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6 FOOD HABITS SURVEY

9 Final Report ¹⁵ DA19-129-QM-2074(N)

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Volume I ,

Part 2 (paginated separately)
Alphabetical Index of Ethnic Units
Food Habits Cultural Summaries

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Toma	FD08	Yoruba (Ife)	FF62-1
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Identification: Korea is known also as Hanguk or Taehan Minguk. This study is confined to the southern half of the country, namely the Republic of Korea.

Population and Area: 26,270,000 people in 1962. Rapid increase of population is indicated. Forty thousand square miles, that is, about 45 per cent of the entire peninsula.

Foods: The Korean meal consists of two main groups of food: pap (cooked rice) and panch'an ("go-along-with" dishes). The word pap also means meal in a general sense. Steamed rice is the preferred staple which is often "stretched" by mixing with red or yellow beans or with other grains such as barley or millet, or with potatoes. Go-along-with dishes consist of meat, vegetables, fish, seaweed, tubers, and wild plants. Meat dishes generally and chicken in particular are considered delicacies. The most important vegetable dish, without which no Korean meal can be complete, is kimch'i, a kind of pickle made with Chinese cabbage, radishes, or cucumbers. Spinach, lettuce, and pumpkins are the most commonly used vegetables. Major condiments are: sesame seed, sesame oil, scallions, ginger, garlic, red pepper, salt, black pepper, etc. A wide range of edible wild plants and roots are utilized both by urban and rural people as their go-along-with dishes. Potatoes and corn are considered desirable as snacks or side dishes, but only the poor eat them as complementary staples. Soy bean sauce and soy bean paste (called toenjang and koch'ujang) are indispensable items in Korean cooking to flavor soups and almost all dishes except cooked rice. A wide range of fruits (apples, pears, persimmons, melons, etc.) and nuts (chestnuts, walnuts, pinenuts, etc.) are available. Fruits, rice cakes of various kinds, etc. are eaten as snacks between meals. Traditionally, Koreans are not tea drinkers, but a kind of rice tea, sunngnyung is served after meals, especially in cold weather.

Habits: Koreans eat three meals a day when they can afford them. There is little variety in their morning and evening meals, and lunch is usually a simple meal with less panch'an. Even when the whole family eats in a single room it is not uncommon to have different tables for elders or the male members of the family. Conversation during the meal is discouraged, and children are usually prohibited from talking while eating. Rice, soup, and various other dishes are served at one time, and eaten simultaneously. On no account should spoons or chopsticks be left in the dish or bowl, for it is a symbol that the food is offered to a deceased soul.

Change: Many canned foods, such as dry milk, canned meat, and various sweets, have been introduced since 1945. Tea and coffee have been popular items among urban dwellers since 1945, and are often served to visitors.

Nutrition: (Analysis by Jeanne Nagle) Cereal foods supply more than 70 per cent of the total calories and 44 per cent of the total protein. Barley, used to supplement polished rice, contributes most of the thiamin, riboflavin, and niacin during the summer and autumn months. In these seasons the diet is more adequate than in winter and spring. Kimchi is eaten all year round, and supplies a large amount of vitamin C and substantial amounts of protein, fats, carbohydrates, calcium, and vitamin B. The extensive use of soy bean products and the wide range of fish and seaweed (sources of iodine), together with abundant vegetable dishes make the diet quite adequate. However, the prevalence of intestinal parasites causes the actual nutrition intake to be less than the amount of food intake.

Special: Tobacco smoking is common among men and some elderly women. Traditional alcoholic beverages such as t'akju (corn, barley, or potato wine), yakju (rice wine), and soju (from cereals or potatoes), plus some foreign drinks (Japanese sake, whiskey, etc.) are very much liked by most men and are consumed in quantity. The use of opium is illegal and the amount used cannot be accurately estimated but it seems rather insignificant.

Evaluation: The information is complete and up-to-date. The data is based both on existing literature and personal experiences of the reporter, who is a native Korean.

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AA4 CHEJU ISLANDERS

Identification: Cheju Island, sometimes known as Quelpart, is the largest island off the south shore of the Republic of Korea.

Population and Area: 281,720 people in 1960, in an area of 800 acres.

Foods: Cheju Islanders depend primarily on seed and root agriculture and fishing. Although cooked rice is their preferred primary diet, rice mixed with barley, millet, or white potatoes is more common, especially among the noncity dwellers. Potatoes are considered desirable when used as snacks but less so when cooked with rice as a staple dish. Fish and other marine products such as tangle, squid, shrimp, etc. are plentiful, and are eaten either raw or cooked. Raw, sliced fish, freshly caught, is a delicacy. Although pigs and chickens are kept by almost every farm householder, they are killed only for special occasions. Milk is not used. Except for the tangerine, which is exported to the mainland of Korea, the quality of the fruit (apples, pears, and peaches) is poor, and the amount produced is insignificant. Canned fruits imported from the mainland are used by those who can afford them. Soy bean sauce is one of the main condiments used for cooking and as a relish. Soy bean paste and red pepper paste are frequently used for soups, stews, etc. The dish called ssam, meaning wrapped food, is a favorite one, especially during the summer months. In general, the people of Cheju Island prefer fish to meat.

Habits: Mealtimes are regular and take place three times per day. Usually men eat first and women and children after them. Guests are always served before the host. Ordinarily they use chopsticks and spoons, except when they eat ssam, which involves wrapping cooked rice in lettuce leaves by hand.

Change: The Cheju Islanders are always eager to get new and special foods, particularly fruits used on the mainland of Korea. The consumption of beef has increased in the urban areas.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be fairly adequate, depending on the quantities of food consumed.

Special: Tobacco and cigarette smoking are common. They like rice wine, but it is very scarce. No indication on the use of opium.

Evaluation: Information is fairly representative and up-to-date. Information in this section is based on a food questionnaire completed by a native resident of Cheju Island.

References:

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3. Koh, Hesung C. Personal Communication. New Haven, 1963.

AB5 - 1 NAGURA MURA

Identification: The village of Nagura Mura is representative of most of rural Japan.

Population and Area: There were 3,232 people in 1960. The village covers 13,678 acres of land. No population trends are indicated.

Foods: Rice, soy bean paste, and barley are major items in their diet, supplemented by sea weed and various vegetables. Beef, pork, chicken meat, and various fish such as mackerel, cuttle fish, eels, bonito tuna etc. are complementary foods. Among the more common vegetables are squash, dikon, cucumber, burdock, Chinese cabbage, and the like. Buckwheat noodle, called soba, is very much liked by the villagers. Raw fish is considered a delicacy among the Nagura Mura people. Soy bean paste of different kinds and canned foods are stored. Garlic, which is eaten by some villagers, said to be Koreans, is rejected by the Japanese.)

Habits: Three meals are eaten per day, at approximately 6 a.m. 11 - 12 a.m., and 3 - 5 p.m. Generally there is no mealtime etiquette, although elaborate manners are prescribed for ceremonial occasions. Both sexes eat together.

Change: The villagers are amenable to change in diet and have made many recent introductions. However, they also maintain their old diet.

Nutrition: People are rather diet conscious. Although their foods are not abundant, they seem to have an adequate diet. (Analysis by Jeanne Nagle) This diet is high in carbohydrate and adequate in protein, which is supplied by nuts, soy beans, and fish. Fruits and vegetables, which furnish important minerals and vitamin C, seem to be lacking.)

Special: Sake, beer, and whisky are consumed, and tobacco is smoked.

Evaluation: The information in this section is up to date and fairly adequate. It comes from a food study questionnaire filled out by a field worker.

References:

1. Johnson, Erwin H. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

Identification: The Ainu are the aboriginal people of Hokkaido, Japan. The Japanese also call them Ezo, Kosh, or Oū.

Population and Area: About 16,000 people in 1939. The population is decreasing and rapidly assimilating with the Japanese. Ainu are scattered throughout the entire Hokkaido area, which is about 30,000 square miles. Several hundred more Ainu are living in Soviet southern Sakalin and the Kurile Islands.

Foods: Ainu food, which is very simply prepared, consists mainly of flesh obtained by fishing and hunting and a few vegetables. Formerly, fish was their staple, as the word chep (meaning fish or "what we eat") indicates, but nowadays their staple food is meat (bear's flesh and venison being the commonest and most relished). Fresh, dried, or frozen fish are used. Gruel of either barnyard millet or of millet, barley, rice, and corn supplements their meat and fish staple. Stews made of many items, such as fish, vegetables, roots, meat, and fowl, are common. Boiled beans and vegetables are used as substitutes for main meals or as snacks. While turnip and daikon, known as Japanese radish, are the major cultivated vegetables, a wide variety of wild plants and herbs (mugwort, lily root, rattan, etc.) are eaten. Lily roots and other wild vegetables are dried for winter use. In addition, maize, carrots, mushrooms, hawthorn berries, sea cucumbers, fox, and raccoon meat are mentioned as supplementary foods. The method of cooking varies according to the region and the season. In general, food is either boiled or roasted on a stick in hot ashes. Some raw meat, raw fish, and warm blood are consumed. Chietoy, an edible clay, dissolved in water is the base for stew or gruel. Fruits are usually eaten raw, but are sometimes made into cakes with rice or barnyard millet for snacks. Boiled chestnuts are considered a delicacy. The Ainu can abstain from food for 14 or 16 hours when actively employed and for about 20 hours when quiescent. They can go without drinking for 10 or 12 hours. A pebble is often sucked or a straw is chewed to cause a flow of saliva when fluid is not obtainable. The Ainu say that certain stones and some kinds of grasses contain a large amount of water.

Habits: The Ainu normally eat twice daily, but serve meals to guests at any time. The morning meal is considered the most important. There are no tables; they sit around the hearth and eat from the cooking pots, using individual bowls and chopsticks. Unlike their other East Asian neighbors, their food is served in sequence. Soup is served first, followed by cereal gruel (with or without fish), and meats and vegetables, flavored with fish oil. Thanks are offered before each course to the respective spirits, such as the grain spirit or fish spirit. Food is always shared no matter how small the amount.

AB 6 AINU - cont.

Change: Ainu diet has changed considerably since 1884, when they accepted Japanese culture. At the time of Ainu colonization, the Japanese thought that eating meat was barbaric and eating cereals civilized, which encouraged cereal and vegetable consumption. Later, however, the Japanese discouraged the Ainu from farming, due to a change in their assimilation policy. As the catch of wild animals and fish diminished, the importance of cereal in the Ainu diet increased. Millet, together with rice, barley, beans, and various vegetables were introduced by the Japanese.

Special: The Ainu love tobacco. Unrefined sake is indispensable for festivals.

Nutrition: Except in times of famine, the Ainu never lack food. (Analysis by Jeanne Nagle) It is difficult to judge the nutritional adequacy of the diet without knowing more about the quality and quantity of the actual food consumed.

Evaluation: Information is up to date and complete and is mainly derived from various Japanese sources. Difficulty was caused by the fact that there are no general Ainu names for whole plants, but only names for the various parts. For instance, the name of the stem and the leaves are two different names, without any common foodstuff name.

References:

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AB 6 AINU - cont.

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Identification: Amami Oshima is one of the larger islands of Ryukyu which is now under U. S. trusteeship. This island has been nicknamed by outsiders as "the Cycad Hell."

Population and Area: 33,874. Amami Oshimans in 1951. Eighty percent of the island population is made up of rural farmers, and the rest are maritime workers and town dwellers. The population is increasing.

Foods: Despite their poverty, the Amamians are acquainted with a wide range of foods. Rice, which is the preferred staple food, is not always available, and sweet potatoes or cycad gruel then becomes the main dish. The use of cycad for food stands out as the main difference in diet which distinguishes the Amami Oshiman from other people of the Ryukus. Seafood occupies a prominent place in the diet. Amamians are fond of meat, of domestic animals such as pork, beef, and chicken, but they also eat the meat of wild cattle, hogs, and ducks. Such native fruits as bananas, limes, bitter oranges, and imported apples, tangerines, oranges, and persimmons are always on sale. They have a noticeable craving for lard, which may be served in lumps with sauce or in soup.

Habits: No information.

Change: The change in the people's attitude toward rice storage and consumption is apparent. Nowadays people eat rice as long as it lasts and then expect relief from the government, unlike former times when people stored their own rice supplies and conserved it for special occasions. Culture diffusion from China, to Amami Oshima via Okinawa has also played a significant part in the food habits.

Nutrition: Despite ingenious devices to achieve variety, most Amamians do not eat well. The fat content of most food is low. Soy sauce and green vegetables supply vitamin B, while seaweed provides abundant iodine. Consequently, goiter is unknown.

Evaluation: Information is up to date but incomplete.

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Identification: Okinawa is the largest island of the Ryukyus. It was under Japanese domination from 1872-1945 and is now under U. S. trusteeship.

Population and Area: According to the U. S. census of 1960, there are approximately 758,100 Okinawans in an area of 485 square miles. Okinawa may be divided into three geographical regions, which roughly correspond to the ancient division of the island into northern, central, and southern districts.

Foods: Okinawans subsist primarily on rice, sweet potatoes, soy beans, and some dried fish. Rural Okinawans do not eat fresh fish due to the problems of distribution and preservation. Dried sardines or canned fish from Japan, are used. Among individual families, the chief differences in diet is in the proportion of sweet potatoes to rice depending on the economic status of the family. Rice and pork consumption indicates a higher standard of living. Except for seasonable foods the diet is uniform throughout the year. Horse meat and goat's milk are rejected by the Okinawans, but goats are the chief source of meat. As a supplementary diet, Okinawans eat wild grasses and the meat of domestic animals such as pigs, chickens, goats, and rabbits. Soy sauce, bean curd (tōfu), and bean paste are their major condiments.

Habits: Okinawans have no regular meal times although they eat three times a day. Country people seem to eat oftener, and children simply eat all the time. Serving food to visitors is an integral part of Okinawan culture. Men and women do not eat together. The kind of food consumed and its cooking method reflect Japanese influence. Most of the names of foodstuff used are Japanese terms.

Change: Production of rice, sweet potatoes, vegetables, and sugar cane is much lower now than in the prewar period. Rice is used more frequently however due to the increased amount of rice imported. The American forces introduced new foodstuffs such as powdered milk, oil, beans, sugar, meat, and wheat flours. Since the war coffee has become popular. Soft drinks and beer have also recently come into use. Due to the effect of the war on natural vegetation, grass has replaced the cycad, an emergency food once plentiful but now very scarce.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be high in carbohydrates and relatively low in protein consumption. The absence of the use of fruit and vegetables is apparent.

Special: Japanese and American canned beer, Japanese-type sake, and Okinawan sake are popular for men only. No opium is consumed, though tobacco has recently been introduced. Women up to forty years old do not smoke.

Evaluation: Reasonably complete and up-to-date.

AC 7 - 1 OKINAWA - cont.

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AC7 2 TAIRA VILLAGE, HIGASHI, OKINAWA

Identification: Of Okinawa's many cultural subvariations, Taira village represents rural Okinawa.

Population and Area: In 1954, 300 people lived in Taira village in an area of less than two square miles.

Foods: Rice and sweet potatoes are the major staples. Rice is more readily available during some seasons than others, and sweet potatoes are used when rice is unavailable or too expensive. Sweet potatoes are the staple food for the lower class. The rice diet is supplemented by noodles, fish, meat, and vegetables. Fish, the primary source of protein, are expensive and are not consumed in large quantity, though some kind of fish or meat in small amounts appears in every meal. Soy bean paste is used for flavoring a variety of dishes, such as vegetables, fried rice, etc. There is much use of soup stock for cooking fish, meat, noodles, and vegetables. Taira people love to eat, but poverty puts a limit on the amount of food and the variety of dishes. Food plays a major part in most social and ritual activities.

Habits: Three meals a day are eaten, with some intermediate snacks. Tea is consumed at all times. Meals are rather quick and quiet at morning and noon, with more sociability in the evening. There is relatively little mealtime etiquette in Taira. Men are served first at all meals, and the male household head is given the choice pieces. At social occasions males and females often eat separately.

Change: In recent years, bread and other wheat products have been consumed more frequently. Milk has been introduced to children by schools and private organizations. In general, however, change is slow because of economic factors.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be high in carbohydrate and low in protein. Fruits seem to be rather scarce and the diet may be deficient in certain vitamins. Children of this part of Okinawa are smaller than in the central part, and this fact may be related to inadequacy of diet. Soy bean curd is a major source of protein.

Special: There is heavy consumption of rice or potato wine by men. Women past forty also often indulge in drinking. Heavy smoking of cigarettes by males and by some elderly women is common. Taira people love sweets, and when they can afford them consume candy and cookies in large quantities.

Evaluation: The information based on a questionnaire is fairly complete and up-to-date.

AC7 2 TAIRA VILLAGE, HIGASHI, OKINAWA

References:

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AD 4 - 1 AMI

Identification: The Ami are a group of Formosan aborigines, primarily located in the plains of Taiteung and Hwalien district, Formosa.

Population and Area: 45,327 in 1937. The Ami live in the most densely populated settlements among the Formosan aborigines. The population is increasing.

Foods: Rice, millet, and tubers (taro and sweet potatoes) are the most significant items of diet. It is said that tubers supply 50 percent, rice thirty percent, and millet 20 percent of the total diet. Rice and millet are cooked either interchangeably or mixed together for the primary dish. Millet or rice, together with pounded maize, are frequently made into gruel as a primary dish. Glutinous millet and glutinous rice are usually made into cakes and served with honey or sugar as ritual or festival dishes. Among the poor people boiled and steamed glutinous rice or glutinous millet can be substituted for these cakes. Soy bean is an important secondary food item among the Ami. Their major condiments are salt, ginger, soy sauce, and red pepper. They produce scant local salt. Although wild honey and cane sugar are used with rice or millet cakes, sweets are not an indispensable item in the diet. Buffalo and cows are raised, but mainly as draft animals. Fish are broiled and mixed with salt, ginger, and red pepper. A cooking method similar to the Hawaiian Luau is used. Foods are often cooked in banana leaves. Water from boiled rice is separated and used as soup.

Habits: Most Ami people eat three meals a day, but some eat only two. They use both chopsticks and fingers. Cooked rice is often eaten directly out of the pot with the fingers.

Change: Only in recent years have chicken eggs been eaten.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be deficient in almost everything except carbohydrate.

Special: Ami smoke tobacco and chew betel nuts. Rice or millet wine is much liked by Ami men. It is usually drunk after the meal. It is believed that betel-nut chewing hardens the teeth or the roots of the teeth and prevents stomach-ache as well as eliminating mouth odor. However, for people under eighteen drinking millet or rice wine and smoking and chewing betel nuts are frowned upon.

Evaluation: The information is complete and up-to-date. The information, is all from Japanese sources.

AD 4 - 1 AMI - cont.

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AD4 - 2 ATAYAL

Identification: The Atayal or Tayal tribe is the most vigorous and the largest of nine Formosan aborigine tribes. There are 16 or 17 subtribes. They call themselves Atayals, which in their language means "persons of the same kind."

Population and Area: 32,925 in 1930. There has been some increase in population. They reside in the northern interior of Formosa, adjoining the territory of the Bunun group on the south, in an area of about 3,000 square miles, approximately one-sixth of the total island.

Foods: Millet, rice, sweet potatoes, and taro are the major staples. This diet is supplemented by the meat of wild pig, chicken, monkey, antelope, duck, turkey, fox, and many other kinds of birds and fish. Although they do not eat meat very frequently, they eat it in large quantities after a successful hunt or on festival occasions. Among the common vegetables are eggplant, cabbage, onions, garlic, wild herbs, pumpkins, beans, peas, etc. Mushrooms are also eaten. Chicken and duck eggs are also consumed. Among the prohibited foods are snakes, cats, dogs, rats, and frogs. Staple dishes are often eaten with no accompaniment, sometimes not even salt. The Atayal use only a few seasonings such as salt, ginger and oil. In general their consumption of vegetables is moderate, but they consume large amounts of meat and fish when it is available. The methods of preparing food are mostly very simple. Baking and broiling are unknown to the Atayal.

Habits: Formerly they ate twice a day, but in recent years, they have begun to eat three times a day. Traditionally, food was served in a dish which was put on the floor. The family members would squat around it and eat with their hands. Soup was eaten with wooden or bamboo spoons. Today, most of the Atayal use tables, chairs, and chopsticks. Formal table manners or taboos associated with eating are lacking.

Change: Millet, formerly the most important food item among the Atayal, in recent years has been replaced by rice and sweet potatoes.

Nutrition: (Analysis by Jeanne Nagle) This diet is low in protein, calcium, phosphorous, and iron. There seems to be a good supply of fruits and vegetables, which furnish many essential vitamins.

Special: Tobacco smoking is common among men, women and children. Many chew betel, which is treated with a solution of lime. Rice wine and millet wine, together with ginger juices, are popular beverages among the Atayal. Although headhunting was present in former years there are no records of cannibalism.

Evaluation: The information is fairly adequate and up to date. Extensive research in Japanese sources has added little information.

AD 4 - 2 ATAYAL - cont.

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AD 4 - 3 BUNUN

Identification: The Bunun are an agricultural Formosan aboriginal group.

Population and Area: About 20,000 in 1955. They are primarily located in Nant'ou Hsien, Formosa. The Bunun tribe covers a wide range of altitude, with 86.9 percent of the population residing in a semi-temperate zone. The population density is not great compared to other aboriginal groups in Formosa.

Foods: The Bunun depend primarily on rice, millet, barnyard millet, corn, oats, taro, and yams, for their basic food supply. The primary dish accompanying almost every meal for lowlanders is millet gruel (or a gruel of millet mixed with other cereals) while cooked tubers are substituted for this gruel by the highlanders. Small fresh water fish and wild animals such as boar, deer, bear, monkey, flying squirrel, and pheasant are basic sources of protein. Beans, and such vegetables as cabbages, cucumbers, turnips, and wild herbs are also significant, though second to the cereal and root crops. Pigs, chickens, and goats are killed for food only for special occasions. Chicken eggs, goat milk, snakes and frogs are not eaten. Cooking methods are similar to those of the Atayal. Although some fish are broiled, meat, vegetables, game, and birds are usually boiled. Hot stones are placed over food wrapped in leaves for thirty minutes or longer to cook rice cakes and dumplings. Due to the scarcity of salt, the Bunun use wild pepper or other hot spices as condiments. To preserve them, tubers are buried, beans dried, and cucumbers and other vegetables are often pickled in salt or dried. Fish, beef, and other meats are also dried in the sun. The mountain people, who are usually poorer than the lowlanders, eat more tubers than millet. However, it is common practice to eat cereals and tubers interchangeably at different meal times. The Bunun take great pride in having cereal stored in the house. Some people store millet up to ten years.

Habits: Although there are many people who eat twice a day, it is considered desirable to have three meals a day. Snacking is uncommon, though bananas, nectarines, and peanuts may be used for such purpose. The Bunun use wooden spoons and chopsticks, but no tables.

Change: Originally, the Bunun raised millet as their staple, but those forced to move to the valley are now cultivating wet rice. The villagers also keep fields on the mountain where millet, sweet potatoes, and beans are grown. The rate of consumption of rice or millet wine has decreased in recent years due to the influence of Christian missionaries.

Nutrition: Economically the Bunun are self-sufficient. They grow an adequate amount of cereals and tubers for their own consumption.

Special: Tobacco is grown and used by both men and women, and methods of preserving are well developed among them. The millet wine is brewed in a rather unique way and is well liked by the people.

Evaluation: Much of the information comes from Japanese sources, which seem reliable but somewhat dated.

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AD4 - 9 YAMI

Identification: The Yami are a Formosan aborigine group located on the island of Botel Tobago (Kō-Tō-shō, meaning Red Head Island in Japanese). The Yami are divorced linguistically and culturally from the main island Formosans and are more akin to the Batanese of the northernmost Philippine island.

Population and Area: 1,407 people in 1954. The population decreased heavily during and after the war and is still less than it was a half century ago, but the trend seems to be upward. This coral island, of about 45 square miles, was under Japanese control for almost a half century until 1945. This island should not be mistaken for the island called Y'ami island, which is about 1 degree south of Botel Tobago.

Foods: The Yami practice irrigated and brand-tillage agriculture, supplemented by fishing and shell fishing. Since their preferred staple, millet, and their next favorite crop, wet taro, are not sufficient, sweet potatoes, dry taro, yams, and similar tubers are used as supplementary staples. They also depend heavily upon fishing for food. Fish are divided into oyul, which may be eaten by both sexes, and ragut, which may be eaten only by men. There are about 100 species of oyul and about 200 ragut fish. Dolphin and mullet belong to the latter category. These may be coked only in a special boiling pot called the akoran, and are served on platters, which cannot be mixed with the sauce pan used in cooking or preparing oyul fish. Although Yami meals generally consist of fish soup and boiled tubers, poultry, eggs, pork, and goat meat are eaten during festival occasions. Various regulations and taboos must be observed in eating fish. The acquisition, production, preparation, and consumption of food are closely related to religious life.

Habits: The Yami eat three meals a day. Food is eaten with the hand from a common container. Boiled millet is generally served in a shallow basket or karapl lined with leaves. Men drink soup drained into an earthenware vessel.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems high in carbohydrate and fairly adequate in protein but rather deficient in many essential minerals and vitamins.

Special: Betel nut chewing is a common habit among the Yami. Unlike other Formosan aborigines, the Yami do not smoke or drink. No alcoholic beverages of any kind are consumed.

Evaluation: The information is up to date and fairly adequate. Chinese, Japanese, and English sources were consulted.

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Identification: The Lisu are called Liso, Lisaw, Lis-hsq, or Li-shaw by the Chinese. There are White Lisu, Flowery Lisu, and Black Lisu.

Population and Area: There were 317,000 Lisu in China in 1953. The main concentration is in western Yunnan between 26-28 degrees north. They have spread eastward along the Yunnan-Szechwan border as far as Ting-Chou, north of Kunming, and westward as far as Myitkyina.

Foods: Among the northern Lisu the diet is primarily buckwheat cakes and porridge, supplemented with vegetable soup to which chicken or eggs may be added. The southern Lisu eat mainly steamed rice (nonglutinous) served in a kind of curry with vegetables such as chard. Meat in the form of pork, chicken, wild fowl, and game is relatively rare except among those Lisu who keep pigs and make frequent animal sacrifices. Wild honey, where available, is an important adjunct to the diet. Black Lisu have a great deal of trouble in obtaining salt.

Habits: The Lisu are very hospitable and generous to their guests.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The diet of the Lisu seems to be very deficient in proteins. The vitamins and minerals from various fruits and vegetables likewise appear to be sparse, and the people are generally not very well nourished.

Special: Both men and women are fond of tobacco. Alcoholic beverages made from maize or millet are consumed in large quantities. Despite their abundant production of opium, the Lisu are not normally addicted to opium unless they are in close contact with the Chinese. No information on betel chewing among the Chinese Lisu.

Evaluation: Information is relatively sparse and somewhat dated. Extensive search was made and many sources were consulted, with few results.

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AE 3 - 2 LISU OF THAILAND

Identification: The Lisu of Thailand are a Tibeto-Burman people of Lolo extraction, who came from the Salween valley. They are called Lishaw or Lissaw or Hkeh-Lissaw by the Thai. They are related to the Lahu and Akha linguistically and culturally. The language is also related to the Lolo dialect, with six tones. There is no written script.

Population and Area: There were 17,300 Lisu in Chiangmai province, Thailand, in 1960. Their main concentration area is in Chiangdao Mae Taeng. The lesser numbers are in Chiangrai and on the eastern edge of Mae-Hongsorn province. They reside in the highlands, between 5,000 to 6,600 feet above sea level.

Foods: Rice (nonglutinous), millet, peppers, yams, melons, and other vegetable crops are grown in sufficient quantities to feed the family. Potatoes and corn are also grown. Although every village keeps many chickens for home consumption and some goats and pigs, meat is usually considered a festive food. The water supply is poor, and water is carried from faraway villages. The Lisu are avid hunters and eat all game except wild cats and dogs.

Habits: No information.

Change: Increasing numbers of cattle are grown in Lisu villages. Because of the abolition of opium cultivation in Thailand, the Lisu have become restless and very much concerned over their future income. They are anxious to learn new agricultural techniques to grow other plants to supplement their cash income, which previously, came from opium.

Nutrition: (Analysis by Jeanne Nagle) If the sources are properly utilized the amount of nutrition intake can be adequate in this diet. The high death rate indicated may or may not be related to malnutrition.

Special: In spite of their extensive cultivation of opium there are few opium addicts among the Lisu -- only about six percent of the men. They are great drinkers of their strong corn liquor, and chew betel nuts in quantity.

Evaluation: The information is rather incomplete but probably reliable and up to date.

References:

25. Young, Oliver Gorden. The Hilltribes of Northern Thailand: A Socio-Ethnological Report. Thailand, 1961.

Identification: The Lolo or Nosu are also called "I" or "I-chia" or "Man-tzu" by the Chinese. The word Lolo is derogatory. They should be referred to as "I," for an unwary choice of the word Lolo may mean instant death. They are highly stratified: the Black Lolo form the upper class and the White Lolo the lower one.

Population and Area: 950,000 people in 1956 of which 80-90 per cent are White Lolo. The Lolo are said to be dying out. The majority live near the borders of Szechwan, Sikang and Yunnan province in China. The home of the Black Lolo is the Ta Liang Shan, a mountainous country 500 miles long and roughly 100 miles wide which separates Szechwan from Sikang province.

Foods: Their staple food consists of unleavened bread made from corn, buckwheat, or wheat flour. This is supplemented by potatoes, bean curds, and vegetables. Vegetables are often made into sour soup or mixed with bean curd for a more elaborate dish. The red rice grown among the Lolo is of limited quantity and does not occupy an important place among their cereal foods. Buckwheat is the major staple of the common people, while that of the nobility is oats. Oats are eaten in the same manner as barley is eaten among the Tibetans. Domesticated animals such as sheep, pigs, chickens, and oxen are available only in limited quantities, and beef is consumed mainly at festival and religious ceremonies. Hunting supplements the diet, but is not a significant source of food. Ox or chicken blood mixed with wine is drunk during ceremonies. Most of their cooking is done by boiling and roasting over a fire. Salt is the most precious condiment. When they find a small piece they chew on it like candy.

Habits: The Lolo eat only two meals a day, one in the morning and the other in the evening. The Lolo sit on the floor to eat, and do not use chopsticks. Spoons called ma-shih-tzu are used for soup. In a Black Lolo family, the family members all sit around the stove to eat, but separation is maintained between Black and White Lolo and between the in-laws. The Lolo always entertain their guests with a meal, and the guest is expected not to leave any food.

Change: Potatoes were introduced to the Liang Shan area only about twenty years ago, but they are very popular and are one of the important food products today.

Nutrition: High altitude, cold weather, and inadequate skill account for the insufficient agricultural production. The Lolo maintain a low standard of living.

Special: The Lolo are known for their opium growing, but it is primarily for export. Some opium smoking and some heavy drinking of rice or corn wine are reported. Tobacco is also smoked.

Evaluation: The information is fairly complete and up-to-date.

References:

1. Lin, Yueh-hwa. Liang-shan I-chia /The Lolo of Liang-shan/. HRAF Translation used. Shanghai, 1947.
5. Pollard, Samuel. In Unknown China. Philadelphia, 1921.
6. Tseng Chao-lun. Liang-Shan I-Ch'ü Kai-Huang /The Lolo District in Liang-Shan/. HRAF Manuscript used. Chungking, 1945.
17. Lee, Robert. Lolo Summary. HRAF Manuscript. Unpublished.
18. Joril, Ryūzō. Jinruigaku jō ni Mitaru Seinan Shira (Social Anthropological View of South West China). Tokyō, 1926.
19. Goullart, Peter. Forgotten Kingdom. London, 1955.
20. Hsu I-t'ang. Lei-po Hsiao Liang Shan j Lo min /The Lolos of Hsiao Liang Shan in Lei-po/. Chengtu, 1944.
21. Legendre, Aime F. The Lolos of Kientchong, Western China. Smithsonian Institution Board of Regents. Annual Report for 1911. 569-586. 1912.
- J2. Wiens, Harold J. China's March Toward the Tropics: A discussion of the Southward Penetration of China's Culture, Peoples, and Political Control in Relation to the Non-Han-Chinese Peoples of South China in the Perspective of Historical, Cultural Geography. Hamden, Connecticut, 1954.

AE4-1 LOLO OF TONKIN

Identification: The people call themselves "Heu-lolo" (Black Lolo) or Peu-Lolo (White Lolo) and, in a more general way by the name of Dji (or Gni), which is that of the large tribe from which they originated. While the "Lolo of China" have retained the characters of warriors and plunderers, the "Lolo of Tonkin" are of a peaceful and rather indolent disposition.

Population and Area: The total population scarcely exceeded 12,000 in 1923. They reside in the mountains of the region of Baolac, in the Tonkin area of Vietnam. They also reside in dispersed hamlets in the regions of Dongvan, Yen-Minh, Hoang-su-phi, Muongk-huong, Coc-leu, Baoha, Trinh-Tuol, and Phongtho.

Foods: The Lolo eat either irrigated or dry-land rice and/or maize as their staple. They also consume a great quantity of vegetables, peas, beans, cucumbers, eggplant, and so on. Meat is reserved for festive occasions. In addition to domestic animals and fowl they also keep bees. They do not hunt, but fish and some fish dishes are consumed in season. Fruits are numerous and highly esteemed. Pears, peaches, guavas, grapefruit, plums, and walnuts and chestnuts are plentiful. No meat of pigs, fowl, or dog is eaten by women. Because it is believed that ducks do not know how to set on their eggs nor care for their little ones, a woman must not eat duck's flesh, lest she acquire these faults.

Habits: Young girls, from the time they have reached puberty, must not eat meat and may not use utensils in which greasy foods have been cooked. It is believed that they will immediately feel pain or become ill. The kitchen always contains two hearths, one of which is especially set apart for the preparation of food for the unmarried girls.

Change: They live in the midst of Meo settlements and are easily influenced by their neighbors.

Nutrition: (Analysis by Jeanne Nagle) The diet seems to be low in protein, iron, and certain vitamins such as thiamine, riboflavin, and vitamin A.

Special: Men smoke opium in excess and both men and women indulge in smoking tobacco. Neither men nor women chew betel.

Evaluation: Relatively poor information, and somewhat dated. The fact that the material is somewhat out of date may not be too serious, however, in view of the relatively slow rate of acculturation in this region.

AE 4 - 1 LOLO OF TONKIN - cont.

References:

- D155. Abadie, Maurice. Les Races du Haut-Tonkin de Phong-Tho à Lang-Son /The Races of Upper Tonkin from Phong-Tho to Lang-Son/. HRAF Translation used. Paris, 1924.
- D158. Dignet, E. Les Montagnards du Tonkin /The Mountaineers of Tonkin/. HRAF Translation used. Paris, 1908.

AE5 - 1 COWRIE SHELL MIAO

Identification: The Cowrie Shell Miao of Yang-Chia-Sai village of Kweichow province, China is reported here as the sample group. There are many designations for the different Miao within Kweichow, based on localities or peculiarities of dress, hair-styles, etc.

Population and Area: No census data is available. In 1944 there were 187 people in Yang-Chia-Sai village. This mountain village is located approximately where three different hsien (Lungli, Kwei-ting, and Tingfan) come together. Its altitude ranges from 3,000 to 4,000 feet.

Foods: Glutinous white and black rice are both grown, and are considered the most desirable staple. However, except for a short time directly after a good rice harvest, the rice is mixed with beans or whole wheat flour. Vegetables highly seasoned with salt and red pepper or pickled green vegetables are a common supplementary dish. Garden vegetables include turnips, celery, carrots, celery cabbage, spinach, lettuce, mustard, cucumbers, onions, garlic, leeks, sweet potatoes, white potatoes, beans, peas, maize, etc. Potatoes and corn are eaten in various forms. Persimmons are pickled and used as a vegetable dish. Fowl, pigs, sheep, and goats, are raised for food. Pork is eaten both fresh and in smoked and cured form. The blood is mixed with bean curd and made into sausages. In spring and fall, bamboo shoots are very much appreciated. Fruits such as peaches, pears, apricots, oranges, and lemons, are available. Small fresh water fish also supplement the diet. Fresh bean curd broth, pig's blood broth, and soup made of fat and lean pork are popular among the Cowrie Shell Miao.

Habits: Two substantial meals are eaten each day -- one about midmorning and one about dark. The time varies according to the time of the year and the peoples' activities. Between these meals they eat another simple meal, which usually consists of cold rice and vegetables. Chopsticks are used. Children eat roasted corn on the cob, raw vegetables, nuts or sunflower seeds as snacks.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be high in carbohydrate and relatively low in protein. There appears to be a good supply of fruits and vegetables.

Special: Tobacco is smoked.

Evaluation: Information is fairly adequate and up-to-date.

AE5 - 1 COWRIE SHELL MIAO - cont.

References:

4. Mickey, Margaret Portia. The Cowrie Shell Miao of Kweichow. Papers of the Peabody Museum of American Archaeology and Ethnology, Vol. XXXII:93. 1947.

Identification: Ch'uan Miao call themselves "Hmong Bo," or "old Miao." Ch'uan (meaning river) Miao is a branch of the Miao-Yao group of the Mon-Khmer family.

Population and Area: 150,000 in 1930. They are found as far north as Kunghsien and Ch'angning, about 36 miles east of Yung Ning, as far south as Ta Kuan in Yunnan province, and as far west as Sui Chiang Hsi en. This is the border of Szechwan, Kweichow, and Yunnan, China. They do not live in a territory by themselves but are interspersed among the Chinese people.

Foods: Their food varies slightly in different localities, and corresponds closely to that of their Chinese neighbors. The principal food is corn meal cooked like porridge, but those who can afford it eat rice as their basic food. This diet is supplemented by vegetables, meat, and wild fruits and berries found in the woods. Corn, their staple, can be made into biscuits but usually it is ground and boiled and eaten like rice, out of bowls with chopsticks. Wheat, oats, and buckwheat are also cultivated and made into biscuits. Beans, peas, onions, turnips, cabbage, carrots, and other vegetables are eaten. Dog meat is sometimes eaten by the poorest people, as among the Chinese, and also the flesh of snakes, especially the black snake. House rats are seldom eaten, but mountain rats are considered a delicacy by all. Eggs are eaten only on special occasions. Wild herbs, roots, berries, and fruits are the famine foods and the poor people depend on them when other food sources are not available. Over twenty species of wild vegetables are considered edible either raw or in cooked form. There are three species of wild onions and one kind of wild celery.

Habits: They use chopsticks and eat out of bowls.

Change: In former days, there was greater dependence on wild game, fruit, berries, and vegetables. The supply of these foodstuffs has lessened as the land has become more thickly populated.

Nutrition: Malnutrition was quite noticeable in most families in lower Lo Piao and is a fundamental cause of the high death rate, especially of children.

Special: Both men and women smoke tobacco and drink wine, but few of them smoke opium.

Evaluation: Information is rather incomplete but probably reliable as far as it goes.

References:

8. Graham, David Crockett. The Customs of the Ch'uan Miao. Journal of the West China Border Research Society, Vol. IX:13-70. 1937.
10. Graham, David Crockett. Songs and Stories of the Ch'uan Miao. Smithsonian Miscellaneous Collections, Vol. 123:1-336. 1954.

Identification: Both locally and throughout the province of Kweichow the Black Miao are known as the Sheng or Raw Miao. The term sheng indicates an independent people, as contrasted to shu, which literally means ripe, and thus refers to those who have come under Chinese rule.

Population and Area: About 80,000 people in 1947 in Ts'ung-Chiang Hsien, Kweichow Province, China. Pai-ngai hsiang, a subdivision of Ts'ung-Chiang, China, is the center of the Black Miao.

Foods: Steamed glutinous rice is the main dish of the Black Miao. They have few green vegetables, and no tuberous plants such as sweet potatoes, taro or yams. Pickles or vegetables, meat, and fish are used as supplementary foods to the main rice dish. The Miao are fond of pickled foods. Lamb, pork, chicken, dog, goose, or duck are put into jars without plucking or dressing. After these putrefy and become alive with maggots, they are eaten. This dish is known as p'ei tsai, and is esteemed as a delicacy. Since the Miao are avid hunters, the amount of game available can be significant. Meat of domesticated animals is consumed only at festival occasions. Besides rice, the Miao plant some maize, millet, turnips, and beans. Sunflower seeds are eaten raw. Lard is used for frying, and sometimes oil pressed from the fruit of the wild tea shrub, thea sasanqua, is used for a similar purpose. Red pepper is one of the main condiments and is widely used. Salt has always been a problem to the Black Miao because they have to import it from Szechuan Province.

Habits: The glutinous rice is steamed and eaten with the fingers.

Change: Influenced by the neighboring Tung, who are experts in fish breeding, the Black Miao also raise fish in irrigated fields. This practice is rather common in eastern Kweichow.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be deficient in all the essential minerals and vitamins. The protein level of the diet is also poor. The people are probably suffering from malnutrition.

Special: Rice wine is consumed.

Evaluation: The information is up to date but not as complete as desirable.

References:

23. De Beauchair, Inez. A Miao Tribe of Southeast Kweichow and Its Cultural Configuration. Bulletin of the Institute of Ethnology Academia Sinica, /10/, 127-204. 1960.

AE5 - 4 HUNG OR RED MIAO

Identification: The Hung, or Red, Miao (Meo) are one of the most numerous and best known Miao groups in the area.

Population and Area: No population figure is available for the Hung Miao. They reside in the vicinity of T'ung-Jen, Kweichow, bordering Hunan, China. The area within which their villages are confined measures about 430 miles in circumference, about 100 miles in length, and about 43 miles in width.

Foods: Their basic foodstuffs are maize, kaoliang, rice, sweet potatoes, and kidney beans. These are supplemented by meat and by vegetable dishes. Vegetables, including greens, Chinese cabbage, carrots, and turnips, and wild plants such as bracken, wild celery, and wild onions are also eaten. Beef, pork, chicken, and fish are consumed. Chicken and pork can be prepared in various dishes and are considered desirable foods. Hung Miao are fond of sour dishes, such as sour fish, beef, pork, pepper seed, garlic, leeks, carrots, turnips, etc. This fondness may be due to their being far from the sea, where salt is almost unknown. In the Miao language, there is no distinction between saltiness and bitterness. The Miao also eat insects, roasted snakes, pickled earthworms, roasted or fried grasshoppers, bees, and grubs. Rice gruel mixed with fish and maggots is considered a delicacy. The Miao also plant sugar cane. When guests arrive, offering ginger or hot pepper soup shows respect. Today they also use tea in place of soup.

Habits: The Miao usually eat twice a day, but in spring and summer they eat three meals. Formerly, the Miao did not use chopsticks, but gathered around a family rice basin and dug in with both hands. Vegetables are placed in bamboo buckets or earthenware pots and eaten in a similar fashion.

Changes: The material culture of the Miao in western Hunan today has been influenced by the Chinese contacts. The use of tea instead of ginger or hot pepper soup has become more prevalent in modern times.

Nutrition: (Analysis by Jeanne Nagle) The nutritional adequacy of this diet depends upon the amount of food consumed. Milk is lacking in the diet, and the protein level is most likely not too high.

Special: Tobacco is smoked. The Miao make and consume wine made from corn, wheat, barley, and rice.

Evaluation: The information is fairly complete and up to date.

References:

2. Ling, Shun-sheng and Yih-fu Ruey. Hsiang-hgi Miao-tsu Tiao-ch'a Pao-kao /A Report on an Investigation of the Miao of Western Hunan/. HRAF Translation used. Academia Sinica, The Institute of History and Philology, Monographs, Series A, No. 18. 1947.

Identification: The Chinese call the Meo "Miao-tsu," while also including them in the general designation of "Man" (rude barbarians). The Meo call themselves "Mung."

Population and Area: About 100,000 in 1943. The densest population is located in the regions of Dongvan, of Pakha, and Muongkhuong, where they constitute the majority of the population. Meo are also found in upper Laos.

Foods: Maize is the basic food of the Meo. It is boiled, steamed, parched, or reduced to meal in order to be eaten in the form of a cake. The Meo also cultivate dry rice, but are changing to irrigated rice. Aside from maize and rice, the Meo eat buckwheat and many vegetables, which are cooked in water with little salt. Among these foods are potatoes, string beans, peas, beans, cucumbers, turnips, eggplant, and pumpkins. The use of meat (pigs, goats, buffalo, fowl, ducks) is reserved for the numerous ceremonies and banquets. They never eat horse flesh. Fish is relatively rare in the upper regions of the mountains, but is eaten when available, either fresh or dried. Fruits such as peaches, pears, apples, and plums are almost always available. The Meo also keep bees, and honey is used in cake making.

Habits: No information.

Change: More rice is consumed now than previously. In 1900 the Meo grew little dry rice and almost no wet rice.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be high in carbohydrate and low in protein, due to the scarcity of meat. The abundance of fruit should supply sufficient vitamins, but the actual nutrition intake cannot be estimated.

Special: The Meo smoke tobacco and some opium, but in very moderate quantities. They make alcohol from grains, and drink it in quantity. Kaolien and sorghum are also grown and made into bread for holidays.

Evaluation: Information is fairly adequate but rather dated.

References:

- D155. Abadie, Maurice. Les races du Haut Tonkin de Phong-Thao a Lang-Son /The Races of Upper Tonkin from Phong-Tao to Lang-Son/. HRAF Translation used. Paris, 1924.
- D158. Diquet, E. Les Montagnards du Tonkin /The Mountaineers of Tonkin/. Paris, 1908.

Identification: The Meo are among the most prosperous of the ethnic minorities in Thailand. The people refer to themselves by the term "H'muong" (Mong). The Meo in Thailand have been categorized as either H'moong Njua (Blue Meo) or H'moong Deau (White Meo), but their relationship to the White and Blue Meo of South China remains unclear.

Population and Area: 45,600 in 1961. Thailand Meo are scattered throughout three northern provinces, namely Nan, Chiangrai, and Chiangmai. Migration from Laos and Burma into Thailand has occurred within the last fifty years.

Foods: The main crop is dry rice, both glutinous and nonglutinous. Maize and buckwheat (both of considerably less importance than among the Tonkin Miao), sugar cane, yams, cucumbers, beans, and onions are common supplements. Vegetables and beans are usually spiced with peppers, chilies, or sour dishes. Although the Meo are avid hunters, the food supply is not very much affected by this activity. Pigs, dogs, and chickens are domesticated and used for food and for religious sacrifices. Meat, when available, may be smoked, salted, or dried in the sun, and is often fried in animal fat before it is eaten. It is said that the Meo far surpass the other hill tribes with respect to their skills in animal husbandry. Fishing supplies a relatively small portion of their diet. Forest plants, roots, insect larva, and honey are also consumed, particularly in times of poor harvest. There is considerable variety in the Meo diet and particularly in the methods of preparation.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be deficient in most elements other than carbohydrate.

Special: Alcohol, distilled from corn mash, is very popular and consumed in quantity by both sexes. The Meo also smoke tobacco and opium. The most important crop next to rice is the poppy, from which the Meo obtain raw opium and seeds for food.

Evaluation: The information is up to date and seems reliable in spite of its limited coverage.

References:

24. Young, Oliver Gordon. The Hilltribes of Northern Thailand: A Socio-Ethnological Report. Thailand, 1961.

F39. Bernatzik, Hugo Adolf. Akha und Meau, Probleme der Angewandten Volkerkunde in Hinterinden /Akha and Miao, Problems of Applied Ethnography in Farther India. HRAF Translation used. Innsbruck, 1947.

Identification: This group, according to many authorities, should probably be considered as Yao. Possibly the Miao and Yao of Kwangsi were originally of the same people but had different names, or perhaps the present Yao of Kwangsi were called Miao in former times.

Population and Area: 1,725 in 1937. The Hainan Miao move once a year to new mountain territory to cultivate rice. Due to their migratory nature it is impossible to ascertain the exact area in which they are distributed. The Miao and Li are intermingled and distributed in three districts: Tao-t'ing, Lo'tung, and Pai-sata.

Foods: Rice gruel or gruels of other mixed grains is the staple food except during feasts and festivals, when they eat boiled rice. Unlike other Miao tribes, the Hainan Miao do not appreciate corn meal. They eat maize in roasted or boiled form or as popcorn balls. Fowl and pigs are eaten only on special occasions. Chickens and ducks are cooked much as the Chinese cook them, but without soybean sauce. Soybean sauce is a luxury and imported only for grand occasions. Meat of wild boar, deer, squirrels, monkeys, and "flying foxes" is consumed when available. Beef is not eaten. Leftover meat is pickled in brine. Wild boar fat is used as lard. Both deer meat and rats are considered delicacies. Some kinds of fresh water fish, either salted and dried or pickled, are also eaten. Although the same kinds of vegetables used by the local Chinese are available, including mushrooms, leeks, and bamboo shoots, they are scarce, and the Hainan Miao resort more to forest food products. The hearts of various palms and rattan are consumed in times of famine. Fruits, except some wild ones, are not very abundant. Figs are their greatest delicacy. Papayas and bananas are eaten more like vegetables than as fruits. Banana is a choice dish, served only at feasts. Food, in general, is scarce and the Hainan Miao have developed the habit of frugality.

Habits: They eat three meals a day.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be generally deficient in essential minerals and vitamins.

Special: The men like to smoke and drink wine. There are some women who drink, but none who smoke. Cigarettes are not very popular, but pipe tobacco is. Betel nut chewing is also a favorite practice.

Evaluation: Information is rather fragmentary, but probably reliable as far as it goes. The forest tubers and fruits that the Hainanese Miao have discovered should be further investigated as to nutrition content to assess their dietary adequacy.

AE5 9 MIAO OF HAINAN - cont.

References:

1. Wang, Hsing-ju. Hainan Tao chih Miao - jen /The Miao People of Hainan Island/. Chung-kuo Pien-chang Yen-chiu Shin (Institute for Chinese Frontier Studies), Chu-hai University, Series B, no. 2, 146 pp. 1948 (1937).
3. Moninger, M.M. The Hainanese Miao. Journal of the North China Branch of the Royal Asiatic Society. Vol. 52:40-50. 1921.
22. Moninger, M.M. The Hainanese Miao and their Food Supply. Lingnan Science Journal, Vol. 11: 521-525. 1932.

AE6-1 PEICHANG (HIGH) YAO

Identification: The Yao people of Peichang in Kwangtung province, China, are called highlanders, since they live about 5,000 feet above sea level.

Population and Area: About 30,000 people in 1930. They inhabit the Peichang Yao Shan between Chü-Chiang, Ju-Yuan, and Lo-Ch'ang.

Foods: Besides rice, the major items of diet are corn, yellow millet, potatoes, and taro. Corn is plentiful, and the Peichang-Yao have various methods of preparing it. Taro, too, is raised by most of the people and roasted for their meal. A young sprout called "turtle foot" and shoots of bamboo are used as vegetables. Among the condiments, hot pepper and ginger are common. The breakfast menu consists of gruel of rice, millet, and corn, cooked together. Steamed rice mixed with corn and millet is the preferred basic dish. Although there is a frequent mention in the literature of the use of cow manure for fertilizer, there is no mention of eating beef. Bees are kept for honey, and tea is also grown.

Habits: They eat three times daily. Breakfast is at 9:00 A. M., lunch at noon, and supper after sunset or at nightfall. Food is served either on the stove or on a little table, without any chairs. The Yao either stand or squat on their heels as they eat. They all eat cereal gruel for breakfast. While the well-to-do can afford pure rice gruel, the poor eat mixed cereal gruel of rice, millet, and corn or any other combination. The poor people eat sweet potatoes, taro, and yams for lunch.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The diet is high in carbohydrate and low in protein, minerals, and vitamins.

Evaluation: The information is incomplete and rather dated. The existing information, however, is presumably reliable.

References:

1. Pang Hsin-min. Kwang-tung Pei-chiang Yao-shan tsa-chi /Miscellaneous Sketches of Yao-Shan in North Kwangtung/. HRAF Translation used. Academia Sinica. Bulletin of the National Research Institute of History and Philology. Vol. 2:471-514. 1930.

AE 6 - 2 LINCHOW (LOW) YAO

10

Identification: The Yao of Linchow are a lowland people of Kwangtung province, China.

Population and Area: About 12,000 people in Linchow in 1938.

Foods: Rice, their major staple, is supplemented by maize, taro, beans, and potatoes. Among the vegetables grown are spinach, lettuce, mustard, cabbage, pumpkin, sesame, chilies, and peanuts. Cows, pigs, and chickens are also raised for meat and for eggs. Hunting and fishing contribute insignificantly to the food supply. Fish are scarce and only dried fish are eaten. Although it is said that tigers, chamois, wild boar, squirrels, and snakes are hunted, there is no information on these being consumed as food. It is indicated that bean curd, yellow beans, and beef cooked together is the favorite festival food. Among the available fruits are pears, peaches, and bananas.

Habits: No information.

Change: They trade with the Chinese and are more assimilated into Chinese culture than other Yao peoples.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be very deficient in most important minerals and vitamins.

Special: Tobacco is grown and smoked. Wine is consumed in quantity during feasts or when entertaining guests. Bean curd is often served with it.

Evaluation: The information is incomplete and somewhat dated. However, the existing information may be reliable, due to the relative slowness of change among the Yao.

References:

14. Fortune, R. Introduction to Yao Culture in Yao Society: A Study of a Group of Primitives in China. Lingnan Science Journal, Vol. 18:341-369. 1939.
15. Lin, King-Yu. The Economics of Yao Life. Lingnan Science Journal, Vol. 18:409-423. 1939.
16. Lee, Kwei-King. The Yao Family in Birth, Marriage and Death. Lingnan Science Journal, Vol. 18:371-408. 1939.

AE6 - 3 HUA-LAN YAO

Identification: The Hua-Lan Yao (meaning Flower Basket Yao) inhabit Kwangsi province, China.

Population and Area: Estimated as 650 people in 1935. There is an indication of decrease in population. These people are located in the highlands, between 200 and 2,000 feet in altitude. The exact amount of area is not known, but it covers five villages: Wangsang, Ment'ou, Kup'ao, Tach'eng, and Lu-Hsiang. These are located in the Hsiang Hsien, Kwangsi province.

Foods: Rice, both wet and dry, is cultivated, and provides the staple diet of the Hua-Lan Yao. Agricultural products are supplemented by domesticated animals, wild animals, and fish. Pigs, chickens, cows, and some ducks are raised but are not very common. Cows are more commonly used as draft animals than for food. Tigers, wild goats, wild cats, and birds are available in the fall. The amount of fish available for food is insignificant. Greens, potatoes, bamboo shoots, mushrooms, and other wild plants provide the vegetable supply.

Sour pickled vegetables are very popular among the Hau-Lan Yao. They are prepared by adding steamed rice water to vegetables and letting them ferment in a jar for several days. Salt and cooking oil are imported from the Chinese. Meat is rare and eaten only on festival occasions. The Yao are barely self-sufficient. When one kills a pig he is expected to share the meat with neighbors and relatives. Since food is considered very valuable, stealing of food is punished by death and considered one of the three major crimes.

Habits: Cereal gruel is a common breakfast dish.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be deficient in almost all of the nutrients important for the maintenance of balanced nutrition.

Special: Opium smoking is rare.

Evaluation: The information contained in this report was obtained from the only ethnographic account available on these people. It is rather incomplete, but is probably reliable.

References:

17. Wang T'ung Hui. Kwangsi-shen Hsiang-hsien tung-nan hsiang Hua-lan Yao she-hui tsuchih /The Social Organization of the Hua-lan Yao in the Southeastern Village of Hsiang Hsien, Kwangsi/. China, 1936.

AE6-7 YAO OF LAOS

Identification: The Yao of Laos are also called Yao Khaw. Information in this section is based on the field work done in 1957-58 in Kaisou village, Laos.

Population and Area: There were 209 Yao in Kaisou village in 1957. No data on the area is available.

Foods: Their staple food is nonglutinous rice. At a formal meal, glutinous rice is also eaten, steamed, and occasionally served on banana leaves. Some of the rice is steamed and fermented while another rice dish seems to have sweet rice alcohol poured over it. The Yao are especially fond of this type of food. Soup of pork fat and bamboo shoots mixed with boiled vegetables is common. Braized ground pork and boiled chicken wings are preferred dishes. Raw cabbage and roasted pork are also served. The food is usually saturated with pork fat. Tea is drunk with meals and between meals. Pigs' blood, which is coagulated into the consistency of pudding, is mixed with chopped green onions and eaten as an energy food. Sweet potatoes, baked bananas, or sugar cane are eaten as snacks.

Habits: The Yao take their breakfast at 11 A. M. They have two or three other meals, but usually only two formal meals per day. Men and women never eat together. They sit around a round table or take their seats around the fire. During meals the head of the family is seated first and prays before all begin to eat. At a formal party or festival the ritual procedure is rather complicated.

Change: The Yao import powdered coffee and condensed milk from Lao villages. Coconut palms and betel nut trees which were once grown in Yao villages are not available any more.

Nutrition: No information.

Special: Adult males smoke tobacco and opium. Opium is eaten after their meal, but there is a strict age limit with respect to its consumption. The Yao prefer rice wine to any other drink and older people put saccharine into the alcohol when they drink. They refer to the saccharine as "sugar."

Evaluation: Information is up-to-date but rather incomplete.

References:

26. Iwata Keiji. Minority Groups in Northern Laos - Especially the Yao. *Shilin*, No. 1, 1960 (translated by Sakomoto, H. and edited by Joel Halpern). A preliminary version. Laos Project Paper No. 16. 1960.
27. Iwata Keiji. Ethnic Groups in the Valley of the Nam Song and the Nam Lik - Their Geographical Distribution and Some Aspects of Social Change (In Japanese, with English summary). *Minzoku gaku Kenkyu* /The Japanese Journal of Ethnology/, Vol. 23, No. 1-2:63-79. 1959.

Identification: The people call themselves "Mien" or "Yumien," but they are also known as "Man," the term used in referring to Yao speakers throughout northern Laos.

Population and Area: Estimated population of 1960 is 10,200 persons scattered throughout sixty-four known villages in the northern and eastern parts of Chiangrai province, Thailand, at a somewhat lower altitude than the Miao and Lisu. They have frequent contact with the Karen, Lahul, and Lisu.

Foods: Steamed rice is their main staple. This dish is accompanied by vegetables, mainly mustard greens, pumpkins, onions, peas, and turnip tops which are dried for winter use. Hunting and fishing contribute little to their food supply. Small fresh water fish are very much liked. The Yao keep large numbers of hogs, mainly for sale, but also for domestic consumption on special occasions. Other animals are kept, including cattle, chickens, ducks, and, in some areas, buffalo, but meat consumption is rather insignificant. Some meat and vegetable tops are preserved by drying. Red pepper sauce is one of the major condiments. Milk is used only as baby food. Eggs are not popular. A kind of green tea which is usually plucked from wild trees is widely used. Coffee is also grown and consumed. A typical meal consists of rice with greens, string beans, or other vegetables.

Habits: The Yao eat twice a day. The main meal is breakfast, which is eaten between 8 and 9 o'clock a.m. Men eat first, and the women and children eat after the men are served. They use chopsticks and bowls and are very hospitable, entertaining visitors frequently. They do much feasting and drinking.

Change: In recent years, more beef is eaten, and noodles are used for snacks or a regular meal food.

Nutrition: (Analysis by Jeanne Nagle) They seem to enjoy comparatively good health and sanitary conditions. The amount of cereals and vegetables are sufficient to meet their needs and they look healthier than the Thai. However, the diet is low in protein, vitamin A, thiamin, and riboflavin. The high infant mortality is a result of this deficiency.

Special: Although they make alcohol and grow poppies, the Yao are not very heavy drinkers and there are fewer opium addicts (5 to 8 percent) than among the Meo. No betel chewing is reported. Tobacco is smoked.

Evaluation: Information is rather complete and up to date. However, there is no information as to whether the staple is glutinous or nonglutinous rice.

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12. Embree, John F. and William L. Thomas. Ethnic Groups of Northern Southeast Asia. New Haven, 1950.
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AE6 - 9 YAO OF TONKIN

Identification: The Man-lan-ten are the most important of the six major subgroups of the Yao. Their self-designation, Kim Mum, meaning "men of the mountain," can be applied to the Man or Yao of Tonkin in general. There are various terms for this group in Chinese, Vietnamese, and in other Man languages.

Population and Area: About 18,000 people in 1920. They reside in the northwestern part of Tonkin province, Vietnam. The Man-lan-ten are the lowlanders, compared to the other subgroups of Tonkin Yao. The main concentration is in the area west of Caobang and north of Vinhthuy.

Foods: The primary diet of the Man-lan-ten is maize and rice, supplemented by vegetables and some meat. The maize is made into flat cakes, while the rice is steamed in the same manner as it is among the Thai and the Annamese. There has been a steady increase of rice consumption as the staple food. A gruel dish, which is either a mixture of rice and various starchy foods such as manioc, yams, and taro or a mixture of maize and similar starchy foods is also one of the major staples. This gruel becomes thinner as the new harvest approaches. Mountain rice grains are thicker and rounder and less elongated than ordinary irrigated rice. In cooking, it is stickier and approaches glutinous or irrigated rice. Only small amounts of ordinary rice are grown through the irrigation method, which is, however, developing rapidly. The Man-lan-ten consume small quantities of meat (fowl, pork, and game), the eggs of hens and ducks, many vegetables (such as sweet potatoes, beans, and salad greens), and fruits. No tribe of the Man group eats dog meat to which the Vietnamese are partial. Among the condiments used are: salt, pepper, sesame, and pimento.

Habits: Pregnant women do not eat vegetables or fat and are forbidden to sit near either alcohol or rice, for fear of bringing on premature childbirth.

Change: The consumption of rice increases from year to year and may eventually replace maize in the future when cultivation of irrigated rice fields is further developed.

Nutrition: Nutritional security is precarious and only by parsimonious dietary budgeting of food can the people remain alive, even in their chronic state of undernourishment.

(Analysis by Jeanne Nagle) This diet is high in carbohydrate and very low in protein. Malnutrition seems to be common and thus the people suffer from many vitamin and mineral deficiencies due to the scarcity of food such as fruits, meat, milk, and vegetables.

AE6 - 9 YAO OF TONKIN

Special: Women as well as men smoke a great deal of tobacco. Men smoke opium also and often are addicted to it. The Man-lan-ten drink frequently and immoderately various kinds of alcoholic drinks, which they distill themselves, using rice and corn.

Evaluation: Information is fairly adequate but rather outdated. However, due to the slowness of assimilation of this region these data are probably reliable.

References:

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- D155. Abadie, Maurice. Les Races du Haut-Tonkin de Phong-Tao a Lang-Son /The Races of Upper Tonkin from Phong-Tao to Lang-Son/. HRAF Translation used. Paris, 1924.
- D158. Diguët, E. Les Montagnards du Tonkin /The Mountaineers of Tonkin/. Paris, 1908.

Identification: The Monguor, also known as T'ujen (pronounced T'uren), live on the border of Kansu and Chinghai provinces, China. They speak a Mongol dialect similar to a Mongolian language of thirteenth century. The Chinese name T'ujen, meaning aborigines, has derogatory connotations, implying "barbarians." They are also called Dalden, Dolden, Daldy, Kansu-Mongols, Mongols of Kansu, Karlan, and Cha Gan (meaning White Mongols).

Population and Area: Approximately 57,000 in 1909. Sixteen clans of Monguor were scattered around seven subprefectures of Hsining.

Foods: A barley porridge, vegetables, and some meat and tea make up the common diet. The main dish, barley porridge, is sometimes mixed with potatoes and dried pea flour. Oil is always added to this mixture. Vegetables are eaten as relishes or side dishes, usually, in a pickled form. The method of pickling () vegetables provides salt in the diet and makes the salt, which is expensive because of local taxes, go further. The meat of cows, oxen, pigs, sheep, and chickens is eaten only on special occasions and at feasts, nearly always in a boiled form, and seldom roasted or broiled. The meat of horses, mules, and donkeys is never eaten, and the meat of the marmot is abhorred by Monguors, as the pig is by Mohammedans. Milk from cows and sheep is made into butter, but is considered a luxury and eaten only by elders. Sugar is also an imported luxury item. Lime seed oil and colza oil are used in cooking. Tea with salt is served with each meal and in between meals.

Habits: The Monguor eat twice a day: a simple meal of tea and bread at noon and the main meal in the evening. Bowls are never washed except by licking. Some Monguor keep their wooden bowls always with them in their gowns and take them out whenever they drink or eat. Bowls or dishes must always be presented with the right hand, while the left hand is held toward the guest, palm upward. Tea is always served in the same bowl in which the food has been served. Chopsticks are used.

Changes: Meat, which with milk and milk products was once the staple food, has long been a luxury.

Nutrition: (Analysis by Jeanne Nagle) This diet seems deficient in protein, minerals, and vitamins.

Special: Monguor men smoke tobacco all day long, and some smoke opium. They distill barley and wheat wine which is consumed in quantity on special occasions and at festivals.

Evaluation: The information is somewhat dated but probably reliable.

AE 9 MONGUOR - cont.

References:

1. Schram, Louis M.J. The Monguors of the Kansu-Tibetan Frontier: Their Origin, History, and Social Organization. Transactions of the American Philosophical Society, n.s., Vol. 44:1-138. 1954.

AJI TIBET

Identification: The Tibetan highland, often called the "roof of the world," is divided by natural barriers into numerous districts, and shows no homogeneity in its culture. There are four subcultural groups: the nobles, nomads, farmers, and townspeople. The Amdo nomads are studied here.

Population and Area: The population of Tibet was estimated (no census) at three or four million in 1963. The nomads who occupy the northern plateau make up less than one-sixth of the total population, and occupy one-fourth of Tibets 809,000 square miles.

Foods: Tibetan diet consists of meat (mutton, yak's meat, etc.), barley, milk and milk products, and tea. In general, green vegetables are scarce and not considered essential to the diet. Wild plants are regarded as being more digestible than cultivated ones. Despite their religious beliefs, Tibetans consume meat (lightly cooked) in quantity. Mutton is considered the best meat, and some dried yak meat is eaten. Occasionally game--stag, deer, gazelle, chamois, or musk deer--is also eaten. Tzam pa, the basic cereal food, is made from barley flour kneaded with tea and a piece of butter. Milk and milk products, butter, cream, thud, yoghurt, cheese are also significant items in the diet. Milk of cows, yaks, of a crossbreed of yaks and cattle, and of goats and sheep (low prestige) is available. Hot liquids, such as soup and tea, are popular items in the diet. Tea is drunk with milk and a piece of butter, either during or between meals. Blood drawn from live animals is used for food in seasons when meat is scarce. Tibetans do not eat pork, beef, the meat of horses, or chicken eggs. Fish is regarded as undesirable, as are snakes and frogs. Salt produced in Tibet is considered to be more nutritious than other kinds by most Tibetans and Indians.

Habits: Tibetans have two rather simple meals a day, one at 10 A. M. and the other at about 5 or 6 P. M. There is little difference in the menus of the morning and evening meals. Breakfast consists of vegetables and meat. They also eat cake, fruit, or tea and wine between meals.

Change: Upper-class Tibetans eat Chinese foods. In recent years noodles of wheat flour have become very popular.

Nutrition: The northern nomads, compared with the southern farmers, are better fed in protein. Despite the lack of vegetables and fruits, detailed investigation shows that all the important vitamins are present in sufficient quantities. Vitamin B is preserved by grinding the barley with the husks on and by not overcooking it. The amount of milk and milk products consumed is sufficiently large to provide adequate vitamin C. They have very good teeth and sturdy bone structure.

AJI TIBET-cont.

Special: Tobacco, which came from China, is mostly used as snuff and seldom smoked. The Amdo Pa do not know how to produce alcohol from milk. However, they import various kinds of beer.

Evaluation: Relatively complete and up-to-date. There is much unreliable literature on Tibet. This report relies heavily on the Hermans' monographs, which are considered superior to other sources.

References:

2. MacDonald, David. The Land of the Lama. London, 1929.
3. Bell, Charles. The People of Tibet. Oxford, 1928.
7. Hermanns, Matthias. Die A Mdo Pa-Grosstibeter Die Sozial-Wirtschaftlichen Grundlagen der Hirtenkulturen Innerasiens /The A Mdo Pa Greater Tibetans: The Socio-Economic Bases of the Pastoral Cultures of Inner Asia/. HRAF Translation used. Freiburg, 1948.
8. Kawaguchi, Ekal. Three Years in Tibet. Adyar, 1909.
12. Combe, G.A. A Tibetan on Tibet. London, 1926.
24. Ekvall, Robert E. Tibetan Skylines. New York, 1952.
25. Ekvall, Robert B. A Note on "Live Blood" as Food among the Tibetans. London, 1963.
26. "Tibetans Turn to Eating of Yankee Noodles." New Haven Register, May 21, 1964.

AJ4 WEST TIBETANS

Identification: Includes the Tibetan-speaking people of India especially those of the former kingdom of Ladak in Kashmir, and those of Lahul and Spiti in Punjab. Ladak is also called Mar-Yul, meaning "red land" or "the low-country." Ethnologically, culturally, and geographically, Ladak is a part of Tibet, though politically is a division of Kashmir state.

Population and Area: No definite population figure has been established for this group. However, the total population of Ladak, Lahul, and Spiti combined is said to have been about 90,000 in 1883. The combined areas where these people reside is about 60,500 square miles.

Foods: Although the diets of the different subgroups among the Western Tibetans vary in some respects, for the most part they are all vegetarians. They eat barley and wheat cakes, the broth of turnips with some peas, and fruit such as apples, grapes, and apricots (fresh or dried). Milk, cheese, and meat are luxury items for the normal household. The staple food is butter, tea, and barley flour, varied with all sorts of vegetables prepared in several ways. The poorest people mix the barley flour in water. Buttermilk is a regular article of diet in all the subgroups. Green vegetables are never cultivated, though many wild plants and herbs are eaten. Tea is made in a strong concoction with soda, then seasoned with salt and churned with butter until it acquires the color and consistency of thick rich cocoa or chocolate. Bread made of barley flour is used as a substitute in the diet when the people cannot cook their food while traveling. In Spiti and northern Ladak the yak is a sacred animal and its flesh is no longer eaten. Monks of the yellow sect are allowed to eat only the meat of sheep, goat, or female yak.

Habits: They begin as well as end their meal with buttered tea. The West Tibetan fills his cup with some barley flour and adds sufficient tea to make a thick paste, which is eaten with the fingers.

Change: Potatoes have been introduced by the Christian missionaries and are now used in considerable quantity.

Nutrition: (Analysis by Jeane Nagle) The diet seems to lack in protein since they consume little meat or milk. Even the vegetable supply does not seem adequate for vitamins and for certain minerals such as iron, calcium, etc.

Special: All classes are exceedingly fond of a liquor called chang, which is made from fermented barley and wheat flour.

Evaluation: The information is reasonably complete but a bit outdated. Due to the difference of spoken from written languages, native names of dishes, food sources, and foodstuffs indicated by various authors are not always identifiable in a Tibetan dictionary.

AJ4 WEST TIBETANS - cont.

References:

1. Cunningham, Alexander. Ladak, Physical, Statistical and Historical, with Notices of the Surrounding Countries. London, 1854.
2. Ramsay, H. A Practical Dictionary of the Language and Customs of the Districts included in the Ladak Wazarat. Lahore, 1890.
3. Dainelli, Giotto. Le Condizioni Delle Genti. Relazioni Scientifiche delle Spedizioni Italiana de Filippi. Nell'Himalaia, Caracorum e Turchestan Cinese (1913-1914) Serie II, Vol. VIII:420. 1924.
6. Punjab Government. Gazetteer of the Kangra District. Vol. II: Kulu, Lahaul and Spiti. Calcutta, 1883-1884.
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AK1 1 SHERPA

Identification: The Sherpa are a Bhotia group living in eastern Nepal. The name Sherpa is derived from the Tibetan word shar-pa, which means "easterner." Most of the data here refer to the Sherpas of Khumbu in the Mount Everest region. They speak Tibetan.

Population and Area: No general population data available. In Darjeeling district, India, there were 6,929 Sherpa in 1947 and 2,205 in Khumbu in 1960. The three regions with a concentration of Sherpas are Khumbu, Pharak, and Solu. However, Sherpas are found scattered through much of eastern Nepal and also in northern Sikkim. They live at 1,200 to 1,600 feet above sea level.

Foods: Tsampa (ground and roasted barley and wheat), eaten raw or with milk as barley meal gruel, has been their staple, but potatoes have also become a mainstay of the diet and are found at every meal. They also grow buckwheat, turnips, and a vegetable similar to spinach. Tsampa, stirred into hot water or tea to form dough, is also eaten with rice or lentils flavored with spices. Fresh milk is not consumed in quantity, but curd is highly valued and the buttermilk that remains after churning is regularly drunk. Great quantities of butter are needed for domestic as well as ritual use. Butter is eaten with or as part of all the more highly valued foods. The Sherpas are not supposed to kill animals, but are not averse to eating the meat of animals which die by accident or are slaughtered by others. The meat of yak, sheep, and goat is eaten. In general, food is roasted or fried rather than boiled, since it takes so long to boil foods at high altitudes. Most grains are imported from lower-lying areas.

Habits: No information.

Change: Although potatoes have been introduced to the Sherpas only recently, they occupy a prominent place in the diet.

Nutrition: They eat about two pounds of food a day. In 1957, a family of seven consumed 6,000 pounds of potatoes, 320 pounds of buckwheat, 320 pounds of wheat, barley, and millet, and 160 pounds of rice.

Special: Raxi (rice spirit) and beer are drunk. Beer, called chang, is drunk almost daily. No indication of tobacco smoking.

Evaluation: The information is rather incomplete, but up-to-date.

References:

AKI - 1 SHERPA - cont.

References:

1. Fürer-Haimendorf, Christoph von. The Sherpas of the Khumbu Region. In, Mount Everest. London, 1963.
2. Fürer-Haimendorf, Christoph von. The Sherpas of Nepal. London, 1964.
3. Weir, Tom. East of Katmandu. Edinburgh, 1955.
4. Hagen, Toni, et al. Nepal, Königreich am Himalaya. Bern, 1960.

AK5 LEPCHA

55

Identification: The Lepcha are a Mongoloid people living in the Himalayas on the southern and eastern slopes of Mount Kinchijunga. The Lepcha were the original inhabitants of Sikkim. They call themselves Rong, while the Tibetans call them Mon, and the Butanese, Meri. Lepcha is a derogatory Nepalese term meaning "nonsense talkers". Only in Zongu and in one or two small villages is there a homogeneous Lepcha society.

Population and Area: 300,000 in 1953. In 1931 the Lepcha were almost evenly divided between the native state of Sikkim and the Darjeeling. The population is decreasing. It occupies an area of 2,818 square miles.

Foods: Boiled rice, their main food, is eaten with meat or vegetable dishes. Wheat and maize may substitute for rice when there is not enough, but these are considered less desirable. The Lepcha eat all the wild animals that they can kill or find dead. Oxen, goats, pigs, and hens are raised for food, but the Lepcha prefer beef and pork, which have ritualistic significance. They also eat a great variety of wild forest produce, chiefly tubers of wild yams and various leaves which are used as seasoning. Tea often accompanies their breakfast, and chi, millet beer, is drunk with their evening meal. The Lepcha food is spiced less than that of the Nepalese or Indians. Besides their preference for different foods, the quantity rather than the quality of food seems to be emphasized. A feast definitely involves overeating, and old people often deplore that their powers of overeating are failing. When there is no grain for chi, bootleg liquor is made out of different tree ferns, which are pounded and buried. It is very strong and potentially poisonous, and has a strong purgative effect. Although it is forbidden to make it, this liquor is almost continuously brewed.

Habits: In addition to snacks, the Lepcha ordinarily eat two meals a day; the bigger one, with tea, in the morning before going to work, and the second meal in the evening, with chi. Grain flour and butter are used on most ceremonial occasions. The Lepcha have a complete knowledge of animals, birds, plants, fruits, and roots, and can distinguish poisonous from edible ones. Thus the Lepcha do not starve if the harvest fails. Popcorn or cold cooked rice may be used as snacks.

Nutrition: The average annual consumption of grain by an adult Lepcha is about 400 lbs.; besides that, about 300 lbs. is consumed for chi. The amount of meat consumed varies according to one's means; richer people eat it three to four times a week, poor people only once or twice.

Special: Except for the widespread consumption of chi and some consumption of bootleg liquor, no other stimulant seems to be used. Tobacco is not smoked.

Evaluation: The information is fairly adequate.

References:

1. Gorer, Geoffrey. Himalayan Village: An Account of the Lepchas of Sikkim. London, 1938.
2. Morris, John. Living with Lepchas: A Book about the Sikkim Himalayas. London, 1938.
3. Nebesky-Wojkowitz, René de. Hunting and Fishing among the Lepchas. Ethnos, Vol. 18: 21-30. 1953.
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10. Waddell, L. A. The 'Lepchas' or 'Rongs' and their Songs. Internationales Archiv für Ethnographie, Vol. 12:41-57. 1899.
11. Hermanns, Mathias, Fr. The Indo-Tibetans. The Indo-Tibetan and Mongoloid Problem in the Southern Himalaya and North-Northeast India. Bombay, 1954.

Identification: The term Tho (Vietnamese for "soil"), is used to designate the Thai groups north and northeast of the Red River delta, Vietnam. They are also referred to as Tay.

Population and Area: About 400,000 in 1920. There are Tho settlements throughout the vicinity of Lang Son, and along the frontier of the Chinese province of Kwangsi.

Foods: The basic food of the Tho is rice, but maize, buckwheat, and wheat, together with other vegetables, are used to make up their diet when the rice supply is not sufficient. The Tho cultivate both mountain and irrigated rice: glutinous and nonglutinous. Tea and water are beverages. The use of meat (fowl, pork, and goat) and fish is reserved for special occasions. Like the Annamese, they also eat dog flesh. Cattle and buffalo are used mainly as draft animals, but occasionally also for sacrifices. Sugar, pepper, pimento, and ginger are used extensively as condiments. Salt (Chinese rock salt or sea salt) is imported and scarce. Some small game and wild fowl are hunted to provide variation in the diet, but not enough to make a significant contribution. Among the vegetables grown and consumed are watercress, tomatoes, string beans, eggplant, lettuce, sweet potatoes, and manioc.

Habits. No information.

Change: The Tho are considered the most Vietnamese of the Thai groups in northern Vietnam, though they have been very little influenced by the Annamite or Chinese cuisine.

Nutrition: (Analysis by Jeanne Nagle) This diet is quite deficient in protein and many essential minerals and vitamins.

Special: Men and women chew betel and smoke tobacco and opium. They grow excellent tobacco themselves, but prefer Annamese tobacco, which is more "narcotic" than the native tobacco. Rice and corn wine locally brewed is consumed.

Evaluation: The information is rather incomplete and dated.

References:

D155. Abadie, Maurice. Les races du Haut Tonkin de Phong-Tao a Lang-Son /The Races of Upper Tonkin from Phong-Tao to Lang-Son/. Paris, 1924.

D158. Digue, E. Les Montagnards du Tonkin /The Mountaineers of Tonkin. Paris, 1908.

AL3 - 4 THAI-LUE

Identification: The Thai-Lue speak a Lue dialect of the Thai language. Although the information in this section comes from a rural village, Ban Phaed of northern Thailand, it is also applicable to all of the less acculturated rural Lue of northern Thailand.

Population and Area: About 50,000 Lue in northern Thailand in 1950.
No data on the area.

Foods: The major sources of Thai-Lue food are glutinous rice, fish, and greens, supplemented by chicken, pork, beef, and bamboo shoots. Maize, sweet potatoes, noodles, and eggs are also eaten. Among the important complementary dishes are: fish paste, crab paste, vegetable paste, chilies, and garlic. Nampu, or crab paste, is an identifying traditional dish. Chicken or duck eggs are consumed only by certain groups. Raw meat is eaten only by men while women or priests eat cooked meat. Lap, a chopped raw meat (beef, pork, or game) seasoned with pepper and spices is a festival dish and is highly valued. Lard is expensive and any food fried in it is considered a luxury dish. Coconuts, sugar cane, and bananas are usually eaten raw but may sometimes be made into sweetmeats and supplementary dishes. Sweetened canned milk is used in coffee in the urban areas, although in general unsweetened milk and cheese are rejected by the Lue. Nonglutinous rice is scarce and served only to special people, like high officials, guests, convalescents, or unweaned babies.

Habits: The Lue usually eat three meals a day. While cooked meals are eaten at 9 a.m. and at dusk, the midday meal is eaten whenever an individual is hungry. The Lue are more casual about the time of eating this meal than about its food content. At the regular mealtime, the members of the entire household sit or squat about a low table and eat together. When the household is very large, or if the occasion is one of formal hospitality, men eat separately from the women and children. At all meals, the male head of the household or his honored guest sits in the northeast part of the room.

Change: Most foods which are eaten in urban areas are eagerly accepted in the rural areas. Canned fish, cooked noodles, sweetened condensed milk, and coffee are all of very recent introduction.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be adequate in protein but rather deficient in vitamins B and C.

Special: Betel nut is chewed and wine is drunk. Fermented tea leaves are also used.

Evaluation: The information, based on a questionnaire, is complete and up-to-date.

AL3 - 4 THAI-LUE

References:

1. Moerman, Michael and Marianne. HRAF Food Study Questionnaire. Unpublished. 1963.

AMM CAMBODIANS

Identification: Cambodians or Khmer are the dominant ethnic population of Cambodia. This ethnic group also extends somewhat beyond the boundaries of Cambodia, particularly into Southern Thailand and the Mekong delta in South Vietnam.

Population and Area: Nearly four million Khmer (about 85 to 90 per cent of the Cambodian population of 4,740,000 people) in 1958. Cambodia, an independent state since 1954, occupies about 69,800 square miles.

Foods: Rice is the basis of the diet, supplemented by various side dishes. Fish in many forms, prepared in numerous ways, is the most important side dish. Fish soup, made sour with a fruit called Krassang (samlor machou) is the most popular dish. Fish paste called nuoc-mam (Vietnamese in origin), made of fermented, highly spiced fish oil, and prahoc (Cambodian origin), a spiced paste made of salted, dried fish fermented, provide important items of diet. Tea is generally drunk between meals. Supplements to this basic diet, depending on season, status, and wealth, are vegetables, (corn, green beans, soy beans, peanuts, sesame, manioc, castor beans), meat (pork, most used and beef), poultry, eggs, and fruit, (bananas, citrus fruits, mangoes, and coconuts). The Cambodian cuisine is influenced by Indian cooking in its use of spices and aromatic herbs. Various spices, and acid fruits and berries are extensively used as condiments. Milk is used in the preparation of cakes and sweet dishes.

Habits: There are generally two meals a day in the rural areas and three meals a day in the cities. The Cambodians use fingers to eat their food, which is usually served in common dishes placed on floor mats, around which the family sits. Hands washed before and after eating. The head of the family takes his meal alone; the wife and children eat afterwards. For the Cambodian, meals are rituals that must not be interrupted. There is no talking.

Change: French cooking is favored by the elite, and modern women learn to prepare European, Vietnamese, or Chinese delicacies rather than those of Cambodia. Soft drinks and ice cream have become popular. In recent years, meat consumption has increased.

Nutrition: Recent estimates by official Cambodian sources indicate that about 20 per cent of Cambodians are either underfed or undernourished, owing not so much to lack of food as to the ignorance of the rural population about principles of nutrition and about sanitation in food processing. Cambodian rice, which is milled less thoroughly than in other East Asian countries, retains more vitamins in the bran. The diet seems to lack in proteins and fats.

Special: Tobacco rolled with banana or betel leaves coated with lime and areca nuts are smoked. Some use of opium is reported.

AM4 CAMBODIANS cont.

Evaluation: Reasonably complete and up-to-date. Dietary habits appear to be basically the same throughout Cambodia, whether among Khmer, Chinese, or Vietnamese.

References:

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- D2. Gourou, Pierre. Land Utilization in French Indochina. Washington, 1945.
- D18. Vincent, Frank, Jr. The Land of the White Elephant: Sights and Scenes in South-Eastern Asia. New York, 1874.
- D69. Lewis, Norman. A Dragon Apparent: Travels in Indochina. New York, 1951.
- D84. Monod, G.H. Le Cambodian /The Cambodian/. HRAF Translation used. Paris, 1931.
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- D143. Srin Saris-Yann, Mme. Gateaux et Friandises /Cakes and Delicacies/. HRAF Translation used. France-Asie: Revue de Culture et de Synthese Franco-Asiatique, Vol. IV:867-870. 1949.
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- D174. Morizon, René. La Province Cambodgienne de Pursat /The Cambodian Province of Pursat/. HRAF Translation used. Paris, 1936.

AM5 - 1 CHAMS, VIETNAM

Identification: The Chams, sometimes referred to by the Vietnamese as Nguoi Cham-pa, are generally classified linguistically as Malayo-Polynesian (Austronesian). First influenced by Hinduism and later by Islam, the Chams retain beliefs and practices of both traditions.

Population and Area: 45,000 in 1951. The population appears to be slowly increasing, although local statistics vary. They reside mainly along the south-central coastal plain of Vietnam.

Foods: Non-glutinous rice is the staple, though the Chams do not cultivate rice extensively, but rely mainly on market gardening of green beans, peas, eggplant, cucumbers, and peppers. Millet, maize, sesame, and sugar cane are also grown in quantity. Among the most commonly used fruits are coconuts, bananas, and some mulberries. Manioc and peanuts are also cultivated for food. The Chams breed buffalo, chickens, ducks, and many goats, but due to their Brahman origins, they do not raise cattle or pigs. Pigs are rare, even among the non-Moslem Chams. Some tea of inferior quality is grown and consumed locally.

Habits: No information.

Change: No information.

Nutrition: No information.

Special: The Chams chew wild betel. They use areca and betel leaves to produce an alcoholic drink. However, due to Moslem influence, many do not consume alcoholic beverages and abstain from eating pork.

Evaluation: The information is up to date but incomplete. The lack of information on the methods of food preparation or amounts consumed makes it difficult to assess the nutritional intake.

References:

25. Aymonier, Etienne. Les Tchames et leurs religions. Paris, 1891.
26. Delvert, Jean. Le Paysan Cambogdien. Paris and Le Hague, 1961.
27. Nguyen Thieu Lau. La Population Cham du Sud-Annam s'accroit-elle? Indochinois Pour l'Etude de l'Homme, Vol. 6:213-223. 1944.
30. Nhom Nghien Cuu Dan Toc (Cua Uy-Ban Dan-Toc). Minority Peoples of Viet Nam. Cac Can Toc Thieu So O Viet-Nam /Minority People's Study Group, of the Committee of Minority Peoples/. Hanoi, 1959.
31. Le Bar, Frank et al. Ethnic Groups of Mainland Southeast Asia. New Haven, 1964.
- D132. Cabaton, Antoine. Nouvelles recherches sur les Chams /New Studies on the Chams/. HRAF Translation. Paris, 1901.

AM 7 - 1 LAMET

Identification: The Lamet are provisionally grouped with the northern Mon-Khmer-speaking tribes, the Kha. They often identify themselves with the neighboring Khmu, particularly the Upper Lamet. The data refer to the Lamet in general, but the village studied most intensively, Mokala Ponghay, appears to be Lower Lamet.

Population and Area: About 5,850 people in 1938. The Lamet district covers about 2,000 square kilometers and is located in the provinces of Nam Than and Luang Prabang, Thailand, at an average altitude of 3,300 feet.

Foods: Steamed glutinous rice is the basic staple, followed by dried meat of wild and domestic animals, especially cows, pigs, and chickens. Other primaries are taro, yams, sweet manioc, sweet potatoes, and some wild shoots, especially of bamboo and rattan. The major secondaries are bananas, cucumbers, and wild pumpkins. Red peppers are the most important complement, but many herbs and aromatic plants are also used. Fish (not fermented) is a minor item in their diet. Most meat is dried and smoked, but when eaten fresh it is preferably roasted. A little raw meat, especially buffalo and pig, is eaten on festive occasions. Domestic animals cannot be slaughtered except in connection with a sacrifice. The totems of patri-sibs (6 out of 7 are animals) are tabooed to sib members and to sons-in-law when they live in the wife's home. Fermented tea leaves and a type of wild nut are great delicacies. There are significant seasonal variations in the types and amounts of foods consumed.

Habits: The only specific meal mentioned is an early morning breakfast. Participants sit on stools around a low table with his own basket of rice, but with a common bowl of stew and other items from which each eats with his own bamboo spoon.

Change: The Lamet are very much interested in new agricultural products, especially those which might help them over the difficult months of dry spring. Maize, cabbage, and radishes have recently been accepted as foods. Hunting was formerly more important.

Nutrition: (Analysis by Jeanne Nagle) Except for the drought months of spring, the Lamet are rather well off. The average person eats 0.55 kg. of unhusked rice per day, which consists of 1,600 calories. The diet seems high in carbohydrate and low in protein and in many important minerals and vitamins.

Special: Large quantities of alcoholic drinks (rice wine and brandy) are consumed and tobacco is smoked. Betel nut chewing is very important and also plays a part in sacrifices.

Evaluation: The information is based on field work and seems reliable and up to date.

References:

1. Izikowitz, Karl Gustav. Lamet: Hill Peasants in French Indochina. Etnologiska Studier 17.
375 pp. 1951.

Identification: The Khmu, who are also called Kha Khmu, Kha Mou, Khamu, Khamuk, and Mou, are Mon-Kmer-speaking people residing in northern Laos and northern Thailand. They are the largest Kha group in northern Laos.

Population and Area: About 100,000 in 1960. Estimates of the Khmu population in northern Laos varies enormously. The Khmu are in Luang Prabang and Xieng Khouang provinces, and there are also some Khmu in Sayaboury, Nam Tha, and Phong Saly provinces.

Foods: Agriculture is the main source of food, supplemented by gathering, hunting, trapping, and fishing. Of the various kinds of rice harvested, glutinous rice is the staple. Corn, cucumbers, beans, chilies, scallions, water cress, cabbage, eggplant, bananas, and sugar cane supplement their diet. Only a few Khmu can afford to keep domestic animals such as pigs, dogs, chickens, ducks, and buffalo. Usually meat, especially that of buffalo, pigs, and dogs, is used for sacrifices. Fish is also eaten, but is not very significant in terms of the total intake. They eat many wild leaves, roots, and shoots, including bamboo shoots and mushrooms. Honey is also used.

Habits: No information.

Change: The Khmu are becoming Laotianized.

Nutrition: This diet seems to be low in protein.

Special: No information.

Evaluation: The information is rather incomplete but reliable and up-to-date. It is based on field notes.

References:

1. Smalley, William. Unpublished Field Notes. New Haven, 1957.
2. LeBar, Frank, Gerald C. Hickey and John K. Musgrave. Ethnic Groups of Mainland Southeast Asia. New Haven, 1964.

Identification: The Lao are closely identified with the widely distributed Thai peoples. This section is based primarily on the survey of 16 Lao villages of Vientiane province, Laos.

Population and Area: Less than 1 million people in 1960. They reside in the area bounded by Ban Nam Ka Din in the southwest, by Ban Ang Soung in the north, and Ban Haf Hap Souk in the west.

Foods: Glutinous rice is the basic item of diet, and the Lao often mentions his preference for it as a means of asserting cultural identity and differentiating himself from the Chinese and Vietnamese. The basic food is supplemented by various cultivated and wild vegetables, and by some meat, and fish. Chilies, manioc, mustard seed, cabbage, tomatoes, cucumbers, eggplant, and corn are grown locally. Wild plants and insects supplement cultivated plants and domestic animals as foodstuffs, particularly during the rainy season and for the month or so before the harvest. Fish is of varying importance among the Lao, and meat is consumed sparingly on special occasions. Besides fish, frogs are the most frequently used protein food in the Hubol district. Snails, shrimp, and small crabs are consumed. Sometimes silk worms are eaten. Chicken meat and duck eggs are regularly boiled and consumed. The Lao prefer fermented eggs to fresh ones, and consider them a "fortifying" food. A spicy fish paste, padek, is one of the important items of their diet. A typical daily meal consists of glutinous rice served with chilies and padek accompanied by curries or other vegetable dishes.

Habits: The Lao generally eat three times a day. However, many villagers eat only twice, in the late morning and about 7 p.m. in the evening. Soup is eaten with spoons but glutinous rice is eaten with the fingers. The morning and evening meals are served warm and the noon meal is usually cold food left over from breakfast.

Nutrition: A great percentage of villagers suffer from malnutrition. The Lao diet has a paucity of citrus fruits and leafy green vegetables. Dysentery is said to be the major contributing factor to the high rate of infant mortality.

Change: Only recently canned milk, both powdered and evaporated, has been used by the farmers for their children. It is also added to coffee, tea, or ovaltine.

Special: Almost all the villagers chew betel. However, younger villagers prefer cigarettes and chewing gum.

Evaluation: Information is fairly complete and up-to-date.

AM8 - 1 LAO, RURAL

References:

1. Kaufman, Howard K. Village Life in Vientiane Province (1956-1957). University of California Paper No. 12.
Unpublished:82. n.d.
2. Halpern, Joel M. ed. Population Statistics and Associated Data. University of California Laos Project Paper
No. 3. Unpublished:59. 1961.
3. Halpern, Joel M. ed. Laotian Health Statistics. University of California Laos Project Paper No. 10.
Unpublished:7. n.d.
4. Halpern, Joel M. Economic and Related Statistics Dealing with Laos. University of California Laos Project
Paper No. 11. Unpublished:40. n.d.
5. Halpern, Joel. Government, Politics and Social Structure of Laos: A Study in Tradition and Innovation.
University of California Laos Project Paper No. 21. Unpublished:199. n.d.
6. Halpern, Joel M. The Rural and Urban Economics. University of California Laos Project Paper No. 19.
Unpublished:128. n.d.

AM9 - 1 MOI

Identification: The Moi, as they are called by the Annamites, are referred to by the Lao as Kaha and by the Cambodians as Pnong. The Moi of the hinterland of north central Annam are mixed physically and culturally with the Thai. Those of south central Annam are influenced by Khmer and Annamite customs and languages. The social unit is the village, and an overall Moi unit does not exist.

Population and Area: No population data is available. The mountains of the east, south, and southeast, and the slopes of the west are inhabited by the wild Phnong or Mnong. The Darlac plateau, which is located between the border of Vietnam and Cambodia, is inhabited by three major Moi groups. The information in this section is based primarily on these three Moi groups.

Foods: The basis of the Moi diet is rice and maize, but they also eat a large variety of both plants and animals. Most vegetable foods are used in soup and in strongly spiced stews. The most common dishes are made of pumpkins, eggplant, and pimentos, though manioc, potatoes, yams, pineapples, watermelons, peppers, and water lilies also supplement the diet. Domestic cattle, pigs, chickens and wild boar are abundant, but buffalo meat is preferred above all other. Milk and milk products are not used. Fruit trees are rare, and only some bananas, citrus, and jackfruits are available. There are no coconuts, mangoes, or oranges. Dried fish and salt are imported. A salt substitute (potash) is made from a water plant and used as a condiment.

Habits: Rice is prepared with great care and attention to cleanliness. The water supply is kept pure because the villagers attach great importance to its quality.

Nutrition: (Analysis by Jeanne Nagle) This diet lacks many essential minerals and vitamins. The amount of meat consumption is not known.

Special: Tobacco is grown and smoked, and opium is used by some. Betel and areca nut chewing is also common. Rice wine is drunk on special occasions.

Change: The areca nut is very scarce and is replaced by the hull of the day-van-dung, the day-bau-ban, and the coy-shay.

Evaluation: The information is incomplete and dated.

References:

1. Patté, P. Hinterland Moi. Paris, 1906.
2. Maitre, Henri. Les régions Moi du Sud Indo-Chinois, Le Plateau du Darlac. Paris, 1909.

AM10 MUONG

Identification: The Muong are comprised of the Aota, Mon, Mwal, Mwon, Ngue, Nguoe, Nguon, Nha, Lang, Sach, Tho, and Whiel. The term Muong is widely used to refer to the above clans and localized groups. The name is a misnomer taken from the Thai word "Muong," referring to a territorial division. The Muong speak a Thai dialect containing a large number of Annamese words.

Population and Area: 250,000 people in 1948. They are highlanders living on the southwestern fringe of the Red River delta, in Tonkin, Vietnam. The Muong live in the following provinces: Thanhhoa, Ninhbinh, Namdinh, Hadong, Sontay, Haobinh, and Sonla.

Foods: Among the many varieties of highland rice cultivated, the main crop and the staple is wet glutinous rice. Nonglutinous rice is used for convalescents. Maize is used as substitute staple, along with manioc, between rice harvests. Some people eat as much of these grains as they do rice. Fish, often dried, supplements the diet, but is not a significant item in their total diet. Pigs, cattle, chickens, and ducks are used for sacrifices and as foods for holidays. Smaller animals such as rats and squirrels supplement the diet, especially among the poor people. Insects, larvae, locusts, tadpoles, etc. are gathered and enjoyed as delicacies. Wild fruits, tubers, and leaves in season become very significant items of diet when the rice supply is insufficient. Steamed rice is preferred to boiled rice, but the latter is used when the Muong lack time for cooking. Women take no part in killing the animals or in the cooking of meat. Eating the meat of dogs, white buffalo, certain water fowl, a kind of fish (cyprin), panther, sparrow, goat, or iguana is tabooed for some clan members. Pounded sesame seed mixed with salt is the favorite condiment.

Habits: The Muong eat three meals a day. The first meal is cold leftover rice, eaten about two hours after sunrise. The midday meal and evening meal consists of steamed rice, with seasoned vegetables or a side dish of fish, and occasionally some meat. Real tea is a luxury though all drink a "tea" made from wild plants. Coffee is a rare luxury used when entertaining foreign guests. At meal time the family eats together, gathered around a big platter bearing the food, into which everyone dips.

Change: No information.

Nutrition: The diet in general suffers from lack of fats, albumins, and phosphates. An adult Muong consumes on the average a litre and a half of rice a day.

Special: No information.

Evaluation: Fairly adequate information.

AM10 MUONG -cont.

References:

25. Cuisinier, Jeanne. Les Muong. Paris, 1948.
26. Gourdon, Henri. L'Indochine. Paris, 1931.
- D86. Robequain, Charles. Le Thanh Hoá: Etude Géographique d'une Province Annamite /Thanh Hoá: Geographical Study of an Annamese Province/. Vols. 1 and 2. HRAF Translation used. Paris, 1929.

Identification: The Malays are one of the three major ethnic groups in the Federation of Malaya. The Malays speak of themselves as Orang Melayu or Malay people.

Population and Area: Forty-three per cent of the total population of Malaya are Malays, i. e. 2,515,070 in 1947. The total area of Malaya is 50,886 square miles. Malays are concentrated on the east and northwest coasts and in the interior. Population is increasing.

Foods: Rice, the staple food of the Malays, is normally accompanied by fish and vegetables. To the Malays, the proper use of the different varieties of rice for different social purposes is very important. Fresh fish is preferred but dried fish is used in quantity. Fruit though scarce is very much appreciated. Green vegetables are eaten only as a relish or when one cannot afford meat, fowl, or eggs. The flesh of buffalo is preferred to that of oxen, and pork is avoided. Malays do not care for butter, ghee, or milk unless the latter is imported in tins. A large variety of condiments are used. Peanuts are used in rich sauces. Balachan, a condiment made of shrimp, prawns, sardines, and other small fish pounded and pickled, is very popular. Coffee and sweetmeats are the principal snacks, and tea is drunk with European white sugar. Coconut cream sauce is the basis of all Malay curries (very popular), which gives them their distinctiveness. Variety is the main principle in Malay cooking.

