

Awadhi Cuisine: A Historical And Cultural Study Of Culinary Traditions In Northern India

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ABSTRACT

Awadhi cuisine is a unique and historically significant type of Indian cooking that has a wide range of tastes, techniques, and cultural importance. This kind of food comes from the old kingdom of Awadh, which is currently largely the region surrounding Lucknow in Uttar Pradesh. It has developed over many years via cultural mixing, royal support, and culinary progress. This study looks into Awadhi cuisine in great detail, not merely as a collection of recipes but also as a living expression of cultural identity, historical continuity, and culinary skill. A complicated balance of flavour, smell, and visual appeal is at the heart of Awadhi cuisine. The Nawabs of Awadh supported the cuisine, which was influenced by Mughal, Persian, Central Asian, and Indian traditions. Their love of luxury showed in their cooking. Dum pukht (slow sealed cooking), bhunao (sautéing and roasting), and galawat (meat tenderisation) are all examples of how precise and patient this cooking style is. Galouti kebab, dum biryani, nihari, and sheermal are famous meals that represent more than simply food. They tell stories about royal aesthetics, seasonal cycles, religious traditions, and social stratification. This article uses a variety of methods, including historical analysis, anthropological research, oral histories, and visual evidence, to look at how Awadhi cuisine has changed from its royal origins to its modern forms. Field excursions in Lucknow, talking to rakabdars (traditional royal chefs), and seeing people cook in their homes and at street food stalls provide us a full picture of how this culinary heritage has changed throughout time and in different social and economic settings. To understand how the cuisine has changed and stayed the same throughout time, the research looks at old cookbooks, current food media, and culinary literature. One important finding of the study is that ancient knowledge systems are still strong, even if globalisation and commerce have changed the way food is produced. Restaurants, food bloggers, and tourism campaigns have all helped to bring back interest in Awadhi food, although they frequently change or simplify real recipes to make them more appealing to a wider audience. Some families and local cooks, on the other hand, continue to use traditional practices, such as cooking slowly, seasoning by feel, and putting taste before convenience. These different changes make it harder and easier to protect heritage. This research adds to the larger conversations about intangible cultural heritage, how food can help people remember things and shape their identity, and how important it is to record cuisine as cultures become more alike. This research aims to put Awadhi cuisine in its historical, cultural, and social settings in order to honour its history and encourage increased academic and public interest in India's regional culinary traditions.

Keywords: Awadhi Cuisine, Mughals, Food, Kitchen, Society, Bread, Kebab, Lucknow, Culinary, Culture.

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Content:

People typically think of Awadhi food as rich and sophisticated, but it didn't just appear out of nowhere. It is the product of hundreds of years of political changes, cultural mixing, people travelling about, and new ideas about cooking in northern India, especially in what used to be called Awadh. To really comprehend Awadhi cuisine, you need to do more than just look at the ingredients and how they are cooked. You should also think about the historical context in which it was built, which was moulded by empires, courtly culture, religious diversity, and the rise of cities. Awadh (or Oudh) is a section of the fertile Gangetic plain that has been a centre of agricultural, culture, and cultural exchange for a long time. The region did well under several different regimes, such as the Delhi Sultanate, the Mughals, and subsequently the Nawabs of Awadh, who ruled the area from the early 18th century to the middle of the 19th century. Lucknow, the capital of the province, slowly became an important political and cultural centre, particularly when the Mughal Empire fell apart. The Mughal Empire influenced everything in northern India, from language (Urdu is a Persianized variant of Hindustani) to art, architecture, poetry, and gastronomy. As part of this Indo-Persian universe, Awadh started to use and change Persian and Central Asian cooking styles by incorporating local spices and ingredients. The result was a unique Awadhi cuisine that was neither fully local or fully foreign. Saadat Ali Khan I became the first Nawab of Awadh in the early 18th century. This was the most significant event in the history of Awadhi cuisine. The Mughals choose him. For the following several decades, Lucknow was a hub of outstanding Indo-Islamic culture, especially under emperors like *Shuja-ud-Daula* and *Asaf-ud-Daula*. The Mughal monarchy nominally ruled over these Nawabs, but they enjoyed a lot of independence and spent a lot of money on cuisine, poetry, architecture, and the arts. The Nawabs had enormous kitchens called *bawarchikhanas* where they made food and put on entertainment. They hired hundreds of chefs, or *rakabdars*, each with their own set of abilities, to make fancy meals that showed off their riches and taste. There were frequently hundreds of courses during meals, and the look, smell, taste, and even colour of the food were all part of the aesthetic experience. One wellknown myth is that a chef got paid depending on how many different kinds of pulao he could make with the same rice and spices by changing how he cooked them. These royal kitchens were places where chefs could experiment with new ideas. They employed Indian ingredients and Persian culinary methods to make meals like shahi korma, *mutanjan*, and *zarda*. At the Nawabi court, food was more than just a show of wealth; it was also used to do business and resolve disputes. People occasionally threw parties and banquets to impress British officials, visiting dignitaries, or other members of the upper class. In this case, the host utilised cuisine to show off how clever, affluent, and cosmopolitan they were.

