

# Evolving Rituals and Remembered Recipes: A Constructionist Study of Bengali Wedding Menus Across Time

Avik Dey\*

## Abstract

Bengalis are often said to “live just to eat,” in contrast to people elsewhere who “eat to live” (Banerjee & Khan, 2021). Elaborate meals are a defining feature of Bengali social events, particularly weddings. This study examines the evolution of Bengali wedding menus to understand the historical, sociocultural, and economic influences shaping these culinary traditions. Renowned for their opulence, Bengali wedding feasts also reflect shifting social status, evolving tastes, and cultural assimilation. The study identifies few segments of the timeline into three distinct periods: the classical era (pre-1970s), the transitional phase (1970 to 2000), and the contemporary era (2000s–present). Every phase has been studied in terms of the ingredients, preparation methods, presentation styles, menu composition, and the effect of globalization. Historical research, menu comparative analysis, and qualitative interviews with chefs, caterers, and elders are all part of the study’s approach. Observations show that multi-cuisine meals that are professionally provided have gradually replaced ceremonial, home-cooked dinners. International cuisines and fusion cuisines have taken the place of some of the traditional dishes, such as *Shorshe Ilish*, *Vetki Paturi*, *Chingri Malai Curry*, *Kasha Mangsho*, and *Mishti Doi*. The paper concludes that the Bengali wedding menu not only mirrors changing food preferences but also acts as a cultural document, preserving and adapting tradition in response to modern influences.

**Keywords:** Bengali Cuisine, Wedding Traditions, Food Culture, Comparative Study, Culinary Evolution, Globalization, Ritual Food

## Introduction

Weddings in Bengal are not merely ceremonial unions; they are elaborate cultural expressions imbued with

tradition, emotion, and festivity. Across cultures, marriage rituals often carry deep symbolic significance, but in Bengal, they take on an especially immersive form—interweaving music, customs, attire, and most centrally, food (Makal, 2024). Among the many elements that define a Bengali wedding, food occupies a sacred and unifying role, serving as both sustenance and symbol. From the *ashirbaad* to the *bashor*, each event is marked by meticulously curated meals that reflect not only regional tastes but also the host family’s heritage, affluence, and values.

This centrality of food is rooted in Bengal’s geography and agrarian traditions. With fertile plains nourished by a network of rivers, West Bengal has long sustained a rich agricultural and aquatic bounty. Paddy is the dominant crop, and a wide variety of fish—deeply embedded in Bengali cuisine—are plentiful (Banerjee & Khan, 2021). Over generations, these ingredients have shaped a distinctive culinary repertoire, turning the wedding menu into a canvas of regional identity and celebratory abundance.

However, the Bengali wedding menu has not remained fixed. As Bengali society has evolved through colonial encounters, the trauma of partition, urbanization, economic liberalization, and the forces of globalization, the wedding feast has likewise transformed. Dishes once central to these occasions have become rare delicacies, while international and fusion cuisines have emerged on the modern table. This shift reflects not just changing palates but broader transitions in class, aspiration, and cultural expression—raising important questions about authenticity, continuity, and adaptation.

\* H.O.D Hotel Management, Institute of Hotel & Restaurant Management, Kolkata, West Bengal, India.  
Email: avik.dey13@gmail.com

This study traces the evolution of Bengali wedding menus across three broad periods: the classical era (pre-1970s), the transitional phase (1970s–2000s), and the contemporary era (2000s–present). Through an interdisciplinary methodology—combining historical analysis, menu comparison, and qualitative interviews with chefs, caterers, and community elders—the research explores how culinary choices in weddings mirror deeper societal transformations.

By engaging with food as both a cultural artifact and a dynamic expression of identity, this research highlights the Bengali wedding menu as a living tradition. It reveals how culinary practices are shaped by memory, mobility, and modernity, and how they continue to negotiate the tension between preservation and innovation in an ever-changing cultural landscape.

