

高千穂郷・椎葉山地域 世界農業遺産

GIAHS Takachihogo-Shiibayama

山間地農林業複合システムによる
森林と農林業の調和

Harmony between forests and agricultural forestry
through a composite system of agricultural forestry
for mountainous regions



森林と伝統文化を育む日本神話の里

The Home of Japanese Mythology—Nurturer of Forests and Traditional Culture

高千穂郷・椎葉山地域

Takachihogo-Shiibayama Site

古来、日向国臼杵郡の高千穂郷、椎葉山と呼称されていた本地域は、高千穂町、日之影町、五ヶ瀬町、諸塚村、椎葉村の3町2村からなり、古事記・日本書紀における天孫降臨の地として、多くの神話や伝説が息づいている。

In ancient times, this site was known as Takachihogo and Shiibayama of Usuki County in Hyuga Province, and it consists of the three towns and two villages of Takachiho Town, Hinokage Town, Gokase Town, Morotsuka Village, and Shiiba Village. The site is also home to many myths and legends as the land where a descendant of the Shinto sun goddess descended from the heavens to found Japan in the Kojiki and Nihon Shoki (Japan's oldest known texts).

世界農業遺産とは


世界農業遺産 [GIAHS : ジアス] とは、世界的に重要かつ伝統的な農林水産業を営む地域（農林水産業システム）を、国連食糧農業機関 [FAO] が評価・認定する制度で、平成 30 年 7 月現在、世界で 21 ヶ国 52 地域、日本では 11 地域が認定されている。

What are GIAHS?

GIAHS (Globally Important Agricultural Heritage Systems) are sites in which culturally important and traditional forms of agriculture, forestry, and fishing (agricultural, forestry, and fishery systems) are carried out. These sites are evaluated and certified by the Food and Agricultural Organization of the United Nations (FAO), and under this system, there are currently (as of July 2018) 52 recognized sites in 21 countries worldwide, with 11 of those sites located in Japan.

GIAHS: Globally Important Agricultural Heritage Systems

FAO: Food and Agriculture Organization



面積の約92%が森林で、そのほとんどが傾斜地であるという厳しい条件の中、人々は、農業と林業とを複合的に行うことで、森林の保全と活用とのバランスを図りながら生活の糧を得ている。その営みは、森林や農地に生息する希少動植物の保全、山々の斜面を覆う棚田などの美しい景観、そして、古の日本神話と民俗を今に伝える神楽などの伝統文化を育んできた。

この農林業複合システムは、世界的に重要な伝統的システムと評価され、平成27年（2015年）12月、世界農業遺産に認定された。

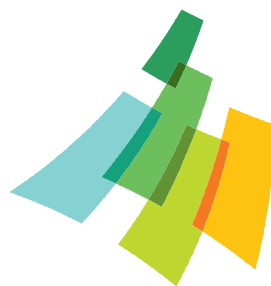
Approximately 92% of the site is covered in forest that is mostly on sloped land, and despite these harsh conditions, people have been carrying out a composite system of agricultural forestry to sustain their lifestyles while striking a balance between conservation and the effective utilization of the forest.

The workings of this system have fostered the conservation of rare plants and animals that inhabit the forest and farms, beautiful landscapes that include sloping mountains covered in rice terraces, as well as traditional culture such as the religious performance known as kagura, which brings the mythology and folklore of ancient Japan into modern times.

This composite system of agricultural forestry has been evaluated as a globally important traditional system and was certified as a Globally Important Agricultural Heritage Site (GIAHS) in December 2015.

