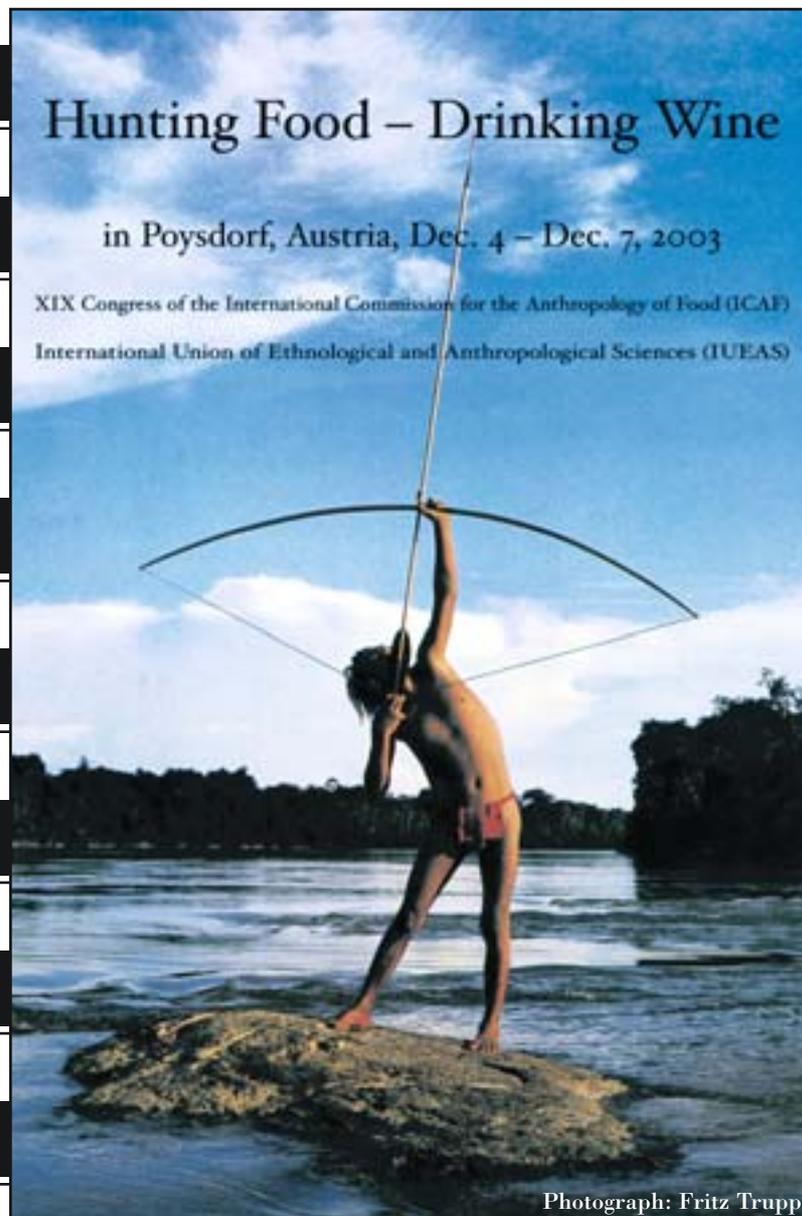


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viennese ethnomedicine newsletter



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Special issue: Abstracts on the conference “Hunting Food – Drinking Wine”

in Poysdorf, Dec. 4 – Dec. 7, 2003



**“I am delighted to welcome the participants of
this conference to our town.”**

Karl Wilfing, MA
Mayor of Poysdorf

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What Wine Represents in the Arabic World

Françoise Aubaile-Sallenave

The Koran forbids Muslims to drink wine and all fermented alcoholic beverages though they were held in high esteem since they were the drinks of those who went to Paradise. Since the beginning of the Hegira, Arabs from Central Arabia colonized countries where wine was much consumed – Persia, Syria, Palestine, Egypt and later on Sicily and Andalusia. In medieval times wine was used successfully with moderation as a balanced medication. Socially numerous ways of naming wine and the very different kinds of alcohol according to different countries bear testimony of their importance. In religious life among the Soufis wine is very

common and with high spiritual content. We will show what wine represents in the Arabic world.

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Turtle Hunting in the Mexican Pacific

Ricardo Avila, Martín Tena, Igor de Garine

Because the turtle is a reptile that spends most of its life in water, it seems strange to talk about “turtle hunting”. Nevertheless, the inhabitants of Mexico’s Pacific coast engage in “turtle hunting”. The word hunt is used to refer to the action of catching these reptiles on the beach the moment they leave the water to lay their eggs in the sand, as well as capturing them in water where they remain near the surface, probably mating. Besides the skin and eggs of turtles, which are most sought-after products of consumers, their meat is highly appreciated and even more so now that the hunting of these reptiles is officially banned. In addition, the edible parts of sea turtles have always been part of a rich collective imagery that is closely linked to certain mythology, specifically referring to male sexual potency.

This paper gives an ethnographic portrait of turtle hunting in the Mexican Pacific, especially that which is practiced along the coast of the state of Jalisco, emphasising certain aspects of the hunt, preparation and consumption of these animals – including their eggs. At the

same time the report will outline the representation and folk imagery that such activities entail.

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The Bad Shot and the Hunting Maiden

Gosewijn van Beek

Subsistence hunting – inevitably it seems – is rapidly becoming a tradition of the past. However, this does not diminish its relevance to contemporary issues in anthropology. This paper proposes to re-examine a research conducted in the last quarter of the past century among the Bedamuni of Papua New Guinea in the light of contemporary thinking on gender, material culture and agency.

The original research focussed on local hunting traditions and their relation to a possible “neolithic” ideology. Among other things, the research showed a counter-intuitive “inefficiency” of traditional game-hunting practices. It also revealed a discrepancy between the ostensibly male practice of hunting and the actual – though hidden – contribution women make to the animal protein diet of women and children. These results challenge the nature of our definition of hunting as a practical and ideological “male” domain. The proposed re-examination of the research will

turn its attention to the role of material culture and hunting technology as an objectification of the “maleness” of hunting. The symbolic cloud of hunting technology invests the equipment of large game hunting with male agency, which excludes women from its public and recognised use. This attribution of agency to a symbolic-material field effectively hides women’s contribution to protein production. It will be argued that this relation between object and agency has wider significance in our understanding of local cultural forms.

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Hunting. From Necessity to Entertainment

Luis Cantarero, Dora Blasco

During the second part of the twentieth century in rural contemporary societies hunting has changed its status. It was transformed from a practice motivated before the 1960s, to a complete diary diet in a ludical-sportive activity as we can observe, among other things, in the increase of the pages dedicated to this activity in sport literature.

The aim of this paper is to analyse this transformation showing its material and

symbolic aspects: in the 1960s the mechanisation of agricultural work was completed. Threshing machines, baling machines, harvesters, etc., were already a feature of a past landscape. As a consequence of this mechanisation process, the rural landscape was altered: fields became wider, small holdings were unified, the use of pesticides became extended, the concentration of plots of land, the transformation of dry lands into irrigated lands, the repopulation of hillsides, etc. took

place. All the material innovations which affected farming and ploughing were accompanied by changes in the organisation of rural society, lifestyle and socio-cultural values. From the middle 60s onwards, the organisation of family, inheritance, estate administration, socialisation between relatives and neighbours etc., underwent important changes. However, these were not the only transformations: women gained access to education and joined the labour force in the cities, urban life became more attractive than country life, the agricultural sector suffered from heavy

economic losses, upward social mobility became a reality, modern ideals of autonomy, freedom etc., also made their appearance.

