

Sustainable Food Tourism: Travelers, Tourists, Migrants and Their Food Habits - Indian Perspective

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Abstract *This paper based on the concept of time, space and context. In the pre-locomotive time the people had limited means of transportation. One had to depend on the food available in the region (space) in the context of travelling tourism and hospitality. India had long tradition of heritage and culture to respect and welcome guests. Cuisine and culinary is a major part to entertain tourists guests. Partly it also throws light on etiquette and manners of dastarkhwan (table manners). This research paper focuses on how travelling tourists and migrants who came to India sustained and acclimatize in a different culinary and cuisine world and how with a passage of time the descendants of these settled people changed their cuisine world view & indianized themselves. This study will help both academicians and professionals to prepare new dishes with assimilation of imported and indigenous verities of recipes.*

Keywords: *Chapati, Fuqqa, Halwa, Khichri, Samosa*

INTRODUCTION

Geographical and nature based conditions determine the food habits of the people of a region. Second factor is also important i.e. availability of food in the region. There are other factors like religion and material interests but these are manmade and secondary. For better understanding the above points, broadly let's illustrate the above statements with examples: Europeans being from cold climate are non-vegetarians. Arabs from the desert had no sufficient agricultural product therefore depended on livestock meal. In case of secondary factors, religion and faiths also played an important role in determination of food habits. In case of India, initially people were non-vegetarians and had all sorts of meat, (Jha, 2001) but with a passage of time owing to their faith many of them turned to be vegetarians. Besides faith, material interests also had an important factor and cow was given a sacred place in the animal stock. It was considered a source of livelihood. Hence the people began to revere the cow. However, Indians as well as many other who came to India in different capacities had variety of food habits. In

this paper we shall see how the travelers-cum-tourists and migrants who came to India sustained themselves with the different kinds of food. Before coming to this aspect, one should keep in mind that in the pre-modern time, transportation of goods was almost negligible and perishable goods were not transported. Therefore, there was no choice and they had to sustain themselves with the locally available food.

DISCUSSIONS

How India Sustained and Acclimatize in a Different Culinary and Cuisine?

There are some interesting insights furnished by the travelers and they were both tourists and migrants. They were tourists because they were curious to know about the different aspects of Indian culture and they were migrants in a sense, that some of them settled here with different reasons. Keeping these points in mind we proceed to peep into the travelogues

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and contemporary literature in which we find the evidences of our interests.

Now a days, Ibn-Battuta, a traveler of the fourteenth century is popularly remembered after a song *Ibn-Battuta bagal-mein-juta* (i.e. Ibn Battuta having shoes in armpits), in the film *Ishqiya* (2010). It shows Battuta's interests in travelling and tourism and outlook of the people of present time towards their increasing interests in tourism. However, he started his journey from his native country Morocco (Africa) and toured from different regions and civilizations of Arab peninsula, Iraq, Iran and North-West of India and reached capital city Delhi. From here he travelled to South India and after visiting some Islands and China, he went back to his native destination and penned down a book known as *Rehla* (Travelling). However this book covers a vast region and throws light on customs, rituals and their way of life. Here we are interested in the cuisine and culinary information furnished in the *Rehla*.

First cuisine and culinary information which he witnessed after entering into Indian sub continent is the following. A foreign dignitary Qimamuddin, Qazi of Tirmiz (Uzbekistan) reached India and on border, he was received by Indian officials and made arrangements for meals. Twenty cooks were taken by the Indian officials. One of the feasts was attended by Battuta. He sheds light on the menu and the table manners and the meal in which order it was served to the foreign guests. He writes, "As for me, I attended it only once and the order in which meal is served is this: to begin with, leaves mere served which are very thin and resemble cakes of bread, the they cut the roasted meat into large pieces in such a manner that one sheep yields from four to six pieces. One piece is served before each man. Also they make sand cakes of bread soaked in *ghee*, resembling the bread called *mushrak* in our country; and in the midst of these they place the sweet called *sabunia*. On every piece of bread is placed a sweet cake called *khishti* which means 'brick like'—a preparation of flour, sugar and *ghee*. Then they serve meat cooked in *ghee*, onion and green ginger in China dishes. Then is brought a thing called *samosa* (samusak) minced meat cooked with almond, walnut, pistachios, onion and spices placed inside a thin bread and fried in *ghee*. In front of every person are placed from four to five of such *samosa*. Then is brought a dish of rice cooked in *ghee* on the top of which is a roasted fowl. And next is brought the *luqaimat-ul-qazi* which is called *hashmi*. Then is brought *al-qahiriya*. Before the dinner begins the chamberlain stands at the head of the dinner carpet (*simāt*) and performs the bow (*khidmat*) in the direction of the Sultan; and all present do the same. The *khidmat* in India consists in bowing down to the knee as in prayer. After this the people sit down to eat; and then

