Games:

Der Kaiser begab sich nach der großen Audienzhalle, bereif die Prinzen und hohen Würdenbrüder vor die Halle und liess sie ein Würfelspiel spielen.

Food offerings:

687. Jito Tenno, 8 Monat, 5 Tag [26 September].
Darbringung von Speiseopfern im Palast für das
temporäre Bebraucht. An diesem Tage wurden
[der Ecke des alten Kaisers] vegetabilische

Den Zeichen „nach grüner, d.i. reiner Reis“,
jap. kihiki wamonge, kihiki is wahrscheinlich
das jetzige kihiki, eine Art Seevas, Cystophyllum
fusiforme; kihikizamonge absodann wörtlich
„aus Seevasern bestehende Speise“? Die bei Shinto
Opfern üblichen Darbringungen bestehen sonst
d sowohl aus tierischen als vegetabilischen Pro-
dukten. Zu ersteren gehören u.w. Fische, Kai
Muscheln, Tiere, Geflügel, und im allerältesten
Shinto auch das Fleisch von mancherlei Tieren,
wie usagi-kase und obiishi Wildschwein; zu letzter
en gehören kome Reis, kaiso Meergräser, yasai
gemüsearten wie Rübe etc., mochi Reiskuchen,
konomi Baumpfütze wie Kurkastanie etc.,
Kwashikuchen; sodann sake Reiswein thiuus
Salz und midye Wasser. Hier waren die tierischen
Substanzen jedenfalls ausgeschlossen, weil der
Kaiser ein Anhänges des alltiaischen Speise-
verbündenden Buddhismus gewesen war. Florence
Schild-Takt-Tanz


wurden Weihgeschenke dargebracht und der

Tanz Tafefuschi-mahi aufgeführt.


Expelling Evil Spirits:

tenun und Geister vertreiben werden. Nach dem Engi-
shiki fand die Ceremonie der Überreichung solcher
Stöcke durch die Beamten des Hyde no jō und
abwärts am ersten Januwartage, welcher das cy-
lische Zeichen "Hase" (unser Datum lautet)
enthielt statt. Die Stöcke waren aus verschiede-
nen Arten von Holz geschischt und hatten eine Länge
von 5’3”. Weil die am 31. Tage angereicht würden,
hatten sie zu dritt (m. Stöcke). Im Oho-Graci-
Shiki, welches h. citiert, ist eine Beschreibung der
Überreichungs-Ceremonie durch die Oho-Toturi
gedeten. Die Stöcke wurden in Bündel (soku)
zusammengehenden, auf einem in Höhe des Palastes
aufgestellten Tisch niedergelegt, und zwar wur-
den überreicht: 1 soku Stöcke aus Boga-Holz
(Euonymus Thunb.); je 3 soku aus Hiziragi (Stock-
palme), natsume (Zizyphus olegar) und
Forsich (über die bei den Chinesen der Trauf und
dem Holz des Pfirsichbaumes zugeschriebenen
mythischen Eigenschaften sie v. d. Gott, Zauberei
und Hexenkünste in China, Mittl. Ref. 51, S. 79ff.),
Pflaume u. s. w. Der Brauch ist chinesischen
Ursprungs. Man vgl. mit diesen Stöcken die in
China zum Wegschrecken der bösen Geister ge-
Expelling Evil Spirits: each...

...were driven out, each morning from 76.

...by Tyber, Annals C. II. 479. This very old cere-

...morial of the Teufelsaustreibung in the kais-

...er's palace, will be described, where the laute als-

...to the Tenno's department, the Teufel were manu-

...en, etc. The latter are, among others, in Yamada's Wörterbuch under

...Oni-yaraki. No, now, will a ceremony of the Teufel-

...ausreizung, or yaraki, the Teufelsausschiss or

...name-uchi, name-maki, Bohlenwerfen, is named;

...allgemein begangen, and is also at the festival of

...alte Tafel) or at the beginning of the first month of

...einem Jahres, am Abend des letzten Tages, etwa den

...3 Januar unserer Rechnung. This ceremony consists

...in raising an ox and placing it in the center of the

...and then with a loud voice he says: Think we also

...one says: "That is, the Teufel goes home!

...with these boulders, it is believed that the Teufel

...eyes to be preserved. In order to drive the Teufel

...nische mittleren und weggelassen, setzt man auch

...Kirschzweig mit deren aus

...gebrochenen Aka-iwashi (gedörnte Bärlinchen) am

...Flürgang auf. Fong: Annalen. p. 343
Gesetzbuch:
AD. 689. Ōtō-Temmo. 6 Monat, 29 Tag [29 juli]. An alle Behörden wurde ein zweihundzwanzigbändiges Gesetzbu...

