

-home-

an indigenous food magazine



a house is a place of bricks and wood,
a home is a place where you never feel alone.

With Illustrations by Haley Hernandez

Disclaimer

On the topic of the magazine's title, "Home: An Indigenous Food Magazine", there are a multitude of ways to define the word, "indigenous". Although this magazine includes indigenous recipes, it also reflects what could also be considered as cultural foods from other countries and contains stories from people of various backgrounds. However, the overall purpose of this magazine remains to address the interconnectedness of decolonization and the concept of indigenizing diets. In many instances in our magazine, the word "indigenous" can also be defined as originating from a specific place.

Thank you.

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Introduction

The concept of a home can be thought of as a piece of land, a physical space, or even a person. Perhaps, it is somewhere or someone that you love to spend all your time with and can find a sense of self, comfortability, and “being”. In this indigenous food magazine, we want you to not just think of a home as a physical space or a person, but to reflect on your own rituals and where you come from or where you belong. Food can be seen as a daily ritual that is a part of one’s home. We wake up every day to a cup of tea or coffee, enjoy breakfast, and then throughout the day, we eat our lunch and dinner with snacks in between. However, there are many challenges that we face when we try to preserve our home.

For instance, many individuals don’t have the opportunity to practice their own food rituals at home. In 2020, 2.37 billion people globally did not have access to adequate food. Out of those 2.37 billion, about 1 in 4 Native Americans experience food insecurity. In addition to the inability of being able to access food, indigenous peoples face the ongoing struggles of diabetes, obesity, poverty, and the inability to grow their native foods due to climate change. These are the issues that many people face that impact their home.

Home is not just food or a physical building. Home is also the land from which we come from. It is our family, our cultural traditions, heritage stories, and recipes that have been passed down for generations. Home is our source of survival.

In this food magazine, we will expose you to stories, poems, and illustrations that you have never read or seen before. We will provide you with visuals and recipes from diverse backgrounds and cultures from students, along with the traditional knowledge from two local indigenous Phoenix chefs, and indigenous recipes from the land that you live on and call home. We will reflect upon the colonial repression that indigenous peoples and other peoples of color have endured over the past centuries. We ask that you, as the reader, come to understand this perspective and contemplate what it means to indigenize your lifestyle and your food systems.

“Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems. It puts the aspirations and needs of those who produce, distribute, and consume food at the heart of food systems and policies rather than the demands of markets and corporations.”

- Declaration of Nyéléni, the first global forum on food sovereignty, Mali, 2007

Coconuts & Creation

I am a bad Filipino. Unlike many of my friends and family, there are a lot of Filipino foods that I don't particularly like to eat, much to my mother's dismay. While I grimace at Bagoóng and gaze hesitantly over at Longganisa, there is one dish that always brings a smile to my face — the wonderful soft yet slightly chewy sweet taste of Bibingka.



According to the Tagalog legend, the first humans were born from coconuts. In the beginning, there were three living beings that roamed across the earth and the clouds:

Bathala, a lonely giant who lived on earth.

Ulilang Kaluluwa, a serpent who flew among the clouds.

Galang Kaluluwa, a winged head who wandered from place to place.

Each god believed that they were the only living beings in the universe.

One day, Ulilang Kaluluwa was flying among the clouds, but had decided to rest upon the mountains. A few moments later, Bathala walked by him. At first, the gods stared at each other in shock, thinking himself to be the only one in the universe. They both introduced themselves, each claiming to be the ruler of all. Filled with rage, the giant and the serpent fought for hours, shaking the very earth beneath them. Eventually, Bathala overcame the serpent, burning his body to ash. The giant buried the ashes and returned to wandering the earth, alone.

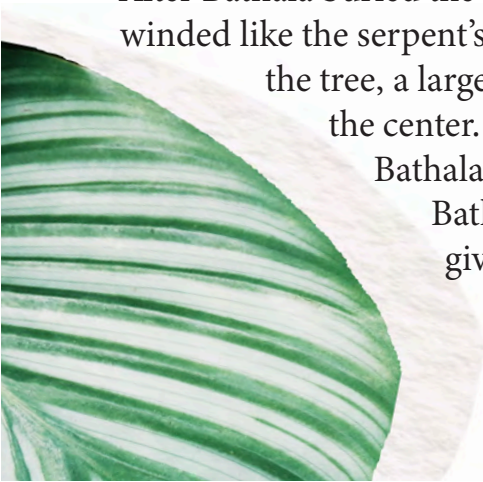
Meanwhile, Galang Kaluluwa, who had been traveling among the stars, took refuge on earth. He too passed by the giant, who was less shocked this time. However, Galang Kaluluwa meant no harm. The winged head was but a traveler, who wished for someone to talk to about his adventures of comets and black holes. The giant was pleasantly surprised and now had someone to share his thoughts about the earth and the clouds. Galang Kaluluwa settled on earth with Bathala, and the two became close friends.

However, Galang Kaluluwa soon grew ill. Bathala begged the winged god not to leave him alone again. Still, Galang Kaluluwa asked to bury his head in the serpent god's grave. When Galang Kaluluwa passed, Bathala did as his friend told.

After Bathala buried the head, a tree began to sprout from beneath the soil! Its trunk curved and winded like the serpent's body. The leaves of the tree looked like Galang Kaluluwa's wings. Upon the tree, a large round object grew. It was brown and contained white flesh and water in the center. This was the first coconut!

Bathala realized that Galang Kaluluwa had give him a gift. Now, Bathala could build houses for people, use the flesh for food, and give the juice to drink. Thus, Bathala created the first people of the land and since then, he was never alone.

Coconuts & Creation - Bibingka





Coconuts & Creation - Bibingka

Bibingka - Coconut Rice Cake

Bibingka is a baked coconut rice cake from the Philippines. These buttery, fluffy cakes are wrapped in banana leaves and are traditionally cooked in terracotta ovens over coconut husk fires. Bibingka is typically eaten for breakfast or as a merienda (mid-afternoon snack), especially during the holiday season. A salted duck egg can also be added for a salty taste!

