

## TEXT

## The Manual of Home Cuisine

THE WOMEN'S DIVISION  
OF THE GREEN FLAG ASSOCIATION

## CONTEXT

Korea

## CRITIQUE

Eating for the Emperor:  
The Nationalization of Settler Homes  
and Bodies in the Kōminka Era

HELEN J. S. LEE

THE GREEN FLAG ASSOCIATION (*Ryokki renmei*) was a civilian Japanese settler organization based in the capital of colonial Korea, Keijō. Founded in 1925, this group devoted itself to a wide range of activities that largely aimed at the cultivation of personal spirit, betterment of living conditions, and wartime fundraising. Some of the organization's primary activities included providing public lectures, publications, and education, as well as initiating collaborative projects with Koreans. The Green Flag Association was established by Tsuda Sakae, professor at Keijō Imperial University, and contributors included men and women who hailed from the elite educated class of Japan and Korea.

*The Manual of Home Cuisine* (*Katei shokujū tokuhon*, 1941) is the work of the women's section of the Green Flag Association, which was headed by Tsuda Sakae's wife, Tsuda Setsuko. The number of readers is undocumented; however, the energy behind the project is evident in the revision of its first edition (1939), which was produced in 1941 through Kōa Publishing, the central venue for all Green Flag publications.

The passages, charts, and advertisements from *The Manual of Home Cuisine* translated below provide a satisfying taste of the work's six sections, which address topics such as proper meals for wartime, staples, side dishes, mealtime etiquette, and diet and disciplinary measures for children. Based on the nutritional science of the time and survey results, this ambitious cookbook presents readers with up-to-date information on ingredients and practical recipes that maximize nutritional intake, accompanied by numerous tables and hand-drawn illustrations. The recommendations are delivered in a gentle but firm voice that attempts to choreograph the daily practices of cooking and dining in settler homes.

## The Manual of Home Cuisine<sup>1</sup>

THE WOMEN'S DIVISION  
OF THE GREEN FLAG ASSOCIATION  
TRANSLATION<sup>2</sup> BY HELEN J. S. LEE

### *Preface*

Japan is on the eve of making a great leap onto the world stage. What Japan needs is the collective effort of people who have healthy minds and bodies. We, the women's division of the Green Flag Association, believe that healthy children are the key to Japan's prosperous future and, therefore, have devoted ourselves to raising healthy children and maintaining the health of the nation. If young mothers cannot raise children with healthy minds and bodies, then who else can bear the burden of such work?

Not just the children's health but also the health of the entire family can only be attained through the hands of mothers who protect the home. Among many determining factors, meals in the home have a tremendous effect on health. Correct and appropriate meals result in the enhancement of health, while inappropriate meals cause harm. Whether the meals of one million Japanese comply with national policies is critical to the management of the entire nation and can even determine its rise and fall.

The women's division of the Green Flag Association has researched how we can comply with national policies in the home and studied the ways to improve our health.

We compiled our studies and published *The Manual of Home Cuisine* in October 1939, receiving encouragement from many readers. We are pleased to announce that we have included additional research results in this expanded edition.

Ōhashi Toshiko, researcher of the Japanese Culture Research Institute of the Green Flag Association, was in charge of this edition and helped define the dietary objectives in accordance with the Green Flag Association's spirit; new sections on ways to conserve rice based on scientific research, the national diet, wild greens cuisine, and meals for guests and the ill have also been added. Additional recipes for ceremonial offerings in accordance with national policies have been introduced as well.

We live in an era of serious political upheaval and food shortages; we hope that this volume can aid everyone in their daily endeavors to eat the right meals.

*The Women's Division of the Green Flag Association, April 1941*

### Chapter One: Meals for the Future

#### OUR LIFE

We must embrace life, learn from it, and transcend it. Our body and mind, plus our living conditions, constitute life. Not one of these three elements can be missing.

Aside from these, no additional element is needed for living.

In order to improve the quality of our living, we must improve our bodies, minds, and environment (nation, society, and home). These three elements are inseparable. For example, if one only works to strengthen one's body, to accumulate wealth, to nourish one's mind, or occupy oneself with societal issues, one still cannot attain a good life. One can only achieve the ultimate goal in life when one focuses on accomplishing all three elements.

