

*Masquerade Party Food. Posted on June 16, by Vivo Masks | 10 Comments. Food is an integral part of a masquerade party—any party really. If you are entertaining guests and want them to stick around, then you'll need to make sure they're well fed.*

One of the branches of this culture that is fast ebbing away is the mmanwu culture, the masquerade culture. Mmanwu is a traditional masquerade of the Igbos, to whom it used to be a major form of entertainment. Masquerades can differ from community to community, and from village to village. Masquerades festivals generally last for weeks and some may span over months, and were performed during the end of the harvest or start of the new planting season. There are some Igbo peoples that perform masquerades throughout the entire year. Masquerades are used to honour the dead and pray to the gods for a successful planting season. They were also used to honour the dead, and would go about performing during burial ceremonies. Indeed, in the old Anambra State began the annual Mmanwu Festival which lasted for days whenever it was celebrated. In those days, the less dangerous ones would come to display at the Nnamdi Azikiwe Stadium in the day, while those regarded as spirits danced at midnight, and it was said that the lights were put off and some of the masquerades did wonders, like emerging from ant-holes in the ground. With the increasing rejection of Igbo culture, many communities have lost their masquerade traditions, but the more culture-conscious peoples have refused to let go, continuing in the noble entertaining tradition as in the past. Among these communities, the Aro Ndi Izuogu people of Imo State holds its masquerades as the most important entertainment festival, and is perhaps, the greatest celebrators of masquerades in Africa. Practically, all Igbo towns have their masquerade cults and masquerades, but some have more masquerades than others, for instance, in Enugu State, Ugwuoba, Oji River, Enugwu-Ngwo, Enugu, stand out, though Nsukka and Nkanu areas are also known for their advanced masquerades like the ones that require a lot of charms. Afikpo people in Ebonyi have several masquerades too. So, Igbo sons and daughters still invest millions to ensure the success of the masquerade celebrations during festivities. Between Christmas Eve and two weeks into January, some of these towns sustain a tempo of dance, performance and magic, which the masquerade is known for. And the mmanwu, like humans, come in different ages and looks, as well as fame. For instance, there are masquerades for children, and there are those for young men, while old men also have masquerades that they run. For example, the Igariga and Esekemperi are young mmanwu who dresses light, and carries canes with which he chases people around, especially girls and women. The Ekpo is also a people-chasing masquerade, and would rub the soot on its body on well-dressed girls it catches. These types do not usually go with charms. The Omewaluigwe on its own side is a wise masquerade in the sense that it is known for its talkative nature. It goes around making proverbs and speaking parables, while its followers and the audience applaud it. Ada-mmanwu is a masquerade who dresses beautifully, with handbags, and face paints. It also swags like a girl. However, the masquerade cult is restricted from women, and no woman goes close to one. Indeed, it is a taboo for a woman to go close to one, and that is one of the many reasons why it carries canes in order to scare them away. There is also the Odo, an mmanwu peculiar to the Agbaja Ngwo and environs people. The Ojionu masquerade is a water spirit character represented by a headdress of crocodiles, sharks and other water creatures. The major attribute of Ojionu is creative non-stop dancing. Versions of the Ojionu masquerade varies from those that perform voices only and possess superior mystical powers to those that dance predominantly with minimal voices and less mystical powers. Another type is the Agaba. The Agaba masquerade is a warrior-like mmanwu, who, in actual sense, is a leopard masquerade. The Ijele masquerade is a peculiar type of masquerade. It is such a popular masquerade that its fame is felt in every part of Igbo land. This masquerade is very big and completely adorned with very costly clothings and shiny objects, making it gleam in the sun when dancing. It has the appearance of a person. This masquerade is active to the extent that about two or more strong men are ever around it to with the rope that is tied around its waist to draw it back from over acting. The Okwomma is the type that carries a cutlass, well sharpened. It uses this to shake hands, to collect money and to greet people who are in the cult, or other great masquerades. These assume the appearance of