Habits: At day break the Malays eat some light food with tea or coffee, preferably the latter. Between 8 and 10 A. M. they eat their first regular meal, the second meal between 7 and 10 P. M. The Moslem rule concerning separation of women is commonly enforced by the peasants only at meal-time. Any member of the family can go into the kitchen and eat his food when he likes. They eat off the floor, and eat with hands. The eating of snacks is an integral part of Malay social life.

Change: Eating habits among the Malays are slow to change as compared to their dress and other habits.

Nutrition: In the monsoon season little fresh fish and few vegetables are eaten. The quantity of vegetables and fruits consumed is certainly much less than it should be in an ideally balanced diet. The leaves of the sireh, a kind of pepper, which are chewed with the areca nut, are a source of a certain mineral and vitamin A.

Special: Smoking and betel chewing are regarded as essential. Opium is also known. Much toddy (tuak) or palm juice is consumed.

Evaluation: The information is fairly complete and up-to-date.

AN 5 MALAYS - cont.

References:

6. Firth, Rosemary. Housekeeping Among Malay Peasants. Monographs on Social Anthropology, No. 7. 198.
1943.
24. Ginsburg, Norton and Chester F. Roberts. Malaya. 1942.

Identification: The Semai are a division of the Senoi or Sakai. They are Mon-Khmer-speaking people living in the Main Range of Malaya.

Population and Area: About 11,000 people in 1960. They are mainly in Pahang, Kelantan, and Perak states, in highland river valleys.

Foods: Originally their staple was millet, but this has now been replaced by mountain rice in many regions. Manioc is also used as their substaple, but it is not liked as well as mountain rice. Fish and meat are eaten when available. The meat of chickens, wild pigs, deer, python, and snails is eaten. Maize is another important cereal food, which supplements rice and manioc. Among the fruits and vegetables eaten by the Semai are pumpkins, onions, taro, palm leaves, bamboo shoots, mushrooms, and bananas. Salt is imported and scarce. The aboriginal cooking methods are roasting in embers or steaming in bamboo. Stewing, frying, and boiling have been introduced with the use of metal containers for cooking.

Habits: No information.

Change: Not much acculturation. They are a shy people who keep to themselves.

Nutrition: The Semai diet is low in animal protein, and high in carbohydrate.

Special: Young and old smoke tobacco, and old people chew betel nuts.

Evaluation: The information is up-to-date and reliable but rather incomplete. It is based on field notes.

References:

1. Dentan, Robert. Unpublished Field Notes. New Haven, 1963.

AN7 SEMANG

Identification: The Semang are the Negrito aborigines of Malaya. They are nomadic, moving within well defined territories, having been pushed back into more inhospitable parts of the interior by the Malays.

Population and Area: No figures on the Semang, consensus though is that they are a dying aboriginal population and what is left is estimated at 1,980. They are confined now to the hilly jungle country of the interior of Malaya.

Foods: Semang subsistence rests mainly on the gathering of wild plants, especially roots and tubers. Hunting used to be more significant and still is main source of meat. They gather mollusks and larvae, insects, etc. Customary way of cooking is in bamboo tubes (steaming) or roasting. Most of the tubers and seeds on which they subsist are poisonous, and they have elaborate methods of rendering them edible including leaching and fermenting. Salt and red pepper are used occasionally to season foods. Rice is a great favorite when they can get it. In general it can be safely said that the Semang will eat anything that is available in their environment. A full stomach, which he does not often get, puts the Semang in a state of bliss.

Habits: They eat one main meal a day when the women have returned from their foraging expeditions, fanned up the fire and cooked the food. Otherwise they nibble continuously.

Change: Some Semang groups have begun to lay out small clearings to cultivate rice and bananas, but these are never done in consistent or prolonged fashion. Some work periodically for Malays and get rice or bananas in return. They are in general distrustful of unknown foods, but have become very fond of coffee and sweet tea. They refuse liquor with disgust.

Nutrition: Their meat diet is obviously insufficient, and the diet in general is poorly balanced.

Special: Semang refuse to eat flesh of tigers, bears, elephants and the domestic dog and cat. They love to smoke tobacco when they can get it from the Malays; also they chew areca nut and betel leaf. A few get opium occasionally from Chinese traders and smoke it.

Evaluation: Sufficient information on these fast dwindling primitive hunting-gathering people.

AN7 SEMANG

References:

1. Schebesta, Paul. Die Negrito Asiens. 11 Band. Ethnographie der Negrito 1 Halband. Economy und soziologie. The Negritos of Asia, Ethnography of the Negritos Economy and Sociology vol. 2 half vol. 1. Studia Institi Anthropolos, vol. 12. 1954.
2. Evans, Ivor H.N. The Negritos of Malaya. Cambridge, 1937.

AO1 - 3 BANG CHAN

Identification: Data are derived from the community of Bang Chan, a village of the central plain of Thailand. The data are generally applicable to rural areas in the central plain.

Population and Area: Ca. 1,700 in 1954. No data available on population of central plain, which is quite high. Bang Chan is located about 20 miles northeast of Bangkok in a tropical lowland area. The area exploited by the village is about 5 square miles.

Foods: Seed agriculture is the basis of subsistence, followed by fishing and gathering. The staples are rice and fish (fresh, dried or fermented). Secondary foods include coconut, coconut oil, swamp cabbage, phag kached, sweet basil, bananas, chicken and duck eggs, calabash, egg-plant, white radish, salted turnips and bamboo shoots. Meat, sweet potatoes, and fruit and wild plants are marginal foods. A great number of condiments are used. Delicacies include Chinese noodles, pineapple, peanuts and cobra and turtle meat (these last two are supposedly for men only). Pork and water buffalo which have died of old age or disease are rejected by the Moslem minority only.

Habits: In general, Thai eat moderately; gluttony is frowned upon and fat individuals are rare. Buddhist priests eat no solid food after 11 a.m. meal. Food plays an important part in all festivities and ceremonies. Food is commonly prepared twice a day, in the morning and late afternoon. Family members might eat at various times during the morning, depending on their activities. Family members more often eat together at the evening meal than at breakfast. Small children eat whenever hungry. For ceremonial meals, the general serving sequence imposed by etiquette is: priests, elders, males, persons with high status (such as teachers and ceremonialists), urbanites, and rural. Those who cooked and served come last of all.

Change: There is little evidence of interest in new foods. Tilapia culture, which was encouraged by the FAO, was undertaken by nearly one-third of Bang Chang. Mushroom culture was tried by over 40 per cent of the households. They were regarded primarily as cash crops and the culture was abandoned when the cash return was low.

Nutrition: Riboflavin and vitamin A intakes are generally low, and thiamine marginal or low. There are some signs of deficiencies in these vitamins. Calcium intake also appears to be low, but no evidence of calcium deficiency has been seen.

Special: Betel chewing common among middle-aged and old people, with more women than men being habitual chewers. Tobacco sometimes included with the betel. There is some cigarette smoking.

AOI - 3 BANG CHAN - cont.

Evaluation: Information is complete, reliable and up-to-date.

References:

1. Hauck, Hazel M. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.
2. Hauck, Hazel M. Jane R. Hanks and Saovane Sudsaneh. Food Habits in a Siamese Village. Journal of the American Dietetic Association, Vol. 35:1143-1148. 1959.
3. Hauck, Hazel M. & Saovane Sudsaneh. Food Intake and Nutritional Status in a Siamese Village. Journal of the American Dietetic Association, Vol. 35: 1149-1157. 1959.

AO 4-1 AKHA

Identification: The Akha, who are also called the Kaw, or Ekaw, reside in Chiangrai province of northern Thailand. The Akha have been in northern Thailand about twenty years, having migrated from farther north in Yunnan and Burma.

Population and Area: About 25,000 people in 1960. The Akha exploit an area about 20 miles square.

Foods: The Akha obtain most of their food from cultivated crops. Hunting and fishing supply relatively little food. Animals are kept, but consumption of meat is undoubtedly low. Chickens and pigs are raised for food, and deer meat, fish, and larvae supplement their protein diet. Maize and buckwheat are their staples, with millet and rice their secondary cereal foods. Yams, beans, onions, bananas, sugar cane, honey, and melons are reported as being eaten. Collecting supplies a fair amount of food in their diet. Boiling and frying are their main methods of preparation. Dry rice is available but there is not enough to make it a significant portion of the food intake. A spicy sauce often accompanies the staple dish.

Habits: No information.

Nutrition: (Analysis by Jeane Nagle) This diet seems to have a low protein level and many deficiencies in such things as riboflavin and vitamin A.

Change: Relatively little contact with other groups. Salt is obtained through Chinese traders.

Special: Both young and old, male and female, smoke tobacco. Betel nut chewing seems to be rare.

Evaluation: This information came from a single German source, but seems reliable and up-to-date. In general information about this area is rather scarce.

References:

T39. Bernatzik, Hugo Adolf. Akha und Meau. 2 vols. HRAF Translation used. Innsbruck, 1947.

AP4 - 1 BURMESE (RURAL)

Identification: In their spoken language the Burmese call themselves Bama, but the literary term is Myanma (written Mranma). Among neighboring groups they are known by a variety of names such as Hamea, Kawl, Man, Phama, and Val. Patawe village is studied here.

Population and Area: No population or area data are available. Patawe village is in Pantanaw township in the Maubin district of lower Burma.

Foods: Boiled rice is the basic dish, accompanied by a soup of fish or meat stock, curry, or vegetables, usually containing chilies, onions, garlic, and fish or meat if available. There is usually a preserved form of fish, a paste called ngapi, at every meal. Apart from rice, this is probably the food which the Burmese identify as distinctive to their native diet. The common meats are pork, chicken, duck, and some beef. Dairy products are virtually never eaten, and eggs only rarely. Boiling and frying in sesame or peanut oil are the usual methods of preparation. Many different kinds of "trifles" are eaten at the end of the meal or between meals. These are usually sweet foods such as cakes and candy. The distinction between "trifles" and other supplementary dishes is not clear. They fall into either category depending upon the occasion. Because of the association of liquids with cold and the noncarnal, and of solid food with heat and the carnal, pregnant women are given hot treatment and heating foods, while the monks consume only "cooling" liquids. There is a strong objection to cooking smells, as they are believed to bring on fever.

Habits: The family eats at a low round table, usually seated on the floor or on low stools. Men eat first. The food is served on individual plates, and eaten without any utensils, except among those who have been influenced by Western customs. Two meals are taken daily and light snacks throughout the day. Water is used to rinse out the mouth after a meal.

Change: No information.

Nutrition: No information.

Special: Men and women smoke in quantity and chew betel. Monks are not allowed to smoke but they do chew betel. Introduction of beer and other alcoholic drinks has replaced rice wine.

Evaluation: Probably reliable and fairly complete. Their religious teaching that food is only to be eaten to support life seems to affect the peoples' orientation toward food in general.

AP4 - 1 BURMESE (RURAL) - cont.

References:

17. Orr, Kenneth G. Field Notes on the Burmese Standard of Living as seen in the case of a Fisherman - Refugee Family. Rangoon, Burma, 1951.
48. Mead, Margaret. Cultural Patterns and Technical Change. New York, 1955.

AP 6 KACHIN

Identification: The term Kachin applies to all the peoples of the Kachin Hills who are not Buddhists, including speakers of many dialects. The Kachins include the following linguistically distinguishable groups: Jinghpaw, Atsi, Maru, Lashi, Nung, and Lisu. The Kachins are called Shan-t'ou or Yeh-jen by the Chinese in Yunnan, and Singpho in Assam.

Population and Area: About 594,800 people in 1954. Most are in northeastern Burma-Kachin State and part of the Northern Shan State. The rest are in adjoining Yunnan, China, and Assam, India. They live in the mountains over an area of 50,000 sq. miles.

Foods: Cooked nonglutinous rice, vegetables, and fish are their staple foods but during the rainy seasons and the months before harvest many Kachins live on maize, millet, and forest root products. Meat is eaten only after religious sacrifices, but these are frequent, since they form a part of the routine treatment for all illness. Water buffalo, zebu, pigs, and chickens are common, and wild animals (such as deer), wild fowl, and small birds are eaten. Animals which are not used for food are: felines, snakes, monkeys, and dogs. All kinds of fish are important in the diet. Rotted fish paste, napi, is eaten with rice at almost every meal. Fish curry made of dried fish is also a popular dish. Ritual sacrifice is an important means of supplying food. Since sacrificial meat is widely shared, rich and poor have virtually the same diet. Ritual butchers and the chief help to distribute foodstuffs.

Habits: The Kachins eat twice a day. In general they are very careful in preparing and handling food. They never touch boiled rice with the bare hands.

Change: Opium eating is increasing. Salt was introduced by "foreigners."

Nutrition: Fish, which provides minerals, is a very important item in the diet.

Special: Men, women, and children chew betel nut, tobacco, and narcotic leaves. Most men and some women of the northern districts smoke opium. The Chinese method of eating opium is preferred, and is increasingly practiced. There are some "hints of cannibalism." Blood of fallen enemies was drunk in former years.

Evaluation: The data on foods seem adequate and up-to-date, despite lack of information on the nutritional intake.

References:

1. Leach, E.R. Political Systems of Highland Burma. Cambridge, 1954.
2. Huke, Robert E. Economic Geography of a North Burma Kachin Village. (mimeographed) Dartmouth College, 1954 (1952).

AP 6 KACHIN - cont.

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References:

3. Carrapiett, W.J.S. The Kachin Tribes of Burma. For the Information of Officers of the Burma Frontier Service. Rangoon, 1929. Rangoon, 1929.
4. Hanson, Ola. The Kachins: Their Customs and Traditions. (Relates mainly to southern Jinghpau-Bhamo-Namhkam area.) Rangoon, 1913.

Identification: The Karen refer to themselves as Pga K'Nyaw (men). These tribes live principally in Burma and Thailand. There are three major groups according to linguistic subdivisions: the Sgaw, the Pwo (including the Taungthu tribe), and the hill Bwe. Of these, the largest and most widespread group is the Sgaw. The hill Karen are less acculturated to Burmese than the plains Karen.

Population and Area: About 1,102,695 Karen in 1911. There is a high death rate among infants.

Foods: At least three-fourths of the food consumed by the Karen is rice, of which they raise many varieties. Each variety is cherished by a particular locality, but in general, mountain rice is considered superior to plains rice. Next to rice, the staples are millet, maize and yams. Cooked rice is eaten with curry dishes: vegetable or meat highly seasoned with chilies or red peppers, which are considered necessities for Karen cuisine. Fish paste, n'you, is greatly prized for flavoring. Flesh of all sorts is eaten with relish. Best liked meats are pork, venison, birds, pigeons, and ducks. Little is wasted and intestines, properly prepared, are considered a great delicacy. Small game and fish are baked on sticks, and animals are often wrapped in plantain leaves and baked in earthen oven (pits) over hot stones. Excess meat or fish is dried over smoke and salted. Eating of any flesh is forbidden during harvest time. Tea is drunk with salt.

Habits: Cooking, especially frying and boiling, is done outside the house, due to superstitious fear of the smell of cooking. Hill people eat three times a day but on the plains they often have an additional early "chota hazri," or breakfast of glutinous rice. Family members usually eat together, but if guests are present, women wait until the men have eaten. Except for the plains Karen they squat on the floor while eating. They pour gravy from side dishes into the cooked rice, work it into lumps, and eat it with their hands.

Change: Imported condensed milk is considered a most delicious sweetmeat.

Nutrition: They seem to lack the concept of a balanced diet, and appear to be undernourished. There are intervals when village people live only on rice, eaten with a little salt, fish paste, gravy, or red pepper.

Special: Men and women indulge both in smoking and chewing tobacco and betel nut.

Evaluation: The information seems reliable and fairly complete.

AP 7 KAREN - cont.

8

References:

- B19. Marshall, Harry Ignatius. The Karen People of Burma: A Study in Anthropology and Ethnology.
The Ohio State University Bulletin, Vol. 26, No. 13: 329. 1922.
- B25. Ferrars, Max and Bertha Ferrars. Burma. London, 1901.

AP 10 PALAUNG

Identification: The Palaungs refer to themselves as Ta'ang (Daang). They are subdivided into a number of clans which live in compact villages that range in size from two to fifty houses. Humai or Rumai, the terms once applied to the entire Palaung group, apply only to a subgroup today. The Palaungs are Buddhist.

Population and Area: 139,000 people in 1931. The population seems to be increasing. The Palaungs inhabit hill tops or ridges up to 6,000 feet high in northwestern Burma, between the Sinlumkaba hills and the Serweli River.

Foods: Although they are noted traders, they derive their main subsistence from agricultural produce. Steamed rice is their staple, and curries or vegetable dishes are the major supplementary foods. Some vegetables are cultivated, but curries are often made with leaves gathered from the jungle, always seasoned with salt, ginger, chili pepper, turmeric, etc. Being Buddhists, they will not kill any animal, but there is no objection to eating meat when it is obtainable. Only men cook or eat meat. Eggs are consumed only occasionally, being regarded as fit for the diet of sick people. Tea is grown extensively in the area both for home consumption and for export. Tea leaves are eaten boiled, brewed, or pickled. Preserved salted fish, smoked fish, and putrid fish paste are favorite relishes. Wild animals are not eaten, although fried mice are prepared by many for food.

Habits: The Palaungs generally eat three meals a day. There is little variation in their menu. The family sits together around the mat on which the food is served, and no one begins to eat until the father has been served. Eating with the fingers is usual, although wooden forks are occasionally used.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to have deficiencies of many essential items in "balanced diet" in the Western sense. The protein and vitamin C deficiency seems most apparent. The salt used in some Palaung districts is said to be the cause of goiter.

Special: The use of tobacco, betel nut, and some limited use of opium is reported.

Evaluation: The information seems fairly adequate, but somewhat dated. However, little change is suspected.

References:

1. Milne, Leslie. The Home of an Eastern Clan: A Study of the Palaungs of the Shan States. Oxford, 1924.
2. Webb, C. Morgan. Census of India, 1911. Rangoon, 1912.

AP 11 - 1 SHAN (BURMA)

Identification: The Shan are Thai speakers, linguistically related to the Siamese and Lao. They call themselves Thai, often adding the name of their village or local group. The Burmese and British call them Shan. They reside in the northeastern portion of Burma, bordering on China and Thailand.

Population and Area: 1,699,000 in 1949. The Shan are coextensive with the Kachins, Lahu, Akha, Wa, and Palaungs. The Shan state is a plateau area occupying about 50,000 square miles.

Foods: The diet of the Shan consists mainly of wet rice and vegetables, supplemented by fish, pork, beef, and chicken. Sour (pickled) foods are popular. Soy beans and maize are grown and black maize is highly valued. Garden vegetables include peas, beans, okra, tomatoes, cucumbers, sesame seeds, peanuts, garlic, ginger, and potatoes. They also consume many domestic and small jungle fruits. Snails and frogs are eaten, and the larvae of certain beetles, wasps, and bees are considered delicacies. The Shan do not eat cats or dogs, nor do they eat cheese or drink milk, both of which are considered disgusting. Meat and rice are never cooked together, and cooked meat is never served in the same dish with rice. Curry dishes are consumed in quantity.

Habits: The Shan eat three times a day, sometime using chopsticks, but more often their fingers. Rice is rolled into little balls which are dipped into curry. Fruit is eaten between meals. The Shans never keep boiled rice from one day to another, or heat it again after it has become cold. Men and women eat separately, sitting around a low bamboo table. Being Buddhist, the Shans do not like to kill animals, but do not hesitate to eat meat when the animal has already been killed.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be low in protein. It is also deficient in iodine, as indicated by the prevalence of goiter. The main deficiencies are most likely in iron, calcium, phosphorous, iodine, and protein. However, there seems to be a good supply of fruits and vegetables.

Special: Both men and women smoke tobacco and chew betel nut. Opium is used only for medical purposes. Rice wine is brewed and consumed.

Evaluation: The information is fairly adequate but rather dated.

References:

10. Scott and Hordeman. Gazetteer of Upper Burma and the Shan State. Rangoon, 1900-1.
11. Milne, Leslie. Shans at Home. London, 1910.
12. Brant, Charles S. The Shans. 1956.

AR5 GARO

Identification: These data come from the Matabang subtribe of the Garo, but there are only marginal subcultural differences involved.

Population and Area: 300,000 in 1951. 250,000 in India and another 50,000 in the adjoining area of East Pakistan. They live in the Garo Hills in Assam, about 3,500 square miles of tropical, low forest-scrub mountain area.

Foods: They subsist mainly on seed and root agriculture with fishing following in importance. Rice, millet, rice beer and dried fish are the most important foods. Next in importance are glutinous rice, taro, manioc, pork, beef, chicken, fish, jackfruit, orange, squash, melons, eggplant, sorrel, onions and garlic. Of marginal importance are maize, bananas, papaya, pomello, lime, other fruit and wild vegetables, and sugar cane. Chili, ginger, soda and salt are used as condiments. Delicacies include venison, goat meat, potatoes, tomatoes, tea, bread and rolls. They have very few food taboos, but reject elephant flesh. There is no fasting. Curries are the common side dish served with rice.

Habits: They enjoy food and like feasts. Food is a sign of hospitality and a sign of superior position. There are usually three meals a day, at about 7 a.m., 12 noon, and 6 p.m. Noon meal may be cold and eaten in the field, but all meals include rice. Little attention is paid to etiquette. Family members eat together or alone as convenient. The sexes don't necessarily eat apart, though they often do at feasts.

Change: They will try any food offered. Nothing has been introduced recently that is practical in the climate and given their resources. American foods (maize, manioc) have long been incorporated in the diet.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be deficient in calcium, vitamin A and protein. The caloric content of the diet is most likely adequate, with the carbohydrate level being high.

Special: They smoke tobacco and chew betel. The Christian Garos drink a great deal of tea, but so much milk and sugar is added that it is quite nutritive. Rice beer is drunk frequently by the pagans. Rice is necessary to make a meal. They didn't care for American army food during the war.

Evaluation: Information is reliable, complete and up-to-date.

AR5 GARO

83

References:

1. Burlings, Robbins. Unpublished HRAF Food Questionnaire. Unpublished. 1963.

AR7 KHASI

Identification: One of the matriarchal tribes of Assam. It is divided into four clans (the Royal clan, the Priest clan, the Minister clan and Plebian) of differing social standing, although marriage is not banned between them.

Population and Area: The Khasi tribe numbers around 192,919 people. They live in the Khasi and Jainta Hills of the State of Assam in India.

Foods: Rice is the staple crop. When there is a shortage of rice they substitute millet and job's tears. Yams, taro, and sweet potatoes are the important secondary crops. The pith of the sago palm is reduced to flour and eaten as mush or cakes. Pigs, goats and chickens are the important domestic animals raised. Some clans do not eat beef following the Hindu fashion and still others have a taboo on pork. The flesh of nearly all wild animals is eaten although the staple is fish both fresh and dried. Neither milk nor its products are used by the Khasi although this taboo is breaking down especially among the Christian converts. Often vegetables (eggplant, pumpkin, peppers, etc.), meats and fish are curried and served as a side dish with boiled rice.

Habits: Ordinarily they take two meals a day, one in the morning and the other in the evening. People working in the field and laborers may have an additional midday one as well.

Change: The Christian Khasis are now using milk, butter, and ghee in increasing amounts.

Nutrition: No information.

Special: They smoke tobacco and chew betel leaf. The Khasis are great drinkers, consuming large quantities of spirits distilled from rice or millet and many varieties of home brewed beers.

Evaluation: Although the main sources are rather dated, recent summaries indicate no major changes.

References:

1. Gurdon, P.R.T. The Khasis. London, 1907.
2. Becker, C. Family Property and Maternal Rights. Zeitschrift für Buddhismus und verwandte Gebiete, Vol. VI: 127-138. 1924.
3. Gurdon, P.R.T. Note on the Khasis, Syntengs and allied Tribes Inhabiting the Khasi and Jainta Hills District of Assam. Journal of the Asiatic Society of Bengal Vol. LXXIII:57-74. 1904.
4. Clarke, C.B. The Stone Monuments of the Khasi Hills. Journal of the Royal Anthropological Institute of Great Britain & Ireland. Vol. III:481-493. 1874.
5. Majumdar, D.N. Races and Cultures of India. New York, 1961.

AR8 1 PURUM

Identification: A small Kuki tribe and one of the many pagan tribes inhabiting the westernmost range of hills that separate the valley of Manipur from Burma. The whole Purum tribe is contained in four villages.

Population and Area: The Purums number around 303 people. They are found in villages situated in ridges on the hills of Manipur State in India.

Foods: Rice is the staple crop and it is usually served boiled along with one of several curry dishes. Favorite curries include meat or fish among the ingredients. A number of pulses are grown and these are used in soups. Plantains are eaten either raw when ripe or boiled and served along with the rice dish. Hunting and gathering are insignificant in daily diet, although in times of food shortage, they rely on wild tubers and roots which they dig in the jungle. The favorite meat is pork (both from the domestic pig and the wild boar), although buffalo, cow, gayal and many birds are all greatly appreciated. Entrails are cleaned, stuffed with chopped liver, heart, spices and blood, and boiled into a favorite dish. Any excess meat or fish is dried and used as needed.

Habits: Men and women eat together except at feasts. Children generally have three meals a day while adults limit themselves to two except in the planting season when a third meal is added at midday. Rice and side dishes of curry are the standard fare.

Change: Purum economic life is in transitional stage from hoe to plough cultivation, with rice still the staple in both cases. They now have more rice, but this increase has led to a restriction in variety of diet since they now hunt and collect less.

Nutrition: Standard of living is very low, and variety in food is very restricted.

Special: They do not eat elephant, tigers, bears, rats, dogs, moles and snakes. Favorite daily drink is zu, or rice beer which is also important ceremonially. Men prefer the more potent distilled rice liquor: Zau-zu.

Evaluation: Fairly up-to-date and inclusive data on the tribe.

References:

1. Taracchandra, Das. The Purums, An Old Kuki Tribe of Manipur. Calcutta, 1945.

ARII 1 APA TANI

Identification: An aboriginal tribe of India, divided into seven clans each located in a single village.

Population and Area: The Apa Tani total 10,745. Recently medical care has been extended to the area, and the population is likely to increase. All seven villages are located in a single broad valley between the Panior River and the Kamla in the State of Assam in India.

Food: The basic diet consists mainly of cereals, vegetables and meat. Of cereals, the most important and preferred one is rice, although millet and Job's-tears are also significant. They also cultivate maize (part of it is used for fodder), sweet potatoes, chilies, onions and taro. In recent years they have started planting and using potatoes. A large variety of wild leafy vegetables, roots, tubers and fruits is used to supplement their cultivated crops. They raise mithan cattle, goats, pigs and chicken. Milk is not used by the Apa Tani. They are almost omnivorous in meat and fish. They enjoy venison, squirrels, wild boar and birds and rats. Dog's flesh and elephant or monkey meat are regarded as delicacies. Pork and bacon are the preferred meats. Most food is boiled, although meat may be roasted. Rice or millet is boiled with vegetables and flavored with salt and chilies. Rice beer is made regularly and is consumed by both men and women.

Habits: No information.

Change: Both potatoes and tomatoes are being cultivated in increasing amounts. In general the Apa Tani are reluctant to acquire new foods. The administration is attempting to introduce milk in schools, and so far it has been accepted to use in tea. They may by now have adopted limited sheep raising.

Nutrition: There is generally enough food produced and the surplus constitutes a broad margin of safety and is normally available for barter.

Special: They raise tobacco and all Apa Tani both smoke and chew tobacco from a very early age.

Evaluation: Extensive and up to date information available.

References:

1. Fürer-Haimendorf, Christoph von. *The Apa Tanis and Their Neighbors: A Primitive Civilization of the Eastern Himalayas.* Societies of the World:x,166. 1962.
2. Fürer-Haimendorf, Christoph von. *Agriculture and Land Tenure Among the Apa Tanis.* Man In India, Vol. 26:20-49. 1946.
3. Bower, Ursula Graham. The Hidden Land: Mission to a Far Corner of India. New York, 1953.
4. Fürer-Haimendorf, Christoph von. Himalayan Barbary. London, 1955.
5. Elwin, Verrier. A Philosophy for NEFA. 2nd ed. Shillong, 1959.

Identification: The Ao form one of several Naga tribes, who are the aboriginal inhabitants of the Naga Hills in the District of Assam.

Population and Area: The last census that listed the Ao Naga separately was in the year 1921, and that gave them a total of 30,599. They are known to have a very low rate of increase. The Naga Hills form a mass of hills with no level stretches in the northeast corner of India near the Burmese border.

Foods: Rice is the staple food of the Ao Nagas, but there are very few things that they will not eat. Besides rice, they raise millet and job's tears and some garden vegetables such as pumpkin and cucumbers. In times of rice shortage, they use various jungle roots and tubers. The normal and preferred meal should have a dish of rice and another one of relish (mixed vegetables preferably with some meat or fish added all flavored with salt and chilies). Fish and meat are preferred foods; beef, pork, game, dogs, fowl, birds, beetles, grubs, and spiders are accepted readily. Meat is preferred fresh, but an animal long dead is by no means ignored. There are many clan and personal taboos connected with individual foods, but many are breaking down. Milk used to be tabooed, but is now drunk by younger people. No Ao will drink water if he can get rice beer, and many men are known to keep alive for months on rice beer alone. They are also extremely fond of what they call "dry fish"; a putrid fish paste often purchased in markets on the plains and eaten with rice.

Habits: Generally three meals a day are eaten, the midday one usually in the field. Most meals are the usual boiled rice and a side dish of relish.

Change: Both millet and job's tears used to be grown in larger amounts. Tea is becoming more popular in the area, replacing in some parts rice beer especially among the Christian converts among the Nagas. Sugar is also in great demand.

Nutrition: (Analysis by Jeanne Nagle) Although there is no shortage of rice, they do not get meat or fish in any regular fashion. Diet seems lacking in many vital nutrients, the women in particular must be undernourished and the men are not much better off (many meats are tabooed to women).

AR13 - 1 AO NAGA - cont.

Special: Men, women and children indulge in tobacco smoking. Most adults chew betel nut. Opium is becoming increasingly popular in area.

Evaluation: Major part of data is rather old, but doubt any major changes in diet.

References:

1. Smith, William C. The AO Naga Tribe of Assam. London, 1925.
2. Mills, James P. The Ao Nagas. London, 1926.

AR13 2 SEMA NAGA

54

Identification: The Sema Nagas are one of several aboriginal Naga groups in India.

Population and Area: There are no population data available on the Sema Nagas; the total for all the Naga groups, however, is around 280,000. They live in the Naga Hills in the District of Assam.

Foods: The staple crop is rice, but both Job's-tears and millet are raised in considerable quantities, especially in villages high up in the hills. Both are used as substitutes for rice. The normal use of millet is for brewing beer. Along with the rice dish (always boiled) some relish is eaten: meat, fish or vegetables and if nothing else is to be had then rice is served with chilie peppers as a side dish. Secondary crops are taro, beans, pumpkins and onions. The Sema Nagas raise a number of animals including zebu cows, gayal, goat, pig and chicken. They also eat the flesh of the dog. They love meat and no part of the animals including the skin, is wasted. Women are forbidden to eat the flesh of goats or of chicken. All Nagas abstain from eating leopard, tigers, bats, owls, and snakes. Fishing is a more important activity than hunting. Some wild fruits and fungi are collected in season and eaten.

Habits: Three meals a day are generally served. The senior member of the household always starts the meal. Rice is always served in one bowl and the relish in another separate one.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The people seem to live on a fairly well-balanced diet.

Special: Tobacco is grown locally and smoked, usually in pipes. Both rice and millet beers are regularly brewed and drunk.

Evaluation: The main source is rather old, but doubt any major changes in diet.

References:

1. Hulton, J.H. The Sema Nagas. London, 1921.

AT3 1 MOHLA

Identification: Mohla is a Moslem village in the plain of Punjab. There are 19,000 villages varying in size from 200-5000 people in the plains of West Punjab. All these villages are very similar in appearance and social and economic structure.

Population and Area: Mohla itself has a population of 350. West Punjab, Pakistan, has a total of 18,000,000 people, 82% of whom live in villages.

Food: A typical village meal would include bread, a side dish of cooked rice or lentils or both mixed, some meat stew and occasionally some fruit. Bread is made from wheat, sorghum or maize. Rice is a staple and is made into many dishes and sweet cakes. Lentils, peas, chickpeas and gram are important subsidiary crops and they are often cooked in combination with rice. Meat is eaten irregularly except by the wealthier classes. Cows, sheep, goats, and chicken are found in fair numbers in the village. Pork is taboo. Fish is eaten. Pickles form an important item in Punjabi diet: green chilies, unripe mangoes, lemon and horse-radish are pickled in large quantities and stored. Sweets are also important, especially for gifts and food exchange during celebrations. In all these sweets (pastries), the base is a dough of wheat, rice or gram flour mixed with butter and filled with almond, coconut or raisins and baked or fried. Tea is a favorite and common beverage.

Habits: Usually, three meals a day are eaten. Women are in charge of food preparation except at large celebrations when the village barber and his wife take over as cooks. Majority eat leftovers for breakfast. Evening meal is served after sunset; family squats near the hearth except for the father who sits on a cot and is served there.

Change: No information.

Nutrition: No information.

Special: Being Moslems, the villagers fast the month of Ramadan (ninth month of the Moslem lunar calendar). Men and women abstain from food, drink and tobacco from sunrise to sunset. Tobacco is smoked mostly by men.

Evaluation: Up to date but rather sketchy information.

References:

1. Eglar, Zekdye. A Punjabi Village in Pakistan. New York, 1960.
2. Darling, M. L. The Punjab Peasant in Prosperity and Debt. London, 1925.

Identification: The population of Afghanistan is made up of sixteen settled or nomadic ethnic groups. Diet study applies mainly to the settled groups both in larger cities and towns. Most of these are Moslems of either the Sunna or Shi'ite sects.

Population and Area: The total population for Afghanistan is estimated at 12,000,000, of which about 2,000,000 are nomads.

Foods: Altitude is a determining factor for variation in agriculture in Afghanistan and therefore for the crops grown and the pattern of consumption. In high altitudes (3,000-3,400 ft.) only barley, wheat and peas grow. Below 3,000 m. in addition to the above, beans, lentils and beets are grown. Lower than this and in stony soils, mulberry and walnut trees grow and these are utilized for foods. In general the diet varies both in terms of the food supplies available and the economic status of the consumer. The rich have an elaborate cuisine influenced by both European and Indian cooking and utilizing large amounts of rice, mutton and fowl besides bread and fruits. Many poor people subsist for months on mulberries; these are dried, ground into powder and made into hard little cakes to which almonds may be added for flavoring. Green tea with much sugar is popular all over the country. Boiled tea leaves are often eaten as delicacies. The national and preferred dish is pilaw: this always has a base of boiled rice and will contain pieces of meat or fowl, dried fruits and nuts. Bread made from cereals or walnuts or a mixture of legumes and cereals is the staple, followed by rice, among the better to do.

Habits: The upper classes eat three times a day, with supper taken late at night. The rest make do with two or even one meal a day. Slabs of bread often serve as dishes and the meal is eaten exclusively with the right hand.

Change: The government has introduced a plan for enforced nutrition for workers and civil servants. They are forced to eat one meal a day at noon through small deductions in wages. This meal usually consists of pilaw with meat, bread, and tea. For many a worker it is the only meal of the day.

Nutrition: Diet of the common people is low in calories being made chiefly of vegetables, bread and tea. That of upper classes on the other hand is too rich in fats and is highly spiced leading to liver and digestive tract ailments.

Special: Pork is strictly taboo, and alcoholic beverages are forbidden. Tobacco is smoked, and in some areas opium is smoked, although officially it is banned.

AU1 AFGHANISTAN

Evaluation: Brief and impressionistic composite diet for large and varied population.

References:

1. Ikbal, Ali Shah, Sirdar. Afghanistan of the Afghans. London, 1928.
2. Fox, Ernest F. Travels in Afghanistan. New York, 1943.
3. Tilman, H.W. Wakhan: or How to Vary a Route. Journal of the Royal Central Asian Society Vol. 35: 249-54. 1948.
4. Caspani, E. & E. Cagnacchi. Afghanistan, Crocevia dell' Asia /Afghanistan, Crossroads of Asia/. Milan, 1951.
5. Hackin, Ria & Ahmad Ali Kohzad. Légendes et Coutumes Afghans /Afghan Legends and Customs/. Paris, 1953.
6. Niedermayer, Oskar von. Afghanistan. Leipzig, 1924.
7. Bell, Marjorie Jewett. An American Engineer in Afghanistan. Minneapolis, 1948.
8. Ahmad, Jamal-ud-din and Muhammad Abdul Aziz. Afghanistan, A Brief Survey. Kabul, 1934.
9. Vavilov, N.L., and D.D. Bukinich. Agricultural Afghanistan. Bulletin of Applied Botany, Genetics & Plant-Breeding, Supplement 33: 535-618. 1929.
10. Clarac-Schwarzenbach, Annemarie. Afghanistan in Transition. The Geographical Magazine Vol. 2:326-41. 1940.
11. Dollot, Rene. L'Afghanistan: Histoire-Description-Moeurs et Coutumes-Folklore-Fouilles /Afghanistan: History, Description, Manners and Customs, Folklore, Excavations/. Paris, 1937.
12. Engert, Cornelius van H. A Report on Afghanistan. U.S. Department of State, Division of Publications Series C, No. 53, 225. 1924.
13. Wilber, Donald. Afghanistan: Its People, Its Society, Its Culture. New Haven, 1962.
14. Cervinka, M. Vladimír. Afghanistan. Office Suisse D'Expansion Commerciale Rapport Speciale No. 58, Serie A: 1-83. 1950.

AU1 1 MOGHOL

Identification: The Moghol are a distinct ethnic group scattered today all over Afghanistan with the largest concentration in their original homeland: the Ghorat region. The Moghols are Sunni Moslem in religion and some still speak an ancient Mongol dialect although a majority have adopted the Pushtu language of the country.

Population and Area: The Moghol proper are estimated at 5,000 people. They live in villages scattered in the administrative center of Taiwara in the Province of Herat in Afghanistan.

Foods: The life of the population depends on wheat; bread is the staple article of food around which the diet revolves. Rice is a luxury and is eaten only on special occasions. Although many varieties of legumes are grown, they are rarely used in porridges or soups but are preferred mashed and baked into breads especially in times of wheat shortage. While bread forms one arm of the Moghol diet, milk and milk products form the other arm. Fresh milk is never consumed as such, but is allowed to sour and curdle. All other food besides bread and milk is secondary; meat is consumed irregularly, slaughtering being limited by the small size of the herds. Tea, especially green tea, chai sabz, is widely drunk and liked, but must be bought from merchants or at bazaars. Maize is grown chiefly for fodder, but it can be consumed by humans especially at times of other cereal shortage hence they call it their "famine crop." The ideal dish that combines for the Moghol the two staples of bread and milk and their preferred ghee (clarified butter) is sorwa. To make sorwa, bread is broken up into small fragments and placed in a container, hot ghee is poured over it and then it is all mixed with dried cheese. The resulting mash is thoroughly mixed with the fingers and eaten hot. Whey is drunk with the sorwa.

Habits: No information.

Change: No information.

Special: Tobacco is grown on a limited scale, and is widely smoked.

Evaluation: Data recent, lack of information probably reflects limited diet.

References:

1. Schurmann, H.F. The Mongols of Afghanistan: An Ethnography of the Moghols & Related Peoples of Afghanistan. The Hague, 1962.
2. Wilber, Donald. Afghanistan: Its People, Its Society, Its Culture. New Haven, 1962.

Identification: The information contained here pertains to the inhabitants of the valley of Kashmir and the surrounding hills. They are mainly Moslems, the others being Hindu Brahmins, who are mainly vegetarian.

Population and Area: 1,331,771 in 1931. No later data available. This population was 95 per cent Moslem. There were perhaps 70,000 Hindus in the state. The area is divided into two districts with a total of about 6,131 square miles, much of which is mountainous.

Foods: The staple foods are all cereals: wheat, rice, maize and barley. Secondary foods include mutton, chicken, duck eggs, zebu milk, almonds, cucumbers, peppers, cherries, carrots, apricots, apples, fish, lotus tubers, the Indian water chestnut and honey. The Brahmins are nominally vegetarians, but many say they may eat flesh so long as some non-Brahmin slaughters it. Many eat wild fowl and eggs. Brahmins also may not eat red apples and tomatoes, but they may eat yellow ones. Among food mentioned without any reference as to whether they are eaten or not (many are exported) are beets, cabbage, cauliflower, geese, grapes, hare, melons, mulberries, onions and potatoes. The Moslems have enormous appetites. On special occasions they gorge until they can hardly move.

Habits: The habits vary according to the religion involved. There is no data on the Moslem inhabitants. For the Hindus, food has to be prepared afresh for each meal. They will not eat from the same dish with others unless the immediate family is involved.

Change: Drunkenness and drinking alcohol became very popular between 1890 and 1920. No other data available.

Nutrition: (Analysis by Jeanne Nagle) This diet is apparently lacking in many essential minerals, vitamins and nutrients. Protein and vitamin A are obviously deficient.

Special: Tobacco is smoked. The Hindus take opium and charas.

Evaluation: Information may not be reliable. It is incomplete and not up to date.

References:

References:

1. Lawrence, Walter R. The Valley of Kashmir. London, 1895.
2. Biscoe, C.E. Tyndale. Kashmir in Sunlight and Shade. London, 1922.
3. Modi, Jivanji Jamshedji. The Pundits of Kashmir. Journal of the Anthropological Society of Bombay, Vol. X:461-485. 1917.
5. Madan, Triloki Nath. Kinship Terms Used by the Pandits of Kashmir. Far Eastern Anthropologist, Vol. 8:37-46. 1953.
17. Edgeworth, M.P. Grammar and Vocabulary of the Cashmiri Language. Journal of the Royal Asiatic Society of Bengal, Vol. 11:1038-1064. 1841.
18. Crane, Robert I. (ed.) Area Handbook on Jammu and Kashmir State. Chicago, 1956.
- K2. Gervis, Pearce. This Is Kashmir. London, 1954.
- K6. India, Census Commissioner. Jammu and Kashmir State. Part I - Report. Census of India, 1931, Vol. 24, 341. 1933.

Identification: Burusho is the name applied to the inhabitants of two small states, Hunza and Nagar, in the Karakoram Himalayas. Yeshkun is an erroneous name sometimes applied. The people are Moslem. Almost all the information refers to the state of Hunza.

Population and Area: 26,913 in 1931. The population is slowly increasing. The area lies in the Gilgit Agency of Pakistan at heights of from 6,500 to 10,000 feet.

Foods: Barley and wheat are the staple grains, usually made into bread or porridge. The staple fruits are king mulberries and apricots. A large number of small, unidentified varieties of greens are grown. Secondary foods include butter from the milk of the goat, sheep and zebu, chicken, goat meat, apples, apricot kernels, pears, pomegranates, peaches, cherries, cherry-plums, turnips, maize and buckwheat, broad beans, and cabbage. Apricot vinegar, salt and capers are used as condiments. The white potato is little used. They bake a large variety of breads and scones from mixed flour--not only from grains but also pounded mulberries, walnuts, peas and beans, and semi-wild berries. They live on turnip tops, greens and edible weeds in emergencies. Little meat is eaten and accounted a delicacy.

Habits: They generally have three meals a day, morning, noon, and evening. There is little in the literature on etiquette, ceremonial, etc. They generally eat whatever they can get and stoically endure periods of scarcity.

Change: Potatoes were introduced by the British in 1892. Maize also was introduced. Burusho men do quite a bit of traveling and are familiar with a number of other diets, but there is no information as to whether this is having any effect on the native diet.

Nutrition: One author notes: "How these hardy people exist and work and smile on a diet no Minister of Health would consider even 50 percent adequate in quantity or 10 percent in proteins is a mystery."

Special: Men smoke home-grown tobacco mixed with rhubarb. They also drink a homemade mulberry spirit.

Evaluation: Information is reliable, but incomplete and not particularly up to date.

References:

1. Lorimer, Emily Overend. The Burusho of Hunza. Antiquity, Vol. 12:5-15. 1938.
2. Lorimer, Emily Overend. Language Hunting in the Karakoram. London, 1939.
3. Lorimer, David Lockhart Robertson. The Burushaski Language, Vol. I, Introduction and Grammar. Instituttet for Sammenlignende Kulturforskning, Serie B. Skrifter, 29 #1, 527. 1935.

AV7 BURUSHO - cont.

References:

4. Loximer, David Lockhart Robertson. The Burushaski Language, Vol. 2, Texts and Translation. Instituttet for Sammenlignende Kulturforskning, Serie B, Skrifter, 29 #2, 425. 1935.
5. Robertson, David Lockhart Robertson. The Burushaski Language, Vol. 3, Vocabularies and Index. Instituttet for Sammenlignende Kulturforskning, Serie B, Skrifter, 29 #3, 583. 1938.
17. Clark, John. Hunza, Lost Kingdom of the Himalayas. New York, 1956.
- K6. India, Census Commissioner. Jammu and Kashmir State. Part I - Report. Census of India, 1931, Vol. 24, 341. 1933.

Identification: An agricultural caste in the Bombay Presidency, India.

Population and Area: In 1931 they numbered 265,285. This is an increase over the earlier figure for 1921 of 231,589. The Agris live in small villages spread over the North and Central Konkan littoral.

Foods: The general menu of the Agris is always the same: boiled rice and fish curry. In poorer homes, a thin rice soup is served as a substitute for rice or bread. Bread is made from rice, millets and wheat. Also important are the pulses, especially beans and peas. Milk and milk curds are highly desired but regarded as luxuries that only the rich can afford regularly. Milk in a liquid state is regarded more as children's rather than adults' food. Almost all dishes cooked by the Agri are very spicy and pungent. Tea is a most popular beverage, and serving it is a token of hospitality and friendship. Rice liquor is distilled and widely drunk, as is palm toddy. Jaggery and copra scrape are often mixed together, dipped in flour and fried. This sweet cake is regarded as a delicacy.

Habits: An Agri always begins his day with a cup of tea. Men go to the fields where breakfast is brought to them; this is usually soft rice bread with either chutney or roast fish. For lunch and dinner, they have rice and curry served by the wife who eats later.

Change: No information.

Nutrition: Scarcity of drinking water is a major problem all over the Agri district. Guinea worm, dysentery, diarrhea, and ring worm are serious problems.

Special: The Agris are very heavy drinkers, and widespread alcoholism has had far-reaching effects on the physical development and the economic stability of the Agris. They also smoke tobacco and chew betel leaves. They are especially fond of tea.

Evaluation: Study should be accurate since it is based on a socio-economic survey of the region conducted in 1952. There is no reason to believe that any drastic changes have taken place since.

References:

1. Kale, D. N. Agris, A Socio-Economic Survey. Bombay, 1952.

AW4 - 1 BALAHIS

Identification: The Balahis are a low weaver caste with several endogamous subdivisions. Study applied specifically to the Balahis of the Nimar District of the Central Provinces.

Population and Area: The Nimar Balahis numbered 32,718 in the 1931 census. The total Balahi population of India is 584,648.

Foods: Cereals--rice, wheat, millets, sorghum, and barley--are the basis of Balahi diet. Next in importance come the various pulses. Ghee (clarified butter) is highly preferred and expensive. For shortening they use oils of sesame and linseed and coconut. Mangoes and guava are common, as are a variety of vegetables including eggplant and okra. Meats and vegetables are highly seasoned, especially with red chili pepper, a favorite seasoning. A highly intoxicating distilled liquor is made from the mahua blossoms. A favorite dish is amba peas: boiled mango juice and sugar served with a side dish of boiled rice.

Habits: They usually have two meals a day, the larger one in the evening. Sometimes an early breakfast of leftovers is added. Visitors at mealtime either have to join or leave the house. The Balahis may not eat with members of another caste. At public dinners men and women eat together; at home the men eat first. All remove shoes when eating. Only the right hand is used to handle the food.

Change: Many Balahi clans or villages periodically denounce the eating of beef and carrion as unclean in an effort to identify with the upper caste Hindu, but they revert to these practices.

Special: The Balahis are considered untouchables by other Hindu castes since they eat carrion and beef... they also have a peculiar habit jhutha, i.e., they collect leftovers from high caste banquets, take them home, reheat and eat them. This is highly despised by Hindus. Balahis reject flesh of horses, camels, dogs, jackals, cats, rats, domesticated pigs, and crows. They cannot slaughter cattle but have no second thoughts about eating dead ones. Many will not eat fish, thinking it a source of leprosy. They chew areca nut, smoke opium, and smoke hemp or make its leaves into a beverage. Tobacco is hard to obtain in the area, though they like smoking.

Evaluation: Although the inquiry is mainly concerned with the Nimar Balahis, it is safe to assume that it can be applied to all Balahis since they form an outcaste vis-a-vis the other Hindus. Data detailed and adequate.

References:

1. Fuchs, Stephen. The Children of Hari, A Study of the Nimar Balahis in the Central Provinces of India. New York, 1951.

AW5 COORG

Identification: The Coorg refer to themselves as Kodava. They are composed of four endogamous groups: Amma, Sanna, Malla, and Boddu. The Amma Coorgs are the most Brahmanized, are strict vegetarians and nondrinkers.

Population and Area: For 1931, population was 41,026. Since the population of Coorg province itself (includes non-Coorgs) has been steadily increasing over the last thirty years, there is reason to assume that the Coorgs are also on the increase.

Foods: Basic food is rice grain and vegetable curries. Many different dishes are made from rice flour. Milk, both of cows and goats is highly valued and liked; it is considered a symbol of pleasure, luxury, and happiness. Favorite food combination is rice and milk pudding. Mung beans are important secondary food item. Ghee and coconut oil are used in cooking. All groups reject beer. Many wild plants are collected regularly and used in diet including mushrooms, rattan stems and bamboo shoots.

Habits: Men and women eat separately, the men eating first. An early breakfast of rice with curds and pickles is eaten, a large meal at noon or rice and curry, and another one in the evening.

Change: Recently, European liquors have become very popular for those who can afford them. They are used especially at festivities.

Nutrition: Amounts eaten are not sufficiently known to make definite statements on diet. Milk consumption may make it an adequate diet, though there seems to be protein deficiency. Carbohydrate level is possibly high with excessive consumption of rice. Since there seems to be insufficient fruits and vegetables, there may be lack of vitamins and minerals.

Special: All groups with the exception of the Amma Coorgs drink both rice beer and rice liquor and also distilled brandy from various fruits. They all chew betel and smoke or snuff tobacco.

Evaluation: No reason to expect any major changes in culture; data are sufficient and reasonably representative.

AW5 COORG - cont.

References:

1. Srinivas, M. N. Religion and Society Among the Coorgs of South India. Oxford, 1952.
3. Iyer, L.A. Krishna. The Coorg Tribes and Castes. Madras, 1948.

A.W GUJARATI

Identification: Refers to the inhabitants of Gujarat. Majority are Hindus with some Moslems. Almost all Hindu castes are represented with concomittant variance in diet and preferences. Brahmans are vegetarians.

Population and Area: Census of 1941 reported 4,192,713 for both the urban and rural populations.

Foods: Cereals form the staple foods, including wheat, millets, sorghum, and maize and rice. In second place come the various pulses. Cereals are usually reduced to flour and bread is then baked or fried. Milk and ghee are luxuries. Sesame and peanut oil are used for frying meats and vegetables, the latter are often curried. Many spices are used, chiefly chili pepper. Beef is not eaten.

Habits: No data.

Change: Ginger, sugar cane and pepper are not grown as much as formerly due to disease.

Nutrition: Gujarat is a poor food-producing region. Average caloric intake in Gujarat is only 2,368, much lower than the minimum requirement of 2,600 for India. Diet is deficient in fats, carbohydrates and calcium. This is due to poor intake of milk, vegetables and fruits. In general, diet is poor.

Special: The population indulges in opium eating, liquor drinking and excessive tea drinking.

Evaluation: Data based on a sample village: Kasandra in West Gujarat. Data are inadequate in detail, especially methods of preparation.

References:

1. Mukhtyar, G.C. Life and Labour in a South Gujarat Village. Studies in Indian Economics, Vol. 3; 324. 1930.
2. Stevenson, Margaret Sinclair. Religious Life of India Series: Without the Pale. London, 1930.
3. Karve, I. Kinship Terminology and Kinship Usages in Gujarat and Kathiawad. Bulletin of the Deccan College Research Institute, 4:208-226. 1942-1943.
4. Shah, Vimal and Sarla Shah. Bhuvel: Socio-Economic Study of a Village. Bombay, 1949.
14. Desai, M.B. The Rural Economy of Gujarat. University of Bombay Publications, Economic Series, No. 2, 349. 1948.
138. Steed, Gite P. Notes on an Approach to a Study of Personality Formation in a Hindu Village in Gujarat. Memoirs of the American Anthropological Association, No. 83:102-144. 1933.

Identification: The Pahari are classically patrilineal Hindu peasants of the lower Himalayas.

Population and Area: 5,000,000 in 1963. The above is an estimate of all Pahari speakers in India. There are some in Nepal as well, but there is no information on them. The data pertain to the village of Sirkanda, a Pahari village in the Dehra Dun District of Uttar Pradesh in the western lower Himalayas of India.

Foods: African millet, millet grass, taro, white potatoes and legumes are the staples. Also used are goat meat, zebu milk, rice, goose-foot, barley, wheat, pumpkins and horse beans. The flesh of buffaloes is said to be eaten only by people of the shoemaker caste, but there is some evidence that others may occasionally eat it. Zebu is never killed nor eaten. Goat's milk is not used. The style of cooking is similar to that in the plains of the Ganges.

Habits: Two large meals and one or two small ones are prepared daily. At 6:30 or 7 a.m., about an hour after rising, there is a light meal consisting of leftover chapaties (unleavened bread) eaten with salt and chilies or milk or one of several milk products. Between 10:30 a.m. and noon a large meal is prepared consisting of janghora boiled in water and served with boiled dal. Boiled vegetables (potatoes, taro, pumpkin), and occasionally curds, may also be served. At 4:00 to 7:00 p.m. another light meal is prepared, consisting of leftovers from the noon or previous evening's meal. This meal is sometimes omitted. Between 8:00 and 10:00 p.m., one to two hours before retiring, another complete meal is prepared. This consists of chapaties made of khoda, often mixed with wheat or barley, and a vegetable mixture, usually of potatoes or taro cooked with spices and chilies. Water and rarely milk or buttermilk are drunk after every meal. When guests are present, tea is served regardless of time of day, although it is rarely used otherwise. In no case is meat eaten as part of a regular meal.

Change: No data.

Special: No data.

Nutrition: No data.

Evaluation: Information is reliable and up to date, but incomplete.

References:

1. Berreman, Gerald. Hindus of the Himalayas. Berkeley, 1963.

A.7.17 TELUGU

Identification: Telugu is the principal member of the Andhra group of the Dravidian languages. Sample for study is village of Shamirpet, representative of the state of Andhra Pradesh where the majority of Telugu speakers live.

Population and Area: Shamirpet has a population of 2,494: 2,114 of whom are Hindu and 340 are Moslem. According to 1951 census 33,000,000 of the population of India are Telugu speakers. Population trend is on the increase.

Foods: The basic diet of the people consists of rice, millets, lentils, meat and fish. Differences in wealth are judged by quantity and kind of rice eaten, frequency of meat intake and by use of spices, fats and oils, jaggery and sugar in the food. Green and powdered chili peppers are used by all. The better-off buy eggplant, okra and unripe bananas for vegetables, the poor collect wild leaves. Milk and ghee are greatly valued but are difficult to obtain. A small amount of fruit is eaten, mainly mangoes and coconuts. Tea and coffee are regarded as fashionable and are regularly used by the rich and educated. Most meats, fish, and vegetables, are curried and eaten with rice or millet bread. Sweets are not regular part of diet and are made only for feasts.

Habits: Those who can afford it eat three times a day, others only twice. As a rule men eat first, women follow. Children are served as soon as meals are ready. Elders are served first; rules are relaxed as one goes down the class scale.

Change: There has been little change in food habits. Sweets, tea and coffee are imported. Carbonated waters are popular since they are thought to provide relief from stomach disorders.

Nutrition: A survey reported mild subnutrition in rich families, mild malnutrition in poorer ones; subclinical deficiency of thiamine, riboflavin and vitamin A. Cheilosis, fissuring of the tongue, gingivitis and xerosis of the conjunctivae are fairly common. Protein intake slightly inadequate, poor people lack enough fats in diet. Malaria and venereal diseases are common to all classes; deficiency diseases are prevalent in lower strata.

Special: With exception of Brahmans and Komti, all castes drink fermented palm juice. The mentioned two castes are also vegetarian. All Hindu castes refuse beef except for the untouchables. Moslems eat beef but refuse pork. With the exception of two lowest Hindu castes, all refuse the domestic pig, although the wild boar is regarded as a delicacy by all except the Moslems. All are very fond of tea and coffee but cannot afford it regularly.

AW 17 TELUGU - cont.

Evaluation: Fairly inclusive and reliable data.

References:

1. Dube, S.C. Indian Village. Ithaca, 1955.

AW19 - 1 KARIMPUR

Identification: A small Hindu village in the Ganges Plain of Northern India.

The village is fairly representative of North India especially the Province of Uttar Pradesh. Seventeen Hindu castes are represented.

Population and Area: The village itself has a population of 754 people.

Uttar Pradesh has around 63,000,000 people. Karimpur is in the Manipuri District of the Province of Uttar Pradesh.

Foods: The diet is based on cereals supplemented by a large number of pulses and some vegetables chiefly of the pumpkin and tuber varieties. The upper caste (Brahmans) are vegetarians and all the Hindus refuse beef, but many in the village will eat goat, lamb and chicken meat on occasions. Cereals—wheat, barley, millet, maize and rice—are often raised in combination. These are usually reduced to flour and made into cakes that are toasted and eaten with vegetable curries. Salt and spices which are essential for Hindu cooking are imported to the village and sold at bazaars. Pulses, vegetables and often meats are washed and chopped up and fried in hot vegetable fat along with spices. The pot is covered and the whole is braised until cooked. Most popular fruit is mango, which is eaten fresh, cooked, and pickled. The higher castes refuse fish, but the majority eat it when available which is limited to wet season only. Milk is normally made into butter which is boiled down to yield ghee, a favorite for all cooking. The majority, however, use mustard and sesame seed oil since ghee is rare and expensive.

Habits: The family never eats together, each comes when free, eats his meal in silence and leaves. The women must wait till all men have eaten before she can eat.

Change: Apparently they are rather reluctant to try new products, and since the various castes have different taboos, new foods are regarded with suspicion.

Nutrition: No data.

Evaluation: Very detailed and thorough food study available for community.

References:

1. Wiser, Charlotte Viall. The Foods of an Indian Village of North India. Annals of the Missouri Botanical Garden, Vol. 42:301-412. 1955.

Identification: An Indian tribe of the Central Provinces. Tribe is divided into many sections that are endogamous. Baiga refer to themselves as Bhumia.

Population and Area: In 1941, the population was 89,446. This is an increase over the previously recorded one of 72,899 for the year 1931.

Foods: The Baiga grow a variety of cereals including rice, millets, maize and wheat. Most common way of preparing these is to boil them into a gruel that is eaten with a side dish of chutney or curry. Bread is prepared from cereals also. Next to cereals in importance are the various pulses: peas, beans, lentils, etc. These are split and boiled into thick porridge. Meat is highly preferred by the Baigas who attribute aphrodisiac qualities to it. Almost any kind of meat is acceptable, and they eat the entrails and skins. In an effort to identify with the Hindus, the Baigas have rejected beef, but evidence points to the fact that they eat it at least in secret. Some clans eat no monkey meat, and all Baiga avoid sparrows, owls, parrots, kites and vultures. Many wild fruits and leaves are collected and made into chutneys or curries.

Habits: They eat three meals daily: the early morning one around 8:00, another around 4:00 in the afternoon, and the final one very late at night.

Nutrition: No information.

Change: Recent game laws have restricted hunting considerably for the Baiga and thus reduced his meat supply.

Special: They smoke both tobacco and opium.

Evaluation: Good inventory of food items with limited detail as to methods of preparation.

References:

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1. Elwin, Verrier. The Baiga. London, 1939.

AW25 BHIL

Identification: Bhil is the name of a tribal group which is dispersed widely over central and western India. The reference groups used are the Bhils of Nimar and Ratanmal.

Population and Area: 2, 330, 270 in 1941. The Bhils are the third largest tribal group on the Indian subcontinent. They live in central India and the plain of Gujarat.

Foods: Most wild game and collected foods are accepted by the Bhil. Beef is taboo to all, although there are some reports of water buffalo meat being eaten. There is a periodic taboo on green vegetables. The staples are maize, which is generally made into a mush, sorghum, African millet, barnyard millet and koda millet which are usually made into bread, and mahua flowers, a seasonal staple. The oil from mahua seeds is also a staple. Meat is eaten irregularly and generally only on special occasions. Boiled pulse and millet is a standard dish. Secondary foods include chickens and their eggs, goat meat, milk, wheat, rice, beans, cajan peas, chick peas, onions, pumpkins, mangoes, fish and bamboo shoots. Honey, maize and tamarind sauce are used as condiments. Goat meat is served with wheat cakes roasted in ghee at weddings.

Habits: No data.

Change: No data.

Nutrition: No data.

Special: Tobacco and opium are both smoked.

Evaluation: Information is relatively incomplete, but reliable and up to date.

References:

1. Koppers, Wilhelm. Die Bhil in Zentralindien. /The Bhil in Central India/. HRAF Translation used. Wiener Beitrage zur Kulturgeschichte und Linguistik, Vol. 7:355. 1948.
2. Jungblut, Leonhard. Bhil Wisdom in Proverbs and Phrases. Primitive Man, Vol. 18:56-62. 1945.
3. Fuchs, Stephen. The Marriage Rites of the Bhils in the Nimar District, C.P. Man in India, Vol. 22:105-139. 1942.
4. Naik, T.B. The Bhils: A Study. Delhi, 1956.
5. Bose, U. and P.C. Ray. Application of Performance Tests on the Bhils of Central India. Bulletin of the Department of Anthropology, Vol. 1:31-58. 1953.
6. Nath, Y.V.S. Bhils of Ratanmal. The M.S. University Sociological Monograph Series, 1, 229. 1960.

AW 30 BONDO

Identification: Bondo refers to a small tribe living in the mountainous region of Orissa Province. They refer to themselves as Remo.

Population and Area: The census of the government of India for the year 1941 reported that there are 2,565 Bondo. They inhabit the Bondo Hills and part of the plateau that overlooks the Malkangiri plains to the west.

Foods: The Bondo depend mainly on agriculture: rice, millet, maize, and a variety of pulses are their staple crop. Hunting is very limited now and is done usually only at festivals. They keep a large variety of animals, including cows, goats, sheep, and chickens. Cows and goats are not milked and the meat is eaten only occasionally since they only slaughter domestic animals for some ceremonial or ritual pretext. They do some limited gathering of wild plants and roots to supplement the diet, and they also fish. Palm wine and toddy are regularly collected and consumed, but they prefer the stronger distilled mahua flower liquor. Rice is often flavored with turmeric or chilies and eaten with vegetable chutneys. The other grains and cereals are boiled into thin gruels.

Habits: Men go to the fields early and women follow them with breakfast. When at home the meal is divided into portions dished out in individual cups that the members of the family take when they feel like it and usually eat in privacy. At ceremonial animal sacrifices, the men do the cooking of the meat; otherwise, women are in charge of the kitchen.

Change: Due to deforestation of the Bondo Hills, game is vanishing.

Nutrition: The district is very unhealthy, malaria is rampant. The diet leaves much to be desired in nutritional elements.

Special: The Bondos have a local reputation as very bad alcohol addicts and drunkards, the stronger the liquor the more preferred it is. They grow and smoke tobacco on a large scale.

Evaluation: Adequate information.

References:

1. Elwin, Verrier. Bondo Highlander. London, 1950.

Identification: The Hindus apply the term Gond to a large tribe living in Bastar State. The people refer to themselves as Koi or Koitor. The Gonds are divided into three groups: Hill Maria (Meta Koitor), Horn Maria (Dorla Koitor) and Muria.

Population and Area: The population for the Gond in 1941 was 3,364,322. This is a slight increase over that for 1931 of 3,251,482. The Bastar State in the Central Provinces measures around 13,725 sq. mi.

Foods: The Gonds are omniverous, and it is very difficult to discover what they will not eat. They like meat and fish best. Any kind of meat will do. The staple dish though is a gruel made from either rice or a variety of millets. Often a thick porridge is made from a mixture of grain to which is added any meat or vegetables available, the whole spiced heavily. Oil is obtained from a variety of oil seeds or preferably from fat of animals. Large variety of fruits and leaves are collected from the surrounding jungle, and these are often made into chutnies that are eaten as a side dish with the gruels. Pulses are grown and used in the variety of porridges cooked. Red ants' nests are especially liked either alone or in combination. Honey is mixed with flour and made into a sweet bread greatly liked by children.

Habits: They have a hearty meal at sunrise. Two snack type meals of thin gruel are served at 10:00 a.m. and 2 p.m. A final substantial meal is eaten at sunset. Apparently the sexes eat separately.

Change: No information.

Nutrition: The diet in general lacks both fats and proteins.

Special: Many kinds of liquor are made and drunk by the Gonda: mahua spirits, palm toddy and rice beer. Tobacco is raised and smoked extensively.

Evaluation: Relatively up-to-date and complete information.

References:

1. Grigson, Wilfrid Vernon. The Maria Gonds of Bastar. London, 1949 (1938).
2. Elwin, Verrier. The Muria and their Ghotul. Bombay, 1947.
3. Elwin, Verrier. Maria Murder and Suicide. Bombay, 1943.
4. Furer-Haimendorf, Chrisoph von. The Raj Gonds of Adilabad, Vol. 3, Bk. 1. London, 1948.

Identification: The Kamar are a small tribe economically midway between food gatherers and primitive agriculturalists. They regard themselves as a free and pure tribe outside the Hindu caste system.

Population and Area: Ca. 10,000 in 1931. No newer population data available. They live in the five southern districts, called Chhattisgarh, of the Central Provinces in India.

Foods: The staples are African millet (eleusine) and other millets, rice and mahua flowers. Secondary foods include milk, chicken, maize, pumpkins, beans, wild greens, various roots and tubers, various types of wild game (not plentiful) and wild fruit. Pork and honey are used as condiments. The Kamars do not like basi, i. e., rice left over from the previous night. They prefer, as long as they can get it, freshly cooked, warm rice. While in their own culture the keeping of cattle had no place, they now conform to the Hindu taboo on beef-eating and they even penalize cow-killing as a serious offense. Wild fruits, plants, roots and tubers form an important part of the diet. The supplies vary from season to season. Most of what they collect is consumed immediately, very little being stored.

Habits: If the fields are close, the men usually forego breakfast and have their first meal at noon. If the fields are far, they will eat before they go. They always have a meal at midday. They have another meal in the evening.

Change: While contact with the Hindu has resulted in the acceptance of certain new items and the adoption of many modified Hindu festivals and ceremonies, it has affected the basic diet pattern to only a limited degree.

Nutrition: No data.

Special: Tobacco is smoked.

Evaluation: Material is probably reliable, but incomplete and not up to date.

References:

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1. Dube, S.C. The Kamar. Lucknow, 1951.

Identification: A tribe of central India. The majority are Hindus and the rest are pagans.

Population and Area: Census of India reported a population figure of 291,596 for the year 1931 and 126,020 for 1941. This may be due to new classification in census or to actual decrease in population.

Foods: Basic food items include wheat, rice, and millet. These vary in importance seasonally, and are usually reduced to flour from which various kinds of bread are baked. Along with this, pulses are usually cooked and served as part of the meal. Vegetables vary in season and include both domestic and wild ones. Vegetables are often cut into bits, boiled into a thick soup which is highly flavored with spices and served with rice or breads. Meats include chicken, goat, mutton, hare and fish. Milk and milk curds are preferred. Ghee, clarified butter, is a favorite fat for cooking foods. Many kinds of chutney are made from various fruits.

Habits: Two meals a day are eaten: one about noon and the other at night. Often leftovers are eaten in early morning. The two main meals are similar with little variation in menu.

Change: Cheap foreign liquors are becoming popular and are bought whenever possible at shops.

Nutrition: Nowhere do the Kol seem starved or emaciated, though food is not abundant. They have enough to keep them in good health.

Special: The Kol never eat beef or carrion. The latter is eaten only by outcasts, and beef is not eaten in deference to the Hindus. In places of strong Hindu influence, pork is eaten less. Nothing that creeps on the ground should be eaten. Other animals never killed or eaten are parrots, sparrow, crow, kite, and galgal (Acridotheros tristis). They secure liquor (palm toddy, mahua spirits, and foreign wines) and use it especially at celebrations. They chew pan (mixture of areca nut, betel leaf and lime) and are very fond of smoking tobacco when they can get it.

Evaluation: Data seem to be rather complete and certainly do not lack in detail.

References:

1. Griffiths, Walter G. The Kol Tribe of Central India. Royal Asiatic Society of Bengal, Monograph Series, Vol. 2, 333. 1946.

AW39 ORAON

Identification: The Oraons are an aboriginal tribe, who call themselves Kuruk and live in villages that form socio-political units called Parhas.

Population and Area: 1,122,926 in 1941. They live on the Chota Nagpur Plateau in India in the States of Bihar, Bengal, Orissa and Madhya Pradesh, mainly in the Ranchi district in an area of 7,104 square miles. It is an elevated table land with numerous hills and scrub jungle intersected by many streams.

Foods: Although rice is a staple among the Oraon, the poorer people do not have enough to last them between the harvests, so for part of the year they mix millet with rice or use millet alone as a staple. The diet of the ordinary Oraon is rice and vegetables, the latter often being curried. The more well to do have a dal or pulse dish on the side and sometimes potatoes. Meat is rarely available on a regular basis. The poorer Oraon rely heavily on collected jungle produce to supplement their diet. The flesh of monkeys, horses, asses is tabooed to the whole tribe. The tribe is totemic, and certain beasts, birds and fish that form the totemic animals of particular septs are forbidden to those septs.

Habits: Women take their meal after the men have finished. They squat on wooden seats while eating.

Change: The orthodox Oraon used to drop a few grains of rice and vegetables for the spirits before each meal. This practice is no longer prevalent.

Nutrition: No data.

Special: Mixed tobacco and lime are chewed.

Evaluation: Information is fairly reliable, but probably incomplete and somewhat out of date.

References:

1. Roy, Sarat Chandra. The Oraons of Chota Nagpur: Their History, Economic Life and Social Organization. Ranchi, 1915.
2. Roy, Sarat Chandra. Oraon Religion and Customs. Calcutta, 1928.

AW 42 SANTAL

Identification: Santal or Santal Parganas are the largest aboriginal tribe in East India. They form a large totemic tribe divided into many exogamous clans.

Population and Area: In 1941 they numbered 2,732,266. This is a slight increase over the 1931 figure of 2,508,789. Santals are concentrated in Bihar Province.

Foods: Cereals form the basis of the Santal diet. Sorghum, millets, and maize are pounded and boiled into a gruel. Rice, boiled and served with some kind of curry, is the most common dish. Pulses such as beans and split-peas form important secondary food items. Meat is eaten only now and then, many times forming part of the curry dish along with a variety of vegetables both domestic and wild. Beer is made from all the cereals and is drunk regularly. For fats in cooking they have the preferred but not always accessible ghee (clarified butter) and vegetable oil obtained from a large variety of seeds. Liver and lungs of animals are often chopped and cooked along with rice to produce a favorite hash dish called sure.

Habits: Men and children eat first, then the women separately. In the morning they eat leftover gruel and at noon rice and curry. Two hours after it becomes dark, they have their last meal. They use fingers to eat and only the right hand is employed. They do not eat food touched by strangers.

Change: No information.

Nutrition: Diet of 221 Santal families was investigated during a period of cold weather; the mean intake of calories varied from 1,400 to 2,200. Diet of majority grossly deficient in quality and quantity since 90 per cent of calories were derived from cereals. The apparent lack of stamina may be caused by poor nutrition. The gross poverty of these communities makes any improvement in diet very difficult.

Special: They smoke and chew tobacco. There is inconclusive evidence that at least historical if not current ritual cannibalism is present among them. Women witches are accused of murder and cannibalism.

Evaluation: Although data are relatively old, there is no reason to assume any important changes have taken place in the diet of the Santals.

AW 42 SANTAL - cont.

References:

1. Investigations Into the Dietary and Physique of Aborigines in Santal Parganas, A District of Bihar. Indian Journal of Medical Research V. 28:117-131. 1940.
2. Bodding, P.O. Traditions and Institutions of the Santals. Oslo, 1942.
3. Bodding, P.O. Studies in Santal Medicine and Connected Folklore. Memoirs of the Asiatic Society of Bengal Vol. X:1-132. 1925.
4. Biswas, P.C. Primitive Religion, Social Organization Law and Government Amongst the Santals. Journal of the Department of Letters Vol. 28:1-84. 1935.
5. Majumdar, D.N. Races and Cultures of India. Bombay, 1958.

AW51 1 CHENCHU (JUNGLE)

Identification: The Jungle Chenchus are a primitive, food-gathering semi-nomadic tribe. They are differentiated from the village Chenchus who have emigrated to the plains and live in Hindu villages.

Population and Area: The total number of the Chenchus is 3,280. The Jungle Chenchus number around 400 people. They live in the hilly country north of the Kistna River, in Hyderabad State in India.

Foods: The bulk of the Chenchu food supply is gathered. Very few families own domestic animals and only limited cultivation is practiced. Agriculture is restricted to the planting of small plots of sorghum, maize and some tomatoes and chilies. These are negligible in the food supply. Tubers and roots of various creeper plants constitute the mainstay of the diet; these are eaten roasted in ashes or boiled. Wild fruits are eaten in season and many greens and seeds are collected, cooked and eaten. Hunting contributes little, small game is roasted and eaten usually on the spot. Larger game such as bear, deer and wild goat is brought to camp and excess meat is dried. Meat is consumed irrespective of age and state of decay. Fish is available locally, and when caught is appreciated by all. A few cows are kept for milk, though beef is not eaten probably in imitation of the Hindu taboo. Goats and chicken are scarce although the meat, milk and eggs of these animals is greatly appreciated by the Chenchus. Mahua liquor is manufactured regularly and is generally drunk when still warm.

Habits: No information.

Change: Hunting shows definite signs of losing importance. Attempts on the part of the Indian government to introduce plough cultivation on a large scale to the Chenchus have failed. They do take to the breeding and raising of domestic animals.

Nutrition: Since beef is rejected by Chenchus, and hunting has been severely restricted, their diet lacks proteins. Milk is important but insufficient in quantity at present. The mahua petals which they boil and eat constitute an important and nourishing part of their diet. Basically though their diet consists primarily of starchy tubers with fruits and vegetables added sparsely and only for short periods in the year.

Special: Extremely fond of smoking, and they roll their own cigars in jungle leaves.

Evaluation: Information reliable but probably out of date.

AW51 1 CHENCHU (JUNGLE)

References:

1. Flürer-Haimendorf, Christoph von. The Chenchus -- Jungle Folk of the Deccan. London, 1943.

AW 59 REDDI

Identification: One of several aboriginal tribes in south-central India. The term Reddi applies also to one of the Hindu subcastes, therefore to avoid confusion, the aboriginal hill tribe (subject of this study) is referred to as the Konda Reddi.

Population and Area: No information is available on their number, nor is there an estimate as to their probable size. They live in high valleys of main ranges of the Eastern Ghats.

Foods: They rely on agriculture for their staples, namely, cereals including a variety of millets, sorghum, maize, and pulses. In cases of crop failure or food shortage, they make extensive use of jungle produce, mainly root crops, mango seeds and palm pith flour. Meat is provided both by domestic animals and the many wild ones hunted. Meat, fish, and vegetables are usually cooked in a highly spiced stew called kura. Most common dish is Jawa, a gruel made from any grain, pulse or kernel flour boiled with a variety of spices and often with vegetables thrown in. Palm toddy is made regularly and is extremely appreciated.

Habits: The sexes keep more or less apart during meals, children eating with the women. Normally two meals a day are eaten, gruel in the morning and boiled grain with some stew in the evening. Sacrificial food is generally cooked by men, otherwise women do all the cooking.

Change: Forest and game laws are restricting hunting (major source of meat for tribe); also increased contact with Hindus is leading them to replace animal sacrifices with the offering of coconuts at ceremonies. This is leading to fewer occasions for eating meat.

Nutrition: This diet is probably deficient in protein, vitamin A and many other essential nutrients. The carbohydrate content is high.

Special: Most important food taboo is on the eating of fruits and crops before the performance of first-rite ceremonies - men, women and children eat same foods. General taboos: eating the flesh of the bison, wild buffalo, monkeys, frogs, snakes, and crocodiles. Also, like the Hindus, they do not eat beef and only a minority eats the flesh of the bear. Tobacco is used universally and is in great demand.

Evaluation: Although data are rather old (1945), and the Reddis are less isolated now, the basic outlines of the diet probably hold true today.

AW59 REDDI - cont.

References:

1. Furer-Haimendorf, C. von The Reddis of the Bison Hills. London, 1945.

AW 60 TODA

Identification: A small aboriginal population of southern India. The Toda are traditional buffalo herders. They refer to themselves as Olkh.

Population and Area: All indications point to a gradual decrease of the Toda. In 1954 they numbered 512 individuals. They live in the Nilgiri Hills.

Foods: The Toda are strict vegetarians, and although they themselves practice no agriculture, they acquire through trade and exchange a number of grains which they eat to supplement their dairy diet. Meals are selected from the following available foods: milk, buttermilk, butter, ghee (clarified butter), millet, rice, wheat flour (which they make into unleavened bread), jaggery, coffee, tea, chilies, bamboo shoots, wild fruits and honey. Grains are pounded into meal that is cooked into thin gruel. Rice is boiled.

Habits: Approximately two meals a day. They eat in private and use only the right hand.

Change: The Indian government has tried many times and unsuccessfully to interest the Toda in cultivating potatoes. They hate agricultural work and usually end up hiring some low caste people to do it for them. Their pasture land is becoming severely limited due to expansion of agriculture and new immigration to the hills.

Special: Tobacco is used mainly as snuff. Some opium and alcohol are found, but not used excessively.

Nutrition: No information.

Evaluation: Much of the basic information is old, but new sources indicate little change in simple diet of the Todas.

References:

1. Rivers, W. H. R. The Todas. London, 1906.
 2. Marshall, William E. A Phrenologist Amongst the Todas. London, 1873.
 5. Lineneau, M. B. Toda Marriage Regulations and Taboos. American Anthropologists, Vol. 39:103-112.
- N23. Peter, Prince of Greece. Tibetan, Toda, and Tiya Polyandry: A Report on Field Investigations. Translation of the New York Academy of Sciences. Series 2, Vol. 10: 210-225. 1948.

AW 61 YANADI

Identification: An aboriginal tribe living in the jungles and hilly parts of Nellore District in south India. Yanadi form the largest single tribe in southern India (Madras State).

Population and Area: Last Indian census of 1921 that listed the Yanadis separately reported a population figure of 136,600. In 1951 they were estimated to have totaled 181,813.

Foods: The Yanadis are for the main part hunters-gatherers, and the bulk of their diet is made up of gathered roots, fruits, and seeds. Fish is a staple item. Rabbits, rats and several varieties of birds are eaten regularly. A large part of the Yanadis who live in the plains loiter near the Telugu villages and these get a fair share of rice in exchange for services. Rice is boiled and greatly liked. They are also extremely fond of sour rice water. Chilies, tamarind, and garlic are used extensively, a regular item of diet being a handful of chilies mixed with some garlic and ground into a paste. The guiding principle regarding food seems to be "eat when you get, and starve when you must." They regard the flesh of the cow, buffalo, and monkey as taboo.

Habits: No fixed time for eating, conditioned by the availability of food.

Change: Deforestation has made hunting very difficult for the Yanadi. There have been several successful attempts to induce the Yanadis to settle down and cultivate the soil and rear cattle. They used to brew a strong intoxicant from the Mahua tree blossoms, but now they have no access to the trees.

Nutrition: The caloric value of the Yanadi diet is inadequate in many ways; it contains no milk or milk products. No legumes are eaten; therefore, it is deficient in proteins and poor in fats. They are either half-starved or undernourished and have poor resistance to infectious diseases. Being nondrinkers by tradition and necessity, they lack this source of vitamins, too. The Yanadis of the plains are worse off than those of the hills since the latter have some access to game and more regular supply of meat.

Special: Dry leaf cigars are used as substitute for tobacco which they like but cannot obtain. They seem to have a craving for sour pungent foods. They crave rice.

Evaluation: Very recent and inclusive source.

References:

1. Raghaviah, V. The Yanadis. New Delhi, 1962.

AX4 SINHALESE

Identification: The largest ethnic group on the island of Ceylon. Data specifically apply to village of Pelpola on west coast.

Population and Area: Ceylon has 1,670,000 people. The sample village studied has 2,000 people

Foods: Rice is the staple food of the Sinhalese and each rice meal consists of a plateful of boiled rice with three or four vegetable and fish and meat curries. Vegetable curries are prepared from eggplant, okra, gourds, tomatoes, etc. Fish as well as meat curries are essential items for a rice meal. Fried fish and meats in coconut oil are very popular with rice. Oil-fried cakes form the national dish of the Sinhalese; these are prepared from fine rice flour mixed with honey and fried in coconut oil.

Habits: Three meals a day, although the morning one is little more than tea. In season, yams or manioc may be prepared for breakfast. For lunch and dinner, there is rice and various curries. A meal is not considered complete without rice. The family may or may not eat together, depending on circumstances. Very little ceremony is attached to manner of eating.

Change: Food preferences are for traditional fare: rice and curries. White potato curries have become a luxury item. Tinned milk in the sweetened condensed form is used widely for tea and for children's food. Also used on smaller scale are tinned fish and biscuits.

Nutrition: No data.

Special: There are many food restrictions and special dishes that apply at special occasions such as weddings, funerals, etc. These are observed carefully by the people. Widespread habit of betel chewing.

Evaluation: Although this is based on one sample village, data should be applicable in broad outline to general culture of Ceylon. Data are up to date and reliable.

References:

1. Ryan, Bryce, L. D. Jayasena and D. C. R. Wikkremesinghe. Sinhalese Village. Coral Gables, 1958.
2. Silva, C. M. Austin De. Domestic Arts of the Sinhalese. Spolia Zeylanica, Vol. 29:111-130. 1959 (1960).

AX5 VEDDA

Identification: The Vedda are generally divided into three types: coast Vedda, village Vedda and wild Vedda.

Population and Area: No population data available. They were never numerous and appear to be dying out. They live in an area of about 2,400 square miles mainly in the districts of Batticaloa, Badulla and Nilgala in east-central Ceylon.

Foods: Practically all food is boiled in a pot. The primary foods are honey, African millet (eleusine) which is made into a cake, maize, meat (mainly the product of the chase), yams and wild plants. The grey ape is the favorite of the hunted animals, which also include the hare, tortoise, deer and monkey. Secondary foods include wild fowl, fish, pumpkin and various wild fruits. Coconut cream is used as a condiment. They reject beef, water buffalo, porcupine, eagle, bear, leopard and elephant meat. No good reasons are given for the taboos on most of the meats; some explain them as transfers from Hinduism. Young hornbills are considered a delicacy. They also preserve venison in honey in holes in the rock.

Habits: They eat abundantly at any hour when food is plentiful. One good meal a day is all they expect. They are accustomed to going for periods without food, chewing bark of all kinds to stay the hunger pangs. As regards mealtime etiquette, one author says "How true is the saying that the pig and the Vedda are one!"

Change: There is probably much acculturation going on, particularly among the coastal Vedda. Apparently the culture is a dying one.

Nutrition: No data.

Special: Betel is chewed, as well as Cannabis indica. They don't use tobacco. They will eat a piece of human liver in times of great stress.

Evaluation: Information is reliable, but incomplete and probably much out of date.

References:

1. Seligmann, C.G. and Brenda Z. Seligmann. The Veddahs. Cambridge, 1911.
2. Bailey, John. An Account of the Wild Tribes of the Veddahs of Ceylon: their Habits, Customs, and Superstitions. Transactions of the Ethnological Society of London, w.s., Vol. 2: 278-320. 1863.
4. Spittel, R.L. Far-Off Things. Ceylon, 1933.
13. Spittel, R.L. Wild Ceylon. Ceylon, 1924.

Identification: Onge (Ongi) is the name that the pygmoid inhabitants of Little Andaman use in referring to themselves. The tribe is nomadic and until recently very hostile.

Population and Area: Only rough estimate is available for the tribe; that of 1960 numbered them at 382 individuals. The Andamans are governed by India.

Foods: The Onge are meat eaters par excellence; turtles, pigs, and dugong are their favorite foods and the fat of these animals is a special delicacy. When meat is not available in bulk, they turn to fish. Very few Onge care to vary their meat diet with vegetables, the majority reverting to roots and fruits only when no meat or fish is to be had. Birds are held to be sacred in the society and no birds are eaten.

Habits: They make no attempt at storing any foods, and have no way of preserving edible matter. When food is plentiful, they eat night and day until all of it is consumed.

Change: They consider everything they eat either beneficial or harmful; thus they are very chary of accepting unknown foods. A group of Onge at one of the trading posts were given cooked goat, lamb, chicken, and pigeons and they refused to eat them. On the other hand, they appreciate tobacco, tea, and sugar.

Nutrition: They suffer from lack of salt and unbalanced diet lacking any vegetables.

Special: They refuse to eat salt considering it unhealthy and disgusting. They have become fond of tobacco, tea, and sugar, but have no access to them usually. Supplying of processed foods would be difficult.

Evaluation: It is unlikely that the Onge have been sufficiently domesticated in the last few years to effect any basic changes in their restricted diet. Therefore, information probably sufficient and reliable.

References:

1. Radcliffe-Brown, A.R. The Andaman Islanders. A Study in Social Anthropology. Cambridge, 1922.
6. Cipriani, L. Hygiene and Medical Practices among the Onge (Little Andaman). Anthropos, Vol. 56:481-501. 1961.
7. Sarker, S.S. Onge Population and Settlements. Anthropos, Vol. 55:561-564. 1960.

AZ2 2 ANDAMANS

Identification: Refers to the aboriginal Negrito natives inhabiting the Andaman Islands.

Population and Area: In 1948, the Andamanese aborigines numbered 37 individuals.

Previous estimates for the population were as follows: 1779: 10,000; 1858: 5,500; and in 1931 there were 90 people left. These figures do not include the hostile Jarawa aboriginal tribe which is estimated at a few hundred people.

Foods: The Andamans are strictly hunters and gatherers. The flesh of the wild pig and that of the marine turtle constitute their primary foods. Besides these, they hunt and eat dugong, iguana, civet cats, rats, snakes and all kinds of birds. Fishing is a year round activity, the men catching shark, stingrays and a variety of fish while the women collect shellfish and mollusks. They eat many insects, larvae and grub. In general the Andamans dislike vegetable food, though some seeds are collected in season, boiled and eaten. Wild yams serve as famine food primarily since if an Andamanese can get his fill of meat, he will not bother eating vegetables.

Habits: They generally try to eat two meals a day. Husband, wife and children eat together; bachelors, widows and unmarried women eat with their own sex.

Change: Some of the natives were given rice, tea and sugar which they like. On the other hand they refuse salt.

Nutrition: Scurvy occurs at the seasons when they do not get enough vegetable foods.

Special: They crave tobacco and enjoy it immensely whenever they can obtain it.

Evaluation: Complete recent information on the group.

References:

1. Radcliffe-Brown, A.R. The Andaman Islanders: A Study in Social Anthropology. Cambridge, 1922.
2. Man, Edward Horace. On the Aboriginal Inhabitants of the Andaman Islands. London, 1932.
3. Temple, Richard C. The Andaman and Nicobar Islands. Census of India, 1901, Vol. 3. Report of the Census, 137. 1903.
4. Guha, B.S. Report of a Survey of the Inhabitants of the Andaman and Nicobar Islands During 1948-49. Government of India. Bulletin of the Department of Anthropology, Vol. 1:1-7. 1953.
5. Sarkar, S.S. Blood Groups from the Andaman and Nicobar Islands. Government of India. Bulletin of the Department of Anthropology, Vol. 1:25-30. 1953.

FA5 - 1 AGNI

Identification: The Agni (Anyi) embrace the following groups: Arichin, Assaye, Betye, Binye, Bonna, Brisa, Dadye, Kumwe, Moro, Sanwi, Ndenye, Sefwi and Sika. All belong to the Kwa family of the Niger-Congo linguistic stock.

Population and Area: 95,000 in 1950. The area inhabited by the Agni in the Ivory Coast Republic is densely covered with hot, rainy equatorial forest and is made up of small rolling hills. The area includes part of the Komoe River basin and the Bia River drainage and the Aby lagoon near the border of Ghana.

Foods: They are mainly slash-and-burn agriculturalists. The staple foods are bananas and taro. They also plant yams and manioc which serve as a staple crop for the poorer people or in times of need. Few other vegetables are grown. Hunting is still an important supplement to the meat diet. Domestic animals include cattle and sheep, goats, pigs, chickens, ducks and guinea fowl. Fishing is a very important activity and fish is the usual dish accompanying pounded banana or taro. Gathering of wild plants is also important. They make no use of milk or eggs.

Habits: No data.

Change: Yams used to be the staple crop; this shifted to taro and later to the banana. Both yams and manioc are still grown, but only as secondary foods. Coffee and cacao have recently been introduced as cash crops. Hunting was more intensive and widely practiced until restricted by the French administration.

Nutrition: No data.

Special: Tobacco is grown and smoked. Little use is made of the kola nut.

Evaluation: Information is fairly complete and reliable, but not up to date.

References:

1. Tauxier, L. Religion, Moeurs et Coutumes des Agnis de la Cote-d'Ivoire. Paris, 1932.

FA8 1 BAMBARA

Identification: A group of tribes belonging to the Madingo branch of the Niger-Congo linguistic stock.

Population and Area: The Bambara number around 1,000,000 people. They occupy the banks of the Niger around Bamako and Segou in Mali.

Foods: The Bambara are primarily agricultural; millet and sorghum are the staple crops closely followed by rice and maize. Millet cake is the daily food and is usually accompanied by a "sauce" of vegetables, meat, fish or a combination of these. Although cattle, sheep and goats are raised, both meat and milk are irregular items in the diet. Dog meat is eaten with relish. Potatoes, sweet potatoes, yams, taro and a large variety of legumes supplement the diet. Fishing is relatively important, hunting and gathering less so, except for the seeds of the locust bean and karite which are pressed into oil. This oil, basic to all Bambara cooking is available now in markets and rarely produced by the individual household. Peanut and sesame seed oils are also used extensively. Salt and capsicum pepper are regularly used for seasoning.

Habits: No information.

Change: Potatoes were introduced in 1940 and are increasing in popularity. Wheat culture is still in the experimental stage.

Nutrition: They appear to have enough calories, but lack many essential nutrients. Most protein in diet is vegetable.

Special: Kola nuts are chewed and tobacco is extensively smoked. An intoxicating beverage is brewed from a variety of wild roots and is used mainly in ritual.

Evaluation: Extensive and fairly up-to-date information.

References:

1. Dieterlen, Germaine. Essai sur la Religion Bambara /An Essay on the Religion of the Bambara. / HRAF translation used. Paris, 1951.
2. Manteil, Charles. Les Bambara du Ségou et du Kaarta: Étude Historique, Ethnographique et Littéraire d'une Peuplade du Soudan Française /The Bambara of Ségou and Kaarta: an Historical, Ethnographical and Literary Study of a People of the French Sudan/. HRAF translation used. Paris, 1924.
3. Paques, Viviana. Les Bambara /The Bambara/. HRAF Translation used. International African Institute, Ethnographic Survey of Africa, Western Africa, French Series, Part I, 123. 1954.

References:

4. Henry, Joseph. L'Ame d'un Peuple Africain. Les Bambara: Leur Vie Psychique, Ethique, Sociale, Religieuse / The Soul of an African People. The Bambara: Their Psychic, Ethical Religious and Social Life/. HRAF Translation used. Munster, 1910.
14. Pales, Léon. Organisme d'Enquete pour l'Etude Anthropologique des Populations Indigenes de l'A.O.F. Alimentation - Nutrition / Mission for the Anthropological Study of the Native Peoples of French West Africa. Alimentation - Nutrition. / Rapport No. 2, 211 Jan. 1946. Munster
15. Brasseur, G. Etude de Géographie Régionale: Le Village de Tenentou (Mali). / Study of Regional Geography: The Village of Tenentou (Mali). / Bulletin de l'Institut Français d'Afrique Noire, Vol. XXIII, sér. B, Nos. 3-4:608-675. 1961.
16. Dalziel, J.M. The Useful Plants of West Tropical Africa. London, 1937.

FA 11 BOBO

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Identification: The Bobo are a large tribe belonging to the Mossi-Grunshi branch of the Niger linguistic stock. They are very slightly influenced by Islam and are divided into four major sections and one minor one.

Population and Area: Ca. 240,000 in 1942. They live in the Voltaic Republic and the Federation of Mali.

Foods: They are excellent farmers. Their staples are millet and sorghum, but they grow large quantities of maize and peanuts. Also cultivated are beans, chick peas, and many vegetables. The only root crop used to any degree is yams. They are indifferent herders although they keep goats, a few sheep and many chickens and guinea fowl to fulfill religious obligations and sacrifices. They own a few cattle which are given to the Fulani to tend. Domestic dogs are kept in large numbers and are eaten as a matter of course. Hunting is unimportant but gathering of plants and seeds is a significant activity. Surplus meat is dried and smoked. A very thick gruel made from millet, sorghum or maize flour and eaten in a cake form along with a side dish of sauce preferably containing meat is basic. Vegetable oil or butter is added to the cake to soften it while eating. Meat is a delicacy rather than a normal food.

Habits: They eat three times a day: in the morning, around 11:00 a.m. and at 6:00 p.m. The sexes are separated while eating. The father eats with the older sons and the mother with the girls and young children. They never drink while eating. After eating they rinse their mouth with water.

Change: They are supposed to have been notorious cannibals but this passed with the French occupation.

Nutrition: No information.

Special: They drink enormous quantities of beer and mead. They also cultivate and use tobacco.

Evaluation: Information is reliable and relatively complete, but not up to date.

References:

1. Cremer, Jean. Les Bobo. Materiaux d'ethnographie et de Linguistique Soudanaise, 177, 1924.

FA 14 DIOLA

Identification: Diola (Dyola, Yola) is a general term applied to a number of related tribes belonging to the West Atlantic Branch of the Niger-Congo linguistic stock. They are the Bayot, Felup, Filham, Her and Jiwat. The majority are pagan, with the exception of some Filham who are Moslem.

Population and Area: 156,557 in 1958: 140,000 were in Senegal and the rest in Gambia with a few in Portuguese Guinea. They live in the basin of the Casamance River in an area of approximately 7,665 square kilometers of low delta country.

Foods: Rice is the basis of Diola diet, and they often eat it cooked with beans, fish or oysters. For a side dish they have various meat and vegetable sauces with nuts added. They cultivate mainly rice, millet, sorghum, and tubers. Gathering and hunting are still very important, the former providing the seeds which supply them with vegetable oils which are an essential ingredient in cooking. Domestic animals, particularly the cow, are usually slaughtered only for sacrifices and feasts. The Moslem Diola refrain from eating pork. The porpoise is tabooed to the whole society; otherwise, there are taboos mainly on meat and applying only to people in special circumstances. They only use cow's milk and prefer it curdled. They prefer vegetable oils to animal fats. In general, food is plentiful, but the quality and at times the quantity eaten varies with the wealth of the individual and the season. Geophagy exists, especially among pregnant women, and also children and adolescents.

Habits: Usually they eat three meals a day, the main meal being at noon. Rice and a side dish are the features of this meal. The children are given an additional meal in the afternoon. In between these proper meals, they eat roasted yams or manioc, or fruit in season. Women are in complete charge of preparation and serving. They like to eat in privacy. The family may often eat together unless it is too large or if there are visitors present. In this case the men and older boys are served first, and the women, girls and smaller children eat later.

Change: Recent agricultural introductions to the country have been sugar cane, carrots and pineapples.

Nutrition: In harvest time, adults eat around one kilogram of rice a day. During the rest of the year a fourth of that is usual. It seems that nutritional deficiencies are rare among them, except for a few cases of scurvy.

Special: The favorite drink is palm toddy. They also have both rice and millet beer, and mead. More recently they have been distilling alcohol from sugar cane and rice. They also buy cheap adulterated wine at stores. They use tobacco and the kola nut.

Evaluation: Information is complete, reliable, and up to date.

FA 14 DIOLA - cont.

References:

1. Thomas, Louis-Vincint. Les Diola. Memoires de l'Institut Francais D'Afrique Noire No. 55, 343. 1958.

FA 16 DOGON

Identification: The Dogon (Dagom, Dogono, Habbe, Kado, Makbe, Tombo, Tommo, Toro) are a nation belonging to the Mossi-Grunshi branch of the Niger-Congo linguistic stock. They are pagans and are divided into a number of linguistic and cultural subgroups.

Population and Area: 225,000 in 1957. They live in an area of about 53,000 square kilometers in Upper Volta and Mali in a variegated landscape with a rainy and a dry season.

Foods: They are primarily agricultural, practicing hoe cultivation. Animal husbandry is not very important. Sorghum, millet and rice are the staples. The basis of the diet is cereal and vegetables; although meat is appreciated it is never an important element of the daily diet, but is more in the nature of a condiment. Along with cereal balls or porridge, they make various sauces, usually highly seasoned, with a base of vegetable oil (shea or peanut oil) into which they add various vegetables and leaves depending on the season. Onions are grown in large quantities. They eat all kinds of animals, e.g. rats, snakes, and lizards. They also sacrifice donkeys and eat them at various times during the year. Sheep are raised mainly for meat and along with goats, chickens and eggs are used in sacrifices. Eggs are never eaten. A pregnant woman does not eat locusts, beans or honey. There are also clan taboos on certain animals like lizard and antelope.

Habits: They have three meals a day. In the morning they have cold leftovers. The main meal is in the evening. The husband eats alone or with the older boys, and the women and children eat separately. Before meals they wash hands and mouth. They eat only with the right hand. Each cuts a piece of the millet "mash" and dips it into the sauce, before placing it in his mouth. Everyone eats rapidly until he has his fill. No one drinks during the meal. After the meal, beer is drunk.

Change: No data.

Nutrition: No data.

Special: They use tobacco, the kola nut, and beer. Ceremonial anthropophagy is reported for the group and was certainly practiced in the past.

Evaluation: Information is reliable, but incomplete and not fully up to date.

References:

1. Martí, Montserrat Paiau. Le Dogon. Monographies Ethnologiques Africaines. 122. 1957.
2. Paulme, Denise. Organisation Sociale des Dogon. Paris, 1940.