Ingredients

Butter or cooking spray	3 tablespoons of butter, unsalted and melted
1 banana leaf, washed and dried	3 large eggs
1 cup (160 g) glutinous rice flour	½ cup of Edam (Queso de Bola) grated cheese
1 cup (200 g) sugar	¼ cup of grated coconut
2 ½ teaspoons of baking powder	1 cup (240 ml) of coconut milk
⅛ teaspoon of salt	1 salted duck egg, sliced
¼ cup of whole milk	

- 1) Preheat oven to 350 °F (175 °C). Grease a 9-inch baking dish with butter or cooking spray. Line the tray with the banana leaf, trimming the edges so that it hangs over the dish by an inch or two. Coat the leaf with butter and cooking spray.
- 2) In a large bowl, stir together the rice flour, baking powder, sugar, and salt.
- 3) In a separate bowl, combine the coconut milk, whole milk, eggs, and melted butter. Beat until well combined.
- 4) Pour the batter into the prepared baking dish. Optional: Top the batter with salted duck egg slices.
- 5) Bake for 20 minutes. Insert a toothpick into the center and check to see if it comes out clean.
- 6) Top with grated cheese and return the baking dish into the oven. Bake for 1 to 2 minutes more, until the cheese melts on top.
- 7) Brush a little bit of butter and add grated coconut on top. Let cool slightly, cut into slices and serve warm or at room temperature.



Coconuts & Creation - Bibingka

A Feast of Spring

Nowruz, also known as Persian New Year, signifies the start of spring and has been celebrated since the beginning of the Zoroastrianism religion.

The story begins with **Ahura Mazda**, the Lord of Wisdom who lived in endless light, and **Ahriman**, an evil spirit who lived in endless darkness. These two beings existed in parallel realms, until Ahura Mazda created the material world. It took him seven different stages until Ahura Mazda finally created the perfect world. Meanwhile, Ahriman grew jealous of Ahura Mazda's creation, deciding to destroy the world he had created. Knowing that this would happen, Ahura Mazda created six immortal beings to help him protect the new world. After the long battle with Ahriman's forces, Ahura Mazda and the six immortals preserved the remains of the new world, but as a consequence, the world was altered and created the life we experience today.



This new life coincided with the end of a long and harsh winter leading to a new day. The moment of vernal equinox marks **saal tahvil**, the beginning of Nowruz, when the sun passes through the equator and marks the end of winter. Before the start of saal tahvil, many celebrations begin.

On the night before Nowruz, people will participate in **chacharshandbe suri**, jumping over fire to rid themselves of the year's previous evils and start the new year with a clean slate. There is also recognition of the seven immortals that helped to protect the world — a **haft sin**; a table spread of seven items, each beginning with the letter S, signifying a vital aspect to bring into the new year for your family. The seven items included are:

Sabzeh, signifying rebirth and growth;
Samanu, representing power and strength;
Senjed, symbolizing love;
Somaq, embodying the sunrise;
Serkeh, indicating patience;
Seeb, expressing beauty, and
Seer, representing health and medicine.

Other items on the table include embodiments of spring's arrival, wealth and prosperity, time, fertility, self-reflection, enlightenment, wisdom, and progress.



A Feast of Spring - Sabzi Polo ba Mahi

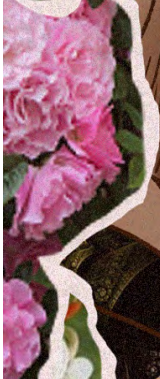
A (PRAYER) IN SPRING

the flowers to-day;
so far ~~away~~
keep us here
of the year

Richard w/
ghosts
happy bee
and the perfect

~~darting~~ bir
ces is heard,
ts in with needle bit
at mid ~~air~~ stands still.

and nothing else is love,
~~it is~~ reserved for God above
ify to what far ~~ends~~ He will,
it only needs to



A Feast of Spring - Sabzi Polo da Mahi

Sabzi Polo ba Mahi Hashoo

Food is an integral part of Nowruz and Persian culture. The most important dish of Nowruz is Sabzi Polo ba Mahi, which translates to “green rice with fish”. The green signifies spring and rebirth, while the fish represents life. Because of this symbolism, Sabzi Polo ba Mahi is the first meal that will lead the following thirteen days of celebration for the new year.

Ingredients

Sabzi Polo

2 cups of long grain rice (Basmati)
 ¼ cup of chopped dill, fresh or dried
 ¼ cup of chopped chives or scallions
 ¼ cup of parsley
 ¼ cup of chopped cilantro
 1 teaspoon of tumeric
 ½ teaspoon of ground saffron, dissolved into
 4 tablespoons of water
 2 tablespoons of butter
 3 tablespoons of vegetable oil

Mahi Hashoo

3 tablespoons of olive oil
 1 medium yellow onion, diced
 1 teaspoon of kosher salt
 6 cloves of garlic, crushed or finely grated
 1 teaspoon of tumeric
 ¼ teaspoon of cayenne pepper
 5 to 6 cups of finely chopped cilantro
 2 tablespoons of dried fenugreek
 2 tablespoons of tamarind paste, dissolved in
 2 cups of warm water
 2 pounds of cod, halibut or other firm-fleshed fish

1) Wash the rice and then soak in water. Add salt and set aside for a couple of hours.
 2) In a large non-stick pot, bring 5 cups of water to boil over medium-high heat. Drain rice and add to boiling water. Add another teaspoon of salt and bring the water back to a boil.

After 5 to 7 minutes, check to see if the rice is ready. Drain rice and rinse with cold water.

3) Add chopped herbs to the rice and mix. Be careful not to break the rice grains.
 4) Return the pot and heat up vegetable oil over medium heat. Place rice and herb mixture in the pot in a pyramid shape. Add butter to the top and make 3 holes in the rice with the bottom of a spoon to release steam. Lower heat, cover with a lid, and steam rice for 45 to 50 minutes on low heat.

5) Meanwhile, preheat the oven to 400 °F.

6) In a large pan, begin making Hashoo mix and heat oil over medium-high heat until shimmering. Add the onion and stir frequently until golden brown.

