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TRADITIONAL WINE PRODUCTION IN MOZAMBIQUE: THE DAILY LIFE OF RURAL AFRICAN COMMUNITIES AND THE INTIMATE RELATIONSHIP WITH NATURE

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ABSTRACT

This article aims to analyze and understand the knowledge and discussion presented in the work of Dava, Vilanculo, Tiane and Valoi (2009), which shows a ritual associated with the consumption of the ukanyi sacred ancestor drink, which occurs in southern Mozambique - Africa. This theoretical course allows us to point out that since the beginning, the manufacture and consumption of traditional drinks is intrinsically linked to the different socio-cultural and economic activities of African communities. The study was developed from a theoretical research, based on bibliographic sources, also bringing the theoretical contributions extracted from electronic addresses, made available on home page, especially from journal articles. In this context, it sought to understand in the results presented a discussion that shares several common themes and has themes as broad as divergent about African culture, bringing multidisciplinary possibilities of analysis and debate, about Canhoeiro and its distribution in Southern Africa and wine production. traditional cannon (ukanyi). This analysis presents a commitment to the traditional production of a country, to the richness of a culture that has its roots in the daily life of Mozambican society, made by a mixture of political, economic, social and symbolic values.

Keywords: Southern Africa; Traditional wine; Communities; Culture.

INTRODUÇÃO

This manuscript uses the knowledge and discussion presented in the work of Dava, Vilanculo, Tiane and Valoi (2009) ¹, which presents a ritual associated with the consumption of the sacred-ancestral drink ukanyi. This theoretical path allows us to highlight that since the beginning, the manufacture and consumption of traditional drinks has been intrinsically linked to the different socio-cultural and economic activities of African communities.

According to Dava et al (2009), it is from this perspective that between the months of January and March, some communities in the provinces of Maputo, Gaza and Inhambane, “experience a festive atmosphere, due to the celebration of the ukanyi season. This is Kuluma Nguva ya Ukanyi (first fruits of canhú), a typical manifestation of these communities, transmitted from generation to generation”. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 03).

Although the authors of the work do not present Mozambique, it is important to highlight that this country located in the southeast of the African continent, bathed by the Indian Ocean and bordering Tanzania, Malawi, Zambia, Zimbabwe, Swaziland and South Africa, has as its capital the city of Maputo and became independent from Portugal in 1975. This territory holds:

[...]the fifth lowest Human Development Index (HDI) on the planet [...]. The similarities of Portuguese colonization, as well as the large presence of African descendants in the ethnic-social and cultural formation matrix of Brazil, establish several similarities between our daily lives and way of being. The intense tropical heat, which easily raises the temperature above 30°C, does not seem to shake the serenity, enthusiasm

and good humor of the Mozambican people, always willing to contribute in a positive way, whether in simple directions on the streets that cross the busy and emblematic capital Maputo, or even inside a van in the chaotic transport “system” of the growing metropolis. (STACCIARINI; SILVA, 2018,p. 41).

In this context, it is important to remember that Maputo is the main “financial, corporate and commercial center of the country, bringing together multiple infrastructures, economic activities, medical and educational services, in addition to hosting the country’s large commercial and political organizations”. (STACCIARINI; SILVA, 2018, p. 43). Therefore, it is considered that the work analyzed in this article has a cultural value that is not restricted to the African continent, as it is necessary to consider that this book can be a permanent source of inspiration for non-African researchers and scholars, especially for academic areas such as geography, gastronomy, tourism and history that also base their knowledge on the cultural dimension of traditional communities.

Therefore, reading and rereading the work of Dava et al (2009) is understanding that for communities in Southern Mozambique, the manufacture of ukanyi has become one of the activities that accompany some moments of their lives. There is no doubt that:

[...] ukanyi is indispensable in socio-cultural events, whether within families or communities. Its consumption is present, on the one hand, in rituals evoking the spirits of community and family ancestors and, on the other hand, in festive moments celebrating the season and local traditions.. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 03).