#### OUR HEALTH

To be healthy is everyone's wish, but the kind of health that we have aspired to thus far stems from a modest line of thinking that holds that sickness causes pain, financial burden, and inconvenience to others. This kind of "health," of course, is more valuable than "sickness" but it is the lowest form of health. The kind of health that we wish to acquire from now on, as we mentioned above, has to accompany a noble, healthy body and mind that aim to achieve one goal, namely to build a sacred, cooperative, communal body that accords with His Majesty's benevolent heart.

Nowadays the population problem is at the heart of social debates, and this is all because Japan's ideal future requires a larger population. We will realize our ideal future when physical and cultural power, as well as national defense and production, are generated with full vigor.

Let us recognize that the health of each and every person must serve a greater cause and maintain our health for Japan and the world.

As mentioned in the preceding section, our health will improve as we adopt an outlook on life as articulated above and live and work in earnest.

#### TEN MANTRAS FOR HEALTH

(MINISTRY OF HEALTH AND WELFARE GUIDELINES)

1. To protect the country of the rising sun, health, first health.
2. During winter, ventilate air even during sleep! Open the windows!
3. Sleep tight at night for tomorrow!
4. Chew well, eat well, digest well. Eat nutritious food in the right amount.
5. Comply with the rules at all times. Breaking the rules will harm your body.
6. If your body and mind are inseparable, your heart will rejoice and your body will be pure.
7. Do everything to keep your health! Keep your circulation in good shape and do not be lazy with calisthenics.
8. Prevent illness. Have physical examinations.
9. Do not beautifully bundle up inside the home. Get outside under the big sky.
10. To complete the noble mission, do your best at work.

#### OUR MEALS

Our meals play a key role in nourishing healthy bodies and maintaining healthy lives. In the East and West, much research on nutrition has emerged, but the Western study of nutrition is just a study of food that does not consider the larger picture of human life. In the Eastern study of nutrition, the spiritual is connected to all things, and certain foods can cure sickness and nourish a healthy body. The Eastern study of nutrition requires faith prior to thinking about the body itself, and its emphasis on both the body and mind is considered to be within the parameters of the field of study of human nutrition. All of this is centered on the individual. Additionally, former director of the National Research Institute of Nutrition, Dr. Saeki Tan, argues that the study of nutrition should begin by seeking a means to unify three essential elements: individual health, national production, and societal morals. This argument was a new development in the study of nutrition, and we understand it exerted a tremendous influence on foreign countries even more than on our own.

When we think of the foundation of life, the notions "individual," "nation," and "society" represent three aspects, but one's life cannot be divided into "individual," "nation," and "society." Issues concerning these three aspects ultimately permeate all facets of life. This premise is the foundation of our study of nutrition.

From this stance on nutrition and life, in other words when all things—such as research on foodstuffs, the creation of menus, cooking methods, and ways of dining—are included, then the study of nutrition is one that corresponds to the heart of the Emperor. This is the true study of nutrition, indeed.

We now reflect on our meals to reassess our situation from this position and to continue to strive for better meals.

### *Chapter Two: Staples*

#### RICE

##### *The National Policy to Abolish the Consumption of White Rice*

The history of rice reveals to us that white rice consumption and beriberi are closely connected. Since the Meiji Restoration the consumption of white rice has become widespread, and despite efforts to popularize a rice-grain mixture, patients with beriberi have increased. The mortality rate from beriberi is as follows:

Year	Deaths
1899	9,034
1910	15,085
1918	22,632
1923	26,796

Research results have indicated that beriberi is caused by a deficiency of vitamin B, which is plentiful in rice bran husks, and researchers have collectively urged a reform in the staples of our diet. However, the general public has not modified its daily meals, through which one can most effectively prevent beriberi; some contract beriberi and belatedly start substituting white rice with mixed grains with barley, while others drink vitamin B supplements and then forget entirely once they have recovered from the disease.

The Ministry of Health was established as a measure to respond to problems of the deterioration of national health, such as the decline in physical strength and the rise in infant mortality. In an effort to improve the national health, an encompassing investigation was conducted in all sectors of

society as well. Since the outbreak of the Manchurian Incident, the entire citizenry has become concerned with nutrition and has begun to think seriously about developing strong bodies.

