

WHY JOMON JIDAI, NOW

- Ethos of Japanese History -

I would like to express my sincere thanks to Mr. and Mrs. Yasuo and Janet Takeyama who have kindly arranged for me an opportunity to talk today at Nadeshiko Rai.

When I first heard the name of Nadeshiko 'Kai, I was so surprised as if I had found a piece of Jomon earthenware in the earth. But, to put it more precisely, since I am not an archeologist, I imagined how I would have probably felt if I were .

Nadeshiko or fringed pink is considered as one of the seven autumn flowers growing wildly in the nature throughout Japan and blooming pink in around August and September. Because urban areas have turned into concrete jungles, people nowadays have rarely an occasion to view such flowers, to say nothing of Nadeshiko preceded by Yamato, or Yamato Nadeshiko meaning typical Japanese woman, who is now as difficult to find as a pearl dropped into the Pacific, surely any capable diver would give up the effort. Yamato Nadeshiko is a name conveying the image of a fair Japanese woman. But, nowadays an increasing number of young Japanese women are walking in the street smoking nonchalantly, and the term "Yamato Nadeshiko" has become an antique name, which is no longer used in our daily life. From the viewpoint of women, on the other hand, perhaps masculine samurai spirited Japanese men have disappeared, too.

Shortly after the turn of this Century, Dr. Russell Cornwell

became famous by gIVIng more than 5,000 speeches entitled "Acres of Diamond."

It was the story of a farmer who lived comfortably in Persia and who learned of diamond, the ownership of which mine is said to bring everything that a man can hope for. He then sold his farm to start on a tour in search of diamond. He ended his miserable life by drowning off the Spanish coast. But ironically, the man who bought his farm noticed something glittering at the bottom of a nearby stream where he brought his camel to drink water. And when he ,took it up in his hand, it was a diamond.

Today; I have come here with an expectation to find "acres of diamond" of Yamato Nadeshiko. I believe that you are real Yamato Nadeshiko glittering and shining like a diamond.

Now, I will take up the main subject.

When I read an announcement of this presentation of mine by Mrs. Janet Takeyama, I noticed a one thing. The announcement read as follows:

"Long, long ago in Japan, before rice was cultivated, before there was miso soup or sake, before there were samurai warriors, even before there was Tenno, there was the JOMON JIDAI. Come and join' us in learning about this fascinating era of Japanese pre-history."

The point which caught my attention was the term

"Japanese pre-history" at the end of this announcement. I was rather concerned that this conception may not perhaps be limited to Mrs. Takeyama but may also be entertained by many Japanese. I believe that the Jomon Jidai, lasting for 8,000 years, formed an essential part of the ethos of the Japanese history itself and that it was never pre-history.

The Japanese history began approximately 20~000 years ago in the last glacier period of the Earth. Humans faced the coldest period. Around Lake Shirakaba in Nagano, there are the oldest ruins. At that time people had no earthenware, and for this reason it is called "the Pre-Earthenware Period." Before this, the Japanese land had separated itself from the Chinese continent, but later it joined again with the continent. And during this period a race called "ancient Mongoloid" arrived in Japan. And then the Pre-Earthenware Period began.

The Jomon Jidai began 10,000 years ago. During this period people started using earthenware, and this was the beginning of the Jomon Jidai. Since the earthenware contained a pattern of rope (nawa or Jo), they are called Jomon earthenware. Around this time, people stopped their migratory life style and settled down.

The Jomon Jidai is divided into the initial stage (10,000 - 9,500 years ago), early stage (9,500 - 6,000 years ago), anterior stage (6,000 - 5,000 years ago), middle stage (5,000 - 4,000 years ago), posterior stage (4,000 - 3,000 years ago) and late stage (3,000 - 2,000 years ago). The Jomon Jidai lasted for about 8,000 years.

The period which requires a particular attention is the middle Jomon period, because during this period the Jomon culture and art culminated. The climate at that time is considered as more or less identical as today.

The flame earthenware photographed in your letter of invitation to all of you (unearthed from the ruins of Sasayama, Dohi-cho) is a product of this middle Jomon period.

This flame earthenware is mostly produced in the basin of the Shinano River.

The rim of the earthenware is ornamented three-dimensionally in the form of flame that warms the whole earthenware. The actual product shown in this photograph is about 46.5 cm. high.

