

SHARING ABUNDANCE:
RECIPES FROM INDIGENOUS
AND COMMUNITY LANDS.





We can't divorce food from our souls, and we can't divorce our soul from the soil. Good food nourishes us not only as individuals, but also the people who have cultivated it and the soil that produced it.

Recipes are often the product of generations of experimentation, perfecting techniques and sharing with families. Each recipe here is an act of generosity, tested and photographed by volunteer cooks from around the world—each having in common that it originates on community- or Indigenous owned-lands.

Indigenous Peoples and local communities produce much of the food that we depend on globally. Many rely on farmlands, rangelands, forests, rivers and shores that are held in common. Communities protect more than 50% of the planet's land surface, but governments recognize their ownership rights to just 10%. Their sustainable stewardship helps regulate our climate and slow climate change -- and on these lands they produce much of the food the world relies on.

Food is culture, a gesture of care, and a tie to the earth, sun and rain that provide for us. Food is survival.

Brave women and men around the world are defending their lands from corporations and governments wanting to use natural resources for profit alone. Protecting the land rights of Indigenous Peoples and local communities also protects our food traditions, our biodiversity and our culture. Communities are developing creative forms of resistance.

They are testing new ways to secure their rights, preserving food traditions, going to court and calling on the media to make their voices heard, guided by a new generation of young leaders, with women at the forefront. And they are backed by supporters and concerned consumers from all corners of the world who are demanding food that is local, good, clean and land grab-free.

People from around the world – from Colombia to Siberia, and from Myanmar to Guatemala – have shared these recipes as an invitation to participate in their culture and in their struggle to maintain it. When your way of life is threatened, food is not only a necessity and a celebration but a beautiful form of cultural resistance.

These recipes are a hopeful enticement to think about the land and people cultivating our food and to ensure that our food is free from land grabs. We ask governments around the world to respect our food and those who produce it, and to secure the rights of Indigenous Peoples and local communities as key to our food cultures.

*-Stephanie Brancaforte,
www.landrightsnow.org*





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MEASUREMENTS

WEIGHT

1/4 ounce	7 g
1/2 ounce	14 g
1 ounce	29 g
1 1/2 ounces	43 g
2 ounces	57 g
4 ounces	113 g
8 ounces	227 g
1 pound	454 g
2 pounds	904 g
4 pounds	1.8 Kg

VOLUME

1 teaspoon	5 ml
1 tablespoon	15 ml
1 ounce	30 ml
1/4 cup	60 ml
1/3 cup	80 ml
1/2 cup	120 ml
2/3 cup	160 ml
3/4 cup	180 ml
1 cup	240 ml

Tablespoon = Tbs.



Shor people

SIBERIA

The Shor people are one of the Indigenous Peoples of the Russian Federation who live in the Kemerovo region of South-West Siberia. The population of the Shor people is around twelve thousand. Like many Indigenous Peoples of Russia, the Shor people traditionally engage in shamanism; their deep spiritual connection with the ancestral territories is expressed in the ceremony of sacrifice to the spirits of their forests and mountains.



The kitchen of the Shor people is a wild cuisine. The traditional activities of the Shor people are fishing, hunting, raising cattle, gathering of herbs and so on. Shor people gather berries, pine nuts, wild cherries, various herbs and roots, and previously grew barley. Today, however, the Shor people are a highly urbanized Indigenous nation.

The Kemerovo region, where the Shor people live, ranks first in terms of coal production in Russia: there are more than one hundred coal mining enterprises in the region that produce about 240 million tons of coal per year, accounting for 60 percent of the total production in Russia.

The extraction of coal in the Kemerovo region is mainly

produced by open pit mining, creating contaminated wastewater runoff into the local rivers. Toxic chemicals, such as petroleum products, phenols and heavy metals greatly increase the health risks of local people, including Indigenous Peoples for whom fishing is one of the main traditional economic activities and sources of daily sustenance.

The continued development of the region's industrial base is encroaching on new areas of development, further reducing the territory under traditional management.

Yana Tannagasheva, who has provided these recipes writes, "To my horror, my people will soon have nowhere to fish or collect berries and pine nuts.