The Nawabs also encouraged the arts, and food became a part of the *Ganga-Jamuni tehzeeb*, which is a combination of Hindu and Muslim traditions that express respect for each other. Hindu cooks often made meals with meat in the courts, whereas Muslim *rakabdars* sometimes planned vegetarian feasts for Hindu guests. So, Awadhi food was also a method for people to deal with culture and get along with one other. The British East India Company finally came to Awadh and took over. This made it harder for the area's food traditions to survive. Many courtly traditions died out when Awadh was conquered in 1856, but the food culture lived on in other ways. Displaced *rakabdars* worked at the homes of merchants, in British military barracks, and at restaurants that were open for business. It's interesting that the preferences of British colonists also helped create new mixed dinners. The rich British people in India ate Indian cuisine that had been changed, such cutlets, kedgerree, and mulligatawny soup. This is how the food of Anglo-Indians came to be. Not all of these changes are Awadhi, but they show how food changed when new structures of power were put in place. The Indian Rebellion of 1857 started in Lucknow and extended to other parts of the country. It caused a lot of social and political problems. But the cuisine traditions of Awadh lived on via word of mouth, home cooking, and small food businesses. A lot happened in India's politics and society when it became independent in 1947. Many wealthy families lost their land and money when the zamindari system ended. But, strangely, this also made it easier for more people to learn how to cook properly. People who used to be royal cooks or hailed from aristocratic families started running restaurants, food booths, and catering businesses. Before now, only affluent people could have these foods. Now, everyone can. Famous for *Tunday Kababi*, Rahim's Nihari, and *Idris Biryani*, streets in Lucknow including *Aminabad*, *Hazratganj*, and Chowk are now known as authentic delicacies. These businesses often said they came from court kitchens and utilised old recipes, but they changed them a bit to make them more profitable. As more and more people went to big cities, "Awadhi cuisine" became a well-known trademark, notably in hotel chains and fine dining establishments. But a lot of these changes made recipes easier to follow to fit the tastes of the metropolis and cut down on cooking time. Some people were worried that the meal would lose its individuality.

There are Indian fine-dining establishments in London and Middle Eastern buffets in Dubai that serve Awadhi food. People who have moved away from their home country have brought old recipes with them. People are also interested in classic techniques of cooking again, such as *dum pukht* and the art of blending spices, thanks to food bloggers, YouTubers, and culinary shows. Globalisation has both beneficial and terrible repercussions, however. Awadhi food is garnering greater attention, but standardising taste profiles, using less marketing, and mixing it with other cuisines can make it look less unique and diverse than it actually is. For example, many restaurants call basic beef pulao "*Awadhi biryani*," which makes the real dish less important and less hard to make. Awadhi Cuisine is built on a highly cautious and complicated technique of cooking that puts balance, delicacy, and refinement first.

