



women of Minamisanriku harvesting hijiki seaweed in after harvesting, it turns black.

eaweed grows too tall," Yachiyo says. Some of them After simmering, the hijiki is rinsed again with fresh normal; the seaweed should be harvested when they are at a moderate length, when they can be made into delicious hijiki dishes. "The topography of the area has changed due to the disastrous earthquake of has changed due to the disastrous earthquake of has changed be have a dry. The final product is completely black and delicious.

Although the wind is piercingly cold, the sunlight shining on the beach feels like spring. At the sight of 2011. Before the disaster, I used to be able to walk to steam rising from simmering hijiki and the sounds of the best spots to harvest hijiki but now they cannot lively chatter of women, you know that spring i be reached without a boat.'

early March. Hijiki flourishes on the rocky reefs along the shore that appear during ebb tide.

On the opening day of the hijiki harvest season, women wear boots and go to the beach to gather

After rinsing the harvested hijiki with fresh water, it should be simmered for five to six hours. The degree of firmness determined at this time becomes the firmness of the final cooked hijiki regardless of the hijiki seaweed using a sickle. They wait for the tide to time that the hijiki is soaked in water to make it ebb and go into the water and head toward the reef. tender. Tender hijiki remains tender even if the They then cut the root of the hijiki with a sickle. Ms. Yachiyo Oikawa who lives in Terahama in the Togura district is one such person.

"Since we can harvest hijiki only once a year, the soaking and cooking time are adjusted to make it firmer, and firm hijiki remains firm. Therefore, the initial processing of hijiki on the beach is the deciding factor in producing its tastiness.

発掘、発見してください!

〔材料〕

乾燥ひじき 30g サツマ揚げ ニンジン イトコン 油揚げ 高野豆腐 各適宜 めんつゆ 50cc

〔作り方〕

①ひじきは 30 分程水に浸して戻す。 ②材料を細かく切り、鍋に入れて煮る。 ③汁がなくなるまで煮詰めたら、仕上げに ゴマ油を適宜加えて炒め、風味とツヤを







海の幸、里の幸、山の幸に

夏はコップに水滴がつく

ほど冷たい水だ。

and plentiful springwater.

めぐまれた南三陸町。

里海暮らしの喜びを

おすそ分けします。

memorial services for their ancestors according to customs that have been passed down through generations. The gathering for nembutsu chanting (invocation; chanting the name of Buddha in Buddhism) is held during the vernal equinox and autumnal equinox. Members from 15 families of the Matsukasa Contract Association, made up of people in the area

who used to work at the Matsukasa Residence, gather here. Everyone sits in a circle, passing around a large rosary from person to person in rhythm with the beating of a gong and drum while performing an invocation. It is said that no one can step over this rosary. They continue passing the rosary in a clockwise direction 11 times while performing an invocation. In order to safely escort the dead back to paradise, they all chant "Namu voice. Lastly, the rosary is passed counterclockwise three times in

quick succession. This action depicts a hurried return to this world

Built in the Bunka/Bunsei era (1804-1830), the Matsukasa after escorting the dead spirits back to paradise.

Residence in Hikoro no Sato of Iriya has been designated a The person in charge of nembutsu chanting is selected by a "tangible cultural asset" of the town. Many local residents worked rotation schedule and keeps the rosary and gong that are put into as servants in this household in which successive generations a wooden box, and is responsible for the Nembutsu chanting lived. And even now their descendants often gather to hold ceremony for half a year. If one of the members or their relatives passes away, each household presents 1.8 kg of rice and two thousand yen to the bereaved household. In this way, sad events are shared, thus making the members able to support each other. Members then gather at the Matsukasa Residence and hold a memorial service with Nembutsu chanting. To escort the dead to the paradise without getting lost, they chant the name of Buddha and pass around the rosary. At events such as the first equinox day, Bon Festival, second and sixth anniversary of the person's death, they once again chant the name of Buddha to pray for the dead person's soul.

松笠契約

After chanting a prayer to Amida Buddha, everyone eats a traditional Buddhist vegetarian meal. It is a fun time to chat together with people of all generations. The ties forged here have Amida, Namu Amida (Hail Amitabha Buddha)" in a sing-song supported those who live in this mountainous area, and will continue on to future generations.

南三陸に生きる人びと、 南三陸の魅力と出会える 新プログラム●●●●●●●● 南三陸人と集う一日

開催期間:2019年3月~2020年2月まで 所要時間:約1時間30分 参加費 : 3,500 円/1名(各回共通) ※最初に簡単な自己紹介の時間を設けます

※最少催行人数6名

第1回「南三陸人と集う日 南三陸人:遠藤健治さん(震災当時:南三陸副町長)

年間スケジュール(予定)

4月27日(土) 山内正文さん「明日で8周年!100回開催を目指す福興市の軌跡」 5月11日(土) 小野寺寛さん「究極ガイド付!田東山つつじウォーキング」 6月22日(土) 阿部愛子さん「プチランチ付き/南三陸・季節の食材を学ぼう!」 7月28日(日) 佐藤太一さん「我が領土・荒島案内!再建した鳥居見学ツアー」 8月11日(日) 阿部勝善さん「里山農業体験!穫る・撒く・食す!」 9月21日(土) 及川吉則さん「実食!水産業者のこだわりバウムクーヘン」 10月13日(日) 大森丈広さん「まるごと!オクトパスくん」

