

Ethnogastronomy: A brief exploratory review

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Abstract— The increase in the interest in gastronomy indicates research possibilities that consider food as a central theme, exploring cultures and traditions. In this sense, symbolic aspects, tastes, habits, rules, taboos and rituals point out that eating is more widespread than just the nutritional interest. Ethnoscience studies the human population's knowledge, encompassing several fields like ethnogastronomy. This field interests itself in ethnographic investigations in order to document and value the knowledge, wisdom and eating habits of the traditional peoples and, likewise, to positively appreciate their know-how, integrating with the traditions, protecting their culture and cooperating with the preservation of the environment. In these terms, bibliographical research was performed on Scielo, Google Scholar and Brazilian Digital Library for Theses and Dissertations, platforms looking for the following items: "ethnogastronomy", "traditional peoples" and "food culture". Eight works were selected that show the act of eating and more complex and broad factors like the cultivation, harvesting, cooking, presentation and serving of the food. It is essential the power of tradition ahead of the preparation of "caícaras recipes" and that Campesinos protect the important bicultural patrimony, with knowledge of practices of agroecological basis and gastronomic culture. However, we observed that few were the works found, indicating a shortfall of research in these areas, besides showing the necessity of bigger studies, registers and valorisation of traditional eating habits, as well as its social relevance both in terms of feeding sovereignty and the preservation of the environment.

I. INTRODUCTION

The current interest in gastronomy and culinary became notorious because of several TV programs and news on the media and internet. Those elevate the search for courses in many levels, increasing the quantity of publications in congresses and scholarly journals, having as central theme

food and the act of cooking and eating (Barbosa, 2019; Canesqui, 2005). According to the dictionary New Concise Larousse Gastronomique the term gastronomy is recent: "the entry gastronomy comes from ancient Greek, gastros — stomach + nomia — knowledge/law" (Hamlyn, 2011, p. 545, our translation). It started to be used in France in 1801 with the publishing of La Gastronomie ou l'Homme

des champs à table by J. Berchoux, translation to English: “Gastronomy or the Villager at the table”, however, only in 1835 the French Academy made the word “gastronomie official”.

Gastronomy is conceived as a cultural phenomenon encompassing since the aesthetical factor of cooking, its various cooking rituals, to serving and eating: the very act of how to behave at the table, the satisfaction felt by being fed, a priori, without many biological and/or nutritional worries, but the gratification of tasting and smelling. So, the set of feelings associated with the aesthetic of dish’ presentation — with its colours and forms — are prioritised, and influence the social and individual acceptance of the food and the food’s perception (Poulain, 2004). Hence, the anthropologist Roberto Damatta (1986) works to differentiate nourishment from food — taking into consideration Brazilian context — when he affirms that eating goes beyond the physiological and nutritional functions, for, in his opinion, food possesses a complex and broad cultural meaning “[...] (food) is also a manner, a style and a way of feeding, that includes oneself in social relations” (p. 36-37, our translation).

Studies on feeding bring different focuses that, oftentimes, are complementary. The cultural approach, in turn, interests itself in the symbolical aspects, like: “tastes, habits, culinary traditions, representations, practical identities, preferences, distastes, rituals and taboos, when eating is not only a nutritional act” (Braga, 2004, p. 40, our translation).

From this point of view: “cultures are the specific manners or patterns that guide the social coexistence and survival for an approximately prolonged time and societies are groups of individuals of the same species that have an organised coexistence” (Mintz, 2001, p. 12, our translation).

Eating habits are passed on orally, usually, in an affectionate manner and are learned early providing long, sentimental relationships. Thus, it is correct to affirm that an adult person can completely change their eating habits, but their first feelings, learnings and their way of being and existing socially will remain in their memory (Brandão, 2015; Mintz, 2001).

