

Awadhi Cuisine: A Study of Its Cultural and Culinary Heritage in India

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Abstract—Awadhi cuisine, originating from the historical region of Awadh in present-day Uttar Pradesh, represents one of the most refined and culturally rich culinary traditions of India. Influenced by Mughal, Persian, Central Asian, and indigenous Indian culinary practices, it developed within the royal kitchens of the Nawabs of Lucknow, where cooking was treated as an artistic craft. Characterized by slow-cooking techniques such as dum pukht, delicate spice combinations, and aromatic ingredients like saffron, kewra, and rose water, Awadhi cuisine emphasizes balance, fragrance, and texture rather than excessive heat or spice.

This study explores the historical evolution, cultural significance, culinary techniques, and modern transformation of Awadhi cuisine. It examines how food traditions in Awadh were closely linked with social etiquette, hospitality (mehmaan-nawaazi), and royal culture, while also reflecting a syncretic blend of Hindu and Muslim culinary traditions. Signature dishes such as kebabs, biryani, kormas, nihari, sheermal, and traditional desserts demonstrate the sophistication of Nawabi gastronomy.

The research further investigates the transition of Awadhi cuisine from royal kitchens to street food culture, modern restaurants, and global culinary platforms. While the cuisine continues to influence contemporary Indian gastronomy and heritage tourism, it faces challenges including commercialization, modification of traditional recipes, and declining knowledge of authentic cooking techniques. Through a qualitative and exploratory research design, the study highlights the importance of documentation, culinary education, and heritage preservation initiatives. Ultimately, Awadhi cuisine is not merely a culinary tradition but a reflection of India's cultural history, identity, and artistic expression.

Index Terms—Awadhi Cuisine, Nawabi Culture, Culinary Heritage, Dum Pukht, Indian Gastronomy, Cultural Identity, Culinary Tourism.

I. INTRODUCTION

India's food traditions depict a rich legacy of cultural interactions, diversity, and historical evolution. Of the various Indian cuisines, Awadhi cuisine represents the essence of elegance, tradition, and royal sophistication. Awadhi cuisine emerged from the ancient era of Awadh, located in the modern-day state of Uttar Pradesh, specifically from the city of Lucknow. Awadhi cuisine dates back to the era of the Nawabs who ruled the Awadh region from the eighteenth to the nineteenth century. During this period, the rulers of Awadh promoted the art of cooking by encouraging the exploration of various recipes. As a result, a unique culinary practice emerged from the mixture of Mughal, Persian, Central Asian, and Indian traditions.

Awadhi cuisine represents the essence of sophistication through the techniques applied to food preparation. Unlike the majority of Indian cuisines that emphasize the incorporation of spices into food to give it a fiery flavour, Awadhi food traditions emphasize the incorporation of fragrance, texture, and subtlety into the food. Dum pukht represents the essence of Awadhi cuisine, a technique through which food is cooked by sealing the containers to preserve the flavour and fragrance. Other techniques applied to food preparation also give Awadhi cuisine a unique flavour. Food in Awadh has historically had a close connection with royal culture and etiquette. In the royal kitchens called bawarchikhana, food preparation was highly organized with specialized chefs responsible for specific types of dishes. These specialized chefs were called rakabdars and were skilled artisans who innovated new dishes and techniques. Food served in

the royal courts was not only meant for consumption but also had a reflective value as a symbol of prestige, hospitality, and cultural refinement. Eventually, the food culture served in the Nawabi courts gradually seeped into the general food culture beyond the royal kitchens. Iconic dishes like galouti kebab, Awadhi biryani, korma, nihari, sheermal, and shahi tukda gained popularity and appreciation throughout the country and beyond its borders. Awadhi cuisine is an example of syncretic culture in which Hindu and Muslim food traditions blended into a new regional identity.

