



# "Relishing Heritage: A Culinary Journey of the Marwar Region's Vernacular Response to Cuisines Across Cultures and Histories"

Swati Bijawat 

Amity University, Noida, INDIA  
swatibijawat21@gmail.com

**Abstract.** This study delves into the rich food culture of the Marwar region in Rajasthan. It investigates how cuisine has transformed over the ages, prompted by historical, social and ecological considerations. The Contemporary Marwari food culture under a consistent influence of challenging desert climate, limited-water supply, variant social and religious rituals, and historical combat over a period of time is a reflection of resilience and the adaptability of the people, further shaping a unique and distinct gastronomical identity. This research highlights how local communities have adapted over time to food availability, trade networks, royalty, and cultural values and traditions, shaping a very distinct and highly rich gastronomic individuality. Traditional dishes like Dal Baati Churma, Bajra ki Roti, Gatte ki Sabzi, Lehsun ki Chutney and Ker Sangri showcased not just taste but remarkable originality, strength and adaptability. The food of Marwar focuses on health and nourishment, as the flavors are adapted in such a way further helping in the sustenance of both the health and strength of the indigenous people overcoming the challenges of the arid climate and the scarcity of food resource, in a very effective way, symbolizing persistence and dignity which is additionally rooted in simplicity. The food also appears to be an efficient medium to break the social obstacles of Caste and the class. The research completely relies on the occupancy of secondary data collected and arranged from the digital archives, ethnographical accounts, historical texts analysis, food & literature festivals, travelogues and academic journals. The valuable insight from gastronomic studies, indigenous history and traditional-cultural anthropology gave a theoretical support towards the studies. The findings and outcomes reflect that the Marwari cuisine is very well adapted to the challenges of the environment while maintaining a balance with cultural & traditions. The Marwari food shows a predominance of vegetarian cuisine. The widespread use of sun-dried ingredients like Sangri, Kumatiya, Gunda, millets like Bajra, Makka, Besan, and dairy products like buttermilk, ghee and curd are not only adding to the higher nutritional quotient but consumes less water to cook. The wise use of ingredients and the smart application of cooking techniques exhibited how indigenous knowledge has positively influenced the varied food practices of the Marwar region. In addition to these outcomes, the Marwar food gastronomy reveals an influence and blending of various cultures varying from the Rajputs, Marwaris, Jains and the Mughals further enhancing the richness and the taste of the Marwari food. The

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exploration from the research suggests that the heritage of the Mawari food culture is helping in enhancing and increasing tourism, development of rural people and the frequent use of sustainable cooking methods. Through these valuable findings the government officials and hospitality industry can design plans and policies for many tourism pursuits, boosting food gastronomy, food festivals and farming initiatives additionally boosting the local people and the state economy, finally benefiting all the stakeholders mutually.

**Keywords:** Marwar, Food Gastronomy, Culinary Tradition.

## 1 Introduction

### **The Fascination of Marwar: Culture, Memory, and the Meaning of Food.**

*Rajasthan is proudly referred to as the “Land of Kings” and is regarded as India’s largest state by area. The state is renowned for its vibrant traditions, culture, deserts, palaces, forts, and an enormously rich heritage characterized by a unique, palatable reflection of tastes, yet healthier cuisines influenced by its demography, geographical challenges, royalty, warrior legacy, arid climate, and desert lifestyle. The whole state is a fascinating piece of art, but one historical region name “Marwar” located in the south-western part of Rajasthan, through its most impressive food, architecture, temples, folkways, songs, dance and deeply rooted heritage offers a magnificent and fascinating cultural tapestry facilitating a formidable power zone in Rajasthan. Marwar, which was once ruled by the dynasty of the Rathores, is so layered. This desert region, on the surface, usually appears scarce and unforgiving. However, deep down lies a cultural heritage modelled by persistence, adjustment and mediation as a most fascinating and vibrant center of both geographical and symbolical importance. The places and forts govern the historical creativity. While on the other side, the Marwari cuisine fascinates the food lovers globally.*

