

# Mantu

## Aswastan



In **Afghan cuisine**, the thinly rolled out dough of the mantu is filled with beef or lamb mixed with minced onions and spices, steamed and then topped with a yoghurt-based sauce. The sauce (*saer moss*, lit. "garlic yoghurt") is made with *chaska* (thick, creamy, strained and salted yoghurt), lemon juice, dried and fresh mint, green and red **chili powder** and pressed **garlic**. The mantu can also be topped with a tomato-based sauce which can include split peas or red kidney beans and/or sautéed **ground meat**. This depends on the meat that was used for the filling of the mantu. The amount of yoghurt sauce is typically more than the tomato and **ground meat** sauce; the sauce is meant to be dotted on top so as to not cover the entire dish. However, separate dishes containing more of the **ground meat**, split peas, tomato sauce, and yoghurt sauce may also be kept at the table or *destarkhan*.<sup>[24]</sup> Some Afghans also like to serve mantu with a carrot *qorma* or stew, instead of a tomato-based sauce. Now it is also famous in some areas of Pakistan due to **Afghan refugees**.<sup>[24]</sup> The authentic **Afghan** mantu dumplings are supposed to be small and bite-sized. The dough is supposed to be thinned out so that it is not chewy to bite on nor should one feel like they are eating more dough than filling. There is a specific pattern in which the dough of each dumpling is twisted and closed around the filling. There is a variation of this dish in **Alghanistan** known as **Aushak**, in which the filling is different and it is made by boiling the dumplings instead of steaming them.

# Mamsa Rasa

## Charaka Samhita, 500 B.C.E

### INTRODUCTION

The term *Mamsa* is commonly used to denote muscle, flesh or meat. In *Ayurveda* literature synonyms of *Mamsa* includes *Pishita*, *Toras*, *Palala*, *Raitta-Teja*, *Medakruta*, *Kravani*, *Amsala* etc<sup>1</sup>. According to *Acharya Charaka* quantitative measure of *Vasa* (*Mamsa* *Stika*) in human body is three *Anjali Prannam*<sup>2</sup>. *Mamsa* is nourished and maintained by *Sero Bhaga* of *Rasa* and *Rakta Dhatu*<sup>3</sup>. *Mamsa Dhatu* possesses *Rakta Varra* and is predominant of *Pruthvi Mahabhuta*<sup>4</sup>. During metabolic transformation, *Rakta Dhatus* converted into *Mamsa Dhatu*. In the process *Upadhatu*, *Vasa* and *Twacha* with *Kho-Mala* is formed<sup>5</sup>. *Twacha* being *Upadhatu* of *Mamsa Dhatus* covers the whole body. *Lapana* (covering) and *Meda Pishiti* (nourishment of *Medodhatu*) are primary important functions ascribed to *Mamsa Dhatu*. *Sira* (veins), *Snyasa* (ligaments), *Asthi* (bones), *Asthi Parva* (small bones), *Sandhi* (joints) are covered in the body by *Mamsa*<sup>6</sup>. Therefore it supports and maintains *Bala* (strength) of the body<sup>7</sup>. According to *Charaka* immaculate state of *Mamsa Dhatu* is assessed and expressed through *Mamsa Sara Lakshanas*<sup>8</sup> like *Shiro* (firm), *Guru* (heavy), *Swabho* (splendor), *Mamsapachita* (well-nourished

*mamsa* covers) *Shankha* (temporal region), *Lokta* (forehead), *Krikotika* (nape), *Akshi* (eyes), *Ganda* (cheeks), *Hana* (jaw), *Greeta* (neck), *Standha* (region from neck to shoulder joint), *Udara* (abdomen), *Koisho* (armpit), *Yaksha* (chest region), *Pani* (hand), *Pada* (foot) and *Sandhi* (joint). *Mamsa Dhatu* also contributes to *Sarhanata* by bestowing compactness to the body. *Mamsa Rasa* is mentioned under *Dasha Vidha Pareeksha* attribute *Satrya*<sup>9</sup> along with *Girata*, *Ksheera*, *Tatta*, *Shulasa* etc.