However, in recent times, Awadhi cuisine has seen tremendous changes in terms of cooking techniques and recipes. With rapid urbanization, globalization, and commercialization, cooking techniques have changed significantly in recent times. Many food establishments are now using different techniques in cooking Awadhi dishes in order to meet modern consumer demands and commercial constraints. Many of these techniques are now being replaced by quicker and easier cooking techniques. Despite these tremendous changes in cooking techniques, Awadhi cuisine still maintains its significance in terms of heritage tourism, culinary education, and high-end dining experiences. For example, Lucknow attracts a huge number of tourists from around the world in pursuit of Awadhi cuisine. Despite these positive aspects, preserving Awadhi cuisine is a big challenge in recent times because of the decline in traditional cooking techniques and the rise of commercial food production techniques. Hence, this study aims to explore the historical evolution, cultural significance, and recent transformations of Awadhi cuisine in order to understand how this royal cuisine transformed into modern Awadhi cuisine while incorporating some of its cultural identity.

II. OBJECTIVES OF THE STUDY

The primary objectives of this research are as follows:

1. To examine the historical evolution of Awadhi cuisine from the Nawabi period to the present day.
2. To identify the distinctive cooking techniques, ingredients, and signature dishes that characterize Awadhi cuisine.

3. To explore the cultural significance of Awadhi cuisine in relation to hospitality traditions, social customs, and regional identity.
4. To analyse the influence of Mughal, Persian, Central Asian, and local Indian culinary traditions on the development of Awadhi cuisine.

III. LITERATURE REVIEW

Available literature on Awadhi cuisine reveals its rich history, diversity, and cultural significance. Researchers from different backgrounds have contributed to the existing literature on this topic.

Kundu & Malik (2024) have done thorough research on Awadhi cuisine as a historical and cultural concept. Their research follows the history of Awadhi cuisine from the royal kitchens of Nawabs to modern-day restaurants. It also discusses cooking techniques like dum pukht, bhunao, and galawat, and their association with cultural values of patience, delicacy, and luxury. Manikanta et al. (2024) have also done a quantitative study using data mining techniques to compare Mughlai and Awadhi cuisines in terms of their ingredients. Their research reveals a high level of similarity between these two cuisines, indicating their historical association. However, their study is limited to ingredient comparison and does not cover cultural aspects of these cuisines.

Singh et al. (2024) examine the diversity of Awadhi cuisine by analysing lesser-known dishes beyond the commonly recognized biryani and kebabs. Their work highlights the wide variety of breads, gravies, and desserts present in Awadhi culinary traditions. While the study expands the understanding of Awadhi cuisine, it remains largely descriptive and does not deeply analyse the socio-cultural dimensions of the cuisine.

Other historical accounts from newspapers and cultural sources provide insights into the organization of royal kitchens and the role of specialized chefs. These narratives describe how meals were carefully designed to appeal to multiple senses, reflecting the artistic nature of Nawabi cuisine. Although such accounts offer valuable historical information, they often lack systematic research methodologies.

Research on culinary tourism also emphasizes the economic significance of Awadhi cuisine. Studies

suggest that traditional food experiences attract tourists and contribute to the cultural branding of cities such as Lucknow. However, these studies rarely examine how commercialization affects culinary authenticity and heritage preservation.

Overall, the literature indicates that while Awadhi cuisine has received considerable attention for its culinary richness, there remains a need for interdisciplinary research that combines historical, cultural, and contemporary perspectives.

IV. RESEARCH METHODOLOGY

This research follows a descriptive and exploratory research design to explore Awadhi cuisine in terms of its culinary significance and cultural heritage. The descriptive component of this research aims to explore and describe traditional Awadhi cooking practices, ingredients, and dishes. It also includes identifying key cooking techniques such as dum cooking, marination, and the use of aromatic spices.

The exploratory component of this research aims to explore the cultural significance and modern transformations of Awadhi cuisine in terms of its cultural heritage and historical traditions in relation to modern transformations such as commercialization and tourism. A mixed research methodology is followed in this research. Quantitative research methodology helps in understanding cultural practices, historical traditions, and knowledge systems through qualitative research methodology, whereas quantitative research methodology, especially survey research methodology, helps in analysing quantitative data in terms of public perception and awareness of Awadhi cuisine. Both primary and secondary data are used in this research to explore Awadhi cuisine in terms of its cultural significance and heritage. Primary data includes survey research and interview data from people knowledgeable in Awadhi cuisine, whereas secondary data includes scholarly articles, historical documents, cookbooks, and cultural publications related to Indian cultural heritage in terms of Indian cuisine.

