

Similarly the European butcher shops in the towns are becoming frequented by Native customers; we also visited several trading stations who had their small butchery attached, but this was unusual. At one such store there was a ready sale for rendered fat at 6d per pound. It would appear that the attraction of cheap meat is almost irresistible, and it is quite probable that there will be a great increase in the number of such small distributing centres in years to come.

The stores also sell a certain amount of tinned meat and sardines, but prices are too high for this to amount to much in most districts.

When an animal is killed practically everything edible is consumed and the tripe and intestines, complete with contents, is regarded as a delicacy.

It is not an uncommon sight to see pigs and fowls around the kraal, both of which may be eaten, though often sold to Europeans. Eggs are not usually eaten by 'Red' Native women.

An endeavour is being made to organize the production and sale of eggs for the European market and is meeting with some success. Here again it can only be a question of time before such activities lead to an increased consumption by the Native people themselves.

Fish.

The women from most inland within five miles of the coast collect shell fish and the men spear other fish in rock pools and lagoons. No boats are used, however, and there is no trade in fish between the people of the coast and those inland; indeed, whilst coastal people are extremely fond of fish, even preferring it to meat, most of those further inland will not touch it even when it is offered them. (Hunter (1936) p. 96).

Locusts are not eaten to any extent in the Territories, though popular amongst the Basuto.

Kaffir Beer.

Kaffir beer may be considered from several standpoints; we are concerned here simply with its place as a food. Whether it is regarded in this light by the majority of those who use it is doubtful, though evidently men can and do live for considerable periods solely on kaffir beer, especially after a good harvest, such as that obtained

in the season 1936-37.

At such times large quantities are prepared and consumed all over the countryside; as one Native quaintly told us it is then the "daily task" of the men folk to find and help drink it. Beer is also prepared for the use of work parties and on other occasions, but the main beer drinking season follows the harvest, and may then last for about half the year. However, kaffir beer takes a good deal of preparation and it would be a mistake to suppose that in any one kraal it is a staple article of diet, or that large amounts are continuously available.

We wished to find out how much is commonly taken at one time, but replies were evasive. A gallon or even two gallons a day was spoken of as well within the capacity of an average consumer, but it is difficult to believe that such large amounts could be available for many at the crowded gatherings we witnessed. It was further agreed that much larger quantities might be consumed if taken slowly during the day.

Kaffir beer is undoubtedly a food, since it is nothing less than a thin porridge which has been allowed to ferment; it is however more than a mere porridge, since it contains small but quite appreciable quantities of the anti-scorbutic vitamin, which is so lacking in the diet of the average male; moreover, it teems with actively growing yeast cells, which, as is well known, are very rich in the vitamin B. complex. According to analyses which we have recently carried out on representative specimens of home made beer from different parts of the Union the amount of ascorbic acid present in one quart of beer would be equivalent to that supplied by a pint of milk, half an ounce of orange juice, or one tenth of an ounce of fresh lucerne leaf. We are convinced that the drinking of kaffir beer raises the 'protective' value of the typical diet as it stands, more particularly of those who do not eat *mfino* and it seems inadvisable to condemn the use of the drink on account of its objectionable after effects, unless other sources of the same principles are made available and popularized. It is true that

.../any

many Natives do not touch kaffir beer, but we are not convinced that the deficiencies inherent in their diet are being made good; this obviously applies to the use of tea or sugar water, though to a lesser extent to "marewu", which does contain the yeast, though it is entirely without anti-scorbutic value. 'Leting' possesses all the nutritional properties of kaffir beer and may contain less alcohol, but at present it is practically unknown outside Basutoland.

We know of no explanation for the craving for meat which is aroused by those who take kaffir beer, unless it is that the craving is normally there but more or less under control.

A new method for obtaining beer known as Babalasa (= "that morning after feeling") is developing, whereby a Native will prepare beer solely for the profit obtainable when it is sold by auction to any who care to buy. This is another illustration of the change over from dependence upon the land to that of a cash basis.