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Countrysides on the March? An Anthropological Interpretation of the Hunting Debate in the UK

Paul Collinson

The debate over whether hunting with dogs should or not be outlawed has been rarely out of the UK media since the Labour Party was elected to government in 1997. In many ways, it encapsulates in microcosm many far broader themes related to political and social conflict in Britain today. This is exemplified particularly by the fierce passions which the debate arouses, which are perhaps out-of-proportion to the practical implications any ban would have on life in the countryside. The aims of this paper is to present an anthropological interpretation of both sides of the debate.

On September 22nd 2002, an estimated 450,000 people demonstrated in central London under the umbrella of the “Countryside Alliance”, many motivated by the threat to rural traditions which they felt a ban on hunting would bring. This was reflected in the title of the march: “Liberty and Livelihood”. The pro-hunting lobby contend that any ban on hunting would not only herald the end of a centuries-old tradition, but have enormous economic repercussions in rural areas. They also believe that it is symptomatic of the domination of Westminster politics by urban concerns, to the neglect of the countryside.

On the other side of the debate, many in the population believe that hunting with dogs is a

cruel and archaic ritual which is out of place in modern Britain. Hunting is also viewed as elitist and representative of the British class divide, harking back to feudal past in which the countryside was dominated by large landowners who grew rich at the expense of the welfare of the surrounding peasantry. North of the border, the debate has moved on, with the anti-hunting lobby apparently winning the argument: hunting with dogs was banned by the Scottish parliament in 2001. This is also reflection of the growing dichotomy between the Scottish and English legislatures, or at least the consensus politics which now holds sway in Scotland in comparison to the adversarial system in Westminster.

The debate also has a militant dimension. Hunts are regularly attacked by “saboteurs”, and there have been a number of violent confrontations in the past decade. The cost of policing hunts is usually borne by the hunts themselves, which represents another financial weapon in the saboteurs armoury. On the pro-hunting side, a number of recent quasi-terrorist incidents have been claimed by a militant group calling itself the “Real Countryside Alliance”.

The empirical material presented in the paper will be derived from participant observation conducted with a hunt in Northumberland,

northern England, together with semi-structured interviews with hunt saboteurs. Ethnographic data will be placed in a theoretical context drawn largely from post-modernist theory.

Paul Collinson works as a social anthropologist and defence analyst at the UK Ministry of Defence. He gained his doctorate in the Anthropology of Development in Ireland from

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Hunters and Dogs in West Mexico

Daria Deraga

The object of this paper is the intimate relationship that is formed between hunter and dog that makes working together successful. Since hunting with dogs implies team work, this study puts emphasis on the distribution of the physical and cognitive tasks, and the specialized verbal and non verbal communication between hunter and dog. Hunting with a pack of hounds also involves team work among the dogs themselves. There is a definite hierarchy as to the order of who makes the decisive decisions and distributes the specialized activities of the hunt, depending on the situation, among the hounds, and the hunters.

In Mexico hunting is mainly for acquisition of supplementary food to be consumed primarily by the family. Hunting with hounds is also practiced as a sport, but it is not as common. In some cases, wild game is prepared for serving in

specialized restaurants, usually found in the countryside where a particular game, such as deer, duck, or hare, is prevalent. The contrasts of hunting with dogs as a sport or as a way of procuring food will be discussed.

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Man and Wild Reindeer in the Tundra Forest in the North of Central Siberia: Behaviour during Hunting

Vladimir I. D'iatchenko, Francine David, Claudine Karlin

The hunting of tundra reindeer has long been the basic means of existence of the northern nomads, in particular those of Central Siberia, between Taimyr to the east and Lena to the west. It is here that the largest reindeer populations live, representing about one million animals. Until quite recently, all the economic

resources of the indigenous population (Dolgans, Evenks and Yakouts of the north) were based on reindeer hunting.

The history of these northern nomads shows how vital hunting has been to them in maximum efficiency to obtain, in large quantity, vital

products for everyday consumption. Thus, until very recently, between Taimyr and Lena the indigenous population practiced seven different reindeer-hunting methods: hunting during river-crossing, hunting by individual stalking, hunting using trained reindeer, hunting by rope knotted onto the antlers of a domestic reindeer, screen hunting, crossbow hunting, and hunting by tracking on sleds. The more a hunter uses his knowledge of reindeer behaviour, the greater is his chance of success. Variations in the migration dates of the reindeer and in their migratory territories have brought periodic famines to these peoples, resulting in the occasional disappearance of entire communities.

In no other region of Siberia does there exist so much variety in hunting techniques than in the territory between Taimyr and Lena. This is explained not simply by the geographical conditions, but also by the history of the nomads of the region: their ancestors, who inhabited this terrain relatively late, came with their forest region hunting habits. Once arrived in their new environment, they not only knew how to master hunting techniques proper to the tundra, but they also completed and enriched them with their experience in the Taiga and mountain Taiga. Thanks to their profound knowledge of reindeer behaviour, they reaped with minimum effort.

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Eating the Pyrenees: Hunting and Game Consumption in the Central Pyrenean Area from the Early Eighteenth Century to the Beginning of the Second World War

Frédéric Duhart

Spa society has played an important part in the economy of the Central Pyrenees from the early eighteenth century onwards. Here hunting and game consumption became a complex phenomenon, because of the combination of the demand for local or refined foods and of medical advice (dietetic concerns, physical exercises). With the spa society's taste for local products, some Pyrenean animals became game and the consumption of different species

(bear ...) evolved differently than the local customs. Spa society also developed new forms of hunting with effects on the environmental and social framework. Gradually, hunting and game consumption formed part of the Pyrenean representation. The species particularly studied in this paper are: *Rupicapra rupicapra* (izard), *Ursus arctos* (bear), *Tetrao urogallus* (capercaillie), *Lagopus mutus* (ptarmigan), *Bonasa bonasia* (hazel grouse), *Turdus*

torquatus (ring ouzel) and *Columba palumbus* (wood pigeon).

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(Ethno)pharmacology of foraging, phytofoods, and fermentation

Nina L. Etkin and Paul J. Ross

This presentation is organized in 2 overlapping parts that intersect on the theme of food pharmacology. First, we compare the pharmacologic potential of foragers’ diets with those of other subsistence categories. Second, we deal with a subset of foragers’ diet to explore the pharmacologic potential of fermented foods and beverages.

With limitations, the diets of contemporary foraging populations represent a reference standard for early humans, who had a diverse, ample diet and are considered generally to have been healthy and little affected by infectious and chronic illness. Foragers’ diets include a range of plant and animal resources sufficient to assure nutrient adequacy with reference to proteins, vitamins, minerals, calories, and trace elements. Further, in some ways more significant, because foragers diets are dominated by wild species, the potential for pharmacologically active foods is high – this bears on the principle that allelochemicals have been bred out of many domesticated species.