4.2 Theoretical Perspective:

This research treats Awadhi cuisine as a vital component of India's cultural, historical, and culinary

heritage. Awadhi cuisine is a culinary tradition born in the historical territory of Awadh in modern-day Uttar Pradesh, especially in the city of Lucknow. Awadhi cuisine flourished during the reign of the Nawabs of Awadh in the eighteenth and nineteenth centuries. During this time, culinary arts were patronized by the royalty, giving rise to a highly developed culinary tradition that emphasized refinement, creativity, and aesthetic appeal in food presentation. For the Nawabs, food was not seen simply as a source of sustenance; it was considered an art form with the potential to convey culture, status, and hospitality. Food preparation in the Nawabi courts thus became a highly systematized and prestigious activity that combined culinary expertise with social traditions and cultural values.

From a theoretical point of view, this research places Awadhi cuisine in the larger context of intangible cultural heritage, a concept recognized by cultural heritage theorists and international agencies such as UNESCO. Intangible cultural heritage comprises cultural traditions, skills, knowledge systems, and cultural practices passed on from one generation to another in a social group. Intangible heritage is different from physical artifacts or monuments in that it is mediated by human practice and memory. In terms of Awadhi cuisine, food knowledge or information in terms of recipes, techniques, food rituals, and food etiquette has traditionally been transmitted through oral traditions among families, professional food makers, and food communities.

Awadhi cuisine is an example of a complex system of cultural interactions and influences. It is an example of a cuisine that emerged as a result of the blending of Mughal, Persian, Central Asian, and Indian food traditions. These influences were mediated into the Awadh region through migration, trade, and imperialism during the Mughal period. The Persian and Central Asian food influences introduced food ingredients like saffron, rose water, and dry fruits into Awadhi cuisine, while Indian food ingredients and techniques helped shape the regional identity of Awadhi cuisine.

One of the main theoretical concepts of Awadhi cuisine is the refinement of food. Unlike many other Indian cuisines in the different regions of the country, which use strong spices to give their food flavour,

Awadhi cuisine is characterized by the use of harmonious ingredients. The use of a combination of spices like cardamom, cloves, cinnamon, mace, and nutmeg is evident in the cuisine. These spices have a strong flavour that is revealed gradually during the cooking process. Unlike many other cuisines that use strong spices to cover up the original flavour of the ingredients used in the preparation of the food, the use of these spices in Awadhi cuisine adds to the original flavour of the ingredients.

Cooking techniques also play an important role in theoretical knowledge related to Awadhi cuisine. Of these techniques, dum pukht is considered one of the greatest culinary achievements in the history of Awadhi cuisine. Dum pukht refers to a cooking technique in which food is cooked in sealed containers in a slow fire so that the food remains cooked in its own juices. It is a highly technical cooking method that demands a high level of culinary skill and finesse, thus reflecting a highly artistic approach to cooking, as seen in Nawabi cuisine.

Another important theoretical dimension related to Awadhi cuisine is related to the association of food, identity, and social culture. Food in Awadhi society has traditionally been a highly influential factor in cultural expression. Meals cooked in royal kitchens were highly elaborate affairs and were considered a reflection of royal hospitality and social harmony. Mehmaan nawaazi, or hospitality to guests, is considered a hallmark of Awadhi culture. Guests were treated with great honour through elaborate meals consisting of a variety of dishes, as it is believed that hospitality is a highly moral and social act in any society. Such a cultural approach also contributed to social harmony in Awadhi society.

Another instance that proves the artistic and hierarchical nature of the culinary traditions of Awadh is the organization of the royal kitchens. Indeed, the bawarchikhana or the royal kitchen system followed a hierarchy of expert cooks who were trained to specialize in different aspects of the culinary traditions. These included the rakabdars or the master chefs who were extremely skilled to prepare the royal dishes with precision and creativity. These expert cooks were encouraged to innovate recipes by experimenting with the ingredients to create unique

dishes that not only satisfied the senses but also the aesthetic demands of the royal court.

Presentation of the food was another important factor of the Awadhi cuisine. Indeed, the food was presented to satisfy not only the palate but also the senses of smell, sight, and touch. The incorporation of ingredients like saffron, kewra water, rose water, and silver leaf not only enhanced the flavour but also the smell and the look of the food.

