

**A HISTORY OF MAGIC WATER: A CASE STUDY OF SIMBI NYAIMA
BOND OF KENDUBAY HOMABAY COUNTY KENYA**

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DECLARATION

This proposal is my original work and has not been presented for an award of a degree or confinement of a degree in any institution or university.

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ABSTRACT

Modern culture shows that we remain both haunted and fascinated by ideas about magic and witchcraft. The supernatural that we have inherited from previous centuries the idea of the renaissance hag. An old, ugly woman, contrasting sharply with masculine ideals of womanhood and possessing the power of wicked magic. The idea of such a woman originated and still disturb us. Introduce the concept of magic and witchcraft a core concept for our purposesivrnness. Indeed argued there were four related concepts of witchcraft in early modern Europe. The demonic witch, village, folkloric and envisioned which meant a league with the Devil. The village witch worked harmful magic on neighbours; the folkloric the subject of stories and the envisioned witch was experienced through dreams, night witch was night -mares and fantasies, then elaborated into folkloric motives with cultural meanings. Administering descriptive questionnaire method meant for primary data, while journals be used for secondary data. The study findings will address the gap created on low farm payments of agribusiness products and indicate through other alternatives, be recommend by scholars in the field of academia.

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ABBREVIATIONS

1.

DEFINITION OF TERMS

1. Pond: A pond is a small, still, land-based body of water formed by pooling inside a depression, either naturally or artificially. A pond is smaller than a lake.

2. Magic (supernatural): Magic is an ancient practice rooted in rituals, spiritual divinations, and/or cultural lineage—with an intention to invoke, manipulate, or otherwise.

3. Water: Water is a tiny molecule. It consists of three atoms: two of hydrogen and one of oxygen. Water molecules cling to each other because of a force called hydrogen bonding.

4. Salt: Any chemical compound formed from the reaction of an acid with a base, with all or part of the hydrogen of the acid replaced by a metal or other cation.

5. Lick: Pass the tongue over (something) in order to taste, moisten, or clean it.

"he licked the stamp and stuck it on the envelope"

6. Phenomenone: A fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question (glaciers are interesting natural phenomena).

7. Simbi: The voice of the migrating herds made

8. Nyaima: Name of the hole an ancient woman drawnd.

9. Holy: Used in exclamations of surprise or dismay (holy smoke!).

10. Spirit: The prevailing or typical quality, mood, or attitude of a person, group, or period of time (I hope the team will build on this spirit of confidence).

11. Devil: In Christian and Jewish belief, the supreme spirit of evil or Satan (Devil).

12. Purgatory: It is, according to the belief of some Christian denominations are an intermediate state after physical death for expiatory purification.

13. Illumine: light up; brighten.

CHAPTER ONE:

1.0 Introduction

Some people who live in arid parts of the world think about water with a reverence others might find excessive. The origin of the magic water of bond 'SIMBI NYAIMA' which is hard water locate to Kendu Bay of Homa Bay County on the offshores of lake Victoria. It has a fiction story told and retold by the local peoples or villagers and or users of the bond, whichever the bond harbor salty soils around it, used by human reared heards. Information therefore indicate there lived a man at the region next to Lake Victoria in those old days in centuries. The legend survived with one waman. One day when the old man was looking and caring of his heards in the field, a young lady or girl appeared before him at a distance who walked straight away to him. On approaching the old man, the legend requested the girl to introduce herself and didn't know how to explain the old poor man. Accompanying him for a rest on request to his home the lady accepted. At home welcomed by the man's wife was so deep and kind. However after some time the girl seen better, she had to explain to the old man and well that she had nowhere to go neither she didn't understand herself well and home abouts. The legend opted to do a marriage with her as they grew rich on staying the home peacefully. She on times became accompanied by her elder co-wife in the filed more often, but later dispute started on undermining the second or woman that she had not birth to the man any child like the first wife. Nevertheles had accumulated alot of wealth for survival included were hens, goats cows, sheep, dogs, camel, horses and or cats enomously. On that took care of her daily activities. At one time she work up annoyed over her co-wife utterances and felt pestered, became annoyed and opted to drawn herself in the nearby ditch or hole (Nyaima) and the loud noise simbi (the noisy ditch). She simply walked on in a deep sorrow with all her heards following behind nicely with a loud voice heard by everyone (simbi). On diving into the ditch, all of her following animals also drove in on pursuit of her the wealthy of the family. The bond immediately and misteriously devedped with water turned out to be a water-bond until this century. The bond exist within the and surrounding production of salt waters. Magically the bond water is healing the people in society and producing brown soil salt which are salt-end products for animal licks on feeding program. However, after the legend's death the place remained vacated for a time as people languish in poverty on streaming later on to own the area.

