Chapter IX

FOOD AND DRINKS

Manasollasa and Lokopakara form the main hand-books for the study of food and food-habits of the pre-Vijayanagar times. Inscriptions do not throw much light, but only casually mention the food-articles offered to the deities or the specific quantity of grains and fruits donated from each cart-load or head-load for the worship of a particular deity. Literary sources do mention popular snacks of those times. Most of them have come down with little change to our own days. Cookery was known as a science (Śūrasāstra) and sound dietetics was a subject intimately connected with the welfare of the king. We find it discussed at length by Śomadeva. Sōmesvara has devoted about 263 verses on food alone and the varieties of vegetarian and non-vegetarian dishes, he mentions, are astonishing. Lokopakara gives a short but methodical way of cooking rice, pulses, vegetables, sweets etc.

As in ancient times, food was considered (the centre of) life itself. Rice formed the staple food of the masses and wheat, barley (java), millets
(jola) were used as well. Manasollasa knows seven types of rice and the proper way of cooking them. Lokoopakaara and Manasollasa mention the way of cooking rice by removing manda (or the excess-water with scum), after the rice was properly cooked. This way of cooking rice is fairly common to this day. This water known as ambila or manda was not thrown away. Spices like cardamom, cumin seed, pepper, cloves, shaniya (coriander) etc., were ground and mixed with this water which resulted in a savoury known as ambila palidva. The water in which rice was washed before cooking, (tandulakshelitan towam) was similarly seasoned and had the name - Vyanga. The Gandha-sali variety of rice seems to have been very popular. While describing the towns or rural area, inscriptions say that they were full of Gandha-sali fields. Rice was the important food and quite a number of varieties of its preparations were known. Kalaveya kulu which was prepared by mixing creamy and thick curd with rice and seasoned with cardamom, pepper etc., Kalaveya Kulu and Huliyanna (spiced rice) were popular.

In the normal course of a meal, rice was eaten with pulse in the form of curry or soup.
Gold-coloured broths which accompanied rice are described;¹² seven kinds of pulses like moong, gram, lentils, black-gram etc., were used to prepare soups. Modes of preparation of soup from these are also described.¹³

Vegetables were divided into Phalasāka or raw fruits used for curries like plantains, and jack fruit, patrasāka or leaves of which there were different kinds, kandasāka or tubers like surana, sūlaka or roots like radishes, pusahaanśaka or flowers (like those of pumpkin, banana etc., and sībasāka or beans;¹⁴ all these were cooked with suitable spices and seasoning.¹⁵ Lokopakara describes different ways of removing bitterness of some vegetables.¹⁶

Fruits

Fruits found an important place in the diet of the royalty and the common people. They seem to have been cheap. Foreign visitors to India during this period have observed the abundance of fruits. Abu Zaid says that pomegranates were found in abundance.¹⁷ Friar Jordanus (1323 – 30 A.D.) noticed
lemons as sweet as sugar, grapes, pomegranates, ohaoui (jack fruit) etc.; about mangoes, he said, "There is another tree which has a fruit like a plum but a very big one - Aniba (Amba). This is a fruit so sweet and delicious as it is impossible to utter in words." Ibn Battuta had seen different kinds of oranges. "Then the sweet orange (marang) is very abundant in India. As for the sour orange, it is rare; there is a third species of the orange which is half way between the sweet and the sour. This fruit is as large as a sweet lime. It is agreeable in taste." Somanatha Charitra speaks of a stall of fresh fruit (nava phala yikravada nasara) wherein were sold plantains, lemons, oranges, jack fruit, (sweet) mangoes, coconuts, pomegranates, jamun (nerila) and sugar-cane. Parvanatha-purana adds kembala or red plantains to the list.

In literature, we find description of fruits like plantain and mango, the latter being considered the king of fruits. Fruits like coconut, jack-fruit, mango, hog-plum, plantain etc., are also mentioned in inscriptions. In Nayasena's Dharma-rata, a vivid description is given of a sumptuous dinner, Vasubhuti, a greedy Brahmin had,
in which after finishing the course of rice-pulse and sweets he partakes of a variety of fruits like plantains, dates, oranges, mangoes, guavas, citrons etc. Manasollasa prescribes eating of fruits in between a dinner.

Sweetmeats, snacks and other delicacies

The mouth-watering variety of sweets mentioned in classics of this period brings home the fact that KamaDigas of these days had a sweet tooth. This fertile land provided a number of pulses, cereals, oil, and sugar which formed ingredients of a number of preparations which are frequently mentioned.

Pavasam or Kheer was as universal as it is today in India. Inscriptions mention pavasa because it was a compulsory item of offering (naivedya) to any deity. It finds a glorious place in Kamalabhava's Santiavana Purana wherein Saravalice Pavasa is described as "the bright autumn moon-light in which the stars were faintly visible." It was an essential part of a feast and is mentioned frequently. Manasollasa recommends the milk of
a *sha prasuta* buffalo (the buffalo which has calved long back) for preparing *pavasara* of *saravestika* and *sevaka* (Kannada equivalents *saravalige* and *sevige* variety of noodles). This type of *pavasa* was good for lapping up (*lehane vēryam*). 30

Mānasollāsa describes *Sākhavini* i.e. condensed curd (after removing water by sieving through cloth) with sugar and cardamom powder mixed. 31 This is similar to modern *śrīkanda*. But Chavundaraya has a more elaborate way of preparing it wherein spices like cloves, *nāgakēsara* (saffron), ginger, pepper, jaggery, honey etc., were added and finally, it was fumigated with camphor. 32

Another equally popular snack was *mandaka* (or *maṇḍaka*). It finds mention in literary sources of the times including *Vaddaradhana*. 33 Preparation of *mandakas* involved an elaborate process. Wheat was washed, dried, ground, and was sieved. Then it was mixed with ghee and a little salt and made sticky and turned into balls. Thereafter they were spread out on palms or with the help of a roller, then roasted on a huge pot turned upside down and
were folded into four-folds before they became hard. An inscription of 1192 A.D. refers to halumandaga or mandagas in milk, as an offering to a god.

