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Cross-Cultural Patterns of Disability
in non-Western Societies

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Disability: An Investigation of Cross-Cultural
Patterns in Non-Western Societies

With significant exceptions disabled persons and their disabilities have rarely been considered a topic of study by anthropologists. In fact, references to the disabled are difficult to locate in anthropological literature. Specific disabilities, such as deafness, have been researched by Kuschel: (1973); Shuman (1980); and Groce (1983). Nevertheless, anthropologists have not focused on the disabled as a separate entity in society. Goffman's (1963) work on stigma and the disabled remains an exception; important as the study is, it deals with only one aspect of disability. Until the disabled and their relationship with society is studied holistically by anthropologists and other social scientists, there will be a gap in the study of man and his culture.

Moreover, few if any theories about the disabled and disability have been developed, other than those dealing with specific handicaps. However, there are general theories such as man's adaptation to his environment and the dependence and interdependence of man as well as social systems that are applicable to the disabled. Those theories are too broad. Again, the formulation of specific theories on the subject of disability represents another challenge to anthropologists.

This investigation of cross-cultural patterns of the disabled in non-Western societies is an attempt to locate information in the anthropological record on the disabled and the problems caused by disabilities; to determine if the avail-

able information forms a pattern when analyzed; and last, to see if any similarities exist between cultures. This study, then, is experimental and exploratory in nature, and as such, requires methodological adjustments.

Generally, when research is conducted, the researcher states the problem to be solved, asks him or herself questions about what he or she wishes to accomplish, reviews previous anthropological research material on the subject, and then forms a working hypothesis which may be modified as the study progresses. Terms and the population to be studied are defined; an accepted sampling procedure is decided upon; and a time frame with limits is set. The student formulates the methodology to be used. Then the research is conducted; the data is analyzed, and conclusions supporting or rejecting the hypothesis are reached.

Since this is an exploratory study, the research process has not proceeded as smoothly as the one described above. In the first place there are few anthropological studies to use as guides. There is little organized data on the subject of disability and the disabled, and the data tends to be fragmented. These difficulties were pointed out to the student by the faculty of the Anthropology Department at Rhode Island College when permission to conduct the study was requested. The Department's realistic approach and warning prevented this researcher from building up false hopes about uncovering great amounts of data that would be easy to analyze and to form into a report.

The general goal of the research has been to study the disabled, their position, status, and role in non-Western societies. Ideally, the period covered would have been that time in the history of non-Western peoples when they had just been discovered by ethnologists and before those unique groups had been touched by outside influences. However, it was decided that the scarcity of information dictated that "no good data should be excluded arbitrarily." (Epple (1984; Fidler (1985)). Whenever possible, the earliest ethnological study has been cited by the researcher.

As a starting point the student was asked to identify the disabled? Who are they? The following working definition has been used:

A handicapped person is one who has a physical, mental, or emotional impairment or disability which together with the existing environment and prevailing social conditions, substantially limits that person's life activities. (Rhode Island College Task Force Report of the Physically Handicapped, October 17, 1978).

In this study additional criteria are used. Disabilities may be hidden or obvious, long-term or permanent. A person may be born with a disability, or he or she may acquire a disability during his or her lifetime. Disabilities may be caused by genetic factors, disease, epidemics, accidents, war, old age, punishment or mutilation. Further, disabilities cover a wide variety of conditions: blindness, deafness, physical immobility, shortness of breath, extreme weakness, disfigurement such

as harelip, webbed fingers, additional fingers and or toes. Albinos are considered disabled by some societies. Insanity, madness, mental illness, mental retardation, and epilepsy all fall under the inclusive term of disability. When Simmons studied the aged in society, he found that different societies viewed old age from different perspectives, and he stated that, "The simplest and safest rule to follow was to consider a person as 'old' whenever he was so regarded by his contemporaries" (1945:1). The same criteria has been followed in identifying the disabled in this research.

Since the aim of this research is to learn more about the position, the status and role of the disabled in society, the student prepared questions about the research problem that would lead to the formulation of a hypothesis. For example,

1. To what extent are persons with disabilities accepted and integrated into their societies? What determines acceptance or rejection? Is acceptance or rejection dependent solely on the disabled individual and his or her aims and desires, or is acceptance or rejection based on the perceptions, feelings, attitudes, beliefs, and traditions of the society to which they belong?

2. Is acceptability or non-acceptability based on the availability of resources to the individual, the family, the community? That is, do opportunities for the disabled to be born, to grow up, to learn skills, depend on the resources that are available to him or to her? Further, do very poor

societies who achieve bare subsistence for their group find the disabled more of a burden than societies with more resources at their disposal? Resources means availability of food, clothing, and shelter according to the needs of the society as well as opportunities for the individual with the disability to achieve his or her potential. Or, are there other reasons--social, environmental, or ideological--why societies and the able-bodied in them accept or reject the disabled? If so, what are the reasons?

One critical distinction between the disabled that affects acceptance and rejection is whether the disabled individual is born with a disability, or whether he or she acquires a disability sometime during his or her life. Some non-Western societies practice infanticide; this is done for various reasons. For this research it is important to learn whether the society practices infanticide to rid itself of infants with obvious disabilities according to the definition of the society, or whether infanticide is practiced on able-bodied infants as well. If a disabled infant is allowed to live, is he or she integrated into the society, and if so, how? Do minimal subsistence societies practice infanticide more often than societies with higher standards of living?

3. If an individual acquires a disability, how does his or ^{her} society react? Does the group continue to accept the individual or do they reject him or her? This leads one to ask whether some disabilities are more acceptable to a particular group than other disabilities? If so, how is accept-

ance or non-acceptance indicated by the group?

4. Other questions deal with the opportunities provided to the disabled by their society? Are opportunities based on social position or economic wealth according to the ways those terms are defined by the society? Or have societies, regardless of their means of subsistence and resources, found ways to assist dependent persons within their group, formally or informally?

Formulation of hypothesis: The questions listed above have led to the formulation of the hypothesis: There is a direct relationship between a society's well-being and the ability of the disabled to achieve self sufficiency. In this instance self-sufficiency means that the disabled, through individual, family,^{or} group assistance is able to attain some control over his or her life, to participate in family and group activities to some extent, and to be of some use to his or her society. Self-sufficiency, then, is defined by the group as well as the family and the individual. The society's well-being means the subsistence level as well as the resources of the group. The inference is that the higher the subsistence level, the greater the resources, the more likely it would be for the disabled to achieve self-sufficiency.

Validity: The following measures of validity were chosen because infanticide, invalidicide, senilicide, marriage; special statuses and roles for the disabled; opportunities for individuals with disabilities, and isolation of the

disabled provide some indication, and are a rough measure, of how persons with disabilities are accepted by their groups and of the position of the disabled in their society.

Measures of validity:

1. Infanticide: Infanticide is the practice of killing an infant, usually new-born, but the procedure does not necessarily take place immediately. For this research it is important to determine whether infanticide is practiced on able-bodied infants as well as disabled infants or whether it is practiced on the able-bodied or disabled infants exclusively. This measure can be tested according to the resources of the society. If resources are scarce--food, clothing, and shelter--as defined by a particular society, the likelihood that infanticide is practiced may be greater than for a society that has an abundance of resources according to their needs.

"X," the independent variable indicates the resources or subsistence level of a society; "Y," is the dependent variable; in this instance, it is infanticide. "X," causes "Y," that is, the subsistence level of the society determines whether a society practices infanticide or the degree that infanticide is practiced. Thus, a group who barely has enough to sustain it is more likely to practice infanticide or to practice infanticide more often than a group with more resources and provisions.

2. Invalidicide and senilicide are similar types of measures. Does the society abandon the sick, the disabled, and the aged infirm? Is there a custom within the group that

permits either the individual or the group to kill persons who are no longer of use to their society? Again, do practices of senilicide and invalidicide occur more often in societies with the lowest levels of subsistence or do groups with more resources practice senilicide and invalidicide too, and to the same extent?

3. Marriage: Are the disabled integrated into societies to the extent that they marry and bear children? This question is related more closely to individuals who were born with disabilities, because persons who acquire disabilities may be married. In that case the critical question would be, did his or her spouse remain with the disabled individual, leave him or her, or obtain a divorce? Are individuals with specific disabilities such as leprosy, albinism, epilepsy, and others prevented from marrying more often than persons with disabilities such as blindness or deafness?

4. Special statuses and roles: Do minimal subsistence societies have special statuses or roles for the disabled among them? Or, are special statuses and roles provided only by societies with wealth and resources? Does the complexity of a society determine a wider variety of roles for the disabled?

5. Are opportunities for the disabled institutionalized in any way or ways? Do all societies provide care and sustenance to dependent persons, or again, is such care dependent on the resources of the society?

6. Isolation: Are all persons with disabilities iso-

lated from the able-bodied in the society? Or, do persons with particular types of disabilities experience isolation?

Methodology: Disabled persons in non-Western societies are the population under study. The Human Relations Area Files (HRAF) are being used to define and categorize the widespread population. The Files divide the world into eight "major world areas;" seven of the areas have been used in this study. Europe was excluded because the study is limited to non-Western societies. North American Indian tribes and Eskimos were included, because prior to Conquest, those societies had non-Western cultures. "Culture Units," that is, individual groups within the Culture Areas are listed in this paper under the appropriate Culture area for purposes of convenience and clarity. HRAF Code numbers for Culture Areas, and Culture Units have been used throughout, even for non-HRAF references; this was done for purposes of simplification and clarity.

Although the HRAF Outline of World Cultures contains an extensive listing of world Culture Units, not all the Culture Units are to be found in the microfiche Files, because information for some Culture Units is not "available yet."

HRAF files were not the only source consulted; books, journals, newspapers, and other information have been used also. References within books, journals, HRAF files as well as bibliographies in those sources led to information on the disabled and disability.

Sampling: Obtaining a random sample of the widespread

heterogenous population presented a dilemma, but the HRAF Files provided a solution to the issue. The Files recommend that a researcher utilize the "HRAF Probability Sample Files, a special selection of sixty Files." If the researcher is not able to complete the entire sample of sixty Files, it is possible to "select randomly thirty or forty cultural Files from the total of sixty," while maintaining "roughly the same proportionate representation of the major world areas. . ." (Legace, 1974:7).

The HRAF sample guide was followed as closely as possible with the following exceptions:

1. It was impossible to cover the sixty cultures listed in the HRAF Probability Sample; a smaller sample was decided upon in accordance with the procedures outlined in "Nature and Use of the HRAF Files, A Research and Teaching Guide," noted above. Forty-seven cultures make up the sample. A copy of "Table 1. List of HRAF Files by Major World Areas¹" is included in the Appendix of this paper; the culture units covered by this research are underlined in red.

2. Information on the Dinka in the Sudan, the Barabaig in East Africa, the Besongye people of the Eastern Kasai Region, Republic of Zaire, the Woddabe Fulani of Bornu, Northern Nigeria, the Bantu of North Kavirondo, the Tharus of Uttar Pradesh, India, the City of Peking, China, the City of Timbuctoo, Mali, Nubia, Maun, Botswana, and others are not available in the Files. References, some of which are sparse, came from other sources. Additional information would have been welcome and useful, but the data was retained even when incomplete, because it either

reenforced information about social institutions or was significant in itself.

Inclusion of the culture units listed in the preceding paragraph distorts the sample to some extent.

Obtaining the data: As noted previously, HRAF data is not always complete; some files are not available; other files have references for some categories and no references for others. In addition, HRAF data tends to be processed slowly and does not include the latest information from anthropological literature. Whenever possible, this researcher supplemented HRAF data with information from books, journal articles, bibliographical references, and other materials.

The HRAF files require practice to use efficiently; information on how to use the Files is scattered throughout the Adams Library at the College. Reference librarians are most helpful and cooperative in every way, but if the researcher does not know what he or she is looking for, it is impossible for the librarian to help a student. For example, a booklet, "Nature and Use of the HRAF, Research and Teaching Guide," is kept in the files of the reference librarian's office and not with HRAF material in the Reference Section of the Library or on top of the microfiche cabinet in the Microfiche Room. This researcher was months along ^{in research} before the informational booklet was discovered.

The HRAF files are categorized by subject; this student used HRAF categories to locate as much information as possible in the Files, and as a way of locating information out-

side the Files. The HRAF categories consulted are:

1. 101, Identification; 158 incidence of insanity; 164, Incidence of Organic Disease.
 - 201, sign language; 220, Food Quest.
 - 304, Mutilation.
 - 429, Guardianship; 481, aids to locomotion.
 - 681, Punishment; 682, Offenses against Life.
 - 729, Care of Veterans; 732, Defectives, 734, Invalidism; 735, Begging; 736, Dependency; 737, Care of the Aged; 742, Medical Research; 750, Sickness; 752, Bodily Injuries; 753, Theory of Disease, 754, Sorcery, 755, Magical and Mental Therapy; 756, Physiotherapists, Shamans; 757, Medical Therapy; 758, Care of the Insane.
 - 826, Interpretation of Physical Abnormalities; 828, Interpretation of Mental Disorders; 845, Unusual and Difficult Births; and 847, Infanticide and Abortion.

References to specific disabilities such as blindness, deafness, crippling conditions, and others are located in the HRAF category, 732, Defectives.

As the research proceeded categories such as marriage, birth, rituals, and others were added.

In general, data on the disabled and the subject of disability is difficult to find. Many times the student found no obvious references to disability related topics in indexes, and tables of contents of books, but found, by chance, significant information about the disabled under other titles. For example, Chagnon (1977) has no references indicating disability in either the index or the table of contents of his book, Yanomamo, The Fierce People. However, there is an ex-

cellent passage about a young man who lost a leg from snake bite. The reference in the index is under "snakebite," which is now included as an important category for disability. A similar reference about "crippled, deformed, and demented girls," was found under "marriage" in The Barabaig: East Africa Cattle Herders, (Klima, 1970).

Order of Data: Data from references has been condensed and placed on "Group" and "Individual" forms in the Appendix. The Group form provides general information about the disabled in each culture unit researched. The Individual form is an abbreviated case study of noteworthy individuals with disabilities. Group and individual information varies from a considerable amount to very small items.

The information on individuals is a measure, an indication, of how an individual with a disability is actually perceived and treated in a particular society. It also provides information about the ways that disabled persons with disabilities handle their particular problems and function in a community.

Completed group forms are to be found in the Appendix under the major culture areas: Asia, Africa, Middle East, North America, Oceania, Russia, and South America. Identification of culture units may be found in the upper right hand corner of the form. For analytical purposes, culture units are classified according to subsistence levels: hunters and gatherers, horticulturalists, pastoralists, intensive agriculturalists, and industrial societies. There may be some

question about the classification of groups by modes of subsistence; some societies are not easily categorized.

Case studies, some are not deserving of the title, are the last category in the Appendix. They are filed according to the HRAF culture unit code, noted in the upper right hand corner of the form.

Analysis of Data: ^{Tables 2 and 3.} Infanticide, invalidicide and senilicide, marriage, attention to the disabled--positive and negative--social institutions, statuses and roles, are the major categories of the data analyzed.

Infanticide: The nuclear family, especially the mother, the extended family, and/or the community in non-Western societies decide whether a disabled, deformed, disfigured, or otherwise unusual infant should live. This analysis attempted to differentiate between infants who were unwanted because of pressures on the mother or the group. For example: Hunting and gathering societies carry their worldly goods with them. Parents, especially the mother, carry their children. In addition, the mother generally nurses her infant from three to five years. If an infant is born, with or without a disability, while the mother is still nursing her previous child, the newborn infant is put to death; the mother can neither nurse nor carry two infants at the same time. "Unwanted infants" come under this category. (Table 3, Appendix) The second category, "Selective, other than disabled" includes infants who are killed because they are female, male, illegitimate,

either one, or both, twins, or albinos. The third category "disabled," is provided for the killing of infants because they are disabled, deformed, or otherwise impaired according to the definitions of the community.

The data indicates that in the forty-seven societies researched, thirteen groups practiced infanticide on unwanted infants; ten groups practiced infanticide because of sex of the infant, illegitimacy, twins, or other reasons. Thirteen groups killed disabled infants. Some groups practiced infanticide for more than one reason. There was no information regarding the practice or non-practice of infanticide in the remaining societies.

In a few instances there is a difference of opinion among ethnologists on whether infanticide was or was not practiced. In that case the researcher listed the society as having practiced infanticide. Groups who practiced infanticide in the past may not be doing so now, but those groups were counted as practicing infanticide because the earlier data gives a truer picture of the society prior to acculturation.

Limited as it is, the data indicates that infanticide was practiced more often among hunters and gatherers and horticulturalists than among intensive agriculturalists and industrial societies. However, fewer communities in the last two categories were researched which is a significant defect in the sample. It is also possible that the student, after prolonged deliberation, placed a culture unit in the incorrect subsistence category.

Interesting facts about the practice of infanticide on disabled infants have been noted. The Bantu of North Kavirondo in the Nyanza Province of Kenya kill deformed infants, not because of pressures on the mother or group, but because it is believed that deformed infants are the result of an incestuous relationship on the part of the mother. In such an event the mother goes through a purification ceremony and is regarded with some disfavor by her community. (Wagner, 1956:297) The Dogon believe that "malformed children" are caused "by the union, perhaps involuntary on the part of the woman, with a spirit of the bush. (Paulme, 1940:410) The Besonyge are the only society encountered who do not kill disabled infants immediately; the death is postponed until the matter is brought before the council who generally suggests that time may cure the problem. Sometimes the children are advanced in age before being put to death. (Merriam, 1974:208)

It is significant that the Siriono of Bolivia, hunters and gatherers under harsh environmental conditions, do not practice infanticide, and abortion appears to be equally unknown. (Holmberg, 1950: HRAF:847)

Senilicide and invalidicide: The senilicide category is divided into the "infirm," and "dependent." (Table 3, Appendix). The two categories were combined under the term "senilicide" for purposes of convenience, but "dependent" persons could be any age. Exposure to Christianity and to Western thought also has affected groups who formerly practiced

senilicide, but do not do so now, are categorized as practicing senilicide for the same reason as given above. There are conflicts within societies concerning the practice of senilicide. The Caingang, a hunting and gathering society in Brazil and Argentina, have been known to abandon the aged infirm when they moved their camp; (Henry, 1941:116) however, the author notes that the Caingang "carried the aged infirm on their backs when they were unable to walk or to walk fast enough."

In their book on The Native Tribes of Aboriginal Australia, Spencer and Gillen (1968:51) state that, "There is no such thing as doing away with aged or infirm people, " but Blainey (1976: 98, 101-102) disagrees with the British authors when he writes, "that infanticide, invalidicide and senilicide occurred, and he attributes the killing of infants, dependents, and the aged to other than environmental and personal reasons. He claims, "Heartless pressures were also at work."

Table 3, Senilicide, does show that twenty-three societies practiced some form of senilicide. The sole agricultural community investigated, who practiced senilicide, are the Dinka of Sudan. The author states that the reasons for doing so were "in part to avoid the degrading consequences of senility in old age. . .Dinka chiefs were not allowed to die naturally, but were buried alive when too old to function or when they thought themselves near death." (Deng, 1971:121) There is a close relationship between the aged and disability, because a significant percentage of the aged acquire disabilities.

Marriage: Data on persons with disabilities who either allowed or not allowed to marry is also fragmentary. Thirty societies of the forty-seven researched failed to have any information about the disabled and marriage in their communities. Marriage is a significant measure of how completely the disabled were integrated into non-Western communities, because, generally, marriage in such societies is important. Examples of two deaf men in widely separated localities, provide some insight to the situation. Lorenzo, of Nohya Village, Central Yucatan, and Kangobai, Rennell Island, British Solomons, have much in common. Both men were the first persons born in their respective communities who were totally deaf and mute. Since Lorenzo's birth in 1933, eleven other deaf persons have been born in his village, but according to the oral history of Rennell Island, Kangobai, was the only deaf person in twenty-four generations. Both men taught themselves sign language, although some persons say that Lorenzo's sister taught him. There was no one on Rennell Island who knew sign language; there are no words for "deaf-mute" or "sign language" in the Rennelese language. (Kuschel, 1973:4) Lorenzo is described as being "Alert and intelligent, . . . a tireless worker whose labors show extreme attention to detail and more than a hint of perfectionism. (Shuman, 1980: 361) Lorenzo is a talented artist; weaver, basket and hammock maker. The community is proud of his artistic talents, and he is highly respected.

The same is true of Kangobai. He is an excellent worker; males in his society are expected to be good gardeners and fisherman, and he does both well. So well, that he has an abundance of fish and produce which he shares with his family and friends. Kangobai, like Lorenzo, belongs to a "high status" family which the author cites as one reason for Kangobai's successful integration into the society; another reason is "his own creativity and imagination." Citizens of both towns have learned sign language in order to communicate with the two men. Both societies stress the importance of marriage, yet both men remain single. In Nohya, the institution of godparenthood, *compadrazgo*, is practiced, but Lorenzo has never been asked to fill this important role. Similarly, Kangobai's unusual abilities are not recognized by all persons in his community. (Kuschel: 6-7) The Wodaabe Fulani of Bornu do not allow the sick, disabled, and especially the insane to marry, become betrothed, or own cattle; in addition, there is a social stigma attached to disability. (Stenning, 1959:126)

Other persons with disabilities do marry; Kawina Liwema is one. He lives in the village of Chokolatwe in Zaire, and works under the tutelage of Sanjolombo, a master woodcarver. Liwema is married and has two children. (Crowley, 1973:221-247) Embree reports that there was a deaf and dumb woman in Suye Mura who had been married two times. "(she) runs her household remarkably well. Attends all buraka functions, and talks

to her friends by making graphic signs. She even dances at the drinking parties." (1939:129) Obviously, she is integrated into her society and self-sufficient.

Special Attention to the Disabled (Positive and Negative): Under the "Positive" category, support systems such as family, community, institutional, and other types of systems have been included. Nearly all groups or communities, depending on their social structure, have ways, formal and informal, to assist and care for dependent persons.

!Kung Bushmen have informal support systems; the family is responsible for the care of dependents. Lame/Gao contracted a bone disease when he was a child; one leg was withered, and he walked with a cane. After Lame/Gao became crippled, N/aoka, his mother, carried him on her back for years. (Marshall, 1976: 288). However, Lame/Gao was able to stalk and kill a buck, and thus became a man according to Bushman practice; he also married.

The Blind Guild, a formal type of support system, developed in Peking, China. The blind have their own Guild which serves them professionally and socially. The members belong to entertaining professions and are musicians, and storytellers. The Guild has strict rules for its members and maintains high professional standards. Members are required to serve apprenticeships and are subject to fines (in earlier times to beatings) if they did not comply with Guild regulations. At the Guild meetings blind men form queues, holding on to one another's pigtail, thus finding their way around the Guild hall. (Burgess, 1966:103,105, 131, 137, 160)

The Migiurtini of Somali and the Kanuri of Bornu assume responsibility for the behavior of their tribesmen who cause disability to another; these two groups pay the injured person 50-she camels if one of their members has "blinded an eye" or "cut off a foot or hand." (Cerulli, 1964:94)(Cohen, 1967: HRAF: 682)

Islam provides a support system too; Moslems are expected to share their wealth with the less fortunate--poor, sick, and disabled--by giving alms for their support. This system prevails throughout the Middle East; although it is probably practiced more strictly in some places than in others.

Negative Attention to the Disabled: Ridicule, isolation, and discrimination in its many forms is included in this category. Priesthood, for instance, is denied "lepers, madmen and epileptics, and the deformed on the Island of Bali. (Covarrubias, 1938:303) In addition, "Tabooed for sexual relations are albinos, idiots, lepers, and in general the sick and deformed" on the Island of Truk. (144) On Truk Island Gladwin and Sarason (1953: 153-154) describe a situation where a "crippled boy was taunted and teased and ridiculed by children." Marshall reported that the !Kung Bushmen ridicule crippled persons. "!Kung children mimic peculiarities of posture and movement, " and they, both children and adults, laugh when a crippled person falls and fail to help him up. (1976:288) In Phenix Village, South China, Kulp (1925:54) says that dependents or persons with disabilities are set apart from the larger community. "In addition to the dependence

they suffer feelings of inferiority that develop in them abnormal psychic traits. . . Especially true of marginal cases such as cripples, people with harelip, and the otherwise physically abnormal. Landor (1893:vii) noted that the mentally disabled were not treated well by the Ainu, "the unfortunate creature, thus afflicted seems to lose not only the respect, but also the pity, as well as care of all others and is treated by them as a worthless animal."

Special Statuses and Roles: Over time societies have developed special roles for the disabled; some serve as sorcerers for the Ojibwa, a very difficult role (Jenness, 1959:84) The Iban of Sarawak have a vocation for persons with disabilities, called Manang. In a complex manner of reasoning, the blind are associated with darkness, thus the spirit world and are thus eligible, along with others, to prepare themselves for the vocation. (Jensen, 1974:144-145) Geidam, an urban center for the Kanuri of Bornu, has a special section of the town reserved for blind persons who make rope; they elect their own officials. (Rosman, 1962:129) Islam has institutionalized the role of beggar for persons with disabilities, and in Rowanduz, a Kurdish town, harmless eccentrics may become Darwishes, a role that provides them with a "channelled experience for personal peculiarities that might otherwise prove dangerous. (Masters, 1953:321) The town of Suye Mura, Japan, has a long tradition of blind priests, called Kitoshi, and in Nubia, elderly blind Holy men teach the Koran to young students. (Kennedy, 1977: 26); (Embree, 1939:190)

Other valuable information about the disabled has surfaced. In addition, to social institutions and roles, there are myths and rituals related to the disabled and disability. The Hausa, as well as other non-Western societies have a well-documented folk-lore tradition which gives considerable insight, although it requires much further study, to the way a society observes the disabled. Tremearne (1913:60) cites games and riddles, and myths about persons with various types of disabilities; the author describes a Bori dance, no longer allowed, in which persons with disabilities are portrayed, a deaf-mute called Bebe, was one. The Bori dance was originally intended to help the insane, "the idea being that those who were really mad would be thereby less likely to commit acts of violence. . . ." (146).

Lambrecht (1932, 1941-1955:95) describes the "U-Lap rites," an exorcism ritual to cure persons afflicted with sudden blindness. The Arunta know the whereabouts of a "blind tree," where a hunter may go if he wishes blindness on an enemy, and in Suye Mura, persons who are deaf or becoming deaf, collect a certain type of stone and add it to piles of wayside stones (stones are deaf) and present them to "Jizo." (Spencer and Baldwin, 1968:552-553) and (Embree, 1939:246-247)

At least nine of the groups investigated believe that disability is caused by witchcraft or evil spirits. People such as the Hopi Indians attribute crippling conditions to an illicit love affair, and albinism to the theft of a sacred doll. (Titiev, 1971, 1972: 88, 159)

There appear to be pockets of similar disabilities in various parts of the world. Both the Aymara and the Siriono Indians in South America have a high incidence of clubfootedness. Holmberg estimated that, "This trait appears in 15 percent of the (Siriono) population." (1950:9). Chabot (1950:160) reported that he found a large number of unmarried people at Makassar, and the author attributes the situation to an equally high number of deaf mutes there. Albinism is prevalent among the Cuna Indians of ^{the} San Blas Islands. It can be argued that albinism is not a disability, but there are degrees of disability, and the people of San Blas assign albinos a special status because there is a myth that albinos occupy a special place in heaven, and people want to keep in their good graces. Albinos are not expected to work as hard as other persons, and the men, particularly, are restricted from marrying. However, albino men serve on councils and are highly respected. (Marshall, 1950: HRAF categories 116,143,826).

Analysis of Individuals with Disabilities: These accounts are to be found in the last section of the Appendix.

Ogotemmele, a respected man and hunter in Dogon, lost one eye when he had smallpox as a child; he lost the other eye when his gun exploded in his face. Ogotemmele used his time after he became blind to study the complexities of the Dogon religion and to become an expert on the subject. He realized that his religion should be shared with the world, and made arrangements to meet with the French anthropologist, Marcel Griaule, to explain Dogon precepts to the Frenchman and his companions.

The first conversation took place in October, 1946; the sessions continued for about a month. Griaule wrote about his "Conversations" with Ogotemmele in 1965. Ogotemmele probably was not self-sufficient in that he cooked his own meals, cared for his clothing, or performed daily chores. His high status ensured that others performed those tasks for him. His contributions were ideological; he served his people as a spiritual leader and guide. He became famous in Dogon and throughout the World. (Griaule, 1965:14-15)

!Kham, a Bushman of the Nyae Nyae area, was crippled. he walked with "two forked sticks." He was married and the father of four children. However, he and his wife, Be, occupied a somewhat marginal position among the Bushmen because he was crippled and could not hunt, and because he and Be, had few family to assist them. However, !Kham and Be made themselves useful to other Bushmen by carrying messages, gifts, news and gossip from one band to another. In exchange, the groups he and his family visited, provided him and his family with meat. Be gathered for them. However, he and Be were constantly on the move so as not to stay with one group too long. This is an example of the way reciprocity works in a hunting and gathering society. (Marshall, 1976: 187)

Hajji Mustafa, a citizen of the Kurd town of Rowanduz, is portrayed as a slightly eccentric, but harmless individual. He was considered the "worst barber in town;" however, he was a "colorful town figure" and "beloved by the children." Haggi Mustafa became a Darwish, which gave him a social status and

an outlet for his emotional needs. In line with Islamic precepts, Hajji and his family were, for all practical purposes, cared for by the house of Şakir Effendi who gave "gifts of food and money." However, Darwishes "charmed snakes" and swallowed large pebbles to entertain and amuse the public. (Masters, 1935: 321, 329)

As pointed out earlier, persons may be born with disabilities or may acquire them. Two men in Azande, in different times, were accused of adultery and mutilated by having their hands and genitals cut off. One of them, Bitarangba, was photographed and described by Evans-Pritchard. The mutilated man was cared for by his blood brothers. (Evans-Pritchard, 1933: HRAF:736) The Ainu punished thieves by cutting off both or one hand. The heel tendons were cut of murderers; the operation left the victim completely crippled. (Batchelor, 1927:38-39)

Conclusions: The hypothesis that, "There is a direct relationship between a society's well-being and the ability of the disabled to achieve self-sufficiency has not been proven or disproven. As noted, the data are not complete; some are not comparable. There are some indications that hunting and gathering societies and horticultural societies practiced infanticide more than pastoral, agricultural, or industrial societies. From the amount of data available, it appears that hunters and gatherers and horticulturalists practiced senilicide and invalidicide more frequently than pastoralists, agriculturalists, and industrial societies. It will be interesting to see if these slight trends hold up when a larger and more complete sample is obtained.

With the limitations of the data in mind, marriage of the disabled appears to occur more often, especially among hunters and gatherers, horticulturalists and pastoralists, than one might expect.

The last category, "Special Attention to the Disabled" indicates that there are a great many systems, formal and informal, that are used by non-Western societies to assist dependent persons in their communities. As noted, some attention that persons with disabilities receive is of a negative nature.

One goal of this research was to determine the extent of information about the disabled in the anthropological record. Although the data is difficult to locate, information is available, and with more practice the student should be able to obtain material more efficiently. Another goal was to analyze the data in the hope of discerning trends or patterns. This aim has not been realized, but a beginning has been made. After further research it may be that a more representative sample may be obtained and compared with this first data. The last goal, to see if similarities between cultures exist, appears to be confirmed to some extent.

This student considers this project as a basis for the research that is to follow. If a graduate study were to be conducted, the procedure outlined previously would be used with some modification.

The HRAF files would be used but would be supplemented

with other research material. The most effective way to find every possible reference on disability would be to read entire books rather than trying to locate information in the HRAF files, indexes, and tables of contents. Bibliographies have proved excellent sources for references; the articles on Lorenzo, the Mayan deaf man, and Kangobai of the Rennell Islands were found in this way. Ogotemmele was found by chance. Studying disability may be like studying the aged; the researcher may have to use every available scrap of information, regardless of what it does to the sample, because the material is fragmented.

It is important that further study of the disabled should focus on them in the entire society. In order to achieve this goal, more will have to be learned about marriage, institutions, special statuses and roles, punishment, modes of subsistence--in short all about a culture--so that the disabled may be better understood in a social context.

Abstract Proposal: Despite the difficulties inherent in undertaking a study of the disabled and the subject of disability in non-Western societies, such research is essential in order to obtain a fuller understand^{ing} of the status and role of the disabled in society. As noted, little work has been done in the field of Anthropology. This undertaking would be a general study, rather than an investigation of specific disabilities; however, this research would incorporate material from studies of particular disabilities

In addition, the study would focus on cross cultural patterns of disability among non-Western peoples, preferably prior to Western acculturation.

The working hypothesis would be that there is a direct relationship between the society's well-being and the ability of the disabled to achieve a satisfactory status in a particular society. The research would be conducted according to prescribed^{Standards}, utilizing as much of this work as possible. HRAF recommendations would be followed, but may not be the same as those followed for this paper. The student would like to investigate as many societies as possible, and it may be that a different sampling procedure will have to be worked out. Statistical analysis of the data would be used.

By using the methods mentioned above, it is hoped that generalizations may be made about the disabled, that patterns will become apparent, and that similarities between societies will become more pronounced. Such a study would provide useful information about the disabled and hopefully give insight to the ways that society perceives and interacts with the disabled.

Footnotes

¹Leo Simmons, The Role of the Aged in Primitive Society, (New Haven: Yale University Press, 1945) , p. 1.

²Legace, "Nature and Use of the HRAF Files, A Research and Teaching Guide,"

³Napoleon A. Chagnon, Yanomamo, The Fierce People, (New York: Holt, Rinehart and Winston, 1977) , p. 20.

⁴George J. Klima, The Barabaig: East Africa Cattle-Herders, (New York: Holt, Rinehart and Winston, 1970), p. 64.

⁵Gunter Wagner, The Bantu of North Kavirondo, (London: Oxford University Press, 1949-1956) , p. 297.

⁶Denise Paulme, [Social Organization of the Dogon (French Sudan)], (Paris: E'ditions Domat-Montchrestien, F. Loviton et cie., 1940) , p. 410.

⁷Alan P. Merriam, An African World. The Besongye Village of Lupupa Ngye, (Bloomington: Indiana University Press, 1974) , p. 208.

⁸Alan R. Holmberg, Nomads of the Long Bow, The Siriono of Eastern Bolivia, (Garden City, New York: The Natural History Press, 1950) , HRAF category 847.

⁹Jules Henry. Jungle People: A Kaingang Tribe of the Highlands of Brazil, (New York: J. J. Augustin, [c. 1941]) , p. 116.

¹⁰Baldwin Spencer and F. J. Gillen, The Native Tribes of Central Australia, (New York: Dover Publications, 1968) , p. 51.

¹¹Geoffrey Blainey, Triumph of the Nomads, A History of Aboriginal Australia, (New York: The Overbrook Press, 1976) , pp. 98, 101-102.

¹²Francis M. Deng, Tradition and Modernization, A Challenge for Law among the Dinka of the Sudan, (New Haven: Yale University Press, 1971) , p. 121.

- ¹³Rolf Kuschel, The Silent Inventor, p. 4.
- ¹⁴Malcolm K. Shuman, Culture and Deafness, p. 361.
- ¹⁵Rolf Kuschel, The Silent Inventor, pp. 6-7.
- ¹⁶Derrick Stenning, Savannah Nomads, A Study of the Wodaabe Fulani of Western Province Northern Region, Nigeria, (London: Oxford University Press, 1959), p. 126.
- ¹⁷Daniel J. Crowley, "Aesthetic Value and Professionalism in African Art, Three Cases from the Katanga Chokwe," in The Traditional Artist in African Societies, ed Warren d'Azevedo (Bloomington; Indiana University Press, 1978) , pp. 221-247.
- ¹⁸John F. Embree, A Japanese Village Suye Mura, (Chicago: The University of Chicago Press, 1939) , p. 129.
- ¹⁹Lorna Marshall, The !Kung of Nyae Nyae, (Cambridge, Mass: Harvard University Press, 1971) , p. 288.
- ²⁰John S. Burgess, The Guilds of Peking, (Taipei: Ch'eng-Wen Publishing Company, 1966) , pp. 103, 131, 137, 105, 160.
- ²¹Enrico Cerulli, ["The Consuetudinary Law of Northern Somalia,"] in Somalia ed. Scritti Vari Edita, (Roma: A Cura dell' Amministrazione Fiduciaria Italiana della Somalia, 1959) , 94.
- ²²Ronald Cohen, The Kanuri of Bornu, (New York: Holt, Rinehart and Winston, 1967) , HRAF: 682.
- ²³Miguel Covarrubias, Island of Bali, With an Album of Photographs by Rosa Covarrubias, (New York: Knopf, 1938), p. 303.
- ²⁴Thomas Gladwin and Seymour B. Sarason, Truk: Man in Paradise, (New York: Wennergren Foundation for Anthropological REsearch, 1953) pp. 153-154.
- ²⁵Lorna Marshall, The !Kung, p. 288.
- ²⁶Daniel H. Kulp, II., Country Life in South China, (New York: Teachers College, Columbia University, Bureau of Publications, 1925) p. 54.
- ²⁷Arnold H. Landor, Alone with the Hairy Ainu, Or, 3800 Miles on a Pack Saddle in Yezo and a Cruise to the Kurile Islands, (London: Murray, 1893) , p. vii.

²⁷Diamond Jenness, The Ojibwa, Indians of Parry Island, Their Social and Religious Life, (Ottawa: National Museum of Canada.

²⁸Erik Jensen, The Iban and Their Religion, Oxford Monographs on Social Anthropology, (1974), pp. 144-145.

²⁹Abraham Rosman, "Social Structure and Acculturation among the Kanuri of Northern Nigeria," (Ph.D. dissertation, Yale University, 1967) p. 129.

³⁰William M. Masters, "Rowanduz: A Kurdish Administrative Center," (Ph.D. dissertation, University of Michigan, 1953) , p. 321.

³¹Embree, John F, A Japanese Village, p. 190.

³²John G. Kennedy, Struggle in a Nuclear Community, An Individual in Society and History, (Palo Alto, California: Mayfield Publishing Co., 1977) , p. 26.

³³A. J. N. Tremearne, Hausa Superstitions and Customs, An Introduction to the Folklore and the Folk, (London: Frank Cass and Company, Ltd., 1970) , p. 60.

³⁴Ibid., p. 146.

³⁵Frances Lambrecht, "The Mayawyaw Ritual VI, Illness and its Ritual, Journal of East Asiatic Studies, 4 (1955): 1-155.

³⁶Baldwin Spencer and F. J. Gillin, The Native Tribes of Central Australia, (New York: Dover Publications, 1968) , pp. 552-553.

³⁷John F. Embree, A Japanese Village, pp. 246-247.

³⁸Mischa Titiev, Old Oraibi: A Study of the Hopi Indians of the Third Mesa, (New York: Kraus Reprint, 1971), pp. 88, 159.

³⁹Alan R. Holmberg, Nomads of the Long Bow, p. 9.

⁴⁰Hendrik Chabot, [Kinship, Status, and Sex in South Celebes.] [Groeningen, J. B. Wolters, 1950], p. 160.

⁴¹Donald S. Marshall, "Cuna Folk: A Conceptual Scheme Involving the Dynamic Factors of Culture, as Applied to the Cuna Indians of Darien, (Ph.d dissertation, Harvard University, 1950) , pp. 116, 143, 826.

⁴²Marcel Griaule, Conversations with Ogotemmel, An Introduction to Dogon Religious Ideas, (London: International African Institute. Oxford University Press, 1965), pp. 14-15.

⁴³Lorna Marshall, The !Kung, p. 187.

⁴⁴William M. Masters, "Rowanduz," pp. 321, 329.

⁴⁵Edward E. Pritchard, "Zande Blood-brotherhood," Africa, 6 (1933): 369-401.

⁴⁶John Batchelor, Ainu Life and Lore: Echoes of a Departing Race, (Tokyo, Kyobunkwan [1927?], pp. 38-39.

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TABLE 1

TABLE 1. List of HRAF Files by Major World Areas¹

OWC Code ²	Name of Cultural Unit	OWC Code ²	Name of Cultural Unit	OWC Code ²	Name of Cultural Unit
NT8	Eastern Apache (72)			SP22	Tapirape (62)
*NT9	Hopi			SP23	Trumai
NT13	Navaho (73)		<u>RUSSIA</u>	SQ13	Mundurucu (65)
NT14	Plateau Yumans (62)	R1	Soviet Union	*SQ18	Yanoama
NT15	River Yumans	RB1	Baltic Countries	*SQ19	Tucano
NT18	Tewa (64)	RB5	Lithuanians	SQ20	Tucuna
NT20	Washo	RC1	Belorussia	*SR8	Bush Negroes (72)
NT23	Zuni (61)	RD1	Ukraine (59)	SR9	Carib (68)
NU7	Aztec (59)	RF1	Great Russia	SI6	Pemon
NU28	Papago (62)	RG4	Estonians	SS18	Warao
NU31	Seri	RH1	Caucasia	SS19	Yaruro
*NU33	Tarahumara (61)	RI1	Georgia	ST13	Callinago (60)
NU34	Tarasco (67)	RI3	Abkhaz	SU1	Puerto Rico (73)
NU37	Tepoztlan (70)	RI1	Turkestan	SV3	Haiti (73)
*NV9	Tzeltal	RL4	Turkic Peoples	SY1	Jamaica
NV10	Yucatec Maya (69)	RQ2	Kazak		
		RR1	Siberia		
	<u>OCEANIA</u>	RU4	Samoyed		
OA1	Philippines (63)	*RV2	Yakut		
OA5	Apayao (63)	RX2	Gilyak (72)		
OA14	Central Bisayan (63)	*RY2	Chukchee (61)		
*OA19	Ifugao (63)	RY3	Kamchadal		
OB1	Indonesia (64)	RY4	Koryak		
*OC6	Iban (59)		<u>SOUTH AMERICA</u>		
OF5	Alor (63)	SA15	Mosquito (61)		
OF7	Bali (67)	SA19	Tamanca (65)		
OF9	Flores	*SB5	Cuna (68)		
OG6	Makassar (69)	*SC7	Cagaba (72)		
*OG11	Toradja	SC13	Goajiro (62)		
OH4	Ambon	SC15	Paez		
*OI8	Aranda (58)	SD6	Cayapa (64)		
OI17	Murngin (62)	SD9	Jivaro (58)		
OI19	Tasmanians (63)	SE13	Inca (67)		
OI20	Tiwi (66)	*SF5	Aymara (59)		
OJ13	Kwoma	SF10	Chiriguano (73)		
OJ23	Orokaiva (62)	SF21	Siriono		
OJ27	Wogeo (61)	SF24	Uru (68)		
*OJ29	Kapauku (72)	SG4	Araucanians (59)		
*OL6	Trobriands (58)	*SH4	Ona		
OM6	Manus (65)	SH5	Tehuelche (63)		
OM10	New Ireland (68)	SH6	Yahgan (62)		
ON6	Buka (59)	SI4	Abipon (62)		
ON13	Santa Cruz	*SI7	Mataco (69)		
OO12	Malekula (62)	SK6	Choroti (68)		
*OO6	Lau (60)	SK7	Guana		
OR11	Marshalls (62)	SM3	Caingang (64)		
*OR19	Truk (72)	*SM4	Guarani		
OR21	Woleai (58)	S08	Timbira		
019 OR22	Yap (67)	S09	Tupinamba (58)		
*OT11	Tikopia (63)	*SO11	Bahia Brazilians		
OU8	Samoa (63)	SP7	Bacairi (70)		
OX6	Marquesas (61)	*SP8	Bororo		
OY2	Easter Islanders	SP9	Caraja (69)		
OZ4	Maori (66)	SP17	Na.bicuara (61)		
OZ11	Pukapuka (61)				
019 Kanna Is.					

1 The eight major world areas are those delineated in the *Outline of World Cultures*.

2 These are the alphanumeric code designations for the respective cultural units as listed in the *Outline of World Cultures*.

3 Files also included in the *HRAF-Microfiles Collection* as of 1973 are indicated by the annual series number in parentheses following the name of the cultural unit.

4 Underlining of the cultural unit name indicates a File made up substantially of old style File pages.

5 When an asterisk (*) appears before the OWC code, it indicates that this cultural unit is included in the sixty HRAF Probability Sample Files. (See p. 7 for further discussion of this matter.)

