

# Food Culture of Tibetans residing in Srinagar city (Jammu and Kashmir)

Nayera Masoodi

Institute of Home Science, University of Kashmir, Hazratbal Srinagar- 190006, Jammu and Kashmir, India

Author email: [nayeramasoodi@yahoo.co.in](mailto:nayeramasoodi@yahoo.co.in)

---

**Abstract:** Tibetan food culture is unique of its kind with its exotic recipes. Tibetans of Kashmir have kept their food habits alive even after decades of settlement in Srinagar. Food culture refers to the food practices and consumption of food. Food culture is associated with our childhood and good memories and it ties us to our families (Qadri, 2014). The study was carried out on “Food Culture of Tibetans residing in Srinagar city (Jammu and Kashmir). A well-structured interview schedule was used to collect necessary details on various aspects related to food culture. One woman from each family was interviewed to gather information on various aspects as she could be the best source to know in detail about the food culture. Data was collected from three areas of Srinagar namely Eidgah (Gulshan Mohalla), Hawal (Sangeendarwaza of Mukhdoom Sahib), Habak (Mughal lane). Forty four families were included in the study in which children were 105, adults 109 and 35 were old age people. It was seen that, 48% of Tibetan were from Hawal, 34% from Habak and 18.18% from Eidgah. As evident, moist heat methods that is boiling (88.6%) steaming (86.3%) frying and simmering (72.7%) were used to prepare meal. 43.1% were non-vegetarians, 56% were both vegetarian and non-vegetarian and none was only vegetarian. 86.3% consumed rotis/breads at breakfast and evening with their authentic butter tea. Black channa is taken as a whole in breakfast mostly. Black channa (56.8%), milk (91%) and butter (68.1%) were also consumed in breakfast. At lunch, rice was taken with any curry or in the form of vegetable fried rice, pea pulao (93.5%) and soya bean pulao (80%) by all subjects. Tibetans consumed locally grown vegetables and fruits. Pulses are included in diet by majority of Tibetans such as peas, rajmah, black channa and soyabean. Non- vegetarian items such as chicken, meat, are also used in making chilli chicken, thukpa, momos and others. Fats were consumed in the form of ghee (11.3%), butter (68.1%) and refined oil (70%) and was consumed mostly by all subjects. Milk (90.9%) is taken as whole or is used in making tea. Dairy products included in diet are paneer (93.1%) and curd (95.4%), they are cooked with vegetables in making various Tibetan recipes. 45.45% of Tibetans preferred chicken/mutton soup made with noodles and 54.5% preferred vegetable soup. Moreover, Tibetans also consumed butter tea, regular sweet tea and coffee. Food habits are gradually developed from infancy through childhood by different types of individuals and through collective experience. Thus individual’s food habits are merely the symbols of these influences and experiences.

**Keywords:** Tibetan, food culture, butter tea, beverages, Srinagar.

---

## 1. INTRODUCTION

In Jammu and Kashmir few Tibetan Communities are seen in Srinagar city (capital of Jammu and Kashmir) in the area of Eidgah (Gulshan Mohalla), Hawal (Sangeen darwazah of Mukhdoom Sahib), Habak (Mughal Lane). Around 12th century AD, spice merchants from Kashmir visited Tibet. They settled there, married Tibetan women. A few muslim families remained in the Tibetan capital, Lhasa; some live in border hill towns; but most of them have settled in Kashmir. In Tibet they were known as (Kashmiri Muslims). Tibetan people migrated in 1960. Some 120 families are believed to have migrated from Tibet, and at present there are about 270 families settled in these 3 localities, which make a population of about a thousand people. Two thousand or more Tibetans have made their home in Srinagar (Irfan, 2012). Locally, these colonies are known as “Tibetan colonies,” close to the almond gardens and first within Srinagar’s old city walls. Around the corner stands the centrepiece of the community, the Tibetan public schools. Tibetan Muslims are known as “Khache” among Tibetans (Butt, 1994). Tibetan community in Srinagar is a homogenous community consisting of 220 families and settled in three communities Eidgah and Gulshan Mohalla, Hawal (Sangeendarwazah of Mukhdoom Sahib), Habak (Mughal Lane).