Taro Okamoto, artist who passed away the year before last (in 1996) at the age of 84, was fond of this flame earthenware. He felt it was a piece of wild and unrestricted abstract art ignoring all stingy practicality or plausible concreteness.

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Taro Okamoto said that he found the meaning of the earthenware of the middle Jomon period when he glanced **casually** on the Jomon earthenware displayed as archeological materials together with stone implements at Tokyo National Museum, Ueno in August 1952 and was impressed so much that he could hardly

move.

From his childhood he seems to have been surrounded by a large number of books on the history of art, and he studied ethnology at Sorbonne in Paris. Thus, he had access to a large number of collections or literature, but he said he did not know the Jomon earthenware until then. Then, he took up immediately books on archeology to study the Jomon earthenware. But all he could find were limited to the chronology of patterns and flat sample photographs, and there were no description of the essential points he ,was craving to know, i.e. how this "fantastic" plastic art was made and what kind of people made it. Saying "This is worthless," he asked university professors whom he knew to introduce him to various archeological class rooms, which he visited by travelling to different parts of Japan. As a result he wrote "A Thesis on Jomon Earthenware", which he published in an art magazine, Mizue.」 At that time, for the first time in Japan and consequently in the world, the Jomon earthenware was taken up as an art and also as a cultural problem. At first, hardly anybody took it seriously. But it was gradually recognized, and a book called 「the Japanese Tradition」 (Kadokawa Bunko) in which "A Thesis on Jomon Earthenware" appeared proved to be a best seller. A copy of 「The Japanese Tradition」 which I have here is a gift of Taro Okamoto which I received directly from him.

On December 24, 1989, a snowy Christmas eve; Taro Okamoto and I visited the Togariishi Museum of Archeology to see earthenware. This trip proved to be the last trip for Taro Okamoto

to Shinshu.

Taro Okamoto said that he had come many times to visit Togariishi. One of the purposes of visiting Tateshina on December 24 was to see an earthen figurine called "Jomon Venus" unearthed in 1986. This figurine was designated as an important cultural asset in June 1989, and was designated as a national treasure in June 1995. And thus the figurine became a national treasure which was made at the oldest period in Japan.

The second oldest national treasure is a gold seal which Queen Himiko received about 2,000 years ago.

Earthen figurines were made with a prayer for the prosperity of the descendants, but they are almost always damaged when unearthed. But this "Jomon Venus" was an exceptionally large figurine, unearthed in a complete form, measuring 27.9 cm. high and weighing 2.14 kg. The year of make is said to be in the middle Jomon period of about 4,500 years ago.

Regarding this figurine, as I have no time, please allow me the liberty of omitting an explanation about this. But I would like to recommend you to go and see the figurine. I am sure that you will find the original form of Yam at a Nadeshiko in it.

At that time, I had constructed the first so-called health spa or Kenkoo Dojo in Japan near the Museum of Archeology. I wanted to display Taro Okamoto's work "Jomon Person" there. When I asked Taro Okamoto to make "Jomon Person," he replied: ((Myoid chap, I have already made Jomon Person. He is standing in my garden and is waiting for you." With this remark, he led me

to where "Jomon Person" was standing in his garden at Aoyama. At present, "Jomon Person" made from this original model is standing at my Kenkoo Dojo in Tateshina. I have instructed my son "Never to sell this Jomon Person" whatever hardship he may be faced with. "This Jomon Person will protect him whatever hardship he may be faced with. So, he should absorb the power of Jomon Person, and make the utmost efforts and utilize his full potential together with his fellow worker." This is what I am planning to write in my will to him.

Taro Okamoto found the origin of vitality of the Japanese race in the Jomon earthenware.

Taro Okamoto, who went to Paris in 1942 to study, saw with his own eyes the development of the avant garde art movement and returned to Japan, said that the painting of Mt. Fuji made by Ryusaburo Umehara, who was at that time a God-like presence in the world of art, was for him nothing more than an unrefined piece of drawing made by a country gentleman wearing a Coleman mustache. The Buddha statues of the Asuka/Nara Period were for him nothing more than shrewd imitations of the contemporary Chinese Buddha statues.

He concluded that the only outstanding artistic and original Japanese works of art in Japan were Jomon earthenware made by the Japanese during the middle Jomon period. And anyone cannot let the truth of history be erased.