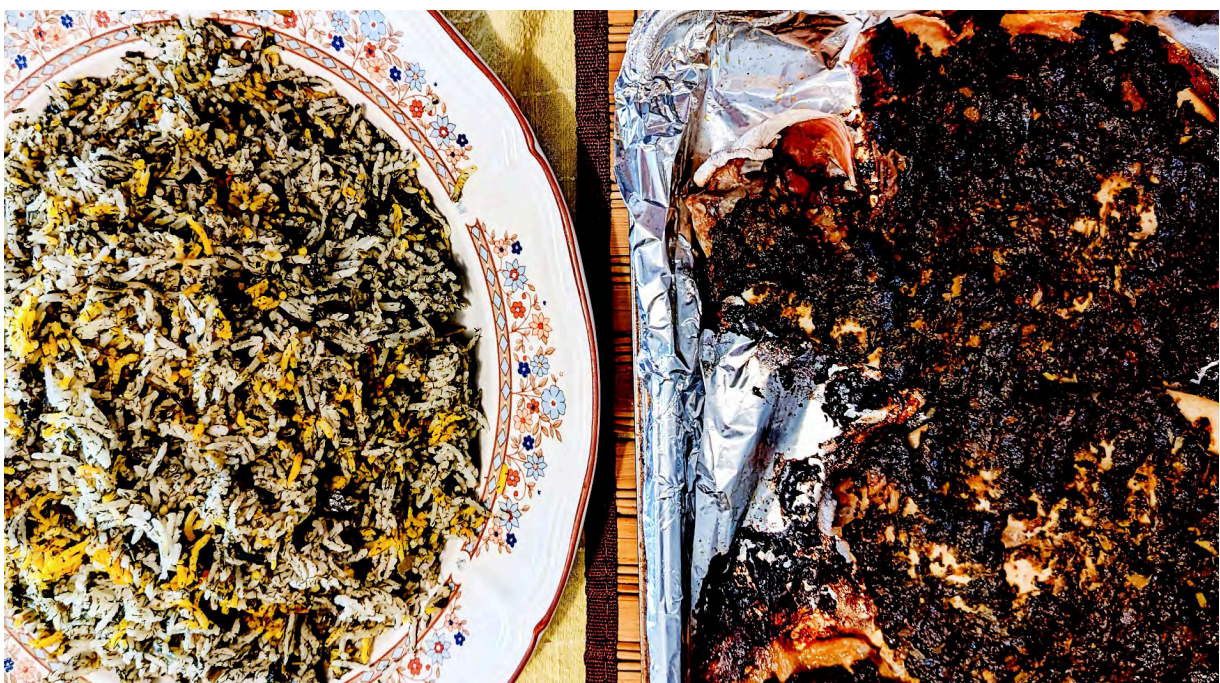
7) Sprinkle with salt and add garlic, tumeric, and cayenne pepper. Cook and stir frequently until fragrant. Add cilantro and fenugreek, still stirring, until fragrant and the cilantro is wilted.

8) Add salt and stir for 1 minute, then add tamarind mixture. Reduce to medium-low heat and simmer, uncovered, until thickened. Taste and make adjustments.

9) Place fish in an oiled oven-safe dish. Put Hashoo mix on top of fish. Decrease the temperature to 375 °F. Cook for 20 to 25 minutes.

10) Serve rice onto a platter and place fish filets beside it. Add a bit of saffron water and add cilantro as garnish or decoration.

A Feast of Spring - Sabzi Polo ba Mahi



A Feast of Spring - Sabzi Polo ba Mahi

Pickled

Throughout my lifetime, I have experienced many changes — loss, relocation, grief — it seems as though I have had more inconsistencies in my life rather than things I can count on. Yet, through these ebbs and flows, life has granted me a talisman for which I have my great-grandparents to thank for...and it is pickles.

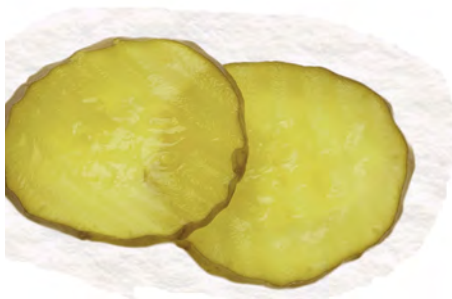
My earliest memory of pickles is sitting on top of a granite counter in my childhood home, holding a clear glass of pickle brine with my father. We would clink our glasses together, sipping the green vinegar brine, and wince at each other as our lips began to pucker. Our faces filled with grins and exaggerated “ahs”. The only thing better than crunching on the last pickle was knowing that my dad and I would get the opportunity to drink pickle juice together.

We weren't picky when it came to pickles. Bread and butter, dill, gherkins, chips, spears, or whole — we appreciated them all. But the best tasting pickle would come from my grandparents, Zak and Marion. Coming from my mother's side, we had a long history of farmers in North Dakota in Garrison and Douglas. My great-grandparents, June Rose and August Carleson, were the first members of our family to make pickles. From their gardens, they would harvest baskets upon baskets of pickling cucumbers in the summer months and prep countertops full of jars.

After hours of prep work, each jar would be carefully stacked into my great-grandparent's cedar cupboards to be slowly divided out throughout the year until the next pickling session. They would bring out the pickles as gifts for guests, for parties and celebrations, or for simple barbeques with neighbors. When my family would visit North Dakota from our home in Missouri, one of the best times was being sent home with giant milk crates of pickle jars. Since the time of my great-grandparents, the pickle recipes have changed with each member of my family making their own variations of the recipe, from adding new vegetables to changing spices to create different flavors and textures. Yet, the value in pickles has always stayed the same to me and my family.

Pickles connect us to the land that we have grown from, having shown hard work and dedication to our gardens. Pickles connect us to the members of the community and most importantly, pickles connect us to each other.

Since moving out on my own, the pickle parties that I shared with my family has changed. My father, having suffered from a traumatic brain injury and related mental health disorders, has had to live separately from our house with his adoptive mother to be cared for. Because of the distance and implications of his disorder, the times that we get to see each other are often infrequent and I often go long periods where I cannot see him. Even though I do not get to see him as much as I did growing up, the times I do see him we would often start the reunion with the cracking seal of a pickle jar.



"Remember, remember,
this ~~is~~ now,

~~I~~ Live ~~it~~, feel ~~it~~, cling ~~to~~ it.
I want to become

acutely aware
of all I've taken
for granted."



Pickled - Homemade Pickles

Homemade Pickles

Ingredients

11 cups of water
2 cups of white vinegar
½ cup of canning salt
Fresh pickling cucumbers from a garden or farmers market
3-5 sprigs of dill weed, fresh
5 cloves of garlic
½ teaspoon of alum
2 tablespoons of pickling spice



- 1) In a pot, heat the vinegar, water, and canning salt together until the mixture comes to a boil. Once boiling, set aside.
- 2) In a gallon-sized jar, fill the bottom with fresh dill. Cut cucumbers into spears and then place in the jar.
- 3) Add the pickling spice, garlic, alum. Cover with more fresh dill.
- 4) Optional: Add carrots, bell peppers, asparagus, or crushed red pepper for a spicy alternative flavor.
- 5) Pour the liquid mixture into the jar. Cover and leave out on the counter for 24 hours then refrigerate. The pickles are then ready to eat!



