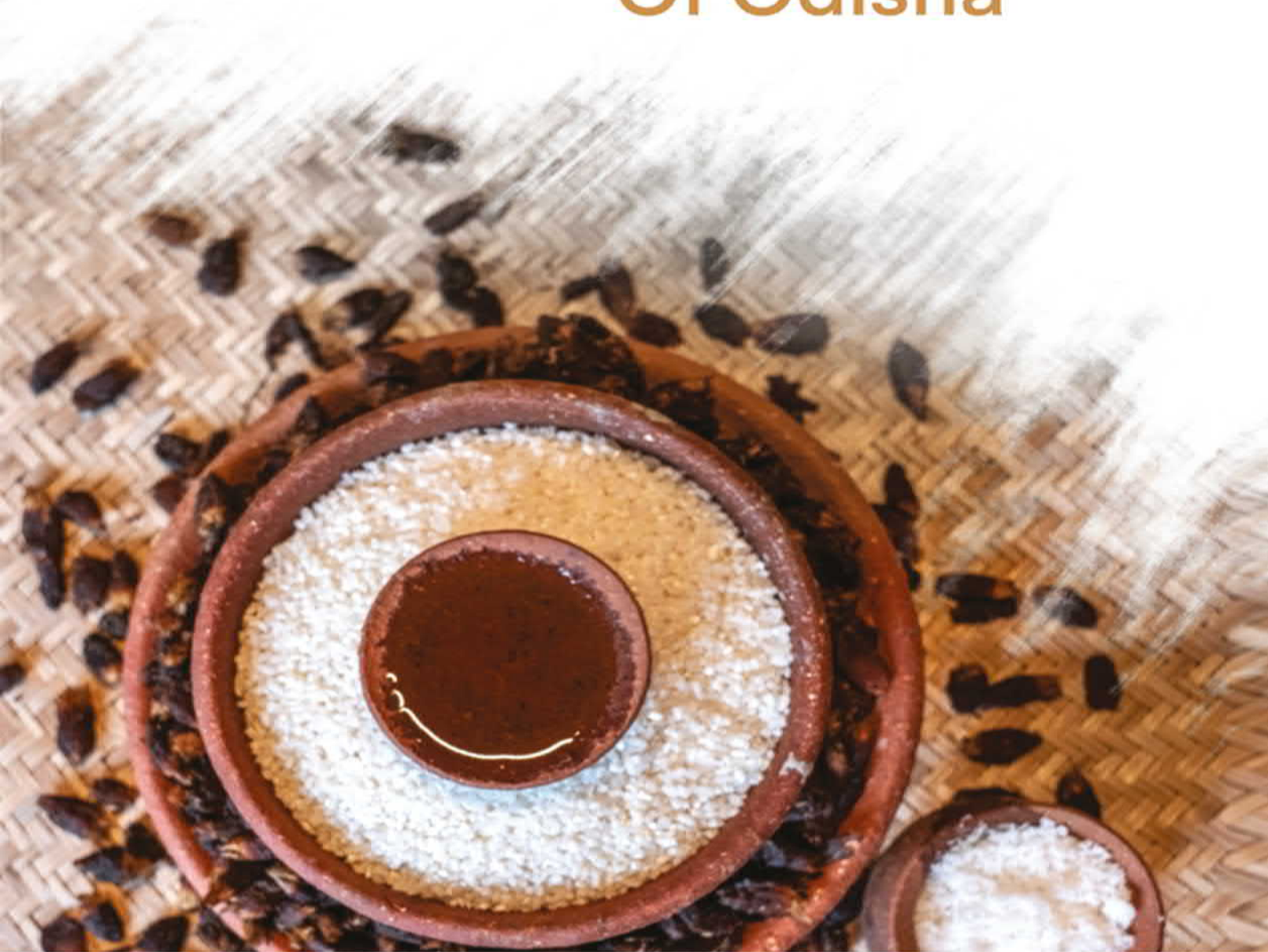
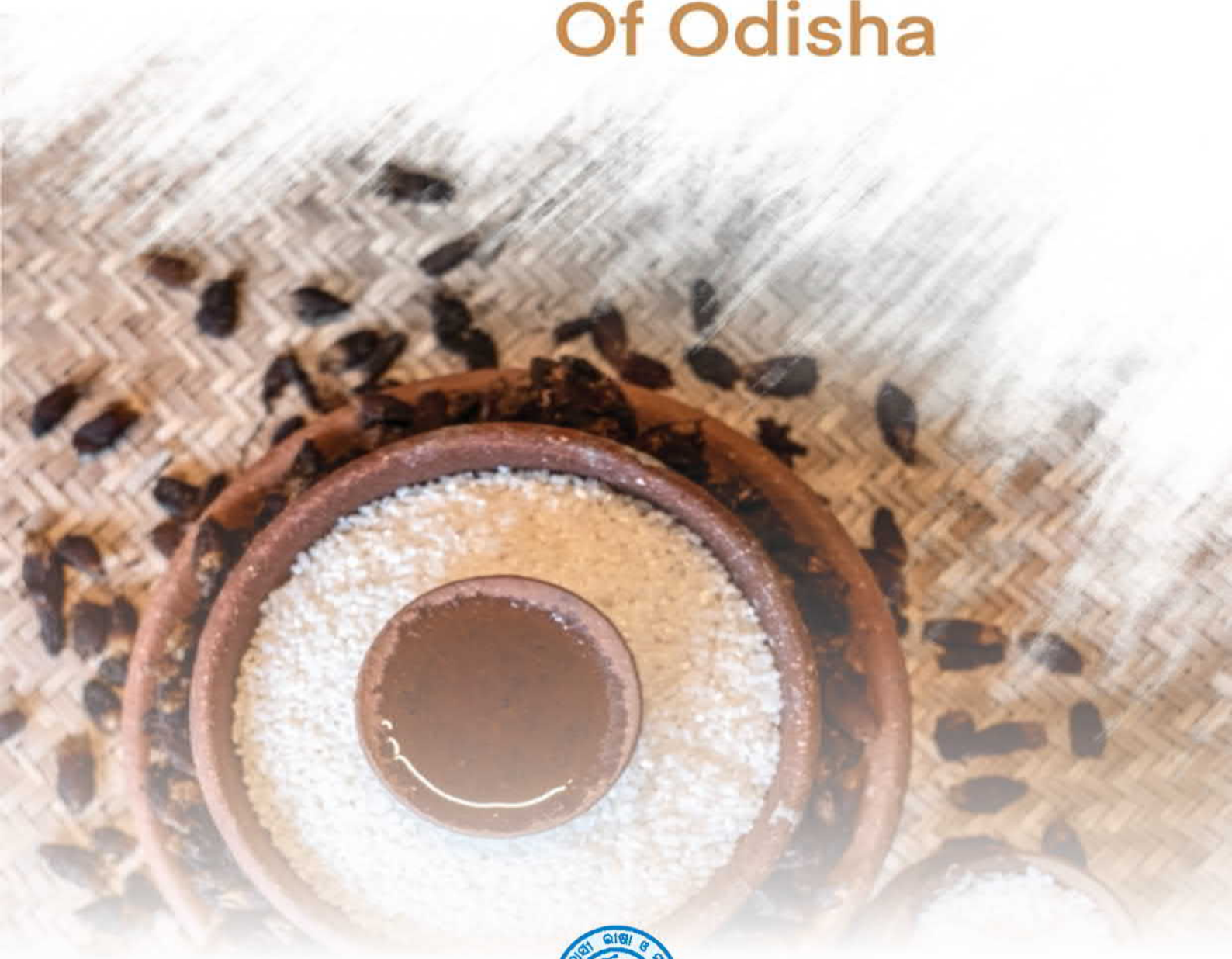


Tribal CUISINES Of Odisha



Academy of Tribal Languages and Culture
ST and SC Development, Minorities
and Backward Classes Welfare Department
Government of Odisha

Tribal CUISINES Of Odisha



Academy of Tribal Languages and Culture (ATLC)

Tribal Cuisines of Odisha

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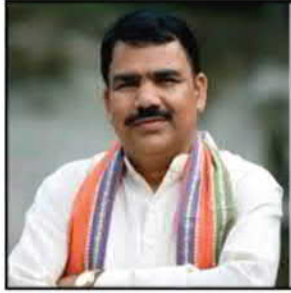
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DISCLAIMER

The contents covered in this book on Tribal Cuisine are based on information shared by the key resource persons from the respective tribal communities. ATLC acknowledges the support extended by these tribal communities. However, ATLC does not claim the accuracy of the content. Any error found in the book may be brought to the attention of ATLC, and they will be rectified after verification in subsequent editions.



Shri Nityananda Gond

Hon'ble Minister

ST and SC Development, Minorities and
Backward Classes Welfare,
School & Mass Education,
Social Security & Empowerment of
Persons with Disabilities,
Government of Odisha

MESSAGE

Scheduled Tribe communities have a rich cultural tradition and heritage, which includes a diverse repertoire of flavors. These flavors reflect the community's geography, climate, history, traditions, culture, and folklore. Natural and nutritious, the tribes have long depended on both cultivated and uncultivated forest foods. Cooked with very few spices and often prepared raw, semi-cooked, roasted, or fermented, these tribal dishes preserve the natural flavors of the ingredients.

Simplicity of ingredients and cooking methods are the mainstay of tribal cuisine. Traditionally tribal communities have lived around forests and rivers and sourced their food from around them. The dishes thus prepared are not only nutritious but also balanced and have evolved according to the local climate.

Different tribal communities across the state have unique cuisine which reflects their rich culture and tradition. All the tribes consider their food to be sacred – a true reflection of the tribal culture that has protected their sacred groves and nurtured forests. The perfect balance of reaping the land and resources and yet nurturing it religiously is something that is reflected in the tribal cuisines.

The tribal cuisines are being talked about today and efforts are being made to preserve and promote the tribal cuisines through Tribal Food Festivals across the country.

I congratulate the ATLC team in their endeavour of bringing out the book on '**Tribal Cuisine of Odisha**' which will be useful for the academicians, planners, executives, civil societies and all those actively working for the welfare and development of tribal communities and also help in the preservation and promotion of tribal cuisines of Odisha.

(Nityananda Gond)



Smt. Roopa Roshan Sahoo, IAS
Commissioner cum Secretary
ST and SC Development, Minorities and
Backward Classes Welfare Department

FOREWORD

Unity in cultural diversity among the tribal communities of Odisha has been a distinct feature. The Scheduled Tribes are demographically, culturally and economically heterogeneous, varying widely in terms of their population size, language and the nature of their interactions with the rest of the society. Their cultural life is enriched with traditions, values, foods, performing arts, rites and rituals. It is noticed that the unique and vibrant culture of the tribal community is in transition.

With the influence of modernization, there is perceptible change in the culture of consumption of tribals. Across generations, a steady trend of decline in cultural practices has been observed especially among the tribal youths. The pace of cultural assimilation under the influence of modern society is likely to give them a new identity in due course of time. Thus, steps are being taken by the Academy of Tribal Languages and Culture, Scheduled Tribes & Scheduled Castes Development, M & BCW Department, Government of Odisha for documentation of some tribal cuisines to preserve the knowledge of food and culture for future generation to come. Selected cuisines have been documented covering Santal, Munda, Juanga, Gond, Bhuyan, Oraon, Kandha and Paraja tribes across five districts of the state Odisha.

A comprehensive package comprising few snaps of tribal cuisines have been carefully documented from the tribal villages of Odisha. The efforts of Shri. Indramani Tripathy, IAS, Member Secretary, Academy of Tribal Languages and Culture (ATLC) and other support staff of ATLC is laudable in bringing out this publication.

Roopa Roshan Sahoo
(Roopa Roshan Sahoo)



Shri Indramani Tripathy, IAS
Member Secretary
Academy of Tribal Languages
and Culture (ATLC)

PREFACE

Each of the 64 tribal communities of Odisha has its own distinct identity in terms of culture, tradition, and foods. The diversity of indigenous food that exists in the Odisha tribal environment reflect the rich biodiversity of the state that can be potentially used to promote food security, nutrition, and health. Recently indigenous foods have received renewed global recognition for their potential to contribute to improved food security while enhancing biodiversity across the world. In such a context it is important to document and preserve indigenous foods and knowledge of the region.

This study has made an attempt to document the indigenous foods of eight tribal groups from five tribal dominated districts (Mayurbhanj, Sundergarh, Keonjhar, Koraput and Kandhamal) of Odisha. The present study has documented the range of indigenous foods consumed by Santhal and Munda tribes in Mayurbhaj district, Juanga & Gond in Keonjhar district, Oraon & Bhuyan in Sundargarh district, Kandha in Phulbani district and Paraja community in Koraput district of Odisha. Specific focus was given to analyze their diversified food basket and to appraise the potential of these foods in wider mass across the globe. The data has been collected from thirty-three villages across five districts of Odisha, assessing their availability, seasonality, and process of preparation. A cross-sectional survey using qualitative methods like focus group discussions with women, adult males, and elderly people was conducted for food identification and documentation. This was followed by prioritization and classification of the identified foods. More than 150 different types of indigenous foods including a number of green leafy vegetables, pulses, oilseeds, fish and meat were identified.

This documentation reveals that the dietary habit of the tribes is very simple and depends on the agro-economical and geographical conditions. Forest is one of the most important resources from where they procure their food. The food items are heavily dependent upon the seasonal availability of various food items. Rice is the staple diet for almost all the tribes. Most of the times, the tribes prepare water rice. Rice beer (handia) is a very popular drink among tribal communities. Besides, they also drink mahuli liquor and date-palm juice. Due to their dependence on nature, they have traditionally consumed fish, crabs, snails, etc, that are found abundantly in water resources. Apart from these, tribal communities have also been involved in cattle rearing and farming. The indigenous foods identified in the study were found to be rich sources of micronutrients and carry medicinal properties. Most of their dishes are cooked with water and the use of oil in curries is very limited.

The recipes of Odisha's tribal communities are a testament to the profound ecological knowledge and sustainable practices deeply embedded within their cultural fabric. Seasonal produce, indigenous grains, and foraged delights form the cornerstone of these recipes, reflecting a harmonious relationship with the land and a commitment to preserving biodiversity

'**Tribal Cuisines of Odisha**' is an attempt to document the unique culinary experiences of different tribal communities across the State, celebrate the diversity and promote the indigenous food cuisines of different tribes of Odisha.

A blue ink signature of Indramani Tripathy, consisting of a stylized 'O' followed by a horizontal line and a small flourish.

(Indramani Tripathy)

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LIST OF ABBREVIATIONS

ATLC	Academy of Tribal Languages and Culture
CSIR	Council of Scientific & Industrial Research
FGD	Focused Group Discussion
GLV	Green Leafy Vegetable
MFP	Minor Forest Produce
NFHS	National Family Health Survey
NGO	Non-Governmental Organisation
OUAT	Odisha University of Agriculture and Technology
PDS	Public distribution system
PRI	Panchayati Raj Institution
PVTG	Particularly Vulnerable Tribal Group
SC	Scheduled Caste
SCSTRTI	Scheduled Castes and Scheduled Tribes Research and Training Institute
SHG	Self Help Group
ST	Scheduled Tribe
UNICEF	United Nations Children's Fund

CHAPTER -1

INTRODUCTION, PURPOSE AND OBJECTIVES

1. Introduction

Odisha is the homeland of 64 different Scheduled Tribe communities who are spread across the length and breadth of the state (Tribal Atlas of Odisha 2018, p.1). As per 2011 Census the Scheduled Tribe communities numbering 95, 90,756 persons account for 22.85% of the total population of the state and 9.17% of the total tribal population of the country. In terms of numbers of both Scheduled Tribe communities and PVTGs, Odisha has the highest number of ethnic groups amongst all the States of the Country. Also numerically, this state has the largest tribal population in the country only next to Madhya Pradesh and Maharashtra.

Like other tribes of India, the tribal people of Odisha express their cultural identity and distinctiveness in their social organization, language, rituals and festivals and also in their dress, and food pattern (Tribal Atlas of Odisha 2018, p.2). In a tribal society, food is related to the cultural context. In the simpler society like tribals their food is also related to the cultural context. It includes regular food, seasonal food, health foods and food offered to deities. Occasions related to life cycle like birth, marriage and death etc. also found to bring in variation in their food consumption pattern. Ecology too has important bearing upon the availability of the food. In recent times, ecological degradation and influence of other communities has resulted in a lot of changes in food pattern of the Santal people (Parida & Ratnaval, 2016, p.2). Dhar in his study have revealed that food habits of a community are influenced by geographical as well as social surroundings (Dhar, 2010, p.15). Food procurement and its preservation are conditioned by the climate, varying seasons, community size, economic condition, infrastructure and technological knowledge. Traditional norms, religious belief and societal values also influence consumption pattern. At an advanced stage of social development, taste becomes an important indicator of food-habit (Saikia, 2013, p. 1).

1.2 Tribal Recipes in Context

Tribal recipes vary significantly across different indigenous cultures worldwide, each reflecting unique culinary traditions, ingredients, and cooking methods specific to their region and heritage. These recipes often emphasize local produce, grain, fish, and plants that are abundant in their surroundings. Each of the tribal recipes reflects not just a method of cooking but also cultural significance, storytelling, and a deep connection to the land and nature. The ingredients and preparation techniques are often passed down through generations, preserving the cultural identity and heritage of the respective indigenous communities.

In Odisha, several tribal communities exhibit culinary practices that showcase their sustainable use of natural resources and deep respect for the environment. For example, the Santal tribe, prominent in the Northern Plateau region, has a culinary tradition deeply intertwined with their agrarian lifestyle. They cultivate a variety of crops like rice, millets, and pulses using traditional farming methods that emphasize soil fertility and biodiversity. Santal cuisine often incorporates locally sourced ingredients such as forest greens, tubers, and seasonal fruits, showcasing their

reliance on natural resources without depleting them. Similarly, the Kondh tribe, inhabiting the Eastern Ghats region, practices agroforestry and terrace cultivation, preserving the integrity of their hilly environment. Their cuisine reflects a diverse array of indigenous crops like finger millet, maize, and beans, supplemented by wild edibles like bamboo shoots and forest mushrooms. By integrating wild and cultivated foods, the Kondh demonstrate a holistic approach to food procurement that respects the natural balance of their ecosystem.

The Gond tribe, found across various geographical zones in Odisha, have a culinary heritage deeply rooted in forest resources. They gather a wide range of forest products, including edible roots, fruits, and leafy greens, which form the basis of their traditional dishes. Gond cuisine also incorporates indigenous millets like Kodo and Kutki, showcasing their sustainable farming practices that promote biodiversity and soil conservation.

In contemporary times, these recipes not only offer delicious and unique culinary experiences but also serve as a platform for celebrating diversity, promoting sustainability, and supporting the cultural heritage and rights of indigenous communities.

1.3 Rationale of the Study

Odisha stands as a treasure trove of ancient traditions, vibrant culture, and a rich tapestry of culinary heritage deeply rooted in its tribal communities. Within the heart of this diverse state lies a culinary legacy woven with flavors, techniques, and stories passed down through generations—the tribal recipes of Odisha.

Odisha's tribal recipes are more than just dishes; they encapsulate centuries-old wisdom, a profound connection to the land, and a celebration of cultural identity. As one delves into the culinary traditions of Odisha's tribal communities, a vibrant mosaic of flavors and ingredients unfolds—a testament to the resilience, resourcefulness, and reverence for nature embedded in every recipe. From the verdant hills of the Kondhs to the coastal lands of the Gonds, each tribal community in Odisha contributes its unique culinary heritage to the state's diverse gastronomic landscape. Ingredients sourced from the bounty of the forests, rivers, and fertile lands paint a vivid picture of the reliance and respect these communities have for their natural surroundings.

The recipes of Odisha's tribal communities are a testament to the profound ecological knowledge and sustainable practices deeply embedded within their cultural fabric. Seasonal produce, indigenous grains, and foraged delights form the cornerstone of these recipes, reflecting a harmonious relationship with the land and a commitment to preserving biodiversity.

The tribal environment of Odisha also reflects the rich bio-diversity of the state that can be potentially used to promote food security, nutrition and health. In recent times, ecological degradation, contact with the non-tribal, wide socioeconomic changes are observed among the tribes of Odisha which have resulted in a lot of changes in food pattern of the tribal. Tribal groups living around industrial and urban areas have different food pattern as compared with those who live in the relative isolation in hills and forests. In this context it is essential to document and promote indigenous food cuisines. Therefore, this study tries to document the indigenous food cuisines of different tribes of Odisha.

1.4 Objectives

- To conduct a comprehensive study on traditional cuisines of eight selected tribes of Odisha.
- To collect empirical data on tribal cuisines across the seasons from relevant sources and specialists in concerned tribal population.
- To collect data on method of preparation of typical tribal cuisines based on local agriculture and available forest produces
- To collect, classify, comprehend the empirical data scientifically for wider dissemination.

1.5 Methodology

Keeping in mind the objectives, the methodology was designed. The below section explains the detailed methodology followed for this documentation.

This study has followed an exploratory cross sectional mixed method approach to understand the knowledge on food and food practices of tribes. Primary data was collected from eight major tribes of five districts of the state Odisha. The data collection was done in between April 2022 to December 2022, multiple visits were scheduled to capture the cuisines that were consumed during different seasons. In addition to the core research team, the study team also included well trained workers of non-government organizations (NGO), who are fluent in native language. Documenting tribal cuisine in five districts of Odisha (Mayurbhanj, Sundargarh, Keonjhar, Koraput and Kandhamal), encompassing the Juang, Paroja, Gond, Bhuyan, Kandha, Santhal, Oraon, and Munda tribes, required a comprehensive approach.

In order to capture data, multi-stage sampling method was designed. The details of sampling method are provided below.

1.5.1 Sampling

The first level of sampling involved selecting five tribal dominated districts where the targeted ST communities for the purpose of the study are concentrated (see Table 1). The five districts taken up for the study are Mayurbhanj, Sundargarh, Keonjhar, Koraput and Kandhamal.

Table-1: Percentage of Tribal Population in the studied Districts

Districts and the State	% of Tribal Population
Mayurbhanj	58.70
Kandhamal	53.58
Sundargarh	50.75
Koraput	50.56
Keonjhar	45.45
Odisha	22.84

(Census of India: 2011)

In the second phase, eight demographically dominated ethnic groups of the respective districts were selected. Therefore, for this study Santal and Munda from Mayurbhanj, Juang and Gond from Keonjhar, Oraon and Bhuyan from Sundargarh, Paroja from Koraput and Kandha from Kandhamal were selected.

Table-2: Selected Ethnic Groups in the studied Districts

Districts	Ethnic Groups	Population
Mayurbhanj	Santal	638104
	Munda	28942
Kandhamal	Kandha	366784
Sundargarh	Oraon	289334
	Bhuyan	90138
Koraput	Paroja	221828
Keonjhar	Juang	26707
	Gond	80693

(Census of India: 2011)

In the third phase, 20 villages (See Table: 3) were purposefully selected from the 5 districts. When selecting the village, importance was given on tribal concentration and on their traditional way of life.

Table-3: Selected Gram Panchayats and Villages in the studied Districts

SL.	Tribes Covered	District	Block	GP	Selected Village
1	Juang	Keonjhar	Banspal	Gonasika	Gonasika
				Barahgarh	Saria
			Harichandanpur	Budhakhaman	Budhakhaman
			Ghatagaon	Purumunda	Gayalamunda
2	Gond	Keonjhar	Ghatagaon	Santarapur	Chhatia
			Jhumpura	Badaneuli	Sananeuli
			Sadar	Maidankela	Talapada
			Telkoi	Oriya	Katarapali
3	Oram	Sundargarh	Bonai	Durgapali	Chikatanali
					Kasada
			Lahunipada	Purunapani	Tikayatpalli
				Kaleiposh	Budhipalli
4	Bhuyan	Sundargarh	Lahunipada	Daleisara	Daleisara
					Ekapadi
				Koliposh	Bijaghat
				Phulajhar	Badajal
5	Kandha	Kandhamal	Sadar	Satguda	Sartaguda
					Badakanali
			Khajuripada	Jalangpadar	Jalangpadar
					Adpaju
6	Paroja	Koraput	Nandapur	Bilapur	Surumi
					Tapadanda
			Lamatapur	Godihanjara	Godihanjara
				Jalahanjara	Jalahanjara
7	Santal	Mayurbhanj	Rairangapur	Purunapani	Pateipani
					Murgaghutu
			Jashipur	Durdura	Cheligodhuli
				Podagod	Podagod
8	Munda	Mayurbhanj	Thakurmunda	Kendujuani	Surnariposi
				Mahuldiha	Khumthan
			Karanjia	Mirginandi	Patalidihi
				Dudhiani	Barakamunda

In the fourth step, 25 households from each ethnic groups were selected purposefully. Hence, the data were collected from 200 households. Data were collected on their food pattern, recipe and their multifaceted significance.

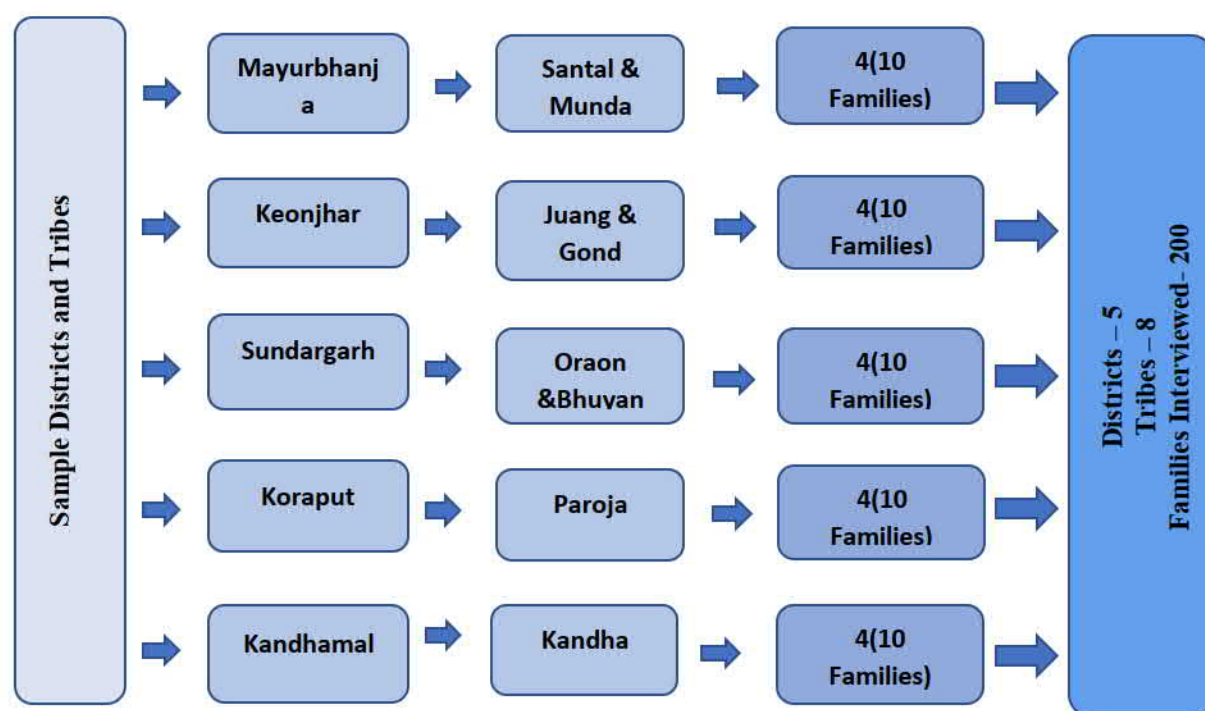


Table- 4 Population profile of Tribal Communities studied as per Census, 2011

Community	Rural/ Urban	Male	Female	Total	Grand Total
Bhuyan	Rural	139746	143052	282798	306129
	Urban	11733	11598	23331	
Gond	Rural	426578	438670	865248	888581
	Urban	12046	11287	23333	
Juang	Rural	22390	23315	45705	47095
	Urban	703	687	1390	
Kandha	Rural	764190	810790	1574980	1627486
	Urban	26369	26137	52506	
Munda	Rural	237097	238078	475175	558691
	Urban	42114	41402	83516	
Oraon	Rural	146864	149060	295924	358112
	Urban	30593	31595	62188	
Paroja	Rural	169591	183325	352916	374628
	Urban	10531	11181	21712	
Santal	Rural	412336	416642	828978	894764
	Urban	33364	32422	65786	
All Tribes	Rural	4428522	4566445	8994967	9590756
	Urban	299210	296579	595789	

Source: Demographic Profile of Scheduled Tribes in Odisha, Ota, A.B., Mohanty, S.C. (Ed), SCSTRTI, 2015

1.5.2 Data Collection

Primary data

Information was collected from 200 sample families. Apart from that, the views of community members were included. Therefore, Focus Group Discussions were executed.

1.5.3 Tools for Data Collection

Participation Rapid Assessment

Participation Rapid Assessment were used to assess information on commonly consumed local foods. Focused group discussion was conducted to assess the range of available foods and the contribution of indigenous wild foods to the regular diet of the tribal community. The SHG members and elderly people in the respective villages were requested to invite community members to participate in the FGDs ahead of the field visits. The participants included women, adult men, elderly (men and women). Mothers were especially encouraged to attend because they are mainly responsible for food preparation and feeding their families. The study team with the help of local NGO workers explained the nature of the study and obtained their verbal consent of the participants to contribute to the purpose, in all the study villages.

Identification of Food Samples

Based on the free listing activity done through FGDs, a list of commonly consumed indigenous food items was compiled (including cereals, roots and tubers, legumes/pulses, vegetables, green leafy vegetables (GLV), seeds, fruits, and animal foods). A literature search was done to identify the taxonomic classification based on the common names provided by the community.

Pairwise food ranking was used to identify perceptions, priority setting, and preferences for local food items. After the free listing exercise, the FGD participants were asked to identify some preferred food items within each food group; for example, green leafy vegetables (GLVs), cereals, vegetables, etc.

Visual data:

Efforts were made to capture the visual elements of tribal cuisine, such as cooking methods, ingredients, and food presentation.

1.5.4 Community Feedback and Validation:

Once data was collected and documented, the cooking method was shared in the respective tribal communities to seek their feedback to ensure that the documentation accurately represents their culinary traditions. Necessary adjustments were done based on their inputs.

1.5.5 Cultural Sensitivity and Respect:

Throughout the study, priority was given on the cultural sensitivity and richness of traditions.

CHAPTER-2

TRIBES COVERED UNDER STUDY AND THEIR FOOD ECOSYSTEM

Food systems comprise of elements and activities that relate to the way in which the food is produced, processed, distributed, prepared, and consumed (HLPE Report 2017, p.11). Depending on geographical location, people interface with wild, cultivated and built (i.e., market) food environments (Downs, Ahmed, Fanzo, Herforth, 2020, p.5). The attributes of foods within these environments influence peoples' food choices (Swinburn et al. 2013, p.2).

Each Scheduled Tribe of Odisha possess its distinct identity in terms of social organization, culture and language. They have their rich heritage along with their simple life style. As most of the scheduled tribe communities are living in mountainous and hilly areas and forests, they have similar and dissimilar characteristics, which are more akin to peculiar traits, food culture and livelihood pattern. Therefore, analysis of distribution and location of the tribes of this study, their culture, farming pattern is extremely essential for meaningful research and documentation. The below section describes about the scheduled tribal communities covered under the study.

2.1 The Gond

Numerically, Gond is one the most dominant tribe of India. They are concentrated in the central India region, popularly known as Gondwana and are believed to belong to the Dravidian stock. Their cultural life is enriched with traditions, values, performing arts, rites and rituals. According to 2011 census Gonds, the major tribe of the country has been notified as scheduled tribe in the state and has a share of 13.45% of the total scheduled tribes' population of India. In Odisha, the Gonds constitute 9.97% of the total scheduled tribe population of the state (Census of India 2011). As per census 2011, Gonds have a significant population enumerated as 888581. The Gonds speak Gondi, a dialect belonging to Dravidian family.

