

awa life

**Tokushima's Bones:
Symbols of Death or
Artifacts of Life?**

Life in France

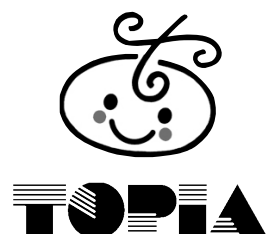
November 2021

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Gairaigo Galore:
シルバー

**Awa Shoku: A Brewing
Conversation about
Coffee**



Awa Life is a Monthly Publication of the Tokushima Prefectural International Exchange Association

Looking for some fun activities to do outside? Why not go and see the autumn leaves?! We've included an autumn leaves map in the Events section so you can easily find a place to visit. Or you could just enjoy reading this issue of Awa Life! There are many interesting articles, such as one about bones and another article about life in France. You can also learn some more about Japanese culture with our Reading Corner and Gairaigo section.

For all of those who like writing, please feel free to submit an article to us at any point in time about basically anything. There are a few limitations though, such as you can't write about religion, politics, commercial activities or businesses or anything that we deem inappropriate. But, other than that, we would be more than happy to receive articles about anything and everything including but not limited to concerts, lectures, other events, culture, sports, community group information or anything cool that's happening in your local community.

We highly appreciate all of your articles and we love reading them. So if that writing bug of yours is buzzing about, grab a pen or a computer and write and send away! Please send all submissions to our email:

Your editors,
Sydney and Nico

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Tokushima's Bones: Symbols of Death or Artifacts of Life?

By: Isreal Lutes



In Japanese mythology, two of the major figures are Izanagi and Izanami. Among other things, their story introduces death through a mythical lens. Like Orpheus in Greek mythology, Izanagi follows Izanami to the underworld after she dies.

Also like Orpheus, Izanagi makes the mistake of looking at her while in the underworld, only to find she has become a rotting corpse. Scholars believe this story demonstrates the ancient Japanese discomfort with death and corpses.

Yet death, particularly its manifested

through skeletal remains, has not merely been a source of dread. Japanese Zen master Ikkyu writes: "Who will not end up as a skeleton?" He speaks about the importance of contemplating our own skeletal structure. His writing was so provocative because of its uncompromising use of the skeleton as a reminder that all beings are

united in and through our mortality. As Ikkyu writes, "Have a good look - stop the breath, peel off the skin, and everybody ends up looking the same."



Ikkyu is not being morbid. His focus is on recognizing life's temporality as a prerequisite to living a liberated life.

With this cultural context in mind, I would like to share my own experience with animal skulls found in Tokushima. Following Ikkyu, I believe these "symbols of

death" have enhanced my appreciation of the living, breathing inhabitants that they originated from. These remains opened up a new avenue of learning for me. Before moving on, I want to clarify that all the skulls were from animals that died naturally. No animals were harmed in the writing of this article.

Exploring Tokushima's nature, I have come across a number of deer skulls. It is quite easy to tell the male from the female because the male skull has two raised protrusions called pedicles, where antlers attach to the skull. Japanese male deer shed their antlers every winter and regrow them in spring. Growing antlers requires a lot of nutrients and energy; the antlers can grow up to 2 inches a week.

What distinguishes deer skulls? First, the size. Apart from boars and bears, deer are the largest wild mammals on Shikoku. Second, the eye sockets are located on the sides of the head, a common feature of prey animals allowing for a wide field of vision. Third, deer have 24 teeth in groups of six for their upper and lower sets of jaws. Finally, for males, there are the previously mentioned pedicles.

While exploring with some Japanese friends, one of them spotted a horned skull in the guard fence hugging the side of a mountain. This skull looked like a deer's skull, but there was something off about it. Upon further research, I have concluded that it belonged to a kamoshika, or Japanese serow.

The first thing that gave it away was that, while it had horns, it lacked pedicles. Second, the horns were small and bent backward. Since the only other horned mammal I knew of on Shikoku was the kamoshika, I looked for pictures online. To my delight, the pictures matched the skull my friend had found.