are brought gold, silver and glass cups filled with fine sugar, water perfumed with rose-water which they called *sherbet*. After they have taken the *sherbet* the chamberlain calls out *bismillah* (begin with the name of God). They all begin to eat. At the end of the dinner jugs of barley drink (*fuqqa*) are brought; and when these have been consumed betel-leaves and nuts are served. After the people have taken the betel and nut, the chamberlain calls out *bismillah*, whereupon all stand up and bow in the same way as before. Then they retire."

Particularly *Chapatti*, *Parantha*, *Samosa* and *Pan* were the part of Indian menus and it continues to be today. Bread used to be an important part of Indian meal. As per Ibn-Battuta's words that service of Indian meal begins with "very thin bread". (Battuta, p.15). Abul Fazl (16th century) specifically calls it *chapatti* and it had become a part of Mughal kitchen. In addition to other kinds of bread, he says, "he makes also smaller once, the thin kind is backed on iron plate. One *ser* will give fifteen or even more. There are various ways of making it; one kind is called *chapati*, which is sometimes made *khushka*; it tastes very well when served hot". (*Ain*, tr. I, p. 64). In *Ni'matnama* also recipes of different kinds of bread are given and a simple kind one is also known as *chapati*. It suggests that *chapati* had become a part of the elite ruling people. British Traveller Edward Terry (1616-19 AD) visiting India praised Indian Wheat better, saying "bigger and more white; of which the inhabitants make such pure well relished bread that I may speak that of it which one said, "a super bread". The common people make their bread up in cakes, and make it on small iron hearths, of them in their tents". (*Early Travel in India*, p.296).

In addition to this bread Ibn Battuta pointed out the sweet *Parantha* in the following words," Also they (Indians) make round cakes of bread soaked in *ghee*..... and in the midst of these they place the sweet called *sabunia* (mixture of almonds ,honey and sesame oil). (Battuta, pp. 15-16). However, Bernier says about the bread available in the bazaar of Delhi, 'is often badly baked and full of sand and dust.'

Where it is not out of context to point out that nowadays *Samosa* in the form as described by Battuta is not served in the main meal and now it is a part of snacks and has been Indianized by stuffing with potatoes and other vegetables. Sweet *samosa* is prepared stuffing with *Khoya* (dried thick milk) and put it in *Chashni* (thick syrup made with sugar). The following miniature containing in the *Ni'matnama* (15th century) shows the process of making with ingredients. Thus, it suggests by the time of 15th century *samosa* had become an popular part of Indian cuisines.



Dahi (Curd) and lemon juice were considered the most important part in India's tropical climate and the Europeans relished and appreciate their properties. For instance, Bernier, a trained physician, traveller and in the service of a Mughal noble in the middle of seventeenth century made observation of *dahi* and a part of his meal. In his own words, "I have taken care to lay in a stock of excellent rice for five or six days' consumption, of sweet biscuits flavoured with anise, of limes and sugar. Nor have I forgotten a linen bag with its small iron hook for the purpose of suspending and draining days, or curds; nothing is considered so refreshing in this country as lemonade and *days* (*dahi*)". (Bernier, pp. 353-54)

Ovington (1689 A.D.) a British travelling tourist enumerates the qualities of *dahi* and time of its eating. HC described as follows,

"*Dye* is a particular innocent kind of a diet, fed upon by the Indians' for the most part about Noon. It is sweet milk turn'd thick, mix'd with boil'd rice and sugar, and is very effectual amongst the Rage of Fever and

of Fluxes, the prevailing Distempers of India. Early in the morning, Or late at Night, they seldom esteem it too cool for their stomachs and Nocturnal Delights."

