Soy Sauce in the Chinese Language

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Miso and Soy Sauce

Soy sauce was originally derived from miso, and there are several theories regarding the origin of the Japanese word "miso (味噌)". Documents stored in the Shosoin treasure house that date back to the 8th century reveal that it was previously called *misho* (未醤), and give evidence to its long history. Although no common point is seen in the Chinese characters (*kanji*) for soy sauce (醤油 *shoyu*) and miso (味噌) in modern Japanese, they are actually related via the character of 醤 (paste made by fermenting food with koji mold and salt, which reads *hishio* or *sho* in Japanese, and *jiàng* in Chinese). In *Wakan Sansai Zue* (Illustrated Sino-Japanese Encyclopedia in the Three Realms), published in the Edo period (1603–1868), soy sauce is described as follows: "醤 reads *hishio* in Japanese, and in writing it is commonly added with the character of 油 (literally, oil). Unpressed is *hishio*, which appears to be a different thing from soy sauce." The last phrase was probably intended to suggest that soy sauce is what results from pressing miso. In contrast, miso is *jiàng* (醤) and soy sauce is *jiàngyóu* (醤油) in modern Chinese, and they are apparently related.

Though present day soy sauce contains hardly any oil, why is the character for oil (油) used? Most likely, early soy sauces contained some oil, as soy sauce production involves the fermentation of soybeans, and in this process soybean oil naturally separates. This oil is referred to as soybean oil. In the current production process, though, soybean oil is separated and removed for use in fuels or fertilizers, with only an insignificant amount of oil left in the finished soy sauce. Could there be another explanation? There are hardly any references to this in the available literature or dictionaries. One exception is *Kikkoman Kabushikikaisha Hyakunen-shi* (100 Year History of Kikkoman Corporation), which explains "油 does not denote oil but thick liquid." *Iwanami Kango Jiten* (Iwanami Dictionary of Chinese-Derived Words, 1987) defines 油 as "liquid oil, thick liquid like oil." Both offer explanations for the character "油" in soy sauce. Likewise, among Chinese dictionaries, only *Tongyin Zidian* (Dictionary of Homonyms, 1956) defines the character as "liquids of condiments." As examples, it lists *jiàngyóu* (醤油) and *lǔxiāyóu* (滷蝦油). The latter refers to the supernatant liquid of a condiment, *lǔxiā* (滷蝦), which is made by grinding shrimp into a paste and adding salt.

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Wakan Sansai Zue

Illustrated encyclopedia of Japanese and Chinese subjects of all eras compiled following *Sancai Tuhui* by Wang Qi in the Ming period. The compiler's preface is dated 1712. Miso and soy sauce are explained in Vol. 105, Brewed Products. Containers for both miso and soy sauce are the same in the illustrations.

The relationship between滷蝦 and 滷蝦油 is identical to that between 醤 and 醤油.

Kikkoman Kabushikikaisha Hyakunen-shi comments in a section titled The Emergence of Soy Sauce: "When and where was soy sauce that has been passed down to this day born? A cookbook published around the 14th century in China, *Yiya Yiyi* (Legacy of Yiya) described how to make soy sauce along with the description of *dòujiāng* (豆醤) and its production method." That section features a photocopy from *Chugoku Shokkei Sosho* (Synopsis of Chinese Recipes, 1972), which is valuable image, though hard to read.

Yet, there is a problem with citing "around the 14th century." Certainly, the *Chugoku Shokubunka Jiten* (Encyclopedia of China's Food Culture, 1988) states that *Yiya Yiyi* was published around the end of the Yuan period (1271–1368) or early Ming period (1368–1644). As history books state that the Yuan dynasty collapsed in 1368 and the Ming dynasty was established, the 14th century seems to be reasonable. However, the source from *Yiya Yiyi* reproduced in *Chugoku Shokkei Sosho* as the oldest existing material on soy sauce is the edition contained in *Yimen Guangdu* (Extensive Documents from Yimen, 1597) published during the Wanli era (1573–1620) of the Ming period. Thus, the source is not a contemporary material, but from a later era.

This article discusses history of the Chinese word for soy sauce, mainly based on materials contained in *Chugoku Shokkei Sosho*.