So, it can be affirmed that food culture is composed by eating habits in which traditions and new habits coexist in dialectics, once that it also refers to identity expressions that give meaning to choices and eating habits (Braga, 2004; Mintz, 2001). Anthropology, as a science, intends to study human behaviour, always showing deep interest in food so it can try to understand what, where, when, how often and how we feel about it. Also, it searches to understand what behaviours express social identities and

show the cultures in which the subjects are inserted (Mintz, 2001).

Studies about “food systems” exist in the first place, not only to supplement biological needs but also to express food cultures (Gonçalves, 2004). Every time, they require even more transdisciplinary and transcultural approaches, for they must allow other fields of knowledge and culture to work together. These are the cases of the epistemic approximations between History, Geography, Economics, Nutrition, Anthropology, Sociology, Arts, Agroecology, Chemistry, Biology, Gastronomy and every other discipline that cooperate — direct or indirectly — to the analysis of all necessary sequences for the food to be prepared, arrive at the table and be eaten (Tempass, 2010).

Furthermore, Ethnoscience seeks to study: “the knowledge of human populations about the natural processes, trying to discover the underlying logic to the human knowledge of the natural world, taxonomies and totalizers classifications” - Original quotation: “os saberes das populações humanas sobre os processos naturais, tentando descobrir a lógica subjacente ao conhecimento humano do mundo natural, as taxonomias e as classificações totalizadoras” (Diegues et al., 2000, p.36, our translation). These efforts have been undertaken in the first decades of the current century, broadening the dialogic horizon between empirical knowledge and scientific ones.

Ethnoscience permeates several fields that adopt the “ethno” prefix in their studies’ initiative, for the meaning for “ethno” is: “general term ‘ethno-X, where X denotes a discipline or specialty that belongs to the methodological classification of knowledge inside the Academia” - Original quotation: “termo genérico ‘etno-X’, onde X denomina uma disciplina ou especialidade pertencente à classificação metodológica do conhecimento dentro da Academia” (D’Oliveira Campos, 1995, p. 12, our translation). In this sense, the efforts of Ethnoecology, Ethnobotany, and Ethnogastronomy, among others, invest themselves in ethnographic points of view with the goal of studying, documenting and positively valuing the wisdom, knowledge and practices of traditional peoples and communities.

Specially Ethnogastronomy — emerging science in Brazil — tends to study the eating habits of the traditional peoples and rural communities, valuing their know-how and justifying the maintenance of agrobiodiversity and natural resources (Bittencourt et al., 2016; Gonçalves & Gonçalves Junior, 2011).

In the fields, Ethnogastronomy has a significant influence on cultivation choices, mainly in subsistence agriculture, as described by Nazarea-Sandoval. She used

this term in 1991 for finding it the most adequate when referring to the knowledge of what is considered edible and the classification of consumption of the food by the traditional peoples. Because of that, agricultural interventions work better when this ethnic knowledge is taken into consideration (Nazarea-Sandoval, 1991).

When talking about traditional peoples and communities it is meant the indigenous peoples, quilombolas, the caboclos, the riverside people, artisanal fishermen and the Campesino peoples (Couto, 2007; Lima, 2009; Oliveira-Monteiro, Scachetti & Nagib, 2017; Souza, Bernadini & Santos, 2020). In the Decree no. 6.040 on the 7th of February 2007, the traditional peoples are constitutionally defined as:

“Culturally diverse groups that recognise themselves as such, have their own ways of social organisation, that inhabit and use natural territories and resources as a condition to cultural, social, religious, ancestral and economic reproduction, and utilise knowledge, innovations and practices created and passed on by tradition” (Brasil, 2007, p. 01, our translation).

Also, the traditional peoples are the ones that protect natural areas, knowing the necessity to strengthen a less predatory relationship between society and nature. Thus, the studies based on ethnosciences value their know-how, work alongside traditions, protect the cultures of these peoples and, cooperate with environment preservation as well (Ávila et al., 2018).

