

# Changing Landscapes Of Food Tradition: Preservation Approach In Rayalaseema Of Andhra Pradesh

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## Abstract

Food is more than sustenance. It is an expression of one's traditional and cultural identity. In India regional foods are inter related with local histories, seasonal patterns and native ingredients. Among these, traditional foods of Rayalaseema region in Andhra Pradesh reflect a unique culture shaped by dry climate, variety of crop cultivation and age-old rituals. In the recent times, however, traditional food practices across the country have come under a threat due to factors such as change in the lifestyles, urbanization, migration, fast food culture and disappearing agricultural bio-diversity and Rayalaseema of Andhra Pradesh is no exception. The purpose of this research is to understand the present condition of the traditional food practices of Rayalaseema in Andhra Pradesh, the challenges they face and the ways to revive them. The study uses a qualitative and ethnographic approach that includes field surveys, detailed interviews and hands-on observation. Data was collected from Anantapur, Chittoor, Kadapa and Kurnool districts (areas inclusive of newly formed districts) of Andhra Pradesh. Focusing on senior citizens, farmers, home makers, street vendors, small time food sellers, local cooks and community leaders. The observation includes reviving of a wide range of food items such as seasonal dishes, special foods of festivals and special occasions, foods of wellness importance, day-to-day foods made from cereals, millets, pulses, and locally grown vegetables. This research aims to facilitate extended discussion on food traditions, cooking practices and sustainable development. It serves as a vital resource for policy makers, scholars and NGO's.

**Keywords** – Traditional Foods, Rayalaseema Cuisine, Nutrition, Native Ingredients, Socio-agricultural Implications, Cultural Crisis

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## INTRODUCTION: Traditional Food Systems at threat

Even though traditional foods have strong cultural roots, they are now at risk. Urbanization, busy work lives and the changed food habits accordingly have reduced the time and interest of people opting for traditional foods as they take comparatively longer time and more effort to prepare. Food trends around the globe, encouraged by fast food chains, processed food companies; social media have created a common platform for similar kinds of foods almost everywhere, side-lining the local cuisines. [1] Changes in agricultural patterns also have a major role in this decline. Single crop farming, trending agriculture practices, loss of bio-diversity have caused many native ingredients to disappear. While younger generation inclining towards modern food trends, treating consumption of traditional foods as out dated fashion and the present day home makers find it difficult and time consuming to prepare traditional foods, resulting in failure of transferring the knowledge about these culinary treasures to the following generations. [2]

### Key agriculture features of Rayalaseema region in Andhra Pradesh

Anantapur, Chittoor, Kadapa, and Kurnool were the major districts of Rayalaseema before the addition of new districts in 2022. Anantapur, Chittoor, Kadapa and Kurnool were under Madras presidency prior to Independence till the formation of State of Andhra Pradesh in 1956. Due to their geographical closeness to the neighbouring states of Karnataka and Tamilnadu, Anantapur, Chittoor and Kurnool districts demonstrates notable similarities in Cultural practices, food habits, socio economic patterns and influences in agriculture. [3] Chittoor district was once known for its prominence in agriculture and dairy production and has a history of consistently ranking first in producing milk, dairy products and sugarcane. It also stood out as a leading producer of Jaggery, sugar, groundnuts, tamarind, millets and mango. Additionally, Kalikiri, a small town in the region continues to be one of the largest producers of tomato in the country. Anantapur district majorly produces crops like groundnut, maize, jowar, red gram, Bengal gram, and sunflower. While Kadapa and Kurnool districts are the key producers of paddy,

groundnut, Bengal gram, millets and red gram. The region also contribute significantly to horticulture, with crops including mango, banana, sweet orange, pomegranate, guava, tomato, brinjal, okra (bhendi), beans, onion, and chillies.[4]