The Jomon earthenware contain "patterns of violently covering, overlapping each other, nose-diving, and rotating clay

Ropes glued on the outside of the earthenware”(「The Japanese Tradition」) Taro Okamoto expresses the Jomon earthenware as follows: "Persisting strain, and yet purely transparent sharpness of mind. In particular, the terrific beauty of the middle period of ripe culture is stifling." (「The Japanese Tradition」)

Violence and delicacy, dynamism and simplicity. The Jomon earthenware contain the violence and strength as well as pure simplicity of living people born in Japan. '

They contain power that evokes the essential passion of humans which they are now losing in every instant. Taro Okamoto says that he feels the vitality of the Japanese race. And yet there is nothing identical among them.

I have decided to call this powerful vitality and originality of the middle Jomon people <'the Jomon power."

Lately, the loss of entrepreneurship among the Japanese has been taken up as a problem. But the origin of the Japanese entrepreneurship lies in this Jomon power, which has flown constantly in the blood of the Japanese for the more than past 5,500 years. How to awaken this power will be the key to the question of whether Japan can prosper in the forthcoming 21st Century.

Thus, the Jomon Jidai is not Japanese pre-history but is an essential part of the Japanese history and formed the basis of the Japanese culture. The Jomon people made clever use of the natural environment to create their original culture.

The Jomon people were hunters and gatherers. And lately it

has been found that they began cultivating land during the Jomon Jidai. And there the Yayoi people arrived with the rice cultivating technique about 2,000 years ago. How the Jomon people and the Yayoi people rivaled and assimilated themselves is a question on which historians disagree. Lately, however, the theory that the two forces coexisted until about the 8th or 9th Century has become predominant.

「Kojiki」 (Record of Ancient Things) and 「Nihon-shoki」 (Chronicle of Japan) . These are two official records of ancient Japan compiled in 712 and 720 respectively. The fact that they erased one of the ethnic groups from descriptions distorted the historic view of Japan. This is called the Kojiki and Nihon-shoki –KIKI myth.

The leader of one of the forces is Susanoh of Izumo, and they maintained their forces in the region of Suwa and are considered as the founder of the origin of the so-called "Suwa Dynasty." As an event of the Opening Ceremony of the Nagano Winter Olympic Games, a part of the Onbashira Festival was demonstrated. This is a festival of the "Suwa Dynasty" inherited from the Jomon Jidai and its demonstration.

The Jomon people are still alive. I was born in Amanuma near Ogikubo in Suginami-Ku, Tokyo. But my parents came from Nagano Prefecture. My father was born in Suwa and my mother in Matsumoto. My permanent domicile is still at Toyohira, ChinoShi, Nagano Prefecture.

In particular, Tateshina and the southern side of Yatsugadake

Range was the centre of the Jomon culture that flourished about 5,500 years ago in Japan. At that time the Japanese population is presumed to have been around 260,000 inhabitants. Their average life span was from 23 to 35 years on different estimates, and on this piedmont of Yatsugadake more than 10 percent of the whole population reportedly concentrated. It was what is now Tokyo. During the World War II, when Tokyo was raided, my father watched a rain of incendiary bombs falling at Meguro, while my mother, sister and myself evacuated ourselves and remained hidden in this village of J oman. From my primary school days when I lived in Tokyo, I availed myself of the summer holidays to visit there. Perhaps due to the imprint of the Jomon people's DNA, I gaddled around the mountains and fields just like the Jomon people. I didn't eat acorns, but I often chased ground wasps and searched their nests. Sweet-boiled wasp larvae served on top of boiled rice taste great. I have brought here some of them. This one here is a home-made product with wasp larvae that my relatives caught near our Kenkoo Dojo in Tateshina. And this one here is a product sold at a local department store. This is a delicacy as prized and expensive as caviar or foie gras. I would like to add that this is known locally as a medicine for longevity, and it is said that the Emperor Showa repeatedly ordered this for his own intake.

In this Suwa district, the once-In-seven-years Onbashira Festival will be held this year. The three important Onbashira of Japan are "Daikoku-Bashira" of Izumo, "Kokorono Onbashira" of

Ise and "Onbashira" of Suwa. The three are now different from each other, but when they are traced to their root, one arrives at "the Onbashira" of Suwa in the original form.