The positive recognition of traditional peoples and local communities becomes important — above all — in front of the protection of biodiversity, as Souza et al. (2019) say. To them, cultural traditions “oftentimes are based on rituals, the beliefs and the menu are based on the culinary of religious festivities and ceremonies” (p. 165, our translation). Aside from the cultivation and harvest practices with an agroecological base, they also feature processes that guarantee the preservation of agricultural diversity and better environmental sustainability in the production for self-consumption, which, when directed to the local business, generate income for the families.

The observation of traditional peoples’ eating habits represents the valorisation of traditions developed orally through generations, although it can be understood that some cultures — for many reasons — modified themselves or were reframed throughout history (Wieczorkowki et al., 2018). Thus, the need to get to know the food, dishes and acts of preparation and eating rises, so the importance of food cultures long forgotten can be reinforced. However, it

is also necessary to stimulate the preservation of the sustainable cycle within the traditional communities — for they can lead us to food sovereignty (Wieczorkowki et al., 2018; Gonçalves & Gonçalves Junior, 2011).

Moreover, it is still convenient to point out that “family farming”, composed of small and medium producers, — coming not only from local communities but also from some traditional peoples — has been effectively contributing to environmental preservation through agricultural techniques supported by agroecological systems. They are capable of keeping agrobiodiversity, when, for instance, they preserve natural resources, exchange creole seeds and stimulate other sustainable and economic manifestations that generate work and income (Lopes & Lopes, 2011).

While science, Agroecology guides transition processes to sustainable agricultural styles, bringing benefits to human beings and the environment through dialogue between several knowledge and experience fields. This science favours the responsible handling of agroecosystems (Caporal, 2009) in the search for more sustainable societies. However, sustainable development cannot disregard the cultural and social spheres that take into account the need of respecting local cultures in which values and traditions “must be analysed, comprehended and utilised as a starting point in the processes of rural development” (Caporal & Costabeber, 2002, p. 78, our translation).

In other words — starting from the agroecological model — the empirical and scientific knowledge of the communities — in theoretical and practical connection — are focused on the sustainable handling of food cultures, and strengthening traditional knowledge; this contributes directly to the preservation of agrobiodiversity from the maintenance of natural resources and the invigoration of environmental preservation that will continue to exist over the time for future generations (Altieri, 2004; Caporal, 2009; Lopes & Lopes, 2011; Córdula et al., 2018).

According to Azevedo (2017), the studies on food as a social phenomenon and from a multidisciplinary perspective, because of its complexity, appear more frequently in the 2000s. From those, researches on food, society and culture are highlighted, which predict that the contemporary researchers of the theme need to navigate in different fields of knowledge, and, as Silva et al. (2010) say, they need to get closer to concepts and methods capable of understanding the complexity of the realities and struggles of living in society.

In this sense, the present article has a goal to describe and discuss the scientific Brazilian productions that refer to the field of ethnogastronomy. Thus, to comprehend the

conceptions brought by them on the terms of ethnogastronomy, traditional peoples, indigenous and food culture. Also, this work brings elements that compose these studies in Brazil for the past 20 years (from 2001 to 2021), a period that encompasses the beginning of graduation Gastronomy courses in the country, expanding the visibility and interest in the studies of food as a social phenomenon, transdisciplinary and transcultural as well.

II. METHODOLOGY

In this article, the intention was to analyse researches that focused on the ancestral food of traditional peoples in Brazil. Thus, to set the scene about the scientific production of ethnogastronomy and analyse the “state of the art” within context, an exploratory search was chosen consulting the criteria of narrative review, in which the literature analysis and the interpretation are carried out following the researchers’ interest criteria (Broone, 2006; Botelho, Cunha & Macedo, 2011).