Flügel: Annalen. p. 345

Suugoroku:

her, dass der, welcher im Laufe des Spieles immer oder meistens 2 Sechsen wirft, gewinnt. Aller Anschei
nach wurde es also mit 2 Würfen gespielt. Verboten
wurde es aus demselben Grunde, weshalb auch sonst Hasardspiele Verboten sind. Weitere Namen
desselben Spiels sind Rokudai, chō, Hara-so-
kuji (kommt in einem bud. Werke vor) u. s. w. Nach
dem Teikoku-dai-jiten (auf Yamadas Wörterbuch ge-
gründet) ist das Spiel folgendes: Suugoroku wird
von 2 Spielern gespielt auf einem Holzgeniet Brett,
das in 12 Abteilungen geteilt ist und Kyoku (be-
deutet auch "Schachbrett") heisst. 12 Steine (lit:
Pferde) werden auf jeder Seite in Reihen aufgesetzt,
schwarze und weisse. Man wirft die Würfel in ein Bambusrohr (als Würfelbecher), schüttelt sie
und wirft sie, und in Gemeinschaft mit der geworfen
Nummer werden die Steine vorgedrückt. Wer am
schnellsten seine Steine ins Lager des Feindes hin
verbringt, hat gewonnen. Neben eine etwas verschie-
dene Form des Spiels, besonders die beiden spezi-
alen Formen, Suugoroku und Fōri Suugoroku, neh-
me das Wörterbuch. Vgl. auch Culin, Korean, Chinese
als Japanese Games, pag. 381. Herzog, Annalen. 352.
a.D. 690. 8ō Tennō. Frühling, 1 Monat, 1 Tag. [14. Februar].
Monarch mo Maro no ashi no pflanzte grosse Schilder
auf. Der Kultusminister Nakatomi no Okoshime
no ashi no reciterte die "Glückwunschsworte der
Himmelsgötter". Nach der Beendigung derselben
übergab Inuka no Buke no Shitokubi der
Kaiserlichen Gemahlin die göttlichen Insignien;
das Schwert und den Spiegel, und die Kaiseral-
Gemahlin bestieg den Thron. Die Grosswürden-
träger und Befehlshaber stellten sich in Reihen
auf; machten der Reihe nach Verbeugungen und
Klatschen in die Hände.

Hirohito: Annalen, p. 353
Das Aufpflanzen von grossen Schilden, sog. "Götter-
schilden", ist sonst eine beim Frömgesteignissfest,
Daijō-ê (S. 252. Anm. 4) gebrauchliche Ceremo-
nie, und man könnte vermuten, dass bei dieser
Gelegenheit überhaupt die Daijō-ê-Ceremonien,
nicht bloße Neujahrsceremonien, vollzogen
werden. Beim Daijō-ê-Fest wird, wie schon
oben erwähnt, ein besonderer Tempel errichtet,
und am östlichen und nördlichen Hause derselben
werden die "Götterschilder", 4 an Zahl, und 8 eco
"Speere" aufgestellt. Im Kommentar zum Gishiki-
Ohonné-Soaiji wird folgende Beschreibung der
Schilder gegeben: Länge 12 Fuss, v.c., v.c. Die wurden von
der Tatenuki (Schildbrüder) Familie in Tamba angefertigt.
Zehn Schaurlichen Verbrechen:


Sehr geehrte Damen und Herren, 

Es ist sehr angenehm, hier bei Ihnen zu sein. Ich möchte Ihnen einige Gedanken zu Ihrer Arbeit präsentieren. 

1. Der Konsens ist wichtig. 
2. Die Kommunikation ist entscheidend. 
3. Der Einbezug der Mitarbeiter ist das Herzstück. 

Dankenswerterweise haben Sie bereits erste Beispiele präsentiert. \[ \text{Formel: } E = mc^2 \] 

Hierzu möchte ich Ihnen einige Tipps geben: 

- Bewahren Sie die Erinnerungen. 
- Bleiben Sie kreativ. 
- Arbeiten Sie an sich selbst. 

Vielen Dank für Ihre Aufmerksamkeit. 

Mit freundlichen Grüßen, 

[Unterschrift]
Fussstapfgesang

a. D. 693. Jüti Tenmu, 1 Monat, 16 Tag [26 Februar].

Fusskampfgesang: erst nach dem Taikysokuden und in Dunkel der Nacht wurden von Männern und Weibern ohne Unterschied ein toka aufgeführt, etc. Das Nihongi berichtet aber am be-treffenden Orte nichts auffälligen, was um so auf-fälliger ist, als auch das Kenji Ginnori uta-awase und das Koshibai in Artikel über toka darüber Nachricht geben. Wir haben es augen-scheinlich mit einer Ueberlieferung zu tun, welche den Nihongi-Komploten unbekannt war, vorausgesetzt natürlich, dass die Nachricht auf zuverläs-sige Quellen zurückgeht, was sich jetzt nicht mehr verfolgen lässt. Von den Texten der alten toka ist meines Wissens in Wortlaut nichts weiter als der oben erwähnten Refrain bekannt; doch weiß man nur, dass sie zur Beglückwünschung bei Gelegen-heit des neuen Jahres verfasst wurden. Nach dem Kujiwara wurden die älteren wotoko na toka am 14. Tage, die jüngeren wotoko deke am 16. Tage des Mondes jedes Jahres aufgeführt. Vielleicht ist in den jetzt noch Regeln mit Gesang und Tanz um-herrschenden sog. manjirō dōgenzai eine Binnener-ung an die alten toka dōgenzai lebendig. Diese manjirō (10 zehntausend Jahre) stehen gewöhnlich zu zwei umher; der eine trägt, in altherkömmlichem Kostüm: mit einer eboni-Mütze auf dem Kopf, in weiterem Obergewand (shōsetsu) und mit einem Täfer in der Hand; der andere, saiō,
Fussstampp.gesang: engh.