The dietary habit of the Gonds of Odisha is simple and depends on the agro-climatic and agro-ecological situations, and geographical conditions. Rice is their staple food. The general food habit of the Gonds comprises of watered rice, mix-vegetable curry, dal, pickles and at times fish or dry fish. During festive occasions, they generally prepare non-vegetarian food items like chicken and mutton curry. They were generally meat eaters and ate the meat of any kind of animal, excluding totem animal (Panda & Sahoo 2012, p.11). Frequent contacts with market centers and other cultural groups have also influenced their traditional food habits. There has thus been continuous change in their food habits, in their culinary art, their meal pattern, and in the stimulants they take. The culinary art has been gently reformed; the use of edible oil and spicy has increased greatly than in the past (Koreti 2016, p.290).

They take locally brewed liquor, like rice bear, rasi, mahuli, etc. as important cultural items. They smoke country cigarette (bidi) prepared by hand with locally available tobacco rolled by tender sal leaf (Panda & Sahoo 2012, p.12).

2.2 The Juang

Residing exclusively in Odisha, the Juang claim Juang Pirh of Keonjhar as their homeland. In due course of time, they have migrated to adjoining areas and now also found in Angul and

Dhenkanal districts. They classify themselves into two sections, viz., the Thaniya (those who dwell in their original habitation) and the Bhagudiya (those who have moved away to other places) (Sahoo 2017, p.7148). Out of 47,075 Juangs Odisha 26,707 (13,071 males and 13,636 females) are found in Keonjhar district (Census of India 2011).

The main food of Juangs of Odisha is rice. The Juangs regularly take boiled rice and ragi gruel. They also take non-vegetarian food, particularly during all festive occasions. There is no taboo in Juang culture against the consumption of beef. However: due to various environmental crisis and economic reasons the diet of the Juangs is neither regular nor standardized. The quantity and quality of food the Juang take usually depend on the availability. For instance, due to abundant availability of jackfruits and mangoes, the Juangs during summer consume these fruits. Usually, the Juangs eat three times in a day. But during lean period, they usually take food twice. They eat food by frying, boiling, baking and roasting.

The Juangs drink liquor prepared out of 'Mahua' flower, maize, rice, small millets, and varieties of fruits. Apart from these, sago-palm juice and date-palm toddy are consumed regularly. However, for Juangs health is a major problem. They do not get nutritive food items and treatment facilities for maintenance of good health (Ota and Sahoo 2008, p. 14).

2.3 The Santal

The Santal tribe is the third largest tribe in India after the Gond and the Bhil. They speak Santali language which belongs to the Munda group of Austro-Asiatic sub-family of languages. The Santali has its own script called 'Ol chiki' which is a constitutionally recognized language. Santals are the third highest rank among tribal communities of India and first highest rank as a single scheduled tribe with regard to number of households in Odisha. According to 2011 census, they constitute 56.67 per cent of the total population of Mayurbhanj district of Odisha and their literacy rate is 60.7 percent in the district (Census of India 2011).

Food habits among the Santals of Odisha depend on availability of food in their surroundings. The Santal take meals thrice a day. Their staple food is rice and is taken with a side dish dal, with some vegetables or meat, fish or egg (billi) as non-vegetarian (jill) items. Rice is the only staple food they consume. Preparation of rice and eating rice is different as compared to other tribes as they do not remove the starch from the rice. The consumption of pulses is very small quantity, 2 to 3 times in a week which is not adequate. Vegetable consumption is very limited and they use oil very less. They consume vegetables like brinjal, pumpkin, papaya, ladies' finger, tomato, sweet potato, etc. They don't consume milk and milk products. The Santals of Mayurbhanja district of Odisha consume the non-vegetarian foods which includes both domestic as well as the wild varieties in regular basis. These are Beef (degri jill), Pork (sukri jill), Mutton (Merrom Jill), Fish (Haku Jill), frog (rate), crabs (katkaam), ants (kurkuti), rabbit (kulei), squirrels (tul) and birds which are hunted by them. They also go to hunt animal from the forest which is called "Disum Sendra". Animal food is also taken at specific occasions with due observance of certain rituals (Swati 2021, p.218). Rice beer (handia) is a very popular drink among the Santals. The women usually prepare handia out of fermented rice. As a matter of tradition, they entertain their guest or relatives with this drink. Besides, they also drink mahua liquor and date-palm juice (Ota and Pattnaik 2014, p.14).

2.4 The Munda

Munda, as a major tribe of Odisha, is a classic representative of the great Kolarian race. The Munda's have migrated from the southern part of north India and entered Chhotnagpur plateau through modern Rohilakhand. Their ethnographic accounts indicate that they migrated to the eastern part of the country from central Asia in the pre-historic period (Ota, Mohanty & Sahoo 2016, p.4). They are now found in undivided Bihar, West Bengal, Madhya Pradesh and Tripura along with Odisha. The Mundas in Odisha consists of 558691 persons (Male-279211 and Female- 179480) (Census of India 2011).

Food security for a Munda household relies basically on soil, wood and nature. The Mundas are non-vegetarians. Fowls and goats are reared for food purpose. But they normally do not eat pork or beef. Boiled rice is their staple food. Occasionally instead of rice, they consume wheat, maize or marua. Among the pulses, biri, kandul, moong etc. are habitually eaten. They also include various types of edible jungle roots, fruits, tubers, mushrooms etc in their daily food chart. Among the vegetables, they eat onions, brinjals, tomatoes, pumpkins, gourds, lady's fingers, beans etc. The corolla of the flowers like mahua is also consumed as food. They eat three times in a day- the loari or morning meal, the tikin mandi or mid-day meal, and the ayub mandi or evening meal. They cook curries and cakes using soris (mustard) or surguja (Niger) oil and eat salt with food. For condiments haldi (turmeric) and chilies are commonly used. The favourite drink of the Mundas is rice bear or ili. Each family prepares its own ili. Besides they drink mahua liquor in festive occasions. Some Mundas use powdered tobacco rolled up in saal leaves in the form of cigarettes while some others use tobacco with lime. The Munda men drink almost regularly, women also drink but occasionally (SCSTRTI 2016, p.24).

2.5 The Oraon

The Oraon is one of the major Scheduled Tribes of Odisha and is well known as an agricultural tribe. They are mostly found in Sunderagarh, Sambalpur, Jharsuguda, Deogarh, Keonjhar. The Oraon trace their origin to some places in Southern India from where they migrated to Chhotnagpur plateau covering the border districts of Odisha, Bihar, West Bengal, Chhatisgarh and Madhya Pradesh (Panda & Mall 2013, p.4). The original language of the Oraon is 'Kurukh' which is classified as an off shoot of Dravidian language.

The staple food of the Oraon is rice which is taken with dishes of some edible leaves. They generally prefer to take watered rice. Economically better-up Oraons take dal and vegetable curry with rice. All Oraons except Bhagat Oraons were almost omnivorous. But now almost all of them abstain to take those items which are considered unclean by high caste Hindus. They are fond of taking fish. Edible fruits, roots and tubers, collected from the nearby forests supplement their diet. They generally do not milk the cows or take milk or milk products. But with the contact of Hindus castes, use of milk is gaining popularity among them (Panda & Mall 2013, p.11).

The Oraon take rice bear, mahua liquor and tobacco powder both in ritual and festive occasions and also in their day to day life. Rice bear popularly known as handia is their favorite traditional drink. It is home made. Guests and relatives are offered with rice bear. The feasts, festivities, marriage ceremony and other rituals are celebrated with the consumption of the rice bear. At

times, it is also purchased from the neighbours and local market. Both Oraon men and women like to chew tobacco powder mixed with lime. They also smoke country made cigarettes, tobacco rolled in sal leaf, locally known as bidi.

2.6 The Bhuyan

The Bhuyans are one of the most prominent and ancient tribe of north Odisha. The name of the community 'Bhuyan' is derived from the Sanskrit word 'Bhumi' means land or earth, for which Bhuyans define themselves as son of the soil (Ota, Mohanty & Patra 2020, p.2). In Odisha they are mainly concentrated in the northern and western parts in the districts of Keonjhar, Mayurbhanja, Sambalpur, Bargarh and Sundargarh. The Bhuyans living in the plain area are called plain Bhuyan and the Bhuyans living in hilly area are known as Hill Bhuyan or Pauri Bhuyan. The Bhuyans have not possess any tribal language of their own. They use Odia, an Indo-Aryan language, having affinity with southern Odia branch as their mother tongue (Ota, Mohanty & Patra 2020, p.2)

The total population of Bhuyan in Odisha is 3 06 129, out of which 1 51 479 (49.5%) are males and 1 54 650 (50.5%) are females. Their Sex ratio is 1021 and decadal growth rate is 10.35%. Their literacy rate is 63.14% (Males-74.95% and Females-51.60%) (Census of India 2011).

The Bhuyans are primarily cultivators. They follow shifting and settled cultivation depending on their place of residence. Due to low yield from cultivation, the Bhuyans engage themselves in collection of forest products, hunting, fishing, basket making and wage earning to supplement their subsistence.

Rice and Ragi are the staple food for Bhuyans. They eat dal and green leaves with rice. Rice is often replacing with millets, fruits, roots and tubers as per the availability. The Bhuyans are non-vegetarians. They often take mutton, chicken, fish, dry-fish, pork and eggs. However, they won't eat beef and believe that as an unclean food. Generally, they eat meat during festive occasions and never take cow's milk. Rice beer and mahua liquor are the favorite drinks of Bhuyans and both male and females drinks after their hard labour. They also chew and smoke tobacco (Ota, Mohanty & Patra 2020, P.14).

2.7 The Kandha

Demographically, the Kandha tribe are the largest group among the 64 tribes of Odisha (Census 2011). They constitute 20 % of the total Scheduled Tribe population of the state. The undivided Koraput District contains more than one third of the total population of the state (Census of India 2011).

For Kandhas, watered rice is the staple food. Generally, the Kandhas take meals thrice in a day. In the morning (diesi) they take watered rice (pakali eju/basi eju). After ploughing land they take boiled rice (tila bela eju) during the day. In the evening they take meal (benda eju) with curry (kusa) and in dinner, they take boiled rice (nadang eju) or (pala) with curry (kusa). They take seasonal cereals, pulses and vegetables like maize (jayalaka), mustard, (sarsa), Kandul (kanga), Jhudunga (jhudangakasa), Beans (sainga) green leaves (kusa), mushrooms (kutka) etc. which are cooked and consumed. Sometimes they eat non-veg items like fish curry (minka-kusa), chicken (kajunga), mutton (ada unga), and the flesh of wild pig (braha kusa). They are

very fond of different liquors (kalu) such as mahua liquor (irpi kalu) and juice from sago-palm (mada kalu/ salap) and date palm (gajuri). Mahua liquor (irpi kalu or ago kalu) is used as medicine and also as ritual offering to appease deities (penu) and ancestors (pideri penu) in different ritual and festive occasions. They also chew (dua) and smoke (kaheli) tobacco (SCSTRTI 2013. P.18-19).

2.8 The Paroja

Paroja is one of the well-known major Scheduled Tribes (ST) of Odisha. The Parojas seem to have been inhabiting this country from about the second century of the Christian era. (District Gazetteer: Koraput. 1966, p.103). As compared to other states, the tribe has its largest concentration in Odisha which they regard as their homeland. The Parojas are hill cultivators found in the districts of Ganjam and Koraput. They inhabit the hills and valleys of southern Odisha with the largest chunk found in Koraput district followed by Nabrangpur, Malkangiri, Kalahandi and Rayagada districts in the descending order.

The Parojas speak of Gondi language belonging to Dravidian family of languages which varies according to locality influenced by the local tongues like Odia or Telugu. But now most of them living in undivided Koraput district speak the regional language called "Desia". The term Paroja is a local term derived from the Sanskrit word Praja meaning common people, or the subjects of kings and zamindars. It may also mean tenant.

Rice and ragi are their staple food. Besides that, they also consume several minor millets such as kangu, kosla, khetjanna, maize, mango kernel, sago palm stem powder and tamarind powder and varieties of seasonal roots and tubers. The Paroja are fond of non-veg foods like fish, chicken, crabs, snails, lizards, mouse, pork and flesh of buffalo. They are fond of eating fish and therefore catch fish from the hill streams, rivers and reservoirs. Eating of beef is strictly tabooed for them. Violation of this taboo is a sin and the sinner is ostracized from the community. Both males and females consume country liquor (mohuli), rice beer (landa), millet beer (pendum) and sago palm juice (salap). Both men and women chew tobacco and males smoke self-made cigars (pikka) (SCSTRTI 2013, p.17).

The tribes covered under the study follow a unique food system which mostly depend on their environment, agricultural pattern, market facility and their socio-economic conditions. The tribes mostly follow the foods which are easy to cook, less time consuming and requires less oil. However, it is found that due to the impact of modernization and interference of outsiders, the food system of the tribes is changing slowly.

CHAPTER-3

INDIGENOUS TRIBAL RECIPES

Indigenous recipes among the tribal communities in Odisha are not just culinary creations; they are a manifestation of cultural heritage, traditions, and a deep connection to the land. The tribals of Odisha have a rich culinary legacy that reflects their lifestyle, beliefs, and the resources available in their surroundings.

One of the striking aspects of these indigenous recipes is their reliance on locally sourced ingredients. The tribes in Odisha, such as the Kondh, Santal, and Bonda, often gather fresh produce from the forests, hills, and rivers that surround their villages. Ingredients like millets, forest greens, tubers, wild mushrooms, and a variety of pulses form the core of their cuisine. For instance, dishes prepared from ragi (finger millet), mandia (foxtail millet), and kendu leaves are prevalent.

The cooking methods of these indigenous recipes are often traditional, involving techniques that have been passed down through generations. They utilize age-old utensils like earthen pots, grinding stones, and bamboo baskets. The food is typically cooked over wood-fired stoves, imparting a unique smoky flavor to the dishes.

Moreover, the recipes are not just about sustenance; they hold significant cultural and social importance. They are often part of rituals, ceremonies, and community gatherings, reinforcing the cultural fabric of these tribes. For instance, during festivals or special occasions, specific dishes are prepared using traditional methods as a way of preserving their cultural identity. The culinary traditions also reflect the deep bond between the tribes and nature. Foraging for wild edibles and using them in their recipes showcases their intimate knowledge of the local flora and fauna. This sustainable approach to sourcing ingredients aligns with their respect for the environment.

However, these culinary traditions are facing challenges due to various factors such as modernization, changing dietary preferences, and limited access to resources. The younger generation, influenced by outside influences, might be less inclined to learn and carry on these culinary practices, leading to a potential loss of this invaluable heritage.

In essence, the indigenous recipes of the tribal communities in Odisha are not just about food; they are a testament to a way of life deeply rooted in nature, community, and cultural heritage. Preserving these recipes is crucial not only for culinary diversity but also for safeguarding the identity and traditions of these vibrant tribal societies. Efforts to document, celebrate, and sustain these methods play a pivotal role in preserving the culinary identity of Odisha's tribal communities.

3.1 Similarities and differences in tribal recipe in Odisha

Tribal indigenous recipes in Odisha represent a diverse tapestry of culinary heritage, each bearing unique similarities and differences shaped by cultural practices, regional resources, and historical influences. Despite their individuality, these recipes often share some fundamental similarities while showcasing striking differences that stem from varied tribal traditions.

Following are the general similarities and differences in indigenous recipe as we study the different ethnic groups in the state.

3.2 Similarities:

1. **Locally sourced ingredients:** Across different tribal communities in Odisha, there's a strong emphasis on utilizing locally available ingredients. Staples like millets (ragi, mandia), wild greens, tubers, and forest produce form the foundation of their recipes. This reliance on indigenous resources signifies a deep connection to the land and reflects their sustainable lifestyle.
2. **Traditional cooking methods:** Tribes in Odisha often employ traditional cooking methods passed down through generations. The use of earthen pots, grinding stones, and wood-fired stoves is common. These methods not only impart distinct flavors but also showcase the preservation of culinary traditions.
3. **Cultural significance:** Indigenous recipes among the tribes in Odisha hold cultural significance beyond just nourishment. They are often linked to rituals, ceremonies, and communal gatherings, strengthening the social fabric and preserving cultural identity.

3.3 Differences:

1. **Ingredient variations:** While there are common ingredients, the specific choices vary among different tribal communities. For instance, the Kondh tribe might have unique recipes centered around particular forest greens or tubers that differ from those of the Santal tribes.
2. **Spicy and flavour profiles:** Variations in spicy and flavour combinations distinguish tribal recipes. Some tribes might use specific blends of spicy or rely more on natural flavours of the ingredients, leading to nuanced taste profiles unique to each community.
3. **Cooking techniques:** Though the use of traditional methods is prevalent, the specific techniques and nuances can differ. For instance, the way a particular dish is cooked or the duration of cooking might vary among tribes, resulting in distinct textures and tastes.
4. **Cultural practices:** Certain recipes are tied to specific cultural practices or events within a tribe. For instance, a dish prepared during a festival in one tribe might differ significantly from a similar occasion in another tribe due to differing customs and rituals.
5. **Influence from mainstreams:** Proximity to different geographical regions can introduce subtle variations in recipes. Tribes residing near riverbanks might incorporate more fish or aquatic ingredients into their dishes compared to those dwelling in hilly terrains.

Understanding these similarities and differences not only highlights the culinary diversity among tribal communities in Odisha but also underscores the significance of preserving and celebrating these unique gastronomic traditions.

3.4 Methods and techniques used in tribal recipe

The methods and techniques of recipe preparation by tribes in Odisha are deeply rooted in tradition, sustainability, and a profound understanding of local resources. These methods have been passed down through generations and are critical to understanding the culinary heritage of these communities. A critical exploration of these techniques has been summarized below.

1. **Foraging and harvesting:** Tribes in Odisha have an intimate knowledge of their surrounding ecosystems. They forage for wild edibles like forest greens, tubers, and fruits. This method of sourcing ingredients is sustainable and reflects their harmonious relationship with nature. However, with changing landscapes and modernization, this practice faces challenges like deforestation and loss of biodiversity.
2. **Utilization of indigenous ingredients:** The tribes use a diverse range of indigenous ingredients. They incorporate millets, wild greens, tubers, and locally sourced produce into their recipes. This emphasizes their reliance on what the land offers naturally. However, limited access to certain ingredients due to environmental changes or economic factors might impact the authenticity of these recipes.
3. **Traditional cooking techniques:** The use of traditional cooking utensils like earthen pots, grinding stones, and bamboo baskets is common. Cooking over wood-fired stoves imparts a distinct smoky flavor to the food. While these techniques add depth to the dishes, they might also contribute to challenges in terms of indoor air pollution and sustainability of wood resources.
4. **Preservation methods:** Tribes have developed various preservation techniques to store food for longer periods. Sun-drying, smoking, and fermentation are employed to preserve meats, fish, and vegetables. While these methods ensure food security, they are susceptible to modern food safety standards, potentially posing health risks if not done in controlled environments.
5. **Cultural significance in cooking:** Cooking methods are often tied to cultural practices and rituals. Recipes prepared during festivals or ceremonies might involve specific techniques or ingredients, emphasizing the importance of food in their cultural identity. However, the evolving lifestyles of younger generations might lead to a gradual erosion of these traditions.
6. **Adaptation to change:** With exposure to external influences, some tribes might adapt their cooking methods. Introduction to new utensils, ingredients, or cooking techniques through interaction with the mainstream culture can lead to a fusion of traditional and modern practices. While this adaptation ensures survival in changing times, it may dilute the authenticity of indigenous recipes.

Critically evaluating these methods and techniques reveals the intricate balance between tradition, sustainability, cultural significance, and adaptation among the tribal communities in Odisha.

3.5 Contemporary Relevance of Tribal Recipes

Generally, the tribal people live in the forest ecosystem and follow their own typical food habits. These traditional foods are not only rich in nutrients but also used for curing of several diseases (Singh and Sureja, 2006, p.413).

‘The tribal food culture is different from the mainstream food culture. It is centered upon food items that are believed to carry medicinal properties and are found abundantly in nature. Their consumption of non-vegetarian food items is also different. They consume snails, rats, crabs, etc., which is not a part of the mainstream food culture. This creates a perfect foundation for their 'otherization'. Their food sources are rich in varied nutrients and their dependence on forests and nature, has shaped their food habits. Presently, many researches are focusing upon these very food items in an attempt to secure health benefits and promote sustainable living. Bamboo rice, a traditional food item among among tribal communities, is one of the example of such an attempt’ (Priya 2022).

The tribal communities have good knowledge on food nutrition and its use in different circumstances. Research into indigenous foods and the nutritional practices related to these foods are gaining momentum for many reasons. Firstly, the entire value chain of indigenous food starting from production to consumption is environment friendly. Secondly, the scope of these foods to provide a nutrient rich diet by virtue of their diversity is considered important for maintaining a holistic health status through natural means. Thirdly, it preserves the tribal culture and the indigenous knowledge on food production, food preparation and medicinal values of food.

The propagation of the consumption of these foods provides a buffer against the increasing displacement of traditional dietary patterns by marketed, processed foods. Though the Food and Agricultural Organization has been involved in the support and promotion of knowledge regarding indigenous foods across the continents, data in the form of a comprehensive biorepository of indigenous foods is very limited in India (Bhattacharjee et al. 2009). Providing opportunities for Indigenous people to introduce their Traditional foods, food systems, and food teachings into public institutions is an act of reconciliation. By serving Indigenous foods we can take the first step toward making our future more connected and more culturally safe for everyone.

CHAPTER 4

TRIBE WISE INDIGENOUS RECIPE

1. GOND

Gondere Dobe Kusuri (ଗୋଣ୍ଡିରେ ଦୋବେ କୁସୁରି/ Aurum Leaf Fry)



The Gonds collect tender arum (Colocacia) leaves from kitchen garden or from agricultural field. To begin with, the arum leaves are cleaned in water properly to remove the impurities. Then they chop the arum leaves into small pieces. To start cooking, at first they boil some water in a pot. Once the water starts boiling, they add the chopped arum leaves in it and cover the

pot with a lid. Once, the leaves become tender, they add salt and chilli to taste. The Gonds usually don't use oil or any other spices in it. It takes 15-20 minutes to prepare Gondere Dobe Kusuri (ଗୋଣ୍ଡିରେ ଦୋବେ କୁସୁରି) on low heat. Generally, it is cooked in earthen pot. Now-a-days the Gonds add a bit of mustard paste or powder to increase its taste.

Ingredients	
English Name	Gond/Local Name
Saru Leaves	ଗୋଣ୍ଡି କୁସୁରି (Gondi Kusuri)
Salt	ଲୁଣ (Lun)
Chilli	ମିରି/ମିରିଚି (Miri/Mirichi)
Mustard	ଶୁରୁଷ (Shurusa)



From the field it is found that the Gonds cook the Arum leaves regularly during the month of September, October and November for various purposes. Firstly, it is the flourishing season for arum leaves, therefore it is abundantly available. Secondly, it takes few time to cook this cuisine. During the above months Gonds remain busy in paddy farming and are unable to give more time for cooking. Thirdly, the Gonds like the taste of this cuisine. During the flourishing month of arum leaves, they dry the tender arum leaves under sun, make a powder and preserve the arum leaves. They prepare this cuisine all over the year when tender arum leaves are not available. It works as a substitute to dal. They generally consumes this cuisine at lunch time with rice. Except persons having *Bata* disease, all other members are allowed to consume dishes prepared with arum leaves. The Gonds believe that the arum leaves can increase the severity of *Bata* disease.

Gangi Hawee Kusri (ଗଙ୍ଗି ହାଓି କୁସରୀ/Snail Curry)



To prepare this cuisine, at first the Gonds clean the the snails thoroughly with water to remove the mud and dirt. Once cleaned, they soak snails in water. Little salt is usually added in that water. After few minutes, the snails are rinsed properly. In meantime, they chop onion and tomato and crush few garlic cloves. To start cooking this cuisine, at first heat little oil in a pan on medium flame. When the oil gets heated up to the desired level, the chopped onions are put on the oil and stirred casually until it becomes golden brown. Crushed garlic are then added and cooked for a minute or until the aroma of garlic mixes with the spices. Then, little tamarind or tomato is added to

give it slight sour taste. Sometimes the Gonds add tomato instead of tamarind to bring some tanginess. If tomatoes are added, they cook tomatoes for about two to three minutes until it becomes soft and release its juice. Then the processed snails are added in the pan. The snails are mixed properly with the spices. Water is added up to the level of snails in the pot to create a curry like consistency. It is cooked for about 20-30 minutes or until the snails becomes tender. Once cooked, the cuisine is removed from the heat. Now the Gangi Hawee Kusri (ଗଙ୍ଗି ହାଓି କୁସରୀ) is ready to serve with rice.

Ingredients	
English Name	Gond/Local Name
Snails	ଗଙ୍ଗି (Gangi)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେଶୁନ୍ (Reshun)
Tamarind/Tomoto	କଇଁଆ/ବିଲାତି (Kainia/Bilati)
Oil	ତେଲ୍ (Tel)
Chilli	ମିରି/ମରିଚି (Miri/Mirichi)
Salt	ଲୁଣ (Lun)

The Gonds eat this cuisine during rainy and summer season or whenever snails are available. The respondents viewed that usually women members collect the snails during the month of July, August and September from paddy field, particularly when doing farming work. During summer season particularly in the month of March, April and May, they collect the snails from ponds and bandhas. The Gonds viewed that to collect the snails from ponds or bandhas, it is required to enter inside the water. Hence, during winter season due to cold they do not collect snails. The Gonds generally take this cuisine at lunch time along with rice. The respondents viewed that now-a-days, the consumption of this cuisine has declined. They opined that with the increase of installation of tube wells, women members are taking bath and cleaning utensils near tube wells. Hence, the frequency of going near ponds or bandhas has been declined, as a result they are unable to collect the snails even during summer season.



Chapena (ଚାପେନା/ Mahua, Gangi Kanda & Kurusa Manji Sijha)

Mahua Flower is the main ingredient for this cuisine. At first, the Gonds soak the dried Mahua Flower in water over night to make them soft. Next day morning, the mahua flower is cooked along with gangi kanda (tuber), and kursa manji. It is cooked until all the ingredients become tender. It takes 20 minutes to prepare these seeds on moderate flame. After the pan is taken out from the cooking stove (chulla), an amount of jaggery is added for little sweetness

depending upon the choice and taste. Now the Chapena (ଚାପେନା) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Gangi Kanda	ଗଙ୍ଗେଇ (Gangei)
Kursa Manji	କୂରସା ଫଳ (Kursa Phal)
Jaggery	ଗୁଲ (Gul)

March and April are the harvesting season of Mahua Flower. The Gonds collect it from jungle during these months, dry it and preserve it for rest of the year. The Gonds reveal that on the day of Amba & Phula Nuakhai which falls from the fifth day to eighth day of Chaitra Maas (March-April) Krishna Paksha, they celebrate the festival by offering Nabanna (new Mahua Flower and other fruits) to local deities. After that only they can eat newly harvested mahua flower. The respondents viewed that gangei kanda is available during rainy season. Hence, they prepare this cuisine during rainy season. The Gonds consume this cuisine at lunch and dinner time along with rice.

Ridipun Hading (ରିଡ଼ିପୁନ୍ ହାଡ଼ିଂ/Mahua & Rice Cake)

The Gonds, at first soak dried mahua flower and rice in water over night to bring softness. Next day morning, the water from Mahua flower and rice is rinsed. Then they prepare the batter by grinding the mahua flower and rice together. Once the batter is prepared, they add salt and mix it properly. To start cookig, heat a frying pan and pour the batter over the pan. Spread the batter uniformly in a form of a cake. The cake is cooked on medium heat until bubbles starts to form on the surface and the edges appear slightly cooked. Cover the pan for few

minutes. Flip the cake carefully to cook the other side. Cook the cake until both side becomes golden brown and cooked thoroughly. Now Ridipun Hading (ରିଡ଼ିପୁନ୍ ହାଡ଼ିଂ) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Rice	ଚାଉଳ (Chaula)
Salt	ଲୁଣ (Lun)



The Gonds prepare this cuisine all round the year whenever they wish. They mostly take this cuisine during breakfast. The Gonds reveal that the consumption of this cuisine has been declined in course of time. Even though it is one of healthiest food, the younger generation don't wish to take it much.

Pupuli Hading (ପୁପୁଲି ହାଡ଼ିଂ/Urad Dal Cake)

To prepare this cuisine split urad dal is essential. Usually, the Gonds split the urad dal at home with the help of chaki. At first the split urad dal is soaked in water for about 3-4 hours. Peel off the skin of urad dal by rubbing the dal with palms and rinse it properly. Once cleaned, they prepare batter by crushing the urth dal. The Gonds usually crush the urad dal with the help of curry stone (A tradition device made with stone which crushes various types of grains). Once the batter is prepared, salt is added and mixed properly. In meantime, boil water in a pot and cover it with a cloth.

Put the urad dal batter on the cloth and cover it with a lid. Let the batter to be steamed for about 20-25 minutes. Once cooked, take it out. Now the Pupuli Hading (ପୁପୁଲି ହାଡ଼ିଂ) is ready to be served.

Ingredients	
English Name	Gond/Local Name
Urad Dal	ପୁପୁଲି ହାଡ଼ିଂ (Pupuli Harding)
Salt	ଲୁଣ (Lun)

This cuisine is prepared occasionally, particularly in Nuakhai which falls on the month of Bhadrab (August-September). The respondents viewed that in this festival they generally offer this cuisine to their God Budhapan and their ancestors. The respondents viewed that generally in festival occasions they prepare Pupuli Hading for eating purposes.

Pala Daudi (ପାଳ ଦାଉଡ଼ି/Rice Kheer)

Rice is the main ingredient for this cuisine. To prepare this cuisine at first rice is cleaned properly. At first, they boil some water in a pot. Once the water starts boiling, they add the cleaned rice. To prepare this cuisine, the Gond women generally over-cook the rice or cook the rice till it becomes too mushy. Then they add jaggery or sugar to make it sweet. Cook it until it becomes thick. Once it is thickened, take the pot out

from heat. Now the Pala Daudi (ପାଳ ଦାଉଡ଼ି) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Rice	ଚାଉଳ (Chaul)
Jaggery/Sugar	ଗୁଲ/ଚିନି (Gul/Chini)

This cuisine is prepared occasionally, particularly in Nuakhai which is celebrated on the month of Bhadrab (August-September). The respondents viewed that in this festival they generally offer new rice, cuisines prepared with new rice to their family God and ancestors. This cuisine is also prepared in this festival. Except this festival, they rarely prepare this cuisine. The respondents viewed that generally in festival occasions they prepare Pala Daudi for eating purposes.

Min Kusri (ମିନ୍ କୁସରୀ/Leaf Wrapped Fish Roast)



Both the Gond men and women are fond of fish and they leave no opportunity to do fishing. To prepare this cuisine, the Gonds use small fish. At first, they remove the gut of the fish and clean it properly in water. In meantime, they prepare a masala paste out of mustard seeds, chili, turmeric, oil and salt. Marinate the fish by using the masala paste and keep it for an hour. In meantime they collect some turmeric leaves. Put the marinated fish on the turmeric leaf, wrap it and bind it tightly with siali bark fiber. Generally, the Gonds use turmeric leaves to wrap the marinated fish. (Turmeric leaves are mostly available in the kitchen garden

of Gond households from the month of August to November. In other seasons, the Gonds use sal leaves to wrap the marinated fish). To cook it, they prepare some charcoal and place the warped fish in burning charcoal for about 4-5 minutes. Then they flip the other side and cook the fish until the turmeric leaves are slightly charred. Once cooked, the charred turmeric leave is taken out from charcoal carefully. Now the Min Kusri (ମିନ୍ କୁସରୀ) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Small Fish	ମିନ୍ (Min)
Mustard	ଶୁରୁଷ (Shurusa)
Chilli	ମିରି/ମିରିଚି (Miri/Mirichi)
Turmeric Powder	ହଳଦି (Haladi)
Oil	ତେଲ (Tel)
Salt	ଲୁଣ (Lun)
Turmeric Leave	ହଳଦି ପତର (Haladi Patar)

The Gonds prepare this cuisine around the year whenever small fish are available. The respondents viewed that they regularly prepare this cuisine during the months of August, September and October as small fish are abundantly available. Further they added that during summer and winter, they catch fish from ponds and bandhas occasionally and prepare this cuisine. The Gonds eat this cuisine with rice during lunch. However, they viewed that they like to eat this cuisine with watered rice.