In Table 2. we have summarized the principal sources from which Natives obtain the main constituents of their diet. The table is not intended to indicate the composition of the foods so much as the sources where appreciable amounts of the constituent in question are likely to be obtained in actual practice.

Table 2.

"EFFECTIVE" NUTRITIVE VALUE OF NATIVE DIET.

	Protein	Fat	Carbo- hydrate	Calcium	Iron	VITAMINS		
						A.	'B'	C
<u>Bole maize</u>								
yellow	+	+	++	-	-	++	+	-
white	+	+	++	-	-	±	+	-
<u>Milk</u>								
Bole (Sweet or sour)	++	++	-	++	-	++	+	+
Skinned	++	-	-	++	-	-	+	+
Boys	+	-	-	+	-	-	+	+
<u>Meat</u>								
Fresh	+	-	-	++	++	++	+	++
Dried	+	-	-	++	++	+	+	±
<u>Eat</u>	++	+	-	-	+	+	++	±
<u>Pumpkin</u>								
Yellow	-	-	-	-	-	++		
<u>Buffin bear</u>	-	-	+	-	-	-	++	+
<u>Beans</u>	++	-	+	+	+	-	+	-
<u>Green</u>	-	-	+	-	-	-	++	-
<u>Ground nuts</u>	++	++	-	-	-	-	+	-
<u>White bread</u>	+	+	++	-	-	-	+	-
<u>Beer</u>	-	-	++	-	-	-	-	-
<u>Ice</u>	-	-	-	-	-	-	-	-

.../ Quantitative

Quantitative Estimates.

With our present lack of precise data it is unfortunately impossible to deal with the quantitative aspect of this diet, which in any case varies more widely than might at first be imagined throughout the different districts.

The following observations may, however, serve to throw some light on the situation regarding a few of the staple foodstuffs provided due allowance is made for the somewhat misleading impressions that are so liable to arise when making such wide generalizations.

The resident population i.e., excluding the absentee males is given as 1,118,000 persons, or say 223,600 family units of five.

Using the conventional factors we may estimate this as corresponding to a 'man-value' of 700,000, though it is questionable whether it is permissible to apply the usual value of 0.8 for a hard working Native woman; however, the fact that many of the men are away will tend to equalize this discrepancy.

Maize.

It is difficult to arrive at an accurate estimate of the maize actually available for consumption. The official estimates of the amounts produced and imported for the last two years are given in the table below.

Table 3.

Maize Available (bags) per head of Population.

Year	Estimated Production	Imported (by rail only)	Total Available	'per head' per annum
1932	-	124,230	-	-
1933	-	172,370	-	-
1934	-	124,210	-	-
1935	1,177,613	326,340	1,503,953	1.27
1936	400,000	1,068,860	1,468,860	1.24
1937	?	211,080 (To end of September)	?	-

.../ These

These figures are almost certainly on the low side, since Natives tend to minimize their yields and there is also the amount eaten as green maize to be allowed for; moreover no account has been taken of the maize imported, except that arriving by rail.

Assuming the man-value to be 700,000 this very low estimate of 1.25 bags per head per annum will be raised to about 1.9 bags per adult man. This amounts to a little less than a pound of whole mealie per man per day.

Alternatively, we may think in terms of a family of five living on their five morgen of land; assuming that as much as four morgen is under maize or kaffir corn, and allowing the rather high yield for Transkei Natives of three bags per morgen we get a total of 12 bags harvested or 2.4 bags per head. This amounts to about 1.3 pound of whole mealie per day, or perhaps 1.5 per adult man.

We are of course neglecting the fact that a proportion really do get a higher yield than the above, but almost complete failure is also not uncommon, whilst there are the landless Natives to be taken into account. No amounts have been allowed for feeding live-stock, but as far as we could gather these are of a very low order. We also took several opportunities of enquiring from Natives themselves as to the amount of mealies, in the form of mealie-meal, which they would regard as an adequate daily ration for a family. Such estimates usually amount to about 1.5 pounds per head, or even a little less.