1.1 Background of the Study

Worldwide, water is the natural liquid for human use, often available and phenomenecally exist and Internationally Water is found in clear crystal as well as soft and or hard types. Waters In the seas, oceans, lakes, rivers, canals, dams, bore holes, bond and springs globally. While soft water is consumable, hard water come in colour of blue, green yellow or red in colours preserver a lot of natural animals and fish plus some types of plants such algae. Hard water in most cases are salty and difficult for human use or consumption. Occasionally hard waters turn to be magic in nature making people have faith when they feel sick such as scabies or when spiritually go low in certain circumstances in life.

Richard W., (2011) state human beings always seem to be looking for new ways to contain, channel and domesticate water; science and technology define, manipulate and keep it in place. There is something in water which seem to defy every human effort to pin down water into a specific place, within boundaries and predictable. Sooner or later channels and containers always overflow or dry up and no matter how tamed it appears at a given moment, the flow of water always carries potential chaos.

Peoples cultures recognize a dual essence in water and from scriptures they much is left on monuments and building and known on good deals about what the ancient Maya people of Central America, thought about nature (Richard, 2011). They had a complex religion and philosophy located in water power of the earth and sky within a particular fascination of plants and animals. Just like the Simbi Nyaima heards living in the bond water other included are water lilies, alligators, stingrays, turtles, shellfishes and fish elsewhere in the globe. Brady and Ashmore (1999) state they are completely sacred and controlled by mundanes in the area where water is highly seasonal or alternating periods of over-abundance and drought alternate, so channeling and controlling water a central concern of both state and supernatural authorities. Nations built enormous dams, bridges, reservoirs, canals, aqueducts, gardens and moats covering thousands of hectares with complexes of aqua cultural canals and raised agricultural fields a need for studies of this research.

Magic water constantly rises in new places, and throughout generate new conduits of power. Magic firmly grounded in particular places of Kendu-Bay and localities, in of the landscape are culturally constructed from Western and the larger Nyanza region. For example in Belize there are a variety of locales where the water has special power; people of the Garifuna ethnic group say, 'a woman can get a man to drink water from the creek called Gumagarugu,. The man will fall in love with her and stay faithful as his captive for the rest of life. Other villages, water creates a lifelong tie between people and place. Belizeans often claim that the water from their particular village is the best in the country, particularly soft or sweet. If they are drawn away to somewhere else, they report a yearning for the water of home that they have strong beliefs about the proper use on particular kinds of water; rainwater for cooking and washing the hair. Sea water for bathing, restore health and balance. River water for washing clothes and the body. For local cooks, bakers and wine-makers are insistent about the importance of water quality and their argument seem to be based in science. There is magic in water that benefit human beings. Anthropologists have found when people face forces that are capricious and unpredictable, they often turn to magic and supernatural power (Gmelch 1972). On that The research found it necessary to research on Bond Simbi Nyaima on its magic people have turned on for use from far and wide the region.

1.2 Theoretical Framework

The theory of ritual and power, predict substances move across physical and conceptual boundaries become powerful and dangerous (Douglas 1966). Things which are ambiguous and hard to classify, argued, are often taboo, forbidden and capable of causing magical pollution, or become instruments of sacrifice and purification. For the same reason, substances which cross the boundary between the individual or social life. The body and the world of nature often act magnetic to acquire supernatural forces. Sufferings by the body, fingernails and hair are on by retaining their magical connection and back to the body become anomalous magical

vessels and neither alive nor dead. To liquids, move in and out of the body on a more regular basis such as saliva, urine, blood -purity and pollutions are very close neighbors to being bewitched. Together at one pole of magical power Falk (1999) ambiguously transitional places, springs and water sources acquire their magical power from their indeterminacy. They are 'weak spots' in a world that is otherwise firmly classified into wet, dry and such portals are supernatural to enter the mundane stage of everyday life. People go to springs and wells for baptism or ablution for rituals marking rites of passage from child to adulthood. Used for curing illness and mourning deaths, people collect water from the sources for use in rituals and far away. The process of carrying the power of place along with the magical fluid have stounged followers of different cultures example Lansing (1989, Aldhouse-Green 1985).

CHAPTER TWO:

LITERATURE REVIEW

2.0 Introduction

The Biblical Survey on Magic holy Water as at is applied in our Baptism. The priest or deacon either poure water or immerse none chritians three times in water, while stating the name, ' I baptize you, in the name of the Father [dip] and of the Son [dip] and of the Holy Spirit [dip].” Baptism make us Christians in this holy water which cleanses, renews, and refreshes us along our Christian journey. The Sign of the Cross is a mark of the One to whom we belong to and whom we are conformed to the True God who is the Father, Son, and Holy Spirit. Having been washed, renewed and conformed to the image of God, the newly baptized become now a Christian.

In history the old Romans made the use of a water which they held sacred. We are told by Ovid, Virgil and Cicero aimed to be of a sacred water and with which the people, the homes or the fields were sprinkled. By this HOLY water which consists of a mixture of blessed salt and blessed water, the priest as the minister of the church, first blesses salt which he afterwards puts into the water. Blessing of salt and casting of it, into the water that follows the example of prophet Eliseus, who by God's command took salt and cast it into the unwholesome waters of Jericho and then made waters good. The men of the city said to Eliseus, 'Behold the situation of this city is very good, as thou my Lord seest, but the waters are very bad and the ground barren'. Further said, 'Bring me a new vessel and put salt into it. When they had brought it, he went out to the spring of the waters, cast the salt into in the history of the Middle East, magical springs and wells appear frequently in early the literature thus existing to ty centuries.