## 1.1 Marwar Culinary dishes, a replication of time and persistence

The various culinary creations of the Marwar region were not created for everyone or to give an appealing advancement; the growth of culinary dishes was the result of the daily realism passion by desert topography, scarcity of water, repetitive warfare, religious ideologies, and the endless movement of the local public for exploration and trade. The delicious dishes of the Marwar region held significance beyond their flavors across generations. The variant flavors and tastefulness of the Marwari cuisine symbolize social beliefs, persistence, and regulation. The various dishes and flavors of the Marwar region exhibit the Rajputs' warfare, Jain moral procedures [Jain, 2018], Marwari trader logic, and restricted Mughal impact. Instead of staging eliteness, the Marwari food gastronomy, concentrated on survival and endurance and stability.

## 1.2 The Endurance, Power and Survival

Jodhpur, the landmark city of the Marwar region was founded by Rao Jodha, The Masterpiece was the product of the 15th century. Further, the formation of the Mehrangarh Fort not only symbolises the growing political power but was a retort to the strategically critical geographical conditions of the desert.

The survival and sustenance of life in the Marwar Region was evidently marked by unpredictability and ambiguity. The Agri reproduction due to frequent harsh climatic conditions and scarcity of rain remained very limited and reduced. The above-mentioned factors precisely affected the food preferences and food habits of the locals. In the households, majorly, the food was designed to be nutritional, long, lasting and convenient to make. The fascinating signature culinary dish of Marwar region i.e. the “Dal Baati Churma, emerged from this perspective. The dish could be stored for longer periods and required barely minimum water to prepare and the lentils offered required nutrition to sustain healthy. [Venkatesh, 2016] Over the ages, the simplest dishes indicated survival, sustenance and distinct identity among the communities across Marwar. The Rajput food habits symbolise strength and ware-fare. Jain and the Marwari community food traditions indicated strictness in the diet consumption based on the doctrine of purity and non-violence. The prevention of Onion, garlic, rooted vegetables, and focus on the scarce utilisation, shaped the taste and flavour of their daily working.

Conversely, these limitation did not hamper the innovation and creativity of flavours instead, motivated advancement and invention within the required moral boundaries dishes like ‘ker saagri’, ‘Gatte ki sabji’, ‘Daal Baati Churma’, ‘Bajre ki Khichdi’, ‘Panch-Mili Daal’, ‘lehsun ki-Chutney’, ‘Mangodi’, ‘Mawa Kachori’, ‘Mirchi Bada’, ‘Pithore ki sabzi’, ‘Malai Ghevar and many more reflected varieties of food traditions, existing concurrently surpassing limitations, influencing the communities in the mutual social spaces.[Sethi, 2013]

### 1.3 Trading, Voyages and Hospitality

The same played a very critical and analytical role in influencing the nature of Marwari food cuisine. The Marwari traders usually travelled extensively across the globe, having with them not only commodities, but also culinary food techniques, best fitted with their consistent nature of movement from one place to another. Subsequently, because of the long duration of the journey the food dishes had to be robust, non-spoilable and nourishingly adequate. The inclusion of non-perishable desert food items such as Millet Bajra, Ker -Sangri, Mekka become highly essential ingredient to their journey diet plan. With the passing of time, if dried and properly made, these dishes could last for months without decay. These dishes, which were innovated for enduring demanding travelling, have now become the significant characteristics of the Marwari Culinary legacy.

In the Marwari heritage hospitality holds a significant place. Feeding the guest with utmost generosity is believed to be a matter of great pride and respect. Conversely, this open handedness is always managed by economic understanding. Examples such as Mirchi Bada, Mava Kachori, Pyaaz ki Kachori, Malai-Gevar represent a balance of respect and economic sense. Though all the dishes show richness and taste; flavors and appearance simultaneously are very simple and reasonable to approach. Through their vibrant and delicious dishes Marwari 's stretches love and respect while retaining economic discipline.