The same estimate is used by Thornton (Native Economic Commission 1932), Annexure 14. p.275), who expresses it as 2.75 bags per annum. Elsewhere (Fox, 1936) we have discussed the low nutritive value of a ration of 1.5 pounds of whole mealie per day.

Even if a considerable margin of error is admitted in the above rough estimates it must be admitted that the supplies of this principal foodstuff are on a most precarious basis. This is particularly well seen by the huge import figures, since it may be assumed that no mealies are likely to be bought at the high prices charged for such supplies, unless they are urgently required.

It must also be again stressed that we are assuming here an equal distribution between rich and poor, as well as between one district and another. Actually this is far from being the case, whilst there is very little internal trade between the good and the poor areas.

Milk.

After consultation with Europeans constantly working with Native stock we believe that the number of milking cows in the Transkei may be estimated as follows :-

In 1936 the total number of cows, calves and heifers was 620,744. Assuming that 25 per cent. of these are calves we have 465,550 cows and heifers. Not more than 25 per cent. of these can be regarded as being capable of supplying milk, over and above that required by the calf or say 116,388 cows in milk.

Since there are approximately 223,600 family units this amounts to about 0.7 'cow in milk' per family. (Similar approximations by districts are given in Appendix 3, Table D, where however, the results are expressed as persons per milking cow.)

The foregoing estimate makes the assumption that cattle are equally distributed amongst the population. How far this is from actual fact may be realized by an inspection of Appendix 3, Table F, where details of the distribution of cattle in the Umata district are given. In this district there are approximately 8,149 family units, but as will be seen from the table only 6,175 own any stock and of these stockowners no less than 58 per cent. own 11 cattle or less. On the basis adopted above this gives them at best a very small and erratic supply of milk.

We only managed to obtain such detailed figures for this one area, but reference to Appendix 3, Table D, will show that it is a rather good one as judged by the number of persons per milking cow.

No statistics are available regarding the yield of milk obtainable from Native cows, but it is unquestionably extremely low. As a result of constant enquiries we have come to the conclusion that an average of from one to two pints in summer and much less in winter

may be taken as fairly typical.

Accepting the larger estimate i.e., two pints or say 4 glasses per day we obtain an amount of about half a glass per person per day from their 0.7 'cow in milk'. This again assumes that the milk is equally shared by each member of the family; how far this is likely to be true is discussed elsewhere.

When considering these very low yields of milk it may be worth mentioning that in 1936 an estimate was made for us by the Division of Economics and Markets which gave the average production for European cows throughout the Union as only 2 quarts per day, 'being of course much lower during the winter season.'

Whilst the above estimates throw an interesting light on the average position they are doubtless very misleading as to particular areas, or even small areas where pastures or cows may be of better quality.

Another factor that we have discussed later is the proximity to European farms; thus according to Appendix 3, Table D it would appear that in the Ciskei there are almost twice as many people to the milking cow as in the Transkei. Whilst this may be so it is also likely that the greater proximity to European farms in the former district means in actual practice that milk, or milk products such as skimmed milk, butter milk, and whey, may be available; this would go a long way towards making up for the lower home production of milk.

Meat.

No practical purpose would be served by attempting to arrive even at an approximate estimate of the amount of meat consumed per head of the population. No records are kept of the number of animals slaughtered for food, nor can it be supposed that the notification of those dying from starvation or disease is likely to be accurate amongst a people who will willingly eat such animals, if not prevented by the authorities. This is unfortunate from our standpoint for meat is eaten particularly at feasts etc., and hence might be assumed to be shared round to a greater extent than some other foods.

It may be mentioned that in the Middledrift area, for which we

.../ have

have particularly full and reliable information it appears that if all the cattle, sheep and goats that were killed or lost through drought or disease during the drought year 1935-6 are assumed to have been eaten, though doubtless many were sold alive or were unfit to eat, there would have been about 70 pounds of actual meat available per head of the population during the year, or about 3 oz. per head per day.

