

MANGU

*Edward Evans-Pritchard among the
Azande and Nuer People*

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Student presentation on 4 April 2023 for

**HPCA7027 COSMOLOGY,
MAGIC & DIVINATION**

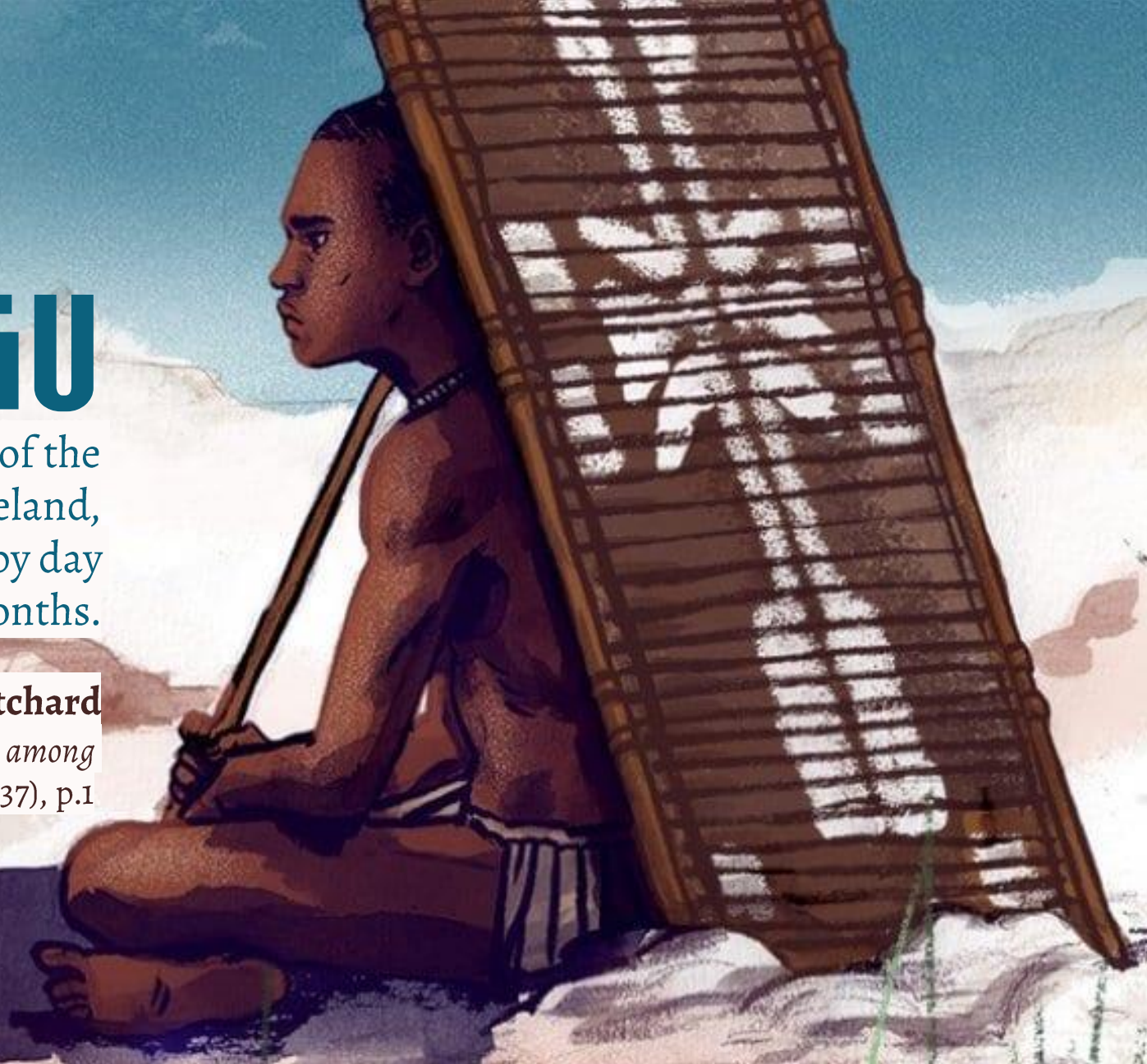


MANGU

Mangu, witchcraft, was one of the first words I heard in Zandeland, and I heard it uttered day by day throughout the months.