Contents

- 4 世界農業遺産 高千穂郷・椎葉山地域の概要
- 6 高千穂郷・椎葉山地域の町村
- 11 評価のポイント
 - 12 食料及び生計の保障
 - 16 生物多様性及び生態系
 - 18 知識システム及び適応技術
 - 24 文化、価値観及び社会組織
 - 32 優れた景観及び土地と水源管理の特徴
- 36 将来世代への継承 アクションプラン
 - 4 GIAHS Takachihogo-Shiibayama Site Overview
 - 6 Takachihogo-Shiibayama Towns and Villages
 - 11 Evaluation Criteria
 - 12 Food and Livelihood Security
 - 16 Biodiversity and the Ecosystem
 - 18 Knowledge Systems and Adaptive Technologies
 - 24 Cultures, Value Systems, and Social Organizations
 - 32 Excellent Landscapes and Land and Water Resources Management Features
 - 36 Passing Traditions to Future Generations, Action Plan



世界農業遺産 高千穂郷・椎葉山地域

GIAHS Takachihogo - Shiibayama

山間地農林業複合システムによる森林と農林業の調和

Harmony between forests and agricultural forestry
through a composite system of agricultural forestry for mountainous regions

九州山地を構成する標高 1,000m から 1,700m 級の山々に囲まれた険しい山間地である、高千穂郷・椎葉山地域。森林に囲まれ、平地が極めて少ない厳しい環境下で、人々は長期的経営である人工林における木材生産と、シイタケ栽培や和牛生産、棚田での稲作など多様な農業を組み合わせる『農林業複合システム』を構築してきた。このシステムによって、農林家の生計手段が木材採取や開墾等、過度な森林利用に陥ることなく、森林と農林業の調和が図られ、森林資源が良好に保たれている。

また、スギ・ヒノキ等の針葉樹林だけでなく、シイタケ栽培のためのクヌギ等、落葉広葉樹も併せて保全管理を行うことで、生物多様性についても良好に保たれている。さらにこのシステムは、山々に住む神々へ集落を挙げて五穀豊穡を願う神楽など、重要な伝統文化も育んでいる。

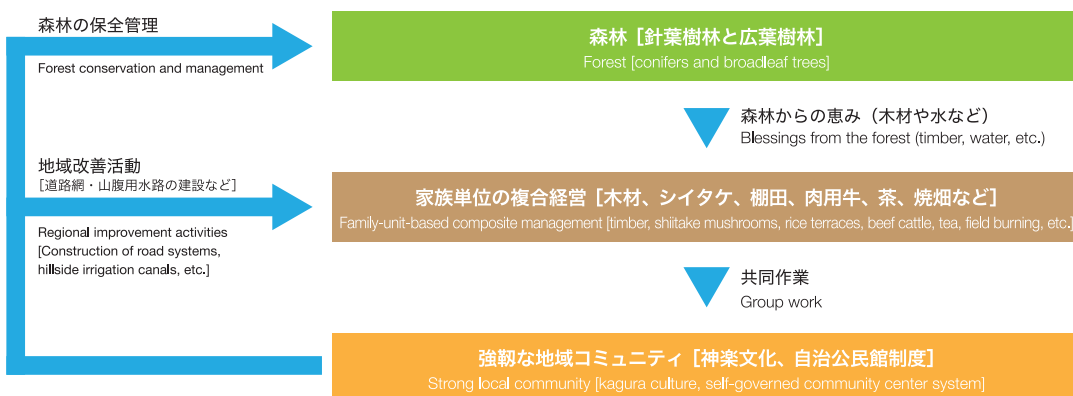
今日、世界的に森林資源が減少し、生物多様性や環境への悪影響が懸念される中、本地域の特徴的かつ持続的な山間地農林業複合システムは、世界的に重要なモデルなのである。

The Takachihogo-Shiibayama site is a steep, mountainous region enclosed by the peaks of the Kyushu-Sanchi, with mountains ranging from 1,000-1,700 meters in elevation.

In this tough, forest-enclosed environment where flat land is extremely sparse, the people have constructed a composite system of agricultural forestry that combines various forms of agriculture, including the production of timber in planted forests that are managed over long periods of time, shiitake mushroom cultivation as well as wagyu cattle production, and rice harvesting in terraced paddies. Using this system, farmers have attained harmony between the forest and agricultural forestry activities, and through self-sustaining methods such as timber harvesting and land clearing, the resources of the forest are properly maintained without resorting to excessive usage.

Additionally, biodiversity is properly maintained through the conservation and management of broadleaf deciduous trees such as sawtooth oak used for shiitake mushroom cultivation, along with conifers such as Japanese cedar and Hinoki cypress. Furthermore, this system also nurtures important traditional cultural practices, including kagura, a religious performance carried out in villages to pray to the gods residing in the mountains for an abundant harvest.

