

FLAVOR & FORTUNE

DEDICATED TO THE ART AND SCIENCE OF CHINESE CUISINE

SOY: BEANS, SAUCES, PASTES, AND SPROUTS

NOODLES: AND OTHER FLOUR FOODS



ASIAN FOOD STUDY WITH SUIYUAN BOOK AWARDS;
CHENGDU; DOUFU; JEWS IN CHINA; TIBETAN VILLAGES;
MANY BOOKS REVIEWED; AND MUCH MORE.

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FOOD FOR THOUGHT

About The Publisher

THE INSTITUTE
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OF THE
SCIENCE & ART OF CHINESE CUISINE

促進中國烹飪科學與藝術研究所

The institute was conceived and established in the early 1990s in response to the growing interest in Chinese food and the need for collaboration between professionals and the public at large. Its purpose was and continues to be as an important source of information about the scientific and the artistic significance of Chinese and other Asian foods and cuisines.

The Mission and Goals include:

- 1 To encourage the exchange of ideas and information about all aspects of the science and art of Chinese cuisine
- 2 To foster the study of foods, herbs, diet, cuisines, customs, habits, health, nutrition, technology, and other scientific and culinary applications as they relate to Chinese and other Asian cuisines
- 3 To consult, advise, share and in other ways assist individuals and groups, corporations, associations, government agencies, and private individuals about Chinese and related cuisines

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FLAVOR & FORTUNE

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*The cover is a bowl of freshly and professionally made Mapo Doufu;
It and all other pictures are from the files of the editor;
Articles ending with (JMN) were written by her.*

FLAVOR & FORTUNE

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Dear Reader:

This second issue of our 26th year is the one hundred and first issue published. Most articles are on this magazine's web site, but not the 'Dear Reader' columns. We do not recall how this omission began, but know it did continue with these pages omitted from our web site. Our only thought is that they discuss the particular issue contents and probably were deemed unimportant then. To be consistent, we continue this practice with no hue or cry to do otherwise.

This issue includes an article about the other main Chinese staple food. We did rice, this one discusses wheat and other flour foods, also gluten which is not always labeled as an ingredient even if it is added to the product. It also has an article about Jews in China, one about Chengdu as the Capital of the Sichuan Province, and other popular foods and places. Included are Tibetan Villages, Soy: Beans, Sauces, Pastes, and (Soy) Sprouts, and doufu where one learns that not all are coagulated from ground soy beans.

Enjoy them all and look forward to others which will follow ones about Dongbei which is in the Northeastern corner of China, the Dai minority population and their delicacies, the Yuan or Mongol Dynasty that ruled from 1279 CE, vegetables--- past and present, popular Chinese herbals and their medicinal uses, early sailors in the US on its East coast, and many more.

The Editor,



THE ASIAN FOOD STUDY CONFERENCE

by Wang Si

The Asian Food Study Conference held in Beijing (October 2018) did give awards to forty books about food studies. This was the first time China awarded recognition to books about Chinese food published in China. Selected by a committee of three professors and five young scholars recently receiving their own Doctoral degrees, in different majors, all focusing on this topic of Food Studies. The Committee sorted through and read nearly one thousand books on related topics that were published since 1978. Why that year, because China began reform and opening up then, so it is an appropriate time to do so.

Originally, they selected fifty, but after three months of serious discussion, forty made it to the final list, and that is one book for each year since 1978. This was a massive task, and we thank these hard-working committee members for their excellent work. Now, we advise that in the future, an awards committee will choose only one book on the topic of: "Food History and Food Culture" every year, the best book on this topic published in China the year before it will be awarded.

For those that ask why are these awards named Suiyuan? That is the name of Yuan Mei's home garden and the name of his well-known cookbook. This poet, Yuan Mei (1716 - 1798), wrote *Suiyuan Shidan* which is an excellent and well-known Chinese cookbook published in the late 18th century. Since, it has been translated into German, French, Japanese, Korean, and Italian, and most recently into English, used and appreciated by many chefs, China scholars, linguists, historians, anthropologists, and others. Yuan Mei's birthday is March 25th, and that day has been selected in China as 'International Chinese Food Day.'

This magazine has discussed and introduced 'Suiyuan Shidan' in Volumes 14(4), 16(3), and 17(1). Because of his book, he has been referred to as 'China's Brilliat-Savarin' and called the best known food writer of early China. English readers can now read this bilingual Chinese-English edition titled: *Recipes from the Garden of Contentment: Yuan Mei's Manual of Gastronomy*. Translated into English by a Chinese Canadian biomedical researcher, Sean Chen, we thank E.N. Anderson, an American historical anthropologist who found it on Chen's blog, and thank help and encouragement Anderson received from Jeffrey K. Riegel, a Chinese literature professor, and Nicole Mones, a Chinese food writer, and Berkshire Books of Great Barrington MA; they published it in Fall 2018. Below are the awarded Suiyuan Book titles in alphabetical

order, then their English titles, author(s), Chinese city, publisher's name, publication date, and ISBN number:

(1) **1358-1840 ZHONGGUO YINSHI SHENGHUO: CHENGSHU JIAYAO DE WENMING**, its English title: **CHINA'S FOOD LIFE (1368 - 1840—CIVILIZATION OF A MATURE CUISINE**.

Yongwen Yi, Beijing, Tsinghua University Press, 2014. ISBN 978-7302364405.

(2) **CHAGUAN: CHENGDU DE GONGGONG SHENGHUO HE WEIGUAN SHIJI (1900 - 1950), THE TEAHOUSE: SMALL BUSINESS, EVERYDAY CULTURE, AND PUBLIC POLITICS: IN CHENGDU (1900 - 1950)**.

Di Wang, Beijing: Social Science Academic Press, 2010. ISBN 978-7509712498.

(3) **CHA YU ZHONGGUO WENHUA. TEA AND CHINESE COUTURE**.

Jianping Guan, Beijing: People's Publishing House, 2001. ISBN 978-7101009581.

(4) **HAN WEI YINSHI KAO. RESEARCH ON FOOD IN THE HAN AND WEI DYNASTIES**.

Meng Zhang, Lanzhou: University Press, 1988. ISBN 978-7311000868.

(5) **HUAXIA YINSHI WENHUA. CHINA'S FOOD CULTURE**.

Xuetai Wang, Beijing: Zhonghua Book Company, 1994. ISBN 978-7532626212.

(6) **JINDAI SHANGHAI FANDIAN YU CAICHANG. RESTAURANTS AND FOOD MARKETS IN MODERN SHANGHAI**.

Yanxiang Tang and Xiaoqi Chu, Shanghai: Lexicographical Publishing House, 2008. ISBN 978-7532626212.

(7) **LINGNAN YINSHI WENHUA. LINGNAN FOOD CUTURE**.

Naisen Lin and Jianmin Xian, Guangzhou: Guangdong Higher Education Press, 2010. ISBN 978-7536138209.

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(8) MAN HAN QUANXI YUAN KAOSHU. ON SOURCE OF MAN-HAN OVERALL FEAST.

Rongguang Zhao. Beijing: Kulun Press, 2003. ISBN 978-7800406652.

(9) MEIZHOU ZUOWU ZAI ZHONGGUO DE CHUANBO JIQI YINGXIANG YANJIU. ON DIFFUSION AND INFLUENCE OF AMERICA'S CROPS TO CHINA.

Siming Wang. Beijing: China Three Gorges Press, 2010. ISBN 978-7807586814.

(10) MINGGUO HANGZHOU YINSHI. HANGZHOU FOOD CULTURE 1921 - 1948.

Hong He. Hangzhou Publishing House, 2012. ISBN 978-7513401210.

(11) SHI, WEI, DAO: HUAREN DE YINSHI QILU YU WENHUA YICAI. FOOD, FLAVOR & PHILOSOPHY: ON CHINESE FOOD HISTORY AND CULTURE.

Chengyuan Gao. Beijing: Forbidden City Press, 2010. ISBN 978-7513401210.

(12) TANG SONG YINSHI WENHUA BIJIAO YAJIU. COMPARATIVE STUDIES ON DUNHUANG FOOD CULTURE IN TANG AND SONG DYNASTIES.

Pubing Liu. Beijing: China Social Sciences Publishing House, 2010. ISBN 978-7500491469.

(13) TANG WUDAI DUNHUANG YINSHI WENHUA YANJIU. DUNHUANG FOOD CULTURE IN TANG AND FIVE DYNASTIES.

Qi'an Gao. Beijing: Minzu Press, 2004. ISBN 978-7105067626.

(14) TIAOCAI - NANJIAN YIZU DE XIANGYAN LIYI. "SERVING DANCE" RURAL BANQUET ETIQUETTE OF THE YI NATIONALITY IN NANJIAN.

Yang Qin. Kunming: Yunnan People's Publishing House, 2010. ISBN 978-7500491460.

(15) WEIYAN DAAJI: YUNNAN NUODENG YANYE DELISHI RENLIEXUE KAOCHA. SALT BUSINESS IN NUODENG YUNNAN: PERSPECTIVE OF HISTORICAL ANTHROPOLOGY.

Yu Shu. Beijing: World Publishing Corporation, 2010. ISBN 978-7510018077.

(16) WEI YU WEIDAO. TASTE AND ITS PHILOSOPHY.

Huanan Gong. Shanghai: Shanghai People's Publishing House, 2008.

(17) WENHUA JIAOLIU DE GUIJI ZHONGHUA ZHETANG SHI. TRACKS OF CULTURAL EXCHANGE: HISTORY OF SUGAR IN CHINA.

Xianlin Ji. Beijing: Economic Daily Press, 1997. ISBN 978-7801272846.

(18) XIYU YINSHI WENHUA SHI. FOOD CULTURAL HISTORY OF WESTERN REGIONS.

Iarafil Yusuf. Urumchi: Xinjiang People's Publishing House, 2012. ISBN 978-7228151448.

(19) JIANSHENG GONG FU DANG'AN SHISHI YANJIU. FOOD RESEARCH ON ACHIEVEMENT OF CONFUCIUS FAMILY RESIDENCE.

Ranguang Zhao. Jinan: Shandong Pictorial Publishing House, 2009. ISBN 978-7807135265.

(20) JINCANG MINZU LINGHUN DE FUHAO: THEORY OF CHINESE SYMBOLISM.

Ming'an Qu. Kunming: Yunnan University Press, 2001. ISBN 978-7810682886.

(21) YINSHI KAOGU CHUJI. PAPER COLLECTIONS ON FOOD ARCHEOLOGY.

Renxiang Wang. Beijing: China Business Press, 1994. ISBN 978-7504416460

(22) YOU RONG NAI DA: LIAO SONG JIN YUAN SHIQI DE YINSHI QIJU YANJIU. RESEARCH ON FOOD UTENSILS IN LIAO, SONG, JIN AND YAN DYNASTIES.

Rong Han. Zhenjian: Jiangsu University Press, 2011. ISBN 978-7811302912.

(23) ZHONGGUO HUABEI YINSHI WENHUA BIANQIAN. FOOD CULTURE AND CHANGE IN MEDIAEVAL NORTH CHINA.

Lihua Wang. Beijing: China Social Sciences Publishing House, 2000. ISBN 978-7500428923.

(24) ZHONGGUO BEIFANG YOUYU MINZU YINSHI WENHUA YANJIU. ON FOOD CULTURE OF NOMADS IN NORTHERN CHINA.

Jingming Zhang. Beijing: Cultural Relics Publishing House, 2008. ISBN 98-7501019922.

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(25) ZHONGGUO CAIXIJI QI BOJIAO. CHINESE CUISINE WITH COMPARATIVE STUDIES.

Changjiang Zheng. Beijing: China Financial and Economic Publishing House, 1992. ISBN 078-50051309.

(26) ZHONGGUO CHAUNTONG YINSHI LISU YANJIU. CHINESE TRADITIONAL FOOD CUSTOMS AND MANNERS.

Weijun Yao. Wuhan: Central China Normal University Press, 1999. ISBN 978-562220367.

(27) ZHONGGUO DAOZUO WENHUA SHI. CHINA'S RICE CULTURE AND HISTORY.

Xiulin You and Xiongsheng Zeng. Shanghai: Shanghai People's Publishing House, 2010. ISBN 978-7208091856.

(28) ZHONGGUO LUCAI WENMAI. CULTURE AND HISTORY OF SHANDONG CUISINE

Jianmin Zhao and Junji Qu, editors. Beijing: China Light Industry Press, 2016. ISBN 978-7518410330.

(29) ZHONGGUO MIANDIAN SHI. HISTORY OF CHINESE PASTRIES.

Pangtong Qiu. Qingdao Press, 1995. ISBN 978-7543662261.

(30) ZHONGGUO NANGUA SHI. CHINESE SQUASH HISTORY.

Xinsheng Li. Beijing: China Agricultural Science and Technology Press, 2017. ISBN: 978-7511628251.

(31) ZHONGGUO PENGREN BAIKE QUANSHU. CHINESE COOKING ENCYCLOPEDIA.

Xi Jiang, editor. Beijing: Encyclopedia of China Publishing House, 1992. ISBN: 978-7500050704.

(32) ZHONGGUO PENGREN WENHUA DADIAN. COLLECTION OF CHINESE CULINARY CULTURE,

edited by Xuezhi Chen. Hangzhou: Zhejiang University Press, 2011. ISBN 978-7308088626.

(33) ZHONGGUO SHILIAO SHI. HISTORY OF CHINESE INGREDIENTS.

Weijie Yu. Shanghai: Shanghai Ancient Books Publishing House, 2011. ISBN 978-7532558605.

(34) ZHONGGUO YINSHI KEXUE JISHU SHI GAO. HISTORY OF CHINA'S FOOD SCIENCE AND TECHNOLOGY.

Hongkun Ji. Hangzhou: Zhejiang Gongshang University Press 2015. ISBN 978-751781055.

(35) ZHONGGUO YINSHI MEIXUE SHI. HISTORY OF CHINESE FOOD ASTHETICS.

Jianjun Zhao. Jinan: Qilu Press, 2014. ISBN 978-7556501960.

(36) ZHONGGUO YINSHI SHI. CHINESE FOOD HISTORY.