Kor Hawee Hurana (କୋର ହାଓି ହୁରାନା / Leaf Wrapped Chicken Roast)

Chicken is the main ingredient for this cuisine. The Gonds usually prepare this cuisine with country chicken. At first they clean the chicken in water. To marinate the chicken, they prepare a masala paste out of ginger, garlic, turmeric, chilli oil and salt. They mix the masala paste with the chicken thoroughly and leave it to marinate for at least an hour. In the meantime, fresh or dried sal leaves are collected to wrap the marinated chicken. To use dry leaves, the Gonds at first soak it in water to soften its rigidity. Then they place the marinated chicken pieces on the Sal leaves. Fold the leaves and bind it with siali bark fibre. To cook this, they generally prepare a wood grill. Once the firewood become charcoal (ensure that there is no such flame), they carefully keep the wrapped chicken stuff on the heat.

They cook it for 20-30 minutes or until the country chicken is cooked thoroughly and the sal leaves are slightly charred. Once

cooked, they remove the wrapped chicken from the charcoal and carefully un-wrap the sal leaves. The Kor Hawee Hurana (କୋର ହାଓି ହୁରାନା) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Chicken	କୋର ହାଓି (Kor Hawei)
Ginger	ଅଦା (Ada)
Garlic	ରେଶୁଣ (Reshun)
Chilli	ମିରି/ମିରିଚି (Miri/Mirichi)
Turmeric Powder	ହଳଦି (Haladi)
Salt	ଲୁଣ (Lun)
Oil	ତେଲ (Tel)
Sal Leave	ସାଲୁଆ ପଟର (Salua Patar)

The Gonds prepare non-veg foods on festive occasions and when guests visit to their home. They prefer to eat chicken than any other meat and prepare various types of dishes from chicken. This cuisine is prepared on various festive occasions like Raja, Kali Puja and Makara Sankranti. The Gonds generally like to eat this cuisine with rice. Almost all the family members are allowed to eat this cuisine and chicken. However, the respondents reveal that in certain festivals, they to follow certain ways to eat chicken. For instance, during the festivals like Asadhi Sala, Dhana Nua Khai, Pusha Punei and Magha Poda, the Gonds give animal sacrifice, particularly hens. As per the cultural restriction, male members can eat the head, leg and feather part of the sacrificed hen. All the male members used to cook, the head, leg and feather part of the sacrificed hen at a common place in the village. The female members can't eat that. The other parts of the hen can be cooked at home and all family members can take that cuisine.



Hawee Kusuri (ହାଝି କୁସୁରି/Meat Curry)

To prepare this cuisine, the Gonds clean the meat with water at first. In one pot, they boil some water. Once the water starts boiling, they add the cleaned meat and cook it up to othe meats becomes tender. Once cooked, they add sliced onion, chilli, garlic and turmeric powder and salt to taste. After adding the spices, generally they cook for few minutes more. Then they take out the curry from heat. Now the Hawa Kusuri (ହାଝି କୁସୁରି) is ready to be served.

Ingredients	
English Name	Gond/Local Name
Meat	ହାଝି/ମାଞ୍ଜୁସ୍ (Hawei/Maunsa)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେଶୁନ୍ (Reshun)
Chilli	ମିରି/ମରିଚି (Miri/Mirichi)
Turmeric Powder	ହଳଦି (Haladi)
Oil	ତେଲ୍ (Tel)
Salt	ଲୁଣ୍ (Lun)

The Gonds prepare non-veg foods on festive occasions and when guests visit their home. This cuisine is prepared on festive occasions like Raja, Kali Puja and Makara Sankranti. They generally like to eat this cuisine along with rice. Almost all the family members are allowed to eat this cuisine without having any restriction.

Mudunga Kusri (ମୁଡୁଙ୍ଗା କୁସରୀ/Drumstick Leaf Curry)



Drumstick leaves are available in the kitchen garden of almost all the households of Gonds. At first, the Gonds collect the drumstick leaves and de-stem them. To cook this cuisine, they heat oil in a pot over medium temperature. Then they add slited chillies and chopped onion and cook it until it becomes golden brown. Some garlic cloves are also added in the pan. Within 1-2 minutes, they add the destemmed drumstick leaves. When the leaves decolourize, they add water to make a curry

like consistency. Salt is added to taste estimating the quantity of the curry. Reduce the heat and cover the pan. Cook it for 10-15 minute or until the leaves becomes tender. Once cooked, the pan is taken off from the hearth. The Mudunga Kusri (ମୁଡୁଙ୍ଗା କୁସରୀ) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Drumstick Leaves	ମୁଡୁଙ୍ଗା କୁସରୀ (Mudunga Kusuri)
Onion	ପିଆଜ (Piaj)
Garlic	ରେଶୁଣ (Reshun)
Chilli	ମିରି/ମିରିଚି (Miri/Mirichi)
Oil	ଟେଲ (Tel)
Salt	ଲୁଣ (Lun)

Green leaves are used as main food item for Gonds. The Gonds usually prepare this cuisine as drumstick leaves are available wholeover the year. They usually eat this cuisine along with rice at lunch time. The Gonds believe that drumstick leaves are full with protein and vitamins and it is very difficult to digest. Hence, there is a restriction to consume this cuisine at dinner time.



Gutakuhuk Kusri (ଗୁଡ଼ା କୁକ୍ କୁସରି/Mushroom Fry)



Mushroom is the main ingredient for this cuisine. The Gonds at first collect mushrooms and then clean it properly in water. They trim and cut the mushrooms into small pieces. To cook, heat oil in a pan over medium temperature and add the sliced onions. Cook the onions until it becomes golden brown. Once the onion becomes golden brown, they add the crushed garlic, grated ginger and chopped green chillies to the pan. The masala mixture is cooked until it leaves fragrance. Then they add the sliced mushrooms to the pan and mix it well. Little turmeric powder and salt is sprinkled over the mushroom. The mushroom is cooked on medium heat

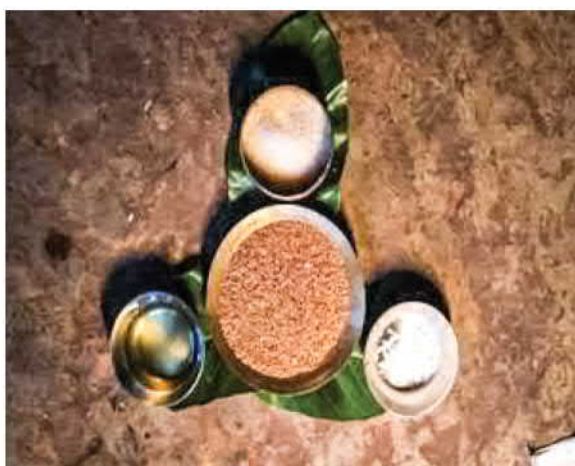
until it releases water and becomes tender. This process usually takes 6-8 minutes. Adjust the heat to prevent the mushrooms to be stuck in the pan or becoming too dry. Cook for an additional 2-3 minutes to allow the flavors to mix together. Once cooked, the pan is taken off from the hearth. Now the Guta Kuhuk Kusri (ଗୁଡ଼ା କୁକ୍ କୁସରି) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Mushroom	ଗୁଡ଼ା କୁକ୍ (Guta Kuk)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେଶୁନ୍ (Reshun)
Ginger	ଆଦା (Ada)
Chilli	ମିରି/ମିରିଚି (Miri/Mirichi)
Oil	ତେଲ୍ (Tel)
Turmeric Powder	ହଳଦି (Haladi)
Salt	ଲୁଣ (Lun)

Generally the tribal women collect mushrooms from forests or from garden during rainy season, particularly in the month of June, July and August. The Gonds generally prepare and consume Mushrooms during these months. To cook this cuisine, the Gonds use all variety of mushrooms. They viewed that there is no such restriction regarding the consumption of mushrooms, except few. As per their opinion, the pregnant women are adviced not to eat Katha Chatu, Ajap, and Bihuruni Mushroom. The respondents even viewed that they don't take bihuruni mashoom to home, if there is a small kid in between 1-5 years in the house



Gora Jawa (ଗୋରାଜାୱା/Mandia & Rice Kheer)



To prepare this cuisine, the Gonds grind the mandia into fine power. Then they soak the mandia powder in water for two days to

foment. To start with, they boil water in an earthen or aluminum pot and add parboiled rice (usuna chaula) in that. The rice is cooked until it becomes tender. Then they add the soaked Mandia flour with the cooked rice and mix it well. After adding the mandia powder, they cook it for 10-15 minutes. Once cooked, they take it away from heat. The Gora Jawa (ଗୋରାଜାୱା) is ready to serve.

Ingredients	
English Name	Gond/Local Name
Finger millet	ମେଣ୍ଡିଆ (Mendia)
Parboiled Rice	ଚାଉଳ (Chaul)

The Gonds consider Gora Jawa as one of the healthiest food item and they take this cuisine anytime of the day. The Gonds take this cuisine for various purposes. At first, the Gonds believe that Gora Jawa will keep the stomach cool. Hence they cook this cuisine mostly in summer season. Secondly, they believe that millets are very nutritious. Hence when ill they prefer to eat this cuisine. Children are mostly advised to eat this cuisine. Once a child completes 3 years of age, they provide him/her Gora Jawa to eat regularly. However, the consumption of this cuisine has declined. The reason for such decline as highlighted by the respondents is the availability of various types of cereals, and vegetables and the impact of modernization of food system



Kanki Jawa (କାନ୍ଦକୀଜାହା)



To prepare this cuisine, the Gonds at first boil adequate water in a pot. Once the water starts boiling, they add small pieces of rice

or whole rice in it. The rice is left for cooking for atleast 10-15 minutes. They over-cook the rice, so that it becomes soft. Once cooked, the pan is removed from heat. The Kanki Jawa (କାନ୍ଦକୀଜାହା) is ready to serve. Generally, people prefer to eat this cuisine with green leaves curry or mango pickle. To increase its taste sometimes they add chilli and curry leaves for seasoning.

Ingredients	
English Name	Gond/Local Name
Rice	ଚାଉଳ (Chaul)

This cuisine is prepared occasionally by Gonds. The Gonds consume this cuisine for two reasons. At first they believe that this cuisine will make the stomach cool, therefore they prefer to eat this cuisine during fasting days. Secondly, they believe that it is very healthy. Once a child completes 1 years of age, they provide him/her Kanki Jawa to eat regularly with the idea that it will keep the child healthy.

Harangi Ridupan Kusri (ହରଙ୍ଗୀ ରିଡୁପନ କୁସରୀ/Mahua & Sala Manji Curry)

The Gonds generally collect the sala manji (Sal seeds) and mahua flower from jungle. They clean them well in water. Once cleaned, they boil the sala manji and mahua flower together in water. To start cooking, they heat oil in one pot and add the chopped onion and garlic in that. Cook the onion and garlic until it leaves its fragrance. Then add the boiled salamanji and mahua flower in the spices and sprinkle some turmeric powder. They mix them well and add jagerry and salt to taste. They boil it and once cooked properly, they take it out from heat. Now the Harangi Ridupan Kusri (ହରଙ୍ଗୀ ରିଡୁପନ କୁସରୀ) is ready to be served.

Ingredients	
English Name	Gond/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Sala Manji	ସାଲୁଆ ଫଲ (Salua Phal)
Onion	ପିଆଜ (Piaj)
Garlic	ରେଶୁଣ (Reshun)
Jaggery	ଗୁଲ (Gul)
Oil	ତେଲ (Tel)
Turmeric Powder	ହଳଦି (Haladi)
Salt	ଲୁଣ (Lun)

The Gonds have this cuisine during rainy and winter season. The respondents viewed that this is one of the healthiest food. However, now-a-days, the consumption of this cuisine has declined.

Pita Kanda Kusri (ପିତାକନ୍ଦା କୁସରୀ/Pita Kanda Fry)

The Gonds collect pitakanda from jungle. At first they clean it in water properly. Once cleaned, they cut it into thin slices (Particularly in round shape) and soak it in water for whole night. Next day morning, they drain the bitter water from pita kanda. In another pot, boil water and add the pitakanda. Once it becomes tender, they drain the water. To cook this cuisine, the Gond women heat oil in a pan and add sliced onion. Once the onion becomes golden brown in colour, they add the boiled pitakanda, salt, maribeta, and the juice of tamarind. The mixture is cooked for some time. Once it becomes tender, they take it

out from heat. Now the Pita Kanda Kusri (ପିତାକନ୍ଦା କୁସରୀ) is ready to be served.

Ingredients	
English Name	Gond/Local Name
Pitakanda	ପିତାଳୁ (Pitalu)
Onion	ପିଆଜ (Piaj)
Maribeta	ମରିବେଟା (Maribeta)
Tamarind	କଇଁଆଁ (Kainia)
Oil	ତେଲ (Tel)
Salt	ଲୁଣ (Lun)

The Pitalu is available in rainy season particularly on the month of July and August. Hence, during these months only they consume this cuisine. However, noone is restricted to consume this cuisine.

Amat (ଅମଟ/Rice Porridge)

To prepare amat, the Gonds at first soak some rice in water. After one hour they drain water from rice and dry it for some times. Once the rice becomes dry, they prepare fine power with the help of hema dasta (A mortar and pestle made from metal. Traditionally it is mostly used to crush rice and other food items). In meantime they boil water in a pot. To make a thin paste, they add some water in the rice power. Once the water starts boiling, they add the rice paste in that. In meantime, they cut some vegetables and make a paste of green chilies. The Gonds mainly add the seeds of samba, kandula and naka chana in that. They also add tamarind, turmeric power, and sliced vegetables and salt to taste. Once the vegetables are cooked, they

take it out from heat. Now the Amat (ଅମଟ) is ready to be served.

Ingredients	
English Name	Gond/Local Name
Rice	ଚାଉଳ (Chaul)
Samba	ସାମ୍ବା (Samba)
Kandula	ହରଡ଼ (Harada)
Naka Chana	ଚଣା ଡାଲି (Chana Dali)
Tamarind	କଇଁଆଁ (Kainia)
Vegetables	ତୁଣ୍ଡ (Tuna)
Turmeric Power	ହଳଦି (Haladi)
Salt	ଲୁଣ (Lun)

The Gonds reveal that earlier they used to prepare amat only with rice. They believe that it will make the stomach cool. Therefore, they mostly consume this dish during summer season. But now-a-days they add samba, kandula, nakachana and various types of vegetables to make it tasteier and nutritious. They generally take this cuisine at lunch time.

2. JUANG

Kudu (ᱠᱤᱨ/ᱠᱤᱨ ᱢᱟᱨᱠᱷᱚ)

Finger Millet is the main ingredient for this cuisine. To start cooking, the Juangs boil water in a pot. In the meantime, they prepare a smooth paste by mixing finger millet flour and water. When preparing a smooth paste, they used to ensure that there are no lumps in the paste. Once the water starts boiling, they reduce the heat and slowly pour the finger millet paste into the water. Salt is added estimating the quantity and taste. They stir it continuously to avoid any lumps. The mixture is cooked in low heat and for about 5-10 minutes or until the porridge thickens and reaches the desired

consistency. Add water to adjust the consistency, if it becomes too thick. Once cooked, they remove the porridge from heat and transfer it to serving bowl. Now, the Kudu (ᱠᱤᱨ) is ready to be served

Ingredients	
English Name	Juang/Local Name
Finger millet	ᱠᱤᱨ (Kudu)
Salt	ᱵᱤᱨᱵᱷᱚ (Bulung)



The respondents viewed that Kudu is a regular food for Juangs. They consider it as one of the healthiest foods and is mostly consumed in morning as breakfast, particularly by children. The Juangs believe that it will keep the stomach cool, therefore it is mostly preferred in summer season. However, the respondents viewed that the consumption of Kudu has declined in course of time. The reason for such decline as highlighted by the respondents is the diversified farming system, the availability of various types of cereals and vegetables and the impact of modernization of food system.

Kudu Alag (କୁଦୁ ଅଳାଗ୍/Millet Cake)



To prepare this cuisine, the Juangs soak the finger millet in water. After an hour, they drain the water and leave it for 10 minutes to get dry. They crush the millet with the help of curry stone (A tradition device made with stone which crushes various types of grains) and prepare a thick batter. Salt is added estimating the quantity and to taste. To fry the cake, they heat a tawa (frying

pan) on low flame and keep sal leaf plate over the tawa. Spread the millet batter uniformly in a form of a cake and cover it with another sal leaf. They let the cake to be baked for 5-10 minutes. Then they flip it gently and cook the other side. Once the two sides are baked properly, the cake is removed from heat. Now, the Kudu Alag (କୁଦୁ ଅଳାଗ୍) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Finger millet	କୁଦୁ (Kudu)
Salt	ବୁଲୁଙ୍ଗ (Bulung)
Sal leaf	ସାରାଗା ଅଳାଗ୍ (Saraga Alak)

The respondents viewed that Kudu Alag is an occasional food for Juangs. It is considered as one of the healthiest foods by Juangs and this is prepared for children at breakfast. However, the Juangs at first prepare cuisine with finger millet and offer to ancestors on Pusha Punei (December-January). The respondents also viewed that they don't eat any cuisine prepared with finger millet before Push punei. This cuisine is also prepared for consumption purposes during festivals like Magha Podi, Makar Sankranti, Rajo (June 14th –June 16th), Dhana Nuakhai (September), Amba Nuakhai (February-March) etc. Along with these festivals, the Juangs prepare this cuisine during rainy season, particularly in the period when the female members are mostly busy in the work of transplantation and weeding of paddy and get few time to cook.

Anasam Ajang Damabkaitar (ଅଣସମ୍ ଅଜାଂ ଡମାବକାୟାର/Boiled Jackfruit Seeds)



To prepare this cuisine, the Juangs at first cut the jackfruit seeds into two pieces and peel the outer skin of the seed. They remove the damaged or discoloured seeds. Once the jackfruit seeds are peeled out, they rinse it in water to remove the dirt, if any. To start cooking, they boil the jack fruit seeds in water until it becomes tender. It will take 20-25 minutes to cook the jackfruit seeds.

To check the tenderness, insert a knife or a toothpick into the seeds, if it is boiled properly, it will easily pierce. Drain the jackfruit seeds and let them to be cooked for few minutes. Now the Ansam Ajang Damabkaitar (ଅଣସମ୍ ଅଙ୍ଗ ଡାମାକୈତାର) is

Ingredients	
English Name	Juang/Local Name
Jackfruit Seeds	ଅଣସମ୍ ଅଙ୍ଗ (Anasam Anjam)

ready to be served. These seeds can be stored in airtight container for few days.

The Jackfruit seeds are mostly available during the month of May, June and July. The Juangs believe that this seed will keep the stomach full and is very healthy. The Juangs generally eat this cuisine while working in agricultural field. They provide the pregnant women and children to take this cuisine at any time of the day.

Kanan Sankana (କାନାନ୍ ସନ୍କନା/Mango Pulp Curry)

Dried mango pulp is the main ingredient for this cuisine. Before cooking this cuisine, the Juang women at first ensure that the dried mango pulp is clean and free from any impurities. If necessary, they wipe the surface of the pulp with clean cloth and paper towel. They chop the dried mango pulps into small cubes. At first they boil water in a pot for about 5 minutes. They add dried mango cubes and sprinkle salt and turmeric power on the boiling water. They leave it to boil for about 10-15 minutes and stir it properly to make a soup thick

consistency. Once cooked, the pot is removed from heat. Now the Kanan Sankana (କାନାନ୍ ସନ୍କନା) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Mango Pulp	କାନାନ୍ (Kanan)
Turmeric Powder	ସାସଙ୍ଗ ଗୁଣ୍ଡା (Sasang Gunda)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

Normally the Juangs prepare the dry mango pulp during the month of May and June when mangoes are abundantly available. This mango pulp is preserved and used whole over the year when necessary. At first they offer the dried mango pulp in gram salain Ashadi festival. After offering only, they eat the dry mango pulp. It is mostly consumed during rainy season, particularly in the period when the female members are mostly busy in the work of transplantation and weeding of paddy and get few time to cook. This cuisine need few time to be cooked. This cuisine is consumed as side dish to main course of meal.



Manda Alaka (ମଣ୍ଡା ଅଳାକା/Rice Cake)



Rice is the main ingredient for this cuisine. The Juangs at first prepare rice flour. To start with, they boil water in a pot and add salt to taste. Once the water starts boiling, they add rice flour gradually and stir it continuously in a medium heat for 5 minutes or until they get a thick dough. If the consistency of the dough becomes very

dry, they add little water and knead the dough to make it softer. Then they prepare small round shape balls from the dough. In meantime, they prepare a sal stick bed in an earthen pot to steam the rice balls. To prepare a bed, they take an earthen pot and fill water up to the quarter part of the pot. They spread some sal stick horizontally in the middle of the pot and spread straw over the salstick in order to prepare a bed. Sal leaves are added on the top of the straw and round balls are kept inside the pot. Generally, they steam it for about 20 minutes. Once cooked, they remove the pot from heat. The Manda Alaka (ମଣ୍ଡା ଅଳାକା) is ready to serve.

Ingredients	
English Name	Juang/Local Name
Rice	ରୁଙ୍କୁପ୍ (Runkup)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

This cuisine is prepared occasionally, particularly in few selected festivals. The respondents viewed that they generally offer this cuisine to God one day before the Mango Nuakhai (Last week of April) and on the day of Mangala Osha. The Juangs consume this cuisine during breakfast as well as for meals. The respondents viewed that they also prepare this cuisine for eating purposes during festive occasions.



Kengera Ariga (କଙ୍ଗେରା ଆରିଗା/Cucumber Curry)



To start cooking this cuisine, at first the women clean the cucumbers. They trim off the ends and peel the cucumbers, and then cut the cucumbers into small cubes or slices. In a pot, they add enough water, so that the cucumbers pieces can be covered. To start cooking, they boil water in medium heat. Once the water comes to a boil, the cucumber pieces are added. Along with that, they add sliced onion, turmeric power,

slit green chilies and salt. The mixture is gently stirred to combine the ingredients. They leave the cucumber mixture to simmer for about 5-7 minutes or until the cucumbers become tender but retain a slight crunch. Once the cucumbers are cooked in desired texture, they remove the cooking pot from the heat and drain excess water from the boiled cucumber mixture. Now, the Kengera Ariga (କଙ୍ଗେରା ଆରିଗା) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Cucumber	କଙ୍ଗେରା (Kangera)
Onion	ଉଲି (Uli)
Green Chili	ବରନ୍ ଡୁଙ୍ଗାରି (Baran Dunkari)
Turmeric powder	ସାସଙ୍ଗ ଗୁଣ୍ଡ (Sasang Gunda)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Juangs generally harvest cucumbers in the hills during rainy season (July-August). The cucumbers, were left to grow until it becomes light brown colour. This cucumber is called as

Kuba Kanger. The Juangs usually take this cucumber as food during July and August month due to its availability. The respondents viewed that cooking this cuisine is very easy and takes less time. As Juang women remain busy in paddy farming during July and August month, they prefer to cook this cuisine.

Kolath Ariga (କୋଳଥ ଅରିଗା/Horse Gram Curry)



Horse gram is an important ingredient for this cuisine. To cook this cuisine, it is necessary to soak the horse gram for one night. Next day morning, they drain the soaked horse gram and transfer it to a larger pot. To start with, they add enough water and cover the horse gram and cook until it becomes tender. The cooking time of horse gram will vary depending on the freshness of the gram. Generally, it takes 30 minutes in a regular pot. Once cooked properly, they drain excess water and keep it aside. In meantime, they cut papaya into small slices and in a separate pot, they heat water over medium heat and add sliced raw papaya and cover the lid. The papaya is cooked until it

becomes tender. This process will take approximately 10-15 minutes. One can check the tenderness of the papaya by inserting a knife into papaya pieces. Once, the papaya is cooked, they drain excess water from the cooked papaya and set it aside. In another pot, they heat oil over medium heat and add chopped garlic and green chilies. The spices are cooked until the garlic becomes golden brown and left its fragrance. Then the cooked horse gram and papaya are added. Then they add salt as per taste. They mix it properly and take it out from heat. Now, the Kolath Ariga (କୋଳଥ ଅରିଗା) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Horsegram	କୋଳଥ (Kolatha)
Raw Papaya	ଅମୃତ ଜେଡା (Amruta Jeda)
Garlic	ରଶୁଣ (Rashun)
Green Chili	ବରନ୍ଦ ଝୁଙ୍କାରି (Baran Dunkari)
Oil	ଅଜନ୍ (Ajan)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Juangs responded that they like to eat curry with rice rather than dal. But they prefer the taste of horsegram and they consume this cuisine at dinner time with rice. The Juangs generally cultivate horse gram on the hill lands in the month of July and harvest on the month of October. Hence, majority of Juangs prepare this cuisine on October and the following months. Leaving these months, the Juangs consume this cuisine occasionally round the year as it is available in market. The pregnant women are allowed to take only Harad Dal, therefore they can't take this cuisine.



Uklam Peja (ଉକ୍ଲମ୍ ପେଜା/Mango Kernel Gruel)

Collect some mangoes. Take the mango kernel. Break it into two pieces. Soak the mango kernel in water for some time. Dry it on heat. Once dried properly, place all the mango kernel in a bamboo basket. Soak the filled mango kernel basket and cover a pot over the basket in running water of river. Ensure that it should be submerged within water. This will decrease the astringent taste of mango kernel. Take the mango kernel filled bamboo pot and drain excess water. Dry the mango kernel under sun. Once dried, make a powder out of it. Generally the Juangs preserve the mango

kernel powder for future use. To prepare the pej, boil water in a pot and add the mango kernel powder in it. Add salt as per taste. Cook it for some time. Once cooked properly take it out. Now the Uklam Peja (ଉକ୍ଲମ୍ ପେଜା) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Mango Kernel	ଅଳେ ଉକ୍ଲମ୍ (Ale Ukulam)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Juangs prepare this cuisine on the month of May-June mostly. They believe that this cuisine works as a precaution against fever. Hence, all the family members eat this cuisine.

Sukhua Karang (ଶୁଖୁଆ କାରିଙ୍ଗ/Dry Fish Fry)

Dried fish is the main ingredient for this cuisine. At first, the Juangs clean the dry fish thoroughly in water to remove the dirt and keep the dry fish aside. In meantime they crush the mustard seeds slightly, so

that the mustard seeds can release the flavor. They mix the crushed mustard, salt and turmeric powder on the cleaned dry fish. When mixing, they used to ensure that the dry fish are coated properly with the

mustard. One can adjust the amount of spicy mixture according to taste preference. The dry-fish used to be left to marinate with the spicy mixture for about 10-15 minutes. This allows the flavor to infuse into the dry fish. In another pot, they heat oil and add the marinated dry fish into the oil. The marinated dry fish is fried on each side for few minutes until they become golden brown and crispy. Based on the thickness, the fish is cooked. Once cooked, remove the pot from heat. The Sukhua Karang (ଗୁଣ୍ଡୁଆ କାରଙ୍ଗ) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Dried Fish	କସର କାରଙ୍ଗ (Kasar Karanga)
Onion	ଉଲି (Uli)
Garlic	ରଶୁଣ (Rashun)
Red Chilli	କସର ଡୁଙ୍କାରି (Kasar Dunkari)
Mustard Seed	ସୁରୁସୁ (Surusu)
Turmeric Powder	ସାସଙ୍ଗ ଗୁଣ୍ଡ (Sasang Gunda)
Oil	ଅଜନ୍ (Ajan)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

During rainy season, the male members of Juangs catch fish from local ponds, bandhas and rivers. They dry the surplus fish by adding salt and preserve it in an earthen pot. When necessary, they use it. The Juangs mostly cook this cuisine during summer and winter when they do not get fresh fish. The respondents viewed that varieties of dried fish is available in



local haat now-a-days. Hence, they consume it whenever they wish. This cuisine is restricted for pregnant women and lactating mother as the Juangs believe that dry fish can create some health issues

Mrunangakunda (ମୃଣଙ୍ଗ କୁଣ୍ଡା/Mahua & Sesame Seed Ladoo)



Generally, the Juangs farm Sesame in their land and collect the Mahua Flower flower from jungle. To start cooking, the Juangs dry roast the sesame seeds in a pan over medium heat until it turns light golden brown and releases a nutty aroma. The sesame seeds are stirred continuously to prevent burning. Once roasted, the sesame seeds are removed from the pan and set aside. In same pan, they heat ghee over low temperature and then add the Mahua Flower to the pan and sauté for few minutes until it become aromatic. When frying, the Mahua Flower slightly changes its colour

and releases a pleasant fragrance. They stir it continuously to avoid burning. Once the Mahua Flower are cooked, they remove the pan and let it to cool down. The roasted sesame seeds and sautéed Mahua Flower are mixed and grinded in a blender or food processor until one get a coarse powder. Make sure not to over-grind, as the mixture should retain some texture. They mix the mixture of Sesame and Mahua Flower in a bowl and prepare small round ladoo by rolling between palms. Let the ladoos cool down and set for a few hours before serving. This allows them to firm up and develop the flavors. Now the Mrunangakunda (ମୃଣଙ୍ଗ କୁଣ୍ଡା) is ready to serve.

Ingredients	
English Name	Juang/Local Name
Sesame Seeds	ରାଶି (Rashi)
Mahua Flower	ମୁରୁନ ଫୁଲ (Murun Phul)
Ghee	କଞ୍ଚେଲମ୍ବ (Kanchelam)

The Juangs prepare and preserve this cuisine in some pot for few days. They take this cuisine during rainy and winter season. The respondents viewed that this is one of the healthy food. However, now-a-days, the consumption of this cuisine has declined.



Baingamula (ବାଇଙ୍ଗା ମୂଳ/Bainga Kanda Roast)

The Juangs collect Baingamula from jungle. Clean it in water thoroughly to remove the mud and dirt. Once cleaned, place it in a pot and cover the pot with a sal leaf. Keep the pot on heat or on some charcoal. When the colour of the leaf changes, one can assume that the baingamula is dried. Take it out and cool it for some time. Cut it into small pieces. Now

The Baingamula is available in rainy season particularly on the month of July and August. Hence, during these months they consume this cuisine. The pregnant women are restricted to take any root vegetables harvested from jungle. Hence, except pregnant women, all other members can eat this cuisine.

the Baingamula (ବାଇଙ୍ଗାମୂଳ) is ready to be eaten.