Namn, in gewöhlichem Kleide, des er hinten aufge-

schwert trägt, mit einer Landgenie Trommel, ev.

auch mit einer Mütze auf dem Kopf. Am Ende jedes

Strophe, die die Auge, kehrt der Rufbran fane-

zai, oremangai wieder.

An diesem Tage führten Chinesen [im Kaiserlichen
Palaste] Fussstampf-Gesänge auf.

Florenz: Annalen. p. 376
**Kens to officers:**


Einstweilen (nicht für immer) beließ die Kaiserin den Udaijin — vom Range Džó-kuó-dan mit 120 Dienstmannen; oc., oc.,


<table>
<thead>
<tr>
<th>Zahl</th>
<th>Rang</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>1</td>
</tr>
<tr>
<td>80</td>
<td>2</td>
</tr>
<tr>
<td>60</td>
<td>3</td>
</tr>
<tr>
<td>40</td>
<td>oben 4 (Shó-shi.i)</td>
</tr>
<tr>
<td>25</td>
<td>unten 4 (Jú-shi.i)</td>
</tr>
<tr>
<td>24</td>
<td>oben 5 (Shó-go.i)</td>
</tr>
<tr>
<td></td>
<td>unten 5 (Jú-go.i)</td>
</tr>
</tbody>
</table>

Flensburg Annalen p. 389
a. D. 696. 8 Monat, 1 Tag [23 August], Gotō Tenno.

Hokkaido:

The Colonization in Hokkaido immediately after the
restoration of the Meiji in 1867 (Japanese). Makino
Shimosuke, Shirin: Apr. 1932, pp. 251-271, for 300 years
the northern island of Hokkaido under the control of the
Matsumae family remained uninhabited with the ex-
ception of a few coastal villages, due to the unfavourable
climate and lack of organized effort. But with the ad-
vance of Russians to the Kurile and Sakhalin Is.
lands, the northern feudal lords were forced to form
the colonial militia and place it in Muroran, Obi-
Kari, and Hakodate. With the abolition of clans and
the inauguration of the prefectural system in 1870,
the island was divided into provinces and districts,
and with government financial aid an ex-
tensive colonization began. From the mainland
various provinces sent a group of families to
make a village unit. The fishing and lumbering
industries, farming and mines flourished and
in a few years many cities emerged. In 1871
Undersecretary Kuroda K. was sent to oversee
the method of colonization and secure foreign
advisers and farm implements. Despite the
financial stress, the government's grant of one
million yoe for ten years in 1871 finally established
the colonies in Hokkaido.

Doc. Sci. Abs. Aug. 32. 1813
Western maps, geographical descriptions and globes were introduced into Japan by the Dutch traders after 1672, and when Arai wrote his Senjo Kibun and Sainanigen around 1710, he freely incorporates the works of his predecessors. Especially he aves much to Ricci, whom Arai taught a Chinese to studied in Europe. While he was in Nagasaki, he asked about the geographical position of the islands and even continents; therefore in many regards Arai's work shows improvement over Ricci's. In Tokui, Delugon province, there is a screen with a map of the world, kept in the Jotokkei temple, which according to the said Tokuyama Sugiyasu saw in 1611. It uses more or less the cylindrical equal area projection method. However, a close comparison of this map with the contemporary ones shows that although it still continues to misrepresent the North Sea and the coast of Africa, the general outline of South America is a great improvement. So is Japan; the islands of Dado and Yezo are properly placed, and Korea is a peninsula. Therefore the author concludes that it must have been made about the time of Arai. This map and Arai's two books of description helped much to make the positioning of various places clear to the Japanese mind.

[Signature]

Doc. Sci. Abs. 1932 Sept. 14797
Hyakuju Kiraku (Hundred years joy-pleasure = 1st place in the
honors of Hyakuju Kiraku).
accepted by H. I. M. The Emperor
Empress
Dowager Empress
Prince Chichibu
Tanetara
Sumi

The Hyakuju Kiraku has also been honored by
purchases by the Imperial Household and by
gold medals and the highest awards at numbers
of exhibitions and competitions.