The research of articles focused on publications presented on the database with the term “ethnogastronomy” in the title, keywords and works’ abstracts. This way, it was able to direct the research to articles that had this discussion in their analysis. However, the results were scarce. As a strategy to increase the number of works the following terms were added: “villagers” OR “indigenous” OR “traditional peoples” AND “food culture” were searched in the title, keywords and works’ abstracts. Hence, aiming to identify discussions that relate food culture to the traditional peoples.

In the beginning, the searches on the database Scientific Electronic Library Online (SciELO) were prioritised, for it is on this website that is gathered the biggest quantity of research made in Brazil and South America. As the results were minor, the searches were extended to the database of the Biblioteca Digital Brasileira de Teses e Dissertações (BDTD), and, finally, to end the possibilities of finding something else, the research was extended to Google Scholar.

Other elements included in the works were the publishing dates, between 2001 and 2021. Like this, the first works were selected consisting of three types of research that presented the word “ethnogastronomy” in the title. The first one was the extended summary of Gonçalves and Gonçalves Junior (2011) and the second and third were two summaries of Bittencourt et al. (2016) and Freitas and Nery (2018). Other three works were found with the term “food culture” in the title and/or keywords, and these were two dissertations — Pereira (2015) and Ungarelli (2009) — and a thesis from Maciel

(2010). Finally, to extend the discussion, two texts with the term “traditional peoples” in the keywords were selected, from Ávila et al. (2018) and from Silva and Lucas (2019).

It’s important to point out that the searches followed this way, for, in the beginning, only three texts were found with the word ethnogastronomy, so, to a bigger reflection, the investigations were extended with the keywords “traditional peoples” and “food culture”. This decision resulted in the selection of five more texts about food that revealed the act of eating and more broad and complex factors like cultivating, harvesting, cooking, presenting and serving the food.

III. RESULTS AND DISCUSSIONS

From the searches previously mentioned above, eight works were selected (Figure 1) — from those, only three mentioned the term ethnogastronomy in the title. They are: Gonçalves and Gonçalves Junior (2011), Bittencourt et al. (2016) and Freitas and Nery (2018); these works were developed in São Paulo, Minas Gerais and Rio Grande do Sul respectively.

Apart from that, many other fields of scientific knowledge have been collaborating on studies about traditional practices (Couto, 2007). A few examples were found in the Educational field (Gonçalves & Gonçalves Junior, 2011), in Ethnobiology and Ethnoecology (Bittencourt et al., 2016), besides Tourism as well (Freitas & Nery, 2018), revealing that the transdisciplinary and transcultural approach needs to be engaged by ethnogastronomy.

Figure 1. Identification of selected works

	Author	Title	Year	Type of Academic Genre
1	Ávila et al.	The Importance of Ethnoscience in the preservation and maintenance of socio-biodiversity.	2018	Extended summary - annals
2	Bittencourt et al.	Ethnogastronomy, agroecology and villagers’ resistance on the Cachoeira da Fumaça campsite, east of Minas Gerais.	2016	Summary - annals
	Freitas	Ethno-gastronomic	2018	Summary

3	& Nery	events in the municipality of Nova Petrópolis - RS.		- annals
4	Gonçalves & Gonçalves Junior	Caiçara ethnogastronomy: the food culture of Praia Mansa's community in Ilhabela.	2011	Extended summary - annals
5	Maciel	Roots, plants and culture: the indigenous farmsteads in the eating habits of the Paresi people, Tangará da Serra, Mato Grosso, Brasil.	2010	Doctoral Thesis
6	Pereira	Villagers' family farming and food culture: practices and eating habits in the rural families from Simonetti line – Ivorá/RS.	2015	Master Thesis
7	Silva & Lucas	The riverside people and the Belo Monte hydroelectric: the deterritorialization and influences in the cultivation of food plants.	2019	Article - journal
8	Ungarelli	The Kalunga quilombola community from Engenho II: culture, food production and knowledge ecology.	2009	Master's Dissertation

Source: The authors.

