



Participatory Inventory of the
Tremembé of Barra do Mundaú
Food Culture



TERRITÓRIO E CULTURA ALIMENTAR NO CEARÁ

Participatory Inventory of the Tremembé of Barra do Mundaú Food Culture

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“We are not rich,
but we are plenty”

(Lucilene, Tremembé cook)

Prayer of the Tremembé People

*We the Tremembé believe
in God who is our Father Tupã
on Earth who is our mother
in the forest which is our life
in the moon and in the luminary which are our energies
in the sun which is our light
in thunder and lightning which are our predictions
in the stones and in the stars that are our weapons
in the fire that is our vision
and in all the atmosphere
we live from the strength of the earth that gives us energy to fight
and win our battles
that's why we are people of struggle
that's why we are the Tremembé people.*



Preface

The International Fund for Agricultural Development (IFAD) takes great pleasure in participating in this partnership with the Slow Food Brazil Association (ASFB) to promote recognition and strengthening the cultural and territorial identity of the Tremembé people of Barra do Mundaú and the Tabajara people from Sertão dos Inhamuns in the state of Ceará.

Through the AKSAAM Project implemented by the Federal University of Viçosa (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.

The initiative is in line with the IFAD operations which have food and nutritional security as a priority, focusing on the most vulnerable groups, among young people, women, and traditional communities, especially Indigenous people and Quilombolas.

It is important to note that the initiative was part of a 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 a network of partners, such as the School of Social Gastronomy (EGS) and partner social organizations 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 the IFAD and partners as important instruments for actions for protection, conservation, and sustainable management of natural resources and local socio-biodiversity. This will be particularly important in new IFAD's projects such as the Piauí Inclusive and Sustainable Project (PSI) in the state of Piauí and the Amazon Sustainable Management Project (PAGES) in the state of Maranhão.

Lastly, it is worth highlighting and applauding the Tabajara and the Tremembé communities, who participated and were central agents of the initiative. Through the Tabajara and the Tremembé peoples, the 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 **Participatory Inventory of the Tremembé of Barra do Mundaú Food Culture** was founded from the desire and dedication of this Indigenous people to gather knowledge, reflect, produce new perspectives, and experience more deeply the dynamics of their cultural heritage associated with food culture and socio-biodiversity, seeking to strengthen the mobilization of its new generations to safeguard these treasures in risk of cultural and biological extinction.

The **Tremembé people of Barra do Mundaú** are immersed in a contemporary process of territorial recovery and struggle to defend their material and symbolic existence. In this journey, they became an important reference in the debate on food and nutrition sovereignty and security, and their close connection with cultural preservation in Indigenous lands in Ceará. Their engaged young population, articulated through agroecological, educational, and artistic initiatives, is at the forefront of political organization and spiritual and socio-environmental practices in the villages, acting inside and outside the territory. Another highlight is the women's groups, which also nurture the Tremembé struggle in Barra do Mundaú at different levels. These young people have an active voice in the organization of a calendar of festivities and projects that involve culture, environment, art, and popular communication, which notably are structured by the food culture theme, whether through the bias of food production or traditional medicine and cuisine.

This is how, through the relationship between the Tremembé of Barra do Mundaú Indigenous Council, and the Slow Food Brazil Association (ASFB), this action became relevant within the Territory and Food Culture project in Ceará. This initiative is the result of the articulation between the Adapting Knowledge for Sustainable Agriculture and Market Access (AKSAAM), Federal University of Viçosa (UFV), and ASFB, counting with the International Fund for Agricultural Development (IFAD) partnership and funding. From the project's actions, it was possible to materialize the community's dream of starting the creation of this inventory, in addition to sharing with the public, through this publication, a synthesis of the work done.

To start, since we consider this to be a work that must remain in a continuous process within the Indigenous Land, with potential developments that organically accompany the lively trajectory of struggles of the Tremembé people of Barra do Mundaú. This is because narratives about cultures and living and dynamic heritage can and should become a work in constant updating, which mixes training processes and knowledge exchanges with documentation's production and dissemination. In this way, the following content is configured as a synthesis of the presentation of this *process* in heritage education and, at the same time, a guide that gives access to countless knowledge and flavors that can be explored. Thus, there is a contemporary portrait of the Tremembé people of Barra do Mundaú's food culture produced by its own guardians and aligned with the language of the Federal Policy for Safeguarding the Intangible Heritage of Brazil, created and implemented by the Institute of National Historical and Artistic Heritage (IPHAN).

Gabriella Pieroni

Pesquisadora em patrimônio alimentar e articuladora do projeto

Tremembé of Barra do Mundaú Inventory Team





Grazielle Silvestre de Castro
22 years old, village of São José



Gabriela Silvestre de Castro
23 years old, village of São José



Kauan da Silva Castro
16 years old, village of São José



Maria Clara da Silva Barbosa
14 years old, village of São José



Mariane do Carmo da Silva
14 years old, village of São José



Maria de Fátima F. do Carmo
16 years old, village of Buriti do Meio



Francisca Karoline B. de Castro
24 years old, village of Buriti do Meio



Rafael Victor dos Santos Silva
18 years old, village of Buriti do Meio



Sitonio Rosa de Sousa
32 years old, village of Buriti do Meio



Maria Lucilene dos S. Carneiro
49 years old, village of Buriti de Baixo



Rafaela Carneiro dos Santos
28 years old, village of Buriti do Meio



Mayara Castro Ferreira
23 years old, village of Buriti de Baixo



Raquel de Castro Ferreira
20 years old, village of São José



Rodrigo Barbosa do Nascimento
18 years old, village of São José



Juliane Castro do Nascimento
26 years old, village of São José



Pedro Victor do N. Castro
17 years old, village of São José



Lauriane Castro do Nascimento
21 years old, village of São José



Jaciara Veríssimo Rosa
16 years old, village of Buriti do Meio



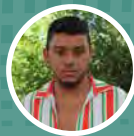
Mateus de Castro Ferreira
25 years old, village of Munguba



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40 years old, village of Buriti do Meio



Darliane da Silva Veríssimo
17 years old, village of Buriti do Meio



Luan Henrique de C. Veríssimo
18 years old, village of Munguba



Lucas da Silva Veríssimo
18 years old, village of Buriti do Meio



Elizabete Carneiro da Silva
19 years old, village of Munguba



Edivan Veríssimo Rosa
25 years old, village of Buriti do Meio



Antônio Welison Alves da Silva
15 years old, village of Munguba



Alana Verissimo de Oliveira
16 years old, village of Munguba



Maria José Alves Félix
27 years old, village of São José

Indigenous Land
..... Tremembé of Barra do Mundaú
Itaipoca - Ceará - Brazil



The Methodology

The methodological construction of this work is based on the meeting between heritage education methodology “Participatory Inventories of Cultural Heritage” proposed by IPHAN and the educational practices designed through the Brasil Educação Slow Food Community (a tie of Slow Food Brazil network) working with socio-biodiversity and the food heritage. The emphasis on the participatory process was present from the demand for acting, in the role of the Indigenous articulator in the project team, formation of the local group of inventories to the conceptual definitions of survey and organization of information from the inventory, construction of texts, production of video, and photographs. The food selections and cultural references, divisions, and subdivisions in which the information collected was organized started from an intense collective construction that served as a motto for the knowledge exchange between different generations.



The Meetings

Regarding the health protocols inherent to the covid-19 pandemic, four meetings were held in Tremembé of Barra do Mundaú Indigenous Land, located in the municipality of Itapipoca, Ceará from February to May 2021 for the creation of the inventory. The meetings included training, knowledge exchange, territory experiences, participatory text writing, cultural evenings, and collective meals. The moments of these meetings that stand out in the methodological design are:



The Inventory's Team formation:

The team of Indigenous inventories was formed by the educator responsible for conducting the methodology. The methodology and approach of the IPHAN's Federal Policy for the Safeguarding of Intangible Heritage were detailed in this training. The main concepts adopted are related to culture, intangible heritage, and socio-biodiversity fields were built in a group based on the understanding of the community. This provided that the main conceptual tools used throughout the work were delimited together. Basic notions of field research, interview conduction, and popular communication tools, such as video and photography, were also addressed, from ethical to technical aspects. The formed team comprises women and young people from the Indigenous basic education, university students, and educators from the Brolhos da Terra Indigenous School team. The four territory villages (São José, Munguba, Buriti de Baixo, and Buriti do Meio) were represented in the five main thematic groups created: ways of cultivating, ways of fishing, ways of healing, ways of raising animals, and ways of preparing food.



Experiences in the Territory

The experiences are crucial moments for educational processes, especially when it is about heritage and food education. Guided by the most experienced Indigenous people, we went through the Tremembé of Barra do Mundaú Indigenous Land. With the fishing group we experienced navigation techniques through the camboas, river and sea, and crab hunting. For agriculture, we planted in the “lower” areas, where most of the collective cultivation in the recent expansion are located. Experienced cooks received us for cooking workshops and food tasting, where we made beiju at the educational Flour House of the Recanto dos Encantados Culture Point, got to know the medicinal garden, and prepared traditional medicine lickers (syrups). For the closing experience, we gathered the



food obtained from the practices in a confraternization banquet conducted by the culinary preparation group. The ways of raising animals group also actively participated in a workshop on slaughter and management of goats, pigs, and chickens; traditional knowledge was also mapped during the research. Through these experiences, clippings and highlights were made during the research, many discoveries, intergenerational exchanges, and unforgettable moments for everyone in recognition of the power of its history and abundance.



Working with maps

Inspired by the recent demarcation process of the Barra do Mundaú Tremembé Indigenous Land, each thematic group produced an affective map in the last meeting. Using the demarcated territory map as a basis, the groups placed and distributed cultural references heightened throughout the research through discussions or experiences, and enjoying the opportunity to discover other informations not yet heightened. The moment was plenty of experience exchange and knowledge gain, motivated by the potential of social cartographies and interlocution with the participatory inventories idea.



Tremembé of Barra do Mundaú:

Indigenous Land

history, nature, struggle and territory



The Tremembé people has ancestrally occupied large areas in the Northern Brazilian Northeast region, which was mentioned in the Ethno-Historical Map of Brazil and Adjacent Regions. This map is considered an important document produced by the ethnologist Curt Nimuendaju in 1944 and is still widely used today. According to the document, Tremembé people were present in a continuous coastal area from the south of Pará to the south of Ceará. It also appears in literature from the Colonial Period that they were systematically villaged by religious missions, mainly in Ceará and Maranhão, merging with other ethnic groups and suffering from invasions in their territories.

From the 1980s onwards, the Tremembé began to demand official recognition by the State of their ethnic identity, and consequently their territories, a process that is still unfolding. Currently they are present in four Indigenous Lands in the municipalities of Acaraú, Itarema, and Itapipoca in the State of Ceará. These territories are named Córrego João Pereira, Almofala, Queimadas and Barra do Mundaú.

The Tremembé of Barra do Mundaú Indigenous Land covers an area of 3,580 hectares and is located in the district of Marinheiros, municipality of Itapipoca in the Ceará west coast. Organized in four villages (São José, Munguba, Buriti do Meio, and Buriti de Baixo) approximately 150 families in these villages currently fight for the rights they have guaranteed by law in the demarcation of their sacred territory, which was declared an Indigenous Land in 2015. From an ecological perspective, they are the guardians of the Atlantic Forest biome, located in the Environmental Protection Area (APA) of the Mundaú River Estuary that covers a very rich water stock, expressing itself in lakes, streams, springs, and predominant vegetation of the mangrove ecosystem. The mangrove plays an important role in the local ecological balance, retention of pollutants, and source of shelter, food, and reproduction for many animal and plant species, emphasizing the marine fauna with varied species of

fish, crustaceans, molluscs, and birds. Also important is the dune ecosystem, containing both fixed and mobile, which the Tremembé people call “hill”, a fundamental place for agriculture, medicine, animal raising, rituals, and a privileged panoramic view of the ocean.

For many decades, the Tremembé people who live in Barra do Mundaú kept their Indigenous identity repressed for fear of retaliation from local farmers, to whom they submitted with the payment of agricultural rents. This fight intensified in 2002, year of an uprising against the real estate speculation of the Nova Atlântida project. The project foresaw the construction of twenty-seven hotels and resorts, six residential condominiums, and three golf courses, occupying twelve continuous kilometers of the beachfront of Baleia Beach, district adjacent to the Indigenous Land.

After more than a decade of conflicts between the Indigenous people and the company mentioned above, which generated a series of violent episodes, death threats to leaders, and arson in sacred spaces, the Tremembé people of Barra do Mundaú have been able to advance on many important issues. Among these advances are the retaking of areas occupied by Nova Atlântida’s, the declaratory ordinance, and the Indigenous Land’s physical demarcation in addition to the Federal Public Ministry guaranteeing the revocation of the environmental licenses for the enterprise.



Tremembé map, illustrated by: Mateus Tremembé.