A comparison of the foregoing impressions regarding the main sources of food with those obtained by Osborn and Noriskin (1937) through the questioning of new recruits arriving at the Witwatersrand Native Labour Association compound, at Johannesburg, may be of interest. A summary of their observations, in so far as they apply to the Territories is given in Table 4.

There is general agreement as to the relative frequency with which mealies, meat, maize and the minor foodstuffs enter into the diet, but answers obtained with regard to milk is somewhat contradictory to our findings. Thus no less than 76 per cent. of the Frankel recruits are reported to have had milk frequently (defined as several times a week). According to our evidence this seems unlikely, except for short periods in the summer. If, however, these adult males do in fact drink milk in appreciable quantities as often as this it would strengthen the suggestion already made that the distribution is unsatisfactory and that the children go short.

Table 4.

Extracts from paper by T.W.H. Osborne and J.H. Heriskin:
Data Regarding Native Diets in Southern Africa, (1937).

Number of Natives from Transkei questioned:	<u>Zosa.</u>	<u>Pondo.</u>	<u>Pingo.</u>
609	411	113	76
Percentage regularly (i.e. several times a week) eatings:			
Sour milk	73	73	80
Whole mealies	35	28	17
Stamped mealies	55	51	67
Stone-ground mealie meal	25	47	24
Beans	39	42	53
Meat	18	17	8
Potatoes	12	10	7
Sweet potatoes	16	57	4
Wild spinach	3	7	0
Peanuts	3	3	3
Kaffir beer	49	48	59
Pumpkin	53	55	68
Sugar	34	59	50
Greens	9	4	5
Tea	30	27	42
Coffee	23	17	29
Machine ground mealie-meal	12	8	12
European bread	7	6	8

.../Bantu Cookery

Native Cookery.

The Native people in the Territories must be somewhat amused if they are aware of the notion prevalent amongst Europeans that they live on nothing but mealie pap. In actual fact, though their resources are so limited, quite a fair number of dishes are in common use, whilst many more are available, if they wish to employ them; how far this is done in practice it is impossible to say and presumably depends as elsewhere upon the energy, skill and leisure of the women. However the extent to which they appear content merely to eat porridge by itself, even when alternatives are available, is somewhat extraordinary. The very simplicity of their food probably sharpens the palate enabling it to detect differences which would pass unnoticed by those accustomed to more highly flavoured dishes; indeed we were informed by one Native that "every different way you cook a mealie you get a somewhat different flavour out of it, in fact we say that it tastes like a different grain."

In an endeavour to form some idea as to how the available food is actually consumed we have collected some of the recipes in more or less common use. They come mainly from the Transkei, Pondoland and the Basuto Border; amongst others we are particularly indebted to J. B. Clarke, Esq. of Engcobo and Mrs. F. Clarke of Pondoland for their help in collecting them.

It has been interesting to compare these methods of preparing food, with those outlined by Ashton (1937) for the Basuto.

Magole Bangoa (Green mealies).

Green mealies are boiled and eaten whilst still on the cob; of recent years, owing to the shortage of grain, there has been an increasing tendency to make use of the green mealie, although it is recognized to be somewhat wasteful. The better the housewife the smaller and more insignificant looking the cobs picked for cooking; in any case they are never eaten until the grains are quite firm. Green mealies on the cob are also roasted; for this purpose the yellow mealie is preferred, whilst the white is generally preferred

for other purposes.

Ialozanga (Green mealie bread.)

Green mealies are ground into a soft paste, just as they are or occasionally with the addition of a little salt; the paste is then moulded into cakes, wrapped in green mealie leaves and steamed in an iron pot. To do this a few cobs are placed in the pot with a little water and the cakes are then added and steamed until ready, water being added from time to time as required.

Makxi (Green mealie porridge.)

The young green mealie stalks are pounded up and then boiled in water; the fibrous material is strained off through a grass sieve and the liquid is mixed with ground green mealies until a thick paste is obtained; this is again boiled and eaten as a soft paste; it is considered a dainty dish.

