

# history of witches in north carolina

**\*\*The Enigmatic History of Witches in North Carolina\*\***

**history of witches in north carolina** is a fascinating journey into a world where folklore, superstition, and real events intertwine to create a rich tapestry of mystery and cultural significance. Unlike the more infamous Salem witch trials in Massachusetts, North Carolina's narrative around witches is less well-known but equally intriguing, revealing how early settlers, indigenous beliefs, and colonial tensions shaped the region's witchcraft lore.

## The Early Roots: Witchcraft in Colonial North Carolina

When European settlers arrived in North Carolina in the 17th and 18th centuries, they brought with them not only their customs but also deep-seated fears of witchcraft. The early colonial period was marked by a strong belief in the supernatural. The idea that witches could wield dark powers and influence daily life was not just folklore—it was a reality that impacted social and legal practices.

Unlike the notorious trials in Salem, North Carolina's witch trials were sporadic and less intense, but they still reflected the anxiety of the times. Accusations of witchcraft were often tied to personal disputes, religious fervor, or unexplained misfortunes such as crop failures or illnesses. These accusations could ruin reputations or lead to imprisonment, though North Carolina never saw the mass executions that characterized other colonies.

## Witch Trials and Accusations in North Carolina

While no large-scale witch hunts occurred, there were documented cases of individuals accused of witchcraft. For example, in the early 1700s, some residents of New Bern were accused of practicing witchcraft, leading to investigations and trials. The legal framework in North Carolina for dealing with witchcraft was influenced by English common law, which treated witchcraft as a serious crime but required substantial evidence—something often lacking in these cases.

One notable case involved a woman named Grace Sherwood, sometimes called the "Witch of Pungo." Though her story is more closely linked to Virginia, her trials and accusations in the early 18th century resonate in the Carolinas because they reflect the widespread fear and suspicion of witchcraft in the southern colonies.

# **Folklore and Witchcraft in North Carolina's Indigenous and African Traditions**

To truly understand the history of witches in North Carolina, it's essential to look beyond the European settlers to the indigenous peoples and African slaves whose spiritual practices and beliefs also shaped the region's witchcraft narratives.

## **Native American Spirituality and Witchcraft Beliefs**

Before European colonization, the Native American tribes of North Carolina, such as the Cherokee and Tuscarora, had complex spiritual systems that included the concept of harmful magic or witchcraft. In these cultures, individuals believed to possess malevolent powers could cause illness or misfortune, but such powers were often balanced with healers and medicine people who protected the community.

The clash between indigenous beliefs and European witchcraft fears often led to misunderstandings. Colonists sometimes labeled Native spiritual leaders as witches or sorcerers, further fueling witchcraft paranoia.

## **African Influences: Hoodoo and Folk Magic**

Another critical aspect of North Carolina's witchcraft history involves the African diaspora. Enslaved Africans brought with them rich traditions of folk magic, including practices known as Hoodoo. This form of spiritual practice combined African, Native American, and European elements and focused on protection, healing, and sometimes revenge.

Hoodoo practitioners were often misunderstood and feared by both white settlers and other communities, sometimes leading to accusations of witchcraft. These practices have endured in parts of North Carolina and contribute to the state's diverse spiritual heritage.

## **Witchcraft and Folklore in the Appalachian Mountains**

The Appalachian region of North Carolina offers a unique lens on the history of witches. Isolated mountain communities developed their own legends and beliefs about witches, often mixing European superstitions with local folklore.

## **Mountain Witchcraft Legends**

Stories of witches in the Appalachians often involve mysterious women living on the fringes of society, wielding strange powers or curses. These tales served as cautionary stories or explanations for unexplained events like sudden illnesses or bad weather. The isolation of mountain communities helped preserve these stories, which have been passed down through generations.

## **Herbalists, Cunning Folk, and the Line Between Healer and Witch**

In these regions, the line between witch and healer was often blurred. Many women known as herbalists or cunning folk used natural remedies and folk magic to help their neighbors. While some were revered, others faced suspicion and accusations, particularly when their remedies failed or when social tensions arose.