Hairong Xu, editor. Hangzhou: Hangzhou Press, 2014. ISBN 978-7556501960.

(37) ZHONGGUO YINSHI WENHUA SHI - CHANGJIAN ZHONGYOU DIQU JUAN. CHINESE FOOD CULTURE AND HISTORY, VOLUME AREA OF MIDDLE YANGTSE RIVER.

Dingyaun Xie. Beijing: China Light Industry Press, 2013. ISBN 978-7501994243.

(38) ZHONGGUO YINSHI WENHUA SHI - XI'ER NAN DIQU JUAN. CHINESE FOOD CULTURE AND HISTORY - AREA OF SOUTHWEST CHINA.

Tie Fang and Min Feng. Beijing: China Light Industry Press, 2013.

(39) ZHONGGUO ZHU WENHUA SHI. CHOPSTICKS CULTURE AND HISTORY.

Yun Liu, editor. Beijing: Zhonghua Book Company, 2006. ISBN 978-7101052534.

(40) ZHOULI YINSHI ZHIDU YANJIU. RESEARCH ON FOOD SYSTEM IN THE RITES OF ZHOU.

Xueping Wang. Yangzhou: Guangling Press, 2010. ISBN 978-7806946268.

LETTERS TO THE EDITOR

FROM JACOB:

You have had some letters and articles about Jews; can you say something about the Jews in China?

JACOB: Read the article about Jews in China in this issue. Also go to Wikipedia and other resources for more information about this population and the one about Kaifeng Jews.

LEON IN LOS ANGELES ASKS:

Can you expand on Benita Wong's methods of heating foods?

LEON: The ancient Chinese delineated them in the order she does. Her list is forty, many minimally used. Here are those most used:

CHU, the earliest and probably simplest, is cooking in well-controlled, well-timed boiling water.

TANG is quick boiling, a variation of the previous one but with sliced or thin-cut foods dipped in hot liquid sealing and cooking them quickly.

SHUAN is cooking food pieces in boiled liquid on a charcoal or spirit-heated pot at the table.

CHIN is cooking in boiled liquid, immediately reducing the heat or removing it from the heat.

CHUAN is bringing water or stock to a rolling boil, adding all food, reheating to the rolling boil, and removing the food when done.

PAO is deep-boiling, like deep-frying, but the liquid is three to four times greater than the food in it.

MEN is frying the main ingredient in little oil, adding some liquid and bringing that to the boil, then long-cooking it.

LU is to boil, reduce the heat, and cook in strong aromatic soy-herbal stock; adding herbs as needed.

CHA SHAO is marinated meat cut in strips, heated over a fire or in an oven, then roasted hanging, brushed with marinade at regular intervals.

CHENG is steaming in an open a large container, the liquid at a rolling boil.

TUN is steaming in a closed container, often sealed with paper or topped with a lid.

PENG is frying on both sides until brown, adding a limited amount of liquid, cooking it until almost dry.

HUI is cooking in thickened liquid, adding a drop or two of sesame oil stirred into this thickened gravy.

PAN, also called 'hot toss and scramble', is similar to hui but in flavor-impregnated oil.

PAO, also called 'flash-frying', with the food suspended above oil, ladle splashing it with oil.

CHIEN is cooking in a small amount of oil, the pieces large and cooked until done.

MINDY:

Do the Chinese believe there is a God; and what does he/she say about food?

MINDY: Your questions can best be answered quoting the first sentence in *The Great Tao* by Stephen T. Chang; it was published in *Tao Publishing*, at 2700 Ocean Avenue, San Francisco CA 94132. It begins saying: "Tao is God, according to the Chinese. To translates the Gospel according to John 1:1 saying "In the beginning was the Tao, and the Tao was with God"... then goes on for pages.

EDITOR:

How long and why has licorice been used as a medicine by the Chinese?

WING WANG WANG: For more than four thousand years in China and the rest of Asia, most often for relieving stomach inflammations and digestion. Not everyone should ingest this herbal because it can impact those with hypertension and those with cardiac and renal issues, the latter the most. Adverse effects are from the *glycyrrhizic* acid in licorice. It causes sodium retention, exacerbates the effects of a diet high in sodium, if one ingests more than three and a half ounces a day. The amount does differ for each person about its adverse effects, but it does take several years to see any subclinical conditions and these most often promote retaining sodium.



DR. NEWMAN:

Can you share information about Canarium alba, the Chinese olive and about rhubarb use in China?

MARY LOUISE: China uses both of these food items mostly in the south of their country, and as fruits, but the olives are also used for varnish and for printing. Archeologists think this variety of olive originated in Indochina, is now popular throughout China as a fruit, and on Hainan Island used as a final coat of varnish on boats there. Both foods are now popular all over China. The olive was once a tribute food at the palace when Han Emperor Wu Ti reigned about 111 BCE while rhubarb was always both a food and medicine in China

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LETTERS TO THE EDITOR

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and in Tibet. It was loved when used as a sweet and has been since antiquity. As a medicine, rhubarb was used to relieve constipation, balance the digestive system, and as a tonic. Some did use it to relieve mental disorders, but that was not a popular use. Anthropologists believe it native to China, Tibet, and to Russia. It was once a luxury item, and probably came to Europe from Asia on the Silk Road. Everyone learned quickly that one should only consume the stems and roots, never the leaves because they are toxic loaded with oxalic acid. There are many kinds of rhubarb, the Chinese variety considered best; it is botanically known as *Rha barbarum* and The Chinese call it *da huang*, its very large leaves reminding of its Chinese name as *da* means big or large in their language. The stems, seen on page 8, are eaten in many countries, and not new to China, they were mentioned by Shen Nung in 2838 BCE. The stems were eaten raw in China in the 7th century CE, and then they grew wild in and around Beijing. The Mongols did eat them often in the 10th century, and Marco Polo does mention them in the 12th, and many missionaries did so then, too. This hardy plant grows nine feet in height, and is used in China in stews, bakery products, and many sweet and stewed dishes there. Some did say that the Chinese did use their leaves, but only as a purgative to cleanse the blood and purify the system when other medicines did not do these jobs successfully.

EDITOR:

Can you tell us some things about the lady who wrote 'How to Cook and Eat in Chinese?'

REN REN: When asked about the benefits of educating girls, she replied: "Women are the mothers of all citizens." She was born in Nanjing as Yang Bu Wei and was raised by an aunt and uncle; her early schooling there. After that education, she went to Medical School in Tokyo and found "Japanese food inedible" so she became interested in cooking. She married linguist Yuen R. Chao, married him in 1922, they had four daughters, the eldest, Rulan Chao who helped correct her English when she began book writing. She said "I speak little English and write less; I cooked my dishes in Chinese, my daughter Rulan put my Chinese into English." In this book, she invents the terms 'stir-frying' and 'pot stickers.' Her second book is not a cookbook; both are published by the John Day Company owned by Pearl S. Buck.

NEWMAN:

Can you provide a Chinese stew for my new slow-cooker: and a recipe for soy sprouts?

J. K. LEE: Here are both for you to enjoy. The soy sprout recipe is on page 10.

BEEF NOODLES, SLOW-COOKED

Ingredients:

1½ to 2 pounds chuck steak, cut into two-inch cubes
salt and pepper to taste
2 Tablespoons cornstarch
2 Tablespoons vegetable oil
3 Tablespoons hoisin sauce
3 Tablespoons dark soy sauce
1 Tablespoon garlic chili paste
2 Tablespoons tomato paste
1 Tablespoon minced fresh ginger
3 large garlic cloves, peeled and slivered
2 star anise (each 4 to 6 points)
½ pound dried flat noodles
2 to 3 cups cilantro or watercress leaves
3 angle-sliced scallions

Preparation:

1. Mix steak cubes, salt and pepper, and cornstarch.
2. Heat oil in a slow-cooker, and when hot, add the meat, hoisin and soy sauces, the chili and tomato pastes, minced or slivered ginger and garlic, and the star anise pods, stir, and cover the slow cooker,
3. After four hours, stir well, and remove and discard the star anise, and cover this once again and let it cook about three more hours until the meat is tender.
4. Boil the noodles about eight minutes less than their package instructs, drain them and toss them into the slow cooker, stir and recover once again.
5. Top with the cilantro and/or the watercress, sprinkle on the scallion slices, and serve.

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LETTERS TO THE EDITOR

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CATFISH AND SOY SPROUT SOUP

Ingredients:

2-pound catfish, scales, bones and insides removed, then cut into two-inch pieces
2 teaspoons salt
2 whole tomatoes, base end removed
3 cups soy sprouts
½ cup pickled Sichuan vegetables, coarsely chopped
3 cloves whole garlic, peeled and thinly sliced
1 Tablespoon minced fresh ginger
½ teaspoon chili powder
½ teaspoon granulated sugar
1 Tablespoon lime juice
1 teaspoon sesame oil
3 Tablespoons thin soy sauce
3 cups hot chicken broth

Preparation:

1. Mix fish pieces and the salt and put them in a colander to drain for half an hour. Then rinse and dry them with paper towels.
2. Blanch the tomatoes and immediately dip them in ice water, then remove their skin, and mash them.
3. Put a quart of water in a pot, bring it to the boil, add the soy sprouts and blanch them for two minutes, drain, and then discard their water.
4. Put the pickled vegetables in another pot with one cup of hot water, add the mashed tomatoes, ginger, garlic, chili powder, and the sugar, and bring this to the boil, reduce the heat and simmer for five minutes, then add the sprouts for three more minutes, stir. Then drain putting all in a pre-heated bowl, the fish pieces on top.
5. Add the lime juice and stir gently, then serve the pieces of fish and soy sprouts gently mixed with the sesame oil-soy sauce and the hot broth.

HARRIET ASKS:

You have written lots about tea, but nothing about Chrysanthemum Tea or about Squash Blossoms. I love tea and flowers, please provide these recipes.

HARRIET: I did drink this tea as a teen and in my early twenties, but never ate squash blossoms, and would love to. The tea was popular in my home and still is in Hangzhou, but in the US it was unavailable for a few years as they claimed it brought bugs into the country in its flowers. Once brewed, it does keep its aroma, and many adore it.

CHRYSANTHEMUM TEA

Ingredients:

½ cup dried chrysanthemum flowers
rock sugar or honey, to taste (optional)

Preparation:

1. Put these flowers in a teapot, cover them with freshly boiled water, stir, and after one minute, discard the water.
2. Refill the teapot with fresh water steeping the flowers for five minutes. Enjoy the tea hot, cool or cold; and one can brew it a second time after that, but after that it will lose its flavor and aroma.

STUFFED SQUASH FLOWERS

Ingredients:

10 fresh squash flowers, rinsed then carefully dried with paper towels
½ cup dried shiitake mushrooms, soaked until soft, then drained, stems discarded, caps finely minced
1 cup minced fresh pork
3 cloves fresh garlic, peeled and chopped
3 scallions, coarsely chopped
1 large egg, beaten
3 Tablespoons mixed light and dark soy sauce
1 piquant pepper, seeds discarded, then minced
½ cup vegetable oil
2 teaspoons thin soy sauce
2 teaspoons granulated sugar
1 Tablespoon Chinese black vinegar

Preparation:

1. Cut away and discard stamens and the green calyx.
2. Mix mushroom, pork, garlic, scallions, beaten egg, soy sauces, minced hot pepper, and one tablespoon of the oil, and stuff the flowers, most of the meat mixture toward their bottoms.
3. Heat wok or fry pan, add the rest of the oil, and put flowers into the hot oil bottoms down, petals up, and fry until golden. Near the end of the frying put the petal part into the oil and fry them until the entire flower is crisp.
4. Remove them to a small plate, petal parts toward the center, base of the flowers around the plate's edge.
5. Mix one tablespoon of the thin soy sauce with two teaspoons of sugar and one tablespoon of Chinese black vinegar, and pour over the stuffed flowers, and serve.

LEE KIM WONDERS:

I heard that drunken immortals in a dish always means fermented rice in it; is this true?

LEE: Often named after these tipsy immortals, but not always with alcohol in it, here is a popular one.

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LETTERS TO THE EDITOR

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DRUNKEN FRUITS

Ingredients:

3 Tablespoons cooked barley
½ cup goji berries
3 Tablespoons soaked and drained goji berries
3 canned water chestnuts, cut into slices around each one
1 Tablespoon water chestnut flour
2 cups white rock sugar
dash of pink Himalayan sea salt
1 cup sliced banana the long way and each slice cut in half. Big blueberries, a ripe melon cut into small balls, a ripe mango cut into balls, and ½ red raspberries
1 cup fermented rice with its liquid

Preparation:

1. Mix cooked barley, drained goji berries, circularly cut water chestnut pieces, water chestnut flour, rock sugar, sea salt, and the four fruit pieces in a pot, add 3 cups cold water, and bring this to the boil, add the fermented rice but not its liquid. Bring this to the boil and when thickened, remove the fruit and let the liquid cool.
2. Return the fruit to the liquid, and serve hot, at room temperature, or refrigerate and serve cold.



SIRS:

Never saw Bunun minorities; have you; and what is their staple grain?

FOLKS: They are Taiwanese aborigine people. We never saw them either except in a magazine picture above, but we know not from where as we never labeled it.

GE GAO ASKS:

Do share some important symbolic foods many Chinese love and use often:

GE GAO: Eight is an important and lucky number, so we share that many often spoken about with a few of their symbolic meanings; the foods in alphabetic order, not their order of importance.

CHICKEN means unity to most. It is a wish for families to be together for New Year's Eve dinner and many other times, too. This togetherness can include their eating a whole fish, chicken feet, and lobster.

DUCK, is loved as Peking Duck and Roast Duck these animals show and mean fidelity for life. They can be found at New Year's banquets; sometimes at weddings, and if red, this is a wish for happiness.

EGGS signify and symbolize fertility. A new baby is why they have a red egg party, and if male there will be an odd number of eggs, if a girl it will be an even number.

FISH represents prosperity. Every family wants that for their family members and a whole fish is often on their table to wish for that; and not cutting into their luck.

FRUIT, preferably gold-colored ones, including oranges, grapefruits, and pomelos are symbolic of good luck and much wealth, and seen at many New Year events.