### 1.4 Selective Alternation under Mughal Influence.

The Mughal political influence with the Marwar's geo-politics instituted new culinary ingredients into the desert area. Through courtly trades and allowance items such as dairy products, dry fruits and "Persian" inclined cooking techniques were enlisted in the privileged kitchens. Nonetheless, the Marwar culinary culture did not full accepted the Mughal way of cooking. The desert arid climate, local standard of living commanded variation. As a result, to which the Mughal culinary techniques and ingredients were modified rather than completely reproduced. "Mawa Kachori" and "Lal- Maas" are examples, how Marwari cuisines absorb the exterior changes while preserving their regional charm.

### 1.5 The Marwari food table these days

The food table in the Marwari houses, even today, shows an imprint of historical antiquity. Every single meal reflects a centuries-old tradition of creating a balance between the natural environment, moral beliefs and social functions. The Rajput culinary culture focuses on various sustenance and endurance. The Jain food Thali continues to

showcase priority, non-violence and restrictions. The Marwari traders Marwari households maintain an equilibrium between simplicity and ceremonial richness. The Mughal alteration is visible in some festive desserts and sweets.

Together, all the tastes and flavours when inspired through the cultures and beliefs of various communities of Marwar, when combined, create a balance rather than a surplus. The Marwari culinary heritage is not primarily about pleasure or luxury alone. It further symbolises a continuous mediation between sustenance festivity, restriction, kindness, culture-adjustment. Through its diverse cuisines, Marwar safeguards its heritage, Moral values, Difficulties and way of living.

## **2 Research Design and Methodology**

### **2.1 Methodological Orientation**

The following research study utilises a qualitative research method and the interpretative understanding approach to analyse the Marwari culinary heritage as a culturally and historical driven phenomena. The food is not merely just treated as a mean of survival but as a “social scripture” through which individuality, heritage, lineage and memoirs are conveyed.

The juncture lies in acknowledging how culinary methods exhibit different patterns of Authority, social beliefs and adaptability within the Marwar region. The entire research is centred around the secondary sources. The same allows a horizontal investigation of food practices across variable timelines from the medieval period to the contemporary modern era.

### **2.2 Research Design**

The design of the research deliberation is descriptive and analytical in nature. Concentrating the interpretative explanation of the Marwari culinary food culture, its inheritance and the impact on the power, social beliefs and lineage. Further expanding from “historical-ethnography” and “anthropology”, the research focus on sensibly achieving the meaning rather just focussing on the measuring aspect. The major intent is not to simplify through statistics but to understand configurations, icons, images, changes and continuities in Marwari dishes. The research outlines how the gastronomical food practices have progressed through the evolving influences of the “Rajputs”, “Jain”, “Marwari” and “Mughals”. Minute considerations are given to the instances of change along with preservations, emphasizing the fact that food dishes are a living belief rather than mere statistics.

### 2.3 Use of Secondary Sources.

The dependability on the secondary data is defended by profoundness and accessibility of the available information. Historical documentation, descriptive anthropology, archival accounts and existing culturally driven papers, broadens the extensive recording of Marwar's culinary journey.

The application of the secondary source of data has added an appropriate comparison of the various longitudinal and chronological frameworks, highlighting the gastronomical journey of the Marwar region more accurately and precisely. Employing the data extracted from the variable sources facilitates inter-disciplinary participation and concurrent knowledge building across disciplines such as Sociology, History, Anthropology and Food Gastronomical Studies. This approach follows the historical-ethnographic method, which reinterprets existing narratives within new analytical frameworks [Hammersley & Atkinson, 2007].