Non-vegetarian dishes

Considering that a sizable population of the times was mainly vegetarian, due to Jaina (and later Viraśaiva) influence, the list of meat preparations given by Sōmēśvara proves that it was quite popular especially with the royalty, who mainly came from the Kshatriya class. But it was not restricted to this class alone. For, contemporary commentaries on Dharmaśastras of those times viz., Vījñānesvara and Aparārka, mention occasions when meat is lawful food. Agni Purāṇa says, "a man suffering from any sort of wasting diseases should take special care to improve his appetite, and take essence of meat every day, whereby he could get rid of his malady." About fish, "there is no harm in eating such fish as Pāṭhina, Kōbita, and Simhatunda," it also mentions meat roasted on sticks.

I have quoted Vījñānesvara and Aparārka
hailing from Karnataka and Konkana respectively; *Agni Purāṇa* has all-India relevance, but is quoted only in cases where corroboration is available.

*Aṣṭāvalīka* narrates an episode in which fish was caught and ordered by the king to be made over to the cook of a rest-house for the Brahmins. Describing the various rebirths of Yasodhara, it is told how, when born as a goat, he was entrusted to the care of the chief cook and passed a few months in the royal kitchen. There he saw Amritamati, teaching the cooks how to roast meat. The young goat, too, was killed for the table of Amritamati who was inordinately fond of meat.

We agree with A.L. Basham who writes, "Medical texts even of a late period, go so far as to recommend the use of both meat and alcohol in moderation and do not forbid the eating of beef. It is doubtful if complete vegetarianism has ever been universal in any part of India, though in many regions it was, and still is practised by most high caste Hindus."

Alberuni lists the animals which were
allowed for killing - sheep, goats, gazelles, hares, rhinoceroses, buffaloes, fish, water and land birds as sparrows, ring-doves, francolins, doves, peacocks etc. Forbidden were cows, horses, mules, asses, camels, elephants, tame poultry, crows, parrots, nightingales and all kinds of eggs.

Curiously enough, Manasollasa which gives numerous varieties of meat preparations does not mention a word about eggs.

Food-habits change little with time, and the variety of meat preparations as given in Manasollasa confirms the statements of Paes and Munis that meat-eating was common among the royalty and nobility. Thus it mentions pork, venison, rabbit meat, mutton, meat of field rats, tortoises, crabs and fish along with that of birds.

Though Lokonakara (a Brahmin work) describes only vegetarian preparations, it mentions that a preparation of wheat-flour and gram-mash was as nutritive as meat (manmadanta bala). Similarly, a dish of fried peas and black gram ground together and fried in mustard oil, was said to possess the
nutritive value of fish. (matsyādā gupasam kuḍuvadu). 45

This proves that the nourishing and nutritive qualities of meat and fish diet were well known in these times. Someśvara devotes a number of verses in the chapter of Annabhoga (enjoyment of food) for the dressing and preparation of a variety of meat-dishes. He also mentions the categories of people who should avoid meat, viz., emaciated, the diseased, the old and decrepit, the children and people affected by poison. 46

There were two methods in removing the hair of a boar before dressing the pork. The body was first covered with a piece of white cloth. Boiling water was poured on it with a vessel till the hair was shaken from the roots and could be easily removed by hands. Then the remainder could be removed through a pair of scissors. Another method of removing hair was to besmear it with mud and burn the skin with fire made of grass. 47 Pieces of pork were roasted on live coals on a spit, 48 or were soaked in sour juice and cooked on live coals, 49 and were known as ṣūṭhakas. 50
The roasted sunthakas were sometimes sliced in the shape of palm-leaves (tādanattra) and were put into spiced curds. These slices (chakkaliṅka) were also mixed with curds and sugar as also with filaments of citron flowers. The pork was chopped to the size of grains and spiced with ginger, eṣaṣatīda and coriander and black cumin seed (nīṣājara) and the meat-balls were fried in oil. Green-gram was ground with spices and the pieces of meat were layered with the paste and were fried in oil. Tender Nīshāvā berries, with slices of onion and garlic were then added.

From the description given in the Manasollasa, Kavachendi appears to be a very interesting dish. Mutton was chopped and rounded in the shape of badari (jujube fruit) mixed with some powdered spices and grains and fried in oil. These meat-balls (yataka) were sometimes mixed with the pieces of brinjal, radish, onions, ginger and (paste of) sprouted moong (mudgaukura) and after being fried were put in the curry seasoned with various spices. This very much resembles our modern Kofta-curry.