Contemporary Materials in Japan

Shanjia Qinggong (The Simple Foods of the Mountain Folk) by Lin Hong, published around 1266 near the end of the Southern Song period (1127–1279), was once named as an older source that mentioned soy sauce earlier than

Yiya Yiyi. Hiroshi Suzuki (1988) stated that the example of use in a dish named *Shanhaidou* introduced in this book was the first appearance of soy sauce in literature. In contrast, Takashi Nakamura (1995) pointed out that the edition of *Shanjia Qinggong* that mentions soy sauce is contained in *Yimen Guangdu*; however, that word is not found in the edition contained in *Shuofu*, published around the end of the Yuan period or early Ming period in the 14th century. A photocopy of the latter (the edition with no mention of soy sauce) is found in *Chugoku Shokkei Sosho*. The 13th century is too soon for soy sauce to have emerged. The section on soy sauce in *Hanyu Dacidian* (Chinese Dictionary, 1992) cited a source that preceded *Yiya Yiyi*. In that section, it is stated that soy sauce was used to erase ink, quoting a passage from *Yunji* in *Gewu Cutan*, authored by Su Shi of the Song period (960–1279). It has been determined by Takashi Nakamura (1995) that this source material was not contemporary, either. More importantly, any soy sauce used to erase ink is not the same condiment used today. Could it be true that a high concentration vinegar or soy sauce (probably it refers to the oil component of *jiàng* paste) could erase ink? Perhaps. Seiichi Tanaka (1987) stated that the first appearance of soy sauce in literature was in *Yunlintang Yinshi Zhiduji* (The Food and Drink System of the Yunlin) published around 1300, along with *Yiya Yiyi*. This book is also found in *Chugoku Shokkei Sosho*, but its source is not contemporary, either. A later edition in *Bilinlangguan Congshu*, 1554 (year of the compiler's afterword) published during the Ming period, has been passed down to this day. The materials in China noted above indicate that the first appearance of soy sauce in literature does not date back to as early as the 15th century. Whereas, in Japan, as stated in *Kikkoman Kabushikikaisha Hyakunen-shi*, "*shauyu* (which is historical kana orthography for *shoyu*, denoting soy sauce in Japanese)" is written as the reading for Chinese characters 漿醬 in *Bunmei-bon Setsuyoshu* (Dictionary Bunmei Edition, ca. 1474). This reading does not match with the given characters, but rather invokes the two characters of 醬油 in Chinese. It was not until *Ekirin-bon Setsuyoshu* (Dictionary Ekirin Edition, 1597) that the characters of 醬油 and the reading of *shauyu* became a pair. Both dictionaries were contemporary sources and it is worth noting that, while records in China have been lost, records have been kept in Japan. In Chinese language history, these are referred to as peripheral materials.

Nevertheless, it is perfectly conceivable that examples of soy sauce being used as a condiment would be found in records in China, and it is highly hoped that will happen. How was the word 醬油 brought to Japan? Was it through human exchanges, such as those of Japanese Buddhist monks who studied in China? Or through trade items included in the Japan-Ming trade? Findings in future investigations are certain to be welcomed. In Japan, before the reading "*shoyu*" is accepted, soy sauce was called *tomiso* or *tomiso no shiru* (liquid of *tomiso*). The use of Chinese-derived pronunciation in the reading of "shoyu" instead of these traditional Japanese words seems to have been intended to differentiate miso and soy sauce as seen today.