Pickles preparation and eating was a part of Indian menus. Mango pickle was one of them. It is described by Battuta by its method of preparing in details. He says, "the fruits (mangoes) of the tree is a large as a big pear and is green before it is quite ripe. The mangoes which have fallen from the tree are picked up, sprinkled with salt and pickled like the sweet lime and lemon in our country. The Indians treat green-ginger and pepper in the same way; they eat these pickles with their food taking after each mouthful a little of the pickle. When in autumn (*kharif*) the mango is ripe, it become very yellow and is eaten like an apple. Some people cut it with knife and others suck it to the finish. This fruit is sweet but has a slightly sour taste. It has a large stone which is sour like orange pip or some other seed and the trees grow from this." (Battuta, pp. 16-17)

Ibn Battuta curiously recorded pickle an important item of Indian meal. Thus it seems that by the time of the sixteenth century, pickle had become very popular part of the migrant mughal cuisine culture. The mughal kitchen furnishes a menu of varieties of pickles. There were nearly thirty three varieties. One kind of vegetable was used for different kind of recipe. For instance as is evident from the appended list that lemon pickle was prepared in four ways such as lemon in oil, lemon in vinegar, lemon in salt and lemon in lemon juice. Similarly mango pickle was of two varieties i.e. mangoes in oil and mangoes in vinegar. It is also significant to know that the price of these pickles is also indicated with all varieties. For instance all the four varieties of lemon pickles had different price index. Lemon pickle in oil priced two *dams* per *ser*, lemon in vinegar also priced two *dams*, lemon in salt priced less i.e. one and half *dam* per *ser* but lemon in lemon juice was more expensive than the above three. It priced three *dams* per *ser*. The reason of price variations seems to be owing to the different cost of ingredients used in preparation of pickle. This inference is evident from due to different prices of sour limes (6 *dams* per *ser*) and lemon juice (5 *dams* per *ser*). The high priced pickles were pickle of *quinees* (9 *dams*), apple raisin and *munaqqa* (8 *dams* per *ser*) each of sum. Even today price of these items are higher than others. The lowest pickles were many as evident from due appended list. The lowest price was one and half *dam* per *ser*. Variations in prices suggest (i) lesser production and availability of a particular production and (ii) less perishable and longer survival. Thus the given below list shows that in contrast to the early perishable and easily locally available ingredients were of the cheapest priced pickles:

Table: List of Pickles with Price

S. No.	Pickle	Qty.	Price	S. No.	Pickle	Qty.	Price
1	Sour limes	per ser.**	6 d.*	18	do. quinces	per ser.	9 d.
2	Lemon-juice,	per ser.	5 d.	19	do. garlic	per ser.	1 d.
3	Wine vinegar	per ser.	5 d.	20	do. onions	per ser.	½ d.
4	Sugarcane vinegar	per ser.	1 d.	21	do. badinjan(egg-plant)	per ser.	1 d.
5	Pickled ashtarghar	per ser.	8 d.	22	do. raisins and munaqqa	per ser.	8 d.
6	Mangoes in oil	per ser.	2 d.	23	do. kachnar	per ser.	2 d.
7	do. in vinegar	per ser.	2 d.	24	do. peaches	per ser.	1 d.
8	Lemons in oil	per ser.	2 d.	25	do. sahajna(horse-radish)	per ser.	1 d.
9	do. in vinegar	per ser.	2 d.	26	do. karil buds (capparis)	per ser.	½ d.
10	do. in salt	per ser.	1½ d.	27	Pickled karil berries	per ser.	½ d.
11	do. in lemon-juice	per ser.	3 d.	28	do. suran	per ser.	1 d.
12	Pickled ginger	per ser.	2½ d.	29	do. mustard	per ser.	¼ d.
13	Adarshakh	per ser.	2½ d.	30	do. tori (a kind of cucumber)	per ser.	½ d.
14	Turnips in vinegar	per ser.	1 d.	31	do. cucumbers	per ser.	½ d.
15	Pickled carrots	per ser.	½ d.	32	do. badrang, (gourd)	per ser.	½ d.
16	Pickled bamboo	per ser.	4 d.	33	do. kachalu	per ser.	½ d.
17	do. apples	per ser.	8 d.	34	do. radishes	per ser.	½ d.