## **Modern-Day Witchcraft and Cultural Legacy in North Carolina**

The fascination with witches in North Carolina hasn't faded; instead, it has evolved. Today, the state embraces its mystical past through festivals, museums, and a thriving community interested in witchcraft and the occult.

## **Witchcraft Festivals and Tourism**

Several towns in North Carolina capitalize on the state's witchcraft history to attract visitors. For instance, the town of Asheville, nestled in the Blue Ridge Mountains, hosts various events celebrating folklore, paganism, and witchcraft traditions. These festivals often include historical reenactments, workshops, and storytelling sessions that educate people about the region's mystical past.

## **The Rise of Modern Witchcraft Communities**

In recent decades, there has been a resurgence of interest in witchcraft as a spiritual practice, with many North Carolinians identifying as Wiccans, pagans, or practitioners of other modern traditions. These communities often draw inspiration from the historical tales of witches in North Carolina, reclaiming the identity of the witch as a figure of empowerment and connection to nature.

# Understanding the Cultural Impact of Witchcraft History

Exploring the history of witches in North Carolina opens a window into how fear, culture, and spirituality intersect. It challenges us to see beyond the stereotypes and recognize the complex human stories behind the label of "witch."

Witchcraft accusations in North Carolina were not just about superstition—they reflected deeper social dynamics, including gender roles, power struggles, and cultural clashes. By studying this history, we gain insight into how communities responded to uncertainty and sought to explain the unexplainable.

## Lessons from North Carolina's Witchcraft Past

- **The importance of critical thinking:** Many witchcraft accusations were fueled by fear and misinformation, reminding us how crucial it is to question rumors and seek evidence.
- **Respect for diverse spiritual traditions:** North Carolina's history shows a blending of beliefs from indigenous peoples, African traditions, and European settlers, highlighting the value of cultural diversity.
- **Empowerment through reclaiming history:** Modern practitioners who embrace witchcraft often do so as a way to reclaim a misunderstood identity and connect with nature and community.

The history of witches in North Carolina is a rich, multifaceted story—one that continues to inspire curiosity, creativity, and a deeper appreciation for the state's cultural heritage. Whether through ancient tales whispered in the mountains or vibrant modern celebrations, the legacy of witches remains an intriguing part of North Carolina's identity.

## Frequently Asked Questions

### What is the historical significance of witches in North Carolina?

The history of witches in North Carolina is tied to early colonial beliefs and folklore, reflecting the broader American fascination with witchcraft and the supernatural during the 17th and 18th centuries.

### Were there any witch trials in North Carolina

## **similar to the Salem witch trials?**

Unlike Massachusetts, North Carolina did not experience large-scale witch trials like Salem, but there were occasional accusations and local folklore about witches in the colonial period.

## **Who were some notable figures accused of witchcraft in North Carolina history?**

While no widely known individuals were formally tried, local legends mention women such as Granny Squannit, a figure in Native American and settler folklore, sometimes associated with witch-like characteristics.

## **How did Native American beliefs influence the history of witches in North Carolina?**

Native American tribes in North Carolina had their own spiritual practices and beliefs about magic and healers, which sometimes blended or clashed with European witchcraft beliefs during colonization.

## **What role did women play in the history of witchcraft in North Carolina?**

Women, particularly those who were healers, midwives, or socially marginalized, were often the focus of witchcraft accusations and folklore, reflecting gender dynamics in colonial society.

## **Are there any witch-related landmarks or museums in North Carolina?**

Yes, places like Bath and the Outer Banks have historical markers and tours that delve into local witch-related legends and colonial history.

## **How has popular culture in North Carolina depicted witches historically?**

North Carolina's popular culture has incorporated witchcraft themes through literature, festivals, and tourism, often blending history with myth and regional folklore.

## **Did any laws in colonial North Carolina specifically address witchcraft?**

Colonial North Carolina had laws against witchcraft influenced by English statutes, but enforcement was rare compared to other colonies.

# How do modern communities in North Carolina engage with the history of witches?

Modern communities celebrate the history of witches through festivals, reenactments, and educational programs that explore the folklore and cultural heritage associated with witchcraft in the region.