Soy Sauce in the Ming Period

Chugoku Shokkei Sosho offers *Bianmin Tuzuan* (Everyman's Handy Illustrated Compendium), *Jujia Bibei* (Household Essentials), *Yiya Yiyi*, *Zunsheng Bajian* (Eight Discourses on the Art of Living) and *Shixian Hongmi* (Guide to the Mysteries of Cuisine) as source materials describing the Ming period. Not specific to the Ming period, but common among Chinese intellectuals, is their traditional attitude of authorship, in which they convey and expound on their ancestors' words and deeds rather than creating their own. They had no concept of what we know today as copyright. They quoted predecessors' texts without referring to the original authors' names or original book titles, as if they were their own. However, when researchers of later years compared these writings with books that were assumed to be their sources, the uncredited quotations became apparent. In his elaborate work in bibliographic studies, Osamu Shinoda (1976) made trenchant assessments, commenting that *Bianmin Tuzuan* hardly broke any new ground, and mostly consisted of material borrowed from preceding recipe books, while calling *Jujia Bibei* a lowbrow book in which other food books were randomly thrown in and mixed. Shinoda is also cautious about soy sauce in *Yiya Yiyi*. He relates, "The book instructs preparation by mixing one *to* (approx. one liter) of soybeans and six *kin* (approx. 3.6 kg) of salt with a generous amount of water, so that the beans will (eventually) settle on the bottom and oil will rise to the surface. Whether the supernatant is what we call soy sauce today or just oil needs to be studied a little further." *Zunsheng Bajian* has a preface dated the 19th year of Wanli (1591). This book is reliable as a contemporary source, with a copy in the Cabinet Library of Japan and the Institute for Research in Humanities, Kyoto University. The copy in the Cabinet Library collection provides an example of using soy sauce in a dish of pork dressed with sauce. Shohachi Nakamura (2012) translated that recipe as, "Cut meat into thin strips, rinse with soy sauce, and roast it in a heated pan on high heat to eliminate blood. When the meat has turned slightly whitish… cut the meat into julienne strips." Although "rinse with soy sauce" (soy sauce washing in the original text) sounds a little strange, as it differs from ordinary use of the condiment, the text reveals that soy sauce had already emerged in the era of Wanli. *Shixian Hongmi* is regarded as a cookbook of the Qing period (1644–1912) in *Zhongguo Pengren Wenxian Tiyao* (Overview of Important Documents of Chinese Cuisine, 1897) and *Zhongguo Pengren Baike Quanshu* (Encyclopedia of Chinese Cuisine, 1992). A transcribed copy of this cookbook is seen in *Chugoku Shokkei Sosho*, where the section on soy sauce in the family of *jiàng* (醬) describes its production method: "Place *jiàng* into a crock with a bamboo spatula, and store the upper part as *jiàng* and let soy sauce drip. Or put *jiàng* in a silk bag to strain."

Evidence that soy sauce was used in the Ming period is provided not only by cookbooks but by a novel. This is seen in the novel *Jinpingmei Cihua* (Cihua Edition of the Plum in the Golden Vase), which is said to have described the society of the Wanli era with realism. While the numerous mentions of soy sauce above refer to production methods, this novel refers to its use in dishes. Among the four varieties of nibbles for drinks (mostly pickled vegetables) described in Chapter 52 is powdered *huājiāo* (Sichuan pepper) pickled in soy sauce. A similar name appears in Chapter 54. Chapter 61 has a passage that

reads, "Stripped crab meat, cooked with sesame oil, soy sauce and vinegar, is crispy and delicious." The novel is set in the Song period, but the way the soy sauce is used is obviously from the Wanli era in the Ming period.

Names for Soy Sauce Preceding 醬油

Chugoku Shokkei Sosho has seven recipe books from the Qing period, in most of which soy sauce (醬油) appears. In the annotated version of *Yangxiaolu* (Little Guide on Nurturing Life), Tokiko Nakayama (1982) translated the section of 豆醬油 (bean-based soy sauce): "Expose (the mixture) to the sun until it turns red … then place [*hishio* (miso)] in a drainboard-like basket made of thinly-split bamboo to allow soy sauce to trickle." In an annotated comment for soy sauce she added, "Miso and soy sauce are clearly distinguished today. However, in the course of the long history of *hishio* (醬), the liquid of *hishio* came to be used as soy sauce. Even though they were not produced separately, the thick part that settled at the bottom of a crock and the supernatant thin part in the same crock seemed to have been used as condiments individually for suitable dishes." Her annotation is pithy and to the point. In China, miso and soy sauce were undifferentiated, which would not have caused any problem at all. The two-character word 醬油 that seems to have denoted a condiment emerged in the 16th century in China, and in indirect mentions in the 15th century in Japan. However, the word was not directly related to 醬油 in modern Chinese. More sophisticated names to replace 醬油 emerged during the Qing period.

