୟତ ଅନ୍ତର୍ଗତ ବୁଡ଼ିଆଗୁଡ଼ା ଗ୍ରାମରେ ଗତକାଳି ଗୁଣି ସନ୍ଦେହରେ ପୁତୁରା ତାଙ୍କ ଖୁଡ଼ାକୁ ପଥରରେ ଛେଚି ନିର୍ମମ ଭାବେ ହତ୍ୟା କରିଥିବା ଜଣାପଡ଼ିଛି । ଅପରପକ୍ଷରେ ପୁଲିସ୍ ଅଭିଯୁକ୍ତ ପୁତୁରାକୁ ଗିରଫ କରି କୋର୍ଟ ଚାଲାଣ କରିଛି । ଘଟଣାଟି ସ୍ଥାନୀୟ ଅଞ୍ଚଳରେ ଚର୍ଚ୍ଚାର ବିଷୟ ହୋଇଛି । ସୂଚନା ଅନୁସାରେ ଗତକାଳି ବୁଡ଼ିଆଗୁଡ଼ା ଗ୍ରାମର ଏମଲା ସିତନାଙ୍କ ପୁଅ ଏମଲା ଲାଛନା(୩୨) ତାଙ୍କ ଖୁଡ଼ି ଏମଲା ମାଲମା(୫୩)କୁ ଆକ୍ରମଣ କରିଥିଲେ । ଭୟରେ ମାଲମା ସେଠାରୁ ଗ୍ରାମ ବାହାରକୁ ଦୌଡ଼ି ପଳାଇଥିବାବେଳେ ଲାଛନା ତାଙ୍କୁ ପଥରରେ ଛେଚି ଛେଚି ହତ୍ୟା କରିଥିଲା ।

The Samaj, 19<sup>th</sup> April, 2012



## 12. Case Study: Mithila Munda

### Witch hunting spares none

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While celebrating the birth of their third baby, little did the family of 25 year-old Mithila Munda and 34 year-old Kartik Munda know that in a fortnight their happy world will be shattered by the bane of witch hunting.

A tiff with their next door neighbour quickly deteriorated into a bloodbath, when the villagers broke into the couple house at midnight and hacked the couple as well as their 14 day-old baby to death.

Their other two children were saved as they were sleeping in the next room.

Natives of Kadalia village under Koira Police Station in Sundergarh district, Mithila Munda's neighbour Saban Munda suspected her of being a witch after his father Jeo Munda died of an unidentified disease last year. He blamed her for the death this led to frequent quarrels and ensuing bitterness.

Some days before the incident, Saban's daughter died, he again blamed Mithila, this led to a big fight between both the families. Saban along with some villagers entered the couple's house and hacked both the couple and their 14 days old baby with an axe. However, the miscreants left another two children unharmed. They carried the dead bodies and cast them away in a jungle, around 10 km from the village.

The incident came to light after a relative of the deceased lodged an FIR in this regard with the police. Koira police reached the spot and the bodies were recovered from the forest.

Police registered a case No .34/12 under section 302, 301 and 32 of the Indian Penal Code. Two villagers Sabana Munda, Manglu Munda were arrested.

Kadalia village is a tribal village of around 55 families; all are from the Munda tribe. Forest product items like honey, flowers, seeds, lakhs, kendu leaves and others are the main source for their livelihood. Few of the villagers are involved in agriculture some



work as labourers in the nearest mines at Koira, Kolta. Primary school as well as hospital is 10 km away at Koira.

After the death of Mithila and Kartik there is nobody in their house. The two of their children have been put into an orphanage at Kalta by the Block Development Officer, Koira. Their house remains abandoned.

ଧରିତ୍ରୀ ୫

# ଗୁଣି ସନ୍ଦେହରେ ଗାଜଶଙ୍କୁ ହତ୍ୟା

ରାଇଲକେଲା ଅର୍ଦ୍ଧ ସ/ ଟେନସା, ୨୪୪୪(ଡିଏନଏ)- ଗୁଣି ଗାରେଡ଼ି ସନ୍ଦେହରେ ଗୋଟିଏ ଆଦିବାସୀ ପରିବାରର ଦମ୍ଭିକ ସମେତ ୧୪ ଦିନର ଶିଶୁ ପୁତ୍ରକୁ ନିର୍ମମ ଭାବେ ହତ୍ୟା କରି ଶବକୁ ଜଙ୍ଗଲ ମଧ୍ୟରେ ଫିଙ୍ଗି ଦିଆ ଯାଇଛି । ସୁନ୍ଦରଗଡ଼ ଜିଲାର ଆଦିବାସୀ ଅଧ୍ୟକ୍ଷିତ କୋଇଡା ଥାନା ଅଞ୍ଚଳର କଦଳିଆ ଗ୍ରାମରେ ଏହି ଘଟଣା ଘଟିଛି । ଗ୍ରାମର କାର୍ତ୍ତିକ ମୁଣ୍ଡା(୩୨) ତାଙ୍କ ପତ୍ନୀ ମିଥୁଲା(୨୮) ଏବଂ ଶିଶୁ ପୁତ୍ର ହତ୍ୟାର ଶିକାର ହୋଇଛନ୍ତି । ଅନ୍ୟ ଦୁଇ ପୁଅକୁ ହତ୍ୟାକାରୀ ମାନେ ଛାଡ଼ି ଦେଇଛନ୍ତି । କୋଇଡା ଥାନା ପୋଲିସ ମଙ୍ଗଳବାର ସନ୍ଧ୍ୟାକୁଳୁର ଏବଂ ସାଉଁଟିଏକ ଟିମ ସହାୟତାରେ ଚଢ଼ା କରିଛି । କଦଳିଆ ଗ୍ରାମ ଠାରୁ ପ୍ରାୟ ୧୦ କିଲୋମିଟର ଦୂର ଜଙ୍ଗଲ ମଧ୍ୟରେ

ଫିଙ୍ଗିଦିଆଯାଇଥିବା ଚିନିଟିଯାକ ମୃତ ଦେହକୁ ପୋଲିସ ବୁଧବାର ଉଦ୍ଧାର କରିବ ବୋଲି ଜଣାଯାଇଛି । ହତ୍ୟାକାରୀ ଦମ୍ଭିକ ସହ ସେମାନଙ୍କୁ ଶବ ଗ୍ରାମର କଦଳିଆରେ ଗ୍ରାମର ଅନ୍ୟ ଦୁଇ ଜଣ ସହାୟତା କରିଥିବା ଜଣାଯାଇଛି । ପୋଲିସ ଅନୁସନ୍ଧାନ ଅନୁଯାୟୀ ନିହତ କାର୍ତ୍ତିକ ମୁଣ୍ଡା ଏବଂ ତାଙ୍କ ପତ୍ନୀ ମିଥୁଲା ଉଦ୍ଧାର ଗାଡ଼ିରେ ଘରେ ଶୋଇଥିବା ବେଳେ ଏହି ହତ୍ୟାକାଣ୍ଡ ସଂଗଠିତ ହୋଇଛି । ହତ୍ୟାକାରୀ ମାନେ ଘରେ ପକ୍ଷି ସେମାନଙ୍କୁ ଚାଙ୍ଗିଆରେ ଘଣ୍ଟିବା ସହ ପଥରରେ ଛେଚି ହତ୍ୟା କରିଥିଲେ । ଘର ଭିତରେ ମୃତ ଚିନି ଜଣକ ବ୍ୟତୀତ ଅନ୍ୟ ଦୁଇ ଶିଶୁଙ୍କୁ ସେମାନେ ଛାଡ଼ି ଦେଇଥିଲେ । ଗଲ କୁକୁଡ଼ୁ ଶବକୁ ବୋହି ନେଇ ଜଙ୍ଗଲରେ ଫିଙ୍ଗି ଦେଇଥିଲେ । ଏନେଇ ମୃତକଙ୍କ ଭାଇ ସବରା ମୁଣ୍ଡା ଥାନାରେ ମଙ୍ଗଳବାର ଅଭିଯୋଗ କରିବା ପରେ ପୋଲିସ ଚଢ଼ା ଆରମ୍ଭ କରିଛି । ସ୍ଥାନୀୟ

ଲୋକଙ୍କ ସୂତ୍ରରୁ ଜଣାଯାଇଛି ଯେ, ଗଡ଼ ଶୁକୁବାର ଗ୍ରାମର ଏକ ପରିବାରରେ ଜଣେ ଶିଶୁର ମୃତ୍ୟୁ ହୋଇଥିଲା । ସାଥକୁ ନେଇ ମୃତ ଦମ୍ଭିକ ସହ ଗଲ ପରିବାର ଲୋକଙ୍କ ଗଣଗୋଳ, ପାଟିକୁଣ୍ଡ ହୋଇଥିଲା । ମୋ ଛୁଆକୁ ମାରିଛୁ ଆମେ ବି ତୋ ଛୁଆ ଏବଂ ତୁମକୁ ମାରିବୁ ବୋଲି ଗଣଗୋଳ ସମୟରେ ଜଣ ଦମ୍ଭିକ ଧମକ ଦେଇଥିଲେ । ସତକୁ ସତ ଦିନକ ପରେ ଏଭଳି ଦିଗସ୍ କାଣ୍ଡ ଘଟିଲା । ପୋଲିସ ହତ୍ୟାକାଣ୍ଡରେ ସହାୟତା କରିଥିବା ଦୁଇ ଜଣଙ୍କୁ ଅଟକ ରଖିବା ସହ ଅଭିଯୁକ୍ତ ମାନଙ୍କ ବିଷୟରେ ଅବଗତ ହୋଇ ସାରିଥିବା ଜଣା ପଡ଼ିଛି । ଘଟଣାଟି ସମଗ୍ର ଅଞ୍ଚଳରେ ଚର୍ଚ୍ଚାର ବିଷୟ ହୋଇଛି । ଏ ନେଇ କୋଇଡା ଥାନାରେ ଏକ ମାମଲା ୩୪/୨୦୧୨ ତପା ୩୦୨, ୩୦୧, ୩୪ରେ ଗଢ଼ା କରାଯାଇ ଚଢ଼ା କାରି ରହିଛି ।

Dharitri, 25<sup>th</sup> April, 2012

# କୋଇଡା: ଗୁଣି ସନ୍ଦେହରେ ତ୍ରିପଲ ମର୍ତ୍ତର

ରାଇଲକେଲା, ୨୪୪୪(ବ୍ୟାରେ): ଗୁଣି ଗାରେଡ଼ି ସନ୍ଦେହରେ କୋଇଡା ବ୍ଲକର ପାଟିମୁଣ୍ଡା ପଞ୍ଚାୟତର କଦଳିଆ ଉତ୍ତରାଚାର ଗ୍ରାମରେ ତ୍ରିପଲ ମର୍ତ୍ତର ହୋଇଥିବା ବେଳେ ଚିନିଟି ଯାକ ଶବକୁ ଜଙ୍ଗଲରେ ନେଇ ଗାଏବ କରାଯାଇଥିବା ଜଣାପଡ଼ିଛି । କୋଇଡା ଥାନା ପୁଲିସ ଘଟଣା ସମ୍ପର୍କରେ ଜାଣିବା ପରେ ପୁଲିସ ବାହିନୀ ସହ ଶବ ଉଦ୍ଧାର କରିବା କାରି ଜେନରାଲ ଉଦ୍ୟମ କରାଇଛି । କଦଳିଆ ଉତ୍ତରାଚାର ଗ୍ରାମରେ ରହିଥିବା ସବନ ମୁଣ୍ଡା । ସବନଙ୍କ ବାପା ଯୋଗୋ

ମୁଣ୍ଡାଙ୍କର ମାସକ ଚଳେ ମୃତ୍ୟୁ ହୋଇଥିବା ବେଳେ ସପ୍ତହତ ଚଳେ ତାଙ୍କ ଝିଅର ମୃତ୍ୟୁ ଘଟିଲା । ଏହି ମୃତ୍ୟୁ ପାଇଁ ସବନ କାର୍ତ୍ତିକ ମୁଣ୍ଡା ଓ ତାଙ୍କ ପତ୍ନୀ ମିଥୁଲା ମୁଣ୍ଡାଙ୍କ ଉପରେ ସନ୍ଦେହ କରିଥିଲେ । କାର୍ତ୍ତିକ ଓ ମିଥୁଲାଙ୍କ ଗୁଣି ଗାରେଡ଼ି କେପାର୍ସୁ ଏମାନଙ୍କ ମୃତ୍ୟୁ ଘଟିଲା ବୋଲି ସବନଙ୍କର ଧାରଣା ହେବା ସହ ସେ ଏହାର ପ୍ରତିଶୋଧ ନେବା ଲାଗି ଯୋଜନା କରିଥିଲେ । ଉଦ୍ଧାର ରାତିରେ କାର୍ତ୍ତିକ, ମିଥୁଲା, ୧୨ ଦିନର ପୁଅ ଓ ଅନ୍ୟ ୨ ପୁଅଙ୍କୁ ଶୋଇଥିବା