NOODLES are symbols of longevity, served as long as possible, and found at birthday events as wishes for the long life of the one celebrating that birthday.

SEEDS be they lotus, watermelon, or any other, symbolize wishes for many children and are popular often repeating this wish.

VEGETABLES have various meanings, garlic chives symbolize eternity, bamboo shoots stand for wealth, sticky rice cakes for a long sweet life, and many round items wishing for family togetherness.

STAPLES: NOODLES AND OTHER FLOUR FOODS

Flour, water, a liquid, and salt is all that is needed to make noodles. After making them, knead that dough, then roll it out thick or thin, and cut it into strips wide or narrow. That readers, makes noodles.

If one cuts the rolled out dough into squares or rounds, these can be wrappers for dumplings or other flour-wrapped foods to fill with different minced foods. On them, one can add different sauces and one has different dishes. To the Chinese, noodles or any flour foods are their staples. They are adored most if they are Northern Chinese.

The *Qi Min Yao Shu*, an agrarian text published in 535 CE, had more than three hundred Chinese recipes in its nine volumes. Many are noodle or other staple dishes, all are sustenance for Chinese, past or present. The ancient Chinese could make them after they could grind a grain or cereal or a dried vegetable including a legume, or another dried food. From these ground items they could make noodles, wrappers, or other dough or staple dishes. In *Essential Skills for Everyday Life*, its recipes are essential to make many Chinese flour foods. There are new revised editions, perhaps you can find one at www.amazon.com

Written by a Northern Chinese, this volume, also has recipes for wines, vinegars, soy sauces, sweet dishes, and many main or snack dishes. It was authored by Jai Sixie, and it cites some one hundred and sixty different sources, many earlier books such as the *Shi Ci* or *Gastronomic Procedures*, a fifth century classic of common dishes whose original sources can not be located. They may have been southern Chinese foods handed down since Han Dynasty times, dairy foods, breads, rice, or rice and flour preparations, or other foods popular in China's earlier days. As all have not been found, that's a guess, of course.

In 1020 CE, thanks to an Imperial order, a wood block edition was prepared during the early Song Dynasty (960 - 1279 CE). We think there are some twenty

other editions published, three in the 1950s by Donald Harper, a professor of Asian languages at Maine's Bowdoin College. He put out one in English derived from earlier ones including a Chinese one produced by Miu Qiyu, an undated one in Chinese by Shi Sheng-han, one published in 1957, and another done in Japanese by Nishiyama Buichi and Kamashiro Yukio. If you find or have any of them, you have a treasure. We did see a composite edition, but had to return it to the generous friend who loaned it to us.

Steamed bread is part of China's early cookery; and in

these books, the loaves are made with rice, millet, and wheat flours with or without another grain, some with bean flours or a combination thereof. The Chinese were and still are great borrowers and did use many different flours. In this and other books, they placed bread and noodle dishes together whether steamed, boiled, baked, or fried. Breads could be made in metal pans they called ovens, but an oven was not among them.



Lo mein said to be 4,000 years old were found in China.

The noodles found in Lajia, seen on this page in this old picture, is from a 2005 newspaper that says they say they were made four thousand years ago. Found in our mail box, we share this newspaper clipping someone sent us. Known as *la mian*, they could have been pulled or stretched by hand, then shaped in wooden molds or just dried as seen, then probably baked in an oven or put on a metal or ceramic item with heat coming from a fire below.

Some breads or noodles were called 'cakes' long ago, others made with eggs plain or poached in oil were called 'wine puffs.' We once read about one stuffed with a walnut and red paste and called *hun dun*, and shaped like a half moon. Some were steamed and filled with one to four different minced ingredients, still popular today as are dim sum made that way. Those and others have ancestors the Chinese now call *jiao zi*; though their forerunners may have had various names. Now, they can be pan-fried, steamed, and an

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STAPLES: NOODLES AND OTHER FLOUR FOODS

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interesting one we read about but never saw, was a wheat-grain bread started with fermented simmered rice, sort of a congee made with leavened dough that said it used twice as much leavening in winter than in warmer weather.

We have heard about ancient recipes advising to make Fire-baked Bread, Bone Marrow Bread, and Chinese Doughnuts called 'loops,' and 'lard rings.' Some were puffs, water-pulled or hand-stretched noodles, extruded noodles, etc. A few recipes were translated by a Chinese friend, and from her, we learned that *won* meant clouds and *ton* meant to swallow, so now we understand why some call them 'swallowing clouds.'

We know that noodles did travel from Fujian to Southeast Asia, rice flour ones moved across Eurasia to Italy, instant noodles came from Japan, and many other flour foods traveled to many other places. Filament noodles were known in Italy long before Marco Polo returned home, and that information comes from archives in Genoa where a basket of *macheroni* was reported bequeathed to a relative in 1279. Another friend, an Italian, found this information in an Italian Spaghetti Museum. She told us they were made using ground sago palm flour, and that she saw *lagana* that did originate in ancient Greece made of flour and oil. To the best of our knowledge, only the Chinese, used gluten as a meat replacement isolating this protein as early as 500 BCE. This museum has many fascinating bits of information.

Marco Polo reports religious abstinence by practitioners who ate nothing but what they called 'semoa and bran' as accepted grains outside of Buddhist circles; fried, pickled, shredded, or prepared in other ways or blended with other ingredients. Early on, the Chinese did make foods into mock abalone, mock shrimp, mock chicken, etc. These days we see these foods gaining in popularity in many Chinese markets.



We know that dried wheat flour noodles are northern Chinese staples used for hundreds of years. Today, many are bought in nests, called *mien*, *dan mien*, *dan mian*, or dozens of other names, and used in soups and stir-fries. One chap said they were always dried, but he had

no idea who in China or when they were first made. The Chinese used them in many ways; we do, too.



E-fu noodles use wheat flour and were invented in the 18th century. The ones we buy come packed as two noodle circles and in a box showing them off through cellophane windows. We know they are fried, then dried before packaging. Most need boiling for two minutes before eating them. Some are made with eggs, and after frying then drying them, are almost always sold in rounds, often called 'noodle cakes.'



Flavored noodles can be made with wheat flour, with or without eggs. Some are flavored with real ingredients such as shrimp or crab, others with artificial ones. In the US, the latter need labeling as 'imitation' this or that, and most taste of shrimp, crab, fish, or chicken, as their label says. They are made in a myriad of ways no matter their flavor, are always dried, then fried, then dried again. All are popular, and very easy to cook.

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STAPLES: NOODLES AND OTHER FLOUR FOODS

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Rice sticks, also called rice vermicelli, are made with rice and not wheat flour, are usually lighter in weight and color than if made with wheat flour. They can be less substantial than those made with wheat. Those made in China are not as white nor as light as those made elsewhere. Many are thin and brittle; some wiry, some flat or fat, others are not. Bean thread noodles can have the same names, be semi-transparent, and often are thin. We prefer them soaked before cooking, many made with mung bean starch, and these often turn clear and glass-like when cooked. They have many different names including bean thread, cellophane noodle, glass noodle, silver noodle, transparent noodle, etc. They are popular in soups and stir-fried dishes, and they can squeak or crunch when consumed.

Some are made with sweet potato flour or a mix of sweet potato and mung bean flours. Usually fatter and not always clear, they can be more chewy than those only with mung bean flour. All are delicious, most are popular, and easy to find. All can be purchased in New York City's Chinatown at a market known as Kam Man Foods. This multi-level place has a large selection to choose from; is at 200 Canal Street, the phone is (212) 571-0330, the fax is (212) 766-9085. One can e-mail or contact them at www.kammanfood.com and one needs to know they ship some but not all refrigerated and fresh noodles.

For those wanting to make any noodle recipes that follow or are found elsewhere, almost all can be made with any combination of noodle products; but it is best to use different kinds cooked separately, then combined before adding any sauce. The amount of water and cooking time can vary, so if using more than one type or thickness, do cook them separately. We always do, then combine them at the last moment. Below are several of our favorites. We hope you enjoy them all. (JMN)

E-FU NOODLES, CLAMS, AND BLACK BEANS

Ingredients:

3 Tablespoons oyster sauce
1 Tablespoon thin soy sauce
2 Tablespoons soft black beans, mashed
½ cup chicken stock
1 teaspoon granulated sugar
1 Tablespoon Chinese rice wine
¼ pound dried E-Fu noodles
1 teaspoon vegetable oil
3 cloves garlic, peeled and slivered
1 slice fresh ginger, slivered
1 scallion, slivered
1 chili pepper, seeded and slivered
1 Tablespoon cornstarch
1 pound small clams, rinsed well

Preparation:

1. Mix oyster and soy sauces, mashed black beans, chicken stock, sugar, and wine, and set this aside.
2. In a pot of boiling water, add the dried E-Fu noodles and simmer for two minutes, then drain.
3. In a wok or fry pan, add oil, then the garlic, ginger, scallion, chili pepper, and the drained noodles and stir fry one minute, then add the sauce mixture, and stir. When it boils, pour it over the clams, stir for two minutes, then serve.

SWEET POTATO NOODLES WITH CHICKEN

Ingredients:

½ each, red and green peppers, seeded and thinly sliced
1 small kirby cucumber, some skin removed, then cut lengthwise in quarters and thinly sliced
2 boneless skinless chicken thighs, thinly sliced
3 Tablespoons chili paste with garlic
1 Tablespoon sesame paste
2 Tablespoons cold brewed tea
1 teaspoon Chinese black vinegar
4 ounces dried sweet potato noodles cooked two minutes, then drained
2 Tablespoons vegetable oil
3 cilantro sprigs, minced

Preparation:

1. Mix pepper and cucumber pieces with chili and cucumber pastes and the tea and vinegar
2. Toss this with the cooked noodles.
3. Heat wok or a fry pan, add the oil, then the cooked noodles, and stir-fry for one minute. Put all in a pre-heated serving bowl. Now add cilantro and ginger, stir, and serve.

SOY: AS BEANS, SAUCE, PASTE, AND SPROUTS

This 'King of Condiments' as the Chinese call soy sauce, has been popular in China for centuries. Loved there as soy and in other sauces and pastes, it is made from sprouted beans. The Chinese word for soy is *shu*, and has been for generations. That very word was found on four ancient bronze vessels, each with a touch of its remains, from before the 15th century BCE. These containers were carbon-dated, and these words are the earliest record of them, ever.

Called *shi* there and later in early texts, the remains show the beans partially decomposed by a special mold. They predate any soy sauce and many other soy foods. This sauce is, with the correct ingredients, cheap and easy to make, and widely used throughout China and most of the rest of Asia. It can be made from black or green beans and has a pleasing winy aroma and flavor. The beans are usually rinsed before use, and best chopped a little or crushed or mashed. After that and mixing them with a mold, a little Chinese rice wine, garlic, and ginger, and sometimes a few small pieces of tangerine peel, the process is complete.

Stored for long periods of time, sealed in ceramic crocks or glass jars, after opening and tasting, one finds the sauce thick or thin, and tasty. Always best stored in spotless containers and kept away from light and heat, this sauce has no determined shelf life, can probably be kept indefinitely if without a seasoning such as chili peppers.

In very early days, people and animals looking healthier than others had probably eaten many a heated soy bean in many a way. However, they probably did not know that these beans made them look that way. Nor did they know the beans did return nutrients to the soil they grew in. Scientists now know both and that when they are used in agriculture and industry or consumed by people, if the beans are cooked or heated before use, they are a very healthy ingredient.



They can be sold as sweet bean sauce, yellow bean sauce, garlic or chili bean sauce, or similar items, and can be but do not need to be used to make black bean or another bean sauce with or without garlic and/or chili sauce, or made into an X-O sauce.

In English, the words for these beans can be written as 'soy beans' or 'soybeans' and we now know they contain substances not readily digestible unless heated or cooked. After doing so, they have a beany aroma and taste, are rich in protein and many individual amino acids, and can contain lots of soy oil, if not removed early in the process. Few people know they can be and are used to make glue for torpedo boats, foam for fire-extinguishers, K-rations for the military, many a margarine, and many other uses.

Originating in China's Liaoning Province where they grew wild, they grow better in China's North than in its South, once were Manchuria's most important oil and ground bean export, particularly from the 1910s through the 1920s, and before that were written about in the *Book of Master Mo* (circa 400 BCE), also fed to young ponies so they grew better than those who did not eat them, and had other uses, too.

The Chinese have fermented these beans into sauces for a very long time, and by the time of China's final dynasty, soy sauce eclipsed all other sauces as the core of China's flavorings. Today, the Fujian Province is regarded as the home of the best soy sauce be it made from whole or ground beans. They season meat dishes most frequently, and as a whole bean or a ground bean sauce, they are the base of many traditional condiments served with Peking Duck.

Now people know the Chinese word *shu* is for soy beans or soy sauce. It is no longer a new word. We know that because of those four ancient bronze vessels;

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SOY: AS BEANS, SAUCE, PASTE, AND SPROUTS

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from at least the early Zhou period (1045 - 256 BCE), unearthed recently with very little left in them, that word was written on their exteriors. Once touted by an Emperor in 1024 BCE, and mentioned in seven poems in the *Shi Jing (The Book of Odes)* around the 11th to the 7th Centuries BCE, this current Chinese staple is made with beans botanically known as *Glycine max*. They mature in seventy-five to eighty days, grow three or more feet tall, and though called beans, are hairy seeds that grow in three-bean clusters, have lots of protein, carbohydrate, fibre, oil, vitamins, and minerals in them.

The Chinese also make them into soy milk and soy curds called *doufu*; the Japanese call these curds *tempeh*, and they and other Asians use lots of them and have for a couple of thousand years. Most ferment them with an *Aspergillus oryzae* mold, make dozens of products with them in warm dark places, and ferment and mature most of them into adored sauces and pastes.

In the *Analects of Confucius*, (475 BCE), beans for soy sauce, were documented and called one of China's five staple grains. Black, green, or white, they were used long before 2700 BCE, and said to be one of the seven essentials of daily life. The others are firewood, rice, cooking oil, salt, vinegar, and tea. Soybeans are unique among oil seeds and they also have lots of high quality protein.