The factors attributed to *Mamsadhatus* include excessive indulgence in *Ahishayandi* (oozing), *Shula* (bulky), *Guru* (heavy) *Ahara* and *Vihara* like *Divanapsya* (day sleep)<sup>10</sup>. *Mamsa Dhatu* *Dashhi* manifests as *Vradhi* and *Kshaya Vradhi* *Lakshana* comprises, *Vradhi* of *Ganda* (enlargement of cheeks), *Granthi* (glandular swelling), *Adhimanasa* (excess muscular growth) in *Ura* (thigh.) *Udara* (abdomen) and *Kenuasthu* (neck etc region)<sup>11</sup>. *Mamsa Kshaya* *Lakshana* comprises of *Aishlaglani* (Weakness of sense organs), *Sukhata* of *Ganda*, *Sohik* (dryness of cheeks, buttocks), *Sandhi* *Yedana* (pain in the joint)<sup>12</sup>. *Acharya Charaka* mentions following *Mamsa Pradoshaji* *Vihara* like *Adhimanasa* (excess muscular growth), *Arbuda* (Tumor), *Kila* (a kind of tumor), *Gatashulka* (avulsion),

# Rebaub Khataee by William Hastings 1784 C.E

Receipt for making  
Rebaub Khataee

Roasma, or mixed meat	1	Scor
Salt, Chilly, Bl Pepper, and Libetum		
green ginger, powdered	2	Drum
gamboge, . . . do	3	
powder of Egg, . . . do	3	
Yolks of Egg, . . . do		
Oil	1	
Caesar	2	
fried Onions	2	
Cloves, Cardamoms, Raisins powdered	3	
Quint	4	
Butter of y <sup>e</sup> Whites of an Egg		
Ammoniac Powder	9	Mashes
Dr. green, Sassafras & Mint, each	9	

mix well, w<sup>th</sup> 5 or 6 Ounces of Water beat in a  
Lewspan till dry. — grind it well on a Stone  
with butter & form it into cakes, & fry them in  
Butter, taking care they do not stick to y<sup>e</sup>  
Pan. 1/2 of Butter & the history of some glass  
by y<sup>e</sup> cakes on a Dish it agrees to some time

1 lb = 12 ounces  
1 oz = 8 Drums  
1 Dr. = 3 scruples

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1 Scor — 2 lb  
1 Tola — 2 oz  
1 Masaka — 1 Drachm  
1 Torrum — 1 Dr.

1 Sherrow Scor = 96 Tolas.  
1 Bengalee Scor = 82 Dr.  
1 P. S. = 1, 17 1/2 Dr.  
1 P. W. M. L. = 1, 6 1/2 Dr.

1727  
614  
1113

Subh Gulshan aag Mortua.

Atlas, sailed y<sup>e</sup> 10 Jan<sup>y</sup> 1784 at 7 am  
15 — — — — — 10 Day  
20 Jan<sup>y</sup> 1<sup>st</sup> of Feb<sup>y</sup> of line — 18 Day  
31 — — — — — 21<sup>st</sup>  
5 Feb<sup>y</sup> 7 — — — — — 26.

120  
120  
120  
120



# Kshiravada

Ksemakutuhalam, 1506 C.E

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Vidyanath et al

Vataka/ Vada / Vati	Prepare the ball of ground black gram/ green gram and cook them in boiling oil. After proper cooking immerse them in Buttermilk.	Bhima vataka, Ghola vataka, Kanjika vataka, Chinchavataka, Dhvansi vati, Pakvavati, Adrapishtavati	Most of them are Brimhana, Vatahara, Balya, Pittakara etc. ( As per ingredients used)
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# Mamsendari

Ksemakutuhalam, 1506 C.E

praleha, Dhananjaya praleha (धन जय लेह), Gaudadeshiya praleha (गौडदेशीय लेह), Shuklavarna praleha (शुक्लवर्ण लेह), Pitavarna praleha (पित्तवर्ण लेह), Haritavarna praleha (हरितवर्ण लेह), Raktavarna praleha (रक्तवर्ण लेह) etc., Samosa, Bhrishtamamsam (भ्रष्टमांस) (fried meat), Yakritabhrishtam (यकृतभ्रष्ट) (liverfry), Tanduram (तांदुल) eg. Suswadu tanduram (सुखदुतांदुल), Shulapakwata tanduram (शुलपाकवत तांदुल) etc., Putapaka, Mamsendari (मांस इडली) (meat idli), Kuttita mamsa (कुट्टिता मांस) (mashed meat), Madhuramamsa paka, Antrrandhanam (आंत्ररन्धनम्) (procedure to cook intestines), Rajikamamsam (meat Raita), Mamsapuritavartakam (मांसपुरितवर्तकम्) (filling of meat in Brinjal) etc.