All around are lunar landscapes, constant explosions and dust. Animals leave our forests, and there are no fish in dirty rivers. The Indigenous People cannot survive in ecologically polluted territory. Changed diet and environmental ills lead to the development of diseases and high mortality".

People cannot
survive in
ecologically
polluted territory.



Wild Garlic

Wild garlic or ramson (*cheremsha* in Russian) is a perennial grass plant.

The stems, leaves and bulbs of the wild garlic are edible. Wild garlic leaves are usually harvested in the spring, before flowering. They taste like garlic or onions greens and are rich in vitamin C.

The Shor name for wild garlic is *kolba*. *Kolba* is the traditional vegetarian food of the Shor people. The picked wild garlic is used fresh to season salads, soups and vegetables or as a filling for pies. Wild garlic can also be salted and pickled to be eaten during the winter.

WILD GARLIC SALAD



01.

Chop the wild garlic leaves finely, add salt and abundant sour cream.

You can also add a finely chopped fresh cucumber and hard-boiled eggs. The wild garlic is rather spicy -- therefore the sour cream will be the best dressing for such a salad.

SHOR DUMPLINGS (PELBEN)

FOR THE DOUGH:

0.5 kg rye or wheat flour
1 glass of water
1 egg



FOR THE MEAT FILLING

300g horse meat
300g beef
300g pork
2 onions
salt
spices to taste

01.

Mix the dough ingredients thoroughly. Cut small pieces of dough and roll them into circles. Each circle should be about 0.5 cm thick and 9-10 cm in diameter.

02.

Mix the ingredients for the meat filling. Put a teaspoon of the minced meat on one side of the dough circle. Fold the dough over and seal the edges using your fingers, forming a crescent.

03.

Bring a pot of salted water to the boil. Drop in the pelben and boil for 10-15 minutes. You can serve pelben with broth or without it. You can also eat them with sour cream.

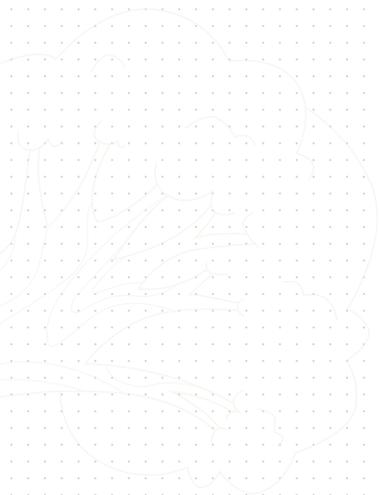




I TALKAN

Shor people eat talkan for breakfast, lunch and sometimes dinner.

Talkan is roasted barley flour. It may be mixed with milk and heated to prepare a porridge. You may wish to add honey to the porridge.



01.

To prepare “sweet balls” with talkan, mix talkan with melted butter (or melted clarified butter), honey and pine nuts. Everything is added to taste. Make balls out of this “dough”. Sweetened talkan balls may be served as a dessert.

Talkan is easy to use and very tasty!

COLOMBIA

| TAMAL SANTANDEREANO

INGREDIENTS

1 pound white corn, precooked in water and ground. *Readymade corn flour is sometimes used, but the flavor is not the same*

10 long onions *in Colombia these are called cebolla junca*

2 bell pepper cut into small pieces.