Identification: The Ewe (also called Ephe, Eibe, Krepi, Krepe, Bubutubi, Benigbe, Bayikpe, Manyigbe, Bowli, Ayigbe) are called Hua in the west and Popo and Ima by others. They belong to the Kwa language group and reside in Togo and Ghana, Africa. Although the Ewe can be described as a tribe, they are not entirely a homogeneous people. Their dialects differ, especially from west to east. Despite the people's consciousness of cultural unity, the Ewe of Togo and those of Ghana remain independent.

Population and Area: An estimated 686,659 people in 1948. The Ewe are gradually migrating westward from "Eweland" to west of the Volta river. Their homeland, i. e. Eweland, is considered to be the area between the Volta and the Mono rivers.

Foods: Agriculture is the chief source of livelihood, supplemented by some sea fishing. Their chief staple, maize, is harvested twice a year -- in spring and in fall. Yams can be eaten as a substaple from July on, while manioc is a staple during times of famine. Of the twelve different kinds of yams, klewu is preferred above all others. Maize is usually eaten as a thick porridge, in thin gruel form, or as bread and dumplings accompanied by some kind of soup. Maize bread and yams are eaten with pepper sauce, a preferred seasoning. The meat of cows, goats, sheep, pigs, chickens, guinea fowl, turkeys, and pigeons, as well as that of various antelopes, is reportedly eaten, but is apparently rather scarce. Roast mutton and roast chicken are used as ritual foods. Due to the lack of information, the exact amount of meat consumption is unknown. Herring, carp, perch, shark, and swordfish are generally available, but crayfish, crustaceans, and sheatfish are only locally available. Secondary crops include rice, millet, sweet potatoes, beans, and peanuts, usually eaten cooked or in a porridge form. Okra, tomatoes, squash, cucumbers, and onions are the most common vegetables. The Ewe buy a great deal of food at the local markets, but no information is available as to what proportion of food is raised and what proportion is bought. Mangoes, guavas, bananas, and several kinds of melon are the preferred fruits, but pineapples and wild dates are also eaten. Salt is used in addition to pepper sauce, the preferred seasoning. Clay, called ayonkle, mixed with salt, is recommended during pregnancy and is occasionally eaten by other women as a delicacy.

Habits: The Ewe eat twice a day--breakfast late in the morning and supper at about 6:00 p.m. Girls and small boys (before circumcision, up to about 4 or 5 years of age) eat with their mothers. Older boys eat with their fathers.

Change: Millet, once an important food on the coast, is now used only for ceremonial purposes. Rice was introduced about the turn of the century.

FA17 EWE - cont.

Nutrition: The diet appears to be high in starch content, but due to the lack of information concerning the amount of food consumed, it is difficult to assess the nutrition intake.

Special: Tobacco is smoked and millet beer, maize beer, and palm wines are drunk, especially during feasting and ritual sacrifices.

Evaluation: The information concerning the kinds of food seems adequate, but the amount of food consumed and the methods of preparation are not recorded.

References:

1. Mohr, Richard. Das Yamsfest bei den Ewe von Aloi (Togo) /The Yam Festival among the Ewe of Aloi (Togo)/. Anthropos, Vol. 57, FASC. 1-2:177-182. 1962.
2. Manoukian, Madeline. The Ewe-speaking People of Togoland and the Gold Coast. International African Institute Ethnographic Survey of Africa, Western Africa, Part VI, 63. 1952.
3. Westermann, Dietrich. Die Glidyí-Ewe in Togo: Züge aus ihrem Gesellschaftsleben /The Glidyí-Ewe in Togo: Excerpts from the life of their Society/. Mitteilungen des Seminars für Orientalische Sprachen an der Universität Berlin. Beiheft zum Jahrgang XXXVIII, 332. 1935.
4. Spieth, Jakob. Die Ewe-Stämme: Materielle zur Kunde des Ewe-Volkes in Deutsch-Togo /The Ewe Tribes: Informative Material on the Ewe People in German Togo/. Berlin. 1906.
5. Härtter, G. Der Fischfang in Ewheland /Fishing in Eweland/. Zeitschrift für Ethnologie, Vol. 38:51-63. 1906.

FA19 1 FUTAJALONKE

Identification: The Futajalonke, called also the Fouta or the Fouta-Dilonke, are a branch of the Fulani in Fouta Djallon (Djalon) in Guinea, Africa. There are three subdivisions of the Fouta Djallon: the Bas-Fouta in the southeast; the Central or Mesopotamian Fouta in the southwest; and the Haut-Houta in the north. They are a racially mixed Moslem people.

Population and Area: About 720,000 in 1940.

Foods: Thick porridge and couscous of hungry rice or maize are the staples, and are eaten plain or with sauce, with salt or sugar, or with curdled churned milk. Hungry rice is the most common dish, followed by maize and rice. Among at least twenty-one varieties of rice, those most appreciated are mobal and bandoul, which are quite rare. Root crops are "scorned but useful." Several varieties of taro, sweet potatoes, and manioc are eaten. Wild yams, and even poisonous potatoes and yams are used in case of emergencies. There is more dependence on gathering when food is scarce. Legumes, except for peanuts, are rare. Root dishes, like cereal dishes, are eaten with some kind of vegetable sauce and sometimes with meat. Greens, soumbara (fermented nereballs) made from African locust beans, squash, pimientos, peppers, shallots, onions, cherry tomatoes, okra, red sorrel, baobab, and roasted peanuts are frequently used to make this sauce. Beef, mutton, goat meat, wild game, and fish may also be used for these sauces. Milk, usually curdled, churned, or made into butter, is consumed with porridge and provides their protein food. Some fat is used in every sauce, with salt, tamarind, palm oil and shea butter seed the common complements. Sugar is rare and is considered a luxury item. Honey is abundant and is also added to the porridge. Bananas, mango fruit, papaya fruit, oranges, and lemons are used in season. When there is a food shortage, mango fruit and plums take the place of the primary food.

Habits: Snacks of raw fruit are eaten between regular meals.

Change: Sorghum and millet are very rarely cultivated and are being abandoned more and more. Millet has virtually disappeared, but occasionally a few grains of millet are found mixed with rice at harvest time.

Nutrition: (Analysis by Jeanne Nagle) These people appear to consume protein, fats, and carbohydrate in their diet. They seem to suffer from under-nourishment in time of scarcity.

FA19 1 FUTAJALONKE - cont.

Special: No information on tobacco smoking or consumption of alcoholic beverages. Hemp (hibiscus cannabis) is used in sauces on occasion.

Evaluation: The information is primarily based on a nutrition study of Labé village, which belongs to the Haut-Fouta (344,000 population). It is adequate and up to date.

References:

1. Pales, Léon (with the collaboration of Marie Tassin de Saint Pereuse and with a preface by André Mayer). L'Alimentation en A. O. F. Milieux - Enquêtes - Techniques - Rations / Nutrition in French West Africa. Habitat - Investigations - Techniques - Diets/. Mission Anthropologique de l'Afrique Occidentale Française. 1954.
- A1. Murdock, G. P. African Summaries. Section on the FutaJalonke, FA19. 6pp. 1958.

FA21 GURO

Identification: The Guro, along with the related Gagu (Gagou) and their numerous subtribes, all belong to the Nandingo branch of the Niger-Congo linguistic stock. They live in compact villages, which are divided into large patrilineages, each with a sacred animal or plant. Warfare is very common and each village has a war chief. Slavery is also common.

Population and Area: 115,000 Guro in 1958. Except for those who live in the savannah in the northern section, they reside almost entirely in an area of densely forested country of the Ivory Coast of Africa.

Foods: In the northern and central areas, rice is the staple, but large green bananas and taro are the staple food crops in other areas. Both plantain and taro are cooked into a thick porridge paste and eaten with sauce, usually seasoned with peanuts, gumbo, or any of various greens. The sauce is always highly seasoned with pepper. The Guro have an immense craving for meat. They eat all kinds of meat in all states of composition. The elephant is the most prized game animal since it has more meat to offer. Besides such domestic animals as sheep, goats, dogs, chickens, ducks and cows, many wild animals are utilized for their meat. Some shellfish are eaten but do not form a significant part of the total diet. Pineapples, akee, wild plums, and the fruits of baobab and borassus palms are eaten. Palm oil is extensively used as a base for cooking.

Habits: Men and women eat separately.

Change: Rice, which was introduced by the French in 1907, is a staple in the north and is also accepted in the southern areas. Hunting is becoming a less important source of food supply.

Nutrition: No information.

Special: Tobacco is grown and smoked. Kola nuts are also grown. Ritual cannibalism after warfare is reported in some areas.

Evaluation: Information is rather dated but seems reliable.

References:

1. Tauxier, L. Negres Gouro et Gagou (Centre de la Cote d'Ivoire). Paris. 1924.

FA22 KABURE

Identification: The Kabure (also called Cabrais, Bekaburum, Kabire, Kabure, Kaure, or Kobore), with whom are grouped the kindred Difale and the Logoba, belong to the Tem of the Mossi-Grunshi branch of the Niger-Congo family. They are divided into two groups or subtribes: those in the south in the area of Kodjene, the Tchitchao, Piya, Boou, Yade, Lama, Lassa, Soumdina, Tchare; and those in the north in the district of the Lama-Tessi, Pouda, Boufale, and Ketao.

Population and Area: 157,000 people were reported in 1950, in an area of approximately 1,000 square miles.

Foods: Gruel made of millet and sorghum, supplemented by maize porridge, is the basis of the diet. Rice, fonio, beans, sesame, earth peas, peanuts, peppers, manioc, sweet potatoes, and yams are also grown and eaten. The meat of sheep, goats, chickens, and dogs is eaten, with that of dogs considered the favorite. Meat dishes are usually served for ceremonial and sacrificial meals. The Kabure do some fishing and even more hunting, which supplements their meat diet. There is some gathering, mainly of palm nuts to make oil, which is used in all cooking. In summer, or when vegetables are plentiful, the women prepare a vegetable sauce as a side dish to be eaten with porridge or thick cereal gruel. Any available vegetables go into it, together with pounded peanuts and salt and pepper. Okra and baobab are commonly used to make sauces. The food in general is poorly prepared, with no great attention paid to the cooking or serving. Fresh fish is rarely consumed since the Kabure prefer their fish dried or smoked. In general, they eat more fish than meat.

Habits: They eat three times a day. The simplest meal, usually consisting of boiled or roasted yams or peanuts, is eaten around 8:00 a.m., followed by the noon meal of millet flour with some seasoning sauce, together with peppers or rice. The third meal, eaten after sunset, usually contains beans and some fish. Women are never allowed to eat with men.

Change: No information.

Nutrition: The estimated daily ration of the Kabure diet during the harvest months is 5,000 calories, but this falls off considerably during the rest of the season, when many are reduced to eating fermented millet beer boiled with millet flour.

Special: Millet beer is consumed in quantity. Both men and women are great tobacco smokers.

Evaluation: The information is not too complete, but it seems fairly adequate.

FA22 KABURE - cont.

References:

1. Puig, Francois. Etude sur les Coutumes des Cabrais (Togo). Toulouse, 1934.
2. Froelich, J. C. Generalites sur les Kabres du Nord-Togo. Bulletin de L'Institut Francais d'Afrique Noire, Tome 11:77-105. 1949.

FA23 KISSI

Identification: The Kissi are a forest people residing in Kissidougou and Guéckédou Cercle of French Guinea.

Population and Area: An estimated 200,000 people in 1954. In the north and northwest, the Kissi live near the Kouranko and Malinke, but further south the Kissi are the only occupants of the forest.

Foods: The Kissi people subsist primarily on agricultural products. Among at least nine varieties of rice, susoka and fosa are the most appreciated varieties as their staple food. Rice porridge is usually eaten with sauce called mumulamdo, which may be made of peanuts, pimento peppers, and onions. Among the important secondary foods are sweet potatoes, plantain, manioc roots, and okra. Manioc is appreciated because it stays edible for two years in the soil. Meat in general is very scarce and eaten only on special occasions. The meat of wild animals and of cows, sheep, goats, pigs, and chickens is eaten. Milk and eggs are not used. Chicken eggs are rejected with disgust. Due to sleeping sickness, cattle is rare. Some kinds of fish are available in season and supplement the diet, but fish does not seem to be significant in terms of the total nutritional intake. Palm oil is regularly used for cooking. African locust beans, salt, and salt substitutes (made from various plants) are the major condiments. Oranges and mangoes are reported to be eaten. Although ducks, guinea hens, sorghum, millet, maize, fonio, taro, gourds, beans, tomatoes, eggplants, melons, and coffee are reported to be present it is not known whether these are actually consumed.

Habits: People take turns dipping into the communal dish of food with their right hands. Kola nuts are important in social life, and are always shared before the conclusion of a pact, including marriage, and during offerings to the dead.

Change: No information.

Nutrition: No information.

Special: Tobacco is grown and used. It is either smoked or chewed or taken as snuff. Both men and women chew and take snuff, but they prefer European cigarettes. Palm wine called kui is consumed.

Evaluation: Information concerning the amount and frequency of food consumption is lacking, but what information there is seems generally reliable and up to date.

FA23 KISSI - cont.

References:

1. Paulme, Denise. Les Gens du Riz: Kissi de Haute-Guinée Française /The People of Rice: Kissi of Upper French Guinea/. Paris, 1954.

A1. Murdock, G. P. African Summaries, Section on the Kissi, FA23, 4 pp. 1958.

FA24 KONKOMBA

Identification: The Konkomba, with whom are included the Bikwombe and the Ngaga, belong to the Gurma group of Voltaic or Gur subfamily of Niger-Congo linguistic stock. They are divided into five subtribes: Nafeba, Komba, Gbimba, Tchaboba, and Mankpimba. The Konkomba refer to themselves as Bekpokpam, and are also known to neighboring tribes as the Bi Moatib and Kpam Kpamba.

Population and Area: About 45,000 people in 1958. They live on the banks of the Oti river and on the Oti plain north and west of Basare and Kotokoli Hills, in Ghana and Togo, Africa. The average elevation of habitat is below 500 feet.

Foods: The basis of their diet is mainly sorghum, millet, and yams. Grain is preferred to yams and other root crops. The Konkomba are very fond of stews as side dishes to accompany their staple dish of cereal paste or mash. Meats and vegetables are made into these stews. They are self-sufficient in their food and import nothing, but there is a period of three weeks between harvests when they run out of food and resort to gathering leaves and snaring small animals. Grain paste or mash with some side dishes of stewed meat or vegetables are eaten for six months of the dry season, and yams are substituted for the grain for another six months. Dry leaves of beans, baobab, and kapok, made into pastry porridge, serve as their famine foods. Various kinds of fish are abundant. They are stored in smoked form when there is a surplus and also used as export goods. Beside pork, game, and some poultry, meat is eaten only on special occasions, such as funerals and sacrifices. It is usually cut up into small pieces and stewed with pimento pepper, peanut oil, okra, tomatoes, onions, sesame, and nere butter. Vegetables and green leaves are cooked in a similar fashion. Most foods are eaten in cooked form with the exception of a few rare fruits such as oranges, bananas, wild cherries, and figs. Each clan has certain animals as its totem and observed food taboo. Unmarried women do not eat meat, and women generally do not eat eggs.

Habits: Men, women, and children eat separately. There are three meals a day: one in the morning around 9:00, usually of roasted yams; lunch at noon of grain or yam paste and sauce; and supper, late at night, consisting of grain and stew or sauce. Hands are washed before each meal, and only the right hand is used for eating. Before meals each person throws a little food on the ground for the ancestors.

Change: No information.

Nutrition: Despite their abundant use of fish and some game and other meats, the Konkomba reportedly suffer from protein deficiency diseases.

FA24 KONKOMBA - cont.

Special: Tobacco and kola nuts are used. There is ritual cannibalism in certain parts of the country. The livers of slain enemies are smoked and eaten. However, cannibalism is not known.

Evaluation: Fairly complete and up-to-date information.

References:

1. Froelich, J. C. La Tribu Konkomba du Nord Togo. Memoires de l'institut Francais d'Afrique Noire No. 37. 253. 1954.
2. Middleton, J. and D. Tait. Tribes Without Rulers. London, 1957.
3. Tait, David. The Konkomba of Northern Ghana. London, 1961.

FA26 LOBI

Identification: Linguistically speaking, the Lobi (together with the closely related Dian, Dorossie, and Teguessie) belong to the Lobi-Dogon group of the Mossi-Grunshi branch of Niger-Congo. The Lobi can also be identified as a branch of the Voltaic subfamily of the Nigritic stock.

Population and Area: An estimated 100,000 people, who reside primarily in the Upper Volta Republic. A small Lobi group is found in Ghana, in the districts of Lawra, Wa, and Bole.

Foods: Cakes of sorghum or millet, supplemented by roasted maize, form the basis of the Lobi diet. Important secondary foods are: beans, peanuts, earth peas, sweet potatoes, yams, and manioc. Many vegetables, such as squash, tomatoes, peppers, baobab leaves, and okra, are grown and cooked into sauces, the go-along-with dish for their staple, cereal cakes. Meat is consumed irregularly in small amounts. Hunting is an important means of attaining meat. The order of preference as to meat is: cows, goats, sheep, dogs, rats, guinea fowl, chickens, pigeons, and turtle doves. Women do not eat dog meat. Fresh fish is eaten mainly in the dry season, while dried fish is used all through the year. The three main ingredients of the Lobi cuisine are: shea butter, the fermented pulp of the nere fruit, called soumbara (which is highly appreciated as a seasoning), and the native salt extracted through lye washing of burned plants.

Habits: Three meals a day: leftover cold cereal cakes, often softened in water, at sunrise; another cold meal of leftover cakes with sauce at 11:00 a.m.; and a hot meal of cereal cakes and sauces at around 8:00 p.m. The mouth and hands are washed before eating, and only the right hand is used for eating. After the meal the Lobi drink water or their favorite beverage, beer.

Change: Rice was introduced by the French, but is still not much appreciated.

Nutrition: The normal diet includes 1,250 grams of millet and maize a day, with sauces containing 64 grams of fat. Apparently this ration is sufficient for this healthy and vigorous people. There are, however, difficult times, especially before the harvest. Their meat intake is low.

Special: Tobacco is grown and used. Sorghum beer is drunk extensively.

Evaluation: Although the information is somewhat old, little change is suspected in their basic food habits.

References:

1. Labouret, Henri. Les Tribus du Rameau Lobi. Paris, 1931.
2. Haumant, Jean-Camille. Les Lobi et Leur Coutume. Paris, 1929.

PA 28 - 1 MOSSI

Identification: The Mossi, also called the Mole or the Moshi (or, in the singular, Moara or Moaga) belong to the Mossi-Grunshi branch of the Niger-Congo linguistic stock.

Population and Area: Over 1,000,500 people in 1960. It is estimated that from 50,000 to 100,000 Mossi migrate annually to Ghana. Thousands more go to the Ivory Coast, but not all return after the seasonal work is over. They reside in an area of 105,791 square miles.

Foods: Primary foods are several varieties of millet and sorghum, with maize and beans as seasonal substitutes. Cereals are made into a number of dishes, the most important of which is sagbo, variously called millet mush or millet cakes. Some kind of sauce, made with okra, tomato, pimento pepper, deccan hemp leaves, catfish, and baobab is usually served with the staple. The Mossi own domestic animals such as cows, sheep, goats, and dogs, and some poultry, such as chickens and guinea fowl, but other tribes herd them, taking the milk and milk products as payment. It is not clear whether they eat beef and other meats as well as mutton, which they prefer. Beans are often eaten with shea butter, honey, and milk. Soumbara, red peppers, okra, and salt are their major condiments. Cucumbers, mushrooms, sorrel nuts, leaves of figs, tamarind parts, and bush fruit are also eaten.

Habits: Except during harvest time the Mossi eat twice a day. The early breakfast is leftover sagbo or zomkom, and the main meal at night is sagbo. Chiefs eat meat and drink beer between meals. Food is always offered with the right hand--to use the left hand would be considered an insult. The oldest person in a group eats first, followed by others in order of seniority. In drinking, however, the most eminent person drinks the last drops.

Change: Rice took the place of millet as the staple among the 5,000 Mossi in the Niger Project. It is reported that after some initial illness, they became accustomed to rice, but they still suspect that it is less nourishing than their traditional diet. Manioc is slowly being adopted as a staple.

Nutrition: (Analysis by Jeanne Nagle) The protein content of this diet seems low and deficiencies in calcium, iron, and many other essential minerals and vitamins are suspected.

Special: Tobacco is grown and chewed, or sometimes smoked. Millet beer is drunk. Kola nuts are mentioned, but their use is not recorded. Delobsom mentions a ritual of drinking a mixture of human and animal blood when acquiring new chiefs and others to insure loyalty. It is said, however, that the people only pretend to drink.

Evaluation: There is some confusion in the literature over the names for the various kinds of cereals. It is possible that in some sources white sorghum and pearl millet (*Pennisetum*) have been confused. Information seems rather reliable, but somewhat out of date. It should be noted that the letters R and G or L and R are interchangeable in the Mossi language.

References:

1. Delobson, A. A. Dim. *L'Empire du Mogho-Naba. Coutumes des Mossi de la Haute-Volta /The Empire of the Mogho-Naba, Customs of the Mossi of Upper Volta/*. HRAF translation used. *Institut de Droit Compare. Etudes de Sociologie et d'Ethnologie Juridiques*. Vol. 2. 303. 1932.
2. Mangin, Eugène. *Les Mossi, Essai sur les us et coutumes de peuple Mossi au Soudan occidental /Essay on the Manners and Customs of the Mossi People in the Western Sudan/*. HRAF translation used. Paris, 1921.
4. Skinner, Elliott Percival. *An Analysis of the Political Organization of the Mossi People*. *Transactions of the New York Academy of Sciences, Series II*. Vol. 19:740-750. 1957.
5. Hammond, Peter B. *Economic Change and Mossi Acculturation*. In, *Continuity and Change in African Cultures*. Chicago, 1959.
6. Tauxier, Louis. *Le Noir du Soudan: Pays Mossi et Gourounsi Documents et Analyses /The Black Population of the Sudan, Mossi and Gourounsi Country, Documents and Analyses/*. Paris, 1912.
7. Tauxier, Louis. *Le Noir du Yatenga: Mossis-Nioniosés-Samos-Yarés-Silmi-Mossis-Peuls /The Black Population of Yatenga /*. Paris, 1917.
18. Alexandre, R. P. *La Langue Möré*. Vols. 1 and 2. *Mémoires de l'Institut Français d'Afrique Noire*. No. 34:Vol. 1. 407;Vol. 2. 506. 1953.
19. Skinner, Elliott P. *Labour Migration and its Relationship to Socio-Cultural Change in Mossi Society*. *Africa*, Vol. XXX:375-401. 1960.
20. Prost, R. P. A. *Les aliments crus chez l'indigène Mossi - boussanse./Pzw Foods of the Mossi - ?? Native/*. *Notes Africaines*. No. 12:55-56. 1941.
21. Dubourg, Jacques. *La vie des paysans Mossi: le village de Taghalla /The Life of Mossi Peasants: the Village of Taghalla/*. *Les Cahiers d'Outre-Mer*. Vol. X:285-324. 1957.

Identification: The Dan (Da), with whom are included the kindred Gio, Tura, and Yafuba, belong to the Mandingo branch of the Niger-Congo linguistic stock.

Population and Area: Between 50,000 and 60,000 Dan live in Liberia, while about 90,000 live in the former French colonies. It is estimated that there were about 150,000 people in 1955. They reside in Liberia, the Ivory Coast, and Guinea.

Foods: The Dan are primarily agricultural, with rice as their staple crop. Also grown are maize, taro, and bananas. Goats, chickens, and dogs are kept and eaten, but cattle are rare. There is some hunting and a considerable amount of gathering of wild roots and insects. They eat neither eggs, milk, cheese, nor butter. Caterpillars are often eaten as a relish with rice, while the yellow liquid in which grasshoppers have been cooked is often poured over cooked rice. Dried, cooked grasshoppers are often used as an appetizer. Even though chimpanzees are extraordinarily plentiful, eating the meat is tabooed to most clan members, and only a few Dan eat them. Fishing is especially important during the summer months before the harvest. Manioc and palm oils are also important items in the diet.

Habits: When rice is cooked, it is divided into five parts by the chief's wife: one part each for the men, the women, the children, the old women, and the guests. The Dan think that rice is the better food, but that manioc is healthier.

Change: No information.

Nutrition: No information.

Special: They chew and sniff tobacco, but rarely smoke it. Kola nuts are also chewed.

Evaluation: There is a fair amount of reliable information on the basic aspects of food consumption.

References:

1. Himmelheber, Hans and Ulrike. Die Dan. Ein Bauernvolk im Westafrikanischen Urwald. Stuttgart, 1958.
2. Vendeix, Marius. Ethnographie du Cercle de Man (Côte d'Ivoire). Revue d'Ethnographie et des Traditions Populaires, Tome 5:149-169;287-294. 1924.

FA 31 SENUFO

Identification: The Senufo (Sene, Senoufo, Siena) belong to the Senufo branch of the Voltaic subfamily of the Niger-Congo linguistic stock. The Senufo form a large nation made up of many related tribes. The most important among them are the Minianka, Komono, Karaboro, and Nafana. There are about 20 subtribes making up the Senufo nation.

Population and Area: It was estimated that there were about 800,000 people in 1953. The Senufo occupy a vast region of an area approximately 90,000 square miles in the Ivory Coast, Mali Republic, and Upper Volta, Africa.

Foods: The Senufo have a reputation as excellent farmers and live primarily on agricultural products. Yams, millet, sorghum, manioc, and rice form the basis of their diet. A thick gruel of cereals, the main dish, is always served with some kind of sauce, frequently made from okra, fruits, eggplant, peppers, carrots, turnips, cabbage, squash seeds, peanuts, ginger, or watermelon. It may be made with or without meat. Meat is a luxury item for the majority of the people. Besides beef, lamb, and pork, the meat of goats, cats, chickens, antelopes, hippopotamuses, elephants, and a wide variety of other game is utilized. Except for frogs, bats, and rats, most wild animal foods are eaten. Dried fish is much appreciated and consumed in quantity. During the summer and the dry seasons, water, their common drink, is supplemented by beverages made from either baobab meal, tamarind fruits, or lemons. Millet fritters fried in shea butter and dipped in honey or sugar are popular snacks.

Habits: In the villages, peasants usually eat two meals a day, but townspeople also eat a small midday meal. The meal hours are not very regular, especially during planting or harvesting season. Men eat first, and women and children later. Beer of maize or millet often accompanies the men's meal. Only the right hand is used for eating.

Change: White potatoes, carrots, turnips, cabbage, and a few other market vegetables were introduced and cultivated by foreign administrators, but are still not very popular.

Nutrition: No information.

Special: Tobacco of the *Nicotina rusticana* variety is grown and much appreciated. Kola nuts are also used.

Evaluation: The information, in general, seems fairly accurate.

References:

1. Holas, B. Les Senoufo (y compris les Minianka). Monographies Ethnologiques Africaines, 183. 1957.
2. Delafosse, M. Le peuple Siena ou Senoufo. Revue des Etudes Ethnographiques et Sociologiques. I and II: Vol. I, 17-32, 79-92, 151-159, 242-275, 448-457, 483-488.

FA31 1 MINIANKA

Identification: The Minianka (Minenka, Minyanka) constitute the northern branch of the Senufo, belonging to the Voltaic branch of the Niger-Congo linguistic stock.

Population and Area: 187,000 in 1953. The Minianka occupy an area of around 11,000 square kilometers in a low, dry brush area of the Mali Republic.

Foods: The Minianka are primarily agricultural. They also keep a considerable number of domestic animals, primarily sheep, goats, and chickens. Their cows are kept by the Fulani. Hunting and fishing is an economic activity of some importance. Salt and kola nuts are obtained by exchange in the market for surplus cereals. Cereals of all types are basic staples, including millet, sorghum, maize or eleusine. Cereals are made into a thick porridge which takes elaborate and lengthy preparation. The porridge is never eaten alone, but is always accompanied by a sauce served as a side dish. This sauce is usually made from peanuts, okra, baobab leaves, or some other greens. Shea butter and peanut oil are used for cooking. Smoked fish or, more rarely, meat is boiled and served separately at the same time as porridge. The Minianka are very fond of meat and eat practically any type of meat no matter how deteriorated it is. All parts of the animal are eaten indiscriminately. Alcoholic drinks of all types are very popular with the Minianka. Small fried cakes (fritters) are prepared from millet and other cereals.

Habits: The Minianka eat one solid meal a day which does not, however, have a fixed time, depending on the season and whenever it happens to be ready. They eat together but in separate categories -- men, women and children. All sit around a central vessel of porridge and use the fingers of the right hand to form a ball of the porridge which is dipped into the sauce and eaten. Snacks are consumed throughout the day in irregular fashion.

Change: No information.

Nutrition: No information.

Special: Kola nuts are imported from the Ivory Coast. They grow and smoke tobacco and also reduce the tobacco to snuff.

Evaluation: The information is fairly complete but somewhat out of date.

References:

1. Cheron, M. Georges. Les Minianka: Leur Civilisation Materielle. Revue D'Ethnographie et de Sociologie, Tome 4:165-186. 1913.

FA35 1 TENDA

Identification: The Tenda have five component tribes: Badiaranke, Bassari, Boeni, Koniagi, and Mayo. All but the Boeni are pagan. They live in small to medium compact walled villages.

Population and Area: About 22,000 in 1950. They live on the Guinea-Senegal frontier near Portuguese Guinea, the bulk being inside Guinea. The largest concentration is around the town of Youkounkoun. The group in Senegal are mainly Bassari.

Foods: The basis of Tenda diet is a thick porridge made from one of the various cereals: sorghum, millet, or fonio. This porridge is always served with a sauce made from vegetables, peanuts, bambara ground nuts and condiments. They also use yams, manioc and beans. The Tenda eat almost all kinds of animals except ravens, vultures, kites, and hyenas. Domestic animal meat is used, including beef, mutton, dog, goat, chicken, and guinea fowl. Fish are eaten when available. Many food prohibitions apply to special classes or persons. For instance the iron smiths may not eat the flesh of the caiman, and young unmarried men may not eat partridge. Women do not eat mutton nor the flesh of sacrificial animals. Meat is usually stewed and eaten with the porridge. All major events are celebrated with beer drinking.

Habits: One real meal a day at sunset, sometimes in the daytime if the husband is at home. There may be a small supplementary meal. They eat snacks such as peanuts and various wild fruits all day long. Men use only their right hand to eat. Women and children eat after men.

Change: Although rice is planted, the Tenda are not yet very fond of it and often exchange it for millet.

Nutrition: (Analysis by Jeanne Nagle) The diet in general seems rather adequate but some deficiencies in minerals and vitamins are suspected.

Special: Tobacco is cultivated and smoked by men, women, and children. Sorghum beer is very important both in the diet and in the ceremonial life of the Tenda. Women prefer drinking the fresh palm wine while men prefer it strongly fermented. Mead is made in season and greatly liked.

Evaluation: The information seems adequate and reliable.

References:

1. Delacour, A. Les Tenda. Revue d'Ethnographie et de Sociologie Tome IV:105-120:140-153. 1913.
2. De Lestrangé, Monique. Les Conianguil et les Bassari. Institut International Africain, 86. 1955.

FC / MENDE

Identification: The Mende are a West African group formerly known as Kossa or Kosso. They call themselves Mende and dislike the other names. There are three major subgroups: Kpa, Sewa, and Ko-Mende or Kolo-Mende.

Population and Area: 586,000 in 1948. The majority of the Mende occupy central and eastern Sierra Leone. A few also live in Liberia, but there is no information on this group. There are nearly 70 Mende chieftains in Sierra Leone.

Foods: Rice is the principal food. Both swamp and upland rice are grown though upland is preferred both for growing and for eating. Manioc and yams are supplementary crops to fill in before the harvest of rice is available. The Mende, however, does not feel well fed unless he has had rice. Rice is usually eaten with a side dish of soup, or chicken. (if available) and vegetables, palm oil and seasoning are commonly included. Fish is a main source of protein, especially the bonga fish which is often smoked and stored. There is very little wild meat or domesticated animal meat eaten, except by the wealthy townspeople. Palm oil is a very important food and by-products from it are important as cash crops.

Habits: Two main meals per day, breakfast about noon and supper about 7:00.

Change: Increasing urbanization has led to a cash economy throughout Mende land.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to include protein, fat, and carbohydrates in adequate quantities. However, the amounts of fruits and vegetables consumed appears to be insignificant and the diet may be lacking in many essential minerals and vitamins.

Special: Tobacco is considered a luxury and is frequently taken as snuff. Home-grown tobacco is used. Kola nut is consumed in some quantity. Cannibalism is occasionally reported.

Evaluation: Information is fairly complete, but lacking in some details and is fairly well up to date.

References:

1. Staub, Jules. Beiträge zur Kenntnis der materiellen Kultur der Mendi in der Sierra Leone. /Contributions to a Knowledge of the Material Culture of the Mende in Sierra Leone/. HRAF Translation used. Solothurn, 1936.
2. Little, Kenneth L. The Mende of Sierra Leone. London, 1951.
3. McCulloch, M. Peoples of Sierra Leone Protectorate. International African Institute. Ethnographic Survey of Africa. Western Africa. Part II. 102. 1950.
7. Migoed, Frederick William Hugh. Mende Natural History Vocabulary. London, 1913.
16. Hofstra, Sjoerd. The Social Significance of the Oil Palm in the Life of the Mendi. Internationales Archiv für Ethnographie. Vol. XXXIV:105-118. 1937.

Identification: The Temne (Timne, Timmannee, Timni) tribe belongs to the West Atlantic branch of the Niger-Congo linguistic stock. They are mainly Moslem.

Population and Area: 525,000 in 1948. The Temne occupy the northern province of Sierra Leone. Several other tribes are settled within the Temne area.

Foods: The Temne are primarily agricultural with important subsidiary fishing. Hunting is not an important economic activity. The staple crop is rice, partly grown in wet land areas but mostly of the upland dry rice variety. Peanuts, manioc, and millet are subsidiary crops. Palm kernel and kola nuts are grown primarily for cash. Pineapples, coco yams, and garden eggplant are edible plants grown. Each clan of the Temne has an associated totem, usually an animal, fish, or bird which members of the clan may not eat, or even touch. The staple dish is boiled rice and fish.

Habits: No data.

Change: No data.

Nutrition: No data.

Special: No data.

Evaluation: The literature is somewhat out of date and deficient in many respects.

References:

1. McCulloch, M. The Peoples of Sierra Leone Protectorate. International African Institute. Ethnographic Survey of Africa. Western Africa, Part II:47-74. 1950.
2. Thomas, Northcote W. Anthropological Report on Sierra Leone. Part I. Law and Custom. London, 1916.
3. Newland, H. Osman. Sierra Leone: Its People, Products, and Secret Societies. London, 1916.
4. Bangura, Ibrahim. Funde (Millet Seed). Sierra Leone Studies No. 3:108-110. 1920.
5. Migeod, Frederick William Hugh. A View of Sierra Leone. London, 1926.
6. Dalziel, J.M. The Useful Plants of West Tropical Africa. London, 1937.
- A1. Murdock, G.P. African Summaries, Section on the Temne, FC9. 6 pp. New Haven, 1958.

FD 6 KPELLE

Identification: The Kpelle (Kpele, Kpelesse, Kpese, Kpewsi, Kpedze, Kperese, Kpelesetini, Gbelei, Gwelese, Gberese, Gbeize, Guerse, Gerze, Pessa, Pessy, and Akpede) belong to the Mandingo branch of the Niger-Congo linguistic stock.

Population and Area: 175,000 in 1957. The Kpelle live in central Liberia and the adjoining regions of Guinea on both sides of the St. Paul River.

Foods: Rice is by far the most important item in Kpelle diet. Rice, yams, manioc, taro, sweet potato, and sorghum are generally available. Several types of oil are made from palm kernels. Many are used for food while others are used in the preparation of ointments. Cattle are kept primarily for prestige value and are eaten only on important occasions. There is some consumption of other domesticated animals such as sheep, chicken, ducks, and fowl. Fish are plentiful and form a fairly important part of the diet. Hunting contributes some meat to the diet. Totemic animals are assigned to individuals and must not be consumed by the individual. Manioc balls called fufu with either fish or meat broth are a common meal food. During emergency food shortages the palm oil tree is felled and the buds and fruits cooked together.

Habits: Two meals a day -- the morning meal taken between 10:00 and 12:00 and an evening meal. The elaborateness of the meal varies with the time of year. During the rainy season while most of the agricultural work is being done, the meals are much simpler than those of the relatively leisurely dry season.

Change: Many introduced foods are used in small quantities.

Nutrition: (Analysis by Jeanne Nagle) The Kpelle appear to suffer from a lack of protein. The diet seems to consist primarily of carbohydrates and the people are most likely undernourished as a result.

Special: Several varieties of tobacco are raised and smoked in pipes by both sexes. Kola is also a common narcotic.

Evaluation: The information is somewhat deficient in some respects but in general outline, however, is probably reliable and reasonably recent.

References:

1. Westermann, Dietrich. Die Kpelle, Ein Negerstamm in Liberia /The Kpelle, A Negro Tribe in Liberia/. Quellen der Religionsgeschichte. Vol. 9, group 10, 552. 1921.
2. Schwab, G. Tribes of the Liberian Hinterland. Papers of the Peabody Museum of American Archaeology and Ethnology. Vol. XXI, 526. 1947.
3. Gibbs, James. The Kpelle Moot: a Therapeutic Model for the Informal Settlement of Disputes. Africa, Vol. 33:1-11. 1963.
- A1. Murdock, G. P. African Summaries. Section on the Kpelle, FD6, 4 pp. 1958.

Identification: The Bete belong to the Kru group of the Kwa branch of the Niger-Congo linguistic stock.

Population and Area: 184,000 in 1956. The Bete occupy the Daloa, Gagnoa and Soubré regions of the Ivory Coast Republic. This study is concerned primarily with Bete of the city of Daloa.

Foods: Agricultural activities account for the predominant foods in Bete diet. Rice, taro, manioc, Chinese yams, maize and bananas are the primary products. A palm oil sauce cooked in combination with sorrel leaves, tomatoes, bitter eggplant and pimento, is a basic source. Chicken or fish may be added to this oil sauce on special occasions. A large glass of water completes most meals. The principal dish is boiled rice or a paste made out of manioc flour, or plantains and bananas.

Habits: Three meals a day are the general rule, the light morning and mid-day meals consisting sometimes of warmed-over foods from the day before. Supper is the main meal of the day, and usually consists of a plate of rice, a purée of taro, boiled bananas or yams, and a sauce of palm oil and vegetables or fish.

Change: Canned goods are eaten when available but are generally a luxury. Roasted maize and yams in recent times have added variety to the daily menu. Gathering was an earlier activity of the Bete and agriculture is relatively recent in the area.

Nutrition: Bete nutrition appears to be above average.

Special: No information.

Evaluation: Information is fairly complete and recent.

References:

1. Paulme, Denise. Une Société de Côte D'Ivoire. Hier et Aujourd'hui: Les Bété /A Society of the Ivory Coast. Yesterday and Today: The Bete/. Le Monde D'Outre-Mer. Passé et Présent, Second Series, Documents VIII, 200. 1962.
2. Hallouin, J. Géographie humaine de la subdivision de Daloa /Human Geography in the Subdivision of Daloa/. Bulletin de l'Institut Française d'Afrique Noire, IX:18-55. 1947.

Identification: The Toma (Loma, Buzi) are a pagan African tribe belonging to the Mandingo branch of the Niger-Congo linguistic stock.

Population and Area: They number around 115,000 and live in the hilly country of Northwest Liberia, spilling into adjacent Guinea.

Foods: The Toma are primarily agricultural with little hunting but considerable fishing. Domestic animals include cows, goats, sheep, chickens and ducks. These are not regularly killed for food but reserved for special occasions. Both the flesh of the horse and the dog is eaten. Rice, sorghum, maize, plantains and manioc are the staples. Rice is the most preferred foodstuff. The leaves of a number of cultivated plants are used as greens, and leaves, shoots, and roots, of wild ones are eaten. Mushrooms are regularly gathered, dried, and used in soups. Rice is boiled into a mash which is eaten with greens, gravy, palm oil or whatever "soup" is available. Manioc is boiled and pounded into a paste which is also served with "soup." The food enjoyed most is meat; almost every kind of flesh has been eaten by the Toma at one time or another. They reject the chameleon and the toad, and refuse to eat eggs. In some tribes only the nobility may eat dog flesh. Snakes, snails, grasshoppers, termites, caterpillars and larvae of all kinds are collected and eaten. Palm wine is regularly tapped and drunk.

Habits: There are no fixed times for eating; they eat when food is available or ready. Generally they manage to eat twice a day.

Change: Beer, gin and rum are greatly liked by the Toma and they are imported from the coast by those who can afford to do so.

Nutrition: Domestic animals are in short supply all over Liberia, and the natives crave meat.

Special: Tobacco is planted and the leaves are smoked, chewed or taken as snuff. They are fond of chewing kola nut. The area was notorious for its cannibalism.

Evaluation: Fairly inclusive and up-to-date information.

References:

1. George Schwab. Tribes of the Liberian Hinterland. Papers of the Peabody Museum of American Archeology and Ethnology, Vol. XXXI, 526. 1947.

FE8- 3 ABRON

Identification: The Abron, a West African group alternately called the Guang, (Gbandja, Gibya, Ganja, Gonya, Gwan, Ngbangje, Ngbanye). The information is primarily from the Brong group.

Population and Area: 75,000 in 1960. The Abron occupy the cantons of Akiton, Penango, Sianguy, Ahinitye, Fournassa, and the city of Bondoukou, of the Ivory Coast Republic.

Foods: The basic food of the Abron is derived from a cultivation of the yam called fufu. Fufu is ordinarily prepared with a type of gumbo sauce. All foods are highly spiced and are considered unpalatable if not so treated. Meat is rare and highly desired. Fish, although not as valued by the Abron as red meat, is probably more important in the total diet than red meat. Fresh fruits, including oranges and bananas, are fairly common. Taro is almost equally important with yams. Manioc and several other types of root crops are grown and have strong secondary importance. Various types of wild game are hunted and consumed.

Habits: The morning meal is taken about 10:00 and the evening meal just before nightfall. Men eat separately from the women and children. The Abron have a strong feeling about not watching other people eat. The evening meal can be considered the only organized meal of the day. Other food intake is in the form of snacks.

Change: No information.

Nutrition: The diet appears to be adequate in most respects but with a possible protein deficiency due to a lack of red meat.

Special: No information.

Evaluation: The information is up to date and reliable, but incomplete in many respects.

References:

2. Alland, Alexander Jr. Health and Disease in an African Society. PhD Thesis, Yale University. Unpublished. New Haven, 1963.
3. De Tressan, M. Delavergne. Inventaire Linguistique de L'Afrique Occidentale Francaise et du Togo. Memoir of IFAN No. 30, 240. 1953.
4. Murdock, George P. Africa: Its Peoples and their Culture History. New York, 1959.
- A1. Murdock, G.P. African Summaries, Section on the Guang, FE8, 11 pp. 1959.

FE 11 TALLENSI

Identification: The Tallensi are closely related and very similar to the Namnam and speak a Dagbane dialect. The Tallensi (Talense, Talansi) call themselves Talis.

Population and Area: 35,000 in 1931. This figure shows a decided increase from earlier census figures and the Tallensi have undoubtedly greatly increased in size since that time. The Tallensi occupy somewhat less than one-half of the Zuarungu district of the northern territories of Ghana.

Foods: Cereal agriculture is the basic economic activity of the Tallensi. Sorghum, millets, and rice occupy 92 percent of the area cultivated by the Tallensi. The standard meal of the Tallensi is sayab ni ziet, which is a meal porridge, and soup. When in season, root crops of one sort or another are cooked instead of porridge, but are regarded only as a method of making the grain last longer. Porridge is regarded as a basic staple and even such things as meat, fish, bread and eggs, although liked by the Tallensi, do not take the place of porridge. A few edible wild herbs are collected. Shea butter is highly prized.

Habits: Two meals a day are considered necessary for the satisfaction of ordinary needs. There are times of the year when the Tallensi are only able to have one meal a day, when the granaries are empty. Breakfast usually consists of leftovers and the evening meal will consist most frequently of porridge and a soup or stew accompaniment.

Change: No information, although it is likely that the Tallensi are undergoing considerable process of change.

Nutrition: The seasonal fluctuations in food available to the Tallensi probably indicates serious nutritional deficiencies during part of the year. The people are predisposed to disease and it is apparent that serious dietary deficiencies exist.

Special: Tobacco is chewed and smoked by men and by old women. Kola nuts are imported and widely chewed.

Evaluation: The information is fairly complete but somewhat out of date.

References:

1. Rattray, Robert S. The Tribes of the Ashanti Hinterland. Vol. 2. Oxford, 1932.
2. Fortes, Meyer. The Dynamics of Clanship Among the Tallensi. London, 1945.
4. Fortes, Meyer, and Sonia L. Fortes. Food in Domestic Economy of the Tallensi. Africa Vol. 9:237/276. 1936.
7. Lynn, C. W. Agriculture in North Mamprusi. Gold Coast Department of Agriculture, Bulletin No. 34, 93. 1937.

FE 12 - 1 ASHANTI

Identification: Ashanti is a term given to a large confederation of the Akan-speaking tribes with semiautonomous chieftains, all paying allegiance to a king whose seat of government is in Kumasi.

Population and Area: 750,000 in 1950. There appears to be decided increase in population. The Ashanti province of Ghana has approximately 24,000 square miles.

Foods: The Ashanti are primarily shifting agriculturalists. Yams are the staple food item, especially in the northern area where they are grown in surplus and exported to the southern area. Plantains are next in importance, followed by taro and manioc. Some maize is grown and rice is of some importance. Fish is very commonly used as a supplement to the starchy main dish, usually in the form of dried or smoked fish, prepared with palm oil and pepper. Red meat is fairly uncommon, though highly desired. Snails are collected extensively in season and are considered a great luxury. Cattle are kept in some areas but are not milked. Beer is made from maize and has important use in ritual. Palm oil is prepared from the oil palm. The usual meal is a mash of boiled yams, plantains, taro or manioc, pounded into a pasty consistency and served with some meat or fish stew highly seasoned with pepper and cooked in palm oil.

Habits: There are two principal meals in the day, at noon and after sunset. This habit appears to be universal in West Africa.

Change: Cocoa was introduced as a cash crop in 1930 and is now of considerable importance. Manioc is slowly gaining wider acceptance throughout the area.

Nutrition: (Analysis by Jeanne Nagle) Though the diet of the Ashanti in general appears to be fairly adequate, there are undoubtedly certain food deficiencies due to the seasonal nature of much of the foodstuff.

Special: Kola nut is grown mainly for export. Tobacco is grown and used and gin and rum are now available and used whenever the natives can obtain them.

Evaluation: The information is fairly complete, reliable, and reasonably well up to date.

References:

1. Rattray, R.S. Ashanti. Oxford, 1923.
2. Rattray, R.S. Religion and Art in Ashanti. Oxford, 1927.
4. Manoukian, Madeline. Akan and Ga-Adangme Peoples of the Gold Coast. International African Institute. Ethnographic Survey of Africa. Western Africa, Part 1, 112. 1950.
6. Busia, K.A. The Position of the Chief in the Modern Political System of the Ashanti: A Study of the Influence of Contemporary Social Changes on the Ashanti Political Institutions. London, 1951.

FE12 - 1 ASHANTI - cont.

References:

14. Rattray, R.S. Ashanti Proverbs (The primitive Ethnics of a Savage People). Oxford, 1916.
18. Sarbah, John Mensah. Fanti Customary Law. A brief Introduction to the Principles of the Native Laws and Customs of the Fanti and Akan Districts of the Gold Coast. London, 1904.
26. Connolly, R.M. Social Life in Fanti-Land. Journal of the Royal Anthropological Institute of Great Britain and Ireland. Vol. XXVI:128-153. 1897.

Identification: The Higi (also known as Kapsiki) refer to themselves as Kamun. They belong to the Chadic sub-family of the Hamito-Semitic linguistic stock.

Population and Area: They number circa 100,000 and live in the Sardouna Province of northern Nigeria and adjacent areas of the Cameroun.

Food: The two staple crops are sorghum and millet. Sorghum predominates in the valleys where a number of varieties are grown. In the hilly areas, millet is more important. Manioc and yams are also significant in the over-all diet. Secondary crops include maize, peanuts, cow-peas, okra and chili pepper which is an indispensable seasoning for all soups and stews. Meat is generally scarce. Domestic animals kept include cows, goats, sheep and chickens. Hunting is unimportant. Dog meat, donkey and monkey meat are rejected. Rats, mice and grasshoppers are considered delicacies. Sorghum and millet beers are made and consumed fairly regularly. The staple daily dish is a cereal mush or thick porridge, tuwo always served with a side dish of sauce soup or or gravy, miya, whose ingredients are meat (occasionally), cultivated greens and vegetables and collected leaves. Sour milk is eagerly consumed when available. Mangoes, guavas and some citrus fruits are available in season.

Habits: The main general meal is around 7 PM, other meals vary with family and season. Sexes eat apart. Hands are ritually washed before and after meals.

Change: Many younger Higi are growing rice which is considered a prestigious cereal and is eaten in small quantities. Citrus fruits, papayas, mangoes and guavas are considered delicacies and available in limited numbers. Maize is still scarce and is considered a snack food. Peanuts are used more and more in local diet after having been grown mainly as cash crop. Tea is recent and is liked. Wheat flour and bread are fast becoming the travelers' food in the area. In general, they seem conservative in their diet.

Nutrition: (Analysis by Jeanne Nagle). Carbohydrate content high while the protein intake is grossly deficient. People probably lack many essential nutrients.

Special: Tobacco smoked universally. Older men take snuff and majority chew kola nut.

Evaluation: Reliable and adequate data from literature and missionary in the field.

FF12 2 HIGI (Cont.)

References:

1. Kraft, Charles Howard (Rev.). HRAF Questionnaire and Personal Interview. Unpublished. Hartford, 1963.
2. Meek, C.K. Tribal Studies in Northern Nigeria, (2 vols.) Vol. 1. London, 1931.
3. Baker, Roger L. and Yola M. Zubeiro. The Higi of Bazza Clan. Nigeria, Vol. 47:213-222. 1955.
4. Lembezat, Bertrand. Les Populations Paléennes du Nord-Cameroun et de L'Adamaoua. International African Institute, Ethnographic Survey of Africa, Western Africa, French Series, Part IX: 7-81. 1961.
5. Grall, Le Médecin-Lieutenant. Étude Anthropologique, Ethnique et Démographique des Kirdi Matakam et des Kirdi Kapsiki de la Circonscription de Mokolo. L'Anthropologie, Vol. XLVI:625-631. 1936.
6. Holland, J.H. The Useful Plants of Nigeria, including Plants suitable for Cultivation in West Africa and Other Tropical Dependencies of the British Empire. Royal Botanic Gardens, Kew. Bulletin of Miscellaneous Information. Additional Series IX, 963. 1922.

FF21 BINI

Identification: The Bini (commonly called Edo) are a tribe in central Nigeria belonging to the Edo branch of the Kwa subfamily of the Niger-Congo linguistic stock.

Population and Area. The population of the Bini is estimated at 292,000 people, the majority of whom live in the eastern section of the Benin Division. The Benin Division is part of the low-lying plain of mid-western Nigeria.

Foods: Agriculture is the most important source of food. Hunting and fishing are of secondary importance. Cattle is imported from Northern Nigeria and the meat is sold in markets. Yams, manioc, plantain and palm oil are staples in the diet. Subsidiary foods are maize, rice peanuts, and a variety of leafy vegetables. Goats, sheep and fowl are important sources of meat, as are a large number of smaller animals that are trapped. Dog meat is taboo. Yams and manioc are commonly washed, peeled, dried and pounded into flour that is boiled into a thick paste. This paste is eaten with some kind of meat, fish or vegetable stew. Palm oil, salt, pepper and ground peanuts are indispensable seasonings.

Habits: No specific meal times but they manage to eat three times daily. The third meal, generally taken after sunset is the most elaborate. Hands are washed before the meal, and it is the custom not to talk while eating. The sexes eat separately.

Change: The Bini are not conservative in their acceptance of new foods. Introduced foods now part of the diet include rice, oranges, pork and potatoes. They are fond of wheat bread.

Nutrition: Most people are malnourished as they lack both animal proteins and vitamin C. Diet is too rich in carbohydrates and oils.

Special: People are fond of chewing kola nuts and smoking tobacco.

Evaluation: Complete and reliable data based on personal interview of a member of the group, supplemented by the literature.

References:

1. Osifo, Ehige. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.
2. Bradbury, R.E. The Benin Kingdom and the Edo-Speaking Peoples of South-Western Nigeria. International African Institute, Ethnographic Survey of Africa, Western Africa, Part XIII. 212. 1957.
- A1. Murdock, G.P. African Summaries, Section on the Edo, FF21, 14 pp. New Haven, 1958

Identification: The Efik (Iboku, Efik Eburutu) of Calabar Province, Nigeria, speak a Bantu language. The data here refer to the Efik of Creek Town (Obio Oku).

Population and Area: Ca. 25,000 in 1953. Those in Creek Town number about 800. They probably inhabit about 300 square miles in riverain villages along the Cross and Calabar Rivers. The villages are not contiguous. They live in a tropical lowland forest. They are in contact with the Okoyong, Qua, Ibibio and Oron.

Foods: Their economy is based on root agriculture and fishing, with some arboriculture, hunting and gathering. The staple foods are yams, manioc, taro, banana, palm oil, fish, coconut, beans, pumpkins, rice, plantains and melons. These are followed in importance by maize, eggs, chickens, meat, oranges, lemons, limes, capsicum pepper, black pepper, dried fish, papayas and mangoes. Snails, ducks, and lizards are marginal foods. Many kinds of greens and melon seeds are used in soups. Delicacies include candy, tinned fish, coffee, tea, and sugar. Unless there is a specific meat dish, everything is mixed to form a stew. The meat of leopards, cats, and snakes is not eaten. There are also individual food taboos. They enjoy feasting and snacking. They have many food dishes and soups. They have elaborate feasts to commemorate the dead.

Habits: Specific mealtimes vary with individuals, but the main meal is at night, with lunch (generally a 'soup') and a snack upon awakening for breakfast. The father will sometimes eat alone or with the wife and young children. The older children eat separately. Hands are always washed before eating. The sexes used to eat apart, but now tend to eat together.

Change: The culture is very amenable to change in food habits. They have especially liked fish (tinned and dried), root crops and rice. Educated Efik frequently make cut-up fruit as a "Tweet" (from English 'sweet') for dessert.

Nutrition: This varies with the wealth of the family. In general the diet is adequate, but a dietitian might find it too starchy, especially for the poor.

Special: They use tobacco in snuff, or smoked in a pipe or cigarette. They like alcohol, especially gin, and make palm wine.

Evaluation: Information is reliable, complete and up to date.

References:

1. Simmons, Donald C. HRAF Food Study Questionnaire. Unpublished. 1963.

FF26 IBO

Identification: The Ibo are a cluster of related tribes speaking dialects of the Kwa subfamily of the Niger-Congo linguistic stock. The individual tribes are: Ada, Onitsha, Owerri, Ika and Ogu-Uku.

Population and Area: The Ibo population has been estimated to number from three to four million. Probable correct estimate is around 3,500,000. They live in the southeastern section of Nigeria.

Foods: The Ibo are predominantly subsistence farmers. Yam is the staple crop except in the south where manioc holds first place. In the very densely populated areas, coco-yams have replaced other yams as the primary crop. Subsidiary crops include maize, taro, beans, peanuts and pumpkins. Oil palms are important, since the bulk of the fat used in cooking is pressed from the oil palm seeds. Fishing is important, especially around the banks of the Niger, though in some areas fish is taboo, as fish are believed to embody souls of ancestors. Game is scarce, and although they keep cattle, sheep, goats and chickens, meat forms an irregular part of their diet. Only wealthy people afford meat regularly. Dog meat is eaten. The usual meal consists of a plate of fufu, pounded yam, manioc or coco-yam mush and a side bowl of soup or relish (called ofe). This relish can be made from a variety of vegetables, spices and preferably meat or fish added. Both palm oil and capsicum pepper are indispensable ingredients in the preparation of the relish. Palm wine is tapped and consumed.

Habits: The family eats together. In general three meals a day are eaten, the largest one in the evening.

Change: Rice is being imported and sold on the market. It is well liked but still too expensive for the average consumer. In heavily populated areas, the staples have become manioc and coco-yams. Any yams grown are viewed as cash crops and exchanged for less valuable manioc.

Nutrition: On the whole the diet seems to be adequate. On the other hand in areas heavily populated, and given present methods of cultivation, periodic shortages do occur.

Special: There are some indications that cannibalism may be secretly practiced in some areas; there are however no reliable details.

Evaluation: Complete and adequate data.

FF26 IBO - cont.

References:

1. Forde, Daryll and Jones, G.I. The Ibo and Ibibio-Speaking Peoples of South-Eastern Nigeria. International African Institute. Ethnographic Survey of Africa; Western Africa Part III; 1-65. 1962.
2. Oberdörffer, Manfred J. Ernährungstudien unter den Ibostämmen Südost-Nigeriens (Nutrition Among the Ibo Tribes of South-Eastern Nigeria); Archiv für Schiffs-und Tropen-Hygiene Vol. 42, No.6: 245-253. 1938.
3. Basden, G.T. Niger Ibos. London, 1938.
4. Green, M.M. Ibo Village Affairs. London, 1947.
5. Leith-Ross, Sylvia. African Women; A Study of the Ibo of Nigeria. London, 1939.
6. Talbot, Percy Amaury. The Peoples of Southern Nigeria. London, 1926.
7. Forde, Daryll and Scott, Richard. The Native Economies of Nigeria. London, 1946.
8. Thomas, Northcote W. Anthropological Report on the Ibo-Speaking Peoples of Nigeria, Part II: English Ibo and Ibo-English Dictionary. London, 1913.

FF33 JUKUN

Identification: The Jukun (Juko, Kororofawa) belong to the Central or semi-Bantu division of the Niger-Congo linguistic stock.

Population and Area: There are approximately 25,000 Jukun. They are scattered over the Benue Basin in Nigeria with the heaviest concentration in and around Wukari where the Jukun king lives.

Foods: The Jukun are primarily agricultural with considerable fishing and hunting. Goats, sheep, chickens and dogs are kept and the flesh of all of these animals is eaten. The chief crops are millet, sorghum and maize, but manioc, yams, sweet potatoes, peanuts and sesame are also important. Beer is made from all of the cereal grains, millet beer being preferred. Beer drinking is a daily routine and forms a major part of the Jukun diet. Everybody drinks beer including the children. Very often an adult has only beer for both breakfast and lunch. Next to beer, the principal form of food consumed is porridge. This porridge is made from cereal grains that are ground and boiled in water until very thick. It is served with some kind of stew, sauce or soup, made with vegetables, meat and fish, preferably all three in combination. Salt, pepper, palm-oil and shea-butter are indispensable in preparation of all these soups and stews. Markets are important features of economic life of Jukun, since a housewife now usually buys beer, condiments, and meat daily at the market. Tubers are disliked in general and grown as reserve crops.

Habits: Normally there is one formal meal a day, in the evening. For the rest of the day, the Jukun satisfies his hunger with beer and odd snacks. Men and women eat separately. Main meal always has stiff porridge and sauce.

Change: No information.

Nutrition: No information.

Special: Tobacco is grown and smoked extensively.

Evaluation: Data rather extensive but somewhat dated.

References:

Meek, C. K. A Sudanese Kingdom. London, 1931.

FF38 1 KATAB

Identification: The Katab is one of many related tribes belonging to the Katab cluster which is part of the semi-Bantu branch of the Niger-Congo linguistic stock.

Population and Area: There are around 16,965 Katab living in the Zangon Katab District of the Zaria Province in Nigeria.

Food: The Katab are primarily farmers. Rice and millet are the staple crops, but sorghum, maize, yams, taro, sweet potatoes and peanuts are important. Women grow broad beans in considerable quantities and trade the surplus for goats. Numerous goats and fowl are kept, sheep are somewhat scarce. Cattle are rarely kept by the Katab, but they purchase beef from the Hausa. Goat, sheep, chicken, bush pig, monkey, iguana, rats, etc., are eaten. They do not eat dog's flesh and sell dogs to their neighbors, the Kagoro, who eat them. Horse and camel flesh are taboo. Most important food of the Katab is millet porridge served with a soup or gravy of hibiscus seeds, usually highly seasoned. Boiled and mashed yams, eaten hot or cold, may, however, form the entire menu of the day. Beer is an important foodstuff in the area. Milk and milk products are scarce.

Habits: Generally two principal meals; one at midday and the other after sunset. A morning snack of leftovers may be eaten. Men and women eat separately.

Change: Apparently beans used to be one of the staples in the diet, later reports assigns a secondary role to them.

Nutrition: No information.

Special: Head-hunting was widely practiced by the Katab, it has been suppressed by the authorities. Tobacco is grown and smoked.

Evaluation: Main source is rather outdated. Data should hold true in general, since no major changes indicated in later summaries.

References:

1. Meek, C.K. Tribal Studies in Northern Nigeria. Vol. 2. London, 1931.
2. Gunn, Harold D. Pagan Peoples of the Central Area of Northern Nigeria. International African Institute. Ethnographic Survey of Africa: Western Africa, Part XII, 146. 1956.

Identification: Neither the Nupe tribe nor its language is homogeneous. The principal subtribes are the Beni, Bataci and Kyedye (Kede). Most rural Nupe are farmers, as are some in towns. The Kede are fishermen.

Population and Area: Ca. 360,000 in 1955. They live in Bida and Agaie Emirates in Niger Province in Nigeria. The main body of Nupe is in the low basin formed by the valleys of the Niger and Kaduna rivers. The total area is about 7,000 square miles. Small colonies of Nupe are spread all over Nigeria.

Foods: Millet and sorghum are staple foods of the average or poor Nupe. Among the wealthy, especially in Bida town, rice is eaten frequently; for others it is a secondary or even a luxury. Yams are a general staple. The rich and the poor have very different food habits. The poor eat little meat, chicken very rarely (except for religious occasions), but meat cooked in palm oil is eaten every day by the wealthy. Other foods include mutton, goat, maize, manioc (a stop gap food), beans, sugarcane, sweet potatoes, peanuts, mangoes, bananas, fish, locust beans and baobab leaves. Milk, chicken eggs and pigeons are eaten rarely. Markets are important to the food supply - most of the food raised by the farmers is sold at the market. Crops are grown locally and many Nupe do not live on the land and must buy their food. Red palm oil is the chief ingredient of all soups and sauces eaten with the universal Nupe dish, porridge with fish or porridge with meat.

Habits: Men and women eat apart from each other. Little boys may eat with either. Both groups sit in a circle in order of precedence. There are three meals daily, one dish (combination) at each. Water is drunk between meals and fruit and other snacks are eaten at odd times during the day. Many of these snacks are bought ready-made at the market, where a traveler can also buy a ready-made meal.

Change: Cattle were once kept, more as capital than as a source of food. Manioc was unknown years ago. Mangoes are also relatively new, and are one of the few cultivated fruits.

Nutrition: (analysis by Jeanne Nagle) Because crops are grown locally, the nutritive balance of the country must always remain dependent on the condition of trade and market. June and July are the critical months when the staples give out. Typical deficiency diseases, including boils and ulcers, are relatively rare. However, a study of diet among the Nupe has shown that the women's share of daily meals (i. e., the meals cooked with palm oil) is only one fourth of the men's share. There is a low fertility rate for Nupe women in general. One possible reason is prenatal deficiency of vitamin E, which is present in palm oil.

FF52 1 NUPE - cont.

Special: Kola nuts are raised and exported.

Evaluation: Information is relatively complete, reliable and up to date.

References:

1. Nadel, Siegfried Frederick. A Black Byzantium: the Kingdom of Nupe in Nigeria. London, 1942.
2. Forde, Daryll. The Nupe. International African Institute. Ethnographic Survey of Africa, Western Africa, Part 10: 17-52. 1955.
3. Temple, O. Notes on the Tribes, Provinces, Emirates and States of the Northern Provinces of Nigeria. Compiled from Official Reports. 2nd edition. Lagos, Nigeria, 1922.

FF57 TIV

Identification: The Tiv are the largest pagan tribe in northern Nigeria. They formerly were called Munshi.

Population and Area: The Tiv are estimated today to be around 800,000 people. They live in the northern provinces of Nigeria on both banks of the Benue River.

Foods: Grains and root crops are basic, the most important being sorghum and yams. In the northern areas, grains are more important while to the south, the yam takes over as the single most important staple. The national dish that is eaten daily is a porridge made either from yams, or a mixture of yams and/or manioc and/or grain flours. This porridge is always served with a side dish of vegetables, meat, fish, or oil nut paste. Domestic animals are rarely slaughtered for food, and most meat cooked tends to be bought in the market: either game or fish. A number of vegetables are grown, including okra, onions, and tomatoes. Beer, both sweet and bitter, is brewed and the sweet kind is given to women and children.

Habits: The Tiv eat two meals a day: morning and sunset. For lunch, they have a snack, usually roasted maize, peanuts, or fruits. Men and women eat separately except in monogamous households. Porridge is taken with the right hand, rolled into a ball and dipped into relish or sauce. It is swallowed after little chewing.

Change: Consumption of manioc has increased considerably among the Tiv, and the surplus is being exported. Salt is bought regularly at markets, and sugar lumps are considered a luxury when they can afford them.

Special: There is no clear statement or agreement as to whether the Tiv practice cannibalism. There are rumors of ritual cannibalism present. Men grow tobacco and along with the women and even children, they indulge in smoking.

Nutrition: No information

Evaluation: Good up-to-date sources.

References:

1. East, Rupert, Editor. Akiga's Story: The Tiv Tribe as Seen By One of Its Members. London, 1939.
3. Abraham, Roy Clive. The Tiv People. Lagos, 1933.
4. Temple, Charles Lindsay and O. Temple, eds. Notes on the Tribes, Provinces, Emirates and States of the Northern Provinces of Nigeria. Lagos, 1922.
5. Duggan, E. de C. Notes on the Munshi ("Tivi") Tribe of Northern Nigeria. Journal of the African Society, Vol. XXXI:173-182. 1932.

FF57 TIV - cont.

References:

11. Mulherbe, W.A. Tiv-English Dictionary with Grammar Notes and Index. Lagos, 1934.
18. Bohannan, Paul. Tiv Farm and Settlement. G.B.Colonial Research Studies, No. 15: iv, 87. 1957.
19. Bohannan, Paul and Laura Bohannan. The Tiv of Central Nigeria. International African Institute. Ethnographic Survey of Africa, Western Africa, Part 8:viii, 9-100. 1953.

FF 62 - 1 IFE

Identification: The Ife comprise one of the Yoruba-speaking groups. They have been variously called both a tribe and a subtribe. Although the foods apply to the Ife, they are with few exceptions typical of the traditional diet of all the Yoruba.

Population and Area: The Ife alone number around 30,369. The Ife live mainly in and around the city of Ife in Nigeria.

Foods: Yoruba diet consists basically of starchy tubers, grains and fruits grown on their farms, supplemented by vegetable oils, wild and cultivated vegetables and meat and fish. Meat is still eaten in moderate amounts, and the bulk of it is purchased and cooked into stews. Yam is the staple food of the Ife, although often the poorer classes cannot afford it and resort to substitutes such as manioc, taro, or maize. Bananas and plantains are also of considerable importance in the diet and are especially roasted for snacks. Peppers, onions, salt, and various other spices are used consistently for seasoning.

Habits: They eat three meals daily with the most important in the evening. It is bad manners for anyone but the elders to talk at meal time. Much food is sold cooked in the city streets and is consumed on the spot. Presenting or taking food or drink with the left hand is an insult.

Change: Little change has taken place in the diet for the last hundred years. More meat is available now, and a larger variety of cooked food is available in markets.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be high in fat and carbohydrates. The protein content is low, although this may vary with the amount of meat consumed.

Special: They smoke locally grown tobacco and chew kola nut.

Evaluation: Very extensive and recent information on diet.

References:

1. Forde, Daryll. The Yoruba-Speaking Peoples of South-Western Nigeria. International African Institute, Ethnographic Survey of Africa. Western Africa. Part IV, 102. 1951.
5. Bascom, William R. Yoruba Food. Africa, Vol. 21:41-53. 1951.
6. Bascom, William R. Yoruba Cooking. Africa, Vol. 21:125-137. 1951.
7. Lloyd, Peter C. The Yoruba Lineage. Africa, Vol. 25:235-251. 1955.
52. Sowande, E.J. et al. A Dictionary of the Yoruba Language. London, 1937.

FG3 BUBI

Identification: The Bubi (Adija, Boobe, Eddeeyah) are a Bantu tribe on the island of Fernando Po.

Population and Area: Evidence indicates that the Bubi population has been on the decline; the latest estimate for total number was 9,350 for the year 1945. The island of Fernando Po is part of Portuguese Guinea.

Foods: Agriculture is the primary source of food, although trapping, hunting and fishing are still very important. Of wild plants, they seem to gather and utilize only fruits and tubers, not leaves. The staple food crop is yam closely followed by taro, manioc, and bananas. Honey is gathered as are turtle eggs. Goats, sheep, and chickens are raised and provide meat for the island. Chicken and other birds' eggs are used only for medicinal purposes. All kinds of insects are rejected as food. Palm toddy is collected and drunk extensively, and palm oil serves as the basis for most food preparations.

Habits: No information.

Change: Maize, sugar cane, and bananas were introduced by the Portuguese, but their cultivation is still limited. The Spaniards had introduced oranges, potatoes, and cocoa; these latter two are the main cash crops now.

Special: They are very fond of smoking tobacco, but do not seem to plant it themselves.

Evaluation: Rather limited and somewhat dated information.

References:

1. Tessmann, Günter. Die Bubi Auf Fernando Poo (The Bubi of Fernando Po). Kulturen Der Erde (Cultures of the World, Vol. No. 19), 238. 1923.
- A1. Murdock, G.P. African Summaries, Section on the Bubi, FG3, 4 pp. New Haven, 1958.

Identification: The term Fang is applied to a group of tribes that share many basic cultural elements. Fang proper is the name of one of the largest of these tribes. Another name for these tribes that is gaining in popularity is Pahouin.

Population and Area: Since there is no census for the Fang, and there is no agreement as to exact limits of tribal units, the population estimates vary from 650,000 to 1,500,000. A most recent one of 1958 gave them a total of 820,000. The Fang inhabit the rocky plateau shared between Cameroun, Rio Muni, and Gabon.

Foods: Agricultural produce forms the basis of subsistence: manioc, plantain, macabo, yams, and maize are staples in that order of importance. There are many ways of preparing each, especially the manioc where men and women have different dishes. Despite the fact that they have goats, sheep, pigs, and chickens, the Fang are very reluctant to slaughter their domestic animals and hunting and trapping are still major sources of meat. Wild plants are gathered extensively. There are many food prohibitions that apply to certain clans, and some universal ones. They are not allowed to eat lizards, rats, shrews, eggs, toads, and frogs. Both sugar cane wine and palm toddy are regularly drunk. Palm oil is the basis for stews and sauces eaten with cereals or tubers.

Habits: Generally three meals a day: in the morning a cold leftover manioc dish, at noon a small snack, and the main meal in the evening. Men and women eat separately. When the meal is mush or soup, they eat from a common bowl using spoons. Solid foods are served on green leaves and fingers are used.

Change: They use imported salt, stockfish, tinned sardines, sugar, and condensed milk. Pigs may be gaining in importance as a new animal raised specifically for slaughter.

Nutrition: No information.

Special: The greatest physical pleasure to the Fang is in the eating of meat, and except for the specified taboos nothing escapes their palate. They were notorious cannibals. They smoke and chew tobacco and kola nut, eat strychnos icaja and use the juice of the hemp plant.

Evaluation: Sources rather old and too general since the various tribes are not identified individually.

References:

1. Tessman, Gunter. The Fang Peoples, an Ethnographic Monograph on a West African Negro Group.
Vol. 1. Berlin, 1913.
2. Tessman, Gunter. The Fang People, An Ethnographic Monograph on a West African Negro Group.
Vol. 2. Berlin, 1913.
6. Alexandre, Pierre and Jacques Binet. Le Groupe dit Pahouin (Fang-Boulou-Beti) /The Group Called Pahouin (Fang-Bulu-Beti)/. Paris, 1958.
7. Trilles, R.P.H. Le Totémisme chez les Fán /Totemism Among the Fang/. HRAF Translation Used. Bibliothèque-Anthropos, Vol. 1, 653. 1912.

Identification: The Banen are a Bantu tribe composed of the following sub-groups: Ndiki, Itundu, Yambeta, Eling, Lemande, Ndogbanel, Yingi and many other smaller groups. All these share a common language and claim common origin.

Population and Area: They number circa 28,326 and show clear signs of a decrease in numbers. They suffer from venereal diseases and a high infant mortality rate which is difficult to combat in their mountainous and thickly forested country in Cameroun.

Foods: Roots and tubers are basic: yams, manioc, taro, xanthosoma and sweet potatoes, plus maize, the only cereal cultivated in large quantity. Other foods, both vegetable and meats, are all thought of as relishes or side dishes that help make the starchy main dish "slippery." These relishes are highly seasoned sauces and stews. Beans and peanuts are important secondary foods that are often ground, mixed with various condiments and steamed into "breads" that are eaten with sauces. Palm oil and red pepper are basic ingredients in all cooking. Goats, sheep, chicken, some ducks and dogs are raised and eaten. Women also raise guinea pigs and use them regularly for food. Mice are favorite food animals and many keep cats for the purpose of catching mice for the table. Bulk of meat in diet comes from wild animals and fish. All surplus is smoked and preserved for future use. Women are forbidden the flesh of leopards, serpents, certain kinds of snails and all birds. Almost all the Banen refuse to eat eggs. Their favorite drinks besides water are maize beer and palm wine.

Habits: Three meals a day are eaten. Men and women eat separately, the men being served first.

Change: Sweet potatoes, xanthosoma, manioc, peanuts and certain varieties of beans are all new introductions dating to European occupation. They still rate very low in prestige but are nevertheless an important part of Banen diet. Canned sardines are bought by some, those in tomato sauce are rejected. They are fond of condensed milk and bread made from wheat flour.

Nutrition: Nutritional study carried out by the French government in the area indicated gross over-all undernourishment; women and children being the most severely affected.

Special: There is no mention of tobacco, most Banen are fond of chewing kola nut.

Evaluation: Fairly adequate and up-to-date information.

FH10 2 BANEN - cont.

References:

1. Dugast, I. Monographie de la tribu des Ndié (Banen du Cameroun). Paris, 1955.
2. Dugast, I. Inventaire Ethnique du Sud-Cameroun Serie: Populations. Memoires de l'Institut Francais d'Afrique Noire, No. 1:159. 1949.
3. Dugast, I., M. McCulloch and M. Littlewood. Peoples of Central Cameroons: Tikar, Bamum and Bamileke, Banen, Bafia and Balom. International African Institute, Ethnographic Survey of Africa, Western Africa Part IX:134-153. 1954.

Identification: One of the many highland Bantu groups in Western Cameroun. They include the Bekepa (Begbak) who are considered the original Bafia; also included are three other related groups: Bekke, Moko and Bape.

Population and Area: In 1954, they numbered 18,396 of whom 11,956 were Bekepa. The Bafia live in the valley on the right bank (south) of the short section of the river Mbam.

Foods: Agriculture is the main food source and the two most important staple crops are sorghum and maize. Yams, taro, beans, sweet potatoes, manioc and plantains are of considerable importance. Hunting and gathering are insignificant in the diet although the Bafia know a variety of wild food plants and use them on occasion. Domestic animals include sheep, goats, chickens and more recently pigs. These are less a source of meat than of wealth. Dogs used to be fattened for the table, and are still eaten in most areas. Roasting is the usual method for cooking meat. Cereals and root crops are usually reduced to flour and then made into porridge, gruel or sausage-like bread. Palm oil is main fat used in all food preparation. Salt and pepper are regularly used for seasoning.

Habits: They average about five meals a day of which the last is the most important. The morning meal is leftovers. Men and women eat separately, the children eating later with the women. Hands are used, and for soups there are ladles.

Change: The number of pigs kept is increasing gradually. Many people are now reluctant to kill dogs for food, whereas formerly they were kept mainly as a source of meat.

Nutrition: Fairly balanced diet seems to be available though quantity is doubtful. There appears to be a shortage of meat.

Special: Tobacco is smoked in pipes by both men and women. The Bafia were notorious cannibals and human flesh used to be sold at markets. There is no information as to whether cannibalism is still practiced to any extent. Palm toddy is tapped and drunk regularly.

Evaluation: Main source is rather outdated although recent summaries do not indicate any important changes in diet.

FH10 - 1 BAFIA - cont.

References:

1. Tessmann, Günter. Die Bafia und die Kultur der Mittelkamerun-Bantu /The Bafia and the Culture of the Bantu of the Central Cameroons/. Stuttgart, 1934.
2. Dugast, I. "The Banen, Bafia, and Balom of the French Cameroons." Peoples of the Central Cameroons, Chapter IV. International African Institute, Ethnographic Survey of Africa, Western Africa, Part IX:132-169. 1954.

FH12 1 KOKO

Identification: The Koko (Bakoko, Batjek, Mwele) are a Bantu people among whom live a number of Bakielle Pygmy hunters. They live in compact villages and have petty paramount chiefs.

Population and Area: They are estimated at 20,000. The largest concentration of the Koko is in the subdivision of Edea in Cameroun where they form a circumscribed ethnic block, otherwise they are scattered among the Bassa.

Foods: They are primarily agricultural; the staple crop is taro closely followed by manioc, both bitter and sweet. Plantains and bananas are important also. A few animals are kept -- goats, sheep and some pigs. Milk is not used. Dogs are kept both for hunting and for food. There seems to be clan taboos on some animals, but provided that one is not breaking his clan taboo, the Koko eat the flesh of all animals irrespective. Caterpillars, worms and all insects are considered delicacies. Hunting is not a sport but a serious pursuit providing bulk of meat diet since domestic animals are so rare. Men fish regularly and women and children gather small fry and shellfish. Roots and tubers are either simply roasted under ashes or dried and pounded into flour which is made into gruel. Meat, fish and vegetables are cut up and stewed in palm oil and pepper into a sauce or relish to be eaten with the roasted starchy dish. The preferred drink is palm wine.

Habits: No information.

Change: Yams, maize and peanuts are recent additions to crops of the region.

Nutrition: No information.

Special: They smoke tobacco and hemp and chew kola nut. The Koko were celebrated cannibals in the past and the practice is still reported for the region.

Evaluation: Data generally adequate although not very recent.

References:

1. Nicol, Yves. La Tribu des Bakoko. Paris, 1929.
2. Dugast, I. Inventaire Ethnique du Sud-Cameroun. Memoires de l'Institut Francais d'Afrique Noire Populations No. 1, 159. 1949.

Identification: The Podokwo are a pagan tribe of Northern Cameroon, including the following subtribes: Mukulehe, Udjila, Tala Dabara, Tala and the Podokwo proper.

Population and Area: The Podokwo number around 10,000 people. They inhabit the northern mountain border of the Republic of Cameroon.

Foods: Fonio and millet are the basic crops in Podokwo diet. All other foods are regarded as supplementary. Cereals are pounded and made into thick porridge served in the form of "balls" or cakes which are eaten with a side dish of sauce usually having green leaves for a base. Beer is made in large amounts and is consumed regularly. Meat and fish are not eaten with any regularity, and the Podokwo display "meat hunger," since only smaller game (rats and snakes) are available in any amount. Goats, sheep, chickens and dogs plus a few cows are kept, but these are eaten only on special occasions. Peanuts are a cash crop and are bartered at markets for milk, meat and dry fish. Some wild berries are gathered and eaten in season. Salt is a rare and highly prized condiment. Red pepper is liberally used in preparation of sauces.

Habits: They have one real meal a day when the women prepare the cereal cakes and the sauce in the evening. Men and women eat separately. Breakfast is an individual affair and is usually leftovers. Roasted peanuts are eaten between meals.

Change: French administration tried introducing manioc into the area with little success.

Nutrition: They seem to have intense craving for meat and suffer periodic hunger periods especially before harvest.

Special: Fonio and millet are sacred and every step in planting and harvesting is accompanied by elaborate ritual and sacrifice. Tobacco is raised and smoked extensively.

Evaluation: Fairly up to date and adequate data.

References:

1. Lembezat, B. Kirdi. Les Populations Paiennes du Nord-Cameroun. Memoires de l'Institut Francais d'Afrique Noire Series: Populations no. 3, 94. 1950.
2. Lambezat, B. Mukulehe; un clan montagnard du Nord-Cameroun. Paris, 1952.
- A1. Murdock, G.P. African Summaries, Section on the Matakam. FH15, 8 pp. 1958.

Identification: The Wute (Bafute, Baboute) are a tribe of central Cameroun and form a separate branch of the Niger-Congo linguistic stock. They are partially Islamicized.

Population and Area: Apparently the tribe is declining rapidly; today they number only around 13,000. They live in a territory bounded by the Mbam, Sanaga and the Kim rivers of the Republic of Cameroun.

Foods: Sorghum, maize and pearl millet are the staple crops, although manioc and bananas are also very important in the diet. Domestic animals include some goats and sheep (eaten but not milked), dogs (eaten), numerous chicken (meat but not eggs eaten) and a few ducks. Hunting and collecting are secondary activities and fishing is important only among those on the river banks. Sorghum and maize beer along with palm wine are greatly liked. The Wute feel they can go for a day without food but not without beer. They exhibit great preference for meat regardless of source or state of decay. Horses, dogs, rats, cats, and monkeys are all eaten voraciously. Termites are considered a delicacy. Only chiefs may eat the meat of elephants and chevrotains, and some clans reject the flesh of leopards, hippopotamus and python. Standard dish is a thick paste porridge, fufu which is eaten with a very strongly peppered meat or vegetable sauce. It is said that the Wute will eat anything and everything.

Habits: They generally eat three meals a day. Women are in charge of food preparation. Sexes eat separately, the women sitting down to their meal only after the men have been served.

Change: There have been unsuccessful attempts to make the natives use the available milk. Also the white potato was introduced but was not accepted.

Nutrition: (Analysis by Jeanne Nagle) Diet consists mainly of starchy carbohydrates. They most likely suffer from nutritional deficiencies and intestinal parasites.

Special: Until recently, the Wute ate human flesh regularly, usually that of war prisoners. Tobacco is planted and traded for from nearby tribes.

Evaluation: Although most sources are rather old, data probably holds true today.

FH24 WUTE - cont.

References:

1. Sieber, J. Die Wute. Berlin, 1925.
 2. Thorbecke, Franz. Im Hochland von Mittel-Kamerun /In the Highland of the Central Cameroun/. Abhandlungen des Hamburgischen Kolonialinstituts Vol. 36; Series C, Vol. 5. 95. 1916.
 3. Lembezat, Bertrand. Les Populations Païennes Du Nord Cameroun Et De L'Adamoua /The Pagan Populations of the North-Cameroun and the Adamoua/. Monographies Ethnologiques Africaines, 227-237. 1961.
- A1. Murdock, G.P. African Summaries, Section on the Wute. FH24. 4 pp. 1958.

Identification: The Banda are a large group belonging to the eastern branch of the Niger-Congo linguistic stock. The three major tribes are the Banda proper, the Langbasse and the Dakpwas.

Population and Area: No population data available. They live at the extreme limit of the equatorial forest in the Central African Republic.

Foods: The staple crop is sorghum with manioc as the co-staple in the south. These are followed in importance by sweet potatoes, peanuts, bananas, maize, yams, beans and peas. There is very little fishing, but hunting is important. Termites are collected and eaten in season. Goats, chickens, dogs, ducks and some sheep are kept and used for food. There are many taboos on eating animal flesh that apply to different clans and individuals at one time or another. Women are generally not allowed to eat chicken until the birth of the first child. Beer is made from the cereal grains and manioc and is important both in the diet and for ritual. Cereals, tubers and other starchy foods are pounded and boiled to a thick porridge which is served with a side dish of stewed meat, fish or vegetables. Various palm trees are tapped for their juice which is fermented into wine.

Habits: There are no regular times for meals. Men and women eat separately.

Change: Rice was introduced recently into the area. Missionaries introduced the pig, and many natives raise it now for its meat.

Nutrition: No information.

Special: The Banda were notorious cannibals, and the habit is still reported to be practiced especially after a tribal war. Both tobacco and hemp are grown and smoked.

Evaluation: Excellent inventory, but little detail on preparation of foodstuffs.

References:

1. Daigre, Pere. Les Banda de l'Oubangui-Chari /Afrique Equatoriale Francaise/. Anthropos, V. XXVII:153-181. 1932.
2. Daigre, Pere. Les Banda de l'Oubangui-Chari. Anthropos, Vol. XXVI:647-695. 1931.

FI9 1 GBANU BAYA

Identification: The Gbanu Baya are a subgroup of the Baya (Baja, Gbaya) whose language is Sango.

Population and Area: Ca. 40,000 in 1960. Population is increasing rapidly with a marked decrease in infant mortality. The Gbanu Baya live in the District of Bossembélé in the Central African Republic. Groups of Baya are also found in the Cameroun Republic.

Foods: The Gbanu Baya practice shifting cultivation, but live in stable settlements. Bitter manioc is the staple; recently it has also been exported. The Baya further to the north grow more millet, but manioc culture is spreading. Manioc mush with a sauce is the main dish at every meal. Animal foods are not significant in the diet, but domestic animals are kept as a form of wealth. Hunting small game is more important than large game. Secondary to bitter manioc are maize, sweet manioc, peanuts, okra, sesame, bananas, mangoes, papayas, pineapples, rabbits and rats. Various kinds of meat -- beef, game, goat, mutton, dog and pork -- are used in sauces, as well as tomatoes, onions, palm oil, manioc leaves and wild plant leaves. Food is the main topic of conversation because of its scarcity. Women do not eat chicken, goat, or snakes. Men do eat snakes, but adolescent boys may not eat snakes, dog or monkey. Children may eat anything. Imported coffee is drunk with sugar and canned milk. Tea is less popular.

Habits: They have one main meal in the evening, shortly after dark. The men eat first, and may invite anyone who is around to share. Fruit is eaten at odd times during the day. Also at odd times the wife may bring her workman husband a dish of food. It is a matter of prestige that she have on hand enough food so he can entertain. They would not prepare any food on arising in the morning, but eat leftovers. They use fingers to eat.

Change: Several recent European introductions are used: mangoes, a few oranges, canned milk for children, and coffee. They cultivate some things for the Europeans which they do not eat themselves: potatoes, carrots, lettuce, sweet potatoes (except the yellow variety), green beans, dried beans.

Nutrition: There is a protein and mineral deficiency and goiters are frequent. Salt is highly prized, but they get little of it. They may have a calcium deficiency. The deficiencies are noticed most in a general lack of vitality.

Special: They grow tobacco and smoke it in pipes. They also chew it and use snuff. A very little marijuana is smoked.

Evaluation: Information is complete, reliable and up to date.

FI9 1 GBANU BAYA - cont.

References:

1. Taber, Charles Russell. Personal Interview. New Haven, 1963.
2. Nanbozouina, Simon-Pierre. Personal Interview. New Haven, 1963.
3. Guernier, Eugène, ed. Afrique Equatoriale Française. L'Encyclopédie Coloniale et Maritime, 590.

FI20 MANDJIA

Identification: The Mandjia are a large pagan tribe speaking a distinctive language of the eastern branch of the Niger-Congo linguistic stock.

Population and Area: Estimated population is 25,000 people. They live in the Ubanghi-Shari region of the Central African Republic.

Foods: Primarily agricultural with sorghum, maize, and millet, as the main cereal crops, and manioc as the co-staple. Yams, taro, sweet potato, beans and peas are secondary foods. The diet is basically vegetarian due to a lack of steady source of meat (the country is unsuited to raising large animals). Only domestic animals raised are goats, dogs and chickens. Before their subjugation by the Europeans, human flesh was a primary source of meat to the Mandjia, and is still reported eaten in many areas (it is taboo to women and children). They have an intense craving for meat and no source of meat is disregarded; they eat elephants, dogs, monkeys, rats, frogs, lizards and all kinds of insects. In times of periodic food shortages, they resort to gathering wild roots and tubers which they usually have to detoxicate before eating. Wild leaves and seeds are used regularly in their soups and sauces. The usual meal has two components: solid and liquid. The solid part is a thick cereal porridge or manioc bread which is always accompanied by a soup or sauce containing meat, fish or vegetables. Pounded peanuts are often added for seasoning. They make beer, manioc "wine" and mead.

Habits: Two meals a day are served. They eat leftovers in the morning. Women serve the men, who eat first using their fingers to roll a piece of porridge or cut some manioc bread into a ball which is dipped in the sauce and then eaten. Beer is drunk separately and not as part of the meal.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) Diet appears lacking in animal proteins. Most are probably undernourished despite calories received from tubers and cereals.

Special: Both tobacco and hemp are grown and smoked.

Evaluation: Source is badly out of date and data most probably not entirely reliable.

References:

1. Gaud, Fernand. Les Mandja. Collection de Monographies ethnographiques viii, 574. 1911.

Identification: The Dinka (who refer to themselves as Jien) consist of a group of independent tribes belonging to the Nilotic division of the Southern branch of the East Sudanic linguistic stock. Dinka tribes include the Aliab, Atwot, Agar, Bor, Cic, Mong, Rek, Thang and Tur.

Population and Area: They are estimated to be around 500,000 people. The various tribes are spread over vast areas in the Provinces of Bahr Al Ghazal, Upper Nile and Kordofan, all in the Republic of Sudan.

Foods: They are primarily pastoral with subordinate agriculture. Cattle are very important in Dinka life and are the center of the emotional and ritual complex. The amount of cultivation varies regionally. The staple crop is sorghum, closely followed by millet and maize. Beans and peanuts are important additions to the basic diet of cereal porridge, meat, fish and milk. Milk from cows, sheep and goats is drunk daily, always boiled or curdled and is served as a side dish with the daily meal porridge. Sheep and goats are often slaughtered for food, but cattle unless sickly and about to die are not killed except for large celebrations. Meal porridge is served often mixed with butter, along with a side dish of boiled meat or fish. Fish is an important secondary food. Beer is brewed and is considered more of a food than a beverage by the Dinka. There are many totemic taboos applying to the various clans and sibs.

Habits: Usually one meal a day is eaten in the evening. Men, women and children eat separately.

Change: No information.

Nutrition: The diet seems to be fairly good and is relatively high in animal protein and fat although it may be considered somewhat low in carbohydrates and vegetables.

Special: Tobacco is grown and smoked extensively.

Evaluation: Complete and fairly up to date information.

References:

1. Butt, Audrey. The Nilotes of the Anglo-Egyptian Sudan and Uganda. International African Institute. Ethnographic Survey of Africa, East Central Africa, Part 4:1-3; 13-43; 118-134. 1952.
2. Lorenzen, A.E. A Note on Nutrition in Equatoria Province. In, Agriculture in the Sudan, edited by J.D. Tothill:263-265. 1948.
3. Titherington, G.W. The Raik Dinka of Bahr el Ghazal Province. Sudan Notes and Records, Vol. 10: 159-209. 1927.
4. Stubbs, J.M., and C.G.T. Morison. The Western Dinkas, Their Land and Their Agriculture. Sudan Notes and Records, Vol. 21:251-265. 1938.

FJ12 DINKA - cont.

References:

5. Cummings, Stevenson L. Sub-Tribes of the Bahr-el-Ghazal Dinka. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XXXIV:149-166. 1904.
- A1. Murdock, George P. African Cultural Summaries, Section on the Dinka, FJ12, 7 pp. New Haven. 1958.
- L21. Mutwakil, Hasan. Types of Dura Used by Shiluk and Dinka. Sudan Notes and Records, Vol. 28: 184-186. 1947.

FJ 22 NUER

Identification: The Nuer, who call themselves Nath, are a large Nilotic tribe living in the swamps and open savannah on both sides of the upper Nile.

Population and Area: The official estimate for 1952 was 260,000. They are found in the Upper Nile Province of the Republic of Sudan.

Foods: Although the Nuer are essentially a cattle people, they really practice a mixed type of economy which is dictated by the ecological equilibrium. Rinderpest prevents complete dependence on milk foods, climate prevents complete dependence on grain, and hydrological variations prevent complete reliance on fish. Milk and its by-products, sorghum in the form of both porridge and beer, a little maize, fish, and meat from the herds are the main items in the diet. Smaller game is hunted. Crocodiles are considered a delicacy. Carnivora, monkeys, zebra, insects, and a large number of birds and eggs are rejected. Green vegetables are seldom eaten, and wild plant foods are important only in famine years. Porridges and gruels are usually eaten with sour milk or butter.

Habits: Two meals a day are eaten; morning and evening. Morning meal is often leftovers. There are elaborate rules regarding proper seating arrangements at meals between the sexes. A common dish is used for eating.

Change: No information.

Special: In a normal year, food is most abundant from the end of September until the beginning of December. There is seldom any surplus and at the beginning of the rains, shortages occur. Regular famines occur every few years, and since they have no reserve root crop, the consequences of these periodic famines can be very grave. Tobacco grown under eaves of huts and is both smoked and chewed.

Evaluation: Fairly up-to-date and sufficient data.

References:

1. Evans-Pritchard, Edward Evans. The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People. Oxford, 1940.
2. Evans-Pritchard, Edward Evans. Kinship and Marriage Among the Nuer. Oxford, 1951.
3. Evans-Pritchard, Edward Evans. Economic Life of the Nuer: Cattle. Sudan Notes and Records, Vol. 21:31-77. 1938.
4. Howell, P.P. A Manual of Nuer Law, Being an Account of Customary Law, its Evaluation and Development in the Courts Established by the Sudan Government. London, 1954.
5. Evans-Pritchard, Edward Evans. The Nuer of the Southern Sudan. African Political Systems: 272-296. 1940.
6. Evans-Pritchard, Edward Evans. The Nuer: Tribe and Clan. Sudan Notes and Records: 1-53. 1933.

FJ22 NUER - cont.

References:

7. Murdock, George P. Nuer Cultural Summary. Unpublished Manuscript. New Haven, 1956.
8. Huffman, Ray. Nuer Customs and Folklore. London, 1931.
9. Butt, Audrey. The Nilotes of the Anglo-Egyptian Sudan and Uganda. International African Institute. Ethnographic Survey of Africa, East Central Africa, Part 4: i-viii; 1-4; 134-158; 190-193. 1952.
10. Evans-Pritchard, Edward Evans. Nuer Religion. Oxford, 1956.

FJ23 SHILLUK

Identification: The Shilluk form the northernmost Nilotic tribe in the Sudan. They are divided into four classes or groups of sibs: Kwareth, or the royal clan of which the Shilluk king is always a member; Ororo, a disinherited royal clan; Bangreth, personal attendants to the Kwareth clan and the Colo clans including the main body of the population.

Population and Area: Population is estimated at 120,000 people. They are found in the Upper Nile Province of the Republic of Sudan.

Foods: Sorghum is the staple food crop, and the Shilluk distinguish many varieties of it. Gruels, porridges and beer are made from sorghum. Maize is substituted in all these foods when sorghum runs short especially before the harvest. Wild grasses and lotus are used in times of famine. Very few wild fruits are eaten. Meat and milk are rather scarce, and animals are rarely slaughtered for food. Animals are bled only after they have died, not while alive, and the blood is cooked. Fish forms an important part of the diet in the rainy season. Sorghum gruels are combined most frequently with milk, meat broth, meat and fish, beans, and sesame fat. Meat is seldom eaten alone, except on the hunt. Cows, sheep and goats are only slaughtered and eaten if sick or dead from natural causes, since they are regarded as symbols of wealth and prestige.

Habits: Meals for men are served twice daily morning and evening. Women eat separately and when they can.

Change: Government of Sudan has had little success in persuading the Shilluk to slaughter more of their cows for food. Apparently they are very conservative in diet.

Nutrition: Famines occur periodically especially in the dry season. Salt is lacking in diet of both men and cattle and a substitute (potash) is made. Diet is most probably severely deficient in essential nutrients.

Special: Tobacco is grown and used widely. Older people smoke pipes, while the younger ones prefer to chew tobacco or take it as snuff. They crave tobacco and they claim that it makes them less hungry. They will even sell cattle for tobacco.

Evaluation: Fairly complete and up-to-date information.

References:

1. Evans-Pritchard, Edward Evan. The Divine Kingship of the Shilluk of the Nilotic Sudan. The Frazer Lecture, 1948:iv, 40. 1948.
2. Seligman, Charles Gabriel and Brenda.Z. Seligman. Pagan Tribes of the Nilotic Sudan. London, 1932.
3. Westermann, Diedrich. The Shilluk People: Their Language and Folklore. Philadelphia, 1912.

FJ23 SHILLUK - cont.

References:

4. Butt, Audrey. The Nilotes of the Anglo-Egyptian Sudan and Uganda. International African Institute. Ethnographic Survey of Africa, East Central Africa, Part IV;45-87. 1952.
5. Lienhardt, Godfrey. The Shilluk of the Upper Nile. African Worlds;138-163. 1954.
6. Cann, G.P. A Day in the Life of an Idle Shilluk. Sudan Notes and Records Vol. 12:251-253. 1929.
7. Pumphrey, M.E.C. The Shilluk Tribe. Sudan Notes and Records Vol. 24:1-45. 1941.
8. Howell, P.P. The Shilluk Settlement. Sudan Notes and Records, Vol. 24:47-66. 1941.
9. Mutwakil, Hasan. Types of Dura Used by Shilluk and Dinka. Sudan Notes and Records, Vol. 28:184-186. 1947.
10. Hofmayr, Wilhelm. Die Schilluk: Geschichte, Religion und Leben eines Niloten-Stammes./The Shilluk: History, Religion and Life of a Nilotic Tribe/. Anthropos, II, No. 5, 521. 1925.
11. Krotki, Karol Joseph. First Population Census of Sudan 1955/56; 21 Facts about the Sudanese. Khartoum, 1958 (1955-56).
12. Dempsey, James. Mission on the Nile. London, 1955.

FK7 GANDA

Identification: The Ganda (Baganda, Waganda) are a Bantu nation comprising the largest and dominant tribe in Uganda.

Population and Area: 870,000 in 1934. They probably number over a million at present. The Ganda country is situated on the north and west shores of Lake Victoria in Uganda.

Foods: The word for food in Ganda is "matoke" (banana). It is their chief and preferred food, both the fruit and the root being used. These are supplemented by meat (goat, cow, lamb and chicken), fish of many kinds, groundnuts, marrows and some wild greens. Root crops, such as manioc, sweet potatoes, yams and taro, are considered inferior substitutes for banana, but nevertheless are used and are often baked and given to children as snacks. A favorite way of cooking both meat and vegetables is to wrap them in banana leaves and steam them over hot water; they also bake occasionally. Flying ants, grasshoppers, and certain lake gnats are favorite foods. They generally prefer their foods served very hot rather than cold. The various clans are totemic and have taboos against eating hippopotamus and elephant. Eggs are seldom eaten by men and never by women. Millet may be eaten in time of famine, but normally it is grown and used for beer brewing.

