



Traditional food habits of moodubidire range-health perspectives

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Abstract

The traditional system of food and medicine are very effective to maintain healthy life and also to cure many ailments. People of rural area are still following the traditional systems. It helps to maintain the healthy status of the body and mind. Finding the health benefits of traditional food habits and new medical claims of the plants helps us to give broad choice for the Ayurvedic physicians to select the herbs in the day to day life of the mankind. Considering these factors, a survey of folklore food habits and medicines of Moodubidire range of Dakshina Kannada District, Karnataka State was carried out.

Twenty-six villages in and around Moodubidire were identified and planned for the present study. Principal investigator, Co-Principal investigator, Technical assistant and local members visited each village in regular intervals to gather information regarding folklore food and medicines. A detailed proforma was prepared to document folklore food habits and medicine of the study area.

Keywords: folklore food habit, folk medicine, moodubidire

1. Introduction

India is known to be the reservoir of vegetations. In the recent decades, traditional food and folklore medicine are once again becoming increasingly popular all over India. This is due to the awareness created about safety and efficacy of the usage of herbs as well as the hazardous effect of chemical based drugs. The people of rural area are mainly depending on the folklore herbal food and medicines for their healthy life.

The study of Indian medicinal plants was first started in the early part of 20th century [1] and it was then a lot of work done by many Dravya Guna experts (Herbalists) of Ayurveda fraternity. Further, an increasing effort on the documentation of ethnic food and ethno-medico-botanical knowledge at different areas and various communities were carried out. Finding the health benefits of traditional food habits and new medical claims of the plants helps us to give broad choice for the Ayurvedic physicians to select the herbs in the day to day life of the mankind. [2] Considering these factors, a survey of folklore food habits and medicines of Moodubidire Range of Dakshina Kannada District, Karnataka State was carried out.

The Moodubidire Range is having diverse types of flora, food habits and also the folklore practitioners. People of Moodubidire Range represent a combination of rich cultural and ethnic diversity. We can find tribal as well as non-tribal folks of all religions. Among tribals inhabited in this range are Parava, Pambada and Nalike where as non-tribals are Jains, Billava, Bunta, Kulaala, Konkani, Brahmana, Gowda, Christians and Muslims. The range covers 26 villages of Moodubidire Taluk and reaches to foothills of Western Ghats.

2. Materials & Methods

Twenty-six villages in and around Moodubidire were identified and planned for the present study. Principal

investigator, Co-Principal Investigator, Technical assistant and local members visited each village in regular intervals to gather the information regarding folklore food habits, folklore practitioners and medicinal plants. A detailed proforma was prepared containing information about folklore food habits and their medicinal or nutritional values, source of plant, local name, taxonomic identification of the plant, parts used, means of collection of plant material and part(s) used, ingredients to be added in case of multi-herbal formulations, process of preparation of the medicine or food, and mode of application, name, sign(s) and symptom(s) of the disease(s) treated, dosage and duration of treatment, therapeutic uses, dietary restriction(s) during the treatment and food values of the plants etc. Information thus gathered were verified and crosschecked for its earlier documentation and authentication of plant identity by making use of available classical and current literature such as Bhavaprakasha Nighantu [3], Raja Nighantu [4], kaiyadeva Nighantu, Flora of Udipi [5], Flora of South Canara [6], Flora of Shimoga [7] Flora of Madras presidency [8], Flora of British India [9] and also by consulting expert herbalists. Herbarium specimens and Photography of the rare medicinal plants with proper information were also documented.

3. Results

In the present study, different folklore food preparations of Moodubidire range are documented. The names of the recipe are mentioned in the local language (Kannada). The herbal ingredients of the particular preparation are identified with botanical names. The useful part of the herbs, method of preparation, health benefits are also documented, which are as mentioned below.

Anemungu Ganji: Rice cooked with the decoction of stem bark of Anemungu (*Oroxylum indicum* L.) into gruel is

recommended in post parturition women to improve the digestion and vigor.

Atti Kayi Palya: The fruits of Atti (*Ficus racemosa* L.) are fried with little amount of ghee, then add little amount of water and cooked. Required amount of salt, red chilly grated coconut are added, eaten with rice which is beneficial diet in anemic condition and general debility.