The knowledge research on the eating habits of traditional peoples had a distinct focus in these studies. Gonçalves and Gonçalves Junior (2011). 0 tried to comprehend the food culture and the educational processes gathered by the Caiçaras from the Praia Mansa community and surroundings (Praia de Castelhanos and Praia Vermelha), in Ilhabela-SP (Gonçalves & Gonçalves Junior, 2011). Bittencourt et al. (2016) recorded preparation methods, consumption and commercialisation of food produced by a couple of villagers from the

Cachoeira da Fumaça campsite, in Carrancas-MG. And, Freitas and Nery (2018) devoted themselves to observing the germanic and Azorean gastronomic traditions in events from Nova Petrópolis-RS; a city that has strong Portuguese and german influence (Freitas & Nery, 2018).

It is valid to point out that the Caiçaras, according to Diegues et al. (2000), tend to be peoples from indigenous, Portuguese descent, and, in fewer cases, from enslaved African descent. They live in cities and villages along the coasts of the states: Rio de Janeiro, São Paulo, Paraná and the north of Santa Catarina.

The research methods from these investigations undertake qualitative nature, and the field examinations were fundamental to the observation of what is — or isn't — spoken and explicit. This, the qualitative approach: "require special care on the researcher's account, for they must not escape the cultural precepts from their own cultural origin" - Original quotation: "requer cuidado especial por parte do pesquisador, que não pode escapar dos ditames culturais de sua própria origem cultural" (Viertler, 2002, p. 12, our translation). Following this logic, Gonçalves and Gonçalves Junior (2011) — for data collection and analysis — decided to insert themselves into the Caiçara community for a few days, observing people's behaviour, besides recording their speech and memories.

However, in the other two works, immersion and interactions with the communities investigated were not performed. Bittencourt et al. (2016) catalogued the data based on an interview made with a single couple from the campsite, whereas Freitas and Nery limited their research to bibliographical and mediatic consultations. Gonçalves and Gonçalves Junior (2011) visited the community and interacted with the Caiçara people for three days, searching to analyse their knowledge about purse-seine fishing (ethnoichthyology), the preparation of fish-based dishes (ethnogastronomy) and the usage of medicinal herbs and plants (ethnobotany), this way, seizing the opportunity of using transdisciplinarity and transculturality.

The authors also registered and disclosed information about the caiçara food, identified as well as "identity food", like the fresh fish, coconuts with a bigger fat content, the artisanal manioc flour and the "bush coriander", that is, in fact, the most used spice in the preparation of fish-based recipes (Gonçalves & Gonçalves Junior, 2011). Thus, they catalogued the power of tradition before the preparation of "caiçara recipes", like the marine blue fish and its *pirão*, baked fish in the banana leaf, the ginger and tangerine leaf *caipirinha*, and white roasted coconut candy as well.

In this manner, Gonçalves and Gonçalves Junior (2011) define ethnogastronomy as "the study of a

people/community's own characteristics developed with an intention related to educational processes of tradition and resistance" (p. 7430, our translation). To Bittencourt et al. (2016), ethnogastronomy would be a science in which the study "intends to value and register local eating traditions, showing its importance to the feeding sovereignty of many peoples and cultures" (p. 31, our translation). For this reason, they verified that the population from the campsite *Cachoeira da Fumaça* — located in Governador Valadares-MG — protects the "important bicultural patrimony with the knowledge of practices of agroecology base and gastronomic culture" (Bittencourt et al. 2016, p.31, our translation).

Both articles, with the term "traditional peoples" on the keywords, were selected from their relation with ethnogastronomy, once they approach agroecology systems practices since the cultivation process until harvesting and preparing the food, reverberating roundly in the conservation of the environment. Ávila et al. (2018), presented a work in the Agroecology field bringing precisely the focus to the importance of ethnosciences as a tool to value the local knowledge of the people in Southern Brazil. They corroborated with the conservation of socio-biodiversity, understanding that agriculture of agroecological basis represents, above all, practices that maintain the territories' sovereignty. Besides, it also is a technical action of great relevance to the maintenance of lives on Planet Earth.

