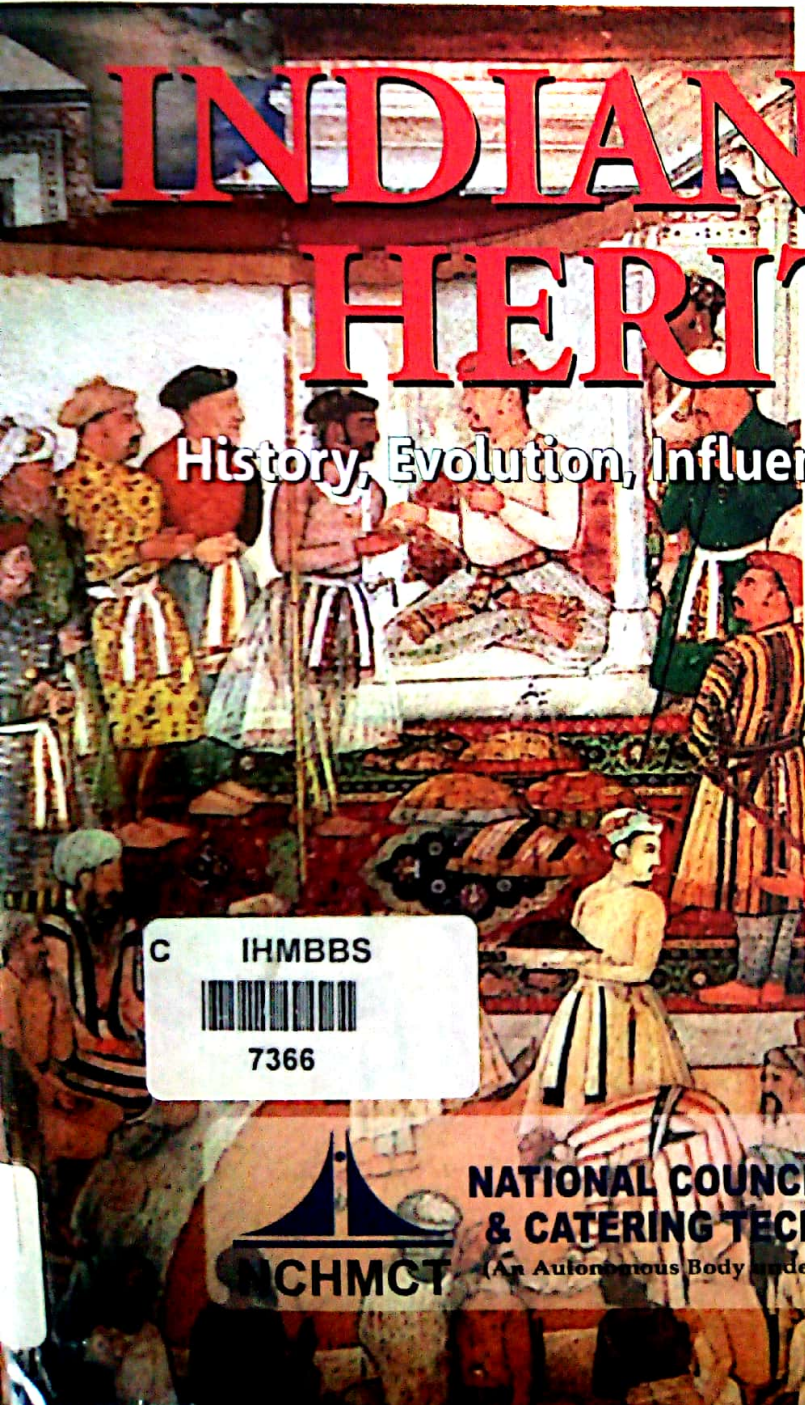


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INDIAN FOOD HERITAGE

History, Evolution, Influences and Modern Trends



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Festive Cuisine of Odisha: A Journey Blend with Heritage and Culture

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ABSTRACT

Odisha is known for her colourful festivals. The festivals are numerous, spread over all the twelve months of a year. The village life centres on agriculture. Therefore, there is an intimate relationship of festivals with the numerous agricultural operations that take place. Orissa Festivals are also observed as part of Hindu religious faith. Dates for Odishan festivals are determined by the traditional Hindu calendar. The specialties of most of the Orissa festivals are that, on these occasions, much merry making is done, new clothes are worn and special dishes are prepared at home. The Orissa cuisine is at its test in these functions. Delicious dishes prepared include small cakes known as Pitha' and also sweets made from milk. Festivals carry forward people's tradition and cultural heritage. A brief List of major festivals of Orissa during is Calendar year as January : Makar, Dhanu Yatra February: Magha Saptami, Saraswati Puja March : Dola Yatra (Holi), Siva Ratri April : Sokastami, Mahavisuva Sankrati, Rama Navami May : Jhamu Yatra, Chaita Parva June : Sitalsasthi, Raja Festival July : Car Festival (Rath Yatra) August : Jhulan Yatra, Rakhi Purnima September : Ganesh Puja October: Durga Puja, Kumar Purnima, Diwali, Nuakhai November : Kartika Purnima, Aunla Nabami December : Prathamastami . 'Traditional Food ' might sound boring, since of late there has been an increasing trend to consume or cook foodstuffs which are trendy or are promoted by big brands. Well, these are fine once in a while but alarmingly, these are fast replacing the traditional diets on a routine basis besides causing serious health problems. On a contrary, traditional meals have been developed with time and methods of cooking preserved through years keeping in mind the usefulness of ingredients. These dishes aren't just a part of our culture but are also a storehouse of nutrients. In Each festival, there is a certain type of food which have Nutritional value, Socio-cultural, seasonal impact with relation to Culture and heritage of the common man some of them being very rare and typical grandma's recipes which our children may never be able to relish. Ironically many of these are also being re-introduced as health foods. But the fact is that it's a legacy we have inherited and should preserve it. It should not be confined to temple Prasad or to be consumed on select occasions only. Mothers and homemakers should try and introduce as many. The Cope of this paper is to make alive this cuisine in the Modern era.

Keywords: Odisha, Festivals, and Village Life Centres, Heritage, Nutritional Value.

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INTRODUCTION

God can be seen or not or whether He exists or not is a debate and a discussion that has no end. But if we examine closely, we shall realise that, yes the super power which guides us, does have a form. It also has a name which has a universal acceptance. It is for this that people are struggling day-in-and-out and only when we have it with us; we feel a sense of satisfaction. And that is our FOOD. I really believe that Food is God. Food gives us all the energy and stamina to work and we all work hard to get and afford to eat good food. When we have it with us we are satisfied but think for a moment, that when we feel hungry and we crave for food, it becomes our only need at that point of time

(Sen, C.T., 2004) It seems to have re-written during 16th century when the king of Khurda had newly installed the images after destruction made by Kalapahad, Muslim general of Nawab of Bangal. In This Madala Panji few parts nicely described about Socio-economical culture of Odisha along with relation of Festival foods and its impact of concern Session and rituals. Nutritional value of a food never change with the change of session but fact is that in each festival there is some signature foods known as festival foods have a strong bond with our health concern in relation to Climatic phenomena .

(Ray, 2013) Foods from this area are rich and varied, while relaying heavily on local ingredients. (The flavour is usually subtle and delicately spiced, quite unlike the fiery curries typically associated with Indian cuisine). Fish and sea food such as crab and shrimp are very popular. Chicken and mutton are also consumed, but somewhat occasionally. Only 6% of population of odisha is vegetarian and this is reflected in its cuisine. The oil based use is mostly mustard oil, but in the festival ghee is used. Punch phutan, a mix of cumin, mustard, fennel, fenugreeks, ralongi (nigella) is widely used for tempering vegetable and dal, while garam masala (Curry powder) and haldi (turmeric) are commonly used for non vegetarian curries. PAKHALA, a dish made up rice, water, and yoghurt that is fermented over night is very popular in summer, particularly in rural areas. (C. and Joshi, , 2013.) Odia are very fond of sweets and no odia repast is considered complete without some desert at the end. Festivals and fast is weakness of Odisha Culture. One can find the restaurants serving food without onion and garlic in major places like Puri and other coastal areas, which are run by many Brahmin owners.

Odia Calendar Wise Festival

Session	Session in Odia	Duration of Session
Summer	<i>Grishma</i>	From March to June
Rainy	<i>Barsha</i>	from July to October
Autumn	<i>Sharata</i>	Transition months March, April and May
Pre winter	<i>Hemanta</i>	September
Winter	<i>Shita</i>	from October to February
Spring	<i>Basanta</i>	March, April and May

MAJOR FESTIVALS OF ODISHA

- January - Makar, dhnu yatra
- February - Magaha saptami, saraswati puja
- March - Dola yatra (holi), sivaratri.
- April - Ashokastami, Mahavisuvasankranti, rama navami
- May - Jhamu yatra, chaita parba
- June - Sitalsathi, Raja festival
- July - Ratha yatra
- August - Jhulanyatra, Gamha Purnima (Rakhi purnima)
- September - Ganesh Chaturthi
- October - Durga puja, kumar purnima, Diwali, nukhai
- November - Kushal purnima, anuala nabami
- December - Prathasmatami

MAKAR SANKRANTI

Makar sankranti is a major harvest festival celebrated in various parts in odisha .According to the calendar ,When the sun moves from the tropic of Capricorn to the tropic of cancer or the daksinaya to uttarayana in the month of pausa in mid january , it commemorates the beginning of harvest season . The movement of sun from one zodiac sign into another is called sankranti and sun moves into the Capricorn is makar. It is celebrated in 14th of January. On the day of the sankranti food offering are made to god sun is worshipped with great fervour and enthusiasm by one and all the festival is also called makara mela in the Makar *Chawal* (Soaked Rice , Jaggery , Ripe Banana , Cheese Mix) is prepared which is special for the day.(C. and Joshi, , 2013.)

DOLA PURNIMA

Dola purnima is a popular festival in the coastal district of odisha. Lord jagannath is worshiped as a the name of Dolagabinda in this festival .On this daily odia calendar is ready and it worshiped on dolavedi in front of dolagabinda.It is the full moon day in the month of Falguna. This festival has been referred as basnta uchhoba the festival held in the honour if madana or the cupid was later transformed as the DolaUchhaba or swing festival of krisna according to Padm Puran.

MAHASHIVA RATRI

Mahashivaratri or the night of shiva is celebrated with devotion and religious and fervor in honor of lord shiva one of the deities of hinu tritini shiva ratri falls on the moonless 14th night of the new moon in the hindi month of phalguna which corresponds to the month of February -March in english callender .Celebrating the festival of Shivaratri devotees observe day and night fast and perform ritual worship of shiva ligam to appease lord shiva (Patra, 1968, January.).

RAMA NAVAMI

The birth day of Rama is observed a Ramanavami on ninth day of the light half of month of chaitra. Though there are very few temples dedicated to Raama in odisha. This festival is widely celebrated by the performance of ramleela based on the famous esppic ramayan. Beginning from this day they continue for over a month. There are several centers where the performances are held with great sanctity. The ram leela held in aureswar of cuttack district and Dasapala of Puri.

MAHA VISUVA SANKRANTI (PANA SANKRANTI/ODIA NEW YEAR)

In India the month and years are counted on the basis of lunar or solar movement. According to the solar system the month is counted from sankranti to sankrati and in lunar system from Purnima to Purnimavisuva sankranti is the first day of the month of baisakh as well as the solar year this also cllled mahavisuva sankranti or jala visuva sankranti in northern india it is called Jala Sankranti and in sothren india it is called sakar sankranti in odisha it is called pana sankranti name d after pana the main drink offering specially pana repared on this day.

JHAMU YATRA

Jhamu yatra is celebrated at koraput with much devotion in the month of May. In the last day of jhamu yatra thousands of devotees come to the temple of goddess mangala. The ritual of jhamu yatra of maa mangala starts yearly in the morning. The rituals include mangala alati suya puja radha kraushna bheta sahana mela. At the tme of yatra putas dance over the fire collect the sacret water from the river prachi and seek the bleesing of the goddess moangala. The ritual continues last night and with snana mrjana kalka nrutiya. jhamu yatra is organized in every Tuesday of the chaitra after dola purnima.

CHAITA PARBA

Chaita praba is one of the most celebrated trival festval in odisha. chhaita praba is also your getway to discover the age old tradition of trivial communities in odisha. It is largely celebrated y the tribal community's Koya in koraput and bhuyans in Mayurbhanj Sundargh, Keonjhar, and some regions in Bihar. The Koya type of Malkangiri region. Koraput celebrates Chaita Prva as Biju Pandu. The mother earth known as the Gudimata is worshipped with trivial ceremonies.

RAJA PARVA

Raja Prava is a four day long festival and second day signifies the beginning of the solar month of mithuna from which the session first rain starts, which marks through biological symbolism the mentioning of the sun dried soil with the first shower of the moon soon in mid June thus making it ready for the productivity .it is believed that the mother earth of the divine wife of the lord visnu under goes menstruation the first three days. The fourth day is called as the Vasumati Gadhua or ceremonial bath of bhudevi. The term raja has come from the rajaswala and the mediaval period of the festival become more popular as an agriculture holiday remarking the worship of the Budevi (A silver idol) who is the wife lord Jagannath.

During the three days women are given a break from household works and time to play games, unmarried girls decorate themselves new fashion or tradition and alata in feet, swing tied on the branches of the tree, walking barefoot on earth prohibited for all women. Various pithas are made like *podapitha* and *chakuli pitha* are made at home. Raja geet song the people. first day is called pahali raja and second day is called mithuna and third day is basi raj and the fourth day is called vasumti snan. In with the grinding stone as the bhumi with turmeric paste adore with flower sindura other fruits are offered the mother bhumi.

RATHA YATRA

Ratha Yatra festival is a Hindu festival that involves transforming deities of chariot called Ratha Yatra. Ratha means chariot and the yatra means journey. Annual journey of the divinity in the forms of the idol to their aunt's house (famine creative aspect of the divinity). Puri is the oldest, crowded, biggest and most visited city in Rathayatra. The jagannath triad are usually worshipped in the sputum of the temple at Puri but once during the month of asadha usually falling in the month of June or July they are brought out on to the bada danda and travel to the Shree Gundicha temple in huge chariots allowing the public to have darshan. This festival is known as the Ratha yatra meaning the journey of the chariots. The ratha are huge wheeled wooden. Ratha yatra also termed as Shree Gundicha yatra. By wear the outfit of a sweeper and sweeps all around the deities and chariots in the Chhara pahara ritual. Powerful sovereign Gajapati and the most humble devotee. On the last day of the festival when deities are ceremonially brought back to the Shree Mandir as per another ritual when the deities are taken out from the Shree Mandir to the chariots to the Gundicha temple where they stay for nine days after ride the chariots back to Shree Mandir. Called Bahuda yatra on the way back the three chariots halt at Themausi Maa temple and the deities are offered *poda pitha* a kind of baked cake.

MANABASA GURUBAR PUJA

Goddess Lakshmi is worshipped by women and girls in Orissa on every Thursday of the month of Margasira (November – December) and this is known as Manabasa Gurubar. Margasira or Margasir is the ninth month in Oriya calendar. Mahalakshmi, or Laxmi, is the Hindu goddess of wealth and prosperity and is believed to visit homes in Margasira month. Oriya women wake up early in the morning and clean the house to welcome Goddess Lakshmi. There is a popular belief that Goddess Lakshmi only visits clean houses. So all the dirt is removed and the houses are kept spick and span. The entrance to the home is decorated with Alpana. Special pujas are offered to Lakshmi and Oriya scripture Mahalakshmi Purana is read on all Thursdays. A regional pot used to measure paddy is filled with freshly harvested paddy and is kept in the puja area, which symbolizes prosperity. Goddess Lakshmi is the consort of Lord Jagannath and she is worshipped as an independent deity in many regions of Orissa. Gajalakshmi Puja is another popular ritual dedicated to Goddess Laxmi in Orissa.

BAHA BANNGA

This festival is from the Mayurabhanj of the Santali. They observe this festival in the month of February - March of English calendar. This is a one kind of adivashi festival the people worshipped the goddess Jaher Aya to welcome the new flowers and the fruits. They offer the new flowers to the god then they take it. The Majhi Halam who is the leader of the

village. The people collect the money from the each house and they buy the puja material and observed. in this occasion the ladies are wear long shadhi which is called the kacha and he man also wear the short kacha .in this occasion the people enjoy a lot they dance and singing the different variety of traditional song . Shale is a most popular dish in adivashi cuisine.

JHULAN YATRA

The monsoonal swing festival of the lord jagannath festival display the culture of race common function exhibits and un common fervour of celestial pastime in minde and couple heart to heart often .four amorous pastime of shrimandira in simer chandan in moonson jhulan sarat rata in autum and dola in spring . Devotees rejoice all sparing none. incially celebrated in deva shava mandap in front of the sun temple but new infront of the mukti mandap portico erected later with admirable show . It relates to radha of dawapar with beloved sri krishna the supreme with lalita and bishakha .

RAKHI PURNIMA

Rakhi is the one of the special occasion in India which celebrates the eternal relation between a brother and sister. The festival is celebrated on the full moon day of the month sravan a falls in the month of august. On this auspicious day the sister ties a rakhi on the hand of brother as a mark of love and honour. This Festival also called as "Gamha Purnima "Popular by - *Enduri* and *manda Pitha* (A Coconut, Sugar and cheese stuffed Snacks)

GANESH PUJA

Lord Ganesh the patron deity is the god of wisdom. The auspicious day when lord Ganesh was born begin with great enthusiasm all over the state. The mandaps are colour fully decorated depicting religious theme. The ganesh idols are worshiped within families and the friends. Many cultural events are organize the evening of the day and people participate in with keen interest

DURGA PUJA

Durga puja is the most important festival in the odisha the odisha people celebrate it with great joy and the happiness .Maa Durga is the mother of world. a small ray of her kindness is enough to remove all the sorrows and obstacle Again one time she is the Maha laxmi d maha kali that men the goddess of creation caring and destruction . The goddess is worshipped by the people as the goddess to grant fortune according to the Hindu mythology.

REVIEW OF LITERATURE

An expert's opinion is valuable, but an expert's assessment of the literature can be more valuable. When reading individual articles, readers could miss features that are apparent to an expert clinician-researcher.

In this paper review of literature is a form of secondary literature all previously published original experimental papers that meet the criteria and compare the results presented in these papers. Literature reviews, by contrast, provide a summary of what the authors believe are the best and most relevant prior publications'. Kreiner and N. Kliot (2000) in their article

titled, "Food Tourism in the Holy Land: The Characteristics of Odisha Cuisine" have viewed that there is a significant difference between pilgrims and tourists Cuisine and food culture sanctions. The study also highlighted certain parameters like Nutrition, socio-economic status and spirituality of odia people connecting with Lord of Universe "Lord Jagannath" which Hunter (1869) "The Imperial Gazetteer of India", Wrote: "We find the aboriginal people worshipping a blue stone in the depths of the forest. But the deity has grown tired of the jungle offerings of the primitive people and longs for the cooked food of the more civilized Aryan race. When the Aryan element at length comes on the scene, the rude blue stone disappears, and gives place to a carved image." Great, Omnipotent, Almighty, yettouchable by all. Untouchability is a hideous sin in the society of mankind. He is a man (Purusha), the greatest man (Purushottama). So He has a right to lead the most luxurious life like an emperor. From morning until midnight He enjoys fifty-six varieties of food (bhoga) and thirty-six kinds of services (khatani Niyoga). Here the conception of God is fully human and majestic.

A.N Tiwari (1999) in his book entitled, "Reference Orissa: A New Perspective" has emphasised on an integrated approach that Jagannathism is more than religious. The trio is of three different colors - white, yellow and black. The first Balabhadra is white, the second Subhadra is yellow and the third Jagannath is black. These colors meant for the gods represent the colors of the human races. In the colour conception the yellow faced Chinese, the white skinned European and the black colored Afro-Indian races are clearly indicated. In other words, the Austro-Asiatic family of the Indian peninsula, the Chinese race of the Tibetan land, and beginning from the Turkish and Mongoloid family of North and Central Asia with the Indo-European descendants to the Negroes of Africa and the tribal races of South America are also included

METHODOLOGY

Research methodology and method of data collection is mainly based on two sources namely: Primary source of data collection which is through questionnaire. Current paper contains Descriptive — survey, historical, content analysis, qualitative

INGREDIENT WISE FESTIVAL FOOD OF ODISHA

RICE, BREADS & LENTILS

Generally people use many kind of rice. One is arua (sundried and milled paddy) and another is ushuna (half boiled and milled paddy). The former is more popular in the rural area whereas ushuna popular in coastal villages. Generally scented rice varieties are used for kheer/ payas (Appadurai, 1988.).

Chuda - flattened rice. **Mitha baht, kaanika** - mildly sweetened rice with assorted spices. **Khechedi** - rice and lentils with vegetables and occasionally potato. It is generally food at religious festivals. **Mudhi/Ukkhuda** - it is puffed rice. Specially used in Roja Parba it send during this festival to all Married daughters from fathers house. **Pakhal/Dahi Pakhala** - rice soaked in water with yogurt and seasonings. During Ratha yatra this Dishes use in Sri Mandir. **Palao** - Rice in clarified butter with raisins, nuts, vegetables, whole spices.

DALI: - *Buta Dali* – chana dal with coconuts, raisins, dry fruits, mild spices. *Mitha Dali* – tur dal cooked with little jaggery, ghee, and bay leaf. It is most popular in jagannath temple. *Muga Dali* – mung bean dal cooked with coconuts and mild spices. *Masura Dali* – masur dal cooked with cumin, mustard seeds and bay leaves. *Dalma* – mixed lentils with various vegetables, is very popular due to the nutritional value and consumed as a complete food. *Mandia jau* – boiled ragi cooled over night. *Chhatua* – there are various kinds of Chhatua eaten as a daily breakfast. It's a paste that has flour made from fried whole grain or wheat or rice and then mixed with sugar and banana with milk. *Luchi* – unleavened flour bread deep fry in oil. *Paratha* – layered wheat bread rolled out in triangle or round shape and tawa fry. *Poori* – UN leavened whole wheat flour bread deep fry in oil.

CURRIES, VEGETABLES & OTHER MAIN COURSE ITEMS

Odia curries are not full of masala floating in oil; rather these are mildly spiced and given the original taste of ingredients. (Ray, 2013) Around the areas coastal odisha food is sweet (coconuts, ghee, Jaggery is used on account of influence of the jagannath temple), chilli and curry leaves are used in regions closer to Andhra Pradesh and mustard paste kalajeera are used mostly all over. The coast line and numerous river offer abundant fish, while prawns comes from Chilika Lake.

Alu bhaja – potato slices fried. *Alu potala rasa* – curried potatoes and pointed gourd. *Ambula Rai* – Dried Mango Slice and Mustard Gravy Specially signature dishes where Totmoto not used. *Bilati baigan Khata or Patal Ghanta* – very sweet chutney made from tomatoes, dates and sugar. *Dahi bhindi* – ladies finger fried and deepened in spicy yoghurt. *Besara* – assorted vegetables stir fried in panch phutan and mildly spiced mustard sauce. *Badi Dahi* – fried Badi deep in spiced yoghurt. *Badi chura* – powder Badi made up of urada dal with green chilli sometimes garlic and onion. *Chadachadi* – sauté mixed vegetables, diced potatoes and shrimp in a spicy mustard sauce. *Chhencheeda* – lightly spiced fish head and mixed vegetables. *Chingudi malai* – fresh water prawn cooked in coconut milk and spices. *Chingudi jhola* – fresh water prawn cooked in thick, spiced gravy. *Kankada kalia* – a spicy crab curry. *Dahi baigan* – deep fried egg plant slices in spiced yogurt sauce. *Dahi Machha* – fried fish in mildly spiced yoghurt sauce. *Ghanta* – vegetable medley and spiced powders sauté in oil. *Mahura* – Vegetable cooked oil and then Cummins seed masala. *Kancha kadali Bara jhola* – a curry of green plantain/unripe banana kofta. *Kadali bhanda rai* – tiny flowers of banana cooked in mustard chilli sauce. *Kakharu phula bhaja* – pumpkin flowers deep fried in besan or rice flour with spices. *Kankada jhola* – crab meat and potatoes in rich gravy with punch phutan. *Khata* – literally meaning 'sour' – a sweet and sour marmalade served as a side. *Kolatha Dali* – chilke wale horse gram soup cooked with mustard seeds and garlic. *Machha jhola* – fish curry, in spicy gravy seasoned with mustard, ginger, garlic, cumin and turmeric. *Machha bihana* – fish ovum dumplings made in to a spicy curry. *Kanji* – a traditional soup made from left over water from boiling rice and cooked with vegetables. *Ouu Khata* – a sweet and sour marmalade made up of elephant apple (ouu) dillenia indica in jaggery. Mostly in autumn some *tome ouu* added to dal. *Patua* – vegetable or small fish wrapped in banana leaves along with mustard seeds, ginger garlic paste and smoked in earthen vessel. *Panasa kotha* – curry of unripe jack fruit with spiced garam masala and garlic. *Posta tarkari* – puppy seeds paste cooked with assorted vegetables and potatoes. *Machha besara* – pan fried fish in a mustard gravy. *Saga* – fried green leafy vegetables some time with lentil balls

and *Badi. Santula* – lightly spiced assortment of stem vegetables. *Sakara* - vegetables cooked in Jaggery and unripe tamarind sauce, coconut and spice.

DESSERT /SNACKS AND BEVERAGES

Arisa pitha – rice flour with Jaggery and fried in ghee along with seasoning of seas seeds. *Chakuli pitha* – pancake similar to dosa. A sweet variation called *Puli* also prepared adding Jaggery, ginger and frying in ghee. *Buddha Chakuli* is a most in depawali paya sradha and smbadhasami. *Chitau pitha* - fried pancake made from rice flour, coconut, Jaggery and milk obtained offered in pujas to lord jagannath in chaita lagi amabasya. *Chandra kanti* - a deep fried sweet made from mixture of green gram and rice flour. *Chhena gaja* - deep fried ricotta cheese soaked in sugar syrup. *Chhena poda* - baked sweet and ricotta cheese cake. *Chhena kheeri* – a *kheer* made with cubes of ricotta cheese. *Chhena jilapi* - a jalebi made with knead ricotta cheese. *Chhena jhili* – a fried cheese in sugar syrup. *Enduri pitha/ Haladi patra* – batter of black gram rice with coconut stuffing inside wrap in turmeric leaves and steamed like *idli*. *Gointha godi* – small balls made up of rice flour deep in season sweet milk. area of expertise pousa amabasya. *Karanj* – a dumpling made up maida and stuffed with coconut, cashew nut and raisins. *Kakara pitha* – a deep fried sweet dish like arisha but made up wheat flour and coconut, jaggery, black pepper and edible camphor and chhena stuffing. *Khoja/fenni* – shaped dough fried and drizzled with sugar syrup/*Kheeri/payas* – rice cooked in sweetened condensed milk. *Kheer sagar* – cheese dumpling in condensed milk. *Laddu* – Sweet balls made from lentils, and dried fruits. Or Coconut or Rasi Worship Ganesh puja and Sarawsati puja. *Rabidi* – Sweet cheesed milk drink, occasionally flavored in rose water. *Malpua* – sweetened deep fried batter of a mixture of banana and flour. *Manda pitha* – sweet dish made up of rice flour stuffed with coconut and sugar. During Rakhi Purnima. *Matha puli* – sweet dish made from urada dal. *Pitha* – coconut, lentil, jaggery condense daily products in crapes. *Rasmalai* – cheese dumpling in thickened. *Rasabali* – flatten disk of ricotta cheese soaked in sweetened condense milk. *Rasagola* – cheese dumpling in sugar syrup. Worship to Maha Laxmi During Ratha Yatra *Suji kakara pitha* - a sweet dish made of suji with coconuts stuffing. During Durga puja or Bijaya Dasmi. *Tala pitha* – a sweet dish made of palm fruit. During Roja Parba. *Bela pana* – a sweet shake of ripe pulp of aegle marvelous with milk, sugar and a pinch of black pepper. *Nabtapana* - sharbat made of chhena, Jaggery, banana, grated coconut and black pepper. During Maha Vishuba Sankaranti or Pana Sankarnti the Odia New Year.

RESULTS AND DISCUSSION

Data collection is an important aspect of social Research. Without data collection there can be no research or survey no conclusion can draw without in the present study the research to resource to primary, secondary as well as the case study method. The search made an initial start with secondary method of data collection. This method mainly includes the review of past. It gave an extensive idea to the research to formulate the schedule and to imagine go into various dimension and aspect in the field study. The review has to be done in such a way that when the purpose study is completed, it would add its own contribution to the quantum of knowledge in the concerned subject. The second method mainly pertained to making extensive review on the topic of study. The review is made from existing books, journals and concerned web sites.

OBSERVATION

Research inspection, is a methodical, undeviating, premeditated and explicit inspection of the unstructured occurrences of the time of occurrences. It is one of the effective method of collecting reliable information about the odia cuisine of eastern India, observation techniques allows the researcher to observe the subject in a natural setting. Under this method getting information that many of Festival cuisine brunt of time bound factor like Makar Sankranti, Roja parv and Manabasa Gurubar like festival have geographical characteristics which influence foods like *Dalma* without Potato, and *Poda pitha* with Jaggery as it have a impact factor in monthly phase signify Bhudevi (The Goddess of soil)

LIMITATION

Each research has to face some problems and difficulty while undertaking research work particularly while collecting data. Due to time limitation it was confined and limited. Due to large size of schedule some respondent are getting broad and irritated while interviewed. Study was affected by illiterate and lower education respondents they felt hesitant. Age Factor is also another Variable.

CONCLUSION

Post-Colonialism refers to the time after Colonization. In this period, state of the mind of Indian people is hybrid and their culture is fragmented. The present paper explores the post-colonialism in the light of Odia Food culture and heritage in Context to festival around the year, Festival attach with centripetal religious force "The Lord Jagannath". The Journey of a Common Odia people From Birth fire to Funeral fire. Every Occasion there must be certain food and cuisine attach with every ceremony. This paper highlights the importance of Odia Festival, tradition and culture in response to the odia cuisine. The most popular cuisine in the eastern India. Its influence has run over the tourist taste and they prefer to have odia dishes rather than any other dishes. Odia cuisine has more significant role in eastern region and most of the foreigner tourists are like to have the odia food. The Quintessential characteristics of Odisha culture and heritage has made it from pan-Indian to pan-Continental. The Car festival of lord Jagannath now not limited to Puri or Odisha rather it celebrated in global scale reverberation echos of which are heard from Los Angeles to Picca Heidel and Phila delhpiha to Tokyo even Toronto Like Ocean current Odisha Food culture will be reach Globally one day if Proper Research and Initiative taken in Future.

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