Category Cards

In the Participatory Inventories of Cultural Heritage methodology, the so-called Category Cards are based on the categories proposed by the IPHAN's Policy for Safeguarding Intangible Cultural Heritage, which are: places, celebrations, knowledge, objects, and forms of expression. The themes found by the Tremembé of Barra do Mundaú Inventory Team to organize the inventory content are ways of fishing, farming, healing, raising animals, and preparing food. They were inspired by the "Indigenous Day" Project, a pioneering work carried out by the Brolhos da Terra Indigenous School for the preservation of habits and traditions. It is known that culture and living heritage are expressed in systems with interconnected elements where each dimension is related to all others.

It was proposed for this section a crossing between the ten categories mentioned, which helps to think and organize the main references of Tremembé of Barra do Mundaú food culture: those already part of IPHAN's Policy, and those proposed by the Tremembé youth, inspired by the assemblies of the Indigenous Day Project. Only the hunting tradition, which is also a strong reference to the Indigenous food culture, was not chosen to be developed by the team. This is because, at this moment, hunting is not being motivated within the Indigenous Land due to the need to preserve the local fauna, impacted by deforestation and resulting from external pressures. At the same time, traditional medicine enters as an important dimension of the Tremembé of Barra do Mundaú food culture, as claimed by the team of Indigenous researchers.



Ways of Cultivating



Ways of Fishing



Ways of Raising Animals



Ways of Healing



Ways of Preparing Food



Ways of Cultivating



**Graziele Silvestre de Castro, 22 years old, village of São José;
Gabriela Silvestre de Castro, 23 years old, village of São José;
Kauan da Silva Castro, 16 years old, village of São José;
Maria Clara da Silva Barbosa, 14 years old, village of São José;
Mariane do Carmo da Silva, 14 years old, village of São José.**

► Ways to cultivate: agri(culture)

There are several ways of cultivating, taking care of the land and obtaining food for the physical and spiritual body, manifested through the Tremembé people of Barra do Mundaú agri(culture) and passed on from our elder trunks to the youth. Throughout history, these agri(cultural) practices have been gaining new meanings and adapting to new contexts that the territory is going through. Over time, the community realized that large extensions of areas were deforested to prepare the swiddens, so we chose not to burn them anymore. We developed productive activities in other areas, such as fences, backyards and collective spaces. These different ways of planting involve the whole family, women, men, young people and children, for the reason that they are located closer to our homes. When preparing the area (land) for planting, families exchange experiences with other families, for example, today one family plants and another family plants tomorrow.

Our ancestors had to improve and make sure that this knowledge would help future generations. And today we are sure that the past teachings are true and have helped us to have a better performance. To have the understanding that before planting, the soil needs to be prepared, and that organic fertilizer is made with the cashew leaf, manure, and food leftovers. To have the understanding of the exact time to plant and harvest, that in January, corn, beans, cassava, and sesame are planted, and that at the end of April, in the winter drought, potatoes, cassava, and

pumpkin are planted in the fences. To know that beans are harvested in 2 to three months, corn is harvested in four to five months, and cassava is harvested from one year to the next... and that on winter first rains there must be no planting, but if you plant in the full moon it helps to fill the food, and in the production of cassava there is more starch and flour. Moreover, during the corn harvest when the hair of the cob doll is black or falls out it is because it is ready for consumption. These pieces of knowledge are all from our Tremembé of Barra do Mundaú food culture.



Rocados (Swiddens)

The roçados are of great importance to us Tremembé people of Barra do Mundaú. From there, the livelihood for the survival of families has always been harvested. It is an area in the forest that farmers choose because it is more productive. They create an acero, the limits or beacons of the planting areas, and do what is called a “drill”, which is the felling of the forest area to plant. In the field, corn, beans, “roça” (the way we call cassava plantations), pumpkin, cotton, waterme-

lon, cucumber, melon, sesame, rice, and macaxeira (table cassava variety), among others are planted. Corn can be consumed in different ways: making pamonha, canjica, bread, corn flour, cuscuz, and it is even used to feed animals. With the beans, we can make the famous baião de dois and moleque, prepared with manioc flour. The habit of making a drill for the swidden had to be reflected and updated by new generations since clearing the forest is a traditional practice that, in our current context, can cause environmental damage and must be done with balance and precaution.



Capoeiras

In the following year, the roçado areas are planted without slash-and-burn methods. These areas are known as capoeira. Over time, this terrain becomes stronger and softer, the bushes grow, and the weeds are cleared, which undergoes decomposition so the plants and the soil are fertilized.



Productive Backyards

The Productive Backyards (an ancient practice) have become central to our people. For a long time people were thinking about a way to conserve the forest and take care of Mother Earth, mitigating the environmental impacts within the territory by reducing slash-and-burn. It was then that our own backyards began to be valued, to guarantee food security for the people, without impacting Mother Earth.

In this practice we do not need to harm the soil, the nature, nor the living in it, in addition to being around the house, where the whole family has access to it and makes it easier for children and young people to learn and share this space. We can find a variety of fruitful plants, herbs for traditional medicine, vegetables, roça (cassava), corn, soursop, guava trees, mango trees, coconut trees, siriguela trees, lime trees, chestnut trees, banana trees, papaya trees, beans, and an association with a small domestic animal husbandry, which strengthens us in sustainable production and promotes food and nutritional security for our families. The productive backyards' native fruits that are very present in our diet are: coconut, murici, mango, banana, siriguela, among many others.

The coconut has great prominence, being possible to find the dwarf type (baé), red and white. In three years it already bears fruit and its planting process takes place in a one meter deep hole (approximately). The equivalent of 2 fertilizer and sand buckets are placed. The coconut is used to make food seasoning, cocada, cake fillings, sweets, and dindins. The coconut oil is used as hair food and has its trading market.

Another very important fruit for us is murici. The fruit is often eaten by us, and it is used to produce juices, mousses, candies, and dindins. The commercialization of the products mentioned generates income for the families. The backyards have the objective of maturing the idea of agroecology, which comes with the aim of not harming land, soil, and nature in general, avoiding fires and deforestation.





Varieties of sweet potatoes

Fences

The fences are plantation areas placed in the fixed dunes, also known as “lower” areas near to ponds and springs. In the past it was in the lower lands that many families lived, so the idea of fences dates back to that time. It was in these spaces that the residents made their plantations. These fences are often planted collectively by farmers that surround the spaces, dividing it between them to cultivate potatoes, cassava, roça (cassava), corn, sugar cane, pumpkin, beans, as well as coconut tree, cashew tree, and grass to feed the animals. The practice of planting potatoes is very important and it is done through branches. There are 2 types: matume (several mounds) and windrow (made in a strip). There are also many varieties: jerimum potato, white, purple, carrot, mulambinho, among others. Another important food is jerimum, which is always present on our meals during the rainy period. This is healthy food planted and harvested directly from our fences.

► Ways To Grow: sites

Sites chosen for the plantations by Tremembé farmers are generally related to access and proximity to streams or freshwater springs. In the past, when it was the time to plant in the fields, families would gather to spend the whole day, needing to make lunch and have water available for the many children who participated in the plantations. These sites are sacred and represent the lives of many farmers and animals that have passed and will pass there one day. In this way, Indigenous farmers named each stream, spring or cacimba: Camboa Stream, Mosquito Stream, Cacimba da Salina, Volta Stream, Macaco Stream, Besta Stream, Dona Rosa Stream, and others. We also have swidden and capoeiras areas located in Mata da Peroba, Mata do Mosquito, Mata da Santa Maria, and Córrego da Besta. These places are of great importance to farmers, who bring in their memories and stories of the reality lived in that time of great abundance.

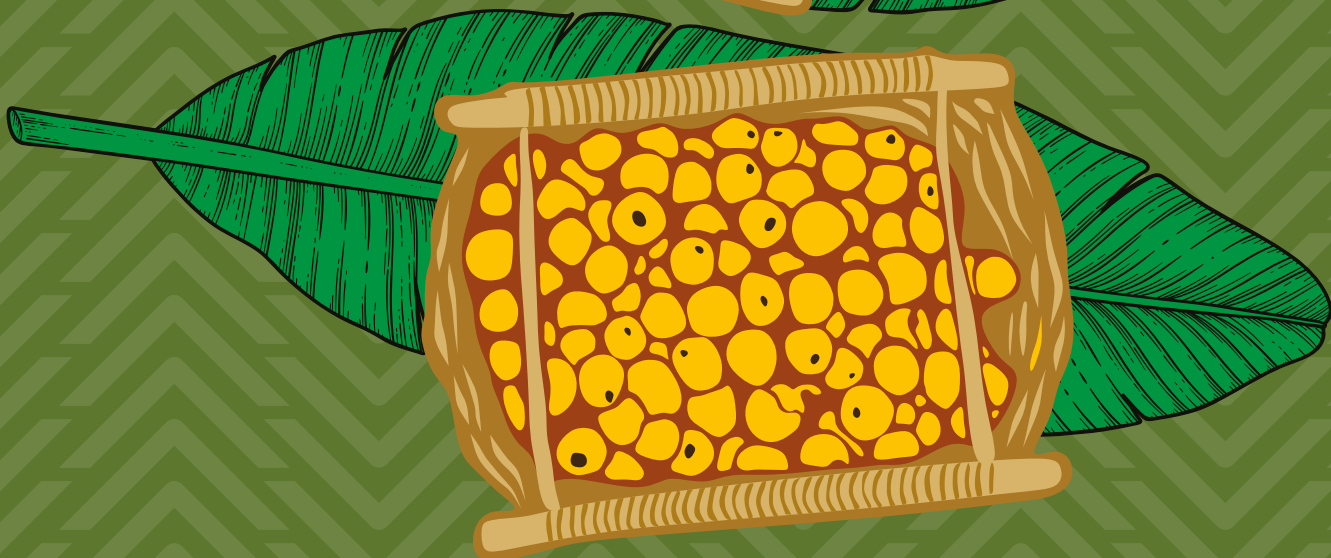
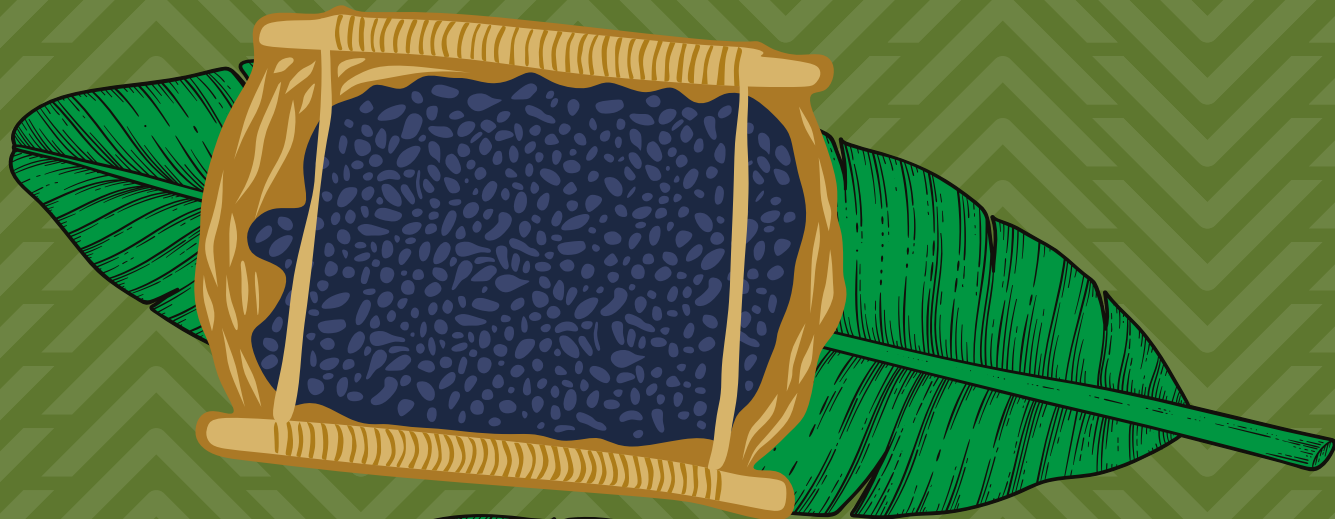


➤ Ways To Grow: objects

The traditional agricultural objects of the Tremembé people of Barra do Mundaú are the hoe (makes the weeding, prepares the pit for maniva and beans), sickle (moves bushes), big hoe (pulls stumps), hammer (nails), wolf mouth (digs a hole to build fences), ciscador (cleans spaces), machete (cuts maniva). There is also the plow, an improvement that helps to prepare land for planting, making the work easier. Some agricultural objects are obtained from the forest itself. Sticks for instrument making, such as hoe handles and gourds, are: pau d'arco, panã, black mangrove, peroba, pitiá and maraçabuda.



Panã is a native fruit from the Tremembé of Barra do Mundaú Indigenous Land. Usually found near streams and springs, it produces fruit with soursoy characteristics, serving as food for the village relatives and for fish that live in the streams, especially the piau fish.



► Ways To Grow: celebrations

The celebrations are moments when the Tremembé people of Barra do Mundaú gather, thanking Father Tupã and Mother Nature for the fruits they provide. Through these main food celebrations, collective planting spaces were built with the purpose of guaranteeing food for the festive times. Through them we also publicize a piece of our traditions and culinary knowledge, and fight tirelessly for our territory and rights that are guaranteed in the Federal Constitution, allowing non-Indigenous people to know our reality.





