

# SIGNIFICANCE OF CULTURAL MANIFESTATION IN SUSTAINABLE DEVELOPMENT – A CASE OF TRADITIONAL RECIPES OF BUNDELKHAND REGION

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## **ABSTRACT:**

The ideal scenario of Sustainable Tourism lies in the synergy between maximum tourist satisfaction with optimism positive implications of this smokeless industry on the socio-cultural, economic and ecological environment of the concerned destination. Practically sustainable tourism development should essentially involve healthy growth of tourism with judicious use of available tourist resources in long terms. If the quality of tourist resources is sustainably maintain, tourism development is bound to be sustainable, since the sustenance of tourism essentially depends on sustained health of the basic tourism products, i.e., tourist resources or the tourist attraction. Naturally, the sustained good health of tourist resources is the key to sustained tourism development.

Food is essential to sustain life, while ethnic foods are key components of the destination mix in the process of enriching the tourist experience. Like every cultural manifestation, the local culinary has a decisive bearing on the sustained sustenance of the various socio-cultural legacies. It is with this perspective that the present contribution aims at exploring, identifying and critically explaining the traditional recipes of the Bundelkhand Region while outlining their existing status *vis a vis* significance with respect to sustainable development of tourism in the study area.

Key Word: Sustainable Tourism, Traditional recipes, Socio - Cultural, Bundelkhand

## 1. INTRODUCTION

‘Culinary traditions’ or ‘gastronomy’, like art and architecture, craftsmanship, settlement patterns, folk traditions, life style, religion and rituals, value system, superstitions and belief, history and social institutions, lore and legends, dresses, festivities and celebrations, are eminent part and parcel of the ‘cultural legacy’ of any community, place, region and the country. All of these ‘intricately inter-related aspects’ have evolved to their present ‘state’ owing to the sustained and dynamic interplay between the prevailing geographical, historical, socio-economic and ecological perspectives of the concerned ‘identity’. Each of these cultural manifestations, alongside bestowing a ‘distinctive cultural identity’ to the local populace, also plays a vital role in maintaining ‘harmonious social environment’ by providing ‘reasons’ and ‘opportunities’ for regular interaction, communication, cooperation and even recreation, to the communities.

The growing materialism resulted due to the positive and negative impacts of technological advancements, urbanization, industrialization and globalization, initially alienated the modern society from the age old culture and traditions but now its interest is firmly bouncing back towards the ‘heritage’. Tourism, owing to its enormous socio-economic implications *vis-a-vis* appreciation affect, is increasingly paying a pivotal role in inculcating a deeper feeling of the belongingness and pride in the destination society towards its legacies. Consequently, a steady process of protection, preservation, conservation and promotion of ethnic/cultural objects has set-in with a strong thrust towards re-discovery and revival of lost traditions. With the ever-growing number of globe-trotters are visiting to the historical, archaeological, rural, tribal or ethnic sites, witnessing traditional fairs and festivals, and taking keener interest in local craftsmanship; the affinity of the local people towards their ethnic identity is bound to grow stronger and stronger over time. For similar reasons, the native cuisine, too are now drawing keener attention of the society, the world over. Consequently, a good deal of traditional cuisine now universally occupy key place on the menu of all standard hotels and other food outlets in every part of the world. Since, the ‘chefs’ to ‘house wives’ have now better access to information, ingredients and cooking devices, a flood of new recipes is flowing-out from the innovative kitchens every day.

Obviously, cuisine is predominantly influenced by the ‘ingredients that are available locally’; and ‘suitability of their consumption with relation to the prevailing climatic and other geographic conditions’ *vis a vis* the socio-economic and cultural environment of the concerned place, region or the country. Religion -

a strong guiding and governing force, especially in the context of the traditional societies, had, has and would continue to have strong impact in this regard. The religious laws prevalent in many countries of the world are quite rigid and therefore naturally exert decisive impact on then origin, change, continuation and ultimately in the popularity of any cuisine.

Cookery or the method of cooking is a vital dimension of any cuisine because it is the process (chemical process) that involves the mixing of ingredients; the application and withdrawal of heat; decision-making, technical knowledge and manipulative skills which together determine the 'value' or say 'the ultimate acceptability/popularity of a cuisine. In the more advanced stages, a further element occurs, *i.e.*, *creativity, which is a unique proposition as it actually transcends the boundaries of both 'science' and 'arts' and that is why cookery is considered to be both an art and a technology( science)*. Still complicated is the term 'food preparation'. as it not just denotes preparation and cooking of food but actually includes a rather broader flow pattern which also involves purchasing and selection of the requisite materials, their handling to processing, to ultimately presentation of the dishes to the guest/customer, where 'food service' takes over.

Indian gastronomy is an expression of the vibrant interplay between country's extreme geographical conditions (sea level to Himalayan heights and highly humid north east to severely dry disserts in the west); dramatic cultural diversity evolved over the time; age-old historical traditions (4000 year old recorded history); impact from the neighbors and, the influences left by the travelers, invaders, traders and philosophers of the yore. Successively political interferences and, influences of neighboring countries *vis-a-vis* religious beliefs and cultural diversity. By and large, the typical Indian food is characterized by the use of magnitude of spices, herbs, vegetables, fruits and, meat inputs (in the context of the non-vegetarians). Rice and wheat are the key staples in the various parts of the country, depending on the production, as determined by the prevailing geographic conditions. Bread prepared from wheat flour (*chapatti or parantha*) is the main staple in the states of Punjab, Haryana, Rajasthan, Madhya Pradesh, Uttar Pradesh, Gujarat and parts of Maharashtra, often taken in breakfast, lunch and dinner, in accompaniment with some vegetable dish, curry and may be yoghurt, chutney, prickles and/or papad, etc. Rice is more common as the main course in lunch in South India, the North Eastern region of the country and the Himalayan states, often consumed with the similar accompaniments as mentioned above but alongside or without bread (roti,

