### Appendix III. Some edible wild vegetables.

1. **Commelina S. P.**
2. **Corchorus auritius L.**
3. **Ceratotheca sesamoides. Engl.**
4. **Leonotis nepetifolia. R. Br.**
5. **Manihot utilisima. Pohl.**
6. **Asystasia schimperi. T. Anders.**
7. **Justicia (§ calophanoides) S. P.**
8. **Tribus terrestris L.**
9. **Rhynchelytrum repens (Wild) G. E. Hubbard.**
10. **Moringa oleifera. Lam.**
11. **Chloe mirta (Klotzsch) Olic.**
12. **Chloe monophylla L.**
13. **Gynandropsis gynandra (L) Brigt.**
14. **Justicia S. P.**
15. **Sonchus exaucticulatus O. Hoffm.**
16. **Hibiscus lutarifolius. Wall. vel. sp. aff.**

### Appendix IV. Some edible wild fruits.

1. **Grassia mollis. Juss.**
2. **Strychnos spinosa. Lam.**
3. **Rhus natalensis. Bernh ex Krauss.**
4. **Parinarium curatelli Folia.**
5. **Tamarindus indica L.**
6. **Vitex fischeri. Guerke.**
7. **Vitex homobassae. Vatke.**
8. **Strychnos innocua Del.**
9. **Solanum nodiflorum. Jacq.**
10. **Solanum incanum. L.**
11. **Vitex kemensis Turrill.**
12. **Lantana ? rhodesiensis Mordenke.**
13. **Popowia obovata (Benth) Engl et Diels.**
14. **Hostundia opposita Vahl.**
15. **Antidesma venosum. Tul.**
16. **Lundolphia ? amoena. Hupe.**
17. **Vitex strickeri. Vatke et Hildebrandtss.**
Appendix V. List of taboos concerning food which have been encountered.

1. To return left-overs to the house after a meal.
2. To eat or drink standing.
3. To eat food from a pot which has fallen over when on the fire.
4. To eat with a sick person.
5. To eat food which is cooked in a new pot.
6. To eat in the fields before they have been completely dug over.
7. To have grain ground anywhere but in the household.
8. To brew beer when the moon is new.
9. For an unweaned person to take food out to cultivators.
10. To use a lamp while cooking at night.
11. To eat ant bear flesh.
12. To eat food cooked in a broken pot.
13. To throw away spoil food at the beginning of the rains.
14. To use wood for cooking fires from Boscia kiridii (Bak.)
15. To grind grain after sunset.
16. To cook during menstruation.
17. To pull cooking pots nearer during meal.
18. To mix food from a previous meal with a new serving.
19. To eat green vegetables when protective medicine has just been given.
20. To eat the meat of an animal whose horn is to be used for magic.
21. To eat honey and porridge.
22. To eat porridge with tamarind fruits.
23. To eat meat from the back of an animal.
24. To eat meat containing tendons.

* during pregnancy.

The Treatment of Burns

Mr. J. Cook said that while there was general agreement on the principles of treatment of burns, a variety of methods had been used to put them into practice; and a change had recently been made at Mulago Hospital, which he proceeded to describe.

He first gave an account of the type of case recorded in the previous six years. 860 records were available, though details were not always complete. 30% were under 10 years of age, about 15% were aged 10-20, and 30% were aged 20-30. Most of the burns resulted from domestic accidents, arision, contact with hot fluids during cooking, and careless handling of petrol and other inflammable liquids—including maasai, whose explosive qualities constituted a risk to the distiller. About 100 of the cases resulted from accidents at work, involving tar, hot metal, or electricity. Epilepsy was a predisposing factor in many of the accidents from all causes. Scalds accounted for much of the incidence in children.

The mortality in the whole series was 12.5%, but in three-quarters of the cases the burns involved less than 10% of the body surface, and so were fairly trivial injuries. As expected, mortality varied with the extent of the burns. The prime cause of death was shock, 65% of the deaths occurring in the first week, and 25% within the first 48 hours. In less severe cases death had resulted from infections (including tetanus), pneumonia, liver necrosis, acute dilatation of the stomach and aspiration of vomit.

During the period reviewed above, treatment had remained the same: the affected areas were covered with vaseline, flax, and wool; procured in 123 cases by toilet under morphine or general anaesthesia. Probably all received some form of chemotherapy, usually local and systemic penicillin. Owing to restricted supplies of blood and plasma substitutes, replacement of the fluid lost had often been inadequate.

