

DEMON POSSESSION AND EXORCISM: THE IGBO PERSPECTIVE

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CERTIFICATION

I, Madu, Kingsley Ejikeme, with Reg. No. 2012097014F, hereby certify that this dissertation is original and has been written by me. It is a record of my research and has not been submitted before, in part or full, for any other Diploma or Degree of this University or any other institution or any previous publication.

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DEDICATION

Dedicated to the ever-green and loving memory of my parents, Emmanuel and Roseline; and my siblings, Greg and Remmy

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LIST OF ABBREVIATIONS

I. T. R.	Igbo Traditional Religion
O. T.	Old Testament
N. T	New Testament
R. S. V.	Revised Standard Version
A. T. R.	African Traditional Religion
N. B. D.	Neuro Biological Disorder
∞	Infinity
A. W. P.	Anti Witchcraft Powder

ABSTRACT

The modern man lives in a skeptical age, one which finds the very idea of personified evil spirits to be a superstitious remnant of the Middle Ages. Those people or religious traditionalists, who believe in the existence of the demons, are often ridiculed as being out of touch with the accepted trend. The contemporary Western mentality, is that demonic possession is merely the result of an inadequate social environment or due to purely psychological factors; causes which can be remedied with a social programme or medication. In this view, the only “exorcisms” necessary are those which rid the society of poor social conditions, ignorance, or psychopathology. Yet, even a cursory survey of most Igbo villages and cities reveals many explicit cases of sickness ascribed to preternatural entities; sicknesses which defy the highly placed Western medicine. In this study, *Demon Possession and Exorcism: The Igbo Perspective*, the researcher brought to light the traditional Igbo belief that in addition to physical and/or psychical causes, illnesses, have mystical origins. He established a relationship between physical realities and their archetypal or noumenal underpinnings. Oral (primary) and written (secondary) sources were heavily relied upon in data collection. Employing the phenomenological method of data analysis and interpretations, this work explored themes like: signs of demonic possession; demonic legal rights; differences between demon possession and psychological maladies; casting of evil spell, which the researcher appropriately, termed *demonic remote control phenomenon*; the dynamics of exorcism in the indigenous Igbo society, and so forth. Because only a designated section of Igboland was investigated, these themes were highlighted using the area-culture approach. The research upholds the finding that Igbo world-view is permeated by the understanding that nothing happens without a cause. In that line, a benevolent being produces good effects, while a malevolent being is associated with evil. Hence, *ndi Igbo* believe in spiritio-mystical causation of sickness, allowing no room for chance; as opposed to the Western germ theory of disease. This study suggested that humanity has to overcome its spiritual ignorance in order to be shielded from unseen evil principles. In these intriguing pages, one will better understand the schemes of the demons, the nature of demonic possession, and the path to deliverance from these nefarious entities.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The practice of *ichu ajo mmuo* (casting out evil spirits), no doubt, is one of the most predominant features of popular religiosity in the contemporary Igbo scene. The Igbo, in his quest and longing for peaceful and harmonious living in his society, employs every machinery he can lay his hands on to get rid of all wicked negative forces, which, in his interpretation, infest his being.

The truth of this claim is authenticated by Hastings (1976), when he says:

Faced with illness of one sort and another, human beings need both something practical to do, and a wide philosophy of explanation which renders ill-health, bereavement and every form of misfortune, somehow tolerable by establishing it within a wider frame of reference. (p.64).

As such, demon possession and its corollary, exorcism, have generated an enormous wave of interest in the mind of an average Igbo person. A walk across most Igbo mega-cities would confirm that so many health issues which had deferred Western medication and interpretation proliferate. Illnesses which *ndi Igbo* perceive to have been caused by malignant spirit abound. At one epoch or the other, there emerges a prophet-healer and/or exorcist in the ever-multiplying number of independent churches. Pentecostal groups, prayer houses, and healing centres, claim control and authority over these nefarious evil principles.

Constant recourse to the use of spiritual means like vocal prayer (in form of command), sacred objects and traditional rituals to effect physical and spiritual relief are, however, not at all new in most living religious traditions. They feature prominently in the indigenous religious experience of different Nigerian groups, especially, in Igbo Traditional Religion (I. T. R.). This aspect of spiritual combat showed up strongly in the life and ministry of Jesus Christ, and in the Old Testament era. Exorcism, however, was not clearly articulated and emphasized in the ministry of the majority of early missionaries who worked in Igboland. Reason, the missionaries with their foreign world-view, maybe, could not easily come to terms with the prevailing religious issues of the people they came to evangelize. Or, they saw things from a different point of view from the indigenous people. Yet, the scourge of what was considered satanic activities remain unabated. Worried about the looming infestation of Igbo communities by demons, Ejizu (1992) posits:

Interestingly enough, evil spirit possession, the attack of demonic forces or satanic powers, is widely presumed to be the root cause of most of the ailments and misfortunes which people suffer. Such attacks could come through the direct intervention of malevolent cosmic forces or indirectly through some physical agency, for example: deadly poisoning, sorcery, destruction of certain vital life- interests of individuals and/or groups. And most remarkably, the explanations of the vast majority of such problems, are couched and rendered in modes and categories which different Nigerian groups [especially the Igbo] are rather too familiar with in their indigenous background. (p.13).

The menace of this disturbing phenomenon assumes a diversity of forms. Faced with the myriad of challenges, Igbo traditional religious exorcists endeavour to “liberate” the oppressed

humanity. They do this by applying their super-human feats in arresting all manners of afflictions, and by their pacification of all kinds of spiritual torments. Exorcism presupposes the presence of *ajọ mmuọ* (evil spirit/s). Although, this phenomenon of evil spirit possession attracts a lot of controversies among scholars, the Igbo have much to say about it, which to an empirical mind, may appear like a charade. The truth of the above proposition is well captured in an Igbo adage: *nkụ dị na mba na-eyere mba nri* (people use firewood found in their locality for cooking their food). Life presents different shades to different cultures; yet one must interpret his existential situation using his own cultural lenses. Western medication, irrespective of its claim of superiority over Igbo traditional medicine, has not, hitherto, provided any convincing answer to some human maladies that the Igbo ascribe to demons. Igbo people can, and do take charge of their destinies. When faced with a suspected debilitating demon induced health challenges, Igbo (as a people) brace up to preserve her species, and had been effective in this. Writing from the indigenous Igbo setting, the researcher hopes to articulate an appraisal of demon possession and exorcism; thus, contributing to the on-going scholarship.

1.2 Statement of the Problem

The contemporary Igbo societies are besieged by problems attributed to evil spirits. Many spiritual health challenges which people suffer, defy orthodox Western medication, and find ready solutions in the hands of Igbo traditional medicine experts. With some air of superiority, Western trained health workers underestimate the efficacy of Igbo traditional medicines. At times, these indigenous medicines are labeled such names as “concoctions, local and dirty”. Notwithstanding the derogatory and obnoxious language which traditional medicines attract, they have proved very useful in handling health issues in Igboland. Yet, the skeptical and

empirical minded scoff at the very notion of demons, and the possibility of their interference with the life of humans. Is demonic possession real? Are human beings actually, in any danger from satan and his crafty minions? What is the truth about exorcism? These are some of the necking and throttling issues that this memoir will be focusing on, using the imperatives of Igbo traditional religion. In these thought-provoking pages, the researcher will make an exposé of the schemes of the devil and his pantheons, the nature of demonic possession, and the path to deliverance from evil. Since the subject of enquiry cannot pass successfully through the crucible of empiricism, the researcher will be working with generally accepted features of the manifestations. Demons cannot be seen with the help of any scientific device, or apparatus. Their presence is predicated to the effects they produce, which are often malignant. They are neither palpable, nor visible. As such, a careful study of the effects of these wicked entities would be useful in establishing the fact of their existence.

1.3 Purpose of the Study

The advent and spread of Western culture, other faiths, science and technology brought, in their wake, alternative outlooks, belief systems, and value orientations as well as differing institutions, methods and practices. The indigenous cosmology has ever since suffered a regression. British colonial administration and Christianity in particular actually carried out a vigorously sustained campaign designed to supplant Igbo traditional culture and religion, together with the world-view that undergirds them. The European mold for perceiving reality infiltrated the Igbo psyche. Investigating from a disinterested point of view, these foreigners tended to see the prevailing human problems in Igboland, especially those associated with demons, as ordinary hallucination or product of imagination. With the wounded psyche, the Igbo develop low self-esteem, and

cannot boldly market their religious beliefs in the global scene. At the dawn of African renaissance, there is need to re-awaken the “Africanity” of the African person, so that he will begin to define reality using his own categories, while at the same time opening his mind to insights from other cultures. Since an average post-modern Igbo person is syncretic, he, in the face of excruciating health condition, falls back to traditional practices to seek solution for his aching problem. Besides making a substantive claim on the reality of demon possession, this research hopes to painstakingly argue, phenomenologically, that demon possession is not an illusion, but an existential life problem that wrestles the Igbo, as they strive to fulfill their God-given destinies.

1.4 Significance of the Study

A problem identified, for the Igbo, is half-solved. The enigma of undiagnosed demon induced sicknesses which, hitherto, threaten the very being of the Igbo, becomes demystified, at least, to a level, with the plausible panacea discovered in this work. The unanswered question of “are demons active in the Igbo world today?”, bogs the Igbo mind. The culture of a people that had been hybridized due to inter-cultural contact, assimilation and diffusion still gropes in the darkness of the man’s relationship with the negative supra-sensible world. In fact, equipped on the *modus operandi* of these negative principalities, the Igbo hope to courageously and wittingly stand up to the whims and caprices of demons. As beings endowed with reason, the Igbo shirk entirely, any activity or liaison that brings them face to face with demon, after assimilating the principles delineated here.

In addition, the manifest cases of mental health issues, characteristic of demon possession in Igbo religio-cultural milieu, is worrisome. This study, therefore, would benefit Igbo families which had been laden with the problem of taking care of a demon possessed patient/s. In this age of globalization, a human loner, according to Madu (1996), is a contradiction in terms. Therefore, information generated in one part of the world will spark-off divergent responses, and further discussions across borders. Hence, this study would be invaluable in the global academic community, as it hopes to stir scholars to come together and brainstorm. It will aid and facilitate a comparative analysis of multi-national world-views of man, on demonic activities in the world. In this regard, students or scholars of comparative religion would find the study a *valde mecum* – a go with me.

One of the reasons for the study of African Traditional Religion, according to Quarcoopome (1987), is “to make known the world-view of the African, so that outsiders may understand the social and moral behavior of the African, which might seem strange.” (p.45). This study would package to the wider world the prevailing situation of the Igbo trado-medicine, which had severally been coloured with veneers of derogations. No religion should be interpreted in a particular way, unless adherents of that religion see it in that way. In that sense, this work, hopes to unmask and make known the world-view of Africa, particularly Igbo, so that non-African may understand the social, moral and religious behaviour of the African. Along this line, this research would serve as *Instrumentum laboris* (a working tool) not only to the students of Religion, but to academics in the department of African Studies. Since academic work is on-going, and as no one person would claim repository or custody of truth, this study hopes to provoke further

reflection in man's search for meanings and answers in his battle with unseen negative principles.

1.5 Scope the of Study

Demons are spirits that cannot be locked up in one locality. It is believed that these wicked entities lurk around the darkness of human society looking for any opening to enter somebody's life. Hence, it is right to state that the phenomenon of demon possession cuts across cultures. The denial of this evil presence in any milieu does not, in any way, invalidate its actuality. However, rather than focusing the investigation on so global a context, like Western or African nations, the actual context of this study is Igbo ontology. The researcher hopes to concentrate or limit himself largely on the views of the pre-modern Igbo, using Orumba-South, in Anambra State, as a case study. The choice of this geographical area is informed by the singular fact that the researcher, as a member of this sub-culture, will have access to first hand information relevant for his study. The researcher is aware that modern Igbo have become highly influenced by ideas from Christianity, European, and American cultures; therefore, he addresses his topic from the traditional thought. As a disinterested inquirer who tries to make contribution to knowledge, he hopes to unravel this phenomenon without making an assent of faith to the esoteric and mystical thought patterns enunciated in this research.

1.5.1 The People of Orumba-South Area Council

The people of Orumba-South are a branch of the Igbo-speaking peoples of Anambra State who live in the southern part of the State. The local government council comprises the following

communities – Umunze, Owerre-Ezukala, Nkerehi (Umuchukwu), Ogbunka, Ihite, Ezira, Isulo, Eziagu, Akpu, Umuomaku, Ogboji, Agbudu, Onneh, and Enugu-Umuonyia. The local government is bordered by Awlaw (Enugu State), Isuochi and Nneato (Abia State), and Arondizuogu (Imo State). The traditional occupation of most Orumba-South forebears was farming; a small percentage of the men combined farming and palm-wine tapping. However, with the down-turn of the nation's economy, some Orumba-South men took to hunting, and trading. Items traded upon include: palm-oil, plantain, and different cash crops. The staple foods of most traditional people of Orumba-South are *ji* (yam), *ede* (cocoyam), *ukwuoru* (maize) and *akpu* (Casava). These varieties of foods can be adapted to different forms which make the people endowed with nutritional delicacies. These people live in acephalous and segmentarily organized societies. There is social mobility, since, like in most Igbo communities, there is no inherited aristocracy. Consequently, an egalitarian outlook, and a fiercely competitive spirit, characterize *ndi Orumba-South*. The competitiveness of social relations does not, in any way, rob the people of their conviviality and team spirit. These social and environmental features are reflected during traditional marriages and burials. In Orumba-South, the standing norm is *onye aghala nwanne ya* (be your brothers' and sisters' keeper). Therefore, it is rare to find two neighbouring communities in this locality engage in communal feud and land dispute.

Traditionally, the basic unit of towns and communities is the *umunna* (clan); and inheritance is across patrilineal line. Each *umunna* has a head who runs the corporate affairs of his folks with the assistance of a council of adult male members. The different *umunna* constitute the village; and the villages make up the town. Each town is administered by the *Igwe* and *ndi ichie* (his council of elders). The world of *ndi Orumba-South*, like the entire Igbo world, is construed as

one fluid coherent unit in which spirits, men, animals, plants, and the elements are engaged in continuous interaction. The invisible world of spirits, *ala mmuḡ* and the visible world of human beings and thing, *ṽwa* shade into, and mutually influence each other. God is revered and worshipped as *Chineke* (Creator), and *Osebṽluwa* (Lord and Sustainer of the universe). He is both transcendent and immanent. He is hailed as the Spirit holding up the heavens; One known but never fully comprehended; the King above, who lives in the sky, whose clothes touch and roll on the ground. The indigenous Orumba-South people are aware of the presence of God in the world and His influence on different aspects of their lives. This is expressed not only in invocations, sayings and prayers, but most often expressed in the personal names given to their children.

God's care for Orumba-South people is captured in the proverb: *Ehi na enweghṽ ḡdu, chi ya na-achuru ya ijiji* (God drives away flies for a tailless cow). Each person's spiritual package is entrusted to the care of his *chi*, a spiritual being which *ndṽ Orumba-South* believe to be an emanation of God Himself, an extension of the divine providence to individual persons and things. God is a moral being. The traditional people of Orumba-South believe that goodness is one of His essential attributes. Only things which are good, pure and noble can be and are attributed to God. God cannot do evil, nor can He be the source of evil. Misfortunes of one kind or another are usually predicated to *mmuḡ ḡḡḡ* (evil spirits). Every action has a consequence; no wonder, the people try to live upright lives, eschewing anything that will make them be at odds with any negative principalities, thereby losing the assured protection of their *chi*. *Chi* directs and controls all the fortunes and misfortunes contained in the destiny package of the person entrusted to his care. Therefore, each individual must endeavour to win the favour of his *chi* or be

susceptible to kinds of evil spirit infestation. As a sequel, the people uphold as sacred the norms and *nsọ ala* that regulate social relations. Because the world of Orumba-South people is a religious one, human life and its preservation are prime values. Anything that is antithetical to human welfare is fought with every vehemence.

1.6 Methodology

Because of the vastness of the Igbo States and the factor of cost, only a designated area of Igboland will be investigated. Hence, the method of area-culture approach would be adopted in this research. This approach is useful in providing the opportunity of undertaking a comprehensive and indepth study of a specific Igbo community. In that regard, the macro and micro dimensions of Igbo culture occupy the researcher's mind, since that enables him to make his enquiry from within. In addition, this work would rely so much on primary (oral) and secondary (written) sources. Oral traditions, in form of interviews from Igbo religious votaries would constitute the major primary sources. Efforts will be made in establishing a liaison with Igbo traditional doctors who are versed in the enterprise of controlling and dealing with evil spirits. Also, testimonies from those who take care of the victims of such molestations, would be found very invaluable. The secondary sources comprise both the published and unpublished mainline studies on the topic. Consequently, the researcher will be making tremendous use of the library. Relevant information on the subject, from the internet will be hacked into. Information gleaned from the above sources, will be synthesized, and thereafter subjected to a very critical religiophilosophical, cultural, and phenomenological analyses and interpretations, based on the principles of causality and interpenetration of beings theory.

1.7 Definition of Terms

In order to have an in-depth understanding of issues raised in this study, it is germane to define or better still, describe the terms that are prominent.

DEMON: Demons, according to Grudem (1994), are “evil angels who sinned against God and who now continually work evil in the world.” (p.412). Hasting (1976), corroborates this definition when he says, “demons are spiritual beings capable of exerting a malign influence on human affairs.” (p. 211). The *New Encyclopaedia Britannica* (1954), defines demons as “any of numerous malevolent spiritual beings, powers, or principles that mediate between the transcendent and temporal realm.” (p. 752). For Chukwuemeka (1988), and Arazu (2004), demons are evil beings (*mmuṛo ojoo*) that are opposed to God and man. They have inherent evil and negative qualities which make them exude various forms of wickedness. In this research, demons are construed as spirits which have intrinsic evil bents, unleashing same to unguarded human persons.

DEMON POSSESSION: The Igbo Traditional Religion (I. T. R.) defines demon possession as the control of an individual by malevolent preternatural beings. Demon possession, for McBrien (1995), is “a phenomenon where the psychic power of a demon takes over the personality of a human recipient so that he is incapable of voluntary action.” (p.407). Ejizu (1992), agrees to the above definition when he articulates: “Evil spirit possession is the attack of demonic forces or satanic powers on people.” (p.13). Following this frame of thought, Arazu (2003), defines demon possession as “a phenomenon or a condition of the displacement of the personality consciousness of a [normal] person by an evil personality consciousness, which makes the victim have no control over the duration of the dissociated state.” (p.60). Firth (2003), toes a somewhat different line when he defines spirit possession as “a form of trance in which the behaviour actions of a

person is interpreted as evidence of a control of his behaviour by a spirit normally 'external' to him." (p.58). Speaking from the perspective of moral rectitude, Amorth (1999), defines demon possession as "a phenomenon, in which satan or some demon/s takes full possession of a person's body without their knowledge or consent, so the victim is, therefore, morally blameless." (p.33). By limiting the demonic influence on the victim's body, Amorth fails to address the effect such manipulation wields on the person's psyche, unless he does not acknowledge the dualism, at work in the human person. In order to solve the above ambiguity, Amorth differentiates between "ordinary" satanic/demonic activity or influence (mundane everyday temptations), and "extraordinary" satanic/demonic activity, which according to him, can take six different forms, ranging from complete control by satan or some demons to voluntary submission:

Obsession: This includes sudden attacks of irrationally obsessive thoughts, usually culminating in suicidal ideation and typically influences dreams.

Oppression: Here, there is no loss of consciousness or involuntary action, such as in the biblical Book of Job, in which Job was tormented by a series of misfortunes in business, family, and health.

Infestation: This affects houses, things, or animals.

Subjugation: In this category, a person voluntarily submits to satan or some demon/s.

Martin (1992), also mentions a type of demonic attack called *familiarization*. He writes:

The possessing spirit in *familiarization* is seeking to “come and live with” the subject. If accepted, the spirit becomes the constant and continuously present companion of the possessed. The two “persons”, the “familiar” and the “possessed”, remain separate and distinct. The possessed is aware of his familiar. (p. 260).

For the purpose of this research, the term “possession” is used to indicate that a demon(s) has complete control of a person. The demon has total control of that person’s body and mind; that control includes domination of the person’s will. Therefore, Arazu’s definition well suits the researcher’s thought. Demon possession is both a phenomenon, and a condition of disharmony, in line with the traditional Igbo concept of ill-health. In this work, therefore, no claim is made whatsoever to an exhaustive appraisal of all the concepts, rather, the researcher hopes to limit himself to the phenomenon of demon possession.

EXORCISM: Jacobs (1999), defines exorcism as “the practice of evicting demons or other spiritual entities from a person or an area they are believed to have been possessed.” (p.102). For Bryan (1962), “Exorcism is the act of driving out or warding off of demons or evil spirits from persons, places or things that are, or are believed to be possessed or infested by them, or are liable to become victims or instruments of their malice.” (p.55). According to Fyzerr (1977), to exorcise is “to expel an evil spirit by adjuration of religious or solemn ceremonies; to deliver a person or place from evil spirits or malignant influences.” (p. 254). Exorcism, from the point of view of Arazu (2003) is “the power to drive out, or the action of driving out evil spirits.” (p. 77). This implies, getting the demon out of the possessed. Eya (1992), establishes a link between exorcism and healing. She argues: “Exorcism refers to the use of prayer or charms to expel evil

spirits and so bring about restoration to health, a healed state.” (p.44). Ikeobi (1992), presents a simplified nuance of this term, when he posits:

In a shortened layman’s language, what it takes to take a healthy man out of a sick man is called “healing”, and when this healing process has to do with driving out of the sick man, what is believed to be a demon or an evil spirit, it is called “exorcism.” (p.55).

All these definitions of exorcism are *ad rem*, as they tally with the researcher’s conceptual framework. However, for the sake of the academia, exorcism implies the use of superhuman feat to evict a demon or legion of them from a human host until the person is certified integrally suited for life in his community.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, a critical analysis of relevant works on demon possession is undertaken, with the aim of bringing out its historical development and evolution, continuities and discontinuities. The Igbo concept of health and ill-health attracts the researcher's special attention. In order to maintain a level of clarity, the researcher makes use of some theories congruent with his study; and articulates what he considers the empirical studies.

2.1 Conceptual Framework

Some people, influenced by naturalistic worldview that only admits the reality of what can be seen or touched or heard, a reality of palpable and tangible things, deny that demons exist today, and maintain that belief in their (demons) reality reflects an obsolete world-view taught in the Bible and other ancient cultures, like Igbo. So, the unresolved question is: Are demons active in the world today? Frightened by the whole scenario, one is tempted to ask, "What kind of activity do demons engage in today?" Are there some distinguishing characteristics that will enable one to recognize demonic activity when it occurs? Succinctly put, what is man's relationship to demons? Opinions on this issue are multifaceted. The position of Judeo-Christian culture, the Western cosmology, and the Igbo *locus standi*, would be x-rayed.

2.1.1 Evidence from the Judeo-Christian Culture

With what concerns terminology, there is no single term in the Hebrew Bible, which can be consistently and indisputably translated as ‘demon’. The Old Testament (O.T.) uses the generic name of gods, *’ēlohīm*, to refer to anonymous gods or spirits. This meaning, according to Nwachukwu (2012), is associated with cases of possession and the spirit of the dead. For instance, in 1 Sam 28:13, the witch of *Endor* conjured up the dead spirit of Samuel saying, “I see a god (*’ēlohīm*) coming up out of the ground.” (cf. Is. 8:19). The term ‘spirit’ (*rûah*), with relative qualification, is also found. In 1 Sam.10:10, the *rûah ’ēlohīm* (spirit of God) possessed Saul to the effect that he prophesied. And in 1 Sam.16:15-16, the spirit that was sent to torment Saul is an evil spirit (*rûah rā’āh*) from God. This shows that a belief in spirit as divine or spiritual beings was an original aspect of Israel’s theology. The term *satan* appears in the O.T. both as a noun (substantive or personal name) and a verb. It is found in five lament psalms where the psalmist expresses grief over those who ‘accuse’, ‘slander’ or ‘are an adversary’. It is also used in Zech. 3:1, for the celestial antagonist figure who accuses Joshua the high priest before an angel of Yahweh. Therefore, the word could be applied to human beings who threaten the well-being of others, or to celestial beings. The use of the term to denote celestial beings, is found in Job 1, Zech. 3:1 and 1 Chron. 21:1, where a heavenly figure called *satan*, is an accuser and seducer of Israel’s royal leader. Certain names are found in the O.T. whose translation is either problematic or conditioned by philological and theological evidence. The names mentioned here reflect a generally accepted understanding of demons as evil spirits. Two general classes of demons are identified, which are *Šēdîm* (demons) and *Šē’îrîm* (hairy demons, satyrs), and whose references appear in two O.T. contexts. Other personal names like *Lîlîth*, *’āzā’zēl*, *deber*, *qeṭeb*, *rešep*, *pakhad lāylāh*, *’ālûqāh*, *Šērāpîm*, and many others, spread the text. What could be found

in all these terms are words associated with worship of false gods, unclean animals and sinister forces, in nature which were feared and therefore, considered as propelled or caused by evil spirits. The word satan can be applied to any creature, terrestrial or celestial who threaten the well-being of others. Honestly, in the O.T., the word demon is not often used. It might at first, seem, that there is little indication of demonic activity in that culture. However, the people of Israel often sinned by serving false gods, and when one realizes that these false 'gods' were really demonic forces, one cannot but say that there is quite a bit of O.T. material referring to demons. This identification of false gods as demons, is made explicit, for example, when Moses says, "They stirred Him (God) to jealousy with strange gods; with abominable practices, they provoked Him to anger. They sacrificed to demons which were no gods, to gods they had never known." (Deut. 32:16-17). When God created the world, He "saw everything that He had made, and behold it was very good." (Gen. 3:1-5). This means that even the angelic world that God had created did not have evil angels or demons in it, at that time. But by the time of Gen. 3, it was found that satan, in the form of a serpent, was tempting Eve to sin. (Gen. 3: 1-5). Therefore, sometime between the events of Gen. 1:31, and Gen. 3:1, there must have been a rebellion in the angelic world, with many angels turning against God, and becoming evil.

In fact, in reflecting on the horrible practice of child sacrifice, which the Israelites imitated from the pagan nations, the psalmist says, "They mingled with the nations and learned to do as they did. They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons." (Ps.106:35-37). These references demonstrate that worship offered to idols in all the nations surrounding Israel was really worship of satan and his demons. This is while Paul can say of the false religions of the first-century Mediterranean world, "What pagans

sacrifice they offer to demons and not to God.” (1 Cor. 10:20). It is, thus, fair to conclude that all the nations around Israel that practised idol worship were engaging in the worship of demons. The battles the Israelites fought against pagan nations were battles against nations who were controlled by demonic forces and therefore, “in the power of the evil one.” (1 John 5:19). In the light of this, it is significant that there is no clear instance of casting out of demons in the Old Testament. The nearest analogy is the case of David playing the lyre for king Saul: “And whenever the evil spirit from God was upon Saul, David took the lyre and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.” (1 Sam. 16: 23). However, scripture speaks of this as a recurring event (“whenever”), indicating that the evil spirit returned after David left Saul. This was not the completely effective triumph over evil spirits that are found in the New Testament (N.T.). There were Jewish exorcists in the period between the Old and New Testaments who attempted to deal with demonic forces, but it is doubtful whether they were very successful.

The N.T. makes frequent references to two terminologies: Satan (35x) and *Diabolos* (32x). It follows the O.T. (the LXX) in avoiding the use of *daimōn* (used only once in Matt 8:31), and in using more frequently the term *daimonion*, with its negative connotation, to speak about demonic possessions. The term *daimonion* is originally the neuter of the adjective *daimonios*, which denotes that which lies outside human capacity and which is attributed to the intervention of higher powers, whether good or evil. Therefore, it describes anything which happens of which the human being is not in control, such as, destiny, death, and good or bad fortune. Other terminologies are also found, such as: unclean spirit, evil spirit (Matt. 12:45), crippling spirit (Luke 13:11), spirit of divination (Acts 16:16), deaf and dumb spirit (Mark 9:17,25), spirit of an

unclean demon (Luke 4:33), angels of satan (Matt. 25:41; 2 Cor. 12:7; Rev. 12:7). And in a few instances, the word *pneuma* (spirit), when used without a modifier, also refers to demons. The use of these terminologies in the N.T. is typically either O.T. or Jewish. Besides, the use of collective name demons, whose number could be uncountable, makes one meet personalized names like satan, the devil or *beelzebul*, the ruler of the demons. Apart from these terms, it is discovered in John and Paul a modified form of the dualism found in non- canonical Jewish literatures, which is close to the picture of a titanic struggle between good and evil, and between light and darkness. The preferred Johannine title for satan is the “prince of this world”, and in 1 John 5:19, the author says that the entire world is in the power of the evil one. In fact, the author of 1 John affirms that all sins committed since the beginning of the world was possible through the instigation of the devil, and he adds that the final reason for the *incarnation* is “so that He (Jesus) might undo what the devil had done”. Similarly, Paul uses such phrase as “the god of this world” (2 Cor. 4:4), “the prince of the power of the air” (Eph. 2:2), and “rulers of the darkness of this age” (Eph. 6:12). For John and Paul, the death of Jesus on the cross constitutes a victory over satan, yet the implementation of this victory awaits a climacteric and climactic conclusion.

After what seems like eternity of inability to have any effective triumph over demonic forces, it is understandable that when Jesus came casting out demons with absolute authority, the people were amazed: “And they were all amazed, so that they questioned among themselves, saying, ‘what is this? A new teaching! With authority, He commands even the unclean spirit, and they obey Him’. ” (Mark 1:27). Such power over demonic forces had never before been seen in the history of the world. Jesus explains that His power over demons is a distinguishing mark on His ministry to inaugurate the reign of the Kingdom of God among mankind in a new and powerful

way: “But if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you. Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed, he may plunder his house.” (Matt. 12: 28-29). The “strong man” is satan, and Jesus had bound him, probably at the time of His (Jesus’) victory over him (satan), in the temptation in the wilderness. (Matt. 4:1-11). During His earthly ministry, Jesus did enter the strong man’s house (the world of unbelievers who were under the bondage of satan), and He was plundering satan’s house, that is, freeing people from satanic bondage and bringing them into the joy of the Kingdom of God. It was “by the spirit of God” that Jesus did this; the new power of the Holy Spirit working to triumph over demons was evidence that in the ministry of Jesus “the Kingdom of God has come upon you”. This authority over demonic powers was not limited to Jesus Himself, for He gave similar authority, first, to the Twelve (Matt.10:8; Mark 3:15), and then to seventy disciples. After a period of ministry, the seventy “returned with joy, saying, ‘Lord, even the demons are subject to us in your name!’.” (Luke 10:17). Then Jesus responded, “I saw satan fall like lightning from heaven” (Luke 10:18), indicating again a distinctive triumph over satan’s power. Authority over unclean spirits later extended beyond the seventy disciples, to those in the early church who ministered in Jesus’ name (Acts 8:7; 16: 18; James 4:7; 1 Peter 5:8-9), a fact consistent with the idea that ministry in Jesus’ name, in the new covenant age is, characterized by triumph over the powers of the devil. (1 John 3:8).

During the millennium, the future thousand-year reign of Christ on earth mentioned in Rev. 20, the activity of satan and demons will be further restricted. Using language that suggests a much greater restriction of satan’s activity than are prevalent in modern times, John describes the vision of the beginning of the millennium as follows:

Then I saw an angel coming down from heaven, holding in his hand, the key of the bottomless pit, and a great chain. And he seized the dragon, that ancient serpent, who is the devil and satan, bound him for a thousand years, and threw him into the pit, and shut it, and sealed it over him, that he should deceive the nation no more, till the thousand years were ended. After that, he must be loosed for a little while. (Rev. 20:1-3).

Here, demons are described as completely deprived of any ability to influence the earth. At the end of the millennium, when satan is loosed and gathers the nations for battle, he will be decisively defeated and “thrown into the lake of fire and sulphur”, and “tormented day and night forever and ever.” (Rev. 20:10). If scripture, gives humanity a true account of the world as it really is, then, the world must take seriously its portrayal of intense demonic involvement in human society. Man’s failure to perceive that involvement with his five senses, even with his mind, simply shows that he (man) has some deficiencies in his ability to understand the world, let alone comprehend demonic evil schemes. In fact, there is no reason to think that there is any less demonic activity in the world today than there was at the time of the N.T. The whole world is in the same time period, in the God’s overall plan for history (the new covenant age), and the millennium has not yet come when satan’s influence will be removed in the Earth.

The fact that evil spirits and demons are mentioned with relative frequency in the N.T. is an ambiguous judgment on their existence and their pervasive activity. The stories of demonic possession in the N.T. confirm the popular sense of something horrible and sinister in such spirits, and they (the stories) bring out the demonic nature of their activities on the physical and spiritual life of the human being. Generally the N.T. adopts the view in O.T. *pseudoepigraphical literature* that the prince of this world is satan, that he and his agents rule the present age.

However, it also bears a stronger witness to the victory of Jesus Christ over evil spirits – a victory which is efficacious for the community of believers, and which will preserve it through the temptations of the last time. In the face of the variety of evidence in the O.T., and the reservation of the O.T. on the issues of evil spirits, a researcher is faced with serious difficulties on the analysis of the phenomenon. These difficulties are seen in these areas; firstly: the varied and multiple terminologies of the demonic, the context in which the demons are discussed, the theological accommodation of the belief because of the demands of monotheism, and the strong influence of belief from popular religiosity on the deuterocanonical and non-Canonical Jewish literature. The second difficulty involved in assessing the O.T. evidence concerns the context in which demons and evil spirits are discussed. This is the context of witchcraft, magic and other associated devices, which the magicians employed to ward off or placate evil spirits. There are scattered evidences that in O.T. times, people practised magic, divination, witchcraft, sorcery, sooth-saying and *argur*, and consulted the spirit of the dead. All these are interpreted as forms of idolatry, which Israel was mandated not to practice. (Deut. 18:10). It must be admitted, according to Nwachukwu (2012), that “the reference to witchcraft and magic is an indirect confession of actual involvement in the cult of demons.” (pp. 226-227); since magic, witchcraft, and the rest, in the words of Kuemmerlin-Mclean, (1992) are “means of achieving real contact with spirits and of establishing protection from the menace of demonic spirits.” (pp.138-140). One is forced to conclude that a general belief in demons as an independent evil spirit was always a part of Israel’s theology, especially on the popular level.

The New Testament evidence is similar to the Old Testament in being a confession of the power of God over the forces of evil. It also adopts all the various shades of meaning and development

that characterize the O.T. witness. However, it defers from the Old Testament in other respects. It does not share the O.T. reservation on the evil activities of demons. What is rather underscored is the presentation of reality as under the great and powerful influence of the prince of demons, from which human beings needed the power of God to deliver them. The N.T., therefore, includes a theological presentation of how God accomplished this task in Jesus Christ, and through the power of His Holy Spirit. The New Testament world seems to have been infested by demons and all kinds of evil spirits who torment the people through sickness, and who distort the plan of God for salvation. In His ministry, Jesus stood against such powers through curing of the sick, liberating those in bondage, and through exorcisms. He also gave his disciples the power to do so, inviting them to a faith that would enable them to work against the forces and machinations of the evil ones. This evidence from the gospel and the Acts of the Apostles could better be understood against the background of the Old Testament, that of Hellenistic philosophy, and popular animistic beliefs, Nwachukwu (2012) adduces.

2.1.2 The Western View-Point

Most of our western secularized societies are unwilling to admit the influence and existence of demons (except, perhaps in primitive societies) and relegate all talks of demonic activity to a category of superstition. But the unwillingness of modern society to recognize the presence of demonic activity today is, from a biblical perspective, simply due to people's blindness to the true nature of reality. For instance, the German scholar Bultmann (1994), emphatically denied the existence of supernatural world of angels and demons. He argues: "These were ancient myths; and that the New Testament message had to be demythologized by removing such mythological elements so that the gospel could be received by modern, scientific people."

(p.419). Prager (1970), states categorically that “the first clear and unequivocal reference to the phenomenon of possession, in the Bible, is found in the N.T.” (p.669). The principal New Testament references are:

- a. The man with an unclean spirit in the synagogue at Capernaum (Mark 1:21-28; Luke 4:31-37)
- b. The man with an unclean spirit whose name was legion, in the country of the Gerasenes (Mark 5:1-20; Matt. 8:28-34; Luke 8:26-39)
- c. The boy with a dumb spirit (Mark 9:14-29; Matt. 17:14-18; Luke 9:37-43)

All the possessed in these accounts exhibit symptoms of organic and psychological disturbance of the gravest character: Possession induces dumbness (Luke 11:14); the victim suffers blindness; the victim has epileptic fits (Matt. 17:15); the victim suffers from frenzy and convulsion (Mark 1:26, 9:18-20; Luke 4:35). According to Prager, in casting out devil, “Jesus addressed Himself to a hidden and malignant being, who is designated unequivocally as the cause of the victim’s pathological behaviour, and whom he (devil) intends to subdue.” (p.669). She describes the condition of the victim as “a state in which the subject is deprived of all freedom, a state of utter and complete slavery.” (p.669). Michaels (1976), in his article “Jesus and the unclean spirit”, analyzes the difference roles of satan and the demons: “They are both personifications of evil. Both exercise dominion over human beings ... The demons carry out their work by means of ‘possession’ on a very specific sense, or by means of physical handicaps or illness.” (pp. 41-57). Satan is described in scripture as a supernatural or superhuman figure, while the demons are, perhaps, more accurately regarded as sub-natural or subhuman.

The demonical form of possession is usually thought to have had its origin in early Christianity; yet, in fact, both possession and exorcism pre-date the time of Christ. According to Blatty (1977), "The ancient Egyptians as well as the earliest civilization of the Tigris and the Euphrates believed that physical and spiritual disorders were caused by invasion of the body by demons." (pp.167-168). Blatty's *The Exorcist*, described as terrifying mixture of fact and fancy, has sold well in a world where interest in the occult, and in demonology in particular, has reached high fever point. The motion picture that followed hard on the novel, has had no less success, since the two priests involved in the exorcism died in the attempt, before the demon left the body of eleven years old girl. The disturbed enquirer seeks some explanation of the phenomenon of possession and that of exorcism. Richard's article; *The Occult Revival in Historical Perspective* supports the same view: "The etymology of the term is of little help today, since the occult, in all its manifestations, is no longer hidden; but rather, the object of an intensive publicity campaign." (p. 65). According to the Encyclopedic World Dictionary (1971), to exorcise is to expel an evil spirit by adjuration of religious or solemn ceremonies; to deliver a person or a place, et cetera, from evil spirits or malignant influences. This practice involves a belief in the existence of the evil force (spirits) and in the ability of special people or groups, to influence the said forces through activity described as ritual.

One of an outstanding opponent to belief in demonical possession is Thomas Hobbes (1588-1679). Hobbes (1667), summed up in himself the attitude of the age of enlightenment when the empirical method began to modify acceptance of doctrines of faith. Hobbes describes different kinds of madness, and brings them under two causes: passions and demons or spirits (good or bad) which were thought might enter into a man, possess him, and move his organs in such

strange and uncouth manner, characteristic of madmen. He goes on to explain how the Jews “called madmen prophets, or according as they thought the spirits good or bad, demoniacs and some of them called the prophets and demoniacs, madmen.” (pp.107-108). Even Jesus was called a demoniac (Mark 3: 21) who cast out devils by the power of the prince of devils “so that in sum, it is manifest, that whosoever behaved himself in extra-ordinary manner, was thought by the Jews to be possessed either with good or evil spirit, except by the Sadducees, who erred so far on the other hand, as not to believe there is at all any spirit, which is very near to direct atheism.” (p.109). Hobbes sees the language of Scripture as entirely unscientific in the modern sense. The attribution of visible effects to spiritual causes, Hobbes avers, “is the peculiarity of people who suffer from the want of curiosity to search for natural causes.” (p.108). He distinguishes the role of Scripture from that of science or natural reason. Moreover, he posits that the Scripture was written to show unto men, the Kingdom of God, and to prepare their minds to become His obedient subjects; leaving the world and philosophy thereof, to the disputation of men, for the exercising of their natural reasons. Hobbes holds firmly that Jesus spoke to the disease as to a person, first, as He rebuked the wind (Matt. 8:26), and a fever (Luke 4:39); and whereas many of the devils are said to confess Christ; it is not necessary to interpret these places otherwise, than that “these madmen confessed Him.” The saying in Matt.12:43-45, about the unclean spirit that returns with seven others more wicked than himself, Hobbes calls “a parable alluding to a man, that after a little endeavour to quit his lusts, is vanquished by the strength of them, and becomes seven times worse than he was.” (p. 110). People of Hobbes’ way of thinking see nothing at all in the Scriptures that requires a belief, that demoniacs were any other thing but madman. For them, the Bible is an anthology; a collection of stories aimed at drifting men away from the use of human reason. Such men who are easily swept off by those uncanny stories, Hobbes believes, are mere vegetables, since they only receive and contribute nothing to human society. Hobbes’

skepticism may have been informed by his atheistic background and academic pedigree which are anchored on the use of pure reason, with little or no room for matters of religion.