The Murici and Batiputá festival

Murici and Batiputá Festival is a traditional celebration that marks the harvesting season of these foods in the Tremembé of Barra do Mundaú Indigenous Land. It officially became part of the calendar of the Indigenous Council and the villages in 2009. Representing the time to give thanks for the native fruits offered from the forest, for the murici that serves as food, and for the batiputá used in medicine and culinary. It usually takes place in the second week of January. The Tremembé people, other visitors, and partners in the endeavor gather at Recanto dos Encantados Culture Point in Aldeia São José to praise mother earth for five days. In this festival, people connect spiritually with the enchanted, searching for protection,

wisdom, and thanking for the food provided through the sacred ritual Torém. In the ritual program, there is harvesting and handling of fruits, culinary preparations, experiences of our spirituality with rituals in the dunes, the mangrove and the sea, in addition to activities of Indigenous modalities and cultural nights with presence of children, young people, women and men, elder trunks, and leaders, enabling transmission of knowledge in an intergenerational way. There are also moments of artisanal fishing for food during all the festival days, which take place in the river and in the mangrove with a diversity of fish and crustaceans.

➤ Ways To Cultivate: forms of expression

Among the cultural expressions linked to the Tremembé of Barra do Mundaú Indigenous agriculture there is the Reisado, the Torém sacred ritual, healing rituals, dances, and body painting. Over time, forms of expression underwent changes. In the past they were just drawings, paintings, dances, prayers, crafts and music, forms that remain, but they added other languages, such as photography, video and theater.

Chants

Singing is life, a way to thank Father Tupã, Mother Earth, and the Enchanted. It represents our culture, the challenges experienced, and the achievements of people during years of struggle for territory and land demarcation. The songs are one of the main cultural references and resistance of our people, in addition to being a very strong form of connection with the land.

“In our forest there are batiputá murici, one serves as food, the other is used to heal, we are going to make the oil from our batiputá, people come from outside, everyone wants to look” (Song “In our forest there are”, Torém)



The composer Zé Canã

The Indigenous man José Silvestre do Nascimento, known as Zé Canã, lives from agriculture and fishing and is the composer of songs for the Torém sacred ritual. In his childhood, he walked over the hills, in the dunes, and listened to what nature speaks. That is how he began to compose for the Torém, by invoking his ancestry. He still creates these songs at the top of the hill, during afternoons, when he picks up his goats in the “lower areas”, a place that is a reference for our food culture and was also where he was born. When he gets home, he passes the songs on to his lifemate Maria de Fátima, to have them written and improved. Zé Canã was at the fight forefront along with Indigenous leaders Erbene Veríssimo and Adriana Carneiro de Castro. His songs are symbol of resistance and strength of Ceará Indigenous culture.

“On Fridays, the Indians go out to hunt in the Tremembés forest, every Indian has arrived there, you pick it up from there and I pick it up from here, we’re going to make the oil from our batiputá(bis)”



*We are the Tremembé people
of São José and Buriti
We are the Tremembé people
of São José and Buriti
We are all together
to celebrate the party
of the sacred murici
you take it from there
what do i get from here
we are going to make oil
from our batiputá*

I was born in Lower Areas

*I was born down there
I grew up in São José
We're fighting the corporation
Whatever God wants
Whatever God wants,
Sao Jose and Buriti
We're fighting the corporation
to get it out of here*

*If we get it out of here
we are unconcerned
'Let's work it is free,
inside, our swidden
'Let's work it is free,
inside, our swidden
Inside our swidden
plant cassava and cotton
Inside our swidden
plant corn and beans*

► Ways to Cultivate: knowledge



How to store Creole seeds

The storage of creole seeds is a knowledge also related to the Tremembé people of Barra do Mundaú way of cultivating. We currently have the Raízes da Terra seed house, located in a reclaimed area of Aldeia São José. This experience was started by farmers who noted the need to have a collective storage space for native and creole seeds and became effective in supporting the program regulated by the Ar-

ticulation of the Brazilian Semi-arid Region (ASA). The Raízes da Terra House of Seeds aims to store seeds and keep them preserved, and has been used by new generations as a guarantee that the farmer has to the next growing season . Seeds are stored in bottles along with sand from hills or with black pepper to prevent damage and to reduce infestation outbreaks.

“The roça” (manioc) and cassava: ancestral agro-food practices

“Roça (manioc) is one of the most present foods in our daily diet, in form of flour (white and watered), dregs (grolado and beiju), gum (beiju, grude, beiju dough, peanut brittle, cake) of carimã (porridge and cake). We can find it in 2 types: manioc, which is made into flour and derivatives, and also cassava, which is eaten from the root.”

Maniva: cassava agrobiodiversity

Cassava stems that are used to grow new plants are called maniva. There are 2 main types: the cassava, a table variety eaten at meals , and the manioc, which turns into flour. In the past, varieties of stems were cultivated, such as tabaca, barriguda, cururela, sacair, sacair-de-algodão, tapicina, roça-do-céu, ceolina, apriquito, mata-gato, cumissão-preta, encarnadinha, bonomesa, peixinho, guarani-boi and água-morna, goipeba, manipeba, and others. Over time, some were lost and today we no longer have access to them. The comissão-branca and flor-de-cuba gradually were extinct because farmers considered them weak for production and for this reason they stopped growing them—and now they no longer exist. The most cultivated stems

by the village's farmers nowadays are *tapicina* and *maniva-branca*, which are the best for yellow flour (watered) making. On the other hand, the *manivas* *Godofredo*, *Vermelha*, *Guarani* and *Cruzeiro* are best for gum because they yield more—being great for white flour either. Another very important one is *manipeba*, a manioc that is useful both as food and in traditional medicine. Its milk is used to cure toothaches and its leaves are used by healers and masters in prayers and spiritual cleansing. Differently from other stems mentioned above, which when planted were harvested after 2 winters from one year to the next, *manipeba* lasts up to four years. It delimits a lot, and at harvest time, farmers do the “*capação*”: they dig at the base of the cassava and remove only the thickest ones, leaving the new ones for the next harvest and leaving the root intact. In the past there was no sawmill, so they grated the cassava after being scraped and cut to make *tapioca*. Moreover, there are families who used to make flour, since it is a very cultivated manioc with a lot of gum and lean dough. There are a few varieties of cassava here in the village: *peixinha*, *bonnamesa*, *pretinha*, *água-morna* and *moreninha*, all used a lot in the Tremembé cuisine. They are consumed boiled, fried and even it is possible to make cake from it. All of them with the anti-red skin.





Ways of Fishing

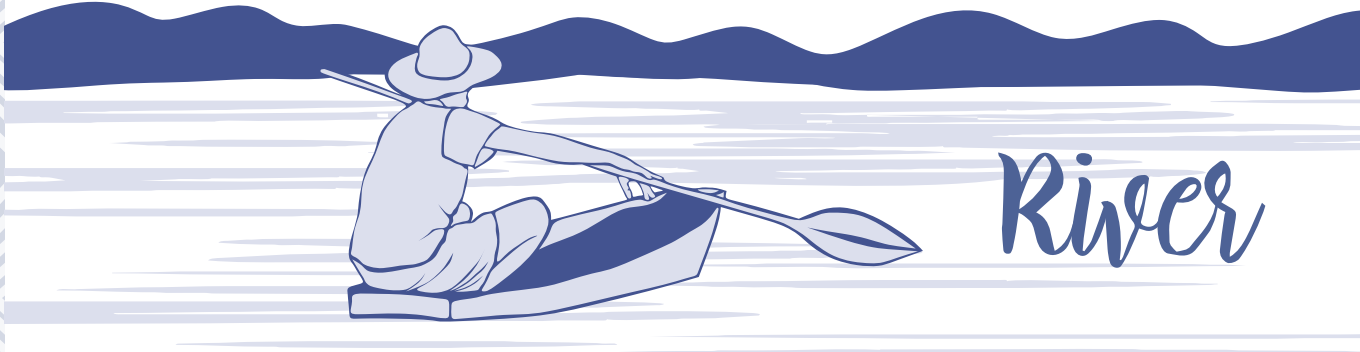


Juliane Castro do Nascimento, 26 years old, village of São José
Lauriane Castro do Nascimento, 21 years old, village of São José
Mateus de Castro Ferreira, 25 years old, village of Munguba
Raquel de Castro Ferreira, 20 years old, village of São José
Rodrigo Barbosa do Nascimento, 18 years old, village of São José
Pedro Victor do Nascimento Castro, 17 years old, village of São José



Fish: *Mariquita, pirá, sapuruna, cangulo, piraúna, bonito, serra, guaiúba, batato, sabiré, garoupa, sirigado, guaraximbora, pirambu, xila, lixa, cação, garajuba, tamatarana, coró, barbudo, boca mole, calango, camurupim, xaréu, sardinha, maria de ouro, sabão, pescada, palombeta, galo, pargo, cavala, pampo, espada, agulhão, bicuda, cioba, tuna, octopus, lobster.*

Material: *Longline, caçoeira, gallon, cast net, stick line, manzuá*



River

Fish: *Carapeba**, *mero**, *bagre**, *caranha**, *carapitanga**, *baiacu-de-caixão**, *baiacu-verde**, *baiacu-garajuba**, *pacamom**, *arraia**, *saúna**, *tainha**, *soia**, *moréia**, *carapicu**, *camarão-branco*, *camarão-canela*, *siri**

Material: *Net, trimmer, gallon, cast net, landuá, hand line, stick line.*

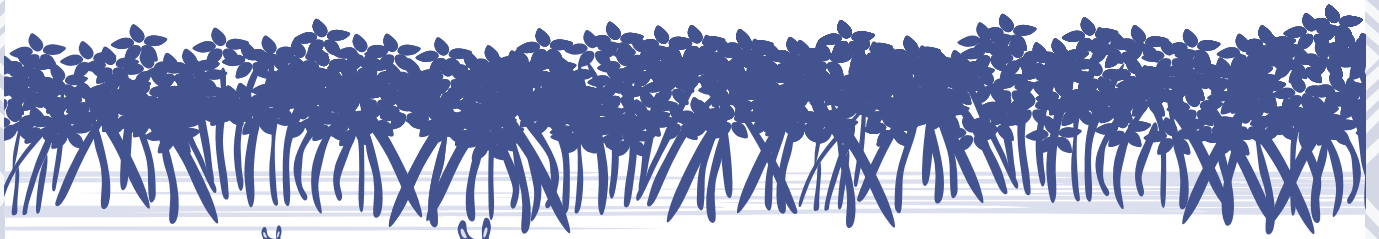
Stream



Fish: *Jandiá*, *traíra*, *cará-preto*, *cará-lapa*, *muçum*, *piaba açu*, *piau*, *uiu*, *camurim*, *cangati*, *camarão-pitú-lavrado*, *camarão-sossego*, *camarão-canela*, *siri*.

Material: *Shock, buoy, landuá, gallon, basket, stick line.*

**Also found in the sea.*



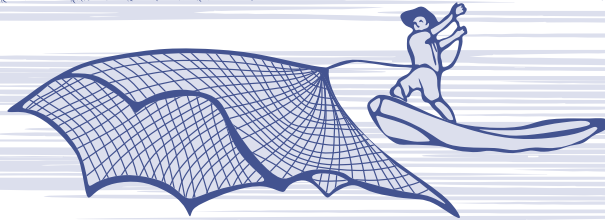
Mangrove

Fish: *Aratu, crab, sié, mão-no-olho, apara cacete. tremedal: guaiamum, maria-de-farinha.*

Material: *Fojo, manually.*



Lagoon



Fish: *Cará-branco, cará-preto, moré, cágado.*

Material: *Cast net, stick line, landuá.*

➤ Ways of Fishing: places



The mundaú river

In the extension of the Mundaú River within the Tremembé Indigenous Land, there are places that were named by our older anglers, such as Matança, Porto da Salina, Macaco, Porto do Pilão, Rio Novo, Vaca Morta, Porto da Volta, Alagadiço, Torrão, Camboas. These places were and are still in use for fishing, keeping boats, as well as community's experiences and leisure.

Sea

In the Indigenous Land coastal area there is Pedras, a place widely used for harpoon and stick line fishing in dry tide periods, and the Barrinha or Costa, place where anglers leave their canoes and packets/rafts as well as fishing manually and with stick line, gallon, and cast net.



Tremembé graphism: stingray by Mateus Tremembé.

Lagoons

We have many ponds that form in the winter period in the dunes and forests. Some of the most important for us are: the Lagoa da Coquí, Lagoa da Lica, Lagoa do Velho Gino, Lagoa do tacho, Lagoa das Bestas, Lagoa da Índia, Lagoa do Arame, Lagoa do Felisberto and Lagoa do Bebedor.

Mangrove

The mangrove is found along the entire length of the river in the Indigenous territory, specifically in dunes, beaches, rivers, and in the sacred stream near Cambôa of the Recanto dos Encantados Culture Point (resumption area).

