

**SOCIAL HISTORY OF FOOD IN UTTAR PRADESH,
1950-2010**

THESIS

Submitted to
Babasaheb Bhimrao Ambedkar University
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Submitted By:
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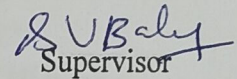
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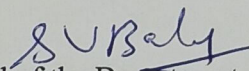
CERTIFICATE

This is to certify that the thesis titled “**Social History of Food in Uttar Pradesh, 1950-2010**” submitted by **Ms. Ayushi Visen** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

The thesis submitted to Babasaheb Bhimrao Ambedkar University Lucknow satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph.D.) regulations - 1999 as amended in 2008/2010/2013* and it is fit for submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

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DECLARATION

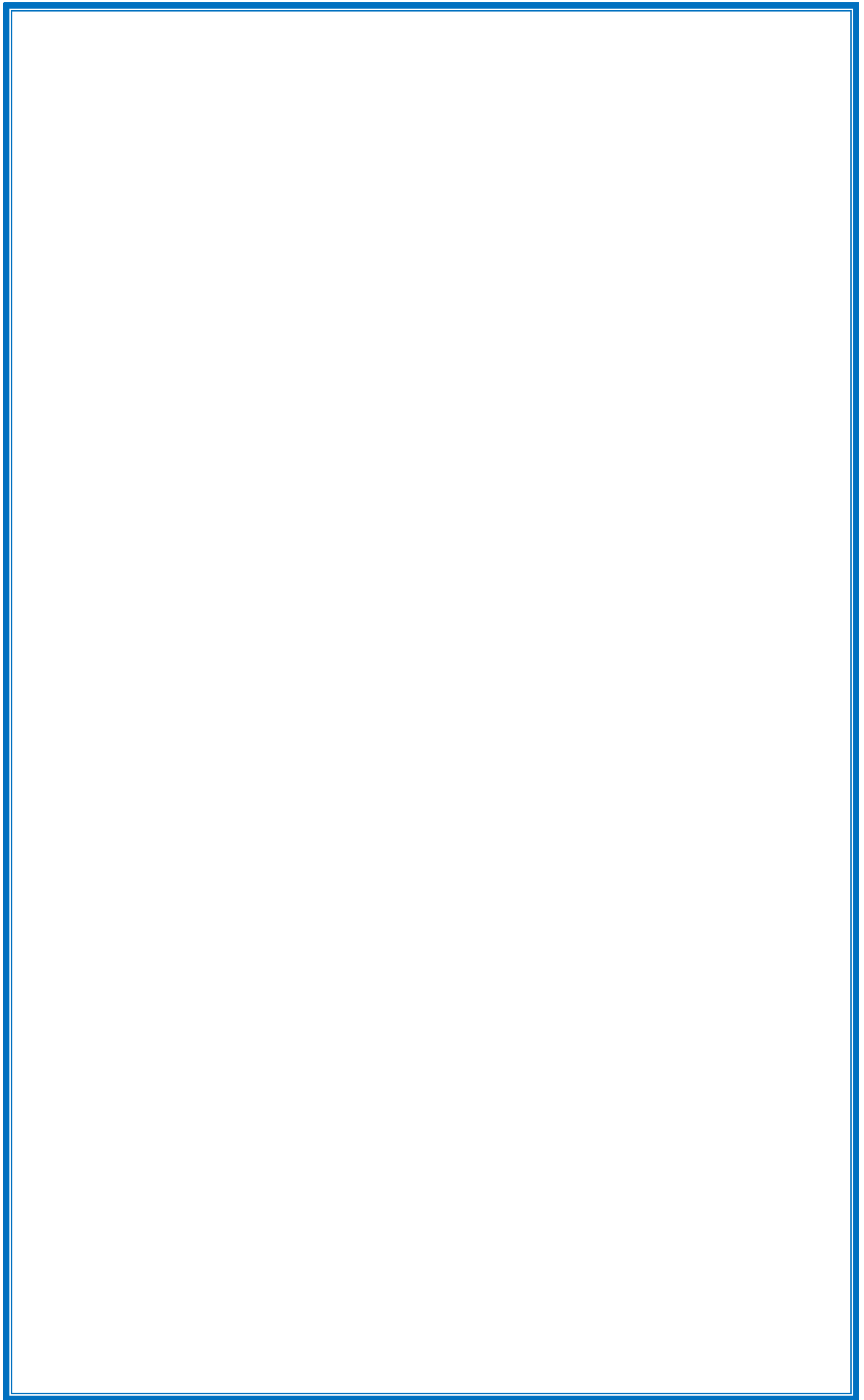
I hereby declare that the thesis titled “**Social History of Food in Uttar Pradesh, 1950-2010**” submitted for the award of degree of Doctor of Philosophy is an authentic record of original research work carried out by me under the guidance and supervision of Prof. S. Victor Babu, Professor, Department of History, School for Ambedkar Studies, Babasaheb Bhimrao Ambedkar University, Vidya Vihar, Raebareli Road, Lucknow-226025 (U.P.). This is also declared that the thesis is essentially free from all kinds of plagiarism. I further declare that this research work has not been submitted before for the award of any other degree or diploma to any University or Institution. In keeping with the ethical practice in reporting research information, due acknowledgments have been made whenever the findings of others have been cited.

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AYUSHI VISEN

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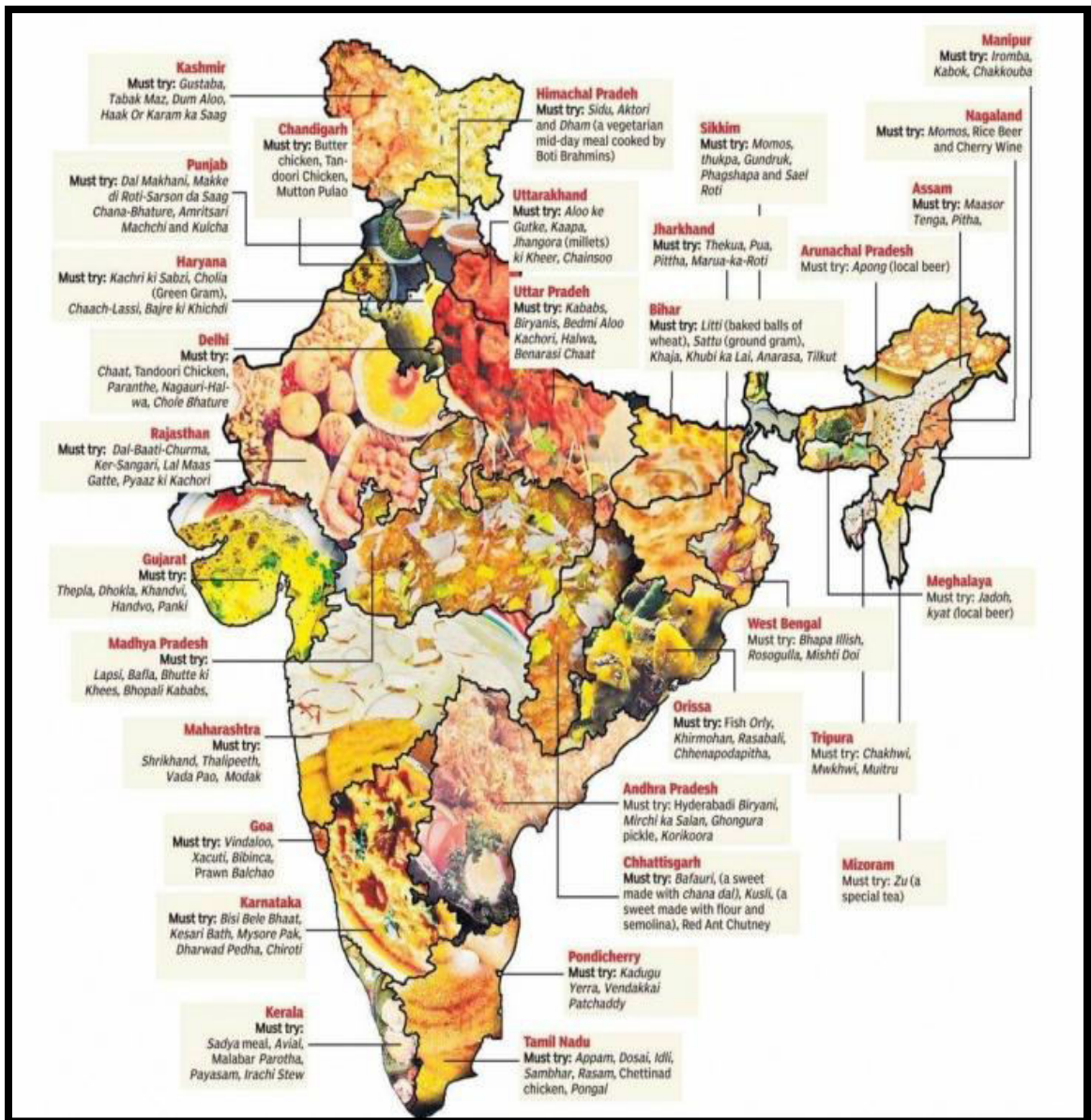
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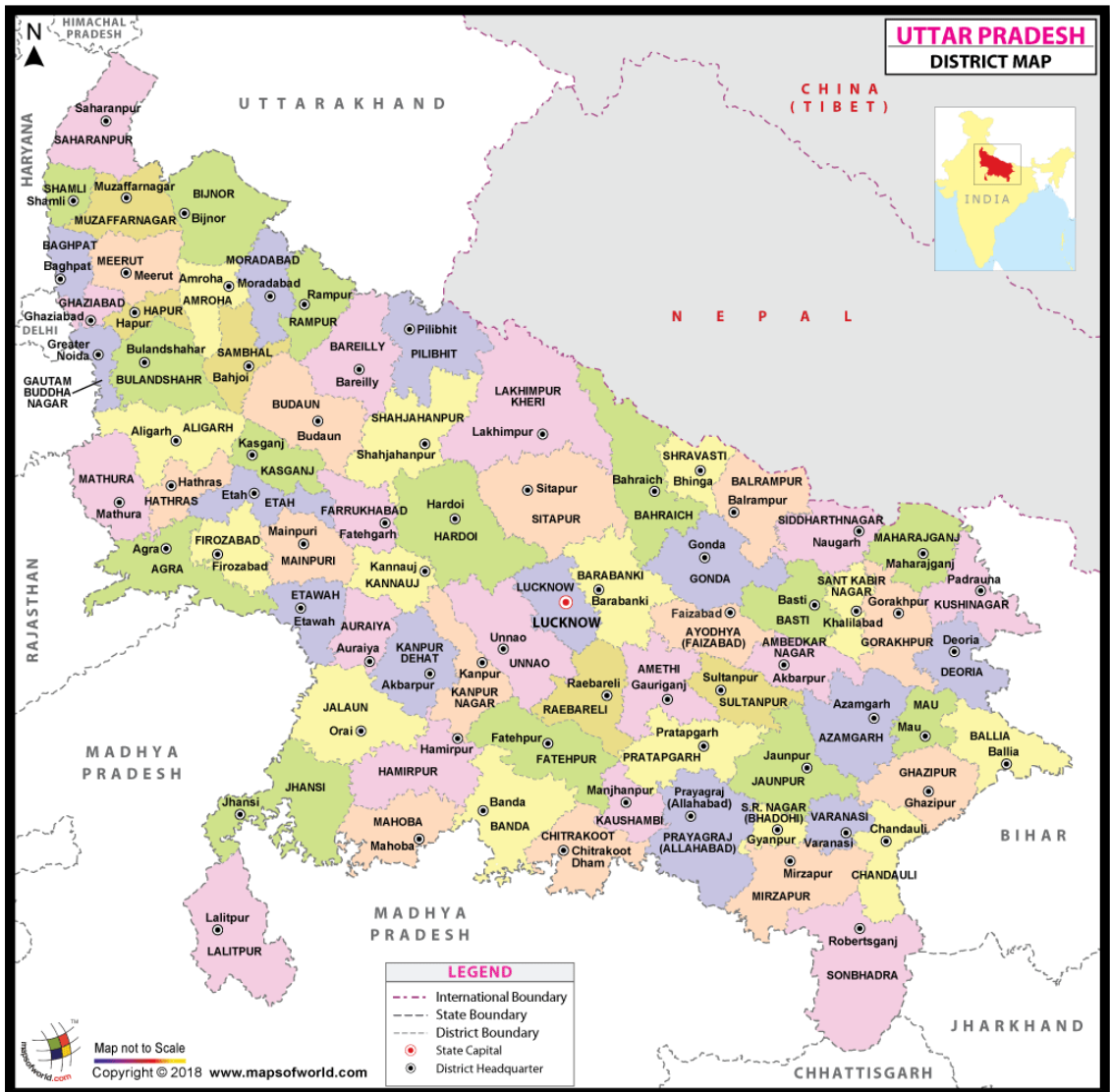
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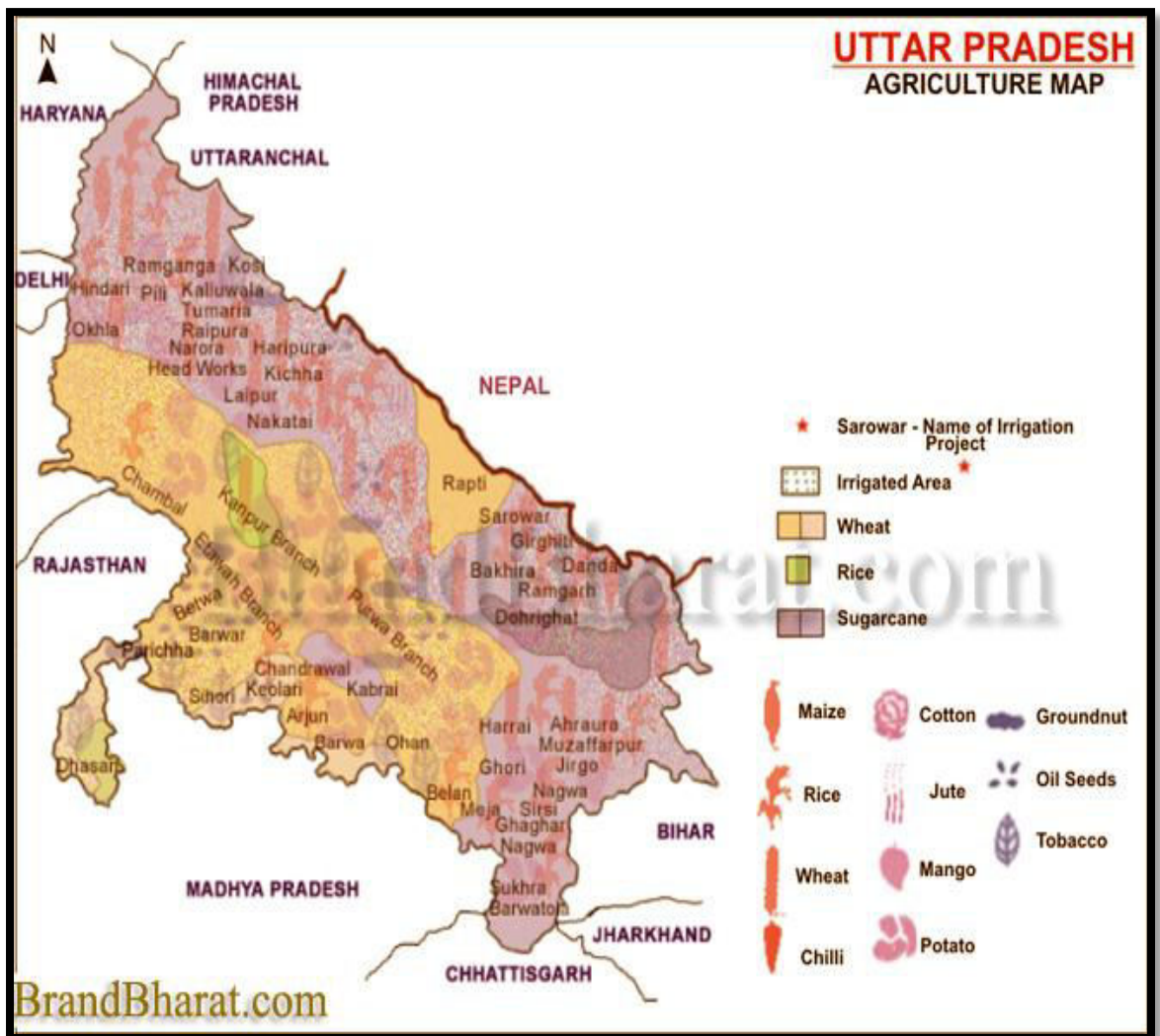
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Map1. Food Map of India



Map 2: Uttar Pradesh District Map



Map3: Uttar Pradesh Agricultural Map

PREFACE

People have lot of choices in food nowadays but things were not same always. The present form of food has travelled through a very long journey since hunting and gathering culture to the current globalized culture. The ancient people had lesser cooking techniques and utensils, still they used to prepare so many dishes and some of them still exist and also we learnt the medicinal values of Indian spices. With the passage of time many foreign invaders invaded our country and later they got a living and influenced our cuisine and culture. This immigration gave birth to many rich and unique cuisines like Mughalai and Lakhnawi Cuisines. Then the European traders visited India for spice trade and later the British ruled this country for a very long time. These traders also influenced Indian Cuisine and willingly or unwillingly they also got influenced with Indian cuisine.

India had to fight a lot to get freedom and when on 15th August 1947, it got independent, so many challenges in the form of poverty, hunger, famine and lack of proper infrastructure were there and India had to go through it. Government imported grains from USA as food aid but as a loan. Later, US government pardoned the loan but India had to bear the expenses on the US embassy and its employees which was also a big deal for India and secondly, till when India could feed on foreign food imports. So government initiated the green revolution in the Northern States like Punjab, Haryana and parts of Uttar Pradesh by providing them hybrid seeds, irrigation subsidy etc. With the success of the green revolution, India achieved food sufficient status then government started various food security schemes to provide food to poor who were not able to arrange proper food for them.

The rural and urban areas of Uttar Pradesh are quite different as on one hand, urban area are rich in street food culture and some very famous and unique dishes like Agra for petha, Lucknow for Biryani, the rural areas do not have proper access to fresh vegetables and fruits except those which are locally grown. But slowly this scenario is changing as the many people have opened small shops in their village where one can buy junk foods, everyday essentials and sometimes vegetables and food grains too. Government also provides food grains for free or on subsidized prices on fair price shops to BPL card holder in both rural and urban areas.

Uttar Pradesh people usually take two meals in a day. The breakfast culture is not so popular and people just take tea or milk as breakfast. Staple food of people depends on the agricultural production whether they prefer rice or chapatti. Uttar Pradesh has a rich street food culture and nearly each and every district has their unique eats.

After economic reforms in India various international food brands entered in the country which changed the food habits of people a lot. Noodles, chips, pizza pasta entered in our lives and there was a time when rich people did not like to go and eat outside in any restaurant or hotel but after globalization of Indian markets, eating out in a fine dine restaurant has become a status symbol.

In this thesis an attempt is made to study the impact of cultural differentiation and social stratification of the food habits of the people of Uttar Pradesh.

CHAPTER 1

INTRODUCTION

For any creature, food is the fundamental need for life, whether it is a human being or any animal. In order to grow and remain healthy, food offers energy and nutrients. Without a healthy diet, no one will be able to function, or play to run. The pattern of eating continually shifted from the prehistoric past, when first the prehistoric human used to consume raw meat, then he learned to roast, then, apart from hunting, he also began to domesticate animals, then finally learned to plant. These were the initial steps towards getting civilized.

In India, Food choices are influenced with many factors like caste, sect, religion and geographical conditions and health issues. Now the question arises that how these factors affect food choices? People describe vegetarianism in many ways. North Indian Brahmins, who do not eat onion and garlic. Even some of them also avoid jackfruit and mushrooms. They claim that it looks and tastes like any non-vegetarian dish. There are so many castes apart from Brahmins do not eat meat in northern region like Yadavas, Baniya, Marwadis and are normally vegetarian. It is said that ahirs do not eat meat because they serve the cattle so they do feed upon dairy and vegetarian food. Along with caste gender also determines the kind of food. Mostly aged ladies do not eat meat. They say that is the age when they should worship god and leave meat and other lavishness. Generally in middle class families a tendency is seen that the male member eat non-vegetarian food while the females don't. Generally in middle class families a tendency is seen that the male member eat non-vegetarian

food while the females don't. If they were asked why they told their mothers never eat and never had them try and they began to feel disgust even looking at flesh as they got older. The argument of an old woman in a village of Muzaffarnagar, which clearly shows male sovereignty in food choices, was "drinking wine and eating meat is the subject of the male platter and these things are not made for women in our society." Although trends are changed now women are also getting freedom to choose their kind of food and girls are eating meat in a large scale but in rural area many things are yet to be changed.

After caste and gender sect and religion are another factor which influences the food choice. Jainism discourages non vegetarianism because they follow the concept of *ahinsa* which means not to hurt anyone. The extremist Jain followers in ancient time use broom before putting their next step. Buddhism doesn't allow eating the meat of those animals that have hoof. Hinduism has very confusing views about non-vegetarianism. Buddhism and Jainism arose against the sacrificing rituals of Hinduism and after many religious reform movements sacrificing the animals were discouraged. Nowadays in north India people do not eat meat but exceptions are there too. Hindus do not eat meat in Navratri days but on the last day of Navratri, they give sacrifice of a goat and eat the meat of the sacrificed animal. On the occasion of Holi they cook and eat meat. Both Hindus and Muslims have their own prohibitions on a particular sort of meat. These constraints often become the explanation for the disputes between the two. There is no gender problem with meat eating in Muslim culture because meat is a natural part of their plate. But that doesn't mean they have no limitations and have a very smooth way of choosing food. Although a particular meat is forbidden, they have another restriction that they can only consume 'halal meat' (halal means placing some drops of water into the animal's mouth and reading

the kalmias before cutting the animal. Before cutting the animal, they only cut the breathing duct in halal sacrifice system with which the animal dies slowly. While the meat of such animals, which has been cut by this process, is not preferred by Sikhs. They use the 'jhatka process' in the Hindu and Sikh system when sacrificing any animal in which they cut the animal's neck in one go so that the animal does not feel the pain of slowly dying. Sikhs usually consume meat, but non-vegetarian food is not consumed by those who drink holy water on the occasion of Guruparab. In the district of Barabanki in Uttar Pradesh, there is the Satnami sect. They bound their wrists with black thread. The founder of this sect was Baba Jagjivan Das and he was a contemporary of the Mughal emperor Aurangzeb. This sect bans its adherents from consuming aubergine and Ivy gourds (*Coccinia grandis*). They have a tale behind this that the groom's family demand for non-vegetarian food in a marriage ceremony, but the bride's clan was their follower and were pure vegetarian. They asked their guru to solve this issue and the Aboriginal vegetable and Ivy gourd came to the groom's side with his grace. So both vegetables are considered non-vegetarian by them.

The most significant aspect that influences food choices is the geographical situation. In most eastern coastal states, the propensity to eat non-vegetarian food is strong. This is because the fisheries industry's accessibility on the eastern parts is very good so they can get easily and that is why machhi-bhaat and other fish dishes are so popular. Odisha Brahmins and West Bengal eat fish and treat it as sacred food. West Bengal is at the forefront of both rice and fish production. Machhi-bhaat (fish-rice) is their most famous food, which clearly shows and proves it. The hilly and outlying regions of mainstream India are the north-eastern states. They are mainly dependent on the forests and can consume more or less of all edible meat, whether it is an ant or a frog or something from the forests. South Indian lands are not very fertile compared

to the North Indian plains after Raichur doab. The region is rich in natural resources such as oil and ore. They grow coffee, cashews, dried fruits, bananas, coconuts and other cash crops of the world class, but the soil is not very suitable for standard crops such as wheat, lentils, soybeans, etc so people rely on meat. With meat, they have to satisfy their nutritional needs. Due to their geographical location, Marathis have mixed phenomena. Half of Maharashtra faeces heavy rain in one hand while the rest of the state remains waterless on the other side, which impacts its agricultural production, and this is the reason for its mixed nature of food choices. Gujrat and Rajasthan have a very dense population of vegetarians and the reason behind this is that most of them belong to society's business castes and there is a saying that a businessman must remain modest and soft-spoken and that beef, ginger and garlic are treated as hot food so that they avoid this. Apart from this, Jainism, which implies being purely vegetarian, influences a large part of society. There is a 'Bishnoi' sect along with Jainism, founded by Guru Jambheshwar, belonging to Rajasthan. This sect is friendly with very envoirement. In their culture, they promote animal husbandry and animal killing is prohibited. So they can't kill some kind of non-vegetarian food or eat it. There is a very fertile land benefited by the green revolution in the remains of the middle northern states. Lucknawi nawabi cuisine, the rich and creamy Mughlai cuisine, was born in these lands and most of the dishes were invented for the rulers in this cuisine and they were Muslims from central Asia and were non-vegetarian by nature, so non-vegetarianism became popular. So the food choices in these regions have been mixed. Non-vegetarianism is important for survival in the Hill region of India because they have to keep their bodies warm and vegetarianism is only subject to personal preference and taste in those regions. Again, hilly areas are difficult to

cultivate as they face regular natural hazards such as land slides and floods. So there is more need and less time to consume meat and have wine.

Another very significant factor affecting any person's eating preferences is their health. In older times, those dishes that were rice in oil, milk, butter and made with fine grains such as basmati rice, tur dal, lentils etc were considered healthy, and nobody bothered the coarse grains. Coarse grains were the symbol of poverty, only poor people ate the coarse grains, but with time as people became more aware of health, they also began to eat coarse grains such as oats, ragi, millets and no oil recipes, though kachori style dishes are also popular among low-income groups just opposite to that puri because they are cheaper than coarse grain food and any zero oil dish.

Thus with their geographical environments, their religious values, fashion and wellbeing, people can be seen to be very affected. It is possible to split people into two groups on the basis of food, one who eats to live and the other who lives to survive. Food is not just a meal, it's an emotion, which is why Indian mothers pack some candy, savoury dishes and pickles when someone leaves their home for studies or work. Whenever people assemble, happiness or sorrow does not matter, people eat and feed Brahmins, kanyas, etc. Vegetarianism or non-vegetarianism also sometimes depends on need and sometimes custom and sometimes it's amateur. As well as domestic traditions, food choices are often influenced by so many external factors and India has so many different cultures, religions, castes and sects, so it is obvious to see different shades of eating cultures and patterns in this region.

REVIEW OF THE LITERATURE

Yogendra Singh in his book “*Modernization of Indian Tradition*” under the chapter “*The Western Impact and Cultural Modernization*” has discussed about the several dimensions of cultural modernization. It consist the changes in dress, food habits, rituals, vocabulary, material culture, mode of travel and type of conveyance and customs. About food the author has discussed about the visual changes seen and felt like use of vegetable oils, soft drinks, increased number of tea stalls. The author further talks about a notable change i.e, meat eating in higher class. In older times high class people did not eat eggs and chicken but as the time passed they started eating chicken and eggs too. People from upper caste also did not eat in public restaurants but nowadays eating outside has become a status symbol.

“*Cooking Cultures: Convergent Histories of Food and Feelings*” edited book by Ishita Banerjee Dubey is a book in which an attempt is made to unravel such associations that made with food. This book introduces with cuisines, ingredients and flavors from India, South Africa, West Asia, Mexico, China, Mozambique, Japan, Australia, France, USA, Vietnam, Senegal, Morocco and Malaysia. This book presents a lip-smacking smorgasbord. Over a hearty meal, it asks important questions about culture, power, hierarchy, gender relations, ecology and nutrition.

In the book “*Hungry Nation to Agro Power*” edited by Anil Shinde, the contribution of Annasaheb Shinde , member of third and fourth Lok Sabha from the state of Maharashtra, in green revolution has been discussed. This book also talks about the journey of India achieving self sufficiency in food from a hungry status, the conditions and needs of green revolution because of which India is the largest milk and pulse producer and is one among those countries who are self sufficient for food.

“*Curried Culture: Indian Food in the Age of Globalization*” edited by Krishnendu Ray and Tulasi Srinivas contains essays and explore the relationship between globalization and South Asia through food. Udipi restaurants, dum-pukht, Indian food in colonial times, staples of the prepared food industry like Bangalore’s MTR foods, Britain’s curry culture, Indian fast food in California there and other distinctive aspects of South Asia’s food and culture are examined to gain new insights into sub-continental food and ways in which it has influenced the world around us.

Margaret Mead (1943) in his article “*The Factors Of Food Habits*” have discussed about the food habits as a significant native concept, that food habits are an aspect of individual behaviour which are subject to change and which are characteristically selected out by parents ,teachers ,physicians, physical trainers and others to be commented upon in the terms of change.

Jean Dreze (2004) in his article “*Democracy And Right to Food*”, discussed about right to food as basic economic and social right to achieve . ‘economic democracy’ in India and its barriers of making this justifiable to India.

M. N. Shrinivas in his book “*Society and Change in Modern India*” talks about the various changes and impact of globalization on food habits and mentioned some concepts like McDonaldisation of the society as an impact of introduction of global dishes and food brands to our society and its rate of popularity.

Peter Schalliers (2001), in his book “*Food, drink and Identity : Cooking Eating and Drinking in Europe since Middle Ages*” talks about the food habits, diet and national; characteristics of Europe with special reference to Britain which provides an idea of a well managed study of food habits of the society and its impacts on it.

J. V. Meenakshi, (Dec 1996), in her article *“How Important are Changes in Taste?”* discuss about the state level analysis for food demand. She says that food demand in India has been characterized by changing preferences. An analysis of state level demand on the linear expenditure system suggests that consumers are switching from cereals towards more expensive milk, poultry and meat products. This is consistent with dietary changes associated with economic growth of the world over.

D.N. Jha,(2009) in his book *“The Myth of The Holy Cow”* talks about the tradition of beef eating in the culinary culture of Ancient India before the invasion of Arabians. He has presented many evidences of beef eating mainly based on Hindu, Buddhist and Jaina religious scriptures.

In *“Indian Food”* authored by K.T. Achaya(1994) has presented his knowledge well, capturing and making manageable the vastness and complexity of Indian food. The book shows a scientific research in the area of oil seeds, vegetable oils, processed food and nutrition. This book gives an illustrated account of the history of Indian food since prehistoric era to post colonial time. In this book Achaya has made an attempt to give brief account food habits of every state in India. Along with that this book is also mentioned about the travelers who travelled to India in different period and their accounts about the Indian food, ingredients, fruits, vegetables, the way Indian kings used to eat and lot more which ^{helps} to the culinary culture of that period.

“Food Words: Essays in Culinary Culture” edited by Peter Jackson and The CONAX group, (2013), in his collection of essays *“Food Words: essays in culinary culture”* discuss about the relation of food with caste, class, gender, Globalization, ecology, governance as well as geographical conditions etc.

“Food Safety: Concept and Reality” written by S.N. Mahendru, (2014), talks about the legal aspects of food safety and PFA Act of 1954. He has discussed the techno-analytical aspects of these laws. This book is understood as the first publication of its kind where the maladies of Food Safety have been critically scanned, analysed and interpreted from the techno-analytical angles and suggestions have been made.

“Food and Beverage Services” written by Surinder Kumar Rai, (2014), in his book *“Food and Beverage Services”* in the chapter ‘Cooking System’ talks about the development and main characteristics of Indian Cooking since early time and the change occurred with the time and periods and also discussed about the changes of culinary culture in different caste, region and religion in India.

“The Writer’s Feast: Food and the Cultures of Representation”, (2011); it is a collection of essays collected by Supriya Chaudhary & Rimi Chatterjee. This book offers a banquet of essays, a menu of migrations: the geographical and cultural movements of ingredients, cuisines, habits and representations of the foods we eat them, think about them, and use them to enrich our bodies, our imaginations and our lives.

“Eating India” by Chitrita Banerji (2008), has shared her experiences of her tours across the country and discussed about the food cultures of different places like Mughaliya food, Banarasi food etc. the description of spices and flavors given by her are so authentic and detailed. This book explores the folklore and history, the tradition and genuineness, rich and reminiscent and the perfect introduction of Indian gastronomy. Banerji has recited everything about food that how food can be a source of gist not only for the body but also for the brain.

Krishna Gopal Dubey in his book “*The Indian Cuisine*” (2011) have narrated the history of spices, their origin, the medical and religious importance of spices, different kind of utensils and their uses, various cooking methods and recipes. He has discussed the traditional delights of all the four broad regions; North India, South India, East India and West India. The staple food and their event oriented backdrop dominate all the description. In the context of Uttar Pradesh Dubey has described the region’s cuisine in general and Nawabi cuisine and also the Awadhi cuisine.

Benjamin Robert Siegel in his book “*Hungry Nation: Food Famine, and the Making of Modern India*” has given a detailed account of the sovereign India’s struggle to conquer the food crisis, malnutrition and famine and traced the India’s nation-building through the voice of policy makers, government and citizens. Siegel has explained the history and the origin of Hunger and malnutrition in India and how food became the centre of the nationalist’s thoughts by the few final years of the British rule. This book interrogates how the government and the people of India contested the senses of nation-building and nationality through food and how these contestations moved away in the wake of Green Revolution.

Colleen Taylor Sen in her book “*Feasts and Fasts: A History of Food in India*” has thoroughly described the culinary and gastronomic heritage of the country since Harappa Civilization to post colonial time and the impact of globalization on food. This book has detailed account of historic images, some poetry on food and some ancient recipes.

Sadaf Hussain in his book “*Daastan-e-Dastarkhan: Stories and Recipes from Muslim Kitchens*” have given an illustrated account of the traditional Muslim kitchen of Lucknow and other parts of India. He has unknotted the history and traditional

cooking techniques of many dishes from the Muslim kitchens across the country along with stories behind them which helps to find out the social aspects of the Indian Muslim family food habits, about their feast and belief about food.

“*A Historical Dictionary of Indian Food*” is an alphabetically arranged and cross referenced book by K.T. Achya, which traces gastronomic terms and history of India since ancient colonial time. Being a historical dictionary this book has been provided the details and explanations of the ingredients or dishes written in Pali, Sanskrit, Tamil, Kannada or Greek and many other languages with their dates, origin and their transfers which helps a lot to understand the journey of food in modern India.

“*Anglo-Indian Food and Customs*” is a book which contains lot of lost and existing Anglo-Indian recipes and customs written by Patricia Brown. This book can be considered as a food memoir. This book is kind of an important cultural artifact of rapidly disappearing community; the Anglo-Indian Christians of India who either immigrated to anyother country or died, or integrated or assimilated and this book preserves the iformation of the culinary habits, customs and recipes of this unique community.

Rajendralala Mitra in his book “*Food and Drinks in Ancient India*” traces the history of spirit drinking in India and argues that the earliest Brahmin settlers were a spirit-drinking race, both soma-beer and strong spirits being used by them. Wine was sold publically both for the use of God and community. Strong arrack formed a prominent feature of Santramani and Vajapaya rites. One can find valuable references to wine-drinking in the literature of later times from which Mitra quotes extensively to prove his statements.

“A Matter of Taste: The Penguin Book of Indian writing on Food” is very delightful book edited by Nilanjana S. Roy. From luxurious meals, modern diets and cooking lessons that serve as a rite of passage to false fasts and true ones, fish, feni, and fiery meals that smack of revenge, this book has something to please every palate, a delicious series of writing on food and its place in our lives that brings together some of the most powerful Indian voices over the last century. Ruchir Joshi's toast to the senses is strongly complemented by Gandhi's guilt-ridden account of his unsuccessful flirtation with consuming meat as he portrays his characters finding a genuinely alternate use for some perfectly innocent shrikhand. Salman Rushdie, Amitav Ghosh and Saadat Hasan Manto ensure that we never look at chutney, a Tibetan momo or jelly in quite the same way again in special gastronomic takes on history. For the 'guest' of Abdul Bismillah, food becomes the less appetising religious 'line of power' when a simple meal highlights the very thin divide between guest and host, although subtler shades of deprivation mark the Anu of Anjana Appachana as she maintains a fast that reeks of discrimination. And in faraway lands,' across the seven seas,' the hunt for fresh fish accentuates the isolation of a life without familiar moorings for Mrs. Sen of Jhumpa Lahiri, even as Arun of Anita Desai discovers the value of 'holding the freezer full' from his American hosts. *A Matter of Taste* serves up a true feast for the senses and food for thought to sample or devour, as one pleases, as much about food as it is about good writing.

In contemporary India, the book *“Farm to Fingers: The Culture and Politics of Food in Contemporary India”* authored by Kiranmayi Bhushi studies food practises by situating them in their political, economic and socio-cultural contexts. It discusses the use of food for exercising strength, as a marker of distinction and as a powerful emblem of identity expression; studies how food practises are closely linked to the

corporeal self and the fashioning of the self; and investigates food protection and its culturally relevant nutritional aspects and notions of hygiene and edibility. The book looks closely at the political and economic structures responsible for food production and distribution, and at the position of state and global policies that have an impact on domestic agricultural policy. It addresses meat-eating in India; fermented food from North-East India and how it does not fall within the representation of 'Indian food'; the concepts of health and food security that inform the growth of Bengali sweets; the growing role of fast-food restaurants and blog-writing as middle-class identity projects; the nature of colonial discourse on what is an acceptable diet for victims.

In nineteenth-century Calcutta, “*Freedom and Beef Steaks: Colonial Calcutta Culture*” authored by Roshnika Chaudhuri examines path-breaking debates on literary, identity, and cultural legitimacy emerging from the flux of artistic and critical work in that period. In this volume, the seven essays collected cover a wide range of interests that have been under-researched so far. These are problems that expose the complexities of the postcolonial field and further broaden its reach, which are crucial to our understanding of the making of modern Indian culture in a specific place. The texts discussed in these essays challenge received concepts of historicity by their own particularity, situated in a modernity that was both progressive and conventional in texture and modes of play. Students and scholars of literature, cultural studies and postcolonial studies will be interested in this volume.