## Objective of the study

The primary objective of this study is to analyze the evolution of Bengali wedding menus as a reflection of broader sociocultural, historical, and economic changes across time. Specifically, the study aims to:

- Identify and document the core culinary elements that have remained consistent in Bengali wedding traditions.
- Examine the transformations in ingredients, preparation techniques, service styles, and menu composition across three historical phases: Classical Era (pre-1970s), Transitional Phase (1970s–2000s), and Contemporary Era (2000s–present).
- Investigate the influence of globalization, urbanization, and commercialization on Bengali wedding cuisine.
- Explore the interplay between traditional rituals and modern culinary innovations in shaping wedding food practices.
- Highlight the role of food in expressing class, identity, nostalgia, and cultural performance in contemporary Bengali society.
- Encourage the preservation and revival of ancestral recipes and sustainable culinary practices amidst changing food trends.

By achieving these objectives, the study contributes to a nuanced understanding of how Bengali weddings

continue to function as dynamic cultural spaces where food serves as a medium of memory, identity, and social transformation.

## Literature Review

The study of food as a cultural phenomenon has garnered increasing academic interest across disciplines such as anthropology, sociology, and history. Scholars like Arjun Appadurai (1981) have emphasized the role of food in constructing cultural identity, arguing that culinary practices are both deeply personal and inherently political. Within the South Asian context, food has been explored not just as sustenance, but as a symbol of caste, class, ritual purity, and regional pride.

In the realm of Indian wedding traditions, several works have focused on rituals, gender roles, and social customs, yet relatively few delve into the specific evolution of wedding cuisine. Works like *Feeding the Gods: Ritual Food Offerings in Hindu Traditions* (Fuller, 2004) highlight the spiritual and symbolic importance of food, particularly in ceremonial settings. However, these texts often emphasize religious festivals more than life-cycle rituals like weddings.

Focusing more specifically on Bengal, Chitrita Banerji's *Life and Food in Bengal* (1991) offers a seminal account of Bengali culinary history, drawing links between geography, colonial influence, and cooking styles. Her work sheds light on the centrality of rice and fish in Bengali culture, as well as the importance of seasonal and ritual-based food practices. However, Banerji's focus is largely historical and household-centric, offering limited insights into the grander scale and performative aspects of wedding feasts.

Other ethnographic studies, such as those by Partho Datta and Utsa Ray, explore the emergence of a modern Bengali middle class and how their food choices have been shaped by colonial and post-colonial ideologies. Ray's *Culinary Culture in Colonial India* (2015) argues that the Bengali bhadralok (educated elite) used food as a means of expressing both modernity and tradition. This framework provides a useful lens for examining wedding menus as performative assertions of social status.

Despite this growing body of literature, a noticeable gap remains in the specific exploration of Bengali wedding

menus over time. Most studies either generalize the role of food in weddings or focus on regional cuisines without anchoring them to specific life events or temporal changes. The dynamic nature of wedding menus—affected by changing class structures, globalization, urban migration, and technological advances—warrants deeper investigation.

This study addresses that gap by undertaking a diachronic analysis of Bengali wedding menus, exploring how the interplay of tradition and modernity manifests in culinary choices across generations. It draws upon existing literature while extending the discourse into an underexplored but culturally rich domain.

### Methodology

This study adopts a qualitative, comparative, and historically grounded approach to examine the evolution of Bengali wedding menus across three distinct timelines. Given the cultural nature of the subject, the research is rooted in ethnographic methods, archival analysis, and oral history collection to capture both tangible and intangible aspects of culinary tradition.

### Sampling Techniques

Purposive sampling was employed in this study to select participants with direct knowledge and experience of Bengali wedding food practices across different historical periods. This non-probability sampling technique enabled the researcher to intentionally target families, caterers, and community elders who have been actively involved in organizing or participating in weddings. Participants were chosen based on their ability to provide relevant insights into traditional and contemporary culinary customs.