I guess the kamoshika died young because the suture lines (cracks between the cranial plates) were very clear and appeared looser than the other larger skulls. This suggested the animal was

younger since suture lines generally fuse later on as the skull reaches its full size. Another clue that my specimen was a juvenile was that its horns remained completely white. Unlike deer, both sexes of kamoshika grow horns, and they grow them throughout their lives. As the animal gets older their horns darken so that younger animals will have lighter horns while adults will have darker ones.



Another skull I came across while walking along the river had sharp teeth and eye sockets in the front. This indicated that it was a predator. The skull was too large to be a weasel's and too short and rounded to be a badger's. That

left fox and tanuki as the likely suspects. From pictures online and from the fur that was still attached when I found it, I concluded it was a tanuki's skull.

Tanuki are native to Japan. Despite being called "raccoon dogs," they are actually more closely related to foxes than dogs or raccoons. They play a large role in Japanese folklore as shapeshifters, along with foxes. While they are mischievous, they are generally portrayed as jolly and gullible (e.g. Pom Poko) as opposed to clever, as is the case with their cousin, the fox.

Bones are a treasure trove of information about the living animals that we are and that we are surrounded by. Far from merely a symbol of death, I believe that they offer us a means for a greater appreciation of the life that they are evidence of.

****Illustrations credit to Ryan Esch**

Life in France

By: Mako Kobayashi

While studying abroad in France, I noticed some differences between life in France and life in Japan. Those differences were extremely interesting to me, and I had a fun time living in France. Among those differences, the differences between food and food customs were especially fun to discover.

[Apéro]

I believe this is a cultural custom unique to France, but in France there is a time known as “Apéro”. It is before eating and similar to “happy hour”.



Before eating, everyone enjoys alcohol and has a fun time talking with one another. Among young people, before heading to night parties, they spend this Apéro time to drink and talk with their friends and then head to the party (Soirée). It's not just friends who partake in this, but family and lovers as well. While drinking alcohol they enjoy light snacks, such as fresh vegetables, cheese, or potato chips.

Additionally, this word stems from the Latin word “Aperire”, and in French this word means “ouvrir” (to open). It's said that its roots come from enjoying alcohol with herbs and a good aroma before eating to help with digestion.

[Fromage]

One food famous in France and that French people can't live without is cheese. French people know about many kinds of cheese, and they are well versed in many different ways to enjoy eating cheese. One example is “Raclette”. Raclette is a cuisine often eaten in France and Switzerland and comes from the French word “Racler” (to scrape). The cheese is scraped and warmed

over a fire and then spread over vegetables, bread, or meat. One food that really left an impression on me was “Fromage Blanc”. Fromage Blanc means “white cheese”, and like yogurt



it has a creamy and soft texture. I would add sugar and fruits and eat it as a desert. There are many delicious foods in France, but Fromage Blanc is one that everyone should definitely try. It's difficult to actually travel to France right now, so try ordering it online and having a taste! Once traveling is possible again, definitely head to France and try the real cheese for yourself!

[Bon appétit]

Have you all heard of the phrase “[Bon appétit]”? In English this is often translated to “enjoy your meal”. The Bon means “good” and the appétit means “appetite”. Speaking of food related phrases, we have the often used “C'est bon”, which means “it's delicious!”. “C'était bon” means “it was delicious”. There are also many other expressions to express that something is “delicious”. While studying in France I had the chance to try many French foods. Nearly all the foods were a new and delicious experience for me, and there were many times where I would end up eating too much. I often said “J'ai trop mangé!”, which means “I ate too much!”. “Trop” means “too much”. With all the delicious foods, it's hard to control yourself, right?!