While the British were in India, they created a fascinating cuisine all of their own. The formidable memsahib - or English housewife - ensured that a lot of traditional cuisine was ignored in favour of an impossible mix of European customs, as they made their mark on their host culture, and the results were always chaotic. When it reached a sort of cultural equilibrium, Anglo-India cooking was at its best;

mulligatawny, kedgeree and Worcestershire sauce are all Raj products. "The *book by David Burton, subtitled "A Culinary History of the British in India,"* by David Burton is now considered a classic, and was acknowledged by the Observer on publication as one of those unique and delightful works from which you have no desire to escape once captured.

The book "*Culinary Culture in Colonial India: A Cosmopolitan Platter and the Middle-Class*" written by Utsa Ray utilizes the word 'cuisine' to explain the construction of Bengal's colonial middle class that as a result of colonial modernity, has indigenized new culinary experiences. Some social practises were created through this phase of indigenization, including the imagination of the act of cooking as a classic feminine act and the domestic kitchen as a sacred room. An aesthetic choice that was rooted in the upper caste and patriarchal agenda of middle-class social change was the process of indigenization. There were however, essential elements of continuity from the pre-colonial periods in these acts of creativity. The book establishes the fact that while it has never been widely commercialised, Bengali cuisine can not be classified as indigenous. The point was to make the domestic cosmopolitan and yet keep its 'Bengal' name. The resulting cuisine was hybrid, like its producers in many ways.

"*Curry: A tale of cooks and conquerors*", a book by Lizzie Collingham talks about the history of India and its rulers through their food. It follows the curry tale as it spread from the courts of Delhi to Birmingham's Balti buildings. Curry is the result of the long history of the invasion of India. An army of cooks brought Persian recipes to northern India in the aftermath of the Mughal conquerors; vinegar marinades and the chillies they had recently found in the New World were introduced by Portuguese spice merchants in the south; the British soon followed with their love for roast meat

accompanied by cauliflowers and beans. They developed these distinctly Indian dishes when these new ingredients were combined with native spices.

The rice beer bellies of a Christian village in Meghalaya; food fed to departed Zoroastrian souls; a dwindling Jewish community based in Kolkata; Tibetan monks who first serve Preta, the hungry ghost; and the Jagannath temple's fifty-six-course feasts-these are the storeys in "*Bhagwan Ke Pakwaan*" (or, food of the gods), a cookbook-cum-travelogue by Varud Gupta and Devang Singh, exploring the relation between food and religion through faith. There are storeys and lore, nervous views, tangential anecdotes, a few lessons in life, and a whole lot of food.

In the book "*A Culinary Journey for the Love of Biryani*", the authors, Tanuj Singh and Varuna Mathur have set out more than 100 tantalising Biryani recipes from in and around India (Awadhi to Hyderabadi biryani) and the world in this volume (Iranian to Durban biryani). They all keep common principles, recipes and varied designs at their heart, making each of them distinct as Biryani is the one unique dish from a plate with flavours picked from various parts of the Indian subcontinent and the outside world that definitely speaks to our taste buds. It is also possible to spell a name in different ways: biryani, buriyani, biriani, breyani, etc. These remind us of the numerous colours it comes in, which are unique to the various locations, cultures, customs and cooking styles.

"*A Kitchen Full Of Stories*" is a book written by Ummi Abdulla, who is a Mappila cuisine specialist. Over seven years, the book has grown and is more than just a recipe book. A Kitchen Full of Stories records Ummi's culinary journey from her childhood days with delightful memories. The book includes traditional Mappila fare recipes along with Ummi's own kitchen tips and tricks. A Kitchen Full Of Stories

is an effort to preserve the Malabar region's rich culinary heritage through Ummi's informative reports on the evolution of culinary practices in the kitchen.

In “*The Lucknow Cookbook*”, Sunita Kohli and Chand sur bring together the flavour and smells of home in these 150 well-loved recipes from their homes and from family and friends' kitchens. A glimpse of the legendary Lucknowi heritage of hospitality are these delicious kebabs and soups, biryanis, pulao's and raitas, mutton, chicken and fish dishes, paranthas and rotis, fruits, sweets and puddings, cocktail snacks, chutneys and pickles. As well as its elegance, a celebration of the Tehzeeb of Lucknow, the book is also a portrait of the city and its history.

AREA OF THE STUDY

The study is based upon the food habits of Uttar Pradesh. Uttar Pradesh is a state situated in north India with 19.98 Crore people, the most populous state of India with 18 subdivisions and 75 districts and it is also the most populous subdivision in the world. Formerly it was known as United Provinces of Agra and Oudh during the colonial rule and it was created in April,1937, but after Independence it was renamed as Uttar Pradesh in 1950.

The natives of the state are generally called Awadhi, Bhojpuri, Brajwasi, Bundeli, Rohelkhandi and Bagheli, depending upon the region of their origin. Those regions have their different culture and geographical conditions. Hinduism is the largest religion practiced by people and then after Islam is the second largest religious group followed by Sikhs, Christians, Jains and Buddishts. Food culture is also very diverse and changes with region, religion and economic and social status. Till 2000 the

Uttarakhand was also part of the Uttar Pradesh. After 1950, people from other region scattered because of their job or business or some other reasons and started living together. They belong to different cultures, communities and different regions that influenced the cooking methods and habits as well as food habits also. Apart from that globalization also played very important roll in changing the food habits of individuals through many international food chains as Mc Donalds, Pizza huts etc.

The study will be focused upon the cultural, regional, economic aspects of present Uttar Pradesh excluding Uttarakhand and it will cover the new trends in food habits as food imperialism and impact of globalization and the status of hunger in the state.

SCOPE OF THE STUDY

This is a chronological study of food habits of people of India and then focused on its most populous state; Uttar Pradesh and this study is limited on the historical and social aspects of determining food habits. It explores the various social aspects of food which affected the cuisine in history at one place, beginning from ancient times, their food habits, and the factors affected the food habits, the invasions and their impact on food, the colonials and the great Columbian exchange in the perspective of food and its impact of culinary culture then the food crisis India had to face just after freedom and its struggle for attaining food sufficient status and meanwhile the bloom in the cuisine of Uttar Pradesh and development of so many specific local cuisines, the agricultural production and its role in determining the staple food of Uttar Pradesh, which would be beneficial to the further historical and sociological studies about food habit of Uttar Pradesh

OBJECTIVES OF THE STUDY

- To study the origin of different cuisines, different cooking methods as well as ingredients.
- To understand the impact of foreign invasion, transfer of powers, coming of European traders and the colonial rule on the food habits.
- To study about the impact of partition of the country and its struggle to attain the food sufficient status and its impact on the platters.
- To study the history and impact of Public Distribution System of food on poor.
- To assess the diversity of food habits in the different districts of Uttar Pradesh and some of their unique eats.
- To examine about the impact of globalization on food and how the food is one of the most important factors which affect the food habits.

METHODOLOGY AND SOURCES

Methodology used in this study is Historical and Qualitative. The study is based on both primary and secondary sources which include government annual reports and gazetteers. Besides, data were also obtained by using interview method as one of the research tool. Review of literature is done in order to contextualize the study and identify the importance of various dimensions of food in the society of Uttar Pradesh. For primary sources, matter was collected from state archives and reports from Information and Public Relation Department, Government of Uttar Pradesh were consulted. Structured and non-structured interviews were also taken from different districts of Uttar Pradesh.

The collection of secondary data consisted of the reviews of the relevant literature, books, journals and magazines, newspapers, research papers and survey conducted by various organizations and government records through internet.

Since the study was conducted to explore, examine and analyze the various dimensions of food in Uttar Pradesh and the changes occurred from just after the colonial age to the age of globalization and modernization, the approach throughout the study was analytical and evaluative.

ASSUMPTIONS OF THE STUDY

- The major factors that affect food habit are availability and accessibility of ingredients.
- The transfer of power also played a very big role in the birth of some very new and unique fusion cuisines like Mughlai, Lakhnawi, Anglo-Indian Cuisines.
- European influence on food was two sided as not only Indian got influenced with European cuisine but also influenced the European cuisines.
- Uttar Pradesh has played a very important role in gaining food sufficient status of the country.
- The Food Security Programs have supported the poor and prevented them from starvation in Uttar Pradesh.
- The crop production determines the staple food of people in Uttar Pradesh.
- The migration of people has also played a very important role in the development of culinary habits.
- The economic status also affects the food habit.

- The globalizations of cuisine have brought a drastic change in the lifestyles of people.

ORGANISATION OF THE WORK

The work has been organized into six chapters which are Introduction, Culture and Food, European Influence on the Food, The Struggle with Hunger, The Culinary History of Uttar Pradesh followed by the Conclusion chapter.

- 1. INTRODUCTION:** This chapter deals with the basic introduction of the topic, the reviews of previous works related with the topic and the relevance of this work, area of the study, the objectives, the research methods used and the sources used in this work, assumption of the study.
- 2. CULTURE AND FOOD:** This chapter deals with the historical background of the Indian cuisine and its chronological development and the internal as well as external factors affected the culinary culture and also the birth of some very famous national and local cuisines.
- 3. EUROPEAN INFLUENCE ON FOOD:** This chapter deals with the impact of various European travelers and traders and later the British rule on the culinary culture of the country. This chapter also deals with the give and take relationships of India with the other cuisines of the globe.
- 4. THE STRUGGLE WITH HUNGER:** This chapter describes the situation of agricultural lands left in India after partition and the food crisis occurred in the country then the efforts made by the government to cope up with. This chapter critically analyses the efforts, the foreign food aid, and various food security programs to make food availability to the poor.

- 5. CULINARY PRACTICES IN UTTAR PRADESH:** This chapter describes the food similarities and differences and the development of some unique eats in the various districts of Uttar Pradesh on the basis of its division into Eastern Uttar Pradesh and Western Uttar Pradesh. This chapter also describes the impacts of various social and economic factors that affect the food habit of Uttar Pradesh.
- 6. CONCLUSION/ FINDINGS:** This chapter discusses about the summary of all the chapters and the findings of the study which states that food habits are generally dependent on two major factors i.e., availability and accessibility. Food habits never change suddenly. It's a long term process to notice the change in the food habits of any place. The transfer of power in medieval time influenced food a lot. In Sultanate period the Muslim influence was introduced to India and soon they adapted some specialties of local cuisine and the invented their specific fusion cuisine. The Mughalai cuisine was also born in the same way but was very rich and as the reign of the Mughal rulers was very long so they got enough time to pay attention towards the cultural and culinary development. The coming of Europeans introduced various global ingredients and cooking methods, dishes and cutleries to India. They used it not for the betterment of the society but their own commercial benefits and show off the Western superiority. But the colonials spared themselves by getting influenced with Indian culture, cuisine and ingredients which gave birth to a new community i.e. Anglo Indian community and also some specific dishes like curry, stew, country chicken etc. The country had to suffer a severe food crisis just after Independence because of the partition and the government took a US food aid during that time to cope up. Government ran so many programs to get a food sufficient status and to ensure that everybody is getting food. For that purpose governments established a

specific department, FCI for procure the grains and established a proper structure to provide it to the poor. The government also started some food security programs like Work for Food program, Antyodaya Ann Yojana, Ration cards, Mid-day Meal Schemes etc. The Western Uttar Pradesh played an important role in producing wheat during Green Revolution to get India food secured. The food habit of Uttar Pradesh varies from district to district but the major difference is based upon the agricultural production. The Eastern Uttar Pradesh is a big producer of rice so the eastern UP people are mostly rice eater and in the West UP the wheat production is high so they are mainly roti (wheat flat bread) eaters. The recipes and cooking methods of the same dish varies from place to place and district to district in Uttar Pradesh. The migration affects the food habits of both, the migrants and the local. People carry their own food habits with them and later they influence the locals with their food habits but they also get influenced with the local cuisine which produces a *indigenized foreign cuisine*. Uttar Pradesh has a rich street food culture including local street foods, Chinese, South Indian etc. The globalization has changed the concept of eating out and drinking out. Now dining in a restaurant has become very popular among every age group. And because of this one can find continental dishes in the small towns too.

CHAPTER 2

CULTURE AND FOOD

India is the second most densely inhabited country in the world after China and the seventh largest in area. It is not just a country; it is a hub of different cultures, people, languages and cuisines. No other country has such a diversity of climate and soil, race and language, religion and sect, tribe, caste and class and custom and cuisine. From ancient times, foreign travelers have glorified the country's agricultural bounty. Plants indigenous to India include lentils, millets, tubers, pumpkins, jackfruits etc. India is the home of domesticating chicken also a major part of people's daily food in all over the world.

India is known for the different and continuous civilization from ancient to modern times. So many invaders invaded the country but most of them adapted Indian culture and society and also transmitted their ancestral culture into the Indian society. Because of this Indian culture is a blend of so many cultures.

On the historical point of view there is a very long journey of food, from fruits and raw meats to barbequed lambs and premium five star dining. It is said that history is all about continuity and change, exactly, in Indian aspect the proof of wild rice was found in Mehargarh and afterwards there is a continuous development in Indian cuisine. In Ancient time the holy Hindu texts provides enough information about the dishes prepared in the society. Buddhist and Jain texts also mention the food of their time and tell that these sects encouraged vegetarianism but Buddhism allowed having meat provided in Bhiksha. The pre medieval period was the time of small regional states. There were so many regional texts were written in this period

but mostly they were written to glorify their kings. But some of them are useful on culinary point of view.

At present, People from Hindu religion are mostly vegetarians and in non vegetarian foods of hindus there are also some restrictions. They do not eat beef. The Brahmins differentiate the food as “*Samish*” and “*Niramish*”. They don’t use onions and garlic in their cookings and they avoid some particular vegetables also. There are some small sects also who has their own rules for dining.

Apart from Hindus, Muslims also has their own culinary identity. They prefer meat on vegetables in their daily lives. They have some particular recipes for their festivals. They also have some restrictions.

Christians, the Anglo Indians speak English, wear European clothes and marry within their community. They also have their distinctive cuisine, which incorporated dishes from all over the sub-continent as well as British and Portuguese food, leading some to call it the first pan Indian cuisine. They have no restrictions in food. The Anglo-Indian cuisine is almost same in all over India. They use baking techniques in making their festive dishes.

Caste also determines the food habits. People from upper caste eat different food and they cook regular food in many ways. Mostly upper caste people are rich. They can easily afford milk and expensive food grains and edible products for themselves while the lower caste people generally have limited resources. Class is another important factor which determines the eating habits. Sometimes the food becomes the status symbol among the classes. People decide the class of a person by the Food Menu in the parties and celebrations. Poor use fire wood, coal and dung

cakes for cooking while rich people use LPG, inductions and other electronic appliances.

Food habits in Ancient India

The excavation of Mehargarh and Lahuradewa in Uttar Pradesh throw enough light on the agriculture and domestication of animals of 8000-5000 BCE. Wheat, Barley and Jujube were the majorly cultivated crops of that time¹. Main domesticated animals were Sheep and Goats.

In Neolithic age, about 8000-5000 BCE, the agricultural products became the major part of food. The farmer communities were widely spread near Kashmir Valley in 5000 BCE. The samples of wild rice have been found in the Belan and Ganga Vallies of 4530-5440 BCE.

In Ancient India, the earliest example of food have been found from the sited of Indus Valley Civilisation. The people of Indus Valley believed the technologies of pre Harappan people and take on their ploughing technique. The farmers of Harappa cultivated peas, sesame, dates and rice. In second millennium BC the agricultural activities included the rice cultivation in Kashmir Valley and other Harappan regions. The cultivation of wild rice and other cereals were underway in the Vindhyan regions of Chaupani Mando and Mahgarha in 7000 BCE.

After the settlement of Aryans in the Gangatic plains, the picture of food habits became clearer. The Dharmashashtra give vivid account of food of their time. Those people lived in the Gangatic plains, were good farmers. They were both, vegetarians

¹ Sen Colleen Taylor, Feasts and Fasts: A History of Food in India, New Delhi, 2016, p.32.

and non- vegetarians. They cultivated wheat, rice, melons, barley and cotton. They had domesticated buffaloes, pigs and sheep. They lived at the banks of the rivers and they used to catch fishes with fish hooks. This shows that the fish was also an element of food at that time.

The Vedic literature gives us many interesting information about the culinary habits of people. Rig-veda repeatedly mentions fried barley along with rice. Rig Veda also mentions over and over again a word ‘Anna’ which definitely mean food, not rice. In Brahman age, wheat and rice was the main component of food. People used to make many dishes by cooking barley and rice in milk.

Milk and various milk products were also included in the meals. Ode to Ghee² (clarified butter), Chhachh (butter milk), karambha (daliya), grita, navnita (fresh cream or butter), sadnadya (mixture of milk and curd) were the some of those milk products.

Odumber (sacrificed fig), jujube are some of the edible things mentioned in the Brahmans. Shatpatha Brahmans mention the sugarcane. Aitareya Upnishad talks about the fruits of fig and the shoots of Banyan tree. In Kalpasutra, the mentions use of the barley, millet, sesame, wheat, rice and pulses have been found.

Meat was not just a part of ancient food but is was considered very royal food. The meat of sterile ox, barren cow, goat and sheep were considered as the delicacy³. Shatpatha and Aitareya Brahman talk about the trends of Beef - eating. It was served to the kings and other highly respected guests.⁴

² Rig Veda, Mandal. IV, Hymn. 58.

³ Sen, Colleen Taylor, Feasts and Fasts; A History of Food in India, New Delhi, 2016, p.37.

⁴ Prakash, Om, Economy and Food in Ancient India, New Delhi, 1987, pp. 103-4.

The clear evidences have been found about beef eating in the Sutras also. Roasted and cooked in pots, both kind of meat were eaten. There was an important beverage made of five ingredients, ghee, curd, milk, honey and sugar, was called 'Madhuparka' and this drink was prepared for the special guests, pregnant women and students when they leave home with their gurus.⁵ Dharmashashtra throws enough light on the permitted and prohibited meats. In Dharm Shashtras, the meat of many birds had been called prohibited. The prohibited aquatic creatures were the porpoise, nakra, kulira, cefa and gavya. Evidences of eating meat of oxen, horses, buffalos and even dogs have also been found.⁶

After the emergence of Buddhism, a tendency is shown of attraction towards vegetarianism. The Buddhist Holy books appreciated vegetarianism while the Upnishads did not overtly advocate it. For example the texts says that while gathering food a person should not unnecessarily take part of a plant unless it has already fallen, he should avoid the destruction of seeds and eat the meat of the animal that already has been killed by beasts of prey.⁷ In Gupta Period, people used to prefer vegetables, cereals, fruits, breads and milk than non-vegetarian dishes.

Mango was the most popular fruit. Dharmshashtras have mentioned a lot about this particular fruit. Other fruits mentioned in sutras are dates, many kinds of jujubes etc. in vegetables, there were some restrictions as red garlic (Karna), sprouts, Mushrooms, garlic (Lassuna) etc. were restricted specially for Brahmins it was considered as "niramish" kind of vegetables⁸.

⁵ Achya, K.T., A Historical Dictionary of Food, New Delhi, 1998, p.136.

⁶ Prakash, Om, Economy and Food in Ancient India, New Delhi, 1987, pp. 103-4.

⁷ Romila Thapar, "Renuniation: Making of a Counter Culture" New Delhi, 1978, pp.56-93.

⁸ Colleen Taylor Sen, Feasts and Fasts; A History of Food in India, New Delhi, 2016, pp. 80-81.

Among drinks Sura, Honey, Milk and Fruit juices were included. In Taittiriya Upnishada, a special kind of sura is mentioned which was made by the fermentation of some special kind of herbs or rice. Honey (Madhu) appears to have been used as special article of food.⁹ Fried rice was called 'Laja'. 'Dadhimantha' was meant chhachh or buttermilk. Dugdha, dadhi and ghee is also mentioned in the texts. There was the vogue of 'Takra' (buttermilk mixed with water) and 'Mantha' (powder of barley i.e, Saktu or Sattu, mixed with milk or yoghurt and melted butter) in sutra age.

Drinking wine was also popular in vadic times. The vadic texts mention Sura and Soma rasa as intoxicationg drinks. It seems like it was very popular in the sacrificial ceremonies. It was used by the priests and high elite class of the society. The use of Somrasa was limited to the priest class. Surd was another very popular intoxicating drink. It was widely used on special occasions, marriage ceremonies etc. Shatpatha Brahman pillory the Surd. It also condemn 'Parisrut' (a semi fermented wine). It was specially banned for Brahmins. In some Ancient texts female dancers are also mentioned who drink wine.

The popular food in ancient India was meat and fish which was served with rice and wheat products. 'Karambha' was another popular food which was a kind of cereal. 'Kshirpakovann', 'Apupa' seems it was crushed grain mixed in yoghurt. 'Puroddsa' (a kind of cake) was eaten during the sacrificial ceremonies.

Rice cooked with water was known as 'odanam' whereas rice with milk was known as 'Payasa' and 'Kshirodan'¹⁰. The dish made on special occasions with rice and barley cooked with water and milk was called 'sthidipdka'. 'Dhanya' is also

⁹ Achya, K.T., A Historical Dictionary of Food, New Delhi, 1998, p.136.

¹⁰ Ibid, p.180.

mentioned which was actually a kind of Saktu and was commonly used by the people. Sugar and salt were used for taste. Pippali (long papper) and Marica (black papper) were used as spices.¹¹

In 'Ramayana', it is mentioned that the people used to eat vegetarian as well as non vegetarian food both. The 'Vanar' (monkeys) were used to vegetarians. Their food had been fruits, vegetables etc. While the 'Rakshashas' were carnivores. Boiled rice was very popular dish of that time. Rice mixed with milk or other milk products was favourite dish. Non vegetarian food was very popular among Aryans and the non-aryans. But drinking wine was condemn specially for Brahmins. Wine was of two types, normal and distilled. The other drinks were honey and Madhuparka (a mixture of curd, ghee, honey, sugar and water).

In Mahabharata, sesamum appears to be used as food. Milk and milk products like ghee, curd etc is mentioned. Of sweets, cake (apilpa) and juice of sugarcane are mentioned. Fruits and some wild species were also eaten. Generally this text condemn non vegetarianism but also allows at some places. Meat of some birds was edible and there are some references of fish eating too¹².

In Ancient India, vegetarian and non-vegetarian, both kind of food were popular. While the vegetarian food was dependent on the agricultural products, cereals, vegetables and fruits, the non vegetarian products came from domestic animals and fishing. Ancient Indian economy was totally agricultural economy and people had plenty food to eat.

¹¹ Sen, Colleen Taylor, , Feasts and Fasts; A History of Food in India, New Delhi, 2016, p.23

¹² Ibid.pp.22-24.

Food Habits in Medieval India

In pre medieval period, India was ruled by many regional rulers. Some scholars call it as 'Feudal Period'. The food habit of this age was getting very sophisticated. We can get the information of the popular dishes of that particular time by some scholarly texts; 'Manasollasa' and 'Lokopakara'. But the texts were focused upon the gastronomic issues instead of food habits. In modern sense, those books are not cookbooks but still they provide valuable information about the culinary culture of that period.

But the most challenging issue of this period is absence of cookbooks. According to Arjun Appadurai;

“While gastronomic issues play a critical role in Hindu texts, culinary issue do not. This is, while there is an immense amount written about eating and feeding, precious little is said about cooking in Hindu legal medical or philosophical texts. Food is principally either moral or medical matter in traditional Hindu thought.”¹³

The spices were used as medicines also. According to seasonality, the ingredients or raw materials have their connection with their effect on doshas. There was no common culinary culture to the entire nation although some elaborated regional and courtly high cuisine developed. The Hindu traditions “stayed oral in their mode of transmission, domestic in their locus,

¹³ Appadurai, Arjun, “How to Make a National Cuisine: Cookbooks in Contemporary India”, Comparative Studies in Sociology and History, XXX/I, 1988, pp.3-24

and regional in their scope... traditional Hindu cuisine was thoroughly Balkanized.”¹⁴

Manasollasa, a non medical culinary text was written by Chalukya ruler Somesvara III (1126-38 A.D.) who ruled over much of the southwest India today includes Karnataka, Andhra Pradesh, Kerala and Goa and part of Maharashtra. The land of this region was very rich and fertile and well known for the production of rice, sugar, coconut and spices. The Chalukya kingdom had commercial ties with Central and Southeast Asia and China.

Manasollasa (meaning ‘delight’) is a complete book which covers the detail account of the economic and social life of that time. The section which covers the topic Cuisine is called ‘Annabhoga’ (verses 1341-1600 in the Arundhati translation). This section describes around hundred recipes. Some of them exist today in south and west India. Some bizarre recipes were also there like Goats head in sour gruel, grilled stomach membrane, blood-filled sausages and barbecued river rats.

Somesvara, like most Indian ruler was ksatriya, which meant that he did not have to conform to the vegetarian regime of the brahmins¹⁵. Meat was the symbol of royalty, so there are so many recipes for game birds, wild boar and deer but beef and chicken are missing.

The cooking techniques used at that time were deep fried, shallow fried and cooked in liquid. The cooking medium for deep and shallow frying was ghee or sesame oil.

¹⁴ Ibid., pp. 12-13

¹⁵ Somesvara (edited by G.K. Shrigondekar), ‘Manasollasa’ Vol.II (1.4V), Bombay, 1939, pp.45-52.

Rice was a very important part of the platter. Any item could be served with rice. There was a typical royal meat preparation which was served with hot cooked rice and green lentils. 'Payasam' was a pudding cooked with rice and milk and was quite popular among people and resembles with present day's kheer.¹⁶

Food in Delhi Sultanate Period

The story of the Delhi Sultanat begins with the invaders, who get attracted with the wealth of India, which they used to call "Hindustan". In eleventh century the grandson of Alpitigin, Mahmud invaded India many times and plundered its cities. After Mahmud, The Ghurid dynasty came into the power and later they established and Islamic rule to Northern India. This rule includes Slave or Mamluk dynasty followed by Khiljis, Tughlaqs, the Sayyids and Lodhis.

The Islamic rule implemented Islamic food restrictions to the Muslims. The Islamic rules have some food restrictions which a very Muslim have to follow. These restrictions are derived from their holy Quran and Sunna. Pork, Carrion, Blood, Alcohol Drinks etc. are Haram to the believers of Islam. They slaughter animals by their very own way i.e. called "Halal". To halal any animal, a person slaughters animals very swiftly by giving a sharp cut across the neck.

Before coming on to Sultanate cuisine, one must know the outline of Muslim eating pattern. Fasting is one of the most important pillars of Islam. Fasting is considered as a way to purify physically and spiritually. They do fasting in the holy

¹⁶ Achya, K.T., A Historical Dictionary of Food, New Delhi, 1998, p.180.

lunar month of Ramadan. In this month they keep themselves away from eating, drinking and smoking during day light hours. They break their fast in the evening with sunset which is called “Iftar”. This includes dates, watermelons, seasonal fruits and other sweet and salty snacks. Dates are mandatory because they believe that the Prophet Muhammad use dates to break his fast. The iftar is followed by a large meal they have at the dinner table. They do their breakfast before sunrise during this month which gives them energy to work whole day.¹⁷

At the end of this month, they celebrate their biggest festival called “Id-ul-Fitr”, commonly called “Eid”. This festival is a kind of communal feast in which they wear new cloths after prayer of Eid they go and meet their loved ones. People serve their guests Sewaiyan which contains lots of dry fruits, sugar, milk and vermicelli¹⁸ along with other dishes.

The second biggest festival of Muslims is Baqra Eid or “Eid-ul-Zuha”, in which they sacrifice a goat or sheep in the memory of the Abraham’s sacrifice of son to God, who at last moment replaced by a sheep. On this festival people distribute the meat of sacrificed animal. According to their affordability they use to distribute the one third portion of meat to friends, one third to the poor and last portion is consumed by family.¹⁹

Another occasion of social gathering apart from festivals is wedding. Muslims celebrate it in a very lavish way. They cook so many dishes mostly non-vegetarian as the family can afford. The food cooked in the ceremonies are Biryani, Zarda (a sweet rice with lots of dry fruits), Korma, Lal Roti (a kind of bread

¹⁷ Ibid, pp.180-183.

¹⁸ Christopher PH. Murphy, “Piety and Honor: The meaning of Muslim Feasts in Old Delhi,” in food, Society and culture: Aspects in South Asian Food Systems. Edited by R.S. Khare and M.S.A. Rao, Durham 1986, pp.85-119

¹⁹ Ibid, pp.85-119

containing lots of clarified butter), different kinds of Kebabs, and desserts like Sheer Khorma, Shahi Tukda and kheer etc.²⁰ The Muslims serves some separate vegetarian dishes for their Hindu guests.

The Muslim cuisine came to India with the invaders. The invaders of Central Asia and Afghanistan were continuously invading the northwest in first Century in 1206 AD. Qutbuddin Aibak came into the full power by proving himself best among other former slave generals after the death of Ghori, and by 1226 AD the entire Northern region of India came under the Sultanate Rule. The Delhi Sultanate time was collectively the time period. They included Mamluks, Khiljis, Tughlaqs, Sayyids and the Lodis.

The lavishness of the Sultanate court attracted people from Islamic world outside India. Coming to India, they get good salaries, high positions and lavish lifestyle. The Sultans used to give important posts to Turkish, Iranian, Afghans, and people came from middle east, Central Asia and East Africa.

At the time of Sultan Muhammad Bin Tughlaq a Moroccan traveler named Ibn Battuta came to India. He gave a detailed account of Indian Society, Culture and food of that time. He stated that the people who came to India to make their fortunes, some went back but many stayed here. Some Hindus were also co-opted into the administration and they were called Kayastha castes in north India and because of them the Hindu cooks entered into the Royal kitchens.

The Sultans of Delhi Sultanate were much influenced with Persian Tradition. They used to have their own private kitchen, which was called “Matbakh” managed

²⁰ Ibid, PP 98-100.

by an officer called “Chashnigir”.²¹ They usually dine in the company of courtiers and other important people which was called “Dastarkhwan”.

It was Sultan Kaiqubad who was known for his pleasure loving nature. A royal banquet given by him began with Sharbat (a drink with fruit juice and flower extracts) and served a bread Nan-e-tanuri, a bread stuffed with sweet paste and dry fruits and baked in clay oven called ‘Tanur’.²²

This was just a glimpse of the royal banquets thrown at that time. In these banquets many more dishes like Biryani, Roasted meats of goat and lamb were served. About each and every cut of a goat or lamb was used in different dishes like goat’s tongue, leg of lamb, skinned and stuffed goat and the Dhumba (tail) of goat and some birds like chicken, partridge, quails and other birds were also cooked.

A very popular snack nowadays available at near about every tea stall of any snacks shop is ‘Samosa’. This snack contains mostly stuffing of potatoes. Basically this triangular pastry belongs to Middle East and came to India during Sultanate period. It was known as “Sambusa” stuffed with minced meat and nuts.

Coming to the sweet dishes, it was served with and after meal. Sabuniya (a soft nut brittle), different kinds of halwa, a milk pudding called lauz (quite similar to firni) and tutmac, a Turkish dessert made with milk, rice, sugar and nuts. Tutumac was also known as tutmaj was one of the favorite dishes of sultans.

The chashnigir (officer in charge of the kitchen) was a very responsible job. They not only cook but had to taste it first to ensure that the food is poison free and properly cooked. The rich people used to organize Langers to feed the poor. Those public langar used to get support of sufies.

²¹ Sen Colleen Tylor, “Feasts and Fasts; A history of food in India”,(2015), New Delhi p.155.

²² Ibid,p.155.

Though non-vegetarian food was the food of elites but there was a feast developed for Hindu vegetarians too. In banquets, the vegetarian guests enjoy puris, different kinds of vegetables, gulguli (a kind of cake soaked in sugae syrup), yoghurt, baris, bada and suhali(a kind of crisp and round shaped flat bread even now this is a common snacks). They were also served some rice dishes like manda, jhala and extremely soft bread called sohari.

A very popular dish of Delhi Sultanate is ‘Shami Kebab’. The word shami refers to ‘sham’ which was an Arabic word used for Syria and became the dish belong to Syria so it was called the ‘Shami Kabab’. These Kebabs were made of ground meat, lentils and spices and shallow fried and was served with rotis, chutney and raita.²³

Paan was one of the most important digestive things offered those days. Basically it was a local tradition but was adopted by elites very frequently. They used to chew pan after meals. The consumption of pan was so popular and widespread among every sections of the society. The great writer of Sultanate period Amir Khusro was a big fan of Pan. He wrote some lines in the praise of Paan and these lines are:

“A chew of betel bound into a hundred leaves,

Came to hand like a hundred – petaled flower.

Rare leaf, like a flower in a garden,

Hindustan’s most beautiful delicacy,

Sharp as a rearing stallion’s ear,

Sharp in both shape and taste,

²³https://www.heraldsotland.com/life_style/16266100.sumayya-usmani-history-shami-kebab/#:~:text=The%20story%20goes%20that%20these,rise%20to%20the%20shami%20kebab accessed on 28/11/20 at 9:25 PM.

*In sharpness a tool to cut roots,
As the Prophet's word tell us.
Full of veins with no trace of blood,
Yet from its veins blood races out.
Wondrous plant, for placed in the mouth,
Blood comes from its body like living things.*²⁴

People chew paan at the end of the meal because of property to help n digestion process. Paan stimulates salua ad gastic flows and was used as a mouth freshener. Paan had a social importance too. People used to exchange paan which was regarded as a contract or oath of loyalty. Even when marriages got fix, people used to exchange paan to seal the new relationships. If people do not offer paan to their guests, it was considered as a dishonor to them, no matter how many dishes were served in dastarkhwan. People were very proud of the tradition of chewing paan. Amir Khusro wrote about the paan, “The Persians are so sluggish as not to be able to distinguish between paan and grass. It requires taste to do so.”²⁵

Food stalls and butchers shop was situated in the urban area as well as on the main roads where carvans passed and also near those place where the Khankahs of Sufi Saints were situated. Domestic animals and birds were domesticated plentiful and the food was cheaper than any other nearby countries other than India.

²⁴ Alam Muzaffar and Subramanyam Sanjay, ‘Indo-Persian travels in the age of Discoveries, 1400-1800.’ Cambridge, (2007) p.75

²⁵ Sahu kishori Prasad, ‘Some aspects of Indian Social Life’, New Delhi, 1973 p.63

The Mughlai Cuisine:

With the decline of Sultanate rule a power vacuum was left which got filled with new dynasty known as 'The Mughal'. The founder of the dynasty was Babur who was a prince of a very small state of Ferghana in Central Asia. After his victory of Panipat in 1526, he established his empire in India and now Agra became the Mughal Capital.

Ferghana, the native land of Babur was known for its grapes and melons. Babur in his Autobiography repeatedly praises the melons of Ferghana because melons were not just fruit to compliment the diet but sometimes it was a staple food of Turks. Babur made a compliment about Hindustan that there are no grapes; muskmelons no ice no cold water and no good bread. He praises mangos but if in eaten in limit. The dishes he mentions are Lamb Kebab, Chikhi and a preparation of porridge stuffed with meat and aromatic spices. Babur planned gardens. He planted many plants of dry fruits, fruits; he imported from different places and started a new tradition of planned gardens.

Babur used to consume alcoholic drink. A drink made of apples, pears or grapes like a cider was popular among the court of Babur. The name of the drink was 'chaghir' and was imported from Kabul and Shiraz.

In 1526, just before the battle of Khanwa, to encourage his soldiers he pledged to quit wine and emptied his flasks and smashed the goblets, but contained the consumption of a paste named ma'jun made of opium seeds, seeds of hashish, pistachios, cardamom, milk and honey.²⁶

There is a saying that after defecting Ibrahim Lodi Babur wanted to try Indian dishes, so he orders the predecessors cooks to cook food from him and for this feast

²⁶ Sangar, S.P. 'Intoxicants in Mughal India', Indian Journal of History of Science, XVI/2 (November, 1981), pp. 202-14

he selected some four cooks out of fifty. But the mother of Ibrahim Lodi wanted to take revenge so she enlisted a cook among four to sprinkle poison on some dishes like bread, the meat of hare, fried carrots and dry meat, But the attempt failed and the cook got punishment. This tale gives very important information about the food offered in the banquets in sixteenth century like meat of hare and fried carrots etc. Babur died at the age of 47 and after his death his son Humayun was enthroned but in 1539 he temporarily lost his empire to the Afghan Sher Shah. In 1555, he regained his kingdom. But he ruled only six month and died and his son Akbar became the new emperor.

Akbar is considered the main architect of Mughal Empire. During his long reign from 1556 to 1665, he made so many changes in the traditional Islamic rule like abolishing of discriminatory taxes, started marriage alliances with the Rajput states, appointing Hindus to high post in his administration etc.

Akbar banned consumption of beef in his court and due to respect other religion or sects like Hindus, Buddhists and Jains, he avoided the food prohibited in their religion.

Ain-i-Akbari is a book contains a detail account of Akbar's court, written by Abu'l-Fazl, the prime minister in Akbar's court. This book gives the description of the imperial kitchen and cuisine. According to Abu'l-Fazl, the royal kitchen was a department of state directly under the prime minister. There were about 40 cooks in the kitchen belongs to India and Persia. The utensils, which were used in the kitchen or to serve the guests, were made of gold, silver, stone and earthenware. The food used to undergo many taste tests and quality checks before being served. The Ice for

frozen dishes was brought from Himalayas by some kind of elaborates courier systems.²⁷

The Mughal royal kitchen always commanded for the finest ingredients for the food preparation. They brought and use the finest regional and seasonal variety of rice from the different parts of the Mughal empire, Butter or ghee from some specific towns, the duck and waterfowls cooked in the kitchen were brought kitchens were fed with rose water and saffron flavored pallets and they used to get massage with musk oil and sandalwood²⁸. According to Abu'l-Fazl, the Akbar used to consider fruits as the greatest gift of the creator.