Many studies have highlighted the importance of traditional food practices in Rayalaseema but most of them have only focused on discussing very limited food recipes, cultural significance, and nutritional value. These works successfully highlight the rich culinary heritage of the region and its association with community life, festivals, agriculture, and local ecosystems. However, for the past two decades, there is a noticeable change occurred in Andhra Pradesh especially in Rayalaseema where, the old and traditional food habits are slowly disappearing indirectly affecting agricultural and cottage industries sector. This research aims to find out why traditional food practices are disappearing in Rayalaseema, understand how this affects health, culture, and the environment, and suggest ways to bring them back and keep them alive. According to Acharya K T, traditional foods are deeply connected with the local customs, agriculture, and lifestyle of Rayalaseema of Andhra Pradesh. They represent not only livelihood but also wisdom, environmental balance, and share common sentiments. Today, many young people are either unaware of or not interested in traditional food. Homemakers and elders who know these practices are not passing them down. Also, traditional ingredients are becoming hard to find because of changes in farming trends. There is an increased consumption of refined and processed foods resulting in adverse health life. Diabetes, obesity, heart diseases and malnutrition have become common to the region. [5]

#### **Revival and Adaptation approach of Traditional Foods of Rayalaseema**

Despite challenges like insufficient documentation, changing food habits alongside advanced lifestyles, and restricted access to traditional ingredients, there is a growing movement towards the revival of traditional foods. Elderly community members, self-help groups, chefs, and grassroots organizations are working to document old recipes, promote local ingredients, and create awareness about the health benefits of traditional diets. Social media platforms are being used to share stories and recipes, while food festivals and cultural programs provide a platform for showcasing regional cuisines. In many parts of India, including Rayalaseema, the rediscovery of millets, pulses, and fermented foods has aligned well with modern concerns about nutrition, sustainability, and wellness.[6][7] These trends have created opportunities for traditional foods to be reimaged in contemporary kitchens—without losing their essence. This is just a small part of the required change and efforts to revive and preserve traditional practices need to be pursued more actively to meet the goals.

#### **Key Literature on Traditional Foods of Rayalaseema**

##### **"Documentation of the Traditional Foods in Kurnool District of Andhra Pradesh"**

Authors : Prasant, Sangeetha V and Chaitra NR

Year of Publication: 2023

Source: The Pharma Innovation Journal

Overview: This research focuses on documenting the traditional foods specific to the Kurnool district in Rayalaseema. It categorizes various traditional dishes based on their primary ingredients and provides insights into their preparation methods and cultural relevance.

##### **"A Study on Andhra Cuisine"**

Authors: Pulla Suresh, S.Sam Nirmal

Year of Publication: August 2021

Source: International Journal of Innovative Science and Research Technology

ISSN no:- 2456-2165

Overview: This study explores the diverse culinary practices within Andhra Pradesh, emphasizing the unique dishes of the Rayalaseema region. It examines the influence of geography and culture on food habits and the role of traditional foods in the daily lives of the people.

##### **"Siri Dhanyala Tho Sampoorana Arogyam- translates to " achieving a healthy life through Millets"**

Authors; Dr.Khadevali and Panthangi Rambabu

Year of Publication: 2019

Published by: Telangana Retired Engineers association

Over view: The importance of Millets in our daily life and the medicinal values of millets are discussed in this volume and recipes of various millet products are provided.

### “Siri Pakam”- translates to Culinary Treasure”

Author: Jagarlamudi Lakshmi

Year of Publication: 2018

Published by: Raithu Nestham Publications

Over view: Traditional foods and their benefits are discussed in this book in a detailed manner.

### “Regional Indian Food”

Author: Kishore D Reddy

Year of Publication: 2000

Published by: Kishore Reddy Publications

Over view: Certain forgotten recipes of traditional foods and their cooking methods are discussed in this book in a detailed manner.

### “Kanthamani Vantakaalu”

Author: Jagarlamudi kanthamani

Year of Publication: May 1982

Published by: Kanthamani Publications

Over view: This book is a collection of traditional and innovative recipes from various parts of the country. It discuss the importance of traditional foods and their health benefits.

