

Chapter 1 : Films Media Group - Sir Edward Evans-Pritchard: Strange Beliefs

Edward Evan Evans-Pritchard was born in Crowborough, East Sussex, England, the son of an Anglican clergyman. He converted to Roman Catholicism in 1913. Known to his friends and family as "EP", Evans-Pritchard had five children with his wife Ioma.

Edward Evans-Pritchard was one of the foremost anthropologists of the mid-twentieth century. His first research was from 1928 to 1931 with the Azande of the southern Sudan and the Congo. He did further fieldwork in 1931 and 1932, mainly with the Nuer and other Nilotic peoples of the southern Sudan. During this period he produced his two most famous works: *Oracles and Magic among the Azande* and *The Nuer*. The first is a brilliant exposition of the internal logic of a preliterate philosophy, indicating how such ideas may reasonably persist in the face of what, to an outsider, may appear to be damning discrepancies and disproofs. The second volume examines the mode of political organization of the Nuer, a society lacking any formal government. It served as a model for much of the subsequent anthropological research in the social organization of African societies. In its analysis of the blood feud, conflict, and limits set by environment on a seminomadic society, it owes much to the earlier work of William Robertson Smith. He converted to Roman Catholicism in 1913, which may have influenced his subsequent attempts to reconcile the purported differences between social science and religious faith. In 1932 he was appointed to the chair of social anthropology at All Souls College at Oxford, which he held until his retirement in 1953. Twice he journeyed to the United States for scholarly pursuits: *Set a Standard for Anthropology* (1937) and *Writing an Anthropology* (1940). An extraordinarily prolific writer, Evans-Pritchard produced works that touch upon nearly every facet of social anthropology. In general his writings exhibit a blend of rich ethnographic detail with subtle and suggestive theoretical insights. A year following his retirement, Evans-Pritchard was knighted for his contributions to science. He was father to five children with Ioma Nicholls, whom he married in 1934. Even after he retired from Oxford, he continued to teach and to produce influential publications in his field, including *Man and Woman Among the Azande* (1952). He was one of the strongest proponents of the value of historical perspective in anthropology and of recording African oral literature. Evans-Pritchard died in Oxford on September 11, 1974. Encyclopedia of World Biography. Copyright The Gale Group, Inc.

Chapter 2 : Sir Edward Evan Evans-Pritchard Facts

E.E. Evans-Pritchard, in full Sir Edward Evan Evans-Pritchard, (born September 21, 1902, Crowborough, Sussex, England—died September 11, 1974, Oxford, Oxfordshire), one of England's foremost social anthropologists, especially known for his investigations of African cultures, for his exploration of segmentary systems, and for his.