Edward Evans-Pritchard

Witchcraft, Oracles, and Magic among the Azande (1937), p.1



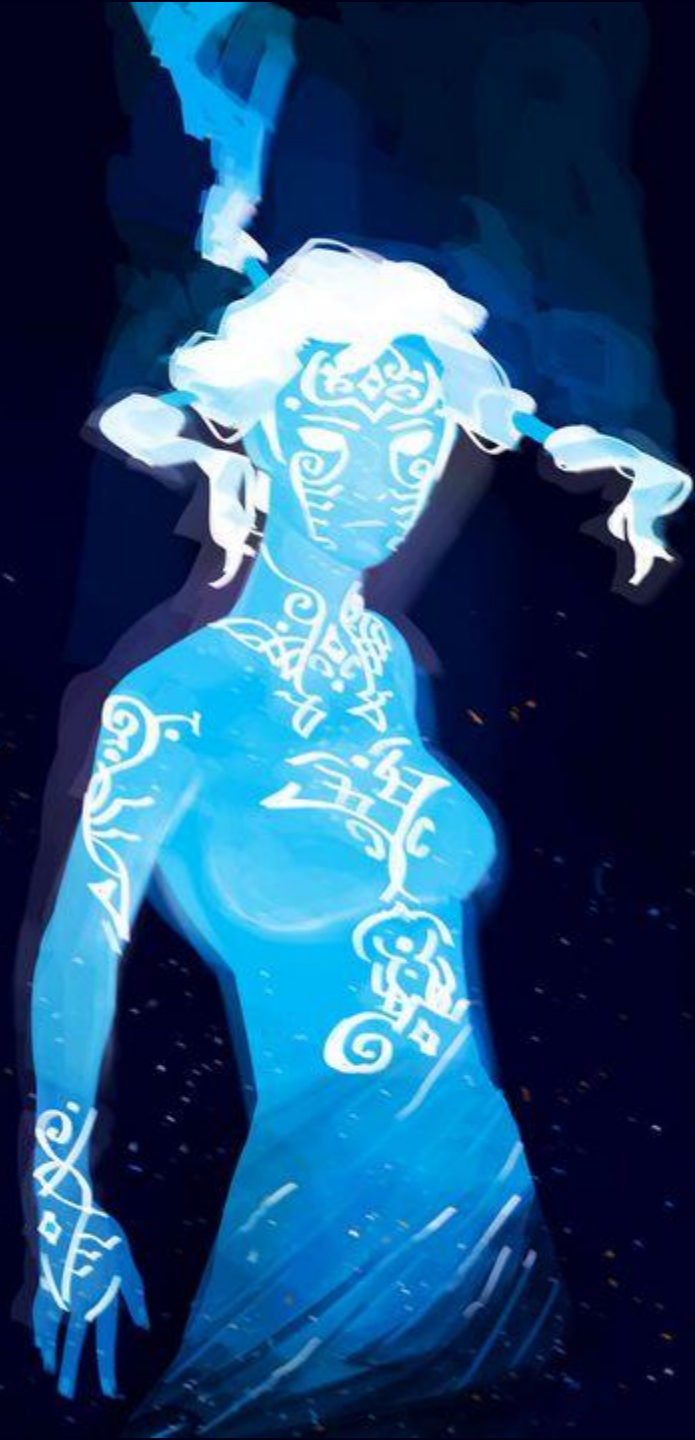
A black and white portrait of Edward Evans-Pritchard, an older man with receding hair, wearing a dark jacket and a patterned tie. The portrait is on the left side of the image, with a dark, textured background.

EDWARD EVANS-PRITCHARD

Born 1902, Crowborough, East Sussex, United Kingdom
B.A. History, Exeter College, Oxford

1926 first fieldwork with the Azande
1928 PhD, London School of Economics
1930 first fieldwork with the Nuer

1932 appointed to University of Cairo
WWII service in North Africa and the Middle East
1946 appointed Professor of Social Anthropology
at Oxford
Died 1973, Oxford, United Kingdom

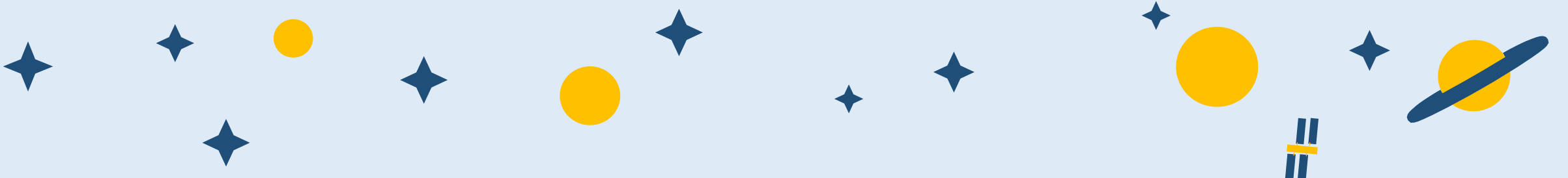


Witches, as the Azande conceive them, **clearly cannot exist**. None the less, the concept of witchcraft provides them with **a natural philosophy** by which the relations between men and unfortunate events are explained and a ready and stereotyped means of reacting to such events (p. 18). ...