Demons cause havoc to body and mind through spiritual cannibalism. The operation is one of spirits upon spirits, that is, it is the ethereal bodies of the victims that are attacked, extracted and devoured. Turner (1967), corroborates this view when he writes:

The complex cause of sickness includes a physical factor, which may be the visible natural cause of illness or accident; a psychological factor to the life or conduct of the sufferer; and pneumatic cause such as the activities of enemies, sorcerers, witches or spirit, and demons. (p.143).

Vidler (1981), recognizes demon's power on humans, and maintains that denial of such evil scourge is obviously preposterous. In one of his *Windsor Sermons*, he argues:

You have not really to bother whether the devil is best described as a person, or as a power, or a supernatural agency, so long as you take him seriously. What you have to do is not to define him but to renounce him. And if you imagine he is leaving you alone at present, and that what I am saying does not somehow apply to you, remember that will be the greatest feather in his (devil's) cap. The devil is your opponent, not only your neighbours'... And when we minister in depth, it will not be too long before we find that we are not contending against flesh and blood, but against the world rulers of this present darkness, against the spiritual heads of wickedness in heavenly places. (p.127).

Vidler, however, is not concerned about establishing a flawless argument on the existence of demons, hence, he would not attempt a definition of such a reality that eludes his senses.

Nevertheless, when he (Vidler) advocates a renunciation of diabolic personage, he, no doubt, gives his voice to so many others who admit that there is a negative principle responsible for the psycho-somatic, and spiritual maladies of humans.

As every spirit makes itself known by acts which can be attributed only to it, so the demons have a thousand times manifested their existence by acts which cannot possibly be ascribed either to man, who they strike, and whose power they exceed, or to God or the good spirits, to whose sanctity they are opposed. The truth of this proposition is authenticated by Murphy (1992), when he says:

Demons or spirits are evil spirit beings who have no body. One of their goals is to have a human host. Such hosts give them a way to express their will and their personality in our natural world. Demons can also convert the host human into their agent through whom the demons can carry out their nefarious will. When demons inhabit a person, their specific goal is to use that person to lead other people into demonic slavery. Once in that kingdom, the person can and does develop the power of the demon(s) within. As time goes on, these people become very good at using demonic powers. (pp.67-68).

When Murphy uses the words “spirit” or “demon”, he is referring to the same beings Jesus did when He (Jesus) asked them out of people. Following a philosophicoreligious view-point that “things in themselves” express their being in “things that are perceived” by the senses, Murphy concludes that the various signs of demonic attack are portents pointing to the reality behind those signs.

Addressing the question of the nature of demon and demonic attack, Hill (2011), opines:

Demons have no physical body; they would be handicapped by such an encumbrance. Demons consist of negative energy, and live in the minds of people who fear them. They occupy one-half of every atom of physical matter, and every unit of mental and physical energy. Perhaps, one will better understand the nature of demons if one sees them as consisting of the negative portion of the atom. Demons control the minds of 98 out of every 100 people; and cause all the misery in this 78 percent demon controlled world. It is the business of demons to represent the negative side of everything, including the thoughts of every earthbound people. Demons do this by merely moving in and occupying the unused space of the human brain; sow the seed of negative thought in the mind of people so as to occupy and control the space. (pp.59-60).

Joyner (2002), highlights the point raised by Hill. He posits: “The devil uses fear to keep the world under his power just as the Lord uses faith to set men free to serve Him ... Fear arouses demonic forces to swarm to the vulnerable.” (pp.24, 27). Joyner consents to the ubiquity of demonic attack that yokes humanity. He states:

Demons assault individuals in the same manner that principality attacks a city or region. They both begin simply by seeking to gain influence. They increase their influence until they have control over the actions of those they are seeking to dominate. When this happens to an individual, it is called being ‘possessed’ by demons. Lesser levels of control by them are usually referred to as demonic operation. Cities, regions, and even nations, likewise can be possessed by the more powerful forces of evil. Generally, only demons will possess individuals, and the battle that most Christians face is a personal battle. (pp.34-35).

It is important to realize, Timmons opines, that demon is more powerful and dangerous to humanity, today, than he was during the time of the early Church. Timmons (2008), delineates the following thesis for his claims:

Demon is able to possess and oppress more human brains today than ever before. He has more servants today in human form; and has another 2,000 years of experience, warring against man on the earth ... and through his continued scientific research in the spirit realm, he has continued to advance his earthly and spiritual realm. He has scientific laboratories in the spirit world where research is carried out, day and night, against both God and man. (p. 104).

Joyner and Timmons share a common belief, namely: demons possess humans, and often time inflict physical and psychopathic harm on their victims. The various ways by which people are snared by demons will be discussed later.

Hinze approaches the subject of demon possession from the socialistic and cultural perspectives. With his neighbourhood of Bronx New York, as context, he (2012) identifies some 21st century demons that afflict society such as, chronic economic hardship, violent crime, racism, sexism, et cetera, and invites people to look beyond individual to structural sin for sources of these problems. He challenges religious leaders to be attentive to the voice of the spirit in the laments of those who suffer. This requires cultivating prophetic analysis and discerning the destructive spirits that are at work and wrestling with them. The particular wrestling strategies required include talking-back and acting-up against these destructive powers in society so as to promote justice, human flourishing, and the formation of interfaith communities of prophetic solidarity,

compassion, discernment, and action. Hinze takes a somewhat ambiguous stance on the presence of demonic forces in human society, in the twenty-first century. He adduces:

What are the destructive social and structural powers of sin at work in social bodies, in our own day? If we listen to the lamentation of struggling people in the poor areas of our cities, villages, and rural areas, we can begin to identify them. The great social problem pertains to poverty, economic hardship, malnourishment, inadequate health-care, ineffective education, deficient housing, chronic violence and crime, and prejudice against people of colour, different ethnic or tribal groups, different religion, women, and homosexuals. The sources of these problems cannot be reduced to demonic spirits or vices at work in the life of individuals. Rather, we must name the social and institutional powers at work. (p.161).

Hinze is well convinced in his argument. In fact, he is strongly in his view. He implies that it is the same patterns of urban decay, poverty, unemployment, and threats to the very basic conditions of life associated with safe neighbourhoods, good housing, effective education, decent health care, and meaningful labour, which threaten the people of the Bronx. These “destructive powers” of social and structural sins are incarnated in social bodies, in institutions, in collective patterns of action that are often supported by laws and social policies. They are, in the view of Hinze, the front line of spiritual warfare in human society, especially, in Bronx. Hinze’s demons are not some sort of unseen spiritual elements, but the unjust social structure of his days. He, in this way, maintains a loose belief in the existence of a personified evil principle, but reduces such doctrines as figments of human imagination.

True servants of God have never doubted the existence and incessant intervention of the demons in their lives. The Curé d' Ars knew the demons from personal experience. Towards the end of his life, he spoke of the demon as an *old comrade* of whom he was not afraid but in whom he recognized an irreconcilable adversary. What in this age is man's position regarding satan and demons? Has the tremendous progress made in recent years by scientific discoveries affected his belief? Marrou (1958), worries that belief in demons has for sometime been undergoing a more or less complete eclipse in the minds of the ordinary rank and file of Christians:

Apart from professional theologians, professors whose habit it is to plod through the encyclopaedia of dogma with steady and methodological steps, and apart from those privileged souls who are so far advanced in the way of perfection and the life of the spirit that they know every aspect of it, one might say by experiment, I am certain that among the Christians of our days, there are very few who believe really and affectively in the devil; for whom this article is an active element of their religious life. Even among those who say they are, and think they are and want to be faithful to the Church's teaching, we shall discover many who have no difficulty in acknowledging that they do not accept the existence of 'satan'. Others only agree to it on condition that they shall be allowed to interpret this belief symbolically, to identify the devil with evil (with the evil powers, with sin, with the perverse twist in our fallen nature), to which they give a sort of independent existence, detached from any real personality. Most people just find the theme embarrassing. You have only to look at the oratorical precautions that are taken before it is introduced, even by authors with the highest motives. (pp.112-113).

Belief in demons has, therefore, suffered a regression. Perhaps, it is true to say that most intelligent scholars are unwilling to face up to this article of their faith, or if they think of it, they

inwardly take refuge behind a nebulous interpretation of it. Marrou has accurately analyzed their attitudes when he says that for many people, satan (demon) is simply a personification of evil, a figure of speech, a prosopopoeia. There can be, no doubt, that it is a dangerous minimization of the conditions of the Christian combat and a modification of the outlook of one's faith, if one underestimates the forces against him, if he forgets the presence of the 'roaring lion', or if he remains within the misty realm of reason, while a hand-to-hand, or rather man-to-man, battle is being fought not only within the confines of peoples' interior beings, but also, in a great unending war which, first waged in heaven by the angels, will not cease until the end of man's earthly world.

Notwithstanding all the denials, the derision, the scorn and the pretence of incredulity, modern and ancient literatures are full of allusions to demons, and their heinous incursion into man's world. Marrou (1958), quotes St. Anthony of Egypt as making the following observations:

Above all, you must know that if devils are called devils, it is not because they were created so. God has never done wrong. Even they were created good, and then falling from heavenly wisdom, were cast down upon earth. It is they who led the pagans astray with their deceptions. They are consumed with envy of Christians. They strive with their might to close the gate of heaven to us, and to prevent us from entering, for they have been cast out. We must, therefore, battle against them ... and learn, with the help of the Holy Ghost and the discernment of our minds, to distinguish which among them are less evil and which are more so, and how to set about fighting them, and by what means we may drive them off and cast them out. (pp. 82-83).

According to Marrou, Anthony acknowledges the hierarchy or degree of demon possession. For him, there is outright displacement of the victim's consciousness by the consciousness of the possessing spirit, leaving the former at the mercy of the latter. In that case, the person so possessed is incapable of making an autonomous decision. On the other hand, Anthony implies that demons decoy Christians to drift away from God's perfect plan for them. He attributes every sin as a consequence of an indwelling demon whose project is to disrupt the supposed perfect relationship between man and his Maker. Demons know many and various tricks and go to great pains to catch humans in their traps. Marrou was fully acquainted with demonical theology; and exposes the strategies of these angels of darkness in the following words:

If, therefore, demons see Christians in general and monks in particular toiling and making great progress, they (demons) hasten to assault them and tempt them. They place obstacles in their path, that is, put evil thoughts in their heads. But we must not be frightened by their suggestion. By prayer, by fasting and by trust in God, they may be driven off immediately. But even when they have been repulsed, they do not leave us in peace they come back to the attack with great violence and skill. When they cannot lead a man astray with obscene desires, they attack him at another point and seek to frighten him with deluding apparitions and, if need be, assume a variety of shapes – the shapes of woman, wild beasts, serpent, gigantic bodies or troops of soldiers. But we must not be afraid of these either, for they are only apparitions and vanish as soon as we fortify ourselves with faith, and make the sign of the cross. (pp. 82-83).

Fear is the denial, repression or suppression of God's consciousness in the victims of demon possession. Demons use fear to generate lack of confidence and trust in God, in their prey. Overcome by fear, demons strike and possess their victims. In this, Marrou agrees with Hill and

Joyner in their earlier quoted propositions. He, Marrou, describes demon possession in qualitative term, and does not specifically bother about the number of the possessing entities.

Nwachukwu (2012), undertakes a review of the biblical perspectives on spirits, demons, principalities and powers. She explores Sacred Scripture for the existence, language and faith issues, provoked by the belief in spirits, demons, principalities and powers. She submits:

The predominantly polemical content of the biblical evidence not only underscores the threat such a belief poses to faith in God, but also draws attention to the power of God over his Kingdom in the world, and the forces against it. (p. 221).

She acknowledges the reality of visible and invisible forces, human and super-human powers, which menace and threaten the lives of people. Nwachukwu concludes her thesis by articulating how the problems of previous centuries are still the problems of today's individuals. **Rahner (1993)**, takes a skeptical stance on the reality of demons, and their preponderance in the affairs of men. He writes:

Even if the existence of demons is assumed and upheld as a fact, the concrete idea of them in popular theology and more especially in the ordinary piety of Catholics need a decisive demythologization ... There is no absolute evil. All evil is finite; it is not a positive reality in itself but a want of good in an entity that remains good in its substance as coming from God and indestructible. In its origin, in its possibility of becoming definitive, in its coexistence with an absolute God and his unrestricted good, freedom, and power, freely posed wickedness is certainly a mystery which resists a rationalistic solution and cannot simply be understood as merely the unavoidable reverse side of the

good, as an irritating phenomenon in the coming to be of the good ... All this, however, is true of the devils and demons, if they exist. They have a nature that is good and created by God that is not removed, but again, posited, even by their free and definitive decision against God. Not that the finalized decision by these demons against God can be seen as a superficial patina clinging only externally to a reality created by God, so that the question might be asked why this patina is not swept away and the reality created good by God preserved. Wickedness freely chosen is certainly a determination reaching to the very heart of the personal reality created by God. But it is a determination of this reality created by God, and therefore good and remaining good in its substance and self-realization. (pp. 196-197).

A popular idea of devils, however, is that they are beings consisting of nothing but opposition to God, of hatred and negation. This popular idea, Rahner opines, “confuses evil with what has become evil, ‘wickedness’ (*militia*) as such with actual ‘evil’ (*malum*); it identifies evil beings with the pure essence of evil, with what is nothing but wickedness. But, there are not and cannot be any such evil being.” Rahner denies any inherent evil in the nature of demons, but sees their activities as positive unfolding of the eternal providence of God. He recapitulates:

If the demons reject God, their rejection is a defective mode of their always positive nature, and its realization, which always has a positive meaning, and positively contributes only to the goodness of the world. Even more mythological would be an idea of demons as impish, malignant spirits whose action and behaviour really contain in their substance nothing but a destruction of positive realities, although that action can be understood only as a realization of what is positively good. It is a mythological idea to suppose that in order to realize their nature in the world, with the good necessarily

involved in it, and with the negative present in and about this good through their decision, these evil spirits need a 'permission', understood up to a point juridically and legally, from God who permits them in one place and forbids them in another, to inflict damage, without this having anything really to do with the nature and the cosmic function they possess, whether good or bad ... When the effects produced by these demonic cosmic powers are regarded merely as destructive, we are involved, in principle, in a kind of Manichaeism. (pp. 196-197).

Mythological, too, is the idea of a conflict and opposition between God and the demons, with God and the devil struggling against each other as more or less equally matched partners, engaged in an absolute antagonism. Rahner's denial of the ontological evil characteristics of demons comes to the climax, in the following summation:

The demons (if they exist) are radically dependent on God, sustained entirely in their activity by a positive collaboration of God, planned from the outset in their activity together with the evil involved in it by God's providence totally independently of any other influence. In a properly metaphysical sense, there cannot be a struggle between God and devil, since the latter, from the very outset, always and at every moment, in all his power and in all his activity, is completely dependent on God. (pp. 196-197).

Rahner does not place the demons in the role of an anti-God, rather, his demons are essentially part and parcel of God, and not sources of evil as popular religiosity upholds.

In his description of nature, and activities of satan and his satellites, Kelly (1951), depicts them as "beings of inexpressible foulness and cruelty... and very highly detestable." (p.9). Men have

something which satan and his plenipotentiaries have lost; embittered, demons were determined to force their ways into men's lives, so as to despoil them. To see men raised above him, men who were but a little dust stirred by an almost imperceptible spiritual breath, will be altogether intolerable, to demons. In a sense, too, devil's hatred of God would find an outlet in the harm he would do to men. For men do belong to God, and even if God could not be touched in Himself, it would be something to injure in his cherished creatures, men. The devil has the world to rove through like a restless raging lion, and even if he could achieve nothing truly great there, he could, at least, spread the ruin in which he was himself involved. This he does, by possessing the human mind so that the latter would be decoyed away from God, and kept hostage by the nefarious spirit. It appears to be some slight alleviation of the demons' pains that they be allowed to roam the earth and, as it were, distract their tortured minds by their interference in human affairs.

In regard to the operation of a demon, Oesterle (2001), highlights, two points needed to be considered:

First, what he can do by the power of his own nature; secondly, how out of the malice of his will, he uses his natural power. As to the power of his own nature, the demons can do the same things as the good angels because the same common nature belongs to both; but there is a difference in the use of the power according to the goodness or malice of the will, for the good angels out of charity intend to help man to the attainment of good and to a full knowledge of the truth, which together with the other goods of man, the demon intends to prevent. (p.532).

Oesterle argues that a demon is said to be able to enter the mind of man, not according to substance but by way of effect, namely, in as much as he incites man to cogitate about some particular thing, – a cogitation that is manned and controlled by the demon. To that extent, he continues, a demon can use the soul of a wise man as he wishes, even though, sometimes, God permitting, he impedes the use of reason in man, as is evident in cases of possession.

2.1.3 The African Stance

Like the ancient world, modern man, also, live in a demon-haunted environment. It would not be wrong to say that the religious atmosphere of the first century Christianity is not different from the religious world of present-day Igbo people. *Ndi Igbo* (Igbo people) are still being subject to the atmosphere of universal anxiety and fear of malevolent forces and impersonal forces that control human lives. In the present time, the problem recurs in different kinds of belief and practices. This belief in the existence of various superpowers and spiritual forces, which are able to control human fate and determine human condition, is a challenge to faith in one God. For the Christian, it is a challenge to the confession of Christ as the fullest manifestation of God's self-revelation and power. Adherents of A.T.R. perceive such belief as undermining the power of Africa progenitors and forebears to guard and protect the lives of their communities. The present time is marked by active search for ways of coping religiously with life, and by switch of religious loyalties. This has led to practices and beliefs that are described as syncretistic, superstitious and bizarre. In such circumstances, religion could easily become debased into a set of superstition, and there are plenty of chances today for fraud and the exploitation of the unwary.

The Igbo, like most African cultures, also entertain belief in the existence of and operation of demons, in the society, as belial spirits, because they can cause death to their human targets. They perpetrate evil machination. According to Mbiti, (1970), “demons, are the great enemies of society, performing anti-social deeds which poison its welfare.” (p.224). Mbiti’s view is derived from the fact that demons are known to malign people in the astral plane; and the effect of such manipulations manifest in the physical body. These demons work at all spiritual levels influencing the minds of their human targets. The Igbo believe that demons have the special mission of mischief making. This view is shared by Idowu (1975), when he says: “Their main purpose is to wreck havoc on human beings; and the operation is that of spirits upon spirits. (p. 176). Nwobu, (Personal Communication, 9 July, 2014), recognizes the existence of different sheaths of body in the human person, and posits that demonic attack affects the whole strata of the body. He exposes: “Demons attack the physical body of their victims at the weakest point, and as all bodies are intermingled and inter-related, the attack is transmitted to the material vehicle, with disastrous consequences for the individual.” This position was thoroughly investigated by Arazu (2003), in his *Man Know Thyself*. Arazu holds that “the human person is composed of five sheaths of bodies or kosas; viz: the physical or gross body, the subtle or astral body, causal body, super-causal body, and over mind.” (p.92-93). The physical body is used within the physical plane or world, while the astral body is used within the astral plane or world. Within the astral plane, there is higher astral and lower astral. The lower astral is the area of mischief, that is, the area where demons operate, being extra-sensory bodies. At the higher astral plane, one can contact good spirits. Arazu identifies the link between the astral and physical body in what he calls “the silver cord.” (p. 94). He describes it as “an invisible cord linking the physical body with the astral body, and keeping the physical body alive during the astral projections when the breath of God in man (the spirit-soul) travels with the astral vehicle.”

(p.95). Injuries or harms done to the astral body manifest in the physical body, as the two sheaths are part and parcel of the composition of man. No wonder, demonic possession which is wrought in the astral has tangible indices in the physical body of the victim. The effects produced in the physical are transmitted by means of the silver cord. One thing very fascinating which still agitates the mind of Igbo scholars in particular, and African academics in general, is that despite the dawn of positivism and empiricism, with their denial of metaphysical entities and phenomena, the reality of demon possession still confronts the indigenous African person. Mbaegbu (2014), groups spiritual forces as benevolent and malevolent. He opines that “the malevolent entities intrude into the life of the beings in the visible world. Though these evil spirits are innumerable, the Igbo conceive them as creatures of God with powers over mortals. *Ekwensu* (devil) is at the head of this group of evil spirits who are purely mischief makers. They are not capable of any good.” (p. 146).

Nwala (1985), is sure that “*Ekwensu* (devil) and his plenipotentiaries (the demons) are incapable of good, and are, therefore, thoroughly evil. They are not subject to the laws of justice and have no moral scruples, causing harm without justification.” (p.37). The leader of this category of malevolent spirits is *ekwensu*. The Igbo seem to agree with Basden (1966), that *ekwensu* is “the master spirit who exercises lordship over all other agents of wickedness.” (p.37). Most Igbo scholars regard *ekwensu* (devil) as agent of disorder, sickness, especially of the spiritual nature. In other words, the devil is perceived as a symbol of fear and evil. The modern Igbo, therefore, equate *ekwensu* (devil) of the traditional Igbo world-view, with the biblical satan. Little wonder, Nwala comes to the conclusion that *ekwensu* and other evil spirits are not bound by laws of justice; and such are not worried, they feel at ease in their work of causing harm for the sake of

doing so, even without any reason or justification at all. Apart from satan who is purely an author of possession, there are these non-human spirits who do little good, and so great harm that they are called wicked spirits. Accordingly, they take joy in inflicting pains and sufferings almost capriciously, and at least provocation. Any traditional Igbo believes that these spirits are essentially wicked, and can disrupt the normal psychic disposition of their victims; a situation properly referred to as possession. In harmonizing the key words “spirit attack”, Madu (2004), is of the view that they mean:

The psychic dynamic and mystical power channeled upon an individual with an intention to inflict pain and distress to the individual. Such powers are, therefore, capable of disrupting the person’s cosmic balance or equilibrium. Since it is psychic, its effects on individual, most often, are psycho-somatic. (p.73).

These malignant principalities, Madu appropriately refers to as *ajo mmuo*, believing same as capable of disrupting the *status quo ante* of a personality or a group. Demons, in this sense, orchestrate evil schemes that cause pain, and deprive victim of his self-fulfillment, self-realization and self-actualization. These mischievous mystical personages often intrude the lives of unguarded individuals with violent and diabolical motif. Onwuejiegwu (1972), is so convinced when he sees demon possession as “a violent attempt to hurt, overcome, and defeat a victim.” (p.21). Ejizu’s summation of the Igbo cosmological view is relevant for its insight into the study. In this vein, the myriad of spirit forces (good and evil) inhabit the underworld. Ejizu (1992), takes an unequivocal stance in the controversial theme of demon possession. Hear him:

Evil spirit possession, the attack of demonic forces or satanic powers, is widely believed to be the root cause of most of the ailments and misfortunes which people suffer ... All forms of misfortunes including ... mental sickness are explained by the activities of

ubiquitous evil spirits, angry gods ... and evil forces operating through man and nature. They are all together negative. And man must resist them with all the resources available to him, including placating gods and spirits. They are not only antithetical to a successful and fully enhanced life here on earth, but also pose the greatest threat to the attainment of ancestorhood, which is the burning desire of most traditional people. (pp.13-17).

One can infer from Ejizu's claim that although the physical cause of illness or other misfortunes may be known, or at least suspected, yet, there is, often, the felt need to decipher the socio-moral and/or mystico-spiritual causation or connection. With this kind of dominant perceptual frame, religion is easily understood and reduced mainly to problem-solving, with a penchant for the pragmatic and the magical. Okaro (2012), is clear in his articulation about the nefarious activities of demons. He sees demon as satan's cohorts and enemies of man – they have emotions, they can talk, laugh, afflict, cry, and can be angry. For Okaro, some demons are more wicked than others. Hence, he advises, "it is good to check and know the wiles or activities of the demons, to enable humanity plan how to frustrate them, as well as not being trapped by them." (p.52). Okaro uses number to classify the level of operation of demons:

Principalities (Level 333): These are the lowest and local levels found in streams in various villages. Timmons (2008) reveals that "principalities are used to control the world through sex, occultism, religion, finances, and politics." (p.99).

Powers (Level 666): These are the high and national levels associated with rivers. They are the executive officers of the principalities that rule over kingdoms, as territorial spirit. They are both transcendental and terrestrial.

Rulers of Darkness of this World (Level 777): This category is higher and inter-continental level, often linked to high sea.

Spiritual Wickedness in High Places (Level 999): The highest and international level that inhabit the oceans. They are familiar spirits that gather information about human beings, for the dark kingdom. (pp. 53-54).

In the state of such possession, demons do claim ownership over the one so possessed, thereby affecting his actions and reactions. The possessed, concludes Okaro, is “in another world.” (p.60). One can be possessed, attacked and be manipulated, at the same time.

Quarcoopome (1987), undertakes a critical study of West African Traditional Religion; affirming Africa’s belief in spirit beings. He holds that:

Demons can be sent out on errands by their master, to harm and possess human persons. Since illness and misfortune are mainly due to malevolent forces, the medicine man does his best to satisfy the spiritual aspect of the nature of the malady... Knowing the mystical cause of the misfortune help to combat it. (pp.41, 81).

In fact, diviners belong to the category of medicine men, who are consulted for solutions to human health-related problems. African diviners diagnose diseases. The diviner plays the role of intermediary between the physical and the spiritual world, in the interest of the community. He is assured of patronage from all segments of society, both rural and urban, illiterate and literate, rich and poor. In Orumba-South Local Government Area of Anambra State, medicine men are categorized as *dibia afa* (diviner), *dibia oje na mmuṣo*, *dibia mgborogwu na mkpa akwukwo* (herbalist), and *dibia nsi*. These are fully recognized and highly respected members of their communities. Sometimes, their functions overlap, though, it may not necessarily be so. Kayode, (1984), is right when he posits that the function of these medicine men/women is basically “not

to harm but to heal and to release from pains those believed to have been possessed by these preternatural entities.” (p.7).

In an opening address presented on the occasion of the first missiological symposium on healing and exorcism: the Nigeria experience at, the Spiritan International School of Theology, Attakwu, Enugu, Uzukwu (1992), speaks of negative supernatural powers that impinge upon human life. His thesis appeals to every enlightened African mind:

African peoples in their anthropology generally perceive the body as the centre for the manifestation of person in gesture. The person is visible, but also invisible. Thus, not only have illnesses physical causes, but they have also, psychical and mystical origin. Evil spirits are a part of African experience. Both the diagnosis of illness and the administration of healing remedies may have to address the complex levels of the experience of personality. (p.8).

Uzukwu outlawed, by his arguments, the doctrines of a purely scientific mind who do not accept the reality of uninvestigatable phenomenon. He, however, avers that “not every illness will be diagnosed as having a mystical origin.” (p.8). By emphasizing the ontological human need for deliverance and wholeness, Mbefo (1992), admits of the nexus of evil forces that challenge healthy living in African communities. Evidence for this yearning, is the number of healing homes, pilgrimage to oracles and sacrifices at various shrines that have sprung up to meet this human health issues, especially those ascribed to demons. Contemporary Nigeria exorcists and spiritual healers like their counterparts in other countries of Africa, grapple with human problems that are as diverse in kind as they are complex in nature. There have been certain allusions, especially by Manus (1992), to the effect that African continent appears to have extra of “agents

of the powers of darkness and of evil” and, therefore, does seem to have a more urgent need for the special task of deliverance through miracles and spiritual healing. This position sounds far-fetched and unacceptable. On the other hand, the alternative suggestion that the current wave of interest in exorcism and faith-healing closely linked to a highly dynamic and evolving indigenous cosmology, looks a much more plausible and viable proposition.

Eya (1992), vests all forms of manifest demon possession with psychological garbs. She does not perceive any relationship between abnormal human behaviours and demons, but interprets them as sheer mental disorders. She articulates:

Psychological healing is achieved by evoking healing state of mind. It refers to psychotherapy which is the treatment of mental disorders by helping emotionally disturbed individuals modify their behaviours and feelings so that they can develop more useful ways of dealing with stress and with other people. (pp.44-46).

Psychotherapy includes psychoanalysis, behaviour therapy, and humanistic therapies. Psychoanalysis assumes that emotional or mental illness is a result of unconscious conflict; and the goal of psychoanalysis is to bring these unconscious conflicts to the individual’s awareness, and then help him to learn how to cope with life in a realistic and adaptive way. Behaviour therapy assumes that maladaptive behaviours are learned ways of coping with stress, and that these maladaptive ways can be substituted with new and more appropriate responses through learning technique. Humanistic therapies are concerned with the uniqueness of the individual. The humanistic therapist does not interpret the person’s behaviour as the psychoanalyst does, nor does he try to modify behaviour as in behaviour therapy. Instead, as Eya avers, “he tries to help the individual explore his own thoughts and feelings, and to assist the individual in arriving at his

solutions to problems.” (p.47). Psychology sees sickness from the spectrum of temper tantrums, over-eating, delinquency, neurosis and psychosis. In all cases, psychologists aim at restoring mental health to an individual. A very pertinent question keeps surging. Can someone who has lost grip of his mental make-up (someone who is not *compos mentis*) undertake a rational review and conscious adjustment of his behaviour as psychotherapy assumes? If the answer is in the affirmative, then, that person is not insane, as psychology terms mental disorder. This controversy, Eya fails to address.

In post-modern Igbo society, demon possession as a concrete phenomenon was taken for granted; but researchers in psychology and psychoanalysis, psychiatry etc, have seriously questioned the orthodox and popular belief in possession. Most of the biblical possessions that were largely relied upon as instances of demon possession, have been reduced by progress in behavioral science, to types of mental disorder such as epilepsy, schizophrenia, hysteria, et cetera. Ikeobi (1992), repudiates the above presumption when he assents to the reality of demon possession. He sees possession as “a situation when an evil spirit or a disincarnate entity usurps the individuality of a victim, and controls him.” (p. 56). Ikeobi categorizes possession into “true and false”. By true possession, he implies that the demon is really there, evidenced by some signs; while false possession indicates that the demon is not present, but there could be some other explicable forces (spirits) on display. However, that Ikeobi labels them false does not mean that they are not real to their victims. *Onye o na-afu, maara ebe o na-afu ya* (It is he who wears shoes that knows where they pinch). The fact that evil spirit possession and mental disorder produce almost the same symptoms, should not make an enquiring mind disavow or deny the possibility of belial influence. Against this backdrop, Chidili (2011), attributes some sickness to

spiritual attacks. He explains that “while some diseases ... may be treated in public, some others are treated in private or some other esoteric places selected by the healer, particularly when it is concerned ... with spiritual attacks.” (pp. 35-53).

In conclusion, irrespective of diversity and divergence of opinions on the subject, *ndị Igbo* have a common *locus standi*, and uphold that demon possession is rife in their world-view. Many cultures and religions contain some concepts of demonic possession, but the details vary considerably. For the Igbo, every sickness whether bodily or spiritual, is caused by unseen preternatural forces. Hence, the Igbo, would say, *Ihe onye metara, ya were isi ya buru* (the evil that men do live with them). That explains why *dibia afa* (diviner) is consulted to unravel the cause(s) of ailment, for whatever is, is caused by another. This, fittingly, coheres with the principle of causality that will be discussed shortly.

2.2 Theoretical Framework

2.2.1 The Igbo Concept of Health and Ill-Health

The Igbo name *Ndubuisi* (life is of supreme importance), portrays that life is paramount, an inalienable right of every traditional Igbo person. Even a mad person who wanders the street attracts the solidarity of his community, should any harm befall him. Because of the heavy importance which the traditional Igbo, as many other African peoples, place on human life, its enhancement and continuity, Igbo Traditional Religion, like those of other African groups, has, perhaps, in the words of Nwala (1985), been rightly dubbed “heavily anthropocentric.” (p.144). Human life, therefore, is believed to be the prime value, and every other thing is expected to serve its realization. Against this background, effort will be directed, in this section, to

investigate what life (*ndu*) means for the Igbo. The preservation of human life is co-terminus with health, as this work hopes to reveal. To the traditional Igbo, “the *summum bonum* or highest value” as Madu (2004) upholds “is life (*ndu*).” (p.23). This is made manifest in their names. Example: *Ndubuisi* (life is of supreme importance); *Ndukaku* (life is greater than wealth; *Nduamaka* (life is good). Thus, the supremacy of *ndu* in both cosmological orders, and in the day to day life and activities of the people is reflected. In the concept of the Igbo, life (*ndu*) can mean the following, according to Madu:

The dynamic quality of material and human existence. In this regard, a person may still be alive corporeally, but the Igbo would say of him, ‘*odighi ndu*’. This however, points to a debilitating health status, showing that *ndu* and *ahu isi ike* are correlated. In extreme cases of ill-health, the Igbo would say, ‘*na odi ndu mana onwu ka 62am ma*’, or better still, ‘*odi ndu onwu ka mma*’ (better dead, than alive with failing health). *Ndu* is also existence itself, and could take various forms either materially/spiritually or pure spirit. Even at death which is the dissolution of the flesh, the spirit enters a separate existence maintaining the ‘*ndu*’ of the individual in another sphere, realm, or form of existence. (p. 23).

From the above stand-point, it stands to reason that life encompasses the material and spiritual spheres of existence, for the Igbo. This existence must be dynamic. Life, therefore, embraces both the person’s material and spiritual well-being. Hence anything that threatens the material and spiritual well-being of man is feared by *ndi Igbo*, since this would diminish the dynamic quality of life. Onunwa (1990), succinctly echoes this as he states: “Among the unfriendly agents that threaten life here on earth, for the Igbo, is illness. The other enemy which the Igbo hate is death itself.” (p.18). Shorter (1975), corroborates the above observation as he states: “Sickness

for the African is a diminution of life, a threat posed to life; and healing is an activity second only to that of giving life.” (p.60). The observation brings out the link between life and death. Life, for the Igbo is health in the true form. Since health is a composite of the material and spiritual well being, then, for one to be alive vis-à-vis healthy, both the spiritual and the material aspects of man must be taken into consideration.

Health, for the Igbo, is a harmonious integration of forces with the individual, coupled with a corresponding harmony in his relationship with other persons, and the spirit world. Ill-health, on the other hand, is a sign that the individual has transgressed the rules of nature or society thereby disrupting his internal harmony as well. This disruption makes him vulnerable to harmful influences from other persons and spirits. No wonder the Igbo adage says, *Ihe onye metara, ya were isi ya buru*, meaning, the evil that men do or perpetrate, lives with them. Health is far more social than biological. It does not entirely mean an absence of physical ailments. That there is a clear unitary concept of psychosomatic inter-relations is an apparent reciprocity between mind and matter. Health, for the Igbo, means a harmonious existence between the different spheres of the cosmic order in which man is a member. For man to say that he is healthy or alive, therefore, means that man should tune himself with the order forces of the cosmic order. *Ndu* (life) and health are synonymous, and they include the harmony of both the spiritual and physical aspect of man in a harmonious relationship with the other spheres of the cosmic order.

2.2.2 The Principle of Causality

Causality is the relationship between causes and effects. Also referred to as causation, causality is the relation between an event (the cause) and a second event (the effect), where the second event is understood as a consequence of the first. In common usage, causality is also the relation between a set of factors (causes) and a phenomenon (the effect). Ogada (2011), believes that “every action has a reaction, and every reaction is propelled by desire which is the root of series of phenomena.” (p.60). He upholds that good actions will produce good results, and bad actions will produce bad results. Anything that affects an effect is a factor of that effect. The connection between a cause(s) and an effect in this way, can also be referred to as a causal nexus. For the Igbo, the concept of causality is a very central issue. The Igbo life is permeated by the understanding that nothing happens without a cause (*ihe anaghị eme na nkịti*). Ezeanya (1976), is strongly of the view that “there is hardly any room for chance, in the Igbo traditional vision of reality.” (p.6). The question that is asked is “why must a particular event happen to a particular person, at a particular place, and in a given time?” This means that the concept of chance does not have a place in Igbo metaphysics. What is called chance is man’s ignorance of series of actions, inactions, and reactions that have given rise to a given event. The corollary of this view is to hold that the Igbo man’s world is deterministically ordered through and through. This is a sham! The Igbo cause and effect nexus still permits the exercise of free-will. When a man is faced with alternative options, he is free to choose to carry out one or the other. However, in certain cases, the individual may find himself compelled, by circumstances beyond his control, to choose one of the alternative options.

Again, it can be said that chance, determinism and freewill when properly understood can be seen as difference sides of the same coin. What the Igbo call chance is what happens

“accidentally”, yet traceable to a cause and a reason. A determined event is the aftermath of a freely committed act which has consequently led to a determined cause and effect. It is right to say that freewill opens the door of actions, and then determinism takes its turn. Man is free to some extent, yet limited by his community. His community admits of members in different spheres of existence. The Igbo reality scheme is said to be individualistic and communitarian. He is free to go against the wishes of the community, but with the accompanying sanctions, which can take different forms. Through personal initiative, the individual can exercise his freedom without coming into conflict with the collective will of the community.

The biblical question posed to Jesus by the Jews in connection with the man who was born blind, is worth considering here: “Who has sinned, this man or the parents?” (Jn. 9:1-2). Questions of this kind arise because the Jews believe that every ailment is predicated to an unseen evil principle. The Igbo traditional world-view, also, accept demons as the causes of physical and spiritual sickness that affect her members. This cause and effect nexus is not limited to the above examples, for in Igbo Traditional Religion, this etiological historicism also applies. Such statements as *isi kote ebu, ogbaa ya* (the head that pushes the beehive receives the sting), *ihe onye metara, no n’isi ya* (whatever a man sows, that he reaps), are all deuteronomistic traditions, which of course, underscores the philosophical principle of cause and effect. This principle is so entrenched in Igbo view that nothing happens by chance, a principle which is reflected in the proverb: a toad does not run in the day-time for nothing, for either that something is pursuing it or that it is pursuing something. In the light of the Igbo religious and social life, Madu (2004), opines: “An ailment that defies preliminary medicine attracts the attention of the diviners.” (p. 26). From the fore-going, one observes that for the pre-Christian Igbo, sickness (effect) is

deviation from the natural, from the normal bodily and cosmic harmony. And to restore this harmony (health/life), the intricate connecting forces (cause) that operate in a web-like fashion must be discerned and normalized. Thus, health is for the Igbo, the normalization of these forces – visible and invisible – in accordance with the natural laws. The Igbo are not troubled about the material, formal, efficient, and final causes, as Aristotle posited, in every case of causal explanation. Rather, they look at cause and effect from the point of view of imaginable range of possibilities; or they resort to oracles for the final verdict.

2.2.3 Interpenetration of Beings Theory

The indigenous cosmology of the different Nigerian groups, like that of other traditional African peoples, has been referred to as ‘heavily anthropocentric’; that is, primarily and largely centered on human beings and their general well-being. Human life, its success and full enhancement, is the foremost good, as well as the most vital and sacred value around which most other things and movement in the universe gravitate. Furthermore, and very significantly, human life and every other thing in the universe are perceived as existing in dialectical relation. The spiritual being (benevolent and malevolent), together with man and the other elements are in continuous and intimate relationship. Only when these beings live in harmonious relationship will cosmic harmony be realized. Any break of relationship in any other spheres, affects the entire system adversely. Since man is at the lowest level of the ontological rank, man is subordinated to the higher beings that are spiritual. They provide security and fortunes to man, and man dare not annoy them without appropriate punishment. This underscores the Igbo’s unalloyed respect and loyalty to the spirits. The spirits interfere in their daily lives, and the Igbo cannot afford to push them aside. To remain in balance with these spiritual beings, he must relate well with the whole

created order. In fact, man is the bridge between the spiritual beings and the other cosmic elements; he must keep in touch positively with the spiritual powers, which, as it were, guarantee man's security and continued healthy living. The components of the Igbo tripartite world (world of God and other spiritual beings, world of man, and world of things) are interrelated, because the world is under a unitary control. They interpenetrate each other.