Medical scientists report those eating many of them and products made with them have less coronary heart disease, fewer breast cancers, less osteoporosis; less diabetes, improved glucose tolerance, and better insulin response than those who do not. They also have less renal disease and less diarrhea and if only eating two servings a day, have reduced levels of cholesterol if eaten at a main meal; and people's risk of coronary heart disease is twenty-five percent less than among those not having eaten any soy beans.

Fermented or not, these beans are used in Chinese soup stocks and are valuable for dairy-sensitive people. If they are used in hoisin sauce, it will be richer and healthier than a similar sauce made with other beans, and it will taste better when vinegar and sugar are added. The Chinese know this and use lots of both.

In 2000 CE, H. T. Huang, an important Chinese food researcher, did write a poem about soy bean knowledge. In its second line he wrote, "In the seventh month we boil mallows and soybeans" and in its seventh stanza says "cultivated grains grouped with paddy rice, hemp seed, soybeans, and wheat....(are) staple grains of ancient China that produce good yields even in poor years."

A FEW SAUCES AND CONDIMENTS

English	Chinese
Hoisin sauce	海鮮醬
Oyster sauce	蠔油
Plum sauce	蘇梅醬
Sweet and sour sauce	甜酸醬
Black bean paste	蒜蓉豆豉醬
Shrimp paste	鹹蝦醬
Red vinegar	浙醋
Master stock	滷水
Char siu sauce	叉燒醬
Chu hau paste	柱侯醬

Recent archeological finds say the beans in soy sauce were also found in pottery jars at the Number 1 Tomb at Manwangdui where they were written on bamboo slips and found there as necessities. This is from the early Han Dynasty (202 BCE to 9 CE).

SOY SAUCE, has been a staple in China for thousands of years, and widely used in many Chinese dishes. The best is naturally brewed from fermented beans and superior to soy sauce made other ways. Brewing requires many steps, the first uses wheat heated and mixed with an *Aspergillus* mold. The second incubates soy beans under controlled

temperature and humidity. They break their protein bonds into individual amino acids. They are fermented developing color, aroma, and complex flavor and can take six months to two years. The next step presses, pasteurizes, and bottles their liquid. Soy sauce not brewed needs chemicals, synthetics, hydrolyzed vegetable protein, caramel coloring, corn or another syrup, salt, and more.

Chinese soy sauces can be purchased dark, light, and/or flavored, darker ones are usually fermented longer. They are best for long cooking; lighter ones, often called 'thin,' are best to flavor and season delicate foods or be part of a dipping sauce.

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SOY: AS BEANS, SAUCE, PASTE, AND SPROUTS

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Chinese soy sauces can be fermented for thirty days without heat, have less alcohol, and fewer lactic acids. Double Black Soy Sauce is darker and heavier, adds more color and strength to dishes that use it. Dark soy sauces are often called 'superior.' Those called 'lite' can have forty percent less sodium than regular or dark soy sauces. 'Mushroom Soy Sauce' is a Cantonese speciality with added mushroom flavor. Made with dark soy sauce and straw mushrooms, it has a sweeter taste. Some brands add some sugar when manufacturing them.

Most soy sauces were developed some thousands of years ago by fermenting soybeans for at least thirty days with salt and a ferment. Those kept longer taste better and are healthier. When buying fermented soy beans to make your own sauce or paste, we prefer those in cardboard containers with a yellow label because they were never mixed with another grain, can include yeast, and are fermented longer. Americans use lots of soy sauce and only a few soy pastes. The only data I found was that they used forty million gallons of soy sauce in 1998, most as a flavoring agent or for color, and/or to change physical substrates, and make them healthier.

SOY PASTES, can be sweet and mild or piquant if made with chili paste. Years ago, made this way, these pastes were not used as food items but as a treatment for joints, muscles, and knees. We know that because that was written in a *Shen Nong Ben Cao* edition circa 200 CE. No longer used those ways, soy pastes are now mostly used to flavor foods, cooked with a *fan, zhou* or a *cai* dish.

Guangzhou also known as Canton, is the capital of the Guangdong Province, and in China's southern region. They serve many royal foods such as bird's nest dishes. Their cooking and its early philosophy includes that every food has natural tastes and textures and they need enhancing.

In this province, typical meals include lots of rice, many vegetables, and foods of the sea or poultry or meat or both made in ultra-fancy ways. Most meats, are marinated with soy sauce to draw out their moisture and starch to seal it in. Many use a little sugar to bring out flavors, and many are with fermented black beans and garlic added as they have for centuries; some even prepared in fancy kitchens.

Creative ingredients and cooking techniques no longer fancy do make all foods taste better. The Cantonese make jokes about this saying that everything tastes better with legs except tables and chairs, everything also tastes better with wings except airplanes. However, it is no joke that if you eat just two of their snack foods known as 'dim sum' every day that were popular in 1850, it will take more than a year to taste them all. It is also no joke that a local expression is to marry or be born in Suzhou, visit Hangzhou, eat in Guangzhou, and die in Luzhou. Why these cities? In Suzhou are beautiful women, Hangzhou is itself beautiful, Guangzhou has great food, and Luzhou great wood for one's coffin.

Almost every Chinatown was settled by people from Guangzhou, many serving super Southern Chinese food. Most Chinese no matter where they are from, do appreciate their light fresh foods, cooked with techniques including steaming and stir-frying.

Southern Chinese came to the US early in the 18th century, three that were written about were seamen who stayed for a year, but not by choice. They landed in

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SOY: AS BEANS, SAUCE, PASTE, AND SPROUTS

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Baltimore on a ship called the Pallas, its captain left immediately after unloading and stranded them there. Before and certainly after that, many Chinese landed in San Francisco. Some left to open food stalls and restaurants there and elsewhere, sold Chinese food to other Chinese, and were appreciated.

Guangdong dishes can feature foods from Guangzhou, Chaozhou, Dongjiang, and other Eastern areas. Diverse, they are always fresh, tender, crisp, velvety, lightly flavored, and more intense in Winter and Spring than other seasons. Guangdong, one of China's oldest cities, is a famous seaport. Its cooking uses less oil, maintains original tastes, makes lightly-flavored dishes, prepares vegetables lightly, serves clear soups and a great number of other dishes at every meal. There are some five thousand different ones, eight hundred different snack foods, and many others; what is not to like.

Roast Suckling Pig, has a long history and many love this dish first mentioned in the *Book of Rites* written more than two thousand years ago. It is still loved and popular, often served at Imperial Banquets and at fantastic restaurants such as the Pan Xi. A Mushroom Soup is featured below from there, as are others after it.

SOY SPROUTS are made in dark humid places sprouting easily from soy beans or mung beans. Both are best washed before using in hot or cold dishes. The Chinese call bean sprouts *huang dou ya* or *dou ya*, and those made with mung beans are called *lu dou*. They like both, and those from mung beans are more popular than those from soybeans. They like them added to many stir-fry dishes for crispness, are also used in soups, egg rolls and spring rolls, and in many other dishes. Bean sprouts can be longer, fatter, and thicker than mung bean sprouts, maybe that is why.

OVERALL, not all soy bean use is appreciated; if the beans are not heated or cooked, they can be indigestible. Western cuisines rarely use them other than in soy sauce, though other uses of pastes are increasing worldwide. Chinese sauces are mostly called *jiangs*, and probably the most fermented products used worldwide. They have a mold ferment and have since Neolithic times. It can be a mold, yeast, or bacterial ferment such as those used to make wines. Fermentation preserves perishable foods and protects them from re-infection; and can stimulate the appetite. If you want to learn more about them and all soy foods, read the *History of Soybeans and Soy Foods* (2014);

it is available from the Soyinfo Center; PO Box 234, Lafayette CA 94549 or contact William Shurtleff at info@soyinfocenter.com or fax him at (925) 283-9091. (JMN)

SOY BEANS, DOUFU, AND MUSTARD GREENS

Ingredients:

- 1 Tablespoon vegetable oil
- 2 slices fresh ginger, minced
- ½ pound soy beans, blanched for two minutes
- ¼ pound preserved mustard greens, soaked two minutes, drained, and then minced
- ½ pound pressed *doufu*, cubed into ¼-inch pieces
- 3 Tablespoons *goji* berries
- 1 teaspoon mixed salt and granulated sugar
- 1 Tablespoon thin soy sauce
- 2 teaspoons cornstarch

Preparation:

1. Heat a wok or fry pan, add ginger and stir-fry for one minute, then add the soy beans and stir-fry another minute.
2. Add mustard green and the *doufu* pieces, and stir-fry two more minutes.
3. Now add *goji* berries, salt and sugar mixture, soy sauce, and the cornstarch, and stir until thickened, then serve in a pre-heated bowl.



SPICED WHOLE SOYBEAN PODS

Ingredients:

- 1 pound fresh soy bean pods, strings and ends removed
- 1 teaspoon five-spice powder
- 1 teaspoon coarse salt
- 2 teaspoons Sichuan peppercorns, crushed and tied in a square of cheese cloth.

Preparation:

Put soy beans, five-spice powder, salt, and the peppercorns in a two-quart pot, and simmer them for twelve minutes, then drain, discard the cheesecloth packet, and chill in the refrigerator for half an hour or more; then serve in a small bowl.

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**PAN XI
MUSHROOM SOUP**

Ingredients:

1½ teaspoons dried broken *dong gu* mushroom pieces, soaked until soft in one cup warm water, drain and save it
½ teaspoon fresh ginger
1 scallion, coarsely chopped
1 Tablespoon rendered chicken fat
½ pound *bok cai* hearts
½ teaspoon salt
6 cups superior chicken stock
2 Tablespoons *Shao Xing* rice wine
dash ground white pepper
1 teaspoon sesame oil
½ Tablespoon cornstarch mixed with a little stock
1 teaspoon rendered chicken fat
½ teaspoon crab roe

This recipe was told to a small group at the Pan Xi restaurant; what follows are notes taken then, the ingredient list handed out.

Preparation:

Drain mushrooms of course, mix them with chopped fresh ginger and scallions, salt, and granulated sugar, and some hot superior soup, reserved mushroom water, the *Shao Xing* rice wine, pepper, sesame oil, a cornstarch mixture, and the chicken fat, and a little crab roe. Add the ground fermented pastes, soy beans and curd, and other items (written in Chinese), and soft black soybeans. Then the leader did play a tape about a Mr. Gobtz, from a 'State of the Industry' talk at a 2000 Soyfoods Conference; but I do not know why. It began that soy beans grow in a wide range of soils and climates, are versatile, and can be made into human, animal, or industrial materials. It went on saying China uses fifty-eight percent of those grown for food, South Korea twenty-three percent, Japan seventeen percent, and the US only one percent; but they export the rest and mostly to China. Regular soy sauce and most soy pastes have about fourteen percent less sodium than most thin soy sauces. Most *doufu* has different amounts of calcium when made with calcium sulfate or calcium chloride or other coagulants; and soy foods do slow absorption of blood glucose. Attendees need to know that pressed *doufu* cakes can be called *tofu*, can be smoked, and if you buy or freeze yours, they are known as *tung tofu*, and when fermented called *fuyu*. Then after the tape, he said: Thank you for coming, and enjoy the dinner that follows. The recipes below were not from that talk, but from many different places, a few from Shurtleff sources.

**HOMEMADE
X-O SAUCE**

Ingredients:

5 dried scallops (also called conpoy) steamed with one cup of water for one hour, then shredded
2 Tablespoons dried shrimp, steamed with the scallops, add four Tablespoons hot water and mix well
3 Tablespoons corn oil
1 Tablespoon dry-fried shallots, peeled and minced, then soaked in two tablespoons hot water
1 Tablespoon minced Yunnan ham
1 Tablespoon thin soy sauce
2 Tablespoons Chinese rice wine
1 teaspoon granulated sugar

Preparation:

1. After steaming the conpoy, do save its liquid and check that it is torn into the thinnest strands possible.
2. Add four Tablespoons hot water to the minced shrimp, and set them and the conpoy in two different bowls to cool; and drain the shallots.
3. Heat a wok of fry-pan, add the oil, then the shallots, and fry them for two minutes, and reserve the oil putting it in a small pot with the other liquids and the minced ham, soy sauce, rice wine, sugar, and reserved oil and then simmer all of this for ten minutes, add the strands of conpoy and simmer all of these for thirty minutes more until all their liquid is reduced to two tablespoons, then turn off the heat and allow this to cool for one hour.
4. Boil two cups of water, and over a strainer setting atop a glass bowl, strain the conpoy mixture and fill clean glass jar(s) with this prepared X-O sauce.
5. Refrigerate until needed, but only up to one month, and serve before then.

GUIZHOU SPROUTS

Ingredients:

½ pound fresh soy bean sprouts, tails discarded
1 pound firm *doufu*, cut into thin one-inch squares
1 Tablespoon vegetable oil
3 scallions, angle sliced
1 teaspoon coarse salt
1 small chili pepper, seeds discarded, and slivered
1 Tablespoon dark soy sauce
1 Tablespoon sesame oil
½ teaspoon freshly ground Sichuan peppercorns

Preparation:

1. Simmer the sprouts for two minutes, then drain.
2. Next, simmer *doufu* pieces stirring very gently so they do not break apart, then drain them.
3. Heat a wok or fry pan, add the vegetable oil and the scallion pieces, and stir-fry half a minute before adding the salt, chili pepper slivers, soy sauce, sesame oil, and the Sichuan peppercorns and stir-fry for two minutes, then serve in a pre-heated bowl.

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SOY: AS BEANS, SAUCE, PASTE, AND SPROUTS

continued from page 19

BLACK BEAN SAUCE WITH GARLIC

Ingredients:

- 3 Tablespoons fermented black beans
- ½ to 1 teaspoon chili paste with garlic
- 1 Tablespoon corn oil
- 1 Tablespoon minced fresh peeled ginger
- 5 cloves fresh garlic, peeled and minced
- ½ cup chicken stock or broth
- 1 Tablespoon cornstarch
- 2 teaspoons granulated sugar

Preparation:

1. Mix fermented beans with half cup hot water and crush the beans using the side of a cleaver.
2. Mix in the chili paste, and allow to set for five minutes.
3. Mix chicken broth with the cornstarch, add the wine and the sugar, and stir, then add the black bean mixture and stir fry about one or two minutes until it thickens, then add the broth and cook one more minute.
4. Boil two cups of water, pour it slowly over the bean mixture now sitting in a strainer sitting over an empty glass bowl. Put the contents in the strainer into a clean glass jar, wipe the rim and cover, and refrigerate or put the jars into a boiling water bath for ten minutes, cool them and then refrigerate until needed.

