advent of Christianity and Islam. Venturing into the sea by kings of southern states, trade contacts, how seasonal was the travelling, and how travelling inside India flourished, and the maritime history of India, especially of south India has been included with a brief discussion of foreign tourists, who left a mark on India’s tourism history has been included.

**NOTES AND REFERENCES**

**CHAPTER - II**

**HERITAGE OF INDIAN HOSPITALITY**

Since the dawn of culture, India has maintained a magnificent heritage of hospitality, based on human kindness and fellow-feeling. Indian culture and religions, for centuries now, have imbibed mutual respect, concern, pardon and forgiveness for humans, animals and even Nature. There exists etiquette in every culture of receiving guests and hosting; but, it reached an artistic divinity in India in the Vedic culture that flourished some fifty centuries ago

In ancient Indian culture, guest was equated to God and has been called Atithi in Samskrit. The relationship of guest and host was elevated to Godly binding, where guest too is bound by certain gratefulness, as a part of the hospitality Code of Conduct. It is wrong to say that it was part of Hindu culture alone, because this code of conduct was formed before the word ‘Hindu’ came into existence, when a simple Sanatana Dharma prevailed in India for all Indians. In modern India, Indian government has invoked the Atithi Devo Bhava campaign under tourism enhancement.

**Sanatana way of life**
Ancient Indian culture was unique in its approach to life. The religion of Hinduism did not exist in the early days. People lived by a code of conduct that did not harm another human, animals or even plants and that means, did not harm any kind of life however inferior and obscure it might have been. This code of conduct later gave way to an ecology worshipping Sanatana Dharma that dictated terms to Indians. Initially, it was a loosely connected, easy to follow benign rituals, which, unfortunately transformed themselves into rigid laws in medieval times and came to be called Hindu religion, although there is no starting date or a proclaimed Prophet here.

Sanatana Dharma was a nature-worshipping concept. In those days, perhaps all civilizations like Mayan, Egyptian and other religions of the Ancient World, worshipped the elements of Nature. They lived an ecological life and there was no other force to be perceived and naturally, they thought that by pleasing the Nature around them, they could pacify its destructive forces that brought them sickness, floods, thunder, lightning, persistent rain that ruined their crops and drove them to higher places.

Eventually, not immediately, when the various religions like Buddhism, Jainism were born, the Gods of Nature were replaced by other Gods, who were heroes by their own rights. But, the concept of hospitality did not alter by the advent of these religions, or by later arrivals like Islam and Christianity. Sikkism, born in India, remained an integral part of the land.

"Hospitality is the cornerstone of Indian culture. In India, people have the highest regard for guests and value hospitality. There is clear protocol laid down in this context in ancient Indian scriptures and followed to date everywhere, across even the biggest business houses in India. Westerners are astonished at the kind of 'red carpet treatment' they receive in India."
In Vedic times

Selfless acts of charity and hospitality, stemming out of concern for others, were the cornerstones of Indian culture in the Vedic times. According to the Vedic tradition, the host is greatly benefited by receiving saintly persons, who, neither complained nor demanded. They did not socialize or lived life of luxury, or saved for future. In their quest for spiritual life, they went to seek alms enough only to sustain themselves. They were regarded as semi-Gods and their possible unhappiness was perceived with dread.

Giving alms to saints and saintly humans, hosting fellow-humans of any class or creed were thought to be God’s work. “In ancient times, when wheel was not discovered, people use to travel by walking, to cover long distance. Since then the concept of hospitality was there but there was no interest of money or any economic profit travelers use to stay in homes of villagers. Then slowly inns charged very low rent. This period was dominated by Brahmanical culture and they wrote and followed Vedas. Our Vedas reiterate the importance of guest in social life. “Vedas are very specific of what one has to provide for a guest.

At the same time they describe what penalties one will bear for not respecting a stranger. For instance, it is said that if a person is unfriendly and hostile towards someone in need of shelter, that person will end up on a lower level planet type. The specific punishment for that attitude to guests is a meeting with a kind of carrion-craws, which first gaze directly into that person’s eyes just as he or she used to look at strangers and then peck them out. In ancient India, hospitality was a right of the traveller.

A Samskrit verse tells us the highly honourable relationship between host and guest and compares it with the best of relationships.
“Be one to whom the mother is a God. Be one to whom the father is a God. Be one to whom the teacher is a God. Be one to whom the guest is a God.” So advises the Taittiriya Upanishad of the Yajur Veda, affirming the remarkable Hindu reverence for a guest.

Mathr Devo bhavah
Pithr Devo Bhavah
Acharya Devo Bhavah
Atithi Devo Bhavah

This equates Mother, Father, Teacher and Guest with the God. In Sanskrit, guest is called Atithi for a reason. Tithi is a fixed date and atithi means the opposite, the person who arrives uninformed. In the days of non-existing communication, other than perhaps through pigeon messengers, when people had to travel for days and months to reach the next intended destination, their arrival dates were always unknown, in a journey riddled with difficulties and dangers. Even if it were known, there were very few ways of conveying the information in advance. Hence, the Atithis came unannounced and none resented it.

Later, in the days of communication improvement, the practice continued, mainly because people nursed a belief that giving information of their impending arrival is a matter of arrogance and self-importance. In usual Indian households, guests are sure of rapturous welcome from their hosts, and even to this day, no host could think of being rude to the guests or turning them away. Indians believe that “Hospitality is the way of treating people in the way you want yourself to be treated.”

Even as early as Vedic times, India was full of travellers, religious, political or military. India was never a stranded society and people were curious and education-minded. Indian culture was more
advanced, compared to the neighbouring regions and Indian kings travelling to meet their counterparts of distant regions, battles, taking part in yajnas, coronations, marriages and sympathy fights on behalf of friendly king against his or a common enemy, initiated much travelling.