Today, with a worldwide decline in forest resources and as we consider the negative effects that this is having on biodiversity and the environment, the features of this region and its sustainable, complex system of agricultural forestry for mountainous regions are models of global importance.



高千穂郷・椎葉山地域 世界農業遺産の特徴

Takachihogo-Shiibayama
Site GIAHS Features

焼畑農業

Shifting Cultivation



縄文時代の農法を色濃く残した伝統的焼畑農業は、焼く場所を毎年移し、4年程度ソバや大豆等を栽培した後、休閑期を設けて森林を再生させる20年～30年サイクルの循環型農業。

Traditional shifting cultivation, which strongly retains agricultural methods from the Jomon period (the earliest period of Japanese history), is a sustainable form of agriculture conducted in 20-30 year cycles in which areas to be burned are moved every year, and after about 4 years of buckwheat and soybean cultivation, a fallow period is established to allow the forest to regenerate.

さまざまな伝統的農林業

A Wide Array of
Traditional Agricultural Forestry



地域で採取した粗飼料を与えて少頭数を大切に育てる肉用牛、日本一の生産量を誇る釜炒り茶、循環型のシイタケ栽培等、特徴的な農林業の複合経営によって経営面の安定を高めている。

Operational stability is increased through a unique system of diversified agricultural forestry management that includes beef cattle carefully raised in small numbers on roughage harvested in the region, pan-fried tea that boasts the largest production volume in Japan, and sustainable shiitake mushroom cultivation.

木材生産とモザイク林の形成

Timber Production and Mosaic Forest Creation



用材生産のためのスギやヒノキなどの針葉樹、シイタケ栽培用の落葉広葉樹、そして保全管理されている常緑照葉樹。植生を細分することで生まれた『モザイク林相』は、森と共生するこの地域の象徴である。

The region's forests feature conifers such as Japanese cedar and Hinoki cypress for timber production, broadleaf deciduous trees for shiitake mushroom cultivation, and evergreen broadleaf trees that are being conserved and managed. The "mosaic forest" created through the fragmentation of flora is a symbol of the region's coexistence with the forest.

山腹用水路と棚田

Hillside Irrigation Canals and
Rice Terraces



傾斜地にある棚田の水を確保するため、急峻な山腹に建設された『山腹用水路』。総延長500km以上の山腹用水路と1,800haを超える棚田は、先人の多大な努力の賜物である。

Hillside irrigation canals have been built on the steep hillsides in order to secure water for rice terraces on sloping land. The more than 500 kilometers of hillside irrigation canals and rice terraces in excess of 1,800 hectares are the fruits of our ancestors' great efforts.

伝統文化と地域の絆

Traditional Culture and Regional Bonds



『神楽』などの農耕古神事や、『刈干切唄』『ひえつき節』といった日本を代表する民謡など、独特の農林文化を通じて育まれた地域連帯が住民を強い絆で結んでいる。

Locals are firmly bonded to each other through connections to the region that have been fostered through their unique agricultural forestry culture, including ancient agricultural rituals such as kagura religious performances, as well as typical Japanese folk songs such as the Kariboshikiri Uta (Grass-Cutting Song) and Hietsuki Bushi (Millet-Pounding Tune).

森林理想郷による地域づくり

Regional Development
Through the Creation of a Forest Utopia



森林資源と伝統的な暮らし文化を保全活用し、心豊かな人生を創出する『フォレストピア（森林理想郷）構想』をコンセプトに、特徴的な地域づくりが進められている。

The creation of a characteristic region is being promoted through the concept of a "Forestopia (Forest Utopia)," where forest resources as well as the culture of traditional lifestyles are preserved and utilized to create spiritually rich lives.