## Additional Resources

History of Witches in North Carolina: An Investigative Review of Folklore, Trials, and Cultural Legacy

**history of witches in north carolina** traces a fascinating yet complex narrative that intertwines folklore, colonial fears, and cultural evolution. Unlike the more infamous Salem witch trials in Massachusetts, North Carolina's encounters with witchcraft reflect a distinct regional character shaped by diverse settler populations, indigenous beliefs, and evolving social dynamics. This article delves into the historical context, documented trials, and the enduring legacy of witchcraft within North Carolina, providing an analytical perspective on a topic often overshadowed in broader American witchcraft studies.

## Understanding the Context: Witchcraft in Colonial North Carolina

The early colonial period in North Carolina, spanning the late 1600s to the early 1700s, was marked by social and religious upheaval typical of emerging American frontier societies. The fear of witchcraft was prevalent but manifested differently compared to New England colonies. Settlers came from various backgrounds, including English, Scots-Irish, and German immigrants, each bringing unique perceptions of witchcraft and superstition.

Unlike Salem, North Carolina did not witness large-scale witch hunts or mass hysteria. Instead, accusations were sporadic, often localized, and typically involved disputes within small communities. The relative scarcity of formal witch trials in the state can be attributed to several factors:

- **Legal Framework:** North Carolina's colonial legal system was less rigidly influenced by Puritanical law, resulting in fewer prosecutions for witchcraft.
- **Geographical Dispersion:** The rural and scattered nature of settlements limited the rapid spread of witchcraft panic.
- **Cultural Diversity:** The mix of settlers led to varied attitudes towards

magic, healing practices, and folk beliefs.

Nevertheless, documented cases and local legends suggest that accusations of witchcraft did occur, often interwoven with issues of gender, power, and social control.

## **Notable Witchcraft Trials and Accusations in North Carolina**

Though not as prolific as other colonies, North Carolina recorded several witchcraft-related legal proceedings in the 18th century. One of the earliest known cases dates back to 1706 in Bath County, where a woman was accused of casting spells that caused illness in neighbors. While records are sparse, this case highlights how witchcraft was linked to explanations for misfortune or disease.

Another significant episode occurred in the late 1700s, when a handful of women in the Piedmont region faced allegations of using “maleficium” – harmful magic – against community members. These trials often hinged on testimony about unusual behaviors or folk remedies perceived as threatening.

It is important to note that many accused individuals were women, reflecting broader gender dynamics where female autonomy and nonconformity were sometimes conflated with witchcraft suspicion. This pattern aligned with colonial and European traditions where women, particularly healers or midwives, were vulnerable to charges of sorcery.

## **The Role of Folk Magic and Healers in North Carolina's Witchcraft History**

Beyond formal accusations, the history of witches in North Carolina is deeply connected to the practice of folk magic and traditional healing. In many rural communities, especially among Scots-Irish and Appalachian populations, “witches” were often healers who used herbs, charms, and rituals to cure ailments or protect against evil.

This folk magic tradition served both practical and spiritual functions and was sometimes misunderstood or feared by outsiders. The “granny women” or herbalists, for example, wielded significant influence as custodians of medicinal knowledge. While not necessarily labeled as witches in a negative sense, their practices blurred the lines between accepted medicine and superstition.

In some cases, these practitioners became targets of witchcraft accusations

during periods of social tension. However, in other contexts, they were respected figures whose skills were essential to community health.

## Comparative Analysis: North Carolina vs. Other Colonies

When comparing North Carolina's witchcraft history to that of Massachusetts or Virginia, several distinctions emerge:

- 1. Frequency and Severity of Trials:** Salem's witch trials resulted in over 200 accusations and 20 executions in a matter of months, whereas North Carolina's witch trials were fewer and less deadly.
- 2. Legal and Religious Influences:** Puritanical legal codes in New England enforced harsh punishments for witchcraft, while North Carolina's more pluralistic society allowed for a broader range of responses.
- 3. Cultural Integration:** North Carolina's diverse cultural makeup fostered a syncretism of beliefs, sometimes integrating Native American and African spiritual practices, which influenced local perceptions of witchcraft.

This comparative context helps explain why the history of witches in North Carolina is characterized more by folklore and localized incidents than by widespread hysteria.