Princes travelled to distant countries or regions, seeking more education, art of fighting and adventure. We hear of Arjuna, the mighty warrior and the Mahanayaka of Mahabharata, travelling all over India and beyond, in search of weapons or weaponry education.

The ordinary citizens were not un-ambitious either. They were keen on scholarly pursuit, adventure and geography and frequently travelled. Religious travelling was the primary cause of people moving out of houses for long touristy seasons. “India set the lead in Asian travel as it was the most developed of the region in the early times. Developed civilizations brought travel. It is impossible to segregate the travel from the military and political evolution of India. Therefore, in accounting for travel, one has to understand the socio-political scenario during the different ages in India.”

Ramayana and Mahabharata

In Ramayana, the entire drama takes place across the sub-continent and the sea and there are mentions that after Ravana’s defeat, Srilankans, with Vibhishana as their King, frequented India very often. This interaction of ordinary people encouraged hospitality units in both countries and the exchange of culture, religion can be seen even today. In this context, we can mention the Lakshmana Rekha, which Sita ignored when the Ravana, in the garb of Rishi condemned that she was unaware of Atithi Dharma. Who has not heard of the caring hospitality rendered by Shabari to Ayodhya Princes, Ram and Lakshman, who came unannounced in a chance meeting?
Stories like that of Krishna and his childhood friend Sudhama, who visited Krishna after a long time of separation give evidence to another level of hospitality prevailed and still prevails in India. Bhagavata says that the Gopis of Brindavan travelled to Kurukshetra to meet their childhood friend Krishna. Ashwamedha yagas took place for the army to travel the length and breadth of sub-continent and beyond to defeat the kings and satraps for the complete success of the Yaga. In Book 12 of *Mahabharata*, there is an immensely interesting story attributed to the great warrior Prince, Bhishma, who narrates the hospitality of a pigeon couple. “...Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the ordinance. Addressing him, he said, 'Thou art welcome today. Tell me, what I shall do for thee. Thou shouldst not repine. This is thy home. Tell me quickly what I am to do and what is thy pleasure. I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down.

One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, according to the scriptures, both this and the next world.....'I am stiff with cold.

Let provision be made for warming me.' 'Hunger is afflicting me. I wish thee to give me some food.'... The bird said, 'I have no stores by which to appease thy hunger. We, denizens of the woods, always live
upon what we get every day. Like the ascetics of the forest we never hoard for the morrow.'

Having formed this resolution, the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. 'What have I done? Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation. Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious tears.\textsuperscript{lixxvii lixxviii}

**Divinity in hospitality**

In Indian heritage, offering hospitality is not the only divine act. Even honouring the offered hospitality was equally divine. The person, who was honoured by hospitality, is bound by it, beyond any other relationships, blood or friendship. In Mahabharata, we come across the sad state of King Shalya, Madri’s brother. King Pandu had taken Madri of Madra Desh as his second wife after Kunti, and she became the mother of Princes Nakul and Sahadev.

At the start of Mahabharata war, Duryodhan needed Shalya on his side, the formidable warrior of many weapons on his side and tricked Shalya to accept his hospitality. Shalya, who had not anticipated any hospitality from his nephews’ enemy, the Kauravas, naturally thought that he was being honoured by the Pandavas, was aghast when he came to know that throughout his journey, he was accepting hospitality of Kauravas and now, he was bound by gratefulness for the received hospitality and had to fight on behalf of Kauravas, whom he detested, against his own family, became a charioteer to Karna and lost his life in the war to his own nephew.\textsuperscript{lixxix}

**Nature and Life Within**
As said earlier, in the days of Sanatan Dharma, perhaps the oldest of all philosophies, beyond 10,000 years and more kind values like humility, respect, nature worship, caring for other lives, natural element adoration, fellow-feeling and justice prevailed and out of them all, valuing another life was of paramount importance. There always existed a way of seeing life as indivisible part of Nature. Considering another human as part of oneself and another similar creation of Nature renders sublime fellow-feeling. Out of this concept, the principle of being hospitable to guests or any one in need arose.

It acquired social, legal and even political importance and a noble binding of mutually accepted rules were followed. Daily life in ancient India was a very interesting part of history of human kind. As a sign of that flourishing civilisation, we have Harappa and Mohenjo-Daro, discovered in 1922. This Indus civilisation had existed during 3000-2,500 BC and continued till 1500 BC perhaps at the same time as Sumerian and Egyptian civilizations. This was a highly advanced, well-modulated culture, with evidences of trade across the seas and effective civic administration.

Later times
Sanatana dharma shrank and took the form of rather compartmentalized Hinduism with a certain fundamental mindset. Eventually, India saw the emergence of two other religions called Jainism and Buddhism. Although they were new religions, they remained close to Hinduism and continued the same culture of hospitality. They took spiritual begging to an entirely higher plane where Hindu rishis, Jain munis and Bouddha bhikshus were treated with great hospitality and humility. This extended itself to the societies and hospitality took over with great fervour. They were religions born in India, Sikhism included, and could not differ from the land’s culture. These religions gave more importance to humility and
kindness to an almost impossible extent. They became part of the original Ganges culture. All other minority religions, Islam and Christianity came to India and took root with the same hospitality as one of the unwritten rules. Religions could be many; but, they did not defy the rule of land. India uplifted hospitality to divinity and made it a way of life, where even the humblest are treated with regard and respect.

**Earlier Modes of Travel**

India, from the beginning, was a travelling society and the hospitality sector was well-developed with many modes of travelling.

The modes of travelling in those days were varied within available limitations. Kings and emperors used horses, elephants, chariots. Soldiers mainly used horses and camels depending upon the region. Palkin or Palki that were carried by servants were used by the noble and royal ladies. The rest mostly walked or used bullock carts. Horse wagons too were used for family travels. Rivers and seas were crossed in boats. Sailing across the sea was a rare occurrence. There were various transports like chariots, elephants, camels, elephants, donkeys, Palkin, chairs carried by people, etc. Ancient texts and Harappa excavations are evidence to these modes of travel in ancient India.