the creatures that they have their names attached. And during their display, they do things that are peculiar to those creatures. But there are more mystical mmanwus, like the Otawaru Ikpo-dreadful masquerade with charms that enables it dance on cassava leaves. Another terror is the Odegwu Anya Mmiri which sheds tears when it is about. It is a two-faced mmanwu, and can move simultaneously in two directions. It is also so dreadful that whoever it meets first as it leaves the shrine dies. In order to avoid human deaths, a ram is tied in its path, which perishes after it passes. Masquerades used in enforcing the law include the Omoba night masquerade, Ojukwu and Ekpe, and these mmanwus are common among the Arochukwu people. Mgbadike is a warrior mmanwu which wields axes and cutlass, and its guide would use the cutlass to cut open his mouth without inflicting any injury on himself. Then there is the Mkpa-mkpa from Agulu, which is said to lay a large egg like a chicken whenever it appears. There are also the night masquerades, and these include the Oga nigwe, Omoba and others. These are the types said to come out of ant holes at night to dance in the darkness. There are also the crowd masquerades that are used during burial ceremonies of titled men and at ofala festivals. Such masquerades are common among young men and usually carry canes with which they scare people away. Masquerades are also very sacred to Igbos. No one dares a masquerade in any guise as it is regarded as a taboo. There is a story about a school teacher who beat up a child masquerade at Doodo, Oji River, Enugu State. The little masquerade, an Igariga had flogged his girlfriend, and he in anger, caught the spirit and tore its cover, beating it up. Before nightfall that day, the whole streets of Oji River was filled with wails and cries of masquerades, for, as every masquerade in the town had assembled to lament the incident. The young teacher was lucky as he was smuggled out of the house, and out of town. They burned down the building where he lived, and were only appeased by the school authorities with items needed to perform a burial, including a goat. Also, masquerade cults are used to preserve morals, as is the case in Ugwunani, Aku, Enugu State in March last year. Daily Newswatch learnt from a native that the Odo stripped two ladies for coming out in skimpy trousers. One of the two women stripped, whose name could not be ascertained was a visitor and that she was attacked at Eke Aku by the masqueraders, which completely removed her blouse and compelled her to pay a ransom of N1, to regain her freedom for wearing trousers in the area during the period of the Odo masquerade celebration. Also, masquerades are not allowed to abuse their powers against the people. For instance, Nkerefi people of Enugu State used to be a major masquerade community, and had the Ovuvu, Okoro-Ocha, Okoro-Ojii, among other entertainment masquerades. But according to Nwuko Christopher, a priest with the Methodist Church, Umuogbii Nkerefi, the masquerade culture is no more because they were banned. Masquerades will flog people will reckless abandon, even chasing them into their homes to beat them up. It was one year when the thing became too much that it was banned. They went as far as beating up a girl and tearing up her clothes. But one year, while it was about, it sighted a man with lights, an abomination to Omaba, and killed him. Since then, the Omaba has become a taboo here. Not too long ago too, it was reported in the news that women of Opio in Nsukka Local Government held a protest due to incessant rape cases in the community. According to sources, some masquerades had taken turns to rape a nursing mother, who was also a student. The lady, Ngozi Ugwu told newsmen that the rape, which happened on March 21, left her in both physical and psychological trauma. All in all however, many people still wonder why Igbos insist on travelling home during festive periods. One of the answers can only be given by a masquerade.

### 2: Masquerade ball - Wikipedia

*Masked in mystery and draped in decadence, a masquerade ball is nothing short of magical. Once held only for the upper classes, masquerade balls date back to Venice, Italy in the 15th century at the beginning of the Renaissance movement where art, beauty and the imagination reigned.*