### 2.4 Sources of Data

The study draws upon:

- Scholarly literature on Rajasthan's history and Indian food cultures: Academic Literature such as books, edited books and peer-reviewed publications that focused on the history of Rajasthan, Marwari community life, and Indian culinary heritage [e.g., Achaya, 1994; Appadurai, 1988; Sen, 2017] were utilized.
- Government and institutional publications related to heritage and tourism. For instance RTDC, Ministry of Culture, India and UNESCO. [RTDC, 2021; UNESCO, 2018]
- Archival materials from museums (Indira Gandhi National Centre for the Arts [IGNCA], Mehrangarh Fort Museum) and cultural institutions, fort and palaces. These particular agencies and places are the repositories of royal cookbooks, paintings and culinary accounts emphasizing the ages-old Marwar culinary heritage.
- Ethnographic studies documenting domestic food practices and gendered labor.
- Digital narratives, blogs and articles related to culinary tourism and heritage branding.

## **2.5 Data Collection and Organization**

A documentary research method was employed. Sources were identified through academic databases and institutional archives, evaluated for credibility (data which were peer reviewed, government authenticated and museums verified were selected), and organized thematically. Key themes for grouping included ritual food practices, social division and cuisine, trade and hospitality, gender roles, and sustainability.

## **2.6 Analytical Framework**

Analysis was conducted using thematic interpretation [Braun & Clarke, 2006], cultural symbolism, and comparative ethnography. Food practices were examined as markers of identity, authority, and moral order, drawing on interpretive anthropology and semiotic analysis [Geertz, 1973; Braun & Clarke, 2006].

## **2.7 Conceptual Framework**

The study situates Marwari cuisine at the intersection of the following triadic construction:

- Cultural Identity (conveying descent, social division and community belongingness).
- Socio-Economic Exchange (The effects of boosting traditional culinary and hospitality initiative in rural areas).
- Ecological Sustainability. (The participation of traditional culinary art in inducing balance and transfer of culinary heritage across generations).

## **2.8 Ethical Position**

The entire research study depends on the analysis of the material extracted exclusively from the secondary sources, no immediate ethical hazard to the stakeholders appears. Absolute care was undertaken to cite the references; truthful representation of culinary traditions and cultural beliefs were implemented. Moreover, the sentimental and exotic representation of the phrases were avoided.

### Conceptual Framework: Marwar's Food Heritage and Cultural Dynamics

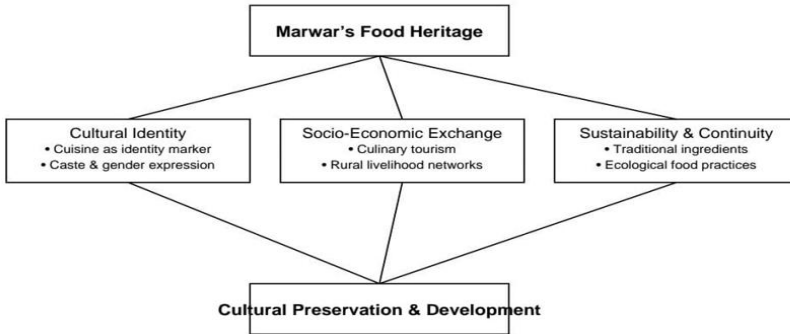


Fig. 1. -Conceptual Framework: The Culinary Heritage and Cultural Dynamics of Marwar.

## 3 Cuisine of Marwar: Beyond Nourishment, A Symbol of Identity and Sociality

In the sun-kissed landscape of the Marwar region, cookery is not just about feeding the stomach or even nourishment, the culinary traditions are deeply connected to the multiple facets of culture, honoring the legacy of the glorious past and binding together the community. Every food item created has a story behind it and the processes of preparing and consuming the final creation brings together a plethora of identities across time and space. The culinary traditions then also inform the process of final partaking of the meal, and they offer an insight into the landscape enriched with a tapestry of influences.

### 3.1 Relationship of Marwar Food and Marwar Identity

There is a very close relationship between the food of Marwar and the culture of the Marwar region. According to Singh [1993], "Lal Mass, a spicy mutton curry, was a symbol of bravery, masculinity, and noble pride for the Rajput warriors." Peacefully coexisting with the food exhibiting the valour of the Rajput clans are the Jain community and the Bania community with well-established traditions of vegetarianism; their

food habits epitomizing both their religious ethics and business balance. As noted by Kumar [2015] the millet-based bread (*bajre ki roti*) and the dairy-based buttermilk (*chaas*) signified the struggle for survival faced daily by the cultivating population in the arid landscape. The community was symbolised through the food traditions and culinary practices of the region. Each meal was deeply rooted in the cultural ethos of the region.