Concerning the presentation of the Hyakuju Kiraku, the Hon. Viscount Kanki Kentaro, President of the
Japan Textile Society, says: I once strongly advocated
that Kiraku Pongee should be used by Japanese in
general for daily use. Now, that eight aged firms,
ranging from 102 to 115 years, have produced Hyaku-
Kiraku and the manufacturers have asked permis-
sion to present it to His Imperial Majesty, etc.,
and permission has been granted on the ground that it
is a novel thing, we should consider it a rare thing
and a great honor to the world of textile indus-
try.
The Force of the Government

Quadrennial

Emphasis

Emphasis

Quarter

Term

President

Commun.
The aged people in the presence of the raw silk that was used to weave the pongee presented to the Emperor, Empress, Empress Dowager, and the Prince.
I am afraid I do not agree with the present policy of the war. We must not only make up our minds to endure the present punishment, but also to the loss of Empire, Cornwall, and the rest.
Highroads from Nihombashi:

- Tokaidō (Yedo-Kyōto)
- Nakasendō - Kiōkaidō, Yedo-Ōsaka-Kyōto
- Nikkōkaidō, Yedo-Nikko
- Koshūkaidō, Yedo-Kashiwagi-Kyō-Kyūshū-Shikoku
- Ashikaidō, Yedo-Aomori

Strange: Kinoshi, p. 57
Tokaido:

1658. Tokaido Meisho-ki, Abai Ayoshi. 6 vols.
1690. Moronobu. (see Brown, p. 209)
- Sadanobu: Small
- " after Hiroshige, Small
- Hokusai: Charming, Little
- Kaido Sugura. Bumpô and Nangaku. 2 vols
  36 scenes: rare
  2d. ed. 1 vol. Contains poems.

1787. Kaneshi Oyodo: Nagasaki
Karakawa Meisho

1797. Tokaido Meisho Denshu. Various; among them
Kosai Meyoshi. 6 vols.

Byakotai (= white tiger band).

Mussolini has named a group of youth after the Aizu band, which defended the Shōgunate against Chōshū and Satsuma of the Imperial force in early Meiji.
(Signature)

[Handwritten text]

Endnote: The page is filled with handwritten text, making it difficult to read clearly. The content appears to be a personal note or a draft of a letter, but the handwriting is not legible.
Van Reed, Eugene M.

1858. June 22d. Now that preparations for departure were all but completed, I thought it right to pay some farewell visits to friends. So I went to see Mr. Van Reed in Reading, Pa. after spending three days with him, I set out for Perryville via Philadelphia in order to say goodbye to my old friend, Captain Webster of the Revenue Cutter Poles.

"Skew: Narrative, i. p. 159"

One morning the Caribbeaian, a British ship, came into port with about a dozen Japanese she had picked up in a helpless condition. Tora and Van Reed went off and saw them, and afterwards they came and asked me to accompany them in order to find out the details of their being cast away, where they were from, and so forth. (San Francisco, Aug.) p.172.

Before she went the clipper Sea Serpent, Capt. Whitmore, from San Francisco for Hong Kong, entered the harbor (Hakolu). She had several cabin passengers and among them was my old friend, Capt. Van Reed, bound for Japan via China.
Van Reed: Em. Capt.

He advised me to go with him instead of going as the Militia. I consulted Mr. Hawks about it. He had been on the Fenimore Cooper out from San Francisco, as Clerk of John M. Brooks' scientific expedition. At Nantucket he resigned and planned to take the Militia, whale, to Wako-date.

(Arrived Hong Kong April 22.) Among the passengers, Messrs. L. Clarke, Van Reed, Geo. Glenn and myself were invited by the Captain to remain on board while the vessel was in port, and all accepted his invitation.

(When sea berth was ready, he went on shore and stopped with Mr. Speiden, U.S. Naval Storeroom. The Bowden took him to Shanghai, the Mississippi to Shimoda, Harris was on board. Arrived about June 22, 1859.) As soon as we anchored (at Shimoda) Secretary Meikleham, the U.S. Legation came off to welcome the Minister, and along with him came Capt. James of the Wanderer and her passenger Van Reed.

(June 30. Mississippi steers for Kanagawa with a junk and the Wanderer in tow. Kanagawa 3:30 p.m. In the Temple Cemetery was a large tall tree, and to the topmost branches of this we had tied a pole to secure...
Van Read: Capt.
as a flagstaff. A little before noon the U.S. Minister,
Mr. Harris, Consul; Mr. Robertson, the Captain; and the Officers
of the Mississippi, Van Read and myself sailed out into
this graveyard. At 12 o'clock precisely we ran up
the American colours on this flagstaff. Then we opened
champagne, sang the Star-Spangled Banner, and
drank to our prosperity, long may the Stars and
Stripes wave! This was the first time in the an-
imals quite place for a foreign flag to be unfurled.

(July 4, 1859) p. 286.

Then we adjourned to the Temple for our first tf
feast in Japan. There were present the U.S. Minister,
Mr. Harris, Captain Richardson and his flag lieuten-
ant, two doctors from the Mississippi, Van Read and
myself. We dined on fish, boiled chicken, roast duck,
vegetables, sweets and wines, but there was no beef
nor mutton for neither beef nor mutton was at hand
for either live or money or anything else. On the fol-
lowing day the Minister went up to Yedo to take
up his residence there in terms of the Treaty. He
took up his quarters in the Temple of Tenfukiji, in
Azabu.