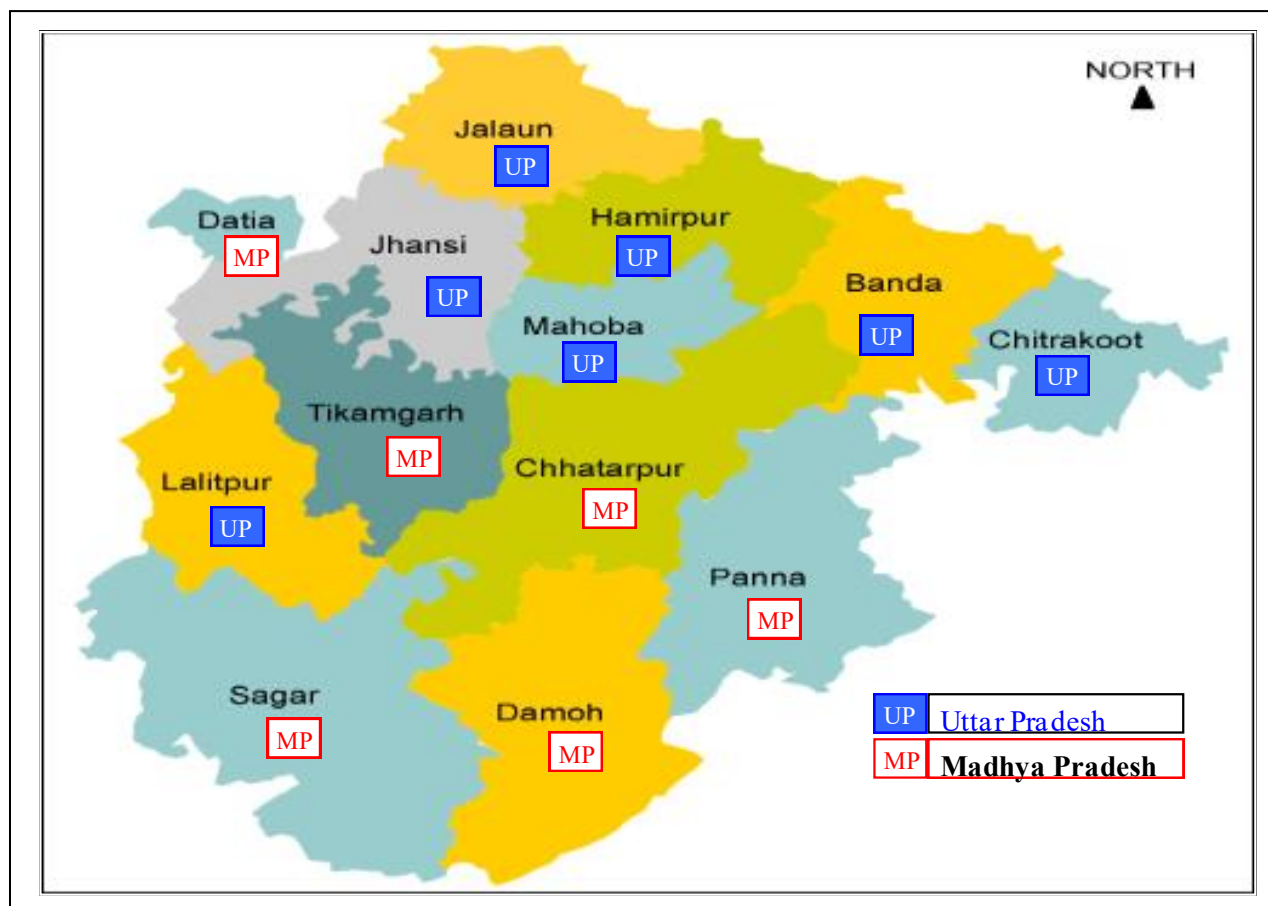
chapatti or parantha). Interestingly, while wheat flour bread and to some extent, rice are the key foods in Northern India; South Indian culinary has the prevalence of *rice, sambar, idli, dosa* and *uttpam* etc. Likewise, if egg curry, lamb and chicken are the most sought after non-vegetarian options among the northern Indian Hindus, especially in the Himalayan region, fish is virtually an obsession in West Bengal, Orissa, coastal parts of the South India, and to some extent, Assam.

## 2. STATE OF THE ART

As already observed in the foregoing, there is practically no secondary information available on the recipes of Bundelkhand region. Whatever has been available would often be fragmented, patchy or in the form of a sweeping context. In the context of India, and the present study area, some of the useful reference on various perspectives of the study have been; Agarwal (2005), Anand (1976), Pandey (1996), Lal (1967), Pandey (1996), Nibhoria (2008), Morris (1983), Asare (2005), Thangam (1994), Singh (1989), Patil (2003), Digvijaya (1982), Dhamija (2001), Bhatia (1998), Dalal (2003), Philip (1996), Jaffery (2001 and 2002), Mehta (2003), Rebo (2003), Lal (2001), Ray (2000), Kalra (2002 and 2003), Verma (2004), Khatau (2003), Khosla, Anju (2007), Mohan (2000), Dhamija (2000), Dalal (2003) and Jindal (2002) etc. The periodicals and magazines like, *Hotel and Hotelier, Hotelier and Caterer Express, Indrama, Swagat, Travel Talk, Travel Trends, Travel Mail* and *Destination India* also provided some insight on the subject. Some valuable and authentic source of information in some dimensions have been the volumes of *Annals of Tourism Research, Tourism Management* and *Tourism Recreation Research* etc.

Incidentally, there is still extreme paucity of references on the cultural perspectives of the study area in general and culinary aspect in particular, though some information in fragmented form can be derived from the above sources as also from the works of Jaffery (2004), Bhardwaj (2003) and Kapoor (1999, 2000 and 2002) etc. Some perspectives on the traditional recipes in general have been enlightening in the works of Jogen (2001), Townsend (2000), Kerr (2000) and Kotler (2004) have been found to be considerably useful thought in terms of developing the insight of the scholar during initial phases of the research.

The term 'Bundelkhand' stands for a distinct geographic and socio-economic entity. From political perspective, it has two parts, respectively falling under the jurisdiction of Uttar Pradesh and Madhya Pradesh, respectively (Map: 1) below. Thus, to have a better perception on Bundelkhand Region of Uttar Pradesh, it becomes pertinent to get an overview on the personality of Bundelkhand, as a whole.



**Figure: 1**  
**Bundelkhand Region**

### 3. RESEARCH DESIGN

At a juncture when the world is heading towards a big tourism boom, it is now high time that country's cultural resources are extensively surveyed, documented, mapped, systematically interpreted and packaged so that the underlying tourism potential could be effectively promoted with the key objective to strengthen the age old legacies while re-discovering and reviving the lost traditions.

Interestingly, the Bundelkhand Region, bestowed with long and prestigious history, is also exceptionally rich in the various cultural manifestations, especially in terms of folk traditions, art, craft and culinary practices. The conventional recipes are not only distinct but also too diverse; be it ingredients, garnishing, color, texture, flavor, taste, nutritional or any other perspective. However, as in any other part of the country and elsewhere, the dynamic process of modernization and change has piloted steady shift from the long existing cultural order with traditional cuisines being no exception. Consequently, many delicacies have vanished from conventional menu while more are at the verge of extinction. One may occasionally get an opportunity to experience some of the local dishes in marriage parties and other such gatherings, depending on the taste and cultural inclination of the host. Likewise, use of earthen utensils has now become almost obsolete though optional

provision of *pattals* and *donas* in place of plates and bowls can still be seen, but quite rarely. In view of the above it was thought pertinent to study the traditional recipes of the Bundelkhand Region, with special reference to it part falling under the jurisdiction of Uttar Pradesh.

