

Games: etc.

a.D. 685. Temmu Tenno. 18 Tag [21 Oktober].
Der Kaiser begab sich nach der Großen Audien-
z-halle, berief die Prinzen und hohen Würdenträger
vor die Halle und liess sie ein Hazardspiel
spielen.

naku-gi oder baku-gi. Nach H ist darunter
das Würfelspiel suguroku zu verstehen, welches
im 3 Jahre Jitō verboten wurde. Vgl. Buch 30,
Ende des 3 Jahres. Floriz: Annalen. p. 319

Food-offerings:

ad. 687. Jito Tenno. 8 Monat, 5 Tag [16 September].
Darbringung von Speiseopfern im Palast für das
temporäre Begräbnis. An diesem Tage wurden
[der Seele des toten Kaisers] vegetabilische
Speisen dargebracht. Florenz: Annalen. p. 339.

Den Zeichen nach "grüner, d. i. reiner Reis,"
jap. hishiki wamono. hishiki ist wahrscheinlich
das jetzige hijiki, eine Art See gras, Cytophyllum
fusiforme; hishiki wamono also dann wörtlich
"aus See gräsern bestehende Speise". Die bei Shinto
opfern üblichen Darbringungen bestehen sonst
sowohl aus tierischen als vegetabilischen Pro-
dukten. Zu erstern gehören uwo Fische, kai
Muscheln, tori Geflügel, und im allerältesten
Shinto auch das Fleisch von mancherlei Tieren,
wie usagi Hasen und shishi Wildschwein; zu letzter-
en gehören kome Reis, kaiso Meergräser, yasai
Gemüsearten wie Rübe etc., mochi Reiskuchen,
konomi Baumfrüchte wie kuri Kastanie etc.,
kwashi Kuchen; sodann sake Reiswein, shio
Salz und midzu Wasser. Hier waren die tierischen
Substanzen jedenfalls ausgeschlossen, weil der
Kaiser ein Anhänger des alle Tierespeise
verpöndenden Buddhismus gewesen war. p. 339

Florenz: Annalen.

Schild-Takt-Tanz:

a. D. 688. Jōtō Tenno. Winter, 11 Monat, 4 Tag. [1
Dezember]. Der Kronprinz begab sich an der Spitze
der Grosswürdenträger und Beamten, sowie der
fremden Gäste in den Palast für das temporäre
Begräbnis, und sie klagten und weinten. Hier
wurden Weichgeschenke dargebracht und der
Tanz Tatefushi-maki aufgeführt.

Tatefushi-maki "Schild-Takt-Tanz", so genannt,
weil jeder der Tänzer einen Schild in der Hand
hält und damit taktmässige Bewegungen macht.
Nach dem in Shakunihongi citierten Shiki ist
der Tatefushi-maki derselbe Tanz wie die
nachmalige Kishi-maki, der aus Korea
stammen soll. Im Kommentar zum Yagaku-
ryō (Musik-Abteilung) des Shokuin-Ryōin wird
die Zahl der bei einigen dieser Tänze fungier-
enden Tänzer angegeben: den Tatefushi-maki
tanzten zu Tänzer, den Nashi no suture
und Fumi no miki fünf Tänzer. Bei diesen
Tänzen trugen die Tänzer Helm, Schwert
und Schild. Florenz: Annalen. p. 342.

Expelling Evil Spirits:

a. d. 689. Jitō-Tenno. Mit diesen Stöcken sollen die Teufel und Geister vertrieben werden. Nach dem Engi-shiki fand die Ceremonie der Ueberrreichung solcher Stöcke durch die Beamten des Hyde no fō und abwärts am ersten Januartage, welcher das cyclische Zeichen u "Hase" (unser Datum lautet) enthält statt. Die Stöcke waren aus verschiedenen Arten von Holz geschnitten und hatten eine Länge von 5' 3". Weil sie am u Tage dargereicht wurden, hießen sie u-dzuwe (u-Stöcke). Im Oho-Toneri-shiki, welches H. citiert, ist eine Beschreibung der Ueberrreichungs-ceremonie durch die Oho-Toneri gegeben. Die Stöcke wurden, in Bündel (soku) zusammengebunden, auf einem in Hofe des Palastes aufgestellten Tisch niedergelegt, und zwar wurden überreicht: 2 soku Stöcke aus Goba-Holz (Euonymus Thunb.); je 6 soku aus Kikiragi (Steckpalme), Natsume (Zizyphus vulgaris Lamk.) Pfirsich (über die bei den Chinesen der Frucht und dem Holz des Pfirsichbaumes zugeschriebenen mythischen Eigenschaften sie v. d. Goltz, Zauberei und Hexenkünste in China, Mitth. Heft 51. p. 71f.), Pflaume u. s. w. Der Brauch ist chinesischen Ursprungs. Man vgl. mit diesen Stöcken die in China zum Wegscheuchen der bösen Geister ge-

Expelling Evil Spirits: cont.

- brachten Zauberschwerter aus Firsischbaumholz u. dergl.; ferner Tylor, Prim. Cult. ii. 199. Eine sehr alte Ceremonie der Teufelsaustreibung im kaiserlichen Palaste wird im Kuji-Kongen beschrieben, wobei die Leute des Oho-Tonri Departments die Teufel spielen mussten und von den hohen Beamten weggejagt wurden. Die Teufel trugen dabei scheussliche Teufelsmasken mit vier Augen etc. Näheres darüber in Jamada's Wörterbuch unter Oni-yarashi. Noch jetzt wird eine Ceremonie der Teufelsaustreibung, ni yarashi, "Teufelsverbannung" oder mame-uchi, mame-make, "Bohnenwerfen" genannt, allgemein bezeugen, und zwar am Dylvestersabend (alten Stiles!) oder im Anfang des ersten Monats des neuen Jahres, am Abend des Setsubun Tages, etwa am 3 Februar unserer Rechnung. Die Ceremonie besteht darin, dass man getrocknete Bohnen ins Haus wirft und dabei mit lauter Stimme schreit: Fukus wa achi oni wa soto "das Glück hinein, die Teufel hinaus!" mit diesen Bohnen glaubt man den Teufeln die Augen zu zerschmeissen. Um die Teufel einzuschüchtern und wegzuhalten, stellt man auch in dieser Nacht einen Hiragi-Zweig mit daran angebrachten Aka-washi (gedörrte Bordinen) am Thürceingang auf.