Marett, a famous moral philosopher and historian of that time. Seligman, the pioneering ethnographer of the Sudanese culture. His first fieldwork began in 1922 with the Azande people of the upper Nile, and resulted in both a doctorate in 1925 and his classic work *Witchcraft, Oracles and Magic Among the Azande*. Evans-Pritchard continued to lecture at the LSE and conduct research in Azande land until 1931, when he began a new research project among the Nuer people of southern Sudan. Malinowski disagreed with the ideas he published in his work *Witchcraft, Oracles and Magic Amongst the Azande*, and Malinowski publicly dissociated himself from Evans-Pritchard. Being a highly respected scholar, Malinowski had great influence over the academic world, and prevented Evans-Pritchard from obtaining an academic post. In Sudan, he raised irregular troops among the Anuak to harass the Italians and engaged in guerilla warfare. In 1934, he was posted to the British Military Administration of Cyrenaica in North Africa, and it was on the basis of his experience there that he produced *The Sanusi of Cyrenaica*. Toward the end of the war, in 1945, he converted to Roman Catholicism. This was a very unusual step for a British scholar. In 1947, he became professor of social anthropology at Oxford, where he spent the rest of his life. He was knighted in 1953, and died in Oxford two years later. Work His early works, especially those regarding the little studied cultures of central Africa, the Azande and Nuer, made Evans-Pritchard famous among anthropologists. Many of the principles he espoused were drawn from his experiences working in the field. In 1952, for example, he famously disavowed the commonly held view that anthropology was a natural science, arguing instead that it should be grouped amongst the humanities, especially history. He believed that viewing a culture in purely scientific terms dehumanizes it—“describing other people involves more than measurement, it requires understanding their inner desires and reasoning as well as their external actions. He claimed that anthropologists rarely succeeded in entering the minds of the people they studied, and so ascribed to them motivations which more closely matched those of their own culture, rather than those of the one they were studying. In 1957, Evans-Pritchard published his seminal work *Theories of Primitive Religion*, where he argued against the existing theories of primitive religious practices that had dominated anthropological literature up to that time. He claimed that believers and non-believers approach the study of religion in vastly different ways. Non-believers, he noted, are quick to come up with biological, sociological, or psychological theories to explain religious experience as illusion, whereas believers are more likely to develop theories explaining religion as a method of conceptualizing and relating to reality. For believers, religion is a special dimension of reality. Evans-Pritchard concluded that the religious aspects of another culture are best understood by those who acknowledge the validity of religious experiences in their own culture. Legacy Sir Edward Evan Evans-Pritchard not only played a significant role in the development of social anthropology in Britain, but he also influenced twentieth-century views of religion and anthropology in general. Under his guidance, the school of social anthropology grew, attracting students from all around the world, and becoming the dominant influence in anthropology worldwide. As a member of the Colonial Social Science Research Council, he sponsored research and fieldwork in Africa as well as other continents. Evans-Pritchard caused a sway in the predominant belief that saw anthropology as a natural science Radcliffe-Brown, toward treating it as part of the humanities. In this regard, anthropologists started to study cultures "from within," entering the minds of the people they studied, trying to understand the background of why people believe something or behave in a certain way. Subsequently, the way toward modern anthropology and ethnography was opened. He also pioneered the same approach to the study of religious beliefs and practices in other cultures, recognizing the validity of spirituality in its many forms. Major Works Evans-Pritchard, E. *Witchcraft, Oracles and Magic Among the Azande*. Clarendon Press Evans-Pritchard, E. *Kinship and Marriage among the Nuer*. Oxford University Press Reprint ed. *The Sanusi of Cyrenaica*. *Theories of Primitive Religion*. *Man and Woman among the Azande*. This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due

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Chapter 3 : EDWARD EVANS-PRITCHARD by Mary Douglas | Kirkus Reviews

Sir Edward Evan Evans-Pritchard. The English social anthropologist Sir Edward Evan Evans-Pritchard () did pioneer research in the social structure, history, and religion of African and Arab peoples.

Evans-Pritchard with a group of Zande boys in Sudan. Evans-Pritchard, was an English anthropologist who was instrumental in the development of social anthropology. Education and field work Evans-Pritchard was educated at Winchester College and studied history at Exeter College, Oxford , where he was influenced by R. His first fieldwork began in with the Azande , a people of the upper Nile , and resulted in both a doctorate in and his classic *Witchcraft, Oracles and Magic Among the Azande* in Evans-Pritchard continued to lecture at the LSE and conduct research in Azande and Bongo [2] land until , when he began a new research project among the Nuer. After his return to Oxford, he continued his research on Nuer. It was during this period that he first met Meyer Fortes and A. His work focused in on a known psychological effect known as psychological attribution. Evans-Pritchard recorded the tendencies of Azandes to blame or attribute witchcraft as the cause of various mis-happenings. The most notable of these issues involved the deaths of eight Azande people due to the collapse of a termite infested door frame. In Sudan he raised irregular troops among the Anuak to harass the Italians and engaged in guerrilla warfare. In he was posted to the British Military Administration of Cyrenaica in North Africa, and it was on the basis of his experience there that he produced *The Sanusi of Cyrenaica*. He remained at All Souls College for the rest of his career. Among the doctoral students he advised was the late M. In he famously disavowed the commonly held view that anthropology was a natural science , arguing instead that it should be grouped amongst the humanities , especially history. In , he published the highly influential work *Theories of Primitive Religion*, arguing against the existing theories of what at the time were called "primitive" religious practices. Arguing along the lines of his theoretical work of the s, he claimed that anthropologists rarely succeeded in entering the minds of the people they studied, and so ascribed to them motivations which more closely matched themselves and their own culture, not the one they are studying. He also argued that believers and non-believers approached the study of religion in vastly different ways, with non-believers being quicker to come up with biological, sociological, or psychological theories to explain religion as an illusion, and believers being more likely to come up with theories explaining religion as a method of conceptualizing and relating to reality. Evans-Pritchard died in Oxford on 11 September Honours Evans-Pritchard was knighted in In , a Festschrift was prepared for him, entitled *Essays in Sudan Ethnography*:

Chapter 4 : E. E. Evans-Pritchard - Wikipedia

Introduction. Sir Edward Evans Evans-Pritchard (b. d.), known to his friends, colleagues, and students as "E-P," was arguably the preeminent British social anthropologist of the 20th century.

As an ethnographer he conducted substantial periods of fieldwork between and in eastern Africa with the Azande, Nuer, Anuak, Shilluk, and Nilotic Luo peoples, producing five major ethnographic monographs and numerous articles and shorter notes. He also produced a sixth ethnographic monograph based on data collected during his wartime service in North Africa. However, whereas he produced a number of explicitly theoretical articles and chapters, his major theoretical contributions tend to be embedded in his ethnography and in the interpretations and analyses he offers of the empirical material with which he is dealing. By all accounts a strong and charismatic personality, he left his imprint on generations of scholars who worked in, or passed through, Oxford, and he became the defining figure, if not of British social anthropology, then at least of Oxford anthropology. In , he was appointed research lecturer in African sociology, University of Oxford, but undertook military service in Sudan and North Africa from to In , he briefly became reader in anthropology at Cambridge University, and then in succeeded Radcliffe-Brown as professor of social anthropology and fellow of All Souls at the University of Oxford. He held this position until his retirement in He was also a visiting professor of anthropology at the University of Chicago in , and, in , a fellow at the Center for Advanced Study in Behavioral Sciences at Stanford University in California. He was knighted in It has been translated into five languages and is as close to an introduction to the discipline as Evans-Pritchard wrote, although the lectures it reproduces were designed for a nonacademic audience. Essays in social anthropology. The position of women in primitive societies and other essays in social anthropology. The anthropologist as author. In A history of Oxford anthropology. The modern British school. Routledge and Kegan Paul. It provides a historical account of the development of British social anthropology from the s to the s. The invention of primitive society: Transformations of an illusion. Chapter 10 of the book contains a critical account of the work of Evans-Pritchard and other British structural-functionalists on social structure and lineage theory that should be read to gain a historical perspective on those topics.

Chapter 5 : E. E. Evans-Pritchard | Revolv

Sir Edward Evan (E.E.) Evans-Pritchard (September 21, - September 11,) was a significant figure in British anthropology, whose work led to the development of social anthropology both in that country and worldwide.