The Jesuit priest Antonio Monserrate who came to India during Akbar's reign has described the grand Mughalai feast. According to him the dining table of Akbar was very grand and approximately 40 courses served in the great dishes. The dishes travel from kitchen to dining hall sealed by cooks in the linen clothes for the fear of poison and the serving girls used to serve dishes on the grand table.²⁹

Abu'l-Fazal has informed about three categories of food. Category one food was 'Sufiyan' the vegetarian food. The dishes cooked under this category were Khushka, pahit, plain rice, lentils cooked with ghee, asafetida, ginger and cumin seeds.³⁰

Khichadi was another very important dish cooked in vegetarian category. It was made of equal parts of rice and mung dal and ghee. Some other dishes cooked under vegetarian category were chikhi (a dish made from wheat flour onions and spices dresses with various kind of meat sometimes), Bandajan, aubergine were also

²⁷ Abu'l-Fazl ibn Mubarak Allami, 'The Ain-I-Akbari, trans. H. Blochmann (1873), New Delhi 1989 .

²⁸ Abu'l-Fazl ibn Mubarak Allami, 'The Ain-I-Akbari, trans. H. Blochmann (1873), New Delhi 1989

²⁹ Hoyland, J.S. , Trans., The commentary of father Monserrate, "SJ, on his Journey to the court of Akbar" , London (1922).

³⁰ Abu'l-Fazl ibn Mubarak Allami, 'The Ain-I-Akbari, trans. H. Blochmann (1873), New Delhi 1989 .

cooked in ghee with onions and spices, sag and other leafy vegetables, zard birinj, saffron flavored rice pudding and different kinds of halwa.

The second category dishes were made of meat with light preparation and served with rice and other grains included Kabuli, a preparation of rice, chickpeas onions and spices. There is only one mention of pulao, i.e. qima pulao made with grounded meat and rice. 'Harissa' or 'harees' made of cracked wheat and meat, bughra made of meat, flour, chickpeas, vinegar, crystallized sugar, carrots, turnips, spinach and funnel leave and 'kashk' made of meat with chickpeas, grounded wheat and spices and some very popular dishes till now which are halim and sanbusa (Turkish version of samosa).³¹

The third category of dishes was complex in preparation. The methods of cooking like dumpukht, roast and thick gravies were made. In this category a meat stock was cooked called yakhni³². Some other dishes in this category were 'dopyaza meat' (meat cooked with lots of onions), musamman (roasted stuffed chicken). There was a special preparation of meat in which the meat was sealed in a pot with aromatic spices and cooked slowly called dumpukht and a lamb soup was also very famous, known as 'malghuba'. Those dishes were served with various kinds of kebabs and biryanis.

In this period, the names of the dishes represent its diversity. They have Arab originated dishes like halwa, sanbusa, halim etc, Persian influence like zard-birinj, pulao, kashk, dumpukht etc. and Turkish influence like qima, qutab etc. But these dishes were not authentically Arabic, Persian or Turkish but they have indigenized to India.

³¹ Achya, K.T., A Historical Dictionary of Food, New Delhi, 1998, p.224.

³² Ibid.62.

Because the ethnic background of Mughals belong to the herdsmen of Central Asia like Chagatai Turk, Uzbeks etc, they food had some cultural mark from that region as sheep and goats were an important part of the Mughlai cuisine.

In most of the recipes of his book, Abu'l-Fazl call for ginger and onion but use of garlic was very less and the medium of cooking was ghee. It is said that ghee was used in large quantities in Mughlai food to prevent the bad effects of the drinking water of river Yamuna as the quality of water in Yamuna was very bad at that time. There was some variation in royal spices and common people's spices like ginger, cinnamon, cumin, black pepper, cardamom, cloves saffron and coriander were the spices frequently used in royal kitchens while long pepper, dried ginger (soth), aniseed, turmeric, nigella (kalongi), mustard seeds, black and white sesame seeds were the spices which were not used in royal kitchens but were being used in common people's kitchens.³³

The pineapples and tobacco were being considered as New world's things both of the things have reached in Akbar's court with foreign travelers. According to Abu'l-Fazl a pineapple was sold in the Delhi markets at the rate of ten mangoes.

Akbar used to fast regularly and he wish that people should avoid eating meat on some special day like when came to the throne.

Akbar's successor Jahangir who ruled from 1605 to 1627 preserved Akbar's empire and legacy. He was fond of planting gardens like his great grandfather Babur. He planted so many gardens and Shalimar garden of Kashmir is one of them. He respected his father's orders and continued the order of not killing animals on Thursday, the day he accused and on Akbar's birthday because it was Akbar's words

³³ Sen Colleen Taylor, "Feasts and Fasts: A History of Food in India", New Delhi (2015), p.186.

who said that “all animals should be free from the calamity of those of a butcherly disposition”.³⁴

Jahangir used to like Khichdi a lot. He himself praises bajra khichdi of Gujrat and ordered to bring khichdi to him frequently.³⁵ Edward Terry, the European who visited Jahangir’s court wrote in his account that instead of eating large joints like Europe people do, Mughals eat meat is small pieced stewed with vegetables and spices and butter or ghee. In his visit he was served approx 50 dishes in royal banquet.

Jahangir’s son Shahjahan carried forward the traditions of food in Mughal court and when he got imprisoned by Aurangzeb, the Aurangzeb offered him his favorite food daily. Even the prison cook assured him that he could make his favorite dishes daily but advised not to choose any complicated dish.³⁶

Aurangzeb was almost vegetarian in his food choices. Tavernier, the French traveler informs that no animal food he got ever and because of which, he became thin and lean. Aurangzeb used to eat vegetarian food and he was very passionate to fruits and mangoes were his favorite.

The Development of Regional Cuisines

With the decline of Mughal Empire, the power scattered towards small states which were under the powerful generals. They became independent and Awadh, Rampur, Mahmudabad were among them. When the Mughal power declined, the chefs and artists took shelter in the courts of the regional states and invented various distinctive

³⁴ Ibid. p.189.

³⁵ The Tuzuk-i-Jahangiri or memories of Jahangir, trans. Alexander Rogers, ed. Henry Beveridge (London 1900), p.419, available at www.archive.org.

³⁶ The Tuzuk-i-Jahangiri or memories of Jahangir, trans. Alexander Rogers, ed. Henry Beveridge (London 1900), p.419, available at www.archive.org.

cuisines. They invented various unique techniques and methods of cooking and some very pleasant dishes like galawati kebab, kakori kebabs, Lakhnawi biryani, Adrak Halwa etc.

Lucknow Cuisine

The province of Awadh came into existence when in 1555 Humayun made it a province of his empire and gave the title to its governor of 'Nawab' or 'Nazim'. The province became overpowered and independent during at the rule of its Persian Nawab, Sa'adat Ali Khan in 1719. After him the position of Nawab became hereditary.

The capital of Awadh was Faizabad but Asaf-ud-Daula (1753) moved its capital to Lucknow and with this the famous cuisine of Lucknow started developing. The gourmetship was appreciated by some higher middle class people. This appreciation created an affluent vied between chefs which given birth to many very complex dishes. These chefs enjoyed higher salary and high demand among whole country like in Hyderabad court etc.³⁷

These cooks cooked food not in large quantities because of dignity and there were some specialties of Lakhnawi bawarchis like their beautiful presentations, presenting food in a riddle technique (paheli). The rulers of Lucknow loved korma and pulao. Wealthy people of Lucknow used to feed their chicken with musk and saffron pills to scent the meat just like Mughals did earlier.

While in Delhi biryani was popular but in Lucknow people prefer pulao. The difference between the two is very minute but technically pulao is a single put dish while biryani takes various steps to be cooked. In pulao, the spices, oil and meat are

³⁷ Bhatnagar Sangeeta and Saxena R.K., "Dastarkhwan-e-Awadh: The Cuisine of Awadh" (2015),Noida, pp.63-71.

cooked method is quite different.³⁸ In this rice and meat are cooked separately and then combined. The layers of meat and rice are put in a large pot then sealed with dough and slowly cooked.

Pulaos had very sophisticated names as well as preparation methods. A kind of pulao named *moti pulao* was a masterpiece. This pulao was made by beating 200 grams of silver foil and 20gm of gold foil with egg yolk. This mixture was filled into the lightly cooked intestine of a chicken and tied with thread on some specific distance. After this skin was cut with a knife, shining pearls come out then mixed with meat and the pulao.³⁹

Awadh was also famous for its bread. The Muslim used to bake their bread in undergrounded day oven while in Hindu tradition, these unleavened breads were fried in ghee. The Muslim bakers adapted the idea of adding ghee to their bread and invented *parathas*. Persian bread '*shirmal*' was also very popular in Lucknow⁴⁰. *Shirmal* was served with '*Nihari*'. The word *Nihari* derived from '*Nehar*' which means fasting. This dish was cooked overnight and Muslims eat this just after first *namaz* in the morning and go for work. It was basically cooked with beef but with the passage of time people started cooking of Lamb meat too.

There was a custom of sending food to people's homes on special occasions arose here to include women who lived in restrictions called '*parda*'. The number of dishes on '*tora*' (Persian name which means basket) reflected the status of the host. The *namwa's* basket consisted of around 101 dishes. This *tora* culture was basically Mughalai but got flourished in Lucknow. In Lucknow '*pahle aap*' (after you) culture was very popular. People do things with manner like while serving water even to the

³⁸ Bhatnagar Sangeeta and Saxena R.K., "Dastarkhwan-e-Awadh: The Cuisine of Awadh" (2015), Noida, pp.63-71.

³⁹ Ibid, pp.63-71.

⁴⁰ Ibid, p.63.

least important person, the servant used to glass in a tray and cover it then serve to the guest.

People of Lucknow were very fond of sweets too. The Hindu confectioners were called 'moiras' while Muslim confectioners were known as 'Halwais'.⁴¹ Although the sweets made by halwais were enjoyed by some high class Hindus of the society too but the dominance among the dishes were of Hindu sweet dishes. Behind this the reason was very simple, the Muslims used to start their day with meat dishes like nihari - kulcha etc. while Hindus had always a sweet tooth. They start their day with sweet dishes.

Some dishes were basically of foreign origin but they got indigenous like halwa is basically of Arabic origin but "tar halwa" (also known as Mohan Bhog) is purely Hindu and it is served with puris sometimes in Prasad too.

In Lucknawi cuisine, the cooks had some distinctive culinary styles like

- **Ghee durust karna:** Ghe durust karna was a very vital step in any Oudhi dishes. In most of the Awadhi dishes, the cooking medium was ghee and the ghee was tempered with kewara water and the cardamoms.
- **Dhungar:** This was a quick smoking procedure using coal and betal leaf, sometimes to smoke the meat doshes, raita or dal.⁴²
- **Baghaar:** Tempering a dish with hot ghee or oil. The timing of this technique depends on dish. In case of carries; it is used in the beginning while in case of pulse this technique is being used at the end.⁴³
- **Dum Dena:** The most frequently used technique used in Awadhi cuisine which got attention while making of Imambara by Asaf-ud-Daula. In this method the deg (pot)

⁴¹ Sen Colleen Taylor, "Feasts and Fasts: A History of Food in India", New Delhi (2015), pp.197-98.

⁴² Bhatnagar Sangeeta and Saxena R.K., "Dastarkhwan-e-Awadh: The Cuisine of Awadh" (2015), Noida, p.xix-xx.

⁴³ Achya, K.T., "A Historical Dictionary of Food" (1998), New Delhi, p.12.

containing semi-cooked food is being sealed by dough and put on low flame and some low flame charcoal is also applied on the lid of the deg.

- **Gile hikmat:** This method was very unique and interesting. In this method the meat or vegetable generally taken whole and stuffed with spices and nuts and wrapped in banana leaves and then sealed with clay and then buried about 4-6 inches deep and a slow fire is placed for 6-8 hours on the top.
- **Moin:** This method in short was shortening of dough with fat to make puris and kachoris to make it crisp and flaky.
- **Loab:** It was a term used for the oil risen on the surface at the final stage of cooking.⁴⁴
- **Zamin doz:** A very soecific style of Awadh. In this technique the dish was wrapped or sealed in a pot then buried in the ground and burning charcoal was placed over it for about six hours.⁴⁵

In 1856, after British annexation, the Nawab Wajid Ali Shah was exiled to Matiabur near Calcutta. With him many cooks moved there and founded a local tradition of Muslim food and those who didn't go, either opened food stalls in old Lucknow markets or started working in the wealthy homes or took shelter at the surviving states like Rampur and Mahmudabad.

Rampur Cuisine

The Nawab of Rohilla's got the possession of a mere of four villages as a result of a treaty with Nawab of Shujadaula and Warren Hastings which was named "Mustafabad" and later it was renamed to Rampur. After the treaty Nawab Faizullah

⁴⁴ Bhatnagar Sangeeta and Saxena R.K., "Dastarkhwan-e-Awadh: The Cuisine of Awadh" (2015),Noida, p.xxi.

⁴⁵ Bhatnagar Sangeeta and Saxena R.K., "Dastarkhwan-e-Awadh: The Cuisine of Awadh" (2015),Noida, p.xxii.

Khan of Rampur and The British Government ensure that the Rampur state will never get a very important place in history but this made Rampur the safest place for the scholars, poets, cooks and artists which made it rich in poetry, food and cultural heritage and because of this, Rampur got popularity in every aspect.

After 1857, Rampur became a shelter of the royal cooks from Mughal kitchen and some regional state like Awadh arrived at the court of Rampur.

Far away from political turmoil in country, the chefs of Rampur had plenty of time to specialize in their own variety. They invented so many techniques like tenderizing meat with papaya and decorating sweets and other dishes with ‘Chandi Ka Warak’ was also invented in Rampur. The basic difference between Awadhi and Rampur cuisine was in texture. Rampur cuisine, the whole spices were being used while powdered spices were used in Awadhi cuisine. Rampur kitchen used some unused ingredients like banana flowers, lotus seeds, known roots and sandalwood.⁴⁶the tradition of making vegetable kebab started in Rampur using Jackfruit and raw banana.

The chefs of Rampur invented some very unique dishes like ‘aloo ka zarda’ ‘Gosht ka Halwa’ and ‘Arbi ka Salan’, a not so special but tasted unique dish and ‘chana dal ka bharta’.⁴⁷

In short we can call Rampur a state of ruled by Nawabs, fond of food, shelter home of those who loved food. Combination of duo invented some very delightful techniques and dishes, and are being enjoyed in the royal table of the descendants of the Nawab of Rampur till now.

⁴⁶ <https://foodandstreets.com/2019/03/07/gharana-e-rampur-a-look-inside-tehzib-and-cuisine-of-rampur/> accessed on 12/08/2020 at 2:48 AM..

⁴⁷ <https://foodandstreets.com/2019/03/07/gharana-e-rampur-a-look-inside-tehzib-and-cuisine-of-rampur/> accessed on 28/11/2020 at 9:35 PM.

CHAPTER – 3

EUROPEAN INFLUENCE ON FOOD HABITS

Coming of Europeans in India hadn't start with Vasco-de-Gama only. It has been started since 13th Century when John of Monte Corvino, an Italian Archbishop arrived in India in 1292 AD and spent South India as a “land of great cities and wretched houses” and a land of perpetual summer”¹.

He was surprised to see showing and reaping of crops over the year. He noticed so many spices like ginger, Cinnamon. According to him there were trees which yield sugar, honey and liquor. He described coconut as Indian nuts which were “big as melons and green like gourds²”. Monte Corvino wrote also about the eating habits of Indian people. According to him Indian people were very neat and clean, they used to feed on milk and sea but no meat and no wine but this was his perception because other sources of the same period tells about the popularity of meat eating in south India but it might be possible that those people he met were purely vegetarian.

Marco Polo, an Italian traveler and merchant who came India after Corvino in 1294 also mentioned about ginger and cinnamon. He told that those were grown in Pandya dynasty and Bengal was known for spikenard, ginger and sugar.³

There was a Franciscan Friar named Odoric of Pordenone arrived at fire worship of Parsis and the climbing peeper plant resembled with a vine in its growth and clusters of fruit and the ivy and they also mentioned about the ginger, jackfruit, mango, coconuts and sugarcane etc.

¹ Achya, K.T., Indian food: A Historical Companion (1998), New Delhi,p-163.

² Ibid, p.163.

³ Ibid, p.163.

Friar Jordanus from France had described Indian and Indian food as the food of India was more savory and the people of India were more honest than people of Europe.

A German Soldier, Hans Schiltberger arrived India in 1410 and on his return he detailed his India visit and told about the times and lemons and fruits of India which were quite unknown for Europe except Italy.

Nikhitin, a Russian traveler travelled India in fifteenth century. He gave a detailed account on Indian food and food culture. According to him the Indians did not have food with one another not even the husband and wife eat together. He further writes about the food while journeying the Indian carry a pot containing boiled food while travelling. Not even about humans Nikhitin told about the horse food too. According to him, horses were fed on pulses and khichris boiled with sugar and oil.⁴

European travelers about “The Great Vijaynagar Empire”

The Great Vijaynagar Empire was situated near Hampi of today and was centre of attraction for the foreign travelers. Nicolo Dei Conti, a Venetian merchant travelled India with his family during the reign of Dev Raya II in 1404. He mentioned mango and banana as “Ambah” and “Musa” what he has tasted on the banks of Ganga. Another traveler who touched Indian coasts in 1505-08 during the reign of Vira Narasimha Raya: he wrote about many things in Indian Society. He noticed about the plentifulness of domiciliary cattle and birds. He mentioned about the abundances of fruits, vegetables and spices in India. He wonders to see the rice as the main staple food in South Indian though no rice was grown nearby. He wrote about the meat

⁴ ibid p.164

eating in India. The Brahmins of Calicut did not eat meat but other castes were allowed to eat meat except beef. He further wrote about the chewing of betel leaves.

Duarte de Barbosa from Portugal has described the meal of the king of Calicut after Vastema according to him the king used chew betel leafs first then take bath in a pool. After taking shower he donned royal clean clothes then used to proceed for food. He had to sit on a large silver tray on which the empty silver sources were placed. The cooked rice was placed on another wooden stool in a cooper pot then a pile of rice along with curried meat was heaped on the plate of the king along with that chutneys and sauces were also being served. He used his right hand to eat and the left hand he used to pour water from the pitcher in his mouth without touching it. This practice is quite popular in the rural areas even today. After finishing his meal king again chewed betel leaf⁵.

Barbosa was fascinated with the ceremonial cleanliness of the women in the Nair society. Somewhere he felt that the restricted diet of Brahmins deprived them of the necessary vigor to defend their country against invaders.⁶

Domingo Paes resided India around 1520 AD lived in the court of Vijaynagar for several years. Paes has written about India that the land was very fertile and well cultivated and people had abundance of domesticated animals as well as birds too. He further mentioned that the grains besides and the country had plenty of wheat. According to Paes wheat was common among mostly in moors (Muslims) and markets were full of various kinds of fruits and vegetables. Along with this Demingo Paes has also described the meat eating pattern of that time. Like birds and poultry there were three kinds of partridges, quails and wild fowls were there and doves were

⁵ Ibid., p.167.

⁶ Ibid., p.168.

of two kinds i.e. large and small. He told that in every street there were some men who used to sell mutton, so clean and fat resembled with pork and in some streets also there were some men who sold pork meal so clean that could not see better in any country.⁷

Thus these travelers who travelled India got much impressed with Indian grains, fruits, vegetables and spices and eating habits as well. Though they did not write much about the dishes cooked but they gave a very important and informative account of Indian food culture among various societies of their time. Followed by them another traveler came to India after fifteen years of Paes whose name was Fernao Numiz and unlike other European travellers he was also impressed with the cultivated lands, fruits and vegetable and was very surprised to see the high consumption of betal leaves as offering the betal leaves was considered as a proof of civility.

After the fall of Constantinople in the year 1453, the Turks of Ottoman Empire implemented very high fees on Christian traders, which became very expensive and this overland route was also highly vulnerable to banditry. So they needed a safe and cheap route which were sought to increase profits and, mitigate losses and meanwhile they learned about the advantages of transoceanic shipping as it was faster, safer and cheaper than overland trade routes.

The European age of discovery starts with Prince Henry “the navigator” of Portugal when he started a maritime school in his country which resulted the development in technical and scientific discoveries in Portugal and later this helped Portuguese in their discoveries including India. The Portuguese developed most advanced ships including Caravel and the Galleon.

⁷ Ibid. p.168.

It was the Portuguese who first discovered the marine route to reach Indian Subcontinent. Vasco-de-Gama, the Portuguese sailor firstly arrived at the Calicut port under the Kingdom of Zamorin on May 20, 1498 AD. He was welcomed by king Zamorin and owed so many privileges. After a period of three months, he returned with a rich cargo and with that he earned 60 times more profit in European markets.

Vasco de Gama came thrice and in his second visit he established a factory at Cannanore. The Portuguese power started strengthening day by day which made the Arab traders jealous which caused an enmity between Portuguese and the local king Zomarin. The king was defeated by the Portuguese and hence, the Military superiority of the Portuguese was established.

One after another many Portuguese generals came and contributed in the empowering the Portuguese empire. In 1505, Fransisco de Almida, the first Portuguese governor in India had been appointed. He set a control over the seas with his famous “Blue water Policy”. In 1509, Alfonso de Albuquerque replaced Francisco de Alminda. Albuquerque is being considered as the real founder of the Portuguese empire.⁸ He tasted a win over the sultan of Bijapur and Captured Goa from him. Soon Goa Became the headquarters of the Portuguese power. The Portuguese holed over most of the coastal areas because of their naval superiority by the end of the 16th century. Soon the captured Daman, Diu, Salsatte and a very vast stretches of the Indian Coast line.

Unlike other Europeans, who were just interior in trade and nothing to do with India’s culture, the Portuguese had a desire to change and influence it. They wanted to change the local traditions and culture, convert people into Christianity. They

⁸ Sen Colleen Taylor, “The Portuguese Influence on Bengali Cuisine”, Proceedings of the Oxford Symposium on Food and Cookery, Oxford, 1996.

restricted the converted people to grow a tulsi plant in their courtyards and persecuted them for following traditions such as cooking rice without salt (a Hindu custom), refusing beef or pork and wearing traditional clothes.⁹ In fact they tried to force a quasi – westernization on local while they started living much like Indian Nawabs, used to keep a large number of retainers and slaves unlike Indian Nawabs they also maintained harems, chewed paan for cooks they preferred Moghs from sylhet and Chittagang hills because they had worked as seafarers and cooks on Arab ships in Southeast. They had adapted their master cookery techniques very well and were famous for their tasty breads, cakes and pastry.¹⁰ In future British also recruited them as cooks and deckhands.

The most important Portuguese contribution to world cuisine was its so called “Columbian Exchange”. The Columbian Exchange refers to the exchange of disease, ideas, food corps and population between the new world and the old world. As result of that the Portuguese and Spanish Empire which was united between 1580 and 1640, became the hub of global exchange of fruits, vegetables. Nuts and other plants between new and old world.

To India Portuguese introduced so many new fruits and vegetables like potato, chilies, lady finger, papaya, pineapple, cashew nuts, peanuts, maize, clustered apple, guava, tobacco, maize and sapodilla etc.

Although they were introduced by Europeans but not at the same time. They appeared slowly and became an integrated part of Indian cuisine. The varieties of chili

⁹ Sen Colleen Taylor, “The Portuguese Influence on Bengali Cuisine”, Proceedings of the Oxford Symposium on Food and Cookery, Oxford, 1996.

¹⁰ Munu, Nathan and Qian Nancy, “The Columbian Exchange; A history of disease, food and Ideas”. The journal of Economics Perspection Vol. 74 No. 2 (Sprina 2010. Pp. 163-168.

or capsicum were recognized in India by the mid sixteenth century and were adopted as a substitute for black pepper.

Another very common fruit, tomato (Tamatar in Uttar Pradesh and Vilayati Begun in Bengal) arrived India from Spain but the exact time cannot be dated. According to Ruben L. Villarreal Spanish started introducing their agricultural products to Philippines in 1571. After few years of the discovery of Philippines by Ferdinand Magellan in 1521, it might be possible that the tomatoes arrived India as a result of trade between China and Philippines, Japan and India.¹¹ Potato, a very common vegetable in India is also a foreign vegetable, replaced indigenous tubers and became a very important component of Indian cuisine.

The National dish of Punjab Sarson ka Saag and Makke ki Roti uses Cornflours in its Roti (bread) which came to India via Portuguese. The maize in India is prepared in various ways like roasting on the cob and using corn kernels in the curries in western part of the country. But about cooking techniques a food historian Rachel Laudan says that the cooking techniques are rarely borrowed or exchanged, like the Meso-American technique of treating maize with an alkali to free niacin was never adapted in India.¹²

There is a dissension between Colleen Taylor Sen and K.T. Achya about the origin of Bandel; a western style, soft smoky, cow's milk cheese still available in the New Market of Kolkata. It has been argued by Colleen Taylor That the Portuguese are responsible for the emergence of this and also for the making of chhena (made by

¹¹ Villarreal, Ruben L, "Towards in the Tropics," Boulder, Co, 1980,

¹² Laudan Rachel, "Why 1492 is a Non-Event in Ordinary History" 16/12/2009: www.rachellauden.com accessed on 10/06/2019

curdling milk used in Sondesh) and ragolla (Bengali sweets)¹³ while K.T. Achya argues its Indian origin. According to him this practice may have adapted from Ancient Hindu Tradition of deliberate curdling of milk. He further gives the references of Manasollassa and some old Indian texts which indicate that this technique was practiced in India since a very long time. Colleen Taylor Sen Further accept that It might be possible that the curdling of milk and making of chhena is an Ancient tradition but can't deny the possibility of the Portuguese inspiration behind Bengali sweets.

The population density of Portuguese was very high in the Portuguese capital, Goa. Goa was famous for its meat dishes like pork and beef and its breads. Most of the Portuguese dishes got reformed in Goa or it can be called that the authentic & Portuguese dishes got indigenized in Goa like the most famous dish of Goa is 'Vindalo' is a sweet sour curry in which pork meat is being used but the actual Portuguese version of this dish was "carne de vinha d'akhos and it was a simple meat curry cooking with wine and garlic. There are so many Portuguese dishes in which the local ingredients started being used chicken xacuti is a dish which originally contain a part of roasted coconut, peanuts and some other spices but here in Goa it got flavored with vinegar. Garcia de Orta, a Portuguese physician to Portuguese viceroy in India for thirty years wrote a book named "Coloqnios dos simples a drogas da India. The book was the drug plants of India. This book was written in the form of conversation and in this book de Orta has described the spices and drug plants and its history, origin and medicinal properties like banana, betel, bhang, turmeric etc.

¹³ Sen Colleen Tylor, "Sandesh: The Emblem of Bengaliness in milk: Beyond the Dairy". Proceedings of the Oxford Symposium on food and cookery 1999 edited by Harlan Walker: PP. 300-308

Gracia de Orta noticed the properties of turmeric on bananas. He wrote the medicinal properties of turmeric and benefits for skin and eyes and about bananas, he called it “figs of India” he about various eating methods of bananas as fried and roasted bananas served with either wine cinnamon or sugar. De Orta wrote about the medicinal properties of asafetida and its consumption within different communities. He wrote that though it smells nasty but the vegetables seasoned with it do not taste bad. According to him the use of asafetida has quite frequent among Hindu families while in Muslim families it was consumed for medicinal use only.

The Portuguese rule in Goa lasted in early 1600s. The Portuguese left India but they left a mark on Indian cuisine and they too took Indian influence with them. Portuguese brought okra, potatoes, custard apple, maize, chilies, tobacco, cashew, etc. to India and they took ginger, pepper, turmeric, cloves, coriander, cinnamon, fennel seeds etc with them which was a great example of cultural and culinary exchange¹⁴.

THE DUTCH TRADERS

The Dutch East India company was founded in 1602 AD with the foundation, of the company got a 21 year charter for the colonial activities in Asia. The Dutch paid attention towards the trade in Asia along with India after a book written by a Dutch merchant Van Linschoten got published in the Late Sixteenth century. He used to live in Goa. He wrote his book on the Asian trade and navigational routes of Portuguese. This book attracted both Dutch and British to break the Portuguese monopoly on Asian trade. Through Dutch came to India but couldn't stay long and exchanged their Indian possessions with British holdings in Indonesia in early nineteenth century.

¹⁴ Sen Colleen Taylor, “The Portuguese Influence on Bengali Cuisine”, Proceedings of the Oxford Symposium on Food and Cookery, Oxford, 1996.

The Dutch didn't stay long so that they could influence the Indian cuisine directly or get influenced by Indian cuisine as well but some indirect impact were there like Dutch took slaves from Indian to work in their Kitchens in their colonies in different countries and when they worked they put their own touch on their cuisine too.¹⁵

Although they were not in India for so long but stayed in Sri Lanka for more than a century and the impact is clear on their cuisine. There are lots of dish there of Dutch origin like "Frikkadels", a kind of meat ball some people of mixed origin (European specially Dutch and Sri Lankan mixed origin) called Burghers and Sinhales (Tamil descent people) developed their own cuisine and from thee some dishes travelled to India too.

THE FRENCH INFLUENCE:

The French were the last who thought to come to India for trade and their French East India Company was established in 1664 by Louis XIV. For a short duration French had controlled over most of the southern part of India and made Pondicherry its headquarters. French and British had a conflict to get control over the South India and finally British got victory over the French.

By 1761 French colonials had only control over Pondicherry, Yanam, Mahe, Karaikal till 1954 AD. The most important colony and capital of French returns was Pondicherry. So obviously Pondicherry has a strong French flavor. Some old natives of Pondicherry can speak French even not resembled with French troops for a very long time.

¹⁵ Achya K.T., Indian Food: A Historical Companion, New Delhi, 1994, pp.165-76.

The culinary influence was not so much on the country but few dishes in local cuisine of Pondicherry have French influence like ragout, a stew dish flavored with aromatic spice and garlic, rolls stuffed with minced Lamb meat and a special Pondicherry cake, and a rum soaked fruit cake served at Christmas Evening.¹⁶ But the Indian cuisine didn't impact French cuisine much. In fact, both the cuisine could not impact each other because both are the rich cuisines so it is very difficult to place any kind of influence on one another. But still, Indian spices made some place in French kitchens and there are few Indian restaurants in the various cities of frame.

BRITISH IMPACT ON FOOD

On 31st December 1600 the British East Indian Company was established with a royal charter issued by Queen Elizabeth first of Britain. This charter gave this company a monopoly on trade with the "Indies". This "Indies" meant all the area between Cape of Good Hope and the Strait of Magellan. In 1618, Surat port was the principal port of the Mughals in India and on that port a British ship arrived firstly and in coming next few years, this port became the first factory of England and later the British established about 28 factories an Indian subcontinent by 1647. In 1665 AD a result of the marriage alliance of Charles II of Britain and Princess Catherine alliance of Braganza of Portugal, the Portuguese victory handed over Bombay to British which were one of the most excellent harbors of that time.

As long the Mughal rulers were capable to control over their empire the company. Of Britain were limited to trade only. They used to export cotton good, silk, sugar, saltpeter, spices and opium from various posts of India and make huge profits.

¹⁶ Ibid, pp. 165-76.

The profit margin of 25% was considered as moderate. The employees of the company's ships were allowed to trade by their own too. Those employees ensure the supply of English goods to the British Community in India like ham, cheese, wine and beer etc.¹⁷ with this the employees became famously wealthy.

From the mid of the Eighteenth century onwards the company started seeking political power as the Mughal Empire was on its way of decline. The company formed its army and began to meddle in local disputed. In the battle of Plassey the company's British army and their allies got win over the forces of Mughal victory and secured permission to collect the taxes in Bengal, Bihar and Orissa. They send some fixed annual amount as a tribute but there were only puppet rules there to rule in Bengal, Bihar and Orissa.

In late Eighteenth century the British government established a new Civil Services and Administration department to rule. They appointed governors in Madras and Bombay and Governor General in Calcutta became the capital of the whole British Indian Empire till 1905.

In 1857, behind the Indian rebellion for Independence, a dietary reason played the most important role and put Northern India on fire. The Indian troops in British army in Barrack pore and Meerut denied to use those cartridges in which, there was a rumor, pork and beef fat were used. This information triggered both Hindu as well as Muslim troops to uprising. The rebel from all over the North India moved towards Delhi to restore the Mughal power. The news of the spread of the revolt was spread by the distribution of chapatis.

¹⁷ Sen Colleen Tylor, "Feasts and Facts: A History of food in India" (2015) New Delhi, p 217

Though this revolt failed but this is called the first war for independence of India and in this war the dietary reasons played a very important role and with this revolt the company rule in India was disbanded and the crown rule started in 1858 AD, and ended in 1947.

Queen Victoria, although she never visited India but she took very seriously India as a part of her empire. She not only learned Indian language but, she also ordered to cook curry in everyday lunch. She had Indian waiters who used to wear golden and blue uniforms and they served special banquets in the Omate Ourbar room at Osborne Home, one of the favorite home of Queen Victoria.¹⁸

George V was also fond of Indian Curries and beef curry served with Bombay duck (a dried fish) was his favorite. There were Indian chefs employed in the Royal British kitchen to cook Indian dishes like Biryani, Dal, Dumpukhts and Pulao etc¹⁹.

There was a Swiss chef Gebriel Tschumi, who gave an account of the activities of Indian chefs in the royal kitchen in Britain. According to Tschumi, the Indian cooks did not use the meat that came to the kitchen on a daily basis because of their religious reasons so that they killed their own poultry and sheep. The Indian cooks used lots of spices ground by their own and for that there was a special area assigned to grind spices between two stones.

Initially when English traders came to India they adapted Indian way of living like Portuguese had done before. They spoke local Indian languages, took Indian mistresses and wives, wore more Indian style of clothes and Indian food in the British settlements the food was prepared by the Indian, Portuguese and British chefs. The food cooked in the kitchen was inspired by the local versions of Mughlai Cuisine like

¹⁸ Ibid, p. 221.

¹⁹ Ibid, p.222.

rice, pulao, biryani, dumpukhts, khichri and various kinds of chutneys and accompanied by the arrack, shiraz, a kind of wine from Persia and English beer.

The British settlers did not find Indian food strange because in seventeenth century the English cuisine itself was a newborn baby and cumin, ginger papper, cinnamon, cloves and nutmeg were used heavily in their dishes.²⁰ [8] Some Indian dishes were similar to the English dishes in their preparation method like Indian dumpukht was quite similar to English chicken pie of that period the Indian dumpukht chicken was stewed in ghee or butter and stuffed with aromatic spices used to cook English chicken pie.

At that time the fork culture was not so popular in England. Barically it was a past of French culture but slowly-slowly it was a past of French Europe. In seventeenth century the English people also scooped food uinto their month just like Indians did.

Having and offering digestives to the guests was also common in both of the cuisines. The difference was only that Indian had the custom to offer paan after a meal while the English custom was to offer some assorted spices and wine to the departing guests at the end of the banquet²¹.

After their arrival, the Englishmen opened their taverns inspired with British Pubs where they sold wine, arrack, beer, rum and some suppers. Punch was a very popular drink served in the taverns. punch was named after the Hindi word “Panch” which mean five. A drink made of five ingredients i.e. rose water, arrack, lime juice, sugar and spices was called as Punch.

²⁰ Burton David, “The Raj at Table: A Culivory History of the British in India”, London (1993), p.p. 3-4.

²¹ Achya K.T., Indian Food: A Historical Companion, New Delhi, 1994, pp.176-178.

It was observed from many sources that early settlers and women ate and drank exclusively this excessive eating and drinking wine but they instead of blaming themselves they blamed the climate.

By the early nineteenth century, the Indian influence on the lifestyle of British became rare. Company employees were not allowed to live like Indian, wear Indian clothes and were forbidden to take part in local ceremonies. The reason behind that were the colonial rulers wanted to make sure that a settled colonial class did not emerge in India like it had in America.

The London fashion began to follow in clothing and Indian food was no longer popular but the Punch was still served there in the replaced their Indian mistress and those English ladies were not interested in experimenting with food habits because highly spiced food was hard to their stomach and caused poor digestion so they ignored Indian food and they gave Indian food, a tag of hot and unpalatable food which gave them a feel of superiority to despite the food of the locals.

The children born with the Indian wives of company employees were banned for employment in the company. Later they formed a new community, the children born with British father and Indian mothers, the Anglo-Indian community. The formation of this community majority held between 1757 to 1857 ADE because after the meeting of 1857 the company employees started bringing their English wives.

The arrivals of the Memsahibs totally changed the food pattern of British in India. The early British travelers had been fascinated to Indian food even Sir Thomas Roe had both British and Indian cook²². but the English wives shifted the menus from curries and Indian style dishes to soups, roasts, baked puddings and pies but they were

²² Ibid, pp.176-78.

unable to avoid completely the native impact because most of the cook were Indian and they cooked some fusion dishes to impress the lady of the house like Windsor soup, Patna rice, a broth of doll (Dhal), Burwan Stew, Cababs, Fish Moley, Cury Cutney and renowned Byculla souffle.

To comfort the British ladies into the new environment some writers wrote cookery books containing English and Indian dishes in some English style. Some of these writers praised and gave some sympathetic comments like Colonel Arthur Robert Kenny Herbert who wrote under the name of “Wyvern” wrote in his book “Culinary Jottings of Madras” (1878) sought to pay Indian dishes same attention as they give to some of the French dishes while some of the writers used derogatory terms for Indian dish like the co-author of the book “The complete Indian h Housekeeper and cook (1888). Flora Annie steel wrote that “most native recipes are inordinately grease and sweet”.²³ Some of them further stated that some of those Hindoostani dishes were “so entirely Asiatic in character and taste that no European will ever be persuade to partake of them”.²⁴

Despite these differences between the two cuisines, they left a tasting mark on each other. The Indian legacy to England was curry.

CURRY

When the Portuguese first captured Goa, India, in the early 1500s. “And they’d say, Oooh, what are you eating?” and the Indians replied using a word like *khari* or *caril*.” At the time, those words likely referred to a particular spice blend, as well as the

²³ Sen Colleen tylor, “Feasts and Facts: A History of Food in India”

²⁴ Ibid.

finished dish it was used in; the same words are still in use, but usually refer to a type of sauce or gravy.

