Tara Moses

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In order to gain a greater understanding of how humans interact and form relationships with each other, anthropologists, through fieldwork, study the different facets of cultures around the world, including language as well as race and systems of power. This can be seen in the ethnography of the Azande, a group of people from the southwestern Sudan.

Anthropology is necessary to comprehend the intricate social networks that humans create within their civilization. In order to understand how the Zande people interact with each other, anthropologist E. E. Evans-Pritchard studied their culture and actions while living among them. Evans-Pritchard also focused on gathering a comprehensive understanding of Azande life through studying their culture, history, language, and biology. This involves describing in great detail the Azande housing, how they obtain food, their political hierarchy, belief system, and other facets of everyday living.

The culture of the Azande is complex and multifaceted. It has been shaped in part by the Avongara clan who ruled and condensed over fifty clans’ cultures into one overarching culture. It is also shaped by the French, Belgians, and British who set out to rule the area. The power that the Europeans and Avongara clan had were instrumental in molding Azande culture.

The research conducted on the Zande people was collected by Evans-Pritchard during an extended bout of fieldwork. In fieldwork, anthropologists immerse themselves in the lifestyle of the culture they’re studying in order to gain a deeper appreciation and understanding of how they live and why. Through fieldwork it is easier to comprehend the inner workings and subtle nuances of Azande culture, especially the inner workings of Azandian witchcraft and religion.

The Azande had a specific, unique way of communicating with one another. Because of the region in which they lived, many Zande people would refer to distances and locations in terms of streams. Distances between cities would be expressed in terms of how many streams were between the two. Locations were described in terms of which stream was closest. However, this kind of language was rendered obsolete as the Zande people were relocated by the Europeans. This is a prime example of how people in places of power can and often do shift the language of the culture.

Race doesn’t seem to play a significant part in Azande culture. However, it would be unsurprising if a racial system of power was put into place due to the British, French, and Dutch colonizing the area and striving to change the Zande way of life to fit their own cultures. But this is just speculation; nothing in Evans-Pritchard's ethnography of the Zande people mentioned race as a concept used to separate people.

The Azande are a complex group indigenous to the Sudan in Africa. As a culture that invokes witchcraft, the Azande culture is a way of life that differs greatly from most of the world. By studying this culture—both the rarer and the more mundane parts—anthropologists gather information that can be used to understand how humans interact with each other in different parts of the world. Evans-Pritchard's fieldwork was instrumental in documenting the distinct characteristics of the Zande people.