In an attempt to improve the results some nine months ago, attention had been concentrated on the treatment of shock, and on the prevention of infection of the burned surface. The first problem was to ensure that enough of the required fluids were available for emergency use. A supply of plasma was put out of the question, and dextrose was used. Mr. Cook demonstrated a table used in calculating the dosage of fluid. It was based on Cope and Moore's figures, taking account of the percentage of body surface burned and the weight of the patient. In the absence of accurate fluid balance records he had found it best to err on the side of caution when over 30% of the surface was burned, and at this point in the table the fluid requirements had been scaled down. As patients were not weighed an adult African was taken to weigh 55 Kg, and a child 10%, below the normal for his age. Another chart illustrated how the body surface could be conveniently divided into multiples of 9%; this chart was in use in the wards to aid in making an accurate estimate of the extent of the burns. These attempts to regulate dosage more exactly had resulted in a better response to transfusion, and no deaths from over-transfusion had occurred.

Closed dressings, even with chemotherapy, provided under local conditions such inevitable chances of infection that they had been abandoned. The routine now was: on admission the patient was stripped and put on a bed supported by fracture-boards, beneath a mosquito net to keep out flies. Morphine and intravenous fluids were given until shock was controlled. The added shock of an anaesthetic and a surgical toilet was avoided, but a limited gentle toilet might be carried out later in the ward. Systemic penicillin was given for 7-10 days, and to cover any grafting procedure, and A.T.S. was given as a routine. The position of the patient was regulated by the general principle that the burns must be exposed,
10. **Milk products.** Fresh and sour milk and butter are eaten in small but regular quantities by cattle-owning families but not by others. Butter tends to be sold to traders and only the skimmed milk retained for home consumption.

11. **Fruits** both from the field and garden, such as mango, banana and orange are eaten in negligible quantities according to the seasonal variations, but never as part of a formal meal. For a list of some edible wild fruits see Appendix IV.

12. Salt obtained from salt pans on the coast can be easily obtained in every shop and is constantly used.

13. **Sugar** has a slight but growing use in refined form and a limited amount of sugar cane is chewed.

**B. Meals and Habits**

Men and women eat separately, with the women looking after the men's needs and eating after them. Infants up to about three or four years eat with the women but after this age the boys eat with the men. The food which is left over is normally eaten by the household dogs. Water, relish and the main dish of stiff porridge are provided in separate containers.

The male eating group is seated in a circle round the food either on the ground or on stools usually outside the house, whereas the women and children eat indoors. The senior man starts the eating and it would be rude to start before him. The right hand only is used in eating and it is curiously washed in water before starting; there is some indication of cleaning the fingers and it is not just to make the fingers slippery to manipulate the porridge without sticking. The ball of porridge is torn from the main mass, mopped with the fingers, dipped in the relish and eaten. There is little or no talking at meal times. Milk may be drunk throughout the meal but water seems only to be drunk at the end. Children seem to eat all the time whenever they can lay their hands on any little delicacy.

There is no taboo against sexual intercourse with a nursing wife so that weaning is probably enforced by the arrival of a younger baby but in any case it would have occurred by about the time that the child is two years old. The baby is given the breast whenever it cries or is angry and is allowed to take the breast whenever it wants; there is no limitation to the feeding time and it is commonplace to see a baby asleep with the nipple in its mouth or playing with it rather than drinking. Weaning is also effected by smearing the nipple with tobacco juice but normally the child is encouraged to take an increasing quantity of solid foods though not with the specific intention of weaning it. The effects of compulsory weaning are sometimes mitigated by the use of sweetened condensed milk.

There are no fixed numbers of meals in the day nor are the timings specified although probably two full meals is considered ideal. The timings are a matter of guesswork and the first meal of the day on overcast mornings would be later than on sunny days. The composition of a meal is not usually planned in advance; the children and girls will go out in the morning to gather leaves for a vegetable relish and the man will get some fish at midday if he can for the evening meal. Except for special occasions such as marriages or funerals, when large numbers of visitors are expected, flour is rarely ground more than a day in advance and this is not just a matter of laziness as the flour would be difficult to keep and protect from chickens and insects. The grain stocks, however, are watched with care and they have a good idea of what the family requirements will be over the between-harvest season, but if an individual is given money to buy food for a specified period he will underestimate his requirements often by as much as a half because he conceives of food as a group requirement.