ବେଳେ ସବନ ସେଠାରେ ପହଞ୍ଚି କାର୍ତ୍ତିକ, ମିଥୁଲା ଓ ସେମାନଙ୍କର ୧୨ ଦିନର ପୁଅକୁ ଶାବକରେ ରୁଦ୍ଧି ହତ୍ୟା କରିବା ପରେ ଚିନିଟି ଯାକ ଶବକୁ ଏକ ଜଙ୍ଗଲରେ ପକାଇ ରୁଆଡେ ନେଇ ଯାଇଛନ୍ତି । ସବନଙ୍କ ଆହ୍ୱାନରେ ମଧ୍ୟ ମୃତ କାର୍ତ୍ତିକଙ୍କର ୩ ବର୍ଷ ଓ ୫ ବର୍ଷର ଦୁଇ ପୁଅ ଅଞ୍ଚଳେ ବର୍ଜି ଯାଇଛନ୍ତି । ଏମାନେ ବର୍ଜମାନ ସେମାନଙ୍କ ସମ୍ପର୍କୀୟ ଘରେ ରହିଛନ୍ତି । ଏହି ଘଟଣା ସମ୍ବନ୍ଧ ସୁନ୍ଦରଗଡ଼ ଜିଲ୍ଲାରେ ଚାଷକ୍ୟ ସୃଷ୍ଟି କରିଛି ।

Prameya 25<sup>th</sup> April, 2012

## 13. Case Study : Balli Murmu

### When enough is not enough

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Thirty-five year old Balli Murmu was labeled as a witch by the villagers. A resident of Bhanpur village, under Baisingha village in Mayurbhanj district, she was tortured day and night, she was also beaten in the village. When her husband protested he was also severely beaten up. Fed up Balli Murmu went to the police station twice but returned after further humiliation from the police officials.

Under the leadership of Chanda Murmu, a village meeting was held where Balli Murmu was accused as a witch by the villagers. A popular black magician Budhia Beshra of Bijatala block was called, who publically identified Balli Murmu as a witch. All hell broke loose after that, Balli was severely beaten and undressed.

She was ordered to visit Gaya to purify her soul and after her return sacrifice a sheep and give a feast called 'Panktibhojana' to the whole village. According to the black magician for performing these rituals she had to spent Rs 1 lakh.

The black magician asked the villagers to dismiss her from her own caste till all the above rituals were performed, and asked her to live separately from the village until such time.

Caught between the devil and deep sea, Balli Murmu was helpless, therefore she sold her land for 1 lakh and 40 thousand to Durga Majhi, the black magician and few other villagers.

With the money she went to Gaya to perform the spiritual rituals and on return Gaya she told that she was to sacrifice a sheep and to give a feast to the whole village. She could also have to parade naked in front of the whole village.

Upset Balli went twice to the Baisinga police station, where the police-in-charge did not accept her complaint but insulted her and advised her to cooperate with the villagers.

Distressed Balli and her husband escaped from the village. With the help of some of her relatives and social workers she met Mayurbhanj district legal cell. District legal cell ordered the police to take appropriate action against the accused through Judicial Magistrate of First Class (JMFC) Betanati.



By the order of JMFC Betanati, Balli Murmu and her husband Anupa Murmu were rescued and the accused Chanda Murmu, Musu Murmu, Matu Murmu, Babuli Murmu, Mangala Murmu, Charana Murmu and Ladhaya Murmu were arrested. Those accused booked under 323/324/354/34 of IPC and Prevention of Witch Hunting Act.

But even after that incident Balli Murmu still lives in fear and terror and has cut all relations with the village. The villagers still believe in that she is a witch!

ଲୋକଙ୍କ ହାତରେ ବନ୍ଦୀ। ସେପର୍ଯ୍ୟନ୍ତ ଗ୍ରାମସଭା ନିଷ୍ଠି ଅନୁସାରେ ସମସ୍ତ କାର୍ଯ୍ୟ ନସରିଛି ସେପାଏ ମହିଳାଙ୍କୁ ବନ୍ଦୀ ରହିବାକୁ ପଡ଼ିବ ବୋଲି ଧମକ ଦିଆଯାଇଛି। ତେବେ ଗାଁ ଲୋକ ଓ ଗୁଣିଆଙ୍କ ଏଭଳି କାର୍ଯ୍ୟରେ ଅତିଷ୍ଟ ମହିଳାଜଣକ ସେମାନଙ୍କୁ ମାରି ଦିଆଯାଇପାରେ ବୋଲି ଆଶଙ୍କା ପ୍ରକଟ କରିଛନ୍ତି। ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ବିଷୟ ହେଉଛି ଏ ବିଷୟରେ ସେ ବୈଶିଙ୍ଗା ଥାନାରେ ଦୁଇଥର ଜଣାଇଛନ୍ତି। ମାତ୍ର ଥାନା ଅଧିକାରୀ ସେମାନଙ୍କୁ ଗାଁ ଲୋକଙ୍କ କଥାରେ ରାଜି ହୋଇ ଚଳିବା ଲାଗି ପରାମର୍ଶ ଦେଇଥିବା ସେ କହିଛନ୍ତି। ତେବେ ଜିଲ୍ଲା ଆଇନ ସେବା ପ୍ରାଧିକରଣ ଏହି ଘଟଣାର ଚଢ଼ଢ଼ ପାଇଁ କେଏମଏସି, ବେତନଗୀଙ୍କ ମାଧ୍ୟମରେ ବୈଶିଙ୍ଗା ଥାନା ଅଧିକାରୀଙ୍କୁ ନିର୍ଦ୍ଦେଶ ଦେଇଛନ୍ତି। ବନ୍ଦୀ ଅବସ୍ଥାରେ ଥିବା ତାଙ୍କ ସ୍ୱାମୀଙ୍କୁ ଉଦ୍ଧାର କରିବା ଲାଗି ନିର୍ଦ୍ଦେଶ ଦେଇଛନ୍ତି। କ୍ରାନ୍ତମ ଡିଏସ୍ପି ତୁରନ୍ତ ସଂପୃକ୍ତ ଗ୍ରାମବାସୀଙ୍କୁ ଗିରଫ କରିବା ଲାଗି ନିର୍ଦ୍ଦେଶ ଦେଇଥିବା ବାରିପଦା ବ୍ଲକ ଆଇନ-ସେବା ପରାମର୍ଶଦାତା ସୁଶୀଳ ପାତ୍ର ସୂଚନା ଦେଇଛନ୍ତି।

ଏହି ନିର୍ଯାତିତ ଦମ୍ପତି ହେଉଛନ୍ତି ମୟୂରଭଞ୍ଜ ଜିଲ୍ଲା ବୈଶିଙ୍ଗା ଥାନା ଅନ୍ତର୍ଗତ ଗଡ଼ଦେଉଳିଆ ପଞ୍ଚାୟତ ଭାନପୁର ଗ୍ରାମର ଅନୁପା ମୁର୍ମୁ ଓ ତାଙ୍କ ପତ୍ନୀ ବାଲ୍ଲି ମୁର୍ମୁ। ଗ୍ରାମର ଚାନ୍ଦ ମୁର୍ମୁ ଗତ ସେପ୍ଟେମ୍ବର ୨୬ ତାରିଖରେ ଏକ ବୈଠକ ଡକାଇ ଏ ଦୁହିଁଙ୍କୁ ବିଭିନ୍ନ ରୋଗର କାରଣ ବୋଲି କହି ଦୋଷାରୋପ କରିଥିଲେ। ଏହାକୁ ନିଷ୍ଠିତ କରିବା ଲାଗି ଡକାଯାଇଥିଲା ଏହି ସଂପ୍ରଦାୟର ପ୍ରସିଦ୍ଧ ଗୁଣିଆ ବିକାତଳା ବ୍ଲକ ପାଟପୁର ଗ୍ରାମର ବୁଦ୍ଧିଆ ବେଣ୍ଟା (ଲେଣ୍ଟା)ଙ୍କୁ। ସେ ସର୍ବସମ୍ମୁଖରେ ଏହି ଦମ୍ପତିଙ୍କୁ ତାଆଣୀ ଆଖ୍ୟା ଦେଇଥିଲେ। ତାଆଣୀ ବିଦ୍ୟା ପ୍ରତ୍ୟାହାର ତଥା ଏ ବାବଦ ଚାନ୍ଦ ମୁର୍ମୁଙ୍କ ଖର୍ଚ୍ଚ ପାଇଁ ୧ ଲକ୍ଷ ଟଙ୍କା ଆବଶ୍ୟକ ବୋଲି ଗୁଣିଆ ଚାନ୍ଦ ଦେଲେ। ଟଙ୍କା ଜମାଦେଲେ ବାସନ୍ଦ କରାଯିବ ବୋଲି ନିଷ୍ଠିତ ହେବାରୁ ବାଧ୍ୟ ହୋଇ ଅନୁପା ନିଜ ଜମି ୧ ଲକ୍ଷ ୪୦ ହଜାର ଟଙ୍କାରେ ଗ୍ରାମର ଦୁର୍ଗା ମାଟୀଙ୍କୁ ବିକ୍ରି କଲେ। ଏହାପରେ ଚାନ୍ଦ ମୁର୍ମୁ, ମୁସୁ ମୁର୍ମୁ, ମାତୁ ମୁର୍ମୁ, ବାବୁଲି ମୁର୍ମୁ, ପାଞ୍ଚୁ ମୁର୍ମୁ, ମଙ୍ଗଳା ମୁର୍ମୁ, ବାବୁଲି ମୁର୍ମୁ, ମଙ୍ଗଳା ମୁର୍ମୁ, ବାଦର ମୁର୍ମୁ, ମିନି ମୁର୍ମୁ, ଚରଣ ମୁର୍ମୁ, ଲଧୟା ମୁର୍ମୁ, ପୁଲ ମୁର୍ମୁ, ବାଳା ମୁର୍ମୁ, ଶୁକୁଳ ବେଣ୍ଟା, ଲକ୍ଷ୍ମଣ ବେଣ୍ଟା, କୁରେଲି ବେଣ୍ଟା, ସାଇବ ସୋରେନ ଓ ବେଳ ସୋରେନ ନିର୍ଯାତିତା ଦେବା ଆରମ୍ଭ କରିଥିଲେ ବୋଲି ଅଭିଯୋଗରେ ଦର୍ଶାଯାଇଛି। ଗ୍ରାମବାସୀଙ୍କ ନିଷ୍ଠିତ ଅନୁସାରେ ବାଲ୍ଲି ମୁର୍ମୁଙ୍କ ବିଅର ଅର୍ଥାତ୍ ଅନୁପାଙ୍କ ସାନଭାଇ ସାକିଲା ମୁର୍ମୁଙ୍କ ଡକ୍ଟାବଧାନରେ ଉପରୋକ୍ତ ଜମି ବିକ୍ରି ଟଙ୍କା ଖର୍ଚ୍ଚ ହେଉଛି।

**'ତାଆଣୀ ବିଦ୍ୟା' ଛଡ଼ାଇବାକୁ ଦେହ ଲକ୍ଷ ଚକ୍ଷୁ**

**ମହିଳାଙ୍କୁ ଲକ୍ଷା କରି ଗୟାରେ ବୁଲାଇଲେ**

ବାରିପଦା, ୨୭/୧୦ (କମିଶନ): ଅନ୍ଧବିଶ୍ୱାସର ବଶବର୍ତ୍ତୀ ଗ୍ରାମବାସୀ ଗଣେ ମହିଳାଙ୍କଠାରୁ ଚପାକପିତ ତାଆଣୀ ଭବା ଛଡ଼ାଇବା ଲାଗି ଘଟାଇଛନ୍ତି ଅଭାବନାୟ ଚାକ୍ଷୁ। କିଭୁବ୍ଧ ଭଣେ ପ୍ରସିଦ୍ଧ ଗୁଣିଆଙ୍କ ପରାମର୍ଶକ୍ରମେ ତାଙ୍କୁ ଲକ୍ଷା କରାଯାଇଛି। ଇନ୍ଦ୍ରା ନିଆଯାଇ ସେଠାରେ ପୂଜାପାଠ କରାଯାଇଛି। ଏମିତିକି ଏଥିପାଇଁ ଯୋଗ୍ୟ ଖର୍ଚ୍ଚ ଭରଣା ପାଇଁ ତାଙ୍କ ଚଳି ବିକ୍ରି କରି ବିଅରାଣା। ଏହି କାଳରେ ମହିଳାଙ୍କ ପରିବାରକୁ ପ୍ରାୟ ଦେହ ଲକ୍ଷ ଟଙ୍କା ଚକ୍ଷୁ ପଞ୍ଜିରାକୁ ପଡ଼ିଛି। ତେବେ ଏମିତିରେ ବି ନିର୍ଯ୍ୟାତନା ସରିନାହିଁ। ଗୁଣିଆ କହିବାନୁସାରେ