Pickled - Homemade Pickles

A Meal of Renewal

When I think of my grandmother, I think back to the small white house in Northern California, overgrown with lemon trees and flowers. I think of her small body, hovering above a metal pot above a gas-lit stove. I remember the way I would walk up to her and she would turn to me, pinch my cheek, calling me “mijita” while she smiled. I also remember the smell of a flavorful, spiced broth flowing out from the pot, making my mouth begin to water. When I think of Menudo, I think of my grandma.

The rivalry between **Pozole (or Posole)** and **Menudo** has existed since the beginning of time. And even then, Mexican families often debate between which dish is better, white or red. However, most people don't realize that both dishes come from the same origin story.



Both of the dishes originated from a dish created by the Aztecs known as **Tlacatlaolli**, which is Nahuatl for “husked corn men”, meaning that it contained husked corn known as hominy. Tlacatlaolli was a sacred dish offered to **Xipe Totec**, the Aztec god of fertility, agriculture, abundance, and renewal. Xipe Totec, whose name means “Our Lord with Flayed Skin”, was often depicted as wearing the skin of his enemies. This form of flaying was also associated with the process during which maize seeds shed its external covering. The corn-based dish was primarily used for a ceremony known as **Tlacaxipehualizthli**, during which gladiatorial and other forms of sacrifice were performed during rituals to culminate the festival.

However, a major part of this festival was to prepare the sacrifices to be eaten in the Tlacatlaolli dish — meaning that the dish was cooked with human meat. Despite this grisly fact, the meal was highly representative of the beginning of life and the end with death. Since it was considered a holy communion ritual, only high ranking priests and the emperor would have the opportunity to each such a meal.

Yet, when the Spaniards introduced themselves to the Aztecs, apparently human meat tasted extremely similar to pork meat! Now that there was enough meat for everyone, Menudo and Pozole became a traditional dish for every household.

Even though Menudo has a rather dark past, it is a meal that I have always experienced with warmth, love, and renewal.



A Meal of Renewal - Menudo Rojo



The sky is laced with fitful red
 The crawling mists and shadows
 The dawn is rising from the sea,
 Like a phantom from her bed.

And jagged brazen arrows fall
Like the feathers of the night
 And a language of yellow light
 Breaks silently on the

And spreading wide across the birds
 Wakes into flight
 All the tops are stirred,
 Branches streaked with gold.

A Meal of Renewal - Menudo Rojo

Menudo Rojo

While Menudo is a dish that is often used for celebrations, such as New Year's or a wedding, it also has the power to cure colds, brighten the darkest of days, and fill your heart with warmth. It is a soup that is traditionally made from garlic, onion, chili, hominy, and tripe. Although Menudo comes in many versions, one of the best forms is Menudo Rojo, mainly found in the northern regions of Mexico and Guadalajara.

Ingredients

2 lb of beef honeycomb tripe	Water
1 lb of pork or cow knuckles	8 dried California Guajillo peppers, stems and seeds removed
1 large onion, sliced in half	1 tablespoon of oregano
2 bay leaves	Two 25 oz cans of white hominy or maiz pozolero
10 to 12 cloves of garlic	Lemon wedges
Salt	1 bunch of cilantro, washed and chopped
Distilled white vinegar	1 white onion, diced finely
3 large lemons	
Flour tortillas	

- 1) Begin by cleaning the honeycomb tripe. First, rub the tripe all over with salt, front to back. Then, use a sharp knife to scrape over the surface of the tripe to get rid of any impurities. Coat the tripe with white vinegar.
- 2) Bring a large pot of water to a boil. Add 1 teaspoon of salt. Add the tripe and boil it for 15 minutes. After, discard the water and rinse the tripe. Lay the tripe flat and begin rubbing all over the tripe with a slice of lemon. Rinse the tripe once more and then cut the tripe into the desired shape or size.
- 3) In a separate pot, place the California Guajillo peppers in simmering water and cook for 10 minutes. Remove the pot from the heat and let sit for 10 more minutes.
- 4) Remove the peppers and place into a blender, adding 2 cups of water, garlic, and salt to taste. Cover and blend until smooth. Strain the chile sauce through a strainer and set aside in a bowl.
- 5) Place the cleaned honeycomb tripe and pork/cow knuckles into another large pot. Add one half of the large onion, 5 cloves of garlic, the bay leaves, and the juice of 1 lemon. Cover generously with water and raise the temperature to a medium heat. When it begins to boil, add salt to taste and reduce to a simmer. Cook partially covered for 1 hour, skimming away the scum and fat that rises to the top.
- 6) Add oregano, strained chile sauce, and white hominy to the pot. Stir well to combine the ingredients. Bring back up to a boil and reduce to a simmer. Cook partially covered for 2 hours or until the tripe reaches the desired consistency (not too chewy, but not extremely soft). Add in extra salt for taste.
- 7) Garnish with white onion, cilantro, and lemons. Serve hot with warm flour or corn tortillas.

A Meal of Renewal - Menudo Rojo



A Meal of Renewal - Menudo Rojo

A Celebration of Fall

Crunchy fall leaves, colored red, brown, and orange.

Crispy cool air with damp dead grass.

Slippery mud puddles, and vivid white birch trees.

Highlighting the forest line...

Buzzing laughter and gurgling bellies.

Craving hunger and bursting excitement for Pält.

Family greeting you with open arms and smiles that pierces your soul.

The most refreshing time of the year.

Physically, mentally, and spiritually.



We wait a year for this moment which feels like a century.

A moment of Swedish tradition for —

Buttery potato dumplings to warm your bones.

Sweet, but tart lingonberry jam.

Ancestral foods to keep you in check with your tradition.

And **who you are.**





A Celebration of Fall - Pält

Pält

Pält is a boiled or fried potato dumpling that is usually pureed with liver, or served with pork, and onions. It can be enjoyed with some butter or lingonberry jam and has a rich, savory, salty, and sweet taste. It is the ideal dense potato consistency and the perfect comfort food for a cold fall day. It is typically prepared every year around Thanksgiving or during the fall season through a “Pält feed”, where my family and I gather, make Pält, and eat as much as we can. Similar to another Swedish dish known as Kroppkakan, there are competitions that measure how much Pält or Kroppkakan you can eat! While my family and I don’t compete in such competitions, we definitely have our fair share since it only comes once every single year.

