



# JAPAN NOTES



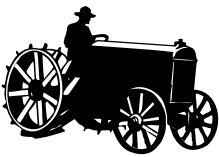
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JAPAN AMERICA SOCIETY OF ST. LOUIS

July/Aug./Sept. 2004

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## Upcoming Events

### Gaimudaijin Hyosho

(Commendations from the

Minister for Foreign Affairs of Japan)

to

The Japan America Society of St. Louis

and

John D. Coad

In Recognition of Their Decades Long Contribution

To the betterment of Japan-U.S. Relations

(September 3, 2004)

**CONGRATULATIONS!**



## 2004 Annual Consul General's Golf Outing



Wednesday, September 22, 2004

To benefit: JAPANESE LANGUAGE SCHOOL FOR CHILDREN

AT: PEVELY FARMS GOLF CLUB

**8:00 am Shotgun-Start**

### Annual dinner

November 10, 2004

Le Chateau (Frontenac)

**6:00 cocktails**

**7:00 dinner**

**Guest speaker:**

Minister Naoyuki Agawa  
Embassy of Japan in  
Washington, DC



## Unique Exhibition at St. Louis Mercantile Library

### Different Lands / Shared Experiences *The Emergence of Modern Industrial Society in Japan and the United States* ( September 9-October 2, 2004 )

St. Louisans will have the opportunity to view some rare Japanese artifacts while on display at the St. Louis Mercantile Library at the University of Missouri-St. Louis. The exhibition, "Different Lands/Shared Experiences: The Emergence of Modern Industrial Society in Japan and the United States," will be on display at the Mercantile Library from September 9-October 2, 2004.

The exhibition will focus on six key themes that chronicle the emergence of modern, industrial societies in Japan and the U.S. in the late nineteenth and early twentieth centuries. Those organizing themes are: development of the frontier; transportation; the transition from craft to industrial manufacturing; urban development, daily life; and Japanese participation in the 1904 World's Fair in St. Louis.

The Japanese artifacts primarily come from the archives of the National Institute for Japanese Literature that has had the extraordinary collection of Keizo Shibusawa in its possession since 1951. This collection was

developed in the 1930's, by the grandson of Eiichi Shibusawa, for the purpose of establishing an economic history museum in Japan. World War II intervened, plans for the museum were shelved, and the extraordinary collection was never exhibited. St. Louis audiences will be privileged to get a first look at a portion of the collection of wood block prints, photographs, maps, advertisements, currency, ranking lists and other artifacts of early Japanese business.

The St. Louis Mercantile Library, established by philanthropists from the business community in St. Louis in 1846, and relocated in recent years to the campus of the University of Missouri-St. Louis, chronicles the modernization of the U.S., much as the Keizo Shibusawa collection details the transformation of Japan. The parallel resources of the two collections suggested that the St. Louis exhibition should compare and contrast the development experiences of both nations. The opening ceremony for the exhibition is on September 9, 2004, from 5:00-8:00 p.m. All members

of the Japan-American Society of St. Louis are invited to attend the opening.

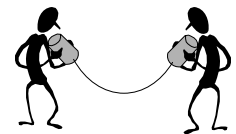
A preview of the exhibition will be on display at the Missouri Botanical Gardens during the Japan Festival (September 4-6). Copies of 19<sup>th</sup> century wood block prints will be on display in Monsanto Hall. These prints depict Japan's emerging commercial and industrial economy.

The exhibition is sponsored by the University of Missouri-St. Louis and the Shibusawa Eiichi Memorial Foundation and Museum, with additional financial support coming from the Japan Foundation. The Center for International Studies at UM-St. Louis and the Shibusawa Foundation have jointly sponsored conferences, publications and research projects and now have expanded their cooperation to include this important exhibition.

By Joel Glassman  
*Director, Center for  
International Studies*

## *Conversational Japanese*

やった-yatta- ! ("I, we, you, he, she, or they did it [succeeded]!")



がんばれ-ganbare- ! ("Go! Go! Go!" or "Hang in there!")

すごい-sugoi- or すごいぞ-sugoizo- ! ("Awesome! Amazing! Fantastic!")

These are emotion packed expressions.  
They must have been heard many times in Athens this summer.

# UBIQUITOUS JAPAN AT THE 1904 ST. LOUIS WORLD'S FAIR AND EXPOSITION *FAIRS, 1904*

Ever since its first participation in the World's Fair in Paris in 1867, Japan had continuously participated in World's Fairs: Vienna (1873), Paris (1878), New Orleans (1884-85), Chicago (1893) and Paris again (1900).

Obviously, being eager to rank with the world's great powers in the thick of their imperialism in those years, Japan attached a great deal of importance to participating in world's fairs and expositions. They were great venues to show the world the nation's advancement in economic power, her society's vigor and her cultural depth.

But there was the imminent possibility of war against Russia

when Japan received the invitation to participate in the 1904 St. Louis World's Fair and Exposition. The archive of the official letters of the Japanese Government shows that at first Japan was reluctant to take part in the Fair. However, after receiving numbers of letters of strong suasion and encouragement from influential people of the United States, and perhaps with the realization that she would be able to use the Fair as an excellent venue to present her case and appeal to the world powers, Japan changed her mind and decided to participate in the Fair.

After the decision was made, Japan must have resolved to go all the way. Having acquired the acreage given up by Russia, Japan had the

largest space (about 7 acres) among foreign exhibitors and spent nearly \$20,000,000 in today's money. Indeed, Japan's "extraordinary exhibits" flaunted all the elements of an industrial and civilized nation. Japan also built a large Japanese garden named "Enchanted Garden" which had a small lake, a little waterfall, a teahouse, and three large wooden structures. Also impressive was the collection of fine arts exhibited.