Gesetzbuch:

a.D. 689. Jitō-Tennō. 6 Monat, 29 Tag [21 Juli]. An alle Behörden wurde ein zweiundzwanzigbändiges Gesetzbuch verteilt.

In der Vorrede zum Kōrin-kaku wird die Abfassung eines 22-bändigen Gesetzbuches im Jahre Tenji erwähnt, das gemeiniglich das "Gesetzbuch der asunio Dynastie" genannt wurde. Das Nihongi berichtet davon nichts. Dies Gesetzbuch wurde unter Kaiser Temmu revidiert (vgl. sein 10 und 11 Regierungsjahr) und jetzt unter Jitō an die Behörden verteilt, also wohl endgültig in Kraft gesetzt. Das spätere Taihō-Ryō gründet sich auf dasselbe Gesetzesmaterial. Alle diese Redaktionen sind verloren gegangen, und erst die Redaktion Yōrō ist erhalten.

Florenz: Annalen. p. 349

Yemishi: Aine.

a. D. 689. Jito Tenna. 1 Monat, 9 Tag [Febr 3]. An diesem Tage schenkte sie dem Yemishi Priester Dōshin aus Koshi eine Buddhastatue, eine Kancho Fahne, eine Glocke und eine Bettelschale, fünf Stücke Seide, von denen jedes eine verschiedene Farbe hatte und jedes fünf Fuss lang war, fünf Bündel Floritseide, zehn Tan Hanfleinwand, zehn Hacken und einen Sattel.

Florenz: Annalen. p. 345

Herbst, 7 Monat, 1 Tag [23 Juli]. Dem Yemishi Priester Jicho Jitoku aus Michinoku wurden die von ihm erbitterten Gegenstände gewährt, nämlich eine goldene Kupferne Yakushi Buddhastatue und eine goldene Kupferne Kwanzon Bosatsu Statue, eine Glocke, eine Bettelschale, ein Vorhang für Buddha Bilder, ein Weibrauchessel, eine Fahne, u. s. w. p. 350

Dugoroku:

a. D. 689. Gito-Tenno.

"Doppelte Sechse," ein

chinesisches Würfelspiel, welches nach dort aus Indien eingeführt worden sein soll. Es hat seinen Namen daher, dass der, welcher im Laufe des Spieles immer oder meistens 2 Sechsen wirft, gewinnt. Allem Anschein nach wurde es also mit 2 Würfeln gespielt. Verboten wurde es aus demselben Grunde, weshalb auch sonst Hazardspiele Verboten sind. Weitere Namen desselben Spiels sind Rokusai, Chōkō, Hara-so.

• Kuge (kommt in einem bud. Werke vor) u. s. w. Nach dem Teikoku-dai-jiten (auf Yamada's Wörterbuch gegründet) ist das Spiel folgendes: Dugoroku wird von 2 Spielern gespielt auf einem hölzernen Brett, das in 12 Abteilungen geteilt ist und Kyoku (bedeutet auch "Schachbrett") heisst. 12 Steine (lit. Pferde) werden auf jeder Seite in Reihen aufgesetzt, schwarze und weisse. Man thut die Würfel in ein Bambusrohr (als Würfelbecher), schüttelt sie und wirft sie, und in Gemässheit mit der geworfenen Nummer wurden die Steine vorgeückt. Wer am schnellsten seine Steine ins Lager des Feindes hineinbringt, hat gewonnen. Ueber eine etwas verschiedene Form des Spiel, besonders die beiden Spezialitäten Dōchi, Dugoroku und Tōbi Dugoroku siehe das Wörterbuch. Vgl. ferner Culin, Korean, Chinese and Japanese Games, pag. 81. Flouris: Amusem. 352.

Enthronement Ceremony: planting shields.

a. D. 690. Jito Tenno. Frühling, 1 Monat, 1 Tag. [14 Februar].
Mononobe no Maro no asomei pflanzte grosse Schilde
auf. Der Kultusminister Nakatome no Ohoshime
no asomei recitierte die "Glückwunschworte der
Himmelsgötter". Nach der Beendigung derselben
überreichte Imube no Sukene, Shikobuchi der
Kaiserlichen Gemahlin die göttlichen Insignien;
das Schwert und den Spiegel, und die Kaiserlich-
e Gemahlin bestieg den Thron. Die Grosswürden-
träger und Beamten stellten sich in Reihen
auf, machten der Reihe nach Verbeugungen und
klatschten in die Hände.

Thron: Annalen. p. 353

Das Aufpflanzen von grossen Schildern, sog. "Götter-
-schilden", ist sonst eine beim Thronbesteigungsfest,
Daijōwe (S. 252. Anm. 4) gebräuchliche Ceremo-
-nie, und man könnte vermuten, dass bei dieser
Gelegenheit überhaupt die Daijōwe Ceremonien,
nicht bloss Neujahrs Ceremonien, vollzogen
wurden. Beim Daijōwe Fest wird, wie schon
oben erwähnt, ein besonderer Tempel errichtet,
und am südlichen und nördlichen Thore desselben
werden die "Götterschilde", 4 an Zahl, und 8 koto
"speere" aufgestellt. Im Kommentar zum Gishiki-
Ohonama-Daiji wird folgende Beschreibung der
Schilde gegeben: Länge 12 Fuss, v. c., v. c. Die wurden von
der Tatenuhi (Schildträger) Familie in Tamba angefertigt

Zehn Schaussslichen Verbrechen:

a. D. 692. Herbst, 7 Monat, 2 Tag [19 August]. Allgemeine Amnestie im Reiche. Nur diejenigen, welche die zehn Schaussslichen Verbrechen begangen hatten, sowie Räuber und Diebe waren nicht in die Amnestie einbegriffen.