WATER CHESTNUTS AND OTHER BEANS

Ingredients:

- ½ cup vegetable oil
- 3 whole garlic cloves, peeled and minced
- 3 shallots, peeled, each cut in half
- 5 cups whole canned water chestnuts, each cut in half
- ½ cup fermented black beans, rinsed and drained, then mash half of them.
- 2 cups fresh soy beans
- 1 Tablespoon granulated sugar

Preparation:

1. Heat fry pan, add oil, then fry the shallots until crisp, drain them, and leave half the oil in the wok or fry pan.
2. Next, fry the minced garlic and the shallot halves until lightly colored, then add whole and the mashed black beans and stir fry for one minute, then stir in the soy beans and stir fry them with what is in the wok or fry pan for two minutes, then return the water chestnuts and add the sugar and stir-fry for one minute.
3. Then put all in a pre-heated bowl, and serve.

PORK WITH BEAN SPROUTS

Ingredients:

- 1 Tablespoon vegetable oil, divided
- ¼ pound ground pork
- 1 teaspoon thin soy sauce
- 2 cloves garlic, peeled and smashed
- 1 carrot, grated
- 3 cups soy bean sprouts, tails discarded, cut in half
- 1 teaspoon Chinese rice wine
- ½ teaspoon salt
- 2 cups hot cooked rice

Preparation:

1. Heat a wok or fry pan, add half the oil, and stir-fry the garlic for one minute, then add the pork, soy sauce, and cornstarch, and stir-fry for two minutes and remove to a strainer sitting on a bowl.
2. Put the rest of the oil in the wok, stir-fry the minced carrot, the soy sprouts, rice wine, and salt for one minute, then transfer all to a pre-heated bowl, and serve.

SHRIMP AND SOY BEAN BALLS

Ingredients:

- 3 Tablespoons dry cloud ear fungi, soaked for half hour in boiling water, then drained
- 2 Tablespoons pork fat, minced
- ½ pound shrimp, shells and veins discarded
- 2 Tablespoons cornstarch, divided in half
- 2 egg whites
- 1 teaspoon sugar
- 10 water chestnuts, finely chopped
- 1 Tablespoon minced fresh ginger
- 1 scallion, minced
- 20 snow pea pods, strings and ends discarded, angle cut in half
- 2 Tablespoons Chinese rice wine
- ½ cup chicken broth

Preparation:

1. Soak cloud ear fungi in boiling water for half an hour, then bring to the boil for one minute, drain them, and coarsely chop them.
2. Put shrimp, two tablespoons cold water, half the cornstarch, both egg whites, sugar, and pork fat in a blender and process until fine, then stir in the chopped water chestnuts, the minced ginger, and the scallion, then add the shrimp mixture, and stir this well.
3. Make the shrimp mixture into one-inch balls.
4. Heat a wok or two-quart sauce-pan, add the oil, and stir-fry the shrimp balls for two minutes, then add the rice wine and broth, soy beans, and the cloud ear pieces, and stir-fry this for two minutes.
5. Transfer everything to a pre-heated bowl and serve.

TIBETAN VILLAGES

Near Donba and Jianju, near Tibet too, we learn and taste foods from Tibet. Before that we stop to visit the Song An Temple. It looks as though covered in gold, but the roof is copper and shining in the sunlight. Yellow Buddhists live and work here. When we arrive they are in the fields or running errands, only one monk is here and near the entrance. He meets us in front and tells us twenty-four local tribes live nearby, most are Buddhists, and they worship here. They are from the 'Value of Beauty' area. After we look around, we go to the fish restaurant called Qiong Lai. It is on our way to but quite far from Chengdu. Our driver says we should eat there and try their Pig's Feet Soup local-style.

We love its many noodles, mine made with sweet potatoes as requested, my husband's and all others are made with wheat flour. Every one's is fantastic, some are stir-fried with sliced wild mushrooms and sliver of silver carp, red, yellow, and green piquant peppers, garlic slivers, and red carrot strips. There is also pork, wild mushrooms, beef, pickles, and greens that look like lettuce but it is celtuce cut in thin strips.

Later, we stop to have *Shuangliu*, a pig intestine soup similar to that had at the earlier place, but it is really not a soup, just more like a stew. Our driver makes sure we miss no special food on the way including some at a side-of-the-road dumpy places we would not otherwise know to try. The dishes there have oodles of noodles, chives, small pieces of cilantro and scallion, and a gorgeous view looking at the Four Girls Mountain. It is late October and the far-off mountain peaks are covered with snow he says is fresh from a week ago.

We did see them when we came out of a five mile tunnel, the longest seen so far in China. He says it is not the longest in China or elsewhere, and asks us if we are aware it is on the way to the Bailang Mountain and the Panda Research Station.

Then, we stop to purchase apples, figs, walnuts and other nuts, and some very dry pork as hard as nails. It is a local delicacy, spicy and very good though biting in is no easy task, it tastes like the local cement-brick houses we see. All are topped with red, black, and white designs, and corn drying on their flat roofs. The driver says the designs are Tibetan and that is how he knows who lives in them, the tall bunkers with slits on their sides seen before are Suopo Bunkers once used to fire at less friendly tribes causing havoc here. They are not used now.

Mostly focused on food, that night we stop for dinner getting some street food including pancakes filled with yak butter under coarse sugar and delicious yogurt. We have these and other Tibetan foods with milk tea loaded with more coarse sugar. The pancakes are filled with chopped potatoes, some with pickled pork called *jia rong*. Every one is fried in hot oil and with some of the corn we saw drying. He says that some of the corn is mixed with pork cracklings, sweet potato pieces, and highland barley.

The next day we meet Professor Zhao's niece for lunch. Going in her Honda we are off to 'Shujouxia.' She calls it her and many others Number one special hot pot restaurant. She also says it is the first of many with that name. There, she orders a special hotpot sauce with two and not nine sections telling us the other one might be too piquant for us. While there, she cooks most of my meats and organ meats. They are among the dozens she orders. As to the sauce, she is probably right as this one burns all the way down.

This dipping sauce is special, made before our eyes first using a sealed can of special sesame oil, about half cup of it. This beauty of a place, open since the early 2000s, uses one can as the base of the other ingredients at every table. Special it is, and they gave us one to take home; still have not opened it. In truth the sauce is superb. Some of us do spill and need an apron replacement more than once. No one there seems to mind; we are glad they are not caring about the laundry we make for them during the more than two hours we indulge as did our clothes.

After lunch, we get to see their kitchens, cleanest places of any ever. Here, their hot pot is unique, so was the citrus beverage we had before; it was to clear our palates, and was made with yogurt, soy milk, or both. It did coat all flavors from earlier meals, and prepared us for this huge one. No dinner this night, we are too full.

This restaurant serves beautiful presentations. For instance the beef stomach, string beans split the long way, konbu leaves, lotus root circles, sweet potato slices, enoki mushrooms, rabbit, goose, fresh or roasted, goose intestine strips, and some thirty other meat and vegetable offerings each is a picture, even the coagulated pork blood, lamb pieces, bacon, beef, and on and on. After we polish off every meat served and cooked for me, each of us is are handed a plate with five different fruits, most cut in triangles, each juicy and very ripe. Loved every one of them!

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TIBETAN VILLAGES

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Every food comes plated like a picture. One is better looking than the one before it. There are outstanding, a yellow tofu made with egg yolk, and (See the pictures below on this page of the corn drying on the roofs and the designs painted on their homes.)

On TV we get to see their 'Big Story' about a long bridge and tunnel complex traversing four man-made islands and four tunnels built in thirty-three sections, not a robot used to do so. Modeled on many seen by its engineer Lin Ming and chief designer Meng Li and their crews. We were told that this marvel can be seen on CGTV's 'America CGTV Big Story'. This magnificent bridge and tunnel complex was made to connect Hong Kong to China with stops along the way. We had never heard of it but now know of its existence.



The next day we stop on Restaurant Street in Chengdu and had delicious Diced Rabbit with Orange Peel, also stir-fried Sea Cucumber with Piquant Peppers, *Mapo Doufu*, *Zhoa Dumplings* in an egg sauce, and many other dishes, one better than the next. This place is across the street from a ferry we take in the morning to see a huge statue of a sitting Buddha there.

The next day we also eat at the Deng Quiang Restaurant in Leshan after the short boat ride to see that sitting Buddha. We all adored all we ate including more corn and *doufu* in the Jin Hotel, and Xiba Tofu, the softest, silkiest, and most succulent tofu ever with barley tea grown by local Yi people called *shu jiu xiang*. Visit here if you have the chance, they surely know how to make great Chinese food (JMN).



**MANY MORE
RECIPES
IN FUTURE ISSUES**

JEWES IN CHINA

Most Jews in China were and are Sephardic, that is of Spanish or Portuguese origin, or are their descendants. A lesser number are Mizrahi or Ashkenazi. Those we spoke to observe Judaism in their own different ways. Many did arrive during the Tang Dynasty (617 - 907 CE), the early ones came to Kaifeng. They are respected there and throughout China with little to no antisemitism.

Kaifeng had a synagogue for about eight centuries, the most accurate date of its demise was about 1860 when many said their families felt totally assimilated. Many intermarried with local Han or other Chinese, and most no longer practice their Jewish or any religion.

Recently, we met or heard about Jews in Shanghai, Harbin, Tianjin, Beijing, or elsewhere; and others have heard of Jews, they are a very small minority group, in China called *Youtairen*, *Tiao Jin Jiao*, even Blue Hat Hui. Chinese history tells us that seven or eight family names were given the family names of Ai, Shu, Gao, Gan, Jin, Li, Zhang, and Zhao by an emperor, who allowed them to practice their religion, have important jobs in his government, too.

For a while, there was a major exodus of Jews going to Israel. From what we learned it was more to raise their children Jewish, than for any other reason. In the 19th century until today, thousands more arrived from European cities in Poland, Russia, France, even Hong Kong, but many of them kept their Jewish identity secret.

In 1992, Israel did establish diplomatic relations with China, respecting that both countries are ancient, originating thousands of years ago, have cultural similarities, and that Jews in China are a tiny population, now just a few thousand, and are natural partners who survived against many odds, thanks to their strong family ties and values. Many were Persian and Babylonian Jews who received their Emperor's blessings, names too, who served as Rabbis, doctors, lawyers, government officials, and business people, and traders long before the holocaust in Europe.

Many Persian Jews went to China to India from Gansu and other Muslim Provinces in Northwestern China. Some were from Henan and came as early as the Song Dynasty (960 - 1127 CE). They did so as other Jews had migrated there before that dynasty. Some of them claimed they were among the ten lost tribes, but that could not be proven. Others better educated in Jewish history said they came after the Roman Emperor captured Jerusalem in 70 CE. Among them was a Father Brucker who was

better educated. He wrote that Jews came to China from India. That was more reasonable because one stele in Kaifeng did commemorate the construction of the Kaifeng synagogue in 1163. Another called it *Qing Zhen Si* and dated it as 1512 CE.

Today, there is a center of Judaic Studies at Nanjing University. They call the Jews 'the chosen people endowed by God' and they refer to Judaism as *Jicileye Jiao* or the Religion of Israel. In China, Muslims are often mistaken for Jews and visa versa. They call them *Zhuhu* or *Zhuhudu*, which perhaps is from the Hebrew word *Jehudim*. That word is in the *Annals of the Yuan Dynasty* of 1329, seen again in 1354, when a government decree was about Jews coming to Beijing to complain about a tax levied on them and other dissenters. What the results of this complaint was, we never learned.

Many prominent writers referred to Jews as did Marco Polo. So did the Franciscan Archbishop, John of Montecorvino from Beijing as did Ibn Batuta an Arab envoy of the Mongol Empire, in the mid-14th century. Genghis Kahn called Jews and Muslims *huihui*, and he forbade both from practicing the food preparations of *Halal* and Kashruth. He also forced them to eat Mongol food and banned both from practicing circumcision. He called both his 'slaves' and treated them as such.

The Jesuit missionary, Matteo Ricci, did report about a Chinese-Jewish man from Kaifeng who in 1605 believed in one God, went to a synagogue facing west and read books in Hebrew. It was destroyed by flooding and the last four families left Nanjing, converted to Islam, and were the last Jews known to leave that city.

Later, in the 19th century, many Mizrahi Jews came to China from Iraq. One of them was Elias David Sassoon. In 1850, he did open a branch of his father's Bombay business, developed trade in China, served in its municipal courts as did a partner, Aaron Haroon. We know that both traded opium and cotton there. We also read in a *Catholic Encyclopedia* that thirty-six thousand Jews were in China then in Manchukuo when it was established; in 1932. More came from Russia to Harbin later. So did the parents of the future Prime Minister, Ehud Olmert.

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JEWIS IN CHINA

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Then and later, Shanghai was a haven for Jews, most were holocaust refugees. They went there as they did not need a visa to go there. Later, most emigrated to Israel or to cities in the US.

Today, there are synagogues in Beijing and Hong Kong, and a few are starting elsewhere. The Chinese see Jewish pride as equal to their own in building wealth. They deem it a virtue and they believe in it, as well. They encourage Jews to open synagogues, study halls, kosher kitchens, and educational institutions. One opened in Shanghai in May 2010, and Jews are planning to open

others elsewhere. They see them as ways to make and sell Kosher food worldwide. Another reason they have established certification agencies, and hired rabbis to work as food inspectors. In 2009 there were more than fifty inspectors known as *mashgichim* or rabbis who can and do that.