Regarding the Onbashira Festival, please allow me the liberty of omitting the explanations on it because it will take time. On April 3rd, 4th, and 5th and also on April 10th, 11th and 12th, the members of the CEO CLUB/Super PAC, a club of American business presidents, will take part in "the Jomon Power Fitness Program" at Tateshina. Their main purpose is to see the "Kiotoshi" or "Pulling Down of Trees." Every time when trees are pulled down, 2 - 6 persons die being caught under the trees pulled down from atop a hill, but the Jomon people are not very much concerned about it. Perhaps they think that everybody eventually die sooner or later.

Now, let's reflect on why there is meaning in talking about the Jomon Jidai.

There are two ways in learning from history_ One way is learning about, and the other way is learning from.

The current Japanese school education is biased towards "learning about." In this process importance is given to memorization and the thinking capability of students has fallen down. The "learning from" gives importance to what one learns from any historical subject, and it is a learning process different from memorization. And now what should we learn from the Jomon Jidai.

Here, I have summarized my reflection from four angles.

1. Jomon intelligence

In the first place, learning from the intelligent power of the Jomon people, from the Jomon intelligence.

Unlike the rice-cultivating Yayoi people, the Jomon people had to adapt themselves correctly to changes in order to survive and therefore they were presumably good at crisis management. Thus, they probably acquired the habit of judging the main issue by grasping the overall situation. When they hunt by means of obsidian arrows, team work was important and they had to act and judge rapidly. To put it in current terms, they had strong initiatives and entrepreneurship. They could not survive with a bureaucratic way of thinking. On the other hand, the rice cultivating Yayoi people tended rather to think first of stability and fall into the salaried person's way of thinking. And they tended to create a pyramid-type organization. The principle of the Japanese vertical society is rather a system born out of the Yayoi type concept. The Yayoi people tended to create bureaucratic organizations. And to fix their intellectual axis into one. This is all right when their economy is growing stably, but once a crisis develops, the Yayoi-type way of thinking is likely to result in their missing the opportunity to address the situation. In this respect, the Jomon people are good in acting by changing their intellectual axis.

Fifty years after the end of the World War II, Japan is now faced with a critical situation amid tumultuous waves of changes.

Now is the time when we most badly need Jomon intelligence. Under such a condition, the transfer of power from men with Yayoi-type way of thinking to those who have Jomon intelligence will revive the social vitality and will make people happy. This Jomon intelligence is one aspect of Jomon power.

Now, let me define briefly Jomon power. Jomon power is the sum of Jomon intelligence, Jomon mental energy and Jomon physical energy. Therefore, Jomon intelligence is one element of the Jomon power.

Japanese history has gone through several national crises. The leaders who steered the rudder to tide over such crises were men who had Jomon power. For example, Zozan Sakuma, Shoin Yoshida, Takamori Saigo, Shinsaku Takasugi, Ryuma Sakamoto, Kaishu Katsu, Yukichi Fukuzawa, etc. during the Meiji Restoration were such men. I further think that Sontoku Ninomiya, Eiichi Shibusawa and Ikki Rita had a high degree of Jomon spirit. Nobunaga Oda and Ieyasu Tokugawa who reigned during the Sengoku Jidai (the age of war lasting from the close of the fifteenth century to the close of the sixteenth century) also had a high degree of Jomon character. Other persons who can be mentioned in this respect are Yoritomo Minamoto during the Kamakura period, Michizane Sugawara and Shotoku Taishi during the preceding periods and Susanoh-no-Mikoto during the further anterior period. But men who had too high Jomon intelligence often were killed. We shall call the degree of Jomon intelligence the Jomon degree. My Jomon degree was 74% as