### 3.1 SELECTION OF PROBLEM

Following perspectives effectively guided the scholar to work on the research problem, *Significance of Cultural Manifestation in Sustainable development- A Case of Traditional Recipes of Bundelkhand Region*.

- *The Bundelkhand Region is bestowed with fabulously rich and colorful cultural legacy, manifested by majestic forts and palaces, religious centers of par excellent, important historical and archaeological site, colorful fairs and festivals, captivating folk music and dances, exquisite craftsmanship, breadth-taking lore and legends, and among others, the native foods and food habits;*
- *The traditional cuisines are captivating as much for their uniqueness and simplicity as for the multiplicity. Not only that the native foods are varied in terms of ingredients, color, texture, flavor and taste but also each of them involves distinctive scheme of preparation*
- *Incidentally, a good deal of these traditional delicacies have long vanished while many more are at the brink of disappearance. Therefore, it was found pertinent to survey and document the popular traditional recipes of the region, perceive their nutritional value, and try to suggest possible ways and means to revive the vanished ones and popularize the existing ones.*

Consequently the ***Statement of the problem*** thus emerged, has been **Significance of Cultural Manifestation in Sustainable development- A Case of Traditional Recipes of Bundelkhand Region**.

### 3.2 OBJECTIVE OF THE STUDY

The prime objective of study has been to ‘explore the significance of Cultural Manifestation in Sustainable development pertaining to the traditional recipes of Bundelkhand Region’, examine their status and suggest the possible strategies to revive the vanished and, promote the existing ones. For systematic pursuit of the research, the above objective was translated into under mentioned sub-objectives:

- *to survey and methodically document the traditional recipes of Bundelkhand Region still popular or prevalent;*
- *to identify such recipes of the region which have now become virtually non-existent;*
- *to collect and systematically produce the specifications with regard to the preparation and presentation of various traditional recipes;*

- *to examine nutritional and hygiene perspective of the various recipes;*
- *to explore the possibilities/strategies towards revival of the vanished recipes and rejuvenation of the vanishing ones;*
- *to shortlist such traditional delicacies that could be included as specialty items in the regular menu of hotels and other catering outlets with an aim to popularize them especially among the tourists;*

### 3.3 HYPOTHESIS

The hypothesis aimed to be tested has been planned in following four intricately inter-woven perspectives:

- *That, Bundelkhand Region of Uttar Pradesh is considerably rich in traditional delicacies*
- *That, some traditional recipes have become extinct or away from the mainstream*
- *That the steady changing life-style due to the influence of modernization has been instrumental in creating lesser interest of the natives towards their traditional foods*
- *That, Tourism can play a pivotal role in reviving or rejuvenating the interest of the people towards the traditional recipes*

### 3.4 MODUS OPERANDI

The study involved collection of information on the traditional cuisine of Bundelkhand Region of Uttar Pradesh, understand their ingredients and cooking methods, assess their present status, perceive the reasons for their steadily diminishing popularity, identify the delicacies with potential appeal particularly from tourism view-point and, suggest possible ways and means to revive their popularity, as far as possible. Though an interesting and applied theme of research, the study proved to be a challenging proposition on account of the lack of secondary information in the form of publish or unpublished material. On the whole, following modus operandi has been adopted by the scholar in collection of different type of data.

- *In order to perceive a broad preview on the geographic, historical and socio-cultural perspectives of the study area, the requisite information has been derived from available secondary sources, which already existed to a great extent. Concept paper on Bundelkhand (Bansal: 2009) has been a very useful reference to this effect.*
- *Since the account on the traditional recipes of Bundelkhand region was not available, the same was collected through personal communication, especially with elderly folks having rural back ground. In fact, otherwise too, the Bundelkhand region in general, has so far largely remained as a lesser studied area especially from socio-cultural perspectives. Obviously, the studies on a field like gastronomy,*

culinary or cuisine continue to be a rather exotic field.

- Incidentally, deriving information from elderly people, that too with rural background proved to be a herculean task. Since, some *kind of variation in terms of a particular ingredient or amount of ingredient, method of preparation, and even in the name of dish is obvious from region to region, place to place, and at times, community to community; the feedback received from the people has proved to be quite complex and confusing. More than often, the language too became a strong barrier. The fragmented information thus gathered, was authenticated through repetitive personal communications with as many people, as possible.*
- *To some extent, the provision of local cuisine in the menus of some marriage parties proved quite handy in perceiving many perspectives. The main problem with the information thus collected, has been the input of varying ingredients on different occasions. At times, the cuisine would actually be a fusion cuisine and not the traditional one. Ultimately, it was thought pertinent to first prepare a draft and keep on correcting it, as and when the right information comes in from what-ever source.*
- *To minimize the communication gap, at times emerging due to difference in the pronunciation or accent, the available photographs of the cuisine were shown to the people in order to make them understand exactly about the query.*
- *Getting information through questionnaire has been practically impossible, because the people familiar with the traditional recipes would not be able to read, while the literates (generally youths) would not be familiar with the subject.*
- *Owing to the lack of information, of the 72-cuisine listed on the basis of the initial discussions, only forty could be ultimately authenticated. Consequently, it was though pertinent to include on those forty recipes in the research document.*
- *A structured questionnaire was specially designed to obtain feedback from the Bundelkhandi masses, as also the temporary residents about their awareness on the traditional foods; and whether they would like to experiment with some ethnic dishes?. Responses from some foreign tourist were also obtained in this regard.*



- *The caloric value of the various recipes has been worked – out with the expertise from the senior faculty of the Department of Food Technology, Bundelkhand University.*
- *The recommendations towards promotion of some popular recipes are largely based on the responses from local, temporary residents in the region and the tourists.*

### 3.5 SIGNIFICANCE OF THE STUDY

- *The study will prove to a pioneering effort towards identification and systematic documentation of the traditional recipes of Bundelkhand region of Uttar Pradesh;*
- *It will also be an exploratory study on the nutritional perspective of the popular delicacies of the study area;*
- *The present piece of research has also endeavored to identify such regional dishes that could be included as specialty items in the menus of local hotel as based on the their taste, flavor and nutritional value, as also, hygiene perspective vis-à-vis feedback from the consumers;*
- *The suggestion towards promotion of the regional dishes may prove instrumental towards enabling them their rightful place.*

### 3.6 LIMITATIONS OF THE STUDY

For want of secondary data, the scholar had to collect firsthand information, which was a huge challenge as, the native dishes have practically vanished from the urban scenario. While, sometimes, some of the traditional recipes may stand in the menu of marriage parties and other important gatherings, they were found to be considerably modified versions of the traditional foods, in terms of the type of ingredients, volume of the ingredients, method of preparation and/or presentation. This left the option of getting feedback from elderly people. However, it to was not conveniently possible. Getting across the right person has been a tedious task, as much, obtaining the right and systematic information from him/her. Questionnaire did not work as the right respondent would not understand it. Even in the course of personal communication, there use to remain a gap due to pronunciation and accent problems. Moreover, the regional influences on the native recipes would further complicate the problem. As a result of these constraints, the scholar had to confine to only 40 dishes as against originally listed 72 specialties. Similar problems came on fore while receiving the responses from the people as to, whether they would like to experience it. Every single respondent had his/her own preference with regard to salt, sweet, sourly, spices, and ambience and so on.