テーマ : 「元副町長と、東日本大震災・あの時を共に語る」

11月16日(土) 及川善祐さん「蒲鉾王に学ぶ蒲鉾の秘密&工場見学」 12月20日頃 阿部拓三さん「ラムサール博士と行く!コクガン観察会」 2月22日(土) 阿部富士夫さん「南三陸の養殖形態の変化と ASC について学ぼう!」

お申し込みは下記サイト、またはお電話で! **TEL 0226-47-2550** https://www.m-kankou.jp/program/221223.html/

https://minatabi.good-travel.info/

〈高速バスで来られる方〉 仙台駅から南三陸町間を結ぶバスが一日6本出ています。柳津から南三陸町までの所要時間は約30分です。



第89回志津川湾 ほたてほやまつり福興市

> 9:00-13:30 志津川仮設魚市場(予定)

2011年4月から継続してきた福興市は8周年! 皆様への感謝の気持ちを込めて福興市名物の餅 まきを実施。ほたて・ほやなと゛新鮮な海の幸 を販売する他、福興市おなじみの飲食ブースも 立ち並びます。(※水揚げ状況によりほやとほ たての販売が変更になる場合があります。)

第90回志津川湾 ほやまつり福興市

> 9:00-13:30 志津川仮設魚市場(予定)

甘みがあって柔らかい南三陸町のほや。水揚げ されたばかりの鮮度抜群のほやを詰め放題にて 販売する他、地元漁師による「ほや剥き講座」 も開催!ほやメニューを含む南三陸町ならでは の海の幸、地元の味をお楽しみいただけます。

第91回志津川湾 銀ざけまつり福興市

9:00-13:30 志津川仮設魚市場(予定)

南三陸町が養殖発祥の地といわれている「銀ざ け」が主役!焼き物・揚げ物、和食にも洋食にも、 どんな料理にも合う銀ざけは、刺身でも美味し く食べられます。そんな銀ざけを丸々1本売り で大奉仕。地元ならではの銀ざけメニューをご













flourished in the past. Since they mined gold with open pitches so of the pipe as it flowed. remnants of their former appearance are left today. Gold mines in mine about 50 meters above Inaribeyasu. Spring water wells up from this former gold mine. People in the hamlet continued to depend on this spring water until a waterworks system was finally established around 1980.

一年中途絶えることのない「長寿の水」/湧き水の3枚の写真は村山嘉昭氏提供

On November 28, 1957, the "Inaribeyasu Water Supply System, a publicly-owned water system with concrete water storage tanks using this spring water was established. At the time, eight households in the community pooled their money to create a place to draw water that was equipped with filtration equipment. The residents drew water from the "Inaribeyasu Water Supply System" and brought with them a balancing pole with buckets attached to transport water home. Every household had a huge water jar so that the spring water could be stored.

The first tank of the "Inaribeyasu Water Supply System" is water for drinking; the second tank is for washing the face; the third tank is for washing clothes, and the fourth tank is for washing feet and soiled items. At this location, residents cleaned fish, washed could often be heard at this "watering place."

The abundant spring waters of the Inari Forest (Inaribeyasu) is "longevity water" of Inaribeyasu. Even after the waterworks located in Dojishita Aza Daira in the Iriya district along a narrow system was established, some households continued to use this mountain road at the end of a hamlet. There is a house in this that here for such a long time because of the endless source of pristine

spring water. can hamlet its history back for 600 years. People were able to live An extraordinary event occurred at Inaribeyasu at the time of the Great East Japan Earthquake of March 2011. The earthquake of March 11 triggered a threefold increase in the amount of spring water. The water, which had flowed through about one-third the The Minamisanriku area has strong historical ties to the World Heritage site of Hiraizumi, and is known for its gold mines that diameter of the pipe until the previous day, filled the entire width

that earth and sand entered the inside of the gold mines, no

In Iriya not affected by the tsunami, in spite of the power and water outage, people started to make rice balls (onigiri) for Iriya flourished in the Edo period (1603-1868). There is an old gold evacuees at the community hall. The houses had stockpiles of rice, the community hall had propane gas, and prolific amounts of water continued to flow from the spring at Inaribeyasu. These rice balls became the first food eaten by thousands of evacuees, stranded without water or food and the roads closed because of

Initially, the people of Daira put spring water into plastic bags placed in plastic cartons used to put harvested apples and were able to supply water to the evacuation centers. Many residents brought plastic containers from their houses located at higher elevations not affected by the tsunami. It took about a month to supply water to all the evacuees living in their homes.

The abundant volume of spring water from Inaribayesu helped save the lives of many people. On April 7 when a water supply system was nearly completed

with the support of Japan's Self Defense Forces, a strong aftershock took place. As a result of this aftershock, the spring water in the Inaribayesu returned to its usual water volume. vegetables, and children even bathed here. Sounds of lively voices In the mountainous area of Iriya, the spring continues to supply





うれしそうな大羅集落の人々。(阿部博之氏所蔵)

※柳津・気仙沼間の BRT は上記以外の時間にも運行しています。https://ww

















All the people of Daira live long lives. The residents respect the

this "water of life" to local residents.