In the words of Dava et al (2009), the 1st National

1 The first contact with the work took place between the 26th and 27th of November 2018, during the International Congress “Culture and Tourism: National development, promotion of peace and rapprochement between nations”, held at the Polytechnic University of Maputo (Mozambique). The event brought together students, researchers and professionals from the areas of Cultural Studies, Communication, Tourism and other fields of Social and Human Sciences from countries such as Mozambique, Brazil, Portugal and Spain, in addition to the Community of Portuguese Speaking Countries (CPLP). Our participation in the event was financed by the Goiás Research Support Foundation (FAPEG).

Conference on Culture, held in 1993, highlighted, among various cultural manifestations, the importance of traditional drinks, as a mark of the identity of the Mozambican people. This revitalization is highlighted by the “Cultural Policy and Strategies for its Implementation”, in which the “Mozambican Government expresses its commitment to encourage and support initiatives aimed at the valorization and consumption of national foods and beverages, including their industrial manufacture”. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 03).

The study of the book by Dava, Vilanculo, Tiane and Valoi (2009), was developed from theoretical research, with “bibliographical review and internet consultation” being fundamental (ATAÍDES; CUNHA; SANTOS, 2019, p. 32), that is, a bibliographical research, based on “bibliographical sources; that is, the data are obtained from written sources, therefore, from a specific type of documents, which are written, printed works [...]”. (GERHARDT ; SILVEIRA, 2009, p. 69).

In this way, we can highlight the arguments of Santos and Silva (2016, p. 220) to highlight that the present work considers the qualitative approach as a method, “a line of investigation that does not seek to follow a rigidly drawn up plan”. A theoretical journey through Mozambique, “[...] broadening the horizons of research, it is the similarities and differences, in relation to this familiar world, that impress our spirit” (RIBEIRO, 1987, p. 25).

This manuscript was also constructed from theoretical contributions extracted from electronic addresses, available on the home page, especially from magazine articles. In this context, we sought to understand a “[...] discussion that shares several common themes and has themes as broad as they are divergent” (SANTOS, 2019, p. 150) about African culture, bringing multidisciplinary possibilities for analysis and debate.

Therefore, it can also be highlighted that this manuscript “fills some existing gaps in the conceptual and theoretical spheres”. (SANTOS; VONG; FONTANA, 2018, p.113). It is known

that it is not always easy, in a scientific reading, to analyze such cultural dynamics of foreign communities that include regional and territorial compositions. In summary, the authors present the culture of a country that still remains on the periphery of the capitalist world.

METHODOLOGY

This text appreciates the writing of Fernando Dava, João Vilanculo, Célio Tiane and Alberto Valoi, by combining the ritual of the firstfruits of Ukanyi with the territory Mozambican, that is, the reader is faced with a theoretical and exploratory study, which went deeper and discussed the references presented at the end of the article. In view of this premise, the work is based on bibliographical research, a method of methodology guided by electronic search and consultation of physical works. The desire to revisit the guiding reference for this work occurred from November 2018, when we participated in the International Congress “Culture and Tourism: Development national, promotion of peace and rapprochement between nations”, held at the University Polytechnic of Maputo and the first contact with the work and its theme occurred.

It is worth emphasizing that the title of the book investigated in this manuscript, in addition to alluding to a text full of particularities from 2009, represents dialogues with authors inserted in an interdisciplinary context, by being theoretically inspired by names such as Ab’Sáber (2003), Cossa (2017/2019), Dallanhol and Tonini (2012), Joaquim, Sampaio and Mosca (2018), Ribeiro (1987) and Stacciarini e Silva (2018), approaching themes in different areas of knowledge. Therefore, this article aims to analyze and provide visibility to the work produced by researchers from Mozambique. It is expected to offer other scholars from the African continent an interdisciplinary perspective, with a knowledge bias location, food preparation and spatial dynamics.