## 2. FOOD OF TIBETANS OF SRINAGAR CITY

Tibetan food includes the culinary tradition and practices of Tibet and its peoples, many of whom reside in India and Nepal. Tibetan food intake is influenced by the region's high altitude and unique culture. (Geoffrey, 2013). Food habits of Tibetan muslim are mainly traditional (Shah,2012).Food culture in Tibetan families is a blend of both Tibetans recipes and Kashmiri food as well and due to cultural diffusion they take rice as well. Tibetan preferred dishes are butter tea, momo, thukpa, zanba and ShaPhaley.They consume vegetables as the locals of Srinagar (capital of Jammu and Kashmir). New generation is prone to rice and consume locally sold Kashmiri foods and vegetables. Tibetan Indians consume half-moon shaped 'momo' filled with meat, vegetables and ginger which is either steamed or fried. Their noodle soup thukpa is made either with finely chopped vegetables or shredded mutton/chicken into it. Tibetans residing in Srinagar normally consume salted butter tea. Sweet milk tea is also popular among them. The Tibetan women and children in the Indian settlements have adjusted themselves with local environments and food habits. They consume cereals, millets, vegetables, milk and milk products normally and non-vegetarian foods very frequently. They have modified their food habits and dietary patterns in accordance with their changed social, economic and environmental conditions (Rajeshwari, 2007).

## 3. METHODOLOGY

The purpose of the study entitled "Food culture of Tibetan's residing in areas of Srinagar was done to gather indepth information on the food culture of Tibetans. It included Tibetan dishes, meal timings, cooking methods, authentic recipes, and types of meals at breakfast, lunch and dinner, types of soups, beverages, sweet dishes and special recipes prepared in occasions. The study was carried out on "Food Culture of Tibetans residing in Srinagar city." The study was an exploratory study. Data was collected from three areas of Srinagar i.e. Eidgah (Gulshan Mohalla), Hawal (Sangeendarwazah of Mukhdoom Sahib), Habak (Mughal lane). A well-structured interview schedule was used to collect necessary details on various aspects related to food culture. One woman from each family was interviewed to gather information on various aspects as she could be the best source to know in detail about the food culture. A total of 44 families were taken as per their willingness to participate in the study where children were 105, adults 109 and 39 old age people. Among these 44 families a women head of the family or a house wife was interviewed. The subjects willingness to participate in the study was considered and they cooperated to participate in the study. A pilot study was done before the actual sampling to get the result output and to see whether the topic chosen was feasible or not. After pilot study, a well-structured interview schedule was used to collect necessary details about residence of Tibetans, their occupation, nature of diet, soups, cooking methods and beverages. Information was collected from the head of the family (male or female) in all 44 families included in the study.

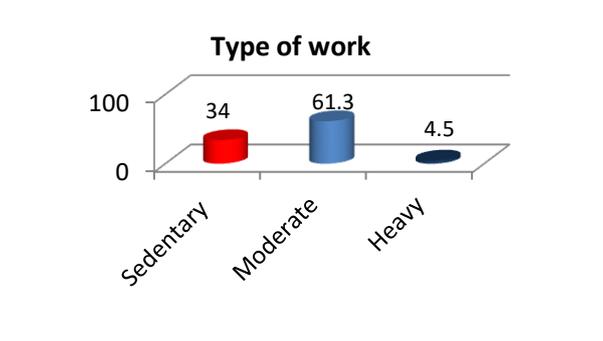
### Data Analysis

Data was analysed and presented in Tables in the form of percentages and numbers.

### Occupation

Figure1 shows the distribution of Tibetans as per the type of work, they were engaged in. It was seen that (61.3%) of Tibetans had a moderate life style (doing work by sitting at one place) mostly involved in kitchen work, 34% followed a sedentary life style and were involved in occupations like small food unit owners, embroidery work such as tila work, tailoring, and stitching followed by least (5%) who worked as sales people.