高千穂町 Takachiho-town

世帯4,569戸／人口12,186人（平成30年11月1日現在）
No. of households: 4,569/Population: 12,186 (as of November 1, 2018)

神話息づく神々の郷

Home of the Gods Where Myths Live

数多くの神話とそれにまつわるスポットが残る高千穂町。このまちの各集落には、地域の安寧を願う祭祀である伝統文化『神楽』が息づいている。年に一度、収穫に感謝して奉納されるこの神々の舞を通じて地域は一体となる。

Takachiho Town is a place that retains numerous myths and spots related to mythology. Traditional kagura performances, a religious ritual carried out to pray for peace in the region, resides within each village in this town. Once a year, the region is united through this divine dance that is performed to give thanks for the harvest.



先人達の尽力による山腹用水路によって広がった棚田

Rice terraces that were spread through hillside irrigation canals built by the efforts of our ancestors

先人が築いた礎を脈々と受け継ぐ『山腹用水路』

Hillside Irrigation Canals: The Unbroken Legacy of a Foundation Built by Our Ancestors

かつてこの地域では、ほとんどの生活用水を小川から得ていたことから、米作りもままならず、生活に困ることがしょっちゅうだったといいます。その分、人々の水や米に対する思いは、並大抵ではなかっただろうと思います。

明治29年に、現在の山腹用水路の礎となる延長17kmの『岩川用水』が通水したのですが、それは構想から27年、地元の人たちの血のにじむような努力

と私財を投じてのことでした。

先人たちがそれはもう大変な、筆舌に尽くしがたい苦勞をして作り上げた用水路です。それが代々管理され、受け継がれて、今もこの地域の暮らしを支えています。

私たちも、先人たちの思いが詰まった用水路を、次の代にできるだけ維持しやすい形でバトンタッチしなければなりません。

In the past, most of the water used to support the lifestyles of the people in the region was taken from streams, making life difficult and growing rice an impossible task. But I believe these conditions made people understand that water and rice were not things to be taken for granted.

In 1896, water began flowing through the 17-km long Iwakawa Irrigation Canal that acted as the foundation for the current hillside irrigation canals, but from its initial conception it took 27 years of backbreaking hard work and investments from the residents own pockets to complete the canal.

Words cannot describe the incredible efforts that our ancestors expended to create these irrigation canals. For generations, the canals have been managed and passed down, and they continue to support this region to this day.

Our ancestors put so much into these irrigation canals, and like they've done, we must hand down these canals to the next generation in the most sustainable condition possible.



水土里ネット高千穂 理事長

田崎 耕平さん

Director of Midori Net Takachiho
Kohei Tazaki



日之影町

Hinokage-town

世帯 1,488戸/人口 3,750人 (平成30年11月1日現在)
No. of households: 1,488/Population: 3,750 (as of November 1, 2018)

森林セラピーと伝統の技

Forest Therapy and Traditional Techniques

深い森と清流が織りなす景観美が続く日之影町は、森の持つ癒やしの効果を心身の健康作りにつなげる森林セラピー基地に指定されている。また、わら細工や竹細工、農村歌舞伎など、農村の民俗文化が色濃く残されている。

With its endless scenic beauty that weaves a tapestry of deep woods and clear streams, Hinokage Town has been designated as a forest therapy base to connect the healing effects of forests to the creation healthy minds and bodies. Additionally, the folk-culture of the farming villages, including wara-zaiku (straw-working) and take-zaiku (bamboo-working), as well as faming-village kabuki performances have been strongly retained.



注連縄は新年を迎えると新しいものに付け替えられ、1年中飾られる

Shimenawa are replaced as the New Year holiday arrives and then put on display throughout the year

注連縄文化と共に伝承される『わら細工』

Wara-Zaiku (straw-working): A Crafting Technique That Has Been Passed Down Along with Shimenawa (sacred ropes) Jomon Culture

日之影町を含む高千穂郷・椎葉山地域では、一年中、玄関に注連縄（しめなわ）を飾っておく風習があります。全国的にわら細工職人が少なくなる中、しっかりとわら細工が継承されているのは、この注連縄の文化があるからこそなんだと思います。