Many of the plants and animals that people traditionally used for food contain sufficient water to sustain microbial growth, and virtually all human groups learned to take advantage of some beneficial microorganisms by harnessing their metabolism for particular ends, primarily for the production of foods and beverages. Fermentation presents a number of nutritional and therapeutic advantages over the original

products. Specifically, fermentations: destroy some undesirable elements of the raw product; improve food digestibility and constituent availability/solubility; enrich substrates with vitamins and amino acids; preserve foods; transform vegetable protein to products that have meat-like qualities; bring forth flavors, aromas, and textures; and are relatively inexpensive preparations that salvage wastes that otherwise would not be usable as food.

This presentation casts foods in a biocultural perspective that understands foods simultaneously as cultural constructs and biodynamic substances.

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Hunting as Social Interaction: Two Cases of European Type Hunting in México

Rodolfo Fernández

Humans as hunters have developed their own ways of hunting, according to culture and environment. European hunting traditions have extended to the New World, sometimes with success, sometimes not. This paper deals with two cases. The first was an upper-class shooting party in XIX Century Central Mexico. It ended after cross shooting and endangering the participants. The host was the president and dictator of Mexico, the famous Porfirio Díaz, well known for his admiration of European culture, specially French culture. The guest of honour was a famous and very wealthy Mexican businessman, Manuel Escandón, who lived in Europe most of his life. After the sudden death of his child from a tropical infection, he returned to Europe and never went back to Mexico. The second case occurs seasonally and almost daily within the hunting period among rancheros of Highland Jalisco. It has become a

successful tradition in sight hound hunting continuing up to the present.

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The Hunter's Status: Examples from Africa and New Caledonia

Michel de Garine-Wichatitsky and Igor de Garine

The hunter's status varies according to each society. Where predation plays a major part in subsistence, the role is appraised and emotionally valued, although not without reservations. Being a successful hunter means

dealing with matters which are outside the scope of society. Nature, which is rough and unpredictable, has to be placated. Among agricultural societies, hunting is of varied practical importance. Among the Muzey

(Cameroon) hunting and war were masculine activities, fundamental aspects in the status of individuals, implying courage, fighting other groups and dealing with the magical powers of the deceased animals. Although the hunter plays an important part in the mythology, hunting is not considered to be work. It does not imply toiling, which is the property and the value of agricultural work. Nowadays status is gained by cultivation, hunting is a sideline.

Michel de Garine-Wichatitsky was born in Roma (Italy) in 1967. He first completed a Doctorate in Veterinary Medicine (1992, National Veterinary School of Maisons-Alfort) before specializing in the ecology and pathology of wild and domestic animals in tropical regions (2000, PhD in Ecology, University of

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Hunting (and Some Drinking) in the Kelabit Highlands, Sarawak

Monica Janowski

The Kelabit live in a sub-montane forest environment in the highest part of the island of Borneo, on the Sarawak side of a tableland stretching into East Kalimantan. They are rice growers but, at least until recently, have also relied heavily on hunting and gathering within the forest, both 'old' forest and 'new' (in their terms). In some communities, including Pa' Dalih, where I have carried out fieldwork, hunting remains nutritionally highly significant, being the only regular source of meat.

In this paper I will look at methods of hunting; at animals hunted and attitudes to these; at the relationship between hunted wild animals and domesticated animals; and at the social and gender context of hunting, in consolidating relationships between men and in prompting sexual relations between men and women. I will also take a look at the occasional 'secret' drinking which takes place in association with hunting trips, and at how attitudes to alcohol have changed since the adoption of evangelical Christianity by the Kelabit.

Since the 1960s, and especially in the last ten years, the Kelabit ability to hunt freely has been threatened by population concentration within the Highlands, by logging and by the possibility of a National Park being set up. I will look at how these changes have come about and at their impact, socially and in terms of diet. In this context, I will discuss current attitudes to hunting, which remains important to all Kelabit, not only in the Highlands but also among Kelabit living in town. This reflects the continuing importance of the forest and of the male association with the forest.

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ethnicity and cosmological and religious beliefs (Kelabit; and Polish community in the UK); material culture and cosmology (Kelabit)

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St. Hubertus, Patron of Hunters

Bernd Kostner

The patron saint of hunters in northern Europe, St. Hubertus, represents a powerful myth that may have an equivalent in different cultures. It probably originates in prehistoric ages when hunting was essential for survival. In Austria, the name St. Hubertus and the symbol of the deer with the cross between its antlers is used not only by hunting societies, but also by various companies such as beer breweries and pharmacies.

Although several versions exist, in the most common form the legend tells that Hubert was a wealthy aristocrat who, after the death of his beloved wife, has sought distraction and comfort during lonely hunts. One day he encountered the beautiful image of a white stag. While he attempted to kill the deer, a shining cross suddenly appeared between its antlers. Because of this vision Hubert was moved to transform his life; he began to lay down his high ranks and distributed his wealth among the poor, living a modest life in the forest.

There may be many interpretations of the meaning behind the story. The white stag could symbolize nature which is often exploited by humans, while the shining cross may be a sign of the sacredness of nature. A contemporary

hunting ritual is associated with the legend of St. Hubertus although it probably originated in ancient times: Hunters place a small branch of evergreen in the mouth of the fallen game, as a final salute to the animal and an offering to the creator. Symbols of Hubertus are a horn and a key. The key was heated in an open fire and used to burn wounds from bites of animals, which could lead to death from rabies, a serious infectious disease. Therefore, Hubertus is also the patron who protects animals and human beings from rabies, a disease which may be seen as a symbol of mother nature's aggression to humans. Today, we experience this aspect through new diseases like BSE. The legend of St. Hubertus may therefore serve as a modern myth teaching us to respect nature and protect its creatures.

Bernd Kostner, M.D., Ph.D., practicing in Vienna. His special interest in medical anthropology and traditional medicine lead him to the Department of Ethnomedicine in Vienna, where he studies and collaborated in various projects such as organising a workshop for an international conference and writing for the Viennese Ethnomedical Newsletter.

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Gentlemen's Pastime: A Year in the Management of a Pheasant 'Shoot'

Helen Macbeth

In England, 'hunting' generally refers to people, who may be dressed in scarlet jackets, riding on horses in order to chase foxes with

hounds. On the other hand, 'shooting' refers to what most other Europeans call 'hunting'. Both snobbism and access to rural life are implied

when describing certain individuals as ‘hunting, shooting and fishing’ types of people. In this phrase, ‘fishing’ refers to fishing for trout and salmon in fast running streams (depending on private and expensive access to these), rather than to the tough life of deep sea fishermen or the peaceful scene of blokes sitting along canal and river banks, primarily, one suspects, in order to get out of the home.

This paper will concern shooting. Whereas shooting was traditionally a way of hunting wild mammals and fowl for food, the prey now are mostly carefully bred and nurtured and then released into an only semi-wild existence. The situation varies with the region and the species, but as a ‘sport’ the shooting is highly organised and generally very expensive. During the year I have been following the activities involved in

running one small ‘shoot’ in Oxfordshire. This included the creation and upkeep of appropriate pens, the careful sowing of certain fields for crops appropriate for later cover for the birds, the breeding, raising and feeding of the pheasants, their release, the signs of fox predation, and then joining the ‘beaters’ who scare the birds out of the ‘cover’ towards the ‘guns’. Finally, I shall describe pheasant cooked in red wine.