RESULTS AND DISCUSSION

The Canhoeiro and its distribution in Southern

In the first chapter, Dava et al (2009), discuss

that the canhoeiro is a fruit tree, resistant to drought. Considered one of the oldest among those used by African man. It is also known as the “elephant tree”, because in the months of February and March, elephants travel dozens of kilometers looking for the fruit of this tree. Scientifically, the canhoeiro is:

[...] known as *Sclerocarya birrea*. This plant belongs to the Plantae kingdom, in the Magnoliophyta division, of the Magnoliopsida class, of the Sapindales order and of the Anacardiaceae family; the same family as the mango tree (*Anacardium Occidentalis*) and the cashew tree (*Magifera indica*). [...] The canhoeiro has a single, straight trunk, grayish in color, with a spherical crown of green, deciduous leaves. In adulthood it can reach 10 to 18 meters in height, especially in low altitudes and open grasslands, typical of savannas. Its growth is rapid, around 1.5 meters per year. However, in some regions it reaches two harvests per year, a fact that occurs particularly in some regions of three countries: South Africa, Zimbabwe and Botswana. [...] Growing on the sandy soils of Sub-Equatorial Africa, the canhoeiro is found in the region between Ethiopia and Sudan, to the North. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 05).

The work also allows us to state that the distribution of this species in Southern Africa, in general, “and in Mozambique, in particular, is associated with the migration of Bantu peoples, beginning around 500 BC, in the Western region, having reached the Bay of Maputo and Mpumalanga, in South Africa, around 200 AD.” (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 06-07). In Mozambique, the canhoeiro is found in the southern region and sporadically in the central and northern regions.

In southern Mozambique, “speakers of the Copi and Bitonga languages use the designation *tsula* and *unvula*, respectively, while the Changana and Rhonga ethno-linguistic groups designate canhoeiro as *n’kanyi*”. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 07). The designation of the tree by different communities varies according to ethno-linguistic groups. The fruits:

[...]of *n’kanyi* result from a pollination process, in which female flowers are fertilized by male flowers, through insects. These trees bloom

from September to November. The male ones are found in clusters of flowers, while the female ones have small isolated flowers. People cut down male trees for various domestic purposes, namely their use as firewood, stakes for the construction of houses, corrals, etc. At the end of the 19th century, communities left one or two male trees to fertilize the female trees, a common practice to this day.. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 08).

From a productive point of view, an adult tree can bear around 500 kg of fruit per year. These are never uprooted, but simply picked up when they fall to the ground, which happens when they are about to reach the ripening phase. Once in the ground, they take on a yellowish-red color, until they turn completely yellow, a sign of ripeness. The *mikanyi* (plural of *n’kanyi*) also differ in terms of the quality of the fruit. There are *mikanyi* that bear sweet and sour fruits. Consequently, the latter are not very appreciated by communities.

In order to reverse this situation, communities preserve knowledge, transmitted from generation to generation, which allows them to subject them to certain treatment:

[...]When a cannon tree bears sour fruit, you dig until you find one of the secondary roots. This is cut, but its base remains attached to the tree. Then, the root is removed from the soil, leaving it uncovered. This can be burned or simply left out in the open. After this treatment, the tree starts to produce fruits that are not very sour, but can be used.. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 10).

According to Dava et al (2009), the canhoeiro is of great importance for communities. In some, it has values associated with sacredness, in others with political and utilitarian aspects. These qualities, on the one hand, make this tree mythical and special, in the context of cultural preservation and, on the other hand, they are part of the political and daily life of communities.

The work analyzed here shows that cultural forces “[...] effect a territory, a social process, in (and with) geographic space, centered and emanating in and from the everyday territoriality of individuals”. (SAQUET, 2003, p.28). For Cossa (2019, p. 239), the “*ukanyi* ritual is a

festive ceremony that allows the exaltation of ancestors, activates and reactivates values, beliefs and practices that strengthen and reinvigorate traditional African religiosity”.