KEDGEREE

Kedgerie is a very common British breakfast which was originated and modified from Indian dish Khichdi, a dish made of rice and lentils boiled together and were one of the favorite dishes of Mughal Badshahs. But the British Kedgerie is a little bit difference its ingredients. The British kedgerie is made of no lentils, only rice, hard boiled eggs and fish. The Kedgerie was a staple of a country-house breakfast in England during the reign of Queen Victoria and King Edward.²⁵ This dish was first listed by Stephan Malcom in 1790 in his recipe book and Christopher Trotter in her book “The Scottish Kitchen” mentioned Malcolm’s recipe for the Scottish troops to let them know about the taste of India.

TEA AND COFFEE

There was the Chinese monopoly on the export tea in seventeenth century and tea was an important drink in the Britain at that time the cost was too high which was causing a drain in British treasury to break that Chinese monopoly. So the British started seeking some new place where the tea plantation could be succeed and it was Major Charles Bruce who reported seeing tea plants with thick leaves being cultivated in Assam. The Government took trails with both seeds from China and Assam in Assam, Northeastern Himalayas and south Indian Nilgiri Hills and in 1838 conducted an opinion poll in England where people confirmed the quality of tea.²⁶ Initially two parcels were exported to London tea auction, one of 95 chests from Luckimpore

²⁵ Burton David, “The Raj at Table: A Culivory History of the British in India”, London (1993), p.84

²⁶ Achya K.T., “A historical Dictionary of Indian food” (1998) New Delhi p.249.

plantation and other of 30 chests from Assam grown by Singfo Tribe in 1841. The chief if the Assam tea chests were Ningrolla who demanded a very high price of his tea.²⁷ With this commercial interests of British arosed and they showed interest in plantation of tea in Northeast and Nilgiri in 1840 and till 1853 the tea plantation industry spread in all over Assam, then Kumaon Hills near Degradun and then Kangra Vally and Darjeeling.²⁸

The government offered many Europeans to come and grow tea in Assam, Darjeeling and Nilgiri Hills and Government will provide them land and they happily accepted the offer and the prices of tea in Britain dropped as the Indian export reached there. And it was British who introduced tea to Indian as a drink. Firstly it got popularity among the Englishize elite class as afternoon tea with some English snacks like tea cakes, sandwiches and some Indian snacks like samosa and bhajiya etc. but was not popular till independence among the mass. In 1950s India had a surplus of low grade of black tea. So the Indian tea Board started a campaign to advertise tea to make it popular specially in the Northern region of country soon, it became popular on the streets and railway stations and reached in the each and every kitchens of North India. But in southern part of India coffee is popular among the people and it was Edward Terry who mentioned first time coffee in India in 1618 AD. Sixty years later Jean de Thevenot again mentioned coffee used as a drink popular among the Brahmins of Sindh.²⁹ About by 1830 AD the British started growing two verities of coffee; Coffee Arabica and Coffee Robasta in the southern parts of India and made a part of export.

²⁷ Ibid.

²⁸ Percival Griffiths; The History of the Indian tea Industry”. Weidenfeld.

²⁹ Achya, KT, “A historical Dictionary of Indian Food.”(1992) New Delhi, p-51.

BEER

Another British contribution to India is the beer. It was a popular beverage in Britain and came to India in the mid-seventeenth century. Porter and Pale ale were the two varieties of beer. Earlier it was imported but by 1830 a brewery was set up in the Solan district of Himachal Pradesh and soon by 1882 there were twelve breweries running in India and also it should be noted that the first brewery of India in the Solan District is operational even today in Shimla³⁰ and now it is popular for making salads and some Chinese food.

TOMATO

Tomatoes were basically originated in Mexico or Peru then reached Europe. In Italy it was easily accepted as the best companion of pasta dishes but due to its relationship with a poisonous plant like the belladonna and mandrake, its acceptance in Britain was quite slow³¹ but became popular after some time and reached India in the mid-nineteenth century.

BRITISH LEGACY TO INDIA

- **Biscuit:** Biscuit is not a native of India but somewhat resembles traditional Nankhatai. Biscuit was imported to India in the late 1850s from England for the first time and before World War II. It became so popular in India as it touched a peak figure

³⁰ Ibid.p.37.

³¹ Ibid p.253

of about 2200 tons per year. The manufacturing of Biscuit had been started in 1885 and till 1947 the production was about 10000 tons.³²

- **Byculla Souffle:** It was served in the Byculla Club of Bombay and is said to embody of four liquors i.e. kummel, green chartreuse, orange Curacao and Benedictine, stirred into a warm gelatin solution. Then folded gently into a thick whipped cream along with some sugar added whisked eggs and served in bowls with macaroon crumb toppings.³³
- **Cakes:** A baked confectionary ‘came from Western world to India, known as cake. Cake also came during British period. It is of various kinds like dry cakes, cream cakes and tea cake and they got popularity in British times.
- **Omelettes:** The recipe of omelette made with mixed onion and chilies in egg which is a popular breakfast dish in India was originated in a British club of Bengal known as “The Bengal Club.”³⁴ These clubs were also known for its bars offering various drinks like Whiskey, Beer, Gin, Arrack and Punch.
- **Arrack:** The word “arrack” is originated from an Arabic word “arak”, was a drink made of date palm sap. In India it got indigenized and meant a term for distilled liquor made from toddy.³⁵ Fedro Teceira, a Portuguese traveler, who tasted arrack in 1587 AD and stated that ‘Araca is very strong drink and improves with age and resins are added into this to take off its roughness’³⁶. It is said that there was an arrack based drink offered Emperor Jahangir to Sir Thomas Roe which was very strong and made

³² Achya K.T., “The food Industries of British India,” Oxford Universities Press, New Delhi, (1994) pp. 169-92

³³ Brennan Jennifer, “Curries and Bungles: a cookbook of the British Raj”, Penguin Books, New Delhi, 1991, pp 16, 79

³⁴ Sen Colleen Tylor, “Feasts and Facts: A history of food in India” Speaking Tiger Publication, New Delhi, 2015, p.225.

³⁵ Achya K.T., “A Historical Dictionary of Indian Food”, Oxford University Press, New Delhi (1998) pp 169-92

³⁶ Kaul, H.K., traveller’s India: An Anthology”, Oxford University Press, New Delhi (1979) p 288.

him sneeze. It was a clear spirit which was made by keeping arrack with sugar in barrel.³⁷

- **Punch:** Punch is a Hindi word which means five and the drink ‘Punch was meant a five component drink made up of lime juice, arrack, spices, sugar and water. Mendalso (1638 AD) was the first European who noticed this drink as palepunzen in Dutch and later after forty years it became ‘Punch’³⁸.
- **Mulligatawny:** This word is derived from a Tamil word milagn-Thannir which was a kind of rasam of South India. (Mulligatawny means papper water) and that rasam dish got adopted by colonials as soup with some modifications like adding meat stock into this.

There was a British prisoner in the jail of Hyder Ali in 1784 that used to sing a poem mentioning mulligatawny soup :

“In vain our hard fate we repine,

In vain our fortunes we rail;

On Mullighu-tawny we dine,

Or Congee, in Bangalore jail.”³⁹

- **Piccalilli:** it is also a beautiful example of reverse impact on British. Piccalilli is a modified version of Indian chutney and Pickles with addition of mustard paste.
- **Worcestershire Sauce:** It is a famous British dip accompaniment to lots of English roasted dishes. It was also inspired by an Indian recipe and reached England in early nineteenth century. The recipe was derived from Indian chutney when Lord Marcus Sandy gave an Indian recipe of Chutney to British Pharmacist to modify and produce

³⁷ Gibbs H.A.R. (trans.), “Ibn Batuta: Travels in Asia and Africa, 1325-1354, London (1957) pp 185-217.

³⁸ Simmonds, N.W. (ed) “Evolution of Crop Plants”, London (1976) p 229

³⁹ Achya K.T., “A historical Dictionary of Indian Food”, Oxford University Press, New Delhi (1998) pp 166.

this but when it was made got dislike from the chemists. After some time they tasted it again and find it very pleasing and spicy sauce and by 1845 they established a factory in Worcestershire and since then this sauce got a name “The Worcestershire Sauce”.⁴⁰

- **Curry Powder:** Curry Powder was a basically an Anglo-Indian thing. The Indian cooks in London Maintained the principal of adding freshly grounded spices at various steps of cooking and the same procedure was mentioned in the cookery books of that time. But the Anglo-Indian community in London began to collect recipes for spices mixtures which they simply labeled ‘Curry Powder’ and by the 1850s British cookery books started mentioning to add a spoonful ‘army powder’ in most of their dishes which they used to store in advance.⁴¹
- **Chicken Dak Bungalow:** Dak Bungalow chicken curry was a simple chicken curry with no specific spice. Dak Bungalow meant rest houses on the ‘dak’ route (postal routes) during British period. These Bungalows were made to ease the postal process and to give the facility of fooding and lodging both to the British officers. These rest houses were not so rich and had limited stock of ration as well as staff such as a cook and a gatekeeper and they had limited resources to cook a dish available in these guest house and they had to cook for a guest without prior information of the incoming of their guest. So the cooks of these Dak Bungalow cooked chicken without marination, no trendy spices as recipes, they used locally available ingredients only and that’s how the country chicken or Dak Bungalow Chicken came into existence.
- **Dining Style:** The colonial rulers had not only changed the eating styles but also the way of dining and even the models of kitchen. Indian kitchen were not set to prepare

⁴⁰ Burton, David, “The Raj at a Table: A Culinary History of the British in India, Faber and Faber publications London (1994) p. 125

⁴¹ Collingham, Lizie, “Curry: A tab of cooks and Conquerous”, Vintage Books, London (2006), p.141.

all the English dishes and the Indian equipment were so simple. The British rulers introduced Indian to dining tables, use of cutleries and modular kitchens. Traditionally Indians were used to sit on floor or a low stool and eating food with their hands but the English tradition of having food they brought with them was bringing the dining tables and chairs and eating with fork and knife and spoons. They started using ceramic plates and bowls instead of metal plates. Not only the British officials but some of the higher class Indian and new educated class started following this trend. British had an opinion that the Indian are incapable of gaining civil manners and etiquettes⁴². So British started teaching them the western lifestyle. Using dining tables, cutlery and crockery became the symbol of superiority and this new class became very fond of British Style thing like furniture, glasses, crockery, glass chandeliers, etc.

New Educated Class

Introduction to new land relations, opening of Indian society for commercial exploitation by the capitalists world, introducing Indians to new administrative arrangements and a modern education system and new zamindari system gave birth to a new language, specially the high class Hindus. Though the Brahmins were yet to accept these changes and facing the problem in getting mixed up in that new group. The Orthodox Brahmins used to take bath after any contact with Europeans as according to these they were polluted because they eat beef and they took service of cooks of various casts.

But the new educated class who got impressed with the English education and the western idea of society, castism and untouchability began changing. Even the

⁴² Burton, David, "The Raj at a Table: A Culinary History of the British in India, Faber and Faber publications London (1994) p. 125

Orthodox Indian middle class started criticizing the behavior of their modern educated class.⁴³

Although the British introduced English education to India not for any welfare purpose, they just brought English education to improve the deficit of clerks in the company but indirectly this education made the youth realize the importance of liberty. Many of the modern educated youth felt that the taboo of meat eating is somehow making India weak. This youth having modern western education got new ideas and their philosophy of freedom and they told the importance of freedom. So they felt to bring change in the dietary habits too which was making them weak. So this educated class adapted the ideas and lifestyle which was influenced by western world adapted the modern style cutlery and crockery culture and the during tablets and no bars on cook positions in their houses.

THE PRINCES:

When British took over the control from mughals, the regional small states entered into alliances with company and later after 1858 AD with the Government of India. The British promised them to protect, in return they had to accept British “paramaountacy”. They had power to collect taxes and internal affairs but had to hand over their external affairs to British government. And if they refused to do so, the British power did not hesitate to depose those states.

On 15 August 1947 AD, at the time of independence, the Indian subcontinent had 562 princely states in it.^{44 [28]} After independence the princes were paid a pension by the Indian Government and abolished their title. Some of them turned into politician and some entered into business.

⁴³ Ray Utsa, “Eating ‘Modernity’: Changing Dietary Practices in Colonial Bengal”, *Modern Asian Studies*, Vol. 46, No.3, May 2012, pp.703-730.

⁴⁴ <http://princelystatesofindia.com> accessed on 13/07/20 at 1:10 Am

The British rulers encouraged western values and education among these rulers and also encouraged them to send their children to England and invited on special occasions in Britain as coronation and jubilees.

Some of them princes and princesses became popular public figures in London and Paris and they used to like western cuisine and sent their cooks to Europe to learn cooking in western style. The queen of Cooch Behar (Maharani Indira Devi) sent his cook to Alfredo's in Rome to learn to cook pasta in the way she liked.⁴⁵

But some were quite conservative in their dining habits. When Maharaja of Baroda visited Europe he took two cows, own cooks and groceries with him while white when Madho Singh of Jaipur visited Europe to attend the coronation ceremony of king Edwart VII in 1902, he carried four silver urns filled with 36,000 liter of Ganga Jal (Water of the Gangas river) because of its reputed healthy properties.⁴⁶

These princes and Maharajas maintained their luxurious lifestyle to live like a king to retain the respect and admiration of people and prestige. They used to order luxury goods from European manufacturers like they ordered cars from Rolls-Royce, dinner services from Limoges and Spode, crystals from baccarat and jewelries from Cartier. These Maharajas were the biggest clients of the Europeans companies of that time even it is also said that many companies survived solely on the orders of their Maharajas and Princes during the great depression of 1930.⁴⁷

The princely households had very huge staff in their palaces. There were three kinds of staff and retinues like some servants hired to provide employment during famines, some as they were working there from many generations and the third kind of servants who came from different parts of India. Some of them were cooks who

⁴⁵ Sen, Colleen Taylor, "feasts and fasts: A History of food in India" Speaking Tiger Publications, New Delhi (2015) p.227

⁴⁶ Ibid.

⁴⁷ Ibid. pp.227-28.

came especially from Goa or some European country. Those cooks were experts in vegetarian and non-vegetarian dishes or even in a single dish. It was very hard to find two cooks working together in a single dish. The cooks did not prefer to work with each other so that no one would know its secret.

Mysore was one of the largest Princely states of that time and about 175 chefs in the Royal Kitchen of Mysore in which about 150 cooks were there to cook only vegetarian food and approx 25 cooks were there to cook non-vegetarian dishes. The Royal Kitchen of Mysore was also divided into Hindu and Muslim cooks. There were 20 Brahmin cooks reserved to cook in the religious ceremonies in a separate kitchen where no garlic – onion, meat or fish were allowed.⁴⁸

The Indian Royal courts of the colonial time were mostly all about entertaining. Food played an important role in the diplomacy and politics. The royal families were so expensive that in Royal family of Hyderabad at least twenty dishes had to be cooked for each meal even if only two people are there to dine in. This was because the cooks would not lose their cooking skills. In some royal families, one member of the family used to supervise the cooking.

In most of the royal feasts, the menu contained Western dishes. For example in a feast in Laxmi Villas Palace where it was held to entertain Jivaji ‘George’ Rao Scindiya of Gwalior organized by Sayajirao Gaekwad III of Baroda in 1940, the entire menu was in French and featured the dishes like almond soup, fish in a mayonnaise sauce, baked apples with cream and a Pistachio pudding.

Some of the Royal families were this much fascinated with the Western cuisine that the Indian food was rarely eaten while in other Royal houses the breakfast was mostly English but other meals were Indian. Christmas was one of the most celebrated

⁴⁸ Ibid.p.228.

festivals I these Royal courts where on Christmas celebration many British dishes like plum pudding and boar's head were served.

Regional dishes were too a part of those Royal feasts. In Kashmir, some Kashmiri vegetarian dishes like Ghucchi Pulao (Mashroom Rice), Saak (Saag in Hindi) and Nadru (deep fried stem) were being served in the silver plates. On the royal table of Tripura Princely state, they used to dine on such dishes as Miami (sticky riced wrapped in Banana leaf), chungu bejong (bamboo shoots along grilled pork) and gudak (a preparation of mashed vegetables with fish).⁴⁹

The Princes were very fond of hunting as it was their favorite pastime. So meat dishes were very important in many princely courts. For example in Royal court of Jodhpur, meat barbecued and roasted in open and a preparation of rabbit cooked in an underground pit called 'Khud Khargosh' was quite famous.

Rajasthanis are fascinated with 'Lal Maas'; a meat dish cooked with red chillies. Earlier it was prepared with the meat of wild animals after hunting them but after the wild life Protection act of 1972 which banned hunting of wild animals these Rajasthani Royal dishes are now prepared with lamb and pork.

A traditional Rajasthani Royal drink, popular among the royal courts was ashavs, which has been restricted because of its very strong nature. The 'ashav' was made of herbs and spices along with fruit extracts to which included kesar kasturi, saffron, dry fruits, 22 kinds of spices, nuts and seeds, milk and sugar for its preparation in Jodhpur while another strong spirit named "Jagmohan" was prepared with 32 spices and herbs was brewed for the royal of Mewar.⁵⁰

⁴⁹ Prasada Neha and Narain Ashima, "Dining with the Maharajas: A Thousands years of Culinary Tradion, New Delhi (2013). Pp 126-38

⁵⁰ <https://rajexise.gov.in> Accessed on 15/07/2020 at 5:15 PM

Because of the very strong nature of these drinks, the Government of Rajasthan banned this in 1952. But further this drink revived as a “Heritage Liqueurs” in 2006 under a special law passed and regained its popularity among tourists.⁵¹

Vegetarianism among Princely States:

There were some states that were strictly vegetarian in their food choices. In Kerala there were three princely states; Kochi, Malabar and Tiruvithamcore and all the three were strictly vegetarian. Even today, the food served in the “Madapilli” (Royal Kitchen) of Cochin Royal family is purely vegetarian and also cooked by Brahmins cooks.^{52[36]}

Not only Kerala, in the North India, king of Benares (Varanasi) were also vegetarian. In this Royal Kitchen the strictest region is being followed since a very long time. Benares is one of the sacred cities of Hindus. So they are not just vegetarian but they don’t eat onion and garlic too. The kings of Benares never ate in front of someone, even not in the front of their family members too. This tradition of eating alone is continuing even today. The present Maharaj of Benares Maharaja Anant Narayan Singh has their own team of cooks from Bihar who have been hired to cook for Maharaja only and even while on tour they also accompany him to cook his lonely meals.⁵³

The marriages also played an important role in the development of these diverse Royal cuisines. The royal usually married in the other Royal family and with their alliance the dishes were after transmitted from one to another region. For example the Scindiya Jivaji Rao of Gwalior was married with an aristocrat in Nepal which introduced Nepali dishes into the Royal kitchen of Gwalior and by the mid 1970 the

⁵¹ Ibid.

⁵² Ramachandran Ammini, “Grains, Greens and Grated Coconuts: Recipes and Remembrance of a Vegetarian Legacy. Lincoln, N.E. (2007) pp 142-43.

⁵³ Sen Colleen Taylor, “Feasts and Facts: A History of Food in India,” (2015), new Delhi. P. 230

Gwalior Royal kitchen was known for its Nepali Delicacies too as for its Marathi Dishes.

There were so many princely states in all over India which had thousands of unique delicacies in their Royal Kitchens. Some of them lost with the death of its cooks who didn't like to share their unique recipes and some are preserved still in the royal kitchen of their descendants and in the restaurants especially in the hotels into which their palaces are converted.

Anglo-Indian Food

Earlier the term Anglo-Indian meant to those British residents who live in India but later it came to the descendants of those English officials or British citizens who married to Indian women or had Indian mistresses. They had certain job reservation especially in railways, so the population of this community was mostly concentrated in the main railways centers like Calcutta, Bombay and Madras etc.⁵⁴

Most of the Anglo-Indians were Christians and after got freedom many of them emigrated to England, Canada and Australia. These communities were Christian, used to speak English, wore English style clothes and married within the Anglo-Indian community only. The Anglo-Indian community had a distinctive cuisine. A fusion cuisine emerged into their kitchen having some British, some Portuguese and some Indian influences.⁵⁵ They were Christian so they had no food taboos. Mostly Anglo-Indian dishes consist of meat and potato. Some typical Anglo-Indian dishes are pepper water (a kind of beef soup), chicken jalfrezi (meat in a dry sauce), dry fry (beef fried with tomato, onions and other spices, roasted beef etc. their cuisine also included some of the famous Goan dishes like pork vindalo, balchow (fried fish in a sour sauce) etc.

⁵⁴ Brown Patricia, "Anglo-Indian food and Customs", Penguin Books, New Delhi, 1998

⁵⁵ Brown Patricia, "Anglo-Indian food and Customs", Penguin Books, New Delhi, 1998, pp.1-12.

The Christmas was their most important festival which they celebrated on a very large scale with roasted turkey or duck or chicken and plum pudding which they used to cook in advance.⁵⁶

⁵⁶ Brown Patricia, "Anglo-Indian food and Customs", Penguin Books, New Delhi, p.17.

CHAPTER – 4

FOOD SECURITY ISSUES

The birth right of every single human being on this planet should be access to sufficient food, the foremost fundamental requirement of life. Since nature has provided this unique world with ample resources that can easily provide each and every citizen with enough food if we do the distribution in the right way. However one fifth of the population of developing countries, i.e. about 800 million people suffer from chronic food, is structured in the way that human society is organised. Many of them are in the grip of hunger and can quickly go under the jaws of death. These undernourished populations are caught in a vicious cycle, that is not consistently having enough food and thus unable to lead a safe and active lifestyle that is very necessary for the development and procurement of the food needed. There are also several individuals that are slightly undernourished, or moderately food-insecure. We may therefore term the first to be food insecure, while the remaining enjoy food security.

The term food security is originally from modern times, while adequate availability of food has been one of the primary needs of human beings since pre-historic times in some form or another. In modern times, many experts are trying to describe food security as accessibility for all people to get enough food, for all people, for a safe life at all times. But it was the FAO World Food Security Committee that in 1983, formalised the concept of food security and incorporated the following three food security goals.

- Maximizing supply stability
- Security access to affordable supplies for anyone who needs them.¹

Food security was identified as the lack of access to adequate food for a safe and active lifestyle, following further concern shown by the World Bank in its study.² The poorer section of society is food insecure but the population above the poverty line might also be food insecure in certain unfavorable condition like during national calamity like flood, drought earthquake, tsunami or a wide spread failure of crops. Now the question arises how? When any calamity happens for example lands do not get enough water and the production decreases. It creates shortage of food grains and evils like blank marketing starts and the prices of the food grains goes up. Now at this high price many people cannot afford to buy it and they get pushed towards the threshold of starvation. And if the drought is stretched over a longer time, it becomes famine which may cause a condition of massive starvation.

Hunger

Hunger can manifest itself in difficult ways i.e under nourishment malnutrition and wasting. According to world food programme, “undernourishment occur when people do not take in enough calories to meet minimum physiological needs. Malnutrition is when people have an inadequate intake of proteins, energy and micronutrients. Starved for right nutrition, they can die with common infections such as measles or diarrhea. Wasting usually result of starvation or disease, is an indicator of acute

¹ FAO/WHO, ”Declaration and Plan of Action adopted at International Conference on Nutrition”, Rome, 1992

² Nawani, N.P, “Towards food for All: Ideas for a New PDS, New Delhi (1995) p.2

malnutrition with substantial weight loss”.³ In simple social science hunger can be defined as a condition in which a person, for a sustained period, is unable to eat sufficient food to meet basic nutritional needs.⁴

Hunger is not just an expression of poverty, it brings up poverty. A person can live without a lavish life, but can't without food. A hunger can be seasonal and chronic. Chronic hunger is not having adequate diet persistently in terms of quality or quantity or both usually poor people suffer from chronic hunger because of their low income and disability to buy food even for survival.

Seasonal hunger is the term which relates to the small farmers and casual laborers of certain areas. The agriculture activities are seasonal by nature and farmers have to wait till the crops ripe. Within this gap of time they suffer from food insecurity because they invest their money into the field and thus they do not have sufficient money to buy adequate amount of food. Unlike agriculture sector, the casual laborers also face seasonal hunger. For example, a laborer engaged in construction has no work in rainy season. In the season he will be unable to earn enough money to fulfill the dietary needs of the entire family and the whole family will suffer with hunger.

The percentage of hunger has been declined year by year in the country because of government policies diming food sufficiency and food for all etc.

³ <https://www.weforum.org/agenda/2015/10/what-is-hunger/>, Accessed on 22 feb, 2019 at 12:40pm.

⁴ <http://en.m.wikipedia.org/wiki/Hunger>. Accessed on 22 feb, 2019 at 12:59 pm

Table 4.1: Percentage of Household with “Hunger” in India

Year	Type of Hunger		
	Seasonal	Chronic	Table
Rural			
1983	16.2	2.3	18.5
1993-94	4.2	0.9	5.1
1999-2000	2.6	0.7	3.3
Urban			
1983	5.6	0.8	6.4
1993-94	1.1	0.5	1.6
1999-2000	0.6	0.3	0.9

Source: Uppal Shveta, (2014), “Economics”, NCERT.

A famine is characterised by widespread deaths due to malnutrition and epidemics due to the forced use of polluted water or decaying loss of body resistance due to weakening from hunger.⁵

In its aftermath, Colonial rule in India brought recurring famines. The British East India Company received the Divani of Bihar, Bengal and Orissa in 1765, shortly after the Battle of Plassey (1757). The Company's high land taxes left peasants with very little food. During 1769-70, a crippling famine visited the area and according to contemporary reports, decreased its population by about a third. The famine was caused by the lack of rainfall in 1769. But the effects of drought have been compounded by previous incidents, such as the imposition of high land taxes. The Company agents' private enterprise dealing did not help the issues either. Lack of action added to misery by the tax administrator, namely the firm. Land taxes were increased by another ten percent at the height of drought in 1770. The Company's aim

⁵ Uppal Shveta, (2014), “Economics”, NCERT, New Delhi, pp. 42-43.

was to extract as much revenue as possible. Death did not make an entry in the records for 10 million natives. Paradoxically, the goal of optimising revenue itself was adversely affected by the drought, perhaps unforeseen by company officials. Death and emigration on a large scale depopulated the villages. Nearly one third of the farm land, which had an obvious impact on the collection of land revenue, was abandoned.

Although the passion for lowering administration costs and collecting profits intensified the effect of drought, the lessons learned by the English intelligentsia were different. These lessons were to have a profound impact in the centuries to come, as they percolated into academic and political debate, not least in terms of causing more famines.

Skilled in the best lessons of the political economy of the period, the colonial dictator showed an unwavering confidence in the efficacy of the free market. It was also very convenient. The government's non-intervention supported it in decreasing expenditures. Wide swaths of southern, western and northern India were scorched by famine during 1876-79. The death toll, according to various figures, ranged from 6.1 million to 10.3 million. In terms of both regulating private trade and also offering relief, the British Raj was loathe to interfere. Since the effects of the Industrial Revolution had already turned the UK from a wheat exporter to a wheat importer, wheat continued to be shipped to the UK as millions starved to death in India. Exports of Indian wheat to the United Kingdom rose from 308,000 quarters in 1875 to 1,409,000 quarters in 1877, before decreasing to 420,000 quarters in 1878. Viceroy Lytton issued orders that in order to minimise the price of food, there should be no intervention of any sort on the part of the government. He reiterated the wisdom of 'sound finance' in letters to officials and legislators back home: 'Let the British public

foot the bill for its' cheap sentiment,' if it wanted to save lives at an expense that would bankrupt India.

Till the very end of the colonial era, the recurrence of famine persisted. Between 20.2 and 42.3 million Indians died during four major colonial famines (1769-70, 1896-1902 and 1943). Just as British rule was inaugurated in 1769-70 with a drought, it ended in 1943 with another in Bengal once again. The pioneering work of Amartya sen,' Hunger and Famines,' on the 1943 Bengal famine is significant because it focuses on the problem of access to food in the understanding of famine. Entry is captured by 'entitlement' and is determined by a host of factors such as the affected individuals' wages, food prices, loss of livelihood, etc. Sen emphasises the fact that the occurrence of famine can not be interpreted by a blunt calculation, such as the availability of food, which is both food and population production.

Once the subcontinent's experience with the death and destitution of mass famine is taken into account, one might be in a better position to understand the anxieties underlying the PDS debates In view of the historical record, the capacity of markets to mitigate the damage caused by food scarcity is also suspected. Instead of allowing market forces to provide relief, the hands-off policy of the British Raj towards hunger simply intensified the devastation. It is perhaps this experience that prompted the provision of food rations in selected urban centres in India during the Second World War. Since the nation became independent, the model was eventually expanded and extended.

Drought of 1943 was the last but most destructive drought. Owing to this drought, some 3.5 million people died..⁶ Although after 1943 nothing like Bengal

⁶ Ibid.

famine occur but still so many areas are there where the conditions are existing even till now because of the uneven distribution of the resources.

The question is still remaining for academic discussion that who are insecure about food and who need the food security. In general majorly food insecure people those laborers who work in agricultural fields, the fisherman, transport workers and other casual Laborers who are paid very less amount and which is not enough to fulfill the family needs of their families. When they fail to fulfill the needs of their family, their families get pushed towards under-nourishment, which results the high rate of the infant and mother death ratio. Along with the laborers the small farmers are also the victim of under-nourishment. This is because of seasonal food insecure which means in one season they are not food insecure but if in that reason any natural calamity occurs they get pushed towards starvation automatically.⁷

The social composition along with the inability to buy food also plays a very important role in food insecurity. The Scheduled Castes, Scheduled Tribes and OBCs (who belong to the non-creamy layer) who are either poor land-base or land holding very poor productivity, are prone to food insecurity.

People affected by natural disasters, sometimes frequent disasters like flood or cyclone make them helpless and they have to migrate to other areas in search of work. When they migrate they also come under the most food insecure people. Women are the highest victim of the high incidence of malnutrition. This is the matter of serious concern because it puts even the unborn baby at the risk of malnutrition. A large number of mothers and children under the age of 5 years constitute an important segment of food insecure population.

⁷ Nawani, N.P, "Towards food for All: Ideas for a New PDS, New Delhi (1995)

The food insecure people live largely in certain areas in a very high concentration. They mostly live in those states which are economically poor because of high incidence of natural disasters. The eastern and tarai part of Uttar Pradesh is very prone to flood and in other parts the conditions are drought prone. This region of Uttar Pradesh along with the state of Bihar, Jharkhand, Odisha, West Bengal, Chhattisgarh, parts of Madhya Pradesh and Maharashtra have the largest account of food insecure people in the country.

Food Situation at the time of partition

In 1947, when the partition of the country took place, 82% of the total population was left but only 75% of the total cereal producing area was left for India. The surplus regions of Punjab and Sind which had a well-developed network of immigration canals went to Pakistan. These two provinces in undivided India, used to supply about one million tons of food grains to the other provinces. At the time of Independence India had to fight with lots of challenges inside the country and food security was one of them.⁸

The food policies of the country were examined by a commission which was food grains policy commission under the chairmanship of Sir Purshottam Das Thakur Das in 1947. The commission submitted its report in April 1948.

The report conceded that the imports were necessary to enable maintenance of central reserves to guard against crop failures.⁹ The commission further recommended for the commitment of the maintenance of the rationing system, which

⁸ Nawani, N.P, "Towards food for All: Ideas for a New PDS, New Delhi (1995),p.15

⁹ Nawani N.P, towards food for all: Ideas for a New PDS, Publication Division, New Delhi (1995). p.15

was suggested to import food grain from outside India to overcome from crisis and suggested recommended to enhance/increase the food grain production about 10 million tem per year to achieve self sufficiency in food.

After the recommendation of Das Commission the government decided to take help from United Nations and imported food grains under the program PL 480 of United States of America.

Public Law 480 of United States (USA)

Basically the history of US food assistance begins from 1812 when US President James Madison sent an emergency aid to Venezuela's earthquake victims. Again in 1920, Herbert Hoover led a feeding programme in Russia and also saw some famine relief programs during World War I and the World War II in Europe. America introduced a Marshall Plan to feed the people of Western Europe in 1949.

The Public law 480 or the Agricultural trade Development Assistance Act was introduced on July 10, 1954 and become a law after getting signature by President Eisenhower signed this legislation, he explained this and said it will lay the basis for a permanent expansion of our exports of agricultural products with lasting benefits to over selves and peoples of other lands. The act also provides authority to give surpluses to meet famine and other emergency requirements.”¹⁰

Basically the original purpose of the law was to expand the international trade and to promote the economic stability of the agriculture sector of USA. This law was

¹⁰ <https://www.presidency.ucsb.edu/documents/statement-the-president-upon-signing-the-agricultural-trade-development-and-assistance-act>. accessed on 29/04/2019 on 2:03AM

also introduced to make maximum use of surplus agricultural commodities and to support the foreign policies of USA and to stimulate the expansion of foreign trade in agricultural commodities produced in United States of America.

In 1961, while signing the extension of this law, new President John F. Kennedy gave a new name to this law as “Food for Peace” and Switched its focus from disposing agricultural surplus to addressing humanitarian needs to those countries who were facing food crisis.

Kennedy appointed Mr. George Me Govern as Special assistant to the president and first director of food for Peace programme. Mr. McGovern made this programme very successful as in 1962 about this program as compare to before extension Arthur M. Schlesinger wrote about this programme that the food for Peace Program has been “the greatest unseen weapon of Kennedy’s third world policy”.¹¹

Indo-US food Agreement to India

There were five Government Agricultural Trade Development United states Government and Governments of India. The Agricultural Trade Development Assistance Agreement (also known as PL-480) was signed to aim the supply of surplus agricultural commodities from USA for this agreement India had to pay rupees equivalent of dollar cost of these commodities with 50% of the ocean freight cost. During the period of August 1956 to November 1959, food grains cost approximately 452 Cr rupees was imported. The quantity of food grains imported amounted to 10.5 million metric tons of wheat, 2 lakh metric tem of rice, 1.8 lakh

¹¹ <https://www.presidency.ucsb.edu/documents/statement-the-president-upon-signing-the-agricultural-trade-development-and-assistance-act>. accessed on 29/04/2019 on 2:03AM

metric tons of corn and some quantity of maize”. For this import India was given a sum of rs.234 crores as loan, Rs.93 crores as grant for economic development and rest of the U.S. Embassy and mutual agreement loans.¹² After this agreement four more agreements were signed with the time.

The fifth agreement was signed on 4th May 1960. It was four times larger than any other agreement signed previously by USA with any country since commencement of PL 480. This agreement Enabled India to import 16 million metric tons of rice wheat and one million metric tons of rice cost rs.1700 crores over a period of 4 years.¹³

The total value of import during 1956-57 to March 1971 was 20,608 crores¹⁴, and the share of PL 480 grain import was about 10% of total import within the total value of Rs.2485 crores.¹⁵ The PL-480 agreement was a temporary solution to the problem so the government appreciates and subsidized the use of insecticides, pesticides, urea and irrigation tools and promoted the green revolution in the country.

Green Revolution

The Green Revolution is one of the biggest achievements of India after Independence. The Green revolutions have played a very important role behind the food security structure of the country. Even not only this it has also played a very decisive role in the India’s victory in 1971 war and enhanced the image of country and global platforms.

¹² Peters, Gerhard, Woody John T (edited) “Remarks of Senator John F. Kennedy, Corn Palace, Mitchell, SD, Sep 22, 1960

¹³ Ansen, Mc Govern 1972 pp. 110-113.

¹⁴ RBI, Report on Currency and Finance for different years. GOI, Economic Sergey 1971-72

¹⁵ Import of assistance under PL.480 on Indian Economy 1956-1970 Neelamber Hatti.

In 1960s, the food situation was very desperate and the government had to import large quantities of grains from US to meet one daily needs. The food situation was so bad so that “The foreign experts described our difficult situation as a ship to mouth existence”.¹⁶ Under this condition Dr. M.S Swaminathan decided to change the scenario by using semi-dwarf varieties of wheat in cultivation which were received from Mexico and proposed “National Demonstration Programme in farmers” as at last farmers were the decision makers about the variety and technology they would use into their fields.¹⁷ At that time Dr. Swaminathan got the enthusiastic support of the minister of state of Agriculture Ministry Mr. Annasaheb Shinde who supported the National Demonstration Programmes and also visited some of the demonstration programmes run by ICAR and NDP minister in C. Subramaniam Shastri the government agriculture approved Dr. Swaminathan’s proposal of organizing a National Demonstration Programme on wheat, rice, hybrid maize, hybrid jowar and bajra during 1964-65. These demonstration programmes were laid in the fields of very poor famers because if the technology was demonstrated in the fields of rice farmers, success may be regarded because of the affluence and not to technology.¹⁸ The food ministry, therefore, approved the import of 250 tones of seeds from Mexico in June 1965 to layout more demonstrations.¹⁹ These programmes served as windows into new-world opportunities, opened up with a new plant type with the ability to use water and nutrients effectively. After the success of demonstration programs Annasaheb Shinde brought the Prime Minister Mr. Lal Bahadur Shastri who gave the slogan of “Jai Jawan Jai Kisan” into the field. The Prime Minister was very

¹⁶ Swaminathan, Dr. M.S., “Annasaheb Shinde’s tryst with India’s Agriculture Destiny” (2008), Hungry Nation to Agro Power edited by Anil Shinde, Pune. P.62

¹⁷ Ibid pp 62-63

¹⁸ Ibid p63

¹⁹ Ibid p64

impressed and approved the import of 18000 tons of the seed of the semi dwarf varieties.²⁰

In 1966, there were signs of famine in Bihar and other states and India had to import 10 million ton of wheat under PL-480 programmes of USA. The International media was questioning at the ability to feed itself. The BBC team covered the story and gave it the title “the great Indian famine”. When they went to ask the view point of Dr. M.S. Swaminathan regarding this famine, his view was different and he was quite hopeful about the India’s food sufficiency. He said “The wheat harvest of 1968 will see the birth of a new era in Indian agriculture and it will mark a turning point in our agriculture destiny- from a mood of despair and doom to one of hope and optimism.” However the director of BBC crew was not assented to Dr. Swaminathan but recorded his view point into his film. But in 19689, the predictions of Dr. Swaminathan had come true, the BBC director wrote to Dr. Swaminathan congratulation him and told him that he did not believed him at that time but he was personally very impressed with the efforts and optimism of Dr. Swaminathan.

