



"THE RITUALS I DO ARE FIRM!" - THE QUEEN'S GESTURE

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Laroyê, Rainha Pombagira Sete Encruzilhadas! She is the woman who paves the way, the gatekeeper, for this essay, which is a *macumba* of anthropology and image. Pombagira is a woman who challenges the world of patriarchy with her subversive body. She dances, sings, drinks, smokes and laughs. It is with a laugh that the Umbanda entity announces its arrival at the *terreiro*. The purpose of the Pombagira manifestation is to fulfill the wishes of their sons and daughters. Pombagira is an Exu Woman, that is, she is an intercessor, an entity of communication between the material world and the spiritual world. Exus, as Birman (1985, 42) says, are excellent spiritual guides. They are transgressive figures, as indicated by Augras (2009, 16), which in everything correspond to the inversion of values valued by good society.

In Cabana do Preto Velho da Mata Escura, na Umbanda *terreiro* located in the Bom Jardim neighborhood, in Fortaleza-CE, Rainha Pombagira incarnates (Anjos 2019, 102) in Pai Valdo de Iansã. The Queen's Party has been held since 1987 and is one of the most beautiful in the city. Pombagira arrives and sings "The gira I do is firm. She is a woman who doesn't wobble. In the middle of the crossroads, at dawn, Pombagira makes the gira."

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Among the strength of the mystery, Pombagira supports the thoughts of those who trust it. The party takes place on the second Saturday of November and it takes seven preparatory rituals, the procession with the settlement of the entity by the city and the killing for the banquet of the party. During the celebration, Pombagira receives flowers, perfumes, jewelry and other offering that Umbandistas and customers bring to present it.

I photograph letting out sacred secrets, subtle gestures. But those who look, sometimes, do not see. It is necessary to train the researcher's eye. Not everything is said. And not everything is possible to say. Rabelo (2015) in his article "Learning to see in Candomblé" says that "iaô trains the attention to see what is not directly accessible to your eyes". The anthropologist-photographer also trains. It is the sideways glance, "a glance, discreet and quick". Trains the look to the invisible present in the visible. Learns to deal with the responses of silences. Desires, desires, disputes, between the lines ... What can the invisible world reveal to us through images? The woman's strength.

The strength of Rainha Pombagira is the power of this essay, which is shown in visual poetics. It is not by chance that the woman's movement overflows through the photographs, spreading the emotion that the entity embodies. Revolutionary in love, of love and for love, the Girl, as she is also called, lives and reigns attending to longings, shepherding bodies and souls, rekindling the flame of life, healing wounds... When the woman incarnates, my body trembles and my hairs stand on end. Because we know each other and she is at the crossroads of my existence. The present, living body emanates perfume and life flows because the paths open. In the embrace, grace and forgiveness present themselves as a perennial river. Confirmation arrives, freedom spills out and the soul illuminates. The Queen, mistress herself, sings: "Beautiful star is coming down from Aruanda. Star of da Pombagira, she is the Queen of Umbanda. Beautiful star in the hall lit up. Star of Pombagira, she is Queen of Love".