The indigenous world-view is essentially an integrated, holistic and dynamic one in which the two orders of reality – visible and invisible, the human world and spiritual world – are believed to be intricately interrelated and intensely influence one another. There are no sharp line of distinction between the sacred and the profane. Rather, the former sheds into the latter, and invests it with meaning and significance. The entire cosmos is seen as a delicately balanced equilibrium and man's welfare as well as that of his universe is bound up with the continued maintenance of the primordial cosmic harmony. Even though the human world is the centre of focus, and human life the greatest good, the invisible world of spiritual beings and other entities is believed to be superior, while spirit and mythical forces in their various hierarchies, are said to wield tremendous powers and influence over human life. They underpin and control important events in the universe. They influence man for good or bad; and man could enter into communion with them.

The interpenetration of beings theory presupposes some kind of mutual dependence in the entire cosmic organigram. Human affairs and those of the invisible world intertwine. Man is important and indeed central in Igbo world-view but is by no means the measure of all things. There are beings superior to him and laws higher than his own which he must obey or else face drastic

consequences. But the interaction and intercommunication between the visibly created order and the invisible world of God, spirit and ancestors, are only possible through him (man). Because man is the centre of the created order, the focal point of the universe, the ontological mean between the visible and invisible world, the human person enjoys intrinsic dignity, respect and worth in Igbo religious framework, and milieu. Precisely, all the spheres of Igbo cosmic structure and their inhabitants are in a continuous interaction. They interpenetrate each other, and act in a web-like manner. Hence, whatever affects one sphere affects the others too. Even the negative evil forces must be kept in view, as any attempt to incur their wrath leaves the person(s) at their mercy. The emphasis, here, is on the elements of interaction and connectedness. The place and role of man in the universe, in the scheme of things, as seen above, is the reason for the anthropocentricity of Igbo world-view; a world-view that favours and encourages mutual contingency and dependence among beings in the ontological order.

2.3 Empirical Studies

In spite of Hobbes, Rahner, and their types, Wilson (1976), a professional psychiatrist, holds that “demon possession and satanic oppression, are subjects that defy scientific explanation.” (p.224-231). The world-view that sees invisible beings behind man’s world of sensible objects is very ancient; and it is a tradition shared in by both Scriptures and ancient cultures, including Igbo. The Sadducees as Hobbes rightly pointed out, were opposed to this way of thinking in the Bible, but could get their point of view accepted by the majority. If one were to accept Hobbes’ explanation of demon possession as a product of a pre-scientific way of looking at ordinary mental sickness, one must throw over-board the idea of attempting to cast out devils by the ritual of exorcism. The ritual would then be redundant, clear primitiveness, voodoo. This is Hobbes’

conclusion: “As for fairies, and working ghosts, the opinion of them has, I think, been on purpose either taught or not confuted, to keep in credit the use of exorcism, of crosses, of holy water, and other such inventions of ghostly man.” (p.67). Hence, Hobbes, not only denies the reality of demon possession, but sees their (demons) mere existence as make-belief.

Christian theology has consistently branded every claim to superior power by non- Christians who employ objects or rituals for the exercise of such powers, in the words of Arazu (2003), as “trafficking with the devil.” (p. 67). This verdict, this opinion labours under the belief in the existence of personal and malignant beings, the devil and the demons with which men can come to some kind of agreement, which can be explicit or implicit. There is a belief among Christians that the devil is the prince or god of this world (cf. John12:31, 14:30; 2 Cor. 4:4; Eph. 2:2; Heb. 2:14). It has become problematic whether the world-view that gave Christianity and Igbo Religion the understanding of the devil and of demons, as spiritual and malignant entities (which same world-view inspired in the ancients of all races, belief in fairies, goblins, undines, forest, and mountain spirits), should continue to inspire modern man, who like Hobbes, have learned to adopt the empirical approach in science. The biblical and Igbo primordial world-views have been overcome on so many aspect of humanity’s common awareness of world of matter, of the terrestrial world. For example: the first account of creation in the book of Genesis (Gen. 1: 1-2:4) saw the sky as a huge and hard basin that carried up half the waters when God divided the waters above (on the other side of the sky) from the waters below (on the earth surface). A world-view that did not understand as it is now known, how rain was caused, saw rains as coming from the waters on the other side of the sky, through this “flood-gates of heaven”. Geography exploded that myth, in the sense that God remains the author of that of which water is composed, and of

the universe. But man has to use his God-given reason, to discover the true where-about and the why of water and rain. Before the dawn of reason and speculative thinking, albinism was seen as a strange phenomenon; twin-children were killed, under the pretext that the gods were angry with parents of those twins; sickle cell disease and malaria eluded the comprehension of the autochthonous African cultures. As regards the display of wanton ignorance, one is tempted to say that science improves one's perception of the world. With such improvement, it becomes germane, to redefine man's position in the entire created order, locating him (man) in the map of cosmic unfolding of things. Following this line of thought, Hobbes cynically remarks: "humanity's faith should get founded on God, and not on poor scientific doctrines scattered through the Scriptures." (p.67).

Today, science and spirituality (religion) have met. That point of meeting, argues Arazu (2003), is the whole idea of consciousness. Science has been able to discover consciousness (intelligence) in the atom. Spirituality now seeks to explain the world of spirits (good, bad, indifferent, absolute, et cetera) in terms of consciousness. The distinction between matter and spirit is now very blurred as a result of the modern discoveries in Quantum Mechanics and Relativity. All these point to one fact: although man's view of reality might change or get modified in time, as a result of more insight from science and spirituality, the fact of existence of matter and spirit cannot be denied. The understanding of their precise nature and relationship can be modified or even changed with more discoveries and insights, but not the fact of their very existence. Arguments for existence of demons can be drawn from the principle of causality discussed above. In addition, the inextricable relationship between *noumenon* and *phenomenon* is very invaluable, here. Realities in themselves manifest their beings in and through realities that

are perceptible to the senses. Against this back-drop, it stands to reason, that the ontological wicked nature of demons find expression in evil and heinous portents which accompany them (demons).

Some of the findings and conclusions of Oesterreich's (1935) empirical research that span a long history are worth mentioning, here:

- Under the name of possession are designated two particular groups of states, viz; demonical somnambulism as well as the state of inner division, in which the individual imagines he feels the demon as a second self within him. (p. 77).
- It is only when the person feels himself divided that one speaks of true possession. (p. 80).
- Authors worthy of credence report that in almost all exorcism, priests [of all religious persuasions] themselves fell victim of demon possession.
- Possession could be defined as a state of compulsion. This may be transformed in several ways; the first consists of the subject gradually weakening in his resistance, to the compulsion processes. (p. 83). Generally speaking, all states of emotional compulsion have a strong tendency to become the true nature of the individual.
- Another very frequent cause of possession is the sight and company of possessed persons.

Exorcism presents the exact counterpart of the genesis of possession. While the exorcism seeks to work upon the 'demon' by threats, commands, and/or any other appropriate way, the prayers are designed to help the possessed person re-enforcing his desire to be delivered from the demon, increase his confidence in the divine power at work. Serious effort shall be made in this work to

validate or disavow this scholarly analysis by Oesterreich. Thus, this research will be making its contribution in the ongoing quest for knowledge.

2.4 Summary of Literature Review

The fact that possession springs from belief in the devil and demons, joined to auto and hetero-suggestion accounts, in the words of Oesterreich, “for the fact that it has always been most extensive in the least educated class of society.” (p. 99). The appearance of possession, particularly in its gravest forms, is always in point of fact associated with belief in demons. It is this belief, which by means of auto-suggestion, which nourishes possession and maintains it. Some salutary lessons could be learned from those who refuse to believe in demons as personalities; such individuals when confronted with the reality of demonic possession, find natural sciences, no ready panacea. Man’s ailment are treated on the basis of what is known about man; and this knowledge centres around biology studied by medical and allied sciences, the psyche studied by different branches of psychology and psychiatry. Beyond the psychological or the psychic, are vast areas that are yet to be probed, studied and made use of, in the treatment of abnormalities like demon possession. This is the metaphysical, the domain of mysticism and esoteric sciences. One cannot categorically make a substantive argument, in all objectivity, on the existence of demons, as the object of enquiry eludes natural reason and positivistic stance. Yet, recourse to the principle of causality, and the interpenetration of beings theory points to a knitted correlation between effects and realities that cause them. For every smoke, there is a fire; therefore, it necessarily follows that *noumenon* and *phenomenon* are two faces of the same reality. In that sense, for every act of mischief like evil spirit possession, certainly, a wicked invisible principle, no doubt, underlie.

CHAPTER THREE

THE MODES OF OPERATIONS OF DEMONS

3.1 The Nature of Satan and His Allies

As most cultures are aware, the head of the enemy forces and of the dark kingdom is satan. His name means adversary, and was given to him after the rebellion, since he is now an enemy of both God and man. Demons, in the Igbo metaphysical framework, are preternatural beings, who, having fallen out with *Chukwu* (God), continually exert malign influence on human affairs. The Igbo seem to agree with Basden (1966) that *ekwensu* is, “the master spirit who exercises lordship over all other agents of wickedness.” (p.37). Corroborating this view, Mbaegbu (2012), avers that “*ekwensu* (devil) is at the head of this group of evil spirits who are purely mischief makers.” (p.164). They are not capable of any good but often orchestrate evil. Nwala (1985), attests to this when he says: “demons are incapable of good, and are therefore, thoroughly evil. They are not subject to the laws of justice, and have no scruples causing harm, without justification.” (p.37). They feel at ease in their work of causing harm for the sake of doing so, without any reason or justification at all. Demons perpetrate evil machinations. According to Mbiti (1970), “demons are the great enemies of society, performing anti-social deeds which poison its welfare.” (p.224). The Igbo conceive these spirits as creatures of God with powers over mortals. According to Timmons (2008), satan was the number one angel, directly below the Godhead, as shown in Figure 3.1. From the point of view of Christian theology, he was created as *lucifer*, the son of the morning. And the Bible reveals that satan was very wise and beautiful; he possessed wisdom and

knowledge. He was also known as the *anointed cherub*, and was the guardian of the throne of God Almighty. In this office, his duties were to usher in praises and worship to God, on His throne. As such, living in close proximity to God for millions of years, he knows much more about God than anyone could ever hope to know. This is one of the main reasons he is such a dangerous adversary. Because he lived with God for so long, he knows how God thinks and operates His (God's) Kingdom. As a result of this knowledge, he is in the position to enslave man and drift him (man) away from God. Then satan uses this information against humans as he assumes his role of the "accuser of the brethren" and of the "thief, killer, and destroyer." In his position as the number one archangel, *lucifer* was also the ruler of the earth, the pre-Adamite world, before the creation of man. Of course, the lack of land did not present any problems to spirit beings because the physical construction of the earth was immaterial. Following his knowledge about God and creation, he is forever trying to copy and imitate the true things of God. Hence everything in the Kingdom of God has a satanic counterpart.

The dark kingdom, Timmons (2008), posits, is "merely a diabolical mirror of God's Kingdom." (p.103). This is because demons stand overly in contradistinctions to God's never-dying gifts of peace, love, righteousness and joy. Satan rarely comes to earth personally, but prefers to send his *errand-boy* spirits, the demons. Concerning the operation of the kingdom of darkness, Timmons opines:

Satan is most vulnerable the last Friday of each month. The devil is involved in an all-night meeting with his evil government, and thus preoccupied. He is not available to reinforce his spiritually wicked rulers of darkness and wicked spirits. This is a night when humanity should wage war against him, for maximum results ... another good time to

pray when your prayers will not be hindered as much is during the hours of midnight and 2 a.m, Nigeria time. At this time of the night, satan rest for two hours. (p.106).

Igbo traditional exorcists, probably, are aware of these facts. This, perhaps, may be the reason why “fights” with dark kingdom, in Igboland, usually occur at these designated times and periods. The devil has an array of demons that minister to him, serving his evil purposes and unleashing tremendous harm in the world. His major purpose, each day, is to extend and consolidate his control over man, the earth, and God’s Kingdom. This he does through his ruling hierarchy.

3.1.1 The Operations of Demonic Principalities

Within the organizational hierarchy of the dark kingdom, directly under satan, is found the principalities. These spirit beings (powerful demonic angels) are four in number. These four principalities control the world for satan. According to Timmons, “they exercise this control and dominate the world through five means: religion, occultism, finances, politics, and sex.” (p.112). Satan is the god of this world and he administers his control, first of all through the principalities. They are his field marshals, and all four possess extreme power. Timmons believes that together, the principalities possess more power than satan. Because of this fact, satan is somewhat afraid of them, and lets them have their way. He is concerned that if he does not, they may rise, one day, and overthrow him like he tried to do to God. The principalities serve satan, yet, in a sense, they are almost autonomous because they are so wicked and powerful. Those who use to work with these elementals, call them the *evil gang*. These four members of the evil gang dominate the world by giving orders to millions of demons, and human beings. The spirits work for them

because they have to; the human beings do so for money, power and sex. Fig. 3.2, in the view of Timmons (2008) illustrates the dark kingdom's organization. These four principalities are:

GOD ALMIGHTY

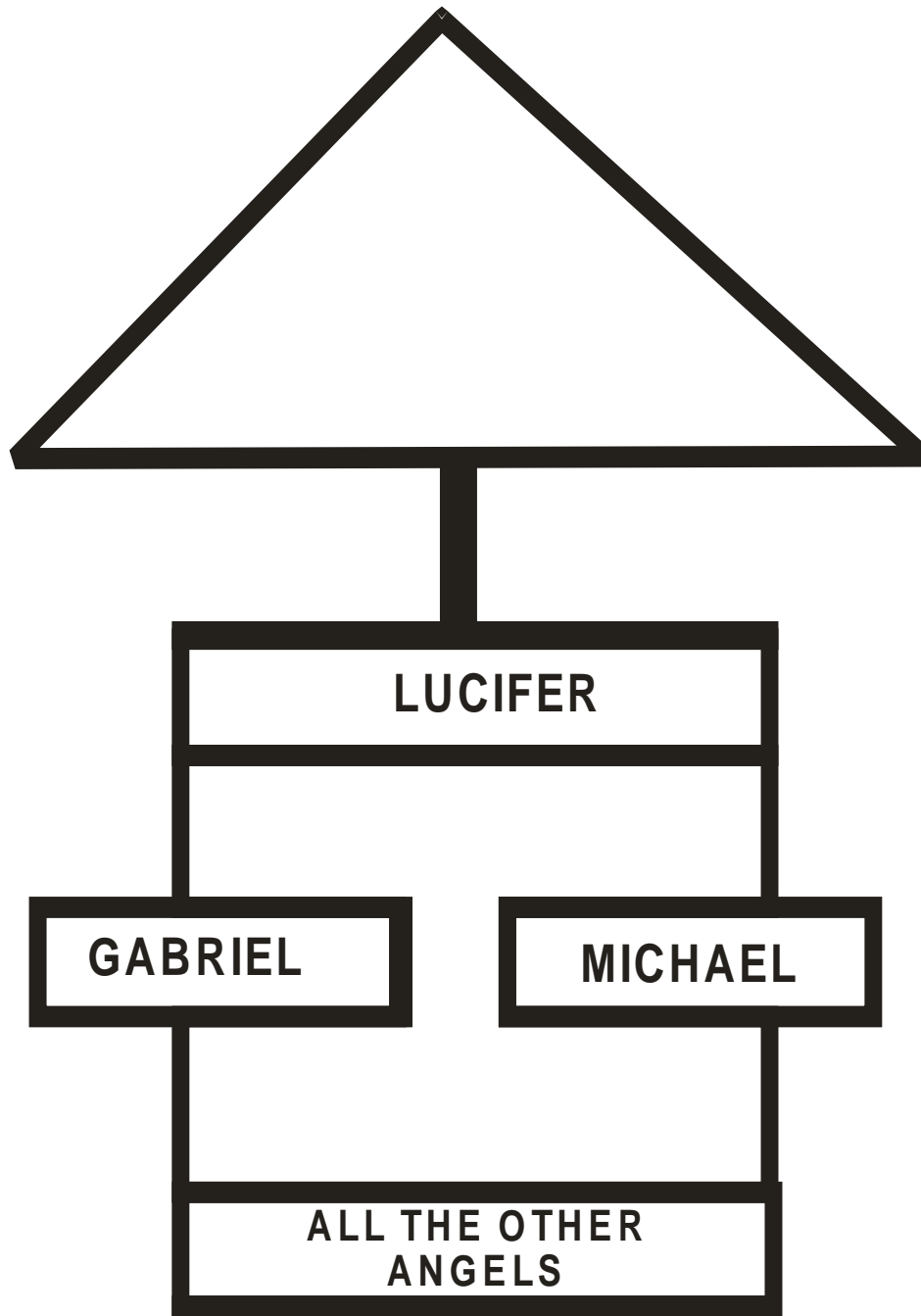


Figure 3.1: God's Kingdom before the Rebellion (Timmons: 2008)

Apollyon: He is the destroyer; a name used for the angel of the bottomless pit. (Rev. 9:11). The main function of this principality is to promote false religion; his primary goal is to turn people away from God into idolatry. Idolatry is not just the worship of graven images, sticks and stones; whatever man spends much time doing and thinking about, is one's god. Apollyon wants to keep people from thinking about God and His kingdom. His purpose is twofold; he wants to decoy people to hell; and also keep them from doing anything for God. In Christian religion, Apollyon is also responsible for causing church splits over doctrine as well as introducing false doctrine into the churches. He is responsible for introducing the "doctrines of demons" mentioned by Paul in 1 Tim. 4:1. He prevents peoples from becoming committed in their tradition or to the work of God, or from wagering money for the promotion of corporate welfare. Apollyon is also actively at work sending demons against humans to keep them spiritually dry and prayerless. He fosters the sin of spiritual pride and criticism within the human community; for he knows full well that the Spirit of God cannot work much where there is pride. He is one of the main spirits in operation upon the earth today, because, there have never been a time in the history of the world when there were more false religions.

Abaddon: Like the name apollyon, abaddon means eternal destruction. They mean the same thing, with difference functions in the dark kingdom. Abaddon is a foul smelling demon. It is the polluting demon; the chief goal of this principality is to pollute the human-race. His purpose is to make them unholy, and thus, unable to stand before God, in worship. He seeks to keep people from repenting once they fall into sin and are out of fellowship with God. And, by blaming God or some other person for the situation, abaddon can keep one in a state of perpetual unrepentance such that the person cannot receive God's rays. A person, for instance, who cannot receive from

God, not only has no power, but also is not, in any way, a threat to the government of the dark kingdom. Such a person, has effectively been spiritually neutered. Abaddon promotes filthiness of thought and action. Timmons succumbs to this when he says:

He is the one primarily responsible for the bad habits which humans have a hard time disposing of, in their lives. He is responsible for adultery, fornication, incest, homosexuality, bestiality and pornography. He is responsible for other forms of sexual depravity as well, such as pedophilia, and pederasty. (p. 189).

This principality, also, is the one most responsible for alcoholism. He wants to break down the ability of the victim to control his own mind. A person engaged in such behaviours like drugs and sex, not only is unclean before God, but his mind is being kept from even thinking about God as abaddon sends the demons of lust to possess that person. Such a person may become totally possessed by a spirit of lust seeking only sex (nymphomania), liquor (alcoholism) or drugs (cocaine, heroine). Such a person is controlled by abaddon to do his (abaddon's) bidding. Being totally consumed by this *ravenous wolf*, such a person cannot even think about God for a moment. Abaddon also likes to work on humans to make them dissatisfied with their possessions, jobs, and/or spouses. Thus they become more materialistic in their outlook.

Belial: This evil angel is often called the “god of the planet”, earth. His main objective is to cause war and death. He likes to destroy people and see them die. Together with *magog*, they cause bloodshed, and provide blood for the demonic world. Belial, according to Timmons, is the spirit who heads all the mystics schools and lodges such as the Rosicrucians, Masons, Shrines, Reformed Ogboni Society, et cetera. He is the spirit behind all of the false “prophetic churches” that thrive across the globe. The white garment churches rely on belial to assist their growth.

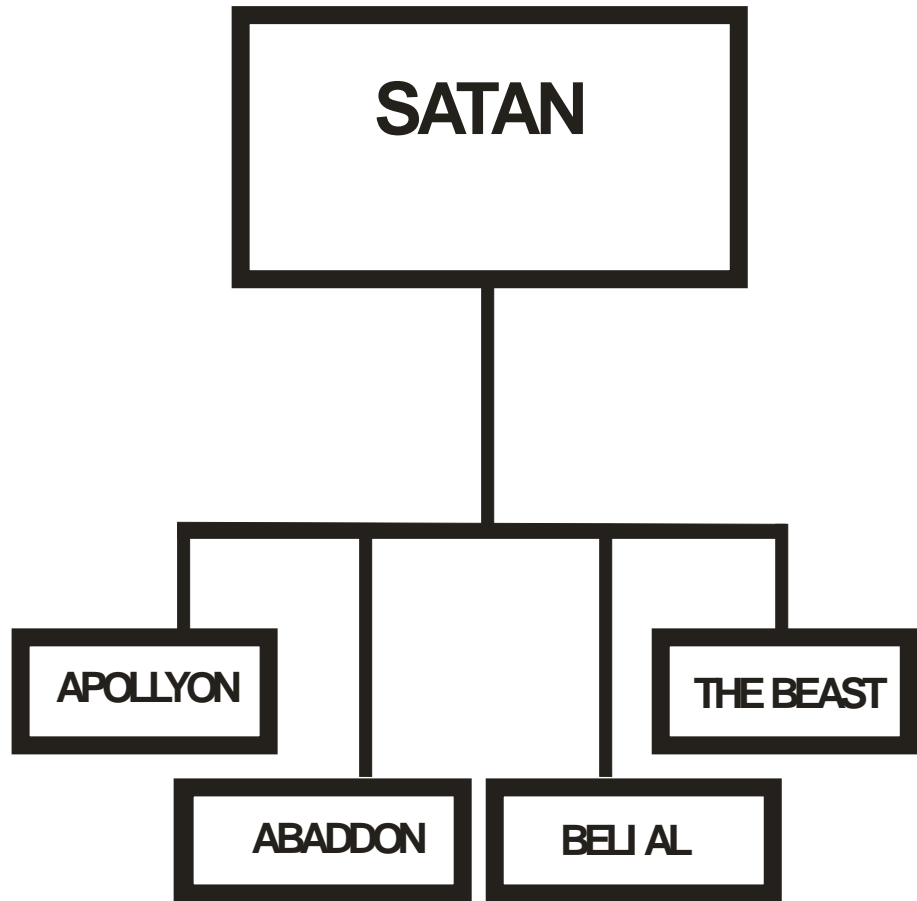


Figure 3.2: Satan and Principalities (Timmons: 2008)

Belial is the one who opens up the future to the fake fortune-tellers and soothsayers, and astrologers. He is also the spirit responsible for intellectualism, in religion. He will deceive people into believing a lie on the basis of how great it sounds to their intellect.

The Beast: This principality will terrorize the earth during the last days, before the Almighty returns to establish the millennial Kingdom. He will come forth as a great master of deception in two areas:

i. **Ecclesiastical System** – He will set up a religious system upon the earth for demonic worship. Those who refuse to worship him will be killed. This ecclesiastical system is already being set up around the world. From this, as well as the Bible prophecy, it could be said that the time of his appearance is near.

ii. **Government or Political System** – He will use his evil whims and caprices to organize a global confederate force with which to attack humanity. He will govern politically by controlling the world's money and food supply.

The beast will cause wide-scale destruction and desolation for the human race during the end time, which is almost upon humanity. The Bible speaks about him and this time as follows:

Therefore, when you see the 'abomination of desolation' spoken of by Daniel, the prophet, standing in the holy place, then, let those who are in Judea flee to the mountains. Let him who is on the house-top not come down to take anything out of the house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant, those with nursing babies in these daysAnd unless those days were

shortened, no flesh would be saved; but for the elect's sake, these days were shortened.
(Matt.24:15-22, RSV).

The principalities receive their orders directly from satan. They, then, pass down these orders to the "powers" and to the "rulers of darkness", who coordinate their activities with the wicked spirits and agents to carry out their mission.

3.1.2 The Operations of Demonic Powers

Next in the organizational structure of the dark kingdom are the powers. The powers number eight, and they dwell primarily in the 'heavens', above the earth. They can and do travel back and forth to the earth, however, to carry out their assignments and wicked duties. They are the executive officers to the principalities. They are both transcendental and terrestrial demons, in that they have access to both the earth and the heavens, but, unlike satan, do not have access to Heaven. The operation and function of the powers is similar to that of the principalities. They work very closely together. The main function of the powers is to carry out the orders of their commander-in-chief, satan, and the principalities. They are the field generals and the executive officers for the dark kingdom. Like the principalities, the powers, each, have their own areas of expertise. They will often work in conjunction with one another to bring about some evil mission or goal, but they are also specialist in their own individual areas. These areas includes: false religion, deception, control of the finances in the world, sexual depravity, pollution of mankind through drugs, propagation of occultism, and other evils. When a human who is possessed or oppressed by spirits is scheduled for deliverance, the spirits involved in the life of that person may call on the powers, for reinforcement. This makes exorcism a much more difficult task to deal with. The eight powers are: ashtaroth (astarte, ashtoreth), banus, magog, beelzebub

(baalzebul), asmodee, mammon, paimon, and arion. After adding the “powers”, the organisational chart of the dark kingdom as Timmons (2008) conjectures, looks like Fig.3.3

Ashtaroth: This is a demonic angel that is in charge of all false form of worship. Worshipped as a goddess, this demon delights herself in crop sacrifices from people; in this way, usurping God’s position, in wanting to be worshiped for providing food to the human race. She claims the ability to give children to infertile couples; most often the “children” she provides are not humans, but are evil-spirit-beings, in human form. She has acquired from satan, the secret of various herbs and plants upon the earth; and passes on these secrets to her hand-picked servants who often become “healers”. She will work with the principality known as the *beast*, in the end time, to perform “healings” and “miracles”, such as raising the dead, to an extent unprecedented in human history; thereby persuading people to worship their reign. Through possession of people, she is able to transfer the spirit of witchcraft from the fingers of those possessed to new converts. These spirits can even be transferred into the womb, to possess the body of an unborn child.

Beelzebub: His name means: *lord of the flies*. He exercises control, in the spirit world, over everything that flies; as such, he is over all the witches and wizards, who fly, in the night, to the spirit world. According to Timmons (2008), “Beelzebub performs the function of bodyguard of satan at large evil government; he is very wicked.” (p. 132). As the chief demon of satan in the gathering of blood, beelzebub is a specialist in destruction and loss of human life. Beelzebub is the most destructive and ferocious of the powers, hence, he is feared by all the others. For this reason, satan likes to have beelzebub in his company, at large meetings of the evil government.

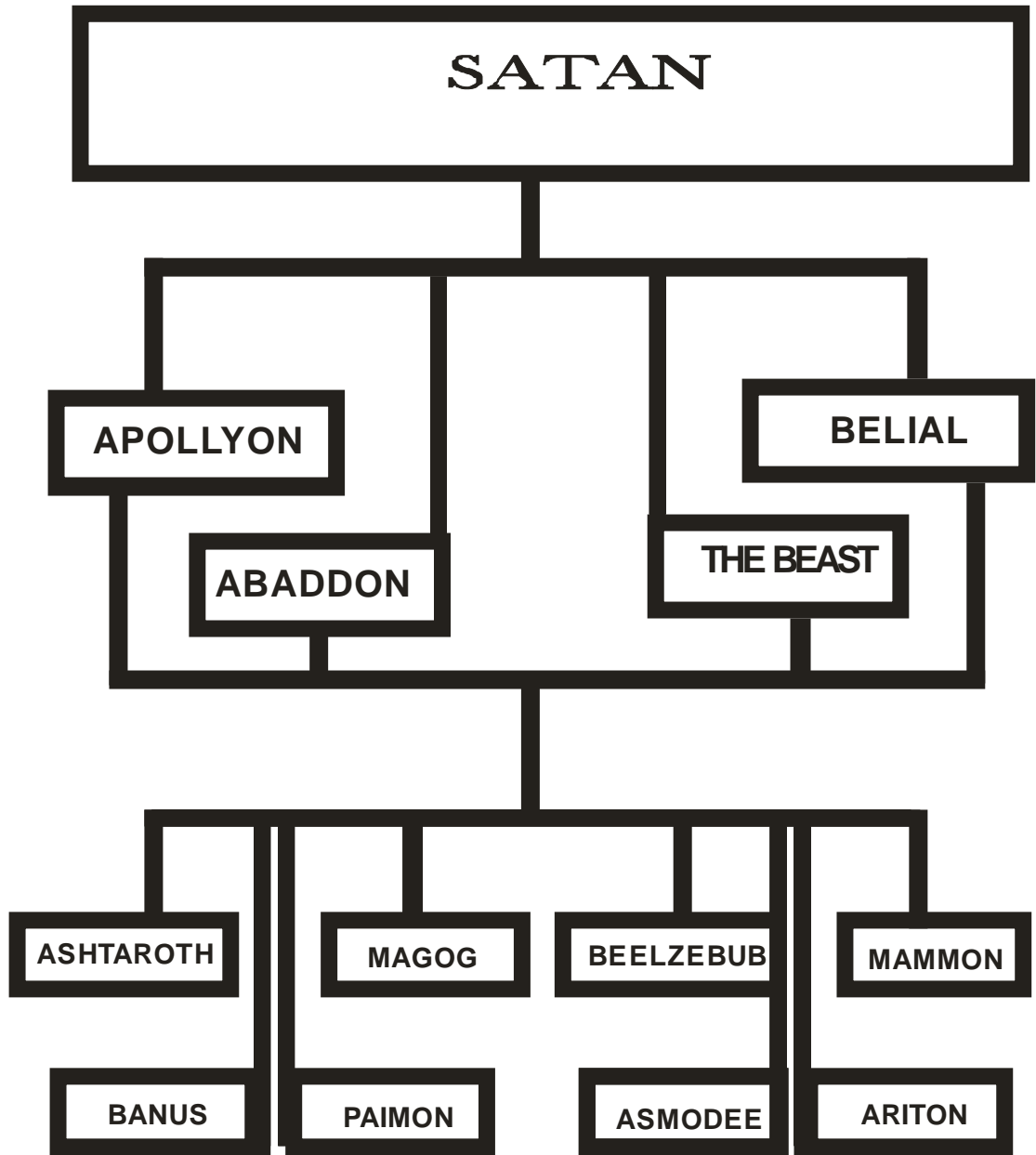


Figure 3.3: Ruling Hierarchy of the Dark Kingdom (Timmons: 2008)

He schemes harm and takes special delight in causing catastrophic accidents such as an airline crash, where there is a large loss of life.

Ariton: This power is in charge of all the demons and agents involved in manipulation of peoples' destinies (*akara aka*); and can be appealed to whenever one wishes to have such abilities.

Mammon: Mammon occupies the sixth plane above the earth, from where he administers the store-houses of satan, in the celestial realm. Anything belonging to satan, he sells. Mammon is like a mass merchant for the dark kingdom. He is the treasurer, and is nicknamed the *golden demon*. He distributes the wealth of the dark kingdom to the servants of satan, in the world. This is done to maintain and reinforce satanic control over the entire world. Mammon entices people of this world by making them become dissatisfied with what they have. He exercises control over all the demons of greed and selfishness. He also controls the demons of poverty and financial destitution that he sends against humanity to keep them poor. The god or power, mammon, possesses mankind through inordinate love of money. When one has an unquenchable quest for material acquisition, he is suspected to be possessed by mammon.

Paimon: This power is the one who controls all celestial demons. Because of his involvement in the *heavens*, he has influence over the stars and planets. He closely works with the principality belial, since belial is over the planets and stars. This power is the one who pretends to be the voice of God to fool people, by providing false prophecy. Paimon, like satan, will often

masquerade as an angel of light. He will introduce himself as a cherished and benevolent ancestor; and is the lord over diabolical revelations.

Asmodee: Asmodee is heavily involved with sexual immorality. He marries people spiritually for satan and procures sex with them. He is the demon responsible for spirit husbands and wives. This is a form of possession, and must be dealt with through exorcism. Asmodee works primarily with the principality, abaddon, and reports to him. The following existential problems, probably, indicate the work of asmodee: prostitution; sexual perversion such as homosexuality, lesbianism, or bestiality; barrenness of the womb; contempt for one's spouse and marital conflict; repeated divorces and the inability to form permanent, cohesive relationships of the deepest kind such as marriages; miscarriages and the death of children. People involved in sexual relationship with a spirit husband or wife will have dreams in which they see sexual parts or have sexual intercourse. Such victims describe themselves as being caressed in the dream. Severe cases will see demons approaching them, in human form, demanding to have sex with them. Members of the dark kingdom can also use this to cause miscarriages and other mysterious problems, for humans.

Magog: Magog is the power or demon of war. He is sometimes referred to as the *demon of iron*; he teaches peoples and nations to make war. He has a spiritual laboratory where thousands of demons do research, night and day, to develop new technology and weaponry designed to wage war, and kill. The demons are usually not concerned with who wins the war, but only that blood is shed. Magog is the demon invoked by what Arazu calls, *Black Witches* when they wish to make *odighi eshi* charm; charm or medicine involving war or weaponry such as guns, knives, or

special protection in war (invisibility or invincibility). The last category is the appearance and disappearance charm, as J. O. Mbubaogu (Personal Communication, 14 November, 2013), tags it. Such protection in wars can be got from African ancestors, since they function as the spiritual policemen of their families. Therefore, the capacity to be triumphant in wars is not the preserves of demons alone. Magog is instrumental in controlling the demons that cause anger and hate; he uses servient spirits to stir up fights or wars. Together with belial, they like to see people possessed with what M. N. Otigba (Personal Communication, 23 September, 2012) calls the triplet spirits of anger, fear, and hate. This triplet spirits can exercise tremendous control over humans. Through their operation in a person, that person can kill someone and then wonder why he did it, or even doubt his culpability.

Banus: In addition to false religion, *banus* promotes religious prostitution as well as shrine prostitutes. These are people (men and women) who jump from religion to religion, without any commitment of faith whatsoever. It was through the power known as *banus* that *demonic occultism* was introduced into the world, in an attempt to pollute the spiritual worship of man. Banus also brought alcoholism into the world. This was to induce man to give up control of his God-given mental faculties, so that demons could fully control the human race. Not surprisingly, alcoholism and sexual immorality often go hand in hand. Timmons (2008) identifies banus as the power and chief demon in charge of insanity and mental illness. The activities of banus abound in Igboland where there are many cases of total insanity, which the autochthonous people predicate to these evil beings. These cases of insanity have defied the orthodox medical profession. A lot relief and healing, lie in the hands of indigenous Igbo traditional medicine

men/women. Banus is the *all-seeing eye* of freemasonry, the *third eye* of the Eastern religions, and the *bed-bug* of African Traditional Religion.

3.1.3 The Operations of the Rulers of Darkness of this World

These elementals are directly under the powers, and work with them most of the time, although, they can work directly with satan or a principality, from time to time. These *rulers of darkness* can be either demonic or human, but are primarily spirit-possessed humans. The highest level of promotion for a human in the dark kingdom is in the ruler of darkness hierarchy, as *a prince of darkness*. In order to attain promotion to a ruler of darkness, one normally begins his career in the dark kingdom as a witch or wizard. The purpose of the witches is to cause havoc, destruction, and bloodshed. However, witchcraft phenomenon, per se, is outside the scope of this work.

3.1.4 The Operations of the Spiritual Wickedness in High Places

The main function and operation of the wicked spirits in high places or heavenly places, is to cause misery for the human race. They function under the authority of the higher spirits and the ruler of darkness. Some of these spirits are serving in a staff capacity, but most operate in a line capacity, that is, they work under the direction of a power or a ruler of darkness. These spirits are active in promoting sickness, death and general misery among human beings. They are grouped for specific purposes as each is a specialist in his designated area of misery. These groupings include sickness, lying, smoking, drunkenness, adultery, drug addiction, greed and death. Once a spirit possesses a person, however, then that person takes on the characteristics and personality of that spirit to a large degree. This is why there is a linear correlation, for instance, between

pornography and spirits of lust or adultery. (cf. 2 Sam. 11:2-4). A person's eyes are one of the main doorways through which these spirits may gain entrance to the body. If they have a spiritual means to enter a person, they will do so; if not, then, they will operate by oppressing the person they are attacking through suggestion to the mind of that person. According to Timmons (2008), these spirits normally operate in five ways to accomplish their evil purpose:

- Habits in the flesh of a person; these would include smoking, drinking, sexual immorality, gluttony, and cursing;
- Total possession, whereby they control the person. To gain complete control of a person, where they go completely insane, takes time;
- Oppression of an individual through sickness, such as cancer or diabetes;
- Oppression of an area of a person's life such as strife, financial set-backs, or family rancour, inveterate hatred;
- The death of an individual; these are a group of spirits called the spirits of death. (p. 214).

These spirits hinder the spiritual development of a person through the blinding of his eyes to see and understand; they are actually able to spiritually blind a person. When possessing a person, these wicked spirits can also cause lameness, deafness, and muteness. This will be discussed in details later, in section 3.2.

Satanism reveals itself in three forms: the domination of the world by satan, the worship of satan, and man's emulation of satan's revolt. It is this third form which nowadays seems the most menacing, since humanity has given birth to *human agents* of perpetration of evil. This will be analyzed in chapter four, in the section that treats *demonic remote control phenomenon*. The

more or less secret chapels in great cities of the world where satan is worshipped, do not represent the real danger. Modern satanism lies in the neglect of God's rights, the denial of His name, the theoretical or practical negation of His existence and authority, in man's determination to arrange his life apart from God and without God. These indices are features common with victims of demon possession, and with those human agents who act as the viceroys of demons on earth. Satan can remain hidden in the wings and preserve what has been described as his incognito. He is quite prepared for men to deny him, provided that they also deny God. He who, as the Igbo expresses, "believes in neither God nor the devil," is just the man for him (satan). This rebellion on the part of man is a second version of the demon's revolt. Satan (demon) has found imitators on earth; humans whose second nature is to advance satanic activities in the planet earth. They are numerous at the present time. And like their boss, these *limbs of satan*, these *fingers of mischief-making*, take up strategic positions, thereby revealing the attitude of the *father of lies*. Perhaps, it seemed incomprehensible that angels created by God could have been capable of uttering the blasphemous cry: *quo non ascendam?* – To what height shall I not rise? What madness indeed to consider oneself at par with God, to prefer oneself to God! Yet, that was satan's sin; and after his demotion, he prowls about seeking vulnerable person to possess. Satan has no need to make a personal appearance. He is only too well served by those who profess to believe no longer to his existence or his activity. Nicolas (1958), is so right, therefore, in confirming Baudelaire's statement: "the devil's first trick is his incognito." (p.125). This very denial of the devil on the part of a great number of the aristocratic class, is the surest sign of their subservience to him (devil). He is the father of lies, and there is no more deadly lie than the refusal to recognize his presence, his evil plight, in the very heart of human affairs. But the less power demons have, the more do they try with empty apparitions to strike terror in the hearts of men and women. The more they attempt to do this, the more humans should practice all the

works of an austere life. The strongest weapon to use against them is *ikwuba aka oto* (uprightness), pure living and trust in *Chukwu* (God). What they dread above all, in the words of Nicolas are “the fastings of ascetics of all religious traditions, vigils, prayers, gentleness, peace, contempt for money and vainglory, humility, love of the poor, almsgiving, meekness and, above all else, promotion of justice.” (p. 84). Satan, therefore, is not only king of the falling angels. He has, of course, his own angels which make up the whole army of devils, but he is also king of all men in revolt against God. No wonder, he labours to possess those humans whose *walls of defence* against satanic activities have crumbled.