The Babylonians often placed temples at natural water sources. Some wells and spring sources, such as the sacred stream at the shrine of Demeter at Patras, were seen as sources of oracular powers by the ancient Greeks. The New Testament describes a number of wells and springs where the waters were known for miraculous healing, including the pool of Bethesda in Jerusalem (John 5:2). In Europe, springs and wells were often magical places where sacrifices were performed as early as in the Bronze Age and many of those places were later appropriated by Romans and then by Catholicism, were identified with Saints. Wells and springs were used for divination, laying curses, making motive offerings to particular gods and celebrating

fertility. Folklore, suggests that there were over 8,000 holy wells in Britain and Ireland alone (Strang 2004: 86).

Romans established mineral baths at Aquae Aureliae, which later became the famous spas of Baden-Baden. Other famous spas as sources like Evians-les-Bains and Perrier were also established in the ancient times. They even had a special festiva called "Fontanalia" dedicated to the Nymphs who lived in springs and when wells were "dressed" and fountains were "crowned" (Strang 2004: 87-88). The Celts had a shrine at the site of the hot springs at Bath in the UK, which then became a shrine to Minerva at the hands of the Romans. The waters retained their healing powers through all the following Christian transformations just to become a favorite medicinal spa in the Victorian era were magic sites.

The supernatural power of sacred water has not been diminished by modernity, technology and or markets. This is demonstrated at the shrine of Lourdes in France, a spring allegedly discovered by a teenaged girl under the guidance of the Virgin Mary in 1858 and now Europe's largest pilgrimage site with an estimated 5 million visitors a year. There is a huge commercial industry surrounding the grotto and the spring, which has become a source of income for much of the local population. A quick visit to the website at ([www.direct from lourdes.com/](http://www.directfromlourdes.com/)). Reveals that anyone with a Visa, Discover, Mastercard or Diners Club card, can have Lourdes water in delivered by express mail to their homes and this site emphasizes that their holy water is fresh compared to the water from other sites which may be cheaper. The likelihood to be stale the magical power of the sacred spring proves almost infinitely mutable and adaptable to new media. That can be transferred by contact to a raft of associated commodities including, in this case, "an apparition expresso in a coffee cup with chocolate pebbles" for only US\$ 11. This is a fact that villagers of Kendu Bay ask for a fee upto ksh 200 per 20litres carrier by visitors interested.

The relationship between Magic and Science is the power of magical water in some ways timeless and eternal. Also has a history, particularly in its relationship to the discourse of science and the practice of technology. We often assume that science is antithetical to magic and proceeds by showing natural materialistic explanations for the phenomena, which are attributed to magic by the uneducated. More recently, those who study science see a much more complex and mutually dependent relationship between the two. In a magical thinking shows absolutely no sign of disappearing from even the most progressives and the highly educated societies (Tambiah 1990, Styers 2004). The contemporary relationship between science and magic began to emerge during the beginning of the Protestant reformation, as a scientific approach to the natural world that has developed. Paracelsus, a chemist doctor and lay-preacher, was particularly an important figure in this magic water relationship and according to the work of Alix Cooper (2010). Paracelsus (1493-1541) rejected the Galenic system of humors as the basis of medicine and argued for an empirical approach to illness not magic which sought specific causes and effects. Further, he was among the first to make systematic connections between locality, natural history, and health. Beginning the practice of collecting and cataloguing local plants and herbs in botanical gardens, where they could be studied and named critiqued.

Paracelsus believed that local water, herbs, and foods contained specific minerals and elements which became part of the bodies of people who lived there not magic foreign substances in