In the modern world, the impact of Awadhi cuisine can still be seen on Indian fine dining and the world's view of Indian cuisine. In modern India and around the world, Indian restaurants offer Awadhi dishes as symbols of royal heritage and fine cuisine. However, modernization, urbanization, and globalization have brought tremendous changes to traditional Indian cuisine. In modern times, traditional Indian cuisine involves considerable time and expertise, which is hard to achieve in modern restaurants.

As a result, modern techniques and changes to traditional Indian cuisine have been increasingly adopted, which may impact the authenticity of traditional Indian cuisine. Another factor that has impacted traditional Indian cuisine is the loss of traditional apprenticeships that may have been used to preserve traditional Indian cuisine. These changes to traditional Indian cuisine raise questions about the preservation and evolution of traditional Indian cuisine.

This study considers Awadhi cuisine as a dynamic cultural tradition that balances preservation with evolution. This study on traditional Indian cuisine aims to emphasize the importance of preserving Awadhi cuisine as a dynamic tradition that connects India's historical traditions with modern Indian cuisine.

V. ICONIC DISHES OF AWADHI CUISINE

Awadhi cuisine is celebrated for its wide variety of dishes that reflect the elegance and creativity of Nawabi culinary traditions. These dishes combine aromatic spices, refined cooking techniques, and luxurious ingredients to produce meals that are both flavourful and aesthetically appealing. Many of these dishes originated in royal kitchens but later became popular across the region and throughout India. Below

are some of the most prominent dishes that represent the richness of Awadhi gastronomy.

5.1 Awadhi Biryani

Awadhi biryani is one of the most celebrated dishes associated with the region and is often considered the centrepiece of Nawabi culinary tradition. Unlike the spicy varieties of biryani found in other parts of India, Awadhi biryani emphasizes delicate flavours, fragrant rice, and carefully balanced spices.



5.1.1 Key Characteristics

Awadhi biryani is prepared using the dum pukht cooking method, which allows the flavours of the meat and rice to blend gradually while retaining their natural aroma.

5.1.2 Main Ingredients

- Long-grain basmati rice
- Mutton or chicken
- Yogurt
- Fried onions
- Saffron-infused milk
- Clarified butter (ghee)
- Kewra water
- Whole spices including cardamom, cloves, cinnamon, and bay leaves

5.1.3 Traditional Preparation

The meat is first marinated with yogurt, ginger-garlic paste, and mild spices to tenderize the fibers and enhance flavour. Meanwhile, basmati rice is partially cooked with whole spices. The marinated meat and rice are then layered in a heavy-bottomed pot, along with saffron milk, kewra essence, and ghee. The pot is sealed with dough to prevent steam from escaping and is cooked slowly over low heat. This method allows the flavours to infuse gradually, producing a fragrant and delicately flavoured dish.

5.2 Galouti Kebab

Galouti kebab is one of the most famous delicacies of Awadhi cuisine and is known for its exceptionally soft texture. According to popular culinary legend, the dish was created for a Nawab who had lost his teeth but still wished to enjoy flavourful meat dishes.



5.2.1 Characteristics

The kebab is renowned for its melt-in-the-mouth texture, achieved through the use of finely minced meat and natural tenderizers.

5.2.2 Ingredients

- Finely minced mutton
- Raw papaya paste
- Fried onion paste
- Aromatic spices
- Clarified butter

5.2.3 Preparation

The minced meat is blended with papaya paste and spices and allowed to marinate for several hours. Small patties are formed and shallow-fried in ghee until golden brown. The result is a kebab with an incredibly tender texture and rich flavour.

5.3 Awadhi Korma

Awadhi korma is a rich curry known for its creamy texture and subtle sweetness.



5.3.1 Ingredients

- Goat meat or chicken
- Yogurt
- Cashew or almond paste
- Onion paste
- Saffron
- Kewra essence

5.3.2 Preparation

The dish begins with sautéed onions that are blended into a paste. Meat is cooked with whole spices and then combined with yogurt and nut paste. The curry is simmered slowly until the meat becomes tender, and finally finished with saffron and kewra essence to enhance aroma.

5.4 Nihari

Nihari is a slow-cooked stew traditionally prepared overnight and served as a breakfast dish.