Ingredients	
English	Juang Language
Baingamula	ବାଇଙ୍ଗା ମୂଳ (Bainga Mula)

Pita Roti (ପିଟାଟୋଟି/Rice Cake)

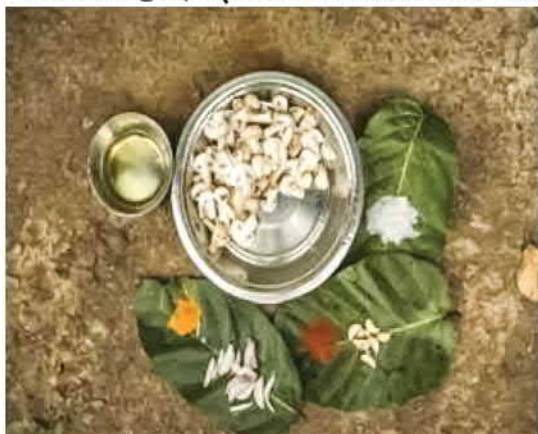
To cook this cuisine, at first they soak rice in water for 3-4 hour. Once soaked, they drain excess water. They prepare a fine paste out of the soaked rice by curry stone (A tradition device made with stone which crushes various types of grains). Make sure that the rice paste should be little thick. Add salt to taste and mix it well. To cook this cuisine, they take a sal leave and clean it properly with water. In meantime, they prepare some charcoal and keep the sal leaves over the charcoal. The rice paste is put over the sal leaves and cover it with

another sal leaf. To cook it both side, add some charcoal on it. Ensure that the leaf is fully covered by charcoal. Once cooked, take it out. Now the Pita Roti (ପିଟାଟୋଟି) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Rice	ରୁଙ୍କୁପ (Runkup)
Salt	ବୁଲୁଙ୍ଗ (Bulung)
Sal Leave	ସାରାଗା ଅଲକ (Saraga Alak)

Pita roti is one of the important cuisine of Juangs. The Juangs offer Pitaroti to God on Amba Nuakhai festival which falls on the month of March. They regularly prepare this cuisine on the month of November-December (Margashira Masha) as new rice is harvested during this time.

Unra Ariga (ଉଁରୁ ଆରିଗା/Mushroom Curry)



As the Juang people live near hills and forests, they collect Mushroom from forest during its availability. To start cooking, the Juangs at first dry the mushrooms under sun for five minutes. Once dried little, they clean the mushrooms in water and then cut it into small pieces. At first they heat oil in a pan and add sliced onion and crushed garlic. The garlic and onion are fried until it becomes golden brown and leaves its fragrance. Then the sliced mushrooms are added and mixed properly with the spicy mixture. They sprinkle chili powder, turmeric power and salt over the

mushrooms and mix all the ingredients thoroughly. Generally, the Mushroom mixture is cooked in medium heat and is stirred occasionally, until the mushrooms start to shrink its size and releases its water. This process usually takes 8-10 minutes. They cook the mushrooms until it becomes light brown colour. Then add some water and allow to cook it for 15-20 minutes. Adjust the cooking time based on the desired texture of the Mushroom. Once cooked, the mushroom Curry is removed from heat. Now the Unra Ariga (ଉଁରୁ ଆରିଗା) is ready to serve.

Ingredients	
English Name	Juang/Local Name
Mushroom	ଉଁରୁ (Unr)
Onion	ଉଲି (Uli)
Garlic	ରଶୁଣ (Reshun)
Chili	ଡୁଙ୍କାରି (Dunkari)
Turmeric Power	ସାସଙ୍ଗ ଗୁଣ୍ଡ (Sasang Gund)
Oil	ଅଜନ (Ajan)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

Mushrooms are mostly available in rainy seasons particularly in the month of June. July and August. Hence, they mostly eat this cuisine in rainy season. To cook this cuisine, the Juangs use all variety of mushrooms and all members can eat this cuisine. However, few Mushrooms like Katha Chatu, Ajap, Bihuruni Mushroom are restricted for pregnant women. The respondents even viewed that they don't take bihuruni mashoom to home, if there is a small kid (1-5 years) in the house.



Pitalu (ପିଟାଲୁ/Boiled Pitalu)

The Juangs collect pitalu from jungle and clean it in water thoroughly to remove the mud and dirt. Once cleaned, they cut it into thin pieces, particularly in round shape. In a bamboo basket, they place the slices of pitalu and cover it with a lid. Generally, they place the pitalu filled bamboo basket in river overnight. Surety should be given to submerge the pitalu filled basket under running water. This will decrease the

bitterness of pitalu. Nextday morning, they take the pitalu from river and boil it in water. Once pitalu becomes tender, drain the excess water. Now the Pitalu (ପିଟାଲୁ) is ready to be served.

Ingredients

English Name	Juang/Local Name
Pitalu	ବିଘାଡ଼ି (Basan)

The Pitalu is available in rainy season particularly on the month of July and August. Hence, during these months they consume this cuisine. The pregnant women are restricted to take any root vegetables harvested from jungle. Hence, except pregnant women, all other members can eat this cuisine.

Karadi Tuna (କରଡ଼ି ତୁଣି/ Bamboo Shoot Curry)

The Juang collect the sprouted bamboo from jungle. They clean it properly and cut it into very small pieces. In a pot, boil water and add the small pieces of bamboo. Once boiled properly, take it out from heat and drain out excess water. Cool it for some time. In meantime make some urad dal powder. Mix the boiled karadi with urad dal

powder. In another pot, boil some water. Cover the pot with a cloth. Place the urad dal karadi mix on it. Once cooked properly by the steam, make some karadi into small pieces. Heat oil in a pot. Add sliced chilies and chopped onion and cook until it becomes brown in colour. Meanwhile chop a potato and clean it. Add the chopped

potato and karadi pieces in the fried onion. Stir it for some time and add water in it. Add salt as per taste. Cook it for some time. Once cooked, take it out from heat. Now the Karadi Tuna (କରଡ଼ି ଡୁଗା) is ready to be served.

Ingredients	
English Name	Juang/Local Name
Bamboo Shoot	ଆଳ (Ala)
Potato	ଗୋଲୁଲୁ (Golalu)
Urad Dal	ସୁଲୁର (Sulur)
Onion	ଉଲି (Uli)
Chili	ଡୁଙ୍କାରି (Dunkari)
Oil	ଆଜନ (Ajan)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Juangs generally collect bamboo shoot during the month of August, September and October. They take it in the form of Karadi and Hendua. They generally add this on various vegetables and usually take this with rice at lunch time. Everyone can take this cuisine.

3. SANTAL

Ud Pitha (ଉଦ ପିଠା/Mushroom Cake)



Mushrooms are edible fungus that provide several important nutrients. The Santals generally collect mushrooms from jungle and garden. They prepare various dishes from mushrooms. The Santals use all variety of mushrooms to cook this cuisine. At first they collect mushrooms, clean it properly and chop it into small pieces. They also chop onions, garlic, green chilies and grate ginger. To prepare this cuisine, they combine rice flour, chopped mushrooms, chopped onion, minced garlic, grated ginger, and chopped green chilies, turmeric powder, salt and water. All the ingredients are mixed properly to a desired consistency of batter. The batter should be smooth without any lumps. They let the batter rest for about 15-20 minutes. This will allow the flavours to mix together and the batter to thicken slightly. After resting, they stir the batter and if it has thickened too much, little

water is added to adjust the consistency. To start cooking, they first heat an earthen pan or cast-iron skillet on medium heat and drizzle a few drops of oil and spread it evenly across the surface of the skillet. They spread the sal leaves covering whole pan or skillet and take a ladleful of the batter and lay it over the leaves in the skillet. The batter is spread in a circular motion to form a thick pancake. The pancake is required to be cooked for 8-10 minutes in slow-medium heat or until the bottom turns golden brown and crispy. Flip upside down and let the pancake to be baked properly from both the sides. The Ud Pitha (ଉଦ ପିଠା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Mushroom	ଉଦ (Uda)
Rice Flour	ହଳଙ୍ଗ (Halang)
Onion	ପିଆଜ (Piaj)
Garlic	ରେସୁନ (Resun)
Ginger	ଆଦା (Ada)
Green Chili	ମାରିଚ (Maricha)
Turmeric Powder	ସାସାଙ୍ଗ (Sasang)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ (Bulung)
Sal Leaves	ସାରଜମ୍ ସାକାମ୍ (Sarjam Sakam)

Mushrooms are mostly available in rainy seasons particularly in the month of June, July and August, and sometime up to the month of October. Hence, the Santals mostly eat this cuisine in rainy season. The Santals believe that mushrooms are rich with portion and very nutritious.

Hence, it is very difficult to digest this cuisine. Hence, they take this cuisine at morning time. The respondents viewed that everyone can take this cuisine, except members having Bata disease.



Neem Daka (ନୀମ୍ ଡାକା/Neem Leaf Rice)

The tribes depend on traditional medicines, particularly on plant-based medicines. Neem is one of the medicinal plant, which have multiple health benefits and work as a preventive medicine. The Santals use the neem leaves in their food. To start with this recipe, the Santals first collect the neem leaves and sun dry it. Once dried, they roast it for 2-4 minutes till it leaves it aroma. Then, they grind it dry and keep it aside in one bowl. In another pot, they boil water and add raw rice. Over-cook the rice till it becomes soft in texture, like kheer. Then they add powered neem leaves and salt to

taste. The Neem Daka (ନୀମ୍ ଡାକା) is ready to be served. It can be eaten hot. But the fermented one taste, a little sour, is more preferred.

Ingredients	
English Name	Santal/Local Name
Rice	ଚାଉଳ (Chaule)
Neem Leaves	ନୀମ୍ ଷାକମ୍ (Neem Sakam)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Santals take this cuisine in various occasions. On the auspicious day of Akshaya Tritiya, after showing paddy, all the family members of the house eat this cuisine. The Santal believe that neem can cure infections. This cuisine is prescribed for mothers after delivery. To decrease any kind of infection, this cuisine is also consumed by family members after burying a dead body, if there is any death in the family. The Santals believe that neem can cure earth worm infection of children. Hence, they provide this cuisine to small kids who suffer earthworm infection. The Santals consume this cuisine on various occasions. For instance, on the

auspicious day of Akshaya Tritiya, after showing paddy, all the family members of the house eat this cuisine. This cuisine is also cooked on the first birthday festival of a baby.



Sim Jil Pitha (ସିମ୍ ଜିଲ୍ ପିଠା/Chicken Cake)



Chicken is one of the important ingredients for this cuisine and mostly they prefer country chicken. At first the Santals chop country chicken and make a paste of onion and garlic and keep it separately in a bowl. To start cooking, they heat oil in a deep pan and add the onion-garlic paste and fry it for few minutes. When the spices will start to leave fragrance, they add chicken and salt to taste. After 10 minutes, they add some water and allow to cook it for 15-20 minutes. When the curry is ready, the gravy from chicken is taken out in another bowl. In meantime they prepare rice flour. Add

some rice flour to the gravy and mix it properly. Heat a separate earthen flat pot, lay sal leaves over the pot and put the mixture over sal leaves. Also lay some sal leaves over the mixture. Cover the mixture for some time with a lid. Flip upside down and let the mixture to be baked properly from both the sides. Take the Jil Pitha (ସିମ୍ ଜିଲ୍ ପିଠା) out from heat and serve it hot.

Ingredients	
English Name	Santal/Local Name
Chicken	ସିମ୍ ଜିଲ୍ (Sim Jil)
Rice Flour	ହଲଙ୍ଗ୍ (Halang)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ୍ (Resun)
Chili	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)
Sal Leaves	ସାରଜମ୍ ସାକାମ୍ (Sarjam Sakam)

The Santals like to eat non-veg foods on festive occasions. They mostly prefer to eat chicken and prepare various types of dishes from chicken. This cuisine is prepared by the Santals during festivals like Raja Sankranti, Makara Sankranti, Gamha Purnima and Kali Puja. The respondents viewed that except pregnant mothers, all others can take this cuisine.



Khatal Pitha (ଖାତାଳ ପିଠା/Jackfruit Cake)



To prepare this recipe, the Santals take a ripe jackfruit. They remove the seeds and extract the pulp, and keep it in a separate bowl. To prepare a dough, they add the rice flour to the pulp. Mix it well to form a thick dough. They put the dough in sal leaf plate and wrap properly to cover both the side with siali string.

To cook they put a flat clay pot over fire and heat it for five minutes. Thereafter, they put the wrapped mixture in the pot for 10 minutes. Flip the stuff upside down in order to make the mixture to bake properly from both sides. Un-wrap the leaves. The Khatal Pitha (ଖାତାଳ ପିଠା) is ready to be served. This is consumed by tribal people both in breakfast and evening tiffin.

Ingredients	
English Name	Santal/Local Name
Ripe Jackfruit	ବିଲ୍ଲି ଖାତାଳ (Billi Khantal)
Rice Flour	ହଲଙ୍ଗ (Halang)
Sal Leaves	ସାରାଜମ୍ ସାକାମ୍ (Sarajam Sakam)

The Jackfruits usually ripe during the months of May and June. Therefore, the Santals prepare this cuisine during May and June months. The respondents viewed that in festive occasion like Raja, they also prepare this cuisine. The Santals believe that this cuisine is full with protein and is very nutritious. Pregnant women can't digest this food and may suffer with diarrhea. Hence, there is a restriction for pregnant women not to take this cuisine.



Halej Dal Ar Utamsi (ହଲେଜ୍ ଡାଲ୍ ଅର ଉଟାମସି/Horse Gram, Rice & Dried Mango Soup)

To prepare this cuisine, in first stage, the Santals boil water. Once the water starts boiling, they add horse gram, turmeric powder and salt to taste. They stir it properly and remove it from heat when it becomes slurry. Keep it aside, when cooked.

In the second stage, boil water in a separate pot and add rice. Keep the rice aside when cooked.

In the third stage boil some water. When the water starts boiling, add some smashed garlic and crushed green chilli. Mix the stuff with horse gram dal slurry.

In the fourth stage, take some hot water in a pot, add some dried mango and turmeric and mix it properly until it becomes gravy. Add the gravy and rice to the horse gram

slurry. They add water and salt as per need. Cook it for 20 minutes and take it out from flame. The Halej Dal ar Utamsi (ହଲେଜ୍ ଡାଲ୍ ଅର ଉଟାମସି) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Rice	ଚାଉଳେ (Chaule)
Horse Gram	କଳଥା ଡାଲି (Kalath Dali)
Dried Mango	ରହାଲ ଉଲ୍ (Rahal UI)
Garlic	ରେସୁଣ (Resun)
Green Chilli	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ (Sasang)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

They generally cultivate horse gram on the hill lands in the month of July and harvest on the month of October. Hence, majority of Santals prepare this cuisine in October and the following months. Leaving these months, the Santals consume this cuisine occasionally whole over the year as it is available in market.



Sakam Pitha (ସକମ ପିଠା/Rice Cake)



Leaf cake is used in different occasions by tribal people but this is especially used when new born child comes to home. To prepare this cuisine, they take 200 grams of rice in a bowl and add water. The rice is soaked for overnight. Next day morning, they drain the water and dry the rice in sunlight and make a paste in a hand grinder

by adding little water. They prepare a soft dough and keep it in a plate for 15 minutes. In meantime, they arrange some sal leaves and lay it over an iron plate or a tawa and spread the dough over the leaves and also wrap it. Then they keep the tawa over heat and add some dough over the sal leaf dough. Keep it in heat for 10 minutes to ensure both side baking. Once the sal leaves turn dark, take out the tawa from heat and remove charcoal from the wrapped cake. The Sakam Pitha (ସକମ ପିଠା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Rice	ଚାଉଳ (Chaule)

This cuisine has taken important place in Santal cuisine due to its cultural importance. This cake is specially cooked when new born baby comes to home after birth. The Santals also prepare this cuisine for eating purposes on various festive occasions.



Guda Pitha (ଗୁଡ଼ ପିଠା/Jaggery Cake)

To prepare this cuisine, Santals heat the oil over medium heat in a pan and add the grated jaggery. They stir and cook it until it melts and forms a syrup-like consistency. Make sure that the jaggery is completely melted and no lumps remain. Then they add the rice flour to the pan. Mix the rice flour and jaggery syrup properly. Continue cooking the mixture on low heat for about 5-7 minutes, stirring continuously. This will help the rice to absorb the flavours of the jaggery syrup. Then they turn off the heat and allow the mixture to cool down slightly, so that one can handle it comfortably with hands. Once the mixture becomes cool enough to handle, they grease their palms

with a little oil and take a small portion of the mixture and shape it into a round ladoo by rolling it between their palms. Let them cool completely set for a few hours. Then they keep the cake on a plate or in an air-tight container. The Guda Pitha (ଗୁଡ଼ ପିଠା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Rice	ଚାଉଳ (Chaule)
Jaggery	ଗୁଡ଼ (Guda)
Oil	ସୁନୁମ୍ (Sunum)

This cuisine is specially prepared on Maker Sankranti, which falls on Magha Masha (January). The respondents also viewed that occasionally this cuisine is prepared at home and all the family members can take this cuisine. One can take this cuisine anytime of a day.



Jill Latto (ଜିଲ୍ଲା ଲାଟ୍ଟୋ/Chicken Rice Porridge)



To prepare this cuisine, the Santals at first collect country chicken and clean it properly. To start cooking, heat oil in a pan over medium temperature. Add chopped onion and cook it. Once it becomes light golden colour, they add the chopped garlic, grated ginger, and slit green chilies to the pan. All the spices are cooked until the raw aroma of ginger and garlic disappears. Add the country chicken pieces to the pan and cook them until it turn slightly brown on all sides. Stir occasionally to ensure even cooking. Sprinkle turmeric powder and salt over the chicken. In meantime, they prepare rice flour. In a small bowl, the Santals prepare a smooth paste by mixing rice powder and water. They add the rice paste in the curry to make it thick. Pour enough water into the pan to cover the chicken

pieces. Cook the mixture and once it starts boiling, reduce the heat to low and cover the pan with a lid. Allow the chicken to simmer and cook for about 20-25 minutes or until it becomes tender and the flavours are well blended. The curry is mixed occasionally and more water is added if needed to maintain the desired consistency. Once the chicken is cooked and the curry has reached the desired consistency, remove it from heat. The Jill Latto (ଜିଲ୍ଲା ଲାଟ୍ଟୋ) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Chicken	ସିମ୍ ଜିଲ୍ (Sim Jil)
Rice Flour	ହଲଙ୍ଗ୍ (Halang)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ୍ (Reshun)
Ginger	ଆଦା (Ada)
Green Chilli	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Jaggery	ଗୁଡ୍ (Guda)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

The Santals mostly prefer to eat chicken and prepare various types of dishes from chicken. This cuisine is prepared by Santals during festivals like Raja Sankranti, Makara Sankranti, Gamha Purnima and Kali Puja for household consumption purposes. They generally take this as snacks to accompany handia during festive occasions. All the family members can eat this cuisine.



Sarualah (ସାରୁ ଆଳୁ/Arum Leaf Curry)



The Santal women collect arum leaves from garden or from farm land and wash them properly with clean water to remove impurities. Then the leaves are chopped into small pieces. To cook the leaves, the Santals at first boil water in a pan and add the chopped arum leaves and salt according to taste. When the leaves are cooked, they add chopped garlic and green chilies to

taste. In meantime, they prepare tamarind pulp and add it. When the excess water dries up, they take the stuff out from the heat. The Serualah (ସାରୁ ଆଳୁ) is ready to eat with rice.

Ingredients	
English Name	Santal/Local Name
Arum leaves	ସାରୁ ଆଳୁ (Saru Ala)
Garlic	ରେସୁଣ (Reshun)
Ginger	ଆଦା (Ada)
Green Chilli	ମାରିଚ (Marich)
Tamarind	ଜଜ୍ (Jaj)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Santals usually consume this cuisine during the months of August, September and October, the flourishing month for arum leaves. The respondents viewed that this cuisine is very tasty. These leaves are not available whole over the year. Hence, the Santals collect tender arum leaves, dry these leaves under sun. They make powder of the dry arum leaves and preserve it. Generally, they consume the arum leave powder whenever these leaves are not available. The respondents viewed that except persons having *Bata* disease, all other members can consume this cuisine. They usually eat this cuisine at lunch time along with rice.



Dumbbu (ଡମ୍ବୁ/Steamed Rice Cake)

To cook this cuisine, the Santals at first prepare some rice flour. To start with, heat some water in a pan over medium temperature. Boil the water for five minutes and then add sugar or jaggery and rice flour to prepare a dough. Take out the dough and leave it to get cook properly. Divide the total dough into multiple small balls. Take a ball and make a round shaped. Take a bigger size pot, place bamboo sticks inside the pot horizontally and lay some straw and made a bed with sal leaves. Boil the water and when the steam is about to come, place

the balls inside. Cover the pot and boil it for 10-25 minutes till it is cooked properly. The Dumbbu (ଡମ୍ବୁ) is ready to serve.

Ingredients	
English Name	Santal/Local Name
Rice Flour	ହଲଙ୍ଗ୍ (Halang)
Jaggery/Sugar	ଗୁଡ଼/ଚିନି (Guda/Chini)
Oil	ସୁନୁମ୍ (Sunum)

The Santals prepare this cuisine during Prathama Astami, which is celebrated on the eighth day of moon waning phase Astami of the month Margashira (November-December). They at first

offer this cuisine to their ancestors and then the elder child of the family. Then only the other family members can eat this cuisine.

Mat Kam Tiki (ମାଡ଼ କମ୍ ଟିକି /Boiled Mahua Flower)

To prepare this cuisine, the Santals at first clean Mahua Flower, tamarind seed and baidanki seed in water properly. To start cooking, they boil water in a pot and add the cleaned Mahua Flower, tamarind seeds and baidanki seeds. Salt is added as per taste. They cook it until all the ingredients becomes tender. Once cooked, they take it out from heat. Now the Mat Kam Tiki (ମାଡ଼ କମ୍ ଟିକି) is ready to be eaten.

Ingredients	
English Name	Santal/Local Name
Mahua Flower	ମାଡ଼କମ୍ (Matkam)
Tamarind Seed	ଜଜ୍ ଜାଙ୍ଗ (Jaj Jang)
Baidanki Seed	କରସେ ଜାଙ୍ଗ (Karse Jang)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

March and April are the harvesting month of Mahua Flower. The Santals generally collect it and preserve it for whole year. The respondents viewed that this is one of the healthiest foods. However, now-a-days, the consumption of this cuisine has declined.

Musualu Kacha (ମୁଶୁଆଲୁ କଚା/Drumstick Leaf Fry)



To prepare this cuisine, the Santals at first collect the drumstick leaves and de-stem it. To prepare this cuisine, at first they boil some water in a pot on medium flame and add salt to taste. Once the water starts

boiling, they add cleaned drumstick leaves and stir until the water evaporates and the leaves are cooked. They sprinkle water if required. Once cooked, they add crushed garlic and stir it well. Cook it for few minutes till it is dried completely. When the stuff comes to a drying stage, they remove it. The Musualu Kacha (ମୁଶୁଆଲୁ କଚା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Drumstick Leaves	ମୁନିଗା ଆଲାଃ (Muniga Alah)
Garlic	ରେସୁଣ (Reshun)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

Rice and green leaves are the main food items for Santals. The Santals usually take drumstick leaves as it is available in almost everyone's kitchen garden all round the year. The Santals believe that it is very difficult to digest this cuisine. Hence, they usually take this cuisine at lunch time along with rice. There is a restriction to eat this cuisine at dinner time.



Mat Kam Lathe (ମାଟ୍ କମ୍ ଲାଠି/Mahua Flower Ladoo)

To prepare this cuisine, the Santals at first dry fry the Mahua Flower. Along with Mahua Flower, the Santals add bajara khai, maka khai, sala manji and khata palak seeds. Mix all the ingredients together and make power by dhinki (Traditional Mortar). Take some powder and give it a round shape ladoo form. Now the Mat Kam Lathe (ମାଟ୍ କମ୍ ଲାଠି) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Mahua Flower	ମାଟ୍ କମ୍ (Matkam)
Bajara Khai	ବାଜରା (Bajara)
Maka Khai	ଜନାଲା ଆତା (Janala ata)
Sala Manji	ସାରଦାମ୍ ଜାଙ୍ଗ୍ (Sardam Jang)
Khata Palak Seeds	କାଉରା ଜାଙ୍ଗ୍ (Kaura Jang)

Earlier the Santals used to eat this cuisine during rainy season particularly in the months of June and July. The respondents viewed that due to food scarcity, people used to eat this cuisine. Now-a-days rarely people eat this cuisine.

Jil Pitha (ଜିଲ୍ ପିଠା/Meat Cake)

Meat is the main ingredient for this cuisine. The Santals like to take chicken than any other meat. To prepare this cuisine, the Santals at first heat oil in a pan. Then they add sliced onion, chopped garlic, chilli powder and turmeric powder. They cook the spices until it leaves its fragrance. Then they add the meat and salt as per taste. They mix them properly and leave it for few minutes to be cooked. Water is added thereafter. In meantime, prepare rice flour. Once the meat becomes tender and cooked, add the raw rice power. Stir it properly until it becomes thick. Once cooked and becomes thick, take it out from heat. Take some dough and give it a shape of cake.

Heat a pan and cook the both side of the cake. Once cooked, the Jil Pitha (ଜିଲ୍ ପିଠା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Meat	ଜିଲ୍ (Jil)
Rice	ଚାଉଲେ (Chaule)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ (Reshun)
Chilli Powder	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Oil	ସୁନ୍ଦୁ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

The Santals during festive occasions mostly prepare this cuisine. This cuisine is prepared by the Santals during festivals like Raja Sankranti, Makara Sankranti, Gamha Purnima, Kali Puja, Damodara Purba etc. Except person having severe health issues, all can eat this cuisine. The Santals prefer to eat this cuisine any time of the day.

Jil Let (ଜିଲ୍ ଲେଟ୍/Meat Rice Porridge)

Heat a pan. Add oil, sliced onion, chopped garlic and chilli powder. Cook the onion and garlic until it leaves it fragrance. Add the meat (mansha) and salt as per taste. Mix it well and cook for few minutes. Add water as per required. In meantime soak some raw rice. After sometime drain the excess water and dry for some time. Make a powder out of it. Once the meat is cooked, add the raw rice powder. Stir it until the rice is cooked properly. Don't make it too thick. Once cooked, take it out from heat. Now the Jil Let (ଜିଲ୍ ଲେଟ୍) is ready to be served.

Ingredients	
English Name	Santa/Local Name
Meat	ଜିଲ୍ (Jil)
Rice	ଚାଉଲେ (Chaule)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ (Reshun)
Chilli Powder	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Oil	ସୁନ୍ଦୁ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

The Santals during festive occasions mostly prepare this cuisine. This cuisine is prepared by the Santals during festivals like Raja Sankranti, Makara Sankranti, Gamha Purnima, Kali Puja, Damodara Purba etc. Except person having severe health issues, all can eat this cuisine. The Santals prefer to eat this cuisine any time of the day.

Gangha Pitha (ଗଙ୍ଗା ପିଠା/Snail Meat Cake)

The Santals generally collect snails from agricultural fields. To cook this cuisine at first, they clean the snails thoroughly with water. Once cleaned, they separate the outer cover and meat part of the snails. Heat oil in a pan. Add chopped onion and cook them until it becomes golden brown. Then add chopped garlic and grated ginger and cook them for few minutes. Add snail meat, chopped chilies, turmeric powder to the pan and mix them well. Salt is added as per quantity and requirement. Cook it until it becomes tender. In meantime, prepare some rice flour. Add the rice flour in the snail meat stir it properly until it becomes thick. Once cooked and becomes thick, they take it out from heat. Take some dough and give

it a shape of cake. Heat a pan and cook the both side of the cake. Once cooked, the Gangha Pitha (ଗଂଘା ପିଠା) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Snails Meat	ଗଂଘା ଜିଲ୍ (Gangha Jil)
Rice Flour	ହଲଙ୍ଗ୍ (Halang)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ୍ (Reshun)
Ginger	ଆଦା (Ada)
Chilli Powder	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

The Santals viewed that they prepare this cuisine particularly in Gamha Purnima, Dussehra etc. as snails are available in plenty during that time. The Santals prepare this cuisine for household consumption purposes.

Gangha Let (ଗଂଘା ଲେଟ୍/Snail Meat Rice Porridge)

The santals generally collect snails from agricultural fields. Then they clean the snails thoroughly with water. Once cleaned, separate the outer cover and meat part of the snails. Heat oil in a pan. Add chopped onion and cook them until it becomes golden brown. Add chopped garlic and grated ginger. Cook them for few minutes. Add the snails, chopped chilies, turmeric powder to the pan and mix them well. Add salt as per taste. Add water and cook until it becomes tender. After sometime drain the excess water and dry for some time. Make a powder out of it. Once the snail is cooked, add the raw rice powder. Stir it properly. Don't make it too thick. Once cooked, take

it out from heat. Now the Gangha Let (ଗଂଘା ଲେଟ୍) is ready to be served.

Ingredients	
English Name	Santal/Local Name
Snails Meat	ଗଂଘା ଜିଲ୍ (Gangha Jil)
Rice Flour	ହଲଙ୍ଗ୍ (Halang)
Onion	ପିଆଜ୍ (Piaj)
Garlic	ରେସୁଣ୍ (Reshun)
Ginger	ଆଦା (Ada)
Chilli Powder	ମାରିଚ୍ (Marich)
Turmeric Powder	ସାସାଙ୍ଗ୍ (Sasang)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ୍ (Bulung)

The Santals viewed that they prepare this cuisine particularly in Gamha Purnima, Dussehra etc. as snails are available in plenty during that time. The Santals prepare this cuisine for household consumption purposes.

4. MUNDA

Dullad (ଦୁଲ୍ଲାଡ଼/Rice Cake)



To prepare this cuisine, the Mundas at first prepare a smooth batter by adding the rice flour, water and salt. The consistency should be thin, similar to that of crepe batter. They let the batter to rest for about 15-20 minutes. This allows the rice flour to hydrate and the flavours to mix together. To prepare the rice cake, they heat an earthen frying pan or a crepe pan over medium heat and lightly grease oil over pan to prevent sticking. Once the pan becomes hot, they

pour a ladleful of the batter to the center of the pan. Tilt and rotate the pan quickly to spread the batter evenly and form a thin, round pancake. They cook the pancake for a couple of minutes until the edges start to lift and the bottom becomes golden brown. One can also cover the pan with a lid to help the pancake to be cooked thoroughly. Carefully flip the pancake using a spatula and cook the other side for a minute or until it turns golden brown.

Remove the pancake from the pan and place it on a plate. The Dullad (ଦୁଲ୍ଲାଡ଼) is ready to be served.

Ingredients	
English Name	Munda/Local Name
Rice Flour	ଚାଉଳି (Chauli)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ (Bulung)



In festive occasions, the Mundas prepare this cuisine for household consumption. They generally prefer to eat this cuisine during breakfast and dinner time. The respondents viewed that all the family members are can eat this cuisine without having any restriction.

Herolad (ହେରୋଲାଡ଼/Steamed Rice Cake)



The Mundas use brown rice to prepare this cake. At first, they prepare rice flour out of brown rice. In a bowl they mix rice flour, salt and water and make a thick dough. Put the dough in the sal leaf plate, spread it and cover it with another sal leaf plate and stitch it. To steam the cake, fill water in up to the mid-level in an earthen pot. To prepare a bed to steam the cake, they take some sal

sticks (thin piece of wood) and cut them into pieces, as per the size of the inside wall of the pot. Stack the sticks above the water level inside the pot. They keep the rice batter wrapped sal leaves inside the pot and steam it for 20 minutes. Once the batter is cooked, take it out and the Herolad (ହେରୋଲାଡ଼) is ready to be served. Harold is a rice based dish prepared traditionally by Mundas. It is completely free from oil and can be kept for longer time.

Ingredients	
English Name	Munda/Local Name
Rice Flour	ଚାଉଳି (Chauli)
Sal Leave	ସାଲୁଆ ପଟର (Salua Patar)



The Mundas generally prepare this cuisine on Hera Puja (there is no such date fixed for these festivals. However, they celebrate this purba on the month of June and July as per their family member's decision). The Mundas reveal that they prepare this cake on new mud pot. After preparing this cake they offer to their ancestors. Generally they do not add salt or sugar in this cuisine. But when preparing for household consumption, they add salt, sugar and jaggery as per their preference. As per them, anyone can take this cuisine without having any restriction.

Madukam Patu (ମାହୁକାମ୍ ପାତୁ/Mahua Flower Ladoo)

The Mundas clean Mahua Flower in water and dry it under sun. At first they roast the dry Mahua Flower until it changes its colour to dark brown. Once fried properly, they take Mahua Flower out from heat and cool it for sometimes. Then prepare a fat powder with the help of hand hammer.

