



Participatory Inventory of the
Tabajara of Sertão dos Inhamuns
Food Culture



TERRITÓRIO E CULTURA ALIMENTAR NO CEARÁ

Participatory Inventory of the Tabajara of Sertão dos Inhamuns Food Culture

Organização:

FUNARBE
FUNDAÇÃO ARTHUR BERNARDES

UFV
Universidade Federal
de Viçosa

 **IPPDS**
Instituto de Políticas Públicas e
Desenvolvimento Sustentável

AKSAAM

Execução:

 **Slow Food Brasil**

Financiamento:

 **FIDA**
Investindo nas populações rurais

QUITERIANÓPOLIS • CEARÁ • BRAZIL • 2021

Technical Record



General Edition:
Slow Food Brazil Association

Research and Texts:
Tabajara of Sertão dos Inhamuns
Inventory Team, Gabriella Cristina
Pieroni

Photography:
Gabriella Cristina Pieroni

Complementary photographs:
Inventory Team, Fabrícia Tabajara,
William França

Editing Production:
Gabriella Cristina Pieroni

General Proofreading:
Nane Sampaio, Ligia Meneguello

Management Assistance:
Elaine Diniz

Translation:
Janice Luz, Livia Aladim Matosinhos
e Mateus Pereira Lavorato -
Universidade Federal de Viçosa

Revision:
Nane Sampaio e Glenn Makuta

Illustrations:
William França

Graphic Design and Layout:
Imburanatec Design

Table of Contents

Preface	06
Introduction	08
The Tabajara of Sertão dos Inhamuns Inventory Team	10
Methodology	14
The Meetings	15
The Tabajara of Sertão dos Inhamuns Food Culture	20
The Participatory Inventory	24
● Ways of Cultivating	30
● Ways of Healing	44
● Ways of Raising Animals, Fishing and Hunting	78
● Cassava Flour House and Cassava Preparation	86
● Culinary Preparations	96
● Knowledge, Forms of Expression and Celebrations	128
Oral Sources Consulted	137
Bibliographic Sources	139
Acknowledgments	139





Preface

IFAD takes great pleasure in participating in this partnership with the Slow Food Brazil Association to promote recognition and strengthening the cultural and territorial identity of the Tremembé people of Barra do Mundaú and the Tabajara people of Sertão dos Inhamuns in the state of Ceará.

Through the AKSAAM Project implemented by UFV, the initiative allowed the maintenance of cultural practices related to food and the enhancement of food and nutritional sovereignty and safety with the engagement of the Tremembé and Tabajara communities.

This is in line with IFAD's operations, which have food and nutritional security as a priority and a focus on the most vulnerable groups, among which are young people, women, and traditional communities, especially indigenous people and quilombolas.

It is important to note that the initiative was part of previous collaboration and trajectory. The work with the Pro-Semi-arid Project (PSA) in support of the Kiriri people in Bahia and the actions of the Paulo Freire Project (PPF) on the subject of food and nutritional security in Ceará served as essential bases for learning and experience. In addition, the results were enhanced by the network of partners, such as the School of Social Gastronomy (EGS) and the civil society partners in the continuous technical assistance (ATC) service.

The initiative highlighted the importance of Slow Food's work, this time in the state of Ceará. The systematization and results achieved will be used and expanded by IFAD and partners as important instruments for actions for the protection, conservation, and sustainable management of natural resources and local socio-biodiversity. This will be particularly important in new IFAD projects such as the Piauí Inclusive and Sustainable Project (PSI) in Piauí and the Amazon Sustainable Management Project (PAGES) in Maranhão.

Finally, it is worth highlighting and applauding the Tabajara and Tremembé communities, who participated and were the central agents of the initiative. Through the Tabajara and Tremembé peoples, IFAD thanks the indigenous nations for their engagement and fundamental role in appreciating the planet's food culture.

Hardi Vieira

Program Officer - IFAD

Introduction

The Tabajara people of Sertão dos Inhamuns owe their recognition as indigenous peoples and their territorial retaking to the social and political organization initiated by some of their leaders in the 1980s. This occurred after centuries of displacement and diaspora of their families through the hinterland and the cities on the border between Ceará and Piauí, such as Crateus, the epicenter of this articulation. Despite so many strains, they never turned away from agriculture; on the contrary, they kept native seeds and traditional knowledge associated with agrobiodiversity inherited from their ancestors as true treasures. A culture that even today guarantees them access to healthy food in the context of living in the semi-arid region.

The affective connection of the Tabajara people of Sertão dos Inhamuns with the land, agricultural cycles, and cultivations, in addition to animal breeding, hunting and fishing, constitutes them and is the central claiming aspect of their indigenous identity. Remarkably, the Tabajara people of Sertão dos Inhamuns resist with such a great culture and food sovereignty. Even in the 21st century and going through difficulties that date back to colonization period, through the negative impacts of the modernization of agriculture and the industrialization of food in the country, and through periods of extreme drought and environmental imbalances, the Tabajara people of Sertão dos Inhamuns resists with such Food Culture and Sovereignty. And keep feeding, healing, and celebrating with food taken from their fields, hills, dams, and productive yards in one of the most arid regions in Brazil.

Because of their outstanding social organization, cultural and environmental importance, the Tabajara people of Sertão dos Inhamuns have been invited, together with the Tremembé people of Barra do Mundaú, to be part of the beneficiaries of the Territory and Food Culture project in Ceará. This project is executed by the Slow Food Brazil Association (ASFB) and the AKSAAM, a project of the International Fund for Agricultural Development (IFAD) in partnership with the Federal University of Viçosa (UFV) and with the support of the Paulo Freire Project (IFAD and the Secretary of Agrarian Development of Ceará - SDA) and the Sao Jose Project (World Bank and SDA), as well as the Ivens Dias Branco School of Social Gastronomy (Secretary of Culture of Ceará - Secult). Its goal is to strengthen the territorial identity, the appreciation of food culture and to encourage the sustainable potential of these two traditional communities to consume locally produced food.

The actions in the Sertão dos Inhamuns involved the application of participatory tools that contribute to the protagonism of the indigenous people, such as this participatory inventory, in which the content was created and written by the indigenous people themselves. With leaders of the Tabajara Indigenous Council (CITAQ) as part of the project's technical team, the activities also enabled the exchange of experiences in the villages, as well as between them, focusing on the mobilization of women and youth. This publication is only a first draft of recognition of the secular body of knowledge related to the Tabajara of the Sertão dos Inhamuns food culture. It results from an educational and knowledge management process that respects how indigenous people think, organize, and transmit their culture and food practices.

Gabriella Pieroni

Researcher in food heritage and articulator of the project

The Tabajara of Sertão dos Inhamuns Inventory Team



Maria Sobral da Silva



Maria Luzia Lira dos Santos



Iranildo Vasconcelos



Maria Marinho do Nascimento



Antônia Valda Alves de Melo



Jaquerlane Pereira da Silva



Livânia Rodrigues de Oliveira



Ana Maria Lira dos Santos



Antônia Isabel Rodrigues de
Oliveira



José Alves Batista



Daiane Marinho do
Nascimento



Dominga Lira dos Santos



Ana Fabrícia Lira de Araújo



Francisco Leonardo Araújo
Nóbrega



Maria Lira de Souza Araújo



Tainara Bezerra do Nascimento



Francisca Cruz Lima Costa



Antônia Lira de Souza Silva



Raimunda Lira de Souza



Leidiane Dino do Nascimento



Elizoneide Marques do
Nascimento



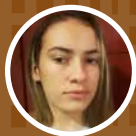
Antônio Lira de Oliveira



Maria Aparecida Marinho



Angela Maria Pereira da Silva



Jaíne Oliveira Santos



Nascimento Lira de Oliveira



Antônio Rodrigues de Oliveira



Kauê de Souza Oliveira



Francisca Lira de Oliveira



Antônia Rodrigues de Araújo



Maria Nascimento Santos



Cleideni Rodrigues de Oliveira



Kaylande Souza Oliveira



Antonio Lisboa do Nascimento



Ana Sobral da Silva



Ana Rita Pereira da Silva



Ivoneide Sobral da Silva



Itamar Lira dos Santos Filho



Indigenous Land
Tabajara of Sertão dos Inhamuns

Quiterianópolis
Ceará - Brazil



Methodology

The Participatory Food Culture Inventories

Inventoring is a methodology of collecting and organizing information on something you want to know more about. The cultural heritage inventories are identification instruments used in several countries to recognize and safeguard these heritages, material and non-material, contributing to research and heritage education. In Brazil, they have also become a protective tool for cultural heritage since the 1988 Constitution. The National Institute of Historical and Artistic Heritage (IPHAN), which is responsible for preserving the cultural heritage in Brazil, has in its National Inventory of Cultural References (INRC) a database that has been identifying several cultural assets throughout the country.

In addition to the INRC, which specialists operate, IPHAN also created the Participatory Cultural Heritage Inventories. In this participatory methodology, the heritage holders become researchers, conciliating the production of knowledge with processes in heritage education, mobilization, and social participation. According to IPHAN, these inventories are not intended to serve as an instrument for official heritage recognition, replacing the current tools in use. However, traditional peoples and communities have been demanding the qualification and adoption of these participatory methodologies in the official processes, as well as community protocols and social cartographies, so that they can finally talk about their history and culture by themselves without the need for translation by technicians and specialists.

This construction received a significant contribution through the experiences of the project Territory and Food Culture in Ceará, where the contribution of the Tabajara people from Sertão dos Inhamuns was also significant. They generously shared their knowledge and traditional practices through the project's activities, which served as laboratories for developing this important approach.

Step by Step of Inventory Building

What is inventory? It is inventing our food culture”
(Tabajara from Sertão dos Inhamuns Inventory Team)

1. Formation of the inventories

Initially, the local team was composed of indigenous leaders who acted both in conducting the methodology and in the written and visual record. After that, the whole group of inventory participants, composed of indigenous people of different ages and activities and articulated through the Tabajara Indigenous Council of Quiterianopolis (CITAQ), was trained to work with the approaches and languages of cultural heritage, food culture, and sociobiodiversity, building these ideas from their understanding and leveling knowledge about the notions to be used.

2. Creation of the thematic groups

Six thematic teams were formed based on the themes used by the indigenous people to organize their food culture, namely: traditional agriculture, traditional medicine, traditional cooking, trimmings (flour houses), hunting, fishing and animal breeding, and elder trunks (masters). These themes were crossed with categories created in the scope of the Brazilian Intangible Heritage Policy, which are: celebrations, places, objects, knowledge, and forms of expression. All the choices and themes were discussed, generating the first considerations.

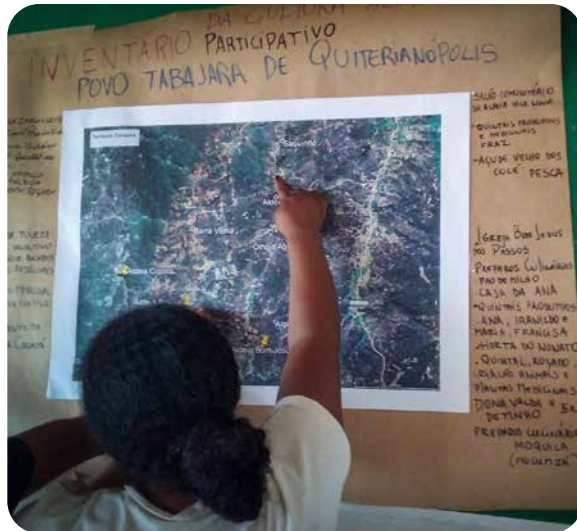


3. Information gathering

The thematic groups gathered the main references of each theme, such as foods, recipes, crops, livestock, hunting and fishing, and identified the most ancestral ones, as well as the transformations that have occurred over time. People of reference for each theme in the villages were interviewed, texts were written collaboratively, and each group presented and debated the results of the work.

4. Working with maps

Affective maps and social cartographies are also essential tools in the participatory inventorying process. For the first time since the beginning of their social organization, the Tabajara people of Sertão dos Inhamuns had access to printed villages maps in order to work on their territory, not yet demarcated by the federal government.



5. Experiences in the territory

Based on the survey, each village organized experiences of representative cultural practices. In the Bom Jesus village, we visited productive yards, vegetable gardens and medicinal crops. We also prepared cornbread and moquila, the artisanal way of grinding and treading corn. In the village of Croatá we accompanied a cassava preparation in a traditional flour house, and treated and cooked free-range chickens from the yard. In the village of Vila Nova, the focus was on fishing and preparing fish at the Colé dam. In the village of Fidelis, we followed the artisanal grinding of sugarcane and the slaughter of pigs to produce almonha (meatballs) and sweet chouriço (a sweet made of pig's blood) by the indigenous women.



6. Systematization and presentation

At last, it was necessary to organize the content to be shared with the community and all interested parties, another moment of collective work to make the necessary additions and corrections. A cultural inventory can be presented in several languages. In our case, it became a publication and a dynamic document that can be continuously updated and expanded by the Tabajara people of the Sertão dos Inhamuns.



The Tabajara of Sertão do Inhamuns Food Culture



Fermenting cassava in a ceramic pot for the preparation of puba and carimã.

“I started working on the field when I was fifteen years old. My father used to dig holes and we planted beans, corn, and fava beans. I was born and raised here, I never left. The hardest times were when it rained a little. To escape, our snack food was rapadura (a brown sugar produced in blocks) and flour, our lunch was beans and bread, and our dinner was mucunzá. To take care of our health, when we got sick, we sold some beans and corn to go to the healers and buy garrafada (a kind of medicine). We hunted a nambu to eat with our lunch, my mother raised a chicken and a pig”.

*(Antonio Luiz do Nascimento, 883 years old,
elder trunk of the village of Fidélis)*



Native seed varieties kept in community bank

The moquila, a mucunzá of corn, beans, and native broad beans, prepared with the offal of a pig from the yard, is a set of ingredients that tell the story of the Tabajara people of Sertão dos Inhamuns. It is eaten at the end of the day for a good rest or at festivities accompanied by moco-roró, an indigenous ferment made from the sacred cashew nut in Ceará. Moquila is just one of the many foods of this food culture that unites flavor and strength, survival, and pleasure.

Before the sun rises, the cornbread (cuscuz) already accompanies the coffee, freshly pounded in old pestles. It guarantees energy for the day's work in the field or the yard. For breakfast, it can also be thick tapioca with freshly shaved coconut, made in a trimming oven if we are in a time of "cutting" (farinhadas). In fact, it is in the trimming, the flour houses of Sertão dos Inhamuns that the local culinary diversity finds many of its raw materials. Other than the starch, dregs and flour for the preparation of porridge, pirões and angus, there are also the oven or plate cakes, white or soft. In addition, there are fiós and dry and soft beijos that do justice to the reputation of cassava, baptized as the bread of the land, of our land.

The midday heat refreshments are the varied garapas (sugar cane juice), juices, or dindins made of local fruits, such as soursop, embú, tamarind, cashew, acerola cherry, and passion fruit. If it is time for the saint's bonfires, the afternoon snack can be surprised by canjicas and pamonhas, sesame, and peanut sweets.

At the pig slaughter, where everyone gets together to handle the meat, applying different techniques of use and preservation, women surround the table in the preparation of the traditional almonha (meatballs), which are fried dumplings filled with meat chopped very small by hand. The almonhas sustain and entertain the "puxiruns" (joint gatherings). At the same time, everyone watches the hours-long wood-fired cooking of lard and sweet chouriço, a peculiar sweet made from the

animal's blood with cashew nuts and rapadura. This recipe also bears the mark of the nourishing Tabajara cuisine.

However, unfortunately, for the indigenous people of the Inhamuns, it was not always this abundant. They live with many memories of the famines caused by extreme droughts when the loss of crops and animals made the families seek their sustenance in plants from the caatinga. Plants like the mucunã, so well remembered and with which they make bread that replaces the cornbread (cuscuz) and the croatá, colé, anuê and mandacaru fruit, all washed seven times with water before being eaten. Food experiences are marked in many lives and transmitted through generations as evidence of overcoming and complicity with the land. Touching memories also reveal the connection of these indigenous people with their ancestry.