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The Shepherd, the Wolf and the Hunter: Visions across the Basque Mountains

F. Xavier Medina

In recent decades, and after a few years without their presence in the north of Spain, wolves are returning to the valleys in Castilla y León, La Rioja, Navarre and the Basque country. Their presence actually signifies a hard confrontation between shepherds – directly blamed for wolves and at the same time frequently loosing their cattle –, and ecologists who consider wolves as a protected species. Because of this, shepherds are increasing the surveillance and protection of their cattle, and frequently organising *partidas* to go to the mountains to hunt this “natural enemy”. The aim of this article is to analyse this situation, observe how these *partidas* are organised, and

how food and wine are included in this undertaking.

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Some Hunting Riddles from the Central Sahara

Mark Milburn

Evidence of prehistoric hunting in the Eastern Sahara is plentiful, for instance along parts of the Nile. Low walls seemingly guided animals

and birds followed from afar to keep them moving into funnel-like areas concealing pits or nets (Hester et al. 1969). In the Central and

Atlantic Sahara such devices appear to be hardly known. One site seen in the 1980s containing certain identifiable components, may have been later disturbed; even viewed from above, parts of such a confused mass of stones is difficult to analyse.

A few hints have come from colleagues who have seen apparent fragments of other sites. Single low curving walls at the same general latitude pose a further conundrum. Provisional identification as wind-shelters by one researcher remains debatable. Meanwhile the exact nature of so-called “hunting-stands” used by later nomads, listed by a sage who probably never saw such objects himself, remains enigmatic since the few nomads present no longer hunt large game.

Saharan stone structures have caused much ink to flow, sometimes in bizarre directions, especially when researchers ventured beyond their own level of competence. It has been supposed that a possible late Neolithic solar calendar at Nabta in Egypt may have a parallel in Mauritania (Applegate et al. 2001: 466 ff.); the latter is more likely to be an ancient Islamic cemetery. A low stone ring in Niger, actually marking the centre of a 1930s aircraft landing-strip failed to be identified by National Geographic (March 2000: 25) and was even

seen as potentially prehistoric by authors active in Libya (Gauthier 1999: 98).

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The History of Hunting and Drinking Wine in the Czech Republic

Jana Parizkova

The chasing of wild animals and especially of game has undergone a remarkable development worldwide in past millennia. Originally, game served primarily as a source of food, mainly of indispensable high quality proteins. This contributed to the development of human beings, especially of his/her brain and the development of the necessary skills. Over the ages, this purpose always remained for needy common people or poachers, but hunting became in addition a pastime for the privileged. In ancient times and later in the middle ages this was a favourable activity especially of kings, their escorts and other aristocracy, as witnessed in art – paintings, sculptures etc. Many portraits and sculptures of

Czech rulers or members of the aristocracy, male and female, exist of them sitting on horseback in hunting dress. In more recent times this has become true again for the privileged social classes. However, it had a special meaning in former socialist countries where hunting was leased to Western foreigners, as one of the rare sources of hard currency for the country. For common people it was again hardly available – with the exception of the then political elite. After the “velvet revolution” at the end of the eighties of the last century, hunting still continued to exist in the Czech Republic, but has been to a greater

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Contributions to Visual Anthropology

Hunting in Poysdorf

Ruth Kutalek

In Lower Austria different hunting techniques exist but two basic types can be distinguished – hunting in groups where the group experience during and after the hunt is in the foreground and hunting alone, often from raised hides, where the experience with nature is important.

In former times hunting was confined to the elite, mostly noblemen and the clergy. Since 1848 hunting was also permitted by the “common people”. Nowadays it is mostly practiced by local farmers who are regionally organised in hunting clubs. During the large group hunts people from other areas are sometimes invited to participate. Non-hunters, who are often relatives of those hunting, are also invited as beaters.

At the beginning of each group hunt, the hunting leader explains what will be hunted that day and what the hunters should specially observe. Then he introduces guests to the local group. In some areas musicians who are all hunters officially open the hunt with typical short hunting songs. Then the hunting party is driven to the area where the hunt is going to take place. If the groups are small, private cars are used, if the group is larger the hunters are packed into wagons behind tractors. As the main hunting season is autumn and early winter, this can be quite a cold enterprise. The hunting leader also chooses the area where the hunt will take place and he has to take care that the game is hunted in accordance with hunting principles (*weidgerecht*). All hunters have to take an examination to get their licence. This includes questions regarding game, technical aspects as well as ethical principles.

Weidgerecht is an expression that is very important in hunting culture, especially among those who take their pastime seriously.

Weidgerecht means for instance to possess



Our logo for this series: Azande children inspecting the camera of a visual anthropologist.

Photograph: Manfred Kremser

knowledge of the hunted game, to search for wounded game, not to hunt mother animals, to shoot at reasonable distances and only when the game is clearly seen, and to refrain from hunting in time of crisis. The latter might be the case this coming winter as many young pheasants and hare fell victim to the draught that occurred this year.

To maintain the hunting principles traditional customs have to be observed; they regulate the behaviour during the hunt and how to deal with hunted game. Part of these customs is the use of symbols in hunting rituals which are meant to show the respect for the hunted game, and a special hunter’s jargon. The ownership branch (*Beutebruch*), for instance, a twig with three shoots that is broken from certain indigenous trees (oak, alder, pine, spruce, fir) and moistened with the blood (*Schweiß*, literally “sweat”) of the animal is placed onto the hunter’s hat to show reverence for the game. The last bite (*letzter Bissen*) is put into the mouth of the game as a gesture of appeasement and a kind of eternal meal (*ewige Äsung*). At the end of the hunt, the game is laid down in a special formation (*Strecke*). It is a severe faux pas to step over shot game or game laid out on the floor as well as to treat shot game with disrespect or in haste. Often a last song or rather a sound sequence, is played for each species shot, even for the smaller ones which do not deserve a *Bruch*. Traditional customs are a means of regulation, but they are also a faint reminiscence of the former sovereign hunt which was, so distinct in Renaissance and Baroque times, as documented by many paintings.



Hunters and their dogs are brought to the hunting grounds.



The wild boar is shot according to hunting principles (*weidgerecht*).



When the hunting season starts in early autumn, the wine is still in the process of fermentation. It is a speciality and called *Sturm* – literally: “storm”.

Immediately after the hunt the wild boars have to be cut open to prevent the meat and the intestines from getting spoilt.



The liver is reserved for the one who shot the boar.



The ownership branch (*Beutebruch*) is worn on the hunter's hat.



The History of Hunting and Drinking Wine in the Czech Republic

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extent joined also by local „nouveau riches“ who at present again represent a privileged social group. Game has been available in the Czech forests throughout the ages. Hunting feasts have become a special social event for those who can afford it, and the results of hunting is celebrated by social gatherings and banquets with wine-drinking and eating of the hunted game an indispensable part of the menu. In this respect, especially South Moravian wine is chosen, as other sorts are not so tasteful – Czech wine-growing, introduced by King Wenceslas IV and cultivated thus since the 14th century in the then Bohemian Kingdom, does

not get enough sun and the wine tastes accordingly. However, Slovakian wine or other imported kinds from South Europe and other countries is suitable for this type of feast, and is always welcome.