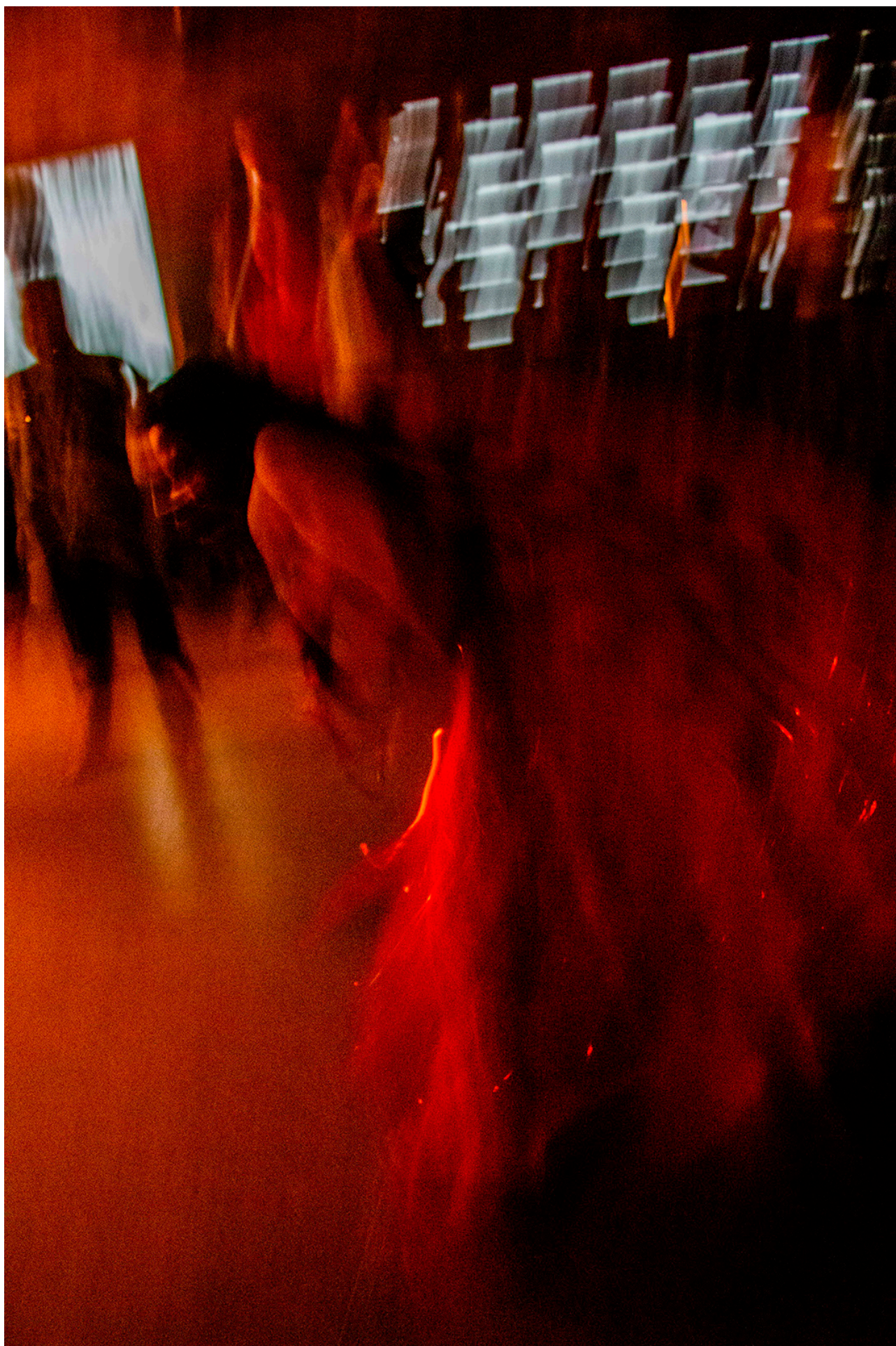
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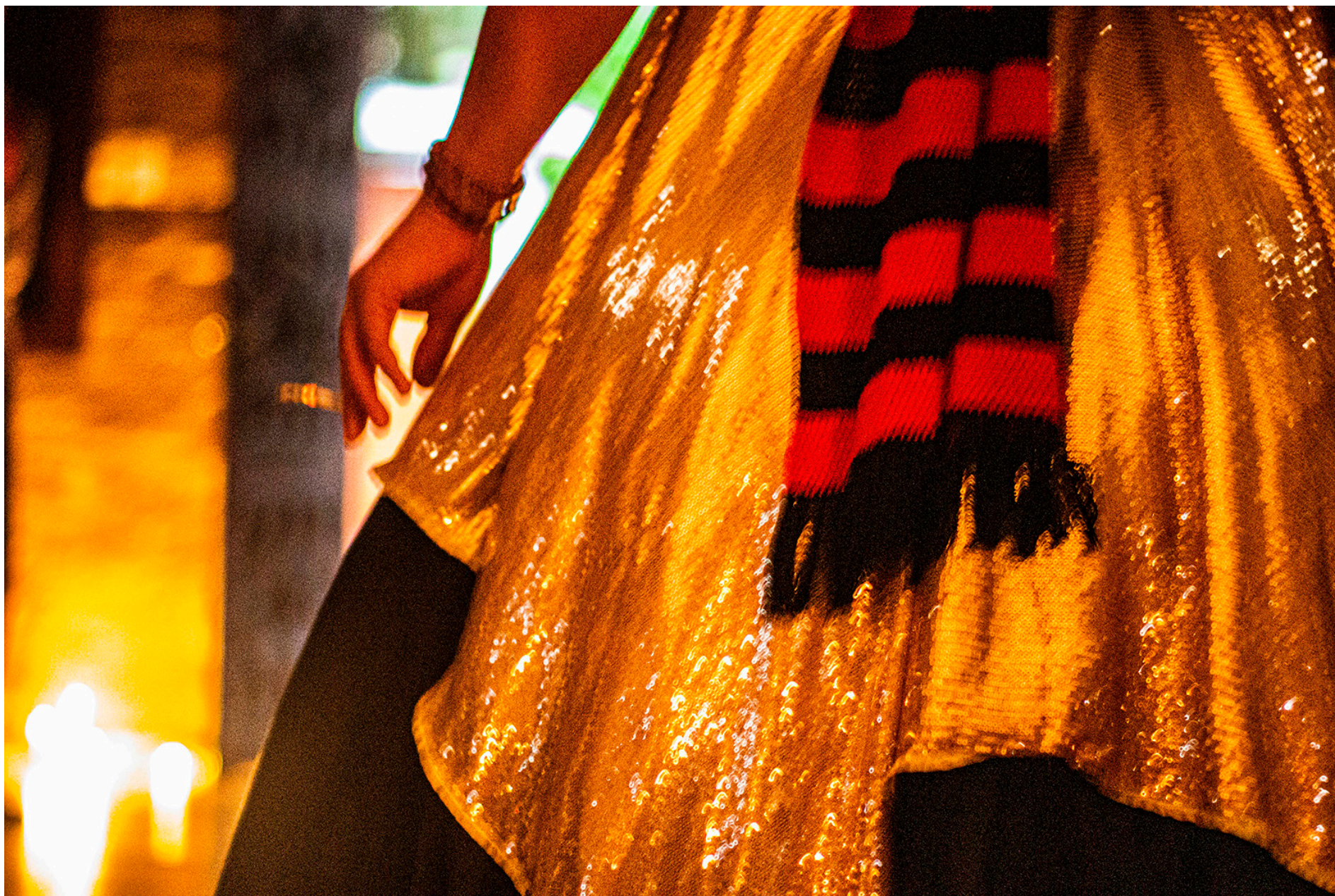