ଗ୍ରାମରେ ଶେଷ ନିଷ୍ଠିତ ହୋଇଛି ମହିଳାଙ୍କ ପରିବାର ୫୦ ହଜାର ଟଙ୍କା ହରିମାଳା ଓ

ଗୋଟିଏ ଶେଷ ବନ୍ଦି ତେବେ। ଚାନ୍ଦିତ ଏହି ମହିଳା ଓ ତାଙ୍କ ସ୍ୱାମୀଙ୍କୁ ଗଲଗୁ ଘରି ଥାଏ ପିଣ୍ଡାଣ ଗାଁରେ ବୁଲାଇବା। ଏହାପରେ ୫ ହାତ ଗାତ ଖୋଳି ଉଡ଼ି ଘୋଡ଼ି ଦିଆଯିବ। ଏମିତି କହିଦେଲେ ଗାଆଣୀ କଦାପୁ ମୁକ୍ତି ନିର୍ଦ୍ଦେଶ ବୋଲି ଗ୍ରାମବାସୀ କହୁଛନ୍ତି। ଏବେ ସବୁ ପରେ ଅନୁପା ବାହାଜରେ କୌଣସି ପ୍ରକାରେ ମହିଳା କଦାବ ଖର୍ଚ୍ଚିଆସି ନିଜ ଭାଇଙ୍କ ସହାୟତାରେ ନିଜୁ ଅଭନତେବା ସ୍ୱାଧୀନକରଣ ବୃତ୍ତାସ ହେବା ପରେ ପଦା ଲୋକଲୋଚନକୁ ଆସିଛି। ଏବେ ବି ଏହି ପରିବାସ ଗାଁ - ୯



## 14. Case Study: Ratani Marandi

### Paid for bad health facilities & superstitious beliefs

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Ratani Marandi, a 56 year-old widow, worked as a cook for mid-day meal in a primary school in Mayurbhanj's Rengali village under Mananda Panchayat in Bisoil Police Station. Taking pity, the school teacher had appointed Ratani and another widow as helpers in school against the villagers' wishes, as they considered both of them witches.

The sad part is that a matriculation student was involved in witch hunting, an awareness programme should be held to break the superstition said Kapila Barik, teacher.

Ratani Marandi loved working and cooking in the school, she did not have children of her own and as her husband had died 5 years ago, she lived all alone. Sometimes, she slept in the school itself. Though the villagers were suspicious of her and discouraged their wards from mixing with Ratani, the children loved her.

Ratani and Dumuni Majhi 52 were good friends; they both did their work carefully and served every child as their own child.

The villagers believed in that a woman with open hair, seen roaming in the forest and who often do pujas are witches and practice black magic. And all the above things were applicable to Ratani. After her work as mid-day meal cook in the morning she too went to the forest to collect fire wood to the forest whenever possible. Her hair was always opened and dirty these things all made villagers suspect her as a witch. The villagers suspected that she was the cause of her husband's death!

Things were going on when suddenly a 17 year-old student of the school Gourangi Murmu killed Ratani with an axe and beheaded her. She then carried the head inside an aluminum pot and walked 2 km to the police station to surrender.

The accused Gourangi Murmu, had just appeared for matric examination, her father was suffering from TB but being unaware of the disease they suspected it was the work of black magic and so they did many rituals and pujas but he died according to a local teacher Kapila Barik.

Her brother too suffered from fever which made her believe it was the handiwork of Ratani Marandi and therefore, she killed her. She also believed that the previous year she failed because of black magic by Ratani.

The village had more than 100 tribal families which lived in the village. There was a primary school in the village and a high school 3 km away from the village. All the villagers believe in black magic and witch craft and the students too believe in these superstitions.

The village lacks minimum health facilities, the primary hospital 10 kms away from the village.

Gourangi's brother actually suffered from malaria but due to lack of awareness about the disease they just thought it was normal fever and never took him to hospital therefore, he was not getting well. Gourangi after surrendering herself was arrested and a police case No.33/11 was lodged against her under section 302 IPC. She is still behind bars and her decision pending.

The sad part is that a matriculation student was involved in witch hunting, an awareness programme should be held to break the superstition said Kapila Barik, teacher.

# କଟାମୁଣ୍ଡ ଧରି ଫାଣ୍ଡିରେ ନାବାଳିକା

।।ପ୍ରଭାତ୍ୟୁକ୍।।  
ବିଶୋଇ/ବାରିପଦା, ୧୦।୫

ଆଦିବାସୀ ଶିକ୍ଷାର ବିକାଶ ଓ ଉନ୍ନତି ପାଇଁ ସରକାର ବିଭିନ୍ନ ଯୋଜନା କରିଆସୁଥିବା ବେଳେ ଅନ୍ଧବିଶ୍ୱାସରୁ ମୁକ୍ତ ହୋଇପାରୁନାହାନ୍ତି ସେମାନେ । ଯାହା ଏହି ପ୍ରଦେଶରୁ ପୁଣି ଅନେକ ସଞ୍ଜ ହୋଇଯାଇଛି । ଏକ-ରେଗୁଲାର ଭାବେ ମାଟ୍ରିକ ପରୀକ୍ଷା ଦେଇଥିବା କଣ୍ଠେ ୧୭ବର୍ଷର ଝିଅ ଅନ୍ଧବିଶ୍ୱାସର ବଶଭଙ୍ଗା ହୋଇ ଭଉଣୀ ଶାଶୁର ଅତି ନିର୍ମମ ଭାବେ କୁରାଡାରେ ହାଣ୍ଡି ମୁଣ୍ଡ ଗଣ୍ଡି ଅକରା କରିଦେଇଛି । ଏପରି ଲୋମହର୍ଷଣକାରୀ ସତ୍ୟ ଘଟଣା ଘଟିଯାଇଛି ଆଦିବାସୀ ଅଧିଷ୍ଠିତ ମୟୂରଭଞ୍ଜ ଜିଲ୍ଲା ବିଶୋଇ ଥାନା ମଣଡା ପଞ୍ଚାୟତ ରେଙ୍ଗାଲଦେଡା ଗ୍ରାମରେ । ରେଙ୍ଗାଲଦେଡା ଗ୍ରାମର ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟରେ ମଧ୍ୟାହ୍ନ ଭୋଜନ ପାଟିକା ଭାବେ କାମ କରନ୍ତି ରତନି ମାଝି(୫୬) ଏବଂ ସହାୟିକା ଭାବେ ତୁମନି ମାଝି(୫୦) । ସବୁଦିନ ପରି ଆଜି ସକାଳୁ ଦୁହେଁ ସ୍କୁଲକୁ ଯାଇ ଗୋଷେଇ ଆରମ୍ଭ କରିଥିଲେ । କୌଣସି କାମରେ ତୁମନି ମାଝି ସରକୁ ଫେରିଯାଇଥିବା ବେଳେ ପାଟିକା ରତନି ତୁଲିରେ ଭାତ ବସାଇ ନିଜ ପଶତକାଳି ପକାଇ ଚିକେ ବିଶ୍ୱାସ ଦେଇଥିଲେ । ରତନି ଗୋଷେଇଗାଳରେ ଏକା ମୁଣ୍ଡକୁ ଧରି ଗୌରାଙ୍ଗି ନିଜ ଗ୍ରାମରେ ଯିବା ବିଲୋମିତର ଦୂରରେ ଥିବା ମଣଡା ପାଞ୍ଚାୟତ ଆନୁସମର୍ପଣ କରିଛି । ଅତିମୁକ୍ତାତ କରୁ ନଥା, ମୋର ବାପାଙ୍କୁ ଖାଇଥିଲା ତାହା ରତନି, ମୋର ଭାଇକୁ ବାନ୍ଧି ଦିନ ହେବ ଲେଉଟି ତାହା ଆସିବେ ଭଲ ହେଉ । ମୁକ୍ତା ପାଇଁ ଆମ ପରିବାରରେ ସବୁବେଳେ ଗୋର ବେମାରି ଲାଗି ପୁଅଙ୍କ ଅନ୍ୟ କପାଇ ନପାଇ ଯା ମୁମାରି ପାଇଁ ବାଧା ହେବି । ମାରିଯିବା ଗୌରାଙ୍ଗି ଗତବର୍ଷ ମାଟ୍ରି ପରୀକ୍ଷା ଦେଇ ଅକୃତକାରୀ ହେଲା ପରେ ଏହିତର ଏକ-ରେଗୁଲାର ପରୀକ୍ଷା ଦେଇଛି । ବିଶୋଇ ଥାନା ଅଧିକାରୀ ଦିଲିପ କୁମାର ସାହୁ ୧୫.୧.୨୦୧୭ ଥାନାରେ ମାମଲା ରୁଜୁ କରି ତଦନୁସାରେ ଚଳାଇଛନ୍ତି । ତେବେ ପ୍ରତିଦର୍ଶି ମଧ୍ୟ ରତନି ଜିଲ୍ଲାରେ ହାଜାହାଜି ୧୦ରୁ ୧୨ରଖାଇ ତାହା ସମେତରେ ହତ୍ୟା କରାଯାଇଛି ।

## ଅନ୍ଧବିଶ୍ୱାସ

ଶୋଇଥିବା ଦେଖି ସେହି ଗ୍ରାମର କୁମାରୀ ଗୌରାଙ୍ଗି ମୁମୁ ଏକ କୁରାଡାକୁ ଚେକଟି ମଧ୍ୟରେ ରଖି ସେଠାରେ ପହଞ୍ଚିଯାଇଥିଲା । ରତନି ନିଜି ଭାଣ୍ଡିକା ପୂର୍ବରୁ ଗୌରାଙ୍ଗି କୁରାଡାରେ ତାଙ୍କ ବେକକୁ ଚୋଟ ପରେ ଚୋଟ ମାରିଚାଲିଥିଲା । ଆଉ ଏଥିରେ ରତନିଙ୍କ ଗଣ୍ଡି ମୁଣ୍ଡ ଅଲଗା ହୋଇଯାଇଥିଲା । ପରେ ନିଜା



## 15. Case Study: Subash Mallik and Pitela Majhi

### Three elderly men accused of witchcraft, two brutally murdered

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On 27<sup>th</sup> May 2015 in the Gajapati district of Mohana block under Dambaagud panchayat, the Paadermaa village was shell shocked by the brutality unleashed on two elderly men.

Both men Subash Mallik, 57 and Pitela Majhi, 65, were severely beaten, hung on a tree and burnt alive by some of the villagers on suspicion of being witches.

In Brahmapur – Raygada state highway after 90 kms there is a place named Adabba. From Adabba if one walks along a forest trail of 20 kms between woods and mountains comes the Paadermaa village under Mohana police station.

This picturesque village has almost 70 dalit families staying here. Their chief source of livelihood is farming and forest related products.

The primary school is one km away and the primary hospital is 10 kms afar from the village. In the past few years several deaths have taken place in the village. Dukhaa Malik, Maren Malik, Benjamin Majhi and Abedan Majhi all died of some unknown disease. People here are dependent on the witch doctor for treatment of their diseases; he instigated them that this was due to witchcraft.

This belief of witch craft in the village was strengthened by the death of 17 year-old Mamta Mallik. After a year or of two of taking home remedies Mamta was taken to Brahmapur Medical College, but it was already too late. It was found that she was suffering from a serious kidney disease and her chances of survival were slim. Back from the hospital, Mamta died within days. The villagers suspected that this is the work of some witch or black-magic.

On 21<sup>st</sup> June a village meeting was held and it was decided that the witch must be found out. For this a special kind of ritual named 'Khata bidya' was to be performed by a witch hunter. Mathias Nayak, Podar Nayak and Sunil Nayak brought a black magician from Duspalla. On the 22<sup>nd</sup> June the black magician performed Khata bidya and declared three villagers - Subash Mallik, Pitela Majhi and Sami Majhi as witches.

The three were penalized with a financial punishment of Rs one lakh each. Sami Majhi bowed down under pressure and said he will

Layman Choudhury, a journalist said it's not only awareness but also the financial state of these people needs to be improved. Without health, education, development and transport facilities we can't overcome this narrow mindset of the people.



pay some now and the rest later. Subash and Pitela said that they are unable to pay the penalty as they had no money, this angered the villagers, they beat Pitela and Subash with poles and sticks, dragged them to the near by jungle, tied them by their legs to a tree and burnt them alive. Both the families were warned to not to complain to police.