Soy sauce, the supernatant (pressed liquid) of *jiàng* (醬), is expressed by the word *jiangqing* (醬清) in *Qimin Yaoshu* (Essential Methods of the Common People), which is the oldest agricultural book in the world, thought to have been written as early as the 5th century. A photographic reproduction of this book is also contained in *Chugoku Shokkei Sosho*, where *jiangqing* appears in the recipe of steamed and roasted young pig. Seiichi Tanaka, et al. (1977) translated this recipe "令用醬清調味、蒸之" as "season (the pig) with *tamari* soy sauce, and steam (it) in a sieve." It can be easily imagined that 醬清 is the clear (清) part of *jiàng* (醬), that is, a thick supernatant.

Another word *jianshui* (醬水) is also seen. *Laoqida* (Old Cathayan), which is not found in *Chugoku Shokkei Sosho*, is a Chinese conversation textbook that relates the language and life of 14th century northern China in detail. To distinguish it from later revisions, the original edition is called *Jiuben Laoqida*, and an edition that is assumed to be the original book was discovered at the end of the last century. Haruhiko Sato, et al. (2002) translated the description of how to fry meat, "炒的半熟時、調上些醬水、生葱、料物打拌了" in the book as, "When the meat is half-cooked, add juice of miso, green onion and relish, and stir." They would have had difficulty translating 醬水 as the juice of miso. The translators' notes cited *Zunsheng Bajian* to explain why they did not translate it as soy sauce (醬油). As both 醬水 and 醬油 are used in *Zunsheng Bajian*, they presumed the former might be the juice of miso. In addition to the dish of pork dressed with sauce mentioned earlier, the word 醬油 is also used in the book's notes for a dish of crab pickled in soy sauce, stating that sesame oil may be added to 醬油. In this book, 醬水 is used in two recipes: pork cooked with spices and simmered tender crucian carp. Shohachi Nakamura (2012) translated 醬水 in these two recipes as "*hishio* (醬) dissolved in water" for the former recipe and as "hishio, water" for the latter. Is it necessary to translate these two words differently? As mentioned earlier, not only recipe books but many books have quotations from earlier publications that do not indicate the sources. The two recipes using 醬油 above are found in *Yiya Yiyi*, and the two recipes using 醬水 are found in *Zhongkuilu*. Both publications precede *Zunsheng Bajian*. This means that the difference between 醬油 and 醬水 reflects differences in quoted source materials, and it is thought that *Zunsheng Bajian* used different words because it was edited with the traditional attitude of authorship explained earlier in this article. 醬油 and 醬水 are believed to be the same thing.

It is evident that 醬清 and 醬水 preceded the word 醬油 used today.

Qiuyou (秋油) in the Qing Period

The definitive cookbook representing the Qing period is *Suiyuan Shidan* (The Way of Eating) by Yuan Mei (1716–97). It may well also be seen as a definitive book representing all of China. There have been many studies of this book, and it has been translated into Japanese three times. The pioneering translation was done by Masahei Yamada (1955). Masaru Aoki (1958) translated several editions, including a pocketbook edition, and a translation by Tokiko Nakayama (1982) is found in *Chugoku Ryori Gijutsu Senshu* (Selected Cooking Techniques of Chinese Cuisine). In the section on seasoning instructions, Aoki translated, "For *hishio* (醬 miso), use *fujiang* (伏醬), and taste it first to check the sweetness level … There are two types of 醬, the thin type and thick type … In 秋油 (醬油soy sauce) sold in stores in Suzhou, there are three grades of high, medium and low." He annotated 伏醬 noting, "Probably, aged hishio that has passed *sanfu* (三伏, the hottest period on the Chinese calendar) would have been called so." With regard to *qiuyou* (秋油), he gave a rather lengthy annotation. "One Chinese said that soy sauce is called *chouyou* (抽油) in Shandong, and that 秋油 and 抽油 would be pronounced identically and used to mean the same. This makes sense. As *choufeng* (抽豊) … is sometimes written as *qiufeng* (秋風), it is obvious that 抽 and 秋 are identical in pronunciation and can be used to mean the same thing. Then, 抽油 means oil extracted from 醬, which is soy sauce. For the rest of this text, all 秋油 is translated as soy sauce (醬油)." In *Suiyuan Shidan*, 秋油 is used in 51 recipes while 醬油 is in only one recipe, that for *xiazi jiàngyóu* (蝦子醬油 shrimp soy sauce), which is used in julienned *dougan* (腐乾糸). Aoki noted that *xiazi jiàngyóu* would be *xiayou* (蝦油). Incidentally, it would also refer to *lǔxiāyóu* (滷蝦油) listed in *Tongyin Cidian* (mentioned at the beginning of this article). With regard to 秋 and 抽, their pronunciations differ in modern standard Chinese with *qiū* and *chou*, respectively. However, the pronunciations are very similar in Wenzhou, according to *Hanyu Fangyin Zihui* (Phonetic Dictionary of Chinese Dialects), and they are pronounced identically in some regions. Furthermore, Volume 6 of *Shuyuan Zaji* (Random Jottings from Bean Garden), written by Lu Rong in the Ming period, relates the story of an old woman named Qiu Gu (秋姑) going out in the dead of night to eat the baby of another family. In the story there is a passage that explains that people in the northern region read *qiu*