S U M M A R Y

	ASIA	AFRICA	M. EAST	MIDWEST	OCEANIA	EUROPE	AMERICA	TOTAL
HUNT ↓ GRAZ	AB6 AB2	FX10		NDB N- N60	DA19 OI18 OR19	RY2	SC7 SM3	12
	2		1		3	3	1	2
HORTICULT	AW19 AW19	FA16 1 FO7 2 FO27 3 FR4 4 FY1 5	MSI4*	NM9 NT9 NV90	OC6 1 OT3 6 OFF 3 OG6 4 OT23 5 OTH 7 OFS 2		SBS 1 SFS 2 SQ18 1 SF21 3	22
	2		5	1	3	7		4
PASTOR		FJ12 FN26	MD1 MOD MSH					5
			2	3				
AGRI	A? AP17	FL4	MS12					4
IND.	AF15		MA11* MS23 M-					4
	2		1	1				
TOTAL	7	9	8	6	10	1	6	47

TABLE 2

* RURAL AND INDUSTRIAL

TABLE 3

CROSS CULTURAL PATTERNS OF DISABILITY

45-812 EYE-EASE
45-912 20/20 BUFF
NATIONAL 1960 U.S.A.

CODE	MODE OF SUBSISTANCE	1	2	3	4
		UNWANTED INFANTS	INFANTICIDE SELECTIVE OTHER FAMILY DISABLED	DISABLED	SEINFIR
1					
2					
3					
4					
5					
6	HUNTERS & GATHERERS				
7	AE 1 AINU		✓		
8	AZ 2 ANDAMANS			✓	
9	EX 10 BUSHMEN	✓			✓
10	N- AMMASSELIK	✓			✓
11	ND 8 COPPER ESKIMOS	✓			✓
12	NG 6 OJIBWA	✓			✓
13	OA 17 IFUGAO		✓		
14	OI 18 ARUJTA	✓	✓		✓
15	OR 19 TRUK			✓	
16	RY 2 CHUKCHEE	✓		✓	✓
17	SC 7 CAGABA	✓			✓
18	SM 3 CAINGANG				✓
19					
20	HORTICULTURAL				
21	AW 19 THARUS			✓	
22	AV 17 KARIMPUR				
23	FA 16 DOGON	✓		✓	✓
24	FO 2 AZANDE				
25	FO 7 BESONGYE			✓	
26	IP 4 CHOKWE				
27	FV 1 BOTSWANA				
28	MS 14 KANURI (RURAL & URBAN)*				
29	NM 9 IROQUOIS	✓		✓	✓
30	NT 9 HOPI		✓	✓	
31	NV 10 MAYAN				
32	OC 6 IBAN	✓			

TABLE 3

45-912 EYE-EASE
45-912 20/20 BUFF
NATIONAL MADE IN U.S.A.

CROSS CULTURAL PATTERNS OF DISABILITY

		1	2		3	4
		INFANTICIDE				SEI
		UNWANTED INFANTS	SELECTIVE OTHER THAN DISABLED	DISABLED		INFIR
1						
2						
3						
4						
5						
6		PASTORAL				
7	FD 12	DINKA OF SUDAN		✓		✓
8	FN 26	BARABAIG				
9	MD 1	TELL TORAAN				
10	MO 4	SOMALI			✓	
11	MS 11	WODAABE FULANI			✓	
12						
13		AGRICULTURAL				
14	A-	SUYEMURA (JAPAN)	✓			
15	AF 17	PHENIX				
16	FL 4	BANTU (N. KAVIRONDO)		✓		
17	MS 12	HAUSA		✓	✓	
18						
19		INDUSTRIAL				
20	AF 15	PEKING				
21	M-	NUBIA				
22	MA 11	KURD (ROWANDUZ & RURAL)*				
23	MS 23	TIMBUCTOO				
24						
25						
26						
27						
28						
29						
30		TOTAL				
31						
32		47	13	10	13	12

Author: 2: Batchelor

Disability

Reference:

Group Data

Asia
AB6
Japan
Ainu

HRAF Code: AB6 Card: 047 Category:

Name of Culture Unit: Ainu

Location of group, society, culture: Hokkaido Island

Time Frame: (1877-1924) 1927

Type of Society: Means of Subsistence: Fishing, hunting, gathering

Number and/or Type of disabled persons: Numbers not given.

Types: mad persons

Special Attention to Disabled:

Positive:

Negative: "Tying up with cords and beating was the most common method of punishing offenders. . . The mad were sometimes treated in this way." (38?)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other Punishment resulting in disability: 1) "for breaking into a granary (second offense) "sometimes the tip of the nose or the lobes of the ears were cut off and the offender was driven out of the village and boycotted." (38?) 2) "For murder it was customary to cut the tendons of the feet, thus maiming the culprit for life. The tendons were severed close to the heels. This was a terrible punishment for a person . . . could not possibly do any work or go hunting. He was a burden both to himself and to his friends. . . I saw one man. . . he had to crawl about on his hands and knees." (38-39?)

Author: 4:Landor T-5
and 3: Hitchcock
Reference:

Disability
Group Data

AB6
Asia
Japan
Ainu

047 (Hitchcock)
HRAF Code: AB6 Card: 048 Category: 732, 847

Name of Culture Unit: Ainu

Location of group, society, culture: Hokkaido Island, Japan
Villages of Uparenai. . . Memuro-puto, Ottoinnai, Kinney, and Nitnna, (vii)
Time Frame: (ca. 1890) 1893 (Landor)
(1888) 1891) (Hitchcock)

Type of Society: Means of Subsistence: fishing, hunting (Hitchcock: 467)

Number and/or Type of disabled persons: Numbers not mentioned;
Types: "Abnormal formations are sometimes transmitted to many members of one tribe (author ascribes to intermarriage). . .the harelip and webbed fingers of which deformities two or three specimens could be found in a small village numbering fifteen to twenty houses." (267)
Malformation of the umbilicus is common. . ." Leproxy, common. (270)

Special Attention to Disabled:

Positive:

Negative: Mentally disabled not treated well; "the unfortunate creature, thus afflicted seems to lose not only the respect, but also the pity, as well as care of all the others, and is treated by them as a worthless animal." (vii)

General Infanticide/Senilicide: Author mentions a lot of abortion but does not mention infanticide. (296)
Infanticide/senilicide (disabled only):

Other than leproxy,
Comments: The abnormalities mentioned by the author are not necessarily disabling unless considered to be so by the Ainu. A hare-lip may be considered a disfigurement in the West, but is it considered to be such elsewhere?

Other

Author: S:Pilsudeki---13

Disability

AB6

Reference:

Group Data

Asia

Japan

Ainu

HRAF Code: AB6 Card: 060 Category: 847

Name of Culture Unit:

Location of group, society, culture: Hokkaido Island, Japan

Time Frame: (1895-1905) 1910

Type of Society: Means of Subsistence: Hunting, gathering, fishing

Number and/or Type of disabled persons: Numbers not mentioned

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: Ainu kill their twins

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Munro, Neil G.

Disability

AB6
Asia
Japan
Hokkaido Is.
Ainu

Reference: Ainu, Creed
and Cult

Group Data

HRAF Code: AB6 Card: Category:

Name of Culture Unit: The Ainu

Location of group, society, culture: Hokkaido Island, Japan

Time Frame: 1930's to 1940's + earlier

Type of Society: Means of Subsistence: hunting, fishing, gathering
Later (bare subsistence agriculture)(xi)

Number and/or Type of disabled persons: Number not mentioned
Epidemics from measles, whooping cough, smallpox, typhoid cause disabilities and are mentioned, but none of the disabled. (49) Unconsciousness or sudden seizure mentioned. (49) Deaf and dumb are mentioned, not specifically, but caused from not following proper marriage patterns. (149) Psychoneurosis (161)

Special Attention to Disabled:

Positive: Special prayers, exorcism used to help victims of disease, accidents, childbirth that might have resulted in disabilities.

Negative: If marriage regulations not followed, it was believed the children from the marriage would have some misfortune: deaf and dumb in one case and a child with a harelip in another(149) "the breach of matrilineal exogamy" would have been "punished by death in the old day (148)

General Infanticide/Senilicide: Infanticide/senilicide not mentioned, but does not seem probable. (121) Elders respected.

Infanticide/senilicide (disabled only):

Explanation of disabilities/disease/misfortune: "Paralysis and rheumatism were generally attributed to a cantankerous dead person. Smallpox the most dreaded of plagues, though chiefly inflicted by Pakoro Kan was also thought to be due to the action of lost souls. . ." (122)

Comments:

Other

Author: 7: Munro and
Seligman

Disability

AB6
Asia
Japan
Ainu

Reference:

Group Data

HRAF Code: AB6 Card: 046 Category: 755

Name of Culture Unit: Ainu

Location of group, society, culture: Hokkaida Island, Japan

Time Frame: (1900-42) 1963

Type of Society: Means of Subsistence: Hunting, gathering, fishing

Number and/or Type of disabled persons: not mentioned.

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other Cause of Disability: "Where there is serious illness, mind or bod (the Ainu) are quick to suspect the action of a cantankerous or evil spirit). Purification (exorcism) is necessary for the expulsion of such spirits, or their influence, from humans, places, or things."

Author: Etter, Carl

Disability

Japan
Ainu
AB6

Reference: Ainu Folklore Group Data
Traditions and Culture of the Vanishing Aborigines of Japan

HRAF Code: AB6 Card: Category:

Name of Culture Unit: Ainu

Location of group, society, culture: Kurile Islands, and Saghalien

Time Frame: c. 1949

Type of Society: Means of Subsistence: Hunting, gathering, fishing

Number and/or Type of disabled persons: 1/mentioned who had been
burned w/ a pressure cooker (138) woman (a maid in the house)

Special Attention to Disabled:

Positive:

Negative: Burned woman feared that the scars (disfigurement rather than a disability) "would prevent her from becoming a bride" "If the scars were noticeable, the Japanese boys would think she was possessed by a demon."

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Embree, John F. Disability

Asia
Japan
Ab____
Kyushu Isl:

Reference: Japanese Village Group Data
Suya Mura

HRAF Code: Card: Category:

Name of Culture Unit: Village of Suya Mura

Location of group, society, culture: Suya Mura Village, Kuma County,
Japan, Kyushu Island.

Time Frame: c. 1940's

Type of Society: Means of Subsistence: Agriculture

Number and/or Type of disabled persons: "There are a few cripples and feeble-minded in Suya Mura; One deaf and dumb woman and "a feeble-minded boy, more handicapped by blindness than a weak mind. . ." (129)
"Many cases of insanity and most of hysteri are clearly due to sexual maladjustments." (175-176)

Special Attention to Disabled: "Physical malformation does not necessarily disqualify one from a normal life in Suya; there is a blind priest

Positive: Deaf and dumb woman "runs her household remarkably well. She had had two successive husbands, attends all buraka functions, and talks with friends by means of graphic hand signs. She even dances at the drinking parties. The blind/feeble-minded boy has been given job as permanent nursemaid in his household. (53)

The blind priest (kitoshi) is the most popular and influential one in Suya.
The role of priest may be considered an appropriate for blind men. (25)

Negative: The villagers believe in witchcraft and presumably could bring sickness and death or disability; the latter was not specifically mentioned. (192)

General Infanticide/Senilicide: * "There is practically no known infanticide in the Mura; last case occurred with an "insane" mother. (139)

Infanticide/senilicide (disabled only): Does not appear to be.

Religious Practices: "Wayside Stones. The stone Jizō is one of the commonest of roadside images. . . Jizō being a stone is deaf. . . He is considered to be a god who can cure deafness. If a man is deaf or growing deaf, he should collect particular kinds of stone and present them to Jizō and he will be cured of deafness. 246-247

Kitoshi are healing priests and "is usually the keeper of a small shrine or temple; they may be either Shinto or Buddhist. (187) "In Suya the most popular Kitoshi is a blind one. . . in Oade. (188) The temple is one of ten surviving from an original 16 in Kuma County and is said to be 300 years old. Formerly these temples had only blind priests, but more recently seeing priests have come in. The keeper of the Oade temple was adopted by the former blind priest as that priest did not have a blind son, but the present heir apparent is the blind priest's son who is not blind." (189)

*1633: Tokugawa Regime; laws passed to prohibit infanticide, "but economic necessity continued stronger than law or parental love." (4-6)
"Peasant farmers had a very rough time" during that period.

Elderly practice sanction of "ridicule"; elderly not subject to ridicule "after man or woman reaches sixty-one, he or she does and says pretty much what he or she likes." (172) argument against practice of senilicide

Author: Embree, John F. Disability

Asia
Japan
AB
Kyushu Island

Reference: Japanese Village, Group Data
Suye Mura

HRAF Code: Card: Category:

Name of Culture Unit: Japanese village of Suye Mura

Location of group, society, culture: Suye Mura Village, Kuma County,
Kyushu Island, Japan

Time Frame: c. 1940's (field work: 8-1935 to 12-1936)
Agriculture

Type of Society: Means of Subsistence: rural, farming district

Number and/or Type of disabled persons: Number not known. In Suye Mura healing priests are known as Kitoshi; "In Suye by far the most popular and influential kitoshi is a blind one in the little Tendai temple in Oade."(188) "Formerly these temples had only blind priests,* but more recently seeing priests have come in. The keeper of the Oade temple was adopted by the former blind priest as that priest did not have a blind son. . ."(189)
Special Attention to Disabled:

Positive: Suye or Japanese village society have made a role for the blind and it is appropriate for them to serve as Kitoshi; "The blind priest is so busy at his business that he follows no other occupation;" some of the other priests are farmers. The Kitoshi do not occupy a high social status.(190)

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: The Buddhist religion followed by the villagers allows them to designate wayside stones to protect the villagers from harm. "The stone Jizo is one of the commonest roadside images. . . Jizo, being of stone is deaf. . . He is considered to be a god who can cure deafness. If a man is deaf or growing deaf, he should collect stones with holes them and present them to some particular Jizo--not all Jizo will do-- Other and he will be cured of his deafness."(184)

*"The temple is one of ten surviving from an original sixteen in Kuma County and is said to be three hundred years old. Formerly these temples had only blind priests. . .""**This leads one to believe that there were a large number of blind persons in the Kuma area.

** (189)

Author: Burgess, John S.
The Guilds of Peking
Reference:

Disability
Group Data

Asia
China
AF15

HRAF Code: Card: Category:
Name of Culture Unit: Guilds for blind in Peking
Location of group, society, culture: Peking, China
Time Frame: Spring, 1919
Type of Society: Means of Subsistence: Urban;

Number and/or Type of disabled persons: Number not known, but the executive council was composed of 48 men. Gild of Blind was composed of blind persons who made their living by singing, story telling and entertaining.(103)

Special Attention to Disabled: Singing, story telling and entertainin were evidently considered appropriate roles for the blind.

Positive: Establishment of gild for blind persons; It was a highly organized group, in fact "the most complicated and detailed of any guild in the city."(103) The gild conducted business, held court, socialize at their meetings; helped its members who were in economic trouble/who "have received unjust injury inflicted by others."(131) Gild required members to serve apprenticeship and had high standards.(137,160)

Negative: The master was not responsible for accidents that apprentices might suffer such as "being run down in the streets."(160)

"In the olden days, the guilds used to punish their younger members who convicted of violating the important rules of the association, by sentencing them to 50, 70 or 100 strokes of the bamboo, according to the degree of their guilt. The older members were punished by a fine."(103)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

1:
Author: Kulp, Daniel H.

Disability

S Asia
South China
AF17

Reference: Country Life in
South China

Group Data

HRAF Code: AF17 Card: 002 Category: 847,888

Name of Culture Unit: Phenix village

Location of group, society, culture: Phenix village outside city of
Chaochan, South China (Pukien Provinces) Kwantung, China.

Time Frame: c. 1925 (1918-19)

Type of Society: Means of Subsistence: *Fruit growing, agriculture*
sheepherding, ponies, pigs.

Number and/or Type of disabled persons: "Nearly 5% of the total population are defective and leprous. (see attached chart)

(cripples, w/harelip, phys. abnormal)
Special Attention to Disabled: "They are set off from the rest of the population by their physical peculiarities and marked for spec. attn.

Positive: Evidently, there is some sort of community system for (54) caring for dependent persons.

Negative: Dependents or persons with physical disabilities are set apart from the larger community.

"In addition to the dependence they suffer because of the degree of the inadequacy, they suffer feelings of inferiority that develop in them abnormal psychic traits. Especially. . . true of the marginal cases such as cripples, people with harelip, and the otherwise physically abnormal. (54)

General Infanticide/Senilicide: not mentioned "No cases of infanticide in Phenix Village known; no senilicide"

Infanticide/senilicide (disabled only): not mentioned

Comments: *"Old age is one of the chief family values; every attention is showered on the aged so that their lives may be long among their children. They are considered an honor not a burden." (200)

Other

Author: Srivastava, S.K. Disability

Reference: Tharus, A Study Group Data
in Cultural Dynamics

HRAF Code: AW19 Card: Category:

Name of Culture Unit: Tharus

AW19
Asia
India
Uttar Prade
Naini Tal
District
The Tarai

Location of group, society, culture: The Tarai, Government Estate in the Naini Tal district of Uttar Pradesh (INDIA)

Time Frame: c. 1950's

Type of Society: Means of Subsistence: Hunting, fishing, collecting forest fruits and roots, stock-raising and a crude form of agriculture

(34)
Number and/or Type of disabled persons: Not mentioned. (number)

Type: deformed infants; the fillagers experience many diseases and epidemics some of which could lead to disability, providing the victims survive. Epidemics such as smallpox often result in deafness blindness, or both; the author does not mention such disabilities. He does mention that adults suffer from eye diseases.(222)

Special Attention to Disabled:

Positive: More often than previously the Tharus are acceptin medical treatment provided at the Estate dispensaries of Khatima, Sitarganj and Nanakmata, but they are still afraid of inoculations and other methods of prevention and cure. (233)

Negative: "Abnormal births among the Tharus are of rare occurrence
1) but whenever they occur they create consternation not only the family but in the neighbourhood."(129 Superstitions about abnormal births cause the infant to be neglected so it will die. '

2) In arranging marriages an intermediary is hired to determine among other things whether "members of either family is suffering from leprosy that they are not inflicted with evil spirits, and that the girl and the boy to be engaged do not suffer from a physical disability."(141)

General Infanticide/Senilicide: ~~Not mentioned~~. Author states that unnatural vices. . . infanticide are very unusual, non-existent among them.(24)

Infanticide/senilicide (disabled only): "The death of such a child is hastened by showing to it every possible neglect. The mother does not give her milk and does not keep the child with her. Sometimes the child is even buried alive in an earthen pot. They believe that if it is allowed to live some disaster will follow. . . such events are a "rare occurrence and . . . are guarded with utmost secrecy."(130)

p.247 - The author mentions that infanticide is very unusual, rather non-existent

Comments: "The common belief is that the evil spirits affect the child in the womb, deform it and fill it with their own demoniac qualities and so the child comes to have the name of RAksa which means demon." (130)

Other The Tharus trace disease and epidemics to evil spirits who punish the people for any untoward behavior. Different deities cause different things: "Sitala is responsible for small-pox; Purwa causes insanity, which is rare."(224-225)

"Indigenous prescriptions cited by the author prove the prevalence of disabled persons: For Paralysis...they tie up the paralysed limbs with 7 ropes; they mix the roots of tobacco, white brinjal and 'ghunghuchi' for the patient to drink."(232)

Note: Evidently author does not consider extreme neglect of abnormal infant as infanticide.

Author: 2: Wiser and Wiser Disability

Reference: Group Data

AW19
Asia
India
Uttar
Pradesh

HRAF Code: AW19 Card: Category: 732

Name of Culture Unit: Village of Karimpur

Location of group, society, culture: United Provinces, a village east of Agra in North India

Time Frame: (c. 1925-1930) 1930

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: 1 mentioned.
Blind girl.

Special Attention to Disabled:

Positive: Kept with family who tried to find a husband for her, which parents considered "their greatest obligation to her." (121)

1) **Negative:** Missionaries wanted to send child to blind school, but parents refused in the event they might find husband for her.

When a prospective husband was found; it was found that he was a thief and was sent to jail.

Difficult to marry Shanti with "her disfigurement." (sightless eyes)

2) elderly widow who "would no longer work, cast off." (83)

General Infanticide/Senilicide: Not mentioned.

Infanticide/senilicide (disabled only):

Comments: 1) Caste system in India might determine how infants and elderly treated; elderly widows with no male relatives may have a difficult time: missionaries knew of only "one widow who had been cast off because she could no longer work." (83)

Other

Author: Man, H.

Disability

Asia
AZ2
Andamans

Reference:

Group Data

HRAF Code: AZ2 Card: Category: 757,

Name of Culture Unit: Andamans

Location of group, society, culture: Andaman Islands

Time Frame: (1869-1880) 1932

Type of Society: Means of Subsistence: Hunters, gatherers, fishers

Number and/or Type of disabled persons: "Two or three cases of hunchback or lateral curvature of the spine. . ." (14)

"Pathology.--1. No idiots, maniacs, or lunatics have ever yet been observed among them, and this is not because those too afflicted are killed or confined by their fellows. . ." (14)

Special Attention to Disabled:

- 1) **Positive:** The aged, sick, helpless are evidently cared for by the society. (14)
- 2) "Their method of treating epilepsy is to sprinkle the patient with cold water and then scarify his brow." (14) (Not persecuted or isolated)

Negative:

General Infanticide/Senilicide: No infanticide/senilicide because the "greatest care and attention are invariably paid to the sick, aged, and helpless." (14)

Infanticide/senilicide (disabled only): "It seems hardly necessary to add that the unnatural custom of infanticide is unknown to the Andamanese. . .lavish attentions bestowed on the lit ones by their ignorant but well-intentioned elders." (109)

Comments:

Other

Author: 3: Temple

Disability

Asia

AZ2

Andamans

Reference:

Group Data

HRAF Code: AZ2 Card: 014 Category:

Name of Culture Unit: Andamans

Location of group, society, culture: Andaman Islands

Time Frame: (1901) 1903

Type of Society: Means of Subsistence: Hunters, gatherers, fisher.

Number and/or Type of disabled persons: Numbers not cited.

Types: "epileptics are recognized."

"Idiocy, insanity and natural deformities are rare among them."

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 11: Cipriani

Disability

Reference:

Group Data

HRAF Code: AZ2 Card: 014 Category: 158, 787, 732, 847, 734, 752,
462
Name of Culture Unit: Andamans, Onges

Location of group, society, culture: Andamans, ~~Onges~~ Islands

Time Frame: (1951-1955).1966

Type of Society: Means of Subsistence: Hunters and gatherers, fishers

Number and/or Type of disabled persons: "two cases of abnormalities"
mentioned (15)

Epileptics (495)

"two cases of incipient lameness, a young man and a young woman."(491)
"1 case of dementia in a woman." (495)

Special Attention to Disabled:

- 1) **Positive:** Rather than being persecuted, "Epileptics are considered as 'possessed by spirits who speak through their mouths, and respectfully question them like the oracle.'"(495)
- 2) "Women assume men's work (hunting and fishing) during severe illness of of the husband. Similar help given in care of aged or if wife or mother ill; food is provided for them."(49

Negative:

General Infanticide/Senilicide: No, "twins are gladly. . . accepted, so eager are the Onges to have children."(15)

Infanticide/senilicide (disabled only): Author thinks so. "pre-mature births are common so are malformations and other anomalies. Imperfect infants are quickly eliminated by their parents. . . There are no blind, and deaf and dumb people in Little Andaman. . ." (491)

Comments: There is a difference of opinion about practice of infanticide between Man and Cipriani, but even if infanticide is practiced, the natives could acquire disabilities from polio, smallpox, measles or other epidemics. (19)

Cipriani argues that infanticide probably occurred because "Fear of being held responsible for disasters which befall the group carries great Other weight. . ." (15)

card 002

54 COUNTRY LIFE IN SOUTH CHINA

167 tions; in short, a decadence of familism and a forsaken struggle against environment constitute the main disadvantageous tendencies arising from emigration. That they are increasingly costly can readily be admitted; that they can be offset through trained village leadership wisely exerted is without question. With such leadership, emigration could be turned from a curse into a blessing.

HEALTH AND SANITATION

732 One of the first avenues for improvement in village life could be created by making more sanitary all parts of the village. But before discussing health and village

TABLE VIII
POPULATION: DEFECTIVES AND LEPERS

164

Types	Number	Types	Number
Lepers	7	Deaf	2
Insane	5	Harelip	2
Feebleminded	2	Dumb	1
Cripples	4	Otherwise Physically Abnormal	2
Blind	3		
Total			28
Per Cent Total Population			4.3

* 732 sanitation—or lack of it—it will be of interest to note types and distribution of infirmities recognized by the villagers to exist in their midst.

Nearly five per cent of the total population are defective and leprous. The most important consideration

2:
Author: Paulme

Disability

Africa
Bogon
Lower Ogo
FA16

Reference:

Group Data

HRAF Code: FA16 Card: 017 164
040 Category: 847, 732, 887-888, 221
041
Name of Culture Unit: Bogon

Location of group, society, culture: Dggon, Lower Ogo, Mali, W. Afric

Time Frame: (1935) 1940 ; first conversation, October 1946

Type of Society: Horticulturalists
Means of Subsistence: fishing, hunting, stock raisin

Number and/or Type of disabled persons: Numbers not mentioned.

Types: malformed children; since elderly are held with great respect,
aged infirm would be cared for. (not specifically mentioned)
leproxy, smallpox (which leadeto disabling conditions)

Special Attention to Disabled:

Positive: Aged infirm probably cared for.

Negative: Infanticide of malformed infants.

General Infanticide/Senilicide: ". . . abortion and infanticide; Although
strictly forbidden by custom are common practices." ***

Infanticide/senilicide (disabled only): "Infanticide is also prac-
ticed, openly, on malformed children, whose birth would be due, accord-
ing to a very general belief, to the union, perhaps involuntary, of the
woman with a spirit of the bush." (410)

Senilicide not mentioned and probably not practiced because old men
held property for group, were respected and revered. *

Comments: A possible explanation for practice of abortion/infanticide
despite social disapproval, is ~~that~~ "rigid convention that birth be
regular," that infant be legitimate. "If pregnant and unmarried, woman
suffers scorn/ cruel humiliation."

Other *later research: ". . . in former times the abandonment of old or
infirm individuals was not an unknown practice in the region, and
in Sanga people mentioned the case of an old woman who had died
of starvation in this way only a few years ago in the village of
Koundou." (/89 cont/

***Infanticide Illegitimacy "(if woman) unable to bring about an aborti
in the required time, the matrons who assist her during her delivery
smother the newborn child immediately." (/433 cont/)

Author: HRAF guide

Disability

Africa

Reference:

Group Data

Dogon

Lower Ogol

FA16

HRAF Code: AB6 Card: 67 Guide Category: Guide to file

Name of Culture Unit: Dogon, Lower Ogol, ethnic groups--Bandiagara, Douentza, Mali, West Africa.

Location of group, society, culture: Lower Ogol, Mali, West Africa

Time Frame: First conversation; October 1946

Type of Society: Means of Subsistence: Horticulturalists
hunting, fishing, stock raising

Number and/or Type of disabled persons:

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Griaule, Marcel

Disability

Africa
Dogon
Lower Ogol
FA16

Reference: Conversations
with Ogotemmêlé. . .

Group Data

HRAF Code: FA16

Card:

Category:

Name of Culture Unit: the Dogon

Location of group, society, culture: Dogon Country, Lower Ogol, West Africa

Time Frame: October 1946 (time of first conversation between Ogotemmêlé and Marcel Griaule); conversations continued for 33 successive days

Type of Society: Means of Subsistence: Horticulturalists (2)

Number and/or Type of disabled persons: Ogotemmêlé, one of Dogon's elders, a blind man.

Special Attention to Disabled: Ogotemmêlé's high rank and status testify that the Dogon recognize that some of the disabled have unusual abilities.
Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: The purposes of the conversations between Ogotemmêlé and Griaule were to acquaint Europeans with important Dogon institutions: customs, and rituals, especially "cosmogony, a metaphysic, and a religion which put them on a par with the peoples of antiquity, and which Christian theology might...study with profit."2

Other

Reference: 1) Demg: The Dinka Group Data of the Sudan 2) Deng: Tradition and Modernization... Dinkas

Africa FJ12

Sudan

HRAF Code: Card: Category:

Name of Culture Unit: Dinka of Sudan, Ngok, southern tribe

Location of group, society, culture: see map (attached)

Time Frame: contemporary, but with historical/traditional information

Type of Society: Pastoralists
Means of Subsistence: Cattle raisers (dairy product and mainstay of society), cultivators,

Number and/or Type of disabled persons: numbers not given

Types: epileptic, crippled, blind, drastically deformed (156:Traditions)
leprosy, tuberculosis(223:Tradition),

Special Attention to Disabled:

1) Positive: consent is given to marry: epileptic, crippled, blind or drastically deformed persons (considered spiritually dangerous to object to marriage. . .as it may inflict a curse on the refusing kin.)(156: Traditions):

2) "A sick, aged, or otherwise needy person must be taken care of by his relatives or friends. The circle usually extends to neighbors and even strangers. Based on reciprocity. Earlier will help."

Negative: "Mortal disease. . .tuberculosis and leprosy, are "seventh cause for divorce"(180: Traditions) Husband usually persuaded against divorce in that disease is an "Act of God."(180). Another obstacle imputing disease. . .considered defamatory."(180) Parents usually urge children not to marry tubercular or leperous persons; to investigate individual's background(223: Traditions)

"physical wholeness is highly valued and deformity miserably degrading, hunchback is among the most dreaded disease of infancy."(43: Tradition)

General Infanticide/Senilicide: Infanticide: yes; illegitimate children exposed in past; today they pray for their death and babies usually die. (Traditions: 155-158)

Infanticide/senilicide (disabled only): ~~possible~~ not: no mention. but twins are allowed to live with an elaborate ceremony(ies) connected with them. The Dinka associate having twins "with mental abnormalities" thus "There would seem to be a link between the fact that it is abnormal to have twins, that such abnormality implies a religious and ritual status, that mental disorders are normally associated with similar religious and mental status..."(37) Same may be true of disabled.(The Dinka:37)

Comments: If a "disease (child's) considered curable becomes fatal or uncontrollable moral wrong is attributed to adult relatives or to an envious evil eye." (43: The Dinka)

1. Other* Compensation is made for bodily injuries(eyes, limbs, teeth)in court (298)Traditions.

2. Dinka believe in curers, diviners; "The magician came. He was a bulky, short, and crooked-looking man who must have been born defective and was deformed in almost every way."(129)(Dinka)

** Senilicide: When elderly become senile "Such old persons, if they are from modest backgrounds with no extra requirements for respect, run the risk of being viewed as idiots in whom people, especially children, find amusement...many reasons for the custom. . .in part to avoid the degrading consequences of senility in old age that Dinka Chiefs were not allowed to die naturally, but were buried alive when too old to function or when they thought themselves near death."(121: Dinka)

2. Poliquen, Christian, & John (Lopez) Dinka to some extent

Author: Wagner, Gunter.

Disability

Africa
Bantu of No
Kavirondo
FL4

Reference: The Bantu of
North Kavirondo

Group Data

(Nyanza Provinc
of Kenya)

HRAF Code: Card: Category:

Name of Culture Unit: Bantu Kavirondo

Location of group, society, culture: Kavirondo is situated to the north east of Lake Victoria on either side of the Equator, part of Kenya. .

Time Frame: c. 1940's

Type of Society: Means of Subsistence: Most fertile area in Kenya. Extensive farming, herd goats/sheep; large scale cash crops.

Number and/or Type of disabled persons: No numbers mentioned.

Types: epilepsy, leprosy, serious ulcers, eye diseases, and accidents.

Special Attention to Disabled:

Positive:

Infanticide of deformed infants.

Negative: / A man can be "rejected as a suitor" (marriage) "by the people who know him" if he suffers from a disability; in that case he looks for a wife from a territory distant from his own. Other diseases such as epilepsy, leprosy, serious ulcers . . . are a "bar against marriage." Such persons "often have to live by themselves in the bush at a safe distance from other homesteads.

(392) Epilepsy thought to be contagious like leprosy; insist on such persons being isolated.

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): Yes. "Deficiencies or major abnormalities in a child are commonly attributed to incestuous intercourse. If it is beyond doubt that the marital relationship between husband and wife does not infringe the laws of exogamy, the birth of an abnormal child is quite logically attributed to incestuous adultery on the part of the wife. The child in that case is put to death and the wife-- apart from being severely blamed for her alleged misconduct--has to **

Comments: A diviner is consulted in situations in which "Sudden and violent illness. . . eye diseases. . . sudden possession or insanity . . . or accidents" occur. (221-222)

No senilicide since the elders are respected and are leaders. Senilicide not mentioned. (76-77)

Other **undergo a purification ceremony, and a sacrifice is made for her before her husband resumes sexual relations with her. A miscarriage which occurs suddenly and without causing much pain to the woman is regarded as the consequence of an act of adultery committed by the wife during her pregnancy. It is said in that case that the child was killed in the womb by 'the thighs of her lover.' (297)

Author: Klima, George J.
Reference: The Barabaig:
East African Cattle-Herders

Disability
Group Data

Africa
Barabaig
FN26

HRAF Code: Card: Category:

Name of Culture Unit: The Barabaig, Datog

Location of group, society, culture: Tanzania, East Africa

Time Frame: c. 1970

Type of Society: Means of Subsistence: "Cattle complex"
cattle-herders (pastoral)

Number and/or Type of disabled persons: Specific number of disabled not mentioned, but author stresses that infants are born into a "disease ridden environment" and even if it reaches adulthood, an individual will never experience good health. Blindness is prevalent; "blind children remain in the Kraal and never go out unaccompanied." (52) Blindness occurs among people of all ages and may be due to venereal infection, disease carrying flies or mechanical abrasion and trauma." (52)
Special Attention to Disabled:

- 1) Positive: Elders who reach their fifties are "accorded special ~~xxxx~~ ~~xxxx~~ consideration and deference," which infers that the aged infirm are cared for. (46)
- 2) Blind children (and adults) appear to be cared for too. (52)
- 3) "In crises of sickness and disease. . . the neighborhood council of men
(87) assembles to discuss the issue and arrive at some consensus about action:
Negative: Their world (of a blind child) is restricted to the confines of the Kraal and a small area outside the gate." (52)

General Infanticide/Senilicide: Infanticide/senilicide not mentioned; as father loses part of herd to sons at their marriages, he also loses*
Infanticide/senilicide (disabled only):

*authority over his sons and some of his own power and prestige as a cattle owner; this may result in less attention and care as he ages or becomes aged and infirm, but no mention is made of this possibility.

Comments: The high infant mortality rate due to being fed on raw cow's milk immediately after birth, diseases and epidemics, may argue against the practice of infanticide because every infant may be valued, (48) and the weak and disabled infants probably don't survive.

Other Marriage: "Every Barabaig girl must marry, whether or not she is physically desirable. Crippled, deformed, and demented girls must have a wedding in order for them to be eligible to wear the hanah()wend, a pleated leather skirt having magico-religious ~~influence~~ significance. There are no unmarried women in Barabaig society." (64)

Author: Czekanowski:20--56 Disability

Afr-ca
*Azande
FO7

(1)

Reference: Group Data

HRAF Code: F07 Card: 145 Category: 752,847

Name of Culture Unit: Azande

Location of group, society, culture: Faradje,

Time Frame: (1907-08) 1924

Type of Society: Means of Subsistence: Horticulturalists

Number and/or Type of disabled persons: Number not mentioned;

Disability through mutilation: a man (Babandara, (son of Delaw) who "lost his genitals and both hands. His testicles had been cut off, as well as his penis. . .the mutilated arm stumps. . ."

Special Attention to Disabled:

Positive: ...

Negative: Adultery punished severely by mutilating the adulterer.

General Infanticide/Senilicide: Not mentioned, "abortion prevalent"
"Even natives consider abortion a punishable offence."

Infanticide/senilicide (disabled only): Not mentioned

Comments: Since legitimacy of infants is so important to the Azande, (but abortion is practiced), that unwanted infants are prevented from reaching the birth stage; they are disposed of through abortion in the early stages of pregnancy.

Other

21: Evans-Pritchard
Author: Evans-Pritchard (736) Disability
21: Evans-Pritchard (888)
Reference: also: O: FML 75 Group Data

Africa
Azande
F07

HRAF Code: F07 Card: 145 Category: 736, 888

Name of Culture Unit: Azande Location: Azande region bounded by parallels 23 and 30 Longitude E. and 2 50' and 6 Latitude North.

Location of group, society, culture: Horticulturalists, cultivate soil, kill animals and fish, collect wild fruits, roots, and insects.

Time Frame: (1926-1929) 1937

Type of Society: Means of Subsistence: (see above)

Number and/or Type of disabled persons: Numbers not mentioned.

Type: "Occasionally a man is largely dependent on his blood brothers for the necessities of life. Such a case is that of the mutilated man Bitaranga

Also, "congenital abnormalities as harelip"

Special Attention to Disabled: The social institution of "Blood brothers" provides a method of caring for persons with disabilities who were dependent.

1) Positive: Bitaranga "lived with one of his blood brothers. . . (he)
2* had exchanged blood with several other neighbours and was always a welcome guest at their meals. Being physically helpless, he had made a point of contracting alliances of blood with two or three influential men of the neighbourhood who were able to assist him through their influence at court and by their authority in the locality." He was not on "good terms" w/relatives.

Negative:

Practice of mutilation

General Infanticide/Senilicide: Infanticide not mentioned, witchcraft combined with age "contrive to put an end to an old man."

Infanticide/senilicide (disabled only): senilicide of aged infirm attributed to witchcraft in some instances. Azande not sad about old people who have lived to be elderly; they say they have eaten their share, etc. . .

35: Evans-Pritchard (1966-1930) 1932 card 184 category 847

" . . . a man would sometimes kill a male child if it were illegitimate by would spare a female child to get her marriage spears when she grew up."

Comments: Azande attribute sickness, disease, accidents. . . to witchcraft except in "diseases which only attack infants. Congenital abnormalities as harelip, constitute exceptions to this general rule in that they are attributed to Mbori (Supreme Being) and recognized as incurable." (O: FML 75; category 753: Theory of Disease)

2) Other "Mutilated individuals, invalids, the impoverished, the aged, and so on, are cared for by the immediate family or by members of the sib. The institution of blood brotherhood absorbs many of these cases. . ." (card 135: category 73: FML)

Author: 10: Anderson

Disability

Africa

Reference:

Group Data

Azande
FO7

HRAF Code: FO7 Card: Category: 732, 753(O:FML 75)

Name of Culture Unit: Azande

Location of group, society, culture:

Time Frame: (no date) 1911 and (1950)

Type of Society: Means of Subsistence: Horticulturalists

Number and/or Type of disabled persons: Numbers not mentioned.
author mentioned: "A supplementary fifth finger or first toe are surprisingly common among these savages who are usually proud of the addition. Acquired disabilities: umbilical hernia in children and prepatellar bursae in women from kneeling; scar deformities are most frequently met with."

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: "Bodily injuries" "According to Anderson, surgical techniques among the Azande are few in number"...splints applied to fractures, snakebites scarred and sucked. "Severe wounds caused by mutilation were treated with burning palm oil."
This statement leads one to believe that ^{most} seriously disabled persons probably died at birth, when accident occurred, or sickness/disease developed.

Other Explanations for disability: In addition to bause of accident or disease, Azande attribute problem to witchcraft and sorcery. If the individual had an accident, the accident occurred because of witchcraft or sorcery and not because the individual fell or whatever.

Author: 8:Larken--40

Disability

Africa

Reference:

Group Data

Azande

FO7

HRAF Code: FO7 Card: 067 Category: 158, 481
106

Name of Culture Unit: Azande

Location of group, society, culture:

Time Frame: (C. 1925) 1926

Type of Society: Means of Subsistence: Horticulturalists

Number and/or Type of disabled persons: Numbers not mentioned;
Types: Exogamy and imbreeding practiced"(only forbidden relation is
child of the same mother) Author states: Perhaps owing to imbreeding
greater proportion of imbeciles. . . stammering common among them."
(category: 158)

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: Author mentions a variety of canes and crutches, "walking-
sticks," some ornamented and of interesting shapes "grotesquely ex-
aggerated and twisted." Author did not say if they were used by able-
bodied of population or the disabled. Were the canes, crutches, etc.,
used as an aid in walking or as some type of status symbol?

Other

Reference:

Group Data

HRAF Code: *F07 Card: 145 Category: 752

Name of Culture Unit: Azande

Location of group, society, culture:

Time Frame: (no date) 1929

Type of Society: Means of Subsistence: Horticulturalists

Number and/or Type of disabled persons: Numbers not mentioned.

Types: harelip, "Hima-Kura, a sickness that results in paralysis and slow death; "abanamuku," presence of hysterical symptoms in women."

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 50: Baxter & Butt
3: Lagae

Disability

Africa.

Reference:

Group Data

FO27

F07

Azande

HRAF Code: F07 Card: 184 Category: 845, 848

Name of Culture Unit: Azande

Location of group, society, culture:

Time Frame: (no date) 1953

Type of Society: Means of Subsistence: horticulturalists

Number and/or Type of disabled persons: numbers not cited.

Type: misshapen children

Special Attention to Disabled:

Positive: "Misshapen children are treasured like sound ones." (72)
(Baxter and Butt)

Negative:

General Infanticide/Senilicide: "Formerly a male child, born of adultery, was generally killed by the husband of the guilty woman. It is
Infanticide/senilicide (disabled only):

the only case I know of the murder of a newborn child. It is not the same for a daughter born in adultery. As she represents a value, she is generally not killed." (

Comments:

Other

Author: Merriam, Alan P. Disability

Africa
Besongye
F027

Reference: An African World Group Data

The Besongye Village of Lupupa Ngye.

HRAF Code: Card: Category:

Name of Culture Unit: Besongye, Bala people (xviii)

Location of group, society, culture: Besongye Village of Lupupa Ngye
E. Kasai Region, Republic of Zaire; roughly bet 5th & 6h parallels South
and 24^o to 27^o east.

Time Frame: c. 1959 (July) to 1960(July)

Type of Society: Means of Subsistence: Horticulturalists (60)

Number and/or Type of disabled persons: Numbers not mentioned.

Types: albinos, deformed child, and so-called deviants.
extra fingers and/or toes
insanity

Special Attention to Disabled: The disabled or deviant given "useful
role in village life, that of musician."

Positive: The term deviant may or may not refer to persons with
physical disabilities, but it does mention physical weakness of
persons who were labeled deviant and who served as musicians." These
people are allowed a place in their society. . . "music is a vital
necessity in Lupupa Ngye, and their musicians are at a premium" (318)

Negative: Although allowed a role and a niche, the deviant/disabled
(?), some are ridiculed and "the constant butt of jokes about his
physical weakness." (318)

Albinos considered to be witches and possibly malevolent which could
be negative. (151)(210)

General Infanticide/Senilicide: not practiced/at birth but practiced
after birth.

Infanticide/senilicide (disabled only): ~~XXXXXX~~ Yes, all malformed children
killed at birth, even those who are terribly deformed; one of the
bantasha once saw a child born without a mouth, and it was allowed to
die naturally."(208) "While no child is killed at birth the practice of
of killing children happened in past and may continue today." "Mal-
formed children, Mongoloid, a dwarf," all have special terms. (209)

Comments: "Albinos are automatically considered to be witches."(151)

"Because of their ability to capture men's spirits, and because of
their malevolent abilities, witches are the subject of much discussion
and action in Lupupa Ngye, and means of recognition of them is a fre-
quent topic of conversation."(151)

Other "In cases of insanity, Mongoloidism, or other highly visible mal-
function, the father requests permission to explain situation; notables
usually ask him to wait to see if condition improves, if not, father pe-
tions them again; child is killed.(209) "This kind of killing may exten-
to children of considerable age."(210) Midgets,

1)

2)

At one time midgets were probably killed and eaten. /"Today. . . Are
thought to be under the special protections of the chite dya Bala.)266

Author: Crowley, Daniel J. Disability

Africa
Chokwe
FP4

Reference: Aesthetic Value and Professionalism in Art Group Data and personal letter.