Along with Mahua Flowers, rice flour is required to prepare this cuisine. Hence, in another pot they take rice flour and roast it in medium to low flame. They continuously stir the rice grains with a wooden spatula or a long-handled ladle to prevent hand burning and to ensure evenly roasting. They roast the rice until it turns golden brown and releases a nutty aroma. This process may take around 15-20 minutes. Once roasted,

they remove the pan from the heat. Grind the roasted rice in a mortar and pestle or in a grinder to obtain a coarse or fine powder.

To prepare this cuisine, the Mundas mix both the powder and add adequate water to make a hard dough. They allow the dough to remain for 10 minutes. Take small portions of the dough and make shape of small size ball of ladoo. Finally the Madukam Patu (ମାହୁକାମ୍ ପାତୁ) is ready to be served.

Ingredients	
English Name	Munda/Local Name
Mahua Flower	ମାକମ୍ (Makam)
Rice Flour	ଚାଉଳି (Chauli)

They generally eat this cuisine during rainy season. The respondents revealed that they eat Mahua Flower to cure skin diseases, headache, pitta and bronchitis. The Mundas prepare this



laddo for lactating women and believe that it will augment the breast milk. It is also given to children to address malnutrition.

Late Mandi (ଲେଟ ମାଣ୍ଡି/Chicken Khichidi)



Rinse rice in water until the water runs clear. Soak the rice in water for 10 minutes. Then drain and keep it aside. Cut chicken into bite-size pieces. Heat oil in a large, heavy-bottomed pan over medium heat. Add the sliced onions and cook it until the onions become golden brown. Add chili, crushed garlic, turmeric powder, salt over it and let them sizzle for a few seconds. Add chicken pieces and cook it over medium heat. Add garlic and ginger paste and let it cook. Cover it with a lid and cook on low

heat for about 20-25 minutes. Put the soaked rice on the chicken and add water (double quantity of the rice) and boil until it is cooked properly and the water is absorbed. Then turn off the flame. The Late Mandi (ଲେଟ ମାଣ୍ଡି) is ready to serve as main dish.

Ingredients	
English Name	Munda/Local Name
Chicken	ସିମ୍ (Sim)
Rice	ଚାଉଳି (Chauli)
Onion	ପିଆଜି (Piaji)
Garlic	ରାଶୁଣ (Rashun)
Ginger	ଆଦା (Ada)
Chili	ମାରିଚି (Marichi)
Turmeric Powder	ସାସାଙ୍ଗ (Sasang)
Oil	ସୁନୁମ୍ (Sunum)
Salt	ବୁଲୁଙ୍ଗ (Bulung)

The Mundas prepare non-veg foods on festive occasions and when guests visit to their home. This cuisine is prepared on festive occasions like Here Purba and Kali Puja. The respondents viewed that during Here Purba, the Mundas worship the cows and other domestic animals. They give sacrifice of a hen at cow shed and cook this cuisine in two pots. In one pot they cook the head part of the scarified hen and in another pot, they cook the other parts of the hen. As per the cultural practice the male member who keep the fast, usually eat the head of the sacrificed hen. No other member is permitted to eat that. The respondents viewed that only family members can eat this cuisine. However, married daughters, women going through their periods are restricted to take that cuisine. The respondents viewed that on the day of Chaitya Puja, the Mundas also prepare this cuisine. After scarificing hen or goat, it is cooked in one place at the village. The Desari who used to do the puja and keep fasting is allowed to take the head part. On that occasion, everyone can take that cuisine.

The Mundas mostly prepare this cuisine for household consumption during winter with the belief that it will keep the body warm. It is also found from the field that the Mundas take this cuisine as chakna (Snacks) along with wine.



Madukam Tiki (ମାହୁକାମ୍ ଟିକି/Boiled Mahua Flower)

To prepare this cuisine, at first the Mundas clean Mahua Flower properly in order to remove dirt. Then they sun dry the mahua flowers. In one clay pot they boil water and add the Mahua Flower. Boil it until it is properly cooked. It is removed from heat, once cooked. The Madukan Tiki (ମାହୁକାମ୍ ଟିକି) is ready to be served.

Ingredients	
English Name	Munda/Local Name
Mahua Flower	ମାକମ୍ (Makam)

March and April are the harvesting month of Mahua Flower. On April month the Mundas celebrate Amba and Phula Nuakhai. On the day of Nuakhai (When people taste the crop first time after harvest), they offer this cuisine in sal leaf to God and then people eat it as Prasad. The respondents viewed that during rainy season they used to have this cuisine during breakfast. But now-a-days, the consumption of this cuisine has declined.



Sasangala (ଶାଶାଙ୍ଗ ଗାଲ/Steamed Rice Cake)



Rice is one of the main ingredients for this cuisine. The Mundas at first soak rice for 30 minutes in water and then drain it out. They keep it for sometimes to get it dried properly. Once the rice dries, they prepare rice flour by Dhenki (traditional wood hauler). In a mixing bowl, they combine rice flour and salt to taste and mix them well to form a thick batter. Slowly they add water to the batter while whisking continuously to prepare a dough. One has to ensure that there should not be any lump in

the dough. Let the dough to rest for about 15-20 minutes, this will allow the flavors to blend and the dough to thicken slightly. Meanwhile they collect turmeric leaves from kitchen garden and clean it properly. After 15 minutes they stir the dough and take small amount and spread it from one part to another over the turmeric leaf. To steam the cake, they prepare a clay pot with half-filled water and put sticks horizontally to form a bed to hold rice straw. Put the pot into low wooden flame and steam it for 10 to 15 minutes or until it is properly cooked. Then take the pot from heat. The Sasangala (ଶାଶାଙ୍ଗ ଗାଲ) is ready to be served.

Ingredients

English Name	Munda/Local Name
Rice Flour	ଚାଉଳି (Chauli)
Salt	ବୁଲୁଙ୍ଗ (Bulung)
Turmeric Leaves	ସାସାଙ୍ଗ (Sasang)

The Mundas prepare this cuisine on Prathamastami, on the eighth day of moon waning phase Astami of the month of Margashira. In this festival they pray for the life and prosperity of the eldest child of the family. They offer this cuisine to their ancestors and then the eldest child. This cuisine is mostly prepared during the blooming season of turmeric. It is believed by the Mundas that turmeric leaf blended food products works as antibiotic to heal liquor caused diseases. Everyone can take this cuisine.

Rambha Maandi (ରାମ୍ଭା ମାଣ୍ଡି/Boiled Black-Gram Rice)

Earlier Rambha Maandi (Black-gram Rice) is consumed by Munda tribes on special occasions, but recently the frequency of eating this cuisine has increased. To prepare this cuisine, the Mundas at first wash black gram and rice separately in water until the water runs clear. Both the ingredients are

soaked separately for about 4-6 hours. Soaking helps in reducing the cooking time and improves the texture. Once soaked, they drain the water from both the black gram and rice. In a large pot, they pour the soaked black grams along with fresh water. When pouring water, priority should be

given to to add water 2-3 inches above the level of black gram. Boil it over medium-high heat. Once the black gram starts boiling, reduce the heat to low and let it simmer. Cover it partially and cook for about 30-40 minutes or until the black gram becomes soft and tender. They stir occasionally to prevent sticking to the bottom of the pot. In a separate pot, they add the soaked rice along with fresh water. The water level should be about 1-2 inches above the level of rice. Boil it over medium-high heat. Once the rice comes to a boil, reduce the heat to low and cover the pot with a tight-fitting lid. Let it cook for about 15-20 minutes or until the rice is fully

cooked and the grains are fluffy. They generally avoid to stir the rice, particularly to prevent breaking the grains. Once the black gram and rice are cooked, they drain excess water if necessary and combine the cooked black gram and rice together. Add salt as per ones preference and mix them well. The Rambha Mandi (ରାମ୍ଭା ମାଣ୍ଡି) is ready to be served.

Ingredients	
English Name	Munda/Local Name
Black-gram	ରାମ୍ଭା (Rambha)
Rice	ଚାଉଳି (Chauli)

The respondents viewed that during Kali Puja, the Mundas perform Guhala Puja (Conduct puja at the shed of cows and other domestic animals). They offer this cuisine to their domestic animals to eat. Generally, they provide this cuisine in a new bamboo basket to their domestic animals. The respondents viewed that all the family members take little from the bamboo plate of cows, with the belief that they will get blessing of a better life form them.



5. ORAON

Demta Chatani (ଢେମଟା ଚଟନୀ/Red Ant Chutney)



To prepare this cuisine, the Oraons collect big red ants in bamboo basket and keep them in sun light for a day or till the ants die. Before cooking, they clean the ants properly by water, so that the impure materials will not remain. They rub the ants in hand smoothly, which helps to de-skin the ants. The Oraons also add amorphophallus (Olua) in this cuisine. They clean the red crust of amorphophallus (Olua) and cut into small pieces and boil 10

minutes in water. During the process of boiling olua, they add a pinch of salt and let the olua to be cooked for about 10 minutes. Once boiled, they drain the water and allow it to get dry. In one sal leaf, they take all the ingredients like red ants, chilli, salt and amorphophallus (olua) and make a paste out of it with traditional stone grinder (siluapua). Now the Demta Chatni (ଢେମଟା ଚଟନୀ) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Red Ants	ଢେମଟା/ହାଉ (Demata/Hau)
Olua	ଅଲୁ (Al)
Chilli	ମାରିଚା (Maricha)
Salt	ବେକ୍ (Bek)



The Oraons collect red ants from tree during the month of January-February and its eggs during the month of April-May as the ant make their nest on leaves during that time. But now-a-days red ants are sold in local tribal haats. Hence, during these months the Oraons take this cuisine.

They usually eat this chutney with rice. The Oraons believe that if they will eat red ants, they will not suffer with cough, cold and acidity. Further they reveal that eggs of red ants are very nutritious. However, all the respondents viewed that they like the taste of red ant chutney.

Ghungi Chumakhari Amkhi (ଗୁଞ୍ଜି ଚୁମାଖାରୀ ଆମଖି/Snail Meat Curry)



The Oraons collect snails from pond or from agricultural land and clean them with water thoroughly by removing mud and dirt. They descale the upper layer of the snails and collect the meat part in a bowl. In meantime, they chop onion and chili and crush garlic. To start cooking, they heat oil in a pan over medium heat and add chopped onions and cook until it turns golden brown. Then they add crushed garlic into the pan and cook it for a minute until the raw smell disappears. Once the garlic leaves its fragrance, they add the snails in the onion-garlic mixture and mix them well. Sprinkle salt, turmeric powder, cumin powder, and coriander powder over the snails. Stir to coat the snails evenly with the spicy. Also they add the slit green chilies to the pan and

mix everything together. Cover the whole stuff and cook it until they become tender. It may take about 30-40 minutes for the snails to become tender. Once the snails are cooked, they remove the cover and cook for a few more minutes to allow the gravy to thicken. The Ghungi Chumakhari Amkhi (ଗୁଞ୍ଜି ଚୁମାଖାରୀ ଆମଖି) is ready to serve.

Ingredients	
English Name	Oraon/Local Name
Snails Meat	ଗୁଞ୍ଜି (Ghungi)
Onion	ପେୟାଜ (Peyaj)
Garlic	ରାଶିଣି (Rashani)
Green Chilli	ମାରିଚା (Maricha)
Cumin Powder	ଜିରା ଗୁଣ୍ଡା (Jira Gunda)
Coriander Powder	ଧାନିଆ ଗୁଣ୍ଡା (Dhania Gunda)
Turmeric Powder	ବାଲକା ଗୁଣ୍ଡା (Balka Gunda)
Oil	ତେଲ (Tel)
Salt	ବେକ୍ (Bek)

The Oraons eat this cuisine during rainy and summer season or whenever snails are available. The respondents viewed that usually women members collect the snails during the month of July, August and September, particularly after doing farming work in paddy field. During summer season particularly in the month of March, April and May, they collect the snails from ponds and bandhas. To collect the snails from ponds or bandhas, it is required to drown into

the water. Hence, during winter season due to cold they are not able to collect snails. They usually eat this cuisine at lunch time along with rice.



Dumbu (ଡୁମ୍ବୁ/Millet & Rice Gruel)



To prepare this cuisine, the Oraons use parboiled rice (Usuna Chaula). At first they rinse the rice and millet with water to remove the impurities. In a large pot, they combine the rinsed rice, millet, and water and boil it over medium heat. Once it starts boiling, they reduce the heat to low and let it simmer. It is stirred occasionally to

prevent sticking. It requires 20-25 minutes to be cooked. One may need to adjust the cooking time depending on the type and brand of rice and millet one is using. Once, it become soft and tender, they add salt and sugar or jaggery and continue cooking the porridge for another 5 minutes, allowing the flavors to mix together. Once cooked, they remove the pot from the heat and let the porridge to cool down slightly. Now, the Dumbu (ଡୁମ୍ବୁ) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Parboiled Rice	ଡିଥିର (Tithir)
Millet	ଆଦାଏ (Adae)
Sugar/Jaggery	ଚିନି/ଗୁଡ୍‌ଲେ (Chini/Gudle)
Salt	ବେକ୍ (Bek)

Rice and Mandia are two important food grains for Oraons. In earlier days the Oraons used to regularly cook dumbu. They generally take this cuisine along with them when going for work to their field. The Oraons believe that mandia will keep them full and give energy to work. However, some of the respondents viewed that they used to prepare dumbu when they don't have adequate quantity of rice to feed the family. But the frequency of taking dumbu has declined as they have enough rice to eat. Now-a-days Oraons prepare dumbu occasionally and when preparing dumbu they add sugar or jaggery for taste.



Enjo Khaedachaka (ଇଞ୍ଜୋ ଖାଏଦାଚକା/Dry Small Fish Fry)

The Oraons collect small fish from pond, stream or from agricultural field. They clean the fish in water to remove the dirt. Heat a pan and keep the fish on it. After sometime, particularly when the fish leaves its fragrance, then turn the fish to dry fry the other side. Once dried little, they take the fish from the pan and dry it in sun. Once dried completely, it is preserved for future in dry leaf box (Patra Putuli). Generally the Oraons keep the dried fish in dry leaves and bind in properly to preserve for months. When required they take some dry fish from it for making some curry. Now the Macha sukhua is ready. To prepare this cuisine, at first they heat oil in a pan. Then they add

chopped onion and chilli. Once, the onion becomes golden brown, they add the macha sukhua. Let the macha sukhua to get fry for 5 minutes. Then they add water and salt as required and cook it for 10 minutes. Now the Enjo Khaedachaka (ଇଞ୍ଜୋ ଖାଏଦାଚକା) is ready to be served. The Oraons generally add the dry fish in any curry or green leaves.

Ingredients	
English Name	Oraon/Local Name
Small Fish	ଇଞ୍ଜୋ ଖାଏଦା (Enjo Khaeda)
Salt	ବେକ୍ (Bek)

The Oraons usually prepare this cuisine around the year due to the availability of dry fish. The respondents viewed that they like to eat non-veg foods. Hence, whenever they don't have vegetables or they wish to take non-veg food, they prepare this cuisine. All the family members can eat this cuisine.

Enjoo Handua (ଇଞେଞ୍ଜୁ ହାଣ୍ଡୁଆ/Fish & Bamboo Shoot Fry)

The main ingredient for this cuisine is handua and small fish. The Oraons are fond of fishing and collect small fish from agricultural land or from pond or bandhas. To start cooking, the Oraons at first clean the fish properly. Then they heat oil in a pan over low temperature and add chopped garlic. Fry it until it turns golden brown and aromatic. Then they add the sliced bamboo shoots (handua) in the pan and cook them. Note that the handua pieces need to be soaked in water before an hour and thoroughly washed to remove its bitterness. Let the bamboo shoot to be cooked for few minutes. They add small fish to the shoots and gently stir to coat the fish with the spices. Salt and turmeric powder are added over the fish and bamboo shoots thereafter. Mix everything together and add little water to it. Cover the pan and let the curry to be cooked on low heat for about 15-20 minutes or until the fish is half cooked and until it becomes dry. Take out the bamboo shoot and small fish and put it in Sal leaves and

bind properly with local strings. Put the packet to low flame for 10 more minutes and take out. The Sal leaves impart a distinct aroma and flavor to the curry. The Enjoo Handua (ଇଞେଞ୍ଜୁ ହାଣ୍ଡୁଆ) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Handua	ହାଣ୍ଡୁଆ (Handua)
Small Fish	ଇଞେଞ୍ଜୁ (Enjo)
Garlic	ରାଶିଣି (Rashani)
Green Chili	ମାରିଚା (Maricha)
Turmeric Powder	ବାଲକା ଗୁଣ୍ଡା (Balka Gunda)
Oil	ତେଲ (Tel)
Salt	ବେକ୍ (Bek)
Sal Leave	ସାରାଇ ଆଖା (Sarai Akha)

The Oraons usually prepare this cuisine around the year. However, the frequency of taking this cuisine is more during rainy season due to the availability of fish. The Oraons like the taste of handua. Hence, they prepare handua and preserve it and use it around the year.



Kanji Ammo (କାଞ୍ଚି ଆମ୍ବୋ/Kanji)



The main ingredient for preparing this cuisine is 'Peja Torani' (water left over from cooked rice that has been kept for one day). To start with, the Oraons take some peja torani. They strain it out, particularly not to take any solid particles or grains. In another pot they cook rice and cool it for some time. Then they add the cooked rice in peja torani and cook it. They stir it and cook it until the rice will dissolve into the sour water. It will thicken the soup. Place the pot on medium heat and bring the soup to a gentle simmer. They also add turmeric powder and salt in the soup and mix it well.

Slit green chilies and minced garlic in the pot are also added. They let the soup to simmer for about 10-15 minutes. Once cooked, they taste the soup and adjust the seasoning, if needed, by adding more salt or spicy according to preference. Once the Kanji soup reaches the desired consistency, they remove it from heat. The Kanji Ammo (କାଞ୍ଚି ଆମ୍ବୋ) is ready to be served. Serve it hot as a comforting and light meal.

Ingredients	
English Name	Oraon/Local Name
Torani/ Peja	ଆମଡ଼ି ଆମ୍ବୋ/ ଆମଡ଼ି (Amadi Ambo/Amadi)
Garlic	ରାଶଣି (Rashani)
Green Chili	ମାରିଚା (Maricha)
Turmeric Powder	ବାଲକା ଗୁଣ୍ଡା (Balka Gunda)
Salt	ବେକ୍ (Bek)

This cuisine is prepared by Oraons regularly and consumed as a body coolant. Hence, they prefer to eat during fasting and during summer season. Almost all are allowed to take this cuisine.



Khalibari Adakha Saag (ଖଲିବିରି ଆଡଖା ଶାଗ/ Khalibiri Adakha Flower Fry)

The Oraons collect the Khalibiri Adakha flower from jungle. To cook, the Oraons at first boil it in water for sometimes. Once boiled, they drain the Khalibiri adakha flowers and dry it under sun. They preserve it in dry leave box (Patra Putuli). When required they take some dry Khalibiri Adakha flower and add it with tomato, Bhutanglo leaves, salt and fry it. Now the Khalibari Adakha (ଖଲିବିରି ଆଡଖା ଶାଗ) is ready. The flower has a mix taste of sweet and sour and the Oraons add it any vegetable curry.

Ingredients	
English Name	Oraon/Local Name
Khalibiri Adakha Flower	ଖଲିବିରି ଆଡଖା (Khalibiri Adakha)
Tomato	ବିଲାତି (Bilati)
Bhutanglo Leave	ଭୁଟାଙ୍ଗଲୋ (Bhutanalo)
Salt	ବେକ୍ (Bek)

The Oraons generally collect Khalibari Adakha Saag during during the month of April-May, the flourishing month. They prefer the taste of this cuisine and usually eat this cuisine at lunch time along with rice. Hence, during the flourishing month of Khalibari Adakha Saag, they dry it under sun, make a powder and preserve it so that they can prepare this cuisine all round the year when Khalibari Adakha Saag are not available.

Sudi Mandi (ସୁଡ଼ି ମାଣ୍ଡି/Meat Khichidi)



Chicken and rice are two important ingredient for this cuisine. The Oraons at first boil water in a deep bowl. Once the water starts boiling, they add the whole country chicken. They leave it in the boiling water for about 20 minutes. Then they take out the chicken and remove the feathers and cut it into pieces. The chicken pieces are kept aside in a bowl. In meantime, they chop onion and chili, garlic and gingerpaste. To start cooking this cuisine, the Oraons heat tola oil. Then they add chopped onion and cook it for 5 minutes or until it becomes golden brown. The garlic and ginger paste, chopped chilli are added thereafter. They cook it until it leaves fragance and turned brown. After few minutes, they add cumin power, coriander power and turmeric powder. They let the spices to be cooked for few minutes and then add chicken. Little water is added

thereafter and they let the chicken to cook until it becomes tender. When the chicken is almost cooked, they add rice and sauté it. To make a massy stuff. They add some water after rice starts boiling. Once cooked, they take out the pot from heat and allow it sometimes to cool. The Sudi Mandi (ସୁଡ଼ି ମାଣ୍ଡି) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Chicken	ହେର ଆହାଡ଼ା (Her Ahada)
Rice	ଡିଥିର (Tithir)
Onion	ପେୟାଜ (Peyaj)
Garlic	ରାଶଣି (Rashani)
Ginger	ଆଦା (Ada)
Chili	ମାରିଚା (Maricha)
Cumin Power	ଜିରା ଗୁଣ୍ଡା (Jira Gunda)
Coriander Power	ଧାନିଆ ଗୁଣ୍ଡା (Dhania Gunda)
Turmeric Powder	ବାଲକା ଗୁଣ୍ଡା (Balka Gunda)
Oil	ତେଲ୍ (Tel)
Salt	ବେକ୍ (Bek)

The Oraons like to eat non-veg foods on festive occasions. They mostly prefer to eat chicken and prepare various types of dishes from chicken. This cuisine is prepared by the Oraons during festivals like Chaita purnami, which falls on the month of April. On this festival they worship the village goddess and sacrifice the hen. After cooking the the sacrificed hen, they offer sudi mandi to their ancestors. After that all the members eat the cuisine. The Oraons reveal that during any community festivals, they prepare this cuisine.



Sithi Asma (ସିଥି ଆସମା/ Rice & Black Gram Cake)



To prepare this cuisine, the Oraons at first wash raw rice and black gram separately. They soak them in water for about 4-6 hours and drain excess water before using. They grind the soaked raw rice and black gram together to form a smooth and thick batter. They transfer the batter to a bowl and add jaggery and mix them well until the jaggery is evenly incorporated into the batter. They cover the bowl with a clean cloth and let the batter to ferment for about 6-8 hours or overnight. Fermentation helps in making the pan cakes fluffy and gives a slight tangy flavor. After fermentation, they add tola oil

(oil extracted from mahua seeds), salt, and jaggery (As per ones taste preference) to the batter and mix it well. To prepre the cake, they pour a ladleful of batter onto the pan and spread it in a circular motion to form a thin pancake. Cook the pancake on one side until small bubbles start to appear on the surface. Then, flip it up and cook on the other side until it turns golden brown. The Sithi Asma (ସିଥି ଆସମା) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Rice	ଡିଥିର୍ (Tithir)
Black Gram	ମାସିଡାଲି (Masi Dali)
Jaggery	ଗୁଡ଼ଲେ (Gudle)
Tola Oil	କେଶାଇଶୁ (Keshainshu)
Salt	ବେକ୍ (Bek)

The Oraons especially prepare this cuisine during holy festival or Phaguna Puja. They eat Sithi Asma anytime of the day. However, everyone can eat this cuisine without having any restriction.



Ladoo (ଲଡ଼ୁ/Steamed Rice Cake)



To prepare this cuisine, the Oraons boil water for five minutes and then add sugar and rice flour to prepare a dough. They prepare a thick dough and keep it outside for few minutes to get cool. Then they divide the total dough into multiple small balls. Take a ball and make a dent in the centre and put jaggery inside it and close the

opening. To steam the cuisine, they take a bigger size pot and prepare a bed with the help of bamboo sticks and straw and sal leaves. They pour water in the straw clad pot and keep the pot on heat. Once the water starts boiling and the steam is about to come, they keep the stuffed ball inside and cover the pot with a plate. It is boiled for about 30 to 45 minutes or till it is cooked properly. Take the stuffed balls outside, once cooked. The Ladoo (ଲଡ଼ୁ) is ready to be served.

Ingredients	
English Name	Oraon/Local Name
Rice Flour	ତିଥ୍‌ର ଗୁଣ୍ଡା (Tithir Gunda)
Sugar	ଚିନି (Chini)
Jaggery	ଗୁଡ଼ିଲ (Gudle)

The Oraons reveal that they prepare laddoo during Diwali and offer to their ancestors. Also on the day of shardha to offer their ancestors they prepare the Laddo. When preparing the laddoo with the aim of offering ancestors, the Oraons don't add salt and sugar or jaggery and prepare this laddoo on mud pot (mati handi). Leaving these days, they prepare this cuisine occasionally for consumption purposes. They add salt, sugar or jaggery as per their taste preference. The Oraons take this cuisine anytime of the day.



Madgi Letha (ମାଦଗୀ ଲେଥା/Mahua Flower Ladoo)



golden brown. They stir it continuously to ensure even roasting. Remove it from heat and set aside. Let roasted Mahua Flower and rice to get cool. Once cooled, they transfer them to a mortar (pestle) and make powder out of it. Then they give the powder into a shape of Ladoo. The Madgi Letha (ମାଦଗୀ ଲେଥା) is ready to be served.

To prepare this cuisine the Oraons at first roast the dry Mahua Flowers for a few minutes until it leaves its fragrance. Remove it from heat and set aside. In the same pan, they roast the parboiled rice (Usuna chaula) until it becomes crispy and

Ingredients	
English Name	Oraon/Local Name
Mahua Flower	ମାଦଗୀ (Madgee)
Parboiled Rice	ଅନ୍ଧକା ଚିଥିର (Andhaka Tithir)

The Oraons generally collect mahua flower from forest during the month of March to April, the flowering season. They prepare this cuisine on May-June month and preserve it in some container. This cuisine is ideally consumed by the Oraons during rainy season. The Oraons revealed that earlier at the time of food scarcity, they generally consume Mahua Flower letha to survive. However, the respondents viewed that they like the taste of this cuisine.



Madgi Pukhhka (ମାଦ୍‌ଜି ପୁଖ୍‌ହକା/Mahua Flower, Tamarind seed & Sal Seed Powder)

To prepare this cuisine, the Oraons at first clean the Mahua Flower. Once cleaned, they boil it. Then they dry fry some tamarind seeds and crush it with the help of dhinki (traditional husk lever). They peel up the skin of tamarind seed and sal seed. Mix the boiled Mahua Flower, tamarind seeds and sal seeds together. Add salt as per taste. Once all the ingredients becomes tender, take the pot out from heat. Now the cuisine Madgi Pukhhka (ମାଦ୍‌ଜି ପୁଖ୍‌ହକା) is ready to eat. This cuisine is very tasty. If one will keep it

on heat earthen hearth, then it will remain for 3-4 days.

Ingredients	
English Name	Oraon/Local Name
Mahua Flower	ମାଦ୍‌ଜୀ (Madgee)
Tamarind Seed	ତାତାଲି ଚୟା ମାଞ୍ଜି (Tatali Chaya Manji)
Salt	ବେକ୍ (Bek)
Sal Seed	ନାହାର୍ (Nahar)

Generally, the Oraons eat this cuisine during summer at any time of the day. There is no restriction on eating Madgi Pukhhka.

Madgi Latha (ମାଦ୍ଘି ଲାଠି/Mahua Flower Ladoo)

To prepare Mahua Flower latha, the Oraons at first clean the Mahua Flower properly. Then they heat water in a pot and add the cleaned Mahua Flower. Cook the Mahua Flower for sometimes till it becomes tender. Add salt, chilli and garlic and mix them well. To make a paste, grind it by the help of curry stone. Put it in a pot and place the pot on a warm hearth. Take some Mahua Flower paste in hand and give it into a shape of ladoo. Now the Madgi Latha (ମାଦ୍ଘି ଲାଠି)

is ready to be served. Generally the Oraons eat it during winter.

Ingredients	
English Name	Oraon/Local Name
Mahua Flower	ମାଦ୍ଘି (Madgee)
Garlic	ରାଶିଣି (Rashani)
Chili	ମାରିଚା (Maricha)
Salt	ବେକ୍ (Bek)

This cuisine is ideally consumed by the Oraons during winter season. The respondents viewed that this cuisine is very tasty and there is no such restriction on the consumption of this cuisine. The Oraons revealed that earlier at the time of food scarcity, they generally consume Mahua Flower latha to survive. But in due course of time, the regularity of taking this cuisine has declined.

Gama Saag (ଗମା ଶାଗ/Gama Leaf Fry)

To prepare this cuisine, at first clean gama leaves properly in water. Heat water in a pan and add gama leaves. Boil it for sometimes. Once the saag is cooked properly, then drain excess water by pressing it by hand. The Oraons dry the cooked gama leaves under sun and preserve the dried saag in dry leave box (Patra Putuli). Now the Gama Saag (ଗମା ଶାଗ) is ready to be eaten. The Oraons generally prepare a chutney by adding burned tomato, garlic, chilly, salt, mustard oil and dried gama leaves.

Ingredients	
English Name	Oraon/Local Name
Gama Leaves	ଗମା ଶାଗ (Gama Saag)
Tomato	ବିଲାତି (Bilati)
Garlic	ରାଶିଣି (Rashani)
Chilli	ମାରିଚା (Maricha)
Mustard Oil	ଶୁରୁଷା ତେଲ (Shurusa Tel)
Salt	ବେକ୍ (Bek)

Gama saag are mostly available during the month of October, the flourishing season. The Oraons viewed that they like the taste of gama saag and generally they eat this saag with water rice. During the flourishing month of gama leaves, they dry the tender leaves under sun, make a powder and preserve it and prepare this cuisine throughout the year when these leaves are not available. The Oraons believe that this saag helps to increase the memory power.

Kuchu Alkha (କୁଚୁ ଆଡଖା/Arum Leaf Curry)



Wash the arum leaves thoroughly to remove any dirt. Remove the stems if desired and chop the leaves into small pieces. In a pot, bring some hot rice gruel water. Add chopped arum leaves into the pot and cook them for about 10-15 minutes or until arum leaves become tender. Add salt as per taste and mix well. In a separate pan, heat little oil over medium heat. Add some crushed garlic and green chilies to the pan. Cook until the garlic turns golden brown and releases flavor. Add the cooked garlic and chili mixture on the cooked arum leaves and rice gruel. Stir it well to combine the flavors. Add tamarind pulp to the pot, adjusting the amount to the preferred level

of tanginess. Stir well to incorporate the tamarind. If needed, add some additional water to achieve the desired consistency of the curry. Stir well to combine all the ingredients. Allow the curry to simmer for a few more minutes, letting the flavors to mix together. Remove from heat. The Kuchu Alkha (କୁଚୁ ଆଡଖା) is ready to be served. Serve the curry hot with steamed rice or any other accompaniments of your choice.

Ingredients	
English Name	Oraon/Local Name
Arum Leaves	କୁଚୁ ଆଡଖା (Kuchu Adakha)
Rice Gruel	ଆମଡି ଆମୋ/ ଆମଡି (Amadi Ambo/Amadi)
Garlic	ରାଶିଣି (Rashani)
Green Chili	ମାରିଚା (Maricha)
Tamarind	ତାତାଲି ଚୟା (Tatali Chaya)
Salt	ବେକ୍ (Bek)



Generally, arum leaves flourish during the month of September, October and November. The Oraons consume this cuisine regularly during these months. They usually eat this cuisine at lunch time along with rice. The respondents viewed that they prefer the taste of this cuisine. Hence, during the flourishing month of arum leaves, they sun dry the tender arum leaves, make powder and preserve it so that they can prepare this cuisine all round the year. It works as a substitute to dal. The Oraons believe that the arum leaves can increase the severity of *Bata* disease. Hence, except persons having *Bata* disease, all other members are allowed to consume dishes prepared with arum leaves.