This method facilitated the collection of rich, context-specific data, ensuring that responses were informed by firsthand experience. While purposive sampling does not aim for statistical generalizability, it was appropriate for the study’s qualitative goals, allowing for a deeper

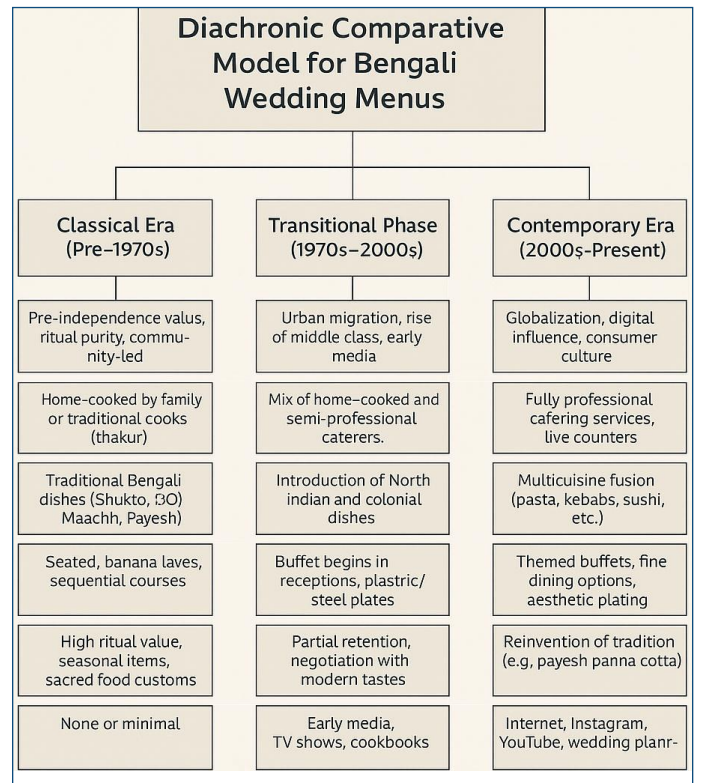
understanding of the cultural, social, and historical dimensions of Bengali wedding menus.

### Research Design

The research follows a diachronic comparative model, analyzing wedding menus and related practices across three major periods:

- Classical Era (pre-1970s)
- Transitional Phase (1970s–2000s)
- Contemporary Era (2000s–present)

These divisions are based on major socio-political and economic shifts in Bengal, such as post-independence transitions, the rise of the middle class, urbanization, and the onset of globalization.



Source: Created by author.

**Fig. 1: Diachronic Comparative Model for Bengali Wedding Menus**

## Data Collection Methods

- *Interviews*
  - Semi-structured interviews were conducted with a diverse group of participants, including elderly family members (aged 70+), professional caterers, home cooks, cultural historians, and individuals involved in wedding planning.
  - Questions were designed to capture menu composition, preparation methods, symbolic meanings, and personal anecdotes across generations.
- *Archival Research*
  - Old wedding invitations, menu cards, family photographs, diaries, and newspaper clippings were examined to reconstruct historical menus and contextual practices.
  - Bengali magazines and cookbooks from different decades were also referenced to trace culinary preferences.
- *Field Observation*
  - Direct observation of two contemporary Bengali weddings (urban and semi-urban) was undertaken to note the variety, presentation, and sequencing of dishes.
- *Secondary Sources*
  - Relevant literature, cookbooks, journals, and cultural studies were used to frame the theoretical and historical context.

## Data Analysis

- *Thematic Coding*

Thematic coding is a qualitative data analysis method used to identify, analyze, and report patterns (themes) within data. In this study, thematic coding was employed to organize and interpret the responses from interviews, personal narratives, and archival materials related to Bengali wedding menus. After transcribing the collected data, an open coding process was initiated to identify recurring words, phrases, and concepts.

Codes were then grouped into broader themes that reflected both historical and contemporary elements

of wedding cuisine. For instance, themes such as “ritualistic food traditions,” “influence of colonial and global cuisine,” “seasonal and regional variation,” and “modern culinary innovations” emerged prominently from the data. These themes provided insight into how Bengali wedding menus have evolved across generations and were influenced by socio-economic, cultural, and regional factors.

This method allowed for an in-depth understanding of the subjective meanings that participants attached to food practices. Thematic coding helped ensure that the voices and lived experiences of participants were central to the analysis, making the research findings grounded and contextually rich.