Ingredients

¼ lb of salt pork or bacon, cubed	
1 large onion, coarsely chopped	1 pinch of nutmeg (optional)
1½ cups of cold mashed potatoes	2 cups of sifted all-purpose flour
1 large egg	1 gallon of water (or as needed)
¾ teaspoon of salt	Two 32 oz containers of beef broth (optional, but highly recommended)
¼ teaspoon of black pepper	

- 1) Boil the potatoes until soft and tender. Let cool completely.
- 2) Fry salt pork with onions in a skillet on medium heat until it is golden brown. Drain fat and set salt pork and onion mixture aside.
- 3) Mix mashed potatoes, egg, salt, black pepper, and nutmeg (optional) together in a bowl. Stir 1 cup of flour onto a work surface and turn the potato mixture out onto the flour. Knead into the flour until the mixture turns into a dough-like consistency.
- 4) Cut the dough into 12 equal pieces and roll into balls, dusting each one of your hands with flour and sprinkling the surface with the remaining flour.
- 5) Press a thumb into each dumpling to make an indentation and fill with a small amount of the salt pork and onion mixture. Pinch the dumplings closed and roll into a ball.
- 6) Bring water to a boil in a large pot. If desired, replace half of the water with beef broth.
- 7) Drop the handmade dumplings into the boiling water/broth and reduce the heat to low. Simmer until cooked through. Drain and transfer dumplings to a serving bowl.
- 8) Enjoy with butter or lingonberry jam!

A Celebration of Fall - Pält



A Celebration of Fall - Pält

Peppers of Rememberance

Hungarian hot wax peppers are a special kind of pickled pepper that brings back memories and is a recipe that has been passed down in my family for generations. It all began with my great-grandmother who immigrated to the United States from former Yugoslavia. She grew up pickling peppers with her family and memorized how to recreate the recipe. She brought this knowledge with her when she moved to the United States in the early 20th century, in search of a new life. The recipe was then passed down to my grandfather, who then shared it with my dad when he was a child.

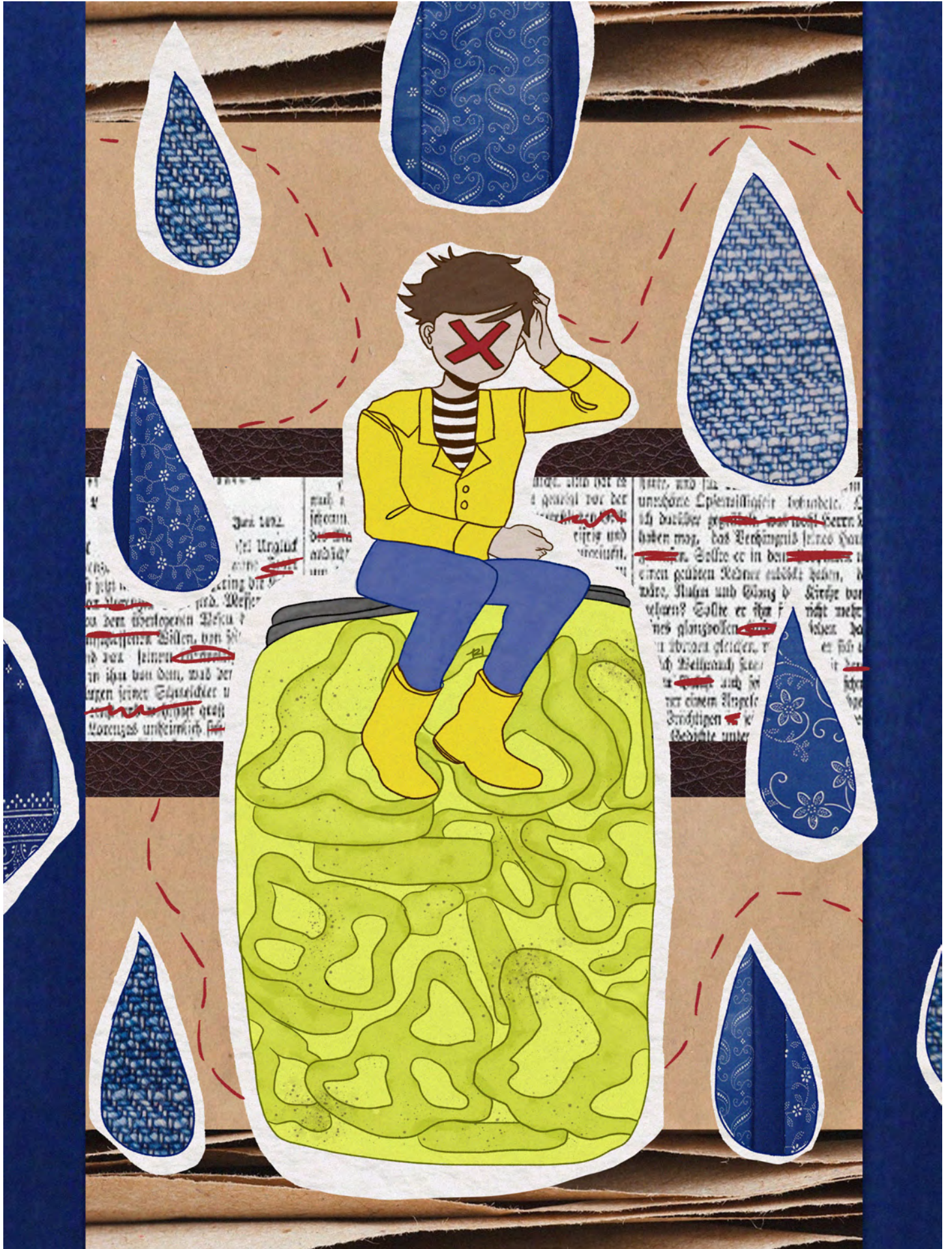
Hungarian hot wax peppers were always a part of every family reunion, where my father and grandmother would reminisce at the memories of them making it together. When my great-grandmother passed away, my dad attempted to recreate the recipe from memory and other resources that he could find on the internet. Since the recipe was never written down, my family was able to once more create the peppers through days of trial and error, but the amazing taste that the peppers always had remains the same.

The art of pickling is the process of extending a food's shelf life by soaking it into vinegar or brine. This cooking technique has been done for centuries as a method of preserving food so that it can be eaten outside of its typical seasonal setting. This process changes the flavor and texture of the food, and works by drawing out moisture from the inside. Some examples of foods that are typically pickled are meats, eggs, fruit, and vegetables.