imported foods, drugs, wine scents and other luxury products, would disrupt this balance and produce disease. For these reasons, local indigenous substances could cure illness and while local herbs or minerals were powerful, water was the best vehicle for bringing them into the body supported its use. He was particularly interested in the use of minerals as medicines and was at 6 which said nothing about the mineral content of water's magic. Instead the germ theory stressed the fact that any water could be purified. The scientific justification for drinking bottled water from Europe slowly slipped away, revealing a kind of contagious magic which was there all along. Water carried from home in small bottles could never be more than a curative medicine, because it was bulky, fragile and therefore expensive in jerricans. When Europeans colonized the world in the great age of Imperialism, in countries after country, the first 'modern' business was a brewery and bottling plant in the class of water. Beer and bottled water were usually among the first 'local' modern products which could substitute for expensive imports, though of course the imported articles retained their its higher status. New sources of springs were discovered in America, South Africa, Australia and Canada, and the colonials began to settle in transferring their loyalties to the indigenous water. However, the purity and health-giving properties of the local water had to be verified and sanctified by scientists from the colonizing country and then labeled for advertising. This water usually stressed that the product was purified and handled by the most modern and sanitary machinery. Samples of colonial waters were often sent back to Europe to be entered in exhibitions and international affairs fairs where they would hopefully receive some kind of certification or medals. This traffic incredibility and quality had the appearances again of science and objectivity. The language of labeling and advertising gave hints that 'quality' had very flexible meaning in this context. The water of distant colonies was wild and dangerous, mysterious and uncivilized because it required more than just machines and chemicals to turn it into something safe, standardized and controlled. Required trust in civilization and the authority of western governments and this trust was increasingly going to come under questions, as people debated on the respective role of governments and businesses in the new arena of the public health magic water couy cause. In the nineteenth century water was thoroughly caught up in issues of public welfare which threatened constantly to turn all water into a commodity. Through education the public was ever more aware of the importance of hygiene and purity in promoting health, but they had little faith in the power of markets to deliver healthy food and drink, in the face of acontinuing, scandals about actions of making something poorer in quality by the addition of another substance of food rose. Governments could be trusted to do better. Frank Trentmann documented, 'there was a continuing struggle over urban water supply between governments and private businesses, with consumers often caught in the middle (2009; Hamlin 1990). Science and engineering also emerged during this time as powerful tool for dominating and taming the power of water and as part of the larger modernist industrial theme of 'control of water". The mastery or conquest of nature Hamlin (2000) state heroic films about the damming of great rivers and the taming of floods expressed the power of industrial society over the untamed nature. Modernism imposed human will and governmentality on nature by channeling, damming, chemical treatment, purification, and organized distribution. Nevertheless, problems persisted and nature has ways of escaping from or frustrating the most grandiose schemes. Protected cities are still flooded and destroyed and water which is supposed to have been purified by the latest science is found to be full of toxic chemicals sample of Pond Simbi study. Selling Magic on analysis of the iconography of bottled water and labels reveal two fairly constant kinds of visual images and symbols used in a work of art or the study or interpretation of these and on one hand there is nature, blue skies, mountains, pure streams,

trees and even savage-Indians paddling their canoe down a rushing river; clear references to the magic of the earth and the inherent purity of natural waters. The labels and bottles in which water is sold are almost always clear, green and blue, never brown, yellow, or black and very rarely red. The blue has pleasant associations and resonance with old-fashioned medicine bottles. The magic power of nature is mediated and strengthened by physical and imagined distance—the most powerful kinds of nature are those which are far away in remote locations like mountains, icecaps, and deep jungles. This is reinforced particularly by waters which are sourced from icebergs, far-away mountain glaciers, and exotic tropical islands.

There is even a water called “Antipodes” which is billed as “the world’s best water from the world’s purest country” (which is apparently New Zealand, www.antipodes.co.nz). (But even remoteness and low population density is not enough to guarantee the purity of the water, which goes through an impressive collection of gleaming pipes, valves, meters and machines on the website, and the bottle resembles a laboratory flask.) Let us return to the original theme; that while it may appear that magic and science are opposed forces at war with one another, they are actually partners in contemporary consumer culture, locked in mutual dependency. Bottled water, now consumed in massive quantities in all industrialized (and many poorer) countries provides a clear example.

Most bottles provide a clear visual illustration of the way science and magic, culture and nature, combine in ways which try to satisfy a whole range of human needs at the same time. Time provides another form of distance. Ancient sources are in many ways the same as those in exotic locations, since both build on the theme of inaccessibility and the categorical equivalence of places which are “uncivilized” (Wilk 1994). In practice the two kinds of distance are often combined. Kona Nigari, “the world’s most expensive water” comes not only from 2000 meters under the sea, but is said to be hundreds of thousands of years old. Fiji water “has percolated through virgin rainforests for thousands of years, thousands of miles from the nearest source of pollution...” There are fossil and spring waters which get their magic from being remote in time as well as space, and the “Fine Waters” website advises that “Vintage does influence water.... Very young waters like Hawaiian Springs and bottled rainwaters don’t have much time to absorb minerals, so they tend to have low TDS levels and hence light, clean tastes. Old water may feel more substantial...” (2004). Yet all this distance and connection with primitive forces does not eliminate the need for technology, which is often symbolized with the shape of the water bottle, stamps and seals, and certifications of contents and quality. Nobody would actually want to drink water from that river the Indians are paddling down in their canoe or the one which winds through the tropical rainforest (and cow pastures). They are full of bacteria and toxins, frogs and feces.