In Korea, the Government-General's ordinance of November 1, 1939, required the use of multigrains with seventy percent refined, un-rinsed white rice that contains no sand. This multigrain rice refers to polished rice that does not contain powder (acidic white-soil limestone) or coating (diatomaceous earth and boushu sand).

One of the primary reasons for this was to use less polished white rice, which can relieve the shortages arising from damage caused by drought. There is a saying that one can only learn from one's own mistakes, and the rice problem of recent years has led to correcting the consumption of rice. At any rate, it could not please us more that staples have now been clearly defined in Korea and are being implemented.

Let us address the significance of the newly instituted seventy percent refined, un-rinsed white rice as a main staple.

##### *About Foreign-Imported Rice*

Since 1940, especially in the main islands, foreign rice has been in wide use. Most of the foreign rice is made up of Thai, Rangoon, and Saigon rice, all of which are imported as white rice. Importing white rice serves to reduce transport costs, given that the polished grains are smaller than those with the rice bran still intact, and white rice is more durable in storage. However, this white rice is often mixed with sand and has the same drawbacks as the white rice in the main islands. As is addressed in the previous section, white rice does not contain even the slightest bit of the essential vitamin B, so it is important to prepare it with cooking methods that can supply vitamin B, such as boiling it with rice bran or other supplements such as barley and beans or noodles. Also, one of the drawbacks of foreign rice is that it is high in fine fiber and less tasteful to Japanese. Stir-frying the rice in oil or cooking it with beans or sticky rice can raise the temperature and help glutenize the starch. Eating the rice with potatoes and sticky rice, which are easily digestible, can also make the rice more palatable.

To compare the composition of the foreign rice to the Japanese rice-grain mixture, see the results in Table 5.1. Foreign rice is as good as if not better than Japanese rice, showing no inferiority in any of its nutritional composition. People say it is low in fat, making it distasteful, or it lacks moisture, but neither is proven scientifically. Further, being delicious or not

TABLE 5.1  
Nutritional Comparison between Japanese White Rice and Foreign Rice

White Rice Nutrition	Water	Protein	Fat	Carbo- hydrates	Fiber	Minerals	Calories
Japanese rice-grain mixture	13.25	6.93	0.34	77.56	0.27	0.71	350
Thai rice	13.10	7.88	0.81	78.30	0.70	0.68	361
Saigon rice	13.16	7.34	0.15	79.47	0.75	0.44	357
Rangoon rice	13.64	7.61	0.67	78.75	0.67	0.62	360

SOURCE: Released by Dr. Saeiki Tan, July 1940.

delicious depends on personal preferences, and the people in Thailand and India speak disapprovingly of Japanese rice.

As a nation-state with advanced defense forces we aspire to become self-sufficient in food, but today we are trying to establish the East Asia Co-Prosperity Sphere, and we inevitably have to import foreign and white rice-grain mixtures. Therefore, we should recognize the purpose of eating foreign rice, supplement its deficiency, and get rid of our complaints when we eat it. In order to do so, we also have to make sure to produce seventy percent germinated rice, which is rich in vitamin B.

### Chapter Three: Side Dishes

Let us pick wild greens from the fields!

Until now, the people in mainland Japan have not widely used wild greens. Thanks to the benevolence of the Emperor, we have been able to maintain a politically peaceful era in which we were taught to till the land, plant seeds, apply manure, and grow vegetables as if raising our children. Wild plants have been incorporated into our diet on festive occasions—for example, we eat Seven Spring Herbs during New Years and make mugwort rice cakes and offer it to the deities of Ohina—reflecting our deep appreciation for and intimacy with nature.

Our people have not historically eaten wild greens. But people on the peninsula, even those of nobility, make delicious dishes with wild greens and eat them daily. It is disheartening to think of the pretty wild flowers merely as a source of food. So let us make sure that we do not lose our appreciation for nature.

During spring and autumn, let us use our Sundays as health days and go out to the fields and mountains. We will be able to breathe in the clean air and harvest wild plants! The wild plants that families pick together under the shining sun, however modest the quantity might be, will make our meals richer and more enjoyable!

#### EXAMPLES OF WILD-GREENS DISHES:

##### *Itadori*

Family: *Polygonum*. Young sprouts can be eaten raw or steamed. They can be dried and mixed with miso paste. Soft stems can be stir-fried and then steeped in water to extract the sour taste. Then they can be added to miso soup. Young leaves are also edible.