HRAF Code: Card: Category:

Name of Culture Unit: Born in Katanga Chokolatwe, probably in the Alto Zambeze Province of Angola; moved to the Congo, Dilolo Territory*

Location of group, society, culture: Two brothers moved, to join other members of Chokwe tribe

Time Frame: January to August 1960.

Type of Society: Means of Subsistence: Horticulturalists
Agricultural community
and a wood carver**

Number and/or Type of disabled persons: one crippled man; Kawina Liwema, "he was a younger brother and sidekick of Sanjolombo, possibly his maternal cousin rather than a biological brother since they use the same term for both."

Special Attention to Disabled:

1) Positive: Kawina Liwema lived in Sanjolombo's ^{a notable center,} village...he was in every way a full member of the community...(letter)

2) Kawina Liwema was married and had two children

Negative: --

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: *Sanjolombo is village chief and considered "dean of Katanga Chokwe songi (carvers) in the Dilolo territory." (236)

Other * "The Chokwe region form the southern boundaries of the sculptur producing area of Africa stretching northwestward to the Gambia (222)

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SANTA BARBARA • SANTA CRUZ

DEPARTMENT OF ANTHROPOLOGY

DAVIS, CALIFORNIA 95616

June 19, 1984

Ms. Sara W. Weiss
42 Walnut Street
Newport, RI 02840

Dear Ms. Weiss,

Your project sounds excellent, something I'd long wished someone would do. Dr. Epple will have told you that we share more than anthropological training, i.e. polio.

As for bibliographic references, I can't help much. Have you had a chance to see if the Human Relations Area Files references disabled people. Its headquarters is at Yale Library, so maybe you could find out by phone. If they have it, you'd get a long and useful list of bibliographical items.

As for Kawina Liwema, he was a younger brother and sidekick of Sanjolombo, possibly his maternal cousin rather than biological brother since they use the term for both. He walked with both knees slightly bent and legs stiff, possibly from an injury. He lived in Sanjolombo's village, since villages are family affairs in Zaire, and he carved, helped Sanjolombo in the fields, and was in every way a full member of the community even though he couldn't do stoop labor or hard harvesting. Remember women do the planting and weeding and most harvesting there. Chokwe like most Africans are very family-oriented and cooperative.

In that line, Liwema was able to do almost everything needed. More seriously disabled Africans do have special roles. In Islam, the blind are professional beggars led by a child, and it is the duty of believers and non-believers to give alms. The beggars clamor around and shout until you give them something, "baksheesh," and you soon learn to carry plenty of local change. In Zaire the lepers all came on Saturday morning after the market, some walking, some sliding on wheeled boards, some ringing warning bells, and each household was supposed to put money into a bowl they'd put in the yard. Quite a sight! In Trinidad, the blind also go around together, one's hand on another's shoulder, and beg at each market stall or street shop, and they get a few coins at every place to divide among them. It's bad luck not to contribute, and worse for business.

On a recent committee, I discovered that disabled people are almost never sent to Education Abroad programs, and of course getting around is very difficult in European, African, and Asian cities, but the countryside is easier. One blind student found Ghanaians afraid of his seeing-eye dog.



DEPARTMENT OF ANTHROPOLOGY

DAVIS, CALIFORNIA 95616

II

Deaf and learning-disabilities people have much more trouble both here and in the Third World, because people don't understand their problems. An mr girl about 12 in Zaire kept running away from the nuns where the govt. had sent her, and since she always took off her clothes, everyone was afraid she'd get raped and pregnant. The amount of effort expended on keeping that girl out of trouble was impressive. Of course "the village idiot" is a standard character, the most poignant one being in the opera Boris Godounow.

Physically disabled men tend to be pushed toward carving or arrow making or other technically-skilled jobs if their arms and hands are functioning. Similar women become weavers and basketmakers, but ceramics usually takes more agility. Music is the realm of the blind, not only Stevie Wonder and George Shearing, but also in many other societies such as calypsonians Blind Blake in Bahamas and King Radio in Trinidad.

I am very conscious of being treated differently in different countries. The British act like I'm sick and coming to England for treatment, and just hang over me, offering all kinds of unneeded help. The French act like I should know better and stay home, and actually give me shoves when I'm negotiating a high curb--really the worst! Most people are just intensely curious--I stop conversations dead when I enter a restaurant, though I hardly notice it anymore. I almost enjoy the ploys of those trying to find out what happened to me, what my private life is like, whether my kids were test tube babies, etc. In Aruba nobody would help me or push my wheelchair, "infra dig." Finally I found a Portuguese kid working in a kitchen and hired him. Aruba is Netherlands West Indies. In Brazilian Carnivals, the samba schools have amputees, wheelchair-bound "dancers," and blind members, and this year special seating for wheelchair cases. I was kissed by a minimum of 20,000 drunken Black ladies in a two-night period, a record even by my standards.

I'm afraid much of this is beside your point, but the subject certainly needs research. I think it'd get Foundation support too. So if you decide to go on, by all means count on my support. And even if you're in a wheelchair, do plan on doing fieldwork abroad. Being disabled is a kind of protection, since we obviously are trusting them not to hurt us, since we obviously can't run away.

Tell Dr. Epple it's nice to hear of him, and to know he is "mekin' style" as Chair, and even getting paid for it. Pearl and I were back in La Trinitee last March, and I had a few days there in November as well. This summer we're hoping to do Iceland, Greenland, Lapland, the Soviet Baltic, the trans-Siberian Railway, Outer Mongolia, and maybe Korea, but nothing definite yet, and maybe Carnival next Feb. in ex-Portuguese Goa south of Bombay.

Keep in touch!

Dan Crowley

42 Walnut Street
Newport, Rhode Island 02840
June 7, 1934

Dr. Daniel J. Crowley
Department of Anthropology
University of California, Davis
Davis, California 95616

Dear Dr. Crowley,

Dr. George Epple, Anthropology Department Chair, Rhode Island College, Providence, Rhode Island, is my advisor for an honors paper. He suggested that I write you because he thought that you might be able to direct me toward some bibliographical references on my topic. Also, he told me to remind you that you and he had worked together in Trinidad.

The subject of my paper concerns persons with disabilities in the non-western world with the exception of the American Indian. As you know, persons with disabilities are accepted or not accepted in society. Dr. Epple and I have discussed how some persons occupy particular or specific niches (in their society) that is, they have a special status and role while other societies assimilate persons with disabilities rather easily and make any necessary provisions to assist them.

My first objective is to compile a bibliography of all such references in Anthropological literature and then to see if the data indicates that the presence of persons with disabilities tends to follow any particular pattern.

In an article you wrote, "Aesthetic Value and Professionalism in African Art: Three Cases from the Katanga Chokwe," in The Traditional Artist in African Societies, edited by Warren L. d'Azevedo, you mention that "Sanjolombo...and his crippled younger brother Kawina Liwema decided to emigrate to the Congo." (p. 236) The reference reflects the presence of persons with disability in the society, and it infers acceptance, at least from his brother. If it would not be too inconvenient for you, would it be possible for you to give me a little more detail about Kawina Liwema, that is, how he survives and supports himself, or whether his family or the society does this for him? In addition, I was wondering if you have encountered any persons in your travels and research who are encouraged to be artists or musicians because of their disability, or anything else?

The subject of disability is of interest to me because I (~~walk with crutches~~) because of polio and as an Anthropology major, it struck me that there is little or no research on the subject.

I know that you are a very busy person, so please do not inconvenience yourself. It would be great to hear from you, though.

Very truly yours
Sara W. Weiss
Sara W. Weiss

*What is the author's
in his article? Is it
as a result of the
d'Azevedo's article
in the article? Is it
d'Azevedo's article
in the article?*

Author: Evans, Meryle

Disability

FV1
Botswana

Reference: "In Botswana, Recipes from Rochester" in Group Data New York Times, 8-15-54

HRAF Code: FV1 Card: Category: no HRAF data available

Name of Culture Unit: safari lodge, Maun, Botswana

Location of group, society, culture: Maun, Botswana

Time Frame: August 1954

Type of Society: Means of Subsistence: gardening and other sources

Number and/or Type of disabled persons: 1 blind man

Special Attention to Disabled:

Positive: Blind man works as gardener in small safari lodge

Negative:

General Infanticide/Senilicide: unknown

Infanticide/senilicide (disabled only): unknown

Comments: Information indicates that a blind man was able to obtain employment and had developed skills as a gardener.

Other

In Botswana, Recipes From Rochester

By MERYLE EVANS

MAUN, Botswana

EACH evening at 8 a rhythmic drum roll summons guests to dinner at San-ta-wani, a small safari lodge on the Okovanggo River in the middle of this south-central African country. As the drums beat the candles are lit in the boma, a round, roofless enclosure made of tightly woven reeds, high enough to discourage an inquisitive giraffe from peering over at the semicircle of tables arranged around a crackling fire.

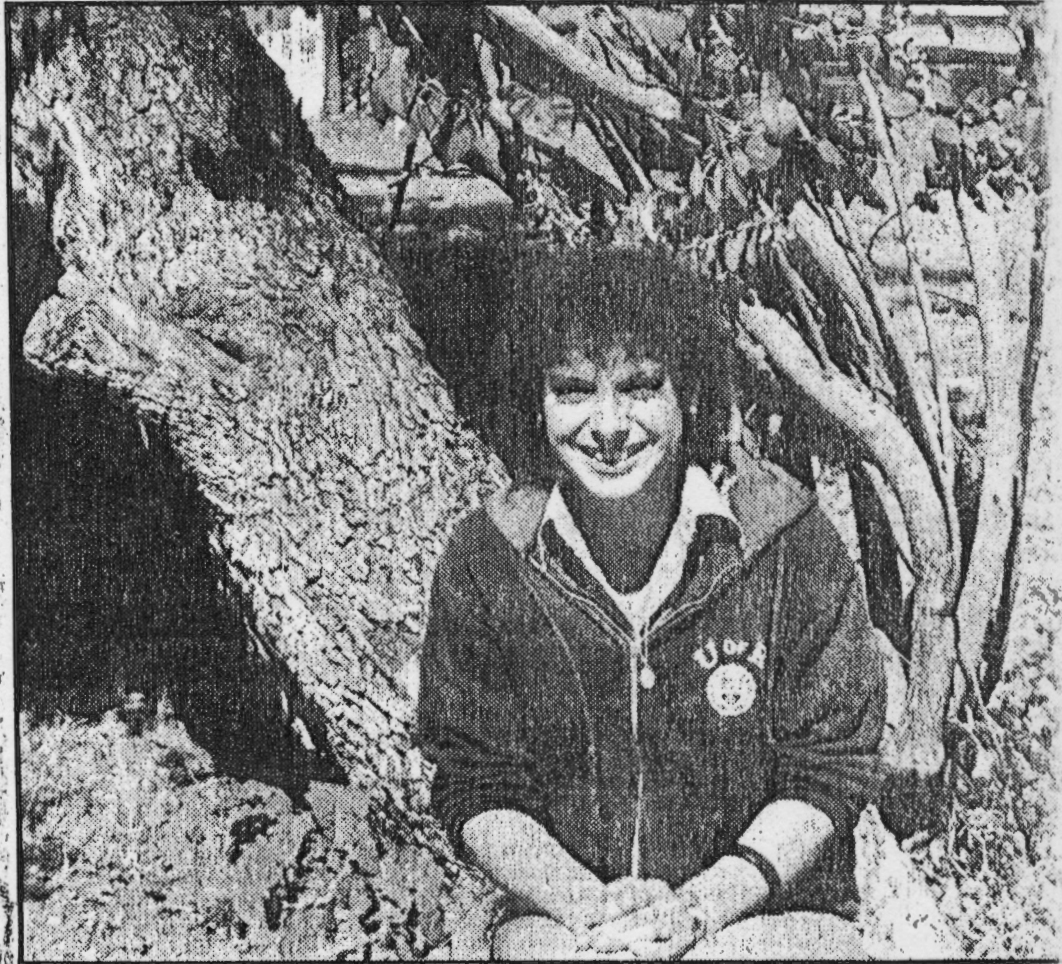
When the diners have taken their seats under a canopy of brilliant stars, two waitresses of the Tswana tribe from a nearby village serve bowls of steaming mushroom soup and pass thick slices of fragrant freshly baked white and whole-wheat bread. At a sideboard across the boma, Bruce Miller carves a succulent roast leg of lamb and tells, "Come on up and bring your napkins — the plates are hot!" There is mint sauce and gravy, an assortment of fresh vegetables — braised yams, beans, baked stuffed summer squash — and tossed salad with crisp lettuce and ripe tomatoes.

Other culinary surprises await guests at this delightful outpost in the wilderness, but the biggest surprise of all is the cook: a young American from Rochester. How did Nanette Ebersol, a soft-spoken history-psychology major at the University of Rochester come to San-ta-wani? And how did she learn to cope with such problems as marauding monkeys and temperamental gas generators? Peace Corps training is the answer.

"Ever since high school," the 25-year-old Miss Ebersol explained, "I had wanted to join the corps. I applied and was accepted during my senior year at college." Assigned to a school in the mining town of Lobatsi, Botswana, she taught mathematics and science to 55 students aged 12 to 23. Virtually no scientific equipment was available, only a blackboard, so she made do with ingenuity and perseverance and was awarded a coveted commendation in December 1983, at the end of the two-year program.

During a Christmas vacation, when Miss Ebersol's parents, two sisters and brother came for a visit, the family spent a week in Botswana's vast, unspoiled wildlife reserves. Their photographic safari was arranged by Gametrackers International, a consortium of local companies and the Botswana government, which operates four camps in remote areas. Miss Ebersol loved the atmosphere at the camps, so, after completing her stint in the Peace Corps, she applied to Gametrackers for a job and was offered that of caterer-housekeeper at San-ta-wani. "I had never had the least interest in cooking," she acknowledges, "but I came from a family of excellent cooks." Soon letters were flying back and forth between Botswana and Rochester with requests for favorite recipes and replies from her mother, Rita Ebersol.

There was also on-the-spot assistance from Witness, a native of the area, who, though blind since birth, tends a flourishing vegetable garden behind the kitchen. Walking barefoot, Witness counts the number of steps between the rows of cucumbers, eggplants, cabbages and beans he has planted. He can point out each variety, and by gently touching the tops of the plants he knows when to pull up carrots and onions. His garden, protected by a strong fence from the hippopotamuses that lumber through San-ta-wani at night, supplies all the



Nanette Ebersol is caterer-housekeeper at an African game lodge.

Culinary surprises prepared deep in Africa by a former Peace Corps aide.

Gametracker camps with fresh produce.

Like other perishables, including eggs and the Stilton, Camembert and cheddar served for dessert at lunch, the vegetables are transported (when there is space) in the single-engine Cessna that flies guests to the camps. Haphazard airborne deliveries are a minor inconvenience for Miss Ebersol. The havoc wrought by hungry hyenas is more of an annoyance. Each dawn she checks to

see if the night prowlers have attacked the garbage cans or chewed up the upholstery in the lounge. Then the stove is lighted for wake-up tea and coffee sent to the cottages at 7.

Half an hour later a dozen guests and staff members with huge appetites plow through a breakfast of papaya, cold cereal and hot porridge, corned sausage, thick slices of bacon, scrambled eggs and, perhaps, corn fritters or broiled tomatoes. Then everyone is off for the morning game drive, bouncing around the bush in Land-Rovers or paddling canoes through the winding Okovanggo waterways, while the caterer-housekeeper stays behind to supervise the staff, plan meals and check supplies. Culinary staples are brought by truck from Maun, a 70-mile trip over rough dirt roads.

Some fresh chickens arrive, and when the guests return at 1 P.M. there is chicken stew with carrots and peppers, shredded carrot salad and coleslaw tossed with pineapple cubes. There is also a great deal of animated table conversation — a Ted drawl mixing with German and New York accents and clipped New Zealand English — as the guests discuss the herds of zebra, mating lions, crocodiles and triches and crocodiles seen lazing in the sun.

After lunch everyone — even the staff — has a nap. But by teatime Miss Ebersol has baked a batch of raisin cookies. They disappear as quickly at San-ta-wani as they would in the family kitchen in Rochester.

Author: Marshall, Lorna Disability

Africa
Bushmen
FX10

Reference: The !Kung of Nyae Nyae Group Data

HRAF Code: FX10 Card: Category:

Name of Culture Unit: The Kung of !Nyae Nyae, Kalahari Desert, Africa

Location of group, society, culture: Kalahari Desert, Africa, Nyae Nyae area.

Time Frame: Contemporary; field trips: 1951, 1952, 1953, 1955, 1959, 1961
(Marshall:10)

Type of Society: Means of Subsistence: Hunting and gathering

Number and/or Type of disabled persons: 1) childless old blind woman, Band 9, N/aoka; Di//khao and an old great-grandmother...only gathered occasionally (aged infirm?)(97) 2) Short Qui who lost his leg when he was bitten by a puff adder.(142:7ⁿ); 3)!Kham crippled by bone disease and Lame/Gao another cripple;(186-187);

Special Attention to Disabled: When person becomes dependent. . . His firewood would be brought; meat given, someone would gather for him."(97)

Positive: "When a person becomes genuinely dependent because of age or disability or is temporarily sick, he is provided for by close relatives...The foremost responsibility belongs to relatives...spouses, parents, and offspring, parents-in-law and son- or daughter-in-law, and siblings in that order." (98) Mothers carry sick or lame children for days even years. (288) Disabled accepted by band. (187) Disabled given meat. (187)

Negative: Infanticide and possibly senilicide. Ridicule of lame and crippled persons. (288) Kung children mimic "peculiarities of posture and movement." (315) They do not help the crippled person to get up if and when they fall. (288)*

*This may be Marshall's own interpretation and bias; even in Western society, many disabled prefer to reject assistance unless absolutely necessary.

General Infanticide/Senilicide: The Kung practice infanticide when there would be two infants to nurse at the same time, possibly senilicide (188:238)

Infanticide/senilicide (disabled only): The Kung practice general infanticide so it is likely that abnormal infants are not allowed to live because they could not be expected to be strong enough to keep up with the band; the Kung nurse their infants until 3-4 years of age to provide them with strong legs and base their practice of infanticide on the necessity of providing mother's milk for their babies. (188:266)

Comments: Family and kinship ties are the most important factor for the !Kung, especially for the disabled; without families the disabled are more vulnerable, but they are given meat when unable to hunt; appeared to be welcome visitors; (187) and have found ways of making themselves useful to the band. (187)

Other

Author: Thomas, Elizabeth M. Disability

Africa
Bushmen
FX10

Reference: The Harmless Group Data
People

HRAF Code: FX10 Card: Category:

Name of Culture Unit: Bushmen--Gautscha Pan

Location of group, society, culture: Southwest Africa, Gautscha Pan in N.W. corner, Kalahari Desert.

Time Frame: 1958-1959

Type of Society: Means of Subsistence: Hunters and gatherers.

Number and/or Type of disabled persons: Lame boy mentioned; man who had lost an eye; Short Kwi who had lost part of his leg when bitten by a puff adder. (197, 229, 231, 238, 239) Tu's brother, the lame boy. (197)

Special Attention to Disabled: Family, near relatives, band (to some extent care for disabled and provide for them.

Positive: Bushmen do not "abandon cripples or people who are old or sick or who cannot travel." (239)

Negative: Infanticide. If unable to hunt, not eligible to inherit headmanship. (197) In Bushman practice a boy does not become a man until he has shot his first animal and killed it; then he is initiated by being scarified with a paste made from the animal's meat (in this case, a Kudo), and becomes a man. Thus, unless the kill takes place, he is not looked on as an adult.

Negative attitude; depressed about anyone who becomes disabled. (246)
Disabled shunned/avoided by their "remote" kin. (246)

General Infanticide/Senilicide: General infanticide (163) Senilicide not mentioned.

Infanticide/senilicide (disabled only): Infanticide of deformed infants expected (163).

Comments:

Other

Author:2: Masters,

Disability

Middle East

Kurds

MALL

Reference:

Group Data

HRAF Code: MALL Card: 034 Category: 735

Name of Culture Unit: Kurd, Rowanduz

Location of group, society, culture: Rowanduz

Time Frame: c. 1950's

Type of Society: Means of Subsistence: Industrial, heterogeneous population, administrative town, economic specialties, varied social statuses

Number and/or Type of disabled persons: Numbers not mentioned.

Types: Demented persons who appear to be harmless and deformed infants.

Special Attention to Disabled: Eccentric members of community allowed to become darwishes, a religious mendicant (177)

1) Positive: ". . . aberrant members of any community whose eccentricities have been adjudged harmless to others. . . are absorbed into the darwish movement, because. . . it offers social status of an extraordinary sort, and. . . a channelled expression for personal peculiarities which might otherwise prove dangerous."(321) Most darwishes become snappers or swallow large pebbles for alms.

2) Deformed infants loved and kept at home.(255)

Negative:

3) Alms and charity to beggars/mendicants/other disabled persons part of Moslem religion; Muslims are expected to give part of earning, income to the poor in alms.(303) Wealthy families sometimes support "slightly demented" persons and their families. (329)

General Infanticide/Senilicide: Evidently not.

Infanticide/senilicide (disabled only): "Deformed infants, if they survive, are kept within the house and their parents 'thank God for them' just as with other normal children," which leads one to believe that infanticide is not practiced. (255)

Comments:

Other

Author: 4 Hansen

Disability

Middle East
Kurds
MA11

Reference:

001-~~Guide~~ Group Data

037-----847(infanticide)

HRAF Code: MA 11 Card: 034 Category: 735

Name of Culture Unit: Kurds

Location of group, society, culture: "aristocratic home in
village of Top awa"(148)
to the West of Rowanduz and in "Sulaimani"(148)

Time Frame: 1950's

Type of Society: Means of Subsistence: not known

Number and/or Type of disabled persons: "Two beggars, the younger of whom being blind, was led by his hand being placed on the shoulder of the other, both had sugar and flour poured into their begging bags, Two invalid women. . . on crutches. Deformed feebleminded girl deposited at "entrance to the mosque" with a bowl between her deformed hands.

Special Attention to Disabled: Muslim practice of giving alms to beggars. ~~It was said that although there was a public institution for both the classes of beggars mentioned, they were able to manage better on their own.~~ ~~Positive;~~ alms obligation ordained by the Coran than they would if they entered the institution. . ."(148+149)

Begging for alms, an acceptable social institution, and a method of social responsibility to the poor and disabled. Keeps the disabled in sight, rather than hidden, but are objects of pity.

Negative: Almsgiving not rehabilitative; disabled objects of pity rather than seen as individuals with specific needs.

General Infanticide/Senilicide: (Evidently not; see Masters:255)
No birth control permitted; many births; many natural abortions.
Infanticide/senilicide (disabled only): See above

Comments: Hansen describes the giving of alms to the disabled sick and poor at the "aristocratic village home at Top ara and at the entrance to the mosque in Sulaimani and in the street there.

Other

Author: Sweet, Louise

Disability

Middle East

Reference: Tell Toqaan,
A Syrian Village

Group Data

Syria
Tell Toqaan
MD1

HRAF Code: MDL Card: Category:

Name of Culture Unit: Tell Toqaan

Location of group, society, culture: See attached map.

Time Frame: c. 1950's

Type of Society: Means of Subsistence: pastoralists and
sedentarized pastoralists,

Number and/or Type of disabled persons: ~~XXXXXXXXXXXX~~

Types: "Several members of one family showed marked dwarfism or spinal curvature. One boy from another family suffered from a deformed hip, so he was only able to hobble with a stick. . . There was one small child. . . who was unable to sit up and was quite unresponsive."* (This is out of a population of 319 permanent residents). (23-24)

Special Attention to Disabled:

Positive: The little boy who used a stick for a crutch "crawled most of the time or was carried about the village by his older cousins or by playmates which indicates that he was included in village activities and not left to himself.

Negative: "The "possessed" woman was "tolerated amicably," but she "slept wherever she found shelter. . . begged or scavenged enough to keep herself alive." (23)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: *Another boy was hunchbacked." One woman in the village, described as majnuunii, "possessed" was irrational." (23)

Other Religious "rituals" are resorted to in times of illness and a great deal of faith is placed in the efforts of "curing shayxs" (218-219)

Author: 21 Cerulli
27: Cerulli
Reference:

Disability
Group Data

Middle East
Somali
MO4

HRAF Code: MO4 Card: 074 Category: 734, 429, 681

Name of Culture Unit: Migiurtini, a Somali group or tribe

Location of group, society, culture:

Time Frame: (1916) 1959

Type of Society: Means of Subsistence: Pastoralists, camel camps, nomadic hamlet or important elder residents live in towns and movebet
Number and/or Type of disabled persons: Number not mentioned.
Types: abnormal births and demented persons.

27: Cerulli --blind, cut off nose, one hand or foot (94 cont)
reparation for the fingers

Special Attention to Disabled:

- 1) Positive: "If a Migiurtino, because of mental infirmity, is unable to administer his property, . . . paternal relatives assume responsibility. to assume the administration of incapacitated man's property." No mention was made of incapacitated females.
- 2) ". . . only have the obligation to feed the incapacitated man."
- 3) If no relatives, the 'gams' assume responsibility.
- 4)* Negative:

Since care is limited to administration of property and only providing food for the mentally disabled, their other needs are not addressed. The family and society see their function as purely ~~sustaining~~ as far the individual concerned and to care for economic resources; not rehabilitative.

*life sustaining; it is not even custodial.

or special (other than disabled) Yes
General/Infanticide/Senilicide: ~~Not known~~ "The child of a Somali woman and low-caste man is killed at birth." (27) No senilicide.

Infanticide/senilicide (disabled only): "In fact abnormal births were killed at once; thrown into the sea by coastal populations, buried alive by inland peoples."
abnormal children killed at birth. (27)

- 4)* Comments: If an individual is disabled by another then compensations are paid, "If, because of the blow, he has blinded an eye, 50 she-camels; "If because of a wound, he has cut off a hand or a foot, 50 she-camels."
(27: Cerulli /94 cont/
Means of social insurance -reparation for disability

Other

Author: Lewis
18: Lewis
Reference:

Disability
Group Data

Middle East
Somali
MO4

18:Lewis 034,074-----62,492,689,825,564,735

HRAF Code: MO4 Card: Category: 829-854

Name of Culture Unit: Somali (formerly Berbers)

Location of group, society, culture: See map

Time Frame: (no date) 1955

Pastoralists

Type of Society: Means of Subsistence: Cattle grazing, animal husbandry, agriculture depending on region (see map and description)*

Number and/or Type of disabled persons: Not given

Types: 1) abnormal births--see infanticide; 2) respect for aged/would include aged infirm; 3) mentions "mundanely helpless;" 4) prevalence of ophthalmia(which can lead to blindness) in native population." (112, 113 181;.197).

Special Attention to Disabled: "Only rarely is a wounded person or crippled person seen mounted on a camel."(62)

Positive: 1) aged infirm probably cared for since the aged are honored in Somalia society.(197)

2) "Poverty and weakness in general are blessed in the sense that God is believed to accord special protection and help to the mundanely helpless."(112)

3) almsgiving institutionalized--informal method of caring for dependent

Negative: practice infanticide in event of abnormal birth.

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): Yes. (Lewis, Cerulli)
Infanticide considered rare by: Drake, Paulitschke)

*Influential elders/sheikhs spend much of their time in the towns, hold town property but "holds ties with pastoral agnatic kinsmen."(93)

Comments: There is a conflict or contradiction here: Lewis speaks of how "poverty and weakness" are blessed, but on the other hand abnormal infants are thrown into the sea or buried alive. Cerrulli studied the Sab groups (outcastes) who may have differed from other Somalies in the practice of infanticide; however Lewis cited it too.

18:Lewis

Other "To refuse alms and kindness to the unprotected and helpless is unwise for two reasons. Those who are poor and defenceless are considered to enjoy the special protections of God. . . Acts of kindness to them are rewarded; acts of aggression punished. . . 2) The power of casting a spell upon someone who refuses alms is generally described as gabrro and the poor are said to possess the evil-eye ('awri) which is associated with covetousness." Thus to the impoverished, and in a sense the underprivileged, mystical power is attributed."(263)

These are poor people who are "pitied & despised."(263)

Author: Drake

Disability

Reference:

Group Data

HRAF Code: MO4 Card: Category: 847 (infanticide)

Name of Culture Unit: Somali

Location of group, society, culture: "inhabit area of approx. 1,000 to 500 sq. miles in the Horn of Africa, 2° latitude to 12° latitude. East boundary, Indian Ocean; west and southwest boundary/Ethiopia, Kenya.

Time Frame: ~~xxxxxx data published in 1955 xxx~~ (1902-1910) (see map) 1912.

Type of Society: Means of Subsistence: Cattle-grazing, animal husbandry, little agriculture in northern regions; southern territories has arable land--cotton and tropical fruits. (1950 description)

Number and/or Type of disabled persons: neither mentioned.

see infanticide

Special Attention to Disabled: "old age is honored"(147) which leads to assumption that aged infirm are cared for.

Positive:

...

Negative: Occasional practice of infanticide.

General Infanticide/Senilicide: Author claims infanticide rate, only knew of one case in years he lived among Somali." (147)

Infanticide/senilicide (disabled only): Infanticide, probably. (see Paulitschke (1880) HRAF Mo4 Somali; category:847) and Lewis, Cerulli. Cerulli dealt with Sab tribes, "who are markedly different . . . from the rest of the population." (Orientation--MO4--10(category

Comments:

Other

Author: Stenning, Derrick J. Disability

MS11
Middle East
West Borno
Province
Northern Reg
Nigeria

Reference: Group Data
Savannah Nomads

HRAF Code: MS11 Card: Category:

Name of Culture Unit: Wodaabe, Fulani

Location of group, society, culture: Western Borno Province, Northern Region, Nigeria

Time Frame: c. 1950's

PP.6-7.

Type of Society: Means of Subsistence: Pastoral, Stenning refers to them as Savannah Nomads and semi-sedentary; combine farming/stockraising.

Number and/or Type of disabled persons: No number mentioned. Types: deformed infants, people who are crippled, congenitally infirm, congenitally insane.

Impotent males are referred to as "a bent, withered, or maimed one." (a man's homestead may not be formed until he has begotten a child.) (163)

Special Attention to Disabled: The chronically sick, permanently deformed do not fit well into the pastoral life, seasonal movements.

Positive: Sick, deformed ^{persons} are sent to sedentary relatives or friends "unless they can get around on crutches and move long distances seated on a donkey." (168) Sick children, or deformed ones. . . are given no preferential treatment and may die of what amounts to neglect." (168) However, Wodaabe Fulani had a system to help the poor/unfortunate that had been developed prior to Islam/Zakat(62)

Negative: Sick or deformed children. . . are given no preferential treatment and may die of what amounts to neglect." (168)

"If the congenitally infirm or deformed survive the rigours of a childhood in Pastoral Fulani camps, they are not betrothed since their condition carries with it a sort of moral stigma. This is particularly true of those who are in some degree congenitally insane."(126) Social conventions are not applicable to them, they are not betrothed or married or allotted cattle."(126)

General Infanticide/Senilicide: not mentioned

Infanticide/senilicide (disabled only): ^{Infanticide} If not in theory, then in practice.

Comments: By not giving sick or deformed infants/^{adults} special treatment the Wodaabe "recognize the operation of this natural selection when they state that if a child reaches the age of five, it will attain maturity." (168)

- 1) Other "The harshness of the conditions under which Pastoral Fulani live is accompanied by an attitude which allows little sympathy for the congenitally deformed or for the sick, be they adult or immature."(168)
- 2) Stenning mentions "Zakat," the charitable fund of Islam for the poor and destitute, but he does not mention it in relation to the disabled, or are they not included? (61-62)

Author: Tremearne, A. J. N. Disability

Middle East
MS12

Reference: Hausa Superstitions Group Data
and Customs, An Introduction to the Folk-Lore and the Folk

Hausa

HRAF Code: MS12 Card: Category:

Name of Culture Unit: Hausa

Location of group, society, culture: "Hausa States forming the greater part of what is now Northern Nigeria, French possessions to West, and hinterlands of Gold Coast." 1)

Time Frame: 1st ed. 1913; ~~revised edition~~ Field work: 1908-1909 (5)

Type of Society: Means of Subsistence: "Primarily agricultural, with shifting cultivation, fallowing, crop rotation, use of animal manure and some irrigation." (105) (Murdock)

Number and/or Type of disabled persons: numbers not cited.

Types: Blind, idiots, deformed children, leper, deafness, mutilated persons w/one hand and foot, albinos, half-beings, deaf-mute, paralysis, dwarf, insanity, cripple,

Special Attention to Disabled:

disabled persons in Hausaland

- 1) **Positive:** There must be a care system for in/middle "Although 'The legs of another (man) are no good for travelling' in many cases, 'He who is carried does not realize that the town is far off.'" (62)
 - 2) Bori dancing originally treatment for the insane "the idea being that those who were really mad would be thereby less likely to commit acts of violence. . . lunatics are never shut up amongst pagan people but regarded as people specially set apart by the gods. . ." (146)*
- Negative:** Punishment for theft, cutting off of a hand (left hand 1st. or foot. (457)

Author cites games and riddles: "The Hausa is an inveterate gambler. . . loaded cowries are not unknown, for it is not only a blind man, who cheat (58) "The blind man cannot see our bitter grapes, although 'Since he has eyes he says that eyes smell.'" (60)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): "albinos once killed and eaten by an army before setting off for war". . . "fairly widespread practice of throwing idiots and deformed children into the river (Zaria province)." (93) (see stories ~~70-72~~ 73).

Comments: "Blindness is very common in Hausaland so is lameness, the feet often being eaten away by leprosy, or through the destruction of the toes by the 'jiggers.'" (512)

*

- 1) **Other** The author describes the "Bori" dance which is "absolutely forbidden now." (530) In the "Bori" there are disabled characters: "(12) Bebe--Deaf Mute... (34) Inna--Stuttering. . . (40) Kuruma--Deafness, (41) Kuturu--Leper"
- 2) Hausa have a well-developed sign language (55-57) which is used to communicate with deaf-mutes. (49)

*Bori--"is self-induced hysteria. During possession by the spirits, the patients imitate certain persons or animals or ill-treat themselves. The spirit is usually expelled by sneezing." (frontispiece)

Author: Murdock

Disability

Fl Africa
Ml Middle East
MS12 Hausa

Reference:

Group Data

HRAF Code: MS12 Card:

Category:

Name of Culture Unit: Hausa (see attached identification)

Location of group, society, culture: "inhabitants of former states of Bora, Daura, Gobir, Kano, Katsena, Kebbi, Rano, Zamfara, and Zaria

Time Frame: (No date) 1958

Type of Society: Means of Subsistence: agricultural, with shifting cultivation, fallowing, crop rotation, use of animal manure, irrigation

Number and/or Type of disabled persons:

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 2: Greenberg

Disability

MiddleEast

Reference:

Group Data

Hausa

MS12

HRAF Code: MS12 Card: Category: 753

Name of Culture Unit: Hausa

Location of group, society, culture: See description/location attach

Time Frame: (1938-39) 1946

Type of Society: Means of Subsistence: intensive
ing cultivation; keep chickens, cattle (dairy products) little hun
ing or fishing.

Number and/or Type of disabled persons: No number given.

Type: lameness, loss of soul

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: Spirits may be "malevolent or good" and can cause sickness there is a belief in witchcraft.
One spirit, "Gurgu, who is/was a lame hunter and lives in the forest, causes lameness. (p. 34)

Other

Author: 10: Hassan & Shuaibu Disability

Middle East

Reference: Group Data

MS12

Hausa

HRAF Code: MS12 Card: 073 Category: 847

Name of Culture Unit: Hausa, Abuja

Location of group, society, culture:

Time Frame: (ca. 1940) 1952

Type of Society: Means of Subsistence: agriculture, gathering

Number and/or Type of disabled persons: numbers not given

no disabled

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide: induced abortion (57 and
infanticide by poison for illegitimate infants. (58 or 59)

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 3: Smith

Disability

Middle East

Reference:

Group Data

Hausa

MS12

HRAF Code: MS12 Card: ^{007, 073} /019 Category: 133-159, 847, 888, 753

Name of Culture Unit: Hausa

Location of group, society, culture: see attached identification and location

Time Frame: (No date) 1958

Type of Society: Means of Subsistence: agricultural, gathering (15-1

Number and/or Type of disabled persons: no number mentioned.

Types: madness, aged infirm (53, 155)

Special Attention to Disabled:

Positive: "Hausa fathers own property until death" which ensures that they are cared for; women not mentioned. (53)

People who go mad are cared for; sometimes they are "bound" when they are violent or aggressive, but they are given "medicine" and returned to society if their condition improves.

Negative:

General Infanticide/Senilicide: Infanticide not mentioned.

Infanticide/senilicide (disabled only):

Comments: It is believed that men go mad if they fail "to give alms to the spirits, a bull and chickens. . ." (155)

Other

Author: Ames, David W.

Disability

Middle East

Reference: in: d'Azevedo,

Group Data

Hausa

Warren L. The Traditional Artist in African Societies

communitie

HRAF Code:

Card:

Category:

i.MS12

Name of Culture Unit: ~~XXXXXXXXXXXXXXXXXXXX~~ Zaria or Zazzau Filanin gida

Location of group, society, culture: settled in Hausé communities
in Zaria

Time Frame: Field work - 1963 and 1964

Type of Society: Means of Subsistence: agriculture--basic economy(12
Zaria City/larger towns - little farming;specialists in eco. pursuits.

Number and/or Type of disabled persons: reference to "blind beggars"
who "are also heard chanting in homes and markets. . ."(133) The autho
lists them as "non-professional musicians."(133)

Special Attention to Disabled: Begging institutionalized.

Positive: Begging a method of social care of dependent persons.

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 1 Cohen, Ronald Disability Middle East
2: Rosman Kanuri
Reference: The Kanuri of Group Data **MS14
Bornu
HRAF Code: MS14 Card: 001, 013, 015, 033 Category: Guide, 222, 304, 686, 682
Name of Culture Unit: Kanuri of Bornu, small farmers, villagers

Location of group, society, culture: Bornu, Africa

Time Frame: c. 1960's (field work: 1956-1957, 1964-1965)

1: (Rosman)

Type of Society: Means of Subsistence: household producers, small farmers in villages with outlying farmers - agriculturalists
keep sheep, goats, cows
Number and/or Type of disabled persons: no number mentioned

Types: aged infirm

1: Cohen- mutilated persons (thieves have hands cut off)
2: Rosman- captured slaves- castrated

Special Attention to Disabled:

1) Cohen- Positive: "Ideally in Kanuri culture a man should reach the golden years of his life in his old age. . . when he is very old and becoming increasingly infirm; he lets many of (his) duties pass to mature members of the group." But, the implication is that he is still cared for

2) Cohen- If a man is physically injured by another group, his father's family is responsible for paying "blood money" to injured person/family. (682)

3* Negative: punishment: thieves have hands cut off
captured slaves, castrated (681)

General Infanticide/Senilicide: There is no information in category 847 (Infanticide) in HRAF

Infanticide/senilicide (disabled only): senilicide not cited.

Comments: *3) 1: Cohen "Thus old women, like men, have a special place in society. It is not generally a position of great authority, although there are exceptions. Certainly deference and respect for the aged is a universal aspect of good Kanuri manners." (72) category 888

Other **See Kanuri in Geidam--rural and urban Kanuri

Author: 2: Rosman

Disability

Middle East

Reference:

Group Data

MS14

Kanuri

HRAF Code: MS14 Card: 036 Category: 732, 563, 783, 621, 622,

Name of Culture Unit: Kanuri

Location of group, society, culture: Town of Geidam, adm. center of Geidam District, Bornu

Time Frame: (1956-1957) 1966

Type of Society: Means of Subsistence: Town- several economic specialties: tradesmen; ropemakers(blind), tanners/dyers/craftsmen, beggar

Number and/or Type of disabled persons: numbers not mentioned.

Type: blind

Special Attention to Disabled:

Positive: "The blind specialize in making rope, and live as an organized sub-community in their quarter. They have their own head, called the Kaigama, because he is to the Shehu of the blind, who lives in Maiduguri, as the real Kaigama is to the Shehu of Bornu."(129)

Negative:

General Infanticide/Senilicide: not mentioned

Infanticide/senilicide (disabled only): not mentioned

Comments:

Other

Author: Minor, Horace

Disability

Middle East
Africa
Mali
Timbuctoo
MS23

Reference: The Primitive
City of Timbuctoo

Group Data

HRAF Code: Card: Category:

Name of Culture Unit: City of Timbuctoo, Mali

Location of group, society, culture: Mali, Africa

Time Frame:

Type of Society: Means of Subsistence: Urban

Number and/or Type of disabled persons: No numbers given.

Type: blind mendicants

Special Attention to Disabled:

Positive: "Almsgivers share their wealth with the poor at "The end of Haome and the beginning of Ferme, ...occasion for feasting, dancing, and gaiety. . ." so the poor can celebrate too. Blind beggars position themselves within a tomb and the donors give alms through a small opening; the beggars hand out sand which the donor sprinkles on his body. (133)

Negative: "Blindness falls in a special category of belief concerning the baraka of the blind and concepts concerning the evil eye. The affliction may simply be considered the will of Allah." (220)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: Explanations for blindness: Evil eye; will of Allah, or that if a pregnant woman "sees certain objects or they are left in her presence for several days, 'so they may pass out of her heart.' Deformations are attributed to the aleone, to the breaking of Kabi restrictions, or to natural causes such as a mother's fall." (220)

Other

Author: Kennedy, John G/ Disability

Middle East

Reference: Struggle for Change Group Data
in a Nubian Community

District of

Egypt
Nubia

HRAF Code: Card: Category:

Name of Culture Unit:

Location of group, society, culture:

Time Frame: c. 1970's

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: no number mentioned
Types: blind men

Special Attention to Disabled:

or aged

Positive: Blind, local, holy men were hired by Egyptian government
to teach in Koranic schools for children. (26)

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 1: Jenness Disability North America
29: Jenness; card 040 ND8
Reference: category: 164 Group Data Copper Eskimo
001-Guide, 079,072

HRAF Code: ND8 Card: / 77 Category: 171, 752, 166, 845, 847, 753

Name of Culture Unit: Copper Eskimo; relatively unacculturated until about 1910

Location of group, society, culture: Coronation Gulf area of the Canadian Northwest

Time Frame: (1913-1916) 1922

Type of Society: Means of Subsistence: "Caribou, seal, and fish were their mainstays"

Number and/or Type of disabled persons: No specific numbers mentioned

Types: limbs were amputated if frozen.
defective child

Special Attention to Disabled:

Positive: Tried to cure, help them according to their limited medical knowledge.

Negative: "One woman exposed a child about three years old; it was bewitched, she said, and only a burden to her. The child was probably defective, for, though it had grown in size, it had not developed properly and could neither stand alone or walk."

General Infanticide/Senilicide: Yes. "If twins are born one at least must be killed or given away; boys are given preference to live.

Infanticide/senilicide (disabled only):

Comments: The climate and conditions are so harsh that "an Eskimo woman could not possibly rear both children at the same time." Some times someone in the tribe adopts the unwanted infant or child.

Explanation of disability: ". . . death, accidents, and sickness the Eskimo knows only one cause, the malignant activities of evil spirits
Other or of the shades of the dead."

According to author The People of the Twilight, the Eskimos were killed off by exposure to white men's diseases such as smallpox; some of those persons ~~WERE~~ probably did not die from the disease but were left disabled.

2:
Author/Stefansson

Disability

North America

ND8

Copper Eskimo

Reference:

Group Data

HRAF Code:ND8 Card: 072 Category: 731,736,

Name of Culture Unit: Copper Eskimo

Location of group, society, culture: Coronation Gulf area of the
Canadian Northwest

Time Frame: (1908-1912) 1914

Type of Society: Means of Subsistence: "Caribou, seal, and fish

Number and/or Type of disabled persons: Numbers not mentioned but
examples given: 2 blind men; Avranna, Clouston Bay
blind man, Prince Albert village

Special Attention to Disabled:

Positive: "Care of Infirm. One man of about forty-five, Avranna, is totally blind [297] and has been 'for a long time.' He seems tenderly cared for and goes walking about outside with his cane, guided by the shouts of grown people or children warning him of obstacles and telling him where to go." (category: 736)

Negative: Exposing of children and abandonment of aged, "it may be considered a direct result of the scarcity of food, for it is found rarely or not at all in such prosperous, well-fed communities as those of Cape Smythe (Point Barrow) and the McKenzie Delta, while among all inlanders it is so common as to scarcely induce comment." (category: 731)

General Infanticide/Senilicide: Yes, probably depends on location and scarcity of food and harshness of environment.