Adopting Strange Beliefs His education and background are summarized. While anthropology saw itself as a science, studying institutions, he focused on mental lives of cultures. Getting to his destination took weeks. He built a house like theirs and lived among them. Search for Azande Belief System Most Europeans dismissed "primitive" minds, but Evans-Pritchard realized their beliefs resulted from different assumptions, not bad logic. Understanding Belief in Witchcraft We watch a contemporary Azande mourning a young woman, believed to be bewitched. We watch contemporary Azande engaged in the practice. Hierarchy of Oracles A husband whose mother is ill consults the poisons oracle and perform a ritual. He learns that with the right magic, he can keep his mother alive. Witches do harm by possessing inherent qualities rather than through active spells. Oracles and magic help predict and fight witchcraft. Witchcraft and Irrationality Witchcraft is one way irrationality is channeled and managed. Before he anchored religious belief in social life, there was no real study of African religions. Respecting and Adopting Beliefs Move to Egypt and Theory of Anthropology. He took up the history of human thought, seeking to build anthropology on the work of philosophers and historians rather than on the work of social theorists. Evans-Pritchard in Egypt He journeyed into the desert to study Islamic culture, sometimes making his way back to the Azande. Sent to Study Nuer Life Among Nuer Observations on Nuer They have contempt for all other peoples. Cattle and Nuer Culture The Nuer enjoy their cattle in an intellectual and emotional way, singing songs to them, telling stories about them, and using them to form social links. Becoming a Man A Nuer is interviewed about the songs boys sing to impress the girls, and the forehead mark that is the male rite of passage. Nuer Ordered Anarchy Those the British classified as chiefs were really spiritual experts, such as arbitrators without authority to use force. Challenging the Status Quo of Wisdom Continuities in Nuer Culture While a few Nuer have urbanized, the culture of the rural majority is similar in many ways to what Evans-Pritchard described, he says. Sent to Libya, he wrote "Sanusi of Cyrenaica" on Bedouin tribal structure. Influence of Anthropology Anthropology influenced colonial attitudes as colonies sought independence. Evans-Pritchard helped make anthropology influential on other disciplines. Anthropology as Translation, Not Scientific Analysis The anthropologist becomes an interpreter, not a scientist. Reasons for Studying Other Cultures Remote societies tend to be isolated, making comprehensive study easier. Strange Beliefs For additional digital leasing and purchase options contact a media consultant at press option 3 or sales films. Strange Beliefs Part of the Series:

Part of a television series 'Strangers Abroad', shown on television in the s. Details of the programme, including producer, director and other credits are at the end of the film.

Email Print Sir Edward Evan Evans-Pritchard was a significant figure in British anthropology, whose work led to the development of social anthropology both in that country and worldwide. He was professor of social anthropology at the University of Oxford from 1937 to 1953, and is considered one of the founding "ancestors" of anthropological studies there. A sculpture of Evans-Pritchard in the Tylor Library commemorates his work. His view that anthropology should not be limited to scientific methods, but should use methods employed by historians, together with his focus on understanding the religious aspects of other cultures, are significant contributions to the relationship of anthropological research to knowledge as a whole. Marett, a famous moral philosopher and historian of that time. Seligman, the pioneering ethnographer of the Sudanese culture. His first fieldwork began in 1928 with the Azande people of the upper Nile, and resulted in both a doctorate in 1931 and his classic work *Witchcraft, Oracles and Magic Among the Azande*. Evans-Pritchard continued to lecture at the LSE and conduct research in Azande land until 1937, when he began a new research project among the Nuer people of southern Sudan. Malinowski disagreed with the ideas he published in his work *Witchcraft, Oracles and Magic Amongst the Azande*, and Malinowski publicly dissociated himself from Evans-Pritchard. Being a highly respected scholar, Malinowski had great influence over the academic world, and prevented Evans-Pritchard from obtaining an academic post. In Sudan, he raised irregular troops among the Anuak to harass the Italians and engaged in guerilla warfare. In 1941, he was posted to the British Military Administration of Cyrenaica in North Africa, and it was on the basis of his experience there that he produced *The Sanusi of Cyrenaica*. Toward the end of the war, in 1945, he converted to Roman Catholicism. This was a very unusual step for a British scholar. In 1946, he became professor of social anthropology at Oxford, where he spent the rest of his life. He was knighted in 1953, and died in Oxford two years later. Work His early works, especially those regarding the little studied cultures of central Africa, the Azande and Nuer, made Evans-Pritchard famous among anthropologists. Many of the principles he espoused were drawn from his experiences working in the field. In 1937, for example, he famously disavowed the commonly held view that anthropology was a natural science, arguing instead that it should be grouped amongst the humanities, especially history. He believed that viewing a culture in purely scientific terms dehumanizes it—describing other people involves more than measurement, it requires understanding their inner desires and reasoning as well as their external actions. He claimed that anthropologists rarely succeeded in entering the minds of the people they studied, and so ascribed to them motivations which more closely matched those of their own culture, rather than those of the one they were studying. In 1931, Evans-Pritchard published his seminal work *Theories of Primitive Religion*, where he argued against the existing theories of primitive religious practices that had dominated anthropological literature up to that time. He claimed that believers and non-believers approach the study of religion in vastly different ways. Non-believers, he noted, are quick to come up with biological, sociological, or psychological theories to explain religious experience as illusion, whereas believers are more likely to develop theories explaining religion as a method of conceptualizing and relating to reality. For believers, religion is a special dimension of reality. Evans-Pritchard concluded that the religious aspects of another culture are best understood by those who acknowledge the validity of religious experiences in their own culture. Legacy Sir Edward Evan Evans-Pritchard not only played a significant role in the development of social anthropology in Britain, but he also influenced twentieth-century views of religion and anthropology in general. Under his guidance, the school of social anthropology grew, attracting students from all around the world, and becoming the dominant influence in anthropology worldwide. As a member of the Colonial Social Science Research Council, he sponsored research and fieldwork in Africa as well as other continents. Evans-Pritchard caused a sway in the predominant belief that saw anthropology as a natural science Radcliffe-Brown, toward treating it as part of the humanities. In this regard, anthropologists started to study cultures "from within," entering the minds of the people they studied, trying to understand the background of why people believe something or