### Here are a few Prominent Traditional Dishes of the Rayalaseema region

(Most of the names of the dishes are written the way they are pronounced in the local dialect)

**Table 1. Rice & Millets Preparations**

| S.No. | Name                 | Short Description  | Main/Star Ingredient                      |
|-------|----------------------|--|---|
| 1     | Raagi sangati        | Finger millets and rice cooked together and served as large lump | Finger millets- staple food of the region |
| 2     | Jonna Rotte          | Flat bread made from Sorghum                                     | Sorghum                                   |
| 3     | Uggani-Borugulu Upma | Puffed rice soaked and tempered                                  | Parboiled Puffed rice                     |
| 4     | Sajja rotte          | Flat bread made from pearl millets                               | Pearl millet                              |
| 5     | Annam                | Pounded rice boiled and eaten with any stew or curry             | Pounded Rice                              |

**Table 2. Pachadi (Pounded, unpreserved relish)**

| S.No. | Name                            | Short Description   | Main/Star Ingredient  |
|-------|---------------------------------|---|-----------------------|
| 1     | Vankaya Pulla Bajji             | A tangy and spicy relish made from Brinjal and tamarind   | Brinjal               |
| 2     | Vulavala pachadi                | A mixture of boiled horsegram , shallots and red chillies | Horsegram             |
| 3     | Erragadda perugu pachadi        | Shallots sautéed in oil added to Hung curd and tempered   | Shallots and Curd     |
| 4     | Pachi mirchi tellagadda pachadi | A fiery hot green chilli and garlic pounded together      | Green Chilli & Garlic |
| 5     | Kalabanda guju pachadi          | Aloe Vera with spices and condiments pounded.             | Aloe Vera             |
| 6     | Nalleru kaya pachadi            | Veldt Grape relish  | Veldt Grape           |
| 7     | Adivi Kakarakay Pchadi          | Spiny gourd relish with jaggery and spices                | Spiny Gourd           |

|    |                         |  |                        |
|----|-------------------------|--|------------------------|
| 8  | Nela Thangedu Pachadi   | Avaram leaves pounded with herbs and spices            | Avaram/ Ranawara       |
| 9  | Chinta Chiguru Pachadi  | Tender tamarind leaves with green chilli and spices    | Tender Tamarind Leaves |
| 10 | Senga ginjala ooribindi | Roasted peanuts, red chilli and onion pounded together | Peanuts                |

\*[7] [8]

Raagi Sangati, Jonna Rotte & Sajja Rojje of Table.1 and Erragadda Pachadi, Adivi kakarakaya pachadi and Nela Tangedu of Table.2 are from the articles and books 'A study on Andhra Cuisine' and "Siri Dhanyala Tho Sampoorana Arogyam- translates to " achieving a healthy life through Millets,'

**Table 3. Dishes made from meat and meat products**

| S.No. | Name                      | Short Description                                     | Main/Star Ingredient                           |
|-------|---------------------------|---|--|
| 1     | Naatukodi pulusu          | Spicy stew made from Country chicken                  | Country Chicken                                |
| 2     | Maamsam kura              | A slow cooked mutton curry                            | Goat meat                                      |
| 3     | Chepala kura              | Fish Stew   | Fish   |
| 4     | Karuvallu munkkaya pulusu | A tangy and spicy curry with Dried fish and Drumstick | Dried Fish and drumstick                       |
| 5     | Nethuru vepudu            | A spicy dry preparation of clotted blood of Lamb.     | Blood of Lamb                                  |
| 6     | Dommla Kura               | A stew made from Lungs and gizzards of meat           | Ram meat                                       |
| 7     | Pooradu mamsam vepudu     | A spicy grilled quails                                | Country Quails                                 |
| 8     | Cheekulu                  | chunks of meat marinated and cooked over charcoal     | Chicken/lamb                                   |
| 9     | Eesullu                   | Midges, fried in oil and sprinkled with seasoning     | Midges( Insects fly around lights after rains) |
| 10    | Pandi Mamsam kura         | A spicy stew made from Pork                           | Pork   |