In this context, the work of Dava et al (2009) presents the places of the canhoeiro:

[...]under the intricacies of culture. It is the cultural elements that shape the shape of the place. This one, steeped in symbols, memories and representations. [...] The place is the privileged locus of the existences, resistance and permanence of social groups [...]. Well, that's where the spirit rests! (SILVA, 2012, p. 68).

Furthermore, regarding sacredness, it should be noted that this appears as an attempt to interpret the world and, above all, to seek spiritual tranquility. It is an ancient phenomenon, adopted initially to establish a happy coexistence between the animal and human world and then, as a response to societal dynamics. However, the work states that not every canhoeiro is linked to sacredness, for some communities it is simply considered a utilitarian tree. (DAVA, et al, 2009).

Regarding political experience, the book emphasizes that communities have a set of institutions through which they maintain the order, well-being and integrity of the group and, in this way, regulate and control the life of society. In this way, traditional chiefs are highlighted, whose power is considered linked to ancestors, and is based on the primacy of land occupation, conquests, succession laws and charisma.

For Dava et al (2009), the essential characteristic of political organization is the exercise of power, it is associated with other important aspects, such as loyalty, traditions and respect for community symbols. It is in this context that the relationship between the canhoeiro and political aspects is established, as within communities, this tree symbolizes the power of the traditional chief. It is in the shadow of this tree that many political decisions are made by Mozambican community leaders and their subjects.

The long paragraphs of the work show that the daily lives of rural African communities

are carried out in an intimate relationship with nature, from where they obtain what is necessary for their lives. Regarding food, Dava et al (2009), states that the communities rely heavily on the fruit of the canhoeiro tree, making a variety of sweets, vinegar and antitussive syrup. Therefore, it is necessary to highlight that “Makanyi - plural of akanyi – fruit of n’kanyi – tree” (COSSA, 2017, p. 250), that is, of the canhoeiro. Harvesting makanyi guarantees the population’s income.

In Mozambique, more particularly in the Province of Zambézia, the fruits are placed around the machambas (place where vegetables are planted; homestead, farm, vegetable garden) to scare away pests, especially rats. Within the scope of traditional medicine, the applications of canhoeiro include:

[...] in the domain of traditional or local knowledge. Communities remove its inner bark and use it to treat malaria, coughs, thrush, hemorrhoids, as well as to relieve scorpion and snake bites. The root is used as an anti-diarrheal. The leaves are boiled to produce a tea, used to treat poor digestion and cure earaches. In certain countries, such as Cameroon, n’kanyi is used to treat diabetes. Thus, due to the high medicinal value attributed to the trunk of the n’kanyi, it is common to find cannoyers carved along the stems, to remove part of the bark for various purposes [...]. In some regions of Africa, it is believed that the cannoeiro may have some influence on the choice of the sex of future children. To do this, women pound the bark of male and female trees separately until they become powder. If the option is for a son, they eat the dust from the bark of the male tree and if it is for a daughter, the opposite. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 18-19).

According to Dava et al (2009), the outer bark of male trees is used to manufacture a container locally known as tshevele (container through which the still passes, transforming the vapor into liquid), used in the manufacture of spirits. One of the salient aspects of the multiplicity of the canhoeiro is the use of its almonds and associated animals, such as matomane, a type of larvae, so called by the Tsonga and, scientifically, *Argema mimosae*, which will be presented below. These two products have proven to be essential in improving the community diet, among other

aspects.

In the following excerpts, Dava et al (2009) highlight the immense richness of the canhoeiro in the work, especially for the cuisine of people who live in African territories:

The canhoeiro seed is called fula – singular and tinfula – plural, and is left to dry after the ukanyi manufacturing process. However, its use depends on the availability and needs of each family. The extraction of almonds (mongo – singular; timongo – plural) is generally done by elderly women, who carry out the time-consuming shelling process, using two stones or just one stone and a hammer. With these instruments, they break and remove the almonds from their interior [...]. The communities use them as a seasoning in the preparation of various foods. [...] Timongos are also a delicacy, served to accompany the consumption of alcoholic drinks or served to people of special importance, such as the head of the family, the most beloved son or grandson. Thus, the consumption of timongo is a social indicator of the hierarchical position reserved for someone and, in general, of admiration or respect within the framework of kinship relationships. Thus, the consumption of timongo makes it possible to highlight an individual's social status, distinguishing them from others. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 20-21).