Infanticide/senilicide (disabled only):

Comments:

Other

redo

Author: Becker, Howard	Disability	North America
Reference: <u>Societies Around the World</u>	Group Data	East Greenland
		Amasselik Eskimos

HRAF Code: Card: Category:
 Name of Culture Unit: Ammasselik Eskimos

Location of group, society, culture: Greenland--E. Greenland coast extending from 65th to 68th degree of latitude; around Sermilik, Ammasselik and Sermiligak fiords.
 Time Frame: c. ~~1950's~~ 1930's

Type of Society: Means of Subsistence: Nomadic; fishing, hunting, (look to the sea for food, clothes, shelter)* gathering in season
 Number and/or Type of disabled persons: numbers not mentioned
 disabled infants, adults, or aged infirm

Special Attention to Disabled: The society practices/infanticide, or practiced invalidicide, senilicide and suicide (105)
 Positive:

Negative: Because of environmental conditions, the Eskimos practice or practiced invalidicide, senilicide, and suicide. (105)

General Infanticide/Senilicide: Yes, ~~but~~ female infanticide ~~was~~ not practiced by Amass. (66)

Infanticide/senilicide (disabled only): Yes. This is based on "principle that only those may survive who are able (or potentially able) to contribute actively to the subsistence economy of the community." (105) Mothers nurse children "two to four years" which makes it impossible for a woman to have to infants at one time; the "mobility of the tribe and "unceasing effort of women's work" are additional reasons for the practices.

Comments:
 The practice of senilicide is based on the same reasons; sometimes the aged request death, if not "others may decide that the day of an aged one is done. . ." (106)* Same applies to Ammasselik (70)
 *(Caribou Eskimo--live on barren grounds of Hudson Bay).

Other These practices occurred in the past; most modern day Eskimos were told about infanticide, invalidicide, or senilicide by their parents, but they have never witnessed or hear about it now.

*live in long houses in different places each winter in family/group unit in summer break up into indiv. family units; live in tents and move from place to place. Mobility imp to them. Impossible to accumulate large amt of food so can go from plenty to starvation quickly.

Author/Skinner

Disability

North America

Reference:

Group Data

NG6

Northern Ojibwa

HRAF Code: NG6 DB7, 164
Card: 115 Category: 888

Name of Culture Unit: Northern Ojibwa

Location of group, society, culture: Centered about upper Great Lakes
(Superior and Huron) in Canada and United States

Time Frame: (1909) 1942 .

Type of Society: Means of Subsistence: Fishing (trolling), hunting,
gathering, later cultivation of wild fruits, berries, vegetables

Number and/or Type of disabled persons: Numbers not cited.

Types: aged and infirm

insane

idiots

Special Attention to Disabled:

Positive: "aged and infirm were well taken care of, but this was not always the case according to me of the older observers."

1) **Negative:** In earlier days "the aged men were sometimes killed by their sons and when an old man was reluctant to die, his children would sometimes offer him the alternative of being put ashore on some island with a canoe and paddles, bow and arrows, and a bowl from which to drink, to run the risk of starving. . . old people usually preferred to be killed according to custom" A "dog feast" was given, song sung (see quote) songs and dances followed; "son killed father with a tomahawk." The body was prepared and buried according to ritual. (152) (Long quoted)

2)* **General Infanticide/Senilicide:** Senilicide practiced in early times
Infanticide/senilicide (disabled only): Senilicide practiced in early times

Comments: Senilicide evidently not practiced around 1909.

"Owing to the hard life led by these people, cripples and deformed persons are frequent." (161)

2)* **Other** "idiots are thought to be possessed of devils and are accordingly killed by shooting or strangling and their bodies burned. Formerly, they were burned alive and it is strongly suspected that this is still occasionally done. . . (161)" Insane burned alive also. (167)

Author: Grant, Peter

Disability

North America

Reference: HRAF Guide

Group Data

NG6

Ojibwa

HRAF Code: NG6 Card: 115 Category: 888

Name of Culture Unit: Ojibwa

Location of group, society, culture: Centered about upper Great Lakes
(Superior and Huron) in Canada and United States

Time Frame: (1791-1804) 1890

Type of Society: Means of Subsistence: (trolling)
/fishing, hunting, gathering,
later, cultivated or wild fruits, berries, vegetables

Number and/or Type of disabled persons: numbers not mentioned.

Types: aged and infirm

Special Attention to Disabled: If, "from extreme age or other infirmity
they become incapacitated to follow their encampments, they are considered
Positive: (useless) "dead to society" and are left behind to die.(36

Negative: Practice senilicide

General Infanticide/Senilicide: Yes,

Infanticide/senilicide (disabled only): Yes

Comments: "They respect their old men while they are of some use in
society, but if, from extreme age or other infirmity, they become in-
capacitated. . .they are considered dead to society and their nearest re-
latives no longer think themselves bound to maintain them."(365)

Other

Author: 1: Jenness

Disability

North America
NG6
Eastern Ojibwa
Perry Island

Reference:

Group Data

HRAF Code: NG6 Card: 061 Category: 683, 732

Name of Culture Unit: Eastern Ojibwa

Location of group, society, culture: Perry Island,

Time Frame: (1929) 1935

Type of Society: Means of Subsistence: Fishing (trolling), hunting, gathering, later domestication/cultivation of vegetables, fruits, berries

Number and/or Type of disabled persons: numbers not cited.

Types: cripples or persons who suffer from other infirmities (84)

Special Attention to Disabled:

Positive: Disabled given role of sorcerer; this had positive effect in that it provided them a place in their society.

Negative: "Many sorcerers are cripples or suffer from some other infirmity because their medicine power has turned against them."² The author explains that "medicine" is given powers of its own; if a man is particularly successful, it is because he possesses a medicine that he is not sharing with others. "Witchcraft is, therefore, a very dangerous profession." ". . . medicine power of a sorcerer or _____ may be employed for either good or evil, but if he refrains altogether from its use, it will turn and kill either himself or his children."¹(84)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: In earlier times sorcerers were put to death by the Indians when they believed that sorcerers were not using their "medicine power" for the benefit of the tribe, group. "²This explains why cripples and other unfortunates were particularly exposed to charges of sorcery, and suffered accordingly." (84)

Other

Author: Landes
8: Landes
Reference:

Disability
Group Data

North America
NG6
Southern Ojibwa

HRAF Code: NG6 Card: 112 Category: 847

Name of Culture Unit: Southern Ojibwa

Location of group, society, culture: Around Lakes Superior and Huron

Time Frame: (1932-35) 1937; (8: Landes; ca 1932) 1938

Type of Society: Means of Subsistence: fishing, (trolling), hunting, gathering, later cultivation of berries, fruits, vegetables.

Number and/or Type of disabled persons: numbers not given; one woman cited.

- 1) Woman "notorious for the abortive measures she practiced on herself;" it was suspected that these abortions were actually murders, for she carried her pregnancies through, or nearly through, the full term." (54)
- 2) "hydrocephalous infants"*

Special Attention to Disabled:

Positive: (8: Landes) Women who loved their husbands took care of them when they were "incapacitated" in some way. "Marsh Woman's husband was paralyzed by sorcery," after two years of marriage and she had a baby. "He became paralyzed in his legs and one arm; he was able to move just one arm. For ten years he suffered like that." Marsh woman worked so support him and their children; her parents helped some; her son-in-law helped her. (166) Maggie cared for an asthmatic husband. (166)

Negative: infanticide (2: Landes)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): Infanticide labeled "abortion" being practiced as late as 1932-35.

Comments: The author states "There is very slight interest in birth control

*The condition (hydrocephaly) was diagnosed by the Medicine Man to be caused by "abnormal relations between an aunt and her niece." (54)

Other Wives who cared for husbands with disabilities did not appear to be unusual; it would be interesting to know if this type of husband/wife relationship existed in the early days.

Author: 15: Hilger

Disability

North America

Reference:

Group Data

NG6

Southern Ojibwa

HRAF Code: NG6 Card: 110 Category: 826, 843

Name of Culture Unit: Southern Ojibwa

Location of group, society, culture: Around Lakes Superior and Huron

Time Frame: (1922-1940), 1951

Type of Society: Means of Subsistence: Fishing (trolling), hunting, gathering and later cultivation of berries, vegetables, and fruits

Number and/or Type of disabled persons: numbers not cited.

Types: large head and feeble limbs (infant)
crippled, club-footed, pigeon-toed

Special Attention to Disabled:

Positive: "Respect for older people, evidenced in speaking to them in a civil way and in listening to them attentively, was well impressed upon children. . . Mother would tell us that if we met a blind man, to lead him; if a hungry man, to feed him; or if we found an old person alone to help him." (98)

Negative:

General Infanticide/Senilicide: Senilicide seems to have died out by 1930's; infanticide ~~not mentioned~~ mentioned in the case of two

Infanticide/senilicide (disabled only): illegitimate infants. author states: "Infanticide of either illegitimate children or other children had not been heard of by any informants, other than the two accounts given above (pp. 30,33)."

Comments: Author relates disabilities caused from eating certain foods during pregnancy; information based on "Old Indian superstitions.) (7)

vertebrate animal - child's head large and limb's feeble
porcupine - crippled, clubfooted, or pigeon-toed

Other

Author: 1: Morgan
2: Morgan
Reference: HRAF Guide

Disability
Group Data

North America
NM9
Iroqois

HRAF Code: NM9 Card: 076 Category: 771, 888

Name of Culture Unit: Iroquois which included the Mohawks, Oneidas, Ononandagas, Cayugas, and Seneca tribes

Location of group, society, culture: Northern New York and Southern Ontario, Canada

Time Frame: (1844-1850). 1901

Type of Society: Means of Subsistence: Early times, roving tribes, b
later Confederation supplemented hunting and gathering, fishing with
cultivation.

Number and/or Type of disabled persons: No numbers cited.

- 1) aged and infirm
- 2) crippled woman

Special Attention to Disabled:

Positive: "roving tribes" probably practiced senilicide, but "at the epoch of the formation of the League, (the Iroquois) resided in ~~villages~~ permanent villages, which afforded a refuge for the aged." . . "their religious leaders inculcated the duty of protecting their aged parents, as divinely enjoyed." "'It is the will of the Great Spirit that you reverence the aged, even though they be as helpless as infants.'"

Negative: Iroquois practiced infanticide, invalidicide, and senilicide; they put cripples to death if they were not mobile.

General Infanticide/Senilicide: Senilicide: "The custom of putting to death the aged and helpless is widespread. It was intended as an act of kindness, not as a cruel ty. . . Thus a cripple who could not be carried on a journey would be despatched as would a young infant whose mother had died or an old person belonging to an indigent house. If the house were wealthy, the old would be preserved alive. . ."

Comments:

Other

Author: 40: Fenton
29: Fenton

Disability

North America

Reference:

Group Data

NM9
Iroquois

HRAF Code: NM9 Card: 024 Category: 164
032

Name of Culture Unit: Iroquois, including the Mohawks, Oneidas, Onondagas, Cayugas, and Seneca tribes

Location of group, society, culture: Northern New York and Southern Ontario Canada

Time Frame: 1750's and earlier;

Type of Society: Means of Subsistence: Hunting, gathering, fishing, and later cultivation

Number and/or Type of disabled persons: 1 crippled woman cited;

types of disabilities found: rheumatism "often leading to lameness, deafness or blindness." (509)

Special Attention to Disabled: No special attention noted, but the fact that disabling conditions are listed and that disabled persons are

Positive: present in society indicates that they are part of their society.

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 25: Waugh

Disability

North America

Reference:

Group Data

Iroquois

NM9

HRAF Code: NM9 Card: 075 Category: 847

Name of Culture Unit: Iroquois

Location of group, society, culture: Northern New York and Southern Ontario, Canada

Time Frame: (1912-1915), 1916

Type of Society: Means of Subsistence: Hunting, gathering, fishing and later cultivation.

Number and/or Type of disabled persons: Numbers not cited.

Type: In a description of "corn bread liquor", the author notes that it was sometimes used as a food for infants. Infants "are said to have been sometimes put to death by the Onondagas, when the mother died, by way of making sure that they should not suffer from neglect." If the mother died, the father "sometimes took corn meal gruel in his mouth and

Special Attention to Disabled: let the baby suck it out." (84)

father
Positive: Society/trying to find way to feed infant if mother not alive to nurse it.

Negative:

General Infanticide/Senilicide: In early days, yes.

Infanticide/senilicide (disabled only): Probably not often or not known during this period.

Comments:

Other

Author: 7: Talayesva

Disability

North America .

Reference:

Group Data

NT9

Hopi

HRAF Code: NT9 Card: 078 HRAF guide Category: 088

Name of Culture Unit: Hopi , Oraibi

Location of group, society, culture: Center of Black Mesa, Arizona
100 miles east of Grand Canyon; 60 miles north of Sante Fe railroad

Time Frame: (1890-1940) 1942

Type of Society: Means of Subsistence: horticulturalists;
agriculture

Number and/or Type of disabled persons: numbers not cited.

type: aged infirm
crippled man
insane man

Special Attention to Disabled:

- 1) **Positive:** Crippled man cared for by his family; the elderly were cared for. One, "He was nearly blind now but an important old man, and whenever he talked everyone listened closely. 1 ." (306)
- 2) "Although he was somewhat deaf, he was still an important man in the Soyal. . ." "By then the Hopi rule of respect for old age was breaking down. . ." (312)
Negative: "and, except on ceremonial occasions, some of the children teased Kayayeptewa, treated him unkindly, and even played practical jokes on him, such as throwing sticks at him and tying dirty rags on his back. . .But during the last two or three years of his life he was of no use to anybody." (the storyteller's mother cared for the old man) (312)
- 3) Crippled man, Naquima, was cared for, but had to crawl or be carried in order to get around. . .nothing rehabilitative was done for him. When Naquima's grandfather died, he worried about who would care for him (317)
General Infanticide/Senilicide: Evidently not at this time, but probably earlier
Infanticide/senilicide (disabled only):

Comments: The insane were allowed to be free, and in the instance described by the author, the family departed to "Shongepavi our ancestral home" in order to escape being around "a middle-aged ceremonial son" who had become violent. (74)

Other Naquima, the cripple, had attempted to follow the family, and when the grandfather found him, he put him on his back and carried him to Shongepavi too. (74)

Author: Brandt, Richard B. Disability North America
Reference: Hopi Ethics A Group Data NT9
 Theoretical Analysis Hopi

HRAF Code: NT9 Card: Category:

Name of Culture Unit: Hopi

Location of group, society, culture: Northern Arizona, about 75 miles northwest of Winslow and about 100 miles east of the Grand Canyon.

Time Frame: c. 1950's but author refers to Hopi's long occupation of area, c. a. d. 1200.

Type of Society: Means of Subsistence: Horticulturalists; agricultural

Number and/or Type of disabled persons: numbers not mentioned.

Types: blindness (156)
 insanity (358)

Special Attention to Disabled:

Positive: Aged and helpless cared for by some families and in some instances.

Nothing restrictive is done to an insane person because he/she is "possessed;" this has advantages and disadvantages because insane person can be destructive. (358)

Negative: Punishment of children could be severe enough to kill them in that case, some children were probably permanently disabled because of punishment. (78)

Care of aged: "There is evidence. . . that the obligation to care for even needy parents is not strong enough to induce some Hopi to undertake his burden." (193)²⁴ "A man or woman with ceremonial position or some other basis for respect is more likely to be well treated; those with affectionate relatives. The prospect of the others is more bleak." (193)

General Infanticide/Senilicide: Yes, rare, but illegitimate children are a disgrace. Mother or family could kill infant. (189-190)

Infanticide/senilicide (disabled only): Yes, "The parents letting a child die because it was born deformed." Total blindness was suggested that the parents had in mind that the child would have a hard, unhappy existence and be a problem to raise." (156)

"We can't kill a child even if it suffers. You can pray he'll be taken away." (359) In days of famine it was claimed that children were eaten, or aged and helpless (359)

Comments: "Hopi views about the neglect/were not investigated in the systematic survey in 1946." (193)

Other

Author: Shuman, Malcolm K. Disability

MV10
North America
Yucatan

Reference: "Culture and Deaf- Group Data

ness in a Maya Indian Village," in: Psychiatry, Vol. 43, November 1980

HRAF Code: MV10 Card: Category:

Name of Culture Unit: Mayan Indians

Location of group, society, culture: Village of Nohya, in central part of the Yucatan Peninsula of Mexico.

Time Frame: "Until about 1976-1977, Indians cut off from rest of world electricity installed in 1977.

Type of Society: Means of Subsistence: Horticulturalists; agriculture (corn)

Number and/or Type of disabled persons: Predominance of deaf persons: In 1980(?) there were 300 inhabitants in village; "12 persons or 4% of population was deaf. There were seven deaf males, and 5 deaf females who ranged in age from 47 for oldest to 3 for youngest. 1 female is only partially deaf; the phenomenon appears to be relatively recent, appearing in only two generations." (359-360) Probably from a recessive case

Special Attention to Disabled: (361)

- 1) Positive: ". . . it is difficult to detect any overt stigma attached to their handicap. . . . the deaf villagers are regarded rather matter-of-factly as disadvantaged persons who are, nonetheless, capable of functioning adequately within the society. They are referred to as mudos, the Spanish word for "mute," . . . but this term is not pejorative." (361)
- 2) Deaf use sign language to communicate.

- 3)* Negative: "However, there are subtle, or covert, differences between their position and that of the hearing. The fact that as yet no deaf person has married is one example; also, there is some tendency for the deaf to "form a single association." (361) Deaf males associate more with the hearing than deaf women who tend to stay more at home. ". . . for purposes of casual socializing, the deaf are largely excluded by the nature of the oral medium, and often prefer to converse among themselves, using their sign language." (361)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Means of subsistence for deaf: same as other villagers. "...all the deaf seem to be excellent workers, the males going into the corn fields and participating in communal projects alongside the hearing, and the women cooking and caring for younger siblings." (also women make hammocks).

Comments:

- * The people of Nohya appear to have adjusted or adapted to the deaf in community in a non-traditional way. Shuman says: "Traditionally, the handicapped have been regarded with fear and awe by the Maya (Juan Ramon Bastarrachea, personal communication), but there is no indication that these attitudes exist toward the deaf in Hohya." (361)

Other

"In Nohya, everyone knows the manual communication system utilized by the deaf, and there is no onus attached to its use; on the contrary, sign language is positively valued as another tool which people use." (367) But the author points out that there are problems of "ambiguity and imprecision," which causes "confusion" and "in some cases increases isolation." (367)

- *3) There is a fatalistic tendency in the "cultures of MesoAmerica" which is found in Nohya and villagers explain deafness as "destiny." This infers that nothing can be done about it. (366) But author states that, villagers may "have a latent realization that (deafness) may be hereditary." (361)

Author: 1:Steggerda
7: Thompson
Reference:

Disability
Group Data

NV10
North America
Yucatan

HRAF Code: NVLO Card: 065
081 Category: 732, 847
Name of Culture Unit: Mayan Indians

Location of group, society, culture: Yucatan

Time Frame: (1931-1939)-Steggerda; (1927-1929)-Thompson

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: Numbers not mentioned.

Types- feebleminded
mental illness
aged

Special Attention to Disabled:

Positive: ...

Negative:

General Infanticide/Senilicide: "abortion and infanticide are relatively unknown."(Steggerda:87)

Infanticide/senilicide (disabled only): Senilicide--no; "Respect seems entirely reserved for those of considerable age."(Thompson:86)

Comments:

Other

Author: 2: Barton

Disability

Oceania

Reference:

Group Data

OA19

Ifuago

HRAF Code: OA19 Card: 067 Category: 672, 554, 732, 164,
083 888

Name of Culture Unit: Ifuago

Location of group, society, culture:

Time Frame: (1908-1914) .1919

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: Numbers not cited.

Types: "cripples and unfortunates (68)

1) ichthyosis - skin disease

2) paralysis from knees down; crawled on all fours.

Special Attention to Disabled:

- 1) **Positive:** Author quotes from legal provisions: "89a Cripples and Unfortunates.--Cripples and those afflicted by disfigurements or disfiguring diseases are often in a desperate mood for the reason that life is not at all precious to them. They are likely to be erratic and to constitute exceptions in punishment of crimes and procedure. . ." (69)
- 2) There seems to be a family care system for the aged. (187)
Negative: Ridicule of persons with disabilities (69)

General Infanticide/Senilicide: Infanticide not mentioned, but "parricide" of worthless fathers practiced so senilicide seemed possible.

Infanticide/senilicide (disabled only):

Comments: *Author cites case of crippled man, (see individual form) but does not mention the punishment meted out for the crime. Author also mentions "parricide"; this is related to disability in that "the be-all and end-all of Ifugao existence is the family, and not the individual." (120)

Other

Author: Stewart, Kilton

Disability

Oceania
Phillipines
Ifuago &
OA19 others

Reference: Pygmies and Dream
Giants

Group Data

HRAF Code:

Card:

Category:

Name of Culture Unit: Ifuago, Ilongots, Kalingas, Kankanai, Bontocs

Location of group, society, culture: North Central Luzon, Northern
territory of the Zimbales Mountains,

Time Frame: c. 1950's

Type of Society: Means of Subsistence: Hunting and gathering (30)

Number and/or Type of disabled persons: /None mentioned but when de-
scribing deities and their powers author mentions: "The Taiyaban--
flying monsters--whom he mentioned as the twenty-sixth order of the
gods, devoured the Souls of the Dead and the Soul-stuff of the living,
causing blindness, paralysis, deafness and the like. . ." (231,242-3)
Disabled persons exist among the Negritos,

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: " practiced infanticide in that the
natives killed the younger of all twins." (161)

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Stewart, Kilton

Disability

Oceania
Phillipines
Ifuago &
OA19 others

Reference: Pygmies and Dream
Giants

Group Data

HRAF Code:

Card:

Category:

Name of Culture Unit: Ifuago, Ilongots, Kalingas, Kankanai, Bontocs

Location of group, society, culture: North Central Luzon, Northern
territory of the Zimbales Mountains,

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Number and/or Type of disabled persons: /None mentioned but when de-
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gods, devoured the Souls of the Dead and the Soul-stuff of the living,
causing blindness, paralysis, deafness and the like. . ." (231,242-3)
Disabled persons exist among the Negritos,

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: "practiced infanticide in that the
natives killed the younger of all twins." (161)
Infanticide/senilicide (disabled only):

Comments:

Other

14: Lambrecht; 9:Lambrecht
Reference:

Disability
Group Data

Oceania
OA19
Ifuago
Mayawyaw

HRAF Code: OA19 Card: 067 Category: 732,755,

Name of Culture Unit: Ifuago, Mayawyaw

Location of group, society, culture:

Time Frame: (1924-1940) 1955; 9:Lambrecht (1924-ca. 1940) 1932-1941

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: Number not mentioned.

Type: The "U-Lap Rites" described, which lists the causes of blindness. The Mayawyaw admit that, if some one becomes blind after a long disease of the eyes, becoming worse year after year, no rites or sacrifices will ever cure the blindness; they also admit the incurability of someone born blind. But if someone is struck blind suddenly, rites tho efficacious. (95)

Special Attention to Disabled:

- 1) **Positive:** Rites and rituals for blind performed in order to restore them to sight.
- 2) "aged widows and widowers. . .may live in the house of one of their married children, or, if they happen to have no children, even in the house of one of their neices or nephews."(187)

Negative:

General Infanticide/Senilicide: There does not appear to be infanticide or senilicide.

Infanticide/senilicide (disabled only):

Comments: See xerox for quotes from ritual. "Here your victim/ Bright-Being Bagan wife of the Sun and Ligan the Moon/ who sent (/) the blindnesses all of them,/ your blindness Bright-being Bagan wife of the Sun Ligan the Moon,/. . ."(95)

"The Mayawyaw Ritual - The priest repeats then the invocations of the Mi . . .He kills then a small chicken saying: Here your victim,/ Night-being Other of the Skyworld and Star-deities/ we offer it to you so that you may drive away the clouds from the eyes of Wigan, etc. . ."(96)

Author: Jensen, Erik Disability

Oceania
Iban
OC6

Reference: The Iban and Their Religion Group Data

HRAF Code: Card: Category:

Name of Culture Unit: Iban, and Dyaks, Sea Dyaks

Location of group, society, culture: Malaya, Sarawak, Borneo

Time Frame: c. 1974

Type of Society: Horticulturalists;
Means of Subsistence: agriculture, fishing

Number and/or Type of disabled persons: Specific number not mentioned
Types: "physical disability, in particular, their blindness or poor sight."(145)

Special Attention to Disabled: Disabled given special niche, "a legitimate social place,"(145) as a manang.

Positive: The manang "vocation" has several characteristics--1) it has to do with transvestites, homosexuals, and hermaphrodites, but it also deals with "the world of spirits." "This ties in with. . . their physical disability. . .their blindness or poor sight." "The world of men and the spirit world are associated with certain opposite values: visible and invisible, light and darkness,. . .which includes seeing and not seeing"

Negative: There is a question among anthropologists about the "manan" being physically incapable of fatherhood.(FN¹,144-145)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 7:Gomesa

Disability

Oceania

Iban

OC6

Reference:

Group Data

HRAF Code: OC6

Card: 043
048
049

Category: 757-773; 888; 828; 732

Name of Culture Unit: Iban, Dyaks

Location of group, society, culture: Malaya, Sarawak, Island of Borneo

Time Frame: (ca 1890) 1911

Type of Society: Means of Subsistence: agriculture, fishing

Number and/or Type of disabled persons: Numbers not mentioned.

Types: madness (322); Leprosy (322); "Only three cases had muscle wasting that might have been attributable to poliomyelitis, or encephalitis."(326)

Special Attention to Disabled:

1) Positive: "Harmless lunatics and idiots are allowed their freedom." (322). No mention is made as to subsistence or care.

2) Lepers, although the author only encountered a few, are allowed at large until "the disease is so far advanced as to make it unsafe to let them live with others in the long Dyak house," a separate little hut is put up for them at some distance away."(322)**

1) Negative: Violent lunatics who are dangerous to the society are placed in a wooden cage (bubong). (322) "Madness is looked upon by the Dyaks as possession by some evil spirit."(322)

2) Author cites case of an old ^{leper} woman; people generally brought her food and water, but her fire was out for two days before anyone came and she could not cook. She was isolated and not necessarily cared for.

* General Infanticide/Senilicide; Yes: "if mother died in childbirth, it was former practice to bury live infant with her." Who would suckle child?
Infanticide/senilicide (disabled only): No mention is made of deformed infants.

* Gomes said it has been a long time since such infanticide has been carried out; now Dyaks adopt them. (card 043)

, (see card 048; category 847: Roth for confirmation on infanticide.)

Comments:

**"They are considerate to the aged—and parents who are past work are generally treated kindly."(62)

Other

Author: Du Bois, Cora

Disability

Oceania
Alor
OF5

Reference: The People of Alor Group Data

Psychological Study of an East Indian Island, Vol. I.

HRAF Code: OF5 Card: Category:

Name of Culture Unit: Mountain people at Atimelang in the Barawahing, district.

Location of group, society, culture: "community lies above the northwest coast in the radjahship of Alor proper." (17)

Time Frame: c. 1950's

Type of Society: Means of Subsistence: ~~agriculture~~ horticulture; at the end of harvest of cassava crop, natives burn over fields.

Number and/or Type of disabled persons: Two insane women; a simpleton and a man who was considered crazy. Another man was blind in one eye as well as crippled. (157-158, 285)

Special Attention to Disabled:

- 1) Positive: The insane were allowed to remain among the villagers until or when they became violent and destructive. In that case they bound them or tied the hands of an mentally ill woman when they stole things or tried to hurt people. (157-158) One woman was finally killed "while thieving in a garden."
 - 2) There is no mention of special care for the simpleton.
 - 3) The blind/crippled man was a seer who had "some standing but little wealth" (285)
- Negative:
There were no community mechanisms to try to help the insane. When their behavior became intolerable, it was appropriate for a person to kill them, or to restrain them by tying them up.

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Franks, et. al.

Disability

Oceania

Reference:

Group Data

OF7

Bali

HRAF Code: OF7 Card: Category: 732

Name of Culture Unit: Bali

Location of group, society, culture:

Time Frame: (1913-1958) 1960

Type of Society: Means of Subsistence: Horticulture

Number and/or Type of disabled persons:

Type: a big toe that is twisted
twisted back

poor sight or blindness

or similar physical defects

Special Attention to Disabled:

Positive: "They are not considered a person to be disguised, but are viewed as unsuitable for the service of the gods."

- 1) Negative: Disabled persons not allowed to fill certain social roles.
- 2) The disabled listed above "must be distinguished from the persons with specific contagious diseases who are banished from the village."

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Covarrubias

Disability

Oceania

Reference:

Group Data

OF7.

Bali

HRAF Code: OF7 Card:

Category: 133,754,755, 164, 732,845

Name of Culture Unit: Island of Bali

Location of group, society, culture: part of Malay Archipelago

Time Frame: (1930-1933) 1938

Type of Society: Means of Subsistence: Horticulture;
agriculture

Number and/or Type of disabled persons: number not mentioned.

Types: lepers, madmen, epileptics, the deformed, albinos, idiots.
(144, 303)

Special Attention to Disabled: A belief in witchcraft could bring
harm to an enemy or cause disability.

Positive:

Negative: Priesthood is denied "lepers, madmen, epileptics, and the
deformed."(303) Not allowed to marry, have children.

"Tabooed for sexual relations are albinos, idiots, lepers, and in
general the sick and deformed."(144)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: 2: Wilkin

Disability

Oceania
Makassar
OG6

Reference:

Group Data

HRAF Code: OG6 Card: 006 Category:

Name of Culture Unit: Sudra, Wesja, Brahman, Satria, Igorot, Nissans

Location of group, society, culture: Makassar, Southeast Asia

Time Frame:

Type of Society: Means of Subsistence: Fishing and horticulture

Number and/or Type of disabled persons: None mentioned

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: Yes, twins; some killed immediately; others offered for adoption; if not adopted, they are strangled, or

Infanticide/senilicide (disabled only): buried alive. (298 contd)

Senilicide not mentioned; appears unlikely since the elderly maintain a great deal of authority over younger people and family.

Comments: There is not "847" infanticide category for Makassar which is incorrect since infanticide is practiced in the event of twins. Disabled infants not mentioned.

Other

Author: Chabot

Disability

Oceania
Makassar
OG6

Reference:

Group Data

HRAF Code: OG6 Card: 023 Category: 732

Name of Culture Unit: Kampong Bontorama

Location of group, society, culture: Makassar

Time Frame: c. 1940's

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: The author points out that there were a high percentage of unmarried people in the population and that of that number there was a high percentage of deaf mutes: "Among the 15 men there were four deaf-mutes. . . Among the 24 women there were three deaf mutes (1) in addition to one blind and one albino woman." (159-160) cont'

Special Attention to Disabled:

Positive:

Negative: The author infers but does not state that being deafmutes or otherwise disabled, prevented those persons from marrying. (160 cont)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Spencer, Baldwin
and Gillen, F.J.
Reference: The Native
Tribes of Central Australia

Disability
Group Data

Oceania
Aranda
Arunta
O118

HRAF Code: O118 Card: 101 Category: 854, 847

Name of Culture Unit: Arunta and other tribes of Central Australia

Location of group, society, culture: Central Australia

Time Frame: (1896-c1925) 1927

Type of Society: Means of Subsistence: semi-nomadic
hunters and gatherers

Number and/or Type of disabled persons: Numbers not
/Not specifically mentioned.

Types: aged or infirm people mentioned.(854)

Special Attention to Disabled:

Positive: "There is no such thing as doing away with aged or infirm people."(854) (book:51)

Negative:

General Infanticide/Senilicide: Yes; infanticide is practiced when the mother is still nursing an infant and does not think she can care for*

Infanticide/senilicide (disabled only):

(book:264)

*another child./ Twins are killed immediately.(847)

Comments: The natives believe in magic and that it causes sickness and disaster. In line with this "Near to Charlotte Waters. . . is a tree which sprung up to mark the spot where a blind man died. . . it is called the Apera okilchya, the blind tree, and the spot where it stands, the Mira okilchya, or blind camp."(552) If the tree is cut down, the men in the locality would become blind or "if anyone wishes to produce blindness in an enemy, he has to go to the tree alone and while he is rubbing it, mutter his desire and an exhortation." (552) Another way a native can produce blindness is to point his "pointing stick". or he will "char a chilora or forehead band, and then present it to his enemy, who after time loses his sight."(553)

No mention is made about how blind get along among natives, but from the above, the blind are present in the group, and much thought is given to the subject.

Author: Spencer and Gillen

Disability

Oceania

Reference: The Arunta

Group Data

O118

ARunta

HRAF Code: O118 Card: Category:

Name of Culture Unit: Arunta

Location of group, society, culture: Central Australia

Time Frame:

Type of Society: Means of Subsistence: Hunters and Gatherers

Number and/or Type of disabled persons: none mentioned

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: yes, infanticide

twins, yes infanticide

Infanticide/senilicide (disabled only): yes, probably.

Senilicide: The authors do not mention, if so; they mention how the elderly men were respected. see senile decay, p. 399. v.II. pp. 300 and 381 - young men open their own veins and give blood to old men to strengthen them.

Comments: The Arunta had a well-developed sign language which they used to communicate with one another when they could see but not hear one another and when there was a ban on speech. The author did not mention deafness or deaf persons, but if they had deaf people, they could and would have used it. Were there deaf persons

Other

Blainey, Geoffrey Disability
Reference: Triumph of the Group Data
Nomads, A History of Aboriginal Australia

Oceania
OI18
Aboriginal tribe

HRAF Code: OI18 Card: Category:

Name of Culture Unit:

Location of group, society, culture:

Time Frame: C. 1970

Type of Society: Means of Subsistence: Hunters and Gatherers

Number and/or Type of disabled persons: Number not cited:

Type: aged infirm
lame
deformed infants

Special Attention to Disabled:

Positive:

Negative: infanticide, invalidicide, senilicide

General Infanticide/Senilicide: Yes, infanticide; yes, senilicide;
also abandoned lame and infirm. (98, 101, 102)

Infanticide/senilicide (disabled only):

Comments: Author attributes infanticide, invalidicide, and senilicide
to fatalistic attitude of aborigines and not solely caused by ecological
pressures. "Heartless pressures were also at work. . ." (102)

Other

Author: Williams, F.E. Disability

OJ23
Oceania
Papua, New Guinea
Northern Division
Orokaiva

Reference: Orokaiva Society Group Data

HRAF Code: OJ23 Card: Category:

Name of Culture Unit: Orokaiva Society, Aigu and other tribes

Location of group, society, culture: Northern Division, Papua, New Guinea

Time Frame: c. 1930

Type of Society: Means of Subsistence: Hunters, fishers, gatherers
Horticulturalists

Number and/or Type of disabled persons: A possible epileptic mentioned (275)

A young man with a congenitally malformed foot. (97)

Special Attention to Disabled:

Positive: The young man who appeared to be an epileptic was evidently cared for by the tribe.

Negative:

General Infanticide/Senilicide: Possibly; (95-96)

Infanticide/senilicide (disabled only): "It is said that abnormal children would be strangled at birth and buried, and this is probably true." (95)

Comments: Explanations for disabilities, other than the most casual, are supernatural. Attributed to "fiend or hobgoblin the souvai. The epileptic boy who had been missing all day was found in the evening with "cuts on his cheek and hand and traces of earth on his face and body. He offered the explanation that he was taken by a souvai who caused the wounds by biting him. No one hesitated to believe him, Other though, as he was accustomed to fits of violence and was known to fall into the fire on occasion, we should probably...suppose him to be epileptic." (275)

Author: 24: Kramer

Disability

Oceania.

Reference:

Group Data

OR19

Truk

HRAF Code: OR19 Card: 037 Category: 757, 755, 164

Name of Culture Unit: Truk

Location of group, society, culture:

Time Frame: (1907-1910) 1932

Type of Society: Means of Subsistence: Fishing and gathering
breadfruit (main crop;
coconuts

Number and/or Type of disabled persons: Numbers not cited.

Truk words for disabilities listed: "fens," Trukese Beriberi. . .
atrophy of the muscles of the limbs.

"ligayecu," atrophy of the muscles on one side; "peteka," paralysis of
both legs; "djangan, blindness in one eye, selingabung, deaf"*

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: *"mesedjun, conjunctivitis, blindness; emot, stammering, unin-
telligible speech; umues tabur, imbecility." This indicates that person
with these disabilities were present in the population/

Other

Author: 2: Gladwin and Sarason
Reference: Disability
Group Data

Oceania
OR19
Truk

HRAF Code: OR19 Card: 086 Category: 754, 732

Name of Culture Unit: Truk

Location of group, society, culture: fishing and gathering
bread fruit, main crop
coconuts

Time Frame: (1947-1951) Location:

Type of Society: Means of Subsistence: (see above)

Number and/or Type of disabled persons: 1 ten year old crippled boy;

- 1 crippled man
- aged persons
- 1 paralyzed man

Special Attention to Disabled:

- 1) **Positive:** crippled man trained to be a carpenter under Japanese; "able to be married and support his wife's family rather munificently."
- 2) generally, elderly not well cared for with exception of those who were "master magicians," spirit mediums, . . ." "Even when they could no longer walk, they were sought after." They were exceptions because they played an important role in the community." (154)
Negative: Crippled boy teased and ridiculed by children after he became angry "and rushed at the person." He used "a pole which he gripped with his hands. . . one leg was withere."
- 1)
- 2) Elderly aged fed enough to be kept alive, but neglected otherwise. (153)
- 3) Paralyzed man. . ."was kept clean and well but never had company." (154)

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): "disposal of deformed infants. Unsanitary conditions militate against the survival of any congenitally deformed or traumatized infants." (247)

Comments: Explanation of disability: "Those cases of afflictions, (blindness, psychoses, paralysis_ which were definitely attributed to given sorcerers" were hard to check out and "always applied to another island."

Other

Author: 22: Bollig

Disability

Oceania

Reference:

Group Data

OR19

Truk

HRAF Code: OR19 Card: 086 Category: 832, 847

Name of Culture Unit: Truk

Location of group, society, culture:

Time Frame: (1947-1951)

Type of Society: Means of Subsistence: fishing, gathering
main crop, coconuts agriculture; breadfruit

Number and/or Type of disabled persons: Numbers not cited.

Type: deformed infants

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: Some general infanticide.
In earlier times,

Infanticide/senilicide (disabled only):/Yes; deformed infants were
regarded as work of evil spirits and put to death.

Comments:

Other

Author: Kuschel, Rolf

Disability

Océania

Reference: "The Silent Inventor:
The Creation of a Sign Language by the only Deaf-Mute on a

Group Data

OT9

Polynesian island" in Sign Language Studies/
HRAF Code: OT9 Card: Category:

Name of Culture Unit:

Location of group, society, culture: Rennell Island, part of British Solomon Island (Rennell and Bellona Islands form a Polynesian subculture in a largely Melanesian Solomon Island group.

Time Frame: 1915 + five years (deaf mute born on Rennell) and March and July of 1972 when Kuschel visited Rennell.

Type of Society: Means of Subsistence: Gatherers
Gardening and fishing

Number and/or Type of disabled persons: 1 mentioned, a deaf mute who is the only deaf and dumb person ever known on the Island. The oral tradition goes back twenty-four generations.(3)

Special Attention to Disabled:

Positive: "Despite his exceptional handicap (as viewed with Rennel-
lese eyes) Kangobai must be considered as generally accepted and rela-
tively well integrated in the Rennellese society." (But not totally)
(6-7)

Kangobai developed the sign language he uses to communicate with the other natives, but "Without their cooperation and their wish to bridge the communication gap. . ." the sign language would not exist today.(7)

Negative: He is not married which is "atypical" on the Island. One person remarked to Kuschel that Kangobai did not speak. "Everyone on the Island speaks." And another man remarked that "Kangobai does be have like a monkey."

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: Kangobai has developed the only sign language ever used on the island; there is not even a word for a "mute person." (4).

Other Explanation of deaf mutism: There are two native versions of why Kangobai cannot speak: 1) his mother broke a taboo when she was pregnant and remarked that "This coconut makes a lovely sound. I would dearly like for my son to be able to speak in the same manner."(5) She wished for "something not allotted to man." 2) Kangobai's father stole bananas from a burial ceremony his grandfather's brother was performing. (5)

Author: Firth, Raymond

Disability

Oceania

Reference: We, The Tikopia

Group Data

Tikopia

Kinship in Primitive Polynesia

OT11

HRAF Code: OT11 Card:

Category:

Name of Culture Unit: The Tikopia

Location of group, society, culture: Polynesian island.

Time Frame: c. 1950's

Type of Society: Means of Subsistence:

Horticulturalists
Agriculture, fishing

Number and/or Type of disabled persons:

Two albinos
~~Number not mentioned.~~

Types: albinos

Special Attention to Disabled:

Positive: Albinos may marry, "but usually not. People prefer as a rule to have intercourse with such people merely and not to marry them. (17)

The author knew only one albino, "a little boy, . . . He was well treated by his companions and joined in their amusements, but seemed clumsy by comparison.

Negative:

General Infanticide/Senilicide: Yes. Reason for infanticide is to limit the population to meet the food supply. (374) Varies by family.

Infanticide/senilicide (disabled only): No mention of disabled and infanticide.

Comments:

Other

Author: ³ Wrangall,

Disability
Group Data

Russia
Siberia
Chukchee
RY2

Reference:

HRAF CODE: RY 2, Card: , Category: 847

Name of Culture Unit: Chukchee

Time Frame: (1826-18) 1844

Location of Group, society, culture:

Type of Society: nomadic

Means of Subsistence: fishing, walrus, seal, whale hunting
other hunting; reindeer grazing; gathering in season

Number of Disabled in Group: —

Types of Disabled: —

Special Attention to Disabled:

Positive: —

Negative: "Killed all deformed children, children who
appeared difficult to rear; and all their old people" unfit for
nomad life. "Some aged infirm put to death at their
own request."
Other:

General Impairments: ?

Other:

Author: S. Hooper

Disability

Russia
Siberia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2, Card: 114; Category: 758.

Name of Culture Unit: Chukchee (Maritime)

Location of group, society, culture: Russia

Time Frame: (1848-52) 1853

Type of Society:

Means of subsistence: fishing, walrus, seal, whale hunting;
reindeer grazing, gathering in season.

Number of disabled in group: Evidently significant number of
people suffer from snowblindness/ophthalmia

Types of disabled mentioned: Snowblindness and ophthalmia
disabilities

Special Attention to Disabled:

Positive:

Negative:

Other: anthropologist surprised that no spectacles or protection
used against "blinding glare of snow in springtime."

Author: 6: Hooper
Bogoras

Disability

Russia
Siberia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2 Card 131, Category-847

Name of Culture Unit: Chukchee

Location of Group, society, culture: Russia

Time Frame: (1848-52) 1853 Hooper
(1890-1901) 1904-09 Bogoras

Type of Society: nomadic

Means of subsistence: fishing, walrus, seal, whale hunting,
other hunting; reindeer grazing; gathering in season
Number of disabled in group:

Types of Disabled mentioned:

Special Attention to Disabled:

Positive:

Negative:

Other: ^{Hooper said he} Never heard of instances of infanticide as reported by
Wrangell, but also never saw any "deformed children or "children
with sickly constitution," so ^{Hooper} Wrangall was probably correct.

Bogoras stated, "I know of no such practice (exposure of misshaped
infants) in modern times." (Bogoras cited Sarytcheff as first
mentioning infanticide of disabled infants)

Author: :Nordenskiöld

Disability

Russia

Reference:

Group Data

RY2

Siberia

Chukchee

HRAF Code: RY2 Card: 108 Category:

Name of Culture Unit: Chukchee

Location of group, society, culture: Siberia

Time Frame: (1878) 1882

Type of Society: Means of Subsistence: Fishermen, hunters, gatherer

Number and/or Type of disabled persons: 1 deaf-mute

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments: Author stated that "Kwuro(JMR: a deaf half-idiot) was however an obliging youth, who during our stay in the tent, did all he could to be of use to us. . .He was a skillful archer. . ."

