This combination of Confucianism and Taoism influences the Chinese food culture.

Tibetan Buddhists usually eat noodles in soup, skiu or momo (small dumplings of wheat flour with meats), baked potatoes, tsampa (ground roasted barley grains), and so on [4]. Tibetan Buddhism does not restrict the consumption of animal flesh and alcoholic beverages. However, Tibetans do not eat small animals such as chickens, ducks, goats, and pigs, as they believe that taking the lives of many small animals is more sinful than killing a single large animal (yak and cow), which is more practical. Fish eating is uncommon among the Tibetan Buddhists, because they worship fish for longevity and prosperity. Nepali Buddhists also do not follow the dietary rules of Buddhism. Except Tamang and Sherpa, other communities of Nepali do not eat beef and yak. Nepali Buddhism is the fusion of Tibetan Buddhism and Hinduism with a blend of nature and ancestor worship. Buddhists in South-East Asia eat fish and soybean products.

The introduction of Buddhism to Korea in the Goguryeo Kingdom (372 AD) and in the Silla Kingdom (528 AD), respectively, changed the food culture from animal-based foods to vegetable-based foods [5]. The people of the unified Silla Kingdom of Korea during the Koryö Dynasty (918–1392 AD) were orthodox Buddhists. During this period, meat consumption was prohibited and fermented soybean and vegetables being preferred [6,7]. Consumption of soybean as a food along with its fermented products in Japanese cuisine was due to the introduction of Buddhism in the 6th century [8]. Shintoism is the religion of early Japan and is still in practice. It is a blend of both Shintoism and Buddhism. In Shintoism, the ancestors are revered. Some Japanese homes still maintain two altars, a kami (ancestor) altar for life and its activities, and a Buddha altar for death and ancestral worship. Both altars are provided with fresh foods and saké by the Japanese for a good beginning to the day.

2. Christian foods

Certain food is symbolically used at the Eucharist, or Communion, by Christians. A wafer or bread is placed on the tongue (or in the hand) to represent the body of Jesus, and wine is drunk symbolizing his blood [3]. The apostle Paul is credited with freeing Christians from the diet laws practiced by the Jews, which thus served as a means of distancing the new Christian religion from the Jewish origins. In fact, the symbolic drinking of wine as a representation of the blood of Christ clearly was a significant departure from the strong avoidance of blood proscribed in the Jewish dietary laws. Paska is a special Easter bread that is prominent in Eastern
Orthodox Church celebrations. The name of this bread reflects the fact that Jesus was crucified during the Jewish Passover. *Paska* is a sweet, yeast-leavened bread quite different from the unleavened *matzo* eaten during the Jewish Passover that symbolizes the exodus from Egypt [3]. In Eastern Europe, women bring their baskets containing foods to church for the Easter dinner so that the priest can bless them. Eggs are considered to be a symbol of the Resurrection of Christ, and are usually decorated and featured by Christians throughout North America and Northern Europe [2]. In Christian food culture, all family members sit together at a table and eat together after family prayers. Varieties of ethnic foods such as bread, cheese, and sausage constitute the cultural foods of most Christians, mostly in Europe, America, and Australia.

Judaism, considered as the root of Christianity, also has extremely strict dietary rules for kosher foods [9]. Kosher foods are not as abundant in the world as halal foods for Muslims due to the population size. However, the dietary laws for kosher foods are stricter than the dietary laws of halal foods.

3. **Muslim foods**

Like kosher, consumption of food is governed by the strict dietary laws for Muslims [10]. The following foods are prohibited: swine meat, the flesh of carrion (dead animals), blood in any form, food previously offered to Gods, and alcohol and any intoxicant. According to the dietary laws, Muslims foods are prepared without any alcoholic beverages. Traditionally, Muslims women and children may eat separately after the male members in their family finish their meals. During Ramadan, a month-long fasting, family members, friends, and relatives share common meals after sunset. In Sudan, traditionally at the time of the Ramadan, *hulu mur*, a traditional fermented sorghum bread drink is prepared by soaking sheets of leavened bread in a glass of water [11]. The drink is freshly prepared and drunk within 1 hour so that no measurable amounts of ethanol can be produced, making the product nonalcoholic, which is permitted during the Ramadan month [12]. Like kosher foods for the Jews, halal food laws have been enacted to maintain strict guidelines around Muslim foods [9]. Particularly, countries with large populations of Muslims such as Indonesia and Malaysia check for Halal Certification when importing foods from other countries.

4. **Hindu foods**

In the Bhagavad Gita, which is the sacred book of Hindus, foods are classified into three different types, namely, *sattvika, rajajasika*, and *taamasika*, based on the property, quality, and sanctity, respectively. The sattvika food signifies prosperity, longevity, intelligence, strength, health, and happiness. This food type includes fruits, vegetables, legumes, cereals, and sweets. The rajajasika food signifies activity, passion, and restlessness, which includes hot, sour, spicy, and salty foods. The taamasika food is intoxicating and unhealthy, which generally causes dullness and inertia. The Hindu foods follow the concept of purity and pollution, which determines interpersonal and intercaste relationships [13]. The Hindu Brahmin produces two types of meals, *kaccha*, which means uncooked and unripe, and *pakka*, which means ripe and cooked [14]. Kaccha foods are highly vulnerable to contamination and, therefore, there are strict codes for cooking, serving, and eating this food. The pakka food is fried, and so, it is not vulnerable. Hindus are traditionally vegetarians, but many non-Brahmins are nonvegetarians. Because the cow is considered sacred, beef is not eaten by Hindus. Fish is more acceptable than other animal flesh foods. Hindu Brahmins do not eat garlic, onion, and intoxicants. Foods are offered to temples for worshipping Gods and to free oneself from the possession of spirits. Feeding domestic and some wild animals including birds on religious occasions is a common practice. Ethnic foods have social importance for celebrations, especially during festivals and social occasions. Cooking is usually done by daughter-in-laws, daughters, and mothers. Vedic Indians take their meals in the sitting posture [15]. Traditionally, orthodox Hindu men avoid taking meals with their wives; women generally take their meals in the absence of male members. A custom of serving meals first to the elderly male members in the family is prevalent in the Hindu food culture. Traditionally, Hindu female family members eat afterwards.

5. **Conclusion**

We have briefly introduced some religious ethnic foods here. We have attempted to depict the traditions, skills, and cultures accordingly. However, a lack of research has prevented further discussion. There are many religions, however, and this article is limited to Buddhism, Christianity, Islam, and Hinduism. In the future, given the opportunity, we would like to focus on ethnic foods of religious minorities. We hope to include further research on religious ethnic foods that consider the cultural, dietary, and functional aspects in *Journal of Ethnic Foods*. With further scientific research and analysis, it is our hope that people will embrace religious ethnic foods more.

References

In a culture of gift giving, feasting on special occasions is a common practice among ethnic Fijians. The offering of food in substantial quantities (magiti) is an essential aspect of traditional community life. Ethnic Fijian choral singing is performed both during religious services and for secular entertainment; almost every village church has a choir. Western popular music is played live and on the radio. Among Indo-Fijians too, both secular and sacred music has maintained its popularity.