The meeting of the Sertão dos Inhamuns with the Tabarajas invented food traditions that nourish many lives. These traditions, in the organic movement of learning living, observing the place and ways of doing of those who arrived before, listening to their experiences and reproducing, guarantee access to good food, clean and fair, even when the “winter is little” and the rain does not come.

The Participatory Inventory of the Tabajara of the Sertão dos Inhamuns Food Culture

Authors

Maria Sobral da Silva
Iranildo Vasconcelos
Antônia Valda Alves de Melo
Livânia Rodrigues de Oliveira
Antônia Isabel Rodrigues de Oliveira
Daiane Marinho do Nascimento
Dominga Lira dos Santos
Maria Luzia Lira dos Santos
Maria Marinho do Nascimento
Jaquerlane Pereira da Silva
Ana Maria Lira dos Santos
José Alves Batista
Antônia Lira de Souza Silva
Raimunda Lira de Souza
Ana Fabrícia Lira de Araújo
Francisco Leonardo Araújo Nóbrega
Maria Lira de Souza Araújo
Tainara Bezerra do Nascimento
Francisca Cruz Lima Costa
Antônia Ivoneide Sobral Silva
Itamar Lira dos Santos Filho
Rosileide Dino do Nascimento
Elizoneide Marques do Nascimento
Antônio Lira de Oliveira
Maria Aparecida Marinho
Ângela Maria Pereira da Silva
Jaíne Oliveira Santos
Raimunda Lira de Souza
Francisca Lira de Oliveira
Maria Nascimento Santos
Kaylande Souza Oliveira
Nascimento Lira de Oliveira
Francisco de Assis de Oliveira
Antônia Laurilane de Oliveira
Kauê de Souza Oliveira
Antônia Rodrigues de Araújo
Antônio Rodrigues de Oliveira

Vila Nova Village.

The Territory

by Eleniza Tabajara

I am Maria Lira (Eleniza Tabajara), an indigenous woman of the Tabajara people, Severina's great-great-grandchild, who arrived young in the Inhamuns region in 1901, fled from land conflicts between native peoples and Europeans. I was born here in the region and started the fight for ethnic recognition in the 1980s, still very young because my people lost their land to the colonizers. Before that, they always lived from agricultural cultivation, from the cassava with which they made the flour for their food, hunting and fishing, and all kinds of potatoes and roots. My family, along with others from our region, migrated to the city of Cratéus and, there, my mother started washing clothes for the rich on the Poty River.

On October 5, 1988, for the first time in Brazilian history, we, indigenous people, began to have constitutional rights, which guaranteed us the right to social organization, languages, beliefs, customs, traditions, and the original rights over the lands. The Tabajara indigenous people

of Sertão dos Inhamuns, and the other ethnicities of the Cratéus region, did some research with the wise men of the communities to strengthen our ethnic and cultural identity. We were wondering, “where did our strength come from?” We came to find out there was not just the black man’s strength. Through research of our stories told by the elders, we discovered that most of us were Indigenous. Indeed, we are indigenous because it is from our past, grandparents, and great-great-grandparents that this reality of today is born.

In 1990, my mother, Francisca Lira Tabajara, teamed up with some women to conquer a piece of land for housing. In August of this same year, thirty-five families took back these lands. It consisted of ten years of many struggles to secure the territory, which remains. In 1994 the first indigenous assembly of the state of Ceará was held in Poranga with the participation of all indigenous peoples of the state. It was a primordial moment because, after the assembly, some leaders of the Tabajara peoples began to participate in other meetings inside and outside the state, seeking new knowledge to strengthen the fight and identity.

In 1998 we started the fight for a different form of education and ethnic recognition of the indigenous people of Cratéus, Quiterianópolis, Poranga, and Monsignor Tabosa. I observed the elders’ testimonies of how our ancestors had lost their lands in the meetings I attended because they could not read.

In 2004 we applied for recognition from the National Indigenous Foundation (Funai), and in 2006 the villages of Fidélis and Croatá received electricity in all their houses. In the same year, we felt the need to create

a local entity that would be a reference in the communities and legitimized by the Federal Government so that we could organize ourselves and fight for our constitutional rights. On June 26, 2004, this desire was fulfilled by creating the Council of the Tabajara Indigenous People of Quiterianópolis (CITAQ). That same year, we began the construction of the indigenous school building in the village of Fidélis, and in 2007 the first Local Indigenous Health Council (COLOSI) of the Tabajara Peoples was formed.

In 2011, we benefited from the Mata Branca project, which enhanced the ethnic knowledge of the Tabajara people in our city, focusing on the self-sustainability of indigenous families, reforestation, vegetables, beekeeping, and fruit house processing. In 2014, we became a Culture Point, with the goal of ethnic and cultural strengthening through workshops on indigenous crafts, dance, music, computer, painting, audiovisual, conversation circles, and knowledge exchanges. In 2015, we benefited from the Paulo Freire project, which focused on autonomy and sustainability.

We struggled a lot to accomplish everything we have. To this day, we have no help from local politicians and the city does not even recognize us as an original people. After our recognition, we have conquered a lot, but there is still a lot to be conquered: the fight for land, education, and health. Only then will we have our sovereignty and sustainability.



**The Tabajara of the
Sertão dos Inhamuns**



**Ways of
Cultivating**



**Ways of
Healing**



**Ways of Raising Animals,
Fishing and Hunting**



**Cassava Flour House and
Cassava Preparation**



**Culinary
Preparations**



**Knowledge, Forms of
Expression and Celebrations**



Ways of Cultivating: traditional agriculture



“Bage” of fava bean in fence.



Rocados (Swiddens)

Rocados are the spaces we prepare to plant our agricultural varieties for sustenance. A culture that comes from our elder trunks.

“I always lived off the land, I worked a lot with my parents. My father was the one who taught me how to drill, cut tree stumps, pile up, burn and clean.”

(Josefa Marques do Nascimento, ‘Dona Nelina’, 80 years old, elder Tabajara trunk)

➤ How to make the roçado

First, the variants are made, which is the marking that surrounds the area that will be planted. The second step is to drill, which is when we open the forest’s vegetation to make the clearing. The tools we use for drilling are the sickle, axe, brush cutter, and pitchfork to scratch. The firebreaks are made, which are the delimitations of each task in the field where we will burn. They also serve as protection for the fire

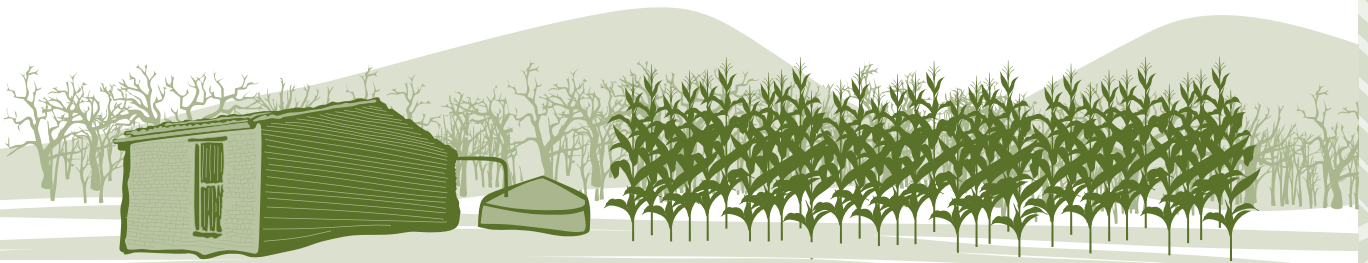
to act only in the desired place. The fire is spread over the area with a stick called a faixo. The third stage is to take care of the field. We clean the land from February to March and remove the weeds with hoes. After this, during the rainy season, we start planting. When the winter (rains) is good, we start in January, but we start in February when the winter is milder. In the past, to do the planting, our elder trunks used some kinds of hoes known locally as xacho and enxadeque, in addition to the common hoe, and pickaxe. Today we also use the matraca. The harvest starts in the second half of April, with ripe beans, gigilim (sesame), mudubim (peanut), and green corn; from June to August, we harvest dry corn, fava beans, jerimum (pumpkin) and calabash. The macaxeira (table variety of cassava) and cassava (used to make flour) are harvested from six months to one year after being planted and always go from July to August, the period of the “cutting” (flouring).

➤ Native seeds that we plant in the roçados

●●● Corns

“We plant them all to eat. When they are green, we eat it roasted, cooked, like a “pamonha”, like canjica, like porridge or new corn cus-cuz. We plant the corn to make popcorn, that delicious crunchy thing. And when it dries out, it is used to make corn bread and mucun-zá, but most of it is given to animals, chickens, pigs, capote, turkeys, sheep, and cattle too. Corn is always harvested later, some people are still threshing corn in October”.

(Mr. Nascimento Lira de Oliveira, elder trunk)



Main varieties:

Milho-praiano (beach corn), milho-branco (white corn), milho-masso (mass corn), milho-alho (garlic corn).

●●● **Beans**

“We harvest the evergreen and zebu beans later, in early July, but the varelo and the other lighter beans, by May, we are already harvesting them. We plant the beans to eat, to trade and to sell, to use in something else.”

(Diano Tabajara, peasant)

Main varieties:

Feijão-varelo (varelo bean); feijão-varelo-da-baje-roxa (purple pod varelo bean); sempre-verde bean (evergreen bean); feijão-santo-inácio (saint ignatius bean); feijão-baía (bay bean); feijão-aparecido (aparecido bean); feijão-zebu (zebu bean); feijão-quebra-cadeira (swing hauch bean); feijão-manteiga (butter bean); feijão-pingo-de-ouro (drop of gold bean); feijão-casca-frouxa (loose peel bean); feijão-milagroso (miraculous bean); feijão-cotó (short bean); feijão-barrigudo (potbellied bean).

Diano's Story

*narrated by Diano Tabajara,
text Eleniza Tabajara*

I'm Diano, I learned to work in the fields with my father Severo. There was a time when my father used to plant in the Serra, in the Calderãozinho. When the time came to harvest the beans in the Serra, dad took me to help harvest the beans. Thus, Dad brought rice to mix with the beans for the three days. But the rice didn't last three days and I didn't like beans without rice. Thus, I figured I could spend a day just eating watermelon, but unfortunately I thought wrong, when I was picking beans and when I bent down to pick beans my eyesight darkened. At the end of the day, when dad asked me to hold the end of the sheet to carry the beans to the stall, I fainted and was carried in his arms. My father knew I was hungry, so he cut the beans on the plate, added oil, and gave it to me. Boy, those beans tasted good! From that day on I learned to value beans. Today every plate of food needs to have beans.

●●● Favas

We eat the fava beans, keep them for consumption, and sell or trade them. At this time, this is the most valuable product for us to deal with here. The white, red (mulatinha), and “vovó” beans are found together with the yellow beans and the ever-green. At the beginning of July, we are beginning to harvest them.



Main varieties: *Fava-vermelha (red fava bean); fava-vovó (grandma fava bean); fava-de-moça (lady fava bean); fava-cabeça-de-calango (calango head fava bean).*

●●● Sesame

Sesame is a food widely cultivated in the roçados of Sertão dos Inhamuns. They are used in cooking and for curing. Sweets, milk and paçoca are made, as well as milk and tea, which is medicinal. The main varieties are the white and black Sesame.

●●● Peanuts

Peanut is one of the most valued foods in the Tabajara of Sertão dos Inhamuns food culture, along with corn and beans. It is a source of energy and flavor, and

is eaten plain, as an ingredient in savory recipes, and is made into sweets, farofas, paçocas, and chouriço. The main varieties are red, pink and black.

●●● Watermelons

Several varieties of native watermelons are grown and served to hydrate, refresh, nourish, and after meals. Natural juices are made as well. We have the white, black, striped and mariscada (round, long).

●●● Macaxeiras and Cassavas

Our most ancient crop. It is the basis for several products and byproducts that are soon multiplied in various recipes. Cassava are table varieties and are not toxic to people or animals when eaten without benefit, but cassava can be toxic if they are not processed in the flour houses, where they are transformed into flour and tapioca starch.

Main

varieties:

Macaxeiras:

Macaxeira-rabo-de-calango (calango tail macaxeira); macaxeira-preta (black macaxeira); macaxeira-água-morna (luke warm water macaxeira); macaxeira-jerimum (pumpkin macaxeira); macaxeira-pão (bread macaxeira); macaxeira-branca (white macaxeira).

Cassava:

cruvela (grouper); manipeba-branca (white wild cassava); manipeba-preta (black wild cassava); najá (najá palm tree); goela-de-jacu (jacu throat).

Other important traditional crops of our roçados are melon, cucumber, castor bean, cotton and gourd.

Fences



These are fenced spaces for making the yards and the roçados in the territory; we demarcate them with fences made of sticks or wires. It is in the fences that many of us plant beans, macaxeira and cassava, on the mountains and hills. We have the fields that are drilled and burned and we also do the “campo”, which is drilled and burned, but the stumps and roots are pulled out, plowed and cultivated.

“I started working in the field when I was nine years old, and I still work today. When I got married, I also took my children to the fields. I even carried their shovels on my shoulder because they couldn’t carry them. At that time, I planted corn, beans, manioc, castor beans, and cotton. I went through many difficult times of drought, eating mucunã bread and things from the bush. Before eating, I used to wash it nine times because if a man did not wash it, he would die. In 1958, it was a year of drought, we used to take croatá and roast it to eat, so we ‘survived’. And today I am telling this story.

(Gonçalo Almeida de Freitas, 94 years old, elder trunk)

Productive Yards



Since our ancestors, we have raised chickens, pigs, and goats for milk and food for our children—all in the yard. When the first rains start in December, it is an ancient custom for us to also plant some corn and beans in our yard, besides the fruits that we already grow there. Today, with the public policies, we started to call it a productive yard. We make our beds with vegetable gardens, herbs, and medicinal plants, and we value the work of the female peasants because most of this cultivation is done by them. It is a job that involves the whole family and, thus, we get our healthy food and medicine from home.

► Traditional yard sticks and plants

Main varieties: *imbu/umbu; catingueira; mandacaru; moringa; ata; pau darco; mulungu.*

➤ Yard fruits

●●● **Acerola cherry**

Plant from the yards that we serve in our meals as juice and sweets and serves to cure the flu and coughs (honey from the fruit). If watered, the acerola cherry tree does not stop producing.

●●● **Ata**

A fruit that grows from May to July in our territory. The leaves of the ateiro are used for stomach pains (tea).

●●● **Banana**

Accompanies our meals. We make sweets, juice, and it is also used for medicine. The banana blossom syrup is used for flu, catarrh and pneumonia, and the leaves are used by chickens to fight gôgo (infectious coryza).

●●● **Cashew**

The season of the cashew is from August to October. We make juice, mocoró, sweets, cake, and flour. From the cashew tree, the peel serves to heal wounds, tooth extraction, and inflammation.

●●● **Coconut**

When there is enough water, it is always grown. Provides water (serum for hydration, and eyesight) accompanies meals, we make sweets, oil, and milk. The coconut stump serves as a medicine to cure gastritis.

●●● **Orange**

If removing the stump, it always grows. We make juice and the peel serves to make the smoker.

●●● **Guava**

Grows twice a year. We make juice, sweets, and we freeze the pulp. The leaves of the guava tree are used as medicine. It cures belly pain, yeast infection pain (tea), and it is useful for hair growth.

●●● **Jatobá**

Native fruit, harvested in the woods and eaten with rapadura. The peel is used to make honey, and the seeds to make crafts.

●●● **Lime**

Grows all year. We make juice and it is used as a medicine for flu, to lose weight, and sore throat (water). The peel is used against asma and nose clogged.

●●● **Peroba Passion fruit**

We cultivate it in our productive yards for healthy eating in the winter, when there is abundance of water. We make juice, sweet, and flour. It is also used for medicine, calming, and controls cholesterol and diabetes.

●●● **Papaya**

Grows all year. We make juice, sweets, and popsicles. Green papaya honey is used for flu, worms, fever, and cold.