Other

Author: I. Bogoras

Disability

Russiar
Siberia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2 Card: 108 ; Category: 732,756
III.

Name of Culture Unit: Chukchee

Location of group, society, culture: Siberia

Time Frame: (1890-1901) 1904-09

Type of Society: nomadic

Means of subsistence: fishing, walrus, seal, whale hunting; reindeer grazing; gathering in season

Number and type of disabled persons mentioned:

- 1) "two dwarfs;" one of them married with three well-developed children.
 - 2) "several weak-minded people; one was a deaf-mute; another had been
 - 3) **struck with palsy, and could not walk or move left hand.**"
- Special Attention to Disabled:

Positive:

Negative: ~~None~~

Other: Bogoras said, "the Chukchee had no notion of supernatural power possessed by such people, as is held by the American Eskimo."

Bogoras noted that, "Satytchiff says that in his time the Chukchee exposed misshaped infants...I know of no such practice in modern time

**"Blindness occurs often, especially among old people."

infants and

513

Author: I. Bogoras

Disability

Russia
Siberia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2 Card: 057 ; Category: 201

Name of Culture Unit: Chukchee

Location of group, society, culture:

Time Frame: (1890-1901) 1904-09

Type of Society:

Means of subsistence: deaf mutes "took part in all the daily pursuits of their camp."

Number and type of disabled persons mentioned: Anthropologist said "5 deaf mutes; three full-grown"

Special Attention to Disabled:

Positive: Communicated with deaf by using simple signs, the same signs that were used in communicating with people who did not understand their language

Negative:

Other:

Author: (Bogoras

Disability

Russia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2

Card: 108 ; Category: 732

Name of Culture Unit: Chukchee

Location of group, society, culture:

Time Frame: (L890-1901) 1904-09

Type of Society:

Means of subsistence: herdsman of reindeer

Number and type of disabled persons mentioned: "physically fit men who remain bachelors because of a grave physical defect which hinders sexual life."

Special Attention to Disabled:

Positive:

Negative: "incapable of sexual life and (man) cannot have a wife and a home of his own."

Other: "Abnormality expressed in the Chukchee language by a special verb... 'thou acquirest the swelling on the membrum virile.'"

Author: I. Bogoras

Disability

Russia
Siberia
Chukchee RY2

Reference:

Group Data

HRAF Code: RY2 Card: ; Category: 158

Name of Culture Unit: Chukchee

Location of group, society, culture:

Time Frame: (1890-1901) 1904-09

Type of Society:

Means of subsistence:

Number and type of disabled persons mentioned: Nervous diseases:

- 1) "ite'yun, akin to epilepsy
- 2) "iu'metun, a kind of violent nervous affection which comes on at night like a violent nightmare." (numbers not mentioned)

Special Attention to Disabled:

Positive:

Negative: Nervous diseases "...are dreaded and subject to shunni
...a man suffering from iu'metun (if afflicted while travelling) may
be almost sure that he will not be allowed to enter any house, nor
will he be given either fire or warm food."

Other:

Author: |' Bogoras

Disability

Russia
Siberia
Chukchee RY2

Reference:

Group Data

HRAF Code: RY2

Card: 084 ; Category: 476-484

Name of Culture Unit: Chukchee

Location of group, society, culture: Siberia

Time Frame: (1890-1901) 1904-09

Type of Society:

Means of subsistence:

Number and type of disabled persons mentioned: no number mentioned
"Lame people use crutches of various shapes, made in the same way
as those used by civilised people."

Special Attention to Disabled:

Positive:

Negative:

Other:

Author: (' Bogoras

Disability

Russia
Siberia
Chukchee R

Reference:

Group Data

HRAF Code: RY2

Card: ; Category: 158

Name of Culture Unit: Chukchee and Reindeer Division of Tribe

Location of group, society, culture:

Time Frame: (1890-1901) 1904-09

Type of Society:

Means of subsistence:

Number and type of disabled persons mentioned: 2 mentally disabled mentioned. 1) woman shaman; 2) man of Reindeer Division

Special Attention to Disabled:

Positive:

Negative: When woman became violent and would want to harm other people, her housemates would "tie her hands and bind her to one of the house-poles."

2) When man became violent and tried to "injure his companions" was finally put "out of the way" by mutual consent of his companions.

Other:

Author: | Bogoras

Disability

Russia
Siberia
Chukchee RY2

Reference:

Group Data

HRAF Code: RY2

Card: ; Category: 326, 342, 415

Name of Culture Unit: Chukchee

Location of group, society, culture: Siberia

Time Frame: (1890-1901) 1904-09

Type of Society:

Means of subsistence: Shamans

Number and type of disabled persons mentioned: No number but insane and mad persons mentioned; ~~by "Evil spirits" and "excitability and hysteria of shamans mentioned."~~

Special Attention to Disabled:

Positive: "~~Chukchee shamans~~

Negative:

Other: Bogoras commented that "Chukchee shamans are extremely excitable, and not a few of them were half crazy." "Their cunning in the use of deceit in their art closely resembled the cunning of a lunatic."

Author: Sverdrup

Disability

Russia/Siberia
Chukchee
RY2

Reference:

Group Data

HRAF Code: RY2

Card: 108 ; Category:

Name of Culture Unit: Chukchee

Location of group, society, culture: Russia, Siberia

Time Frame: 1919-1921(1938)

Type of Society: nomadic

Means of subsistence: fishing; walrus, seal, whale hunting; other hunting; reindeer grazing; gathering in season

Number and type of disabled persons mentioned: general statement that "corralling reindeer was a risky business...and many a Chukchee has lost an eye." Thus blindness or partial blindness not uncommon.

Special Attention to Disabled:

Positive:

Negative:

Other:

Author: Wafer

Disability

South America

Cuna

SB5

Reference:

Group Data

HRAF Code: SB5

Card: 064 ; Category: 143

Name of Culture Unit: Cuna Indians

Location of group, society, culture: San Blas Islands and mountain dwelling Cuna of interior. Islands Indians have plantations on mainland: obtain fresh water; cut cooking wood; shoot game; bury dead. Mountain and Island Indians appear to have same customs and beliefs.

Time Frame: (1680-81) 1934

Type of Society:

Hunting, gathering

Means of subsistence: Fishing, ~~agriculture~~ horticulture

Means of subsistence (disabled):

Number and type of disabled persons mentioned: Albinos form "...2 to 10 per cent of the population." Albinos do not see well in sun and are considered weak when compared to other Cuna; not fit for hunting or other laborious exercise."

Special Attention to Disabled:

Positive: Interaction between albinos (white) and other Cuna.

Ablino girls allowed to marry.

Infanticide/senilicide: Disabled (albino) infants only in early times unless mother could hide infant for "some days;" (Mtn. Indians)

Negative: Infanticide. Brown Cuna did not respect white Indians as much as other Brown Indians, "looking on them as somewhat monstrous."

White male adults not allowed to marry. Albino males and female not allowed to marry. "Albino girls may marry but not at all admired."

Other: Wafer was a doctor who accompanied a Pirate, Dampier, in 1699. (Nordenskold: 418)

Author: Bell

Disability

SB5

Reference:

Group Data

HRAF Code: SB5

Card: 148; Category: 847

Name of Culture Unit: Cuna Indians

Location of group, society, culture: San Blas Islands off Panama Coast and interior mountains.

Time Frame: (no date) 1909--quotes early source [Lss: this section taken from Valdes Ramon, Geographia del istmo de Panama.]

Type of Society:

Means of subsistence: -- ~~Agriculture~~ Horticulture, fishing, hunting.

Number and type of disabled persons mentioned: -- deformed infants and illegitimate children.

Special Attention to Disabled:

Positive:

Negative: Infanticide. "Children are buried alive or drowned if illegitimate; also those born deformed." (according to some writers)*"

Other:

Author: Nordenskiöld

Disability

South America

Cuna

SB5

Reference: pp. 417-421

Group Data

HRAF Code: SB5

Card:

; Category: 143, 175, 162, 847, 826,
773, 178, 582, 732

Name of Culture Unit: Cuna Indians, but not all of them;

Location of group, society, culture: San Blas Islands and mountain interior; albinos not along Rio Caimanes, East of Gulf of Uraba, or among Choco Indians." (p. 420)

Time Frame: (1927) 1938; author cites historial data

Type of Society: Fishing and ^{horticulture}~~agriculture~~ and hunting.

Means of subsistence: Fishing, agriculture, hunting

Number and type of disabled persons mentioned: Qubtes Wafer, docto who accompanied Dampier (a pirate) in 1699. "estimated about one whi Indian to every ordinary Indian." (p.418) *Other defectives seldom seen: 1 blind man, 2 deaf mutes; 4 idiots. *(Nordenskiöld:480)

Special Attention to Disabled:

Positive: Part of society and interacted with community if they survived infancy.

In times

Negative: /Early/infanticide of albino or deformed infants.
(Nordenskiöld:418)

Albinos not allowed to marry (Nordenskiöld: 420)

Explanation of Albinism: "The Cunas imagine a certain connection between the sun, the moon, and the white Indians...Wafer said (that) Chief Lacenta said that "an Indian woman would bear a white child if if she looked at moon while pregnant.

Other: Nordenskiöld stated that many more albino children may have been killed than noted because "to some extent among the Cunas they are regarded as children of evil spirits." (420)

*Three epileptics (480)

Author: Marshall

Disability

South America

Cuna

SB5

Reference:

Group Data

HRAF Code: SB5 Card: 148 Category: 847,826,116, 143,

Name of Culture Unit: Cuna Indians

Location of group, society, culture: San Blas Islands and mountain dwelling Cuna of interior.

Time Frame: (1940) 1950

Type of Society: Means of Subsistence: Horticulture, fishing, and hunting.

Number and/or Type of disabled persons: Albinos, significant percentage of population.

Means of subsistence of disabled: Albinos not able to perform hard labor but "at night are able fishermen." (card 065:143)

Special Attention to Disabled:

Positive: "At inter-island conference...albino councilmen frequently entered discussion and enjoyed same confidence as other Indian spokesmen (category 826);"albino accorded special place in tribal ritual life; occupy high place in many councils; some becoming chiefs or even Neles;" (categories: 116,143); albinos thought to have special place in heaven and are special charges of God; brown Indians need to associate with albinos on earth to have same home in heaven.*

Negative: Infanticide still practiced, but less prevalent than in seventeenth century and may be due to Christian influences.

Albinos not considered good workers; they suffer marriage restriction

General Infanticide/Senilicide: Illegitimate children.

Infanticide/senilicide (disabled only): Practiced in past; less prevalent in 20th century.

*Special status in heaven counteracts the effect that albinos are not good workers and do not marry.

Comments: "There are medicines for preventing or producing albino births"from Shamans.

Other *albino children not given as hard tasks as brown children in family, but they are "considered to be of superior intelligence."

Author: 3: Brette
7: Bolender

Disability

South America

Reference:

Group Data

Cagaba

Kogi

SC7

HRAF Code: SC7 Card: 050 Category: 758

Name of Culture Unit: Cagaba, Kogi

Location of group, society, culture:

Time Frame: (1891-1895), 1903-Brette): Bolender: (1914-1915) 1925

Type of Society: Means of Subsistence: hunting and gathering

Number and/or Type of disabled persons: numbers not mentioned

Types: aged infirm/sick

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: In the past the aged infirm were put to death.

Infanticide/senilicide (disabled only): (Brettes: "at the present time ~~the~~ infirm old people are treated with indifference, as are all sick people, They are not put to death any more." (330 contd) (Bolender) "Burying sick or old people alive is not regarded as a crime nor is suicide." (114 contd)

Bolender: "Burying sick or old people alive is not regarded as a crime nor is suicide." (114 contd)

Comments:

Other

Author: 1: Reichell-Dolmatoff Disability South America
Reference: Group Data SC7
Cagaba:
Kogi

HRAF Code: SC7 Card: 008⁸ Category: 847, 158

Name of Culture Unit: Cagaba , Kogi

Location of group, society, culture: South America

Time Frame: (1946-49) 1949-1950

Type of Society: Means of Subsistence: Hunting and gathering

Number and/or Type of disabled persons: No numbers cited
Types; aged infirm or sick and infants (well or not)

Special Attention to Disabled:

Positive:

Negative: infanticide/senilicide practiced

General Infanticide/Senilicide: Yes

Infanticide/senilicide (disabled only): Yes, probably (not specifically stated) (267-268) (145)

"Infanticide is emphatically prohibited, but it occurs at times in a disguised form when a mother 'sticks' a baby while it is sleeping."
"The rule according to which babies ought to sleep apart from their mothers seems rather to be to protect children against this form of*
Comments: (1) "I never encountered madmen or idiots in Arthouaque territory." (1349 cont'd)

*infanticide (mothers'flatten'babies during sleep. (/167/ cont)

Other

Author: La Barre, Weston Disability South America.
Reference: "The Aymara Group Data SF5
Indians of the Lake Titaca Plateau, Bolivia" in: "Memoirs" American An-
thropological Assn.
HRAF Code: SF5 Card: Category:
Name of Culture Unit: Aymara Indians

Location of group, society, culture: Departamentos (or "states") of
La Paz, Orura, and Cochabamba, centered about Lake Titica, on Bolivian
Time Frame: altoplano.
November 1937-May 1938.

Type of Society: Horticulturalists;
Means of Subsistence: Bulk of food, vegetable stuff
mainstay is potato rather than corn; Animal husbandry and agriculture
Number and/or Type of disabled persons: Fishing and hunting; means of subsistence. (70)

1900 census showed: 15 blind persons per thousand population, 14.1 la-
8 insane, 6.5 one-armed, 11.8 mute, 10.1 deaf, 3.1 deaf-mute, 11.4 one-
eyed, 5.8 with the loss of the use of a member, and 14.2 with other in-
firmities are traumatic and indicative of the physically violent life
which the Aymara lead; other...infirmities originated in diseases." (46)

Special Attention to Disabled: The Aymara had a number of cures they
have developed; medicine, meteorology, other factors involved.

- 1) **Positive:** The Aymara are concerned about their health; have a high
medical vocabulary with names for the blind, deaf, mute, lame, one-eyed,
one-armed, armless or handless, harelip (which is very common), hunch-
backed, dwarfs, and hands or feet with too many digits, which indicates
that the Aymara know something about their bodies. (46)
- 2) Aymara try to cure individual according to their own beliefs, knowledge.

Negative: Aymaras believe in witchcraft; believe that disease is caused
by "evil machinations." (214) Several methods of divination used to rid
persons of evil spirits. (220)

In early times the Aymara may have sacrificed children "in order to take
omens in the time of war." (173)

General Infanticide/Senilicide: Yes, twins, especially if male and
female, are allowed to die because they bring "bad luck on house." (120)

*induced

Infanticide/senilicide (disabled only): Abortion is mentioned but not
infanticide; however, the Aymara have a name for "Any unusual or monstrous
birth (d.g., harelip, syndactyly, polydactyly) is called waka." (120)

Forbes, an earlier anthropologist, is cited by the author saying that the
infants who are not strong do not survive because their life is so harsh
thus only the sturdy survivors are left. (126)

Comments:

- 1) "When children or babies have white hair (?albinism) the Aymara say it
"beloved of the Lord." (123)
- 2) Practice of trephining may have been used as a cure for epilepsy as well
as migraine headaches.
- 3) The Aymaras use "Nymphaea alba" (a plant) to cure epilepsy and hysteria. (133)
- 4) **Other**
Aymara probably do ~~not~~ practice senilicide; "respect old age considerably
and the oldest man is often consulted, feared and obeyed." but, "It is
known that the Indians...occasionally put an end to the sufferings of the
relatives, when about to die, by strangling them with a rope, under the
impression that by doing so they can prevent the ghost of the deceased
turning to this world to haunt and trouble them." (135)

At the time of the study there was still a lot of smallpox, scarlet
fever and "is greatly feared by the Indians, since, in addition to the
great mortality rate, it also often leaves them blind, with twisted limbs
and otherwise incapacitated." (48)

Author: 1: Tschopik
2: Tschopik

Disability

South America

Reference:

Group Data

SF5

Aymara

HRAF Code: SF5 Card: 066 Category: 847

Name of Culture Unit:

Location of group, society, culture: Bolivian and Peruvian Altoplano
around Lake Titaca

Time Frame: (1940-1942). 1946

Type of Society: Means of Subsistence: Horticulturalists,
ing, fishing, ~~agriculture~~, hunting, gather

Number and/or Type of disabled persons: numbers not cited.
Types: deformed infants

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide: Probably, sometimes.

Infanticide/senilicide (disabled only): Deformed babies, yes.
"Infanticide is not approved, but deformed babies are allowed to die."
(548)

". . .the high incidence of child mortality serves effectively to
prevent the deliberate murder of unwanted children from becoming
public knowledge." (

Comments:

Explanation for disability:

Other "If the mother visits cemeteries, particularly ancient burials,
or handles human bones, the child will be deformed." (548)

Author: 4: Nino

Disability

South America

Reference:

Group Data

SF5

Aymara

~~Chiriguano~~

HRAF Code: SF5 Card: 051 Category: 732

Name of Culture Unit: Aymara

Location of group, society, culture:

Time Frame: (1893-1911) 1912

Type of Society: Means of Subsistence: agriculture, hunting, gathering, fishing,

Number and/or Type of disabled persons: numbers not cited.

Types: defective children

aged infirm

seriously ill (the same yardstick for treatment could be applied to persons who are disabled and dependent)

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only): "They kill their defective children, and, as a philanthropical act, those who are sick with prolonged illnesses and the old who are fatally ill are buried alive so that they may not suffer so much."(1)(318 cont)

Comments:

Other

Author: 12: Buechler and
Buechler

Disability
Group Data

South America
SF5
Aymara

Reference:

HRAF Code: SF5 Card: Category: 732

Name of Culture Unit: Aymara

Location of group, society, culture:

Time Frame:

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons: Numbers not cited.
deformed infants

Special Attention to Disabled:

Positive: "Ambivalent attitudes mark the birth of deformed infants as well (as those of twins). The following deformations were related to us: children with six toes or fingers (pulu pulu), webbed fingers (karachi), birth marks, children born with eyes open, deformed legs and arms, club feet. These children are said to be "beloved of God" That is perhaps the reason why they are asked to intercede at the atonement ceremony of the twins." (

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Bouronde, Carreon

Disability

South America

Reference:

Group Data

SF5

Aymara

HRAF Code: SF5

Card:

Category:

Name of Culture Unit:

Location of group, society, culture:

Time Frame:

Type of Society: Means of Subsistence:

Number and/or Type of disabled persons:

Types: imperfections, malformations

Special Attention to Disabled:

Positive: "The Aymara. . . fatalistic accept sickness and pain with great modesty try to conceal their imperfections, malformations. . . but never are a cause of ridicule or jokes on the part of others."

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: ^{Holmberg} Holmberg, Alan Disability South America
Reference: Nomads of the Group Data SF21
Longbow Diriono
E. Bolivia

HRAF Code: SF21 Card: Category: 847

Name of Culture Unit: Siriono

Location of group, society, culture: E. Bolivia

Time Frame: July 15, 1941 to March 1942, excepting occasional returns to the outside world for medical care or "refreshing author's mental

Type of Society: Means of Subsistence: Hunters and gatherers state
some cultivation

Number and/or Type of disabled persons: Number - about 15% of population had club feet.(9)

- 2) deformed infants
- 3) a cripple, Ekwataia (260)
- 4) aged infirm (225)

Special Attention to Disabled:

Positive: "Even clubfooted children and other deformed infants are shown no lack of partiality in this respect." (202) (fondling infants)

Negative: "When a person becomes too ill or infirm to follow the fortunes of the band, he is abandoned to shift for himself.) (225)

General Infanticide/Senilicide: ". . .other offenses against life, abortion, infanticide seem to be unknown."

Infanticide/senilicide (disabled only):

Comments: Explanations of disability: "Anteater causes clubfootedness" if eaten by any except the old. (206) Porcupine also believed to cause clubfootedness.(213)

Evil spirits, abacikwaia "enter the mouth or nose when a person is sleeping (especially when he is snoring) and settle in the regions where the pain is felt. (227)

Other

Author: Métraux

Disability

South America

Reference:

Group Data

Caingang

SM3

HRAF Code: SM3 Card: 008 Category: 595-694

Name of Culture Unit: Caingang of the States of Sao Paulo, Santa Catarina, Rio Grande do Sul, Misiones, Argentina.

Location of group, society, culture: See above.

Time Frame: (1932-34) 1946 (Metraux:

Type of Society: Means of Subsistence: Formerly ~~agricultural~~ Horticulturalists
Botocudo or Awoeikoma subsist by hunting/gathering; others agricultural

Number and/or Type of disabled persons:

No number or type given, but Metraux stated that "Although no weapons but cudgels are used, blows are so lustily administered that many are seriously wounded or killed." (467)

(This would lead one to believe that there are disabled present)

Special Attention to Disabled:

Positive:

Negative:

General Infanticide/Senilicide:

Infanticide/senilicide (disabled only):

Comments:

Other

Author: Henry

Disability

South America
Caingang-Aweikoma
SM3

Reference:

Group Data

HRAF Code: SM3 Card: 010 Category: 888

Name of Culture Unit: Caingang-Aweikoma

Location of group, society, culture: State of Santa Catarina, Brazil

Time Frame: (1932-34) 1941

Type of Society: Means of Subsistence: Nomads/hunters and gatherers

Number and/or Type of disabled persons: No number given; aged infirm noted. "...Kaingang were handicapped by those who too old to move about easily...carried them on their backs both men and women when they could not walk or walked too slowly...Few of Kaingang lived to a ripe old age ...but when they did they were cherished to the last." (2) man with only one arm mentioned.

Special Attention to Disabled:

Positive: Carried aged infirm on backs when the elderly were unable to walk or to walk fast enough.

Allowed man with one arm to become a Quati (a type of Shaman)

Negative: In extreme instances the Caingang probably left the aged infirm behind when they moved on. (116)

General Infanticide/Senilicide: Probably practiced both in extreme situations; but no mention of infanticide.

Infanticide/senilicide (disabled only):

Explanations for Disability: Loss of arm attributed to his "refusal of power from Snake, who therefore bit him in anger." (77)

Comments:

Other

Author: Chagnon

Disability

South America

Reference: Yanomamo, The
Fierce People

Group Data

SQL8

Yanomamo

HRAF Code: SQL8 Card: Category:

Name of Culture Unit: Yanomomo

Location of group, society, culture: Southern Venezuela and adjacent portions of northern Brazil

Time Frame: 1964, later field trip 1975

Type of Society: Means of Subsistence: Hunting, gathering, fishing, cultivation of gardens slash/burn agriculture

Number and/or Type of disabled persons: / Numbers and types not cited. 1 man; 30 yrs; 1 leg (20)

1) However, society is so violent that there must be injured/disabled persons, if from no other cause.

2) "Another man chopped his wife on the arm with a machete; the missionaries in that village feared that the woman would lose the use of her hand because some of the tendons to her fingers were severed." (83)

3) "Soul loss (49)

4) Special Attention to Disabled:

loss of limb (20) (30 years old)

Positive: "When sickness is deemed to be the result of soul loss, t people who are closely related to the sick person hunt for his noreshi. (The Yanomamo are trying to help the disabled person in their way.)"

Negative:

General Infanticide/Senilicide: Yes, especially female infanticide. (74) "A child is killed at birth, irrespective of its sex, if the mother

Infanticide/senilicide (disabled only): already has a nursing baby (74) (75)

Little mention is made of age; "A woman gains a measure of respect when she becomes old. By then she has adult children who care for her and treat her kindly. (83)

Senilicide (?)

Comments:

"The Yanomomo do not employ medicines made from plants or animals. . . they rely exclusively on the cures that the shabori effect, fighting supernatural ills with supernatural medicine." (52)

But "Two percent of all adult deaths are due to snake bite; 54 percent due to malaria, and other epidemic diseases (Chagnon 1966) and 24 percent

Other of adult males die in warfare." (20n)

(Some of the persons who have diseases or are injured are left with permanent disabilities) What happens to them?

Loss of limb: Limb lost from snakebite when about 15 yrs. old and "w spend the rest of his life hopping on one leg, a form of locomotion he has mastered so thoroughly that he almost manages to keep up with the group when they visit other villages." (20)

Author: Embree, John I.
Japanese Villages
Reference: Suye Mura

Disability
Data on Individual

Asia
Japan
AB (1) (1)
Kyushu Island

HRAF Code: Card: Category:

Name of Culture Unit: Village of Suye Mura

Location of Group, Society, Culture: Suye Mura Village, Kuma County,
Japan.

Time Frame: c. 1940's

Individual: Name or description: Blind Kitoshi in Suye, "most
popular and influential one." He tended the Tendai temple in Oade.

Type of Disability: Blind

Age Disability Acquired: Not known.

Status and Role: The blind Kitoshi belonged to the Tendai sect,
which combined Shinto and Buddhist elements; he was a priest.

Position in Family: Father

Dependent:

Independent: "The blind priest is so busy at his business that he
follows no other occupation." Other priests served as farmers, etc.
(190)

Infanticide/Senilicide-General- practically none. (134)
Infanticide/senilicide (disabled only): Evidently not.

Comments: Embree refers to custom where the temple in which the blind
Kitoshi served was one of ten from an original sixteen and was said to
be 300 years old. "Formerly these temples had blind priests, but more
recently seeing priests had come in." (189) This infers that there may
have been more blind persons in the past.

Other:

Author: Embree, John F.

Disability

Asia
Japan
AB
Kyushu Isla
A

Reference: Japanese Data on Individual
Village Suye Mura

HRAF Code: Card: Category:

Name of Culture Unit: Village of Suye Mura

Location of Group, Society, Culture: Suye Mura Village, Kuma County,
Japan.

Time Frame: c. 1940s

Individual: Name or description: "One deaf and dumb woman. . ."(12

Type of Disability: Deaf and dumb

Age Disability Acquired: Not known; probably at birth.

Status and Role: Widow and housekeeper.

Position in Family: Widow two times (she had two successive husband

Dependent:

Independent: ". . . runs her household remarkably well."(129)
"Attends all buraka functions, and talks to her friends by means of
graphic signs. She even dances at the drinking parties.

Infanticide/senilicide (disabled only): Not practiced. (134)

Comments:

Other:

Author: Embree, John F.

Disability

Reference: Japanese Village Data on Individual
Suye Mura

Asia
Japan. (1) 10/10
AB
Kyushu Island

HRAF Code: Card: Category:

Name of Culture Unit: Village of Suye Mura

Location of Group, Society, Culture: Suye Mura Village, Kuma County
Japan.

Time Frame: c. 1940's

Individual: Name or description: "A feebleminded boy more handicapp
by blindness than a weak mind." (129)

Type of Disability: blind (the author leaves some doubt as to the
extent of the boy's feeblemindedness.

Age Disability Acquired:

Status and Role; son in household and permanent nursemaid

Position in Family: son

Dependent: ^{not totally} Probably/dependent on family, but able to take care of
babies or children.

Independent: Independent to the extent that he could be useful
to the household.

Infanticide/senilicide (disabled only): Evidently not. (134)

Comments:

Other:

Author: 2: Wiser and Wiser
Reference: Disability
Data on Individual

Asia AW19
India
Uttar Pradesh

HRAF Code: AW19 Card: 010 Category: 732

Name of Culture Unit: Village of Karimpur

Location of Group, Society, Culture: United Provinces

Time Frame: (c. 1925-1930) 1930

Individual: Name or description: "Shanti," living living just across the road from our camp, in the outcase section of the village." (120)

Type of Disability: blind from smallpox

Age Disability Acquired: Sometime during childhood.

Status and Role: Daughter, attends Missionary School; engaged to man who turned out to be a thief

Position in Family: Daughter
prospective bride

Dependent: Yes

Independent:

Infanticide/senilcide (disabled only): no mention

Comments: The missionaries made arrangements for Shanti to attend school for the blind, but her parents would not let her go, first because "Her mother will cry if she has to part with her," and secondly, because parents feared that they would lose opportunity to marry Shanti if she was away at school.

Other:

Author: Griaule, Marcel

Disability

Africa
Dogon
Lower Ogol
FA16

Reference: Conversations
with Ogotemmêle. . .

Data on Individual

HRAF Code: FA16

Card:

Category:

Name of Culture Unit: Dogon Country, Lower Ogol, West Africa

Location of group, society, culture: same as above

Time Frame: 1946

Individual: Ogotemmêle

Name or Description: Ogotemmêle, "a venerable individual. . . This man, a hunter who had lost his sight by an accident, was able, as a result of his infirmity, to devote long and careful study to these things, (cosmogony, a metaphysic and a religion).*

Type of Disability: Blind adult

Age Disability Required: As an adult, he became totally blind, but he had lost the sight in one eye in childhood from smallpox. (15) Having only one eye had not prevented him from being an expert hunter.

Status and Role: Dogon elder.

Position in Family: ~~unknown~~ Father of 21 children.

Dependent: Probably for food, but he had a family and they probably took care of his needs.

Independent: Intellectually and probably economically

Means of Subsistence: Ogotemmêle did not have to work like ordinary men because he occupied such a high status in his community and country.

*Endowed with exceptional intelligence, a physical capacity which was still apparent despite his affliction, and a wisdom, the fame of which has spread throughout his country. (2)

"His skill as a hunter was the fruit of his profound knowledge of nature, of animals, of men and of gods. After his accident he learnt still more of the cliffs. (15) . . he had become one of the most powerful min

Other: Ogotemmel's gun had exploded in his face, but he told Griaule that although losing his sight was an "accident," "But it was also a last warning. I knew by divination that I was to give up hunting if I wanted to protect my children. Hunting is a work of death, and it attracts death. I have had twenty-one children, and now only five are left."(14)

13:
Author: Evans-Pritchard

Disability
Data on Individual

Africa
Azande
FO7

Reference:

HRAF Code: F07 Card: Category: 736

Name of Culture Unit: Azande

Location of Group, Society, Culture:

Time Frame: (1926-29) 1933

Individual: Name or description: Bitarangba

Type of Disability: Hands and genitals cut off.

Age Disability Acquired: As an adult

Status and Role: Blood brother with "two or three influential men of the neighborhood. . ."

Position in Family: "He was not on good terms with his relatives."

Dependent: Yes, but not completely. "He lived with one of his blood brothers, whose food he ate and whose household he assisted by making nets and by snaring guinea-fowl. Besides this man, whose home he shared, Bitarangha had exchanged blood with several other neighbours*
Independent:

*and was always a welcome guest at their meals. Being physically helpless he made a point of contracting alliances of blood with 2-3 influential men. . .who were able to assist him through their influence at Infanticide/senilicide (disabled only): court and their authority in the locality."

Comments:

Other:

Author: 20: Czekanowski

Disability
Data on Individual

Africa
Azande
FO7

Reference:

HRAF Code: FO7 Card: Category: 752

Name of Culture Unit: Azande

Location of Group, Society, Culture: "in Faradje, (author photograph Babandara)

Time Frame: (1907-08) 1924

Individual: Name or description: Babandara, (son of Delaw) who had to atone bitterly for seducing a wife of Sanango's.

Type of Disability: Mutilated. "The unfortunate man was mutilated by Sanango, (son of Ngerria) who lives along the Gada, a tributary of the Duru. He had lost his genitals and both hands. His testicles had been cut off, as well as his penis, and only a raw scar was left."

Age Disability Acquired: As an adult.

Status and Role;

Position in Family:

Dependent:

Independent:

Infanticide/senilicide (disabled only):

Comments:

Other:

Author: Crowley, Daniel J.

Disability

Africa
Chokwe
FP4

Reference: in: d'Azevedo, Data on Individual
Warren. The Traditional
Artist in African Societies;
letter from Crowley, 6-19-84

HRAF Code: Card: Category:

Katanga Chokwe

Name of Culture Unit: Village of Chokolatwe probably in Alto Zambeze
Province; later Zaire and Congo.

Location of Group, Society, Culture: see above

Time Frame:

Individual: Name or description: "Kawina Liwema, he was a younger
~~brother or sidekick~~ of Sanjolombo (artist). . . ."He lived in Sanjo-
lombo's village. . . ."(letter)

Type of Disability: "He walked with both knees slightly bent and
legs stiff, possibly from an injury."(letter)

Age Disability Acquired: ?

Status and Role: Kawina Liwema. . . was in every way a full member
of the community. A carver under tutelage of Sanjolombo

Husband
Father of
2 children

Position in Family: Kawina Liwema lived in Sanjolombo's village,
since villages are family affairs in Zaire, and he carved, helped San-
jolombo in the fields. . . ." (letter)

Dependent: no

Independent: yes, ". . . even though he couldn't do stoop labor
or hard harvesting. Remember women do the planting and weeding
and most harvesting there..."In that line, Liwema was able to do
almost everything needed." (letter)

Infanticide/senilicide (disabled only):

Comments:

Other:

Author: Evans, Meryle

Disability

Africa
Botswana

Reference: New York Times Data on Individual
8-15-84

FV1

Maun (FX1

FV1-Botswana

HRAF Code: FX18-Maun Card:

Category:

Name of Culture Unit: Maun, Botswana

Location of Group, Society, Culture: Maun, Botswana, Safari lodge:
San-ta-wani on the Okovanggo River in the middle of South Central
African Country. /this

Time Frame: 1984

Individual: Name or description: Witness, a native of the area, who
is a blind gardner for the safari lodge

Type of Disability: Blind

Age Disability Acquired: Born with.

Status and Role: Gardner

Position in Family: not known

Dependent:

Independent: works as gardner. "Walking barefoot, Witness counts
the number of steps between the rows of cucumbers, eggplants, cabbage
and beans he has planted. He can point out each variety, and by gentl
touching the tops of the plants he knows when to pull up carrots and
onions.

Infanticide/senilcide (disabled only):

Comments:

Other:

Author: Evans, Meryle

Disability

Africa
Botswana

Reference: New York Times Data on Individual
8-15-84

FV1

Maun (FX1

FV1-Botswana

HRAF Code: FX18-Maun Card:

Category:

Name of Culture Unit: Maun, Botswana

Location of Group, Society, Culture: Maun, Botswana, Safari lodge:
San-ta-wani on the Okovanggo River in the middle of South Central
African Country. /this

Time Frame: 1984

Individual: Name or description: Witness, a native of the area, who
is a blind gardner for the safari lodge

Type of Disability: Blind

Age Disability Acquired: Born with.

Status and Role: Gardner

Position in Family: not known

Dependent:

Independent: works as gardner. "Walking barefoot, Witness counts
the number of steps between the rows of cucumbers, eggplants, cabbages
and beans he has planted. He can point out each variety, and by gentl
touching the tops of the plants he knows when to pull up carrots and
onions.

Infanticide/senilcide (disabled only):

Comments:

Other:

Author: Evans, Meryle

Disability

Africa
Botswana

Reference: New York Times Data on Individual
8-15-84

FV1

Maun (FX1)

FV1-Botswana

HRAF Code: FX18-Maun Card:

Category:

Name of Culture Unit: Maun, Botswana

Location of Group, Society, Culture: Maun, Botswana, Safari lodge:
San-ta-wani on the Okovanggo River in the middle of South Central
African Country. /this

Time Frame: 1984

Individual: Name or description: "Witness", a native of the area, who
is a blind gardner for the safari lodge

Type of Disability: Blind

Age Disability Acquired: Born with.

Status and Role: Gardner

Position in Family: not known

Dependent:

Independent: works as gardner. "Walking barefoot, Witness counts
the number of steps between the rows of cucumbers, eggplants, cabbages
and beans he has planted. He can point out each variety, and by gentle
touching the tops of the plants he knows when to pull up carrots and
onions.

Infanticide/senilcide (disabled only):

Comments:

Other:

Botswana, Recipes From Rochester

By MERYLE EVANS

MAUN, Botswana

Each evening at 8 a rhythmic drum roll summons guests to dinner at San-ta-wani, a small safari lodge on the Okovanggo River in the middle of this south-central country. As the drums beat the candles are lit in the boma, a round, roofless enclosure of tightly woven reeds, high enough to discourage an inquisitive giraffe from peering over at a circle of tables arranged around a crackling fire.

When the diners have taken their seats under a canopy of brilliant stars, two waitresses of the San-ta-wani tribe from a nearby village serve bowls of mushroom soup and pass thick slices of fragrant freshly baked white and whole-wheat bread. At a sideboard across the boma, Bruce Ebersol carves a succulent roast leg of lamb and says, "Come on up and bring your napkins — the plates are hot!" There is mint sauce and gravy, an assortment of fresh vegetables — braised yams, baked stuffed summer squash — and tossed with crisp lettuce and ripe tomatoes.

Other culinary surprises await guests at this remote outpost in the wilderness, but the biggest surprise of all is the cook: a young American from Rochester. How did Nanette Ebersol, a soft-spoken psychology major at the University of Rochester come to San-ta-wani? And how did she learn to cope with such problems as marauding hyenas and temperamental gas generators? "Peace Corps training is the answer."

Ever since high school," the 25-year-old Miss Ebersol explained, "I had wanted to join the corps, I applied and was accepted during my senior year at college." Assigned to a school in the mining town of Lobatsi, Botswana, she taught mathematics to 55 students aged 12 to 23. Virtually no scientific equipment was available, only a chalkboard, so she made do with ingenuity and persistence and was awarded a coveted commendation in December 1983, at the end of the two-year assignment.

During a Christmas vacation, when Miss Ebersol and her parents, two sisters and brother came for a week to the family spent a week in Botswana's vast, protected wildlife reserves. Their photographic safari was arranged by Gametrackers International, a consortium of local companies and the Botswana Department of Wildlife, which operates four camps in remote areas. Miss Ebersol loved the atmosphere at the camps, so, after completing her stint in the Peace Corps, she applied to Gametrackers for a job and was offered that of caterer-housekeeper at San-ta-wani. "I had never had the least interest in cooking," she acknowledges, "but I came from a family of excellent cooks." Soon letters were flying back and forth between Botswana and Rochester requesting for favorite recipes and replies from her mother, Rita Ebersol.

There was also on-the-spot assistance from Witold, a native of the area, who, though blind since birth, tends a flourishing vegetable garden behind the lodge. Walking barefoot, Witold counts the number of steps between the rows of cucumbers, carrots, cabbages and beans he has planted. He identifies each variety, and by gently touching the tops of the plants he knows when to pull up carrots and onions. His garden, protected by a strong fence from the hippopotamuses that lumber through San-ta-wani at night, supplies all the



Nanette Ebersol is caterer-housekeeper at an African game lodge.

Culinary surprises prepared deep in Africa by a former Peace Corps aide.

Gametracker camps with fresh produce.

Like other perishables, including eggs and the Stilton, Camembert and cheddar served for dessert at lunch, the vegetables are transported (when there is space) in the single-engine Cessna that flies guests to the camps. Haphazard airborne deliveries are a minor inconvenience for Miss Ebersol. The havoc wrought by hungry hyenas is more of an annoyance. Each dawn she checks to

see if the night prowlers have attacked the garbage cans or chewed up the upholstery in the lounge. Then the stove is lighted for wake-up tea and coffee sent to the cottages at 7.

Half an hour later a dozen guests and staff members with huge appetites plow through a breakfast of papaya, cold cereal and hot porridge, country sausage, thick slices of bacon, scrambled egg and, perhaps, corn fritters or boiled tomatoes. Then everyone is off for the morning game drive, bouncing around the bush in Land-Rovers or paddling canoes through the winding Okovanggo waterways, while the caterer-housekeeper stays behind to supervise the staff, plan meals and check supplies. Culinary staples are brought by truck from Maun, a 70-mile trip over rough dirt roads.

Some fresh chickens arrive, and when the guests return at 1 P.M. there is chicken stew with corn and peppers, shredded carrot salad and coleslaw tossed with pineapple cubes. There is also a great deal of animated table conversation — a Texan drawl mixing with German and New York accents and clipped New Zealand English — as the group discusses the herds of zebra, mating lions, ostriches and crocodiles seen lazing in the sun.

After lunch everyone — even the staff — has a nap. But by teatime Miss Ebersol has baked a batch of raisin cookies. They disappear as quickly at San-ta-wani as they would in the family kitchen in Rochester.

Author: Marshall, Lorna

Disability

AFrica
Bushmen
FX10

Reference:
The !Kung of Nyae Nyae

Data on Individual

HRAF Code: FX10 Card:

Category:

Name of Culture Unit: !Kung of Nyae Nyae

Location of Group, Society, Culture: Nyae Nyae area, Kalahari Desert

Time Frame: c. 1976 (probably 1952-53)(187); 1961(187)

Individual: Name or description: !Kham

Type of Disability: !Kham crippled by a bone disease. (186)

"Both legs withered. !Kham propelled himself by lifting himself by his hands, holding on to two forked sticks taller than himself, and swinging his whole body forward between his sticks."(187)

Age Disability Acquired:

"as a young man" (186)

Status and Role: Husband and father of four children; but they had few relatives, "if not utterly unattached, was on edge of being so."
Position in Family: Husband and father of four children.

Dependent: !Kham could not hunt; his wife Be, "the smallest of the !Kung women. . . gathered for !Kham and herself and their four diminutive children. . . Kham and Be had six children by 1961. They travelled almost constantly, and "People in the bands they visited gave them meat.

Independent: semi-independent; Be gathered roots and vegetation, but others gave the family meat.

Infanticide--general (166)

Infanticide/senilicide (disabled only): not disabled only.

Comments: !Kham adapted to his disability and he and Be "made themselves useful by carrying messages and gifts from one person to another and brought the news and gossip to the countryside"(187) in exchange for meat from the people they visited. Marshall associates their "hold on a group and a place to belong," as the most "tenuous" of any other Bushmen she knew. This was partly because they were "landless and unattached" and partly because of his disability.

Other: !Kham's marriage, despite his inability to hunt, indicates that the band did not prevent him from marrying.

Author: Marshall; Lorna

Disability

Africa
Bushmen

Reference:
The !Kung of Nyae Nyae

Data on Individual

/1001
FX10

HRAF Code: FX10 Card: Category:

Name of Culture Unit: !Kung of Nyae Nyae

Location of Group, Society, Culture: Nyae Nyae area, NW corner, Kalahari Desert,

Time Frame: 1950's to 1960's

Individual: Name or description: Lame/Gao

Type of Disability: one leg withered from bone disease. (186-187)
"he limped with a cane."

Age Disability Acquired: Probably around 17 years of age. (194,9n)

Status and Role: He achieved manhood "by killing a buck and was married to a charming girl name Kama in Kai Kai." (194)

Position in Family: Husband.

Dependent: After he became crippled Lame/Gao's mother N/aoka carried him on her back for years. (288)

Independent: Hunter. This had occurred by 1959.

Infanticide/senilicide (disabled only):

Comments: This account ties in with that of Elizabeth Marshall Thomas's, The Harmless People (197).

Other:

Author: Marshall; Lorna

Disability

Africa
Bushmen

Reference:
The !Kung of Nyae Nyae

Data on Individual

() : x | " "
FX10

HRAF Code: FX10 Card: Category:

Name of Culture Unit: !Kung of Nyae Nyae

Location of Group, Society, Culture: Nyae Nyae area, NW corner, Kalahari Desert,

Time Frame: 1950's to 1960's

Individual: Name or description: Lame/Gao

Type of Disability: one leg withered from bone disease. (186-187)
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Independent: Hunter. This had occurred by 1959.

Infanticide/senilicide (disabled only):

Comments: This account ties in with that of Elizabeth Marshall Thomas's, The Harmless People (197).

Other:

Author: Marshall, Lorna

Disability

Africa
Bushmen
/1 copy
FX10

Reference: The !Kung of
of Nyae Nyae

Data on Individual

HRAF Code: FX10 Card:

Category:

Name of Culture Unit: !Kung of Nyae Nyae

Location of Group, Society, Culture: Nyae Nyae area, Kalahari Deser
Africa

Time Frame: Contemporary, c. ~~1976~~ 1950's-1960's.

Individual: Name or description: Short/Qui

Type of Disability: Lost leg after being bitten by a puff adder; wears a wooden leg. The band saved his life by sucking out the poison but gangrene set in and he lost his foot. The Marshall's took him to Windhoek where he was operated on and given a wooden leg. (142)

Age Disability Acquired: Adult, considered best hunter in Nyae Nyae area. (142) After accident, continued to hunt.

