

## Human History of Tea #1

There is no beverage as fascinating as tea. It is tasteful not only in a \_\_\_\_\_ sense but also in a cultural sense. Whether in the East or the West, people \_\_\_\_\_ caffeinated beverage. It is said that the tea \_\_\_\_\_ originated \_\_\_\_\_ is now Yunnan \_\_\_\_\_, the southwestern part of China. This mysterious \_\_\_\_\_ has a self-oxidation \_\_\_\_\_ and \_\_\_\_\_ gradually and spontaneously \_\_\_\_\_. We \_\_\_\_\_ oxidation \_\_\_\_\_ some form of heating process. Green tea is \_\_\_\_\_, \_\_\_\_\_ black tea is \_\_\_\_\_ oxidized. Oolong tea is the one partially oxidized. All kinds of tea are made \_\_\_\_\_ the same species of plant, and differences \_\_\_\_\_ how they are processed. \_\_\_\_\_ we have a variety of ways to enjoy tea across the world, this beverage \_\_\_\_\_ humanity \_\_\_\_\_ history, sometimes \_\_\_\_\_ our cultures and lives, at other times \_\_\_\_\_. How has this tea \_\_\_\_\_ history of humankind?

There is no beverage as fascinating as tea. It is tasteful not only in a literal sense but also in a cultural sense. Whether in the East or the West, people have been obsessed with this caffeinated beverage. It is said that the tea plant originated from what is now Yunnan province, the southwestern part of China. This mysterious plant has a self-oxidation effect and picked leaves gradually and spontaneously turn brown. We can stop its oxidation by applying some form of heating process. Green tea is unoxidized, while black tea is fully oxidized. Oolong tea is the one partially oxidized. All kinds of tea are made from the same species of plant, and differences come from how they are processed. Though we have a variety of ways to enjoy tea across the world, this beverage has captivated humanity throughout history, sometimes enriching our cultures and lives, at other times driving us mad. How has this tea intertwined with the history of humankind?

beverage	飲料	oxidation	酸化
fascinate	魅了する	spontaneously	自発的に、自然発生的に
obsess	心を奪う、執着させる	captivate	心を奪う
originate	起源を発する	intertwine	絡み合う

## Human History of Tea #2

You may associate tea with English breakfast or afternoon tea, where British ladies \_\_\_\_\_ and add sugar cubes in a fancy ceramic cup. However, sugar as a complementary product to black tea turned modern British history \_\_\_\_\_ and inhumane. As tea \_\_\_\_\_ a luxury to a daily necessity in the 18th Century, consumption of sugar also \_\_\_\_\_ increased. This \_\_\_\_\_ for sugar was satisfied by sugar plantations in the Caribbean region. The cultivation of sugarcane requires intensive physical \_\_\_\_\_ under the \_\_\_\_\_ tropical climate, and this massive labor force was provided by the \_\_\_\_\_ slave trade. Year after year, thousands of enslaved people were transported from Africa. British citizens \_\_\_\_\_ their four o'clock tea with beautiful sugar cubes produced in \_\_\_\_\_ sugar plantations which they knew nothing about. This \_\_\_\_\_ an \_\_\_\_\_ ethical question. At every sipping of sugar-sweetened tea, they \_\_\_\_\_ enslaving Africans. Were they guilty of this inhumane act? In modern history, crimes often resulted from \_\_\_\_\_ and \_\_\_\_\_. As globalization has proceeded, the world has become more complex and interconnected \_\_\_\_\_. Even buying a \_\_\_\_\_ - \_\_\_\_\_ T-shirt can be inhumane if it was produced by \_\_\_\_\_ in the world. Is it a sinful act to buy a product \_\_\_\_\_ exploitation? Do we have a \_\_\_\_\_ to know? Is it \_\_\_\_\_ possible to \_\_\_\_\_ the innocence of every product and service before purchase? How can we \_\_\_\_\_ when we have no way to recognize all the \_\_\_\_\_ facts?