●●● **Mango**

Grows from October to November. It is used to make juice, sweets, and pulp. The leaf is beneficial for low immunity (tea), along with the holy grass it is used for bronchitis and shortness of breath. The ripe mango tree leaf is used for diabetes.

●●● **Seriguela (jocote)**

Used for making juice.



●●● **Umbu**

We make juice, and it is used for arthritis and arthrosis.

●●● **Tamarind**

We make juice to serve with the meals and it is good for digestion.

●●● **Tangerine**

We make the juice at meals and the fruit peel is used against labyrinthitis.

●●● **Palm**

It grows a lot in our yards. Used to feed the animals and the people, and we make a wonderful juice with it.

➤ Yard Roots

●●● Sweet potato

We eat it with meat and coffee, and make sweets and cake. The sweet potato leaf helps to combat rheumatism.

●●● Beet

Used in salted salad. The beet is used for anemia and flu.

●●● Potato

Used in salted salad and eaten with meat. It also helps to cure gastritis and ulcer.

●●● Carrot

Eaten with meat, rice, and salad. It is also good for eyesight and muscle gaining.

➤ Forest Roots

Main varieties:

colé; anuê; cará; batata-de-birro; mucunã; casco; maniçoba.





Ways of Healing: medicinal plants and traditional medicine



Mrs. Francisca Lira de Souza, Tabajara Shaman.

For us, the Tabajara people of Sertão dos Inhamuns, traditional medicine plants have great value. My mother raised us using only medicinal plants. When a child was born, they started to give him/her a little tea made from the roots. There is a plant called “laçava-queiro” for teething in children, and my mother used to give it to all of us. In this case, it can be a tea, plant mix, bath, compress, syrup, or honey, and it goes only to the organ that needs it and that we want it to cure; it won’t harm any other organ. Besides, it is cheap. We plant it, take care of it, and use the root, the bark, the flower, the fruit, and so many other parts of the plant. There is rarely an herb like this that is not entirely medicinal.

Every day I’m studying more about these plants, and I see that the greatest foolishness we do in life is to stop taking care of ourselves through the pharmacy Mother Earth gave us. We use pharmacies with a very high cost and sometimes improve one organ, but harm three or four. I have been studying more and more, developing ointments, gels, compresses, incenses, and smokers. It’s an endless number of things.

We have monthly meetings with Indigenous health care to study together. We, indigenous women who work with plants, are called caregivers in indigenous health. In this meeting, each woman is responsible for taking a plant, and on top of it we take other ingredients to make

plant mixes and other traditional medicines. Each woman shares what she knows about the plant, the quantity used, how many times it is taken, how to prepare it, how to preserve it, how long it lasts, and so on. It is a great deal of knowledge. There is an intense exchange of knowledge, and we register recipes about these plants based on our knowledge. It has been a success. It is about taking a moment to multiply what you know. When I spend two or three days a week going to this kind of meeting, I multiply what I know three or more times, and when I get home, I pass it on. It is so good to know the essence of the plants, our trees, and our herbs.

(By Mrs. Valda Tabajara, indigenous caregiver)



Animal and vegetable oils and fats



➤ Castor Bean Oil

It can be used to massage the hair, for digestion when food does not digest well in the stomach, for the flu, and for rubbing a baby's navel when it is born.

●●● Preparation

Place it to cook and then to dry. Then, crush it and put it on the fire to cook with plenty of water. When the oil starts to come out, take it out and put it in another pot until all the oil is gone. Put it back on the fire until it is thickened.

●●● How to use:

For hair, mix with aloe and guava leaf and blend everything in a blender. Apply to hair and leave for 30 minutes. For digestion, adults take a tablespoon twice a day, and children take a teaspoon twice a day. For the flu, boil it with garlic, India onion, turmeric, red onion, and a pinch of salt. Adults take a tablespoon twice a day and children a teaspoon twice a day. Warm the oil and place it on cotton wool for the navel. Wipe the child's navel after each bath until it heals.

➤ Chicken Fat

It can be used to treat a child's nose when it is congested and for sore throats.

●●● Preparation:

Remove the fat from the chicken and melt it without salt.

●●● How to use:

For a congested nose, place a drop of the lard inside the nose or wipe it over the nose. For the throat, mix the fat with the turmeric and boil. Adults take one tablespoon twice a day, and children take one teaspoon twice daily.

➤ Mutton Tallow

For cracked feet and joints.

●●● Preparation:

Take the tallow from the sheep's kidney and melt it without salt, or you can even use it raw.

●●● How to use:

Rub the tallow on the cracks in your feet until they close up, and heal. Pass the tallow on the joints, melted or raw, pass it twice a day until you stop feeling pain.

➤ Yew Fat (Tiú)

It is good for sore throats and the flu.

●●● Preparation:

Remove the fat from the tiú and melt it without salt.

●●● How to use:

Adults take a tablespoon twice a day and children take a teaspoon twice a day, or you can rub it on the throat area until feeling better. For the flu, place a drop of the lard inside your nose or wipe it over your nose. For throat, add the lard with turmeric and boil. Drink it twice a day.



➤ Turkey Fat

It is used for swollen knee pain and redness.

●●● Preparation:

Remove the fat from the turkey and melt it without salt.

●●● How to use:

Put the fat on the knee and rub where you feel the pain or redness.

➤ Fat from the Bariguia (Pork Belly)

It is used for red spots on the body, sore throat, congested nose, mumps, and toothache.

●●● Preparation:

Remove the fat around the pig's pisser and melt it without salt.

●●● How to use:

Put the fat on your legs and massage with your hands. For the throat, take a tablespoon of warm fat. For a congested nose, apply a drop. For mumps, add it to the beetle's hut and rub it on the neck. Rub on the chin or place cotton wool over the tooth for toothache. You can also drink it.

➤ Cago Fat (Cágado)

It can be used for sore throats.

●●● Preparation:

Take the fat from the cago (tortoise) and melt it without salt.

●●● How to use:

Take one teaspoon.

➤ Mocotó (Calf Foot) Oil

It can be used for the flu, weakness, baby cramps, throat inflammation, depression, and earache.

●●● Preparation:

After peeling the calf's foot, cook it, remove the oil from the top and save it in a bowl. Then, cook the oil in a pan for an average of thirty minutes.

●●● How to use:

For flu, weakness, and throat inflammation, take a teaspoon at any time. For baby cramps, take just a few drops. For depression, take one teaspoon before bedtime. Put two drops in the earache for a child's earache or swab around with wet cotton wool.

➤ Pião Oil (Plant)

It can be used for earache, sore throat, headache, and wound healing.

●●● Preparation:

Take the pião, peel it and put the seeds in a pot with water to cook. Then, strain it through a sieve and place it in the sun to dry for three days. Peel the black peel and put it in the pestle or grinder to crush it until the oil is mined. Place the dough in the pot to cook and after the water is boiling, trim the oil to refine it. When no more oil comes out over the water, it is time to refine the oil that has been trimmed. Let it cool and store in a glass jar.

●●● How to use:

For throat inflammation, take one teaspoon twice a day (for children, take drops). For earache, use two drops, either for adults or children. For headaches or healing wounds, rub on the affected area.

➤ Sesame Oil

It is used for sore throat, ear infections, and headaches.

●●● Preparation:

Toast and crush or grind the sesame. Place it in a pan to cook, and gradually remove the oil that comes out on the surface. Afterward, it is only necessary to refine.

●●● How to use:

Take one teaspoon. For headaches, rub it on the head.



➤ Syrup for Inflammation

Used for flu and inflammation.

●●● Preparation:

Made with malva leaf, angico peel, jatobá peel, mint leaf, corama leaf, cotton leaf, pomegranate peel. Take all the ingredients, wash them, and boil for thirty minutes. Sieve, put back in the pot, add the sugar and refine.

●●● How to use:

Take one teaspoon twice a day.

➤ Syrup for Flu

It can be used for the flu.

●●● Preparation:

Made with angico, aroeira, pomegranate, chumbinho peel, lemon and potato. Take all the ingredients, wash them, and boil for 30 minutes. Sieve, put back in the pot, and refine.

●●● How to use:

Take one teaspoon three times a day.

➤ Syrup of Food Coloring (Urucum)

It serves to cure pneumonia and the flu.

●●● Preparation:

Put two cups of the urucum in two liters of water to cook. Then strain it. Add one kilogram of sugar to the preparation and, when it has thickened, remove from heat before pouring.

●●● How to use:

Take one teaspoon three times a day.

➤ Jatobá Syrup

It is used for anemia.

●●● Preparation:

Cook the peel of the jatobá with sugar until it becomes a syrup

●●● How to use:

Take three teaspoons a day.

➤ Catingueira Syrup

It can be used to cure the flu and sore throats.

●●● Preparation:

Cook the bark of the catingueira tree with sugar until it becomes a syrup.

●●● How to use:

Take three teaspoons a day.



➤ Mint Syrup

It can be used for flu and stomach ache.

●●● Preparation:

Put mint leaf in a blender and sieve. Cook it with sugar until the honey is ready.

●●● How to use:

Take a teaspoon three times a day.

➤ Syrup to Prevent Viruses

Used for sore throat, flu, inflammation.

●●● Preparation:

It is made with three purple onions and two purple garlic. Peel the ingredients, put them in a blender, and add 600 milliliters of honey.

●●● How to use:

Take a teaspoon on an empty stomach and another at the end of the day.



Medicinal Herbal Teas

➤ Cashew Nut Tea

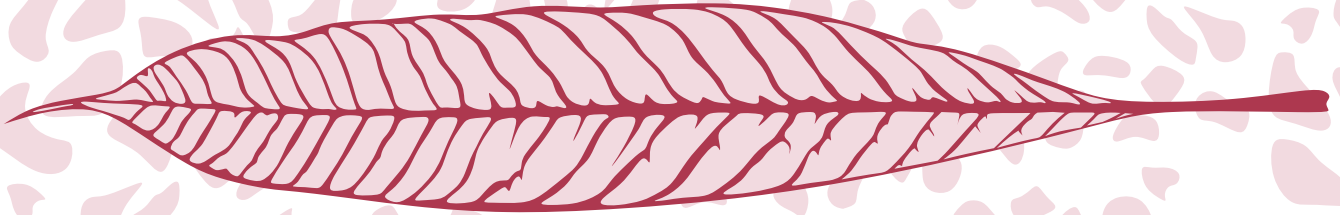
Used for shortness of breath and also for snake bites.

●●● Preparation:

Roast the cashew nut (with or without the shell) and crush it. Make the tea and sieve. It is similar to coffee.

●●● How to use:

If for shortness of breath, drink it twice a day. For snakebite, drink it several times a day.



➤ Mango Leaf Tea

Used to increase immunity.

●●● **Preparation:**

Make a tea from the leaf in infusion.

●●● **How to use:**

Drink it three times a day

➤ Guava Leaf Tea

Used for headaches.

●●● **Preparation:**

Toast and crush the mustard and brew it into a tea.

●●● **How to use:**

For inflammation or diarrhea, drink it three times a day and for hair, apply it all over the hair.

➤ **Chá da Mostarda**

Used for headaches.

●●● **Preparation:**

Toast and crush the mustard and brew it into a tea.

●●● **How to use:**

Drink it three times a day.

➤ **Acerola Cherry Leaf Tea**

It can be used for fever.

●●● **Preparation:**

Brew the tea in infusion.

●●● **How to use:**

Drink it three times a day.

➤ Marcella Tea

It can be used for flu and food that is bad for you.

●●● Preparation:

Infusion.

●●● How to use:

Drink whenever and add a pinch of salt.

➤ Coriander Seed Tea

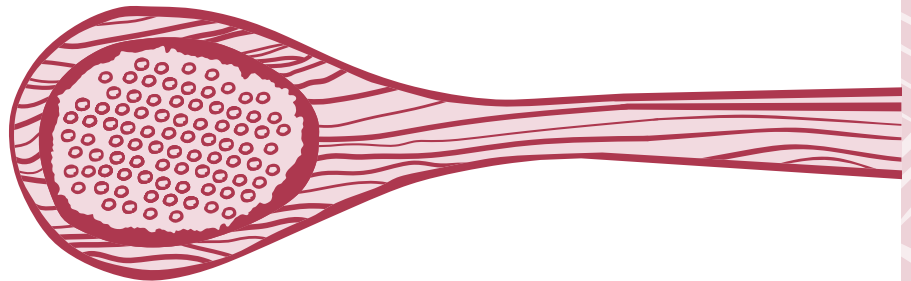
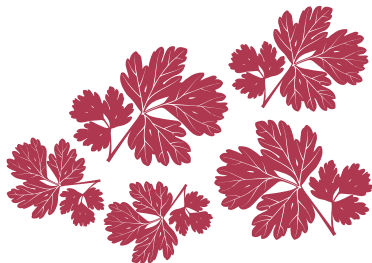
Used for sore throats and hoarseness and for irregular menstruation.

●●● Preparation:

Brew the tea in infusion.

●●● How to use:

Drink it three times a day.



➤ Quebra-Faca Tea

Serves for sinusitis.

●●● **Preparation:**

Brew the tea in infusion.

●●● **How to use:**

Drink it once in the morning.

➤ Lança-Vaqueiro Tea

Used for fever, baby cramps, kidney and spine.

●●● **Preparation:**

Boil the water with the root.

●●● **How to use:**

Drink it a couple of times a day.

➤ Boldo Tea

It is good for bad digestion, liver, regulates the blood and for hangovers.

●●● **Preparation:**

Infusion of the leaf.

●●● **How to use:**

Drink it when you feel sick.

➤ Soursop Leave and Insulin Tea (Plant)

Used for diabetes.

●●● **Preparation:**

Make an infusion of eight dried soursop leaves to one liter of water.

●●● **How to use:**

Drink it three times a day or more.

➤ Orange Leaf Tea

It can be used as a tranquilizer.

●●● **Preparation:**

Infusion of the leaf.

●●● **How to use:**

Drink it once a day.

➤ Orange Tree Seed Tea

It can be used for urine pain.

●●● **Preparation:**

Infusion with the seed.

●●● **How to use:**

Drink it three times a day.

➤ Jardineira Leaf Tea

Used for high blood pressure, body aches, anxiety.

●●● **Preparation:**

Infusion of the leaf.

●●● **How to use:**

When you are feeling unwell.

➤ Okra Seed Tea

It can be used for asthma.

●●● **Preparation:**

Toast the okra seeds, crush them and make the okra coffee.

●●● **How to use:**

Drink at will.

➤ Lemon Grass Leaf Tea, Lemon Balm Tea and Passion Fruit Peel Tea

Used as a tranquilizer.

●●● **Preparation:**

Make an infusion of the leaves and boil the peel together.

●●● **How to use:**

Drink it when needed.

➤ Rue Leaf Tea

Serves to improve blood circulation.

Preparation:

Infusion of the leaf.

How to use:

Drink it in the morning and evening.

➤ Papaya Leaf Tea

Helps with bad digestion.

Preparation:

Infusion of the leaf.

How to use:

After meals.



➤ Macaxeira Leaf Tea with the Mastruz Leaf

Used to heal wounds, gastritis and breakages (when you break a limb).

Preparation:

Infusion of the leaves.

How to use:

Drink it three times a day.

➤ Pomegranate Peel Tea

Used for inflamed throat.

●●● **Preparation:**

Boil the peel.

●●● **How to use:**

Drink it three times a day.



➤ Avocado Stone and Leaf Tea with Acerola Cherry Leaf

It can be used for kidney infections and fever.

●●● Preparation:

Make tea from a teaspoon of shredded avocado stone together with the avocado and acerola cherry leaves.

●●● How to use:

Drink it twice a day.

➤ Black Sesame Tea

It can be used to prevent stroke.

●●● Preparation:

Make the milk and boil it.

●●● How to use:

Drink it three times a day.

➤ Garlic Tea

Used for fever, high blood pressure, and body aches.

●●● Preparation:

Chop the garlic and boil it with water.

●●● How to use:

Drink two or three times a day.



Use Of Leaves, Peels, And Roots

➤ Imburana de Cheiro

Used for the flu.

●●● Preparation:

Soak the peel.

●●● How to use:

Drink at will.