#### 4. SURVEY OF TRADITIONAL RECIPES OF BUNDELKHAND REGION OF UTTAR PRADESH

The 'culinary legacy' of the present study area, supports this view-point, to a great extent. Evidently, most of the native recipes revolve around the locally available ingredients vis a vis prevailing meteorological extremity. The influence of existing socio-economic situation couple with ethnic traditions too is considerably evident.

As far as the availability of indigenous ingredients is concerned, the scenario is not so bright in the region. It is despite the fact that, the study area has predominantly agrarian economy with over 80% of its population living in villages. It is due to the fact that, the agricultural production, in most cases remains *par below*, on account of the rocky terrain, poor soil quality, meagre rain fall and extremely hot conditions. Paradoxically, the region is also exposed to frequent draughts; one of the recent and most severe draught occurred during 2004 – 2009. More-over, while about 67.43% of the total geographic area is presently under cultivation, irrigation facility is available to only about 50.57 % of the cultivated land. (Statistical Diaru; UP: 2007; Website; NIC; ref. Nov 1020). This has led to a conspicuous cropping patterns with more stress on production of pulse, lentils, oilseeds and crops like jwar than rice. However, not going into production aspect, some of the main indigenous agricultural produces in Bundlkhandi recipes are: cereals - gehun (wheat), dhan (paddy), bajra (millet), jau (barley), jwar, buck wheat, bhutta (maize), ragi maizemakra ; Pulses and legumes - channa (bengal gram whole), lobia (cow peas), moong (green gram), masoor (lentil), mattar (peas) and, rajmah (kidney beans); Leafy vegetable - kante wali chaulai (spiked amaranth), bathua, band gobi (cabbage), saijan (dumstick), methi (fenugreek leaves), sarso (mustard), mooli patta (raddish leaves), palak (spinach) Roots, tubers and others vegetables - chukandar (beet root), arvi (ghuiyan), gajar (carrot), kamal ki jadh (lotus root), pyaz (onion), alu (potato), mooli (raddish), petha (ash gourd), karela (bitter gourd), lauki (bottle gour), baingan (brinjal (eggplant or, aubergine), phool gobi (cauliflower), guer ki phalli (cluster beans), khira (cucumber), sajan ki phalli (drum stick), tamatar (tomato), kaddu (pumpkin), tori (ridge gourd) and palak (spinach);

Spices and condiments - lahsun (garlic), post-dana (poppy seeds), mirch (chilies), dhania (coriander), jira (cumin), sauf (fennel), methi seed (fenugreek), adrak (ginger), imli (tamarind pulp), haldi (turmeric), kalaunji or mangraila (onion seeds), karo patha (karhi patta) and, pudina (tamarind );

Fruits: nimbu (lemon), aam (mango), guava, papaya, sharifa, banana and kaith (wood apple; primarily a wild edible); along with dairy products: doodh ( buffalo or cow Milk), fresh butter, ghee, khoa (mawa), dahi (curd), mattha/chhanch (butter milk) and lassi (un-buttered beaten sweet and/or salted curd) etc. and sugarcane based products like jaggery, chini (cane sugar) and ganne ka ras (sugarcane juice), etc.

### ***Some Important Gastronomic Terms in Bundelkhandi Culinary***

Breakfast: Kaleu

Lunch: Dopari

Dinner: Vairy

Complete Meal: Samondi

Basera: Food prepare one day in advance of the festival

Kaloni: A set of courses consisting of rice, Dal, Curry, Barra and some sweet dish A detailed list of ingredients, including cereals, pulse, legumes, vegetable, spices and condiments, seasonal fruits and dry fruits has been incorporated in Table 1. Likewise, some important wild edibles found in the region have been enlisted in Table 2. The common spices and condiments normally used in the traditional recipes of Bundelkhand are; Bundelkhandi native cuisine are:

**Table 1**  
**Main Ingredients of the Traditional Recipes of Bundelkhand Region**

Vernacular name	Common Name	Vernacular name	Common Name
<i>Cereals</i>			
Bajra	Millet	Makkai; Bhutta	Milo
Jau	Barley	Mundal; makra	Ragi
Kottu	Buck wheat		
<b>Derivatives of Rice</b>			
Arwa Chawal	Rice (raw)	Chudwa	Rice (pressed)
Usna Chawal	Rice (parboiled)	Murmura	Rice (Puffed)
<b>Derivatives of Wheat</b>			
Sooji	Samolina	Atta	Wheat flour (whole)
Siwain	Vermicelli	Maida	Wheat flour (refined)
<b>Pulses and Legumes</b>			
Channa	Bengal gram (whole)	Moong Dal	Split Green Gram
Channa Dal	Split bangal gram	Masoor Dal	Lentil
Besan	Split bangal gram flour	Mattar	Peas

Urad Dal	Split black gram	Rajmah	Kindey beans
Lobia	Cow peas	Arhar Dal	Split red gram
Moong	Green gram (whole)		
	<b>Leafy Vegetables</b>		
Kante wali chauli	Amarnath (spiked)	Bathua Sag	Bahuta Leaves
Choti Gobi	Brussel sprouts	Band gobi	Cabbage
Shelari	Celery leaves	Hara dhanian	Coriander leaves
Karo patha	Curry leaves	Saijan patta	Drumstick leaves
Methi sag	Fenugreek leaves	Salad patta	Lettuce
Pudina	Mint	Sarso ka Saag	Mustard leaves
Mooli ka saag	Raddish leaves	Palak	Spinach
Imli patte	Tamarind leaves		
	<b>Roots and Tubers</b>		
Chukandar	Beet root	Gajar	Carrot
Kamal Ki Jadh	Lotus root	Pyaz	Onion (big)
Chotta pyaz	Onion	Alu	Potato
Mooli	Raddish (white)	Petha	Ash gourd
Karela	Bitter gourd	Lauki	Bottle gourd
Baingan	Brinjal (egg plant)	Phool gobi	Cauliflower
Guer ki phalli	Cluster beans	Khira	Cucumber
Sajan ki phalli	Drumstick	Keri	Mango (green)
Pyaz patta	Onion stalks	Kaddu	Pumpkin
Tori	Ridge gourd	Palak dandi	Spinach stalks
	<b>Nuts and Oilseeds</b>		
Badam	Almond	Kaju	Cashews
Nariyal	Coconut	Til	Seasame seeds
Moong phali	Groundnut (peanut)	Rai	Mustard seeds
Pista	Pistachio nut	Akhrot	Walnut
	<b>Fruits and Fruit Product</b>		
Nara Nimbu	Lemon	Aam (Pakka)	Mango (ripe)
Aam Choor	Mango powder	Kishmish	Raisins
Tamatar	Tomato	Kaith	Wood Apple
	<b>Milk and Dairy Product</b>		
Dahi	Curd	Lassi	Butter Milk
Khoa	Khoa (mawa)	Ghee	Ghee
Paneer	Fresh Cottage Cheese	Chaach	Butter milk
	<b>Miscellaneous Ingredients</b>		
Chinni	Cane sugar	Daabh	Coconut (tender)
Naariyal ka Doodh	Coconut milk	Gud	Jiggery
Papar	Papad	Post-dana	Poppy seeds
Ganne ka ras	Sugarcane juice		
	<b>Condiments and Spices</b>		
Peepal	Arisithipilli	Hing	Asafoetida
Elachi (choti)	Cardamom	Elachi (badi)	Black cardamom
Mirch	Chillies	Lavang	Cloves
Dahnia	Coriander	Jeera	Cumin
Sauf	Fennel	Methi	Fenugreek