(*Ain-i Akbari*, tr.vol.I, pp. 67-68). *d. stands for *dams*. *Dam* was a copper coin. 40 *dams* were equivalent to one rupee. **One *ser* was almost equivalent to one kilo gram.

Mughal emperor Jahangir's view for mangoes is worth citing here. Jahangir in his visit to Kabul ate different kinds of fruits and had lot of praise for their flavor,¹ but finally he concludes, "notwithstanding the sweetness of the Kabul fruits, not one of them has, to my taste, the flavor of the mango". (*Tuzuk*, tr. I, p. 116). Jahangir's likeness of the fruit is also eminent from his following statement, "for Agra region he says different kinds of fruits are grown but, "of all fruits I am very fond of mangoes". (*Tuzuk*, tr. I, p. 5). Jahangir's mind was very innovative and curious to appreciate the scientific developments in botanical sciences. In case of mango season he says, "Mangoes used not to be in season in the country of Hindustan after the month of *Tir* (June-July), (but) Muqarrab Khan had established gardens in the *pargana* of Kairana...and looked after due mangoes, there is such a manner as to prolong the season for than two months, and sent them every day fresh into the special fruit store house. As this was altogether an unusual thing to be accomplished, (hence), it has been recorded here". (*Tuzuk*, tr. I, p. 332). However, in the light of above, if we peruse the liking of fruits of this great grandfather emperor Babar (1526-1530 A.D.), who was the first migrant to India was more fond of Central Asian melons and not of mangoes. His taste had inherited traditional flavor of Central Asian fruits and food but with a passage of time subsequent Mughal emperors had developed taste of Indian food. Jahangir who was born and brought up here had become Indianized in his food habits.

Though Babar had praise for mango and identifies it with

Indian fruits. He says, "The mango is one of the fruits peculiar to Hindustan. Hindustanis pronounce the *ānb*". In the early thirteenth century, the migrant Turks gave it to new name *naghzak*. However in spite of these praises of mangoes, he preferred musk-melon. Obviously it was from his native region central Asia. Earlier Indo-Persian poet Amir Khusrau (13th -14th cent.) praises it in the words indicated below: our fairing (i.e. mango) beauty maker of the garden, fairest fruit of Hindustan".

Similarly *khichri* has a long history, heritage and food culture of Indian people. It was one of the Indian dishes which are referred by Ibn-Battuta. He says that *mung*, a green coloured grain (pulse) is cooked with rice and accompanied with *ghee* when eaten. Indians had break-fast on it every morning. Ibn-Battuta coming from Africa (Morocco) placed it like his own native place dish *harira*.²

When Mughal emperor Jahangir visited Ahmadabad he liked the *khichri* of Gujarat. He says, "of the food which is peculiar to the people of Gujarat there is the *khichri* of *Bajra*; thus they also called *laziza*. It is a kind of split grain, which does not grow in any other country but in Hindustan and which in comparison with many other regions of India in more abundant in Gujarat; it is cheaper than most vegetables. As I had never eaten it, I ordered them to make some and bring it to me. It is not devoid of good flavor and it suited me well. I ordered that on the days of abstinence, when I partake of dishes not made with flesh, they should frequently bring me this *khichri*". (*Tuzuk*, tr. I, p. 419).

¹ Jahangir mentions the names of the fruits which is tasted were grapes of different variety, cherry, apricots, peaches etc. (*Tuzuk*, tr. I, p. 116).

² (Battuta, p.19). Still *harira* is a dish of Moroccans. Moroccans who have migrated to France and other countries cook *harira*.

³ For different perceptions about *khichri* see, appendix.

It is important to note that the word 'laziza', was also used for the *khichri*. It is Arabic and Persian word which suggests the Arab and Persian migrants and merchants also liked the dish.⁴ It is also interesting to refer Ibn-Battuta who says, "it is to the Indians what the *harira* is to the people of Morocco" (Battuta, p. 19).