➤ Garlic

Used to control blood pressure.

●●● **Preparation:**

Cut the garlic clove into four equal parts, take three parts and store them in a glass with water.

●●● **How to use:**

Drink it for three days in a row.

➤ Tetracycline Leaf

For fever and pain.

●●● **Preparation:**

Infusion of the leaf.

●●● **How to use:**

Drink it twice a day.

➤ Mameleiro (Quince Tree) Tea

Serve pra dor de barriga

●●● **Preparation:**

Used for belly aches.

●●● **How to use:**

Drink a couple of times a day.



Garrafadas

(Plant Mixes)



Mansambé, Chanana, Cristo-De-Galo, Vassourinha Roots, and Camboeiro
Thorn Garrafadas

It can be used for inflammation.

●●● **Preparation:**

Put three pieces of each plant in a liter of water and let it sit in the sun for three days.

●●● **How to use:**

Take two teaspoons before lunch and another before dinner, and take a bath. While taking it, you cannot sunbathe.

➤ Cotton Leaf, Abacate, Mango, Hortelão (Mint) and Malva Garrafadas

It is used for low immunity, kidney and urinary infections.

●●● **Preparation:**

Collect the leaves, mix them in a blender and sieve.

●●● **How to use:**

Drink a cup of tea three times a day.

➤ Chanana Root, Marcela, Jatobá Peel, Pomegranate and Barriguda Garrafadas

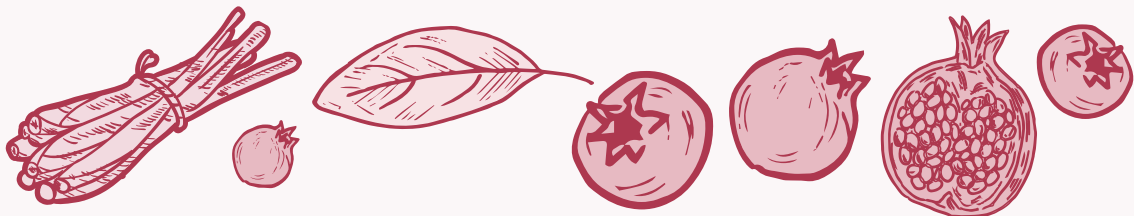
It can be used for vaginal inflammation.

●●● **Preparation:**

Collect the roots and peels and cook or just soak in water in the evening serene for three days.

●●● **How to use:**

Drink two fingers wide in a glass once a day on an empty stomach.



➤ Mentruz with Orange or Lemon Garrafadas

Heals wounds inside and out.

●●● **Preparation:**

Peel the lemon or orange and place in a blender with the mentruz in at least one liter of water (without sugar).

●●● **How to use:**

Drink it three times a day.

➤ Papaya Seed Garrafada

Cures hernia.

●●● **Preparation:**

Blend the seeds without sugar in two liters of water.

●●● **How to use:**

Drink it for three months or until cured.

➤ Mandacaru Root, Quebra-Pedra and Unha-De-Gato Garrafada

Used for swelling, inflammation and kidney stones.

●●● **Preparation:**

Cook it and let it cool down, then put it in the bottle.

●●● **How to use:**

Drink two fingers wide a day.

➤ Gonçalado Peel Garrafada

For stomach pain, headache, leg pain and chest pain.

●●● Preparation:

Soak the peel in water and it is ready the next morning.

●●● How to use:

Drink it three times a day.

➤ Pau-Ferro (Ironwood) Garrafada

For the spine

●●● Preparation:

Soak the peel in the bottle

●●● How to use:

Drink one finger wide, twice a day

➤ Garrafadas for Inflammation

Used to treat flu and inflammation.

●●● Preparation:

Made with mint leaves, malva and banana blossom.

●●● How to use:

Drink it once or twice a day.

➤ **Garrafada for Women (Made of Imburana de Espinho)**

Used for ovarian inflammation.

●●● **Preparation:**

Boil the peels and sieve, pour into a bottle.

●●● **How to use:**

Drink a small cup once a day.

➤ **Batata-De-Purga Garrafada**

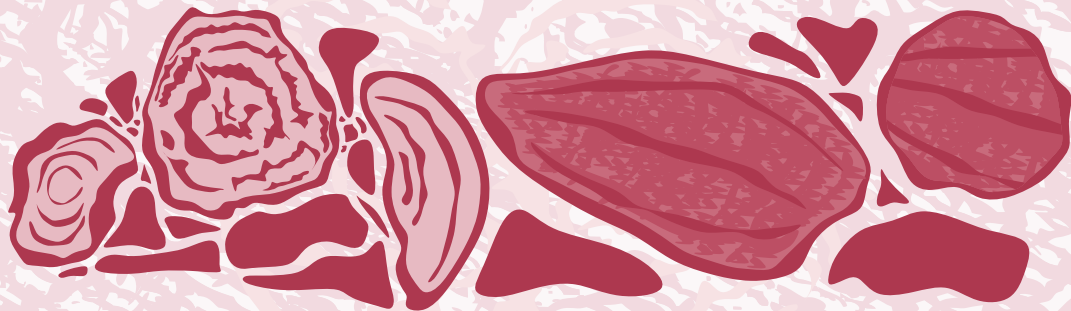
Used for white wounds, warts, and intestinal worms.

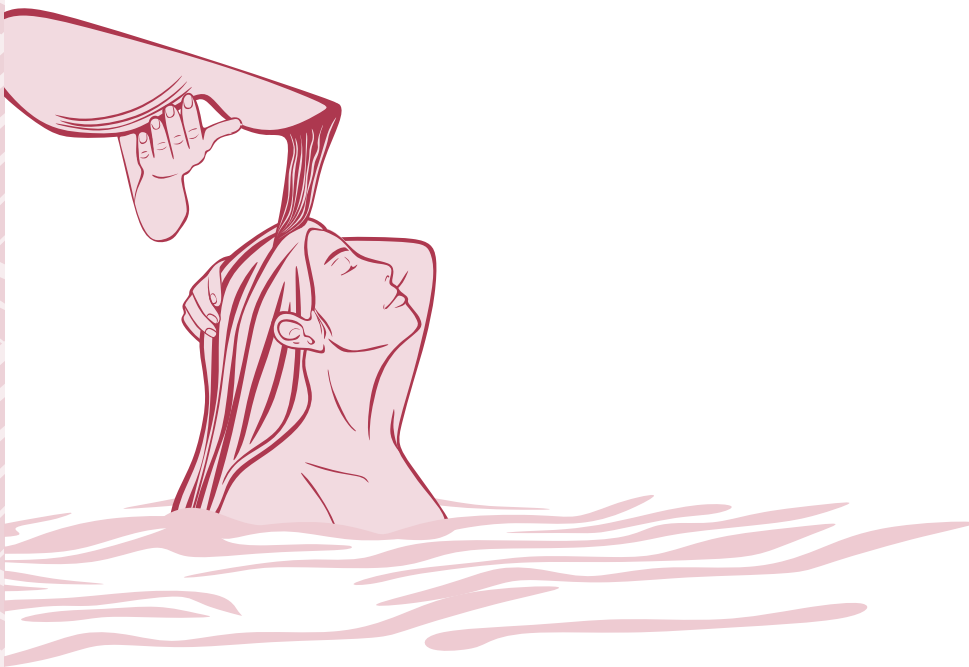
●●● **Preparation:**

Make the potato tea (just a piece), strain it and put it in the bottle.

●●● **How to use:**

Drink it twice a day, once before eating, and after that, take a bath as well.





Baths

➤ Imburana de Cheiro (Scent Imburana) Peel with Marcela Leaf and Eucalyptus

For dry colds.

●●● **Preparation:**

Make tea from the peel and leaves and strain.

●●● **How to use:**

Bathe the head, use the bath while coughing.

➤ Imburana de Espinho (Thorny Imburana) Peel and Plum Peel

For swelling, inflammation of pregnant women or postpartum women.

●●● **Preparation:**

Cook the peel, sieve and use after cooling.

●●● **How to use:**

Bathe the waist down.

➤ Basil Bath

For flu and expectorant.

●●● **Preparation:**

Boil the leaves and place them in a bowl.

●●● **How to use:**

Bathe over the head in the morning.

➤ Canelinha-Da-Serra Bath

For flu, sinusitis and expectorant.

●●● **Preparation:**

Cook the leaves and stems.

●●● **How to use:**

Bathe over the head in the morning.

➤ Melão-De-São-Caetano (St Cajetan Melon) Bath

For scabies, fever and flu.

●●● **Preparation:**

Boil the whole branches.

●●● **How to use:**

bathe all over the body.

➤ Pião-Roxo (Purple Spinning Top) and Rue Bath

For cleansing and evil eye.

●●● **Preparation:**

Boil the branches.

●●● **How to use:**

Bathe from the neck down.

➤ Alfavaca Bath

For the flu.

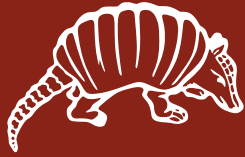
●●● **Preparation:**

Boil the branches

●●● **How to use:**

Bathe the head.





Ways of raising animals fishing and hunting



Pig in a productive backyard.

“As peasant, we planted everything, mom and dad planted. The men also hunted, my husband never hunted with a rifle, he hunted with a dog, he hunted mambira, armadillo, peba (a variety of armadillo) and opossum, and I prepared them. I raised animals in the yard, chickens and pigs, and also donkeys. When we killed a pig, Dad would buy that kerosene can, and we would tear off one side of the can and store the meat, roast the fat and eat it for a long time.”

(Ms. Aninha, 64 years old, village of Fidelis).



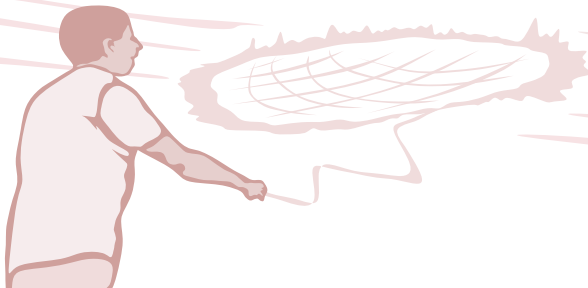


Hunting

Hunting has always been a cultural and survival practice for the Tabajara people of Sertão dos Inhamuns and the hunted animals have fed our families a lot. It takes patience and courage, and also knowing how to respect the reproduction period of each animal.

“Hunting is good, we catch them to eat. To be a good hunter you have to have courage and the willingness to go into the bush. I learned from the elders, and here and there we go. Peba, armadillo, and cotia, are the hunts we catch the most.

(José Noé dos Santos, 43, poultry breeder, village of Fidelis)

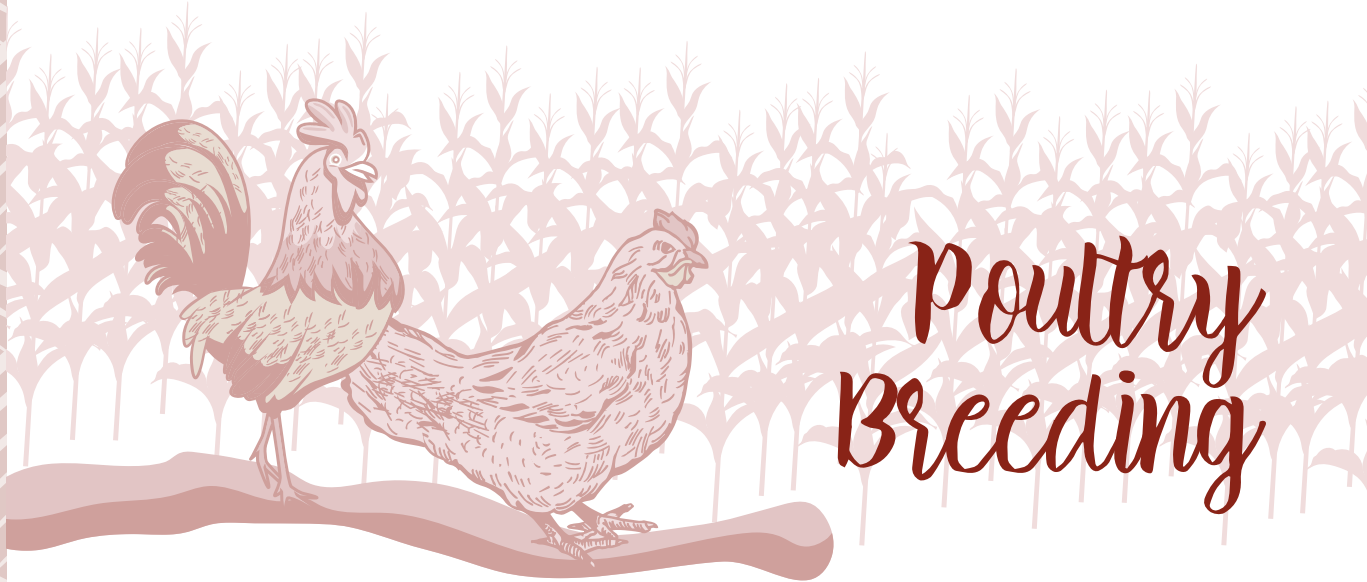


Fishing

Our fishing is done at the dams, in the river when they are setting water, and at the Colina Dam, Poty River. We fish with hook, line, and cast nets, and the knowledge is passed on from father and mother to their children, as well as the love for fishing. The most caught fishes are traíra, bodó, mussu, corró-preto, quilápio and piaba. The dam is also a place where we go to refresh ourselves, to meet family and friends, and to have fun. As the heat is sometimes very strong, it becomes a nice place to go during resting times as well. We have many female fishers in our people.

“I’m a little bit of everything, I work in the field and I also think it’s very good to be at the dam. Fishing is a big part of my life because in the middle of a dam like this is where I get my mixed beans and my cuscuz. Sometimes I make only one bread (cuscuz) and the meal is fish. Fish is everything on my table. But you have to be very patient, because not every day is fish day. I learned to fish in this dam with my father, he used to bring us here and sometimes we didn’t have anything to make that midday meal or even to exchange for beans or flour. Every afternoon I come here. Now that the winters are few, it is more difficult, but we still have enough for our daily needs. Fishing came from our elders and we haven’t lost this tradition.”

(Silvana, fisher at the Colé dam, village of Vila Nova)



Poultry Breeding

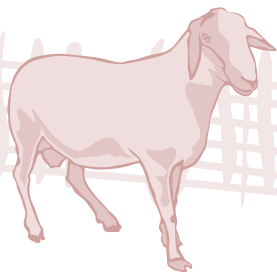
There is not a Tabajara family in the Sertão dos Inhamuns that does not have a chicken in their yard. They provide eggs and meat and are fed with corn harvested from the fields. There are medicinal plants from the productive yards that are used to cure the birds, such as marcela and pau ferro.

“When we don’t raise anything, we get discouraged, we have to raise some kind of animal in the yard, be it a chicken or a pig. Here and there we kill a chicken to feed ourselves.

(Ana Rodrigues, 68 years old, village of Fidelis)

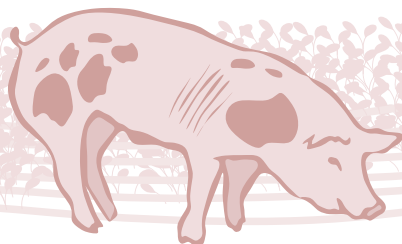


Varieties of poultry in a productive backyard.



Sheep Breeding

The sound of the sheep bell is part of the landscape of the Tabajara territory in Sertão dos Inhamuns. They are slaughtered to feed the families and move the trades. The sheep are fed with corn, beans and the peel of the food from the roçados. They are cured with bottles of aloe and boldo, and the pau ferro. It takes dedication, patience, and a pleasure to raise them.



Pig Breeding

Pigs are very popular animals for breeding and feeding, and everything is used, including the meat, fat, and leather. There are individual pigsties and collective pigsties. They feed on the grain of the roçados and on food leftovers, and are cured with pau ferro, batatas-de-tiú, and pião. Knowing how to kill and skin a pig is a knowledge passed down through generations and is always a moment of socialization in the food culture. Several foods are prepared with the meat, such as almonha and sweet chouriço, which are always prepared and consumed during the slaughtering celebrations.