measured at the ruins of Sannai-Maruyama in Akita Prefecture. Maintaining your Jomon degree at such a level will save your life. But above 93%, your life will be exposed to risk. Men who lived long by controlling well their degree of Jomon spirit included Ieyasu Tokugawa, Yukichi Fukuzawa, Sontoku Ninomiya, Eiichi Shibusawa, and Kaishu Katsu. Men who had too high degree of Jomon character resulting in their death included Zoozan Sakuma, Shoin Yoshida, Ryuma Sakamoto, Ikki Kita, and Nobunaga Oda. I think that Ikki Kita had a degree of Jomon character of about 96%. As Mr. Yasuo Takeyama has a degree of Jomon character of about 89%, I believe that he is still all right. Although he is claiming to be a Yayoi man, he is in fact a disguised Jomon man. He is similar to Issai Sato, a Confucianist at the end of the Tokugawa Shogunate. He was apparently a scholar of the Chutzu doctrines but was in fact a devotee of Wang Yang-Ming (O-yomei), a Chinese philosopher. By the way, this value of Jomon degree is not based on scientific grounds. It is based purely on my intuition. In any case, the Jomon people are good at creating creative chaos. To solve a problem, they grasp the situation not on the plane level but on the three-dimensional and virtual level during any action they take. Being good at crisis management is the characteristic of the Jomon people: The type of men most badly needed in today's Japan is those who are capable of thinking in the Jomon manner. All crises in Japanese history were overcome entirely by the Jomon people. That is obvious. For the

Jomon people, Japan was for the past 10,000 years their mother, child and father. And that is why they risked their life to protect it.

Now, I pass to the next subject.

2. Origin of democracy

When the Jomon people had to choose their leader, all the people gathered and chose the best man to do the job as the leader. For wild boar hunting, they chose the best hunter of wild boar as their leader. For deer hunting, they chose the best man in the technique of hunting deer as their leader. And all the rest obeyed his order. When the boar hunting or deer hunting missions are over, that leader reverts to one of the members of the village. He will not remain forever as the leader when he has nothing to do.

And the game is shared by all. The organization is flat and flexible. The Jomon people may be considered as the first men who have judged the right man for the right position not by eligibility but by suitability. From such a concept, they developed a system of democratic organization and management. On this point, the philosopher Takeshi Umehara said: "I do not think that the Japanese democracy was simply an ideology imported from the West after the Meiji Restoration." (「Essence of the leader, 」 Kobunsha) It is interesting to note that he pointed out that the condition of being a democratic leader incorporated into the basic Japanese culture during the Jomon Jidai is important for understanding the Japanese democracy.

Japan is said to be good at absorbing foreign civilization and technology, but this is an wisdom of the Jomon people lasting from the Jomon Jidai. The Jomon people who had encountered no enemies during 8,000 years faced a great challenge 2,000 years ago. And the strategy they took at that time was very characteristic of the Jomon people. They assimilated well the Yayoi people as they coexisted with the nature and by giving up temporarily the idea of governance they found the way of coexisting. Govern without governance. The strategy of Yamato Nadeshiko is precisely the wisdom of the Jomon people. The Yayoi people began learning the wisdom of the Jomon people, too. And they formed the spiritual culture peculiar to the Japanese. You may think that I have digressed from my subject of democracy, but in fact this wisdom of the Jomon people is related with the Japanese democracy. I hope that you would reflect on it.

3. Wisdom for the solution of the global environmental problem

Now the world is nearing the limit of a human-centered civilization. The human civilization has developed by turning animals into livestock and by destroying the nature. And the sum total of the human activities is now reaching the limit of the capacity of the nature and resources of the Earth. Partially concrete phenomena in excess of that limit have already begun to show up.

Mad cow disease has created a great sensation, deforestation has resulted in atmospheric pollution, warming up of the Earth

and the destruction of the ozone layer. Stress has led to lower reproductive function. In this way, events that threaten the human vitality and exhaust their potentiality are occurring one after another. In Japan in particular, the signs of not only a declining thinking capability of humans but also of their declining perceptive functions and fifth sense or sixth sense have shown up in children.

In the Rio de Janeiro Declaration issued at the end of the Brazil Summit "United Nations' Conference on Environment and Development" held in June 1992, "the Continuous Deterioration of the Ecological System Serving as the Basis of Living" was taken up as a problem. This is due to the globalization of disruptions in the natural ecological system. And the Kyoto Protocol that concluded "the Third Contracting Parties to the United Nations Framework Convention on Climate Change Conference (Kyoto Conference on the Prevention of Global Warming)" put up a target value of "at least 5% cut in total for the target of cutting down the emission of greenhouse gases for all the industrialized countries and for each country." And this is based on the principle that "the net changes in the emission and absorption of greenhouse gases that have resulted from the human activities through forestation, reforestation and deforestation after 1990 can be included in the target of cut."