From Jahangir's statement, it is also interesting to note that he remained abstained from taking meat during some days. It was also Indianizing thought, attitude and respecting the people of other beliefs. Babar was the first Mughal Emperor who migrated to India but from Baber's son and successor, Humayun disliking of eating beef is evident. When he reached Kabul after a long and tiresome travel and felt hungry, dishes prepared with beef served to him, he refused to eat and had only *sherbet* (Juice) went to sleep. He did not eat meat whole of one month of Ramzan (fasting month) (*Akbar Nama*, tr.I, p.634).

Humayun's son and successor emperor Akbar was much more vociferous to discourage the people to eat meat. Charity begins at home, a proverb is applicable for Akbar when he said,

"It is not right that a man should make his stomach the grave of animals" (*Ain*, tr. vol-III, p.443).

He and his son successor emperor Jahangir made it a state policy against the animal slaughter. Many days and months in a year, animal slaughter was banned. Respecting the religious sentiments of the people who did not like to eat meat, they completely banned the cow slaughter. On complaint of the people from Thanesar, a government official Haji Ibrahim was banished from Thanesar. On violation the state policy by a person, Jahangir whipped a culprit in public.

British travelers, who came to India, began to like Indian food. Many Indian dishes had become a part of their dining table. Peter Mundy in the middle of the 17th century noted that Peter Munday (pp. 27-28).

"Our Dyet heere for the most part is such as we have in England, fine bread of wheate, Beefe, Mutton, Henns, Pigeons, dressed after our own manner by English cooks. Sometyes wee have this country wilde fowle, Antelopes and perchance wilde boare; but ordinarile wee have dopeage (dupiyaza) and Rice, kercheere (khichri) and achare or pickled Manges(Mangoes). Our stronge Drink is Racke [arrack,arak] like strong water, next a kinde of beere made of course sugar and other ingridients, pleasant to the taste and whole some, but many tymes water. There is sometimes used a composition of Racke (arak), water, sugar and juice of lymes called Charebockhra"* (Mundy, pp 27-28) (It was a kind of drink consisting of aquavitae (lemon), rose water, juice of citrons and sugar)

Halwa used to be one of the sweet dishes of a menu. *Halwa* is an Arabic word means any kind of sweet cake or paste made with flour and sweetmeat. (Steingass, p. 429; *Misbahul-Lughat*, p. 173). Prior to the coming of Arabs and Turks, there were sweets dishes similar to *halwa*. These sweets were prepared with wheat flour, milk and inspised milk. For sweetening it, honey.⁵ It is evident during the period from 750-1200 A.D. The Jains considered it a production of the young eggs in the womb of bees and resembled due embryo in the first stage of its growth (Om Prakash, pp. 216-17), *guda* or sugar was mixed (Om Prakash, pp. 144,179). However *halwa* had become a major sweet dish of an Indian meal.⁶ It came to India through north-west cultural route. There dry fruits were produced in abundance hence *halwa* recipe consisted almond, pistachio, walnut, Pinus Gerardiana. It was Indianized by making with different vegetables like *kaddu* (pumpkin), carrot, *petha* (winter melon) and banana. *Halwa-i-Sohan* or *Sohan halwa* is a variety of *halwa* in Indian culinary skill art (Sayed Salahuddin Abdur Rahman, p.316).



Halwa had become a favourite and popular sweet dish among the Indians cutting across caste and creed. Therefore, in the miniature attached in this paper from the *Ni'matnama*, the preparation of *halwa* of different flavors has been displayed and explained. Ingredients used in making of *halwa* have also been pointed out.

⁴ Laziz means sweet, delicious, full of juice, tasteful, delight etc. See Steingass, F., A comprehensive Persian-English Dictionary, New Delhi, 1973, p.1120.

⁵ Honey was not used by the follows e.g. word Mahavira

⁶ Thus halwa of different varieties shows the assimilation of cuisine diversities.