Madgi Asama (ମାଦ୍ଘି ଆସମା/ Mahua Flower Cake)

Soak raw rice and Mahua Flower in water separately. Clean them in water thoroughly and mix both the Mahua Flower and raw rice. Grind it by the help of curry stone. Add salt as per taste and mix the batter properly. Boil water in a pot and cover it with a cloth. Place the Mahua Flower and rice batter on it (give it a cake shape) and cover it. Once steamed properly, take the pot out from

heat. Now Madgi Asama (ମାଦ୍ଘି ଆସମା) is ready to eat.

Ingredients	
English Name	Oraon/Local Name
Rice	ତିଥିର (Tithir)
Mahua Flower	ମାଦ୍ଘି (Madgi)
Salt	ବେକ୍ (Bek)

The Oraons generally collect mahuli flowers from forest during the month of March and April, during the flowering season. They usually prepare this cuisine all round the year, when they have food scarcity at home. The respondents revealed that the consumption of this cuisine has declined due to availability of rice and other cereals.

Chakhunda Saag (ଚାକ୍ଘୁଣ୍ଡା ଶାଗ/Chakhunda Leaf Fry)

The Oraons collect the budding Chakhunda leaves during the rainy season. They clean the leaves and then boil it in water for few minutes. Then they fry it. Now the chakhunda saag is ready to be eaten. The Oraons also preserve the chakhunda saag for future use. They collect the chakhunda saag and clean it properly. Take little water in a pot and add the cleaned chakhunda leaves. Boil it for sometimes. Once boiled properly, drain the extra water and dry the boiled leaves in sun.

Once dried properly, they preserve it in dry leaf box (Patra Putuli). Now the Chakhunda Saag (ଚାକ୍ଘୁଣ୍ଡା ଶାଗ) is ready to be eaten. The Oraons add this dried saag in vegetable curry.

Ingredients	
English Name	Oraon/Local Name
Budding Chakhunda Leaf	ଚାକ୍ଘୁଣ୍ଡା ଆଡ଼ଗା (Chakhunda Saag)

The Oraons collect this saag during the month of October, the flourishing month. During this month, they dry it under sun, make a powder and preserve it and prepare this cuisine round the year. They prepare it like dali and eat it with rice during lunch.

Tentuli Saag & Phul (ଟେଡୁଲି ଶାଗ ଓ ଫୁଲ/Tamarind Leaf and Flower Fry)

The Oraons collect the tender leaves and flowers of tamarind (tentuli) and dry it separately. Once dried, make a fine powder by crushing the leaves. The Oraons preserve the tentuli saag and phula powder in dry leaf box (Patra Putuli). Now the Tentuli Saag and Phul (ଟେଡୁଲି ଶାଗ ଓ ଫୁଲ) is ready to be eaten.

Ingredients	
English Name	Oraon/Local Name
Tender Leaves and Flowers of Tamarind	ପାଲକା (Palka)

The Oraons collect this saag during the month of May, the flourishing month. Generally, they eat this saag with water rice. During this month, they dry it under sun and crush it to make a fine powder. They preserve it in dry leaf box (Patra Putuli). The Oraons generally add the tentuli saag and flower on pita maach and mushrooms curry. Also, when cooking ladies finger curry, they add the tentuli saag and flower.

Sanai Phul (ସାନାଇ ଫୁଲ/Sanai Flower Fry)

To prepare this cuisine, the Oraons at first clean Sanai phul properly and then boil it in water. Once boiled properly, drain the extra water and dry the boiled leaves in sun. The Oraons preserve the dried Sanai phul in dry leave box (Patra Putuli). Now the Sanai Phul (ସାନାଇ ଫୁଲ) is ready to be eaten. When necessary they cook it with dried fish, jhuri mach and tomato.

Ingredients	
English Name	Oraon/Local Name
Sanai Flower	ସାନାଇ ଫୁଲ (Sanai Phul)

The Oraons collect this saag from jungle in the month of October and November, the flourishing month. They prefer to eat this saag with water rice. During the flourishing month of Sanai phul, they make powder of dry Sanai phul and preserve it so that they can prepare this cuisine all round the year.

6. BHUYAN

Chhati (ଛଟି/Mushroom Fry)



Mushroom is one of the important ingredient for this cuisine. At first the Bhuyans collect mushrooms, clean it properly before cooking and then make slices. To start cooking, they heat a pan and put the sliced mushrooms in the pan and cook them for a few minutes until it starts to release moisture. They add salt and

turmeric powder over the mushrooms and stir well to coat the mushrooms evenly with the spicy. Continue cooking the mushrooms over medium heat, stirring occasionally, until it is cooked completely leaving no moisture to evaporate. Once the mushrooms are cooked to the desired texture, they remove them from the heat. The Chhati (ଛଟି) is ready to be served. This simple recipe allows the natural flavors of the mushrooms to heighten with the addition of salt and turmeric powder.

Ingredients	
English Name	Bhuyan/Local Name
Mushroom	ଛଟି (Chhati)
Turmeric Powder	ହଳିଦି (Halidi)
Salt	ନୁନ (Nun)



Generally, the tribal women collect mushrooms from forests or from garden during rainy season, particularly in the month of July, August and September. Hence, during these months the Bhuyans take mushrooms. They believe that wild edible mushrooms are valuable dietary food and to keep themselves healthy they eat mushrooms. They eat this cuisine as a side

dish or a snack. However, it pairs well with rice. To cook this cuisine, the Bhuyans use all variety of mushrooms and all members can eat this cuisine. However, few mushrooms like Katha Chatu, Ajap, Bihuruni and Bada mushroom are restricted for pregnant women and lactating mother. The respondents even viewed that they don't give Bada mushroom to kids up to the age of 6 years.

Dhenkala (ଢେନକଲା/Boiled Rice Cake)



Rice is the main ingredient for this cuisine. The Bhuyans at first rinse the rice thoroughly under running water to remove any impurities and dry it. Once dried, they prepare rice flour by grinding it. To start cooking, boil water in a pot. The amount of water needed depends on the desired consistency of the dough. Rice flour is gradually added to the boiling water. They stir continuously to avoid forming any lump. Reduce the heat to low and continue stirring until the mixture thickens and forms a dough-like consistency. The rice flour will absorb the water and turn into a cohesive mass. Then they remove the pot

from heat and allow the dough to cool slightly until it is comfortable to handle. To prevent sticking, they wet their hands with water and take a small portion of the dough and roll it between their palms to form a ball. This process is repeated with the remaining dough to make as many rice balls as desired. To cook it, they boil water in separate pot and add salt to taste to the boiling water. They carefully drop the rice balls into the boiling water and cook them for about 5-7 minutes, or until they float on the surface. This indicates that the rice balls are cooked. Then they remove the cooked rice balls from the boiling water and transfer them to a bowl. The Dhenkla (ଢେନକଲା) is ready to be served. One can save the ball for 3-4 days.

Ingredients	
English Name	Bhuyan/Local Name
Rice Flour	ଚାଉଲ ଚୁନା (Chaul Chuna)
Salt	ନୁନ (Nun)

This cuisine is prepared with newly harvested rice. The Bhuyans reveal that they prepare the dhenkala during Magha purnima, which falls on the month of December-January. They offer this cuisine to the village deity Surana. They also offer this cuisine to God during Pushpuni to keep the land fertile and to be free from crop loss.



Sanka Saag (ସନକା ଶାଗ/Elephant Yam Leaf Curry)



The Bhuyans collect elephant yam leaves and wash the leaves thoroughly to remove any dirt. They chop the leaves. In a pot they boil water and add salt and chopped leaves. Let the leaves to boil for about 5-10 minutes or until it becomes tender. The exact cooking time may vary depending on the

freshness and size of the leaves. To check if the leaves are cooked, they insert a bamboo stick into the stems. It should easily pierce through without resistance if it is cooked properly. Once the leaves are cooked, they remove it from the boiling water and drain out excess water. Then they transfer the cooked elephant yam leaves to a serving dish and sprinkle salt over the cooked leaves according to their taste preferences. The Sanka Saag (ସନକା ଶାଗ) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Elephant Yam Leaves	ସନକା ଶାଗ (Sanka Saag)
Salt	ନୁନ (Nun)

Generally, Sanka Saag flourish during the month of July and August. The Bhuyans consume this cuisine regularly during these months. They usually eat this cuisine at lunch time along with rice. The Bhuyans generally prepare this cuisine during heavy work schedule, particularly when remain busy in paddy farming, to save time as it takes less time and easy to cook.



Gangai (ଗଙ୍ଗା/ Puffed Gangai)

The Bhuyans collect gangai seeds (spinning millet) and dry them properly under sun. At first they heat a large pot or deep saucepan over medium temperature and put the gangai seeds in the pot and cover it with an earthen or iron lid. They let the gangai seeds to heat up and pop similar to popcorn kernels. They shake the pot occasionally to ensure even heating and prevent burning. Continue heating and shaking the pot until the popping sound slows down. Once, the popping sound slows down, remove the pot from heat and let it sit for a minute or two

to allow any remaining seeds to finish popping. Transfer the popped gangai seeds to a bowl. The gangai (ଗଙ୍ଗା) is ready to be served. If desired, season the popcorn with salt. Allow the popped gangai seeds to cool before serving as a snack.

Ingredients	
English Name	Bhuyan/Local Name
Gangai Seeds	ଗଙ୍ଗା (Gangei)
Salt	ନୁନ (Nun)

The Bhuyans harvest gangai seeds from hill lands on the month of December. They eat this cuisine as evening snacks. The respondents viewed that children upto 5 years are not allowed to take gangai seeds. The Bhuyans believe that it will increase the pinworm in children. The respondents replied that gangai seeds are very healthy.



Karadi (କରଡ଼ି/Bambo Shoot Fry)



After two days, a tangy or fermented smell will come from the bamboo shoot particles. Then they un-wrap the Salia leaves. Now the karadi is ready for cooking. To prepare this dish, they take karadi, water, salt, and turmeric and chili power as per requirement. At first they heat oil in a pot and add the karadi and stir it occasionally. It takes 10-15 minutes to be cooked. Once cooked, take it from heat. The Karadi (କରଡ଼ି) is ready to be served.

The Bhuyans collect small Bamboo shoots. To bring it in cooking form, they peel the upper layer of the bamboo shoots and cut the tender parts into small pieces. Further the small pieces are broken into small particles either by traditional mortal/pestle (Dhinki), knife or glass. In meantime they collect some salua/siali leaves. Then they wrap the small particles of Bamboo shoots with the salua/siali leaves for 1-2 days.

Ingredients	
English Name	Bhuyan/Local Name
Bamboo Shoot	କରଡ଼ି (Karadi)
Salua/Siali Leaves	ଶରଞ୍ଜି (Sharishi)
Chili Power	ମରିଚି (Marichi)
Turmeric Powder	ହଳିଦି (Halidi)
Salt	ନୁନ (Nun)

The Bhuyans generally collect bamboo shoot during the month of August and September, prepare karadi and hendua and preserve whole over the year. They usually eat this round the year. They add the karadi on various vegetables and eat this cuisine along with rice. The Bhuyans viewed that they like the taste of karadi. However, there is no such restriction on the consumption of karadi.



Bainga Kanda (ବଇଙ୍ଗା କନ୍ଦା/Boiled Bainga Kanda)



The bainga kanda grow in semi-hilly areas and is a delicious root. The Bhuyans collect bainga kanda (tuber from bainga tree) from forest and clean it properly in water. At first, they heat water in a pot and add salt

and red chili to taste. Then they add bainga kanda in the hot water and boil it for 20 minutes or until the kanda is tender. To eat, they peel the skin of the boiled kanda. Now, the Bainga Kanda (ବଇଙ୍ଗା କନ୍ଦା) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Bainga Kanda	ବଇଙ୍ଗା କନ୍ଦା (Bainga Kanda)
Chili	ମରିଚି (Marichi)
Salt	ନୁନ (Nun)

The bainga kanda is available during rainy season particularly on the month of July and August. Hence, during these months they consume this cuisine. However, no one is restricted to consume this cuisine.

Mahua Flower Dhunk Sijha (ମହୁଲ ଛୁଙ୍କ ଶିଝା/ Boiled Mahua Flower & Wild Beans)

To prepare this cuisine, the Bhuyans soak Mahua Flowers and wild beans separately. They drain the soaked Mahua Flowers and wild beans, and rinse them thoroughly with water. Boil water in a pot and add the soaked Mahua flowers and wild beans together. Cook it for about 15-20 minutes or until it becomes tender. The cooking time may vary depending on the toughness of the beans. To check if the flowers and beans are cooked, they gently press a flower or bean, if cooked properly it should be soft and easily break. Once the Mahua flowers and wild beans are cooked, they drain the water and rinse them with cold water to stop the cooking process. Then they transfer the boiled Mahua flowers and wild beans to a serving dish and sprinkle salt over the mixture as per preference. The Mahua Flower Dhunk Sijha (ମହୁଲ ଛୁଙ୍କ ଶିଝା) is



ready to be served as a side dish or as a part of a larger meal.

Ingredients	
English Name	Bhuyan/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Wild Beans	ଛୁଙ୍କ (Dhunk)
Salt	ନୁଣ (Nun)

March and April are the harvesting season of Mahua Flower. And December and January are the harvesting season for Dhunk. The Bhuyans collect mahuli flower and Dhunk from jungle, dry it properly and preserve it. They eat this cuisine during breakfast and evening as snacks. The respondents viewed that they take this around the year when they wish.

Burghun (ବୁରଘୁନ/Finger Millet Cake)

Finger millet is one of the important ingredients for this cuisine. They combine the finger millet (In many places Mandia is known as Bhurkun) flour and salt and mix it well to ensure that salt is evenly distributed throughout the flour. They gradually add water to the flour while stirring it continuously. And mix it until it achieves a smooth and pourable batter consistency. The amount of water needed



may vary. Add water gradually until the desired consistency. The batter is kept to rest for about 10-15 minutes. This helps the flour to hydrate which results in softer pancakes. To prepare the cake, they heat a non-stick pan or griddle over medium heat. They gently grease the surface with a small amount of oil to prevent sticking and pour a ladleful of the batter on the pan. It is spread gently in a circular motion to form a round pancake. The pancake is cooked on medium heat until small bubbles start to appear on the surface. This indicates that the pancake is cooking through. They drizzle a little oil around the edges of the pancake and on the

surface. This will help in achieving a crispy texture. Then they flip the pancake using a spatula and cook the other side until it turns golden brown. Once cooked, they remove the pancake from the pan and transfer it to a plate. Now the Bhurkund (ଭୁରକୁଣ୍ଡ) is ready to be served. Serve it hot as breakfast.

Ingredients	
English Name	Bhuyan/Local Name
Finger Millet	କଦ (Kad)
Oil	ଟେଲ (Tel)
Salt	ନୁନ (Nun)

The Bhuyans are fond of eating millets and they prepare various cuisines from this. The Bhuyans eat this cuisine as breakfast. They believe that it is one of the healthiest foods, therefore the children are mostly instructed to take this cuisine. The respondents viewed that the consumption of Bhurgun has declined in course of time. The reason for such decline as highlighted by the respondents is the diversified farming system, the availability of various types of cereals and vegetables and the impact of modernization of food system.



Gadiri Saag (ଗାଡ଼ିରି ଶାଗ/Gadiri Saag Curry)



The Bhuyans at first clean gadiri leaves in water properly and then chop it. To cook this cuisine, at first they boil water in a pot and add chopped gadiri leaves. They cook it for about 5-7 minutes or until they become tender. The cooking time may vary depending on the freshness and tenderness of the leaves. Once the leaves are cooked, they drain the water and set the leaves aside

in a separate pan. In one pot, they prepare tamarind pulp after de-seedling. Further they heat a pan and add the gardi leaves, tamarind pulp and salt. They mix them well and cook the mixture for about 2-3 minutes. They stir the curry occasionally, to blend the flavors and let the spicy penetrate the leaves. Once cooked, remove it from heat. The Gadiri Saag (ଗାଡ଼ିରି ଶାଗ) is ready to be served. Serve the dish hot as a side dish or a part of a larger meal.

Ingredients	
English Name	Bhuyan/Local Name
Gadiri Saag	ଗାଡ଼ିରି ଶାଗ (Gadiri Saag)
Tamarind	ହଳିଦି (Halidi)
Salt	ନୁଣ (Nun)



Gadiri saag (The Gadiri Saag is also known as surakali Saag) is considered as one of the best leafy vegetables for its unique aroma. It is one of the everyday food items for Bhuyans. This saag is available during the months from August to December. The Bhuyans generally eat this cuisine along with rice at lunch time. The respondents also viewed that they sun dry and preserve this saag, so that they can use all round over the year.

Saag Patrapoda (ଶାଗ ପତ୍ରପୋଡ଼ା/Green Leaf Roast)

The Bhuyans collect some green leaves and clean it properly in water. Then, they chop the leaves into small pieces and in a bowl, they mix chopped saag, salt and oil. In meantime, they collect a sal leaf and clean it in water. They place the saag mix on the saal leaf and fold the leaf over the saag, warp it tightly with siali thread. Then they place the wrapped saag on the fire and flip each side until the saag is cooked and the saal leaves are slightly charred. Once cooked, the saag is removed from heat.

Now the Saag Patrapoda (ଶାଗ ପତ୍ରପୋଡ଼ା) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Guduri Saag	ଗୁଦୁରି ଶାଗ (Guduri Saag)
Oil	ତେଲ (Tel)
Salt	ନୁନ (Nun)
Sal Leave	ସାରାଇ ଆଖା (Sarai Akha)

The Bhuyans prepare this cuisine around the year whenever they wish. They eat this cuisine with rice during lunch. However, the respondents viewed that they like to eat this cuisine with watered rice.

Maach Patrapoda (ମାଛ ପତ୍ରପୋଡ଼ା/Leaf Wrapped Fish Roast)

The Bhuyans are fond of fishing. They collect some small fish and clean it properly in water. In a bowl, they add cleaned fish, salt, turmeric powder and oil. If one wish to get some sour taste, then one can add tamarind. They mix them properly and marinate for few minutes. In meantime they collect sal leaves. They place the marinated fish on the sal leaf and fold the leaf over the fish, wrapping it tightly with siali thread. Place the wrapped fish in the fire and flip each side until the fish is cooked and the sal leaves are slightly charred. Once cooked, they remove it from heat. Now the Maach

Patrapoda (ମାଛ ପତ୍ର ପୋଡ଼ା) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Small Fish	ଝୁରି ମାଛ (Jhuri Mach)
Turmeric Powder	ହଳିଦି (Halidi)
Oil	ତେଲ (Tel)
Salt	ନୁନ (Nun)
Sal Leave	ସାରାଇ ଆଖା (Sarai Akha)

The Bhuyans prepare this cuisine round the year whenever small fish are available. The respondents viewed that they regularly prepare this cuisine during the months of August, September and October as small fish are abundantly available. Further they added that during summer and winter, the Bhuyans catch fish from ponds and bandhas occasionally and prepare this cuisine. The Bhuyans eat this cuisine with rice during lunch. However, they viewed that they like to eat this cuisine with watered rice.

Panas Sijha (ପନସ ଶିଝା/Boiled Jackfruit)



To start with, a ripe jackfruit (Choose jackfruit with a yellow colour and a sweet aroma) is collected. Make sure that it's not overripe or too green. They cut the jackfruit into manageable pieces and remove the outer skin. They collect the core with the fleshy part of the jackfruit, often called the "bulbs. In one pot, they boil water. Ensure that the water is enough to submerge the jackfruit pieces. Once the water starts

boiling, they add salt and turmeric powder to the jackfruit pieces. Importance is given to completely submerge the jackfruit pieces. They let the jackfruit to simmer in the seasoned water for about 20-30 minutes or until the pieces become tender in medium to low heat. They taste the water to check if it's adequately seasoned. If needed, add more salt or turmeric according to your preference. Once the jackfruit is cooked, they turn off the heat and drain the water from the pot. The Panas Sijha (ପନସ ଶିଝା) is ready to be served. Allow the jackfruit to cool slightly before serving it.

Ingredients	
English Name	Bhuyan/Local Name
Jackfruit	ପନସ (Panas)
Turmeric Powder	ହଳିଦି (Halidi)
Salt	ନୁନ (Nun)

This cuisine is generally prepared during the month of May and June, the harvesting season for jackfruit. The respondents viewed that jackfruits are very healthy and nutritious and takes more time to digest. Hence, they take this cuisine during breakfast and lunch. They believe that after taking this cuisine, they can stay more time without eating anything. The pregnant women are restricted to eat this cuisine as it is very difficult to digest the jackfruits.



Mahul Khir (ମହୁଲ ଖିର/Mahua Flower Kheer)

The Bhuyans collect Mahua Flower from jungle. They clean it properly with water. At first, they boil water in a pot and add cleaned Mahua Flower, tamarind seeds, dhunka chalai or dhunka and kolati together in the boiled water. Salt is added to taste. Generally, they over cook it until all the ingredients becomes soft or mushy. Once cooked, they take it out from heat. Now the Mahul Khir (ମହୁଲ ଖିର) ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Tamarind Seeds	ଟେଣ୍ଟୁଲି ମଞ୍ଜି (Tentuli Manji)
Dhunka	ଧୁଙ୍କ (Dhunk)
Kolati	କୁଳଥା (Kulatha)
Salt	ନୁନ (Nun)

March and April are the harvesting month of Mahuli. After offering Mahua Flower to their ancestors and Goda, during Amba and Fhula Nuakhai, which is celebrated on the month of April, the Bhuyans can consume Mahua Flower. They revealed that earlier at the time of food scarcity, they regularly consume Mahua Flower khir to survive. But now-a-days the consumption of this cuisine has declined. Occasationally, they prepare this cuisine.

Mahul Gunda (ମହୁଲ ଗୁଣ୍ଡା/Mahua Flower Powder)

The Bhuyans collect Mahua Flower from jungle. They clean it properly with water. To prepare this cuisine, they sun dry it. Once dried properly, they dry fry it in a pot. Also, they add jatangi and fried gangara and mix them properly. Then they prepare a powder from it with the help of traditional mortar. Now the Mahul Gunda (ମହୁଲ ଗୁଣ୍ଡା) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Mahua Flower	ମହୁଲ (Mahul)
Jatangi	ଜଟାଙ୍ଗୀ (Jatangi)
Gangara	ଗଙ୍ଗରା (Gangara)

The Bhuyans revealed that earlier at the time of food scarcity, they generally consumed Mahua Flower gunda to survive. But now-a-days the consumption of this cuisine has declined.

Kai Bhat (କାଈ ଭାତ/Red Ant Rice)

Members of the Bhuyan tribe collect big red ants from trees. They collect them in bamboo basket and keep the red ants in sun light for a day or till the ants die. Recently red ants are sold in local tribal haats. At first they clean the ants properly by water, so that the impure materials will not remain. To cook it, they heat oil in a pot and add the cleaned ants. Salt is added to taste. They fry the kai. Now the kai fry is ready to be eaten. The Bhuyans like to eat the kai fry with rice. Boil water in a pot and add rice. In

meantime they boil rice. Now add kai fry with boiled rice. The Kai Bhat (କାଈ ଭାତ) is ready to be served.

Ingredients	
English Name	Bhuyan/Local Name
Red	କୁରକୁଟ (Kurkut)
Rice	ଚାଉଲ (Chaul)
Oil	ତେଲ (Tel)
Salt	ନୁନ (Nun)

The Bhuyans collect red ants during the month of January-February and its eggs during the month of April-May as the ants make their nest on leaves during that time. Hence, during these months the Bhuyans eat kai. They usually eat this during lunch. The Bhuyans believe it will work as a precaution against cough, cold and acidity. Further they reveal that eggs of red ants are very nutritious.

7. KANDHA

Kuiri Mosh (କୌରି ମୋସ/Chicken Meat & Bone Mixed Rice)



Preparation of kuiri mosh is very unique. For this cuisine, chicken is one of the key ingredient. To start cooking, at first the Kandhas take some chicken pieces in a bowl and skin out the flesh from the bone. They place the separated bones (with slight flesh attached to them) aside and crush with the help of a hand hammer. They prepare small size cakes out of the bone paste

granules and keep it separately. In another pot, they boil water and pour the separated meat part of the chicken. They add turmeric powder, salt and dry chili in the meat and stir it properly. They cook it for about 20 minutes and add the small cakes made out of bone paste into it. After boiling for 5 more minutes, they take out the bone cakes from boiling water and keep it in a separate bowl. In meantime, they clean some rice in water and pour it in the boiling water (the chicken mix boiling water). The rice is cooked until it becomes tender. Now the Kuiri Mosh (କୌରି ମୋସ) is ready to be served.

Ingredients	
English Name	Kandha/Local Name
Chicken	କଢୁ ଉଢା/Kayu Ungha
Rice	ମାଞ୍ଜିୟା/Manjiya
Chili	ମେରିସି/Merisi
Turmeric Powder	ହିଂଘା/Hingha
Salt	ହାରୁ/Haru

Kuiri Mosh is mostly prepared in special occasions like marriage, community feasts. All the family members can take that cuisine. They generally take this cuisine at lunch and dinner time along with rice. The Kandhas prepare non-veg foods on festive occasions and when guests visit their home. They mostly prefer to eat chicken and prepare various types of dishes from chicken. The Kandha people use the kuiri boiled water (before mixing meat and rice) as soup sometimes. They usually offer this to their guest who comes to their home. Cooking and eating meals together create communal experiences, strengthening bonds within the community and reinforcing shared cultural identity



Sarta Kalu/Sugjanai Saruminu (ସରତାକାଲୁ/ସୁଗଜନାଇସରୁମିନୁ/ Salap Juice & Dry Fish)



The Kandha men during winter season cut the upper part of Salap Tree (Date Palm tree) and put a pot attached to the mouth of juice secretion. They collect the juice and keep it in an earthen pot. Along with Salap

Juice, the Kandha people eat dry fish. They keep the dry fish over low flame made out of wood. Once the dry fish becomes reddish or leave its smell, they take it out from flame. Now the Sarta Kalu/Sugjanai Saruminu (ସରତାକାଲୁ/ସୁଗଜନାଇସରୁମିନୁ) is ready to serve.

Ingredients	
English Name	Kandha/Local Name
Salap Juice	ସରତା (Sarata)
Dry Fish	ସୁଗଜନାଇ ସରୁମିନୁ (Sugjanai Saruminu)

In addition to the conventional foods like rice, finger millet and a few popular pulses, the Kandhas use many types of unusual food items such as kernel of mango, wild bean, young bamboo shoots and wild mushrooms etc. But all the items are linked with their local liquor practice i.e. Salap Juice. To make it more relish, they add dry fish. The respondents viewed that in every festive occasion they take wine and salap has taken an important place in that. However, children below five year, pregnant women and lactating mothers are not allowed to consume this.

Jailika Aju (ଜାଇଲିକା ଏଜୁ/Rice & Maiza Gruel)



To prepare this cuisine, the Kandhas at first wash rice in water to remove any impurities or excess starch. They repeat the rinsing process a few times until the water runs clear. As like rice, they clean the maiza and remove the kernels from the cob, if using fresh maiza. To start cooking, they pour enough water to accommodate both the

maiza and rice. Boil the water and when the water starts boiling, they add salt, maiza kernels and rinsed rice. Make sure that both the rice and maiza are completely submerged. They reduce the heat to medium-low and let the maiza and rice simmer in the salted water for 25 minutes. Wait up to the rice becomes tender and the maiza kernels are cooked thoroughly. Once cooked, turn off the heat and allow the maiza and rice to cool slightly. The Jailika Aju (ଜାଇଲିକା ଏଜୁ) is ready to serve.

Ingredients	
English Name	Kandha/Local Name
Rice	ମାଞ୍ଜିୟା (Manjiya)
Maiza	ଜନା (Jana)
Salt	ହାରି (Haru)



Maiza and rice are staple food and deeply rooted in the cultural identity of the tribal communities of Odisha. They form a major part of their daily diet and provide essential nutrients and energy. Special dishes made from maize and rice are prepared during festivals like Nuakhai and Karma. But the respondents viewed that the consumption of this cuisine has declined. Earlier due to lack of adequate food, the Kandhas consumed this cuisine. But now-a-days they are taking this rarely whenever they wish.

Dedi Aju (ଢେଡ଼ି ଏଞ୍ଜୁ/Rice and Millet Gruel)



Millet is one of the primary cereal crop grown and consumed by the Kandha tribe. The main ingredient for this cuisine is rice and millet. In the first stage, the Kandhas heat water in a pot and add rice. They cook the rice until it becomes partially tender. This can be done by boiling the rice in water for a shorter time than usual. They drain any excess water from the pot if necessary and keep it aside from heat. Then they add millet flour in the half-cooked rice. The

amount of millet flour depend on one's preference and the desired thickness of the porridge. Mix the millet flour and rice together well. In the second stage, they place the pot back on the stove over medium heat and Stir the mixture continuously to prevent it from forming lumps. Gradually, they add water to the pot while stirring. The amount of water depends on the desired consistency of the porridge. They keep stirring the mixture. The porridge is heated over in medium heat until it is cooked thoroughly and the porridge reaches the desired consistency. This usually takes about 10-15 minutes. Once the porridge reaches the desired consistency and the millet flour is cooked, remove the pot from the heat. Now the Dedi Aju (ଢେଡ଼ି ଏଞ୍ଜୁ) is ready to be served.

Ingredients

English Name	Kandha/Local Name
Rice	ମାଞ୍ଜିୟା (Manjiya)
Millet	ମାଣିଆ (Mania)

Rice and Mandia are two important food grains for Kandhs. During festivals like Nuakhai and Meriah Jatra, special dishes and offering are made using millet. In earlier days the Kandhas regularly cooked dedi aju. They generally take this cuisine along with them when going for work to their field. The Kandhas believe that mandia will keep them full and give energy to work. However, some of the respondents viewed that they used to prepare this cuisine when they don't have adequate quantity of rice to feed the family. But the frequency of taking this cuisine has declined as they have enough rice to eat.

Sainaga Aju (ସାଇନାଗା ଏଜୁ/Rice & Runner Bean Seed Gruel)



To prepare Sainga Aju, the Kandhas at first soak runner bean seeds in water for one hour to soften them and to reduce cooking time. They drain the soaked beans before cooking. In meantime, they rinse the rice in water to remove any impurities or excess starch. This process is repeated for few times until the water runs clear. To start

cooking, they at first heat water in a pot and add salt in it. Once the water starts boiling, the rinsed rice and runner bean seeds are added in it. Ensure that both the rice and runner bean seeds are fully submerged. They cook it for about 15-20 minutes in medium-low heat or until the rice and runner bean seeds becomes tender, but not mushy. Once cooked, they turn off the heat and drain the excess water from the pot. Allow the rice and runner beans to cool slightly. Now the Sainaga Aju (ସାଇନାଗା ଏଜୁ) is ready to be served.

Ingredients	
English Name	Kandha/Local Name
Runner Bean Seeds	ବିନଶ୍ ପେନାକା (Binash Penaka)
Rice	ମାଞ୍ଜିୟା (Manjiya)
Salt	ହାରି (Haru)



The Kandhas harvest runner bean seeds during the month of September and October. They usually eat this cuisine in October and November month. Due to scarcity of food items,

particularly rice, the Kandhas add runner bean seeds along with rice and take this cuisine. But the frequency of taking this cuisine has declined as they have enough rice to eat.

Kadakanga Aju (କଦକଙ୍ଗା ଏଜୁ/Rice & Horse Gram Gruel)



Rinse horse gram and rice separately in water in a sieve to remove any impurities or excess starch. Soak the horse gram in water for few hours. Drain the soaked horse gram before cooking. Boil water and add salt in it. Once the water starts boiling, add the rinsed horse gram and rice in the boiling water. Make sure that they are fully submerged. Reduce the heat to medium-

low and let the horse gram and rice simmer in the salted water. Cook for about 30-45 minutes or until the rice and horse gram becomes tender, but not mushy. Stir occasionally to prevent sticking and ensure even cooking. Once cooked, turn off the heat. Drain the excess water from the pot. Allow the rice and horse gram to cool slightly. Now the Kadakanga Aju (କଦକଙ୍ଗା ଏଜୁ) is ready to be served.