It is surprising that meat roasted on spits
(gulaorotam) was as popular then as it is today in the West. It was known as bhaḍitraka; the pieces of meat were bored and the bores were filled with spices. This bhaḍitraka is described as tasty (ruchya), light (laghu) and wholesome (pāthyam). It is implied that fried things as contrasted with roasted preparations though tasty were hard for digestion. Meat was cut into the shape of betelnuts and was cooked with sour mixture spiced with hinga, lesvaka, (asafoetida and cuminseeds); camphor, cardamom and a little blood of the animal killed was also added. It was known as kṛishṇapāka. Hence-meat and the ways of dressing it are also mentioned.

Meat-balls seem to have been quite popular. There were three ways of preparing them. Meat ground into paste and mixed with spices was turned into balls; roasted on hot plate they were known as vajaka; balls from the same ingredients when fried in oil were known as bhūshikas. These meat-balls when rolled with wheat dough and roasted on cinders were known as kōsāla.

Stuffed meat was known; seeds were removed
from vegetables like brinjals etc., and were then stuffed with mince-meat and fried in oil, and these obtained the name **nūrabhattākas**. 61

**Panchavarni** was liver gravy. Pieces of liver were seasoned with black mustard and cooked in water. Later ginger and sour juices were added and other spices were mixed. 62

Preparations from entrails (**entrāni**) were known. 63 Curries of goat-head and of heads of deer and **Chhaga** (she-goat), are mentioned. 64 Meat of birds was cooked in the same way as pork and mutton. 65

Fish formed part of the diet of kings; methods of cleaning it are described. Fried fish was a delicacy then as now. 66 Tortoises were roasted on cinders after the removal of legs and shell and seasoned with various spices. They were then cooked in oil on hot pans and were known by the name of **nandavarta**. 67 Crabs also made a tasty dish when roasted in a hot copper pan (**śutanta tāmramava patra**). 68

Meat of rats found in the fields and on the
banks of rivers was cooked like other varieties, and seasoned with various spices. 69

It is significant that meat-rice is missing in the non-vegetarian dishes mentioned by Manasollasa in spite of the fact that rice was the staple diet in these regions.

Drinks

The primary drink of course, was aquapura. Somaśevara discusses properties of water at length and says that if properly used, it is amrita and used without proper care, it is visha. 70 Manasollasa mentions that rain-water, river-water, water from springs, tanks and lakes was considered excellent and defines all these varieties. 71 It further prescribes that water should be filtered through clean and white cloth. Somaśevara recommends that water, other than specified by him, should be boiled before drinking. Water exposed to the rays of the sun and the moon was not to be used longer than a day and a night; water boiled in daytime was not to be taken at night, and water boiled at night should not be taken in daytime. 72 Somaśevara gives several methods of making water fragrant. Juice of mango,
Patala, champaka were added to the water as also powder of cloves, camphor and sandalwood and it was purified with triphala. 73

Further, different types of water were to be used during different seasons. During sarat (autumn) rain-water was to be used, during hemanata and sisira (both comprising winter), water from tanks and lakes, in vasanta (spring) from pools, in nidasha (summer), spring water and during varsha (rainy) season, water from the under-ground. 74

Manasollasa advises that the king should very often sip water during the meals which he thinks imparts taste to the food and helps digestion. 75

Further, it is said that the king may drink water whenever he is thirsty and should not think of time and circumstances; Shrigondekar, the editor of Manasollasa, thinks that in this respect the author recommends that the rules of medical science may be violated. It is interesting to note that Somesvara prescribes leather pots (chharmanatra) along with earthen pots (arinsaya) for storing water. 76

Cold drink (sherbat) or nanaka seems to have
been quite popular. Lokopakara mentions pānaka prepared from juices of some fruits like hadari, (jujube fruit), nelli (myrobalam), pomegranate, tamarind and gādala (citron). Manasollasa describes the preparation of uttama (excellent) pānaka thus; some sour acid was to be mixed with milk; the liquid part or whey was to be separated and finally, strained through a cloth. Ripe tamarind fruit was to be added to this liquid. It also mentions pānaka prepared from juices of different fruits. It further recommends coconut water as a tasty drink. Ibn Battuta greatly relished this cool drink. He writes, "The coconut tree is one of the most wonderful trees ..... One of the marvels (the coconut) about it is that if cut while yet green, one could drink its highly delicious and cool water, which generates heat and acts as an aphrodisiac." Pārvanatha Purāṇa adds the cooling orange juice (tanirasā) and sugar-cane juice, (ikshurasa) to the list of cold drinks.

Two varieties of butter-milk drinks are also mentioned. After the butter was removed, the liquid part was seasoned with ginger, cardamom, salt and was fumigated with hingu and jeera.
second variety was sweet, butter milk being mixed with sugar and cardamom and camphor powder. Both the varieties are prevalent today in the form of Lassi, salty and sweet. Lokôrakâra describes the preparation of mālīga (butter-milk) and Mânasollâsa mentions it as a drink.

Preservation of food

To have ēnasakas of different fruits, to suit all seasons, our ancients had found out ways of preserving fruit juices. Lokôrakâra describes ways of extracting juices from various fruits like mango, mādala (citron), jackfruit, mērile (jambolana) etc. The common method was to add spices like pepper, rock-salt, camphor and tankâna khâra (borax) and keep it in the sun. Mangoes (green and tender) were preserved in ghee. Mango fruit preserved in jaggery syrup or honey lasted longer without losing colour or taste.