## Witchcraft and Its Modern Cultural Legacy in North Carolina

The historical narrative of witches in North Carolina has evolved into a cultural symbol embraced in various forms today. From festivals celebrating Appalachian folklore to tourism centered around haunted sites and historic towns, the legacy of witchcraft remains a part of the state's identity.

Modern interpretations often highlight the resilience of women accused of witchcraft, reframing these figures as victims of social injustice or as early practitioners of alternative spirituality. This reimagining aligns with broader trends in witchcraft revival movements and neo-paganism across the United States.

Additionally, North Carolina's rich storytelling tradition keeps alive numerous legends involving witches, curses, and supernatural events, contributing to the state's allure for history enthusiasts and paranormal



researchers alike.

## Preservation of Witchcraft History Through Museums and Research

Several institutions and local historical societies in North Carolina have taken steps to preserve and study the state's witchcraft heritage. These efforts include:

- Archival research into court records and colonial documents
- Oral history projects capturing folk tales and family stories
- Exhibits showcasing artifacts related to traditional healing and magical practices

By maintaining a scholarly approach to the subject, these organizations ensure that the history of witches in North Carolina is understood within its proper cultural and historical framework.

The nuanced examination of witchcraft in North Carolina reveals a tapestry of fear, folklore, and resilience that continues to fascinate scholars and the public. While the state may not have witnessed the dramatic witch hunts seen elsewhere, its unique historical experiences contribute significantly to the broader American narrative of witchcraft and social dynamics.

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**history of witches in north carolina: Western North Carolina** John Preston Arthur, 1914

**history of witches in north carolina: Witchcraft in Early North America** Alison Games, 2012-08-22 Witchcraft in Early North America investigates European, African, and Indian witchcraft beliefs and their expression in colonial America. Alison Games's engaging book takes us beyond the infamous outbreak at Salem, Massachusetts, to look at how witchcraft was a central feature of colonial societies in North America. Her substantial and lively introduction orients readers to the subject and to the rich selection of documents that follows. The documents begin with first encounters between European missionaries and Native Americans in New France and New Mexico,

and they conclude with witch hunts among Native Americans in the years of the early American republic. The documents—some of which have never been published previously—include excerpts from trials in Virginia, New Mexico, and Massachusetts; accounts of outbreaks in Salem, Abiquiu (New Mexico), and among the Delaware Indians; descriptions of possession; legal codes; and allegations of poisoning by slaves. The documents raise issues central to legal, cultural, social, religious, and gender history. This fascinating topic and the book's broad geographic and chronological coverage make this book ideally suited for readers interested in new approaches to colonial history and the history of witchcraft.

**history of witches in north carolina:** The Witch of Pungo Scott O. Moore, 2024-05-22 The authoritative cultural history of Virginia's most famous accused witch In 1706, Grace Sherwood was "ducked" after her neighbors in Princess Anne County accused her of witchcraft. Binding and throwing her into the Lynnhaven River, they waited to see whether she would float to the top (evidence of her guilt) or sink (proof of her innocence). Incredibly, she survived. This bizarre spectacle became an early piece of Virginia folklore as stories about Sherwood, the "Witch of Pungo," spread. Her legend still looms large in Tidewater. In 2006, Governor Tim Kaine even issued an informal pardon of Sherwood, read aloud by the mayor of Virginia Beach before the annual reenactment of Sherwood's ducking. This is the first book to explore Grace Sherwood's life and cultural impact in depth. Anyone interested in colonial Virginia, American folklore, and the history and legacy of witch trials will find much to enjoy in this spellbinding book.