In July 1968, Prime Minister Indira Gandhi and Agriculture Minister Jagjivan Ram released a special stamp titled “wheat revolution”, which officially announced the success of the hard works of the Scientist of ICAR, Dr. M.S. Swaminathan. Announced Shinde, C. Subramaniam (The Agriculture Minister), NDP and thousands of farmers of our country.

Food Security: concept and practices

The concept of food security as a principle of development to avoid world hunger reportedly arose after World War II and is enshrined in the Universal Declaration of

²⁰ Ibid p.64

Human Rights of 1948 and the International Covenant of Economic, Social and Cultural Rights of 1966 (Wittman 2011). Food security is a situation that occurs when all people have physical, social and economic access at all times to adequate, secure and nutritious food that meets their dietary needs and food preferences for an active and balanced life, according to the FAO's official concept of food security. The emphasis of this food security concept is 'access to food. Food imports, food assistance, social welfare programmes (such as the targeted public distribution system in India and Bolsa Familia in Brazil) and resource-intensive industrial agriculture provide access to food. This description does not discuss how food is manufactured, who makes it, and who is in charge of the food system. Via subsidy-based development, import dependency or even food aid, it is therefore possible for a country to be food safe, both of which concentrate on the immediate and short-term rather than empowering citizens and communities to have control over their food systems and long-term freedom from hunger. Under oppressive political systems, access to food is also possible. This definition does not specifically include the need for democracy, people's rights over their wealth and their food systems.

In an approach focused on food security, dominated by the industrialization of production and the globalization of agricultural trade, time and space have increased between producers and consumers. This distance has caused the connection between us and our food system to be broken, altering our relationship with food, its origin, its diversity and cultural meaning, thus undermining our ability to make the right food choices. Food is grown where land and labor are cheap for buyers who are located millions of miles away - most often at the expense of local natural resources and livelihoods. Huge tracts of fertile community land in various countries including Argentina, Brazil, Algeria, Guinea, Somalia, Sudan, Democratic Republic of the

Congo, Tanzania, and Ecuador, have been leased or in some cases, sold to large companies or governments of other countries (China, Saudi Arabia, EU countries to name a few) since 2008 after the global financial and food crisis to outsource domestic land. Countries that rely on food imports to ensure their population's food security are outsourcing domestic food production, while large companies are growing commercial crops for the global market, such as soy, maize and palm oil. Most of these crops are not specifically used for feeding the hungry. Rather, they are used in the production of biofuels and in the food processing industry as inputs for the livestock industry.

Without the permission of the people who live and farm on these lands, this land exchange has taken place, not only destroying their livelihoods, but also leaving them starving, vulnerable and dependent on food aid. Since 2008, a global movement has been initiated against this 'land stealing' of food security. It has been one of the biggest movements against the existing industrial food system as a result of which some of the countries mentioned above have begun to enforce land ceilings or prohibit such transactions.

Another profound effect of this form of farming has resulted in large-scale clearing of forests, e.g., acres of rainforests in the Amazon region are being cleared for soy cultivation while those in South East Asia are being cleared for red palm cultivation to produce palm oil cheaply for the global market. One of the main contributors to climate change is the contribution of carbon emissions from deforestation associated with agriculture.

The food safety-based food system also encourages the processing and preparation of food in such a way that it can be transported over long distances. This

has resulted in the existing food system being one of the single largest contributors to greenhouse gases and climate change. It is estimated that industrial agriculture and deforestation account for 13.5% of global greenhouse gases (in the form of carbon dioxide, methane and nitrous oxide), primarily because industrial agriculture accounts for another 18% of global greenhouse gases.

Therefore it is clear that the solution to food security not only divorces food from property, livelihoods, communities and social relationships, but also makes a major contribution to climate change, which in turn threatens the future of our food system.

Many international organizations have also been calling for strong action since the 2007-2008 food crisis, based on the principle of food sovereignty, to transform the global food system so that world hunger can be resolved in a balanced and equitable way. Social movements, NGOs and other groups are now bringing what began as a peasant movement forward. Moreover as discussed in the introduction to this chapter, the UN Special Rapporteur on the Right to Food and IAASTD's international collaborative initiative are both strongly advocating a small-scale farmers' food sovereignty strategy as a way of transforming the global food system.

Phases of Food Security

The PDS has gone through four major phases in post-independence India. In the first phase, which ran from 1947 to 1960, the scope of PDS was expanded to other urban centers outside select cities. This was however a time when food production in the country was inadequate. There was therefore a reliance on food imports to operate the

PDS. From 1960 to 1978, the second period saw substantial organizational changes, such as the establishment of the Agricultural Prices Commission and the Food Corporation of India, guided in part by instability in India's food economy. Droughts (food production dropped by a third), sharp rises in food prices, and the emergence of political movements demanding affordable food were marked in the mid-1960s. During this time, the Green Revolution also germinated, eventually making the country self-sufficient in food production. The above-mentioned organizational changes were a reaction to all of these events: the Agricultural Price Commission and the Food Corporation of India were set up to take care of food grain procurement and storage for the PDS.

The third period was one of restructuring from 1978 to 1991. The PDS network was expanded across the country's vast territory. The expansion of PDS was aided by the fact that the Green Revolution cultivation methods were spreading from northwest India to new areas. The final stage started in 1991 and is still ongoing. This stage has seen the gradual change to a 'targeted PDS from a universal PDS. Following the implementation of the Structural Reform Program in 1991, there has been a concerted effort to whiten the PDS in order to minimize government spending. Instead of covering the whole country, the PDS currently aims to provide only a portion of the population with inexpensive food. In 1992, a new system of public distribution was implemented, in which tribal regions obtained food at a lower rate than the rest of the country. This continued until 1997, with the launch of the Targeted PDS (TPDS). Under the TPDS, the population was split into two classes of households below the poverty line (BPL) and above the poverty line (APL). Although subsidized food was still obtained by BPL households, APL households were gradually eased out of the PDS

Thus, restricting the scope of the PDS was one of the immediate impacts of the TPDS. As a result, the proportion of the population using PDS food has dropped drastically. The food subsidy bill grew as a percentage of GDP Leakage from the PDS (i.e. the diversion of food grain away from intended beneficiaries) increased and food prices became more volatile. Paradoxically, neither did it serve the function of reducing the State's fiscal burden nor did it subsidize corruption. Nevertheless the government pushed on: measures were taken to make food delivery more decided by the market. Proposals have been made in the recently adopted Food Security Bill to introduce schemes, such as cash transfer, food vouchers, or other schemes, to the intended beneficiaries instead of their food grain entitlements. In short, instead of distribution in kind through the Fair Price Shops network, there is a good chance that money or coupons would be given to the poor to purchase food from the open market.

Concept of Cash for Food in place of Fair Price Shops:

The rationale for switching from the present in-kind PDS, where food grains are distributed at subsidized rates by the government, to a cash transfer system where the government gives the poor money or vouchers, has focused on pointing to corruption and leakage from the in-kind system. It is no doubt, a serious issue. For example, 54% of the rice and wheat released by the central government for the PDS did not meet the intended beneficiaries in 2004-05.²¹ Although spoilage, transport and other incidental losses can result in a portion of the diversion, it can not be denied that corruption is the system's major disadvantage.

²¹ Basu Deepankar and Das Debarshi, "Managing Food" in "Farm to Fingers: The Culture and Politics of Food in Contemporary India" edited by Kiranmayi Bhushi, New Delhi, 2018, p.225.

It is a leakage in the framework that critics have used to call for a drastic shift in the very process of food delivery. In their paper, for instance, Kotwal and his fellow authors argued for dismantling the entire system of state procurement, transport and distribution of food to the poor. Their preferred option is to provide the poor with cash entitlements via biometric cards that can be redeemed by buying food from the market, i.e. the cash transfer system. They further assert that such an arrangement would significantly reduce the system's leakage. The price at which food grains are offered to the holder of the ration card (the beneficiary of the PDS) is lower than the free market price in the current system. Therefore the owner of the FPS has an incentive to deny the legitimate beneficiary PDS food grain and sell it on the open market instead. In the cash transfer scheme, the owner of the FPS will earn the same price for the sale of the grains to the beneficiary of the PDS (the holder of the ration card) and the non-beneficiary. There will therefore be no incentive for her to divert grains from PDS into the open market.

The replacement of the existing system with a cash transfer system poses several issues. First, given the restricted scope of markets, banks, power and other infrastructural facilities across much of the Indian countryside, the cash transfer mechanism might not be workable. The degree of urbanization, and hence the density of the infrastructure network, is far greater in countries such as Mexico, where the cash transfer system has been relatively efficient, than in India. In addition, cash transfer schemes were only used as extensions to existing comprehensive welfare schemes; they did not replace them, but rather sought to expand their scope to disadvantaged populations.

Second, the effect on nutrition of an in-cash system could be lower than that of an in-kind system. For instance, few authors have compared the impact of in-kind

transfer with the equivalent in-cash transfer method on calorie intake empirically by estimating a calorie demand feature. Also in the absence of leakage costs in the cash transfer system, they found that the in-kind transfer system did better.

Third, concerns of reckless usage, negative intra-household allocation, and inflation are likely to plague an in-cash scheme. Since household spending decisions are mainly taken by adult males, cash transfers for adult consumption items such as paan, tobacco and intoxicants can be used. In addition, Amartya Sen has argued that cash transfers are more likely to be used in a discriminatory way toward girls in families in a milieu marked by a clear son preference. Additionally, because of food price inflation, cash transfers are reduced in value over time. Although it is possible to index cash transfers to the rate of inflation in theory, the MGNREGA government's practice of wage indexation gives little confidence in this regard. Wage price indexation has been ineffective to the point that MGNREGA salaries are now below the state minimum wage in 14 states.²²

Fourth, not only is the in-kind scheme beneficial for poor consumers, it is also a significant source of farmers' support. The replacement of the in-kind system with the cash transfer scheme would ipso facto mean the dismantling of the farmers' food grain procurement scheme at remunerative rates and a rise in the participation of corporate capital in the production and distribution of agricultural products. While this is not publicly emphasized by cash transfer system advocates, it may very well be the secret reason for the shift away from the in-kind system. Though big capital would definitely benefit from access to another profit-making domain, the decommissioning of procurement would have a negative impact on small-scale farmers (the vast majority

²² Basu Deepankar and Das Debarshi, "Managing Food" in "Farm to Fingers: The Culture and Politics of Food in Contemporary India" edited by Kiranmayi Bhushi, New Delhi, 2018, p.226.

of today's agricultural producers in India) who are now exposed to higher risks arising from the volatility of agricultural prices.

There is another, more empirically based point that is useful in the debate between supporters and opponents of the current in-kind scheme, whereas the above claims against the cash transfer system are weighty.

There are two important trends in the actual functioning of the current PDS: (a) increasing scope and declining leakage over time from the established system; and (b) widespread variation across states with regard to the functioning of the current system.

Rationing System in India:

Bombay was the first city which demanded rationing to ensure the sustenance of the worried population: inhabitants of the city had taken a note of a foremost national Food grains Control Order passed in May 1942 which prevented the movements of grains between two provinces. The people of Bombay made an appeal for more substantive support than city's ineffectual grain shops and everlasting lines could guarantee after learning the lessons from the wartime consequences and the Bengal famine of 1943. Accepting the public demand, the Bombay Committee of the Communist Party decided to issue the ration cards to issue a fixed quantity of grains based on the number of the family members.²³ Later the All India Muslim Chamber of Commerce and Industry also joined the call. The Butchers of the Bombay also

²³ "Food Committees", Times of India, 2nd January, 1943.

demanding for the ration cards and threatened the administration to halt the supply of meat if their ration cards were not issued.²⁴

Hence, Bombay became the first city to be rationed in India in the year 1943. The Municipal government of Bombay had declared a public holiday on 8th March, 1943 to allow its residents to get their ration cards which had become compulsory since then.²⁵ At that time the total population of Bombay was around 1.7 million and the government divided the citizens into two major groups, ordinary citizens and industrial workers. The Industrial workers were entitled with 50% more than the ordinary citizens and three weeks time was assigned to both groups to pick up the grains i.e. wheat, rice, sorghum and pearl millets from one out of 800 authorized shops.

The city officials and commercial groups collaborated on the first rationing scheme of Bombay and some grain merchant associations got authorized for the selection and run of these shops. By November, an English representative argued, if inspirationally in the Central Legislative Assembly that “the Coolies employed by my company, my own personal servants, my co-Directors, my staff and myself eat sugar and grains all purchased precisely from same source.”²⁶

Witnessing both the Calcutta starving and Bombay rationing gave an encouragement to those who were advocating for the government intervention more than earlier and advised to follow the lead given by Bombay. Srischandra Nandy, maharaja of Cossimbazar also asked the government to take full responsibility for food distribution of food stuffs through rationing.

²⁴ ‘City Butchers on Strike: Demand for Grain Shops’, Times of India, 9th January, 1943.

²⁵ ‘Final Touches to Rationing Plans’ Times of India, 4th March, 1943.

²⁶ Gupta Partha Sarathi, ed., ‘Motion Regarding the Food Station-Debate in the Central Legislative Assembly- November, 1943’, in Towards Freedom 1943-1944, Part II (New Delhi: ICHR, 1997), 1908-1955.

Government Policies and Acts to ensure Food Security to the people

In June 1943 Government set up the very first committee on the ration of food grains.

This committee was known as Food Grain Policy Committee, 1943;

Food Grain Policy Committee, 1943

The chairman of this committee was Sir Theodore Gregory. He was also the Indian government's economic advisor. On the basis of the recommendations of this committee, an elaborate and systematic scheme of food regulation and rationing has been proposed. The key features of the system of food control have been in order to have legal price control over food grains,

- To have a controlled distribution by rationing of food grains on the basis of fare-share for all.
- Consolidated power over the transfer of food grains from surplus areas to deficit areas.
- Export of overseas food grains and internal procurement.

The goal of this strategy was to ensure the minimum quantity of food for deficit areas at fair prices. Grain requirements have been met through subsidized imports from abroad and through internal procurement. In terms of food security, 1946-47 had been very tough years for India, and during that difficult situation, this policy stood its test in controlling food supplies.

The Government of India instantly named the Second Food Grain Policy Committee in 1947 after gaining independence.

Second Food Grain Policy Committee, 1947

The Indian Government named a new Food Grain Policy Committee in September 1947. As Chairman of this Committee, Sir Purshottamdas Thakurdas was appointed to advise the government on steps to adjust to the rise in domestic production and procurement and the level of imports. The recommendations from the committee were;

- To phase out grain imports and guarantees on rationing
- Increase the internal development of grains
- Construction of a reserve stock of food grains

From December 1947 to September 1948, the scheme based on the recommendations of this committee was operational and rationing was shortened to limit imports and price fixing was decentralized.

Food grains Procurements Committee, 1950

Under the chairmanship of Shri M. Thirumala Rao, this committee was appointed as a Member of Parliament to examine the procurement and distribution system in the States and proposed certain improvements and modifications to the system that had existed before, which were:

- Setting a fair and fixed price for food grains and ensuring that food grains are supplied to the market at that price.

- The committee proposed informal rationing in small towns and villages and an organised method of rationing in towns with a population of 50,000 or more.²⁷

High production and Decontrol 1951-54

A conference of the chief ministers was held in August 1950 and the programme for enhanced food production was reviewed at this meeting and the decision was made:

- To comply with the food sufficiency programmes
- The procurement of food and the production of food should be handled through an effective and coordinated method.

The Food Minister, Rafi Ahmad Kidwai, decontrolled food grains in 1952 and allowed free market conditions to function nationwide. By the end of 1954, no rationing or subsidy spending had taken place in the world. The economic loss was restored by this change, but soon the government had to replace food control because of the intense increase in grain prices.

Essential Commodities Act, 1955

This act was introduced to maintain and increase the food supply and to secure the equitable distribution and availability at the fair price shops²⁸.

Food Grain Enquiry Committee, 1957

Ashok Mehta was the Chairman of this Committee. The committee's recommendations were made by

²⁷ <https://fci.gov.in/app/webroot/upload/Commercial.pdf> accessed on 12/06/2020

²⁸ Ibid

- To select a board for price stability to devise price stabilization policies.
- Setting up a National Food Advisory Council with non-official representatives to assist the Ministry of Food.
- Establishment under the Ministry of Agriculture of the Food Grain Stabilization Organization (FSO) for the purchase and selling of grains²⁹.

State Trading in Food-grains 1959

In order to keep the prices of food grains under control in the internal market and also to keep spending on development projects within fair limits, the Government of India agreed to take over the wholesale trade of food grains and launched the State Trading Scheme in 1959. Throughout the region, the wholesale traders and processing industries have been licensed. In order to manage the demand, by mopping up the market surplus, the state governments and governments of India conducted comprehensive procurement of rice and paddy.

The Scheme's salient characteristics were as follows:

- (I) The imposition of a ban on private wholesale wheat traders throughout the country;
- (ii) Approved dealer to be allowed to operate under the suitable conditions;
- (iii) Single State wheat one agency enabling only the Food Corporation of India and or other public agencies to transfer inter-State wheat and wheat products.
- (iv) FCI, the National Co-operative Marketing Federations and the State Co-operative Marketing Federation procured food grains;

²⁹ <https://fci.gov.in/app/webroot/upload/Commercial.pdf> accessed on 12/06/2020

(v) The procurement and distributing prices of wheat from the Central Pool were uniform for the country; and

(vi) Only custom milling was permitted by the roller flour mills.

Due to drought, low production and lower carryover stocks, the takeover scheme did not succeed. However quite belatedly, the Government of India attempted to resolve the twin problems of rising food grain prices and resistance to procurement by importing wheat to meet the needs of the public distribution system in a difficult situation.³⁰

Setting up of Food Corporation of India (1965)

With the establishment of the Food Corporation of India in 1965 as an autonomous entity in the public sector, the food policy in India took an important turn in order to secure a strategic and commanding place in the food-grain trade and act as the key instrument of the national policy for the activity of price support, procurement, storage, inter-State movement and distribution, in short to operate the Cen The Corporation's key priorities and principals are:

i) To undertake at a fair price the purchase, transportation, movement and equal distribution of food grains;

(ii) To work in favour of the price organisation in order to ensure that the producer has a minimum price in order to safeguard its interest and to ensure an equitable distribution of food grains at the prices notified by the government;

³⁰ <https://fci.gov.in/app/webroot/upload/Commercial.pdf> accessed on 12/06/2020

- (iii) Issuance of food grains at subsidised rates for welfare schemes to the vulnerable segment of the population as directed by the Government of India;
- (iv) To keep the distribution of food grains equitable at a sustainable price;
- (v) Development of a large buffer of wheat and rice from internal procurement and imports³¹.

The food Corporation of India has undertaken the procurement, acquisition, storage, movement, distribution and selling of food grains and other foodstuffs at national level to fulfill the assigned objectives, a gigantic task that has become possible over the years through a network of points of activity across the country's length and breadth.

In order to protect the interests of both the producer and the customer, the Company conducted price support operations in the interest of the producer and made food grains available at a relatively low price to disadvantaged parts of society across the world.

In spite of many constraints and difficulties, the Company has advanced in the scale, volume and magnitude of its food grain operations; it has reached the potential for national food grain operations and reached the commanding heights of trade, as envisaged by the Government of India some years earlier. In the future, the Food Corporation of India faces growing challenges in the management of the food industry, which can be faced effectively through improved productivity and the ability to produce goods on time across the country's length and breadth.

³¹ https://www.epw.in/system/files/pdf/1964_16/50/problems_of_state_trading_in_foodgrainsin_the_context_of_the_structure_of_wholesale_tr.pdf accessed on 05/12/2020

Food-grains policy Committee, 1966

In order to review the current regulations and structures relating to the movement, procurement and distribution of food grains within the country and the equal distribution of food grains available within the country at reasonable prices, the Government of India has named a committee chaired by Sh. B.Venkataplah to investigate the matter and to make recommendations.³²

For the supply and distribution of available food crops, procurement at reasonable rates, inter-State movement monopoly with the Government, a well-spread public distribution system at reasonable prices and buffer stock to compensate for difficult years, the Committee recommended the National Food Budget. The Committee envisaged a vital function for the Food Corporation of India as an additional intermediary in all these major efforts, and the States should assist in meeting the objectives with which it was formed.

Public Distribution System and Other Welfare Schemes

About 1942, the idea of the country's public distribution system originated from the scarcity of food grains during World War II, and the government intervention in the distribution of food began this government intervention in the distribution of food grains during the shortage of food grains in major cities, towns and in some food deficit areas. With each round of five years of planning in the country, the public distribution system/rationing system strategy has undergone many modifications. By putting the entire population under the public distribution system,

³² <https://www.indianculture.gov.in/report-foodgrains-policy-committee-1966> accessed on 05/12/2020

the Seventh Five Year Plan gave it a vital role and became a permanent feature of the country's economy.³³

Targeted Public Distribution System (TPDS), 1997

In July 1996, the Conference of Chief Ministers on Basic Minimum Service adopted the following recommendations on the public distribution system, widely criticised for its inability to represent the population below the poverty line, its urban bias, and marginal coverage in the states with the highest concentration of rural poor and lack of open and accountable arrangements for delivery.

- (i) Problem of food grains at specially subsidised rates to the population below the poverty line (BPL);
- (ii) Problem of food grains to the Above Poverty Line (APL) population at fair prices.³⁴

ANTYODAYA ANNA YOJANA

On 25 December 2000, the Honorable Prime Minister of India launched Antyodaya Anna Yojana, built for the poorest of the poor. The Scheme represents the Government of India's commitment to ensuring food security for all to establish a hunger-free India to reform and boost public distribution in order to serve the poorest of the poor in rural and urban areas. It is estimated that 5% of our population, during the year, are unable to get two square meals a day on a sustained basis. Their buying power is so limited that they are not in a position to purchase food grains at BPL

³³ <https://fci.gov.in/app/webroot/upload/Commercial.pdf> accessed on 14/06/2020

³⁴ Ibid.

prices all year round. This is the focus community of Antyodaya Anna Yojana, 5% of our population (5 crores of people or 1 crore families).

ANNAPURNA SCHEME

Launched in 1995, the National Old Age Pension Scheme (NOAPS) aims to provide pensions @ Rs.75/- per month to 68.81 lakh destitute, aged 65 and above, per month. Thus, 20% of 68.81 lakh would mean that 13,762 lakh beneficiaries would be liable under the Annapurna Scheme for coverage. These beneficiaries are proposed to be protected in a staggered manner depending on the availability of funds and the performance of the State authorities. Based on the ground situation, the State Governments are expected to allocate the allocation between districts in real terms. A first move would be mandatory to classify beneficiaries. 'Annapurna,' the 100% Centrally Sponsored Scheme.³⁵

MID-DAY-MEAL SCHEME

The Government of India launched the National Programme for Primary Education Nutritional Support (NP-NSPE) in which the Central Government will assist the State Government in implementing the Program by providing free of charge 100 g of food grains (wheat/rice) per student per day. The Q. Programme from 1995-96 was intended to cover all central, local authority and government-aided primary schools in all States and Union Territories in a phased manner. On 15 August 1995, the government of India launched the initiative.

³⁵ Ibid.

The NP-NSPE, usually referred to as the Mid-day Meal Scheme, has been expanded by the Ministry of HRD to students studying from January 2003 in primary classes(I to V) in Education Guarantee Scheme(EGS) centres and other alternative education in the States of West Bengal & Assam.

The NP-NSPE, implemented in 1995, was revised in September 2004 to provide cooked mid-day meals with 300 calories and 8-12 grammes of protein to all children studying in Classes I to V protein government and supported schools and EGS/AIE centres, keeping in mind the pledge made in the 2004 budget address.

In October 2007, the Ministry of Human Resource Development renamed the National Program of Nutritional Support for Primary Education as the National Mid-Day Meals Program and expanded the scheme to the country's Educationally Deprived Blocks (EBBS) Upper Primary Stage of Education (Class VI to VIII). Per child will be entitled to 150gms grains of food per school day under this scheme.³⁶

VILLAGE GRAIN BANK SCHEME

The Scheme was initiated by the Ministry of Tribal Affairs in a few states during 2002-03, such as Kerala, Tripura, Andhra Pradesh, Maharashtra, Orissa, Madhya Pradesh, Rajasthan and Gujarat. The scheme provides funds for the construction of storage facilities, the procurement of weights & measures and the purchase for each family of an initial stock of one quintal of local variety food grains. A quantity of only 900 MT of wheat and 2050 MT of rice was allocated to the above listed states during

³⁶ Ibid.

2002-03. During 2005-06, when the CAF&PD Ministry began making allocations at economic cost to almost all States/UTs, the scheme came into being in full swing.³⁷

HILL TRANSPORT SUBSIDY SCHEME

"Population in Hill States being generally poor, the pooled price for grains issued out of the Union Government stocks should be for delivery at the Principal Distribution Centers (PDCs) in such States "the population in the Hill States being generally poor, the pooled price for grains issued from Union government stocks should be for delivery to the Principal Distribution Centers (PDCs) in those States.

The number of railheads is small in the case of the Hill States and the cost of transporting grains to the interior by road is high. Therefore, due to the lack of rail transport services, people in hilly areas have to bear an extra burden. The Central Government investigated the issue of how the extra burden borne by these State Governments/Union Territories on the transportation of food grains could be reimbursed.

It has been determined that, i.e., 1. In the case of supplies to a number of major distribution centres in the Hill States/Union Territories with no Rail-heads/FCI going down, the benefit of the pooled issue price of food grains issued from the Central stocks was extended in October 1975. Subject to the condition that the full benefits of the transport subsidy should be passed on to consumers by the State Governments/UT Administrations, the FCI should open go-downs at the Principal Distribution Centers wherever feasible for reimbursement to the State Governments/Union Territories of the cost of transport to those centers.

³⁷ <https://fci.gov.in/app/webroot/upload/Commercial.pdf> accessed on 18/06/2020

Food Security in Uttar Pradesh

Uttar Pradesh holds about 7.3% of the total area of the country and about 200 millions of people which makes it one of the most important and biggest states of the country. The state can be roughly divided into four regions, eastern, western, and central and the Bundelkhand regions. The high population density of the state is because of the fertile plains of the rivers and the land is the single most important source of income of the state, with the passage of time the per capita land holding has been declined. It stood at a meager of 0.10 hectare in 2001-02 while during 1995-96 it was about 0.86 hectare.³⁸

The western and the eastern part have the highest concentration of population as it holds about 76.9 percent of the total population of the state but if we compare the both region, the eastern part is poorer. The western region is relatively developed as the Industries are mainly located in the western region. Not only this, this western region had been a part of green revolution in the country so as compare to eastern region, the per capita income of western region is double but the eastern part also slowly catching up.

Poverty levels in Uttar Pradesh is also very high Although with the passage of time it has declined from 57 percent in 1973-74 to 32.2 percent in 2004-05 but it is quite low from the national level which was declined from 54.9 percent in 1973-74 to 27.5 percent in 2004-05.³⁹ [23] About 60 million of 200 million people are living below poverty line in the state.

³⁸ Food Security Atlas of Rural Uttar Pradesh, WFP, Institute for Human Development New Delhi, 2010, p.9.

³⁹ Ibid. p.11/ NSS 50th round central sample, PSMS and NSS 61st Round

Uttar Pradesh is basically agriculture state and is a major producer of a large number of agriculture crops but the productivity level is quite lower than many states like Punjab and Haryana.

Food Security can be explained on the basis of three indicators i.e, food availability, food accessibility and food absorption.

Table 4.2: NSS 50th round Central sample PSMS-11 and NSS 61st Round

Poverty Measure	1993-94 50 th Round			2003-04 (PSMS-II)			2004-05 (NSS 61 st Round)		
	Overall	Rural	Urban	Overall	Rural	Urban	Overall	Rural	Urban
Poverty line (in normal rs.)	-	213.0	258.7	-	346.4	460.2	-	65.8	483.3
Headcount poverty Rate (%)	40.9	42.3	35.1	29.2	28.5	32.3	32.8	33.4	30.6
Poverty Gap	10.1	10.4	9.0	5.1	4.7	6.5	6.5	6.3	7.1
Squared Poverty Gap	3.5	3.5	3.3	1.3	1.2	1.9	1.9	1.8	2.3
No. of Poores (in million)	59.3	49.5	9.9	48.8	38.4	10.3	59.0	47.3	11.7

Food Availability:

The availability of food stems from the desired levels of agricultural production because the food grains are the basic element to ensure food security

To understand food availability we have to analyse some indicators to determine the food availability.

1. Per capita value of agriculture production: Agriculture productions clearly reflect the food availability because the agriculture is dependent on climate.⁴⁰ If rain is good and on time, the production will also be good and the income will increase respectively. Edible and Non-edible crops will be counted because weather it is a non-edible crop but it would be a cash crop and the income with these crops would defiantly have an impact on food security.
2. Proportion of Trees and forest: the forests can be considered as a common property resource. The forest provide many things like wild fruits, wood, vegetable, medicinal plants etc depending upon its longitude and magnitude which also provider income to the people living nearby which also supports food security. But some legal and geographical restriction are also there which regulates the trade of forests productions, thus it can be said that forest have both negative as well as positive impacts on food security.
3. Extent of Irrigation: Irrigation system plays a very important role in agriculture production as because of global warming and climate change the rainfall have became uneven so irrigation system is very important and associated with the increase in productivity and districts and state's food security status.
4. Road Connectivity to the rural Areas: Good road connectivity ios one the very important factor to ensure food security because good connectivity to the cities can lessen the cost of transportation with this the farmers can supply their agricultural

⁴⁰ UNWFP, food Security Atlas of Rural Uttar Pradesh, 2010, Institute of Human Development, New Delhi.

products to the markets easily and those thing they don't grow, can get on genuine prices⁴¹.

Food Access:

Having accessibility to adequate food is another very important factor to ensure food security because only availability of food is not enough, the food should be affordable and people should have ability to access it. There are some factors which affect the accessibility of food directly or indirectly.

- Proportion of Agriculture laboures: In 2004-05, the total number of laborers involved in agriculture was about 259 million in which 28.9% agriculture laborers were from Uttar Pradesh.⁴²

The agriculture laborers are characterized as extremely poor so the proportion of agriculture laborers is adversely related to food security.

- Proportion of SC/ST households: The SC/ST households are generally food in secured because large populations of SC/ST community are socio-economically backward. According to the census Report of 2001, the proportion of SC communities in rural Uttar Pradesh was 23.4% and ST communities was 0.1%.

Historically, the caste system had always been the major factor of inequalities in the country. In older times caste was the most important factor to determine the position in the society, getting job and education etc. Because of which they got marginalized and became of poverty, they suffer with food insecurity.

⁴¹ UNWFP, food Security Atlas of Rural Uttar Pradesh, 2010, Institute of Human Development, New Delhi.

⁴² UNWFP, food Security Atlas of Rural Uttar Pradesh, 2010, Institute of Human Development, New Delhi. Pp.33, 62.

- Working Age Population: The working age population means the young capable age group who have high productivity but when they migrate in the search of work to the big cities native place decreases which brings a productivity crisis their native place which also causes food insecurity.
- Per capita Expenditure: The cost per capita is directly linked to food and wages. The average income group will have a positive impact on food access, while food insecurity may suffer from low income levels.

In per capita expenditure, Uttar Pradesh ranks fifth (Rs.346), which is more than the national average of Rs.307. In per capita spending, the state has high ranking status, we may assume that the state can achieve even better status than today because of the inequalities are resolved.

- Accessibility to food of females: Gender-based disparities exist throughout the nation. Girls and women's nutritional needs suffer as women first have to feed their families to male members in particular, and last women will eat mother and girls suffer from very high incidence of anaemia. Female literacy is therefore very important for them to be aware of their nutritional needs, their consequences, etc.⁴³

Absorption of food:

Entry to safe drinking water for food insecure individuals can have a high incidence of water-borne mortality and good health systems can have a direct effect on food safety.

⁴³ Ibid, pp.33-62.

Improving the Food

Food access initiatives In Uttar Pradesh, the following lives have been mentioned:

1. Provision of low-priced food grains as a way of subsidising poor people's consumption. This is achieved by the Public Distribution System (PDS) and now only Poverty Line (BPL) households belong to the new targeted PDS, where low prices are paid.
2. Food for work schemes and under the national Rural Job Guarantee Act will be provided for (NREGA).The mother and infant supplementary feeding programme through ICDS.
3. The Mid-day meal schemes for children in government run schools.⁴⁴ The NSS 61st round report shows that 83.12 percent of the region's wise percentage of ration card holders in the various regions of Uttar Pradesh shows that access to the Ration card is quit poor in the Bundelkhand region, but access to Annapurna Schemes and ICDS is much better than other parts of Uttar Pradesh. But in the case of the mid-day meal scheme, the performance of western Uttar Pradesh is better than others, while the position of the central region is worse, demonstrating that officials did not pay attention to this scheme during this time.

Table.4.3: Region wise Poor Households who have benefited from various food security schemes in Uttar Pradesh

Region	Possess ration card	Food for work	Annapoorna	ICDS	Mid-day Meal scheme
Western	84.15	1.5	1.28	0.43	30.19
Central	79.16	0.66	1.97	0.98	20.98
Eastern	84.26	0.27	2.53	0.63	21.69
Bundelkhand	76.85	0.0	4.63	1.85	25.93
Rural Uttar Pradesh	83.12	0.61	2.27	0.71	23.81
Rural India	80	4.2	1.2	8.8	33.2

SOURCE: NSS 61st round survey

⁴⁴ Ibid, pp. 106-07.

CHAPTER 5

CULINARY PRACTICES IN UTTAR PRADESH

Uttar Pradesh is the most populous state of India and also this is the cultural centre of the country. The fertile lands made by Ganga-Yamuna and other rivers have made it the most populous state of the country. Uttar Pradesh is the largest producer of many crops like Wheat and Sugar-cane and one of the largest producers of rice, Maize, pulses, milk and milk products etc. The culinary culture of Uttar Pradesh was enhanced with the invasion of Mughals in sixteenth century as they were very fond of trying different kind of dishes and so that they brought many cooks from Central Asia with them. These cooks gave birth to a very famous and flavorful cuisine i.e. Mughlai cuisine with the help of the local Indian cooks and ingredients and that Mughlai cuisine further gave birth to the local cuisines of Uttar Pradesh like Awadhi cuisine, Moradabadi cuisine, Rampuri Cuisine and so on.

The cuisine of Uttar Pradesh have so many ingredients, spices and goodness of ghee and mustard oil and its low flame cooking which makes this cuisine very special. Use of mawa, khoya, dry fruits and whole spices makes the Uttar Pradesh cuisine very rich and flavorful.

This state is very diverse and it has different climatic conditions from going eastern part to the western part of the state. So, for the ease of the study, the state can be divided into two parts, eastern and western Uttar Pradesh. Uttar Pradesh is the largest producer of wheat in the country because of its western region as this region was assigned under the Green Revolution during 1960s. The districts like Agra,

Mathura, Aligarh, Moradabad, Rampur, Bareilly, Meerut, Saharanpur are the part of the western Uttar Pradesh while Vanarasi, Azamgarh, Prayagraj, Jaunpur etc are the part of eastern Uttar Pradesh. The major difference between the two is the eastern belt rice consumption is high while in the western belt is wheat is consumed more than rice.

Mathura

District Mathura is one of the most important districts of Uttar Pradesh as this is the birthplace of Lord Krishna and so that it is a tourist place and above that it is considered as a sacred city of Uttar Pradesh. People of Mathura are mostly vegetarian in habit. Although other communities other than Hindus, eat non vegetarian food in the urban areas but in the rural areas people had to wait for the weekly markets because earlier meat was available on the market days only otherwise they also had to resort on vegetarian diet. The staple grains of the district are jowar, bajra, wheat, maize in which maize, jowar and bajra were mostly eaten by poor as they were coarse and cheap grains. The pulses used in the district are peas, mung, urad, gram, masur and arhar.¹

Barsana is a small town in district Mathura and it is known as the birthplace of Radha who was the favorite milkmaid of Lord Krishna. The birthday of Radha is being celebrated on the ninth day of the bright half of Bhadra. On this day women who plays the role of Radha in the play on this occasion, throws laddu in a tank called

¹ Uttar Pradesh District Gazetteer of Mathura, (1968) Govt of Uttar Pradesh. P.101

“Mor Kuti” (a structure built about 300 years ago) and people believe that Lord Krishna eat those laddus in the form of peacock.²

The people of Mathura are very sweet and speak Braj (a dialect of Hindi). Mathura is famous for its sweets, chaats and so many food reasons. The sweets are mostly made from milk, lentils, nuts and lots of ghee and are part of everyday meal. The home food of this district is mostly very simple and freshly made with ghee and milk.

The Hindus of Mathura follows the concept of “Kachcha and Pakka khana”. The kachcha food is that food people have every day. It is boiled or stewed food while pakka food is preferred during festivals, pujas, and offerings to God and to greet the guests and also during travel people carry this kind of food. People of Mathura offer their first bite of food to God before consuming.

In Mathura puris and kachoris are very popular. It is a kind of flat breads and deep fried stuffed bread. The deep fried stuffed flat breads are called puris which don't have any kind of stuffing and consumed with kheer, aloo ki subzi (potato curry) or kaddu (pumpkin) ki subzi and the deep fried stuffed bread are called kachoris which have stuffing of spicy moong daal or mashed potato.³

People like to have their breakfast and evening snacks from the street food shops and sweet shops. Among them Peda is the most famous sweet of Mathura. The peda is made of khoya (dehydrated milk on low flame) caramelized with sugar and when khoya becomes brown they add more local made fine borra sugar and roll it into big sized balls. Another popular dish of this region is Malpua which is made with

² Ibid. p.322.

³ Khanna, Sangeeta, “Culinary Culture of Uttar Pradesh: A Food Trail” (2019), New Delhi, pp. 189-90.

flour, milk, sugar syrup and dry fruits. Mawa bati, Churma Laddu, Mewe ke laddu, Boondi ke Laddu and urad ki pinni are some other special sweets of this region.