Streams

There are streams that are important for our food culture all along the Indigenous territory. The elders named them Córrego de Santa Maria, Córrego da Levada, Córrego da Cambôa, Córrego do Mosquito, Córrego do Cumbe, Corgão, Córrego da Munguba, Córrego da Corrente, Córrego da Barrinha. These streams are widely used for fishing, washing clothes, bathing animals, and making a well to soften manioc.

➤ Ways of Fishing: knowledge



Sea fishing

In the past, anglers spent more time at sea—usually twelve days—because there were fewer materials. They used 2 hooks, while today we use twenty hooks, saving anglers from spending so much time at the sea. Currently, artisanal anglers stay at the sea for a maximum of six days and use larger rafts.

“They take about seven hours out to the sea until the land disappears from their view, they keep going about twice what they wandered, until they reach waters of about forty embers deep, where they will find the fishes they are looking for, such as mariquita, Pirá, Sapuruna, Piraúna and the Biquara. They feed on fish they catch and some foods they take with them, such as flour, water, brown sugar, and beiju.” (Angler Paulo Cesar, 56 years old).

They cook their food on a stove and store fishes in a cooler with ice when they spend many days far away from land. For faster fishing, they store in the Samburá, a vine basket used to put fish inside. To return to coast, they rely on the winds and the Cruzeiro do Sul constellation. The most productive time for fishing at sea is in dark night periods, as they use lamp light and then the fishes approach.

Interview with angler and storyteller Paulo César, 56 years old, Aldeia São José.

Fishing in the river

In moonlight nights is better for caçoeira fishing, because in darker nights caçoeira nylon shines and fishes won't get closer. The fisherman José Hilson told sea fishes can be found also in the river because they are in the way for reproduction.

Interview with José Hilson, 42 years old, artisanal fisherman since 10 years old, resident of São José village.

Stream fishing

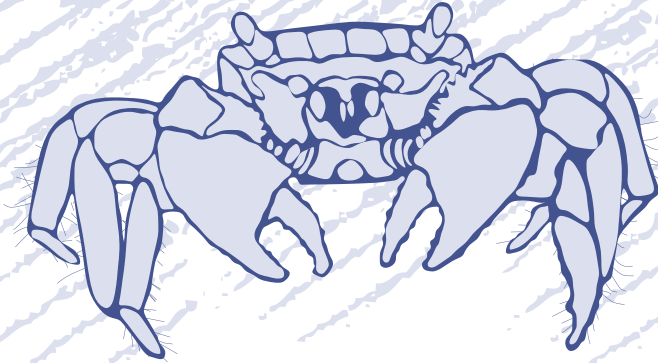
Streams are freshwater courses that pass through the territory. In the past, clay was withdrawn from streams to make houses and locas (holes), where the shrimp were kept. In shallower streams, it is better to catch fish than in deeper streams. Traíra and Uiú are fished with buoys, but for traíra fishing, buoys are placed in the shallow part of streams. For shrimp fishing, we use landuá or do it manually, while Cará, Traíra and Uiú are found in the holes of the pananzeiros' roots (fruit used as food).

Fishing in the mangrove

The mangrove is called the nursery of life and sea. Over there, there is a great diversity of animal species, forming a rich food chain and also a great plant variety. Some types are: manguê de botão, widely used to make pitchforks for houses, cambitos, cangaías, and boat caves; manguê vermelho, used for rafters and house line, and the shell to produce the awning - fabric dye and body paint; manguê Canoé, used for portal/covering of houses doors and windows, and ashes have medicinal function as it is used to straighten children's legs; manguê manso, Used to produce hoe mast and handle. The mangrove is of great importance, as it is where there are several species of animals, including crustaceans, some mammals and reptiles, as well as fish that seek this ecosystem to reproduce. The aratus and crabs remain in holes in the mud of the mangrove. Aratu holes are smaller, while crab holes are larger. Guaiamum and maria-de-farinha—female of the guaiamum—are widely located in the Tremedal* areas.

(*) What are the Tremendais?

They are board forests, mudflats and navalha grass vegetation, prevailing on the limits of the mangrove and very characteristic in the Tremembé of Barra do Mundaú Indigenous Land. It is said that the tremedal is the etymological origin of the Tremembé people's name.



To catch aratu during the day, you have to make noise, sing, whistle, hit the bucket or can. They approach with the noises, so the angler sets line with bait and the fish is caught when it eats it. The angler Paulo César and others say that aratu likes to play, that he is a “forrozeiro”!

Crabs usually comes out up to three times a year, normally at the end and beginning of the year during the rainy season. They are manually caught when they come out to reproduce because they are on the surface in these periods—but at other times, fojo is used. We catch guaiamum and maria-de-farinha by using fojo or slightly opening the holes with a hoe and removing them from it by hand.

Fishing in the lagoon

Lagoons appear in dune areas when the rainy season comes and their volume decreases when it stops raining. Angler Valdir says that the best time to fish in a lagoon is in November and December. There is a big variety of fish in these seasonal lagoons, such as cará preto, cará tilápia, jandiá, tucunaré, piabuçu, cangati, and others.

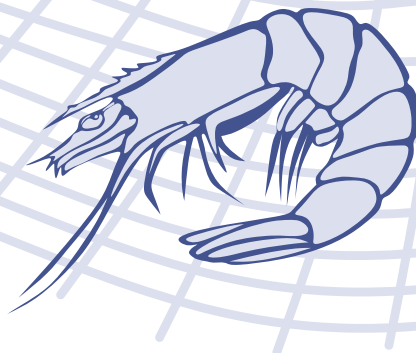
➤ Ways of Fishing: objects



Some objects underwent some changes in production methods because, in the past, the feedstock was only what was available in the territory, for example: there was no access to nylon, so thread used to fish was cotton spun by women of the territory; and not everyone could have hooks, so the stick line was this cotton thread with a wooden barb tied to its end with bait.

Landuá and Sideboard

Used to capture small shrimp, crab, and some fish. They are made as it follows: with an amount of nylon on a needle made of wood, together with a board, knits it until reaching the desired size, then with a piece of wood in the form of a hoop, it goes in, and it is ready. In case of a sideboard, there is a long stick.



Net

It has the same knit as those mentioned objects, but it is made with cotton thread and has 2 sticks on the sides so that a person can hold it on each side and drag the shrimp.

Shock

An object used to fish in streams. It has 2 openings: one at the top and one at the bottom. It is made of thin sticks tied in a circular shape so that the bottom is more open than the top.

Stick line

Made with a thin stick, a piece of nylon with a piece of lead, and a hook tied to the end.

Urú

Made with carnauba straw, similar to a bag used by anglers to put the fish they catch.

Samburá

Made from liana that anglers use to place fish when they go fishing.

Longline

Made with a long nylon rope and lines placed with several hooks in its extension.

Caster, Gallon and Caçoeira

Different in size, shape, and usage. The caster net is used for quick fishing, with smaller fish; the gallon is for larger fish and it is left for a period as a fish trap, especially in rivers and streams; the caçoeira has greater extension and larger knits and is more used in the sea.

Manzuá

Has rectangular base, covered with the same knit as the net, and has 2 small openings on one of the sides. When fishing, put the bait inside it and lobsters that enter it can not come out.

Fojo

Made from a piece of pipe with wood at the bottom, and it has another pipe covering it. It is placed open so when crabs and guaiamums enters, the cover closes and they can not get out.

Harpoon

Handcrafted item, it follows a similar model to a spear. It consists of a long piece of wood with one or three iron spikes tied at the end. At high tide, it is possible to catch fish in the mangrove, so the angler stays at the mangrove's roots and hits water with one of the harpoon ends. In this way, fish are tricked, thinking there is food in the water.

▶ Ways of Fishing: celebrations



Yemanjá Festival

The Yemanjá Festival is a moment of praise to the Queen of Waters. Despite representing an ancestral practice of connection with the Tremembé of Barra do Mundaú's spirituality, it was in 2019 that it entered the calendar organized by the Indigenous Council as a ritualistic moment with cultural presentations held over 2 days in Aldeia São José, on the Mundaú River (retaken area). At the celebration, there are fishing moments with a great diversity of fish for everyone to eat and taste. Fishing usually takes place during the day to ensure food for the 2 festival days. In the river, it is performed at night, right after the ritual moment, which happens around 11pm, when the anglers are divided between those who go fishing and those who catch aratu and crab. Around 3am, they come back, cook the fish, and call everyone—who is usually asleep—to get up and eat.

▶ Ways of Fishing: forms of expression



Body paintings

Indigenous body paintings represent nature and elements related to our people's daily life, as a way to connect and dress with sacredness of our spirituality. Our paintings portrays water, fish, and objects related to fishing. There are paintings show a trace with real appearance of the nature represented, and those that do start without a defined trace, being molded throughout painting, depending on the exchange of energies established between the painter and the person who get painted. The most common about fishing are baiacu-de-caixão, the manta ray, the sabiré, the cará, and the alligator, besides mangrove, waves, caster and others. One of the paints used for body painting, in addition to annatto, charcoal, and genipap, is red mangrove, produced from bark of the mangrove.

➤ Ways of Fishing: songs and dances

Generally, songs produced by composers come to them through messages, such as dreams, visions—we call them visages—and combined with other forms of expression, it is used to strengthen the union of people and relationship with Mother Earth. Especially through the Torém, our sacred ritual. As fishing is one of main survival activities of the people, it is mentioned in some songs sung in the sacred ritual Torém:

*“Fishing is very good
When the moon is new
I will fish aratu
And put it in my urú.”*

Fishing is also represented in some dances, as a way of symbolizing through steps and drawings the importance of this activity for people. In a circular dance, The sacred ritual Torém calls on good spirits and forces of nature to purify and strengthen people. Everyone follows a rhythm where you dance 2 steps to one side and 2 steps to the other, representing balance and receiving blessings, and at the same time, defending from bad energies. The local artistic group Parente Torém brings important features of this representation when at a given time, dancers have sticks on the floor in order to represent a large fish, and later they all enter the fish to establish relationships of caressing and affection with each other, representing the connection between families through ancestral food that interconnects generations.



Ways of Raising Animals



Jaciara Veríssimo Rosa, 16 years old, Village of Buriti do Meio
Sandra Virgínio de Souza, 40 years old, Village of Buriti do Meio
Darliane da Silva Veríssimo, 17 years old, Village of Buriti do Meio
Lucas da Silva Veríssimo, 18 years old, Village of Buriti do Meio

Animal raising has been taking place in the Tremembé of Barra do Mundaú Indigenous Land since our ancestors' times and has a fundamental role in our food and nutritional security. Animals are also used in agriculture as sources of traction for plowing land and pulling carts, and for swidden fertilizing with their manure. Agriculture is closely linked to animal breeding, as people plant to obtain food for animals, such as grass to feed cattle and sheep, and corn to feed chickens, horses and pigs.

➤ Ways of Raising Animals: knowledge

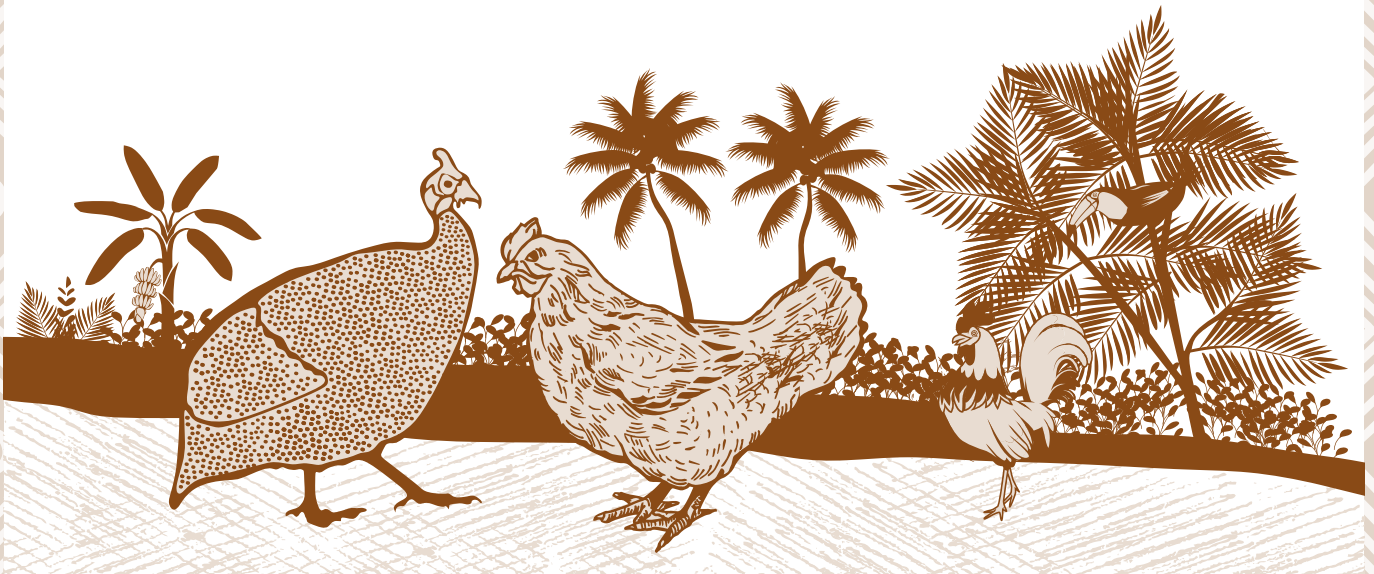


Illustration: guinea fowl and chicken illustration in the productive backyard (pigsty)

Cattle

Cattle are commonly raised in the territory, kept tied up during the summer in our corrals, and released in the fields and dunes for grazing during the winter. We have our variety Pé Duro, and also Nelore and Dutch varieties. We use some people's traditional knowledge when the animals get sick: for stomach ache, we introduce salt water from sea into the animal anus, which we call it bladder. To treat parasites we use tea leaves from the Torém plant. Cattle are slaughtered in backyards, tripe is washed in the river and scalded using a wood stove. The animals have their diet based on cassava and manioc, banana, corn, bran, manioc residue, grass, tabuba, and sugar cane. Cows take nine months to breed. During pregnancy, cows are recommended to live freely in the pastures for a more natural and healthy nutrition. The calving takes place in the bush without the presence of a veterinarian. Cows, when it happens, feed on the cut banana tree and cassava.