Therefore, we need a change in our conception. It is said lately that humans are not the contents that should be included in the vessel called the Earth. The Earth is not "a space ship named

'Earth'." This means that we humans must humbly realize that we are just one among systems of nature. It is necessary to change our conception from "I think, therefore I am." to "I am, therefore I think." (「Intellectual axis changes 」 by Masaru Takuma, Jiwakusha)

As a matter of fact, the Jomon people were a rare human race who succeeded in coexisting well with nature and Earth's resources. In addition, the Jomon people did not kill each other. Jomon civilization lasted 8,000 years, yet archeologists have found evidence of fewer than 10 Jomon people who were killed, among the bones of several thousand bodies unearthed.

More important is that there existed no weapons for the aim of killing humans in Japan during the Jomon Period.

(「Kookogaku No Sanpomichi」 by Migaku Tanaka / Makoto Sahara, Iwanami Shinsho)

In the whole world, now in Africa only at 17 places big racial battles have arisen. And it is important to learn the spirit of co-existence from the wisdom of the Jomon people.

4. Origin of entrepreneurship

Finally, what is the Jomon power which would save the future Japan? It depends precisely on the initiatives and entrepreneurship of the Japanese. The intensification of the "salaried person". type spirit of asserting only one's rights and failing to perform one's obligations will result only in an increasing number of passive and dependant persons, loss of

creativity and vitality, and declining dynamism. A typical Jomon household generally consisted of five members, and five households constituted a unit. This may be comparable to a group of small and medium enterprises. The recent ratio of starting new small and medium enterprises has fallen down remarkably, and is exceeded by the ratio of liquidation. This situation, if allowed to persist, will diminish the social vitality.

Among the active Japanese population, the employees of small and medium enterprises employing 300 or less employees account for 68%, and the decline of their morale will result in a waning of Japan.

The present Japanese society, now witnessing a negative economic growth rate for only the second time since, World War II, has lost its self confidence. At the time of the first economic setback during oil crisis of 23 years ago, however, the active population consisted 50% of salaried person and 50% of self-employed persons, and people were still full of vitality. This time, a depression has occurred in the middle of a social situation where salaried persons account for more than 70%. Accordingly, the whole nation is in a situation similar to being aboard the deluxe passenger boat Titanic that left 86 years ago in April 1912 from Southampton in its maiden voyage for New York and their sense of crisis has been diluted. Therefore, corrective measures have been necessarily delayed.

Then, what should we do? First of all, as professional mountain climbers do, we should not lose our peace of mind we

should return back to the road from which we came. Yes, Back To The Basics.

The expression "Back To The Basics" means returning the ratio of salaried persons to self-employed persons back to 50/50 as a social phenomenon and the necessity of re - recognition of entrepreneurial spirit by the business leaders of big enterprises, too. Furthermore, the confused relations between "existence and value" which are causing annoying problems in our present society should be reviewed and corrected. I think that all of you have your own BASIC.

But what I want to convey to you here is that we should confirm here the basic mental attitude or frame of mind of the Jomon people. We should remember that the earthenware in the middle Jomon period contained the vitality of the Japanese race which awakened the basic passion in humans which we are now losing, And yet each piece of earthenware was unique. The origin of Japanese initiatives and entrepreneurship is in the "Jomon power" which has consistently flowed in our blood from the Jomon Jidai. Each one of us Japanese should make effective use of our strength and core-competence, draw out our human potential and display our initiatives and entrepreneur~hip. And for that purpose we should restore our intelligent power, mental power and physical power. We should cause our JOI:non power to explode. We should make it clear that, whatever difficulties we may face, we will keep on maintaining the positive mental attitudes of passion and patience for the solution of our problems.

And we should not be diverted by trivial measures and the pursuit of immediate profits, which would cause us to forget our long-term perspective, high ideals and ambition called KOKORAZASHI which could guide the Japanese leaders in our march for the 21st Century. That is the intrinsic way of the Japanese succeeding the Jomon culture. And in this way we would be a nation respected by the people of the world. Well, with this remark I would like to close my presentation and accept your questions. And after the question and answer session, we shall taste Jomon cooking "sweet-boiled wasp larvae" to refill ourselves with energy.

SAKAN YANAGIDAIRA

April 2, 1998

This speech was made at the residence of Mrs. Jean-Marie RAYROUX, counsellor Industrial and scientific affairs Embassy of Switzerland in April 2 1998.