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Hunting and Fishing for Food and Wine, the Call of New Zealand Tourists

Nancy Pollock

Hunting or fishing and the wine trail are two major pillars of New Zealand tourist business. The visitor is enticed to regions of New Zealand where these can be enjoyed to the full. The Hawkes Bay area on the East Coast offers excellent deep sea fishing, and crayfish to be enjoyed with choice from the range of wines of the area. Similarly Marlborough in the South Island produces superb wines are the vital complement to day's pig or deer hunting on land and the salmon and other fishing in the Sounds. The tourist who heads into the wilds of Fjordland to hunt deer and pig, and fish for trout in the rivers will recuperate by enjoying venison with a glass or two of Cloudy Bay wine from South Island vineyards. The annual Wild Food Festival on the South Island's West Coast is fast becoming the supreme attraction for Travellers with Tastes. The complementarity of the foods from the daytime activities with night time spent addressing the delights of bottles of wine from the region underlines the essence of New Zealand's tourist offerings. The irony that spending a holiday hunting and fishing, and following the wine trail is hard work is not lost on many tourists. I will argue that hunting and fishing are activities that recapitulate ancestral necessities that the early settlers in New Zealand

had to endure to survive. Today they offer a chance to penetrate the wildness areas of natural beauty for those who seek those “unspoiled” experiences, and can afford the time and expense. Wine is no longer the alternative to water, but rather the crowning glory for the taste buds. Furthermore hunting, fishing offer strong bonding pleasures, while the wine trails for the optimal grape juice tops off this new found quest experience. These epicurean delights are the memorable parts of the holiday in New Zealand's Land of Middle Earth.

Nancy Pollock has been teaching Anthropology, and latterly Development Studies, with an emphasis on Food Security issues in Pacific societies. Her book “These Roots Remain” (1992) covers 500 years of changes in food habits in the Pacific, tracing the dominance of ten root crops in Pacific diets. In addition she has edited a volume on “The Power of Kava”, and is currently involved in the controversy of this plant as a “natural” medicine, in pill form. The social ramifications of obesity continues to be a hot topic, as discussed in the volume “Social Aspects of Obesity”, co-edited with Igor de Garine.

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Why Deer Meat is Tender – on Gender Relations in Tarahumara Society

Evelyne Puchegger-Ebner

Imaginary significations are the core components of those constituting sexuality and determining gender identity. They represent both the gender ideology of a society and manifest themselves in gender relationships. Gender identity in turn always forms part of a definite collective identity. In the broadest sense it involves the construction of a person at any given phase of his/her life, whereby one part of the identity construct is regarded as gender specific, whereas others are seen as socially oriented in a more general way.

From these considerations follow the emphasis of my presentation: firstly, the (gendered) way in which men and women see themselves, and secondly, the gender interaction within the Uto-Aztec society of the Tarahumara (in NW Mexico).

An analysis of the Tarahumara hunting myths shows how gender identity is “created” by means of mythical pictures, what effect the symbolism of hunting has on male gender identity and what status is given to these imaginary significations within the Tarahumara society. Tarahumara hunting myths belong to the category of the so-called gendered myths. They hand down the concept of complementary duality that is continuously

being revived, both in everyday life as well as in the rituals.

In the gendered myths plants and animals are given a (cultural) gender and act as representatives of the Tarahumara. These myths convey social norms and moral values. They comprise various points of view concerning relations between the sexes and are closely connected to the criteria of social status, the attribution of power-relations between men and women and the role of gender relations in social and political processes.

At the heart of my paper stand above all two aspects: on the one hand the socio-economic role of men and women within Tarahumara society, and on the other the opportunities and scope for action that are open to the sexes with reference to/following from the mythological models.

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Hunting Under Attack: Hunter – Anti-Hunter Syndrome

Monika Elisabeth Reiterer

Hunting is no longer an integral part of our lives. We need not hunt to procure meat as food for the survival of our species. But this fact is not a relevant reason to rebel against hunting or to wish to forbid it. For example, anti-hunters should consider that neuroses in house pets are by no means rare nowadays and that these neuroses are anthropogenous.

Today the majority of people are so far removed in their thinking from the conditions of life (producing food) and the physical circumstances of life (birth and death) as no other generation before them. It is narrow-minded to see the relationship man – animal focused only on the problem of killing. The hunt and the kill are two aspects of an activity

which includes the conservation of nature and cultural traditions of local communities (see IUCN, World Conservation Congress 2, Amman, October 2000). Any activities in favour of venatic culture must be “glo-cal” (global and local = holistic and interdisciplinary).

The fact that man can also live exclusively on vegetable food often provokes a conflict with the anti-hunters. Another cause of the problem is that on the one hand the animal is the object of a spiritual experience to man, but on the other it is also his prey. Women, especially if they are huntresses, have preserved a more natural approach to death as a part of life and thus to the indivisible totality of experience. Neither the traditional dominance of men nor a newly developed dominance of women in the field of hunting/shooting is desirable. The objective ought to be the dominance of truly

human values which might help to preserve game and venatic culture.

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Hunting and Hunters in Medieval Aragonese Legislation

María Luz Rodrigo Estevan, María José Sánchez-Usón

The nutritional, economic and political importance of hunting in medieval Aragón is revealed by the development of a legal framework to legislate this activity and its survival until the middle of the 20th century.

The use and the exploitation of hunting as a natural resource is dealt with in the Aragonese laws and municipal regulations of the 12th to 15th centuries from four different perspectives. The first of these approaches provides the scholar with valuable data on the species that populated the Aragonese forests in medieval times and on the nutritional regime and the household economy of rural societies. The second approach enables us to analyse the woodland, the development of hunting preserves, and the progressive reduction of free hunting areas by a particular group. The third one examines the activity of the professional hunters in relation to their rights over and obligations to the hunted animals, to the approved hunting techniques, the observation of close seasons, and the sale and consumption of these hunted animals. Finally, Aragonese legislation provides

data on the creation of certain control institutions whose purpose was to ensure that hunting did not cause problems among natives, that it did not become an indiscriminate activity to the point of endangering the reproduction of the different species and, in brief, that hunting always took place within the legal framework established by medieval Aragonese institutions.

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Forbidden Hunting

María Jesús Francisca Portalatín Sánchez

In the area of the Aragonese Pyrenees eating snakes is a deeply rooted practice. They are prepared in different ways as a preventive and curative remedy to diseases. This practice probably dates from the time of the Roman Empire and is an essential part of these people's culture. At present there is a conflict between the legislation of the Aragonese Government concerning the protection of endangered animal species and the food and medical culture of the inhabitants of this area.

Today in the Pyrenees men continue the tradition of cooking snakes broth. There are two ways to prepare it: on one hand, they hang the animal, add some salt and then the snake is cooked without the skin, on the other hand, they can add to the elaborated broth a piece of the snake with beef or fish and different vegetables. This is used to cure skin's illness and other diseases. We can also observe that people in the Pyrenees carry pieces of dried snake in their pockets to protect them from sickness and theft. Men usually put the piece of dried snake on their head under their hat, to prevent head diseases and to feel protected

when they are working in the mountains. They continue this practice even though snake hunting is forbidden by law and as a result people have to pay fines. We can therefore say that there is a clear conflict between ancient culture and the protection of these kind of animals.

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“*Faire ribotte*”. Popular Male Hunting and Drinking Parties in the Provence (South of France)

Thomas Schippers

This paper will present a case of popular hunting in the South of France as an example of male sociability associated with hunting and (often excessive) consumption of wine and meat. After a short outline of the general features of hunting practices in the Provence region (communal hunting associations, types of animals, calendar, etc.), the author will focus more precisely on a specific form of cynegetic activity known as either *des parties de cabanon* or *faire ribotte*. In autumn and early winter groups of exclusively male hunters varying from 10 to 20 members unite outside the urbanised

village space in so-called *cabanons* (small constructions of one or two rooms, normally inhabited) for period of a few days up to two weeks.