**Table 4. Plant based food preparations**

| S.No. | Name                         | Short Description                                   | Main/Star Ingredient         |
|-------|------------------------------|---|------------------------------|
| 1     | Nune vankaya                 | Tender whole brinjal cooked in Peanut, based gravy  | Brinjal                      |
| 2     | Chintaku Pullagura           | Tender tamarind leaves cooked with lentils in a pot | Tamarind leaves and redgram  |
| 3     | Gurugaku Senaga ginjala kura | A tangy stew made from Allmania and peanut          | Allmania and peanuts         |
| 4     | Avisaaku Thaalimpu           | A dry preparation leaves of humming bird plant      | leaves of humming bird plant |
| 5     | Matikkaya Thalimpu           | Sautee of Cluster beans with spices and condiments  | leaves of humming bird plant |
| 6     | Alasandala Kura              | A thick stew made from Cow peas                     | Cow peas/ black eyed beans   |
| 7     | Chikkudu kaya thalimpu       | Broad beans sautéed in oil and tempered             | Broad beans                  |
| 8     | Pappu chaaru                 | A tangy lentil stew                                 | Red gram                     |
| 9     | Gujju                        | Made from Tomatoes, green chilli and served raw     | Ripe Tomatoes                |

|    |               |  |                |
|----|---------------|--|----------------|
| 10 | Pithiki pappu | A spicy stew made from Hyacinth beans usually combined with new potatoes | Hyacinth Beans |
|----|---------------|--|----------------|

**Table 5. Food consumed during festivals and special occasions**

| S. No | Name  | Short Description  | Main/Star Ingredient          |
|-------|---|--|-------------------------------|
| 1     | Vepaku Challu ( offered to the Grama devata- Village deity, first by throwing them into watered wells or water streams) | Pancakes made from Fermented rice batter mixed with neem leaves  | Rice & Neem                   |
| 2     | Tunakala kura   | Fattened ram meat slow cooked in clay pots   | Ram meat                      |
| 3     | Chalibindi -used a sign of sharing joy on festive occasions.  | Prolonged cooking of rice flour, jaggery and sesame seeds to a heavy a lump later used for making several other preparations like Athirasam /Arise, bellamchapa etc. | Rice flour & Jaggery          |
| 4     | Poleelu/Bhakshyalu  | Wheat breads stuffed with jaggery and Bengal gram  | Jaggey, Bengal gram, wheat    |
| 5     | Murukulu  | A savoury snack made from rice flour black gram flour  | Rice flour & black gram flour |

\*[9] [10] [11]

Natu kodi pulusu of Table.3 , Nune Vankaya, Avisaku Thalimpu and Alasandala Kura of Table.4 and Poleelu/Bhakshyalu, ans Murukulu are from the books, Siri Paakam- translates to Culinary treasures' and 'Regional Indian Food' and Kathamani Vantakalu respectively.

Raagi Sangati is the only food preparation from Rayalaseema gained its popularity all over the world. Except for a few dishes from the list, most of the food items are either rarely prepared or slowly being erased from the culinary chapter of Rayalaseema. It is very important to preserve these traditional foods. Modern life and social and economic changes have greatly changed the food habits in rural Andhra Pradesh, especially in Rayalaseema. *Popkin (2006) and Pingali (2012)* discuss the phenomenon of the "nutrition transition," wherein traditional plant-based, fibre-rich diets are replaced with processed foods causing health problems like obesity, diabetes, and high blood pressure. In the context of Rayalaseema, the change is clear in the reduced cultivation and consumption of millets and legumes. According to *Kurien.N*, despite government's efforts in encouraging farmers to cultivate millets and other native crops, farmers often favour cultivating rice, wheat and other cash crops contributing to the decline in demand for native crops. Furthermore, the time-consuming nature of traditional cooking, combined with changing family structures and migration, has led to the fading of culinary knowledge traditionally passed on from elders to younger generations. The decline in the consumption patterns of traditional foods of Rayalaseema is not only a matter of diet, but also indicates a crisis in Cultural and cultivation practices. It also indicates the weakening of transfer of culinary knowledge between generations.