(Consulate Kanagawa). Our mess consisted of
the Consul, the Clerk, Van Read and myself. The Con-
sul had bought a Chinese toy and a Chinese
cook with him from Shanghai. We also hired one
...
When he (Neko's brother) left for Shinagawa, I gave him a likeness of myself taken in company with Van Reed in San Francisco just before I started in the Cooper. The picture was on glass and was called an ambrotype. My brother took it home and showed it to all our relatives and friends and in about six months' time the news of it spread and reached the ears of the authorities in Osaka. My brother was summoned by them to appear before them with this mysterious and much talked of picture. So he went, and for more than six long weeks he was kept at his hotel doing nothing at his own expense. The he was told to leave the ambrotype there, and to return to his occupation. About six months afterwards he was again sent for by the Governor of Osaka. So he went up a second time, and the Governor returned the ambrotype to him, charging him strictly to show it to no one outside the limits of his family. All this was related to me by my brother as a later visit. And he added that this taking home that likeness of myself and the foreigner (Van Reed) had cost him many mis.

Neko: Narrative. I. p. 213
Abbe Girard:

Some days afterwards Hall and myself called on the British Minister and his staff at their Lega-
tion, and afterwards went to see our old friend
the Abbe Girard. He was now attached to the
French Legation, living in a house of his own, in a
nice quiet spot near the Legation compound. He had
been in the Looshoo Islands for several years,
during which he had acquired the Looshooan
language. When Japan was thrown open to foreign
trade he came up to Yokohama and there built
the first Catholic Church in the town on the spot
where it now stands. (Nov. 1, 1868)

Hesketh Narrative, I, p. 258
C. E. B. Davies

Your description of the situation is quite accurate. The key point is that the British government needs to act quickly to prevent a disastrous situation. We must not underestimate the power of the German states and their leader, Chancellor von Bethmann-Hollweg. The situation is dire, and we must act now to save our nation.

We cannot afford to delay any longer. The German army is already mobilizing and ready to move. We need to mobilize our forces and prepare for any eventuality. It is crucial that we act swiftly and decisively.

The future of our nation depends on this decision. Let us not be the cause of our own downfall. Let us act now to ensure the survival of the British Empire.

Winston Churchill

Oct 1, 1914
Van Reed, E.M. cant.

we (i.e. the Governor, two of his officers, the Consul and myself) were seated at one table taking tea. Clerk Van Reed brought in this watch for me. p. 228

(This is the first time that any hint is given of Van Reed’s status. A comma inserted in the passage from p. 227 would accord).

(Preparations making for the Embassy of 1869.) Van Reed was ordered to go and superintend the transferance and storage of this coal. p. 236.
Japanese servants, a house boy at 8 yen, watchman at 10 yen, assistant boy at 6 yen and an assistant cook at 10 yen per month.

(July 21. He meets his brother). Photographed van Reed and himself. (See special note). p. 212.

(Late in July: at Consulate, Capt. Brooke dinner guest. Talks - challenge). "General (will) I accept that challenge. Choose your weapon and step outside and saying so, he rose from the table. At this point van Reed got up and stopped Capt. Brooks from going further and tried to smooth the matter over, and also besought the Captain not to take my part so much in earnest. The Consul too said by way of apology that he did not mean what he said as a challenge but only as a joke, and that he did not care to fight a duel.

p. 219

In our absence Admiral Popoff called at the Consulate to say good-bye. He left a gold watch with van Reed for me, with a message to the effect that the watch had been worn by him for some time, and that he wished me to accept it as a slight token of his recognizing the services I had lately rendered him.

p. 227

When we came back from the survey, and while...
Japanese Embassy of 1860:

On February 15th the Japanese Embassy went on board the Prinzessin. It consisted of two Chief Ambassadors, Shimomura Bungen no Kanji and Morozumi, Onoji no Kanji, the Consul Oguri, Bungo no Kanji, and about 15 under officials and interpreters. With the servants attached to it the Embassy consisted of 72 persons in all. Neko: Narrative, p. 239.
Townsend Harris:

(was to have been with the Shimomaseki Expedition of July 13. He should have been on board the Wyoming at 4 a.m. All was ready at that hour. Anxiously waited until 6 a.m., then sailed without him.) -- July 20, night at anchor in Yokohama Harbour.

After breakfast I was advised to Capt. McDougald and went ashore and reported myself to the Consul. I asked him why the Minister had not come, saying that Capt. McDougald had waited for him two hours. The Consul replied with a smile that the Minister had had a severe attack of diarrhoea overnight. Here: Narrative. i. p. 346.
(Exchange). This did not at all affect either the Min-
ister or the Consul, for the one got an exchange all-
ance of $1,500, and the other of $1,000 a month from
the native authorities at par, so now I asked the Minis-
ter whether I was not also entitled to an allowance
also. To this he replied that I had no right whatever
to such an allowance, and that only the Minister and
the Consul were entitled to it. I then said that the sub-
ordinates on the French and English diplomatic and Con-
sular staffs had such an allowance in proportion
to their respective salaries. "Ah! but," said the Minis-
ter, "the arrangement is different in their case. The
allowance is made to the Negations and Consulates,
and consequently is distributed among the subordinates.
Deer with us Americans, the allowance is made to the
Minister and the Consul only. That was the way in which
the arrangement was originally made with the Japa-
nese authorities." Then asked I that was so, the
Minister could not apply to the Government for
an allowance for me. He answered that neither
he nor the Consul could do any such thing, was
much as the arrangement had been fixed at the
outset as he had stated. Hiko: Narrative, 1: p. 240
Townsend Harris:

We arrived at Shimagawa and went ashore and Mr. Hall and myself called on our Minister, Harris, and paid our respects to him. He received us civilly enough, yet it was not difficult to see that he was by no means over-pleased with our visit. For we were only common citizens. We then went and called on the Secretary and the Interpreter, and from them we obtained horses and guards to ride out over the city. See: Narrative, i, p. 258.