During these *parties de cabanon* the men hunt during the day either individually or in small groups small game like various birds, rabbits and hares, but also wild boars. Cooking, eating and drinking together, however, are considered as important as hunting itself. Being invited for the first time to participate in a *partie de cabanon* is often considered as ending one's

“childhood” to become socially recognised as a (young) “man”. During these parties the participants express themselves with “rough” vocabulary and plenty “dirty” jokes and stories are told while one’s ability to resist drunkenness is daily “tested”. Genuine *rite de passage*, most men remember vividly their first *partie the cabanon*, associated with the various “tests” undergone to bury their childhood. The fact that these parties take place outside the socially controlled space of the grouped village habitat underlines their extra-ordinary dimension. Only when the participants run out of “fuel” in their promiscuous *cabanon*, some go home shortly to take some of the lacking items (and secretly have some sleep). Sometimes the group of hunters organises during the night time some “expeditions” into the village in order to cause disturbances (“jokes” or small thefts, etc).

With this example, the author would like to show how in the Provence not only rural but even urban men have continued until today to express their gender identity by organising and

participating in “extramural” hunting and drinking parties considered as emblems of their local belonging. The social role of these parties is being more and more challenged nowadays by new forms of management of cynegetic resources.

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The Hunting Tondi of the Roman Emperor Hadrian

Andreas Schmidt-Colinet

The eight round monumental marble reliefs, reused later on at the triumphal arch of Constantine the Great in Rome, are official

state reliefs of the reign of the Roman Emperor Hadrian (117 - 138 AD). In the centre of these representations are three corresponding pairs



The Hadrianic hunting reliefs

of reliefs, each pair showing a hunting scene followed by a sacrifice. The beasts are the bear, the wild pig and the lion; the corresponding gods to whom the animals are offered after the hunt are Sivanus, Diana and Hercules. This cycle is framed by a *profectio* (beginning of the hunt) and a final offering with a sacrifice to the God Apollo. It can be shown that on the one hand these reliefs exemplify existing historical events. On the other hand, the scenes are used as metaphors for the virtues of the Roman Emperor. By hunting these very special beasts the *fortitudo* (power, strength) of the emperor is demonstrated, the sacrifices prove his *pietas* (piety). Comparing the reliefs with antique written sources concerning the reign of Hadrian, the whole cycle must be (can be?) interpreted as a demonstration or illustration of the basic elements of Hadrian's imperial policy and his rule over the different parts of the Roman Empire.

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The Royal Hunt as a Legitimation of Kings in Ancient Monarchies

Martin Seyer

The phenomenon of hunting was of extraordinary significance within every culture throughout antiquity because it was practiced for a wide variety of reasons – innumerable figurative and literary testimonies bear witness to its multivalent meanings. It was accorded a special role in monarchic-aristocratic societies, as it was through these means that the aristocratic class consciousness was expressed within this social group.

While aristocracy in all likelihood went hunting mainly as a means of enjoyment and of physical training, the activity furthermore represented an obligation for the king. Due to ideas which have their origins in the cultures of the ancient Near East, the ruler had to slay certain animals – primarily the lion – in order to emphasise and represent his status as leader of his people. The lion thereby became a symbol of the king's enemies: only through the lion's defeat could the king prove his ability to lead his people. The lion-hunt, therefore, became a symbol of the legitimation of a ruler. This idea is to be

found amongst the Great Kings of the Persian Empire as well as in the various monarchies of Asia Minor, the Near East and even Greece, where Alexander the Great and his Diadochs adopted the theme of the lion-hunt in the framework of their propaganda in order to express their claims to leadership. Various media such as coins, sculpture, reliefs, mosaics or mural paintings were used to convey the tenor which was linked to a successful lion-hunt. Self evidently, written descriptions of hunting adventures also formed an essential part of this propaganda.

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The Ngandu as Hunters in the Congo River Basin

Jun Takeda

This paper provides a detailed description of the hunting activities of the Ngandu, a primarily agricultural people living in the tropical rainforest of the Congo River basin. Four key aspects are presented: types of hunting, hunting rituals, the complex cultural systems surrounding hunting, and the distribution of meat. The extent to which the Ngandu forest people have been and still are concerned with hunting animals that inhabit the forest is also considered. The environmental limitations of tropical rainforests as the context for hunting activities are discussed. It could be that such factors have spurred the development of collective hunting, in which unknown numbers of animals are driven to their capture, and have stimulated the development of a variety of effective trapping techniques. Unlike nomadic hunter-gatherers, the primarily agricultural Ngandu have to stay in one, more or less, restricted area to simultaneously maintain their agricultural subsistence

activities. Possibly the combination of the fact that the Ngandu practice both agricultural and hunting activities within a rainforest environment has largely provided the impetus for the development of a sophisticated hunting technology embedded within a complex cultural system.

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Wines without Grapes and Beers without Malt and Hops and Propiciatory Ceremonies in Ancient Mesoamerica

Luis Alberto Vargas and Leticia E. Casillas

The Old World tradition of beer and wine-making is deep rooted in history and has had the effect of having the people of the New World call their alcoholic beverages wines and beers, although these are prepared from plants different to grapes and the traditional cereals. Little attention has been paid to alcoholic drinks from ancient Mexico, with the exception of *pulque*, a fermented beverage made from the

sap of several Agaves. In this paper we will focus on two types of prehispanic fermented beverages: those made with several parts of the maize plant and those prepared with the cortex of the *balché* tree, this last one restricted to the Maya area.

As it is common in other areas of the world, alcoholic beverages are an important element in

religious ceremonies. We will present information on their use in ancient and contemporary Mexico and also discuss their general use in the past.

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Insects: Cultural Heritage and Traditional Foods in Northeast Thailand Natural Interactions between Humans and the Environment

Kanvee Viwatpanich

From the past to the present, the northeastern population of Thailand have consumed insects as a native and a natural food, which can be found in their local environment. The purpose of this research is to investigate the entire process of insect food patterns from the initial stage of hunting and gathering to consumption itself.

This anthropological field work took place in Sarng-Sang Village, which is in the Nhong Kung sub-district of the Tansum District, Ubon Ratchathani Province. Five months of in-depth interviews, participant observation, audio-recorded interviews and photographs were used for research. Gathering and collecting of raw materials, such as various insect species, local nomenclature, cooking and consumption methods, and the community context were additionally investigated. Actual insect specimens were used for both identification and confirmation of insect taxonomy, by way of scientific – order and family names – by an entomologist at the Entomology and Zoology

Division of the Department of Agriculture, Ministry of Agriculture and Cooperatives, Thailand.

The research found that there are 44 kinds of insects regularly consumed throughout the year in this village. The 44 species of insects are classified in nine orders: Coleoptera (17), Orthoptera (12), Hymenoptera (4), Hemiptera (4), Lepidoptera (2), Odonata (2), Araneae (1), Homoptera (1), and Isoptera (1). They can be further categorized by their habitat: water-living, ground-living and tree-living.