##### *Boke*

Family: Wild Rose. Seeds can be used to brew sake.

##### *Noibara*

Family: Wild Rose. If peeled, young sprouts can be eaten raw. They can also be steamed or stewed.

##### *Nazuna* (*Penpen grass*)

Family: Cross Plants. A kind of Seven Spring Herbs. The shoots can be steamed or stewed. Can also be pickled. Can be added to rice porridge or rice dumplings. The roots are also edible.

##### *Yomena*

Family: Chrysanthemum. Young shoots can be picked and stir-fried. They can be seasoned with soy sauce or miso paste.

##### *Tabirako*

Family: Chrysanthemum. One of the Seven Spring Herbs. They look similar to the minty plant, Henbit. Blanch and stir-fry in oil and season.

##### *Tanpopo*

Family: Chrysanthemum. Young leaves and roots can be stir-fried or stewed. They can also be pickled. The roots can be chopped thinly and cooked with rice. In Germany, they use the minced roots as a substitute for coffee.

##### *Noazami*

Family: Chrysanthemum. Pick young shoots and leaves and blanch. Stir-fry in oil and season.

*Aburana*

Family: Cross Plants. Before the flowers bloom, pick leaves and stems and eliminate the overgrown parts. Stew and eat, or pickle them with salt.

*Sumire*

Family: Violet. Leaves and stems can be steamed and eaten. They can also be pickled. Boil the roots and chop them thinly and mix with rice.

*Momiji*

Family: Maple. Boil young sprouts until they turn yellow. Stir-fry them with oil and season with salt.

*Fuji*

Family: Legume. Boil young sprouts and leaves and eat them. Flowers can be boiled or stewed. Mix the young leaves with rice or barley to make Fuji.

*Hageitō*

Family: Portulaca. Pick shoots and leaves and wash thoroughly. Blanch, stir-fry, and season.

*Keitō*

Family: Portulaca. Leaves, particularly young leaves, are edible. In the past, shade-dried flowers were used to add red color to rice cakes.

*Hohozuki*

Family: Eggplant. Boil and soak shoots thoroughly and eat. Dry old leaves and make into powder. Fruits can be eaten raw.

*Hōsenka*

Family: Balsam. Soak shoots and leaves in order to blanch. Stir-fry with oil and season.

*Gibōshi*

Family: White Lily. Eat young leaves.

*Kuanzō*

Family: White Lily. Pick young shoots and flowers. Boil thoroughly and season with soy sauce.

*Yabukanzō*

Family: White Lily. Season young leaves with vinegared miso paste. Stew flowers and eat. In China, they call it *henge* and eat the baby sprouts, which they pull up from the ground.

*Nobiru*

Family: White Lily. Same as *wakegi* and *asatsuki*—roots and leaves are edible.

*Nokogiriso*

Family: Chrysanthemum. Boil leaves and stems. They are also good in clear soup.

*Chōsen'azami*

Family: Chrysanthemum. Pick when flower buds mature. Boil or deep-fry and eat. They are delicious summer vegetables.

*Himeshion*

Family: Chrysanthemum. Pick young leaves and blanch in water. Stir-fry in oil and season.

*Tsuriganeninjin (Totokininjin)*

Family: Chrysanthemum. Boil shoots and eat. The roots can be eaten boiled or raw.

*Torachi*

Family: Chinese Bellflower. Dig up the roots in the spring and season with mixed spices and make pickled vegetables. Deep-fry them with meat or chives. Boil the shoots and add them to stews or soup. Dry the mature leaves and make them into powder.

*Chapter Four: How to Receive Meals*

Even if the person who prepares food pours out her heart and soul and provides food with the utmost of care, food becomes meaningless if it is mechanically consumed to fill an empty stomach.

## ALWAYS EAT WITH A THANKFUL HEART

Because of the blessings from His Majesty, we are able to afford modest yet enjoyable meals everyday without any distress and are able to work for our nation and the world. Every bit of our food is produced through the labor of people in our society before it comes to our table. We have so much to be thankful for. To think that money and power can bring us food is unacceptable.

We cannot forget nature, which supports us. We can easily forget the blessings of nature, but to receive meals with thankful hearts will guarantee a happy and healthy family life.