Pickling is present in many countries throughout the world, including that of the southern region of Europe known as the Balkans. Pickling in the Balkan region of Europe, previously known as Yugoslavia, has been a part of the culture for thousands of years. To this day, pickling vegetables still remains a family affair for residents in the cities, such as Belgrade or Zagreb. The practice is particularly present during the colder months, when food that is harvested in the fall is preserved to last through the winter.

Hungarian hot wax peppers are a special food that is preserved within the region. These peppers are usually harvested just before maturity, which results in their familiar bright yellow appearance. They are quite similar to that of banana peppers in taste and appearance, but differ slightly in cultivation methods. These peppers are unique in the Balkan region due to their ability to mature well during a short growing season.





Peppers of Rememberance - Hungarian Hot Wax Peppers

Hungarian Hot Wax Peppers

Ingredients

1 cup of water to every 2 cups of white vinegar
1 teaspoon of pickling salt for every 3 cups of liquid
½ teaspoon of sugar
2 lbs of yellow Hungarian Wax Peppers
2 tablespoons of whole black peppercorns (optional)
2 teaspoons of black mustard seeds (optional)
1 clove of garlic (optional)



- 1) In a large pot, combine water, vinegar, pickling salt, and sugar to a boil.
- 2) Wash the Hungarian Wax Peppers and cut off the stems. Pack the peppers into sterilized jars.
- 3) Once the liquid is boiling, remove from the stove and pour over peppers, leaving a ½ inch of room between the liquid and the roof of the jar.
- 4) Optional: Add black peppercorns, garlic, and black mustard seeds in each jar.
- 5) Seal the jars with lids and keep refrigerated for up to 2 to 3 months.



Chef Maria Parra Cano

Maria Parra Cano is the founder of Sana Sana Foods along with her husband, Brian. In addition to her work with Sana Sana Foods, she is the found of the Food Forest Co-Op, an enterprise dedicated to empowering sustainable, local food systems within the Phoenix area. Maria, who was born and raised in Downtown Phoenix, identifies with the Tetzco (Altepetl) tribe in Mexico as well as the Raramuri from Northern Chihuahua. Even though she was raised in an urban environment, her family has continuously maintained a connection to their ancestral ways regarding ceremonial practices and ways of living. As a proud mother, she continues to incorporate indigenous practices in raising her children.

Maria received her Bachelor's degree from Arizona State University and her Master's of Business Administration from Grand Canyon University. However, it wasn't until her parents were diagnosed with Type II diabetes that she decided to attend Le Cordon Bleu College of Culinary Arts in Scottsdale, Arizona.

With her culinary degree, she hoped to be able to cook healthier foods for her parents and to help them manage their diabetes. However, she came to the realization that the techniques and recipes that she was learning at Le Cordon Bleu, mostly French cuisine and heavy in dairy products, was not made for her body or her parent's health. However, by recalling the traditional meals that her mother made while growing up, she was able to apply her newfound culinary skills to a diet that re-aligned with the needs of herself and her family in an effort to indigenize their food.

We had the honor and privilege to interview Chef Maria on her relationship with indigenous foods and the concept of indigenizing food systems, below are the profound responses that we have received from her:

Question: What are some indigenous foods that are a part of your tribe and culture?

Maria: There are two main foods that are special to me, nopales and chilies. Nopales is a type of cactus that you can find everywhere in the desert and is used in so many different recipes. You can prepare it in various ways, from raw, pickled, grilled, and even in beverages — I even prepare it in a smoothie. Nopales is so versatile and it has medicinal properties that helped people to survive out in the desert and the heat.



Maria: When I was young, my mom would cook it in many dishes for us, but I would always pick it out. Now, as I got older, I learned to appreciate it more. especially after I started cooking with it. Then, there are also chilies or peppers, another staple item in my people's food. My mother's specialty sauces are green chili and red chili mole. So, peppers are definitely a part of the foundational cooking for what I consider Meshika or Aztec food.

Question: How difficult is it to find indigenous foods for recipes locally?

Maria: For my lineage, it has been very difficult, but it is a topic in a lot of our conversations amongst the community. I have been trying for the past four years to bring back the ancestral approach. Even in Phoenix, you think of Mexican food and a lot of people imagine burritos and tacos that have been highly commercialized and is not our ancestral food. Burritos and tacos are a lot like fry bread for a lot of native nations, being a survival food based on what the government gave them. This misconception of what is ancestral foods makes it difficult to source items that are non-GMO and organic, which is already hard to source for a lot of folks. However, we try to focus and eat as clean as possible. I have been very fortunate to have the opportunity to know indigenous vendors locally and source items from them.



Maria: But then, another one of our traditional foods, a cactus called a cholla, has been harder to source recently in the desert due to climate change and the lack of rainfall. There is a big gap between finding our foods, even for myself in the food business. For instance for many people, it is challenging for someone in South Phoenix to access amaranth. Amaranth can be found at Whole Foods or Online, but there is no direct form of access to people who used to eat this variant of ancestral grains.

Maria: We are fortunate enough to be able to start growing it in South Phoenix for a season and when you grow it, it helps to show you the significance of what a tiny seed can give. Growing amaranth has made me realize what it takes to really grow the plant and have a different appreciation for it. Hopefully, with the Food Forest Co-Op, we can try to bring accessibility for amaranth and other indigenous foods back for the people and have it constantly available in South Phoenix.

Chef Maria Parra Cano - Sana Sana Foods

Question: Do all recipes have stories and is that how they have been preserved and passed down?

Maria: Yes, a lot of recipes carry stories and from what I can share from my lineage is how we have grown corn and how the seeds were shared with our people. This story is typically an oral tradition and has changed throughout generations like a game of telephone. For example, our corn was gifted to our aunts in the form of seeds from the Creator, and they carried the seeds to the people and gave them permission to plant it so that everyone could be fed. And even mole has some version of a story to it, there's an ancestral story and a colonial Spanish-based story.



Maria: And then with amaranth, we also have stories of significance. In the past, amaranth was outlawed by the Spanish because it was a superfood to the Aztecs. It fueled the people because it contained all the vital amino acids. It was outlawed because in order to control the people, you control their food source. That's exactly why our food systems don't work now for so many indigenous peoples. This reality is nothing new, but now in Mexican communities, ancestral foods are being rediscovered and reconnected.

Question: Does being from an indigenous tribe affect your perspective of food and community?