Habits: Great care is taken in the preparation of food. There is great honor attached to the work of cooking. No hand touches the food while serving it. Hands are always washed before and after meals. They use their fingers to eat, although utensils are now more popular among the educated. They usually eat together unless visitors are present. None drink water until the meal is over.

Change: As far as food is concerned, the only new habit universally adopted is tea drinking. They like their tea heavily mixed with sugar and milk.

Nutrition: No data.

Special: Tobacco grown and smoked by both men and women. They chew and smoke hemp. Millet beer is a favorite beverage.

Evaluation: Information is reliable, fairly complete, but not very to to date.

References:

1. Lawrence, J. C. D. The Iteso, Fifty Years of Change in a Nilo-Hamitic Tribe of Uganda. London, 1957.
2. Mair, Lucy P. An African People in the Twentieth Century. London, 1934.

References:

3. Roscoe, John. The Baganda. An Account of their Native Customs and Beliefs. London, 1911.
4. Anna, M. Notes on the Preparation of Food in Buganda. Primitive Man, Vol. 13, No. 1:26-28, 1940.

Identification: The Lango (Umiro) are a Nilotic tribe of Northern Uganda. They are divided roughly into four geographical divisions: Jo Moita, Jo Kidi, Jo Aber and Jo Burutok which are respectively south, north-east, north-west and south-west of Lake Kwanja.

Population and Area: Official estimate for the Lango is 276,119. They are found in the Lango District, north of Lake Kyoga in Uganda.

Foods: The Lango combine both a pastoral and agricultural economy. Hunting is relatively important, fishing less so. Millet is the staple closely followed by sorghum. Sweet potatoes are also important as is manioc which was introduced by the British as a reserve crop. Sheep, goats and chicken are the primary meat animals; only cattle are milked. Women may not eat sheep, chicken or eggs and may eat goat meat only after their third pregnancy. Beans, peas, sesame, peanuts and various cucurbits are all important secondary food crops. Foods are divided by Lango into two classes: Cham or carbohydrates and Dek which is "sauce" and actually seems to refer to anything eaten with the carbohydrate staple. Kwon, the staple millet or sorghum thick porridge is shaped into balls with depressions to hold the gravy and then dipped into some variety of Dek. Dek is apt to be meat, vegetables, peanuts, fish, fried termites or mixtures of these. Old men usually use curdled milk as a side dish. Lango also gather many wild plants and fruits in season. Rice is preferred but is a luxury only a few can afford.

Habits: One main meal in the evening at which family sits on floor together in a definite pattern, the men separate from women. Chiefs sit at tables. Leftovers are eaten cold in the morning.

Change: Tea is increasingly becoming popular and in many parts has replaced the offering of beer to guests. It is preferred very sweet. Manioc was successfully introduced by the British. There seems to be a growing desire for mangoes, pineapples and lemons which are found in a limited scale so far.

Nutrition: In general food supplies are unreliable especially before harvest. In good years a well balanced diet is available and eaten; however, most milk is controlled by the chiefs, and many babies and children suffer as a result.

Special: They refuse to eat carrion-eaters, snakes, frogs, crabs and dogs (they do eat rats though). Tobacco may be smoked by older people, and is considered harmful to young people. It is said that wizards in tribes practice cannibalism occasionally.

FK9 LANGO - cont.

Evaluation: Extensive and up-to-date information on group.

References:

1. Hayley, T.T.S. The Anatomy of Lango Religion and Groups. Cambridge, 1947.
2. Driberg, J.H. The Lango: A Nilotic Tribe of Uganda. Adelphi Terrace, 1923.
3. Murdock, George Peter. Africa: Its Peoples and their Culture History. New York, 1959.
4. Butt, Audrey. The Nilotes of the Anglo-Egyptian Sudan and Uganda. International African Institute, Ethnographic Survey of Africa, East Central Africa, Part IV, 198. 1952.

Identification: Teso (Iteso, Bakedi, Bateso, Kedo, Kidi, Wakidi) along with the related Kumam form a Nilo-Hamitic nation of the southern branch of east Sudanic linguistic stock.

Population and Area: Estimate for the population in 1948 was 405,189. The annual rate of increase since then has been estimated at 1-1/2 to 2 percent. The Teso live in Teso district in Eastern Province of Uganda.

Foods: The Teso are primarily agricultural and animal husbandry plays only a subsidiary role in the diet. Millets, sorghum and maize are raised extensively; African millet being the preferred staple grain. Main components for a satisfying meal are two: a thick grain porridge and a side dish of meat, fish, or vegetable. Around January when the supply of grain runs low, manioc and sweet potatoes become very important in daily diet. Peanuts and sesame seeds are used ground in sauces and for manufacturing cooking oil. Meat is a favorite food, but is not available regularly. All portions of an animal are eaten; fat is often consumed raw as soon as the animal is skinned, or else is preserved as a delicacy. Flying ants and locusts are preferred foods when they are in season. Fish is eaten mainly smoked since it is brought from afar. Milk is most commonly taken sour, although many times it is used in food for seasoning, as are fruit juices.

Habits: The main meal is taken in the evening, the leftovers being saved for breakfast. Only the wealthy have a midday meal. Cooking and serving is entirely women's domain. If guests are present, the men and women eat separately, otherwise the family may eat together. There are no tables and people squat around common platter and help themselves with their fingers.

Change: The Teso used to draw blood regularly from their cattle; this is very restricted in usage now and is done only by hunters or ritually. "Nubian gin," (recently introduced to the area by Nubian immigrants) a distilled, highly intoxicating liquor, is fast becoming popular among the Teso.

Nutrition: (Analysis by Jeanne Nagle) There appears to be a protein deficiency since the people crave meat. Vitamin and mineral contents are questionable, depending upon kinds and amounts of fruits and vegetables eaten. Carbohydrate and fat content seems high.

Special: Although Teso raise chickens for rituals and trade purposes, they seldom use eggs. Women are forbidden to eat them and only few men do. All the Teso, including children, are very fond of smoking hemp which they raise and consume illegally. Some also raise tobacco since they are also very fond of smoking.

Evaluation: Thorough and up-to-date information.

FK12 TESO - cont.

References:

1. Lawrance, J.C.D. The Iteso. London, 1957.

FL4 BANTU KAVIRONDO

Identification: The Bantu Kavirondo are a group of related tribes. The major tribes are: Hayo with Gwe and Samia in the southwest; Logoli with the Nyole in the southeast; Vugusu with the Tadjoni in the northeast and the Wanga.

Population and Area: Official estimate for the Bantu Kavirondo is 312,000. They show a trend of gradual increase. They live in the Kavirondo District of Kenya on the northeast shore of Lake Victoria.

Foods: Primarily agricultural, although in the north animal husbandry ranks on a par with agriculture. Hunting, fishing and food gathering are comparatively unimportant. Throughout the district the staple dishes are prepared from grain crops; the proportion of the different grain varying with locale and season. Both sorghum and eleusine millet are staples, followed closely by maize. Bananas predominate in the south while root crops are important in the north. Consumption of meat, milk and blood (both raw and cooked) varies with the number of cattle owned by different tribes. The staple dish is a thick mush made from grain flour or occasionally from manioc. This is served with one of the numerous relishes: those that include meat are preferred. Relishes include meat, fish and vegetables singly or in combination. Subsidiary dishes are made from pulses and root crops, usually boiled and pounded into mush. Beer is brewed regularly and used by both men and women. It is also important in ritual. Mutton is generally preferred to goat meat, but beef is the favorite meat. Chickens are appreciated, but both the meat and eggs are taboo to women.

Habits: Traditionally two meals a day. Both meals are substantial. Sexes are generally segregated at meals. Mush is eaten from common tray, while the relishes are distributed individually.

Change: European vegetables (potatoes, kale, cabbage, carrots, lettuce and cauliflower) introduced by the administration, are grown exclusively for sale, since the natives dislike them. New food items that have become part of the native diet are tea, sugar and coffee. There is increased cultivation of maize. A few Christian women in towns are eating chicken, though they still refuse eggs.

Nutrition: The majority seem to be well nourished and healthy.

Special: There are many taboos and abstentions observed on a clan, individual and sex basis. Men and women grow and smoke tobacco and hemp.

Evaluation: Complete, reliable and up to date information.

FL4 BANTU KAVIRONDO

References:

1. Wagner, Gunter. The Bantu of Kavirondo. Vols. I & II. London, 1949.
2. Roscoe, John. The Bages' & Other Tribes of the Uganada Protectorate. Cambridge, 1924.

FL6 DOROBO

Identification: The Dorobo (also known as Aathi) call themselves Okiek. They are a hunting-gathering people living scattered in small bands in the forest lands of Kenya. They are presumed to be the aboriginal population of Kenya.

Population and Area: They are estimated to be around 300 people. The sharp decrease in population is apparently due to their fast assimilation into other Kenya tribes. Most Dorobo live in the northern part of the Tinderet forest.

Foods: The foods eaten by the Dorobo in order of traditional importance are: meat from hunting and trapping, honey both raised and gathered, wild plants, eleusine beer and cereal porridges and milk for the few who own cattle. Although both meat and honey constitute favorite foods for the Dorobo, they are not available regularly and the actual daily meals are made up of millet or maize porridge served with vegetables prepared separately but eaten in combination. Honey is regarded as a sacred food and many taboos are associated with its usage; a favorite drink is a combination of honey and water called lokomek. As the importance of hunting and trapping declines in the diet, cereals and more now sweet potatoes become significant. The Dorobo are revolted by fish eating. Most wild animals with the exception of scavengers are eaten.

Habits: In times of plenty the Dorobo eats three meals a day. Women prepare all the food and wait upon the men, they themselves eat only after the men have finished.

Change: The traditional hunting-gathering economy of the Dorobo is being supplanted. Many are acquiring livestock and practicing small scale agriculture. The rules introduced to regulate hunting have cut down the meat supply of the Dorobo.

Nutrition: No data.

Special: Tobacco is traded from neighboring tribes and seems to be smoked mainly by the men.

Evaluation: Adequate data.

References:

2. Maguire, R.A.G. Torobo. Journal of the African Society, Vol. 27:127-141, 249-268. 1928.
3. Huntingford, G.W.B. Modern Hunters: Some Account of the Kamililo-Kapchepkendi Dorobo of Kenya Colony. The Journal of Royal Anthropological Institute Great Britain and Ireland, Vol. 59:333-378. 1929.
4. Huntingford, G.W.B. The Social Structure of the Dorobo. Anthropos, Vol. 46:1-48. 1951.
6. Huntingford, G.W.B. The Economic Life of the Dorobo. Anthropos, Vol. 50:602-634. 1955 (1938-1939).
8. Lambert, H.E. The Systems of Land Tenure in Kikuyu Land Unit. Communications from the School of African Studies, New Series No. 22, Part 1:54-70. 1950.

Identification: The Kamba (Akamba, Wakamba) are a Bantu tribe linguistically related to the Kikuyu. They are divided into two slightly different sub-tribes: Kitui and Machakos.

Population and Area: In 1948, the total for the Kamba was 612,000. They live in the Machakos and Kitui Districts of Kenya.

Foods: Primarily agricultural with important subsidiary animal husbandry and very little hunting and no fishing. Staple crop is millet followed by maize and sorghum. Pigeon peas and a large variety of beans are important. Numerous cattle are kept for the milk and the blood and very rarely for the meat. Goats, sheep, and chickens provide the meat consumed. Eggs are not eaten. Sugar cane and honey are made into beers reserved usually for older men. Most cereals and pulses are reduced into flour that is cooked into gruels, puddings and porridges which are served with sour milk or boiled vegetables.

Habits: Three meals a day, and meat included only in the evening one. Men and women eat separately except in the narrow circle of the family. When visitors are present, the sexes segregate. Both ladles and spoons are used, but the fingers are preferred.

Nutrition: There have been periodic famines in the area, especially in the dry season when the rains fail to come. In general the children seem to get a more varied diet than adults since they gather insects, fruits, mushrooms, etc. However, the largest and best part of the meat is reserved for adults.

Special: They do not eat tortoise, all kinds of fish, and the porcupine. Tobacco is widely cultivated and is usually chewed, although more and more people are smoking it now.

Change: European influence is felt in the greater increase in the use of salt, tobacco and beer and the prohibitions on wild game hunting which has decreased the amount of meat available to the tribe.

Evaluation: Generally adequate and reliable data.

References:

1. Penwill, D.J. Kamba Customary Law: Notes Taken in the Machakos District of Kenya Colony. Custom and Tradition in East Africa, 122. 1951.
2. Middleton, John. The Central Tribes of the North-Eastern Bantu: The Kikuyu, Including Embu, Meru, Mbere, Chuka, Mwimbi, Tharaka, and the Kamba of Kenya. International African Institute. Ethnographic Survey of Africa, East Central Africa, Part V, 105. 1953.
3. Lindblom, Gerhard. The Akamba in British East Africa: An Ethnological Monograph, 2nd Edition. Archives d'Etudes Orientales Vol. 17, 607. 1920.
4. Murdock, George Peter. Africa: Its Peoples and Their Culture History. New York, Toronto, London. 1959.

References:

5. Hopley, C. W. Ethnology of A-Kamba and Other East African Tribes. Cambridge Archaeological and Ethnological Series, 172. 1910.
6. Thorp, J. K. R. African Beekeepers: Notes on Methods and Customs Relating to the Bee-culture of the Akamba Tribe in Kenya Colony. Journal of the East African Natural History Society, Vol. XVII, Nos. 3&4: 255-273. 1943.

Identification: Kikuyu (Akikikyuy, Gikuyu, Wakikikuyu) is the largest Bantu-speaking tribe in East Africa; it consists of the Kikuyu proper and a cluster of small groups in the north. Study is confined to Kikuyu proper.

Population and Area: In 1948, the Kikuyu numbered approximately 1,006,197. They live in the Kiambu, Fort Hall and Nyeri districts of Kenya.

Foods: The Kikuyu are essentially vegetarian. Meat, whether beef, mutton or goat flesh, is still a luxury for the few. They eat game very rarely and eggs and fish not at all; fish-eating causes ritual uncleanliness. The great bulk of the diet consists of cereals, tubers, plantains, legumes, and green leaves. Males prefer cereals and tubers; 60 percent of their diet consists of maize and millet, and the other 25 percent of sweet potatoes. Women add to these legumes and plantains and have a virtual monopoly on green leaves. The two main dishes are a thick porridge called "irio" whose main ingredients are maize, legumes, and plantains and a gruel "ucuru" made from millet flour and water. Women's porridge includes more salt and green vegetables.

Habits: Only formal meal of the day is eaten at sundown. It is eaten outside the hut but inside the enclosure. Men and women never eat together. No knife, fork, or spoon is used with any dish; if meat has to be cut, it is done with a sword. Only equals in rank eat together.

Nutrition: Signs of malnutrition and symptoms suggestive of rickets are common among Kikuyu children, especially the males. Women get more calcium through eating green leaves and earth from salt licks. In general Kikuyu diet is high in carbohydrates and low in calcium and protein.

Special: Women eat earth from salt licks, this edible earth being very high in calcium. Both tobacco and coffee are grown. The Kikuyu were the group mainly involved in the Mau Mau disturbances.

Evaluation: Detailed information on diet available and fairly up to date.

References:

1. Middleton, John. The Central Tribes of the North-Eastern Bantu (The Kikuyu, including Embu, Meru, Mbere, Chuka, Mwimbi, Thanaka, and the Kamba of Kenya). International African Institute. Ethnographic Survey of Africa, East Central Africa Part V: 11-107. 1953.
2. Lambert, H. E. Kikuyu Social and Political Institutions. London, 1956.
3. Routledge, W. Scoresby and Katherine Routledge. With a Prehistoric People: the Akikuyu of British East Africa. London, 1910.
4. Orr, J. B. and J. L. Gilks. Studies of Nutrition: The Physique and Health of Two African Tribes. G. B.: Medical Research Council, Special Report Series. No. 155, 82. 1931.

FL 11 - 1 LUO

Identification: The Luo (also known as Joluo, Abanyoro, and Nyifwa) are a large Nilotic tribe that is divided into two main groups: the Luo of central Kavirondo, called Joiye and the Luo of southern Kavirondo called Jooke.

Population and Area: Estimates vary between 500,000 and 800,000. They live in the Lake territories bordering the Victoria Nyanza north and south of the Kavirondo Gulf in the nations of Kenya and Tanganyika.

Foods: They are mainly agricultural today, although pastoral activity is still very important. Maize and sorghum (Vulgare) are the staple grains, with African millet as secondary. Grains are reduced to meal that is cooked into porridge. Cattle are bled and blood is cooked with ghee. Meat is a regular item in the diet, and any kind of meat in any condition is eaten. If many cattle die at once, the meat is preserved through drying. Fishing is important both for local consumption and for export after drying. Less important plant foods in the diet include peas, beans, sweet potatoes, manioc (becoming more important) and sesame. Chicken is taboo to all women, and sheep to some. Milk from both cow and goat is used, usually cooked in combination. Beer is a regular item in the diet.

Habits: All cooking is done by women. Food is served in little baskets, the father eating with older sons in a separate hut built for the purpose. Young women drink beer apart from the men; the older women may drink with the men.

Change: Hunting used to be more important in the diet; now plant foods have replaced it. Manioc is increasing in significance.

Nutrition: No data.

Special: Large, lengthy beer parties are held that have elaborate ritual and rules for distribution of beer. Both sexes smoke and chew tobacco, but only older men smoke hemp through water pipes.

Evaluation: Adequate and up-to-date information.

References:

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2. Evans-Pritchard, Edward Evans. Luo Tribes and Clans. The Rhodes-Livingstone Journal No. 7: 24-40. 1949.
3. Hobley, C. W. Eastern Uganda: An Ethnological Survey. London, 1902.
4. Dobbs, C. M. Fishing in the Kavirondo Gulf, Lake Victoria. The Journal of the East Africa and Uganda Natural History Society, No. 30: 97-109. 1927.
5. Owen, W. E. Food Production and Kindred Matters Along the Luo. Journal of the East Africa and Uganda Natural History Society, No. 49-50: 235-249. 1933.

FL 12 MASAI

Identification: The pastoral Masai are divided into 16 traditionally autonomous tribes.

Population and Area: In 1961, they numbered 115,000. The Masai occupy 40,000 square miles in northern Tanganyika and southern Kenya.

Foods: The Masai are probably the most nearly purely pastoral people in the world today. They attempt to subsist solely on the milk, meat and blood of their cattle. They have strict food prohibitions against eating agricultural foods which they regard as distinctly inferior. Under normal circumstances, 85 percent of Masai yearly diet is cattle milk, 10 percent meat (cattle, sheep, and goat) and 5 percent cattle blood. Warriors get the lion's share of meat, and they often have meat-eating feasts that go on for two and three days. Cattle blood is sometimes mixed with milk but often is drunk raw. Meat and milk are never consumed on the same day. Agricultural foods (mainly maize flour) are eaten by women, children and old people and usually during seasons and periods of necessity, though this is changing somewhat today. Sheep, goat, and donkey milk is never drunk as such, although during hard times, women drink it to save cow's milk for their families. Fish, fowl, and almost all meat of wild animals (excluding the eland) is rejected as taboo. They do not eat fruits.

Habits: Normally there are two meals a day: morning and evening. During the wet season, a third meal is sometimes added. Children eat before adults, and men before women. Guests are served first alone. One is expected to eat and drink all that is put before him.

Change: The Masai are reluctant to change their milk-meat diet. However, this resistance is slowly beginning to weaken, and each year more maize, beans and rice are accepted by the Masai. There is still strong resistance to garden vegetables and root crops. Tea, coffee, and wines on the other hand are welcome additions to the diet at any time.

Nutrition: In spite of their high animal fat intake, research has shown that the Masai have the second lowest cholesterol count of any known human population, and there is little or no evidence of cardiovascular disease. Except for periodic droughts, their nutritional status is excellent. Their diet is rich in fat, protein, and calcium. During droughts, vitamin deficiencies are the first to emerge. They never boil their milk.

Special: Very restricted tobacco chewing by older men and women.

Evaluation: Recent and fairly inclusive data.

FL 12 MASAI - cont.

References:

1. Jacobs, Alan H. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.
2. Orr, J. B. and J. L. Gilks. Studies of Nutrition: The Physique and Health of Two African Tribes. G. B., Medical Research Council, Special Report Series, No. 155, 82. 1931.

Identification: The Suk refer to themselves as Pokwut (singular Pachon); they are a composite Nilo-Hamitic people divided into two groups: the pastoral Suk who inhabit the plains and the agricultural Suk inhabiting the foothills.

Population and Area: The census of 1948 gave a return of 60,776 for all the Suk. They live in Kenya and Uganda.

Foods: Although the traditional diets of the two groups vary in emphasis, they trade foodstuffs and end with a similar diet. The pastoral Suk consume more milk and blood whereas the hill Suk eat more millet, maize, and sorghum. Maize, potatoes and peanuts have recently been added to crops grown in the area. Grains are pounded and eaten in mush form. They crave meat, especially fresh and partially cooked. They repare jerked beef, thus preserving meat for long periods of time. In areas where cattle are numerous, the usual meal is mush and milk or meat and mush. They have a taboo against mixing milk and meat at any one meal or in same day. They do not eat any animal or bird of prey, otherwise palate is unlimited in taste. Fish is considered beneficial to pregnant women, but otherwise only poor people eat it. Blood and milk are often mixed to form relish with cereal mush. Honey wine is made and drunk in moderation.

Habits: Men and women eat separately, the children eating with the women.

Change: There has been resistance to government officials in their efforts to introduce new crops and animals into the area. "God has given us cattle, sheep and goats, if we are to add to these chickens and other things, he will take away one." Maize though has been successfully introduced in the area and has become a staple foodstuff.

Nutrition: There are often severe shortages of grain. Malaria and tapeworm are prevalent although people are healthy in general.

Special: They grow most of their own tobacco though smoking is not universal. The majority take it as snuff, and this habit is indulged in by all.

Evaluation: Sufficient and reliable information.

References:

1. Schneider, Harold K. The Subsistence Role of Cattle Among the Pakot and in East Africa. American Anthropologist, Vol. 59: 278-300. 1957.
2. Barton, Juxon. Notes on the Suk Tribe of Kenia Colony. Journal of the Anthropological Institute, Vol. LI: 82-99. 1921.
3. Beech, Mervin, W.H. The Suk, Their Language and Folklore. Oxford, 1911.

FL13 - 4 SUK - cont.

References:

4. Huntingford, G. W. B. The Southern Nillo-Hamites. International African Institute. Ethnographic Survey of Africa, East Central Africa Part VIII: 78-90. 1953.

FL17 TURKANA

Identification: The Turkana (also known as Elgume) are a large tribe of Nilo-Hamites in North-West Kenya. They are nomadic herdsman divided into territorial sections.

Population and Area: They number around 80,000 and are found in the Northern Province, Turkana District of Kenya.

Foods: When a Turkana speaks of food, he means milk, meat and grain. Milk, both fresh, sour and combined in various dishes is the chief staple of the diet. Butter and ghee (clarified butter) are used liberally in cooking. Blood is also important and it is either drained from the dead animal or bled from the live one. Blood is preferred mixed with milk or cooked. Meat consumption varies with the size of the herd and the season. Preferred meats include beef, mutton and goat meat cooked with stews and soups. Most Turkana eat camel's meat. Both meat and milk fall short toward the end of the dry season, and it is primarily then that grain foods become significant though they are used to some extent all year. Grain is obtained chiefly through barter since only a few women cultivate as much as an acre of millet. Millet, maize and other grain are pounded and boiled to a porridge. Wild nuts, berries and fruits are gathered in appropriate seasons and contribute to the diet.

Habits: There are no regular meal hours and the family usually eats separately, apparently at the individuals' convenience.

Change: They do not despise agriculture like other pastoralists and even express envy for neighbors who plant successfully.

Nutrition: Men consume larger portions of meats while women and children get more milk, fats and vegetables. Their diet is probably adequate since they have fine physique in general and disease is very rare among them.

Special: They have no alcoholic beverages. They are extremely fond of smoking and chewing tobacco.

Evaluation: Adequate and up-to-date information.

References:

1. Gulliver, P.H. A Preliminary Survey of the Turkana: A Report Compiled for the Government of Kenya. Commission from the School of African Studies New Series no. 26. 281. 1951.
2. Gulliver, P.H. The Family Herds: A Study of Two Pastoral Tribes in East Africa, The Jie and the Turkana. London, 1955.

FM1 ZANZIBAR

Identification: Refers to the inhabitants of the islands of Zanzibar and Pemba. The inhabitants are a heterogenous mixture composed of Arabs, Indians, freed Negro slaves and indigenous native African tribes. All those of African or Negro-Arab descent are called Swahilis.

Population and Area: The total population of Zanzibar is around 280,000 people. These live on the islands of Zanzibar, Pemba and the smaller one of Tumbatu.

Foods: The staple crops on the islands are cereals - rice, sorghum, millet and maize. Manioc and sweet potatoes are important in daily food intake of the average Swahili. A large variety of vegetables are grown including pumpkins, tomatoes, and okra. These are usually stewed or curried and served with boiled rice, bread, or porridge. They raise cattle (for milk), goats, sheep, some camels and chicken. Meat is not eaten regularly except by the wealthier people. Fish is the staple for the majority, and shellfish, octopus and many other seafoods are eaten regularly. The islands have a large variety of fruits that include bananas, guavas, mangoes, and citrus fruits. These are eaten raw and cooked. Sorghum beer is made on a limited scale as is a decotion made of boiled nutmeg flavored with pineapple and fermented. Pigs, dogs and dugong are generally taboo and some sects of Islam (major religion on island) taboo turtle meat as well. In general the wealthier classes usually curry their meats and vegetables while the lower classes tend to simply boil them. Upper classes tend to use grains while the lower ones consume more root crops.

Habits: The natives generally eat twice a day with the chief meal in the evening. The remnants of this meal are eaten the following morning. Meals are served on a large tray. Hands are washed before and after and only the right hand is used to handle cooked food.

Change: No information.

Nutrition: No information.

Special: Hospitality is a main feature of the culture. The preparation and serving of coffee is an elaborate ritual. Tobacco is extensively planted and used mainly for chewing. Tobacco plug, cloves, areca and lime are folded in pepper leaf and sucked on. Hemp is grown locally and smoked although it is outlawed.

Evaluation: Data rather old and may be inadequate.

References:

1. Ingrams, W.H. Zanzibar, Its History and Its People. London, 1931.

FM2-2 BAJUNI

Identification: Bajuni (Badschuni, Bayouni, Bagiuuni) are a Bantu-speaking people inhabiting the coast and offlying islands in southern Somalia.

Population and Area: The population of the whole area is estimated at 2,000 people. The coastal strip and the islands inhabited by the Bajunis fall within the national boundaries of both Somalia and Kenya.

Foods: Fishing is the principal subsistence economy along with shellfishing and marine hunting for turtle and dugong. Agriculture is of equal importance but is disliked and used to be left for the slaves. Principal crops are sorghum (vulgare) and sesame seed, although pearl millet and beans are very important. Of less importance in the diet are rice, peanuts, tomatoes, cucumbers, maize, manioc, and coconuts. The staple dish is a thick porridge which is rolled into balls that are dipped into a side dish of fish, meat, or vegetables. Meat is rare and comes from the domestic animals they keep: sheep, goats, and chickens. Milk is used and butter made.

Habits: No data.

Change: Hunting of larger game used to be more important in the diet than now.

Nutrition: No data.

Special: Tobacco is grown and smoked extensively.

Evaluation: Reliable and reasonably complete information.

References:

1. Grottanelli, V.L. Pescatori Dell'oceano Indiano (Fishermen of the Indian Ocean). Roma, n. d. (1955?).

FN4 - 1 CHAGGA

Identification: The Chagga (Jagga, Wadschagga) are a Bantu tribe living on the south and southeastern slopes of Kilimanjaro.

Population and Area: Estimate for 1950 is 200,000. They are found in the Moshi District of Tanganyika.

Foods: The Chagga raise most or all of their food. Domestic animals are often hand-fed and fattened in stalls. Bananas, yams, sweet potatoes, and beans are old staples. Eleusine is more recent and is cultivated mainly for brewing beer (mbeke) which is drunk daily and often used as a substitute for more solid foods. Around 21 varieties of bananas are grown, 11 of which are used only for liquor and cattle fodder. Maize is a new cereal in the region and is becoming a staple. Meat is seldom eaten except at feasts and on special occasions. Cow's milk is drunk when available, and cow's blood is drunk occasionally. Besides cows, sheep and goats are kept for their meat. Chickens are raised but are taboo to adult men and eaten only by herd boys. Bees are kept and the honey is used in liquor.

Habits: One chief meal after sunset. Leftovers are eaten cold in the morning. If food is plentiful, another meal is taken at midday. Father eats alone; the mother and children together, after he is finished.

Change: Although maize is a later introduction into the diet, it has become a primary. Coffee is increasingly raised as a cash crop.

Nutrition: In recent years there is much undernourishment, due to a decrease in easily digestible foodstuffs.

Qvaluation: Incomplete and very brief information on society.

References:

1. Gutmann, Bruno. Das Recht der Dschagga /Chagga Law/. HRAF Translation used. Arbeiten zur Entwicklungspsychologie. No. 7: 1-733. 1926.
2. Raum, O.F. Chaga Childhood. A Description of Indigenous Education in an East African Tribe. London, 1940.
3. Gutmann, Bruno. Die Stammeslehren der Dschagga /The Tribal Teachings of the Chagga/, Vol. 1. HRAF Translation used. Arbeiten zur Entwicklungspsychologie. No. 12: xvi, 671. 1932.
4. Dundas, Charles. Kilimanjaro and Its People. London, 1924.
5. Gutmann, Feldbaustitten und Wachstumsbräuche der Wadschagga /Agricultural Customs and Vegetable Usages of the Chagga/. Zeitschrift für Ethnologie Vol. 45:475-511. 1913.
6. Lehman, F. Rudolf. Some Field-Notes on the Chaga of Kilimanjaro. Bantu Studies, Vol. XV:385-395. 1941 (1939).

FN4 - 1 CHAGGA - cont.

7. Gutmann, Bruno. Bienenzucht bei den Wodschagga /Beekeeping Among the Chagga/. Globus: Illustrierte Zeitschrift für Länder-und Völkerkunde, Vol. 96, No. 13:205-207. 1909.
8. Munger, Edwin S. African Coffee on Kilimanjaro: A Chagga Kihamba. Economic Geography, Vol. 28. 1952 (1949-1950).
9. Macalfe, T.L.M. The Wachagga of Kilimanjaro. Tanganyika Notes and Records, No. 33:57-64. 1952.

Identification: The Bena (Wabena) are a Bantu tribe living in Tanganyika.

Population and Area: The Bena number around 16,100 people. Area is southern highlands and the eastern provinces.

Foods: They are now primarily agricultural with secondary animal husbandry. Rice is the staple crop--wet rice in the lowlands and dry rice in the hills. Also cultivated are maize (very important in the diet), yams, manioc, bananas, beans, peas, and sesame seeds. Cattle were very important before the Bena moved into their present habitat; now they are secondary to rice cultivation. There are some goats and a few sheep. Dogs are kept and eaten, and there are some chickens and ducks. Fishing is done locally. There is also a moderate amount of hunting, but game is not important in the diet. Meat is a great luxury now since livestock is scarce and game meat a rare treat. The staple food is unpolished rice, although maize may become the staple for a large part of the year especially before rice harvest. All other foods are considered secondary by Bena. Wild and cultivated vegetables and even meat are viewed as relishes with the rice or maize main dish. Beer is made from rice, maize, and millet; the latter is grown exclusively in some areas for beer-making.

Habits: The principal meal of the day is in the evening about sundown, and in lean years it may be the only one. If food is plentiful, another is eaten in the morning and snacks of roasted yams, fruits, etc. serve for the midday meal. Men and women eat apart, the women serving the men first. Fingers are used and occasionally wooden spoons. Belching loudly is a sign of appreciation for the food.

Change: They used to cultivate maize and millet as primaries; since moving to the plains, rice has become the most important single food item.

Nutrition: No data.

Special: Salt, obtained from Indian traders, is considered a precious luxury among the Bena. Tobacco is very popular both for chewing and smoking.

Evaluation: Main source is somewhat outdated, though general diet outline should hold true.

References:

1. Culwick, A. T. and G. M. Culwick. Ubena of the Rivers. London, 1935.

FN11 KINDIGA

Identification: The Kindiga (called Hadzapi by themselves and Kangeju or Ashi by others) are a very small group of primitive negroid people, speaking a click language, who roam the north and west sections of Lake Eyasi. They are very short in stature; the average for men is 5 feet 3 inches.

Population and Area: There are some indications that the always small group is further dwindling in size. They are estimated today at a few hundred - no more than 500. They are found wandering in a limited area in central Tanganyika in the Sindiga and Moulu districts.

Foods: The Kindiga practice no agriculture nor do they keep any kind of domestic animals. They live by hunting and gathering. Honey, various roots, and berries form their staple foods. For five months of the year they live on gruel made from the flour of gathered baobab seeds. Berries (mainly those of the Cordia gharaf) form another important staple. Hunting is a continuous activity; the giraffe and ostrich are favorite meat animals. Meat is highly preferred and hunting, especially of big animals, is a very serious and ritual-ridden activity. There is discrepancy in the sources as to whether they actually avoid any flesh besides that of the hyena; it has been mentioned by some sources that they avoid snakes, frogs, dogs, bats, vultures, crows, and fish.

Habits: Roughly two meals daily; the men eating apart from the women. Most meat is roasted and consumed on the spot, leftovers being brought to camp for the rest of the group.

Change: It seems that even though fish is available in the area, it is not used as a regular source of food. It was reported, though, that after watching the anthropologist's team eating fish, the Kindiga began to catch and eat fish. This did not become a regular part of the diet, however. They also accepted maize when given to them, and they seem to appreciate cereals when available, but make no attempts at growing any.

Special: Tobacco, when available, is smoked widely, often mixed with hemp. It is also mixed with salt and chewed, especially by women.

Nutrition: Little drinkable water in the area, and prevalence of tse-tse fly is reducing game. No information on nutrition.

Evaluation: Adequate data on a small and dwindling hunting and gathering tribe.

References:

1. Bleek, D.F. The Hadzapi or Watindega of Tanganyika Territory. Africa, Vol. IV: 273-286. 1931.
2. Reche, Otto. Zur Ethnographie des abflusslosen Gebietes Deutsch-Ostafrikas. /On the Ethnography of the Undrained Region of German East Africa/. Abhandlungen des Hamburgischen Kolonialinstituts, Vol. XVII, series B, Vol. 11, 130. 1914.
3. Obst, E. Von Mkalama ins Land der Wakindiga (Deutsch-Ostafrika): Vorläufiger Bericht (II.) der Ostafrika Expedition der Hamburger geographischen Gesellschaft. / From Mkalama into the Land of the Wakindiga (German-East Africa): Preliminary Report (II.) of the East African Expedition of the Hamburger Geographische Gesellschaft. Mitteilungen der geographischen Gesellschaft in Hamburg, Vol. XXVI: 1-45. 1912.
4. Bagshaw, F.J. The Peoples of the Happy Valley (East Africa) (parts I and II). Journal of the African Society, Vol. XXIV: 25-33; 117-130. 1924-25 (1916-1923).
5. Fosbrooke, H.A. A Stone Age Tribe in Tanganyika. The South African Archaeological Bulletin, Vol. XI, No. 41: 3-8. 1956 (1950).
6. Kohl-Larsen, Ludwig. Auf den Spuren des Vormenschen: Forschungen, Fahrten und Erlebnisse in Deutsch-Ostafrika. /On the Track of Early Man: Investigations, Travels and Experiences in German East Africa). 2 vols: Vol. I 359; Vol. II 394. 1943 (1934-36, 1937-39).
7. Cooper, B. The Kindiga. Tanganyika Notes and Records, No. 27: 8-15. 1949.
8. Kohl-Larsen, Ludwig. Wildbeuter in Ostafrika: die Tindiga, ein Jäger- und Sammlervolk. /Foragers in East Africa: the Tindiga, a Hunting and Gathering People/. Berlin, 1958 (1934-36, 1937-39).

Identification: The Nyakyusa (Sochile, Sokile) are a Bantu tribe divided into three parts: Nyakusa proper (in the plains), Kukwe and Selya.

Population and Area: In 1931, they were estimated at 163,000. Later estimate for the year 1948 put them at 192,000. They live mainly in the marshy plain at the head of Lake Nyasa and in the valley and hills above it. The area is in Tanganyika.

Foods: Bananas and plantains are primary crops, although maize, finger millet, and manioc are extremely important. Milk and beef are important secondary food items. Vegetables, chickens, and a little fish supplement the staples. Beer is manufactured and widely drunk although some of the Christian converts abstain from it. There are no details of methods of preparation of foodstuffs, but it is assumed that the regional pattern of the main starchy dish (roasted or boiled mashed tuber or plantain) served with the side dish of relish is also prevalent here.

Habits: In general at mealtime the sexes and different age groups eat separately.

Change: There is a growing shortage of pasture and concomittant decrease in milk supply. They have adopted from the Europeans the cultivation of rice and coffee, primarily as cash crops.

Nutrition: Milk supply is reduced, and the general protein content of the diet is questionable. There are indications of an insufficient supply of fruits and vegetables, but an excess of carbohydrates.

Special: Dog, leopard meat, and monkey flesh are forbidden. There are reported ritual cannibal practices, hard to confirm and certainly very restricted.

Evaluation: Scanty information on food.

References:

1. Wilson, Monica. Good Company: A Study of Nyakusa Age-Villages. London, 1951.
2. Wilson, Monica Hunter. Rituals of Kinship Among the Nyakyusa. London, 1957.
3. Tew, Mary. Peoples of the Lake Nyasa Region. International African Institute. Ethnographic Survey of Agrica, East Central Africa, Part 1: 71-92. 1950.
4. Wilson, Godfrey. The Land Rights of Individuals Among the Nyakyusa. The Rhodes-Livingstone Papers, No. 1, 52. 1938.
5. Wilson, Godfrey. An Introduction to Nyakyusa Society. Bantu Studies Vol. 10: 253-291. 1936.
6. Wilson, Monica. Communal rituals of the Nyakyusa. London, New York, Toronto, 1959.
7. Moffett, J.P., editor. Handbook of Tanganyika (second edition). Dar es Salaam, 1958.

FN 18 - 1 NYAMWEZI

Identification: A large cluster of more or less closely related Bantu tribes in the interior of Tanganyika. (Data do not apply to the Sukuma tribe often included with the Nyamwezi - see FN 18 - 2 Sukuma.)

Population and Area: For the year 1948, they were estimated at 400,000. The various tribes are found mainly in the Western Province of Tanganyika, some are in Lake and Central provinces.

Foods: Plant foods form the bulk of the diet, although meat is more or less a regular food item and is very much appreciated. Maize, millet, sorghum, sweet potatoes, and manioc are ground and boiled into thick porridge (vulgali or bugali) which is the staple dish eaten practically every day. Simpler, more liquid gruels are prepared when either time or supplies are short. Rice is mentioned but seems to be very limited and probably luxury grain. In general, all small grains are treated alike, i.e., ground into flour for porridge. Legumes, pumpkins and leaves of wild or cultivated plants are vegetable secondaries, usually cooked in water; peanuts and groundpeas are important sources of fat. Mushrooms are gathered by women who also collect grasshoppers and a variety of grubs. The meat eaten comes from a few kept goats and sheep, while smaller game and birds are hunted. They are indifferent towards fish in general. Beer is extensively made and consumed.

Habits: Two or three meals a day, varying with supplies. Hands and mouth are always washed before and after meals. On days when beer is available in large amounts, it may be the only food consumed. Men and women eat apart.

Change: Manioc is of comparatively recent introduction and in some regions has become almost a primary. Mango trees are being planted more and more both for their shade and fruit.

Nutrition: Meat is very scarce in the diet, while carbohydrate intake is relatively high. Not enough fruit is eaten.

Special: Tobacco is grown, dried and pounded; it is mainly used as snuff, although many smoke. Hemp is widely smoked, especially in water pipes.

Evaluation: Bulk of information is relatively old, although recent summaries indicate no basic changes. Manioc may be more widespread now as a primary staple.

References:

1. Spelling, Fritz. Die Wanjamwesi: Ein Beitrag zur Völkerkunde Ostafrikas /The Wanyamwesi: A Contribution to the Ethnology of East Africa/. Zeitschrift für Ethnologie, vol. 59: 201-252. 1927.
2. Blohm, Wilhelm. Die Nyamwesi: Land und Wirtschaft /The Nyamwesi: Land and Economy/. v. 1. Hamburg, 1931.
3. Dahl, Edmund. Nyamwesi-Wörterbuch /Nyamwesi Dictionary. / Abhandlungen des Hamburgischen Kolonialinstituts, Band XXV, Reihe B. Völkerkunde, Kulturgeschichte und Sprachen, Band 15: xvi, 696. 1915.
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5. Bösch, P. Fr. (Rev.) Les Banyamwesi. Peuple de l'Afrique Orientale /The Banyamwesi. A People of East Africa/. Anthropos-Bibliothek, Band 3, Heft 2: xii, 552. 1930.
6. Moffet, J. P., editor. Handbook of Tanganyika. 2nd ed. Dar es Salaam, 1958.

Identification: The Sukuma are a large Bantu tribe of the Nyamwezi cluster in Tanganyika.

Population and Area: In 1948, the Sukuma tribe was estimated at 1,000,000. They live in Sukumaland political federation in the administrative districts of Mwanza, Kwimba, Maswa and Shinyanga in Tanganyika.

Foods: Primary foods are grains (staple crop is pearl millet), tubers and peanuts. Main dish is a stiff porridge made from millets, sorghum, or maize. The precedence of one or the other of the grains varies with the locale. Similar porridge is made from manioc flour. A thin gruel is made from grain flour, manioc, or sweet potatoes. Beans, sweet potatoes, manioc, pumpkins, groundnuts and green vegetables are principal dishes eaten with porridge. Fish is common in certain areas and is eaten by all those who can afford it. Meat (goats, sheep, chicken and less often cattle) is an increasingly regular part of the diet, especially for the wealthy. Milk and its products are eaten by cattle owners. Some raw fruits are eaten as snacks. Eggs are not eaten, although there is no taboo against them. Meat is easily the favorite food and no part of an animal is left uneaten. A large variety of different types of beer is made and consumed regularly.

Habits: Two full meals a day is considered ideal. A full meal must have the inevitable stiff porridge and the sauce to accompany it. Men and women eat separately, and only the right hand is used in rolling the porridge into a ball and dipping it in sauce before consuming it.

Change: Some European foods have been introduced into the diet; they signify high prestige and only the more affluent can afford them. These include white bread, cakes, biscuits, refined sugar, tinned milk, soda, water, tea, and polished rice. The latter is considered a treat. Distilled spirits are gaining in popularity although they are prohibited by law.

Nutrition: Generally satisfactory. Protein is plentiful, so is calcium. Riboflavin is likely inadequate as cereals (except maize) are not soaked before pounding. The question is not so much improving their diet as preventing it from becoming poorer through the use of milled cereals and imported foodstuffs from which a high proportion of nutritional value has been removed.

Special: Tobacco is smoked.

Evaluation: Excellent recent surveys of diet.

FN 18 - 2 SUKUMA - cont.

References:

1. Tanner, R.E.S. A Preliminary Enquiry into Sukuma Diet in the Lake Province, Tanganyika Territory. East African Medical Journal, Vol. 33: 305-324. 1956.
2. Malcolm, D.W. Sukumaland: An African People and Their Country: A Study of Land Use in Tanganyika. London, New York, Toronto. 1953 (1936-1949).
3. Cory, Hans. Sukuma Law and Custom. London, New York, Toronto, 1953 (1948-1949).
4. Glegg, C.G. Native Foodstuffs in Tanganyika: the Preparation and Use of Local Foodstuffs in the Shinyanga District of Sukumaland, Tanganyika Territory. Tropical Agriculture, Vol. XXII, No. 2: 32-38. 1945.

Identification: Safwa (Wasafwa) are a Bantu tribe in southwest Tanganyika.

Population and Area: The Safwa numbered 49,000 in 1948. The tribe inhabits the highland areas of the Mbeya and Chunya districts.

Foods: The diet of the Safwa is primarily vegetarian. Porridge made from pearl millet flour or a combination of millet and sorghum flours forms the staple dish. This is usually eaten with a side dish of relish that varies with the season and availability of food items; it may be beans, greens, pumpkins, etc. Those lucky enough to own cows, will have thick sour milk as relish with the dry porridge. Meat, both from domestic and wild animals, is not regularly available, and when found will be eaten regardless of source, age, or state of decay. Fish are found only locally. Cooked sweet potatoes often replace porridge as a main dish. Beer is drunk daily and on festive occasions; it is brewed in many ways and with varying strengths. Beans and maize kernels are cooked together and form a favorite in-between meal dish.

Habits: Two meals a day is the rule. Men and women eat separately, the older sons joining their fathers. Men observe certain etiquette in manners while eating, while the women are less inhibited.

Change: Onions are recent introduction; they are well liked, but few Safwa are energetic enough to plant them. Tomatoes were introduced some time ago, but grow wild now since the Safwa did not take to them. The tribe is conservative and resistant to improved agricultural practices but has recently evinced some interest in new crops, e.g. wheat.

Nutrition: No information.

Special: Tobacco is grown and smoked widely, mostly in pipes.

Evaluation: Adequate data despite lack of detail. Main monograph outdated but no serious changes suspected.

References:

1. Kootz-Kretschmer, Elise. Die Safwa, 3 vol. Berlin, 1926.
2. Moffet, J.P. editor. Handbook of Tanganyika (2nd edition). Dar es Salaam, 1958.
- A1. Murdock, G.P. African Summaries, section on the Safwa, New Haven, 1958.

Identification: The Sandawe (Wasandau) are a large tribe speaking a click language related to Kindiga and Khoisan. They are related to the Hottentots. The Sandawe were nomadic hunters until restricted to their present habitat.

Population and Area: In 1948, the population was 22,286. This is not very different from earlier estimates of 20,000 for the year 1913 or 21,000 for the year 1936. The Sandawe live today in the Kondoa District of Tanganyika.

Foods: The staple crop is millet, although maize, sorghum, sweet potatoes, beans, peanuts (introduced around 1926), melons and pumpkins are also important in the diet. Domestic animals include cattle, goats, sheep (few), and fowl. Meat is eaten whenever available, but cattle are seldom killed except for special occasions. Milk, butter, and blood drawn from the jugular vein of oxen are important food items. Goats are rarely milked. Additional food is obtained by hunting small game, gathering fish and various types of wild plants. Beer is made from millet and honey, the latter preferred because of its superior strength.

Habits: No information.

Change: Apparently rice and sugar cane are recent introductions to the region and still restricted in use. Tribe members living near missions have become used to eating tomatoes, beans, and onions.

Nutrition: The diet seems to be simple, uniform and substantial. It is doubtful if there are any serious deficiencies.

Special: They are great smokers and grow their own tobacco and, though it is prohibited, grow a plant very similar to hemp. Many women and some old men use snuff also.

Evaluation: General and not very thorough information, probably accurate enough in broad outline.

References:

1. Bagshawe, F.J. The People of the Happy Valley. Journal of the African Society, Vol. XXIV, 25-33; 219-227; 328-347. 1924-25.
2. Reche, Otto Dr. Zur Ethnographie des abflusslosen Gebietes Deutsch-Ostafrika /On the Ethnography of the Undrained Region of German East Africa/. Abhandlungen des Hamburgischen Kolonialinstituts, v. 17; Series B, Voelkerkunde, Kulturgeschichte und Sprachen, v. 11: 24-31. 1914.
3. Huntingford, G.W.B. The Southern Nilo-Hamites. International African Institute, Ethnographic Survey of Africa, East Central Africa Part VIII: 135-140. 1953.
4. Kohl-Larsen, Ludwig. Auf Den Spuren Des Vormenschen; Forschungen, Fahrten, und Erlebnisse in Deutsch-Ostafrika, v. 2 /On the Track of Early Man: Investigations, Travels, and Experiences in German East Africa/, Stuttgart, 1943 (1934-1936; 1937-1939).

5. Dempwolff, Otto Dr. Die Sandawe: Linguistisches und ethnographisches Material aus Deutsch-Ostafrika /The Sandawe: Linguistic and Ethnographic Material from German East Africa/. Abhandlungen des Hamburgischen Kolonialinstituts, v. 24, Series B, v. 19, 180. 1916.
6. Kimmenade, P. Martin van de. Les Sandawe. Anthropos v. 31: 395-416. 1936.
- A1. Murdock, G.P. African Summaries. New Haven, 1958.

Identification: The Sonjo (Sonyo) are a tribe of Bantu agriculturalists forming an enclave surrounded by the more numerous Masai and other Bantu pastoralists. Six villages were studied.

Population and Area: In 1957 the total population was 4,500. They live in the Northern Province of Tanganyika.

Foods: The two primary activities of the Sonjo are agriculture and goat-herding. Staples include sorghum, millet, sweet potatoes, and beans. These are cooked and eaten with a side dish of stewed meat, clotted milk, cooked "greens" or butter. Manioc is gradually gaining in importance as a primary food item. Honey is widely collected from wild bees that come to hives built by Sonjo men and is primarily used for making honey beer, a great favorite. Sheep are raised on a wide scale, the most preferred being the fat-tailed variety. Some hunting and gathering is done, but this is a limited activity and does not constitute the major source of food.

Habits: Very light breakfast of leftovers. The two remaining meals include some cooked food (often ground cereals cooked with milk). Meals are simple family affairs. Sexes eat together.

Change: Manioc, forcibly introduced by the government is slowly and reluctantly being accepted.

Nutrition: They are underfed seasonally, especially in years of small harvests of the staple grain foods. Goat milk is in short supply during the dry season, especially in dry years when pasture deteriorates.

Special: Pork (wild pig) is rejected as food. Tobacco is used as snuff, but practice is limited mainly to elder people. An infusion of wild tree barks (various botanically unidentified varieties) is drunk by warriors before ceremonial dances for supposed stimulating effects.

Evaluation: Recent first-hand report from the field.

References:

1. Gray, Robert F. HRAF Food Study Questionnaire. Unpublished. (6 villages, Masai District, Northern Province, Tanganyika). 1963.
2. Gray, Robert F. The Sonjo of Tanganyika: An Anthropological Study of an Irrigation-based Society. London, New York, Toronto. 1963.

Identification: Bambuti (sing. mbuti) refers to the Pygmies of the Ituri forest. These are divided into three principal subgroups: Aka, Efe, and Basua. The division is based on differences in language rather than culture. Most of these groups live in a symbiotic relation with neighboring Negro peoples.

Population and Area: The Pygmies are estimated at 35,000 and there is no indication of any trends in population. They live mainly in an area enclosed by the rivers Nepoko, Ituri and Epulu in what is today the Republic of the Congo.

Foods: Hunting and gathering supply the bulk of the food in months of plenty. Most Bambuti, though, trade game for cultivated plant food from Negro villages. Some depend on this trade more than others. Game is the preferred food, and even decomposed meat is considered a delicacy. Termites and honey in season are very important in the diet. Wild plant food is regularly gathered and often suffices for food. Of the gathered plants, roots and tubers are the most important, followed by mushrooms and leafy vegetables, then berries and nuts. Fishing is very limited and practiced mainly by women and children. Most meat is roasted or steamed or occasionally stewed with the cooked tubers and roots dipped into the resulting sauce. In general, the content of the meal is determined by available foods.

Habits: They eat as much as possible in the morning and wait for the evening meal which is usually the only cooked one of the day.

Change: Under the influence of the Negroes who are penetrating more and more into the forest, the Bambuti are coming to appreciate the long-range importance of cultivated plant foods.

Nutrition: There is no evidence of undernourishment since they take advantage of a large variety of foodstuffs which are available to them. They do, however, lack dairy products and the seasonal nature of their food supply creates problems in bad years.

Special: No food is stored or preserved, not even when it would be easy to do so. They consume whatever is available on the same day. At the same time they are neither lackadaisical nor constantly worried about their daily food. They do crave tobacco, but rarely have access to it. They also love to smoke hemp and chew kola nuts. When these are not available they use the leaves of the wild medeka plant, a much stronger substitute for hemp.

Evaluation: Good up-to-date sources and complete information.

References:

1. Schebesta, Paul. Among Congo Pygmies. London, 1933.
2. Schebesta, Paul, S. V. D. Die Bambuti-Pygmäen vom Ituri /The Bambuti Pygmies of the Ituri/. Institut Royal Colonial Belge. Section des Sciences Morales et Politiques. Mémoires. In-4°. I-1938, II¹ - 1941, (II. 2-1950 not used); I-438, xxxii plates, 1 map. II - 551, xxxvii, plates. 1938-1950 (1929-1935).
3. Eugen Fischer. Insektenkost beim Menschen /Insect Food of Man/. Zeitschrift für Ethnologie, Band 80:1-37. 1955.
4. Schebesta, Paul. Annotationes zur "Insektenkost beim Menschen" /Comments on "Insect Food of Man"/. Anthropos, Vol. 52: 24-32. 1957.
5. Fischer, Eugen and Paul Schebesta. Die Insektenkost der Bambuti und Schebestas "annotationes" darüber: Zum Problem der Insektenkost und E. Fischers Bemerkungen /The Insect Food of the Bambuti and Schebestas Comments on it: On the Problem of Insect Food and E. Fischer's Remarks. / Anthropos, Vol. 53: 611-615. 1958.
6. Gusinde, Martin. Pygmies and Pygmoids: Twides of Tropical Africa. Anthropological Quarterly, Vol. 28 (new series Vol. 3): 3-61. 1955.
7. Gusinde, Martin. Die Twiden: Pygmäen and Pygmoide im Tropischen Afrika /The Twides: Pygmies and Pygmoids of Tropical Africa/. Veröffentlichungen zum Archiv für Völkerkunde, Band 3: 1-175 (includes 31 pp. of bibliography). 1956.
8. Gusinde, Martin. Die Kongo-Pygmäen in Geschichte und Geyenwart /The Congo Pygmies Past and Present/. Nova Acta Leopoldina, neue Folge, Band 11, Nummer 76: 150-415. 1942.
9. Turnbull, Colin M. The Forest People. New York, 1961 (1951, 1954, 19577).

FO7 AZANDE

Identification: The Azande are a mixture of invading Sudanic people and indigenous tribes molded into a common social and cultural pattern by the Abomu conquerors under their ruling clan, the Avungura.

Population and Area: Azande are estimated to be around 750,000 people. They are found in Sudan, Central African Republic and the Congo. They tend towards being a riverine people.

Foods: Eleusine is the traditional staple, but manioc becomes more important as one moves south in the area. Bananas and plantains are very significant in the diet of the southern Azande and are only secondaries in the north. Maize is the secondary cereal crop. Cereals, plantains and manioc are pounded and boiled to a thick porridge, Bakinde which is always eaten with a side dish (sauce), either boiled greens and vegetables or, preferably, meat. Some meat is purchased at markets and a few chickens are raised. Meat in general though is very scarce, and most of it comes from wild animals. The most important protein source in the diet are the oil seeds: peanuts, gourd and sesame seeds, often crushed and added to sauces. Termites are highly appreciated when available in season. Mangoes and papayas are eaten in season. Beer brewed from eleusine is highly popular and is drunk practically all year round.

Habits: Men and women eat separately, the men being served first. Meals are irregular and average two a day, the last one at sundown. Porridge is rarely chewed, but bolted down the throat with minimum mastication.

Change: Indications are that the Azande are not conservative in diet and are willing to try new foods.

Nutrition: (Analysis by Jeanne Nagle) The riboflavin content is deficient. Vitamin A could be higher, though no direct signs of deficiency are evident. Generally they seem to do well with what they have. Should the eleusine supply continue to decline (in favor of manioc) a strong calcium deficiency would arise. Meat, salt, sugar and fat are scarce.

Special: The Azande were famous cannibals until late in the 19th century. Some tribes are still accused of the practice. Tobacco is grown in limited quantities and is smoked in pipes. Hemp, although illegal, is also grown and smoked.

Evaluation: Thorough and up-to-date information.

References:

3. Lagae, C.R. Les Azande ou Niam-Niam. L'organisation Zande, Croyances religieuses et magiques, coutumes familiales. Bibliothèque Congo, Vol. XVIII:224. 1926.
8. Larken, P.M. An Account of the Zande. Sudan Notes and Records, Vols. IX, X:1-55; 85-134. 1926-27.
10. Anderson, R.G. Some Tribal Customs in their Relation to Medicine and Morals of the Nyam-nyam and Gour Peoples Inhabiting the Eastern Bahr-el-Ghazal. Fourth Report of Wellcome Tropical Research Laboratories at the Gordon Memorial College Khartoum, Vol. B:239-277. 1911.
52. Graffen, Enrico and Edoardo Columbo. Les Niam-Niam. Revue Internationale de Sociologie, Vol. XIV:769-799. 1906.
56. Baxter, P.T.W. and Audrey Butt. The Azande, and Related Peoples of the Anglo-Egyptian Sudan and Belgian Congo. International African Institute, Ethnographic Survey of Africa, East Central Africa, Part IX, 152. 1953.
60. De Schlippe, Pierre. Shifting Cultivation in Africa: The Zande System of Agriculture. London, 1956.
61. Culwick, G.M. A Dietary Survey Among the Zande of the South-Western Sudan. Khartoum, 1950.
62. Abbott, P.H. A Survey of the Signs of Nutritional Ill-Health among the Azande of the Southern Sudan. Transactions of the Royal Society of Tropical Medicine and Hygiene, Vol. 43, No. 5:477-492. 1950.
66. Evans-Pritchard, E.E. Cannibalism: A Zande Text. Africa, Vol. XXVI:73- . 1956.
67. Evans-Pritchard, E.E. A Contribution to the Study of Zande Culture. Africa, Vol. XXX:309-324. 1960.

FO8 BABWA

Identification: The Babwa (Ababwa, Babua, Bobua) are a Bantu tribe in the Congo Republic.

Population and Area: Two estimates available, 200,000 in 1895 and 16,000 in 1924. Considering everything, the first estimate is probably closer to the truth. Their territory is around the Bima River in the Congo Republic (Léopoldville). It is a forest area which merges with the savannas of the southern Sudan.

Foods: Bananas are the staple, followed by maize and manioc. Also grown are millet, sesame, eleusine, sweet potatoes, pumpkins, ground-nuts and sorghum. Dogs, chickens and a few goats are kept. Foods are eaten cooked. Meat is always thoroughly boiled or smoked. They are repelled by the red meat served at the tables of Europeans. Meat and fish are often served in a sauce of red pepper soaked in palm oil. Vegetable foods are eaten as a flour reduced to a paste or in a stew, prepared with palm oil. The hippopotamus and, to certain people, the leopard and gorilla are tabooed. Salt is extracted from vegetable ash. There are some foods forbidden to women since they are considered abortifacients: cynodonts, anabas, lizards, tetrodons and chestnut fungus. The usual drink is water.

Habits: Meals are held at irregular hours. The most usual times are at 10 to 11 in the morning and around 8 in the evening. Meals are prepared by the wife, aided by the children. The head of the family and guests eat first and the women and children get the leavings.

Change: A good deal of change has probably occurred since the standard monograph on the group was written, but probably not in the basic food habits.

Nutrition: No data.

Special: They smoke both tobacco and hemp.

Evaluation: Information is fairly complete and reliable, but may be much out of date.

References:

1. Halkin, Joseph and Viaene, Ernest. *Les Ababwa (Congo Belge)*. Institut International de Bibliographie. Collection de Monographies Ethnographiques, Vol. 7: xv, 618. 1911.

FO11 1 BIRA

Identification: The Bira (Bavira, Babila) are a Bantu nation in the Congo. They are divided into two groups: the plains Bira and the Forest Bira.

Population and Area: The Bira number 40,000 approximately. They live in the plain of Shari and the equatorial forest adjacent to it, Congo Republic.

Foods: The forest and plain Bira are very similar in diet. Both groups are primarily agricultural with banana as the staple crop. Sorghum is important in the plain and insignificant in the forest. Maize, sweet potatoes, manioc and rice are primary foodstuffs. A few cattle are found on the plain, but they are insignificant in diet. Goats and chickens are raised in large numbers and along with wild game, supply the bulk of their meat. Only men may eat eggs. Bira fish mainly for sport since they dislike eating fish. The bulk of the Bira diet is vegetarian, meat being eaten only occasionally. Cereals, bananas, manioc and beans are pounded and boiled to a thick paste which is rolled into balls and eaten with palm oil. Capsicum pepper and palm oil are used liberally to season all vegetables and meat stews. They dislike both salt and sugar. The forest Bira utilize more jungle fruit and greens than the plains dwellers. Cow's milk is preferred to goat's milk but is not available to most. Goat's milk is curdled and eaten with porridge.

Habits: Men and women eat separately, the women after the men are served. Most probably they have two meals a day; literature is not clear on this point.

Change: Recently, they have adopted some European vegetables such as cabbage, tomatoes, and white potatoes. Some are beginning to get seriously interested in stock raising, especially after their contact with the pastoral Hima.

Nutrition: No information.

Special: They cultivate tobacco. Men, women and children smoke.

Evaluation: Adequate information, reasonably recent.

References:

1. Van Geluwe, H. Les Bira et les Peuplades Limitrophes. International African Institute, Ethnographic Survey of Africa - Central Africa, Part II, 164. 1957.

A1. Murdock, G.P. African Summaries, Section on the Bira, FO11, 10 pp. New Haven, 1958.

FO17 DINGA

Identification: The Dinga (BaDzinga, Baringa) comprises two subtribes, the Dinga and the Dzing, and three related tribes: Lori, Ngoli and Nzari. Slavery exists.

Population and Area: No population data are available. They live in the Badinga District of the Congo Republic (Léopoldville) in an area to the left of the Kasai River which is mainly underbrush and thick forest.

Foods: Manioc, followed by bananas and maize, are the staple foods. Other foods include rice, sweet potatoes, beans, peanuts, pineapple, sugarcane, crocodile and snake eggs, hawks, fish, ants and crickets, honey, mushrooms, palm oil and peppers. Hunting is still of considerable importance as a source of meat, including monkeys, antelope, wild rats, buffalo, elephant, hippopotamus and leopard. Almost all food is eaten cold. Meat is always prepared either by boiling in water or roasted on skewers in an open fire. Animal fat is appreciated and they also collect clotted blood and boil it—raw blood is never used. The various clans are totemic and do not eat their totem animal. The wild boar and the monkey are not taboo to anyone. They do not eat the flesh of the domestic cat, dog or house rat. There is some geophagy.

Habits: The main meal is in the evening, after sunset and after the men have come back from hunting. It rarely varies in content and manioc bread is always present. During meals they drink water and afterwards drink palm wine. Men and women eat separately and they prefer to eat in seclusion where no outsider may see them. Food preparation and cooking is done only by the women.

Change: Coffee, when prepared and offered to the Dinga, is very much liked, but it is not available in their country on any wide scale.

Nutrition: No data.

Special: They plant and smoke tobacco and hemp. They have a wide reputation as being cannibals.

Evaluation: Information is fairly complete and reliable, but not particularly up to date.

FO17 DINGA - cont.

References:

1. Mertens, Joseph. Les Ba Dzing de La Kamtsha. Institut Royal Colonial Belge, section de sciences morales et politiques collection 8, tome IV: 1-381. 1935.

Identification: The Holoholo, who speak a Bantu language, are known in the literature as Boholoholo, Wahorohorro, Guha, Bagua, Vuaguha and Tumbwe.

Population and Area: Ca. 5,650 in 1910, no later data available. At that time they were called a dying people, due to disease (infant mortality and sleeping sickness) and "magic" (many deaths of witches, poisonings, etc.). They live on the borders of Lake Tanganyika and the valleys giving access to the lake in the Congo Republic (Léopoldville).

Foods: The Holoholo are primarily agricultural with some hunting and fishing. Sorghum and fish are the primary foods. Meat is generally boiled in salted water. They keep sheep, goats and chickens for food. Also eaten are Maize, rice, manioc, taro, sweet potatoes, yams, Bambara groundnuts, peanuts, squash, plantains and bananas, pepper, monkeys, wild pigs, lions, hippopotamus, elephants and other animals. They do not eat rats, swallows, munsinde birds, lizards, crocodiles, snails and mussels. They can eat incredible quantities of food when it is available; on the other hand they can go for four days without eating when necessary. Oil is scarcely used, but salt and pepper are almost obligatory. Fish is boiled in salted water and then cooled -- it is never eaten hot.

Habits: They have three meals a day, morning, noon and evening. The wife cooks all three meals. They never eat alone, always having at least one friend in. This friend usually has already eaten, so many have two meals in the same hour. The man never eats his entire bowl of food; he leaves some for the women and the slaves who eat in their own places. If there is only one wife, she calls in a friend to share the meal.

Change: Since the major study of this group was made early in this century, changes almost certainly have occurred, particularly in view of their location in the eastern Congo. However, no further data are available concerning this.

Nutrition: No data.

Special: Tobacco is commonly smoked in pipes; some hemp is probably smoked.

Evaluation: Information is relatively complete and reliable, but may be badly out of date.

References:

1. Schmitz, Robert. Les Baholoholo (Congo Belge). Institut International de Bibliographie. Collection de Monographies Ethnographiques, Vol. 9: xxxii, 605. 1912.

FO23 KUBA

Identification: The Kuba (Bakuba, Tukubba) are a Bantu nation made up of many tribes, the largest and dominant being the Bambala (Bushongo).

Population and Area: 73,211 for the year 1947. This is a decrease of about 6,000 from the year 1938. The Kuba are found today in the Congo Republic.

Foods: The staple crops are millet (original staple and still so in the east), maize (staple in center and west), and manioc. There are indications that manioc is gradually replacing the cereals as the primary crop in most areas. Other important secondary crops are yams, bananas, and peanuts. Cereals are pounded into a very thick porridge or pudding often eaten with relish that is cooked with palm oil and has several ingredients including meat. Animal husbandry is not important although a few goats and chickens are kept. Fishing is a major activity and source of food, and some hunting is done. Palm wine is the national drink. Foods are seasoned with palm oil, red pepper and salt.

Habits: Only two meals are taken, one in the morning, a very light affair, and the main one in the evening. They generally eat with fingers, although they may use two-pronged forks to fish out morsels from the dish. The sexes generally eat apart.

Change: Pigs and ducks were introduced by the white man and are doing rather well. Although manioc is a relatively recent introduction, it is tending to replace the older cereals as a staple in the diet.

Nutrition: No information.

Special: Tobacco is grown and smoked as is hemp. The use of kola nut is widespread, especially in the eastern part of the territory.

Evaluation: Good overall summary of diet, lacks details regarding taboos and certain usages of available food items such as eggs, milk, etc.

References:

1. Torday, E. On the Trail of the Bushongo. Philadelphia, 1905.
2. Vansina, J. Les Tribus Ba-Kuba et les Peuplades Apparentées. Annales du Musée Royal du Congo Belge, Série In-8°, Sciences de l'Homme, Monographies Ethnographiques, Vol. 1, 62. 1954.
3. Torday, E. and Joyce, T.A. Notes Ethnographiques sur les Peuples Communément Appelés Bakuba, Ainsi Que sur les Peuplades Apparentées. Les Bushongo. Annales du Musée du Congo Belge. Ethnographie, Anthropologie, Documents Ethnographiques Concernant les Populations du Congo Belge, Tom II, Fascicule I, 291. 1910.

FO29 MANGBETU

Identification: The Mangbetu (Mambecto, Mombattou, Monbuttu, Mongbutu) are a large tribe speaking a language related to the Central Sudanic stock. The society has three classes, including nobility and slaves.

Population and Area: Ca. 500,000 in 1910. No later data are available. They live in an approximately 4,000 square mile area between the Uhele and Bomokandi Rivers in the Congo Republic (Léopoldville).

Foods: They are primarily agricultural with bananas, manioc and sweet potatoes as the staple foods. Many varieties of bananas are grown, and they are regarded more as a vegetable than as a fruit. They are usually cut while still unripe and left to dry in the sun, pounded, and made into a porridge. Also grown are various cereals (which are usually made into beer), taro, maize, yams, beans, sugar cane, squash, and beans. Hunting is significant as a source of meat since the only domestic animals are goats, chickens and a few ducks. Meat and fish are generally boiled and the excess is smoked and preserved. Along with the porridge and roasted roots and tubers, they prepare stews and sauces from cut-up meat, various vegetables and green leaves, to which are added red pepper, mashed peanuts and Bambara groundnuts. They prefer their meat well-cooked. Insects, termites and ants are especially appreciated.

Habits: They usually have two meals a day, one in the daylight hours and the other after sunset. The women are in charge of food preparation and cooking. They serve the men first and then eat alone, never in the presence of men. In general, the village chiefs eat alone.

Change: Unlike all the people around them, the Mangbetu do not make an extensive use of cereals save for beer manufacture. Rice has been introduced into the area by Europeans and is accepted and used on an increasingly large scale. Large game probably enters into the diet much less now than formerly.

Nutrition: No data.

Special: They use tobacco, hemp and the kola nut. They are great beer drinkers, also having palm wine, banana and pineapple liquors.

Evaluation: Material is fairly complete and reliable, but may be badly out of date.

References:

1. Van Overbergh, Cyr. *Les Mangbetu (Congo Belge)*. *Institut International de Bibliographie*. Collection de Monographies Ethnographiques No. IV, 594. 1909.

FO 32 *MONGO

Identification: The Nkundo-Mongo are a group of tribes united into a loose "nation" living in the Central Basin of the Republic of the Congo. The largest tribal units are Ekonda in south, Mongo (Lolo) in north, and the Nkunde and Ngombe in central parts.

Population and Area: In 1930 the population was estimated at around one million. There is general belief, though, that since then there has been gradual decrease of population in the middle Congo, some claim as much as 50 percent reduction in two generations.

Foods: Manioc and sweet potatoes form the basic crops, although bananas are very important in the diet. Yams, taro, and peanuts are important secondary crops. Maize flour is used to make a favorite luxury dish called mokwoi: maize flour mixed with palm oil, wrapped in leaves and boiled. It is served hot, seasoned with pepper and with meat or fish. Maize beer is made and is the preferred beverage. Meat is in short supply and is always devoured regardless of origin and condition and no part of the animal is wasted. Although the natives keep and eat chickens, they make no use of the eggs, except selling them to foreigners. Rice is becoming increasingly important in native diet.

Habits: Preparation of food is exclusively women's work. Three meals a day are eaten. Wife is never allowed to eat with husband. A chief eats alone. Leftovers are for the women and children who eat after the men are through. Food is served in small baskets lined with banana leaves and the mouth is rinsed before and after meals.

Change: The cultivation of maize in the region is recent and has been encouraged by European administration. The cultivation of rice was introduced by the Arabs and has become important, especially in Bena Dibele-Kole region. Cultivation of rice will probably eliminate manioc eventually. Both sheep and ducks have been introduced into the region recently. No data on success or failure of experiment.

Nutrition: No data .

Special: Women are forbidden to eat the flesh of bats and snakes. Both tobacco and hemp are grown and smoked in the area, and the chewing of kola nut is widespread.

Evaluation: Data rather old; there may be significant changes in staples.

References:

1. Maes, J. Notes on the Populations of the Kasai, Lukenie and Lake Leopold II Basins. Annales du Musee du Congo Belge, Nouvelle Series, Miscellanees Vol. I, 212. 1924.
2. Hulstaert, Gustave, E. Marriage Among the Nkundu. Institut Royal Colonial Belge Section des Sciences Morales et Politiques Memoires In-8^o, Vol. 8, 520. 1938.
3. Boelaert, E. Nkundu Society. Kongo-Overzee Vol. 6:148-161. 1940.
4. Gutersohn, Th. The Economic Life of the Mongo Negro. Congo, Vol. I:92-105. 1920.
5. Boelaert, Edmond. Classificatory Terminology of the Nkundo. Africa, Vol. 21:218-222. 1951.

FO41 REGA

Identification: Rega (Warega, Balega) are a Bantu tribe of the Equatorial forest.

Population and Area: No data on number in tribe. They live in the Congo Republic in the forest east of Lualaba River in the valley between the rivers Ulindi and Elila.

Foods: Bananas are the staple crop, although manioc, maize and peanuts are very important in the diet. Goats, sheep, and chickens are kept, but the bulk of the meat is obtained through hunting and fishing. Bananas are preferred cooked. Manioc, maize, and bananas are most commonly reduced to meal and boiled in water to form a thick paste which may be consumed as is, or wrapped in banana leaves and baked. From bananas, too, they make very strong beer called maku. Meat is considered an indispensable item of diet, and they eat any kind of flesh. They prefer the meat in a putrefied state, and often age fresh meat till desired decomposition occurs. All kinds of insects, caterpillars, termites, and gnats are delicacies to their palate. Excess meat and fish is preserved by smoking. They do not use milk.

Habits: Women are in exclusive charge of all food preparation. There are no fixed hours for meals, but they eat several times a day, although the principal meal is in the evening. Women and children eat separately in one section of the house, while the men and older boys dine in another. Banana beer is often drunk with the meals.

Change: Recently they learned to make their own peanut oil, while before they used to import it all from neighbors.

Nutrition: No information.

Special: Women are not allowed to eat eggs, mutton or chicken. Tobacco is very commonly smoked by all, including women and children. Some hemp is grown and smoked by a few. Cannibalism was widespread at one time.

Evaluation: Very old source with much data, some of which may be outdated by now.

References:

1. Delhaise, le Commandant. Les Warega (Congo Belge). Institut International de Bibliographie. Collection de Monographies Ethnographiques V, 376. 1909.

Identification: The Bahutu are a Bantu agricultural nation which until recently was held in vassalage by the noble pastoral Watusi.

Population and Area: They number around 3,000,000 people and live in the high plateau of Ruanda-Urundi.

Foods: The Bahutu diet is based on cereal grains, tubers and legumes. Sorghum, millet, maize, manioc, sweet potatoes, beans and peas are all staples at one time or another during the year. Besides these basic foodstuffs, there is garden cultivation of vegetables used to complement the main dishes. Bahutu are very fond of beef and milk but get them rarely except for the very wealthy ones who manage to keep a few cows. They do, however, keep a fair number of goats, sheep and chickens. Banana beer is made in large quantities and used in all ceremonial occasions. Both millet beer and honey beer are also popular. Fish is generally disliked. The usual meal consists of a thick porridge or paste made from cereal flour, pounded manioc or sweet potatoes or beans and peas. This paste is normally eaten with a vegetable sauce and occasionally with boiled meat.

Habits: Most Bahutu have two meals a day. There are no fixed times for eating.

Change: Apparently manioc and potatoes have displaced bananas as a staple. Manioc is used to ward off the threat of famine and its cultivation has spread very rapidly. White potatoes are becoming more important. Tea and sugar are popular but scarce. Bahutu are fond of eating rice, but do not seem to have it in any quantity. Apparently earlier taboos against eating chicken or eggs are no longer valid.

Nutrition: The diet is lacking in fats, animal proteins and green vegetables. It is high in carbohydrates.

Special: They grow their own tobacco and both men and women smoke it.

Evaluation: Complete and up-to-date information.

References:

FO42 1 BAHUTU - cont.

References:

2. Meyer, Hans. Die Barundi. Leipzig, 1916.
3. Smets, George. The Structure of the Barundi Community (Ruanda-Urundi Territory, Central Africa). Man, Vol. 46:12-16. 1946.
5. Pagès, G. Un Royaume Hamite au Centre de l'Afrique: au Ruanda sur les Bords du Lac Kivu. Memoires, Institut Royal Colonial Belge Collection Iv - 8; Vol. 1, 704. 1933.
9. Maquet, Jacques. The Premise of Inequality in Ruanda: A Study of Political Relations in a Central African Kingdom. London, 1961.
19. d'Hertfelt, M., A. Trouwborst, and J. Scherer. Les Anciens Royaumes de la zone Interlacustre Meridionale. International African Institute, Ethnographic Survey of Africa East Central Africa, Part XIV, 252. 1962.
20. Leurquin, Ph. Economie de subsistance et alimentation au Ruanda-Urundi. ZAIRE (Belgian African Review), Vol. XII:3-37. 1968.

Identification: Mbundu (Ovimbundu, Kimbanda, Vimbundu, Munano, Mambari) are a Bantu nation in Angola. Nation is made up of several semi-independent tribes.

Population and Area: In 1940 the population was estimated at 1,300,000. They live in the Benguela Highlands of Central Angola.

Foods: Primarily agricultural with important subsidiary animal husbandry. The staple crops are maize and beans supplemented by manioc in the dry season. Vegetables vary locally and there is considerable trading in them. Sorghum, millet and wheat are also important crops especially for making beer. A few fruits are grown and an indefinite number are collected. Meals are composed of a main dish of maize flour and/or beans and/or manioc boiled into thick porridge and served with a side dish of meat and vegetable gravy. Domestic animals are seldom used for food; goats are never milked, nor are cows as a rule. Birds, fish and some game is hunted, but not in any great quantities except perhaps for fish. Several beers are made that vary in strength, some unfermented ones are specifically made for children.

Habits: Two meals daily as a rule: 5-6 a. m. and the evening one. A snack is eaten in between, usually sweet manioc or sugar cane. Men used to eat at their clubhouse, but this is going out of use.

Change: Some indications that cows are being milked more now than years ago. Also increased use of fruits such as papaya, banana, guava, etc.

Nutrition: "Fairly satisfactory" in comparison with other tribes of West and Central Africa. Principal deficiencies are fats and calcium. Better use of resources already available to them such as peanuts and soybeans could be made.

Special: The yellow-backed duiker is taboo. King may not eat dogs, bush-buck or any animal with paws.

Evaluation: Data both up to date and complete.

References:

1. Childs, Gladwyn Murray. Umbundu Kinship and Character. London, New York, 1949.
2. McCulloch, Merran. The Ovimbundu of Anjola. International African Institute. Ethnographic Survey of Africa. West Central Africa, Part II, 50. 1952.
3. Dorsey, George A. The Ovimbundu, or Witch-Doctor of the Ovimbundu of Portuguese South-West Africa. Journal of American Folk-Lore, Vol. 12:183-188. 1899.
4. Hambly, Wilford Dyson. Occupational Ritual Belief and Custom among the Ovimbundu. American Anthropologist n.s., Vol. 36:157-167. 1934.

FP 13 MBUNDU - cont.

References:

5. Hambly, Wilford D. The Ovimbundu of Anjola. Chicago Field Museum of Natural History Anthropological Series, Vol. 21:87-362. 1934.
- A1. Murdock, G.P. African Summaries, Section on the Mbundu, FP13, 5 pp. New Haven, 1958.

FQ5 BEMBA

Identification: The Bemba or Babemba are the largest and most highly organized tribe in Northeast Rhodesia. They belong to the Central Bantu division.

Population and Area: In 1939, they were estimated at 140,000 individuals, sparsely scattered on the Tanganyika Plateau of Northeast Rhodesia.

Foods: Even though the Bemba grow a large variety of crops including sorghum, maize, manioc, potatoes, and many pulses, their diet is essentially composed of one cereal food: finger millet. A perfect meal to the Bemba must be composed of two constituents: a thick porridge made from millet and a relish of vegetables, fish or meat. A very few foods are eaten without porridge, namely, roasted maize, honey, and fruits; these are not considered a meal. The relish is usually in the form of a liquid stew whose function is to make the stiff porridge easy to swallow and give it taste. Meat and fish are considered the ideal relish. Every part of an animal is eaten regardless of state of decay. Beer is made from millet and is widely used in ceremonies and entertaining.

Habits: The Bemba concentrate on a single daily meal usually in the evening consisting of porridge and varying only with the kind and amount of relishes added to it. For morning and midday they make do with individual cold snacks. The evening meal is served hot. Each person tears a hunk of porridge, dips it into the relish, and bolts it whole. Men and women eat separately. Meals are eaten fast with no ceremony.

Change: Teachers in white schools have found it difficult to introduce eating of raw lettuce and tomatoes. Sugar becomes almost a necessity when the natives get used to it. They also took to lemonade and scones made from white flour.

Nutrition: The average caloric intake of Bemba is 1706/day. Most constituents considered necessary are present in Bemba diet with the exception of fats, protein and salt. The natives' reliance on millet makes the annual shortages dangerous, since valuable accessories such as vegetables and pulses are only seasonal. Milk is never obtainable. Except for milk and meat, deficiencies are due to difficulties in production and storage rather than to environmental defects.

Special: Food and beer are exciting topics of conversation among Bemba. It is difficult to visualize a state of society in which food matters so much and from so many points of view, but this is essential to fully understand Bemba attitudes.

Evaluation: Complete and up-to-date information.

FQ5 BEMBA - cont.

References:

1. Labrecque, Ed. Marriage Customs of the Babemba Tribe. Africa, Vol. 4:209-221. 1931.
2. Richards, Audrey I. Land, Labour and Diet in Northern Rhodesia: An Economic Study of the Bemba Tribe. Oxford, 1939.
3. Whiteley, Wilfred. Bemba and Related Peoples of Northern Rhodesia. International African Institute Ethnographic Survey of Africa. East Central Africa, Part II: 1-32, 70-76. 1950.
4. Slaski, J. Peoples of the Lower Luapula Valley. International African Institute Ethnographic Survey of Africa. East Central Africa, Part II: 77-100. 1950.
5. Richards, Audrey I. The Political System of the Bemba Tribe - NorthEastern Rhodesia. In African Political Systems, edited by M. Fortes & E.E. Evans Pritchard; 83-120. 1940.

Identification: The Ila or the Ila-Tonga-Lenje group of tribes are made up of: Lenje, Sala, Soli, Banamainga, Gowa, Mbala, Ila, Lumba, Bizhi Lundwe and Tonga. They are very similar in language and culture. The cluster is also known to their neighbors as Mashukulumbwe.

Population and Area: In 1920, the tribes were estimated at 60,000. There is good reason for assuming they are much less today, since they are known to be a "demographic problem" with a rapidly declining birth rate attributed to prevalence of venereal diseases among them. They live mainly along the north bank of the Zambezi river in Northern Rhodesia.

Foods: Important cultivated crops include millets, sorghum and maize, with the relative importance of each of these varying with locality. The preferred dish among them is a porridge made from one of these grains cooked with sour milk and butter and eaten with a side dish of gravy and meat. A wide variety of cultivated and wild roots and tubers supplement the cereals. Many pulses and vegetables are grown and an equal number are gathered and used regularly in the diet, especially in times of food shortage. Meat is greatly appreciated, but they are reluctant to slaughter their domestic animals, and kill oxen and cattle only for special occasions. Meat supply comes essentially from the hunt. Beer is made from various materials: honey and a variety of grains. Many wild fruits are collected and steeped in water to form refreshing juices.

Habits: No set time for meals; two or three meals are taken daily. The sexes eat separately, but the rule is not absolute unless there are male visitors in the house. With the pots of porridge and relish placed on the ground, the Ila take a piece of porridge with their fingers, dip it into relish, and eat.

Change: In general, the totemic prohibitions on various species of animals are degenerating; only old men observe some of them. Children are forbidden to eat fat, underground corn grain, eggs, sorghum bread, peanuts and certain kinds of fish.

Nutrition: In regions where the tse-tse fly is common, milk is not obtainable and the lack of it is reflected in the wretched condition of children and adults.

Special: Tobacco is smoked. Also a snuff is made out of tobacco, stalk of water lilly and with gland of skunk often added is taken by many. Hemp is smoked. Used to be cannibals.

Evaluation: Although major sources are rather old, there is little reason to assume any important changes in diet of area.

FQ 6 ILA - cont.

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References:

1. Smith, Edwin W. and Andrew M. Dale. The Ila-Speaking Peoples of Northern Rhodesia V.1. London, 1920.
2. Smith, Edwin W. & Andrew M. Dale. The Ila-Speaking Peoples of Northern Rhodesia V. 2. London, 1920.
3. Jaspán, M.A. The Ila-Tonga Peoples of North-Western Rhodesia. International African Institute. Ethnographic Survey of Africa West Central Africa Part IV, 72. 1953.

FQ8 - 1 LALA

Identification: Lala (Balala, Bukanda) a large Bantu tribe in North Rhodesia.

Population and Area: Total population in 1946 was 50,000. The Lalas live dispersed over a large area on the plateau in Serenje, a district lying along the Zambezi-Congo watershed.

Foods: Finger millet is a staple throughout the district; when no millet is available sorghum and/or maize are used as substitutes. Manioc is becoming more used in areas where it is difficult to grow millet; in others it is a reserve food. Staple dishes are a thick porridge served with relish made from greens, vegetables (grown and collected), meat, fish, caterpillars or a combination of all. Pulses provide the largest part of cultivated relishes, next comes green leaves. Consumption of meat, whether of domestic or wild animals, is small; 28 percent of the people in four villages had no meat at all for a year. Caterpillars form a large part of the diet. Root crops and cucurbits are raised as substitutes for cereals, and in bad years form the bulk of the diet. Fruits are insignificant. Beer is made from millet and failing this, from sorghum. Salt is used and thought indispensable.

Habits: Hasty snacks in the morning and at midday, perhaps of roasted potatoes and boiled pumpkins. Main meal is in the evening. Men and adolescent boys eat together in men's shelter; mother and smaller children in the house.

Change: A very few people are beginning to grow cabbage for use in relishes.

Nutrition: In general the men are probably getting a better diet at the expense of women and children. Fats are lacking in all diets, most proteins are vegetable in source, and there may be deficiency in amount of riboflavin and ascorbic acid intake.

Special: A full stomach with a feeling of uncomfortable tension is a sign of a good meal among the Lala, and consequently a meal consisting of potatoes and maize or beans and vegetables while supplying same calories is not considered "food" and a Lala who has just eaten such a meal would say that he is starving. A meal has to have thick millet porridge and relish to flavor it and to make the swallowing of porridge lumps possible.

Evaluation: Excellent recent detailed food and nutrition studies on representative sample villages in area.

FC8 - 1 LALA - cont.

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References:

1. Thoinson, Betty Preston. Two Studies in African Nutrition. Rhodes-Livingstone Paper No. 24:28-57. 1954.
- A1. Murdock, G.P. African Summaries, section on the Lola. New Haven, 1958.

Identification: Much of the southern province of Northern Rhodesia is inhabited by people generally called Tonga or Batonga. For administrative purposes, they have been divided into three groups: Plateau Tonga, the Valley Tonga, and the Toka-Leya. This study deals primarily with the Plateau Tonga of the Mazabuka District. Since division is artificial and political, study applies equally well to the rest of the Tonga.

Population and Area: 1950 estimate was 106,500. All indications point to the fact that Tonga are increasing rapidly. The Mazabuka District is almost wholly in the Northern Rhodesian Plateau.

Foods: The staple food is a thick maize porridge (*insima*) that is always served with a sauce or relish (*cisyu*). The sauce may be made of vegetables, meat or fish or a combination of vegetables with either of these two. This sauce is thought to give the flavor to porridge and to enable it to be swallowed more easily. Most common relishes are made from greens, both domestic and gathered. Those preferred are made with meat and fish, but these are rare although Tonga raise cattle, goats, chickens, and pigs. The latter are for sale since they do not eat pork. Fresh and sour milk are commonly drunk or used as sauce; however, their favorite beverage is maize beer. Little manioc and sweet potatoes are grown; these are thought of as famine foods.

Habits: They expect to eat two meals a day, one at noon and the other in the evening. Before and in-between they nibble at sorghum stalks, roasted corn cobs, etc. At least one meal a day should be composed of porridge and relish.

Change: Until the 1930's, sorghum and millets were of equal importance with maize in providing the basis for porridge. The development of a cash market for maize led Tonga to abandon other crops in favor of maize and today it is virtually the only crop grown in the area. Although they are largely self-supporting with regard to food, they do depend upon trading stores for salt and soda and sugar (this is regarded as desired luxury). If they can afford it, they buy tea, cocoa, jam, syrup, curry powder and tinned meats, fish and fruit. Many are growing recently introduced vegetables, such as cabbage, tomatoes, onions, chilli peppers, lettuce, and carrots. More people are eating eggs and fewer are eating termites.

Nutrition: The gradual spread of mechanical hand-grinders and mill ground flour is increasing nutritional value of staple maize flour since ground flour is more nutritious than stamped flour. Apart from the shortage of meat, they seem to get adequate foods.

Special: They reject pig (not too strictly), monkey, baboon, domestic cat, dog, hyena, snake, lizard, tortoise, frog and crocodile.

Evaluation: Excellent up-to-date diet studies.

References:

1. Colson, Elizabeth. Plateau Tonga Diet. Rhodes-Livingstone Journal No. 24:51-67. 1959.
2. Colson, Elizabeth. Marriage and Family Among the Plateau Tonga of Northern Rhodesia. Manchester, 1958.

Identification: This material refers to the Ngoni people under the paramount chief Mpezeni who settled in the Fort Jameson District about 1865.

Population and Area: 60,000 in 1950. The majority of the Mpezeni Ngoni live in the Ngoni and Msandile Reserves near Fort Jameson in Northern Rhodesia. The rest live in Fort Jameson township.

Foods: The staple food is maize, generally eaten as a porridge. The porridge is always eaten with a relish, usually of vegetables but preferably meat. Adults eat porridge in a solid form, kneading handfuls of it before eating, but infants are given liquid porridge. The commonest relish is made from pumpkin leaves. Beef, mutton, pork and goat meat are eaten when available, but chicken is the commonest meat. Other foods include rice, gourds, bananas, mango, papaya, peanuts, peas, milk, beans, okra and cucumbers. Chicken eggs are not eaten.

Habits: No data.

Change: Ngoni members of the Dutch Reformed Church are not allowed to drink beer and substitute gifts of porridge whenever a ceremony requires beer.

Nutrition: The estimated amount of meat consumed per Ngoni household (3 persons) was 134 pounds per year.

Special: Much beer is drunk.

Evaluation: Information is incomplete, but reliable and up to date.

References:

1. Barnes, J.A. A Political History of the Fort Jameson Ngoni. Cape Town, 1959.
4. Barnes, J.A. Marriage in a Changing Society: A Study in Structural Change among the Fort Jameson Ngoni. Rhodes-Livingstone Papers. No. 20. 142. 1951.
12. Barnes, J.A. The Material Culture of the Fort Jameson Ngoni. Occasional Papers of the Rhodes-Livingstone Museum. No. 1:3-13. 1948.
23. Barnes, J.A. The Fort Jameson Ngoni In Seven Tribes of British Central Africa. Manchester, 1951.
24. Deane, Phyllis. Colonial Social Accounting. Cambridge, 1953.

Identification: Ndau (Njao, Vandau) refers to one of the larger tribes in the Shona congress of Bantu-speaking tribal cluster living immediately south of the Zambezi River.

Population and Area: Estimate for 1961 is 300,000. The majority of these live in Mozambique while around 100,000 live in Chipinga district of Southern Rhodesia.

Foods: The group is mainly horticultural with strong pastoral traditions. There is also a considerable amount of hunting and gathering. Fishing in the rivers and on the Indian Ocean coast is a quite profitable source of food. Maize is the main crop above 3,000 feet while sorghum takes over below that level. Staple dish is maize or sorghum porridge (sadza) eaten along with a side dish of vegetables, meat or fish (muriwo). Cows are very scarce, sheep a little more abundant but limited in distribution. On the other hand, chicken and goats are universal. Beer is highly preferred by all but only the rich can have it regularly. Cow's milk is preferred (soured it is used as a side dish), goat and sheep milk are very rarely used. Eggs are rejected. For emergency food, wild seeds are collected, roasted, pounded and stored in bark cylinders for future use.

Habits: Usually two meals a day, noon and evening. Occasionally they have a light breakfast. Sexes eat simultaneously but separately, the women having served the men first. Strangers are invited to share meals, but not Europeans. Water is drunk after the meal, hands and mouth are then rinsed.

Change: Even in cities, the most Europeanized Ndau choose to stick by their traditional diet of porridge and relish. They do, however, use white bread, coffee, Indian curry and sugar. Recently they have taken to smoking cigarettes, whereas traditionally they used the little tobacco they raised as snuff.

Nutrition: Diet is almost entirely carbohydrate, with protein deficiency. Famine years are expected regularly on the average once every four years. They seldom ever actually starve now, but food does become scanty and children are severely affected.

Special: Besides tobacco, they probably grow hashish (MBANJE) and they may smoke it although they have strong prohibitions against its use.

Evaluation: Data recent and reliable. Main source is interview with resident Christian minister, which is supported by various literature.

References:

1. Blakney, Charles P. (Rev.) Personal Interview. Hartford, 1963.
2. Spannus, Günther. Ernährung und Ess-sitten bei den Ndaus in Südafrika /Diet and Eating Customs among the Ndaus in Southeast Africa/. Tribus, Vols. 4, 5:69-77. 1956.
3. Kuper, Hilda. The Shona and Ndebele of Southern Rhodesia. International African Institute. Ethnographic Survey of Africa, Southern Africa, Part IV:9-40. 1954.
4. Bullock, Charles. The Mashona: The Indigenous Natives of S. Rhodesia. Cape Town and Johannesburg, 1928.

Identification: The Lenge or Valenge are a large tribe speaking a Thonga dialect and divided into five independent chieftaincies with paramount chiefs.

Population and Area: No census, but they are probably less than 100,000 people. They live in Mozambique, in the rich area lying between the eastern banks of Limpopo River and the Indian Ocean.

Foods: Maize is the staple crop and thick meal porridge the daily dish. Manioc is the most important secondary crop and functions as the staple in times of maize shortage or before harvest. Peanuts are also important both for their oil and for use whole or ground in many relishes. Pineapples and many varieties of citrus fruits are raised. Supplement-ary crops include beans, pumpkins and sweet potatoes. Many kinds of beer and alcoholic beverages are made from both cereals and fruits such as maize and sorghum beer, apple beer, manioc gin, sugar cane "gin" etc. Men often live for long periods of time on cereal beer alone. Wild plants, other than fruits and oil seeds are not important except in times of famine. Cows are kept, but they are more a symbol of wealth rather than a source of meat. Goats and sheep are common and so are fowl; a few of the wealthier Lenge keep pigs. Meat is greatly appreciated but is eaten only occasionally. The staple dish of thick maize or sorghum porridge is eaten very hot (otherwise it hardens) along with the side dish of meat or vegetables. Manioc or sweet potatoes may be substituted for porridge.

Habits: A light breakfast is eaten in the morning, usually leftovers. The evening meal is the main one. The men get their portions first, then women and children. They use individual bowls and food is often scooped with spoons or mussel shells.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) There may be protein deficiency in the diet due to lack of meat and dairy products. However, they may make up for it with their excessive use of peanuts.

Special: They are very fond of smoking tobacco and drinking strong alcoholic beverages. The tribe used to be notorious head-hunters.

Evaluation: Source rather dated but doubt any major changes in diet.

References:

1. Earthy, E. D. Valenge Women. London, 1933.

FT6 THONGA

Identification: The Thonga (Bathonga, Shangan-Thonga) speak a Bantu language and are closely related to a number of tribes in Southeast Africa.

Population and Area: Ca. 750,000 in 1927. Another estimate of 1,000,000 in 1959 with no confirmation. The bulk of the population lives in southern Mozambique.

Foods: The diet is essentially vegetarian and based on cereals. This is not from choice since they love meat. The staples are maize, sorghum, peanuts and various cereals which are mixed in cooking, such as eleusine and rice. Cooked meals usually have two component parts: cooked cereals mainly in the form of porridge, and a sauce for flavoring or as a side dish. The sauce may be boiled peanuts flavored with tomatoes, peppers, etc., or cooked vegetables and leaves. Cows are above all objects of wealth and only the milk is generally utilized. Certain animals are not eaten such as the crow, stork, hawk, vulture, toad and a kind of beetle. They have many taboos connected with the planting and harvesting of plants and offerings of first fruits, etc. Other foods include chicken (but rarely their eggs), blood, honey, sweet potatoes, manioc, squash and onions.

Habits: As a rule, women cook only once a day, towards the end of the afternoon. The big meal is eaten in the evening when everyone is expected to eat until satisfied. The remains of it are generally finished next day in the morning.

Change: Pigs are not widely accepted since some people consider pork disgusting.

Nutrition: No data.

Special: Tobacco is grown and smoked. They have a large number of intoxicating drinks made from a variety of cereals. They also distill some liquor from sugar cane and syrup bought in stores.

Evaluation: Information is reliable, but incomplete and probably not up to date.

References:

1. Junod, Henri. A. The Life of a South African Tribe, Vol. II. London, 1927.

Identification: The Yao are a large, mainly Moslem, Bantu tribe in South-east Africa. Most of the information comes from the Yao of Malawi (Nyasaland).

Population and Area: 500,000 in 1945. The total is probably more than this but there is no available estimate for the Yao in Mozambique. They live in a wide area in Portuguese East Africa, Malawi and Tanganyika.

Foods: They are primarily agricultural but have some cattle in the highlands. The tsetse fly makes cattle raising impossible except in a very few areas. Maize is the staple, while millets and rice are of regional importance. A meal consists of a porridge made from these grains, together with salt and a relish of other foods. Hunting is no longer very important, but fishing is very important regionally. Meat, such as goat, mutton, beef and chicken, is greatly desired and very high meat is eaten, maggots and all. However, many wild animals are rejected as food, including pig, warthog, elephant, rhinoceros, hippopotamus, lion, hyena, fox, leopard, cat, rock rabbit, baboon, porcupine, zebra, skunk, mice and snakes. Other foods which are used include sweet manioc, sweet potatoes, bananas, plantains, honey, peanuts, beans, various kinds of peas, sugar cane and various wild and domestic fruits. Milk is not used and eggs are eaten only by people past the age of child-bearing.

Habits: They have two meals a day, at 9 or 10 a.m. and at 6 p.m. After eating, people will wash mouth with water and possibly brush the teeth with a twig.

Change: There is no recent information on change, but maize and some other foods must have been introduced in historic times. Islam is probably an influence for change away from the meat of certain animals.

Nutrition: They eat a large amount of carbohydrates, but the diet is low in protein.

Special: Tobacco is grown and used. Snuff taking was formerly common, but now smoking and chewing are popular.

Evaluation: Information is fairly complete and reliable and reasonably well up to date.

References:

1. Tew, Mary. Peoples of the Lake Nyasa Region. International African Institute. Ethnographic Survey of Africa, East Central Africa, Part I: i-22. 1950.
2. Mitchell, J. Clyde. The Yao Village: A Study in the Social Structure of a Nyasaland Tribe. Manchester, 1956.

References:

3. Stannus, Hugh Stannus. The Wayao of Nyasaland. Harvard African Studies, Vol. 3:229-372. 1922.
4. Stannus, H. S. Notes on Some Tribes of British Central Africa. Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 40: 285-335, 1910.
5. Williamson, Jessie. Useful Plants of Nyasaland. Zomba, Nyasaland, 1955.

FJ2 SWAZI

070

Identification: The Swazi are a Bantu tribe composed mainly of Nguni, Sotho and Thonga people that were welded together into a political unit by a conquering Natal Nguni aristocracy in the 18th century.

Population and Area: A rapidly increasing people, the Swazi are estimated to be around 200,000. The majority live in Swaziland and the rest are in the Transvaal.