After the meal particularly the Indian Turk Travellers and migrants drank *Fuqqa*. As Ibn Battuta furnishing full description of a dinner in which he also participated noted, "At the end of dinner jugs of barley drink (*fuqqa*) are brought". Similarly, when an important man has to oblige some acquaintance, he offers him a betel-leaf." (Iqtidar & Qazi, p.56) However, it seems in the heart of India, the travellers and migrants changed from *fuqqa* to have sustainable hygienic pure drink i.e. water. Ganga river water was preferred by the elite and the people of ruling class. Sultan Muhammad Bin Tughlaq (1325-1351 A.D.) is known to have drink Ganga water. On his journey, he was supplied Ganga water to drink. When he resided in Daulatabad (Dogiri) distancing forty day journey from the place from where Ganga water was fetched. (Battuta p.4) Mughal emperors also preferred to drink Ganga water. For Akbar, Abul Fazl writes, "His majesty calls this source of life the water of immortality. Both at home and on travels he drinks Ganga water. Some trustworthy persons are stationed on the banks of that river, which dispatch the water in the sealed jars. When the court was at the capital Agra and in Fatehpur, the water came from the district of Sorun but now that his Majesty is in the Punjab, the water is brought from Haridwar. For the cooking of the food, rain water or water taken from the Jamuna and the Chanab is used, mixed with a little Ganges water. On journeys and hunting parties, his majesty from his predilection for good water, appoints experienced men as water tasters."

As a traveller tourist Bernier was concern and conscious of unhygienic and impure water of Delhi. He says, "I may hope, too, for better than that of capital, the impurities of which exceed my power of description; as it is accessible to all persons and animals, and receptacle of every kind of filth. Fevers were more difficult to cure are engendered by it, and worms are bred in the legs which produce violent inflammation, attended with much danger. If the patient leave Delhi, the worm generally soon expelled, although there have been instances where it has continued in the system for a year or more."

Further he noted, "It is a matter of considerable satisfaction to me to think that I shall not be exposed to any of these inconveniences and dangers, as my *nawab* (lord)⁷, has with marked kindness ordered that a new loaf of his own household bread and a *sourai*⁸ of gang's water should be presented to me every morning." Further he says, "It is only in the field that this tin flagon is used. When at home we put the water into jars made of a certain earth, which are covered with a wet cloth; and, if exposed to the wind, these jars keep water much cooler than flagon". (Bernier, p.356). Bernier's next comment is very significant keeping in view the hot climate of India and to drink water instead of wine. He says, "A wise man will here accustom himself to the pure and fine water, or to the excellent lemonade, which costs little and may be drunk without injury. To say the truth, few persons in these hot climates feel a strong desire for wine, and I have no doubt that the happy ignorance which prevails of many distempers is fairly ascribable to the general habits of sobriety among the people, and to the profuse perspiration to which they are perpetually subject" (Bernier, p.253).

The last item was the *Pan* (Betel leaves with nuts and lime etc). Without serving *pan* after meal, the feast was not appreciated and considered incomplete in every Turko-Mughal royal feast. An Arab Al- Shibli noted, "The Indians think it is the most respectable way to entertain (the guest) with betel leaf. If a person entertains his guest with a various kinds of meals, *sharbets* (drinks), sweet meats, perfumes and flowers and does not present betel-leaf to him, it means that he has not played the host properly and the guest has not been done honour." Obviously, it is an assimilation of Indo-Mughal culinary culture. It is still in vogue and an important item of marriage parties and other important feasts.



Plate 21 Soft food and sherbet (f.76a).

⁷ He was in service of a Mughal noble Danishmand Khan.

⁸ Bernier explains the features of surai and its utility for cooling the water." Surai is that tin flagon of water, covered with red cloth, which is a servant carrier before his master's horse. It commonly holds a quart, but mine is purposely made to contain two, a device which I hope may succeed. Bernier explains how surai keeps water cool and how it is to be made iced cool through the use of salt pepper." Process of making cool water is also explained in the Ain, I, p. 58-59.

The significance of *Pan* is seen from the highest number of miniatures depicting different kinds of preparation of *Pan* in *Ni'matnama* is a testimony of its significance in Indo-Mughal society. Out of these four, two have been reproduced in this paper. In these paintings the process and ingredients have been described (see, Yasmeen).