Almonds are very rich in oil. The first chapter of the work by Dava et al (2009) then follows a brief report on the matomane, which are black larvae with some white and greenish parts, which appear in the months of August to September. These feed on canhoeiro leaves and are part of the population's diet. In general, the quality of matomane is conditioned by the type of tree, which means that these larvae also occur in other types of trees than canhoeiro.

According to Dava et al (2009), matomane are normally processed for food. After being placed in a pan of water, they are salted and brought to a boil. They are then exposed to the sun for drying, a process that allows them to be used as a sauce, in times of need or even as an aperitif. The text also highlights that given the utilitarian nature of the n'kanyi, some preservation measures are part of local agendas, as it is a tree which brings with it the history of communities in southern

Mozambique.

Canhoeiro and the production of traditional canhú wine (ukanyi)

In the second chapter of the work, he sought to present the production of traditional wine from the fruit of the canhoeiro, showing that the culture “encompasses an entire network of relationships in a kind of transmission and accommodation of society that absorbs many of these modeling mechanisms of transformation and economic production and social” (SILVA, 2012, p. 69). Dava et al (2009), show that culture is transmitted and that it has an essence.

Therefore, it is worth mentioning that Dava et al (2009) emphasize that a type of traditional wine (ukanyi) is made from the fruit of the canhoeiro tree, widely appreciated by communities in southern Mozambique. This wine has

different qualities, dictated by the way of processing. According to Dava et al (2009, p. 28), every type of canhú wine has an “aphrodisiac connotation, an aspect that has led to heated debates over several generations. This wine has social importance within the communities”.

Regarding the processing of ukanyi wine, the work presents that:

The use of the word wine in relation to canhú follows the general classification made in relation to drinks, which highlights their origin in fruit plants or cereal products. Thus, canhú, having its origin in fruits, is considered a wine, in this case, with a low alcohol content. [...] all fruit and cereal drinks, when they go through a distillation process, give rise to spirit drinks. [...] Regarding the way of preparing canhú wine, this activity is reserved for older women “va mamana”. The preparation begins with the collection of makanyi, which fall naturally. They are then piled on a previously chosen tree for two or three days, a period sufficient for them to fully mature. [...] harvesting makanyi falls within traditional land management. In fact, each house, known as munthi, is surrounded by land whose vastness is related to the ways of accessing the land... It is in these territories where fruit trees flourish or where farms are built. The boundaries (mindzelekane or muqhele) between these territories are marked

by trees, small ditches, or other landmarks. Violation of these limits has given rise to some conflicts, resolved by the local traditional authority. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 28-29).

Within this focus, Dava et al (2009) show that the tradition reserved for “va mamana” is a practice followed by several generations and is strictly linked to the social division of tasks between genders, as in these Mozambican communities women were reserved tasks circumscribed within the domestic space, while men dedicated themselves to activities outside this space.

Therefore, returning to the way of preparing ukanyi, Dava et al (2009), says that after having accumulated huge quantities of makanyi, the wine preparation phase follows. This work is normally done under a tree. In this way, the ukanyi preparation phase only begins after the fruits have ripened, with some brown tips. When referring to the manufacture of wine, Dava et al (2009), emphasize that it begins with the collection of makanyi that fall from the trees. Then, grass and tree branches spread:

[...] or something else under a shade, where the makanyi are laid, so that they are not in direct contact with the ground, taking around two days for the processing phase. Using a fork or other sharp instrument, the women pierce the makanyi. The lumps are placed in a container with a little water. Then, with the help of a stick, the seeds are pressed to extract the juice. The juice is deposited in a clay pot or drum. The next day, the same process is repeated and then the product is mixed with that from the first day. Once the preparation is finished, the next day, it is consumed. [...]. However, ukanyi takes two to three days to ferment. When impurities begin to float due to fermentation, the ukanyi is purged using grass, bags or tree leaves, a process known in Changana as kudhika or kuvungula (process of removing impurities). (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 31-33).