Foods: Maize, sorghum and millet are the staple crops. Sweet potatoes, taro, pumpkins and a large variety of vegetables are also grown. The grain crops are pounded and boiled into a thick porridge, sishwala which may be eaten alone but is preferred with a side dish of relish. Relishes include meat and vegetable stews. Meat is second only to beer as the most popular food, but it forms an irregular part of the diet. Cattle are killed only for big occasions, but they do eat mutton, goat meat, chicken and a variety of wild animals fairly regularly. Entrails and blood of animals are cooked and considered delicacies. Pigs are kept by some, but pork is generally disliked. The ideal diet of chiefs and wealthy people is meat and beer. Beer is considered food for adults, and most cereals are converted into beer. Men will exist for days on nothing but beer and it is always required for celebrations. Milk is considered a healthy and valuable food, and children and older people get the bulk of it. There are many restrictions and taboos connected with the consumption of milk.

Habits: Two meals are served a day, the main one after 6:00 p.m. Family usually eats together, the women doing all the cooking and serving.

Change: Most men who return from European labor centers acquire the habit of smoking cigarettes and drinking hard liquor for which cheap substitutes are made from sugar and potatoes. The Swazi are not conservative in food taste and many have started to plant and eat new foods such as oranges, mangoes, onions, potatoes and cabbage.

Nutrition: According to annual medical reports, the diet is ill-balanced and insufficient, lacking proteins and vitamin C, especially. Scurvy and anemia are prevalent, and gastro-intestinal diseases are very common among children and infants due probably to Swazi habit of feeding infants from birth on thin maize porridge exclusively.

Special: Tobacco snuff is widely used, and some smoke tobacco also. Cigarettes have become popular among younger people. Hemp is widely used by men and some women in the area.

FU2 SWAZI

Evaluation: Fairly complete and up-to-date information.

References:

1. Beemer, Hilda. Notes on the Diet of the Swazi in the Protectorate. Bantu Studies, Vol. XIII: 119-236. 1939.
2. Kuper, Hilda. The Swazi. International African Institute. Ethnographic Survey of Africa Southern Africa Part 1, 81. 1952.

Identification: The Sotho (Basotho, Basuto) are a group of tribes belonging to the southern Sotho division of the southeastern Bantus. Data specifically applies to the Batlokoa, a subdivision of the Sotho.

Population and Area: The Sotho are estimated at 900,000. The majority live in Basutoland, while some are found in the Orange Free State and the Cape Province. They are distributed over two main regions: The Highland Veld, (grazing) and the open rolling lowland.

Foods Maize is the universal staple crop; wheat is important in the highlands while sorghum is grown in large quantities in the lowland. Hunting is relatively significant, fishing less so. Legumes, some vegetables and peanuts are secondary crops. Milk and milk products are standard daily dishes. Beef is preferred over mutton while pork is considered a delicacy by the majority (few profess distaste for it). They prefer their meat fresh and rarely dry or smoke it. Most collected greens are considered low in prestige and provide food mainly for the women and children. Beer is the preferred food, especially for the men. Cereals are made into breads and porridges that are eaten with boiled greens, cooked meat or curds. Traditionally the Sotho food is bland, but recently they are using pepper and curry powder (when available) to add flavor to the relishes.

Habits: The Sotho generally eat together, parents and children sharing the same meal. Men eat out of one dish, women and children from another. When guests are present the sexes separate. Meals are pleasant social affairs; people chat and eat their food leisurely, since bolting food is considered shameful.

Change: In some households especially in the lowlands, old type dietary has been largely displaced by pseudo-European diet of tea, sugar, fine meal bread, cheap sweets and tinned meat or fish.

Nutrition: Health in general is good. No diseases attributable to malnutrition are found in any great number. Pellegra has been widely observed since 1932 and has been ascribed to use of kiln-dried maize and refined flour. Both men and women respond favorably to diets such as they get in mines and domestic service.

Special: Meat is prized food and lack of it gives them craving which they try to relieve by means of tinned fish or meat. Carrion birds are rejected, while snakes are considered edible although not preferred. No data on tobacco and narcotics.

Evaluation: Very detailed and up-to-date information on diet available.

FW2 SOTHO - cont.

References:

1. Sheddick, V.G.J. The Southern Sotho. International African Institute. Ethnographic Survey of Africa Southern Africa Part 11, 84. 1953.
2. Ashton, E. H. A Sociological Sketch of Sotho Diet. Transactions of the Royal Society of South Africa Vol. XXVII: 147-214. 1940.
3. F.W.Fox. Some Bantu Recipes From the Eastern Cape Province. Bantu Studies, Vol. XIII: 65-74. 1939.

Identification: The Ambo are a Bantu nation embracing many related and culturally homogeneous tribes in South West Africa.

Population and Area: The Ambo are estimated at 150,000 people. They live in both South West Africa and Angola in what is known as Ovamoland.

Foods: Although the Ambo are primarily agriculturalists, animal husbandry is of considerable importance. Cattle, goats, sheep and chickens are kept in large numbers. The staple crops are sorghum and millet. Maize, beans, peanuts, squash and cabbage are also significant. Fishing is more important than hunting. Snakes, frogs, ants, beetles and caterpillars are eaten regularly. Grain crops are pounded to meal and boiled into thick porridges that are served with sour milk, boiled greens, or fried meat and fish. Meat is usually boiled first and then fried in butter. They drink a light malt beverage called osikundu (usually for breakfast), sorghum beer, mead, palm wine, fermented amarula juice and a locally distilled brandy. They dislike fresh milk and prefer it soured or made into buttermilk. Bread for travelling is made by boiling millet in salted water; when this is cooled and hardened it is roasted a few minutes over charcoal fire then removed and washed (nomingome). In general they do not serve milk and beer at the same time, nor do they mix milk and meat dishes at the same meal.

Habits: Three meals are eaten, the lunch being a very simple meal—often boiled beans alone. Dinner, the main meal, is served after sundown and includes porridge with meat or fish. Men usually eat first and alone since a family eats together only during important ceremonies. People sit on mats on floors except for the head of a family who has his own stool.

Change: The white man has introduced maize, lettuce, tomatoes, onions and mangoes into the original native diet. Tea, coffee and sugar are very popular but only the wealthier ones can afford them regularly.

Nutrition: (Analysis by Jeanne Nagle) They seem to have a good supply of nutritious foods, and if supply is adequate should be able to eat a balanced diet.

Special: Tobacco is widely smoked in pipes, a few older people still take it as snuff.

Evaluation: Adequate and up-to-date information.

References:

1. Loeb, Edwin M. In Feudal Africa. Indiana University. Research Center in Anthropology, Folklore, and Linguistics, Publication 23, 383. 1962.
2. Hahn, C. H. L. The Ovambo. In the Native Tribes of South West Africa, 1-36. 1928.
3. Tönjes, Hermann. Ovamboland. Land Leute Mission mit besonderer Berücksichtigung seines größten Stammes Oukuanjama. Berlin, 1911.

Identification: The Bushmen include a number of related groups (Naron, Auen, Heikum, Kung, Nusan, Xam, Gikwe), speaking languages belonging to the Khoisan linguistic stock.

Population and Area: It is almost impossible to give a good estimate of the population - estimates range between 2,000 and 50,000. The Bushmen are fragmented into bands living on a bare subsistence level in South-west Africa and the Bechuanaland Protectorate, most of them living in or on the edges of the Kalahari Desert. It is thought that their numbers are declining rapidly.

Foods: All food is gathered or hunted; they have no domestic vegetables or animals. Almost eighty per cent of the food is vegetable, but hunting is very important. Vegetable foods are often rather tasteless, harsh and not very satisfying, but they also supply very necessary water. Birds and small animals are the chief source of meat, large game animals being very rare. Meat is eaten both cooked and raw, but in the desert most meat is dried to preserve it; every bit is eaten, including blood, marrow and skin. Most of the available edible plants seem to be eaten. No plant taboos are mentioned. The flesh of predatory animals (lion, hyena, jackal) is generally not eaten. Among the Kung Bushmen, menstruating women do not eat meat and their husbands must refrain from hunting.

Habits: They generally have morning and evening meals. The main meal is eaten when the men come home in the evening. Each family eats together at its own hut, and each family prepares its own food. Food is eaten directly from pot, bowl or melon shell. Generally, either the hands or tortoise-shell spoons are used, although some Bushmen use wooden spoons.

Change: Bushmen who grow up on farms among other tribes can eat the farm diet, but wild Bushmen become ill when imprisoned unless they have an ample supply of meat.

Nutrition: The Kalahari and northern Bushmen territory is "rich" in plants and animals, and there the Bushmen have a fairly well-balanced diet. Most important is the lack of water, often acute. Many raw plants help in alleviating thirst. The Bushmen are known to be a hungry people and it is usually lack of food which necessitates infanticide.

Special: Imported tobacco is smoked by all adults and even some small children. Hemp is also smoked, either alone or with tobacco. The Gikwe eat or chew a bitter, burning bean which grows on a small bush in the Kalahari. It takes away the pangs of hunger and thirst.

FX10 BUSHMEN - cont.

References:

1. Marshall, Lorna. Marriage Among the !Kung Bushmen. Africa, Vol. 29:335-364. 1959.
2. Kaufmann, Hans. Die !Auin. Ein Beitrag zur Bushchmannforschung /The Auen. A Contribution to the Study of the Bushmen/ HRAF Translation used. Mitteilungen aus den Deutschen Schutzgebieten. Vol. 23:135-162. 1910.
3. Lebzelter, Vikter. Eingeborenen-Kulturen in Südwest-und Sudafrica /Native Cultures in Southwest and South Africa/. Vol. 2. HRAF Translation used. Leipzig, 1934.
4. Werner, H. Anthropologische, ethnologische und ethnographisch Beobachtungen über die Heikum - und Kungbuschleute, nebst einem An hang über die Sprachen dieser Buschmannstämme /Anthropological, Ethnological, and Ethnographic Observations concerning the Heikum and Kung Bushmen/. HRAF Translation used. Zeitschrift für Ethnologie Vol. 38:241-268. 1906.
5. Marshall, Lorna. The Kin Terminology System of the !Kung Bushmen. Africa, Vol. 27:1-25. 1957.
6. Story, R. Some Plants Used by the Bushmen in Obtaining Food and Water. Union of South Africa, Department of Agriculture-Botanical Survey, Memoir No. 30, 115. 1958.
7. Fourie, L. The Bushmen of South West Africa. In, The Native Tribes of South West Africa; 79-105. 1928.
8. Thomas, Elizabeth Marshall. The Harmless People. New York, 1959.
9. Marshall, John. Man as a Hunter. Natural History, Vol. 72:291-309. 1958.
10. Schapera, Isaac. The Khoisan Peoples of South Africa: Bushmen and Hottentots. London, 1930.
11. Marshall, Lorna. !Kung Bushmen Bands. Africa, Vol. XXX:325-355. 1960 (1952-3, 1959).

Identification: The Nama constitute a major division of the Hottentots in South West Africa. They are divided into many tribes, very similar culturally and all speaking the same click language.

Population and Area: The Nama are estimated to be around 24,000 people. Although most Hottentot groups are regarded as a disappearing people, it is thought that the Nama are adapting well and show signs of slight population increase. They are concentrated in Great Namaqualand, a high plateau with an average altitude of 3,500 ft.

Foods: The bulk of the Nama are nomadic pastoralists and their food comes from hunting, gathering, and their livestock: cattle, sheep and goats. Milk, meat and wild vegetables (essentially tubers and roots) are the principal foods, except for those who live around mission stations and who at the urging of missionaries "practice agriculture in a small way by growing wheat, maize, pumpkins, and beans." The coastal Nama hunt seals and fish and eat mussels, snails, etc. More goats than sheep are slaughtered, and excess meat is salted and dried. Many grass seeds, fruits, plants, locusts, etc. are boiled in milk and eaten. Meat is boiled, roasted or baked in ashes. The preferred vegetables are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

Habits: No special time for eating meals, of which only breakfast has a name: So-bos. Except for certain special communal meals, the sexes normally eat together each family alone in their hut. Meals play a part in all social ceremonies.

Change: European tea and coffee are fast becoming popular and replacing in many areas the traditional brews. European vegetables are too strong and unpalatable for their taste, although those Nama who have been in service of whites for a long time become completely accustomed to white people's diet. Some Nama have settled near mission stations and practice agriculture on a limited scale, but the majority still lead an independent pastoral life.

Nutrition: It seems that wild plant food is very important in the Nama diet, for wherever the Nama have been unable to obtain it, their health has suffered.

Special: Tobacco is indispensable to both sexes, wild hemp is more rarely used.

Evaluation: Data rather old.

References:

1. Schultze, Leonhard. Aus Namaland und Kalahari /In Namaland and the Kalahari/. Jene, 1907.
 2. Schapera, Isaac. The Khoisan Peoples of South Africa: Bushmen and Hottentots. London, 1930.
 3. Hoernlé, A. Winifred. The Social Organization of the Nama Hottentots of South Africa. American Anthropologist n.s. Vol. 27:1-24. 1925.
 4. Vedder, H. The Nama. In, The Native Tribes of South West Africa. 107-152. 1928.
- A1. Murdock, G.P. African Summaries, Section on the Hottentot, FX13, 3 pp. New Haven, 1958.

Identification: The Lovedu are a South African Bantu tribe, the largest of the Sotho-speaking groups in the area. They are ruled by a divine queen, believed to have rain-making abilities.

Population and Area: The Lovedu number well over 40,000 people. A large number of the male population is away as labor migrants in towns and cities. They inhabit the fertile foothills and forest clad ravines of North-Eastern Transvaal.

Foods: Although cultivated crops form the basis of their diet, wild fruits, leaves and tubers are important especially as a source of relishes. Maize, sorghum and millet are staples that vary locally in relative importance. Pumpkins, peanuts and beans are the most important secondary crops. Only a few cattle are raised, but there is an adequate number of goats and sheep. Even though there is no taboo on drinking milk, most adults claim it nauseates them. The cereals are reduced to fine meal and cooked into thick porridge cakes that are always eaten with a side dish of some vegetable or combination of meat and vegetables. Beer is very important both ritually and socially and huge amounts are made and consumed regularly. There is hardly any game in the area at present and since they are reluctant to slaughter merely for food, there is a meat shortage in general in their diet.

Habits: They eat leftovers for breakfast and generally have one cooked meal a day. Hands are washed before and after meals, then a piece of the cereal cake is broken off with the fingers and dipped into the relish dish before it is eaten. All eat from one bowl; light beer may round off the meal.

Change: New European vegetables are used in season when native vegetables are scarce, i. e. August through October. They prefer cabbage, lettuce, tomatoes and eat leaves of beets, radishes, turnips and carrots (the roots are eaten only in desperation). In general the subsidiary crops are losing importance and there is heavy reliance on cereals and pumpkins.

Nutrition: There are periodic food shortages at the beginning of the planting season. The diet seems to be lacking in many essential nutrients.

FX14 LOVEDU - cont.

Special: "A food is good only if it fills" is a common saying referring to the full and slightly uncomfortable feeling they get after they eat their meal cakes which to them is a sign of being well fed. Tobacco is grown and smoked or taken as snuff.

Evaluation: Adequate and up-to-date information.

References:

1. Kruger, Ferdinand. The Lovedu. Bantu Studies, Vol. 10:89-105. 1936.
2. Krige, E. Jensea and J.D. Krige. The Realm of a Rain Queen. London, 1943.
3. Krige, Eileen Jensen. The Place of the North-Eastern Transvaal Sotho in the South Bantu Complex. Africa, Vol. 11:265-293. 1938 (1928-1938).
4. Krige, J.D. and E.J. Krige. The Lovedu of the Transvaal. In African Worlds: Studies in the Cosmological Ideas and Social Values of African Peoples. Edited by Daryll Forde: 55-82. 1954 (1928-39).
5. Krige, J.D. and E. Implications of the Tomlinson Report for the Lovedu, a Typical Tribe of the North-Eastern Transvaal. Race Relations Journal, Vol. 23, No. 4:12-25. 1956.
6. Dalziel, J.M. The Useful Plants of West Tropical Africa. London, 1937.

Identification: The Pedi (Bapedi) are a group of related Bantu tribes of the Eastern Sotho nation. The Pedi proper are only a small minority that forms a ruling caste over a larger conquered Bantu population.

Population and Area: There is no census, but the Pedi and related groups in the area are estimated to be around 770,000 people. They are found in the South African Transvaal.

Foods: Maize, and to a lesser extent, sorghum and millet are the staple grain crops. Cowpeas, beans, gourds and pumpkins are very important in the daily diet. In general, the Pedi food may be divided into two classes: cereal meal porridge and the relishes (pot-herbs, meat and vegetable stews, milk, etc.) that are eaten along with the porridge. They traditionally dislike and rarely eat fish but are very fond of meat although the domestic animals (cows, goats, sheep and chicken) are rarely slaughtered for food. They are not fastidious about source or condition of meat, and mice, wild-cats, porcupines, etc. are welcome additions to the diet. The Pedi palate is definitely partial to a musty-sour flavor, as encountered in various fermented foods. Furthermore, the bitter astringent flavor of certain wild leaves is greatly sought after. Salt is the only seasoning used in food preparation. The Pedi are very partial to sweets; honey and sweet fruits are favorites. Malted beverages (beers) may be considered a basic part of the diet of the male Pedi.

Habits: Traditionally they eat two meals a day but frequently there is only one (in the evening) and although light refreshments may be taken in between, eating is essentially confined to these meals. The first meal of the day is served when "the sun is hot" at midday, and the other one after dark. All foods are served either cooled-off or cold. Stiff porridge is taken up in fingers, rolled into balls that are dipped in "relish" and eaten.

Change: Many changes have occurred in the diet. Maize has come to replace sorghum as the main staple. Eating of bread is becoming very popular, and the younger generations eat fish. Some European vegetables are liked and cultivated such as tomatoes, onions, and sweet potatoes; but they dislike the root crops (beets, carrots and turnips).

Nutrition: Although nature has balanced the food supply of the Pedi, "civilization" has created a condition that hovers between mere existence and starvation and has manifested itself in problems of malnutrition. The reasons are the restricted domicile and indiscriminate disposal of food supplies for cash that is spent on poor European substitutes. Grossly lacking are milk, butter, vegetables and fruits and legumes.

Evaluation: Excellent up-to-date sources available on diet and nutrition among the Pedi.

References:

1. Quin, P.J. Foods and Feeding Habits of the Pedi with Special Reference to Identification, Classification, Preparation and Nutritive Value of the Respective Foods. Johannesburg, 1959.
2. Hunt, D.R. An Account of the Bapedi. Bantu Studies, Vol. 5:275-326. 1931.

FX17 - 1 PONDO - cont.

Evaluation: Adequate information.

References:

1. Hunter, Monica. Reaction to Conquest. London, 1936.
2. Schapera, I. Ed. The Bantu-Speaking Tribes of South Africa an Ethnological Survey. London, 1937.

FX19 1 VENDA

Identification: The Venda (Bavenda, Baveya, BaVesha, BaDzweda) are a Bantu tribe living in South Africa.

Population and Area: Ca. 150,000 in 1931, no newer data available. They live mainly in the Zoutpansberg District in the Northern Transvaal in the Union of South Africa. The terrain is mountainous.

Foods: The Venda regard their cattle as a source of wealth and prestige rather than as food. They depend for subsistence almost entirely on agriculture. The staple food is an unsalted cereal porridge preferably made from maize. The cereal is pounded and boiled to a very thick consistency and served in the shape of flat patties. With this they usually have a salted side dish that may contain meat, vegetables, ground and boiled legumes, etc. Meat is consumed in large quantities in almost any degree of decomposition, and the fact that an animal died from disease is no deterrent. Every part of the animal is eaten except the heart valves. They do not eat the intestines of the pig, ant-bear, or porcupine. A large number of wild animals are not eaten. A cow that dies while calving is taboo to women, as are eggs or fish. A pregnant woman has some food restrictions but they are more in the nature of avoidances than taboos, e.g., hot and sweet foods are avoided. Animal fat or butter is never used for eating or cooking, but only in medicine or to smear on the body. Beer is consumed in enormous quantities in times of plenty and serves as both food and drink. Eleusine beer is the favorite.

Habits: There are only two regular meals, the first around 11 a.m. and the second in the evening. Everyone washes their hands before touching food. The husband always eats alone in his hut, his food being brought to him on a wooden platter. As a rule mothers gather together for their meal. Mother and smallest children eat from one plate, boys and girls over twelve eat from another plate separately.

Change: In 1930 missionaries introduced bananas, oranges and papayas and they have done well in the country. Pigs are a modern introduction. They are still scarce and their flesh is considered a great delicacy.

Special: They raise and smoke tobacco. They also take tobacco mixed with charcoal as snuff and chew hemp.

Evaluation: Information is complete and reliable, but probably not up to date.

References:

1. Stayt, Hugh A. The Bavenda. London, 1931.

FX20 ZULU

Identification: The Zulu (Amazulu, Northern Nguni) are a large Bantu tribe localized in Natal, with subtribes including the Mtetwa, Lala, Debe, Ntungwa, Mbo and Sutu. The society is stratified into royalty, nobles and commoners. There are no slaves.

Population and Area: 250,000 in 1958. This is probably valid only for the Zulu proper. The term Zulu at times refers to an amalgamation of original Zulu and conquered and vassal tribes which could bring the population to over 2,000,000. They live in the Union of South Africa in Natal (Zululand) which today measures about 10,500 square miles.

Foods: They practice a mixed agricultural and pastoral economy, with the latter given more prestige and attention. The staple crops are sorghum and maize, followed by sweet potatoes, plantains, pumpkins and beans. Cattle (for milk and prestige) are the most important domestic animals, although goats, sheep and chickens are also kept. The mainstay of the diet is milk curds, and most of their dishes are a mixture of this with different vegetables or cereals. The Zulu likes meat best of all, but it is only occasionally available. Various taboos are connected with the eating of the different parts of the cow. There are a great number of taboos and avoidances connected with the eating of wild animals and birds. A variety of large caterpillars, ants and grubs are eaten. Many wild fruits and berries are collected and eaten seasonally. Much beer is brewed and is considered a food by the Zulu.

Habits: Cattle are milked around 11 a.m. and it is only after this that the first meal is eaten. Men may eat alone or in the hut sitting on the men's side near the door while the other family members take their places according to sex and seniority. All sit on mats; it is considered bad manners to sit on the ground in a hut. Legs are adjusted in regulated fashion according to sex. Food is served in large bowls, one for each group, with individual spoons. Hands are washed before and after the meal, and the teeth rinsed after. The second meal is served after sunset and usually features mealies (maize) in the form of porridge. Women seem to eat most of the vegetables among the Zulu.

Change: All over the area maize has come to replace sorghum as the main cereal, although sorghum is traditional native cereal. Many rules pertaining to tabooed foods are being relaxed gradually. The Europeans checked the unlimited use of beer, which was formerly regarded as nourishment, but is regarded now more as an intoxicating drink.

Nutrition: No information.

Special: Snuff made from tobacco leaves and mixed with ashes of prickly aloe is a social usage among both men and women. Both tobacco and wild hemp are smoked. Palm wine and marula fruit liquor are drunk.

Evaluation: Information is fairly complete and reliable, but may not be up to date, particularly concerning the tabooed foods.

References:

1. Krige, Eileen Jensen. The Social System of the Zulu. London, 1936.

FY 4 - 2 ANDRONA TSIMIHETY

Identification: The Tsimihety are a Malayo-Polynesian speaking tribe of Madagascar.

Population and Area: They number 400,000. They are a rapidly increasing tribe both demographically and geographically. They occupy most of the Province of Majunga in Madagascar.

Foods: Primarily agricultural with rice as the staple crop. Rice is the only foodstuff regarded as "food" by the Tsimihety. Manioc, maize, bananas, and sweet potatoes are also important. They grow a large variety of pulses, vegetables and fruits. Most of these are cooked and eaten along with the rice. Cattle, sheep, pigs, chickens, ducks and geese are kept. Beef is preferred but all meat is appreciated. Milk and eggs are used regularly. There are several varieties of rice and they vary in prestige. In general, the Tsimihety cares very much that he has his rice and looks forward to eating beef, but beyond this, he is little concerned with food. Most foods are subject to taboos at one time or another, but only one, omby bory (cow without horns) is universally taboo.

Habits: Food is shared by all those eating together, rice and the relish being placed centrally in separate bowls. It is customary to leave some food on the plate and to burp after meals. Knives are never used, only spoons and occasionally forks. The sexes often eat separately, but no rule applies.

Nutrition: (Analysis by Jeanne Nagle) This diet seems quite deficient. The people seem to exist mainly on rice which is high in carbohydrates. The protein, calcium and vitamin content seem low.

Special: Tobacco is grown and smoked by all, except for some clans where it is taboo. Hemp is used in some locales.

Evaluation: Data reliable and up to date, based on recent field notes.

References:

1. Peter J. Wilson. Field Notes based on fieldwork from 1962-63. Unpublished. New Haven, 1963.

FY5 - 1 BETSILEO

Identification: The Betsileo are a tribe in South Central Madagascar composed of four regional subtribes: Mandariana, Ialangina, Arindrano and Isandra. The Betsileo are divided into three endogamous classes: Nobles (Hova), Commoners (Vahvaka) and Slaves (Anderohova).

Population and Area: The Betsileo number around 495,000. They occupy the two provinces of Fianarantsoa and Amboitra. Land is largely part of the central high plateau of Madagascar.

Food: Primarily agricultural with irrigated terraces. The staple crop is rice. "If there is no rice, there is no food." Other important crops are manioc, sweet potatoes, taro and maize. Beans and peas, along with other vegetables and a few fruits, constitute the rest of the cultivated plants. Cattle are raised mainly as prestige animals, since they are rarely slaughtered for food except on special occasions. Only the wealthier people eat meat regularly. Meat and fish are the preferred side dishes to accompany rice. There is always some variety of greens either domestic or wild, cooked as relish with the staple. Grasshoppers are gathered, roasted and eaten in season. Hunting is not important in the diet, although a large number of birds are caught and eaten. Domestic animals include goats, sheep, pigs, ducks, chicken and geese. Milk is drunk fresh or used in combination dishes. Rum is distilled from sugar cane juice and is used at all celebrations.

Habits: Two meals a day are eaten as a rule: in the morning and in the evening. They always eat in an age order: older people first and then the younger ones. Food is served into individual bowls from a large common dish. Spoons are used.

Change: A number of fruits have been successfully introduced into the area.

Nutrition: (Analysis by Jeanne Nagle) The people have many deficiencies in the diet. They lack enough proteins, calcium, and fruits.

Special: Tobacco is grown and used extensively.

Evaluation: Complete and adequate information.

References:

1. Dubois, H. M. Monographie des Betsileo (Madagascar). Travaux et Memoires de l'Institut d'Ethnographie XXXIV:1510. 1938,

Identification: One of the aboriginal tribes of the east coast of Madagascar. They speak a Malayo-Polynesian language and are the least Islamized of the aboriginal groups on the island.

Population and Area: They number approximately 225,000 people. They live in an area divided by the Antaisaka cliffs into two regions: the Midongy Plateau in the west and the coastal region in the east.

Foods: Primarily agricultural with rice (both wet and dry) as the staple, closely followed by manioc and sweet potatoes. Many subsidiary plants are grown to supplement the diet, these include taro, beans, squash and eggplant. Fishing is more important than hunting. Limited gathering is done mainly for green leaves and fruits. Animal husbandry is important -- cows, pigs, chicken and ducks are kept. Cows are symbols of prestige and wealth and are rarely slaughtered for food, though their milk is used. Pork is refused by some clans, possibly a Moslem influence. Cooking is very simple: all that is not roasted in ashes is cooked in the pot with water. Fish, meat and vegetables are cooked and served as side dishes to the three staples of rice, manioc and sweet potatoes. Water is the usual beverage, although they drink honey diluted in water, rice water and sugar cane juice boiled with water. Rum is imported for major occasions. Salt and pimento pepper are favorite seasonings although ground peanuts are added to many dishes for flavor.

Habits: Men and women eat separately in different sections of the house. They sit on the floor and use their fingers. They generally eat three meals a day, and include meat or fish with the evening one. In the dry season when food is scarce they make do with one meal.

Change: Cultivation of maize used to be more extensive but since the French administration put an end to the slash-and-burn method of agriculture, maize growing has declined in importance.

Nutrition: (Analysis by Jeanne Nagle) Diet is high in carbohydrates, and lacks in proteins.

Special: Both tobacco and hemp are grown and smoked extensively.

Evaluation: Complete and adequate information.

References:

1. Deschamps, Hubert. Les Antaisaka, Géographie Humaine, Coutumes et Histoire d'une population Malagache. Tananarive, 1936,

FY8 1 TANALA

Identification: The term Tanala, "Forest People," is applied to a number of tribes in the interior of Madagascar. The Tanala considered here have two subdivisions: the Ikongo in the south and the Tanala Menabe in the north.

Population and Area: Ca. 170,000 in 1951. They occupy approximately the southern third of the eastern massif in the Malagasy Republic.

Foods: They depend on slash-and-burn agriculture for most of their food. Wild food is scarce and hard to get. Pasturage is poor for cattle. Of wild foods, fish is more important than game. Rice is the main staple and is usually boiled and served with a side dish of some sort. Maize follows rice as a staple and is usually made into a gruel. Beef is very rarely eaten, but more use is made of milk. Among the other foods used are chicken, guinea fowl, sweet potatoes, sweet manioc, peanuts, bananas, greens, wild pig, eels and crayfish. Chicken and duck eggs and a beverage made from honey are considered delicacies. Pepper is used for flavoring. Stews of beans or peanuts are the common side dish, although the poor may settle for greens.

Habits: They usually have a breakfast of cold leftovers. Lunch is taken before noon and a second main meal is taken later in the afternoon. Rice is served on small mats.

Change: Sheep, cats, ducks, geese and turkeys were introduced in historic times but are of little importance. Rice beer is little made at present.

Nutrition: The diet appears bland and monotonous, but probably is nutritionally adequate.

Special: Tobacco is grown and used as snuff. Hemp is rarely used. They make a rum from sugar cane.

Evaluation: Information is reliable but incomplete and probably not up to date.

References:

1. Linton, Ralph. The Tanala: A Hill Tribe of Madagascar. Chicago Field Museum of Natural History, Publication 317, Anthropological Series, Vol. 22, 334. 1933.
2. Linton, Ralph. Culture Areas in Madagascar. American Anthropologist, n.s. Vol. 30:363-390. 1928.
- A1. Murdock, George P. African Summaries, Section on the Tanala, FY8, 3 pp. New Haven, 1958.

Identification: The Comorians are the inhabitants of the Comoros Islands. Racially they are a mixture of Malay, Malagasy, Arab and Negro. They speak Swahili, a Bantu language, and are Moslems. Arabic is the official language.

Population and Area: 165,613 in 1951. The average population density was 74 per square kilometer. The Comoros are a French Overseas Territory. The islands cover an area of 223,681 hectares.

Foods: They are primarily agricultural, but considerable fishing is done. The staples are bananas, rice, maize, sweet potatoes, manioc, and coconut. Other foods include beef and kid, milk, yams, taro, sago, pigeon peas, mangoes, papayas and fish. Red pepper, honey, salt and salt water are used as condiments. Pork and mutton are not eaten for religious and folk-medical reasons. Most of the rice is imported. Green bananas cooked in water and mixed with meat or fish and coconut milk constitute the dietary base of most of the population. They prefer cooked green bananas to raw ripe bananas. During the first months of the year maize is the staple, usually made into a soup. Meat animals must be strangled and the slaughterer must be circumcised; an animal accidentally killed is not eaten. Meat is generally eaten only during family or religious festivals. Strong coffee, taken without sugar, is much appreciated, but the number of cups must never be uneven.

Habits: Women and children don't eat at the same table with the men. They take their meal afterwards, and sometimes there is nothing much left. Quite often the wife has to hide food in order to give it to her child or to herself. They eat seated. On the table is generally found a large plate containing one of the four usual foods, rice, manioc, sweet potatoes or bananas; at the side a bowl of clotted milk and another of honey. The rice is sprinkled with honey and clotted milk. The head of the family makes a series of balls and eats them, using his fingers. The use of spoons is permitted only when sick or by religious prescription. They are hospitable with food.

Change: No data.

Nutrition: No data.

Special: An alcoholic drink called trembou is made from coconut petioles. Betel is chewed. Generally, alcohol is not allowed since this is a Moslem population.

Evaluation: The information is not very good nor up to date. There is some indication that many other foods are available.

References:

1. Fontoynt and Raomandahy. La Grande Comore. Mémoires de l'Académie Malgache, No. 23, 103. 1937.
2. Isnard, Hildebert. l'Archipel des Comores. Les Cahiers d'Outre-Mer, Vol. 8, No. 21,5-22. 1953.

Identification: The following diet applies to the average Iranian peasant. It is a composite based on a study of 35 villages in the Central Iranian Plateau.

Population and Area: It is estimated that around 4/5 of the population of Iran are farmers; these total around 13,000,000 people.

Foods: The average daily diet of the Iranian peasant is likely to be composed of bread, tea with plenty of sugar, curds or yoghurt, cheese, boiled eggs and some vegetables or fruits. The wealthier ones have their bread made with wheat flour, while the poorer use barley flour. Only the destitute use acorn flour. Besides wheat, barley, and millet, rice is the most important crop and in the north it takes over as the primary staple. Milk and milk products are daily food items. Tea, very sweet, is the national drink of Iran. Meat, in general, is a luxury, and when available is most likely to be mutton or chicken. A large variety of fruits are grown, and some such as figs, raisins and dates, are dried and used during the winter to supplement the diet. Peas and lentils are used in many dishes, often mixed with vegetables. A favorite national dish is pilau: rice cooked in clarified butter and served mixed with meat and vegetables and garnished with nuts. Pork is taboo, as are horses, asses, frogs, crabs, oysters and hares.

Habits: They generally eat three meals a day although the farmers may skip the midday one and have a light breakfast of tea, bread and cheese. Only the right hand is used to handle cooked food.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) "The diet seems adequate. Although there is a scarcity of meat, they do have enough milk and dairy products." There is always lack of abundance of food, in fact it is said of the Iranian peasant that he eats just enough to keep from starving.

Special: Widespread cultivation and use of opium. They grow and smoke tobacco extensively.

Evaluation: Despite the fact that the diet is a composite one and generalized, it nevertheless gives an adequate picture of the average peasant diet.

References:

1. Field, Henry. Contributions to the Anthropology of Iran. Publications of the Field Museum of Natural History, Anthropological Series, Vol. 29:706-750. 1939.
8. Wilson, Arnold T. Persia. London, 1932.
15. Sykes, Ella C. Persia and Its People. New York, 1910.
28. Hayden, Lyle J. Living Standards in Rural Iran. The Middle East Journal, Vol. 17:140-150. 1949.

MA 10 KHAMSEH

Identification: The Khamseh are a Moslem confederacy of several tribes in southern Iran. In general they are pastoral, although many sections of them have small areas they cultivate for cereals.

Population and Area: 160,000 in 1961. This is an estimate, since they allow no census, being on the move. There is evidence that tribes are on the increase.

Foods: The bulk of the diet is derived from the products of the sheep and goats. Milk is always boiled and then made sour for drinking. This sour milk (mast) is further processed into dry curds that are stored and carried while the tribe is moving. Besides milk, the normal diet includes agricultural products; wheat flour is a staple when consumed as unleavened bread. In spring women gather greens and utilize them either in salads or as vegetables. Besides wheat flour, other food items are bought or bartered for in towns and considered as necessities. They include sugar, tea, dates, and some dried fruits.

Habits: No information.

Change: No information.

Nutrition: The general level of nutrition and hygiene among the Khamseh tribes seems to be rather high. The population in general is healthy and robust, with a high fertility rate.

Special: There have been planned and enforced efforts at settling these tribes in the past, to encourage agriculture among them, but they dislike agricultural work and look down on the farmer. They would rather pay villagers to plant and harvest crops for them and keep their annual migration rounds. Pork is tabooed. They are very fond of tobacco.

Evaluation: Information is recent and up to date despite its lack of detail. Dearth of data reflects lack of abundance and variation in diet common to all nomads rather than lack of information.

References:

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1. Barth, Fredrik. Nomads of South Persia. Oslo, 1961.

MA 11 KURDS

Identification: Moslem people who inhabit the mountainous region in north Iraq where frontiers of several nations meet. The Kurds form a single ethnic group with similar language, customs, and religion. They range from settled farmers to nomadic herders. Currently the Kurds are demanding political autonomy for the region and have been at intermittent war with the government of Iraq.

Population and Area: The Kurds are estimated at 5,000,000 people living mainly in Iraq, although large numbers live in Syria, Iran, Turkey and the Soviet Union

Foods: For the majority of the Kurds, the diet is built around bread, dairy products and tea. Meat and vegetables are eaten only about twice a week. The wealthier class consumes more eggs, meat and a variety of vegetables. Dishes are flavored with garlic and pepper. Beef is rarely used, mutton and goat meat are the rule. There exists a variety of dishes utilizing meat and vegetables such as vegetables stuffed with rice and meat and cooked in tomato sauce. Kabab, meat broiled on skewers, is very common. Milk is never used raw, but boiled and often soured. Butter and cheese are common. The favorite festive dish is backlavah: very sweet pastry filled with nuts and served with syrup.

Habits: Three meals a day are normally served. The family eats together unless guests are present when men and women eat separately. People eat while seated on the floor or on a low table and fingers are often used with bread to pick up the food. Squatting on haunches is used by lower classes, while use of chairs or setting cross-legged while eating is a mark of higher social status.

Change: Recently vegetable oil industrially produced by the Iraqi government is competing with the locally produced butter for use in cooking.

Nutrition: The wealthy class has a well-balanced diet. On the other hand, the majority seem to lack enough meat, vegetables and fruits.

Special: The use of alcoholic beverages and consumption of pork are prohibited by Islam. Both these injunctions are adhered to by the Kurds. They are inveterate smokers and grow their own tobacco. Tea is considered a necessary beverage and is consumed many times a day; it is brewed very strong and served with plenty of sugar. When offered to guests, the preparation and serving of tea follows a definite pattern.

Evaluation: Information is good and up to date.

Identification: About three-quarters of the population of Turkey are peasants who live in small villages ranging in size from 100 to 2000 people. The Turks are Moslem in religion.

Population and Area: Estimate for population is 15,000,000, the bulk of whom live in Anatolian Plateau: a rugged semiarid plateau with average elevation of 3,000 feet.

Foods: The staple diet of the average family consists of bread prepared from wheat, barley or millet flour and dairy products supplemented by vegetables, fruits, and nuts. Milk from goats and sheep is widely used, especially in the form of yogurt. Meat is rarely consumed by poor inhabitants and in certain rural areas may be absent for long periods. Preferred cereal is wheat which is usually boiled and cracked and left to dry to form burghul. This staple food is boiled and eaten with yogurt. Many edible weeds are collected in spring, boiled and eaten with bread.

Habits: Men and women eat apart. Food is spread on large round tray set on low stool and everyone eats from common dish set in center, eating either with spoons or fingers.

Change: No information.

Nutrition: The diet of the average Anatolian villager is meager, although in most regions it is not seriously deficient in essential food elements. However, local food shortages occur, due to unfavorable food conditions and inadequate transportation and storage facilities.

Special: Being devout Moslems, the peasants observe the Moslem fast of Ramadan; this occurs on the ninth month of the Islamic lunar calendar. It is forbidden to eat or drink or let anything pass one's lips from sunrise to sunset for one month. They are very fond of tobacco and even children smoke it.

Evaluation: Information rather sketchy but adequate enough for a general picture of the limited diet.

References:

1. Makal, Mahmut. A Village in Anatolia. London, 1954.
2. Simons, J.S. et al. Global Epidemiology: A Geography of Disease and Sanitation, Vol. 111, The Near and Middle East. Philadelphia, 1954.

References:

2. Masters, William. Rowanduz: A Kurdish Administrative and Mercantile Center.
Ann Arbor, 1953.
4. Hansen, Henny Herald. The Kurdish Woman's Life: Field Research in a Moslem Society, Iraq.
Copenhagen Ethnographic Museum Record, No. 7. 213. 1961.

Identification: Small Moslem farming village in northwest plain area of Syria.

Population and Area: The population of the village itself numbers around 326 individuals; however, the food study could be taken as representative sample for all peasant villages in the northern section of Syria.

Foods: The year-round staples of the average peasant are: wheat cooked in various ways in addition to bread, onions, and garlic, lentils, clarified butter, yogurt and tea. The rich have a more varied diet with regular consumption of meat and fruit, while the poor eat meat only occasionally. Brains and tongue of an animal are considered delicacies, while the internal organs are usually given to children to roast. Besides bread, wheat is consumed in the form of burghul—wheat grains that have been boiled, dried, and cracked. These are cooked with clarified butter, onions and garlic. A wide variety of vegetables are available including carrots, eggplant, tomatoes, etc. In the spring, women gather and cook many wild plants as side dishes and salads.

Habits: Light breakfast of bread and tea is eaten on rising. Lunch is a light snack eaten in the fields, including bread and onions or left-overs. Main meal served after sunset. Men and older sons are served first, then women and children eat what is left. People sit around circular mat on floor and use bread or spoons and only the right hand to pick up food.

Change: Tea is relatively recent introduction to village and because of its cheapness is replacing coffee. Many foods have been introduced and used in the village, including corned beef, canned milk, canned peaches, and pears. They were not fond of canned pineapple, however.

Nutrition: Population presents appearance of hardy people, once childhood is survived. There are some noticeable congenital and functional disabilities. Malaria is endemic. Respiratory illnesses are chronic and many complain of gastrointestinal disorders. The latter complaint may be accounted for by the fact that diet is highly spiced and seasoned with garlic, onions and fats.

Special: Being Moslems, the peasants reject alcoholic beverages. Also rejected as food items are pork, rabbit, and horsemeat. Tobacco is smoked and greatly liked.

Evaluation: Data are thorough, up to date, and reliable.

MD 1-1 TELL TOQAAN - cont.

References:

1. Sweet, Louise E. Tell Toqaan: A Syrian Village. University of Michigan Museum of Anthropology. Anthropological Paper, No. 14, 280. 1960.

Identification: The Rwala (Ruala) are true Bedouin and spend the greater part of the year in the interior of the desert. They are of the Zana Muslim group (Northern Branch) of the large group of Aneze tribes, all of whom are considered related.

Population and Area: 35,000 in the mid-1940's. They live in northern Arabia, western Iraq, and Syria, in the northern half of the great red sand desert of the Nufud which extends more than 300 miles West to East and nearly 200 miles north to south.

Foods: The primary foods are camel milk, various cereals (all of which are imported), such as rice, wheat, barley and sorghum, and the meat of wild animals. These latter include hyena, ibex, antelope, wild pig, fox, gazelle, lizards, snakes, hare, porcupine, vultures, ostrich and other birds. Bird's hearts are not eaten since there is a fear of becoming as timid as the bird. Secondary foods include date paste, various camel products, wild plants (including leaves, seeds, nuts and fruit), bird eggs, locusts, and mushrooms and truffles. They also eat coffee, sugar and sour honey. Meat from which the blood has not been drained is forbidden. Thirst due to the scarcity of water is frequent, especially for travelers. The contents of the camel's pouch is often substituted. All are familiar with hunger and fear it.

Habits: They eat regularly, twice a day. The main meal is after sunset. They lunch at noon on milk or bread. Breakfast is unknown except for a morsel of bread or gulp of milk. There is no lunch on long marches. They wash before eating (a few drops on the fingers of the right hand). The tent owner's family eat in the women's compartment; guests in the men's compartment. The head of an animal is never set before guests but is given to the poor.

Change: No data.

Nutrition: No data.

Special: They are reported to drink the blood of a stricken enemy.

Evaluation: Information is fairly complete and reliable, but may be slightly out of date.

References:

1. Raswan, Carl R. Black Tents of Arabia. New York, 1947.
2. Musil, Alois. The Manners and Customs of the Rwala Bedouins. Oriental Explorations and Studies, No. 6, 712. 1928.

Identification: Refers to a number of Arab tribes united in a loose confederacy called Agedat and living along the banks of the Euphrates River in Syria. They combine limited nomadism with seasonal cultivation of land, but are primarily sheep herders.

Population and Area: The Bedouin population of Syria is estimated at 200,000. This would make them about five percent of the total population of Syria, estimated at 4,000,000 to 5,000,000 people. The area inhabited extends from Deir-ez-Zour in north to Abu Kamel in south, all along the Euphrates.

Foods: The basis of the diet is wheat which is gradually and preferably baked into bread that is eaten fresh. Wheat is also ground and consumed as a cereal. Milk is another staple, and is eaten in the form of yogurt and cheese. This cheese is usually dried in the sun and preserved for winter use or while travelling. When needed the dried cheese pellets are mixed with water and boiled to obtain "milk." Mutton is the most common meat eaten, although both beef and goat meat are in demand. Meat is roasted and eaten with rice, or cut into pieces that are stewed with various vegetables. A favorite sweet meal is to sprinkle butter on fresh hot bread and coat it liberally with sugar.

Habits: Men and women eat separately, the smaller children eating with the women. Food is served in large platters on the floor and people use fingers and bread to eat with, or occasionally forks and knives.

Change: No information.

Special: Coffee or tea is always served after meals. Coffee is brewed very black and strong in Arab Bedouin fashion and is drunk bitter. Tea also is brewed strong, but is served with plenty of sugar and no milk. Tobacco is very popular and smoked by all. Hospitality is the main feature of the society, and their prized animals are slaughtered to feed guests.

Evaluation: Data are rather old, but probably still valid in general outlines.

References:

1. Charles, H. Tribus Moutonnieres du Moyen-Euphrates. Documents d'Etudes Orientales de l'Institut Francais de Damas Tome VIII, 171. 1936.

MD 6 - 1 DRUZE - LEBANON

Identification: The Druze are a relatively small religious sect living primarily in Lebanon, but with additional groups in Syria.

Population and Area: There were 82,000 Druzes in Lebanon in 1951. The village with which this study is concerned had a population of about 1,000 Druze and 200 Maronite Christians in 1954. The village of Kerneyel is in the district of Metn of Lebanon.

Foods: The basic foodstuffs in Druze society come from pastoral and seed agricultural activities with root agriculture and arboriculture as secondary activities of some importance. The primary food is wheat which is made into bread and also cracked and consumed as a cereal. Milk and milk products and meat, primarily chicken, beef, or lamb, are also important. Consumption of meat is largely limited to the better off individuals in the community. Coffee is of considerable importance and tea is used mainly when invalids are present. Legumes are of some importance and tomatoe, noodles, canned fish, and various processed products such as candy, pastry and soft drinks are also consumed as available.

Habits: Three meals a day, breakfast consisting mainly of coffee and bread. Noon meal is most apt to be cheese and fruit. The evening meal is taken from 6:00 to 8:00 p.m. and is the major meal of the day. When the family is alone all eat together. When guests are present the men eat first and children and women eat later.

Change: The Druze are extremely reluctant to try any types of new food; however, some nonnative foods have become staple over the years--potatoes, tomatoes, rice, etc.

Nutrition: The adequacy of the diet depends to a great extent upon the wealth of the individual. The poorer people are definitely lacking in animal protein and may be hungry during certain seasons of the year.

Special: Though tobacco and alcohol are both forbidden by Druze religion, many men smoke cigarettes and some young men may drink wine and beer when away from the village.

Evaluation: Information is complete, reliable and up to date.

References:

11. Patai, Raphael, et al. Subcontractor's Monograph on The Republic of Lebanon. Subcontractor's Monograph, HRAF-46, Patai-8. Unpublished, 639. New Haven, 1956.
50. Ayoub, Millicent R. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

Identification: A Christian Greek-Orthodox farming village in North Lebanon.

Population and Area: Actual inhabitants of the village numbered 581 in 1956; nevertheless food study would apply to all Christian villages in North Lebanon.

Foods: Bread is the most important single item of food in the village, both in its nutritive value and in the attitude towards it. "A meal is not a meal if there is no bread." Meat is eaten regularly and is usually mutton. (Beef and pork are not available in the village.) Raw meat is eaten occasionally and only in small quantities; specialized organs such as liver and lungs are cut into small pieces, dipped in salt and eaten with bread. Olives are grown in large amounts and used as food, although the bulk of the crop is processed into olive oil which is the only fat utilized in cooking. Tea and coffee are widely used, the latter especially for entertaining guests. Tea is never drunk with milk, but always very sweet with sugar.

Habits: Three meals are regularly eaten each day, of which the evening one is the most elaborate. Bread is eaten with every meal, the person tearing off a piece and holding it with finger and thumb and using it to scoop food from a common dish. Men and boys working in the fields take lunch snacks with them.

Change: Diet is one of the most conservative and least acculturated aspects of their culture. They see no purpose in changing basic diet since it satisfies them. There is no aversion, though, to introduced delicacies or minor food items such as canned goods and sweets.

Nutrition: They give the impression of being in excellent health and there are no evidences of physical or mental defects. Medical practices are utilized as a matter of course, since there are two native retired doctors.

Special: Coffee or tea is always served after meals. Coffee is brewed very black and strong in Arab Bedouin fashion and is drunk bitter. Tea also is brewed strong, but is served with plenty of sugar and no milk. Tobacco is very popular and smoked by all. Hospitality is the main feature of the society, and their prized animals are slaughtered to feed guests.

Evaluation: Data are rather old, but probably still valid in general outline.

Identification: A small mountain village in north Lebanon, set in limestone crags of lower range of mountains.

Population and Area: Village population is 132 inhabitants who practice terrace agriculture.

Foods: Wheat is the major crop in the village and the staple food. Around its planting, cultivation, and threshing revolves the life of the village. Bread made out of wheat flour is the "staff of life" and "burghul" or cracked boiled wheat is ever-present at every meal either in the form of porridge or pounded into meat which is later baked. Meat is expensive and is eaten only occasionally. Olive oil is pressed locally and is liberally used in all food preparation. Besides wheat, lentils and beans are important secondary foods. There are a number of vegetables and fruits that are used in season.

Habits: In general three meals are eaten daily; the main one in the evening. Their thin flat bread is split open and torn into pieces that are used to scoop food.

Change: The demand of the population on the land is increasing annually, and in certain years fields are left fallow since most grain has been eaten and none left for seed. The government recently gave away fig and grape trees for those willing to cultivate them.

Nutrition: Although diet is monotonous, it is ample and fairly well balanced. Good sets of teeth are the rule, which indicates a wholesome and nutritious diet. On the other hand, meals are not eaten regularly and there are cases of malnutrition and undernourishment, resulting in low resistance to disease. Malaria is prevalent, and influenza, colds, and asthma are common, especially in winter.

Special: Tobacco is smoked by the majority of adults.

Evaluation: Reliable and up-to-date information.

References:

1. Crist, Raymond E. The Mountain Village of Dahr, Lebanon. Smithsonian Institution. Annual Report of the Board of Regents, Publication 4149:407-423. 1954.

References:

1. Gulick, John. Social Structure and Culture Change in a Lebanese Village. Viking Fund Publications in Anthropology, No. 21, 191. 1953.

Identification: Small Christian village in north Lebanon, one of 18 such villages in administrative region of Jobbe of Becharre.

Population and Area: Population of the village for the year 1953 was 852. Study applies equally well to rest of village cluster with population totaling around 14,000.

Foods: Wheat and wheat flour is the basis for subsistence in the village. Bread is eaten with all meals. Wheat grains are also boiled, dried and later cracked to form burghul which is basic to many dishes. In second place of importance come the legumes: lentils, chickpeas and different kinds of beans. Vegetables and greens are used extensively and are much appreciated raw in salads that are seasoned with garlic and olive oil. Milk is consumed fresh by children and in the form of yoghurt and cheese by adults. Meat consumed is that of sheep and goats. Liver is usually chopped fine and eaten raw with salt and bread. Chicken and eggs are abundant.

Habits: In general three meals a day. Lunch is usually a simple affair in the field for the men and boys and consists often of just bread, olives and onions.

Nutrition: The peasant is in general well nourished. The foods he eats are well balanced; average daily intake of meat is 46.5 grams per person. Total calories a day per individual average around 2,890.

Special: Grapes are cultivated extensively in the area and besides their consumption as fruits or raisins, they are made into wine which is later distilled to form arak, the Lebanese national drink. Tobacco is smoked extensively.

Change: Until recently goat meat was the most popular meat on the market. Now mutton is being increasingly sold at market places.

Evaluation: Excellent, up-to-date and thoroughly reliable data.

References:

1. Touma, Toufic. Un Village de Montagne au Liban (Hadeth El-Jobbe). Paris, 1958.

Identification: Refers to 62 small Arab tribes that range from nomadic groups to sedentary agricultural groups.

Population and Area: The tribes totaled around 11,786 in 1931. They range in size from 40 to some 1,000 individuals. These tribes move within prescribed areas in what is now Israel and Jordan.

Foods: The basic diet includes bread, milk, yoghurt, cheese, butter, and boiled legumes. While on the move, bread is baked unleavened. Ingredients for the bread could be sorghum, maize, or any other grain used singly or in combination. Meat is rarely eaten and it is only for special occasions that an animal is slaughtered. Favorite meat is mutton, often whole lamb is roasted and served with rice. Fish is also relished and is prepared in various ways when available. Tomatoes, onions, and garlic are used consistently for flavoring the various stews and soups that are cooked. The more nomadic tribes trade part of their milk produce for grain and dry fruits.

Habits: Men and women eat apart in separate parts of the house or tent. Men are always served first, and in most cases food is eaten with the fingers, utilizing only the right hand. Ordinarily only two meals a day are eaten, the main one in the evening.

Change: Under the influence of the peasant villagers, tea is becoming more and more popular among the Bedouins who until now had only coffee.

Special: Hospitality, especially in offering food to guests, is the main feature of the tribes, particularly the more nomadic ones. Coffee is always offered and the partaking of food establishes bonds of friendship and mutual obligation. There is very elaborate ritual for the preparation and serving of coffee which is always done by men in their section of the tent. Coffee, tea, tobacco, and sugar are in great demand and serve as acceptable gift items.

Nutrition: No information.

Evaluation: Although the field work is somewhat dated, the information is probably valid for these tribes.

References:

1. Ashkenazi, Tovia. Tribus Semi-Nomades de la Palestine Du Nord. Études d'Ethnographie, de Sociologie et d'Ethnologie Tome II, 237. 1938.

Identification: A village of marsh dwellers of the Euphrates Delta in southern Iraq. Marsh dwellers are Moslems and are divided into three groups: cultivators, reed-gatherers and buffalo breeders. The latter are referred to as Ma'adan. All are tribal in organization.

Population and Area: In 1953 the village numbered 11,000. Data, however, are applicable to the bulk of the marsh dwellers estimated at 400,000. These live on several islands in the swampy region of the Euphrates Delta, an area estimated at 20,000 sq. klm.

Foods: Basic foods include rice, usually boiled, and bread made either from wheat or millet flour or a combination of both. A side dish is always served with the above called ghamus (literally to dip in) which can be either fish, curds, dates, onions, or boiled greens. Diet varies slightly with economic class; the majority, who are very poor, eat bread made mainly from millet or barley rather than the pure wheat which is the most desirable and luxurious grain. They also drink tea and consume moderate amounts of rice and roast fish. The wealthier use more milk and its products and eat more meat. Vegetables in general are considered low prestige foods and are consumed on a larger scale by lower status groups, who also raise them. Tea is a great favorite among all marsh people. It is drunk as part of the meal, made very strong and sweetened with sugar but with no milk.

Habits: Men eat first and alone. It is considered shameful to eat with the women and children who eat later. Adherence to segregation is directly correlated with the social position of the person. Three meals a day is the rule, the main one being in the evening.

Change: Tinned biscuits are extremely popular as desserts, especially at weddings and receptions. These are bought at local stores.

Nutrition: As a result of Bilharzia (dysentery and worms) many of the Marsh Arabs are anemic. The water around their homes is usually contaminated; they suffer from lumbago and have a high infant mortality rate.

Special: Being Moslems, pork is taboo to them. They make no use of the wild boar that abounds in the marshes around them. Many villages and important chiefs have special guest houses set up where men gather daily and where guests are entertained. Coffee is always served there, and seating arrangements are rigidly controlled by status in group. To be refused coffee at a guest house amounts to public insult and humiliation. They love to smoke tobacco; even the children are addicts. Coffee and tea are very popular and often used in gift exchange as is sugar.

Evaluation: Information both reliable and inclusive.

References:

1. Salim, Shaker M. El-Chebaish Vols. 1 and 2. Baghdad, 1956.
2. Salim, S.M. Marsh Dwellers of the Euphrates Delta. London School of Economics Monographs on Social Anthropology No. 23, 157. 1962.
3. Thesiger, Wilfred. The Ma'dan or Marsh Dwellers of Southern Iraq. Journal of the Royal Central Asian Society, Vol. XLI:4-25. 1954.
4. Westphal-Hellbusch, S. Die Ma'dan. Berlin, 1962.

Identification: Data apply only to settled people of Saudi Arabia, i. e., town dwellers of the oasis and the coastal areas.

Population and Area: No census for the peninsula; estimates range from 3 to 6 million; United Nations Yearbook of 1959 gives a figure of 6,036,000.

Foods: The diet in Saudi Arabia as in all of the Middle East varies significantly with the wealth of the people. Essentially the basic diet shared by all includes sour milk, rice and dates. Also important is bread made from wheat, millet, or barley or a combination of all. Those who can afford it frequently add meat, usually mutton. The majority, though, have meat only occasionally. Dried fish is eaten reluctantly and only in the case of necessity. Many vegetables are available: eggplant, tomatoes, squash, onions, etc. and these are usually cooked into stews that are served along with rice and bread. Coffee is brewed very strong and there are elaborate rituals for serving it. It is a "must" when entertaining a guest. Coffee and tea are very popular, the tea usually flavored with mint.

Habits: Three meals a day. Food is served on large platters and only the right hand is used in eating.

Change: The most noticeable change in the diet of the sedentary people has been the shift in the main part of the meal from dates to a dish of rice served with meat and tomato sauce.

Nutrition: Rickets and sub-clinical vitamin C deficiencies are common. Under-nutrition is common among the poor who make up the bulk of the population. An obvious deficiency of vitamins A and C.

Special: Since the Wahabis (the ruling Saudis) came to power, alcoholic beverages of any kind are outlawed in Arabia, as is the flesh of pigs, donkeys, and mules. Tobacco is smoked but not very excessively.

Evaluation: Up-to-date and accurate information on the region. Probably more tinned foods and imported delicacies are being used among the very wealthy; this would by no means affect the diet for the majority.

References:

1. Vidal, F.S. Date Culture in the Oasis of Al-Hasa. The Middle East Journal, Vol. 8:417-428. 1954.
2. Philby, H. St. John B. Arabian Highlands. Ithaca, 1952.
3. Twitchell, K.S. Saudi Arabia. Princeton, 1953.
4. Lebkiher, Roy, George Reutz and Max Steineke. The Arabia of Ibn Saud. New York, 1952.
9. Crary, Douglas D. Recent Agricultural Developments in Saudi Arabia. The Geographical Review, Vol. 41:366-383. 1951.
28. Vidal, F.S. The Oasis of Al-Hasa. New York, 1955.
30. Great Britain. Geographical Section of the Naval Intelligence Division. Naval Staff, Admiralty. A Handbook of Arabia, Vol. 1. London, 1920.
46. American Geographical Society. Subcontractor's Monograph on Saudi Arabia. Subcontractor's Monograph, HRAF-50, AGS-1:369. 1956.
- E63. Simmons, James Stevens, et al. Global Epidemiology: A Geography of Disease and Sanitation, Vol. III, The Near and Middle East. Philadelphia, 1941-1951.

Identification: The largest and richest oasis district in Saudi Arabia. The population is Moslem and primarily engaged in agriculture.

Population and Area: Estimate for year 1953 is 160,000; Hofuf, the main city, has around 60,000 and Mubbaraz, the second largest around 28,000. The rest are scattered among 52 villages in area.

Foods: Diet of the majority includes as basic foods: bread and/or rice, dates, milk and cheese supplemented by varying amounts of meat, vegetables, and fruit. The wealthier class gets a more varied and richer diet and more access to meats and sweets. Milk, especially in curd form, and dates are an essential part of the diet of all classes. Meat and vegetables (eggplant, okra, pumpkin, etc.) are stewed and used as a side dish with rice. This tomato flavored stew is called marag. Favorite grain for bread is wheat, although millet, sorghum and barley are of equal importance. Dates are a major commercial crop of the oasis and are exported. Camel, cattle, chicken and sheep's meat is used. Pork is tabooed.

Habits: No information.

Change: People of oasis are gradually beginning to change their dietary habits. From a diet that used dates as basic staple and rice as the major supplement to one that uses rice as major staple, supplemented by a variety of foodstuffs, many imported, canned, or packaged. Eating foreign food has become the fashionable fad in Al-Hasa. In markets one finds imported pickles, tomato paste, canned milk, and orange juice.

Nutrition: The common diet of rice and dates and milk probably meets most caloric requirements, though high in carbohydrates and low in proteins and fats as well as some vitamins. This factor is compensated for with the occasional feasts of meat. For the future, if the diet is increased in proteins, fats, and garden vegetables, eating habits would be improved considerably. At present the lower classes of Hasa, abandoning dates for rice and packaged goods while unable to afford sufficient meat and vegetables may well be in danger of greater dietary deficiencies.

Special: Some tobacco is cultivated locally on a very limited scale. Many smoke, though. Alcoholic beverages are strictly outlawed by the Saudi Arabian government.

Evaluation: Data fairly accurate and reliable, based on Aramco team that was set up to help fight malaria in the region. Good inventory, although somewhat poor in details of preparation.

MJ1 - 1 AL-HASA - cont.

References:

1. Vidal, F.S. The Oasis of Al-Hasa. 1955.
2. Crary, Douglas D. Recent Agricultural Developments in Saudi Arabia. The Geographical Review, Vol. XLI, No. 3:366-384. 1951.

MJ 4 BEDOUIN

Identification: Refers to the nomadic and seminomadic tribes of the Kuwait hinterland and north central Saudi Arabia.

Population and Area: Estimated at 10,000 in 1955.

Foods: The well-to-do Bedouin usually has one good meal a day; this consists of plain rice cooked in clarified butter, a few dates dipped in butter and some sour milk (yogurt). He finishes it off with strong black coffee. Meat is eaten occasionally. The majority of Bedouins are poor and their daily meal consists of dates and camel milk and only occasionally with rice and bread added. At banquets, a whole lamb is roasted; the eyes, tongue and fat of the tail are considered delicacies. Seminomads and wealthier nomads usually include a side dish called marag with their boiled rice and bread. Marag is a stew that contains a variety of vegetables and preferably meat, all flavored with tomato sauce.

Habits: Only the right hand is used for eating food. Hands are washed before and after meals. At proper meals, coffee is served before and after. Coffee making and serving is an elaborate ceremony in Arabia and is a sign that the guest is welcome and the host is generous. The sexes eat apart.

Change: Recently imported colored jelly is very fashionable among the better-off. In Kuwait, after the war, an entire tribe changed its mode of life because of restriction of movement and depreciation of the value of camels. From camel breeders, they changed into settled fishermen and lived in villages on the shore. The diet changed from milk and dates to fish as the staple.

Nutrition: Undernutrition is chronic among the Bedouins and many live on the verge of starvation.

Special: Highest praise of the Bedouin is "to call him a generous and hospitable man." Generosity is most valued attribute in the desert, and the sharing of food establishes a "salt bond" between participants and entails certain obligations. Generally speaking, smoking is very restricted practice in the desert.

Evaluation : Although data are correct in general outline, there are many changes taking place in Kuwait at a rapid pace. Many foodstuffs are imported and probably are influencing the diet of even the nomads. Also many nomadic tribes are settling down.

MJ4 BEDOUIN - cont.

References:

1. Dickson, H. R. P. The Arab of the Desert. London, 1948.
2. Simmons, J. S. et al. Global Epidemiology: A Geography of Diseases and Sanitation, Vol. III. The Near and Middle East. Philadelphia. n.d.

Identification: Strife-torn country on southwestern tip of Saudi Arabia. The population is referred to collectively as Yemenis; they are made up of many semi-independent tribes.

Population and Area: Estimated population is 4,000,000. Area of Yemen is 70,000 square miles made up of a fertile coastal plain and foothills extending into the arid highlands.

Foods: Bread made from wheat, barley or sorghum, or a combination of all is the basis of the diet. Sorghum is the most widely used grain, although wheat is the one most preferred. Dates are important source of secondary food, especially in the coastal region, where they are almost a staple. Meat is fairly plentiful and is preferred cooked into a stew seasoned with a mixture of peppercorns, cinnamon, and nutmeg. As in all the Middle East, it is only the wealthy who get a regular supply of meat, vegetables and fruits. Although coffee is a cash crop in the region, the native coffee is not made from the bean but from the stalks and a favorite beverage is to boil the coffee husks along with ginger and cardamon. A large variety of fruits are grown locally but enter the common man's diet only seasonally and then in an irregular fashion.

Habits: Generally three meals a day.

Change: No information.

Nutrition: Under normal conditions, food is generally available in Yemen; there do occur, however, local food shortages. Medical observers report that undernourishment and vitamin deficiencies are rather common.

Special: Smoking and chewing tobacco are widespread habits. They also grow and widely use the qat plant for narcotic. The young tender leaves are chewed. Men, women, and children are addicts. (qat is cathia edulis) Pigs are banned in Yemen, and no pork is eaten. They have refused to eat any kind of tinned foods that contain meat. (General fear is that they may contain pork.)

Evaluation: Inclusive and up-to-date information.

References:

1. Clark, Harlan B. Yemen-Southern Arabia's Mountain Wonderland. National Geographic Magazine, Vol. 92:631-672. 1947.
2. Farouhy, Abbas. Introducing Yemen. New York, 1947.
7. Robertson, William. San'a and the Qat-Eaters. The Scottish Geographical Magazine, Vol. 58:49-53. 1942.
9. Heyworth-Dunne, Gamal-Eddine (James). Al-Yemen, a General Social, Political and Economic Survey. The Moslem World Series, No. 5, 118. 1952.

ML 1 YEMEN - cont.

15. United States State Department. Annual Economic Review of Yemen 1955-56. Foreign Service Dispatch No. 168, 26. 1956.
- S30. Great Britain, Geographical Section of the Naval Intelligence Division, Naval Staff; Admiralty. A Handbook of Arabia, Vol. 1. London, 1920.
- E63. Simmons, James Stevens et al. Global Epidemiology: A Geography of Disease and Sanitation, Vol. III, The Near and Middle East. Philadelphia, (1941-1951).

MM 1 ADEN

Identification: Includes both the colony and the Protectorate. Population of the colony is urban and cosmopolitan. Data refers mainly to the natives who make up the population of the Protectorate. These are organized into tribal autonomous units that vary in size and complexity. They all claim to be Arabs, although there is considerable Malayan-Somali mixture.

Population and Area: Last census of 1946 gave a population figure of 80,500. Since then the population has been estimated at 100,000 - 120,000. Aside from the two peninsulas that make up the colony, the rest of the land is made up of mountains and high plateaus with inland plains.

Foods: The basic menu is made up of bread, dates, and milk, with occasional additions of meat and/or fish. Meat: beef, mutton, or goat, is used on the average only once a week except in the wealthier households. Bread is made from a variety of grains including wheat, barley, maize and, most commonly sorghum. Camel milk is a staple among the nomadic groups in sedentary areas. Both clarified butter and mutton tallow are basic ingredients in preparation of most meat and vegetable dishes. Coffee and tea are drunk daily and on a wide scale.

Habits: No information.

Change: No information.

Nutrition: Undernutrition is prevalent among the poor inhabitants and the transient workers from the interior. Rickets and gingivitis are prevalent diseases.

Special: Favorite national pastime is the chewing of the young tender leaves of the gat plant (cathia edulis). Tobacco is smoked extensively. Pigs and all pork products are taboo.

Evaluation: Brevity of data reflects the poverty and lack of range in the diet itself, rather than lack of information. Data certainly accurate and fairly adequate.

References:

-
3. Great Britain, Colonial Office. Annual Report on the Social and Economic Progress of the People of Aden, 1938. Annual Colonial Reports, No. 1936, 40. 1940.
 8. Great Britain, Colonial Office. Colonial Office Report on Aden for the Years 1951 and 1952. London, 1954.
 9. Møller, Herbert, Knut Berg and Hans Christensen. BCG - Vaccination Campaign in Aden Colony. Bulletin of the World Health Organization, Vol. 10:113-125. 1954.
 20. Ingrams, Doreen. A Survey of Social and Political Conditions in the Aden Protectorate. Asmara, 1949.
 - E63. Simmons, James Stevens et al. Global Epidemiology: A Geography of Disease and Sanitation, Vol. III. The Near and Middle East. Philadelphia. (1941-1951).

Identification: These data refer generally to the people of the Valley or Wadi of Hadhramaut, politically the country of the Qu'aiti and Kathiri Sultans. They are Moslems.

Population and Area: Ca. 300,000 in 1948. There is a good deal of emigration, but most of these people expect to, and usually do, return eventually. They occupy an area of about 50,000 square miles in the Aden Protectorate and southern Arabia, generally quite close to or on the coast.

Foods: The staples are fish, meat, milk products, dates and cereal. The basic diet is usually bread, dates and milk products, supplemented by vegetables and fruits in season and by varying amounts of meat and fish. Bread is most usually made of millet, but maize, sorghum, wheat, rice and barley are also used. Sheep, goats and poultry are the usual meats; pork is tabooed. The food supplies are never abundant. Among the other foods used are eggs, sesame oil, white and sweet potatoes, carrots, various beans, peanuts, cabbages, eggplant, pepper, pumpkins, onions and garlic. Tea and coffee are both drunk, the coffee often with ginger. Many spices are used.

Habits: No information.

Change: A number of the items in the diet, e. g., canned pineapple, are derived from Indonesia, brought in by emigrants who returned wealthy. These items may be considered upperclass (expensive). Coffee is being superseded by tea as a beverage.

Nutrition: For the Aden Protectorate in general, undernutrition is prevalent. Deficiency conditions are probably numerous, especially vitamins C, A and riboflavin. Rickets are common and pellagroid lesions of the skin are often encountered.

Special: Tobacco is smoked in hookahs and chewed with sodium carbonate. In the western Protectorate, the natives chew the mildly intoxicant leaves of kat (quat).

Evaluation: Information is reliable, but incomplete and probably not up to date.

References:

1. Ingrams, W. H. A Report on the Social, Economic and Political Condition of the Hadhramaut. Great Britain, Colonial Office Report No. 123, 177. 1936.
7. Sturrier-Raemakers, M. de. Towns and Architecture of the Hadhramaut. Royal Central Asian Journal, Vol. 40:241-248. 1953.
8. Pike, Ruthven W. Land and Peoples of the Hadhramaut, Aden Protectorate. The Geographical Review, Vol. 30:627-648. 1940.

MM2 HADHRAMAUT - cont.

References:

15. Bunker, D. G. . The South-West Borderlands of the Rub'al Khali. The Geographical Journal, Vol. 119:420-430. 1953.
24. Meulen, Daniel van der and H. Von Wissermann. Hadramaut, Some of its Mysteries Unveiled. Leyden, 1932.
- H6. Great Britain, Colonial Office. Colonial Office Annual Report on Aden for the Year 1948, 78. 1950.
- H7. Great Britain, Colonial Office. Colonial Office Report on Aden for the Years 1949 and 1950, 86. 1951.
- H8. Great Britain, Colonial Office. Colonial Office Report on Aden for the Years 1951 and 1952, 90. 1954.
- E21. Fisher, W. B. The Middle East, A Physical, Social, and Regional Geography. London, 1950.
- S30. Great Britain, Geographical Section of the Naval Intelligence Division, Naval Staff, Admiralty. A Handbook of Arabia. London, 1920.
- E63. Simmons, James Stevens et al. Global Epidemiology: A Geography of Disease and Sanitation, Vol. III, the Near and Middle East. Global Epidemiology (series of five), 357. (1941-1961).

Identification: The Somali population is composed of two major cultural groups: the Somali proper and the Sab. The Somali are mainly nomadic pastoralists while the Sab are primarily sedentary cultivators living in the southern part of the republic.

Population and Area: A conservative estimate in 1957 gave a total population figure as 2,750,000. The Somali number over 2 million while the rest are Sab. The trend has been towards an increase in population and a general movement from north to south.

Foods: The staple foods are durra, bush fruits, milk, and milk products, and the flesh of camels, cattle, goats, sheep and game. Emphasis within this scheme varies with the regional ecology. The Somalis use more animal produce while the cultivators have more grain. Coffee beans constitute a significant "indispensable" item and are consumed in both beverage and seed form. Milk, butter or ghee seem to be the most common items eaten with other foods. Maize and kidney beans are important secondary foods. The camel and its food products constitute a basic theme in Somali culture with significant ritual associations.

Habits: No information.

Change: There is evidence that the Somali are relaxing their rejection of poultry and eggs. Also they will accept rice (when available) as a substitute when durra is too expensive. One gets the impression that the nomadic pastoralists would eat more domestic plant foods if these were readily available to them.

Nutrition: In the northern regions the nomads live frequently on the edge of starvation. In the former British protectorate, famine relief measures were regular necessity except in good years.

Special: The Somali in general will not eat poultry, eggs, or fish. The Sab do eat these items as well as placing greater emphasis on domestic food plants and wild game. They all taboo "dead meat" i.e., the head, tripe, and claws of the animals. They also taboo fermented or alcoholic beverages. Tobacco chewing is common although few smoke.

Evaluation: Many up-to-date sources give valid and sufficient data regarding food habits. Although diets and preferences vary between the nomads and cultivators, the composite picture drawn holds true in general outline.

References:

1. Lewis, I. M. Peoples of the Horn of Africa. International African Institute Ethnographic Survey of Africa. North Eastern Africa, Part 1, 200. 1955.
2. Lewis, I. M. Modern Political Movements in Somaliland, I and II. Africa, Vol. 28:344-362. 1958.
12. Lewis, I. M. Clanship and Contract in Northern Somaliland. Africa, Vol. 29:274-293. 1959
17. Puccioni, Nello. Antropologia e Etnografia delle Genti della Somali /Anthropology and Ethnography of the Peoples of Somali/, Vol. 3, Etnografia et Paletnologia. HRAF Translation: used. Bologna, 1936.
27. Lewis, I. M. A Pastoral Democracy: A Study of Pastoralism and Politics Among the Northern Somali of the Horn of Africa. London, 1961.

M.P5 AMHARA

Identification: Term refers to Amharic speaking Coptic population of Ethiopia. The Amharas consider themselves the Ethiopians proper and form the largest ethnic group in the country.

Population and Area: In 1954, the total population of Ethiopia was estimated at 15 million, a third of whom were Amharic, i.e. 5 million. Since then there is good evidence that the figure is much higher, as many as 7 million.

Foods: A large variety of cereals are grown in Ethiopia, and bread made from one or a combination of these is the staple of the Amharas. Many different kinds of bread are baked. The second most common and basic item of food is wot, a peppered spiced sauce that may or may not contain meat. The combination of meats, vegetables and spices that could go into this general stew-sauce are only limited by the budget and taste of the cook. A special dish of which they are fond and which is served on special occasions is raw beef, eaten dipped in salt and with bread. Both beer and mead are extensively made and drunk. Meat, including that of cows, goats, sheep, and chicken, is usually stewed, although it may be roasted. Entrails are eaten, but are considered low prestige foods. The Amhara have many long fasts during which they abstain from meat, milk and eggs. They have elaborate cereal and vegetable dishes prepared then.

Habits. Two major meals a day: midday lunch and the evening one that include bread, meat stew, beer and condiments. For breakfast, some barley or black coffee only. Hands are washed before meals and only the right hand is used to eat with.

Change: Exposure to strong alcoholic beverages in cities has lead to attempts to replace honey in the mead with cheaper sugar and various other "things" to increase the potency of the beverage.

Nutrition: The diet in general is low in proteins and vitamins, but otherwise not inadequate. The common nosebleeding among the Amhara has been attributed to vitamin C deficiency due to lack of fruit.

Special: Despite the presence of wild fruits, vegetables, and animals, the Amhara rarely utilize this source of food except in times of famine. They consider collecting of wild foods a shameful activity fit only for slaves and children. All animals to be eaten must be slaughtered in a special ritual way. Pork is tabooed. Smoking is considered a sin by Coptic clergy, but young and urban dwellers do smoke.

Evaluation: Recent and very thorough information on the group.

References:

1. Messing, Simon David. The Highland - Plateau of Ethiopia. Philadelphia, 1957.
2. Buxton, D. R. The Shoa Plateau and Its People: An Essay in Local Geography. The Geographical Journal, Vol. 114:157-172. 1949.
8. Rey, C. F. The Real Abyssinia. Philadelphia, 1935.

Identification: The Falashas or "the Black Jews of Ethiopia" form an ethnic group that practice ancient form of Judaism and live in symbiosis with other groups in Ethiopia.

Population and Area: Estimates for the Falasha have ranged from 15,000 - 60,000, the probable actual number being around 30,000. They are found mainly in the provinces of Begemder, Semyen and Tigre.

Foods: Basic food crops among the Falashas are cereals, pulses, and oil seeds. The altitude determines which of the various cereals and pulses is the most important in the diet. In the lowlands it is maize and sorghum and in the highlands it is teff, wheat and barley. The Falashas will in no event eat meat of animals slaughtered by non-Falashas; also being orthodox Jews, they observe many biblical taboos. A number of foods are eaten but they are considered second-class foods of low prestige. These are: roots and tubers, leafy vegetables, fruits, and milk of goats and sheep. Cow's milk is preferred. Beer is made from the various cereals although that of barley is preferred. In common with all Ethiopians, they prefer their food highly seasoned, cayenne pepper being the basic spice to all stews. Wot is a general name for stew that serves as a side dish for bread and may have meat, fish, and vegetables singly or in combination, all highly spiced.

Habits: Three meals a day, served from common central dish set on a round serving basket. Husband and wife eat together, then the children follow. Hands are washed before and after meals.

Change: Teff is replacing wheat in the highlands.

Nutrition: Normal diet in this part of Ethiopia is inadequate nutritionally. This was revealed by a 1958 general survey which stated a daily caloric deficit of 400 calories per person. Deficiency of protein was evident in the retarded growth of children and occurrence of kwashiorkor. Endemic goiter is widespread. The salt used is low in iodine. Also significant occurrence of lesions indicate lack of vitamin A.

Special: The Falasha do not smoke, they consider tobacco evil. There are many fasts among the Falasha during which the diet is severely restricted, especially animal products.

Evaluation: Information is recent, detailed, and reliable.

MP9 FALASHA - cont.

References:

1. Simons, Frederick J. Northwest Ethiopia: Peoples and Economy. Madison, 1960.
2. Leslau, W. The Black Jews of Ethiopia. Commentary, Vol. 7:216-224. 1949.
3. Leslau, W. Falasha Anthology. Yale Judaica Series, Vol. 4, 222. 1951.

MP13 1 KOTTU GALLA

Identification: The term refers to a Moslem group among the Gallas who prefer to call themselves Oromos. The Kottu Galla are part of the Eastern agricultural Gallas and are comprised of around 200 tribes.

Population and Area: There is no population figure on the Kottu Galla. They live in the Harrar highlands and adjacent semidesert areas of Ethiopia.

Foods: The basic foods in the Kottu diet are the cereal grains: maize and millet, followed by sorghum, teff, wheat and barley. These grains are eaten either in the form of bread or porridge. Milk and milk products form the second major food category in the diet. Meat is a rare treat, in fact some eat it only a few times in their life and then on festive occasions only. Legumes, sweet potatoes, pumpkin and cabbage are important secondary crops. Red hot pepper is an indispensable item in the preparation of most Kottu dishes. Unlike other Ethiopians, it is taboo for the Kottus to eat raw meat, or drink blood; also taboo are the hippopotamus, fowl, eggs, fish and hare. Leafy vegetables are considered "second class" foods, and even though they prefer cow's milk, the majority have to use goat, sheep or even camel's milk when the latter is available. A common daily dish is Laffiso, a porridge-like dish made by mixing hot salted water with a few loaves of fresh bread and seasoned with butter and milk. Honey is widely used to manufacture mead.

Habits: They eat three meals a day. Women eat separately from men and only after the latter have been served.

Change: A beverage called hoga is rapidly displacing tea as the favorite drink in Harrar district. It is made from dry roasted leaves of the coffee tree.

Nutrition: A 1958 dietary study of Ethiopia revealed a deficit in the average daily caloric intake of 400 calories per person. Deficiency mainly in protein consumption. Salt used seems to be very low in iodine.

Special: Extensive smoking of tobacco by both men and women; also chewing of the small leaves of the qat plant (*celastrus edulis*). Pork is undoubtedly taboo.

Evaluation: Excellent and up-to-date information on region.

References:

1. Neguse, Admasu. Food of the Kottu Gallas. University College of Addis Ababa Ethnological Society Bulletin 5:33-39. 1956.
2. Huntingford, G. W. B. The Galla of Ethiopia, The Kingdoms of Kafa and Jangero. International African Institute, Ethnographic Survey of Africa North-Eastern Africa part 11, 147. 1955.
3. Simoons, F. Northwest Ethiopia, Peoples and Economy. Madison. 1960.

Identification: The Kafficho (Kafa, Gonga, Gofa) belong to the Gonga branch of the Cushitic subfamily of the Hamito-Semitic linguistic stock. They are divided into four subtribes: Gonga, Gurabo, Hinnaro and Tejiwo.

Population and Area: They number around 500,000. They are concentrated in 18 compact towns in Kefa Province in the southwest part of Ethiopia.

Foods: The diet of the Kafficho is primarily vegetarian, but not out of choice. Meat is generally available only on special occasions. Beef is preferred and often is eaten raw. Chicken is the favorite meat for making sauces and broth. Bread, of which five varieties are made is the staple and is always eaten with a pepper-sauce called ito. Ito is a stew made with meat and/or vegetables, pulses, onions and a large number of spices including paprika, cayenne pepper and garlic. Cabbage is the most important single vegetable grown and breakfast often consists of bread, cabbage and coffee. Beer, milk, honeywine and coffee are regularly consumed both at meals and in between. Beer is consumed in large quantities by the farmers while the aristocrats prefer mead. Both horse and donkey meat are rejected. In general the Kafficho are interested more in the quantity rather than the quality of the food they consume.

Habits: Four meals a day are eaten. Husband and wife and the older children eat together followed by the younger children and finally the servants and slaves. No Kafa is allowed to eat alone, and if no family member or friend is available to witness the meal, a stranger is invited to share it. This is a strict rule and applies at any time a Kafa is eating even while traveling.

Change: No information.

Nutrition: Meals though monotonous are substantial. The habit of eating raw beef results in tapeworm.

Special: It is said that the taste sensitivity of the Kafa is very low as a result of the very generous use of hot red pepper in meals and the excessive smoking (by the men) of tobacco. The chewing of qat (*celastrus edulis*) is becoming popular. Moslems among the Kafa will not eat animals slaughtered by non-Moslems.

Evaluation: Although major source is somewhat dated, data should be adequate since recent summaries indicate no major changes.

References:

1. Huntingford, G.W.B. The Galla of Ethiopia. The Kingdoms of Kafa and Janjero. International African Institute. Ethnographic Survey of Africa, North-Eastern Africa Part II:101-156. 1955.
2. Bieber, F.J. Kaffa - Ein altkuschitisches Volkstum in Inner-Afrika. Athropos-Bibliothek, Vol. 1, 500. 1920.
- A1. Murdock, G.P. African Summaries, Section on the Kafa, MP14, 5 pp. New Haven, 1958.

MP18 2 JIMMA

Identification: The Jimma Abba Jiffar are a separate Galla group who until 1932 formed an independent kingdom.

Population and Area: They number around 30,000 people and live in the Jimma Province of Ethiopia.

Foods: Teff, maize and sorghum are the staple cereal grains closely followed by barley and wheat. Taro is a co-staple in many areas, and legumes, yams, ensete and potatoes are also important. The cereal grains are pounded and used to make the tortilla like fermented bread called injera and many different porridges and gruels. Roots, tubers and vegetables are often boiled in salted water and served with the bread. Meat, beef or mutton is eaten fairly regularly and is preferred stewed with butter and hot cayenne pepper to make the favorite dish: wot. This butter sauce prepared with cayenne pepper and several other spices is basic to many dishes among the Galla. Pork and fish are taboo. For beverage they have beer, coffee, tea and mead.

Habits: They eat three times daily. The whole family eats together; there is, however, definite deference and order of precedence when serving older people and guests.

Change: They are not interested in new foods or methods of preparation. They do grow some European vegetables such as carrots and tomatoes, but these are sold in towns and rarely used at home.

Nutrition: Diet appears adequate.

Special: Men are avid cigarette smokers (grow their own tobacco) and gat is chewed extensively especially at ceremonies.

Evaluation: Very recent and reliable information from the field.

References:

1. Lewis, Herbert S. HRAF Food Study Questionnaire. Unpublished. New Haven. 1963.

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MQ8 FUR

Identification: The Fur (Forawa, Yerce, Kora) are a Moslem Negro group. They include the following subtribes: Dalinga, Forenga, Kamminga, Karakarit, Kungara and Timurka.

Population and Area: Population number of the Fur is probably ca. 200,000. They live in the Western District of Darfur in the Sudan.

Foods: The Fur are primarily agricultural with important subsidiary animal husbandry. The staple crop is sorghum closely followed by pearl millet. Wheat, maize and rice are also important. A large number of vegetables and root crops are grown and used. Domestic animals include cattle, goats, sheep, and chickens. Milk is used regularly and butter, cheese and curds are made. Goats and sheep are commonly slaughtered for food. Fishing is of considerable importance in lakes and rivers. There is some hunting as well as gathering of wild roots, fruits, locusts, grubs and honey. The usual meal consists of sorghum or millet porridge served with meat and vegetable stew, highly seasoned with cayenne pepper. An ideal "strengthening" diet should contain mutton, sorghum porridge and milk. Beer is made from grain and consumed regularly. Animals despised as food by the Fur are the ostrich, owl and the eel. They are eaten by beggars and low caste blacksmiths. The flesh of a fat female camel is considered a great luxury and is available only on special occasions. Sesame, peanut, hibiscus or chili sauces with or without meats and vegetables are usually served with the stiff porridge.

Habits: Generally three meals a day. The midday one may be in the fields. Beer may be served along with the meals. Women and children eat apart and only after the men have been served.

Change: No data.

Nutrition: A detailed survey of the diet of 2,000 Fur concluded that on the whole the population is well fed and becoming increasingly prosperous on a self-contained basis.

Special: Tobacco is grown but mainly as a cash crop, since few Fur smoke it.

Evaluation: Adequate and up to date information.

References:

1. Beaton, A.C. 'The Fur. Sudan Notes and Records, Vol. 29-30, Part I:1-39. 1948.
2. Felkin, Robert W. Notes on the Fur Tribe of Central Africa. Proceedings of the Royal Society of Edinburgh, Vol. XIII:205-265. 1884-1886.

MQ8 FUR - cont.

References:

3. Paterson, R. T. "Darfur Province" in Agriculture in The Sudan by J. D. Tothill, 1948.
- A1. Murdock G. P. African Summaries, Section on the Fur, MQ8. 5 pp. New Haven. 1958.

Identification: The Batahin are a Sudanese seminomadic tribe. They were originally camel nomads but many have recently taken to cattle raising and cultivation of land. Study applies to one settled community.

Population and Area: The tribe is estimated to be around 20,000 people, half of whom are probably settled near oases. They are found in the Butana Desert between Khartoum and Kassala in the Sudan.

Foods: The staple is sorghum followed closely by bulrush millet. These are eaten usually in porridge form or as a flat unleavened chupattie called kisra. Both porridge and kisra are eaten along with a side dish of relish called mulah. Basic ingredients in the preparation of this relish are clarified butter, onions, chilies, dried hibiscus, salt, black pepper, and dry fennel. Meat, fresh or dry is usually added. The whole milk of the cow or the sheep is drunk fresh or used in tea. Skimmed milk, slightly fermented is used as relish when eaten with the millet porridge. Milk intake varies with the season and the size of herds. Both sorghum and millet are used to make beer which is mainly consumed by the men. Fresh vegetables are rarely found in the community especially in the dry season. Some may be imported, but this is expensive and the majority use dry okra, jew's mallow and several other greens in the relish. Tea and coffee are consumed regularly, the former always with the addition of milk and sugar.

Habits: No information.

Change: As the camel is giving way to trucks in the area, it is probable that more fresh vegetables will be available to them in the dry season.

Nutrition: People are generally undernourished, diet deficient in animal protein, calcium, vitamins A and C.

Special: They chew tobacco cake called damak. They are fond of tea, coffee, and sugar, which have to be imported into the community.

Evaluation: Up to date and adequate nutritional data available on the community.

References:

1. Corkill, N.L. Seasonal Dietary Change in a Sudan Desert Community. The Journal of Tropical Medicine and Hygiene. Vol. 57:257-269. 1954.

MR 11 EGYPTIAN BEDOUIN

Identification: Term applies to a group of Arab and Arabicized nomadic tribes living east of the Nile in the Sinai Peninsula. Some of these tribes tend to settle part of the year and mingle with the Egyptian peasants. Some of the important tribes and tribal confederacies are: Haweitat, Tiyaha, Terabin and Ma'aza.

Population and Area: There is no population data. Tribes wander over a large area in Eastern Egypt; only two are found to the west of the Nile.

Foods: The normal Bedouin diet consists of barley, maize, wheat, rice, lentils and dry dates. The cereals are reduced to flour and normally baked into bread which is a staple food item. Wild seeds are also gathered and made into bread. Wheat which is not used for bread is usually boiled, coarsely ground and dried in the sun; this is later reboiled with butter and eaten. Milk and milk products are important in the diet; milk is preferred sour. Meat is not regularly eaten, animals are only slaughtered when sick or for special occasions. All Bedouins observe the Moslem injunction on slaughtering animals by cutting the throat and letting the blood run. Pork is taboo. Coffee is greatly appreciated and is always offered to guests; they roast and grind it fresh for each serving. Fish are eaten by some and rejected by others.

Habits: Men and women eat separately, the men being served first. Only very small boys are allowed to eat with the women. Only the right hand is used to handle cooked food. Coffee is usually served after meals.

Nutrition: No data.

Special: They smoke tobacco extensively and some smoke henbane (called sakaran) for its narcotic effects. There is a strong tendency for many of these tribes, especially in the west and southeast to become sedentarized and to gradually give up their pastoral nomadism.

Evaluation: Source rather outdated, but doubt any major changes in diet.

References:

1. Murray, G.W. Sons of Ishmael, a study of the Egyptian Bedouin. London, 1935.

MRIB FELLAHIN

Identification: The term Fellahin refers to the indigenous peasant population of Egypt. Food study applies especially to peasants of Upper Egypt and the bulk of the data is from a study of a "typical" village of 3,500 people in Aswan Province of Upper Egypt. Diet is actually standard all over rural Egypt.

Population and Area: It is estimated that about 70 per cent of the population of Egypt are rural farmers. This gives an estimate of 13,000,000 for the Fellahin. Egypt has one of the highest birth-death rates in the world.

Foods: Bread is literally the staff of life in Egypt. The Egyptian word for bread is "aish" meaning "Life". Wheat, maize, millet, and barley are used singly or in combination to make bread. Wheat bread is preferred, but maize bread is the one most used. Any stew or sauce eaten along with the bread is called gamoos (literally: to dip into), and this can be made with a number of meats and/or vegetables stewed with onions, tomatoes, salt and various other seasonings. Legumes are important in the peasant's diet and are usually boiled into soups. Meat is generally expensive and only the better off can afford the beef, mutton, goat, chickens, eggs and pigeons regularly. Pork and the blood of animals are taboo. Tea is a primary among the Fellahin who drink many cups of it a day. It is always brewed very strong and served with plenty of sugar. Coffee is less popular. Those by the river regularly catch and eat fish. A few fruits such as dates, grapes and bananas are available in season, but these are insignificant in the diet. Milk and its by-products are greatly appreciated but are not regularly available to the great majority.

Habits: Three meals a day is the rule, the main one in the evening. Sexes eat separately although girls up to the age of twelve may eat with their father.

Change: No information.

Nutrition: A high increase in pellagra and a very large turn down of recruits for military service points to serious dietary deficiency. Maize bread (bettai) provides 80 per cent of caloric intake and 50 per cent of protein of the average peasant. Provision of adequate diet is Egypt's most pressing health problem.

Special: Bread has an aura of sacredness to it: it is profane to throw bread away or step on it. Black tea taken in excess for its tannins and alkaloids has been called the drug of the fellah. Smoking is very common among the peasants the majority of whom can only afford very cheap adulterated cigarettes.

MR13 FELLAHIN - cont.

Evaluation: Adequate and up-to-date information.

References:

1. Ammar, Hamed. Growing Up in an Egyptian Village Silwa, Province of Aswan. London, 1954.
2. Blackman, Winifred S. The Fellahin of Upper Egypt. Their Social and Industrial Life Today with Special Reference to Survivals from Ancient Times. London, 1927.
3. Ayrout, Henry Habih. The Fellaheen (trans. by Hilary Wayment). Cairo, 1945.
4. Walker, John. Folk Medicine in Modern Egypt. Being the Relevant Parts of the Tubb al-Rukka or Old Wives Medicine of Abd'l Rahman Ismail. London, 1934.
5. Harris, George L. editor. Egypt. New Haven, 1957.

Identification: The Siwans are the Berber inhabitants of the Siwa Oasis. Siwans are divided into two main tribes: the Gharbiyen in the western part and the Sharqiye in the eastern part of the town. These sections have a history of hostility and civil war. Siwa is somewhat notorious for deviant activities.

Population and Area: There are around 4,000 Siwans living in the Oasis of Siwa (formerly known as Jupiter Ammon) in the Western Desert of Egypt.

Foods: The food consumed by the Siwan varies with the economic status. In general, the basic foods include cereal grains (sorghum, wheat, barley and rice), dates, legumes and some milk and meat. The wealthier people consume more meat and vegetables and fruits while the poorer content themselves with dates, cereal or legume gruel, tea and palm-wine. Cattle, goats, sheep and occasionally camels supply chief bulk of meat although poorer people are reputed to eat dogs, cats, rats and mice. Cereal grains are made into bread or porridge which is eaten with meat and vegetable stews. Some smoked fish is available and is used in soups. Both tea and coffee are consumed regularly, tea is preferred mixed with mint leaves, orange blossoms or some aromatic plant. Several varieties of fruits including grapes, figs, lemon, pomegranates are grown but do not form significant part of diet except for the wealthy few. Clarified butter is the preferred fat for cooking, but majority use olive oil more extensively. A favorite dessert is made out of fresh crumbled bread mixed with sugar and butter.

Habits: Although three meals a day are the rule, the poor usually get by with two meals. If the husband and wife are alone they eat together, when company is present they eat separately, the wife serving the men first. Everybody eats from a central dish using pieces of bread to pick food morsels with.

Change: No data.

Nutrition: Economic status obviously influences nutrition of the people, no detailed information available.

Special: Tobacco liked but rarely available.

Evaluation: Old and rather inadequate data.

References:

1. Cline, W. Notes on the People of Siwan and El Garah in the Libyan Desert. General Series in Anthropology No. 4. 64. 1936.
2. Abd Allah, Mahmud Mohammad. Siwan Customs. Harvard African Studies /Varia Africana/:1-28. 1917.

MR14 SIWANS - cont.

References:

3. Stanley, C. V. B. The Oasis of Siwa. Journal of the African Society Vol. II:290-324. 1912.
4. Steindorff, Georg. Durch die Libysche Wüste zur Amonsoase /Through the Libyan Desert to the Oasis of Amou/. HRAF Translation used. Laud und Leute, Monographien zur Erdkunde Vol. 19. 1904.
5. Belgrave, C. Dalrymple. Siwa: the Oasis of Jupiter Ammon. London. 1923.
6. Simpson, G. E. The Heart of Libya: The Siwa Oasis, Its People, Customs and Sport. London. 1929.

MS11 - 1 ADAMAWA FULANI

Identification: The Adamawa Fulani are a branch of the Fulani living in the Adamawa Province in Nigeria and in the Cameroun Republic. They include both nomadic and sedentary groups and belong to the West Atlantic Branch of the Niger-Congo linguistic stock.

Population and Area: Ca. 350,000 in 1950, of which the bulk live in the Cameroun.

Foods: They are basically pastoral. They occasionally cultivate a little sorghum or maize, but most of the agriculture is done by slaves or subject peoples. The chief animals are cattle, but the sedentary Fulani also keep sheep and chickens, and a few horses, donkeys and goats. The staple foods are milk from their zebu cattle and sorghum obtained by trade with the agricultural tribes. Maise, millet, yams, manioc and groundnuts are also obtained in this way. A great number of wild plants are collected for both food and medicine. They are Moslems and have the usual Islamic taboos. The men do some hunting, but this does not add materially to the food supply.

Habits: No data.

Change: No data.

Nutrition: No data.

Special: Kola nuts are chewed.

Evaluation: Information is incomplete and not up to date, but probably reliable so far as it goes.

References:

1. Malcolm, L.W.G. Notes on the Ethno-Botany of the Cattle Fulbe, Adamawa, West Africa. Bibliotheca Africana, Vol. 1, No. 2:126-148. 1925.
2. Dalziel, J.M. The Useful Plants of West Tropical Africa. London, 1937.
- A1. Murdock, George Peter. African Summaries, Section on the Fulani, MS11, 17 pp. New Haven, 1958.

MS11 - 2 BORORO

Identification: The Bororo are a nomadic cattle-herding Fulani group who are consciously separate from the settled Fulani. They are Moslems.

Population and Area: Ca. 500,000 in 1950. There were about 450,000 in Nigeria in 1946. They live in the provinces of Sokoto, Bauchi, Kano, Zaria and Bornu in northern Nigeria, and in a large area of the southern Niger Republic.

Foods: In the dry season, the dietary base is large millet, to which is added, according to the production of the herds, a quantity of curdled or fresh milk. The adults drink only cows' milk, rejecting camel's milk while sheep and goat milk is generally reserved for children. Millet is eaten in the form of porridge. This may be augmented by sauces - gumbo or sumbala - but salt is a luxury which is often lacking. Guinea-fowl eggs are collected and eaten by the children. Game enters only very rarely into their diet. A man can go all day with only a half liter of water and is able to pass a whole day without eating. Milk (drunk fresh, sour and as buttermilk) is a staple and butter and cheese are made. Other foods include beef (a staple), mutton, goat meat, peppers, dried onions, cram-cram, bourgou millet, and wild fruits and greens.

Habits: Meals are frugal and simple, rapidly taken. Not only are men separated from women, and children from adults at meals, but also certain relatives upon whom custom forces avoidances - the eldest son and his parents, husband and wife, son- and daughter-in-law from parents-in-law. Adults have only two meals a day, the first about 9 A. M. before leaving for the pastures or the water tanks; the second at sunset is more abundant. Children get a third meal in the middle of the day. One eats with the right hand used as a spoon, the left hand being used for other purposes. Preparation of couscous, the feast dish, is an art known only to a few.

Change: No data.

Nutrition: The gravest dietary defect is seasonality - a winter season of little labor and good and abundant nourishment followed by a dry season with food shortages. The sudden transition from a poor diet to a rich one provokes many intestinal troubles and leaves them weak to the endemic diseases of the area, malaria and rheumatism.

Special: A little kola nut and tobacco are used, mainly as aphrodisiacs.

Evaluation: Information is reliable, up to date, and fairly complete.