3.2 Signs of Demonic Possession

The most serious, deplorable and common forms of diabolical possession is that which is voluntary. It consists either in intentionally worshipping satan and performing satanic ceremonies, or else, occurs unconsciously by an indifference to, and neglect of all religious faith and all compliance with the obedience due to God (these were discussed in the preceding section). By this alone, is meant the actuality of satan, and it will be emphasized later, how alarming and how distressing it is. Nevertheless, there are cases of possession (occurring against the will of the victim) which produce a terrifying impression on all who witness them. There is, certainly, a considerable difference between obsession and possession. Of the so many scholars who contributed in the clarification of their point of divergence, Nicolas makes an elucidation that appeals to the literary genre of the researcher. He avers:

In the former, the subject is tormented, hunted, disturbed and persecuted, but it is not possible to discover with any certainty the presence of a spirit separate from that of the victim. But possession commences when this spirit manifests itself clearly by means of

the following signs: an inexplicable knowledge of foreign languages that the subject has never studied, a similar knowledge of remote and secret facts to which the subject could not possibly have had access, and the manifestation of obviously super-human strength. (p. 101).

In fact, diabolical interventions are always accompanied by agitation, inner turmoil, unrest, ambitious yearnings, sadness, fears, discouragement and an incomprehensible feeling of weariness.

It is not very easy to determine in the concrete, cases of possession, but there are signs associated with them. So many authorities in exorcism have documented their findings, but the real problem is that the subject of demon possession is the human person, made up of three basic elements: body, soul, and mind. Some scholars take the soul and mind to be one and the same thing. For the Igbo, these correspond to *ahụ*, *mkpurụ obi*, and *uche*. In that sense, the Igbo take heart and soul as meaning one and the same thing. Although, an attack on one affects the other, yet there is a difference between an attack on the body and an attack on the mind. It is also a common belief among seasoned traditional healers/exorcists that the devil itself is both more powerful and more intelligent than man. Chukwuemelie (Personal Communication, April 3, 2014), admits that the devil has many faces (*mmụọ ojọọ dị aghughọ*). This fact, according to exorcists, makes it difficult to pin-point signs and symptoms which can be relied on, at all times. Ikeobi (1992), gives some of the signs that have repeated, severally, in his battle against demonic forces:

- i. Physical changes: Preternatural strength; convulsions; catatonic manifestations like falling, clouding of consciousness, changed voice, and anesthesia to pain.

- ii. Spiritual changes: Reaction to and fear of the sacred (cursing, blasphemy); affected by *igo ofo* (prayers offered to God, through invocation of ancestors)
- iii. Mental Changes: Speaking strange languages; understanding unknown languages; preternatural knowledge; psychic and occult powers like clairvoyance, telepathy and prediction.

The most discussed, feared, and yet dismissed among all the works of satan, demonic possession, is rare, but it does exist. The subject of novels, movies and documentaries, possession grabs the attention of all classes of people, and of all traditions. Unfortunately, the media aim to attract large audience, and so are geared toward sensationalism; accuracy and truth suffer in the process. For this reason, great caution is taken before determining whether a particular person is suffering from demonic possession. Patella's (2010) experience fittingly coheres with the researcher's observations in the course of field work:

- Ability to speak and understand foreign languages well beyond the level of any education one may have received or outside the opportunity to have heard.
- Knowledge of information beyond what the victim can know, such as past unconfessed sins of another individual and secret, confidential information of others.
- Ability to predict future events. This has become one of the means of ensnaring people who crave for vision and powerful prayer houses where ultimate solutions to their problems and follies are proffered.
- Intense and unbridled hatred for holy things, such as Igbo religious relics, holy water, herbal portions, sight of a medicine man/woman et cetera.
- Evidence of strength well beyond a person's age, physical condition, and normal human ability. (pp. 141-142).

There is not a gradual progression among the signs listed here. These attributes cannot appear singly but rather frequently in any combination, and in any order. For these signs to be properly ascribed to demons, one must be indisputably certain that they do not have any medical, psychological, or parapsychological explanations.

Demonic possession, as earlier described, is the phenomenon in which a demon resides in the body of a human victim. At specific moments, the demon can speak and move through the body without the person being able to prevent the movement. Demons possess the minds of their victims, who manifest signs of demonic presence in their body, in their behaviour. That is why the Igbo would say: *Ojighi uche ya eme* (he does not act with his senses). Such a person is under external influence that dictates his actions. From personal experiences (gathered) while growing up, coupled with existential situations or instances of demonic possession documented during the field work, the following signs are delineated as coming from malevolent spirit;

- Sacred or religious objects present a range of sensations from repugnance to horror, from the least expression of annoyance to the manifestation of anger or fury. Some traditional objects, according to Arazu, are charged with spiritual powers that can expel demons. The presence or mere sight of such objects evokes aggression in the victim of demonic possession.
- In the most extreme cases, this horror of the sacred, leads to outbursts of fury, which is normally accompanied by blasphemy or insults directed toward the religious object(s) that has been placed in proximity to the person. At times, the insult and attack are directed at the medicine man/woman or the exorcist hired to deal with the possessing spirit.

- In severe or acute episodes of fury, the possessed loses consciousness. When the person regains consciousness, he remembers nothing; he has total amnesia. Some, though, may be conscious and exude same characteristics of one in acute episode, feeling as if an alien presence is operating in their bodies. Nevertheless, even though the individual remembers nothing, he demonstrates a change of personality during this *anger crisis*. A second personality emerges; what the Igbo appropriately call *isi mmebi* or *isi mgbaka*. In some circumstances, people say of the victim, *ara na-ayi ya* (he is mad) or *isi emebigo ya* (he has lost control of his head/senses).
- This second personality always has an evil character; and exercises dominion over the host victim. The condition of the possessed person is what Arazu (2003) calls the *dissociated state*; a situation where the evil personality consciousness has displaced and eventually superimposed the personality consciousness of the patient. It often happens that at those times, a rolling of the eyes occurs, while the pupils turned upwards or downwards. There is often a twitching of facial muscles and hands, or rigidity in the body. In these moments of fury, the patient articulates words full of hate and rage; and sometimes becomes very aggressive, slapping or beating up whoever dares come close.
- On some occasions, the possessed uses profusely obscene languages, and manifests uncontrolled signs of sexual urge. The mere presence, sight or voice of the opposite sex generates a big/heavy appetite for sexual intercourse. Some of the victims, without shame or scruple, shout aloud that they need someone to gratify them sexually.
- The very interest of the possessing demon is to destroy their hosts. Hence, patients sometimes throw away their clothes and wander about unclad. They attend public functions, and visit public places nude; even bathing at the full glare of everyone, taking no cognizance of their once, highly cherished private parts.

- In some of the cases studied, the possessed experiences stretches of sleepless nights. He defecates and urinates in the same place, refusing the necessary wash-up after answering the call of nature. No wonder, many of them move about smelling with unkempt hairs. It is common place to see such persons on tattered rags and useless garbage which they heap in one place to engage themselves, in a purposeless work.
- Some patients show, absolutely, no modicum of interest in food. They can stay for days or weeks eating and drinking nothing, even when delicious foods are at their disposal. In extremely severe cases of possession, the possessing spirit makes the victim eat his excreta.
- At other times, the patient inflicts injuries on himself, having become inured to bodily pain or sensation. He engages in self lacerations and harm. Hence, he moves about or is seen drooping blood from the many tears all over the body.
- Some demons extend their mischief to the family or relatives of the possessed, by making the patient pass through hours of endless crying. Some patients shout, growl, and cry at the same time. They will not sleep and will not allow other sleep, either. At nights, when family members are asleep, the demon elicits pity from family of the possessed, when they (family) hear their sick member call them by name; thus drawing attention and empathy. The aim of the demon is to deny everyone a peaceful night rest.
- After the crisis period, the person slowly returns to *aberrant normalcy*. Though the patient shows overt sign of normal state of consciousness, he still experiences in his life *mood swing* characteristic of mentally deranged persons. The Igbo recognize this in her adage: *Agwotasịa onye ara, anaghị agwota ntamu ya* (no matter how stable a mentally sick or a mad person appears to be, he must, at one point or the other, soliloquize).

- Outside of the periods of fury in which the second personality appears the person lives a seemingly normal life. This pathology does not noticeably affect him in his work or social relationships. The individual appears as a perfectly sane, normal person. He can perfectly distinguish between the real and *intrapsychic* worlds, and is not aware of any delirious behaviour. This is a subtle way, the devil uses to prolong his stay in his victim, as he gives a false impression of relief from possession. Such a person fluctuates between normal and abnormal states. In time, he relapses into a debilitating mental health status again. At that instance, the Igbo say: *Na isi ekopugo ya ozọ* (he has gone mad again).
- In some cases, the possessed may experience sensory hallucinations (false sense perception) such as sporadically seeing shadows, feeling diffuse sensations on some parts of their body, hearing creaking noises or hearing voices. They see what others do not see and hear extrasensory sounds. They dictate the presence of these demons as sometimes they point to the myriad of these evil hosts coming to invade or attack them.

While it would undoubtedly be more convenient for a demon not to possess anyone, he does this for one simple reason: to cause sufferings. Demons seek to make people suffer, and with possession they can accomplish this in a very direct way. Over a long term, a particular possession may ultimately thwart the plan of the devil (plan of eternal alienation from God) by bringing about a deeper devotion to God, in the possessed. The Igbo see God as *Onye ji ike niile* (the Almighty), including the power to heal definitively, all ailments. Ipso facto, the possessed learns by any means possible to depend on God, who has the final word in what is maligning him. Every culture had battled with this phenomenon of possession down the ages. The Igbo

have an open window through which she can look at the world of “hatred and demonic suffering”. Recourse to suitable indigenous methods and medicine had proved very portent and efficacious in trying to outwit and expel these pernicious beings.

Many demons will try to trick the exorcist, leading him to believe that someone is not possessed. There are many tricks a demon can use to remain undetected, depending on whether he is *clausus* (Latin for “shut, closed”) or *apertus* (“open”). If the demon is *clausus*, he will first try to hide and not show itself. Some can resist showing themselves for ten minutes or more. That is why it is expedient to speak to the supposedly possessed person before commencing the ritual of exorcism, in order to determine whether it is a credible case of demonic possession. If the possession seems credible, the exorcist has to insist on more prayer of imprecation for a longer period. The *clausus* demon, when it can no longer resist the invocation, will cause the possessed person to enter into a trance, in which he will then close his eyes and roll them back under the eyelids. But it (the demon) will not move or seek attention. If the *priest* stops the prayers and does not lift up the patients eyelids, the possessed person will immediately assume a false sense of normalcy, without remembering anything. Thus, the exorcist will be tricked into believing that the person is not possessed. If the demon is *apertus*, he will do exactly the opposite from what has been explained about the *clausus*. The *apertus* will open the possessed person’s eyes, and say that what the possessed is suffering is merely psychological. He will laugh at the exorcist as he battles on, and will ask the latter what sort of foolish things he is engaged in. This is a concrete way of breeding discouragement in the exorcist. The demon will challenge whether the exorcist is trying to convince himself that the person is possessed. Curiously, when the possessed regains consciousness, and the exorcist asks him why he said such and such a thing, he

will say that he remembers nothing. The *regaining of consciousness* on the part of the possessed does not in any way imply that the maligning and malignant spirit has been expelled. Rather, it is one of the demons' ways of remaining incognito, so that no war will be waged against them, until they destroy the victim. When an expert in demonology diagnoses a person to discern if he is possessed, and mocking and scornful behavior begins, the exorcist should ask him why he says such things. During this spiritual warfare, the possessed person is completely unaware of what is happening. It is normal for a person possessed by this type of demon to laugh at what the exorcist is doing. Afterwards, he may even ask for forgiveness, saying, "sorry, but what you are doing seems so funny to me, it is foolishness". Though, the possessed is already in a trance, he speaks in a completely normal voice with gestures and reactions that lead one to believe that it is the person himself, rather than a demon speaking. But the traditional medicine expert, often a priest, should be suspicious; after all, if he has come to verify if the person is possessed, why should everything suddenly seem so funny that the person cannot control his laughing? Sometimes, the demon uses this strategy to discourage further attempt at exorcism.

The *abditi* (Latin for hidden or secret) demons are those that hide in the interior of the possessed person without showing themselves in anyway. The person notices a change in his life and feels strange things that make him suspect there is an external force that has entered him. He can even experience preternatural phenomena. But when the traditional exorcist prays or invokes the powers of the Almighty, and assistance of "*ndichie*" (Igbo ancestors) upon the possessed, the demon resists, and gives no sign of being present. In these cases, a person possessed by such a demon must shut all the doors for demonic entrance (cf. Section 3.3). He should avoid violating *nsọ ala* (taboos of his community), and uphold those ideals that are repugnant to demons, such as

idị ocha na obi na ahụ (purity) and *ikwu ezi okwu* (truthfulness). There have been cases of possessed persons whose demons have hidden themselves so absolutely that no exorcist, regardless of his level of esoteric knowledge and experience, could have detected their presence. In these cases, something preternatural had happened previously before several witnesses to make one suspect that a possession had occurred. After much insistence by the exorcist, though, the demon cannot resist any longer, and shows itself in all its rage, and with all the signs that often appear in possession. In some cases, *abditu* demons have been able to resist more than two hours of exorcism without giving the least sign of their presence. Nevertheless, when an *abditus* demon cannot resist anymore, and reveals its presence, it acts like all other demons do.

3.3 Demonic Legal Rights

There are many avenues through which these malevolent spiritual entities, according to the Igbo, can enter and inhabit somebody's life. This situation of indwelling, gives rise to spiritual enslavement or bondage. The person so inhabited loses control of his being, and becomes a slave of the preternatural being; a phenomenon appropriately referred to as spiritual bondage. Bondage according to Okaro (2012), is "the condition of being enslaved or forced into serfdom." (p.57). This is the condition of being controlled by something that limits one's freedom. Demonic activities in one's life are more terrible than restricting someone in prison. Possession is not contagious. Living with a possessed person or being in his presence does not carry with it any danger of becoming possessed yourself. It may seem fitting that one that voluntarily opens the door to a demon could be possessed but what about cases of possession resulting from a spell? Only one, who opens the door to the devil – or, in the case of a spell, is the victim of one who opens such a door— gets possessed. As regards spell, Ndubuisi (2014) avers, "one becomes

possessed because someone else performs a ritual and directs demonic power his way.” (p.84).

There is a controversy about whether sin causes possession or not. Fortea (2006), arguing from Eurocentric world-view emphatically denies such correlation when he says:

One has to expressly open a door for a demon to enter. Sin, even grave sin, is one thing, possession, another. One does not necessarily lead to the other. One could be possessed without being in mortal sin, while another in mortal sin is not possessed. The fact that even those in a state of grace can be possessed through no fault of their own has been proven, time and again, over the centuries. God permits this evil, because, many times, the evils that occur to a person’s body, in possession, are sources of blessings, for the soul. (pp. 82-83).

The Igbo on the other hand, perceive sin from socio-cultural, anthropological, religio-spiritual and divine perspectives. Man, from creation, follow in what Ugwu (1999), calls “an unconditioned obligation imposed by the divine.” (p.2). Man is imbued with free-will. To a large extent, he can control his individual drives and emotions for the betterment of his species. Yet, he must not disrupt the ontological link of the different spheres of the cosmic order. This makes, as Madu (2004), would say, “for a harmonious existence of the person(s) or community.” (p.21). Metuh (1987), accepts that all creatures are found to be in relationship:

The goal of interaction of beings in African world-view is the maintenance of the integration and balance of the beings in it. Harmonious interaction of beings leads to the mutual strengthening of the beings involved, and enhances the growth of life. A pernicious influence from one being, weakens other beings, and threatens the harmony and integration of the whole. The main objective of the African is to live a life of

harmony with humanity and with nature. Man strives to be in harmony with God, the deities and his fellow men, both living and dead. (p. 22).

For the traditional Igbo, the first evil is disintegration, since this would trigger disaster both for himself and his immediate world. Therefore, sin is not just the violation of the decrees or statutes of God, but an infringement of the ethos of the land. It is, according to Kayode (1984), any act of insurgence against God, and the land. By land, here, is not meant, the earth crust. Rather, land encompasses the community inhabited by man. It is a community that accepts of no demarcation of the material from the non-material, the sacred from the profane, the religious from the non-religious, in the mechanics of the Igbo life. To sin, in Igbo world-view, is to offend God, and the community. At such instance, God's reprobation is inevitable; the land, on the other hand, demands its pounds of flesh. That is why the Igbo believe that *Okukọ nyuọ ahụ, ala achuba ya ọsọ* (when the fowl fouls the air, the land begins to purse it). A transliteration of this would mean that an attempt to violet the laws of the land, which necessarily include the laws of God (since heaven and earth belong to God), attracts appropriate sanctions. Thus, the individual grants demons legal right to molest him. Hence, the Igbo, in strong terms link sin and possession together, as obeying the commutative law; either can trigger the other.

Demonic legal right, according to Robert (2008), "is something that can give demons an opportunity to enter or harass a victim, or gives them (demons) the right to remain in someone even when an earnest effort at casting them out, has been made." (p.32). The key to the presence or absence of a demon is *authority*. There are many ways people give authority to the demonic world to gain access to them. It is, therefore, very necessary to recognize and deal with the authority used by the demon to gain access. These are, to use Onyegu's (2001) words, "means of

demonic possession.” (p.18). To guarantee victory, the authority of the demon, has to be taken away, with the assistance of a superior benevolent power. Demonic legal rights can be intrinsic or extrinsic.

3.3.1 Intrinsic Demonic Legal Rights

The word intrinsic, according to Encarta dictionary, means, “occurring wholly within an individual”. It implies that the person consciously and deliberately submits to the reign of demons. The victim engages in such behaviours that attract demons into someone’s life. Some of the intrinsic demonic legal rights include:

- **Taboos:** The word *taboo* or *tabu* is of Polynesian origin, and refers to any forbidden thing or person. For Quarcoopome (1987), “a *taboo* is a vehement prohibition of an action based on the belief that such behaviour is either too sacred or too accursed for ordinary individuals to undertake, under threat of supernatural punishment.” (p.169). In African Traditional Religion (A.T.R.), certain actions and behaviours are classified as taboos. The Igbo call taboo, *nsọ ala*; any breach of them, carries with it a sense of sin and guilt, and considered as an offence against *Chukwu*, the divinities, and the ancestors. Members of any given society are warned against the grave consequences of breaking any of these taboos, either to the individual or to the whole community. This is well capture by the Igbo proverb, *otu mkpuru aka ruṭa mmanu, ozue oha onu* (the whole human fingers suffer for the ill of one of them).
- **Occult Participation:** The term *occult participation* has different nuances in Igbo traditional world-view from the West. In the Western world, it means such things as participating in séances, levitation, spiritist churches, the use of tarot cards, ouija boards,

et cetera. In Africa, especially in Igbo cultural milieu, it has a much larger application. In general, it means not only these practices listed above that are common in the Western world, but it also means obeying the teachings of demon; for instance: necromancy. Arazu (2003), condemns this practice of contacting the dead, and describes it as dangerous. This is because, according to him, “the dead you think you contact are not actually the real souls you want to contact, but entities that are playing mischief at the lower astral plane.” (p.94). The demonic world uses the occult and its practices to take people captive worldwide. Those who freely take part in these occult practices soon become the unwitting host of demons.

- **Prohibited Immoral Behaviours:** Pornography, abortion, sexual immorality and aberration (especially with the agents of the devil) and other illicit sexual acts, foster demonic entrance in a person. Having sex with one who dedicated or sacrificed his genitals to secret diabolical cults, water spirits, idols, charms and spiritual spouse, open the door to demons. Such an unsuspecting sexual expedition exposes the person, by means of his seminal fluid, to wicked spirits that torment the person through possession and/or oppression.
- **Charms, Amulet, and Idols:** Since possession is a spiritual activity that cannot be fought openly, diviners are consulted to provide protection. The protection sought against demons can take various forms. There is the use of charms, amulets, and talismans to ward off their evil presence. There are also anti-demon shrines which offer assistance by soliciting the help of God or the divinities or the ancestors. An example is Arazu’s shrine which is heavily patronized by all classes of people, to provide release. Arazu (2004), observes that Igbo Traditional Religion and medicine have bequeathed the autochthonous people, many plants, in whose substance, God stored much power, for

driving away evils of all sorts. Whatever machineries God uses to alleviate human misery and suffering, have their counterfeit in demonic kingdom. Therefore, demons have charms, amulets, idols, made to decoy man and hold him (man) in captivity. If demons cannot easily find a human or animal host, they often will make their homes in objects. This is especially true of objects made for and dedicated to demons. The use or keeping of any of these objects, opens the door for the demonic world to enter the homes, or the lives of those who live there. Therefore, the homes or workplaces or cars should not have any such objects. Their presence is an open invitation for the surging in of the demonic world.

- **Eating an Accursed Food:** This includes anything food sacrificed to an evil shrine/altar such as drinks, biscuits, eggs, and others (*ihe ejiri chuo aja*); anything entrusted to the care of a deity (*ihe edoro iyi*). In Owerre-Ezukala, a person who eats a fish from a particular river, *imo*, invites the goddess of that river to wrestling contest. Hence, *iri azu imo* (eating fish hunted from Imo river), becomes a taboo that must be respected by every indigenous person of Owerre-Ezukala. Lest *imo* knocks at the offender's door, in demand for her already eaten fish. Inability to provide the fish, attracts the ire of the *imo* goddess. A redress, in form of propitiatory sacrifice to the goddess of this river, is expedient to avert any impending doom. This must be done within four traditional Igbo market days before the unwelcomed visit of the river spirit.

3.3.2 Extrinsic Demonic Legal Right

In its proper usage, the word “extrinsic” denotes “not an essential part of something.” It also means “coming or operating from outside of something.” Here, the person so possessed by the

preternatural being is controlled by events happening outside of him. He is manipulated from outside, to which he has little or no resistance. He, willy-nilly, submits to the unwelcomed visitor who turns out to assume lordship over the person. The individual allows the devils in unintentionally, and carelessly. Some examples are:

- **Inheritances:** Some families erect satanic altars, and make covenant with negative or diabolical agents of hell. Thus, the family pledges allegiance to demons who rule the lives of her members, across generational lines. Murphy (1992), implies that the inheritance of demons, is common among those born into families that have existing ties with these malevolent beings. In this case, children born into the family are often given over, at birth, to demons.
- **Accepting the Services of Demons:** This involves associating with satanic icons, evil garment ministries, witchcraft activities, ministers with diabolic powers. Demonic practitioners exist who specialize in supplying the needs of people. Demons are transferred to those who come seeking the services of the practitioners. Whether or not the practitioner knows his power comes from satan does not matter; experience shows that it does. All those who accept the services of such practitioners, open themselves and their family members to demonic power.
- **Negative Prophetic Actions:** This often happens with someone's belongings such as clothes, underwears, pictures, money, hairs, finger nails, shoes, foot or tyre prints, and other items. Spiritualists can, and do use these items to inflict and infuse demons in the lives of unwary people, through diabolical means. According to S. F. Nwankwo (Personal Communication, April 13, 2014), "Every personal effect of an individual, after use, has a certain degree of the owner's life-force adhering to it. An unguarded person can be dealt with, by means of invocations and incantations, at shrines, mermaid or witches' covens,

evil temples and altars, et cetera, done on such belongings”. Once the total vital-force of the subject is trapped and punctured in the astral plane, the resultant harm is manifested in his corporeal existence.

- **Curse:** A curse is an expressed wish that some form of adversity or misfortune will befall or attach to some other entity, one or more persons, a place, or an object. In particular, curse may refer to a wish that harm or hurt will be inflicted by any supernatural powers such as a prayer, a spell, an imprecation, an execration, magic, witchcraft, God, a natural force, or a spirit. In many belief systems, especially in Igbo Traditional Religion (I.T.R.), the curse itself (or accompanying ritual) is considered to have some causative force, in the result. To reverse or eliminate a curse is called *removal* or *breaking*, and is often believed to require equally elaborate rituals and/or prayers.
- **Improper Use of Herbal Medicines:** Research into herbal medicine has brought out the medicinal values of African herbs thereby authenticating the claims of some of the traditional doctors. The purpose of medicine, is to restore and preserve human life, thus making it both curative and preservative. Traditional medicine is also related to religion because it is the preserves of the Divine Healer, who dispenses it through the agency of a priest. Traditional medicine is often prescribed with the instruction that it must be used at stated time, under certain conditions, accompanied by certain rituals such as gestures (which may be repetitive) and with incantations. Religious and mystical tyros brand such blend as magic and superstition, because they do not know the power in *okwu* (spoken word). However, when traditional medicine relates to the use of herbs, barks and roots of tree, it is not magic. The element of magic comes in with rituals or incantations or both.

Regrettably, some traditional herbal experts receive their illumination and powers from demons. From the moment one submits to such a hell-bound expert, echoes Idigo (2012), an exchange takes place. The person gets the demon's services, and (in addition to his money) he gives the practitioner the right (authority) to leave demon(s) with him. It is obvious, that the demon has a contract with the person who comes seeking its services. In exchange for its services, the demon gains access to the one who is treated of an ailment, or one who receives demonic counselling (*onyinye ekwensu bu weta isi bja were isi*). It has to be emphasized, at this juncture, that the use of any herbal medicines gotten from a satanist, a mermaid representative, or any *dibja nsi* (evil medicine man), has inherent dangers, and, in fact, not encouraged. These herbal portions, from evil sources, open the door for demonic transfer to its user.

- **Salaka Ceremony:** *Salaka* as an Igbo term may have been derived from the phrase, *isachapu aka*, which have two nuances. In the first literacy sense, it denotes *opening of one's palms*. In its more appropriate nuance, it means *willingness to give out in charity*. In its original celebration, *salaka* has generosity as its underpinning. *Salaka*, therefore, is an act of organizing parties, for ritual purposes. According to I. J. Onwuasoanya (Personal Communication, November 17, 2014), it could be for the purpose of appeasing, placating or propitiating the divinities, the ancestors and /or God. Wicked men/women cash in on this rich Igbo cultural heritage to advance their nefarious motives. *Salaka* is different from birthday party. In the evil saturated society, evil native doctors and cultists, and evil garment churches, are prone to *salaka syndrome*. People's destinies are defiled, deformed, wrongfully channeled and tampered with, if they partake in *salaka*. One has to be careful of what he eats, where he goes, and how he relates with unfriendly

friends, all in the name of *salaka*, as these are possible ways of demonic entrance into somebody's life.

- **Terrible Nightmares:** A nightmare is an unpleasant dream that can cause a strong emotional response from the mind, typically fear or horror, but also despair, anxiety, and great sadness. The dream may contain situations of danger, discomfort, psychological or physical terror. Sufferers often awaken in a state of distress, and may be unable to return to sleep for a prolonged period. Some scholars, particularly, of the Western extraction, reduce the causes of nightmares to physical and psychological factors. This position is opposed by Nwobu (2014), who adduces that some nightmares may have been caused by demons.
- **Severe Physical/Emotional Trauma:** The human will, is a key element in keeping oneself free from demons; except in instances when a spell is cast on someone against his will. Demons are unable to enter a person who exerts his will to take a strong stand against the demonic realm. But, they can and often do wait patiently, looking for an opportunity when the possible host's guard is down. A severely traumatized person's will, to stand against the demonic world, is easily shaken. The trauma can result from a serious bodily injury, rape, incest, emotional betrayal by a spouse or other family members, death, or some other thing that severely shakes a person. Information gathered during the interview sessions reveal that it was during a time of trauma that the demons gained their foot-hold.
- **Hypnotism:** Severe physical/emotional trauma, according to Murphy (1992), poses the danger of demon entrance because the guard of human-will, is down. When a person allows a hypnotist to hypnotize him, he is voluntarily giving his will into the hands of another. During hypnotism, the hypnotist, by-passes the conscious mind, and plunges into

the emotional mind of the person(s) being hypnotized. The leading argument is not that everyone who has ever been hypnotized is automatically demonized. What is implied is that the risk is very high, because demons often hang around hypnotists, patiently waiting for a victim. Some hypnotists actively work with the demonic world to help the demons gain access to people. This is particularly true of hypnotists who work with magic tricks and hypnotize people as entertainment, or for selfish business.

- **Subliminal Messages:** Subliminal, means below the threshold of consciousness or apprehension; involving the use of stimuli that become effective subconsciously by repetition. Fortune (1962), strongly believes that demons take advantage of the sleeping human-will to gain access to the unwary. Subliminal messages are commonly coupled with demonic music. Many such recordings contain destructive subliminal messages. These messages suggest suicide, murder, rape, satanism, and so on. Satan does own, and operates a successful musical business through which he demonizes humanity, around the world.
- **Affliction from Satanists, Evil Neighbours, Household Enemies, Agents of Mermaid:** Satanists are people who knowingly enter into a covenant or contract with satan; they fully give themselves over to satan to do latter's will. Powerful demons possess all satanists. These demons communicate orders from satan and provide supernatural powers, money, and whatever else is needed to carry out satan's orders. They have the power to, and often do cause people, who are in the way of their plans, to become ill, have accidents, or even die. A satanist over and above placing a curse on someone to cause ill-health, physical weakness, depression, financial failures, and so forth, can also transfer demon(s) to another, by spell. This is often done out of sheer wickedness, or because the person has fallen out of favour with this evil neighbour, Obi (1996) avers.

Agents of mermaid can, and do cast spell on someone they want to possess. In that case, the Igbo say, *mmuṣo mmiri na enye ya nsogbu* (he is possessed by water spirit).

Demons cannot enter into a person's body without having some kind of legal permission and legal right to be able to do so. They need some kind of an entry point to be able to get in and attach to someone, and that entry point will be their door opener. If the life-force or vital force of a person is diminished, the person's buffer zone, or spiritual magnetic field cannot shield him from infiltration by demons. Thus the person becomes vulnerable and susceptible to all forms of demonic activities. Once the point of entry is identified, it becomes incumbent on the exorcist to *mid-wife* the patient into denouncing the possessing entity. Relying on his expertise, the exorcist discerns the name, nature, and operation of the demon/s present. The sick person is assisted to denounce any known and/or unknown demon/s that may have advertently or inadvertently been invited into his life. With this allegiance severed, the demons are made to know that the person is no longer interested in the spiritual liaison. Thus, satanic legal right is repealed; and the evil spirit is forcefully edged out. The moment satanic frame of reference is weakened, his strongholds unavoidably begin to crumble.

3.4 Demonic Possession vis-à-vis Psychological Pathologies

Since the middle of the 19th century, psychiatry has often despised, and even considered religious and spiritual manifestations pathological. Following the enlightenment, and particularly within more academic or scientific circles, it has been popular to *demythologise* the Gospel stories of, and Igbo Traditional doctrine on demon possession; as anthropologists, psychotherapists, psychologists and psychiatrists see beliefs about demonology as being culturally or socially determined explanations for problems which can, otherwise, be fully explained in sociological,

psychodynamic, psychological or psychiatric terms. Does demon possession exist today? Irrespective of the tide of incredulity characteristic of the present scientific age, the traditional Igbo still believe that demons really do exist as actual spiritual entities, and that they can adversely affect or invade the lives of men and women, today. Though the Igbo have no substantial evidence for this belief, the phenomenon of demon possession, is popular among them, due, probably, to the manifestations of ill-health which, according to them (the Igbo), is not pathological.

The significance of belief in demon possession lies in the fact that it is seen as a naked reality among the majority of all classes of *ndị Igbo*, including even the educated elites. The reality of possession is evidenced in the belief that they are thought to be responsible for all kinds of misfortunes in the society. Yet, many scholars hold this belief in derision. Evans-Pritchard (1937), declares: “possession is an imaginary phenomenon because it is impossible. A demon cannot do what it is supposed to do, and has, in fact, no real existence.” (p.152). Evans-Pritchard and others like him may have been deceived by the fact that there are no concrete perceptual proofs connected with demon possession. The scientific mind would want tangible proof of a spiritual activity. Impossible! A more sympathetic observer, Field (1937), remarks: “Its (possession) distinctive feature is that there is no palpable apparatus connected with it ... It is simply projected at the will of the mind.” (p.152). Thus, the absence of any visible external proof as in the case of germ theory of disease, does not necessarily mean that belief in demon possession is gross superstition, as most uninformed scholars conjecture.

Serious-minded attempts have been made to explain away the phenomenon of demon possession. Psychologically, it is said that telepathy may be at the root cause of the belief in possession. It is argued that people with very strong will-power can impose upon the personality of others either to bless or to curse. A demon, with this reportedly strong will-power always operates *psychologically* to cause, first, psychic, and then, physical disaster. From the same psychological base, it is further held that demons suffer from an imaginary obsession that they have the power to harm others. Thus, if someone wished a “relative” ill-luck or harm, and the fellow becomes ill or dies, then the demon is believed to have caused the sickness or death, of that relation. In addition to guilt complex, it is postulated that the complex nature of modern societies, and the inability to cope with the stresses and strains of a money-economy, has produced high incidence of neurosis, hysteria, and psychic maladjustment, which have been blamed on demon possession. The incidence of belief on possession, is also blamed on the psychological effect of negative publicity given in the mass media of people confessing to heinous and imaginary crimes; stories and pictures of medicine men or spiritualists exorcising demon possessed persons, and the activities of anti-witchcraft societies or groups in handling suspected possession cases. But it does appear that the psychological factors mentioned above may be necessary but not sufficient to explain the activity of demons. The Igbo believe in the mystical causation of diseases. All sickness, for the Igbo, is construed to have been caused by a preternatural agent. Certainly, the principle of double causality, physical and spiritual, is a fundamental premise of the Igbo traditional vision of reality. There is hardly any room for chance as psychology pretends. *Ihe anaghị eme na nkịtị* (nothing happens by chance), Ezeanya (1976) opines. The entire cosmos is seen as a delicately balanced equilibrium; and man’s welfare, as well as that of his universe, is, according to Ejizu (1992), “essentially bound up with the continued maintenance of the primordial cosmic harmony.” (p.66).

It is significant to note that the traditional African draws a distinction between an illness caused by psychological factors like strong will-power, guilt complex and neurosis, on the one hand, and illness caused by demon, on the other hand. The *Akans*, for example, recognize the *sunsum* as a possible spiritual cause of illness, for a weak *sunsum* (or spirit) can be overpowered by the ill-thought of a strong *sunsum*, causing a person to become ill. Guilty conscience is a fact of human experience, no matter how less sophisticated the society is. And the African is not all that naïve, as not to know the difference between the negative influence of guilty consciousness, and demonic activities. In the perception of the African world, demonic activities transcend mere ill-feelings. It is true that the forces of a modern economy with its challenges have resulted in rising cost of living and inflation, leading to uncontrollable frustrations which have undermined the stable traditional socio-economic order. All these have produced stress situations resulting in neurosis, hysteria and psychic maladjustment, in the society. Some uneducated African may not understand everything about stress induced illness, and therefore blame such illness on demonic attack. But those who know, through divination and other *occult* means, the spiritual plane on which demonic activities thrive, distinguish between psychologically related socio-economic illness and illness caused by the spiritual operations of demons. The tendency to apply scientific solutions to purely religious and spiritual issues, may betray an ignorance of the mystical occult forces at work. To the African who understand and appreciate the magnitude of the problem, demon possession is a reality beyond the realm of science. It is within the domain of metaphysics.

From the critical analysis above, the following distinctions can be made between the mental illness of schizophrenia and demonic possession:

- ✓ Schizophrenia has a natural cause; possession has a demonic cause.
- ✓ Schizophrenia occurs as a result of organic, psychiatric reason; possession normally occurs following participation in demonic rites.
- ✓ Schizophrenia is treated by psychiatric science including orthodox medication; demonic possession is resolved by exorcism.
- ✓ In schizophrenia, no extraordinary phenomena are observed; in possession, extraordinary phenomena are often seen.

The most frequent phenomena according to Fortea (2006) are:

- a. The person suddenly understands foreign or even *dead* languages which he has never studied
- b. The possessed displays abnormal physical strength, sometimes over the course of several hours. Sometimes, the person is even able to perform acts that are usually impossible, such as lifting several people, at once.
- c. The person demonstrates knowledge of hidden things.
- d. Perhaps, the most extraordinary phenomenon of all – and the most infrequent – is levitation. (pp. 86-87).

Some cases of possession, however, manifest no extraordinary phenomena, at all. This does not, in any way suggest the absence of these preternatural entities. Many scholars have deep interest in neurobiological disorders, NBD (formerly known as mental illness). Schizophrenia can strike anyone, including individual from deeply religious homes. The concept of demons possession is part of Igbo Traditional Religious beliefs. Demonic influence has always posed a big challenge to the indigenous African; and many Western scholars who undertake research on schizophrenia, wonder about the demonic. Even those who have other beliefs or choose to remain skeptical,

must relate to those who do believe in the unseen evil principles. Many Christians, nay enlightened minds, who endure a family member's battle with schizophrenia, will have questions about demonic involvement with a loved one, and deserve real answers, instead of a condescending response which dismisses such concern as nonsense on the part of ignorant people. At least, six factors, in the view of the researcher, differentiate schizophrenia from demon possession. These factors, he maintains, can be helpful when trying to determine if an individual is possessed or has a neurobiological disorders (NBD). These can provide useful insights into understanding ones illness.

- ❖ **Attraction to vs. Aversion to Religion:** Demons want nothing to do with religious personages or totem objects. People or individuals suspected to be possessed, avoid going close to places of worship, or religious votaries. Conversely, people with neurobiological disorders (NBD) are often devoutly religious.
- ❖ **Irrational Speech vs. Rational Speech:** In some of the cases investigated, the demons spoke in a rational and coherent manner. Such a possessed person utters *inyo* (unsolicited information) as Udumka (Personal Communication, 14 July, 2014) terms it. Untreated people with schizophrenia will often speak nonsense, and jump rapidly between unrelated topics.
- ❖ **Ordinary Learning vs. Supernatural Knowledge:** Demons would speak through people to convey knowledge (*apriori*) that, otherwise, could not have been known to the possessed individuals. Those with neurobiological disorders (NBD) have no such ability to know facts which they have not acquired by normal learning (*a posteriori*).
- ❖ **Normal vs. Occultic Phenomena:** There is an aspect of demonic activity that is just plain spooky. Such activities are frightening and unnerving because they suggest the presence of supernatural forces. Example:

Poltergeist: This is noisy spirits; it is a supposed supernatural spirit that reveals its presence by creating disturbances, such as knocking over objects.

Levitation: This is the act of rising or floating in air, seemingly in defiance of gravity. This is a rare phenomenon.

Trance: A state in which somebody is dazed or stunned, or in some other way unaware of the immediate environment, and unable to respond to stimuli. It is a state of apparent semi-consciousness.

These scary phenomena have impact on others in the room or others around, not just the possessed. With schizophrenia, the effect of the disorder is only on the disordered, not others.