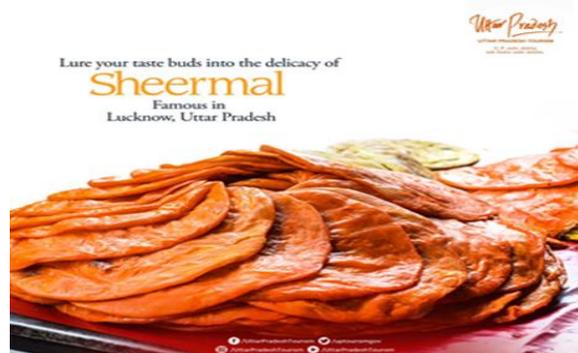


5.4.1 Ingredients

- Mutton or beef shank
- Ginger and garlic
- Fennel seeds
- Nutmeg and mace

5.4.2 Preparation

The meat is cooked slowly over low heat for several hours, allowing the connective tissues to break down and produce a rich, flavourful broth. The dish is garnished with ginger and fresh herbs before serving. Sheermal - Sheermal is a slightly sweet saffron-flavoured bread traditionally served with kebabs and korma. The bread is made from refined flour, milk, sugar, saffron, and ghee, and is baked in a tandoor before being brushed with clarified butter.



5.5 Shahi Tukda

Shahi tukda is a luxurious dessert associated with royal banquets. Bread slices are fried in ghee, soaked in saffron-flavoured sugar syrup, and topped with thickened milk known as Rabri. The dessert is garnished with nuts and aromatic spices.



VI. DATA COLLECTION AND ANALYSIS

Data for this research was collected through survey questionnaires designed to measure respondents' awareness and perceptions of Awadhi cuisine.

6.1 Demographic Distribution

The survey results show that 70% of respondents were male and 30% were female. This indicates that male respondents constituted the majority of the sample population.

The age distribution of respondents was as follows:

Age group	Male	Female
21-25	15%	5%
26-31	30%	15%
32-40	10%	7%
40+	15%	3%

The majority of respondents belonged to the 26–31 age group, suggesting that young adults demonstrate a greater interest in culinary heritage and food culture.

1. Graph and Table for Gender Distribution

Table 1: Gender Distribution of Respondents

Gender	Number of respondents (%)
Male	70%
Female	30%
Total	100%

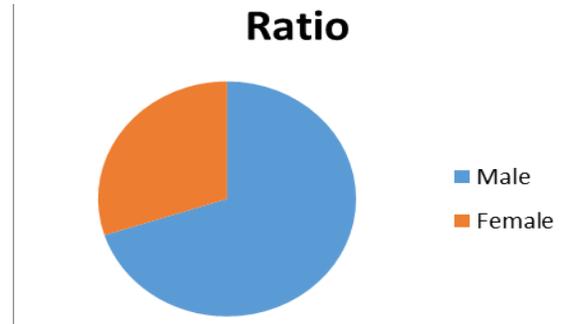


Figure: 1 - Gender Distribution of Respondents
Source: Author's own survey (2025)

Interpretation: The table shows that the majority of respondents were male (70%), while female respondents constituted 30% of the sample population. This distribution indicates that male respondents participated more actively in the survey. However, both genders contributed to the study, allowing the research to capture varied perspectives on Awadhi cuisine.

2. Graph and Table for Age Distribution

Table 2: Age Distribution of Respondents

Age Group	Male (%)	Female (%)	Total (%)
21–25	15	5	20
26–31	30	15	45
32–40	10	7	17
40+	15	3	18
Total	70	30	100

The survey results show that 70% of respondents were male and 30% were female. This indicates that male respondents constituted the majority of the sample population. The majority of respondents belonged to the 26–31 age group, suggesting that young adults demonstrate a greater interest in culinary heritage and food culture.

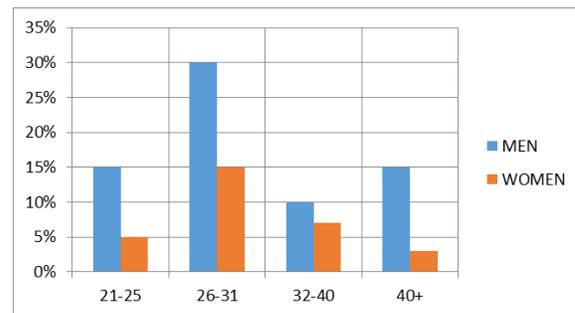


Figure: 2 - Age Distribution of Respondents
Source: Author's own survey (2025)

Interpretation: The majority of respondents belong to the 26–31 age group (45%), indicating that young adults demonstrate a higher awareness and interest in traditional culinary heritage. Respondents in the 21–25 age group constitute 20%, while 32–40 and above 40 age groups account for smaller portions of the sample.