### 3.2 Interlinkage Between Food and Customs

The culinary traditions of the Marwar region are a part of the oral history of the region. The recipes, ingredients, methods and techniques are all transmitted from one generation to the next and stand testament to the sufferings and successes of the population. According to Achaya [2003], “The persistence of desert dishes like *gatte ki sabzi* and *ker sangri* symbolize both cultural heritage and culinary customs, preserving the memories of resiliency in a dry environment.” The gastronomical mixes persists very well with the culture during festivals and ritual commemorations. For example, in the famous festival of Gangaur, the female folk prepare special desserts including *ghevar* and *malpua*, that are offered to the deity, and it brings together food practices and religious enthusiasm. It can be said that the food items prepared at special religious ceremonies and devotional occasions are a sacred representation as well as an insight into and a source of traditional antiquity. [Achaya, 1998]

### 3.3 Food and Sociality

The hospitality tradition in the Marwar Region is embodied around the phrase of “Padharo Mahre Des” [You’re whole heartedly welcome to our Land], which fundamentally connects the chord of Food with Social unity, fostering community bonding irrespective of the occasions, whether they happens at religious ceremonies, weddings, fairs or other celebrations’ ultimate objective is to remove deference’s over food and further promotes unity. At weddings the serving of “Royal Thali” does not represent just a normal serving meal but reflects tradition, culture and generosity serving hundreds and hundreds of guest, the practice projects the host’s social status along with a means to solidify connections between villages and families [Sankar, 2017]. Similarly, during the time of contingencies, for instance like droughts, the preparation of millets dishes by the community mutually indicates the never end spirit of the community, converting the survival into shared identity. [Bisht, 2013]

### 3.4 Food across Social Stratification

The food habits invariably differed across social divisions. Rajput’s being considered as the warriors, driven by their war-fare spirit consumed meat. While Marwari’s and Jains likely followed a vegetarian culinary diet, dogging onion, garlic and roots

originated vegetables. The marginalized groups depended on forged food and coarse grain depicting their low economic outlook. The widespread availability of foodstuffs also revealed social divisions. The rich and the elite could easily access items such as dry fruits, saffron, ghee, fruits etc. which can be labelled as luxury that were further incorporated with dishes inspired by the extravagant Mugul Culinary cooking. While the economically weaker groups were dependent on hardy staple foods such as millets and buttermilk [Gupta, 2004]. Through this Culinary landscape, the social map of Marwar was relatively affected, demonstrating who carries power, who confines the concept of purity and who survived on the margin.

### **3.5 Food across Gender**

For centuries within the family setup, food has been a range for defining gender-specific work. Women being the ultimate guardians of culinary skills, educating their daughters on various traditional dishes, creating sophisticated desserts and sweets during occasions and celebrations and further skillfully creating sustainability with limited available resources. Cooking in a home has evolved from just a homely task to a way of preserving the family identity and culinary heritage. The accessibility of food and the dining customs has also been influenced by the gender roles. In many Rajput households, it has been accustomed for a man to eat first, especially when it comes to eating the meat, in contrast the women of the family eat afterwards and consume simple meals. [Bajpai, 2015]. Even so, the culinary influence of the women in the Marwari household played a very critical role in the sustenance and survival of the food heritage of the Marwar region. Setting an example of power and influence.