Reference Site: Prendre l'apéro : le savoir vivre à la française (mieux-vivre-autrement.com)

By: Kinuyo Yoshimoto

七五三は、11月15日に、子供の健康や成長を祈って行う行事です。日本では奇数はめでたい数とされてきたため、男の子は3歳と5歳、女の子は3歳と7歳に祝います。この日、子供たちは晴れ着を着て家族と神社に行きます。子供たちには千歳飴という鶴や亀の描かれた袋に入った、紅白の細長い飴が買い与えられます。千歳は1000年を意味し、鶴も亀も日本では長寿の象徴です。また、赤と白は日本人にとってめでたい色の組み合わせです。



Vocabulary List

けんこう health	せいちょう growth	きすう odd numbers
はぎ gala attire	ちとせあめ thousand year candy	つる crane
かめ turtle	こうはく red and white	ちようじゆ long life
しょうちょう symbol	めでたい happy	いの 祈り wishes
	くあ 組み合わせ combination	

Gairaigo Galore



シルバー (Silver)

By: Nico Bohnsack

Most of you have probably heard the gairaigo シルバー at some point in Japan, but do you also know the actual meaning? It would be most logical that シルバー means/stems from the English word “silver”, either describing the metal or the color. There are indeed situations where シルバー carries this meaning, such as in the case of bracelets or some other jewelry items (シルバーブレスレット for example). However, in most cases it actually means “senior” and is often used in combinations with other words. Examples would be シルバー料金 (senior discount)、シルバーマーケット (market aimed at senior citizens)、シルバーホーム (housing with support services for senior citizens)、シルバー人材センター (employment service center for older people), and such.



But how did it come that シルバー is used as the meaning of “senior”? There is a rumor that the color of the hair many senior citizens have is the root cause since it sometimes appears like silver. Although it is undeniable that this association played a big role in contributing to the widespread use of the word, it was actually not the main reason. When Japan Railways introduced new seats for senior citizens in 1973, silver colored seat covers were the only ones available due to budgetary reasons. JR called the new seats シルバーシート which then resulted in an increased use of the word シルバー to conveniently describe things related to senior citizens.

Awa Shoku: A Brewing Conversation about Coffee

By: Lance Kita

After living in Tokushima for a total of 17 years (1997-99 and 2006-present), I noticed that many of my Japanese friends serve coffee automatically when guests visit their house or workplace. At first, I thought it was because I was a foreigner, but when I was working in Osaka in the early 2000s, most companies and schools served green tea, and coffee was a choice (“Would you like coffee or tea?”).

Recent household consumption statistics reveal that Tokushima City was #5 in coffee/cocoa expenditure per household among 50 major cities nationwide (2018-2020 average). In contrast, household expenditure of tea was #47 out of 50. Clearly, a lot of coffee is drunk at home.

So why coffee? I talked to Kenji Sakurai, the third-generation owner for the first company to sell coffee beans in the prefecture. He said that coffee has been an integral part of Tokushima’s social culture since the 1930s, when the first coffee shops opened up in the city. Although WWII halted the import of beans from 1941 to 1950, there was a resurgence from the 1960s to the 1980s. In the 1990s, Sakurai’s company made a push for “office coffee,” encouraging businesses to serve their visitors coffee instead of tea.

Sakurai mentioned that coffee was normally had with lots of milk and sugar. He noted that the standard 3-gram packets of sugar today used to be sold in 6, 8, and even 10 gram amounts! Sugar and dairy were considered pricey ingredients, so perhaps coffee was a little cup of

luxury.

He referred me to one of the oldest coffee shops in town, but the 84 year-old owner just shrugged his shoulders with a smile as he served a glass of hot cafe au lait. “All I know is we just like coffee.”

I asked an assortment of friends, and the speculations were fascinating but mostly conjecture. Maybe German WWI POWs brought

bread making to Tokushima earlier than other areas. Perhaps people didn’t like bitter green tea because many people drank smoother Awa Bancha tea. Or that rich families flaunted their wealth subtly by embracing the Western-style drink like their urban peers.