In a 1998 history volume titled *Song History*, Monk Niweini tells two fellow China experts, Chen Changqi and Wei Qianzhi, that Jews are written about in a volume at the end of the first thousand years CE and did have a synagogue in Kaifeng then. They said they saw a model of it in the Diaspora Museum in Tel Aviv. If you go there, do look it up (*JMN*).

**MANY BOOK REVIEWS
FOLLOW,
READ THEM ALL,
THEY ARE GREAT!**

ON OUR BOOKSHELVES



THE FIRST CHINESE AMERICAN by Scott D. Seligman. Hong Kong: its University Press, 2013. ISBN 978-988-8139-90-3. No price given.

Subtitled: The Remarkable Life of Wong Chin Foo, John KW Tchen says on the rear cover, that Wong is "the earliest most visible Chinese public advocate who speaks and writes in English about the rights of his countrymen." In the

Journal of Chinese Studies it says "we owe Seligman a debt of gratitude for rescuing Wong Chin Foo from anonymity...unearting massive documents from the dustbin of history."

From Renqiu Yu, a professor at Purchase College, Seligman gets credit for this "brilliant narrative of the colorful story of a man of unusual energy and resilience...in Chinese America." To Peter Gordon of *The Asian Review of Books*, we read it is "evocative history of a post-Civil-War America,(and) an in-depth introduction to the Chinese struggle for equal rights."

This remarkable volume is about the life of Wong Chin Foo in twenty-eight detailed chapters. It begins with From The Arid Land of Heathenism (1847 - 67) to the last titled: I Do Not Like Chinese Ways, Nor Chinamen Any More (1898). After them, an eight-page Afterword.

There are thirty-six pages of Foo's published items from newspapers, Glossaries and Gazerterers, a nine-page Bibliography, and eight two-column Index pages about this remarkable Chinese American, maps, b/w pictures of family, places, and other people, and on the back cover, a picture of Foo with his long braided queue, about his parents, that he wanted to bring his own son to the US, and about his family, daily life, businesses, places he lectured, the Chinese Equal Rights League of 1892, his work for justice for all Chinese, and more biography about this Chinese-American chap in the US.

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RECIPES FROM THE GARDEN OF CONTENTMENT, Yuan Mei's Manual of Gastronomy in Chinese called *Suiyuan Shidan*. Great Barrington MA: Berkshire Publishing House, 2019. ISBN 978-161-472850. No price given.

This outstanding work, often referred to but rarely available except in Chinese, is its first bilingual edition.

Edited by EN Anderson and J Riegal, translated from the original by Sean JS Chen with annotations, this volume begins with a five-page Foreword by Nicole Mones and includes details of when it was written.

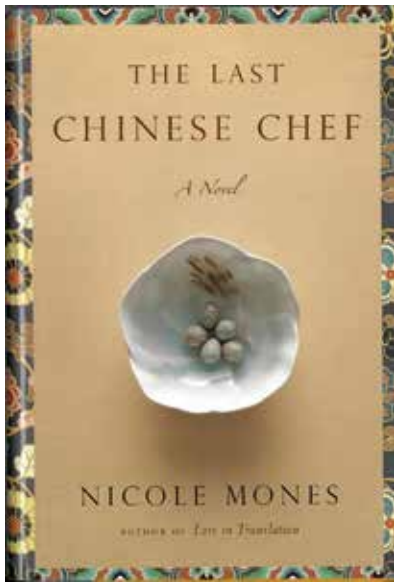
Ten praises before its ten-page recipe-list is in the Table of Contents in order, more than three hundred items in three hundred and thirty-nine pages grouped as Essential Knowledge, Objectionables, Ocean Delicacies, Two Ways of Preparing, River Delicacies, Sacrificial Animals (Pork), Assorted Livestock, Winged Tribe (Birds), Water Tribe: Scaled Aquatic Creatures, Water Tribe: Scaleless Aquatic Creatures, Assorted Vegetable Dishes, Side Dishes, Appetizers, Rice and Congee, Tea and *Jiu* or Alcoholic Beverage sections.

Recipes are not complete in modern ways as some have no ingredient amounts, no small items either, making them as Yuan Mei did, is not possible. The recipes are after the above titled sections and before a sixteen-page Biography, a b/w drawing of Yuan Mei, a sixteen item Bibliography, fourteen other sections in a 'Food in China' section, and sixteen about traditional culinary and gastronomic treatises, and a seven-page two-column Glossary, a four-page Index of Names, and six more with a two-column Index of Ingredients and Terms, some in great detail.

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ON OUR BOOKSHELVES

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THE LAST CHINESE CHEF by Nicole Mones. Boston MA: A Mariner Book, Houghton Mifflin Company, 2007. ISBN 978-0-547-0537308. 13.95US\$.

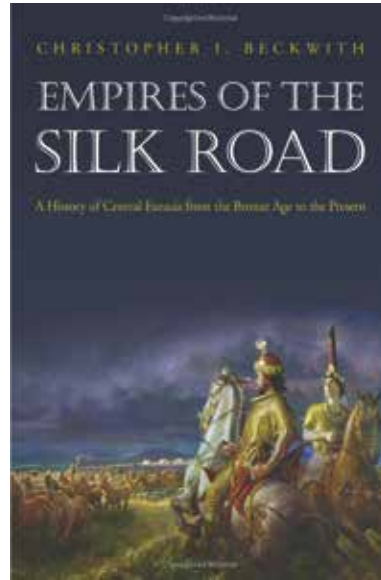
This engrossing book is hard to put down even for a bathroom break. It is about man's Chinese feast, is a perfect and exciting read, a wise and a romantic plot

about Chinese food culture by an American food writer who did live in Beijing.

It begins with a lady going to China to settle a claim about her late husband. She learns he may have lived a double life. Her editor assigns her to profile Sam, a 45 half-Chinese American chef with a history going back to the Imperial Palace, and with his lifetime of food glimpsing through every Chinese civilization. There are lessons of Chinese tradition, obligation, and human connections to heal her heart, and it can do likewise for yours as you delve into all lives.

This romantic plot and page-turner, is exciting, and a wise feast for the heart. *The Wall Street Journal* calls it "delicious," the *Seattle Times* "engrossing" and this magazine says "do not miss a single page about the Chinaphiles who began working there in 1977."

Mones wrote two very successful novels before this one, both about China. She lived there while so doing, and was a frequent contributor to *Gourmet* magazine and other non-literary venues. This, her not-to-be-missed novel, clips and rips one's heart as it makes you read faster than you might like yet wanting to stay with her forever. A solution, read it twice; we did!



EMPIRES OF THE SILK ROAD by Christopher I. Beckwith. Princeton NJ: Princeton University Press, 2009. ISBN 978-0-891-15034-5. 16.95US\$.

This 476-page 2009 'PROSE' winner award for excellence in World History and Biography details the history of Central Eurasia from ancient times to very recent

ones. "Scholarly, thoughtful, and in some places turning conventional wisdom on its head," says Professor VH Mair of the University of Pennsylvania, it does so making Central Eurasia the central part of human history, not the backwater as it is usually portrayed.

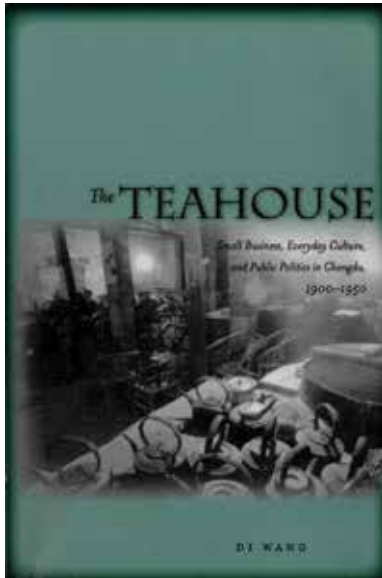
Others agree with this professor from Pennsylvania's Indiana University whose expertise is Central Eurasian studies. An earlier volume titled *The Tibetan Empire in Central Asia* does set the stage for this book where the author provides new ideas and information that Central Eurasians are not and were not predatory raiders but simply traders along the Silk Road. He says they led the world economically and revolutionized Eurasian civilization in their time.

This book tells about the Sythians, Atilla the Hun, the Turks, and Tibetans; Mongols, too who led their world economically, scientifically, and artistically. It puts them in a historical framework and provides new understandings about them and how they revolutionized Eurasian civilizations. It is from the Bronze Age to the present.

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ON OUR BOOKSHELVES

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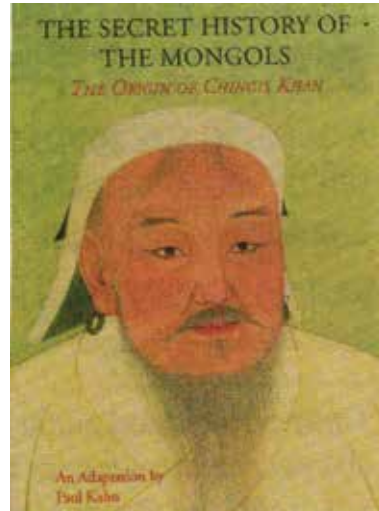
THE TEAHOUSE
by Di Wang.
Stanford University Press, 2008. ISBN 978-0-8047-9103-8.

Subtitled: Small Business, Everyday Culture, and Public Politics in Chengdu, 1900 - 1950, archival sources illuminate the author, a professor of History at Texas A&M University and explore his many visits to China in this first

book-length history of Chinese teahouses examining their economic, social, political, and cultural changes in China's public life in one Chinese city in the Sichuan Province extrapolating them to all of China.

Di Wang sees changes including Chinese money changing from one *yuan* and one *wen* to 'dollars' and 'cents' devalued from the *yuan* to the *fabi*; the golden *yuan* or *jinyuanjuan* to three million *fabi* in one shot.

The twenty-plus-page Introduction is about Chengdu, its teahouses, and everyday culture. It discusses them, the Teahouse Guild, labor in general and teahouse labor specifically. All about these workplaces, teahouse life, its entertainment, and other walks of life, this book shares politics and the public, politics in general, and other political issues, and concludes with small business and everyday culture in these and other places. It ends sharing comparisons of tea and rice prices from 1909 to 1948, tables, maps, and thirty-two illustrations, a multi-page Chinese character pronunciation guide, chapter notes, works cited, and a two-column Index in this fifty-year scholarly book about teahouse history in Chengdu.



S E C R E T HISTORY OF THE MONGOLS; an adaptation by Paul Kahn. Boston MA: Cheng & Tsui, 1988, ISBN 978-0-88727-299-8. 9.00 US\$.

This may be the oldest surviving literary work translated from the Mongolian language, an item written for their royal family some time after the 1227 death of Chingis

Kahn, published as a "C&T Cultural series," the original author remains anonymous. Maybe it was originally written in their script, perhaps a transcription or translation in Chinese. It tells about the origin of Chingis Kahn, and in Chinese is known as *Yuan Chao Pi Shih*. This scholarly English translation is by Francis Woodman Cleaves, now accessible to all, and is enjoyed by many of us. Some say it may be the oldest item in Mongolian, was composed after the death of Chingis Kahn (1277 CE.) and perhaps once the private property of his noble family.

It opens in the mythical past, quickly moves on to factual times and information about his life and career, and is about Mongolians in general describing their personal lives, their social structure, customs, and some of their cultural and historical events during his lifetime.

Reading it one then understands these Central Asian nomadic grasslands people. The book is about their oral narratives, and does detail them telling their epic tale, a Mongolian classic. It is about their youth, their heritage, wars, empire, and the reign of Ogodei Khan and about the death of Chingis Kahn.

The last two chapters are poetic and they are followed by seven pages of their proper names, three of selected bibliographic material, their lineage table, births and deaths from Chingis to Khubilai, a table of animal years, and paragraph numbers by page of Yuan Chao Pi Shih, page by page.

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ON OUR BOOKSHELVES

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OOLONG TEA
by Pan Wei,
translated by Sun
Shumin, originally
published in
Beijing by Light
Industry Press,
2010. ISBN 978-
7-5085-1744-5.
20.00US\$.

Answering why is tea the national drink of China, this book says Emperor Qianlong of the Qing Dynasty (1644 - 1911) one can taste and feel it but not describe the repose

it produces. Yes, tea is China's precious drink driving away the five causes of sorrow that in this five-part volume introduce the beverage, how it is manufactured, the tea ceremony, tea etiquette, tea appreciation, tea health, tea beauty, and also tea art, and where and how to get training as a certificated tea specialist

This volume has many pictures of tea leaves and tea brews, provides classifications from leaf to beverage, growing locations, shapes and qualities from plant to pleasure about *Dahongpao*, a premier oolong to *Tieluohan*, *Shuijingui*, *Wuyi Youguil* and *Shuixian*, *Huangjingui*, *Benshan*, *Maoxie*, Buddha's Hand from Yongchun, and many other teas.

Learn why good teas come from high foggy mountains, need for this altitude, mild climate, little sunshine, differences between day and night temperatures, mineral-rich sandy soils, unique tea-processing techniques, picking procedures, airing, drying, withering, frying, chaoqing, rolling, drying, good water, and why one should serve tea in a small teapot, *yixing*, or covered bowls, or in a *gaiwan* at the best temperature, and the number of infusions for different types of tea. Learn right family and friends way to enjoy tea, the best tea ceremony, correct tea etiquette, when to pick it, and different kinds of oolong and other teas. (JMN)



RECIPES FROM THE GARDEN OF CONTENTMENT

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The rear-cover supports this first bilingual edition of one of the world's most famous books by this late 18th century poet, Yuan Mei. They are worth reading, item by item, word by word, as are the original recipes, many for exotic dishes that provide unique views of China's culinary culture in his day. The rear cover touting three current luminaries, Darra Goldstein, Fuchsia Dunlop, and Ken Hom share his original lyricism and 18th century food culture with lively scholarship and unique perspectives about Chinese food. Do enjoy this culinary delight.

CHENGDU: CAPITAL OF THE SICHUAN PROVINCE

Also transcribed as Chengtu and known as Xijing, but that was in the 17th century, this is a most populous city in Western China, the fifth largest in population, and according to a recent census, has more than ten million people.