注連縄には、「結界」の意味があり、高千穂町にある天岩戸に隠れてしまったアマテラスオオミカミを外に連れ出した際、二度と中に入らないように縄を張った

のが始まりだと言われています。

この地域の人々が、一年中注連縄を飾っているのは、注連縄の内側である家の中に神様がいて、一緒に暮らしているという気持ちの表れではないでしょうか。

山間部の生活には、自分たちの力ではどうにもならないような厳しさがあります。そんな時に、ふと手を合わせる。この地域の人にとって、神様はそれほど身近な存在なんですよ。

In the Takachihogo-Shiibayama region, which includes Hinokage Town, it is customary to display shimenawa at the main entrance of buildings throughout the year. Despite a continuing decline in the number of wara-zaiku artisans throughout Japan, I believe that the tradition of wara-zaiku is firmly embedded in the region due to the shimenawa culture.

Shimenawa are meant to act as a barrier, and legends say that its origins lie in the Amano-Iwato cave in Takachiho Town, where the goddess Amaterasu went into hiding. After she was taken out of the cave, they put a rope around it so that she could never enter again.

I think that the people of this region display shimenawa year-round because it shows the people's belief that they are living with gods inside their homes, which are within the confines of shimenawa.

Life in the mountains can be very tough, much more than what we humans can handle. When things get tough, we put our hands together in prayer. For the people of this region, that's how close the gods exist in our lives.



わら細工 たくぼ
甲斐 陽一郎さん
Wara-Zaiku Takubo
Yoichiro Kai

高千穂郷・椎葉山地域の町村



五ヶ瀬町 Gokase-town

世帯 1,260戸／人口 3,627人（平成30年11月1日現在）
No. of households: 1,260/Population: 3,627 (as of November 1, 2018)

古くから伝承される希少なお茶

A Rare Tea That Has Been Passed Down from Days of Yore

標高約 600m の五ヶ瀬町は、昼夜の気温差が大きいなど茶の栽培に適しており、古くから“釜炒り”の技法によるお茶が作られてきた。今日でも釜炒り茶は伝統農産加工物として生産されており、全国でも希少な産地である。

At an elevation of approximately 600 meters above sea level, Gokase Town is suitable for tea harvesting due to the area's large temperature differences between day and night as well as other features, and the town has long been producing tea through the kamairi (pan-frying) technique. To this day, kamairicha is being produced as a traditional processed agricultural product, making Gokase a rare area of production within Japan.

幻の『釜炒り茶』の製法を継承していくために

Handing Down the Production Method for the Rare Kamairicha

『釜炒り茶』は長い間、“庶民のお茶”として親しまれていました。18世紀に“蒸し製”のお茶が主流になって以降は、九州のごく限られた地域でしか生産されておらず、今では全国のお茶生産量の約1%にも満たない“幻のお茶”です。

五ヶ瀬町では昭和30年代後半まで、どの農家でも手炒りで釜炒り茶を作っていましたが、昭和40年代に進んだ機械化の流れとともに、昔ながらの製法が廃れ

つつあります。そんな中、地元のお茶生産者が結成した「新緑会」では、学校で茶摘み・手炒り体験授業を実施するなど、その技の継承に注力しています。

原点である手炒りの良さを知っていなければ、機械に生かすことはできません。時代に寄り添う形で釜炒りの技術を継承していくためには、それぞれのメリットを十分に理解した上で、その方法を模索していくことが大切です。

Kamairicha has long been cherished in Japan as a tea for the commoner. Since tea produced by steaming the leaves became mainstream in the 18th century, kamairicha has only been made in limited areas within the Kyushu region, and today, is known as a rare tea, accounting for less than about 1% of all Japanese tea produced domestically.

Until around the mid-60s, every farm in Gokase Town pan-fried their tea by hand. However, due to advances in mechanization starting around the late 60s, traditional tea-making methods are steadily fading away. With this in mind, the Shinryokukai, an organization of local tea producers, visits schools to conduct hands-on lessons on picking and pan-frying tea, in an effort to pass down these techniques.

Without knowing the basic method of pan-frying and how good it is, it is impossible to make the most effective use of machines in tea production. In order to hand down pan-frying techniques in a way that is appropriate for the times, it is important to fully understand the merits of both methods and then find our way to the best solution.