Inkobe (Boiled whole mealies.)

Mealies especially white mealies, are simply placed in water and boiled until tender. They are well chewed and do not appear to cause digestive disturbances in adults if properly cooked even when eaten in large quantities; however, they are a frequent cause of trouble with children. This dish is used both by 'Red' and 'Dressed' Natives, but as might be expected is considered rather beneath the dignity of the wealthier class; it is also useful to take on a journey as Mpako. (q.v.)

"A stranger driven by hunger to ask for food at the nearest kraal expects always to get 'inkobe.' It is regarded as one of the best kinds of food for two reasons: it cleans and beautifies a person's teeth; more than that it is known to give strength and energy to those who are on a journey and those engaged on a certain work. Besides it saves time for those mothers who have the care of big families, for the boiled mealies are ever ready." (Tembu Native).

Ugcado, Ncatsha. Sotho: Sovera (Toasted mealies).

Fully ripe whole mealies, either dry, or after softening by soaking in water, are toasted in a cooking pot, or conveniently on the lid; this is done over an open fire and until nice and brown;

.../ the

the grain may swell up and burst like ordinary popcorn though this is not considered essential; it is eaten hot and is especially favoured as a breakfast dish. "A delicious food for young people who have strong teeth." (Tembu Native).

Utshego. Sethe; Lirabi.

Toasted mealies, prepared as above, may also be ground into a meal; a little salt or sugar is then added and the mixture brought to the consistency of snuff by being very slightly moistened with water; (the water is added because otherwise the fine dusty nature of the meal is apt to be irritating). This preparation has an attractive nutty flavour and is much liked both by 'Reds' and 'Dressed' Natives. As it neither gets dry, nor sour it is a popular food for taking on a journey ('Mpako') for it is light to carry and when eaten and followed by a drink of water it swells and creates a pleasant sense of satisfaction." (Ashton: Sethe Diet).

Curiously enough this fine meal is also thought helpful in the prevention of 'umakotsha' (Scurvy); so much so that Native boys going to the mines keep large quantities of 'umtshego' as it is termed. "Mine boys will not forget to carry this stuff with them." (Tembu Native).

Umatulo, Umzalo. Sethe; Mopotula. (Boiled whole mealies and milk).

Mealies are boiled as above; when just cooked the product is ground on the stone and is mixed with masi. Used both by 'Red' and 'Dressed' Natives and very popular, especially by old people who appreciate its softness.

Umxaxa.

Whole mealies (also Inkabe, or green mealies) and pumpkin are boiled together and stirred into a thick paste.

Dutavi, Inovu. (Mealies and Beans).

Mealies, green, dry, or stamped, are boiled together with beans. On special occasions, e.g. when making a feast for friends helping at harvest time, the proportion of beans may be as much as one third,

.../ usually

usually it would be slightly less, say from one-quarter to one-third.

A Fings recipe is as follows. Boil beans until tender and add dry mealie meal, stir very thoroughly together, add salt. It may be very stiff and in eating "is faintly broken off in pieces with the fingers."

Dash.

This is the name given to fermented whole grains of mealies which have adhered to the sides of the pits in which grain is commonly stored. It is particularly relished by the older 'Red' women of the kraal; it may be made into a fairly thin strained gruel, or eaten as a stiff porridge.

Inkobo. (Ground mealie meal).

The mealie is ground on a large flat stone by means of a small stone rolled over it. This is one of the favourite ways of treating the grain, but it is a slow process and requires a good deal of practice to perform properly. Grinding is said to bring out the full flavour of the grain. Now-a-days machine ground mealie meal of uncertain age is being more and more used. The true 'Red' however still have none of it, because it tastes 'flat' or 'like iron machinery.' Many women are said to patronize it most, though the men say "we buy it to give the women a rest from grinding." Undoubtedly the freshly ground home-made product is to be preferred, particularly since the commercial meals often contain little of the original germ. Naturally the more civilized the Native the more he prefers the finely ground, whiter, 'highly refined' i.e. more completely degerminated meal.