Living with an additional food allergy or intolerance can make things trickier. This is the case with corn. Maintaining a corn-free diet requires a great deal of diligence since corn masquerades under a variety of names on food labels. Avoiding corn in its most obvious forms—cornstarch, corn meal, corn syrup and corn oil—is relatively easy. Doing the detective work to root out other possible sources of corn can be much more challenging and confusing. The best way to combat that feeling is to educate yourself with reliable information. Corn usually has to be avoided due to either an allergy or intolerance. A food allergy is an immune response to a food protein and can involve a host of reactions ranging from skin rashes and gastrointestinal upset to life-threatening respiratory distress. Food allergies must be diagnosed by a physician, and the screening will usually include skin prick testing, blood work and possibly an oral challenge with the food in question. Correct diagnosis is important since food allergies can be life-threatening and can be triggered by even a minute amount of the food. Intolerances can be due to an inability to completely digest particular foods. Symptoms vary widely and can affect the skin, respiratory tract and gastrointestinal function. Currently there are no food intolerance tests that are accepted by conventional physicians as reliable or accurate. Working with your physician and keeping a food diary or completing an elimination diet may be the most reliable tool for determining corn intolerance. A food intolerance also differs from an allergy in that those with an intolerance can tolerate a small amount of the target food. For instance, one person may be able to tolerate a dressing made with corn oil or a corn-based sweetener while another may become symptomatic. Since corn and its derivatives are so prevalent in our food supply, it can be difficult to maintain a nutritionally balanced diet while eating corn free. For this reason it is important that you receive an accurate diagnosis. Currently there are no published studies that show a connection between celiac disease and a corn allergy so it appears having both is a coincidence. Deciphering labels You always have to read labels, but you might also have to call food makers to be sure none of the ingredients are derived from corn. The so-called top 8 allergens must always be included in clear language on the label of a food regulated by the Food and Drug Administration under the Food Allergen Labeling and Consumer Protection Act. Since corn is not in the top 8, companies are not required to call out corn in the ingredient list. Sometimes the only way to be sure is to ask the food company. Most foods have toll-free numbers on the packaging. Websites also may answer questions about the use of corn in ingredients. There are hundreds of names that may indicate the presence of corn in a product, so consulting online lists is the best tactic for remaining informed. Not everything on the list always contains corn, but the possibility exists so you have to check. Although many corn-derived ingredients should be free of corn protein, individual sensitivities vary, so monitoring reactions is of paramount importance. Added complications Over the past decade a great deal of progress has been made in the gluten-free food industry. Cereals, breads, snacks and baking mixes have become more widely available, with many products reaching mainstream grocery stores. One of the unique challenges of managing a corn- and gluten-free diet is that a majority of these prepackaged products contain corn. Cookies, breads and pastas may contain cornstarch, to add a lighter texture, or corn meal, as a gluten-free flour alternative. Xanthan gum is another prevalent ingredient in the gluten-free diet that can be made from corn. This byproduct of the fermentation of wheat, soy or corn sugars is most commonly manufactured from corn. Although xanthan gum is a refined product, and should be free of corn protein, some corn-allergic individuals report reactions to xanthan gum. Those with corn intolerance or a less-sensitive allergy may be able to consume products containing xanthan gum without becoming symptomatic, so products that contain it should not automatically be ruled out. These compounds are used by manufacturers to intensify flavors and can be found in just about everything from cookies to chicken stock. Check with the manufacturer to find out if such additives are corn-derived. Unexpected sources such as beverages, dairy products and packaged lunch meats can also be a problem. These

products often contain corn-derived natural flavors, cornstarch, corn-based sweeteners and preservatives. Canned goods such as beans, vegetables and fruits frequently have corn-derived citric acid or other preservatives added to extend shelf life. Gluten-free soy sauces and vanilla extracts may also need to be avoided, depending on individual sensitivities, since they typically contain alcohol made from corn. While baking powders and powdered sugars are usually gluten-free, most brands include cornstarch in their preparation. Another surprising source of corn is iodized salt, which contains dextrose a sugar typically derived from corn to stabilize the iodine. Additional sources of corn include over-the-counter medications, prescription drugs and vitamins. Working with your physician and a knowledgeable compounding pharmacy is essential for managing this aspect of a corn-free diet. Gluten-free, corn-free baking and cooking The scarcity of suitable store-bought foods means that home cooking is necessary to successfully manage a gluten-free, corn-free diet. For baking, guar gum is an effective substitute for xanthan gum. Baking powder and vanilla extract can be made at home, and sea salt is a good option for people who react to the dextrose in iodized salt. Arrowroot , tapioca and potato starch make good substitutes for cornstarch in baked goods. Corn-free powdered sugar can be made from scratch with tapioca starch or purchased at some specialty grocery stores. Most brown sugars are safe, but check individual brand labels to ensure that no flavorings or caramel color are present. When cooking, look for pure oils that do not contain flavorings or additives. Vegetable oil is typically a blend of oils that includes corn oil, so it should be avoided. Olive, safflower and coconut oils are good choices. Homemade chicken stock or even water can be a useful substitute for store-bought broth in soups and sauces. Gluten-free, corn-free soy sauce alternatives such as coconut aminos are also available. Although it may sound daunting, it is possible to prepare gluten-free, corn-free foods once you learn all the ins and outs of avoiding this ubiquitous ingredient. The basics The following is a list of recipes for making basic things most people just buy. Vanilla extract Slice 4 vanilla beans lengthwise and submerge them in a jar filled with 12 ounces of pure potato or grape vodka. Allow to sit for 6 weeks before using for optimal flavor. Powdered sugar In a food processor or heavy duty blender, process 1 cup of granulated sugar and 1 tablespoon of arrowroot or tapioca starch until it is fine and a bit powdery 2 to 3 minutes.