From generation to generation about 15 methods of cooking these insects have been developed. Apart from being a food, insects are also used as drugs, cosmetics, material for fortune-telling, and for entertainment. Products made from insects can provide supplementary income to the villagers. Factors contributing to insect consumption include traditions, beliefs, environmental conditions, economical situations, psychological factors and

satisfaction with taste. Additionally, the villagers have developed strategies to protect themselves from dangers while hunting and consuming these insects.

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Why Nomads do not Like Travelling. Food and the Production of Locality among the OvaHimba, North-West Namibia

Steven van Wolputte

This contribution focuses on the semi-nomadic inhabitants of North-West Namibia (notably on OvaHimba and OvaHerero in the border region with Angola). It considers diet not as a set of rules on what to eat (and what not) but as an identifying social practice closely intertwined with the body of the herd and with the production of (social and political) space; moreover, diet is not only part of social (symbolic) discourse; it also belongs to a more metaphoric (subconscious, if you like) maelstrom of images, associations and dissociations, bodily sensations and experiences from which the body-self emerges. Milk, for example, exemplifies the patrilineage, its ancestors and its claims on pasture lands and water; it forwards notions of time and it marks space and place. Milk is what turns a place into “home”. Eating meat and milk from domestic animals is in fact the most “ordinary” expression of an intersubjectivity (or better – inter-corporeality) that makes and unmakes the

self. But diet (eating) is also part of an “emic” modernity; it shapes the relationship between the herders in the region and the (post)colony and embodies the sometimes strong opposition between a “nomadic” and a “sedentary” worldview. In other words, it also carries strong ideological and hegemonical implications, and it is on this political dimension that this contribution places emphasis.

Steven van Wolputte, postdoctoral research fellow of the Fund for Scientific Research Flanders and the Department of Social and Cultural Anthropology of the KU Leuven; research in North-West Namibia, which deals mainly with local “subjectivities”, with the way the inhabitants of this border region (and pastoralists and nomads in general) position themselves towards the violence and alienation of the colonial and postcolonial era.

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Interview with Igor de Garine

Igor de Garine is Commissioner of ICAF, the International Commission for the Anthropology of Food.

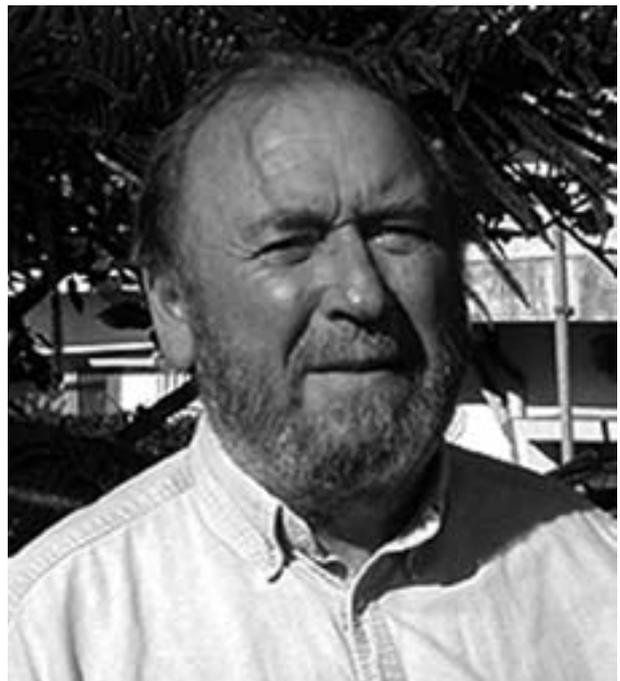
How did you start with nutritional anthropology?

I was brought up in the countryside and since my young age I have always wanted to be a naturalist. Around the age of ten, in the village school I attended, we were asked to write an essay on: "What would you like to be when you are grown up?" "A naturalist, and I will go with my impedimenta to verify whether the duck-billed platypus lays eggs or not". My notebook came back full of exclamation and question marks, the teacher had not heard of them. This was my first professional disappointment!

My father was a hunter and from the age of six I carried his game bag full of partridges and quails. I learned to shoot young, first with toy guns, then with air guns, and, when I was sixteen, with 6mm bullets. I killed my first woodcock when I was seventeen and loved going hunting with my father and his dogs. I learned a lot about nature and animals, and had good knowledge of the local birds. I wanted to be an ornithologist but when university time came, my proficiency in chemistry, physics and maths, which is a prerequisite to enter the faculty of sciences, was insufficient. That is why I studied the human animal rather than birds and went through sociology, ethnology and history of religions.

You have done a lot of research in the field of anthropology of food in Africa and elsewhere. What were your main projects?

My first field trip was to Mauritania and it was almost the last as I contracted peritonitis. My next fieldwork, for my PhD, was among the Masa and Muzey of Chad and Northern Cameroon. That was when I developed an interest for food and nutrition. I never quite accepted the view of the French school of African ethnology (putting too much focus on religion and maybe slightly imaginative in relation to the reality), nor to the French structuralist school (drawing conclusions about the subconscious and the deep structure of society from questionable field data). Neither did I totally adhere to the technology school (dealing with the material aspects of culture with too little concern for non-material, symbolic aspects). Both material and non-material aspects have to be taken into account. Food and nutrition correspond to an important part of every human group and can be a way to decipher more secret aspects. Through food it is possible to deal with ethnosciences, ecology, symbolism, etc. It is sufficiently trivial to allow one to penetrate more sensitive fields such as magic, religion and philosophy without arousing too much suspicion. I developed this aspect during my mission in Senegal



Professor Igor de Garine

among the Wolof and the Serer in 1960. I was then recruited by FAO, where I was in charge of the Food Habits Section of the Nutrition Division until 1970. This allowed me to work on applied nutrition programmes, and visit many countries in Africa, South America, South-East Asia and the Philippines. I have also worked in Nepal, Vanuatu and the Marquesas Islands, but my main field is among the Masa and the Muzey, who I have visited regularly since 1957. I have produced over a hundred publications on the sociocultural aspects of food and nutrition.

What are the main aims and tasks of ICAF?

Although the food quest and the nutrition status of individuals are important aspects, until recent times few anthropologists have looked at them systematically and one had to be satisfied with a few cursory notations about cooking, magic or weaning. It seemed appropriate to get both cultural and physical anthropologists to work systematically and to collaborate in the study of food and nutrition.

The general aims of ICAF are to promote and coordinate collaboration and research in biological and social anthropology in regard to the sciences of food and nutrition, fostering in particular a pluridisciplinary approach. ICAF aims at promoting the exchange of experiences, opinions, material and publications between researchers (see our website: <http://icaf.brookes.ac.uk/>). The International Commission on the Anthropology of Food (ICAF) of the International Union of Anthropological and Ethnological Sciences (IUAES) was created in 1980 on

the occasion of the New Delhi International Congress of Anthropological and Ethnological Sciences. Mary Douglas was appointed its first chairperson, I was made responsible for the European region and, in 1985, named chairman of the Commission. Committees have developed in Europe, the Pacific, Central and South America and recently in Africa. There are now national committees in 20 countries, the most active region being Europe. Besides improving interdisciplinary communication between scientists, the commission has held 19 international symposia, published nine books and prompted hundreds of articles. It has favoured the development of training in this field in several countries, inspiring many PhD theses, and emphasizes the need for cultural and biological anthropologists to collaborate closely and gather reliable data, both in the field of physical and cultural anthropology. ICAF is open to scientists from various fields accepting a pluridisciplinary approach to food and nutrition. It attempts to deal with topics which are more original than weaning or malnutrition, such as status, seasonal variations, drinking, arbitrariness in food choices, etc.