Lassan	Garlic	Adrak	Ginger
Javithri	Mace	Paiphal	Nutmeg
Kali mirch	Black pepper	Hara mirch	Green pepper
Imli	Tamrind pulp	Haldi	Turmeric

**Table 2**  
**Wild Edibles**

Ficus Benghalensis	Banyan	Barh / Bargad / Nyagrodha	Large tree	Leaves with bud used as vegetable.
F Religiosa	Peepul / Bo-tree	Pipal / Asvattha	Medium Tree	Leaf bud are edible
Impatiens Balsamina	Garden balsam	Gul-mehndi	Leafy herb	Leaves and seeds are edible.
Ipomoea aquatic	Swamp cabbage	Kalmi sag / kalmi / Patua saag	Aquatic trainling herb	Leaves and shoots are eaten as cooked vegetables and salad too.
Malva Sylvestris	Blue Mallow/ Common mallow	Gulkhair /Kunzi /Vilayatikangai	Biennial or perennial herb	Leave are edible.
M vrticillata	Chinese mallow	Gguchhapusp / Mradupatra	Hairy herb	Leaves are edible.
Rivea Hypocrateriformis	Midnapore creeper	Phang	Climbing shrub	Leaves and young shoots are edible
Rumex acetosella	Sheep sorrel	Chuk	Perennial herb	Leaves and young shoots used as salad
Solanum Indicum	Indian night shade	Barikatai / Birhatta	Spiny herb or under shrub	Leaves eaten as vegetable
S. Nigrum	Black night shade	Makoi	A Herb	Leaves and tender shoots are boiled like spinach
Taraxacum Officinale	Common Dandelion	Dulal / Barau	Perennial herb	Leaves use as salad and also boiled for vegetables.
Trianthema portulacastrum	Horse purslane	Santhi / lalsabuni / Patharchata	Succulent prostrate herb	Leaves and shoot are eaten as vegetable.
Vernonia Cinerea	Ash cloured fleabane	Daudotpala / Sahadevi / Sadobi	Herb	The leaves are eaten as pot-herb.
Woodfordia fruticose	Fire flame bush / Shiranjitea	Dawi / Dhauta	Common shrub	Tender shoots are edible
Xantium strumarium	Cock lebur / Burweed	Banokra / Adhasisi	A herb	Tennder shoots rae used as vegetables

Source: Research Scholar

#### 4.1 Recipes of Bundelkhand Region of Uttar Pradesh

##### Salient Features:

The traditional recipe of the Bundelkhand region, by and large, revolve around the local producers of cereal, pulses, legumes, vegetables and dairy products. The input of non-ingredients is confined largely to spices and dry fruits etc. The salient features of the ethnic recipes can be summarized, as below:

- *By and large, the recipes are based on the local produces*
- *Mostly the recipes are simple and cost effective*
- *The recipes are considerably guided by the season in terms of the prevailing climatic conditions vis a vis availability of the ingredients*
- *Food preparation method involved is simple and less time consuming*
- *Input of hing in the main course is mostly prevalent*
- *Likewise, there is wider use of jaggery in place of sugar*
- *Cumin is used in most of the main course dishes and vegetables*
- *Input of pickle and chutney is very common*
- *Generally, the food is high caloric*
- *Use of basen is very common*
- *The breads/chapatis are generally dry cooked*
- *Red and green chilies are used rather frequently*

The traditional cuisines of the region are noteworthy heritage assets, as much for their uniqueness as for the multiplicity. Not only are they so varied in terms ingredients, color, texture, flavor and taste but also each of them involves distinctive scheme of preparation. There are inferences, that many a time the aware tourists, especially foreigners, specifically asked for some of these folk specialties, appreciated them and keenly enquired about the recipes.

Here, an effort has been made to indicate the caloric value of some popular traditional recipes of the Bundelkhand region. Since each recipe has been prescribed for 4 portions, thus the net calories per person / portion would stand at ¼ of the total caloric value of the recipe. The caloric value of the different ingredients of a recipe has been followed from *Gopalan, C., Rama Sastri, B. V. and Balasubramanian, S.C. (1999)*. The scholar at the Institute of food technology, Bundelkhand University have been kind enough to suggest valuable references and vital guidance, in this regard.

While, the total of 40 recipes have been covered in the preceding part of this section, the approximate caloric value of only 35 recipes per serving, excluding such condiments/accompaniments like *chutneys* and *achars* (pickle) is being discussed

herewith. Of the 34 recipes, 19 stand for main course items 09 for breakfast/ snack item and 06 are desserts. The recipes covered are:

**Main Course Items:** Karar ki Cudhi with approximately 935.5 calories/ portion, Desi Srikhand with approximately 1143 calories/ portion, Maade with approximately 1397 calories/ portion, Leti / Bati with approximately 721 calories/ portion, Konch with approximately 678 calories/ portion, Ghakriya with approximately 496.5 calories/ portion, Meeda with approximately 465.5 calories/ portion, Sabudana Kincheela with approximately 386 calories/ portion, Dar Bhajia with approximately 348 calories/ portion, Kincheela with approximately 499.5 calories/ portion, Awale ka Kofta with approximately 254 calories/ portion, Bhoora with approximately 253.5 calories/ portion, Matthe ka Mirch with approximately 205 calories/ portion, Thopa ka Raita with approximately 140 calories/ portion, Mangoda with approximately 84 calories/ portion, Hingora with approximately 52.5 calories/ portion, and Barraa with approximately 438 calories/ portion.