Status and Role: Respected member of community; best hunter.

Position in Family: Short/Qui's family took care of his needs when he was bitten by the snake and after he was well he evidently resumed his position.

Dependent:

Independent: Hunted after accident, but ⁱⁿ last contact with him, Short/Qui "evaded giving a direct answer to question about his hunting by making a joke. His wife now did the running he said." (142, 7n)

Infanticide/senilicide (disabled only):

Comments:

Other:

Author: Thomas, Elizabeth M.
Reference: Disability
Data on Individual
The Harmless People

Africa
Bushmen
FX10

HRAF Code: FX10 Card: Category:

Name of Culture Unit: Nama Warf Bushmen

Location of Group, Society, Culture: Nama Pan, Kalahari Desert,
N.W. Corner, Africa

Time Frame: c. 1958-1959

Individual: Name or description: Short Kwi, the same person that
Lorna Marshall refers to as Short/Qui.

Type of Disability: Short Kwi lost lower part of leg as a result
of being bitten by a puff adder. His foot became gangrenous, fell off.
The band buried his foot "as if it was a person." (238)

Age Disability Acquired: Adulthood, best hunter in band.

Status and Role: His status probably changed when he became cripple
Thomas says: "It depresses Bushmen terribly to see one of their mem-
bers crippled, which of course, in almost
Position in Family: every case means the end of that person's productive life as a support
of the people.

Dependent: Short Kwi was dependent during the time his foot was
gangrenous and fell off.

Independent: Short Kwi became independent after being fitted with
a peg leg that he could repair; he resumed hunting and was still con-
sidered the best hunter for a time. (See Marshall, Lorna: 142,7n)

Infanticide/senilicide (disabled only):

Comments: Thomas points out that a disabled person becomes "a poor
person and depends upon the enforced charity of one's near relatives
while suffering avoidance by one's remoter kin." (246)
Also, Thomas that even with his peg leg Short Kwi "was still a cripple
and always would be. They did not relate his type of disability with
that of the "lame boy" who had hunted successfully. (250)

Other: The Band had hoped for a miracle to occur to heal Short
Kwi's gangrene. Their attitude linked to supernatural events.

Author: Thomas, Elizabeth M.
Reference: The Harmless People Disability Data on Individual

Africa
Bushmen
FX10

HRAF Code: FX10 Card: Category:

Name of Culture Unit: Bushmen, Gautscha Pan

Location of Group, Society, Culture: Gautscha Pan, N. W. / Kalari Desc^{corner}

Time Frame: c. 1958-1959

Individual: Name or description: Tu's brother, lame boy.

Type of Disability: "crippled in one leg since childhood."(197)

Age Disability Acquired: childhood/"He could hobble only with aid of one stick."(197)

Status and Role: Member of band and family, but "despaired of ever becoming a hunter or inheriting headmanship."(197)

Position in Family: son.

Dependent: while growing up.

Independent: After he shot Kudo, he had been scarified and initiated into adulthood.

Infanticide/senilicide (disabled only):

Comments:

Other:

Author: Masters,

Disability

Middle East

Reference:

Data on Individual

Kurds

MA11

HRAF Code: MA 11 Card: 034 Category: 732

Name of Culture Unit: Kurds in Rowanduz

Location of Group, Society, Culture: Rowanduz

Time Frame: c. 1950's

Individual: Name or description: Hajji Mustafa who is considered slightly demented.

Type of Disability: slightly demented/mentally ill

Age Disability Acquired: Not known.

* Status and Role: / "The worst barber in the bazaar." (329)
of Hajji Mustafa, who adds colour and noise to everyday life... (329)
Position in Family: "dearly loved by the children."
Husband and father

Dependent: Yes. ". . . he and his family are tacitly supported by the house of Shakir Effendi with 'gifts' of food and money." (329)

Independent: To the extent that he lives outside an institution and moves about the town freely; lives with his family; and evidently has some say about how family resources are used.

Infanticide/senilicide (disabled only): Evidently not; (255)
Islamiprecepts prohibit any type of birth control, abortion. . .

Comments:

Other: "A cheerful egotist, he (Hajji Mustáfa, . . . discovered something in the Darwish movement which offered him the social status he desired, having been dissatisfied with other fields of endeavor." (329)

Author: ^{2:}Stefansson

Disability
Data on Individual

North America
Copper Eskimo
ND8

Reference:

HRAF Code: ND8 Card: 072 Category: 736

Name of Culture Unit: Copper Eskimo

Location of Group, Society, Culture: Coronation Gulf area of the
Canadian Northwest

Time Frame: (1908-1912) 1914

Individual: Name or description: 1) "Avranna," about forty-five
totally blind, Clouston Bay

2) "at Prince Albert village--old man--about 60)

Type of Disability: blind

Age Disability Acquired: as an adult (both)

Status and Role: Husband

Position in Family: Husband

Dependent: "a charge upon the community." (category: 736)
"He seems tenderly cared for" by children and adults in community.

Independent:

Infanticide/senilicide (disabled only): General infanticide and
senilicide, but practiced in situations where food is scarce. . .
and the (disabled/aged cannot keep up with group.

Comments:

- 1) Explanation for blindness: Avranna was seal fishing; other men were
distance. He killed a large seal (bearded) without anyone seeing him
the group were supposed to share large seals but not small ones; "he
pledged his wife to secrecy" when he cut it up. But others found out
and were angry with him and took away the skin and meat. He was

Other: "crushed" by the "disapproval" of the people; in a year he
began to go blind. (736)

He attributed his blindness to his selfishness.

- 2) The blindness of the other old man was attributed to selfishness
too because "he grudged to let them help themselves" when he killed
a large ugrug. (category: 736)

Author: Shuman, Malcolm K.

North America

Disability

NV10

Reference: "Culture and Deafness in a Maya Indian Village," in: Psychiatry, Vol. 43, Nov. 1980.

Yucatan

HRAF Code: NV10 Card:

Category:

Name of Culture Unit: ~~Village of~~ Mayan Indians

Location of Group, Society, Culture: Nohya Village, Central Yucatan peninsula, Yucatan, Mexico

Time Frame: 1970's

Individual: Name or description: Lorenzo, is the oldest and first deaf person in village. "Alert and intelligent" (361) "Lorenzo, . . . a talented artist and cuts out tissue paper decorations for the occasional dances; indefatigable worker, a leader, not officeholder."

(360-362)

Type of Disability: deaf

Age Disability Acquired: at birth; Lorenzo's deafness, probably genetic in nature. (360-361).

Status and Role: Highly respected. Village proud of Lorenzo's accomplishments. (361)

Position in Family: Lorenzo is ~~mentioned as a member of the family~~ mentioned. a brother and an uncle. There are "four families" in which deafness occurs, "are related, each having the same surname and the dependent: oldest deaf person; Lorenzo, is the brother of the head of two of those families, and nephew of the other two heads."

Dependent: No.

Independent: Lorenzo is not only a hard worker, but he is meticulous about detail and insists on performing tasks properly; he tends to do iner to tell others how to do things. In addition to his artistic ability, he is a "talented weaver," and "makes baskets as well as hammocks." He also works in the fields and on communal work details.

† taught himself sign language or sister did.

Infanticide/senilicide (disabled only):

1) Comments: Lorenzo is not included in two major social activities; he has not married (although he has tried), and he has never been asked to be a godfather; this is important because the "institution of co-parenthood, compadrazgo, is an important social force in Maya society. (363) "It is significant that Lorenzo has never been asked to serve in this capacity;" (364) it helps the godfather to "forge a link with other family that may be able to help in time of need." (364)

2)

Other: Explanation for deafness: Regarding the failure of the deaf to marry, the author pointed out that, "People in Nohya do not know what causes deafness and tend to attribute it to destiny, but one suspects that they have a latent realization that it may be hereditary."

(3 61)

Author: 2: Barton

Disability

Oceania

Ifugao

Reference:

Data on Individual

OA19 (1) (1)

HRAF Code: OA19 Card: 067 Category: 164, 627, 732

Name of Culture Unit: Ifugao

Location of Group, Society, Culture:

Time Frame: (1908-1914) 1919

Individual: Name or description: Piklud, a fairly wealthy man of Kurug

Type of Disability: "paralyzed from the knees down and in his locomotion he had to crawl on all fours." (69)

Age Disability Acquired: not known

Status and Role: wealthy man

Position in Family:

Dependent:

Independent: Probably, since he was wealthy

Infanticide/senilicide (disabled only):

quotes from Laws:
Comments: The author ~~comments~~: "Cripples and those afflicted by disfigurements or disfiguring diseases are often in a desperate mood for the reason that life is not all precious to them. They are likely to be erratic and to constitute exceptions in punishment of crimes and procedure." (69) Author cites example: Piklud loaned a neighbor a chicken and they quarrelled over repayment of it; bad feeling between the two men. "A little while after the quarrel, the neighbor met

Other: Piklud crawling along the path through the village, and called to him as to a dog. . . Piklud pretended not to notice and even feigned amiability. He gossiped a little about the drought which was parching the rice fields. Finally he said, "Let me see your spear." He felt the edge with the words, "It is pretty sharp, isn't it?" he thrust it upward into the other's abdomen." (69) Author does not note Piklud's punishment, if any.

Author: Dubois, Cora

Disability

Oceania
Alor
Of5

Reference: The People of Alor, Psychological Study of an East Indian Island Data on Individual

HRAF Code: OF5 Card: Category:

Name of Culture Unit: Mountain people at Atimelang in the Barawahin district.

Location of Group, Society, Culture: "community lies above the north west coast in the radjahship of Alor proper." (17)

Time Frame: c. 1950's

Individual: Name or description: Rilpada: "He is about thirty-six, the middle of five siblings. . . He is a seer. . . He is a dreamer and an interpreter of dreams." (285) "He is as much of a mystic as one can expect to find in this society." (284)

Type of Disability: ". . . he is blind in one eye, is crippled and emaciated, and has an irritating skin disease." (285)

Age Disability Acquired: Probably as a young adult. (241-242)
(about twenty-six) (243)

Status and Role: "He is a seer, and has some standing but little wealth." (285)

Position in Family: He is one of five children; his father is dead but was a "prominent seer. . . The son not only follows his father's vocation as a seer, but he is constantly occupied with" father's finances.

Dependent: Rilpada is married to a woman who is ten years older than he and who has two daughters from a previous marriage. (285)

Independent: He is probably independent receiving food and other necessities from offerings of villagers.

Infanticide/senilicide (disabled only):

Comments:

Other:

Author: Kuschel, Rolf

Disability

Oceania

Reference:

Data on Individual

OT9

Rennell Island

"The Silent Inventor: The Creation of a Sign Language by the Only Deaf-Mute on a Polynesian Island." in: Sign Language Studies

HRAF Code: OT9

Card:

Category:

Name of Culture Unit: Rennell Island

Location of Group, Society, Culture: Rennell Island, part of British Solomon Islands

Time Frame: 1915[±] 5 years; and March and July 1972 when Kuschel visited Rennell Island.

Individual: Name or description: Kangobai the only deaf mute on Rennell Island in twenty-four generations of oral history. He was born in 1915 [±] five years. "His handicap notwithstanding Kangobai is physically and, insofar I have been able to determine, mentally well developed. Physically strong, diligent and hardworking. . ."(5)

Type of Disability: Deaf and mute.

Age Disability Acquired: Born with disability

Status and Role: Respected as hardworking and "skilled at whatever he undertakes." (6)

Position in Family: Son from a high-status family on the island.

Dependent:

Independent: "He often plants large gardens and frequently gives away food according to the Polynesian custom. He is also a skilled fisherman. These two skills are prized in Polynesian culture and bring Kangobai social status.(6)

Kangobai stayed and worked on the Russells Islands for eight months on a sugar plantation. (7)

Infanticide/senilicide (disabled only):

Comments: Kangobai invented the sign language he uses which shows "creativity and imagination." He gets along with the hearing members of population as well as possible. However, he is not married, and the extent of his problem is not fully understood by everyone.

Other:

Author: Bogoras

Disability

Russia
Siberia
Chukchee RY2

Reference:

Data on Individual

HRAF Code: RY2

Card:

Category: 158

Name of Culture Unit: Chukchee and Reindeer Division of Tribe

Location of group, society, culture:

Time Frame: (1890-1901) 1904-09

Individual:

Name or Description: 1) woman shaman, "out of her mind for three years.

2) Man of Reindeer tribe afflicted with fits.

Type of Disability: madness and fits

Age Disability Required: ?

Status and Role: 1) Shaman 2) man (?)

Position in Family: --

Dependent:

Independent:

Means of Subsistence:

Other: 1) Woman "frequently would want to harm other people, and then her housemates would tie her hands and bind her to one of the housepoles"

2) Man "...for a long time afflicted with similar fits, (and) kept making attempts to injure his camp companions, and ultimately was put out of the way by common consent."

Author: De Smidt

Disability

South America
Cuna
SB5

Reference:

Data on Individual

HRAF Code: SB5 Card: Category: 826, 116, 143, 582, 81

Name of Culture Unit: Cuna Indians

Location of group, society, culture: San Blas Islands and mountain interior.

Time Frame: (1947?) 1948

Individual: ~~xxx~~

Name or Description: "two albino brothers about 50 years of age."
Both highly respected.

Type of Disability: Albinos

Age Disability Required: at birth

Status and Role: 1) chanter of ^{Hot} Pepper Feast and official 'Chicha maker' and a town council man; 2) regular medicine man and chanter."
Position in Family: unmarried
(not allowed to marry or most persons would not marry them)

Dependent:

Independent: As councilmen, medicine men, and other official positions, they must be independent, but no references found as to their specific means of subsistence.

Means of Subsistence:

Other:

Author: Henry

Disability

South America
Cuna-Aweikoma
SM3 (1) (1/15)

Reference:

Data on Individual

HRAF Code: SM3 Card: Category:

Name of Culture Unit: Caingang--Aweikoma

Location of Group, Society, Culture: State of Santa Catarina, Brazil

Time Frame: (1932-34) 1941

Individual: Name or description: "Kemblin was one of those rare individuals about whom supernatural influences seemed to cluster."

Type of Disability: Kemblin had only one arm.

Age Disability Acquired: As an adult when he "refused power from snake, who therefore bit him in anger."

Status and Role: As Kemblin "grew older he gradually accumulated the powers of Quati, Monkey, Wind, and Fish..."
Position in Family: unknown

Dependent:

Independent: Probably independent but not known; he had power.

Infanticide/senilicide (disabled only): --

Comments: His death was attributed to the day Quati "was out of sorts with Kemblin for some unknown reason, and he fell sick and died." (77)

Other:

Author: Bogoras

Disability

Russia
Siberia
Chukchee RY2

Reference:

Data on Individual

HRAF Code: RY2 Card: 108 Category: 732

Name of Culture Unit:

Location of group, society, culture:

Time Frame:

Individual: a man with sexual abnormality

Name or Description: an old man

Type of Disability: sexual abnormality

Age Disability Required: ⁱⁿ /infancy from mother not cleaning infant's
bottom frequently and thoroughly.

Status and Role:

Position in Family: no family; not allowed to marry

Dependent:

Independent: "lived as herdsman in a camp of a rich reindeer-
breeder. He slept in the house of his master..."

Means of Subsistence: herdsman

Other: "Sometimes when feeling dull, he would take a drum and begin
to drum and sing, 'Oh, oh, oh! From the hands of my mother I got a
swelling on my penis.'"

Note: Bogoras did not meet this man, but had heard about him.

Russia
Siberia
Chukchee,RY2

Author: Wrangall

Disability

Reference:

Data on Individual

HRAF CODE: EY2; Card: Category:
Name of Group: Chukchee
Location of Group: Russia

Time Frame: (1826- -)1844

Individual:

Name or Description: "Waletka's father"; "one of richest and most respected chiefs."

Type of Disability: aged infirm

Age Disability Acquired: old age

Status and Role:

Position in Family: Respected chief and father

Dependent:

Independent:

Means of Subsistence: rich

Other: "Waletka's father became infirm and tired of life, and was put to death at his own express desire, by some of his nearest relatives."

Author: Nordenskiold

Disability

Russia
Siberia
Chukchee RY2

Reference:

Data on Individual

HRAF Code: RY2

Card: 108

Category:

732 ?

Name of Culture Unit: Chukchee/Reindeer

Location of group, society, culture: Russia

Time Frame: (1878)1882

Individual:

Name or Description: "Keuto(JMR: a deaf half-idiot) *

Type of Disability: a deaf half-idiot

Age Disability Required: born with

Status and Role: worked for anthropologists

Position in Family: --

Dependent:

Independent: at least to some extent--Nordenskiold reported that Keuto was "an obliging youth who did all he could to be of use to them and was a skillful archer."

Means of Subsistence: probably hunting and being useful to others

Other: *Many deaf persons considered to be idiots; may have been perceived in the same way in Russia.

Author: Hooper

Disability

Russia
Siberia
Chukchee RY

Reference:

Data on Individual

HRAF Code: RY2 Card: 108 Category: 732?

Name of Culture Unit:

Location of group, society, culture:

Time Frame: (1814-5)

Individual:

Name or Description: "Oldest inhabitant brought out to meet anthropologists."

Type of Disability: "stone blind"

Age Disability Required: ?

Status and Role:

Position in Family: --

Dependent:

Independent:

Means of Subsistence:

Other:

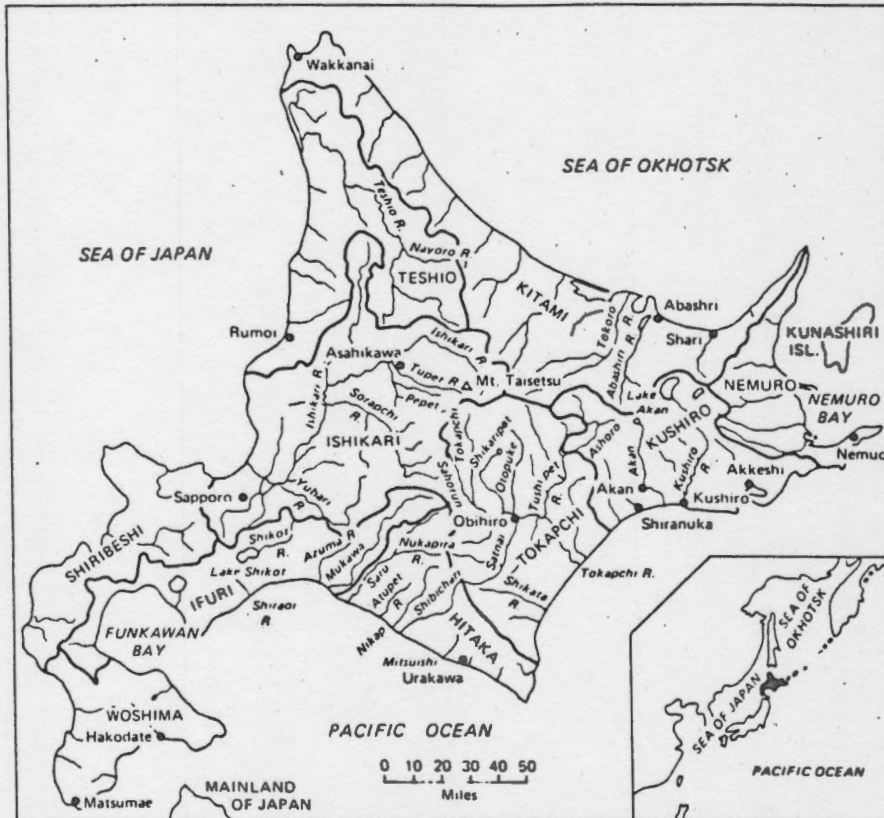
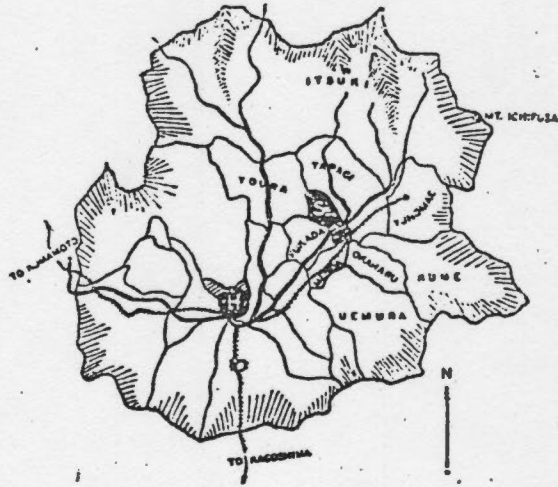
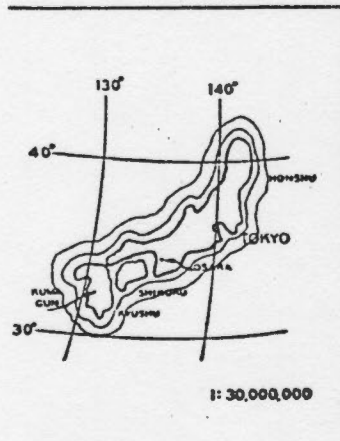


Figure 11-1. Rivers of Hokkaido and old administrative divisions.

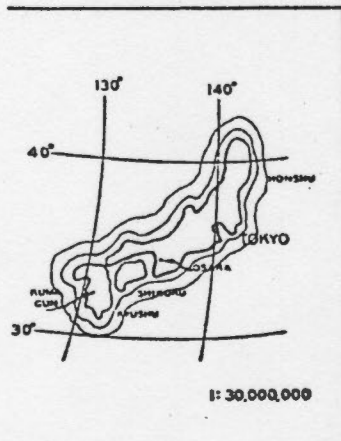
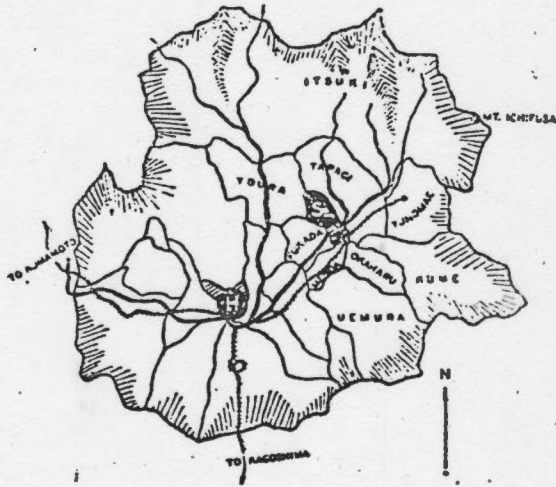


10 KM



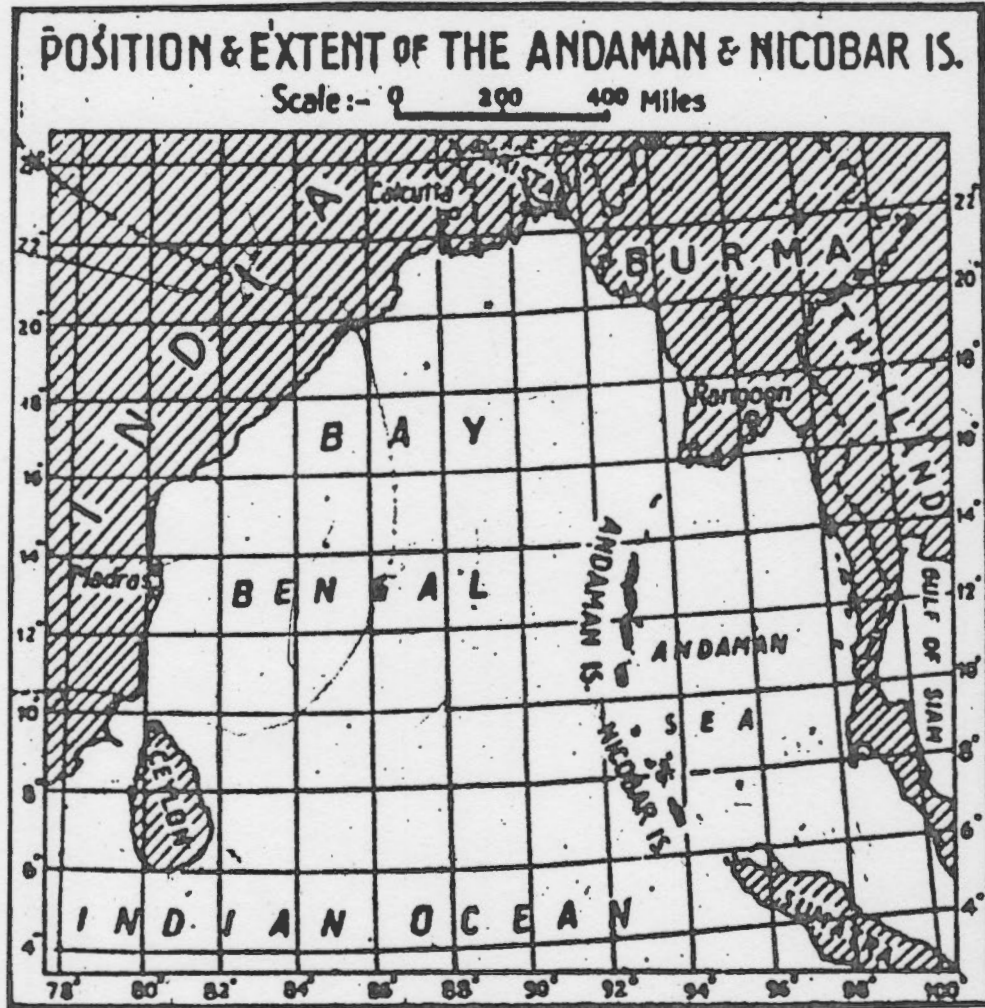
- = RIVER
- = RAILROAD
- = HITOYOSHI
- = SUYE MURA

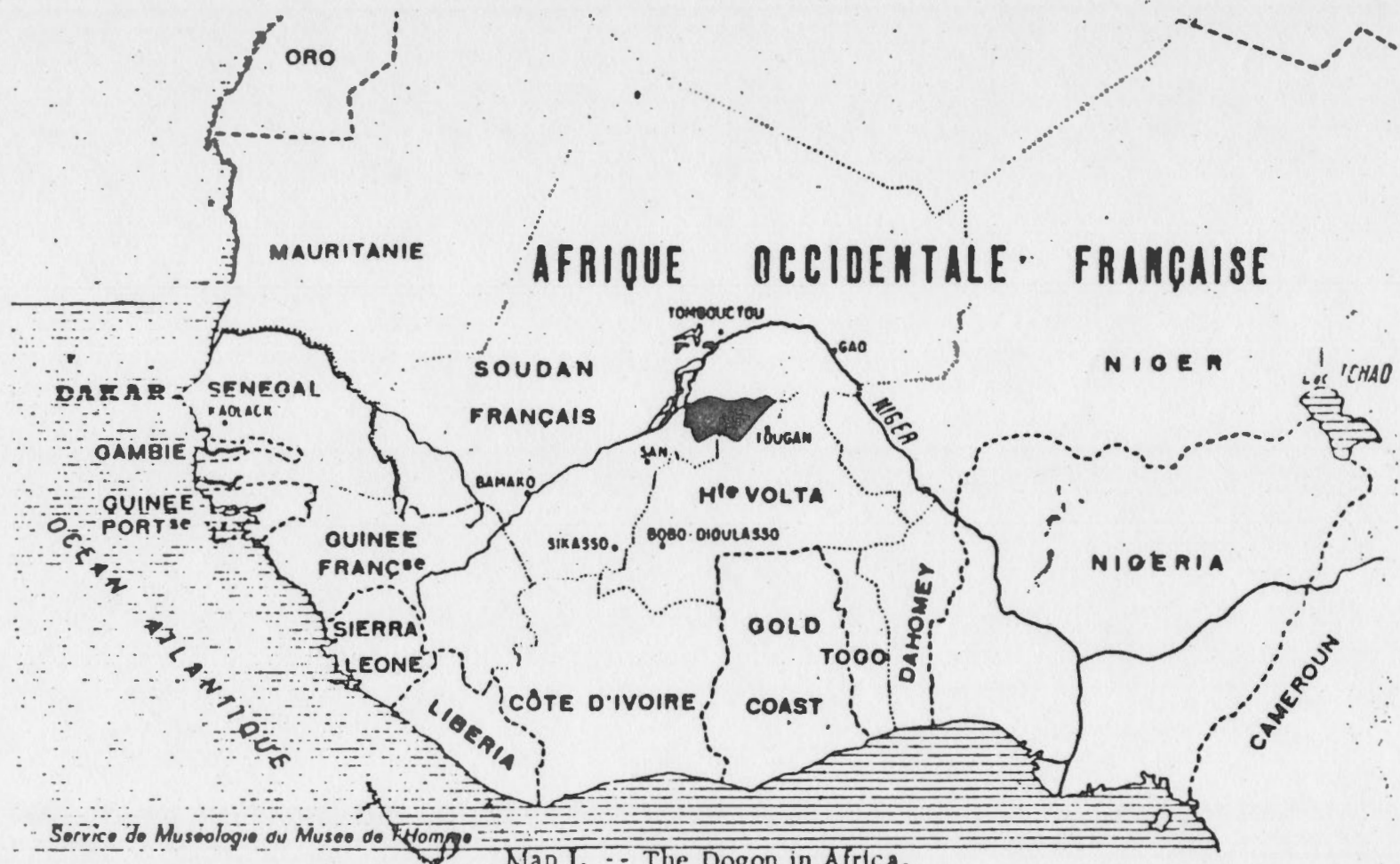
Kuma County.



- = RIVER
- = RAILROAD
- = HITOYOSHI
- = SUYE MURA

Kuma County.

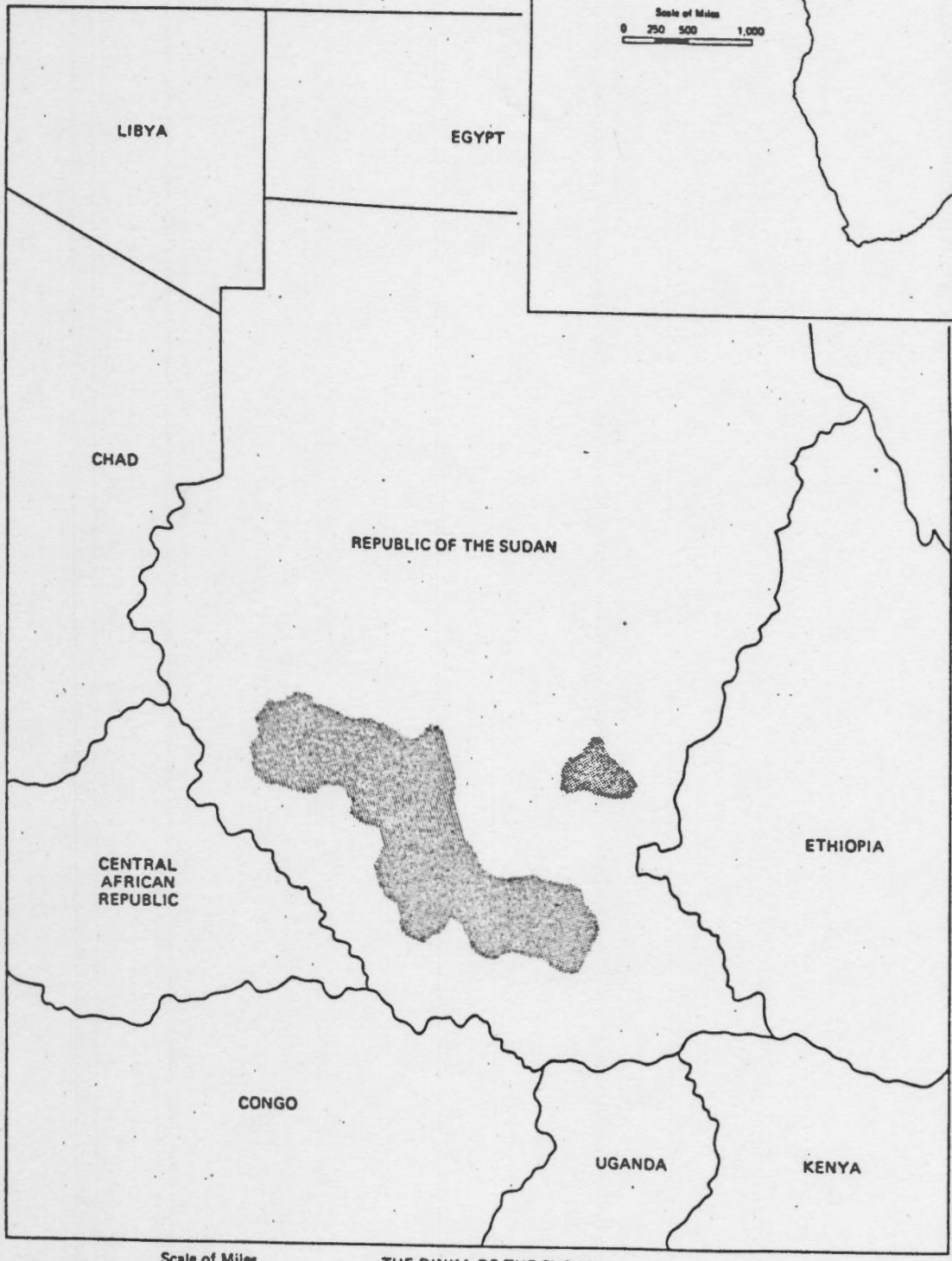
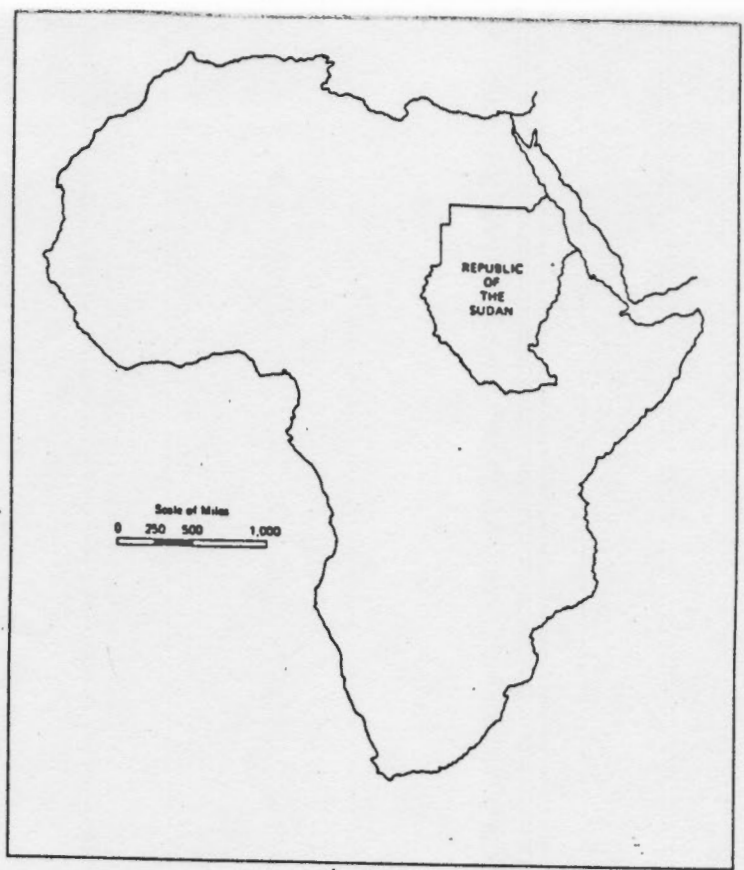


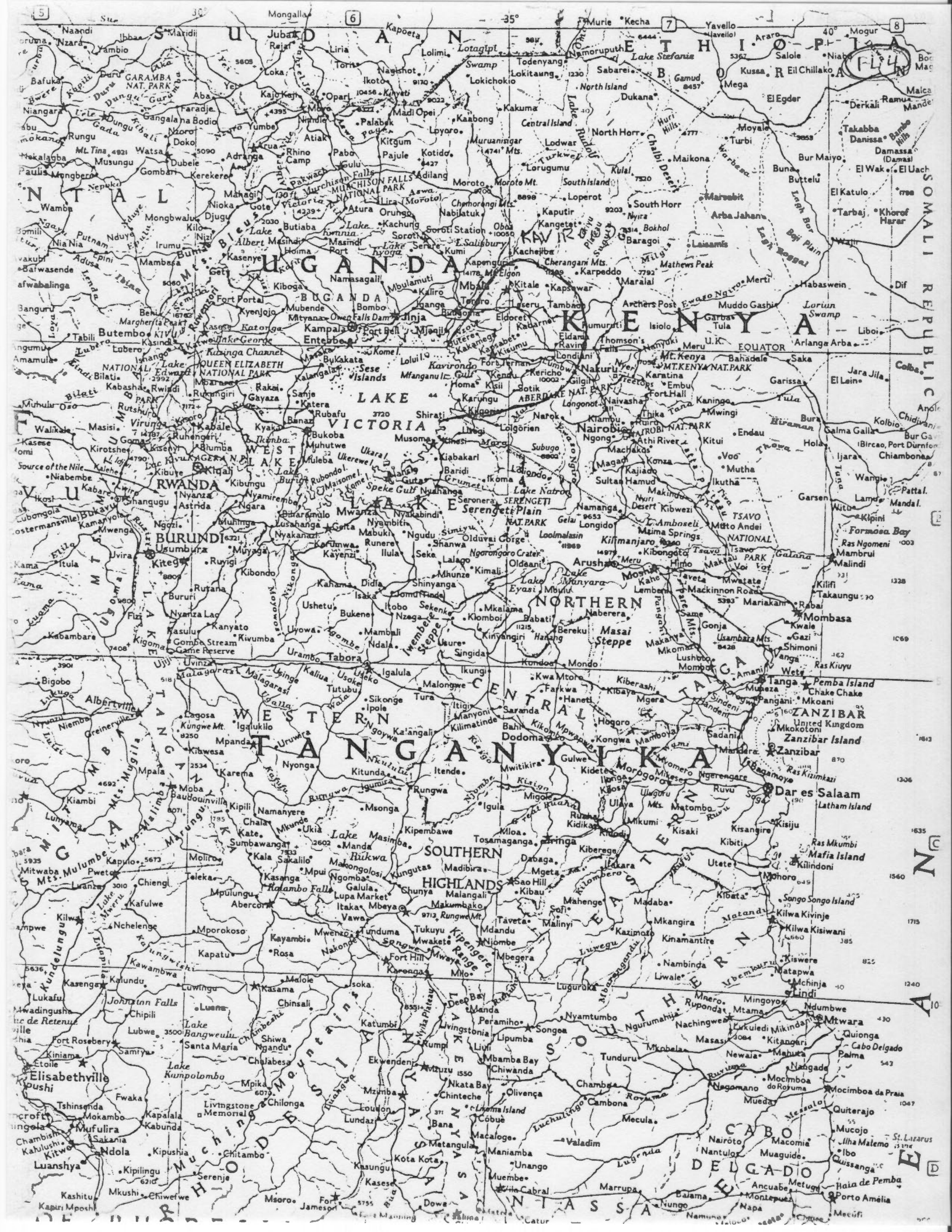


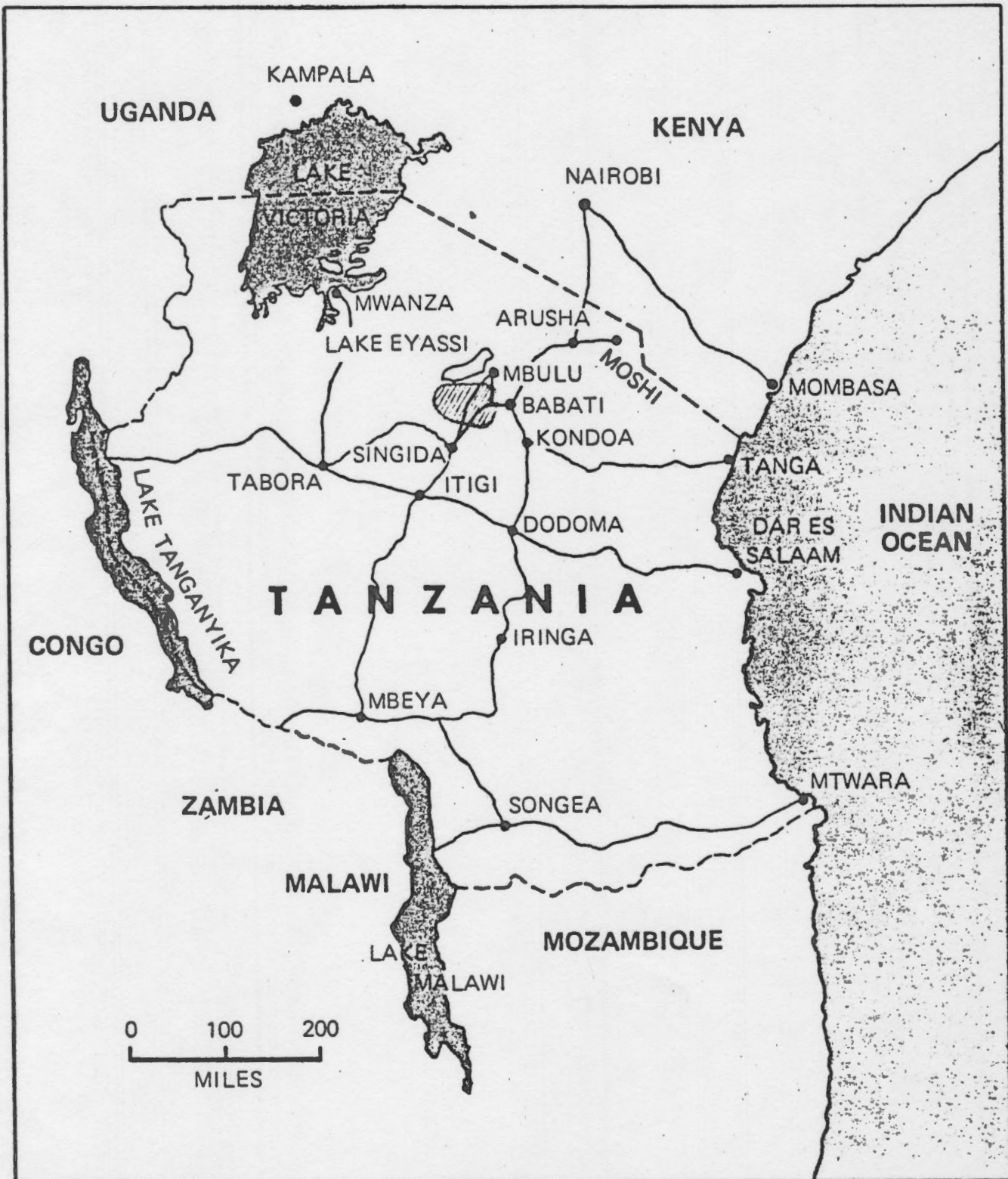
Service de Museologie du Musee de l'Homme

Map I. -- The Dogon in Africa.