No clear answers emerged from my research, so the roots of this coffee custom remain as murky as a dark French roast. However, the chats with my friends were fueled by

this caffeinated drink. Many neighborhood cafes, old and new, serve as mini-community centers. It’s no surprise that the first Starbucks didn’t make inroads here until 2010, making us one of the last prefectures to get one.

Why coffee? Grab a Japanese friend, find the closest cafe, and continue this conversation!



Hot or iced; black or with sugar, milk, foam, Irish whiskey(!!)... escape to a cafe with a coffee to fit your mood.



Keigo 3

敬語について、まず大きく分けて3つあることを学びました。「丁寧語」「尊敬語」「謙譲語」です。そして、前回
は、敬語を使うときの大切なルール「ウチ」と「ソト」の関係と「丁寧語」の形を学びました。今日は、「尊敬語」の
動詞が変化する形について勉強しましょう。

◆今日のトピック「^{きょう}尊敬語」

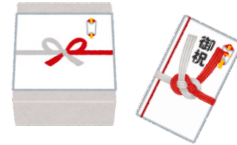
わたし：部長、おはようございます。今朝の新聞を①読まれましたか。

部長： ああ、田中さんが A 社の社長に就任するって記事だろ。

わたし： ええ。部長が、お祝いに②いらっしゃいますか。

部長： そうだな、A社とは長い付き合いだから、私が行こう。

わたし：わかりました。では、③お持ちになるお祝いの品を用意します。



就任: Taking up a post
お祝い: Celebration
品: Item/Thing

◇「尊敬語」の3つの形

【1】「～れます・～られます」をつける形 ^{かたち} 例①：読^よまれました(読^よみ~~ます~~→読^よま^れます)

グループ	ます ^{けい} 形	尊敬語 ^{そんけいご}	作り方 ^{つくりかた}
1	聞 ^き きます／急 ^{いそ} ぎます	聞 ^き かれます／急 ^{いそ} がれます	い段 ^{だん} ＋ます→あ段 ^{だん} ＋れます
2	借 ^か ります／か ^か けます	借 ^か られます／か ^か けられます	ます→られます
3	来 ^き ます／し ^し ます	来 ^き られます／さ ^さ れます	

* 「ない形」の「～ない」をとり、「～れます・～られます」をつけると覚えてもよい。

* 「できる」「わかる」や可能形は「～れます／～られます」の形をとらない。

【2】特別な形の「尊敬語」 例②： いらっしゃいます

	尊敬語		尊敬語		尊敬語
行きます・来ます・います	いらっしゃいます	言います	おっしゃいます	見ます	ご覧になります
食べます・飲みます	召（め）上げます	知っています	ご存（ぞん）じます	します	なさいます

【3】「お・ご(Ｖます形)になります」 例③：お持ちになる

聞^ききます→お聞^ききになります 決^きめます→お決^きめになります

*3 グループ「^く来る」「^{する}する」とグループ2で「^み見ます」のように「^{ます}ます」の^{まえ}前が一文字の動詞「^いいる」

・「^み見る」「^き着る」などは、「お(^{けい}Vます形)」になります」の形にならないことが多い。

【2】の特別な形の「尊敬語」がある場合は、【2】の尊敬語を使うことが多い。

【問題】

つぎ かい わ ぶん か せん ぶ そん けい ご つか かい
次の会話文の下線部①～⑤を尊敬語を使って言い換えてください。

わたし：部長、おはようございます。昨日の夜のテレビ、①見ましたか。

部長： ああ、東京で大きな地震があったね。

わたし： ええ。^{ぶちよう}部長の^{むすこ}息子さん、^{とうきよう}東京に②いますよね。

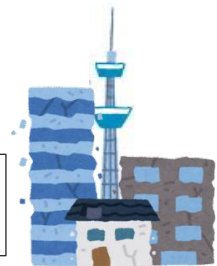
部長： ああ、そうなんだよ。

わたし：③心配^{しんぱい}して、すぐに④電話^{でんわ}したんじゃないですか。

ぶ ちやう にようほう たし むすこ す だいじやう ぶ あんしん
部 長 : 女房がすぐにメールで確かめていたよ。息子が住んでいるところは、大丈夫だったようで安心したよ。