**Breakfast/ snack items:** Maathe with approximately 1172 calories/ portion, Bajera ka Pua with approximately 797 calories/ portion, Adaraini Papdriya with approximately 722 calories/ portion, Tharra ka Khurma with approximately 675.5 calories/ portion, Baatiya with approximately 641 calories/ portion, Telu with approximately 453 calories/ portion, Thopa with approximately 424 calories/ portion, Kheech with approximately 423 calories/ portion, Jwar ke Dalia ke Mehri with approximately 381 calories/ portion, Thapra with approximately 314.5 calories/ portion, and Musela with approximately 228 calories/ portion.

**Dessert:** Vishwar ke Laddoo with approximately 4680 calories/ portion, Sithora with approximately 1581 calories/ portion, Raas Kheer with approximately 1215.6 calories/ portion, Negaunee ke Laddoo with approximately 857 calories/ portion, Gada with approximately 596.5 calories/ portion and Bajre ka malida with approximately 507 calories/ portion.

Taking the fact into consideration that each recipe though standing for four portions, represents only one course of a meal while there are at least two to three courses even in a simple rural meal, the caloric value of *Desi Srikhand*, *Maade* and *Karar ki Cudhi*, among the traditional main Course recipes and, *Maathe*, *Bajre ka Pua*, *Adriana Papdriya*, *Tharra ka Khurma* and *Baatiya* among breakfast dishes/snacks, appears to be on considerably higher side; while it is ideally balanced in case of *Leti / Bati*, *Konch*, *Gakkriya*, *Meeda* (main course) and, *Telu*, *Thopa*, *Kheech*, *Jwar ke daliya ki Mehri* and, *Thapra* (Breakfast Dishes/Snacks). On the other hand, the caloric value of *Maathe ki Mirch*, *Thopa ka Raita*, *Mangoda*, *Hingora*, *Barraa*, *Sabudana*

*Khinchla, Dar Bhajia, and Kinchella, Awale ka Kofta, Bhoora and Musela* appears to be considerably low as compared to the minimum energy requirement. Desserts, as expected, contain high caloric value. *Vishwar ke laddoo* has highest caloric value among all the ethnic recipes of the region, standing to as high as 18721.15 calories for four portions. However, in view of the amount of hardship to which the Bundelkhandi population residing in the remoter area is exposed, desserts with high caloric value are effective supplement its energy requirement. Going by the construction of meal plan, indigenous availability of the ingredients and spending capacity/purchasing power of the people, the traditional recipes seem to be effectively ideal.

## **5 EXISTING STATUS OF THE LOCAL CUISINES AND NEED< SCOPE AND STRATEGIES FOR PROMOTING OF TRADITIONAL RECIPES**

Like many other parts of the country, the Bundelkhand Region has so far remained as an economically backward area and has hence become an easy target of '*modernization and change*'. Even a cursory observation may reveal that this region has readily absorbed, adopted and assimilated wide variety of changes, modifications, additions, alterations, dilutions and deletions in its socio-economic and cultural perspectives. As a result, the source and magnitude of income of the people, their living standard, life-style and perception on the life is witnessing marked changes, as is the case of cultural ethos including dress, settlement patterns and food and food habits etc. Consequent to this, the glorious gastronomic tradition of the study area, which otherwise happens to have some dramatically fascinating recipes, that too, best suited to the prevailing environment of the region, is on the cross-roads of extinctions. The change in foods and food habits aptly appears to the fore when a native kid expresses his/her inquisitiveness or ignorance about an otherwise once popular traditional cuisine. Taking this fact in to consideration, three sets of structured questionnaires were specially framed out to perceive the status of traditional recipes of the region. The three sets were respectively addressed to (i) Youths of Bundelkhand belonging to 15 - 25 age-group, (ii) people of Bundelkhand belonging to above 26 and above age-group, (iii) non-Bundelkhandi Populace living in the region on the pre-text of job/business and, tourists. Two hundred questionnaire were prepared for each of the above three target groups in the following order:

(i) Youth of Bundelkhand belonging to 15 - 25 age-group: 100 questionnaires for city dwellers and remaining hundred for those belonging to rural setting; (ii) People of Bundelkhand belonging to 26 and



above age-group (100 questionnaire for city dwellers and remaining 100 for village folks) and, (iii) non-Bundelkhandi Populace living in the region on the pre-text of job/business and, tourists (100 each for the two groups).

Unfortunately, the feedback has come to be more than dismaying. As per the responses received from the urban youth segment belonging to 15 - 25 age group, 17% do not have any idea about specifically Bundelkhandi Cuisine, while only 63 % of them have had the opportunity to eat the native food, in marriage parties and festive occasions and rest 20 % had witnessed the cuisine but were not able to recall it. Incidentally, only 27% of these respondents have claimed to relish the traditional food; 33% of them found it to be good enough; 16% had indifferent views; 14% did not like it; while the remaining 10% did not record their response. About, 19% of the urban youth claimed that some of the native cuisine are invariably prepared at home. Interestingly, only 31% of the respondents have been able to name five traditional dishes of the region.

The youths from rural areas of course had much better idea to this effect; almost 100% of the respondents had claimed to have eaten the local cuisine on more than one occasion and all of them were able to readily name five local dishes. 68% of them claimed that one or the other regional dish is invariably prepared at home while 20% said to have it at home occasionally. While 8% of them claimed to have tasted the local dishes only in marriage parties and festive occasions, the remaining 4% did not record their answer to this question. As far as the liking is concerned, 64% of them appreciated the Bundelkhandi food; 19% rated it to be good enough; 8% recorded their disliking while the remaining 9% did not mark their answer to this question.

Responses from urban population of Bundelkhand region belonging to 26 and above age-group reveal that almost 100 % of have eaten the native cuisine multiple times in marriage parties or on festive occasions. 28% of them claimed that one or the other native dish is invariably prepared at home while another 37% said that it is the part of family menu only on the special occasions. As for the liking, 67% of them appreciated it, 21% found it to be good enough; 7% did not express their liking while the remaining 5% did not respond to the question. Incidentally, only 78% of them have been able to name five traditional cuisine of the region.

Of the respondents belonging to rural-setting, 96% claimed to have eaten the local cuisine on more than one occasion and 93% of them were able to readily name five Bundelkhandi dishes. While 78% of them have

claimed to relish it, 14% rated it to be good enough; 6% did not mark their answer to this question and, 2% recorded their disliking for it.

Interestingly, among the non-Bundelkhandi residents living in the region for over 25 years now, 84% have tasted one or the other native dish on more than one occasion but only in marriage parties; 49% were able to name five traditional Bundelkhandi delicacies dishes; 7% said that some local cuisine are occasionally prepared at home. In terms of liking, 44% of the respondents appreciated the cuisine while 22% found it to be good enough. Of the remaining respondents, 7% expressed somewhat disliking and 11% did not attend the question.