Ingredients	
English Name	Kandha/Local Name
Horse Gram	କରତା ଯା (Karata Yah)
Rice	ମାଞ୍ଜିୟା (Manjiya)
Salt	ହାଡୁ (Haru)

The Kandhas generally cultivate horse gram on the hill lands in the month of July and harvest on the month of October. Due to scarcity of food items, particularly rice, the Kandhas add horse gram along with rice and take this cuisine. But the frequency of taking this cuisine has declined as they have enough rice to eat.



Gopi Taga Aajane (ଗୋପି ତାଗା ଆଜନା/Boiled Custard Apple)

The Kandhas at first wash the custard apples thoroughly in water to remove any dirt or debris. Generally, they use a sharp knife and make a shallow cut around the circumference of each custard apple. Avoid cutting into the flesh. It will prevent them from bursting during cooking. The Kandhas heat water in a large pot. Ensure that the water is enough to submerge the custard apples. Once the water starts boiling, they carefully place the whole custard apples into the pot. After adding the custard apples, they reduce the heat to medium-low and let the custard apples simmer in the water. It is cooked them for about 20-30 minutes or until the skin of the custard apples becomes soft and it starts to crack. (To check if the custard apples are cooked, gently press on the skin. It should feel tender). Importance is given not to overcook it, as it can become mushy. Once



the custard apples are cooked, turn off the heat. Carefully remove the custard apples from the pot and allow the excess water to drain. Now, the Gopi Taga Aajane (ଗୋପି ତାଗା ଆଜନା) is ready to serve.

Ingredients	
English Name	Kandha/Local Name
Custard Apple	ଗୋପି ତାଗା (Gopi Taga)

Custard apple holds significant cultural, nutritional and economic importance in the life of the Kandha people. It is noticed that every family have planted custard apple plants. The Kandhas believe that ripped custard apple will increase cough and cold. Hence, to get rid of cold, the Kandhas generally prepare custard cuisine in this way. All the members can eat this cuisine.

Gandi Kuna Subga Aajane (ଗନ୍ଧି କୁନା ସୁବଗା ଆଜନା/Roasted Yam)

To prepare this cuisine, at first the Kandhas prepare charcoal by burning wood. Allow the woods to burn until the charcoal pieces are covered with a layer of grey ash. This ensures a stable and consistent heat source for cooking. They place the yam over the low flame and add small wood pieces over the stuff. Let the wood to catch fire and keep heating for about 20 - 30 minutes. Do not burn wood afterwards and allow to cool the heat for 10 more minutes. They check the tenderness of the yam by inserting a bamboo stick into it. The yam should be tender and easily pierced. If it feels too firm



or resistant, they continue heating for a little longer. Once the yam is cooked to desired

tenderness, they carefully remove it from the fire charcoal. Generally, they use knife or bamboo edge to cut the yam into pieces. Now the Gandi Kuna Subga Aajane (ଗନ୍ଧି କୁନା ସୁବଗା ଆଜନା) is ready to be served.

The yam is available during rainy season particularly on the month of July and August and September. Hence, during these months they consume this cuisine.

Kajuunga Anukusranga Aju (କାଜୁଙ୍ଗା ଆନୁକୁସରଙ୍ଗା ଏଜୁ/Chicken & Rice Gruel)



Chicken is one of the important ingredient for this cuisine. The Kandhas at first rinse the chicken pieces thoroughly in water to clean it or to remove any dirt. In a bowl, they combine the chicken pieces with turmeric powder, dry chili flakes (or whole dried chilies), and salt. Mix well to ensure that the chicken is evenly coated with the spices. Allow the chicken to marinate for at least 30 minutes.

In a large pot or vessel, they prepare fire by using wood, charcoal, or any traditional fuel source used in the tribal community. They allow the fire to burn until a bed of hot charcoal is prepared. In another pot they bring water (The amount of water will

Ingredients	
English Name	Kandha/Local Name
Yam	ଗନ୍ଧି କୁନା (Gandhi Kuna)

depend on the quantity of rice) and place it over the fire. Once, the water start boiling, they carefully add the marinated chicken pieces in the boiled water. Ensure that the chicken is fully submerged in the water. They let the chicken to cook in the boiling water until it becomes tender. After 20 minutes of boiling, they carefully remove the cooked chicken pieces from the pot and set them aside. In another, they cook rice. They allow the rice to be cooked up to 75%. They add the cooked chicken pieces in the boiling rice and gently mix them. Remove the pot from the fire. Allow the chicken and rice mixture to cool slightly. Now the Kajuunga Anukusranga Aju (କାଜୁଙ୍ଗା ଆନୁକୁସରଙ୍ଗା ଏଜୁ) is ready to be served.

Ingredients	
English Name	Kandha/Local Name
Chicken	କୟୁ ଉଘା (Kayu Ungha)
Rice	ମାଞ୍ଜିୟା (Manjiya)
Dry Chili	ମେରିସି (Merisi)
Turmeric Powder	ହିଂହା (Hingha)
Salt	ହାରୁ (Haru)

The Kandhas prepare non-veg foods on festive occasions and when guests visit to their home. This cuisine is prepared on festive occasions like Chaita Purba, Push Punei. In these festivals the Kandhas generally sacrifice hen and cook this cuisine. In Chaita Purba, the Kandhas sacrifice hen and offer the same to the family God. They prepare this cuisine. While in Push Punei they sacrifice hen and goat. They cook the meat in a common place of the village and male members eat this cuisine. The female members are not allowed to consume this cuisine. The Kandhas also prepare this cuisine when guests come to their house. The respondents viewed that there is no such restriction on the consumption of this cuisine when prepared at home.

8. PAROJA

Pita Mach Saag (ପିତା ମାଛ ଶାଗ/Bitter Dry Fish Curry)

Dry fish is an important ingredient for this cuisine. Generally, it is found that the Parojas catch fish from pond and sun dry it properly. They preserve the dry fish for future use. To cook this cuisine, at first they wash the dry fish thoroughly with water and filter the sand by using bamboo basket. Once cleaned, soak the bitter dry fish in water for about 30 minutes to reduce the bitterness a bit and then change the water a couple of times during this process. In meantime, they chop onion and brinjal and soak some tamarind. To start with, they heat oil in a pot over medium heat and add the chopped onion and cook until it turns translucent and lightly golden. Then they add the chopped brinjals and mix it properly and cook it for few minutes until it starts to soften. Turmeric powder is sprinkled over the brinjals and mixed well to coat evenly. Let it to be cooked for five minutes more. Then they add the soaked dry fish into the pan. Salt and crushed or powdered dry chili is added to adjust the taste based on one's preference. All the ingredients are stirred together and cooked for a couple of minutes. At last, they add the extract of the tamarind pulp by squeezing the soaked tamarind. If the pulp is too thick, one can dilute it with a little water. All the ingredients are mixed well, to ensure that the ingredients are coated with the tamarind pulp. Then they add little water, cover it with a lid, and let the curry to simmer over low heat for about 15-20 minutes or until



the brinjal are cooked properly. The curry is stirred occasionally. One can add more water if needed to maintain the desired consistency. Once the brinjal and bitter dry fish are cooked and the flavors are well blended, remove the pan from the heat. The Pita Mach Saag (ପିତା ମାଛ ଶାଗ) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Dry Fish	ଶୁଖୁଆ (Sukhua)
Brinjal	ବେଡା (Beda)
Onion	ହିଆଜ (Hiaj)
Dry Chili	ମିରିଚି (Mirichi)
Tamarind	ଆମଡି (Amadi)
Turmeric Powder	ଆରାଦି (Aradi)
Oil	ଚିକନ୍ (Chikan)
Salt	ନନ୍ (Nan)

The Parojas prepare this cuisine around the year, due to the availability of dry fish in their home. The respondents viewed that during the month of August, September and October, due to the availability of small fish, they prepare this cuisine with small fish rather than adding dry

fish. The Parojas eat this cuisine with rice at lunch time. However, they viewed that they like to eat this cuisine with watered rice.



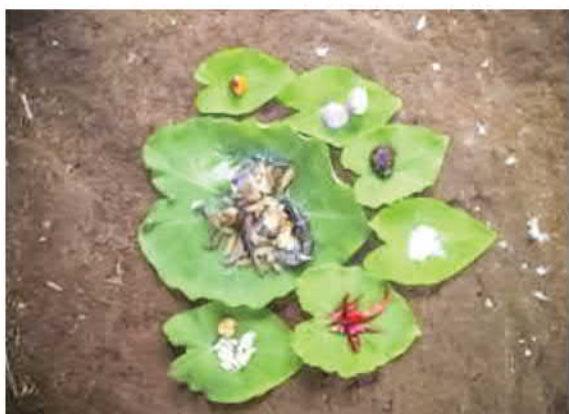
Maunsh Jhal (ମାଞ୍ଜି ଝଲ/Meat Curry)

The Parojas are fond of non-veg foods. To cook this cuisine, the Parojas first clean the meat with water. In a pot they boil water. Once the water starts boiling, they add the cleaned meat. Leave the meat for 20-30 minutes to be cooked. Then they add sliced onion, salt, chili, turmeric powder to make it tastier. They cook until the meat becomes tender. Once cooked, they take it out from heat. Now the Maunsh jhal (ମାଞ୍ଜି ଝଲ) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Meat	ମାଞ୍ଜି (Maunsa)
Onion	ହିଆଜ୍ (Hiaj)
Chili	ମିରିଚି (Mirichi)
Turmeric Powder	ଆରାଦି (Aradi)
Salt	ନଣ୍ (Nan)

The Parojas generally take non-veg foods during festivals and if any guest come to home. They take this cuisine at lunch and dinner time along with rice. All the family members can take this cuisine without any restriction. The respondents viewed that generally they prepare this cuisine on Chaiti Pubba and Uasha Purba. In Chaiti Parba, which is celebrated on chaita month (March-April) for good health and betterment of family members, the Parojas sacrifice a white hen near their ancestors within their house for the betterment of their family members. As per the rule only family members can see this sacrifice and eat curry prepared with the sacrificed hen. The Parojas viewed that women going through their mensuration can't eat this cuisine. In Uansa Purba, which is celebrated on the no moon day of Ashwin masha (September-October), there is no such restriction. The Parojas sacrifice hen at their agricultural land for good agricultural production and cook the sacrificed hen at home. In this festival, all the family members, relatives, neighbours can be take this cuisine.

Kakda Saag (କାକଡ଼ା ଶାଗ/Crabs Curry)



Both the male and female members of Paroja collect crabs. At first, they clean the crabs properly in water. They make the crabs into small pieces, for cooking. To start with, they heat oil in a pan over medium heat and add some chopped onion and fry it until it becomes golden brown in colour. Then they add the crushed garlic and grated ginger to the pan. They cook it for minutes until it leaves fragrance. Turmeric powder and crushed dry chilies are sprinkled over the spices. Then they add the cleaned crab pieces to the pan. Mix them with the spices mixture and ensure that they are well coated. It is cooked for a couple of minutes to allow the flavors to mix together. The pulp of tamarind is added then. If the pulp is too thick, one can dilute it with little water. Sprinkle salt to taste and

mix everything well. Adequate water is added into the pan to partially submerge the crab pieces. Allow the curry to be cooked for about 15-20 minutes or until the crabs are cooked thoroughly. Stir occasionally and add more water if needed to maintain the desired consistency. Once the crabs are cooked, adjust the salt and spices according to one's preference and remove the pan from the heat. The Kakda Saag (କାକଡ଼ା ଶାଗ) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Crab	କାକଡ଼ା (Kakad)
Onion	ହିଆଜ୍ (Hiaj)
Garlic	ଲଶୁଣ (Lashun)
Ginger	ଆଦା (Ada)
Chili	ମିରିଚି (Mirichi)
Tamarind	ଆମଡ଼ି (Amadi)
Turmeric Powder	ଆରଦି (Aradi)
Oil	ଚିକନ୍ (Chikan)
Salt	ନଣ (Nan)

Crab has historically been the seasonal cuisine of tribal during rainy season. Since, it is available easily in agricultural field. It has its importance in tribal life during monsoon. The respondents viewed that during summer and winter, they caught crabs from ponds and bandhas occasionally and prepare this cuisine. The Parojas eat this cuisine with rice at lunch time.



Kardi Saag (କରଡ଼ି ଶାଗ/Bamboo Shoot Curry)



To start cooking this cuisine, the Parojas soak the bamboo shoot slices in some water for about 10-15 minutes to remove any bitterness. Then they drain the water and set the bamboo shoot aside. In one pan, they heat oil over medium heat and add chopped garlic and grated ginger. The garlic and ginger mixture is cooked until it releases its aroma. In meantime they sprinkle turmeric powder and dry chilli (whole or powdered) into the pan. Adjust the amount of chilli based on their preference. The boiled

bamboo shoot slices are added to the pan and stirred to mix with the masala properly. They add water and salt to taste. The cuisine is left to be cooked for 10-15 minutes over medium to low heat. Once the bamboo shoot is cooked and becomes tender, remove the pan from the heat. The Kardi Saag (କରଡ଼ି ଶାଗ) is ready to serve.

Ingredients	
English Name	Paroja/Local Name
Bamboo Shoot	ବାଉଁଶ ଚିଲାରୀ (Baunsh Chilari)
Garlic	ଲଶୁଣ (Lashun)
Ginger	ଆଦା (Ada)
Chili	ମିରିଚି (Mirichi)
Turmeric Powder	ଆରଡ଼ି (Aradi)
Oil	ଚିକନ (Chikan)
Salt	ନଣ (Nan)

The bamboo shoots are integral ingredient of many of the popular traditional cuisines of Paroja Tribe. The Parojas generally collect bamboo shoot during the month of August, September and October. They take it in the form of Karadi and Hendua. Generally, they add this on various vegetable curry. The Parojas viewed that they like the taste of karadi and there is no such restriction on the consumption of Karadi saag.



Kanda Saag (କାନ୍ଦା ଗାଗ/Kanda Fry)

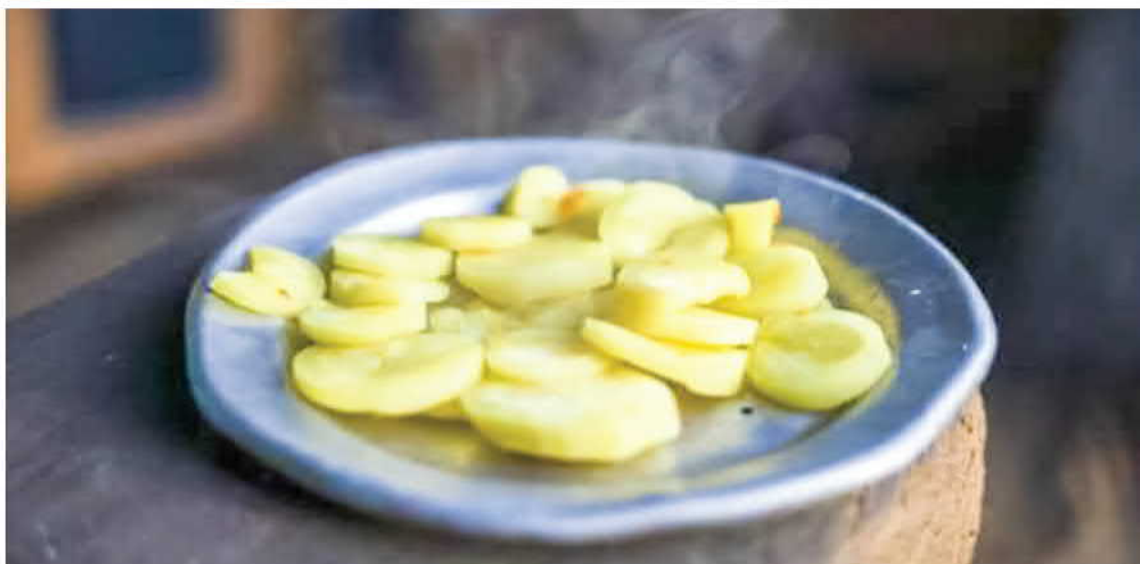


The Parojas collect Simili Kanda (*Manihot esculenta*) from fields. At first, they clean it properly and peel the rough skin with iron knife. They cut the kanda into pieces in a round shape. To start cooking, they first heat water in the pan. Once, the water

started boiling, they pour the Kanda pieces into boiled water. They add salt, chili paste, turmeric and cook it for 30 to 45 minutes. Once the kanda becomes soft or tender, it is taken out from the heat. The Kanda Saag (କାନ୍ଦା ଗାଗ) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Simili Kanda	ସିମିଲି କାନ୍ଦା
Onion	ହିଆଜ୍
Chili	ମିରିଚି
Turmeric Powder	ଆରୁଦି
Salt	ନଣ୍

The Parojas take this cuisine during rainy season, particularly in the month of July and August, due to its availability. The respondents viewed that they consume Kanda Saag with rice at lunch time. However, there is no such restriction on the consumption of this cuisine.



Mandia Mecha (ମାଣ୍ଡିଆ ମେଚା/Finger Millet Ladoo)

To cook this cuisine, at first the Parojas roast finger millet flour for few minutes until it becomes aromatic. They stir it continuously to make sure not to burn it. Let roasted finger millet to cool for sometimes. In meantime, they melt the jaggery with little water over low heat and stir continuously until the jaggery melts and forms a syrup-like consistency. Once the jaggery syrup becomes ready, they remove it from heat and let it cool slightly. In another bowl, they combine the roasted finger millet flour and a pinch of salt and mix it well to ensure that the salt is evenly distributed. Gradually, they add the warm jaggery syrup to the finger millet flour while stirring it continuously. They mix it properly and bring a dough like consistency. In case, the dough get too dry they add little water gradually until it achieve the desired consistency. Once the dough is formed, they let it cool slightly, so

that one can give a granular shape comfortably with the help of hands. To avoid the stickness and to give shape, they grease their hand with oil (optional). They take a small portion of the dough and give a round shape to it by rolling it between palms. Repeat this process with the remaining dough. Place the prepared finger millet ladoos on a plate or in an airtight container. Let them cool completely for a few hours. The Mandia Mecha (ମାଣ୍ଡିଆ ମେଚା) is ready to be serve.

Ingredients	
English Name	Paroja/Local Name
Finger Millet	ମାଣ୍ଡିଆ (Mundia)
Jaggery	ଗୁଡା (Guda)
Oil	ଚିକନ୍ (Chikan)
Salt	ନାଲ (Nan)

Finger Millet is one of the important food ingredient for Parojas. The Parojas consider it as one of the healthiest food and usually take millet. The Parojas generally prepare this cuisine on Push Punei which falls during Pusha masha (December-January) for consumption purposes. The Parojas take this cuisine at any time of the day.



Kalath Saag (କଳଥ ଶାଗ/Horse Gram Curry)



Horse gram occupies an important place in tribal food. To prepare this cuisine, the Parojas wash the horse gram dal thoroughly and soak it in water for at least for 4 hours or overnight. Next day morning or before cooking, they drain the water. In a pot, they take the soaked horse gram dal along with 3 cups of water and cook it on medium-high temperature for about 20 minutes or until it

becomes soft and mushy. In a separate pan, they heat oil over medium heat and add the chopped onions and green chillies. Cook the onion and chilli until it becomes golden brown in color. Then they add the cooked horse gram dal and salt. It is cooked for about 5-10 minutes, allowing the flavors to blend together. Water is added as per ones preference. The Parojas serve the Kalath Saag (କଳଥ ଶାଗ) hot with steamed rice.

Ingredients	
English Name	Paroja/Local Name
Horse Gram	କଳଥ (Kalath)
Onion	ହିଆଜ୍ (Hiaj)
Green Chili	କାଚାମିରିଚି (Kacha Mirichi)
Oil	ଚିକନ୍ (Chikan)
Salt	ନଣ୍ (Nan)

Horse gram occupies an important space in the food system of Parojas. The Parojas reveal that they prefer the taste of horsegrams and they consume this cuisine in lunch and dinner with rice. The Parojas generally cultivate horse gram on the hill lands in the month of September and harvest on the month of December. Hence, majority of Parojas prepare this cuisine on the month of December and the following months. Leaving these months, the Parojas consume this cuisine occasionally whole over the year as it is available in market. The respondents viewed that horsegram is very healthy. Hence pregnant women are instructed to take this cuisine.



Amba Takua Pej (ଆମ୍ବା ଟାକୁଆ ପେଜ୍/Mango Kernel Gruel)

Seasonal fruit play an important role in the lives of tribal. The Parojas take mango kernel as food. They take the mango kernel and descale its upper layer. They clean it in water and let them dry for one week. Once dried properly, with the help of traditional mortar (dhinki), they powder it. They take all the mango kernel powder in a bamboo pot and cover it with siali leaves. In a big pot they boil water and put the filled bamboo basket within it. Ensure that it should submerge within water. They let the mango kernel powder to be cooked. This will decrease the astringent taste of mango

kernel. Then, they prepare a fine power out of it by crushing in curry stone. To prepare amba takua pej, they boil some water and add the mango kernel powder and salt to taste in it. They cook it for 5-10 minutes. Now Amba takua pej (ଆମ୍ବା ଟାକୁଆ ପେଜ୍) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Mango Kernel	ଆମ୍ବା ଟାକୁ (Amba Taku)
Salt	ନିର (Nan)

The Parojas prepare this cuisine mostly on the month of May-June, due to the availability of mangoes. The Parojas generally take this cuisine during morning time as breakfast. They believe that mango kernel works as a precaution against fever. Hence, all the family members eat this cuisine, except children below 6 years. The respondents reveal that earlier days due to food scarcity they used to take this cuisine. But now-a-days majority of people are not taking this cuisine.

Sunsunia Saag (ସୁନସୁନିଆ ଶାଗ/Sunsunia Leaf Fry)



The Parojas generally collect the Sunsunia leaf (*Marsilea minuta*) from agricultural land and clean them thoroughly in water to remove any dirt. In meantime, they slice onion and chop green chilies. To start with, they heat oil in a pan over medium heat and add the sliced onions and chopped green chili to the pan. They cook onion and chilli mixture until the onions become lightly golden color. Then they add the cleaned

Sunsunia leaves to the pan and mix them well. Salt is added over the mixture according to one's taste preference. They Stir-fry the Sunsunia leaves with the onion and chili mixture for a few minutes until the leaves wilt and become tender. Importance is given not to overcook them, as it can turn mushy. Once the leaves are cooked to desired texture, they remove the pan from the heat and transfer the Sunsunia leaf fry to a serving dish. The Sunsunia Saag (ସୁନସୁନିଆ ଶାଗ) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Sunsunia Leaf	ସୁନସୁନିଆ ଶାଗ (Sunsunia Saag)
Onion	ହିଆଜ୍ (Hiaj)
Green Chili	କାଚା ମିରିଚି (Kacha Mirichi)
Oil	ଚିକନ୍ (Chikan)
Salt	ନଣ୍ (Nan)

The Parojas intake various types of green leaves in their daily diet. The Sunsunia leaf, a great source of iron and micro-nutrients, is available during rainy season particularly in the month of July, August and September. Almost all the family members can eat this cuisine without any restriction.



Chati Saag (ଛାତି ଗାଗ/Mushroom Curry)



The Parojas collect mushrooms from jungle and from kitchen garden. Before cooking, the Parojas at first clean the mushrooms thoroughly in water to remove dirt. The mushrooms are sliced into desired sizes. In meantime, they soak some tamarind and extract the tamarind pulp by squeezing the soaked tamarind in water and strain the pulp. To start cooking, they heat a pan over medium heat and add sliced mushrooms. Dry roast them for a few minutes until it releases its moisture and start to shrink in

size. This step helps to remove excess water from the mushrooms. Once the mushroom becomes slightly dry, they sprinkle salt, red chili powder or chopped green chili and turmeric powder over them. Mix all the spices well with the mushrooms and let them cook for about 10-15 minutes in low heat. The mushrooms will absorb the flavors of the spicy and tamarind. Once the mushrooms are cooked and the curry reaches the desired consistency, remove the pan from the heat. The Chati Saag (ଛାତି ଗାଗ) is ready to be served. Serve the mushroom curry with cooked rice.

Ingredients	
English Name	Paroja/Local Name
Mushroom	ଛାତି (Chhati)
Tamarind	ଆମଡ଼ି (Amadi)
Chili	ମିରିଚି (Mirichi)
Turmeric Powder	ଆରଦି (Aradi)
Salt	ନଣ (Nan)

Generally, the tribal women collect mushrooms from forests or from garden. Mushrooms are mostly available in rainy seasons particularly in the month of June, July and August. Hence,



they mostly eat this cuisine in rainy season. To cook this cuisine, the Parojas use all variety of mushrooms and all members can eat this cuisine.

Kangu Pej (କାଙ୍ଗୁ ପେଜ୍/Kangu Gruel)

To prepare Kangu Pej, the Parojas at first boil water in a pot. In another pot they take rice or broken rice or kangu and clean it. They add it in the boiling water. It is over-cooked or cooked until it becomes mushy. They add salt to taste. Once cooked, they take it out from heat. Now the Kangu Pej (କାଙ୍ଗୁ ପେଜ୍) is ready to be served.

Ingredients	
English Name	Paroja/Local Name
Rice or Kangu	ଚାଉଳ/କାଙ୍ଗୁ (Chaul/Kangu)
Salt	ନିରି (Nan)

Genarally the Parojas harvest Kangu during the month of January. Hence, they prepare this cuisine mostly on January and the following months. The Parojas believe that Kangu is one of the heithlist food and provide Kangu pej to a baby, once he/she complete one year. The Parojas generally take this cuisine as breakfast

Salap Pej (ସାଲପ୍ ପେଜ୍/Salap Gruel)

The Parojas cut a salap plant and collect the middle part of the plant. Then they dry it under sun. Once dried, they prepare a fine powder out of it. To prepare salap pej, they boil water in a pot and add the fine salap power and cook it for few minutes. Salt is added as per one's preference. Now the Salap pej (ସାଲପ୍ ପେଜ୍) is ready to be served.

Ingredients	
English	Paroja Language
Salap Plant	ଚଲ୍ (Chal)
Salt	ନିରି (Nan)

The Parojas prepare this cuisine around the year whenever they wish. However, they do not provide this cuisine to children below 6 year and pregnant women.

Chapter – 5

CONCLUSION

Food is pre-requisite not only for attaining good health but also for maintaining adequate growth and body equilibrium. The choice of food is deeply related to availability and access to food of an individual and majorly dependent upon the cultural practices of ones living environment (Palta, 2001:91). Our study is an important step towards documenting the cuisines of eight tribal communities of five districts of the state Odisha.

The study found that the tribes under this study follow very distinct dietary pattern. Each tribal community has its unique culinary tradition, ingredients and cooking methods. Agriculture is the mainstay of tribal economy. The tribes mainly produce rice. Besides rice cultivation, they grow potatoes, tomatoes, brinjal, beans, leafy vegetables, wheat, maize, small millets, ragi, mustard, black mung, horse gram, etc. They work basically as daily wage labourer during harvesting season in their area and along with this they also earn livelihoods from collecting forest and non-forest products from nearby forest where they live.

The dietary habit of the tribes is very simple and depends on the agro-economical and geographical conditions. Forest is one of the most important resources from where they procure their food. All the tribes under study are dependent on forest produce for their food and sustenance. Fruits, millets and tuberous food like elephant yams have been some common food items of tribals.

Tribal food culture is heavily dependent upon the seasonal availability of various food items. Items such as mushrooms are usually consumed during the rainy season. During winter, potatoes and yams are preferred. Also, during the winter season, people usually consume boiled food. While a lot of greens are gathered from forests, these communities also cultivate seasonal vegetables for consumption.

The food culture of the tribes also includes a lot of non-vegetable foods. Due to their dependence on nature, they have traditionally consumed fish, crabs, snails, etc, that are found abundantly in water resources. However, it should be noted that these food items have predominantly been for self-consumption and not for commercial purposes. Apart from these tribal communities have also been involved in cattle rearing and farming. Hence, goats, chickens, etc., have been a constant source of food for them. They also consume snails, crabs, ants etc., which is not a part of the mainstream food culture. During festive occasions, they

generally prepare non-vegetarian food items like chicken and mutton curry. They were generally meat eaters and ate the meat of any kind of animal, excluding totem animals.

The indigenous foods (cuisines) identified in the study were found to be rich sources of micronutrients. The tribal food culture is centered upon food items that are believed to carry medicinal properties. Presently, many researches are focusing upon these very food items in an attempt to secure health benefits and promote sustainable living.

Each of the recipes reflects not just a method of cooking but also cultural significance, storytelling, and a deep connection to the land and nature. Many tribal recipes have symbolic significance, associated with ceremonies, seasons, or specific events, reinforcing cultural values and beliefs.

The recipes serve as an educational tool, promoting cultural understanding and appreciation while preserving and celebrating diverse culinary heritages from around the world. The recent addition of Kai Chutney of Mayurbhanj in the Geographical Indication Registry is an example (Barik 2022). We would also like to highlight that there are many more such indigenous food items yet to be identified in adjoining districts offering immense scope of further study in this geographical area.