behave in a certain way. Subsequently, the way toward modern anthropology and ethnography was opened. He also pioneered the same approach to the study of religious beliefs and practices in other cultures, recognizing the validity of spirituality in its many forms. *Witchcraft, Oracles and Magic Among the Azande*. Kinship and Marriage among the Nuer. Oxford University Press Reprint ed. *The Sanusi of Cyrenaica*. *Theories of Primitive Religion*. *Man and Woman among the Azande*. Original work published [Read more](#).

Chapter 7 : E. E. Evans-Pritchard - Wikidata

Edward Evans-Pritchard was one of the foremost anthropologists of the mid-twentieth century. The son of an Anglican clergyman, Evans-Pritchard read history at Exeter College, Oxford, and received a doctorate in anthropology at the London School of Economics.

Jade is a graduate of Aberdeen University in Philosophy and Anthropology and remains interested in these areas while training as a teacher. Sudan on the Globe Source Introduction E. Witchcraft Oracles, and Magic among the Azande. Oxford University Press, New York. This book explores the Azande group from Sudan, Africa and their societies relationship with beliefs and rites and the main forms these take. It focuses on beliefs regarding magic and how this influences and reflects the social structure of the community. Primarily this revolves around beliefs of witchcraft and how the Azande place blame, react to and discover witchcraft and witches. Included though are the notions of sorcery, oracles and witch-doctors. These beliefs, although only one aspect of their society, are so prevalent in every-day life that the book is able to detail the important parts of Azande life and death through the study of them. Notably in law, Princes courts were no longer the ultimate tribunal and what had been previously regarded as means of proof for Azande were disregarded by British rulers. Thus this study finds the Azande in a transient state, with some features not conforming entirely to the previous norm of society. Method and Structure The methods employed to study Azande culture seems to greatly differ from the majority of ethnographic studies of the time. The approach taken was to question the people and challenge their beliefs rather than to merely observe and accept their actions thus revealing an exposition of greater detail and understanding than most before. In doing this, not only did he discover more details and information regarding their culture, he was also able to uncover a much more coherent and logical system of beliefs than would have otherwise been identified. Throughout comparisons are drawn between Western and Azande thoughts but without putting them into opposition and giving one greater truth value than another. Always though the aim was to demonstrate that Azande were not irrational and their beliefs should not be written off out of hand, rejecting the theory of Edward Tylor that magical practice was illogical because they subverted the true cause and effect relationships. Evans-Pritchard even admits that while there he also accepted their beliefs despite often appearing critical. The book is divided into four distinct sections headed witchcraft, oracles, witch-doctors, and magic. Each is then presented with chapters regarding different subjects and issues relating to the topic making it clear what information is going to be gained in reading that particular section. Also included is an introduction by Eva Gillies and four appendix chapters. The introduction manages to convey to some degree how Azande culture has greatly changed since the study allowing the reader to comprehend the changes which were beginning when the study was conducted. Witchcraft The first topic discussed is that of witchcraft Mangu in chapters 1 to 4. The first chapter explains how a witch is defined and what is attributed to witchcraft. It becomes obvious quickly that, although beliefs in witchcraft seem, from the Western perspective, to be irrational, the Azande perspective on it is not one of ignorance or naivety. Rather the belief in witchcraft fits well with a social structure and has a well formed logical background to it, equal to that of our own society. Witchcraft is not due to mere lack of understanding of causation, as they were well aware of the cause, they just believe that, when care was taken and taboos not broken, these unfortunate events occur as the result of witchcraft. Chapters 5 to 7 look into the closed off practices of the witch-doctor leading to less conventional styles of ethnography. Believing information would be hidden from him, Evans-Pritchard asked his personal servant, Kamanga, to participate instead and having him recount the practices taught. Being aware of this the training witch-doctor withheld information leading Evans-Pritchard to provoke a rivalry with another witch-doctor, having each attempt to prove the other knew less. This method, although experimental, proved fruitful for information about the secret actions of witch-doctors. This scepticism is revealed to not have been unfounded as a primary function of the witch-doctors surgery is revealed to be only sleight of hand. However, it is further revealed that Azande are themselves sceptical of this to some degree but this scepticism is most commonly explained as an individual failure of that witch-doctor. The social structure is therefore conveyed as not as a solid, trusted, ignorant view but one of rational understanding of things working and not.