**Fig 1: Distribution of Tibetans as per type of work**



### Residence and Type of Family

In this study, data was collected from three areas of Srinagar district that is Habak (Mughal road), Hawal (Tibetan colony), and Eidgah area. Forty eight percent of Tibetan were from Hawal, 34% from Habak and 18.18% from Eidgah. Family is an important part of life. Among Tibetans there is a patriarchal family system, where father or male member is the head or decision maker of the family. Table 1 shows the distribution of Tibetans as per the type of family. In this, 64% of Tibetan belonged to a nuclear family, 29% belonged to joint family and rest 6.8% belonged to extended family. Extended family is a family which extends beyond the nuclear family to include grandparents and other relatives. It consists of aunts, uncles and cousins all living together.

**TABLE 1: DISTRIBUTION OF SUBJECTS AS PER THE TYPE OF FAMILY**

Type of family	N	Percentage
Nuclear	28	63.6
Joint	13	29.5
Extended	3	6.8
Total	44	100

### Family members

Table 2 shows the total number of family members present. Most of the Tibetan families had 3-5 children. In this study, it was observed that Tibetans preferred to live with their elders, so they enjoy happy healthy life styles. It was seen that 43.08% were adults, 41.51% were children and 15.41% were old age people. The Tibetan community scattered round the world and densely in India constitutes a miniscule proportion of muslims presently residing in Srinagar city of the Kashmir. Tibetans who live away from their homeland have discovered a home in Kashmir (Butt, 1994).

**TABLE 2: DISTRIBUTION OF FAMILIES AS PER CHILDREN, ADULTS AND OLD PERSON**

Category	Total	Percentage
Children	105	41.51
Adults	109	43.08
Old age	39	15.41
Total	253	100

### Cooking methods

Tibetan cooking methods consist of stewing, braising, simmering, steaming frying and roasting while the staple food is made by steaming, boiling or frying. Tibetan food is characterised by varied cooking of yak meat, mutton, milk products, highland barley and potato (Youwangdu, 2012).

Table 3 shows the types of cooking methods employed by Tibetans. As evident, moist heat methods that is boiling (88.6%) steaming (86.3%) frying and simmering (9%) were used to prepare meals and fried momos by this method of cooking dishes. These cooking methods are employed in various types of Tibetan recipes such as momo (dumpling) it is a type of steamed dish with a filling of meat, cabbage, carrot and ginger and steaming method is employed to cook it. Momos are made in big tiffin like vessels and is known as 'Moattu' with two parts, meant specifically for preparing momos in steam (Indo Global Service, 2013). Thukpa a noodle soup that originated in the eastern part of Tibet, Thukpa has been described from a generic Tibetan word for any soup or stew combined with noodles (Boi, 2014). Simmering is used in preparation of Thukpa (noodle soup with vegetables or mutton) and boiling methods are used followed by pressure cooking and frying (72.7%), it is a noodle soup.

Tibetans also use baking for making bakery products at home because they prefer eating homemade bakery products and the women folk are skillful in preparing these products.

A sweet product namely papzamogu is made out of refined wheat flour and consumed at lunch and dinner. The dough is rolled into small shapes with that of a size of a coin. It is then dipped in boiling water for softening. After that it is taken out and sieved. Moderate amount of ghee, grated dry paneer and gurr is put in a saucepan and these boiled coins are shallow fried with this mixture. Papzamogua snack is eaten in lunch and dinner sometimes.

One of their famous bakery product is Khapse prepared at home. It is sweet or salty in taste. It is made in both ways sweet and salty. The method of baking (9%) was employed for preparing this sweet and other bakery product and eaten frequently or on occasions and festivals. Khapse is a Tibetan cookie or biscuit that is deep fried and made during celebrations and festivals. Khapse is fashioned into many different intricate shapes and textures. Some are sprinkled with powdered sugar while other shapes such as the donkey ear shaped Khapse are used for decoration (Norbu,2011).