References:

1. Dupire, Marguerite. Peuls Nomades. Thesis for the Doctorate of the 3rd Cycle, Universite de Paris, Faculte des Lettres et Sciences Humaines, 338. 1962.
- A1. Murdock, George Peter. African Summaries, Section on the Fulani, MS11, 17 pp. New Haven, 1958.

Identification: The term Hausa refers to the entire Hausa speaking population of northern Nigeria. Besides the Hausa proper, it includes people of Kanuri, Arab and Tuareg origin who have adopted Hausa language and culture. All Hausa are Moslems with the exception of a Hausa-speaking pagan group called Maguzawa.

Population and Area: The Hausa speakers number circa 5,000,000. They live in an area of 100,000 square miles in northern Nigeria.

Food: Sorghum and bulrush millet are the staple crops all over Hausaland. Sour milk (usually acquired from the pastoral Fulani) is the standard daily dish that is eaten with the cereal porridge. Manioc, yams and sweet potatoes are co-staples in the southern part of the country and relatively important in the north. Secondary crops include beans, cowpeas, peanuts, pumpkins, okra and many other vegetables. Wealthier people get a regular supply of meat (beef, mutton, goat, camel and chicken) and cultivated vegetables. Poor farmers rely heavily on gathered greens and oil seeds. Spices (chilies, ginger, cloves) are used liberally in preparation of stews and soups that normally accompany the cereal porridges and the boiled starchy roots. Bananas, papayas, mangoes and oranges are grown and eaten in season. Peanut oil, palm oil and shea butter are basic in all Hausa cooking. Both pork and alcoholic beverages are tabooed, and it is generally only the pagan Hausa who make and consume beer.

Habits: Generally two regular meals a day; some have an additional snack at midday. Morning meal normally includes flour paste balls and sour milk, while the more substantial evening one has porridge and a spiced vegetable soup. Only people of same generation and sex may eat together.

Nutrition: (Analysis by Jeanne Nagle) Diet in general appears to be deficient in Vitamin A, vitamin B, calcium, iron, iodine, chlorine, and protein. Vitamin C appears to be in sub-optimal supply. Wealthier people probably get adequate nourishment.

Change: Tea is gaining in popularity and is taken with milk and sugar. The recent increase in the export of cash crops (peanuts and cotton) has resulted in the reduction of the area available for producing grain supplies.

Special: Smoke both tobacco and hemp, also chew kola nut.

Evaluation: Very extensive and up to date information.

References:

1. Smith, M.G. The Economy of Jausa Communities of Zaria. Colonial Office, Colonial Research Studies No. 16:viii. 273. 1955 (1949-1950).
2. Greenberg, Joseph H. The Influence of Islam on a Sudanese Religion. Monographs of the American Ethnological Society. Vol. 10: x, 73. 1946 (1938-1939).
3. Smith, Mary F. Baba of Karo: A Woman of the Muslim Hausa. London, 1954 (1949-1950).
4. Rattray, R. Sutherland. Hausa Folk-Lore: Customs, Proverbs, etc. 2 vols., 1:xxiv, 328; 2:316. 1913 (ca.1900).
5. Greenberg, Joseph H. Some Aspects of Negro-Mohammedan Culture-Contact Among the Hausa. American Anthropologist, n.s., Vol. 43: 51-61. 1941 (1938-1939).
6. Guchanan, Keith. The Northern Region of Nigeria: The Geographical Background of Its Political Duality. The Geographical Review, Vol. 43: 451-473. 1953 (ca.1952).
7. Forde, C. Daryll. The Rural Economies. In. The Native Economies of Nigeria, by Daryll Forde and Richenda Scott. London, 1946.
8. Greenberg, Joseph H. Islam and Clan Organization Among the Hausa. Southwestern Journal of Anthropology, Vol. 3: 193-211. 1947 (1938-1939).
9. Smith, Michael G. Cooperation in Hausa Society. Information, No. 11: 1-20. 1957 (1949-1950).
10. Hassan, Malam and Malam Shuaibu Na'ibi. A Chronicle of Abuja. Translated and arranged from the Hausa by Frank L. Heath: xii, 92. 1952 (ca.1940).
11. Smith, Michael G. The Social Functions and Meaning of Hausa Praise Singing. Africa, Vol. 27: 26-43. 1957. (1949-1950).
12. Prothero, R. Mansell. Land Use at Soba, Zaria Province, Northern Nigeria. Economic Geography, Vol. 33: 1957 (ca.1952).
13. Dry, D.P.L. Some Aspects of Hausa Family Structure. Proceedings of the III International West African Conference Held at Ibadan, Nigeria, December 1949: 158-163. 1956 (ca.1948).
14. Dry, E.A. The Social Development of the Hausa Child. Proceedings of the III International West African Conference held at Ibadan, Nigeria, December 1949: 164-170. 1956 (ca.1948).
15. Prothero, R. Mansell. African Ethnographic Maps, With a New Example from Northern Nigeria. Africa, Vol. 32: 61-64. 1962.
16. McCulloch, W.E. An Inquiry into the Diets of the Hausas and Town Fulani of Northern Nigeria, with some Observations of the Effects on the National Health, with Recommendations Arising Therefrom. The West African Medical Journal, Vol. 3, No. 1, pp. 8-22; No. 2, pp. 36-77; No. 3, pp. 62-73. 1929-30.
17. Dalziel, J.M. A Hausa Botanical Vocabulary. London, 1916.

Identification: The Songhai (Songhoi, Sonhray) are a large nation belonging to the independent Songhaic linguistic stock. They are essentially two large Moslem groups as well as many related and assimilated smaller groups.

Population and Area: 30,000 in 1954. This is the estimate for the two groups of the Songhai proper. If one is to include the related and assimilated groups, the figure would be 652,000. They live along the Niger River bend in Mali and Nigeria.

Foods: Millet and sorghum are basic, both preferably served pounded by the women into flour which is then boiled into a thick gruel, made into fritters, or shaped into balls that are then eaten with a side dish preferably containing meat and vegetables stewed together. Animal husbandry is not important, the bulk of their meat being obtained from the Tuareg or Fulani in trade for flour and grain. They have both milk and butter to a limited extent, which are mainly used for feeding babies and children. Through trade they can obtain dried fish. Rice is another cereal which is a staple locally. Also eaten are beef, sheep and goat mutton, chicken, guinea fowl, turkey, duck, honey, wheat, manioc, maize, hungry rice, sweet potatoes, cowpeas, pumpkins, onions, tomatoes, okra, red sorrel and pepper. Some game is available. Certain clans or classes have taboos regarding the eating of certain kinds of fish.

Habits: No data.

Change: No data.

Nutrition: No data.

Special: They use tobacco.

Evaluation: Information is reliable, but incomplete and probably not up to date.

References:

1. Roueh, Jean. Les Songhay. Instit International Africain de Londres, 100. 1954.

Identification: The Dyerma (Djerma, Zaberma) are a nation belonging to the Songhai linguistic stock. They are Moslem in religion.

Population and Area: The Dyerma number circa 250,000, and live in the vast plateau between the Niger and the Dollol Mauri rivers in the Republic of Nigeria.

Foods: The Dyerma are both agricultural and pastoral. Staple crops are millet and sorghum, although maize, beans, earth peas, peanuts, fonio and manioc are also significant. Large herds of zebu cattle, goats and sheep are kept mainly for prestige and wealth rather than a source of meat. Gathering of wild greens is still significant in the diet. Cereals are pounded by the women and the resulting mealies are boiled in water to produce either cereal cakes or balls. These are eaten with a side dish of meat and/or vegetables seasoned with salt and pepper. The wealthy people vary this diet with occasional dishes of rice and wheat and generally consume more meat. Although the consumption of alcohol is banned by the Islam, many Dyerma make their own beer or buy it in stores. Dogs, horses, asses, cats and pigs are all taboo. In addition there are totemic clan taboos that vary for the specific clans.

Habits: Eating is a serious and semisacred function. Children are taught appropriate manners at an early age and decorum is maintained throughout. Sharing of food establishes a bond of friendship between participants.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) Animal protein is probably low in diet, although the wealthy seem to get adequate diet.

Special: Smoke tobacco and chew kola nut.

Evaluation: Fairly up to date and adequate information.

References:

1. LeCoeur, CH. et M. Initiation a l'hygiene et a la morale de l'Alimentation chez les Djerma et le Peuls de Niamey. Bulletin de l'Institut Francais d'Afrique Noire No. 8:164-180. 1946.
2. Ardant du Picq. Les Dyerma. Bulletin du Comite d'Etudes Historiques et Scientifiques de l'Afrique Occidentale Francaise, Vol. XIV:461-704. 1931.
3. Murdock, G.P. African Summaries, Section on the Songhai, MS20, 11 pp. New Haven, 1958.

Identification: The Diawara are divided into two large groups: Sagone and Dabo. The society is further divided into seven castes ranging from nobility to slaves. They speak the Sonike language and are Moslems.

Population and Area: 43,232 in 1951. The population is steadily increasing. They live in the administrative subdivisions of Nioro and Nara in the Mali Republic.

Foods: The basic food in their diet is pearl millet with sorghum following closely. Also very important are legumes such as the Bambara groundnut, peanut and cowpea. Secondary foods include goat, mutton, maize, rice, hungry rice, manioc, roselle, okra, gourds, tomato, dates, wild fruits and greens, fish, and wild game. Although the Diawara are agricultural, they still rely to a large extent on collecting, especially in times of poor harvest. The principal dishes eaten are: source - a cake made from boiled millet, often with milk and sugar, eaten along with an okra sauce and a stew made from meat or baobab leaves; fonto - a couscous of millet with meat, beans, groundnuts and greens; kini - a soup made with ground millet and okra; and lakhon - a mixture of ground millet and crushed peanuts. In all the above, the millet may be replaced with rice, hungry rice, manioc or flour of some of the wild plants mentioned. In general, the region is very poor in aquatic fauna and reptiles. Any excess of meat is dried, smoked, or salted to preserve it. A certain number of meats are prohibited by the Koran or superstition. These include pork, horse, ass, monkey, dog, hornbill, crane, jackal, hyena, stork, swallow, crow and all the birds of prey.

Habits: The women are in charge of cooking and food preparation in general.

Change: No data.

Nutrition: No data.

Special: They chew and smoke tobacco. The kola nut is imported from the Ivory Coast and Guinea.

Evaluation: Information is reliable, but incomplete and may not be fully up to date.

References:

1. Boyer, G. Un Peuple de l'Ouest Soudanais: les Diawara / A People of Western Sudan: the Diawara/. Mémoire de l'Institut Français d'Afrique Noire, No. 29, Part 1:7-136. 1953 (1946-51).

Identification: Teda is a general name referring to a group of tribes speaking the same Sudanic language and relatively homogeneous in race and culture. Some of the tribes are completely nomadic while others are sedentary or seminomadic. All are Moslems.

Population and Area: Ca. 200,000 in 1931, of whom 12,000 lived in Tibesti and 10,000 in Borku. They live in the Tibesti massif in the southeastern corner of the Sahara Desert, in the Chad and Niger Republics.

Foods: There is some difference in diet between the Teda of Tibesti in the north and the more southern Teda or Daza. The former have their oasis gardens and therefore consume more dates and less milk and meat, and in times of scarcity gather wild cereals and plants. The Daza have an abundance of milk (being more nomadic) and eat more meat in general. In general, though, the basic ingredients and recipes used are the same, both trading excess food to one another. The staples are milk (goat, camel, sheep, cattle), domestic cereals (millet, maize, sorghum, wheat, and barley), wild cereals in times of scarcity, dates and the seed of the wild colocynth. Other foods include beans, lucerne, turnip, eggplant, okra, onion, pepper, tomato, pomegranate and other fruits. Meat forms only a small part of the diet. The meat most preferred is that of the gazelle or antelope, followed by sheep, goat, cow, ostrich, and camel. Meat is usually boiled and more rarely roasted. The staple dish is a thick mush made from cereal flour and often served seasoned with sour milk or some vegetable and meat sauce. Since they are Moslems, pork is not eaten or available. Adults are also supposed not to eat birds of any kind, but at times will do so in private or in times of scarcity.

Habits: The first meal is around 9:00 a.m. and consists usually of dates, milk and possibly fritters. The main meal is at night and generally has either wheat or barley as the main dish. Milk is always drunk either before or after the meals.

Change: Although the French have introduced several new food plants into Tibesti, there seems to be a strong trend away from agriculture and towards herding. This may be due to a recent decrease in rainfall and a consequent reduction of cultivable land. Agriculture is considered a low prestige profession.

Nutrition: They are a tough and healthy people and far from centers of communicable disease infection. The most frequent complaints are rheumatism, bronchitis and toothache. The latter has been attributed to their diet of dates, but may also be due to other deficiencies in the diet.

MS22 TEDA - cont.

Special: They plant some small leaf tobacco and usually chew it mixed with natron rather than smoking it. Alcoholic beverages are generally not used, although some beer is made in time of plenty.

Evaluation: Information is complete, reliable, and up to date.

References:

1. Chapelle, Jean. Nomades Noirs du Sahara. Paris, 1957.
2. Cline, Walter. The Teda of Tibesti, Borku and Kavar in the E. Sahara. General Series in Anthropology No. 12. 52. 1950.

Identification: The Ahaggar Tuareg are Berber stockbreeders who live in part of the Western Sahara and Northern Sudan. They are divided into many clans that fall into two hereditary classes: the Nobles (Ihaggaren) and the Vassals or (Imghad).

Population and Area: Ca. 11,000 in 1956. Of these, about 4,400 are nomads, 4,000 are Negro slaves, and the remainder are sedentary farmers. They live mainly in the administrative unit of Algeria known as Annexe du Hoggar, which covers 146,000 square miles. It is a mountainous area with a central plateau and a climate of the general continental desert type.

Foods: The basis of the Tuareg diet is pearl millet (or some kind of sorghum literature is unclear), supplemented by milk and dates. Millet is usually crushed with a pestle and winnowed until white flour is left. This may be eaten as is, especially while on the trail. The national dish is asink, a porridge of millet cooked in water and moistened with butter or whey - a favorite in winter. For the summer they prefer aiakoh, a beverage of water or whey into which they throw millet flour and often powdered crushed dry cheese and dates. They like meat but eat it infrequently, saying that one should eat meat at least once every ten days. They may only eat meat that is properly and ritually butchered (the Moslem way) and prefer it roasted under hot ashes, or boiled. They do not eat the meat of pigs, wart hogs, fish, fowl, eggs, uran lizard (a totemic taboo), hyrax, ass, dog or horse. Mutton is considered a choice food and is the preferred food for entertaining. Other foods include barley, wheat, beans, lentils, carrots, turnips, tomatoes, pumpkins, onions, domestic and wild fruits, and game.

Habits: Before the French occupation, they had one meal a day, in the evening after milking the animals. During the day they drink a little milk. They use wooden spoons to eat with. Men and women eat separately; a married man must not eat with his parents-in-law and the oldest son must not eat with his father as marks of respect.

Change: Coffee used to be used extensively, but tea has generally replaced it. Of European foods only patés are liked. They also eat jam, sardines in oil, and canned milk. These are accepted, but without great enthusiasm since they are very conservative in food matters.

Nutrition: The individual consumption is estimated at 187 kilograms of millet and 15 kilograms of dates per year. In practice, the average is probably much lower.

Special: Men and women are fond of chewing tobacco which is imported. To the tobacco they often add natron crystals or ashes to increase the acidity. Some have taken to chewing kola nuts, but the habit is still restricted.

MS25 1 TUAREG

cont.

Evaluation: Information is complete, reliable, and generally up to date.

References:

1. Lhote, Henri. Les Touaregs du Hoggar /The Hoggar Tuareg/. HRAF Translation used. Paris, 1944.
2. Briggs, L. Cabot. The Living Races of the Sahara Desert. Papers of the Peabody Museum of Archeology and Ethnology, Vol. 28, No. 2:83-103; 163-166. 1958.
4. Benhazera, Maurice. Six Mois Chez les Touareg du Ahaggar /Six Months among the Ahaggar Tuareg/. HRAF Translation used. Algeria, 1908.
6. Blanguernon, Claude. Le Hoggar /The Hoggar/. HRAF Translation used. Paris, 1955.
16. Foley, H. Moeurs et Medicine des Touareg de l'Ahaggar. Algeria, 1930.

Identification: The Lebu are a fishing people living in the coastal zone of Senegal. They speak a dialect of Wolof and it is believed that they became a tribal entity separate from the Wolof between 1790 and 1810. They are nominally Moslem.

Population and Area: Ca. 36,000 in 1949. The population is increasing. The bulk of the population is concentrated in two urban areas, Dakar and Rufusque, in Senegal.

Foods: The Lebu are mainly fishermen, although cereals (pearl millet, sorghum and maize) also form a staple of their diet. Those in the neighborhood of Dakar also market garden in the fertile hollows. Cereal grains are used in the preparation of two types of dishes -- couscous and lah (porridge). The principal elements of these dishes remain the same, but the sauces used may be very different. Fine flour is used for preparing couscous and coarse flour for lah. The sauces may be combinations of meat, fish, many vegetables, peanut paste, etc. In the villages, the Lebu rarely get meat as a regular part of the diet, but in the cities they buy it from butchers and use it more frequently. For seasoning the many stews there are lime juice, salt, onions and tomatoes. Fish split and dried is a frequent snack. Mangoes are a common fruit. Among the other foods used are beef, butter, curdled and sour milk, goat, chickens and their eggs, veal, manioc, white and sweet potatoes, beans, okra, pumpkins, green pepper, cabbage, macaroni, and wild fruits and greens.

Habits: For breakfast they may have cold couscous leftovers. At midday they cook lah and fish. The evening meal is often couscous with milk, meat, fish, or a combination of these. The older people prefer the gruel or porridge to the couscous. Often the midday meal is eaten in the fields.

Change: Rice is a more or less recent arrival in the diet and is consumed mainly in the cities; some of the older Lebu still prefer their traditional millet and sorghum to it. White potatoes and macaroni are also recent introductions.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be generally adequate.

Special: Very little local tobacco is grown. Imported cigarettes are smoked and the older people use tobacco as snuff. Kola nut chewing is extensive.

Evaluation: Information is reliable, fairly complete, and up to date.

MS30 2 LEBU - cont.

References:

1. Gamble, David P. The Wolof of Sene Gambia. International African Institute. Ethnographic Survey of Africa. Western Africa, Part XIV, 105. 1957.
50. Pales, L. Rapport No. 1 (Senegal). Organisme D'enquête pour L'etude Anthropologique. 1946.
51. Pales, L. L'Alimentation en A.O.F. Mission Anthropologique L'Afrique de Occidentale Française O.R.A.N.A. 1954.

MS30 - 1 WOLOF

Identification: The Wolof (Jalof, Gyloffes, Ouolof, Yaloffs, Ialofes, Chelofes) speak a language belonging to the West Atlantic branch of the Niger-Congo linguistic stock.

Population and Area: 755,451 in 1957. They occupy the coastal region consisting of Walo, Kayor, Jolof, part of Baol and Sine-Salum in Senegal and the Gambia. The region measures about 220 km. North-South and 150 km. East-West.

Foods: The staple foods of the Wolof are millet and other cereals, including sorghum, two kinds of rice and maize. Those in urban centers consume more rice. In past years this was imported (polished) rice, which had high prestige value, but owing to difficulties in the supply of rice from the Far East, locally grown rice is now more common. A number of other foods are used, including tubers, legumes, vegetables, milk, meat and wild fruits and greens and fish. The main millet dishes are lah - a porridge of boiled millet, sour milk, sugar and baobab fruit; ru - a pap made of granulated millet flour put into boiling water; nyeleng - steamed millet made from coarser grains; chere - steamed millet flour; and labere - millet with a sauce of sorrel, peanuts and dried fish. Similar dishes are made with rice as a base.

Habits: Hands should be washed before a meal, but only the right hand is used for eating. Before beginning to eat, the eldest present gives the signal and the word bisimilahi is pronounced. A Wolof does not like to be watched eating by strangers. There is always the fear of the 'evil eye', consequently anyone nearby is invited to join in the meal. There is practically no conversation during a meal. Women eat separately from the men. When the meal is finished, water is drunk, the mouth and teeth rinsed and the hands washed. They have three meals a day, in the early morning, at noon, and in the evening.

Change: In Dakar, Bathurst, and other urban centers, many European foods are commonly incorporated into Wolof cooking, including potatoes, cabbage, tomato puree, macaroni, bay leaves and garlic. Those who were not strict Moslems formerly made use of many local fermented beverages, but now imported trade brandy is preferred. The favorite drink of Moslems used to be sugared water; now manufactured mineral waters, lemonade, ginger ale and coca-cola are drunk, particularly in the urban areas. Bread, sugar, and coffee are becoming popular.

Nutrition: Periods of food scarcity frequently occur. The fisherman's diet is plentiful and very rich in nitrogen. A high health level is obvious.

Special: The elders smoke tobacco in pipes and the young men cigarettes. Women rarely smoke, apart from young women in urban centers. Considerable amounts of kola-nuts are consumed.

MS30 - 1 WOLOF (cont.)

Evaluation: Information is complete, reliable, and up to date.

References:

1. Gamble, David P. The Wolof of Senegambia. Ethnographic Survey of Africa, Western Africa, Part XIV, 105. 1957.
2. Leca, N. Les Pecheurs de Guet N'Dar avec une Note sur les Wolof, leur Parler les Langages Secrets, par Henri Labouret /The Fishermen of Guet N'Dar, with a note on the Wolof, their Speech and Secret Languages by Henri Labouret/. Publications du Comité d'Etudes Historiques et Scientifiques de l'Afrique Occidentale Française, Série A. No. 2: iv, 111. 1935.
3. Ames, Davis Wason. Plural Marriage among the Wolof in the Gambia. Unpublished doctoral dissertation, Northwestern University: iv, 145. 1953.

Identification: The Kabyle are a Berber people speaking the Zouaoua dialect of Berber. They are divided into a large number of tribes living in villages on hilltops and cultivating the surrounding land. They are divided into two major divisions: the Great Kabyle centering around Fort National and the Little Kabyle whose center is Bougie.

Population and Area: 1,000,000 in 1959. The mountainous region of Algeria inhabited by the Kabyle is bounded on the north by the Mediterranean Sea, on the west by the Isser River, and the southern boundary follows the Djurdjura Mountains.

Foods: The most important crops to the Kabyle are figs and olives. Figs are dried in the sun and packed with a little salt to keep them safe from worms and are eaten all year round. Olives are mostly pressed into oil which is used in all cooking and salads. Meat is seldom eaten by the average Kabyle, perhaps no more often than once a week. Milk, however, is present at almost every meal and consumed either fresh or in curdled form. In summer sour milk is distilled and used as a refreshing beverage. Couscous, the national dish, can be made of a variety of flours, although wheat flour is preferred. Sorghum, maize, or barley are also used. Flour is also made from acorns by people who are unable to afford cereals. Couscous is a form of miniature dumpling made out of flour into small pellets which are then steamed above a container of vegetable or meat broth.

Habits: Men are always served first and the women and children eat what remains.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The adequacy of this diet depends on the amounts and kinds of fruits and vegetables consumed. Although meat is seldom eaten, the people do receive good protein from the milk, though the supply of high-class protein appears to be somewhat limited. Carbohydrates are undoubtedly the main source of calories.

Special: The Kabyle raise and consume tobacco.

Evaluation: The information is fairly complete and reasonably well up to date.

References:

1. Wysner, Glora. M. The Kabyle People. United States, 1945.
2. Hanoteau, A et A. Letourneux. La Kabyle et Les Coutumes Kabyles Vol. 1. Paris, 1893.

Identification: The Mzab (Beni, Mzab, Mzabites, Mozabites) are a Berber tribe belonging to the Zenata branch and part of a heretical Moslem sect called the Abadhites.

Population and Area: 43,000 in 1921; no newer population data available. The Mzab occupy an area of approximately 8,000 square kilometers on a dry hot plateau in Algeria.

Foods: The basic staples of the Mzab are wheat and barley, complemented by beans, lentils, and chick peas. The cereals are ground into flour and made into one kind or another of couscous. Bread is occasionally made. Dates are also a staple in the diet and are eaten raw, dried and pounded into paste and added to stews and sauces and many dessert dishes. Meat is sporadically eaten and not considered to be an essential part of the diet. It is purchased mostly from nomads who visit the markets and oases inhabited by the Mzab. Mutton and camel meat are the most common meats. Pork is taboo. Spices of several different kinds, mostly imported into the area, are popular.

Habits: Three meals a day is the usual pattern -- the first at 7:00 which consists of a breakfast of tea and bread, lunch at about 11:00 and supper at sunset. The family usually eats together unless strangers are present. Ramadan, the Moslem fast month, is carefully observed by the Mzab.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be deficient in fruits and vegetables which furnish many essential minerals and vitamins. It does not appear to offer balanced nutrition.

Special: The people are forbidden to smoke or drink alcoholic beverages.

Evaluation: Information is fairly complete but is considerably out of date.

References:

1. Goichon, A.M. La Vie Feminine au Mzab. Paris, 1927.
2. Mercier, Marcel. La Civilisation Urbaine au Mzab. Algiers, 1922.

Identification: The Shawiya (Chaouia, Shawia) are a Berber people composed of many clans and tribes.

Population and Area: 126,000 in 1926; no newer population data available. The Shawiya inhabit the Aures Mountains of Algeria with an area of about 11,000 square miles.

Foods: The Shawiya are primarily agricultural. The staple crop is barley with considerable dependence on maize and wheat. Domesticated animals are of some importance. Cows and goats are milked and butter and cheese are made. Gathering is confined mainly to the poorer classes. Flour produced from the different locally grown cereals is made into a dish called couscous, or one of several varieties of flat cakes, both leavened and unleavened. These cereal dishes are generally served with a side dish of meat or vegetable sauce. Meat consumption on any large scale is confined almost entirely to the upper classes. Spices, including hot peppers, are very important in the diet. Various tubers and nuts are collected and eaten by the poor people in the society. Pork is taboo and considered unclean.

Habits: Men and women eat separately, unless children or strangers are absent, in which case they eat together. The meal is generally started with a dessert, i. e., fruit or honey, followed by a main course of a stew called merga which is generally composed of vegetables and/or meat and legumes and is highly spiced.

Change: No information.

Nutrition: No information.

Special: Both men and women smoke tobacco and juniper leaves, which they boil and dry and mix with their tobacco.

Evaluation: The information is fairly complete and reliable, but is considerably out of date.

References:

1. Hilton-Simpson, M. W. Among the Hill-Folk of Algeria. London, 1921.
2. Gaudry, Mathea. La Femme Chaouia de L'Aures. Paris, 1929.

Identification: Mediouna is a small village in northwest Morocco with a heterogeneous population of Berber and Riff elements who have inter-married with the indigenous coastal Arabs. The inhabitants speak a Moroccan dialect of Arabic with some loan words from French and Spanish. They are Moslems of the Sunni sect.

Population and Area: 315 in 1948 in the village of Mediouna. The village of Mediouna may be considered to be representative of much of rural Morocco, which has a total population of 9,870,000. Mediouna is located about 8 kilometers west southwest of Tangiers.

Foods: Bread is a primary item in the diet and sometimes its sole constituent. Without bread no meal is considered complete. Bread is treated with special consideration and is never cut with a knife as this would be a hostile gesture to the loaf. Bread is made from wheat (preferred), barley, or millet. Tea is of great social ceremonial importance and is always presented to visitors. Only green China tea is used. Milk is regarded as food rather than a beverage and is consumed as part of the meal by both children and adults. Couscous is widely consumed.

Habits: Three meals a day are consumed and dinner is the main meal, consisting usually of bread, milk, or tea, and either meat, fish or eggs and vegetables cooked in olive oil. When a family is eating by itself all the members eat together without regard to age and sex, but if visitors are present the grown-ups eat first and are served separately. Refusal to share food with guests is considered a social insult. Refusing to share a man's food is also insulting.

Change: No information.

Nutrition: There is considerable danger of crop failures in the area and it is likely that the people suffer from malnutrition, at least at certain periods of the year.

Special: Cigarettes are used by the younger people, although older people prefer snuff or keef. Keef is the leaf of a hemp plant and is either smoked straight or mixed with tobacco.

Evaluation: Information is relatively recent and complete and reliable.

References:

1. Schorger, William D. The Stonecutters of Mediouna: Resistance to Change in a Moroccan Village. Unpublished Ph.D. Thesis, Harvard University. Cambridge, 1952.

Identification: The Rif are a Berber group consisting of 18 more or less distinct tribes speaking a dialect of Berber called Tamazighth. The Aith Warighir tribe is considered to be the most representative of traditional Rifian culture.

Population and Area: 400,000 in 1921; the population has probably increased since that time. The Rif are distributed in Morocco in a belt extending about 145 miles along the Mediterranean coast from Oued Moulouya in the east to Oued Lao in the west.

Foods: The basic foods are barley, dried figs, and almonds, with wheat and raisins as important secondary crops. Olive oil is an essential cooking oil. Cereals are more important among the lowland groups while the mountain groups place greater emphasis on dried fruits and nuts and legumes. Bread (agajrum) is made from a large number of different foodstuffs ranging from domesticated cereals to wild tubers and including maize and other types of cereals. Wild plants are an absolute economic necessity for many families at the end of the winter when dried fruit is gone. Domestic animals include chickens, goats, and cattle. Wild foods taken include various types of game including gazelles, hares, rabbits, partridges, and wild fruits and berries.

Habits: There are three meals a day: breakfast, noon, and evening. When the family eats alone the men, women and children all eat together. However, when outsiders are present women and children eat separately in a separate room. The host will not eat unless he is invited to do so by a guest. The Rifs differ from Arabs in not belching to show appreciation of food. Fish and milk are never eaten at the same meal.

Change: No information.

Nutrition: The fact that many families find themselves on the verge of starvation in or near January and February probably indicates that serious dietary problems are present.

Special: Keef is imported and smoked commonly, and its use is increasing. The keef is sometimes mixed with tobacco and smoked and is also occasionally made into a paste and eaten.

Evaluation: The information is quite complete and reliable and reasonably up to date.

References:

1. Coon, Carleton Stevens. Tribes of the Rif. Harvard African Studies, Vol. 9: xviii, 417. 1931 (1: 26-27).
2. Westermarck, Edward. Ritual and Belief in Morocco. 2 vols. London, 1926. (1898-1926)
3. Hart, David Montgomery. An Ethnographic Survey of the Riffian Tribe of Aith Wuryaghil. Tamuda, Vol. 2, No. 1: 55-86. 1954.
4. Johns Hopkins University. Morocco. Subcontractor's Monograph, HRAF-62, J.Hop.-3: v. 529. 1956.
5. United Nations. Statistical Office. Demographic Yearbook 1955. 7th Issue. Special Topic: Population Censuses. New York, 1955.
6. Army Map Service. Series 1301, Map NI30, F&S. Washington, D.C. 1959.

Identification: The population of Bahrain Island is made up of a mixture of Arab, and Persian, and to a lesser degree Negro ethnic groups. The people are almost exclusively Moslem.

Population and Area: 109,650 in 1950. Bahrain is actually composed of a small group of islands in the Persian Gulf, with a total area in the five main islands of 210 square miles. Bahrain Island itself is 27 miles long and 10 miles wide.

Foods: Dates, bread, rice, and fish are the staple foods supplemented occasionally by vegetables in season and a limited amount of meat and milk. Tomatoes and onions are among the most widely grown and used vegetables. Much food is imported into Bahrain by the government and rationed out. This includes sugar, rice, wheat, dates and meat. Pork is taboo everywhere on Bahrain.

Habits: No information.

Change: The imported foodstuffs supplied by the government include bread and meat and various types of tinned fruit and biscuits and have been readily accepted by the people.

Nutrition: Undernourishment is rarely found except among a few migrant laborers from the mainland. Vitamin C deficiencies and rickets among children are sometimes found.

Special: Tobacco and opium are both used to some degree. Distilling of illegal alcohol has become something of a problem.

Evaluation: Information is somewhat one-sided but is up to date and is generally reliable.

References:

1. Belgrave, James H. D. Welcome to Bahrain. Stourbridge, England, 1953.
2. Government of Bahrain. Annual Report for Year 1372 (Oct. 1952-Sept. 1953). Bahrain, 1953.
3. Government of Bahrain. Administrative Report for the Years 1926-1937. Bahrain, 1937.
4. Farouhy, Abbas. The Bahrain Islands (750-1951). New York, 1951.
5. Qubain, Fahim. Social Classes and Tensions in Bahrain. The Middle East Journal Vol. 9: 269-280. 1955.
- E63. Simmons, J. S. et al. Global Epidemiology, A Geography of Disease and Sanitation Vol. III. Philadelphia, 1954.

Identification: Milpa Alta is a community of Nahuatl-speaking Indians in the Valley of Mexico. They are agriculturalists and have a subsistence economy.

Population and Area: 20,000 in 1958. The information on Milpa Alta is probably applicable to most of the peasant peoples of central Mexico.

Foods: Maize, squash and beans are the principal agricultural products and are the staple foods. Maize is the single most important crop. Maguey cactus yields the alcoholic drink of pulque. Chickens and pigs provide the meat supply, although use of meat is relatively rare. Fruit trees of various sorts are common and supply some portion of the diet. The maize is primarily consumed as tortillas, and beans, chili, pulque, squash, and rice are the most common accompaniments for the tortillas.

Habits: Two full meals per day only: breakfast in the morning and dinner in the late afternoon. A light lunch of tacos and beans or other vegetable accompaniment may be eaten at noon by men working in the fields. Men always eat before women.

Change: Various types of Western canned foods are consumed when available.

Nutrition: Since the diet is rather rich in fruits and vegetables, it is likely that the people of Milpa Alta do not suffer from any serious vitamin deficiencies.

Special: Tobacco is popular and pulque and other alcoholic beverage drinking is popular in the community.

Evaluation: Information is complete and recent.

References:

1. Madsen, William. The Virgin's Children. Austin, 1960.

Identification: The Seri are a small group of Indians occupying a portion of the west coast of Mexico in the state of Sonora and on Tiburon Island.

Population and Area: 200 in 1952. Trend seems to be towards decrease.

Foods: Various forms of marine life are the major source of diet. When red meat is available it is boiled in hot water with salt as the only seasoning. Chilies and other hot spices are a prominent part of the diet. The Seri are not agriculturalists and their diet is highly deficient in vegetables and other agricultural products.

Habits: No information.

Change: Introduced foods are probably readily acceptable.

Nutrition: (Analysis by Jeanne Nagle) The diet is probably deficient in vitamin A. Gastrointestinal disturbances are common and may be traced to the highly spiced foods.

Special: Marijuana is used by the Seri. The Seri are also notable for their use of the second harvest, a system whereby the seeds from the cactus fruit are gathered after having been consumed once and reground and eaten a second time.

Evaluation: The information is incomplete and somewhat dated.

References:

2. Kroeber, Alfred L. The Seri. Southwest Museum Papers, No. 6, 60. 1931.
3. Davis, Edward H. and E. Yale Dawson. The Savage Seris of Sonora. The Scientific Monthly, Vol. 60:193-202. 1945.
4. Malkin, Borys. Seri Ethnozoology: A Preliminary Report. Davidson Journal of Anthropology Vol. 2:73-83. 1956.
5. Dawson, E. Yale. Some Ethnobotanical Notes on the Seri Indians. Desert Plant Life, Vol. 16: 132-138. 1944.
7. Marroquin, Alejandro D. The Situation of the Seri Indians of Sonora. Boletín Indigenista, Vol. 17: 332-343. 1957.

NU 33 TARAHUMARA

Identification: The Tarahumara are an Indian group of northern Mexico who are relatively little acculturated by modern Mexican culture.

Population and Area: 50,000 in 1950; no information on increase or decrease. The Tarahumara occupy the southwestern third of the state of Chihuahua.

Foods: The standard Mexican agricultural products of corn, beans, and squash are the most essential foodstuffs for the Tarahumara. Hunting of wild game is more of a sport and leisure-time activity than an economic necessity. However, gathering of wild vegetable products is of real importance during the period from June until August when the field crops are not yet mature. Pinole, a gruel made of parched corn and water, is the basic foodstuff and is frequently complemented by various types of green vegetables. The green vegetables in pinole makes up from one-third to one-half of the total bulk of the diet. Food is considered to be an essential part of hospitality and is always involved in any types of ceremonials.

Habits: No information.

Change: Wheat has been introduced in relatively recent times and is readily acceptable, although it has not displaced maize. The Tarahumara living in close proximity with Mexicans tend to adopt some of their food patterns.

Nutrition: (Analysis by Jeanne Nagle) The diet of the Tarahumara appears to be fairly good in many respects. It is definitely lacking in milk and dairy products, perhaps encouraging deficiencies in iron, calcium and phosphorous.

Special: Tobacco is widely used as is peyote.

Evaluation: Information is quite complete and relatively recent.

References:

1. Bennett, Wendell C. and Robert M. Zingg. The Tarahumara: an Indian Tribe of Northern Mexico. Chicago, 1935.
6. Passin, Herbert. The Place of Kinship in Tarahumara Social Organization. Acta Americana, Vol. 1:360-383; 471-495. 1943.
7. Passin, Herbert. Sorcery as a Phase of Tarahumara Economic Relations. Man, Vol. 42:11-15. 1942.
8. Passin, Herbert. Tarahumara Prevarication: a Problem in Field Method. American Anthropologist, n.s., Vol. 44:235-247. 1942.
9. Fried, Jacob. The Relation of Ideal Norms to Actual Behavior in Tarahumara Society. Southwestern Journal of Anthropology, Vol. 9:286-295. 1953.
10. Fried, Jacob. Ideal Norms and Social Control in Tarahumara Society. Ph.D. Thesis, Yale University. Unpublished. New Haven, 1951.

Identification: Tarascans are a group of Indians living in north-central Mexico, many of whom are highly acculturated with the Mexicans.

Population and Area: 55,000 in 1940; there is an indication of an up-trend in population. The Tarascans occupy a portion of the state of Michoacan west of Lake Patzcuaro. It is a plateau region with deep volcanic soil and sufficient rainfall for most crops which grow in temperate climates.

Foods: Agriculture is the most important source of the food supply, with some fishing and a little hunting. People in the rural areas (compared with the town-dwellers) generally collect more food plants. Wild animal food is relatively unimportant. The staples of the diet are maize, the common bean, and several varieties of squash. Maize tortillas, and beans form part of almost every meal. There is some differences in diet according to wealth. Meat, eggs, fish and game are rarely eaten by the poor. Curipo (beef stew), made from beef, cabbage, chick peas, carrots, salt and chili, is a very common dish. The Tarascans grow several varieties of maize, mostly white and yellow, but the sierra Tarascans prefer to eat the yellow varieties and the lowland Tarascans prefer the white when they are available. Green beans are not used. In general, a large variety of foods is available in the diet, in greater or less quantity, and there is little evidence for any special attitude or anxiety about food.

Habits: Eating habits vary between families and seasons. Three meals per day, as a rule at 10 a. m., 2 p. m. and 7 p. m. The poorest people may eat only two meals per day. They usually breakfast on tortillas and meat or beans. The noon meal is almost always beef stew in the towns, and the same for the evening meal. Cooking and eating are done in the kitchen. They eat with their fingers or on a piece of tortilla.

Change: Introduced European foods (wheat, cabbage, rice, etc.) are common and tend to crowd out the native foods, such as amaranth. Food customs are fairly distinctive though years of contact with Mexicans have made obvious changes. Change at Cherán (a town in the sierra) has been rapid because of a new highway, which has opened the area to tourists and the national Mexican culture.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be very high in carbohydrates and perhaps deficient in iron, calcium, phosphorus, and vitamins A and C. It could be greatly improved by a shift in emphasis upon items already present. More whole wheat, bread, sweet potatoes, oranges, bananas, milk, tomatoes, meat and eggs, and less maize, would produce a distinctly better diet. As is usual, the wealthy have more adequate diets than the poor.

Special: There is no native use of 'pulque' although 'agua miel' is used. Aguardiente (sugar cane gin) is common.

Evaluation: Information is reliable, complete and up to date.

References:

1. Beals, Ralph Leon. Cherán: A Sierra Tarascan Village. Smithsonian Institution. Institute of Social Anthropology, Publication No. 2, 226. 1946.
2. Carrasco, Pedro. Tarascan Folk Religion. Middle American Research Institute, Publication 17, 64. 1952.
4. West, Robert C. Cultural Geography of the Modern Tarascan Area. Smithsonian Institution, Institute of Social Anthropology, Publication No. 7, 78. 1948.
10. Beals, Ralph L. and Evelyn Hatcher. The Diet of a Tarascan Village. America Indígena, Vol. 3:295-304. 1943.

NU37 TEPOZTLAN

Identification: Tepoztlan is a village of Nahuatl speaking Mexicans. It generally can be taken to represent most of the modern southern Nahuatl settlements.

Population and Area: In 1947, the population of Tepoztlan was 4,000 people. Evidence indicates rapid growth. Tepoztlan is located in the state of Morelos, 60 miles south of Mexico city.

Foods: The basic diet consists of maize, beans, and chili. Squash is eaten part of the year only. Proportion of maize, beans and chili varies with the families and the season. This basic diet is supplemented by many other foods which are either locally cultivated, gathered wild or purchased in markets. Among these foods are: bananas, beef, pork, chicken, peanuts, eggs, cheese, tomatoes and several fruits. Maize is most frequently eaten in the form of tortillas and occasionally in the form of atole (gruel). Green chilies, ground with onions and tomatoes is prepared daily as a sauce to be eaten with the tortilla. Meat consumption is irregular and is higher during the winter months when pasture is scarce and cattle are slaughtered. Eggs are generally eaten only by men -- chicken and turkey are delicacies reserved for fiestas, weddings, etc. An average family uses coffee regularly while tea is reserved for the poorer people or the sick.

Habits: They normally eat three times a day. Seldom does the whole family eat together nor are there any fixed hours for meals. Men and older sons usually eat in the fields, but when at home they eat first and are given preferential treatment.

Change: Foods not locally produced and commonly purchased are white wheat bread, sugar, salt, rice, certain types of chili, noodles and dried codfish. Chocolate is also purchased but considered a luxury. Foods becoming popular although still purchased by a small minority are evaporated and powdered milk, canned sardines, tomato herring, or other fish.

Nutrition: The correlation between diet and wealth is positive: the wealthier the family, the better it tends to eat. Generally diet probably lacks enough proteins, calcium, fats and milk.

Special: The villagers are very food conscious and take keen interest in food habits of others. They generally classify their foods into hot and cold ones and under certain conditions only one or the other type should be eaten. Mild drinking and smoking is common.

Evaluation: Extensive and up-to-date information.

References:

1. Lewis, Oscar. Life in a Mexican Village: Tepoztlan Restudied. Urbana, 1951.
2. Redfield, Robert. Tepoztlan, A Mexican Village. A Study of Folk Life. Chicago, 1930.
3. Redfield, Margaret Park. Notes on the Cookery of Tepoztlan, Morelos. Journal of American Folk-Lore, Vol. 42:167-196. 1929.

NU40 TOTONAC

Identification: The Totonac Indians (of whom those of Tajín are the sample) live in an area which is chiefly a tropical rainforest, although drier uplands occur in the west.

Population and Area: 90,378 in 1940. This figure does not include children under five years of age who in many communities constitute twenty per cent of the population. The Totonac are found in central Veracruz and northern Puebla in Mexico. The vicinity of Papantla is the area studied.

Foods: Maize, sweet potatoes, plantains and bananas are the primary foods. Maize dishes, particularly gruel and tortillas, are the mainstay of the cuisine and are an important source of starch. Chicken and pork are the two meats which appear most frequently. Game meat forms a relatively minor part of the diet, as does fish. Dried fish is occasionally purchased in the market as a delicacy. Among the many other foods available are turkey, duck, honey, rice, sweet manioc, yautia, yams, arrowroot, yambeans, several types of beans and peas, squashes, chayotes, and chili peppers. Bitter manioc is not used. Green beans are shelled for they believe that only the seed is fit for human consumption.

Habits: Three meals per day are eaten, of which the noon meal is the most substantial.

Change: No information.

Nutrition: The Totonac have an abundant supply of carbohydrates and a definite need for high quality protein. Calcium and phosphorous are abundant.

Special: Tobacco is grown and smoked and various alcoholic beverages are made and used. Probably no special problems of supply.

Evaluation: Information is fairly complete and recent, although many aspects of the diet may have been over-emphasized.

References:

1. Kelly, Isabel and Angel Palerm. The Tajín Totonac. Part 1. History, Subsistence, Shelter and Technology. Smithsonian Institution, Institute of Social Anthropology, Publication No. 13, 369. 1952.

Identification: The Zapotec are an Indian nation living primarily in the State of Oaxaca. They speak Zapotec, an unaffiliated language. Study applies specifically to the Sierra Zapotec, although it applies reasonably well to the coastal ones also.

Population and Area: There are around 500,000 Zapotec speaking Indians. They live in most of southern and eastern Oaxaca mainly in the mountains of the Sierra Madre del Sur.

Foods: Maize, beans, chili, coffee, squash and various wild plants are basic to the diet, but beef and some vegetables and fish also occupy a prominent place. Rural people and the poor eat bread (made from wheat) perhaps once a week. Beef and goat meat appear to be little used, but cheese is relished. Eggs are not a part of regular diet but appear often in festival foods. Maize dough, Maza, enters into the composition of many dishes. Boiled beans are characteristic of the rural areas, fried beans of the urban areas (namely Oaxaca and Tehuantepec cities). Eating raw vegetables is considered an urban trait, the rural Zapotec always cook their vegetables. Wild greens are important in the diet of the countryside. Blood, entrails and skin of animals are cooked in various ways and served with tortillas and bread. Chilies are mixed with onions and tomatoes to make basic chili sauce, eaten with many starchy dishes. They are very fond of sweets.

Habits: They generally eat three meals a day, the last one being the most elaborate. In the morning coffee or chocolate is drunk. At a common meal, the children eat apart. Men usually eat together in the fields.

Change: Wheat bread is liked by all but eaten only occasionally by the majority. Eating of foods of modern European origin, e. g., spaghetti, rice, and noodles, is considered desirable by urban dwellers, and beets, carrots, turnips, radishes and watercress are generally being accepted.

Nutrition: No data.

Special: The Zapotec prefer yellow maize, considering it stronger and more sustaining than any other kind of cereal. Many alcoholic beverages are prepared: mescal, pulque, and beer are drunk regularly. Cigarettes are smoked.

Evaluation: Fairly recent and relatively complete information.

NU44 ZAPOTEC - cont.

References:

1. Fuente, J. De La. Yalalag - Una Villa Zapoteca Serrana. Museo Nacional de Antropología, Instituto Nacional de Antropología e Historia, Serie Científica, No. 1, 382, 1949.
2. Parsons, Elsie Clews. Mitla Town of the Souls and Other Zapoteco-Speaking Pueblos of Oaxaca, Mexico. Chicago, Illinois, 1938.

Identification: The Yucatec Maya are an agricultural people speaking a Maya language and are in various stages of acculturation with the surrounding Indians and Mexicans.

Population and Area: No recent reliable data but it appears there are probably between 350,000 and 400,000 Yucatec Maya. They occupy most of the Yucatan Peninsula of Mexico, parts of the state of Campeche, and all of the territory of Quintana Roo.

Foods: The Yucatec Maya are maize agriculturalists and consume maize principally in the form of tortillas and atole. Beans, most usually consumed in the form of a thick puree, are an important element of the diet. Squash, tomatoes, onions, cabbage leaves and a few green vegetables and some fruit are also consumed. Chili peppers are considered important as a flavoring agent. Meat is relatively rare in the diet and eggs are considered something of a luxury. Very little game is available to the Yucatec Maya.

Habits: Three meals a day are taken, particularly when field work is not in progress.

Change: Canned imported foods are eaten when available but are not very important in the total diet because the Yucatec Maya rarely have the cash to purchase these foods.

Nutrition: The presence of pellagra among the Yucatec Maya may indicate a protein malnutrition situation. Dietary deficiency is probably more commonly found in the towns than in the small country villages because of a lack of animal protein.

Special: Tobacco is not used in any very substantial quantities. Rum and aguardiente are popular alcoholic drinks. There probably would be few supply problems with this group.

Evaluation: Some of the information is somewhat dated but is probably reliable.

References:

1. Villa Rojas, Alfonso. The Maya of East Central Quintana Roo. Carnegie Institution of Washington, Publication 559: xii, 182. 1945.
2. Shattuck, George Cheever, et al. The Peninsula of Yucatan, Medical, Biological, Meteorological and Sociological Studies. Carnegie Institution of Washington, Publication No. 431: xviii, 576. 1933.
3. Redfield, Robert and Villa Rojas, Alfonso. Chan Kom, A Maya Village (Abridged Edition). Phoenix Book, No. 8 & x, 236. 1962.

Identification: Chimaltenango is a village in the Guatemalan highlands. The people are Mam speakers.

Population and Area: 1,500 in 1938; the population is definitely increasing. The information on Chimaltenango is probably accurate for at least 100,000 highland Indians of Guatemala.

Foods: Maize is by far the most important single resource and is most commonly consumed in the form of tortillas. Tortillas are a part of every meal. A paste of pureed beans and/or chili sauce are the most common additions to the basic tortilla diet. Meat, most usually jerked beef, is eaten about once a week by the more affluent members of the community. Locally grown fruits and vegetables are of supplementary importance in the diet.

Habits: Three meals per day with a lunch of cold leftovers and the major meal in the evening.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet is probably very high in carbohydrates and low in proteins, vitamin A, iron, calcium, and phosphorous.

Special: Tobacco is used by nearly all members of the population, including very young boys.

Evaluation: The information is fairly complete but is out of date. It is not likely that any substantial amount of acculturation affecting foods has taken place except a possible increased use of imported canned goods and rice.

References:

1. Wagley, Charles. Economics of a Guatemalan Village. American Anthropological Association Memoirs, No. 58, 85. 1941.
2. Wagley, Charles. The Social and Religious Life of a Guatemalan Village. American Anthropological Association Memoirs, No. 71, 150. 1949.

NW6 CHORTI

Identification: The Chorti are a Maya-speaking Indian group living in east-central Guatemala.

Population and Area: No information on population. The Chorti occupy an area of about 65 by 40 miles square. They are considerably acculturated with the Ladinos of the area.

Foods: Maize and beans are the most important foodstuffs by far, and they are considered indispensable for any meal. Wild animals are hunted occasionally but only as a supplementary source of food. Wild vegetables are much more important than wild fruits.

Habits: There are generally three meals a day and foods are always eaten entirely with the fingers.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet is high in carbohydrates and spices. The protein level appears to be low and the amount of minerals and vitamins attained from fruits and vegetables is questionable, depending upon the amounts consumed. Vitamin A may be deficient.

Special: The use of tobacco is confined largely to men. A few of the older women smoke, but rarely in public.

Evaluation: Some of the information is out of date but in general is probably still applicable since acculturation has not affected this area very much.

References:

1. Wisdom, Charles. The Chorti Indians of Guatemala. Chicago, 1940.
2. Popenoe, Wilson. The Useful Plants of Copan. American Anthropologist, N.S., Vol. 21: 125-138. 1919.

Identification: Chinautla is a village of Pokoman-speaking Maya. It is located in a temperate mountain environment and its subsistence is based upon milpa seed agriculture. There is some bilingualism in Spanish.

Population and Area: 1,500 in 1962. Chinautla is located in the Department of Guatemala, Municipio of Chinautla. The information is probably pertinent to much of highland Guatemala.

Foods: Tortillas are the primary source of nutrition. There appears to be an unusual craving for sweets and candy. Milk, uncooked meat and raw vegetables are rejected by the culture. Black beans, plantains, squash, and sugar are important foodstuffs, supplementary to the tortillas. Meat, dried fish, chicken eggs and bread are also important. Various types of fruit and locally grown vegetables are marginal. Chilies are considered important, as are tomatoes. Turtle eggs, candy, chocolate, are delicacies.

Habits: There is a morning meal about sunrise, a noon meal, and an evening meal at sunset.

Change: The people of Chinautla are considered to be very reluctant to accept any sort of new food.

Nutrition: The diet appears to be poor and inadequate during childhood and there are many cases of malnutrition as evidenced by the pot bellies, intestinal parasites and worms evident in the population. In adulthood the diet appears to be more adequate.

Special: Cigarettes are smoked, although not extensively.

Evaluation: The information is primarily from a questionnaire and may be considered to be reliable and up to date.

References:

1. Reina, Reuben A. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

NW10 QUICHE

Identification: The Quiche are a Maya-speaking group living in the west-central highlands of Guatemala.

Population and Area: No data on population. They occupy a sizeable area in west-central Guatemala.

Foods: Maize in various forms is the staple item of diet. Beans, potatoes, many kinds of greens, fruit, and an occasional bit of meat are the major components of the diet. Goat's milk cheese is consumed as is fish and eggs. Atole, a gruel made of maize, is a significant item of diet. Beans are very important and are cooked in many ways. Meat is generally considered to be a delicacy and is not readily available. Various types of fruits are grown locally and consumed. Chicken is a required dish for all festive and ceremonial occasions.

Habits: Meal hours are variable and each household has its own routine, depending on residents and occupation.

Change: No information.

Nutrition: No information.

Special: Chicha, a type of beer made from maize, is a frequent alcoholic drink. No information on use of tobacco.

Evaluation: The information is fairly recent and probably reliable.

References:

1. Bunzel, Ruth. Chichicastenango, A Guatemalan Village. Publications of the American Ethnological Society. No. 22: xxvi, 438. 1952.

Identification: The Aeta, who are Philippine Negritos, are known by various other names according to locality.

Population and Area: No population figure is available. It is estimated that the number of Negritos in the Philippines is probably between 30 and 40 thousand. They reside in the area of Poobato, Balolan, and Zamboles provinces, and in Sarsogon province, Luzon island. They move from place to place, and there is a strong tendency to live near river banks.

Foods: Mountain rice, sweet potatoes, corn, wild animal meat, and fish are the main items in the Aeta diet. They harvest twice a year. Chickens, hogs, and ducks are raised for food. The Aeta gather honey during the dry season and depend on it as subsistence food during the wet season. Legumes, bananas, cassava, papaya, taro, squash, sugar cane, yams, and tapioca are grown and eaten. Great emphasis is placed on hunting, fishing, and gathering sikag (a root) or almost anything else that is edible. Their typical dinner consists of rice, sweet potatoes, honey and bananas or other fruit.

Habits: The Aeta eat with their fingers. Their appetites are keen and everything that is cooked is eaten.

Change: The Aeta formerly used only animal flesh and fish for food, but they now eat vegetables. They are gradually giving up relying on hunting and fishing, and now raise domestic animals for meat supply.

Nutrition: They seem to have had barely enough food by gathering and hunting, but the increase of domesticated animals has improved their situation.

Special: No information is available as to their tobacco smoking or consumption of any other stimulants.

Evaluation: Information is scarce and rather dated. However, it seems reliable.

References:

1. Amazona, Damian. "Some Customs of the Aetas of the Baler Area, Philippines." Primitive Man: Quarterly Bulletin of the Catholic Anthropological Conference. Vol. 24, No. 2:21-34.
2. Diosis, Victorino de. "The Economic and Social Life of the Aeta of Moron" In, Ethnography of the Negrito-Aeta People; a Collection of Original Sources, compiled by H. D. Beyer. Unpublished. 1915.
3. Guido, Jose P. "The Negritos near Botolan, Zambales." In, Ethnography of the Negrito-Aeta People; a Collection of Original Sources, compiled by H. O. Beyer. Unpublished. 1916.
4. Guzman, Esteban de., translator. "Negrito Customs" In, Ethnography of the Negrito-Aeta People; a Collection of Original Sources compiled by H. O. Beyer. Unpublished. 1903.
5. Reyes, Juan S. "The Negritos in the Province of Sorsogon" In, Ethnography of the Negrito-Aeta People; a Collection of Original Sources, compiled by H. O. Beyer. Manila, 1917.
6. Fierro, Vito N. del. "The Aetas of Zambales" In, Ethnography of the Negrito-Aeta People; a Collection of Original Sources, compiled by H. O. Beyer. Unpublished. Manila, 1918.

Identification: Philippine pagan group alternately known as Isneg or the Apayaw.

Population and Area: 11,000 in 1947; probably a trend towards decreasing population. The Apayao occupy an area approximately half the size of Rhode Island in the extreme northern portion of Mountain province of the Philippine Islands.

Foods: Food is fairly plentiful. Sharing of food resources is an important cultural value and food is a part of almost all transactions between individuals and groups. Rice and root crops are important agricultural products, but much auxiliary food is obtained from streams. Women conduct all agricultural activity. Famine does occur at certain times of the year under adverse agricultural conditions.

Habits: Breakfast is taken at first light and usually consists of cold yams or sweet potatoes, left over from the evening meal. Both men and women prepare food.

Change: No information.

Nutrition: No information.

Special: Tobacco and betel are widely grown and used. Various individual taboos may be important in supply problems. Rice and taro are taboo to people during mourning and pregnant women have numerous taboos.

Evaluation: Fairly good information, but somewhat dated, probably still valid except for acculturation.

References:

- P12. Barton, Roy Franklin. Ifugao Law. University of California Publications in American Archaeology and Ethnology. Vol. 15, No. 1:1-187. 1919.
- P19. Spencer, Joseph E. Land and People in the Philippines: Geographic Problems in Rural Economy. Berkeley and Los Angeles, 1954.
- P42. Vanoverbergh, Morice. The Isneg Life Cycle. Publications of the Catholic Anthropological Conference, Vol. 3, No. 2; No. 3:81-186, 187-280. 1936-1938.
- P44. Vanoverbergh, Morice. The Isneg Farmer. Publications of the Catholic Anthropological Conference, Vol. 3, No. 4:281-386. 1941.
- P46. Wilson, Laurence L. Apayao Life and Legends. Baguio, Philippines, 1947.
- P58. Barton, Roy F. The Half-Way Sun: Life Among the Headhunters of the Philippines. New York, 1930.

OA 12 BONTOC IGOROT

Identification: The Bontoc Igorot are the best-known pagan people of Luzon. The term Igorot means "mountain people."

Population and Area: Estimated about 3,000 in 1903. No newer census data available. The Bontoc Igorot live in the mountains of the province of Luzon, Philippines Republic.

Foods: Rice is the staple food of the Igorot. Although they harvest two crops a year, in recent years they have found it necessary to supplement their diet with sweet potatoes. Cooked rice is also mixed with beans, locusts, and other foodstuffs. They prefer beans, rice, maize, sweet potatoes, and millet in that order. Flesh foods, such as chicken, pork, and dog meat, are usually eaten during ceremonial feasts but fish and carabao meat are also eaten at other times. Monkeys, serpents, eagles, crows, and snakes are never eaten. The Igorots, except for infants, do not eat fresh eggs, preferring to wait until "there is something in the egg to eat." Cabbage and various garden vegetables, as well as bananas, oranges, guavas, avocados, and papayas, are plentiful. Coconut palms are found only in the lowest-lying villages. The Igorot care very little for sweets, and even children are not attracted by them.

Habits: The Igorot eat three times a day: breakfast (warm meal) between 5:00 and 6:00 a.m., midday meal (cold) at 1:00, and supper (warm) around 6:30 p.m. They seldom drink while eating. Cooked rice, ma-kan, is almost always eaten with the fingers. Elderly men are served before the others and receive more food.

Change: Wild hogs, deer, and the once considerable supply of seasonable birds have disappeared, due to deforestation and the introduction of firearms.

Nutrition: Most families have sufficient food for subsistence during the year.

Special: The Igorot are fond of basi, a fermented sugar cane beverage, and tapui, a fermented drink made of glutinous rice. Tapui is preferred to basi.

Evaluation: Information seems reliable but dated.

References:

25. Kroeber, A.L. Peoples of the Philippines. New York, 1919.
26. Jenks, Albert Ernest. The Bontoc Igorot. Manila, 1905.
27. Eggan, Fred and William Henry Scott. Ritual Life of the Igorots of Sagada: from Birth to Adolescence. Ethnology Vol. II. No. 1:40-54. 1963.

Identification: Large Philippine Islands group speaking Wari-Wari dialect of Cebuana.

Population and Area: 7,200,000 in 1942; trend is definitely upward and population movement is occurring from rural to urban. The Central Bisayans inhabit six large islands and coastal regions of Mindanao, the islands of Cebu, Bohol, Negros, Panay, Leyte, and Samar.

Foods: These people are involved in a cash economy, and, therefore, a considerable diversity of food resources are employed. Maize, coconut, rice, root crops, vegetables, beans, and fruits are most important crops in terms of acres planted. Corn, i. e., maize, is the major cereal though rice is very popular. Fishing is an important economic activity primarily from the rivers in the area. People living in villages and cities tend to eat more vegetables than country people.

Habits: People eat meals in the more or less standard Spanish-Philippine fashion and employ approximately the same mealtime schedules as other Filipinos.

Change: Introduced foods are generally higher status than native foods and are therefore more popular in the more acculturated areas. So-called "native foods" are rejected by the more sophisticated villagers.

Nutrition: Nutritional level is generally barely adequate. Foods from hunting and gathering are important in making up the deficiency in protein and other nutritional intakes though this is small in amount in most areas. Most protein comes from small fish, eels, shrimps, crabs, and snails, etc. from the rivers.

Special: Tobacco is rarely grown but is widely used and very popular. Few, if any, supply problems since the people are oriented toward introduced foods.

Evaluation: Information is probably reliable and valid. A population of this size, and spread over so many different islands and areas, is naturally inclined to be diverse in food habits.

References:

- P20. Hart, Donn Vorhis. Barrio Caticugan: A Visayan Filipino Community. Ph. D. Thesis, Syracuse University. Unpublished. Syracuse, 1954.

OA14 1 MAGAHAT

Identification: The Magahat are a small pagan Philippine group.

Population and Area: ca. 500 in 1956. They occupy a portion of the hilly part of the Tayabanan River Valley of Negros Oriental, Philippines Islands.

Foods: The Magahat are primarily a rice growing people who are fond of meat which is primarily provided by hunting. Meat is usually allowed to decay before being consumed since natives believe it is sweeter in this condition than when fresh. Pig entrails and blood cooked with various herbs is a favorite food eaten as a sauce with rice; chicken may be used in the same way.

Habits: Two meals a day are usually taken, breakfast about ten o'clock and supper about sundown. Men tend to eat with only the left hand. Formal etiquette is observed.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The deficiency in milk and dairy products obvious in this diet may be made up in part by the meat, fish, and other products consumed. Information is insufficient to make an accurate analysis.

Special: Both tobacco and betel are used. No information on taboos or other special problems of supply.

Evaluation: Fairly complete list of foodstuffs used is available but very little confirming data is available. Fairly up to date.

References:

1. Timoteo S. Oracion. Magahat Food Quest. The Silliman Journal Second Quarter, Vol. III, Number 2:110-138. 1956.
2. Oracion, Timoteo S. An Introduction to the Culture of the Magahats of the Upper Tayabanan River Valley. Silliman Journal, Vol. I, No. 2:1-24. 1954.

Identification: The Tawsug are a Muslim Moro group in close contact with Christian Filipinos and many pagan groups.

Population and Area: No data on population. The Tawsug inhabit various islands of the Sulu archipelago from Zamboanga to Borneo.

Foods: As the Tawsug are Muslim the usual dietary provisions regarding pork and other food resources are effective. Fish is generally preferred to meat. The Tawsug refuse to eat meat as a general rule unless they have seen it slaughtered properly in the Muslim fashion. The preferred starch staple is rice, although manioc is probably more important in most areas. Dairy products are not used. In most other respects the diet of the Tawsug is very similar to the general Philippine Island native dietary. Vegetables are usually served as a side dish in relation to rice or manioc.

Habits: Very strict religious and social forms are followed before, during, and after meals. Men generally eat alone.

Change: No information.

Nutrition: No information.

Special: A taboo against alcohol is very strong and is rigidly enforced. Betel is chewed. The use of tobacco is not indicated in the literature. There are very strong taboos surrounding dairy products and nearly all red meat. Preparation and serving of food is also rigidly prescribed.

Evaluation: Information as to foodstuff is generally complete, although background information on the society as a whole is lacking.

References:

1. Ewing, J. Franklin. Food and Drink among the Tawsug with Comparative Notes from Other Philippine and Nearby Groups. Anthropological Quarterly, Vol. 36, No. 2:60-70. 1963.
2. Ewing, J. Franklin. Subsistence Activities of the Tawsug with Comparative Notes. Anthropological Quarterly, Vol. 36, No. 4:183-202. 1963.

Identification: One of about eight groups of pagan mountaineers known collectively as Mangyan. Speak dialects of a single Austronesian language quite similar to other Central Philippine languages.

Population and Area: 6,000 in 1957; no particular population trend indicated. Occupy about 800 square kilometers of southeastern Mindoro of the Philippine Islands.

Foods: Food is mostly derived from agriculture and approximately 90% of annual diet is based upon the two grain crops (maize and rice), bananas, and the various root crops. Rice is by far the most highly prized food, although the root crops probably are more important from a nutritional point of view. Many kinds of miscellaneous foods are used. Only cooked foods, however, are considered "real foods." The "real food" category includes bananas, cereals, root crops, meats, and most vegetables. Fruits are eaten raw and are considered only as "snack foods." Any meal must include some "real food" in the form of a cooked starch staple.

Habits: Cooked food is served in a round basket tray in a quantity sufficient for several individuals. A coconut bowl filled with drinking and rinsing water is always supplied with the meal.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The diet of the Hanunoo appears to be very high in carbohydrates and deficient in protein. On the basis of the existing information it appears that mineral and vitamin deficiencies are probably present due to the lack of many important foodstuffs.

Special: Betel is chewed and tobacco grown and used. There do not appear to be any outstanding taboos or other problems of supply.

Evaluation: The available information is probably highly reliable although it is not particularly well rounded in terms of food preparation and preferences.

References:

1. Conklin, Harold C. Hanunoo Agriculture. A Report on an Integral System of Shifting Cultivation in the Philippines. FAO Forestry Development Paper, No. 12, 209. 1957.
2. Conklin, Harold C. The Relation of Hanunoo Culture to the Plant World. Ph.D. Thesis, Department of Anthropology, Yale University. Unpublished. New Haven, 1954.
3. Conklin, Harold C. Hanunoo - English Vocabulary. University of California Publications in Linguistics, Vol. 9:1-290. 1953.

Identification: Ifugao are a pagan group of northern Luzon Island of the Philippines.

Population and Area: 80,000 in 1942; no particular trend is indicated. Ifugao occupy about 750 square miles in the northern province of Luzon.

Foods: Rice is the very highly preferred food, however, sweet potatoes are somewhat more common food. Wild sources supply a fairly regular amount of food particularly in the important protein groups. Univalves and other rice paddy snails and shellfish are important. Wild game and domestic meat are fairly rare except for ceremonial occasions.

Habits: The wealthy eat three regular meals per day all year long. Middle class eat three meals at harvest time and only two during the rest of the year. The poor people eat only one or two meals per day.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) Nutritional levels obviously vary greatly between the classes. The wealthy individuals probably have a balanced diet while the poor obviously suffer from deprivation of various types of foods.

Special: Betel is chewed and tobacco is grown and used. There are few taboos regarding ingestion of food. What taboos that do exist are usually related to unimportant foodstuffs such as crabs. The really strong taboos revolve around strangers walking through fields or going near graneries. Rice is the standard medium of exchange particularly in paying for services.

Evaluation: The material available at present is somewhat dated although presumably reliable for its period. New work to be available in the next few years will undoubtedly add to the up-to-date information on Ifugao.

References:

65. University of Chicago. Area Handbook on the Philippines. 4 vols. Subcontractor's Monograph HRAF-16, Chicago-5. 1955.
- P11. Barton, Roy Franklin. The Religion of the Ifugaos. Memoirs of the American Anthropological Association, No. 65:219. 1946.
- P13. Barton, Roy Franklin. Ifugao Economics. University of California Publications in American Archaeology and Ethnology, Vol. 15:385-446, No. 5. 1922.
- P41. Lambrecht, Francis. The Mayawyaw Ritual. Publications of the Catholic Anthropological Conference, Vol. 4:1-754, Nos. 1-5. 1932-1941.

References:

- P53. Dagulo, Amador Taguinod. Hudhud Hi Aliguyon: A Translation of an Ifugao Harvest Song with Introduction and Notes. Unpublished. 1952.
- P58. Barton, Roy Franklin. The Half-Way Sun: Life Among the Headhunters of the Philippines. New York, 1930.
- P59. Barton, Roy Franklin. Philippine Pagans: The Autobiographies of Three Ifugaos. London, 1938.

Identification: The Madukayan, originally called Madukayong or Madukayang, is a pagan group of northern Luzon, in the Philippines. These people are considered a subgroup of Kalinga, which means "enemy." The Kalinga are exceedingly heterogeneous.

Population and Area: 359 in 1948. They reside in the municipal district of Natonin, Bontoc, in northern Luzon.

Foods: The Madukayan Kalinga diet consists of cooked rice (nonglutinous) as the main staple, with vegetables and meat as supplements. Wild plants and game are important sources of food. Although they plant sweet potatoes and sometimes taro, they depend mainly upon rice, which is so plentiful that they do not have to resort to any substitute at any time of the year. Thus, the Madukayan are considered wealthy by mountain province standards. Meat is a prestige dish. The meat of wild bear, water buffalo, pigs, cows, chickens, and ducks is commonly eaten; only pork, beef, and water buffalo meat are served on special occasions. Eels and dogs, once tabooed, are now eaten. Small fish, mussels, crustaceans, ants' eggs, shellfish, and underwater greens are consumed. Young fern shoots, rattan shoots, and water lily roots are among the main wild vegetables. Sweet potatoes are considered to be an extra mealtime food. Coconut milk and coconut meat are consumed only when other things are lacking. Wild red pepper is very much liked by the Madukayan. Coffee trees, and some cocoa trees, and sugar cane are grown in recent years. Salt is considered necessary but sometimes a luxury. Both meat and vegetables, together or separately, are commonly boiled so as to provide a broth as well as a solid "viand."

Habits: The Madukayan eat three meals a day and have a "viand" (i.e. something other than rice) with every meal. Cooked rice is eaten with the hands. There are no tables or chairs, and people squat on their haunches or sit on the floor to eat. There is usually a bowl of water so that the diners can wash their hands before and after each meal.

Change: Wild deer, once an important source of meat, are now scarce.

Nutrition: The Madukayan are better supplied with food than any other tribe of the Philippines.

Special: Madukayan basi, a fermented sugar cane wine, is considered superior.

Evaluation: The information is rather reliable but incomplete.

References:

26. Scott, William Henry. Economic and Material Culture of the Kalingas of Madukayan. Southwestern Journal of Anthropology, Vol. 14, No. 3:318-337. 1958.
27. Barton, R.F. The Kalingas: Their Institutions and Custom Law. Chicago.
28. Kroeber, A.L. Peoples of The Philippines. New York, 1919.

Identification: The word Manobo meaning "a river-man," seems to be a generic name for people of greatly divergent culture, physical type, and language. It was originally used to designate the pagan as distinguished from the Mohammedanized people of Mindanao.

Population and Area: Some 40,000 people in 1918. Manobo are found east of the central Cordillera as far south as the headwaters of the Libaganon River, east of the Tagum River and its effluent, the Libaganon, and east of the Gulf of Davao in Mindanao, Philippines.

Foods: The Manobo makes his living by farming, fishing, hunting and trapping. Rice, the preferred staple, is seldom sufficient for sustenance, and sweet potatoes become the major substitute. Taro, maize, sago, cores of wild palm trees, and sweet potatoes and other tubers and roots (frequently poisonous) are the common foodstuffs. Fish (especially salted fish), domestic pork, monkey and wild boar meat, venison, lizards, larvae, domesticated and wild chickens, birds, frogs, crocodiles, edible fungi and ferns, and bamboo shoots are also used as supplementary foods. There are some bananas and tomatoes, and some ginger and mint. As condiments, salt and red peppers are used, but usually only the latter is available. There are four kinds of drinks: palm wine, sugar-cane wine, and two kinds of sugar-cane juice. These drinks are usually accompanied by meat or fish. There are frequent religious sacrifices and ceremonial occasions both secular and religious. Rice, fish, or meat are often cooked in bamboo or in banana leaves to give an extra flavor. There are various food taboos for unmarried women and new mothers.

Habits: On ordinary occasions the husband, wife, children, and female relatives of a family eat together and the unmarried men, widowers, and visitors eat their meals alone. But on festive occasions, all the male members (visitors included) gather in the center of the floor to eat. The hands and mouth are washed before and after the meal. Men eat with their left hands, keeping their right hands on their weapons when the remotest suspicion of trouble exists. It is customary not to leave one's place after the meal without giving due notice. No definite mealtime habits are followed, but the Manobo eat the equivalent of three or more meals a day, with frequent snacks of sugar cane and wild fruit. A good-sized mass of rice is made into a ball by hand and then eaten. It would be an inexcusable breach of propriety to neglect to offer betel nut to a visitor or fellow tribesman. Not to partake of it when offered would be considered a severance of friendship.

Change: No information.

Nutrition: People keep themselves fairly well nourished with balanced foods.

Special: Betel nut is chewed as an indispensable source of everyday enjoyment. Tobacco is smoked only by men and boys. Various kinds of palm and sugar-cane wines are consumed and it is considered an invariable custom that the host drinks first, due to the widespread fear of secret poison.

Evaluation: Information is rather complete but dated.

References:

1. Garvan, John M. The Manóbos of Mindánao. Memoirs of The National Academy of Sciences Vol. XXIII, First Memoir, 265. 1931.

OA33 SUBANUN

Identification: The term 'Subanum' means river-dweller, i.e., not a coastal dweller in contrast to the Moros and Christians living in the area.

Population and Area: Ca. 30,000 in 1960. The 1912 estimate was 47,164. Part of the depletion came from the conversion of the pagan Subanun to Islam or Christianity and their subsequent submersion into these populations. They live on the Zamboanga or Sibugai Peninsula in the Philippines.

Foods: Although primarily vegetarians, the Subanun will eat fish, fowl, and the meat of the wild hog and deer when their crops have failed or the supplies run low. Rice is the staple food. Secondary foods include millet, maize, sweet potatoes, yams, taro, squash, eggplant, tomato, pepper, banana, pineapple, coconut, honey and sago. Sweet potatoes, yams and taro are the most important after rice. They have a good practical knowledge of plants and in times of scarcity can tide themselves over by hunting, fishing and gathering wild plants and fruits.

Habits: No data.

Change: In recent years they have raised cattle and goats, using the former for work as well.

Nutrition: No data.

Special: Tobacco is highly appreciated but women and children do not use it. Betel nut is chewed by all.

Evaluation: Material is generally reliable, but out of date and incomplete.

References:

- P47. Christie, Emerson Brewer. The Subannuns of Sindangan Bay. Philippines. Bureau of Science, Division of Ethnology, Publications, Vol. 6, Part 1; 121. 1909.
- P48. Finley, John Park and William Churchill. The Subanu: Studies of a Sub-Visayan Mountain Folk of Mindanao. Publications of the Carnegie Institute, No. 184, 236. 1913.

Identification: The Bulakan are a Tagalog people of the Philippine Islands.

Population and Area: 1,200 in 1963--The information, however, applies in general to approximately 2,000,000 other Tagalog. The Bulakan, more specifically the Bulakan of Kapitangan municipality, inhabit approximately one square mile north of Manilla Bay in the province of Bulakan.

Food: The Bulakan are a rice growing agricultural group. Fish is important and much liked by the people although red meat in quantity does not seem to be popular. Rice is by all odds the most important part of their diet both in quantity and in importance to the people themselves. Canned foods and processed foods are available and widely used. Soft drinks such as Seven-up, Coke, etc. are very popular.

Habits: Three meals are eaten per day, breakfast before daylight, the noon meal, and supper after dark. Snacking between meals is also common.

Change: Canned goods of nearly all sorts are very popular and most introduced foods are readily accepted. The basic rice orientation of these people, however, is very firmly fixed and no other starch staple takes the place of rice in their value system.

Nutrition: People appear to be well fed and have a fairly well rounded diet. Bad teeth indicate some deficiencies or perhaps too much sugar intake particularly in the form of soft drinks.

Evaluation: Very complete, reliable, and recent.

References:

1. Kaut, Charles. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

OA 39 TIRURAY

Identification: Information herein contained refers primarily to the mountain Tiruray. Tiruray was formerly spelled Teduray.

Population and Area: 7,500 in 1951. Population is probably decreasing, primarily through assimilation. The coastal groups have considerable quantities of introduced foods available. The Tiruray occupy part of the mountainous interior of Magindanao, Philippines.

Foods: Rice is the preferred staple, although shortages occur frequently. Meat and fish are highly desired when available. Greens are a very prominent side dish taken with rice. Roots and tubers, both wild and domestic, are utilized but are much less popular than rice. Nearly all foods are boiled with condiments such as onions, lemon grass, etc. The preferred dinner consists of rice with a side dish of greens or vegetables or meat and/or fish when available.

Habits: There is generally one main meal in the late afternoon with informal eating at odd times for all except older people and children, who may have two formal meals. They eat with their hands from bowls or from leaves. Hospitality is expressed by giving food to visitors.

Change: Certain kinds of canned foods such as fish are highly desired. Canned corned beef, however, is rejected.

Nutrition: The people generally appear to be undernourished, most likely due to the shortages that occur with considerable regularity in the rice and other foodstuff supplies.

Special: Tobacco is grown and used and betel is imported from the coast and is much appreciated.

Evaluation: Information is complete and reasonably up to date.

References:

1. Moore, Grace W. Tiruray Field Notes. Unpublished. New Haven, 1964.

Identification: The Iban are commonly called Sea Dyak although the Iban are primarily riverine and hill people at present.

Poulation and Area: 190,326 in 1947; trend seems to be increasing. The Iban inhabit most of the interior of Sarawak; particularly along the head waters of the Kapuas River of Borneo.

Foods: The Iban greatly prefer their locally grown hill rice to polished rice. Vegetable foods of all sorts are much more important than game. Although rice is the most important thing in the Iban's dietary both socially and in nutritional terms, preserved game meat is greatly esteemed. Domesticated animals are rarely killed, except for a few special feasts. Fish are very important in most areas. Vegetables and/or fish are always served with rice. These relishes are called enkayu.

Habits: Three meals per day. People always eat with their right hands. Drink is never served during a meal. Salt must be placed in the center of the group eating.

Change: Only a very few recently introduced plants are grown and used by the Iban. Their principal imported item is salt purchased from the Malays.

Nutrition: The hill rice preferred by the Iban is considered superior, nutritionally, to the polished rice of commerce. Sources report no apparent vitamin deficiency.

Special: Tobacco is grown and used as is betel. No particular problems of supply except that the people would undoubtedly prefer to cook their own foods from basic foodstuffs.

Evaluation: Reasonably complete, thoroughly reliable, and up to date in view of the slowly changing situation in that area.

References:

1. Freeman, J. Derek. Iban Agriculture: A Report on the Shifting Cultivation of Hill Rice by the Iban of Sarawak. Colonial Research Studies No. 18, 148. 1955.
2. Howell, William. The Sea Dyak. The Sarawak Gazette, Vols. 38-40, 118. 1908-1910.
3. Low, Hugh. Sarawak: Its Inhabitants and Productions. London, 1848.
4. Roth, H. Ling, ed. The Natives of Borneo (Part I). Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 21:110-137. 1892.
5. Roth, H. Ling. The Natives of Borneo (Part II). Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 22:22-64. 1893.
7. Gomes, Edwin H. Seventeen Years Among the Sea Dyaks of Borneo: A Record of Intimate Association with the Natives of the Bornean Jungles. London, 1911.

OC 6 IBAN - cont.

References:

11. Freeman, J. Derek. Iban Pottery. The Sarawak Museum Journal, Vol. 8, No. 10 n.s. (No. 25, o.s.):153-176. 1957.
12. Haddon, Alfred C. and Laura E. Start. Iban Sea Dayak Fabrics and Their Patterns: A Descriptive Catalogue of the Iban Fabrics in the Museum of Archaeology and Ethnology, Cambridge. Cambridge, 1936.

OD 5 TOBA-BATAK

Identification: The Toba-Batak of Sumatra include six subgroups in addition to the subgroup especially studied for this work. They are the Mandailing, the Angkola, the Simelungun, the Dairi, the Karo-Batak, the Pardembanan-Batak, and the Tapanuli who are the principal group studied here.

Population and Area: 1,000,000 Toba-Batak in 1956; population trend is probably increasing. The Toba-Batak as a whole reside on the southeastern portion of the shores of Lake Toba. The Tapanuli occupy an area of about 50,000 square kilometers.

Foods: The Toba-Batak subsist primarily on rice with fishing and gathering from the woods as subsidiary activities. Nonglutinous short-grain rice is the major foodstuff. Dried fish are widely used by the poor. Vegetables are not widely accepted or liked. Glutinous rice is used as a breakfast food by the upper classes. Lower-class individuals eat yams or manioc for breakfast instead of glutinous rice. Pork is highly valued. Dairy products are not used. Animal blood is commonly used for an ingredient of stew.

Habits: Mealtimes are regular and consist of three per day. A major meal is taken at midday and the supper menu consists of leftovers from the main meal.

Change: Soy sauce and pickled eggs have recently been introduced, as have tomatoes. Soft drinks have made their appearance and are relatively popular.

Nutrition: (Analysis by Jeanne Nagle) Mineral and vitamin deficiencies probably occur in this diet since vegetables and fruits are disregarded and dairy products are entirely unused.

Special: Tobacco is used by both sexes. Palm wine is also well liked and widely consumed. Opium is used by a considerable number of people in special parts of the area. There do not appear to be any special problems of supply since the Batak are casual about food in general.

Evaluation: Most of the information contained in this report was obtained through interviews of Batak informants. It may therefore to some degree represent the bias of the particular individual involved. The literature, however, appears to support the informant on all major points.

References:

1. Saigian, Stella. Personal Interview. New Haven, 1963.
2. Bataksch Institute. Balakspiegel. Leiden, 1910.

OD 5 TOBA-BATAK - cont.

400

References:

3. Filet, G.J. Planthundig woordenboek von Nederlandsch Indië. Amsterdam, 1888.
4. Tobing, Philip Oder Lumban. The Structure of the Toba-Batak Belief in the High God. Amsterdam, 1956.

Identification: The Minangkabau are a large Muslim Ethnic unit of Central Sumatra. The Minangkabau have a fairly long recorded history and are particularly notable for their matrilineal and matrilineal kinship organization.

Population and Area: 4,000,000 in 1963; trend is decidedly increasing. The Minangkabau occupy three districts of Sumatra called Agam, Tanah Data, and the Limo Puluh Koto.

Foods: The diet of the Minangkabau depends entirely upon nonglutinous rice supplemented by some secondary foodstuffs such as beef, buffalo, chicken, eggs, fish, and a few condiments and vegetables. Vegetables in general are very limited in the diet of the Minangkabau. Minangkabau foods are most apt to be cooked or fried in coconut milk or coconut oil with a great deal of red pepper. Coconut and red pepper, therefore, occupy a very important place in the Minangkabau diet. Since the Minangkabau are Moslem, pork and dog meat are rejected. Red meat tends to be more important to the Minangkabau than fish, unlike most groups in Oceania.

Habits: The traditional pattern of two meals per day is tending to break down and at present three meals a day are favored by most people, with a light breakfast and heavy meals at noon and evening. The Minangkabau eat with their fingers, sitting on the floor.

Change: Japanese and Chinese introductions such as noodles, bean sprouts, etc. are now fairly popular. Margarine has been introduced successfully into the urban areas. There is, however, a reluctance to change food habits.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be very high in fat. The lack of acceptance of vegetable foods probably makes the diet somewhat deficient in minerals and in vitamins. The lack of dairy products points to deficiencies in calcium, phosphorous, and iron.

Special: Unlike many areas of Sumatra, opium is not a problem. Lightly fermented rice wine is used and is popular. No information on use of tobacco or betel.

Evaluation: Most of the information in this section comes from a series of interviews with a native Minangkabau informant. The information has been cross checked as much as possible with the existing literature and is assumed to be valid. The information is up to date and complete.

References:

1. Umar Junus (a native of Minangkabau). Personal interview. New Haven, 1963.
2. Josselin de Jong, Patrick Edward de. Minangkabau and Negri Sembilan: Socio-Political Structure in Indonesia. Leiden, 1952.

OD II NIAS

Identification: Nias is an island west of Sumatra, containing three vaguely defined subcultural provinces. In general, however, the similarities between the various sections of the population are more pronounced than the differences. Society is stratified with nobles, commoners, and slaves.

Population and Area: 200,000 in 1958. Nias (Indonesia) is about 65 miles long and 25 miles wide. The largest concentration of population is on the eastern and southern coasts. The northern region and interior are only sparsely populated.

Foods: The economy is based upon horticulture, hunting, and fishing. Rice and tubers are important agricultural products. Pig-breeding is important but the flesh is eaten only on special occasions. A few coastal individuals have been converted to Islam and abstain from pork. Fish is an important part of the diet. A fairly large number of taboos are present on particular items of food and apply to certain individuals in the society. Coconuts, bananas, fruits, sugar cane and pork are commonly eaten raw. Food is also roasted, broiled, baked, boiled, or fried. Corn is of some importance and is frequently eaten with pork.

Habits: The people in the south of Nias eat three times a day while in the northern and central parts there are usually two meals. Families eat together at mealtimes, excepting slaves who have their own meals.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) It is difficult to determine the effect of taboos on the total diet since these taboos are quite specific to individuals. The diet is probably deficient in a number of essential nutrients.

Special: Betel is commonly chewed and tobacco is smoked.

Evaluation: The information is somewhat incomplete and in some respects is out of date.

References:

1. Suzuki, Peter. Critical Survey of Studies on the Anthropology of Nias, Mentawai and Enggano. Koninklijk Instituut voor Taal-, Land- en Volkenkunde. Bibliographical Series 3. 87. 1958.
2. Schröder, E.E.W.Gs. Nias, Vol. I. Tekst. Leiden, 1917.
3. Suzuki, Peter. The Religious System and Culture of Nias, Indonesia. 'S-Gravenhage, 1959.

OE 5 JAVANESE

Identification: The Javanese are a Moslem agricultural people, primarily located in Central Java.

Population and Area: 40,000,000 in 1961; trend towards rapid increase. The islands of Java and Madura constitute approximately 132,000 square kilometers.

Foods: Nonglutinous rice is the staple crop throughout Java, however, maize and manioc have become the main source of starch for lower-class individuals in many regions of Java. Sweet potatoes, peanuts, and soybeans are also important. Fish is the most important source of animal protein and is both raised and gathered. Chicken, red meat, eggs, and other meat dishes are fairly uncommon although highly valued. Although pork is tabooed religiously, a considerable number of urban and upper-class individuals eat it anyway. It is estimated that approximately 75 per cent of the urban population will eat pork. The different types of rice have very different prestige value. Prestige value in rice is rated as follows: the highest is white glutinous rice, followed by red nonglutinous rice, white glutinous rice, and black glutinous rice. Black tea is generally drunk with meals and is popular for between meal snacks. Many different types of highly flavored sauces and relishes are prepared to eat with rice and other starch staples. The Javanese are exceptionally fond of sweet dishes.

Habits: The Javanese cook two meals a day, but eat three. Their supper consists primarily of left-overs from the previous meals.

Change: The use of milk and margarine is a recent introduction. Maize and manioc are rapidly becoming more significant in relation to the total starch intake.

Nutrition: The fondness for and use of leafy vegetables and various pods, tubers, and fruits contribute greatly to the vitamin supply of the Javanese, however, the scarcity of red meat severely limits the protein intake, having been estimated as low as 43 grams per day as against the standard reference of 65 grams.

Special: Rice wine is prepared and consumed. No information on the use of tobacco. Even though a fair number of urban people use pork, in spite of the religious taboo, it would probably be unwise to supply pork to the population as a whole.

Evaluation: Much of the information comes from interviews with Javanese informants, however, this information has been cross-checked with the existing literature and is found to be reliable and valid.

OE 5 JAVANESE - cont.

References:

1. Damuredjo, Sumitro and Koos Damuredjo. Personal Interview. New Haven, 1963.
2. Dewey, Alice G. Peasant Marketing in Java. Glencoe, 1962.
3. Scheltema, A.M.P.A. The Food Consumption of the Native Inhabitants of Java and Madura.
4. McVey, Ruth ed. Indonesia. New Haven, 1963.
5. Schuster, W.H. and R. Rustami Djajadiredja. Local Common Names of Indonesian Fishes. Bandung, S-Gavenhage, 1952.

OF 5-1 PAGANS

Identification: The Alorese proper are a pagan group, occupying the interior of the island of Alor. The coastal Alorese are Mohammedan and are not included in this study.

Population and Area: 70,000 in 1938; possible trend towards increase. The Alorese occupy the interior portions of the island of Alor, which is itself about 50 miles wide and 30 miles long. Information pertains primarily to the village of Atimelange.

Foods: Maize has replaced rice as the major starch staple of the Alorese. Rice is at present largely reserved for feasts and special occasions, although it is generally considered the highest prestige food. Domestic pigs are important in the diet primarily for special feasts at which time many animals may be killed and the people may become actually surfeited with pork. Meat is generally highly regarded and is considered to be man's food. Succotash of beans and corn, boiled together, is a fairly popular combination. Food is recognized as the standard payment medium for work.

Habits: Two meals a day is common for most people, although a stop for a midday meal is a symbol of adult status. Breakfast occurs about seven o'clock, plus or minus, and the evening meal about the same time in the p.m. Children must forage for their own food between the two meals.

Nutrition: (Analysis by Jeanne Nagle). This diet is presumably deficient in many important minerals and vitamins. The protein content is relatively low and no dairy products are consumed. Carbohydrate level is exceptionally high. Vitamin intake is probably adequate.

(Evaluation: The information is quite incomplete and not well rounded. The existing information is, however, presumably reliable though somewhat dated.

References:

1. DuBois, Cora. The People of Alor: A Social-Psychological Study of An East Indian Island. Minneapolis, 1944.
2. DuBois, Cora. Attitudes Toward Food and Hunger in Alor. In Language, Culture and Personality. Essays in Memory of Edward Sapir, edited by Leslie Spier et al. Menasha, 1941.
3. DuBois, Cora. How They Pay Debts in Alor. Asia, Vol. 40:482-486. 1940.

Identification: Balinese cultural is Hindu in origin.

Population and Area: 1,519,000 in 1954; definite increase in population is occurring. The Balinese occupy more than 2,000 square miles of the island of Bali. Ninety-seven and one-half per cent of the Balinese are Hindu. One and one-half per cent are Muslim, and one per cent are Pagan or other.

Foods: Rice is the primary staple of the Balinese. The standard combination which is acceptable to the Balinese is rice with chili and salt; more commonly a side dish of vegetables mixed with spices are a basic component. A meal is not considered to be a meal unless rice is served. Coconut cream and oil, coconut in grated or milk form are important and nearly essential to most Balinese cooking. The Balinese have an elaborate distinctive cuisine for ceremonial occasions, though their day-to-day food is very plain--rice and the above mentioned side dish. All foods are eaten cold and the Balinese are not at all fond of sweets, unlike other peoples of the Indonesian area.

Habits: There is a marked taboo on speaking to a person while he is eating. Food is always consumed with the right hand and the uses of dishes and cutlery are regarded as unclean habits. Belching after eating is good etiquette. There are no set mealtimes and people eat whenever they are hungry. Snacks are very popular at odd times between meals.

Change: There is very little pressure on the Balinese for change since their rice-growing culture is considered one of the most efficient in the world and Bali is generally one of the better fed areas of Indonesia. Relatively few imported foods are consumed in the area.

Nutrition: (Analysis by Jeanne Nagle) This diet is most likely fairly adequate. Since the exact amount of meat that is consumed is unknown, the diet may be low in protein and high in carbohydrate. The wide variety and plentifulness of food suggests fairly good nutritional level.

Special: Opium is used to some extent. Betel is popular with the older generation but is losing favor with children. Tobacco is used, however, by all and is very popular. A considerable number of animals are taboo to various individuals; probably meat from most domesticated animals would be acceptable to the Balinese.

Evaluation: Probably reliable and certainly fairly inclusive. Slightly dated, but there is no evidence to suggest rapid change in dietary habits in the area.

OF 7 BALI - cont.

References:

1. Frauchen, H.J., et al. Bali: Studies in Life, Thought, and Ritual. The Hague, 1960.
2. Covarrubias, Miguel. Island of Bali. New York, 1938.
5. Belo, Jane. A Study of Customs Pertaining to Twins in Bali. Tijdschrift voor-Indische Taal-land-En Volkenkunde, Vol. 75:484/549. 1936.
8. Hooykaas-van Leeuwen Boomkamp, Jacoba. Ritual Purification of a Balinese Temple. Verhandelingen Der Koninklijke Nederlandse Akademie Van Wetenschappen, AFD. Letterkunde, Vol. 68 (NS), 81. 1961.

Identification: The Belu are an Indonesian people of former Dutch Timor.

Population and Area: 82,000 in 1930; no trends indicated. The Belu occupy the border area between Dutch and Portuguese Timor, the Dawan area, the area around the Sawoe, and are bounded on the south by the Timor Sea.

Foods: Maize is the primary food. Meat is a rarity except on the northern coast where it is somewhat less scarce. On the northern coast sugar palm tends to be somewhat more important than maize. In the interior, the sugar palm is not used except in emergencies. Rice is a prestige food and is generally available in quantity only to the very wealthy. Sorghum has been supplanted as a staple by maize. Root vegetables are normally secondary and are largely used as emergency food. Legumes, cucumbers, and leafy vegetables are widely available. Coconuts are available and are used in some areas. The principal part of the Belu diet is based on vegetables. Hunting is of almost no importance and fishing is important only in restricted areas.

Habits: No data.

Change: The Belu are receptive to new fruits and vegetables; mangos, papaya, and other vegetables having been relatively recently introduced.

Nutrition: Animal protein is almost entirely missing in the Belu diet, however, the use of many types of fruits and vegetables probably assures a more or less balanced diet as regards to vitamins and most minerals.

Special: Palm wine is considered an important daily drink by the people who are able to afford it. It is used only occasionally by the other members of society. The Belu grow and chew tobacco, but do not smoke it. Betel nuts are used. Although meat is a very small item in the diet of the Belu this is probably because of its scarcity. Introduced canned foods would probably become popular.

Evaluation: The information is fairly complete and probably reliable.

References:

1. Vroklage, B.A.G. Ethnographie der Belu in Zentral-Timor /Ethnography of the Belu of Central-Timor/, Vol. 1. Leiden, 1952.

Identification: Flores is one of the Lesser Sunda Islands, Indonesia.

Population and Area: Approximately 300,000 in 1950; trend is probably towards increase. The entire island of Flores is occupied.

Foods: Maize is by far the most important starch staple on Flores. Rice, vegetables, and yams are of secondary importance. Sago is not used and very little red meat is available. Fruit has become more popular in recent years. Dogs and horses are eaten as are pigs and goats, but are reserved almost entirely for feasts and special occasions. Chicken and other fowl are slightly more commonly used as are eggs. Almost any type of meat, including monkeys and wild pigs, cats, and pythons, are eaten when they are available. Beef is not available. Very little fresh fish is consumed, however, dried fish is acceptable and fairly widely consumed as available.

Habits: Three meals per day. The breakfast is only a very light meal with leftovers from the evening meal used. The heavy noon meal and evening meal are the principal meals of the day.

Change: The people are receptive to new introduced foods such as bananas, vegetables, and fruits. The use of milk is just now beginning.

Nutrition: Very little information, but indications are that the nutritional balance is being improved by the introduction of new varieties of fruits and vegetables.

Special: Betel is chewed by nearly all people. Tobacco is not grown but is becoming popular. There are many personal taboos particularly in regard to types of wild game. These taboos would probably not apply to introduced or canned foods.

Evaluation: Information is relatively sparse and somewhat dated.

References:

C5. Kennedy, Raymond. Field Notes on Indonesia, 1949-1950. Unpublished Manuscript. 1955.

Identification: The Makassarese are a subgroup of Makassarese Buginese. The Makassarese closely resemble the Buginese in most respects.

Population and Area: No available figures for Makassarese alone. In 1950 there were approximately 4,000,000 Makassarese and Buginese. No trends are indicated.

Foods: Rice is an important element in their diet. The people are Muslim and pork is taboo. Introduced and processed foods such as bread are becoming popular. Maize is considered a stand-by in case the rice crop fails, although rice is more highly regarded than maize. Food is relatively plentiful.

Habits: As is common in most Muslim areas only the right hand is used for eating since the left is considered unsanitary.

Change: Canned foods are being introduced and are used as available. The use of butter is a new feature.

Nutrition: Very little information is available, however, food is fairly plentiful throughout the area.

Special: Tobacco is purchased and used. Betel is chewed but is going out of fashion. The only important taboos present are those common to Mohammedanism.

Evaluation: Information is very incomplete and fragmentary but probably very reliable as far as it goes.

References:

1. Chabot, H. Th. Verwantschap, Stand en Sexe in Zuid-Celebes /Kinship, Status, and Sex in South Celebes/. HRAF Translation used. Groningen-Djakarta, 1950.
- C1. Alkema, B. and T.J. Bezemer. Beknopt Handboek der Volkenkunde van Nederlandsch-Indië /Concise Handbook of the Ethnology of the Netherlands East Indies/. HRAF Translation used. Haarlem, 1927.
- C3. Kennedy, Raymond. Field Notes on Indonesia: South Celebes, 1949-50. New Haven, 1953.

OH 4 AMBON

Identification: The Ambonese are an Indonesian people of mixed Christian and Mohammedan religion.

Population and Area: 50,000 in 1950; no trends indicated. Ambon is a large island about 35 miles long by 10 miles wide. There is a small island offshore about 20 miles by five.

Foods: In the rural areas sago is one of the major food resources. The cities and villages use rice, most of which is imported. Meat is rarely available in quantity, although it is highly welcome when it is available. Coconuts are used and are fairly important. Some hunting is carried on and wild game is highly regarded.

Habits: No information.

(Change: Canned foods, especially canned meat, fish, and milk, are becoming popular. Butter and cheese are recent additions to the diet and are popular in the urban areas.

Nutrition: No information available.

Special: No information available.

Evaluation: Relatively poor information, and somewhat dated.

References:

- C1. Alkema, B. and T.J. Bezemer. Beknopt Handboek der Volkerkunde van Nederlandsch Indië /Concise Handbook of the Ethnology of the Netherlands East Indies/. HRAF Translation used. Haarlem, 1927.
- C2. Wilken, G.A. Handleiding voor de Vergelijkende Volkenkunde van Nederlandsch-Indië /Manual for the Comparative Ethnology of the Netherlands East Indies/. HRAF Translation used. Leiden, 1893.
- C4. Kennedy, Raymond. Field Notes on Indonesia: Ambon and Ceram 1949-50. Unpublished Manuscript. New Haven, 1955.

Identification: The term Kai or Kei refers to the inhabitants of the Kai Islands.

Population and Area: Population estimates range from 17,500 to 40,000. Twenty-five thousand may be about right. The Kai Islands are in the Moluccas in the Republic of Indonesia.