わたし：それはよかったです。

ところで、今日の会議の時間ですが、10時に変更になったのを⑤知っていますか。



女房: Wife
 変更: Change

Letter from SUKETO NAKAYOSHI

By: Kazue Inoue (Center for Early Childhood Education and Care SUKETO NAKAYOSHI)

The weather has finally become more pleasant and autumn-like. The COVID-19 situation has also settled down a bit, but we can't let our guard down! Please continue to practice preventative measures and spend your days healthy. Additionally, as the weather continues to grow colder, it becomes easier for people to catch colds, the flu, or gastroenteritis, so everyone should be cautious.

This month I'll introduce foods that are good for when children get sick or have a stomachache.

- When they have watery stool: diluted ionized drinks, bancha, vegetable broth, miso soup (diluted), grated apples, thin rice gruel, etc.
- When they have mushy stool: tofu, vegetable soup, banana puree, mashed carrots or pumpkins, etc.
- When they have soft stool: rice gruel (water added to rice and lightly cooked), white meat fish boiled in soy sauce, chicken tenderloin, vegetables boiled in soy sauce, bread gruel (water added to bread and lightly boiled down), lightly boiled udon, etc.

The firmness of the meal should be about the same as that of the stool. When they have an

upset stomach, it is best to avoid milk and dairy products, foods with a lot of fiber, foods with a lot of fat, or foods that are hard digest. It's also important to drink fluids to replace the fluids that are lost due to diarrhea.



<Macaroni Abekawa (2 servings)>

1. Mix 10 g of roasted soybean flour, 8 g of sugar, and 0.2 g of salt.
2. Place 30 g of macaroni into boiling water and boil to your preferred firmness. Strain with a colander to get rid of the water.
3. Cover the cooked macaroni with the ingredients from number 1 and you are done. If you wait a while, the ingredients from 1 will become moist, which is easier for children to eat.

Events & Memoranda

国際理解支援フォーラム
(オンライン【ZOOM】開催)
～多文化共生のまちづくりを推進するために～

県内の在住外国人は約 80 か国, 6,627 人 (令和 2 年 12 月末) となっており, 今後もさらなる増加が見込まれる中, 多様な背景を持つ人々の活躍は, これからの地域社会にはなくてはならないものです。「ちがいを認め合いながら, 地域を活性化」する多文化共生のまちづくりが求められています。そこで, 今回のフォーラムでは, CINGA (特定非営利活動法人国際活動市民中心) のコーディネーター新居みどりさんをお迎えし, 在留外国人の現状や, 彼らが抱える問題, また受け入れ側の体制や配慮することなどについて講演をしていただきます。

日時: 12 月 5 日 (日) 13 時 30 分 ~ 15 時 30 分

参加費: 無 料 (申し込みが必要です。)

① 名前 ② 電話番号 ③ e-mail アドレスを記入の上、メールにて下記までお申し込みください。(申し込み締め切り 11 月 26 日 (金))