Those were the days of dusty roads, non-penetrable jungles, fierce beasts, and untreatable sicknesses, well-organized and violently armed dacoits. Despite all these problems, tourism flourished in Ancient India, especially Spiritual Tourism. In later days, we come to know from history that Sher Shah Suri, who defeated the Moghul Emperor Humayun and acquired Delhi in the 16th century and ruled for a while till Humayun could return and take his empire back, had built the Grand Trunk Road from Calcutta to Peshawar. It was one of the busiest roads in the Sub-continent of the day and long roads were
being constructed all over India. Moghuls opened many roads in places like Poonch district, Jammu and Kashmir, and the road was used by Emperor Akbar to conquer Kashmir. xc

Hospitality units over the ages

Even though they were far and few, well-maintained Dharmashalas (Charity houses for travellers) and roadside ‘Sarais’ to provide food and shelter from rain, animals and dacoits were available in Ancient India, a few, run for profit and others, by charitable people of means throughout the sub-continent and beyond.

Journey in those days was nothing less than going to battlefield. People mainly travelled on horse-back and in a bullock-cart. Another tourism that flourished in Ancient India was Commercial Tourism. Traders travelled with their goods and with the risk of never to be seen again. They usually maintained a known route and patronised trustworthy inns. In ancient India, travel was not for pleasure and carried high risk. xc Traveller of the day was anyone like a merchant, scholar in search of ancient texts, or a curious wayfarer looking for new adventures, or even a medical man in search of further knowledge. Eventually, the trade routes opened and tourism got enhanced in India. Travel across the sea became better known and Indians ventured into the sea for the first time.

“The opening of trade routes, perhaps, gave birth to tourism.” xcii There are evidences that throughout the land, more so, in the prominent routes, the earliest versions of Indian commercial hotels, roadside inns, pubs and guest houses existed as ‘Sarais’ and ‘Dharmashalas’, charity houses, drinking corners (madira houses). These provided diverse kinds of food, entertainment, medical help and animal shelter and a night’s or a longer stay, facility for the sick etc. according to the financial capabilities and necessities of tourists.
It is important to know that humbler versions of these well-run guest houses were functioning almost in every village or Small Township, or in deserted routes, at temples, mosques or even at a village headman's front yard. Some were run by temples and others belonged to benevolent landlords of the area or the village headman. Some belonged to the entire village. No village turned a traveller in need away. There were stories of an entire year without crops in any village that was unkind to its visitors and passersby.

In spite of such a situation, tourists were well looked after by local folk, as leaving a tourist without food and roof over his head for a night was considered a sin. There were households, who, before consuming their meal, waited and looked for a traveller to share their food with. Almost every household provided water and jaggery in the outer sit-out for any traveller, who happened to pass by. India had open houses in those days, where a meal and the open veranda always belonged to any traveller, who happened to arrive any time. People generously provided for travellers from their meagre wealth, which, rightly should have gone to their own families; but, no one grudged. These were good deeds of kindness and fellow-feeling.

Most traders used these noble houses during their annual marketing visits, where they were treated as part of the family and were trusted like any other members of the family. Language barrier did not come in the way of hospitality. Most traders stayed in these houses year after year. People came from as far as Afghanistan and lived in the houses and palaces of landlords, village heads and Satraps.

Charity accommodation and food were simple and free. These are the places where the guests were treated with traditional ‘you have gratified me by your visit’. Even the commercial establishments where a nominal amount was charged treated their guests with courtesy and
conventional respect. Sarais on prime roads functioned like information centres of those days. Travellers from various countries and regions frequented these Sarais, spent time and late nights under the benevolent gaze of their genial host and the host knew about their homelands and the places they came from. Here, people from all backgrounds and countries mingled and shared their travel experiences and the result was enriching the already brimming knowledge of the host about distant lands and this was useful to other travellers, who followed them later.

Emperors like Kanishka, Harsha and Ashoka were particularly active in setting up Bouddha viharas all over the region. Meant to take care of travelling Bhikshus, these places did equally well in looking after people from other religions. This apart, all small and medium kingdoms all over the undivided sub-continent, took great pleasure in maintaining convenient and free hospitality centres, on which, the fair name of their kingdom rested. Sufi saints travelled freely in India and accepted hospitality from all religions.xciii

India’s tourism grew in leaps and bounds during the golden era of Moghul Emperors.xciv Leaving perhaps Babar out, who was initially busy in attacking and acquiring and stabilizing himself and his rule, and later, sadly died before he could show his administrative prowess, all the rest, starting from Emperor Humayun, were genial, generous, wise, kind and farsighted. Almost today’s entire India, Bangla Desh, Pakistan, Baluchistan and Afghanistan were under their able governance and perhaps after Emperor Ashoka’s rule, for the first time, India had been ruled by benevolent emperors (Emperor Alamgir could be called an exception, although he was an administration marvel!) and rules/policies were planned for the entire land.

Those were the days when India kept strong relationships with Persia, Middle-East, China, Burma, Russia etc. West came to Moghul
court and with Emperor Akbar’s great enthusiasm to know more about other cultures, lands and religions, due to which, no visitor was sent away without being heard or felicitated, foreigners felt at home in India. They were all welcome not only at the central courts of Delhi and Agra, but also in the courts of lesser kings, Satraps, nobles, most of whom were Hindus practicing hospitality as a religion. Moghuls were the first outsiders, who embraced India and its culture as their own and most Indian practices reflected in their ways of administration and polities.

For all Indians, hospitality and being kind to others was the law of land and when Moghuls adapted India, married Indian princesses with the result that later Mughals were more Hindus than Muslims, and together, they adapted all the good laws of land. This sets Moghuls apart from other invaders and Muslim rulers by miles. A glance at the Moghul court under Emperor Akbar would confirm this argument.