1. Rebellion; 2. Lese Majestät; 3. Verrat oder Aufbruch;
4. Verwandtenmord; 5. Bestialität (Mord, verbrechen-
erische Verstümmelung, etc.); 6. Sacrilegium; 7. pietät-
loses Betragen (der Kinder gegen ihren Eltern),
8. Widersetzlichkeit; 9. Insubordination; 10. Blut-
schande. (nach Meyers, a. a. O.)

Floruz: Annalen. p. 372.

Fussstampl-Gesang:

a. D. 693. Jito Tenno. 1 Monat, 16 Tag (26 Februar).

- sin. jap. toka, jap. arare-hashiri; to = mit dem Fusse stampfen, treten, ka = Gesang, Lied. Aus einer Stelle des shiki, in shaku-ki citiert, geht hervor, dass in früherer Zeit am Ende dieses Tanzliedes der Refrain mannen-arare, etwa "liebe zehntausend Jahre!" und etwas später zur Zeit des Verfassers des shiki selbst der Refrain mansei-rake "zehntausendjähriges Glück!" wiederholt würde. Von dem alten Refrain mannen-arare ist der jap. Name dieses Tanzliedes arare-hashiri (von hashiru "springen") hergenommen. Die wurden entweder von Männern oder von Frauen vorgetragen, und demnach unterschied man woto-ko no toka und womina-doka (onna-doka). Die woto-ko no toka scheinen älter als die womina-doka zu sein; die im Jitoki-ki erwähnte Aufführung wurde von Männern ausgeführt, und zwar von Chinesen, woraus zu folgern ist, dass der Fussstamplgesang chinesischen Ursprungs ist. Die in der älteren Literatur, wie dem Genji Monogatari, etc. erwähnten toka hält man für woto-ko no toka. Das Kujikongen citiert eine merkwürdige Stelle, nämlich: Im 1 Monat des 3 Jahres des Kaisers Tenmu begab sich der Kaiser

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Fussstampl-Gesang: carol.

nach dem Taikyo-Kuden und im Dunkel der Nacht wurde von Männern und Weibern ohne Unterschied ein tōka aufgeführt, etc." Das Nihongi berichtet aber am betreffenden Orte nichts dergleichen, was um so auffälliger ist, als auch das Kenjū-Gyōji-uta-awase und das Koshidai

im Artikel über tōka

darüber Nachricht geben. Wir haben es da augenscheinlich mit einer Uebersetzung zu thun, welche den Nihongi-Kompilatoren unbekannt war, vorausgesetzt natürlich, dass die Nachricht auf zuverlässige Quellen zurückgeht, was sich jetzt nicht mehr verfolgen lässt. Von den Texten der alten tōka ist meines Wissens in Wortlaut nichts weiter als der oben erwähnte Refrain bekannt; sonst weiss man nur, dass sie zur Beglückwünschung bei Gelegenheit des neuen Jahres verfasst wurden. Nach dem Kujikongen wurden die älteren wotoko no tōka

am 14 Tage, die jüngeren womina tōka am 16 Tage des Monats jeden Jahres aufgeführt. Vielleicht ist in der jetzt nach Nagayo mit Gesang und Tanz umherziehenden sog. nanjai Bänder eine Erinnerung an die alten tōka Bänder lebendig. Diese nanjai (14-20 Tausend Jahre) ziehen gewöhnlich zu zweien umher; der eine, taisei genannt, in altertümlichem Kostüm: mit einer eboshi Mütze auf dem Kopf, in weitem Obergewand (chōzokko) und mit einem Fächer in der Hand; der andere, saizō ge-

Fussstamptgesang: cont.

- Mann, in gewöhnlichem Kleide, das er hinten aufge-
- schenkt trägt, mit einer Tsudzumi Trommel, ev. auch mit einer Mütze auf dem Kopf. Am Ende jeder Strophe, die sie singen, kehrt der Refrain yaneman-zai, soe manzai wieder.

An diesem Tage führten Chinesen [im Kaiserlichen Palaste] Fussstamptgesänge auf.

Florenz: Annalen. p. 376

Kurfs to officers:

a.D. 696. Jitō-Tenno. 9 Monat, 22 Tag [21 November].
Einstweilen (nicht für immer) belieh die Kaiserin
den Udaijīn -- vom Range Shō-kwō-san mit 120
Dienstmannen; &c., &c.

tsukahi-hito. Die tsukahi-hito sowohl, wie
die toneri sind dienstthuende Leute, Dienst-
mannen, welche den höheren Beamten etc. zuge-
wiesen wurden. Die Dienstmänner der Prinzen vom
Blut hießen toneri, diejenigen anderer Personen
vom 5 Range an aufwärts tsukahi-hito. Die Zahl
der erlaubten und zugetheilten tsukahi-hito war
nach einer Angabe des Gumbō-Ryō bei den
verschiedenen Ranggraden folgende:

100 für den 1 Rang

80

2

60

3

40

oberen 4 (shō-shi-i)

35

unteren 4 (ju-shi-i)

25

oberen 5 (shō-ge-i)

24

unteren 5 (ju-ge-i)

Florenz; Annalen. p. 389

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Cremation:

a. B. 696. 8 Monat, 1 Tag [23 August]. Jitsū Tenna.