The basic food for all meals is a stiff porridge, both elastic and coarse and with a solidity brought about by boiling almost dry during the cooking. The cooking time is not more than ten minutes and the solidity is hastened by the periodic adding of handfuls of flour which are stirred into the previous quantities; some proportion of any meal therefore is inevitably uncooked. Both sexes can cook although the men only do it when they are away from their womenfolk; cooking is not regarded as requiring any particular skill and only beer brewing has a real art in it as well as a specialised training. Cooking is done over an open fire with the cooking pot held up by three stones. The flour is cooked in an open pot but relishes tend to be prepared with the lid on the pot. Cooking pots are in the majority of cases earthenware although cheap aluminium pots are available.

There is a wide variety of relishes depending on whether there are children to send on errands and to collect forest products. The relish is never more than an accessory to the main food which is required to give a feeling of solidity in the stomach which almost amounts to uncomfortable distension. Their diet is certainly monotonous, consisting almost entirely of boiled flour and a boiled relish, but this is not because of a lack of variety in the food-stuffs available but because of poor cooking methods caused by inadequate kitchen and culinary apparatus. The problem of making the food more attractive seems only to have been solved by the more educated and wealthy with the incorporation of purely European items into their diet such as bread, cakes, biscuits, refined sugar, tinned milk, soda water and tea, but it is regrettable that the food is largely made attractive by its Europeanness rather than by the nutrition it provides. There is then the danger that the cheap carbohydrate foods of European inception such as white bread and polished rice may be inadequately counterbalanced by the other items of European diet such as butter, oils, meat and fresh fruit, etc., which have gone to make a balanced whole. It is a commonplace sight in the tea-shops near to Rumaria parish for the rural man to be giving himself the treat of a cup of tea and skimmed milk accompanied by a hunk of white bread, or to be eating a dish of boiled polished rice with little or no relish.
the father's land divided between the brothers with the eldest brother getting the largest share. An analysis of the land holding structure of three parishes in which there is no land shortage showed that the use of fields was not related to social status. The pattern of an individual land holding is usually a strip of about a hundred yards width, running from the higher land into the valley so that each farm has a cross section of all the soils and is able to grow nearly every crop.

This, of course, is the ideal pattern from which there are variations; in Igalukiro the land is still comparatively unoccupied and a family would be able to have as much land as it wanted, effort being the only limitation, but it is doubtful whether any peasant would concentrate on a particular soil and the same strip system shows wherever there is any sloping ground. On level ground a patchwork system develops with the household's fields being distributed over the various soils as near to each other as possible.

The three areas from which the samples shown in Appendix I have been taken will be examined separately. Firstly Rumara, where there is some land shortage and the food grown is only sufficient for the population if the increase is always moving out. The ownership of the land seems to be controlled principally by the local resident minority but there is no evidence that this has had any influence on their diet.

More beer was drunk than anywhere else not only because the higher rainfall provides more assured harvests but because the nearby townspeople have the money which makes it worthwhile to brew beer, particularly as licensed beer brewers were closed down in the town because of the food shortage. More fruit is available in the correct season as the long occupation of the land has allowed for many mango trees to reach maturity which provide fruit over and above the consumption of the children, Little sorghum is grown and the area prefers to grow penisetum. Only a limited quantity of potatoes were eaten as their cultivation is tied to the rise and fall of the lake level and not in every case to the local rainfall. More rice is available not only because of the higher rainfall but because the high yield makes it a popular crop in an overcrowded area. Distilled spirit was drunk by all three families though it is against the law and carries a heavy penalty for either making or possessing it. The proximity of the town also explains the presence of alien foods such as tea, soda water and bread and makes it likely that at least some of the cereals eaten may have been bought ready ground from a local shop.

Secondly the area of Bunyamwenda, where there is a total absence of beer in their recorded diets. This does not show the correct picture as the sample was taken near to a Trading Centre where beer is brewed commercially over the weekends when no recording was done; this of course would make household brewing a waste of time unless beer was required for communal work on the fields or in housebuilding, both of which would be unlikely in May. Pennisetum is universally cultivated, possibly because it may be more drought resistant than sorghum. There are mango and other fruit trees present but not enough to make fruit an item of diet. Sweet potatoes are plentiful from the nearby flooded valley in which rice is also grown but it had not yet been harvested.

In the last sample taken from Igalukiro, penisetum again is universal and there are no fruit trees and no beer because of successive poor harvests. The use of meat, fish and chicken is restricted because of poverty and a high proportion of the fish eaten must have been dried, owing to the distance from the lake. This whole area seems to specialise in recurrent food shortages, which may well be a contributory cause to its heightened political activity.