Pig

Pig farming is done outdoors in the fields and they are kept in a pigsty. The breeds raised here are: Três quartos, Pé duro and Baézinho. The pigs' feeding is based on bran, corn, and mixtures with flour. If well taken care of, it can reproduce every six months. If not, it can take a year to reproduce. Pigs live in the woods, fields, or tied in pigsties.





Goat and sheep

Long time breeding among us. The “cabra” is the female goat and their cub is called “cabrito”. The ewe is the female sheep and together they generate lambs. The main difference between adult males is that goats has beard and sheep does not. Moreover, goats have a smell that is particular and very strong. These animals live free in fields during the day and are kept in corrals at night.

Chicken

A food very present in our taste and source of income. Most families living in this territory make use of this breeding in their yards and backyards. Among our free-range chickens, there are pescoço-pelado, pé-duro, galinha-de-ano, paraíso-pedrês, sura, negra, and rhode. They are bred freely and are only kept inside in winter, when corn and beans are germinating in their owners' backyards. Chicken coops are made of wooden sticks covered with coconut straw or roof tiles. When they are injured, they are treated with home medicines, such as, for example, mastruz juice tied over the wound. Their diet is based on seeds produced in the land, such as corn and beans, as well as food leftovers, fruit peels, and grasses.



In the Tremembé of Barra do Mundaú Indigenous Land villages, we have a tradition of celebrating when a child arrives in the family. Free-range chickens are separated from the chicken coop to feed the woman after the child is born. Our ancestors believed that the rooster could not be consumed in this period of a woman's life because it would be harmful. So they started to "castrate" the rooster so that he can get fat and thus lose the harmfulness, and make it possible to be eaten by the woman.



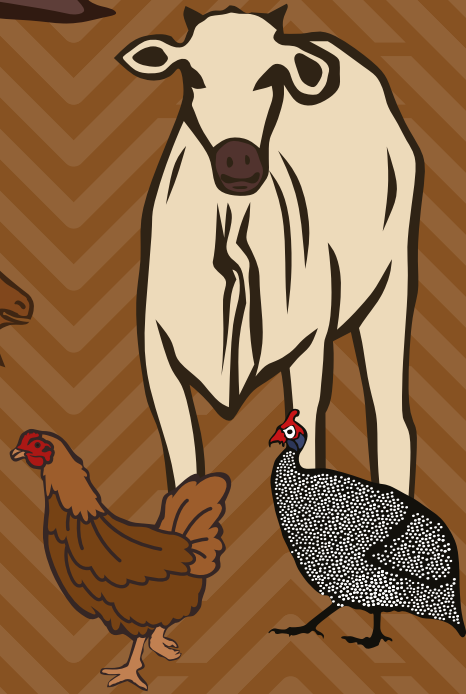
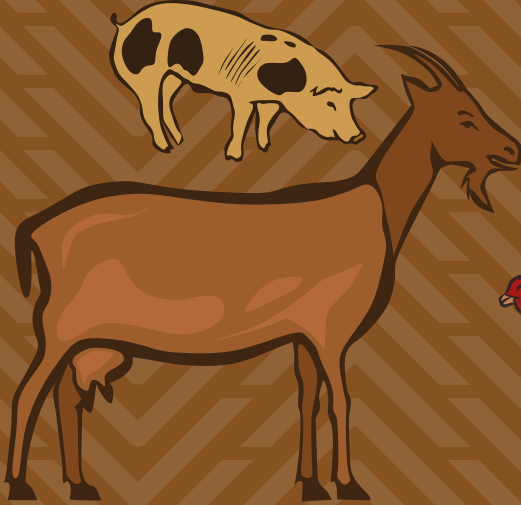
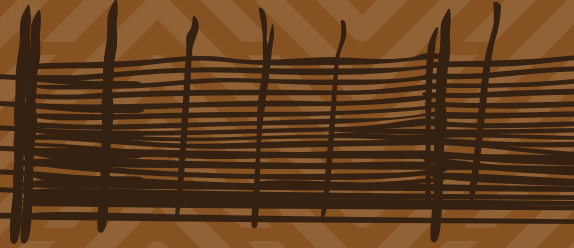
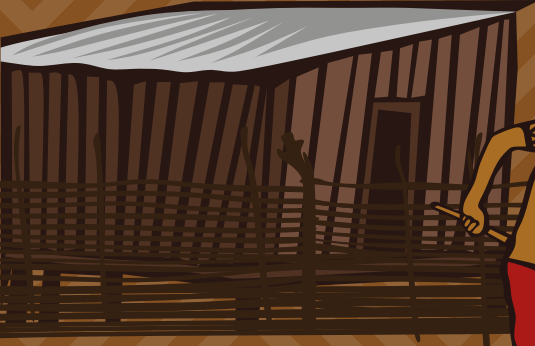
Guinea Fowl, Turkeys, Ducks

Amongst the guinea fowls, there are “angry of white feet” and “meek of brown feet”. These animals usually get gogo (a disease) and are cured with salt and lime, or burnt oil. Turkeys are very sensitive to diseases, especially in the first stages of life when they demand extra care. At the beginning of their lives, they eat corn sherbet, sesame seeds, grated coconut, flour mush with fish or meat broth, chopped vegetables, and after growing up, they have the same feeding as chickens. However, duck breeding is quite different today than it was in the past. Breeders used to took their ducks to streams, so they could move freely and reproduce. Because there were many alligators at that time that ate the ducks, this practice was abandoned. Nowadays, ducks are raised in styes, hence the difficulty in breeding them.

➤ Ways of Raising Animals: sites

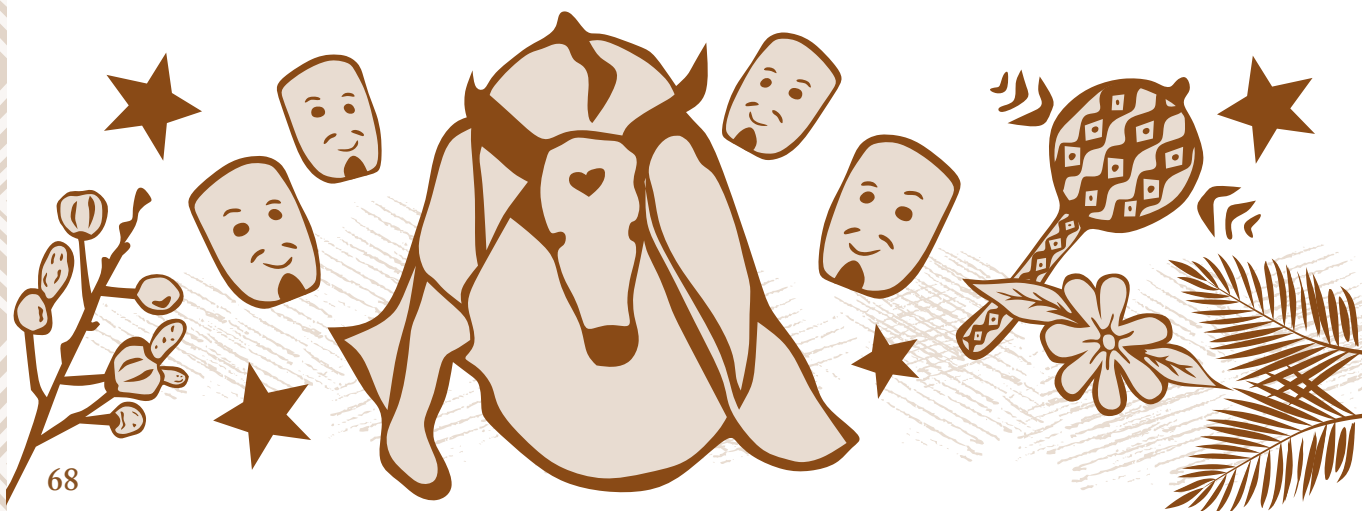


Important sites for animal breeding are part of the Villages landscape. They are interactions between our traditional buildings and the territory. The dunes, both, whether fixed or mobile, are important because cattle can be free and feed there. Pastures are sites surrounded by plants where goats and sheep are fed. Styes are located in backyards, sheltering pigs or birds. Corrals are larger buildings to house goats, cattle and sheep. Finally, backyards are always full with different animals that live with the families.



➤ Ways of Raising Animals: forms of expression

Animals raised in our territory are expressed in the Reisado dance, as characters, and in songs. Reisado is a traditional dance practiced by the Tremembé people of Barra do Mundaú on January 6th (Three Kings Day). The dance is also practiced throughout the year, during traditional festivals of villages, especially the Murici and Batiputá Festival which takes place in January. A group of musicians, adult singers, and children dancers currently forms our Reisado. Among characters there are papangus, ladies, the old woman, and many animals, such as donkeys, caboré, and the main which is the Ox called Boi do Reisado. Reisado's songs have an important relationship with nature and animals, expressed in lyrics and rhymes. Clothes for this manifesto are made of banana tree straw, masks are made of fabric and cardboard. The Ox is all decorated with fabric and traditional Indigenous paintings of the people. Musical instruments are drums, maracá, triangle, guitar, and tambourine. Body expressions uses body in motion, stimulating verbal expression through music, conveying feelings and emotions.







Ways of Healing



Alana Verissimo, 16 years old, village of Munguba
Luan de Castro Tremembé, 18 years old, village of Munguba
Elizabete Silva, 19 years old, village of Munguba
Welison Alves, 15 years old, village of Munguba
Maria José Félix, 27 years old, village of São José

➤ Ways of Healing: traditional medicine of Tremembé of Barra do Mundaú



“Traditional medicine is all around us. Our food, the air we breathe, the sacred waters, what we cultivate, spirituality, in short, everything, because it is in us”

*Samuel Tremembé,
Basic Sanitation Agent and youth leadership*

Traditional medicine is considered an important part of our food culture because we feed not only the physical body, but also the spiritual one because our food is a source of healing. Food depends on our territory's existence and on knowledge passed by our ancestors. Be it food from fishing or agriculture, a plant from the forest, sacred water to drink or bathe, or a strengthening received through a healing ritual that feeds the spirit. Therefore, when it comes to our traditional medicine in food culture, we cannot fail to mention garrafadas, syrup, oils, cleansing and healing baths, teas and, of course, culinary preparations that are also used as a cure.

Food that Heals

“In my childhood, I always saw people cured their cough (asthma) with hunting—tejo. But whoever ate it, the sick person couldn’t know that they ate, otherwise they would get sick again”.

“For us, food is sacred. It heals and strengthens us. Beans with lard, a dish widely consumed by our ancestors, is an example. Beans are very strong grain, and lard served to make them even tastier and also cured sore throats, inflammations, and flu.”

*Cleidiane Tremembé
Indigenous teacher*

Knowledge

● Knowing how to make “garrafada”



Made with bark and roots taken from sacred sites, which go through resting processes in water and/or cooking. They are drinks to treat various diseases, such as inflammation, muscle pain, kidney problems, blood clotting, and so many others.

“There are people who come to my house and want me to make a garrafada overnight, but there is no way. We have to go into the woods to get roots, barks, and it’s not every day that you can do that.”

Regina Tremembé - Guardian of Knowledge

● Knowing how to make syrup

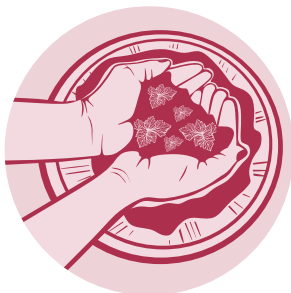
Syrups: “Honey” made with bark and roots, cooked until the determination is made, where sugar is added. The whole process takes a week on average, and it is important to remember that it takes 2 days to cook over a wood fire. Is often sought after for flu and sore throats treatments.