Awadhi cuisine is known for its subtlety, with each dish delicately layered with fragrant spices, rich textures, and slow-cooked perfection. This is different from many other Indian regional cuisines that focus on strong and spicy flavours. The food has a unique style that has changed throughout the years, using both Indian and Persian ingredients. Awadhi cuisine is based on a carefully chosen set of ingredients that show both the area's wealth and the tastes of the royal family. Saffron (*kesar*), green cardamom (*choti elaichi*), black cardamom, cloves (*laung*), cinnamon (*dalchini*), nutmeg (*jaiphal*), and mace (*javitri*) are some of the spices that are often used. These spices are not only used to provide heat; they also add flavour and depth. They are typically ground fresh before cooking to make sure they are as strong as possible. Rose water and screw pine essence (*kewra*) are often added towards the end of cooking to give regal Awadhi cuisine their particular flowery flavour. Meat is quite important in the food, especially mutton, lamb, and chicken. In certain villages, fish and beef are also consumed. Dishes like *galouti kebab*, *nihari*, and *qorma* show a profound awareness of how proteins and fats feel and taste. At the same time, Awadhi cuisine has a lot of vegetarian options, particularly for the Kayastha and Vaishnav groups. *Navratan korma*, *paneer meals*, and *dals* that are rich in flavour and cooked with ghee and entire spices are some of the vegetarian foods. Rice and wheat are two common grains. Long-grain basmati rice is an important part of *biryani* and *pulao*, and a variety of breads, including *sheermal*, *taftan*, *rumali roti*, and *kulcha*, go well with meat and vegetable dishes. Not only does dairy add flavour to foods, but it also makes them smoother and less spicy. It comes in the form of ghee, milk, cream, yoghurt, and paneer.

The most important thing about Awadhi cuisine is the way it is made, especially the skill of slow cooking (*dum pukht*). In this approach, spices and meat are put in a heavy-bottomed pot (*handi*) and cooked over a low heat for hours. This lets the flavours slowly come out and mix with each other. *Dum* cooking keeps food wet, makes meat more soft, and adds layers of flavour. Traditionally, a dough seal (*atta ka lid*) is put on the pot to keep the steam in, which lets the meal cook in its own juices. Another important method is *bhunao*, which means slowly cooking spices and aromatics in ghee until they release their oils and becoming darker and more flavourful. You may use this foundation to make gravies such as *kali mirch ka salan* and *qormas*. *Galawat*, or mincing meat to an extremely fine consistency, is an important step in making *galouti kebab*, which is so soft that you don't have to chew it. To get thick, creamy textures in sweets like *rabri*, *khurchan*, and *kalakand*, cooks utilise processes like reduction (*kadhai mein doodh gadhna*). To make rich, aromatic sweets that are gratifying without being too sweet, many delicacies employ the technique of balancing sugar with saffron and rose water. There is a unique culinary philosophy behind all of these approaches. It prioritises elegance, moderation, and celebrating foods in their purest form. People don't only eat food to stay alive; they also enjoy it as a sensory experience that they may share with others. According to the Nawabi tradition, chefs were told to make cuisine that didn't need strong spices but could "talk to the tongue." This statement shows how important it was to have flavours that were mild and well-rounded. Even in its meat-based recipes, the idea is built on a great regard for seasonality and Ayurvedic principles. For instance, certain spices are used more in the winter because they warm you up, whereas light, chilly dishes are more common in the summer. In Unani medicine, the idea of "*mizaj*" means that ingredients are carefully chosen not just for flavour but also for digestive equilibrium. Awadhi cuisine also values hospitality (*mehman-nawazi*). People consider a well-cooked dinner as a sign of affection, respect, and prestige. During festivals, weddings, and other community events, serving fancy meals is an important element of the culture. Every dish should show elegance and charity. Street sellers in Lucknow also follow this idea, and they frequently take pleasure in the history and authenticity of their cuisine.