Annexure -1

Nutritional Value of the Recipe Ingredients

Ingredients	Common Name	Nutrit ional Value (Kcal)	Carboh ydrate (gm)	Prot ein (gm)	Fat (gm)	Mine ral	Calci um (mg)	Phosp horus (mg)	Iron (mg)	Source
Rice	Chaula	345	78.2	6.8	0.5	0.6	10	160	0.7	NIN, ICMR
Wheat	Ghama	346	71.2	11.8	1.5	1.5	41	3.6	5.3	NIN, ICMR
Maize (dry)	Makka	342	66.2	11.1	3.6	1.5	10	348	2.3	NIN, ICMR
Oats	Oats	389	66.3	16.9	6.9					NIN, ICMR
Barley	Jaba	336	69.6	11.5	1.3	1.2	26	215	1.67	NIN, ICMR
Sorghum	Janha	349	72.6	10.4	1.9	1.6	25	222	4.1	NIN, ICMR
Finger Millet	Mandia	328	72	7.3	1.3	2.7	344	283	3.9	NIN, ICMR
Little Millet	Suan	314	65.55	10.1 3	1.49	1.5	17	280	9.3	APEDA, NCBI, NIH (3)
Proso Millet	China	309	65.9	8.3	1.1	1.9	14	285	0.8	APEDA, Researchgate (4)
Foxtail Millet	Kangu	331	60.9	12.3	4.3	3.3	31	290	3.6	APEDA, Researchgate (5)
Kodo Millet	Kodo	302	69.9	8.03	1.4	2.6	22	188	9.9	APEDA, IIMR (6), IJCMAS (2021)10(01):19 72-1985
Pearl Millet	Bajra	361	65.5	11.6	5	2.3	42		8	APEDA, NCBI, (7)
Bernyard Millet	Khira	341	67	7.7	3.6	4.4	17		9.3	APEDA, NCBI(8)
Kidney Beans	Simba Manji	346	60.6	22.3	1.7	3.5	260	410	5.1	NIN,ICMR
Soyabeans	Soyabean	432	20.9	43.2	19.5	4.6	240	690	10.4	NIN, ICMR
Chickpeas	Kabuli chana	378	62.95	20.4 7	6.04		57	252	4.31	NIN, ICMR, NCBI(9)
Black Gram	Biri	347	59.6	24	1.4	3.2	154	385	3.8	NIN, ICMR
Green Gram	Moong	334	56.7	24	1.3	3.5	124	326	4.4	NIN, ICMR
Horse Gram	Kolath	321	57.2	22	0.5	3.2	287	311	6.77	NIN, ICMR
Bengal Gram	Chana	360	60.9	17.1	5.3	3	202	312	4.6	NIN, ICMR
Cowpea	Jhudunga	323	54.5	24.1	1	3.2	60	433	2.7	NIN, ICMR
Field Bean	Baragudi	347	60.1	24.9	0.8	3.2	77	414	8.6	NIN, ICMR
Red Gram	Masoor	335	57.6	22.3	1.7	3.5	73	304	2.7	NIN, ICMR
Broad Bean	Simba	341	58.59	26.1 2	1.53		103	421	6.7	Nutrition and You (10)
Cucumber	Kakudi	13	2.5	0.4	0.1	0.3	10	25	0.6	NIN, ICMR
Cauli Flower	Fuli kobi	30	4	2.6	0.4	1	33	57	1.23	NIN, ICMR
Brinjal	Baigan	24	4	1.4	0.3	0.3	18	47	0.38	NIN, ICMR

Tomato	Tamatar	23	3.6	1.9	0.1	0.6	20	36	1.8	NIN, ICMR
Pumpkin	Kakharu	25	4.6	1.4	0.1	0.6	10	30	0.44	NIN, ICMR
Ash Gourd	Pani Kakharu	10	1.9	0.4	0.1	0.3	30	20	0.8	NIN, ICMR
Bitter Gourd	Kalara	25	4.2	1.6	0.2	0.8	20	70	0.61	NIN, ICMR
Bottle Gourd	Lau	12	2.5	0.2	0.1	0.5	20	10	0.46	NIN, ICMR
Drumstick	Sajana Chhuin	26	3.7	2.5	0.1	2	30	110	0.18	NIN, ICMR
Jack fruit	Panasa	51	9.4	2.6	0.3	0.9	30	40	1.7	NIN, ICMR
Ivy Gourd	Kunduri	21	3.4	0.2	0.2					NIN, ICMR
Ladies Finger	Vendi	35	6.4	1.9	0.2	0.7	66	56	0.35	NIN, ICMR
Papaya	mrutabha nda	27	5.7	0.7	0.2	0.5	28	40	0.9	NIN, ICMR
Banana	Kadali	116	27.2	1.2	0.3	0.8	17	36	0.36	NIN, ICMR
Ridge Gourd	Janhi	17	3.4	0.5	0.1	0.3	18	26	0.39	NIN, ICMR
Spinach	Palanga saga	26	2.9	2	0.7	1.7	73	21	1.14	NIN, ICMR
Cabbage	Bandha kobi	27	4.6	1.8	0.1	0.6	39	44	0.8	NIN, ICMR
Bathua	Bathua	30	2.9	3.7	0.4	2.5	150	80	4.2	NIN, ICMR
Basella	Poi	19	3.4	1.8	0.3					NIN, ICMR
Curry Leaves	Bhrusunga Patra	108	18.7	6.1	1	4	830	57	0.93	NIN, ICMR
Coriander Leaves	Dhania leaves	44	6.3	3.3	0.6	23	184	71	1.42	NIN, ICMR
Drumstick leaves	Sajana saga	92	12.5	6.7	1.7	2.3	440	70	0.85	NIN, ICMR
Amaranthus	Neutia saga	45	6.1	4	0.5	2.7	397	83	3.49	NIN, ICMR
Radish Leaves	Mula Saga	28	2.4	3.8	0.4	1.6	265	59	0.09	NIN, ICMR
Pumpkin Leaves	Kakharu Saga	57	7.9	4.6	0.8	2.7	392	112	0	NIN, ICMR
Potato	Aloo	97	22.6	1.6	0.1	0.6	10	40	0.48	NIN, ICMR
Radish	Mula	17	3.4	0.7	0.1	0.6	35	22	0.4	NIN, ICMR
Colocasia	Saru	97	21.1	3	0.1	1.7	40	140	0.42	NIN, ICMR
Yam	Khamba Aloo	110	24.4	2.5	0.3	1.4	20	74	1	NIN, ICMR
Sweet Potato	Kandamula	120	28.2	1.2	0.3	1	46	50	0.21	NIN, ICMR
Carrot	Gajar	48	10.6	0.9	0.2	1.1	80	530	1.03	NIN, ICMR
Ginger	Aada	67	12.3	2.3	0.9	1.2	20	60	3.5	NIN, ICMR
Lotus Stem	Padma Nada	234	51.4	4.1	1.3	8.7	405	128	60.6	NIN, ICMR
Onion	Piaj	50	11.1	1.2	0.1	0.4	46.9	50	0.6	NIN, ICMR
Tapioca		157	38.1	0.7	0.2	1	50	40	0.9	NIN, ICMR
Snail	Genda	74	3.7	12.6	1	3.8	1321	147		NIN, ICMR
Red Ant							74.47		15.27	

Sources of Annexure-1

1	Nutritive Value of Indian Foods (NIN, ICMR 2018)
2	APEDA - https://apeda.gov.in/milletportal/
3	https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4554602
4	https://www.researchgate.net/figure/Nutritional-difference-between-proso-millet-and-quinoa_tbl5_327011425
5	Nutrient Management in Foxtail millet: A review, Indian Journal off Natural Sciences, Vol10/Issue 60/June/2020
6	https://www.millets.res.in/millets_info.php
7	https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8871339
8	https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3907638/
9	https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5188421/
10	https://www.nutrition-and-you.com/fava-beans.html

Tubers in the Recipe of Tribal People

Local name	Scientific name	Description	Indicative Nutritional information
Manasaru	<i>Alocasia fornicate</i>	Naturally grown in marshy land of tropical areas	Antioxidant, effective in heart disease, chronic renal failure, diabetes, cancer, immunodeficiency, ageing and life style related diseases
Bana Olua	<i>Amorphophalus bulbifer</i>	Most commonly found food crop	Carbohydrate (glucmann), Protein, calcium, vitamin A, crude fiber, Minerals
Keu, Gaigobara	<i>Costus speciosus</i>		Vitamin C & E
Khambaalu	<i>Dioscorea alata</i>	Common yam	Protein, Starch, Vitamin C
Bhatkanda	<i>Dioscorea belophylla</i>		Protein, Fiber, Carbohydrate
Pit Kanda	<i>Dioscorea oppositifolia</i>	Traditionally, tribal people believe that pit kanda is healthy to consume; it is palatable, good for stomach and provides enough nutrition and energy comparable to rice. It is white in colour, non-sticky, tastes sweetish. Normally, they peel the skin and boil it till cooked. Boiled tubers are consumed as staple food with ragi gruel.	The tubers have good water content varying between 15.8 - 37.8%, crude protein 1.13 - 6.20%, crude lipid 1.99 - 9.36% and ash 0.29 - 1.24%. The total carbohydrate is high, i.e. between 58.3 - 71.9%. Besides, they carry fiber, vitamin C, water soluble vitamin B (B1, B2, B3, B5, B6, B9), Manganese, Magnesium, Potassium, Thiamine, Copper and Folate. They are excellent sources of fiber and also high in potassium and manganese which are important in supporting bone health, growth, metabolism and heart function. Copper is vital for Red Blood Cell production and iron absorption while Vitamin C is strong antioxidant that can boost immune system.
Seranda Kanda	<i>Dioscorea glabra</i>	The Soronda Kanda is known for its high fiber content. It is cylindrical in shape, has a dark brown skin and dense long hairs. The inside colour of the tuber is light brown. The tuber is cooked as curry either with beans seed or hill gram and eaten as a side dish with rice. While preparing a dish, the tip of the tuber is discarded as it does not cook well. The ingredients are boiled and seasoned with spicy to get the taste. Because of the fibrous nature of the tuber, it does not get along with the stomach and when consumed in excess they get diarrhea and stomach ailments.	
Targai Kanda	<i>Dioscorea tomentosa</i>	Taragai kanda is plenty in the forests. The tuber is branched like the fingers of a human hand. Taragai kanda appears white in raw and turns red after cooking. The exterior surface is hairy, very sticky and fibrous and when it	

		grows to thicker then taste changes to sweetish. Eaten boiled or made into a curry with spicy.	
Cherenga Kanda	<i>Dioscorea wallichii</i>	It is a thin tuber measuring around 2 feet long and 2-3 inches in width. The tuber is hairy, white in colour, fibrous, non-sticky, tastes sweet and cooks well. They take care while cleaning and cooking as handling this tuber gives an itching sensation to the palms. They prepare a curry by boiling it with hill gram, horse gram and bhodei and seasoning with garlic, chili and salt and consumed with rice as a side dish.	
Sika Kanda	<i>Dioscorea hamiltoni</i>	Tubers are cylindrical in shape and white in colour. Inner side of the skin is light red; the tuber turns reddish after being chopped. Plain surface, non-fibrous and it has a beautiful look. It tastes sweetish and has a similar to that of Pit kanda. It is consumed as main dish by boiling and side dish by preparing curry, for which they mix different kinds of pulses and give seasoning with garlic, chili and turmeric.	
Pita Kanda	<i>Dioscorea bulbifera</i>	It is spherical in shape and hairy. The tuber has got its name after taste i.e., bitter locally called <i>pita</i> . However, after a long processing, the taste changes, becomes sweetish like potato. It is non-fibrous and yellow in colour prior to cooking and changes to white after cooking/ boiling. Initially, the <i>pita kanda</i> is washed thoroughly with water and boiled along with the exterior cover. After peeling the skin off, it is chopped into slices. The slices are kept in a bamboo basket and the basket is kept for a night in running water. To keep the basket in position, it is fastened to a supportive wooden pillar. On the next day they collect the sliced tubers and boil it again and after thoroughly cooked, the water is discarded and seasoned with salt and chilly. At times they make curry mixing with pulses. The	

		people claim that, after consuming this tuber, they feel fullness of the stomach and feel energetic for 6 to 8 hours.	
Kasha Kanda	<i>Dioscorea puber</i>	It is a long cylindrical tuber measuring nearly 2-3 feet. Outer skin is brown and hairy and tuber is light yellow in colour. It is not tasty, <i>kasha</i> (hoarse) in taste, non-fibers but can be boiled easily. It is boiled and ate as a whole meal or cooked with pulses followed by seasoning with garlic and chilly.	
Mitni Kanda	<i>Dioscorea pentaphylla</i>	It is a long and cylindrical white tuber resembles Cherenga kanda. They make curry and eat as a side dish rather than a main dish only by boiling.	
Kulia Kanda	<i>Dioscorea hispida</i>	Kulia kanda is the least used tuber among the tribal communities and has an intoxicating effect similar to alcohol. One tuber of Kulia can intoxicate a person completely. At times people eat it to forget their sorrows. Over eating makes them sick with diarrhea and vomiting. It is rarely available in the forest and tribal go occasionally for its collection as they avoid consuming this tuber. Local traditional healthcare practitioners use it to treat ailments such as vomiting and dysentery.	
Bhuinkakharu, Kathakaharu	<i>Ipomea mauritiana</i>	is a perennial, climbing herb producing stems up to 10 metres long from a tuberous rootstock	The tuberous roots are considered high value in traditional medicine.
Kantasar, Panisaru	<i>Lasia spinosa</i>	A stout, marshy plant with a creeping spiny rhizome. The tender leaves and rhizomes are used as a vegetable and are recommended for a variety of diseases in Ayurvedic medicine.	High amount of antioxidant and dietary fiber
Handiphuta, bhuinkumra	<i>Pueraria tuberosa</i>	Widely spread tuberous root system having a climbing, coiling and trailing vine. The tuberous roots are white, shiny and have a sweet taste	Rich in carbohydrate and protein, promotes lactation and rejuvenation

Flowers and Floral Buds

Odia Name	Scientific Name	Plant Parts Used	Indicative Nutritional Information
Palasa	<i>Butea monosperma</i>	Flowers	Flowers rich in glucosides, butin, neteroside and butrin. General Health tonic, treatment of lever disorders, promote bone health
Sunari	<i>Cassia fistula</i>	Flowers	Good source of Calcium, Iron & Manganese
Girili	<i>Indigofera cassoides</i>	Flowers	Flower rich in nutrients and antinutrients such as crude protein, carbohydrates, crude fibre, crude fat and antinutrients alkaloids, flavonoids, saponins and tannins. Medicinal properties such as anticancer, antidibetic, antimicrobial activity
Mahua Flower	<i>Madhuca longifolia</i>	Flowers	Contains good amount of Vitamin-C (antioxidant), carotene, good amount of minerals like Calcium and Phosphorus with few amounts of proteins and fats
Piriung saga, Pidangasaga	<i>Trigonella corniculata</i>	Flowers	Carbohydrate, protein, dietary fiber

Wild Edible Fruits

Odia name	Scientific Name	Plant Parts Used	Indicative Nutritional Information
Bela	<i>Aegle marmelos</i>	Fruits	Good source of potassium, calcium, magnesium, zinc, copper, and iron. used for chronic diarrhea, dysentery, and peptic ulcers, fights off skin infections
Ankula	<i>Alangium salvifolium</i>	Fruits	Potassium (K), Magnesium (Mg), Calcium (Ca), Iron (Fe), Copper (Cu) and Manganese (Mn). used for the treatment of hemorrhoids, rheumatic arthritis, loose stools, herpes, blood disorders etc.
Ramphala	<i>Annona reticulata</i>	Fruits	Protein, Fat, Carbohydrate, Fiber, Calcium, Phosphorous, Iron, Thiamine. Used for common cold, caner, balance hormones, skin health, kidney & cardiac ailments, forms hemoglobin, etc
Sitaphala	<i>Annona squamosa</i>	Fruits	Sugars, vitamin C and vitamin B complex, and some minerals
Kadamba	<i>Anthocephalus cadamba</i>	Fruits	Calcium, Iron, Magnesium, Zinc, Copper, Phosphorous. Acts against digestive disturbances, parasitic infection, musculoskeletal diseases, Anti-diabetic activity
Jeuta	<i>Artocarpus lacucha</i>	Fruits	Rich source of Vitamin C and beta carotene. It also consists of zinc, copper, manganese and iron

Karmanga	<i>Averrhoa carambola</i>	Fruits	Vitamin C, Copper, Vitamin B5, Dietary Fiber, Carbohydrate
Tala	<i>Borassus flabellifer</i>	Fruits	Source of sodium, potassium, calcium, magnesium, zinc, and iron
Chara	<i>Buchanania lanzan</i>	Fruits	vitamin C, vitamin B1, vitamin B2 and niacin. Minerals like calcium, phosphorus and iron
Asadhua	<i>Capparis zeylanica</i>	Fruits	proteins, carbohydrate, minerals and vitamins. Taken specially for severe head ache, cough, cold, nasal congestion, throat infection
Karanda Koli	<i>Carissa carandas</i>	Fruits	Iron, Potassium, Zinc, Copper, Vitamin C
Khirakoli, Dudha koli	<i>Carissa spinarium</i>	Fruits	Carbohydrate, Protein, Fat
Guala koli	<i>Cordia dichotoma</i>	Fruits	Water, Protein, Fat & Carbohydrate
Kakudi	<i>Cucumis melo var utilissimus</i>	Fruits	Fat, Protein & Carbohydrates
Malanga	<i>Dendrophthoe falcata</i>	Fruits	Carbohydrates, alkaloids, phytosterols, fixed oils. ulcers, asthma, impotence, paralysis, skin diseases, menstrual troubles, pulmonary tuberculosis and wounds
Rai, Karmata	<i>Dillenia aurea</i>	Fruits	Carbohydrates, Sugar, Iron
Rai	<i>Dillenia pentagyna</i>	Fruits	Carbohydrates, Protein,
Kendu	<i>Diospyros melanoxylon</i>	Fruits	Rich in sugars, proteins, fibre and vitamin C
Raja dimri,	<i>Ficus auriculata</i>	Fruits	Calcium, magnesium, potassium and phosphorus
Dimiri	<i>Ficus hispida</i>	Fruits	Protein, Vitamin B2, Iron, Copper, Potassium, Magnesium, Calcium and Phosphorus.
Dimiri, Dumri	<i>Ficus racemosa</i>	Fruits	Phosphorus and iron
Podha Koli, Bhuin dimiri	<i>Ficus semicordata</i>	Fruits	Calcium, Vitamin A, C, Mineral, Iron, Zinc, Manganese
Bhainchakoli, Sana Bhaincha	<i>Flacourtia indica</i>	Fruits	Calcium, Fat, Protein, Vitamin A & C, Iron
Ghurudu, Bhurudu	<i>Gardenia gummifera</i>	Fruits	Phenols, tannins, terpenoids like bioactive ingredients making it an effective antioxidant
Kathakusum, Sarupatri Mai	<i>Garuga pinnata</i>	Fruits	Rich in alkaloids
Kukurbhendi, Kukurpelia	<i>Grewia helicterifolia</i>	Fruits	Crude protein, fiber,
Phulari	<i>Grewia rathii</i>	Fruits	Carbohydrate, protein, fiber, calcium, iron, phosphorus, potassium, sodium, vitamins (B1, B2, B3, C)
Dhaman	<i>Grewia tillifolia</i>	Fruits	proteins, amino acids, vitamins, and minerals
Sundari	<i>Heritiera fomes</i>	Fruits	Calcium, Iron, Sodium, Pottasium, Zinc
Nunga, Nehenga	<i>Lepisanthes rubiginosa</i>	Fruits	Antioxidants, Analgesic, Antihyperglycemic

Gayasha	<i>Leucas aspera</i>	Fruits	Calcium, magnesium potassium, iron and vitamins such as vitamin C, vitamin D and vitamin E.
Kaintha	<i>Limonia acidissima</i>	Fruits	protein, carbohydrate, iron, fat, calcium, Vit-B & C
Pitatarada	<i>Luffa acutangla var amara</i>	Fruits	vitamin C, riboflavin, niacin, and essential amino acids
Tarada	<i>Luffa aegyptiaca</i>	Fruits	Vitamin A, Carbohydrates, Vitamin B, Manganese, Potassium
Amba	<i>Mangifera indica</i>	Fruits	potassium, fibre, and vitamins
Kamkad	<i>Momordica dioca</i>	Fruits	Carbohydrate, Protein, Fibre, Minerals
Kiakanta, Linikia	<i>Pandanus foetidus</i>	Fruits	Protein, fat, fiber, calcium, phosphorus, iron, vitamin C
Gandhatamala	<i>Passiflora foetida</i>	Fruits	Amino acid, Minerals, fatty acid
	<i>Phlogacanthus thyrsiflorus</i>	Fruits	Fat, Protein & Carbohydrates
Khajuri	<i>Phoenix dactylifera</i>	Fruits	Calcium, Phosphorus, Pottasium, Sodium & Magnesium
Aonla	<i>Phyllanthus embilica</i>	Fruits	Vitamin C and E. It increases immunity and fights off free radicals.
Narakoli	<i>Phyllanthus acidus</i>	Fruits	Protein, Fat, Calcium, Fiber, Phosphorus
Tipai	<i>Physalis minima</i>	Fruits	Vitamin B3, Iron, Vitamin C, Vitamin B1, Carbohydrates, Phosphorus, Vitamin A
Akasakaian, Sima Kaian, Bilati Kaian	<i>Pithecellobium dulce</i>	Fruits	Carbohydrates, Protein, Crude Fat, Crude Fiber
Batra	<i>Salacia persica</i>	Fruits	Pottasium, Calcuim, Magnesium, Copper, Manganese
Kusuma	<i>Schleichera oleosa</i>	Fruits	Rich in calcium, phosphorous
Jayanti	<i>Sesbania sesaban</i>	Fruits	Pottasium, Calcium, Manganese
Nunununia	<i>Solanum nigrum</i>	Fruits	Protein, Carbohydrates
Akaranti, Kantakari	<i>Solanum virginianum</i>	Fruits	Iron, Manganese, Calcium, Zinc
Banakunduri, Matka	<i>Solena amplexclenae</i>	Fruits	Fiber, carbohydrate, protein, lipid
Keruan	<i>Soneratia apetala</i>	Fruits	Carbohydrates, proteins, lipids
Orua , Ora	<i>Soneratia caesolaris</i>	Fruits	vitamin C, protein
Jhumpuri, Phutkoli	<i>Streblus taxoides</i>	Fruits	Carbohydrate, protein
Jamu	<i>Sygium cumini</i>	Fruits	Vitamin C, Carbohydrates, Magnesium, Vitamin B6, Phosphorus
Jamarul	<i>Sygium samarangense</i>	Fruits	Vitamin C and Vitamin B3 rich fruit which prevents health ailments such as stroke, diabetes, constipation, cramps etc
	<i>Talinum portulacacifolium</i>	Fruits	Calcium, Iron, Manganese, Sodium & Phosphorus
Kainan, Tentuli	<i>Tamarindus indica</i>	Fruits	Sodium, Carbohydrates, Fiber, Protein, Potassium
Bahada	<i>Terminalia bellirica</i>	Fruits	Beta sitosterol, sugar, protein

Desibadam, Badam	<i>Terminalia cattapa</i>	Fruits	Carbohydrate, protein, fat, folates, Vitamin B complex, A and E
Harida, Harada	<i>Terminalia chebula</i>	Fruits	Rich in macro & micro nutrients - selenium, potassium, manganese, iron and copper
Barakoli	<i>Zizyphus mauritiana</i>	Fruits	potassium, phosphorus, manganese and calcium
Kanteikoli, Burukoli	<i>Zizyphus oenipholia</i>	Fruits	Fiber, vitamin C, B

Tribal Recommended Forest Foods for Vita and Vigour

Odia name	Scientific Name	Plant Parts Used	Indicative Nutritional Information
Kansiri Saga	<i>Commelina benghalensis</i>	Leaves	For better health, High quality of protein
Kuliari Saga	<i>Bauhinia variegata</i>	Leaves	Vitamin for better health, Vitamin
Madaranga Saga	<i>Alternanthera sessilis</i>	Leaves	Vitamin Supplement for health, Strength, increased blood production, protein, lactation, immunity
Giliri Saga		Flowers	Vitamin Supplement
Ganthi Mircha		Seeds	For better health
Sorisa	<i>Brassica campestris</i>	Leaves	For better health, Vitamin Supplement
Karanja	<i>Pongamia pinnata</i>	Fruits, Shoots, Tubers, Steam Bark, Roots	Immunisation, Preventing Skin diseases, For better health, For milk production, High quality of protein
Ambada	<i>Spondias pinnata</i>	Tubers, Fruits	For Strength, For better health
Mundei		Fruits	Vitamin Supplement, For better health, High Quality of protein
Kalara	<i>Momordica charantia</i>	Leaves	Preventing skin diseases, For better health, Immunisation, For strength
Tentuli	<i>Tamarindus indicus</i>	Fruits	For Strength, For better health, Immunisation
Muchukani	<i>Pterospermum acerifolium</i>	Leaves	For milk production
Kanta Saga		Leaves	For better health
Gedu Saga		Leaves	Increased blood production, Immunisation, Strength
Amruta Vanda	<i>Carica papaya</i>	Fruits	For milk production
Kusum	<i>Schleichera oleosa</i>	Fruits	Preventing skin diseases
Mari Saga		Leaves	For better health
Kunduri	<i>Coccinia grandis</i>	Fruits	Vitamin Supplement
Dumuri		Fruits	Vitamin Supplement, For better health
Baitalu Saga	<i>Cucurbita maxima</i>	Leaves	For better health
Bhursuni		Leaves	For better health
Amruta Vanda	<i>Carica papaya</i>	Fruits	For better health, Vitamin Supplement
Ganthi Maricha		Leaves	For better health
Madaranga Saga	<i>Alternanthera amoena</i>	Leaves	For increased blood production, For Strength, For milk production, For better health

Karanja	<i>Pongamia pinnata</i>	Leaves, Seeds, Steam Bark	For better health, for milk production, Immunisation, Vitamin Supplement, preventing skin diseases
Kalara	<i>Momordica charantia</i>	Leaves	For milk production, Preventing skin diseases
Gayisa	<i>Leucas aspera</i>	Leaves	Preventing skin diseases, For better health, Immunisation, For increased blood production
Neema	<i>Azadirachta indica</i>	Leaves, Seeds, Steam Bark	For better health, Vitamin Supplement, Immunisation, Preventing Skin Diseases
Matha Gachha		Leaves, Fruits	For better health, Vitamin Supplement
Mati Gachha		Leaves	For better health
Sal	<i>Shorea robusta</i>	Steam Bark	For better health
Mari Saga		Leaves	Preventing skin diseases
Tulasi	<i>Ocimum sanctum</i>	Leaves	Immunisation
Pita Saga	<i>Mollugo pentaphylla</i>	Leaves	Preventing skin diseases
Kunduri	<i>Coccinia grandis</i>	Leaves	For Strength
Kolatha		Seeds	For Strength
Amruta Vanda	<i>Carica papaya</i>	Fruits	Vitamin Supplement, For milk production, For better Health, For Strength
Sajana Saga	<i>Moringa oleifera</i>	Leaves	For milk production, For better health
Khamba Alu	<i>Dioscorea Spp.</i>	Rhizomes, Tubers	For better health, For Strength
Baunsa Karadi	<i>Bambusa bamboos</i>	Leaves, Fruits, Shoots	Vitamin Supplement, For lactation, For better health
Sunsunia Saga		Leaves	Better health, increased blood production, Strength
Siali	<i>Bauhinia purpurea</i>	Seeds	Preventing skin diseases, Worm
Khada		Leaves, All Parts	For better health, For increased blood production
Kanta Saga	<i>Amaranthus spinosus</i>	Leaves	For milk production, For better health, For increased blood production
Gobari Saga		Leaves	Vitamin Supplement, For milk production
Amruta Bhandra	<i>Carica papaya</i>	Fruits, High quality of protein	Vitamin Supplement, For milk production, For better health, For increased blood production, High quality of protein
Sajana Saga	<i>Moringa oleifera</i>	Leaves	Vitamin Supplement, For milk production, For better health, For increased blood production
Mitha Kanda	<i>Discorea spp</i>	Tubers	For milk production
Barada Saga	<i>Bauhinia variegata</i>	Leaves	Vitamin supplement
Kandamula		Roots, Tubers	Vitamin supplement, For milk production, For increased blood production, High quality of protein
Kadali	<i>Musa paradisiaca</i>	Fruits	Vitamin supplement, For better health, For increased blood production
Mandia	<i>Pennisetum glaucum</i>	Seeds	For lactation
Panasa	<i>Artocarpus heterophyllus</i>	Fruits	For lactation, For better health

Tribe Wise Name of Various Recipes

Tribe Name	Cerial & Oilseeds	Pulses	Green Leaves	Roots and Tubers	Fruits	Flowers	Fungi (Mushroom)	Animal Food and Fish	Vegetables
Gond	Pala Daudi	Pupuli Hading	Gondere Dobe Kasuri	Pita Kanda Kusri		Chapena	Gutakuhuk Kusri	Gangi Hawee Kusri	
	Gora Jawa		Iridium Hading			Min Kusri			
	Kanki Jawa		Harangi Ridupan Kusri			Kar Hawee Hurana			
	Amat					Hawa Kusuri			
Juang	Manda Alaka	Kolath Ariga		Pitalu	Uklam Peja		Baingamula	Sukhua Karang	Kengera Ariga
	Kudu Alag				Kanan Sankana				
	Kudu			Karadi Tuna	Anasam Ajang Damabkaitar		Unra Ariga		
	Mrunangakunda								
Santal	Pita Roti		Serualah			Mat Kam Lathe	Ud Pitha	Sim Jil Pitha	Khatal Pitha
	Neem Daka					Jill Latto			
	Halej Dal Ar Utamsi					Mat Kam Let		Jil Let	
	Guda Pitha							Jil Pitha	
Munda	Dumbbu	Rambha Maandi	Musualu Kacha			Ganga Pitha		Late Mandi	
	Sakam Pitha					Ganga Let			
	Dullad					Madukam Patu			
	Herolad					Madukam Tiki			
	Sasangala								

Tribe Name	Cereal & Oilseeds	Pulses	Green Leaves	Roots and Tubers	Fruits	Flowers	Fungi (Mushroom)	Animal Food and Fish	Vegetables
Oroan	Dumbu		Kuchu Alkha	Enjoo Handua		Khalibari Adakha Saag		Demta Chatani	
	Enjoo Handua		Gama Saag			Madgi Letha		Ghungi Chumakhari Amkhi	
	Sithi Aasma		Chakhunda Saag			Madgi Pukhhka		Enjo Khaedachaka ,	
	Ladoo		Tentuli Saag & Phul			Madgi Latha			
	Madgi Asama					Sanai Phul		Sudi Mandi	
Bhuyan	Dhenkala		Gadiri Saag	Gangai		Sanka Saag			Panas Sijha
	Burghun		Saag Patrapoda	Bainga Kanda		Mahula Dhunk Sijha	Chhati	Maach Patrapoda	
	Kai Bhat			Karadi		Mahula Khir			
	Gangai					Mahula Gunda			
Kandha	Jailika Aju	Kadakanga Aju		Sarta				Kuiri Mosh	Gopi Taga Aajane
	Dedi Aju			Kalu/Sugjanai Saruminu				Kajuunga Anukusranga Aju	
	Sainga Aju			Gandi Kuna Subga Aajane					
Paroja	Mandia Mecha	Kalath Saag	Sunsunia Saag	Kardi Saag Kanda Saag	Amba Takua Pej		Chati Saag	Pita Mach Saag Maunsh Jhal	
	Kangu Pej			Salap Pej				Kakda Saag	

Name of Resource Persons

SL. No.	Tribal Social Group	District	Block	GP	Selected Village	Name of Resource Persons
1	Juang	Keonjhar	Banspal	Gonasika	Gonasika	Bela Juanga and Danda Juanga
				Barahgarh	Saria	Dukhini Juanga and Subuni Juanga
			Harichandanpur	Budhakhaman	Budhakhaman	Guli Juanga and Suba Juanga
2	Gond	Keonjhar	Ghatagaon	Purumunda	Gayalamunda	Kuni Juanga and Liti Juanga
			Ghatagaon	Santarapur	Chhatia	Bhanumati Naik and Laxmipriya Naik
			Jhumpura	Badaneuli	Sananeuli	Pana Naik
			Sadar	Maidankela	Talapada	Sunamani Naik and Lipi Naik
			Telkoi	Oriya	Katarapali	Basanti Naik and Rina Naik
3	Oraon	Sundargarh	Bonai	Durgapali	Chikatanali	Ainchi Oram
					Kasada	Subhadra Tirkey
			Lahunipada	Purunapani	Tikayatpalli	Rita Ekka, Rupa Oram and Etuni Oram
4	Bhuyan	Sundargarh	Lahunipada	Kaleiposh	Budhipalli	Rajani Kechhua
				Daleisara	Daleisara	Jatri Naik
					Ekapadi	Ullasi Naik and Chemini Naik
				Koliposh	Bijaghat	Samari Naik and Parbati Dehury
5	Kandha	Kandhamal	Sadar	Phulajhar	Badajal	Suniari Dehury and Gurubari Dehury
				Satguda	Sartaguda	Nabin Kanhar
					Badakanali	Debes Pradhan and Jyotsna Kanhar
				Jalangpadar	Jalangpadar	Abhiram Kanhar
6	Paroja	Koraput	Nandapur	Bilapur	Adpaju	Jashobanta Kanhar and Janaki Pradhan
					Surumi	Rabi Gadaba
					Tapadanda	Boipariguda and Pratima Gadaba
7	Santal	Mayurbhanj	Rairangapur	Godihanjara	Godihanjara	Rukmani Deupadia and Radhika Deupadia
				Jalahanjara	Jalahanjara	Padmini Guntha and Ratna Gadaba
				Purunapani	Pateipani	Salma Soren
					Murgaghutu	Sagen Hasda
8	Munda	Mayurbhanj	Jashipur	Durdura	Cheligodhuli	Pana Soren and Puilu Baske
				Podagod	Podagod	Koili Marandi and Kuhu Kisku
				Kendujuani	Surnariposi	Sambari Munda
				Mahuldiha	Khumthan	Etunu Munda
				Mirginandi	Patalidih	Jhunu Munda
			Karanjia	Dudhiani	Barakamunda	Buduni Munda

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