The Chaats of Mathura are also very unique. The chaatwalas of Mathura don't use onion and garlic in their chaats still the heat of spices and ginger is balanced well with the tartness of tamarind chutney and lime and no any ingredients overpower themselves.⁴ The chaatwalas make the pani batasha at their home, they do not buy the readymade batashe from the market like any other big city in Uttar Pradesh. The Pani batasha have two flavors, first with the spicy tangy water and the other one is the sonth chutney flavor. Not only pani batasha, the chaats also have variations. The Aloo Chaat of Mathura is one of the most mouthwatering chaats of the city and is very spicy. In this chaat, the whole potatoes are marinated in green chutney and while serving they chop potatoes into pieces and serve with some chaat masala and green chutney sprinkling over it.⁵

Another kind of chaat called Kachariyan which is made of a savoury pastry stuffed with some bitter berries and spices. While serving they crush those pastries and serve it with chutney and curd.⁶ The fruit chaat of Mathura is also different as it contains shallow fried bites of potatoes along with the fruit slices. The fruit chaat of Mathura is known as "Mthura Chaat". Dahi bade, Dahi ki Gujia, Moongoda, Samosa, Aloo ke Bhalle etc. are some other kind of snacks available on the chaat stalls.

There are some savory trail mix snacks, called namkeens which are also very popular. Namkeens also have so many variations like dalmoth, sev, ganthiyan etc. The Dalmoth is a mixed namkeen made of skinned red lentils with some spices and sev.

⁴ Jivan Das, Mahavan, Mathura, interviewed on 07/11/2018

⁵ Ibid.

⁶ Ibid.

Sev is a noodle shaped crisp snack and is made of gram flour and spices. Ganthiyan is also a kind of sev but are thicker, angular and somewhat larger in size. They are little bit softer than sev and to make it soft ganthiyan makers mix sodium bicarbonate in it.

Dubki wale aalo is another famous dish of Mathura and Vrindavan. This is a spicy potato curry served hot with khasta kachori. There are lot of vendors selling this dubki wale aalo which is a popular breakfast of the people in the city.

Mathura has a strange combination of food like Kachori-jalebi in which kachori is a stuffed spicy and crispy break while jalebi is a sweet dish made of refined flour and soaked in sugar syrup.

The Akshay Patra Kitchen

The Akshay Patra Kitchen provides mid-day meal to the school children with the partnership of the Government of Uttar Pradesh. In the year 2003, it was firstly established in Vrindavan in Uttar Pradesh. This kitchen's mid-day meal program has inspired many children to go and rejoin the school, where they can learn better and improve their chances at life through education.⁷

Agra

Agra is one of the most visited places by the tourists every year because of Taj Mahal, built on the bank of river Yamuna in seventeenth century. This wonderful monument was made by Mughal Emperor Shah Jahan in the memory of his beloved wife

⁷ <https://uttarpradesh.akshaypatra.org/news/distinguished-luminaries-visit-vrindavan>. accessed on 21st July 2020 at 3:30 AM.

Mumtaz Mahal, whose remains are buried in it. Modern Agra was founded by Sikandar Lodhi in sixteenth century and since Agra was the capital of the Mughal Empire till Shah Jahan's reign. At Present, Agra is a famous tourist destination in the world. So many tourists visit Agra to witness the Taj Mahal, Agra fort and Fatehpur Sikri founded by Akbar near Agra.

The dietary habits of the common people in the district are prevalent to the other western districts of Uttar Pradesh. Wheat and Gram are the main staple food while poor live on some coarse grains like jowar, bajra and maize etc. people eat rice occasionally. Most of the Hindus of the district are vegetarian by habit and choice but there are many non-vegetarian food restaurants in the city where meat dishes are available. In Agra, the sweets are very famous. There are so many sweet shops everywhere around Agra fort. The most loved and famous dish is 'Petha' (a crystallized fruit sweet). People tell about its origin during the reign of Shah Jahan.

But right now the Petha kitchens have become a threat to the famous Taj Mahal. Because the coal smokes, coming out of these Petha confectioner's kitchens is staining the white marble dome of the Taj Mahal into yellow. So, the Government is planning to shift these kitchens across the Yamuna, away from Taj. But the Government has to make an attempt to save both heritages of Agra, the Taj Mahal and the Pethas.

Agra has lots of meaty dishes originated from Royal Mughlai kitchens and lots of vegetarian dishes originated from the Jain and Marwadi kitchens. The food trends of Agra got influenced with royal 'matbakhs' and 'kayastha kitchens' both. So that they have some unique fusion dishes like 'Turai gosht'. In this dish, the lamb or

mutton is cooked with ridge gourd. The tradition of cooking vegetables with mutton is keeping in because the vegetables cooked with meat absorb the heat of the meat.⁸

“Bibi ka murg pulao” is a rice dish cooked with chicken and was named after Noor Jahan. It is said that Noor Jahan was the one who introduced rice to Agra. Noor Jahan was very fond of developing recipes and Agra has a huge contribution of her in its cuisine.⁹

The Mughlai cuisine of Agra has heavy influence on the Mughlai cuisine of Delhi and Awadhi cuisine but the cuisine of Agra couldn't flourish enough like Delhi cuisine in the Mughal period because of the threats of war etc.

The vegetarian cuisine of Agra is mainly inspired with Jain-Marwari cuisines which are the trader community. In any town of Uttar Pradesh, in every business area, markets, few Marwari families can definitely found. Their cuisine is vegetarian, simple, rich and flavorful which can be found easily at any old fashioned grocery shop throughout the year. The ingredients used by this community are very dry type and always available so the street food having those ingredients became popular because they could serve the same food throughout the year. The street foods like kachori with aloo subzi is typically Marwari lineage but the street vendors added lots of onion, garlic and lots of spices like asafetida, cumin and coriander etc.

The namkeens of Agra is made of wheat or gram flour, nuts and seeds and also some lentil based namkeens are there too. This is also a Marwari lineage. Talking about sweets, Ghevar and gond laddus are also the specialties of Marwari cuisine.

⁸ Khanna, Sangeeta, “Culinary Culture of Uttar Pradesh: A Food Trail” (2019), New Delhi, p.168.

⁹ Khanna, Sangeeta, “Culinary Culture of Uttar Pradesh: A Food Trail” (2019), New Delhi, p.166.

The people of Agra love the combination of hot and spicy food with sweets at the same time. They eat kachori or spicy puri-subzi followed by sweet jalebis or any other sweet at the same shop.

The chaat of Agra is also unique and have distinct flavor. There is a street known as “Chaat Gali” dedicated to the chaats where so many varieties of chaat available in the evening like aloo tikki, stuffed moong chilla, dahi bhalle, gol gappe etc.¹⁰

Petha

The Pethas of Agra have become an identity of Agra. This sweet dessert is translucent, ash groud made candies originated in the Mughal kitchen of the emperor Shah Jahan. It is said that the laborers making the Taj Mahal had very simple diet of dal roti so that the working capacity was getting down. When this news arrived to monarch, he asked the chief architect Ustad Isa Afandi to find a solution. Ustad Afandi sought help from a sufi saint Pir Naqshbandi who shared a recipe of a heavenly dessert he saw in his dream. Thus, the petha was invented and this dessert gave instant energy to the laborers involved in the making of Taj Mahal.¹¹ Nowadays there are so many flavors are available in the market which have given a boost to the Pethas in the market.

¹⁰ Saloni Sharma, Dayalbagh Educational Institute, Agra Interviewed on 10/09/2019

¹¹ Khanna, Sangeeta, “Culinary Culture of Uttar Pradesh: A Food Trail” (2019), New Delhi, p.

Bedmi Puri

Bedmi puri is also a specialty of Agra. It is a small sized ball, stuffed with spicy urad daal and deep fried until it becomes crispy golden brown in color. This puri is served with potato curry and is the most popular breakfast of the city.¹²

Kachori

The kachoris of Agra are much different from those of Mathura. Locally these kachoris are called 'Bedai'. The stuffings of these kachoris can be made of lentils or potatoes are sometimes cottage cheese too. These kachoris are puffy, crispy, deep fried breads served with some spicy curries, achari potatoes, curd and sweet chutney.

Parathas

In Agra, there are some very old shops selling parathas. Paratha is basically a vegetarian, pan fried flat wheat bread dish, sometimes stuffed sometimes not. The stuffings are of many types like potato, cauliflower, cottage cheese, onion, radish and sometimes minced meat. parathas are being served with a flavorful curries vegetables like potato or pumpkin and some pickle.

Rampur

Rampur is a district in western Uttar Pradesh and is known for its Newabs, knife and unique cuisine. The state of Rampur was established by Newab Faizullah Khan in

¹² Saloni Sharma, Dayalbagh Educational Institute, Agra Interviewed on 10/09/2019.

1774 A.D. with the help of British administration and so that they remained loyal to the British Government ever and this was also a reason behind the uninterrupted development of the unique cuisine and culture of the Rampur State even after the decline of the Delhi Mughals and the Lucknow Newabs.

The cuisine of Rampur is a mixture of Awadhi, Mughlai, Rajput and Afghani cuisines because after the battle of Plassey in 1757 A.D., many khansamas of Delhi and Lucknow courts became unemployed so that they sought for the shelter in various small states and Rampur was one of them. The Newab of Rampur was also very fond of trying different kind of unique dishes so he encouraged the chefs to invent some new and unique dishes and hence, the unique Rampur cuisine was born.

The Rampur cuisine does not have any kind of overpowering aroma of spices like Lakhnawi or Mughlai cuisine, neither have they used any kind of ittar (scent), rose water or any kewara essence but they use saffron and nutmeg for the same purpose. The Chefs of Rampur used whole spices like nutmeg, mace, star anise, cinnamon etc instead of grinded spices and some unique and indigenous ingredients like amla (Indian gooseberry), sandalwood, khus-khus (poppy roots), banana flower, jackfruits, figs, lotus seed and stems, papaya and bottle gourds in their kitchen¹³.

The Rampur cuisine had its own Changezi masala containing a blend of 21 kind of spices and herbs and this cuisine have unique blends for each and every dish. This cuisine was also known for its use of onions. The royal khansamas of Rampur used onions in various ways like using raw onion paste, brown onion and golden onion. Some dishes were named on the basis of use of onion like ‘do pyaja’ dishes which

¹³ <https://foodandstreets.com/2019/03/07/gharana-e-rampur-a-look-inside-tehzib-and-cuisine-of-rampur/> accessed on 04/06/2020 at 07:00 AM..

were born in the royal kitchens of Rampur.¹⁴ Do pyaja dishes are very popular north Indian dishes like Chicken Do pyaja, Mutton Do pyaja, Paneer Do pyaja etc. In do pyaja dishes, two kinds of onion are being used i.e., raw onion as well as brown onion. The onions are used here to give any dish both the sweetness and sharpness.

This cuisine was very innovative and invented some very useful and unique techniques. It was Rampur Royal Kitchen which used the raw papaya and bottle gourd to tenderize the meat. This technique was proven very useful in future to make such succulent kebabs, curries and biryanis not only in Rampur but in its neighboring cuisines too.

Another specialty of this cuisine is the chilies. The use of yellow chilies adds a complexity to the dishes. The chefs use green chilies in a very clever way so the flavor of chili gets high up while the hotness becomes quelled due to use of fats and flavors of meat in the curries. They also use chilies in the biryani and raita in a very delicate way.

Garnishing sweets with silver or gold coverings known as '*varq*' is also Rampur discovery in which they used to cover the sweets with a very thin layer of gold or silver instead of covering it with a 'purda' (a thin covering of refined flour which was being used in Mughal courts)¹⁵. The purpose of this garnishing was not just to give the sweets good appearance and to keep the sweets moist and warm, this covering also used to ensure the Newabs that the sweets were not tempered by their rivals. If the covering was even slightly touched, they could know that the sweets were being tampered by someone and immediately they refuse to eat them.

¹⁴ Ibid.

¹⁵ Ibid.

The food of Rampur is mostly non-vegetarian; especially red-meat based preparations are made in Rampur. This meat focused cuisine derived much influences from Mughlai and Lakhnawi cuisines but it doesn't mean that it has no unique identity. This cuisine was equally rich as any other cuisine of the same period. It also has some signature dishes like 'Rampuri korma', 'Doodhiya Biryani', 'Rampuri Mutton Kebabs' and most unique 'adrak ka halwa'.

The character of 'Doodhiya Biryani' is clear by its name as 'doodhiya' is meant to its milky color. The chefs use milk to create such biryani which looks like a white milky sheet and according to the old locals of the town, this biryani was served by using palm instead of ladle. It was believed that serving by palm enhance its flavor.

The 'Mutton Tar Korma' of Rampur was a red meat preparation and basically it was a beef 'nihari' with gravy and mild spicy flavors but with time this dish got modified and the mutton version came into existence. The word 'tar' is used for a thin layer of mutton fat on gravy which makes the dish tastier. This korma dish is very popular in the town as it is one of the must at all dishes and is served with rotis in every function in Rampur and after finishing the meal people drink rest of the tar in the bowl¹⁶.

The kebabs of Rampur are quite different from the Lakhnawi kebabs. The use of raw papaya to make the meat tender made these kebabs more moist and succulent. Sambhal ka Seekh, Kathal ke Seekh, Aloo ke kebab, Kele ke Kebab are the speciality of Rampuri kebabs.

¹⁶ Ibid.

In Rampuri cuisine, some seafood is also being prepared like ‘Nasheela Jheenga’ which meant intoxicated prawn but actually they do not use any kind of intoxicating agent. They just use a blend of red hot spices.

The vegetarian dishes of Rampur are also very unique. Dal Khichda was one of them as it sounds very simple but actually the Rampur Dal Khichda was not so simple. The rice and lentils used in the khichda were carved out of almond and pistachios and to make this. The cooks were informed two days before for the preparations. The cooks melted the gold coins and add them to the dal to get the preferred allusion of yellow.

Badam ki Roti, Rampuri Naan, Sheermal were some specific breads eaten in Rampur and in rice they prefer Yakhni Pulao, Anannas Pulao (Pineapple Pulao), Pulao Marmareed etc. The Rampuri khansamas made their desserts with some weird ingredients like Ande ka Halwa, Adrak ka Halwa, Sabze Meetha, Mirch ka Halwa which were some very unusual desserts and some usual desserts like Gur ki Yaquiti, Sheer Khurma, Meethe Chawal, Chukandar e Afroz etc.¹⁷

Moradabad

Moradabad is just few kilometers away from Rampur and on culinary point of view it is not much different from other districts of the region. Wheat, rice, moong, urad and tur are the staple grains of the district¹⁸. People usually eat bedami puri - alu sabji and Puri Sabji in breakfast and you can found so many food stalls serving these dishes in the local markets. Moradabadi Moong Daal is a very famous and important dish of the

¹⁷ Ibid

¹⁸ Uttar Pradesh District Gazetteer of Moradabad, Govt of Uttar Pradesh. P.70

Moradabadi platter which is served with chapatti, vegetables, rice and raita. In Non vegetarian dishes people eat chicken or mutton mostly but they rarely eat fish.¹⁹ In festivals Puri and Kachories and some sweets are being made just like other western Uttar Pradesh district and on festivals most of the people avoid non vegetarian food. But there is much improvement in recent years as the laborer class has also started having good food, although not so frequently still they have on their special occasions.

The cuisine of Moradabad is mixed as from Ancient times it was ruled by Hindu dynasties later mughals and Sharqi of the eastern Uttar Pradesh. Here, the use of spices is very delicate and popular and they use buknu, chaat masala and other spice blends in their dishes.

Moradabadi Biryani is a must have dish of the district. The yellow chili of Rampur is being used in this biryani instead of using overpowering aroma of garam masala. The biryani rice is cooked in the meat stock and the meat used in the biryani is mildly spiced and very light in texture.²⁰

Khichda is one of the popular breakfasts in the Moradabad. This is a vegetarian version of Haleem and is made with lentils, rice and spices. Along with khichda, Paya Shorba is another very popular non vegetarian dish which is basically a bone broth made with mutton trotters. This is very healthy and mostly consumed in winters and also given to the patients and new mothers for strengthening purpose.

Paneer Jalebi is the most famous dessert of Moradabad. It is a quite fancy dessert; cottage cheese mixture deep fried in ghee then soaked in sugar syrup. Nowadays it is gaining popularity in the other parts of the state too.

¹⁹ Akshay Kumar Saxena, Food Corporation of India, Moradabad interviewed on 14/04/2018.

²⁰ Rani, Main market , Moradabad interviewed on 14/04/2014.

Saharanpur

Saharanpur is a district situated in the western part of Uttar Pradesh. The staple grains of this district are wheat maize, gram, barley, millet etc and pulses like urad, moong and tur are majorly consumed in this district.²¹ The consumption of rice is very rare in this district. The common villagers and poor of the towns do not have variety in their daily meals. They subsist on roti and dal (boiled pulses) or cooked vegetables. The farmers take some parched or roasted gram or maize and jaggery with them for lunch. In early post colonial time tea was not so popular drink and people used to have buttermilk, curd and milk and sugarcane juice instead of tea or coffee. The well-to-do section of the society usually eats rotis made with wheat or wheat and gram mix flour, cooked vegetables, seasonal fruits, condiments, ghee, milk, sugar etc. The Hindus of the district are mostly vegetarian by choice while the others like to have meat with their meal. The people from rural areas had to wait for the local markets till 1990s for weekly markets to buy meat because there were no regular meat shops till then. After independence tea gained its popularity day by day and by 2010 so many small tea shops can be seen on roadsides.

Bulandshahar

The staple food of the people of Bulandshahar is wheat, gram, maize, rice and pulses and dairy products like milk, curd, ghee, butter etc but the poor section of the society have to live upon the coarse grains like jowar, bajra, barley and sattu.²² The Hindu population of the district is generally vegan by habit and preference and others are

²¹ Uttar Pradesh District Gazetteer of District Saharanpur, Govt. of Uttar Pradesh.

²² Uttar Pradesh District Gazetteer of Bulandshahar (1980) Govt. of UP., p.66.

non vegetarian but in the rural areas of the district the meat dishes in meal is totally dependent on the local market days they have to wait for and rest of the days they have to live vegan.

Banda

The staple food of Banda is chapatti (prepared from kneaded wheat flour) and dal (cooked pulses). The other staples of Banda are jowar, Bajra, and rice and in pulses, there are urad, moong, tur, masur and gram²³. People take tea preferably as their morning drink but earlier during 1950s-1970s tea was not so popular, people used to have milk or buttermilk as morning drinks followed by two meals. Some rural people eat roti with tea in their breakfast and then they set off to their workplaces²⁴. For sweetening the dishes, people use sugar and jaggery as the sweetening agents and among edible fats mustard oil and vegetable oil are most commonly used. People of Banda do not prefer very spicy food but they like pickles, chutneys, bari, moongories etc. along with this the trend of getting fresh vegetables and fruits from market has been increased since independence²⁵.

Aligarh

The staples of Aligarh are like other districts in western Uttar Pradesh, jowar, bajra, wheat, maize and rice. Most of the people of Aligarh urban area, except Brahmins,

²³ Uttar Pradesh District Gazetteer of Banda, (1988), Govt. of UP, p.85.

²⁴ Uttar Pradesh District Gazetteer of Banda, (1988), Govt. of UP, p.85.

²⁵ Pooja Verma, UPPCL Residential colony Banda interviewed on 20/07/2020.

Marwadi and jains are non vegetarian by habit and preference²⁶. In rural areas most of the Hindus are vegetarian. People take tea or coffee as their morning beverage in both rural and urban areas.

Etah

The staples consumed in the district are wheat, jowar, bajra and maize. The Jowar, Bajra and Maize have been considered as coarse grained fed by poor sections of the society. The commonly used pulses are tur, moong, urad, gram and masoor. ²⁷Most of the Hindu population of the district is vegetarian by habit and preference while others like Muslims, Christians and Sikhs like to have non vegetarian food.

Hamirpur

Hamirpur is also a district in western region of the state and the food habits of people are quite similar to district Etah as Wheat, Jowar, Bajra and Maize are the staples here too and the last three are considered as coarse grains which are generally consumed by the poor²⁸. But with the passage of time people of the district are exploring new cuisines, dishes, vegetables according to their pocket and have improved their diets so it would be unfair that poor eat coarse grains only.

²⁶ Uttar Pradesh District Gazetteer of Aligarh, (1987), Govt. of UP, pp.63-64.

²⁷ Uttar Pradesh District Gazetteer of Etah, (1988), Govt. of UP, p.59

²⁸ Uttar Pradesh District Gazetteer of Hamirpur, (1988), Govt. of UP, p.79

Bareilly

Bareilly is a district situated in the Rohelkhand region of Uttar Pradesh. The staple grains of the district are wheat, rice, jowar, maize and kodon and in pulses, mung, urad, chana, masur, arhar and matra are grown here.²⁹ Maize, jwar and kodon are the coarse grains and are generally earlier eaten by poor but now people get fine grains also under the government schemes. Non vegetarian food consumption of Bareilly is like other districts of the region.

Kanpur

Kanpur is situated in the central part of Uttar Pradesh and is known for leather industry, river Ganga and its unique language. Food of Kanpur has both the influences of western as well as eastern Uttar Pradesh. This district is surrounded with those districts which are very fertile like Unnao, Auraiya, Kannauj etc and its proximity to Lucknow make its cuisine very rich. Although not so many differences can be detected in the dishes and its ingredients but Kanpur has its own style of cooking. Above all it is a place where anyone can get aloo chaat dipped in coriander chutney which is a specialty of Agra and Mathura and also Basket chaat which is an iconic dish of Lucknow. The food of Kanpur is simple as people take two or three meals. Wheat, Gram, Sorghum, Maize, Pea, Arhar, Mustard, Potato and Rice are major crops cultivated in Kanpur³⁰. The spices used in home cooking depends upon the season and have its Ayurvedic importance and easily available on the old grocery shop in Kanpur.

²⁹ Uttar Pradesh District Gazetteer of Bareilly, (1968), p.95.

³⁰ Agriculture Contingency Plan for District: Kanpur Nagar, 2016, www.upagriparadshi.gov.in . accessed on 09/08/2020 at 12:12 am.

Moongodis are very popular snack of Kanpur as home food and also as street food. In homes it is served with grated radish and coriander chutney but in markets it is served with two types of chutneys, thinner green chutney and sweet chutney. Aloo chaats are very popular in Kanpur as it is situated in the region where potato is cultivated at large scales. Dhaniyawale Aloo or Chutneywale Aloo is very popular in the district. This chaat is popular during winters while for summer tamarind version is available there. Aloo tikki of Kanpur is crispier than of Lucknow. Dahi Bada is very common dish and is made in homes and on chaat stalls. Dahi Bada is basically flour balls soaked in curd and spiced with a blend of spices.

The biryanis and Kebabs are very popular among people and these are the dishes which have been successful to attract youngsters in the age of fast foods and other continental food. The preparation method of making biryani and kebab is Awadhi. Not only this Mutton Ishtew (a dish emerged from colonial influence) is also very popular and available on many shops.

There is a shop in Kanpur named “Thaggu ke Laddu” which clearly states in its tagline that they have looted everyone even their close ones. This shop is very old and famous in Kanpur. They serve khoya and semolina based laddu, which is its specialty. Banarsi ke Laddu is a sweet shop which is famous for its Bondi ke Laddu made in desi ghee, Apart from that Gond ke laddo, Kaju ke laddoo, Aam kulfi etc are also very popular desserts in Kanpur.³¹

Unnao

Unnao is a district situated between Lucknow and Kanpur. Wheat, Rice, Maize, Rapeseed Mustard, Potato and Pigeon Pea are the main crops cultivated in the

³¹ Dristi Srivastava, government Leather Institute, Kanpur Interviewed on 21/09/2019

district³² People usually take two meals in a day and as breakfast they just take a cup of tea and smoking is also very common in Unnao. People prefer to eat chapatis with a bowl of boiled pulses and usually avoid condiments. But with the passage of time people have changed their food habits according to their financial status. During the initial time since independence people used to eat very simple food but later the trend of getting fresh fruits and vegetables from market has been increased and till 2010 fast food and junk food reached to every house of the district.

Varanasi

Varanasi is one of the oldest survived cities on the globe and is a spiritual centre for Hindus and situated in the eastern part of Uttar Pradesh. This city is also known as Banaras and Kashi. Kashi is the oldest name of the city. The name Varanasi came from the two minor rivers which makes the boundary of the city Kashi i.e. Varuna and Assi.

As being the oldest city, it has fascinated with various influences in food as with the passage of time various communities came to Kashi and made it their homeland. The flavor of the street foods of Varanasi is influenced with Marwadi, Gujrati and Bihari staples. In this city the Marwadi-Gujrati-Maharashtrian-Bihari Brahmins community lived together since a very long period of time and this has given their food a quite distinct character.

Food of Varanasi is mildly spicy with a hint of sugariness. In Banarasi cuisine the dairy products like ghee, khoya and milk etc are used in large amount make dishes

³² Agriculture Contingency Plan for District: Unnao, www.agricoop.nic.in/agriculturecontingency/unnao accessed on 09/08/2020 at 02:35 AM.

rich and nourished. Use of kewada scent, saffron, rose water and other aromatic herbs is very common to get an aromatic fragrance and color. People of Varanasi follow the food calendar very strictly and make season appropriate food and also celebrate festivals accordingly³³.

Some Festivals and their specific Food of Varanasi

Amlaki Ekadashi: On this day people gather near Amla trees and they cook and eat under those trees. People consider the Amla tree as an avatar of Lord Vishnu and they do so to take his blessings and actually is a traditional way to nurture and nourisher.

Lota Bhanta ka Mela: This festival is a way to celebrate the local eggplant production. The local people of the district gather on the bank of the river Varuna at a place called Rameshwar on this occasion of Lota Bhanta ka Mela on the Sixth day of Aghan (a month of Hindu calendar). The devotees complete the Panchkoshi Yatra (a five miles pilgrimage) and reach Rameshwar and cook Bati-choka, dal and kheer on the cow-dung cake fire and they offer this meal to the temple and then have it as Prasad.³⁴

The Picnic Culture of Varanasi: Varanasi has a culture of picnics and community eats and it is of various kinds. On some festivals people go outdoors in some open space and buy everything needed for cooking like disposable leaf plates, earthen pots, bowls and kullhads, flour, rice, lentils and vegetables on the spot from the local vendors and cook food in open and enjoy with family and friends

³³ Banerji Chitrita, *Eating India: Exploring a Nation's Cuisine*, New Delhi, 2007, pp.180-191.

³⁴ Shrivastava Heena, Interviewed on 01/09/2019.

Second kind of picnic of Varanasi is called “O paar” in local Banarasi language. The local boat-man arranges a Litti-Chokha picnic across the river Ganga on the sandy river bank on special request. This picnic is popular during the winters.

People celebrate another kind of picnic in their private mango orchards in the backyards. At this people mostly cook non-vegetarian dishes on wooden or charcoal or cow-dung cake fire because cooking non-vegetarian dishes are prohibited in most of the Hindu kitchens of Varanasi so those family members who like to eat non-vegetarian food, cook meat either in the backyards or somewhere on terrace and have a picnic mostly on the weekends.³⁵

Street Foods of Varanasi

On culinary point of view, Varanasi is very rich city and has lots of traditional street foods and few shops which sell those foods are also nearly a century old and some are new, trying to replicate those authentic dishes. the street food of Varanasi is completely seasonal like the most common breakfast of Varanasi is Kachori-subzi in which the subzi (cooked vegetables) is always seasonal accompanying potatoes. Near the area of Pakka Mahal, vendors sell Malaiyyo (in Lucknow it is known as Makkhan-Malai) during winters and during summers they sell Lassi at the same place. Not only this, the Chaat vendors sell Tamatar chaat and Chiwda-matar (flattened rice and peas) during winters and Dahi-bada during summers.³⁶

Some street foods can be found throughout the year like samosa, jalebi, Imarti, Aloo chaat, Suhal, kachori-subzi etc. Ghughari is a very common dish in Varanasi and

³⁵ Ibid

³⁶ Anvita Tewari, BHU, interviewed on 01/09/2019

is made of black gram.³⁷ People of Varanasi are very obsessed with sweets. Stalls of sweets along with Chaat stalls can be found anywhere so easily. They make many kind of sweets like Gulab Jamun, Laung Lata, Malpua etc.

The household kitchens of Hindu community are mostly satvik as they do not use onion and garlic (pure vegetarian) and they cook food fresh and use seasonal stuff mostly. If any member wants to eat non vegetarian dish, he has to cook outside the house in separate kitchen using separate utensils. The other communities are non-vegetarian by habit and preference but they also enjoy the local vegetarian street food.

The South Indian food stalls are also very popular in Varanasi more than any other city of Uttar Pradesh because a large number of pilgrims come to Varanasi every year.

Some Unique Eats of Varanasi

Malaiyyo

This is a very delicate foamy milk fat based melt in mouth dessert which is made with fresh milk fat, sugar, saffron and nuts on winter mornings. It is served in Kullhads and is very popular dessert in Varanasi.

Chiwda-Matar

This is also a winter snack and is made of fresh peas and chiwda (flattened rice) of the new crop. This is a dry mixture and looks like matar-pulao. This is a specialty of Varanasi³⁸.

³⁷ Varun Singh, Near Varanasi Railway Station, Varanasi, interviewed on 30/08/2019.

Kachori-Subzi

This is the most common breakfast also known as khasta-subzi served throughout the year. The kachories stuffed with spiced urad dal and deep fried in oil are served with the subzi which is made of seasonal vegetables and potatoes and spices and is hot enough. The kachoris are crispy from outside and softer from inside and these kachories are softer than the Bedami Puris of the Western Utter Pradesh.

There is a lane, dedicated to this dish and known as “Kachori Gali” where there are so many shops selling kachori-subzi all day. Varanasi is also considered as a very Holy place for cremation and after cremation many people believe that one should have Pakka Khana (deep fried food). So after cremation these people come to this lane and eat kachori and subzi.

Tamatar Chaat

Tamatar or tomato is not a native to India, It was brought by Portuguese and popularized by British several years ago but the city of Varanasi has adapted this fruit and invented a new kind of chaat, Tamatar Chaat which became an specialty of the city very soon. This chaat is mainly a winter dish but now it can be found throughout the year. In this chaat, a preparation of tangy sweet tomato in ghee is being served with chickpeas, spices and chutneys topped with chopped coriander leaves and sev in leaf-plates or earthen bowls.

³⁸ Banerji Chitrita, *Eating India: Exploring a Nation’s Cuisine*, New Delhi, 2007, pp.180-191.

Jalebi

Jalebi is a crispy morning dessert made of fermented refined flour and doused in the sugar syrup. This is a very old and popular dessert in Varanasi and this is something that Kashi still holds on to religiously.

Laung-Lata or Lawang-Latika

This is a specialty of Varanasi and actually a clove flavored khoya stuffed small parcel like dessert and freshly made every day in Varanasi. This is a sweet pastry folded around the sweetened khoya and dipped into a thick chashani (sugar syrup) and sealed with a pod of clove for final touch.³⁹

Malai Gilori

This is a specialty of Banaras and actually a mixture of some saffron flavored dry fruits wrapped in a thin sheet of malai and shaped like a paan-gilori. Another dish related to malai is Malai-Puri which is also a unique eat of Varanasi. This is a very light and moist, wafer like malai disc lightly sprinkled with sugar.

Banarasi Paan

Offering Paan is the most famous ritual of Varanasi. This is considered as an aphrodisiac, antidepressant, digestive and anti-inflammatory, all at once. The slaked

³⁹ Ibid, pp.179-192.

line and catechu help get the famed red lips, often exalted in the ancient literature as a thing of beauty.⁴⁰

There are three kind of betel leaves are used in the Banarasi Paan i.e. Maghai Patta came from Bihar, Jagannathi Patta came from Odisha and the last Desi Paan Patta locally grew in the Eastern Uttar Pradesh.⁴¹ The Maghai Patta is only available in winters and is very delicate and melts in mouth kind of paan. The art of maturing Maghai leaf is exclusive to Varanasi and the ingredients used in Paan are gulkand (a preparation of sugar and pink rose petals), betel nuts, fennel, rose water, candied areca nuts and silver foil for final coating of the Paan Gilori.

Jaunpur

Jaunpur is a district in the eastern Uttar Pradesh and it has a glorified past. Earlier it was named Yamdagnipur as the city was established by Rishi Yamdagni but later this city was renamed as Yavanpur and in 1359 AD Firoz Shah Tughlaq established a new city here and named it on his cousin and former sultan Muhammad bin Tughlaq as he had another name Malik Jauna.

Talking about food, the staple grains of the district are rice, jowar, bajra, maize and gram and pulses consumed are moong, arhar, urad, masoor, matra and chana.⁴² People consume rice in plenty. Most of the Hindus are vegetarian by preference but the other communities like to feed upon non-vegetarian food but it was not available daily till few years back in the rural areas of the district. The other communities too had to wait for the weekly markets for buying meat and till then they had to resort on

⁴⁰ Khanna, Sangeeta, "Culinary Culture of Uttar Pradesh: A Food Trail" (2019), New Delhi, p.44.

⁴¹ Ibid, p.44.

⁴² Uttar Pradesh District Gazetteer of Jaunpur, 1988, p.76

vegetarian food. People usually take two meals in a day and as breakfast either they drink milk, buttermilk or take a cup of tea, which is gaining popularity day by day. The poorer laborer class carries sattu with them as their mid-day meal and eats it with either rab (molasses) or jaggery. The sattu can be made of barley, gram or pea.⁴³ People of Jaunpur like to have parched grains like gram, wheat and pea with chutney, salt, onion and chilies as snacks. People here prefer spicy food and use green and red chilies very frequently. The cooking medium used in the district is mustard oil, ghee, vanaspati ghee (vegetable oil) as refined oils were not so popular till the year 2010 it was consumed in the urban areas of then district only. The consumption of fresh fruits and vegetables bought from the market has increased since independence.

Street food of district are very simple like any other eastern district of Uttar Pradesh but there are some specialty too like Jaunpur is a known producer of aromatic flowers and local fruits and is famous for its essential oils, rose water and gulkand (a rose petal jam).⁴⁴ Along with this Beniram's Imarti is also famous in Jaunpur since mid 19th century and it is soft and sweet. The shopkeeper claims that they don't use any artificial color and preservative in it. They use khandsari sugar (sugar made by old process, not in factories), ghee and green Urad dal paste in the making of imartis. They also serve Puri subji and samosa, the regular street foods.

Along with Imarti, Parwal ki Mithai is another sweet famous in Oldenganj area of Jaunpur. Litti-Choka and Litti-Meat are also very popular dish hear. A dough ball filled with sattu and some spices is cooked on cow-dung cake fire on low flame and is served either with chokha or lamb or Mutton. The vegetarian version of non

⁴³ Ibid, p.76.

⁴⁴ Khanna, Sangeeta, "Culinary Culture of Uttar Pradesh: A Food Trail" (2019), New Delhi, p.54.

vegetarian dishes can be easily found in this town like vegetarian kebab and Haleem which are made of soya chunks lentils and some spices.

Prayagraj/ Allahabad

The staple grains of the district were wheat, maize, rice, jowar and bajra and pulses are arhar, tur, urad and moong⁴⁵. Like any other district of eastern Uttar Pradesh, people of Prayagraj are also big rice eater. Hindus of the district are basically vegetarian by habit and preference. The communities other than Hindu eat meat but that also depend on the availability of meat. In rural area they had to wait for the weekly markets. A religious belief related to food in Prayagraj is that no person should fast on the festival of Diwali as this is the festival of feasting.

Prayagraj is situated in Indo-Gangetic plains which is very fertile. This place is famous for its large sized aromatic guavas and local specific taste. Some unique dishes of the city are Fara, Sagoda and Dum- aloo.

Fara is a kind of dumpling made of rice flour and filled with spicy lentil paste. When you go to the Far East districts of Uttar Pradesh fara is known as 'gojha' but both are slightly different. Gojha is bigger and robust than fara. Sagoda is vada like pakoda but bigger in size and is made of the green leafy vegetables available in winters and served with spicy thin gravy. The Dum Aloo of Prayagraj are also very unique as they are very spicy without using much heat of chilies or garam masala.

⁴⁵ Uttar Pradesh District Gazetteer of Allahabad, (1968), p.92.

The most common street food of Uttar Pradesh, Samosa, in Prayagraj is made with basic spices like cumin, coriander and pepper and green chilies only.⁴⁶

Interestingly, the gulab jamuns are known as rasgulla in Prayagraj and other districts of Uttar Pradesh and rasgulla is known as chhena mithayi⁴⁷. Jalebi is served with dahi in Prayag and not with rabdi or milk. Gari (coconut) burfi and motichur laddus are also famous among the locals and in winters, Black Carrot halwa is very famous delicacy of the city.

The street foods of Prayagraj have unique flavors and ingredients. The Karela chaat is an specialty of the city and you can't find Karela Chaat except here. Churmure are bhelpuri kind of eat and walk snack but is quite different from bhelpuri. Churmure is a dry mixture of puffed rice, green peas, boiled and roasted white peas, chopped onions, chilies, lemon juice and some spices.

Deoria

The staple grains of the district are maize, wheat and rice and in pulses urad, arhar , mung and gram are cultivated in the district. Common people eat chapatis made of wheat, rice, boiled pulses and cooked vegetables in their daily routine but on special occasions like weddings or any festival people cook puris, kachori, chhole, sweets like kheer, gulgule etc. ⁴⁸People generally eat in their kitchens on wooden stools but now the new generation eats on dining tables using steel utensils or crockery. In drinks people like to have mattha, buttermilk, milk, juices and tea. Earlier tea was not so popular but nowadays the tea shops have become the best chitchat point for males

⁴⁶ Mr. Abhay Kumar Singh, Civil Lines Allahabad, interviewed on 21/12/2018.

⁴⁷ Ibid.