Three days after the incident on 30<sup>th</sup> of June Subash's son Rajiv gathered courage to file a complaint in Adabba police station. After which 12 culprits were arrested by the police. The culprits were Anant Majhi, Sudhir Majhi, Vikram Majhi, Rasant Majhi, Samuel Majhi, Bharat Mallik, Govind Mallik, Krushna Ch. Mallik, Sunil Mallik, Mathias Nayak, Peddar Nayak and Padma Charan Mallik.

The victim Pitela Majhi was a feeble old man of 65, he was unable to walk on his own, while, Subash Mallik had studied up to class 8. He was working as a teacher in an adult education school.

He also distributed ayurvedic medicine from a house situated 15 kms from the village at Dhaadiaamba square.

Witch hunting is very profitable for some, thousand rupees per house were collected, from which some was paid to the black magician some to the police and the rest was pocketed by village leaders. They celebrated with meat and liquor.

There is a nexus between the black magician, the leaders of the village and the police. The Sarpanch the village had informed Adaaba police station about 'Khata bidya' on 21<sup>st</sup> June. Under the prevention of Witch Hunting Act 2013 'Khata bidya' is a serious offence still the local police had not taken any step to stop it. As a result two innocent people lost their lives.

The in-charge of Adaaba police station Anama Lakra admitted that he got the news of 'Khata bidya' in advance but said that he could not take any step due to the lack of required person power and vehicle. This area is full of such incidents of witch hunting and black magic. But since it comes under a Maoist area, police force is busy elsewhere.

Lakra also had no idea about the prevention of Witch Hunting Act.

Sami Majhi, the man who was spared because he had paid the penalty of Rs 40 thousand after selling his land still lives under a



shadow of terror and constant fear. He is more of a social outcast now, people misbehave with him and he himself feels awkward in a group. Even his own relatives now treat him with doubt and suspicion.

“I don't know anything, why I have been labeled a witch like this. The persons whom they killed were also innocent like me. I was not killed but I am living as a dead person. The wounds abuse is more hurtful than death. I am dying each moment”, said Sami Majhi.

Subash Mallik's son Rajiv gathering all his courage had reported his father's murder in the police station. But he too lives in fear even after the arrest of the 12 victims. The family has also lost its only income source and Rajiv is burdened by the responsibility of 3 siblings and his mother.

Pitela Majhi is survived by a son Mangal Majhi, daughter-in-law and three grand children. All of them are terrorized after the murder.

“ It is shocking that a person who is so old that he stayed in his room the whole day and night and was unable to walk properly, how can he put a black magic spell on others and harm them, said Mangal Majhi.

Layman Choudhury, a journalist said it's not only awareness but also the financial state of these people needs to be improved. Without health, education, development and transport facilities we can't overcome this narrow mindset of the people.

# ୨ ଜଣଙ୍କୁ ଓଲଟା ଟାଙ୍କି ଜାଳିଦେଲେ

ଗୋବିନ୍ଦା/ଅତରା, ୧୫ (କମିସ): ଗଜପତି ଜିଲ୍ଲା ମୋହନା ଭୁବ ଅତରା ଥାନା ଅଞ୍ଚଳରେ ଏକ କପଳ୍ୟ ଜାଣି ପଞ୍ଚାଶତକି ଦୁଇ ଗାଁର ଲୋକେ। ଗୁଣି କରୁ ଲୋକଙ୍କୁ ମାଛୁଡ଼ିବା ପରେସେ ଖବରଦିଆ ତତକାର ଦୁଇ ଜଣଙ୍କୁ ଚିହ୍ନଟ କରିବା ସମ୍ପର୍କରେ ଗୋବିନ୍ଦା ଗୋପାଳଙ୍କୁ ନେଇ ଗଞ୍ଜ ଡାଳରେ ଖବରଟା ଟାଙ୍କି ପୋଡ଼ି ପାରି ଦେଇଥିବା କବି ବାଲେଶ ଗରଣା ଉପାକରଣି ଏ ପଟଣାରେ ଅତରା ପୁଲିସ ୧୨ ଜଣଙ୍କୁ ଗିରଫ କରିଥିବା ବେଳେ ଅନ୍ୟମାନଙ୍କୁ ଗିରଫ ଉଦ୍ଦେଶ୍ୟ ନାହିଁ କରାଯିବ। ଏପଟେ ପୁଲିସ ଉପରେ ଉଲ୍ଲସ ଗ୍ରାମ ପୁଲିସ୍‌ସ୍ତ୍ୟା ହୋଇପାରେ।

ଡମ୍ବୁଗୁଣା ପଂଚାୟତର ବାଟେଗୁଣା ଏବଂ ପାଟେରମା ଗ୍ରାମର ଲୋକେ ଏବେକୁ ହୋଇଥିଲେ। ତତ୍ପୁ ତିନ ଦେଲା ଘରରେ ଗୁଣି କରୁ ଲୋକଙ୍କୁ ମାଲି ଚୋରାଣିଆ ପକେଟ ହାତ ପାଟେରମା ଗ୍ରାମର ପୁରୀସ ମଲିକ ଓ ପିତଳା ମାଝିଙ୍କୁ

ଚିହ୍ନଟ କରିଥିଲେ। ଗୋପାଳଙ୍କୁ ଏକ ପରେସେ ମୁଖ ତରଳ କରି ଟାଙ୍କି କାଟକ ପୋଡ଼ି ଦେଇଥିବା ଅଭିଯୋଗ ହୋଇଛି। ପାଟେରମା ଗ୍ରାମର ୫୭ ବର୍ଷୀୟ ପୁରୀସ ମଲିକ ଜଣେ କହିବୁଟ ଔଷଧ ଦେଉଥିବା ବାଲୁ ଭାସେ ଆତରରେ କରାଗୁଣା। ଟାଙ୍କି ପାଖକୁ ବହୁଦିନ ଦେଲା ଆତରକୁ ବିଲିମ୍ବୁ

## ଗୁଣି ସନ୍ଦେହ

ଲୋକରେ ଆକ୍ରାନ୍ତ ହୋଇ ଔଷଧ ବୋଧ ପାଇଁ ଗଜପତି, କନ୍ଧମାଳ ଜିଲ୍ଲା ପର ଗଂଜନ ତିଲ୍ଲୁରୁ ମଧ୍ୟ ଲୋକେ ଆସିପାରୁ। ଗତ ପ୍ରାୟ ୫ ବର୍ଷ ମଧ୍ୟରେ ପାଟେରମା ଏବଂ ବାଟେରମା ଆତରରେ ବିଲିମ୍ବୁ ଗୋଟାରେ ଆକ୍ରାନ୍ତ ହୋଇ ବିଲିମ୍ବୁ କାରଣକୁ କେତେକେ ବୁଝି ମୁଣ୍ଡା ଦେଖି

କରିଥିଲେ। ଜିଲ୍ଲା ଆତରଗଣା ସୁରାସର ଗୁଣି ବିଦ୍ୟା ଯୋଗୁଁ ମୁଖ୍ୟତଃ କରୁଛି ଚୋରି ସତେଜ କରି ଆସୁଥିଲେ । ଗତ ବର୍ଷ ପାଟେରମା ଗ୍ରାମର ୧୮ ବର୍ଷୀୟ ମମତା ମଲିକ କୌଣସି କାରଣକୁ ମୁଖ୍ୟତଃ କରିଥିବା ବେଳେ ତାହା ପୁରୀସର ଗୁଣି ଯୋଗୁଁ ଚୋରି ସତେଜ କରିଥିଲେ । ଏପରି ୫ ବର୍ଷ ମଧ୍ୟରେ ଗ୍ରାମର ପୁଣ୍ୟ ମଲିକ,ମରେନ ମଲିକ,ବୋଂଜାମିନ ମାଝୀ, ଆବେଦିନ ମାଝି ଲୋକରେ ମୁଣ୍ଡ କରଣ କରିଥିଲେ । ଏହି ମୁଖ୍ୟକୁ ନେଇ ଆତରଗଣା ଗୁଣି ସଂସେଜ କରି ଗୁଣିଆକୁ ଖୋଜି ବାହାର କରିବା ପାଇଁ ଆତରର ବିଲି ଲୋକ ମିଶି ଖବରଦିଆ ଆସିବା ପାଇଁ ଗତ ମେ ୨୧ ତାରିଖରେ ଜିଲ୍ଲା ନେଇଥିଲେ। ୨୨ ତାରିଖରେ ଉପପନ୍ଥାକୁ ଖବରଦିଆ ଗୁଣିଆକୁ ଟାଙ୍କି ଆଣିଥିଲେ। ସେଦିନ ସନ୍ଧ୍ୟାରେ ପାଟେରମା ଗ୍ରାମରେ ଖବ ଦୁଇନା। ଗତ ପାଇ ସେହି ଗ୍ରାମର ସାମି, ପିତଳା ଏବଂ ସୁରାସ

ଘଟଣା ଘଟିଥିଲା। ଏହାକୁ ନେଇ ପିତଳା, ଖାମି ଏବଂ ସୁରାସକୁ ପୁଲି ବିଦ୍ୟାରେ ଗଠିତ ଠିକା କେଉଁ କେଉଁଠାରେ ଘଟଣା ଘଟିଥିଲା। ଗ୍ରାମବାସୀଙ୍କୁ ନିଶ୍ଚିନ୍ତ ପୁଲିସ୍‌ସ୍ତ୍ୟା ୫୦ ହଜାର ଟାଙ୍କି ଲୋକାତ୍ମକ କରିବାକୁ ଚୋରାଣି ଘୋରି ଗୁଣି ଆଣିଥିଲା। କେହି କେହି ପାମି ୫୦ ହଜାର ଟାଙ୍କି କରିବାକୁ ଘଟଣା ଘଟିଥିଲା। ପାଇଁ ସହକାରୀ ପୁଲିସ କର ନିଶ୍ଚିନ୍ତ ପୁରୀସ କରିବା କରିବା ଏବଂ ବାଟି ଟାଙ୍କି ୧୦ ଟିକା ପରେ ଚୋର ଘାଟି କେଉଁ ଗଣେ ଗ୍ରାମବାସୀ ଟାଙ୍କିକୁ ଖଟି ଦେଇଥିଲେ।

ଚୋର ସୁରାସ ଏବଂ ପିତଳା ଗ୍ରାମବାସୀ କରିବା ପୁଲିସେ ଚଳା ଦେବାକୁ ଅନ୍ଧମତା ପୁରୀସ କରିଥିଲେ। ଉପାକରଣ ହୋଇ ଦେଲେ ସୁରାସ ଏବଂ ପିତଳାକୁ ଚୋରାଣିରେ ପୁଲିସ ମାଡ଼ ମାରିଥିଲେ। ଏକ ପରେ ଗ୍ରାମବାସୀ ଏବେକୁ ଖୋଜି ସୁରାସ ଏବଂ ପିତଳାଙ୍କୁ ପରଦା କୋରକୁ ଧମକ ଦେଇଥିଲେ। ପାଟେର ସୁରାସ ଏବଂ ପିତଳାଙ୍କୁ ପରିଚାର ଦେଲେ ପୁଣି ଦିନକରେ ଗରଣା ଘଟଣା ନିବନ୍ଧ ରକ୍ଷା ନିମନ୍ତେ ଦେଖିଥିଲେ। ଏହା ପରେ ଗୋଟାଣ ଗ୍ରାମବାସୀ ସୁରାସ ଏବଂ ପିତଳାଙ୍କୁ ଗୁଣାମକୁ ନେଇ ଉପପନ୍ଥା ଦେଖିଲେ ଟିକା ଏକ ଘଣ୍ଟରେ ମୁଖ ତରଳ କରି ବାଟି ତାଙ୍କୁ ନାହିଁ ଚୋରାଣି ଅଭିଯୋଗ ହୋଇଛି। ଏହି ଘଟଣା ପରେସେ ପୁରୀସ ଟିଏ ବଳିତ ଚାନ୍ଦର ଅନ୍ଧା ମଧ୍ୟ ଏପରି ଚୋର ଘୋରି ଧମକ ଯୋଗୁଁ ଗରଣା ବିଧାରେ କେହି ମୁଖି ହୋଇ ନଥିଲେ। ଚୋରେ ସୁରାସ ମଲିକଙ୍କୁ ପୁଅ ଭାବେ ମଲିକ ଅତରା ଅଞ୍ଚଳରେ କିସିତ ଅଭିଯୋଗ ଦେବା ପରେ ଅତରା ଥାନା ଅଧିକାରୀଙ୍କ ଅଧୀନ ରାନ୍ଧା ଦରଦର ସେ ଗରଣା ଘଟଣାକୁ ପାଇ ଦୁଇ ଜଣଙ୍କୁ ଘୋଟି ଦେଇଥିବା ଘଟଣା ଘଟଣା ସୋମାଳଦା ହାତେ ଚୋରାଣି ହୋଇଥିଲା। ଏହି ମାମଲରେ ୧୨ ଜଣଙ୍କୁ ଗିରଫ କରି ତତ୍ପୁ ପିତଳାଙ୍କୁ ଘଟଣା ଘଟଣା ସହ ଅନ୍ଧରେ ମରଣା ପୁରୁ କରାଯାଇଛି।

Sambad, 2<sup>nd</sup> June, 2015



## 16. Case Study: Gura Munda

### The colour of envy is blood red!

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The Secretary of Maa Basanti Youth Club, Nirmal Kumar Mahanta said, “Here in the villages people are mostly illiterate and believe in super natural powers, like witch craft, black magic etc. Around 10-12 years old children are forced to work as daily labourers. Here people work in their land but do not have the legal rights over their property assets, leading to fight for their own land.”