Cassava Flour House (Aviamentos) and Cassava Preparation (Desmanchas)



Peeled cassava at preparation of "farinhada"

*The adults work and the children play in the yard eating beiju
and this is how they learn.*

*Singing “Here comes the moon coming out from behind a
scribble Whoever wants a date Spend a month in a desmancha”*



The Cassava Flour House (Aviamento)

This (aviamento) is what we call the cassava houses, which are the spaces where flour, starch, beiju, tapioca, cakes, and the various foods from cassava are produced and have ensured our survival since our ancestors. It is a very traditional place that brings us many memories. Families gather for many days, nights, and even months during the cassava harvest season working and partying. We call these moments desmanchas (cassava preparation), which are also the farinhadas for other relatives. It is an art to build an aviamento and its parts. The aviamento is usually close to

the water and the roçados, between the plantations and the houses. They are made of handmade wooden presses, tanks, lajeiros, which are the places where the starch dries, and trellises, which are roofs made of wood and straw, usually from coconut, carnaúba, and banana trees. There is also the engine house and the flour grinding ball, which process the flour. There are also two ovens, a big one to toast the flour and dry the beiju, and smaller ones to finish the beiju and make tapioca and cakes. There is also a kitchen that is always full and working so that the work does not stop and the workers are well fed. During the cassava preparation, we stay many dawns making beiju and there may be singing and parties.

▶ Traditional objects of Cassava Flour House (aviamentos)

- **Nets:** are made of fabric and used to wash the tapioca starch.
- **Sieves:** made of straw or wire and used to sift the cassava dough before roasting.
- **Ancas:** made of wood with iron arches, they are used to carry water for the animals, which are generally donkeys.
- **Cloths:** are used to place and transport the dough, the starch.
- **Hay:** are used to separate each quantity of dough in the press.
- **Jacá:** object used to carry manioc to the plantation.

- **Cocheira:** made of tire, used to let the manipueira rest and settle the starch.
- **Gamela:** made of wood, used to put both the washed pasta and the manipueira to remove the starch.
- **Paêta:** made of wood, usually quince tree, and used both to remove the starch and to turn the beiju or tapioca.
- **Hay broom:** made of carnaúba straw, used to sweep the flour oven and the dry beiju oven.
- **Hoe:** used to uproot the cassava.
- **Scythe:** used to cut down the firewood, defoliate the manaibra (maniva).
- **Knife:** used to scrape the cassava.
- **Machete:** used to separate the root (potato) from the cassava (manioc).
- **Squeegee:** used to stir the flour.
- **Cuia:** used to place the dough, remove water from the tanks, and place food.
- **Stool:** used to put the cassava on to crush.
- **Box:** used to put the dough to be sifted and to put the flour after it is ready.
- **Terça:** used to measure the flour, the starch and the dry beiju.

“Eu tive uma herança de uma terça, para medir as quartas de farinha, feijão, milho, fava. Uma terça de madeira da antiguidade, que herdei de meu padrinho. Está aqui minha tercinha, veio de Fortaleza, meu padrinho foi embora pra lá e lá ele não plantava mais, daí ele faleceu e mandaram para mim esta herança. Vou guardar como lembrança, quando eu não medir mais nada na roça, vou doar para um museu.”

(Dona Valda Tabajara)



The Cassava Preparation (Desmancha)

The cassava preparation, desmancha or farinhada is done in many steps. The day before the cassava is uprooted. The cassava is carried to the plantation on a donkey or tractor. The scraping is done by everyone in a circle with a lot of chatting. After scraping, the seva (grinding) is done, sometimes washed, sometimes not, before the seva, depending on the owner of the flour. After the seva, one part of the dough is washed to remove the starch, and the other part is left unwashed. Press, sieve, and toast the dough to make the flour. To make the starch we leave the manipueira (liquid that comes out from the grinding of the cassava) to rest until it settles,

about three to four hours of rest. For the separation of the manipueira, the tanks are emptied and the starch goes to the slab to dry for two or three days in order to store it in the jars. The arts (crafts) involved in the cassava preparation are knowing how to toast the flour, how to press the dough, how to wash the starch (it is usually the women who do this and they are called starch washerwomen), how to plant and uproot the manioc, and how to make the beiju, tapioca and other foods. There are many foods produced for people and animals. In these desmanchas, the families get together, make a fire at night and tell life stories.

➤ The agrobiodiversity of manaibras (cassava)

macaxeira-preta; rabo-de-calango; água-morna; macaxeira-pão; manipeba (cassava); cruvela (cassava); guela-de-jacu; najá (cassava); manipeba-branca (cassava).

➤ Masters of the cassava preparation (desmancha)

The villages have masters, both women and men, of aviamentos and desmanchas. In the village of Fidélis, we have Mr. Zé Zabela, Severo and his son Diano, who roast flour. The starch washers are Antônia Bezerra, Antônia Isabel Rodrigues de Oliveira and Maria Jesus. In the village of Croatá, the furnishers are Francisco (Cágado) and Marciano, the washerwomen are Simaura, Gloria and Franciene and the rapadeira and beijuzeira is Tuneza. In the village of Bom Jesus the rapadeira is Ms. Ana Rita, the washerwoman is Mrs. Valda, the forneiros are Antônio Vitório, Antero and Valdonio and the preenseiro is Mr. Detinho.

➤ The production from cassava preparation (desmanchas)

flour; tapioca; starch; dry beiju ; soft Beiju; puba; carimã; crueira (make bread); cassava skin (animal feed); manipueira (natural fertilizer) .

➤ The cooking recipes of the cassava flour houses (aviamentos)

●●● **Tapioca**

Wet the starch, add salt to taste, you can add coconut and grated cheese. Take it to the flour house (aviamento) oven or at home in the hot frying pan. After one minute, turn the tapioca over and it is ready to serve.

●●● **Dry Beiju**

Made from fresh dough and salt to taste. Put the dough in a large bowl with salt to taste and stir. Take it to the oven (small oven from the flour house) with a bowl or with your hands in a small quantity. With your hands, make the shape of a disk. When it is good to flip, flip it over. To finish drying, take it to the oven for a few minutes.

●●● **Fiós**

Ingredients: Two free-range eggs, one glass of milk, 500 grams of starch, half a spoon of yeast

Preparation: In a bowl, put the starch, yeast, eggs and salt. Boil the milk and scald the dough. Work the dough until it doesn't stick to your hand. If you want, you can add grated cheese to the dough. Make the little shapes with your hand and roll them into a braid shape (twist). Toast in very hot oil. Take out and enjoy.

●●● Pirão

Cook the meat or egg. In a bowl place the flour with the parsley and the broth, mix it all until scalded. It is ready to serve.

●●● Rosca

Ingredients: 1 kilogram of starch, 3 eggs, cheese or coconut, 1 cup of earth butter, 1 pinch of salt

Preparation: Scald the starch with water and butter and place in the baking pan with a hole in the middle, bake in the oven.

●●● Porridge

Place the starch in a saucepan, add the milk, sugar and boil. Stir until cooked and ready to serve.

●●● Broa

Boil a little water with sugar, cloves, cinnamon (make a syrup), throw in the dough (one kilo) with a teaspoon of baking powder. Work the dough, roll it out with a rolling pin or liter bottle, and cut it out with a small round shape (cup, tin).

●●● Sheep Wool

Soak the starch to the point of tapioca, salt to taste. Put one and a half tablespoons of oil in a pan, let it boil, add the starch and stir until it bakes.

●●● **Crueira Bread**

Pound the crueira until a thin dough is obtained. In a sieve, sift and add salt to taste. Wet the dough and put it in a cuscuz maker. Cook for ten minutes over medium heat. It is ready to taste.

●●● **Carimã**

Take the puba dough and make small balls. Place in the sun to dry and store.

●●● **Starch Angu**

Soak the starch, add salt or sugar to taste and a little milk. Stir in the heat.

●●● **Crespa**

Made with fresh starch, but very thin, different from tapioca. In the hot oven, join the edges forming a flower, and by the time you finish closing it, it should be very dry. Remove from the oven very crispy. It can be eaten pure or accompanied with milk and coffee.

●●● **Grude Cake**

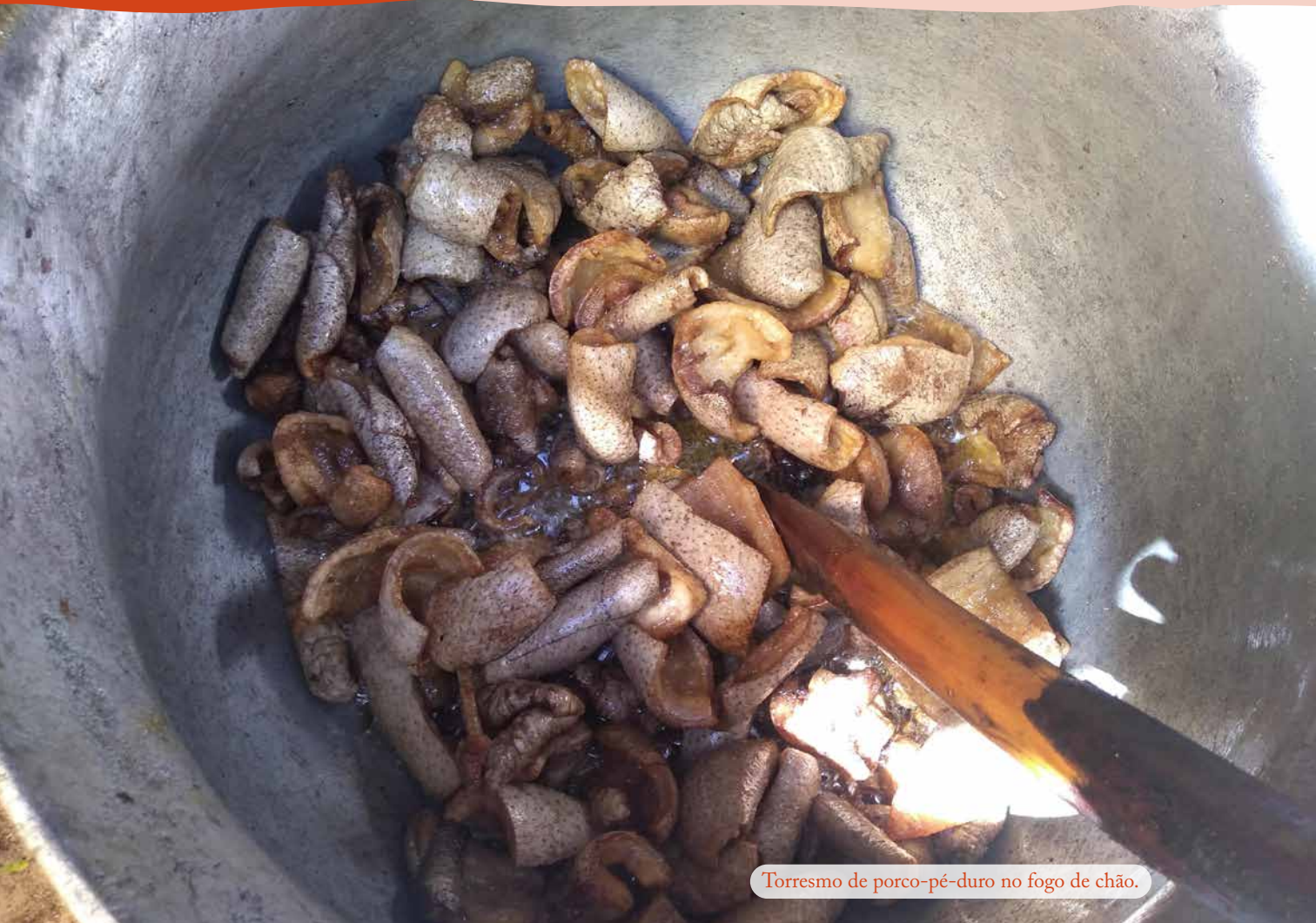
Ingredients: 2 kilograms of starch, 1 kilogram of sugar, cheese or coconut.

Preparation: Boil the water and scald the starch, the sugar with cheese or coconut, cinnamon, cloves and fennel. Bake in the oven.





Culinary Preparations: The Tabajara of the Sertão dos Inhamuns Cuisine



Torresmo de porco-pé-duro no fogo de chão.

Traditional cuisine has always been present in homes. Some dishes have lost their originality and others have been lost completely. But the indigenous Tabajara families have always fed and continue to feed themselves from family agriculture.



The Snack (Breakfast)

We have coffee, native fruit juices, and tea, usually lemon balm, holy grass or fennel.

●●● Powdered Popcorn

Ingredients: 3 cups of ash, 4 cups of corn, rapadura to taste

Preparation: Put the ash in an iron pot and let it heat up. Then, put the corn, stir constantly until it is toasted, when it turns red you can take it out of the pan. You can sift it or not, it depends on your preference. After it turns into dough, mash together the rapadura, and it's ready.

●●● Jerimum with Water or Milk

Ingredients: 1 jerimum, sugar to taste, milk to taste.

Preparation: Cut the jerimum into small slices, place them in a pan with water (the water should cover the jerimum) and cook for 20 or 30 minutes. Remove from the pan, remove the peel and mash it in a dish or bowl, serve with water or milk and add sugar to taste.

●●● Corn Bread

Ingredients: 2 kg of corn, salt to taste.

Preparation: Soak the corn in warm water overnight (about 6 hours). The next morning, put it in a mill and grind it or you can crush it in a pestle. Sift and remove the thin dough. In a bowl, soak the dough with salt and cook for 20 minutes.

Old style preparation : The dough was cooked in an iron dish over a pot of water and covered with a wet cloth.

Current preparation : The dough is cooked in a cuscuz maker.

●●● Tapioca

Ingredients: Starch to taste, salt to taste.

Preparation: In a bowl or basin, put the starch and the salt and then soak until the dough begins to form small balls. Place a pan on the fire and when it is hot, add the dough. When the edges are rising, turn the tapioca over and wait a few minutes until the other side cooks.



Cakes

●●● Corn Cake In the Pot or Pan

Ingredients: 3 cobs of corn, sugar to taste, 1 tablespoon of butter, 1 egg, 1 cup of milk.

Preparation: Take the cobs, peel them and grate them on the grater, put them in a bowl and mix all the ingredients. Mix until it becomes homogeneous. Then, take a frying pan or saucepan, add four tablespoons of oil, let it heat up, and add the dough. Let it cook for about two minutes on each side. Remove and serve.

●●● Corn Cake in the Oven

Ingredients: 3 cobs of corn, 1 cup of oil, 1 cup sugar, 3 eggs, 4 spoons of wheat flour with yeast, 2 or 3 cups of milk.

Preparation: Take the cobs, peel them and grate them on the grater, put them in a bowl and mix all the ingredients. Mix until it becomes homogeneous. Grease a baking pan, pour the mixture and bake for 40 minutes. Remove from the oven, let it cool and serve.

●●● Puba Cake in Banana Leaf

Ingredients: 1 kg of puba (fermented cassava dough), rapadura to taste.

Preparation: Put the rapadura in a pan with a little water and let it dissolve to create a syrup. Put the puba, the syrup, and add fennel or clove to season it in a bowl. Mix everything. Light a fire under the stone and when it is very hot, place the banana leaf on top of the stone, put a little dough on it and cover it with another banana leaf. Remove some of the straw from the top, and if the cake is already dry, you can turn it over to bake the other side, or when the bottom straw starts to burn, you can turn it over to bake the other side as well. Remove from heat and let cool to serve.

●●● Baked Puba Cake

Ingredients: 500 grams of puba, 3 cups of wheat flour with yeast, 2 cups of sugar, 3 eggs, 2 tablespoons of butter, 3 cups of milk.

Preparation: Mix the eggs, sugar and butter, then add all the other ingredients and mix until smooth. Grease a baking pan, put the mixture inside and bake for 40 minutes. Let it cool and serve.

●●● Sponge Cake

Ingredients: 5 eggs, 1 cup sugar, 1 cup starch, clove, fennel or cinnamon.