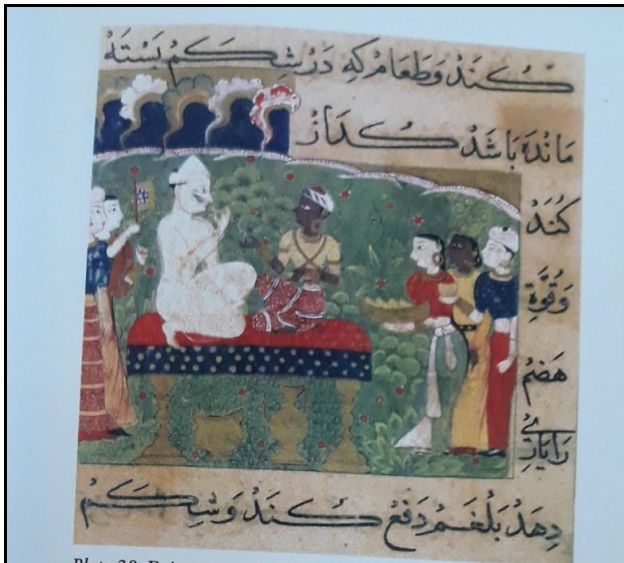


Plate 28 Enjoyment of betel (f.100b).

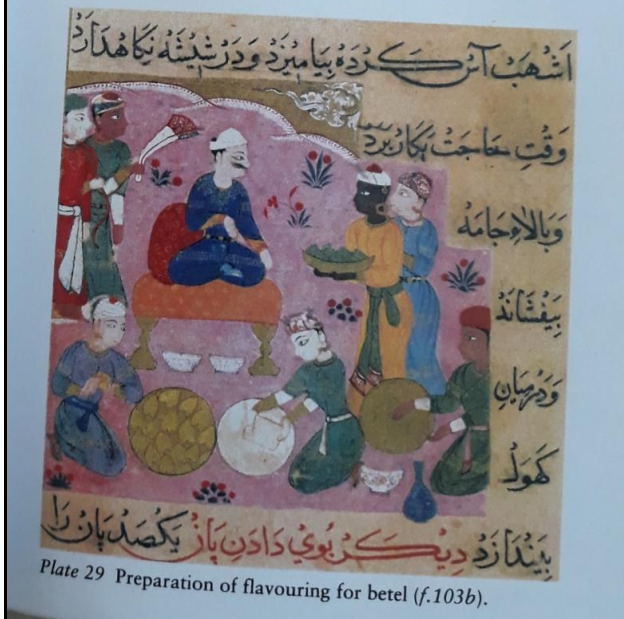


Plate 29 Preparation of flavouring for betel (f.103b).

ESSENCE AND REMARKS

The outgoing study evinces how the traveling tourists sustained themselves with a local available food which was different to their own countries. But with a passage of time they themselves and their first and second generations had developed taste buds of indigenous food and drinks. Thus the assimilation of the imported recipes changed from sustainable to savory food and drinks. There is sufficient

known culinary literature and also unexplored literature on the culinary and cuisine subjects to know more of this industry. The inherited source material provides us detailed methods of preparations and cooking of different dishes.

For example one can cite the Mughlai food. Mughal food is an inspiration of Indian as well as Arab-Iranian and central Asian recipes. Hence these recipes which have been Indianised should be examined and analyzed to develop new dishes in a culinary research lab. For this one should take initiative to establish such a lab. This lab can help to develop dishes of the taste of the people inhabited on the route stretched from India to Egypt and Rome popularly known as Silk Route. Certainly this silk route will create a market in a hospitality sector. Indian food being a blend of Arab-Iranian and Central Asian taste can make a greater mercantile space in the hotel and hospitality industry.

Though the present study is at smaller level, but it suggests a need of a broader study in a larger purview of the authentic culinary and cuisine sources of India.

APPENDIX

KHICHRI

The reference of *khichri* by the travelers and tourists in their travelogues suggests that it was a popular dish of elites as well as poor. However, the different perception of dish here I reproduce their views and attitudes for *khichri*.