3. Graph for Awareness of Nawabi Influence on Awadhi Cuisine

Table 3: Awareness that Awadhi Cuisine Developed During Nawabi Rule

Response	Men (%)	Women (%)
Strongly Disagree	10	3
Disagree	10	7
Neutral	10	5
Agree	15	5
Strongly Agree	25	10

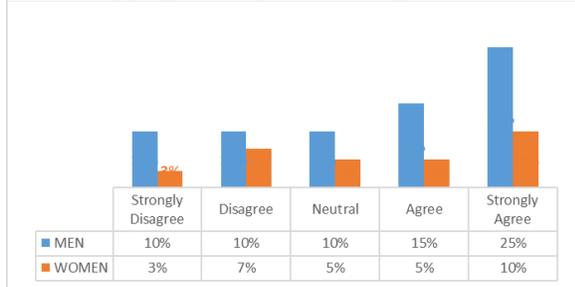


Figure 3 - Awareness that Awadhi Cuisine Developed During Nawabi Rule

Source: Author’s own survey (2025)

Interpretation: Most respondents strongly agree or agree that Awadhi cuisine flourished during the rule of the Nawabs in Lucknow. This supports the historical understanding that royal patronage played a central role in shaping Awadhi gastronomy.

4. Graph for Traditional Cooking Techniques

Table 4: Awareness that Dum Pukht is a Defining Technique

Response	Men (%)	Women (%)
Strongly Disagree	10	3
Disagree	10	7
Neutral	10	5
Agree	15	5
Strongly Agree	25	10

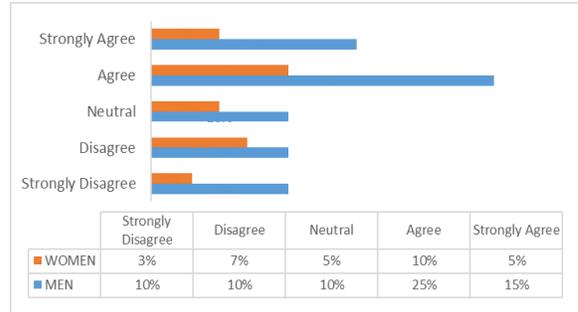


Figure 4 - Awareness that Dum Pukht is a Defining Technique

Source: Author’s own survey (2025)

Interpretation: A large proportion of respondents acknowledge dum pukht cooking as a distinctive technique of Awadhi cuisine. This method of slow cooking in sealed containers allows flavours to develop gradually and is widely recognized as a hallmark of Nawabi culinary traditions.

5. Graph for Use of Aromatic Ingredients

Table 5: Use of Luxury Ingredients in Awadhi Cuisine

Response	Men (%)	Women (%)
Strongly Disagree	10	3
Disagree	10	7
Neutral	10	5
Agree	15	5
Strongly Agree	25	10

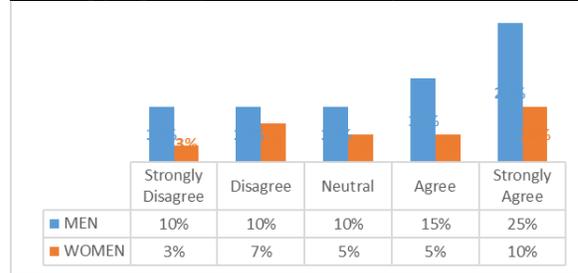


Figure 5 - Use of Luxury Ingredients in Awadhi Cuisine

Source: Author’s own survey (2025)

Interpretation: The results indicate that respondents strongly associate Awadhi cuisine with luxurious ingredients such as saffron, kewra, dried fruits, and aromatic spices. This aligns with the historical context of Awadhi cuisine being developed in royal courts.

