

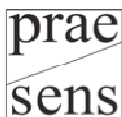
East Asian Foodways: How Ingredients Speak of Regionality

Martin Mandl

Abstract

“Food can be studied from the viewpoint of many disciplines” (Mennell, Murcott, and Otterloo 1992: 35), however it is rarely used to identify regionality above nation states. Talking about East Asian food or an East Asian culinary sphere however does imply this regionality. By means of ingredients used, this paper is therefore testing four Asian nations for membership in this potential culinary region. While distinctive local taste preferences are not denied, this paper draws on diverse evidence to argue for common patterns pointing towards an East Asian culinary region. In doing so, it does not define the region exclusively but rather limits its scope for feasibility, inviting future research to expand on its findings.

Keywords: food culture, culinary regionality, East Asia, ingredients, comparative food studies



Mandl, Martin. “East Asian Foodways: How Ingredients Speak of Regionality.” In *Vienna Journal of East Asian Studies*, Volume 9, eds. Rudiger Frank, Ina Hein, Lukas Pokorny, and Agnes Schick-Chen. Vienna: Praesens Verlag, 2017, pp. 167–199. <https://doi.org/10.2478/vjead-2017-0006>

Introduction

This paper is concerned with food as a daily necessity of mankind. In contrast to nutritional studies, this paper deals with the cultural aspects of eating and drinking. While the intake of food is a basic biological necessity, what and how we eat is culturally influenced (Berger and Luckmann 1975; Mennell, Murcott, and Otterloo 1992). The fact that one region prefers any method of preparation over the other is not naturally given. Wang (2015), similarly to Huntington (1993; 1996), identifies three major culinary civilisations distinguished by their religious traditions, cultural ideals, and political institutions, as well as their culinary and dining practices. While some of these practices are influenced by religious traditions, others have become cultural ideals themselves.

If we accept the *socially constructed* (e.g., Berger and Luckmann 1975; Hacking 2000; Mennell, Murcott, and Otterloo 1992) nature of food choices, then the People's Republic of China, (South) Korea, Japan, and Vietnam qualify as excellent case studies. Due to their long history of close cultural, economic, and personal exchanges, a proximity in cultural choices can be presumed. Wang (2015) even identifies these four countries (plus North Korea) as one distinctive cultural region in terms of food intake: the *chopstick sphere* of East Asia, as opposed to fork-feeders of Europe and the Americas, and traditional finger-feeders of the Middle East and South and South-East Asia.

The purpose of this paper is to test potential members of this presumed East Asian culinary region and examine whether they indeed fit into such a categorisation. It does so by questioning the regionality of East Asian foodways deductively through analysing examples of ingredients in the four aforementioned nations. What do patterns of use of ingredients in the respective nation states tell us about an East Asian culinary region? Does the analysis of common ingredients produce evidence of an East Asian culinary region? In order to answer these questions the paper builds on parts of a larger body of research submitted in the form of a Master's thesis at the University of Vienna (Mandl 2016). Some portions of this thesis have been reprinted in this paper.

One constraint of this approach is the a priori postulation of an 'East Asia' container. However, in the context of this paper, this container is understood as a convenience designator, and exclusive only by the choice of countries under study here. An external border to a potential East Asian culinary region is not claimed thereby and it is—for now—not further split into North and South East Asia. Rather, this analysis deductively tests the above-mentioned countries for 'membership' in such a culinary region of East Asia, inviting future research to apply its criteria to enlarge the region and adapt the classification appropriately.

A second constraint, due to the length of this publication, is the limitation to *ingredients*. Integrating practices of food preparation and consumption would enhance

the explanatory power of this paper towards testing the countries under study for culinary regionality. Nonetheless, the explanatory possibilities of the findings, however limited, can be one important step towards a comprehensive understanding of a culinary regionality in East Asia.

In answering the above questions, this paper also closes a research gap. Many studies have been occupied with the analysis of specific aspects of a given food culture. East Asian foodways have been analysed based on some of their material elements (e.g., Wang 2015; Kopplin 2002) or in the form of individual country studies (e.g., Ashkenazi and Jacob 2003; Carter 2003; Chang 1977b; Cotterell 1987; Cwiartka 2006; Newman 2004). Moreover, nutritionists have looked into the benefits towards health and longevity deriving from certain aspects of an East Asian diet (e.g., Chew et al. 2008; Teas et al. 2007; Schwanitz and Wierling 2014; Sho 2001; Yamori, Miura, and Taira 2001). Valuable in insight and as a starting point for further research, these studies nevertheless fail to acknowledge food culture as an outstanding and distinctive regional phenomenon worth exploring. This is where this study closes an existing gap between the plurality of culinary cultural characteristics and the culinary culture itself, the actual *habitus* in the form described by Farquhar (2005).

In his 2008 study on soy bean products in Japan, Ozeki acknowledges the difficulties in academic research on food culture. To illustrate a certain food culture, he uses the “phenomenon of collective taste preferences” (Ozeki 2008: 144), a distinct preference internalised by every member of a society from early childhood. This preference functions as a divider between “our own culture’s taste and foreign tastes” (ibid.: 145). Ozeki stridently criticises the use of *ingredients*, *seasonings*, or *cooking techniques* as a stereotypical emphasis on superficial features of a cultural domain. For reasons explained, the author of this paper disagrees. Exactly due to the complexity of everything cultural, a broad array of characteristics needs to be analysed to reach valuable conclusions—conclusions not aimed at drawing premature generalisations, but at bridging the gap left open by individual researches.

A comparative cultural approach, discussed by Mennell, Murcott, and Otterloo (1992) also as *ethnological* approach, is chosen to close the illustrated research gap. This approach broadens the view beyond the confines of the *function* (e.g., Durkheim 1984; Richards 1932 and 1939; Radcliffe-Brown 1922), *structure* (e.g., Barthes 1979; Douglas 1972 and 1984; Lévi-Strauss 1963 and 1966), and *development* (e.g., Fischler 1980; 1986; 1987; 1988; Goody 1982; Harris 1986 and 2001; Mennell 1985) aspects of food and food culture and their respective discussions. At the same time, this design allows for the inclusion of their respective findings in this pattern analysis.

Methodologically, the paper builds upon Chang’s classical study on *Food in Chinese Culture* (Chang 1977b; cf. Mennell, Murcott, and Otterloo 1992: 32). Chang brought together ten experts on Chinese history, each choosing his/her indi-

vidual approach towards the study of Chinese foodways in its respective dynastic setting. As a result, the book is an ethnographic account of the history of nutrition, food, and foodways from the ancient kingdoms to modern China. In addition, the book offers a direct comparison between the research designs chosen by the individual scholars to structure their respective research.

Throughout the book, a striking similarity among the actual structures stands out to the attentive reader. Where Chang (1977a) distinguishes between ‘grains’, ‘other plant foods’, ‘animal foods’, and ‘beverages, condiments, seasonings’, Hsu and Hsu (1977) use ‘staples’, animal products and vegetables’ as well as ‘tea, wine, spirits’. Anderson and Anderson (1977) on the other hand put a stronger focus on ‘preparation and uses of food’, but nevertheless do not fail to list ‘ingredients’, ‘drinks’, and ‘sugar, oil, salt’ as categories of analysis. Intended or not, the similarity in these approaches offers useful guidance to the research questions in hand. Therefore, differing terminology has been harmonised and operationalised into a distilled comparative matrix¹ shown in table 1. An analysis of statistical data and relevant secondary literature for the countries under study is then used to fill in the matrix.

Table 2 Comparative Matrix

Category	Country				
	1	2	3	...	n
Ingredients					
Staples					
Plant Foods					
Animal Products					
Seasonings & Condiments					
Beverages					

Source: Author’s illustration

Ingredients are the single components that are combined to make a dish. To cope with the abundance and richness of the food supply in the region, selected ingredients will be presented that are representative of the respective country and the region as a whole. The basis of every diet is formed by a staple. Usually in the form of grains, the staple constitutes the prevailing share of food intake (FAO 2015b). Traditionally, this is what satisfied people’s hunger, the other foods being a welcomed, and in some cases luxurious, addition. As such, this section will start by looking at the two main staples of East Asia, before continuing with an analysis of

¹ For the purpose of this paper, the comparison is limited to the dimension of *ingredients*, whereas a broader discussion of East Asian culinary regionality in Mandl 2016 features two additional dimensions, namely *In the Kitchen & At the Table* as well as *Ideas about Food*.

the plant and animal derived sides, the guiding seasoning principle, and the beverages accompanying the meals.

Staples

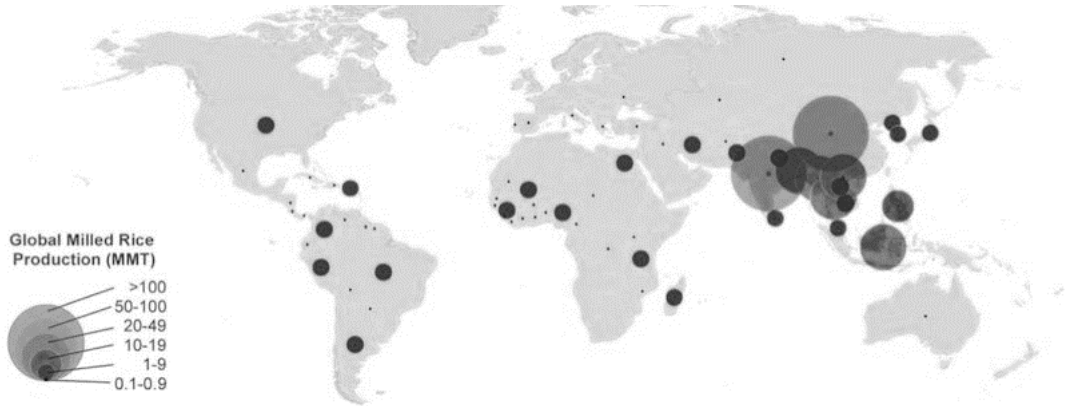
When discussing food and nutrition in East Asia, one staple product immediately comes to mind: rice. Encyclopaedia Britannica (2015) acknowledges that ‘virtually all of East and South East Asia is wholly dependent upon rice as a staple food’, with China accounting for approximately 25 per cent of the world’s milled rice consumption (and production). Only ten per cent of the world’s total rice production is accounted for by countries outside of Asia (Muthayya et al. 2014: 7-8). Figure 1 shows the East and South East Asian domination in world rice production, which reflects the region’s consumption. With demand for rice expected to rise about 70 per cent over the next 30 years in Asia, the daily per capita consumption will remain very high in East Asia. Countries like Vietnam see intakes of more than 110 kg per person annually (more than 300 gr daily), as compared to 45 kg in Latin America and 70 kg in the Caribbean respectively, the latter regions having comparatively high rice consumption rates (ibid.: 8, 10-11).