You may associate tea with English breakfast or afternoon tea, where British ladies pour milk and add sugar cubes in a fancy ceramic cup. However, sugar as a complementary product to black tea turned modern British history cruel and inhumane. As tea evolved from a luxury to a daily necessity in the 18th Century, consumption of sugar also drastically increased. This enormous demand for sugar was satisfied by sugar plantations in the Caribbean region. The cultivation of sugarcane requires intensive physical labor under the severe tropical climate, and this massive labor force was provided by the Atlantic slave trade. Year after year, thousands of enslaved people were transported from Africa. British citizens would have sweetened their four o'clock tea with beautiful sugar cubes produced in brutal sugar plantations which they knew nothing about. This poses an awkward ethical question. At every sipping of sugar-sweetened tea, they unintentionally took part in enslaving Africans. Were they guilty of this inhumane act? In modern history, crimes often resulted from ignorance and indifference. As globalization has proceeded, the world has become more complex and interconnected than ever before. Even buying a low-priced T-shirt can be inhumane if it was produced by exploited workers somewhere in the world. Is it a sinful act to buy a product while knowing that it involves exploitation? Do we have a duty to know? Is it practically possible to verify the innocence of every product and service before purchase? How can we behave morally when we have no way to recognize all the relevant facts?

associate	連想する	awkward	厄介な、気まずい
complementary	補完的な	indifference	無関心
cruel	冷酷な、無慈悲な	interconnected	相互に繋がった
inhumane	非人道的な	exploit	搾取する、つけこむ
necessity	必需品	innocence	無実、無罪、潔白
enormous	膨大な	relevant	関連する、適切な
pose	もたらす、提示する		

## Human History of Tea #3

The 19th and 20th centuries were the age of imperialism. Imperialism is the practice in which a nation engages in diplomatic and military activities to expand \_\_\_\_\_. Specifically within the context of capitalist market economy, it means the use of \_\_\_\_\_ diplomacy and military \_\_\_\_\_ to \_\_\_\_\_ markets for products and sources of \_\_\_\_\_. As tea \_\_\_\_\_ popular, it became one of the symbolizing products of imperialism. Britain had imported tea from China, but the Qing \_\_\_\_\_ didn't \_\_\_\_\_ goods they wanted to buy from Britain. So the trade between Britain and China resulted in a considerable trade \_\_\_\_\_ Britain, leading to the payment of \_\_\_\_\_ of silver. As a solution to this silver shortage, the British government came \_\_\_\_\_ a frightening idea; production \_\_\_\_\_ of the drug, opium. Opium is an addictive drug made from the poppy, \_\_\_\_\_ who \_\_\_\_\_ be weakened both physically and mentally. The East India Company produced opium in its Indian colony, and \_\_\_\_\_ China. \_\_\_\_\_, opium addiction spread \_\_\_\_\_ China and trade balances reversed. The Qing \_\_\_\_\_ the loss of silver this time, and the growing number of addicts became a serious social problem. The Qing government banned the sale and destroyed the \_\_\_\_\_ opium. In \_\_\_\_\_ for this crackdown, the British government decided to go to war, which ended in a \_\_\_\_\_ - \_\_\_\_\_ victory for Britain. The Opium War, which was \_\_\_\_\_ by the tea trade, \_\_\_\_\_ the \_\_\_\_\_ Industrial Revolution and imperialism in Asian countries including Japan, sparking the Meiji \_\_\_\_\_.

The 19th and 20th centuries were the age of imperialism. Imperialism is the practice in which a nation engages in diplomatic and military activities to expand its own interests. Specifically within the context of capitalist market economy, it means the use of coercive diplomacy and military aggression to secure markets for products and sources of raw materials. As tea grew popular, it became one of the symbolizing products of imperialism. Britain had imported tea from China, but the Qing dynasty didn't have any particular goods they wanted to buy from Britain. So the trade between Britain and China resulted in a considerable trade deficit for Britain, leading to the payment of vast amounts of silver. As a solution to this silver shortage, the British government came up with a frightening idea; production and export of the drug, opium. Opium is an addictive drug made from the poppy, and those who habitually use it will be weakened both physically and mentally. The East India Company produced opium in its Indian colony, and smuggled it into China. Before long, opium addiction spread throughout China and trade balances reversed. The Qing dynasty suffered the loss of silver this time, and the growing number of addicts became a serious social problem. The Qing government banned the sale and destroyed the confiscated opium. In reprisal for this crackdown, the British government decided to go to war, which ended in a one-sided victory for Britain. The Opium War, which was triggered by the tea trade, ended up revealing the terrifying nature of Industrial Revolution and imperialism in Asian countries including Japan, sparking the Meiji Restoration.