In a shocking incident, six members of a family suspected of practicing witch craft were hacked to death. This incident happened in Lahanda Munda village, under Joda police station Keonjhar district, Odisha.

On 12<sup>th</sup> July, 2015 midnight, some people stormed into Gura Munda's home and stabbed him, his wife Budhuni Munda (30), and four children – son Sunil (16), Krishna (3) and daughters Sombari (14), Nitima (7).

Villagers had planned to murder all members of Gura Munda family. But, two of them managed to run away to the forest and were critically injured in that attack. The two were the elder son Ganita Munda (18) and Sambhu Munda (9), they were later hospitalized at the district hospital in Keonjhar.

On 8<sup>th</sup> July, the villagers called a meeting in which they accused Budhuni Munda of practicing witchcraft. The children of few villagers were not keeping well and the villagers suspected Budhuni Munda to be behind it. Budhuni Munda and her family were called to the village meeting where the munda family was threatened by few villagers named Sueini Munda, Tumba Munda, Baguni Munda, Suresh Munda, Ishwara Munda and Mana Munda to leave the village forever. From that day onwards Gura Munda and his family were lived in a miserable existence full of fear and anxiety.

The village is located on a hill top at Barikala Panchayat, a steep walk of 3 km far from NH-215. The village is connected with a foot path road and one reaches the village by passing the railway track. Around 22 munda tribal families live in

The Secretary of Maa Basanti Youth Club, Nirmal Kumar Mahanta said, “Here in the villages people are mostly illiterate and believe in super natural powers, like witch craft, black magic etc. Around 10-12 years old children are forced to work as daily laborers. Here people work in their land but do not have the legal rights over their property assets, leading to fight for their own land.”



## 17. Case Study: Kuruma Kandagiri

### 78 year-old man lynched on suspicion of sorcery

Personal rivalry and jealousy is the reason that the Nimajahola village sarpanch's 78 year old father-in-law was dragged out and killed by a mob and 8 others were severely beaten up on charges of witchcraft, in Rayagada district.

Nimajahola village, surrounded by beautiful hills and forest, under Majhiguda Panchayat of Kalyansinghpur block in Rayagada district is home to more than 120 families, out which 80 families are from the Kondh tribals community, around 30-35 households are Dalits and three families are OBCs. Agriculture and daily wage labour is the prime source of income among the villagers. *My father-in-law knew nothing of witchcraft or such abstruse rites due to which he was killed. He never worshipped any gods or goddesses for black magic or sorcery. He was very old but the incensed*

My father-in-law knew nothing of witchcraft or such abstruse rites due to which he was Killed. He never worshipped any gods or goddesses for black magic or sorcery. He was very old but the incensed villagers did not spare him. So far only six members have been arrested but it was the conspiracy of entire village. . I fear that as witchcraft accusations brings heavy social consequences this may lead to our ostracism from our community, our village. Now we live in constant fear of being hounded out of the village after the incident occurred.

--Chandrabati, Village : Nimajahola, Dist : Rayagada

*villagers did not spare him. So far only six members have been arrested but it was the conspiracy of entire village. . I fear that as witchcraft accusations brings heavy social consequences this may lead to our ostracism from our community, our village. Now we live in constant fear of being hounded out of the village after the incident occurred. - Chandrabati*

Kuruma Kandagiri, a 78-year-old man from Kandha community used to live in the village with his son Dhalabnadhu Kandagiri (35) and daughter-in-law Chandrabati Kandagiri (32) and his two grand-children Shibani (8) and Doli (2). His two other married sons Muguri Kandagiri (40) and Ramsingh Kandagiri (38) are also living in the same village.

On 1<sup>st</sup> September 2015, Kuruma was killed by a group of assailants on suspicion of performing acts of



Chandrabati with her daughter Shibani (8)

sorcery resulting in the death of fellow villagers while eight other villagers including his two other sons also sustained critical injury for practising sorcery.

Chandrabati Kandagiri, daughter-in-law of deceased, fearing further public backlash was initially hesitant to talk about the murder of her father-in-law, but later relented.

"On 1st September evening, a mob of 15 villagers forcibly dragged my father-in-law out of the house and beat him to death. The enraged villagers also thrashed eight other villagers on the suspicion of practicing sorcery. My two brother-in-laws were also among these eight persons. All of them were severely beaten up but some-how they managed to escape. But my father-in-law was very old and could not run and was killed. My husband was away from home and as I was alone with my two kids and I was unable to rescue him. At around 12 pm I opened the door and I found the dead body of my father-in-law lying on verandah, said Chandrabati, who is also the sarpanch of the village.

Chandrabati alleges some villagers hated their economic and social growth and tried to malign her family's name by accusing them of sorcery. Her honesty as a sarpanch was also not well accepted by some rogue elements in the village.

"Villagers held a grudge against our family for a long time, holding us responsible for various misfortunes and deaths. Since I am the sarpanch and doing well in my responsibilities, a few wanted me to work as per their instructions. But I never followed them.

We have 4 acres of cultivable land which was looked after by my father-in-law and my husband is a teacher. Some villagers because of jealousy wanted to throw us out of the village and grab our land, they became vindictive and labelled my father-in-law as witch," she said.

We were pressurised not to file any FIR against the culprits, if we wanted to stay in our village. We obliged, as we do not want to leave our land. Therefore, we have not faced any social exclusion so far from the community, she added.

However, at around 10 a.m. next morning police rushed to the spot with one platoon force and immediately admitted injured persons to community health center at Kalayansinghpur. Later on, the district administration sub-collector and Tahasildar visited the place. And after media coverage of the incident a case was registered and so far six persons, Apana Kandagiri (48), Danu Kandagiri (42), Eraka Kandagiri (46), Taudu Kandagiri (38), Apudu Kadraka (36), and Kantu Miniaka (37) have been arrested and sent to the jail.



"The culprits have long accused my father and my elder brothers as well as other relatives residing in village of indulging in sorcery. My brothers were severely beaten up and my father was killed. They accused us of being the reason for deaths in the village and after a village meeting decided to kill them. The truth is that two families of the village - Shyam Miniaka (55) and his son Kantu Miniaka (38), as well as Banda Kandagiri (58) and his son Taudu Kandagiri (39) had enmity with us as my wife is sarpanch. So far Kantu and Taudu have been arrested with other four accused "says Dhalabnadhru Kandagiri (38), son of the deceased, a teacher in Majhiguda school.

He further adds "in tribal villages, people believe more on witch-doctors than on doctors. They believe that witch-doctors can not only ascertain the presence of a witch but also identify them in the village.

The practice of witchcraft was never seen in our Kandha community before and never heard by our father and grand-father. We as adivasis have our own beliefs, customs and religious system. But after some of us have been converted in to other religions like Christianity and Hinduism and are misusing these beliefs to physically harm others which is very depressing. And, these blind beliefs are becoming stronger now-a-days and we are becoming more superstitious."

"This is blind superstitious belief! There is nothing like witchcraft in our community" says Deo Praska (40) of Raghunathpur village agrees with Dhalabnadhru from Kandha community.

Harsih Chandra Panigrahi who works with a local sangathan (Jan Bikash) and a local NGO (Jagaran) says "these kinds of incidents are happening regularly in tribal villages and Rayagada district has witnessed an increase in such incidents. These cases are being used by powerful people in the villages who try to spread these kinds of rumours for targeting people with whom they have dispute over property, wealth, with whom they have enmity and want to take revenge. The district administration should take important steps to create awareness programme and the proper implementation of the Odisha prevention of Witch Hunting Act should happen in right away".



# ଗୁଣି ସନ୍ଦେହ: ପରିବାରର ୬ ଜଣଙ୍କୁ ହତ୍ୟା

[[ ଭଦ୍ରକ(ସେବା), ୧୩୫(ମି.ମ)- ସତ୍ୟନାଥ  
ପଟ୍ଟନାୟକ, ଗୁଣି ସନ୍ଦେହର ଚିରାଘର ଅନ୍ଧବିଶ୍ୱାସ  
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this village. There is a small school named Lahanda Munda Sahi primary school, due to low attendance, most of time school is closed. The Joda district hospital is 10 km away from the village.

There is no clean drinking water in the village where most of the families work as daily wages laborers in the mines. The villagers produce corn, rice, vegetables etc in their land.

Most of the villagers addicted with country wine, and are lost in an alcoholic haze.

The exception was Gura Munda and family who didn't take any kind of alcoholic drink or country wine. Both the couple worked as daily-wage laborers. Their elder son worked as a truck helper. They had saved more than a six figures for their future. They also had life insurance policy of Rs 50,000. All of Budhuni Munda's children studied in school. Budhuni was a caring mother according to the ASHA worker and took good care of her children. She took her children to the hospital for their checkup, and vaccination. She followed ASHA worker's advice, therefore, her children rarely suffered from any diseases.

After the supply of electricity to the village, Gura Munda brought a black and white TV to his home. All the villagers came and watched TV at Gura Munda's home.

Other families suffered from various diseases as they did not take proper care of their children. Gura Munda's family never suffered because they all obeyed the doctor advice. As all were suffering from diseases except Budhuni and her family so, that villagers suspected Budhuni as a witch. The villagers therefore planned to murder all the members of the family.

In this murder, even Gura Munda's own brothers were involved and played a major role. Police have arrested all the accused Tumba Munda, Sueina Munda, Baguni Munda, Suresh Munda, Iswar Munda, Mano Munda, Pandary Munda and Gopinath Munda, and sent them to jail Badbil district jail. A Case (No.95/2015) has been registered against the accused persons under the provision of IPC Sections 452, 302, 307, 34 and Prevention of Witch Hunting Act 2013 under section 4.

Sambhu Munda (9) and Ganita Munda (18) who had sustained serious injuries and were hospitalized are now they are staying at an orphanage in Keonjhar.

Jenga Munda (60) mother of Gura Munda said that on the night of murder she slept at her Indira Avas home, she never imagined terrifying incident in which she lost her middle son and six members of her family. She was surprised that her elder son Tumba Munda, and the younger son Suenia Munda all involved in the murder.

Now days, except the kids all the members of the munda family are in jail. Kids and children are stay with their grandmother.

The Secretary of Maa Basanti Youth Club, Nirmal Kumar Mahanta said, "Here in the villages people are mostly illiterate and believe in super natural powers, like witch craft, black magic etc. Around 10-12 years old children are forced to work as daily laborers. Here people work in their land but do not have the legal rights over their property assets, leading to fight for their own land."

The Crime Branch is conducting further investigations into the case.



## 18. Case Study: Bhagirathi Malik

### Living in exclusion and fear: Bhagirathi Malik and his family

*Bhagirathi Malik*, around 75 years old lives in *Dangapalli* village under *Dunga Gram Panchayat* of *Jagannath Prasad Tehsil* of *Ganjam* District in Odisha. His wife died 15 years back. He has two sons and two daughters, married daughter *Suryakanti Malik*, 28 years followed by son *Kartikeswar Malik*, 22 years and *Bendudhar Malik* 20 years and youngest daughter *Sukanti Malik*, 18 years old. *Bhagirathi* eked out his livelihood by providing service of *Jani* to the village deity '*gaon thakurani*'. *Bhagirathi* recalled that "About 16 years back, the villagers of *Agnya Prasad* invited me to serve the village deity as *Jani* (traditional worshipper of *Kondh* community). Since then I have been providing my service as *Jani* to the community. Every day I visit every household of the village, collect rice called *Shitali*, cook the rice at the village



Bhagirathi Malik

*If they killed me, it would have been better for me. It is very difficult to live my life in exclusion and fear. I was branded as witch and the act of forcibly feeding me and my son with human excreta is very humiliating. I have spent the whole night weeping the reminded of this act insult on me. - Bhagirathi, Village : Dangapalli, Dist : Ganjam*

temple, offer the same to *Maa Thakurani*, share out the offered *Prasad* to those present and bring back the remaining to my home and share with my family members.