4 garlic cloves

10 chicken pieces

10 pieces of pork ribs

10 pieces of pork fat

1 pound chickpeas, soaked in warm water the night before

¼ cup of achiote paste *(prepared with pork fat)*

Parsley finely cut

Salt

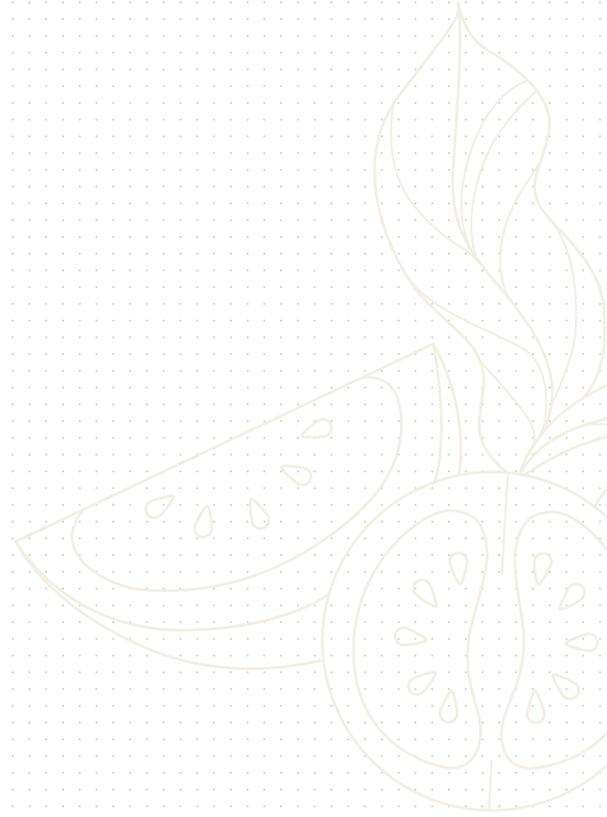
Ground cumin

Ground pepper

10 raisins (optional)

10 capers (optional)

25 chisgua leaves without the main vein. *It is possible to use green plantain leaves, but Chisgua gives a very special taste.*



PREPARATION

The night before

01.

Put the chickpeas in warm water and leave them to soak overnight.

02.

All meats are mixed with salt, cumin, pepper and garlic and left in the refrigerator overnight.



The next day

01.

Wash the chisgua leaves and put them in hot water.

04.

Cut the long onions and the pepper in regular small pieces, add the parsley and mix it to the meat you refrigerated the night before.

07.

Bend the corners of the leaf at the end of the cylinder, forming a V.

02.

Heat the achiote paste and add it to the ground corn. Mix until getting a consistence you can shape.

05.

Spread two chisgua leaves on the table and place on each one half of a dough ball. Flatten the ball flat and place in the middle a piece of each type of meat, some chickpeas, a raisin and a caper. Spread the other half of the flattened dough ball on top, and press down.

08.

The V is then bent toward the body of the cylinder, and tied together with a string.

03.

Form ten balls with the dough you prepared from the ground corn and achiote paste.

06.

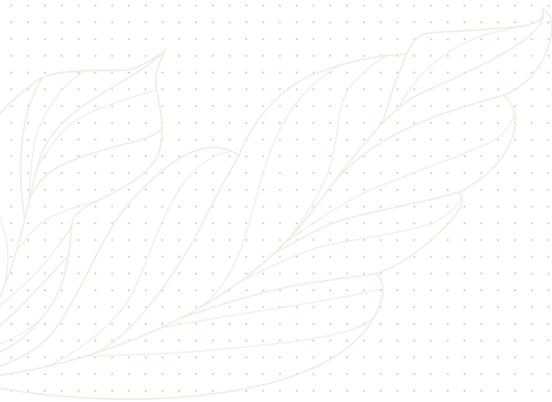
Roll the leaf around the dough to form a cylinder.

09.

To cook the tamales, first arrange a layer of chisgua leaves at the bottom of a big pot. Place the tamales on top of the leaves and cover with additional leaves. Cover these with boiling water and cook on medium heat for four hours.

Defend the land to protect... tamales!

—
By Eugenio Pacelli Torres Valderrama, from
Málaga, Santander, Colombia



If you visit a household in Santander or Tolima, Colombia on New Year's Eve, you will probably eat tamale (plural tamales) served with a hot chocolate drink and bread or corn arepa (a sort of tortilla). You will probably also eat them again next day for breakfast.

There are several types of *tamales* in different countries. Even inside Colombia, each region has its own specialty but the most renowned are from Tolima province (*tamal tolimense*) and Santander province (*tamal santandereano*).