Hence, brisk travelling was taking place under their administration and naturally, many Dharmashalas and Sarais and charity houses were set up and run either by Government or by local satraps/noble men. We come across Yusuf Sarai in South Delhi and Mughal Sarai in Uttar Pradesh and they exist even to this day, retaining their proud suffix ‘Sarai’

Princess Jahanara, Emperor Shahjahan’s daughter was an apt granddaughter to Emperor Akbar. She lived a charitable and blameless life, worrying about people than herself. After the defeat of her brother, Crown Prince Dara Shukoh, whom she favoured and the sad death of her Emperor father, who was, unfortunately confined to Agra fort by his murderer son, Aurangzeb (Emperor Alamgir), Jahanara
spent the rest of her life in providing beneficial policies and conveniences to people.

Today’s Gandhi ground was called Begum ka Bagh in her days, and here, the Princess had built a Sarai of two story building. This Sarai was known to have been fashioned after the Isfahan Caravan Sarai, built by Shah Abbas. Affluent Uzbecks and Persians stayed here and it was popular with foreign royalties and nobilities. Similarly, another Sarai, built by Bibi Saheba, the main wife of Mohammad Khan Bangash, very close to Khari Baoli in Delhi, was famous as Bangash Ki Sarai. This was beginning of 18th century and trade was brisk between India and Afghanistan resulting in multitudes of caravans to and fro and most Afghan travellers preferred Bangash Ki Sarai. Upper class people travelled from Delhi and Firozabad simply on pleasure trip, favouring many guest houses on the way. It is not wrong to say that powerful Moghuls and their flourishing empire furthered the hospitality scene in India.

**Venturing into sea**

Roman Empire was the most powerful European kingdom in the beginning of Christian era and this kingdom had traders and merchant caravans that frequented most central and south East Asian countries and thus, began Indian trade with the West. These trade transactions gave way to regular travelling and it might be wrong to say that only commercial traders attracted by ivory, silk, spices, precious stones etc travelled to the East. Along with them, came historians, adventurers, entrepreneurs, craftsmen, historians, students, religious missionaries intending to spread the word of religion, writers, scholars, etc. These trade groups had entertainers, cooks, soldiers, and doctors etc. going together in an unknown voyage to reach an unseen land.

Initially, they preferred the land routes. Most important were the people, who came with the single-minded focus of visiting new places
and recognize new cultures. They were neither interested in the Asian wealth or lucre or conversion. They came on a scholarly pursuit, for their intellectual satisfaction and education. They wanted to satisfy their intellectual quest and see the wonders of a supremely wonderful land, India. They were welcomed in every corner of India, Indians returned these visits and new cultures were born in distant lands, while their cultures took root in India. That was the real advancement of mankind. China and India were exchanging tourists even before the dawn of Christian era.

But, voyage by sea from the West to India and back was long, dangerous and tedious and took more than six months, solely depending on weather, unpredictable wind and even high voltage monsoon. Seasonal winds could change their direction and velocity, sending the ships to the bottom of the sea.

When Buddhism became popular in India and the peace-loving Indians succumbed to the new faith, Buddhism also spread to nearby countries like Burma and China. Many tourists from these countries came to India to find out more about it. Buddha missionaries went to almost all the Asian countries to spread awareness of this religion. Buddha Bikshus of all nationalities were a rare breed of sincerity and devotion, as we can deduce from historical evidence today. All Bhikshus had great desire to see the land of Buddha, where he strode like a colossus and where the most important of his relics could be found. In 65 AD, The Chinese Emperor Ming Ti of Han Dynasty dispatched a goodwill mission to India.

Buddhism had brought the two countries closer and the Emperor was eager to know the original Buddhism that flourished in India, where emperors and kings were the patrons of this new religion. Strangely, the fascination of Buddhism was such, especially to nature-worshipping Indians that they were increasingly abandoning their
Sanatana Dharma to gain access to Buddhism with its adorable, most recent Prophet, Buddha, who abandoned his princely rights to become a Bhikshu.

Around the 3\textsuperscript{rd} century AD, India had become the prime destination for the Chinese travellers for whom, it was a spiritual wonderland, where their religion’s holy places, scriptures were situated and where their God lived. Indian culture, way of living, their beliefs and diversities fascinated millions into India and amongst them, came Fa Hien and Hiuen Tsang. They left their memoirs of Indian tour and became immortal. Buddha Bhikshus, who came here only to know about the religion perhaps never thought it necessary to write either about India or her people. They were spiritual beings on a mission. But, our history is grateful to these two prominent writers on whom, we depend today for valuable information and authentic historical evidence.

Until conquerors belonging to the youngest religion, Islam came to India, frequent travel between India and China continued with great bonhomie for centuries and scholars, travellers, adventurers, medicine men, writers, religious groups, travelled back and forth, without any kind of intimidation from either of the countries. Those were the golden years of India-China relationship and perhaps China was the most influential first country that initiated travel to India.

Both countries appreciated each other’s culture with affectionate sincerity. At the same time, all other Asian countries followed suit and frequented Indian shores, taking away not only Indian goods, religion and goodwill, but also, Indian travellers from here. Tourism amongst the Asians flourished and continued to do so for centuries to come.

\textbf{Travel inside India}
Those were the days of free travelling, though sadly, not many records exist of Indians travelling inside India. Fa-hien visited India during the reign of Emperor Chandragupta II, between 401 and 410 AD, and historians have been unable to find any records to this effect. Kautilya’s ‘Arthashastra’ tells us a slightly different story by mentioning that in the 3rd century AD itself, there existed a rule according to which a certain ‘Mudra’ was necessary for all foreign travellers, who were touring India and the absence of it would attract a fine of 12 ‘Panas’

According to this information, this document was an initial version of today’s passport and had an important government official’s (Mudradhyaksha) Mudra or stamp. Another higher officer called Vivitadhaksha held control over checking and verifying this Mudra from various touristy vantage points.