6. Graph for Cultural Importance of Mehmaan-Nawaazi

Table 6: Cultural Importance of Hospitality in Awadhi Cuisine

Response	Men (%)	Women (%)
Strongly Disagree	10	3
Disagree	10	7
Neutral	10	5
Agree	15	5
Strongly Agree	25	10

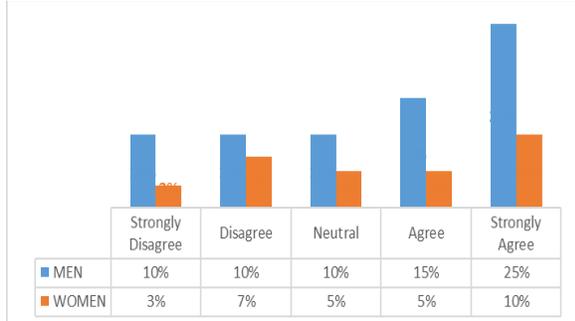


Figure 6: Cultural Importance of Hospitality in Awadhi Cuisine

Source: Author’s own survey (2025)

Interpretation: The survey findings confirm that Awadhi cuisine is strongly associated with the cultural tradition of mehmaan-nawaazi, which emphasizes respect and generosity toward guests.

7. Graph for Cultural Fusion in Awadhi Cuisine

Table 7: Cultural Fusion in Awadhi Cuisine

Response	Men (%)	Women (%)
Strongly Disagree	10	3
Disagree	10	7
Neutral	10	5
Agree	15	5
Strongly Agree	25	10

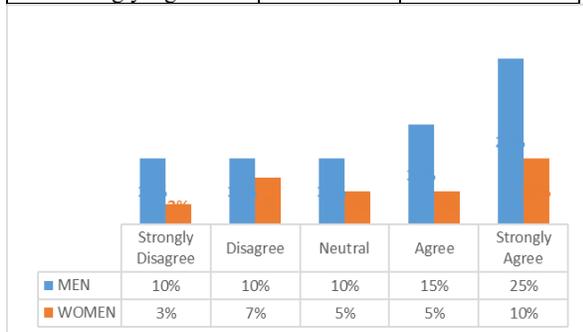


Figure 7: Cultural Fusion in Awadhi Cuisine

Source: Author’s own survey (2025)

Interpretation: Most respondents recognize that Awadhi cuisine represents a fusion of Mughal, Persian, Central Asian, and Indian culinary traditions, highlighting the syncretic nature of Indian gastronomy.

VII. DISCUSSION

The findings of the present study would provide significant insights into the historical importance, cultural identity, and transformation of Awadhi cuisine. The findings of the survey study, along with the literature review and theoretical perspective, reveal that the cultural importance of Awadhi cuisine is still acknowledged in India. On the other hand, the present study would also highlight the increasing gap between the traditional cuisine of the region and the changes made in the cuisine due to economic and social changes.

One of the significant findings of the present study is the increased awareness of the historical importance of Awadhi cuisine during the Nawabi period. A majority of the participants agreed that the cuisine of the region flourished under the patronage of the Nawabs of Awadh. This is in accordance with the historical importance of the cuisine of the region. The Nawabi period is significant in the history of the cuisine of the region. The Nawabi courts were not only the centres of political power but were also the centres of cultural importance. The Nawabi cuisine is characterized by the elaborate dishes created by the skilled cooks of the region. These cooks were referred to as Rakabdars. Yet another important aspect that emerges is with respect to the recognition of traditional cooking techniques such as dum pukht. It has emerged from the survey that the participants strongly associate Awadhi cuisine with the slow-cooking technique of dum pukht. Dum pukht is a cooking technique in which the pot is sealed with dough and the food is cooked slowly in its own juices. This technique not only improves the taste and aroma of food but also reflects the skill and patience that is associated with traditional cuisine. This reflects that some aspects of Awadhi cuisine are still deeply ingrained in the minds of people.

It has also emerged from the survey that Awadhi cuisine is strongly associated with the use of luxurious ingredients such as saffron, kewra essence, dry fruits,

butter, and spices. These ingredients symbolized royal luxury and refinement in the past. In the Nawabi courts, these ingredients were used to prepare dishes that were not only delicious but also visually attractive. This reflects the cultural image that Awadhi cuisine is still associated with as a royal cuisine.