Making tamales is not an easy task. It requires a lot of work to prepare the corn dough, the meat and the condiments, and then to wrap them all in vegetable leaves, banded with a string, before boiling them in hot water for several hours. The preparation itself is a celebration. The leaves that wrap the

tamales come from a plant called *chisgua* (*Canna Indica*), originally from South America; it was cultivated in Peru more than 4500 years ago. In Colombia, it was part of the diet of the Indigenous Peoples as well, and in some provinces like Tolima, Huila and Cundinamarca, it is used to extract starch.

However, monocultures and cattle-raising are threatening the biodiversity around Santander, and it is sad to see that the *chisgua* is also disappearing from the region. There have never been big plantations of *chisgua*, so whoever needs the leaves to wrap tamales has to walk around in the mountains to find them – and this is one of the most pleasant parts of the tradition. Making tamales requires not only hard work but also patience and love, which we have learned from the ancestors. But we are losing this knowledge... In small towns like Malaga (Santander) where I was born, only four or five families still know how to make the traditional *tamales*.



The cooking of *tamales* is also threatened by the habits of modern life. Small changes have already taken place. In the original recipe, the tamale is bound together with a natural fiber called *cabuya* made of the plant known as *Fique (Furcra Andina)*. Nowadays, plastic strings are used instead. Let us hope that the same will not happen with the other ingredients of the tamale – that the substitution of ingredients will make of the tamale something unrecognizable. Given the scarcity of *chisgua*, the leaves will be the next to require substitution in the tamale santandereano, if the depredation continues. Indeed green plantain leaves are sometimes used, but the flavor is not the same.

By protecting the lands, we protect the *chisgua* plants, and at the same time, we are protecting the essence of our tamale *santandereano*. Protecting the *tamales* will mean protecting our traditions... Securing the land rights of local communities is the best way to protect our identity.

The main struggle in Santander are mining companies that want to operate in the high mountains where the water is produced.

Adding to the monocultures and cattle raising, the people in Santander is also concerned about the water being threat by international minings corporations that want to extract

gold and silver from the high mountains in Santander, in a place called Paramo Santurban. This mountain supplies the water for more than three million people in the region. If mining keeps expanding, the water as well as the products peasant communities grow in the mountains to feed the people in the cities, will be under threat.



By protecting the lands, we protect the *Chisgua* plants, and at the same time, we are protecting the essence of our tamal santandereano.



Recipe from the Cañamomo Lomapieta people

This delicacy is a typical food from the Cañamomo Lomapieta community, an Indigenous People located in the municipalities of Riosucio and Supia in the department of Caldas, Colombia.

The Cañamomo Lomapieta community struggled for years to gain recognition of their territory as an Indigenous land, which they finally did in mid-2018. They are continuing to advocate for sustainable agriculture and food sovereignty: they have declared their territory free of transgenics and save and share seeds.

OGAGATO OR CAKE FROM RIOSUCIO

PREPARATION



01.

Ogagato is made with cured corn: the corn kernels are placed in clay pots and soaked in water which is changed every day for about eight days. The grains are then ground in a mill. The recipe is completed by adding *miel de caña* (a sugarcane syrup which can be substituted with golden syrup, treacle or light molasses), and an egg from a creole hen.



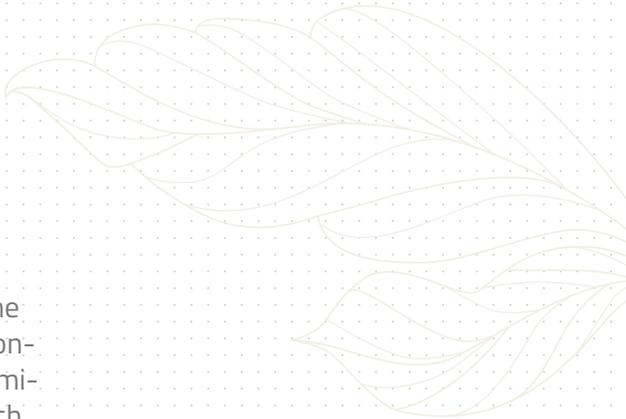
Ginelva Trejos, an expert in traditional food, says, "In Riosucio, we want to keep working with the recipes that have been handed down to us – like this one, mainly made with corn from our fields. This is part of our tradition. We have been preparing this for years."