De Laet (15-16th century)

De Laet Talks about the ingredients which were used by the people in preparing *khichri* like peas, little rice along with water which they eat hot generally in evening with butter (pp. 89-90).

Thomas Coryat, (1612-1700AD)

Coryat says, ‘when at Asmere (Ajmer) hee (Jahangir), went afoot to the tombe of the Holy Prophet Hod. Munding there buried, and kindling a fire with his owne hands and his Normahal under that immence.....brass-pot, and made kitcherie for five thousand poore, taking out the first platter with his owne hands and serving one; Normahal the second; and so his ladies all the rest’ (William Foster, p. 280).

Pelsaert (Early 17th century)

Pelsaert writes that their everyday diet was limited to *khichri* which was made of green pulse mixed with rice but in evening it was mixed with butter. Further he says, “if any of the officials (Governor, the nobels, the Diwan, the Kotwal, the Bakshi, and other government officers), if any of these wants a workman, the man is not asked if he is willing to come, but is seized in the house or in the street, well beaten

if he should dare to raise any objection, and in the evening paid half his wages, or nothing at all. From these facts the nature of their food can be easily inferred. They know little of the taste of meat. For their monotonous daily food they have nothing but a little khichri, made of 'green pulse' mixed with rice, which is cooked with water over a little fire until the moisture has evaporated, and eaten hot with butter in the evening, in the day time they munch a little parched pulse or other grain, which say suffices for their lean stomachs" (pp. 60-65).

Bernier (17th Century)

One day Shahjahan invited the ambassador of Persia. The king asked him 'what shall the dogs eat?' 'kichery' was the prompt answer; a favourite dish with shah jahan, which he was then indulging in, khichery being a mess of vegetables, then indulging in, khichery being a mess of vegetables, the general food of the common people.

Of the five- score thousand troopers not a tenth, no not a twentieth part, eat animal food; they are satisfied with their kichery, a mess of rice and other vegetables, over which when cooked, they pour boiled butter (p. 152, f.n. 2).

Khichri for students in Gurukuls

Bernier describe the gurukuls run by the Brahmans of Banaras where students stayed with their gurus (teachers) in their houses for ten to twelve years. The number of students of a teacher varied from four to fifteen. The most eminent teacher had fifteen students. Some of these teachers are provided gardens by the rich merchants for the schools. Thus the students enjoyed free hospitality. In Bernier's words "without much to distract their attention, while eating of their kichery' a mingled mess of vegetables supplied to them by the care of rich merchants of the place" (Bernier, p. 335).

Ovington (17th Century)

Ovington describes it, "kitcherie is another dish very common among them, made of Dal, that is a small round Pea and Rice boiled together, and is very strengthening, tho not very savoury.

Of this the European sailors feed in these parts once or twice a week, and are forced at those times to a Pagan Abstinence from Flesh, which creates in them a perfect dislike and utter Detestation to those Bannian Days, as they commonly call them" (p. 310).

Tavernier (17th Century)

For the horseman as well as the infantry soldier supports himself with a little flour kneaded with water and black sugar, of which they make small balls; and in the evening, whenever they have the necessaries they make khichari, which consisted of rice cooked with a grain of the above name in water with a little salt. when eating it they first dip

the ends of their fingers in melted butter, for such is the ordinary food of both soldiers and other poor people. (V. I, p 311; see also p. 225 'khichari' is the term for rice boiled with pulse (*dal*), usually that of *arhar*, *Cajanus Indica*; see Jafar Sharif, *Islam in India*, p. 320).

Manucci (17th Century)

Manucci, an Italian travelling tourist's perception is based on the perception of India's common people and at present this kind of phrase is also in use in India. A mixture of several kinds of items is expressed such as khichri. His perception is reproduced in the following paragraph when dancing and singing women eulogise their patrons in a function, these women were rewarded with presents. Manucci noted, "At the time when they say good-bye their hands are filled with kichari, which is, mixed dish made up of several kinds of vegetables. As to this, it must be remarked that the kichari of a mixture of gold and silver coin, with all kinds of precious stones and pearls, large and small" (p. 325).

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