Most significant part of administration was centralised under powerful kings and emperors and regions were remote and some had no human intervention. This made travelling more difficult for people, especially to those, who were unfamiliar with Indian languages, culture and ways of living. Organised looters and nomad tribes, that lived on loot, existed in most part of the country and thus, it was absolutely necessary for tourists to take shelter in towns, villages or in Dharma shalas where security was provided, especially after nightfall. Wandering in the lonely regions, more so, after dark was suicidal. Hence, importance of hospitality sector was well-established from the beginning of tourism and both went hand-in-hand.

India was a mesmerizing, still unexplored land and remote regions were ruled by bandits, thugs, dacoits, because of whom, the travellers usually travelled in groups, with help from local knowledge and language. While villagers were threatened by bandits, usually the village life was not threatened. Travellers avoided dangerous terrains
and bandits avoided villages and towns. Government officials were familiar with these facts and a courageous and well-versed, armed soldier was provided to the tourist groups as the Guide, who, under normal circumstances was able to protect the tourists. If the bandits were too many, mishaps happened, this job was precarious for his life. Groups of bandits had to be eradicated by royal armies at various points of time.

The kings appointed powerful officers, usually called ‘antapalas’ and they were responsible to protect the lives of tourists from dacoits, perhaps in return to the money taken from them while providing the mudras. Still, it is a well-known fact that robbers flourished in ancient times not only in India, but all over the world, which was a biggest discouragement to all those, who were willing and desirous to travel. More than, dangerous forests and ferocious animals, bandits were the real deterrent.

It would not be wrong if we argue that the biggest hindrance against ambitious travelling was the danger of thieves and violent attackers. Perhaps, women did not travel at all, unless they were in a group comprising of known and strong people. The fear of these thugs was so high that it gave way to waves of superstitious beliefs, like cat should not cut across the traveller’s initial path, starting the journey with the right foot first, smearing ghee on the travelling cart, wearing amulets on neck or arm, more so, if he is venturing into sea or river. Homa was usually performed at home to invoke Gods for the safety of the travellers, before venturing into a long journey in an unknown terrain.

Usually caravans travelled in groups under the leadership of a person titled ‘Sarthavaha,’ who was responsible for the successful and safe completion of the journey. Most arrangements, route, finance,
food, routine etc. were planned by him. The usual way of travelling popular in those days was travelling during the day, avoiding the high heat, and camping early at night under a camp fire to keep away wild animals, while cooking and eating, if the terrain did not have any hospitality units. The well-run guest houses naturally charged tourists for their services and if the caravans did not belong to upper class travellers and focused on saving money, they could desire for a lesser service.

Usually, in these hospitality centres, animals too were provided a rubbing down, rest and food. While travelling through deserts, it was necessary to alter their routine and travel only through the cooler hours of the day. Sometimes, if the route was not dangerous, caravans travelled at nights, with lanterns hanging from the sides of all carts to light up the way and beating the drums or singing loudly to proclaim the strength and numbers as a warning to robbers, who kept away in the presence of strong and armed travellers. There was another experienced person, who could be hired, to advise the caravans about weather and onward journey. In Pali language, his title was ‘Thalaniyyamaka’, which could be translated as ‘land-pilot’.

He usually occupied an open vehicle, studied the position of stars and gave route directions. He stayed awake all night if caravan was moving to keep it glued to the correct route. Losing directions could cause danger, because straying into forests or dacoit terrains could deprive them of money, life and limbs. So, night vigil was necessary while moving, or sometimes, even to plan the next morning’s journey. These thlaniyyamakas were well-known and their services were sought for. They had extensive knowledge of the hospitality centres, how much they charged and what were their services and after discussing with the tourists, they could come up with right answers tallying with the available budgets. During and after the advent of Sikh religion, its Guru Nanak established many Dharmashalas, for the benefit of humble
travellers, who could not afford noble Sarais and he extended this facility even in States like Maharashtra, Mysore and Kerala, wherever he travelled.

Moghul rulers, as early as in the 17th century, went to Kashmir to beat the Delhi and Agra heat. We have beautiful poems written by Jahangir on the ethereal beauty of Kashmir. Another fascinating place they visited was the Pinjore hills of Punjab.

Indian Kings and later, the British visited Darjeeling, Mussoori and Simla, a custom which was followed by the later Viceroy's, who made Simla the summer capital of British India. British used Palanquins, established Dak bunglaws for stay, and most government officials had inspection or administration duties all over their states. Thus, for the convenience and comfort of tourists or pilgrims various facilities like roads, food and hospitals existed. With the infrastructure, the currency exchange system also prevailed. Moreover, almost all the houses had single or double raised platforms in front of the houses at the entry point called 'thinnai' which helped strangers and travellers to get rest and night stay. Generally the common public were also kind and large hearted to take care and spare food and water to the travellers from far and near. This is how the whole system of tourism functioned in Medieval South India, she added.

Maritime history of India

Indian hospitality was extended to foreigners when maritime activities started and Indians went abroad and foreign travellers came to India. Harappa and Mohenjo-Daro were discovered in 1922. These ancient civilizations existed approximately during 3,000-2,500 BC and continued till 1,500 BC perhaps at the same time as Sumerian and Egyptian civilizations. Scholars believe that the maritime travelling of India started during the Indus valley when trading contact with
Mesopotamia was established\textsuperscript{cii}. When Romans annexed Egypt, trade with India increased\textsuperscript{ciii}.