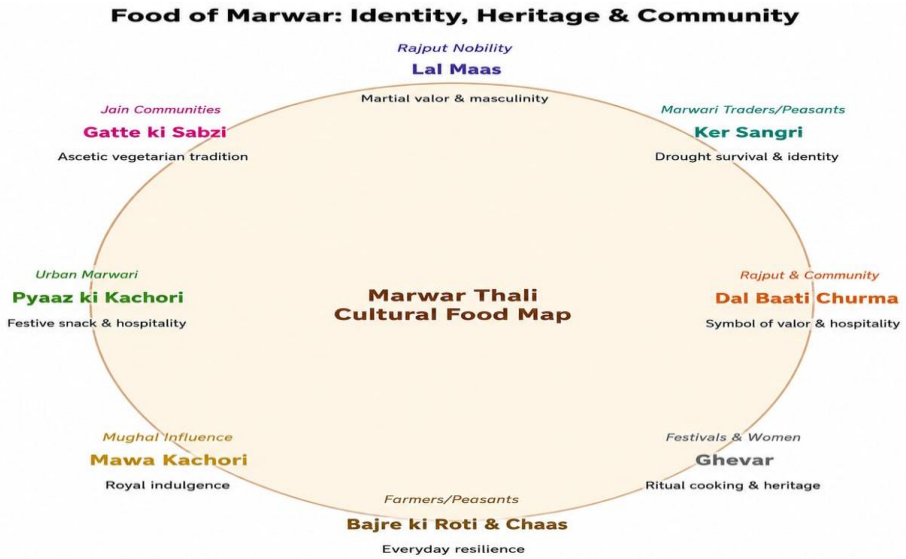


Fig. 2. Cuisine of Marwar: Identity, Heritage, and Community

## 4 Interconnections of Food Legacies with Travel and Progress

Marwar region has a rich heritage of gastronomical delights which are not only items of consumption but also an integral element that contributes towards the progress and the growth of income in the region. Further enhancement of the hotel industry and travel sector can be realized through an offering of the exquisite culinary experiences of Marwar to the world traveler in the globalized world. Such initiatives will also enhance employment and progress in the rural areas while also pushing for sustainable and nature-oriented food experiences and practices.

### 4.1 Management related Impacts

For a thriving tourism sector to flourish, the role of the region’s gastronomical delights is very important. When we evaluate this in the context of the

Marwar region, the food traditions are not only an aspect of the cultural ethos of the region but also an integral aspect of growth and economic progress.

#### 4.2 Enhancement of Culture Based Tourism In the Marwar Region

- The Introduction of Special Food Based Tours and Trails: Through food focussed exploratory tours, travellers to the region can be given special opportunities to relish the gastronomical delights of the region within the homes and streets; ranging from the staple food in all home like *churma* and *daal-bati* to the street foods of the region like *kachodi* and the super spicy *mirchi-vada*.
- Tie-ups with places of Historical Relevance: The Marwar region boasts of several stupendous historical sites including fortresses and palaces. At all such places like Umaid Bhavan and the Fort of Mehrangarh, specially curated meals like *thalis* can be introduced which offer insights into the food and the cultural traditions behind the food offerings.
- Blending Food with Folk Tale: Nothing works better with food than stories about the food. By incorporating the stories of the people, simple meals (and elaborate ones too) can be transformed into special experiences that bring together tastes and tales. [Sharma; Singh 2020]
- • Storytelling Cafes's/Joints/Restaurants: hospitality chefs can design special menus that could depict the cultural culinary importance of the varied dishes, transforming feasting into an interesting storytelling excursion.

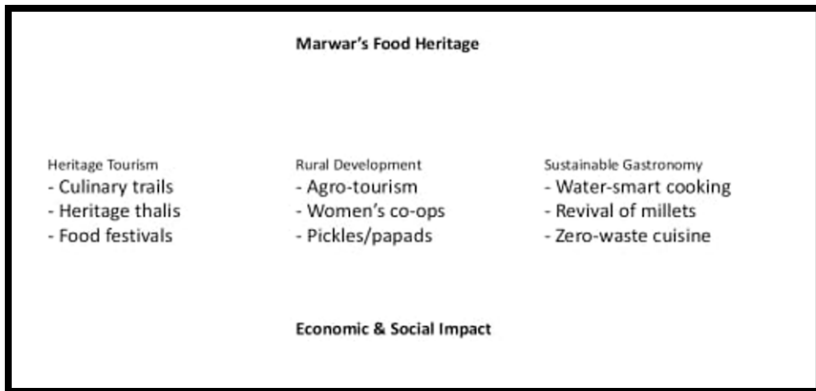
#### 4.3 Gastronomic Festivals and Branding .