The magic of technology mediates the wildness and dangers of nature, purifying, analyzing, filtering and sealing it all up in bottles which look like spacecraft, laboratory equipment, and medical artifacts. But of course technology has its own dangers – unknown chemicals, invisible pollution, powerful and uncontrollable forces which can harm us just as surely as any micro-organism. So in practice the magic of nature and technology create a cycle, where technology helps us deal with the danger of nature, but then we go back to nature to deal with the horrors of too much technology. And just as before, with the dichotomy between government and private companies, public and private, the thirsty person is stuck in the middle. Of course the balance between government and corporations, and between nature and technology, varies a

lot from place to place. In Belize nature is everywhere, and people have a great deal of faith in the power of technology and machines. When the local beer company began to produce Crystal water about 15 years ago, many of us were quite skeptical. The drinking water in Belize is safe everywhere thanks to a low population density and huge expenditures from government and a variety of international donors and agencies. Belize is a relatively poor country, but almost every village has a public potable water

2.1. The four fold concept of witchcraft The four fields of the early modern concept of witchcraft were all interlinked, but they can be separated out for analytical purposes. There were different definitions of witchcraft because, although everyone feared witches, they did not all fear them in the same way. In particular, the elite had a more intellectual and theoretical fear, while the common people's fear was more immediate and practical. This provides the basis for two of the fields of the fourfold concept. There is more about elite and popular beliefs later in this magic phenomenon. The third and fourth fields were less about real witches that were feared, but provided essential background for everyone's witchcraft beliefs.

In the demonic witchcraft of the elite, witches had no power of their own. They appeared to do extraordinary things such as causing illness and death. Bringing hailstorms, sinking ships or flying, but it was not actually the witches themselves who performed these acts. It was invisible demons acting on their behalf as demonologists usually explained that the Devil deceived witches into thinking that they themselves performed those actions. A few suggested or implied that the demons were obliged to carry out the witch's wishes which made witches seem more fearsome. Though this idea became arguably unorthodox as all the elite thinkers. However, agreed that the power of witchcraft originated with demons which live in bond Simbi Nyaima assumed.

In villages of witchcraft, villagers usually assumed that witches did have inherent power as witness statements by witches as practiced by the Rachael Maria denomination in Western part of Kenya. Neighbours rarely discussed this, probably because they took it for granted. Sometimes they said that witches power was taught to themselves. Another common idea was that the witch inherited their powers typically a daughter was said to have got her witchcraft from her mother. These two ideas combined when a mother was said to have taught her daughter. At any rate once acquired, the power was always something that the witches themselves possessed. When witches were thought to issue curses or cast secret spells, their victims did not usually think that the power came from any other source than the witch. This should be qualified, however some villagers when cursing use magic water for cleansing the devil in any victimized.

2.2 Magic World

An editorial note attached to Edmund Spenser (1579), shepherdes' calendar the magic world of water is a strange act and often take in tragic places, full of amazing contradictions. I have pointed out a series of things which look like absolute polarities, sacred and mundane, scarcity and abundance, public and private, nature and technology. But treating these things as opposites is really an essential part of our problem in finding solutions to issues of scarcity, and inequality of access. In practice, nothing practical and effective is ever at one extreme or the other. The best systems for managing property, for example, divide up rights between

individuals and groups in complicated ways, so there is really nothing purely public or private. Similarly, as Bruno Latour reminds us, human culture is always a hybrid of nature and technology, never pure in any way, and our problems are often a product of trying to separate and purify essences which are always connected (1993).

Perhaps purity this made witches even if thought that the curses took effect. The power of envisioned witches usually came from outside. People who had visions of fairies or ghosts, and who used these fairies or ghosts in folk healing or fortune-telling, may well have thought that the power came from the fairies or the ghosts. Some people who encountered spirits in trance-voyages thought that they themselves had the power to initiate such voyages. But probably most trance-voyagers were taken by their spirit-guide; some, indeed, had no choice about whether they went or not. On the whole power here rested with the other-world beings, fairies, ghosts or even demons. In this sense, folkloric witchcraft was closer to demonology than village witchcraft existed. Indeed, aspects of folkloric witchcraft fed into demonology. When interrogators were told by a witchcraft suspect that they had visited fairyland, the interrogators would tend to assume that the fairies were really demons, and they could use this to enhance their understanding of demons. Perhaps for this reason, there was no actual conflict between demonic witchcraft and village witchcraft. If an educated priest or pastor explained to the villagers that the power really came from the Devil and his demons, peasants seem to have had no objection to this view. For their own part, educated people seem to have tolerated the beliefs of the uneducated? They simply assumed that they knew better. Globally, most traditional societies have believed in figures similar to the village witch. The folkloric witch and the envisioned witch too are widespread. The demonic witch, however, was unique to early modern Europe. Because demonic witchcraft was collective, this gave the European witch-hunt a uniquely destructive character. Witches could readily be multiplied although numerous witches were prosecuted as isolated individuals, there were also many panics in which groups of witches were prosecuted.

These panics arose largely from elite fears of demonic conspiracy. However, they often involved one of the other types of witch as well. Typically, an individual village witch was identified and arrested and was interrogated about her or his accomplices. Especially if torture was used, this process could generate names of further witches who could be accused of making a pact with the Devil, attending witches, sabbats, or both. The procedure of the criminal courts will be described, while the dynamics of witchcraft panics will be explored and finally a global perspective on the witch-hunt will be outlined.