⁴⁸ Uttar Pradesh District Gazetteer of Deoria (1988), p. 71.

of every age group.⁴⁹ In the rural areas of Deoria, people eat sattu (flour mix of different cereals) and chiwda (flattened rice) with curd and jaggery in normal days and also on the occasion of Makar Sankranti⁵⁰. Most of the people in the district are non vegetarian by habit and preference even interestingly the Brahmins who generally avoid eating non vegetarian food in the western and middle part of the state, eat non vegetarian food happily.⁵¹

Azamgarh

The staple grains of the district are wheat, maize, barley, millet and rice and pulses consumed in the district are arhar, moong, urad, masur and chana. Cooking mediums are mustard oil, ghee, vegetable oil, linseed oil and refined oil used in the district⁵². Mostly Hindus are vegetarian by habit and preference and other community feed n both vegetarian and non vegetarian diet. Earlier poor people used to eat sattu with rab in their lunch but after getting ration card, they get rice and wheat so they eat proper dal chawal everyday.⁵³ People like to have parched grains like gram, pea or wheat with jaggery or rab as evening snack. People like spicy food and use red and green, both kinds of chilies into their recipes. Some local delicacies from rural areas are thokwa, malpua, dalpuri (which is also a national food of Mauritius) and bakheer which people cook on the special occasions.

⁴⁹ Vineeta Kumari, Deoria, interviewed on 17/12/2018.

⁵⁰ Ibid.

⁵¹ Sunil Kumar, Deoria, interviewed on 17/12/2018.

⁵² Uttar Pradesh District Gazetteer of Azamgarh, (1989), p.68.

⁵³ Lipika Bhatt, Azamgarh, Interviewed on 15/12/2018.

Basti

The staple of the district are rice, wheat, barley and millet and pulses produced here majorly are arhar, urad, mung and gram. This is majorly rice eater district and food habit are near about same in throughout the district. People takes majorly two meals in a day and as breakfast they take any drink among tea, milk, buttermilk and chapatti or paratha. As lunch people like to have rice, cooked pulses, cooked vegetables and chapattis with some curd, onion and pickle and in dinner they repeat the same. They use sugar and ajggery as their chief sweetening agents and ghee, mustard oil, vegetable oil or refined oil among edible fats. The consumption of fresh fruits and vegetables has increased with the passage of time. People do like non vegetarian food, mostly mutton dishes. Poultry and fish dishes are also being ate but not more than mutton. The Brahmin community also likes non vegetarian food but not as much as in the other eastern districts of the state.⁵⁴

People like tea very much as it is very cheap and easily available. The small tea shops are very common in the district and you can find many people discussing so many different issues taking a sip of tea. In summers lassi, sherbet and cold drinks are also available on these shops and people prefer them to beat the heat over the tea but the charm of tea never get lessen.

Lucknow

Lucknow is the capital of Uttar Pradesh and earlier it was the capital of Awadh. This city is very rich in heritage and its cuisine. The Awadhi cuisine of Lucknow is a

⁵⁴ Rohit Singh, APN Degree College, Basti Interviewed on 09/09/2018.

refinement of Mughlai cuisine and a fine blend of Muslim and Hindu cuisine. The dietary habits are almost same among Hindu and Muslim in Lucknow except in the matter of prohibited food items. There is a big number of vegetarians too and one more thing is there that those people who even eat non vegetarian food, don't eat meat frequently. They just have it once or twice in a week. The food habits of other communities are almost same and in rural areas too people have the same kind of food. The daily meal of people consists rice, cooked pulses, cooked vegetables and chapattis with some raita. The poor who are native of Lucknow and have ration card, many of them get monthly ration from the government fair price shops but the immigrant laborers, who live in the slums near the Railway crossing and other areas of the city and do not possess ration card have to feed on coarse grains like maize, barley, millet etc or whichever grain they could get cheaper in the markets and sometimes they have to starve if they don't get hired someday.⁵⁵ Although food cost is not very high in Lucknow as anyone can get a veg kabab roll in just Rs. 10/- and a plate full of Chhola-rice in Rs. 20/- near the railway stations and at the local markets but that is also a big amount for a laborer having family of 4-5 people when he earns 200-250 rupees hardly in a day. Some of them send their children to government school and also some send to the private schools but soon either they got expelled due to non-payment of fees in the private schools or they dropped out to get some work so that they could help their families by earning some little amount.⁵⁶ Very few of them complete their education and hardly pass high school or intermediate.

The food of the city and the towns nearby are much varied because of the displaced people of Sindh and Western Punjab came and settled down at the outer of the city and opened a number of dhabas there and served Punjabi style food, both

⁵⁵ Khelawan, Rikshaw Puller, Near Nishatganj slums, interviewed on 21/09/2018

⁵⁶ Arti, House wife, Near Daliganj Railway Station, interviewed on 21/09/2018

vegetarian and non vegetarian and soon gained popularity among the locals of Lucknow.⁵⁷

The typical Lakhnawi cuisine is characterized by its complex cooking techniques and amazing taste. The tricks and techniques used in this cuisine are centuries old. Different kind of kebabs, ulte tawe ka paratha, biryani, sheermal, kulcha, korma, niari and many more dishes are being cooked and consumed everyday in Lucknow since few decades. It is not like that only non vegetarian foods are the specialty of Lucknow, the Hindu-Marwadi cuisine of Lucknow is also very distinct from the other Haindu-Marwadi cuisine of Uttar Pradesh or anywhere in north India.

Ulte Tawe ka Paratha

This is also known as Mughalai paratha which is very thin and crisp in centre and slightly thicker and softer at the edges. This is made on the inverted side of tawa and the paratha is brushed with oil or ghee then pressed down with weighted cushioned cloth. This paratha is very popular in the city and is eaten with curries and kebabs. Kababs with these paratha is one of the most eaten dishes in Lucknow every day since a very long time. Although very long ago, the kababs are eaten with puris in the Muslim families which was a great example of Hindu-Muslim mixed cuisine but later these parathas replaced the puris.⁵⁸

Kabab rolls are also very popular street food in Lucknow. The shopkeepers put one or two kababs on the Mughalai paratha and some chutney and onion and make a

⁵⁷ Uttar Pradesh District Gazetteer of Lucknow (1988) p.71.

⁵⁸ Khanna Sangeeta, Culinary Culture of Uttar Pradesh: A Food Trail, Times of India and Uttar Pradesh Tourism, New Delhi, 2019, p. 110.

roll which is very popular among the college going or coaching going students in Lucknow.

Sheermal

The Lakhnawi Sheermal is quite different from the sheermals of any other places of the country as it is thinner and flaky than other sheermals made in the different places of India. The dough of the sheermal is kneaded with milk and rolled out comparatively thinner then brushed with saffron milk and finally baked in the clay ovens locally known as tandoor and it is mostly eaten with Nihari.

Nihari

Nihari is basically a meat stew which is cooked overnight and eaten as a breakfast and is mild and meaty. It is said that when people used to come to the mosque for Morning Prayer, they ate nihari with sheermal or kulcha while returning from the mosque. Nihari with any kind of bread was a heavy breakfast which gave them energy to work whole day.

Kulcha

Kulcha is a white, flaky and spongy kind of flatbread. The dough of the kulcha is kneaded with milk and baked in tandoor. Because of being spongy in nature it soaks the gravy of Nihari very well so its combination with Nihari is very popular.

Korma

Korma is a curry dish made of chicken or mutton or any other kind of meat and is eaten with Mughalai paratha or rumali roti. Another dish but having thicker gravy or almost dry is Chicken or Mutton Masala which is also eaten with paratha or rumali roti.

Biryani

The Lakhnawi or Awadhi biryani is actually a modified version of yakhni pulao, made a little robust and differently from actual cooking method of making yakhni pulao. The Awadhi biryani is very delicate and aromatic and do not contain too many spices and light in colour. Only clove can be found as the whole spice in the biryani⁵⁹.

Kababs

There is a saying that Lucknow is known for two things, its Nawabs and Kababs. There are eight kinds of kababs made in Lucknow cuisine, more than any other cuisine in India. These are Galawati Kabab, Kakori Kabab, Shami Kabab, Seenkh Kabab, Patili Kabab, Boti Kabab, Pasanda Kabab and Purdanashin Kabab.

Galawati Kabab

The story behind the origin of Galawati kabab is that the Nawab of Lucknow was getting old and was unable to chew meat so he called his khansama and asked him to

⁵⁹ Khanna Sangeeta, Culinary Culture of Uttar Pradesh: A Food Trail, Times of India and Uttar Pradesh Tourism, New Delhi, 2019, pp. 110-111.

cook such kebab which could be eaten without making any effort. The cook then invented the galawati kabab. It is a mixture of finely minced raw meat and marinated with raw papaya hundreds of spices.⁶⁰ The small chunks of this mixture are placed on a special kind of tawa with 2-3 inches high raised edges and shallow fried. These kababs are so soft that it can't be lifted in a single piece without scooping with bread.

Kakori Kabab

Again it is also said that the Kakori Kababs came into existence when a British officer criticized the coarseness of Seekh kababs, the nawab of Kakori felt very bad and ordered his chefs to invent some finer kebabs. The Kakori kababs are made of minced raw meat mixed with some secret blend of aromatic spices and khoya, dry fruits and seeds and cooked on wooden charcoal fire for its smoky flavor.

Shami Kabab

Shami Kababs are very popular and integrated part of the dastarkhwan of every Muslim oriented cuisine but the Lakhnawi Sahmi kababs were different from the shami kababs of other places. Lakhnawi kababs were melt in mouth kababs stuffed with some tart stuffings made of raw mangos, karonda, kamrakh or lime. This tartness and unexpected stuffing gave to the Lakhnawi shami kababs a new identity.⁶¹

⁶⁰ Mohammad Usman, Aminabad, Lucknow, 21/12/2016

⁶¹ Ibid.

Seekh Kabab

The Seekh or skewers are used to make seekh kababs. The minced meat used in this kabab are coarse and mixed with fat and spices and the mix is wrapped over the skewers in the shape of sausage and grilled over a charcoal grill or in tandoor.

Pasanda Kabab

Pasanda Kabab are made with some special cuts of the mutton and hammered and marinated with some special spices and then placed on mahi tawa on a low flame. Some people skewer the pieces and cooked on a grill or in a clay oven. The Pasanda Kababs are the home delicacy of the city because of its specific cuts of meat which makes this kabab a bit costly and sbecause of this these kababs are not available at the restaurants of Lucknow except few.

Patili Kabab

Patili Kabab are cooked in flatten bottom vessel. The minced raw meat marinated with aromatic spices is places in the patili and stirred few times to cook evenly. This kabab looks like any scrambled keema dish and served as a cut piece of cake⁶².

Boti kababs are much similar to the tikkas in looks but in flavor and delicacy they are richer than tikkas. These kababs are made of small pieces of meat (chicken is preferred because of less cooking time) marinated with spices and skewered on long

⁶² Khanna Sangeeta, Culinary Culture of Uttar Pradesh: A Food Trail, Times of India and Uttar Pradesh Tourism, New Delhi, 2019, pp. 110-111.

skewers and places in patili or mahi tawa in the home version and grilled in clay ovens or charcoal grills on shops.⁶³

Purdanashin Kababs are not available for the common man and it is still limited to some aristocratic kitchens of Lucknow and they keep its recipe secret and serve it as their specialty. These kababs are more or less like galawati kababs, covered with a fluffy coating of eggs. This veil covers the kabab and hence it is known as Purdanashin Kabab.

LUCKNOW CHAAT

Lucknow has so many varieties in Chaat, Aloo Chaat, Matar Chaat, Khasta Matar, Tokri Chaat, Gol Gappa and Kachalu etc. The shopkeeper make chaat as per individual taste and ask before adding spices and chutneys to the customer. The specialties of chaats of Lucknow have been described below:

Aloo Chaat

This is the most common street food of the city in which the Chaatwalas fry potato balls in ghee or oil and make it slightly crisp from both of the sides the add spiced boiled white peas, curd, sweet and spicy chutneys, salt, spices and garish with crushed papdi, chopped onion and coriander leaves.⁶⁴

⁶³ Mohammad Shafiq, Aminabad, Interviewed on 21/12/2016.

⁶⁴ Hardayal Maurya, Hazratganj, Lucknow Interviewed on 21/12/2016

The Papdi chaat, also known as khasta chaat is almost same as Aloo Chaat, just the chaatwala adds crispy puris crushed and mixed with Matar instead of Potato patties.

Matar Chaat

In this Chaat, boiled and spiced white chickpeas are fried in ghee or oil then the chaatwala adds spices, chutneys, lemon juice and garnishes with freshly chopped coriander leaves and onion.

Kachalu

Kachalu is one of the oldest delicacies of the city and it is said that this is the primary version of chaat in Lucknow. This is the simplest version of chaat in which the pieces of boiled potatoes are tossed with some spice mix and Jamun vinegar and served in kullhad.

Tokri Chaat

Tokri Chaat or Basket Chaat is a specialty of Lucknow and is available on few shops in Hazratganj or some big chaat shops in the city. In basket chaat, the baskets are edible because they are made of deep fried potato slivers and they are filled with aloo tikki, papdi, dahi bada, spicy chickpeas then sprinkled with spices, then some more crushed papdi are added then they add sweet tamarind and spicy green chutneys and

sweet curd then garnish it with some savory mixture and pomegranate seeds and served with a sweet-sour digestive.⁶⁵

Gol Gappe

Gol gappa is commonly known as Pani Batasha in Lucknow and it is a small puffed crispy puris which hold the filling of either boiled white peas or mashed potatoes with mild spices and then filled with spicy and tangy jaljeera water. It burst in mouth and fills it with lot of flavors.

Dahi Bada

Dahi badas are made of black urad daal paste, and poured in sweet curd and considered as a digestive or sometimes served as appetizer. In the rural areas and some other districts, the dahi bada is a compulsory dish in every ceremonies in the Hindu families but the curd used in these dahi badas are spiced and savory instead of sweet⁶⁶.

Khasta-Aloo

It is the most popular breakfast served with tea in Lucknow. Khastas is basically a deep fried kachori stuffed with spiced lentil mix and is served with aloo subzi. These Khasta shops also serve samosa, puri-subzi or chhola puri and namak para and also jalebi.

⁶⁵ Hardayal Maurya, Hazratganj, Lucknow Interviewed on 21/12/2016

⁶⁶ Ranjana Shukla, Rajajipuram, Lucknow, interviewed on 20/12/2016

SWEETS OF LUCKNOW

Malai Makkhan

This is one of the most famous delicacies of Lucknow and is also known as Nimish which means the 'morning dew' because the Makkhan malai is a frothy milk fat which churns out from milk only in the winter morning before the sun rises. The frothy fat is then mixed with saffron and rose water and garnished with pistachios and is a very light and mild sweet dessert.

Malai Gilori

Malai Gilori is a mixture of dry fruits wrapped in a thin sheet of malai (milk fat) and shaped like paan gilori.

Kesariya Kulfi

Kesariya kulfi of Prakash in Aminabad is also one of those dishes, Lucknow is known for. Kesar kulfi is a frozen dairy dessert mixed with sugar and saffron and dry fruits and served with faluda (cold noodle like dessert).

Rewadi

Rewadi is a sweet candy made with jaggery, sesame seeds, rose and kewada water and is a very popular snack in Lucknow during winters. Another version of rewadi is made with sugar instead of jaggery. These candies are mostly prepared in the Guru

Nanak Market of Charbagh, Maulaviganj and Raja Bazar in Lucknow. This market is around 70 years old and is famous for its flavorful rewadis.

GLOBALIZATION OF FOOD

Food is one of the most visible avatars of trade and culture globalisation. Traditionally, most of the food consumed by the majority of the world's population was produced and traded "locally". The importance of products such as spices in Europe has represented the scarcity of non-local products and played an important role in stimulating discovery and commercial expansion from Marco Polo onwards. As defined in the *Classic Sweetness and Power* of Sidney Mintz, the production of sugar in the Caribbean was heavily implicated in the United Kingdom's global imperial ventures and in shifting British consumption tastes. The Caribbean has always been intertwined with a broader world since Columbus arrived in 1492, caught up in skeins of colonial influence, spun off in Amsterdam, London, Paris, Madrid, and other world power centres in Europe and North America.⁶⁷

Nonetheless, until the late nineteenth and early twentieth centuries, the inability to store and transport fresh food over long distances hindered global trade in dairy products and meat. Today, it seems the planet can be put on a plate by Western consumers. Throughout the planet, foods, cuisines, ingredients and even chefs circulate, facilitated by refrigerated shipping, telecommunications and global travel networks. The globalisation of food supply chains has caused many long-standing problems related to scarcity, seasonality, and scale to be spatially solved. Food can be transported more easily to where it is required, particularly to urban centres of

⁶⁷ Jackson Peter and CONAX Group, "Food Words: Essays in Culinary Culture", London, 2013, p.120.

industry and commerce. A London cook may use a French recipe to produce a dish made from green beans grown in Kenya and meat grown in Argentina, while a New Delhi resident may order "Italian pizza from Dominos, an American company."⁶⁸ This process however has raised concerns about the homogenization of global cuisines, the influence of transnational agri-food companies, and, increasingly, governance of food safety in spatially dispersed food supply networks.

Globalization and McDonaldization

Historical globalisation processes have recently gained new ways and definitions and have become synonymous with critiques of food and culture homogenization, McDonaldization (Riezer 1998) or Coca-colonization (Hannerz 1992).⁶⁹ A defining debate of contemporary societies has been the globalisation of food, business and industry. It demonstrates an ever-closer global integration process that breaks ties with nation-states and creates what columnist Thomas Freidman described as a "flat" environment in which no areas are untouched. Companies such as McDonald's, Coca Cola, or the Starbucks coffee chain are usually represented here.

McDonald's, which was founded in California in the 1950s, now has more than 30,000 restaurants worldwide and is the archetypal global food company. In essence, in marketing that brings together McDonald's clients as a global family, the globality is mobilised." As Elspeth Probyn suggests, "The Big Mac followed the internet in bringing us all together, expanding an ethic of caring into the domain of global capitalism and establishing its customer as a globalised family citizen. Nevertheless

⁶⁸ Ibid, p.121

⁶⁹ Ibid, p.121.

the global "McDonald's family is not always a happy one, nor is the ethic of care"⁷⁰ that it always tries to uphold apparent. The firm has been a subject of campaigns critical of contemporary forms of globalisation, most notably in France, where a McDonald's under construction in Millau was demolished by José Bové of the Confédération Paysanne as a protest against the anti-democratic existence of global trade laws. In Italy, demonstrations by Arcigola against the opening of a McDonald's restaurant chain in Rome's Piazza di Spagna caused the Slow Food movement to emerge.

Criticisms of globalisation are based on a tradition based on the strong criticism of the commodification of culture and the creation of a "industry" by Theodor Adorno and Max Horkheimer, involved in the development of standardised cultural goods. Similarly, globalisation is accused of eroding the diversity of local consumption cultures in terms of food, introducing a generic, 'place-less' cuisine in a 'standardisation flood.' Mc Donald's is characteristic of space-wide food networks but not grounded in specific places. These networks are linked to standardised, specialised production forms that are linked to economic quality standards based on performance, productivity and price. They allow the process to be maintained in every branch of McDonald's to cook a burger or an apple pie, delivering reliable, standardised food.

Although McDonald's criticism highlights its role in "fattening" culinary culture, it is also part of larger, sustained criticisms of agri-food system globalisation that emphasise its role in perpetuating economic, social and environmental inequalities. The debate over the implementation of GM crops, for example, has focused not only on issues of protection and environmental risk, but also on issues of

⁷⁰ Ibid., pp.121-122.

global equity and food supply management. Organizations such as the Confédération Paysanne connected European opposition to genetically modified crops with international anti-globalization movements, drawing parallels with activists like Vandana Shiva to highlight the global disparities reproduced by biotechnological agriculture. It drew attention to the role of agricultural science in the distribution of wealth and resources between the South and the North of the world, and offered an alternative description of the problems of emerging technology that shifted the discussion away from dominant risk framings in countries such as France.⁷¹

Impact of Globalization on Food habits in India

In the year 1991, Indian Government decided to liberalize and globalize the economy to overcome with the balance of payment crisis. The new policy opened Indian economy for International trade and investments, deregulated and privatized some public sector units and controlled over inflation. As the foreign investments came, exports and production got increased, the inflation fell and stock market got an instant boom and by 2010, India's GDP growth rate was 8.5%. The result of this growth, urbanization increased to 32% in 2011 which was just 18% in the year 1961. The most important social outcome of this policy change was the emergence of Indian Middle class. According to McKinsey Global Institute of America, India's households with real annual disposable income between 200,000 to 1 million rupees, estimates the rank of Indian Middle Class.⁷² This income group have jobs and regular salaries and they have more to eat than eating for survival and this class affluence the eating patterns of the country.

⁷¹ Ibid, pp.122-123.

⁷² <https://www.americasquarterly.org/indias-middle-class/>

The import of food items like cereals, cashew nuts and edible oils increased after the globalization. The import duty on the food products was negligible or zero on many food products and the import of food was liberalized by “open general licensing”⁷³. As a result the food import of India increased up to 1620000 tonnes in the years 1999-2000 from 308000 tonnes in year 1990.

As the income increases the food basket of a middle class family also gets diversified. They start using fewer cereals and more of the other food items. Although the middle class spends less on its food yet, they spend much on the protective foods (the food items that protect against the deficiency diseases) like vegetables and fruits, pulses, milk, eggs and meat which were easily available in the urban areas which is a positive impact of Globalization on food habits but still needs a more balanced and protein enriched protective foods on the average level.

Eating Out

In India, the tradition of eating outside somewhere at restaurants (place where people could eat in relative comfort and luxury, choosing a dish from its menu)⁷⁴ or in public dining was not popular until modern times. It was like that because the norms of the Indian social life were very complex and the dietary prescriptions of various castes and religions were so different. On the name of community dining for any household there were just some festivals, wedding feasts, caste feasts and temple bhandaras.

⁷³ Vepa, Swarna Sadasivam, “Impact of Globalization on the Food Consumption of Urban India”, “Globalisation of Food Systems in the Developing Countries: Impact of Food Security and Nutrition, FAO, Rome, p.218.

⁷⁴ Freeman Michael, “Food in Chinese Culture: Anthropological and Historical Perspectives” edited by Chang K.C. (New Haven, 1977), p.175.

Eating out, nowadays, is very common in the cities and towns among every age group and every section of society. Many people judge a person's class by the class and the star rating of the place he goes to dine in. This trend was not so common in India some years ago or if there were such trends, they were in the mega cities but not in small cities and town. Having authentic continental dishes have become a status symbol as having pizza party is considered much classier than having some home cooked traditional Indian Food at home no matter how much tasty it is.

India has a rich street food culture since ancient times but eating outside in a particular building was a thing of modern times only. Earlier these street foods were made for travelers, students or some households whose ladies did not feel to cook that time (because of many orthodox restrictions or sometimes wishfully). These street food vendors served cooked meals, snacks and sweets for them. But the so called high caste people did not eat at public food joints but nowadays eating outside is not just in but is a kind of status symbol.⁷⁵ The place a person dines in and what that person chooses from the menu determines the class of that particular person as having pasta or lasagna is considered more modern than eating puri subzi in the same restaurant. People prefer to visit the International Food Chain restaurants more often than any Indian restaurant even the food courts of the shopping malls in India are occupied with these International Food restaurants than Indian food restaurant. Now the question arises that how the International Food Chains became more popular than Indian Restaurant food?

There are lots of restaurants which are about 80-90 years old and they sell delicious food. In Uttar Pradesh near about every district have their distinct street food which is unmatched but the reason behind the popularity of Chinese, Italian and

⁷⁵ Singh Yogendra, *Modernization of Indian Tradition*, (2007), Jaipur. Pp.117-119.

other continental food is quite related to marketing. When the Indian Economy got liberalized, many International food chains entered in the Indian markets. These companies already had well established business plans which they had already used in other countries and they were successful and coming to India, they introduced many instant dishes which were tasty and started the facility of home delivery. These dishes were international and had new flavors for Indian youth and they could get it at their own places on just making a single call within 30 minutes or free, so it made its place into the hearts of the youth.⁷⁶ In opposite to that the Indian Food Chain owners thought that Indians are so orthodox so they would never adapt the new cuisine but their assumptions failed. Along with this the Indian traditional food were unable to compete with these new food chains because Indian dishes were so complex and took quite long time for preparation and very complex to pack too on the other side the Pizza, noodle and Burger kind of dishes were made instantly without making any big effort and were very easy to pack and carry. And also these International food chains also included the traditional flavors into their food items and introduced Indians a fusion cuisine like a pizza having paneer makhani or Maharaja Mc Burger having some tandoori sauces and some Indian spices sprinkled over these dishes so that those who were stuck with Indian spices and flavors but somewhere in heart also wished to have these newly introduced dishes, rushed to them and those too, who never liked these food items but just to show themselves modern.

After few years, facing the negligence of people, the Indian Food Restaurants also adapted the strategies of these International food chains and started playing with flavors and invented some instant recipes of the complex dishes and some fusion

⁷⁶ Gupta Akhil, A Different History of the Present: The Movement of Crops, Cuisines and Globalization, edited by Krishnendu Ray and Tulasi Srinivas, Curried Culture, New Delhi, 2017, pp. 30-42.

dishes like 'kathi rolls', 'kabab rolls', some kind of rice bowls having some rice and putting some stewed vegetables or meat on it which could be served fresh and were easy to carry and also learning some lessons from these international restaurants, started some Indian dishes with western flavors like Mexican Dosa and cheese Italian Uttapam. These kind of dishes brought Indian Food Restaurants in the situation to fight back.

CHAPTER 6

CONCLUSION

It is said that food has no ethnicity, it just has geography but this concept is not completely true. The food has both ethnicity as well as geography. The food gets influenced with so many factors like geographical condition of that particular area, agricultural production, religion, caste, local traditions of that place, administration, economic status and accessibility to the people etc.

In India every state has its own culture and cuisine. The larger states have so many different kinds of regional cuisines and eating habits. In the rural areas of Uttar Pradesh there is a very old saying that “water changes after each mile while dialect changes after each three miles”. While studying about the culture of any civilization or any dynasty a historian needs to know what did those people ate and on that basis he could guess their religious belief, their social status, their knowledge about the grains, the financial condition of the people in any dynasty any many more things. The change in food habit is a continuous process as the food habits people have now have travelled a very long journey of time since the Stone Age the evidences of agriculture and fire tells that people were stepping towards having cooked meal then in Harappan civilization we learn about the granaries where the people of Indus Valley stored their agricultural products. One step ahead while coming to the Vadic period name of some dishes can be found like apupa and karambha which informs about the development of the recipes and also about food restrictions, use of dairy products and to greeting the guests with food etc. In vadic period the caste system came into the existence and restricted two basic fundamentals of human life, marriage and food. People were not allowed to marry and eat food with someone beyond their

caste. The caste system became closely correlated with so called ideas of purity and impurity as Brahmins were considered the purest and dasa were considered as the least pure. For Brahmins, eating with someone from dasa caste was considered as a big sin. The Vadic Brahmin priests used to share the sacrifice fruit (until the Brahmins except those of Bengal and Kashmir became vegetarian).

The invasions and their impact on food then the teachings of Buddha and Mahaveer about food during sixth century BCE then the inscriptions of Mauryan Emperor Ashoka about the feasts and ban on the excessive sacrifices of animals. This development shows that the food we eat today was not developed in just one day and after few decades people will find more modified recipe of the same dishes people have today. Invasions from the Northwestern part of India was very often since ancient times but the major influence on food came after the invasions of Mohammad of Ghor during pre medieval times because after him a new era in the history of India had been started which is known as Delhi Sultanat Period.

The Muslim rule brought a refined and courtly etiquette of group dining and individual dining and sharing of food. The Indian native dishes were enriched with ghee, nuts, spices and resins. These ingredients got modified and included meat and rice dishes like pulao, minced meat with spices like kabab, stuffed dishes like samosa, desserts having lot of ghee and nuts (halwa) and some cold sweetened desserts like falooda etc. some new dishes were also invented like Halim, kulfi and jalebis etc. the muslim cuisine influenced the style and substance of Indian cuisine.

The weakened later Mughals couldn't hold their empire and the empire broke down into some small pieces and many states like in Uttar Pradesh, Awadh became autonomous then with the help of British, Rampur secured its place for a very long

time. These states gave shelter to the unemployed artists of Mughal court in their courts and cooks were also in those artists. These cooks gave a new dimension to the local cuisines fusing with them with Mughlai food art and invented some very unique dishes, techniques and some very unique dishes from very unusual ingredients like Adrak ka halwa and Gosht ka halwa in Rampur Cuisine.

The Europeans introduced so many fruits, vegetables and other ingredients to India and that ingredient became an integral part of the lives of people. They introduced pineapple, potato, tobacco, maize, tea, coffee to India and soon these things reached to the every section of the society firstly in the urban areas then after few years to the rural areas too. The modernization in the food trends of the rural areas was quite slow and after many years since independence, people were still dependent on the weekly markets for fresh vegetables, fruits and meat. These markets exist till now in the small towns or villages. Mela or Fair was another thing which is organized on a fixed season or occasion like Vijayadashmi, Navratri etc, where vendors sell many food items of not only from same district but from different districts of the state and the people from rural areas and sometimes urban too go and shop in these fairs and enjoy the food items.

The influence on colonial period was two way as India adapted some western culture and also influenced the colonial rulers by itself. In the initial time, these colonial rulers used to live like Indian Nawabs, ate Indian food in Indian way but soon for a feel of superiority as they were the rulers, the colonial officials and their English wives refused to have Indian food and Indian way of having food and introduced breads, bun, use of dining tables and cutleries and crockery in their daily life. But again the cooks were ultimately Indian and the ingredients were also Indian so they could not bring a complete western dining culture to India but the combination of

British style of cooking and Indian ingredients gave birth to some amazing recipes like curry, stew, curries, kedgerree, Mulligatawny soup, punch, arrack etc which were actually Indian by heart but European by looks. The club culture of the British rule too invented some splendid recipes which are popular even now like the recipe of Indian style omelets was born in Bengal club, Punch, gin, Arrack etc the drinks were also an Indian fusion drinks born in these clubs.

The Princely states of India adapted this western culture very quickly. Some of the states had partial English menu like having English breakfast they had an Indian meals and some were so orthodox who carried their cooks even on the tours of Europe too but some states were so influenced that they had only English menu in their all meals and feasts.

The children of the British officials with their Indian wives or mistresses and their families formed a new community near the western coasts. Their culinary habits were a fusion of Indian and western cuisine. They were Christian by religion, celebration Christian festivals, cooked cakes, biscuits, pies, soups, stews in their own way influenced with local styles and ingredients. They had no food restrictions so they were free to develop their own distinct culinary culture.

The English educated class was a newly emerged class in India, they were very impressed with western culture so without delay, they adapted their culture, having breakfast tea in crockery tea sets, dining tables, western style kitchen, eating with cutlery and cooking some European style dishes into their kitchen became fashion. Also the cooks who used to cook for their British masters got inspired with them and replicated their dishes into their home kitchens and named them according to their perspective like they named bun as “pav roti” because it was made with 250 grams of

flour and this measurement is called Paav in Hindi, they called Bread, “double roti” because their English masters ate two slices applying spreads between the two so because they ate two breads together so it was named as double roti.

After independence a large productive area of grains and irrigation system went in the part of Pakistan so that India had a severe food crisis and a huge part of population was starving and died with hunger and malnutrition. The government had to seek for food aid from overseas and in this course of action the United States of America granted food aid to India under Public Law 480, the law introduced by United States to consume its surplus agriculture production and to prove them as a welfare state. USA waved off the loan amount but asked the Indian Government to afford the expenses of US embassy in India, the salaries of its staff and other expenses which was also a big amount and burden on the newly Independent country's economy so the Government put efforts to increase the agricultural productions and included it as a policy under the five year plans and converted agriculture into an Industrial system adapting modern technologies like use of tractors, high yielding seeds, irrigation facilities, using pesticides, insecticides, fertilizers etc. This was referred as Green Revolution which was founded by M.S. Swaminathan which was a part of a global green revolution venture initiated by Norman Borlaug who influenced the agri research and technology to the next level in the developing world.

Green Revolution in India was commenced in India during the leadership of Lal Bahadur Shastri during 1960s which led to increase the agricultural production, using the high yielding and rust resistant varieties of wheat in the areas of Punjab, Haryana and Western Uttar Pradesh.

The production of wheat produced very good results and led India towards gaining self sufficiency in the matter of food. This scheme finally met to success after facing so many ups and downs. The farmers of Punjab, Haryana and Uttar Pradesh showed a great enthusiasm towards the new seeds, techniques, fertilizers and insecticides which mobilized the idea of agricultural revolution.

But this revolution had some side effects like use of chemical pesticides and fertilizers are affecting the human health directly or indirectly and that are affecting the soil health too. The excessive use of underground water pushed the water levels down which are severe environmental and health issues. The green revolution was good for large scale farmers who had plenty of lands and money to afford these high yielding seeds but the marginal farmers faced lot of troubles and because of this the regional disparities increased because this green revolution covered only high-potential rain fed areas and those areas who had not sufficient water supply were left out. In Uttar Pradesh, the government focused mostly on the western region because it was near to the national capital, Punjab and Haryana and have bigger size of crop fields and risk taking ability of people but the eastern Uttar Pradesh was left out as a result the agricultural production in the west UP is far better than East UP and the farmers are more prosperous in western region of Uttar Pradesh.

Independence brought happiness but some concerns too with it related to the role of markets and traders, particularly in the context of food. The Indian food markets of that time were closely following the war time exigency conditions like other nations and the emergence of rationing system and control over markets. India was following war time exigency even after the war stopped, growing into a complex and much reluctant system for managing recurrent shortage. The market discipline that colonial rulers and Indian schemers had hoped for never surfaced, and much of

the post independent Indian economy was managed in a state of permanent emergency.¹

The leftist politicians and bureaucrats wanted to regulate the food markets in the name of scarcity while the businessmen and their associates claimed the liberal mantle of Mahatma Gandhi who himself disagreed against the continued and increasingly restrictive management of India's food economy. It was in the course of these contestations, the Indian public played major arguments as to character of the post colonial Indian economy. The poor people could rally for ration while the middle class people bantered at interminable lines and incomprehensible regulations, procedures longed to see marketing infrastructure that would connect them to the consumers, the merchants bucked policies and courted political associates as they objected to the elimination of their business. This power struggle ultimately gave a way to the setting up of Food Corporation of India, an agency to procure and supply the food grains. These transformations, the end of a potent era of land reform, the emergence of new agricultural policies and techniques, and the refurbishment of criticized paradigm of growth in India, represented a critical shift in how the nationals and planners would conceptualize and address country's enduring food crisis.

The government further aimed to provide food security to all the citizens of India and for this purpose, Public Distribution System was launched by the government. Antyodaya Anna Yojana is an scheme to provide highly subsidized food grains to the poor families while the Annapurna Scheme aims to provide food security to the senior citizens who though eligible for National Old Age Pension Scheme but

¹ Siegel, Benjamin Franklin, "Hungry Nation: Food, Famine, and the Making of Modern India"(2018),New Delhi, p.150

remained uncovered and the Mid-day Meal scheme is a school lunch program of the government to improve the nutritional status of school aged children.

There are few programs run by the government to improve the nutritional status of adolescent girls too. The National Programme for Adolescent girls Scheme provides the nutritional aid to the girls aged between 11-19 who are under 35 kg weight. The government run various programmes to secure the nutritional health of the people but still a large population of India is still starving while the country have a very big stock of reserved food grains. To conquer the hunger, government need to refine the PDS system and assure the quality checks at the point of food grain distribution i.e. Fair Price Shops and government should campaign continuously to add more BPL and APL card eligible people to the list and remove those who have achieved the status where they don't need food security and also government should implement 'one card one nation scheme' so that those laborers who migrate from one place to another, could be benefitted under these food security schemes.

After having food sufficient status the staple grains are the next to know about. India is geographically and culturally in both ways very diverse and Uttar Pradesh, the most populous state of the country also contains different geographical and cultural stratifications. Food is first a basic need, and then becomes choice then habit then culture and this is determined by various factors. Staples are the first of them which is totally determined by geographical situation of that region agricultural production like in east UP, rice is produced more than west so the eastern natives eat rice more than roti although the wheat production is not less so people eat two or four roti and rice to fulfill their appetite. The staple grains of Uttar Pradesh is collectively rice, wheat, maize, barley, millet and gram and in pulses the farmers grow arhar, moong, masur, urad, pea and gram. In western UP the urad, moong etc are most popular pulses over

arhar but in eastern and central UP people usually cook arhar mostly in their daily meals but on special occasions people prefer to cook urad dal. The culture of having parched grains is also popular among the poor section of the eastern Uttar Pradesh as they have to go in the search of work so they carry some parched grains with jaggery, sattu or roti with some pickle or chutney and onion. People of Uttar Pradesh start their day with tea, earlier they used to have milk or buttermilk but after the tea campaigning by the tea companies, tea became very popular drink in all over the Uttar Pradesh. People who go on work for whole day, they eat full meal in the morning which includes cooked pulses, roti, rice and cooked vegetables (in west UP, people eat rice occasionally) and carry some dry lunch with them and next meal they eat on the dinner time following the same menu.

The tendency of buying fresh vegetables and fruits has been increased with the passage of time as just after independence people did not buy fruits and vegetables from markets because of many reasons like people grew their own vegetables in their gardens or unavailability of markets in the rural areas from where they could buy them. The Hindus of the state are mostly vegetarian by choice and habit but the graph of vegetarianism gets down from coming west to east as the meat eating tendency is high among the eastern population of the state. But these people do not eat meat so frequently like in the European Countries. People eat meat twice or thrice in a week. The people belong to other communities like Muslim, Christian and others are non vegetarian by habit and preference but those who live in the small towns or in the rural areas, have to rely on the vegetarian diet and wait for the weekly markets where they could get fresh meat. This scenario of weekly markets has been changing after 1990s and in the present time the small towns are having permanent markets so the availability of fresh fruits vegetables and meat is there for all the six or seven days in

a week but still many areas are away from the mainstream and people of those places have to wait for the weekly markets in the age of globalization.