Rice is a powerful crop. Weather and irrigation needs provided, rice crops can ‘produce more food energy and protein supply per hectare than wheat and maize’ (Chang 2000: 132), hence enabling the nutritional life support of larger populations than any other grain. Several varieties exist, with *sinica* and *japonica* types, as the names imply, dominating North East Asia. In Vietnam and parts of Southern China, a branch of *indica* rice produces even two to three harvests a year (Wang 2015). With 145 million hectares of rice paddies and 715 million tons of annual paddy rice production worldwide, China, Japan, Vietnam, and South Korea are leading (China), or at least ranking among (the others), the top rice producers, adding an economical aspect to the nutritional importance (Encyclopaedia Britannica 2015; Muthayya et al. 2014).

According to the Statistics Division of the Food and Agriculture Organization of the United Nations (FAOSTAT), in 2013 rice was by far the biggest commodity in Asia. A Net Production Value of Intl. \$² 66.8 billion was produced among the countries studied in this paper, with a clear majority of Intl. \$ 50.2 billion provided

² Constant 2004 to 2006 International Dollar.

Figure 1: Map of Global Rice Production in Million Metric Tons (MMT)



Source: Muthayya et al. 2014: 9

for by China. For the other countries rice remains the number one commodity both in quantity and Net Production Value (FAOSTAT 2015b and 2015c).

While the international trade with rice has increased by a factor of three since the 1970s, the high demand and consumption rates within East Asia ensure for a majority of production being consumed domestically and regionally. At the same time, rice remains crucial to local food security, thus being subject to strict protective measures. Foreign trade, both import and export, is controlled by state trading authorities in China, Japan, South Korea, and Vietnam. Japan and South Korea gave up their ban on rice imports not earlier than the 1990s. The Japanese consumers appear to remain particularly patriotic in their consumption, bearing prices ten times higher for domestically produced *japonica* rice as compared to foreign imports (Muthayya et al. 2014).

For geographic reasons, rice production is facilitated by the climate and irrigation in Southern China and Vietnam. Three harvests a year are possible, whereas Northern Chinese, Korean, and Japanese farmers bring in one harvest. Thus, rice throughout history remained a more luxurious staple for commoners in these areas, relying on additional staple crops for nutritional survival. Grains like millet, sorghum, and wheat in the form of porridge and flour for noodles and dumplings were important additions to feed the populations (Chang 1977b; Cotterell 1987; Wang 2015). For China, it is argued that rice reached its present-day significance by as early as the Ming Dynasty (Anderson 1988). Two factors allowed for this development: new varieties of the crop had been introduced to Northern China, while the Grand Canal facilitated the inflow of Southern Chinese rice to the new capital Beijing and surrounding areas. In Japan, on the other hand, rice was diluted with beans and other ingredients well into the nineteenth century. Ordinary Koreans also remained on a

diet organised around bowls of other grain staples for much of their history, resulting in the survival of the spatula shaped spoon on Korean dinner tables (Wang 2015). The longing for the white grains is supposed to be the reason for rice bearing such a prominent cultural position in the region.

The cultural importance of rice is passed down in language. Cooked grain food has been and continues to be the main staple of many, if not to say most, human societies. The Chinese character *fàn* 飯 was initially used as a rubric word to describe all cooked grains. Over the millennia, and representing the position cooked rice takes in East Asian food culture, this term has become synonymous to cooked rice. The same is true for the character's respective readings in the Korean (*pap* 밥), Japanese ([*go*]han [ご]飯), and Vietnamese (*com*) languages. Its outstanding role in the culinary traditions of the region is further transmitted in the four respective languages' expressions for 'eating' or 'eating a meal'. The Chinese *chīfàn* 吃飯 would literally translate as 'eating rice', as do the Japanese *gohan o taberu* ご飯を食べる, Korean *pab'ül mökta* 밥을 먹다, and Vietnamese *ăn com*. In Vietnam, a number of proverbs also highlight the importance of rice, e.g., 'if you have rice, you have all. You are short of rice, short of all' (Wang 2015: 70). The significance of rice for East Asia can be put on par with the role of bread in Western monotheistic societies,³ both for its nutritional and religious/symbolic importance (Wang 2015; Avieli 2012; Ashkenazi and Jacob 2003; Newman 2004).

However, rice is not the only staple in the region. Noodles are similarly a ubiquitous part of East Asia's daily diet. Traditionally they filled up the stomach, like rice did, while other (side) dishes were meant to entertain the palate, at least for those able to afford such a luxury. With growing wealth, noodles (fried or in soup) today have become a sought-after dish, observing chefs going at lengths to refine the acquired tastes.

Looking into East Asia's historic noodle bowls, China takes on the role of a 'food taster'. It is believed that milling technology travelled east from present day Turkey to make its first appearance in modern *Ānhuī* 安徽, *Qīnghǎi* 青海, and *Yúnnán* 雲南 provinces around 3000 BCE (Kushner 2012). Grinding seeds in a mill was and still is the prerequisite in order to make dough for noodles. When the technology first appeared in China, the foodstuffs produced resembled primitive flat-breads (*bīng* 餅). In Northern China, filled with meats or vegetables, it remains a common breakfast item today (ibid.).

While the skills of milling, mixing, raising, and baking flour-dough were advanced in Central Europe leading to the dominance of bread, Chinese ancestors discovered the possibility to also boil it in broth. From there, *bǐng* slowly developed

³ An interesting overview to the role of bread in the three large monotheistic religions is provided by Arnow, Boys, and Shafiq 2013.

into a thinner and longer shape, transforming into the noodle shapes East Asian chefs know of today (Kushner 2012; Wang 2015).

When milling technology appeared in Korea and Japan, noodle dishes followed instantly. Japanese are reported to have found a special liking to *húntun* 餛飩 as early as the fifth century CE (Kushner 2012). Known today from their Cantonese pronunciation as ‘wonton’, they consist of a noodley skin filled with vegetables or meats. Commonly translated as *dumplings*, the noodle-like skin functions as the filling staple.

Stuffed dumplings are commonly enjoyed in East Asia. In contrast to the above mentioned *húntun*, the Chinese *jiǎozi* 餃子, Korean *mandu* 만두, and Japanese *gyōza* 餃子 all have a somewhat thicker, round skin. They are served either boiled, steamed, or fried. The Korean name of the dumpling is an adoption from the Chinese *mántou* 饅頭, nowadays in China referring to unstuffed steamed buns made from a yeast-raised dough. When filled with meats and vegetables, *mántou* becomes *bāozi* 包子, another popular (breakfast) snack in China and Vietnam (*bánh bao*).⁴

Another shared and close relative of the original *bīng* in China and Vietnam is *yóutiáo* 油條 (Vietnamese *quẩy*), sometimes translated as *Chinese cruller*. Long strips of dough are fried in oil and eaten with noodle soup, soy milk, or as a sandwich for breakfast—or in between meals.

The close relationship between flour and noodles as well as the shared noodle history and noodle culture of East Asia is again reflected in the respective languages. The Chinese character and pronunciation *miàn* 麵 can mean both flour and noodle. From China it made its way into Korean (*myŏn* 면) and Vietnamese (*miến* or *mì*). The slightly altered kanji *men* 麺 in Japan also describes either noodles or flour.

Today, three main types of noodles are commonly distinct in Japan: the thinner, buckwheat *soba* 蕎麦; the thick wheat *udon* 餛飩; and the heartier, springy *rāmen* ラーメン. While the latter is widely acknowledged as Chinese import, the former two are often entitled traditionally Japanese (despite their earlier Chinese origin) (Kushner 2012). All three are served hot in broth, while *soba* also appear cold with extra dipping sauce. Cold noodle dishes are also common as a refreshing dish in summer in China (*lěngmiàn* 冷麵 or *liángmiàn* 涼麵) and Korea (*naengmyŏn* 냉면 or *raengmyŏn* 랭면) (Maangchi 2016b; Xiachufang 2016).

The East Asian love for noodles of all kinds is also reflected in consumption numbers for instant noodles. In 2014, the World Instant Noodle Association (WINA), an industrial association of instant noodle producers, estimated a global consumption of 102.7 billion servings annually. China is leading the statistics with an annual 42 billion servings (WINA 2014). When comparing the WINA country statistics with population numbers, however, South Koreans are leading the instant

⁴ For a mouthwatering *tour mondiale* of dumplings, including various East Asian occurrences, see, for example, Chan 2012; Lopez-Alt 2015.

noodle field with 72.8 annual servings per capita (ibid.). This number becomes even more impressive when compared regionally. According to my calculations,⁵ South Koreans thus consume almost double the annual servings their Chinese neighbours do (32.5 servings). Vietnamese would come in a distant second place with 55.1 servings, but still ahead of Japan (43.3 servings). While actual consumption varies among the countries studied, the numbers nonetheless confirm an East Asian joint liking of the product when compared to the USA (13.4 servings) and Brazil (11.5 servings), the only two non-Asian countries among the Top 10 gross consumers.⁶

Because of the climatic conditions that facilitated the production of rice, noodles made from rice flour are more common to Southern China and Vietnam than to the grain-dependant north. *Phở* (generally translated as rice vermicelli), a noodle soup served with different toppings, might pass as the single best known Vietnamese dish outside of Vietnam (Wang 2015). In shape and preparation, it is closely related to the various types of Chinese *miàn* and the described Japanese and Korean varieties of noodle soup dishes. Similar in texture and taste, the semi-translucent *glass noodles* are found throughout the region. They are produced from various starches, depending on the local conditions, and thus are a very good example of the joint culinary culture of East Asia. Adapting to local climatic conditions, different plant starches are used as starting goods to ultimately achieve the same product. They are also used throughout the region in stir fries and soups. In Korea, *chapch'ae* 잡채 combines sweet potato starch noodles with vegetables and beef in a popular stir fry dish. Chinese mung bean starch noodles also form the basis for *mǎyǐshàngshù* 蚂蚁上树 (literally *ants on a tree*), as do Japanese *harusame* 春雨 in soups and fried dishes (Carter 2003; Han 2010; Lǎodīng 2016; Maangchi 2016a; Mika 2014).