Healthy food and the lack of water

An abundance of food and the natural preparation of local ingredients allowed the Wayúu to have a varied diet and to live up to one hundred years of age, free of illnesses. Previously, the elderly cooked without salt or sugar. Everything was natural and simple – that was their secret for a long life.

But as times changed, so did the food habits. The Wayúu now consume fewer native foods. The mining company El Cerrejón, which runs one of the world's biggest coal open cast mines, operates in their territory and throws up coal particles across the region, fouling the water. The company also draws substantial water for its mining activities. Meanwhile, the Wayúu live in a semi-desert region, and many people in La Guajira have no alternative to using the polluted water, a reality that has led to numerous illnesses and high mortality.



Due to the pollution and scarcity of water, the Wayúu cannot grow as much food and are increasingly threatened by food insecurity.



In addition to the challenging social and political context, the people of La Guajira are widely dispersed across rural areas, making it more difficult to supply water, and its economy has been historically disconnected from Colombia's economic circuits. Due to the pollution and scarcity of water, the Wayúu cannot grow as much food and are increasingly threatened by food insecurity.

For the Wayúu, the Earth is the mother, and that is why agriculture is based in the respect of values like goodness,

solidarity and the avoidance of pettiness. These values summarize the concept of food generosity: Mother Earth with her generosity produces what her children need, but she needs our reciprocity.

Food is the basis of their existence; it has a spiritual connotation. It means that there is an intimate relationship between mother and child. That is why elderly Wayúu reflect on the cultural value of their territory, their food production, and the wisdom of their elders,

as well as on the agricultural and livestock practices and the value of producing clean food through the use of organic compost.



FRICHE OF GOAT OR SHEEP

Goat is the most popular food amongst the Wayúu people. It crosses cultures, over the sea, the semi desert and the mountains.



01.

Friche, an exquisite dish, mixes intestine, innards and meat from the leg or shoulder of a goat or sheep, along with water and salt. Some cooks will mix the blood of the animal; other cooks use only the entrails and innards – but both are still called friche. The mixture is then fried in hot oil until golden. The Wayúu call this dish Jurichii.

SHAAPULAANA



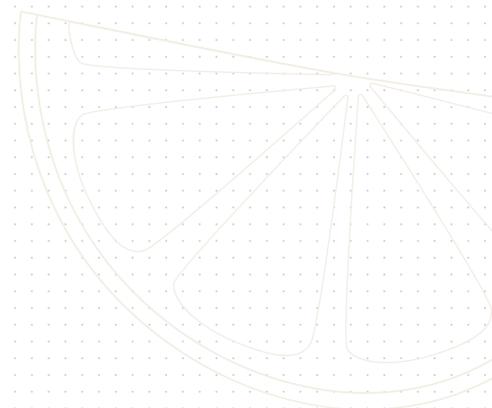
01.

To prepare this delicious dish, the Wayúu use, beans, squash (*ayama*), salt and tallow. Boil water and add the ingredients in it.

ASIJUSHII

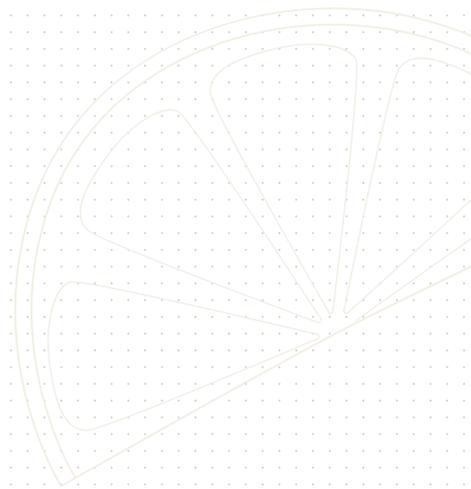


Asijushii, or salted grilled goat ribs, is one of the most delicious dishes from the region. We usually eat them with plantain, squash (*ayama*) or rice.