Friar Jordanus writes about coconut honey which could be used as a preservative. The stem, bearing the coconut, was cut and the sap was collected. Then it was boiled to one third of its bulk and when it became thick like honey, it was fit for making
preserves. Ibn Battuta also speaks about this coconut honey of "great utility" which was purchased by the merchants of India, Yemen and China and was carried by them to other countries for making halwa.

Chavundarāya, author of Lōkānākāra, prescribes two ways of preserving cooked rice for days together. The rice was cooked in water medicated by leaves of tulasi, nāḍala and other plants and curds were added and this curd-rice (kalaśogāra) lasted for days. Another method was to prepare rice nāyagam in cow's milk in an earthen pot and keep it immersed in cold water.

Pickles were as popular then as they are today and were prepared from green mangoes, nelliṅāi, (nyroboḷan) limes, ginger, hērīḷe (big limes), bamboo-sprouts etc. Ohaundarasa in his Nāḷaḷaḥampu (1300 A.D.) gives a list of green fruits from which pickles were prepared, from ḍelḷavatta (or bilva), ambate, shellakāi, sāvinakāi (green mango), manasina bāre, (green pepper), allā (green ginger), elakki, (cardamom) nelli (nyroboḷan).

Describing a dinner on the west coast he
had with the Chief of Hinawar (Honawar), Ibn Jattuta writes that the meals started with a course of rice, clarified butter and pickles of mangoes, of green ginger and lemon. He had observed the popularity of pickles throughout India and the way of pickling them.

Papads (parpañja or happala) were used along with meals and Manasollasa recommends a similar use. Sendige finds its place in Lokapakara. Pieces of meat with fat were sprinkled with asafoetida (hingu water) and were rolled in salt and were dried in shade for two or three days. These were called unashandakes. Similarly, fish preserve was known. Pieces of fish were mixed with salt and were preserved in jars (kumbe) and were known as kharakhandas which lasted for a long time (ghirakālam vasantī ye).

Ersats or synthetic food

The special feature of Lokapakara is that it deals with the science of cookery meant for the common man. It is amazing to find that one could have ersats sugar by grinding roots of black lotus and mixing it with jaggery (proportion 5:1) and cooking the mixture.
be prepared by mixing oil, curd, buttermilk, ghee in equal quantities and mixing a little coriander powder. There was another method of preparing such ghee by mixing til oil, kernel of belala fruit and mixing it with the equal quantity of ghee.

There could be thickened (condensed) milk, by mixing the powder of bengalgram and ginger and warming it with milk and cooling it in cold water. Condensed curd was also known. ersats milk could also be obtained by soaking the coconut gratings in the water seasoned with kippali (long pepper) and grinding the mixture and sieving it. There was another way of obtaining synthetic milk by soaking the kernel of belala fruit in milk for 21 days, then, drying the mixture in shade and then putting it in sugar-cane juice.

Similarly, butter could be obtained by putting powder of certain medicated roots and mixing it with thickened milk and transforming it into yogurt. Thick butter could be obtained then by churning it. Lokonakara further describes flavouring of curds etc.
Seasoning

Several spices are mentioned in inscriptions; viz., green-ginger, turmeric, dry-ginger, garlic, 
baje (a fragrant root), cumin, black pepper and
mustard, (alla-varishna, shunthi, bellulli, baie, 
bhadramute, iserage, melasv, sesaie)\textsuperscript{100} and cloves. \textsuperscript{101} Lokopakara adds bark and leaves of cloves, saffron, 
kaohora, cardamom, asafoetida, camphor and coriander
to the list. \textsuperscript{102} Manasollasa recommends methi.
(fenugreek) misaitraka, raiaka (black mustard) along
with onions for preparing non-vegetarian dishes. \textsuperscript{103} Only cinnamon is missing in both the texts which
appears to be a later arrival.

Onion and garlic might have been avoided
by Brahmins and Jainas but these do find place in
Lokopakara, a Brahmin work in preparing certain
vegetarian dishes. \textsuperscript{104} while preparing meat-dishes,
it is interesting to find that Somesvara has prescribed
the use of hingu (asafoetida) more than garlic and
onions. Hingu or asafoetida had a prominent place
among spices and Lokopakara describes the methods
of preparing various kinds of derivative and additive
hingu from the basic material. \textsuperscript{105} Rock-salt
(saindhalavana) finds special mention.
It is significant to note that chillies had not made their appearance on the South Indian scene at this time. Lōkopakāra mentions trijātaka which was powder of saffron, bark and leaves of cloves, and chaturjātaka which was an addition of cardamom.\textsuperscript{106}

Among edible oils, til oil seems to have been most common.\textsuperscript{107} Sarasvatātāla or mustard oil was also in vogue\textsuperscript{108} but clarified butter seems to have been the most popular grease among all classes, though Ibn Battuta mentions the use of coconut oil for greasing the food in the coastal region.\textsuperscript{109}