In addition to their importance as everyday fill-up, noodles might even have played an important role in promoting and distributing the use of chopsticks throughout East Asia and beyond. In countries of South East Asia, noodle soups of Chinese origin sometimes are the only food consumed with the help of chopsticks. And even in the European culinary culture of 'fork and knife', diners today grab a pair of disposable chopsticks when snacking at a fried noodle stall (Wang 2015).

It has been shown that rice and noodles (also in their dumpling wrapper form) are the undisputed staple foods of all of East Asia. Despite the existence of certain local variations, they form the common nutritional base of the region's diet. *Eating rice* (and noodles) might be the region's synonym for a meal, but the two staples are not enough to draw a comprehensive picture of East Asia's food regionality. Thus, the

⁵ For comparison, the absolute numbers presented by WINA 2014 have been divided by the actual population numbers for the same year obtained from The World Bank 2015.

⁶ The other Asian countries being Indonesia (2nd), India (4th), Thailand (8th), and the Philippines (9th).

following section will be concerned with plant and animal additions to the East Asian rice (and noodle) bowl.

Plant Foods

According to market analysis data, in volume the Asia Pacific region ‘accounts for 75% of the global vegetables and 66% of global fruits’ (Kocheri 2015: 6).⁷ The countries studied in this paper are found among the top ten regional vegetable and fruit markets, with China alone consuming 59 per cent of all vegetables and 55 per cent of all fruit in the region (ibid.: 7-8). Despite the huge population size, the Chinese market data remains remarkable. India, second in both statistics and comparable in population size, accounts for less than half the volume that China does. Chinese vegetable and fruit consumption per capita thus ranges among the highest in the world. Vietnamese vegetable consumption is also recorded above world average. In South Korea, due to traditional meat preference and financial feasibility, vegetable consumption numbers are only slightly above Western European numbers. Japanese consumers are well in between, matching the world average (ibid.).

In line with the statistical data shown above, in her study on Chinese food culture, Newman (2004) describes the country as eating more varieties and quantities of vegetables than most others. Especially popular, in her view, are scallions, leafy greens, and various sorts of peas and beans. For Japan, Ashkenazi and Jacob (2003) identify the *brassica* family as the prevailing vegetable family consumed, including cabbages, radishes, and turnips. Given the omnipresence of *kimch'i* 김치, the same might be true for Korea. In addition, lettuce, cabbage, and spinach are typically used in *namul* 나물 (seasoned vegetable dishes). The former two are also inherent in the practice of wrapping pieces of grilled meat and *koch'ujang* 고추장 sauce in leafy greens at Korean barbecues (Carter 2003). Leaf greens are also very popular in Vietnam. Among the ‘9 most popular vegetables in Vietnam’ listed by Vietnam Online (2015), five are leaf greens. While the website does not reveal the source of their findings, anyone travelling in the country will be able to confirm the ubiquitous presence of leaf greens.

Various forms of seaweed also play an important role in East Asian cooking. Before the advent of industrially produced monosodium glutamate (MSG), they had been crucial in the achievement of the *umami*⁸ taste. Cultivation and harvest of

⁷ Asia Pacific as defined in Kocheri’s study includes 46 countries from South, Central and (both North and South) East Asia as well as Pacific Island States (Shreyansh Kocheri, 4 May 2017, personal communication).

⁸ Naturalised in the English, Korean (*umami* 우마미), and Vietnamese (*umami*) language from Japanese *umami* 旨味/うまみ for tastiness, deliciousness. The corresponding Chinese term is *xiānwèi* 鮮味. Korean also *kamch'ilmat* 감칠맛. Vietnamese also *vị ngọt thịt* (sweet meat). The

different sorts of seaweed have a long history in the coastal areas of all countries under study here. Easily dried for preservation, they were also traded into the in-lands. Kelp (*konbu* 昆布) is a staple ingredient in the basic Japanese *dashi* 出汁 broth. Laver, in its dried and roasted form (Japanese: *nori* 海苔; Chinese: *hǎitái* 海苔) is rolled around Japanese *maki* 巻き and *onigiri* お握り (Chinese: *fàntuán* 飯糰)—as well as Korean *kimbap* 김밥—or used as soup vegetable throughout the region. Other edible forms of brown seaweed, sea lettuce, and agar are served in salads, stews, and even sweets (Ashkenazi and Jacob 2003; Carter 2003; Cotterell 1987; Newman 2004; Vietnamese Food 2012).

One of the vegetables that further stands out in the region is soy. The use of soy for human consumption and as animal feed can be traced back to as early as the *Zhōu* 周 Dynasty (1046–256 BCE) in Ancient China. It was cooked as a grain or made into congee (*zhōu* 粥). Later, through fermentation, a preserved soy relish and a fermented soy paste (*jiàng* 醬) were introduced (Huang 2008). This paste ultimately formed the basis for soy sauce, which, together with the Chinese character *jiàng*, made its way into neighbouring countries.

The grinding of the beans with water produces soy milk, which is the basis for bean curd or *dòufu* 豆腐 (*tōfu* 豆腐 in its Japanese pronunciation). As early as the *Táng* 唐 Dynasty (618–907 CE), bean curd was already a widely available commercial product in China (Huang 2008; Tan 2008), finding also its way into the kitchens of Japan, Korea, and Vietnam. Together these four countries are described as “the core tofu culture area” (Tan 2008: 115).

Building upon this long standing history, Tan (2008) identifies three main products of soy origin significant to the foodways of present day China: *dòufu*, *dòujiāng* 豆漿 (soy milk), and *dòuhuā* 豆花 (soy bean custard). Through the path of history, numerous variants of *dòufu* have been developed and enjoy great popularity—also with a growing number of consumers outside of East Asia. These variants include (but are not limited to): *dòufupí* 豆腐皮 (*tōfu* skin); *fǔzhú* 腐竹 (*tōfu* sticks); *dòng-dòufu* 凍豆腐 (frozen *tōfu*); and *dòugān* 豆乾 (dried *tōfu*). The latter is also used to make smoked *xūn dòufu* 燻豆腐 or spiced *wǔxiāng dòufu* 五香豆腐 variants as well as fermented *chòudòufu* 臭豆腐.

Within China, this variety of *dòufu* has become part of the everyday diet and “an inseparable part of Chinese foodways” (Tan 2008: 109). While preparation methods and spicing varies, the soy-based ingredients themselves can be found throughout the Chinese culinary world (*ibid.*; Mao 2008).

term itself describes a certain type of meaty and hearty taste in addition to the established four tastes that the human tongue is supposedly able to identify: sweet, sour, salt, and bitter. See also: *Seasonings and Condiments*.

In Vietnam, historical accounts of the merits of *đậu phụ* can be traced back to the eighteenth century, praising its nourishing and detoxifying effects. Today, bean curd products can be found in both vegetarian and non-vegetarian dishes, soups, and in both elaborate as well as everyday recipes (for a full list of example dishes see Nguyen 2008: 190-192).

In Korea, according to Cwiertka and Moriya (2008: 164) “soy beans [also] constitute a fundamental component of the [...] diet”. The legume even makes an appearance in North Korea’s Arirang Mass Games (Frank 2014). Whole or mashed, smoked or finely ground and as sprouts, soy beans can be found in all sorts of dishes, from cold starters to desserts. A wide array of *tubu* 두부 (bean curd, *tōfu*) products is used in frying, braising, simmering, or as a filling for dumplings (*mandu*). Above all, *chang* 장 (fermented soy foods) are an essential component of the Korean cuisine (Cwiertka and Moriya 2008). Their importance is further evaluated in the section on seasoning and condiments.

Among the examined countries here, Japan still has the largest percentage of daily soy protein intake. According to FAO data, in 2002, 9.5 per cent of all protein intake was accounted for by soy protein. Surprisingly, despite four decades of steady rise in (animal) protein intake, the daily per capita soy consumption between 1961 and 2002 remained almost constant (Messina, Nagata, and Wu 2006: 3). This shows that, despite the growing popularity and availability of alternatives, soy products successfully maintained their traditional place in the Japanese diet.

While soy beans are used for eating, their true value lies in their use as raw material to variegated contributions to the East Asian menu. *Tōfu* is both uniquely East Asian in its origin, as it is in its consumption. This study will revisit soy beans when discussing the East Asian *umami* taste preference and the bean’s equally valuable contribution thereunto.

Comparable to the noodles described above, *pickles* are not an ingredient per se. Numerous plant and animal products are cured, fermented, and pickled for durability and taste. While the actual ingredients and spices used in pickling may vary throughout the countries, the ubiquitous role of pickled dishes in daily meals unites the culinary region.

Throughout the Korean peninsula a lot of national pride is put into *kimch’i* 김치, advertised as “Korea’s greatest food” (KTO 2015), which is listed in the *Representative List of the Intangible Cultural Heritage of Humanity* for both the Democratic People’s Republic and the Republic of Korea (UNESCO 2013 and 2015). Similar to other pickled foods, it is said to be rich in vitamins and beneficial to one’s digestion. Local variations exist in degrees of saltiness and spiciness, as do alternative choices of vegetable. Lee, Park, and Kim (1999) identify nine *kimch’i* regions within the Korean peninsula, each characterised by the dominance of one of the main ingredients over the other. The most common form throughout Korea is made from whole Chinese (napa) cabbages, *paech’u* 배추 in Korean. Other vegetables used include

diced radish (*kkaktugi* 깍두기), and cucumbers (*oisobagi* 오이소박이) (KTO 2015; Lee and Lee 1993; Yoon 2005). The choice of spices (predominantly fermented seafoods and red pepper powder) in the process of lactic acid fermentation might be particular Korean (called *kimjang* 김장), however preserving vegetables by means of pickling and fermentation is common throughout East Asia.

Despite the strong national sentiment that is associated with *kimch'i* in Korea, brine fermentation in what is present day China might predate its use on the Korean peninsula (Newman 2003). Whichever came first, pickles are as common a garnish at Chinese, Japanese, and Vietnamese meals as they are at Korean. Served with a bowl of rice or congee, they even account for a simple, yet complete meal (Chou 2003). These basic meals are a close reminder of the basic East Asian meal pattern, assembling several side dishes around a filling bowl of staple grain. The number, quality, and quantity of side dishes served continues to be dependent on the economic situation and occasion of the meal.