**history of witches in north carolina:** TWENTY-ONE BOXES: Robin's Story and the Tragedy of the Edenton Seven Betsy Hester, 2024-03-13 In 1989, the Little Rascals Day Care in Edenton, North Carolina, was suddenly thrust into the national spotlight. One day, the owner's husband disciplined a boy at naptime, and soon an angry mother suggested that it was more than just a slap. Rumors quickly morphed into charges of unimaginable crimes against dozens of little children. Panic consumed the town, as the police, therapists, and parents relentlessly pressured the children who attended the day care to name their teachers responsible for multiple allegations of abuse. The Edenton Seven were caught up in the accusations, including nineteen-year-old teacher Robin Boles Byrum. She spent nearly a year in jail under an enormous bond meant to pressure her to tell the truth while she had a new baby at home. Eerily reminiscent of the hysteria that gripped Salem, Massachusetts, during the witch trials of the seventeenth century, the Little Rascals case ultimately became the longest and most expensive criminal trial in North Carolina history. Three decades later, Betsy Hester met Robin Byrum Couto and together, they joined forces to tell the truth. In this book, Betsy shares insights from legal and medical experts and reveals the facts from twenty-one boxes and bound testimonies from the courtroom long since buried away. Intertwined with the case history is Robin's never-before-told story of her harrowing journey through the court system. Finally, this book serves as a modern-day warning about the danger of mass hysteria and the consequences of a judicial system that blindly refused to hear and seek the truth.

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**history of witches in north carolina: Witch Trials** Mary Ellen Snodgrass, 2024-06-28 This chronological reference compendium traces accusations, punishments, and the investigation of occultism from sorcery inquiries in 323 BCE Athens to the modern day. The text provides detailed information on actual hearings, torture, and death sentences for cases both famous and unknown. Primary sources--media, correspondence, adjudication--reveal the appalling injustices of government, church, and mobs toward the accused. Extensive appendices include a glossary, chronology of examples, and a list of legal proceedings, their locations, and outcomes.

**history of witches in north carolina: The Bell Witch** Pat Fitzhugh, 2009-08-10 A malevolent entity known as the Bell Witch terrorized a pioneer Tennessee family from 1817 to 1821, predicting the future, singing hymns, cursing the preachers, beating the children, and killing John Bell, the patriarch. The characters and events were real. People from all walks of life--farmers, doctors, lawyers, and even preachers--witnessed and documented the horrific Bell Witch disturbances. Culminating 22+ years of extensive research, *The Bell Witch: The Full Account* is an essential tool for those wanting to learn more about the world's greatest ghost story. Includes photos, footnotes, end notes, appendices, and a comprehensive index.

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**history of witches in north carolina: Historical Dictionary of Colonial America** William A. Pencak, 2011-07-15 The years between 1450 and 1550 marked the end of one era in world history and the beginning of another. Most importantly, the focus of global commerce and power shifted from the Mediterranean Sea to the Atlantic Ocean, largely because of the discovery of the New World. The New World was more than a geographic novelty. It opened the way for new human possibilities, possibilities that were first fulfilled by the British colonies of North America, nearly 100 years after Columbus landed in the Bahamas. The Historical Dictionary of Colonial America covers America's history from the first settlements to the end and immediate aftermath of the French and Indian War. This is done through a chronology, an introductory essay, appendixes, an extensive bibliography, and over 400 cross-referenced dictionary entries on the various colonies, which were founded and how they became those which declared independence. Religious, political, economic, and family life; important people; warfare; and relations between British, French, Spanish, and Dutch colonies are also among the topics covered. This book is an excellent access point for students, researchers, and anyone wanting to know more about Colonial America.

**history of witches in north carolina: The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America** Brian P. Levack, 2013-03-28 The essays in this Handbook, written by leading scholars working in the rapidly developing field of witchcraft studies, explore the historical literature regarding witch beliefs and witch trials in Europe and colonial America between the early fifteenth and early eighteenth centuries. During these years witches were thought to be evil people who used magical power to inflict physical harm or misfortune on their neighbours. Witches were also believed to have made pacts with the devil and sometimes to have worshipped him at nocturnal assemblies known as sabbaths. These beliefs provided the basis for defining witchcraft as a secular and ecclesiastical crime and prosecuting tens of thousands of women and men for this offence. The trials resulted in as many as fifty thousand executions. These essays study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English, Spanish, and Portuguese colonies in the Americas. They also relate these prosecutions to the Catholic and Protestant reformations, the introduction of new forms of criminal procedure, medical and scientific thought, the process of state-building, profound social and economic change, early modern patterns of gender relations, and the wave of demonic possessions that occurred in Europe at the same time. The essays survey the current state of knowledge in the field, explore the academic controversies that have arisen regarding witch beliefs and witch trials, propose new ways of studying the subject,

and identify areas for future research.