**TABLE 3: COOKING METHODS EMPLOYED BY TIBETANS**

Moist heat methods	N(44)	Percentage
Boiling	39	88.6
Simmering	32	72.7
Stewing	3	6.8
Steaming	38	86.3
Pressure cooking	32	72.7
Frying	4	9
<b>Dry heat methods</b>		
Grilling	4	9
Roasting	5	11.36
Baking	4	9
Microwave cooking	3	6.8

#### Type of Food Consumed By Tibetans

Food habits are gradually developed from infancy through childhood by the types of individuals and collective experience. Thus individual's food habits are merely the symbols of these influences and experiences (Shah,2012). These are traditional foods that are either from unique crops or are made using a local cooking style. In particular, the frequencies of consumption of Tibetan salt cream tea and Zanba were approximately once per day. Other traditional foods, such as Tibetan noodles, yak, and Tibetan milk tea, were consumed 2-4 times per week. In contrast, most other foods were consumed 1-3 times per month: eggs, milk, and dried legumes; vegetables, tubers, and starches; and fruits and nuts (Wang et al, 2010).

Tibetan dietary patterns mainly reflect consumption of cereals (Ge et al, 1997). Table 6 shows the type of meals consumed by Tibetans in breakfast, lunch, evening tea and dinner. It was seen that 86.3% consumed *rotis*/breads at breakfast and evening with their authentic butter tea. Black *channa* (56.8%) is taken as a whole in breakfast mostly. Milk (91%) and butter (68.1%) were also consumed in breakfast. At lunch, plain rice was taken with any curry or in the form of vegetable fried rice, peas *pulao* (93.5%) and soya bean *pulao* (80%) by all subjects. Tibetans in Srinagar consumed locally grown vegetables and fruits. Pulses such as peas (pea *pulao*) are included in diet by majority of Tibetans such as peas, *rajmah*, black *channa* and *soyabean* curry. Non vegetarian items such as chicken, meat, are also used in making chilli chicken, *thukpa*, *momos* and others.

Forty three percent of Tibetans were non-vegetarians, 56% were both vegetarian and non-vegetarian and none was only vegetarian. The non-vegetarian foods that are included in their menu were chicken, noodles with mutton, various mutton stews, fish and the vegetarian foods in their menu consisted of all green leafy vegetables cooked in Tibetan style. The Tibetan refugees are both vegetarians and non-vegetarians by their food habits (Rajeshwari,2016)

Moreover, 90.9% consumed chicken curry, and meat dishes (88.6%). Almost all the subjects consumed (90.9%) curd; *paneer* (93.1%) was consumed in lunch and dinner. The frequency of fruits consumed was (20%). Vegetables and fruits are eaten less frequently. This indicates that rural Tibetan mothers' diets consist predominantly of staple and traditional Tibetan foods, which may be attributed to their traditional Tibetan culture (Wang et al, 2010).

Fats were consumed in the form of *ghee*(11.3%), butter (68.1%) and refined oil(70%) which was consumed mostly by all subjects. Butter is used in making typical Tibetan butter tea.

Milk and milk products: Tibetan cheeses, yogurt and butter are staples Allen and Allen,2010). In this study, milk (90.9%) is taken as whole or is used in making tea. Dairy products included in diet are *paneer* (93.1%) and curd (95.4%), they are cooked with vegetables in making various Tibetan recipes.

The typical Tibetan meal consists of milk, egg, tea, and black channa or any other vegetable consumed at breakfast, cheese, curd and noodles are consumed at lunch and in dinner, meat dishes are eaten mostly such as *momo* and *thukpa*.

### Traditional foods consumed by Tibetans of Srinagar City

Table 4 shows typical Tibetan foods consumed, their method of preparation and its consumption by them. These were taken occasionally or at regular meals. There were few items which were consumed as a snack, dessert or a sweet. It was also noticed that most of their recipes are rich in carbohydrates. It was also seen that in most of their dishes black pepper, ginger and garlic with addition of few chinese sauces was added to give a different flavour

*Logo momo* is Tibetan bread which was eaten at lunch or dinner. It was accompanied with some vegetables or *Shaptra* (fried meat). *Logo momo* is different from the famous Tibetan momos.

*Papaza mogu* was also eaten in lunch or dinner. Refined wheat flour was made into a dough and then shaped into balls. These balls were boiled in water and then drained. After that it was mixed with butter, sugar and grated dry cheese.