“The syrup is the medicine
I most produce. In summer,
children often get flu, and it is
with the syrup that they heal. I
remember it as if it were today:
my mother making it for me and
my brothers when I was a child.
It was so good that we took it
even without being sick”

*Luiza Holanda
Guardian of Knowledge*

● Knowing how to do and take baths



*“let’s get stronger
let’s fight to win
taking the cleaning bath
using the smoker”.*

Song of Torém, Tremembé of Barra do Mundaú

Our songs already tell the importance of baths for culture and resistance of the Tremembé people. Made with medicinal herbs that go through a resting process in water and/or cooking, in some cases this bath needs to be placed outside the house in an uncovered place to catch the “dew of the night”.



“The cleansing bath is a very important part of our sacred ritual (Torém). It is the first thing we do to cleanse ourselves of bad energies, and then proceed to strengthen ourselves” .

*Adriana Tremembé
Leadership and Guardian of Knowledge*

● **Knowing how to make oils**

Can be extracted from batiputá, coconut, free-range chicken, arowana, tejo, turtle, sesame, castor bean, among other animals, plants and fruits. They have curing capabilities for the treatment of inflammations, infections, flu, sore throat, ear pain, fatigue, cholesterol, and many other diseases.

“Oils are sacred to us. Any pain, flu, or inflammation I have I go there, take a spoon full of oil and apply it where the problem is—and it always gets better”

*Manuel Xavier,
guardian of knowledge*

● Knowing how to make medicinal teas

One of the greatest richness present in the Tremembé territory is knowing how to make teas with medicinal plants. Teas are used for everything and everyone.



“The boy says he has stomachache, fever, headache, or anything else... I go to my garden to get some boldo leaves, mint... From medicinal plants, I make tea and he gets better.”

*Jiuvania Maria
Guardian of Knowledge*

The act of drinking tea for many is part of routine, as it not only cures an existing disease, but also strengthens the body by increasing its immunity. Teas can go through cooking, boiling or sometimes just maceration processes, as in the case of “the living tea”, which is widely used among our people.

It is necessary to know the types of bark and roots to make these medicines. We do also need to know what they are for, indicated seasons for collection, and indicated sites which are very important.

“When I go into the woods to pick up bark and roots, I also need to have positive thinking and believe in its healing power myself.”

*Manuel Xavier,
guardian of knowledge*

Medicinal plants and herbs are mainly collected at their own backyards, swamps, community gardens, and native forest. Moreover, plants exposed close to roads where many people and cars pass cannot be used as they may carry bad energies.

● **Knowing how to make batiputá oil**

Batiputá oil is an ancestral medicinal food very characteristic of the Tremembé people of Barra do Mundaú. In the past, it was mainly used for frying fish or added to beans, replacing lard. Another usage was for frying jerky, as there was no electricity in the territory. The oil has benefits in curing body inflammations, and it is still widely used for this purpose.

Fruits are harvested in the territory's capoeira forests. We select those that are very ripe and remove the green and rotten ones. Fruits are macerated in a tatajuba pestle, a resistant native wood widely found in the Barra do Mundaú village. Only after being crushed, the fruits are transferred to a large clay or aluminum pot, then put into fire with water to boil for oil release. When the oil is released, a thick oil comes out of the fruit which is collected with a coconut spoon. It is transferred to another clay pot that is heated. In this second pot, the oil concentration process takes place, followed by the cooking for the finalization process. The entire preparation takes about one to 2 days due to the amount of oil made at once—about 18 liters.

Interviewee: Grandpa Leu Tremembé, 86 years old, village of São José

Currently, due to large deforestation and fires in the Indigenous Land, the amount of fruit has decreased. Thus, each family produces an average of 5 to 6 liters of oil per year. The batiputá harvest takes place from December to March, mobilizing entire families around the artisanal production of oil in the villages. The cultural importance the fruit has in life and in relationship with the territory has been manifested since 2009, with the creation of the Murici and Batiputá Festival, which seeks creating experiences of harvesting and production of oil, in addition to performing cultural presentations, demonstrating the feeling of belonging. For the Tremembé Indigenous people of Barra do Mundaú, batiputá oil is food and healing, it is food culture, it is traditional medicine.

➤ Ways of Healing:: places



In the village, native forests are given names that identify species of plants that are present there. For example, the Peroba Forest, where we can find a large amount of pau-de-ferro trees, catingueira, and quince trees; Santa Maria Forest, where we can find cinnamon, pitiá, and batiputá trees; Camboa Forest, where we can find ubaia, guabiraba, jatobá, among other areas of the territory. It is worth mentioning that our ancestors baptized these places with these names to find and harvest fruits, wood and medicinal products easily.

Our territory's forest is a sacred place full of enchantment. Is where we go after food and healing. Our Indigenous Land has a large area of native forest, sheltering thousands of plants, roots, bark, and seeds species, and everything that Mother Earth gives us for protection. The elder trunks in the village of Barra do Mundaú say that “in the village, everything that cures can kill, because the difference between medicine that cures and poisons is the dosage”. Understanding this knowledge allows us to look to the future, recognizing the importance of the past.

➤ Ways of Healing: forms of expression

Sacred ritual torém

Torém is the cultural manifestation that characterizes the Tremembé people. Born from the relationship of our people with nature, and from the need to manifest and celebrate good harvests and abundance. It is the evocation of ancestry and enchanted spirits of the forest. The Torém practiced in the Barra do Mundaú Indigenous Land became a reference of Ceará's traditional popular culture, with its own songs, dances, and tunes performed with great force and mastery. Ancestral gestures and knowledge have been transmitted to younger generations through participation in cultural festivals and events in the Tremembé territory, such as the Murici and Batiputá Festival, the Farinhada Festival, the Yemanjá Festival and cultural nights.





Ways of Preparing Food



Sitonio Rosa de Sousa, 32 years old, village of Buriti do Meio
Maria Lucilene dos Santos Carneiro, 49 years old, village of Buriti de Baixo
Rafaela Carneiro dos Santos, 28 years old, village of Buriti do Meio
Mayara Castro Ferreira, years old, village of Buriti de Baixo
Maria de Fatima Ferreira do Carmo, 16 years old, village of Buriti do Meio
Francisca Karoline Barbosa de Castro, 24 years old, village of Buriti do Meio

➤ Ways of Preparing Food: the Tremembé of Barra do Mundaú cuisine



During the meetings for this inventory creation, the main culinary preparations of the Tremembé people of Barra do Mundaú were collectively discussed and deliberated from the own perspective of the Indigenous people. From this exchange, we carried out specific discussions to think about creating subdivisions for the information collected, which pieces would be more important to highlight and deepen

first and later. In this way, the content described below was designed, still preliminary, in regards to the very rich culinary universe to be explored, but which points out ways to the Tremembé of Barra do Mundaú cuisine. It brings a general list that divides preparations into those that are part of the daily basis and those that are not done anymore. They are also divided into types of meals, such as drinks, snacks, and dishes. There is a special emphasis on those products originating from the agri-food crop of cassava, due to its omnipresence in the indigenous food heritage.

Foods most used in daily life:



Food from our ancestors

ARROWROOT PORRIDGE
CORN COFFEE CHARITY BROTH ANGU D'ÁGUA
BEIJU PIRÃO EGG PIRÃO
COCONUT FLOUR WITH POTATO TIMBANÇA TIARA FROM COCONUT
ROOSTER HEAD FREE-RANGE CHICKEN WITH PIRÃO
FLOUR PORRIDGE CARIMÃ CAKE/SWEET CAKE
CHESTNUT FLOUR COOKED BANANA
GHERKIN WITH COCONUT MUCUNÃ FLOUR SORORÔ FLOUR
WATER FLOUR HITE FLOUR
MUCUNÃ FLOUR SESAME FLOUR



Sacred Drinks

● Corn Coffee

It has a remarkable flavor. It was one of the preparations of the food culture that connects us to our ancestors and it is still in use. Corn is roasted until it forms a crust, then rapadura and grated coconut are added. After this process, the crusted corn goes to the pestle, where it is crushed until it turns into powder. Coffee is made from this powder, just like the regular one. It is usually drunk with tapioca.

Ingredients and utensils: 1 liter of corn, grated coconut, 500g of brown sugar, pan, spoon, ladle, pestle, sieve.

Benicia Carneiro de Sousa's recipe, Guardian of Culinary Knowledge at the Village of Buriti de Baixo, 67 years old.

● Mocororó

The Mocororó is an important sociocultural element of the Tremembé people of Barra do Mundaú. It is a drink with an alcoholic effect made from sour cashews, served and drunk in the Torém rituals. According to the elders trunks and Tremembé men and women, it was formerly served on birthdays and weddings in the villages of Barra do Mundaú. This mixture of cashew juice is placed in clay pots or liter of glass, uncovered or capped with corncob, for some time, in order to ferment and give the alcoholic effect. This drink is sacred, as it is the food culture of our ancestors and was born from a fruit that nourishes and heals, which is the cashew.

Preparation: Take sour cashews, clean and squeeze them in a bowl. After squeezing, strain through a clean cloth and place in a liter of glass - leave it open to ferment for three days.

● **Sugar Cane Garapa**

Take the cane and grind it in the contraption. After grinding, strain the garapa in a piece of cloth before serving it.

● **Lime Garapa**

Squeeze some lime juice into a bowl, then add water and sugar. Stir and serve it.

● **Jatobá Garapa**

Break a jatobá and remove its peel. Soak its pulp in a bowl with water to soften it. When it is soft, remove the seeds then mash it, add sugar and stir.

● **Passion Fruit Garapa**

Scoop out the passion fruit pulp and seeds in a cup with sugar. And rub it with a spoon, add water, stir, strain, and it is ready to be served.

● **Garapa of Rapadura**

Scrape the rapadura in a bowl with water and stir it well.

● **Murici Garapa**

After cleaning it, place the soft murici in a bowl. Mash it, pour some water, and strain the urupema. Add sugar and stir before serving it.

● **Aluá of Murici**

Crush the soft murici, straining it with a little bit of water. After straining, add sugar or brown sugar and manioc flour.

Snacks

● Grolado with Fish

One of the most affective foods of our food culture, widely consumed as a snack in collective work, Farinhada Festivals, and reisados, whether in the morning, afternoon or evening.

Ingredients: Half liter of starch, a pinch of salt, half kilo of salted fish, fire.

Preparation: Make the starch wet and then crumble it (crush). Take it to the fire pit in a shard of clay and then stir until it cooks. Take the fish, put it on the skewer, and put it to roast. When the fish is roasted, eat it with your hands, alternating fish and grolado.



● Arrowroot Porridge

Porridge is our people's meal that has been passed on among many generations of our families. A plant present under cashew trees or around houses has the power to cure through its starch those who have lactose intolerance problems. In the past, during periods of drought and hunger, arrowroot was considered a sacred food, as it was possible to make porridge for children and elderly, strengthening the body and enabling the survival of Tremembé families. Therefore, we affirm that arrowroot is important because without it our ancestors would not have overcome hunger and food insecurity.

Preparation: Collect a large amount of arrowroot in a bowl and grate it using a grater or a grating motor. After that, place the arrowroot starch in water to squeeze it. Strain it and place it in a bowl to settle. Pour out the water and starch remains at the bottom. Sift it in a large bowl, placing it in the sun to turn the starch. After the starch is removed, place one or three spoons in a bowl to make the porridge. If you can add some milk if want to.

Holy Week cakes at the Flour Houses

For the Tremembé people of Barra do Mundaú, Holy Week it is time to go to the Flour House and celebrate by making fire, preparing and eating cassava-based cakes together. They are the white or sweet cake, carimã cake, and starch cake.



● White Cake

Ingredients and utensils: 1 liter of starch, 1 coconut/coconut milk, salt, water, basin, coconut scraper, banana tree straw, straw, shard/oven.

Preparation: In a bowl, mix the starch, grated coconut or coconut milk (if you prefer, add both) and salt. Stir it, adding water to make the dough soft and ready to prepare. Once it is ready, take the banana tree leaf, place it in the entire area around your house where animals can move around. Knead inside, close it and take it to the wood oven, leaving it there to bake for about an hour. Using a pick, keep turning to see if it is good. Right after the baking process, remove the cake from the heat, placing it on the top of a container and it will be ready to serve.