Following this perspective, the article of Silva and Lucas (2019) was found; it covers the environmental field and evaluated vegetal food resources that collaborate with the maintenance of feeding cultures and practices of 20 riverside communities affected by the installation of the Hydroelectric power station in Belo Monte — located in the municipality of Altamira in the state of Pará. Silva and Lucas (2019) investigated the riverside people's ethnobotany knowledge to comprehend the challenges in keeping traditions even with the changes made in the local ecosystem.

This way, they managed to make an inventory of the total of 143 species, being the biggest percentage in the category of usage in food products (61%) — many of these also are in the medicinal category. The riverside people reorganised all these species in a new location after being deterritorialized because of the power station; the authors first gathered information about these species, then analysed the cultivation system and usage of the plants by category.

The farmsteads, which represent 21% of food plants: cassava, corn and pumpkin are common. They are made cooked or roasted, in cakes, sweets or in porridges. In the

farmyard, it is found 67% of food plants, herbs that serve as flavouring agents to fish, like scallions, parsley, Pará's chicory and fruits — the most found ones are lemons, bananas, oranges, mangos, cashews and guava. They are consumed "in natura", in juices or sweets, and the riverside people also toast the cashew nut (Silva & Lucas, 2019).

Besides farmsteads and farmyards, another system is the regions of "Ciliar forest" and woods more distant from the margins that correspond to 12% of the food plants, representing part of the family farmyard. There are collected açaí, babaçu coconut and Brazil nut (more known in Brazil as "Pará nut"). The açaí is harvested and prepared in large groups, its juice is extracted and consumed with manioc flour; with the babaçu coconut milk is produced, oil and also coal; and, the Brazil nut is consumed "in natura" and sold in street markets (Silva & Lucas, 2019).

Finally, Silva and Lucas (2019) conclude that, after the mandatory deterritorialization, there was a decrease of 45% in the supply of plants utilised by the riverside people. That indicates that the loss of the territory was prejudicial to this community; even so, they managed to reconstruct in their new space a diverse environment with organised vegetal species in farmyards — with bigger diversity in cultivation that promotes food safety —, farmsteads — with indispensable food to the traditional economy and nourishment — and forests, — with traditionally native products consumed by the communities.

Indeed, the results found corroborate with the perception of the relevance of food plants to the riverside Xingu communities, reinforcing the necessity of research in which food systems of the traditional peoples are valued and respected, especially in communities affected by big projects — hydro electrics, roads or mining — for memories, identities, knowledge and eating habits of traditional peoples are threatened by extinction (Silva & Lucas, 2019).

The three post-graduate productions selected with the term "food culture" intended to understand some relations between the cultures and eating habits of village peoples (Pereira, 2015), indigenous peoples (Maciel, 2010) and quilombola communities (Ungarelli, 2009). It is important to highlight that the three chosen types of research include — in their descriptive, theoretical and methodological concerns — the practices of farmsteads' management, the preparation and consumption of food.

Therefore, Pereira (2015), when investigated the sociological and anthropological contributions, that is, in what ways the habits and eating practices that characterise

the local food culture gets passed on amongst rural families of Italian immigrants descent, concluded that the villagers in his analysis remain with their traditional habits and eating practices. In this way, the food system in question guarantees both security and feeding sovereignty, besides, the know-how of artisanal food products in this specific territory has been guaranteeing stability and income to the local villagers.