Preparation: Beat the egg whites until stiff, add the egg yolk and the sugar and beat until the smell of egg is gone. Add the starch and beat until it forms a dough. You can bake it in a baking pan or in a saucepan. Put two tablespoons of oil in the pan, pour in the batter, cover with a hot plate and bake for 10 minutes. In the oven, grease a baking pan and pour the mixture into it and bake for only 5 minutes. Let it cool and then serve.

●●● Cashew Cake

Ingredients: 10 cashews, 1 cup of wheat flour with yeast, 1 cup oil, 1 cup sugar, 2 eggs, 1 cup of milk.

Preparation: Cook the cashews, shred and mash them with a spoon. Blend the egg, the oil and the sugar, mix the flour and the cashews and add the milk. Grease a baking pan, pour the mixture and bake in the oven for 40 minutes. Let it cool and then serve.

●●● Jerimum Cake

Ingredients: 2 cups of cooked jerimum, 1 cup of wheat flour with yeast, 1 cup of milk, 1 cup of sugar, 1 cup of oil, 1 egg.

Preparation: Cook the jerimum, peel and mash with a spoon. Blend the egg, oil and sugar. Mix the flour and jerimum dough and add the milk. Grease a baking pan, pour the mixture and bake in the oven for 40 minutes. Let it cool and serve.

●●● Carrot Cake

Ingredients: ½ cup of oil, 3 medium carrots, 4 eggs, 2 cups of sugar, 2 and ½ cups of wheat flour with yeast, 2 cups of milk.

Preparation: Start by peeling and grating the carrots, beat the eggs, oil and sugar, add the flour and carrots and mix them little by little with the milk. Grease a baking pan, pour the mixture and bake in the oven for at least 40 minutes. Let it cool and serve.

●●● Macaxeira (Cassava) Cake

Ingredients: 500 grams of cassava, 3 eggs, 2 cups of sugar, 3 tablespoons of butter, 01 pinch of salt, 04 spoons of wheat flour with yeast.

Preparation: Cook the cassava, remove the stalk and mash with a fork or spoon. Beat the eggs and the butter, add the cassava and mix. Add the flour and sugar, if the dough gets too dry, add a little water. Add a pinch of salt, stir and put it in a greased baking pan. Bake in the oven for 40 minutes.



●●● Sweet Potato Cake

Ingredients: 3 cups of cooked and mashed sweet potatoes (about 3 sweet potatoes), 3 eggs, 3 tablespoons of butter, 2 cups wheat flour with yeast, 01 and ½ cups milk, 1 and ½ cups sugar.

Preparation: Cook the potato, mash and set aside. Mix the eggs, sugar and butter, add the potato and the flour; stir and gradually add the milk. Bake in the oven for 40 minutes.

●●● Forty Cake

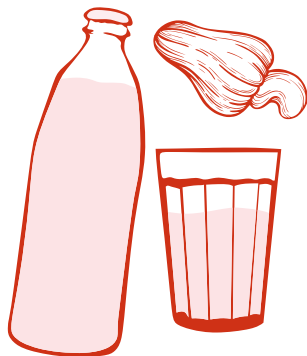
Ingredients: 1 package of cuscus, 1 tablespoon of butter, 3 cups of warm milk, 01 cup of sugar.

Preparation: In a bowl, mix the cuscuz, butter, sugar, and hot milk until it becomes a homogeneous mixture. Place it in the cuscuz maker and let it cook. When it starts to smell, it's ready.

●●● Banana Cake

Ingredients: 10 ripe bananas, 2 eggs, 1 cup of sugar, 2 cups of wheat flour, 3 cups of milk.

Preparation: Mix everything in a blender and put it in a greased baking pan. Bake it in the oven for 30 or 40 minutes. Let it cool to serve.



Beverages

●●● Mocaroró

Ingredients: 30 cashews at a time

Preparation: Squeeze the cashews, put them in a bottle or gourd and let them ferment for 7 days. Serve.

➤ Garapas

●●● Rapadura Garapa

Ingredients: ½ Rapadura, 200 milliliters of water.

Preparation: Scrape the rapadura with a knife and mix it with the water in a jar.

●●● Maracujá-do-Mato Garapa

Ingredients: 5 passion fruits, 250 milliliters of water, sugar to taste.

Preparation: *Formerly* - Cut and remove the seeds, mash them with a spoon, mix the water and sugar. *Nowadays* - Cut and remove the seeds, mix in the blender with sugar and water and strain.

●●● Sugarcane Garapa

Ingredients: 10 sugar canes.

Preparation: Each piece can be squeezed three times, so that the water from the cane comes out completely. Strain all the water extracted and the garapa is ready.



Dishes

> Fish

●●● Fried Fish with Farofa

Ingredients: 3 big fishes, salt to taste, 1 cup of oil or fat, 200 grams of flour.

Preparation: Cut the fish into 4 pieces and wash them. Drain the water and season the fish with salt. Put the oil in a frying pan and let it heat up. Fry the fish until golden brown on both sides. Add the flour to the oil in which the fish was fried and stir until it is dry.

●●● Boiled Fish with Pirão

Ingredients: 3 large fish, salt, garlic, pepper, food coloring and green smell to taste, 1 tablespoon of oil or fat, 200g of flour.

Preparation: Cut the fish into 4 pieces each and wash them. Place in the pan and season. Add water until it covers the fish. Cook for 20 to 30 minutes. In a bowl, put the flour and add the hot broth of the fish, stirring constantly. Serve the pirão with a piece of fish on top.

●●● Grilled Fish

Ingredients: 3 large fish, salt and pepper to taste.

Preparation: Light the fire and let the charcoal become hot. Meanwhile, open the fish, season it with salt and pepper. Roast the fish until the flesh begins to turn white. Roast it on both sides. Serve hot.

●●● Peixada

Ingredients: 3 large fish, salt, garlic, pepper, parsley and food coloring to taste, 2 sweet potatoes, 1 tomato, 1 minced onion, 3 tablespoons of cream.

Preparation: In a pan, put the fish cut up and seasoned with garlic, salt, pepper, parsley, tomato and onion. Cover with water and cook for 20 minutes. In another pan, cook the potatoes. When the fish and potato are cooked, peel and cut the potato. Add the potato and the cream to the fish and some more parsley. Bring to a boil and serve with whatever side dish you prefer.

●●● Chicken Maria Isabel

Ingredients: 1 kilogram of chicken, 1 kilogram of rice, parsley, 2 tomatoes, pepper to taste, salt to taste, 2 cloves of garlic, food coloring to taste.

Preparation: Season the chicken with tomato, parsley, salt, pepper, garlic, and food coloring. Put 250 milliliters of water in the pan and cook the chicken for 30 minutes. Taste to see if the seasoning is to taste. If not, use the same seasonings and put the rice in the pot with the meat. Let it cook for another 10 or 20 minutes, and then add water until the rice is cooked. When the rice is dry, you can serve it.

●●● Fried Chicken With Farofa

Ingredients: 1 kilogram of chicken, pepper to taste, salt to taste, 1 cup of oil, coloring to taste, 1 clove of garlic, ½ onion, 250 grams of flour.

Preparation: In a pan, put the chopped chicken and season it with salt, pepper, food coloring and garlic. Mix it and put the oil in the pan. Take it to the fire and stir it once in a while so it doesn't burn. When the chicken starts to brown, add the chopped onion and keep stirring it over and over again so that the onion does not burn. When the chicken is browned, turn off the heat and add the flour, stirring until all the oil is coated in the flour, leaving it dry. Adjust the salt and serve

●●● Chicken Leather Farofa

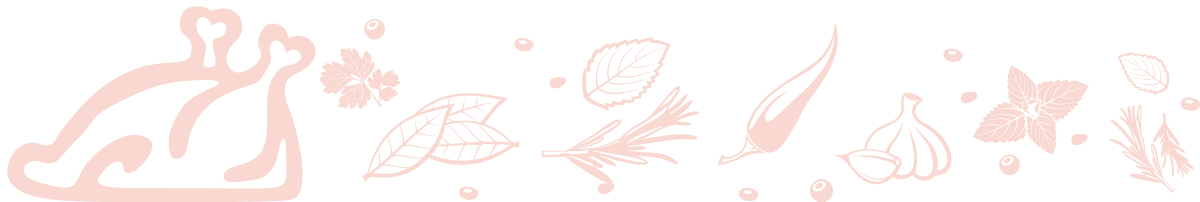
Ingredients: 200 grams of chicken skin, pepper to taste, salt to taste, 1 cup of oil, coloring to taste, 1 clove of garlic, 250 grams of flour.

Preparation: Cut the skin into very small pieces and drain the water until it is dry. Season with salt, pepper, food coloring and garlic. Put ½ cup of oil in a pan and let it heat up. When it is hot, put the chicken skin and stir it once in a while so it doesn't burn. When the leather is golden brown and dry, mix the flour and the oil. Adjust the salt and serve.

●●● Galinhada

Ingredients: 1 dash of oil, 1 crushed garlic head, pepper to taste, 1 small skinless free-range chicken, cut into pieces, with foot and neck, 2 bell peppers, 1 chopped tomato, 1 small onion, chopped, 1 tablespoon of food coloring, green onion to taste, 2 potatoes, 2 carrots, 1 cassava.

Preparation: Brown the garlic in a pan over medium heat with oil, then add the chicken and let it cook, stirring constantly until golden brown. Keep dripping water so that it cooks slowly. When it is well cooked and the water has dried, add the bell pepper, the tomato, the chopped onion, the pepper, and the parsley. Add the potatoes, the carrot, the cassava and the water and let it cook.



●●● **Fried Pork with Farofa**

Ingredients: 1 kilogram of pork, pepper to taste, salt to taste, 1 cup of oil, colorant to taste, 1 clove of garlic, ½ onion, 250 grams of flour.

Preparation: In a pan, put the pork cut into pieces and season it with salt, pepper, coloring and garlic. Mix it and put the oil in the pan. Place it over the heat and stir once in a while so that it does not burn. When the pork begins to brown, add the chopped onion and keep stirring over and over again so that the onion does not burn. When the pork is browned, turn off the heat and add the flour, stirring until all the oil is mixed with the flour, leaving it dry. Adjust the salt and serve.

●●● **Almonha (fried pork meat balls)**

Ingredients: 500 grams of pork, food coloring to taste, salt to taste, black pepper to taste, parsley to taste, 1 onion head, 2 cloves of garlic, 6 eggs, 4 tablespoons of wheat flour with yeast, 1 cup oil.

Preparation: Pound the pork meat *muciça* (boneless) with a knife and season it with salt, pepper, garlic, parsley, onion and garlic. Make small balls of medium size. In a pan put water, salt, pepper, garlic and parsley and bring to a boil. In a bowl beat the egg whites with a fork or beater until egg whites become stiff, add the yolks and beat again. Add salt to taste, the flour and mix. Remove the meat balls from the water and cover them with the beaten egg whites and yolks. Put a cup of oil in a pan or skillet and when it is very hot, start frying the covered balls. Serve.

> Lamb

●●● Cooked Lamb

Ingredients: 1 kilogram of sheep meat, 2 cloves crushed garlic, salt, pepper, 2 tablespoons of oil, 6 small onions, coloring to taste.

Preparation: Cut the meat into even pieces. Season the meat with salt, garlic, pepper and parsley. Let it get flavored for half an hour. Add the chopped onions. Cover the pan and cook over low heat. Gradually add water until the meat is tender.

●●● Fried Lamb

Ingredients: 1 kilogram of sheep meat, pepper to taste, salt to taste, 1 cup of oil, coloring to taste, 1 clove of garlic, ½ onion.

Preparation: In a pan, put the chopped sheep meat and season it with salt, pepper, food coloring and garlic. Mix it and put the oil in the pan. Take it to the heat and stir once in a while so it doesn't burn. When the sheep meat starts to brown, add the chopped onion and keep stirring it over and over again so that the onion does not burn. When the meat is browned, turn off the heat and serve.

●●● Grilled Lamb

Ingredients: 1 kilogram of sheep meat, coarse salt and pepper to taste.

Preparation: Light the fire and let the coals become hot. Meanwhile, cut the meat into large thin pieces. Let the water drain. Season it with salt and pepper. Put it on the fire. Brown both sides and serve.

●●● Lamb Buchada (Tripe)

Ingredients: 500 grams of intestine, 1 tripe, 500 grams of rice, garlic and pepper to taste, parsley to taste, 1 bell pepper, 2 tomatoes, 2 chili peppers, 1 onion, 1 tablespoon of salt, needle and thread to sew the tripe.

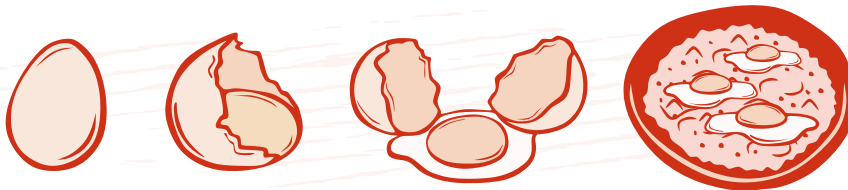
Preparation: Cut the intestines into small pieces. In a bowl, add the intestines, the rice, and season. Cut the tripe into 4 pieces, fill each piece with the mixture of rice and intestine and sew. Place it in a pressure cooker and cook for about 40 minutes. Remove from pan and serve hot.

➤ Egg

●●● Egg Pirão

Ingredients: 4 to 5 eggs, 2 liters of water, Salt, garlic, pepper, oil, onion and parsley to taste, 3 spoons of cream, 300 grams of flour.

Preparation: In a pan, put the oil, garlic and onion and sauté. Add the water and the salt and let it boil. Break the eggs, put them in the boiling water and let them cook. Season with parsley and cream. In a bowl, put the flour and add the broth until it forms a “pirão”. Serve hot.





Hunts

> Opossum

●●● Fried Opossum

Ingredients: 1 opossum, salt, garlic and pepper to taste, 4 tablespoons of oil.

Preparation: Cut the opossum and season it. Heat the oil and fry the opossum until golden brown.

●●● Grilled Opossum

Ingredients: 1 opossum, salt and pepper to taste.

Preparation: Light the fire and let it smolder. Open the opossum and season. Skewer the opossum on a stick and roast it.

> Peba

●●● Cooked Peba (Armadillo)

Ingredients: 1 peba, salt, garlic and pepper to taste, 1 tablespoon of oil.

Preparation: Cut the peba and season it. Place the seasoned peba in a pan with water and cook.

●●● Fried Peba

Ingredients: 1 peba, salt, garlic and pepper to taste, 4 tablespoons of oil.

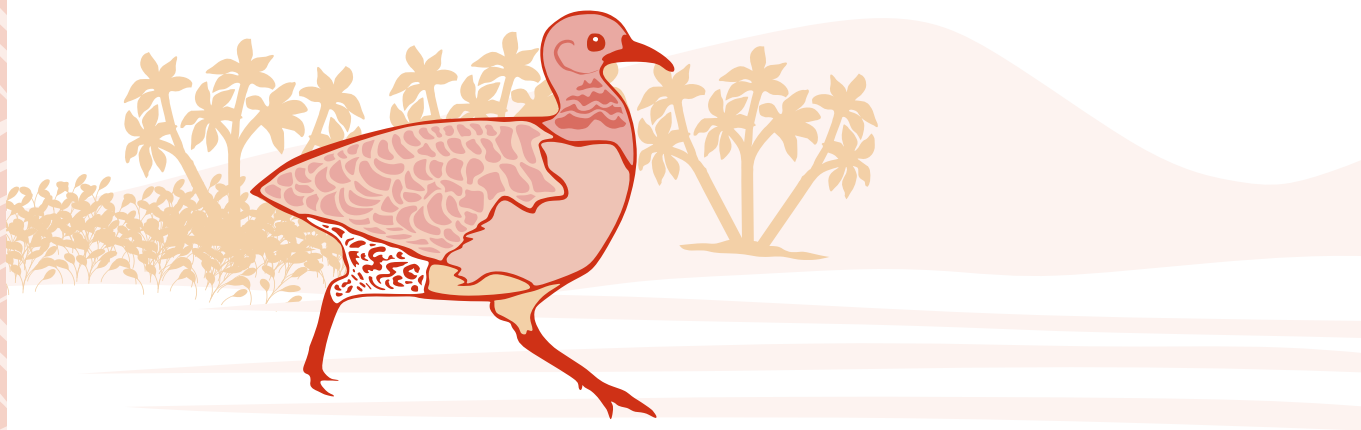
Preparation: Cut the peba and season it. Heat the oil and fry the peba until golden brown.