imperialism	帝国主義	smuggle	密輸する
diplomatic	外交的な	confiscate	押収する、没収する
coercive	強制的な、威圧的な	reprisal	報復
aggression	攻撃、侵略	crackdown	弾圧、取り締まり
Qing dynasty	清王朝	reveal	明らかにする
deficit	赤字、欠損	spark	引き起こす、火をつける
habitually	習慣的に	Meiji Restoration	明治維新

## Human History of Tea #4

The history of tea in Japan cannot be discussed \_\_\_\_\_ tea ceremony. Perhaps the most \_\_\_\_\_, typical impression of the tea ceremony is that it is a \_\_\_\_\_ of formal and \_\_\_\_\_ practices that \_\_\_\_\_ to tradition. The artist Okamoto Taro once criticized it, saying “we can enjoy tea in any way we like. Why do we have to \_\_\_\_\_ a specific manner?” Probably many people would \_\_\_\_\_. What is the essence of the tea ceremony? At \_\_\_\_\_, tea ceremony is about \_\_\_\_\_ and flexible consideration to provide a \_\_\_\_\_ for both the host and the guests, and manners and practices are \_\_\_\_\_ to express hospitality. For example, the host turns the tea bowl \_\_\_\_\_ serving tea, not because it’s a rule, but because of the intention to allow guests to enjoy the beautiful design of the bowl. The remarkable aspect of tea ceremony is \_\_\_\_\_ the ordinary act of drinking tea into an artistic manner of human interactions. Manners of tea ceremony are a \_\_\_\_\_ to \_\_\_\_\_ respect and consideration. So just following the forms and traditions would be missing the point. \_\_\_\_\_, manners are just \_\_\_\_\_, and a \_\_\_\_\_ is valuable only \_\_\_\_\_ purpose. The nature of long-lasting traditions is not an \_\_\_\_\_ to change. Instead, it is an adaptation to \_\_\_\_\_ the changing demands of the times. Indeed, traditions and practices have continuously changed \_\_\_\_\_. In the Meiji era, for instance, they invented a new style \_\_\_\_\_ both the host and the guests sit on chairs to enjoy tea. Recently, the number of people who practice tea ceremony is declining. Also, \_\_\_\_\_ gradually been criticism \_\_\_\_\_ ways, such as \_\_\_\_\_ the colors of tools for males and females as it is stereotyping gender differences. How is tea ceremony going to change in the 21st Century?

The history of tea in Japan cannot be discussed without mentioning tea ceremony. Perhaps the most common, typical impression of the tea ceremony is that it is a bunch of formal and rigid practices that adheres to tradition. The artist Okamoto Taro once criticized it, saying “we can enjoy tea in any way we like. Why do we have to drink it in a specific manner?” Probably many people would agree with him. What is the essence of the tea ceremony? At heart, tea ceremony is about rational and flexible consideration to provide a pleasant time for both the host and the guests, and manners and practices are nothing more than a set of means to express hospitality. For example, the host turns the tea bowl while serving tea, not because it’s a rule, but because of the intention to allow guests to enjoy the beautiful design of the bowl. The remarkable aspect of tea ceremony is that it has elevated the ordinary act of drinking tea into an artistic manner of human interactions. Manners of tea ceremony are a series of standardized formats to exhibit respect and consideration. So just following the forms and traditions would be missing the point. Again, manners are just means to an end, and a means is valuable only when it serves its purpose. The nature of long-lasting traditions is not an obstinate refusal to change. Instead, it is an adaptation to meet the changing demands of the times. Indeed, traditions and practices have continuously changed through ages. In the Meiji era, for instance, they invented a new style where both the host and the guests sit on chairs to enjoy tea. Recently, the number of people who practice tea ceremony is declining. Also, there has gradually been criticism of its conventional ways, such as stipulating the colors of tools for males and females as it is stereotyping gender differences. How is tea ceremony going to change in the 21st Century?

tea ceremony	茶の湯、茶道	end	目的、目標
rigid	融通が利かない	obstinate	頑固な
adhere	固守する、遵守する	conventional	旧来の、伝統的な
means	手段	stipulate	規定する
elevate	昇華させる	stereotype (v)	型にはめる、類型化する
exhibit	示す、展示する、見せる	end	目的、目標