You are yourself a passionate hunter, what brought you to hunting ?

I have already mentioned my childhood as the son of a hunter. Africa gave me the opportunity to develop hunting for my personal taste, and the need to obtain food for my team and the prestige conferred as a meat provider helped me in my dealings. Hunting big game such as elephants or buffalo is a thrilling experience and implies a good physical and mental condition as well as good knowledge of the environment and the animal's habits. Tracking a buffalo in Africa implies looking for his spoor near water holes at the end of the night, and following it for many hours as the animal eats while walking. If one is in good shape, it might be possible to reach the herd around one o'clock in the afternoon when the heat compels the animals to stop in the shade. Then the approach begins: it implies crawling over hundreds of metres while paying attention to the direction of the wind, then reaching firing range. The sweat is running on your face and in your eyes. Then the animals become aware of your presence, lift their heads and look in your direction in a very unfriendly manner which might lead you to say: "Well, after all, I love these animals and I'm going home without firing!" If the firing is accurate, there is no problem and results in a mixed feeling of pride and sorrow.

To me, hunting is a strong incentive to forage through remote areas and to look carefully at the environment and fauna. It is likely that I will swap blood hunting for photographic recording.

What is your view on the current discussion on hunting in Europe?

In relation to hunting, attitudes vary from country to country. They foster heated and sterile arguments between hunters and the well-meaning "deep ecologists", some of whom know very little about nature, of which they have little direct experience. This is often the privilege of the hunter and goes with love of the environment and, paradoxically, of the game. In Germanic culture it is part of the ethos. The hunter, the *Jaeger*, is an essential, prestigious character in contact with the deep forces of the forest. In England, the sportsman has developed subtle precepts in relation to killing game. In Southern Europe the interest for game meat as prestigious food subsists. I believe hunting as well as other predatory activities such as fishing and gathering is ingrained in most cultures. Hunting has existed since the dawn of humanity. It is obvious that the recent deterioration of the environment and the disappearance of the fauna and flora have to be taken into account, but I believe it can be pursued under strictly controlled conditions.

Tell us something about your life and your family.

I have retired after being responsible for the research laboratory on the Anthropology of Food of the French National Scientific Research Centre for eighteen years, but as emeritus I go on with most of my previous activities and still have a thrilling life. I continue to go to the field in Africa, Central America and Melanesia.

I am lucky enough to live in the countryside and can hear every day the barking of a roe buck challenging my presence on "his" land. I am very proud of my family: my wife, who has steadily collaborated in my work; my first son, who is also an anthropologist; the second, a veterinary doctor and also an ecologist; my daughter, a landscape architect; and my last son, an anaesthetist, not to mention my grandchildren. As the Masa say: "God, let things continue as they are now!"

Thank you for the interview!

Poysdorf, Austria's Wine Town and Stronghold of Sparkling Wine

Sylvia Wimmer

Poysdorf is situated in the northeast of the Weinviertel, a district 60 km north of Vienna. Vines are grown on the surrounding hills of Poysdorf which is the most important wine-producing town of Austria. Hence the slogan "Poysdorf, Austria's wine town and a stronghold of sparkling wine".

The first written mention of Poysdorf was in the 12th century. The town today has a population of 5500 people and comprises 10 villages which belong to the district government.

Everything in Poysdorf is connected with wine. The town is situated in the centre of the "Veltlinerland", which derived its name from the most cultivated grape, the "Grüner Veltliner". In the area of Poysdorf there are 560 wineries where 1350 hectares of grapevine are cultivated. Many of them are run as a second profession.

Because of the climate, territory and location similar to that of the Champagne area in France, the Veltlinerland offers excellent conditions for cultivating the basic wines for sparkling wine production and it is here that the most important sparkling wine producers buy their wines.

Wine and Tourism

Poysdorf is extremely attractive to everyone interested in enjoying the environment in all seasons. Guided tours through the wonderful wine-cellar lanes offer the visitor a unique wine adventure. Another tour of Poysdorf is cycling through the vineyards. On different bicycle routes – which are named after grapes – the visitors imbibe the special atmosphere while cycling through wine-cellar lanes and vineyards and experience the hospitality of the inhabitants.

A unique kind of sport is "tractor-walking", the chance to drive a restored, veteran tractor through the region. Visitors are allowed to drive these tractors alone for three hours with the help of a professional. From April to October a sight-seeing tour enables visitors sitting on a trailer of a fire-engine to learn about the architecture and history around Poysdorf.



Church of Poysdorf

Golf and Wine

In 2004 Poysdorf will enlarge its sport facilities. In the spring a driving-range will be opened and the construction of an 18-hole golf course will begin. The golf course will be situated right in the middle of vineyards. Special golf-packages combined with wine will also be available next year.

Cellar-lanes and Wine

Poysdorf has six wine-cellar lanes, which are situated like rays to the centre of the town. The profound terroir and a special type of soil called "Löss" made it possible to build these cellars, like underground vaults. In these days they are the trademark of culture of the Weinviertel and it is here that the festivals of Poysdorf take place. The largest and most important cellar lane is the "Kellergstetten" which is constructed like a small village and is the venue for the well-known Wine-Growing Festival, "Sturm" Festival and Advent Market.

Sights of Poysdorf

Besides the wine-cellar lanes there are many historical monuments, museums and exhibitions. The wine market offers wines of 25 wineries of Poysdorf where one can also taste the wine. The focal point of the wine market is the “Weinviertel DAC”, which is a new brand of wine of the Weinviertel. It is a fruity, spicy *Grüner Veltliner* of high quality. The wine market takes place in the historic Reichensteinhof, where local farm produce can also be bought. Numerous museums, such as the town museum, the veteran vehicle museum, and a distillery museum can be visited. In the winery Riegelhofer you can see the biggest champagne glass in the world. The trademark of Poysdorf is the church consecrated to John the Baptist and which is situated on a hill rising above the whole Poybach Valley. The church was built in the first half of the 17th century. A new monument is the statue of Poysdorf scouts. The scouts were mentioned in the Old Testament in the Book of Moses. They had to search for new

land and came back with a large grape. This topic of the Bible is represented in the coat-of-arms of Poysdorf and shows the importance of wine-growing.

The church of pilgrimage, “Maria Bruendl”, is another interesting sight and dates back to the 16th century. The spring next to the church was used to cure eye-diseases. Today the church is very popular for weddings.

Festivals and Wine

The festival calendar is very much influenced by the topic wine. Every month there are special events, such as “wine-spring”, “sparkling wine weeks”, “Veltliner weeks” and so on. The “open wine cellar” allows the wine-growers to promote their products in Poysdorf. Every week from April to October a different winery offers its wines for tasting and buying.

In Poysdorf, Austria’s wine town and the stronghold of sparkling wine, you will always find such events. For further information please write a mail to info@poysdorf.at.



A cellar lane in Poysdorf

The Austrian Ethnomedical Society

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Photograph last page

A hunting party with dogs in Wetzelsdorf near Poysdorf. Though women nowadays are encouraged to join local hunting clubs, they are still a rare sight. Photograph: Ruth Kutalek



Hunting-party