In order to reciprocate the efforts of the hands that prepare the food with the utmost of care, the party that receives the meal should also have a thankful heart to the Emperor for the meal, try to attain a healthy body, and not leave food on the plate. This is because our health is not for our own sake, but for that of our nation and the world.

We, the members of the women's division of the Green Flag Association, wish to remind ourselves of this at all times, and have made a rule to recite the following words before each meal:

We are truly thankful that we are blessed with such meals everyday. Even a drop of water can nurture our universe, and even a grain of rice is indebted to the efforts of many. We wish to reflect on your generosity as we chew our food and live a stronger and more exemplary life. Thank you for our meals.

These words reflect our heartfelt thanks for our food and express a loyal oath that we will live lives that correspond to the utmost care that we receive from the Emperor. Each time we recite these words, every morning and every night before meals, we will know that we are offering all our lives to His Majesty.

### *Chapter Five: Disciplinary Measures for Children's Meals*

Children are valuable, junior citizens who will lead Japan in the next generation. Unless we raise our precious children with healthy bodies and minds our country cannot fulfill its important mission. In order to do so, fathers and mothers must cooperate and raise happy, strong, well-mannered, and healthy children.

However, the infant mortality rate of Japan is high compared to other countries, and most deaths are due to pneumonia and diarrhetic enteritis. Moreover, the rise in the number of sickly and weak children has become noticeable. Looking at these statistical records, one can feel acutely how critical the nutrition of children is.

#### MEALS IN THE HOME

##### *Serving Sizes in Accordance with Age*

Let us adjust the amount of ingredients and serving sizes for children in accordance with the standard chart indicated in the section on staples and side dishes. In particular, let us make sure children intake sufficient amounts of

protein from meat and various vitamins. It is cumbersome to keep separate portions of daily vegetables for children and adults, so use the same ingredients but simply adjust the volume. For example, for a *sukiyaki* meal give more meat and tofu to children.

##### *Avoid Pungent Spices*

Avoid the excessive use of pungent spices such as red chili pepper, black pepper, *wasabi* horseradish, ginger, and other spices. For those dishes that require such spices, cook the children's dishes separately. For example, do not add curry powder to children's curry rice. Instead, just stir in some wheat flour to add some color.

##### *Discipline for Eating Meals*

Even the meals prepared with a mother's heartfelt loving care can only be translated into healthy bodies in children when they are also accompanied by good disciplinary measures.

Good disciplinary measures in general, not exclusive to mealtimes, are not those that only mimic form. Preserving the form of discipline is important, but what is equally important is spirit. That is to say, we need to teach fundamental character values to our children, an education that can only be done in the home, with a profound respect for the fact that our children are subjects of the Emperor as well as our own children. This is the essence of "Educating Children as Imperial Citizens" with which we must ready our hearts as we implement disciplinary measures in the home.

##### *Having a Thankful Heart*

It is essential to guide children so that they have an appreciation from the bottom of their hearts for the meals they eat. It would be ideal if they can give thanks to the Emperor for being born in peaceful Japan and able to eat their meals. They should thank their parents as well as helpers, and also be grateful for the delicious food on the table that transforms into healthy bodies. As mentioned in the chapter "How to Receive Meals," let us recite the words of thanks at the table before eating. When mothers and fathers practice the recitation at mealtimes, children will learn those words from early on. And from the ages of four or five they will be able to begin attempting those words, though only one word or two at first, and eventually memorize it in full.

*Sitting at the Table Calmly*

Disciplinary measures should be implemented from the time of breastfeeding. A mother's emotional changes are transmitted to her children, so a breastfeeding mother ought to maintain a gentle heart. In addition, from the age of three or four, children should become accustomed to coming to the table in a calm manner. Also, children should gargle and wash their hands before snacking or eating a meal.

*Assign Children Bowls and Plates*

When a child begins eating food, though it might be bothersome, designate a small bowl or a plate for him or her and distinguish it from those of adults. Frequently, overcome by adoration for children, adults feed children with their own chopsticks during mealtime. This has to stop. If you assign a child his or her own dishware, even after the child reaches the age of three or four, he or she will not ask for those foods intended for adults only. Also, when adults eat foods that are not appropriate for children, adults can say "you can have this when you grow up," and children will look forward to having it once they grow up and will not want it. This, in turn, rids adults of the necessity of eating in secret from children and will create a stress-free environment for child-reading.