According to Strabo, at least 100 ships and 20 vessels sailed to India every year. He says, “At any rate, when Gallus was prefect of Egypt, I accompanied him and ascended the Nile as far as Syene and the frontiers of Kingdom of Aksum (Ethiopia), and I learned that as many as one hundred and twenty vessels were sailing from Myos Hormos to India, whereas formerly, under the Ptolemies, only a very few ventured to undertake the voyage and to carry on traffic in Indian merchandise.”\textsuperscript{civ} India exported spices as the main commodity to the Greco-Roman World and the West, says Ball (2000)\textsuperscript{cv}. Silk and other commodities were not really favoured.\textsuperscript{cvi}

Trade between Greco-Roman World increased steadily and spices took the centre stage even to the West\textsuperscript{cvii} that earlier preferred silk and other luxurious goods.\textsuperscript{cvii} Evidences of Indians living in Alexandria were found\textsuperscript{cix} and Jews and Christians continued to live in India even after Roman Empire fell.\textsuperscript{cx} This historically relevant event resulted in Rome’s losing all Red Sea trade ports.\textsuperscript{cxi} Since the days of Ptolemaic dynasty, Indian trade took this route and ports.\textsuperscript{cxii} During 7\textsuperscript{th} and 8\textsuperscript{th} centuries, trade connection with India was very important to Arabian and Persian merchants.\textsuperscript{cxiii}

Inscriptions found in Indus Valley civilisation and Archaeological surveys conducted in countries like Oman, Bahrain and Mesopotamia have all confirmed this international trade of India. Soapstone stamp seals, stone weights, carnelian beads of all colours were found. In a way, the trade between Indus valley and Mesopotamia were not direct. In those days, shippers, traders, caravans, touring routs had a way of converging in the ports of Persian Gulf, more so, in the Bahrain Island.
Sumerians called this island as Dilmun. This was the most popular trading route for Indian traders.

During the archaeological excavations of the Arabian Peninsula in Oman and in Bahrain itself, many artefacts that are crafted in the style of Indus valley artefacts, stamp seals. Similar stamp seals were found in Indus Valley and Mesopotamia giving the impression that perhaps Bahrain was a point where redistribution of goods took place for a long time.

Also, there are indications that Indian merchants and bead-makers and artisans might have stayed back in Mesopotamia, creating their own communities and some archaeological excavations at Ur stands evidence to this fact. Tourism and hospitality sectors in India went further after the initiation of these events. It also shows that Indians found these unknown shores hospitable enough to settle down there and vice versa.

South India

South Indian rulers were very active in maritime trade and sailing across oceans. Pandyan Empire sent emissaries to the courts of Augustus Caesar, according to Roman Historians. Pliny writes that Southern coasts of India exported fine cloth, gems, pepper, spices etc. and the yearly expenditure of this expensive import was one million sestertii. It is important to note that Pliny mentions at least 10,000 horses were exported to Indian coast every year!

In Mahabharata, there are mentions of not only sea travel, but, for the first time, of a Navy. Maurya Chandragupta, who ruled between 322-298 BC, definitely attempted travel across the sea, as evidenced by Magasthenes. During the times of Emperor Ashoka, Buddhism was spread all over the Asian region and travel interactions took place continuously. Indians with their traditional hospitality
welcomed all foreigners with open hearts. His grandson, Emperor Ashoka, who reigned between 273-32 BC sent ambassadorial missions to Macedonia, Syria, Egypt, Greece, Cyrene, Epirus etc. He also sent religious groups to almost all Asian countries to spread Buddhism\textsuperscript{cxv}. Mauryas substantially increased the Indian Ocean trade and voyages. After disturbances in the Siberia region, India found many other trade routes in Malay Peninsula itself\textsuperscript{cxvi}. A new source for gold became known to the world.\textsuperscript{cxvii} During Mauryan\textsuperscript{cxviii} rule, India increased its maritime activity and voyages.\textsuperscript{cxix}

Foreigners saw that India was extremely opulent, courts luxurious and country, peaceful. They travelled to India repeatedly, as trade with India was absolutely beneficial for them. “With accounts of the splendour of the royal court, descriptions of religious ceremonies and details of petty conspiracies, we are transported into an alien world of gracious living, dancing girls, pomp, ruthless murders and rough justice.”\textsuperscript{cxx} Spreading Christianity in India and the rest of the East was initially the work of trading Christians and slowly the missionaries like Saint Francis Xavier continued this work effectively.\textsuperscript{cxxi} Christianity and Islam competed with one another for dominance of Maluku islands.\textsuperscript{cxxii} This is confirmed by other historians.\textsuperscript{cxxiii}

Vasco da Gama, under orders of Manuel I of Portugal, came to India via Cape of Good Hope in 1497 and reached Calicut.\textsuperscript{cxxiv} Dutch expedition left for South East Asia in 1595.\textsuperscript{cxxv} We come to know that another Dutch convoy that followed the first one, left India with spices and other goods work 600,000 pounds in 1598.\textsuperscript{cxxvi} The United East India company initially traded on cloves and nutmeg.\textsuperscript{cxxvii} Shivaji Bhonsle had a powerful navy commanded by Kanhoji Angre.\textsuperscript{cxxviii}

Indian ships went to Egypt, sharing the trade routes with others.\textsuperscript{cxxix} Muziris, Korkai, Kaveripattinam, Barbaricum, Barygaza and the southern-most Arikamedu were main trade centres in India and in
all these places, as well as in lesser trade centres, trade and hospitality units flourished. Greco-Roman merchants sold “thin clothing, figured linens, topaz, coral, storax, frankincense, vessels of glass, silver and gold plate and a little wine” bartering them for “costus, bdellium, lyceum, nard, turquoise, lapis lazuli, Seric skins, cotton cloth, silk yarn, and indigo.” They bought rice, wheat, sesame oil, cotton and cloth in Barygaza. The kingdom of Aksum in Ethiopia was a trading partner to India, who was impressed by Indian architecture.

Indian influences can be seen even today, in various arts and constructions of this area and Egypt. References to Buddha and other Indian religions found mention in Clement of Alexandria’s texts. The Indians were present in Alexandria and the Christian and Jew settlers from Rome continued to live in India long after the fall of the Roman Empire, which resulted in Rome's loss of the Red Sea ports, which Greek and Roman merchants used to reach India and back. From Indian side, Cholas (200—1279) were powerful during medieval period.