### Research Gap and Need for Revival

There is a clear gap in comprehensive, district-level documentation of Rayalaseema's food culture. Very few academic studies have focused on the lived experiences of rural homemakers, elderly women, and local chefs, who are the primary custodians of traditional food knowledge. Additionally, little attention has been paid to the socio-agricultural implications of food loss—such as declining cultivation of traditional crops or the impact on local health patterns. Thus, there is a strong need for revival efforts that involve the community, support good health, and respect local culture. This can be done by including traditional food knowledge at the school level, Professional cooking courses, and public health programs. The fieldwork revealed that traditional foods such as *Kandiginjala Kura* (raw redgram curry), *Ambali* (fermented ragi porridge), *Gurugaaku* (*Allmania nodiflora*), *Chenaga Ginjala Kura*, *Naatu Kodi*

*Pulusu*, and *Chittoor Idly* continue to be prepared primarily by elderly women and some rural homemakers. However, their regular consumption is increasingly rare, especially among younger generations.

#### Statistics of the consumption Patterns

**Table-6: Consumption Pattern of Urban Population (101) of -(Kurnool, Madanapalle & Tirupati)**

| S.No | AGE        | No.of Samples Interviewed | Consumption Pattern | %  | Consumption Pattern   | %  |
|------|------------|---------------------------|---------------------|----|-----------------------|----|
|      |            |                           | Traditional Foods   |    | Non Traditional-Foods |    |
| 1    | 20 & Under | 34                        | 07                  | 21 | 27                    | 79 |
| 2    | 21-45      | 35                        | 09                  | 27 | 26                    | 73 |
| 3    | 46 & Above | 32                        | 21                  | 66 | 11                    | 34 |

In **urban areas** (Kurnool, Madanapalle, and Tirupati), younger people (under 45) showed a stronger preference for non-traditional foods – **79%** among those under 20 and **73%** in the 21-45 group – while older individuals (**46 & above**) favored traditional foods (**66%**).

**Table-7 Cosumption Patterns of Semi urban Population (79) in Rayalaseema -(Nandyal, Puttur & Razampet)**

| S.No | AGE        | No.of Samples Interviewed | Consumption Pattern | %  | Consumption Pattern   | %  |
|------|------------|---------------------------|---------------------|----|-----------------------|----|
|      |            |                           | Traditional Foods   |    | Non Traditional-Foods |    |
| 1    | 20 & Under | 16                        | 05                  | 31 | 11                    | 69 |
| 2    | 21-45      | 30                        | 13                  | 43 | 17                    | 57 |
| 3    | 46 & Above | 33                        | 21                  | 64 | 12                    | 36 |

In **semi-urban regions** (Nandyal, Puttur, and Razampet), the trend was similar: younger groups leaned toward non-traditional foods (**69%** under 20, **57%** in 21-45), whereas **64%** of older respondents preferred traditional foods.

**Table-8 :Consumption Pattern of Rural Population (106) of Rayalaseema (Ankisetipalli, Brahmanapattu, Mudigubba & Arogyavaram)**