"Some people in my village were very much envious about this and had very often expressed their displeasure considering this act as the easiest way of generating livelihood," said *Bhagirathi*.

"I realised this when the main perpetrator engaged his own brother to provide service to the village deity as *Jani* after branding me and my son as witch and complaining to the villagers of *Agnya Prasad* to extricate me from the service", he added.



Two months back on 14<sup>th</sup> June 2015, at around 11.00 pm Bhagirathi was chatting to his youngest son *Benudhar* sitting in veranda, all of a sudden a group of people rushed in and started beating them mercilessly. They pulled them out and *started shouting, abusing and accusing that this old man is a witch and he including his family should be punished for this evil act.*

Bhagirathi, said that he is not engaged in any kind of black magic but the mob did not pay attention and continued beating them. Later on the mob took them to the village temple and told Bhagirathi and his son to take oath in the name of God refraining from any black magic or witch craft.

The mob was not satisfied with this; they took both father and son to the mandap of the village and tied them to a pole. The mob broke their teeth and forcibly fed them with human excreta.

Along with this they threatened that *against their going to the police their family would be thrown away from the village.* They proclaimed boycott of the family from accessing the common resources and facilities. After this they were freed but kept a watch on the household so that both of them can't go outside and lodge FIR against them. But after two days Bhagirathi and his son managed to go out from the house and lodge a FIR in the Jagannath Prasad Police Station that is 5 kms away from the village.

Upon the complaint of Bhagirathi, 8 persons were arrested and sent to the jail. One person out of eight, namely Ranjan was a minor around 17 years, was sent to the juvenile jail in Berhampur. He was released on bail after a month and the rest seven persons were released on bail after two months.

*Bhagirathi said "the whole act of branding me as a witch and the ensuing violence on my family is a conspiracy of throwing us out from the village and snatching my homestead and agriculture land."* Bhagirathi has a patta land of 10 acres out of which about 9 acres of land does not have irrigation facility.

He is left with only one acre of cultivable land. His elder son is working in Chennai and the youngest daughter after taking a six months free training on tailoring at Bhanjanagar is working in a textile company in Bangalore.

*"The whole act of branding me witch and violence on my family is rooted on the conspiracy of throwing us out from the village and snatching my homestead and agriculture land: Bhagirathi, Village : Dangapalli, Dist : Ganjam*

Ramachandra Behera wanted to take away the homestead as well as agriculture land of Bhagirathi. Hence he hatched a conspiracy of mobilising the people of the community and branded Bhagirathi as a witch branding.

Dr Kumuda Behera, a social worker with Dalit Adhikar Sangathan, a local non governmental organization, said that “perpetrators of witch-branding often have wide support. It is only by creating awareness that lasting change can be produced”.

Sudarshan Behera, the oldest man in the village of around 90 years said *“branding innocent person as witch and physical violence, like feeding human excreta is not right. This is an increasing trend here. The advasis has been taken to Hinduism and engage in Nama Sankirtan (recitation of the holy name of hindu goddess) and this is why there is such violence. This type of violence and witch branding is a conspiracy and rooted with the intention to hurt others because of jealousy, intolerance and grabbing the land.”*

Kampa Naik, a dalit man , 60 years said *“There is a strong belief of witch in the community, and I also believe it. The person who does practice this kind of act should be punished and majority of the people in the community also have agreement to this”.*

It was observed during the interaction with community that almost all people don't have the awareness of the Odisha Prevention of Witch Hunting Act 2013. In the absence of access to health facilities they do depend upon the witch doctor for treatment of disease.

As per the report shared by the OIC, Jagannath Prasad, 9 cases related to witch branding were reported last year out which 6 cases are related to women. The worst sufferers are single women, aged persons and dalits he added.



## 19. Case Study: Jagabandhu Kalka

### 30-years-old youth burnt alive in witch hunting incident

The unfortunate incident occurred in Kana village under Sahada Gram Panchayat of Bissamcuttack block in Rayagada district. The dominant community in the village is Paraja Kandha (a tribal community) of approximately 35-40 households and an OBC family lives in the village. The main source of livelihood of these families is agriculture and as seasonal workers. In addition, they depend on the forest to collect the non timber forest produces from nearby forest and sell in the local market.

Jagabandhu Kalka (30), a tribal youth, was attacked and burnt to death by the villagers accusing him of practicing sorcery and held him responsible for the death of a fellow villager.

*"The villagers accused my brother of being a sorcerer, on suspicion that he was performing sorcery and*

*alleged that due to him one person named Bala Kalka was died in the village. In fact he died due to some unknown reason, not because of my brother". His voice chokes when he narrates how his brother was dragged from his house, beaten up, struck with an axe and burnt alive and how they were ostracised from their own community (Paraja Kandha) in their village"- says Rajabandhu Kalka (35) elder brother of deceased Jagabandhu.*

Asish Kumar Das, a social activist working with Jagaran, an NGO working in this area, says "I have been observing the drastic changes in the tribal community in last 10-15 years. Initially in 1992, when we started working with tribal people in Rayagada district, the blind believe on witch craft and sorcery were not prevalent among the tribals in these areas. The numbers of cases have been steadily increasing due to the influence of outsiders who have been migrated from other districts to this tribal dominated district many years back.



Santa Kalka - wife of deceased with her 6 years old child Tuna Kalka



Rayagada. When he was in Kerala he got a work order from the Block office for the construction of a concrete road. He was not aware of the order. Taking the advantage of his absence, Sukru Kalka and Makara Kalka, convinced the Block Development Officer that Jagabandhu had died in Kerala and got the construction contract on their names to build the road. Jagabandhu returned from Kerala came to know about his contract being fraudantly awarded to Sukru and Makra. He went to BDO to complain about the incident. BDO was shocked on seeing him and Jagabandhu discovered how Sukru and Makara had got the contract.

Sukru and Makara, were village goons, they reprimanded him and beaten him up after he charged them with the fraud. This further enraged Jagabandhu and he lodged an FIR against them.

Sukru and Makara apologized in a village meeting for their deed and requested Jagabandhu to withdraw the case and agreed to pay a fine Rs. 5000 as decided by village panchayat against the crime they had committed. Jagabandhu got convinced and withdrew the case.

Since Sukru and Makara held a grudge for being fined Rs 5000, they started spreading the rumour about Jagabandhu of being a sorcerer. They also accused him for the suspicious death of a villager Bala Kalka.

The only Sundhi (OBC) family of the village played a prominent role since he is the most powerful landlord in the village. Eventually the village panchayat summoned him and asked him to prove himself innocent or pay a fine of Rs 20,000 and five goats within seven days.

But suddenly on the third day of the meeting about 15 persons of the village including Sukru, Makra and father son duo of Sundhi family came to his house.

Jagabandhu's father, mother, wife and sister-in-law were present at the time. They dragged him out of the house and his father Ramsingh Kalka, 65 years old was beaten up when he tried to stop them and struck off Jagabandhu's head with an axe.

Meanwhile female members of the family went out to lodge a complaint at the police station. The still alive Jagabandhu was carried to the nearby forest and burnt alive.

An FIR got lodged in Bissumcuttack PS by the family members and acting on the complaint, police have arrested ten persons so far. Soon after, both print and electronic media highlighted the issue.

*"It is very heartbreaking to say that our house has been empty since the incident, when my husband was attacked and brutally killed*

*by a mob of villagers. The assailants killed him on the charge of sorcery. The incident has happened two months back when only female members and my old 65 year old father-in-law were present at house. It was around 10 am in morning when he was getting ready to go out, a group of villagers armed with axes, barged into our house and dragged him out, attacked and savagely beaten him up, and later took him away to nearby forest. At that time we could not control the mob of almost 10-15 people and we ran away from house to the nearby police station to call police. Later on, his body was discovered in nearby jungle with ligature marks on head, neck, indicating he had been burnt alive. After the incident, we were forced out of our village and are now living in an anganwadi centre of gram panchayat in Sahada around 2 km away from the village. This temporary shelter has been provided by the Sarpanch. This was the conspiracy against my husband by other villagers who did not like my husband. He was targeted and victimized by them as he was earning good money" says 30 year-old Santa Kalka, wife of deceased. "What is witch hunting, what is black magic, I do not understand. I have never heard of those practices. I believe we have our unique cultural practices that have been being practised by us (paraja kandha) since many generations. I have lost my young son and wish to save my other family members. We are not able to go back our own village. We possess 7 acres of land and this year we can't cultivate the land. The incident has been intentionally planned by some villagers who wanted to loot our land and could not see the progress of my son. I am living in this temporary shelter in fear with my wife Milki Kalka (60), elder son Rajabandhu Kalka (35) and elder daughter-in-law Laxmi Kalka(32), younger daughter-in-law Santa Kalka (30), daughter Suka Kalka (30) who is married and has 8 children" says 65 years old Ramsingh Kalka, father of victim.*

Asish Kumar Das, a social activist working with Jagaran, an NGO working in this area, says "I have been observing the drastic changes in the tribal community in last 10-15 years. Initially in 1992, when we started working with tribal people in Rayagada district, the blind believe on witch craft and sorcery were not prevalent among the tribals in these areas. The numbers of cases have been steadily increasing due to the influence of outsiders who have been migrated from other districts to this tribal dominated district many years back. Adivasis have their own belief system, cultural practices, and religious system. They believe in worshiping nature, village deities offering sacrifices for their own well-being. But it was not black magic or sorceries. These sacrifices or offerings were not meant to harm others. But due to the influence of non-tribal people, their belief system and practices have been named as black magic and sorcery. Afterwards Hindu and Christian influences on tribals have played a major role in Adivasi society where most of them have started believing worshiping Hindu Gods and goddesses killing their traditional belief system. The

practice of witch-hunting, has led to the torture and murder in these pockets. It has been seen that more than 50 per cent of the tribal leaders have adopted and converted to other religions.

Overall sorceries or witch hunting is not just the result of superstition or deep-rooted beliefs, but a case of vengeance in disguise of witch hunting where some people took revenge on Jagabandhu for their personal enmity. The state has passed Orissa Prevention of Witch-hunting Act that makes every offence under the Act cognizable and non-bailable. The only hope for the victims of witch hunting, sorceries and superstition is the proper implementation of the Act.



## 20. Case Study: Gate Munda

### Couple murdered and daughter gang raped in suspicion of sorcery

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Pandu Munda, 35 and his wife, 30, with their three daughters, Mirza, 11, Tara, 8 and Damsa, 6 and son, Sagaria, 10 lived in a one room thatched house in the village of Kalho Hundula. Niranjan Munda, the husband of the village ward member says, “the villagers believe in ‘Dahani’ and the ‘Gunias’ are responsible for sustaining and strengthening such beliefs. The ‘gunias’ have made a business out of witch hunting. Many such ‘Gunias’ operate in this region but no action is being taken against them.”

Kalho Hundula is a small hamlet just twelve kms from Joda police station in Keonjhar district of Odisha, inhabited by around a hundred families belonging to mostly to Munda, Majhi and Gonda tribes.

Pandu Munda worked as a labourer in the mines. He also had a small piece of arable land where he grew paddy, his wife worked as a wage labourer. In a small piece of land around his thatched house they grew some vegetables.

Niranjan Munda, the husband of the village ward member says, “the villagers believe in ‘Dahani’ and the ‘Gunias’ are responsible for sustaining and strengthening such beliefs. The ‘Gunias’ have made a business out of witch hunting. Many such ‘Gunias’ operate in this region but no action is being taken against them.”

Pandu had a running dispute with his neighbor Nidhi Munda on the boundary of his homestead land. Incidentally, Sabita Munda, the daughter-in-law of Nidhi Munda had been suffering from fever for a long time. On the 25<sup>th</sup> of November 2014, Nidhi Munda called a ‘Gunia’, a witch hunter to perform puja at his home. The ‘Gunia’, Surendra Nayak belonging Mahanebasa village, told him that that somebody has planted ‘muda’ or black magic in Nidhi’s house and therefore his daughter-in-law’s fever was not subsiding.

Sena Munda moved all over the village with a coconut in hand. Finally, Sena Munda dumped the coconut in the earthen pot in which ‘handia’, an alcoholic beverage was prepared at Pandu Munda’s house and declared his wife to be the witch or ‘dahani’.

The ward member, Sunamani Munda fixed 30<sup>th</sup> November as date for resolution of dispute to be taken up by the Grama Sabha.