Emperors Rajaraja Chola I and Rajendra Chola I spread their kingdoms across the sea, beyond Sri Lanka in South and Godavari in North. There is evidence that Chola sea force conquered Srivijaya. The Indian commercial connection with Southeast Asia proved vital to the merchants of Arabia and Persia between the 7th and 8th centuries CE. For the Abbasids, Alexandri, Aden, Damietta served as significant ports of entry towards China and India.

Indian Merchants paid tribute in Aden port in camphor, musk, ambergris in Aden city, same and sandalwood to the Sultanette of Yemen. In Malaya, Western Java, Sumatra, Kalinga and Vijayanagar empires had already secured connections and foothold. The Cholas excelled in foreign trade and maritime activity, extending
their influence overseas to China and Southeast Asia. Towards the end of the 9th century, southern India had developed extensive maritime and commercial activity.

The Cholas, being in possession of parts of both the west and the east coasts of peninsular India, were at the forefront of these ventures. Cholas did not attack and kill, but they created a foreign empire. They were admired in Southeast Asia. Even today, we can find the aftermath of these distant empires.

During the reign of Pandya Parantaka Nedumjadaiyan (765–790), the Chera dynasty waws friends of Pallavas. Pallavamalla Nadivarman defeated the Pandya Varaguna with the help of a Chera king. Cultural contacts between the Pallava court and the Chera country were common.

Indian spice exports find mention in the works of Ibn Khurdadhbeh (850), al-Ghafiqi (1150 CE), Ishak bin Imaran (907) and Al Kalkashandi (14th century). Chinese traveler Huen Tsang mentions the town of Puri where "merchants depart for distant countries." Hindu and Buddhist religious establishments of Southeast Asia came to be associated with economic activity and commerce as patrons entrusted large funds which would later be used to benefit local economy by estate management, craftsmanship and promotion of trading activities. Buddhism, in particular, travelled alongside the maritime trade, promoting coinage, art and literacy. Trading Christians and missionaries like Saint Francis Xavier spread Christianity in India and in the East.

Christianity competed with Islam to become the dominant religion of the Maluku Islands. However, the natives of these so-called "Spice Islands" accommodated aspects of both religions easily. The European traveller Marco Polo (1292) described Indian
vessels:” ...built of fir timber, having a sheath of boards laid over the planking in every part, caulked with oakum and fastened with iron nails. The bottoms were smeared with a preparation of quicklime and hemp, pounded together and mixed with oil from a certain tree which is a better material than pith.\textsuperscript{clxv} Descriptions between the 14th and 15th centuries indicate that Indian vessels could carry over 100 seamen and were equipped with bulkhead (partition).\textsuperscript{clxvi}

Foreign visitors

**Megasthenes** was the ambassador of Seluecus I of Syria and came to the court of ‘Sandrokattes’ (Chandragupta Maurya). He has left extensive social and administrative details of conditions under Maurya Dynasty’s rule.\textsuperscript{clxvii} “Megasthenes lived with Sibyrtius, satrap of Arachosia, and often speaks of his visiting Sandracottus (deduced to be Chandragupta Maurya), the King of the Indians.\textsuperscript{clxviii} He visited many parts of India, after entering the subcontinent through the district of the ‘Pentapotamia’ (perhaps modern day Punjab).\textsuperscript{clxix}

He provides a complete account of rivers in Punjab and then, he proceeds towards Pataliputra. We come across many accounts that he visited Madurai when Pandyan Kings had it as their capital, and perhaps he did not visit any other cities of the day\textsuperscript{clxx}. He does not mention Buddhists at all and it looks as through until Chandragupta’s grandson Ashoka came to power, Buddhism was not a prominent religion\textsuperscript{clxxi}. Later writers like Diodorus, Pliny, Strabo and Arrian refer to Indika of Magsthenes. The culture Megasthenes describes is the Sanatana Dharma, more like a way of living, prevailed in India at the time of his visit.

**FA HIAN**
After the spread of the Buddhist religion, many Chinese travellers came to India to collect religious texts and knowledge and to visit holy places of Buddhism. During A.D. 399-414, Chinese scholar Fa-Hien travelled to India in search of great Buddhist books of discipline. According to his records of integrity, “Indian cities are prosperous and stretch far and wide. There are many guest houses for travellers. There are hospitals providing free medical services for the poor. The viharas and temples are majestic. People are free to choose their occupations. There are no restrictions on the movement of the people.

Government officials and soldiers are paid salaries regularly. People are not addicted to drinks. They shun violence. The administration provided by the Gupta rulers is fair and just,” says Fa Hein, the Chinese traveller who visited India during the rule of Chandragupta.\textsuperscript{clxxii}

**HIUEN TSANG (629-645)**

Hiuen Tsang, the Chinese traveller visited Harsha Vardhana’s kingdom. He came through Tashkent and Swat Valley. He has written ‘Records of Western World’ (Si yu ki). In Swat, he found over 3,000 non Mahayana monks, including Prajnakara,\textsuperscript{clxxiii} a monk with whom he studied initial scriptures of Buddhism. He acquired the important Mahabhasa text here, which he later translated into Chinese. Prajnakara then accompanied the party southward to Bamyan, where Xuanzang met the king and saw tens of non Mahayana monasteries. He wrote ‘Great Tang Records on the Western Regions’, a great source for studying India and medieval central Asia.\textsuperscript{clxxiv}

Grousset writes: “The Chinese pilgrim had finally found the omniscient masters; the incomparable metaphysician who was to make known to him he ultimate secrets of the idealist systems."\textsuperscript{clxxv} He went
to Nalanda and wherever he went, saw thousands of monks and we can argue that Buddhism was at its peak in India. He also visited Mahasthangarh and mentions so in his writings. Perhaps, this is now in Bangladesh. He visited at least 20 well-run monasteries with more than 3,000 students, all studying either Hinayana or Mahayana. One such was the Gvasibha Monastery (Po Shi Po), with 700 Mahayana monks, mainly from the eastern part of India. This goes to show to what extent hospitality and tourism flourished in India of his time. We owe a lot to this Buddhist traveller for his unbiased accounts of social, political history of all the lands he visited.