The street food culture of Uttar Pradesh is very diverse and full of flavors. Each city of Uttar Pradesh may have its some unique eats like Lucknow is famous for its chaats, Agra for its Petha and Mathura for Peda. The other unique part of the Up street food is that the name of the dish is same throughout the state and the basic ingredient is also same but the spices and cooking methods and techniques get change from one to another district as Aloo chaat in Agra is sliced boiled potato covered with a thick layer of green coriander chutney and some spices sprinkled over it while the Aloo chaat of Lucknow is made of round patties of mashed boiled potatoes shallow fried and served with boiled spiced peas, curd, sweet and sour chutneys, and some dry spices and chopped onion and coriander leaves. Eating outside food was not very popular some years ago; people did not eat food outside and prefer pakka food (fried food) carry with them. The people from so called high caste did not eat outside at public restaurants but nowadays eating outside restaurants has not only become a trend but also it is a kind of status symbol. The place you go to dine matters but what you order that also matters and how you eat that food that also determines the class. Earlier more use of fat and spices was considered as a rich classy diet after coming of the international food chains the dishes like pizza, burger and soft drinks were considered as a symbol of high status and those rich Indian dishes got the tag of oily and unhealthy but soon these pizza and burger also stated as unhealthy and fatty as high consumption of these dishes resulted many diseases among children and youth so people shifted to the western zero oil recipes using non stick utensils and at present people have started consuming coarse grains like millets, oats and maize which were earlier considered as poor people grains but after understanding its healthy properties

people shifted towards these grains and salads. Meanwhile the trend of fusion food is also there in the markets. Those Indian dishes which were denied from the markets after stating them old fashioned, fought back and introduced in the form of rolls and rice bowls.

The food choice is a cyclic process; people cannot eat same food throughout their life so they need change. Thus, the food habits also get change, either it shifts to one to another cuisine or get attract towards the fusion then again returns back towards their old recipes with some twist and slowly these changes brings an identical change in the cuisine but only those who have sufficient food to eat, not those who fight for two meals of a day.

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ILLUSTRATIONS



1. Lahuradewa Archaeological site, Uttar Pradesh



2. Food preparation in a large cauldron: A scene from Ramayana



3. Ramayana: Feast at a hermitage



4. Ancient Indian Utensils: Grinder



5. Ancient Indian Utensils: Chulha and some cooking pots



6. Ancient Indian Ghada



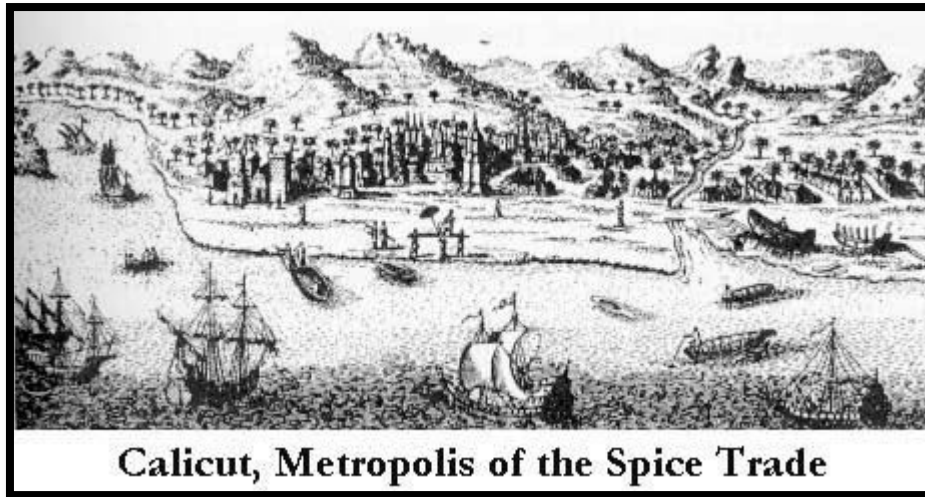
7. Royal mughal feast



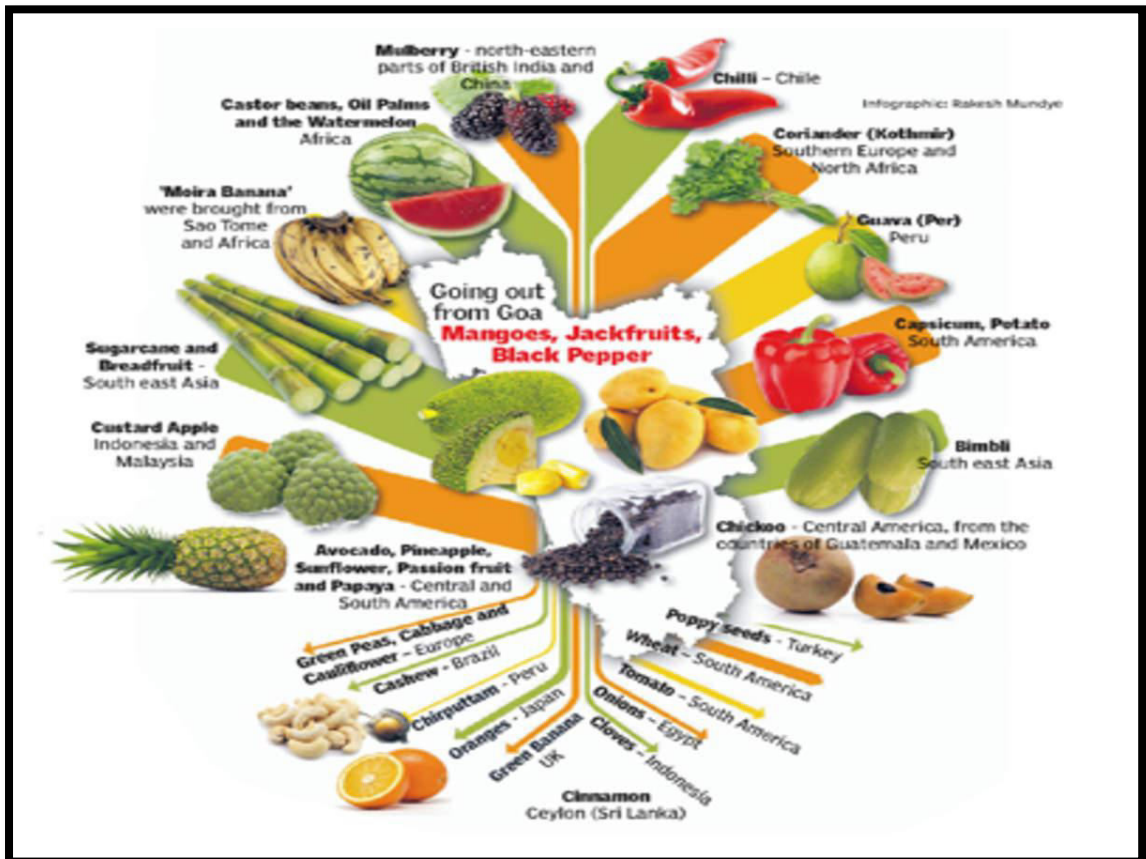
8. Traditional Pan Daan: Royals owned elaborate sets for the preparation of Pan



9. Mughalai food



10. Calicut: Spice Trade



11. Ingredients introduced by the Portuguese from various parts of the world



12. Dum pukht technique



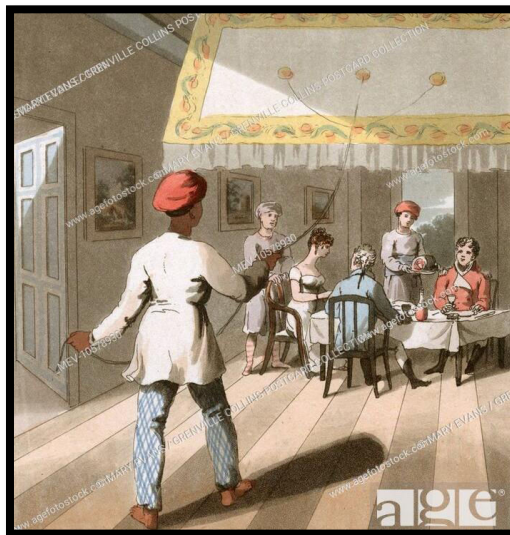
13. Zameen doz technique: Lucknow



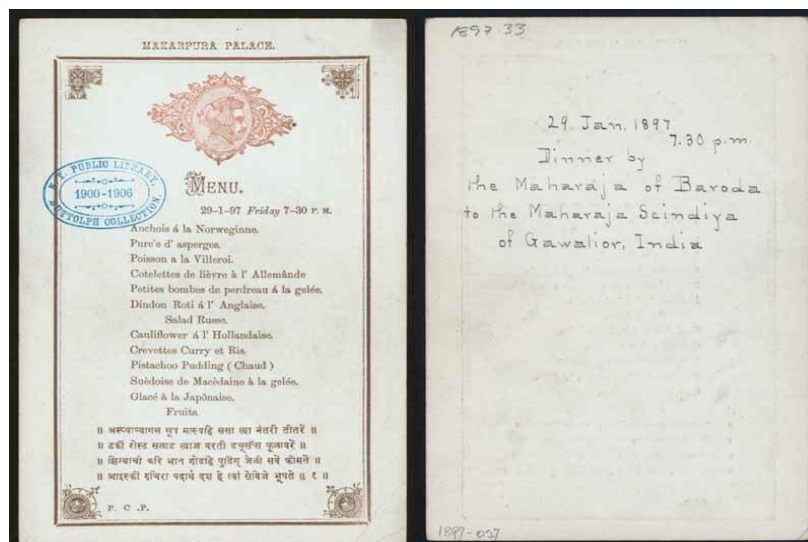
14. Nawab Faizullah Khan: founder of Rampur State



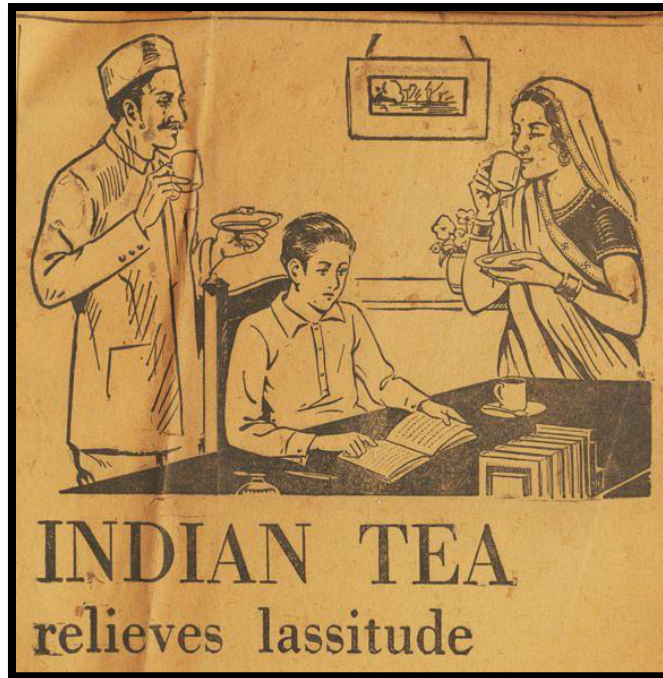
15. Chandi vark on sweets: legacy of Rampur



16. British Officer having meal with family



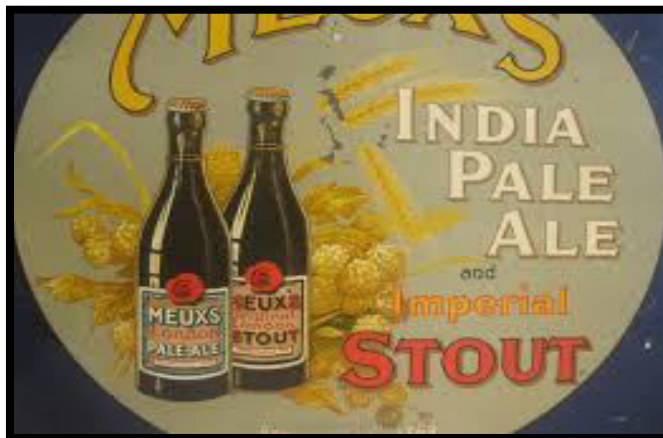
17. Food Menu for the Royal Dinner in Baroda state



18. Old advertisement promoting tea



19. Mulligatawny Soup: a colonial version of Indian Rasam



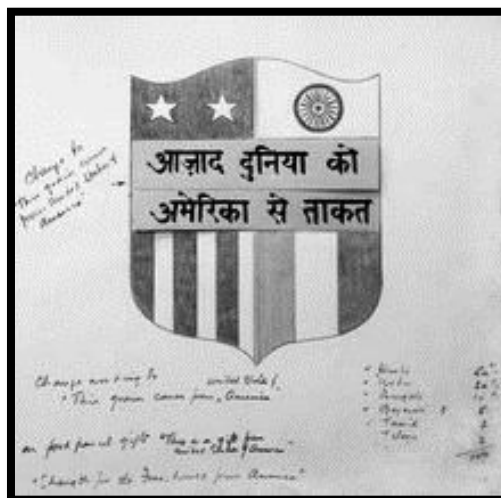
20. Indian Pale Ale Beer



21. Byculla soufflé



22. Piccalilli sauce: A British version of Indian Pickle.



23. A poster indicating wheat import from USA under Public Law-480



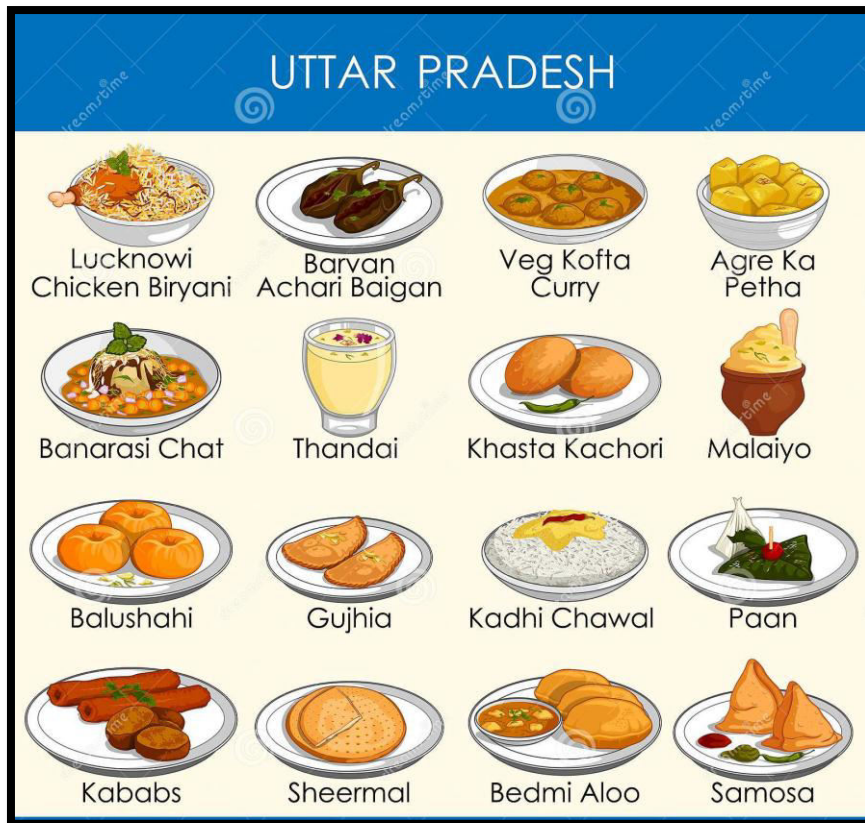
24. India on Wheat Revolution, 1968: Postage stamp



25. Norman Borlaug; discussing with Indian scientists and farmers



26. Galawati Kababs of Tunday: Lucknow



27. Uttar Pradesh unique eats



28. Revadi: Lucknow



29. Akshay Patra Kitchen: Vrindavan



30. Aloo Chaat: Agra

Interview Schedule

Personal Information

Name:

Age/Gender:

Religion/Caste:

Occupation:

Annual family income:

Residence type: Urban/Rural

District:

Body

- 1) How many meals do you have in a day?
- 2) What you eat in your breakfast, lunch and dinner?
- 3) Are you vegetarian or non-vegetarian?
- 4) If yes, which kind of meat do you eat?
- 5) If no, why don't you eat meat?
- 6) Which kind of beverage you prefer in your daily routine?
- 7) Do your child take mid day meal provided by school?
- 8) Which kind of food you prefer in the lunchbox of your kid?
- 9) Which kind of confectionary your kids like?
- 10) Which kind of confectionaries you had in your childhood?

- 11) What are the changes took place in food from your childhood and now?
- 12) If there is any iconic recipe related to your community or area?
- 13) What do you think about fast food?
- 14) In ceremonies and festivals, which kind of food is prepared?
- 15) If there is any ethnic or religious belief regarding to the food cooked in the ceremonies?



Culture and food choices: A History of Cuisine in Uttar Pradesh

□ Ayushi Visen*

ABSTRACT

Food is an essential part of life. A person cannot live without it. To understand any culture firstly we need to learn about the food of that particular time or place. But the journey of food is also very interesting. It was not always same. In Vadic period the Caste factor was very important to decide the food habit. Later the food culture got influenced by the foreign invaders and gave birth to the Mughlai cuisine and many other regional cuisines. In colonial period the cuisine got influenced with western culture and so many crops like maze, potato, tea was introduced for the first time but it became very popular. But the changes were the things to influence the high socio-economic groups because the lower socio-economic groups did not have enough money to get proper nutrition so they opted different food culture, sometimes forbidden in hindu culture. In this paper an attempt is made to study about the chronological changes in the food habits of Uttar Pradesh and the variations among the different strata in the food habit.

Keywords: Food, Culture, Socio-economic Groups, Cuisine.

What is food? A medium to fulfill our body's nutritional needs to keep a living being alive either it is plant or animal but in the case of human this concept is slight different. Although it was same in the prehistoric phase, but after the invention of fire the definition got completely changed. Human beings started eating cooked meal. They also learned farming and domesticating animals and later trade and commerce. With this progress the society was formed and differences also emerged over the time. Not so far, in Vadic period, there were four Varnas; Brahmins, Kshatriyas, Vaisya and the Shudras. All of them had to follow a different culinary habit. Vadic people were normally vegetarian but on special occasions meat was preferred. People had vegetarian and non vegetarian preference. Milk was a very important component of food in the Vadic period. Milk and barley was the favorite combination of the Aryans. They were known to curd, ghee and paneer also. Rice was also a very important

staple food of the Rigvadic people. The meat of barren Cow was used as holocausts which clearly mean that the priest may also eat that. Goat was sacrificed for ancestors a big goat or bull had been sacrificed for special guests. A barren cow was also killed at the time of marriage. The meat was eaten either boiled or grilled. But there were some restrictions too. Women and students were forbidden to have honey Brahmins were usually forbidden to have meat as they were priests and considered as holy soul but Kshatriyas were allowed because they have to go in the battles and they needed to be aggressive. Vaisyas were also not allowed to have non vegetarian food but Shudras were allowed as they had to work hard in fields and to serve the rest of the Varnas. Later many foreign invaders invaded the country and got married to the local females and made their colonies. Greeks, Persian, Shaka, Huns, Kushans, Pahlavas, Muslims etc, they all came to the country made it their habitat. But there was an indirect influence

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which they brought with themselves which was their eating habits. Most of the invaders invaded the north western part but the Mughal invaders changed the whole definition of Culinary Culture of the country.

Basically all these distinct cuisines developed with the combination of local Indian culinary culture and their native culinary culture same as the buildings of medieval period like Mughal buildings have the Rajasthani influences as well as Persian influence. The buildings of Delhi Sultanate were also not intact with Indian effects. The main reason behind this was that they could bring only the warriors and some writers from their native country but not workforce. The architects and plodders were Indian so they couldn't stay out of it and the buildings got an Indian touch.

When the invaders came not just to loot India but also decided to settle here, the basic issue was food, culture and religion. Politically it was very important to create local support for them to strengthen their roots in a new country. Moreover, culture was an important issue but they tried to maintain their native cultures in their court and in their colonies as well. Soon the local converted Muslims, known as Neo Muslims also tried to adapt the basic culture and hence, the mixed culture emerged in India.

It was very difficult to bring the original middle east dish ingredients to the country so the optional recipes were formed which has middle eastern texture with Indian spices and some fusion recipes which are known as Mughlai food. With the passage of time so many regional dishes also born according to the personal interests of the regional rulers and distinct agricultural specialties of that specific area.

The Awadhi cuisine was also a specialty of North Indian food. The Oudh region was the land of great gourmets. The rulers of Awadh were also the great gourmets themselves who highly encouraged and patronized the evolution of Awadhi cuisine.

The most outstanding feature of Awadhi cuisine was Dum pukht style of preparing food. In this style food is sealed in a large concave vessel with round bottom called handi and placed over slow charcoal or wood fire, allowing the ingredients to be cooked slowly with their

own juices. Unlike Mughlai food the Awadhi food takes rather long time to be cooked and less spices are used as compare to Mughlai dishes.

Kakori Kebabs are another specialty of Awadhi cuisine. The origin of Kakori kebabs is also very interesting. The Newab Syed Mohd. Haider Kazmi was fed up of the same kind of Mughlai Seenkh kebabs and summoned his rakabdars and hakims and atters and asked them to evolve a more refined variety of seenkh kebab. One of his cooks innovated a new kind of kebab which at once was liked by the Newab. This kind of kebab gained immense popularity among the people and they named it after the place from where the cook belonged.

In later period, European traders discovered India and established their colonies in the coastal areas first then they overlade the administration. Portuguese, Dutch, Den and British companies had come but some left with their own desire but some of them fought with each other and as usual the weaker had to leave, French left the dream to set control upon the politics of India. But French and Portuguese kept on ruling on some coastal areas. And the British set control over India and proved the Darwin's theory "survival of the fittest" true.

When the British started living here and influenced the Rajwadads and high status people to adapt European kind of education, language and lifestyle. Later after the Lord Thomas Babington Macaulay's education policy to educate Indians in western system to produce clerks for Company, the newly grown Indian middle class enthusiastically tried to adapt the western philosophy and way of living.

Modern Era in Indian Food emerged between the years 1800 - 1947 AD. This was the period of the British rule in India and English cuisine influenced Indian food a lot. The British preferred the elaborate way of eating style of India and developed the taste of "curry" as well as the concept of simple spice. This period resulted in the emergence of the Anglo-Indian cuisine. The post-independence period changed Indian eating style a lot. Sub-continental cuisine developed as Indian land mass was divided into several countries such as Pakistan and Bangladesh

Thus the cooking style of India indicated a fusion

of the west and the east. Modern Era in Indian Food has introduced spectacular palette of foods. India's richness is reflected in culture and resources. India is a country which mingles with other culture very easily. Modern Era in Indian Food includes an assortment of different cooking style, influenced by various traditions and culture. Every state has its own style of cooking and most have their own recipes. In addition to that the Indian Food in the modern era unifies all dishes and is presented with characteristic fragrance and flavor British officers and their families lived here in the British colonies where they made clubs and Coffee Houses etc for entertainment and social gatherings. In these clubs and coffee houses some high status Indians were also allowed to join along with these British families and these Indians also arranged parties in English way for their personal benefits. Soon Indians have also adapted these Coffee House culture, western table manners and started using dining tables and crockery.

But the lower socio-economic section was almost unaffected because they had not enough money to afford these kinds of experiments with their lifestyles. According to Kancha Ilaiah the routine of a Hindu lady (meant the upper three castes of Jati system belong to high socio-economic status) and a dalit bahujan (belongs to lower socio-economic status) lady was that a Hindu lady wake up early morning and thinks about god and then cooks so many dishes on the name of god but a dalitbahujan lady have to do so many things and she does it as part of daily life. Neither have she time to remember god nor so much money to afford so many dishes. She cooks some rice or jawar and a curry and if she could arrange some buttermilk then it is complimentary. They could hardly afford two meals a day. In South and Southwest, accessibility of meat was easy but in north meat was available only on the market days. The lower socio-economic group was unable to buy good pieces of meat because it cost too much so they used to prepare some dishes of less important parts of the goat like legs, head and blood. Having beef was not common to all but some castes that belong to the lather industries used to have beef to fulfill their nutritious needs as it costs very low and convenient to them.

Apart from meat eating the high and low socio-economic status people have different food choices. It is a human psychology that we eat more with our family and friends rather than eating alone. Food choices are influenced by so many factors even while eating alone because attitudes and habits develop through the interaction with others.

The relation between poor health and low socio-economic status is very complex. It is influenced by gender, age, culture, lifestyle and awareness for health. Population Studies report a clear difference about the health consciousness in lower and higher socio-economic groups. But in India people from both high and low socio-economic status are suffering with nutrition issues. Lower strata are suffering from under-nutrition (micronutrients deficiency) and upper strata are facing the problem of over nutrition (energy overconsumption resulting in overweight and obesity). So they are now rushing towards cereals which were earlier recognized as poor people food. In our society the concept of food has changed and western influences can be easily identified like in older times a food having lots of ghee or oil, rich in spices and thick gravy, use of lots of dry fruit, extremely spicy or sweet were considered as standard foods. In present time too in the small towns or among less aware people this tendency is found but in high socio-economic section people have started liking mild dishes and trending zero oil recipes and various varieties of salads.

Trend of baking instead of deep frying is also getting more popular nowadays. In markets it is easy to get baked chips, baked samaras or baked or grilled tikkas. Obviously baking consumes low oil means contains low calories and is like a boon to Indian health conscious snacks lovers. But these good to health food are so costly to access by a lower income group. These high economic status people refer to include salads and fruits in their daily diet.

Low-income groups who find it difficult to achieve a balanced healthy diet, are often referred to as experiencing food poverty or food insecurity. There are many aspects to food poverty but three of the main barriers to eating a balanced healthy diet include cost,

accessibility and knowledge. These factors have led to the development of areas known as food deserts. A reliance on energy-rich, nutrient-poor foods is a consequence of lack of money to buy wholesome foods. The price premium on healthy foods also appears to be greater in low-income areas. Moreover, a lack of proper cooking facilities in the home increases the need to eat convenience or take-away food that have a potentially higher energy.

Living on a low income can also present logistical obstacles to eating well such a lack of transportation. Public transport is not a viable solution for many, particularly those with young children or mobility difficulties. Finally, a lack of knowledge or too much conflicting information on diet and health, lack of motivation and the loss of cooking skills can inhibit buying and preparing meals from basic ingredients. Experimenting with cooking is a luxury that low-income groups can ill-afford.

Education level and income determine food choices and behaviors that can ultimately lead to diet-related diseases. The origin of many of the problems faced by people on low incomes emphasizes the need for a multidisciplinary approach to targeting social needs and improving health inequalities.

Cross sectionality is also very important that influences the food habits like in modern trend the meat eating is not limited to any specific caste or class. The Brahmins who were strictly forbidden in earlier time are now eating meat. This tendency is very popular in eastern Uttar Pradesh where except those who are involved in the priest activities don't have meat while in the Mathura and Chitrakoot there is no trend of having non vegetarian food among any caste or section. Most of the Brahmins who belong to different professions eat fish, chicken and goat meat while some castes other than Brahmins are adapting vegetarianism. But the tendency of Meat eating is common among the males. In Rajput families mostly females are vegetarian and the vegetarianism among Rajputs and lower social groups are getting popular.

Factors influencing food choice are not only based

upon individual preferences, but are constrained by circumstances that are social, cultural and economical. Low-income groups face specific challenges when attempting dietary change and solutions need to be specifically targeted. The population at large also face numerous barriers to dietary change, which can be tackled with the help of tools borrowed from social psychology.

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RESEARCH ARTICLE

Caste, Gender, Region and Cuisine: Trajectory of Food Culture in India

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ABSTRACT:

The food choices of a human being are not so simple and easy like any other animal. While deciding its meal so many factors work. Anthropologically and historically human beings are carnivores. In pre-historic age of development, a man had no social boundaries of food, every edible thing were the part of his food. With running time so many social institutions born and they made their own rules what was called civilization. These social institutions made their rules of what to have in daily routine, what to cook in the ceremonies and to greet the guests. The choice of that was totally dependent on the availability and accessibility. Later the societies got more civilized and with this so many religion, castes and sects also took place. These ethnic communities had their own rules, regulations and restrictions and the followers were meant to follow those customs. These customs were reflected in the platters too. In this paper an attempt is made to understand the different factors which affect the food choices of a person in Indian context.

KEYWORDS: Food Choices, culture, society, vegetarianism, Non-vegetarianism.

INTRODUCTION:

While travelling to the villages of eastern Uttar Pradesh, it is common to witness so many slogans on trees and walls "Shakahari Bano", "Jeevhatya se bacho". Basically these slogans are made by Jai Gurudev's followers (A religious sect). But the question is that if a man is herbivore and non-vegetarianism is unnatural? But as everybody knows that a human body can digest both, herbs as well as meat.

A pre-historic man learned gathering fruits and hunting before cultivating lands. They were cavemen, lived in the dense forests and they feed upon whatever they easily access. But this is the story when they were not civilized. Slowly- slowly using their approximately 1500cc mind they learnt about domesticating animals and growing grains in their fields.

In Indian perspective we learn the name of various dishes cooked in Vedic period. Many vegetarian dishes made of rice, wheat, chickpeas, lentils, and other agricultural products along with some milk and other dairy products. But meat eating was equally important at that time and there were no strict restrictions on any kind of meat. An animal was sacrificed at the time of yagna, while enthroning of a king, to greet some special guest and many other special occasions. Later, some sects like Jainism and Buddhism encouraged vegetarianism. Buddhism discouraged unnecessarily sacrificing of animals but never asked their followers not to eat, even Buddha himself had eaten 'shukarmaddava' before he got Mahaparinirvaana and according to many scholars it was pork meat.

Non-vegetarianism in India is a very complicated thing. While conducting a structural interview in Moradabad district of western UP, the fact came out that seven out of ten non-vegetarians do not like fish because of its smell while cooking. It is claimed in UP that Brahmins do Pooja-path so they never eat meat. But in the eastern

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part, Brahmins frequently eat meat. So, in the present time nobody can tell you for sure that particular caste doesn't eat meat. Non-vegetarians also have lots of choices and many restrictions and their own descriptions. They have their own religious meat restriction. For many years chicken flesh was not considered as a good food in rural areas as compare to mutton among Hindus.

India is always claimed as a vegetarian country. In 2006 the Hindu-CNN-IBN State of the Nation survey shows that only 31% Indians are vegetarian and 9% are eggitarian or ovo-vegetarian which means that 60% of Indians are non-vegetarian but 31% vegetarian population is also a large population and enough to claim that India has the largest population of vegetarians².

Food choices in India are influenced with many factors like caste, sect, religion and geographical conditions and health issues. Now the question arises that how these factors affect food choices? People describe vegetarianism in many ways. North Indian Brahmins do not eat onion and garlic. Even some of them also avoid jackfruit and mushrooms. They claim that it looks and tastes like any non-vegetarian dish. There are so many castes apart from Brahmins do not eat meat in northern region like Yadavas, Baniya, Marwadis are normally vegetarian. It is said that ahirs do not eat meat because they serve the cattle so they do feed upon dairy and vegetarian food. Along with caste gender also determines the kind of food. Mostly aged ladies do not eat meat. They say that is the time when they should worship god and leave meat and other lavishness. Generally in middle class families a tendency is seen that the male member eat non-veg food while the females don't. When they were asked the reason they replied their mothers never eat and never made them try and as they became older they started feeling disgust even looking at flesh. "Drinking wine and eating meat is the subject to male's platter and these things are not made for women in our society" was the claim of an old woman in a village of Muzaffarnagar which clearly demonstrates the male sovereignty in food choices. Although trends are changed now women are also getting freedom to choose their kind of food and girls are eating meat in a large scale but in rural area many things are yet to be changed.

After caste and gender sect and religion are another factor which influences the food choice. Jainism discourages non vegetarianism because they follow the concept of *ahinsa* which mean not to hurt anyone. The extremists Jain followers in ancient time use broom before putting their next step. Buddhism doesn't allow eating the meat of those animals that have hoof. Hinduism has very confusing views about non-vegetarianism. Buddhism and Jainism arose against the sacrificing ritual of Hinduism and after many religious

reform movements sacrificing the animals were discouraged. Nowadays in north India people do not eat meat but exceptions are there too. Hindus do not eat meat in Navratri days but on the last day of Navratri, they give sacrifice of a goat and eat that. On the occasion of Holi they cook and eat meat. Hindus and Muslims both have their own restriction on a specific kind of meat. Sometimes these restrictions become the reason for the clashes between the two. In Muslim society, there is no gender issue on meat eating because meat is a regular part of their platter. But it doesn't mean that they have no restrictions and they have very smooth way of food choices. While there is the prohibition of a specific meat but apart from this they have another restriction that they can eat only 'halal meat' (halal means putting some drops of water into the mouth of the animal and reading the kalmias before cutting the animal. They just cut the breathing duct in halal method of sacrificing with which the animal dies slowly. While Sikhs do not prefer the meat of such animal who has been cut by this method. In Hindu and Sikh system while sacrificing any animal they use 'jhatka method' in which the cut the neck of the animal in one go so that the animal does not feel the pain of slowly dying. Sikhs usually eat meat but those who drink holy water on the occasion of Guruparab, don't eat non-vegetarian food. There is a sect *Satnami* in the district Barabanki in Uttar Pradesh. They tie black thread in their wrists. Baba Jagjivan Das was the founder of this sect and he was contemporary of Mughal emperor Aurangzeb. This sect forbids their followers to eat aubergine and Ivy gourd (*Coccinia grandis*). They have a story behind this that in a marriage ceremony the groom's family put a demand of non-vegetarian food but bride's clan were their follower and were pure vegetarian. They requested their guru to solve this problem and with his grace the vegetable of aubergine and Ivy gourd appeared meat to the groom's side. So they consider both vegetables as non-veg.

The geographical condition is the most important factor which determines the food choices.

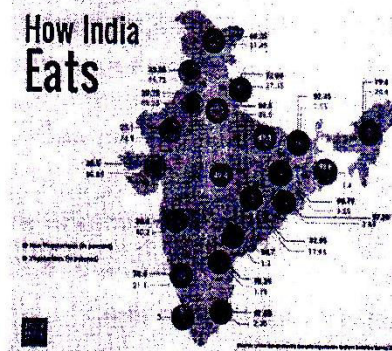


Figure 1 source: www.hoffingtonpost.in

Figure 1 is the map of India in which the green color shows the vegetarian percentage and red color shows the percentage of non-vegetarians state wise. The tendency of eating non-vegetarian food is high in the eastern coastal states mostly. This is because accessibility of fisheries industry is very successful on the eastern parts so they can get easily and that is why machhi-bhaat and other dishes of fish are so popular. Brahmins of Odisha and West Bengal eat fish and consider it sacred food. West Bengal is on the top in rice production as well as in fisheries productions. Their most popular food is Machhi-bhaat (Fish-rice) which clearly demonstrates and proves it. North-eastern states are the hilly areas and outlying from the mainstream India. Mostly they are dependent on the forests and they can eat more or less every edible meat, whether it is ant or frog or anything obtained from the forests. South Indian lands after Raichur doab are not much fertile as compare to North Indian plains. That area is rich in natural resources like oil and mineral. They grow World class coffee, cashews, dry fruits, bananas, coconuts and other cash crops but the land is not much suitable for regular crops like wheat, lentils, soyabean etc so people are dependent on meat. They have to fulfill their nutritious needs with meat. Marathis have mixed phenomenon because of its geographical position. In one hand half part of Maharashtra faces heavy rain while on other side the rest of the state remains waterless which affects its agricultural production and this is the reason of its mixed nature of food choices. Gujrat and Rajasthan have very dense population of vegetarians and the reason behind this is that most of them belong to the business castes of the society and there is a saying that a businessman has to remain humble and soft spoken and meat, ginger and garlic are considered as warm food so they avoid this. Apart from this a major part of the society is influenced with Jainism which means to be strictly vegetarian. Along with Jainism there is a sect 'Bishnoi', founded by Guru Jambheshwar belongs to Rajasthan. This sect is very environment friendly. They encourage animal husbandry and animal killing is banned in their community. So they can not kill or eat any kind of non-vegetarian food. Rests of the middle northern states have a very fertile land beneficiated with the green revolution. The rich and creamy Mughlai cuisine, Lucknawi nawabi cuisine took birth in these lands and in these cuisine most of the dishes were invented for the rulers and they were Muslims came from central Asia and were non-vegetarian by nature so non-vegetarianism became popular. So the eating choices of these areas turned mixed. In Hill region of India non-vegetarianism is necessary for survival because they have to keep their body warm and in those areas vegetarianism is only subject of personal choice and taste. Hilly regions are again tough to cultivate as they face frequent natural disasters like land sliding and floods. So eating meat and

having wine are more necessity and less leisure.

Another very important factor which influences the food habit of any individual is its health. In older times those dishes were considered good who were rice in oil, cream, butter and made with fine grains like basmati rice, tur dal, lentils etc and nobody bother the coarse grains. Coarse grains were the symbol of poverty, only poor ate the coarse grains but with time as people are getting more conscious about health, they too started eating coarse grains like oats, ragi, millets and no oil recipes while just opposite to that puri, kachori type dishes are common among low income group too because they are cheaper than coarse grain food and any zero oil dish.

Thus, it can be seen people are very much influenced with their geographical conditions, their religious belief, fashion and health too. On the basis of food people can be divided into two categories, first who eat to live and other who live to eat. Food is not just a food, its an emotion, that's why when anybody leave his house for studies or work, Indian mothers pack some sweets, savory dishes and pickles. Whenever gathering of people happens doesn't matter it is happiness or sorrow, people eat and feed Brahmins, kanyas etc. vegetarianism or non vegetarianism also depends sometime upon need and sometime tradition and sometimes it is amateur. Food choices are always influenced by so many external factors as well as home customs and India has so many different cultures, religions, castes and sects so it is obvious to see different shades of eating cultures and trends in this country.

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