MYANMAR

Saw Albert's Recipe for Takapaw



Takapaw, also known as Karen porridge, is a favourite comfort food in Southeast Myanmar. It is linked to the tumultuous history of Karen State, home to one of the world's longest running civil wars. Takapaw emerged from a time of need: when rice, the staple of Karen cuisine, was scarce, families would ration it and combine it with ingredients at hand to make

a nourishing porridge. Many of its ingredients are commonly found in the mountainous jungles of Karen State. Today, **Takapaw is a celebration of the resilience of the Karen people**, a ubiquitous presence at all of their major holidays.

TAKAPAW

INGREDIENTS

$\frac{3}{4}$ cup white rice

500g pork spare ribs, cut into single ribs

500g bamboo shoots, chopped
(can be substituted for canned bamboo shoots, rinsed)

1 small pumpkin, chopped into small pieces
(can be substituted for 3 sweet potatoes)

250g pumpkin leaves, chopped into small strips
(can be substituted for kale, spinach or Swiss chard)

200g banana blossom, sliced thinly after discarding the tough outer layers
(can be substituted for a small white cabbage, chopped finely)

$\frac{1}{2}$ cup white onion, chopped

4-5 cloves of garlic, minced

$\frac{1}{2}$ a teaspoon of shrimp paste
(can be substituted with a tablespoon of fish sauce)

Green bird's eye chili, finely chopped
(as desired)

Salt and pepper, to taste

Fresh herbs, as available



01.

Place the rice in a medium sized bowl. Soak rice in water overnight.

02.

Prepare ingredients.

03.

Drain rice and rinse well.

04.

Combine rice, pork spare ribs and chopped bamboo in a large pot. Add a lot of water and boil on medium-high temperature, stirring frequently to prevent rice from sticking to the bottom.

05.

When the rice has completely broken down, add remaining pumpkin, pumpkin leaves, onions and garlic. Reduce heat to medium.

06.

Once the vegetables soften and the mixture thickens to a stew-like consistency, add shrimp paste and salt and pepper.

07.

To make a more spicy porridge, add green bird's eye chili. For a more aromatic stew, add chopped fresh herbs in season.

08.

Serve piping hot.





ITALY

Commonly held lands in the Dolomites

Protecting Diverse Food Cultures

In the Italian Dolomites, around the Pale di San Martino area, forty local cow farmers are organized in a cheese cooperative, which produces ten different types of cheese with the milk of their animals.

During the summer in Primiero and Vanoi, the cows are led to the mountaintops to graze in fresh alpine pastureland or *malga*. (*Malga* also refers to alpine huts where the cheese can be produced.) The cheeses, then, taste of the alpine flowers the cows eat. The butter of the area (Botiro di Primiero) is made only during the summer with

the cream of this unique milk, becoming an expression of the Alpine food heritage.

Malga and the surrounding pastures are common goods regulated under the *usi civici* or “civic use” law, which encourages local farmers to take care and manage these areas for the whole farming community.



I TOSÈLA DI PRIMIERO

Tosèla is a typical product made with the cheese-making art of the Caseificio Sociale Comprensoriale di Primiero, a cooperative composed of 40 cow farmers working around the Pale di San Martino area of the Italian Dolomites. Tosèla is a fresh cheese, which is young, soft and pale in color, and made with raw milk.

For the perfect success of the recipe, Tosèla needs to be really fresh, made the same day or within 24 hours. The rectangular shape needs to be cut into 1-centimeter thick slices ("one finger" is the expression used in the traditional recipes). In a frying pan with a thick bottom, first melt some butter and then cook the slices of Tosèla in the butter on low heat. Cover them and then, from time to time, turn the slices again. Let them cook until brown – normally this takes around 10-15 minutes – and then serve with warm or roasted polenta.

The milk produced in malga is brought to the local cheese cooperative to create special cheeses, but the cheese truck can arrive only to the most accessible of the malga. As a result, many of the rural malga have been abandoned, and the forest has taken the place of the pasture.

Community land rights are frequent also in Europe, from pastures in Spain and the Balkans, common lands in Scotland, Italy or across the Alps, and Sami territories in Scandinavia. As the malga has gradually become a draw for tourists, managing a malga is becoming more and more economically attractive, and not just for the local farmers. Some local councils have started to grant farmers not belonging to the community the management of the malga in order to receive higher payments – but this choice has affected long-held community rights.