In this text, one complete chapter is allocated to the preparations of Matsya (fish) mamsa. The whole procedures of fish preparations are given here. The specific fishes such as rohita, palashi, pathina, magurika, gundi with their recipes are discussed. Season wise sources for fishes are also described. <sup>[15]</sup>

# Manjal Meen

Dholavira, 2500 B.C.E

<i>Family</i>	<i>Common Name</i>	<i>Preferred Habitat</i>	<i>Diet</i>
Daysatidae	Sting Rays	Mud-sand bottoms	Small fishes, benthic invertebrates
Myliobatidae	Eagle Rays	Shallow waters, mud-sand bottoms	Molluscs, crustaceans
Muraenidae	Moray eels	rocky shallow waters	fish, crustaceans
Teraponidae	Terapon	Inshore and estuaries	fish and invertebrates
Ariidae	Marine Catfish	Nearshore, creeks and estuaries	Benthic invertebrates and small fishes
Haemulidae	Grunters	Nearshore	Benthic invertebrates
Harpondontidae	Bombay Duck	Nearshore and estuaries	Benthic invertebrates
Platycephalidae	Flathead	Nearshore, muddy bottoms	Benthic invertebrates
Serranidae	Sea Bass, Groupers	Shallow, rocky	Small fishes, benthic invertebrates

*Fish found at Dholavira*

Archaeologists Arunima Kashyap and Steve Webber of Vancouver's Washington State University used the method of starch analysis to trace the world's first-known or "oldest" proto-curry of aubergine, ginger and turmeric from the pot shard of a bulbous handi (pot).

# Mamsabhutadana

## Valmiki Ramayana

The Brihadaranyaka Upanishad has also made several references to show the importance of meat cooked with rice. Specifically, in Ramayan, during the halt in the Dandakaaranya forest, Rama, Lakshmana, and Sita are known to have relished the aforementioned meat and rice along with vegetables found in the forest. It was called mamsabhutdana.

Also, in the Ramayana, Rama, Lakshmana, and Sita are said to have eaten such rice during their stay in the Dandakaranya forest (with meat and vegetables). It is known as Mamsabhutdana. The recipes described in the palace of Ayodhya during King Dasharatha's sacrifices are far more exotic, with acid fruit juices being added to mutton, pork, chicken, and peacock meat and cloves, caraway seeds, and Masur dal also being added to various dishes. Sita promises the Yamuna that when Rama fulfils his vow, she will worship it with a thousand cows and a hundred jars of wine. Bhardwaj greeted him by slaughtering a calf in honour of Sita and Ram.



# Treasures of India

## Vedic & Sangam India

**Modakam** (Sanskrit: मोदकम्; Japanese: 欢喜团; Thai: โมกษะ or ขนมต้ม; Vietnamese: Bánh ít dứa; Khmer: ម៉ុង; Malaysian: Kuih modak; Indonesian: Kue modak; Burmese: မုန့်လုံးရေပေါ်), also referred to as **Kojukattai** (கொடுக்கட்டை) in Tamil,<sup>[1]</sup> is an Indian sweet **dumpling** dish popular in many Indian states and cultures. According to Hindu and Buddhist beliefs, it is considered one of the favourite dishes of Lord Ganesha and the Buddha and is therefore used in prayers.<sup>[2][3][4]</sup> The sweet filling on the inside of a modak consists of freshly grated coconut and jaggery, while the outer soft shell is made from rice flour or wheat flour mixed with khava or maida flour.<sup>[5]</sup>