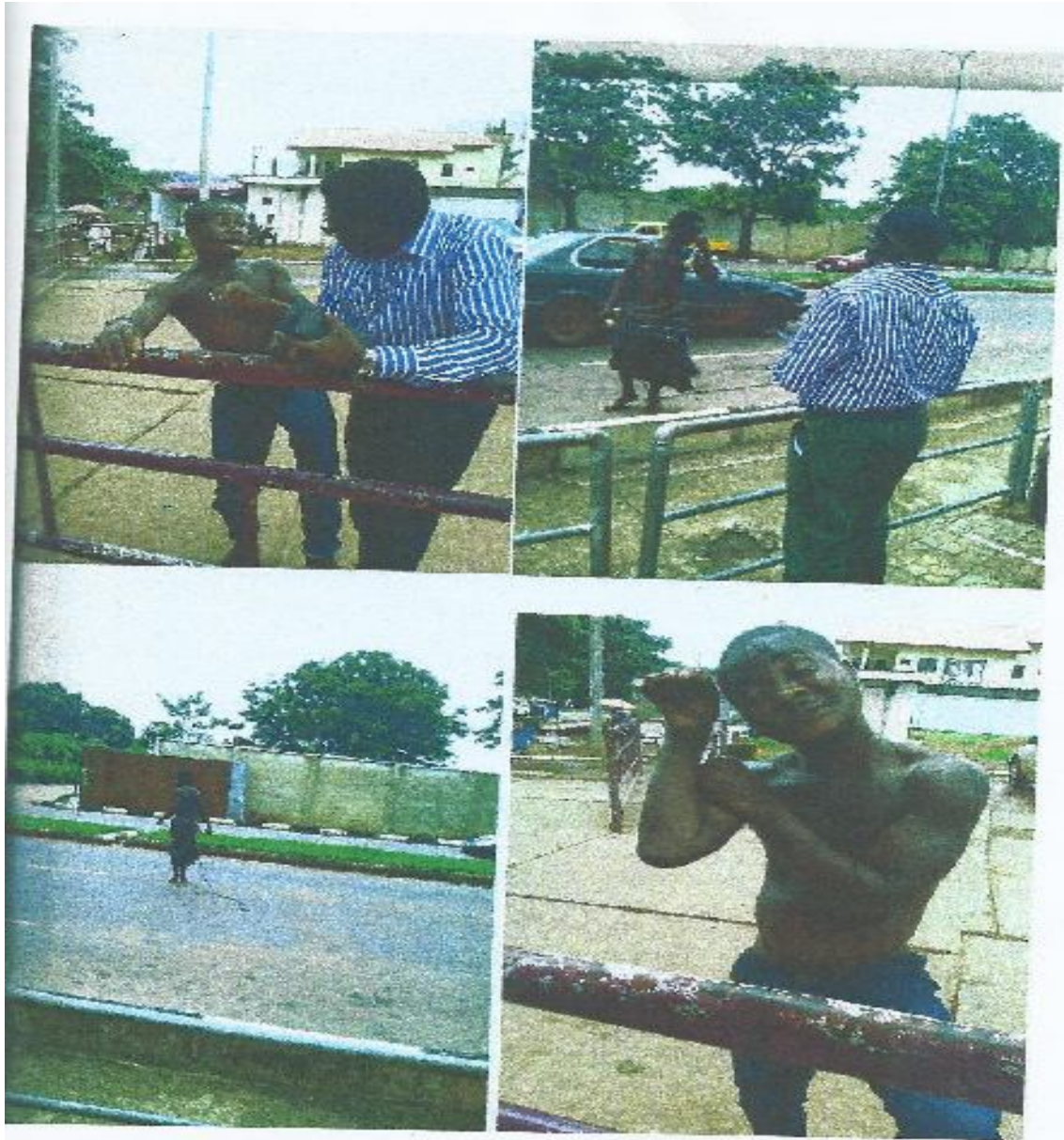
- ❖ **The Claim to be Possessed:** In the course of data collection, the researcher observed that those who claim to be possessed are very likely not possessed. Demons wish to be secretive, and do not voluntarily claim or accept to be present.
- ❖ **Effect of Therapy:** If prayer solves the problem, then, it was/is probably not schizophrenia. If orthodox medicine helps alleviate the problem, it was not demon possession.

Following the above exposé and analysis, the Igbo can find answers to their day to day existential health problems, especially those associated with demons. Both the gods, ancestors and traditional medicine (*ogwu*) can give them confidence, protection and security, in life-crises periods. No wonder, they patronize charms, amulets and talismans; and seek the homes of diviners, Igbo traditional mystics, and medicine men and women, for useful assistance. The cruel, wicked work of demons in the lives of people varies endlessly. The demonic kingdom's goal is to steal, kill and destroy the lives and/or quality of lives of their hosts. Also, demonic

presence in the life of a person, may bring about any number of medical and/or psychological problems. One must not conclude automatically that demons are the cause of all psychological or medical problems. Such a conclusion would certainly be in error, and could lead to much damage, both to the affected individuals, and to those designated to treat these maladies.

3.5 The Reality of Demonic Possession

The belief that demons exist and can possess people is, of course, not the stuff of fiction and horror films, but one of the most widely held religious foundations in the world. Most religions, admit that humans can be possessed by demonic spirits, and offer exorcism as a sure remedy to this threat. In the pre-Christian era, the traditional Igbo man, evolved ways of coping with maladies (bodily and spiritual) that confronted him. Should relief from pains be far-fetched, Igbo people took to divination, to unravel the possible cause(s) of the ailment; as every sickness was/is construed to be caused by invisible forces. Appropriate herbal mixtures were administered, to alleviate the pains. Sacrifices recommended by the diviner, served and still serve as means of propitiation to an angry causative spiritual agent. In most instances, victims of evil spirit attack do not respond to Western orthodox medication and treatment administered, irrespective of the expertise of the medicine man/woman. No wonder, the number of patients who suffer from sicknesses closely associated with demons, continue to multiply, as is evidenced by nude mentally deranged persons, who wander the streets. The pictures in Fig 3.4 are some of the evidence of the field work conducted by the researcher during the collection of data process. In the past, demon possession as a concrete phenomenon was taken for granted, as nobody doubted the possibility of evil presence in the society. Unfortunately, researches in psychology, psychoanalysis, and psychiatry, have not only questioned Africa's popular belief in demonic



**Fig 3.4: Suspected Victims of Demon Possession
(Personal Concept: 2014)**

possession, but also see it as infantile, puerile, and absurd. Even the age-long cases of possession enshrined in the Bible, they reduced to types of mental disorders, with nothing to do with belial influence, at all. By common convention, in many societies and cultures, especially in Igbo, a person regarded as “possessed”, tends to be classed as a sick member, for whom some form of treatment (exorcism) is necessary. The person appears to have no control whatsoever over the duration of his dissociated states. The evil spirit has to be driven out by force. To know the identity of the personality consciousness that has displaced another personality (victim’s) consciousness, it is important to ask the question, “Who are you?” Most at times, the possessing entity reveals its presence and identity by speaking through its host victim. The most serious deplorable, and common form of diabolical possession, is that which is voluntary. It consists either of intentionally worshiping satan and performing satanic ceremonies, or else, occurs unconsciously by an indifference to and neglect of all religious faith, and all compliance with the obedience due to God. Nevertheless, there are cases of possession, occurring against the victim’s will, which produce a terrifying impression, on all who witness this. This category of possession will be highlighted, in Chapter Four. Relying on personal experience, information gleaned from the interviews, and suspected concrete cases of evil-spirit possession on the ground, the researcher had investigated, phenomenologically, in this chapter, the concept of demon possession and delineated the difference between real demon possession and psychological maladjustment.

Demons are spirituals beings, and cannot be perceived by the natural senses. Their very nature makes it impossible for them to be seen with the physical eyes. Based on this, it becomes an error of presumption to establish a categorical claim and assume a dogmatic stance about their

existence. In Igbo esotericism, there is an inexorable link between noumenon and phenomenon. Spiritual beings manifest their presence in the physical universe. The basic and positive discovery, Arazu (2014) posits, is the awareness that “the physical universe of the five senses, does not exist in its own right.” (p.154). The universe is ordered and directed by unseen forces (positive and negative) which permeates it, as it were, the way water soaks a linen. There is a relationship between particular things and the realities that inform them. According to Abanuka (2014), “particular things are determined by invisible realities, with regard to their being and existence.” (p.129). What Abanuka implies is that the cause-effect nexus is valid to define man’s fate in time and space. Causation, as a characteristic of particular things, is closely connected with their internal unfolding. Causation can be immediate or mediate, remote or proximate. Benevolent causative agents produce the effects of joy, peace, happiness, et cetera. A joyous moment, a peaceful moment and state of utter bliss can be predicated to the presence of benign spirits. Wicked and malevolent causative entities, on the other hand, produce anti-social behaviours (the effects) in their victims. *Ndi Igbo* are egalitarian and vivacious in nature. Wherever they are found, there are bound by social relations. Certain generally accepted ways of acting in the community help to ascertain normal human behaviours, and behaviours that are controlled by the nefarious unseen entities. These abnormal behaviours are the pointers and indices of demonic presence in somebody’s life. At first, there may be no evidence of the demon’s presence. But, as months and years pass, the demon begins to act. Problems develop in the person’s life; it may be in the form of depression, unusual fears, nightmares, lying, hostility, being overly taciturn and withdrawn, selfishness, schizophrenia, paranoia, and so on. Or it may be physical problems like unexplainable pain or weakness, epileptic fits or seizures, arthritis, cancer, and so forth. Moreover, so many activities go on in the astral plane, while the physical body is at rest. A frightened individual will unavoidably recoil from sleep, with great

palpitation. A young man once screamed at the middle of his sleep; manifesting violent behaviours characteristic of demon possessed persons. The available interpretation is that his *sleep body*, the astral body, may have been possessed by demon(s), which leaves him mad, in his wakeful state. In another case, a woman reports of how her daughter who was living a normal healthy life, remained taciturn till death, after experiencing a terrible nightmare. These are indicators that, even while asleep, demon(s) can invade a person without much resistance from the host.

Man is endowed with three instruments to acquire knowledge. These are represented by the three I_s, namely: Instinct, Intellect and Intuition. Instinct makes one remove one's hand, instantaneously, on touching a live electric wire or a hot plate. It is entirely dependent upon information brought to the consciousness by the five so-called physical senses. Intellect, on the other hand, is the power of reasoning. It depends, not only, on the immediate information brought to the consciousness by the five physical senses, but also, on a vast reservoir of other information, such as the already accumulated past experiences of one's own, and also those of others. Intellect comes to a decision only when it has analyzed all the information made available to it from those sources. However, the reach of intellect is still very narrow, even though, its range is enormously superior to that of the instinct. Intuition is superior to the other modes of acquiring knowledge. Arazu (2014) calls it, "God's-propelled-powers of knowledge." (p.112). Its strength is increased by performance of spiritual practices or spiritual exercises; its range of knowing is limitless. It can solve those mysteries which are beyond the ken and capacity of the intellect. The proof regarding the fact of demonic activities in the world, can only be intuitive. Jacob could not establish the awesome presence of the Almighty until he was drawn into the

realm of intuition. (Gen. 28: 16). So, knowledge about spiritual matters is made possible by the power of intuition. Ignorance shown by majority of mankind regarding the nature and activities of purported negative powers, is traceable to the finitude of human intellect, and its capacity of knowing. The Western dualistic view of the universe, unlike the Afro-Asian unitary view, puts emphasis on a part of reality, namely, the mind, interpreted as *discursive reason*. Thus, it is chiefly analytical, inordinately critical, and exhaustively exploitative. As a result, it discriminates between this world, the material world of matter, and the intangible, spiritual world of demons and other spirits. But, because the immaterial world is open to intuitive reason, the Western view of the universe that primarily uses discursive reason in its investigation of reality, is skeptical of noumenal world of spirits (whether good or bad). This skepticism concerning immaterial world, favours emphasis on the material world. It is, therefore, not surprising that the Western concept of reality, which puts accent on discursive reasoning, at the expense of Afro-Asian intuitive reasoning, tends to be materialistic, exploitative and utilitarian. The Western world-view advocates for germ theory of disease. Any ailment that cannot be analyzed in the laboratory, is not real. The Afro-Asian world-view believes in mystical causation of ailment. Ejizu (1989), corroborates this proposition when he posits, “all forms of misfortune, including sickness, barrenness, mental sickness, and the likes, are explained by the activities of ubiquitous evil spirits, angry gods, revengeful ancestors, and evil forces operating through man and nature.” (p. 68). They are all together negative; and man must resist them with all the resources available to him. These negative principalities are not only antithetical to a successful and fully enhanced life here on earth; they pose the greatest threat to the attainment of ancestorhood, which is the burning desire of most traditional people.

CHAPTER FOUR

DEMONIC REMOTE CONTROL PHENOMENON

4.1 The Indigenous Igbo Conceptual Perception

The *Remote Control Phenomenon* is a metaphysical term that is based on the esoteric principle of the *affinity of likes*. This phenomenon upholds that an *unguarded* consciousness or spiritually porous individual can be inflicted with myriad of undiagnosable ailments, without physical contact between the victim and the agent of hell. In this regard, distance is of no import; one can actually be manipulated wherever he may be, in the biosphere. The Igbo world is made up of two energies, two contrasting forces; viz, the benevolent and malevolent forces. God is the Author and Fountain of all goodness; and as such, a benevolent being par excellence. The devil, while not ranked on the same ontological level of being with God, is the lord of all debasement. God can release His blessings to any person in the world; similarly, satan can unleash untold harm to people who are caught in his snare. In this session, the research painstakingly analyzes this concept, situating it in Igbo framework. A demonstration of workability of this principle is established from the unequivocal testimonies of erstwhile human agents of satan. These persons, by their testimonies show that there is life beyond what the ordinary human eye can perceive.

According to Igbo Traditional Religion, the universe comprises two centres; each wielding tremendous influence on man. God is the primordial centre around which everything gravitates. The arch-enemy of God and man, operates and controls the world from another centre; the evil centre of negativity. Once the spiritual link, the spiritual sensor between God and man is severed, satan takes over, since nature abhors vacuum. At this instance, the centre of negativity becomes

the underpinning spiritual radar that controls man's activity on earth. The contraction of consciousness implies a complete turn-back from the realm of light, the domain of the Almighty. It means an embrace of the suggestions of the prince of darkness. Once in this condition, the individual's vital-force diminishes to the point that the subject suffers spiritual diarrhea. His magnetic field that wards off impending spiritual arrow consequently depletes. The person suffers an *eclipse of glory*; he, unavoidably, wears the shroud of negativity. Anything that undermines or wanes the integral and holistic well-being of man is locatable in this axis of negativity. Such a person begins to be dragged by the negative centripetal force of satan. When, he, at that condition does not know to which direction he is pulled, no *wind* will be favourable. In the spiritual terrain, negative attracts negative. Also, positive is attracted by positive. This is what is meant by *affinity of likes*. A life decorated with costumes of negativity, and venerated by subtle habits of evil, no doubt, has negativity as its necessary spiritual conveyor. Any ministration of evil from the evil court, or altar of satan, gets at the targeted recipient.

For the protagonists of the evil act of *remote control*, the whole universe has been spiritually villagized. The world has been atomized, everywhere is located and locatable in the spiritual organigram of the dark kingdom. It takes fractions of seconds to traverse the whole world. Thus, the devil uses whatever means he can employ to foil the destiny of man. The conquering of the thick covering, the outermost sheath that covers consciousness, brings one in the realm of the astral. This is the zone of the spirit. In this sphere, the laws of *attraction and repulsion* hold sway. Good people (those who have not violated the norms of the community, those who uphold the golden rule, and so on) attract goodness to themselves. Even a malicious spell from an enemy does not reach them, as they are guarded by *goodness*, whose presence is manifested in the size

of their *halos*. Bad people (those who drown the dictates of the voice of the community, the voices of *mmụọ na mmadu*) are subject to this phenomenon of demonic remote control. This process of using a superior evil consciousness to project evil (hardship, accident, death, bad luck, and sickness) on another person, is what Ndubuisi (2014), refers to as a *subconscious attack*. In his own words: “A subconscious attack is the [sic] process whereby a man uses his subconscious mind to project negativity against another man, or a man uses his subconscious mind to distract another man’s mind interaction.” (p. 84). Ndị Igbo believe that *ike di n’okwu* (there is power in spoken word). Words are used to activate the potency of rituals by which spells are released on victims. The *allies of hell* recharge their spiritual battery by establishing a pact with satan who, in return imbue their words with mystical powers. In fact, it is the work of the devil that these *machineries* are about. The first major step in remote control attack is the deflating of the buffer zone, the magnetic field, the vital-force, of the victim. Once achieved, satan, through his agents, internally, uses his mind to seek the negativities that are inherent in his victims’ mind. A *spiritual pairing* is, thus, established, making the person’s mind to be dominated and manipulated by the stronger centre, centre of negativity, from where he receives signal. This diabolical signal is often, not in tandem with the normal daily divine ordering of things. Hence, the disoriented person suffers a mental degradation, a warping of his mental frame. Madness, in no time, manifests. Perpetrators of evil, tap from the negative energy bank to cause innumerable harm to spiritually debased persons. This situation which is common in Igbo socio-cultural milieu, is illustrated in Fig. 4.1. Mr. X has a pure and clear heart. His mind, soul, and spirit are directed towards God. In fact, his level of awareness of the presence of God in his life places him high in the positive Y-axis. He is spiritually awake, having established powerful signal with the positive life Centre. He has not violated any moral norm of his community, nor has he contaminated his subconscious mind, his soul, with any negativity. This gives him a very strong

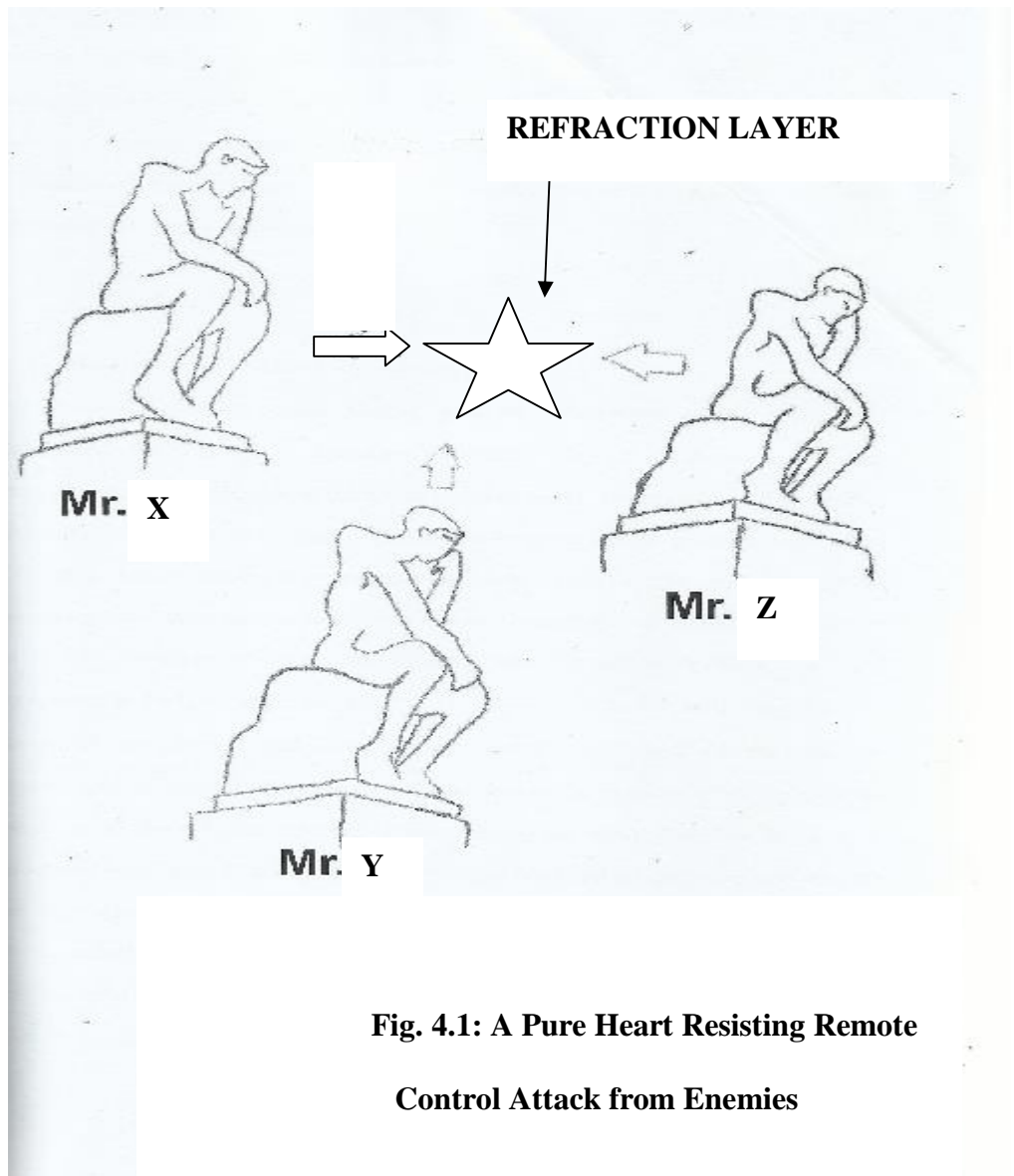
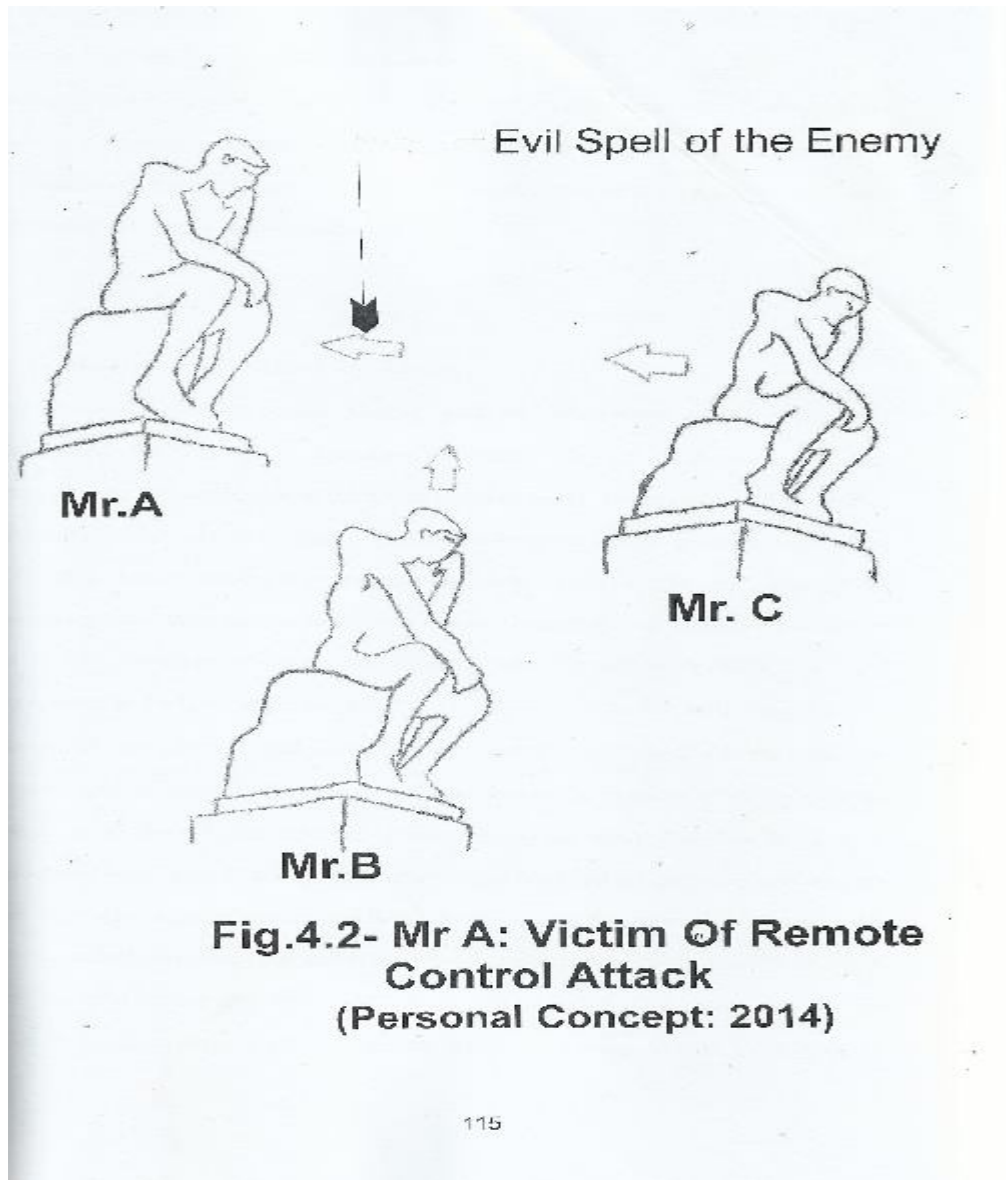


Fig. 4.1: A Pure Heart Resisting Remote Control Attack from Enemies

positive energy in his mind interactions and life, to attract only positive realities. Messrs Y and Z are negatively spurned individuals. Their negative disposition towards Mr. X may have been triggered by hate, anger, jealousy or rivalry. Mr. Y and Mr. Z, from their different locations project evil to the innocent and unsuspecting Mr. X, without his awareness. The evil energies, the bad wishes, the satanized and satanic rays from Messrs. Y and Z, against Mr. X, are deflected at the *deflection layer*; making Mr. X spiritually insulated from harm. Spirituality prevails at the deflection layer. One's vital-force counteracts harmful energies from seen and unseen negative mystical forces. It takes a good or a righteous lifestyle to win a subconscious attack. If, on the contrary, the person being targeted has no spiritual barbed-wire fence to guarantee his safety, the projection of evil on him leaves him trapped in the snare of the foes. In Fig. 4.2, Mr. A has no buffer zone, or has a depleted magnetic field. He is utterly vulnerable. Hence, he becomes a victim of remote control attack, from Messrs B and C.

Most spiritual attack, whether in the form of demon possession or sub-conscious remote control, is perfected in the astral body. The silver cord connects the physical body to the other *kosas* (sheaths). An attack on the astral body, for instance, is carried to and manifested in the physical body, by means of this cord. The physical body is the body that is used in the normal (waking) day consciousness. Suppose one were to sleep off while reading and suddenly starts dreaming, one has left the physical body and *walked* into the astral body. The silver cord is like the umbilical cord linking mother with unborn child, in the womb. It is an invisible cord linking the physical body with the astral body, and keeping the physical body alive, during astral

projections, when the breath of God, in man, the Divine Spark (the spirit-soul), travels with astral vehicle. The *golden lamp* mentioned by Qoheleth (cf. Ecclesiastics 12:5-7) may be a reference to



the aura, the halo, which Arazu (2003), calls the *magnetic field*. It is the sign of life, the sign of spirituality, in living, material beings or things. The devil, through human agents, brings his evil schemes of manipulating humanity, into reality. Two categories of representatives of hell on earth: satanists and spiritualist/spiritist, have been named. These are the fingers through whom the nefarious act of *remote control* is achieved

4.2 The Nature of Man and His Link with God

According to the West African popular religious belief, the human person is both a physical and a spiritual being. The physical part determines his ancestry and right of inheritance, while the spiritual part links him with *Chukwu*, the unseen Creative Agent. The spiritual part, the soul, is immortal and is connected with the destiny of man; it is the active and life-giving principle of the body. Together, the soul and the body form the composite, which the Igbo call “*mmadu*.” The body alone, separated from the soul is overly quiescent. Conversely, a disembodied soul cannot operate in this stratosphere where the human-person live. The well-being of the duo is the primary concern of the Igbo; hence the saying, *A healthy soul in a healthy body*. Thus, the Igbo anthropological view-point is psychosomatic. It must encompass the body and the soul. The body and the soul, according to Western and African philosophies maintain a hypostatic union, that one cannot be severed from the other, without harming the whole. Therefore, an injury to one, *ipso facto*, is an injury to all. The Igbo adage: *Anya bewe, imi na onu esoro ya* (when the eye cries, the nose and mouth also cry in solidarity) well captures the situation. In that sense, for the Igbo, when the human soul/mind suffers a depravity, the body, necessarily, must be adversely

affected. The soul suffuses the entire body of the human person. One cannot say that the soul/mind is localized in a particular part of the body. To say that is to commit an anthropological error. This soul, the Igbo believe is the germinal seed, deposited by the Divine Intellect in every man. It is this seed that determines the destiny of each person before conception; and in principle, it is unalterable. Nevertheless, in practice, certain unfavourable circumstances may arise which may cut short a person's destiny. This leads, among others, to the belief in reincarnation, where an individual is reborn to complete his destiny. Reincarnation, however, is not discussed in this work.

The scientific view of man contrasts sharply with the West African Traditional Religious concept of man, in two main ways. Science calls man an animal, in the sense that he is little separated from anthropoids. In Igbo African Traditional Religion, there is a clear distinction between man and animal. Hence, it is both disparaging and degrading to call man, an animal; or to reduce him to the level of other mammals. Science also perceives man physiologically as being made up of flesh and blood. This contradicts the traditional view. The traditional view, like that of other religions, is that man is partly, material and partly immaterial being. The physical part of man is represented by the blood. The blood provides the link between one generation and other, and also between a man and his lineage, clan and tribe. It is the blood which makes a man a member or citizen of his society, and determines his right of inheritance. The blood is, also, the conduit for the transmission of the spiritual part. The spiritual part of man is represented by the soul. It is the vital principle, the life-force, which makes a person a living being. It accompanies man in life; and unlike the body which decays in the ground, the soul leaves the body, at death. The soul is,

thus, the immortal part of man with permanent individual existence. In other words, the soul subsists on its own and cannot die.

The concept of the soul is rather complex among West Africans. It is considered the indestructible part which reincarnates in offsprings – an impersonal principle of descent and heredity. The Igbo term *chi* refers to the personal guardian angel, and the fortunate person is the one with good *chi* (that is, *chioma*). It is the essence of being, the inner person that guides man's activities in life. Among the Yoruba, the essence of being is the *ori*, which is a symbol of the *orinuu*, or the inner person. It controls, rules, guides and guards the life of the person. The Akans see the soul (*okra*) as the vitalizing force in man. It is that which gives life and meaning to the whole body. The Mende calls the soul, *ngafa*. It is the personality soul. A healthy *ngafa* produces a state of wellbeing (*gahun*); a weak one produces *ganya* or sickness through loss of weight. Irrespective of the slight conceptual and connotational divergence, the soul is the animating principle, the life-wire of man. It derives directly from God. Apart from God, man cannot live. The Igbo name *Chukwujindu/Ekejindu* (God is the holder of life), authenticates the above claim. The Iudo-Christian text lays credence to this, when it refers to God as the One “in whom we live, move, and have our being.” (Acts 17: 28). God is the pillar that holds the life of the Igbo-man (*O bu ngalaba ji isi ndu ya*). The personality soul, the *chi* is the divine element in man. Thus, the Igbo believe that this divine seed comes directly from *Chukwu* (God); it is the last act of creation. God puts it into man at the point of his conception. The soul is, thus, the small bit of the Creator, in man. The soul, the spark of immortality and incorporeity derives its being from God, the *Inexhaustible Source Being* or *the Really Real*. Without God, the human soul can do nothing. The soul is, therefore, the divine nature of man which controls his destiny, and the one aspect that relates directly to God. It acts, more or less, like an antenna that always receives signals

from the divine wave-band. Once a person loses this connectivity, he becomes disoriented, since, cut off from *Chukwu*, nobody can subsist. The soul, necessarily, stays paired with God for a progressive development of an individual.

In the concept of the Igbo Traditional Religion, man is an organic whole. He is basically made up of the body and soul. His physical part relates him to the family, lineage, clan and tribe; hence, the idea and practice of the extended family system in Igboland. It underlines Igbo social structure. Consequently, the community concept is at the centre of Igbo life and thought, and not the individual. The individual, however, is not atrophied, but actualizes his destiny in the context of the community. No wonder, the Igbo believe that *Igwe bu ike* (unity is strength), *anyukoọ amiri onu, ogbaa ufufu*; which corresponds with Mbiti's thesis on communitarianism. These point towards the communitarian nature of Igbo society. It is obligatory for man, therefore, to keep to the rules of the society for cohesion and solidarity, as violation of same, attracts some form of retribution. Spiritually, man depends entirely upon God, the beginning and end of his life. The Igbo expresses this in the names they give their children: *Chukwubụikem* (God is my strength), *Okemụsinachukwu* (God is my portion and delight). From God, man receives his life-force, his essential being (*ihe ojiri buru mmadu*) or personality soul, in addition to his destiny. Good destiny is prompted by good character, and therefore, the idea of the soul entails moral and ethical issues. At death, the soul, leaving the body, finds an abode in ancestral home, or passes to a series of reincarnation, until it finally rests with the ancestors. Having considered the age-long Igbo, nay, African belief in the concept of the nature of man and his link with God, together with the notion of destiny, it is expedient to undertake a thorough analysis of the mechanism of alteration of man's destiny. This is the concern of the phenomenon of casting of demonic spells (also referred to as *demonic remote control phenomenon*) and the researcher hopes to plunge into this theme using the philosophical and religious modules.

4.3 Kingdom Against Kingdom

The Igbo, and in fact, the entire West African concept of God has been erroneously held by the uninformed, and straight-jacketed European ethnographers, missionaries and investigators to be that of an abstract being, a remote, absent and withdrawn God (*Deus Remotus and Deus Absconditus*); totally unconnected with the daily affairs of man, in particular, and the created world, in general. As such, these Western researchers misconstrue Africa to be the abode of Satan and his field marshals. They look upon Igboland, and the entire Africa, as the very stronghold of Satan. On the contrary, the names and attributes of God in Igbo belief, indicate that *Chukwu* is a reality and not an abstract concept; a personal being with whom one can enter into communion and communication. In spite of cultural variations, there is a clear basic pattern in the West African ideas or concept of God. The summation of Idowu (1973) fits into the researcher's view: God is real. The various names of God are descriptive of God's character, and emphatic that He is a reality, and not an imaginary being. The personal *theophoric* names arising out of personal contact with and experience of the gracious mercy of God, likewise, demonstrate His reality. God is wholly other and, therefore, cannot be compared with any other being. This makes Him unique. His uniqueness comes to the fore in some Igbo lyrics: *Chineke ìdì ebube, n'ebe m nọ; Onweghị onye dī ka gị; ọnweghị chi a ga- eji tūnyere gị* (God, you are glorious, no body/no god is like you; no god can be compared with you). The conception of God as transcendent, sovereign ruler of the universe emphasizes His uniqueness. He is the only God. He is not of the rank and file of the divinities. The fact that God is real and unique means that He is the absolute controller of the universe. This also means that He is in active control of the world and therefore

influences the affairs of men. He is not a withdrawn God, as some Western investigators of African religion(s) would label him. Similarly, the belief that it is God who puts the soul, the vital-force, in man, making him a living person, is, also, proof that He alone it is who can control the world and man. Closely connected with the soul, is the idea of God as the Determiner and Author of human destiny, which makes His claim on man and the world absolute. The absolute control of the universe in Igbo thought is due to the fact that all other beings exist because He exists; they derive their power and authority from Him. The Igbo would say: *Chukwu ji ike niile, dīkwuazī nsọ n’ezie. Ya onwe ya bụ isi iyi nke adīm asọ niile* (He is the ultimate source of all power and authority; of all sanctions for orderly relations among folks). God is one; He alone created the world. He created all the different races of the world, and this shows his universality as the one and only God. The fact that God is just and righteous in His dealings with men, also demonstrates His oneness and universality. The whole Igbo concept of justice is based on the fact that the world belongs to God; that the social and moral orders are His ordinances and that He is far above all divisions into races, tribes, clan differences, et cetera. The whole world, especially, the Igbo world, is a community of God’s people. God, the giver and sustainer of the moral law, has not left Himself unrevealed in this world. He has the whole world in His hand. God, in the view of Quarcoopome (1987), has the following attributes – creator, omnipotent, omniscient, holy, compassionate, omnipresent, self-existence, accessibility and the determiner of destiny. God is all powerful; He is the repository of wisdom, the invisible helper of the helpless. His loving care for mankind is seen in the Igbo proverb, *Ehi na enweghị ọdụ, chi ya na-achuru ya ijiji* (a tailless cow is guarded by its god against the infestation of flies). God is a spirit, unseen, but ever present. *Ndi* Igbo have no need to prove the existence of *Chukwu* (God). The fact of God’s existence is so self-evident that even a child knows by instinct that God exists; made evident by the name: *Chukwudi* (there is God). And this God is accessible to everyone.

God gives life to man, and it belongs solely to Him to take back what properly is His. Satan, on the other hand is the principle of negation. He is an enemy both to God and man. In Igbo Traditional Religion, he is taken to be the cause of all the misfortunes and calamities that befall the indigenous people. Opposed to the ways of the Almighty, satan labours to disrupt the cosmic harmony that exists in the universe. Since the Igbo believe in mystical causation of disease, the devil/satan, is construed as being responsible for all bodily and spiritual ailments of man. As an arch-enemy of man, and the prince of darkness, satan makes life unbearable to humanity by orchestrating war, family strife, hate, and infusing undiagnosable and incurable bodily and spiritual sicknesses. He is an adversary, who brings evil and temptation, and is also known as the deceiver that leads humanity astray. According to the Igbo frame of thought, satan is primarily an accuser, a decidedly malevolent entity, who possesses his unguarded prey. He originates guilt feelings and fear in man; robs the latter of his God-given peace and tranquility; breaks one's ontological link with the support he gets from God and ancestors; and schemes evil plots to destroy, kill, and harm humanity. Thus, satan is enemy of man. Satan's opposition of God is brought to bear in man, who is perfect handiwork of God (*ọrụ aka Chineke*). He actualizes his nefarious ploys by decoying man away from God; and one sure way of doing this is by *possession*. The Igbo refer to satan as a bad and wicked entity (*onye ojọọ*), an enemy (*onye iro mmadu*), and author of all falsehood (*onye okwu asi*). For the traditional people of Orumba-South, satan breeds separation among brothers and sisters, and puts a once-harmonious family into perpetual strife. No wonder, in that locality, divination thrives as an avenue to unravel the possible cause/s of sicknesses which the people perceive as master-minded by satan. This is so because, every sickness is perceived as being caused by one angry spirit or the other. Once the grieved unseen force is identified, proper ritual aimed at placating the angry spirit is performed before the wrath of the spirit descends on the community. A kind of propitiatory sacrifice could

be offered to the angry wicked spiritual agent to avoid drastic consequences on either the individual or the community.