The averages of particular foods being taken by each individual over the five-day period for each of the three areas worked out as follows:-

<table>
<thead>
<tr>
<th></th>
<th>Rumara</th>
<th>Bunyamwenda</th>
<th>Igalukiro</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cereals</td>
<td>6.6</td>
<td>7.7</td>
<td>8.1</td>
</tr>
<tr>
<td>Meat</td>
<td>1.5</td>
<td>3.0</td>
<td>1.4</td>
</tr>
<tr>
<td>Fish</td>
<td>2.7</td>
<td>1.3</td>
<td>1.7</td>
</tr>
<tr>
<td>Greens</td>
<td>1.5</td>
<td>2.0</td>
<td>4.1</td>
</tr>
<tr>
<td>Milk</td>
<td>1.5</td>
<td>1.3</td>
<td>0.8</td>
</tr>
</tbody>
</table>

These proportions are only of minor value as they are modified by wealth, age and sex variations which will be discussed later; however, they do bring out that where the diet becomes more restricted the cereal and green vegetable intake rises and that those areas away from the lake eat less fish, although the distance may be less than half-a-day's walk.

To summarize, the outlying areas provide a diet uninfluenced by the social position of the householder and proportionately improved by the nearness to the lake shore, but in the overcrowded areas cultivation may be restricted by social position, although it is balanced out by the opportunities for earning money and buying food. The ownership of cattle is not always an aid to a varied diet as they have social functions which make them highly mobile.

III. Variation within the family

The inequality between the numbers of men and women can be accounted for by several factors; firstly that the younger men may have been away during the period of our sample either at work or looking for food; secondly that the dying down of widow inheritance may account for a surplus of the older women. The family of Ngwata (F of our sample in Appendix I) is a special case as he is an ex-chief and would therefore be demanding high bride-wealth for his daughters unjustified by his political position, which might account for the surplus of young women in his compound. We shall examine the variations within the family under three divisions, firstly
the differences in the diet of rich and poor families, then that between old and young within the family, and finally the differences in diet between men and women.

Firstly, the differences between rich and poor, area by area. In Rumara the rich have more items in their diet but milk, meat and fish are plentiful in both categories. In Bunyamahanda the poor make a greater use of green vegetables for relishes, and other differences are brought out by calculating the average occurrence of cereals and meat per individual for the five-day period of the sample; each member of a rich family takes these two foods 7-5 and 4-5 times for the period, whereas the poor person takes them 5-8 and 6-6 times. The rich person also eats more chicken and drinks more milk but has the same fish intake as the poor man.

In Igolukiro the averages of particular foods being taken by individuals of rich, average and poor families for the five-day period worked out as follows:

<table>
<thead>
<tr>
<th></th>
<th>Rich family</th>
<th>Average family</th>
<th>Poor family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cereals</td>
<td>8-1</td>
<td>7-5</td>
<td>8-6</td>
</tr>
<tr>
<td>Meat</td>
<td>2-3</td>
<td>1-5</td>
<td>0-8</td>
</tr>
<tr>
<td>Fish</td>
<td>0-7</td>
<td>5-2</td>
<td>0-5</td>
</tr>
<tr>
<td>Greens</td>
<td>3-6</td>
<td>2-2</td>
<td>5-8</td>
</tr>
</tbody>
</table>

The high fish intake of the average family may have been due to a flooded river or a successful fishing trip to the lake, as they would have been unlikely to buy such quantities. Cereal intake is constant but again meat tends to be less frequently eaten when green vegetables show an increase.

In considering the differences between old and young, the following proportions of times eaten emerged:

<table>
<thead>
<tr>
<th></th>
<th>Up to 10 years</th>
<th>11 to 20 years</th>
<th>21 to 50 years</th>
<th>51 up-wards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cereals</td>
<td>7-5</td>
<td>5-7</td>
<td>8-0</td>
<td>8-1</td>
</tr>
<tr>
<td>Meat</td>
<td>1-9</td>
<td>2-3</td>
<td>2-1</td>
<td>2-2</td>
</tr>
<tr>
<td>Fish</td>
<td>1-6</td>
<td>2-1</td>
<td>1-6</td>
<td>3-1</td>
</tr>
<tr>
<td>Greens</td>
<td>2-4</td>
<td>2-3</td>
<td>3-0</td>
<td>2-0</td>
</tr>
<tr>
<td>Milk</td>
<td>1-2</td>
<td>1-1</td>
<td>1-2</td>
<td>2-2</td>
</tr>
</tbody>
</table>

These figures seem to show that the young men and women took less cereals but more meat than anyone else, whereas the children take more greens but less meat and fish than the others. The adults may possibly have the heaviest consumption of cereals and the old people the highest proportion of fish and milk.