\textbf{Seasonal food}

\textit{Yasaśārīka} recommends different kinds of food for different seasons. In the autumn, one was to take sweet, bitter, and astringent things; in the rainy season and the winter, sweet, salty and sour things; in the spring, pungent, bitter and astringent things, and in the summer mild preparations.\textsuperscript{110} "Nāhaśūllāka almost echoes the same when it advises the king to take astringent things in the spring, sweet and cold things during summer, during rainy season salty, during autumn sweet oily hot things, in winter hot and sour things."\textsuperscript{111}
This was to maintain the balanced metabolism of the body. Somadeva further elaborates his statement, "In winter one should take fresh food, preparations of milk, pulses, and sugar-cane, curds, and things prepared with ghee; and oil too is beneficial. In the spring, one should take food consisting chiefly of barley and wheat, and containing little ghee, and avoid heavy, cold and sweet dishes. On hot days one should take jāli rice, moong soup containing ghee, lotus stalks, fresh shoots and bulbs, fried barley flour, sherbats, curds mixed with sugar and spices, coconut-milk, and water or milk with plenty of sugar. In the rainy season, the food should be dry, light, oily and warm; and preparations of old jāli rice, wheat and barley should be taken. In the autumn, the diet should consist of ghee, moong, jāli rice, powdered wheat, preparations of milk, patolus, grapes, - āmalaki fruits, sugar, and sweet bulbs and leaves. It may be stated that Ibn Battuta has mentioned the use of coconut milk in the diet of the coastal people and has described the way of extracting the milk from coconuts. Thus it can be surmised that quality rice, broths, butter (clarified or fresh), curries, various
other dishes, curds, milk, sweets, fresh fruit and perfumed water formed the diet of the rich.

Food of the commoners

Though meat-diet was fairly common, important communities like Jainas, Brahmins and Lingayats were strict vegetarians. An inscription of circa 1220 A.D. mentions a Jaina Guru Sāgaranandi who subsisted for twelve years on maize dish and butter (jolada kūlu and benne). Food of the commoners

An inscription of eiroa 1820 A.D. mentions a Jaina Guru Sāgaranandi who subsisted for twelve years on maize dish and butter (jolada kūlu and benne). 114 Dharmasūtra refers to gañii or rice water as humble food. 115 While describing various food offerings to God, Basavēsvara sarcastically remarks that there are some who insist on milk, others on cream of milk, if it is not available, kicchadi (pulse-rice) or butter or jaggery. But there is none who offers ambali (gruel) ! Thus we can see that ambali was the fare of the poor and the meek as it is today. 116

Somadeva refers to the entertainment of a miserly, penniless and greedy person named Kilinjaka. The meal consisted of boiled rice grown stale and full of husk and gravel; some rotten beans, a few drops of rancid atachi oil; slices of half-cooked
gourds and certain badly cooked vegetables as well as some gruel mixed with plenty of mustard and the beverage was some alkaline fluid with a taste like that of the water of a salt-mine. He further mentions boiled śvamaka (black) rice mixed with whey (butter milk).  

We can get an idea of the food of the commoners from the account of the foreigners who visited these parts during 14th and 15th century. Ibn Battuta writes that rice was the staple food in the coastal parts of Karnātaka he travelled.

Mode of eating, table manners etc.

Mānasollasa describes the mode of eating as befits a king, that is, with all regal paraphernalia. Thus we find plates of gold and silver with bowls of the same. Vessels of steel (loha) and porcelain (rukmapingala) are also mentioned. Gaddika or raised seat is recommended for the king and others. Nunis confirms this method and says that when the king wished to eat, large vessels and smaller basins of gold some of which adorned with precious stones were brought. Use of napkin was known in Chālukyan times (sita vastra). This napkin or apron
Brahmasiva, a Jain poet, seems rather prejudiced against the eating habits of Brahmins when he states that they bundled their dhotis and footwear (perhaps wooden sandals) and kept under their thighs and they ate the leftovers from one another's plate. Perhaps he must have seen the poorer section in a marriage feast or public dinner.

The mode of eating seems to have been common to all, irrespective of class distinctions, the difference being in the number and variety of dishes. Thus according to Somesvara, in the beginning, rice was eaten with moong soup and clarified butter. In between, came the meat-dishes, various vegetables, sweet-meats, āvasa and fruits. Pañaka, sikharini, and butter milk were sipped along with the meals. Vatakas or (badi, sandige), pāpada (bappa) and fish preserves were there as condiments. The last serving consisted of butter milk and rice with a little salt.

Ibn Battuta who visited Hinawr (Hinnavar) in North Kanara District on the western coast, has...
left an interesting account of a dinner he had, with Sultan Jamaluddin, ruler of Hinawr, but a subordinate of Hindu King Haryab. "Four small chairs were placed on the ground and while he seated himself in one of them each one of us sat likewise in a chair - a copper table is brought up which is known as khawanja (tray or table), on which is placed a dish of the same material known as tāla (thāli). Then appears a beautiful girl (jariya) wrapped in silk sari who placed the pots with the food before the individual. She holds a large copper vessel from which she picks up a ladleful of rice and serves it on to the dish, pours ghee over it and adds pickles of pepper, of green ginger, of lemon, and of mangoes. The man eats a little after which he takes some of the pickles. When the food placed by her on the dish is consumed, she takes a second ladleful and serves a cooked fowl on a plate and the rice is eaten therewith also. When the second course is over, she takes another ladleful and serves another variety of the chicken which is also eaten with rice.

"When the various kinds of chicken are consumed, fish of different kinds is served with
which also one eats the rice. Then the fish courses are over, vegetables cooked in ghee and milk dishes are served with which also one eats the rice. Then all these courses are eaten, kushen, that is, curded milk is served which finishes the meal. At the close, one drinks hot water, for cold water would harm the people in the rainy season. Thus it can be seen that there was practically no difference between the meals of Hindus and Muslims.

Chaurdarasa's Nalochampu has a good description of a wedding feast orLitaduta in all its regal magnificence.