- *Comparative Timeline Framework*

The Comparative Timeline Framework was applied to analyze the evolution of Bengali wedding menus across different historical periods. This approach involves organizing and comparing data across distinct temporal phases—such as pre-independence, post-independence, late 20th century, and contemporary times—to identify shifts in food practices, menu structures, and culinary preferences.

Using this framework, wedding menus were placed within a chronological context, allowing for the examination of how political changes, economic transitions, urbanization, and globalization influenced culinary choices. For example, the inclusion of Mughlai dishes during colonial times, the introduction of synthetic sweets in the 1980s, and the recent emergence of fusion cuisine and live food counters were mapped along this timeline.

This comparative method helped uncover patterns of continuity and change, highlighting which elements have remained culturally resilient and which have adapted to new influences. It also allowed for intergenerational comparisons, drawing attention to how older and younger family members perceive and prioritize different aspects of wedding feasts.

- *Triangulation of Sources*

Triangulation of sources was employed to ensure the credibility, validity, and depth of the findings in this study. This involved cross-verifying information collected from multiple sources, including oral interviews, printed

wedding invitations, archived photographs, menu cards, family recipe diaries, and published ethnographic or culinary literature.

By drawing on diverse types of evidence, the research aimed to reduce bias and confirm the reliability of specific insights. For instance, if an interviewee recalled a traditional fish preparation that was commonly served in the 1960s, this claim was corroborated by reviewing contemporaneous wedding menus or family records from the same period. Similarly, variations in memory or personal interpretations were balanced against more objective artifacts such as photographs or printed documents.

This triangulated approach enhanced the analytical rigor by highlighting consistencies across time and context, as well as surfacing discrepancies that offered further avenues for interpretation. It also helped to bridge the gap between subjective experience and historical record, enriching the narrative surrounding the evolution of Bengali wedding cuisine.

- *Reflexivity and Cultural Sensitivity*

Reflexivity and cultural sensitivity played a critical role in shaping the analytical process of this research. As the study delved into the deeply personal and culturally embedded practices of Bengali weddings, it was essential for the researcher to remain constantly aware of their own positionality, assumptions, and potential biases.

Reflexivity was practiced through continuous self-questioning and documentation during data collection and interpretation. Field notes included reflections on the researcher's own cultural background, emotional responses, and the interpersonal dynamics encountered during interviews or community interactions. This ensured that the researcher acknowledged their influence on the research process and interpretation of data.

Cultural sensitivity, on the other hand, guided interactions with participants and the interpretation of their narratives. Efforts were made to respect regional dialects, ritualistic terms, religious connotations, and generational differences in perspectives. Special care was taken not to impose contemporary or external values on traditional practices, especially when dealing with symbolic or ceremonial food items.

Together, reflexivity and cultural sensitivity ensured that the analysis remained respectful, authentic, and contextually grounded, while also allowing for a critical and interpretive understanding of evolving food traditions in Bengali weddings.

## Ethical Considerations

All interviews were conducted with informed consent, ensuring anonymity where requested. Personal photographs and menu cards were used only with permission. The study respects cultural sensitivities and aims to preserve the integrity of traditional knowledge while documenting change.

## Comparative Analysis of Menus Across Timelines

This section examines the transformation of Bengali wedding menus through three distinct historical periods: the Classical Era (pre-1970s), the Transitional Phase (1970s–2000s), and the Contemporary Era (2000s–present). The analysis focuses on menu composition, preparation methods, service styles, and sociocultural factors, revealing how culinary practices have reflected broader shifts in Bengali society.

### Classical Era (Pre-1970s)

In the pre-1970s period, Bengali weddings were largely home-centered, deeply rooted in tradition, and community-oriented. Food played a central ritual role, with preparations led by family members or traditional male Brahmin cooks (*thakur*) and cooking groups (*ranna-baruar dol*). Menus were seasonal and reflected agricultural rhythms.