Maria: I think so because when it comes to food, we need it to survive and most people don't always have a deep connection to the ingredients themselves. So, it depends on your mentality of how your relationship with food is.

Maria: For example, sometimes whatever is easier and cheaper is best if you're in survival mode. We all have been students and had that relationship with food where it has to be more immediate. But I think my ceremonial background has really helped with connecting the importance of our relationship with food, our relationship with the land, and our relationship with the elements. And then there is respect. In our lineage, whenever we used animal products, there was a ceremony around it. There were prayers for the animal. Now with commercial farming and the meat industry, it doesn't feel the same. I'm fortunate that I've been able to reconnect, go traveling and talk with elders, having ceremony, being able to share, and continue sharing the work as best as I can. I still try to maintain that humility and humbleness towards the knowledge keepers and sharing, but I also try to help people heal their bodies and their spirits through food.

Chef Maria Parra Cano - Sana Sana Foods

Question: What does the phrase “Indigenizing Food Systems” mean to you?

Maria: That’s a good question. I feel like the pandemic has really brought into a perspective about how our current food system has not worked. It has not functioned for a lot of folks, especially communities of color. It has affected our community in Phoenix and it has also affected people of the Northern tribes as well. Our relatives, the Hopi and the Navajo, have always been in food deserts that were systematic and intentional. So, I believe that re-indigenizing the system has to include indigenous voices and indigenous items — not at Whole Foods prices, but at community prices. Something that we’re trying to work on through the Food Forest is to be able to accept SNAP, WIC, and other methods of payment. If you’re a co-op member that is volunteering, maybe there can be an exchange of food through sweat equity. Things can be traded and not everything has to be directly monetary. This also gives respect to people and what they have available.

Maria: We may function in a capitalist society, but we must always maintain the connection to our people and ensure that they are fed, can access items, and that farmers are compensated for their time and hard work from working the land. This also goes into re-indigenizing the food system of accessibility to land and letting people access and grow indigenous, heirloom seeds. And so I see it from a restorative perspective of trying to heal the land, our bodies, and our foods and being able to share that with everybody.

Question: What health implications of colonization on indigenous diets have you noticed on a personal or community level?

Maria: I noticed the health implications when I was going to culinary school to help my parents, and then later with myself. Upon my first pregnancy, I had gestational diabetes. Normally, once somebody has given birth, it goes away, but that did not happen with me. I am actually still considered to be medically diabetic, but I am no longer on medication and treat it through diet and exercise. For instance, our bodies are not genetically made to process gluten or certain food items. Highly commercialized food, such as a loaf of bread, can cause inflammation and certain populations will be more highly affected by these ingredients.

Maria: After the birth of my last child, I was bedridden for 3 months and put on medication at risk of a heart attack, stroke, and seizure. After 3 months, I couldn’t get out of bed but I was so very fortunate that the community of women that I work with at the Cihuapactli Collective were my support. They came over to help care for the kids and clean the house, and I am so grateful for them. During this time, they made me plant-based ancestral meals. And at my next doctor’s appointment, they said that I didn’t need medication for hypertension or for diabetes.

Maria: At one point, the doctors told me I had stage 4 liver disease, but not long after that they told me that I no longer had it. I still regularly go to the doctor to have a check-up, but they always tell me that there is nothing wrong. However, I still like to make sure that I’m okay because it is the only way for me to take care of others. With my busy schedule, mama duty, and community responsibilities, I always try to use my ancestral foods to help myself feel better. In that way, ancestral foods and indigenous lineages and healing modalities have saved me.

Chef Maria Parra Cano - Sana Sana Foods

Verdolagas en Chile Verde

Chef Maria has kindly allowed us to share her recipe for Verdolagas en Chile Verde from her business, Sana Sana Foods - Food Medicine For The People. You can find more of her recipes at sanasanafoods.com

Ingredients

2 medium mexican squash, diced
4 medium red potatoes, diced
2 large nopal leaves, diced
2 pieces of corn on a cob, kernels removed
2 cups of purslane/verdolagas, washed and trimmed
1 cup of white onion, diced
4 cups of green salsa
2 tablespoons of grape seed or sunflower oil
Salt and pepper



- 1) Wash and chop the mexican squash, red potatoes, nopal leaves, corn, and purslane/verdolagas. Use a medium pot or cazula to cook the dish.
- 2) Begin by adding grapeseed or sunflower oil to the pot and let warm.
- 3) Add the potatoes and let cook for 5 minutes on medium heat.
- 4) Add the onion and let cook for another 5 minutes, stirring occasionally.
- 5) Add all the other vegetables to the pot and cover with the prepared green salsa.
- 6) Bring all the ingredients to a simmer. Season with salt and pepper. Cover the pot and allow the potatoes to be completely cooked.
- 7) Remove from the heat. Prepare with frijoles de la olla and warm corn tortillas.



Verdolagas en Chile Verde - Chef Maria Parra Cano

Chef Kris Harris

Kris Harris is the head chef of Fry Bread House Restaurant in Phoenix, Arizona. Her journey began at Fry Bread House over ten years ago as a dish washer, and she has since worked her way to the top of the establishment with her talent. Although she is relatively new to the position, her experience has grown as the restaurant has become critically acclaimed and famous in the Phoenix area. Recently, Chef Kris has had the opportunity to work with Amazon on a show titled, “Road Foods”, and will be featured in the 11th episode of the series. Kris is passionate not only about her work at Fry Bread House, but as a member of the Tohono O’odham nation.

In addition to Chef Maria, we had the honor and privilege to interview Chef Kris on her relationship with indigenous foods and the concept of indigenizing food systems, below are the profound responses that we have received from her:



Question: What are some indigenous foods that are a part of your tribe and culture?

Kris: The major foods that are from my tribe are beans, squash, cholla buds, and cactus fruit.

Question: How difficult is it to find indigenous foods for recipes locally?

Kris: It can be hard because our tribe is mainly located in the middle of the desert. Therefore, harvest time can be extremely difficult due to climate change. For example, the cactus fruit blooms between June and July, but due to rising temperatures and unpredictable rainfall, it is shifting the harvesting time for the season. The cactus fruit is especially important to my tribe because it helps to represent the new year.

Question: Do all the recipes have stories and is that how they have been preserved and passed down?

Kris: Most of the recipes that I have learned have been passed down from my grandparents. I have also had the opportunity to learn recipes from the original owners of Fry Bread House. Over time, I have honed my skills and put my own spin on them.