In fact, Japan was seen everywhere at the Fair.

--To be continued--

## \*\*\* Japanese National Holidays \*\*\*

### Umi no Hi (Marine Day)

Observed on July 20, it is a relatively new national holiday. Japan, being completely surrounded by the oceans, expresses gratitude for the various benefits from the seas and prays for her prosperity as a marine nation.

### Keiro'o no Hi (Senior Citizens' Day)

Observed on September 15<sup>th</sup>, it is a day of respect for the aged. The day was chosen to commemorate the enactment of the Welfare Law for the Aged.

In Japan people show respect for the maturity and experience of the aged. The Japanese believe that high maturity can only be attained with the advancement of age.

In the past the average span of life in Japan used to be only about fifty years. But today (1995~2000) it is 82.9 years for women and 76.8 years for men, both the longest in the world. It is predicted that in the future (2045~50) it will be 80.8 years and 86.9 years respectively.

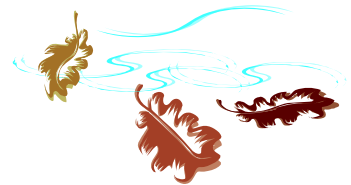
However, it is questionable if the nation has become that much smarter. Well, there is always hope, isn't there?

### Shu'ubun no Hi (Autumnal Equinox Day)

*Shu'u*-秋-means autumn and *bun*-分-which is abbreviation of *bunten*-分点-means equinoctial point. This holiday usually falls on September 23<sup>rd</sup>. By the way, *Shunbun no Hi* (Vernal Equinox Day) usually falls on March 21<sup>st</sup>. *Shun*-春-means spring and *bun*-分- means equinoctial point.

Both holidays are also called *higan*-彼岸-which means The Other Side of the River, That is where Nirvana is according to Buddhism and on those two days of the year many Japanese visit their family graves to pay respect to their ancestors.

*Higan* is often referred to as a point of change of seasons. Japanese people would say, "No heat or cold lasts beyond *higan*."





## A Bit About Japanese Tea



Japanese tea is inseparable from *sushi* bars. The tea is served scalding hot in a thick and robust teacup. The cup turns equally scalding hot, which, I am convinced, is a warning so that you will not get burned in your mouth, particularly your tongue.

Tea originally came from China sometime in the 8<sup>th</sup> century. It was brought back by official envoys and visiting Buddhist priests during the Tang Dynasty. Tea was so rare and valuable in those days, it was relished only by the nobility and Buddhist priests.

After the practice of sending official envoys to China was abolished, the interest in tea waned and about three hundred years passed before a Buddhist priest again brought back tea seeds to Japan in the 12<sup>th</sup> century. This time tea became popular not only among the nobility but also among samurais. But tea was still consumed mainly for medicinal reasons.

In the 15<sup>th</sup> century tea finally became popular gradually among the populace and in the 16<sup>th</sup> century the culture of *wabicha*--appreciation of the beauty to be found in sparseness and simplicity in preparation and partaking tea--was established, which later developed into today's *chanoyu* or *chado'o* (tea ceremony). In the mid Edo era (1600-1867), the popularity of tea rapidly permeated Japan.

Today, tea enjoyed all over the world is largely classified into three categories by the way it is processed; unfermented tea which is Japanese tea, semi-fermented tea which is Chinese tea, and fermented tea which is English black tea.

Nowadays Japanese are relishing all kinds of unfermented tea. In order to produce Japanese tea, harvested tea leaves are immediately steamed before they get oxidized and then dried while being crumpled. So, it contains a lot of vitamin C.

The highest grades of Japanese tea are *gyokuro* and *tencha*.

*Gyokuro* is made from tea sprouts grown in shade by covering. It contains a lot of amino acid and is a strong tea.

*Tencha*, also called *maccha*, is the tea for *chado'o* (tea ceremony) and is really *gyokuro* ground to powder with a stone mortar.

The most popular middle grade ever since the Edo era has been *sencha*. The higher its grade, the more fragrant its aroma.

The popular everyday teas are *bancha* (coarse tea) and *ho'ojicha* (roasted coarse tea).

*Bancha* is actually cheaper *sencha*. It is less sweet than *sencho* and has a refreshing taste.

*Ho'ojicha* is roasted *sencha* or *bancha*. It is aromatic but light; best for after a meal.



To really enjoy tea, you must know how to brew it, which differs from one kind of tea to other. For example, the best way to enjoy *sencha*, the most popular tea in Japan is:

**Step 1:**

Warm the teapot and cups by pouring in boiling hot water

**Step 2:** Place the tea leaves in the warm pot. 2 grams (one teaspoon full) for one serving (one cup).

**Step 3:**

Pour hot water in the teapot:

70 degree C or a bit lower for high grade tea leaves

90 degree C or a bit lower for average grade tea leaves. (The best way is: heat the water to boiling and then let it stand to cool).

*For high grade tea:* 60 cc for one serving. *For average grade tea:* 90 cc for one serving.

**Step 4 :**

Let it stand:

2 minutes for high grade tea leaves  
1 minute for average grade tea leaves

**Step 5:**

Pour the tea from the pot to the cup(s)

**VERY IMPORTANT:** MAKE SURE AND POUR OUT ALL THE TEA FROM THE TEAPOT TO THE VERY LAST DROP. Otherwise you will have a poor quality of tea for the second brew.

By the way, the tea served at most sushi bars is *konacha* (powder tea), a by-product from processing tea leaves to *sencha*.

Enjoy!!