Lastly, the differences between men and women on the same proportionate basis for the five-day period:

<table>
<thead>
<tr>
<th></th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cereals</td>
<td>8-7</td>
<td>7-6</td>
</tr>
<tr>
<td>Meat</td>
<td>2-3</td>
<td>2-0</td>
</tr>
<tr>
<td>Fish</td>
<td>2-0</td>
<td>1-7</td>
</tr>
<tr>
<td>Greens</td>
<td>2-3</td>
<td>2-7</td>
</tr>
<tr>
<td>Milk</td>
<td>1-3</td>
<td>1-2</td>
</tr>
</tbody>
</table>

These figures show little difference between men and women but it may be that women do not eat as well as the men, even cereals which are always in relatively ample supply.

IV. Taboos and food avoidances

A. Taboos

Taboos are a part of their magico-religious life and are followed either as a means of avoiding some specific misfortune diagnosed by a magician, or more passively because of clan or association membership or sex, or because such taboos are associated with some prestige position. We cannot discuss taboos under these headings as the survey did not show the reasons for each individual stating that he followed a particular taboo. Food taboos are not differentiated from other types of taboos and the penalty for breaking them is the same. Food avoidances on the other hand are purely personal expressions of like and dislike.

As descent is agnicl, children follow the clan taboos of the father and not the mother who continues to follow the taboos of her own family; however, as daughters eat with the mother it is likely that they will adhere to her taboos and that they will remember and practice them in preference to those of the agnicline. These restrictive taboos cannot be considered as hard and fast facts as adherence to them is largely motivated by self-interest as well as by magico-religious considerations. Some taboos, such as meat and milk from animals dedicated to the family ancestors, are compulsive in that only the family may consume them. The division of meat within the family group varies from parish to parish but usually the elder men have the throat and lungs, the women the stomach wall and the children the entrails and genitals.

If a man becomes a member of a closed association he will be expected to follow its taboos. If he is only an ordinary member he will be unlikely to follow their taboos in his everyday life and will only observe them at meetings; members of the Buchwezi closed association or 'secret society' do not eat fish but although this is a popular group with some thousands of members of both sexes, a fish taboo is not demonstrable in the samples taken.
It is likely that the higher the rank obtained, the more sedule becomes their attention to such matters.

Others may take up taboos because of a political or magico-religious rank which they have obtained. The chief has a number of individual taboos and the magician may take unto himself any number as a form of mythological charter. Such taboos will extend with less severity to their families.

Women were thought to be particularly prone to taboos as they lag behind men in acquiring European ideas but this is not borne out by the sampling, which shows the incidence of taboos among women to be slightly below that of men nor is there any noticeable variation in the types of taboos observed. Women are particularly associated with sheep and there used to be a general taboo against eating mutton which may still exist in greater frequency than is shown in the sample. The only universal taboo found was that preventing the new-born child being put to the breast until the milk-flow was established after all the colostrum had been expressed. Other taboos are periodic in the application as, for example, chicken and green vegetables are often not eaten by women for a time after their marriage.

As a part of their magico-religious life, everyone may have a number of taboos imposed on them by divining magicians as propitiation for the malevolence of their ancestors. These may be taboos which have a direct bearing on diet such as a prohibition against eating vegetables but others may be very spasmodic in their occurrence, such as taboos which prohibit the eating of yesterday’s food or porridge from a broken pot. It is impossible to say for how long these taboos are observed or indeed their true prevalence. A list of all the food taboos which have been encountered within the area of our sample and which have not appeared in the sampling is given in Appendix V.

Now to examine the taboos recorded in Appendix II to see what bearing they have on diet. Firstly, with wild animals the taboos seem to exist where the animals concerned have not been for many years, as at Mwamanyiri where there have been no giraffe for over 25 years but 40% of the women and 27% of the men gave it as their taboo, and the same applies to taboos for rhinoceros, bushbuck, waterbuck and others. Although the giraffe is a clan totem, there is no clan localisation here which could account for this.

