Minahasa is a tribe that in habits an area in the northeastern part of the peninsula of North Sulawesi. Cap Tikus has been known for a long time in the Land of Minahasa. From the various sources that the author explores, there is no definite record when Cap Tikus began to appear in the treasures of the Minahasa culture since losing. Cap Tikus is a type of liquid with high alcohol content on average 40 to 70 percent. Based on existing data, in North Sulawesi, there is 62,421 ha of seho tree land as a raw material for Cap Tikus Liquor, and there are two million seho trees in southern Minahasa, northern Minahasa, and Tomohon. The number of business actors, special derivative production in South Minahasa, is 1522 households. The 1119 tons of palm commodities are worth IDR 12 billion or 17 percent of the total commodity in Southern Minahasa ". Culturally the old people in Minahasa, the habit of drinking Cap tikus when the morning before the garden with a dose of drink is one sloki (small-sized glass). The value contained is gulping the cap tikus can increase energy and enthusiasm to work. Besides that, it is also taken before eating as an appetite enhancer and warms the body because of the cold air. In general, parents who consume the Cap Tikus at the right dose can live long. Although it is old but still strong in activity and rarely gets sick. The habit of drinking a CAP TIKUS by Minahasa people is also done when building a house, occupying a new residence, in other social activities such as joy and sorrow. There is a term among the Minahasa people about the dose consuming this. Cap Tikus "One shot added blood, two shot upper blood, three shots spilled blood". So the term can actually be input for someone to consume a Cap Tikus. Efforts to minimize criminal acts due to consuming the cap tikus without boundaries were carried out by the North Sulawesi Regional Police and the parties related to the term “Brenti jo ba gate” (stopped drinking CAP TIKUS) led to decreased crime rates but farmers produced reduced Cap Tikus and even lost their livelihoods. In this study using a descriptive qualitative approach

Keywords: Cultural Value, Drink Habits, Liquor, Cap Tikus

THE WATER OF WORDS: THE CONVIVIALITY OF DRINKING AND RECITING ON ROTE

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INTRODUCTION: THE ORIGINS OF DISTILLING

Drinking has long been deeply integrated within traditional Rotenese culture. In one of their important origin narratives, the Rotenese claim to have learned the art of distilling from the Dutch at the time of the Dutch East India Company. In this narrative which recounts the journey by the rulers of three Rotenese domains – Ti [Thie], Loleh and Dengka – to Batavia to obtain the knowledge of Christianity. While in Batavia, they also discovered how to distil gin. The crucial passage of this narrative is as follows:

At that time the three Lords of Rote and their followers went out from Batavia (Matabia) to see all fine attractions of the wider area of Batavia. One temenggong (Rotenese: temuku) from Ti saw arak being distilled on a cooking fire, so he carved a drawing of this on the haft of his knife. When they arrived back on Rote, he made a cooking fire according to the carving on his knife and he taught the people of Ti to distil arak. From that time until now Rotenese know how to distil arak.
From the time of their early contracts with the Rotenese in the mid-17th century, the Dutch Company would provide rulers, whom they favoured, with a limited supply of barrels of Dutch gin. By learning to distil, the Rotenese enhanced a tradition they had derived from the Dutch, adapted it to their own needs and made themselves less reliant on the Dutch.

This Rotenese ‘gin’ (arak, Rotenese: afo) was distilled from a mash of fermented lontar syrup and thus became readily available throughout the island. Distillation is a simple process. Cooling is achieved by piping the distillate through a long pipe submerged in water contained in a hollow log, generally made from a lontar palm. A lontar fruit is used to cap the pot with the fermented lontar mash adding to the flavour of the distillate. Quality depends on the richness of the syrup-mash and the proportional mix of the distillate from different stages of process. The initial distillate (air kepala: Rotenese: oe langa) has a higher alcohol content than later the distillate

GIN AS A SOURCE OF CONVIVIALITY

Gin was once provided at all feasts but, according to Rotenese adat rules, allowed only to elder men who were served by younger men. Feasts were judged not just by the quantity of rice and meat that was set forth but also by the quantity and quality of gin that was served. Those occasions – such as marriages, funerals, house-completions and origin celebrations at which feasting occurred – required elaborate ritual recitations by master poets and these poets would be expected to drink before they recited. Because of this association of gin and oral recitation, Rotenese gin was frequently referred to as the ‘water of words’. When elders gathered and gin was served, there was invariably a recitation of poetry, in a convivial competition. A light tipsiness was to be expected but no drunkenness was tolerated.

ETHNOGRAPHIC STRATEGIES IN A CULTURE OF CONVIVIAL DRINKING

Gin production on Rote was strictly regulated by a licensing system given to strategically located local distillers who paid a fee for their license and effectively reported any illicit distilling that threatened their business. However, this changed in the 1990s when a general prohibition on distilling was declared. Many Rotenese were delighted at this new regulation. Surveillance ended and anyone could surreptitiously take up distilling.

After prohibition had been declared, I had to conduct a large mortuary ceremony – a tutus -- in Termanu to honour my deceased Rotenese ‘father’ who had adopted me into clan, Ingu-Beuk. For the feast, I let it be known that I needed to purchase at least 100 liters of gin. In the end, more than 144 liters of high-quality gin were supplied. In keeping with the spirit of the times, I never recorded where that gin came from.

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Keywords: Rote, Arak (Lontar Palm Gin), Conviviality, Feasting, Recit

ALCOHOL LIFESTYLE AS ANTI-STRUCTURAL MANIFESTATION IN THE SENTANI PAPUA COMMUNITY

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The alcoholic lifestyle of the Sentani people, especially drunks, is closely related to various acts of structured violence carried out by state government institutions and customary government, but also with ownership, use and management of natural resources, and with freedom of opinion that is both government and customary. As a society that is experiencing a socio-cultural crisis and is marginalized, they become a group of anti-structural liminal. They do things that deviate from the structure by consuming alcoholic beverages as an effort to reduce psychological suffering. This article is the result of field research with a descriptive qualitative case study method with an anthropological approach. The method used for data collection is literature study, observation, and in-depth interviews. Knowledge about producing traditional khewphu drinks is one of the local geniuses of the Sentani people. During drunkenness, drinking alcohol helps those who are experiencing liminality as limited as they feel.

Keywords: Khewphu (intoxicating water), adat structure, anti-structure, psychological suffering, local genius

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BRIEF DESCRIPTION

Dayak Ngaju, a tribe who live in the Katingan watershed area Central Kalimantan, have a traditional alcoholic drink called baram. Baram (made from rice, yeast, various types of spices and sugar) playing important role on Dayak Ngaju culture. Sacredly, baram is used as a complement to the Kaharingan religious ritual such as basarah, napesan, and tiwah. Baram in the sacred context is made by mutual cooperation (handep) by the community and will be prayed for by the Kaharingan religious figure called pisur.

Although it is still controversial because it is considered the culprit and the source of social problems, according to some sources, baram is considered part of the Dayak tribe culture and is already mentioned in the Panaturan (Kaharingan religious scriptures), although not explicitly. Because of that, baram is also known as the beverage of the spirits.

This paper will describe about position and role of the sacred baram in the Dayak Ngaju culture. Especially the Dayak Ngaju tribe who live in the Katingan watershed, or commonly called the Katingan people.

Keywords: Baram, Alcohol, Dayak, Kaharingan, Culture