(January 20, 1861.) It is reported that owing to the above occurrence, (Kensken’s assassination) the English, French and Dutch Ministers held a meeting in Yedo, in order to concert precautionary measures for their personal safety. The American Minister was invited by the others but did not attend. (They decided to leave Yedo and submitted their complete rendee, asking his approval. He not only did not approve but took the opportunity to write detailed disapproval.) The complete rendee correctly states that the American Minister was not present at the Conference of 21st January, but fails to state that he was not invited to assist at that meeting.
The amount of discriminative and other features
are highly dependent on the problem. The
model we choose is our primary concern. We
need to find the right model for the task.

For example, in the case of image
classification, we might use a convolutional
neural network. For sequence
classification, we might use a
recurrent neural network.

In the case of the present problem,
we are working on a machine
learning model to classify
certain types of data. This model
requires careful tuning and
optimization to achieve good
performance.

For the regression task, we use
a linear regression model. For
classification, we use a
support vector machine (SVM)
model. Each model has its
strengths and weaknesses, and
we need to choose the most
appropriate one for the task.

In summary, the choice of
model is crucial for
achieving good results.

We also need to consider
other factors, such as the
availability of data and the
computational resources.

In conclusion, the model
choice is a critical aspect of
machine learning.

(Conditional to 1980s)
Toussaint Harris:

Octr. 1860—Joseph Heeris and Mr. Hall called on 
Abbe Girard. They had come up on the Hartford to
visit Yedo. He invited them to stay with him. After
a day in the city he settled down with him that
night. Next day they visited the city again. On our
return journey we met the British Minister and his
staff riding toward the U.S. Legation. They returned
our salutation, and passed on and we got back
just in time for dinner. After dinner we were en-
joying a smoke when some native officers were
announced, wishing to see the Abbe. He excused him-
selv and went to meet them in another room. In
half an hour he came back and told us that these
men had been sent by the U.S. Minister to inquire why
and wherefore we were in Yedo seeing that the Hartford
had left. The Abbe had replied that we wished
to see the sights of Yedo, and that, as the Hartford
had gone so soon, he had invited us as citizens of
a friendly nation to stay with him as there was no
hotel for us to put up at. And had wound up the
Abbe, when you return to the American Minister
please tell him with my compliments that if no fut-
ure he should find in Yedo any of my countrymen
situated similarly to these gentlemen, I shall feel
much obliged if he will invite them to his reception.
I am not sure about your question. Could you please clarify or rephrase it?
Townsend Harris: cont.

and hope and trust that he will have the goodness to do
so.” Upon this the officials took their departure, and
nothing more was heard from the jealous Minister. Mr.
Harris seldom if ever went out, so we inferred that
he knew of our being in the city from the English Minis-
ter, whom we had met on our way back from江门,
and that he had immediately sent these officers to
annoy our host and ourselves. Upon this Hall and
myself consulted and decided to return at once
to Yokohama rather than occasion any unpleasant-
ness between the Abbé and the U.S. Minister by our
further stay, so next morning we asked our host
for horses and guards to start for the Treaty Port, when
he said that he had some business and that he
would come with us. 風光 Narratives, i. p. 280
History: confused outline

608. again sent messengers demanding submission: refusal, withdrawal.
— Queen dynasty offered protection: refused.
— Tadahiro Shimazu, lord of 12 islands of the So. Sea: included Okinawa. Loose contact.
1156. Minamoto defeated; Tamatomo escaped. Nachi's Loochoo.

1189. King Shuten abdicated.
— Shogen abdicated.
1260. King Eise: descendant of Tenson: Buddhist temple
1344. Jikokuju: kingdom falls into three:
    Dannan    Shan Nan
    Chusan    Chung Shan
    Sanhouki    Shan Pei
1371. Ming Tai Tse (=Hung Wu) demanded submission: acknowledged; tribute sent.
1391. Tai Tse sent several families
1396. New Loochoo (monarch) received appointment.
1430. Hsuan Tsing gave King Nishi family name Shho.
1609. Syehisha Shimazu granted permission to engage.
    SENDS KABAYAMA and HIDEYOSHI: victor. King prisoners.
1630. Nambu introduced from Japan.
1835. King Sho Iku.