Marco Polo who visited the South in the 13th century notes that the natives made no use of spoons or of platters, but spread their victuals upon the dried leaves of the "Adam's apples" called likewise "apples of paradise", (i.e. plantain leaf) remarkable for its size, a part of which is commonly used by the natives as a dish for holding their boiled rice. He had further observed the personal cleanliness of the people before meals. Both men and women washed their bodies twice every day before meals. The significant point he has noted is that in eating they made use of the right hand only.
Ibn Battuta speaks about the excellent arrangements made for the traveller on the road from Hinawr (Honavar) to Malabar Coast. At every half mile stood a wooden house in which there were benches for way-farers, infidels and Muslims. Near each of these houses there was a well for drinking water which was entrusted to the supervision of an infidel. But there was a difference in serving water and food. The Hindus were always conscious of the caste distinctions and took every caution against "pollution". Thus Ibn Battuta writes, "He gives the infidels water in vessels and if one happens to be Muslim he pours water into his hands, and leaves off when the latter makes him a sign or withdraws".127

Further he writes that no Muslim could enter the houses of infidels or use their vessels for eating purposes. If a Muslim were to be fed out of their vessels, they either broke the vessels or gave them away to Mussalmans.

About serving food to Muslims he has marked the distinction. "When a Muslim enters a place in this country, in which there is absolutely no house of Mussalmans, the heathens cook the food for him, place it for him on the banana leaves and pour the soup on it; what remains over is eaten by the dogs and birds."128
These conditions prevailed in the 14th century after Muslim incursions in the South. Earlier inscriptions do refer to eating houses (anachhatras)\textsuperscript{129} and watersheds (aravattises)\textsuperscript{130}; what is significant is the sense of philanthropy of the contemporary times and the arrangements made for the travellers on long journeys.

Forbidden food

Agni Purāṇa lays down certain penance for a brahmacharin\textsuperscript{131} for eating unwittingly beet-root or garlic or drinking wine. Further, cakes, sushkali and vṛthā and krishara (milk rice or pulse-rice) should not be taken together with śūrpa (partridge) flesh \ldots; nor the milk of a cow, she-buffalow or a she-goat excessively thickened should be drunk at all. Animals having five nails such as the sallaka (porcupine) the godha (iguana), the rhinoceros, and the tortoise are clean animals, and accordingly their flesh may be taken without any impurity. Flesh of other animals, other than the five mentioned above should be deemed impure.\textsuperscript{132}

Somadeva mentions certain kinds of food forbidden under given circumstances like germinating
paddy and ghee kept in a brass vessel for a period of ten days. Bananas were not to be taken with curds and butter milk, nor milk with salt, nor broth of pulses with radishes; fried barley powder was not to be taken when it became compact like curds. Similarly, all sesamum preparations were prohibited at night.133

Vessels and other accessories

Earthen vessels seem to have been most common for both rich and poor. Somesvara mentions mridbhanda (earthen pot) and describes the preparation of marrow soup in the earthen pot.134 Pōlikā were fried on a hot earthen plate135 (karna). Wooden vessel (kashṭhapatra) is also mentioned. Rice was cooked in a sthali of either copper or earth. Lokopakāra also recommends madake (earthen pot) for preparation and preservation of pava.136 Kaccha or frying pan was used to fry various snacks.137 Copper vessels and dinner plates seem to have been common in coastal areas among the lesser nobility (especially Muslims) as noticed by Ibn Battuta.138 Copper and brass vessels seem to have been usually used to cook meals. Brahmins and other communities used plantain leaves and leaf bowls which were thrown
away after eating. 139 \textit{Pārśvaṇātha Purāṇa} mentions bowls (battalu) and plates of silver. 140

The mode of drinking water in southern regions seemed very strange to Marco Polo and he has left a detailed account. "They drink out of a particular kind of vessel, and each individual from his own, never making use of the drinking pot of another person. When they drink, they do not apply the vessel to the mouth, but hold it above the head, and pour the liquor into the mouth, not suffering the vessel on any account to touch the lips." 141 This method of drinking has little changed since.

\textbf{Drinking}

It may be stated that though drinking was fairly common among certain communities, it never formed a part of food as it is in the West. The intoxicants were considered as a luxury or pastime of the nobility. Orthodox groups like Brahmins, Jains and other communities seem to have abstained from drinking. The sculptures in Pāpanātha temple of Pattadkal wherein a lady is shown as carrying a drinking vessel and another sculpture of a couple holding bowls suggest the prevalence of this habit
of drinking in Karnataka in earlier times. Kalhana

while referring to king Lalitaditya's southern
campaigns writes, "His legionaries got rid of
fatigue in the breeze on the banks of the Kaveri river,
sipping the coconut-wine at the foot of the palm-
trees." 142

Agni Purāṇa also refers to a number of
intoxicating drinks, beverage from palm tree being
one of them. "Drinks such as juice of grapes, palm
tree or sugar cane, madhvi, tanka-madhvi, saireya,
and coconut juice though not properly intoxicating
liquors, should be deemed as wines while the drink
known as the naishthi heads the list of wines." 143

Manasollasa mentions several varieties of
wine of palm and coconut; palm-wine was known as
talamadva 144 and coconut wine as narikēlasava. 145
Marco Polo has this to say about wines, "Wine is
made from the sugar yielded by a species of palm.
It is extremely good and inebriates faster than
the wine made from grapes." 146