Die abgedankte Kaiserin erhielt den Titel Dajōtennō und starb fünf Jahre später, am 13 Jan. 703, im Alter von 58 Jahren. Im folgenden Jahre, am 3 Februar 704, wurde sie im Miasagi von Hikuma Ohochi, wo schon ihr Gemahl Kaiser Temmu lag, beigesetzt. Ihre Leiche wurde nach indisch-buddhistischer Sitte vor der Beisetzung am 26 Januar 704 auf dem Asuka Hügel verbrannt, das erste Beispiel der Leichenverbrennung bei einem japanischen Suverän. Die erste Feuerbestattung in Japan überhaupt wurde an der Leiche des Buddhistenpriesters Dōshō im 3 Monat des 4 Jahres Monmu (700) vollzogen.

Florenz: Annales. p. 392

Hokkaido:

Japan

The Colonization in Hokkaido immediately after the restoration of the Meiji in 1867 (Japanese).

Makino Shimnosuke, Shiren: apr. 1932. pp. 251-277. — For 300 years the northern island of Hokkaido under the control of the Matsumae family remained uninhabited with the exception of a few coastal villages, due to the unfavorable climate and lack of organized effort. But with the advance of Russians to the Kurile and Saghalien Is. lands, the northern feudal lords were forced to ^{organize} form the colonial militia and place it in Muroran, Ishikari, and Hakodate. With the abolition of clans and the inauguration of the prefectural system in 1870, the island was divided into 11 provinces and 87 districts, and with government financial aid an extensive colonization began. From the mainland various provinces sent a group of families to make a village unit. The fishing and lumber industries, farming and mines flourished and in a few years many cities emerged. In 1871 Undersecretary Kuroda K. was sent to observe the method of colonization and secure foreign advisers and farm implements. In spite of the financial stress, the government's grant of one million ryo for ten years in 1871 finally established the colonies in Hokkaido.

Soc. Sci. Abs. Aug. 32. #13413

and Matteo Ricci. Fujita Motoharu. *Shirin*: 1931. pp. 203-224.
Western maps, geographical descriptions and globes were introduced into Japan by the Dutch traders after 1672, and when Arai wrote his Seiryō Kibun and Baikenjigen around 1710, he freely incorporates the works of his predecessors. Especially he owes much to Ricci, whom Arai thought a Chinese who 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 Sakai, Ichijō province, there is a screen with a map of the world, kept in the Jōtoku temple, which according to the record *Tokuwaka Shūyōsan* saw in 1611. It uses more or less the cylindrical equal area projection method. However, the 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 North 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 position of the various places clear to the Japanese mind.

1881

and the other side. The first of these is the
 question of the right of the people to
 be consulted in the making of the laws which
 govern them. This is a question which has
 been discussed in many countries, and it is
 one which is still open. The second of the
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 laws which govern them. This is a question
 which has been discussed in many countries,
 and it is one which is still open.

1881. 11. 11. 1881

Hyakujikiraku (Hundred years joy-pleasure = to feel at leisure).

The honors of hyakujikiraku.

accepted by H. I. M. The Emperor

Empress

Daughters Empress

Prince Chichibu

Tanaka

Dumie

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

x

Wearing the Hyakujikiraku pongee to be presented to the Emperor. Concerning the presentation. Viscount Kaneko Kentarō, President of Dai-Nippon Textile Society says: I once strongly advocated that kiraku pongee should be used by Japanese in general for daily use. Now, that eight aged persons, ranging from 102 to 115 years, have produced hyaku-kiraku and the manufacturers have asked permission to present it to His Imperial Majesty, etc., etc., 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 industry.

Shirakujikerakue (pongee) cont.

(2)

X

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 Princes.

Historical (page) cont.

X

The aged people in the presence of the
bill that was used to name the people for
- sent to the Emperor, Emperor, Emperor
and the Prince.

E. M. Dorr of California: first Consul at Kanagawa.

Here: Narrative of a Japanese. vol. 1.

Handwritten text, likely bleed-through from the reverse side of the page. The text is mirrored and includes the words "Gepner" and "Hans".

Highroads: from Nihonbashi:

- { Tōkaidō (Edo-Kyōto)
Nakasendō = Kiōkaidō. Edo-Otsu-Kyōto
Nikkōkaidō Edo-Nikkō
Koshūkaidō Edo-Hachioji-Kofu-Shimosuwa
Ōshūkaidō. Edo-Aomori

Strange: Kinoshige. p. 57

Tokaido:

1658. Tokaido Meisho-ki. Arai Hyei. 6 vols.

1690. Moronobu.

(See Brown. p. 209)

— Sadanobu: small.

(81)

" after Hiroshige, small

— Rankō: charming, little

— Kaido Dogwa. Bumpō and Hangaku. 2 vols.
36 scenes: text: rare

2d. ed. 1 vol. lacks poems.

(104)

1787. Hanashi O Ydoye. Nagasaki
Karakawa Mishi

1797. Tokaido Meisho Dzye. Various; among them
Kesai Meyoshi. 6 vols.

(105)

1813. Kyōka Tokaido. Hakiye.

Toronto:

1828. Toronto Michigan. Ohio. Ohio. Ohio.
(Michigan. Ohio.)

— Michigan: small.

— " after Michigan, small.

— Ohio: Michigan, small.

— Ohio Michigan. Michigan Ohio. Ohio.
Michigan Ohio.

1828. Ohio. Ohio. Ohio.
(Ohio.)

1828. Michigan Ohio. Ohio.
Michigan Ohio.

1828. Michigan Ohio. Ohio.
(Ohio.)

1828. Michigan Ohio. Ohio.

Byakkotai (= white-tiger-band).