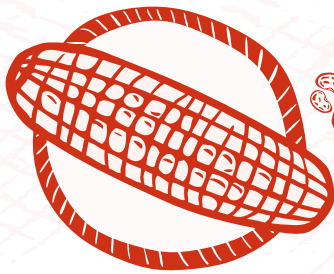
➤ Nambu

●●● Fried Nambu with Farofa

Ingredients: 3 nambus, salt, garlic and pepper to taste, 4 tablespoons of oil.

Preparation: Cut the nambus and season. Heat the oil and fry the nambus until golden brown. Add the flour and stir until it is dry.





Grains

> Corn



●●● Moquila (Mucunzá)

Ingredients: 500 grams of corn, 250 grams of white fava beans or beans, pork skin, pork meat, pork mocotó, garlic and pepper to taste, salt to taste, parsley to taste.

Preparation: Crush the corn in a pestle to remove the husk. Remove the husk from the corn. Take the corn and place it over a fire. Add the fava beans or beans, pork skin, pork meat and the pork mocotó. Season with salt, garlic and pepper and let it cook. When everything is cooked, season it with the parsley, let it boil for a few minutes, and bon appétit.

> Beans

●●● Capitão

Ingredients: 1 kilogram of beans, 100 grams of flour, salt, oil, pepper and garlic to taste.

Preparation: Cook the beans to make plenty of broth. Put the flour in a bowl and add the hot broth to form a “pirão”. Using your hands, mash the beans and flour and serve.

●●● Beans With Scrambled Bread And Rapadura

Ingredients: 200 grams of beans, 250 grams of corn bread (cuscuz), salt to taste, pork fat to taste, rapadura to taste.

Preparation: Season the beans with salt and fat and let it cook. Wet the corn bread with salt and cook in the cuscuz mixer. In a bowl mix the corn bread, the beans and the pork fat, stir well and serve with a piece of rapadura or shaved rapadura.

●●● Beans With Malassada

Ingredients: 1 kilogram of beans, 6 eggs, 200 grams of flour, salt, pepper and parsley to taste.

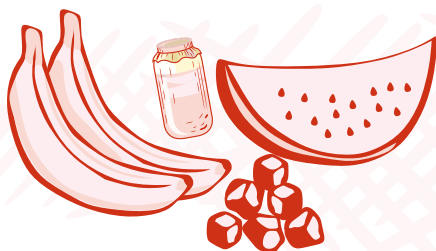
Preparation: Cook the beans and season with salt, oil, garlic and pepper to taste. Beat the egg whites until stiff and add the yolks, beat again. Mix in the salt, pepper, flour and parsley, and fry the mixture as if you were frying cake. Serve the beans with the malassada on top.

●●● Bean Soup

Ingredients: 1 and ½ cup of cooked and seasoned beans (with broth), spaghetti noodles, 1 onion, 2 cloves of garlic, 1 pinch of pepper, 3 cups of water, 1 tablespoon of oil, salt to taste.

Preparation: Place a medium saucepan over medium heat to warm up. Drizzle with oil, add the onion and season with a pinch of salt. Sauté for about 5 minutes until golden brown. Add the garlic and stir for 1 minute more to make a scent. Mash the beans with your hand and add the cooked beans to the sauté, pour 1 cup

of water and mix well. Add the remaining water and take it to a high heat. As soon as it boils, reduce the heat to medium, season with salt and cook for 5 minutes to incorporate the flavors. Meanwhile, break up the noodles. After 5 minutes, keep the pan on medium heat and add the noodles. Cook for about 10 minutes, until noodles are very soft and the soup has thickened. Stir occasionally to prevent the noodles from sticking to the bottom of the pan and ensure that they cook evenly. Serve.



Desserts

●●● Sweet Chouriço

Ingredients: 2 liters of blood, 4 rapaduras, 100 milliliters of fat, 500 grams of cassava flour, 1 tablespoon of black pepper, cashew nuts to taste.

Preparation: When killing the pig, put the blood in a bowl and keep stirring so that the blood does not curdle. Heat the rapadura with a little water to make a syrup, add the blood, and cook until the blood turns black. In another pan, melt the fat and add the flour, making a fluffy mixture. Break the cashew nuts into the size you prefer. Add everything to the cooked blood and keep stirring, the chouriço needs to be black. Serve cold.

●●● Papaya Candy

Ingredients: 4 green papayas, 2 rapaduras or 2 kilograms of sugar, cloves or cinnamon (whichever you prefer).

Preparation: Peel the papaya, remove the seeds and cut into very small pieces, or grate. Place all the papaya in a pan with a little bit of water, cook the papaya until it starts to become transparent. In another pan, make the syrup from the rapadura or sugar. After the papaya is cooked, remove the water, put it back in the pan, and add the syrup. Cook until the papaya and syrup are homogeneous, add the clove or cinnamon and let it cook for a few minutes to allow the sweet taste to take hold. Serve cold.

●●● Sesame Candy

Ingredients: 1 liter of sesame seeds, 1 kilogram of sugar or 1 and ½ rapaduras, 1 cup of flour.

Preparation: In a pan, put the sesame and toast it. Take it to a pestle and pound it. Put the rapadura or sugar in a pan and make the syrup, add the crushed sesame and let it cook. When the syrup is ready, add the flour and stir for another 5 minutes. Let it cool to serve.

●●● Melancia-De-Cavalo Candy (Watermelon Candy)

Ingredients: 1 large watermelon, 2 rapaduras, cloves or cinnamon to taste.

Preparation: Cut the watermelon into small slices, remove the seeds, peel and grate. In a pan, put the rapadura and make the syrup, then add the grated watermelon and stir until the watermelon cooks. You can season it with cloves or cinnamon. It depends on your preference.

●●● Guava Candy

Ingredients: 10 ripe guavas, 1 liter of water, 15 spoons of sugar.

Preparation: Peel the guava and cut it. Cook the guavas. After cooked, mash and sieve them. Place them again in the fire with the sugar and stir until it is at the right point. Serve cold.

●●● Doce de Leite (Milk Jam)

Ingredients: 2 liter of milk, ½ kilogram of sugar, clove, cinnamon, fennel or orange peel (whichever you prefer).

Preparation: Boil the milk, let it turn yellow. Add the sugar and stir constantly to avoid spilling it. When it is darker, add the seasoning and let it cook for a few more minutes. Remove from heat, let it cool and serve.

●●● Cashew Candy

Ingredients: 2 kilograms of cashew, 1 kilogram of sugar, 1 cinnamon stick or 1 spoon of cinnamon powder (whichever you prefer).

Preparation: Cut the cashew in small pieces, put it in the pan to cook. Remove all the water and return the cashew to the pan. Add the sugar and the cinnamon and stir until it gets to the syrup consistency. Serve cold.

●●● Banana Candy

Ingredients: 12 ripe bananas, 500 grams of sugar or 1 and ½ rapaduras, 500 milliliters of water.

Preparation: Cut the banana into small cubes and set aside. Take the sugar or rapadura to fire and make the syrup. Add the bananas and cook for a few minutes, stirring constantly. When the syrup is very brown, remove from heat and serve cold.

●●● Peanut Candy

Ingredients: 500 grams of peanut), 1 and ½ cup of milk, 1 rapadura.

Preparation: In a pan, put the crushed peanuts and toast them a little. Add the milk and let it cook a little. Add the rapadura and make the syrup. When it is dark and begins to smell, remove from heat.

●●● Soursop Candy

Ingredients: 1 kilogram of soursop, 2 kilograms of sugar, 750 milliliters of water, clove, cinnamon or fennel to taste.

Preparation: Peel the soursop and remove the seeds. Place the pulp in a blender and blend it with the sugar. Bring the mixture from the blender and the water to a boil and cook until it is at the consistency of a syrup. Add the clove, cinnamon, or fennel and cook for a few minutes. Remove from heat and let cool, then serve.

●●● Sweet Potato Candy

Ingredients: 1 kilogram of sweet potato, 1 rapadura or 500 grams of sugar, 1 liter of milk.

Preparation: Cook the potato, peel and cut. Place the potato, the rapadura or sugar and the milk in a pan and stir until it's just right. Serve cold.

●●● Jerimum Candy

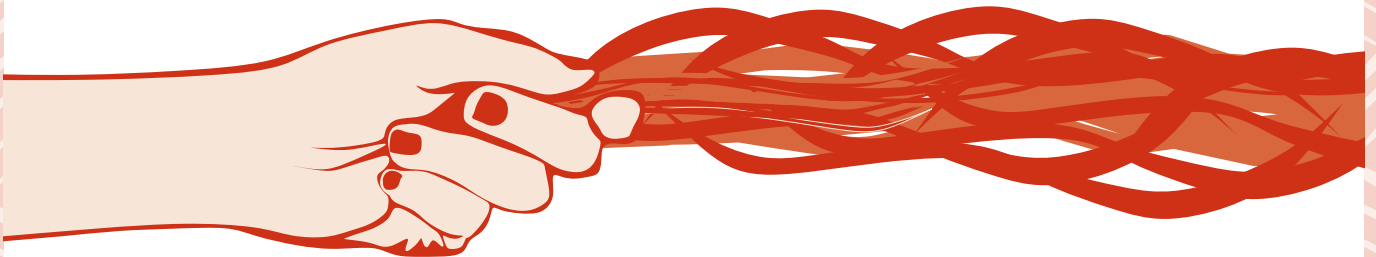
Ingredients: 1 kilogram of jerimum, peeled and chopped, 500 grams of sugar, 150 grams of grated coconut (optional), 1 cinnamon stick (optional), 1 clove (optional).

Preparation: In a pan, place the jerimum, the sugar, the cinnamon and the clove. Take it to medium heat and stir until the jerimum begins to release water. Once the water has started to release, cook for about 30 minutes, stirring occasionally. When the jerimum starts to turn into a cream, add the shredded coconut. Lower the heat and stir until all the liquid is dry and the jam is creamy. Turn off the heat, remove the cinnamon stick and the clove. The perfect point of the candy is when it is shiny and soft.

●●● Afinim (Alfenim)

Ingredients: 1 rapadura, starch.

Preparation: Mix the rapadura with 200 milliliters of water. When it starts to boil and bubbles form, scoop out a little with a spoon and place it in the water in a cup or glass. If it doesn't come apart, it's ready to be removed from the heat. Remove from heat and spread the syrup on a clean board or stone to cool. While the syrup is still warm, flour your hand with starch so that it doesn't stick and keep pulling it until it doesn't fall apart or run out of your hand. Shape as you wish.





Broths

●●● Egg Broth

Ingredients: 2 to 3 eggs, 1 liter of water, salt, garlic, pepper, oil and parsley to taste, 3 tablespoons of cream, 10 grams of flour.

Preparation: In a pan, put the oil and garlic and sauté. Add the water and the salt and let it boil. Break the eggs, put them in the boiling water and let them cook. Season with parsley and cream. Add the flour little by little, stirring so as not to create lumps. Serve hot.

●●● Macaxeira (Cassava) Broth

Ingredients: 1 macaxeira, 1 chopped garlic, 1 tablespoon of oil or fat, salt to taste, enough water to cover the cassava.

Preparation: Cut the macaxeira into small pieces and cook. In a pan, add the garlic and oil and sauté. Place the cooked cassava, season with salt and stir so that it mixes with the sautéed garlic. Add the water and stir. Let it boil until the cassava starts turning creamy and serve.

●●● Jerimum Quibebe

Ingredients: 2 kilograms of ripe pumpkin, 1 tablespoon of oil, 2 chopped onions, crushed garlic, chopped parsley to taste, salt and black pepper to taste.

Preparation: Peel the pumpkin and cut it into pieces. Place in a pan with oil, the onion, the garlic and the chopped parsley. Season with salt and pepper. Add two cups of water and cook on low heat, with the pot covered. If necessary, add more water to soften the squash. When it is very soft, serve hot.

●●● Maxixe Quibebe

Ingredients: 70 maxixes, salt to taste, parsley, 2 tomatoes, 1 onion, 1 bell pepper, coloring.

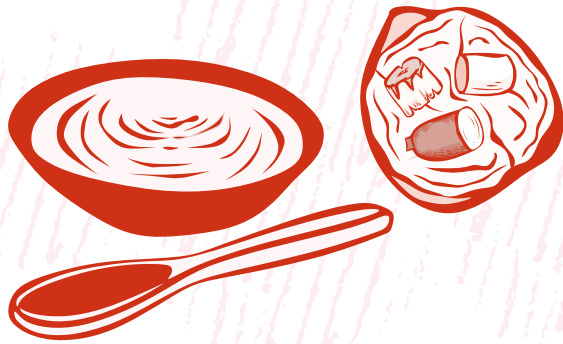
Preparation: In a pan, put the maxixe, the salt, and water until it covers. Let it boil until it cooks a little. Season with the vegetables. Add the food coloring powder to color the broth and cook for 20 minutes. Let it cook until it is just right.

●●● Charity Broth

Ingredients: 200 milliliters of water, salt to taste, 10 grams of flour.

Preparation: Boil the water and salt. Add the flour little by little to the boiling water, and stir to prevent it from forming lumps.

Note: This food is good for the sick, to whet their appetite.



Porridge

●●● Puba Porridge

Ingredients: 1 and 1/2 cup of puba (fermented cassava dough), 1 cup of sugar, 1 cup of milk.

Preparation: Mix the puba with the sugar, then add the milk gradually, and dissolve the puba. Take it to fire, stirring constantly, until it thickens. Serve hot.

●●● Corn Porridge

Ingredients: 3 corn cobs, 1/2 cup of sugar, 1 cup of milk.

Preparation: Shred the cobs and remove all the hair. Grate the corn. Add the grated corn with the sugar and the milk. Take it to fire, stirring constantly, until it thickens. Serve hot.

●●● Starch Porridge

Ingredients: 1 and 1/2 cup of starch, 1 cup of sugar, 1 cup of milk.

Preparation: Mix the starch with the sugar, then gradually add the milk and dissolve the starch. Take it to the fire, stirring constantly, until it thickens. Serve hot.

●●● Carimã Porridge

Ingredients: 1 and 1/2 cup of carimã (fermented cassava dough), 1 cup of sugar, 1 cup of milk.

Preparation: Break the carimã. Mix the carimã with the sugar, then gradually add the milk and dissolve. Take it to the fire, stirring constantly, until it thickens. Serve hot.



Angu

●●● Corn Angu

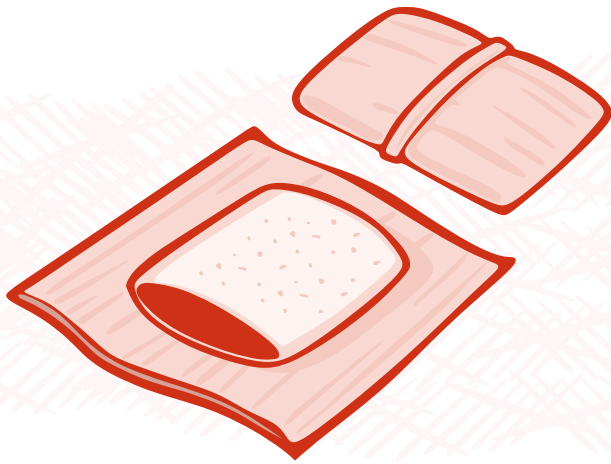
Ingredients: 3 corn cobs, salt to taste, 1 cup of water

Preparation: Shred the cobs and remove all the hair. Grate the corn. Add the grated corn with water and salt. Take it to the fire, stirring constantly, until it thickens. Serve hot.

●●● Puba Angu

Ingredients: 1 and 1/2 cups of puba, sugar to taste, 1 cup of water.