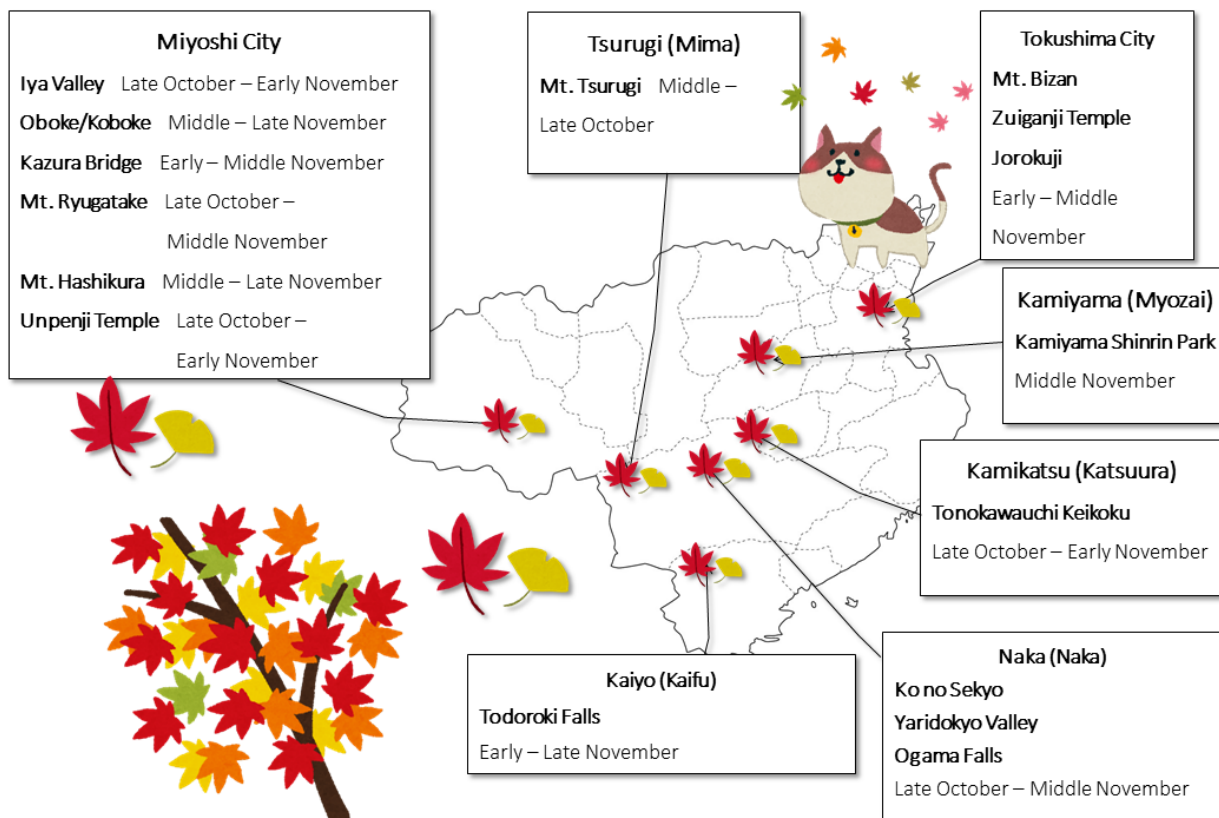
〈お問い合わせ先・お申し込み先〉 (公財) 徳島県国際交流協会 (とくしま国際戦略センター)

電話: 088-656-3303 FAX: 088-652-0616

E-mail: coordinator3@topia.ne.jp

Events & Memoranda

Tokushima Fall Foliage Map 徳島紅葉マップ



Rakugo in Simple Japanese やさしい日本語での落語会

【はなし家】桂七福さん
 【演目】「動物園」
 【日時】11月23日（火・祝）14:30～15:45頃（開場は14:00）
 【場所】阿南市ひまわり会館
 【入場料】無料
 【お申し込み】：三好
 Tel：090-5120-0065
 Mail：h.scorpion.m@docomo.ne.jp
 要申し込み（定員：28人）
 【主催】日本語学習グループ「ハロー日本語」



Counselling Service at TOPIA・トピアの相談窓口

TOPIA provides consultation on everyday life, education, labor, medical institutions, and disaster prevention; and information on sightseeing spots to overseas residents and visitors. When necessary, we will refer you to the appropriate organization that can assist with your needs. Counselling is available in English, Chinese, Vietnamese, and Japanese. Please note that although every effort will be made, we may not be able to deal with all cases.

Everyday, 10:00 - 18:00 (closed during the New Year's holidays)

Tel: 088-656-3312 or 088-656-3313 (allows for three-way conversations with an interpreter)