Mussolini has named a group of youth after the
tiger band, which defended the Shogunate against
Chōshū and Satsuma of the Imperial force in
early Meiji

Cyrtocarpus (= white tiger bone).

Theriacal has been a drop of youth after the
tiger bone, which referred the symptoms against
the bone and because of the superior force in
early life.

Van Reed, Eugene M.

1858. June 22^d, 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 Perrymanville via Philadelphia in order to say goodbye to my old friend Captain Webster of the revenue cutter Pale.
Steele: Narrative. i. p. 159

One morning the Caribbean, a British ship, came into port with about a dozen Japanese she had picked up in a helpless condition. Toré 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 (Honolulu) she had several cabin passengers and among them was my old friend, E. M. Van Reed, bound for Japan via China.

Tom Reed, Chicago Ill.

1858. June 22d, I was that day waiting for departure
was all but completed, I thought it right to pay
some farewell visits to friends. As I went to see Mr.
Vanhook in Reading, Pa. after spending three
days with him I set out for Germantown
via Philadelphia in order to say goodbye to my
old friend Captain Dobbin of the Revenue cutter
Dec. 21. i. p. 129

On morning the Christeen, a British ship,
came into port with about a dozen Japanese.
She was picked up in a Japanese whaler.
The crew had been sent off and was then
and afterwards they came and asked me to
accompany them in order to find out the
tails of their being cast away, when they were
from and so forth. (American ship) 4/17.

Before she went the ship was captured, left
behind, from Don Francisco for Hong Kong.
Entered the harbor (Hankow) she had nearly
been captured and was then being
taken, but the ship was then captured.

Van Reed: E.M. cont.

He advised me to go with him instead of going on the Militia. I consulted Mr. Hanks about the matter. (Heco had been on the Fenimore Cooper out from San Francisco, as Clerk of John M. Brooks' scientific expedition. At Honolulu he resigned and planned to take the Militia, whaler, to Wako-date). p. 183.

(arrived Hong Kong April 22.) Among the passengers, Messrs. L. Clarke, Van Reed, Geo. Glover and myself were invited by the Captain to remain on board while the vessel was in port, and all accepted his invitation. p. 184

(When Sea Serpent was ready, Heco went on shore and stopped with Mr. Speiden, U.S. Naval Storekeeper. The Bowditch 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 Husken of 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. p. 199

(June 30. Mississippi steamed 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 serve

It appeared to go with him instead of going on
the Whitaker. I consulted Mr. Howells about the matter.
(There has been an interim report out from
San Francisco, as that of John M. Howells is
quite sufficient. At Whitaker is a very
and I found to take the Whitaker, which, to date.
p. 183.

(Arrived Hong Kong April 22) During the passage,
Messrs. L. Clark, Van Rensselaer, and myself
were invited by the Captain to dinner on board.
While the vessel was in port, and all ready for
rotation.
p. 184.

(When Sea Dog was ready, they went on
shore and stopped at Mr. Howells, L. S. Howells
Hotel. The Whitaker was then to be
the Whitaker to be made. Howells was in town.
Arrived about June 22, 1857. It was on a
charter (at Whitaker) bearing the name of the
Whitaker came off to visit the Whitaker, and
along with him came the Whitaker and
an interim report.
p. 185.

(June 30. Whitaker came off to visit the
Howells and the Whitaker in the Whitaker.
The Whitaker was a very old vessel, and
the Whitaker was a very old vessel, and

Van Reed: E.M.: cont.

as a flagstaff. A little before noon the U. S. Minister, Mr. Harris, Consul Doon, the Captain and the officers of the Mississippi, Van Reed and myself sallied 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 annals of the place for a foreign flag to be unfurled. (July 4, 1859.) p. 206.

Then we adjourned to the Temple for our first dinner in Japan. There were present the U. S. Minister, Mr. Harris, Captain Nicholson and his flag lieutenant, two doctors from the Mississippi, Van Reed and myself. We dined on fish, broiled chicken, roast duck, vegetables, sweets and wines, but there was no beef nor mutton, for neither beef nor mutton was to be had for either love or money or anything else. On the following 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 Zenfukuzi, in Azabu. p. 206

(Consulate Kanagawa). Our mess consisted of the Consul, the Clerk, Van Reed and myself. The Consul had brought a Chinese boy and a Chinese cook with him from Shanghai. We also hired some

as a passport, a letter from the U. S. Minister
 Mr. Harris, Consul General, the Captain and the Officer
 the Minister, Handbook and myself, and the
 this government. It is a clear principle we can use
 the American is born on this passport. Then we found
 a passport, and the passport, and the passport, and the passport
 showing our propriety, and way to the passport
 before we were. This was the first time in the an-
 nals of the place for a passport to be refused.
 (Sept. 1881.)

then we returned to the temple for our first of-
 fice in Japan. There were present Mr. S. Harris,
 Mr. Harris, Captain Harris, and the passport
 out, two doctors from the Minister, Handbook and
 myself. We talked in fact, but the Minister and
 ourselves, and the Minister, but the Minister and
 our minister, for neither of us were able to do
 for either one or many a meeting here. In the
 evening day the Minister went up to the
 up his residence there in the night of the 1st. He
 took up his quarters in the temple of Jossé, in
 Japan.

(Consult the Handbook for more minutiae)
 The Consul, the Minister, Handbook and myself, and the
 but the night a chance to see a chance
 cost with him now. We also find some

Van Reed. Heko photograph.

Photograph.

When he (Heko's brother) left for Bhinagawa, 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. Then 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 at a later visit. And he added that his taking home that likeness of myself and the freight, er (Van Reed) had cost him many riis.