Worthy of note is the fact that satan is not God's opposite, in majesty. The Igbo share the same notion with Christianity, in upholding that satan was created by God. Inordinate ambition on the part of the former, made him lose his status in the divine ordering of the cosmos. Grieved by his debased and lowly state, he sets out to wage war against God's most cherished creature, man. This, the devil/satan does, by possessing, tormenting and enslaving man. In that sense, it stands to reason that while God is the Uncreated Source of everything and the undying Source of light, satan is chief of the evil realm and the prince of darkness. While God is benevolent and forbearing in His essence and in His manifestation, satan, intrinsically is diabolical and malevolent. Besides, God is involved in the project of recreating and regenerating the world. Conversely, satan's sole concern is in mass destruction of life. It is obvious, then, to conclude that God and satan operate in two different, parallel and opposite realms — the realm of goodness, and the realm of evil. An analysis of these contrasting realms is made using the symbol in Fig. 4.3. As was pointed out earlier, God is concerned about the general well-being of man. That is why the Igbo express their utter dependence on God, made evident by such names as *Chinemerem* (God does everything good to me), *Chinecherem* (God thinks for me). Satan, on the other hand, is the lord of negativism. Anything that promotes human welfare is perceived to be positive; whereas, anything that brings debilitating condition, lies in the domain of negativity. In algebra, the positive Y-axis could be likened to the realm of light, where God dwells; and the negative Y-axis, as the realm of darkness, the above of satan. God's infinite goodness extends from integer zero to positive infinity (0 to $+\infty$). His kindness, mercy and love, are like a fountain

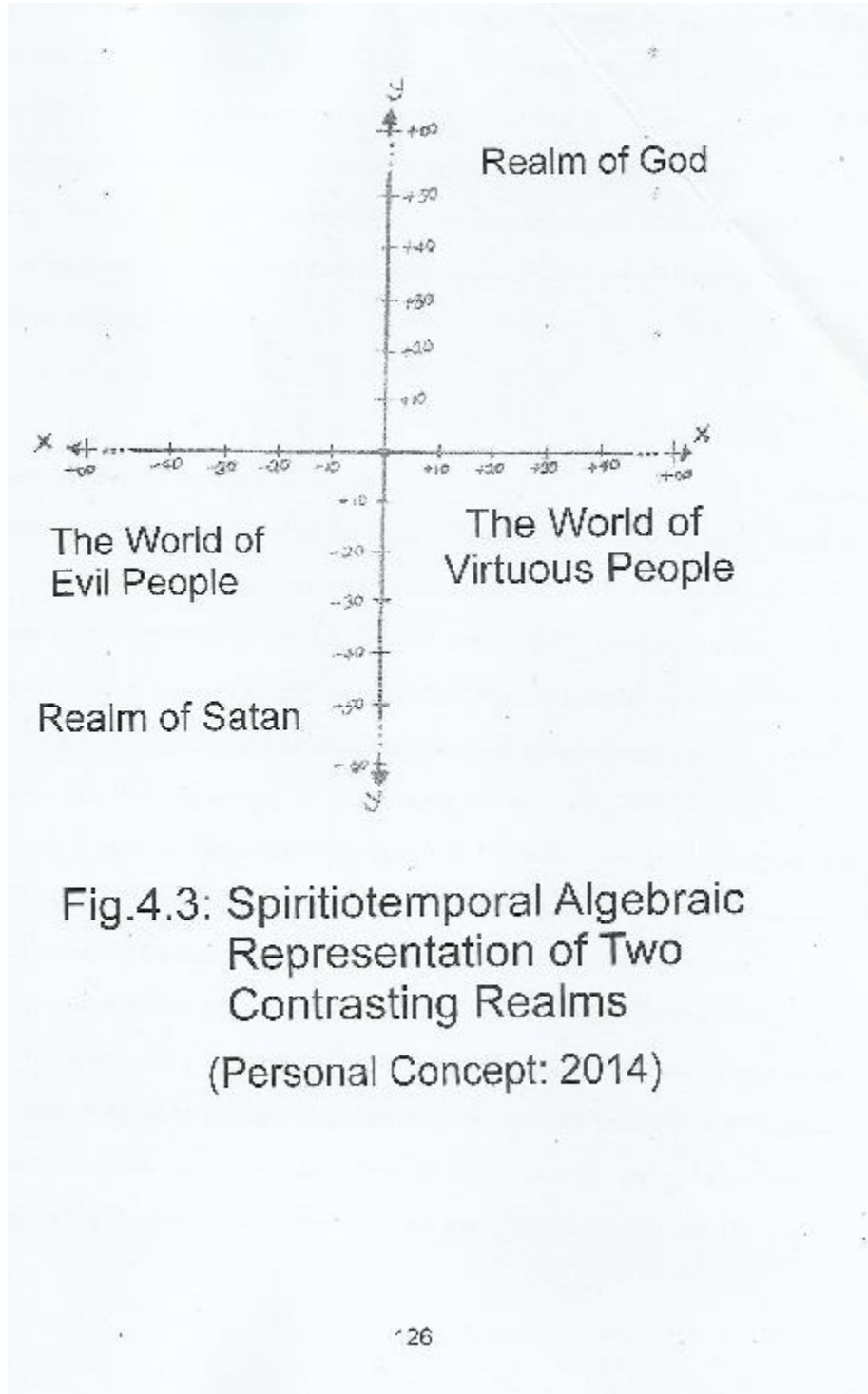
always new and fresh. Every good gift, every pleasant condition comes from God. For the Igbo, God is both transcendent and immanent as the Igbo name *Onyemaobichukwu* (who knows the mind of God) and *Chukwunonso* (God's is near me) portray. The immanence and transcendence of God span from 0 (zero) to positive infinity ($+\infty$) as shown below. The African God is not a withdrawn God (*Deus Otiosus*), remote God (*Deus Remotus*) or absent God (*Deus Absconditus*) as most Western investigators label Him. He feels what the people feel. He is totally absorbed with the affairs of man, as He continues to work things out for man's advantage. Though, the African divinities are intermediaries between God and men, yet, God could be appealed to directly at all times, and on all occasions. Apart from controlling and maintaining the world, indirectly through the divinities, God Himself maintains direct control of the affairs of this world. Some of the names of God emphasize this fact. The personal *theophoric* Igbo names like *Chukwudaalu* (thank you God), *Onyedikachukwu* (who is like God) and *Iheadikachukwu* (nothing is like God), are names derived from man's spontaneous expression of gratitude to God, for benefits and blessings received. These names show that God is not only real, but actively involved and concerned with the welfare of men. He (God) cannot do this unless He is in active control of events. In the same vein, the mention of God's name in greetings and ordinary daily conversations indicate that He is functional in the world. The realm of God is the realm of joy, hope, assurance, and bliss. An average Orumba-South traditional religionist believes that God operates now and later. His activities are futuristic and instantaneous. No wonder, the acceptance that better days, better things lie ahead, as the name *Nkeiruka* shows. Much as the indigenous people crave for the gratification of their immediate needs, they are equally bothered about provisions for the future. The Igbo expresses this worry in the adage, *Edebe ụzọ debe ehi, onye nzuzu enwere ehi* (a fool chooses a cow, instead of a road, when the opportunity of this choice is offered him). For the traditional Igbo, one can finish and eventually forget that he had eaten a

whole cow meat. But, the symbol of “road” in the proverb, points to the infinite recurrence of good things that God can give and does give to those who repose their trust in Him.

As already indicated, satan, as the arch-enemy of God, is a source of all negation. His primary concern is not only to frustrate God’s eternal, wonderful plans for man, but to hold the latter into captivity. His sphere of activity ranges from 0 (zero) to $-\infty$ (negative infinity) as illustrated in Fig. 4.3. He deploys his plenipotentiaries into the world to achieve his wicked plots. He disrupts the cosmic harmony intended by the divine Creative Intelligence. From this realm, the devil unleashes variety of harm on unguarded prey; he hacks into the destiny of the vulnerable, and tends to make life unbearable and unpleasant to man. There is no limit to the evil satan can met out. Though, not equal to God in essence and majesty, satan strives to rival God in God’s relation to the world. Where love, joy, peace and brotherhood thrive, satan introduces hate, sadness, war, and dissent. He uses his numerous allies (satanists and spiritualists) to inflict harm on all whose walls of defence had fallen. The degree of satan’s incursion into a person’s life is represented by the scaling in the negative Y-axis shown.

Everything in the world exists in contraries. Darkness is darkness because of the existence of its opposite, light. One can only say there is up and down because a certain frame of reference makes that classification possible. And so a distinction can be made between hot and cold, benevolent and malevolent, good and bad. The law of physics binds everything in the world. Therefore, positive will attract negative, and vice versa. On the other hand, positive will repel positive, and negative will repel negative. In empirical sciences, the law is: like terms repel, unlike terms attract. This holds true for the natural sciences. In the spiritual and metaphysical

realm, the realm of immateriality, the language changes. Here, positive attracts positive, and negative attracts negative. Positive and negative must necessarily repel each other. This is what the researcher calls *the affinity of likes*. What it means is that good things, and favour, will follow



good people; and ill-fate, bad luck will follow bad people. In principle, what one sows he must surely reap. This approximates the Igbo adage: *Ihe onye metara, owere isi ya buru*. Another adage adds flavour to this: *Isi kote ebu, oghaa ya* (a person who disturbs resting wasps in their hives receives a serious sting). An individual, in Igbo world-view, receives a direct measure of what he deserves in his relationship with beings in the ontological order. The world inhabited by man is represented by $-\infty$ and $+\infty$ in the X-axis above; with good people in positive side, and bad people on the negative side.

Whatever one does in the world, has a corresponding sequel in, not only the world, but also, in the realm of the spirit, represented by the Y-axis. A good behaviour is rewarded by God, and ancestors; a bad behaviour opens the door for a recompense of satan and his minions. Good and bad people alike are found in every society as $-X$ and $+X$ show. The dark kingdom, and the kingdom of God are in perpetual fight; and the world of men is the ground for this feud. Satan, as an arch-enemy of God, does not possess infinite powers, but strives to counteract every goodness that flows from God. The symbol, $-\infty$, simply shows that satan works hard to extend his reign and control, in opposition to the infinite goodness of God. It does not in any way, place God and satan on the same scale of omnipotence and might. It suffices to say, that God and satan cannot, and had not shared the same attributes. Whatever good attributes that are ascribed to God have direct opposite associated with the devil. For the Igbo, there is no place for *chance* in the world.

Whatever one seeks, he gets. Somehow, a spell cannot affect someone who had not opened his doors, spiritual doors, to that influence. That is exactly what the gradation in the algebraic representation of the realms of God, and of satan in Fig. 4.3 indicates. *Ihe anaghị eme na nkịtị* (nothing happens for nothing). The Igbo believe that man's behaviours in the world have ethical and moral consequences. The Great Immense, Undimensional Source of being, *Chukwu*, puts the vital-force into man, but does not in any way limit man. God has a destiny for each person, but man must align himself to this divine plan for his own good; or subvert it, for his own doom and misery. God controls the world and man, but satan, through his army, hampers the divine initiative. God is the source of all power and authority; of all moral and ethical sanctions for the orderly relations among men; between men and God; and between men and the world. Therefore, the view that God is, in no way, connected with the maintenance, ordering, and control of the world, of the universe, in the Traditional Religion of the Igbo, is a betrayal of ignorance by non-African, and by those African who were tutored using the Western imperatives. To what extent do *ndị Igbo* seek the Author of life? To what extent do the indigenous people allow themselves to be buoyed by God? This is explored in the following section.

4.4 The Search for or Neglect of God

God is the Absolute Controller of the universe because all other beings, as already been observed, exist in consequence of Him. *Ndị Igbo* believe that only God can put the soul, the vital-force into man, and thus make him a living person. The soul, is the divine seed, the germinal seed in every human person. It is God's representative, and as such, God's vicar in the life of every man. The soul resembles God in immateriality, intangibility, invisibility, incorporeity, and immortality. Every man is imbued with the soul. The soul is the animating

principle, while the body is the quiescent principle. The soul is divinity in man, God in every person. Being spiritual, the soul guarantees protection to man since it derives its being from God. God communicates with each individual through His (God's) *sensor* implanted in each person, the soul. One can afford to tune in to the appropriate frequency so as to receive signal from God, or decide to block up or bar every reception from the *Never-Dying-Divine-Radio-Wave*. From the religious perspective, the human person comprises the animal nature (the body) and the spiritual nature (the soul). Spirituality, according to Sai (1992), means “destroying the animal nature in man and making him realize his Divine Potencies, and utilize them for achieving spiritual strength.” (p. 32). The Igbo do not interpret the word “destroy” used in the above definition to mean annihilation, but see it from the point of view of “control”. The body tends to be intractable, and has to be tamed, lest, it will begin to exert dominance over the soul. Hence, spirituality, achieves the discipline of the body, so that the soul can make an easy ascent to God. Spirituality seeks or endeavours to unfold the divinity in man. It is the process of making man manifest the divine in him. This process, which is so clear to the traditional Igbo, is not exhaustively handled in this research.

The Vedic Tradition, like Igbo, identifies a correlation between spirituality and consciousness. According to these traditions, consciousness is one. This is the primordial and fundamental stance. But the manifestations or forms of consciousness are many. In its pure unmanifested, formless state, consciousness is called, to use Arazu's (2003), words: “Primary or Absolute Consciousness or God.” (p.92). The Great Unmanifest, the Root of All Beings is responsible for coming into manifestation of latencies. When consciousness manifests itself in man, it becomes embodied, i.e. consciousness becomes wrapped up as it were in sheaths. It is like the air in the balloon and the air in space. For Kasturi (2003), a Vedic expert and Arazu(2003), a Guru in both

African, and Oriental Traditions, “the consciousness embodied in man is wrapped up in five sheaths (bodies or kosas). These five sheaths refer to what is called the levels of consciousness.” (p.89). Each level is considered a sheath covering a more subtle level beyond it. In terms of consciousness, spirituality could be defined as the raising or expansion of consciousness from low levels to higher dimensions. The *unwrapping* of these sheaths or coverings to reach the state of pure consciousness, at the core of man, is the goal of spirituality. Fig 4.4 illustrates this. In spiritual parlance, these levels of consciousness have been designated to include in expanding order: the material (gross) consciousness; the subtle (psychic) consciousness; the causal (mystical) consciousness; the super-causal (cosmic) consciousness; and Absolute (Divine) consciousness. Drawing from Traditional Igbo metaphysics, these five layers of consciousness corresponds to: the sheath of pride (*ngala*); the sheath of envy and jealousy (*anya ufu/ntaji anya*); the sheath of greed and selfishness (*akpiri/oke ochuchọ*); the sheath of vain-glory (*mpako*); and the sheath of love (*ifunanya*). The sheath of love, is the core where God is located in each person; a God who is always loving and forbearing.

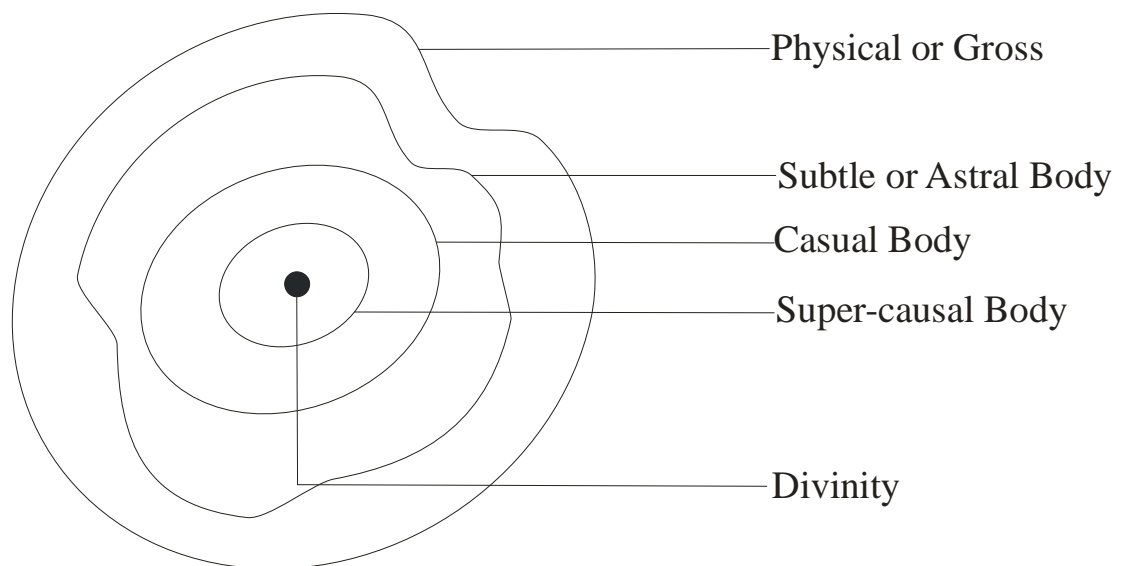
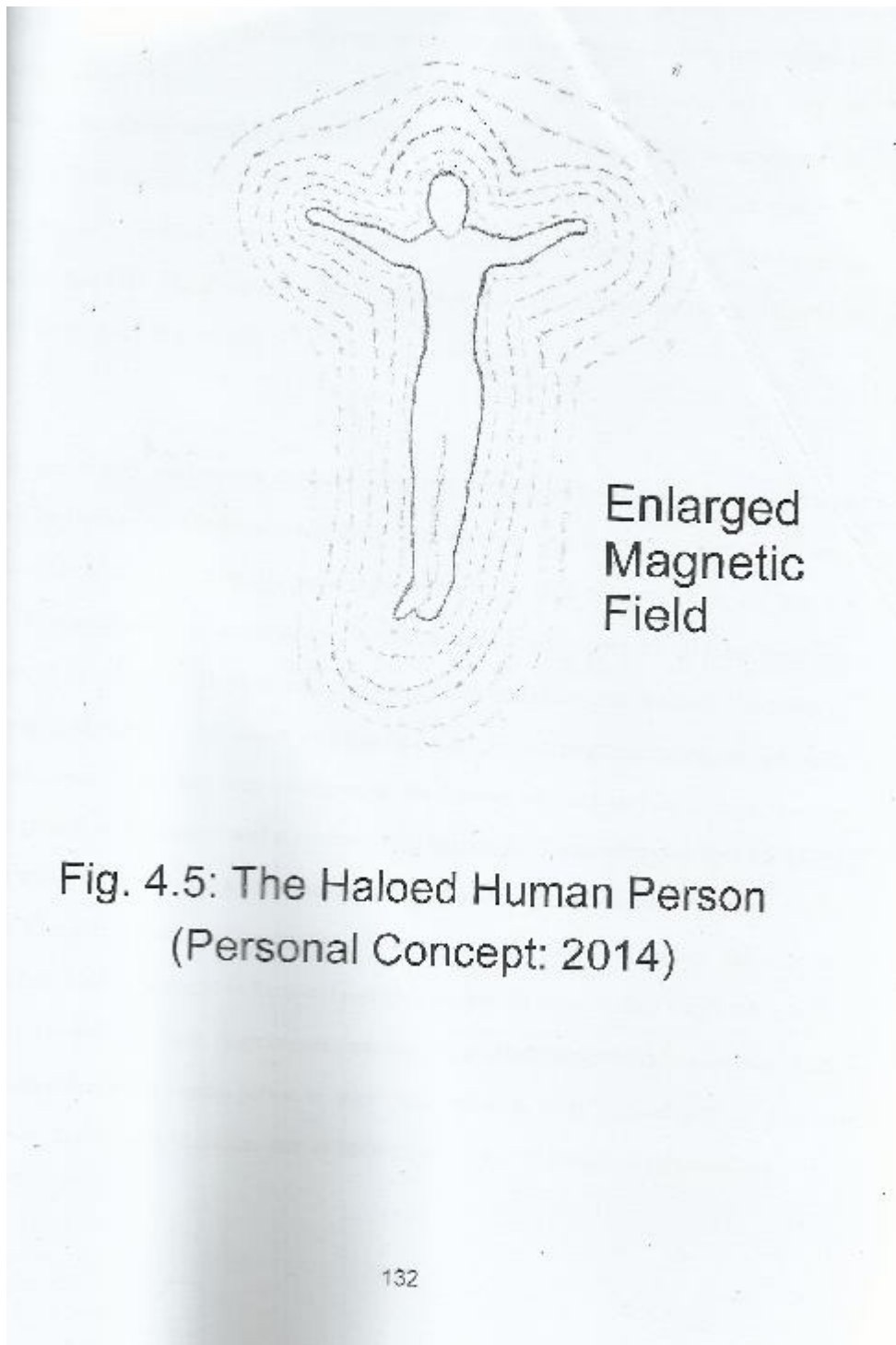


Fig 4.4: The Composition of Man (Arazu: 2003)

Consciousness of the divine within improves one's immunity from impending harm from within and/or without. God is the spiritual magnetic field that repels or averts anything that threatens the being of man. Man is a being with a second degree level of consciousness. Unlike primates, the human person is conscious of his consciousness. While animals are not aware of their consciousness, man's consciousness of his source stares him on the face. In his informed consciousness of his source, man becomes haloed. He becomes invested with divine glory. His magnetic field looms high. Man becomes shrouded with the *Shekinah*; the divine unfathomable presence envelopes him. In this state of consciousness, man's vital-force increases. He is shielded from impending danger, as his buffer zone enlarges. Fig. 4.5, is a good explanation of this phenomenon. Any spiritual arrow hauled at him is deflected by this enlarged buffer zone. This is possible because the person has successfully climbed the positive spiritual ladder, the realm of God. The expansion of God's consciousness, which is spirituality, presupposes contraction of the consciousness of satan. In metaphysics, whatever man does not understand he refers to as a mystery, which is not only the Great Unmanifest, but also the Great Unknown. The unknown, however, is a relative term, and Igbo Traditional Religious esotericists would never agree that the Great Unknown is also the Great Unknowable. With the extension or expansion of human consciousness, a great deal can become known which was, hitherto, unknown. In fact, a great deal is known to the scientist, the philosopher, the metaphysician, that is a part of the Great Unknown so far as the average man is concerned; and much is known to the average man which is also part of the Great Unknown to a young child, to a tyro in spirituality. The Great Unknown, therefore, is not a thing in itself, but rather a relationship that exists, or perhaps more accurately, does not exist, between the self and certain aspects of the Not-self. The Great Unmanifest cannot be the Great Non-Existent. The Non-Existent just is not, and that is all there is to be said about it. But the Great Unmanifest very much is, and to call it the Root of All Being is a very good

description. It is only unmanifest so far as an earth-bound is concerned, because he has not got at his present state of evolution, at any rate, any faculties or senses by means of which he is able to contact it. If an extension of consciousness takes place, however, by means of which he becomes



conscious of an aspect of the Root of All Being, which had hitherto been unperceived by him, then, for him, it is no longer unmanifest, but has become Manifest. Spirituality encompasses the whole gamut of unfolding the depth of the Unmanifest, whose spark resides inside each man.

Man is limited by these different strata of sheaths, that he strives to get at the very core of his being. This enterprise, this introspection, requires a serious discipline on the part of man. He needs must be in touch with the self within, as everything, apart from the self, could be qualified as the 'Not-self'. The discovery of this Originator within, this Quintessence of man's identity, is at the very heart of spirituality.

The person who achieves this spiritual pairing with the Absolute, eventually, builds a personal defense battery. His life-force, his magnetic field becomes so enlarged that no attack, physical and spiritual, could get him. He has so boosted his buffer zone, his spiritual air-bag, that any arrow targeted at him, is dampened by this spiritual detonator. The person lives in the hearth and heart of the Almighty. He is shielded from any deadly spiritiosomatic invasion. The power of words (destructive words) cannot get him. As earlier posited, he attracts goodness and repels doom, since his life has been configured in the likeness of the Really Real. Moreover, the enlargement or the expansion of consciousness in the positive Y-axis which has been interpreted as a search for God, means a corresponding diminishing of consciousness in the negative Y-axis. Man's longing for the Ultimate implies the neglect of satan, and all his pomp. This ultimate search, this innate desire, to be in accord with the one God, no doubt, assures man's safety in the world. On the other hand, consciousness can also be enlarged or expanded in negativity. Such expansion brings the human person to utter vulnerability, as every spiritual walls of defence collapse. The magnetic field, the vital or life force of the person shrinks. In this condition, every spiritual door into a person's core, the abode of the Divine is destroyed. The person becomes not only spiritually porous but also physically unguarded. His life assumes a status whereby it becomes a plaything, a toy, in the hands of mischief makers. Fig. 4.6 shows the state of one in a

contracted condition of consciousness. From the illustration given, the neglect of God leads to the rupture of the buffer zone that safeguards the person from spiritual attack. Such a person is an easy prey of spell; he can be manipulated and remote-controlled spiritually, having lost touch with God. The person is merely existing and not living, because, to live is to swim in the torrent of God's awesome and reassuring presence and warmth. This fact comes to bare in the Igbo proverb: *Ngwere ghara ukwu osisi, aka akpara ya* (a lizard becomes easily hunted and caught, if it leaves a tree). Therefore, a person, who, instead of seeking and remaining in God's care, pledges allegiance to satan, is exposed to the whims and caprices of the dark kingdom.

The dialectics of knowability and unknowability, manifestibility and unmanifestibility, in relation to God, which has given rise to terminologies like: the Great Unmanifest, the Great Unknown, the Great Unknowable, the Great Non-Existent, and the Great Self; is to a large extent resolved if one calls to mind that the Igbo God is very close to the indigenous people. *Chukwu ndi Igbo* is a God that answers prayers (*Chinazaekpere*); and is invoked at all times and all places. He is readily found by one who earnestly seeks Him. He is not a withdrawn God, an absent God, as the Western researchers brand Him. God can be approached directly in moments of dire needs. At other times, He can be invoked through one of His ministers, the divinities. He responds differently as occasion warrants. The Igbo acknowledge that God is the repository of power and authority (*Chukwujike*); and recourse to Him in the real here-and-now world. He is unknown and unknowable to a complacent person, who is satisfied with oneself that he never

Crashed
Magnetic
Field



**Fig.4.6: Contracted Condition
of Consciousness**

(Personal Concept: 2014)

bothers about anything. It is only a fool, in the Igbo perception, who thinks that God is non-existent; who exalts self and eliminates God from the centre of his life. God is unmanifest only to someone who never ardently seeks God's manifestation. He is always there, even when human senses are prevented by inherent passions from feeling Him. God was/is present even when Jacob never recognized him (Gen. 28:16); His presence was not robbed by the ignorance of Elisha's boy (2 King 6:15-17); Cleopas and his co-journeyer could not have preached the Gospel of the death of God, had God in and through Jesus not opened their eyes at the breaking of bread (Luke 24:13:31). These instances from the Christian sacred text indicate that the Great Unmanifest could and often manifests Himself; except that humanity does not seek Him.

Following this argument, one could conclude that the best terminology with which to describe God will not be the ones already given. God can better be referred to as *The Not Yet Fully Manifest*. He is always like the sun, beaming and unfolding; maintaining the world He created and recreates. The realization of this Divine presence within and without is spirituality. One grows in spirituality if this awareness is developed. It is in developing this awareness that consciousness is expanded; an expansion that brings about the boosting of the life-force, the magnetic field, of man. The size of this buffer zone affects the magnetic effect of each person, as already explained. The Western existential dictum of *in medio virtute stat* (virtue stands in the middle), does not hold sway in Igbo traditional religious metaphysical enterprise, as one must either be "hot" or "cold." For a person to blow hot and cold at the same time is to be lost in the spiritiotemporal map of reality; he neither belongs to God nor is he affiliated to the dark kingdom. Such a person has no spiritual identity, in Igbo world-view. From Fig 4.3, point zero is a *convoluted* sphere where no spirituality thrives, or subsists, at all. A person in this sphere

belongs neither to God nor to satan. Such a person, a time-bomb, is amoral; and is an *acephalous* being: a being with no spiritual face at all. He has no spirituality, and cannot make any claims for God or for satan. However, Igbo people, especially the autochthonous people of Orumba-South, of Anambra State, believe moderation to be a key virtue (*ihe na-adi mma n'uzo n'abo*). This is true as it concerns social relations among men. In spirituality qua spirituality, the Igbo frown at *transposition of co-ordinates*. This occurs when an individual spans between the two extremes – the realm of God, and the realm of satan. One cannot be hot and cold in Igbo metaphysical framework. If one is for God, he must declare it. A spiritually neutered person is exposed to myriad of unseen diabolical forces. One has to define his affiliation in the spiritual realm, as dilly-dallying is a dangerous position to take. It may well be asked, what practical consequences can there be for humanity in the work-a-day world as consequence of these fine-spun metaphysical subtleties? When man is bearing the burden and heat of the *evil day*, what does it matter to him whether there is a psychic reality as distinguished from the thing-in-itself, the spiritual reality? It is upon such consideration as these that the next section is weaved.

4.5 Documented Cases of Casting of Demonic Spells

The demonic world, often referred to as satanism or spiritualism, is a secretive one, often occultic, and without doubt, evil. The beliefs of these groups vary tremendously, though, they centre on anti-human behaviour of casting spells and harm on their victims. Regrettably, one would be surprised to discover that seemingly respectable citizens in the society, are members of satanic covens. These are people who willingly or who were dragged into the evil sect; they are people one meets on the street. Since membership in coven is so private and secretive (with the threat of death for members who share details of their involvement and participation), it is rare to

find ex-satanists willing to share their experiences, unless a promise of spiritual security is guaranteed. It is the assurance of keeping secret every bit of information revealed in this corpus, which made the individuals interviewed, in the course of this research, to open up. The confessions of occultists do not contain sufficient explanation for remote control phenomenon, since they are coined in defective and seemingly, unintelligible languages. Yet, they provide useful insight into how people could be manipulated spiritually.

4.5.1 Case 1: A Boy Who Killed His Mother Through Mystical Means

Ndubuisi (real name not given) is the only son of his parents. He was born in 1999. His father, a business-man, lived with his younger siblings by the time Ndubuisi was born. As an only child, nay, son, everybody in the house doted on him with much affection. His mother will not allow his legs touch the ground. With this atmosphere of love and happiness, Ndubuisi grew to be the pride of everybody around his home. However, the young boy, at 6 (six) was initiated into the satanic kingdom, by his auntie, without him knowing it. He narrates his experiences as he sojourned in the dark kingdom (Personal Communication, August 08, 2014):

Life for me was cosy and pleasant, having been brought up in a comfortable home. I was surrounded by loving parents, uncles and aunties, who made sure I got the *best* in everything. I could hardly distinguish between good and bad; all that mattered was that I got all I ever dared to request. In my sixth birthday, one of my aunties living with us bought me a night-gown, as a birthday gift. It did not ever occur to me, (of course, I was only a small boy) that the clothe was weaved with diabolical fibre. With every excitement, I discarded the old night-wears, and used only the new one. My experience the first night I slept with the gown on was bizarre; so strange that I did not know how to

share it with anyone. In what seemed like a dream, I noticed I was in the company of many people, all garbed in the same pink dress I had on before sleeping. I was not so much bothered, since the same auntie that got me the dress was also in the assembly. Nothing made sense to me, since I was just six of age. In a big hall, new members were brought out and welcomed in a rapturous clap; followed by a meal of enough meat, rice, and wine. The strange thing was that all drank from the same chalice. The language was meaningless, only those who were old in the evil cult made sense out of everything. When a very huge man in black apparel demanded to know what each of the neophytes requested from the *group*, prompted by my auntie, I asked that I be given the power to deal with anyone that looked for my trouble. I did not actually know what this meant, and the implication of my request. While this experience lasted, I woke every morning realizing that my *physical body* was, as it were, sleeping in my comfortable bed. Something spiritual in me, my other self, was always leaving my body at a particular time of the night to attend the congress of my new found *club*. It was heart-warming to know that I possessed the spiritual power to deal with anyone who stood on my way. When eventually I started primary school, I became very stubborn and cantankerous. I bullied fellow pupils; disobeyed every instruction of every teacher. Any teacher who dared flogged me, received commensurate, if not more flogging. I was given a rope that could go round the waist of an adult man or woman. I would tie that thread/rope round a tree in the school premises, call the name of the teacher three times, and begin flogging the tree. Wherever the teacher was, he would feel lashes from unseen hands. I would so flog the teacher that he would roll on the ground. The rope tied round the tree would prevent him from running away, in case he wants to. Nobody ever linked me to this wicked act as everybody thought that I was only playing like other boys and girls, my age. When this

incidence continued, it became a source of worry to the school authority. The same measure of flogging was also meted out to any senior student who ever took advantage of me.

Back home, Ndubuisi manifested same stubborn behaviour. His parents did not bring him up by hand. It was only one of his uncles who often caught and punished him for his misconducts. Once he was able to escape from his disciplinarian uncle, he would call the uncle's name thrice after tying the spiritual thread/rope round a banana tree in their family house. This was always followed by severe flogging. According to him, he will be flogging the banana trunk, and his uncle will be receiving the lashes and shouting in the house. No one ever knew his source of mystical power except his auntie who initiated him to satan. At a point, his family discovered that Ndubuisi was responsible for the laceration on the bodies of all those who beat him; yet, they did not unravel how this phenomenon came about. He so much hid the *satanic rope* that nobody could have access to it. By the time he turned ten, he was a terror to everyone in his school, as it became obvious that he was a bad influence. On one occasion, the head-master of the school where he attended, brought him out in the assembly ground and said: *Aga m apiafu gi mmuo chiri gi eze tata* (I will flog off the demon that makes you king today). He did not want to listen to, nor judge aright the quarrel between Ndubuisi and a fellow pupil. In the glare of everyone, teachers and pupils, the headmaster gave the lad serious twelve lashes in the buttocks, not paying attention to his pleas and crying. Infuriated by that public torture, he reported the incidence to their coven. That night, they killed the headmaster's son. He emphasized, "Believe it or not we really did. We invoked the boy's spirit before a gigantic mirror, and slew it with a knife. The boy did not wake the next morning". By the time he was thirteen, he had already killed six people, and inflicted madness on ten. He recounts:

Once, I was playing soccer with my friends on a street, one woman, who had been asking his son not to associate with me, called me *ajọ nwa* (bad boy) and *onye ara* (mad person). Of course, I did not like that. I told her that it is her first son who is *onye ara*. She tried to catch and flog me, but I ran away. In fact, her cynical remark made my mates laugh at me. Like I said earlier, I was a *lord* unto myself, and would always want to break even with whoever I termed an enemy. That night, I reported the matter in our coven. The occult grand master asked me what I wanted. I, without mincing words, demanded that the woman's first son (not the one playing soccer with me) be inflicted with madness. Upon my request, the guy's name was invoked three times, and his form appeared in a gigantic mirror that was mounted in the under-world altar. Some incantations were made, and demons projected into the *form* before the mirror. There and then, the young man's image showed signs of complete madness. So was it in real life, the boy is still mad till today, courtesy of his mother's vituperation and sarcasm.

Ndubuisi narrates the story of how he killed his beloved mum. Though a small boy in age, he grew to be so influential in the service of satan. The benefits he enjoyed were so alluring that he did not know that satan's gift is not for nothing (*onyinye ekwensu bụ nweta isi bịa nwere isi*). When he was fourteen, he attended the *first friday* all-night review of assignments; and that turned out to be a decisive night for him and people in his rank, in the evil coven. When it was his turn to be appraised, the *president* asked him whom he loved most in the world. He did not need to think twice; his mother was his favourite. And so, a demand was made of her soul, her life. It was unbearable for the young man. He tried to give reasons why he should be give a second chance, but all fell in deaf ears. He wanted to be given an opportunity to sacrifice another person; all in fiasco. He was given two weeks ultimatum to perform this spiritual assignment or face the worst. Faced with this confusion, he ran back to his auntie but she did not offer any

useful solution. It was then it dawned on him that he was between the devil and the deep sea. He wanted to cut corners, but no help was forthcoming. He had drunk so deep from the well of wickedness that he had nowhere to hide. By this time, he had lost control of himself from attending the meetings; everything happened in the astral and spiritual realm, beyond his control. In fact, he had sold and lost his soul to the demonic kingdom. He did not eat for one week, and did not talk to anyone in the house. His parents inquired to know, but he was closed up to himself. Ndubuisi did not want to die, so he had no option than to offer her up. He explains, “that night, in the presence of everyone in the cult, I appeared with a sharp dagger in my hand. I invoked my mother’s spirit by calling her name thrice. Without much resistance, she appeared gazing at me before the spiritual monitoring mirror. With blend of trembling of a child and the boldness of a lion, I dragged the big dagger into her neck, in the *form* standing before the mirror. At that instance, the knife and my hands were covered with real human blood – the blood of my loving mother”. That was the end. Around 4pm, the next day, family members were relaxing at home after a beautiful lunch. Suddenly, Ndubuisi’s mother shouted and complained of a very severe blow and sharp pains in her neck. Everyone at home started running helter-skelter to help her. Her pains and shouting did not last more than five minutes, as she died before reaching a near-by hospital. There was turmoil and confusion everywhere. Nobody could explain what was amiss, but Ndubuisi, and of course, his auntie. Thus, he concludes, “I offered her soul to the kingdom of darkness”. After the sacrifice, he received promotion; a feat that made him more diabolical and wicked than ever. Satan gave him powers of inflicting the lives of his foes with demons; for the sheer purpose of demonstrating might and relevance (*igosi ha nkari*). It must be recalled that Ndubuisi is still an ardent member of the evil group. The researcher enjoys the privilege of having access to this information because he is a Catholic Priest; and also because he promised to keep the real identity of Ndubuisi from public glare.

4.5.2 Case 2: A Millionaire Who Sees Himself As A Finger of Demons

Every young man, nay, woman graduating from a higher institution, has expectations of a better life awaiting him or her. With that enthusiasm, Orji (real name concealed) dashed into the labour market having made a second class upper division (2¹), in Economics, from one of the reputable universities in Nigeria. He believed so much that he would make it, and help alleviate the poverty threshold of his immediate family. He hails from one of the towns, in Orumba-South area council of Anambra State. According to one Igbo adage: *Uche onyia anaghị adi ka uche onye kwere ya* (the trap set to catch a bush meat has different thought pattern from the hunter's). Things are not always what they seem; life is more than logic. After six years of trekking around the cities of Enugu, Onitsha, and Lagos, Orji became frustrated as no company offered him employment. In order to make ends meet, he took to private teaching, what was called *lesson teacher*, from one home to another. Not only that he made peanut out of it, he did not derive fulfillment from the petty job. He spent nights of endless worries and tears, asking when things would improve. Each time he saw his mates who had made it in life, those who were successful, Orji often thought to himself that he was ready to do *anything* possible provided he touched money. Opportunity came, and he quickly cashed in on it. In an explosive and exhaustive in-door confession, R. B. Orji (Personal Communication, August 13, 2014) unfolds how he got involved in satanism, and indulged in most heinous crimes with impunity. According to him:

I became involved in the whole sordid business in the 1990s, a decade noted for economic regression and military dictatorship. I served in the *imperial court* of poverty for six years, having looked for white-collar job everywhere, and found none. Life, for me was very unbearable. Added to it was that I am the first child, first graduate of my family who was looked upon to help train my siblings and provide for my parents. I do

not know how, but I think, I know why I got there. In 1992, I attended a wedding ceremony that brought me face to face with my friend in the university. The manner he spent money in the reception made me wonder whether that was a fake Nigerian currency. Of course, the money he *sprayed* was real and correct cash. I did not waste time to schedule a meeting with him. On the agreed date and time, I met him in his office. I did not wait for him to inquire before I placed my request before him. “Make me rich like you are, and I would ever remain faithful to you”, I had interjected. To cut the whole story short, he obliged me. He promised to introduce me to his *brotherhood*. On the fateful night, he took me to the meeting of the *Great Boys Assembly* at about 1a.m. The *chief* of the cult group brought forward a glass of what appeared like red-wine. One of the men, extracted blood from each person’s left thumb, letting a drop of the blood mingle with the wine. After the ritual of co-mingling of each member’s blood, the *chief* started an incantation, during which he invoked the dark powers upon us. After, what appeared like a consecration, everybody partook of the glass of the co-mingled blood and wine. The whole thing was happening in the physical, but I could feel the strange powers of strange being within me. I was asked to make an offering, a big offering to the master, satan. Upon reflection, I offered myself, since I had nothing good life could give. I did not know that by that singular gesture, I gave up my power of procreation. Too bad; and that was irreversible. In the long-run, I sold my sexuality to the devil but was promised an amazingly in-flow of wealth.

Within a year of meeting his *luciferian mentor*, Orji was operating a number of successful businesses across the country. He was relatively young and considered as an up and coming star within the shadowy twilight of the satanic infrastructure. The nether world was at his feet. He learnt, perfected and reflected the glamour of the heinous acts of evil sacrifice, and sexual

vampirism. He had unabated yearning for sexual intercourse, and often used his sexual mates for ritual, after gratifying him. The streets were innocent, the people more naïve, no one ever questioned the source of his sudden rise to affluence. He had insatiable hunger for carnality and money. Like every satanist, he believed that truth and salvation could be found through the exploration of repressed human needs; that pornography and sex give joy, and joy gives strength. That was why he jumped from one woman to another, even after getting married to his wife. Greedy college girls were procured to satiate the debased lusts of these canal satanists. The *fraternity* to which he was a member placed great deal on destroying her enemies with undiagnosable ailment, a practice Orji was so versed in. Demons are invoked and dispatched to wreck havoc to unguarded consciousness. Sacrifice in satanic altars, and letting of blood was flaunted in exchange for money. Indeed, there are a number of flourishing secret shrines dedicated to satan across the nation. In addition to the ultimate sacrifice of his manhood, Orji promised to donate one human head (not physical head but just the life of a victim) to satan every three months, bringing the number to four every year. The victims were usually prostitutes he patronized, people who stand on his way of financial breakthrough, or who cause him slightest worry. Anyone who is caught in his web, offers a very least resistance, since his kind of attack was purely spiritual; and most people who wander the street are either spiritually immature or puerile. In fact, he was actually very deceptive in his looks. He exudes the mien of a gentleman, while deep inside, he was a devil's incarnate, on earth – wickedness personified. Judging from the level of his killings, and the evil he had perpetrated, one cannot but conclude that there is *nothing* Orji cannot achieve, as the powers of the dark world was manifest in and through him. According to Orji, each morning, upon waking from sleep the following creed (profession of faith and renewal of allegiance) was chanted to the *boss*, by the members of the fraternity:

I believe in one prince, satan, who reigns over this earth. And in one law which triumphs of all: the law of riches and of fame. I believe in one world; which triumphs over all: the world of dominance or control. I believe in the letting of blood for which I shed no tears, since I give praise to my prince. I exult in satan, the money-giver; and look forward to his reign, and the pleasures that are to come. Ameeeeee!