On 29<sup>th</sup> November, 2015, Nidhi Munda and his son Upendra Munda, as well as Ibon Munda

dragged Pandu Munda and his wife Gate Munda out of their house, beat them up severely and brutally killed them. Their children were also severely beaten, frightened they ran to their maternal uncle's house 300 meters away. Their uncle hid them but did not dare to come out and confront the murderers.

Not satisfied by their beastliness, the trio then dragged the eleven year old daughter of Nidhi and Gate Munda, Mirza out of her friend's house and gang raped her. They left besides her lying besides her parents dead bodies thinking her to be dead after she became unconscious.

The next day morning, Nidhi Munda, Upendra Munda and Ibon Munda went to the ward member and told him that there is no need for the 'Gram Sabha' since they have already accomplished the task. Suspicious, the ward member along with other villagers searched and found the dead bodies of Pandu and Gate Munda hidden under the hay stack. Mirza Munda in a serious condition was discovered nearby. After Mirza narrated the gruesome happenings of night the ward member filed a written F.I.R. with the Bileipada police station.

On 30<sup>th</sup> November, police seized the dead bodies and arrested Nidhi Munda, Upendra Munda, Ibon Munda, Sena Munda and the 'gunia', Surendra Nayak. Bail was denied to them and all of them are now in the jail.

Nidhi Munda, Upendra Munda and Ibon Munda have been booked under sections 302, 307, 323, 354A, 376D, 201 and 34 of IPC and under the POSCSO Act. Sena Munda has been booked under 302, 109, 376D and 34 IPC and 17 of POSCSO Act. Surendra Nayak has been booked under 302, 109, 376D and 34 of IPC and 17 POSCSO Act. They are being tried under Case No.188/30.11.2014.

When Nidhi's daughter-in-law had continuous fever, he conspired with 'gunia', Surendra Nayak to accuse Gate Munda as a 'dahani' (witch). Ibon joined hands with Nidhi to average his grudge on Pandu Munda as he had acquired a house under Indira Avas scheme. On that ill fated day, they all consumed liquor together and executed the gruesome murder and rape.

Niranjan Munda, the husband of the village ward member says, "the villagers believe in 'dahani' and the 'gunias' are responsible for sustaining and strengthening such beliefs. The 'gunias' have made a business out of witch hunting. Many such 'gunias' operate in this region but no action is being taken against them."

The village is underdeveloped lacking in basic facilities like drinking water, roads, and health facilities. The women in the village collect water by digging the soil. Of late a few bore wells have come up. There is no electricity in the area. The nearest primary

school is situated two kms away from Kalho Hundula. Students have to walk through the hilly terrain and forest to reach the school. The teachers mostly remain absent. The nearest Government primary health centre is at Basudebpur, 10 kms away from the village. Majority of the adults in the village work as labourers in the nearby mines, a few are poor peasants. Agriculture is seasonal and rain dependant, paddy, maize and some vegetables are grown seasonally. Belief in witchcraft is deep seated among the people. There has been no initiative by the government or any NGOs towards awareness campaign in the regard.

The wife of Nidhi Munda said that she did not know such a thing could happen. "All the male members in the family are in jail. What to do and how to run the family, I do not know. There is nothing to eat at home", she said.

After the murder of Pandu and Gate Munda, the four siblings have been put into an orphanage at Trilokepur, Keonjhar by the district administration. Their house remains abandoned and empty.



## 21. Case Study : Jhunumani Santara

### Stuck in a quagmire of blind beliefs

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Twenty-five year old Jhunumani Santara a native of Bada Bhaliyadihi block, in Baripada district was considered a witch, she was hounded and regularly harassed by the villagers.

The mother of two, elder daughter is 8 years old and the younger is 5 years, was considered to be the reason for all the misfortunes in the village, be it sickness of animals, birds, children and adult or any other loss.

With her husband working as a migrant daily wage labourer in another state, Jhunumani stayed alone with her two daughters in the village.

Prafulla Santra, 55 years, of her village was always suffering from fever and no home treatment seemed to work, so he thought it was the work of the witchery by Jhunumani. When she was going to take bath in the village pond, he suddenly attacked her with a stick and thrashed her to death.

As her husband Dhanapati Santra was outside the state, therefore, his elder brother Jagamohan Santra reported the incident in the police station. Police found her body and arrested Prafulla Santra, the culprit. He was booked under 302, 307 of IPC, case no No.79/11, and was put under judicial custody, his bail was also rejected.

This incident had occurred in 6<sup>th</sup> October 2012 , 4 years ago. On the month of May 29, 2015 the pending decision was taken by Prasanta Das additional Judicial Judge of Baripada District , he declared Prafulla Santra as culprit and punished him with life time imprisonment and ordered him to pay Rs.1000 as penalty.

Jhunumani's two minor daughters stay in their relative's house. Her husband Dhanapati Santra still works as a migrant daily labourer. The accused Prafulla Santra also has 3 children. As he was the sole bread earner of his family his family's financial condition is very bad.

His wife now works as a daily labourer and takes care of their children. There is primary school in the village but the children of both

The only possible way to reduce or stop this problem is through long term planning and awareness programmes said President of Odisha Anganwadi Association Radharaman Sarangi.

the families will never go to school due to their poor financial condition.

The villagers here still suffer from common diseases like fever and cold, and the children suffer from malnutrition and anaemia. When an old man was asked that why even after Jhunumani was killed, the sufferings in the village continued. Pat came the reply that it might be the work of some other witch!

The villagers do not go for modern treatment but still follow the blind beliefs of witch craft and home remedy to reduce their sufferings and cure their diseases.

The only possible way to reduce or stop this problem is through long term planning and awareness programmes said President of Odisha Anganwadi Association Radharaman Sarangi.

## ତାହାଣୀ ସନ୍ଦେହରେ ମହିଳାଙ୍କୁ ହତ୍ୟା

କୁଳିଅଣା/ବାରିପଦା, ତା. ୨. ୧୦ (ପିଏନଏସ): ବାରିପଦା ଉପଖଣ୍ଡର କୁଳିଅଣା ଥାନା ଅନ୍ତର୍ଗତ ଭାଲିଆଡିଆ ଗ୍ରାମର ଜଣେ ୨୫ ବର୍ଷ ବୟସ୍କା ବିବାହିତା ମହିଳାଙ୍କୁ ତାହାଣୀ ସନ୍ଦେହରେ ଗତକାଲି ସନ୍ଧ୍ୟାରେ ହତ୍ୟା କରିଥିବା ଅଭିଯୋଗରେ ପୋଲିସ ସେହି ଗ୍ରାମର ପୁଲ ସାତରା ଓରଫ ବାଣ୍ଟାନିଧି (୫୫)ଙ୍କୁ ଗିରଫ କରିଛି । ପଟଣାରୁ ପ୍ରକାଶ ଯେ, ବଡ଼ଭାଲିଆ ଗ୍ରାମର ଧନପତି ସାହରାଙ୍କ ପତ୍ନୀ ଝୁନୁମଣି ସାହରାଙ୍କୁ ସେହି ଗ୍ରାମର ପୁଲ ସାତରା ବିଭିନ୍ନ କାରଣରୁ ତାହାଣୀ ବୋଲି ସନ୍ଦେହ କରି ଆସୁଥିବା ବେଳେ ଗତକାଲି ସନ୍ଧ୍ୟାରେ ପୁଲ ଏକ ଠେଙ୍ଗାରେ ଝୁନୁମଣିଙ୍କୁ ପହାର କରି ହତ୍ୟା କରିଥିବା ଆନାରେ ଅଭିଯୋଗ ହୋଇଛି । ଏହି ଘଟଣାରେ କୁଳିଅଣା ଥାନାରେ କେସ୍ ନମ୍ବର ୭୯/୧୧ରେ ଏକ ହତ୍ୟା ମାମଲା ରୁଜୁ ହୋଇଛି । ଅଭିଯୁକ୍ତ ଆନାରେ ଆକୃଷ୍ଣମର୍ଦ୍ଦିଣ କରିବା ପରେ ପୋଲିସ ତାକୁ ଗିରଫ କରି ଜୋର୍ଦାଲାଣ କରିଛି ।

Pragatibadi, 8<sup>th</sup> Oct., 2011

## ତାହାଣୀ ସନ୍ଦେହରେ ମହିଳାଙ୍କୁ ହତ୍ୟା ମାମଲା ଆସାମୀକୁ ଆଜୀବନ କାରାଦଣ୍ଡ

ବାରିପଦା, ୩୦.୫ (ନି.ପୁ)- ତାହାଣୀ ସନ୍ଦେହରେ ଜଣେ ମହିଳା(୨୫)ଙ୍କୁ ଠେଙ୍ଗାରେ ପିଟି ହତ୍ୟା କରିବା ମାମଲାର ଆଜି ସୁନାୟ ଅତିରିକ୍ତ ଜିଲା ଦୌରାଜକର ଅଣାତ କୁମାର ଦାସ ବିଚାର କରି ଅଭିଯୁକ୍ତ ପୁଲୁ ସାତରା ଓରଫ ବାଣ୍ଟାନିଧି(୨୦)କୁ ଦୋଷୀ ସାବ୍ୟସ୍ତ କରିଛନ୍ତି । ଅଭିଯୁକ୍ତକୁ ୩୦ ୨୦୮ରେ ଆଜୀବନ କାରାଦଣ୍ଡ ସହ ଏକ ହତାର ଚଳା ଜରିମାନା, ଅନାଦେୟ ଅତିରିକ୍ତ ୬ ମାସ ସଶ୍ରମ କାରାଦଣ୍ଡରେ ଦଣ୍ଡିତ କରିଛନ୍ତି । ସରକାରଙ୍କ ପକ୍ଷରୁ ଅତିରିକ୍ତ ପବ୍ଲିକ ପ୍ରୋସିକ୍ୟୁଟର କୁଷ୍ଠଚନ୍ଦ୍ର ଦାସ ମାମଲା ପରିଚାଳନା କରୁଥିଲେ । ପ୍ରକାଶ ଯେ, କୁଳିଅଣା ଥାନାର ବଡ଼ଭାଲିଆଡିଆ ଗ୍ରାମରେ ୨୦୧୧ ଅକ୍ଟୋବର ୬ ତାରିଖରେ ଧନପତି ସାହରାଙ୍କ ପତ୍ନୀ ଝୁନୁମଣି ସାହରାଙ୍କୁ ଏକ ଠେଙ୍ଗାରେ ପିଟି ହତ୍ୟା କରାଯାଇଥିବା ନେଇ କୁଳିଅଣା ଥାନାରେ ଏକ ମାମଲା ସେହି ଗ୍ରାମର ପୁଲୁ ସାତରାଙ୍କ ବିରୋଧରେ ରୁଜୁ ହୋଇଥିଲା । ମୃତା ଝୁନୁମଣିଙ୍କୁ ସାମା ଧନପତି ସାହରା ବାଣ୍ଟାନିଧିରେ ଡାକିବା କଷ୍ଟପକ୍ଷକୁ

ଘଟଣା ସଂପର୍କରେ ଧନପତିଙ୍କ ବଡ଼ଭାଇ ଜଗବନ୍ଧୁ ସାତରା ଆନାରେ ଅଭିଯୋଗ କରିଥିଲେ । ଅଭିଯୋଗ ଅନୁଯାୟୀ, ସାନଭାଇର ପତ୍ନୀ ଝୁନୁମଣି ଉକ୍ତ ଦିନ ସକାଳ ସାଢ଼େ ୫ଟାରେ ଶୌଚ ଯାଇ ନିଜ ସାନ ଝିଅ ସହିତ ଘରକୁ ଫେରୁଥିବା ବେଳେ ଗ୍ରାମର ବାସୁଲୁ ସାତରା ଓ ଛତିଶ ସାତରାଙ୍କ ଘର ସମ୍ମୁଖରେ ଅଭିଯୁକ୍ତ ପୁଲୁ ସାତରା ଠେଙ୍ଗାରେ ପ୍ରହାର କରିଥିଲେ । ଘଟଣାସ୍ଥଳରେ ଝୁନୁମଣି ବେତାଶୁନ୍ୟ ହୋଇ ପର୍ତ୍ତି ଯାଇଥିଲେ । ତାଙ୍କୁ ଉକ୍ତ କୁହୁକୁହୁ ଅବସ୍ଥାରେ ବାରିପଦା ଡାକ୍ତରଖାନାକୁ ଅଣାଯାଇଥିଲେ ସୁଦ୍ଧା ଚାଳର ମୃତ୍ୟୁ ଘଟିଥିଲା । ପୁଲିସ ଏହି ହତ୍ୟାକାଣ୍ଡର ତଦତ୍ତ ବେଳେ ଅଭିଯୁକ୍ତ ତାହାଣୀ ସନ୍ଦେହରେ ଝୁନୁମଣିଙ୍କୁ ହତ୍ୟା କରିଥିବା ସାକାର କରିଥିଲା । ଏହି ହତ୍ୟା ଘଟଣାର ମାସକ ପୂର୍ବରୁ କୁଆଡେ ଅଭିଯୁକ୍ତ ପୁଲୁ ଅସୁସ୍ଥ ରହୁଥିବାରୁ ସେ ଝୁନୁମଣିଙ୍କୁ ସନ୍ଦେହ କରି ଆସୁଥିଲା । ଝୁନୁମଣିର ହତ୍ୟା ପରେ ପୁଲିସ ଅଭିଯୁକ୍ତ ପୁଲୁଙ୍କୁ ନରହତ୍ୟା ଅଭିଯୋଗରେ ଗିରଫ କରି ଜୋର୍ଦାରେ ତାଙ୍କୁ ବିଚାର ଦାଖଲ କରିଥିଲା ।

Pragatibadi, 30<sup>th</sup> May, 2015



## 22. Case Study : Radha Samal

### Witch hunting has turned a hardworking woman into a destitute

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Radha Samal, aged around 60 years, a marginal farmer, lived a simple life with his family in Gobaralundi village, post office Sidhapur, under Badagada police station in Ganjam district. A hard working man, he had two acres of cultivable land, apart from farming, both husband and wife were engaged as daily labourers.