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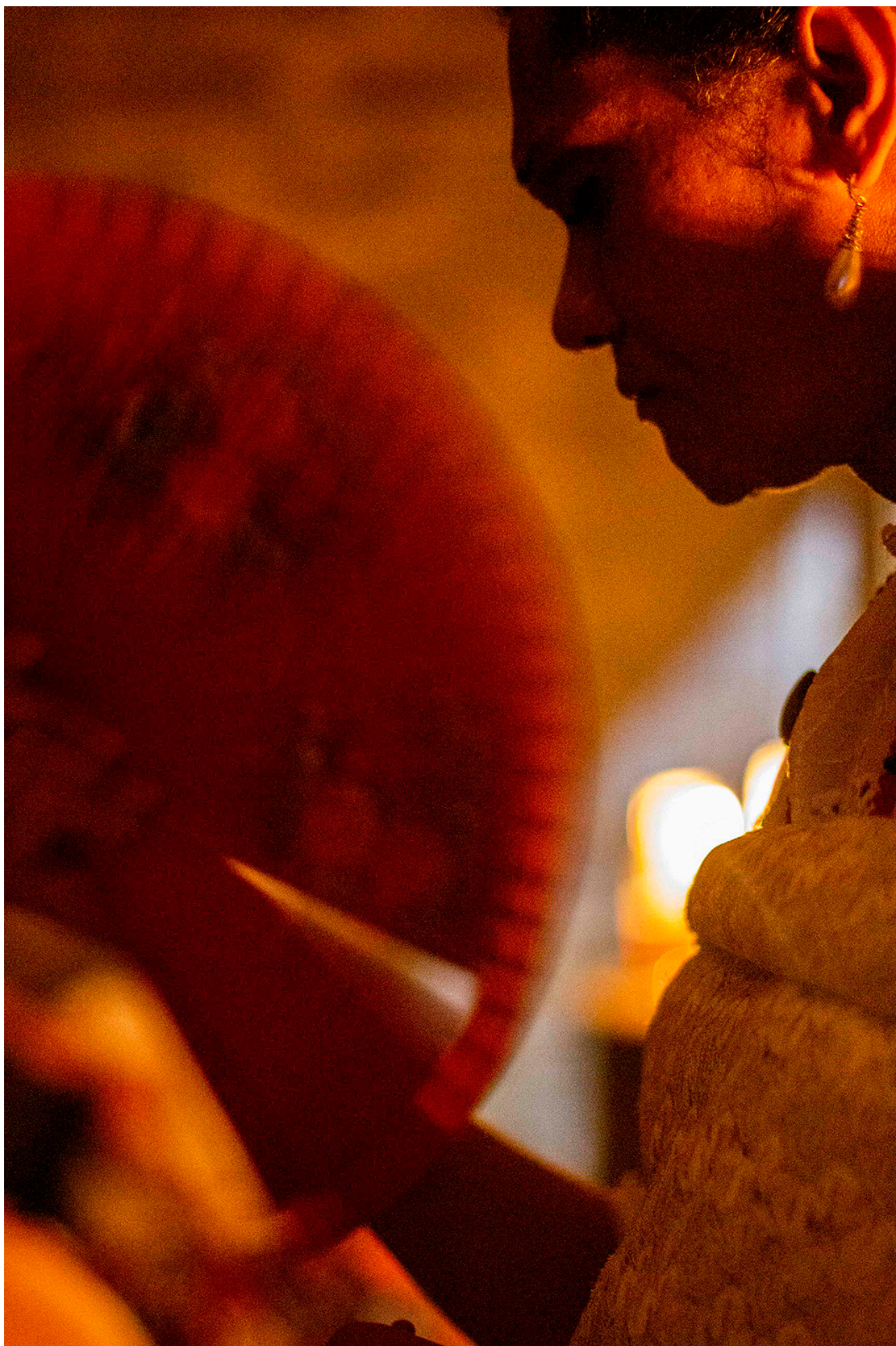