- *Menu Composition:* A typical wedding meal began with *shukto* (a bitter vegetable medley) to cleanse the palate, followed by *moong dal* or *chholar dal*, *labra* or *chachhari*, steamed rice, and fried items like *begun bhaja* or *alu bhaja*. Fish dishes such as *rui kalia* or *shorshe ilish* were staples, while *kosha mangsho* (slow-cooked mutton) appeared in wealthier households during the main *biye-r bhat*.

Meals ended with *chutney*, *papad*, *doi*, and sweets such as *roshogolla*, *pantua*, and *payesh*.

- **Preparation and Service:** Cooking was done over coal or wood-fired stoves using iron or brass utensils. Food was served on banana leaves or *kansha* plates, in floor-seated arrangements with family members serving guests by hand.
- **Cultural Context:** Weddings emphasized ritual purity, familial labor, and hospitality. Culinary finesse and symbolic dishes defined status more than variety or abundance.

### Transitional Phase (1970s–2000s)

The post-independence decades marked a shift in wedding food practices, influenced by urbanization, the rise of the middle class, and early globalization. This era saw a gradual move from home-cooked to semi-commercial catering, and from strictly traditional menus to hybrid offerings.

- **Menu Composition:** Traditional items remained but were supplemented with snacks like *vegetable chop*, *mochar chop*, and *fish fingers*. Fish preparations expanded to include *fish fry* and *kabiraji*, while *chicken curry* gained popularity. North Indian dishes such as *paneer butter masala*, *pulao*, and *navratan korma* became common, especially in urban settings. Desserts evolved to include *ice cream*, *fruit custard*, and *gulab jamun* alongside *roshogolla* and *payesh*.
- **Catering and Service Changes:** This period marked the rise of professional caterers and buffet-style service. Wedding meals shifted from course-wise serving to self-service formats. Venues transitioned from homes to community centers and banquet halls, influencing logistical and aesthetic aspects of meal presentation.
- **Cultural Context:** This era reflected a negotiation between tradition and convenience. While elders sought continuity through ritual dishes, younger generations embraced variety and new flavors. Food practices became a site of generational and class-based identity negotiation.

### Contemporary Era (2000s–Present)

The contemporary period is marked by culinary opulence, diversity, and technological integration. Bengali weddings today reflect global culinary exposure, social media influence, and the rise of the event management industry.

- **Menu Composition:** Menus are curated with traditional items like *basanti pulao*, *shorshe ilish*, *mochar ghonto*, and *kasha mangsho*, presented alongside pan-Indian dishes (e.g., *butter chicken*, *dal makhani*) and international cuisines (*sushi*, *shawarma*, *lasagna*). Dessert stations now include fusion sweets like *gulab jamun cheesecake*, *mishti doi mousse*, and *payesh panna cotta*.
- **Service and Presentation:** Themed food zones, live counters, and interactive experiences dominate. High-end catering companies provide branded tasting menus and Instagram-friendly plating. Digital planners coordinate menus with wedding themes and guest preferences, including vegan, keto, and gluten-free options.
- **Cultural Context:** Food has become a performance of status and identity, yet traditional dishes are being consciously reintroduced at events like *aiburo bhaat* and *gaye holud* as expressions of heritage. The interplay of nostalgia and novelty defines this era.

### Results

This section presents the empirical findings derived from qualitative interviews, archival research, and documented wedding menus. The data has been categorized across three temporal frameworks—Classical (pre-1970s), Transitional (1970s–2000s), and Contemporary (2000s–present)—to trace the evolving characteristics of Bengali wedding cuisine.

### Continuity of Core Culinary Elements

Across all periods studied, certain staple components remained consistently central:

- **Staple Foods:** Rice, fish, and sweets formed the gastronomic trinity across all wedding meals.

- **Traditional Dishes:** Items such as *shukto*, *kasha mangsho*, *doi machh*, and *rosogolla* featured prominently in each era.
- **Ritual Meals:** Ceremonial events like *aiburo bhaat* and *payesh* offerings were persistently observed, indicating cultural continuity.