Fish are never clan totems and eight species are quoted as taboos in the same proportions in both the lakeside parishes of Rumara and Mwamanyiri. The taboo on cat-fish (kambala) is the only common restriction. In both these categories the peasant seems to have accepted taboos which cause little inconvenience to him and it is suggested that this is symptomatic of the decay of clan life.

There are other taboos covering everyday foods which must inconvenience their holders. Adherence to these taboos is restricted to small numbers of people well distributed over the community, so that they cannot be assessed as evidence of communal deficiencies and these individuals probably make up their deficiencies with other parts of their diet. These taboos are individual and are the result of personal convictions.

Over the whole area there is a wide knowledge and acceptance of certain taboos which may be so commonplace as not to have been recorded in our samples; they are, however, so easily avoided that they can cause little or no inconvenience to anyone. Very few people will eat the meat of an animal which has died by itself but this is usually avoided by cutting the animal’s throat before it collapses; food from a burnt-down house is universally refused but the food which survives from such a fire must be negligible; similarly mustard-coloured cattle are universally not eaten but once it has been skinned there is no means of knowing its colour and the meat would be eaten with unwitting gusto.

B. FOOD AVOIDANCES

The reasons for food avoidances are unknown but they are individually held and explained without reference to any social group. They act on the same foods as taboos and except for the explanation of the informants it would have been impossible to distinguish the two categories. The sample shows that proportionately more food avoidances are observed than taboos and that women have larger numbers of avoidances than men, excluding the sample of pregnancy avoidances.

Food avoidances on wild animal meat are very few, both in Badugu where game is still common and in Nyambitbi and Itale where there has been none for many years; in comparison to taboos they have not taken on avoidances for meat which they have very little opportunity of tasting. Large numbers of people are following fish avoidances, with no appreciable difference between those that live on the lake shore and those that live in Badugu, which is ten miles and more from the lake shore. In both these categories there is no tendency to follow avoidances for rarely encountered foods. This seems to suggest that the sample is a genuine expression of their observances and not just a reflection of taboo incidence. It is interesting to note that in neither of the categories does the commonest lake fish appear. Restrictions on fish appear to be founded on their physical characteristics.

Although the common taboos appear again as avoidances, their incidence is very low and, for example, only four people do not eat mustard-coloured cattle as an avoidance whereas eighty-six have it as a taboo; purely taboo items are not apparent in food avoidance totals. Many people avoid common foods such as mutton, chicken, beer, milk and green vegetables, which they did to a lesser degree as taboos, but none of these avoidances were ever universal in a single family.

Food avoidances during pregnancy were the subject of an additional sample and seemed to be pregnancy food fancies and not the taboos and ordinary food avoidances of these particular women. These food avoidances
covered the same range of taboos and food avoidances, and although some of them may be balanced out by other items in their diet, it seems that avoidances of milk, oil, meat, salt, fish and beer for the pregnant woman may have some harmful effect.

V. CONCLUSION

Although these recorded diets show some possible inadequacies in individual nutrition, it is probable that any deficiency therefrom is made up with other foods. The calcium their diet is more than adequate with fish bones and a high meat consumption. No one is short of protein which is also present in their skimmed milk. Vitamin A is present in their white maize and the dark green leaves of their vegetable relishes, and there is probably enough stored in their livers to tide them over the hungry season. Riboflavin is likely to be inadequate as their cereals, with the exception of maize, are not soaked in water before pounding.

The indirect evidence of these diets combined with the absence of any observable malnutrition shows that these Sukuma are well fed, although their short stature seems to suggest that there may have been a shortfall of calcium during growth. The presence of cassava and milled maize and rice is bad nutritionally and these, combined with refined sugar and distilled spirit, are the only danger spots in these diets; white sweet potatoes are also of no much use. It is not a question of improving their diet but of considering means of preventing it becoming poorer through the use of milled cereals and imported foodstuffs from which a high proportion of the nutritional value has been removed.

The information on diet shows a positive picture whereas that on taboos and food avoidances is a negative one and of more use to the sociologist than the nutrition expert. The samples show that men and women are equally subject to taboos but women, by about 20%*, seem to have more food avoidances than men. Taboos are felt to be a required part of their life although they seem to be modified by convenience; they have little significance for the clan and lineage and in their everyday life seem to be individually held rather than inherited. The difference between taboos and food preferences is recognised by the people themselves and whereas the former do not seem to affect their diet, the latter are far more restrictive on their day-to-day foods.