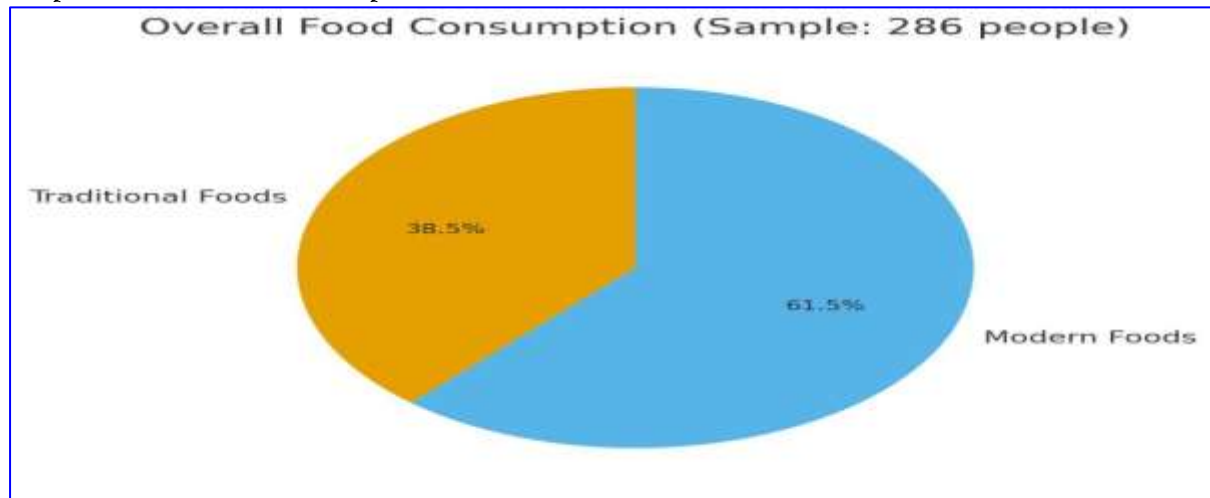
| S.No | AGE        | No.of Samples Interviewed | Consumption Pattern | %  | Consumption Pattern   | %  |
|------|------------|---------------------------|---------------------|----|-----------------------|----|
|      |            |                           | Traditional Foods   |    | Non Traditional-Foods |    |
| 1    | 20 & Under | 27                        | 10                  | 37 | 17                    | 63 |
| 2    | 21-45      | 30                        | 17                  | 57 | 13                    | 43 |
| 3    | 46 & Above | 49                        | 34                  | 69 | 15                    | 31 |

In **rural areas** (Ankisetipalli, Brahmanapattu, Mudigubba, and Arogyavaram), traditional food preference was higher overall – **37%** under 20, **57%** in 21-45, and **69%** in 46 & above.

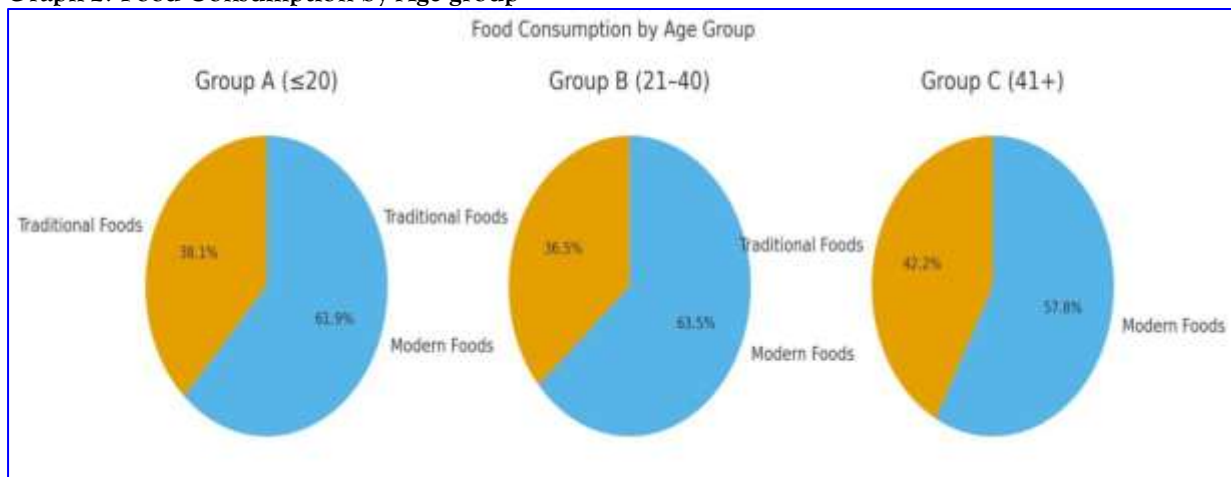
**Table-9: Conceptual Model / Variables Under Study.**