(秋) as *chou* (篘) in *chou jiu* (篘酒). 篘酒 means to scoop wine, and 篘 is synonymous with *chōu* (抽). Lu Rong is from Taicang (present-day Jiangsu province), and this would be an example that shows 秋 and 抽 were identical in pronunciation even in the northern region during the Ming period. One of the traditional production methods of soy sauce that can be seen even today entails a process of embedding a bamboo basket in unpressed, loose miso, and then scooping the liquid (soy sauce) that seeps from the surrounding mass into the basket with a pail. 秋 refers to the scooping action, as with 抽 and 篘.

In contrast to the action-based descriptions above, Yamada explains *qiuyou* (秋油) in his translation: "It is soy sauce collected by pressing after *hishio* (醤) has sufficiently matured, that is, in autumn (秋). Many write it as *zhuyou* (朱油), which is reasonable as 秋 and 朱 (literally, vermilion) are pronounced very similarly." Though this interpretation, based on the literal meaning of the characters, is easy to understand, the etymology is harder to pin down. With regard to 朱油, *Zhongguo Caipu Guangdong* (Chinese Recipes, Guangdong) has an explanation of *zhuyou* (珠油) in the section on Chaozhou cold meats that reads, "It is a condiment used in the Chaozhou and Shantou areas, rather dark in color, sweet, and used for adding color." Although there is a difference in the radicals in the characters, 珠油 would mean 朱油. 朱油 can be considered to mean soy sauce, named for the color.

In *Suiyuan Shidan*, there is virtually no use of 醤油; *qiuyou* (秋油) is frequently used instead. Other names used often after *qiuyou* include *qingjiang* (清醤) in 21 recipes and *jianshui* (醤水) in eight recipes. 清醤 is considered to be different from *jiangqing* (醤清) used in *Qimin Yaoshu* (mentioned earlier), as their characters are in reverse order. Yet, even though the focus may be different, with the former on the supernatant *jiàng* and the latter on the supernatant of *jiàng*, they both would denote today's soy sauce. Likewise, 醤水 is also considered to be the supernatant of jiàng. With regard to these different words used within one book, the edition translated by Nakayama offered an explanation in "About the Characters Used" at the end of the book: "*Hishio/Jiàng* (醤) denotes thick miso, 醤清 is thick soy sauce, and 秋油 is light soy sauce. It seems that, including 醤水 and *jiangzhi* (醤汁), the liquid built up on the surface of miso was called by these names depending on the concentration of the liquid." This would appear to be a reasonable interpretation. However, the account that follows the above states "the readers should understand that miso and soy sauce were not clearly distinguished," which leaves room for doubt. Wouldn't it be rational to consider that, in order to distinguish between *hishio* (醤) and soy sauce (醤油) that had been undifferentiated, the word 秋油, which does not include the character 醤, was used to denote soy sauce and the word 醤油 was avoided? The use of 秋油 and its related word *chouyou* (抽油) seems to have begun with this book.