Answer to the question 'whether would like to have it now', there was a clear cleavage between rural respondents and urban Bundelkhandi. Among 15 - 25 age-group respondents while 64% of the former were strongly affirmative, only 19% of the latter recorded 'yes'. Of the respondents belonging to '26 years and above age-group', respectively 74% and 45% responded positively, in that order. Incidentally, the response to this question from the non-Bundelkhandi residents has been overwhelmingly affirmative, as 81% of them marked their answer as 'yes'. Perhaps, 'curiosity', 'lesser opportunity to have ethnic food', 'lack of familiarity with method of preparation', 'rather poorer access to the ingredients', and the obvious motivation to experiment with exotic, new or special delicacy' may have prompted the non-Bundelkhandi residents to such a response.

The feedback from both foreign and domestic tourists clearly indicated their seer ignorance about the traditional recipes of the study area. Among foreign tourists, only a lady from Austria, had some idea about local cuisine. She had an opportunity to taste local dishes in some hotel. However, she could not recollect the name of the dish, leave aside listing five recipes. She was not even able to comment on the taste, except that, '*it had exotic taste*'. Of the 82 domestic tourists, only 13 have claimed to have opportunity to taste the local traditional food; all of them highly relished the ethnic delicacies; and 7 of them were able to name five recipes. Interestingly, of the seven, five belonged to neighboring parts of Madhya Pradesh. By and large, most of the respondent tourists would come-out with counter questions, like; what are the popular ethnic foods? ; How is their taste? ; Where would be some local dishes available? , and so on. The foreign tourists, especially from the West may not like to experiment with all together an exotic delicacy, they may certainly like to relish indigenous foods after having had information about the ingredients and method of preparation. They expressed particular concern towards hygiene perspective. After long discussions with

some of the foreign and domestic tourists, the present scholar strongly feels that good many of them would love to experience the taste of the ethnic foods, provided they are effectively popularized and due care is taken with regard to the 'service', 'hygiene', 'taste' and ambience perspectives served.

The status of the traditional culinary of the Study Area come to be self-explanatory by the simple fact that, one may have a rare firsthand experience of the regional cuisine in a rather elite marriage party where provision of the some traditional dishes is perhaps take more of a 'fashion', 'trend' or 'prestige symbol'. Incidentally, an ardent gastronomic expert of the Bundelkhandi recipes may fail to trace the realistic ethnic 'flavor' and 'fervor' of the local food in such so called 'party preparations'. Generally, the Bundelkhandi dishes served in the parties at best can be described as a 'fusion food' rather than a native ethnic specialty. In terms of other possible sources of the ethnic foods, one may be lucky enough to get some of it at one of the small eating houses of the region on a given day.

Prevalence of the ethnic delicacies in the regular diet of the rural people of the region has been taken as the key indicator of the status their existing status (Table: 3). Accordingly, it has been derived that of the forty recipes described in the preceding section, at least twenty of them are still considerably popular in the rural areas while *Leti, Sabudana Kechela, Hingora, Maade, Awale ka Kofta, Musela, Adaraini Papdryia, Mangoda, Telu, Negauna ke Laddoo, Rasskheer and Vishwar ke Laddoo*, are though occasionally relished but often with some variation in the ingredients. On the other hand, the likes of *Maathe, Thopa and Kheech* have now become somewhat largely obsolete (Table: 5.1). As regards the urban Bundelkhandi house-holds, only *Barra, Gakkriya, Mangoda, Gada, Thopa ka Raita, Baaitya, Tharra ka Khurma*, and *Deshi Shrikhand* continue to be popular ethnic dishes, followed by *Karrer ki Kadi, Kincheela, Sabudana Kincheela, Matthe ki Mirch, Darbhajia, Sithora, Bhoora, Hingora, Awale ka Kofta, Konch, Bajre ka Malida, Jwar ke Dalia ki Mehri, Adaraini Papdryia, Telu, Thapra, Rashkheer and Vishwar ke Laddoo*. As far as the non-Bundelkhandi households are concerned, they seem to have considerably accepted the ethnic dishes like *Barraa, Karrar ki Cudhi, Gada, Baaitya and Deshi Shrikhand*. In Marriage, it has been especially observed that an interesting trend is coming on the fore. While, there is obvious prevalence of local foods in the marriage parties' ad festive occasion in the rural areas, the neo-rich urban Bundelkhandis generally prefer to have the provision of ethnic foods alongside best of Indian and Continental Dishes. Consequently, majority of the popular dishes re readily available in such occasions, as much during the festivities. As evident from the discussion in the preceding chapter, the study area, like all its other cultural assets, is privileged to also

have inherited a rich culinary legacy. While in the present work, only forty core recipes have been covered, there are many more ethnic delicacies which have not been taken in the preview, as number of them are popular only in smaller 'geographic', 'cultural' and/or 'social' territories while others have become practically extinct. Generally speaking, the traditional recipes of the region are not only too varied in terms of 'taste', 'flavor', 'caloric value', and even 'occasion' and 'season' but are best suited to the prevailing socio-economic and environmental conditions. Most of the ethnic delicacies are not only 'cost effective' and simple in terms of 'ingredients' and 'preparation' but with have 'high caloric contents' as well.

**TABLE – 3**  
**Popularity of the Dishes**

	Name of Dish	Status in the Diet of Rural Households of Bundelkhand	Status in the Diet of Bundelkhand Urban House-holds	Status in the Diet of Non-Bundelkhand House-holds	Status in the Menu of Marriage Parties and other Social Gatherings	Prevalence in festive Occasions	Status as Seasonal dish
<b>M A I N  C O U R S E</b>	Maade	A*	C*	D*	A	A	A
	Barraa	A	A	B*	A	A	A
	Bajre ka Puaa	A	B	C	A	A	B
	Leti	B	C	D	C	C	C
	Karar ki Kadhi	A	B	B	A	A	B
	Mangoda	A	A	D	A	A	C
	Khechela	A	B	D	A	A	C
	Sabudana Kechela	B	B	E*	E	E	E
	Matthe ki Mirch	A	B	C	A	A	C
	Gakkriya	A	A	C	A	A	C
	Dar Bhajia	A	B	C	A	A	B
	Sithora	A	B	C	A	A	C
	Gada	A	A	B	A	A	B
	Bhoora	A	B	C	A	A	C
	Hingora	B	B	C	D	D	C
	Thopa ka Raita	A	A	D	A	A	C
	Meeda	B	C	C	D	D	C
	Awale ka kofta	B	B	C	C	C	B
	Konch	A	B	D	A	A	D
	Bajre ka Malida	A	B	D	A	A	C
<b>B R E A K F A S T &amp; S N</b>	Musela	B	C	C	D	A	C
	Jwar ke dalia ki Mehri	A	B	D	A	A	C
	Adaraini Papdriya	B	B	C	D	D	C
	Baatiya	A	B	A	A	D	D
	Telu	B	B	C	E	E	C
	Maathe	C	C	D	D	D	D
	Thopa	C	C	D	E	D	D
	Kheech	C	C	D	E	D	D