If the mealies are taken to the local mill to be ground only the husks are sifted off and returned to the customer; they may be used, when mixed with more mealies, as a food for horses. However, as we were bluntly told "when you grind mealies on the stone there are no husks." The poorest people realize that well ground mealie meal goes further than inkobo, and one may assume that it is better absorbed.

There are several kinds of porridge :-

.../ Ungwa, unqua

Ungqa, unqua. is plain or 'hard' porridge and usually contains a little salt; used by 'Reds' and 'Dressed' alike, especially for breakfast. "It lasts long in the stomach." (Tombu Native).

Isidudu, Sotho; Lesholeshole, is a thinner variety, which is also made from kaffir corn; mostly used by invalids, nursing mothers and young children when milk is not available; it may be sweetened with sugar.

Incwancwa, Imbila, Sotho; Moteho o Bolila. (Sour Porridge), is chiefly used by 'Dressed' Natives. Mealie meal is mixed with boiling water, allowed to stand overnight and then cooked into a stiff porridge.

Uate, Umpekoqe. (Crumb Porridge or 'Brose').

Boil water in a pot and add a little salt; when ready pour on plenty of dry mealie meal, but do not stir in; cover with a lid and inspect from time to time; when each particle has nicely swelled up the whole may be stirred and the mixture steamed again. When ready to be eaten it must be in a fairly dry crumbly state. Popularly used with amani.

Mupa.

Mealies are ground, made into a cake with water and then boiled. less used by the Xosa than by the Pondo and Pondomise.

Ungqa wa Tanga, Sotho; Moteho oa mokomu. (Pumpkin porridge).

Pumpkin (Itanga) is peeled by scraping with a spoon (a knife should not be used) the seeds are removed and the pumpkin boiled until tender. Mealie meal is then placed on the top of the water and allowed to 'steam' for half an hour or more, the mixture stirred and so conveyed into a stiff porridge. During the late summer and winter months this is a favourite dish.

Aasobengwana. (Mealie bread).

Hot water is poured on to mealie meal, and the mixture is then re-ground; some salt is added, the older the mealie meal the more salt will be required. The paste obtained is moulded into loaves and cooked by steaming in a pot with a little water in it, which is

.../ carefully

replenished as required. Prepared in this way the loaf forms a kind of crust on the outside, which should not become too brown if properly cooked. Although these loaves are rather dry they are very much liked by 'Red' Natives, especially for *Upeko*. (q.v.)

A somewhat less dry and solid type can be prepared if the mixture of meal and hot water is allowed to stand for about 6 hours until each particle of meal has had time to swell considerably before grinding is commenced.

Uvauho, Uvaha, Uvho; Stamped Mealies.

The practice of pounding whole mealies by means of a wooden pestle in a wooden mortar is of comparatively recent origin in the Territories. Natives are often very definite about this though very vague as to its origin, which presumably came from the East Coast. Stone mortars and stone pestles are also used and the stone mortar may be a communal one. Stamped mealies are very popular amongst the Xosa, but less so in Pondoland where grinding remains the standard method. It is much quicker than grinding. During stamping the fibrous coating of the grain is removed and this together with any powdered grain is then winnowed away by repeatedly pouring the stamped grain from one basket to another in the wind. Although the mealie is split, much of the germ still remains whilst the winnowings are given to pigs and horses. The stamped grain is finally washed and when ready for use is practically equivalent to machine-made samp. It is boiled until soft. "This dish is usually prepared for supper, when some of it is often left over for breakfast; seldom will one get it during noon." (Tembu Native). Stamped mealies may also be cooked with beans and peas.

Isenkasobona. (Bread made from Stamped Mealies).

The stamped mealies are soaked all day in hot water, then ground and made into bread in the usual way. This is much easier than making flour by grinding whole mealies.

As 'Red' people correctly point out there is a good deal of waste when mealies are stamped.