Awadhi cuisine is unique because it has a wide range of dishes, each of which is more than simply a recipe; it's also a cultural artefact that shows how people lived in the past, their regional identity, and their social values. The famous foods of Awadh are more than just tasty; they are also emblems of heritage, inventiveness, and status. Many of these dishes came from royal kitchens, and they are still loved by people of all ages and backgrounds for their flavour and symbolism. The *Galouti Kebab* is one of the most famous and well-known dishes in Awadhi cuisine. It shows how much the Nawabis loved soft, melt-in-your-mouth foods. According to legend, this kebab was made just for an elderly Nawab who had lost his teeth but not his taste for exquisite food. The royal cooks, called *rakabdars*, responded to the challenge by grinding meat into a very thin paste and soaking it in a mix of more than 100 spices, including rose essence, sandalwood powder, and mace. After that, the kebabs were cooked in ghee until they were golden brown. The *galouti kebab* shows that Awadhi cuisine philosophy values personal taste and culinary sensibility. It also stands for royal creativity and the

ability of chefs to meet people's demands without sacrificing luxury. People still see eating a *galouti* kebab at venues like *Tunday Kababi* in Lucknow as a cultural pilgrimage, which strengthens its status as a living legacy of royal innovation.

Dum *biryani* is a dish that is both a meal and a metaphor, therefore no talk about Awadhi cuisine is complete without it. The Awadhi *biryani* comes from Persian influences. It is made by layering marinated meat and parboiled rice, sealing them with dough, and then cooking them slowly in their own juices. The technique makes the meat soft and lets the rice soak up the strong smells of saffron, cardamom, kewra, and fried onions. Dum *biryani* stands for balance and harmony in a symbolic way. The flavour is properly mixed into each grain of rice, much as Awadhi culture wanted to bring people together despite their differences. *Biryani* is a popular dish at weddings, festivals, and Eid feasts because it stands for plenty, happiness, and being together with others. Its collaborative preparation and consumption strengthen hospitality, solidarity, and a sense of belonging. Nihari was originally a Mughal morning food, but it took on a distinctive form in Awadh, particularly among Muslims. This slow-cooked stew of beef or mutton, flavoured with spices like fennel, ginger, and cloves, is typically served with kulcha, a soft leavened bread. It is made the night before and eaten in the morning. The Arabic word *nahar*, which means "day," is where the name *nihari* comes from. It means "day" in Arabic. Nihari is more than just food in Awadh; it's a ritual and a communal practice that happens a lot throughout Ramadan and Muharram. It stands for patience, sacrifice, and commitment since it takes a long time to prepare. Eating *nihari* after morning prayers connects the meal to a spiritual cycle of life, mixing the physical and the holy. Its place in local culinary culture also shows how tough working-class people are—it's a filling lunch before a long day of work.

In Awadhi cooking, bread is more than just a side dish; it's an art form. *Sheermal* and *baqarkhani* are two of the most famous breads. *Sheermal* is a flatbread with a hint of sweetness and a saffron aroma that is made with milk (sheer in Persian) and ghee. *Baqarkhani*, on the other hand, is a flakier, crispier version that is typically coated with sugar or spices. These breads used to be served at royal banquets and celebrations as a display of riches, good taste, and Persian lineage. The careful lamination and baking methods used to make *baqarkhani* are similar to those used to make French pastries, which suggests that there were culinary exchanges in the past. These breads stand for wealth, ceremonial richness, and the cosmopolitan nature of Lucknow's courtly culture. These breads are still served at Eid feasts, weddings, and other important events, which reinforces their standing as dishes that combine history, technique, and custom. Awadhi chefs were experts in balancing flavours in their food. For example, *qorma* is a slow-cooked lamb sauce that becomes thicker with almonds, yoghurt, and fried onions. During the warmer months, people generally choose *kaliya*, a lighter beef stew with turmeric in it. Both meals show how Awadhi cuisine uses knowledge of the weather, seasonal ingredients, and cooking restraint. These gravies also show how Indo-Islamic flavours come together. They use Indian foundation techniques like *bhunao* and Persian ways of layering flavour using nuts and fragrant waters. *Qorma* was often offered to important guests and at royal weddings. It was a dish that showed elegance, diplomacy, and high-class cooking etiquette. At the same time, these meals were changed to be vegetarian for Hindu visitors, which shows how diverse Awadh's cuisine culture is.