In Northern Vietnam, pickling mustard greens (*dưa muối*) and eggplants (*cà muối*), with the help of lactic acidic bacteria, is common year-round, while the Chinese cabbage version (*bắp cải muối xối*) is traditionally prepared to stock for winter (Nguyen et al. 2013). In Japan, famous fermented aliments also include the distinct *nattō* 納豆 soy beans and the *Calpis* (*karupisu* カルピス) brand soft drink.

Pickling foods is not limited to lactic acid fermentation. In fact, the English language associates the term 'pickle' more with a vinegar or salt marinade than with actual fermentation (Oxford English Dictionary 2016). While East Asia knows of a large variety of lactic acid fermented foods, marinated pickles are also available. In Japan, *tsukemono* 漬物 pickles are ubiquitous, served as condiment to a meal or savoury snack with an alcoholic drink. Most widely known outside of East Asia is *gari* ｶﾞﾘ, the pickled and coloured ginger usually accompanying sushi. Made from daikon radish, the peculiar yellow *takuan* 沢庵 is another variety from Japan, which also enjoys widespread popularity in South Korea (*tanmuji* 단무지) (Chou 2003).

Pickles of one sort or the other are ubiquitous in East Asia. The vegetables used in their production might differ slightly from country to country. Seasoning and flavours might differ even more throughout the region, but an East Asian meal can hardly be considered a meal without at least one sort of pickle being part of the arrangements. Together with the other plant foods, this demonstrates a large degree of culinary regionality.

Animal Products

With growing income levels, consumption of animal products is rising in East Asia. In 2013, China's meat production was the world's largest with 83 million tons. This number becomes even more telling in comparison to the United States' 42 million tons, a distant second place (FAOSTAT 2015a). However, consumption patterns

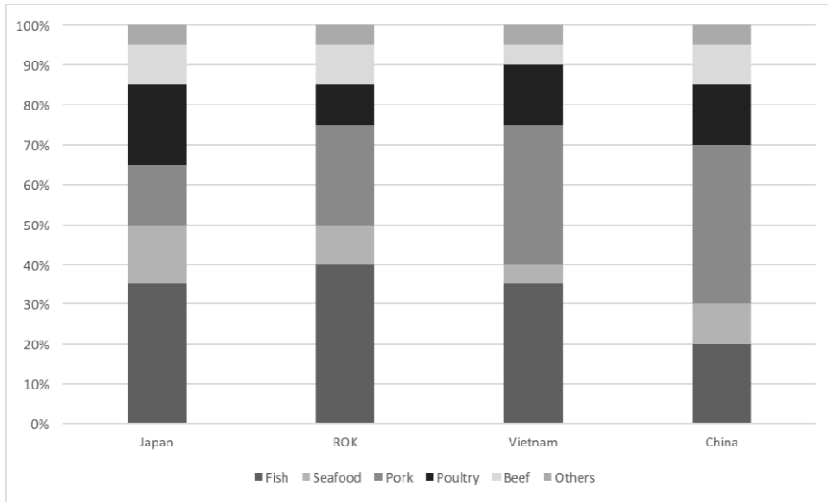
across the region vary, and income appears to play a smaller role than initially anticipated by the author.

Numbers from a Euromonitor International report compare per capita meat, fish, and seafood consumption in 2014 throughout the region. Among the countries under study here, the results place South Korea on top in terms of animal protein intake with more than 100 kg annually per capita (Friend 2015).

As mentioned above, rising income does influence the intake of animal protein through meat, fish, or seafood by means of increased purchasing power. While this affects consumption patterns in a society, approaching income levels across countries are not automatically reflected in consumption patterns likewise. While South Korea and Japan share a comparable per capita GDP based on purchasing power-parity at more than Intl. \$ 39,000 (IMF 2014, estimates for 2016), the animal protein consumption of Japan (60 kg per year and capita) is close to Vietnam's (>50 kg) (Friend 2015). In comparison, the Japanese economy exceeds by 6.5 times the Vietnamese income level (IMF 2014). In China, a combined meat, fish, and seafood consumption of almost 80 kg per capita "is in line with that of Germany and Denmark" (Friend 2015) despite a much lower income level. Thus, the absolute animal protein consumption in the region gives little evidence towards shared culinary patterns.

Relative patterns of animal protein consumption are likewise unsupportive of an East Asian regionality. The Japanese diet has been described as high in fish consumption (Ashkenazi and Jacob 2003). Statistical evidence however shows an equally high share of terrestrial animal protein (figure 2, adapted from Friend 2015). The same is true for South Korea, while Vietnam has an approximate sea to land share of 40:60. From this perspective, Chinese patterns remain terrestrially dominated (70 per cent including other meats) (Friend 2015). In summary, while certain parallels might be drawn from the analysis, an 'East Asian consumption pattern' does not become evident.

Figure 2: Per Capita Meat, Fish, and Seafood Consumption by Type in 2014;
Approximate share of total consumption by type of animal protein



Source: Adapted from Friend 2015

East Asia is also an egg region. In stir fries, soups, and as condiments, either fresh, seasoned, or pickled, most meals come with an egg in some form. According to a FAO report, per capita egg supply in 2011 was the highest in East Asia (excluding Vietnam). With more than 300 eggs per person and year, it tripled the amount of other Asian regions and was well above North America and Europe (FAO 2015a). Evans (2014 and 2015) identifies 60 per cent of the world production in the region. Per capita⁹, the production numbers are highest for Japan with 19.8 kg of eggs in 2013, followed by 18 kg in China, 12.2 kg in South Korea, and only 4.2 kg in Vietnam. According to Evans (2014), per capita consumption in urban centres in China and Japan even outnumbers the respective national production numbers, with as much as 21 kg in the two countries.

The production numbers are also reflected in the protein intake per capita and day recorded for 2011: both China and Japan saw almost 6 gr of protein supplied by eggs, while South Koreans got 3.5 gr, and the Vietnamese consumed only 1.1 gr of egg protein a day (FAOSTAT 2016). With Confucian scholars praising the beneficial qualities of chicken meat and eggs, their consumption in China was already widely popular in the 17th century. In Japan, on the other hand, strict Buddhist principles limited the use of eggs in earlier days. And while their health properties

⁹ Total production numbers presented in Evans 2015 are divided by population numbers for the same year obtained from The World Bank 2015.

also became proclaimed during the late *Edo* 江戸 Period (1603–1868), they are a rather modern—enthusiastically naturalised—addition to the Japanese diet (Rath 2010).

Protein supply numbers for milk give an equally diversified result. Consuming milk and milk products recently has become widely popular. Japan is leading the region with 4.1 gr of daily per capita protein supplied from milk. China is close to 2.5 gr, while Vietnam (0.6 gr) and South Korea (0.5 gr) see much less milk protein intake. Compared to the European Union (6.8 gr) and the United States (10.1 gr), the region is somewhat unified in its very small shares (FAOSTAT 2016, reporting numbers from 2011).

As with animal protein in the form of fish, meat, and seafood, the numbers for eggs and milk do not provide a clear picture. Traditionally, egg consumption was also contingent upon economic factors. Today, two vastly different countries in terms of per capita income share the same per capita consumption: Japan and China. In conclusion, it can be said that the regionality apparent in staple consumption and vegetable patterns is not continued in animal protein intake.

Seasonings and Condiments

Variety is the spice of life, and the variety of spices used in kitchens and at tables throughout East Asia is manifold. Over the path of history, “various woody shrubs and vines, trees, aromatic lichens, and the roots, flowers, seeds, and fruits of herbaceous plants” (Sherman and Billing 1999: 453), and even minerals have been introduced to spice up the taste of food. Spice trade made certain regions rich and exploited others, while cultural and technological achievements also travelled along the spice routes (*ibid.*).

While a large variety of seasonings and condiments are known to the East Asian chef, the dominant taste ambition is *umami*. Throughout culinary East Asia, it is sought to be achieved through the use and combination of certain ingredients. The ubiquitous soy sauce, fish sauce, and even pickles are used to achieve the *tasty* resemblance distinctly different to the four basic tastes of sweet, salty, bitter, and sour.

The concept of *umami* became famous with Ishige’s and Ruddle’s theory of the “umami cultural area” (as quoted in Ozeki 2008: 147). While the taste and methods for its achievement are old, its name is rather new. In 1908, Japanese chemist *Ikeda Kikunae* 池田菊苗 (1864–1936) first described its peculiarity among the tastes, which derives from glutamic acid, a form of amino acid (Mouritsen 2012; Otsuka 1998).

The *umami* cultural area of Ishige and Ruddle is comprised of two sub-regions, both sharing the distinctive regional *standard taste* (Ozeki 2008) fondness of *umami*. However, the sub-regions differ in their means of creating this distinct taste experi-

ence. Traditionally, the people of the *East Asian* sub-region (in the context of this paper: North East Asia) rely on sauces made from fermented grains and beans to add *umami*. By contrast, the *South East Asian* sub-region as defined by Ishige and Ruddle has, over the course of centuries, developed numerous fermented fish sauces for the same reason. Today, the boundaries of these two sub-regions cannot be drawn by a precise line, as is so often the case in cultural enquiries (ibid.; Otsuka 1998).

In Japan, *umami* is achieved by two standard elements: (1) *dashi*, the basic stock obtained from an infusion of kelp, shitake mushrooms, and dried fish; and (2) fermented soy beans, either in the form of soy sauce, *nattō*, or *miso* 味噌 (Otsuka 1998; Ozeki 2008). The everyday *miso* soup is by far the most prominent representative of the use of *miso*.

Soy sauce and soy fermented products have been prominent since Buddhist monks disseminated the production techniques throughout the region. In Lê Dynasty Vietnam (1428–1788), soy sauce was a required form of payment for Confucian government examinations (Nguyen 2008). The *miso* paste and fish stock “remains a reference point” (Ozeki 2008: 154) for Japanese consumers. And North Korea’s Eternal President Kim Il-sŏng 김일성/金日成 (1912–1994) is said to have pointed out that “Koreans can hardly be Koreans if they don’t eat *doenjang* [toenjang 된장, fermented soy bean paste]” (Cumings 1997: 396).

Industrialisation of food products is also noticeable with regards to soy sauce. What used to be a tiresome and time-consuming production is achieved in a few days through HVP (hydrolysed vegetable protein) or *chemical* soy sauce methods, allowing for an efficient and comparatively low-cost production (Cwiertka and Moriya 2008; Mao 2008; Tan 2008). As a result, chemical and blended soy sauces account for the majority of sales in East Asia today. In South Korea, for example, 69.1 per cent of soy sauce sales in 2002 were attributed to this kind. However, with growing wealth and food awareness, a reverse trend can be identified. Numbers for traditionally fermented products are growing again (Cwiertka and Moriya 2008: 172).