*Tee Mo* was served mostly during lunch and dinner and often in breakfast. They also call it steamed buns. A dough was made from refined wheat flour and then rolled into long rope shapes. Some oil was added to grease the shape After that, the flattened rope shapes of dough were rolled back and put in the steamer to cook.

*Shaptra* was a common recipe among Tibetans of Srinagar city. Since it is delicious and so simple, every Tibetan household makes it. It was served in lunch or dinner. *Shaptra* is similar to a food item *kanti* which is served in Kashmiri restaurants or made at homes. Mutton was chopped in small cube sized pieces then stir fried in oil. *Shap Tra* is a Tibetan delicacy *meal* of stir-fried meat tossed in spring onions or onions, green chilly, ginger garlic and spices. It is taken with *ting mo* sometimes.

Butter tea was taken and was habit among Tibetans. It was taken in breakfast and in cold weather.

*Thukpa* was a very traditional and old Tibetan soup. Tibetans used to make it with noodles and chopped vegetables. It was accompanied with *skyu* at times.

*Skyu* is a traditional food of Tibetans and was served in lunch besides being similar to *Thukpa*. It is made from wheat flour dough and small thumb size pieces were cooked by the simmering method in adequate amount of water with vegetable and meat preparation.

*Laping* a spicy dish made with lentils, wheat or potato and noodles. These ingredients were used to get a starchy thickness. Tibetans used chinese sauces to give it flavour. It was served in lunch or dinner.

*Shakampoo* is a meat dish. The marinated meat is dried and then mostly consumed at breakfast.

Roasted Barley flour was taken with butter tea. In Kashmir, maize flour is roasted and had with tea commonly known as 'sott' in Kashmiri language.

Chilli chicken was made with chinese spices and herbs. It was served in lunch or dinner and sometimes on special occasions

*Bulug* was a 'mithai.' Its appearance resembles with that of an Indian jalebi. It is made by mixing wheat flour in cold milk till a thick batter is formed. After that it is transferred in a cone shaped paper and spreaded in ghee like that of a jalebi.

*Sha Phaley* was served in breakfast or dinner. It means roti made with refined wheat flour with a filling of minced meat, onions and some vegetables. It is bread stuffed with seasoned beef/lamb and cabbage, which is then fashioned into semi-circular or circular shapes and which according to regional variations was either deep fried or pan fried like pot stickers.

*Bosrokh* was made same as momo filled with minced meat, onions and spices. It is deep fried and was mostly made on festivals like Eid.

*Mokhtoun* a roti was made on Eid. Dough is shaped into sticks and then fried in *ghee*.

*Tomboo* was served in lunch and dinner. It was made with peas, minced meat, spinach, cabbage. Black pepper salt and other flavourings are added to it. All these were boiled in water and tomboo was added to it and boiled again until cooked well.

*Youghou* was a kind of roti made during the month of fasting (ramadhan). It was made with *maida* and shaped like a momo. It was filled with *gurr* and flattened with a rolling pin. then fried in mustard oil specially.

*Shah Khacca* was again a recipe which was made in the month of fasting. Tibetans in Srinagar consume it when breaking their fast. It is made with sheeps lower limb mutton. Onions are shallow fried and in this if the recipe is made with 1 kg of

mutton then one needs 4 brains of sheep. The brain is boiled, water is drained and then this mixture was shallow fried and had with roti.

*Churray Taeshi* was served in the month of fasting. It was made with sundried *paneer* and sugar. In 1 cup *paneer* with 8 spoons of sugar are added. Dough was formed out of this mixture and then flattened with a rolling like a pizza base. A cutter made of wood was used to gives shapes and served in ramadhan.

*Droma Pulao* was served in lunch or dinner and mostly made on special occasions. *Droma* is a root found in Tibet grasslands near the streams. It is then sundried untill it turns into coffee colour. *Dresil* and *pulao* was made with *droma* at times as *droma*, *nuts*, and *ghee*. Nowadays *droma* is not available so *dresil* is made with other ingredients. It was made like a Kashmiri *pulao* but with ingredients.