A C K S	Tharra ka Khurma	A	B	A	A	A	C
	Thapra	A	B	C	A	A	C
D E S S E R T	Negauna ke laddoo	B	C	D	D	D	C
	Raas Kheer	B	B	C	D	D	C
	Vishwar ke Laddoo	B	B	C	E	E	C
	Desi Srikhand	A	A	B	A	A	B
* A: Very Common;		B: Common;	C: Not so common;	D: Rare;	E: Out of practice		

Source: Research Scholar

What is more important about the local cuisine is that, *the ingredients used in the preparation are largely indigenous, unless one may like to further enrich the 'flavor' or 'taste' with some exotic condiments.* However, over the time, on account of the dynamic impacts of the process of 'modernization and change', not only some of the key delicacies of the yore have not altogether vanished from the scene but the characteristics of many traditional dishes too have changed in many ways, particularly in terms of 'service perspective', 'method of preparation' and 'use of ingredient'. For example, jaggery as the traditional sweetening agent has now been largely substituted by sugar. In fact, once a common commodity, readily available in the market, is now rarely available thus rather compelling the people to use sugar. Likewise, non-indigenous spices, and dry fruits etc., have now considerably out-placed the traditional condiments. Earthen ware, once 'key necessity' for 'cooking' and 'service', too has now gradually becoming obsolete; over the time steel and other metal ware have effectively substituted it. Similarly, earlier *donnas* and *pattals* were used to serve food to the guests, which have now become a rare feature especially in urban settings where steel, bone china or even paper plates have become compulsive substitutes. Ghee, the traditional key ingredient of Bundelkhandi food has virtually gone out of reach of majority population, thus people now have no option but to use one or the other readily available edible oil that also suits their purse. On the whole, the 'traditional recipes' have considerably transformed over the time, though still maintaining their originality to some extent, in the remotely located rural areas, as the villagers living in closer proximity to one or other urban areas have become the soft targets of the wave of 'modernization and change'. Not only the life-style and social behavior but the cultural traditions of these semi-rural people is on the threshold of transformation. Evidently, they are better aware about the carbonated drinks than the traditional *chaach*, *lassi* or *ganne ka rass*. *Maade* is practically an exotic term for many of them. Consistent improvements in the fields of transport and communication, greater opportunities for inter-action with outside world, modernization of the basic facilities, cable net-work and the like factors are some of the key engines

responsible for the steady delineation from the traditions; be it food, dress, or any other socio-cultural aspect of such entities is concerned. The ever-more-demanding young generation definitely has been a central role in this regard.

The researcher, while on the survey of the Bundelkhandi cuisine, has frequently experienced that the interest of the local people is generally diluting towards their cultural traditions, not only with regard to their culinary legacy, but also on all other cultural perspective, like lifestyle, dress, traditions, rituals and even in terms of celebrations of fairs and festivals. Perhaps this has been the reason that the scholar failed to collect information on the once popular 72 traditional recipes of the region and had to confine his on merely 40 of them.

As observed in the fore-going that modernization and change are integral part of nature's system which can be effectively defined through *nature's scheme of evolution of new species and extinction of the older one with effectively no net loss as species is being substituted by the other*. Unfortunately, it is not happening in the context of socio - cultural changes because they are not only too fast but caused by the modern man and not by the nature. Thus, obviously there is little scope for the vanishing traditions and customs being substituted by the new ones. Instead, all of them are steadily merging with the stream of 'mono-culture' or say 'the global culture' which in turn is no healthy sign for nobody. The more aware societies of the world have now become conscious of the implications of this unidirectional process, and hence there is a sudden revolution emerging towards protection, preservation and conservation of both 'natural' and 'socio-cultural heritage'. Growing popularity of eco- tourism, rural tourism, tribal tourism, and ethnic tourism is an effective evidence to it.

## 6. CONCLUSION

It is heartening to note that the national, state and local level governance and some philanthropies have of late realized the essence of maintaining the 'socio-cultural identity' of the region and consequently started making concentrated exercises towards the rediscovery, revival, rejuvenation and enrichment of the same. Conservation efforts under the aegis of Central and State Archaeology departments are afoot for many monuments of the region, especially those located in Kahjura, Dev Garh, Chitakood, Kalinzer, Orchha and Jhansi etc., Good deal of cultural activities are being organized at various places on different occasions by the local administration. Deen Dayal Sabhagar in Jhansi especially has come-up as a major venue for organizing events based on local folk art and craft. *Rajkiya Sanghrhalaya* (museum), among other artifacts,

especially providing enlightening glimpse on history and culture of Bundelkhand Region is gradually becoming a center of attraction both for local people and tourists. Some budgetary provision have been made for promotion of culture' 'Bundelkhand Vikas Nidhi' - a corpus maintained by the state government for development of the region. Bundelkhand University, by way of organizing youth festivals, and various other programs under 'NSS' and 'Women Cell' too has also started taking initiatives to this effect. Here, 'Jhansi Mahotsava' or 'Ayurveda Mahotsava', an eleven-day annual event, organized by the local administration, deserves special mention. Over the years, the magnitude of this Mahotsava has considerably enlarged in terms of the range of activities included in it. While due stress is give on promotion of Bundelkhandi art and craft, participation from outside participants is also considerably encouraged. Thus, one comes across a colorful display of handloom, silk, wool, wood, bamboo, sea - shell, ayurvedic, food and fruit products, wall-hanging, wall painting and a variety of decoration pieces etc in the small mela shops belonging to the artisans, cooperatives and small-time entrepreneurs belonging to different parts of the country. The live performances based on folk dances and folk songs, both as competitive and non-competitive events are the key attraction of the fair. Alongside the various other activities, 'food festival' and 'food competition' is a regular feature of the mela. The 'food competition' involving participants of different levels and age-groups is practically a key part of the day-to-day mela-schedule. Beside an open competition, there are simultaneous events for 'house makers' and school and college level students. Interestingly, the competition theme based on 'Bundelkhandi Cuisine' is now becoming more and more popular among both active and passive participants. The organizers are especially credited to start a special subsidized *sales outlet* of Bundelkhandi dishes, which may a long way in re-defining the fast vanishing traditional food-culture of the region. However, in realistic term, the onus of rejuvenating the interest of local people towards their rich culinary-legacy, largely goes to the rural people where the traditional practice is still alive. This in turn would be effectively possible if the state and local administration, department of tourism and Culture and, non-government organizations (NGOs) work together to this effect.

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