I found it strange at first to live among Azande and listen to **naïve explanations of misfortunes** which, to our minds, have apparent causes, but after a while I learnt **the idiom of their thought** and applied notions of witchcraft as spontaneously as themselves in situations where **the concept was relevant** (p. 19).

In speaking to Azande about witchcraft and in observing their reactions to situations of misfortune it was obvious that **they did not attempt to account for the existence of phenomena, or even the action of phenomena, by mystical causation alone.** What they explained by witchcraft were **the particular conditions in a chain of causation** which related an individual to natural happenings in such a way that he sustained injury (p. 21).





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KAZADU

Kristang

Brown Eurasians descended from coercive intermarriages between arriving Portuguese invaders and local Malay residents in Melaka starting from August 1511; also known as **Portuguese-Eurasians**



The Europeans ... excluded Eurasians from all forms of social and leisure activities. The main reason given for both these moves by the Europeans was that Eurasians were racially "impure", implying that the latter were physically and intellectually inferior to Europeans. In response, the Eurasians carved a niche for themselves by consolidating their "Eurasian" ethnic identity and adopting several unique and distinctive attributes.

Alexius Anthony Pereira

“The Revitalisation of Eurasian Identity in Singapore” (1997)

Southeast Asian Journal of Social Science, vol. 25, no. 2, p. 10

I think that in this generation, with good reason, we appreciate that we are **not as rational** as our grandfathers thought they were.

We realised that perhaps we've got to live with a darker side of the human nature...and that **witchcraft is not about funny old women in pointy hats**, but it is...one of the ways in which this human envy, human hate, human spite is expressed and managed.

David Pocock

In 'Strange Beliefs: Sir Edward Evans-Pritchard'

Retrieved 2 April 2023 from

https://www.youtube.com/watch?v=8q9HyONL_10





A society's institutional structures, as well as the individual psychologies instilled in its members, can cause some factual beliefs to be held very strongly, so strongly that they will not be given up when found to logically conflict with other factual belief.