2.3 Identifying witches

Witches were an enemy within; they were thought to keep themselves secret. Both the authorities and the common folk were aware of other dangerous groups of people, such as Jews or lepers, who were segregated from the community and were feared perhaps wanting to conspire against it. But Jews and lepers were publicly known to be witches who were not publicly known and they could be anyone. Today we can see that the witches of early modern times were largely imaginary. Except in cases of mental illness, hardly any villager thought that she or he was a witch. Until they were called that by someone elsewhere early modern folks could have what seemed to be good reasons for deciding that someone else was a witch.

This could be because of the person's known magical activities they could have been folk healers or diviners, for instance. Magical practitioners like this were not usually thought of as witches more often, they helped identify other people as witches. If magical practitioners were perceived to have misused their powers to harm people instead of helping them, they could be accused of witchcraft. To villagers, witchcraft was essentially harmful.

The most common way in which villagers came to see someone as a witch was through neighbourhood quarrels that were followed by misfortune. If someone suffered a misfortune that they could not explain through natural causes, they might begin to suspect that the misfortune was the result of a witch or a curse. This would lead them to ask themselves, 'Might be cursing me who have I quarrelled with recently might have a grievance against the research. They might consult a magical practitioner at this point, who could guide them to confirm their suspicions. Early modern villages were full of neighbourhood rivalries and it was easy to think that one's rival was using witchcraft in revenge. This was particularly so because many quarrels involved threats and curses. The misfortune could be interpreted as the curse taking effect.

Once a suspected witch was arrested, the authorities' witchcraft beliefs would start to operate. These included a number of ideas that were distinct from popular belief in particular the idea that a witch was someone who had made a pact with the Devil. Related to this was the idea that witches were collectively worshipping the Devil and carrying out secret rituals – the idea of the witches' sabbat. The authorities often obtained details of this by questioning the suspect, sometimes through leading questions under torture. Witch-hunting thus began in the village, but the major panics, claiming multiple victims, spiralled outwards through the demonic ideas of the elite. Unusual portrait of an individual Sicilian witch, Felipa la Calabria; it is unusual because most pictures of witches are stereotyped images rather than portraits of real human beings. Illustration 1.2 shows a group of witches being executed during a panic in Baden, Germany. There is further discussion of witchcraft imagery in various chapters.

2.4. A world of religion and magic People felt threatened by witchcraft because they believed in magic. The witch's powers were essentially magical. So what do we mean by magic is where people also felt threatened by witchcraft because they believed in religion. It was Christian religion that told people about the Devil, and it was the Bible that said 'thou shalt not suffer a witch to live' (Exodus 22:18).

So what do we mean by religion in defining magic and religion; one question to ask is: Were they the same thing, or different. The religious authorities in early modern Europe would certainly have said that magic was different. At best, they thought, magic was superstitious: at worst, was demonic. More recent scholars have often been more struck by how much overlap there was between religion and magic. This is because magic has shifted its definition. In part of Africa it has usually been defined by disapproving elites. In early modern times, it was mainly defined as not-religion, since religious knowledge was considered the highest and most correct form of knowledge. In modern times, however, the dominant form of knowledge is scientific and magic, is mainly defined as not-science. Because modern religion can also be seen as not-science, it can appear to be quite similar to magic. So what do we today mean by magic in the early modern period? A modern working definition of early modern magic could run as follows: Magic was a set of traditional beliefs and ritual practices that helped people to

understand the unusual forces in the world, and to achieve practical ends by seeking to manipulate those forces. Magic was thus overwhelmingly practical. People cast spells or carried amulets for material reasons. Magic relied primarily on tradition rather than on what we would call science and people believed that it worked, not because its operations could be demonstrated empirically, but because people whom they respected had said that it worked. It was ancient wisdom. In societies where most knowledge is handed down and where ancestors are respected, this is the most powerful way in which any knowledge is validated.

2.4 Conclusion

These old brands led the way in transferring the magic of springs and pools from original 'natural' sites to Spas, national companies and then global corporations. They still draw on the power of nature, but their value is transformed by the mechanisms of mass branding and advertising, which stress both the original source (nature) and the agency of the company's technology (science). At the same time, governments and businesses contest with each other for legitimacy in delivering purity, safety, and convenience to the thirsty. This struggle continues, today taking the form of continuing disputes over the privatization of public water supply, and the assertion that water is a universal human right, in some sense a sacred common property which cannot be commoditized. This is neatly symbolized, in the richer countries, by the polarity of public tap water and private bottled water. But the situation is very different in many poorer countries like Mexico, where the government has never provided a reliable supply of potable water to urban or rural residents. But in both developed and poor countries, beneath the contestation between government and business for the loyalty and trust of water consumers, we have a more fundamental contest between different forms of magic—the powers of place, of technology and science, of the social relationships which ties individuals to places through unique histories and genealogies, powers that have the potential to be both beneficial and dangerous.