Ikeda, when first scientifically describing the *umami* taste, also saw the economic possibilities arising from it and patented pure *umami* in the form of MSG. His company, Ajinomoto Co., Inc. (*Ajinomoto Kabushiki-gaisha* 味の素株式会社), today handles one third of the global MSG production (Mouritsen 2012: 63). With three times the average per capita daily intake of added MSG, East Asia is the largest MSG market (ibid.: 64). Outside Asia, the white crystalline powder is mainly used as an additive for industrially produced convenience foods. Within Asia, it is also a popular seasoning in kitchens, both at professional restaurants and at home (ibid.; Beyreuther et al. 2006; Newman 2004).

While local preferences for the other four basic tastes vary, the regionality of *umami* unites the countries studied here. For its achievement very similar skills have

been acquired, producing *umami*ness in the form of sauce, paste, and even artificially. The continuing popularity of pickles, as described earlier, may in parts also be credited to their *umami* taste characteristics.

Beverages

Beverages also constitute an important ingredient to any food culture. No meal is complete without the accompanying drink. In many societies alcohol is an especially charged cultural symbol, both for social interaction at the dinner table and in religious rituals. In East Asian, tea also plays an outstanding role. This section thus consecutively looks at tea, alcoholic beverages, and soft drinks to identify commonalities in East Asian beverage consumption.

From China, the thriving cultural and commercial exchange of the *Táng* Dynasty brought tea to all of East Asia, where it continues to play an important role today. In addition to religious and social events, tea remains an everyday drink (Cotterell 1987; Krieger 2009; Schleinkofer 1956). Japan can be described as most traditionalist: 78 per cent of tea sold there is green tea, a large share of which is loose tea for preparation in a tea pot (Euromonitor International 2014e). The other three countries under analysis here also have green tea as the number one type of tea sold (Euromonitor International 2014f; 2015a and 2015b). However, numbers for loose tea are declining in all countries for convenience reasons (tea bags, instant tea). Other favourites throughout the region include barley tea in Japan (*mugicha* 麦茶) and South Korea (*porich'a* 보리차) as well as Pu'er tea (*pǔ'ěrchá* 普洱茶) in China.

Apart from its position as a popular drink, much symbolic meaning and strong feelings are associated with tea in East Asia. Its health enhancing characteristics are praised, and its long history is celebrated as a cultural achievement. Moreover, the form of preparation and presentation is regarded a fine art, be it the ceremony itself or the pottery used. As shown above, green tea unites the region's tea preference, either in whole leaves form or powdered (Euromonitor International 2014e and 2014f; 2015a and 2015b).

Despite tea's distinct and celebrated position, alcoholic beverages do outdate its consumption in the region (Roach 2005). The World Health Organization's (WHO) *global status report on alcohol and health 2014* addresses geographical differences in alcohol consumption habits. Summarising the numbers presented for the studied countries here by wine, spirits, and beer, a rather homogeneous picture prevails—except for Vietnam. For Japan, South Korea, and China, consumption of spirits and other (traditional) alcoholic beverages dominates between 69 and 77 per cent of total alcohol consumption, while in Vietnam 97 per cent of alcohol is consumed in the form of beer (WHO 2014).

Japanese *sake* 酒 might qualify as the most familiar type of traditional East Asian alcoholic beverage, renown globally today. Korean *soju* 소주 brand Chamisul

(*ch'amisŭl* 참이슬) is the most consumed brand of alcohol globally (Harkness 2013). Nonetheless their ancestor have come from China, where the history of alcohol fermentation might have begun 9,000 years ago (Roach 2005). Despite diminishing consumption numbers in face of foreign (beer, wine) and home grown *shōchū* 焼酎 (barley or sweet potato) competition, Japanese *sake* remains an irreplaceable cultural symbol, even incorporated into the nationalist discourse by its synonym *nihonshu* 日本酒 (literally 'liquor of Japan') (Ashkenazi and Jacob 2003; Linzbichler 1967). It features prominently in Shintō 神道 shrines and at restaurants, especially in *Izakaya* 居酒屋 style taverns, and has a fixed position in religious rituals as described by Antoni (1988).

If *sake* is the 'liquor of Japan' then *soju* is the 'spirit of Korea'. Distilled rather than fermented, it builds upon the grain distilling traditions of Central Asia and China. It is believed to have arrived with Mongol influences in the *Koryŏ* 고려/高麗 Dynasty that ruled the Korean peninsula from 918 to 1392. It has remained the national drink ever since. The traditional starting material again is rice. However, due to the limited availability, other grains have been added through history and, by as late as post-war South Korea, its production was still regulated by the government to avoid rice shortages and famine. In South Korea, it also experienced a significant reduction in alcohol content, from around 40 per cent (still common in North Korea) to under 20 per cent comparable to Japanese *sake* (Han 2004; Harkness 2013). Harkness recalls his South Korean host expressing preference for the old days: "Our liquor was like Chinese liquor, very strong" (Harkness 2013: 13).

Chinese distilled liquor, *báijiǔ* 白酒 (literally 'white liquor') is still strong. The standard brand Moutai (*Máotáijiǔ* 茅臺酒) can contain up to 70 per cent alcohol. A much lighter version of Chinese alcohol is *Shàoxīngjiǔ* 紹興酒, wine from Shaoxing in *Zhèjiāng* 浙江 province. Made from glutinous rice, it qualifies as *huángjiǔ* 黃酒, a close relative of Japanese *sake* (Cotterell 1987). It is drunk at dining occasions, but it is most famous for its use in meal preparations, for example, *zuìxiā* 醉蝦 (drunken shrimp). In Vietnam, the comparable product is called *rượu cần*.

Despite having a much shorter history and smaller share in East Asia, beer is very popular today. Since the late 2000s, Asia is both the leading global beer producing and beer consuming region by volume, growing from 45 billion litres in 2005 to 64 billion in 2014 as compared to Europe's stable consumption just above 50 billion litres during the same period (Kirin Beer University 2015a and 2015b). This is mostly due to the large population, with annual per capita consumption still far from the levels of traditional beer consuming societies like the Czech Republic (142.6 l) or Austria (104.8 l) (Kirin Beer University 2015a).

Unsurprisingly, China is leading the world both in beer production and consumption with approximately 45 billion litres annually (Kirin Beer University 2015a and

2015b). Much more telling is a comparison on per capita basis.¹⁰ Here the numbers again show an interesting regional pattern in East Asia as defined for this study. South Koreans, Japanese, and Vietnamese all consume between 40 l and 45 l of beer annually. Only China falls a little behind with 32.88 l. Despite the important cultural role of traditional alcohol, these numbers show that beer has become an (almost) inevitable part of social gatherings.

While grapes are grown and consumed fresh or dried in Asia for a long time, grape wine is also a rather modern addition to the East Asian drink menu. The trend is not entirely new with growth numbers in the late 1990s and early 2000s averaging above 60 per cent annually for China, Japan, and South Korea (Lee 2009: 258) and continuing to be strong. Vietnam reported a doubling of per capita consumption between 2005 and 2010 (Vietnam Investment Review 2015 quoting *Tuổi Trẻ*). In Japan, there is even a widely popular wine themed Manga comic called *Drops of God* (*Kami no Shizuku* 神の雫), which further spurred the wine trend in the country and also made wine more popular among Manga-affine South Koreans (Meiburg 2015).

The consumption patterns of soft drinks are showing similar signs of change through globalisation and adaptation. However, the numbers presented by recent Euromonitor International (2014a; 2015b; 2015d) studies give evidence of a shared appreciation of tea, although in its modern RTD (ready to drink) packaging for most of the region. South Korea is the stark exception with carbonated soft drinks already amounting for more than half of the consumption (Euromonitor International 2014c).

To summarise the findings of this section, it can be argued that tea continues to play an important role throughout East Asia, reflected in its particular cultural attribution. Moreover, actual consumption numbers do reflect the region's tea thirst in its traditional and modern (RTD) form. Similar results can be drawn from the analysis of alcoholic beverages. Modern additions to the inventory of traditional liquors exist, but consumers accept them as additions rather than substitutes. Only in Vietnam beer appears to have taken an almost exclusive place in alcohol consumption. Locally acquired taste preferences should neither be ignored nor overly generalised. However, shared roots of products and cultural exchange produced comparable beverage patterns, reflecting an East Asian culinary regionality in beverages at least for China, Japan, and South Korea.

¹⁰ Numbers published by Kirin do not include per capita accounts for all countries under research here, therefore the absolute numbers are divided by the actual population in 2014 obtained from The World Bank 2015.

Conclusion

This paper has analysed a number of *ingredients* composing East Asian food (and drink) foodways. While such a list cannot be complete, it has nonetheless provided valuable insight and evidence towards an East Asian culinary regionality among China, South Korea, Japan, and Vietnam.

Rice and noodles are the region's staples, having fed the people for centuries and continue to do so. Among the plant foods accompanying these staples, leafy greens are the most common throughout. Seaweeds play an important role in providing a nutritious as well as *umami* taste addition. The use of soy has long been particular to the region, resulting in a variety of products of soy bean origin, most notably bean curd or *tōfu*. It continues to provide an important protein addition to animal products. Pickles, as elsewhere, have been an early form of conservation. Further, they also play an important role in achieving *umami*, the leading taste principle of the region.

In animal products, the region is less homogeneous than in plant foods. Meats of terrestrial animals, pork, beef, and poultry among the most prominent, make up varying shares of animal protein intake. The individual countries' share varying at about 50 per cent for Japan and Korea, 60 per cent for Vietnam, and 70 per cent for China, respectively. The remaining animal meat protein is taken in the form of fish meats and other seafoods. Eggs play an equally heterogeneous role in the countries studied. While present in all cuisines, Chinese and Japanese diners consume the most. Milk traditionally has been of limited importance to the region. In recent years, Japan has become a milk consuming nation, with China also picking up.

In seasonings and condiments, the region follows the guiding *umami* taste principle. Preparations of soy and/or fish origin are found throughout East Asia, enhancing the savoury protein taste. A plethora of spices and herbs exist, leading to varying degrees of spiciness, saltiness, and other local taste preferences. But the *umami* taste and its achievement through specialised seasoning preparations is a marker for East Asia's culinary regionality.