Foods: Agriculture and fishing are the main food sources. The staples are sorghum, maize, sago, taro, bananas and sweet potatoes. Not all of them are uniformly important on all the islands. Fish follow agricultural products in importance, being available in large quantities. Fresh water fish are not eaten since they are considered to be the protective spirits of the rivers.

Habits: No data.

Change: No data.

Nutrition: No data.

Special: Tobacco and betel are both used.

Evaluation: Material is incomplete, somewhat out of date, but probably reliable.

References:

1. Nutz, Walter. Eine Kulturanalyse von Kei /A Cultural Analysis of Kei/. Beiheft 2 (1959) zur Ethnologica, 134. 1959.
2. Geurtjens, H. Uit een vreemde wereld of het leven en streven der inlanders op de Kei-Eilanden /From a Strange World, or the Life and Strivings of the Natives of the Kei Islands/. 's-Hertogenbosch, 1921.

Identification: The Wailbri are an aboriginal tribe of central Australia. Many of the Wailbri have left their aboriginal areas and migrated to cattle stations north and south of their area..

Population and Area: 600 in 1947; of the 600 total Wailbri probably 300 are still living in their aboriginal desert area. No pronounced trends in population, although a population of this size is probably a critical size and will definitely tend to decrease. The Wailbri inhabit the desert lying to the northwest of Alice Spring, central Australia; there is approximately 40,000 square miles in the tribal area, of which over 80 percent is extremely inhospitable desert.

Foods: The aboriginal Wailbri live primarily by hunting and gathering. During the extended drought periods in the desert the natives must undergo semistarvation and many children and older people die from starvation. The staple items in their diet are kangaroos, and other wild animals of Australia plus the desert yams and Acacia seeds which are available in some quantity in season.

Habits: No information.

Change: The Wailbri who have emigrated to cattle stations appear willing to accept introduced foods without reservation.

Nutrition: No data.

Special: The relative age of the Wailbri is extremely young, since almost 30 percent of the population are children. Members of the tribe are much sought after by miners and stockmen because they are considered to be extremely good workers. No particular problems of supply indicated.

Evaluation: Information is comparatively sparse and may give an unbalanced picture of Wailbri diet.

References:

1. Sweeney, G. Food Supplies of a Desert Tribe. *Oceania*, V 1. XVII:289-299. 1946.
2. Meggitt, M. J. Desert People. Sydney, 1962.

OI 8 ARANDA

Identification: The Aranda, sometimes called Arunta, are a group of closely related tribes of Central Australia.

Population and Area: 400 in 1900; there is some indication that a fair number of Aranda still survive, some of whom are mixed. The Aranda occupy an extensive territory of Central Northern Australia extending from the Macumba River on the south to 70 miles north of the McDonald Range.

Foods: The Aranda are a non-agricultural hunting and gathering group, who wander from place to place. Much of their diet depends on hunting and gathering. The witchety grub is one of the most common sources of food for this group. Nearly all animals are totemic and forbidden to specific individuals. Field grains and other seeds when available are made into a paste by grinding and adding water. This paste may occasionally be cooked but is most often consumed raw. Almost everything that is edible in their environment is eaten.

Habits: The principal meal is generally taken towards evening and the duration of the meal is determined by the quantity of food available. Other meals are irregular and taken as available.

Change: The people are avid to obtain almost any sort of introduced food, particularly flour, meat, tea, and sugar.

Nutrition: Distended abdomens indicate serious protein deficiency. The nutritional picture obviously changes from season to season depending upon the available wild food supply.

Special: A native narcotic is used called Pituri. Tobacco is undoubtedly used as available. There are no problems of supply since these people will presumably accept almost any sort of imported canned food.

References:

1. Spencer, Walter B. and Francis J. Gillen. The Arunta: A Study of a Stone Age People. Vols. 1 and 2. London, 1927.
2. Strehlow, Theodor Georg Heinrich. Aranda Traditions. Carlton, 1947.
7. Basedow, Herbert. The Australian Aboriginal. Adelaide, 1925.
8. Cleland, John Burton and Thomas H. Johnston. The Ecology of the Aborigines of Central Australia: Botanical Notes. Transactions and Proceedings of the Royal Society of South Australia, Vol. 57:113-124. 1933.
9. Róheim, Géza. The Eternal Ones of the Dream: A Psychoanalytic Interpretation of Australian Myth and Ritual. New York, 1945.
23. Strehlow, Carl. Die totemistischen Vorstellungen und die Tjurunga der Aranda und Loritja. Veröffentlichungen aus dem Städtischen Völker-Museum, Vol. 1:1-84, Part 2. 1908.

References:

27. Schulze, Louis. The Aborigines of the Upper and Middle Finke River: Their Habits and Customs. Transactions, Proceedings and Reports of the Royal Society of South Australia, Vol. 14: 210-246. 1891.
 28. Röheim, Géza. Women and Their Life in Central Australia. Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 63:207-265. 1933.
 39. Chewings, Charles. Back in the Stone Age: The Natives of Central Australia. Sydney, 1936.
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Identification: Murngin is a name of a single tribe, but is also applied to a collection of eight tribes in Arnhem land. Some authorities have introduced the term Wulumba for Murngin. The tribal groups involved are: Yaernungo, the Murngin proper, the Yandjinung, the Djinba, the Ritarngo, the Burera, the Barlomomo, and the Dai.

Population and Area: Approximately 2,000 in 1950; decided decline in population, except among the Mission Aborigines. The Murngin occupy most of the eastern portion of Arnhem land aboriginal reserve from Cape Stewart to Blue Mud Bay. The reserve occupies about 31,000 square miles.

Foods: Many of the Murngin are now settled at mission stations and presumably consume foods indigenous to the white population of Australia. The aboriginal Murngin, however, still subsists primarily on small game, nuts, bulbs, yams, and other wild vegetables and animal foods. The Murngin were not and are not agricultural except at the mission stations. By far the major portion of the diet of the Murngin is vegetable in origin. Some sixty different wild food plants are known and used by the Murngin. Meat is highly prized, but cannot be obtained except in a very limited and unreliable quantity. There are numerous taboos on foods, for specific individuals, although there are no known over-all taboos to all the people.

Habits: There is no regular breakfast but left-over food may be warmed. Mid-day meal is apt to consist of small game cooked on the fire. The main meal is in camp in the evening when the entire group gathers.

Change: As indicated above, the mission natives now cultivate and eat many foods such as sweet potatoes, manioc, rice, wheat, sugar, tea, beans, etc.

Nutrition: The rainy season is a time of intense scarcity and the people are undoubtedly malnourished at that time. Food, however, is generally fairly plentiful and the people probably have a fairly well-balanced diet.

Special: Alcohol and its use has been a serious problem among the Murngin. Native tobacco is grown and smoked and imported tobacco is very popular and highly regarded. Probably few if any supply problems.

Evaluation: Reasonably complete and up to date. The situation is probably changing rapidly with regard to the few remaining nonmission aborigines and it is doubtful that the pure aborigine can continue to exist for any very extended period.

References:

1. Warner, W. Lloyd. A Black Civilization: A Social Study of an Australian Tribe. New York, 1937.
2. Berndt, Ronald M. "Murngin" (Wulamba) Social Organization. American Anthropologist, Vol. 57: 84-108. 1955.
3. Mountford, Charles P. Records of the American-Australian Scientific Expedition to Arnhem Land, 1: Art, Myth and Symbolism. Melbourne, 1956.
6. Berndt, Ronald M. Kunz pipi. Melbourne, 1951.
8. Thomson, Donald F. Economic Structure and the Ceremonial Exchange Cycle in Arnhem Land. Melbourne, 1949.
20. Mountford, Charles P. (ed.) Records of the American-Australian Scientific Expedition to Arnhem Land, Vol. 2 Anthropology and Nutrition. Melbourne, 1960.

Identification: The Tiwi (Worunguwe) are a hunting and gathering people who are divided into nine subtribes or hordes.

Population and Area: 950 in 1954. This is a decline from the 1928 population of 1,062. They live on Melville and Bathurst Islands off the north coast of Australia. There is an area of about 2900 square miles in both islands, which have a varied environment.

Foods: The primary foods are game of various kinds (wallaby, goose, lizards, dugong, turtles, lizards and birds), palm nuts and various kinds of wild yams, which are usually roasted. Women and children spend the day gathering vegetable foods, grubs and worms. The collected foods are more important than the game, which is generally used to supplement the former. Other foods used include cockles, fish, crabs, honey, cycad nuts, waterlily tubers and palm cabbage.

Habits: No data.

Change: There is some indication that much of the aboriginal food habits have been superseded by mission-supplied European canned goods and other food stuffs. Natives now regularly make trips to the Darwin area for work and probably become somewhat acculturated as a result.

Nutrition: In the pre-mission days, the Tiwi ate well since there was an abundance of wild foods. There is no information on the nutrition level since the arrival of the missionaries.

Special: Tobacco is used.

Evaluation: Information is reliable, but incomplete and not up to date.

References:

1. Hart, C.W.M. and Arnold R. Pilling. The Tiwi of North Australia. New York, 1960.
2. Mountford, Charles P. The Tiwi: Their Art Myth and Ceremony. London, 1958.
3. Hart, C.W.M. The Tiwi of Melville and Bathurst Islands. Oceania, Vol. 1:167-180. 1930-1931.
5. Basedow, Herbert. Notes on the Natives of Bathurst Island, North Australia. The Journal of the Royal Anthropological Institute of Great Britain, Ireland. Vol. 43:291-323. 1913.
9. Harney, W.E. and A. Peter Elkin. Melville and Bathurst Islanders: A Short Description. Oceania, Vol. 13:228-234. 1943.

Identification: The Wanindiljaugwa are an Australian aboriginal group.

Population and Area: 450 in 1952; trend seems to be towards a definite increase. The Wanindiljaugwa live on Groote Eylandt primarily. Groote Eylandt has a total area, including smaller neighboring islands, of about 1,000 square miles.

Foods: Like all Australian aborigines the Wanindiljaugwa were aboriginally a hunting and gathering people living in part on such animals as kangaroo and wallaby but depending for a larger portion of their total intake on wild yams and other roots and foods collectable in the bush. Most of the people now live in mission settlements where they are paid wages in food rations of such commodities as wheat, rice and flour. They are exceptionally fond of such Western foods as sugar, treacle, or jam. In ordinary times roots and shoots are their primary source of food, although meat is highly preferred.

Habits: They take a light snack in the morning only if any food is leftover from the previous day; otherwise the main meal of the day is taken in the evening.

Change: The natives appear to be receptive to most Western foods, especially sweets. Honey, for example, is considered the greatest luxury the aborigines know of.

Nutrition: (Analysis by Jeanne Nagle) There are indications of a deficiency of protein, iron, calcium, and phosphorous.

Special: Natives use tobacco and are extremely fond of most Western foods available to them. No problems with supply.

Evaluation: Information is relatively complete and probably valid.

References:

1. Worsley, Peter. The Utilization of Natural Food Resources by an Australian Aboriginal Tribe. *Acta Ethnographica (Academiae Scientiarum Hungaricae)*. Vol. 10, No. 1-2:153-190. 1961.

OJ 01 - 1 WATUT

Identification: The Watut are a Melanesian tribe of Northeast New Guinea. There are slight dialect and cultural variations between the three major Watut groups -- the northern, middle and southern. The Watut, however, are basically a cultural unit and food habits are essentially the same for the entire area.

Population and Area: 1,550 in 1956; no trend indicated. The Watut occupy the lower Watut river area between Pesen in the north and Dangal in the south.

Foods: The Watut are primarily root agriculturalists and their basic foods are yams, taro, and sweet potatoes. Vegetables from their gardens supplement the diet. In addition, gathering of wild plants and animals add to the other wise scanty diet. Cooking in bamboo shoots is the preferred methods for meats, vegetables, and eggs. Tubers are most often placed into the fire. Tubers are always cooked without salt, while vegetables, fish and meat are always salted. Taro is frequently cooked with the addition of shredded coconut.

Habits: Three meals a day -- breakfast is apt to be bananas and yams or sweet potatoes, roasted in the fire. The remains from the previous meal are also finished at this time. Noon meal is consumed at 1:00 to 3:00 in the afternoon, depending on the season and the amount of field work to do. Lunch calls for boiled foods, generally yams, sweet potatoes, carrots or taro. Occasionally some meat, fish, or vegetables might also be eaten. Supper consists of about the same foods as lunch and is served around sunset.

Nutrition: No data.

Special: Tobacco is smoked, particularly following a meal and betel nut is used. No special problems with supply indicated.

Evaluation: Quite complete and probably reasonably reliable information. Reasonably well up to date in an area of very slow cultural change.

References:

1. Fischer, H. WATUT - Notizen zur Kultur eines Melanesierstammes in Nordost - Neuguinea /Notes on the Culture of a Melanese Tribe in North-East New Guinea/. Kulturgeschichtliche Eorschungen Band 10, 290. 1863.

Identification: These data refer to the Mountain Arapesh rather than to the Plains Arapesh, who have a higher agricultural productivity. They speak But.

Population and Area: Ca. 20,000 in 1950 for the Arapesh as a whole. They live in an area of about 300 square miles in the Sepik Administrative District of the United Nations Trust Territory in New Guinea.

Foods: The Arapesh live in a poor environment: poor gardens, scarce game, little sago and thin pigs. All foods other than taro, yams and greens may be regarded as feast foods, although feasts are fairly common and are important nutritionally. Taro and yams are generally made into soups. Taro and greens are usually eaten together. There are two main classes of food eaten: starches, including sago, yams and taro; and garnishes, which include meat (preferred), frogs, grubs, coconuts and greens. These two classes are generally eaten in combination. Boiling is the most common cooking method.

Habits: Any meat or other special food that comes to hand is the signal for a feast. The feast may not have much more meat than an ordinary meal, but it is always shared.

Change: They are very receptive to introduced foods and crops.

Nutrition: (Analysis by Jeanne Nagle) The diet is obviously very deficient in many important minerals and vitamins. There is a definite excess of carbohydrates and a deficiency of protein. Calcium, phosphorus, iron, and vitamin C are also deficient. The average adult receives about three pounds of carbohydrates a day and about five ounces of protein a week.

Special: Tobacco and areca are considered essential by the Arapesh.

Evaluation: Information is reliable, but probably incomplete and not up to date.

References:

1. Mead, Margaret. The Mountain Arapesh. III Socio-Economic Life, IV. Diary of Events in Alittoa. Anthropological Papers of the American Museum of Natural History. Vol. 40:163-420. Part 3. 1947.
2. Elkin, A. P. Social Anthropology in Melanesia. London, 1953.
3. Mead, Margaret. The Mountain Arapesh I. An Importing Culture. Anthropological Papers of the American Museum of Natural History. Vol. 35:137-349. Part 3. 1938.

Identification: With the Kiwai are included the related people called the Mawata. They speak a common language which has two dialects.

Population and Area: 4,398 in 1950. They live on Kiwai Island and several other islands in the estuary of the Fly River in southeast New Guinea. Most of the country is low and swampy.

Foods: The Kiwai natives are mainly agricultural and depend to a large extent on their gardens for subsistence. However, hunting is the major source of food supply. The main plant foods include several species of yam, taro, sweet potato, banana, coconut and the sago palm. Dogs, a few cats and some bush pigs are domesticated and all are eaten. The principal other animals used for food include boar, dugong, turtle, wallaby, cassowary, iguana, some large snakes, young crocodiles, rats and many species of birds. Fish and shellfish are also eaten. The usual method of cooking these is by roasting them over an open fire or baking them in a camp oven. Occasionally food may be boiled. Sago pith enters into a great number of dishes.

Habits: Roasted sago, banana, yam, taro or sweet potato may be the only food served at a meal. The chief meal of the day, and the only regular one, is the evening meal when the family comes back from the gardens. The wife cooks the food.

Change: No data.

Nutrition: No data.

Special: They grow and smoke tobacco and also chew betel nut. They also have the gamoda drink (kava). They were notorious headhunters and cannibals and there may still be remnants of this.

Evaluation: Information is fairly full and reliable, but probably some of it is out of date.

References:

1. Landtman, Gunnar. The Kiwai Papuans of British New Guinea. London, 1927.
2. Riley, E. Baxter. Among Papuan Headhunters. London, 1925.
3. Elkin, A.P. Social Anthropology in Melanesia. London, 1953.

Identification: The Marindanim are a Papuan people living in southeastern West Irian, Indonesia (formerly Dutch New Guinea).

Population and Area: There are no population data available since the country is sparsely and very unevenly settled. The most consistently settled areas run along the coast, which fronts on the Arafura Sea.

Foods: Throughout Marindanim country, sago is the unchallenged staple. With respect to secondaries, there exist decided differences. On the coast, fish and all types of shore animals (shellfish) are important and meat is only available on special occasions. In the interior fish are almost unknown and meat holds an important place. Coconuts which are plentiful along the coast become sparse as one ventures into the interior. Small animals of all sorts are eaten as well as all conceivable nuts and fruits. Bananas are the most important food after sago and coconut.

Habits: Meals are prepared and eaten separately by the two sexes; children eat with the women. The main meal is in the evening and is eaten as soon as the sago cake is thoroughly baked. Sago cake baking is strictly women's work. It is prepared every day anew and is always served at the evening meal.

Change: New foods have been introduced, e.g., papaya, watermelon and manioc, but they have been only hesitatingly accepted and there is no sign that they will ever replace the older fruits and vegetables in the Marindanim preference. The culture is apparently a dying one, however, and will probably be replaced by a creole-type population.

Nutrition: No data.

Special: Where betel and nut is not available, tobacco is smoked heavily. Kava is much sought after. Various types of earths are eaten for pleasure, particularly sour-tasting ones.

Evaluation: Information is complete and reliable, but may be much out of date.

References:

1. Wirz, P. Die Marindanim von Holländisch-Süd-New Guinea /The Marindanim of Dutch South-New Guinea/. Hamburgische Universität Abhandlungen aus dem Gebiet der Auslandskunde Band 10, Reihe B:85-104. 1922.

OJ21 - 1 KORIKI

Identification: Koriki is the name given to one of a group of tribes, sometimes called Namau or Purari of the territory of Papua.

Population and Area: No data on population. The Koriki occupy approximately 120 square miles of swamp and river area on the Purari river delta in the Australian territory of Papua.

Foods: The basic staples are sago, crabs, fish and coconut. Breadfruit, sweet potatoes, bananas, leafy green vegetables and peppers are of some importance. Pineapples, pumpkin, taro, manioc, shrimp, shellfish, oranges and rice are marginal. Canned meat, tea, sugar, sago grubs, pork, chicken, wild fowl, dogs and human beings are considered delicacies. The common breakfast is a sago stew, which combines almost anything that is handy, but particularly, when available, diced crab and/or fish, greens and peppers. There seem to be no food items specifically rejected by the culture. Human flesh, pork, dog, and chickens are considered important for ritual occasions.

Habits: Food may be taken at almost any time of the day when available, but there are generally two specific mealtimes -- the first is in the morning about 8:00 although sometimes earlier for women; the second meal is taken shortly after sunset. Children are apt to eat at odd times, whenever they are hungry and food is available. Men and women are rarely permitted to eat together.

Change: Entirely new diets introduced from the outside make the people uncomfortable but they are generally receptive to minor additions to their traditional basic diet. Rice, tinned meat, tea and sugar are highly valued. Corned beef is highly preferred as compared to canned fish.

Nutrition: (Analysis by Jeanne Nagle) These people seem to maintain a good health level on their available diet. Milk and dairy products seem to be lacking. Fish, breadfruit and other foods in the diet supply many essential nutrients such as calcium and protein.

Special: Betel is chewed by almost everyone and cigarettes are smoked by both sexes. Tobacco was once grown as a local crop, but now is generally imported. The importance of sago as an essential element in any meal will make supply problems somewhat difficult. They are enthusiastic cannibals.

Evaluation: Information is complete, up to date, and reliable.

References:

1. Maher, Robert F. HRAF Food Study Questionnaire. Unpublished. New Haven, 1964.

OJ 23 OROKAIVA

Identification: The Orokaiva are a group of closely-related Papuan tribes. The people themselves do not use the name Orokaiva. An alternative name is the Binandele-speaking group.

Population and Area: 9,000 in 1925; no trend is indicated and no newer population data are available. The Orokaiva occupy most of the northern division of the northern territory of Papua, Australian Trust Territory.

Foods: The people are primarily root agriculturalists. Yam is a staple crop in the highlands, while taro is a staple in the plains areas. Yams are stored in the southern area but food is generally not stored except for feasts. Taro is by all odds the most important food from a cultural point of view since a large number of ceremonial are built around it. Meat is very highly desired although in short supply. Frogs, snails, clams and all wild animals in the area are eaten. Salt is an acceptable medium of exchange.

Habits: The regular meal is always served in the evening. Breakfast consists of left-overs from the evening meal and during the rest of the day people snack on whatever is available.

Change: Many recently introduced food plants are used and highly valued.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be fairly adequate, though dairy products are obviously lacking. The carbohydrate content is very high with large amounts of taro consumption contributing to the carbohydrate portion of the diet. Calcium and phosphate are most likely deficient.

Special: Tobacco is grown and used and betel is chewed. The term Orokaiva or Kaiva comes from the native term for tobacco. There are no major supply problems and meat and salt are highly desirable items from the native point of view.

Evaluation: The information is rather one-sided and dated. The fact that the material is somewhat out of date is probably not too serious in view of the relatively slow rate of acculturation in this region.

References:

1. Williams, Francis E. Orokaiva Society. London, 1930.
2. Williams, Francis E. Orokaiva Magic. London, 1928.

Identification: The Waropen speak a Papuan language. The name is also in use as an administrative division. They live in thirteen different villages.

Population and Area: 6,173 in 1937. In 1930, there was a population of 6,678. The change may be due to redistribution of the population and census difficulties rather than to an absolute decrease. They live on the shores of Geelvink Bay in northern West Irian (formerly Dutch New Guinea), now part of Indonesia.

Foods: Since they live in tidal forests, real agriculture is impossible. The mainstays of their diet are sago and fish, which provide a complete meal according to their taste. Red pepper is considered an indispensable condiment. The commonest way of preparing sago is to boil it into a mush. Garden produce is obtained from inland peoples although some cultivate beans. Among the other foods eaten are pork, banana, mango, coconut, maize, sweet potato, pineapple and sugar cane. Wild boar and birds are eaten but are not abundant. They do not eat crocodiles, snakes rats and mice. There are many individual food prohibitions and some general ones, as during periods of mourning.

Habits: The family often comes together for the meal, the husband usually eating first. When there are male guests, the husband eats separately with his guests. The most important meal is eaten at night, shortly after sunset. Breakfast usually consists of the leftovers of the meal of the night before, but many people wait until noon, when some take a light, second meal. However, there are no strict rules, since everybody eats when he or she feels hungry.

Change: Since much of their food is derived from other groups the Waropen are probably amenable to introduced foods.

Nutrition: Waropen diet is rather deficient in fat and they are very fond of lard.

Special: Men chew tobacco together with areca, sirih and lime juice. Since good drinking water is very scarce and obtainable only at some distance, palm wine is consumed in great quantities as a thirst-quencher.

Evaluation: Material is generally reliable, complete and up to date.

References:

26. Held, G.J. The Papuas of Waropen. Koninklijk Instituut Voor Taal-, Land- En Volkenkunde (The Netherlands Institute for International Cultural Relations). Translation series 2. 384. 1957.

Identification: The Wogeo Islanders are closely related culturally to Manam Island.

Population and Area: 1,000 in 1934; there are indications of a probable decrease in births. Wogeo is an island of the U.N. trust territory of New Guinea. It is a small island 15 miles in circumference and is part of the Schouten group of the north coast of New Guinea.

Foods: Agriculture is the most important food-producing activity, although collecting is considered important also. Taro, banana, and coconut are the basic crops. Green vegetables of one sort or another are widely used. Fish is regarded as a relish to be consumed with one of the vegetable staples, rather than as a primary food. Pigs are reserved almost entirely for use at feasts. Some wild game is available. Four pounds of taro and twelve ounces of banana are customarily eaten by each individual per day. Coconut cream is considered to be an essential element in vegetable stews or sago puddings. Food is always freely given and no one in the society, no matter how undeserving, is allowed to starve.

Habits: Breakfast is most often a left-over from the evening before as is lunch. The main meal is in the evening and should be made up primarily of Mwanyako, which is a vegetable, fruit stew and Kangek, which is a relish which should consist of fish or meat mixed with almonds.

Change: Newly introduced fruits and other crop plants are readily accepted. Not much Western foodstuff is available.

Nutrition: Diet, according to authorities on the area, is adequate and is considered to be more varied than in most other areas of Melanesia.

Special: Tobacco is grown and used and betel is chewed extensively. Since food has a cultural value as the prerogative of all, the food supply would have to be handled with reference to this culture value.

Evaluation: Information is good in most respects, although lack of information on the collection of wild plants may be a flaw. Information is somewhat dated and there is a possibility that acculturation has extensively affected this area.

References:

1. Hogbin, H. Ian. Tillage and Collection: A New Guinea Economy. *Oceania*, Vol. 9:127-325. 1939.
2. Hogbin, H. Ian. Native Land Tenure in New Guinea. *Oceania*, Vol. 10:113-165. 1939.
4. Hogbin, H. Ian. Native Culture of Wogeo: Report of Field Work in New Guinea. *Oceania*, Vol. 5: 308-337. 1935.

OJ29 KAPAUKU

Identification: The Kapauku are mountain Papuans, sometimes also called Ekari. They call themselves the Me, meaning the people.

Population and Area: 60,000 in 1955; no population trends indicated for the group. Kapauku inhabit an area in the central highlands of southwestern New Guinea in the Indonesian or West Irian portion of New Guinea.

Foods: Hunting and trapping are unimportant for food supply. Fishing and gathering are relatively important activities. Pigs are a chief supply of protein, although the supply of pigs varies greatly from area to area in the Kapauku region. Tubers, especially taro, are the basic agricultural resource and no cereals are used. Green vegetables are used with some regularity. Food is freely given within the household. Men are the only ones allowed to distribute food.

Habits: Women cook the morning meal of sweet potatoes and prepare lunch for the men at the same time. Lunch is at about 11:00 and the main meal is at about 6:00 and cooked mostly by the women. Evening meal is apt to consist of sweet potatoes, pork, greens, or miscellaneous game.

Change: There is some indication that the Kapauku are receptive to introduced foods, although little or no Western foods are available in the area.

Nutrition: No nutritional analysis is available but the general situation would indicate that the nutritional level is adequate.

Special: Tobacco is recent in the area but is grown and used. It is made into cigarettes as much as two feet long.

Evaluation: Information is recent and highly reliable.

References:

1. Pospisil, Leopold. Kapauku Papuans and Their Law. Yale University Publications in Anthropology, No. 54, 296. 1958.
4. Pospisil, Leopold. The Kapauku Papuans and Their Kinship Organization. Unpublished Manuscript. New Haven, 1959.

Identification: The name Tor is applied to the tribes that inhabit the Tor river basin of West Irian, New Guinea. The named tribes within the Tor group are Berrik (Kwondirdjan, Tenwer, Dangken, and Samonente), Saffrontani, Kwesten, Dabe, Beeuw, Boneris, Ittik, Mander, Daranto, Goeamner, Bora-Bora, and Segar.

Population and Area: 1,000 in 1958; no trends indicated. The entire area of the Tor river basin measures about 2,200 square kilometers.

Foods: The Tor are primarily dependent upon sago and 90 percent of their diet is made up of this staple. Dependence upon a single staple of this type makes their food situation very unstable and food scarcity frequently occurs. Sago, however, is the favorite food and without it the people feel weak and tired. Laborers often refuse to stay on their jobs if they are not given sago. Fish is a part of the diet and involves considerable ceremonial. Vegetable foods are used to some extent and shellfish and pork are also consumed. The ideal meal consists of sago and fish. No meal is considered complete without one or the other or both of these items. Sago is boiled to form a mash and this is served with the roasted fish or pork. Food is considered to be an essential element in social relations and distribution of food gives standing and prestige.

Habits: No information.

Change: Cultivation of beans, sugar cane and maize has been successfully introduced in villages near missions. Introduction of poultry has also been successful. No information available on acceptance of Western-type foods.

Nutrition: There is a high rate of stillborn children in this society and it is possibly related to the one-sided diet of the people, dependent as it is on sago. It is not clear how much other food besides sago is important in the diet.

Special: Tobacco is known and used. Since the diet of this people is unusual and consists predominantly of a foodstuff not widely known or available in Western areas, there would probably be some serious problems of supply.

Evaluation: Information is fairly reliable and relatively up to date. It is possible that there are some serious gaps in the information concerning foodstuffs other than sago.

References:

1. People of the Tor: A Cultural-Anthropological Study on the Tribes of The Tor Territory. Rotterdam, 1961.

OJ 32 KUNI

Identification: The Kuni are a Papuan people whose language has been described as a mixture of Papuan and Melanesian elements.

Population and Area: No information on total population. The Kuni occupy an extended area of mountaintops and mountainous terrain over an area whose radius is 12 kilometers around Dilava in the Australian territory of New Guinea.

Foods: The Kuni are root agriculturalists and yams and taro are the most important elements in their diet. A considerable number of domestic fruits and vegetables are consumed. Breadfruit, pandanus and sago are also used and fairly highly valued. Meat is highly valued, especially pork, and its availability usually means a feast. Meat foods are not preserved. Insects, birds, honey, sugar cane, yams, etc. are all acceptable additions to the diet. Salt is used as well as various spices and herbs.

Habits: Two meals a day are consumed. The morning meal is served between 6:00 and 7:00 and consists of vegetables roasted in ashes. The evening meal takes place between 4:00 and 5:00 and consists of a large portion of broiled vegetables, sugar cane, corn or other fruits, plus any available meat and the ever-present tubers.

Change: A number of vegetable crops such as pumpkins, melons, maize, and beans have been introduced and have been readily accepted. No information on acceptance of prepared Western foods.

Nutrition: No information available.

Special: No information on tobacco or narcotics. The people were and probably still are cannibals. Food suppliers will have to be alert or they are apt to be the food supply themselves.

Evaluation: Information is fairly complete and recent, although not much background information is available.

References:

1. Egidì, V.M. La Tribù di Kuni. Anthropos, Vol. 2:107-115. 1907.
2. Williamson, Robert W. The Mofulu Mountain People of British New Guinea. London, 1912.

Identification: The Trobriand Islanders are Papuo-Melanesians.

Population and Area: 9,000 in 1945. Population is relatively stable. The Trobriand Islands are Australian trust territory and consist of several medium size islands, the largest of which is Kiriwina which is about 25 miles long and from 1-1/2 to 7 miles wide. Other islands in the group are Kipava, Vakuta, and Kaileuna.

Foods: Gardening and fishing are the most important activities of the Trobriand Islanders. Collecting is much more important than hunting. The rituals connected with yam gardening is famous throughout the anthropological world. Yams are probably the most important single foodstuff, although taro is important as a food in addition to its ritual importance. Bush pigs and sting ray are taboo. A number of semiwild and wild fruits and vegetables are important in times of famine. Natives feel that a meal should be composed of a staple such as yams or taro and a relish which should consist of pork, fowl, fish, or something of this type. Staples are called Kaulo and snacks are Kavaglua. Natives have a considerable anxiety about food and will eat almost any amount available.

Habits: Breakfast is most apt to be cold yams. Lunch is also cold foods such as fruits or coconuts. Evening is the only time for a freshly cooked meal.

Change: Only a few introduced crop plants have become popular; however, rice and canned foods are important and highly liked in areas where Europeans make these foods available. Tea and other processed foods are accepted eagerly as long as there is no payment demanded.

Nutrition: Famine periods negatively affect nutritional level in bad years; however the fish which is available in large quantities and taro and fruits and other garden products indicate a fairly well-balanced diet. Two drought years in succession make for a real hardship situation.

Special: Tobacco is the standard medium of native-white exchange. Betel nut is chewed and appreciated. Supply is probably not a serious problem in itself.

Evaluation: The information is fairly complete and reliable but must be considered to be somewhat out of date. The colonial powers have protected the Trobriands from acculturation and contact to a large extent so the information is probably still fairly reliable.

References:

1. Malinowski, Bronislaw. Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea. London, 1922.

OL 06 TROBRIANDS - cont.

2. Malinowski, Bronislaw. Coral Gardens and Their Magic. A Study of the Methods of Tilling the Soil and of Agricultural Rites in the Trobriand Islands. Vol. I, The Description of Gardening. New York, 1935.
3. Malinowski, Bronislaw. Coral Gardens and Their Magic. A Study of the Methods of Tilling the Soil and of Agricultural Rites in the Trobriand Islands. Vol. II, The Language of Magic and Gardening. New York, 1935.
5. Malinowski, Bronislaw. The Sexual Life of Savages in Northwestern Melanesia. Vol. I and II. New York, 1929.
8. Malinowski, Bronislaw. The Primitive Economics of the Trobriand Islanders. The Economic Journal, Vol. XXXI:1-16. 1921.
16. Silas, Ellis. A Primitive Arcadia. London, 1926.
20. Hogbin, H. Ian. The Trobriand Islands, 1945. Man, Vol. XLVI:72. 1946.
22. Austen, Leo. The Trobriand Islands of Papua. The Australian Geographer, Vol. 3:10-22. 1936.

OM 10 - 1 LESU

Identification: The New Irelanders are Melanesians. The information contained herein is primarily concerned with the Lesu people, although the data probably are pertinent to the entire island of New Ireland in general.

Population and Area: About 250 in 1952. There has been a decided population decline. The above figure is for Lesu only. The entire island has a population of approximately 38,416 people. New Ireland is a narrow island about 200 miles long and 20 miles in width. It is the second largest island in the Bismark Archipelago.

Foods: The diet of the Lesu people is mainly vegetable and primarily from their root agriculture. Taro is a most important staple. Fish is an important part of the diet, although it is seasonal in nature. Wild foods are not as extensively utilized as would be expected and birds are not eaten at all. This is one of the most restricted diets in all Oceania.

Habits: Evening meal is eaten in the family unit. The breakfast is of cold taro left over from the evening before, as is the lunch. Evening is considered to be the most important meal of the day.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet lacks a good variety of foods which are important nutritionally. It is most likely deficient in minerals and vitamins and seems to be extremely high in carbohydrates.

Special: Betel is grown and used and tobacco is considered important. Tobacco is the standard payment medium for labor or other services rendered by the natives to Whites.

Evaluation: Information is relatively dated and may not be entirely applicable at present.

References:

1. Powdermaker, Hortense. Life in Lesu, the Study of a Melanesian Society in New Ireland. New York, 1933.
2. Powdermaker, Hortense. Mortuary Rites in New Ireland. (Bismarck Archipelago). Oceania, Vol. 2:26-43. 1931.
3. Chinnery, E.W. Pearson. Studies of the Native Population of the East Coast of New Ireland. Territory of New Guinea, Anthropological Report, No. 6, 50. 1931.
5. Powdermaker, Hortense. Feasts in New Ireland; the Social Function of Eating. American Anthropologist, Vol. 34:236-247. 1932.

Identification: The Tanga are a small self-contained Melanesian group living on a small group of islands near New Ireland.

Population and Area: No information on Tanga alone as to population size. The entire New Ireland population was 38,416 in 1930, with no trends indicated. The entire New Ireland area is about 3,340 square miles. Tanga is a small group of islands off the east shore of New Ireland.

Foods: The basic subsistence crops of Tanga are the various types of root crops -- yams, taro, etc. Pigs are an important part of Tanga life and have extreme economic and social importance. Pigs provide the basis for most transactions and rites. A favorite dish of the Tangans is Puk Sina:m, which is a type of grated yam pudding made from scraped yams and grated ripe coconuts baked in the oven.

Habits: Mealtimes are irregular and subject to many variations. The principal meal is always taken in the evening when the entire family eats together, otherwise meals are rather haphazard as determined by the demands of gardening.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) There seem to be few fruits and vegetables in this diet. There are probably deficiencies in calcium, phosphorous and iron. The amounts of vitamins A and C may also be deficient.

Special: Betel is chewed. No record of tobacco used, but it is probably acceptable.

Evaluation: Information is scant and not very recent.

References:

1. Bell, F.L.S. The Place of Food in the Social Life of the Tanga. Oceania, Vol. 17: 139-172. 1946.
2. Bell, F.L.S. The Place of Food in the Social Life of the Tanga. Oceania, Vol. 18:36-59. 1947.
3. Bell, F.L.S. The Place of Food in the Social Life of the Tanga. Oceania, Vol. 19:51-74. 1948.

Identification: Buka is a Melanesian island. Information available is primarily from the village of Kurtatchi.

Population and Area: 8,000 in 1944; no trends indicated. Buka is a small island 30 miles long by 10 miles wide, north of Bougainville and the most northerly island of the Solomon chain. Buka contains about 2,000 square miles.

Foods: Fish is regarded as an essential relish to be eaten with the staple which is taro. All other flesh foods are highly regarded. The favorite fish food is bonito. Except for fish, flesh foods are relatively rare in the Buka diet. Taro is the only starch staple available. Lard is desirable but rarely available.

Habits: Two meals a day are generally prepared, one in the morning and one in the evening at dusk. There is much impatience if food is not immediately forthcoming when wanted. Cold taro is consumed as a snack during other times of the day. The evening meal is by all odds the most important one.

Change: The Bukanese natives are familiar with White man's foods, particularly with canned meat and rice which are served as rations to indentured laborers. There seems to be no resistance to these introduced foods.

Nutrition: The people apparently have a fairly adequate diet. Diet is high in carbohydrates and possibly relatively low in certain vitamins.

Special: Betel is chewed commonly and tobacco is used by all including the very young. The very limited amount of variety in Bukanese diet would indicate some slight supply problems; however they are accustomed to Western foods as introduced by the indentured laborers.

Evaluation: Information is fairly reliable and complete but slightly dated.

References:

1. Blackwood, Beatrice. Both Sides of Buka Passage: An Ethnographic Study of Social, Sexual, and Economic Questions in the North-Western Solomon Islands. Oxford, 1935.

ON 10 - 1 NEW GEORGIA

Identification: The New Georgians are a Melanesian group.

Population and Area: 3,000 in 1950; there is no population trend indicated.

The area includes two-thirds of the island of New Georgia and the islands of Vangunu and Gatokai. The culture area coincides with the administrative subdistrict called Marovo. The area is a part of the British Solomon Islands Protectorate.

Foods: Puddings prepared from taro and other root crops and bananas are the principal item in the diet. Seventh-day Adventist missions on New Georgia have greatly influenced the native diet and they have abandoned the use of pork. Fishing is of some importance as a supplement to the starch diet. Canarium almonds are often added to taro and other starch staples to make pudding.

Habits: No information.

Change: Manioc cultivation has recently been introduced and has tended to supplant taro. The success of the Seventh-Day Adventists in eliminating pork as an item of diet may indicate that the people are receptive to change.

Nutrition: No information.

Special: Betel is still used throughout the area. No information on tobacco.

Evaluation: Information is fairly complete regarding the items in the diet but background information is largely missing. Information is fairly well up to date.

References:

1. Russell, T. The Culture of Marovo, British Solomon Islands. Journal of the Polynesian Society, Vol. 57:306-329. 1948.
2. Capell, A. Notes on the Islands of Choiseul and New Georgia. Oceania, Vol. 14:20-30. 1943.
3. Elkin, A.P. Social Anthropology in Melanesia. Oxford, 1953.

Identification: The Santa Cruz natives are linguistically and racially a mixture of Polynesian and Melanesian. Two broad subcultural areas may be distinguished: one, Santa Cruz reefs and Duffs, and two, Utupua and Vanikoro. The data contained on these food sheets pertain specifically to northwestern Santa Cruz but probably are generally valid for the entire area.

Population and Area: 636 in the particular area of Santa Cruz involved. Distinct decrease in population. The Santa Cruz island area has a total area of approximately 9 square miles. Santa Cruz is a volcanic island of the British Solomon Islands Protectorate.

Foods: Yams and taro plus some sweet potatoes are the most important crops. Manioc and yautia are also important. Breadfruit and bananas are highly important with coconut and papaya of somewhat less importance. Fishing is not as important as in some other areas of Oceania. Hunting of turtle, fowl, pigeons, bats, pigs, etc. is of secondary importance. Maize, sugar cane, beans, squash are also parts of the diet. Canarium almond is of some importance for its oil. Leafy green vegetables are also used. Rice, canned meat, tea, sugar and onions are imported. Salt is never used as such. Raw foods are never eaten. Roast tubers of one sort or another with fish or meat as a relish are the most common dishes. Cooked greens are always served with pork.

Habits: Two meal times, one at about two or three hours past sunrise and an evening meal sometime after sunset. Men always eat before women and seniors before juniors, infants excepted.

Change: The people are eager to get new foods, particularly starchy and leafy foods. Rice is considered to be the ultimate starchy food and Irish potatoes are greatly liked.

Nutrition: (Analysis by Jeanne Nagle) The diet seems to be entirely adequate. The people do not show any evidence of any type of malnutrition.

Special: The people are avid betel chewers and swallow most of the pulp. Tobacco is not mixed with betel. Pipe and cigarette smoking is popular and they grow and cure their own tobacco. No particular problems of supply since the people are eager for introduced foods.

Evaluation: Information is very recent and completely reliable.

References:

2. Speiser, F. Völkerkundliches von den Santa-Cruz-Inseln /Ethnological Data on the Santa Cruz Islands/. HRAF Translation used. Ethnologica, Vol. 2:153-214. 1916.

5. Davenport, William. Santa Cruz Census. Unpublished Manuscript. New Haven, 1961.
20. Davenport, William. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.
21. Davenport, William. When a Primitive and a Civilized Money Meet. In Symposium: Patterns of Land Utilization and Other Papers. Seattle, 1961.
22. Davenport, William. Red-Feather Money. Scientific American, Vol. 206:94-104, No. 3. 1961.

Identification: Malekula is a Melanesian island culture.

Population and Area: 2,000 in 1915. No more recent information is available except a very general estimate which would indicate there has been a considerable growth in population since that time. The information area is primarily the Atchin and Vao islands off the northwest coast of Malekula along with some garden areas on the main island of Malekula itself. Probably about five and one-half square miles of total area for the Malekula information area, although Malekula itself is 60 miles long. Malekula is in the Anglo-French Condominium of the New Hebrides islands.

Foods: There are many taboo restrictions in Malekula as to who may eat what. There are few seasonal climatic shifts in Malekula so most crops can be grown and used the year around. Pigs are important only ceremonially since they are never killed except for ceremonial occasions. A major food is a pudding made of scraped yams and miscellaneous fruits and vegetables as available. Flying fox, fish, shellfish, turtle eggs, prawns, eels, fowl and pork may be wrapped in leaves and boiled as a common dish. There are elaborate rules surrounding eating which suggest that food may be a highly important subject.

Habits: Food is cooked by women at home on separate fires for the men and for the women. Men often eat at the men's clubhouse. The evening meal is the most important one of the day and breakfast is most often left-overs. Midday meal may be roast yams or uncooked vegetables or fruits.

Change: No information.

Nutrition: No information.

Special: Tobacco is used and is bought from the traders. Kava is not used. Cannibalism was a problem in this area at one time.

Evaluation: Information is very incomplete and out of date and may not be very reliable at present.

References:

1. Layard, John W. Stone Men of Malekula. London, 1942.
2. Layard, John W. Atchin Twenty Years Ago. The Geographical Journal, Vol. 88:342-351. 1936.
3. Harrison, Thomas H. The New Hebrides People and Culture. The Geographical Journal, Vol. 88: 332-341. 1936.

OQ06 LAU FIJI

Identification: Lau Fiji is intermediate between Melanesian Fiji and Polynesian Tonga and the Lau appear to be a mixture of Melanesian colonists and Polynesian.

Population and Area: 17,832 in 1964; population figures since the last census in 1956 indicate a net gain of 4,038 people in eight years. Fiji is a British colony. The Lau islands are divided into three main areas. Lakemba is the largest and most important island of the Lau group.

Foods: Gathering foods in the bush is considered an indispensable adjunct to the normal diet of root crops and fish. There is a very considerable difference in basic diet among the various islands of the group, depending on the type of tubers best suited to the local ecology. Fish soup is cooked with coconut cream and greens. Greens are mixed with sea water, soaked in fermented grated coconut and shredded prawns to make a sort of salad. Sweet potato leaves are often boiled with coconut cream. A sauce is made from coconut cream and lemon juice and/or sea water with chilies or onions to be eaten with fish or yams. Almost everything except sweet potatoes and manioc are apt to be boiled in coconut cream. A meal consisting of only a starch staple without fish as a relish is considered a very poor diet.

Habits: The main meal is eaten just after sundown. Left-over cold food is used for breakfast and for lunch.

Change: The money economy introduced with the copra trade has resulted in a very definite switch to tinned beef, rice, flour and sugar, rather than dependence on native crops. Fluctuations in the copra market force reversion to native patterns during some periods.

Nutrition: (Analysis by Jeanne Nagle) The diet seems to lack many types of foods but is probably adequate nutritionally. Vitamin C content is possibly low with the absence of any type of citrus fruit. Breadfruit and coconut contain some important essential nutrients.

Special: Tobacco smoking is very popular. Kava is important. Kava is the essential part of all ritual and of most social occasions.

Evaluation: Information is fairly well up to date and is almost certainly reliable.

References:

1. Hocart, Arthur Maurice. Lau Islands, Fiji. Bernice P. Bishop Museum, Bulletin No. 62. 240. 1929.

OQ 06 LAU FLJI - cont.

2. Thompson, Laura. Southern Lau, Fiji: An Ethnography. Bernice P. Bishop Museum, Bulletin No. 162, 228. 1940.
3. Thompson, Laura. Fijian Frontier. Studies of the Pacific, No. 4, 153. 1940.
5. Thompson, Laura. The Relations of Men, Animals and Plants in an Island Community (Fiji). American Anthropologist, Vol. 51:253/267. 1949.

Identification: Viti-I Loma is an area of Fiji, specifically the island of Moala.

Population and Area: 1,200 in 1955; population is tending towards a small but steady increase. Moala is the ninth largest Fijian island and has 23.98 square miles of area.

Foods: Root crops are the principal foods of the Moalans and they refer to any type of root crop as "true food" or kakanadina. Fish, pork, mussels, and greens are eaten with "true food" and are termed relish or i coi. Animal proteins of all sorts are desirable but are not considered to be indispensable. Dogs are sometimes eaten, though not publicly. Yams are the most important and highly regarded single food crop. Manioc and yautia are gaining importance because they leave more time to participate in the copra industry. Sweet potato is definitely declining, as is taro. Collection of wild foods is very unimportant and done only casually by the people when they have need for them. Seafood collection from the coral reefs is important.

Habits: Women do only hearth cooking; men do the oven roasting.

Change: Native agriculture has suffered considerable disruption in recent years due to the diversification of labor and interest in the copra market. The people are probably fully familiar with most types of canned and prepared or semiprepared Western foods.

Nutrition: (Analysis by Jeanne Nagle) Food is abundant in Moala. The green leafy vegetables, citrus fruits, milk and dairy products appear to be somewhat lacking.

Special: Tobacco is known, used and appreciated. Kava is also important. No particular problems of supply in this area.

Evaluation: Information is fairly recent and reasonably complete.

References:

1. Sahlins, Marshall D. Moala: Culture and Nature on a Fijian Island. Ann Arbor, 1962.

Identification: The Gilbert Islands were formerly called the Kingsmill group. The Gilbert Islands include the islands of Little Makin, Butaritari, Marakei, Abeiang, Tarawa, Maiana, Abemeama, Kuria, Aranuka, Nonouti, Tabitevea, Beru, Nikunau, Onotoa, Tamana, and Arorae.

Population and Area: 28,672 in 1950; population appears to be relatively stable. There is a total of 114 square miles on the 16 islands of the Gilbert and Ellice islands colony.

Foods: The Gilbertese have an extraordinarily limited range of native foods, especially from agricultural products. Pulax taro is the only cultivated garden crop. Coconut is important and pandanus is a traditional staff of life. Fishing is a most important activity. There is much more proliferation of preservation techniques here than elsewhere in Oceania due to the very limited available diet. Coconut milk is an important adjunct to cooking fish. Famine is rarely a threat.

Habits: Three or four meals per day. People are shy about outsiders watching them eat, and there is a great deal of snacking as they work. Meals are apt to be taken at 7:30 a.m., 10:00 a.m. and in late evening.

Change: Sugar replaces the more nutritious toddy products today when available. Canned foods are very popular when available. Imported foods appear to be preferred, to the nutritional disadvantage of the natives.

Nutrition: (Analysis by Jeanne Nagle) People obviously do fairly well on this diet without suffering from malnutrition. However, certain foods are lacking which provide essential nutrients, specifically green leafy vegetables and a good supply of vitamin C.

Special: Native and imported tobacco are both used and greatly appreciated.

Evaluation: The information is fairly complete and reliable. Probably acculturation is proceeding fairly rapidly in this area.

References:

1. Catala, René L.A. Report on the Gilbert Islands: Some Aspects of Human Ecology. Atoll Research Bulletin No. 59, 187. 1957.
2. Luomala, Katharine. Ethnobotany of the Gilbert Islands. Bernice P. Bishop Museum Bulletin No. 213, 129. 1953.

3. Randail, John E. Fishes of the Gilbert Islands. Atoll Research Bulletin No. 47, 243. 1955.
4. Banner, A.H. and John E. Randall. Preliminary Report on Marine Biology Study of Onotoa Atoll, Gilbert Islands. Atoll Research Bulletin No. 13:1-62. 1952.
5. Mason, R.R. Some Aspects of Agriculture on Tarawa Atoll, Gilbert Islands. Atoll Research Bulletin No. 73:1-17. 1960.
6. Drews, Robin A. Gilbert Island Horticulture. American Anthropologist, Vol. 46:571-572. 1944.
7. Child, Peter. Birds of the Gilbert and Ellice Islands Colony. Atoll Research Bulletin No. 74:1-38. 1960.

Identification: The Guamese are mixed descendants of the Chamorros, who were the original inhabitants of the islands.

Population and Area: 21,000 in 1939; population is undoubtedly increasing. Guam is a U.S. dependency and is 32 miles long and 4 to 10 miles wide with a total area of approximately 225 square miles.

Foods: Maize and sweet potatoes are the present staple crop. Rice was formerly more important than it is at present. Taro was the ancient staple, though it is of minor importance today. The diet has changed during the American period and the preceding periods of occupation by colonial powers from the typical Polynesian diet to a Mexican type fried corn diet. Rice is eaten with a sauce of vinegar, onions, and peppers. Many dishes are hot and highly spiced.

Habits: No information.

Change: The people have always been receptive to introduced foods as shown by the major historic shifts in patterns. The present grain staple of maize and rice is most unusual for the Pacific area.

Nutrition: (Analysis by Jeanne Nagle) The Guamese diet is exceptionally good for this area. There seems to be a good variety of fruits, meats and vegetables. Dairy products are the main apparent deficiency. Tuba drinking is sometimes a problem nutritionally because it tends to kill the appetite, and the people who are accustomed to drinking tuba are inclined not to eat properly.

Special: Betel is now used extensively only by older people. Tuba, a native fermented drink, is widely used and accepted. Long familiarity with American military and other agencies indicates no problems of supply for Guam.

Evaluation: Information is fairly complete and reliable, though somewhat dated.

References:

1. Thompson, Laura. Guam and Its People. Studies of the Pacific No. 8, 308. 1941.
2. Thompson, Laura. The Native Culture of the Marianas Islands. Bernice P. Bishop Museum Bulletin No. 185, 48. 1945.
3. Robson, R.W. The Pacific Islands Handbook. New York, 1946.
4. Safford, William Edwin. The Useful Plants of the Island of Guam. U.S. National Herbarium Contributions, Vol. IX, 416. 1905.

OR 11 MARSHALL ISLANDS

Identification: The Marshallese are a typical Micronesian culture with extensive contacts in some areas with Navy and other American personnel.

Population and Area: 9,815 in 1946; population is fairly stable. The Marshall Islands consist of 34 atolls in two chains spread over an area of approximately 500,000 square miles of ocean.

Foods: Fish is apt to be one of the most important single items of Marshallese diet. Shellfish supplement sea fish. Pigs are raised and eaten, but are not an essential part of the diet. Leafy foods are rarely used in any quantity; however, "store" foods are now popular. Tea is preferred to coffee and milk is not used. Sugar is greatly desired, but very little salt is used. Coconuts are an important item of the diet. Polynesian arrowroot and other tuberous crops are important.

Habits: Mealtimes are usually informal and are taken at irregular times. Usually two meals per day with snacks between times. Food is very often eaten cold.

Change: Present dependence on money economy has led to very extensive use of canned foods, such as meat, fish, or evaporated milk, rather than reliance upon the old native foods.

Nutrition: The lack of utilization of green leafy vegetables, milk and eggs appears to be the main deficiency in the diet. The breadfruit and taro are very good sources of calcium and the B vitamins, and pandanus roots are an important source of vitamin A. The general nutritional level appears to be good.

Special: Tobacco in the form of cigarettes are consumed primarily by the younger people. No problems of supply since canned foods and other Western-processed foods are greatly appreciated.

Evaluation: Excellent, complete and reliable information and reasonably up to date.

References:

1. Spoehr, Alexander. Majuro: A Village in the Marshall Islands. Fieldiana: Anthropology, Vol. 39; 286. 1949.
2. Kramer, Augustin and Hans Nevermann. Ralik-Ratak (Marshall-Inseln)/Ralik-Ratak (Marshall Islands)/. HRAF Translation used. Ergebnisse der Südsee-Expedition 1908-1910, II. Ethnographie: Mikronesian, Vol. II, 438. 1938.

OR 11 MARSHALL ISLANDS - cont.

7. Eisenhart, Otto. Acht Monate unter den Eingeborenen auf Ailu (Marschalls-Group) /Eight months among the Natives on Ailu (Marshall Group)/. HRAF Translation used. Aus allen Welttheilen, Vol. 19:207-208, 223-226, 250-252. 1888.
10. Mason, Leonard. Relocation of the Bikini Marshallese: A Study in Group Migration. Ph.D. Thesis. - Yale University. Unpublished. New Haven, 1954.
13. Chare, Margaret E. The Changing Position of the Mixed-Bloods in the Marshall Islands. Coordinated Investigation of Micronesian Anthropology Report No. 7, 97. 1948.
14. Stone, Earl L. Jr. The Agriculture of Arno Atoll, Marshall Islands. Atoll Research Bulletin, No. 6:1-46. 1951.
15. Mason, Leonard. Anthropology-Geography Study of Arno Atoll, Marshall Islands. Atoll Research Bulletin, No. 10:1-21. 1952.
16. Tobin, J.E. Land Tenure in the Marshall Islands. Atoll Research Bulletin No. 11:1-36. 1952.
17. Murai, Mary. Nutrition Study in Micronesia. Atoll Research Bulletin, No. 27, 239. 1954.
20. Mason, Leonard E. The Economic Organization of the Marshall Islanders. Unpublished Manuscript submitted as a report, U. S. Commercial Co., Economic Survey. Honolulu, 1947.

Identification: Nauru (Pleasant Island, Shank Island, Nawodo) is a Micronesian atoll culture, with some mixing with Gilberts, Marshalls, and Carolines in recent years.

Population and Area: 3,460 in 1939; population is definitely increasing. There are nine square miles in this Australian-administered island.

Foods: Agriculture is very difficult on Nauru because the soil is practically pure phosphate. Pandanus, coconut, fish and a few collected foods are their only native foods. Nauru probably in aboriginal times had the most restricted diet of any area in Oceania. A considerable variety of preservation techniques and food preparation techniques for the two vegetable-type food resources -- coconut and pandanus -- were developed. Fish is the major item of diet, along with coconut and pandanus.

Habits: No information.

Change: Despite European gardening and use of bananas, pumpkins, beans, etc., the Nauruans are very slow in adopting new crop plants. Introduced canned foods are popular, however. The phosphate industry has created a cash economy which allows the Nauruans to purchase many outside goods. The Australian government is now attempting to resettle the Nauruans.

Nutrition: Very little information. People are reported to be in exceptionally good health.

Special: No information on alcohol or tobacco. There would not appear to be any particular problems of supply since the people are accustomed to consuming Western foods.

Evaluation: Information is fairly good on the very limited dietary of the Nauruans.

References:

1. Kayser, P. Der Pandanus auf Nauru. HRAF Translation used. Anthropos, Vol. 29:755/91. 1934.
2. Robson, R.W. Pacific Islands Handbook. New York, 1946.
3. Wedgwood, Camilla, H. Report on Research Work in Nauru Island, Central Pacific. I, Oceania, Vol. 6:359/341. 1936.
4. Wedgwood, Camilla, H. Report on Research Work in Nauru Island, Central Pacific. II, Oceania, Vol. 7:1/33. 1936.
5. Stephen, Ernest. Notes on Nauru, Oceania, Vol. 7:34/63. 1936.
6. Ellis, Albert F. Ocean Island and Nauru. Sydney, 1936.

OR 15 PALAU

Identification: Palau is one of the Caroline Micronesian islands.

Population and Area: 10,000 in 1963; population appears to be relatively stable. Palau is one of the Caroline islands administered by the United States and has a land area of 188 square miles.

Foods: Fish, shellfish, taro, sweet potatoes, manioc, banana, and rice are the most important staple foods of the Pauauans. Rice and soy sauce are very frequently eaten together and taro is usually prepared with grated coconut. Soy sauce is also used with fish or fresh fruits. A type of fish paste is prepared for use as a relish with starch foods such as mashed manioc.

Habits: The family may eat together around 6:00 or 7:00 in the morning, although the woman of the house may have already left to go to her garden earlier. The noon meal is light (lunch) and the heaviest meal of the day is in the evening at which time the entire family will be together.

Change: Canned foods such as tuna, corned beef, spam, coffee, etc. are all popular and widely used by the Palauans.

Nutrition: (Analysis by Jeanne Nagle) While the Palauans have access to almost every type of food resource, the lack of use of vegetables and proteins makes their diet somewhat deficient in these respects. Malnutrition is not widespread, although the adult diet certainly could be improved with the addition of certain foodstuffs.

Special: Betel is chewed very commonly, occasionally with tobacco added. Cigarettes are very popular. No particular problems of supply since people are used to accepting American goods.

Evaluation: Information is reliable and very recent.

References:

1. Owen, Hera W. HRAF Food Study Questionnaire. Unpublished. New Haven, 1964.

Identification: Truk is a central Carolines Micronesian culture. Truk is a high island as opposed to the low islands or atolls.

Population and Area: 230 in 1945 on Truk; entire group has 14,528. Population is fairly stable. The area suffered considerably from the effects of over-population during the war when 45,000 Japanese were stranded on Truk. Truk has about 800 square miles, including the total lagoon area. The Truk group also includes Losap and Nama islands.

Foods: Fish, root crops and tree crops are the basic items of the diet. The Trukese have a fondness for slightly decomposed meat or fish. Fermented breadfruit is one of the most important items in the diet. The Trukese became accustomed to rice and tinned meat during Japanese times and would like to eat more of this food except that American varieties are too expensive for them as a rule. Any type of fatty food such as certain fish, turtle entrails, etc. are very highly prized. Breadfruit, which is a primary staple, is practically always eaten with something else, i.e., a little fish or coconut cream. The oil from a tin of sardines is a favorite relish for breadfruit.

Habits: The main meal is taken in the evening with a light breakfast and snacks during the day.

Change: During the Japanese period the people were encouraged to plant manioc, sugar cane and sweet potatoes. Sugar cane and sweet potatoes are popular but manioc is not. The Trukese are generally receptive to introduced foods.

Nutrition: (Analysis by Jeanne Nagle) Protein intake is probably somewhat deficient depending on the amount of fish intake. Vitamin A may be lacking due to the absence of a vegetable supply.

Special: Neither betel nor kava are used by the Trukese. Tobacco, a native variety, is made into cigarettes. American cigarettes are popular with both sexes.

Evaluation: Information is reliable and fairly current. Some acculturation has probably occurred since the time of the reports on which this information is based.

References:

1. F. M. LeBar. Field Notes on Truk. Unpublished. New Haven, 1948.
2. F. M. LeBar. The Material Culture of Truk. Unpublished manuscript. New Haven, 1948.

Identification: Woleai is the name for the general area of which Ifaluk is one atoll. Micronesian culture.

Population and Area: 260 in 1953; trend seems to be decreasing. The land surface is approximately .569 square miles. Ifaluk is a U.S. government trust territory.

Foods: The primary foods are breadfruit, taro and coconut. Fermented breadfruit is a year-round staple. Taro is used as a staple food when breadfruit is not plentiful. Coconut is important. Fish is the basic animal food. Banana and pandanus are readily available but not eaten. Turtle meat and eggs are regarded as a great delicacy. Pigs, chickens, and dogs are few and may be eaten on rare occasion.

Habits: There is generally only one big meal a day but the time of this meal varies from household to household. Other meals are apt to be snacks.

Change: The Ifaluk people are willing to try almost any type of new food such as rice, milk and beef, which were introduced by the Japanese. Milk is longed for, particularly for the children.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be inadequate. Although toddy provides a great deal of nourishment it is deficient in some elements. Vitamin C content is high. There is, however, no indication of undernourishment among the people.

Special: There are probably no problems of supply for Ifaluk.

Evaluation: Information is recent and probably highly reliable.

References:

1. Burrows, Edwin Grant. The People of Ifaluk: A Little-Disturbed Atoll Culture. Unpublished manuscript submitted as a final report, Coordinated Investigation of Micronesian Anthropology. Washington, 1949.
2. Damm, Hans et al. Zentralkarolinen, Part II: Ifaluk, Aurepik, Faraulip, Sorol, Mogemog /The Central Carolines, Part II/. HRAF Translation used. Ergebnisse der Südsee-Expedition 1908-1910. Section B, Vol. X, Part 2, 279. 1938.
17. Meinicke, Carl E. Die Inseln des Stillen Ozeans, Vol. II: Polynesien und Mikronesien /The Islands of the Pacific Ocean, Vol. II: Polynesia and Micronesia/. HRAF Translation used. Leipzig, 1876.
28. Spiro, Melford E. Ifaluk: A South Sea Culture. Unpublished manuscript submitted as a final report, Coordinated Investigation of Micronesian Anthropology. Washington, D.C., 1949.
30. Wendland. Resultate der meteorologischen Beobachtungen in Herbertshöhe /Results of the Meteorological Observations in Herberts Deep/. HRAF Translation used. Mitteilungen aus den Deutschen Schutzgebieten. Vol. XVIII:360-377. 1905.

41. Bates, Marston and Donald P. Abbott. Coral Island: Portrait of an Atoll. New York, 1958.
42. Burrows, Edwin G. and Melford E. Spiro. An Atoll Culture: Ethnography of Ifaluk in the Central Carolines. New Haven, 1957.

Identification: Lamotrek is an island of the Woleai area of the Central Carolines.

Population and Area: 200 in 1963. 203.3 acres of land area. Lamotrek, like the rest of the Woleai islands, is a U.S. trust territory.

Foods: The diet is primarily based on root agriculture and fishing with a secondary emphasis on arboriculture. Hunting is restricted to turtles and birds. Crabs are rarely taken. Imported foods, including biscuits, rice, tinned meats and fish, are considered delicacies. Breadfruit in season is consumed more often than taro. Pickled or fermented breadfruit is not as important on Lamotrek as on Ifaluk. Coconut cream is an important ingredient of taro and breadfruit dishes.

Habits: Mealtimes are variable, one meal in the morning about 8:00 a.m., in the afternoon about 3:00 or 4:00 p.m. and an evening meal shortly before retiring about 9:00 or 10:00 p.m.

Change: No information.

Nutrition: The diet appears to be adequate with seasonal protein lows. Starchy foods are plentiful except after disasters such as typhoons. Iron or thiamine is often lacking.

Special: Tobacco is used and is grown locally. Betel is rarely used. Probably no problems of supply in this area.

Evaluation: Information is recent and reliable.

References:

1. Alkire, William H. HRAF Food Study Questionnaire. Unpublished. New Haven, 1964.

Identification: Kapingamarangi is also called Greenwich Island.

Kapingamarangi is one of the most isolated islands of the Pacific and is a Micronesian island.

Population and Area: 426 in 1954; the population has fluctuated repeatedly since 1887. There appears to be no definite trend at this time. Total area is 276 acres and is a U.S. Navy Department trust territory.

Foods: Japanese influence has led to soy sauce being considered a basic part of the diet. Coconut is a staple and such root vegetables as taro are the basic items in the starch staple inventory. Salt is never used in cooking and taro leaves are not consumed. Raw fish, particularly tuna, is consumed with soy sauce. Coconut cream is used as a flavoring agent with most root crop starch staples.

Habits: No information.

Change: Very little acculturation has occurred on this isolated island. There are very few imports as money is scarce.

Nutrition: Diet appears to be adequate as is indicated by the robust, healthy natives. All reports agree that the natives are well-fed and healthy.

Special: Cigarettes are in great demand. Kava is not used. There probably would not be any outstanding problems of supply in this area since the people are eager for introduced foods.

Evaluation: Information is fairly complete and reliable and reasonably up to date.

References:

1. Wiens, Herold J. The Geography of Kapingamarangi: Atoll in the Eastern Carolines. Atoll Research Bulletin, No. 48:1-86. 1956.
2. Niering, William A. Bioecology of Kapingamarangi Atoll, Caroline Islands: Terrestrial Aspects. Atoll Research Bulletin, No. 49:1-32. 1956.
3. McKee, Edwin D. Geology of Kapingamarangi Atoll, Caroline Islands. Atoll Research Bulletin, No. 50:1-37. 1956.
4. Miller, Ralph E. Health Report of Kapingamarangi. Atoll Research Bulletin, No. 20:1-42. 1953.
5. Buck, Peter H. Material Culture of Kapingamarangi. Bernice P. Bishop Museum Bulletin, No. 200, 291. 1950.
6. Elbert, Samuel H. Grammar and Comparative Study of the Language of Kapingamarangi, Texts, and Word Lists. Coordinated Investigation of Micronesian Anthropology Report No. 3, 289. 1948.

Identification: Rennell Islanders are Polynesian. Rennell Island is one of the most inaccessible atolls in the Pacific.

Population and Area: 1,009 in 1956. There appears to be a steady but minor increase in population. Rennell Island is a British Solomon Islands protectorate.

Foods: Yams and other tubers are the basic starch staple of the diet. Coconut meat is mixed with the vegetables but coconut cream is not made. Many wild animals are taboo and not used. Chickens are raised but are not eaten nor are their eggs used. Fish are consumed when available but are not as important as on some other Oceanic islands.

Habits: Two principal meals: one in the morning and one in the evening. Sexes eat separately - the men first, the women later.

Change: The people appear to be receptive to new introduced crop plants such as sweet potatoes and papaya, which have become regular items of diet.

Nutrition: Protein intake is relatively small. Dietary problems may be indicated by the fact that tuberculosis, skin disease, and dysentery are prevalent.

Special: Betel is chewed, and tobacco is used, although kava is not present. No outstanding problems of supply since the people seem to be fairly receptive to introduced foods.

Evaluation: Information is fairly satisfactory and reasonably up to date.

References:

1. Kaj Birket-Smith. An Ethnological Sketch of Rennell Island. Det Kongelige Danske Videnskabernes Selskab 35, nr. 3:5-208. 1956.
2. Anonymous. Rennell Island. The Geographical Journal, Vol. 57:473-476. 1921.

Identification: Tikopia is an isolated Polynesian island.

Population and Area: 1,753 in 1952; population appears to be increasing fairly rapidly. Tikopia is a small British Solomon Islands protectorate, measuring less than 3 miles in diameter.

Foods: Taro was called the basis of life in the past, but has recently been replaced by manioc since it is a more productive crop in Tikopia. Taro by itself is regarded as incomplete without the addition of sauces in the form of fish or coconut. There are many taboos on specific foods, including animals. Food is fairly scarce and very highly regarded on Tikopia since population pressure is overtaking the resources of this small island. Coconut cream is considered an exceptionally important item in the diet.

Habits: First meal of the day is taken just after sunrise and consists of left-over cold taro. The concept of hot versus cold foods is an important one among the Tikopia. The main meal consists of hot breadfruit, baked whole in the oven with green or ripe coconut, taken about midmorning. A hot pudding of breadfruit, taro or green bananas is eaten in the late afternoon.

Change: The Tikopia have proved receptive to introduced foods and food crop plants such as manioc. Rice and flour are readily accepted as famine foods.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be deficient in many nutrients, although the diet of coconut, breadfruit, fish and other foods is generally fairly adequate. Taboos and scarcity seem to be responsible for the protein, vitamin and mineral deficiencies.

Special: Betel is widely used. Tobacco is grown on the island and imported tobacco is appreciated. Kava is fairly rare.

Evaluation: Information is reliable and much of it is very up to date.

References:

1. Firth, Raymond. Primitive Polynesian Economy. London, 1939.
2. Firth, Raymond. We, The Tikopia: A Sociological Study of Kinship in Primitive Polynesia. London, 1936.
3. Firth, Raymond. The Work of the Gods in Tikopia. Monographs on Social Anthropology, Nos. 1 and 2, 377. 1940.
7. Firth, Raymond. Totemism in Polynesia. Oceania, Vol. 1:291-326, 377-398. 1930-1931.
8. Firth, Raymond. Report on Research in Tikopia. Oceania, Vol. 1:105-117. 1930.

11. Firth, Raymond. The Sociology of "Magic" in Tikopia. Sociologus, Vol. 4:97-116. 1954.
15. Firth, Raymond. Economic and Ritual in Sago Extraction in Tikopia. Mankind, Vol. IV:131-143. 1950.
16. Rivers, W.H.R. The History of Melanesian Society, Vol. I. Cambridge, 1914.
20. Firth, Raymond. Social Change in Tikopia. New York, 1959.
21. Spillius, James. Natural Disaster and Political Crisis in a Polynesian Society: An Exploration of Operational Research, I. Human Relations, Vol. 10:1-27. 1957.
23. Borrie, W.D., Raymond Firth and James Spillius. The Population of Tikopia, 1929 and 1952. Population Studies, Vol. 10:229/252. 1957.

Identification: The Ellice Islanders are a western Polynesian people.

Population and Area: 4,613 in 1940; there does not appear to be any definite population trend. The Ellice Islands are a British colony and consist of nine coral atolls with a total area of about 14 square miles.

Foods: Fish, coconut, pandanus and taro are the basic items in Ellice diet. A form of molasses made from boiled coconut toddy is used, along with coconut creams with various starchy ingredients to form puddings. Green vegetables are not ordinarily used, but may be consumed during famine periods. Fat and liquid oil are very greatly desired by the Ellice Islanders. The people tend to eat up all the food supply which is available at any one time.

Habits: General meal pattern is two per day — one at 9:00 a.m. and one in the evening. A few people who happen to have access to a good supply of food may have a midday meal. It is also common to have midnight snacks.

Change: Canned milk, which was once entirely disregarded or despised, is now being accepted. European-introduced foods, such as tinned meats, rice, sugar, etc. are popular and eaten whenever available.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to have a very good nutritional value. People take advantage of all available nourishment and enjoy a good health level.

Special: No information, except that supply problems probably do not exist since the natives are used to and appreciative of Western-processed foods.

Evaluation: Information is reasonably complete and reliable.

References:

1. Roberts, R.G. Coral Atoll Cookery. Journal of the Polynesian Society, Vol. 64:227-233. 1955.
2. Turbott, I.G. Diets, Gilbert and Ellice Islands Colony. Journal of the Polynesian Society, Vol. 58:36/46. 1949.
3. Shephard, C.Y. Gilbert and Ellice Islands. Tropical Agriculture, Vol. 22:200-202.

Identification: The Samoans are Polynesians and are Polynesia's second largest group, next to Hawaii.

Population and Area: 71,460 in 1947; population has been increasing at a rapid rate. Samoa is governed by the United States and by New Zealand, although Samoa is soon to be independent. The largest island of the Samoan group is Savai with 700 square miles, followed by Upolu which has 400 square miles. Several smaller islands.

Foods: Food is plentiful throughout Samoa at present. Taro is the most important single starch staple followed by breadfruit. Fish is a staple flesh food, although pigs are fairly important and beef is now available from herds on the islands. No meal is considered complete without a taro leaf dish called Palusami. Coconut cream is eaten in combination with other foods at nearly every meal. Most foods are earth oven roasted. Raw fish is eaten.

Habits: There are regular meal times; morning meal is cold left-overs. Three meals a day when food is plentiful.

Change: Canned foods are very popular and are used in ceremonials. Commercial soft drinks are popular, including tea and coffee. Bread, butter, red meat are used extensively.

Nutrition: (Analysis by Doris Schaefer) The diet of Samoa is high in carbohydrates and fats and probably is inadequate in essential amino acids and vitamins A and C. Amino acids may be supplied by palolo worms, chicken, pigeon, fish, shark, glandular meats and entrails. Vitamin A shortage may be counterbalanced by fish and fish liver oils. Vitamin C may be supplied by apples, sweet potatoes, citrus juices, onions, taro leaves and tree ferns.

Special: Alcohol is not a problem. Tobacco is acceptable and widely used. No outstanding taboos or other problems of supply.

Evaluation: Information is complete and reliable but somewhat dated. It is probably still valid except for increased use of canned and commercially processed foods.

References:

1. Grattan, F.J.H. An Introduction to Samoan Custom. Apia, Western Samoa, 1948.
4. Stanner, W.E.H. Western Samoa: A New Zealand Trust Territory. The South Seas in Transition; A Study of Post War Rehabilitation and Reconstruction in Three British Pacific Dependencies, Pt. III. Sydney, 1953.
5. Buck, Peter H. Samoan Material Culture. Bernice P. Bishop Museum Bulletin, No. 75: 3-724. 1930.
6. Keesing, Felix M. Modern Samoa; Its Government and Changing Life. London, 1934.

7. Handy, E.S. Craighill and Willowdean Chatterson Handy. Samoan House-Building. Cooking and Tattooing. Bernice P. Bishop Museum Bulletin, No. 15, 26. 1924.
8. Coulter, John Wesley. Land Utilization in American Samoa. Bernice P. Bishop Museum Bulletin, No. 170, 48. 1941.
9. Setchell, William Albert. Ethnobotany of the Samoans. Samoa, Part 2. Department of Marine Biology of the Carnegie Institution, Vol. 20:189/224. 1924.

Identification: Tonga is a Polynesian island.

Population and Area: 32,860 in 1939. Tonga is a group of British protectorate islands which include over 150 different small atolls and islands, over an area 400 miles long. The total land area is less than 270 square miles.

Foods: Yams, bananas, and maize, along with taro, sweet potatoes, and manioc are the staple crops. Food is generally boiled. A number of fruits are used but coconut and papaya are by far the most important. Children in particular eat a fair quantity of wild fruits gathered in the brush. Leafy green vegetables are rarely eaten. Seafoods, particularly seafoods gathered at low tide, are popular. Whale hunting is important to certain islands. Foods collected on the reefs, such as sea slugs, sea cucumbers, etc. are used as relish.

Habits: Two meals per day, routines are quite rigid. One meal is heavy, the early meal is more apt to be in the nature of a cold snack.

Change: There is a great demand for canned and European goods, especially canned fish.

Nutrition: The Tongans are excessively fond of white flour and tinned meat and probably therefore have developed vitamin deficiencies in recent times. Vitamins A and C are definitely deficient, leading to scurvy, hookworm, and diarrhea. Tongans rigidly reject milk, and overcook meat, therefore further decreasing their nutritional level.

Special: Both kava and tobacco are used. There probably are no outstanding problems of supply.

Evaluation: Information is relatively recent and probably complete and accurate, although the large number of islands of different environments make for considerable diversity of food habits.

References:

1. Whitcombe, J.D. Notes on Tongan Ethnology. Bernice P. Bishop Museum, Occasional Papers, Vol. 9, No. 9, 20. 1930.
2. Simkin, C.G.F. Modern Tonga. New Zealand Geographer, Vol. 1:99-118. 1945.
3. Beaglehole, Ernest and Pearl Beaglehole. Paugai - Village in Tonga. Memoirs of the Polynesian Society, Vol. 18, 145. 1941.
4. Shephard, C.Y. Tonga. Tropical Agriculture, Vol. 22:160-163. 1945.

OX05 GAMBIER

Identification: The Gambier islanders are Polynesians and are greatly mixed with Tuamotus and Australs.

Population and Area: 1,580 in 1936; a marked increase occurred up to that period. The Gambier Islands includes four islands: Mangareva, Taravai, Akamaru, and Aukena, and are a French possession.

Foods: Fish and taro are the staple foodstuffs for the Gambiers. Breadfruit is very important and on some islands pandanus formerly was the most important source of foodstuff. Fishing is considered to be the most important economic activity. A vegetable relish called Kinaki is nearly always eaten with fish. Coconut is not as important in cooking on the Gambiers as in other areas of the Pacific. Food was in short supply at one time.

Habits: No information.

Change: No direct information except that this area has been subject to a good deal of economic exploitation and culture contact.

Nutrition: No information.

Special: No information.

Evaluation: Information is incomplete and somewhat suspect in view of the early date at which the principal source was compiled.

References:

1. Buck, Peter H. Ethnology of Mangareva. Bernice P. Bishop Museum Bulletin No. 157, 520. 1938.
2. Robson, R.W. The Pacific Islands Handbook. New York, 1946.

OX06 MARQUESAS

Identification: The Marquesans are Eastern Polynesian in origin, although a very high degree of cultural and racial admixture has occurred.

Population and Area: 1,800 in 1920. There is reason to believe that the population has increased substantially since that time. The Marquesas islands are comprised of several individual islands: Hiva Oa, Tahu Ata, Fatu Hiva, Ua Huka, Va Pou, and Nuku Hiva.

Foods: Breadfruit and fish are among the most important food resources of the Marquesas. Fish is either eaten fresh or after salting and adding lime juice, but is often not cooked. Food is cooked in earth ovens or by boiling. Sea water is used for certain dishes. Fermented breadfruit paste called Ma is eaten mixed with coconut milk and in combination with locally salted fish, especially skate. Food is the subject of tremendous cultural value and is regarded as an essential part of all ceremonies.

Habits: Men and women eat together, though food is prepared separately. Numerous special taboos and totemic avoidances exist.

Change: Marquesans formerly did not like sweets but now make and eat confections of several kinds. They use canned goods of all types and rice, coffee, sugar and tea.

Nutrition: No information.

Special: Kava is grown and used and cigarettes and tobacco are popular. No outstanding problems of supply.

Evaluation: Information is fairly complete but somewhat dated. Probably still valid for most islands and groups.

References:

1. Handy, E.S. Craighill. The Native Culture in the Marquesas. Bernice P. Bishop Museum Bulletin No. 9, 358. 1923.
7. Linton, Ralph. The Material Culture of the Marquesas Island. Memoirs of the Bishop Museum, Vol. 8:263/468. 1923.
10. Linton, Ralph. Marquesan Culture. In, The Individual and His Society, by Abram Kardiner, 138-196. 1939.
30. Brown, Forest B.H. Flora of Southeastern Polynesia. I. Monocotyledons. Bernice P. Bishop Museum Bulletin, No. 84, 194. 1931.

OX09 TUAMOTU

454

Identification: The Tuamotus are Polynesian. The Tuamotu archipelago is also called the Low, or Danger archipelago.

Population and Area: 6,753 in 1951; population appears to be increasing. The Tuamotus are a French possession and consist of approximately 54 islands plus many low reefs. There are 78 different atolls in the entire administrative group.

Foods: People are almost entirely dependent on commercial products at present. The cultivation of food crops has almost entirely ceased. Copra is the only important source of income and taro has not been raised since 1903. Pandanus still grows wild but is rarely or never used for food. Turtle, sea birds and eggs are collected but are unimportant. Fishing is still the only native economic activity of any importance in food collection.

Habits: No information.

Change: Tuamotuans are almost completely dependent upon Western style food at present.

Nutrition: Nutrition has suffered markedly in Tuamotu as a result of the change from native foods to the imported starchy foods though no serious malnutrition is reported.

Special: Cigarettes are widely used. There would probably be no problems of supply in this area.

Evaluation: Information is fairly complete and recent, although there are many possible gaps in the data.

References:

1. Danielsson, Beugt. Raroian Culture. Atoll Research Bulletin No. 32:1-109. 1954.
2. Newell, Norman D. Expedition to Raroia, Tuamotus. Atoll Research Bulletin No. 31:1-21. 1954.
3. Harry, Robert R. Ichthyological Field Data on Raroia Atoll, Tuamotu Archipelago. Atoll Research Bulletin No. 18:1-190. 1953.
4. Robson, R. W. The Pacific Islands Handbook. New York, 1946.

OY 02 EASTER ISLANDERS

Identification: Easter Island was originally called San Carlos by the Spanish. It is also sometimes called Waihu on some maps. The Easter Islanders are highly acculturated and a mixed group who were originally Polynesian in origin.

Population and Area: 450 in 1940; there has been a marked decline of population in the last century, although the population may be stable at present. There are about 2,000 hectares in the principal area of Hangaroa. Easter Island is a Chilean possession.

Foods: Maize and sweet potatoes are by all odds the most important food resource on Easter Island. Salt is rarely if ever used, although sea water is used as a substitute. Crops are somewhat uncertain since the soil is not very fertile and rainfall is apt to be undependable. Fish is popular and consumed in some quantity when available. Red meat is used when available. Food is reported to be cooked in "Chilean" fashion.

Habits: No information.

Change: Imported foods are highly relished for the change they provide for the rather monotonous diet. Very little of the aboriginal pattern remains in Easter Island.

Nutrition: No information.

Special: Kava is not used. Chilean tobacco is preferred to a local variety. There probably are no outstanding problems of supply.

Evaluation: Information is somewhat dated and may not entirely reflect the modern picture.

References:

1. Métraux, Alfred. Ethnology of Easter Island. Bernice P. Bishop Museum Bulletin No. 160. 432. 1940.
4. Métraux, Alfred. Easter Island. Annual Report of the Smithsonian Institution for 1944. 435/451. 1945.
10. Cooke, George H. Te Pito Te Henoa, Known as Rapa Nui; Commonly called Easter Island. South Pacific Ocean. Annual Report of the Smithsonian Institution for 1897. 689/723. 1899.
15. Routledge, Katherine. The Mystery of Easter Island. London, 1919.

Identification: Maori is a term applied to the native Polynesian population (and includes all the halfbreeds and other racial mixtures) of New Zealand.

Population and Area: About 90,000 in 1940 and increasing. The Maori live in New Zealand, most of them on North Island.

Foods: Cultivation of the sweet potato (kumara) is the major activity, followed by the white potato and maize, the two latter more for their reliability and quantity than for their taste. Fatty and soft foods rank high in preference and sugar is added wherever it can be tolerated. Commonly used cooking techniques include baking in range or camp ovens, boiling, frying and roasting. They boil most vegetables (tomato, cabbage, etc.), often fry fish, eggs and bacon. Sweet potatoes form a part of nearly every meal. A meal is thought to be incomplete without its relish of fish or meat. Fish supplies about one fifth of the food of the average household.

Habits: It is the general custom to have two meals daily at least, and most have three. The routine has to fit the timetable set by milking, school, etc. In general, cooking and meal planning is the woman's share of the work, but most men can and do cook, if the wife is sick or not available.

Change: The present Maori diet lacks the completeness of the pre-European diet. The foodstuffs adopted from the white man include mainly carbohydrates. Roots and vegetable produce are infrequently used, edible seaweed is used by a few and the white potato has supplanted taro, yam and fern root. From the European diet, the Maori adopted the potato, maize, white sugar, cereals, tinned meats and tea. Still neglected are milk, butter, cheese, etc.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be lacking in many essential nutrients. With the absence of milk, dairy products, and green leafy vegetables, the diet is undoubtedly deficient in many vitamins and minerals.

Special: Tobacco is smoked. Overindulgence in alcohol is a serious problem.

Evaluation: Material is complete, reliable and up-to-date.

References:

4. Firth, Raymond. Economics of the New Zealand Maori. Wellington, 1959.
6. Hawthorn, H.B. The Maori: A Study in Acculturation. Memoirs of the American Anthropological Association, Vol. 46, No. 2, Part 2; No. 64, 130. 1944.
21. Sutherland, L. L. G., ed. The Maori People Today. New Zealand, 1940.

Identification: The Cook Islands, containing Aitutaki and Rarotonga and some smaller islets, are inhabited by Polynesians.

Population and Area: 9,007 in 1956, of which Rarotonga had 6,417 and Aitutaki had 2,590. These figures show a marked increase from the 1926 figures of about 5,400 for the two islands. The islands belong to New Zealand. Rarotonga has an area of 16,500 acres and Aitutaki has 3,900 acres.

Foods: The food staples of the islands are the Polynesian arrowroot, sweet potato, coconut, fish, and imported white flour. Secondary foods include pork, goat meat, chicken, yam, taro, plantain and banana, breadfruit, canned beef, fruit, cabbage and tomato. Some people profess a strong revulsion against eating goat meat. Others eat it readily. A number of famine foods from the bush were used in the old days, but do not appear to be used now. Tomatoes and oranges are grown commercially.

Habits: The main meal each day is generally eaten at midday or in the early afternoon. Much depends, however, on the fishing conditions and whether food has been brought in from the plantation the previous day. Food left over from the main meal is consumed late in the evening or early the next day. In the morning they take a snack of tea, bread and jam. In general, there are no rigid meal times.

Change: Imported white flour and sugar have become basic foods for the people. Bakeries now provide bread and other goods. People seem to prefer working for a cash income and buying most food though gardens are still important to the poor.

Nutrition: The average consumption of each household member for each day is about one pound of carbohydrates, seven ounces of protein, about six ounces of grated coconut, and the same amount of drinking nut, flesh and liquid. Based on scanty data, it would seem that this amount of food is providing a relatively satisfactory diet.

Special: Tobacco is used.

Evaluation: Information is relatively complete, reliable and up-to-date.

References:

1. Earnest Beaglehole. Social Change in the South Pacific Rarotonga & Aitutaki. New York, 1957.
2. Buck, Peter H. Arts and Crafts of the Cook Islands. Bishop Museum Bulletin No. 179, 533. 1944.
3. Johnston, W.B. The Cook Islands. Settlement in an Island Group of the Southwest Pacific. The Malayan Journal of Tropical Geography Vol. 5: 1-12. 1955.

References:

4. Buck, Peter H. The Material Culture of the Cook Islands (Aitutaki). Memoir No. 1 of the Board of Maori Ethnological Research: xxv, 384. 1927.

OZ 10 MANIHIKI

Identification: Manihiki and Rakahanga are Polynesian islands of the northern Cooks. The islanders speak Maori language.

Population and Area: 880 in 1940; trend shows a slow but steady increase. The two islands together, Manihiki and Rakahanga, which are dependencies of New Zealand administered from the Cook Islands, have a total area of about 1,350 acres.

Foods: These islands have a restricted range of foods. Pigs, dogs and domestic fowls were unknown aboriginally and are not important at present. Taro, coconuts, pandanus, and morinda citrifolia were and are important food products. Shellfish was eaten raw, especially the Tridacna. Coconut crabs are also consumed. Coconut products -- coconut milk, coconut cream and grated coconut -- are used in nearly all dishes made from taro and other prepared foodstuffs. Fish are prominent in combination with taro and other foods at all meals.

Habits: There was a great elaboration of cooking techniques on these islands, probably because of the very limited number of food types available.

Change: These islands are extremely isolated and contact with other areas has been prevented by the authorities. Some trade in citrus and copra indicates the usual trade foods of tinned meat, milk, flour, sugar, tea, etc. are available

Nutrition: Very little information, except that the health level is generally good.

Special: No information.

Evaluation: Information is out of date and probably not entirely reliable for the present situation.

References:

1. Buck, Peter H. Ethnology of Manihiki and Rakahanga. Bernice P. Bishop Museum Bulletin, No. 99, 288. 1932.
2. Robson, R. W. The Pacific Islands Handbook. New York, 1946.

OZ 11 PUKAPUKA

Identification: Pukapuka is a Polynesian island, sometimes called Danger Island.

Population and Area: 700 in 1944; definite indication of a steady increase in population. Pukapuka is made up of three islets which have a total area of about 125 acres. Pukapuka Island itself is one mile long and one-half mile wide, and most of the people live on Pukapuka Island.

Foods: A very restricted amount of agricultural products are available to the Pukapukans. Taro, coconut, banana and a couple of other fruits are the only crops grown. Fish are available in large quantities and varieties. Coconut is extremely important and supplies much of the caloric intake of the people. Every food has at least one definite complement called Kinaki, which is always taken with this foodstuff. Food was and is a continual problem and there is no tradition of sharing food with strangers or other outsiders.

Habits: Meals were not taken in a set routine and meals were strictly determined by the number and amount of foods available.

Change: There is little evidence of acceptance of change by these isolated people.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to supply fairly good nutrition. The abundant supply of fish furnishes many essential nutrients. The supply of vegetables and fruit seems to be scarce, and this may imply lack of vitamins such as A, B, and C.

Special: No information.

Evaluation: Information is fairly complete but somewhat dated.

References:

1. Beaglehole, Ernest and Pearl Beaglehole. Ethnology of Pukapuka. Bernice P. Bishop Museum Bulletin, No. 150, 419. 1938.
2. Macgregor, Gordon. Notes on the Ethnology of Pukapuka. Bernice P. Bishop Museum Occasional Papers, Vol. II, No. 6, 368. 1935.
8. Beaglehole, Ernest and Pearl Beaglehole. Field Notes: Miscellaneous. Unpublished manuscript on file at Bishop Museum. Honolulu.
25. Robson, R. W. The Pacific Islands Handbook. New York, 1946.

SA12 GARIF

Identification: The Garif, sometimes called the Black Carib, are mainly descendants of African Negroes brought to the West Indies as slaves but who escaped and took refuge among the highland Carib at St. Vincent. They have since spread to various other areas.

Population and Area: 25,000 in 1922; no more recent data are available, although in 1928 it was estimated that the number was definitely increasing. The data contained herein pertains primarily to the Garif of British Honduras, with some peripheral groups in Honduras and Guatemala.

Foods: The Garif depend primarily upon manioc, with seafood and coconut as a substantial portion of the diet. Plantains are almost equally important. Cheese in some areas, particularly in Honduras, is important and highly favored. Crabs are also a favorite dish.

Habits: The Garif usually eat three meals a day except when they are at sea or working on a plantation. Breakfast occurs early in the morning, before 6:00 A.M. and the evening meal is taken around 5:00 P.M. Feeding is usually with the fingers.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The diet is deficient in fruits and vegetables and is therefore probably lacking in sufficient quantities of vitamins A, C, and B.

Special: The Black Carib have a diet which is somewhat unusual by Middle American standards in that maize is not an important part of it. Their diet is tropical rather than subtropical.

Evaluation: The information is somewhat dated but is reliable and probably still valid.

References:

1. Taylor, Douglas MacRae. The Black Carib of British Honduras. Viking Fund Publications in Anthropology, No. 17, 176. 1951.
2. Conzemius, Eduard. Ethnographical Notes on the Black Carib (Garif). American Anthropologist, n.s., Vol. 30:183-205. 1928.

SA13 JICAQUE

Indentification: The Jicaque are an Indian group living in Honduras.

Population and Area: No information on total population, but it is probably fewer than 1,000. The Jicaque occupy the Departments of Tegucigalpa, Olancho, and Yoro.

Foods: The indigenous staple is manioc, sweet potato, and other root crops, although the tortilla has been introduced and is becoming more popular. Wild vegetable and animal foods are important and are usually boiled or stewed. Hot chili peppers are a standard complement for almost all bland foods. Salt is never used in cooking but is eaten out of hand during the meal in a sparing manner. Meat is always prepared in the form of stew.

Habits: The Jicaque do not like to have strangers around when they are either cooking or eating. No other information on mealtimes or other habits.

Change: The Jicaque as a group are probably being acculturated into the Ladino culture of Honduras.

Nutrition: No data.

Special: Pipe-smoking is universal among the Jicaque. Supplies moved into the area would probably have to be distributed in uncooked form since the Jicaque have very definite ideas about how foods should be prepared.

Evaluation: Information is somewhat dated but is probably reasonably authoritative.

References:

1. Hagen, Victor Wolfgang Von. The Jicaque (Torrupan) Indians of Honduras. Indian Notes and Monographs, No. 53, 112. 1943.

SA19 TALAMANCA

Identification: The Talamanca are a group of Central American Indians, comprising several subtribes including the Boruca, Bribri, Cabecar, Changuena, Coto, Dorasque, Quepo, and the Terraba.

Population and Area: 4,000 in 1956; no population trends indicated. The Talamanca occupy southeastern Costa Rica from the upper end of the flood plain of the Río Grande de Terraba northwards on both sides of the river to a short distance above Curre.

Foods: The basic diet of the Talamanca depends upon tuberous roots and bananas and plantains. Beans are an important supplement to these starch staples. Chicha, a drink fermented from maize or manioc, is widely consumed. Meat is obtained primarily from wild animals when available. Food is generally boiled or roasted in the ashes of the hearth. Meat is most apt to be consumed in the form of soup.

Habits: No information.

Change: Change is rapidly taking place among the Boruca. Probably most other groups of the Talamanca are also being Europeanized. Rice is popular with those Indians who are able to obtain it.

Nutrition: (Analysis by Jeanne Nagle). This diet has a good variety of foods and most likely supplies an adequate amount of essential vitamins and minerals.

Special: Tobacco is cultivated and chewed and smoked by most of the people.

Evaluation: Some of the data upon which this survey is based are out of date, but a relatively recent paper contributes some up-to-date information. On the whole the information is probably valid, and reasonably reliable.

References:

2. Skinner, Alanson. Notes on the Bribri of Costa Rica. Indian Notes and Monographs, Vol. 6, No. 3: 37-106. 1920.
3. Stone, Doris Z. The Boruca of Costa Rica. Papers of the Peabody Museum of American Archaeology and Ethnology, Vol. 26: viii, 60. 1949.
6. Stone, Doris Z. The Talamancan Tribes of Costa Rica. Papers of the Peabody Museum of Archaeology and Ethnology, Vol. 43, p. 29. 1962.

SB 5 CUNA

Identification: The Cuna are a group of Panamanian aborigines whose own term for themselves is Tule.

Population and Area: 20,830 in 1940; population appears to be stable. The Cuna occupy an area about 200 miles long, averaging 5 miles in width, for a total of about 1,000 square miles.

Foods: The Cuna are tropical agriculturalists and hunters and fishers. Plantains, bananas and yams are important items in their diet. Fish and lobsters are frequently used also. Maize is grown and used to some extent and rice is fairly popular. Fruits, such as avocado, pineapple, papaya, and mango, have a brief season. Chili peppers are widely used. Most of the food is made into a mushy stew, with all components of the diet and spices cooked in a single pot. This pepper pot may be carried over to the next day with the addition of new ingredients of the same variety.

Habits: The only regular meal of the day is taken about noontime. The other meals are apt to be snacks or informal odd bits of food consumed.

Change: The Cuna have attempted to maintain their cultural identity and mixing with other groups is discouraged as much as possible. However, the Cuna appear to be amenable to change of diet whenever introduced foods are available. Missionized Indians desire bread, canned fish and refined sugar.

Nutrition: (Analysis by Jeanne Nagle) The Cuna diet appears to be reasonably adequate with a good variety of different types of food. The supply of minerals and vitamins seems to be sufficient. The missionized Cuna appear to have a poorer diet nutritionally than the aborigines, and bad teeth and malnourishment are evident among adults of the mission Indians.

Special: Tobacco is widely grown and used and is popular with almost all people in the society. Some liquor such as rum is imported, but is accessible to only a very small portion of the men and is not an outstanding value in the society.

Evaluation: The information is complete and reliable, but somewhat dated.

SB 5 CUNA - cont.

References:

3. Stout, David B. San Blas Cuna Acculturation: An Introduction. Viking Fund Publications in Anthropology, No. IX. 124. 1947.
45. Stout, David B. HRAF Food Study Questionnaire. Unpublished. 1963.

SC 1 1 PROVIDENCIA ISLAND

Identification: The Providencian population is composed of mixed Negroes and Whites.

Population and Area: 2,140 in 1959. Providencia is a dependency of Colombia and has a land area of approximately 15 square miles.

Foods: Fish is a staple item of diet, with imported rice as a staple starch item of the diet. Prepared dishes are quite common, but for the majority a meal comprises one or more foods cooked separately. Breadfruit, plantain, and squash puddings are well liked, also fruits cooked in sugar. The people are particular as to their cuisine and are critical of poorly prepared foods. Red meat is favored nearly as much as fish.

Habits: Generally in the standard mestizo-Latin American pattern, except in the lower classes, people generally prefer the sexes to eat separately.

Change: Imported canned foods, especially sardines, corned beef, fruit, and tomato paste, are very popular. No apparent resistance to introduced foods.

Nutrition: Nutrition appears to be good, with an adequate amount of protein and other essential elements.

Special: Marijuana is used to some extent and tobacco is popular. Probably no outstanding problems of supply.

Evaluation: Information is complete and up to date, and may be considered very reliable.

References:

1. Wilson, Peter J. Field Notes Based on Field Work from 1958-1961. Unpublished. New Haven. 1963.

SC 1 - 2 ARITAMA

Identification: Aritama is a pseudonym for a small peasant community in the tropical mountain country of northern Colombia. The real name of the village is Atanquez.

Population and Area: Approximately 4,000 in Aritama proper. The information, however, is generally applicable to most rural and semirural Colombians. Aritama is located in the Departamento del Magdalena of Colombia.

Foods: Meat and cheese are eaten as a rule on alternating days. Plantain and bananas are eaten every day. Several times a week starchy roots such as taro, manioc, arracacha or sweet potato are taken. Beans, pigeon peas, avocados, and small wild fruits are eaten whenever they are in season, and often the first three replace meat or cheese in the daily menu. Vegetable fat is used sparingly since it must be purchased. A green leaf vegetable is eaten almost every day. The diet of Aritama may be classified into three groups: the first, which composes about 90 percent of the inhabitants, includes those whose basic diet consists of a stew of manioc, plantain, and some green leaves. These are primarily the lower class individuals. The remaining two groups are: 1) the educated individuals who eat the above diet but also add rice, meat, tortillas, eggs, or sweets and 2) the very small group of comparative wealth who eat rice, meat, tortillas, eggs, sweets and such things on everyday occasions.

Habits: People generally eat two meals daily. Some of the poorer families eat only one meal a day or may sometimes go without any formal meal at all for several days each month.

Change: "Indian" foods are considered as having a low prestige value, whereas introduced or canned and processed foods are considered to have high prestige value.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be fairly adequate. It is known that a certain percentage of the population, presumably the lower class, suffer from nutritional disturbance and a low protein intake.

Special: Coca and tobacco are both used extensively in the area. There probably are no outstanding problems of supply.

Evaluation: Information is very complete, reliable, and up to date.

References:

1. Reichel-Dolmatoff, Gerardo and Alicia. The People of Aritama. Chicago, 1961.
2. Dusan de Reichel, Alicia. Practicas Culinarias en una Poblacion Mestiza de Colombia.
Revista Colombiana de Folklore, Segunda Epoca, Numero 2:105-138. 1953.

SC 7 CAGABA

Identification: The Cagaba consist of three subtribes called: Kogi Gagaba, Ika, and the Sanka. A fourth group, the Kankuana is virtually extinct.