Mvubu, Vubi.

Kaffir corn, mealie, or stamped mealie are parboiled, if necessary crushed on a stone and then 'amas' poured over the product.

Ilaxa (Wild Spinach).

The leaves and shoots of various plants (Mfino) are cooked in boiling water until tender; on cooling they are eaten alone. This dish is quickly prepared and is especially favoured by women when returning from work in the fields.

Umbulo, Isigwapa, Isigabana.

Sometimes mealie meal is added to ilaxa, after it is cooked, and stirred in until a thick paste is obtained; it is then eaten without further cooking. "This food is very delicious and displaces the appetite for meat." (Tombu Native).

Ubi. (Sweet Milk), is not much favoured, but if used is drunk unboiled.

Amasi, Ummunaholo. (Sour Milk).

The warm milk is poured straight from the milking into a calabash already containing a little amasi. A common sight at midday at the kraals, whilst milking is proceeding, is an array of calabashes waiting in the sun to be filled; amongst these is the baby's own small gourd, encased in a cord-carrying attachment for the mother to take on her journey. The amasi will be ready for use in about two to three hours according to the weather, and the amount of amasi originally there.

Amasi may be prepared in a stone jar, but this does not impart the same flavour. It takes quite a time for the calabash to become 'seasoned', but when once in order it can be used for years; it should be washed out every two weeks or once a month, but not too often. If whey separates it is drunk as 'Intloya,' whilst the hard curd is termed 'Inqaka'. To separate the fat intentionally is wasteful.

.../ but

but it may be used if it separates accidentally; cheese is also unknown. (cf. Basuto who separate butter to make soap, or to grease the body).

Natives, though not an overclean race are particular about the milking. Milk cans etc. are always washed, as are the hands of the milker before milking, and as the milk is poured into the calabash right away it is not exposed to flies and dirt, whereas their cooking pots are not washed every time before cooking, and are often used quite a few times before it is considered necessary to wash them.

Isitubi, or Milk Gruel.

A very delicate and tasty gruel made from fresh milk just over the colostrum stage. Kaffir corn meal is stirred into the milk just as it reaches boiling point; it is then allowed to cook slowly till done. Used by 'Dressed' Natives. cf. Basuto 'lehala'.

If milk is short it may be mixed with the water strained from cooked stamped mealies, or the juice of a pumpkin (itanga) or another kind known as Umoxosi, is poured into the calabash. "Such will keep the children going for a long time. The milk is increased by the addition of this juice."

Meat being a rare dish is invariably eaten by itself; however, if the supply is very meagre it may be boiled separately but eaten with some other dish such as stamped mealies. Christians may boil meat with potatoes for weddings. Meat is usually boiled, but may be boiled the water removed and then roasted in the empty pot. Liver may be boiled and then fried in the empty pot to which some fat has been added.

Pigs are often kept, both to eat and to sell; they are in fact the local scavengers.

Oxen may be eaten or sold, but sheep and goats are seldom sold.

Eggs are eaten and men eat eggs, but for women it is taboo; however, eggs are very frequently used to exchange at a store for paraffin, salt, tea or sugar.

Ingwaco. (Kaffir curry).

This is a meat dish made from unscraped tripe of animals (except pigs) together with the small intestines, first stomach and other delicate parts. The tripe is washed, the intestines squeezed out and washed, but not scraped, cut up and all boiled steadily for hours until very tender. The gravy is greenish, and some Europeans like the dish as much as the Natives themselves. It is considered good for stomach upsets (as also are sardines) and the dish is eaten by all Native tribes.

Another custom is to cut a small portion of the tripe, whilst still warm into pieces, cover it with gall and the men slaughterers then eat it.

Boys will sometimes steal a pig and roast it away in some convenient donga; on such occasions the intestines and tripe will be eaten.

Ukuku. 'Harosu' or 'Ivanga.' the liquor obtained from the second sifting of beer may be mixed with 'inkobo,' 'umqusho' or 'umpetulo' and used by those who are short of milk.