Leavenworth: Loochoo. pp.13-29
Sagenji

near Naha, on the road to Shuri, is the temple called Sagenji. It is a Buddhist Temple and is said to be four hundred and ten years old. Here, as well as at Shuri are the tablets of the forty kings of the Coochos, down to that of the last king, who died recently at Tokyo. In the centre is a larger tablet of Tenson, the heavenly ancestor of the royal line. There are beautiful decorations on the ceiling and round about are inscriptions written by the ambassadors of former times from China. The priest showed us with reverence care an arrow which it is said, belonged to the half-legendary Japanese chief Taira, Tameyama, who came to the islands long ago; the arrow being, according to the tradition, eight hundred years old.

Leavenuorth: Coochoo. p. 43.
Page 2

The text on the page is partially obscured and difficult to read. It appears to be a handwritten note, possibly discussing a technical or scientific topic, given the presence of terms and phrases that suggest a formal or academic context. Due to the handwriting style and the quality of the image, a precise transcription is not possible. The content seems to involve a discussion that may be related to computer science or related fields, considering the terms that hint at algorithms, data structures, or computational processes.
Chinese:

There is a suburb of Naha called Kumemura. A Japanese guidebook at the Soochos says that during the Ming dynasty 15th-16th century Chinese of the Qing family came to the islands in order to teach Chinese letters. They do not belong to the natives. This suburb is the place where their descendants live. Some inhabitants of this village, when they were the writer's Chinese "baj", remarked that they themselves were Chinese, also, but the "baj" indignantly repelled the assertion, exclaiming: "They do not belong to China people." As a matter of fact, they were probably descendants of the original Chinese settlers, although after long years in the Soochos, they had lost their knowledge of the Chinese language and had become assimilated, so that in appearance, dress, manners, and customs, and language they were practically the same as the natives of the islands. (Leavitt, Lookers p. 44)

In Kumemura there is a Carpeian temple, called Koshibyo a Beda, and there is a school close by called Mirinda. In the temple is a tablet of Carpeius, which is in front of a seated image about seven feet high...we were told that twice a year the people of Kumemura came here and performed the kowtow. There are images of two disciples of the sage on either side of the main tablet, making five images in all. In front there is a brass incense burner.
I have a suspicion of the class distinction in
poetry. Probably I am the class distinction in
piss. I am the class distinction in the

Dr. Samuel Johnson

I have a suspicion of the class distinction in
the class distinction in the

Dr. Samuel Johnson
Customs:

The women perform the major portion of the work. In the market at Naha, for instance, the women are the dealers, and they present a picturesque sight with their giant umbrellas ready to spread in case of rain. The husbands are very likely at home drinking tea or smoking. This... gradually dying out. Both the women and the men may be seen in the fields cultivating the land.

A peculiar fashion in the islands is the manner of wearing the hair. Hairpins are as much an object of care for the Loo choos and as hats are for the Chinese. Both men and women, in the Loo choos, wear hairpins stuck through a knot or roll of hair at the top of the head. They are made of gold, silver, brass or wood, and the material of the hairpin denotes the rank of the wearer. Some are shaped like flowers, others like exaggerated ear-picks, and still others like railway spikes on a small scale.

But the custom of wearing hairpins is doomed just as the queue is eventually doomed in China, before the relentless march of onward progress. Even now, the young Loo choo men and boys cut their hair in the Japanese fashion and it is usually among the younger islanders, a men of middle age or over. One sees this interesting fashion still preserved.
Foreign Graves: Nebraska

There are six Americans, two Frenchmen, and one name on one grave is illegible, making nine graves in all. The list is as follows:

1. Jules Gland of the corvette La Victorieuse.
   Sept. 10, 1846

2. Rev. Mathieu Adnet, Missionnaire Apostolique
   July 1, 1858

3. Hugh Ellis of Syracuse, New York, July 24, 1853

4. Jesse Carter (? of Rhode Island, 1854

5. John Barnes

6. Eli Crosby

7. John Williams

8. John Miller

9. Illegible

Leavenworth, Loochoo. p. 21.
Monument: German

Speaking of foreigners, there is an interesting monument on Miyako, which is one of the limits of the place. Shortly after the new German Empire had arisen in its strength, some German sailors were wrecked on the coast of that island. The natives were very hospitable toward these unfortunate mariners and, as a mark of his appreciation of their kindness, the great Kaiser, William I, erected a monument there, which bears the following inscription: "Im Juli 1873 ist das Deutsche Schiff, H. F. Robertson, geführt von Kapitän Kernheim aus Hamburg an den felsigen vor der Kuste vom Typhoons an gestrandet. Die Besatzung war mit Hilfe der Uferbewohner gerettet, in Sicherheit gebracht und während 34 Tagen gastlich aufgenommen bis sich am 17 August 1873 die Reise bewirken liess. In dankbarer Anerkennung dieses rühmlichen Dankens haben wir Wilhelm von Gottes Gnaden Deutschen Kaiser, König von Preussen, die Aufstellung dieses Denkmals zu bleiben der Erinnerung angeordnet."