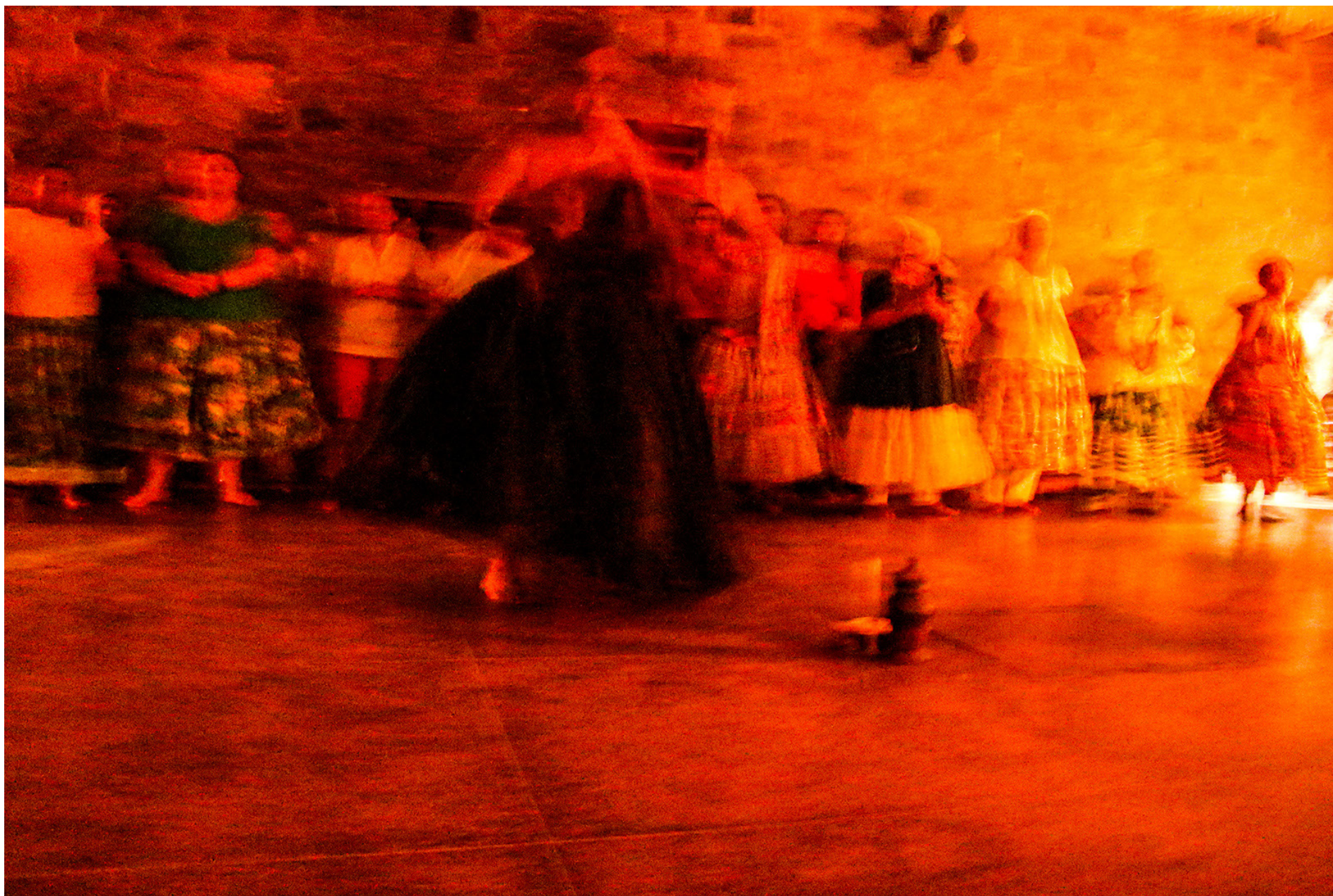














KEYWORDS:
Pombagira;
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ABSTRACT

Photo essay on the rituals of Rainha Pombagira Sete Encruzilhadas in the Cabana do Preto Velho da Mata Escura, in Fortaleza, CE. A worker, a *macumbeira* anthropology that moves and bewitches. The enchanted images reveal what you can look at and keep the sacred secrets, gestures. The visible and the invisible find themselves revealing poetics, interstices, and knowledge.

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