## Transformation in Culinary Labor and Service

A significant shift was observed in how food was prepared and served:

- **Classical Period:** Meals were home-cooked, with collective effort by family members or local *thakur* cooks.
- **Transitional Period:** Semi-commercial arrangements became common, blending home-cooked dishes with hired culinary assistance.
- **Contemporary Period:** Professional catering dominates; buffet service and live food stations are widespread.

## Expansion of Culinary Range

The temporal shift saw a gradual inclusion of non-Bengali and global cuisines:

- **New Culinary Additions:** Mughlai, North Indian, Chinese, and Continental dishes became standard offerings.
- **Fusion Innovations:** Traditional foods appeared in modern formats (e.g., *shukto shots*, *payesh panna cotta*), reflecting experimentation.

## Class and Geographic Variation

Socioeconomic status and urbanization influenced menu diversity:

- **Urban vs. Rural:** Urban weddings exhibited greater menu experimentation and aesthetic presentation; rural menus adhered more strictly to tradition.
- **Economic Disparities:** Wealthier families accessed a broader range of culinary options, often using food as a marker of social distinction.

## Emphasis on Aesthetics and Presentation

Recent weddings revealed a strong focus on visual appeal:

- **Themed Setups:** Food was presented with an emphasis on design, plating, and thematic coherence.
- **Symbolic Dishes:** Some items were included primarily for cultural symbolism or visual impact, rather than ritual necessity.

## Revival of Heirloom Recipes

An emerging trend across contemporary weddings is the conscious reintroduction of ancestral dishes:

- **Heritage Curation:** Families selectively revive traditional recipes as part of pre-wedding events or themed meals.
- **Generational Agency:** Younger family members often lead these revivals as expressions of cultural rootedness.

## Discussion

The patterns identified in the results reflect broader sociocultural dynamics that shape contemporary Bengali identity. The evolution of the wedding menu serves as a microcosm for understanding tradition, modernity, class, and globalization.

## Culinary Tradition as Cultural Anchor

Despite shifts, the endurance of certain dishes indicates that Bengali weddings continue to function as sites of cultural preservation. The persistence of *rosogolla*, *shukto*, and *kasha mangsho* underscores how food anchors collective memory and identity.

## From Community Ritual to Consumer Practice

The movement from home-based cooking to outsourced catering highlights the commodification of cultural rituals. This transition mirrors wider changes in labor practices and the rise of convenience-oriented consumer culture in urban India.

## Globalization and Culinary Hybridity

The incorporation of international and pan-Indian cuisines into wedding menus reflects globalization's impact on local foodways. Food acts as a site for negotiating modern tastes, cosmopolitan aspirations, and hybrid cultural expressions.

## Weddings as Class Performance

Food presentation, diversity, and abundance have become indicators of social status. The differential access to catering services, imported ingredients, and professional styling marks a clear class stratification within Bengali wedding culture.

## Performative Nostalgia and Aesthetic Display

Traditional foods increasingly function as visual or symbolic markers. Their inclusion often serves performative purposes—photographed for social media or staged for ritual effect—rather than for their original cultural or religious significance.

## Culinary Revivalism and Cultural Reclamation

The revival of heirloom recipes signals a countercurrent to culinary globalization. It represents a form of cultural agency, particularly among younger generations seeking authenticity and continuity within a rapidly modernizing context.

## Recommendations

While this study highlights the dynamic and evolving nature of Bengali wedding menus, it also offers the following recommendations:

- *Preservation of Heritage:* It is essential to continue efforts to document and preserve traditional Bengali wedding recipes, particularly those that are fading into obscurity. Cooking schools, cultural organizations, and social media platforms can play a crucial role in reviving forgotten dishes.
- *Support for Local Ingredients and Sustainable Practices:* With the increasing commercialization

of wedding catering, there is a risk of losing connection with local ingredients and seasonal practices. Promoting the use of local produce and sustainable farming practices in wedding menus can help preserve regional food traditions while supporting the local economy.