According to culinary historian Darra Goldstein, modaka is an ancient sweet that dates back to around 200 BCE.<sup>[7]</sup> Early mention of modakas are found in Ayurveda, Ramayana, Mahabharata where it is described as dumpling confectionery with sweet stuffing. Sangam literature similarly mentions modakas as rice dumpling filled with sweet stuffing and were also sold by street vendors in ancient city of Madurai.<sup>[8][9]</sup> The medieval Manasollasa culinary text mentions Modaka as prepared with rice flour, sweet stuffings with some aromatic spices such as cardamom and camphor were called Varsopalagolakas because they looked like hailstones.<sup>[10]</sup> Fried modakas are made with wheat flour, while steamed modakas are made from rice flour.<sup>[11]</sup>





# *Vartaki Bhaja*

*Bengal, 1557 C.E*

In Chaitnya Charitramrita (Caitanya caritāmṛta), a poetic ensemble composed by Krishnadasa Kaviraja in circa 1557 in Bengali with Sanskrit verses, describes a feast that starts with 'Komol nimba patra bhaja saha vartaki' (tender neem leaves fried with brinjal). The vegetable finds mention in Buddhist and Jain texts like Uttaradhyana Sutra and Jatakas, as well as Tamil literature and various other texts.



# *Trinidadian Doubles*

*Trinidadian & Tobago, 1930 C.E*

It's generally accepted that doubles were the 1930s creation of a family of Muslim Indians descended from indentured labourers in the city of Princes Town in Trinidad's south. According to his book **Out of the Doubles Kitchen**, Badru Deen writes that his grandfather Mamool Deen and grandmother Rasulan Ali were desperate to rise above the poverty that plagued low-wage labourers working in the nation's sugarcane and cocoa estates, a legacy that began with enslavement and continued with indenture into the early 20th Century.

Doubles are, in many ways, the poster child for the cuisine of Trinidad & Tobago, which was born from an eclectic and often fraught history that produced a culinary fusion from the cultures that have called this island home. The foodways and techniques of Indigenous tribes were absorbed by Spanish, French and English colonisers whose cuisine melded with that of those they enslaved and indentured: West Africans, Chinese and Indians.

# Plum Cake

Dutch Malabar, 1500 C.E

## Food of the settlers

The colonial visitors to Fort Kochi brought many things to comfort them on their long trading spells away from their homeland. One such is the Breadfruit bread that is a Dutch speciality, which is the bestseller in the menu of East Indies. However, the recipe for this sugar-plum loaf that has its name derived from the Dutchword for bread 'broodje' is a long kept secret. Authentic Breadfruit bread is baked only at the little-known Quality Bakery in Fort Kochi. The Anglo-Indians call it the Dutch cake and its close derivatives are still very popular in the erstwhile Dutch-colonised parts of Sri Lanka. Breadfruit has a distinct flavour and a lingering aroma. Its texture is more like bread whereas the flavour is more like a cake, especially the Kerala plum cake. Maada sugar eggs, yates/rihes/yosai and raises are the key ingredients in the breadfruit cake eaten on festive days, especially Christmas mornings. The recipe has many local variants based on minor changes in the ingredients used. The most unique and interesting part is the way it is eaten. Though it is still unknown if the cake was introduced by Malayates or the Dutch in Kerala, it is enjoyed with the green Kerala banana.





# Bebinca

Portuguese Goa, 1600 C.E

Also known as 'bibik', this Portuguese-influenced dessert is undisputedly the most popular sweet delicacy in the state. It makes special appearances at every occasion, be it a wedding, Christmas or any other feast. This indeed has earned Bebinca the sobriquet of 'Queen of Goan Desserts'.

However, its origin is still shrouded in mystery. Some legends claim that much like other confectionaries of the convent (*doces conventuais* in Portuguese) Bebinca was also invented by Portuguese nuns in the 17th century. But what stands out is their zero-waste baking approach.

Contrary to most baked foods that use egg whites, here the yolks take the limelight. Using egg whites to starch clothes was a common practice of the colonizers which is still prevalent in parts of Old Goa. As a result of this, most people, much like the Portuguese nuns of Santa Monica Convent in Old Goa, would end up with an excess of leftover egg yolks. Legend has it that Bebinca came to be a solution to leftover yolks.