Xingyuanlu (Memoir from the Garden of Awareness) found in *Chugoku Shokkei Sosho* has many recipes using *qingjiang* (清醤) and few using *jiàngyóu* (醤油). In *Huya*, *jiàng* (醤) and *jiàngyóu* (醤油) appear in parallel, and it states that, "according to *Shuanglinzhi*, there are two names for *jiàng*, 白霜降 and 黒霜降 (literally, white frosting and black frosting). Speaking of *jiàng*, there are flour-based *jiàng*, bean-based *jiàng*, and wheat gluten-based *jiàng*. Qingjiang (清醤) is called *jiàngyóu* (醤油)." *Shuanglinzhi* is a record of the county of Shuanglin in Huzhou in Zhejiang province. *Suixiju Yinshipu*, which is not found in *Chugoku Shokkei Sosho*, is another recipe book published during the Qing period. It states in the section of *jiàng*, "Good *dòujiāng* (豆醤) is that produced in Lanxi and Jinhua. The best *chouyou* (篘油) is *dòujiāng* (豆醤). Expose the mixture to the sun on the days of *sanfu* in the height of summer, and be careful of the evening dew on sunny days. That scooped first in late autumn is superior. It is called *qiuyou* (秋油), that is *muyou*." Both Lanxi and Jinhua are towns in Zhejiang. In this book, the character *chou* (篘) is used. It is most likely the unsimplified form of *chou* (抽).

As the last recipe book of the Qing period, *Shipin Jiawei Beilan* (Preparing Delicious Meals) is found in *Chugoku Shokkei Sosho*. The year of publication is not mentioned in the book, although *Zhongguo Pengren Wenxian Tiyao* states it was published during the era of Guangxu (1875–1908). The following remark in the book, "Lately, mock ham made of soybeans is popular," suggests it was published in the early years of the Republic of China. In this book *jiàngyóu* (醤油, soy sauce) appears in one place. An inserted note for the statement "soup in the steamed dish of dried scallop is dainty" reads, "Add only a dash of salt. Never add oil, soy sauce or vinegar." It is worth noting that, in addition to the above mention of soy sauce, the book refers to *hongshao* (紅焼) dishes, which are dishes cooked with soy sauce: 水鶏紅焼川湯皆好 and 脚魚紅焼清蒸皆好. The former is about a *hongshao* dish of water rail poultry and a clear soup, and the latter is about a *hongshao* dish of Chinese softshell turtle and a steamed dish. The phrases mean they all taste good. In China, 紅 (red) is an auspicious color. In Japan, soy sauce is expressed as purple, while in China it is expressed as red when used in cuisine. 焼 in Japan means to bake or grill, while in China it means to simmer or deep fry after simmering. Examples of *hongshao* can be traced a little further. Kyo Cho (1997) stated that 紅焼魚翅 (a *hongshao* dish of shark fin) and 紅焼雑拌 (a *hongshao* dish of various ingredients) are mentioned in *Huyou Zaji* (Traveling in Shanghai, 1876).

In the Qing period, *qiuyou* (秋油) newly emerged, in addition to *qingjiang* (清醤), *jianshui* (醤水), *jiàngyóu* (醤

A Bite of China
This documentary aired in 2011 on China Central Television and became a major hit. It features a scene of the traditional production of Chinese soy sauce under mid-summer sunlight, and shows how the fermentation progresses. During the production, the crocks are repeatedly covered and uncovered every day to keep out the rain and evening dew.

油) and others to denote soy sauce, and the differentiation of soy sauce from *jiàng* (醬) began to take root. The problem was which among the several words should be selected as the normative word; namely, whether or not the word should have the character of 醬. Possible words without 醬 are such words as 秋, 篘, 抽, or 紅, 朱 reflecting the color, or 豆, 豉 reflecting the main ingredients. The norm of words is relevant to the establishment of the national language, which is the benchmark of a modern nation. As Japan emulated Western nations, so did China; but it also emulated Japan.

Chugoku Shokkei Sosho

This contains *Shinzoku Kibun* (Travelers' Accounts of Qing Customs), compiled in Japan as a cookbook for the Qing period. The Chinese character of soy sauce (醤油) is given a Chinese reading "tsuanyou" on its right side and a Japanese reading "seuyu" on its left side, followed by the production method.