Question: What made you decide to become a chef?

Chef Kris Harris - Fry Bread House

Kris: I feel that God had chosen this role for me — it wasn't something that I decided to do mainly. I grew up in a home where we had 19 family members living under one roof. I was the oldest and it was my job to be in the kitchen, helping my grandmother. Growing up, I was groomed to be this way and had always been with my grandmother since I was a young child. That is how I came to be the chef that I am today.

Question: Does being from an indigenous tribe affect your perspective of food and community?

Kris: It does effect our culture and our way of life. From the very beginning, the settlers tried to take our food away from us, and they succeeded for many years. Yet, the recipes that have been passed down in our community serve as a way to bring people together.

Question: What is your favorite dish to cook?

Kris: My favorite dish to cook is not necessarily traditional to my tribe, but it is something that I have adopted living out in the desert. I love to cook green chili — the smell of the chilis as they cool — and putting together all of the amazing ingredients, and then seeing people enjoying my food after all the time I've spent is the biggest reward in itself.

Question: What is one thing that you would like others to know about your food and culture?

Kris: I would like people to know that we, as a people, are still here. The Tohono O'odham are still strong and you can feel that when you eat our food. When you hear our stories, I take pride and comfort in knowing that my food can teach others and let others know more about our people and our culture.

Question: What does the phrase "Indigenizing Food Systems" mean to you?

Kris: The phrase reminds me that it is important for indigenous people to get back to their roots when it comes to food systems. It is important for native peoples to be able to fish, hunt, and farm on their ancestral land — to eat the foods that have continued to nurture them through generations.

Question: What health implications of colonization on indigenous diets have you noticed on a personal or community level?

Kris: Today, everything is processed, fast, and unhealthy food. This food causes damaging factors to our people, like diabetes and obesity. Had our ancestors been able to harvest food, this would have been different now. Had our ancestors been able to properly prepare foods in the ways that they were meant to, the people in our community would be able to live longer, healthier lives.

Traditional Tepary Poshol

Indigenous People remember their origins and histories through a story. The elders pass these stories along during ceremonies and teachings throughout generations. These stories explain the world's creation and how the Indigenous People came to live in it. Most of these stories can be food-related and are sacred to each nation. Out of respect for the nations, we cannot share the creation story but hope to share the traditional Tohono O'odham recipe of Tepary Poshol.

Ingredients

2 lbs of tepary beans, cleaned, rinsed, and soaked
cup of whole wheat kernels
cup dried roasted sweet corn or white corn (optional)
large onion, quartered or diced
teaspoon of cumin
2 dried red chile peppers, whole
lb of bacon, fried and crumbled



- 1) Begin by sorting and rinsing the beans.
- 2) In a large pot, add the tepary beans and cover with water. Cover with an additional 2 to 4 inches of water.
- 3) Add whole wheat kernels, dried roasted corn (optional), onion, cumin, chile peppers, and bacon to the pot.
- 4) Bring all the ingredients to a rapid boil for approximately 30 minutes.
- 5) Reduce the heat to low, cover, and simmer for at least six hours or until the beans are tender.
- 5) Serve in a bowl and add additional seasonings to taste.

Conclusion

The long history of striping indigenous peoples of their land has proudly affected their food sovereignty. Native peoples has continually been severely disadvantaged in our national and global food system, resulting from underrepresentation in policy making and in public spaces. Therefore, we must allow indigenous peoples to reclaim their ancestral lands and reconnect with their ancestral foods and traditions, without the influence of colonialism. We must allow indigenous peoples to reclaim their home back.

After reading this magazine, we hope that you leave with a broadened understanding of what home and food means for you, your family, and the indigenous communities in your surrounding area. By bringing forth the recipes and experiences from differing cultural backgrounds, from student perspectives to local indigenous food actors in Arizona, we hope that we have widened your experience and that you can reflect on your own food narratives to create a newfound connection with your food, heritage, and home.

Thank you.



Created by

Haley Hernandez

My name is Haley Hernandez and I am an undergraduate student studying Sustainability with a minor in Psychology at Arizona State University. I am also a current graduate student in the MSUS 4+1 program in the College of Global Futures. I have had wonderful opportunities to work across various areas, such as promoting ESG investing to submitting comprehensive policy implementation at the city level. As a person who is indigenous from Mexico, my goal is to learn about traditional ecological knowledge and utilize those techniques within sustainability to expand community awareness and education on indigenous culture and vulnerabilities.

In my spare time, I illustrate prints and have provided illustrations for this magazine.

Kayla Napper

I am Kayla Napper, a Sustainable Solutions Master's student (MSUS) in the College of Global Futures. I received my undergraduate is in Psychology with a minor in Sustainability from Arizona State University in 2019. This is my second semester back in school! I am super motivated by the curriculum focusing on indigenous traditional ecological knowledge and personal cultural knowledge, and how it positively impacts sustainable solutions and system change the program offers. My goal after my Master's is to get a PhD in ecopsychology (ecology + psychology) and study how the natural world impacts us physically, mentally, and spiritually.

Azita Martin

My name is Azita Martin and I am a graduate student in the Master's of Sustainability Solutions Program at Arizona State University. I received my undergraduate degree in Dental Hygiene at Northern Arizona University. While being a hygienist, I have witnessed various levels of plastic waste and the lack of importance around sustainability. After having children, I decided that I needed to do more for their futures. I plan to work in the food system field or in corporate sustainability with my future career.

Created by

Stella Wick

My name is Stella Wick and I am an undergraduate student at Arizona State University studying Sustainability with special interests in sustainable food systems and biomimicry. I am a member of the executive board of a sustainability focused mentorship program through the university, which connects upper and lower division students under the College of Global Futures. I have experience working with community gardens and local food system development in my hometown, Saint Louis, Missouri. Through my education and experiences, I hope to apply the principles of biomimetic design into our food system with hopes of making it more accessible and sustainable.

Kirby Skoric

My name is Kirby Skoric and I am a graduate student at Arizona State University studying Sustainable Solutions (MSUS) in the College of Global Futures. I received my undergraduate degree from the University of Wyoming in Laramie, WY in Environmental Systems Science and Environmental and Natural Resources, with a minor in Sustainability. During my time in Wyoming, I was involved in extracurriculars and careers associated with fostering sustainable, just, and equitable food systems. Currently, much of my work is associated with creating engagement surrounding sustainability on ASU's campuses in Phoenix, AZ.

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