Timm Triplett

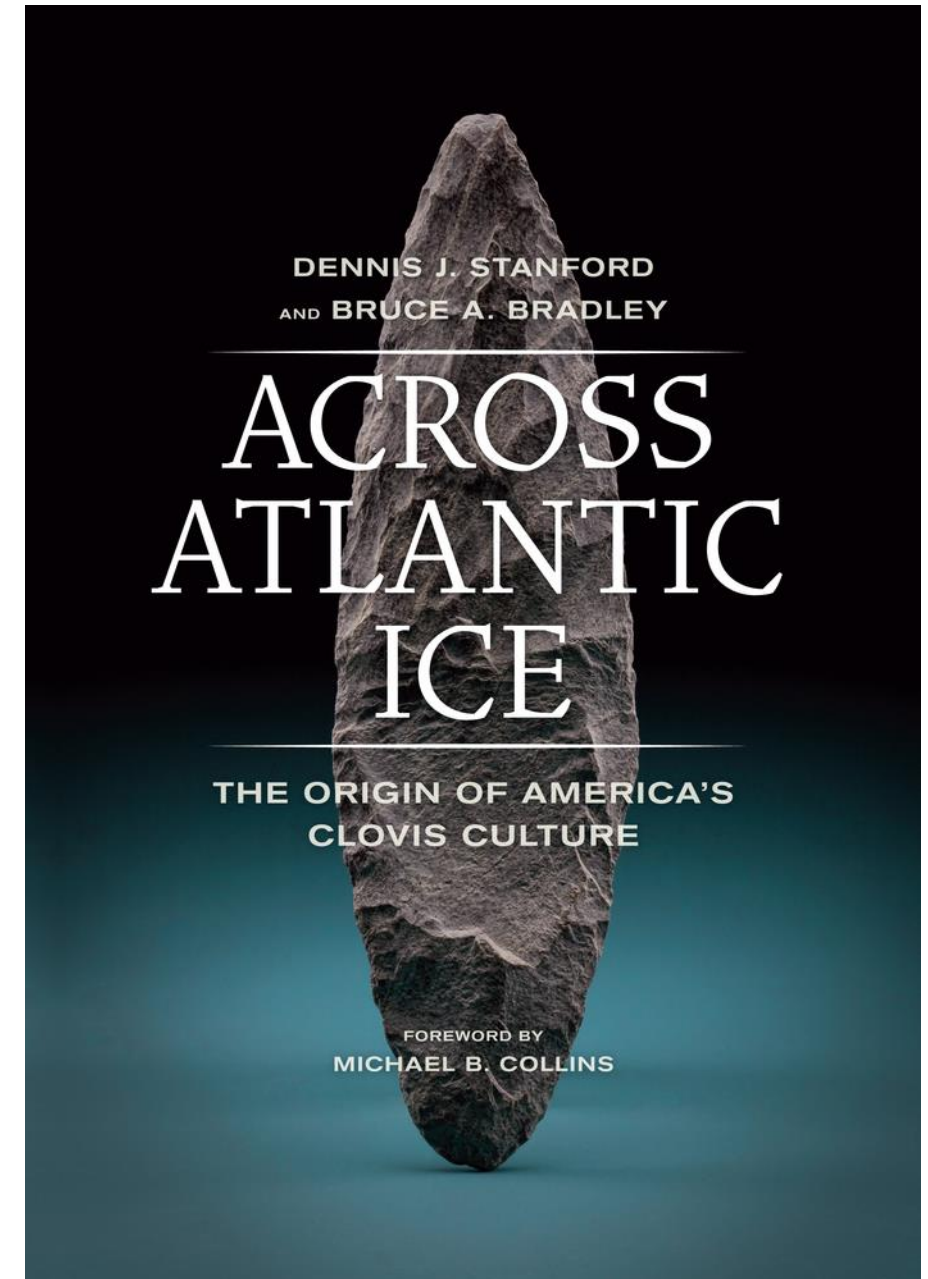
"Azande Logic versus Western Logic"

The British Journal for the Philosophy of Science, vol. 39, no. 3, p. 365

The well-known Beringian land bridge/ice-free corridor theory was originally put forth on the basis of geological studies of the timing and extent of the great North American glaciers, as well as the lowering of the sea level, as a logical explanation of the peopling of the Americas. The archaeological profession quickly adopted the theory because it explained how hunters too primitive to have watercraft could have crossed the Bering Sea. **With each retelling, in schools, books, and public lectures, the theory took deeper hold, eventually becoming dogma,** and generations of professors have taught it to accepting students. The idea that people walked from northeast Asia to present-day Alaska was **transmuted into certainty** and is still recognized by many as the only answer to the question of where all prehistoric people in the New World originated. A great deal of research in Alaska and more recently in Siberia has focused on finding the evidence to prove [this orthodoxy], **without much to show for the effort.**

Dennis J. Stanford & Bruce A. Bradley

Across Atlantic Ice: The Origins of America's Clovis Culture (2013), p. 67





There is nothing here that is illogical about the Azande's reasoning. It is, in fact, **quite Aristotelian**. What is happening here ... is not an abandonment of logic but an abandonment of premises that logically lead to a conclusion that is, to the Azande, unacceptable. The conclusion's unacceptability is based on Azande factual beliefs about the likelihood of pervasive witchhood in their villages and **has nothing to do with adopting an alternative and incompatible logic**. Far from vindicating Bloor, the example of the Azande gives support to the idea of **universal logic** that is, even if not articulated or explicitly studied, adhered to in all cultures in their practical reasoning.

Timm Triplett

“Azande Logic versus Western Logic”

The British Journal for the Philosophy of Science, vol. 39, no. 3, pp. 364-365

Kristang culture has a proud tradition of creating and inventing new ways of being and living through excavation of material from the collective unconscious that is understood to be present, but unorganized and/or undefined.