Another important aspect that has been highlighted by the study is the cultural importance of mehmaan-nawaazi or hospitality. It has been noted that a major portion of the participants agreed that the cuisine of Awadh has been based on the traditions of welcoming and honoring guests. This aspect of culture has been an important part of the Awadhi culture because the people of the region use food as a means of expressing their respect and social bonding with others. It has been noted that the cuisine prepared for guests generally contains a number of dishes that represent the hospitality of the host.

Another important aspect that has been highlighted by the study is the syncretic nature of the Awadhi cuisine. It has been noted that the survey results confirm that most participants agreed that the cuisine of Awadh has been based on the syncretism of Mughal, Persian, Central Asian, and Indian traditions. It has been noted that the region of Awadh has been a place of cultural synthesis because of the presence of Persian traditions that introduced aromatic cuisine to the region and Indian traditions that introduced local ingredients to the cuisine of the region.

Although the results of the survey emphasize the awareness of traditional heritage cuisine, the study also points to the effects of modernization and commercialization on Awadhi cuisine. In modern society, especially in urban areas, restaurants may change traditional cuisine to suit the needs of modern society and the pace of modern restaurants. This may mean that traditional cuisine is modified to make it more suitable to modern society and that traditional cuisine may lose some of its authenticity.

Commercialization has also changed Awadhi cuisine to some extent. Awadhi cuisine has been used as a symbol of royal heritage and culture. Some cities, like Lucknow, have used their heritage cuisine to attract tourists to their cities. This has been successful, especially in attracting domestic and international

tourists to the region. This has made culinary tourism an important aspect of the economy.

However, when traditional cuisine is used as a form of commerce, there is a fear that heritage preservation may not be based on historical accuracy but may be based on making money from heritage cuisine.

Another important aspect that has been emphasized by the study is the decline of traditional knowledge. Traditionally, the knowledge of Awadhi cuisine has been passed down through the apprenticeship method, where the younger generations of chefs would be trained by the more experienced chefs. However, due to the changing nature of work, there has been a decline in the number of people seeking training in traditional cuisine. This has put the traditional knowledge of the cuisine at risk of being lost. Thus, the study has emphasized the importance of preserving the traditional knowledge of the cuisine. By encouraging the chefs to continue with the traditional practices, it is possible to ensure the survival of the cuisine. Thus, it is clear from the discussion that the cuisine is not a static entity but is constantly evolving.

VIII. CONCLUSION

Awadhi cuisine stands out as one of the most sophisticated and culturally important forms of cuisine in the Indian subcontinent. It has emerged as a result of the royal traditions of the Nawabs of Awadh and symbolizes centuries of culinary, cultural, and artistic excellence. From the findings of the research, it has become evident that Awadhi cuisine has emerged as a symbol of cultural heritage and cuisine traditions. It has been revealed through the survey findings that the respondents are aware of the historical context of the cuisine, the unique cooking techniques involved, and the traditions of mehmaan-nawaazi.

However, the study also reveals the drastic changes Awadhi cuisine has undergone over the course of time, especially with the advent of globalization and the rise of modern restaurants and food chains. It has become evident from the study findings that the cuisine has emerged as a symbol of the changing times, with the cooking techniques and recipes being modified to suit the contemporary demand for quick food and the pressures of globalization and commercialization.

Though the changes have resulted in the popularity of the cuisine, it has also impacted the authenticity of the cuisine traditions and cooking techniques. The study also highlights the significance of the preservation of culinary traditions with respect to these changes. It has to be understood that the cooking traditions and recipes are part of the cultural knowledge passed down through the ages. It is possible that this knowledge might fade out over time if not properly recorded and propagated through education programs. Efforts to preserve Awadhi cuisine must focus on recording the recipes and promoting heritage tourism.

In addition to this, Awadhi cuisine holds great potential for the development of cultural tourism and global recognition of the cuisine. Places like Lucknow have already gained global recognition for the richness of the cuisine. Efforts to preserve Awadhi cuisine must focus on the development of cultural tourism.

In conclusion, it must be noted that Awadhi cuisine must not be viewed as a frozen tradition of the past but as a constantly evolving tradition with respect to the changing times and contexts. It must be noted that the values and principles linked with Awadhi cuisine, like refinement, hospitality, and the blend of cultures, are what define the essence of Awadhi cuisine and must not change with respect to the changing times and contexts.

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