FA16



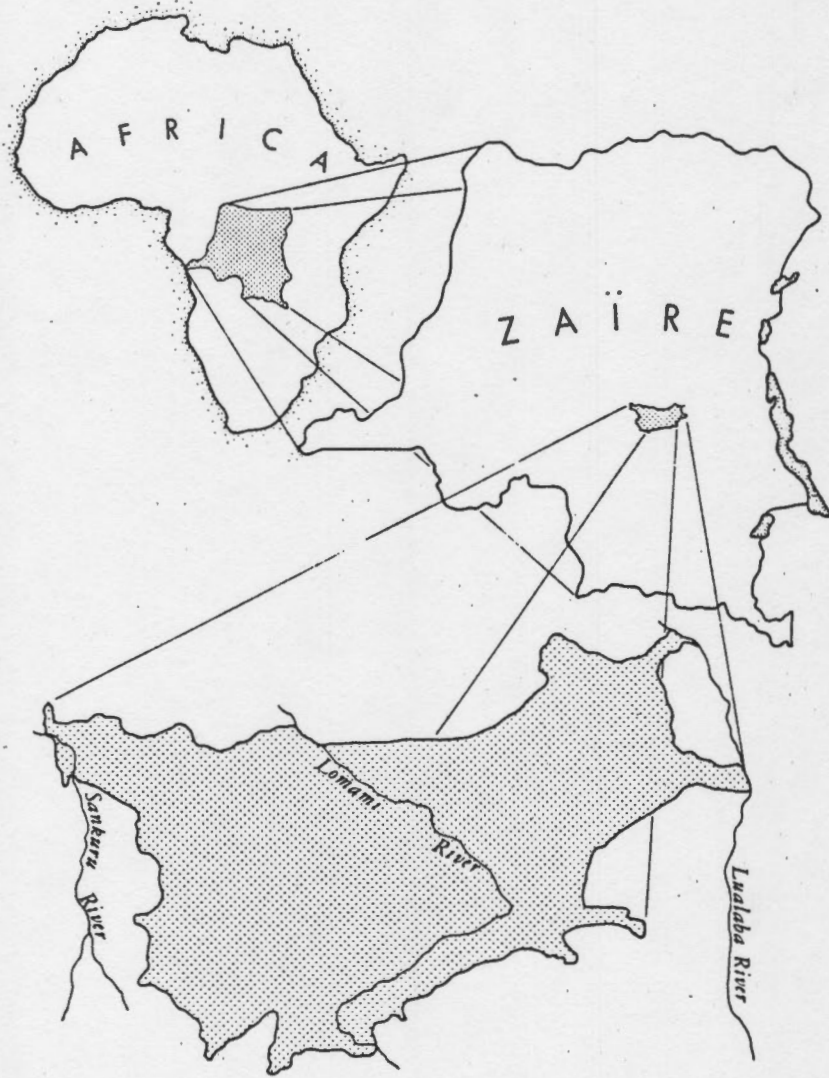




Map of Tanzania

- Political boundary
- ~~~~~ Roads (Main connecting)
- Towns and cities
- ▨ Barabaig territory



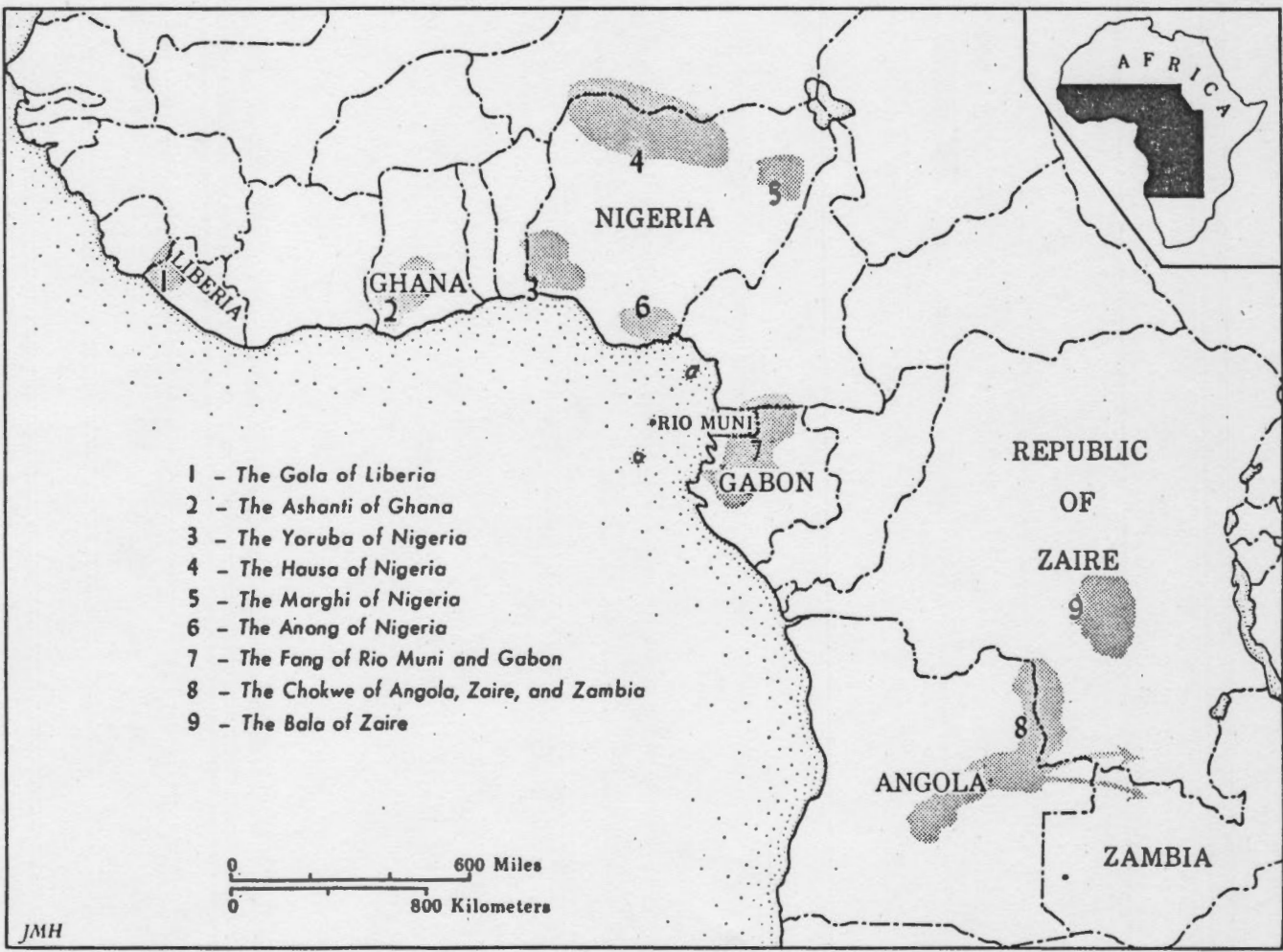


Location of the Basongye



(After Boone 1961)

Neighbors of the Basongye



JMH

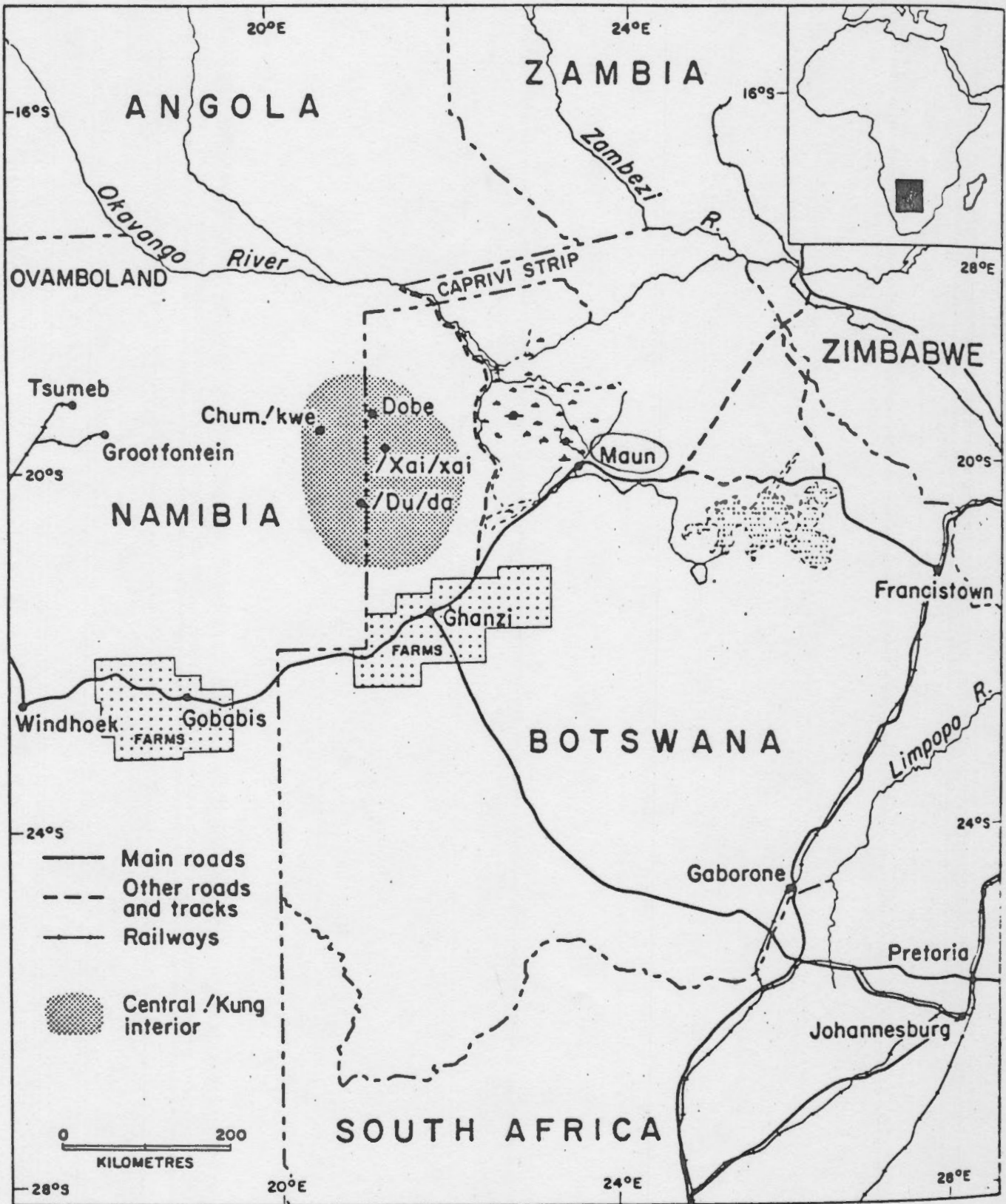


Figure 3.1. The Northwest Kalahari.

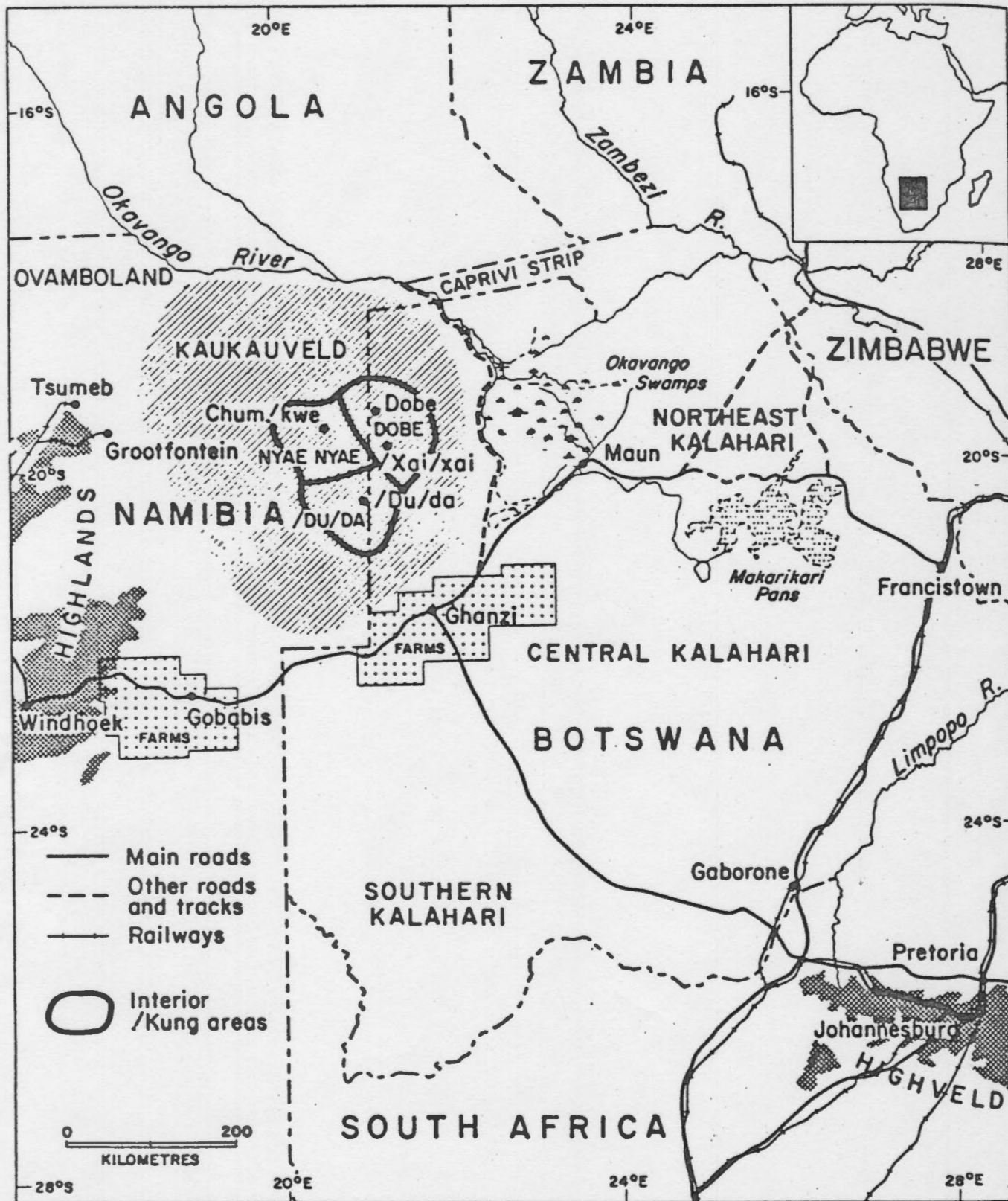


Figure 4.1. The Kaukauveld, showing the Dobe and /Du/da areas.

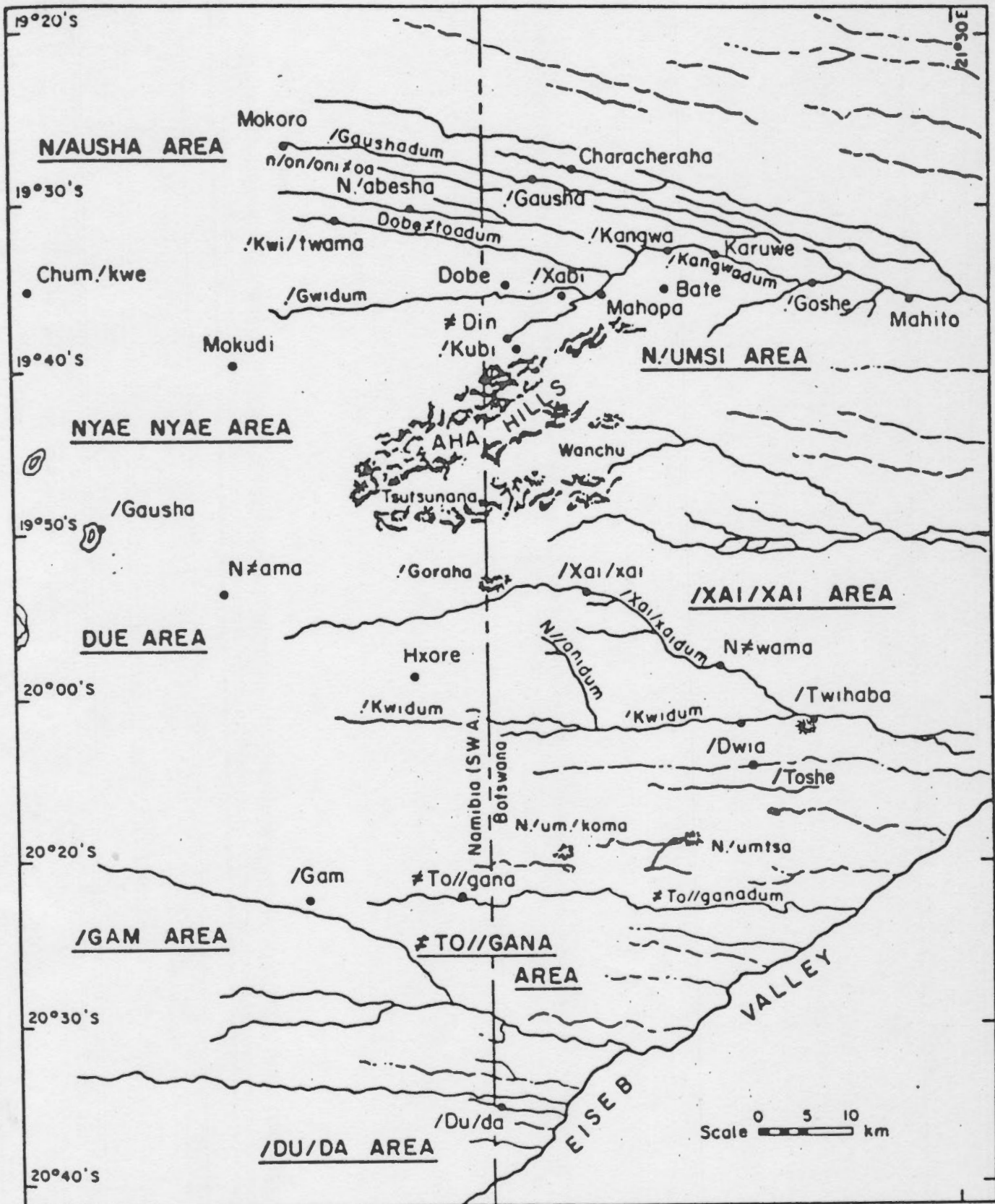


Figure 3.2. The Dobe area.

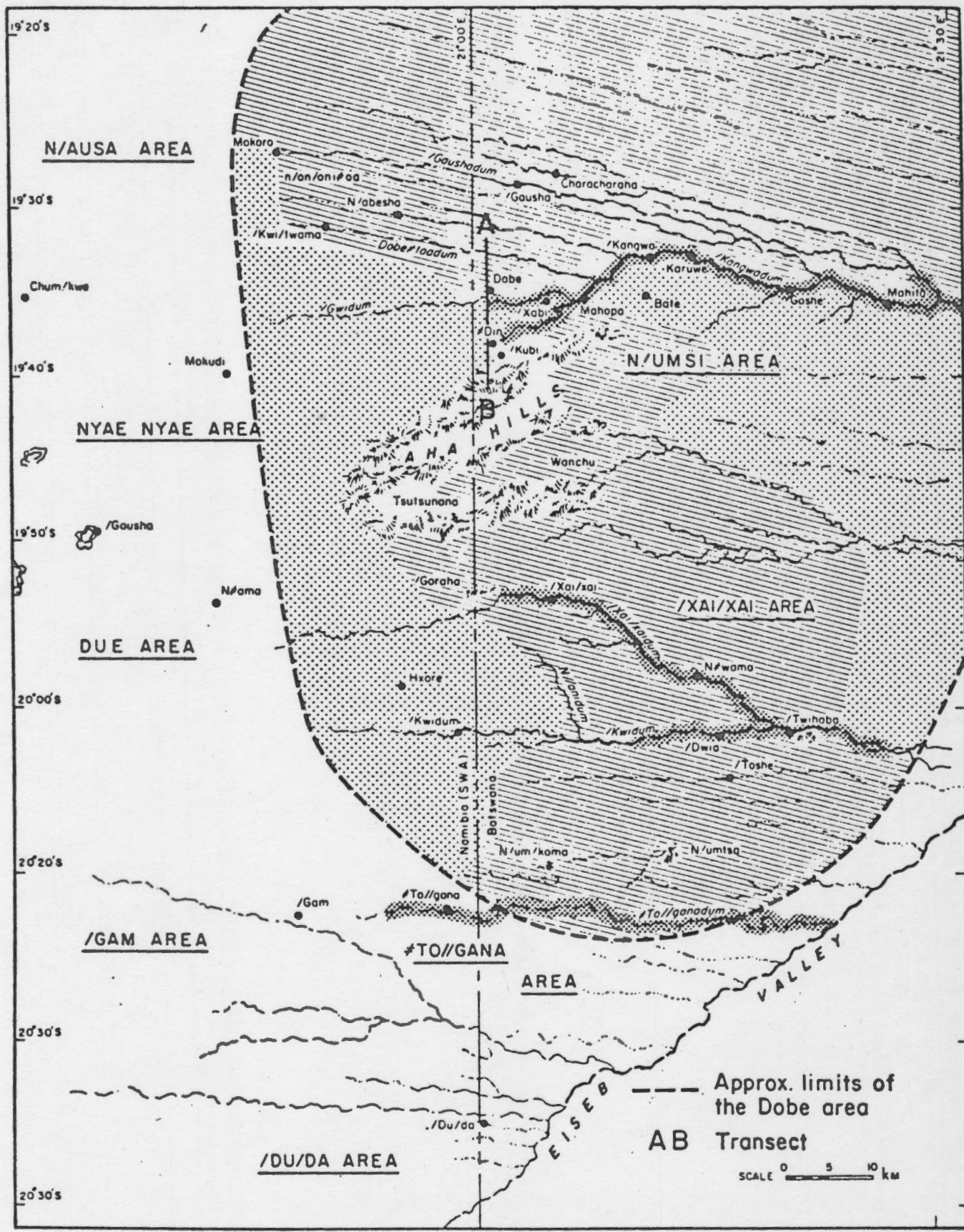
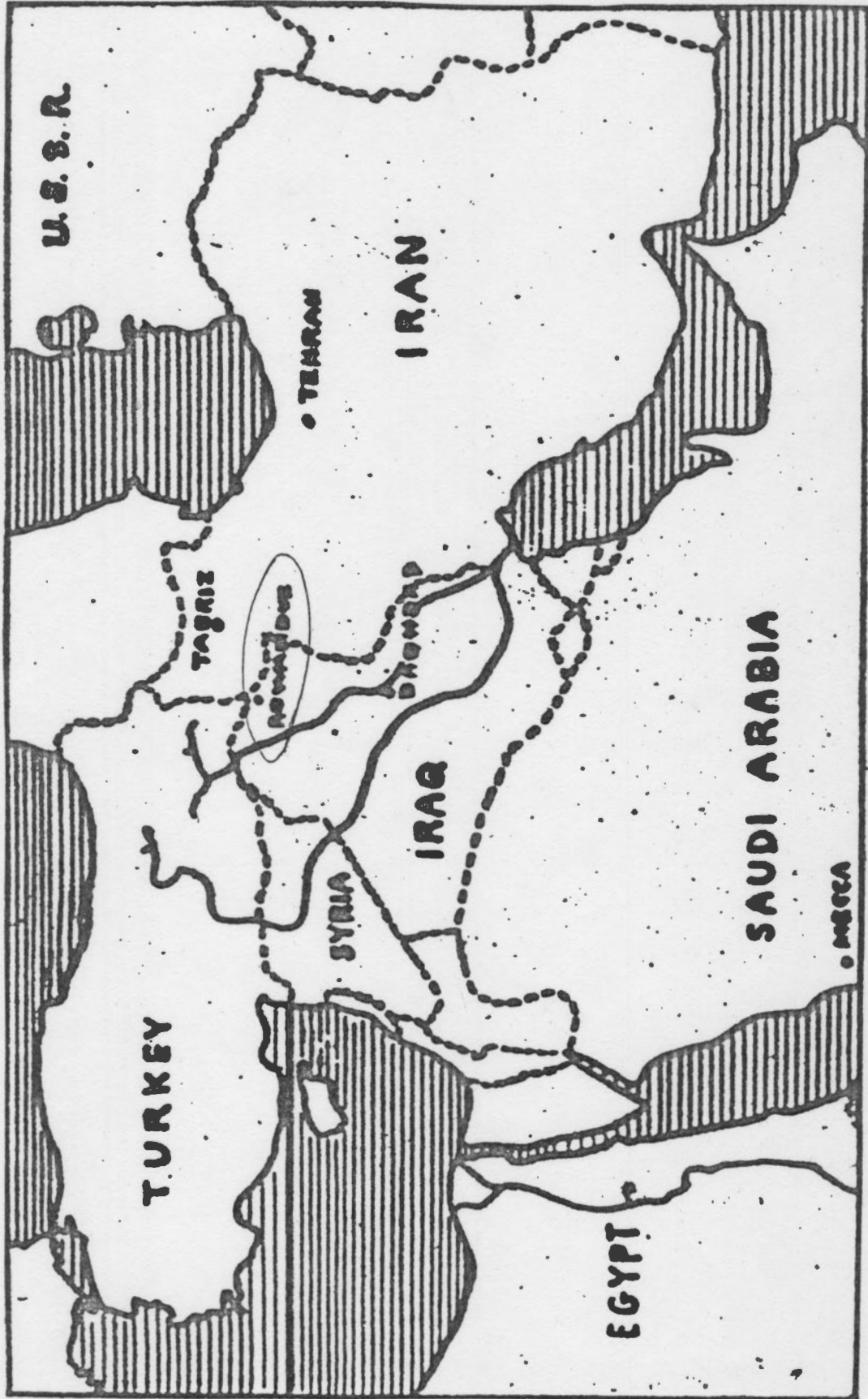
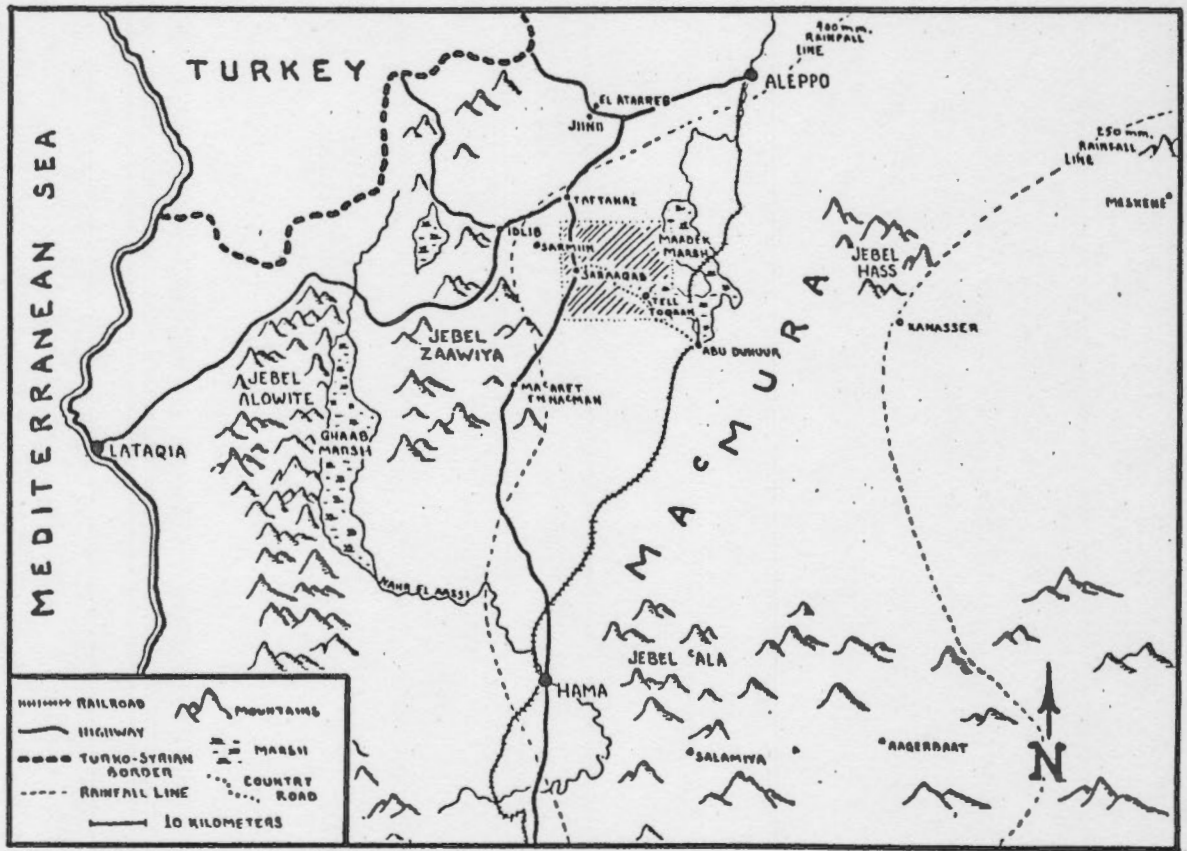


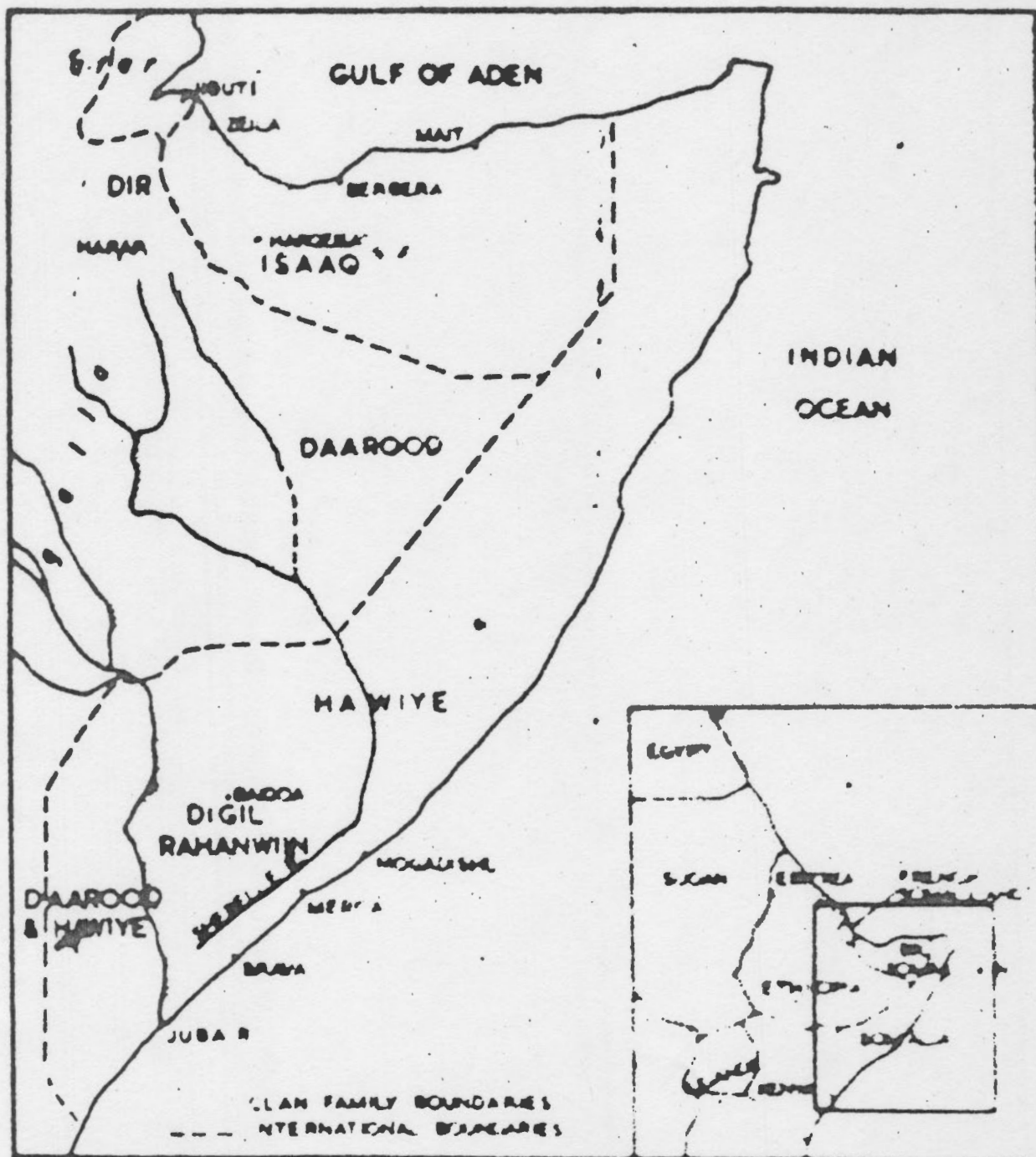
Figure 4.2. Physiography of the Dobe area.



Sketch Map of the Middle East



Northwest Syria.



Map 1. Distribution of Somali clan-families and contiguous peoples.

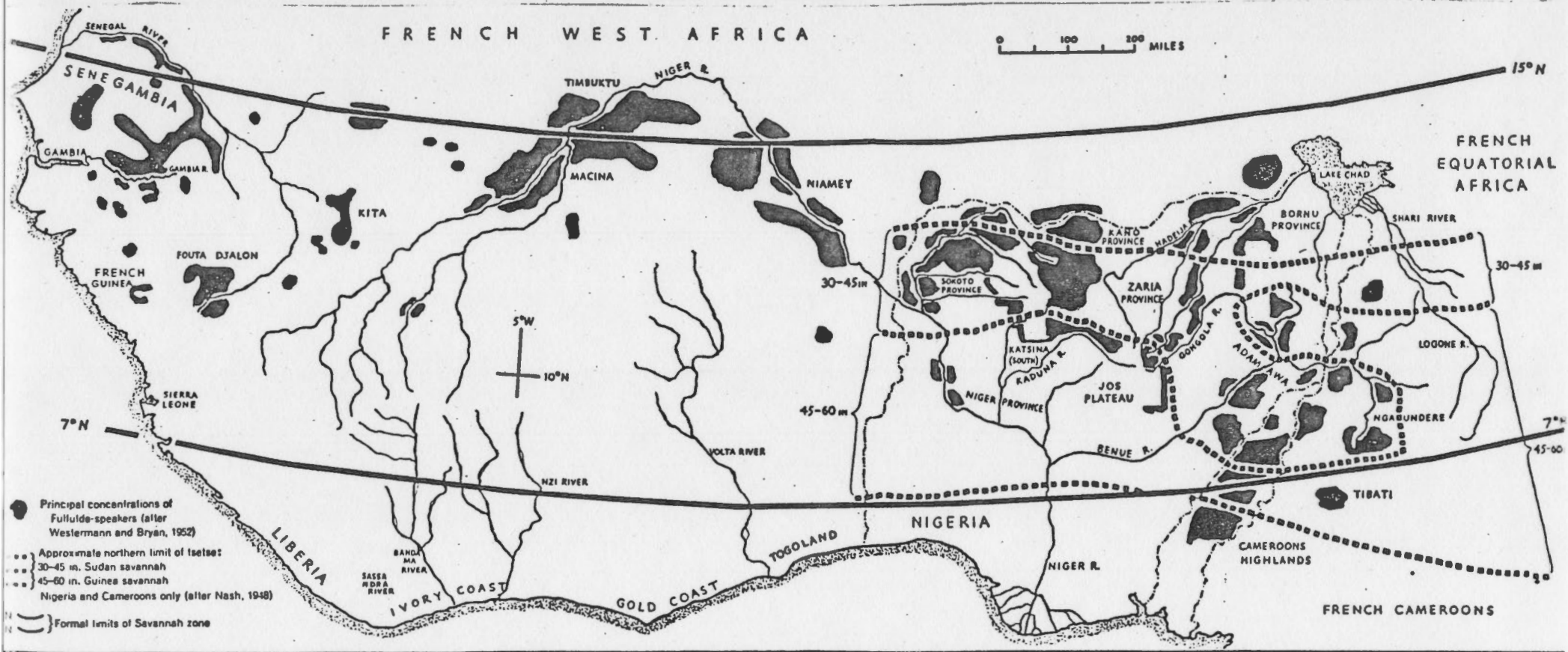
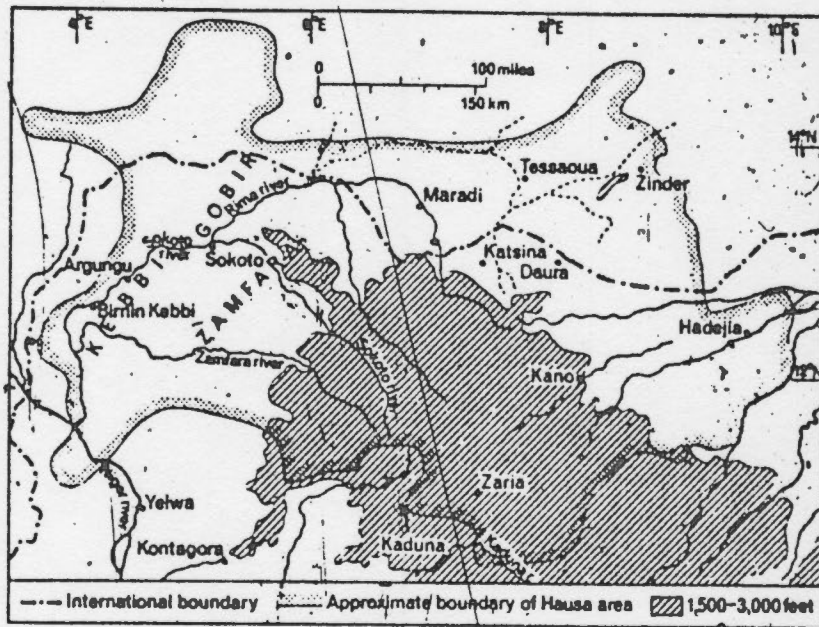


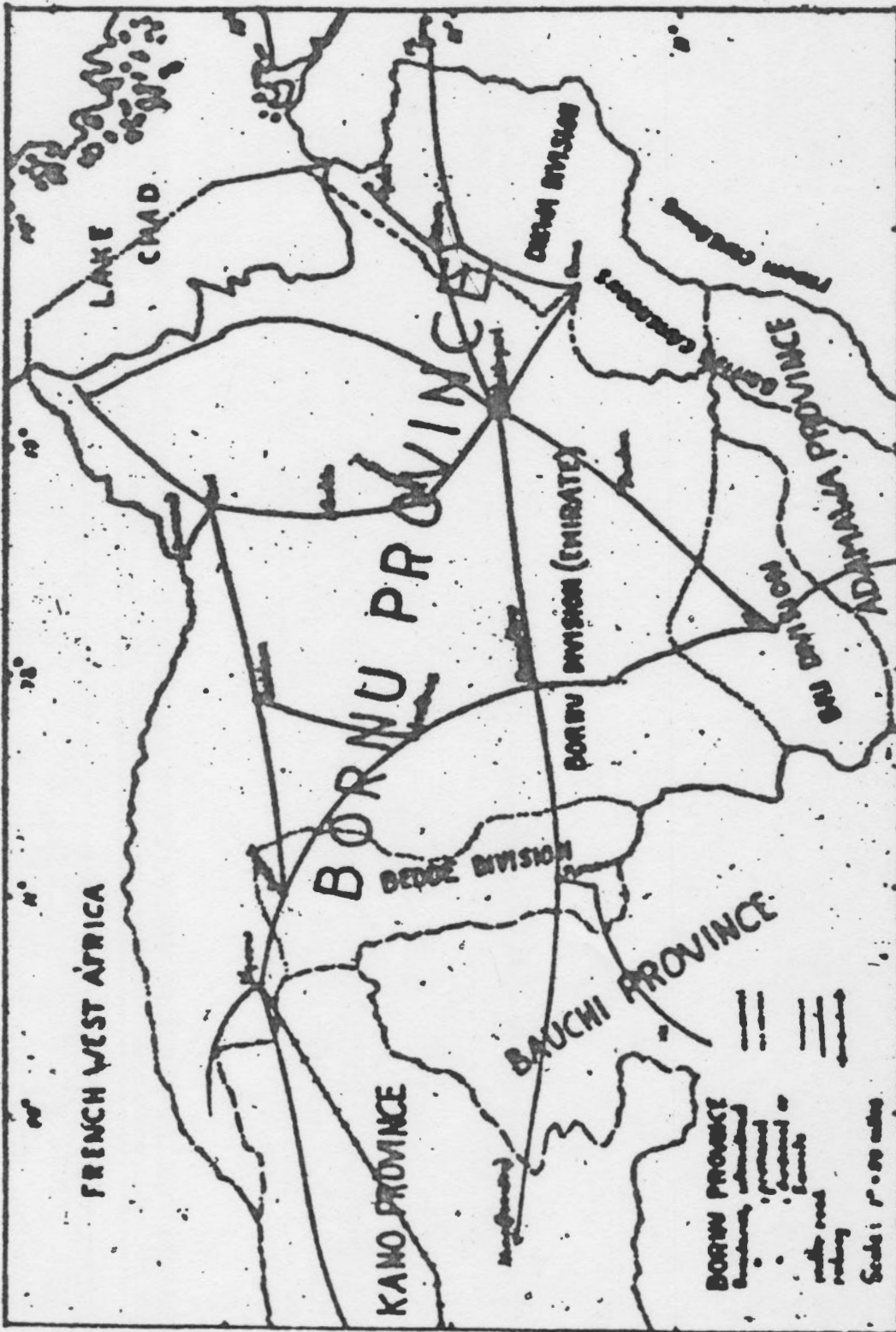
Fig. 1. Distribution of Fulani in relation to the Savannah Zone of West Africa

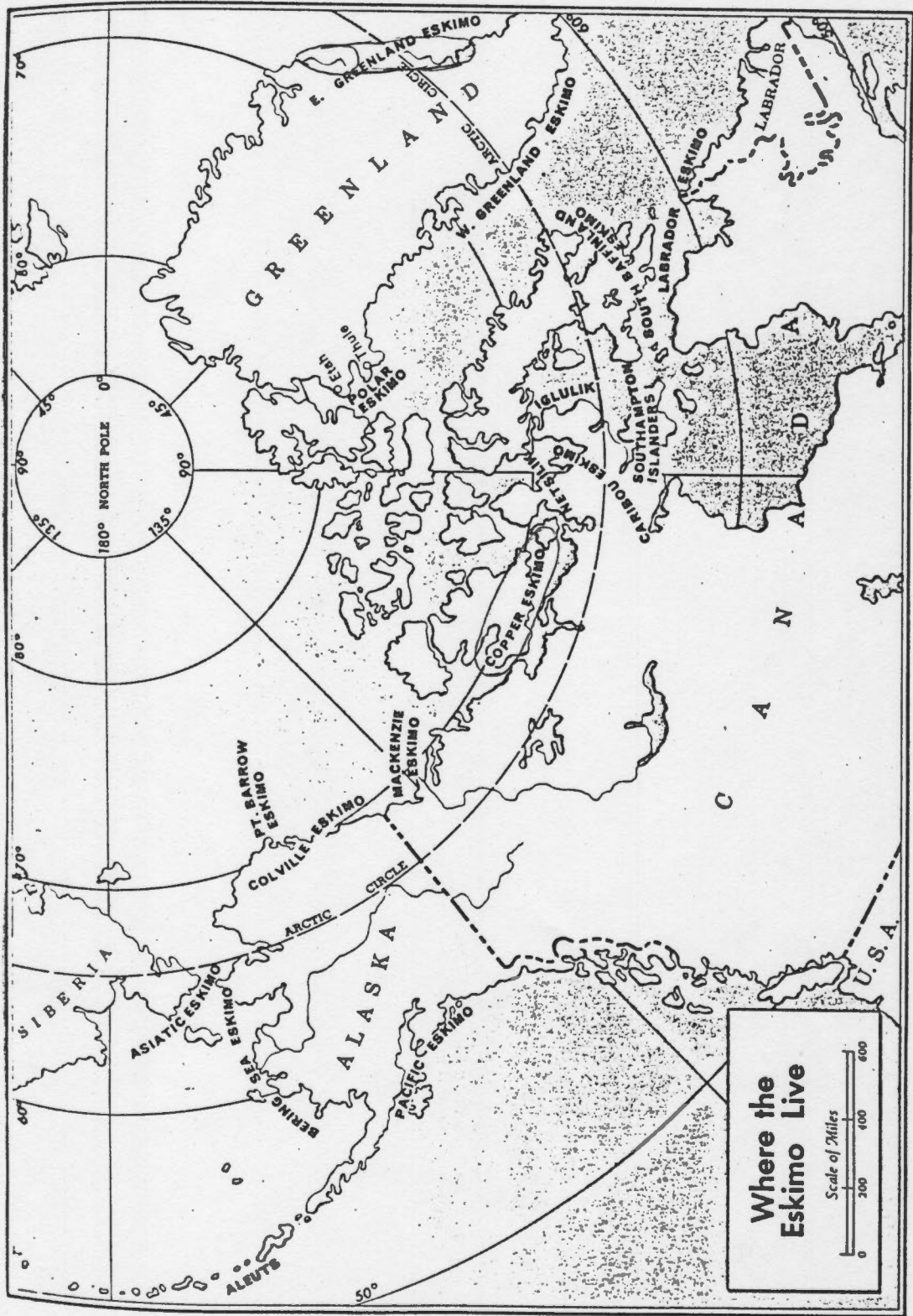


Map of Nigeria, showing state boundaries



Map of Hausaland (after Morgan and Pugh, 1969)





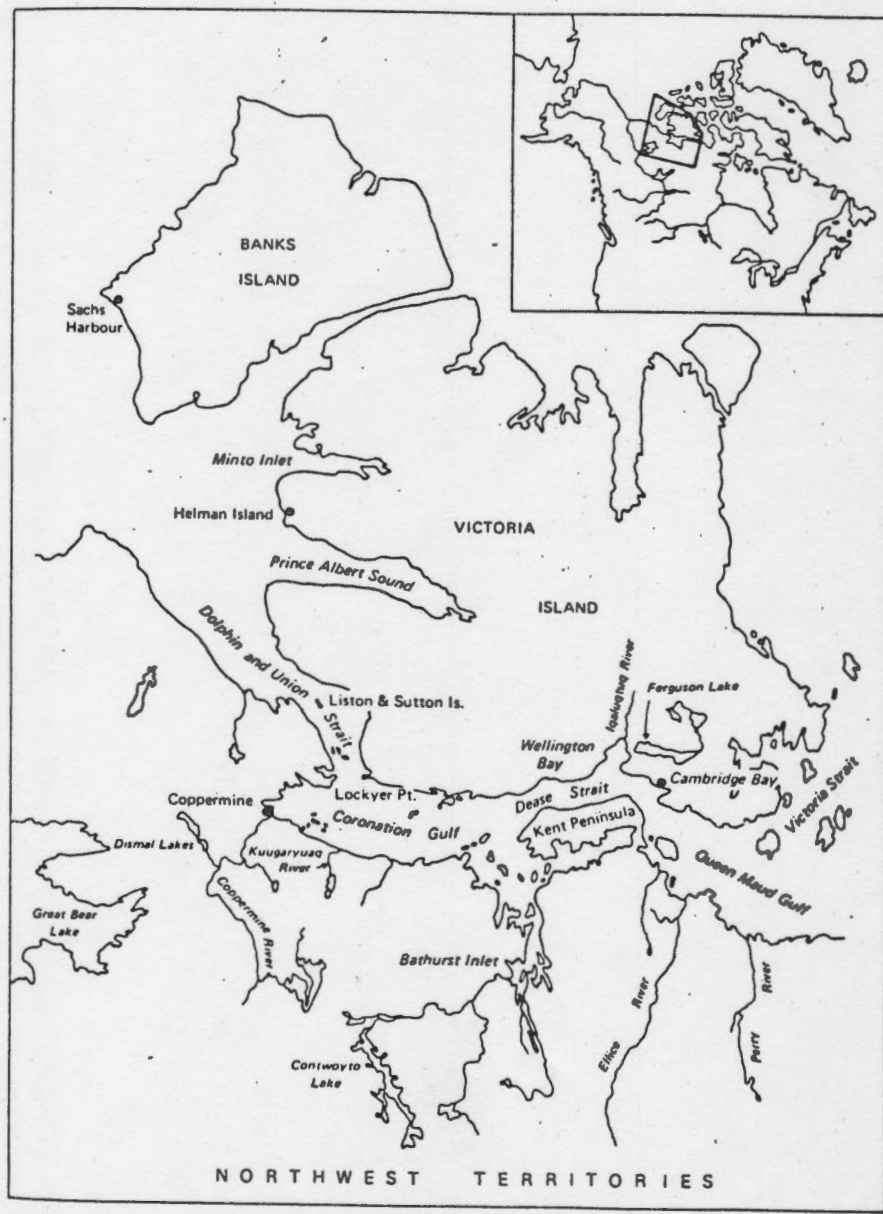
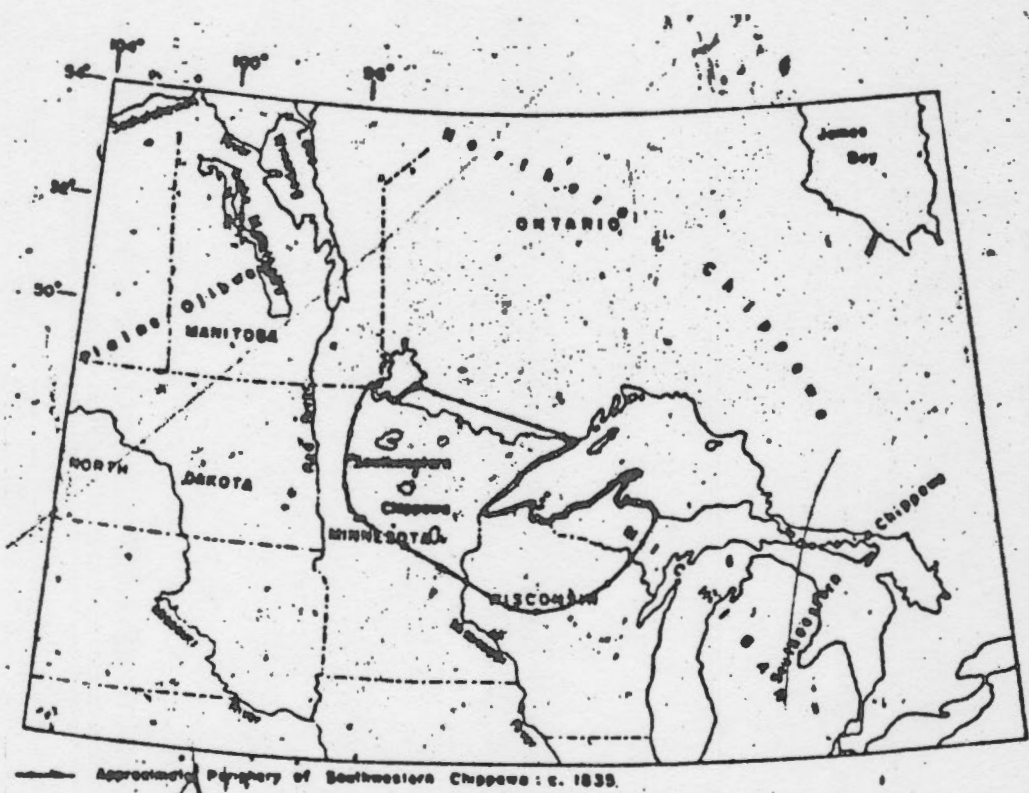
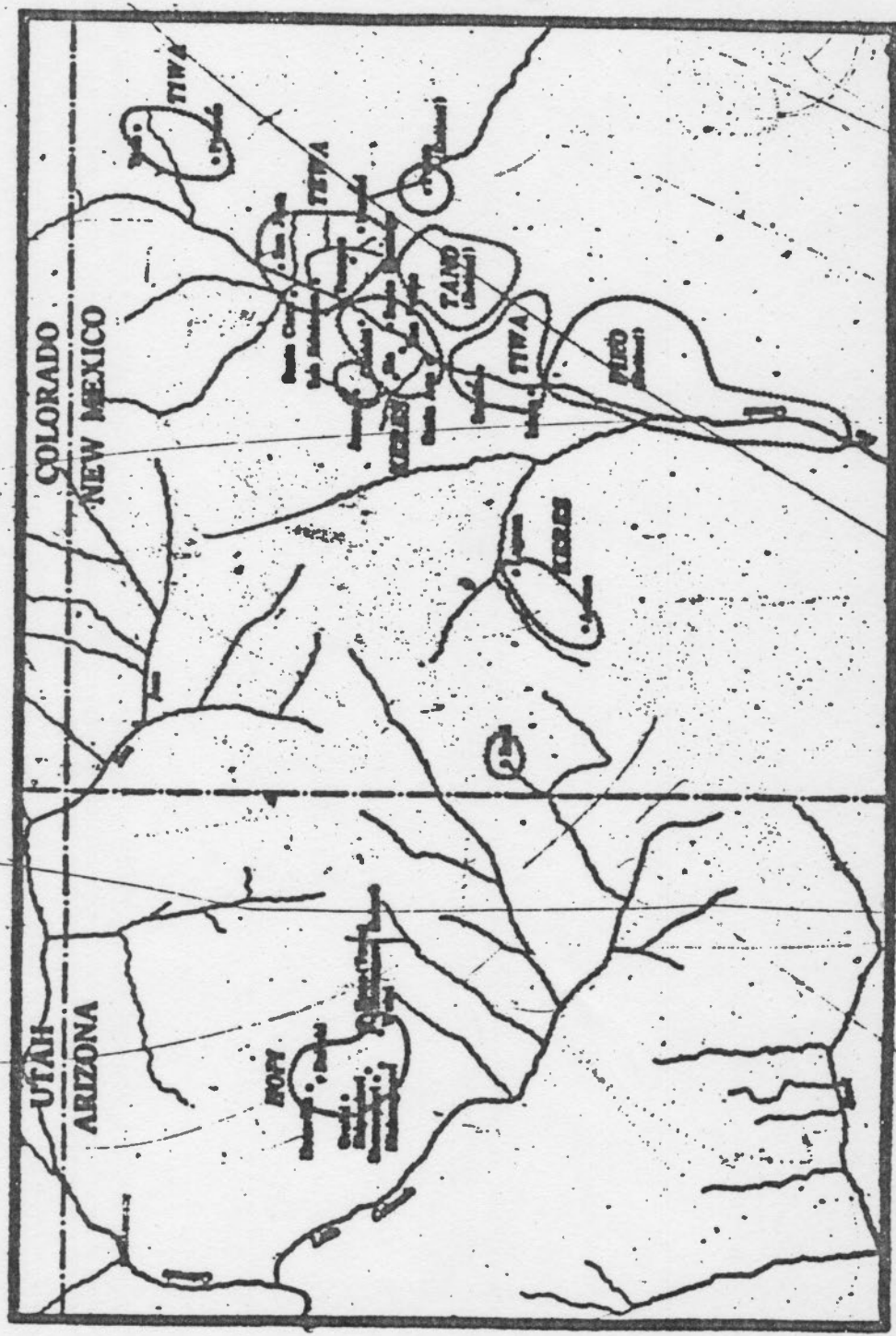


Figure 1-1. Area of the Copper Eskimo.

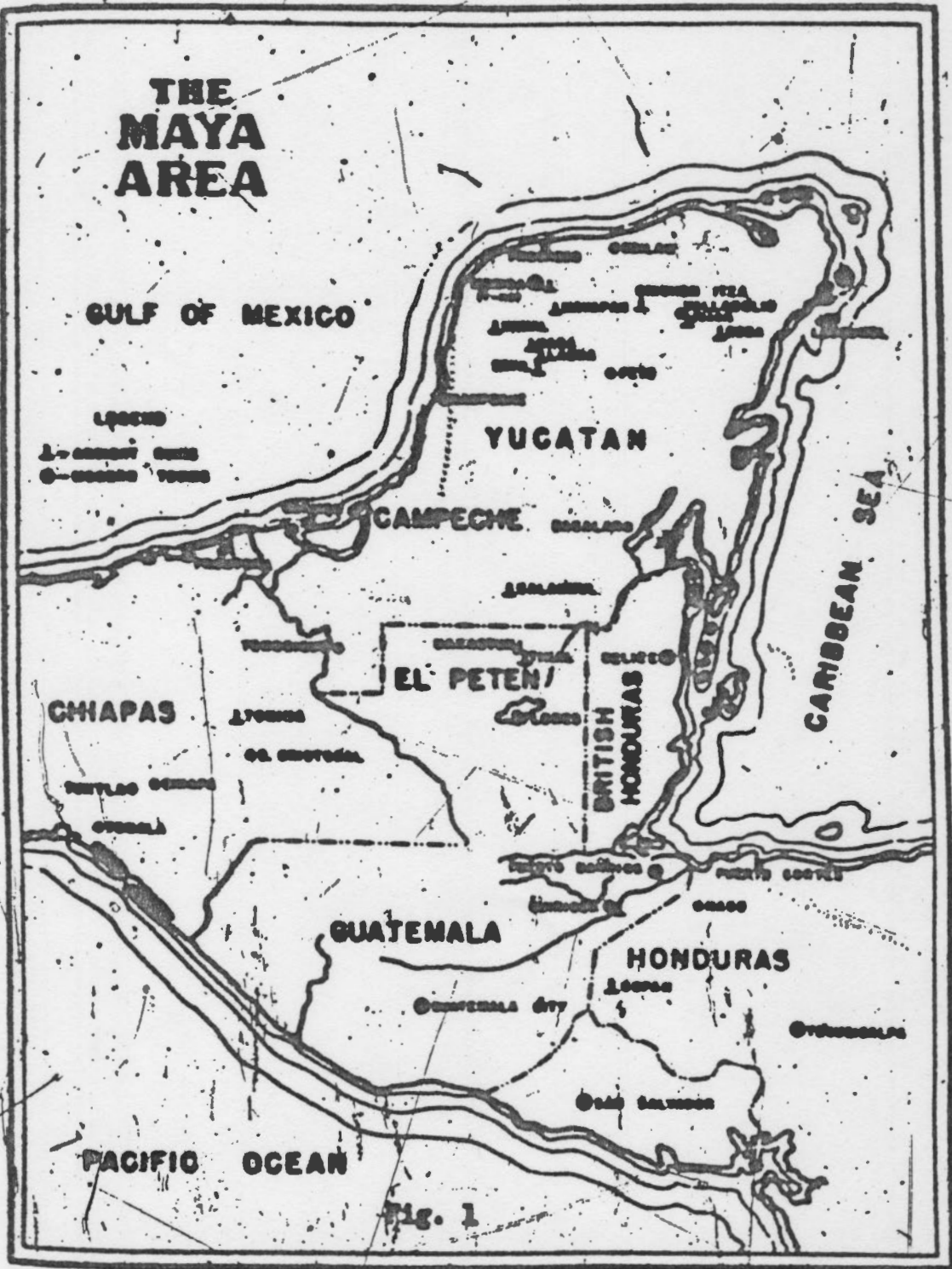


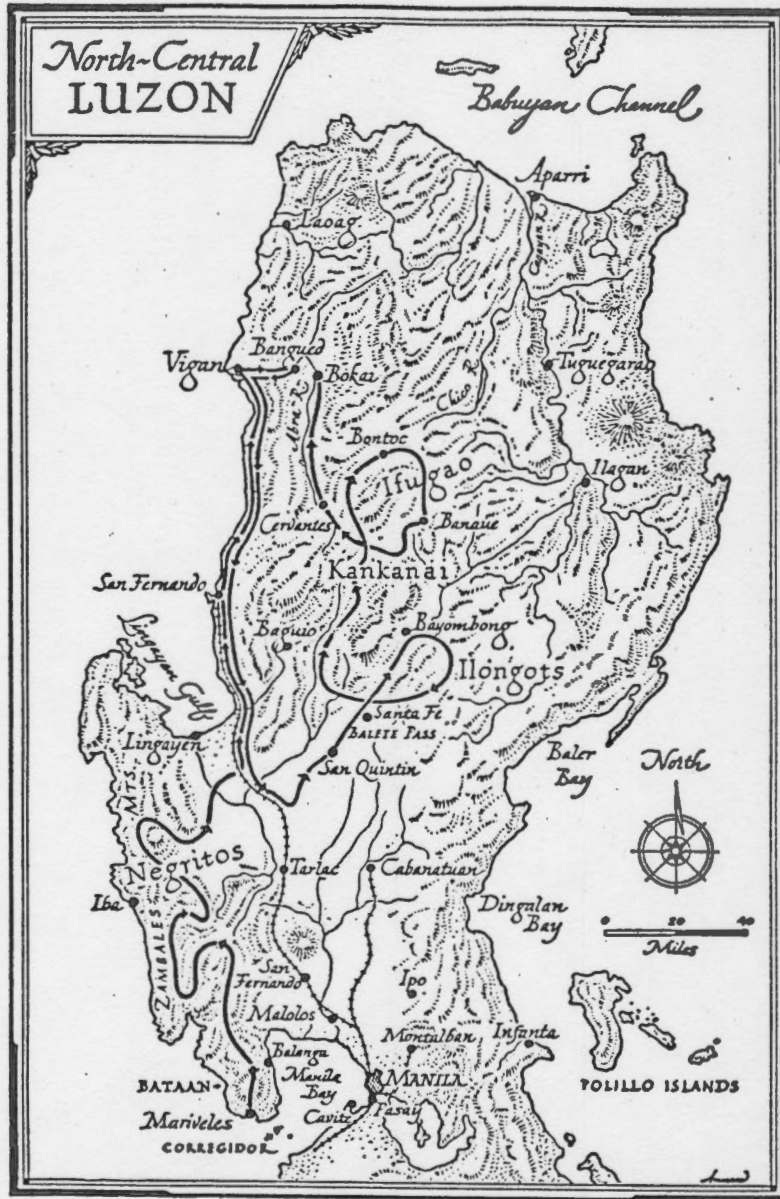
Map 1. The Chippewa country and contiguous regions at the time of their greatest expansion in the middle of the 19th century.