| Statement  | Independent Variable (Cause)                                    | Dependent Variable (Effect)                        |
|--|---|--|
| Young generations are unaware or disinterested in traditional food           | Awareness / interest level in traditional foods among youth     | Continuation or loss of traditional food practices |
| Homemakers and elderly custodians are not passing them on                    | Intergenerational transmission of knowledge                     | Knowledge and practice of traditional cooking      |
| Traditional ingredients are becoming unavailable due to agricultural changes | Agricultural practices (shift to monoculture, cash crops, etc.) | Availability of traditional food ingredients       |
| Increased dependence on processed foods leads to health issues               | Consumption of processed and refined foods                      | Health outcomes (diabetes, obesity, malnutrition)  |

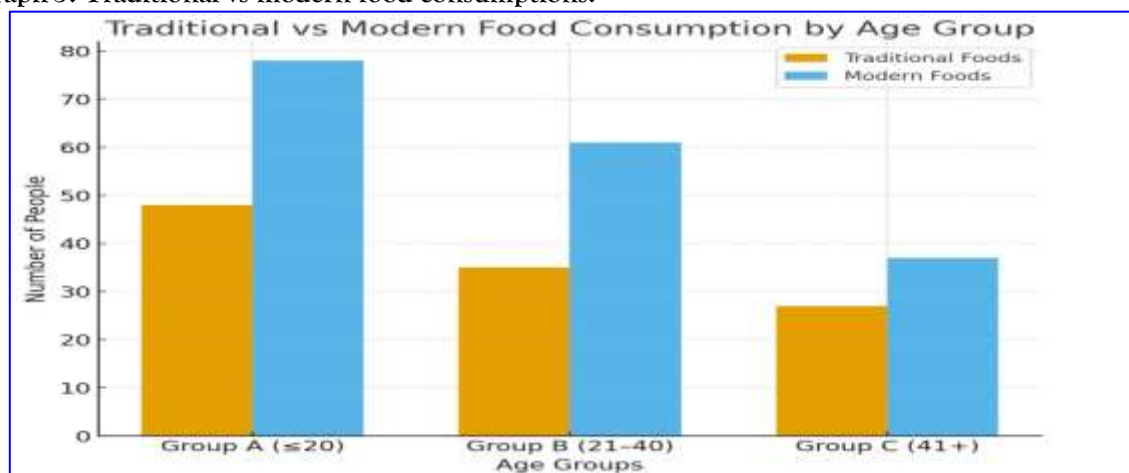
**Graph-1: Overall food consumptions.**



**Graph-2: Food Consumption by Age group**



**Graph-3: Traditional vs modern food consumptions.**



**Cultural Transmission Theory:** Cultural Transmission Theory emphasizes the ways in which knowledge, values, beliefs, and practices are passed from one generation to the next, primarily through social learning within families and communities. In the context of traditional food practices, this theory provides a clear view to analyze how culinary knowledge—such as recipes, ingredient use, cooking methods, and associated

rituals—has historically been inherited through intergenerational interactions, especially from elders to younger family members. However, this research observes that in recent decades, this transmission process has weakened significantly. Factors such as urbanization, migration, modernization of lifestyles, changing agricultural patterns, and the growing influence of global and fast-food cultures have disrupted traditional learning environments like joint families and communal cooking. As a result, younger generations have become increasingly disconnected from indigenous culinary knowledge. By applying Cultural Transmission Theory, this study seeks to uncover how, why, and where these ruptures in knowledge transfer occur, and how interventions (such as community-based revival efforts, school curricula, or food festivals) can potentially restore these broken links

#### **Several critical challenges to retaining traditional food practices emerged:**

Many homemakers reported lack of time due to employment or household responsibilities, making time-consuming traditional recipes less feasible. Younger family members prefer ready-to-eat or modern dishes, disconnecting themselves from traditional food consumption.

Traditional crops like millets and lentils are cultivated less frequently due to reduced consumer demand and increased emphasis on cultivating rice, wheat and other cash crops.