Servants of the Devil not only do harm to the precious crops in the fields which the Lord has made grow through the power of his blessing but also try to do as much harm as possible. Through thunder, lightning, showers, hail, storms, frost, flooding, mice, worms and in many other ways which God is permitting and uses to support or help of the Devil (News of Witches, Germany, 1590).

CHAPTER THREE:

Magic and Religion

3.0 INTRODUCTION

Holy form of written command in the name of a court or other legal authority to act, or abstain from acting in a particular way are on the readings, "the Spirit of God moved over the waters," (Gen. i. 2). Ness of the vases and for the use of pure clean water; then there can be no fear of a mysterious infection, which kills seemingly low immunity. When it is desirable to clean the vase, what shall be done with the residue and may be poured into the garden or upon the meadow or upon any appropriate spot where it will not be subjected to disrespect. The holy apostle Peter thus briefly provides or serve as clear evidence on these tasks of the waters. "For

this the deceitful scoffers are wilfully ignorant of the heavens which were before and the earth out of water through water, consisting by the word of God," (2 Peter iii. 5.). the holy water at hand might not be sufficient for the occasion, maybe water that is not blessed be added. However, care must be taken without adding a great quantity since there is of holy water. 3.1 HOLY WATER

Water plays its important part in nature's kingdom, it does in the province of grace as the blessed and holy water. After Creation, water has an important function to perform in the realm of nature and be it said, likewise in the realm of courteous good will. Reflected for a moment, in nature every living creature requires water and our springs and streams carrying their blessings spread over the land. They are soiled too to what the circulation of the blood into the human body. Blood circulates from the heart throughout the body and returns; so rises the waters from the lakes, which bear fruits or become productive or thirsty of the soil by the refreshing rains and return to the lakes and oceans. Note the sprinkling waters with this mixture, shall profane the tabernacle of the Lord and shall perish out of Israel, because he was not sprinkled with the water of expiation (Num. xix. 13). Blessings of the holy water which consists of a mixture of blessed salt and blessed water water, is not only a means to drive away sickness, but it is likewise a protection or against sickness. The Holy Church consequently offers a means of protection against such mishaps, when she implores in the second prayer over water, "let not the blast of pestilence nor disease remain" where this water is sprinkled. All harmful influence of the elements and the powers of the enemy, the Church wishes to keep from mankind are hence prayers and "if there be aught which hath ill will to the safety and quietness of the inhabitants, let it flee away at the sprinkling of this water." Thus holy water advances the bodily welfare of the faithful, dives suffering in hell and ask in vain. That Abraham's dip in a finger into water and cool his parching tongue request but his wish was not granted. Hell is barred by the justice of God so that no mercy can enter in heaven. In purgatory, however, mercy still has an entrance. Holy Church, our Mother, dips her blessing hand into the sanctified water, as the soul is far superior to the body, so are the spiritual effects of holy water superior to the effects corporal and the health of mind and body. In like manner the spiritual effect is expressed only in a general way in the concluding prayer when the Church directs her petition to God, that He may illumine and sanctify the salt and the water, "that wheresoever it shall be sprinkled, by the invocation of Thy holy name by all troubling of unclean spirits may be cast out. In these words the petition is that holy water may shield us against the influence of the evil one. Hence the purifying effect may secure for us assistance in the grace of the Holy Ghost, wherein is expressed the sanctifying effect gain in the same holyness. Doctors says that, "the sprinkling of holy water brings about the remission of venial sin in the measure of which it excites to contrition." In accordance with the advice of St. Alphonsus one should strive when using holy water to rise to contrition, that it may prove its purifying effects. These effects may without doubt have occasion to attribute much of our knowledge and inspiration to the use of holy water. Its most "HR"solemn use by the Church in the "Asperges," and in sprinkling the faithful, previously to the principal service of Sundays. Church and holy water shall be given on Sunday only and then just preceding the principal morning service. By this sprinkling of the altar and the people, expression is given to the idea that Christ and the faithful form a unit, that the people are members of the mystic body of Christ priest offers are the blessings over the sick and sprinkled with holy water. When, it is the custom in some localities, wine is blessed on the feast of St. John the Evangelist or bread on the feast of St. Agatha or when incense is

blest on Epiphany or the ashes on Ash Wednesday, or palms on Palm Sunday, all these objects to be blest are sprinkled with holy water.

In like manna, holy water forms an important factor in the blessing of a house, a bridge, a rail road, or a telegraph system. Church uses holy water in funeral ceremonies and if the faithful perform the ceremony, then the effects of holy water are merely transferred to the receiving object. The objects here considered are either food or drink and medicines. Every Catholic Christian knows from his catechism, the Church militant, the Church suffering and the Church triumphant which constitute the Communion of Saints, a mystical body of which Christ is the head. The Church militant can aid the Church suffering by her intercession.

This intercessory prayer may be the offering of pressive prayers of the Church, which while at the coffin sent to heaven in the name of the deceased and before sprinkling the holy water. "Deliver me, O Lord from eternal death in that awful day: when the heavens and the earth shall be shaken, when Thou shalt come to judge the world by fire." Whilst the priest sprinkles the holy water he recites the, "Our Father."