In Igboland, like in any human societies, money gives power; money is a source of all goodness. That was the main reason that made Orji *sell* himself to the throne of evil. Money was and has been the centre of his life. He is happy he has enough of it; at least, he was able to adopt three children; and has enough money to cater for his family. He believes that satan has powers, and shares how, through spell, he inflicted bad fortune on a man who opened his mouth so wide:

On one occasion, I was driving out of my office during the rainy season. It had just finished raining, and there were flood water in some spots along the paths. As I drove past, I inadvertently splashed flood on a vulcanizer whose workshop adjoins my business premises. Heavens were let loose, as this man fed me in my own flesh. While people watched and sneeringly laughed, the vulcanizer called me: *onye ogwu ego* (money ritualist), *ekperima* (thief), *mmadu ojoo* (evil man), and so on. He did not stop to insult me irrespective of the fact that I had alighted to tender a very hearty apology. It was as if the man had been waiting for an opportunity to tell me what he thinks of me. When the insult was heavy, I asked him in Igbo: *Okwa mụ ka I na-akpari otua; okwa sọsọ idoro a mụ gbara gị ka onwere ihe ozo na-eseburu anyị* (is it me you are insulting this way; I am sure we never had scores to settle, or is there any other thing I have done wrong apart from mistakenly splashing flood on you). It was as if petrol was added to an already devouring fire. He shouted that there was nothing I could do; that I cannot do more than a

dead fly. At that point I became very upset, but I tried to control myself and did not make any utterance. I did not want on-lookers to associate me with the impending doom that would befall him. I eventually drove off, determined to deal with the man. Exactly a week later, around 10a.m. on Wednesday, I sat in my office and watched the man as he worked. With my office door locked, I set up my altar, extracted a drop of blood from my finger upon a palate. I placed the palate on the altar imploring the release of a demon from our *temple*. The blood on the palate served as a renewal of my *ultimate sacrifice*; and once that blood is placed upon the altar, my request cannot be ignored. Of course, my intention was clear. I wanted the man's growing small shop, and all the cars brought to him for repairs to be destroyed by fire. Immediately I was done with my evil ritual, an uncontrollable inferno enveloped his premises. I did not want him dead but just to teach him some lessons. He managed to escape, but nothing, I mean nothing, was brought out. In that one fire incidence, about five cars brought to him for repairs, were gutted, and the man's machines and shop burnt beyond measure. I monitored the whole episode from my office, and did not bother stepping out. That was exactly a week I had issues with the man.

Nobody could decipher the possible cause of the fire; nobody, possibly, could link Orji to it. People who came to sympathize with the man ascribed the incidence to faulty electrical connection, but that, certainly, was not true. It was master-minded by Orji. He employed the services of demon to cause the man sorrow, and teach him to mind how he talks to *strangers*. Sure, Orji was a stranger to him, since he did not know the *god* he (Orji) serves. There is another incidence that, hitherto, eludes the grasp of the lower minds. Satanists believe that there is no room for *impossibility* for the dark realm, provided one is ready to pay the price. What the ordinary eye cannot perceive, the powerful eye of the *master of negativity* (anya na-ele ụwa), can

always spot. Orji hacked into the all-seeing eyes of the *prince of darkness* when his country home was ravaged by armed robbers. The bad boys took away every valuable from his house, leaving only the furniture. He had ignored other previous petty theft, but this last one, he sees as a challenge to him, and like touching the tail of a lion. When he got the news of the burglary, he convened the meeting of the whole people in his village, in the village square. In that emergency meeting, he pleaded with the perpetrators of the act to meet him, and confess their involvement privately or dance to whatever music he dared to play. Everyone thought he was kidding, since it had not been heard that armed robbers report themselves to law enforcement agencies, let alone individual victims. He pleaded with the village elders to consult with their children, promising to forgive whole-heartedly anyone who approached him for confession. It was as if he was from the blues, as villagers laughed at his method. He threatened in clear language that if no one owns up after two weeks of the meeting, that he would look for his *enemies* in his own way. His words on this were unambiguous and terse:

In addition, I declared openly that all those who were involved in the robbery would go rabid – totally mad, for life – moving about, confessing their evil to the public. I was not suspecting anyone but only asked that confessions be made to me in private. In order to give room for people to see me privately, I stayed back in the village four more days. Nobody came, instead, people were doubting and saying that I made empty threats. The two weeks ultimatum I gave elapsed, nothing was heard from the bad gang. A night to the 14 (fourteenth) day, I attended the assembly of the *Great Boys*. After the traditional review of activities and assignments, I presented the case of the robbery in my country home, and about the threat of madness to all involved. That night, while people were still asleep, ten demons were deployed to my village to fish out, and *clothe* with madness all those involved in the planning and executing of the crime. The next morning, exactly two

weeks like I threatened, five boys woke from sleep with every sign of complete madness.

Believe it or not, these boys are really mad, even till today.

What appeared to be hidden to the villagers became open as the people knew who the gang group is. The negative attitude of the bad boys attracted negativity, from the negative realm of reality. Instead of blaming and finding solution to the doom that had befallen those boys, the villagers turned back to blame Orji; accusing him of going into extreme, in his action. But the unperturbed Orji, damned all criticisms, bearing in mind that he warned them before hand. These pieces of information were given to the researcher under oath of secrecy. Orji is a satanic stalwart who because of his admiration of the researcher's courage and doggedness, accepted to grant him private interview. To convince Orji, the researcher promised to use the facts contained herein, as tools in his academic pursuit; and not disclose Orji's identity. Orji's range of evil machination is endless, hence, he refers to himself as a finger of the dark kingdom.

4.5.3 Case 3: A Spiritualist Who Uses Occultic Powers To Control People And Events

One of the ways of opening the doors of the astral to the unprepared consciousness, is by inheritance. No better explanation could be given to the case of Udoka (real name undisclosed), who at the dawn of youthful age was forcefully made to continue the occult trade of his aged father. For the indigenous people of Owerre-Ezukala, in Orumba-South area council of Anambra State, *O bu agwu na-akpa ya; agwu na-enye ya nsogbu* (the deity *agwu* is after the young man). No one ever thought that the young man had been initiated into spiritualism as a child. Okagbue (Udoka's father) did not want the *business* to go into extinction after his exit from the earth. That was why he made sure one of his sons, at an early stage of his life, was groomed in occult sciences. Various occultist, at different times, have attempted to prove, by their activities that

there is life beyond matter and atom. No one with any insight into esotericism can deny that there is a very large measure of truth in these doctrines, except the person who is swallowed in the tide of empiricism. For such a person, a justification of the reality of demonic activities, in the ethereal world of man, is plausible as the confession of Udoka hopes to undertake. There are other, and off-hand, methods of approaching the elemental levels of consciousness which do not belong to the *Right Hand Path*. This is the satanic realm; the realm of negativities. This realm offers solutions and provides answers to the nagging problems of an ordinary and sophisticated man; but it surely, has a price tag. For the dark world, nothing goes for nothing. Fortune (1962), argues that “there are truths in ‘these things’ (esotericism) that we cannot ignore, and civilization is the power, and by no means either the cleaner or the healthier, for ignoring them.” (p.84). The trouble comes, however, when people who are scientifically inclined, use their knowledge as a justification and a cloak to insist on the non-existence of demonic world. In a jaw-clenching interview, Udoka exposes that there is a realm that transcends and supersedes the domain of matter. This is the esoteric sciences; the realm of mysticism. He acknowledges that in this realm, metaphysical realm, a perpetual war exists between the kingdom of light and the kingdom of darkness. Udoka has no clear picture, in his head, of how it started. All he could say was that he grew and saw his father as a *dibia* (native doctor). He does not know how the initiation took place. Like every child of his age, he started primary school in the village, without any weird feelings at that period. He remembers assisting his father in the shrine where people from all walks of life consulted with him. According to C. S. Udoka (Personal Communication, August 19, 2014): “He would ask me to get him this or that. I enjoyed my stewardship because we had enough chicken, goat, and ram meat to eat. My father was not rich, but he could provide for his family, and often took care of his basic needs. He was a benevolent and malevolent *oje na mmuṣo* (medicine man). He was versed in communicating with unseen *forces*, who vested him (my

father) with powers, beyond measure”. As he grew, Udoka treasured and coveted the powers of his father. When *Okagbue* saw Udoka’s interest, he made him his special assistant. The boy’s duty included carrying *akpa oḡwu* (bag of medicine) and running errands. At nights, he accompanied his father as they moved from one part of a thick forest to the other, without light. According to *Udoka*, it was during these *spiritual journeys* that the powers of different roots, herbs, and tree backs were revealed by demons of the forest. In time, *Okagbue* disclosed to his apprentice son his reason for marrying three women. For him, proximity to bodily fluid from a menstruating woman lowers the potency of traditional medicine. *Udoka* did not ask why but took it literally; even concluding that he would, at the right time, bring in several wives. *Okagbue* was a powerful spiritualist. Among the ailments he treated include: *akwukwu* (epilepsy); *ume omumu* (miscarriages in women); *udị ara dị iche-iche* (different levels of madness), and so on. In addition, he has the power to inflict the same predicaments and maladies to anyone who dared challenge him. *I chọọ ya okwu, ihu nke okachasi eme* (if one makes him angry, the person will see the ugly side of him). To avoid contact with people, he never walked in day time. He would send his son to buy him palm-wine from a particular tapper; every other thing he needed were gotten by his wives. As a boy, *Udoka* discovered that his father never allowed his wives and daughter to enter his shrine, for fear of desecrating the holy ground of his shrine. Each time he needed any of his women, he would meet them in their respective huts. That tradition continued until his death. *Udoka* believes that his early initiation into spiritualism led to his eventual drop-out from school. He narrates:

My father was not a church man; he was a pure traditionalist. So, at the age of seven, I stopped going to church. My mother objected, but my father asked her to leave me alone. I love an atmosphere of peace and do not look for any body’s trouble, but I was not brought up in the ways of the Christian religion. I embraced, in toto, the ways of my

father. When I was thirteen years of age, I dropped out from secondary school. The deities my father was serving did not want me to go to school. I resisted the *pull* but a stronger force was heavily upon me. I made several attempts to continue my education but *umu mmuo anyi na-ejere ozi ekwighi mu* (the demons we serve overwhelmed me). It was either that I was sleeping in class or that I did not understand anything taught at all, even if they were taught in my native language. In two consecutive terms, I came last in class, having passed only one subject (Igbo language) out of the fourteen that were offered. All these while, my father said nothing. When I eventually packed back from school, my father said: *Nnoo nwa mu, bia ka imebe nke kwere gi* (welcome my son, continue with the one you are capable of, and have aptitude for).

With the whole strength of a youth, he embraced spiritualism. It was at that point that it became clear to him that the only way to make something out of life was by taking after his father. At the right age, his father introduced him to astral movement. The experience of moving into the super-human level was captivating. He reports: *O bu ebea ka esiri mu, ka esiri ji n'oku* (it was in this realm that I was toughened to face life challenges, the way cooked yam is toughened). His father so *cooked* him that *nsi na aja* (spells and charms) cannot get him. As long as his father lived, he was merely perfecting the *art* and never rose to preeminence. Every year his father would sacrifice one male *ehi Igbo* (Igbo cow) to the *king of the great forest*. That was good for *Udoka*, since no human life was actually involved in renewing allegiance to their spiritual partners. However, his father made a pact with the *negative world*, and sealed it with blood from his and *Udoka's* chest. He gave every family member incision at the chest and covered it with some black herbal portion, as a means of protection against enemy invasion. Since *Udoka* was the only one in the family that embraced fully, occultism, his father took him to a level unknown to other family members. The relationship with his father was/is akin to what existed between the

biblical Elijah and Elisha. *Udoka* uses the verb “is”, when talking about this relationship, because even though dead in the flesh, he, from time to time, contacts his father, for guidance and direction. So, he still enjoys a fraternal relationship with him as if he were still living in the physical world. He recounts how he made one girl unable to marry simply because she made fun of what he considers his natural deficiency. He has an impression in his head that he is ugly. In fact, he is really ugly.

One day, I was coming back from meeting of *umu nna* (my clan men). There is a girls’ secondary school located in my village; and students were going to school for the day. I came across three school girls who greeted me in the customary way: *daalu deede* (good morning sir). One of them said in Igbo: *Nwoke a joo katakwa njo eeh, ya na chi ya* (this man is really pretty ugly). Yes I know I am ugly, but I don’t like being reminded that I am. The other two girls responded to her: *Igaghị emechi onu gi; ogbasara gi. I ga-ekwutara onwe gi ofu; igaghikwa asi na anyi agwaghị gi* (would you not close your mouth; how does his looks concern you; your mouth will land you into trouble one day; don’t say we did not warn you). I was consoled by the other girls’ maturity and apparent care. Yet the unsuspecting damsel did not stop laughing at me. I looked straight into her eyes, told her that she will remain single (*nna ga-alu*) all her life. She clapped her hand in derision and said: *Akuko!* (story!). By staring into the girl’s eyes, I trapped her vital force by which I got connected with the girl, spiritually. When I reached home, I moved straight to the shrine; brought out a doll-baby (*nwa-baby*); tied some black thread around it, after an incantation. I conjured the girl’s spirit on the *nwa-baby*, and deployed two demons upon it – foul smelling demons (*mmuo n’esi ka nkapị*) like the smell of a shrew; and another demon that makes someone look like an old person (*mmuo agadi nwanyi*). Outwardly, the girl looks very pretty and attractive, but spiritually, I made her look

unattractive like an old woman. Each time a young man approached her or took palm wine and kola to her father for marriage, he would not see her as she is, but only as a grand or even great-grand mother, with pungent smell like dead body. After the first marriage proposal, the men never came back. Despite the height of her education and appearance, at thirty nine (39), this girl, now a fully grown and mature woman, is still very single with no prospects of getting married. She had been visiting one prayer house or the other without knowing the effect of the spell I cast upon her, some years back. Each time I see her, I would taunt her by reminding her how beautiful she is, yet without a man she could call hers, at her age. Only me can undo what I did to her, but even if I successfully reverse it, her life has become wasted.

Udoka unseats the weird thinker, the scientist, who arrogantly believes that science rules the world. His testimony, here, hopes to prove to the positivist that mysticism, instead, is the wheel around which *everything* in the world, including science, gravitates. In a personal communication (August 26, 2014), Udoka highlights how, aided by *nature*, he controls science:

One evening, around 7p.m., I trekked home, after visiting a client in a neighbouring village. People were returning from market, since it was on *eke* market day. Usually, I do not look for trouble, and do not run away when troubles come. The rains were there; in fact, it just finished raining heavily. The road to my house was/is untarred, making it possible for flood to gather in few patches on the road. If one did not take care, he would fall into the flood. To make matter worse, a tipper truck stood in front of us with all the lights on. Coming from the opposite direction, the light from the stationary vehicle blurred our vision, thereby preventing us from seeing well. The driver was inside the truck ordering for *kai-kai* (dry gin) from a near-by hawker/dealer. Returning market

women pleaded with the tipper driver to dim the light or better switch it off, since he was packing in a wrong place. Besides, the road is narrow, and covered with *idoro* (flood). The driver ignored all pleas, making some of the women to enter the flood. What really got me angry was that one old woman fell trying to cross the flood. When I called the attention of the arrogant driver, he shouted at me saying: *Taa enwe a, oburu na ipughi n'uzo ugbua, ewere m moto a kugbuo gi* (if you do not get out now this monkey, I will kill you with this truck). The fact that he made the woman fall into the murky water, coupled with the name, *enwe* (monkey) that he called me, pushed me to act immediately. I told him that he would sleep there with his tipper, crawl to my house and apologize to me; use *agboghọ eghu* (young she-goat) to placate the woman. The driver thought it was an empty threat, and responded: *Siri mmanya, mmanya puo n'uzo* (get out of my way with smell of palm wine all over you). By then the head-light was still glaring, and the engine of the tipper running. In front of everybody, I tied two wire-grasses together, and made a short incantation. Then I said: *ka mu huzie ka I ga-esi laa tata* (let me see how you will go today). I had not walked five steps when the light and engine of the tipper suddenly went off. By then, darkness was everywhere; I laughed back home.

Every effort to work on the lorry failed. When the driver tried all he could to get going, it then dawned on him that he had challenged the gods to a wrestling contest. The dealer of dry gin told him who Udoka is, and he had no option than to trace his house that night. Udoka accepted to help the driver on the stipulated conditions. Of course, the driver slept there with his tipper. No electrician or mechanic could trace the source of the problem. The next day, having fulfilled all the conditions given to him, Udoka communed with the elementals responsible for that mischief, and they spiritually unlocked the vehicle. He did not have to go to the spot again; the spiritual unlocking was done in his shrine. The lorry driver was skeptical when he was told that his truck

would start in one attempt. Like an electronic tracking device that works between two intervening points, the spiritualist could tamper with the electrical system of the lorry without real physical contact. Whoever contacts the invisible world, whether by means of his own psychism or by employing the lift, the transmutation of another being as a channel of evocation, has need of some system of classification. This will enable a neophyte to understand the realm from which the activities flow. Not all mystical powers are from the negative y-axis, there are other manipulations or dominations of the physical realm that arise from the positive sphere of the mystical. The biblical instance at Mount Carmel readily comes to mind (cf. 1 Kings 18:1-46). The Divine Unmanifest manifested His powers in a mayhem that sent the whole army of the king to their early grave. Nor are all phenomena due to the wicked ploys of satan. God can, and often allows certain *unfavourable condition* befall the righteous, just to show his glory (Job is a perfect example of this). In that, God permits the evil principles, in His providence, to achieve God's end. Confusion arises when that which should be assigned to one *division*, is allocated to another. It must be pointed out that God, at every epoch, is interested in the general and holistic well-being of man. Therefore, any person or any spiritual agent that undermine this common good, certainly cannot be from God. A correct classification, therefore, would yield an explanation which can stand up to any impartial investigation, and be justified of its wisdom. The classification that is employed in these pages is drawn largely from the traditional Igbo mysticism. It is believed that it will throw light on certain experiences met with, by the researcher, in the course of this work. Udoka is still very much neck-deep into occultism. He revealed these bodies of truth to the researcher on pecuniary considerations, and after a promise of his incognito was rendered.

4.6 Analysis of Phenomenon

It is not easy to convey Igbo thoughts and esotericism to Western trained minds, because the dictionary equivalents of the terms employed are very far from being their significance in mystical codification. It is well known to those who have penetrated beyond the *outer court* in these matters that there is a special use of language which is made use of whenever questions of practical procedure are under discussion. The concept, *demonic remote control phenomenon*, is not an easy one to grasp; but, an honest attempt has been made in this chapter to analyze it as simply as possible for many important practical points arise out of it. In Igbo cosmology, the name given to a child confers identity to him. That is why naming ceremony remains one of the rites a child must undergo before he gets grafted to the life of the community. One's name enables him to be identified as a member of a community. No wonder the Igbo would say: *Ihe a na-akpọ onye ka ọ na-aza* (a person answers the name by which he is called). Besides, the *divine spark* in each person coheres closely to his name. The vital-force, that active principle in every man/woman is weaved into the fabrics of each person's name. It is like the relationship between the body and shell of the tortoise. This is brought out clearly in another Igbo adage: *Mbe gaba ọkpuru okpokoro ya* (the tortoise drags its shell along as it moves about). Whether it belongs to a strong or weak consciousness, a person's name invoked for whatever purposes, drags the vital-force along. There is an inextricable link among the different sheaths of the human body. A trapped vital-force can be maimed or blessed depending on the nature of the spiritual agent at work. In the cases of flogging, killing and disruption of a victim's destiny, this is done on the astral body, but manifests in the physical plane. The spiritual *umbilical cord*, conveys signal from the different sheaths as the documented cases reveal. Unlike the law of natural sciences, where opposites attract, in the mystical sciences, opposites repel. In this realm, positivity attracts positivity, and negativity attracts negativity. This is what the researcher refers to as *affinity of*

likes. A person with expanded consciousness attracts goodness to himself. Also, a contracted consciousness draws *absence of goodness*, negation to the subject. This is the likely explanations to what happened to the thieves that invaded the millionaire's house, the woman who attracted madness to her son, the headmaster who *lost* the son to the enemy, and the man whose workshop was razed down by an inferno. The natural law of "do unto others what you would like them do to you", is valid even in the spiritual realm. The thieves and vulcanizer attracted negativity to themselves by their dispositions and actions. With their diminished level of consciousness, their *crashed magnetic field* could not repel the impending spell of the satanic agents. Their hearts were closed to the cosmic rays of love, integrity, and life; leaving them, not only spiritually blind, but enveloped by man-made darkness. No wonder, their walls of defence could not withstand the negative pull of the dark kingdom. They were merely vegetables in the hands of *evil rulers* of this world. They became spiritually porous by their choices, making them susceptible to all manners of negative projections. There occurred within them a kind of spiritual configuration that predisposed them to attract negativity. That is the only plausible explanation that could be given to the doom that befell them.

In addition, marriage is more than *this-world's* occurrence. The mutual acceptance of two persons to enter into the lasting bond of marriage strengthens ties between the living and the dead, the two families, the two communities, and in some cases, the two cultures. Unlike in the West where two adults can meet today, and be married the next day, the Igbo tradition requires a gradual and communal involvement before marriage is ratified. The spiritualist in case three above, shrouded the astral body of the girl with garments of *old age* and *stenched repugnancy*. Physical eyes cannot understand the wicked spiritual surgery that took place. The moment

marriage proposal is made, the assigned monitoring demons shrink the girl's succulent body, turning her into an unbearable sight. It is like spiritual detonation; these supra-sensible beings are never tired in their assigned tasks. They follow the girl about making sure nothing good comes her way. At times, that devilish smell could be perceived in the physical no matter the strength of the deodorant applied. This is wickedness *in excelsis*. A similar case is recorded in the Christian sacred text in the life of Joshua the high-priest. (Zechariah 3:1-10). As long as the girl in question is covered with the filthy garment, no man will be able to have a lasting relationship with her. The evil raiment has to be torn by any means whatsoever, before the girl will be free from the spell. Again, age is no longer too favourable to her. A question to ask is: "Is her offence equal to the punishment she is being meted out against?" That is left for someone with a modicum of empathy and morality to hazard. For the spiritualist, the girl is simply being paid back in her own coin. She is possessed by a malignant being, and has to seek spiritual deliverance. She can only be helped by those who can identify the name, nature, and operation of the monitoring or spiritual guard. Regrettably, these preternatural entities, it is believed, are so hidden inside this lady that it requires an expert in demonology, to discern their presence. The girl, on her part cannot help herself, and lacks the vigour, the will-power to approach Udoka for a possible removal of the evil spell.

The *quantum theory* explains the interaction between electrons, or between different strata of energy. This theory finds application in different electronic devices that make use of transistors and diodes. This gave rise to the technology of car tracking device, among others. One can monitor, interact, and stop his automobile, as far as there is an existing *quanta*, an existing wave. No physical contact is necessary. The engine of a car can be turned on or switched off by means

of electronic appliances. This does not becloud the reasoning of the modern man. Problem arises when the same effect or result is produced by a traditional expert using *occultic* or *mystical* sciences. It should be recalled that for the traditional people of Orumba-South, it is believed that demons are spiritual beings, and often move at a higher speed than light. It is better to say, that the whole world, the whole universe is reduced to a *dot* in the spiritual realm. That is exactly what the researcher means when he says that the whole world has become villagized. It takes infinitesimally low seconds to traverse the universe. These demons are rarefied beings, and are capable like Jesus in the Bible (John 20:26) of moving into tight enclosures and cleavages, even passing through walls. Demons are goal-oriented and often do not fail to give brisk services to a collaborator. At the instance of the spiritualist, the demons blocked the fuel passage to the engine with *spiritual cotton-wool* dabbed into *spiritual supper-glue*; making the passage of fuel to the engine impossible. Also, the main terminals that transmit signals to the head-lights, the demons disconnected spiritually. This sound preposterous, but that is the likely thing that happened. The spiritualist was able to set things right from his house/shrine, and the car was able to function properly again. This is akin to the car tracker device that can stop and activate the car engine across so many boundaries.

Of all the inhabitants of the invisible world, the ones with which it is easiest and benign for humanity to get in touch with, are the souls of human beings who have shed their outer garment of flesh, either temporarily or permanently. Anyone who is familiar with spiritualistic or esoteric thought, somehow, becomes habituated to the idea that a man is not changed by death. The personality remains; it is only the body that is gone. The esotericist, in his concept of the nature of departed souls, divides them into three types: the souls of the living dead, who will return

again to the earth-life (those who are going through the inter-natal phase, that is to say, who are living in the non-physical worlds between incarnations); liberated souls who have out-grown earth-life, and have gone on to another sphere of existence (the abode of the ancestors); and the liberated souls, who having gone on, *return* again to the earth-sphere, because they have work to do therein. A recognition of these three types of departed souls will serve to explain many of the discrepancies one encounters between the statements of spiritualists. The spiritualist aims chiefly at getting into touch with the liberated souls, for the purposes of specific work in which both he and *they* are concerned. This, actually, may be what informed the constant communion between Udoka and his father, Okagbue. Udoka, probably, is aware of the Igbo proverb: *onye bu mmadu uzọ sibe ite, na-aka ya enwe mkpọkpọ eju* (an older person in the art of cooking, has many broken pots and plates in his kitchen). He, therefore, often taps from his father's occult wisdom and expertise. This is in accord with the theory of inter-penetration of beings, enunciated in chapter two. Another practical application of the remote control phenomenon is in *ikọ ọgwu* different from *ikọ nsi*. In *ikọ nsi*, physical contact must be established between the victim and the satanic agent. This, however, is outside the scope of this research. In *ikọ ọgwu*, a lethal dose of *evil* is projected to a victim, and no physical togetherness is necessary. Here, there is an interplay between the consciousness of the victim, and that of the agent of hell. The *consciousness* of an individual has a linear correlation with his vital-force. In other words, they have direct relationship. An expanded consciousness brings about a strong or charged vital-force. The *divine magma*, as a sequel, is enlarged. This *magma* turns out to be the shield that protects one from any kind of harm. *Ebube agụ na-eche agụ* (the glory of the lion, safeguards it). This improved consciousness fosters a heightened spirituality. One's magnetic field, one's buffer zone, one's spiritual halo repels every spiritual arrow hauled at the person. When the Igbo say: *Ihe onye ma, ya mara ya; nke ọmaghi amakwana ya* (let what one knows, know him; what he does not know,

not know him); he is implying that his non-involvement in evil, certainly, will not allow any evil to befall him. With a very boosted spirituality, one's face will not appear in the evil mirror of the enemy where different spiritual harm is perpetuated. Even when he is invoked in the coven, no evil will befall him because *okirikiri ka ana-agba ukwu ose, anaghị arị ya elu* (one does not have to climb the mound of pepper plant; he can only move around it). He possesses a higher and positive energy/force than the persons who are after his life. The reverse is the case with somebody who is spiritually asleep. He has no consciousness, let alone striving at expanding it. He lives more or less like anthropoids, on the spur of the moment. Even, by his willful choice, his consciousness has become abysmally diminished, making him an easy and cheap prey to an enemy. His spiritual defense system and immunity have depleted. Such a person's spirit appears readily at the slightest invocation. Once his *spirit*, his vital-force is conjured and trapped, he is at the mercy of his conjurer. No place can conceal him in the world as the all monitoring eyes of demons are upon him. He becomes a play thing in the hands of his enemies, who uses his *form* to experiment their new evil schemes. Once he is killed, tied, demon-possessed, or manipulated in the *spiritual realm*, his body must yield. When this begins to happen, when manifestations upon manifestations appear in the person's body and life, the Igbo believe that an evil spell has been cast on him (*na akogo ya ogwu*). For a Western thinker, this is not possible. The Igbo have a different story to tell, and some salutary lessons for those who refuse to believe in demons, as personalities.

In the preceding pages, the researcher has assiduously trenched upon some of the most secret activities of demonic world. Great deal has been said; and has been communicated in simple language. Satanism (spiritualism) flourishes beneath the veils and lights of city and village lives.

Its practitioners are from all walks of life; although marginal types and those with predisposing personalities have always been important to satanism and its leaders' ends. These marginal types are merely tools. Among the highest echelons, some are politicians, medical doctors, high ranking police officers, lawyers, advertising gurus, decorated military men/women, media personalities, fashion models and music stars, acclaimed foot-ballers, and social workers. They are masters and mistresses in their emotions and their intellects; affluent, mobile and stylish examples to the next generation, and therefore, to the next generation of satanists that power is glory, lust is nobility, and liberty is the highest ideal of the new world man and woman. Among the lowest (usually tenuous) ranks are prostitutes, minor drug dealers, and a number of high school (universities, polytechnics, and colleges of education) students. They use *debasement* of their victims as a ritual of power to themselves, and their deities. Often their victims are made to suffer in any number of situations. They (the victims) are drip-fed straight *spiritual amnesia*, by an assortment of mystical mind-control measures and demonic-torture-tactics that would leave any normal person numb, and frenzied up, for a long time. The most talented among the satanists have lifestyles maintained in crime, but lacquered with a thin veneer of respectable professionalism and knowledge. Any act of generosity they perform, is aimed at removing the critical eyes of public censor and suspicion from them. They dress with eloquence – timeless, calculating, competent and heartless; often their personalities have a force that distorts the contours both of public judgment, and of everyday perception. This makes them appear, outwardly, as socialites, whereas, actually, they are wolves in sheep clothing. They donate to charity, in public glare, never in private, but could be likened to a *praying mantis* seeking ample opportunities to advance satanic reign among men and women. In fact, they are tigers and tigresses roaring in the darkness of their own world, lurked beneath and beyond public view, looking for someone to mow down. All of them are dedicated to creating the new men and

women of the future, for the devil, and to subverting the existing harmonious cosmic order. Thus, they conscientiously remove God from the centre of reality; advance and promote the programmes of dark kingdom.

CHAPTER FIVE

EXORCISM IN IGBO TRADITIONAL RELIGIOUS MILIEU

5.1 Crux of the Matter

The health-care problems of most developing countries like Nigeria are strongly associated with its cultural and social practices, and the tremendous effects they exert on it. In certain cases, it is beyond all imagination and realities to conceive of the immense impact these socio-cultural factors have in the delivery of health-care among the Igbo people of Nigeria, in general, and the indigenous people of Orumba-South area council of Anambra State, in particular. The harsh and bitter effects on the individual are overwhelming. It has led to untold mortality and morbidity among the people of this geographical region. Ethno-medicine refers to the study of traditional medical practices which is concerned with the cultural interpretation of health, diseases and illness; and also addresses the health-care seeking process and healing practices. The spiritual aspect of health and sickness has been an integral component of the ethnomedical practice, for centuries. This dimension is ignored by biomedicine practitioners because of the difficulties involved in validating its success using scientific principles and experiments. The ethno-medical systems – primordial medical systems or traditional medicine – have two universal categories of disease aetiologies: natural and unnatural (supernatural) causes. Natural illness explains illness in impersonal systematic terms. Thus, disease is thought to stem from natural forces, giving rise to germ theory of diseases. Unnatural illnesses are caused by two major types of supernatural forces, viz: occult causes, which are the result of evil spirits or human agents using sorcery; and spiritual causes (which are the result of penalties incurred for sins, breaking taboos). The social factors affecting the pursuit of health depends on the social determinants of health and the development of disease; the social determinant of the causes and outcome of disease in

individuals and society; and the social determinants of how health and disease are defined. Much of the work of medical sociology is concerned with how disease and illness are defined and managed.

In fact, the contemporary Nigerian society, like their counterparts in other African countries, is besieged by problems which the autochthonous people believe to have been caused by malevolent entities. These wicked spirits are also identified as being behind misfortunes which people suffer, like: loss of jobs and properties, delayed marriages, motor accidents, family disputes, marriage break-ups, and various types of illnesses. The response of any society to challenges of sickness is based on its own beliefs and cultural perceptions. This response, in many cases, in most developing or developed countries, is irrespective of one's educational pedigree. No one can outlaw the above proposition, as the Igbo adage, *onye O na-eme, omume omume, na-ebe, obube obube* (someone who suffers a recurrent debilitating health problem, always bemoans his ugly situation), strongly buttresses. As such, anyone who is a victim of any illness which fails to respond to medications, orthodox or traditional, can go *extra mile* in finding a ready cure for his malady. Illness or any form of disease is mainly looked upon as a breakdown in harmony between an individual and his ancestors or his enemies. Illness in these milieus, therefore, is regarded strictly as a misfortune or caused by spell, rather than being pathological. In Orumba-South Local Government Area, people are apt to say of an ill person: *O bu ihe O metara ka O na-aya* (it is of his own making) or *O bu chi ojoo* (his god has turned against him). Most of these traditional people, appropriately, believe that only traditional healer/practitioner, the *dibia*, (who has been endowed by God with the powers to retrieve one of any misfortunes or illnesses or curses) can restore the sick back to health and normalcy. The norms of the society

exert tremendous effect on its health-care delivery. The cultural influence makes the average Igbo-patient, in villages, or even in cities, to first, seek and consult the *dibia afa* (diviner), to determine the possible causes of his illness, before thinking of the orthodox remedy. This is so because, to the traditional people, illness of any kind does not just occur; it is somebody's doing. The traditional man/woman also believes that if an illness is named or once a diagnosis is successfully done, the malady goes (*akpọọ ọrịa aha, ọ laa*). That is why divination is common place.

Exorcism is the practice of evicting demons or other spiritual entities from, say, a person, they are believed to have possessed. Traditionally, exorcism consists of offering ritualistic sacrifices to *ndị ichie* (ancestors), benevolent spirits, and *Chukwu*, for the sole purpose of imploring their help in restoring victims of demon possession, back to health. Depending on the type or nature of the maligning spirit, exorcism may be wrought by causing the entity to swear an oath, performing an elaborate ritual, or simply by commanding it to depart (in the name of a higher positive power). These practices are ancient and part of the belief system of Igbo Traditional Religion, especially, among the traditional people of Orumba-South. In general, the possessed persons are not regarded as evil in themselves, nor *wholly* responsible for their actions. Therefore, practitioners regard exorcism as a cure and not some kind of punishment. The Igbo traditional exorcist, usually takes this into account, ensuring that there is no violence to those possessed; only that they be tied down, if deemed necessary, for their (victims) own protection and that of the practitioners. Such restrictions curb the possible accidents that might result should the possessed suddenly become violent. In some religions, an exorcist is a person who is believed to be able to cast out the devil or other demons. In Igbo Traditional Religion (I. T. R.),

an exorcist is a person, usually a priest/priestess, who performs the ridding of demons or other supernatural beings, which are alleged or established to have possessed an individual. In this chapter, the researcher proposes to focus attention on the whole mechanism of achieving normalcy in demon possessed persons, within the indigenous Igbo circles, using Orumba South Local Government Area, of Anambra State, as a case-study.

5.2 Pre-Exorcism Counselling in Orumba-South

This is the situation of establishing a rapport, an intimate relationship with a possessed person, so that, having confidence in the healer, he (the victim) can open up to a level that useful information for his eventual and possible deliverance is gathered. It involves creating an *I-Thou* relationship that gives the sick person an impression that he is not the devil, but that he is *captured* by an unfriendly entity. Once this personal touch is achieved, the sick man/woman unwittingly opens up, though in a distorted form, thereby disclosing veritable facts that will equip the exorcist in his or her job. There are several goals for pre-deliverance counseling in Igbo Traditional Religion, namely:

1. The exorcist must ascertain the person's disposition or willingness to receive deliverance. This is not an easy enterprise but requires skill and tact. In this regard, some of the immediate needs: food, clothes, money, of the possessed, have to be met, at least, to a level. Every case of possession has moments of lucidity; periods when the mentally deranged person, becomes clear in thought, and reasons things out like a normal person. In that state, the sick person discusses intelligibly as if nothing is amiss. It is in this state that the demon-possessed offers useful insight on how he could be helped.

2. The exorcist, acting as a mid-wife, is to find out if the victim had offended anyone, for which restitution and utter forgiveness is absolutely necessary. Was there an earlier break-up in relationship with any of the beings in the ontological order? Was he a renegade or involved in any antisocial behaviour, for which a redress is expedient? Any disruption in the cosmic order has to be annulled for normal state of health to be realized.

3. In addition, any previous spell cast on the sick person has to be cleared. Spells are like evil garments of woe and misfortune, and these garments needs must be lacerated for healing to be attained. Spells are hindrances to effective exorcism, and any semblance of it, must be sorted out for total well-being of the person, to be attained.

4. Moreover, the question of how/when the demon gained access has to be spelt out and addressed properly. It is very helpful if the exorcist can find out how and when the demons first gained access to the person. Moreover, the exorcist can find out when the manifestations surged. If he can get this information (the event/sin that first allowed the demon to enter), he has the key of helping the person close the door/s of entrance, through confession and restitution.

5. Another major goal of pre-exorcism counselling is to determine if there is a grievous sin in the person's life, as sin has social/communitarian and personal dimensions. For the Igbo, sin brings about a violation of the moral/ethical ethos and a disruption of the harmonious cosmic order. If such sins exist, the exorcist must fittingly deal with them before he can achieve a lasting and definitive deliverance.

6. The exorcist must determine if there are any demonic idols, fetishes, amulets, charms, or other demonic icons in the person's house, office or car. If the sick man/woman has any of these items in his or her custody, these must equally be exorcised, and discarded. Often, these items are dedicated to demons and they can have a demon in them. Having such an idol in one's home

or work-place, grants automatic authority for the demon to enter. After collecting all the demonic objects and exorcising them, eventual deliverance of the victim, usually, is easier to accomplish.

5.3 Steps for Deliverance in Orumba-South

The process of deliverance, often, consists of three main parts: tearing down demonic strongholds, removing demonic legal rights, and then, casting out the remaining demons. If one tries to cast out demons without taking away the strongholds or legal rights that they are holding onto, then, one cannot really expect to achieve a complete and successful deliverance. Removing these two blockages is vital in going about a complete and successful deliverance.

5.3.1 Repudiating Demonic Legal Rights in Orumba-South

A legal right is something that can give demons an opportunity to enter or harass a victim; or gives them (demons) the rights to remain in someone even when an earnest effort at casting them out, is made. Some of the most common legal rights that one encounters when ministering deliverance are delineated in section 3.3. A few of them are highlighted here, for the sake of emphasis.

Sin (especially willful sin): When one commits sin, it gives the enemy a legal right to affect or bother the person in one way or another. The deeper the sin, the bigger the door that is opened to the devil. Sin opens the door to demons, which push the victim in the direction to more sins, thereby opening him wider to more demons.

Soul Ties: It is possible for two persons to share spiritual ties (like spiritual bridges that connect the two persons). Some of the most popular and destructive soul ties are formed during an adultery or fornication. The ungodly soul tie is like a rope between two persons that demons can use to their advantage, to cross from one person to another. If someone has demons tormenting him, and another person procures illicit sex with him, this conjugal act unites the two persons. Therefore, a soul tie is created; and the demon/s tormenting one partner can also have rights to malign the other partner.

Demonic Vows: A demonic vow can be like a spiritual signature that the enemy uses as a legal right to gain access into the victim's life. Demonic vows can be made consciously or unconsciously. It occurs consciously whenever there is a willful perjury within the traditional community. Often, when a person joins a cult or coven, he is required to make vows to the devil. This is another instance of conscious demonic vow. According to R. B Orji (Personal Communication, August 13, 2014): "Demonic vows can be made unconsciously just by dabbling with the occult. By getting curious about the occult and reading certain evil esoteric materials can give the enemy your spiritual signature." Such persons become subliminally predisposed to receive signal from the negative centre of reality. Gradually, they become decoyed by the fascinating tricks and fancies of the dark world. Their desires make the enemy know that they are interested in certain body of knowledge. *Onye kpatara nku ahuhu, si ngwere putara ya oriri* (he who fetches an ant infested firewood invites the lizard to his house).

Unforgiveness: When an individual fails to forgive others, God will not forgive him. When God does not forgive, the person's sins remains. This situation of unforgiveness and not being

forgiven can give devil or demons legal rights into someone's life. Forgiveness is not an option, it is a necessity, a *sine qua non*, in Igbo traditional life among folks.