Desserts in Awadhi cuisine aren't merely the conclusion of the meal; they're the best part of the meal that shows how wonderful the event was. *Zarda*, a bright yellow sweet rice dish prepared with saffron, almonds, and *khoya*, was usually only cooked for special occasions like weddings and holidays. It was a sign of wealth since it used rare and costly ingredients. To make shahi *tukda*, which means "royal piece," you deep-fry bread slices in ghee, soak them in sugar syrup, and then cover them with *rabri* that has saffron in it. Royal banquets frequently served this dish after heavy meat courses to chill the taste buds and herald the end of the feast in style. These sweets are still connected to important occasions like Eid, marriages, and religious ceremonies, which shows how they are linked to happiness, blessings, and God's kindness. Awadhi cuisine is commonly thought of as meat-based, but it also has a lot of vegetarian dishes that show the area's mixed culture. *Nargisi kofta* with paneer, *navratan korma*, and *kathal* (jackfruit) *biryani* are examples of how Hindu cooking and Nawabi style have come together. These foods showed that people of different religions could get along, and they were commonly made for Hindu visitors in Muslim homes or at communal feasts that included both religions. The fact that they are on Nawabi menus goes against the preconception that Awadhi cuisine is all about meat and shows the spirit of openness and adaptation that distinguishes Awadhi cuisine. Chaat, a kind of sour, spicy street snack, is an example of how Awadhi flavour has become more accessible to everyone. This is different from the lavish cuisine served at court. *Aloo tikki*, basket chaat, and *golgappa* are some of the foods that arose from the bazaars of Lucknow and are now symbols of the city's lively urban culture. Chaat, with its blend of textures and strong flavours, is a representation of the fun and experimental side of Lucknow's culture. People eat it on busy streets, frequently while talking about politics, poetry, or cricket. This makes it a symbol of social engagement and shared memories.

Food is more than just something to eat in Awadh; it is a strong way to show who you are, where you come from, and how your culture has stayed the same. In Awadh, food is a very important aspect of personal, family, and community identity, unlike in many other regions of the globe where it is mostly a matter of home or business. The region's food, eating habits, and cooking etiquette show ideals that have been there for a long time, such refinement (*nazakat*), grace (*nafasat*), generosity (*mehman-nawazi*), and hospitality (*izzat-dari*).

These ideals work together to create and protect a unique Awadhi way of life. "Tehzeeb," which means politeness, elegance, and cultural refinement, is at the heart of Awadhi identity. In this case, food is not just made; it is made with care and served with ceremony. People think that the way you eat shows how well you were raised and how much you know about your culture. For example, the way you set up a royal *dastarkhwan* (feast) or serve a cup of tea shows how polite you are. This has helped the food become a symbol of aristocratic elegance and has made it a cultural touchstone that goes beyond class and caste. Food was also a soft power instrument of diplomacy in Lucknow's past, especially during the Nawabi period. The Nawabs utilised food to build excellent relationships amongst nobility, foreign dignitaries, and opposing clans. Elaborate feasts were not simply times to indulge, but also tools for political negotiation, cultural expression, and concord amongst communities. These customs are still followed today, notably at Eid, Diwali, weddings, and *Ganga-Jamuni* festivities, when lavish feasts are seen as symbols of community giving and social unity.