**history of witches in north carolina: Witchcraft in Colonial Virginia** Carson O. Hudson, 2019-08-26 The Emmy Award-winning screenwriter “examines spine-tingling tales in chapters called ‘The Beliefs,’ ‘The Law,’ ‘The Experts’ and ‘The Witches’” (Bristol Herald Courier). While the Salem witch trials get the most notoriety, Virginia’s witchcraft history dates back many years before that . . . Colonial Virginians shared a common belief in the supernatural with their northern neighbors. While the witchcraft mania that swept through Salem, Massachusetts, in 1692 was significant, fascination with it has tended to overshadow the historical records of other persecutions throughout early America. The 1626 case of Joan Wright, the first woman to be accused of witchcraft in British North America, began Virginia’s own witch craze. Utilizing surviving records, author, local historian and screenwriter Carson Hudson narrates these fascinating stories.

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**history of witches in north carolina: Women in Early America** Carol Berkin, Jennifer L. Morgan, 2015-03-20 Tells the fascinating stories of the myriad women who shaped the early modern North American world from the colonial era through the first years of the Republic Women in Early America, edited by Thomas A. Foster, goes beyond the familiar stories of Pocahontas or Abigail Adams, recovering the lives and experiences of lesser-known women—both ordinary and elite, enslaved and free, Indigenous and immigrant—who lived and worked in not only British mainland America, but also New Spain, New France, New Netherlands, and the West Indies. In these essays we learn about the conditions that women faced during the Salem witchcraft panic and the Spanish Inquisition in New Mexico; as indentured servants in early Virginia and Maryland; caught up between warring British and Native Americans; as traders in New Netherlands and Detroit; as slave owners in Jamaica; as Loyalist women during the American Revolution; enslaved in the President’s house; and as students and educators inspired by the air of equality in the young nation. Foster showcases the latest research of junior and senior historians, drawing from recent scholarship informed by women’s and gender history—feminist theory, gender theory, new cultural history, social history, and literary criticism. Collectively, these essays address the need for scholarship on women’s lives and experiences. Women in Early America heeds the call of feminist scholars to not merely reproduce male-centered narratives, “add women, and stir,” but to rethink master narratives themselves so that we may better understand how women and men created and developed our historical past.

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**history of witches in north carolina: The Penguin Book of Witches** Katherine Howe, 2014-09-30 Chilling real-life accounts of witches, from medieval Europe through colonial America, compiled by the New York Times bestselling author of *The Physick Book of Deliverance Dane* and *The Daughters of Temperance* Hobbs From a manual for witch hunters written by King James himself in 1597, to court documents from the Salem witch trials of 1692, to newspaper coverage of a woman stoned to death on the streets of Philadelphia while the Continental Congress met, *The Penguin Book of Witches* is a treasury of historical accounts of accused witches that sheds light on the reality behind the legends. Bringing to life stories like that of Eunice Cole, tried for attacking a teenage girl with a rock and buried with a stake through her heart; Jane Jacobs, a Bostonian so often accused of witchcraft that she took her tormentors to court on charges of slander; and Increase Mather, an exorcism-performing minister famed for his knowledge of witches, this volume provides a unique tour through the darkest history of English and North American witchcraft. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide

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**Port of BANDAR ASSALUYEH** BANDAR ASSALUYEH

(27°29'N 105°36'E) Condensate BANDAR ASSALUYEH

\_\_\_\_\_

ASALUYEH - Asaluyeh/BANDAR ASSALUYEH

(27°29'N 052°36'E) Condensate Asaluyeh

**Asaluyeh**

##### (IRBAH,Assaluyeh)##### (IRBAH,Assaluyeh,IR)#####

[illegible][illegible]

IRBAY - asaluyeh : asaluyeh

**BANDAR ASSALUYEH**  **BANDAR ASSALUYEH**  **SPM**

BANDAR ASSALUYEH 3.3 km

Iran (Bandar Assaluyeh) (Assaluyeh), (bandar)

270 PSEEZ (

ASALUYEH -