Inheritance: In Igbo cosmology, the theory of contingency assumes that the lives of members of any family interpenetrate each other. There is a mutual casting of shadow between the past and present generation of a family. In that regard, the ancestors wield tremendous influence on their descendants and vice versa. Through this means, there is a propagation of *aru* (taboo) across generational lines, making future and present offsprings have a share in the offence of their forebears. When a man involves himself in deeper taboos (*aru*) or occult world, he not only opens demonic doors in his own life, but also, in the lives of his children and children's children. These taboos must be confessed and rejected for a holistic deliverance to take place.

Cursed Objects: Physical objects can carry spiritual values. Such objects include: idols, occult literatures, perfumes, rings, movies, charms, and so forth. If one brings in any demonic artifacts into his immediate environment, one could be opening the door for demons to enter and bother the people within that neighbourhood.

Once the point of entry is identified, it becomes incumbent on the exorcist to mid-wife the patient into denouncing the possessing entity. Relying on his expertise, the exorcist identifies the name, nature and operation of the possessing demon. The sick person is assisted to denounce any known demon that may have been advertently or inadvertently invited into his life. With this allegiance severed, the demons are made to know that the person is no longer interested in the spiritual liaison. Thus, satanic legal right is repealed; and the devil or demon is forcefully edged

out. The moment satanic frame of reference is weakened, his strongholds unavoidably begin to crumble. Thus, the demonic *camping ground* in the life of an unsuspecting and possible victim, is made unbearable for the operation of demons. Once these *grounds* that favour demonic activities are sanitized, the demons are set on the run. The repudiation and jettisoning of one or more of these legal rights makes the enemy realize that a spiritual warfare is imminent. An experienced exorcist can, therefore, oust these diabolical entities out applying his superhuman feats.

5.3.2 Pulling Down of Demonic Strongholds in Orumba-South

Strongholds are ancient parts of human history. As populations of earth multiplied, peoples formed communities called cities. People realized that living in the open and unguarded neighbourhood, allowed them to become victims to the fallen nature. Invading or marauding sect would attack unsuspecting and defenseless cities, taking goods and humans alike. Putting walls around a settlement, with a gate, gave the inhabitants a source of protection and control, since the walls need to be breached before contact is made with the city dwellers. The better the defense, the more secure the inhabitants. Strongholds are points which are hard to defeat, because of their design and walls. They are impenetrable ramparts. Therefore, an army could launch attacks and then retreat to the safety of its walled city. Hence, their point of operation becomes a stronghold; it is a place that is so fortified to prevent enemy invasion. This picture of physical stronghold is used to, also, represent the spiritual stronghold. Spiritual strongholds are points of operation where attacks are waged on out-lying areas, that is, on unguarded persons. They are arguments, opinions or values that exalt themselves against the knowledge of God. A stronghold is a point of operation from where satan launches attacks. Spiritual strongholds are satan's secret weapons. It

is through the surreptitious use of strongholds that satan controls the behaviour of an individual. Hence, they must be identified and destroyed.

A spiritual stronghold is a faulty thinking pattern based on lies and deception. They are incorrect thinking patterns in people's minds that are programmed to view realities contrary to the truth. Deception is one of the primary weapons of the devil, because it is the building block for a stronghold. Stronghold makes someone think in ways which block him from God's best. For instance, if one thinks he has to confess all his sins to everybody he may have ever wronged, one will feel just awful and guilty until he is able to do all that; and even then, he will probably feel more inadequate because, he perhaps, forgot many people that he did not make up with. This is utter absurd and sheer waste of time, because the person has been deceived that he has to do something that is absolutely trivial. There are two very destructive and common strongholds that people contend with. The first instance is where one (usually a spiritually sick person) sees God incorrectly. One of the most popular and devastating strongholds to have is an incorrect image in one's head of who God is, and how He sees humanity (the work of His hands). This warped perception makes people scared of God; thereby undermining His loving presence and warmth. People, who see God as a taskmaster, live their lives with an unhealthy fear of God. They view Him as cruel *lord*, not as a God that is really close to them. Therefore, they put up their own wall which makes it hard for them to receive God's love, presence; and draw close in communion. There is a good kind of fear of God, which is more like a holy respect for Him. Conversely, there is another kind of fear that is very unhealthy, which the enemy wants humanity to have. This is the kind of fear where people see God as a taskmaster with a sledge-hammer in His hand; cruel, cold, distant, uncaring, and would snap the whip at man, the moment he steps out of line. People

who are afraid they have committed the unpardonable sins are almost sure to have this stronghold. People, who find it hard to feel God's love and presence, often have this stronghold, too. If one feels God is distant and cold, or questions if God loves him, then he needs to get this stronghold torn down. The second stronghold is a situation where one sees oneself incorrectly. People who suffer from this have a hard time seeing the new person that they are or are capable of becoming; and often suffer from low self-esteem. They doubt the omnipotence of God in restoring them to good health again. Common symptoms of this stronghold are guilt feelings (even after due reparation is completed), low spiritual esteem, lack of spiritual confidence, struggle with sin, spiritual unworthiness, and lack of peace/joy in the person's life.

So, strongholds are birthed and dwell in deceptions (which are lies and false beliefs). Therefore, naturally, the cure is to bring the truth of God's eternal attributes, into the scene. The exorcist debunks the lies of the enemy with the truth of God's eternal and infinite benevolence. God is indescribably provident; He does not give up on man: the work of His hand. At the height of man's captivity by the devil, God is working things out for man's advantage. He uses events and time to tutor and discipline man, but does not turn His back definitively when man implores. A careful pulling down of all the demonic stronghold and complete eradication of the possible avenues for demonic entrance, can set the stage for the enterprise of exorcism.

5.4 The Prevailing Patterns of Exorcism in Orumba-South

The most difficult function of the traditional medicine man is deliverance. It is difficult not only because of the specialized knowledge required, but also because this task, more than any other,

requires purity, patience, and prayer. It requires purity on the part of the exorcist because the dark kingdom will destroy him if he attempts to operate in deliverance ritual with sin in his life. It requires patience since deliverance is often not instantaneous; it is a process. And it also requires more prayers, perhaps, than any other function of the *Oje na Mmuo* because an exorcist must keep his spirit in tune with the higher beings (God, ancestors and other major and minor benevolent divinities) in the ontological order, so as to clearly and accurately hear from, and take instructions from them, for an effective deliverance. Traditional Orumba-South exorcists and spiritual healers (especially of the contemporary epoch), like their counterparts in other Igbo societies in particular, and African countries in general, grapple with human problems that are as diverse in kind as they are complex in nature. These problems cut across all levels of society and span all facets of life. The use of spiritual means like prayers, sacred-objects and rituals to effect physical and psychosomatic reliefs, is however, not at all new in most living religious traditions. It features prominently in both the indigenous religious experience of different Nigerian groups, as well as in alien sects. Its record of achievement especially in the post civil war era or so, appears quite spectacular. This largely accounts for the kind of appeal and patronage which people who “claim” to possess the spiritual power to deliver others from demonic attacks and afflictions of one kind or another, generate in society.

5.4.1 The Use of Sacred Objects in Orumba-South

The world of the Igbo, similar to that of most African peoples, is full of objects which possess in them, the power to bring about spiritiophysical relief. Henderson (1972) accurately refers to this world as a moral universe where nothing happens by chance or in isolation. Thus, every type of sickness (from severe headache to mental disorder) is caused, according to Ikeobi (1988) by

forces, evil spirits, witchcraft, angry divinities, and machinations of enemies (in the form of sorcery). African Traditional Religion has bequeathed to humanity so many plants in whose substance, God stored much power for driving away evils of all sorts. The special palm tree which the Igbo call *ojukwu*, according to Arazu (2004), is an embodiment of the antidote to evil charms, portions, and all forms of black witchcraft. The oil from the nuts, he maintains, is the holy oil par excellence, in Igbo culture. For Arazu, when this oil is taken orally or rubbed all over the body, most forms of poison, physical and spiritual, are destroyed. Also, the leaves, barks and roots of the following trees and plants are known in Igbo esotericism as particularly potent against evil of all sorts: *ogilishi*, *ebenebe*, *uchakiri*, *ngwu*, *ofọ*, *abọsi*, *nsigbu-mmụọ*, *inyi*, *ede*, *okazi*, et cetera. Traditional medicine adepts can put together some or many of the above plant extracts to produce antidotes against evil. For instance, a combination of the roots of some of these sacred plants is boiled to produce the description which Arazu calls *magic drug*. The portion has the power to dissolve the witchcraft substance in the lower abdomen. The witch/wizard who drinks of it, two times a day, for at least two or three days, becomes incapacitated from attending the *coven* meeting of witches or wizards. Any practicing witch/wizard who is made to drink of this substance would start confessing the evils he or she had perpetrated, or would pack out of the household that made him or her drink of the portion. Moreover, the *anti witchcraft powder* (A.W.P.), Arazu elucidates, is produced from the edible leaves of some of the *sacred* plants. This powder and the *ojukwu* oil are boiled for, say, 20 minutes, with about 5-10 liters of water (depending on the number of people who are going to make use of the portion). The vapour from the boiling mixture sends demons running away from the neighbourhood. This portion could be drunk by someone possessed by a nefarious being; a quantity of it could equally be used to rinse the body of a demon possessed patient after a normal bathe. The ritual of drinking and bathing, when repeated over a period of two consecutive weeks

dislodges any malignant being present. On another note, it has been observed that a human person becomes uncomfortable and gasps for breath when he stays long in a poorly ventilated kitchen where local oil is bleached. Similarly, no demon, according to C. S. Okonkwo (Personal Communication, November 22, 2014) can withstand the choking effects of effervescent *ojukwu* oil, especially when it is bleached above certain temperature threshold. The fumes from the superheated oil, throttles and makes the possessing spirits uneasy. A prolonged exposure to this fume agitates the demon, and consequently it leaves its host.

The physical aspect of medicine involves the use of herbal portions prepared from herbs, plants, powders, bones, roots, juices, liquids, minerals, charcoal, et cetera. The mystical (spiritual) aspect resides in the use of incantations, and ventriloquism. Both are complementary in bringing about a holistic remedy. Since illness and misfortune according to the traditional people of Orumba-South, are mainly due to malevolent forces, the medicine man does his best to satisfy the spiritual aspect of the nature of the malady. The patient would want to know why that and that happen to him. Knowing the mystical cause of the misfortune helps to combat it. Once the *dibia ogwu* (medicine expert) has provided an antidote for the misfortune; he then proceeds with preventive measures to ensure that the misfortune does not occur again. Such preventive medicines are usually in the form of charms, amulets, talismans, applying medicine that are swallowed or rubbed on the body. These measures are not intrinsically bad since they are gifts from *Chukwu* through which humanity wrestles with unseen negative forces. It is only when these preventive medicines have been contaminated by diabolical fumes that they can be branded evil. But, in themselves, charms, amulets, and talismans are not bad.

5.4.2. Recourse to Traditional Rituals and Sacrifices in Orumba-South

Ritual, according to Bell (1997), is “a sequence of activities involving gesture, words, and objects performed in a sequestered place, and according to set sequence. Rituals may be prescribed by the traditions of a community, and are often characterized by formalism, traditionalism, invariance, rule-governance, sacral symbolism and performance.” (pp. 138-169). A certain closeness and intimacy exist between *eze mmuḡ* and the divinity he serves. This friendliness, reiterates Arinze (1970), elicits praise and allegiance from the traditional priest. Shelton (1971), and Basden (1938), like Arinze believe that a traditional priest could also be a *dibia* but in most cases, he is a priest in charge of cult or worship to a particular deity. The interest of the priest is to understand the client, and carry the client along with him in the conversations with, and incantations directed to the divinity. Most religious rituals are performed to undo the ills of a malevolent entity, which the African (Igbo) believe may have caused a particular sickness. The African traditional ancestors knew the power in incantations. The Igbo adage: *Okirikiri ka a na-agba ukwu ose, anaghị arị ya elu* (you go round the pepper plant, you do not climb it), authenticates this belief. This *mantra* or incantation, wards off a spiritual attack by sending it to rotate round the victim, and thus prevent it from assailing him (that is, climbing the victim symbolized by the pepper plant). Another powerful mantra used to combat demon possession in Orumba-South is couched thus: *Onye sị na isi m na-awa aja, ya were nke ya chuo* (the person who thinks that my head is suitable for a sacrifice, should use his own head). In this last proverb, *ndị Igbo* bring out the invaluable signification of sacrifice in either averting or remedying an ugly health condition. Three types of sacrifices – preventive, propitiatory, and substitutionary – are worth considering, here. A sacrifice of the preventive type is performed to ward off an attack either in public or private life, Quarcoopome (1987), advances. It is a precautionary measure to ward off or avert evil/misfortune. The propitiatory sacrifice is one of

appeasement or pacification. For Quarcoopome, this is usually prescribed by the oracle in reply to an enquiry as to what can be done to save the situation during, say, serious illness. Substitutionary sacrifice is performed when a person is believed to be under the ire of a divinity or some evil spirit which could end in the death of the individual. A suitable animal is offered as a substitute for the victim. Other articles used in the ritual of appeasing or placating an angry god and/or spirit include: *nwa-baby* (doll baby), a piece of red or white clothe, mineral drinks, *oji Igbo* (Igbo Kolanut), food (preferably rice), plates and spoons. In fact, sacrifices are means of contact or communion between man and unseen realities in Igbo ontology. They are avenues of establishing and maintaining cordial and intimate relationship between man and his object of worship. In Igbo metaphysical framework, the *eze mmuṣo* has the key to the inner life which makes him enjoy special partnership with the divinities and ancestors; who in turn assist him (*eze mmuṣo*) in proffering solutions to problems associated with belial forces. It is a kind of give and take, in that appropriate rituals/sacrifices are offered to gain and sustain friendship with the divinities and ancestors, who necessarily reveal hidden truths and remedies about illnesses. To ascertain the spirit that has possessed someone, and the reason/s for the infiltration, it is expedient to consult the *dibija afa* (diviner). Divination, therefore, becomes a *sine qua non*, in those sicknesses that have defied herbal medication. Corroborating this view, Harris and Sawyer, in Onunwa (1990), assert:

Oracular powers are invoked in cases of illness ... which does not readily respond to simple herbal cure ... In cases where a person is laid up, the relations approach the diviner on his behalf. The diviner, then, offers his special acts of diagnosing the causes of the illness. (p.83).

Such negative powers are, in fact, capable of disrupting the person's cosmic balance or equilibrium. Since it is psychic, its effects on the individual, most often, are psychosomatic.

Through this system of divination, the diviners seek to interpret and explain the mysteries of life; convey the messages of God, divinities and the ancestors, and other spirits, to the members of the community or family. Acting as a medicine man, the diviner removes curses, imprecations and spells imposed on people; and controls spirits. In this connection, he has access to the forces of nature, and other forms of knowledge closed to the public. With demonic frame of reference destroyed, the patient gradually achieves a normal health status and gets reintegrated into human society. The sacrifices serve as definitive signing of peace pact with the evil beings that were formerly at work on the victim of possession. The settlement includes fortification by appropriate charm or amulet so that a reversal into debilitating health cannot be possible again. These functions are the prerogatives of the medicine men, who, most often, double up, as diviners.

5.4.3 The Approach of Vocal Prayers and Imprecations in Orumba-South

The Igbo conceptualize prayer in a variety of ways. Ifesieh in Uzukwu (1988), underscores this proposition when he sees prayer as: *aririŋo* (begging), *inye ekele* (act of thanksgiving), *igwa Chukwu okwu* (telling God something), *ikpa nkata* (conversation), *ikpesara Chukwu* (reporting an incidence to God), *ikpoku Chukwu* (calling on God), *ibeku Chukwu* (crying to God), et cetera. It is the nuances of *ikpoku Chukwu* and *ibeku Chukwu* that the researcher hopes to adopt in this segment as his working understanding of prayer. The one who cries to or invokes God, knows that He is the only person who does not refuse to come to the aid of a devotee. The *eze mmuo* cries to God, the divinities, and *ndi-ichie* (ancestors) when things are not well; when problems threaten, not only him, but also the very existence of the members of his community. He does this because he believes that *Chineke* (the Creator), is the only, and highest saving power to implore. In Igbo Traditional Religion, whoever prays acknowledges his contingency, and

transcendental source of existence. Such a person is aware of his finitude, his creatureliness, and his limitedness. Hence, prayer is an exercise which unifies him who prays in his totality as a person. In that line, the *eze mmuḡ*, as a minister of exorcism strives to be prepared both internally and externally, so as not to incur any displeasure of *Chukwu na ndi mmuḡ* (God and the spirits). His interior disposition affects his vital force and magnetic field. As an oracle of God, he embodies in his life the attributes of the divine. He is configured to represent men in their relationship with God. His words and actions carry enormous power. *Ike di n'okwu* (there is power in spoken word), is an acclaimed Igbo proverb. Mbaegbu (2012), acknowledges this when he says: "The power of the spoken word gives meaning, status, and designation to things ... *okwu* issues from the mouth in the form of water and heat, and without it, things are not activated. It is the principle of activity in things." (p.160). The stronger the words of the *eze mmuḡ*, the more powerful and effective his mediations. Strength, here, is measured by the inherent vitality in the words used; a feat that is acquired over time. Some of the ways of achieving this feat include: purity of life, honesty, keeping off from menstruating women, and so forth. This is not a once-and-for-all kind of achievement, but requires constant nourishment and sustenance. The *eze-mmuḡ* must persevere in the practice of these virtues for assured vitality of his *okwu* and prophetic utterances. In an event where he falls short of the holiness demanded by his vocation as a mouth-piece of the deities, he spends time in sequestered and isolated place for the needed reparation and purification. He does this, so that he can establish contact, once again with God and the divinities. Since the community reveres and recognizes him as *mmuḡ na mmadu*, the *eze-mmuḡ* must strive to be attuned to the benevolent spirits who are his senior partners in the enterprise of exorcism.

During exorcism, the *eze mmuḡo* carries the content of the hearts of the patient, through words, to God. He expresses, in words and gestures his dependence on *Chukwu*, on whom he relies for illumination and assistance. In an air of worship, he dotes and lavishes God with praises, in the traditional way of *ndi Igbo*; thanking Him for previous assistance received. In time, a divine and human pairing is achieved, and the *eze mmuḡo* enters the realm of the spirit. Acting under the influence of a superior deity, the *eze mmuḡo* identifies and addresses the *possessing spirit* by its name. At times, he ascertains this by asking the patient: “What is your name? How many are you? And what is your mission?” Most often, the demons open up and speak through the victim. Having understood the nature and operation of these evil forces, the *eze mmuḡo* orders the nefarious beings to leave their host, using powerful imprecation language. In extreme situations, he uses the traditional names of *Chukwu*, a particular benevolent divinity and/or ancestors to oust the demons out. Because, the words used in the command are superior to the life force of the possessing entity, the victim is thrown into a kind of convulsive fit, and set free from the maligning being. The words used in effecting this liberation serve as the traditional rail on which prayer, as a vehicle, runs during the process of exorcism. In some cases, adequate sacrifice must precede this moment of vocal prayers. The sacrifices serve as means of removing every stronghold that may reduce or hamper the connectivity between the *eze-mmuḡo* and God.

5.5 Some Physical Manifestations During Traditional Exorcism in Orumba-South

While deliverance can be a one-time event, it can also be a process. Most often, it takes time to dig out all the junks in somebody’s life. In this regard, multiple sessions are required before a person is completely delivered. There are, usually, strongholds to be torn down. Sudden manifestations may occur during the exorcism sessions. Mild manifestations often involve

coughing, spitting up phlegm, burping, deep yawning or sighing, ridiculous laughter, clapping of hands, two hand akimbo, crossing of legs or hands, coldness/fever, vomiting, attempts to run away, weakness, redness in eyes (anger), shaking of body, despising the exorcist, body movement to seduce the exorcist, chewing or gnashing of teeth, mopping or refusal to open the eyes, crying (shedding of tears) unnecessarily. Stronger manifestations are usually found in cases where the presence of multiple possessing entities is suspected. The spirits can manifest in the form of bodily levitation, physical struggle with those present for the deliverance, and demonic convulsion. In addition to the afore-mentioned, Okaro (2012), adds: dancing, desire and attempt to go nude, communication with the spirits evidenced by the movement of lips or fingers, seeing of strange objects or beings, confessions of one's evil past, sporadic falling, et cetera.

As much as possible, the exorcist should know that demons put up strong fights, and often resist adjuration given to them. At such moments, stronger appeals have to be made to superior deities who stand in contradistinction with the possessing spirits. The exorcist must be persistent and never rely on his own wits and powers. It is important for him not to be afraid of the demons, as God is much more powerful and is always willing to help. The accusations from these enemies of God and humanity should never deter the *eze-mmụọ*; rather, with renewed vigour and determination, he has to match the demons bumper to bumper, until the latter bows out.

5.6 Staying Free in Orumba-South

Every once in a while, a person may re-open his spiritual doors to the demons which they were delivered from. As soon as this is discovered, the person, assisted by the *eze mmụọ*, is made to

close up those avenues through which evil spirits would re-enter and inhabit his body and psyche. It becomes absolutely vital to teach everyone who is set free from a demonic enslavement, how to prevent the preternatural beings from returning and gaining more grounds. The password for staying free is couched thus: *Idonyere onwe onye chukwu* (dedicating oneself fully to God). Accepting this claim, Idowu (1973), perceives God as “the one with whom man can enter into communion and communication, at all times.” (pp.149-150). This human-divine liaison boosts the life-force of the human interlocutor; a condition that keeps the demons under check. It must be noted that two things are required before the devil flees completely. One needs must submit wholeheartedly to God, and then resist every suggestions of the devil. Submitting to the will of God implies among others: upholding the golden rule of “do unto others as you would want them do unto you”; obeying the *nsọ-ala* (taboos) that bind one’s community; avoiding such crimes like incest, lying, robbery, perjury, et cetera; respecting and advancing the traditions of one’s forebears. The traditional emphasis on good character indicates that *ndị Igbo* have knowledge of good and evil, and therefore ever conscious of sin and its consequences. Character is the essence of Igbo ethics, and upon it depends the life of man. It is what makes a man human; and man’s well-being on earth depends on his character. Bad character can destroy one’s good destiny, while good character is a bulwark against evil. Good character is a sufficient armor against evil and misfortune.

On the other hand, a freed person has the onus to always resist every trick and suggestions of the devil, lest something worse will happen to him. Former victims of demon possession are much more likely to remain free if they have what Ukọnu (2014), terms “a good support system.” (p.18). This is a system that upholds and supports their new and redeemed life. It requires social

integration and cohesion. Corroborating this view, E. I. Okoli (Personal Communication, November 28, 2014) opines: “The best way for the freed person to resist the devil and his minions is by integration into the community”. This is so because *ndi Igbo* believe that *onye mekata/gbakata ghara, nwanne ya enyere ya aka* (the one who experiences disintegration in his socio-religious life, receives the support of his relatives). It is within the community organigram that one realizes oneself, as the community safeguards the corporate good; and chisels away those antisocial behaviours and characters that constitute legal rights for demonic kingdom. Therefore, a good support system helps someone recovering from demonic enslavement to overcome every negative suggestion that may be coming from the prince of darkness. The freed person, by participating in social and religious event of his *umunna* (clan), regains his once atrophied personality. If one does these things with his whole heart, one, no doubt, is submitting to God. It is folly to try resisting the devil without first submitting to God and the land. For the Igbo, *agwotachaa onye ara, anaghi agwota ntamu ya* (after exorcism must have been completed, the aspect of occasional soliloquy is not eliminated). The fact of this speaking to oneself, of talking back, implies that either the deliverance was not perfect or that a fresh *possession* has occurred. That is why the idea of staying free becomes very invaluable.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

In today's culture of scientific enlightenment, many consider belief in demon possession to be superstitious remnants of the Dark Ages. Even many Christians, and educated elites, contrary to the clear words of Jesus in the gospel, scoff at the notion that the devil and demons really exist. Arguing from the positivistic standpoint, those scholars disparage this essential aspect of Igbo religious history, and commit its acceptance to the flames of skepticism and intellectualism. *Demon possession and exorcism: The Igbo perspective* offers an accessible and fascinating look at preternatural realities, as they really affect the Igbo person, rather than viewing them (the realities) from the Western periscope. Using the indices of physical manifestations and observable phenomena, this research provides an in-depth and thoughtful review of the evil spirit world, and its involvement in the human world, as seen through the lens of Igbo Traditional Religion (I.T.R.). Moreover, it builds a good platform to educate oneself on the reality of dark kingdom, and a correct interpretation of the demonic presence in the world. With academic rigour and sustained interest, the researcher explored themes like: signs of demonic possession; open doors for demonic entrance in a victim; differences between demon possession and psychological maladies; the dynamics of exorcism in the indigenous Igbo society; casting of evil spell, which he appropriately, termed 'demonic remote control phenomenon'; and so forth. Because only a limited area of Igboland (Orumba-South of Anambra State) was investigated, the area-culture approach of data collection was adopted; and an extensive use of primary and secondary sources was made. Approaching the leading problematic, phenomenologically, an exhaustive review of relevant literatures was undertaken, and subjected to serious critical and

religious analysis. This monograph, with the depth of information it contains, no doubt, exposed the intrigues, whims and caprices of demonic kingdom. Thus equipped, *ndị Igbo* are in a better position to outwit the devil and his minions. This study advocates, among others, that every avenue through which these malevolent entities gain access into their victims must be blocked. In that regard, the Igbo must maintain a cosmic harmony in their immediate environment, and strive for the well-being of their kiths and kins. In these pages, one will better understand the schemes of the devil, the nature of demonic possession, and the path to deliverance from evil.

6.2 Conclusion

The concept, demon possession, can be said to attract a lot of ambiguities. Controversies on it loom high as scholars of different religious traditions fail to agree or arrive at a common ground about the theme. Regrettably, most Western-trained Igbo intellectuals, dismiss this notion, believing such to be product of imagination or sheer hallucination. Irrespective of the tide of incredulity and the over-riding obnoxious interpretation of the reality of demon possession, as perceived by the aborigines, the autochthonous Igbo people have much to say to the world, about demons and their (demons') interference in the Igbo world. In fact, Igbo metaphysics is a hotchpotch of beliefs and realities which are the outcomes of the lived experience of *ndị Igbo*. Belief in *mmuṛo ojoṛo* (evil spirit) forms part of the nexus of the religious and cultural worldview of Igbo people. This is so when one remembers that “*nkụ dị na mba, na-eyere mba nri* ” (the firewood found in a particular community is used by the group in her cooking). Appearance is not wholly reality to an average traditional Igbo person. The physical perceptual level holds a different kind of reality and truth, while the spiritual realm holds quite another. Both are regarded as real in a sense, but in the case of conflict, the African, especially the Igbo, cling onto

those truths or realities that have been corroborated and confirmed by the spiritual authentications. No wonder, the African believe in spiritio-mystical causation of sickness, allowing no room for chance. The Igbo adage: *Ihe anaghị eme na nkịtị* (nothing happens for nothing) validates this proposition. At some level, the Igbo may adopt a seeing is believing attitude (*afunanya ekwe*); while at other times, they insist on consummate verification, before they can believe. The latter stance favours the act or ritual of divination, as it belongs to *dibija afa* (the diviner) to unravel why such and such happens to a particular person, and not to another person. In Igbo cultural milieu, all things are, first, taken to be real until proved otherwise; hence, sickness and disease are viewed as orchestrated by wicked spiritual forces until the contrary is established. All in all, an analysis of how demons possess men, had been the task of this dissertation. This work does not claim to say all that needs to be said. It only intends to ignite discussions on the complex concept of demon possession, among curious minds.

6.3 Recommendations

Every society has unique norms, values and mores by which it is closely associated. Each society is constituted by men and women of different age brackets. The human person is the product of his society as the established existing laws inform his choices. He is at the centre of activities in the world. He lives for the community, and the community exists for him. Man must strike a balance with the spiritual beings in order to survive. In fact, the spiritual beings together with man and other elementals are in continuous and intimate relationship. Only when these beings live in harmonious relationship will cosmic integration be realized. Any travesty of conviviality in any of the spheres, affects the entire system, adversely. Since man occupies the lowest level of the ontological ladder, he is subordinated to the higher spiritual entities. The spirits interfere with

the daily lives of man, and the Igbo dare not push them (the spirits) aside. To remain in balance with these spiritual beings (benevolent and malevolent), man must sustain a high level of cordiality with the whole cosmic order; lest, the spirits (demons) appear to demand their pounds of flesh. Following this standing perception of the Igbo cosmology, by the original Igbo, in the light of the theme under discussion, the following recommendations are inevitable.

1. The traditional Igbo people view human life as a continuum. Cessation of corporeal life is neither a break nor an annihilation of this God-given life. At the successful and honourable completion of physical life, one enjoys the company of the ancestors, from where he returns to his family lineage through reincarnation. Life, therefore, is cyclic for *ndi Igbo*, with no room for eternal damnation in hell or permanent residence in heaven, as in Euro-Christian world. It is recommended that the Igbo must maintain good cordial relationship with God, his fellow men, and the spirits (benevolent and malevolent), in order to reach ancestorhood at the end of earthly life. This is paramount if one recalls that death resulting from demon possession is construed by the Igbo as a bad omen that can rob someone a place in the cult of the ancestors.

2. In the absence of consciousness, the concept of existence would be unknown. Consciousness and existence are two faces of a coin. God is the Ultimate Existence without whom nothing exists. Man's consciousness must constantly be paired with the Undying and Undiminishing Life Source for him to be shielded from evil spell of his enemies. It becomes expedient, therefore, for man to keep his life-battery, his vital-force well charged and rejuvenated, since this guarantees his safety from all manners of demonic manipulations. The charging of the spiritual life-force, the spiritual *duracell* of man is the primary aim and first principle of spirituality.

3. The human person consists of two composites: the body and the soul. The soul is the divine seed of God in each man. The body, on the other hand is this worldly. The two have opposing drives which make them rivals. The pursuit of the desires of the body pushes one very far away from God, who is spirit and spiritual. These bodily impulses constitute portentous obstacles to spirituality. In strong terms, it is recommended that the Igbo shun those behaviours which bring them down spiritually, bearing in mind that these (behaviours) could possibly affect the size and strength of their vital-forces, thereby predisposing them for demonic entrance and domination.

4. A situation may arise where a victim of demon possession begins to experience a severe crisis. It may reach a level where the person becomes intractable, and no expert to assuage the attack is at hand. The helpless victim and family members are left at the mercy of the demonic minions; and if nothing is done urgently, the sick person may be seriously maimed. In the light of the foregoing, it becomes a *sine qua non* to educate the traditional Igbo on those sacred-objects in whose substance contains powerful antidotes against demonic attack. This knowledge is very highly recommended as it enables the indigenous Igbo man/woman to cope with aggravating demon possession cases, in the absence of professional traditional exorcists.

5. Demons have different strategies they employ in making life miserable for man. At times, their presence may be intersticed by moments of morbid behaviours and mental lucidity. Hence, one who harbours such demon/s swings between normal health status and occasional manifestations of signs of demonic habitation. Therefore, there is a strong recommendation for the Igbo to know the *modus operandi* and names of the demons so that they (the Igbo) can boldly

rise against these wicked beings. The researcher is of the view that a command given to an identified demon makes it uncomfortable in its host; and eventually facilitates deliverance.

6. In a demon infested society, the human person needs some form of self-defence and immunity, so that he will be shielded from demonic manipulations of one kind or the other. These malevolent entities lurk in shades of peoples' lives seeking opportunities to enter and wreck continuous havoc. In order to be protected against demonic incursion, it is recommended that an individual makes his own nature as pure, and his thought as elevated as those of God and *ndi ichie* (ancestors) so that he may conduct his affairs and sleep unmolested by vampires, incubus, or succubus. Around the insensible form (the halo) of such a sleeper, the *Awesome Goodness*, God himself, sheds a divine power that protects the person sleeping from evil approaches. This is possible because the person has achieved an enlarged consciousness that cannot be diminished by sleep condition.

7. Real demon possession cases, often, cannot be diagnosed and treated by the conventional orthodox medicine, because, it is within the spiritual domain. Most Western trained doctors are not versed in spiritual ailments, making them incapable of handling the so many cases brought to them. Regrettably, African trained in the Western medicine denigrate their indigenous traditional counterparts, but run to them (*the dibia*) when orthodox medications fail. Therefore, it is highly recommended that Igbo trado-medicine *gurus* be given a pride of place and recognition by powers that be, so that, thus motivated, they will happily handle the myriad spiritual ailments that wrestle the indigenous people of Igboland in particular and Africa in general. Traditional

medicine should be included, if not as a discipline, but, at least, in the curricula of Religious Studies departments, in African universities.

6.4 Suggestions for Further Research

In any academic enterprise, a research in a given area usually generates interest in related themes that could equally be explored. It is germane to note that a particular researcher's limitation may be another's strong point. Sequel to the inherent limitations that may be distilled from this study, and co-related themes that were unavoidably omitted, the following suggestions, in the view of the researcher, are *ad rem*, as they may contribute to the expansion of knowledge:

1. Man's body has no existence of its own independent of its consciousness; similarly, the latter also has no independent existence separate from the body. The body and consciousness are two inseparable aspects of his worldly existence which wield tremendous influence on each other. Different religious traditions refer to man's consciousness by a number of other names such as soul, atma, spirit, ego, mind, intellect, uche, et cetera. An in-depth study of the relationship between human body and consciousness, and how they mutually impact on each other will surely open up a new horizon of knowledge.

2. Interested researcher could take up study on how men and women can overcome *spiritual ignorance*, and become shielded from myriad spiritual manipulations. Man's spiritual ignorance consists of the lack of knowledge about his true transcendental or supra-worldly identity, which makes him be grafted in the *game* called the physical world, thereby exposing him to countless sorrows and sufferings.

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APPENDIX 1

QUESTIONS ASKED DURING INTERVIEW

1. How did you become a satanist/spiritualist?
2. Were you aware that your powers came from satan?
3. How did you communicate with the spirits?
4. Did you ever realize that people, who came to you for spiritual help, were entering into a demonic contract?
5. Could you narrate the mode of operation of demons, any demon?
6. How were people killed in the satanic realm?
7. Is spiritual remote control possible? How?
8. Do demons ever refuse any task assigned to them?
9. Can two demons fight each other?
10. What signs are indicative of demonic presence in someone?
11. Does sin (personal or corporate) have any relationship with demon possession?
12. How do demons enter their host?
13. Do demons drink physical blood?
14. How does your community interpret demonic possession?
15. Was the knowledge of demons common to all in your community?
16. Were you ever taught as a child how to wage war against demons?
17. How does your community define spirituality?
18. Were you aware of the categories and ranking of demons?
19. Can you differentiate between good and bad spirits?
20. How can one exorcised of demonic influence maintain a healthy demon-free life?
21. Do you have any satanist/spiritualist in your community?

22. What do you believe were the ‘open doors’ for the demon(s) in a person’s life?

For the purpose of clarity, the researcher distinguishes between two key terms: spiritualist and satanist. A spiritualist is one who operates in league with the evil spirit world for the supposed purpose of helping people. The range of the assumed help they render include: healing, fortune telling, exercising powers over other forces and so forth. This person gets his powers from the demonic realm, but may or not realize it. A satanist, on the other hand, is an individual who is in league with the satanic-demonic world for his own personal gains. These people usually are quiet and gentle about their powers; and will rarely use them (the powers) to intimidate people except when they are seriously provoked. They are involved in satanic rituals and ceremonies.

APPENDIX II

LIST OF PERSONAL COMMUNICATION

S/N	NAME	AGE	PROFESSION	PLACE OF INTERVIEW	DATE OF INTERVIEW	INTERVIEW
1.	Ndubuisi, K. K.	C. 15yrs	Satanist	Nawfija	08/08/14	Madu, K. E.
2.	Orji, R.B.	C. 53yrs	Satanist	Umunze	13/08/14	Madu, K. E.
3.	Udoka, C. S.	C. 65yrs	Spiritualist	Owerre-Ezukala	19/08/14	Madu, K. E.
4.	Udoka, C. S.	C. 65yrs	Spiritualist	Owerre-Ezukala	26/08/14	Madu, K. E.
5.	Udumka, K. O.	C. 47yrs	Catholic Clergy	New-Haven	14/07/14	Madu, K. E.
6.	Okonkwo, C. S.	C. 72yrs	Traditional Medicine Man	Ogbunka	22/11/14	Madu, K. E.
7.	Okoli, E. I.	C. 58yrs	Retired Principal	Awka	28/11/14	Madu, K. E.
8.	Nwobu, O. J.	C. 93yrs	Former ATR Practitioner	Owerre-Ezukala	09/07/14	Madu, K. E.
9.	Onwuasoanya, I. J.	C. 91yrs	Former A.T.R. Practitioner	Ogbunka	17/11/14	Madu, K. E.
10.	Nwankwo, S. F.	C. 77yrs	Ex-Spiritualist	New-Haven	13/04/14	Madu, K. E.
11.	Ukah, M. A.	C. 78yrs	Former ATR Practitioner	Owerre-Ezukala	15/01/15	Madu, K. E.
12.	Chukwuemeli, N.U.	C. 59yrs	Spiritualist	Ogbunka	03/04/14	Madu, K. E.
13.	Mbubaogu, J. O.	C. 83yrs	Traditional Medicine Man	Owerre-Ezukala	14/11/13	Madu, K. E.
14.	Otigba, M. N	97yrs	Traditional Medicine Man	Umunze	23/09/12	Madu, K. E.

APPENDIX III

THE STRUCTURE OF IGBO TRADITIONAL RELIGION

The structure of West African Traditional Religion used to be compared to a pyramid or a triangle. Edwin Smith saw this as an accurate description of the order of the spiritual forces. At the apex was the Supreme Being; on either side of the triangle were the nature gods and the ancestors; while at the base were the lower magical powers. The main point, here, is that God is represented as the first among equals with regard to the divinities; whereas, in fact, God is wholly other and not of the rank and file of the divinities. Idowu (1973) has suggested a fivefold structure of West African Traditional Religion which emphasizes the main features of the Traditional Religion. Though this representation has been criticized as reducing the Traditional Religion to a mere system of beliefs, it seems, on the whole, to be fair and accurate description of African beliefs and practices. Idowu's categorization corresponds to the general perception of the Igbo people, as articulated by M. A. Ukah (Personal Communication, January 15, 2015).

Belief in God: God is supreme, and above all; He is wholly other and not of the status of the divinities. He is the Creator and determiner of destiny, king, judge, omnipotent, omniscient, immortal, holy, compassionate, omnipresent and transcendent. He was directly worshipped in the past, but now worshipped through the divinities and the ancestors.

Belief in Divinities: These are children of God; brought into being by Him with regard to the divine ordering of the universe. Their powers are derived and contingent. They are either primordial, nature spirits or deified ancestors. They function as intermediaries and ministers of God as well as guardians of morality. Elaborate worship is organized and offered to them.

Belief in Spirit Beings: After God and the divinities, come the spirit beings. These spirits may be good or bad. The good spirits offer assistance to indigenous communities. The bad spirits, on the other hand, are responsible for untold human suffering and sickness.

Belief in Ancestors: Ancestors are past heroes of society who function as intermediaries between man and the divine beings. They are guardians and policemen of public morality, the unseen presidents at family meetings. They are remembered in ancestral cults.

Belief in Magic and Medicine: Magic attempts to control people and events by supernatural means, and medicine has to do with curing and preventing diseases.

God is the author of creation; and orders the universe as He deems fit. He is the Uncreated Creator of the visible and tangible world, as well as the invisible and spiritual world. In essence, one could say that God has the whole cosmos in His hands. This is an anthropomorphic way of expressing the idea that God is very much in control of all His creation. The various elements in the structure are interrelated because the world is under a unitary control. There is no clear demarcation between the sacred and the profane, the visible and invisible, in Igbo worldview. The other elements help to link man with God; the divinities and the ancestors, for example, act as intermediaries. Man is the measure of all things in Igbo ontology, but is never the most powerful. Man's activities in the world expose him to different spheres of existence. He must endeavour to maintain equilibrium with other beings in the universe, as any break in the original primordial state of cosmic stability seeks an urgent redress. As such, the recipient of any sanction

from the deities, is man. The task of fostering and sustaining this equilibrium falls on man, who, according to *ndị Igbo*, is the care-taker of the world. The human person is never left alone in his work of tending the earth; God is always near and willing to offer His never-failing direction and assistance, whenever He is invoked by the traditional people.