- *Inclusion of Diverse Food Cultures:* While fusion cuisine has enriched Bengali weddings, it is crucial to ensure that the identity of Bengali food remains strong. Encouraging the continued inclusion of authentic Bengali dishes alongside global trends can maintain a sense of cultural pride and uniqueness in the wedding feast.
- *Culinary Education and Innovation:* As Bengali weddings become more experimental with food, there is an opportunity for chefs and culinary professionals to innovate while staying rooted in tradition. Formal and informal culinary education can encourage young chefs to blend modern techniques with classic Bengali flavors, creating new interpretations of old favorites.
- *Community Engagement:* Smaller communities and families can foster deeper connections by reintroducing home-cooked feasts at weddings, or organizing community cooking events that celebrate regional and ancestral dishes. This approach not only strengthens familial and communal ties but also honors the cultural heritage of Bengali wedding meals.

## Conclusion

This comparative exploration of Bengali wedding menus across eras presents a vivid culinary timeline that reflects not only changing food habits but also evolving cultural identities. From the Appetizers of yesteryears like *shukto* and *mochar ghonto* to modern-day *chaat counters* and fusion starters, the Bengali palate has adapted without losing its traditional roots. The Balance between vegetarian and non-vegetarian dishes remains a hallmark, though newer dietary preferences are gradually shaping the menu landscape.

Cultural continuity shines through age-old favorites like *ilish machh* and *chhanar dalna*, while Diversity has increased with the inclusion of pan-Indian and global

cuisines. The Elegance of elaborate plating, once dictated by brass utensils and banana leaves, has now shifted to contemporary presentation styles, but the sentiment of hospitality remains unchanged.

Moving through Festivity and Flavors, we observe how Generational preferences have transitioned from strictly seasonal dishes to a more flexible, availability-driven spread. The Heritage of wedding feasts still thrives, especially through rituals like *biye barir polao* and *macher kalia*, reinforcing the emotional and symbolic importance of food.

The Innovation in current wedding menus—including Jhalmuri bars, Kebab corners, and live counters—stands in contrast to the Kingly simplicity of old feasts, yet both evoke a sense of Love and community. Modernity has introduced air-conditioned banquet halls, event planners, and customized menus, but Nostalgia keeps drawing us back to simpler, memory-laden meals.

From the Ornamentation of sweets like *rosogolla*, *sandesh*, and *pantua*, to the Progression of menu planning now handled by professionals, the journey reflects both emotional and economic shifts. Quality has improved due to access to better ingredients and storage, yet the Ritualistic significance of food in Bengali weddings remains sacrosanct.

Street food, once deemed too common for weddings, has now become Trendsetting. Unity in diversity is evident in how Hindu and Muslim Bengali wedding menus have borrowed from each other over time. Variety has become a key differentiator in contemporary weddings, where guests expect a wide array of options rather than a fixed menu.

Finally, as we reach the Zenith of modern culinary experience with destination weddings and gourmet chefs, it becomes clear that the essence of a Bengali wedding feast lies not just in the food, but in the stories, memories, and emotions it stirs. This study not only charts the transformation of a menu but also celebrates a community's journey through food—a journey where tradition and transition coexist harmoniously.

## References

- Banerjee, S., & Khan, D. (2021). Past and present of Bengali's kitchen through the ages of history and its compatibility with health. *International Journal of Creative Research Thoughts*, 9(5), 884–887. Retrieved from <https://www.ijcrt.org>
- Ghosal, R. R. (2022). *An outline of the evolution of food habit in the Babu Society under the colonial influence in 19<sup>th</sup> century Calcutta* (Unpublished undergraduate thesis). Visva-Bharati University, Department of History.
- Makal, A. (2024). A comparative study on marriage customs of two Hindu Bengali communities in Kolkata Metropolis of India. *Antrocom Online Journal of Anthropology*, 20(1), 155-174. Retrieved from <http://www.antrocom.net>
- Sarkar, M., & Sarani, N. (2021). Lost recipes of West Bengal: An introduction to the lost recipes of West Bengal and the ways to reintroduce them in present gastronomic world. In A. Raina, P. R. Shandilyan, & D. Pathak (Eds.), *Local Food and Community Empowerment through Tourism* (vol. 1, pp. 242–261). Eureka Publications.