### 3: Masquerade Party Games To Help Unveil The Real You

*Is crummy food sneaking into your health-conscious fridge? Here are 10 red-flag foods that might be hiding in your kitchen right now. We all know that Cheetos aren't good for you and Snapple is.*

Ofirima Masquerade in Washington, D. Research Reports on Two Cultural Adaptations The term masquerade can refer to a masking performance, a masked performer, or the character embodied by the mask itself. Masquerade is an important mode of cultural expression for several groups from Nigeria. The following are excerpts from their research reports. Victor Emenuga, a member of the Umuchu cultural troupe, based in New Jersey. The purpose of masquerade can be to entertain, to commend achievers, to chastise evil-doers, to bring messages of hope, peace, or impending disaster, to mourn the dead or to receive a special newborn, or to grace a ceremonial occasion like a festival. To these ends, its elaborately created physical presence evokes a great range of feelings, from approbation and appreciation to fear and awe. A good masquerade has admirable human or animal features and is a great dancer, too. Men use masquerade as an outlet for their macho energy. They are strong enough to invoke and mingle with the spirits of the dead, but women are not. Of course, it makes them feel good about themselves, and life goes on. Traditionally, masquerades have the highest level of freedom in a village. You cannot fight a masquerade. You cannot unmask it. And you have no right to say the name of the person under the mask, even if you know who it is. Once under the mask, he becomes sacred, a person used to embody the spirit. Smithsonian Photo by Jeff Tinsley As more Africans make the United States their permanent residence, some adapt their traditional festivals to their new homes. New Yam and New Year festivals are now common. In addition to dance, food, and pageantry, some festivals feature masquerades. For instance, the Ikeji festival of the Arondizuogu community one of the Igbo clans in Nigeria in New York cannot be complete without the Ikeji masquerades. Sometimes adaptation seems the only alternative for surviving. In Igboland there is no one-man masquerade, but we have it here in the United States, thanks to the use of audio cassettes for background music. The Ikeji festival masquerades are among the few that still try to preserve their tradition. But they come out only once a year, in summer. They still uphold their myths. They have only a few hours of Ikeji masquerade in New York, as opposed to four days in Arondizuogu. To avoid lawsuits, they limit open interaction with the audience. They can float in the air. Socks are very human; they are foreign goods as well. Traditional masquerades would never wear them. Mary "Molly" Uzo is a Nigerian-born community cultural activist who has researched and presented programs in upstate New York on African masquerade traditions including those of her own Igbo ethnic group from southeastern Nigeria. The headpiece that is worn indicates the kind of masquerade being presented. Members of the Rivers State Forum, an organization named after a province in southeastern Nigeria, staged the Ofirima during their annual outing in Washington, D. In the traditional outfit of an appropriately dressed masquerade, the headpiece is a faithful model of the ferocious fish. It was carved by a local resident. The many male dancers who accompany him were also in their proper traditional attire, because every Rivers man living here has at least one such outfit in his possession. This Ibibio masquerade was danced at the Folklife Festival by members of Akwa Ibom, an organization of area residents with origins in the Cross Rivers State in Nigeria. Smithsonian Photo by Jeff Tinsley The distinctive style of this dance is a leisurely cadence with broad sweeps of the arms and slow pacing of the feet; this shows opulence, casualness, and a dignified bearing. Some say it reflects the slow ebb and flow of water in their geographical setting; others, their history as traders who have trafficked with the outside world for centuries with relative ease. Audience members in Washington retain the Nigerian practice of informal concourse through the arena where the masquerade was being played, but only an entertainment mask like Ofirima could be performed. The shark is ferocious, so an attendant - dabbed with white chalk or kaolin to dispel negative forces - follows it and checks its aggressiveness. He precedes the masquerade pouring a libation and invoking the ancestors to provide a safe and nimble performance. That day, rich attire and collective spontaneity were shared between the dancers and the audience of Rivers women who enthusiastically joined them. Everyone on the scene left feeling they had participated in a memorable event. Tonye Victor Erekosima was born in the Rivers State region of Nigeria and has done extensive research on the

Kalabari ethnic group, of which he is a member. He is a scholar and a religious minister and divides his professional time between Washington, D.