Heko: Narrative. i. p. 213

When he (Mrs's brother) left for Birmingham, I gave
him a license of myself then in company with the
head in the house as just before I started in the
Cooper. The picture was in glass and was called
and another. 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 Boston. My brother was
summoned by them to appear before them with the
photograph and much talk of pictures. He was
and for some time and was in the light of the
fact being nothing of his own exposure. The news
then to show the photograph here and to return to
his occupation. About six months after this
was again sent for by the Governor of Mass. so
he went for a second time, and the photograph
turned the authorities to him, taking him
strictly to show it to no one outside the limits of
his family. All this was what I saw and
brother as a later visit. But a small picture
taking from that license of myself and the picture
or (London) has cost him many more.

Abbe Girard:

Loochoo

Some days afterwards Hall and myself called on the British Minister and his staff at their Legation, 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 Loochoo Islands for several years, during which he had acquired the Loochooan 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. 1860)

Heko: Narrative. i. p. 258

1860

1860

Some days afterwards Hall and myself called
on the British Minister and his staff in their
apartment, and afterwards went to see Mr. O'Brien.
The latter was now at the
British Legation, being in a house of his own, in a
nice quiet spot near the Legation compound. He
seen in the school which he had opened
during which he had acquired the French
language. When spoken to he was open to
talk and came up to the school and the
first Catholic Church in the town in the
year 1860. (Nov. 1. 1860)
Henceforward it is to be

Van Reed, E.M.: cont

we (i.e. the Governor, two of his officers, the Consul and myself) were seated at the 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. 207 would accord).

(Preparations making for the Embassy of 1860.) Van Reed was ordered to go and superintend the trans-
-ference and storage of this coal. p. 236.

Nov 1861

we (i.e. the Government, and the
our vessels were sent to the
clear vessels brought in this matter was. 1861
(This is the first time that any link in the chain
Keele's estate. I cannot insert in the passage
Nov 1861. 1861 would account).

(Propositions making for the Embassy of 1861. Nov
Keele was ordered to go and represent the
France and stopped this call.
p. 1861.

Van Reed: E.M. cont.

Japanese servants, a house boy at 8 bus, watchman at 10 bus, assistant boy at 6 bus and an assistant cook at 10 bus per month. p. 207

(July 21. Heko meets his brother). Photograph of Van Reed and himself. (See special note). p. 212.

(Late in July: at Consulate. Lieut Brooke dinner guest. Fracks - challenge). "General (Hon) 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. Brooke from going further and tried to smoothe the matter over, and I 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 sayonara. 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 recognition of the services I had lately rendered him. p. 227

When we came back from the survey, and while

Japanese Embassy of 1860:

On February 13th the Japanese Embassy went on board the Black Swan. It consisted of two Chief Ambassadors, Shimomura Bugen no Kani and Muragaki, Awa no Kani, the Consul Oguri, Bungo no Kani, and about 15 under officials and interpreters. With the servants attached to it the Embassy consisted of 72 persons in all. Heko: Narrative. i. p. 239

Japanese Embassy of 1880:

On January 1st the Japanese Embassy went on
to see the President. It consisted of two Chief Delegates
- Gen. Shimamura, Baron Komura and Mr. Hayashi;
Gen. Iwakura, the Chief Delegation, Baron Komura
and about 15 other officials and interpreters. At
the ceremony attended to it the Emperor and
Empress in all. Here: reception! p. 23

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 6.05, then sailed without him.) --- July 20. night at anchor in Yokohama Harbour.

After breakfast I bade adieu to Capt. McDougall and went ashore and reported myself to the Consul. I asked him why the Minister had not come, saying that Capt. McDougall 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

Journal of the

(one to have been with the Commissioner's office
p July 18. He should have been a long time
beforehand as it was all was ready at that time.
University visited with 202, 1800 miles with
him. - - - July 20. night at another in Johnson
town.

After breakfast 2 to 3 miles to left. Mr. Phelps
and went westward and spent night at a hotel
2 miles from left. The Minister had not yet arrived
that left. Mr. Phelps had waited for him for
some. The General replied with a smile that he
Minister had had a severe attack of rheumatism
overnight. The 18th of July. 18. 24

Townsend Harris: cont.

(Exchange). ... This did not at all affect either the Minister or the Consul, for they are got an exchange allowance of \$1,500, and the other of \$1,000 a month from the native authorities at par. So now I asked the Minister whether I was not also entitled to an allowance also. To this he replied that I had no right whatsoever to such an allowance and that only the Minister and the Consul were entitled to it. I then said that the subordinates on the French and English Diplomatic and Consular staffs had such an allowance in proportion to their respective salaries. "Ah! but" said the Minister "the arrangement is different in their case. The allowance is made to the Negotiations and Consulates, and consequently is distributed among the subordinates. But 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 Japanese authorities". I then asked if 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, inasmuch as the arrangement had been fixed at the outset as he had stated. Heko: Narrative. i. p. 210

Townsend Harris:

We arrived at Shinagawa 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. Heko: Narrative. i. p. 258

(January 20. 1861.) It is reported that owing to the above occurrence, (Husken'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 compte rendu, asking his approval. He not only did not approve but took the opportunity to write detailed disapprobation) The compte rendu 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." p. 267. p. 274

Townsend Harris:

(~~Oct.~~ 1860 Joseph Hicks 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 they 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 Abbé. He excused him-
self 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 Hart-
ford had left. The Abbé 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
Abbé, "when you return to the American Minister
please tell him with my compliments that if in fact
• we should find in Yedo any of my countrymen
situated similarly to these gentlemen, I shall feel
much obliged if he will write them to his Legation,

Jounsend 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 Minister whom we had met on our way back from Juniso, 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 unpleasantness 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. Heko: Narrative. i. p 260

Transcribed from: 1871

our safe and trust that he will have the opportunity to
do so. Upon this the officials have their opportunity, and
nothing more was heard from the Indian Minister. Mr.
Harris advised if we were about out, so we informed that
he would be coming in the city from the Indian Minister.
For what we had been told we had been told from Harris.
and that he had immediately sent the officials to
our own best and ourselves. Upon this he had and
myself consulted and decided to return at once
to Harris and then return to our own place.
was between the 18th and the 18th of the month of
further stay. So next morning we asked our
for Harris and Harris to stay at the Indian Minister.
He said that he had some business and that he
would come with us. He said that he would come with us.