Called the "Land of Milk and Honey" or the 'Country of Heaven,' Chengdu was China's capital during the Three Kingdoms Era (220 - 280 CE). Now and during the Middle Ages it was an important commercial, economic, and financial city that was established in 311 BCE. Its metro and urban areas now each has one thousand seven hundred sixty square miles with a population of more than fourteen million each counting prefectures and sub-provincial parts of its city. Home to the Sanxingdui and Jinsha archeological sites inhabited more than four thousand years ago, both are worth visiting.

Chengdu, today, has one of the world's busiest airports, is an Air China hub, and it has a very busy railway station. This city is home to a dozen consular offices, has almost three hundred Fortune 500 company offices, and is known as the *Ginkgo biloba* city or the Hibiscus City.

Many do not know it was the first in the world to introduce paper money. Nor do they know that during the 1300s, Marco Polo visited and wrote about it. He even said that tobacco was produced here, the city and surrounding area the center of cigar and cigarette production when he went there. It is a planned city, one goal of its founders, that every citizen have only a two-minute walk to the nearest park.

The home of Du Fu, a poetry sage, and of Chuan opera, this city is known for its magical masks, its Shu embroidery,

its Sichuan cuisine, and of course its endangered giant pandas. With lots of fresh water from the Minjiang River rushing down the Minshan Mountain, it no longer is prone to flooding as it was before Emperor Li Bing started a many year project to carve through the Yulei

Mountain building the much needed irrigation system called *Dujiangyan*. That now controls the flooding and divides the water to alleviate the horrible floods of the past. This massive project is still functioning, and is a UNESCO World Heritage site worth visiting.

In 1869, a French missionary, Armand David, found a black and white animal he thought was a bear; but it was not. Fossils found since tell us it was a giant panda first

appearing on earth some two or three million years ago. As we did, you can see them at the Giant Panda Research Station established in 1987 that is some five and a half miles from downtown Chengdu. Go see them, and visit one of the many tea houses as locals do. They

are symbols of this city, as is the bamboo that feeds the pandas.

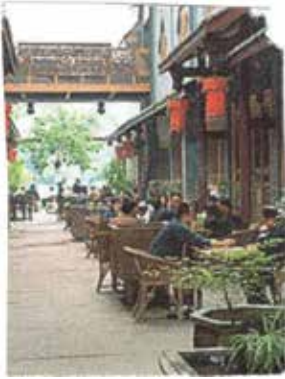
This city was a cradle of Taoism, with three important monasteries, the Cheng Daci, Wenshu, and Baoguang, and its many historic temples. All are wonderful reminders that it was important for thousands of years, and still is. Probably all



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CHENGDU: CAPITAL OF THE SICHUAN PROVINCE

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local Chinese know about Chengdu as they probably read a most famous novel. *The Romance of The Three Kingdoms* when they were students in school; it takes place there.

Food is popular here, Shanghebang Cuisine, is a variation of Sichuan cuisine. It is lighter in taste and the most loved of all foods in this province.

Here, the shops are popular, too, as they were in the past when it was the Shu Kingdom. They still are today, and that was clear they were not only popular but upscale and sophisticated. Their windows showed gorgeous clothes, and when we walked its streets this past year, the windows showing them off were sophisticated and beautiful. They are more sophisticated than any other city except perhaps the windows in Beijing.

There is a Sichuan Cuisine Museum in the Pidu District with a very tasty food court. Do visit it and meander in the Qingyang District where the Kuanzhai Alley has wonderful narrow streets. Also get to the New Century Global Centre, it is the world's largest building, floor space wise. It has many retail outlets, a theater, a cinema, many offices, a fancy hotel, and a water park, too. Be amazed at its fifteen thousand parking spaces, its skating rink, huge picture screen, an artificial beech with waves, and the Mediterranean village housing all of them. Chengdu has lots to see, do so in a leisurely manner, and have tea a few times, too.

**IN UPCOMING
ISSUES
READ ABOUT
THE DAI
MINORITY
PEOPLE;
SEVERAL
POPULAR
HERBALS;
CHINA'S PORK
BELLY;
MANCHURIAN
FOOD;
AND MUCH
MORE.**

GLUTEN: NOT ALWAYS LABELED WHEN THERE

This common protein, most often in wheat, has two main components, gliadin and glutenin. When mixed with a liquid, they make gluten, a protein used in many bakery products that after being baked, as are gluten balls shown here, are chewy and elastic. Gluten can also be found when most wheat flours are used including often in pastas, breads, crackers, seasonings, and other items. There are some people who have a sensitivity to gluten; they should avoid it. This sensitivity grows the more they are exposed to gluten so if you are such a person, avoid all ingesting.

Gluten causes an auto-immune disorder with serious stomach pain. Those with it need to know that every ingestion increases it. It can be found in imitation meat products popular with Chinese and other Buddhists and many vegetarians; it is in commercial bakery products, even in many that say they are gluten free; that is because of archaic labeling laws. Gluten provides texture, particularly after products are kneaded as it improves their texture.

First common during the Tang Dynasty (618 - 907 CE) and thereafter, in the Song, Liao, and the Yuan Dynasties (960 - 1279; 1279 - 1327; and 1277 - 1368, respectively), some dishes then and now called 'drunken' have no alcohol in them, but are made with wheat, soy, another bean, or a mixture of them, and with chili and/or sesame oil, lemon juice, a coagulant, or another grain with gluten so they do expand, get chewy, and/or elastic after adding a liquid, and are kneaded or mixed well. Gluten keeps their components together. If a product is green, it can have added sake, a Japanese wine often used in China, or crushed green leaves, a green 'mucor' mold, a chemical enhancement, or another ferment sitting in them for hours to improve their texture and/or taste.

The Chinese are masters and do blend gluten with root vegetables, various beans or bean flours, spices, wheat and often with other replacements. Users with this sensitivity need to read food labels and know local laws. They should not consume foods that they might be allergic to; and they need to know that increased ingestion increases these sensitivities. Others need to know that consuming them can go against their religious beliefs. They should not eat any imitation meats as they can have gluten in them and not be so listed. In the US and in some other countries, 'gluten-free' only means that the food has less than twenty parts per million or that gluten is not a stand-alone ingredient.

Li Shih-chen, at the end of the 1500s, said its nature is sweet, cooling, and not toxic; and he knew Buddhists did not eat meat, fish, and eggs or drink alcoholic beverages to have a pure body and mind, so according to the Shurangama Sutra, they should not consume a drop of it because it destroys their hope of remaining compassionate forever.

We know that if someone thinks they might be allergic or sensitive to gluten or have celiac disease or another similar sensitivity, they should not ingest any food made with it because their problems will increase with additional intake. We recommend contacting the manufacturer of a suspected product to ask if it does as laws in other countries can be different. Do not rely on just reading a food label.



Gluten can have up to three-quarters of the total weight in hard wheat and in many breads that are kneaded to improve their elasticity. Many wheat flours are high in gluten while pastry or soft flours usually have less but are not gluten free. Kneading increases gluten strands, makes a chewy dough, and these sensitivities do increase with every exposure, no matter how little gluten is

in a product. Not every one can or should consume gluten because doing so can damage the small intestine, bloat the stomach, cause pain, swell the stool, increase headaches and painful skin irritations, increase depression and anxiety, increase joint and muscle pain, and other health issues.

This was not known years ago when Li Khou Tsung-shih advised that white flour when chewed becomes sticky. He did not know it increased gluten because that was not known then nor was gluten known as the cause of these symptoms.

In the *Qin Min Yao Shui (QMYS)*, some did say there were problems when flour products were cooked in boiling water or felt slippery in the mouth, gluten was not named or known as the cause in earlier times. Do consult Joseph Needham's *Science & Civilization in China* in its Volume VI No 5 where HT Huang talks about gluten sensitivities. If you suspect a negative reaction, consult your doctor or allergist. (JMN).

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GLUTEN: NOT ALWAYS LABELED WHEN THERE

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MAKING GLUTEN

Ingredients:

½ pound hard wheat (some is called bread flour)
1 teaspoon salt

Preparation:

1. Mix flour and salt with three cups of water and knead in a small or medium-size bowl for about twenty minutes, then cover with a clean dish towel and allow this to rest one hour.
2. Put this dough in a larger bowl, turn on cool water slowly, put the bowl under it and turn the bowl until no cloudy water appears, the water is clear, and the dough is spongy. Then only the gluten remains. One can capture the cloudy water and strain it and dry the starch. Then use it for another purpose.

BRAISED GLUTEN

Ingredients:

½ pound firm doufu, cut into one-inch thin pieces
1 cup chicken broth
3 Tablespoons cloud ear mushrooms, broken up, soaked until soft, then drained, water discarded
3 Tablespoons dried lily flowers, soaked until soft, then the water discarded
1 cup vegetable oil
10 gluten balls, each cut in half
3 slices fresh ginger
1 teaspoon thin soy sauce
1 Tablespoon dark soy sauce
1 Tablespoon oyster sauce
2 teaspoons granulated sugar
1 Tablespoon cornstarch

Preparation:

1. Simmer doufu pieces in the chicken broth for one hour.
2. Add cloud ear mushrooms and lily flowers (also called lily buds) for thirty minutes more, then drain and discard this water.
3. Heat the oil in a wok or fry pan and fry the gluten ball pieces until golden (about five minutes) then drain and set aside for another use.
4. Reheat the pan with two tablespoons of oil, add ginger and stir two or three times, then add doufu and stir-fry for two minutes. Next add both soy sauces and oyster sauce, sugar, and cornstarch mixed with one tablespoon of cold water. Stir until thickened, and transfer it to a pre-heated bowl, and serve.

STUFFED ROLLED GLUTEN

Ingredients:

½ pound pork or firm doufu, chopped
1 scallion, minced finely
12 gluten balls
2 Tablespoons dark soy sauce
1 teaspoon sesame oil
1 teaspoon granulated sugar
1 teaspoon cornstarch
1 Tablespoon vegetable oil
12 small cabbage leaves, blanched until soft, and drained well

Preparation:

1. Mix chopped pork or doufu, then add soy sauce, scallion pieces, sesame oil, sugar, and cornstarch. Divide this into twelve parts and stuff each one into gluten balls.
2. Then wrap each stuffed ball into a cabbage leaf and put each one seam-side down in a three-quart pot and add water to cover them, then simmer them for fifteen minutes.
3. Remove them from the heat, and remove the cabbage packets to a pre-heated platter, and serve them.

ROAST PORK WITH HAIRY MELON

Ingredients:

½ cup vegetable oil
½ pound gluten cut into one-inch slices
2 hairy melons, peeled, cut in half, each half cut into six pieces
5 cloves garlic, peeled and thinly sliced
1 Tablespoon fermented black beans, rinsed and mashed
2 teaspoons shrimp paste
½ pound firm roast pork, cut in thin half-inch pieces
1 Tablespoon Chinese rice wine
2 teaspoons cornstarch

Preparation:

1. Heat wok or fry pan, add the oil and in one minute, add the gluten slices and stir-fry them for two minutes. Now drain them on paper towels, and discard the oil.
2. Add the garlic and stir-fry it for one minute, then add the black beans, shrimp paste, salt, sugar, pork and stir-fry this for two minutes then return the gluten to the pan.
3. Now add half cup of water, stir well, bring to the boil then reduce the heat, and add the hairy melon pieces. Cover the pan and simmer for twenty minutes, remove the cover and stir once, then stir the cornstarch with two tablespoons of cold water and add this to the wok or fry pan, and stir until the sauce thickens. Then transfer everything to a pre-heated bowl and serve.

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GLUTEN: NOT ALWAYS LABELED WHEN THERE

continued from page 32

GLUTEN, GINGKO, AND MUSHROOMS

Ingredients:

½ cup vegetable oil
1 cup kao fu (brown wheat gluten), cut into one-inch cubes
3 slices fresh ginger, minced
¼ cup drained ginkgo nuts
1 Tablespoon dried soaked wood ear mushrooms, drained and thinly sliced
1 Tablespoon flowering chives, coarsely chopped
1 teaspoon fermented black beans, soaked and mashed
1 cup vegetable broth
1 Tablespoon dark soy sauce
1 Tablespoon Chinese rice wine
1 Tablespoon pressed brown sugar

Preparation:

1. Heat wok or fry pan, add the oil and the gluten piece and stir-fry until they are lightly colored and becoming crisp, then remove them into a bowl of hot water and immediately drain them putting them on paper towels. Then, pour off the oil left in the pan saving it for another use.
2. Add ginger pieces to the empty wok or pan, and stir-fry them for one minute before adding drained ginkgo nuts, wood ear mushroom pieces, flowering chives, mashed black beans, broth, soy sauce, wine, and brown sugar. Stir-fry for two minutes until almost all the liquid has boiled out, and serve in a pre-heated bowl.

GLUTEN WITH CHESTNUTS AND ON RICE

Ingredients:

1 Tablespoon dried shrimp, soaked for half an hour
3 Tablespoons vegetable oil
5 scallions, each cut into one-inch pieces
3 cloves peeled garlic, sliced thinly
½ pound pork tenderloin, thinly sliced
½ teaspoon salt
2 Teaspoons thin soy sauce
½ cup shelled cooked chestnuts
1 Tablespoon granulated sugar
2 cups cooked rice

Preparation:

1. Drain shrimp and set them aside.
2. Heat wok, add oil and scallions and stir-fry two minutes, then remove them but not the oil from the wok.
3. Fry garlic for one minute, then add pork and stir-fry for two minutes.
4. Put this and the chestnuts in basket in a steamer, cover and steam for twenty minutes over boiling water.
5. Put this on a pre-heated serving on the rice, put any sauce on it, and serve.

ROAST PORK WITH GLUTEN AND FUZZY MELON

Ingredients:

2 peeled fuzzy melons
1 cup vegetable oil
½ pound gluten cut into small pieces
5 cloves fresh garlic, peeled and crushed
1 Tablespoon fermented black beans, rinsed and chopped
1 Tablespoon shrimp paste
½ teaspoon salt
1 teaspoon granulated sugar
½ pound roast pork, cut into half-inch pieces
2 Tablespoons Chinese rice wine
1 teaspoon cornstarch with 1 Tablespoon cold water

Preparation:

1. Rinse melon pieces, then cut each in half lengthwise, then each piece angle-cut into one-to-two inch pieces.
2. Heat wok, add oil, and when hot, deep-fry the gluten, then remove it but not the oil, with a slotted spoon.
3. Remove most of the oil, add the garlic, and stir-fry for one minute, then add black beans, shrimp paste, salt, sugar, pork, and stir one minute, then return gluten and add the wine and half cup of water and boil for one minute.
4. Now add fuzzy melon and cornstarch mixture and stir until it thickens, then serve in a pre-heated bowl.