- The Annual Marwar Culinary Festival: The event can depict live making of traditional food, folk performances, and local craft markets, instituting Marwar as a remarkable place for gastronomic tourism [FAO 2020].
- Branding at International Platform: Depicting and exhibiting the culinary dishes of Marwar as super-nourishing food. Bajara, Ker Sangri, Daal-Baati and many more can be presented as the “Superfoods of Deserts”, further globally capitalising on health and sustainable food, enhancing the worldwide presence of the Marwar food
- Inclusion of the Marwari Diaspora: These communities can be engaged throughout India and world-wide to further promote the culinary preparations of the Marwar region globally, opening prospects and opportunities for economic benefits by exporting packaged culinary items (Snacks/Spices/Sweets or Confectioneries).
- Assisting Farmers: The initiatives based on Farm-to-Table intervention can directly associate the rural farmers (Millets & Desert Crops producers) with the representatives of hospitality industry, safeguarding right remuneration and fair profit sharing.
- Boosting Women Participation in Rural areas: Encouraging women’s self-help clusters can further promote the inclusive women entrepreneurship in the rural area, boosting culinary tourism and making them independent and self-sufficient.

- **Agricultural Tourism Prospects:** Creating an environment uplifting the cooking experience in a traditional rural ambience, engaging guests in the preparation of traditional cuisines in the rural homes, thus not only strengthening culinary tourism but also providing the villagers with additional source of income.

#### 4.4 Interventions for Sustainable Cooking

- **Water-Scares Food Dishes:** The Marwari food tradition incorporated in resistant millets, leguminous plant and conserved vegetables serves as a draft for cooking nutritional dishes that can endure the scarcity of water and the contemporary challenges of the changing climatic environment.
- **Zero Waste Culinary Preparation:** The conventional Marwari food preparation focuses on the prominence of utilisation of all resources before and after the preparation of Dishes (For example, utilising all the part of millets or converting the leftover “Churma” into a tasty, delicious dessert). The chefs of the hospitality venture can integrate these traditional sustainable Marwari techniques and can promote eco-friendly food creation among the guests.
- **Promoting “Slow Food” Conservation:** The incorporation of the slow food preparation technique of the Marwari cuisine in the Global sphere, can promote the importance of protecting local heritage, sourcing local resources and staging sustainability through culture and tradition.