Cuisine significantly influences life-cycle rituals and seasonal festivities in Awadhi civilisation. Particular cuisines are linked to birth ceremonies (e.g., *meethi khichdi*), weddings (*zarda*, *sheermal*, *biryani*), and funerary rites (*sada khana* or basic vegetarian meals). The meticulous adherence to these culinary traditions strengthens cultural memory and transmits regional values across generations. Cooking therefore serves as an act of cultural preservation, especially for women, who are typically the guardians of culinary expertise within household environments. Moreover, Awadhi cuisine exemplifies one of the few culinary traditions in India that showcases a fluid interfaith interchange. Numerous Muslim households embraced vegetarian cuisine to honour Hindu visitors, whereas Hindu families indulged in *galouti* and *nihari* during Muslim weddings. The creation of paneer-based koftas, vegetarian kormas, and jackfruit *biryani* exemplifies how cuisine functioned as a conduit across populations. In an area recognised for its syncretic *Ganga-Jamuni tehzeeb*, denoting Hindu-Muslim cultural synthesis, food serves as a tangible monument to tolerance, fusion, and mutual respect. Street food in Lucknow significantly contributes to social dynamics, especially in urban public life. Chaat stalls, kebab counters, and kulfi stores serve as social centres, uniting individuals from diverse backgrounds beyond just business venues. These venues democratise Awadhi cuisine, making it accessible to everybody and thereby redefining class distinctions. Street food culture perpetuates oral culinary traditions, with recipes and preparation techniques transmitted via apprenticeships and community legacies instead of cookbooks or official education.

Awadhi cuisine still shapes identity today via diaspora communities and culinary tourism. For those who have moved from Lucknow, Kanpur, or Faizabad, food is still a real link to home. Restaurants that serve Awadhi cuisine, from Lucknow to London, don't simply sell food; they also provide a tailored experience of "*Nawabi* elegance" and Lucknowi charm. This nostalgic branding helps people in the diaspora feel more connected to their culture and helps the world recognise Awadhi heritage. Food is also a sign of status and ambition in society. Having foods like *biryani* or *shahi tukda* at a wedding is frequently a sign of wealth and taste. Silver thalis, stacked kebab platters, and saffron-laced rice are still utilised as a way to show off wealth and cultural ties via food presentation. Even in small houses, being kind and kind to visitors is still a source of pride for the family. Food has become a more popular topic of research and creative study in schools and in the world of literature. Writers, artists, and historians utilise food as a metaphor for loss, remembrance, and nostalgia, especially after Partition, when cities grew, and aristocratic culture fell out of favour. Recipes become a way to fight back—tools to bring back a cultural milieu that used to characterise Awadhi refinement.

Awadhi cuisine, which used to be the most famous food in Nawabi courts and traditional homes, is currently trying to adapt to modernisation, globalisation, and urban consumer culture. Foodways change as cultures do, and Awadhi cuisine has changed a lot in both shape and function. Modernisation has helped to preserve certain traditional meals and customs via documentation, media, and culinary tourism. However, it has also led to the dilution, commercialisation, and loss of authenticity in many of these cuisines and rituals. The collapse of royal support during the colonial era was the start of the modernisation process. After the British took over Awadh in 1856 and the Nawabs fell, many royal cooks, or *rakabdars*, had to find work in regular homes or create tiny restaurants. This made it easier for more people to learn how to cook aristocratic meals like korma, *biryani*, and *sheermal*, but it also made them simpler and changed them in different parts of the country. As recipes were handed down orally and changed to fit varied incomes and cooking methods, many complicated procedures and hard-to-find items slowly stopped being used. After India gained independence, urbanisation and migration changed Awadhi cuisine even further. Cities like Lucknow grew quickly, which made people want fast, cheap meals. This led to the creation of street food culture, where traditional foods like *galouti kebab*, *kathi* rolls, and chaat were made easier to eat on the go. This made Awadhi flavours more popular, but it also led to faster cooking and lower-quality ingredients. For instance, in many locations, pressure cooking or oven baking took the place of the traditional *dum* cooking of *biryani*, which took away the layered complexity that makes the original dish unique.