*All Things Should Be Distributed in Order of Seniority*

Distributing all kinds of food among children—whether it is a second bowl of rice at mealtime or handing out snacks—should be strictly conducted in order of seniority by birth, and this order should not be compromised at any time. Then, no child will say "me first" and everyone will wait for his or her turn in a calm manner. This will teach children how to respect older people, and since the order is not determined by sex, it will not generate a male child's contempt for a female child.

*Enjoyable Meals*

We all wish for you to have enjoyable meals at the table through conversations among mother, father, and children, discussing topics such as what happened that day at school or what games they played. But one should not be engrossed in babbling, nor should anyone gossip about other people or bring up inappropriate subjects at the table.

*Good Etiquette*

Mothers ought to teach children the proper posture for sitting at the table, the correct way of holding chopsticks, and the right way to eat foods without spilling. If you eat while making loud sounds, you will give a bad impression of your character, and if you hold up a soup bowl with the same hand holding chopsticks, you will offend others. We ought to teach children that they should not pick up their chopsticks until everyone is seated, not stack their plates and bowls after the completion of a meal, and not leave any food on the plate. Habits from childhood persist, so let us pay special attention to boys while they are under the care of mothers and discipline them while they are under our care.

*Eliminating Likes and Dislikes*

Do children's likes and dislikes of food stem from a lack of their appreciation or adults' unnecessary comments during mealtime? Statistics indicate that children tend to dislike those food items that their mothers dislike, and we adults need to reevaluate ourselves. See Table 5.2.

For example, if any adult or older person says he or she finds today's dishes distasteful or dislikes them, a child can mimic the response even before eating, saying "me too," and end up not even trying them.

If children have a deep appreciation for food—a subject mentioned at the beginning of this work—they should not be self-indulgent with things such as likes and dislikes.



TABLE 5.2  
Likes and Dislikes of Children and Mothers

Food item	Number of children who dislike it	Number of mothers and children who both dislike it	The ratio between the two columns
Fermented beans	268	183	0.68
Rice crackers	33	20	0.61
Eel	139	69	0.50
Sausage	227	100	0.44
Ham	210	90	0.43
Milk	140	54	0.39
Lettuce	327	96	0.29
Tomatoes	146	42	0.29
Buns	100	28	0.28
Mackerel	209	52	0.25
Sweet bean jelly	165	41	0.25
Buckwheat noodles	249	61	0.25
Carrots	551	133	0.24
Pork	336	89	0.24
Tofu	181	42	0.24
Rice cake	55	11	0.20
Beef	163	31	0.19
Soybean paste	241	40	0.17
Soybean paste soup	182	18	0.10
Onions	304	21	0.07
Scallions	433	29	0.07
Daikon radish	206	13	0.06

\*Numbers below 10 in the column "both mothers and children dislike" have been omitted.

## **Green Flag**

### **Monthly**

Japan's best magazine for guiding  
the way to a new lifestyle

Price: 50 sen  
(postage: 2 sen)

Housework Strategies  
Research on New Staple Foods  
Other Monthly Articles Concerning the Home

*We must know Japan's growing position in the world.*

*We must deepen an accurate awareness of the Korean peninsula.*

*Each and every Japanese must have vitality and a view of life  
worthy of leading the world.*

*Let us establish households that grow with Japan!*

The Green Flag will pursue these topics  
vigorously in every issue.

FIGURE 5.1 Ad for the *Green Flag* monthly

***The power of the housewife***

***is the power of Japan!!***

Household

Account

Books

Price: 85 sen  
Postage: 6 sen

***Whenever a convenient Household Accounts Book of expenditures is diligently kept, before you know it, the breadth of a housewife's service can be fulfilled.***

Food

Expense

Register

Price: 35 sen  
Postage: 3 sen

***The Food Expense Book was devised in order to achieve a family's optimum physical health through the regular and careful intake of nutrition.***

Edited by the Women's Division of the Green Flag Association  
Released by the Green Flag Association  
Send Payment to 16002 Keijō

FIGURE 5.2 Ad for Household Record-Keeping Supplies