

Mutilações étnicas dos Manjacos

Centro de Estudos da Guiné Portuguesa - MUTILACOES ETNICAS DOS MANJACOS by MARTINS DE MEIRELES ARTUR: bon Couverture souple (1960)

Description: -

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v. 42, no. 1
The Reference shelf,
no. 22
Publicações do Centro de Estudos da Guiné Portuguesa ;Mutilações étnicas dos Manjacos
Notes: Bibliography: p. [171]-172.
This edition was published in 1960

Tags: #Manjak #people

Manjako

The Portuguese officials thought that the scarification was simply a decoration for women's bodies. Usually, a few years prior



Filesize: 46.81 MB

to marriage Manjaco adolescents would begin work in the future partner's fields.

Staff view: Vida social dos Manjacos

Tradition et adaptation dans un réseau de migration sénégalais : la communauté manjak de France in French. The people lived in a semi-feudal system where villages were under the subjugation of a leader and that leader reported to the king of the Bassarel and Babok areas, referred to as the King of Bassarel. The king of Bassarel presided over a federation of areas some of which were more prosperous and had a greater population than the Bassarel, but nonetheless still reported to the King.

Vida social dos Manjacos. : publicação comemorativa do v centenário da descoberta da Guiné

Journal of Religion in Africa. Ethnographic research conducted during 1936 by the then governor of Portuguese Guinea, Antonio de Carvalho Viegas, and a subsequent study in 1960 by A.

Manjako

Rite de passage et système religieux chez les manjaques in French. The carved posts while appearing to represent individual people, as interpreted by the Portuguese colonists, are actually collectivist representations of ancestors in general. Vida social dos Manjacos in Portuguese.

Vida social dos Manjacos. : publicação comemorativa do v centenário da descoberta da Guiné

Prévoir et Prédire la Maladie in French. The Manjaco retained their autonomy until 1913 when a military group of Mandiga soldiers led by

Portuguese officers attacked and conquered the territory of the Manjaco.

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Mutilações étnicas dos Manjacós

Manjaco tend to move around within the country and abroad for better work opportunities and have been doing this since the early 20th century and therefore the governmental system is viewed as either a positive system providing documents to travel or a negative system which hinders movement. These local landowners then reported to a system of people above them who they payed with a portion of the rice harvest.

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