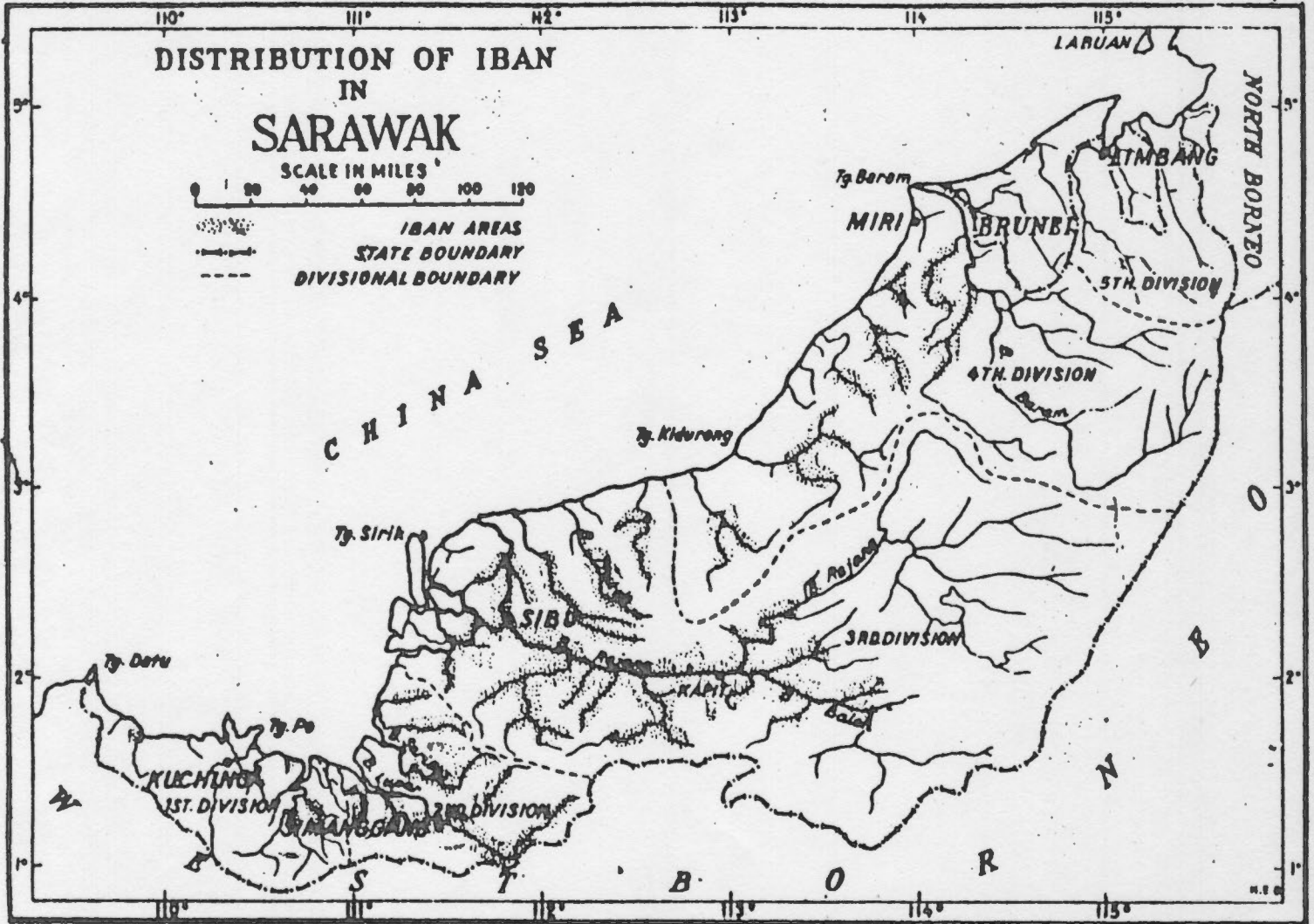
MAP OF THE PUEBLO REGION



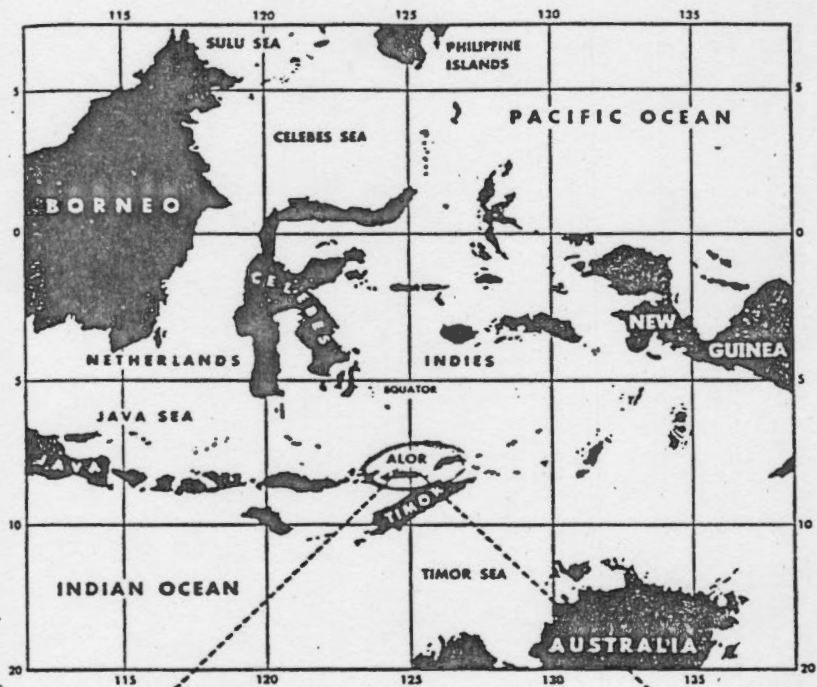
(After Parsons, Pueblo Indian Religion)

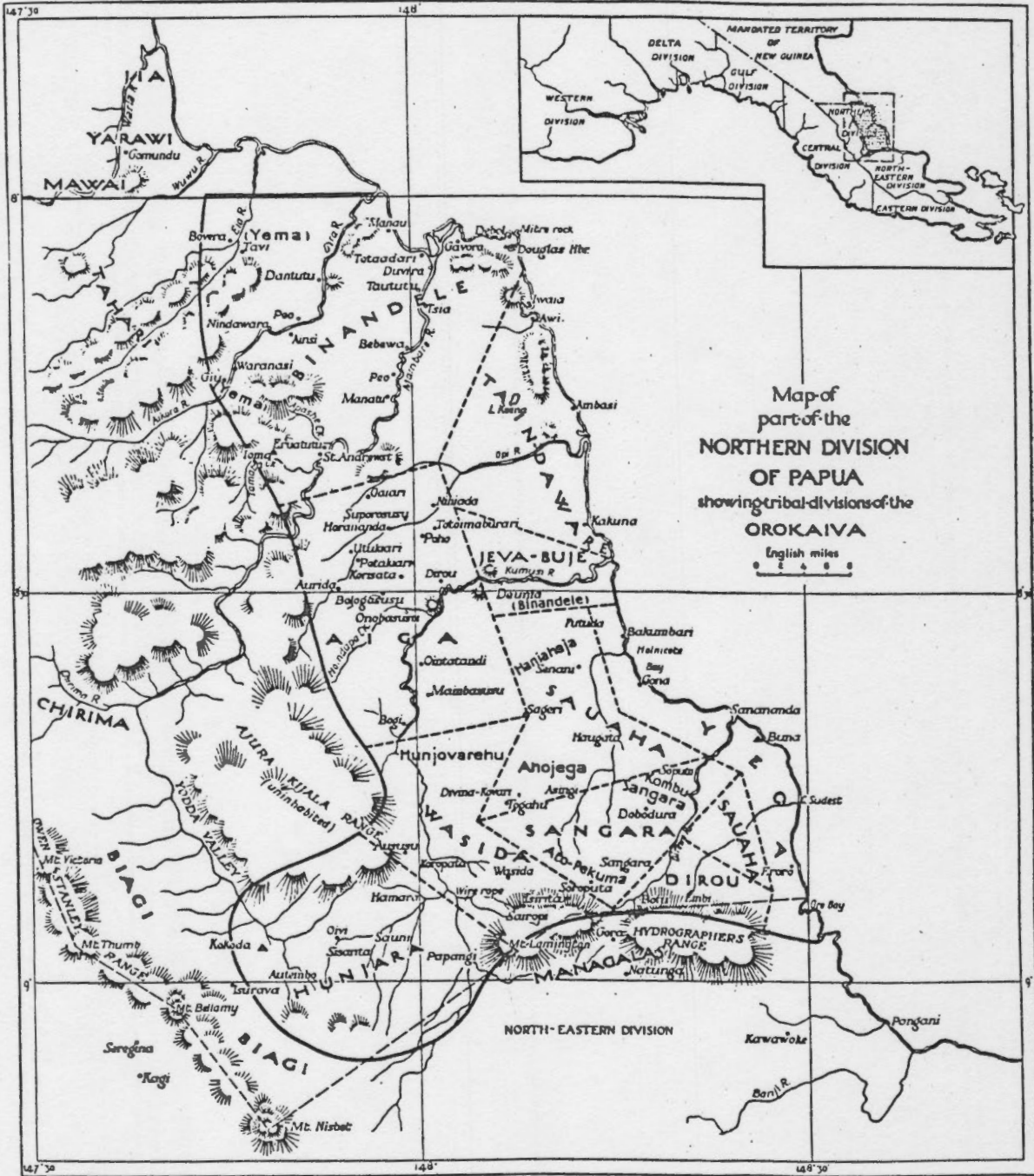


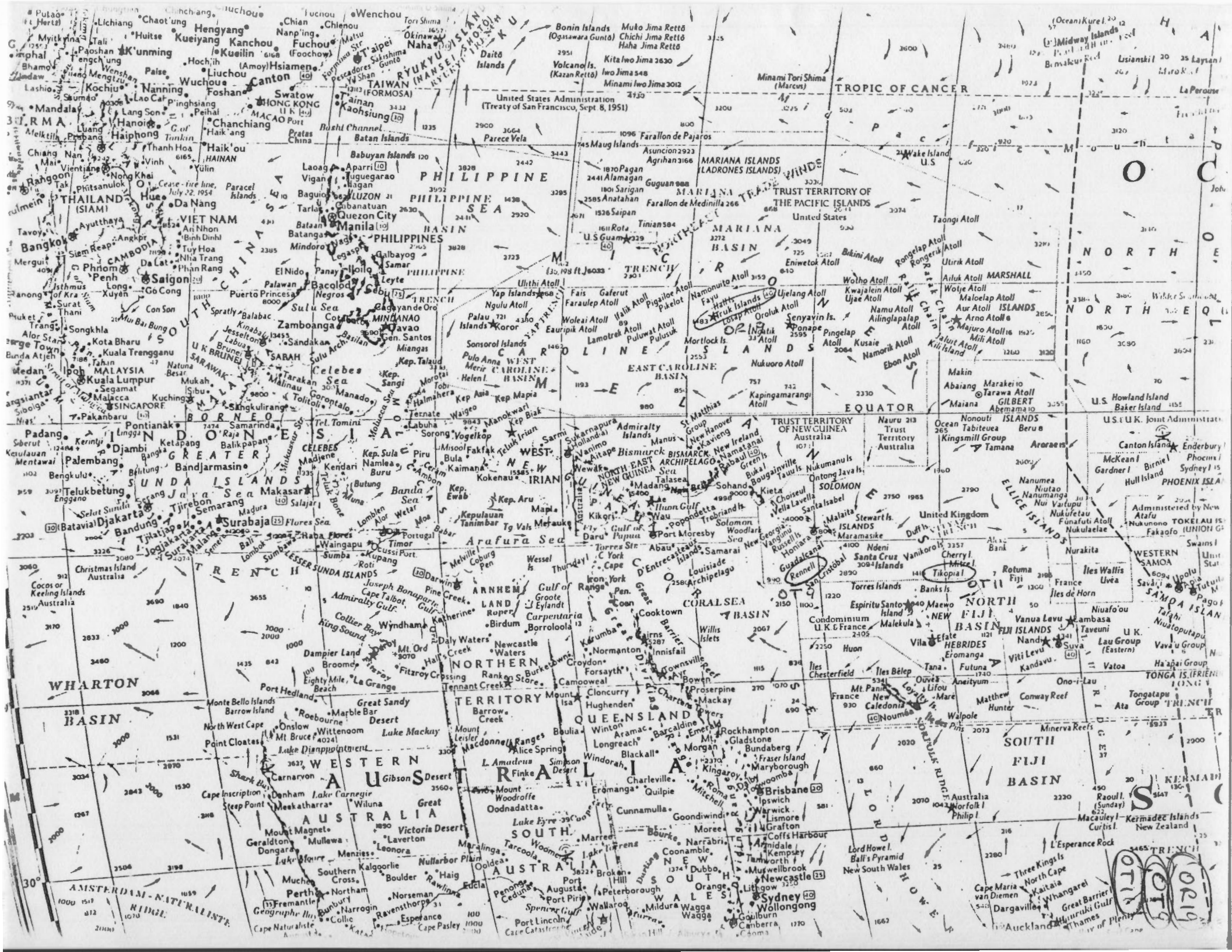




Sketch Map 2. Showing the Distribution of the Iban in Sarawak. (Based on the Census of 1947)







PHILIPPINE ISLANDS
Luzon, Visayas, Mindanao
Manila, Cebu, Iloilo, Zamboanga
Quezon City, Davao, Cagayan City
Batasana, Zamboanga City, Zamboanga
Sulu Sea, Celebes Sea, Molucca Sea
Sulu Islands, Celebes Islands, Molucca Islands
Sulawesi, Celebes, Moluccas, Lesser Sunda Islands
Sunda Islands, Lesser Sunda Islands
Java, Sumatra, Kalimantan, Irian
New Guinea, Irian, New Guinea
Bismarck Archipelago, Solomon Islands
New Hebrides, Vanuatu, Fiji, Tonga, Samoa
Tokelau, Western Samoa, American Samoa
Northern Territory, Queensland, New South Wales, Victoria, South Australia, Western Australia, Tasmania
Sydney, Melbourne, Perth, Adelaide, Hobart, Darwin, Brisbane, Cairns, Townsville, Mackay, Rockhampton, Bundaberg, Gladstone, Mackay, Townsville, Cairns, Darwin, Brisbane, Sydney, Melbourne, Perth, Adelaide, Hobart



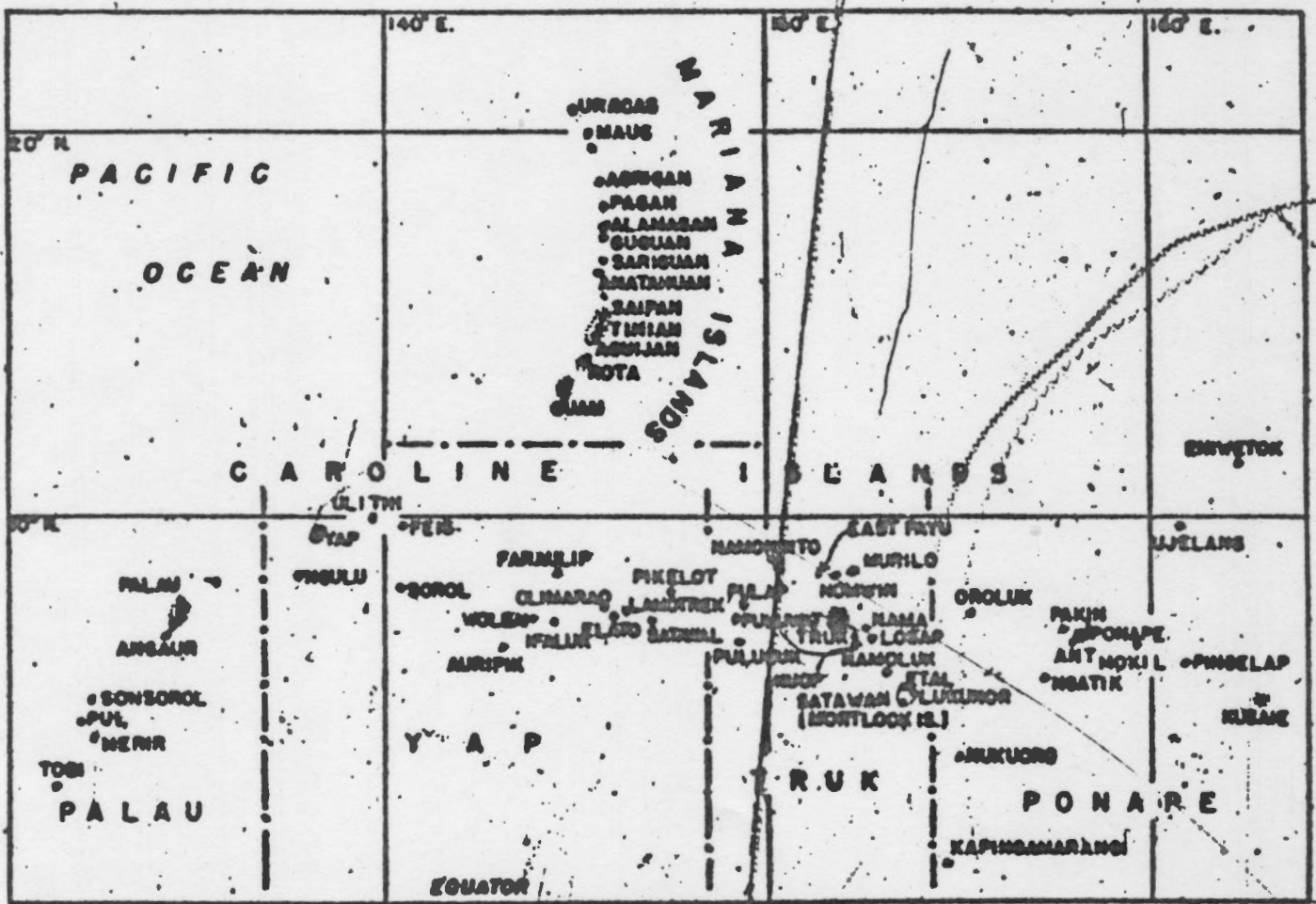


FIG. 1. Map of the Caroline and Mariana Islands.

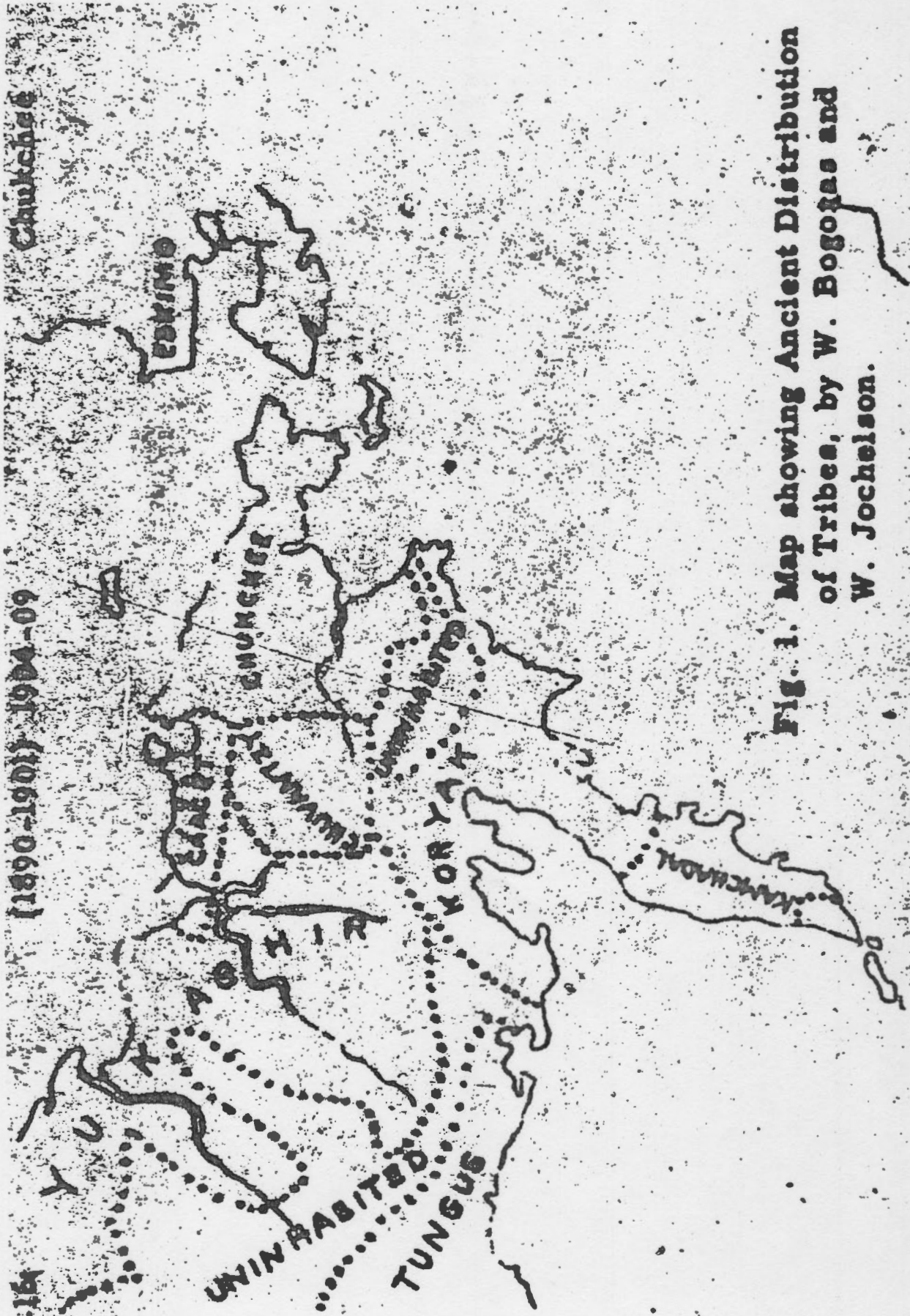
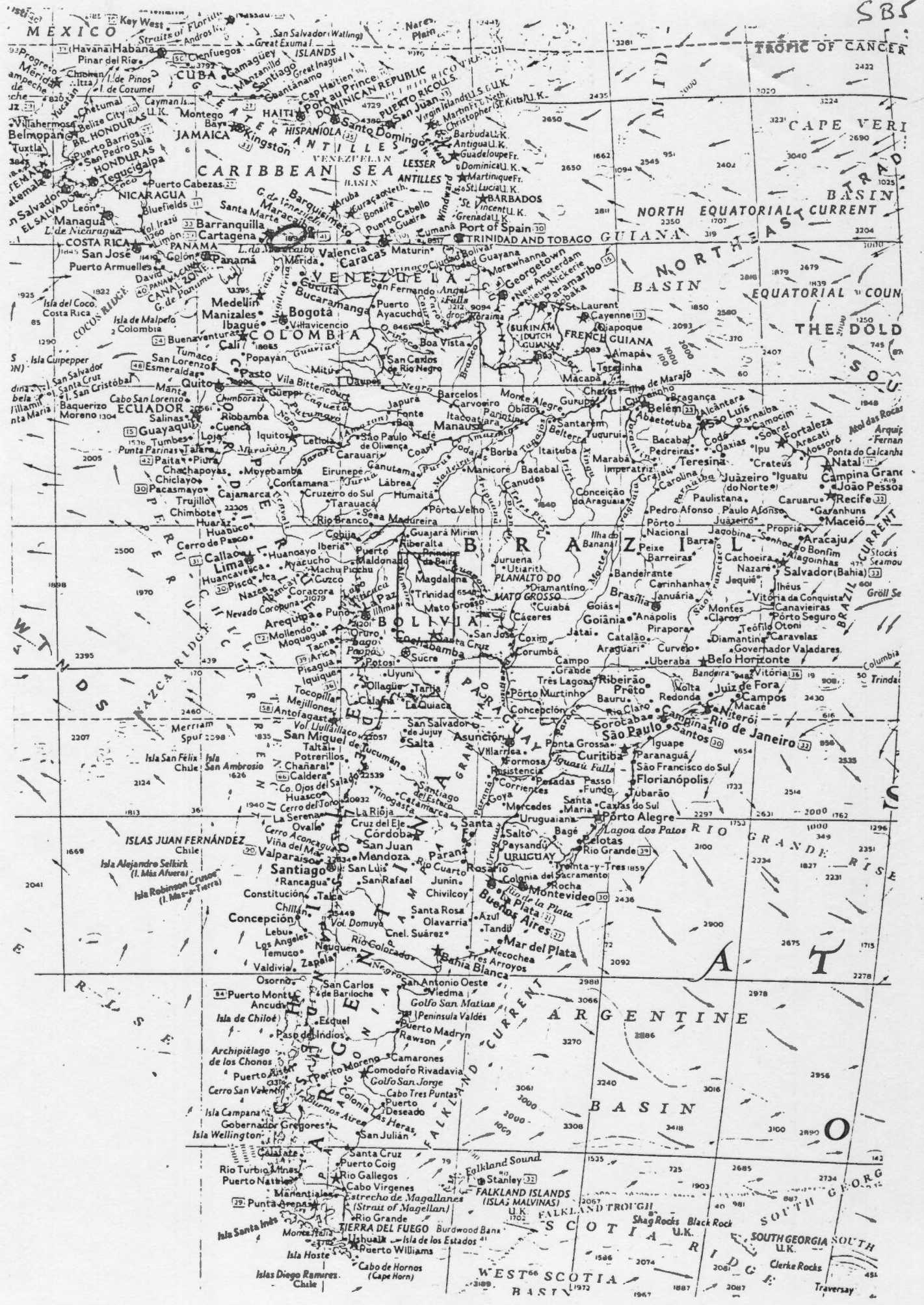
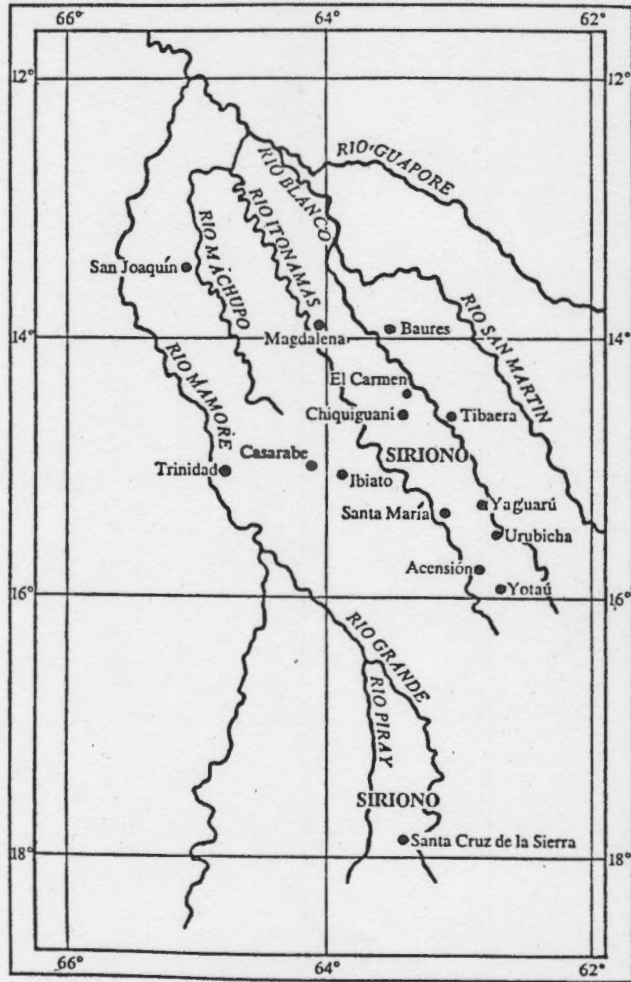


Fig. 1. Map showing Ancient Distribution of Tribes, by W. Bogoras and W. Jochelson.





Territory of Eastern Bolivia Occupied by the Siriono