**AL BERUNI (1000-1025)**

With Mohammad Ghazni, whose only desire was to plunder the wealth in India, came Al Beruni, one of the greatest scholars of medieval Islamic era, who knew astronomy, mathematics and physics and was a linguist, brilliant scholar, chronologist and historian. He was considered to be the “founder of Indology”.

He travelled the Indian sub-continent in 1017 and was an impartial writer. He was called Ustad (The Master) for his remarkable description of 11th century India. His fame as indologist comes from two texts. One was an encyclopaedic work called ‘Tarikh Al Hind’ (History of India), where he wrote about Indian mathematics, religion, social life, life, history, geography, science and geology in the most un-biased way as a great scholar. According to Mohammad Yasin, “The Indica (another name to Al Berun’s History of India) is like a magic island of quiet, impartial research in the midst of a world of clashing swords, burning towns and burned temples.”

**IBN BATUTA**

Ibn Batuta (February 25, 1304 – 1368), was a Moroccan explorer of Berber descent, is generally considered one of the greatest travellers of all times. After outlining the extensive route of
Ibn Battuta's Journey, Jawaharlal Nehru notes: "This is a record of travel which is rare enough today with our many conveniences.... In any event, Ibn Battuta must be amongst the great travellers of all time." He came to Mohammad bin Tughluq’s court, who was the wealthiest of the kings of the time, who patronised Sufis, scholars. Ibn was appointed a Qadi (judge), but, found that enforcing Islamic laws beyond the court in an alien-religioned India was difficult. He visited Sarsatti, Hansi and described them as “among the most beautiful cities, the best constructed and the most populated; it is surrounded with a strong wall, and its founder is said to be one of the great infidel kings, called Tara. He escaped the erratic King Tuglaq’s court and started his journey to China. En route, he and his fellow-travellers were attacked by bandits. He was separated from his party, was robbed and almost got killed. But, he could catch up with them soon in Gujarat, from where they reached Kozhikode (Calicut), where he lost one of his ships. In his accounts, he writes about Grand Canals, watching fields, orchids, children, women and priests wearing fine silk. He, somehow managed to reach the Madurai kingdom and spent some time with Madurai Sultanate of Ghiyas-ud-Din Muhammad Damghani.

MARCO POLO was an Italian merchant who visited India. He was a merchant traveller.

Niccolò de' Conti (1395–1469) was a Venetian adventurer and explorer. He visited India and other countries of South East Asia, around the earlier part of 15th century. His was a rare record available after Marco Polo, of returning from China by sea in 1439. He crossed Arabian sea and reached Cambhay, Gujarat and during the course of his Indian journey, he visited Pacamuria, and Vijayanar Empire, all before 1555. His travel account is venerated as one of the best accounts of a 15th century traveller.
It was included in the Book IV of his "De varietate fortunae" ("On the Vicissitudes of Fortune").

He visited Maliapur, regarded as the resting places of St. Thomas the Apostle, was the shrine most sacred to Indian Christians.

He seems to have visited during the accession of Deva Raya I. He never wrote any of his accounts; but, narrated them to Poggio Bracciolini, secretary of the Pope himself, who appreciated information about distant lands. "The great city of Bizenegalia is situated near very steep mountains. The circumference of the city is sixty miles; its walls are carried up to the mountains and enclose the valleys at their foot, so that its extent is thereby increased.

In this city there are estimated to be ninety thousand men fit to bear arms," narrates the account. Another Persian traveler, Abdul Razzak [1442-1445] visited India as the ambassador of King Shahrukh, who belonged to Timurid Dynasty. He visited the court of Devaraya II, Sangam Dynasty, of Vijayanagar Empire. As the ambassador of King Shahrukh, who belonged to Timurid Dynasty.

Then came a Russian merchant called Afanasy Nikitin [1469-1472] came to India, travelled within the country and left the narrative called ‘The Journey beyond Three Seas’. He visited the courts of Bahmani Sultanate. Vijayanagar was the most prosperous empire in the days of Krishnadeva Raya [1509-1529] of Tulava Dynasty. Domingo Paes, the Portuguese traveller visited this glorious empire. Another Portuguese, Fernao Nunes [1535-1537], who was a horse trader and a Chronicler, visited Achyuta Deva Raya’s court. Italian Pietro Della Valle [1623-1624] visited the Keladi court of King Venktappa.

Every visitor perceives India in a different way. "India offers a different aspect of her personality – exotic, extravagant, elegant, eclectic -- to each traveller to the country. In conclusion, one can argue that all these travellers who visited India have not mentioned
any kind of hospitality, racism or discrimination. Their not mentioning any unsavoury incidents or lack of food/shelter itself, from a research point of view, were testimonies that India was hospitable to its illustrious visitors as well as common people.

In their extensive journeys, these scholars could not find any ungracious inhospitality anywhere in the land. Some of them came again and again and were welcomed and were never ill-treated in any part of the country. Traditional hospitality existed in India everywhere. Merchants, traders, seafaring people, political representatives and scholars, that is, people from all countries and all faiths and occupations found India friendly and hospitable. Some married and had family here, while others took occupations and settled down here. Indians too found distant shores pleasing enough to set up their arts and trades abroad. It is easy to argue that hospitality in India always continued as an unbroken chain and it did not concentrate in a particular region. These travellers went to remotest places and unheard of regions; still they always met with kindness and generosity. India was not ruled by a single king in those days. But, the law of the land about generosity was single.

NOTES AND REFERENCES

CHAPTER - III

EXPECTATIONS OF THE MODERN TOURIST

This chapter attempts to analyse the differences between traditional tourism and today’s unlimited vistas and avenues available for a modern tourist. This chapter also attempts to assesses how the