Preparation: Mix the puba with the salt, then gradually add the water and dissolve the puba. Take it to the fire, stirring constantly, until it thickens. Serve hot.



Afternoon Snack

●●● Salted Pamonha

Ingredients: 20 corn cobs, salt to taste, grated cheese to taste, cream to taste.

Preparation: Cut the corn straw to make the shell of the pamonha. Peel the cobs and grate the corn. Add the salt, the cheese and the cream and mix with the grated corn. Place some of the mixture on two corn straws that you cut off, and close the straws by tying the two ends with strings also made from the corn straw. Place it in a pot filled with water and let it cook. When it starts to smell, it is ready.

●●● Sweet Pamonha

Ingredients: 20 ears of corn, sugar to taste, grated cheese to taste, cream to taste.

Preparation: Cut the corn straw to make the shell of the pamonha. Peel the cobs and grate the corn. Add the sugar, the cheese and the cream and mix with the grated corn. Place some of the mixture on two corn straws that you cut off, and close the straws by tying the two ends with strings also made from the corn straw. Place it in a pot filled with water and let it cook. When it starts to smell, it is ready.

●●● Peanut Farofa

Ingredients: 1 liter of peanuts, ½ rapadura, 500 grams of flour.

Preparation: Grind the peanuts until it is flour-like. Add the rapadura and pound until it is all broken down. Add the flour and pound it again until all the ingredients come together. Serve after preparation.

●●● Sesame Farofa

Ingredients: 1 liter of sesame seeds, ½ rapadura, 500 grams of flour.

Preparation: Crush the sesame until it releases a little of the oil. Add the rapadura and pound until it is all broken down. Add the flour and pound it again until all the ingredients come together. Serve after preparation.

●●● Popcorn

Ingredients: 1 cup popcorn, 5 tablespoons of oil, salt to taste.

Preparation: Heat the oil. Add the corn and wait for it to pop. When the popping is decreasing, it's time to take the popcorn off the heat. Pour into a bowl and add the salt.





Knowledge, Forms of Expression and Celebrations



Tia Maria Luzia, guardiã do saber.

The knowledge involves our own wisdom, such as the recipe for food, a garrafada (plant mix), tea, syrup, lambedor (kind of syrup), or a special technique used for fishing; it is the methods related to healing present in the benzeduras (blessings), rezadeiras (prayers), midwives, and in the pajelanças (rituals celebrated by the indigenous shaman). These are the traditional crafts of the peasant, fishermen, hunters, animal breeders, and of our indigenous traditional medicine practitioners. They also involve the knowledge of techniques and natural resources of the caatinga biome, living with the semi-arid climate, and the way our people relate to nature and the territory of the Sertão dos Inhamuns. These knowledge and practices, which we don't need to go to school to learn, which we acquired from our elder trunks, explain much of our history because the elder indigenous trunks are our living books. Some of the main knowledges studied in our inventory are:

➤ Knowing how to do a roçado

We learned all the steps to do a roça, starting with the choice of the land, making the varieties, and drilling. We learned how to harvest, dig, burn, wait for the rain, plant, take care of the field, both the first and the second clean. Finally, we collect, pick the beans, break the corn, pick the fava beans, cut the sesame, uproot the peanut, and harvest the fruits we planted in the winter, such as jerimum, watermelon, cucumber, and melon, all at the right time.

“I learned to work in the field with my parents, planting beans, corn, and fava beans. I didn't learn this at school.”

(Ms. Nice, village of Vila Nova, Baixio).

➤ Knowing how to raise animals

We learned how to help the females give birth when necessary, heal the birds and other animals with traditional medicine, we learned how to fur, pluck, and treat the animals we raise in the yard

➤ Knowing how to hunt and fish

These are techniques that we learn from the experience of nature and the wise men of the people.

“What my father passed on to me as experience is that to fish requires a lot of ‘patience’, some days, we catch the fish, other days we don’t”.

(Silvania, fisherwoman, village of Vila Nova)

➤ Knowing how to practice traditional medicine

The rezadores (those who pray) always teach how to make liqueurs, garrafadas, teas, and infusions, knowledge that is also passed on in the conversation circles of the indigenous health actions, which support the continuity of traditional medicine.

“Always when my grandmother prepared medicine for my brothers or for her children, I would stand there at her feet, looking and tasting the syrup, and I watched when she was making the preparations, that’s how I learned”.

(Maria Sena, guardian of knowledge)



Forms of Expression

With the participatory inventory, we learned that our forms of expression are present in the food culture and are part of all moments of community life, from daily routine to moments of celebration, transmitting our view of life. The main ones are the toré, the birim and the pizeiro.

➤ The Toré

Toré is a cultural expression and ritual that is the symbol of our resistance. It is practiced both for religious and festive purposes. The maracá accompanies the dance with the beat of the footsteps, and the Indians dance in circles. The toré can be celebrated to honor visitors, in the opening the village meetings, for religious purposes, and to relate with nature. It is danced to give thanks for the harvest of food. During the rituals we drink moco-ro-ro, an indigenous cashew fermented drink, and cashew caipirinha (a drink made with cashew and cachaça) and cachaça.

➤ The Pizeiro

It is a dance of the Tabajara people from Sertão dos Inhamuns, passed from generation to generation. It is played with drums, triangle, tambourine, and maraca. The elders say they made their instruments out of tin cans, liters, gourds, and rattles. While the adults are chatting together in one of the houses, drinking coffee and tea with corn cake and starch sponge cake, the children and young people dance in the yard.

➤ The Birim

It is the cultural dance that is most related to our food culture, because when people go slaughter animals like pigs and sheep at the relatives' house, the children dance and play to make food in the yard under the cashew tree and embuzeiro trees. While making the food for everyone, the women sing and cheer with the birim songs.

*O birim acanaiou
Ninguém queira duvidar
Começa a boca da noite
E vai até o sol raiar
Oh birim, birim, birim
Oh birim braço de amor
Quero ver dançar birim
Na roda meu bem chegou*

Song: The birim has shaken / No one wants to doubt / It starts at nightfall
And goes until sunrise / Oh birim, birim, birim / Oh birim arm of love
I want to see you dance birim / In the circle my darling has arrived



Celebrations

▶ São Gonçalo's Dance

Our elder trunks made promises asking for the cure of some illnesses to the saint if they reached the miracle. They performed the São Gonçalo's dance with ten rounds, played with instruments like violin, banjo, accordion, guitar, lutes, gourds, and pieces of wood. In this celebration, we have the guides, the counter-guides, and the dancers in pairs. It is a religious-cultural dance where we eat pork, chicken, lamb, and the moquila that is our munguzá, made with corn, fava beans, and pork. We also have egg and meat broth and eat a lot of macaxeira and jerimum, as well as starch cakes with teas from our aromatic herbs.

A dança já esta formada, nas horas de Deus amém!

Nas horas de Deus amém!(3x)

Meu divino São Gonçalo, nas horas de Deus amém!

Meu divino São Gonçalo que neste mundo esplendor

Dança, dançai-a minha gente! Que uma noite não é nada... (2x)

Começa a boca da noite e termina de madrugada.

Song: The dance is already formed, in God's time amen!

In God's hours amen! (3x)

My divine Saint Gonçalo, in the hours of God amen!

My divine Saint Gonçalo that in this world splendor

Dance, dance my people! That one night is nothing... (2x)

It begins at the mouth of the night and ends at dawn

The reisado is very connected to our farm animals, like the ox and the donkey. It is a celebration that comes from the promises to the saint Reis that the elder trunks made for curing diseases, promising to walk nine nights beginning on the twenty-fifth of December. The group is formed by many singers and bumba players, violin, triangle, and tambourine players, three caretas (players who sing, dance, dramatize, declaim, play and rhyme), a donkey, and an ox. They spend nine nights going from house to house, singing, dancing, and eating. The caretas collect gifts for the party on the day of Reis in January, which is called 'the day of Saint Reis'. These gifts can also be food crops and slaughtered or standing animals. In the reisados we always eat pork, lamb, chicken and goat with farofas, cassava flour, beans, corn, cuscuz, torresmo, beiju and tapioca.

*Oh de casa!, oh de fora!, quem tá dentro saia fora!
 Venha receber o Reis, que anda tirando esmola.
 Que anda de porta em porta porque já chegou o tempo!
 Senhora dona da casa, não precisa ter muita gente!
 Só é os três magos Santo Reis dos Orientes!
 Lá vem a dona da casa, com sua cara de alegria
 Parece a estrela Dalva quando vem rompendo o dia!
 Bandeira que está na porta, bandeira sai voando
 Ela voou e se despede adeus até para o ano.
 Rainha Santa Izabel quando desceu da glória, foi descendo e foi dizendo:
 Deus lhe pague a sua esmola.
 Deus lhe pague a sua esmola se deu de bom coração!
 Desse mundo, ganha um prêmio lá no outro a salvação.*

Song: Hey you in the house, hey you from outside, those inside, come out! / Come receive the King, who's been giving out money. / Who goes from door to door because the time has come!
 Lady of the house, you don't need a lot of people! It's only the three magi, the Holy Kings from the East!
 Here comes the lady of the house, with her happy face / She looks like the star Dalva when the day breaks!
 The flag at the door, the flag flies / It flew away and says goodbye until next year. / When Queen Santa Izabel came down from glory, she went down and said: God pay you your alms. / God will pay you your alms if you give from a good heart! In this world, you win a prize, in the other world, salvation.

➤ Yemanjá Celebration

The Yemanjá celebration is held in honor of the queen and mother of the fresh water and the sea. It is a feast that the pajé (shaman) of the Tabajara people, Dona Francisca Tabajara, throws every fifteenth of August, with pajelança dances, drums, triangles and maracas. At the Yemanjá parties we eat boiled chicken, pork and lamb, moquila, baião de dois, corn bread, tapiocas and cakes.

*Ô jureminha, ô juremá
As folhas caiu serena jurema dentro desse congá
Ela é Yemanjá, Yemanjá
Ela é mãe sereia, rainha do mar!*

Ogum, Ogum, Ogum guerreiro, saravá o tambor de macumba, saravá ogum guerreiro.

Song: Hey jureminha, hey jurema / The leaves fell serene, jurema, inside this congá
She's Yemanjá, Yemanjá / She is mother mermaid, queen of the sea!
Ogum, Ogum, Ogum warrior, saravá the macumba (ritual) drum, saravá ogum warrior.

➤ Saint Bonfires and June Festivals

In June, we maintain the culture of making the bonfires of Saint Anthony, Saint John, and Saint Peter, celebrations our ancestors inherited from the Jesuits because it is also religious. We eat a lot of roasted and boiled corn, corn cake, pamonha, and canjica with cinnamon and popcorn, sesame candy, sweet potatoes, and roasted jerimum, since it is harvest time. We jump over bonfires and baptize the godchildren of the compadres and comadres (male and female friends).

The celebration of June festivities is still practiced in the Carlos Levy Indian School, in the village of Fidelis, which welcomes children and students from

the villages of the Tabajara people to dance quadrilhas and celebrate the harvest of beans and corn and already preparing to celebrate the desmanchas. We eat free-range chicken cream and farofa, grude cake, moquila, sponge cake, candy apples, puba cake, rosca cake and vatapá. Pigs, sheep, and ox are slaughtered and the traditional recipes for pork liver farofa, almonha (meatballs), buchada, sara-patel, foçura, and chouriço are made.



Celebration at Mrs. Valda and Mr. Detin's house, Bom Jesus Village.

Tribute to the Elder Trunks of the Tabajara People from Sertão do Inhamuns

Oral Sources Consulted

●●● Village of Fidelis

Josefa Marques do Nascimento (Ms. Nelina)

Juvenila Marques do Nascimento

Antônio Luis do Nascimento (Mr. Tunico)

Antônia Estácio do Nascimento

Ana Rodrigues do Nascimento

José Melo do Nascimento (Zé Zabé)

Francisca Lira de Sousa

Maria Luzia Lira dos Santos

Antonio Lira de Oliveira

Nascimento Lira de Oliveira

●●● Village of Bom Jesus

Antônio Alves Batista

Antônia Valda Alves Melo

Ana Rita Pereira

Raimundo Nonato Pereira

●●● **Village of Vila Nova**

Maria Laurentino Silva (Maria Júlia)

Pedro Ferreira Silva

Gonçalo Almeida de Freitas

Antônia Cleonice Freitas

Antônia Barroso

Antônia Sobral Silva

Luis Pereira Silva (Mr. Cornélio)

●●● **Village of Croatá**

Antônio Lira Neto

Letícia Lira de Souza

Maria Enedina da Silva Lira

Antônia Lira de Souza Silva

Euclides Lira de Souza

Fernando Mateus da Silva

References

Instituto do Patrimônio Histórico e Artístico Nacional (Brasil). Educação Patrimonial: inventários participativos: manual de aplicação /Instituto do Patrimônio Histórico e Artístico Nacional; texto Sônia Rampim Florêncio... (et al) Brasília-DF,2019, 134 p.

Nimuendaju, Curt (1883-1945) Mapa etno-histórico do Brasil e regiões adjacentes/Curt Nimuendajú; Instituto do Patrimônio Histórico e Artístico Nacional, Instituto Brasileiro de Geografia e Estatística, Universidade Federal do Pará.2. ed. - Brasília-DF: IPHAN, IBGE, UFPA,2017.

Cepagro, 2019. Inventário Cultural dos Engenhos de Farinha do Litoral Catarinense.

Caracol de práticas educativas / organizadores Marina Vianna Ferreira, Fulvio Iermano, Gabriella Pieroni. -- São Paulo: Associação Slow Food do Brasil, 2021.

Acknowledgments

To the Tabajara people of Sertão dos Inhamuns, who, through love for the land and the daily struggle of several generations, have been safeguarding an important part of Brazil's sociobiodiversity and food heritage, and are contributing to the food sovereignty of the country. To the Indigenous Tabajara Council of Quiterianópolis (CITAQ) for their dedication to this initiative and generosity in sharing their knowledge, culture, and life stories.

We would also like to thank the Paulo Freire Project team and the Káritas of Quiterianópolis for all their support and partnership, as well as the teams from AKSAAM - Adapting Knowledge for Sustainable Agriculture and Market Access, IFAD - International Fund for Agricultural Development, and UFV - Federal University of Viçosa.

Slow Food Brazil is a network of Slow Food members and communities in Brazil, the Slow Food Brazil Association, and institutional partners. We organize actions, events and campaigns focused on the defense of biodiversity, the appreciation of regional foods, and the connection between producers and co-producers. We promote food and taste education, alliances, and projects to value the work of peasant, extractivist, communities, and producers.



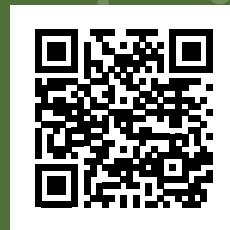
Find Slow Food on social networks:

 [instagram.com/slowfood.brasil](https://www.instagram.com/slowfood.brasil)

 [facebook.com/slowfoodbrasil](https://www.facebook.com/slowfoodbrasil)

 [twitter.com/slowfoodbrasil](https://www.twitter.com/slowfoodbrasil)

 [youtube.com/slowfoodbrasil](https://www.youtube.com/slowfoodbrasil)



www.slowfoodbrasil.org



TERRITÓRIO E CULTURA ALIMENTAR NO CEARÁ

This publication is part of the knowledge management materials of the project Territory and Food Culture in Ceará. The project aims to promote the recognition and appreciation of the cultural and territorial identity of the Tabajara people from Sertão dos Inhamuns, through the engagement of community members in maintaining cultural practices related to food, to strengthen food and nutritional sovereignty and security.

Its focus is to develop actions to safeguard, conserve, and sustainably manage natural resources from local socio-biodiversity with the Tremembé people from Barra do Mandaú and the Tabajara people from Sertão dos Inhamuns. Furthermore, to exchange knowledge and experiences on processes to strengthen territorial identity, valorization of socio-biodiversity, and food culture among traditional communities and rural youth from Brazil and Latin America.

Organização:



Execução:



Financiamento:



Parceiros:

