

markets in and around Ranchi for two years. The vegetables have been identified with the help of the flora by Haines (1921-25) and for up-to-date nomenclature Ghosh (1971) has been consulted. For their nutraceutical properties and medicinal values Jain (1991) has been consulted.

### References

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Rhododendron, E. *Buransa-phool*), leaves and flowers of *Rumex hastatus*, D. Don. (E. Almodo, U. *Amlodo*, G. *Chalmodo*), leaves of *Raphanus sativus*, L. (En. Radish, E. *Mooli*), *Brassica juncea*, Hook.f. et T. (En. Indian mustard, E. *Rai*), *Coriandrum sativum*, L. (En. Coriander, E. *Dhandya-patta*), *Spinacia oleracea*, L. (En. Spinach, E. *Palinga-patta*), *Trigonella foenum-graecum*, L. (En. Fenugreek, E. *Methi*) and tender branches of *Lathyrus sativus*, L. (En. Grasspea, E. *Tukhla*).

In the early spring season, the wives of grass-cutters mix all the items of this nutrition-rich diet with special salt (*Peesyon-lwond*) on a stone (*Raimodi-dhungo*) especially fixed in the forest to prepare this native Himalayan dish. However, in district Uttarakashi only the petals of *Rhododendron* and *Rumex nepalensis*, Speng. (U. *Amlodo*) are separately eaten with salt. A folk song inviting the persons to enjoy this delicious wild salad is sung throughout the parts of the Garhwal Himalaya.

‘Awa dagadyo, awa bhai bando  
Tai jungle joola, raimodi meelai kholla’

It is said that some decades ago, the village daughters-in-law were given very less nutritious diet and even sometimes were not allowed to take complete diet. In those circumstances knowledge of making *raimodi* was adopted by these intelligent women to fulfil their nutritional requirement. But now, since most families depend on ration supplied from the market, the traditional use of valuable and common wild plant resources has been decreasing at the rate faster than ever. The spread of diseases like breast and ovarian cancer, pernicious anaemia, blood pressure, diabetes, heart diseases in remote areas are some of the direct and discernible effects of adopting modern food habits.

Lack of public awareness about the benefits of using wild herbs is also a cause for concern. Now the Himalaya needs conservation of itself along with the restoration of dwindling cultural, social and traditional sustainable practices gained by the ethnic and tribal communities through generations.

Abbreviations used: E. - Ethnic; En.- English; G. - Gairsain block in Chamoli District; U. - Uttarakashi District.

### NOTE

**ZOOS' PRINT JOURNAL 16(3): 444**

## ETHNOBOTANY OF WILD SALAD (RAIMODI) IN GARHWAL HIMALAYA

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Most temperate valleys in the high altitudes of Garhwal Himalaya are inhabited by ethnic communities. Khasas and Doms are two such communities who are traditionally rich in various social, cultural and religious rituals that are performed throughout the year. However, due to many anthropocentric developmental ideas, many of these wise social sustainable practices have been lost and a surviving few cultural resources are on the verge of extinction. The tradition of making wild salad (*Raimodi*) by the Himalayan women in the forest is one of the few surviving traditionally-rich cultural skills. The plants used in making *raimodi* are petals of *Rhododendron arboreum*, Smith (En. Tree-