Population and Area: 4,000 in 1962; population appears to be relatively stable. The Kogi Gagaba live on the northern slopes of the Sierra Nevada de Santa Marta in Colombia, especially on the river San Miguel Palomino and Ancho.

Foods: The basis of the economy is horticulture, with hunting and gathering of very little importance. Trade food is not available. Maize is widely desired as a foodstuff but does not prosper in the environment they exploit. A few semiwild fruit trees are utilized. Plantain is the staple foodstuff and is cooked in a pot to produce a thin watery stew to which various foods are added as available. A few fruits such as mangoes, avocados, soursop, and sapota, and even papaya can occasionally be obtained, but in general months may pass without any individual in the society eating fruit. Chickens are considered impure and are not eaten. Most food is boiled.

Habits: Although three meals a day are preferred, in reality only two are generally consumed, one about 7:00 and the other about 5:00 p.m. Women and children have separate meal times, at least during mid-day when they most commonly eat about 11:00 a.m.

Change: There is considerable resistance to accepting new items of diet and the psychological connotations which Kogi consider essential are missing from new or introduced items.

Nutrition: (Analysis by Jeanne Nagle) The diet of the Kogi Gagaba appears to be lacking particularly in protein, calcium, phosphorous, vitamins A, B complex and C. The principal reason for this is the scarcity of available food and strict religious belief in regards to food.

Special: Coca is grown and chewed extensively by men only. Rum is drunk and tobacco is used by men.

Evaluation: Information is reasonably complete and quite up to date.

References:

1. Reichel-Dolmatoff, Gerardo. Los Kogi Una Tribu de la Sierra Nevada, en Colombia. *Parte. Revista del Instituto Etnologico Nacional*, Vol. 4, nos. 17-18-19, 1949/50.
2. Park, Willard Z. Tribes of the Sierra Nevada de Santa Marta, Colombia. *Smithsonian Bulletin of the Bureau of American Ethnology*, No. 143, Handbook of South American Indians, Vol. 2:865-886. 1946.

SC10 1 PARIRI

Identification: The Pariri are a part of the Yupa-speaking peoples. The information here pertains primarily to the Pariri but all Yupa diet is very similar.

Population and Area: 156 in 1959, probably all Yupa and Mapé peoples combined total about 3,000. Trend seems to be decreasing. The Pariri live in the valley of the Rio Yasa in Venezuela.

Foods: The primary foods are vegetables of one type or another. Cultivated crops sometimes prove insufficient and gathering is resorted to in that case. Game is relatively scarce and fishing is only incidental. The Pariri are forced to cultivate a considerable variety of vegetable foods in order to insure a reasonably adequate diet. No one food is much more important than the others. Yautia, manioc, yams, plantains, maize, bananas, and numerous other vegetable crops are of almost equal importance in the diet at one time or another during the year.

Habits: No information.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be low in animal protein. The vegetable foods contain certain necessary vitamins and minerals but it is also likely that there is a deficiency of vitamins A, C, D, and the B vitamins.

Special: Tobacco is raised and used and is popular with both men and women. It is primarily smoked in pipes.

Evaluation: Information is somewhat sparse and dated.

References:

1. Wilbert, Johannes. Zur Kenntnis der Pariri. Information on the Pariri. Archiv für Völkerkunde, Vol. 15:80-153. 1959.
2. Schön Y., Miguel, and Pedro Jam L. "Economica." Maracaibo, 1953.

SC 12 CHOCO

Identification: The Choco Indians consist of two tribes: Noanama and Embera, speaking related but mutually unintelligible languages. The Choco are not to be confused with the neighboring Negro mestizos known as Cholos.

Population and Area: 20,000 in 1960; a definite population increase is occurring. The Choco occupy the Departamento of Choco in Colombia and a small portion of southeastern Panama. They live mostly on the Pacific coast of Colombia and the lower country adjoining it.

Foods: Mazie is the staple item of diet and different types are grown of various colors -- white, yellow, black and red. Plantain is the next most important foodstuff. Beans are not used. A number of wild fruits are collected and hunting provides an unusually high proportion of the daily diet. Food is apt to be scarce at certain times of the year and the Indians are somewhat concerned with the food supply.

Habits: Generally three meals per day, around 6:30 a.m., 9:00 a.m. and 4:00 p.m. The breakfast is generally a maize mush or soup. The later ones are apt to be of cooked plantain, fish, or meat.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be lacking in vitamins A, C, and D complex. Calcium and phosphorous intake is most likely adequate due to the high consumption of fish, meat and other products. Milk, dairy products and green leafy vegetables are lacking, indicating deficiencies in essential minerals and vitamins.

Special: Tobacco is not grown; no information as to its use. Maize beer, (chicha) is commonly used. A narcotic, unknown to Western medicine, is also used.

Evaluation: Information is fairly complete and up to date and can be considered reliable.

References:

1. Wassen, Henry. Notes on Southern Groups of Choco Indians in Colombia. *Etnologiska Studier*, Vol. 1:35-182. 1935.
2. Reichel-Dolmatoff, Gerardo. Notas Etnograficas sobre los Indios del Choco. *Revista Colombiana de Antropologia*, Vol. 9:73-160. 1960.

SC 13 GOAJIRO

Identification: The Goajiro are a nomadic herding people living in isolation in the desert area of northern Venezuela.

Population and Area: 18,000 in 1948; population appears to be decreasing. The Goajiro occupy most of the entire Guajira peninsula in Colombia and Venezuela.

Foods: Maize and goat milk are the two most important items in the diet of the Goajiro. Despite the presence of cattle in the area, they are only of secondary importance in food habits because they are primarily considered to be prestige items and as such are not killed. Maize is commonly made into chicha or gruel. Beans, squash, and miscellaneous other vegetables are available to the Goajiro but are not eaten in large quantities.

Habits: The morning meal is composed of coffee or sour milk. Late afternoon meal is generally a porridge with rolls or griddle cakes and coffee or chicha. Third meal is taken about 7:00.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be lacking in animal protein with a corresponding scarcity of fruits and vegetables. The diet may also be lacking in many other essential vitamins and minerals such as the B complex, vitamins A, C, D1 and iron.

Special: Both sexes smoke cigarettes commonly. No information on alcohol. Supply problems might be severe in this area because of the nomadic life of the people.

Evaluation: Information is somewhat deficient in quantity and is also slightly dated.

References:

1. Gutierrez de Pineda, Virginia. *Organizacion Social en la Guajira /Social Organization in La Guajira/*. HRAF Translation used. Revista del Instituto Etnológico Nacional, Vol. 3, 255. 1948-1950.
2. Pineda Giraldo, Roberto. *Aspects de la Magia en la Guajira /Aspects of Magic in La Guajira/*. HRAF Translation used. Revista del Instituto Etnológico Nacional, Vol. 3, 164. 1947-1950.
3. Wilbert, Johannes. *Kinship and Social Organization of the Yekuana and Goajiro*. Southwestern Journal of Anthropology, Vol. 14:51-60. 1958.
7. Bolinder, Gustav. Indians on Horseback. London, 1957.
8. Armstrong, John M. and Alfred Métraux. *The Goajiro*. Smithsonian Institution, Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, V. 4: 369-383. 1948.

SC 15 PAEZ

Identification: The Paez are an agricultural people living in southern Colombia. The Paez speak a Chibchan language.

Population and Area: 50 000 in 1962; the population is probably increasing. The Paez occupy a region called Tierradentro in the interior mountainous region of Colombia.

Foods: Potatoes and maize are the principal items of diet. Meat is rarely available since domestic animals are very seldom killed for food except for feast days. Salt is rare and greatly desired. Hunting and collecting and fishing are definitely secondary activities. Many varieties of wild and semiwild fruits are collected, although they probably do not figure too large in the entire diet. Plantains, manioc, maize, sugar cane, beans, arracacha, coca and coffee are cultivated in the lower regions. Maize, potatoes, ullucu, wheat, garlic and majuas are cultivated in the higher regions. A stew called Mote is the basic foodstuff. Milk is rarely if ever used.

Habits: First meal at daybreak with no noonday meal. The evening meal is similar to breakfast. Between meals they chew coca. Women and children sometimes have a meal in the middle of the day.

Change: The Paez have taken to new introduced agricultural products such as wheat, coffee and sugar cane and there is a trend toward more use of domesticated animals for food.

Nutrition: (Analysis by Jeanne Nagle) The nutritional adequacy of this diet depends on the consumption of fruits and vegetables which is difficult to determine. The intake of animal protein appears to be good. The absence of milk and dairy products most likely creates a deficiency of iron, calcium and phosphorous. Vitamins A and C may be deficient depending on quantity of fruits and vegetables consumed.

Special: Coca and tobacco are widely used and a type of native rum is also prepared and used. Coca is a very important narcotic used by almost everyone in this area.

Evaluation: Information is fairly complete and reliable and is generally up to date.

SC 15 PAEZ - cont.

References:

1. Bernal Villa, Segundo. Economía de los Paez. Revista Colombia de Antropología, Vol. 3: 291-367. 1954.
2. Nachtigall, Horst. Tierradentro. Archaeologie und Ethnographie einer kolumbianischen Landschaft. Mainzer Studien zur Kultur- und Voelkerkunde, Vol. 2, 327. 1955.
3. Hernandez de Alba, Gregorio. The Highland Tribes of Southern Colombia. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 2: 915-960. 1946.

SC 19 WITOTO

Identification: Witoto is the name for a group of closely related tribes including the Witoto proper, the Bora, Orejon, and probably the Erhee and Soina. The Witoto are related to and are similar to the nearby Tucanoans.

Population and Area: 4,000 in 1940; the population appears to be declining. This estimate of 4,000 is only for the Witoto proper; the Bora and Orejon probably number several thousand in addition. The Witoto occupy Amazonas Province of Colombia and a small adjacent area of Brazil.

Foods: The basic economy is a tropical root crop agriculture with some hunting and gathering. Both types of manioc, bitter and sweet, are the staple crop. Fishing is important in areas where the people have access to rivers with good supplies of fish. Chilies and spices are widely used with the bitter manioc in cooking. Flat manioc bread is made. Food is difficult to obtain and starvation appears to be always close at hand. A considerable variety of wild and cultivated tubers and vegetables are available, although not in very reliable quantities.

Habits: No information.

Change: No information.

Nutrition: Since the Witoto appear to be close to starvation at many times of the year and clay is consumed during starvation periods, it is most likely that malnutrition is a problem among the Witoto.

Special: Tobacco is widely used, both as snuff and for smoking purposes. In addition a drink is made from it. Coca is also widely used.

Evaluation: Information is somewhat sparse and is considerably out of date, although probably reliable for an area in which acculturation may not have had much affect.

References:

1. Steward, Julian. The Witotoan Tribes. Smithsonian Institution.
Bulletin of the Bureau of American Ethnology No. 143.
Handbook of South American Indians, Vol. 3: 749-762.
1948.

SD 6 CAYAPA

Identification: The Cayapa are an isolated and unacculturated Indian group of Ecuador.

Population and Area: 2,000 in 1909; no later population information is available. The Cayapa occupy the state of Esmeraldas in Ecuador. Their total range is approximately 150 miles.

Foods: The primary staple of the Cayapa is the plantain, along with several other items. Vegetable foods are of lesser importance, including manioc, yams, maize, sugar cane and cocoa. Wild game is of some importance when available. Eggs and chickens are raised but are not generally consumed. Food is usually boiled, although there is some broiling and baking done. Salt is widely desired.

Habits: No information.

Change: No information.

Nutrition: The Cayapa diet is probably deficient in many respects since they have a very limited range of dietary items.

Special: Tobacco is widely smoked in the form of cigars.

Evaluation: The information is incomplete and very dated. The Cayapa still exist and probably have not been greatly acculturated, although this is difficult to determine.

References:

3. Barrett, Samuel Alfred. The Cayapa Indians of Ecuador. Indian Notes and Monographs, No. 40, Part 1:1-181; Part 2:183-476. 1925.

SD 9 JIVARO

Identification: The Jivaro are one of the better known Indian groups of Ecuador.

Population and Area: 15,000 in 1930. No more recent data are available on population. There seems to have been a decline in the population. The Jivaro occupy portions of four Ecuadorian states in the Ecuadorian Andes from the river Tigre in the east and the Marañon in the south.

Foods: Manioc is the most important single food resource, although sweet potatoes, beans, peanuts, pumpkin, edible gourds and various other vegetables such as plantain, maize, and mandi are also used. There are a large number of taboos which means that at almost any given time, any given foodstuff will likely be taboo to one or more members of the group.

Habits: Men and women always eat separately. The main regular meal is about 8:00 a.m., consisting of manioc, plantain, and meat or fish. Other meals are eaten at odd times during the day.

Change: Considerable acculturation has occurred among the Jivaro and rice, bread, canned salmon, biscuits, carbonated beverages, candies, cakes and sugar are popular.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be very high in carbohydrate foods with a large consumption of carbonated beverages, candy, cakes and sugar. There seems to be a great deficiency of milk, dairy products, green leafy vegetables.

Special: Tobacco, datura arborea, and banisteria caapi are used. Narcotics are drunk before going to war. There are probably no outstanding problems of supply since Western processed foods seem to be popular.

Evaluation: Information is reasonably complete, but is very much out of date.

References:

1. Karsten, Rafael. The Head-Hunters of Western Amazonas: The Life and Culture of the Jivaro Indians of Eastern Ecuador and Peru. Societas Scientiarum Fennica: Commentationes Humanarum Literarum. Vol. VII, No. 1, 598. 1935.
2. Stirling, Matthew Williams. Historical and Ethnographical Materials on the Jivaro Indians. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 117, 129. 1926.
4. Up de Graff, Fritz W. Head Hunters of the Amazon: Seven Years Exploration and Adventure. New York, 1932.
12. Rivet, Paul. Les Indiens Jibaros: Etude géographique, historique et ethnographique. L'Anthropologie. Vol. XVIII:333-368; 583-618. 1907.
18. Hermessen, J. L. A Journey on the Rio Zamora, Ecuador. The Geographical Review, Vol. IV:434-449. 1917.

SD 9 JIVARO - cont.

24. Wright, Harry Bernard. A Frequent Variation of the Maxillary Central Incisors, with Some Observations on Dental Caries among the Jivaro (Shuara) Indians of Ecuador. Proceedings of the Eighth American Scientific Congress, Vol. II:237-240. 1942.
25. Vigna, Juan. Bosquejo Sobre los Indios Shuaras o Jibaros. América Indígena, Vol. V.:35-49. 1945.
26. Brüning, Hans H. Reisen im Gebiet der Aguaruna. Baessler-Archiv, Vol. XII:46-80. 1928.

SE6 AMAHUACA

Identification: The Amahuaca are a Panoan speaking South American group alternately known as the Amahuaka, Amaguaco, Busquipanis. The Amahuaca call themselves Joni.

Population and Area: 650 in 1960; there has been a definite population decrease since the first recorded census in 1905 when they were estimated at between 6,000 and 9,000. The Amahuaca are located in the Department of Loreto in Peru and adjacent regions of Brazil. They occupy an area extending from the Ucayali River on the west to the upper Jurua and Purus rivers on the east. The remaining Amahuaca occupy the core of this dense rain forest area.

Foods: Approximately 50 percent of Amahuaca subsistence is derived from gardening, 40 percent from hunting and about 10 percent from fishing and gathering. Manioc, sugar cane and bananas are planted by the men. Women plant maize, sweet potatoes, yams, tuber beans, papaya, peanuts, etc. Maize is the most important single crop with manioc, bananas and plantains in descending order of importance. The meat of carnivores is rejected but almost all other mammals are eaten. Spider monkeys and tapirs are especially prized. No domestic animals are kept except dogs. Bitter manioc is not used. It is doubtful that the Amahuaca use salt. Fish and meat are smoked to preserve them. Meat is usually roasted in ashes.

Habits: Men and women eat separately if there are many Amahuaca in one place. If a man and wife are alone, they eat together. There are no utensils, at least in the early period of Amahuaca.

Change: No information.

Nutrition: No information.

Special: Coca is not used but native tobacco is smoked in pipes. Fermented drinks made from chewed sweet potatoes or manioc are known and used (Massato). Chicha is not used.

Evaluation: Information is somewhat sparse and out of date.

References:

1. Tessmann, Günter. Die Indianer Nordost Perus. Hamburg, 1930.
2. Steward, Julian H. and Alfred Métraux. Tribes of the Peruvian and Ecuadorian Amazon. Smithsonian Institution, Bulletin of the Bureau of American Ethnology, No. 147, Handbook of South American Indians, Vol. 3:535-656. 1948.
3. Carneiro, Robert. The Amahuaca Indians of Eastern Peru. Explorers Journal, Vol. 40 No. 4: 26-37. 1962.

Identification: The Campa are an Arawakan group alternately called Anti or Chuncho. There are three subtribes called Atira, Antanari, and Amatsenge.

Population and Area: 20,000 in 1940; population appears to be increasing. The Campa occupy part of the Department of Loreto in Peru. They inhabit an area on the upper reaches of the Ucayali River in the foothills of the Andes. Smaller groups live along the Ene and Apurimac rivers.

Foods: Slash and burn agriculture is the predominant economic activity. The staple crop is sweet manioc, supplemented by maize, beans, peanuts, sweet potatoes, pineapple, peppers and in some places white potatoes. Men hunt and fish in groups. Bitter manioc is not used. Animals which eat carrion are not eaten by the Campa. Some excess meat may be smoked to preserve it.

Habits: Men and women eat separately. They never eat out of the vessels in which food is cooked, but use a clay bowl called a metaro. Various other utensils of calabashes and wood are used in eating.

Change: The Peruvian government is attempting to settle farmers in the area and this is probably conducive to rapid change among the Campa.

Nutrition: No information.

Special: Tobacco is smoked in pipes by men. Coca is planted by the men and used by almost everyone in the society.

Evaluation: Information is somewhat sparse and considerably dated.

References:

1. Tessmann, Günter. Die Indianer Nordost-Perus. Hamburg, 1930.
2. Steward, Julian H. and Métraux, Alfred. Tribes of the Peruvian and Ecuadorean Montana. Smithsonian Institution, Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:535-656. 1948.

SE10 CHAMA

Identification: The Chama consist of three main subtribes: the Shipibo, Conibo, and Setebo. The Chama speak a Panoan language.

Population and Area: 8,500 in 1940; population appears to be increasing. The Chama occupy the tropical mountain forest montaña area of eastern Peru in the district of Loreto.

Foods: Fish and plantains are the mainstay of the diet. Of secondary importance are manioc, maize, sweet potatoes, yams, bananas, tuber beans and other local items of the diet. Food is generally cooked in a pot with a covering of leaves over the top. Broiling is rarely used, although roasting of foods in hot ashes is fairly common. Domestic chickens and ducks are kept, but mostly the produce is sold to Whites and Mestizos in the area. Very little salt is used, but pepper is popular.

Habits: Ideally there are three meals daily: breakfast shortly before dawn, the second meal between 11:00 and 12:00 and an evening meal. There is much variation in the times and forms of meals, however, and the people tend to eat whenever food is available.

Change: No data.

Nutrition: (Analysis by Jeanne Nagle) Chama diet appears to be lacking in calcium. However, depending on the quantity of fish and plantains consumed daily, the diet may be adequate in most essential nutrients.

Special: Many alcoholic drinks are made from maize, manioc, tropical fruit, plantains, etc. In addition, several narcotics are used, particularly in rituals--tobacco, ayahuasca, datura. The use of coca is not mentioned.

Evaluation: Information is fairly complete and some good, reasonably up-to-date information is available.

References:

1. Karsten, Rafael. Los Indios Shipibo del Rio Ucayali. Revista del Museo Nacional, Vol. 24: 154-173. 1955.
2. Tessen, Günter. Menschen ohne Gott. Veröffentlichung der Harvey-Bassler Stiftung Volkerkunde, Band I, viii, 244. 1928.
3. Waisbard, Simone and Roger Waisbard. Les Indiens Shamas de l'Ucayali et du Tamaya. L'Ethnographie, Vol. 53, new series: 19-74. 1959.
4. Steward, Julian H. and Alfred Métraux. Tribes of the Peruvian and Ecuadorian Montana. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3: 535-656. 1948.

SE11 COCAMA

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Identification: This group consists of a single tribe of the Tupi-Guarani linguistic stock -- the Cocama (Ucayali) with its subtribe the Cocamilla.

Population and Area: Ca. 10,000 in 1935, no later data available. They live in a riverine tropical rainforest area on both sides of the lower Ucayali and Huallaga rivers in the district of Loreto in northeastern Peru.

Foods: Game forms a large part of the diet, but fish is the mainstay. The basic crops are manioc, mountain potato, sweet potato, peanuts, calabash, maize, plantain, Pifayo fruit, breadfruit, umari fruit, and sugar cane. Among these, manioc, maize and plantains are primary. A few dogs, chickens and pigs are kept, mainly for trade. They keep neither sheep nor cattle, as they are repelled by the milk and flesh of these animals. Masato and chicha are the traditional drinks. No meal is complete without one or the other. Fruit of the chonta, ungurahui and aguaje palms and the Caryocar nut constitute an important reserve. Guavas also merit special mention. Edible salt does not exist in the region and has to be imported. They have a great many ways of preparing the foods they have; one author lists thirteen different general dishes.

Habits: Heated masato is generally drunk for breakfast. Men and women eat together from clay bowls. Mussel shell spoons have been replaced by imported wooden ones. Water is kept in clay pitchers. The usual dish is meat and fish with some small pieces of tubers or maize.

Change: There is probably a good deal of recent change in the region since the Peruvians have made a determined attempt to open the area to White settlement and have enlarged several towns. Canned goods can be expected to have come into the region.

Nutrition: (Analysis by Jeanne Nagle) These people seem to have a good diet which includes the nutrients essential to health.

Special: They have no coca. They raise tobacco, but it is smoked only by the men.

Evaluation: The information is complete and reliable, but not particularly up to date.

References:

SE11 COCAMA - cont.

References:

1. Tessmann, Günter. Die Indianer Nordost-Perus. Hamburg, 1930.
2. Girard, Rafael. Indios Selváticos de la Amazonia Peruana. Mexico, 1958.
3. Métraux, Alfred. Tribes of the Middle and Upper Amazon River. Smithsonian Institution Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:687-712. 1948.
4. Espinosa, Lucas. Los Tupí del Oriente Peruano. Madrid, 1935.

SE 13 - 2 QUECHUA-HUALCAN

401

Identification: Hualcan is a local area inhabited primarily by Quechua-speaking Indians. Quechua language is predominant, although there is some Spanish-Quechua bi-lingualism.

Population and Area: 740 in Hualcan proper in 1940. The information is probably generally true for over 4,000,000 rural Quechua. Hualcan is located in the province of Carhuaz in the department of Ancash.

Foods: Maize and Quinoa are the primary starch staple foodstuffs. White potatoes and oka are important root crops. Meat is available in fair quantity and is always available for festive occasions. Cattle, sheep, goats, and guinea pigs are the most common types of meat animals. Sweet potatoes, manioc, rice and tropical fruits are considered luxuries and are consumed only on special occasions since they must be imported.

Habits: Neither eating times nor the number of meals per day are fixed in Hualcan. They vary with the season and the particular household activity of the day. There may be as many as four meals a day in certain seasons.

Change: Hualcan diet is changing, primarily in the direction of imported products as the economy is increasingly able to afford luxury items. The coming and going of laborers to the coastal plantations has increased the amount of tropical and subtropical products available.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be deficient in vitamin A and B complex vitamins, particularly riboflavin, protein, and calories.

Special: Coca is chewed by all and alcohol is commonly consumed. No information on tobacco.

Evaluation: The information is complete and recent and can be considered fully reliable.

References:

1. Stein, William W. Hualcan: Life in the Highlands of Peru. Ithaca, 1961.

SE18 PIRO

Identification: The Piro are a linguistic group of mixed antecedents. A large proportion of the Piro are mixed with the neighboring Campa.

Population and Area: 2,000 in 1961; this estimate is for the Piro in Peru only. There are some additional Piro in Brazil but there are no available population data on them. The Piro live primarily on the banks of the Urubamba and Paucartambo rivers of Peru and Brazil.

Foods: Plantains and fish are the basic foodstuffs. A sort of boiled plantain beverage is the principal dish which, however, is always supplemented with fish or shellfish. There are a great variety of wild fruits and nuts gathered and consumed as well as snails, beetles, flies and worms. Several different kinds of tubers and grains are grown but are not otherwise specified as to use.

Habits: Breakfast at about 6:00 or 7:00 in the morning and a second meal at about 11:00 in the morning. The evening meal is taken about sunset. The plantain beverage is available at all times and between-meal snacks are common, especially when fruits are in season.

Change: The Catholic and Protestant missionaries have influenced the Piro to a considerable extent and certain foodstuffs, such as rice, have been introduced.

Nutrition: (Analysis by Jeanne Nagle) Diet appears to be adequate in protein with the basic supply of fish. Calcium is deficient with the absence of milk from the diet. Vitamin A and thiamine seem to be lacking.

Special: Tobacco is used generally for ritual purposes only. Rituals surround the use of almost any kind of narcotic or beverage.

Evaluation: Information is fairly complete and relatively recent.

References:

1. Matteson, Esther. The Piro of the Urubamba. Kroeber Anthropological Society Papers, No. 10: 25-99. 1954.

Identification: The Yagua are a Montaña people, alternately called Yahua or Pebá. Their native name for themselves is Nihamwo.

Population and Area: 1,000 in 1940. Population had been diminishing up to that point. The Yagua occupy both sides of the Marañon river from its confluence at the Rio Napo to Rio Jutahy. They wander as far north as the Rio Putumayo and south to the Rio Javary in Peru.

Foods: Meat, primarily procured from hunting, is the staple food product and there are no taboos operating against the use of meat and animals, except for very short periods for a limited number of people. Agriculture is relatively unimportant and poorly developed, as is fishing. Papaya leaves are used to tenderize meat. Salt is desired by the more acculturated individuals. Game is sometimes smoked to preserve it. Manioc bread is consumed and ants and beetles are often cooked in honey, when available.

Habits: Three meals per day, with left-overs used for breakfast. The big meal with meat is taken in the evening.

Change: The Yagua are extremely reluctant to accept outside artifacts or supplies. They are one of the most resistant groups to acculturation known. They are not particularly hostile to outsiders; they are just not interested in Western artifacts.

Nutrition: (Analysis by Jeanne Nagle) Protein intake of the diet is most likely high, with meat as the staple food. However, there are most likely deficiencies in vitamins C, A, and calcium. Vitamin B may be supplied with manioc as a staple food.

Special: Tobacco is obtained by trade or is grown locally. Supply might be difficult in view of the Yagua's traditional reluctance to accept outside materials.

Evaluation: The information is probably valid with the provision that it is somewhat out of date and there is no way of knowing whether or not the Yagua have been able to maintain their traditional resistance to acculturation.

References:

1. Ethnography of the Yagua. Viking Fund Publications in Anthropology. No. 1, 144. 1943.
2. Steward, Julian H. and Alfred Métraux. The Peban Tribes. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143. Handbook of South American Indians, Vol. 3: 727-736. 1948.

SE22 ZAPARO

Identification: Zaparo is a separate linguistic stock. The Zapiro call themselves Kayapwoi. They are also known alternately as Saparo and Curarayes.

Population and Area: There are no reliable population estimates for the Zaparo. They occupy part of the Department of Loreto in Peru and adjacent regions of Ecuador. They live in the tropical rain forest area between the Marañon, Napo, and Pastaza rivers.

Foods: Manioc is their staple food with maize, white potatoes, yams, bananas and plantains as important secondary crops. Peanuts, taro, and pumpkins are not used. Various animals are taboo, including the jaguar, water hog, all types of carion eaters and snakes. Crocodile white meat is eaten. Hunting and fishing are important activities and turtles are occasionally of some importance when available. Surplus meat is smoked over the fire. Chickens are kept and eggs are used occasionally.

Habits: Men and women eat separately, eating from a large bowl. Dry food is placed on leaves. They do not use mussel shell or wooden spoons.

Change: Chickens are a recent introduction and salt and bitter manioc are beginning to be used. Further change may be expected as the Peruvian government tries to induce migration from the rest of the country into the Loreto area.

Nutrition: No information.

Special: Coca is not used but tobacco is smoked and guayusa tea is drunk. Alcoholic drinks from maize, manioc, and wild fruits are made and used but Palm wine is not popular.

Evaluation: Information is somewhat sparse and out of date.

References:

1. Tessmann, Günter. Die Indianer Nordost-Perus. Hamburg, 1930.
2. Steward, Julian H. and Métraux, Alfred. Tribes of the Peruvian and Ecuadorean Montana. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:535-656; 628-651. 1948.

SF 1 - 1 CAMBA

Identification: Camba is a region of Bolivia with a mestizo culture, much isolated from the rest of Bolivia.

Population and Area: 80,000 in 1957. The Camba region is in the Department of Santa Cruz, Bolivia. It comprises the province of Warnes, the north half of Andres Ibanez, and the southeast corner of Ichilo, an area about the size of Delaware.

Foods: Rice, manioc and maize are the principal agricultural products, with beef, chicken and plantain as the main complementary food resources. Some game, such as monkey, tapir, fish and dove, is hunted and fruits, such as banana, grapefruit, and mango, are of marginal importance. Palm cabbage is used and various offal products of beef are considered delicacies. Meat is never eaten without rice and/or manioc.

Habits: No information.

Change: The people are reasonably amenable to introduced foods, but are selective about their acceptance. Milk, butter, and cheese supplied under CARE was enthusiastically received but eggplant when introduced by Point Four program had no acceptance whatsoever.

Nutrition: (Analysis by Jeanne Nagle) Malnutrition appears to be general throughout this area and the diet lacks many essential nutrients. The prevalence of goiter suggests lack of iodine. Calcium, vitamin A, protein and iron are obviously deficient.

Special: Men make cigarettes from locally grown and dried tobacco. No other stimulants or narcotics are listed.

Evaluation: Information is reasonably complete and reliable and is relatively recent.

References:

1. Heath, Dwight B. HRAF Food Study Questionnaire. Unpublished. 1963.
2. Heath, Dwight B. Camba: A Study of Land and Society in Eastern Bolivia. Ph.D. Thesis, Yale University. Unpublished. 1959.

SF5 AYMARA

Identification: The Aymara are a large agricultural group of highland Bolivia and Peru. They are bounded by Quechua speakers on the west and several other smaller groups on the northeast and south.

Population and Area: 868,137 in 1960. The above estimate is for Bolivia only. No estimates exist for the same period in Peru. The Aymara occupy the Titicaca basin south to the Lake Poopó region in Bolivia, including most of the Bolivian altiplano between the coastal range on the west and the Cordillera Real on the east.

Foods: The bulk of the food consists of vegetables and agricultural products, especially tubers and roots. The many varieties of potatoes available in the area are most important. Two-thirds of the potato harvest is made into chuño. Food is never wasted and even food offerings to the dead are later consumed by the living. Theft of food is common and children are known to steal food from their parents. Maize, barley, quinoa are grown and eaten. Meat is desired, but rarely available to the bulk of the people.

Habits: Only two true meals are eaten each day -- one after sunrise, the other just before sunset. A very light lunch may be taken at noon, often consisting of parched maize or barley.

Change: Little acculturation has taken place in the Aymara region but some acculturation is noticed in urban and semi-urban regions.

Nutrition: Aymara diet is deficient in several respects. The diet is extremely poor in fats and deficient in vitamins A and C, iron and calcium, and is particularly low in energy-producing foods during the period of the hardest physical labor in the fields. Goiter is very common in some regions.

Special: Coca is chewed by all during the day to stave off hunger pangs and to keep going. Alcohol is widely consumed when available. Supply would probably not be too difficult in view of the Aymara's pre-occupation with food and willingness to accept numerous standard grains and tubers.

Evaluation: Information is quite complete, although slightly dated. The large number of people involved and the diverse regions they occupy probably produce local differences in diet and attitudes toward food which might be significant.

References:

1. Tschopik, Harry, Jr. The Aymara. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 2: 501-573. 1946.
2. Tschopik, Harry, Jr. The Aymara of Chucuito, Peru: 1. Magic. Anthropological Papers of the American Museum of Natural History, Vol. 44: 133-308. 1951.
3. La Barre, Weston. The Aymara Indians of the Lake Titicaca Plateau, Bolivia. Memoirs of the American Anthropological Association, No. 68, 250. 1948.

SF10 CHIRIGUANO

Identification: The Chiriguano are sometimes called the Ava Chahuano. The Chiriguano are an agricultural South American Indian group.

Population and Area: 4,700 in 1960; population seems to have decreased sharply since 1928. This may, however, have been due in part to acculturation and a different system of classification. The Chiriguano occupy the Department of Chuquisaca, Tarija and Santa Cruz in southern Bolivia.

Foods: Maize is the most important foodstuff to the Chiriguano. In the following order of importance are pumpkins, beans, sweet potatoes, sweet manioc, peanuts and barbery figs. The Chiriguano collect wild plants and animals of various types, although in good crop years hunting is a very minor economic activity. Fishing is important in only a few limited areas. Many different types of dishes are prepared from maize. Meat is broiled or boiled in general, although some meat is dried to preserve it and made into charqui.

Habits: No fixed hours for eating: a quick breakfast in the early morning, a meal towards the middle of the day, and the other one in the evening.

Change: Little data. Sorghum, sugar cane, figs and oranges are introduced crops but are rarely cultivated by the Chiriguano.

Nutrition: (Analysis by Jeanne Nagle) There appears to be a scarcity of food types in this culture. The diet is obviously lacking in many essential nutriments, depending on the quantity of available food.

Special: Tobacco is raised and smoked by a few who live near the Quetchua.

Evaluation: Fairly complete but somewhat dated.

References:

1. Metreux, Alfred. Tribes of the Eastern Slopes of the Bolivian Andes: Chiriguano and Chane. Smithsonian Institution Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3: 465-485. 1948.

SF 21 SIRIONO

Identification: The Siriono are a nomadic Indian group, calling themselves Mbia.

Population and Area: 2,000 in 1941; trend towards decrease. The Siriono occupy the provinces of Beni and Santa Cruz in Bolivia, in an area of about 200 square miles.

Foods: Agriculture is of little importance among the Siriono, as they are generally nomadic. Maize, sweet manioc and a few other vegetables are grown but are of little economic importance. Hunting and gathering provide the bulk of the diet. Almost all types of animals available in the area are hunted and eaten with only a few relatively unimportant taboos. Fat meat is the preferred food but nothing that is edible is refused or discarded by the Siriono. Food is scarce and frequently is an obsession with them.

Habits: The nuclear family eats together, the only real meal being late in the afternoon. There are very specific rules as to which part of the animal goes to which individual in the family. Snacking takes place almost continuously and a considerable quantity of food is eaten at night when available. Food is always eaten as rapidly as possible.

Change: Very little information on change. A few acculturated Siriono have started using salt.

Nutrition: No information.

Special: Tobacco is used in small quantities occasionally and a maize alcoholic drink is consumed on some occasions, although this is not important to the people.

Evaluation: The information is fairly incomplete and somewhat dated.

References:

1. Holmberg, Allan R. Nomads of the Long Bow: The Siriono of Eastern Bolivia. Smithsonian Institution. Publication of the Institute of Social Anthropology, No. 10, 104. 1950.

SG4 ARAUCANIANS

Identification: The Araucanians are a large group of herders and agricultural Indians living in Chile and Argentina. The largest group lives in Chile and call themselves Mapuche. They are called Mantaneras in Argentina.

Population and Area: 67,873 in 1946; this figure refers only to the Chilean Araucanians. There are probably several thousand more in Argentina. No trends are indicated. The Araucanians occupy the border regions of Chile and Argentina, the provinces of Cantin and Valdivia.

Foods: The Araucanians are primarily agricultural and wheat is the principal crop. A fairly substantial portion of their diet comes from their sheep and cattle. Wheat is commonly made into gruel and bread. A variety of other agricultural products are produced, primarily vegetables and seasoning agents. Little fruit is available in the area but is consumed when available. Hunting and gathering are fairly unimportant activities to the Araucanians.

Habits: The Araucanians do not strictly adhere to a three-meal a day routine and meals tend to be informal.

Change: The Araucanians appear to be very receptive to new foods in view of the fact that their principal staples are all introduced products.

Nutrition: Their diet is low in green leaf vegetables and certain other elements indicating some types of malnutrition are probably present.

Evaluation: Information is fairly complete and reasonably recent, although many details are lacking.

References:

1. Titiev, Mischa. Araucanian Culture in Transition. University of Michigan. Occasional Contributions of the Museum of Anthropology, No. 15, 164. 1951.
4. Latham, Richard E. Ethnology of the Araucanos. Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 39: 334-370. 1909.
5. Cooper, John M. The Araucanians. Smithsonian Institution. Bureau of American Ethnology. Bulletin No. 143, Handbook of South American Indians, Vol. 2: 687-760. 1940.
10. Hilger, M. Inez. Araucanian Child Life and Its Cultural Background. Smithsonian Miscellaneous Collections, Vol. 133, 439. 1957.

Identification: The Mataco (Mataguayo, Nocten) belong to the Matacoan linguistic stock.

Population and Area: 20,000 in 1875. No later population data are available, but population probably much reduced. They are rapidly merging with the Mestizo population of the Gran Chaco. They live in the western area of the Argentine Chaco between the Rio Pilcomayo and the Rio Bermejo.

Foods: They show little discrimination in their choice of food, eating nearly everything they come across. They depended for their subsistence mainly on fishing, followed by agriculture, hunting and gathering. The primary foods are fish and several seasonal species of fruit. Secondary foods include maize, caraguata root, sach sandia fruit (which must be boiled five times in different waters to get rid of the poison), manioc, chicken, beans, pumpkins, watermelon, tapir, armadillo, rhea, iguana and mistol fruit. They will not eat deer and peccary. A woman's diet is restricted during her menstrual periods. There are various avoidances, which generally don't hold for the elderly. Animal intestines are simply squeezed and their half-digested contents often consumed as a 'vegetable'.

Habits: Men and women eat separately, men first. They do not speak while eating.

Change: As a frontier tribe, they seem to have built up a special traditionalism as a protective device. All of them migrate annually to the sugar plantations of Jujuy and Salta, so some acculturation is probably going on.

Nutrition: No data.

Special: They smoke tobacco in pipes.

Evaluation: Information is fairly reliable, incomplete and not particularly up to date.

References:

1. Pelleschi, Juan. Los Indios Matacos y su Lengue /The Mataco Indians and Their Language/. Boletin del Instituto Geografico Argentino, Vol. 17; 559-622; Vol. 18: 173-350. 1896.
2. Karsten, Rafael. Indian Tribes of the Argentine and Bolivian Chaco: Ethnological Studies. Societas Scientiarum Fennica, Commentationes Humanarum Litterarum, Vol. 4, No. 1, x, 236. 1932.
3. Métraux, Alfred. Myths and Tales of the Matako Indians (The Gran Chaco, Argentina). Ethnological Studies, Vol. 9: 1-127. 1939.
- Q2. Nordenskiöld, Erland. An Ethno-Geographical Analysis of the Material Culture of Two Indian Tribes in the Gran Chaco. Comparative Ethnographical Studies, No. 1, xli, 295. 1919.

SI 12 TOBA

Identification: The Toba are an agricultural Indian group very much intermingled with the Macovi and Mataco.

Population and Area: 20,000 in 1963. The Toba occupy parts of Chaco and Formosa provinces in northern Argentina, which is an area about 200 miles square.

Foods: Major food resources of the Toba are sweet potatoes, manioc, noodles and macaroni and bread. Secondary sources include meat, fish for those living near rivers, and algarroba beans at certain times of the year. Wild fruits and berries and squash are used. Honey is a delicacy. Pork, lettuce, raw tomatoes, cabbage, carrots and celery are all rejected. Meat with noodles and rice have been accepted by the Toba from the outside.

Habits: Two meals a day when food is available, at midmorning and the late afternoon or evening; when scarce, food is eaten whenever it is encountered.

Change: The Toba resist many types of vegetables such as lettuce, carrots, and tomatoes, in spite of the fact that they may grow these items for sale. Certain Argentine dishes such as asado and locro are relished and appreciated, however. Noodles are very popular and a basic part of the diet.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be lacking in vitamin A, together with many other essential nutrients. The people obviously suffer from a scarcity of available foods from time to time and the situation compounds deficiencies.

Special: Mate, the Argentinian drink, is a must among the Toba and is drunk in great quantities at all times of the day. No narcotic or alcoholic problems known.

Evaluation: Information is complete and up to date.

References:

1. Miller, Elmer. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

SK 1 - 1 TOBATI

Identification: Tobati is a small market town east of Asuncion, Paraguay. The inhabitants are primarily bilingual in Guarani and Spanish. They are basically of Spanish origin with a very slight admixture of aboriginal Guarani traits. The town is strongly typical of all rural Paraguay. There are strong class divisions in the town.

Population and Area: Tobati had a population of 1,368 in 1949. The population of Paraguay as a whole is 1,768,000, including approximately 68,000 Indians. Tobati is located in the department of Caraguatay.

Foods: There is some class difference as to food intake and this difference is largely quantitative rather than qualitative for the same basic foods are known to the entire population except that the wealthier individuals have access to more and a somewhat greater variety of foods. Wheat bread may be served for special occasions. The basic crop food is manioc which is served at nearly every meal. Maize is of great importance and is usually planted in the same field as manioc. Cow peas, peanuts, sweet potatoes, rice, cabbage, beans, tomatoes, and squash are important in the diet. A few wild or semidomesticated fruits are used and a considerable variety of locally grown domesticated fruits, including citrus, coconut, pineapple, and papayas are available.

Habits: The present population has hot mate before dawn. About 9:00 or 10:00 a snack of cold manioc or fruit is taken. Dinner is usually served at noon and consists mostly of stew or roast meat if available. Hot mate is taken again in the afternoon and supper is a very light meal served in the late evening.

Change: Acculturation has not occurred to any extent in this area and since cash is scarce, very little in the way of introduced foods is available.

Nutrition: Iron and calcium deficiencies affect all Paraguayans. Small town people in general have a better diet than either urban or purely rural people. There are many inadequacies in the Paraguayan peasant diet, however, Peasants eat very few fresh vegetables, and onions provide about the only green food much of the year. Extremely bad teeth and an extraordinary prevalence of goiter is noted.

Special: Cigars and cigarettes are smoked generally. Sugar cane spirits are drunk primarily by the men.

Evaluation: Information is complete and reliable but slightly dated. The slow rate of change in this area probably would indicate that the information is still valid.

SK 1 - 1 TOBATI - cont.

References:

001. Service, Elman Rogers and Helen S. Service. Tobati: Paraguayan Town. Chicago, 1954.

Identification: The Choroti are alternately called Xolota, Choloti, Tsoloti, Soloti, and Solote. They call themselves Yo'shuaha.

Population and Area: 2,000 in 1913. There are no newer population data available. The Choroti occupy an area east of the Pilcomayo River of Paraguay. A number of them are also found in Bolivia.

Foods: Hunting, fishing and gathering are the primary subsistence activities. Almost all types of game found in the area are hunted and consumed by the Choroti. Manioc and maize are both cultivated and used to some extent. Grubs, insects, and small animals are fairly important parts of the diet. Wild fruits are also eagerly gathered.

Habits: Men and women eat separately. No information as to mealtimes; they probably are irregular since hunting, fishing and gathering generally are associated with informal and nonregular eating patterns.

Change: No information but it is likely that the group is now highly acculturated.

Nutrition: No information.

Special: Tobacco is smoked in pipes.

Evaluation: Information is old and incomplete, probably of somewhat doubtful validity.

References:

1. Rosen, Count Eric Von. Ethnographical Research Work during the Swedish Chaco-Cordillera Expedition 1901-1902. Stockholm, 1924.
2. Nordenskiöld, Erland. An Ethno-Geographical Analysis of the Material Culture of Two Indian Tribes in the Gran Chaco. Comparative Ethnographical Studies, No. 1, 295. 1919.
20. Murdock, George P. Outline of South American Cultures. Behavior Science Outlines, 64. 1951.
- M2. Karsten, Rafael. Indian Tribes of the Argentine and Bolivian Chaco: Ethnological Studies. Societas Scientiarum Fennica, Commentationes Humanarum Litterarum, Vol. 4, No. 1, 236. 1932.

SK 7 GUANA

Identification: The Guana are historically referred to as Chana, Echoaladi, Kinikinao, Layana, Niguecactemic. They are also commonly called Terena. The Guana are an Indian group inhabiting the Mato Grosso of Brazil.

Population and Area: 3,000 in 1946. There appears to be a stable population. The Guana occupy a portion of the upper Mato Grosso of Brazil.

Foods: The Guana are basically root crop agriculturalists depending primarily on manioc. Maize is an important crop in most areas. Beans, dried meat, and mate, are important components of the diet at all times. Rice is also widely used when available.

Habits: Mate and leftovers are consumed for breakfast. The midday meal is most apt to consist of manioc, dried meat, and mate. A more substantial meal of beans, rice, manioc and meat, if available, is eaten for supper. Individuals eat alone rather than communally.

Change: The Terena are in the process of becoming acculturated into Brazilian national culture. This probably will indicate a substantial change in many of their food patterns.

Nutrition: No information.

Special: Commercial cigarettes are very popular among the Guana.

Evaluation: Information is relatively incomplete and somewhat dated.

References:

1. Oberg, Kalervo. The Terena and the Caduveo of Southern Mato Grosso, Brazil. Smithsonian Institution. Institute of Social Anthropology, Publication No. 9; 6-51. 1949.
2. Altenfelder Silva, Fernando. Mudança Cultural dos Terena. Revista do Museu Paulista, Nova Série, Vol. 3: 271-379. 1949.

Identification: The Kaskiha are a tribe of the Maskoi group and should not be confused with Arawak Guana, who were once their close neighbors.

Population and Area: 1,000 in 1928; no more recent population data are available. The population appeared to be declining at that time. The Kaskiha occupy a portion of Paraguay near the Rio Yacare.

Foods: The Kaskiha are primarily agricultural and pastoral. Milk is not drunk and cows are kept primarily for their beef, although they are frequently rented to the Whites in the area for milking. Maize, peanuts, and beans are made into a form of bread and are fairly important. Various types of wild and semiwild fruits and vegetables are gathered, including algaroba fruit. Toads, snakes, and horses are not utilized as food.

Habits: Food and drink are always offered to outsiders if available. These offers of food, however, may be rejected without fear of insulting the Indians.

Change: It appears that the people are quite willing to accept introduced foods of almost any sort. Probably a good deal of acculturation has taken place in this area.

Nutrition: No information.

Special: Tobacco is smoked. Whisky is much in demand and indications are that the demand for whisky is one of the principal reasons for the Indians working for Whites.

Evaluation: Information is badly out of date and relatively incomplete.

References:

1. Baldus, Herbert. Indianerstuden im nordöstlichen Chaco /Indian Studies in Northeast Chaco. / Forschungen zur Völkerpsychologie und Soziologie; 230. 1931.
2. Baldus, Herbert. Kaskihá-Vokabular. Anthropos, Vol. 26: 545-550. 1931.

Identification: The Chamacoco (Tschamakoko) refer to themselves as Öschero. There are three subgroups of the Chamacoco called the Horio, Ebidiso, and Tumereha.

Population and Area: 1,865 in 1928; no more recent population data are available. The Chamacoco occupy a portion of the extreme northern Gran Chaco of Paraguay.

Foods: Hunting and gathering provide most of the food for the Chamacoco. Wild fruits, roots, tubers, palm shoots, honey and both large and small game are collected. Fishing is questionable as an activity of any importance. Cows, goats and horses are kept but only cattle are eaten. A few chickens are kept but primarily for feathers rather than eggs or meat. A considerable number of taboos apply to the consumption of various birds and a few types of other game, particularly by the men.

Habits: The Horio and Ebidiso are not supposed to eat at night, but a few do. Sexes eat together, but not at the same time. Water is never drunk during a meal. People eat irregularly as food is available.

Change: The Chamacoco are happy to obtain food from the Whites and appear to have no resistance to introduced foods.

Nutrition: Salt is readily available in the area and the people appear to be reasonably well nourished. However, they are generally hungry. Children are often nursed until the age of four.

Special: The desire for tobacco is the principal reason for the Chamacoco having dealings with the Whites. No information on alcoholic beverages.

Evaluation: Information is moderately complete but outdated.

References:

1. Baldus, Herbert. Indianerstuden im nordöstlichen Chaco /Indian Studies in Northeast Chaco. / Forschungen zur Völkerpsychologie und Soziologie, 230. 1931.

Identification: The Caingang are a small group of refugee Indians scattered widely through the tropical forests.

Population and Area: 106 in 1934; no newer population data are available and it is possible that the group may have disappeared entirely by this time. The Caingang occupy portions of Santa Catarina province of Brazil.

Foods: The basic foodstuff of most of the Caingang appears to be meat, secured by hunting. Fishing is important among some groups. Agriculture is of varying importance but is generally of strictly secondary importance as the groups are generally nomadic. Manioc is used when available as is maize, beans, pumpkins, and a few other crops. Manioc is made into bread.

Habits: In some groups the women have the unusual task of premasticating the husband's food.

Change: This refugee group has persistently refused acculturation.

Nutrition: No information.

Special: No information.

Evaluation: Information is dated and somewhat suspect in view of the fact that the groups are difficult to define.

References:

1. Meuraux, Alfred. The Caingang. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143. Handbook of South American Indians, Vol. 1:445-475. 1946.
2. Henry, Jules. Jungle People. New York, 1941.
4. Paula, José Maria de. Memoria sobre os botocudos do Paraná e Santa Catharina organizada pelo serviço de protecção aos selvícolas sob a inspecção do Dr. José Maria de Paula /Memoir on the Botocudo of Parana and Santa Catarina, Organized by the Indian Protection Service under the direction of Dr. José Maria de Paula/. Annaes do XX Congresso Internacional de Americanistas, Vol. 1; 117-137. 1924.

SM4 GUARANI

Identification: The Guarani embrace a number of divisions all of whom speak related languages of the Tupi-Guarani linguistic stock. These data refer to the primitive Guarani, not to the relatively sophisticated main population of Paraguay.

Population and Area: 1943 estimate for the Brazilian Guarani only was 4,000. No data available on the Paraguayan Guarani. They live in the southern part of the State of Mato Grosso in Brazil and in northeastern Paraguay.

Foods: The staple foods are boiled sweet manioc, maize cakes and sweet potatoes. Secondary in importance are beans, white potatoes, rice, yams, yautia, watermelon, pineapple, papaya, onions, garlic, sugar cane, the meat of various wild animals, fish, and the fruit of various wild trees. Starch corn is preferred to flint corn and is grown separately. Many varieties of white potatoes and sweet potatoes are recognized. Salt is not used, wood ash is a substitute.

Habits: No data.

Change: There has been a major change in recent times from an emphasis on hunting to an emphasis on agriculture for subsistence.

Nutrition: No data.

Special: Only women smoke tobacco (in pipes) for pleasure. Shamans use it in ritual. Beer is made of corn, potatoes, and manioc, with sugar added.

Evaluation: Information is reliable, but incomplete and not up-to-date.

References:

1. Watson, James B. Cayuá Culture Change. Memoirs of the American Anthropological Association, No. 73:1-144. 1952.
2. Metraux, Alfred. The Guarani. Smithsonian Institution. Bulletin of the Bureau of American Ethnology No. 143. Handbook of South American Indians, Vol. 3:69-94. 1948.

Identification: The Tenetehara include the Guajajara, Tembe and Urubu tribes, all of whom speak languages of the Tupi-Guarani linguistic stock.

Population and Area: 2,400 in 1940. They live in northeastern Brazil in the States of Maranhão and Para. They live in a typical tropical rain forest area of low soil fertility.

Foods: They subsist largely by slash-and-burn agriculture, supplemented by hunting, collecting and fishing. The primary foods are bitter manioc, which is made into toasted flour and bread, sweet manioc, which is baked, and fish. Secondary foods include goat meat, pork, chicken, guinea fowl, tapioca cakes, yams, rice, maize, squash, cucumber, peanuts, beans, okra, capsicum pepper, watermelon, bananas, the meat of wild mammals and birds, tortoise, the juice of palm fruit, and other wild fruits. Honey is generally used ceremonially. The meat of pigs, goats and guinea fowl is not particularly liked. Eggs are not eaten. Rice is mainly grown for sale.

Habits: No data.

Change: They have acquired new plants, such as sugar cane, rice, papaya, and hashish from the Brazilians, as well as alcoholic beverages. The general patterns of food-getting have been left essentially unchanged.

Nutrition: No data.

Special: Hashish is in widespread use in long cigarettes made from leaves in a roll of bark of the towari tree (Couratori). Tobacco is smoked principally by shamans. Alcoholic beverages are used.

Evaluation: Information is reliable, but not complete or entirely up-to-date.

References:

1. Wagley, Charles and Eduardo Galvão. The Tenetehara. Smithsonian Institution. Bureau of American Ethnology Bulletin 143, Handbook of South American Indians, Vol. 3:137/148. 1948.
2. Wagley, Charles and Eduardo Galvão. The Tenetehara Indians of Brazil. Columbia University Contributions to Anthropology No. 35:1-200. 1949.

Identification: The Timbira are a group of tribes speaking a Gê language.

Population and Area: Ca. 1,000 in 1935. This is an estimate based on various statistics for the different tribes. They live principally in the State of Maranhão in northeast Brazil, covering a wide area of tropical forest and savanna.

Foods: Hunting is much less important now than formerly due to the lack of wild game. A large number of different game animals are hunted though no single one is especially important. All mammals and birds are eaten except for carrion vultures. Frogs and toads are not eaten. The staple foods are bitter manioc, maize, yams and palm fruit and seeds. Secondary foods are pork, chicken, beef, sweet manioc, pepper, rice, beans, peanuts and various game animals and birds.

Habits: No data.

Change: Diet of meat from hunting has been replaced by agricultural produce. People are still eager for meat. Originally, boiling food was unknown to them. Cooking pots and fireplaces were borrowed from the Brazilians.

Nutrition: No data.

Special: No data.

Evaluation: Data are reliable, but incomplete and not up to date.

References:

1. Nimuendaju, Curt. The Eastern Timbira. University of California Publications in American Archaeology and Ethnology, Vol. 41, 357. 1947.
15. Murdock, G.P. Outline of South American Cultures. Behavior Science Outlines, Vol. 2: 2-148. 1951.

Identification: The Ramkokamekra (Canela) are grouped among the Eastern Timbira tribes and speak a Gê language.

Population and Area: 390 in 1960. They live in the State of Maranhão in northeastern Brazil. They exploit between 350 and 400 square miles of tropical forest and savanna.

Foods: Rice as a staple is now preferred slightly over bitter manioc, but is not quite as abundant. Meat obtained from game is also a staple. Other foods are domestic meat (beef, pork, chicken, turkey), sweet manioc, bananas, oranges, beans, sweet potatoes, yams and peanuts. Milk is a delicacy and is usually eaten hot with manioc flour as we would a cereal. There is very little food preparation beyond rudimentary cooking: roasting, heating in the ashes, cooking under ground with hot rocks, and lately, boiling. Salt and red pepper are the only seasonings. All foods must be well-cooked. Larvae are rarely eaten. There is little saving of food; they satiate themselves whenever possible.

Habits: They eat when they happen to obtain food and have prepared it, at any time of the night or day. There is a tendency to have some food around 7:00 a.m., midday, 5:00 p.m. and 7:00 to 8:00 p.m. Any meal is like any other; anything can be eaten at any time. The sexes eat together, and married couples must eat together. Very little is said while eating.

Change: They are quite willing to try almost anything, such as novel canned goods. The diet of the local Brazilians has been adopted to a large degree.

Nutrition: Aboriginally they were in an area of food abundance. Now, if not underfed, they are suffering from malnutrition. This is both because they have changed their diet and because their basis for procuring food has changed. Clearly, they now lack iodine and proteins in sufficient quantity.

Special: The whole population smokes when they can get tobacco. Occasionally marijuana is obtained.

Evaluation: Information is complete, reliable and up to date.

References:

1. Crocker, William H. HRAF Food Study Questionnaire. New Haven, 1963.

SP6 AUETO

Identification: The Aueto speak a language of the Tupi-Guarani stock, and are made up of several subtribes.

Population and Area: 140 in 1948. The population was declining at that time. They live on the shores of the Culiseu River in the State of Mato Grosso in Brazil.

Foods: They subsist by slash-and-burn agriculture, supplemented by fishing, hunting and gathering. Bitter manioc is the staple and is usually made into cakes. Fish, meat or turtle eggs are eaten as a kind of sandwich with manioc bread. Manioc and piqui fruit gruel is also a basic food. Secondary foods include sweet potatoes, maize, mangala fruit, peanuts, annatto, bananas, palm nuts and shoots, terrapins and their eggs, and various kinds of birds (curassow, muscovy duck). Cebus and howler monkeys are eaten at times. They eat fish every day, but other meat is unimportant. Meat and turtle eggs are boiled, while fish is broiled or roasted.

Habits: The women and children eat at all times of the day.

Change: Since the Brazilians are now moving into the Upper Xingu area, much more acculturation may be expected.

Nutrition: No data.

Special: Tobacco is grown and used in shamanistic rituals.

Evaluation: Material is fairly reliable, but incomplete and not up to date.

References:

1. Oberg, Kalervo. Indian Tribes of Northern Mato Grosso, Brazil. Smithsonian Institution, Institute of Social Anthropology. Publication No. 15; 1-68. 1953.
2. Weyer, Edward Jr. Primitive Peoples Today. Garden City, New York, 1958.

SP7 BACAIRI

Identification: The Bacairi speak a language of the Cariban linguistic stock.

Population and Area: Ca. 250 in 1947. They live in two groups in the Upper Xingu River region in the State of Mato Grosso in Brazil.

Foods: They subsist primarily on slash-and-burn agriculture, supplemented by fishing and to a lesser extent by hunting. Bitter manioc, sweet manioc, maize and sweet potatoes are the staples. Manioc is made into cakes, while maize and sweet potatoes are generally roasted. Other foods include white potatoes, beans, peanuts, monkey, deer, peccary, tapir, fish, lizards, turtles and turtle eggs. Turtle eggs are roasted. There is some geophagy. The sucuri (*Eunectes murinus*) is rejected. Maize flour is mixed with honey and water to make a nonalcoholic beverage.

Habits: Food is generally dipped in oil before eating.

Change: The Rio Novo group has adopted many Brazilian customs. There is quite a bit of trade with the Auetó, Trumai, Waura and Yaruma.

Nutrition: No data.

Special: Tobacco is smoked in cigars.

Evaluation: Material is fairly reliable but incomplete and not up to date.

References:

1. Oberg, Kalervo. Indian Tribes of Northern Mato Grosso, Brazil. Smithsonian Institution, Institute of Social Anthropology, Publication No. 15: 69-81. 1953.

SP9 CARAJA

510

Identification: The Caraja include three tribal divisions, the Caraja, Javahe and Shambioa. They form an independent linguistic stock.

Population and Area: 1,510 in 1939. They were estimated at ca. 10,000 in 1910. They are centered on the island of Bananal in the Araguaya River in the State of Goiaz in Brazil.

Foods: They are primarily a fishing people, but they also hunt, collect turtle eggs and honey and wild plants, and engage in intensive slash-and-burn agriculture. The primary foods are fish, bitter and sweet manioc, maize and meat from hunted animals. Secondary foods include sweet potatoes, yams, beans, squash, gourds, peanuts, bananas, pineapples, papayas, watermelon, sugar cane and palm fruit. Meat and fish are generally boiled while manioc and maize are usually made into soups. Vegetables are sometimes baked in sand. Maize is the only food preserved and is dried on the cob. Manioc flour is eaten with turtle eggs.

Habits: No data.

Change: The Indian Service has introduced maize, rice, green beans, sugar cane and bananas. Maize became a staple as a result. The Caraja have become one of the most visited tribes in Central Brazil and several movies have been made in the area. Much acculturation is going on.

Nutrition: No data.

Special: They are heavy smokers; some children beginning before they are weaned. They smoke tobacco in short, cylindrical pipes.

Evaluation: Information is relatively complete and reliable, but not particularly up to date.

References:

1. Lipkind, W. The Caraja. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:179-191. 1948.
2. Vellard, Jehan. Six Mois au Pays des Karajas et des Cayapós. La Géographie, Vol. 63: 34-59, 117-136, 299-306. 1935.

SPI7 - 1 MAMAINDE[^]

Identification: The Mamainde[^] Indians, who call themselves Mama'nciru, are closely related to the Nambicuará. The data refer to one of the four known villages.

Population and Area: Ca. 100 in 1963. The Mamainde[^] live in the state of Mato Grosso in Central Brazil, quite close to the border of the state of Rondônia. They occupy approximately 500 square kilometers of a subtropical plateau region.

Foods: The more important foods include manioc, beans, ant-eaters, quatys (animal similar to a raccoon), cutia, monkeys, tapirs, birds and fish. Secondary foods are locusts, sugarcane, and rice. Food is not too abundant. Preparation is rather simple and they have very few kinds of dishes. The most elaborate dish is manioc cakes. They don't eat snakes, frogs, beetles and the jaguar. Meat is generally roasted in the fire. Salt is used.

Habits: They eat when hungry and observe no formal meal times. A man takes a ceramic pot first, eats a little and passes the pot to his wife, she passes it on to the children, then to the dogs, then back to the man. They rarely offer food to visitors and do not object to being observed eating.

Change: They have accepted the following non-native foods: rice, sugarcane, beans, sugar, salt, peanuts, candies. They accept non-native food readily, without hesitation.

Nutrition: (Analysis by Jean Nagle) There is an obvious lack of calcium, phosphorus and protein in the diet--resulting in bad teeth. Green leafy vegetables are also absent and this may account for a further mineral and vitamin deficiency.

Special: Only the men smoke, generally cigars--one or two a day. They also prepare a drink by soaking piqui fruits in water which might have a slight stimulant action. They also use pop-corn.

Evaluation: Information is complete and up to date.

References:

1. Aytai, Desiderio. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

References:

4. Oberg, Kalervo. Indian Tribes of Northern Mato Grosso, Brazil. Smithsonian Institution, Institute of Social Anthropology, Publication No. 15, 144. 1953.
7. Roquette-Pinto, E. Rondonia. Brasiliana (fourth edition): ser. 5 of the Biblioteca Pedagogica Brasileira, Vol. 39. Sao Paulo, 1938.

Identification: The Nambicuara are a primitive, food-gathering group divided into many dialect groups, which differ little culturally. The society is unstratified.

Population and Area: About 1,500 in 1939. They occupy quite a large area in the dry plateau area of the western Mato Grosso in Central Brazil. Population was formerly much larger (ca. 20,000) but a low birth rate and repeated epidemics have cut into it heavily.

Foods: Economy is based upon hunting, collecting, and seasonal horticulture. During the dry season the diet is based on foods hunted and collected, e. g., honey, wild fruits and seeds, rats, snakes, and deer. During the rainy season they cultivate their crops and catch some fish. Crop plants include peanuts, cara, sweet potatoes, beans, manioc and maize, none of which appears to be a staple, although maize and manioc have some importance. They cannot bear salt or pepper and hot food is cooled before eating. Although they have chickens, they eat neither meat nor eggs. Meat is usually only partly roasted. There is no animal they will not eat.

Habits: Food is generally shared. Children generally eat first, the women later. Hands and fingers are the eating implements. Meals are taken when there is enough food to eat.

Change: They are probably fairly resistant to change. They have a record of murdering white missionaries sent in to proselytize. Since they are far from any main centers of population, there is not much chance for acculturation.

Nutrition: No data.

Special: They are ardent tobacco smokers. Even children under two are given cigarettes.

Evaluation: Information is incomplete, but reasonably up to date.

References:

1. Lévi-Strauss, Claude. La Vie Familiale et Sociale des Indiens Namikwara /Family and Social Life of the Nambikwara Indians/. Paris, 1948.
2. Lévi-Strauss, Claude. The Nambicuara. Smithsonian Institution, Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3: 361-369. 1948.
3. Lévi-Strauss, Claude. The Social and Psychological Aspect of Chieftainship in a Primitive Tribe: The Nambikuara of Northwestern Mato Grosso. Transactions of the New York Academy of Sciences, Series II, Vol. 7:16-32. 1945.

Identification: The Paressi are an Arawakan-speaking tribe divided into three subgroups called the Uaimara (alternately the Waimara), Cashiniti, and Cozarini (Paressi-Cabishi). There is some regional variation in the diet of these groups. All are much exposed to Brazilian-Mestizo culture.

Population and Area: 150 in 1937; no newer population data are available, but there has been a continuous decline in the number of this group and they are probably near extinction at the present time. The Paressi occupy part of the Mato Grosso of Brazil in an area delimited by the Arinos and Upper Paraguay rivers.

Foods: The Paressi are primarily agriculturalists. Game is scarce in their area. They fish and have some domesticated animals. Meat is roasted on the barbacoa apparatus. Manioc is grated, sieved, and roasted in clay pans. Maize or manioc is pounded in large cylindrical wooden mortars with wooden pestles. Gourds are the most common utensils utilized. Poaching of domesticated cows owned by the Mestizos in the area was formerly an important subsistence activity. Pigs are raised and are of some importance for their meat. Chickens and ducks are also used. Maize is a primary starch staple along with bitter manioc. Sweet manioc is also of great importance. Sweet potatoes, beans, and yams are important in a secondary sense.

Habits: No information.

Change: Little information, except indications that the area is essentially controlled by the Mestizo element which would indicate that the Paressi remaining are probably highly acculturated.

Nutrition: No information.

Special: Chicha beer is prepared and manioc is also used to prepare an alcoholic beverage. No information on tobacco or its use.

Evaluation: Information is scanty and somewhat out of date.

References:

1. Métraux, Alfred. The Paressi. Smithsonian Institution Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:349-360. 1948.
2. Schmidt, Max. Los Paressi. Revista de la Sociedad Científica del Paraguay, Vol. 6, No. 1: 1-296. 1943.

SP20 - 1 SHAVANTE

Identification: The Shavante are a Ge-speaking group who refer to themselves as Auwe. They are very similar to the Sherente.

Population and Area: 3,000 in 1961. The Shavante, officially classified as an unpacified Indian group, occupy part of the state of Mato Grosso in Brazil. Their area is a circle of about 50 miles in diameter in the vicinity of Rio das Mortes. The area is a high plateau region which can be classified as semitropical.

Foods: The Shavante are primarily seed agriculturalists. Root agriculture is of secondary importance. Hunting and fishing and collecting are significant but not dominant economic activities. Most food is eaten raw, including meat which is only slightly cooked. Salt is refused and no prepared beverages of any sort are used. Maize is a primary starch staple. Sweet manioc is of almost equal importance. Beans, rice, and sugar cane are of some importance.

Habits: No specific mealtimes are adhered to. Mealtime etiquette is entirely informal without any ceremonial. The sexes usually eat separately. Preparation of food consumes very little time and they stop eating only when they have exhausted the supply of food.

Change: Some of the Shavante are missionized and they accept rice, sugar cane extract and such new foods as chocolate, condensed milk, cookies, and candy. The unpacified (or nonmission) Shavante are resistant to change.

Nutrition: The general health level of the unpacified Shavante is high. Common salt appears to be lacking.

Special: They do not use narcotics of any kind and do not smoke tobacco. Only a few marginal and acculturated Shavante will accept tobacco. They dislike any food containing salt.

Evaluation: The information is recent, reliable, and reasonably complete.

References:

1. Aytai, Desiderio. HRAF Food Study Questionnaire. Unpublished. New Haven, 1964.
2. Lowie, Robert H. The Northwestern and Central Ge. Smithsonian Institution Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 1: 477-517. 1946.

SP25-1 KUIKURU

Identification: The Kuikuru (Cuicuru, Guikuru) consist of a single village and are not part of any larger tribe.

Population and Area: 145 in 1954. They utilize an area of about 50 square miles in the northeastern part of the State of Mato Grosso in Brazil. The environment is lacustrine, in a tropical lowland forest and grassland area.

Foods: Root agriculture and fishing provide the basis of the diet. Staples include fish, manioc, maize, sweet potatoes, beans, peppers, mangaba fruit, and piqui fruit (which is seasonally important). Beijú (manioc cake) and fish paste is a common dish. Meat (except for monkey meat) is not eaten. Turtle eggs are seasonally important. They have a passion for sweets and salt is also liked very much. A certain amount of elaboration occurs in food preparation, but only to vary and enhance the diet, not as a ritual. Fasting occurs at time of childbirth.

Habits: There tend to be three mealtimes a day, but there is a good deal of eating between meals. A Kuikuru family likes privacy when it eats. Usually the men are served first, and they begin to eat immediately. Women will eat with the men if time allows.

Change: Sweets and salty items are readily accepted. They have taken readily to brown sugar candy, sugar cane, rice, and beans, although they have not been established in the culture. They tend to avoid green leafy vegetables and reject red meat; these would be difficult to introduce.

Nutrition: (Analysis by Jean Nagle) This diet appears to be excessively high in carbohydrates and low in protein. The diet is also lacking in many essential minerals and vitamins.

Special: Tobacco is smoked only by the five shamans in the village. There are no other narcotics or stimulants.

Evaluation: Information is complete and up to date.

References:

1. Carneiro, Robert L. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

SQ13 MUNDURUCU

Identification: The Mundurucu, who refer to themselves as the Weidnénye, are a Tupi-speaking tribe. They are mainly in contact with the Neo-Brazilians and the Parintintin.

Population and Area: 1250 in 1953. Population formerly much larger, but depleted by war and assimilation into the Neo-Brazilian population. They are found in a fairly large region in the southern parts of the Brazilian states of Amazonas and Para, particularly along the middle Tapajoz River.

Foods: They subsist partly on horticulture and partly on hunting, fishing, and gathering. Bitter manioc is the staple. Also important are yams, sweet potatoes, maize, beans, pumpkins, peanuts, bananas, fish and game. Some of the dishes prepared are roasted sweet potatoes, banana mush, manioc broth and cara fruit soup.

Habits: Men eat in the morning and at night. Women and children eat small portions all day long. Men eat together in the village men's house; the oldest men eat first, the boys next.

Change: Many seem to be acculturated to the local Neo-Brazilian culture. The local diet, however, is much like that of the Mundurucu.

Nutrition: Fish and wild pig are the main protein sources, the former particularly for the riverine communities.

Special: Tobacco is smoked in the form of cigars.

Evaluation: Material is incomplete and perhaps not completely reliable. Some of it fairly up to date.

References:

4. Horten, Donald. The Mundurucu. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143. Handbook of South American Indians, Vol. 3: 271-283. 1948.
5. Murphy, Robert F. The Rubber Trade and the Mundurucu Village: Chapter 2, Aboriginal Culture. Ph.D. Thesis, Columbia University. Unpublished. 1954.
6. Murphy, Robert F. Matrilocality and Patrilineality in Mundurucu Society. American Anthropologist, Vol. 58:414-434. 1956.
8. Murphy, Robert F. and Julian H. Steward. Trappers and Trappers: Parallel Process in Acculturation. Economic Development and Cultural Change, Vol. 4:335-355. 1956.
11. Murphy, Robert F. Mundurucu Religion. University of California Publications in American Archaeology and Ethnology, Vol. 49, No. 1:1-154. 1958.

SQ13 MUNDURUCU - cont.

References:

12. Murphy, Robert F. Headhunter's Heritage. Berkeley and Los Angeles, 1960.
14. Friel, Protasio. The Agriculture of the Mundurucu Indians /Agricultura dos Indios Munduruku/. Boletim do Museu Paraense Emilio Goeldi. New Series, Anthropology. No. 4:1-38. 1959.

Identification: The Yanoama are a predominantly nomadic group, although a few sedentary agriculturalists are found among them. The data here pertain primarily to the Surara and Pakidai who are the southernmost of the Yanoama groups. The data will generally be found to hold true for the rest of the group which include the Waica, Shiriana, Sanema (Guaharibo, Samatari, Nabudub, Pubmatari and Taclaudub).

Population and Area: 20,000 in 1963. The Yanoama occupy the states of Amazonas, in Venezuela and Brazil. The area is a large one in southern Venezuela and northern Brazil, including the headwaters of the Orinoco and Rio Branco and northern affluents of the Rio Negro.

Foods: The Yanoama are primarily hunters with fishing as a relatively unimportant secondary activity. Fruits and vegetables are of some importance. There are no domestic animals. Food is most often toasted or roasted. Salt is not eaten but ashes and pepper (Piper) are used. Dried clay is also reported to be eaten at certain seasons of the year. Only small fish are eaten since large fish are supposed to have evil spirits of the stream in them. There are numerous food taboos associated with sickness, pregnant women, or adolescent girls and young men during their two-month training period as assistants to medicine men. Snacks of fruit are commonly eaten between meals.

Habits: The morning meal is very small, usually consisting only of bananas or tubers roasted in the ashes of the preceding day's fire. At midday there is a small light meal in the form of banana soup or miscellaneous other fruits or tubers. If there is meat left over from the preceding day it will be used as a noon meal. The main meal of the day comes at sundown, usually consisting of the products of the day's hunting and collecting. Palm leaves are used as dishes. Hands and fingers are used for eating.

Change: The Yanoama are considered to be in a transitional stage from collecting to agriculture with a consequent rapid change of diet which has wide implications for Yanoama foodstuffs.

Nutrition: No information.

Special: Tobacco is chewed, rather than smoked. Alcoholic drinks are not used aboriginally but there are probably some being imported at the present time.

Evaluation: Information is complete and up to date in an area which is undergoing considerable acculturation.

SQ18 YANOAMA - cont.

References:

1. Wilbert, Johannes. Indios de la Region Orinoco-Ventuari. Fundacion La Salle de Ciencias Naturales, Monografia no. 8, 285. 1963.
2. Koch-Grünberg, Theodor von. Vom Roroima zum Orinoco, Vol. 3. Stuttgart, 1923.
3. Becher, Hans. Die Surara und Pakidai. Zwei Yanonami-Stämme in Nordwestbrasilien. Mitteilungen aus dem Museum für Völkerkunde in Hamburg, Vol. 26:138. 1960.

SQ19 - 5 CUBEO

Identification: The Cubeo are a Tucanoan-speaking group who form part of a larger grouping known generally as Tucano. They are in contact with the Uanana, Karapana, Tucano, Tatuyo and Umaua.

Population and Area: 2,000 in 1940. They occupy a fairly large tropical forest riverine lowland area in the Comisaria del Vaupés in Southeastern Colombia.

Foods: Bitter manioc and fish are the staple foods. Also important are tapir, peccary, paca, agouti, deer, armadillo, frogs, ants, grubs, and monkeys. Less important are pineapples, bananas, plantains, yams, sweet potatoes, and various other tubers. Capsicum peppers are a necessary condiment while maize and sugarcane are delicacies. Dogs, chickens and chicken eggs are rejected as food. Manioc cake and fish, and fish paste and capsicum peppers are two dishes usually eaten in combination.

Habits: There are generally four meals a day. Sexes eat together when in the household, separately when several households eat together. Feasting is limited to close kin. They eat in moderation, but the main meal must include cassava cake, animal protein and capsicum seasoning.

Change: Food habits are stable and conservative; e.g., they raise both chickens and scallions but eat neither of them. By contrast they are experimental in beverages, alcoholic as well as tea and coffee.

Nutrition: (Analysis by Jeanne Nagle) The diet appears to be lacking in milk or milk substitutes which furnish protein and many essential vitamins. Green leafy vegetables and citrus fruits also appear to be lacking. Vitamins A, C and D are most likely consumed in insufficient amounts.

Special: Coca, tobacco and banisteria are taken regularly.

Evaluation: Information is complete, reliable and generally up to date.

References:

1. Goldman, Irving. The Cubeo: Indians of the Northwest Amazon. Illinois Studies in Anthropology No. 2, 305. 1963.
2. Goldman, Irving. Tribes of the Vaupés-Caqueta Region. In Handbook of South American Indians, Vol. 3: The Tropical Forest Tribes. Smithsonian Institution, Bulletin of the Bureau of American Ethnology, Bulletin 143:763-798. 1948.
3. Goldman, Irving. HRAF Food Study Questionnaire. Unpublished. New Haven, 1963.

SQ22 WAIWAI

Identification: The Waiwai are a Cariban-speaking group of mixed origin, racially dominated by the Parukoto.

Population and Area: 180 in 1959. They are a rather isolated group living in the Serra Acarai on the border between British Guiana and Brazil. They occupy an area of about 500 km. from north to south. It is almost impossible to travel east and west in the mountainous area.

Foods: Agriculture is the chief industry and is supplemented by hunting and fishing. There is not much collecting. Bitter manioc is a staple. The daily diet was tapioca (manioc) juice, manioc bread and pepperpot (a sort of stew made out of anything available, but with a vegetable base). Meat is almost never roasted or fried -- it is usually cut up and thrown into the pepperpot. It is sometimes smoked and toasted. There are a number of specific taboos connected with shamanistic practices, hunting, childbirth, and the various rites of passage. Plantains, meat and fish are primary foods. Many kinds of roots are grown (yams, aroids, etc.).

Habits: The individual family normally eats together at about 5:00 to 6:00 a.m., and a midday meal is taken at about 1:00 p.m., either individually or more usually a common meal prepared at the instance of the headman, where first men and then women eat. They generally have a third meal at 5:00 to 6:00 p.m.

Change: The cultivation of sweet manioc, maize, farinha-making (a special type of toasted bitter manioc flour), and the sugar press were introduced by the missionaries in the late 1950's. It would seem that the Waiwai are quite receptive to new forms of diet. The missionaries have forbidden the drinking of alcohol among the converts (they are a fundamentalist sect). Other Indian groups in the area are now living with the Waiwai and are being rapidly acculturated to them.

Nutrition: (Analysis by Jeanne Nagle) This diet is more than likely deficient in many essential minerals and vitamins. With the absence of wheat products, milk and dairy products, green leafy vegetables and citrus fruits, there are most likely many nutrient deficiencies -- vitamins A, D, B Complex, C, calcium and phosphorus.

Special: Tobacco is cultivated and smoked. A fermented drink made from manioc is drunk by the pagans.

Evaluation: Information is complete, reliable, and probably up to date.

SQ22 WAIWAI

References:

1. Yde, Jens. Agriculture and Division of Work among the Waiwai. Folk, Vol. 2:83-97. 1960.
2. Fock, Niels. Waiwai, Religion and Society of an Amazonian Tribe. Nationalmuseets Skrifter, Etnografisk Raekke, 8:316. 1963.

SR4 - 1 SURINAM JAVANESE

Identification: The Surinam Javanese are generally Moslem and live in an area also populated with Creoles, Hindustani, Chinese and Dutch Europeans.

Population and Area: 43,000 in 1959. They formed 16.3% of the total population of Surinam that year. They live principally on the lowland, coastal area of Surinam. The area covered is about 8,000 square miles.

Foods: Their economy is based upon seed agriculture, followed by fishing and gathering. Rice is the staple. This is followed in importance by fish, shrimp, vegetables, coconut, manioc, sugar cane, mangoes, beans, chicken, wheat flour, eggs, bananas and plantains. Papaya, breadfruit, citrus fruits, peanuts and tomatoes are marginal. Delicacies include canned sardines, milk, tea, sugar, coffee, soft drinks, beer, candy, etc. Pork is said to be rejected because of the Islamic taboo, but it is not available in any case. There are generally no taboos on food, except that during the month of Ramadan, no food is eaten during the daylight hours. Tea is the principal beverage and is used throughout the day, especially for visitors.

Habits: There are no fixed mealtimes, although most eat early in the morning after getting up and before leaving the house. Children eat before going to school. Generally people eat again when coming home in the evening, though irregular meals are taken during the day. According to mealtime etiquette, meals should be taken inconspicuously, preferably alone, or facing the wall, or taking the plate outside. Ideally the male household head should eat first, but in practice this may not be observed. The sexes eat apart.

Change: There is a certain amount of interest in foods of Chinese and Dutch origin, and occasionally these are tried, but there is no full-scale acceptance as yet.

Nutrition: Starch is abundant and protein seems to be adequate. The people appear well-fed and healthy.

Special: Tobacco and betel are used, but not both by the same person. Older people tend to chew betel, younger to smoking. Alcohol is used rarely, mostly on festive occasions.

Evaluation: Information is reliable, complete and up to date.

References:

1. Waal Malefijt, Annemarie de. HRAF Food Study Questionnaire. Unpublished. New Haven - New York. 1963.
2. Waal Malefijt, Annemarie de. The Javanese of Surinam. Samenlevingen Buiten Europa. No. 1;206. 1963.

Identification: The Bush Negroes consist of three main groups, the Saramaccaner, the Aucaner and the Boni. All are the descendants of runaway Negro slaves. The term Djuka is used by them to designate the Bush Negroes as a whole.

Population and Area: 20,900 in 1930. No more recent population data available. They live in scattered villages along the rivers in interior Surinam and French Guiana. The Saramaccaner are the largest group. It is a tropical forest lowland environment.

Foods: Fish, rice and bitter manioc form the mainstays of the diet. Secondary foods include chicken, yams, plantains, sugar cane, okra, beans, maize, peanuts, fish, monkeys, peccary, agouti, armadillo, bush hens and turkeys, toucan and macaw. Most meat is eaten in the form of stews. Maripa palm nuts are considered a delicacy. Boa constrictor meat is rejected. Many foods are rejected by individuals because of inherited personal taboos on them.

Habits: They generally have two meals a day, morning and evening, with rice and cassava bread usually forming part of the meal. Since food is generally scarce, they eat little.

Change: No data.

Nutrition: (Analysis by Jeanne Nagle) This diet seems to be adequate in meat but deficient in green leafy vegetables, fruits, milk and dairy products. It is most likely deficient in many essential minerals and vitamins--such as vitamins A, C, D and the B complex, and calcium and phosphorous.

Special: They smoke tobacco in pipes and take liquid snuff in their nostrils.

Evaluation: Information is incomplete and is not up to date, but is probably reliable so far as it goes.

References:

1. Herskovits, Melville J. and Frances S. Herskovits. Rebel Destiny: Among the Bush Negroes of Dutch Guiana. New York, 1934.
2. Kahn, Morton C. Djuka: The Bush Negroes of Dutch Guiana. New York, 1931.

SR9 - 1 BARAMA RIVER CARIB

Identification: The Barama River Carib are the most primitive of a group of Carib tribes living along the northeastern shore of South America.

Population and Area: 600 in 1933. No recent population data available.
They live in the Barama River area of northern British Guiana.

Foods: Bitter manioc, fish and game are the staple foods. Animals used include the agouti, tapir, peccary, deer, tinamou, turtle, and bush turkey. Secondary foods include plantains, bananas, pineapples, yams, sugarcane, squash, maize, peppers, and palm cabbage. They have two varieties of plantain, ten of bananas, four of pineapple, three of yams, two of squash and two of maize. Fish, meat, and manioc are the only travel foods. Monkey meat is not eaten. Most things are eaten in combination in a pepper pot of meat, vegetables and whatever else might be available.

Habits: They have no set meal times, although morning and evening meals are common. The men and boys eat first. Manioc bread made into sandwiches are common, sometimes with fish and peppers.

Change: Slow acculturation is probably going on. Aircraft commonly visit the area now and there is more intercommunication with other areas.

Nutrition: No data.

Special: Tobacco is smoked in cigarettes.

Evaluation: Information is incomplete and dated, but fairly reliable.

References:

1. Gillin, John. The Barama River Caribs of British Guiana. Papers of the Peabody Museum of American Archaeology and Ethnology, Vol. 14, No. 2;274. 1936.

SR11 MACUSI

537

Identification: The Macusi (Makuschi) is an agricultural tribe of the Cariban stock. It is made of five subgroups who "distrust" one another. They have fairly close relations with the Wapishana.

Population and Area: 3,000 in 1913. No newer population data available. They are the largest tribe between the Rio Branco and the Orinoco. They live in the border country between Brazil and British Guiana in a tropical forest and plateau area.

Foods: Though primarily agricultural, they do considerable hunting, fishing and gathering. Bitter manioc, maize and peppers are the staples, but beans, squash, sweet potatoes, pumpkins and pineapples are also grown. Manioc cakes are the daily dish, but there is local variation depending upon the environment, with the other foods. Sick animals are not eaten. A pepperpot stew with manioc cakes is the usual meal.

Habits: No information.

Change: There is probably some change going on but the central area is quite isolated.

Nutrition: No information.

Special: Tobacco smoked in cigars or in pipes by the men principally.

Evaluation: Information is meager and much of it dated, but probably reliable.

References:

1. Koch-Grünberg, Theodor. Vom Roroima zum Orinoco: Ergebnisse einer Reise in Nordbrasilien und Venezuela in den Jahren 1911-1913. /From the Roroima to the Orinoco: Results of a Trip in Northern Brazil and Venezuela in the Years 1911-1913. / Ethnographie, dritter Band Vol. III, 446. 1923.

SS16 - 1 TAULIPANG

539

Identification: The Taulipang (Arecuna, Yarecuna, Yauricuna) are a tribe of the Cariban linguistic stock. They are part of a larger cultural grouping known as Pemon.

Population and Area: Ca. 1250 in 1913. No later data are available. They were formerly much more numerous but epidemics have cut into their number. They live in the tropical forest and savanna country of northern Brazil and southern Venezuela, covering a great area, but with little dialectical or cultural variation.

Foods: Fishing is more important than hunting but the economy rests primarily on horticulture. Bitter manioc and maize are the staple foods, but sweet manioc, beans, pumpkins, sweet potatoes, yams, gourds and bananas are also important. The meat of several kinds of deer, peccary, tapir, anteater and large birds is relished. Fish also is important. Capsicum pepper is the important condiment and is used primarily in the common dish, the pepperpot stew of meat and/or fish and whatever vegetables may be available. Honey, iguana meat and eggs, and turtle eggs are counted as delicacies. There is much local variation in the diet depending on the environment, e. g., the Roroima area is deficient in game and fish, so the diet in that region is almost completely vegetarian.

Habits: No information.

Change: There is some acculturation going on, particularly in the Roroima region which is becoming a tourist attraction. In general, though, the area is still quite isolated and is visited mainly by prospectors.

Nutrition: (Analysis by Jeanne Nagle) This diet appears to be lacking in adequate protein intake. The vegetable and fruits also appear to be somewhat scarce and thus the diet undoubtedly has many deficiencies. Vitamins A, C, D, calcium, phosphorus and iron all seem to be lacking.

Special: Men smoke tobacco as cigars or in pipes. Tobacco chewing is not seen.

Evaluation: Information is reliable, reasonably complete, but probably out of date.

References:

1. Koch-Grünberg, Theodor. Vom Roroima zum Orinoco: Ergebnisse einer Reise in Nordbrasilien und Venezuela in den Jahren 1911-1913. /From the Roroima to the Orinoco: Results of a Trip in Northern Brazil and Venezuela in the years 1911-1913. /Ethnographie, dritter Band /Vol. III/448. 1923.

Identification: The Warrau (Warao, Guarauno) are a single tribe whose language constitutes an independent linguistic stock.

Population and Area: 8,000 in 1950. There were about 5,500 in the mid 18th century. They live in the coastal lowlands at the mouth of the Orinoco River in Venezuela and the lowlands up to the mouth of the Pomeroon River in British Guiana.

Foods: Fishing is the main subsistence activity, followed closely by root agriculture. Ocumo (malanga) and morocoto (a large fish) form the nutritional basis. Plantains, bananas and sugar cane are eaten in small quantities. They also eat other species of fish, mammal and bird meat, and eggs. Mentioned as occasional foods are jaguar, cayman, parrot, and pava hens. The products of the moriche palm and turtle eggs are much appreciated but not often eaten. They usually roast foods in the fire or prepare stews. There is probably a good deal of local variation in the diet due to the nearness of missions and White towns, and to ecological differences.

Habits: No data.

Change: Men who work at the sawmills also eat wheat flour, manioc bread and raw sugar, rarely seen in the rest of the society. Rice growing was introduced by the missionaries of San Francisco de Guayo around 1940. Manioc, salt, raw sugar and rum are bought from the mestizos. There is probably a good deal of change going on as a result of missionary and Creole (mestizo) influence.

Nutrition: No data.

Special: No data.

Evaluation: Material is incomplete, but reliable and up to date.

References:

1. Kirchhoff, Paul. The Warrau. Smithsonian Institution. Bulletin of the Bureau of American Ethnology, No. 143, Handbook of South American Indians, Vol. 3:889-881. 1948.
2. Williams, James. The Warau Indians of Guiana and Vocabulary of Their Language. Journal de la Société des Américanistes de Paris, Nouvelle Série, Vol. 20:193-252. 1928.
3. Williams, James. The Warau Indians of Guiana and Vocabulary of Their Language. Journal de la Société des Américanistes de Paris, Nouvelle Série, Vol. 21:201-261. 1929.
4. Hill, George W., et al. Los Guaraos del Delta Amacuro. Caracas, 1956.

Identification: The Yaruro are a tribe whose language forms an isolated linguistic stock.

Population and Area: Ca. 100-150 in 1960. In 1934 there was a population estimate of 150 for only one group of Yaruro. There may have been a population drop in the meantime, but this is not mentioned in the literature. They live on the Cinaruco and Capanaparo Rivers in south central Venezuela.

Foods: The staples are bitter and sweet manioc, maize, plantains and bananas, and the meat of the giant anteater. Secondary in importance are yams, watermelons, pumpkins, squash, sweet potatoes, pineapple, xanthosoma, fish, pigs, alligator, deer, capybara and various birds. Chili pepper is used as a condiment. In addition, many wild fruits and seeds are collected. Food is liked semicooked.

Habits: The only real meal is in the evening, when they gorge themselves, according to one author.

Change: There is some acculturation, since there is traffic along the rivers.

Nutrition: No data.

Special: Both sexes smoke tobacco in the form of cigars.

Evaluation: Information is incomplete and only partly up to date. Reliability is also mixed.

References:

1. Petrullo, Vincenzo. The Yaruros of the Capanaparo River, Venezuela. Smithsonian Institution Bulletin of the Bureau of American Ethnology No. 123:161-290. 1939.
2. Leeds, Anthony. Yaruro Incipient Tropical Forest Horticulture. Anthropologica Supplement Publication, 2:13-46. 1961.

SS20 MAKIRITARE

541

Identification: The Makiritare (Yekuana) speak a Carib language and are divided into three subtribes: Mayoncon, Yecuana and Cunahana.

Population and Area: Ca. 1500 in 1963. The Yecuana subtribe had 1200 in the same year. The population as a whole is declining. They live in the State of Bolivar and the Federal Territory of Amazonas in Venezuela, i. e., in the basins of the upper Rio Ventuari and the upper Rio Caura in southern Venezuela.

Foods: Their daily subsistence is based upon the cultivation of bitter manioc and the making of its derivatives: cassava bread, crude toasted flour, an unfermented beverage and some fermented beverages. Large quantities of plantains and bananas are also eaten. Children regularly eat sugar cane, pineapple, plantains and bananas alone; however, it is only rarely that an adult will eat pineapple or plantains alone. Aji pepper is used in preparing most dishes. While the basic diet is agricultural, the products of the chase and fishing form an important adjunct.

Habits: No data on mealtimes. If the daily meals lack fish or game, the Makiritare feels he hasn't really eaten.

Change: Maize is a very recent addition among them and is not an essential part of the diet. Lemons, oranges, mangoes, papayas and the cashew were also recently introduced. The use of forest vegetable products is decreasing in favor of more massive use of manioc and its products. They will try all kinds of new foods; canned meat and beans, dried fruit, cookies, chocolate, coffee with milk, etc. This contrasts with many Upper Orinoco tribes.

Nutrition: The beverages made from the fruit juice of the ceje and cucurito palms have a high nutritive value. The Makiritare lose their teeth at an early age and it is a rare individual who has a complete set past puberty. Avitaminosis, especially the lack of Vitamin C, is notable.

Special: Guarapo (sugar cane spirit) is often made. Tobacco is smoked. They also use a vegetable powder called aiuku which may be the same as yopo. They almost never drink pure water or water alone. It is inconceivable for a Makiritare to have a meal without yucuta, a drink made from water, manioc and plantains or bananas. He will often drink three or four liters of this at the end of each meal.

Evaluation: Information is complete, reliable and up to date.

SS20 MAKIRITARE

References:

1. Barandiaran, Daniel de. Actividades Vitales de Subsistencia de los Indios Yekuana o Makiritare. Antropologica, No. 11:1-29. 1962.
2. Cívrieux, Marc de. Datos Antropologicos de los Indios Kunu-Hana. Antropologica, No. 8:85-146. 1959.
3. Wilbert, Johannes. Indios de la Region Orinoco-Ventuari. Fundacion la Salle de Ciencias Naturales, Monografia No. 8:161-176. 1963.

ST13 - 2 MODERN CARIB

Identification: The Callinago are the remnants of the once large Carib population which existed in the Antilles at the time of Columbus. They are called Kawahib by the Creoles.

Population and Area: 400 in 1937. No newer population data available. Population has declined greatly over the past centuries. There is much crossing with the Negroes, only one quarter of the present population is pure Carib. They live on a special reservation containing about 3,000 acres on the island of Dominica, a British Colony.

Foods: Root agriculture is the mainstay of the economy but fishing is an important adjunct. The staples are bitter manioc, fish and shellfish. Secondary are sweet manioc, yams, dasheen, maize, peanuts, coconuts, pineapple, custard apples, papayas, plantains, and palm cabbage. Peccary, agouti and iguana are hunted, but game is scarce. Many kinds of fish and shellfish are taken, though not in any great quantity. Excess fish and game are smoke dried. Manioc bread, dipped in sauce, is the most common food.

Habits: Women and children eat apart from the men.

Change: Manioc as a staple has declined somewhat in importance in the past 75 years. Negro infiltration and the coming to the Indian Reserve of a church, a school, and a police station have led not only to the abandonment of the Carib language but also to the loss of much of the tribe's stock of native lore. A love of travel to distant places (Bolivia, the Guianas, etc.) has exposed them to many other diet patterns.

Nutrition: (Analysis by Jeanne Nagle) This diet may be fairly adequate with the exception of the absence of milk. The vitamin D level, calcium, iron and phosphorus levels are most likely inadequate.

Special: No data.

Evaluation: Information fairly complete and reliable, and mostly up to date.

References:

6. Taylor, Douglas. The Caribs of Dominica. Anthropological Papers. Smithsonian Institution. Bulletin of the Bureau of American Ethnology No. 119:103-159. 1938.
12. Taylor, Douglas. The Interpretation of Some Documentary Evidence on Carib Culture. Southwestern Journal of Anthropology, Vol. 5:379-392. 1949.
13. Hodge, Walter Henricks and Douglas Macrae Taylor. The Ethnobotany of the Island Caribs of Dominica. Webbia, Vol. 12, No. 2:513-644. 1957.

SV3 HAITI

Identification: The peasant inhabitants of Haiti are generally a Negro-White mixture and speak Creole, basically French with a largely African grammatical base.

Population and Area: 3,424,000 in 1958. The population of the Marbial Valley, from which most of the data is derived, was estimated at 28,000 in 1948. Haiti as a whole contains 10,714 square miles while the Marbial Valley contains about 60 square miles.

Foods: The society is stratified, but even the rich seldom eat meat more than two or three times a week, while the really poor have it only once or twice a month. Maize and sorghum are the staple foods with beans and peas providing the chief supply of vegetable proteins. Other primary foods are beef, sweet potatoes, yams, bananas and plantains. Among the foods of lesser importance are goat, pig, chicken, rice, yautia, taro, manioc, eggplant, okra, squashes and imported salt cod and herring. A common dish is a soup made up of very many ingredients. Food taboos are neither numerous nor strict. Many people avoid mutton because they say it gives them skin eruptions.

Habits: When a peasant gets up in the morning he drinks coffee and eats a roll or bread, or if he is poor some manioc cake. A light meal is taken towards the end of the morning. The chief meal of the day is eaten about 6:00 or 7:00 in the evening, after the man returns from his field. The wife does not sit down with the husband, but usually eats earlier with her children. Visitors are often present for peasant etiquette demands that all comers be offered food.

Change: The diet of the peasant has become poorer in recent years and "heavy" foods like yams, sweet potatoes, plantains, etc. are often replaced by "vegetables" (buds, cabbage, leaves of various plants), and meat has been superseded by pieces of salt pork or tripe. More salt fish is being imported.

Nutrition: The peasants in general are very undernourished. They must often, during the months preceding the first, or even the second, harvest go hungry or content themselves with an unsweetened brew of herbs or a broth made from buds. Worse, he suffers this undernourishment just when the land is being cleared and sown, the time of his greatest physical exertion. Taken as a whole, the diet is fairly well-balanced, but the daily food is somewhat monotonous. Carbohydrates predominate. There is no lack of fats.

Special: Clairin (raw rum) is much appreciated. Tobacco is smoked.

Evaluation: Information is complete, reliable and up to date.

SV3 HAITI

References:

1. Métraux, Alfred. Making a Living in the Marbial Valley (Haïti). Unesco Occasional Papers in Education. No. 10. 217. 1951.
2. Hall, Robert A. Jr. Haitian Creole Grammar. Texts-Vocabulary. American Anthropological Association Memoir. No. 74. 309. 1953.
3. Métraux, Alfred. Haiti /y/ Black Peasants and Voodoo. New York, 1937.
4. Herskovits, Melville J. Life in a Haitian Valley. New York, 1937.

SY 1 JAMAICA

Identification: Jamaicans are a mixed population of primarily African origin speaking English with African creolisms. The bulk of the population is agricultural with some fishermen and urbanworkers.

Population and Area: 1,700,000 in 1961; this is a decided increase from 1921 when there were 800,000 people on the island. Population at present is composed of 75 percent Negro, 17 percent mixed, and the 4 percent remainder mainly Whites or East Indians and Chinese. Jamaica has a total area of 4,411 square miles and is about 144 miles long and from 22 to 52 miles wide. The population and food habits vary somewhat from area to area on the island.

Foods: Jamaican foods tend to be highly seasoned particularly with pepper. The most characteristic dishes are ackee and salt fish with rice and/or peas. There is some local variation in types of crops raised, depending principally on the height above sea level and the amount of rainfall. The pepper pot is a kind of vegetable soup composed of a leaf or two of cabbage, young chocho vine, a kind of cucumber, pumpkin, broad and sugar beans, tomato and okra boiled with salt beef or pork and flavored with red peppers. "Breadkind" is a name given to all vegetables used as staples such as taro, yams, sweet potatoes or plantains. Yam is by far the most important single foodstuff. The Jamaican prefers hard foods to soft and the yellow or afoo yam is a favorite.

Habits: Breakfast usually takes place about 7:30 or 8:00, lunch generally about 12:00, and supper between 4:00 and 7:00 p.m.

Change: No information.

Nutrition: (Analysis by Jeanne Nagle) The Jamaicans seem to have a fairly good overall diet and there do not appear to be any major nutritional deficiencies, at least according to the information available.

Special: Tobacco is grown and used and rum is a common and sometimes problem-making beverage.

Evaluation: Information is complete in many respects and reasonably well up to date, although a dietary as diffuse as the Jamaicans is difficult to describe.

References:

1. Beckwith, Martha Warren. Notes on Jamaican Ethnobotany. Memors of the American Folk-Lore Society, Vol. 21:47. 1928.
2. Beckwith, Martha Warren. Black Roadways. 1929.
3. Clarke, Edith. My Mother Who Fathered Me. London, 1957.
4. Sherlock, Philip. Jamaica Way. London, 1962.