Manasollasa gives different sources from
which these beverages were extracted. The liquors
mentioned in \textit{Mānasollāsa} mainly are madhavi, lavan, naishtī, sura, kṛṣṇasūra and wines being drākṣasāva, madhukasāva, narikelasāva, palm-wine (tālamadva) and date-wine (kharīūrasāva). The methods of brewing these are also described.\footnote{147}

Smritis and religious works of those times did lay a taboo on these drinks. Thus \textit{Agni Purana} stated that the members of the three twice-born castes should not take any of the intoxicating liquors listed earlier and recommended certain penance for partaking them.\footnote{148}

But in practice, however, it seems, these injunctions were never followed strictly. In \textit{Kathāsaritasāgar}, we find kings freely indulging in drinking wine in the company of ministers and even ladies of the seraglio. Drinking parties were held on festive occasions, marriages etc.\footnote{149} \textit{Vikramādīśa-charita} mentions women in the king's train drinking freely.\footnote{150} \textit{Mānasollāsa} clearly lays down that a king may indulge in drinking in the company of women for pleasing them as well as himself. \textit{Wine of grapes (drākṣasāva)} is described as a favourite drink of young ladies.\footnote{152} Various sour and salty snacks like
spiced and roasted meat, onion slices, curried and roasted grams among other things are also mentioned. 153

Further, follow details about the drinking party. Different bowls and glasses for different drinks like पात्र, गिंगिंगा, रघुलका, करका etc., are mentioned. 154 The king was to fill these glasses for his women and make them eat the salty snacks. The women seemed to get drunk as king Somesvaran describes various stages of intoxication. 155

We find another description of a drinking party in Mallikarjuna's सुक्तिसुधास्यवा (Kashyaparacchasthī). The lady who held the wine glass (धाशका) participated in the drinking party (मधुमासा गोपती). The stage of inebriation is then described. 156

Agni Purāṇa while it forbids drinking for Kshatriyas says that the king should organise hunting parties and engage in drinking bouts etc., just to provide his subjects with amusements, 157 implying thereby that there used to be a sizable number among the subjects who indulged in such bouts.
It can be surmised that drinking was fairly common among the aristocracy including women; they held convivial parties; and commoners also had their own way of enjoying at the liquor shops, only certain classes in the society scorned these drinks. The very fact that three hundred toddy drawers (billamunurvar) are mentioned as a conventional number in giving grant to the temples proves that this occupation was fairly big and catered to a sizable population.

Betel chewing:

Almost all foreigners, since Alberuni, refer to the popularity of this ancient custom – which formed part and parcel of every day life in India. Inscriptions frequently mention tambula as an important offering to the deity.158

Manasollasa devotes a whole chapter for the enjoyment of tambula. Presentation of tambula by the king to his officers was a court ceremony. There was a special officer for its supervision. Betel-nut from Nailavarti, Iswarapana and Banavasi are mentioned, as also the ways of seasoning them. The Betel-leaves of Mayavalli and Karpura creepers
were deemed best. The chunam of pearl oyster etc., is mentioned. Various aromatic things like camphor, musk, nutmeg, kakkola, berry etc., were added. Sandal-paste along with several spices was made into pills which eliminated noxious qualities of the throat and strengthened the teeth. 159

Marco Polo who describes eating tambula as a very common practice, throughout India says, "Persons of rank have the leaf prepared with camphor and other aromatic drugs, and also with a mixture of quick-lime. I have been told that it is extremely conducive to health." 160

Betel formed an important item of offering to God and inscriptions invariably mention betel-nut and leaves, 161 whose quantum was fixed in the grant. There were gardens of betel-leaves and nuts dedicated to God 162 and the tambuliga community do find an important place in the contemporary society. 163

Conclusion

The great culinary tradition of these times has continued even now, as exemplified in the preparations quoted by Somesvara some of which
are enumerated below; these are extant in modern Karnataka. It will be seen that Somesvara has scarcely attempted to hide the original Karnataka names, while sanskritising them:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Kannada</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angara polika</td>
<td>Kendada rotti</td>
</tr>
<tr>
<td>Dhosaaka</td>
<td>Joge</td>
</tr>
<tr>
<td>Charikä</td>
<td>Charige</td>
</tr>
<tr>
<td>Idarika</td>
<td>Idli</td>
</tr>
<tr>
<td>Purika</td>
<td>Puri</td>
</tr>
<tr>
<td>Vataka</td>
<td>Vade</td>
</tr>
</tbody>
</table>

The popular varieties of vade in Sambhara and mosaru are also mentioned in Mangasollasa.

This brief survey of food and food habits of the pre-Vijayanagar times reveals the progress, our fore-fathers had made in the art of cooking. It was but natural for them who had developed love for polished and easy living to discover new uses of fragrant herbs and leaves. An average meal was quite balanced with cereals like rice (carbohydrates), pulses (protein), green vegetables and fruit (vitamins) and dairy products (more proteins and fat). Variation of fruit provided rich nutrition. The use of sahdes
(nachobadi) and sprouted gran, of pickles, especially of nelli or nyrobalan which is very rich in vitamin "C" shows, that they arrived at definite and utilitarian conclusions about nourishment and nutritive diet, by empiric methods. They had not the advantage of the modern aids of experimentation, analysis, and isolation of constituents of food like minerals, vitamins etc. In spite of this, it is surprising that they were fully cognizant of the chemistry of food.
Notes