## 4: An Unofficial Masquerade Green Room Food Guide

*Food for Masquerades [Dipo Kalejaiye] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Tafa, a young Nigerian university revolutionary, causes concern when he opposes a corrupt government. He uses his position as president of the fictitious University of Messamba to foment further trouble.*

Festivities[ edit ] As in other Caribbean nations, the culture on St. Kitts and Nevis is festive and vibrant. Carnivals and celebrations play an important role in island life. At Christmas time, Carnival is in full swing on St. Of course, there are also plenty of parades full of people wearing colorful, spangled costumes. Another very popular aspect of Carnival, Masquerade or Mas evolved over the past three centuries from a mix of African and European traditions. Masquerade performers wear brightly patterned long-sleeved shirts with trousers, all embellished with bangles, mirrors, and ribbons. Topping off their costumes are masks and headdresses decorated with peacock feathers. Their dances combine elements of waltzes , jigs , wild mas, fertility dances, quadrilles , and other traditional African and European dances. Stilt-walkers called Moko-Jumbies wear similar but simpler costumes. The word "Moko" may come from the name for a vengeance god in West Africa, where the tradition originated. Or it may derive from the Macaw tree, a tall palm with thorns - headdresses worn by the Moko-Jumbies are said to be patterned after a Macaw in bloom. Wearing stilts six to eight feet high, Moko-Jumbies dance to entertain the crowds. Clown troupes also perform at this time of year. In groups of about fifty, they dance while a live band plays music. Bells on their baggy, vivid costumes jingle as they move. Pink masks meant to represent Europeans cover their faces. Apart from Carnival, the island of Nevis has its own unique festival, Culturama. Celebrated on the weekend of Emancipation Day, it began in when some islanders feared that their native folk art and customs were being lost. They started Culturama to reconnect people with their traditional culture. In addition to arts and crafts, the five-day-long celebration includes dances, music, drama, and religious sacrifices. Parties, boat rides, swimsuit contests, and street jams have also become part of the festivities. These celebrations typically feature parades, street dances and salsa , jazz , soca , calypso and steelpan music. Cuisine[ edit ] With its rich soil, St. Kitts and Nevis grow a wide variety of fresh produce. Abundant seafood and meats such as goat add to the diet. The style of cooking is fairly simple, flavored much like other West Indian cuisine. Another favorite dish is cook-up, or pelau , which combines chicken , pig tail, saltfish and vegetables with rice and pigeon peas. Sweets tend to be simply made, sometimes with nothing more than fruit, like tamarind or guava, and sugar. Rum is as popular on St. Kitts and Nevis as it is throughout the Caribbean. The Brinley Gold Company manufactures rum on St. Kitts, with such distinctive flavors as coffee, mango, and vanilla. But the national drink is actually Cane Spirits Rothschild often abbreviated to CSR , distilled from fresh sugar cane. Belmont Estate and St. Kitts Rum also make rum on the island. In addition several of the beach bars will provide moonshine rum produced by individuals with homemade stills. Many villages on Nevis hold cookouts on Friday and Saturday nights, where people come together to eat, drink, play games like dominoes , and have a good time. Arts and crafts[ edit ] Artists of St. Kitts and Nevis create works inspired by their own native traditions, life on the islands, and African roots. Pottery is especially notable, both red clay pieces and pieces fired with colorful glazes and indigenous designs. Paintings often depict tropical landscapes, portraits of islanders, or cultural traditions like clowns performing. Other crafts include rug weaving , wooden items such as carvings , batiks and sculptures , and leather work. Local, regional, and even international matches are played. Horse racing is also popular, particularly on Nevis. The monthly races are festive events, with music and barbecue adding to the fun spirit. Mountain biking , golf , and soccer are other pastimes. Kitts also hosts an annual triathlon , which has become increasingly popular since its inception seven years ago. There is also an annual swim across the channel between St. A local hash [1] association exists as well, with hashes occurring roughly every third Saturday.

### 5: Book Publishers, Publishing Companies, Publish Your Book | PublishAmerica

*An Unofficial Masquerade Green Room Food Guide For those that don't know the term from theater, a green room is where you wait before your performance. For masquerades held at science fiction and fantasy conventions, it is where you wait and get processed to compete or exhibit your costume presentation.*