History: confused outline

Loochoo.

607. A.D. Sui dynasty. Yangti sent Zengling: who returned.

608. Again sent messengers demanding submission: battle, withdrawal.

— Guen dynasty offered protection: refused.

— Tadashiro Shimazu, Lord of the 12 Islands of the So. Sea: included Okinawa. Loose contact.

1156. Minamoto defeated: Tamatomo escaped. Nachijo: Loochoo.

1189. King Shuntō abdicated.

— Shōzen abdicated.

1260. King Eiso: descendant of Tenson: Buddhist temple.

1344. Gijōkujō: kingdom falls into three:

Dannan	Shan Nan	} of the Ming historians
Chusan	Chung Shan	
Danhou	Shan Pei	

1371. Ming Tai Tzu (= Hung Wai) demanded submission: acknowledged; tribute sent.

1391. Tai Tzu sent thirty-six families.

1396. New Loochoo monarch, received appointment.

1430. Hsuan T'ing gave King Hashi family name, Sho.

1609. Iyehisha Shimazu it grants permission to capture. Sends Kabayama and Horata: victors. King prisoners.

1630. Nembutsu introduced from Japan.

1835. King Shō Iku.

Leavenworth: Loochoo. pp. 13-29

1800

1800

1800

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SagenjiLooschoo.

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 Looschoos, 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 an arrow which, it is said, belonged to the half-legendary Japanese chieftain, Tametomo, who came to the islands long ago, the arrow being, according to the tradition, eight hundred years old.

Leavenworth: Looschoo. p. 43.

been taken, as the word to please, in the temple called
 Dargah. It is a beautiful temple and is said to be
 four hundred and ten years old. There is a well said
 description of the temple in the temple of the temple,
 seen to that of the last time, who said recently
 at Dargah. In the centre is a large temple of Dargah,
 the remaining part of the temple. There are
 beautiful decorations on the ceiling and walls which
 are inscriptions written by the emperors of Dargah
 time from Dargah. The first of these is the most
 out care on every side, it is said, being to be
 self-remembering of Dargah, Dargah, Dargah,
 who came to the temple of Dargah, the temple
 according to the temple of Dargah, the temple
 of Dargah.

Chinese:

Loochoo.

There is a suburb of Naha called Kumemura. A Japanese guidebook on the Loochoo says that during the Ming dynasty thirty-six Chinese of the Bing family came to the islands in order to teach Chinese literature to the natives. This suburb is the place where their descendants live. -- some inhabitants of this village, when they saw the writer's Chinese "boy", remarked that they themselves were Chinese, also, but the "boy" indignantly repelled the assertion, exclaiming, "They no belong China people." As a matter of fact, they were probably descendants of the original Chinese settlers, although after long years in the Loochoo, 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. Leavenworth: Loochoo. p. 41

In Kumemura there is a Confucian temple, called Koshibyo or Seibyo, and there is a school close by, called Meirindo. In the Temple is a tablet of Confucius, 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.

Customs:

Loochoo

.. 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 Loochoos as hats are for the Creoles. Both men and women, in the Loochoos, wear hairpins stuck through a knot or roll of hair on 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 Loochooan men and boys cut their hair in the Japanese fashion and it is usually among the venerable islanders, or men of middle age that one sees this interesting fashion still preserved. Clarendon: Loochoo. p 35

... the women perform the major portion of the work.
In the matter of labor for instance, the women are
the leaders, and they possess a picturesque significance
their giant umbrellas used to spread in the rain.
The husbands are, very rarely, at home besides the
a sweeping of this - particularly lying out, with
the women and the men may be seen in the fields
collecting the land.

A peculiar feature in the habits is the women
wearing the hair. Hairpins are a must on night
of course the husband sleeps with the women.
Let men and women, in the bedroom, wear
hairpins stuck through a knot of hair at the
top of the head. They are made of gold, silver,
iron or wood, and are usually of the hairpin
shape. The knot of the woman's hair is large
and loose, often the hair is pulled out, but
with some like a knot of hair on a small scale.
But the custom of wearing hairpins is dying out
just as the custom of wearing a headscarf is dying out.
Before the custom of wearing a headscarf was common
the young women would go out with their hair in
a bun, and it is usually worn in a bun.
Husbands, a man of middle age, with a few white hairs
in his hair, will be seen.

Foreign Graves: Naha.

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

1. Jules Galland 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

1853

6. Eli Crosby,

January 26. 1854

7. John Williams

8. John Miller

9. Illegible.

Laurenwath: Loochoo. p. 31.

Journal of the

October

There are six Americans, two Frenchmen, and
the name of the group is slightly misleading
because in all the list is as follows:

1. Jules Galland of the Société de l'Est
Sept. 10. 1874

2. Rev. Mathias Gault, Missionnaire of the
July 1. 1878

3. Hugh Blair Buchanan, Junr, July 20. 1873

4. John Gault, of the same place, 1874

5. John Gault, 1875

June 25. 1874

6. Eli Gault

7. John Gault

8. John Gault

9. Gault

December 15. 1874

Monument: German

Looschoo.