## Human History of Tea #5

How Japanese people \_\_\_\_\_ tea clearly reflects their cultural identity. The method of consuming tea as matcha was introduced to Japan from China in the 12th century. \_\_\_\_\_ the practice soon died out in China, tea culture in Japan \_\_\_\_\_ uniquely over the \_\_\_\_\_ four centuries, \_\_\_\_\_ organized into a system \_\_\_\_\_ of Sen no Rikyū. He established the concept “wabi-sabi,” an \_\_\_\_\_ of rusticity, simplicity, and \_\_\_\_\_, \_\_\_\_\_ philosophy is \_\_\_\_\_ in every aspect of tea ceremony; \_\_\_\_\_, tools, ornaments of the room, and so on. In a tearoom, we find rusticity and simplicity perfectly \_\_\_\_\_ and beauty. Rather, they turn \_\_\_\_\_ into \_\_\_\_\_, in which some people find a \_\_\_\_\_ for \_\_\_\_\_-capitalist society. What was originally created in China \_\_\_\_\_ in Japan, and \_\_\_\_\_ even today. Throughout history, Japan has \_\_\_\_\_ in \_\_\_\_\_ such as \_\_\_\_\_ language, \_\_\_\_\_, political \_\_\_\_\_, and religion. For example, the monk Kukai visited China in A.D. 804 and \_\_\_\_\_ Esoteric \_\_\_\_\_. After he came back to Japan, Kukai established a far more \_\_\_\_\_ by systematically arranging the logical framework. While the popularity of Esoteric Buddhism has \_\_\_\_\_ in China and India, it has been \_\_\_\_\_ in Japan. In modern days, they \_\_\_\_\_ China to the West \_\_\_\_\_ they \_\_\_\_\_ industrialization, imperialism, and consumerism. Perhaps Japanese people \_\_\_\_\_ believe that great things come \_\_\_\_\_. Most of Japanese culture has a \_\_\_\_\_, which has been transformed to create a Japanese style. This is part of their cultural genius. At the same time, they are always \_\_\_\_\_ by a \_\_\_\_\_ about their cultural identity since they have \_\_\_\_\_ other cultures as mentors by \_\_\_\_\_ themselves. Communities of tea ceremony often try to \_\_\_\_\_ to the public saying that they can learn the spirit of Japan, and \_\_\_\_\_ many people get interested \_\_\_\_\_ this reason. Japanese people may always seek to recognize their cultural and ethnic background since they \_\_\_\_\_ a \_\_\_\_\_ and \_\_\_\_\_ confidence in their identity.

How Japanese people have dealt with tea clearly reflects their cultural identity. The method of consuming tea as matcha was introduced to Japan from China in the 12th century. While the practice soon died out in China, tea culture in Japan evolved uniquely over the subsequent four centuries, eventually organized into a system with the arrival of Sen no Rikyū. He established the concept “wabi-sabi,” an aesthetic of rusticity, simplicity, and imperfection, and this philosophy is consistent in every aspect of tea ceremony; gestures, tools, ornaments of the room, and so on. In a tearoom, we find rusticity and simplicity perfectly compatible with grace and beauty. Rather, they turn imperfection into virtue, in which some people find a model for post-capitalist society. What was originally created in China grew independently in Japan, and it has been preserved even today. Throughout history, Japan has repeated similar behaviors in various fields such as written language, literature, political theory, and religion. For example, the monk Kukai visited China in A.D. 804 and brought back Esoteric Buddhism. After he came back to Japan, Kukai established a far more sophisticated doctrine by systematically arranging the logical framework. While the popularity of Esoteric Buddhism has died down in China and India, it has been improved and conserved in Japan. In modern days, they switched their mentor from China to the West from which they imported industrialization, imperialism, and consumerism. Perhaps Japanese people subconsciously believe that great things come from the outside. Most of Japanese culture has a foreign source, which has been transformed to create a Japanese style. This is part of their cultural genius. At the same time, they are always haunted by a sense of insecurity about their cultural identity since they have looked up to other cultures as mentors by humbling themselves. Communities of tea ceremony often try to appeal to the public saying that they can learn the spirit of Japan, and apparently many people get interested in it for this reason. Japanese people may always seek to recognize their cultural and ethnic background since they harbor a delicate and somewhat fragile confidence in their identity.

subsequent	その後の、続く	doctrine	教義、思想体系
aesthetic	美学	consumerism	消費至上主義、大量消費主義
rusticity	質朴さ	subconsciously	無意識に、潜在的に
consistent	一貫した	haunt	(長い間) 悩ませる
ornament	装飾	insecurity	不安感、自信のなさ
virtue	美德、美点	harbor	湾、港(n)、心に抱く(v)
Esoteric Buddhism	密教	fragile	脆い