Tea traditionally is the beverage of East Asia. Green tea in its leaf or powdered form remains the produce of choice throughout the region. In alcoholic beverages, several rice and grain based traditional alcoholic drinks continue to be prominent in China, Korea, and Japan. Beer already is a common addition.

Food culture is constantly changing and adapting as it has throughout history. Not accounting for changes over time and the dynamics of an integration into global markets is one of the shortcomings of the approach chosen in this paper. For an advancement of the research in the field of culinary culture and regionality, a theoretical foundation for the conceptualisation of the border between consumption patterns and food culture needs to be developed. How does the perception of foreign food turn from exoticness to indigenoussness? When did chili flakes become a *Kore-*

an ingredient (e.g., for making *kimch'i*)? And how will these processes develop in increasingly globalised consumer societies?

Together with these questions, the research presented here might further function as an entrance point to investigations of foodways and their role in the construction of identity, belonging, and even nationalism. If we admit a strong degree of regionality, e.g. in patterns of rice consumption as shown here, what do the strong sentiments of 'our' versus 'their' rice tell us about nationalist(ic) discourses? While this paper does not try to stir up any sentiments, similar research may in future contribute to a more distinguished understanding of food and (culinary) culture.

By identifying joint East Asian culinary patterns of ingredients, this paper has helped to close an existing gap in the research of culinary regionality. Instead of describing in detail one characteristic, it analysed the culinary regionality of East Asian ingredients as a whole. Limitations in depth had to be accepted to broaden the perspective—a perspective that has produced additional evidence pointing towards an East Asian food culture. This culture may not be as distinct in other characteristics as it is in the patterns of ingredients presented here. It may also not be limited to the countries studied here. Future research is invited to take further steps towards expanding the scope of this analysis and the possible label of its container, broadening upon its findings the understanding of culinary regionality in East Asia.

LIST OF ABBREVIATIONS

FAO	Food and Agriculture Organization of the United Nations
FAOSTAT	Statistics Division of the Food and Agriculture Organization of the United Nations
GDP	Gross Domestic Product
HVP	hydrolysed vegetable protein
MMT	Million Metric Tons
MSG	monosodium glutamate
RTD	ready to drink
USA	United States of America
WHO	World Health Organization
WINA	World Instant Noodle Association

REFERENCES

- Anderson, Eugene N. *The Food of China*. New Haven: Yale University Press, 1988
- Anderson, Eugene N. and Marja L. Anderson. "Modern China: South." In *Food in Chinese Culture: Anthropological and Historical Perspectives*, edited by Kwang-chih Chang. New Haven: Yale University Press, 1977, pp. 317–382
- Antoni, Klaus J. *Miwa - der heilige Trank: zur Geschichte und religiösen Bedeutung des alkoholischen Getränkes (Sake) in Japan*. Stuttgart: Steiner, 1988
- Arnow, David, Mary C. Boys, and Muhammad Shafiq. "Exodus Conversations: What significance Does Bread Have in Your Tradition?", 2013, <http://exodusconversations.org/questions/what-significancedoes-bread-have-in-your-tradition/>, accessed May 2016
- Ashkenazi, Michael and Jeanne Jacob. *Food Culture in Japan*. Westport: Greenwood Press, 2003
- Avieli, Nir. *Rice Talks: Food and Community in a Vietnamese Town*. Bloomington: Indiana University Press, 2012
- Barthes, Roland G. "Toward a Psycho-Sociology of Contemporary Food Consumption." In *Food and Drink in History*, edited by Robert Forster and Orest Ranum. Baltimore: John Hopkins University Press, 1979, pp. 166–173
- Berger, Peter L. and Thomas Luckmann. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Harmondsworth: Penguin Books, 1975
- Beyreuther, Konrad, Hans Konrad Biesalski, John D. Fernstrom, Peter Grimm, Walter P. Hammes, Uwe Heinemann, Oliver Kempfski, Peter Stehle, Hans Steinhart, and Ron Walker. "Consensus Meeting: Monosodium Glutamate an Update." In *European Journal of Clinical Nutrition*, 61/3, 2006, pp. 304–313
- Carter, David R. *Food for Thought: Reflections on Korean Cuisine and Culture*. Seoul: Agricultural and Fishery Marketing Corp., 2003
- Chan, Hoishan. "Around the World in 30 Dumplings." CNN Travel, 30 May 2012, <http://travel.cnn.com/explorations/eat/around-world-30-dumplings-393053/>, accessed May 2016
- Chang, Kwang-chih. "Ancient China." In *Food in Chinese Culture: Anthropological and Historical Perspectives*, edited by Kwang-chih Chang. New Haven: Yale University Press, 1977a, pp. 23–52
- Chang, Kwang-chih (ed.). *Food in Chinese Culture: Anthropological and Historical Perspectives*. New Haven: Yale University Press, 1977b
- Chang, Te-Tzu. "Rice". In *Cambridge World History of Food, Volume I*, edited by Kenneth Kiple and Kriemhild Ornelas. Cambridge: Cambridge University Press, 2000, pp. 132–148
- Chew, Yik Ling, Yau Yan Lim, Macha Omar, and Kong Soo Khoo. "Antioxidant Activity of three edible Seaweeds from two Areas in South East Asia." In *LWT - Food Science and Technology*, 41/6, 2008, pp. 1067–1072
- Chou, Lillian. "Chinese and Other Asian Pickles." In *Flavor and Fortune*, 10/3, 2003, pp. 19–20, 37–38, <http://www.flavorandfortune.com/dataaccess/article.php?ID=426>, accessed May 2016
- Cotterell, Yong Yap. *Die Kultur der chinesischen Kueche*. Bern: Scherz Verlag, 1987
- Cumings, Bruce. *Korea's Place in the Sun: A modern History*. New York: Norton, 1997
- Cwiertka, Katarzyna J. *Modern Japanese Cuisine: Food, Power and National Identity*. London: Reaktion Books, 2006
- Cwiertka, Katarzyna J. and Akiko Moriya. "Fermented Soyfoods in South Korea: The Industrialization of Tradition." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 161–181
- Douglas, Mary. "Deciphering a Meal." In *Daedalus*, 101/1, 1972, pp. 61–81

- Douglas, Mary (ed.). *Food in the social Order: Studies of Food and Festivities in Three American Communities*. New York: Russell Sage Foundation, 1984
- Durkheim, Emile. *The Division of Labour in Society*. Basingstoke: Macmillan, 1984
- Encyclopaedia Britannica. "Cereal Grain: Rice." 2015, <http://www.britannica.com/EBchecked/topic/502259/rice>, accessed May 2016
- Euromonitor International. "Passport: Soft Drinks in China." Technical report. London: Euromonitor International, June 2014a
- Euromonitor International. "Passport: Soft Drinks in Japan." Technical report. London: Euromonitor International, July 2014b
- Euromonitor International. "Passport: Soft Drinks in South Korea." Technical report. London: Euromonitor International, September 2014c
- Euromonitor International. "Passport: Soft Drinks in Vietnam." Technical report. London: Euromonitor International, June 2014d
- Euromonitor International. "Passport: Tea in Japan." Technical report. London: Euromonitor International, July 2014e
- Euromonitor International. "Passport: Tea in Vietnam." Technical report. London: Euromonitor International, October 2014f
- Euromonitor International. "Passport: Tea in China." Technical report. London: Euromonitor International, March 2015a
- Euromonitor International. "Passport: Tea in South Korea." Technical report. London: Euromonitor International, February 2015b
- Evans, Terry. "Urbanisation Drives Asian Egg Demand." October 2014, <http://www.thepoultrysite.com/articles/3306/urbanisation-drives-asian-egg-demand>, accessed May 2016
- Evans, Terry. "Global Poultry Trends 2014: Rapid Growth in Asia's Egg Output." May 2015, <http://www.thepoultrysite.com/articles/3446/global-poultry-trends-2014-rapid-growth-in-asia-egg-output>, accessed May 2016
- FAO. "Infographics: Egg Facts." Technical report. Rome: Food and Agriculture Organization of the United Nations, March 2015a, <http://www.fao.org/assets/infographics/FAO-Infographicegg-facts-en.pdf>, accessed May 2016
- FAO. "Staple Foods: What Do People Eat?" Technical report. Rome: Food and Agriculture Organization of the United Nations, 2015b, <http://www.fao.org/docrep/u8480e/u8480e07.htm>, accessed May 2016
- FAOSTAT. "Meat, Total: Production of top 5 Producers." Rome: Food and Agriculture Organization Corporate Statistical Database, 2015a, <http://faostat3.fao.org/browse/Q/QC/E>, accessed May 2016
- FAOSTAT. "Rice Production Quantities by Country." Rome: Food and Agriculture Organization Corporate Statistical Database, 2015b, <http://faostat3.fao.org/browse/Q/QC/E>, accessed May 2016
- FAOSTAT. "Rice Production Share by Region." Rome: Food and Agriculture Organization Corporate Statistical Database, 2015c, <http://faostat3.fao.org/browse/Q/QC/E>, accessed May 2016
- FAOSTAT. "Food Balance: Food Supply." Rome: Food and Agriculture Organization Corporate Statistical Database, 2016, <http://faostat.fao.org/site/610/DesktopDefault.aspx?PageID=610#ancor>, accessed May 2016
- Farquhar, Judith. *Appetites: Food and Sex in Post-socialist China*. Durham: Duke University Press, 2005