It is not a blind faith but one which conforms to human behaviour, understanding, and rational thought. Each of the three main oracles used are described in detail; purpose, activities, and reliability. Primarily though the focus is on the poison oracle, the findings of which are regarded as undeniable fact and primary source of court justification before British rule. Magic The final segment of the book regards the notion of magic. The ideas of good and bad magic are sharply divided in Azande society. Beyond the descriptions and doubts of magic the chapter continues to describe the secretive existence of closed associations arising in the first two decades of the century, particularly the mani. These associations appear to be a result of European invasion and this is reflected in the structure of the association itself. It seems that the normal customs of Azande society are opposed by these associations as convention regarding sex division and respect of elders and nobility is not the same. The new changes to Azande society are exposed to a greater extent towards the end of the book, conveying the threat these changes posed to the beliefs and social system of the Azande. He seems to differ from being whole heartedly immersed in the beliefs to being totally unconvinced of it having worthy substance. This though does enable the reader to see how their beliefs can be understood differently. Another briefly mentioned aspect of their beliefs is that of ghosts; it seems the Azande do have an association with ghosts but Evans-Pritchard fails to explain this belief at all. It is also difficult to differentiate between when magic was and was not allowed but this could perhaps have been a feature of the society which is merely reflected in the book. The previous methods and means of relation to witchcraft could have been detailed more fully. Also as it is unclear in some situations whether a practise is new or a well founded, conforming tradition from before British rule. Despite any faults, this book was the first to truly seek the embedded understanding of magical practises and to explain the phenomena in the societies own terms, giving the Azande a greater level of respect. Evans-Pritchard also acted to reflect on his own beliefs rather than merely allowing his previous understanding to overwhelm the possibility of Azande beliefs. This is the founding of the much improved anthropological method used today.

Chapter 8 : Reel 2 Real - Edward Evans-Pritchard

First published in , this book provides an overview of E. E. Evans-Pritchard's approach to anthropology. His seminal works on the Azande and the Nuer had an immense impact on the field in Britain.

Chapter 9 : Books by E.E. Evans-Pritchard (Author of Witchcraft, Oracles and Magic Among the Azande)

Edward Evans-Pritchard was the first trained anthropologist to do work in Africa, where he lived among the Azande and studied their belief in witchcraft. Later, he worked with the Nuer tribe in the Sudan.