In Maciel's (2010) indigenous observations the main interest was to describe and deeply interpret the traditional agricultural practices of the Paresi ethnicity in the cultivation and harvesting of food plants. It has been detected that contact with the non-indigenous society affects and alters the habits of the indigenous, especially concerning food. In this context, her research points out that the subject of environmental conservation needs to be stimulated so it can be known that the traditional farmsteads go much further than just the nutritional function. In the indigenous territories, they must exist, effectively: "to keep strong the bonds of friendship, resistance, and magic, since is through them that the spirits of the "abê" (grandmother), "atyó" (grandfather) and "azé" (great parents) return incarnated in the participants, coexisting with their beloved ones" (Maciel, 2010, p. 164, our translation).

Finally, Ungarelli's work (2009). Her research has as central theme the relationship with land and the cultivation of food in the Kalunga culture; she concludes that the food production in the quilombola farmsteads — through agricultural practices in an agriecological system — see the cultivation and harvesting with respect to the agrobiodiversity. This conception showed itself as relevant to the local sustainability; the community's custom in producing their own food reverberates in healthy eating, since it strengthens the health and the "identity palate".

Moreover, it was verified that — from the selected studies to the present article — the analyses about the popular and traditional knowledge including habits and eating practices have different emphases. Although, they do bring the urgency of a positive valorisation of non hegemonic cultures when making an analytical description of the food, just like its usage and preparation as well, stimulating the rising of recipes and habits that stay in collective memory. Because of that, they are passed on orally through generations, corroborating with the maintenance of the environment and guaranteeing sustainability in biodiversity.

IV. CONCLUSION

In this work, the researches were made taking into account what Azevedo (2017) declared: the studies about

food, produced from the 2000s, focus on the act of cooking and eating, questions that sociology and anthropology cover. Still, few relevant works were found to this first discussion.

Gonçalves and Gonçalves Junior's research seemed to be the one that approximates most of what is expected from a work that focuses on ethnogastronomy. With an ethnographic point of view, they studied the caiçara community on their daily activities, observed and registered their choices and processes of cultivation, fishing, harvesting and combining different types of food, besides, of course, the presentation and manner of consumption. Also, they highlighted that the preservation of eating habits is a resistance form of communities, thus, these questions go through several fields of knowledge, showing that ethnogastronomy studies are transdisciplinary and transcultural.

Bittencourt et al. (2016) reinforce that ethnogastronomy, as a science, worries about the valorisation and registration of food traditions, and that the preservation of traditional peoples and local communities' know-how is important to food security and sovereignty. Hence, Ávila et al. (2018) point out that the valorisation of this knowledge corroborates with the conservation of socio-biodiversity, and that practices and agriculture of agroecology represent, above all, practices that maintain territorial sovereignty. In the same perspective, Silva and Lucas (2019), reinforce the necessity of research on the food systems of traditional peoples, concluding that the relevance of food plants to the Xingu riverside community gathers memories, identities, knowledge and eating habits of traditional peoples threatened by extinction.

Therefore, the three post-graduation works of Pereira (2015), Maciel (2010) and Ungarelli (2009) augment the importance of resuming the agricultural and eating traditions, contributing to the preservation of food systems of villagers, indigenous peoples and quilombolas. Thus, walking to a healthier diet and environment conservation, besides guaranteeing food security and sovereignty to these people.

It is important to remark that ethnogastronomy as a science is still in construction, and that is, perhaps, why researches with this approach are few, and, sometimes implicitly expressed or without the necessary depth. That is, it is still needed to learn concepts and methods capable of studying, analysing, understanding, valuing and sharing the knowledge of traditional peoples, specifically about the processes of eating, which this act involves cultivating, harvesting, preparing, combining, presenting and serving, always worrying about enhancing senses of satisfaction.

In the end, although it is true that the research on Ethnogastronomy is still emerging and are not systematised, the importance of resuming the knowledge of traditional peoples cannot be denied. For, the theme goes through transdisciplinarity and requires ethnographic methods for registration and the know-how valorisation of the eating habits of traditional peoples. These peoples corroborate with the protection of the environment, once their eating habits are sustainable and based on agroecology practices that lead to agriculture in total balance with nature.

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