Introduction of Japan's Soy Sauce Information

At the end of the Qing period, many Chinese politicians and scholars visited Japan to study the country, and many Chinese students experienced living in Japan. One of reading materials for these people was *Riben Guozhi* (Treatises on Japan) by Huang Zunxian. Although the publication year is stated in the book as the 13th year of Guangxu (1887), it is actually believed to be several years later, around the end of 1895 or the beginning of 1896. Under the category of food and drink in the chapter on manners and customs, there is a section covering soy sauce and miso where the production methods of these condiments are introduced. Huang Zunxian was a diplomat who compiled this section by editing *Wamyo Ruijusho* (Japanese Dictionary of Chinese Characters) and other works of Japanese literature. In Japan, the word to denote soy sauce was standardized to *shoyu* (醤油) from early on. Although it is only in more recent times that Japanese soy sauce has been sold in mainland China under the name of 醤油, the word would have been familiar earlier to those Chinese people who had lived in Japan, even though Japanese soy sauce tasted a little different from that back home.

After the Xinhai Revolution ended the Qing dynasty, the Republic of China was established. Standardized Chinese was required as the national language and dictionaries were compiled. The first to be completed was *Ciyuan* (Dictionary of Chinese Etymology, 1915), in which 醤油 is defined as "used for foods to adjust brininess." Thus 醤油 came to be recognized as a condiment, and the idea that "miso is *jiàng* (醤) and soy sauce is *jiàngyóu* (醤油)" settled in modern Chinese. In *Jiajian Sheng Zaji*, written by Lu Xun in 1898, and which is found in his book titled *Jiwaiji Shiyi Bubian, qiuyou* (秋油) is used: "Raw Japanese sea bass is cooked with new crop rice. Fillet and bone the fish, and add *qiuyou* to it. The dish is called *luyufan* (鱸魚飯)... and might be good to be included in *Shanjia Qinggong* by Lin Hong." This was written before he emerged as a writer under the pen name of Lu Xun. After the shift from the Qing dynasty to the Republic of China, the use of醤油 can be seen in his writing. "*Pengbi*" *Zhihou in Huagaiji* (1925) has a passage that reads, "The pure white table cloth has already been mottled by soy sauce (醤油) stains." *Li Shui* (Curbing the Flood) in *Gushi Xin Bian* (Old Tales Retold, 1935) has a passage that reads, "High quality soy sauce (醤油), shark fin hot pot, sauce-dressed sea cucumber and other dishes were served at the banquet of the rich."

Riben Guozhiite

A work introducing Japan after the Meiji Restoration (1868). In the volume on produce, soy sauce is introduced as a product of the Shimosa province (present-day northern Chiba prefecture and southwestern Ibaraki prefecture) that reads, "Soy sauce: Noda-machi, Katsushika-gun; Arano, Kaijo-gun." Arano is the site of present-day Choshi in Chiba.