1. K.K. Mandiqui: Vasastileka and Indian Culture: Sholapur 1949; (YAIC) P 112

2. LK VIII 1 Bhuvanadido anurāvasa prāṇa

3. G.K. Shrigondekar: Manasollasa of Somesvara: Vol II Baroda 1939 (MS); II V 1345-57; P 115-16

4. LK VIII 55

5. MS II V 1579; P 134

6. Ibid V 1579; P 134

7. Epigraphia Carnatica (EC) VIII 3b 138


9. R. Shama Sastry (Ed) Dharmasūtran of Nayasena (DA) Mysore 1924 I 147


11. MS II V 1589 P 135

12. YAIC P 29

13. MS II V 1357-69 P 115-116
14. Ibid V 1548 P 131
15. LK VIII 19-31
16. Ibid 21
18. Ibid P 199-200
19. Mahdi Hussain: The Rehla of Ibn Battuta (IB); Baroda 1953; P 17-18
20. R.C. Hiremath and M.S. Sunkapur (Ed) Somanatha Charitra of Raghavanka (SC) Dharwar 1967; II 103-104
21. PP IX 9
22. K.G. Kundangan and A.O. Chougule (Ed) Adi Puranam of Pampa (AP) XI 96
23. EC VIII Sb 71; EI V No. 3 P 22
24. DA I 151
25. MS II V 1595 P 135
26. EC VII Sk 186
27. Kavicharitra I P 416
28. PP VIII 50; BP III (xii) V 13
29. MS II V 1374 P 117
30. Ibid V 1375 P 118

31. MS II V 1374 P 134

32. Lk VIII 54


34. MS II V 1379-80 P 118

35. South Indian Inscriptions (III) XX 178 Hipparage

36. HDS IV P 425

37. M.N. Dutt (Tr): Agnipuranam Calcutta 1902 (AgP) CCLXXIX P 1024

38. Ibid P 643

39. Ibid P 1024

40. YAO P 38

41. Ibid

42. A.L. Basham: The Wonder that was India (Basham); London 1954 P 213


44. MS II V 1415 to 1547 P 121-31

45. Lk VIII 15, 16
it may be noted that even today that meat in curd is quite popular in Punjab and northern India.
63. Ibid V 1488

1492 P 127

1493

64. Ibid V 1518 P 129

65. Ibid V 1522-23 P 129-30

66. Ibid V 1524-31 P 130

67. Ibid V 1537-39 P 131

68. Ibid V 1540-42 P 131

69. Ibid V 1543 P 131

70. YAI0 P 113

71. MS II V 1601-23 P 136-38

72. YAI0 P 113

73. MS II V 1621-24 P 133

74. Ibid V 1627-28 P 136

75. Ibid V 1602 P 136

76. Ibid V 1624 P 133

77. LK VIII 32, 37, 56, 57

78. MS II V 1581-84 P 134

79. Ibid V 1615 P 137

80. IB P XXXVII
81. PP IX 36
82. MS II V 157-73 P 133-134
83. LK VIII 54
84. MS II V 1596 P 135
85. LK VIII 32-33
86. Ibid
88. IB XXXVIII
89. LK VIII 3
90. Ibid 4
91. K. Venkataramappa and D. Javaregowda (Ed) Leelavati Prabandham of Neminandra (L2) Mysore 1966: V 63
93. IB P 181
94. LK VII 17
95. MS II V 1515 P 129
96. Ibid V 1533-34 P 130
97. LK VIII 39
98. Ibid 42
99. Ibid V 39-47
100. Epigraphia Indica (SI) XIX no 4
101. SC VII Sk 186
102. LK VIII 53-56
103. MS II V 1415-1547 P 121-31
104. LK VIII 26
105. Ibid 68-71
106. Ibid 5-6-10
107. Ibid 42,44
108. Ibid
109. IB P XXXVIII
110. YAIO P 112
111. MS II V 1598-1600 P 136
112. YAIO P 112-13
113. IB P XXXVIII
114. SC XV P 201
115. DA XIII P 203
116. "Hālanēma, Hālakoneya nēma
.... ambaliya nēmadavanārana kāṇo"

O.S. Karki (Ed): Basavannanavara Lākapriya Vachanagalu
Belgaum 1952; P 17
134. MS II V 1508

135. Ibid V 1383 P 118

136. LK VIII 4

137. MS II V 1384 P 118

138. Ibid P 180

140. P? VIII 60

141. Marco Polo: P 358-59: The word "liquor" is used to mean liquid.


143. AgP: CLXXIII P 661

144. MS III V 431-449 P 215-17

145. Ibid V 443 P 216

146. Marco Polo: P 378

147. AS III V 431-49 P 215-17

148. AgP: CLXXIII P 661

149. MS II V 1329 P 114

This is echoed in Mōhanataraṅgini of Kanakadasa (1500 A.D.), in a description of a drinking place (pānasthāna) where a liquor shop and the bargaining made therein are described.

M.A. Ramanujaiyangar (Ed): Mōhanataraṅgini of Kanakadasa Mysore 1913: XVIII:82

These revelries continued in the fifteenth century, as seen in Gangadevi's Madhura Vijayam, in which she talks with first hand knowledge of the drinking bouts held in the Vijayanagara palace.

Marco Polo: P 376
161. SII XV no 23, 35, 56

162. SII XI (ii) 152 Hosur garden of betel leaves

SII XI (ii) 167 Yalisirur garden of betel nut.

163. Ibid 172 Sirol: Tambuliga Settia