Awadhi cuisine has also become a part of the national and worldwide culinary imagination because of globalisation and the advent of food media. Food festivals, cooking events, YouTube channels, and social media influencers have all helped to show off famous delicacies like *galouti kebabs* and *shahi tukda* to people all over the world. "Awadhi cuisine festivals" are being held at famous hotels and restaurants, and chefs are bringing

back royal dishes by looking up ancient manuscripts and family recipes. People are interested in old methods like *dum pukht*, *baghar* (tempering), and *bhunao* (roasting spices) again because of this media coverage. However, commercialisation has led to standardisation, when food is made for mass production instead than for taste. A lot of modern versions of Awadhi recipes have been changed to appeal to people from all around India or even the West. For example, the usual richness of a qorma may be toned down, and exotic spices may not be used since they are too expensive or hard to get. Fusion dishes like *biryani* pizzas, kebab burgers, and *shahi tukda* mousse may often make it hard to tell what the original meal was, which brings up issues of cultural appropriation and legitimate portrayal. Awadhi cuisine has also changed because of modern eating habits and health awareness. Modern eaters who are worried about cholesterol and calories generally don't like how traditional recipes contain a lot of ghee, cream, red meat, and fried foods. Because of this, modern chefs and amateur cooks have started changing recipes to incorporate plant-based choices, low-fat components, and faster ways to prepare. This keeps Awadhi cuisine popular in a world that cares about health, but it also goes against the main ideas of richness and indulgence that used to characterise it. Also, applications like Zomato, Swiggy, and Instagram have changed the way consumers interact with Awadhi cuisine by making it more digital. Food delivery apps in India include "*Lucknowi Biryani*" or "*Awadhi Thali*" choices, although they are usually mass-produced copies that don't taste like they come from the area. At the same time, Instagram trends put more emphasis on how things seem than how they taste, which has led to the growth of "Instagrammable" Awadhi meals that may look great but don't taste or prepare the same way as traditional ones. At the same time, efforts to protect culinary history have sprung up to fight these tendencies. Food historians, local chefs, and people who want to protect their culture are putting up more and more food walks, recipe recording initiatives, and community kitchens that try to bring back real Awadhi cooking methods. The Indian Culinary Institute and the Centre for Cultural Resources and Training (CCRT) are two examples of institutions that want to record Awadh's oral histories, recipes, and cooking traditions before they are lost.

Modernisation has also given up new opportunities for women and other groups who have been left out of Awadhi cuisine tradition. As conventional joint families and male-dominated chef hierarchies fade away, more women are getting jobs in the culinary field via catering enterprises, YouTube cooking channels and home delivery services. They are not only keeping old recipes alive, but they are also making them more accessible to contemporary houses, which makes culinary history more accessible to everyone. The modernisation of Awadhi cuisine has also been helped by people moving throughout the world and forming diaspora groups. Many Indian restaurants throughout the Middle East, Europe, and North America include "*Lucknowi Biryani*" or "*Awadhi Kebab Platters*" on their menus. This helps immigrants stay connected to their culture while also exposing people from other countries to the flavours of India. But since they have to appeal to people all around the world, these foods are typically changed—less spicy, lower in fat, and more focused on how they look—raising the issue of how much change is too much.

Concluding Remarks:

In short, modernisation has had two effects on Awadhi cuisine: it has sparked new interest and documentation, but it has also brought about loss, distortion, and commercialisation. The food has gone beyond royal courts and local households to reach global stages, but now it needs to find a way to balance keeping things true to their roots with coming up with new ideas. This balance is what will keep Awadhi cuisine alive in a world that is changing quickly. It respects the past but also finds new ways to make it.

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