Kaffir Corn is ground and used as porridge to some extent, but is chiefly used malted in preparation of kaffir beer.

Kaffir Beer (Uvvala).* Beer has so long been the subject of talk in every department of life that one feels powerless verbally to elaborate on it.* (Tembu Native).

Keako. (Foods used for a journey).

'Uchongo' is a favourite for this purpose; also 'Ibanga' or boiled green mealies, and 'Amagobongwana', which is very popular.

Amasuu. (or Light Beer).

Soak crushed mealies in warm water until soft, again grind and make into a thin gruel. When quite cooked, cool and add two to three ounces of flour or malted kaffir corn mixed to a paste with cold water; this acts as a leaven. This drink is not strained but used as soon as a nice white froth appears on the top.

To this amount of leaving about one gallon billy can of molasses would be taken.

A very refreshing, nourishing and non-intoxicating drink; used chiefly by 'Dressed' Natives, especially Christians and by those 'Kafu' who do not care for Kaffir Beer, or who find that it does not suit them.

Gwady-Gwady.

This is the term for pumpkin, melon or peach after it has been dried in the sun on the thatch of the hut. When required it is soaked in water and cooked in the usual manner.

Info. (Sweet Root).

The stems of this plant are chesed for their sweet juice. It is green in the lands mixed with kaffir corn or molasses.

Use of Salt.

Pondos at any rate do not appear to be very fond of salt, though there are fairly well marked individual exceptions. Traders say that they do not sell nearly so much per family as would be used by Europeans e.g. a cupful might be expected to last a family for two weeks, though more would be used when vegetables are scarce. Salt is seldom or never added to a dish at a meal and the cook would be guided in the amount she used by the taste of the head of the kraal.

An approximate calendar for central Pondoland is appended which gives the reader some idea of how the seasons are attended with their various occupations.

SEASONAL CALENDAR

(Approximately for Central Indonesia)

Adapted from Hunter, (1931), p. 111.

MONTH	OCCUPATION	DIET
Sept. <i>Wijanda</i> (Month of plowing)	Clearing of fields; strict herding begins. Rumen plant hardy plants. Ploughing begins.	Meat and beans.
Oct. <i>Wijanda</i> (Rough grass is burned)	Clearing, ploughing, weeding begins. Fat making begins.	
Nov. <i>Wijanda</i> (Climate begins to cool)	Weeding; very early maize ripening.	Meat begins; no maize pitted.
Dec. <i>Wijanda</i> (Looking for the setting of pumpkins)	Weeding. Pumpkins ripening Green maize ready. First- fruits ceremonies.	Pitted maize, refined pumpkin.
Jan. <i>Wijanda</i> (First crop for new maize)	Weeding.	
Feb. <i>Wijanda</i> (Dewy and roasts maize for <i>Wijanda</i>)	Weeding.	Early green maize.
March. <i>Wijanda</i> (Green maize is plentiful and people are said to they forget each other to roast)	Building and repairing of huts begins.	Green maize, refined pumpkin, beans, flour- milk - Milk is now plentiful - Pitted maize.
April. <i>Wijanda</i> (Preparation of threshing floors)	Harvest begins. Ropes for basket work out.	Festivals. Ruffic beer.
May. <i>Wijanda</i> (The falling of leaves)	Harvest. Stock lot into fields. Festivals begin. Hut building and repairing.	Main harvest.
June. <i>Wijanda</i> (Great East)	Harvest. Festivals. Hut building and repairing. Each basket work done. Food- work.	Milk becoming scarce again.
July. <i>Wijanda</i> (Green is seen)	Storing and threshing grain. Basket and net making. Food- work. Hut building and re- pairing. Festivals. Clearing grain-pits.	Meat and beans.
August. <i>Wijanda</i> (The turning of burnt patches)	Threshing. Threshing grain Clearing fields. Basket-work Foodwork. Festivals. Huts cleared and re-erected.	Milk very scarce being replaced by <i>Wijanda</i> .

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