*Qyuma* was served in breakfast. Rice was kept half done (half cooked). It was then mixed with minced meat, onions, spices and condiments. This mixture is filled to the part of sheeps stomach and tied from both ends with a thread. It was then cooked in boiling water. The water was drained and this was shallow fried in oil and served.

*Loh* was eaten in breakfast. In this the food pipe are washed to remove the fishiness after enough cleaning. Make a mixture of wheat flour ginger, garlic, red chilly powder and salt. Fill this liquid mixture in the food pipe with a jug and the mixture will enter the lungs and they will swell. Tie it with a thread from the end so that mixture doesn't come out. Cook this in boiling water. When its fully cooked, drain the water and put it in a tray. Cool it overnight. Next day, cut it in slices and fry in mustard oil.

**Table 4: Traditional Tibetan food**

Traditional Tibetan food	Consumed at which meal and occasion
<i>Papza Moga</i>	Lunch
<i>Logo Momo</i>	Lunch
<i>Ting Mo</i>	Lunch/dinner
<i>Shapta</i>	Lunch
<i>Skieu</i>	Lunch
<i>Laping</i>	Lunch
<i>Shakampoo</i>	Lunch
<i>Barley flour Roasted</i>	Tea time
<i>Bulug</i>	Dessert
<i>Sha Phaley</i>	Lunch/Dinner
<i>Bosrokh</i>	Snack
<i>Moktoun</i>	On Eid
<i>Tumboo</i>	Lunch/Dinner
<i>Yougho</i>	Ramadhan (month of fasting)
<i>Shah Khacca</i>	Ramadhan (iftar)
<i>Churey Taeshi</i>	Ramadhan (iftar)
<i>Thoma Pulao</i>	Lunch
<i>Loh- Lowa khatsa</i>	Breakfast
<i>Thukpa</i>	Lunch/dinner
<i>Qyuma</i>	Breakfast
<i>Momo</i>	Snack
<i>Khapsey</i>	Dessert

### Soups

*Thukpa* a typical soup is consumed in lunch and dinner. Table 5 reveals the type of soups consumed by Tibetans. Soups like *thukpa* were consumed as a meal, mostly in dinner and lunch. It showed that (45.45%) of Tibetans preferred chicken/mutton soup made with noodles and 54.5% preferred vegetable soup.

**Table 5: Distribution of subjects as per the soups consumed as a part of meal**

Types of soups	N	Percentage
Vegetable soups (Thukpa)	24	54.5
Chicken/mutton soups (Thukpa)	20	45.45
Any other	0	0
Total	44	100

### Beverages

The type of beverages consumed by Tibetans was butter tea, regular tea and coffee. A study showed that minority of them also consumed coffee early in the morning (Rajeshwari, 2016). As stated earlier, Tibetans used butter for the preparation of butter tea. Tibetans always put salt, never sugar, in their tea. By adding a little soda in order to give the beverage a pinkish tinge for its colour. Then a large lump of butter and milk is added into it, after being vigorously stirred, this brew is transferred to a huge copper teapot and put on a brazier to keep it hot. Eighty per-cent consume tea immediately after they get up from the bed early in the morning (Rajeshwari, 2016).

According to our survey, iron and zinc were mainly derived from plant foods and their absorption may be limited, which might explain the higher prevalence of anemia observed among Tibetan women in other studies (Xing et al,2009). Intakes of calcium were higher than the average level in the 2002 NNHS, which might be due to the traditional Tibetan milk tea (black tea, milk, sugar) that is consumed every day (Wang et al,2010).