The King and five courtiers dressed as wildmen of the woods woodwoses , with costumes of flax and pitch. When they came too close to a torch, the dancers caught fire. Such costumed dances were a special luxury of the Ducal Court of Burgundy. Masquerade balls were extended into costumed public festivities in Italy during the 16th century Renaissance Italian, maschera. They were generally elaborate dances held for members of the upper classes, and were particularly popular in Venice. They have been associated with the tradition of the Venetian Carnival. With the fall of the Venetian Republic at the end of the 18th century, the use and tradition of masks gradually began to decline, until they disappeared altogether. They became popular throughout mainland Europe in the 17th and 18th centuries, sometimes with fatal results. Most masks came from countries like Switzerland and Italy. John James Heidegger , a Swiss count who arrived in Italy in , is credited with introducing to London the Venetian fashion of a semi-public masquerade ball, to which one might subscribe, with the first being held at Haymarket Opera House. Throughout the century, masquerade dances became popular in Colonial America. Its prominence did not go unchallenged; a significant anti-masquerade movement grew alongside the balls themselves. The anti-masquerade writers among them such notables as Samuel Richardson held that the events encouraged immorality and "foreign influence. Masquerade balls were sometimes set as a game among the guests. The masked guests were supposedly dressed so as to be unidentifiable. This added a humorous effect to many masquerades and enabled a more enjoyable version of typical balls. One of the most noted masquerade balls of the 20th century was that held at Palazzo Labia in Venice on 3 September , hosted by Carlos de Beistegui. It was dubbed "the party of the century. The main types of masks included masks with a stick, the head mask, the full-face mask, and the half face mask. More recently, the party atmosphere is emphasized and the formal dancing usually less prominent. In present times, masquerade masks are used for costumes during Halloween. Masquerade masks are sold in a wide range of stores in different designs, and colors. The book, musical and most film adaptations of The Phantom of the Opera have a scene at a masked ball.

### 6: Food Labels: How to Spot Hidden Sugars | HuffPost

*Halloween costumes Halloween decorations Halloween food Halloween ideas Halloween costumes couples Halloween from brit + co Halloween Find this Pin and more on Once Upon a Dream by Shawna. Love this masquerade ball theme for a dream wedding.*

For masquerades held at science fiction and fantasy conventions, it is where you wait and get processed to compete or exhibit your costume presentation. People who participate in masquerades have debates about the food that should be in the masquerade green room. If someone is making a meal out of the snacks, get some money from them, and send someone out to get real food for them. If all else fails, get food from the con suite for these individuals if possible. A rule that has been suggested by a costumer that should be applied to everyone who enters the green room is: Absolutely no messy or greasy foods allowed inside this includes pizza. This costumer felt that if a person is finishing up a messy food, let them finish it up outside and then come in a few minutes late if need be. It has absolutely no official standing or implications of anything official. People are welcome to modify or use these suggestions as they see fit. Absolute Minimum If you have no budget and can provide nothing else, please be sure that you have these items for your contestants. These items will make life for the contestants and you a lot easier and pleasant. These come in handy for people with masks or lots of makeup on their faces. Good To Have These are foods that people consider valuable to have in a green room, and some people consider these to be a minimal requirement. Cookies - non-messy like vanilla wafers. No chocolate cookies - leaves too much of a mess. Cheeses - Cube at home. Jack and cheddar are the best ones to get. Some hotel or convention site contracts will require you to order a cheese platter from them. Costumer experiences suggest not getting cheeses like brie or other soft cheeses. Veggies, no dip - carrots and celery should be no longer than three inches. Baby carrots are an ideal size. Hard candies to suck on. Desirable Items These foods are ones that people appreciate being in the green room. If you have the budget available, they are nice to have. Cans get left behind and knocked over, creating more mess to clean up. Electrolyte Replacements - Gatorade, Powerade, or equivalents. Some people can get hot in their costumes, and this might be better to have on hand than just water. It could help keep people from keeling over. Pretzels - small twists rather than sticks. Nuts Diabetic candies - no sugar added. Some people think that candy is an absolute necessity.

### 7: Masquerade Party - Masquerade Ball Decorations & Masks - Shindigz - Shindigz

*Trisha Yearwood throws an all-out New Orleans-themed party for her friends. Her menu for the festivities features Beignets, Mini Crab Cakes, Roast Beef Po' Boys, and an Ode to NOLA Cocktail.*