With fewer elders cooking regularly, and no formal documentation, recipes and preparation techniques are preserved resulting in losing recipes or their cooking methods. These findings align with Pingali's (2012) observations on the impact of modernization on agricultural biodiversity and traditional diets. Health benefits of traditional foods, such as high fibre content, probiotic properties (in fermented foods like Ambali), and the use of nutrient-dense millets and pulses, are recognized but often overshadowed by convenience foods. This pattern supports the nutritional transition framework outlined by Popkin (2006), which links loss of traditional diets to increased non-communicable diseases. Encouragingly, some respondents expressed willingness to revive and teach traditional recipes, especially if supported by School-based programs- to incorporate traditional food education, Community food festivals and fairs - to celebrate culinary heritage, Incentives for farmers to cultivate indigenous crops, Documentation and dissemination of recipes- through books, media, and local workshops.

Such grassroots suggestions resonate with successful initiatives in Odisha and Karnataka (Nair, 2020), indicating potential pathways for Rayalaseema. This study contributes to filling the literature gap on Rayalaseema's traditional food culture. It highlights the dual challenges of cultural loss and agricultural decline, emphasizing the interconnectedness of food, identity, and health. While traditional food revival is gaining attention globally (Kuhnlein & Receveur, 1996), this research underlines the need for context-specific approaches that engage local communities, honour elder knowledge, and integrate traditional foods into contemporary lifestyles.

#### **Recommendations**

Based on the study's findings, the following recommendations are proposed to support the revival and retention of traditional foods in Rayalaseema. Including lessons, poems or riddles on native crops, traditional foods and their health benefits in school education and making the traditional food available at mid-day meal programmes, will help children value them early and pass the knowledge to future generations. Organize regular community food fairs and cultural festivals to celebrate Rayalaseema's traditional cuisine, involving local chefs, homemakers, and youth to promote awareness and interest. Create recipe books, documentaries, and digital archives to preserve and share traditional food knowledge widely. Promote the cultivation of millets, pulses, and other traditional crops through government subsidies, farmer training, and to develop local market chains to ensure consistent supply of traditional foods that meet the requirement. Provide skill training and financial help to small food stall owners and local chefs so they can improve and sell traditional foods in cities and towns, making them more appealing and easier to access. Conduct awareness campaigns highlighting the nutritional and medicinal benefits of traditional foods to minimise the dependence on processed foods. Involve catering and culinary institutes to raise awareness among local people about their native foods and their value. Encourage students to research traditional foods and create new recipes using locally grown traditional ingredients. Encourage policymakers to support traditional food systems by including them in regional food security and nutrition plans, in line with national initiatives like the Millet Mission and the National Nutrition Strategy. By following these suggestions, Rayalaseema of Andhra Pradesh can bring back its rich food traditions while also supporting community health and the environment. Reviving traditional foods



connects the past with the present, helping people stay rooted in their culture while adjusting to modern life.

## CONCLUSION

This study examined the present condition, challenges, and future possibilities for reviving and preserving traditional foods in the Rayalaseema region of Andhra Pradesh, with a focus on the districts of Chittoor, Annamayya, Anantapur, and Kadapa. Dishes such as Kandiginjala Kura, Nalleru Pachadi, Gurugaaku-Chenaga Ginjala Kura, Naatu Kodi Pulusu, and Raagi Rotte are more than just recipes—they represent the region's agricultural strength, nutritional knowledge, and cultural identity. However, the research highlights a concerning decline in the regular preparation and consumption of traditional foods, largely due to urbanization, changing lifestyles, loss of intergenerational knowledge, and decreased cultivation of native crops. This decline not only poses a threat to cultural heritage but also reduces access to the valuable health benefits offered by these nutrient-rich foods. Reviving traditional foods is not just about preserving the past; it is essential for promoting sustainable farming, enhancing community health, and preserving cultural identity. The commitment of local homemakers, elderly women, and small food entrepreneurs to preserving traditional food practices provides a solid foundation for effective initiatives.

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