Baale Dindu Gojju: The internal part of stem of Baale (*Musa paradisiaca* L) is made into small pieces; add salt and buttermilk, eaten with rice which is beneficial in dysuria, renal calculi and constipation.

Baale Huvina Palya: Flowers of Baale (*Musa paradisiaca* L) are made into pieces, cooked with water and little tamarind juice/butter milk, required amount of salt, red chilly, grated coconut are added, eaten with rice which is beneficial diet for eyes, anemia and general debility.

Banuppu Kette Haalu Kashaya: The decoction of the bark of Banuppu (*Terminalia crenulata* Roth) with equal quantity of milk, added with jaggery is suggested for regular use as a beverage, which is beneficial in case of chest pain and general debility.

Chagate Soppina Palya: The leaves of Chagate (*Cassia tora* Linn.) are fried with little amount of ghee and mustard, then add little amount of water and cooked. Required amount of salt, red chilly grated coconut are added, eaten with rice which is beneficial diet in various skin disorders.

Daasavala Juice: Flower buds of white variety of Daasavala (*Hibiscus rosa-sinensis* Linn) ground with water and milk added with sugar, given internally in dysmenorrhea, menorrhagia and other menstrual disorders.

Daddala Kudi Tambuli: Take tender leaves of Daddala (*Careya arborea* Roxb.), boil with water, grind with grated coconut, green chilly, boil and mix it with buttermilk along with salt etc. This recipe is mixed with rice and eaten while having lunch. This is beneficial in case of intestinal ulcer, many other digestive disorders and skin diseases.

Dare Huli Halva: The fruits of Dare Huli (*Averrhoa carambola* L) ground into a paste, cooked with jaggery and little amount of ghee, made into lehya paka consistency, which is useful for relieving thirst, excessive perspiration, intermittent fever, excessive heat, cough, piles and worm infestation.

Haale Kette Ganji: Rice cooked with decoction of the bark of Haale mara (*Alstonia scholaris* (L.) R.Br) is given in gastrointestinal disorders.

Halasina Beeja Halwa: Seeds of Jackfruit (*Artocarpus heterophyllus* Lamk) is cooked with water, made into paste, fried with ghee; add sugar, continued heating with continuous stirring. When it turns to dark brown colour, remove from the fire. Add cardamom powder and cashew nut. Mix properly and store in a jar. This is useful in general debility as a tonic and aphrodisiac.

Indu Hudi Manni: The starch obtained from the pith of the

stem of Indina Mara (*Caryota urens* L.) is cooked with milk and sugar candy used also chiefly used as a nutritive food in emaciation in adults and also a nourishing food for infants.

Kaadu Nimbe Uppinakayi: Pickle prepared from the fruits of Kaadu Nimbe (*Atalantia monophylla* DC.) is useful diet with rice in fevers and ailments associated with loss of taste.

Kaare Mullu Ganji: Rice cooked with decoction of the bark of Kaare Mullu (*Canthium coramandelicum* Burm. F.) is given for dysentery associated with excessive gastric and intestinal irritation.

Kadre Beru Ganji: Rice cooked with decoction of the roots of Kadre (*Sida cordifolia* Linn.) is a good nervine tonic and also beneficial in general debility.

Kairpuli Chutney: Take the leaves of Kairpuli (*Hibiscus hispidissimus* Griffith), add sufficient quantity of water, grind with grated coconut along with chilly and add required amount of salt. This chutney is taken with rice during lunch which is good appetizer, digestive and carminative.

Kanakallate Kayihuli: The fruits of Kanakallate (*Cayratia mollissima* (Wall.) Gagn.) are boiled with water and then the seeds are removed. Grated coconut is ground with green chilly, mixed with cooked seedless fruit and boil with water. Add required amount of salt and buttermilk then boil again. Seasoning is done with red chilly, mustard, curry leaves and coconut oil. This is a very good diet to prevent diseases originating from microbial contamination and it is having ulcer healing capacity.