**Fig. 3.** Structure for Utilizing Marwar’s Culinary Heritage in Tourism, Development, and Sustainability.

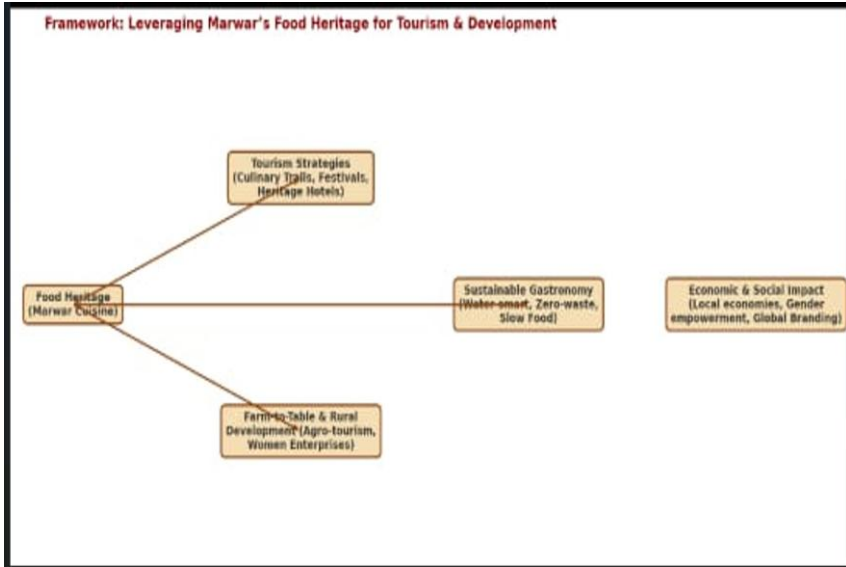


Fig. 4. Structure for Utilizing Marwar’s Culinary Heritage for Tourism and Development

## 5 Conclusion

The magic of Marwar lies in its extraordinary abilities of storytelling, which is further expressed through the charm and beauty of its forts, palaces, cultural celebrations, and most deeply and warmly in its food. Every single culinary preparation echo with the invaluable heritage of the Rajput warriors, Jain abstinent, Marwari traders’ wisdom and the Mughals knowledge.

The culinary delights of the Marwar region offer an insight into the amalgamation of heritage, cultural facets, stories of the community, all of which are in turn the result of the climatic conditions and the landscape that have contributed to creating the rich tapestry that is Marwar. It can be seen in the resilience of the people and the never give

up attitude in the face of severe geographical conditions. Their food stands as a testimony to their innovativeness and imagination, representing the zeal of the people who have made history through their conquest over adverse living conditions. The present study is an attempt to bring forth the multifaceted-ness of the rich cultural and culinary heritage of the region through an in-depth analysis of the academic accounts already available on the subject.

The tools of exploration utilized in the present work help unravel the way the food of the Marwar region brings together the rich cultural ethos and the economic aspects aligned with the heritage of the area. It draws from a wide variety of evaluation from Sociology to Anthropology, from Historical analysis to aspect of tourism and sustainable living. The richness of the Marwari food stands testimony to the social identity, the cultural traditions and the historical legacy, linking the past and the present unequivocally. It is in the culinary traditions of the region that we witness the coming together of the bravery and valour of the Rajput community, the asceticism and simplicity of the Jain community and the rootedness and realism of the Marwari community. It is a depiction of how food become more than just a means to an end – for providing nourishment or energy to the physical body, but a repository of tradition, values, morals and ethics.

Food in the Marwar region also brings people together, especially during festivities, commemorations and events of religious importance, when it comes to represent the deeply held beliefs of the people. The system of the Marwar *thaali* in many ways presents the coming together of different identities, converging together with their different manners of seeing themselves. The essence of the flavourful offerings goes beyond the taste and into the rich history, culture, religion, and very spirit of Marwar. The role of the gastronomical delights of Marwar is also of great value in the overall economic development of the region. Concerted efforts can be made for expanding the linkage and incorporating the strategy of taking food from the kitchen to the policy arena and capitalize on this historical heritage for regional development. The state, along with private players in sectors like travel and tourism and the hotel industry can work together to build on the strong foundation of food and heritage to create real financial growth. With better collaborations, the region can serve to the international clientele and allow them a glimpse of the richness that is Marwar. Last but not the least, just like Kerela offers health tourism and rejuvenation with ayurveda and yoga; Marwar can offer culinary tourism to the world and stand at the apex by bringing together the culinary delight and historical might of its people .

## 6 Limitations

- Geographical Limitations: The sources may introduce authorial bias or be limited in their geographical coverage.
- Lack of Primary Data: This study does not include direct sensory or participatory information that could enhance the phenomenological perspective.

- **Variability Over Time:** Historical documents frequently highlight the narratives surrounding elite or courtly cuisine, which may not adequately represent the culinary practices of lower social groups or everyday life.

Nonetheless, these issues are addressed by verifying information across various sources and using triangulation to enhance data reliability and maintain interpretative fairness.

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### **Disclosure of Interests.**

The author has no competing interests to declare that are relevant to the content of this article.

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