Kaiserwirth: Loochoo, p. 31.
The text on the page is handwritten and difficult to transcribe accurately. It appears to contain a series of notes or thoughts, possibly related to a scientific or philosophical topic. Due to the handwriting style, it is challenging to provide a coherent translation. The text seems to be divided into several sections, each containing paragraphs of text.
Relations:

King Wachi combined again into one, the three separate kingdoms. To Rim in 1430 Ming Korean Saeng gave the family name Cho, continuing to present. Ming records told of tribute sent of gifts from the Chinese emperors, and of arrival of students. In Manuscript History a Siamese ship came for trade; 1439 an interpreter sailed for Hawaii; 1467 a messenger sent to Korea; 1503 a hundred men sailed for Malacca.

Products: cont

as are the sago leaves from Osaka, and lacquered ware and pig's blood for painting are shipped abroad. The chief foreign imports are Chinese tea from Yokohama (via Osaka) and petroleum both American and Russian.
Quelle: Cozy

We the people of these states, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.
Producers:

Adamba hats: recent industry: new company at Naha: resembles Panama. A shrub which sometimes attains almost the size of a tree, luxuriates in the islands and from this the straw is obtained for the manufacture of the hats. It is claimed that the hats will not change color but are equals in every way to panamas at a much lower scale of prices!

Lacquer:

Several factories are also made in Japan. Most of the wood comes from Japan as well as the lacquers. Wood prepared in the islands with mixture of pig's blood and oil. For the red, very little from China is used. Claimed the atmosphere is better suited to painting the red than in Japan.

Awarame: strong spirits distilled from rice. About one hundred distilleries at Okinawa. Others elsewhere.


Exports and Imports: a little silk is sent to China by way of Asaka; bird feathers are sent to Germany.
Prepared

Note: This page contains handwritten text that is not clearly legible. It appears to be a discussion or report on a technical or scientific topic. Due to the quality of the handwriting, a precise transcription is not possible.
woven into cloth. Fashion rules here as elsewhere and about sixty different patterns are now in style (as used in this establishment) and sixty more are temporarily out of fashion. It is impossible to use machinery in the industry as the cloth must be woven by hand. The prices of the pieces of the finished product vary from Yen 2.50 to Yen 6.50, or 15 Yen 10 and Yen 15 for special orders.

The hemp cloth or jofu of Miyako is a more expensive product, for the average value per piece is Yen 15 and the prices range from Yen 7 to Yen 80 per piece. Very little hemp is raised in the island of Miyako itself, and most of the raw material comes from Okinawa. Most of the dye used, however, comes from Miyako and the people there are very skillful weavers, so that it can be manufactured to the best advantage on that island. There is an association which approves or rejects the woven cloth and it is said to examine from 600 to 7000 pieces a year.

Leavenworth Cookoo. p. 49
12/26/39

Please note:

Money and crops. The farmers want to sell their crops.

And most of the farmers are hungry and need help. We need to be aware of the conditions and help them.

We need to act quickly to prevent hunger and help the farmers.

We should provide them with food and support.

Also, the farmers need a stable environment and a good economy.

We should work towards a peaceful and prosperous society.

Thank you for your support.

Sincerely,

Communist Party
P.M.
Products:

The three kinds of cloth are the tsumugi, or silk cloth, found in Oshima; the satsuma-gasuri or cotton cloth of Okinawa and the jofu or hemp cloth of Miyako.

The raw silk for the tsumugi, is partly raised on the island itself, but a great deal is imported from Japan. The value for 1903 about 420,000.

The cotton cloth of Okinawa is of two varieties, the shirogasuri or white cloth with dark marks, and the kurogasuri or dark cloth with lighter spots. The general name is ryukyugasuri or satsuma-gasuri and it should be noted that the ending gasuri refers to the pattern. The cotton yarn comes from Japan, but it is dyed and woven in the Lowlands for it is said that when manufactured in the islands it is much superior in quality, perhaps on account of some peculiarity in the climate by which the dye sets better.

Men are employed to dye the yarn and women to weave the cloth. There is one factory at Shuri where about 180 laborers are employed, but besides this establishment much is woven in private houses. The dyeing is done by tying threads to the portions to be left undyed, and these prevent the places so tied from being colored when the yarn is immersed in the dye. This of course is done according to a prearranged pattern. After being dyed, the yarn is
Sage palm leaves are exported from Oshunia to Osaka, and a large part goes to Germany, where the leaves are dyed to be used as mourning ornaments. The value of the export is said to be approximately 4,200,000.

Leavenworth: p. 47

Sweet potatoes. Nippon Meisho Chishi remarks that in Japan the sweet potato is called Batsumama or Batsumu potato, but in the province of Batsumama it is called Ryumei-imo or Hoo Chodan potato because it was first brought there from the Hoo Chodan; while in those islands it is said that it was brought from China, but in China it is asserted to have come from Japan in the Philippines.

Pagetsuff: A peculiar kind of amphibious tree is found there (Yayeyama group) which grows in the water, but at low tide is uncovered, and it was curious to observe as we did, shells growing on the bark of these trees. The tree are useful, as well as strange, for from them is obtained a material used to dye leather, cloth, and sails and there is a leather factory at Naha which uses the dye. Also much dying material sent from Yayeyama group to Foochow by way of Formosa...

36,000 carties of it exported during the last year.

p. 47