- Fischler, Claude. "Food Habits, Social Change and the Nature/Culture Dilemma." In *Social Science Information*, 19/6, 1980, pp. 937–953
- Fischler, Claude. "Learned versus 'Spontaneous' Dietetics: French Mothers' Views of What Children Should Eat." In *Social Science Information*, 25/4, 1986, pp. 945–965
- Fischler, Claude. "Attitudes Towards Sugar and Sweetness in Historical and Social Perspective." In *Sweetness: International Life Sciences Institute Symposium*, edited by John Dobbing. London: Springer-Verlag, 1987, pp. 83–98
- Fischler, Claude. "Food, Self and Identity." In *Social Science Information*, 27/2, 1988, pp. 275–292
- Frank, Ruediger. *Nordkorea: Innenansichten eines totalen Staates*. Munich: Deutsche Verlags-Anstalt, 2014
- Friend, Elizabeth. "Meat Consumption Trends in Asia Pacific, and What They Mean for Foodservice Strategy." Technical report. London: Euromonitor International, August 2015, <http://blog.euromonitor.com/2015/08/meat-consumption-trendsin-asia-pacific-and-what-they-mean-for-foodservice-strategy.html>, accessed May 2016
- Goody, John R. *Cooking, Cuisine and Class: A Study in Comparative Sociology*. Cambridge: Cambridge University Press, 1982
- Hacking, Ian. *The Social Construction of What?* Cambridge: Harvard University Press, 2000
- Han, Emily. "11 Gluten-Free Asian Noodles." July 2010, <http://www.thekitchn.com/glutenfree-asian-noodles-121367>, accessed May 2016
- Han, Joonhye. "Korean Soju." June 2004, <http://www1.american.edu/ted/soju.htm>, accessed May 2016
- Harkness, Nicholas. "Softer soju in South Korea." In *Anthropological Theory*, 13/1-2, 2013, pp. 12–30
- Harris, Marvin. *Good to Eat: Riddles of Food and Culture*. London: Allen and Unwin, 1986
- Harris, Marvin. *Cultural Materialism: In the Struggle for a Science of Culture*. Walnut Creek: AltaMira Press, 2001
- Hsu, Vera Y. N. and Francis L. K. Hsu. "Modern China: North." In *Food in Chinese Culture: Anthropological and Historical Perspectives*, edited by Kwang-chih Chang. New Haven: Yale University Press, 1977, pp. 295–316
- Huang, H. T. "Early Uses of Soybean in Chinese History." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 45–55
- Huntington, Samuel P. "The Clash of Civilizations?" In *Foreign Affairs*, 72/3, 1993, pp. 22–49
- Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon and Schuster, 1996
- IMF. "World Economic Outlook Database." Washington D.C.: International Monetary Fund, October 2014, <http://www.imf.org/external/pubs/ft/weo/2014/02/weodata/index.aspx>, accessed May 2016
- Kirin Beer University. "Global Beer Consumption by Country in 2014." Technical report. Nakano: Kirin Brewery Company, Limited, December 2015a, http://www.kirinholdings.co.jp/english/news/2015/1224_01.html#table3, accessed May 2016
- Kirin Beer University. "Global Beer Production by Country in 2014." Technical report. Nakano: Kirin Brewery Company, Limited, August 2015b, http://www.kirinholdings.co.jp/english/news/2015/0810_01.html, accessed May 2016
- Kocheri, Shreyansh. "Consumption of Fruits and Vegetables: Global and Asian Perspective." Technical report. London: Euromonitor International, March 2015, <http://>

- //de.slideshare.net/Euromonitor/consumption-of-fruits-and-vegetables-global-and-asian-perspective, accessed May 2016
- Kopplin, Monika (ed.). *Lacquerware in Asia, Today and Yesterday*. Intangible Heritage. Paris: United Nations Educational, Scientific and Cultural Organization, 2002
- Krieger, Martin. *Tee: Eine Kulturgeschichte*. Koeln: Boehrlau Verlag, 2009
- KTO. "Korea's Greatest Food, Kimchi." Wonju: Korea Tourism Organization, September 2015, http://english.visitkorea.or.kr/enu/FO/FO_EN_6_1_2_5.jsp, accessed May 2016
- Kushner, Barak. *Slurp! A Social and Culinary History of Ramen, Japan's Favorite Noodle Soup*. Leiden and Boston: Global Oriental, 2012
- Lǎodīng 老丁. "Lǎodīng de sīfāng cài - mǎyǐ shàng shù 老丁的私房菜—蚂蚁上树" [Laoding's private Dishes - Ant's on a Tree]. 2016, <https://www.xiachufang.com/recipe/100389228/>, accessed May 2016
- Lee, Chun Ja, Hye Won Park, and Kwi young Kim. *The Book of Kimchi*. Seoul: Korean Overseas Information Service, 1999
- Lee, Florence C. and Helen C. Lee. *Kimchi: A Natural Health Food*. Elizabeth: Hollym International, 1993
- Lee, Kyuho. "Is a Glass of Merlot the Symbol of Globalization? An Examination of the Impacts of Globalization on Wine Consumption in Asia." In *International Journal of Wine Business Research*, 21/3, 2009, pp. 258–266
- Lévi-Strauss, Claude. *Structural Anthropology*. New York: Basic Books, 1963
- Lévi-Strauss, Claude. "The Culinary Triangle." In *Partisan Review*, 33, 1966, pp. 586–595
- Linzbichler, Gerhard. "Die Sake-(Reiswein-)erzeugung in Japan." In *Keizai-gakubu Hiyoshi-ronbunshū* 経済学部 日吉論文集 [Essay Collection Hiyoshi, Faculty of Economics], 7, Tokyo: Keio-University, October 1967, pp. 64–89
- Lopez-Alt, J. Kenji. "Beyond Potstickers: Around the World in Dumplings." 2015, <http://www.seriousseats.com/2015/03/dumpling-types-around-the-world.html>, accessed May 2016
- Maangchi. "Japchae - Sweet Potato Starch Noodles Stir fried with Vegetables." 2016a, <http://www.maangchi.com/recipe/japchae>, accessed May 2016
- Maangchi. "Mul-naengmyeon (Cold Noodles in chilled Broth) Recipe." 2016b, <http://www.maangchi.com/recipe/naengmyeon>, accessed May 2016
- Mandl, Martin. "Food Culture in East Asia: An Enquiry into the Culinary Regionality of East Asian Eating and Drinking." M.A. Thesis, University of Vienna, 2016
- Mao, Jianhua. "Tofu Feasts in Sichuan Cuisine." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan, and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 121–143
- Meiburg, Debra. "How Asia's Wine Culture is Thriving in Different Ways." In *South China Morning Post*, 29 October 2015, <http://www.scmp.com/lifestyle/food-drink/article/1873726/how-asias-wine-culture-thriving-different-ways>, accessed May 2016
- Mennell, Stephen. *All Manners of Food: Eating and Taste in England and France from the Middle Ages to the Present*. Oxford: Blackwell, 1985
- Mennell, Stephen, Anne Murcott, and Anneke H. van Otterloo. *The Sociology of Food: Eating, Diet and Culture*. London: Sage, 1992
- Messina, Mark, Chisato Nagata, and Anna H. Wu. "Estimated Asian Adult Soy Protein and Isoflavone Intakes." In *Nutrition and Cancer*, 55/1, July 2006, pp. 1–12
- Mika. "Harusame with Pork (Japanese Stir-Fried Glass Noodles with Pork)." October 2014, <http://www.the350degreeoven.com/2014/10/japanese-hawaiian/harusame-with-pork-japanese-stir-fried-glassnoodles-with-pork/>, accessed May 2016

- Morris, Desmond. "Foreword." In *Social and Cultural Aspects of Drinking: A Report to the European Commission*, edited by the Social Issues Research Centre. Oxford: The Social Issues Research Centre, 1998, pp. 1–2
- Mouritsen, Ole G. "Umami Flavour as a means of regulating Food Intake and Improving Nutrition and Health." In *Nutrition and Health*, 21/1, 2012, pp. 56–75
- Muthayya, Sumithra, Jonathan D. Sugimoto, Scott Montgomery, and Glen F. Maberly. "An Overview of Global Rice Production, Supply, Trade, and Consumption." In *Annals of the New York Academy of Sciences*, 1324/1, 2014, pp. 7–14
- Newman, Jacqueline M. "Origins of Sushi and Kimchi." In *Flavor and Fortune*, 10/1, 2003, pp. 29 and 35
- Newman, Jacqueline M. *Food Culture in China*. Westport: Greenwood Press, 2004
- Nguyen, Can Van. "Tofu in Vietnamese Life." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan, and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 182–194
- Nguyen, Doan Thi Lam, Koenraad Van Hoorde, Margo Cnockaert, Evie De Brandt, Maarten Aerts, Le Binh Thanh, and Peter Vandamme. "A Description of the Lactic Acid Bacteria Microbiota Associated with the Production of Traditional Fermented Vegetables in Vietnam." In *International Journal of Food Microbiology*, 163/1, 2013, pp. 19–27
- Nunn, Nathan and Nancy Qian. "The Columbian Exchange: A History of Disease, Food, and Ideas." In *Journal of Economic Perspectives*, 24/2, 2010, pp. 163–188
- Otsuka, Shigeru. "Umami in Japan, Korea, and Southeast Asia." In *Food Reviews International*, 14/2-3, 1998, pp. 247–256
- Ozeki, Erino. "Fermented Soybean Products and Japanese Standard Taste." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan, and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 144–160
- Radcliffe-Brown, Alfred Reginald. *The Andaman Islanders*. Cambridge: Cambridge University Press, 1922
- Rath, Eric C. *Food and Fantasy in Early Modern Japan*. Berkeley: University of California Press, 2010
- Richards, Audrey. *Hunger and Work in a Savage Tribe: A Functional Study of Nutrition Among the Southern Bantu*. London: Routledge, 1932
- Richards, Audrey. *Land, Labour and Diet in Northern Rhodesia*. Oxford: Oxford University Press, 1939
- Roach, John. "9,000-year-old Beer re-created from Chinese Recipe." In *National Geographic News*, 18 July 2005, http://news.nationalgeographic.com/news/2005/07/0718_050718_ancientbeer.html, accessed May 2016
- Schleinkofer, Otto F. *Der Tee*. Hamburg: Cram, De Gruyter & Co, 1956
- Schwanitz, Valeria Jana, and August Wierling. *Okinawa: Unterwegs in Japans suedlichen Landen*. Schenkendoeborn: Manpuku-Verlag, 2014
- Sherman, Paul W. and Jennifer Billing. "Darwinian Gastronomy: Why we use Spices. Spices Taste Good Because They Are Good for Us." In *BioScience*, 49/6, 1999, pp. 453–463
- Sho, Hiroko. "History and Characteristics of Okinawan Longevity Food." In *Asia Pacific Journal of Clinical Nutrition*, 10/2, 2001, pp. 159–164
- Tan, Chee-Beng. "Tofu and Related Products in Chinese Foodways." In *The World of Soy*, edited by Christine du Bois, Chee-Beng Tan, and Sidney W. Mintz. Urbana and Chicago: University of Illinois Press, 2008, pp. 99–120