...many of the rural malga have been abandoned, and the forest has taken the place of the pasture



GUATEMALA



Mayan Q'eqchi traditional food, provided by people in the Polochic Valley in Alta Verapaz

The Kaq'ik turkey soup is traditionally served with corn or maize tamales called pochitos on the side. Maize originated in Central America and Mexico, holds a sacred aspect for Maya groups as their main staple food. Maize is connected to Mayan cosmology and the creation story in the Mayan book, the Popul Vuh (the oldest book from the Americas) says that people were created from maize.

Maize is particularly important for food security. Land for maize is being displaced by export crops and cattle. Many of the key ingredients in this recipe – turkey, tomatillos, tomatoes, chiles, achiote – are native to the Americas (although not the rice shown served on the side).

Land for maize is being displaced by export crops and cattle



KAK-IK OR KAQ'IK

INGREDIENTS

4 1/2 lbs. dark-meat turkey pieces

A dozen tomatillos, husked and rinsed

4-5 medium tomatoes

1 yellow onion

1/2 cup minced green onions

3 medium heads of garlic, cloves peeled

eight cups water

1 tsp ground achiote

1 tbsp plus 1 1/2 tsp salt

1 1/2 tsp pepper

one-half cup chopped cilantro leaves

1/4 tsp ground cinnamon

3 large bay leaves

Chile paste, for serving



01.

Select a pot large enough for all the ingredients including the eight cups of water. Add the turkey pieces, 8 cups of water, salt and pepper and bring to a low boil. Adjust the heat to maintain a low simmer. Peel and cut the onion lengthwise into eight slices.

02.

As you wait, heat a large cast-iron skillet or griddle over medium-high heat. Once hot, arrange the garlic and onion pieces in a single layer. Char them until they are uniformly blackened and softened, turning them as needed for about ten minutes total. (The onions, garlic and vegetables are traditionally charred over a comal [a comal is a smooth griddle]). Put the garlic and onions into a large bowl, then place the tomatoes and tomatillos in the griddle and char these until they are blackened on all sides, normally for about 15–20 minutes, then add these to the bowl with the garlic and onions.

03.

Next, blend the charred vegetables until smooth. You might want to do this in two batches of half at a time. Pour this purée into the pot with the turkey.

04.

Now add the other flavorings: cilantro, green onions, achiote, bay leaves and cinnamon. Cook the soup on low heat, simmering uncovered and being sure to stir the turkey pieces to ensure uniform cooking. You will need to cook them for about two hours until the meat is tender and shredding. Season additionally to your taste.

05.

You can serve the Kaq'ik turkey soup with chile paste and pochitos. Today, you will often find Kaq'ik served with rice, though rice is not native to the region.



POCHITOS

INGREDIENTS

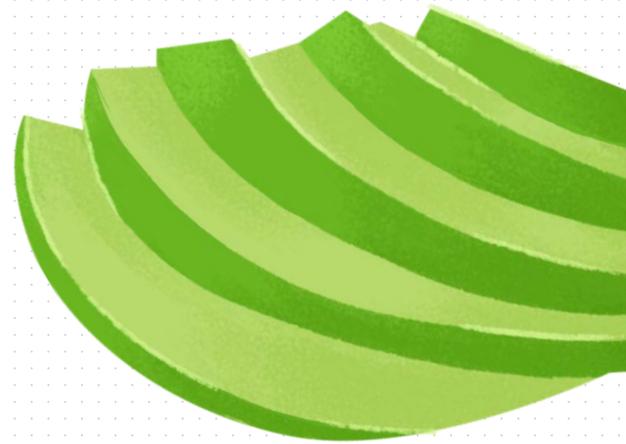
3 cups dry maize flour

Corn husks

2 tablespoons of oil, such as olive oil

1/2 teaspoon salt

Warm water



PREPARATION

01.

In a large bowl, soak the corn husks in water for 20 minutes.