● Carimã Cake

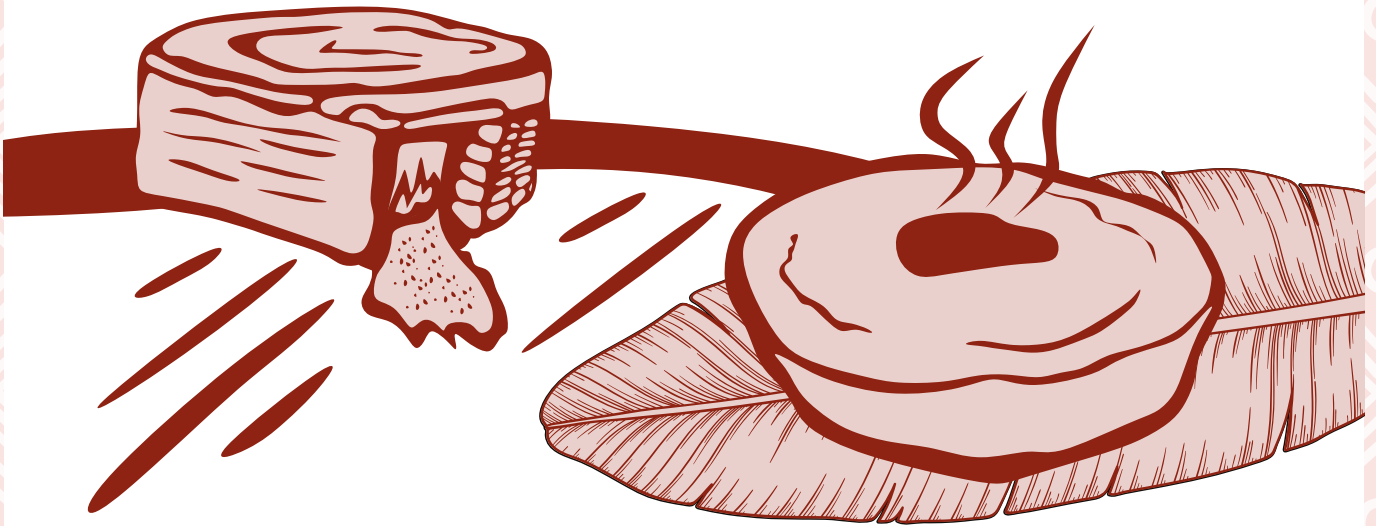
Ingredients and utensils: cloves, fennel, brown sugar, cassava dough, coconut milk, water, bowl, salad bowl, banana tree straw, straw, oven.

Preparation: Mix all ingredients in a bowl: cloves, fennel, rapadura, coconut milk, cassava dough, and a little bit of water. Then mix it with your hands until the dough comes together. Put the dough on the banana tree straw, closing it and putting it in the oven. After half an hour or so, check if it is good. If it is ready, take it out of the oven, cut into pieces, and it is good to serve.

● Starch Cake

Ingredients and utensils: starch, coconut milk, cacao (oven), bowl, coconut grater, banana tree straw.

Preparation: Grate the coconut, then remove the coconut milk, adding it to the starch and placing it in a bowl. Knead the 2 ingredients until the dough is very soft, at the point to make a cake. Pick a banana tree straw, cut it into pieces, put the dough in and close it. For baking, just put it on the fire in a hot pot or preferably directly in the oven at Flour House. After a few minutes, just remove it from the heat and it's ready to taste.





Dishes from Tremembé of Barra do Mundaú Cuisine

● Stingray Moqueca

The stingray moqueca is a very traditional meal for the Tremembé people of Barra do Mundaú, consumed in collective work, Farinhada Festivals and dinner.

Ingredients: 1 kilo of sliced stingray, Salt, 2 cloves of garlic, 1 onion, 1 pepper, 1 tomato, milk from one coconut.

Preparation: Cook the stingray with water and salt, then shred and brase it with the onion and set it aside. Add the rest of the ingredients and it is ready to eat.

● Cooked Fish in Coconut Milk and Scalded Pirão

“It is one of the culinary dishes that we eat the most in our daily lives”.

Ingredients and utensils: 1 coconut part, 1 bunch of green spices (cilantro and chives), salt, 1 onion head, 3 sour cashews, clay pot, spoon, coconut quenga ladle.

Preparation: In a bowl, grate the coconut and remove the milk from it. Place it in the pan and add sour cashew, vegetables and fish. Place everything inside a clay pot and put it on fire. When it is boiling, put the broth in a basin, adding cassava flour little by little, mix well and make the scalded mush. Now it is ready to serve it.



● Free-Range Chicken with Pirão

“It is also one of the dishes that we eat the most, both in daily life and in special moments”.

Ingredients and utensils: 1 free-range chicken, 1 bunch of green spices, salt, 2 garlic cloves, pepper and paprika, clay pot, spoon, coconut quenga ladle.

Preparation: Slaughter, handle, wash it, and then cut the chicken. Put it to braise inside the pan, add paprika, garlic, green spices. Add water set to the fire pit. When it is cooked, remove the broth and mix it with adding cassava flour little by little, stirring it well to make the mush.





● Crab Broth

Crab broth has always been widely consumed in our villages. Due to the proximity to the mangrove, many families feed almost exclusively on fish and crustaceans. In this way, making a well-seasoned broth with inputs from the territory made many say that crab broth “raises people from the dead” precisely because of its identity with the territory.



Ingredients and utensils:

10 Crabs;	2 onions;
1 coconut;	garlic;
4 sweet potatoes;	1 pepper;
1 bunch of green spices;	1 tomato.

Preparation: First, get the crabs and bleed them alive (killing the crab). Clean the crab with a brush to get all the mud off.

Cook the crab in salted water. Discard the water in which the crabs were cooked. Scrape a coconut and extract the milk from it. Take the vegetables and pass them in a blender with coconut milk. Place it on the fire pit to cook with the crabs.

Pick four sweet potatoes for each liter of water (4 potatoes = ½ kilo). Cook the potatoes and mash them with a spoon to form a paste. Add the mashed potatoes with the crab broth and mix it until the broth is thick.

● **Moleque of ripe bean with batiputá oil**

Ingredients: 1 liter of ripe beans, a small gourd of white manioc flour, Batiputá oil, a bunch of green spice, and salt.

Preparation: Place the ripe beans in a pan with water and salt. Then take it to the wood stove and cook for twenty-five minutes maximum. Once cooked, place the beans in a bowl, add three tablespoons of oil or Batiputá lard and three handfuls of white flour. Squeeze using your hands and set up the moleque of beans.

Flours



Flour is the basis of our diet. Mainly from cassava, but also sesame and corn. They give sustenance and flavor to food, and we can prepare different recipes with them.

● Sesame Flour

Ingredients and utensils: 250 grams of sesame, 250 grams of cassava flour, water, sugar, salt, pan, spoon, frying pan, pestle.

Preparation: Wash the sesame with water then leave it draining. When it is dry, put it in the frying pan and take it to the fire to toast. Stir it until it starts to pop. Remove it from the heat and add the cassava flour, mix the sesame together with the flour and it is ready to pestle. Put it in the pestle and grind it until it is very thin, after this process, the recipe is ready.





● **Corn Flour**

Ingredients and utensils: 500 grams of corn, pot, spoon, frying pan, pestle, sieve.

Preparation: Wash the corn using water, drain it and put it in the fryer when it is dry, taking it to the fire pit to toast. Keep stirring the corn until it turns red, removing it from the heat and putting it in the pestle. Grind it until it gets thin like flour, passing it through a sieve. It is ready!

● **White Flour**

We have 2 types of flour—white and water—produced in our Flour Houses in the Indigenous Land. The white flour process begins with the uprooting, eleven loads of cassava are pulled out (harvested) with the work of 3 to 4 men, and 3 or 4 donkeys transport cassava to Flour Houses, in addition to some farmers using carts pulled by an ox. The uprooting takes a day and the scraping in takes another. The scraping is done by four workers, starts around 3am and goes until about 1pm. When it is done, the cassava goes through the sawmill, transforming it into a loose mass. This mass is placed in a tank with water to be squeezed in separate tanks. Not everything is squeezed. It is necessary to leave a small amount apart to be placed in the press, this work is done by the presser. The dough is placed in the press to remove all water, a task that lasts an average of 2 hours. When it is done, the dough is sieved and taken to a hot oven to start the roasting process. The presser works with an appropriate squeegee to do this activity, which takes about 2 hours to be done. The point of white flour is seen when it has a whitened appearance, so it will be good. When it comes out of the oven, it is placed in a bag and then taken to the farmer's house, which will be consumed mainly in the form of mush, farofa, porridge made from the leftover flour, among other foods.

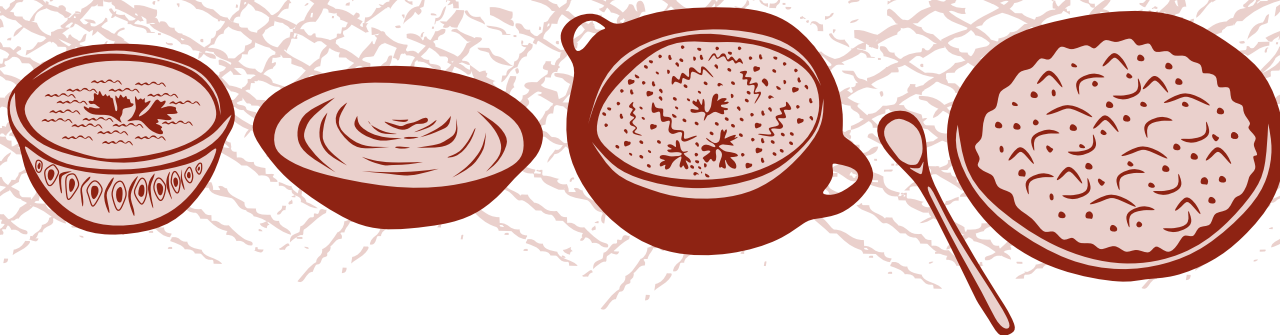
● **Water Flour**

The stages of water flour are already different from white flour. The cassava is not scraped and it is placed in the well instead, left for approximately five days if the husk is soft—but it can last longer if it is harder. Three to four men remove the husks that are used to feed the animals. Place the soft cassava inside a tank and take it to the sawmill. A little bit of this mass is removed to make carimã. After sawing (grating) it, it goes straight to the press and does not need to be squeezed in the net. Once the dough is dry, it is sieved and taken to an oven to toast until it turns yellow, when it can be served as mush and farofa.

● **Carimã**

After sawing the cassava, remove some of its dough to make the carimã. Wash it and strain it through a sieve. Put it to drain, replacing the water until you reach the point that the water in the carimã is not sour. Once that is done, place it into a bag to dry. This dough is used to make porridge, pé-de-moleque (cake), grolado, and angu.





● **Broth, Porridge, Angu and Mush**

The mixture of our sacred waters with the manioc flour, made in our Flour Houses, provides a diversity of types of food that are the foundation of our food and healing, from newborns to elders. This diversity is also culinary, with flavors and textures. We have broths, which are more liquidly, and their variations which are also used to cure. The thicken porridges are mainly used to feed the children. The angus are even more thicken, served as side dishes for special dinners, such as fish or mush, which can be thickened directly over the fire pit or not.

● **Charity Broth**

Charity broth is a very important food preparation of our culture, as it puts an end to the hunger of entire families in periods of drought and starvation. The simple mixture of flour with water is used most often in extreme hunger situations, with aiming to combat weakness. It is worth mentioning that it is possible to include fat in this recipe, either the land or butter, and black pepper also.

● **Carimã Broth**

It requires carimã, rapadura and water.

Preparation: Pick some rapadura and scrape it, dissolving it in water. After this, mix the carimã and the rapadura syrup, checking if it is sweet enough for you. Take it to the fire pit and stir until it forms a very pasty porridge.

● **Water Porridge**

It is done with flour, water and salt.

Preparation: Grind the flour using a pestle. Pass the flour through a sieve, put it in a pan on the fire pit, stirring it until it cooks. You can consume it or offer it to kids. It is usually eaten at night.

● **Angu**

A thicker porridge.

Preparation: First, grind the flour using a pestle, sieve it with a piece of cloth, and put it in a pan with water and salt. Stir it until it cooks.

● **Scalded Mush**

The angu is made with crushed flour (thicker, just pestled), while the mush is mixed with sifted flour.

● Beiju



The beiju is manually prepared and is present on the Tremembé People meals. The cassava is pulled out, scraped, grated, and squeezed to remove the mass. After these steps, add salt and bake it in a fire oven. It is commonly consumed with corn or regular coffee, fish, meat, or aside.

Preparation: Peel the cassava using a knife. Using a tin grater, grate until the mass is well crushed. With a clean piece of cloth, roll and squeeze small parts of the mass until all the liquid comes out (mandipueira, which will make the starch). Trim the mandipueira in a bowl and set aside using a can or bowl to settle all the starch in the bottom. After 1 hour, pour all the remaining liquid, leaving only the cassava starch that forms at the bottom of the bowl. Mix the squeezed dough with the starch obtained from the mandipueira, add the coconut and a generous pinch of salt, mix all the ingredients. Heat the pan or oven in the Flour House, place part

of the beiju dough and shape the beiju carefully so it doesn't burn, then let it bake. Flip the beiju and let the other side bake. Serve it hot with grilled fish, free-range chicken or roast pork.

● **Coconut Tapioca**

A preparation that has an identity, as it takes 2 important inputs for our people: coconut and cassava starch, with a few pinches of salt.

Preparation: Put the starch in a bowl, adding water to make it slightly moist. Scrape a dry coconut while the starch is resting. Add the scraped coconut along with starch and season it with salt. Place an iron shard on a low-level fire pit. When it's hot, put the seasoned starch on the shard and be careful not to burn both sides.

● **Bulín with coconut milk**

A recipe that is a reference in the Indigenous Land, as it relates to the Holy Week of the families, where these cakes are served with coffee or roasted fish. The inputs used are easily found among farmers, as there is starch and coconut in every home.