- Teas, Jane, Lewis E. Braverman, Mindy S. Kurzer, Sam Pino, Thomas G. Hurley, and James R. Hebert. "Seaweed and Soy: Companion Foods in Asian Cuisine and their Effects on Thyroid Function in American Women." In *Journal of Medicinal Food*, 10/1, 2007, pp. 90–100
- The Oxford English Dictionary. "Learner's Dictionary." 2015, <http://www.oxforddictionaries.com/de/definition/learner/>, accessed May 2016
- The Oxford English Dictionary. "British & World English." 2016, <http://www.oxforddictionaries.com/definition/english/>, accessed May 2016
- The World Bank. "Population, total." 2015, <http://data.worldbank.org/indicator/SP.POP.TOTL>, accessed May 2016
- UNESCO. "Kimjang, Making and Sharing Kimchi in the Republic of Korea. Decision 8.COM 8.23." 2013, <http://www.unesco.org/culture/ich/en/RL/kimjangmaking-and-sharing-kimchi-in-the-republic-of-korea-00881>, accessed May 2016
- UNESCO. "Tradition of Kimchi-Making in the Democratic People's Republic of Korea. Decision 10.COM 10.b.14." 2015, <http://www.unesco.org/culture/ich/en/RL/tradition-of-kimchi-making-in-the-democratic-people-s-republic-of-korea-01063>, accessed May 2016
- Vietnam Investment Review. "Vietnam Tops Southeast Asia in the Growth of Beer and Wine Consumption." 4 March 2015, <http://www.vir.com.vn/vietnam-tops-southeast-asia-in-the-growth-of-beer-and-wine-consumption.html>, accessed May 2016
- Vietnam Online. "9 most popular Vegetables in Vietnam." 2015, <http://www.vietnamonline.com/best-of-vietnam/9-most-popularvegetables-in-vietnam.html>, accessed May 2016
- Vietnamese Food. "Vietnamese Soup Recipes." 2012, <http://www.vietnamesefood.com.vn/vietnamese-recipes/vietnamesesoup-recipes/>, accessed May 2016
- Wang, Q. Edward. *Chopsticks: A Cultural and Culinary History*. Cambridge: Cambridge University Press, 2015
- WHO. "Global Status Report on Alcohol and Health 2014." Technical report, Geneva: World Health Organization, 2014
- WINA. "Global demand of instant Noodles." 2014, http://instantnoodles.org/en/common/en/pdf/EN_MARKET_VOLUME_3LG_A4_2015.pdf, accessed May 2016
- Xiàchúfáng 下厨房. "Jīngwèi liángmiàn 京味凉面 [Capital Style Cold Noodles]. 2016, <http://www.xiachufang.com/recipe/100358537/>, accessed May 2016
- Yamori, Yukio, Ayako Miura, and Kazuhiko Taira. "Implications from and for Food Cultures for Cardiovascular Diseases: Japanese Food, Particularly Okinawan Diets." In *Asia Pacific Journal of Clinical Nutrition*, 10/2, 2001, pp. 144–145
- Yoon, Sook-ja. *Good Morning, Kimchi*. Elizabeth: Hollym International, 2005

GLOSSARY

Chinese

<i>Ānhuī</i>	安徽	Anhui province of Eastern China
<i>bāozi</i>	包子	stuffed buns
<i>báijiǔ</i>	白酒	Chinese spirit, liquor
<i>bǐng</i>	餅	flat-breads
<i>chīfàn</i>	吃飯	eating, eating a meal; literally eating rice
<i>chòudòufu</i>	臭豆腐	fermented bean curd
<i>dòngdòufu</i>	凍豆腐	frozen bean curd, frozen tōfu
<i>dòufu</i>	豆腐	bean curd, tōfu
<i>dòufupí</i>	豆腐皮	bean curd skin, tōfu skin
<i>dòugān</i>	豆乾	dried tōfu
<i>dòuhuā</i>	豆花	soy bean custard
<i>dòujiāng</i>	豆漿	soy milk
<i>fàn</i>	飯	cooked rice
<i>fàntuán</i>	飯糰	a snack of rice wrapped in laver
<i>fǔzhú</i>	腐竹	tōfu sticks
<i>hǎitái</i>	海苔	laver
<i>huángjiǔ</i>	黃酒	glutinous rice wine
<i>húntun</i>	餛飩	wonton dumplings
<i>jiàng</i>	醬	fermented soy paste
<i>jiǎozi</i>	餃子	stuffed dumplings
<i>lěngmiàn</i>	冷麵	cold noodle dish
<i>liángmiàn</i>	涼麵	cold noodle dish
<i>mántou</i>	饅頭	steamed buns
<i>Máotáijiǔ</i>	茅臺酒	Maotai brand of Chinese liquor
<i>mǎyǐshàngshù</i>	螞蟻上樹	ants on a tree; a mung bean starch noodle dish
<i>miàn</i>	麵	flour or noodle
<i>pǔ'ěrchá</i>	普洱茶	Pu'er tea
<i>Qīnghǎi</i>	青海	Qinghai province of Western China
<i>Shàoxīngjiǔ</i>	紹興酒	wine from Shaoxing in Zhèjiāng 浙江 province

<i>Táng</i>	唐	Táng Dynasty (618–907)
<i>wǔxiāng dòufu</i>	五香豆腐	five spice tōfu
<i>xiānwèi</i>	鮮味	umami; one of five basic tastes
<i>xūn dòufu</i>	燻豆腐	smoked tōfu
<i>yóutiáo</i>	油條	Chinese cruller
<i>Yúnnán</i>	雲南	Yúnnán province of Southern China
<i>Zhèjiāng</i>	浙江	Zhejiang province of Eastern China
<i>Zhōu</i>	周	Zhōu Dynasty (1046–256 BCE)
<i>zhōu</i>	粥	congee
<i>zuìxiā</i>	醉蝦	a dish with shrimp and huángjiǔ; literally drunken shrimp

Korean

<i>ch'amisŭl</i>	참이슬	Chamisul brand of soju
<i>chang</i>	장	fermented soy foods
<i>chapch'ae</i>	잡채	sweet potato starch noodle stir fry
<i>kamch'ilmat</i>	감칠맛	umami; one of five basic tastes
<i>Kim Il-sŏng</i>	김일성	Kim Il-sung (1912–1994); supreme leader of the Democratic People's Republic of Korea (DPRK) from 1948–1994
<i>kimch'i</i>	김치	kimchi, Korean pickled vegetables
<i>kimbap</i>	김밥	a dish of rice and other ingredients rolled in laver
<i>kimjang</i>	김장	the process of making kimchi
<i>kkaktugi</i>	깍두기	diced radish kimchi
<i>koch'ujang</i>	고추장	red chili paste
<i>Koryŏ</i>	고려	Koryŏ Dynasty (918–1392)
<i>mandu</i>	만두	stuffed dumplings
<i>myŏn</i>	면	flour or noodle
<i>namul</i>	나물	seasoned vegetable dish
<i>naengmyŏn</i>	냉면	cold noodle dish
<i>oisobagi</i>	오이소박이	cucumber kimchi
<i>pabŭl mŏkta</i>	밥을 먹다	eating, eating a meal; literally eating rice
<i>paech'u</i>	배추	Chinese (napa) cabbage
<i>pap</i>	밥	cooked rice

<i>porich'a</i>	보리차	barley tea
<i>raengmyŏn</i>	랭면	cold noodle dish
<i>soju</i>	소주	Korean traditional alcoholic beverage
<i>tanmuji</i>	단무지	pickled yellow daikon radish
<i>toenjang</i>	된장	fermented soybean paste
<i>tubu</i>	두부	bean curd, tōfu
<i>umami</i>	우마미	umami; one of five basic tastes

Japanese

<i>Ajinomoto Kabushiki-gaisha</i>	味の素株式会社	Ajinomoto Co., Inc.; producer of monosodium glutamate (MSG)
<i>dashi</i>	出汁	basic Japanese broth
<i>Edo</i>	江戸	Edo Period (1603–1868)
<i>gari</i>	がり	pickled and coloured ginger
<i>go han</i>	ご飯	cooked rice
<i>gohan o taberu</i>	ご飯を食べる	eating, eating a meal; literally eating rice
<i>gyōza</i>	餃子	stuffed dumplings
<i>harusame</i>	春雨	starch noodle
<i>Ikeda Kikunae</i>	池田菊苗	Ikeda Kikunae; Japanese Chemist (1864–1936)
<i>izakaya</i>	居酒屋	tavern, inn; Japanese type of restaurant
<i>Kami no Shizuku</i>	神の雫	Drops of God; a Japanese wine themed Manga comic
<i>karupisu</i>	カルピス	Calpis brand soft drink
<i>konbu</i>	昆布	kelp
<i>maki</i>	巻き	rolled pieces of sushi, wrapped in laver
<i>men</i>	麺	flour or noodle
<i>miso</i>	味噌	fermented soy bean paste
<i>mugicha</i>	麦茶	barley tea
<i>nattō</i>	納豆	fermented soy beans
<i>nihonshu</i>	日本酒	another name for sake; literally 'liquor of Japan'
<i>nori</i>	海苔	laver
<i>onigiri</i>	お握り	a snack of rice wrapped in laver

<i>rāmen</i>	ラーメン	springy wheat noodles
<i>sake</i>	酒	sake; Japanese traditional alcoholic beverage
<i>shintō</i>	神道	Shinto; a Japanese religion
<i>shōchū</i>	焼酎	alcoholic beverage from barley or sweet potato
<i>soba</i>	蕎麦	buckwheat noodle
<i>takuan</i>	沢庵	pickled yellow daikon radish
<i>tōfu</i>	豆腐	bean curd, tōfu
<i>tsukemono</i>	漬物	pickled vegetables
<i>udon</i>	饅頭	thick wheat noodle
<i>umami</i>	旨味, うまみ	umami; tastiness, deliciousness, one of five basic tastes

Vietnamese

<i>ăn cơm</i>	eating, eating a meal; literally eating rice
<i>bánh bao</i>	stuffed buns
<i>bắp cải muối xối</i>	pickled Chinese cabbage
<i>cà muối</i>	pickled eggplants
<i>cơm</i>	cooked rice
<i>đậu phụ</i>	bean curd, tōfu
<i>dưa muối</i>	pickled mustard greens
<i>Lê</i>	Lê Dynasty Vietnam (1428–1788)
<i>mì</i>	flour or noodle
<i>miến</i>	flour or noodle
<i>phở</i>	rice vermicelli, a noodle soup
<i>quẩy</i>	Chinese cruller
<i>rượu cần</i>	fermented rice wine
<i>Tuổi Trẻ</i>	a major daily newspaper in Vietnam
<i>vị ngọt thịt</i>	umami taste; literally sweet meat