They have three children, two sons and a daughter. The daughter was married off and lives with her family. And with two sons studying, things could only get brighter for the poor couple. But, suddenly Radha Samal was branded as a witch!

Such an unforeseen event turned Samal into a destitute, chased away from his land and house after being branded a witch, he and his family now have nowhere to go.

After the sorcerer pointed Radha out as a witch all hell broke loose. The gunia Nityananda Mahakud by means of 'Khatabidya' pointed out that Radha was a witch. The villagers dragged Radha Samal out of his house, beat him up and locked him inside a room called the 'Kotha Ghara'.

A fine of Rs 2.10 lakhs was imposed on Radha, when he confessed his inability to pay such a huge amount they tied him to a pole and fed him pig and human excreta. He was then ordered to stay at home to arrange for the fine.

Even after the matter was reported to Badagada police by Sanjaya Kumar Bisoi of Kesara village, who was present at the time of the incident, no action was taken by the police.

The police have not yet registered a case against the accused.

Victim Radha Samal was forced to register a sale deed in favour of the brother of the accused Kishor Praharaj for paying the fine amount in the court of Sub-Registrar, Sorada.

Not satisfied, after some days the accused persons Niranjan Swain, Balaram Samal, Kalia Rout, Dukhishyam Rout, Kishor Praharaj, Basu Chanda, Sadananda Rout, Rama Gouda, Bhagaban Gouda and few others came to the house of Samal who was confined in the house since

Such an unforeseen event turned Samal into a destitute, chased away from his land and house after being branded a witch, he and his family now have nowhere to go.



incident. They knocked at his door and when he did not open the door, they broke open the door entered the house, dragged out him by his hair, tore away his clothes and paraded him naked in the streets of the village.

They assaulted him and his children and abused him in filthy language. They took away all house hold items from the house. Radha escaped from the house through the back door and left the village with all his family members and reached the Government Hospital for treatment.

The matter was reported to the Badagada Police Station, but police hand in gloves with the culprits, does not take any action. Radha with his wife is hiding in his relatives' house to save his life. He is suffering from physical injuries and mental agony of insult.

Villagers have also entangled Radha in false rape and murder cases with the help of local police. The villagers have forcefully occupied his land and house.

His two sons had to stop their education and have gone out for search of job to other states.

## 23. Case Study : Pana Hansda

### Malaria causes death but villagers cry witchcraft

On 28 July 2014 a sixty-year-old woman, Pana Hansda, was beaten and paraded naked by the villagers on the allegation of practicing witchcraft at Kusumi village, Badampahad Police Station, Mayurbhanj district.

The incident that triggered off such humiliation was the death of Susanta Hansda. Eighteen-year-old Susanta was ill for a long time, when he became very serious he was admitted to the hospital and was diagnosed with severe malaria. He could not be saved and died. The doctors claimed that had treatment begun earlier he could have survived.

After taking the body back from hospital, someone among the mourners claimed to have spied Susanta moving his hands and legs. This raised hopes among the family members that he might be alive. A local sorcerer was called and he claimed that the dead could be brought back to life through puja. He also confirmed to their belief that a witch had done black magic on Susanta. They family members had long suspected Pana Hansda of practising black magic on their son.

Pana was also among the onlookers, but she went away in middle of the puja this triggered public anger, subsequently some people dragged Pana out of her home, beat her severely and paraded her naked on the village street. Pana was seriously wounded; to add to the humiliation her hair was also chopped, off, Pana fainted due to the torture meted out to her.

Some social activists rescued Pana Hansda and got her admitted to the district headquarter hospital in Baripada. A social worker filed an FIR in Badampahar Police Station case No.21/14 and the case was registered under section 341, 290, 323, 506 and 34 IPC. Acting on the FIR the police arrested the accused persons Purna Hansda, Sambhu Hansda, Mita Hansda and Gata Hansda and sent them to jail. After some months they have now been released on bail, the case is now pending.

The area is highly affected by malaria; many people suffer from the dreaded disease and have died because of improper treatment. But the villagers mostly tribals and illiterates, believe it to be a handiwork of a witch. Due to their lack of awareness and poverty they are dependent upon witch doctor called 'gunia' and home remedies, leading to high mortality.

But the villagers mostly tribals and illiterates, believe it to be a handiwork of a witch. Due to their lack of awareness and poverty they are dependent upon witch doctor called 'gunia' and home remedies, leading to high mortality.

## 24. Case Study : Sukumati Munda

### Living in the shadow of fear

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Sukumati Munda, a 35 year-old childless widow of Badakalimati village, under Bamebari police station, in Keonjhar district in Odisha works in mines as daily labourer for her livelihood. After her husband's death, she was accused of being a witch by the villagers and was blamed for his demise.

She was also held responsible for all sufferings in the village, any kind of disease , joblessness, anything bad it was all her fault, she was tortured and sometimes severely beaten in the public.

Even the shopkeepers behaved rudely when she went to buy things. The helpless illiterate woman did not know about Odisha Prevention of Witch Hunting Act and remained silent and tolerated all such nuisance. When she

finally gathered courage and went to the village sarpanch. The Sarpanch didn't help her; he took the side of the villagers and tortured her more.

On November 21, 2013 tired from work she was taking rest at her house, when suddenly some people broke into her house and they forcibly dragged her out of the house.

On the cold night the villagers undressed her and thrashed her severely, they then made her go round the whole village naked. The other villagers who did not participate looked on as silent onlookers but didn't protest as she was tied up to the tree and forced to eat wastes and dung. They then beat her so severely that she fainted and thinking her to be dead left her there for good.

She was tied up the whole night to the tree. As the news spread, few villagers from the nearby village came and rescued her. They advised her to go to the police station and complain about the incident.

They cultivate wheat, maize but due to lack of processing facilities the maize fetches very low price, the farmers here are dependent on the rain for farming. Poverty and poor living conditions leads to diseases among the villagers, but they only depend on the black magician and never consult the doctor. If the black magician does not succeeded in curing anyone's disease he blames a witch and says that suffering cannot be cured.



They took her to the police station where she gave an FIR against the villagers and a case 52/15 was lodged against the miscreants under section 452/341/323 of IPC and also under the section of 4(1) Odisha Prevention of Witch Hunting Act 2013.

Along with Nanda Munda three other villagers were also arrested. They have since got bail and returned back to the village.

Nothing changed, the villagers still suspect Sukumati of being a witch and causing illness. Sukumati now lives completely cut off from the villagers and spend her life in fear of retribution by the accused. The police have warned the villagers so they stay away from Sukumati without taunting her or threatening her.

There is no hospital in the village. There is a primary health centre 10 kms away from the village but most of the time it remains closed. The villagers work as daily labours in the mines and other places. The mines are closed for more than 1 year and so most of the villagers are jobless and forced to live in very poor conditions.

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SECRETARIAT  
OF  
THE ODISHA LEGISLATIVE ASSEMBLY  
NOTIFICATION

The 29th August, 2013.

No. 9543/L.A.,—The following Bill which has been introduced in the Odisha Legislative Assembly on the 26th August, 2013 is herewith published under Rule 68 of the Rules of Procedure and Conduct of Business in the Odisha Legislative Assembly for general information.

**THE ODISHA PREVENTION OF WITCH - HUNTING BILL, 2013**

**A**

**BILL**

TO PROVIDE FOR EFFECTIVE MEASURES TO TACKLE THE MENACE OF WITCH HUNTING AND TO PREVENT THE PRACTICES OF WITCH CRAFT IN THE STATE OF ODISHA AND FOR MATTERS CONNECTED THEREWITH AND INCIDENTAL THERETO.

**B**E it enacted by the Legislature of the State of Odisha in the Sixty-fourth Year of the Republic of India as follows: -

Short title,  
extent and  
commencement.

1. (1) This Act may be called the Odisha Prevention of Witch-hunting Act, 2013.
- (2) It extends to the whole of the State of Odisha.
- (3) It shall come into force on such date as the State Government may, by notification, appoint.

Definitions.

2. In this Act, unless the context otherwise requires, —
  - (a) "Witch" means a woman, locally known as "Dahani", "Dayan" or otherwise, who has been identified by any person or persons believing her to be in possession of, or is having, any evil power for causing any harm to any person or his property;





- (b) "Witch craft" means use of supernatural or magical power with evil intention to call up spirit or cast spell or discover the whereabouts of stolen goods and includes such other similar practices which are locally known as 'Guni', 'Jhada phunka', 'Cot Bidya', 'Bata Bidya', 'Kula Bidya', 'Nakha Darpana' or by any other name;
- (c) "Witch-doctor" means a person who claims to be a Gunia, Tantrik, Kalisi or by any other name called and claims or is believed to be having supernatural or magical power to control or to cure a witch or by performing rituals to free a woman from evil spirit or bless a woman with a child or performs any ritual on behalf of any person with an intention to harm a person;
- (d) "Witch- hunting" means any act of omission, commission or conduct on the part of any person,—
  - (i) identifying, accusing or defaming a woman as a witch, or
  - (ii) harassing, harming or injuring such woman whether mentally or physically or damaging her property.

Prohibition of witch-hunting and practising witch craft.

3. No person shall commit witch-hunting or exercise or practise witch craft with intent to cause harm or injury to another person.

Penalty for witch hunting-

4. (1) Whoever, except in the cases provided for in sub-section (2), commits witch-hunting, or abets, or provokes for witch hunting, shall be punishable with imprisonment for a term which may extend to three years or with fine but which shall not be less than one thousand rupees or with both.

(2) Whoever forces any woman, branding her as witch, to drink or eat any inedible substance or any other obnoxious substance or parade her with painted face or body or commits any similar acts which is derogatory to human dignity or displaced from her house, shall be punishable with imprisonment for a term which shall not be less than one year but may extend to five years and with fine.

Penalty for witch craft.

5. Whoever practises witch craft or other similar practices with intent to cause harm or injury to any person shall be punishable with imprisonment for a term which shall not be less than one year but which may extend to three years or with fine which shall not be less than five thousand rupees or with both.

Penalty for witch-doctor.

6. Whoever performs any practice as witch doctor knowingly that such practices shall cause harm or injury to the person upon whom such practices is being performed, shall be punished with imprisonment for a term which shall not be less than one year but may extend to three years or with fine which shall not be less than five thousand rupees or with both.

Enhancement of the punishment.	7. Whoever, having already been convicted of an offence punishable under this Act, is convicted for the second offence or any offence subsequent to second offence, shall be punishable with imprisonment for a term which shall not be less than three years but may extend to seven years and with fine which shall not be less than ten thousand rupees.
Act not in derogation of any other law.	8. The provisions of this Act shall be in addition to, and not in derogation of, the provisions of any other law for the time being in force.
Order for compensation.	9. (1) Where a sentence of fine is imposed under sections 4,5,6 and 7 the Court shall, in fixing the amount of fine, take into consideration the physical and mental damage caused to the victim including any cost of treatment and also damage, if any, caused to the property.  (2) When a Court imposes sentence of fine, the court shall while passing judgment, order the whole or part of the fine recovered to be awarded as compensation to the victim.
Offence to be cognizable and non-bailable.	10. Every offence under this Act shall be cognizable and non-bailable.
Preventive action to be taken by the State Government.	11. The State Government may make one or more schemes to conduct awareness programme on blind belief and educate people about the absurd concept of evil spirit, witch craft and for such other matters as the State Government may deem proper.







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