Sugar comes in so many forms and goes by so many names that looking for sugar on a label can feel like finding a needle in a haystack! Sugar Consumption Stats The average American consumes at least 64 pounds of sugar per year, and the average teenage boy at least pounds. Per capita consumption of added sugars has risen by 28 percent since Americans consume 22 teaspoons of added sugars a day, teens 34 teaspoons. Why Worry About Sugar? Sugar is often a hidden ingredient in processed foods. Among other things, it enhances flavor, promotes browning and aids in preservation; however, the high sugar content in foods comes with a trade off. Excessive sugar intake can lead to type 2 diabetes, contribute to metabolic syndrome and lead to excessive weight gain. As noted by the Center for Science in the Public Interest CSPI , people who consume diets high in added sugars consume lower levels of fiber, vitamins and minerals, and other nutrients, and by displacing these protective nutrients, added sugars may increase the risk of osteoporosis, certain cancers, high blood pressure and other health problems. Sugar masquerades under a variety of guises and trying to figure out what percentage of calories these sugars represent in a packaged food product is close to impossible. Instead, added sugars are only mentioned in the ingredient list -- and only in decreasing weight order, not by percentage of calories. Realizing this loophole, some food companies seem to be taking some extreme liberties. Added sugars are added sugars. No matter what you call them, they do pretty much the same thing to food make it taste sweeter. So by dividing the total amount of added sugars into three or four different sugar names instead of using just one type of sugar, companies are able drop their added sugars further down the list the less the weight, the lower the rank on the ingredient list. So for example, if a manufacturer wants to sweeten up a certain brand of crackers, it can either do this using 15 grams of "sugar" or, 5 grams of "malt syrup," 5 grams of "invert sugar" and 5 grams of "glucose". Four examples of foods that have divided their total added sugar content between several confusing synonyms note where these names are positioned on the ingredient list. Chocolate Chip Bars Granola whole grain oats, brown sugar, crisp rice rice flour, sugar, salt, malted barley extract , whole grain rolled wheat, soybean oil, dried coconut, whole wheat flour, sodium bicarbonate, soy lecithin, caramel color, nonfat dry milk , corn syrup, semisweet chocolate chips, brown rice crisp, sunflower oil, oligofructose, polydextrose, corn syrup solids, glycerin. Contains 2 percent or less of water, invert sugar, salt, molasses, sucralose, natural and artificial flavor, BHT, citric acid 2. Nutrition Bars Soy protein nuggets, Yogurt coating sugar, palm kernel oil, nonfat fry milk solids, Yogurt powder, soy lecithin, salt , corn syrup, milk protein isolate, fructose, almonds, palm oil, water 3. Wheat Thins Whole grain wheat flour, unbleached enriched flour, soybean oil, sugar, cornstarch, malt syrup, salt, invert sugar, monoglycerides, leavening, vegetable color 4. Two really good ways to disguise sugar on food labels is to use a long, scientific sounding word or to rename the sugar altogether. One of the easiest ways to recognize sugar on a food label is by recognizing the -ose suffix. Sugars ending in -ose include: There are plenty of other names as well that may or may not sound like sugar. Regardless of how they sound, the following are all sugar:

### 8: The Magnificent African Masquerade | HubPages

*The masquerades were rowdy affairs with pre-Christian roots, and could arouse a sense of rivalry for the person with the best act or costume. As time went on, these events became progressively more and more elaborate.*

The association based on group could be a socio-cultural group, ethnic group, cultural group, dramatic group or an age group. In the eastern parts of Nigeria each age group might be linked to certain tradition, practices and a certain type of masquerades, age group meaning boys between three to twelve, thirteen and eighteen, nineteen and fifty and the elderly fifty upwards. Association by demography relates to the ethnic persuasion of certain groups, each ethnic group having their own distinctly different masquerades, like Igala people of Badagry, Yoruba people west Africa, Nupe people, Fulani people and many more, the entire continent of Africa can boast at least one masquerade that represents their ethnic group. Masquerades represented in dramatic societies Cultural groups strictly into entertainment also have their own masquerades, this type does not have any religious, spiritual, significant affiliation but could mimic certain masquerades in a certain geographical area, dramatic college groups, university theater practitioners and private cultural groups are more into this type of masquerade Masquerades in cultural festivals The presence of masquerades at cultural and festival gatherings add glamor and fun to the festivities, the festival could be sports related, tradition related like the Oshogbo festival, Eyo festival in Lagos Nigeria or the yearly festival in Badagry. The Badagry festival attract one of the most spectacular masquerades in that geographical area the Zambeto masquerade an energetic whirling, twisting and gyrating mass of raffia palms. The masquerade represents and honors the spirits and deity that has to do with the climatic seasons of bountiful or dry harvest. African masquerades and dance Dance is an integral part of the masquerades artistry, they are masters at the art of dance which may include immense agility, choreographed dance steps, acrobatics, sharp whirling, twists and turns, somersaulting, elaborate gesticulation and dance. The energetic movement of these masked performers usually adds to their mysticism and aura of excitement and wonder. The dance may also involve illusions, magic and mesmerizing acts that defy conventional logic while other might follow a strict mode of conduct or choreographed dance form. The music could be strictly drums structured, an infusion of modern instruments or a percussion blend of undulation sounds. The dance may carry significant meaning to placate ancestral spirits through dance, scarifies and elaborate rituals; animal symbolism can be found on some masks worn by masquerades with the art form of certain dance steps mimicking the animals carved into the mask. Facial expression of mask and what it representation usually dictates the dance steps, strides and rhythmic performance and character of the masquerade. Masquerades and occasions Masquerades come out only during specific occasions, they are seen during new yam festivals where the indigenes use the occasion to celebrate the first yam yields with elaborate festivities, the occasion could be said to be in honor of the gods. Other occasions are coronation a new king, entertainment purposes and more presently tourism and drama. Attributes of African masquerades African masquerades can depict warrior attributes, some mystical, others having youthful forbearance, age group, dance oriented, acrobatic masquerades, dramatic or for intimidation and fear. The attributes differ according to the purpose and reason for the performance. Igbo masquerades The Eastern parts of Nigeria has the Igbo masquerades which can be divided in the visible and invisible masquerades, the visible ones are the masquerades that come out during the daytime while the invisible ones come out at night. The visible masquerades entertain through dance, music vocalization, performed harassment and colorful displays but the invisible masquerades are more geared to surveillance, fear, secret rituals, fierce reputation and frightful sounds and rhythms. Egungun The Egungun is a masked representation of the gods and ancestors of the Yoruba race, the Yoruba people can be found in the western region of Nigeria, they are a highly educated and resourceful ethnic people. The masquerades although have varied interpretations in outfit and costumes generally have some identical traits that distinguishes them to that particular geographical area. The egungun can be seen in groups or individual masquerades during certain periods of the year or festivities, they are usually accompanied with talking drums, young boys mostly carry long sticks for display and intimidation. Eyo festival The Eyo festival is localized festivals general observed in