Dava et al (2009), argue that purging ukanyi is generally done by men, although women are responsible for preparing ukanyi, but due to tradition, they must call older or experienced men to taste the drink. Regarding the quality of ukanyi wine, two types are distinguished, derived from the manufacturing process, namely xitowatowa

(refers to pure ukanyi wine, a designation used in the province of Gaza) and maphossela (it is a wine mixed with water).

Regarding fermentation, three varieties stand out, namely dhombezi (sweet wine), xivai (wine of intermediate quality) and ukanyi la ku bava (fermented wine). Dava et al (2009) also emphasize that pure ukanyi is the most popular and that it has aphrodisiac properties.

Another importance associated with ukanyi wine is related, on the one hand, to the strengthening of social relationships and, on the other, to the creation of new bonds of solidarity. “It is, therefore, during the ukanyi season that visits between individuals belonging to the same family, members of different communities, are most frequently recorded.” (DAVA et al, 2009, p.41). The ukanyi ritual creates and strengthens networks of solidarity between the inhabitants of different ecosystems, which in turn proves to be important in responding to crises caused by natural calamities, in the context of food security or disruption of seed reserves for agriculture.

According to Cossa (2019, p. 240), the beliefs and practices of the “ukanyi ritual are constituents of traditional African religions (RTA) from which individuals give meaning/meaning to their lives as well as interpret and understand the world in which they live.” Approach carried out in chapter three of the work by Dava et al (2009), showing that knowledge of nature - sooner or later, through one path or another - reaches the idea that landscape is a heritage. “In fact, it is a heritage in every sense of the word: heritage of physiological and biological processes, and collective heritage of the people who historically inherited them as territory of their communities”. (AB’SABER, 2003. p. 9). In this sense, rituals are one of the elements that embody this vast system of socio-spiritual reproduction. More directly, these rituals have different

purposes, whether in the political, economic or socio-cultural sphere. In celebrations related to wine:

[...] from ukanyi, in the southern region of Mozambique, where it is manufactured, its

consumption follows some customary rules, an aspect to be touched upon. Thus, there are essentially three rituals, namely, kuphahla ukanyi, xikuwha and kuhayeka mindzeko, that is, the opening, party and closing phases, respectively. These rituals condition, in the community's view, the success of the entire ukanyi season, as it is assumed that this drink also feeds the ancestors. This topic has been the subject of several studies and debates. (DAVA; VILANCULO; TIANE; VALOI, 2009, p. 46).

In the study carried out, it was detected that this ritual is a manifestation of feelings of one or more individuals inserted in any environment, through action. It consists of a type of standardized activity, in which everyone acts more or less in the same way, and which focuses on one or more gods, spiritual beings or supernatural forces, with any purpose. Dava et al (2009), highlight that the rites practiced testify to the great need that man has to be in harmony with the cosmos. The relationship he maintains in his daily life is defined by standards that must be met.

In this context, the consumption of some traditional drinks within communities takes into account a combination of socio-cultural factors inherent to each social group. Ukanyi is no exception. In the fourth and final chapter, the book presents the political dimension of the ukanyi ritual, showing that the participation of political power in traditional ceremonies has been highlighted in various sectors of society. Its involvement is justified by the fact that it does not constitute an absolutely autonomous system.