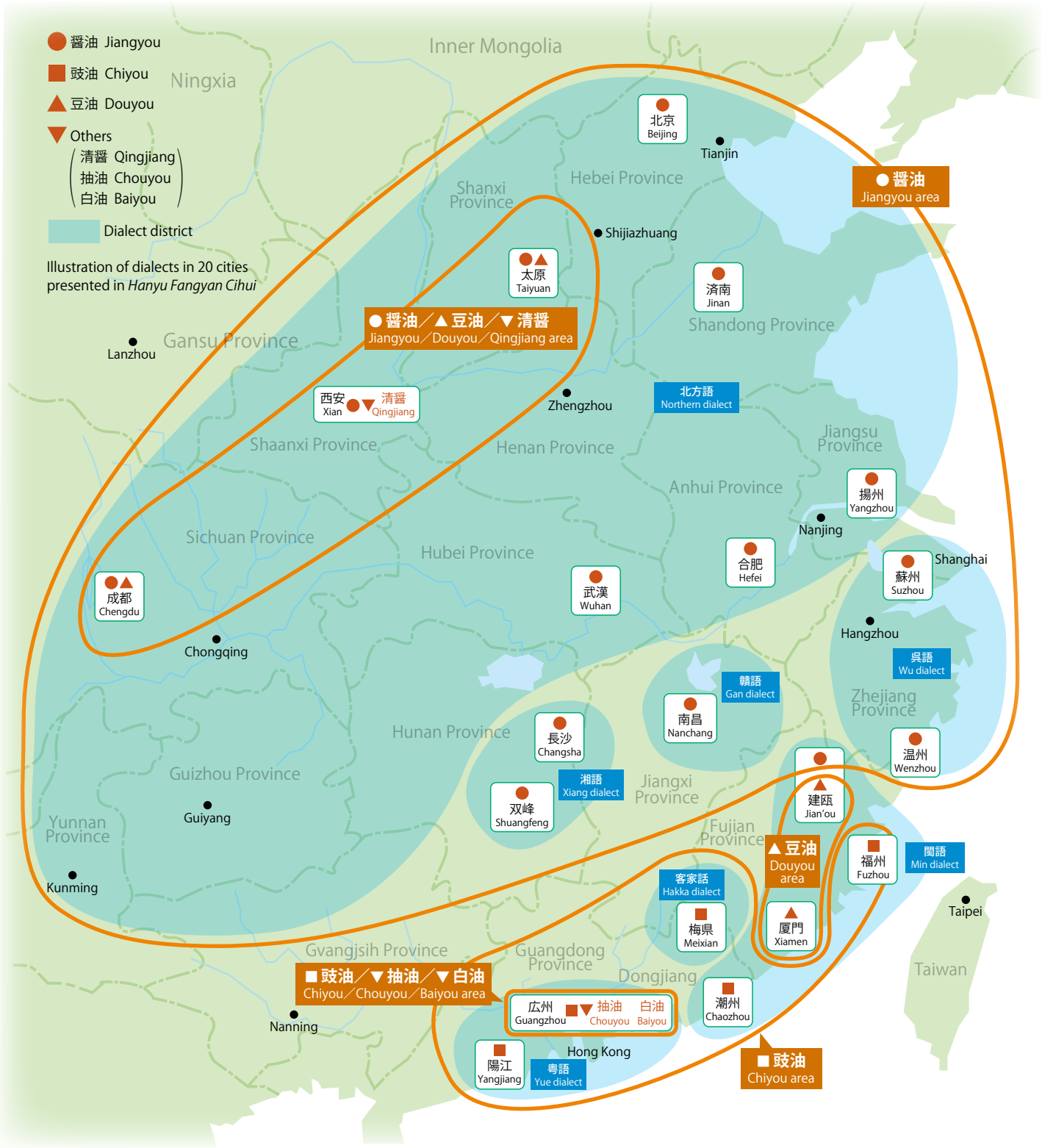
Diversity of Soy Sauce Word Forms in Various Dialects

Jiàngyóu (醤油) was ultimately selected as the standard Chinese word for soy sauce. However, this does not mean that the numerous word forms mentioned above have disappeared to be unified to jiàngyóu. China has a land area almost identical to that of Europe, and five major dialects: Northern dialect, Wu dialect, Hakka dialect, Yue dialect and Min dialect. *Hanyu Fangyan Cihui* (Vocabularies in Chinese Dialects, 1995) covers the vocabularies of major cities representing each of these five dialects and allows a look at how soy sauce is expressed in 20 locations. *Jiàngyóu* is used in Northern and Wu dialects, while *douyou* (豆油) and *chiyou* (豉油) are used in Hakka, Yue, and Min dialects in the southern regions.

In addition to jiàngyóu, *qingjiang* (清醤) is used in Xian and *douyou* in Chengdu. *Chengdu Tonglan* (A General View of Chengdu, 1901–1902), compiled in the early 20th century, has a section of five flavor supplies that lists "red *douyou*, white *douyou*, grain vinegar, rice vinegar… five flavors from other areas: Wenjiang white *douyou*, Pengxian, Shifang red *douyou*, Jianzhou red *douyou*…" Wenjiang, Pengxian, Shifang and Jianzhou are the names of places near Chengdu. In this book only *douyou* is used, and no *jiàngyóu* is seen. It can be considered that only *douyou* was originally used and *jiàngyóu* came about later. The same thing occurred with *qingjiang* and *jiàngyóu* in Xian. Along with *chiyou*, *chouyou* (抽油) and *baiyou* (白油) are also used in Guangzhou. *Chouyou* is related to 篘 and 抽, while *baiyou* would have been named for the color identified with light soy sauce.

Word forms denoting such condiments as salt (塩) and alcohol (酒) that have a longer history of use are the same at all 20 locations, but the words for soy sauce vary. This diversity is thought to reflect the images that have developed in the course of soy sauce's differentiation from *jiàng*.

Figure　Soy sauce in dialects



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