Lagos Island, over the years it has developed into a tourism attraction but certain things are prohibited and should be observed. People that come upon the Eyo masquerades are required to carry their shoes or sandals, bicycle and motorcycles are prohibited while certain hair styles and public smoking could attract severe beating. The Eyo masquerades origins are found in secret society, family group society, the white clad masquerade draped entirely in white can only be differentiated by the color of the sash or ribbon on the straw hats which are usually broad and rimmed hats worn by all the performers. The move in groups or processions to the palace of the king referred to as the oba of Lagos, their acrobatic prowess involve very high leaps and dance. Although the Eyo festival has tourism ambiance it also honors old ancestral deities, spirits and gods through dance and traditional practices.

### 9: Culture of Saint Kitts and Nevis - Wikipedia

*Sugar masquerades under a variety of guises, such as dextrose, fructose, fruit juice concentrates, glucose, invert sugar and maltose, but trying to figure out what percentage of calories these.*

If you are throwing a Masquerade Party , be sure to opt for the elegant and lavishness that it offers. In addition, you will want to plan some activities that will entertain your guests while maintaining the decorum of the evening. To assist you in this regard, I have put together this page of games. So gather your friends and get ready to bring out that hidden wild side of your guests with some of my masquerade games. If nothing else, they are sure to bring out the competitive spirit in everyone. For example, my senior prom, my boss, the worst date I ever had, my first kiss, etc. As guests arrive, allow them to pick out a tag to wear. As your guests arrive, give them each a small notepad and pencil and have them make notes as to the identity of each guest. Whoever identifies the most people correctly shall be the winner. As guests arrive, have them register a guess as to how many pieces of candy are in the jar. Whoever guesses the closest to the actual amount in the jar shall be the winner of the jar of candy. Better yet, hire a high school photography student or students to handle this task for you, thereby freeing you up to meet and greet your guests. Place an index card under each plate with a silly phrase. For example, "One of my favorite foods is frog legs in an anchovy paste," "One of my favorite drinks is a mixture of eggnog, grapefruit juice, with a dash of paprika. Instruct your guests to casually say their phrase during the course of dinner without being detected of doing so. The object of the game is to be the first to figure out when someone uses their phrase, while concealing discovery of their own phrase by the other guests. One person starts the game by saying, "I went to a party and brought a bouquet of roses. The game continues with each person adding an item to the already existing list of items being brought to the party. Play continues until only one person remains. Advise everyone of what the "forbidden" word shall be. Select a word that you would ordinarily hear at a masquerade party like "mask. Whoever has the most necklaces at the end of the game wins. This will give other site visitors an opportunity to use your ideas to help them create a memorable and fun Masquerade Party. Your story will appear on a Web page exactly the way you enter it here. You can wrap a word in square brackets to make it appear bold. For example [my story] would show as my story on the Web page containing your story. Since most people scan Web pages, include your best thoughts in your first paragraph. Upload Pictures or Graphics optional [? Click the button and find the first one on your computer. Select it and click on the button to choose it. Then click on the link if you want to upload up to 3 more images.

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