For Dava et al (2009), the State participates in efforts to value rituals, traditional practices and local knowledge of a people. This aspect is fundamental for the construction and affirmation of identity and raising self-esteem. It is in this context that the involvement of the Mozambican government in community ceremonies, held throughout the country and, in this specific case, the first fruits of ukanyi, in the South region, is justified. After national independence, in 1975:

[...]The challenge for Mozambicans now consists, among many aspects, of rescuing and valuing their culture, as a key dimension in the country's development. Before independence, colonial authorities made an effort to ban

all cultural manifestations of dominated populations, not only in Mozambique, but in all formerly colonized countries. In the case of Mozambique, this acculturation policy was an effort to destroy the self-esteem of Mozambicans, with the aim of inhibiting any claim against the colonial yoke. The Constitution of the Republic of Mozambique establishes the principle according to which the State promotes the development of national culture and personalities and guarantees the free expression of the traditions and values of Mozambican society. Likewise, the Cultural Policy of Mozambique approved by the Council of Ministers in 1997 aims, among several objectives, to create an environment favorable to the preservation and appreciation of cultural heritage. More specifically, the Government also recognizes traditional rituals, beliefs, medicine and power, as these aspects contribute to the maintenance and restoration of social balance. These legal and institutional provisions show the commitment of Mozambican governance to cultural development and particularly, the appreciation of traditions. (DAVA; VILANCULO; TIANE; VALOI, 2009, p.68-69).

Dava et al (2009), argue that in effect, ukanyi rituals go beyond the traditional and spiritual dimension, as they are associated with the political dynamics of the Modern State. Given the importance of these initiatives for improving the well-being of families and consolidating the identity of communities, as the "call for the recovery of traditional values in a modern and increasingly globalized world is one of the factors for the preservation of identity." (DAVA et al, 2009, p.73).

As rightly pointed out by Dava et al (2009), the appeal to value traditions and ancestors can be explained by the fact that in the African view, ancestors are the repositories of desires and guardians of the living, which for African culture guarantees the social balance of a society. Thus, Cossa (2017, p. 260), points out that when celebrating "ukanyi, a set of values and beliefs are celebrated and shared that result in a feeling of social belonging that end up assuming a notion of sociocultural identity". Making social relations more intense, however, to become an endogenous process of change and, to be consistent and sustainable, must:

[...] lead to dynamism and economic viability, mobilizing and exploring local potential and contributing to increasing social opportunities and, at the same time, it must ensure the conservation of local natural resources, which are the bases of its potential. (HANAI, 2012, p. 210).

Thus, following the different relationships presented throughout this text, Dallanhol and Tonini (2012), argue that whether as a way of strengthening local culture, or even as an economic alternative for a given region, wine production has been gaining ground in different territories of the world, aligning knowledge and culture, as well as creating jobs and new work opportunities, as wine has not been part of the daily lives of some people for a long time now.

In Mozambique Joaquim, Sampaio and Mosca (2018, p. 30), emphasize that agricultural activity “is the backbone of the Mozambican economy, employing more than 80% of the workforce”. In view of the reflection presented here, we can finally bring up the words of the geographer Ribeiro (1987), reverberating that regions of the world, as they become better known, acquire increasingly more weight in the different academies and schools around the world.

CONCLUSION

The work analyzed here brings an organization of words that highlight the rich Mozambican culture, showing the experiences that are in the territories of communities that we, the authors, were unaware of. An Africa with multiple faces, filled with rich gastronomy, art and knowledge that demonstrate socio- spatial relationships to researchers and scholars based on their daily lives, based on local knowledge, transmitted over time.

It is believed that the views presented here will take readers to know some Mozambican communities and their relationship with the production of traditional wine from the fruit of the canhoeiro, a local knowledge that marks the transition of the year within the communities. A drink that is important in maintaining social balance, as it brings populations with strong

territorial ties closer to the spirits of their ancestors, to make prayers of various types (peace and harmony), with the aim of seeking a cosmological balance.

The book investigated presents a commitment to the traditional production of a country, to the richness of a culture that has its roots in the daily life of Mozambican society, made up of a miscellany of political, economic, social and symbolic values. It is in this sense that the book addresses the rituals of the firstfruits of ukanyi, also bringing a greater focus to this ritual. Here, then, is an analysis that deals with a topic little explored in geography, tourism and related areas courses at Brazilian universities.

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