3.1 Conclusion

We have briefly shown the significance of holy water which it possesses in the sanctifying order. The believing Christian knows well that it is not sufficient merely to take or use the holy water to make secure of its effects, but that it is necessary to avoid sin and the occasions. The use of holy water comes to us, in the Catholic Church, with all that is in its favor, even from the Old Testament. It signifies now, as then, cleansing, as did the ablutions commanded in the old law, by Almighty God, down to the baptism by John in Jordan's waters holy water a sacramental, it's a relations to sacrament. Holy water is one of the Sacramentals, which are things made sacred by rites of the church in the manner of Christ. the Holy Sacrifice of Mass, the application of indulgences, good works, or prayers- offered for the souls in purgatory. When the Church sprinkles holy water in funeral ceremonies, her prayerful hope and wish is symbolized, that the soul of the departed may be expiated and sanctified for the great Day of Judgment. To make this hope effective the Church joins the sprinkling with a prayer. When the priest receives the corpse, having sprinkled the coffin with holy water, he recites (Ps. cxxix).

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APPENDICES

Annex I:

DEFINITION OF TERMS

1. Pond: A pond is a small, still, land-based body of water formed by pooling inside a depression, either naturally or artificially. A pond is smaller than a lake.

2. Magic (supernatural): Magic is an ancient practice rooted in rituals, spiritual divinations, and/or cultural lineage—with an intention to invoke, manipulate, or otherwise.

3. Water: Water is a tiny molecule. It consists of three atoms: two of hydrogen and one of oxygen. Water molecules cling to each other because of a force called hydrogen bonding.

4. Salt: Any chemical compound formed from the reaction of an acid with a base, with all or part of the hydrogen of the acid replaced by a metal or other cation.

5. Lick: Pass the tongue over (something) in order to taste, moisten, or clean it.

"he licked the stamp and stuck it on the envelope"

6. Phenomenone: A fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question (glaciers are interesting natural phenomena).

7. Simbi: The voice of the migrating herds made

8. Nyaima: Name of the hole an ancient woman drawned.
9. Holy: Used in exclamations of surprise or dismay (holy smoke!).
10. Spirit: The prevailing or typical quality, mood, or attitude of a person, group, or period of time (I hope the team will build on this spirit of confidence).
11. Devil: In Christian and Jewish belief, the supreme spirit of evil or Satan (Devil).
12. Purgatory: It is, according to the belief of some Christian denominations are an intermediate state after physical death for expiatory purification.
13. Illumine: light up; brighten.

Annex II:

TEAM GROUP PHASES	100 KII RESPONDENT	5FGD	INDIVIDUAL PURPOSED KII	REGULAR GROUP MEETING
1&2	20 KII in each phase sharing	2 FGD each personal look	195 KII purposed values KTDA problem	7 to 12 Regular Respondents gathering information
3&4	Group behavior on the research problem	Use of structured technique	Planned and structured questionnaire for reseay problem	Unstructured questionnaires for problem
5&6	Indicated insight on statement of the problem	Group opinions as team leader	Small opinions by individual observation	Scattered group experience over tea problems
7&8	KII focus by individual say	High levels on the exposure of the topic	High levels variations on the problem	Uncontrolled problem talks
9&10	The many times individual participateed	Accuracy of the group focus	Access to the whole interview questionnaires	Few participated assesment

Annex III: Structured Interview Questions and questionnaire

The research will use both closed and open ended questions and questionnaire guides sampled below:

1. What is your Sub-county.....? Location..... Sub-Location.....Village.....Date.....

2. Tick which is applicable: Male..... Female.....Other.....

3. Indicate your level of Education:None-Formal..... Primary.....

Secondary.....Post-Secondary.....

4. Tick your age bracket: Tick in your age bracket

18-30.....

31-40.....

41-50.....

51-60.....

61-70.....

71 - Above.....

5. Tick your occupation?

Business.....Salaried.....Peasant.....Unemployed.....Other (specify).....

6. Which is your Religion?

Muslim.....Christianity.....

Traditional.....Other (Specify).....

7. Which is your Location?

The study amidst the areas of the rest in the county, seek to apply a comprehensive structured techniques including the survey design. Beside questionnaire guide, the use of interview-schedules, measures against the love of Earning as focus group discussions participate and observation checklists for clarity used to understand in achieving success.

Annex IV: Work Plan

ACTIVITY	Jan 2024 - April 2024	May 2025-. June 2025	July 2026 -- Aug 2026	Sept. 2027 - Oct. 2027	Nov. 2028 - Dec. 2928
Proposal Submission	+				

Literature Review	+	+	+	+	+
Proposal Submission at department	+	+			
Proposal Submission at Faculty	+	+	+		
Pilot Study	+	+	+	+	
Data Collection	+	+	+	+	
Thesis Submission at Defense	+	+	+	+	+
Final Thesis Submission	+	+	+	+	+