Kojambe Soppu Ganji: Rice cooked with the decoction of the leaves of Kojambe (*Combretum extensum* Roxb.), given as lunch for three days in case of worm infestation

Koove Manni: Starch obtained from rhizome of Koove (Arrow root- *Maranta arundinacea* L) is cooked with milk and sugar candy used in dysentery, diarrhea, bronchitis, cough and also chiefly used as a nourishing food for infants.

Kudane Gojju: Fruits of Kudane (*Solanum melongena* L.) fried with castor oil and mixed with little amount of water, tamarind and rock salt, eaten with rice which is beneficial in Lumbago.

Madala Hannu Syrup or juice: Syrup or Juice prepared from the fruits of Madala Hannu (*Citrus medica* Linn.) is given in vomiting, flatulence, dyspepsia, stomach pain, burning sensation in chest and abdomen.

Maddarasa Ganji: Rice cooked with decoction of the bark of Maddarasa (*Tabernaemontana heyneana* (wall.) Cooke) is given in case of obesity, phlegm and lethargy.

Mucchira Ganji: Rice cooked with the decoction of the bark of Mucchira (*Dillenia pentagyna* Roxb), given in general debility and low back ache.

Naikabbu Palya: The tender leaves of Naikabbu (*Costus speciosus* Koenig.) and seeds of jackfruit are cooked with water, required amount of salt, red chilly grated coconut are added, eaten with rice which is beneficial diet for eyes,

anemia, general debility and gastro-intestinal problems.

Nellikai Halwa: Fresh fruits of Nelli (*Phyllanthus emblica* L) are steamed, seeds are removed, the paste of the fruit is fried with ghee, add sugar, continued heating with continuous stirring. When it turns to brownish colour, remove from the fire. Add cardamom powder and cashew nut. Mix properly and store in a jar. This is useful as a tonic in general debility.

Nimbe Uppinakayi: Pickle prepared from the fruits of Nimbe (*Citrus acida* Roxb) is useful in vomiting, fever, anorexia and as cooling which prevents dehydration.

Pucche Hannu Juice: Juice prepared from the fruits of Pucche hannu (*Aglaia elaeagnoides* (A.Juss.) Benth.) is useful in Anaemia, general debility, gastric irritation and biliousness.

Punarpuli Saaru: Pericarp of the fruit of Punarpuli (*Garcinia indica* (Du.-Th.) Choisy) is boiled with water, added with Black Pepper, Jaggery and Salt which is used as Rasam with rice, beneficial in gastritis and also in post parturition women to improve the digestion and vigor.

Purusha Ratna Sharabattu: Juice obtained by grinding the whole herb of Purusha Ratna (*Hybanthus enneaspermus* L.) with milk, sweetened with sugar, taken internally as general nervine tonic and also useful in male infertility.

4. Discussion

The present study reveals that, there are many such traditional foods which are having medicinal value, are highly successful in various disorders of the mankind. In a single plant, some parts are useful only as medicine, some parts useful only as food, but some parts of the plants are useful as food and medicine. These traditional food recipes are needed to be analysed scientifically for their nutritional and the therapeutic values. Later, such potent plants are to be explored clinically in various diseases and also for its potent nutritional benefits. Due to the secrecy maintained by the folk informants, such potent practices are fast eroding. But, in the present study, regular interaction with the folklore physicians and getting their confidence was highly benefitted to gather many such therapeutic secrets. Out of the total consumption of humans, major will be food and minor will be of medicines. Hence the life style will play a major role in human health.

5. Conclusion

In the present study, it was observed that folk remedies are frequently used in rural areas more than urban population successfully. Popularizing such traditional food habits with their scientific report would be more effective to promote such food habits in urban areas also. The different recipes documented in the present study should be analysed for their nutritional value and health benefits. Such traditional food habits and life styles should be implemented systematically in urban areas also thereby we can attain Swastha Bharatha.

6. Acknowledgement

The authors are acknowledging the Rajiv Gandhi University of Health Sciences, Bengaluru for encouraging the survey research work entitled "Survey of folklore food habits of

Moodubidire range" by sponsoring the entire project. The authors also express their gratitude to the folklore informants for revealing the secrecy of their experience for the benefit of the mankind.

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