02.

Mix the corn or maize masa and salt together, sifting well to avoid salt clumps. Then add water until you can make a soft dough, which you will knead into a ball. Keep working the dough and adding small amounts of the warm water until the dough is both moist and firm. Add the oil to your mixture and keep working the dough until it has strong and slightly shiny consistency.

03.

Drain and rinse the corn husks and then pick out the corn husks that are wide enough to envelop the pochitos. Choose a large pot and add about 1 inch of cold water and a ½-inch layer of the narrower corn husks (*the ones you didn't choose to wrap the pochitos*).

04.

Drain and rinse the corn husks and then pick out the corn husks that are wide enough to envelop the pochitos. Choose a large pot and add about 1 inch of cold water and a ½-inch layer of the narrower corn husks (*the ones you didn't choose to wrap the pochitos*).

05.

Flatten each *pochito* slightly and then place it in on the corn husk bed in the pot. Add some more water to the pot, so that you cover the bottom layer of pochitos. Cover the *pochitos* with a second layer of the narrow corn husks. Cover the pot with a lid, bring to a boil and steam for about 30 minutes. And then you're ready to put the *pochitos* in a bowl and serve them with the Kaq'ik turkey soup.



In 2011, 769 families in the Polochic Valley in Guatemala were evicted to make way for the Chabil Utzaj sugar mill. Without land to farm and any other support, they were plunged into poverty and hunger. Yet the evicted communities have continued to fight for land, inch by inch, year by year. Almost half of those evicted now have land to call their own.

“This struggle meant overcoming hunger and thirst, but now we can ensure we have land, not just for us, but for our children.”

- Juana Cuz Xol





For many of us, it can be easy to forget

that land is at the heart of everything – food, shelter, culture, identity and dignity. Land is life. It is critical to how we tackle climate change. It is the oldest story of inequality. Land rights struggles can also seem the hardest, the most enduring and intractable.

Across the world, communities are fighting similar mass evictions and dispossession while they stand to lose just about everything. The fight to secure land for the rest of 414 evicted families continues in Polochic Valley in Guatemala and it has gained strong ground with the allocation of land to 134 families recently. These struggles and fight back by communities such as the Polochic case, and others like it, make us all hopeful and a little braver.

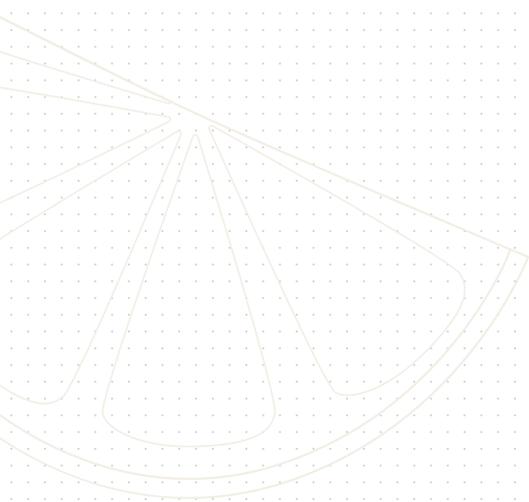
They give us faith

that, in a world of growing restrictions on our civic and human rights, we can continue to fight for justice. We learn from the tactics and strategies these grassroots communities use.



They remind us that it is important to fight

the intractable, not just the achievable – and they teach us how to sustain hope and energy in dark times.



They show us the power of solidarity

that every community struggle is part of a larger struggle and our ability to address worldwide inequality is rooted in the creativity, tenacity and bravery of everyday people.

Excerpted from “Momentum builds in the fight for land rights in Guatemala: Making us all a bit braver” by Shona Hawkes, Oxfam Land Rights Policy Lead, and Mamata Dash, Oxfam’s Southern Campaign Lead, 20 July 2018.

Organizations and individuals from around the world have kindly volunteered these recipes, the photos and the descriptions. They represent recipes that originate from Indigenous Peoples and local communities or contain ingredients that come from lands that are held in common. They have been lightly edited for language and are presented with the community's photos and commentary.



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people defend indigenous
and community lands go to
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