Speaking of foreigners, there is an interesting monument on Miyako, which is one of the "living" 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, R. J. Robertson geführt von Capitän Hermann aus Hamburg an den Felsen vor der Küste von Typinsan gestrandet. Die Besatzung ward mit Hilfe der Uferbewohner gerettet in Sicherheit gebracht und während 34 Tage gastlich aufgenommen bis sich am 17 August 1873 die Heimreise bewirken liess. In dankbaren Anerkennung dieses rühmlichen Benehmens haben Wir Wilhelm von Gottes Gnaden Deutscher Kaiser, König von Preussen, die Aufstellung dieses Denkmals zu bleiben der Erinnerung angeordnet."

Liavenworth: Looschoo. p. 31.

Relations:

Lochoo

King Kashi combined again into one, the three separate kingdoms. To him in

- 1430 Ming Kusan Tsung gave the family name Dho, continuing to present. Ming records tell of tribute sent, of gifts from the Chinese emperors, and of arrival of students. In manuscript history a Siamese ship came for trade;
1437 an interpreter sailed for Hawaii;
1467 a messenger sent to Korea
1503 a hundred men sailed for Malacca.

Heavenworth: Lochoo. p. 21.

King's ship arrived again into our harbor
separate King's ship. To him in

1480 King's ship arrived again into our harbor
and, continuing to proceed, King's ship, till

of the best part of the Chinese empire,
and of arrival of the ships. In the same year

King's ship arrived again into our harbor;
1481 an interpreter sailed for the same

1482 a messenger sent to the
1503 a messenger sent to the same

1504 a messenger sent to the same

Products: cont

Zoochow

as are the sago leaves from Oshima, and lacquer-ware and pig's blood for painting are shipped abroad. The chief foreign inputs are Chinese Tea from Foochow (via Osaka) and petroleum both American and Russian.

p. 51

Contributors: Cont.

Text:

as are the large boxes from Belgium, and papers
were and gifts those for painting are shipped abroad.
The chief foreign imports are Chinese for food
(see 1000) and petroleum both American and Russian.

p. 21

Products:

Loochoo

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 of panamas at a much lower scale of prices!

Leavenworth: Loochoo. p. 50.

Lacquer: several factories and also made in families. Most of the wood comes from Japan as well as the lacquer. Wood prepared in the islands with mixture of pig's blood and oil. For the red, vermilion from China is used. Claimed the atmosphere is better suited to painting the red than in Japan.

p. 51

Awamori: strong spirits distilled from rice. About one hundred distilleries at Okuni. Others elsewhere.

p. 51.

Pig: occurs everywhere. Salt pork privately produced in Okinawa for export. Company plans extension.

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

October 1st: recent industry: new company
at work: recent industry: new company
is obtaining almost the size of a large business
for the island and from this the island is obtaining for
the manufacturing of the late. It is claimed that the
island will not change color but one of the island in 1900
will of government and a much larger island of 1900
is now in the island: 1900-1900

October 2nd: several families and also made in
families. Most of the wood comes from Japan and
well as the island. Wood is used in the island
with mixture of good wood and oil. The island is
in the island is used. Claiming the island
is in the island to painting the island in
Japan. 1901

October 3rd: several families and also made in
families. Most of the wood comes from Japan and
well as the island. Wood is used in the island
with mixture of good wood and oil. The island is
in the island is used. Claiming the island
is in the island to painting the island in
Japan. 1901

October 4th: several families and also made in
families. Most of the wood comes from Japan and
well as the island. Wood is used in the island
with mixture of good wood and oil. The island is
in the island is used. Claiming the island
is in the island to painting the island in
Japan. 1901

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 2.00 to Yen 6.50, or to 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 6000 to 7000 pieces a year.

Products:

Loo Choo

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 ¥200,000

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 ryukyu-gasuri 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 Loochoos 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 a 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 pre-arranged pattern. After being dyed, the yarn is

The three kinds of cloth are the township, a city
cloth, found in Japan; the country - country or
cotton cloth of China and the type of hand cloth
of Japan.

The very side for the township, is greatly valued in
Japan. The value for 1800 about 1000000
about 1000000

The cotton cloth of China is of two varieties, the
chiragami or white cloth with black marks, and the
kangasami or dark cloth with light marks. The value
of chiragami is higher than that of kangasami.

It should be noted that the value of chiragami is
higher than that of kangasami. The value of chiragami is
higher than that of kangasami. The value of chiragami is
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Products:

Loochoo

Sago palm leaves are exported from Oshima 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 ¥200000.

Leavenworth: p. 47

Sweet potatoes. Nipponmeisho chishi remarks that in Japan the sweet potato is called Batsumaino or Batsuma potato, but in the province of Batsuma itself it is called Puyukye-mo or Loochooan potato because it was first brought there from the Loochoos; while in those islands it is said that it was brought from China; but in China it is asserted to have come from Luzon in the Philippines.

p. 47.

Payestuff: 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 trees 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 dyeing material sent from Yayeyama group to Loochoo by way of Formosa. -- 360000 cattiees of it exported during the last year.

p. 48.

Large tubers are exported from China to Europe
 and a large part goes to Germany, where the tubers
 are used to be made as various foodstuffs. The value
 of the export is said to be approximately 120000.
 1860

Chinese potatoes. River potatoes which are much
 in Japan the sweet potato is called Batun or
Batun-potato, but in the province of Batun it
 is called Pygmy - it is a 100000-potato tuber
 it was first brought there from the 100000, which
 there is about it is said that it was brought from China
 but in China it is said to be a native of the
 in the Philippines.
 1860

Pygmy: A peculiar kind of potatoes the 100000
 (Pygmy) which grows in the water, it is
 very small and it was common to China
 as we said, it is growing in the water of the
 river, as well as in the water of the
 is obtained a material which is used for
 and there is a better kind of it which is
 the 100000. This much is said about the 100000.
 1860