MORE RECIPES

COMING IN

FUTURE ISSUES

DOUFU

Used in many ways, the well-known popular dish, seen on the cover, in Chengdu and the entire Sichuan Province, even all of China, is *mapo doufu*. Made with coagulated bean curd, piquant peppers, and Sichuan peppercorns, when it is made without meat it is also popular among Chinese Buddhists and Chinese vegetarians, and other vegetarians.

The names of many dishes with *doufu* mimic those with animal foods. If they do, they can be named 'imitation' this or 'imitation that', or be called 'vegetarian' this or that. Many so named are mimics for dishes often made without the usual chicken, goose, spareribs, even pig's feet. It can have titles that sound like a typical meat or fish or poultry dish but with none of that animal protein in them. Most are made with coagulated and pressed soy beans, themselves made from soy milk. The best ones press the curds a lot or a little and strain away the liquid pressed out.

These meat-substitute dishes can be titled, from very firm, use that mentioned coagulated soy bean milk and mimic whatever texture they desire. People who eat them know that their *doufu* is usually low in calories, high in protein, and a man-made product called 'tofu' in English. They can have lots of calcium or magnesium depending on the coagulant used to make them. A common one is calcium chloride, another can be magnesium sulfate, and there are others.

When we were first married and making our own *doufu*, I did make it with Epsom Salts as they are magnesium based. They were tasty, most had soft textures no matter how well I thought I was pressing or expelling as much liquid as I could. Years later, I learned this coagulant always made a somewhat soft *doufu* and it was not my ability to press out or not press out its water.

The word *doufu* literally means 'bean' and implies the soy is 'curdled.' That happens physically and some articles and folks write that it is 'fermented soy curd' but that is not so. It simply is just a physical change in the finished product. One can purchase fermented tofu; it is found in jars, with contents most often one-inch squares in a very salty or alcoholic liquid; and it is very good and if you know it not, buy and try it.

A coagulated product, fermented or not, was reported first in the US by Ben Franklin's time. That was in 1770, and we know this because he wrote a letter to his friend James Flint about it. Before that, the Chinese did make and use it for more than two thousand years, and we know that its earliest use in China was from in the Han Dynasty when Prince Liu An (179 - 122 BCE) spoke about the technique and process. Knowledge about this food item spread from China to most of Asia. For the doubters, they need to know that a stone mural of making it was unearthed from an Eastern Han Dynasty tomb from those times and radio-carbon dated assuring it was known at least by then. Some believe the Chinese may

have learned to make or name it from the Mongolians; they made a fermented milk they called *rufu* and they did coagulate it. Maybe *doufu* was modeled or named after their food. We know it took many years to become popular, and that was during China's Song Dynasty (960 - 1279 CE) when it did.

Doufu spoils quickly in warm weather, and it was an honorific offering when people visited the graves of their deceased relatives.

Doing so or not, many love it use it often, perhaps in an omelet or a dish with green vegetables. The recipes that follow were popular then and still are. Some people carry one or more of these dishes to the cemetery on a day honoring a deceased relative; and they can eat it picnic-style there sharing it with their loved ones who already passed on.

Most recipes in this article, and some in the article about ducks, geese, swans in other issues have no meat in them. Buddhists love them and are the ones who might take them when they visit where they find their tombstones, others might place them before the places in their homes where they honor them. Many of these dishes have the name of a meat in their title but the ingredients used to make them omit that item.

There are many cookbooks with hundreds of such preparations available for those wanting to do so. These dishes can be brought to the cemetery for that purpose. Visit your local library to see if they have such a book so you can make one of those recipes or the ones included in this issue, or an earlier one. (JMN)

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DOUFU

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BEAN CURD OMELET

Ingredients:

- 1 Tablespoon vegetable oil
- 5 dried Chinese black mushrooms, soaked, stems discarded or save for a soup base, minced
- 1 Tablespoon white sesame seeds
- 5 Scallions, minced
- 1 cup fresh bean sprouts, their tails discarded
- dash of granulated sugar
- 2 Tablespoons thin soy sauce
- 1 pound silken bean curd, cut in half-inch cubes
- 5 eggs, gently beaten

Preparation:

1. Heat oil in a wok or fry pan, add the mushroom pieces and the sesame seeds, and stir-fry for two minutes until they are lightly colored.
2. Add the bean sprouts, sugar, and soy sauce and stir-fry for two more minutes, then add the beaten eggs, and heat and stir until they begin to set, then serve in a pre-heated bowl.

JADE MUSHROOMS

Ingredients:

- 1/4 cup vegetable oil
- 5 button mushrooms, stems set aside for another purpose, then sliced thinly
- 10 straw mushrooms
- 8 slices fresh ginger
- 1 cup mustard greens, minced
- dash of salt
- 1 Tablespoon oyster sauce
- 1 Tablespoon dark soy sauce
- 1 teaspoon granulated sugar
- 1 teaspoon sesame oil

Preparation:

1. Cut away the mushroom stems and save them for another use
2. Cut part way into each button mushroom five times, and spread them apart slightly.
3. Heat oil and deep-fry the mushrooms about half a minute each.
4. Fry mustard greens with the salt, and put mushrooms on a plate, the greens around them.



IMITATION CHICKEN ROLLS

Ingredients:

- 1 large sheet dried bean curd, cut into five-inch squares
- 5 soaked then shredded Chinese black mushrooms, water squeezed out
- 5 thin white needle mushrooms, minced
- 3 Tablespoons shredded bamboo shoots
- 1/2 cup all-purpose flour
- 1/2 teaspoon baking powder
- 1 Tablespoon cornstarch

- 1 Tablespoon each shredded green bell pepper and canned pineapple
- 1/2 cup vegetable oil

Seasoning mixtures can include one of the following:

- a) 1 Tablespoon each, white vinegar and soy sauce
- b) 1/2 teaspoon each, sugar and salt;
- c) 1/2 teaspoon each, ground white pepper and sesame oil

Preparation:

1. Dry-fry shredded mushrooms mixed with the needle mushrooms, shredded bamboo shoots and shredded pineapple, then roll some of this mixture into one bean curd sheet.
2. Seal it with a little flour paste made mixing the flour, baking powder, cornstarch and two tablespoon of water; and mix spices into this mixture.
3. Mix a) b) or c) with shredded items and roll into the bean curd sheets.
4. Heat the oil in a small pot and deep fry these rolls until almost crisp, drain them on paper towels, and cut each into four pieces, some on an angle.
5. Stand those cut on an angle and put others flat on a small platter, the angle-cut ones in its center, and serve.

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DOUFU

continued from page 35

SOY SPROUTS WITH FENNEL

Ingredients:

5 slices fresh ginger
½ teaspoons salt
1 pound soybean sprouts, tails discarded. blanched one minute, then drained on a towel
1 Tablespoon vegetable oil
1 cup fennel, cut in thin strips
5 scallions, cut in two-inch pieces, then in half the long way

Preparation:

1. Smash ginger and blanch in boiling water one minute, then put in cold water half minute and drain well.
2. Heat wok, add oil, and add ginger and salt, then the sprouts and stir-fry one minute, then remove draining them.
3. Put fennel strips and scallions in the wok or pan, stir-fry one minute, then add soybean sprouts and the ginger, and stir-fry one more minute' then serve in a pre-heated bowl.

DOUFU AS PIGS FEET

Ingredients:

1 purchased or home-made flour-dough sausage
½ cup vegetable oil
2 star anise
10 Sichuan peppercorns
3 dried Chinese mushrooms
1 piece tangerine peel
5 goji berries
1 Tablespoon dark soy sauce
½ teaspoon brown rock sugar
dash five spice powder
1 teaspoon sesame oil, divided

Preparation:

1. Cut the sausage into four-inch pieces and deep fry them in hot oil until they turn light tan, then drain them on paper towels.
2. Add all ingredients and put this into the flour sausage pieces with the seasonings and half the sesame oil in a sauce pan with two cups of cold water, add them and simmer until almost all liquid has been absorbed, then toss with the rest of the sesame oil, slice four cuts at one time to one end of the sausage so it looks like a pigs foot, and serve.

DOUFU WITH GARLAND CHRYSANTHEMUMS

Ingredients:

1 pound garland chrysanthemums, each cut across half-inch lengths, blanched one minute, then rinsed with cold water and drained
5 half-pound pieces firm *doufu*, each diced in half-inch cubes
3 Tablespoons sesame oil
½ teaspoon each, salt and sugar

Preparation:

1. Mix chrysanthemum and *doufu* with the sesame oil, salt, and sugar.
2. Toss well, and serve in a bowl.

AN EATERY'S MAPO DOUFU

Ingredients:

1 Tablespoon vegetable oil
3 dried chili peppers, toasted one minute, then minced
3 scallions, each cut into one-inch pieces
4 ounces ground pork
1 large or two small cloves fresh garlic, minced
5 slices fresh ginger, minced
½ cup Sichuan chili bean paste
1½ pound silken *doufu*, cut in half-inch pieces
1 cup one-inch mustard green pieces

Preparation:

1. Heat wok or fry-pan, add oil, and cook scallion pieces, pork, and the garlic, stir-frying for one minute.
2. Add ginger and chili bean paste, and then stir-fry for two minutes, add the *doufu* pieces, and stir-fry for half a minute, then add mustard greens and stir-fry another minute with half cup water, stir-frying two minutes more.
3. Put everything in a pre-heated bowl, and serve.

FOODS FOR HEALTH CHINESE WAYS

Acupuncture, an early Chinese medical treatment, is one of many ways the Chinese use to help improve their health. Foods are another way. Some of the popular foods the Chinese know, you might want to know about because they have gained the attention of medical doctors. All have the attention of traditional practitioners, commonly known as doctors practicing TCM or 'Traditional Chinese Medicine.' Some, but not all popular ones, listed alphabetically, follow.

ALLIUM SATIVUM, more commonly known as garlic, was written about in the *Calendar of Hsai*, a four thousand year old Chinese text. They knew then that it made them feel and get better. Now they know a lot more about this bulb. They prescribe it to feel better and now know it can lower blood pressure, reduce cholesterol levels, lower age-related vascular changes, and improve coronary heart disease issues. Many Chinese believe it has antibiotic and anti-carcinogenic properties, and some of them told us it can reduce diarrhea, reduce blood in the urine, and reduce fevers, coughs, headaches, stomach aches, and more.

ALMONDS, both sweet and bitter, many Chinese told us have a neutral nature, healing coughs, and they expel sputum. There were some who told us to mix both kinds of almonds in a soup to clear heat, reduce moisture, improve internal dryness, and reduce coughing, too.

APRICOTS have pits known as Chinese almonds and they are very bitter. Western medical practitioners say they contain laetrile and can be toxic while TCM practitioners say they heal coughing. Botanically known as *Prunius armeniaca*, they do contain some hydrocyanic acid and that is why Western doctors warn against consuming lots of them. TCM practitioners use their oil, and you can, too, but only topically. As to these fruit pits, a lethal dose depends on your size, Ingesting fifty can lead to death in fifteen minutes for most adults and children, with amounts varying; so do avoid them to avoid respiratory failure.

BAMBOO botanically known as *Arundinaria japonica*, and in Chinese is called *zhu ru*. People use these sweet items the Chinese say have a neutral nature when they are young. They are the world's fastest growing plant, and can grow more than six inches in a few hours. The Chinese mostly use them to treat asthma and other respiratory problems. They say they calm people down medically. As delicious food, they also relieve epilepsy, reduce fevers, and reverse upward *qi*.

BARLEY, botanically known as *Hordeum vulgare* or *distychem*, these seeds are also known as coix seeds. The Chinese believe they aid the spleen, eliminate viruses and pus. They tell us that juice from young shoots are safe when taken orally and in small amounts. TCM practitioners use them to reduce bronchitis and diarrhea, inflammatory bowel disorders, too; and to provide strength and stamina when needed. These seeds have lots of folic acid, riboflavin, niacin, pantothenic acid, pyridoxine, and vitamin E, and are used to make tea and alcoholic beverages. Their sprouts are considered warm and sweet, and can promote lactation and fortify the spleen. They can be made into a low-level sweetener.

BITTER MELON is botanically known as *Momordica charantia*, the Chinese call it *ku gua*. These fruits are related to squash and are found green to white, and very bumpy to almost smooth. Some know them as bitter apples, others as bitter gourds, and there are some who call them balsam pears. TCM practitioners tell us they use them to treat gout, ulcers, and skin conditions, the latter when made into a poultice.

BLACK TEA and all teas are from the *Camellia sinensis* plant the Chinese know as *Thea bohea*. This stimulant is not good for stomach disorders; it can increase vomiting, diarrhea, and headaches, some TCM practitioners do use it to reduce the risk of heart attack, but too much black tea causes gastrointestinal upset as its caffeine causes headaches, nervousness, insomnia, and agitation. Some Chinese believe it helps weight loss as a diuretic. Others say it stimulates the central nervous system, the heart, and many muscles. Many TCM practitioners say it impacts blood pressure constricting cerebral vessels, and that it aggravates duodenal ulcers and increases cardiac arrhythmia.

CAMOMILE flowers closely resemble the daisy, and the Chinese say have anti-inflammatory, anti-bacterial, and anti-spasmodic properties. Made into a tea, the Chinese use it as a popular remedy for upset stomachs, insect bites, minor burns, and skin rashes. Botanically, they call this *Matricaria chamomilla*, and *gan ju* in Chinese, use it to help them sleep, reduce anxiety, and reduce many inflammations. Known to sometimes induce a mis-carriage, pregnant women are advised not to consume it in any form.

More foods for health will be in the next issue.

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