GREGU
Χρυσός
chrys-
gold

Krismatra

KRISTANG
matra
-matra
ocean

Archaeopelagic Kristang



Relexified Progenitor Kristang supporting individuation and the psychoemotional wellbeing of all humanity

Kristang of the Deep Progenitor Kristang

Attesting to the validity of all languages and cultures across space and time to aspire to better ways of living

High Kristang Culture and Thought excavated from the Worlds Before for the Worlds to Come

kung Sigundu di Saiki *A Map of the First
and Second Domains of the Psyche
in Individuation Theory*





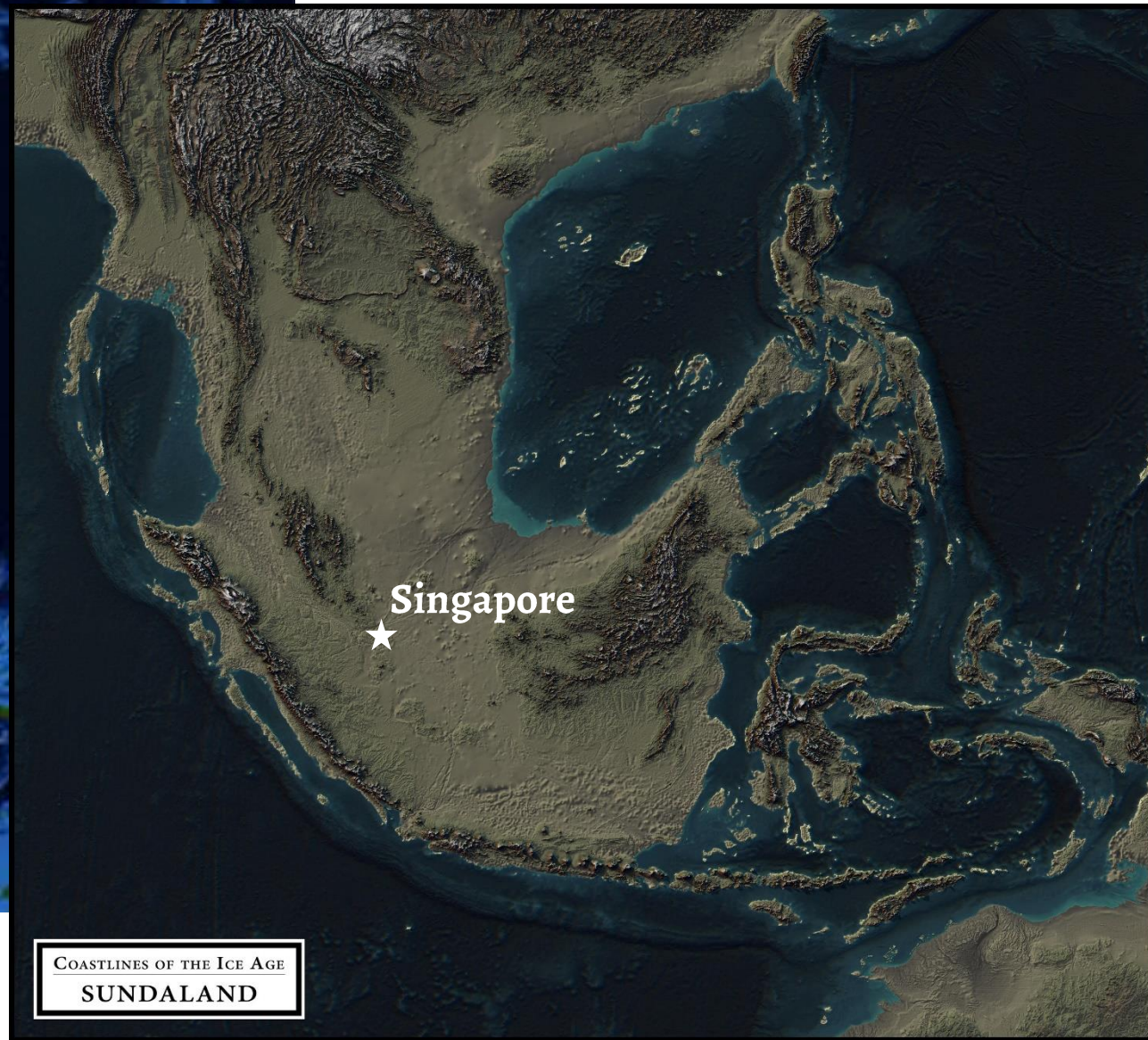
Sometimes people say that anybody can make observations and write a book about a primitive people. Perhaps anybody can, but it may not be a contribution to anthropology. In science, as in life, one finds only what one seeks. One cannot have the answers without knowing what the questions are. Consequently the first imperative is a rigorous training in general theory before attempting field-research so that one may know how and what to observe, what is significant in the light of the theory.

Edward Evans-Pritchard

Witchcraft, Oracles, and Magic among the Azande (1937), p.240



↑ Today and in 11,500 BCE →



MUTU GRANDI MERSEH