Preparation: Place the toasted starch in a bowl, then start by seasoning it with salt. Slowly moist the starch and add coconut milk to form a thick dough. Wrap small dumplings in pieces of banana tree leaves and place it in the hot oven of a Flour House. To prevent the cake from falling apart, place a coconut quenga on top. Turn on one side only when the leaves start to get brown.

● Mexerico

Mexerico are leftover pieces of tapioca that are made in the oven at the Flour House. It is a natural preparation often eaten with coffee or brown sugar syrup.

➤ Ways of Preparing Food: **places**

The Flour House

The Flour Houses represent the living Indigenous culture in terms of ancestral knowledge and flavors. It is a space that is usually very close to our homes and collective spaces where families meet to scrape manioc, squeezing it, making flour and eating many traditional foods. Currently, in the four villages of the Tremembé of Barra do Mundaú Indigenous Land, there are nineteen active Flour Houses receiving manioc, producing a lot of flour, starch, lees, carimã, crueira, mandipueira, and other important Tremembé food culture products. The Flour House in Barra do Mundaú is a compound of kitchen, where meals are prepared; patio, where cassavas are placed for scraping and where hammocks are set up to sleep at night; tanks, used to place the grated manioc mass and also to squeeze and remove starch and lees; and by 2 ovens, where the white and water flour and the roasted starches are prepared. In addition to that, the vast majority of Flour Houses have a banana plantation, where the people who go there use as bathroom.

● The Barra Retaken

The Retaken of Barra do Mundaú is a location in the village of São José, where the Mundaú river meets the sea, where the Yemanjá Festival is celebrated. This site is a source of several important foods for us, such as crabs, aratu, and many other fish.

The food that comes from this place is prepared to be served in moments of festivity and collective work.

Celebrations

● Farinhada Festival

“Good afternoon, I came here to get started the Flour Festival, I’m going to invite a lot of people, let’s start the food culture party, sieve hey, sieve hey, let’s start the food culture party... defenders of Mother Earth dancing, scraping the cassava and to sift the dough, to make the flour to feed us. I’m going to convoke all these people to help too, let’s make the flour and taste the beiju, feed our people and preserve the culture (...)”

Tremembé song, group of women Defenders of Mother Earth

For us, cassava not only represents physical food, but also the sacred, our spirituality, and the forces of the enchanted, ancestry, culture and identity. The Farinhada Festival is very representative for our community in the form of resistance, keeping culture and knowledge alive and traditionally held every year during the manioc harvesting period and when the flour is made. In 2018, it was opened to visitors, with the aim of valuing indigenous agriculture and with a four-day program, where the manioc harvest and the entire flour process take place along with cultural nights. This celebration was due to a need not only to produce flour for the year, but to maintain tradition, experiences, and customs practiced by the elders which have been passed on from generations to generation. It is not just uprooting, scraping and roasting cassava, it is also about the connections with

Father Tupã and Mother Earth through abundance. During the program there are moments of fishing in streams and lakes for collective food, with varieties of fish and alligator fishing.

Knowledge

● **The culinary expertise of Tremembé women of Barra do Mundaú**

Women are of great importance to the traditional Tremembé of Barra do Mundaú cuisine. They are the great teachers, who keep the cultural knowledge and practices passed from generation to generation by grandmothers, mothers, aunts, daughters, granddaughters. This is not learned in formal education, but in everyday life. These practices and knowledge guarantee not only the preservation of our food heritage but also food and nutritional security in the Villages. This knowledge ranges from obtaining ingredients from nature to their processing and preparation, hygiene of food and spaces, dealing with fire, water and traditional objects of the Tremembé kitchen, organization of the kitchen and eating spaces, to the mastery of the use of seasonings, right point of the recipes, and knowing how to serve the food. In cooking, everything involves quantity, everything has to be put in the right measure. Another very important knowledge is knowing how to use scent and taste. Through these senses, cooks know if the food is ready, tasty or if it is spoiled, unfit to eat. Each woman has her knowledge and technique of working in the kitchen, preparing the seasonings, choosing the ingredients and all the processes that involve our cooking. Each person has their own knowledge of preparing and making good food.



➤ Ways of Preparing Food: **objects**

Traditional Tremembé cuisine has some objects that are our ancestors' old innovations, they used materials from nature to build the utensils they needed to cook.

Clay pot

An object for cooking sweet and salty food, as well as storing milk to make curds. In the past, the community handcrafted it in the caieiras. The material used for the production was clay, hoe, firewood, club, sickle, fire leaves and mud.

Shard of clay

Used to make beiju, frying food and seeds, preparing medicines, and roasting coffee and corn kernels. They were produced in the caieiras, where the clay was kneaded with sticks made of wood, and then molded and placed in the sun.



Pestle

It is an object widely used in our cooking and traditional medicine. It is made of wood from the cedar tree or pau d'arco. It is used to grind flour, paprika, sesame, corn, coffee, velvet bean, leaves and seeds to make traditional medicines.

Urupema

An object made of carnauba straw, used to sift manioc dough, carimã, starch and it works as a container to put the food on top. Take the eye out of the carnauba straw, place it in the sun to dry and in the dew at night to make it soft. Cut and braid, placing the vine on the edge.

Gourd or coité

It is a gourd sawn in half, used to make many things, such as making mush, storing the fish, as well as serving as plates for serving food, taking the flour out of the storehouse, taking water from the wells for bathing and storing water as well.

Wooden spoon

Used to stir food and are usually made from the timbaúba root, removing it and placing it in the sun for 2 days to dry. Just mold it when it is dry.

Wood burning stove

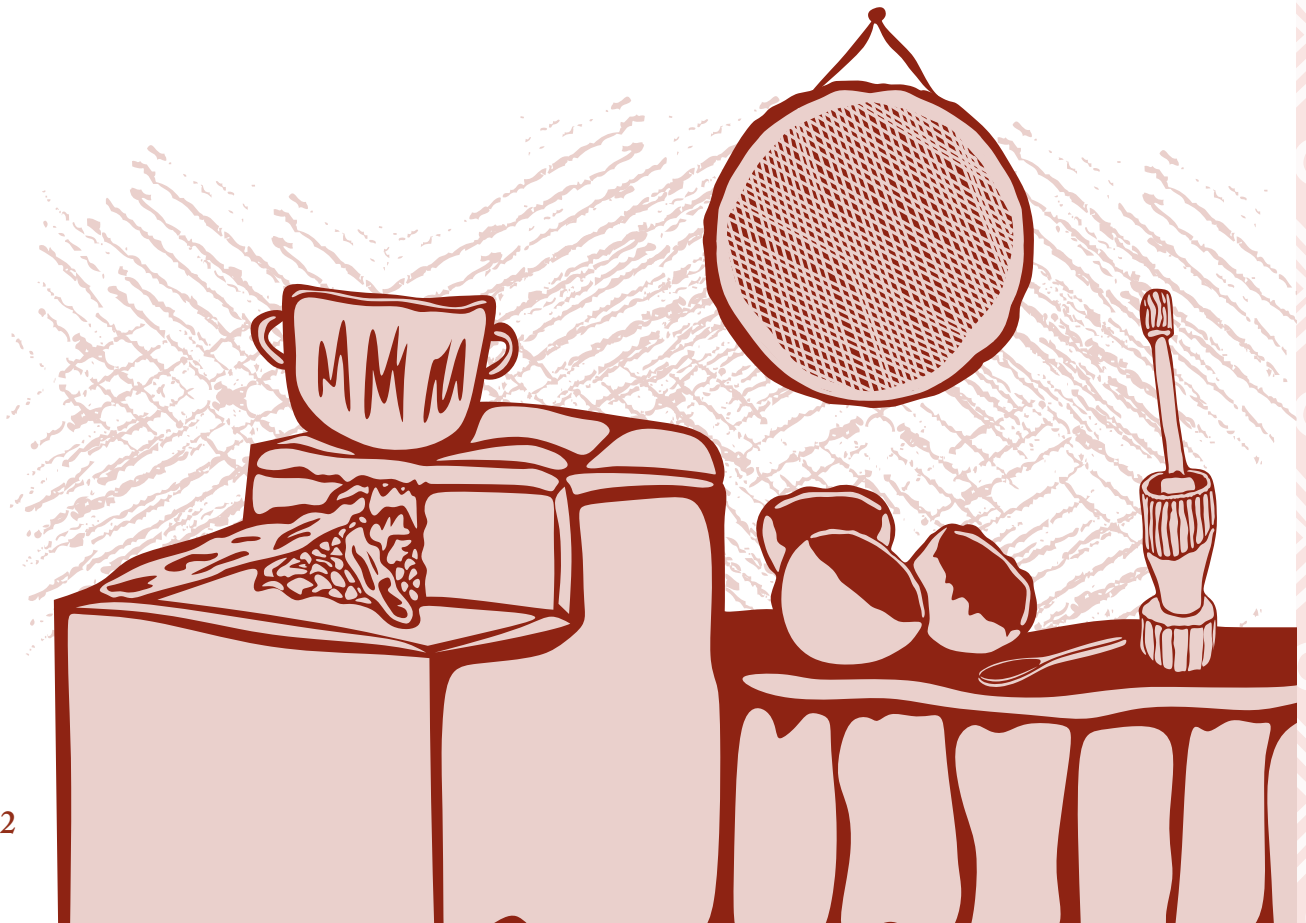
Used for cooking and baking food. Made from sticks, clay, vine, and nylon bag. It is found at most homes in the village. Nowadays it is commonly built with bricks.

Coconut quenga ladle

An utensil to remove food from the pan. Made from coconut quenga with a wooden stick. Cut the coconut in half, remove the flesh and clean the outside, sanding it and drilling 2 holes to place the sticks.

Girau

A wooden structure to wash things and let them dry in the sun. Made with four forks, making a rectangular one, placing wood on top of the forks and tying with liana.



Files from the Sources Queried

Oral Sources

Paulo Cesar Carneiro de Castro, 56, farmer and resident of Aldeia São José

Maurício Lima Da Silva, 65 years old, farmer and resident of Aldeia São José

José Silvestre do Nascimento, 62, farmer, angler and composer of the songs of the sacred Torém ritual

Samuel Nascimento de Castro, 28 years old, Indigenous Sanitation Agent (AISAN), Farmer, artisan, and resident of the village of Buriti do Meio

Manoel Xavier de Lima, 80 years old, farmer, resident of village of São José;

Francisca Silvestre do Nascimento, 54 years old, resident of village of São José, farmer.

Maria Fatima Silvestre do Nascimento, 58 years old, resident of village of São José, farmer.

Maria do Carmo da Silva, 57 years old, farmer, resident of village of São José;

Ezequiel Nascimento de Castro, 27, farmer, teacher at the Brolhos da Terra indigenous school, coordinator of a group of indigenous youth and resident of the village of São José;

Aurinete Carneiro de Castro, 42 years old, farmer, Aldeia São José.

Maria Edilia dos Santos Roque, 69 years old, farmer, Aldeia São José.

Raimunda Vidal dos Santos Sousa, 50 years old, a farmer, she lives in the village of São José.

Francisco dos Santos Januário, 38 years old, farmer, he lives in village of Munguba.

Eliete Alves Felix, 28 years old, farmer, she lives in the village of São José.

Fabiana Carneiro de Castro, 39, farmer, teacher at an indigenous school, she lives in the village of São José.

Francisco Batista da Silva, 29 years old, farmer, he lives in village of Munguba.

Alcioneida Linhares Verismo, 43 years old, farmer, she lives in village of Munguba.

Antônia Linhares Amaro, 80 years old, farmer, she lives in village of Munguba.

Maria Incelsa Virgínio, 52 years old, farmer, she lives in village of Munguba.

Adriana Carneiro de Castro, 50 years old, she lives in the village of São José

Erbene Rosa Verissimo, 57, she lives in the village of Buriti do Meio

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... FES







Slow Food Brazil is the network formed by Slow Food members and Communities in the national territory, in addition to the Slow Food Brazil Association and institutional partners. We organize actions, events and campaigns focused on defending biodiversity, valuing regional foods and connecting producers and co-producers. We promote food and taste education and promote alliances and projects to value the work of farmers, extractivists, communities and producers.



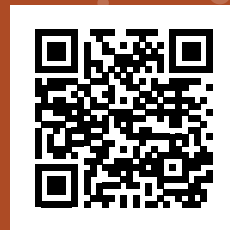
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TERRITÓRIO E CULTURA ALIMENTAR NO CEARÁ

This publication is part of the Knowledge Management Materials from the Territory and Food Culture project in Ceará. The project aims to promote the recognition and strengthening of the cultural and territorial identity of the Tremembé of Barra do Mandaú, through the engagement of community members in the maintenance of cultural practices related to food to strengthen sovereignty and food and nutrition security.

It focuses in promoting actions to safeguard, conserve and sustainably manage natural resources of local sociobiodiversity along with the Tremembé of Barra do Mandaú and the Tabajara of the Sertão dos Inhamuns, as well as the exchange of knowledge and experiences on processes to strengthen territorial identity, the appreciation of sociobiodiversity and food culture among traditional communities and rural youth in Brazil and Latin America.

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