### 4. CONCLUSION

The conclusion derived from this study was that Tibetans mostly had a moderate life style (doing work by sitting at one place) involved in kitchen work. They dwelled in three areas of Srinagar Hawal, Habak and Eidgah. Majority (64%) of Tibetan belonged to a nuclear family and rest in joint and extended families. It was seen that 43.08% were adults, 41.51% were children and 15.41% were old age people. Cooking methods employed were moist heat methods that is boiling (88.6%) steaming (86.3%) frying and simmering (72.7%) in the preparation of meals. The method of baking (9%) was employed for preparing *Khapse* a sweet bakery product and is eaten frequently or on occasions and festivals. Most of the Tibetans enjoyed a multicuisine with both non-vegetarian and vegetarian dishes. It was seen that 86.3% consumed rotis/breads at breakfast and evening with their authentic butter tea. Black channa is taken as a whole in breakfast mostly. Black channa (56.8%), milk (91%) and butter (68.1%) were also consumed in breakfast. At lunch, rice was eaten with any curry or in the form of vegetable fried rice, peas *pulao* (93.5%) and soya bean *pulao* (80%) by all subjects. Tibetans consumed locally grown vegetables and fruits. Pulses are included in diet by majority of Tibetans such as peas, *rajmah*, black *channa* and soyabean. Poultry: Poultry items such as chicken, meat, are also used in making chilli chicken, thukpa, momos and others. Fats (70%) were consumed in the form of ghee (11.3%), butter (68.1%) and refined oil was consumed mostly by all subjects. Milk (90.9%) is taken as whole or is used in making tea. Dairy products included in diet are *paneer* (93.1%) and curd (95.4%), they are cooked with vegetables in making various Tibetan recipes. It also showed that (45.45%) of Tibetans preferred chicken/mutton soup made with noodles and 54.5% preferred vegetable soup. In terms of beverages, 60% Tibetans consumed butter tea, 25% had regular tea and 16% consumed coffee. Tibet food culture is rich and consists of a variety of delicacies as other cuisines.

### ACKNOWLEDGEMENT

I would like to pay gratitude to all Tibetan Community of Srinagar who participated in this study and provided useful information which gave a good shape to this part of my work.

### REFERENCES

- [1] Irfan, S.,(2012). Indo Tibetans of Kashmir. Kashmir Life, <https://kashmirlife.net/indo-tibetans-of-kashmir-5346/>
- [2] Butt, M.,(1994). Muslims of Tibet, Tibetan Bulletin January-February-1994), <https://www.asian-recipe.com/tibet/tibet-information/muslims-of-tibet.html>
- [3] Shah A., (2012). Exploring Ethnicities:A Sociological profile of Tibetan Muslim community in Kashmir Valley Analysis:Eurasia review-news and analysis, <https://www.eurasiareview.com/20122012-exploring-ethnicities-a-sociological-profile-of-tibetan-muslim-community-on-kashmir-valley-analysis/>

- [4] Qadri, M.,(2014). Tibetans of Kashmir. Indo Global Social Service Society, <https://igsss.org/blog/tibetans-of-kashmir>
- [5] Yowangdu(2012). How well do you know your Tibetan food. Experience the joy of Tibetan Culture. <https://www.yowangdu.com/tibetan-food/tibetan-food.html>
- [6] Boi, L.G.; Ltd, M.C.I.P. (2014). Asian Noodles. EBL-Schweitzer. Marshall Cavendish. p. 163. ISBN 978-981-4634-98-4.
- [7] Norbu, Thabten Jigme. (1972), Tibet its history, religion and people. Delhi, Sterling publishing House.
- [8] Wang Z, Dang S and Yan H., (2010). Nutrient intakes of rural Tibetan mothers: a cross-sectional survey. BMC Public Health. 2010 Dec 31;10:801.
- [9] Xing Y, Yan H, Dang S, Zhuoma B, Zhou X, Wang D. Hemoglobin levels and anemia evaluation during pregnancy in the highlands of Tibet: a hospital-based study. BMC Public Health. 2009;15:336. doi: 10.1186/1471-2458-9-336.
- [10] Geoffrey, B.,(2013). Food of Sinful Demons: A history of vegetarianism in Tibet. UVA Library (retrieved on 26.10.2018).
- [11] Ge K, Zhai F, Wang Q. Effect of nationality on dietary pattern and meal behavior in China. Am J Clin Nutr. 1997;65:1290S–1294S.
- [12] Allen, Bryan; Allen, Silvia. "Mozzarella of the East (Cheese-making and Bai culture)". SIL International. Retrieved 2018-10-25.
- [13] Rajeshwari., J (2016). Food habits, Nutrition status, Tibetan refugees, Himalayan Kingdom. Department of Studies in Food Science and Nutrition, University of Mysore.