300度に熱した鉄釜で炒ることで茶葉の青臭さを一気に飛ばす

Frying the tea leaves in an iron pan that has been heated to 300 degrees Celsius removes all of the plant-like flavor of the leaves



五ヶ瀬製茶
興梠 洋一さん
Gokase Green Teas
Yoichi Korogi



諸塚村 Morotsuka-village

世帯 675戸／人口 1,595人（平成30年11月1日現在）
No. of households: 675/Population: 1,595 (as of November 1, 2018)

全域が世界森林認証を受ける村

An Entire Village That Has Been FSC Certified

林業が盛んな諸塚村は、村内全域が、適正に管理された森林を認定する世界的な FSC® 森林認証を得ている。林業と農業を複合して生計を立てる農林業複合システムが発達しており、その結果、針葉樹林や広葉樹林がパッチワーク状に広がる『モザイク林』が形成されている。

With its active forestry industry, Morotsuka has had all of its areas certified by the FSC®, a global organization that certifies properly managed forests. Forestry and agriculture are combined to develop a composite system of agricultural forestry that sustains livelihoods, resulting in the formation of a “mosaic forest” that has conifers and broadleaf trees spread out in a patchwork pattern.

世界森林認証の森の『原木シイタケ』

Raw-Wood Shiitake Mushrooms from an FSC-Certified Forest

原木シイタケを栽培している農家さんは、基本的に自分の山から原木を切り出すのですが、うちのように大規模に栽培している場合は自家原木だけでは足りません。そんなときに利用するのが、村の『シイタケ原木銀行』です。この原木銀行は、後継者がいないなどの理由で原木が不要になって売りたい人と、原木が足りずに買いたい人との間の受給調整を行っています。

そうやって、せっかく育った原木を無駄にしないようにしているんです。

原木として適しているのは樹齢20～25年のクヌギやナラの木なのですが、伐採した後の切り株から自然に芽が出てくるんですよ。それをそのまま育てて、適期が来たら伐採する。そうやって再生を繰り返すことで、森林が守られているんですよ。

The farmers who cultivate shiitake mushrooms from raw wood basically cut raw wood from their own mountain land, but when conducting large-scale cultivation like we do, only raw wood for personal use is not enough. In such times, we use a “shiitake mushroom raw-wood bank.” This raw-wood bank adjusts the supply and demand between those who wish to sell unneeded raw wood for reasons such as not having anyone to pass it down to, and those who are lacking raw wood and wish to buy it. Doing this makes sure that raw wood that has been nurtured with such care doesn't go to waste. Sawtooth and other oak trees aged 20-25 years are suitable as raw wood, but buds will naturally sprout from the tree stumps after the trees have been cut down. These buds are then nurtured and cut down when the time is right. Repeatedly regenerating the trees like this protects the forest.



昼夜の寒暖差が大きい諸塚の気候がシイタケの栽培に適している。

Morotsuka's climate, with its large differences in temperature between day and night, are suited for the cultivation of shiitake mushrooms.



原木シイタケ生産
日興川 和志さん・順子さん
Raw-wood shiitake mushroom production
Kazushi and Junko Hiyokawa



椎葉村 Shiiba-village

世帯 1,114戸／人口 2,621人（平成30年11月1日現在）
No. of households: 1,114/Population: 2,621 (as of November 1, 2018)

秘境で受け継がれる焼畑

Field Burning: A Legacy in Unexplored Lands

重なり合う山々が果てしなく続き、日本三大秘境の一つとされる椎葉村。ここには、1950年頃まで全国各地で行われていた日本の伝統的な焼畑農業が唯一現存している。自然と共生する循環型の農法は、この地域の人々の自然に対する畏敬の念への現れでもある。

Shiiba Village is one of the Three Great Unexplored Regions of Japan, in an area with endlessly overlapping mountains. Since around 1950, this village has been the only place in Japan where the traditional Japanese agricultural practice of shifting cultivation has been carried out. This cyclical agricultural method exists harmoniously with nature and is also an expression the local people's reverence for nature.

自然と人間が共生する循環型農法

A Cyclical Agricultural Method Where Humans Coexist with Nature

私たちが行っている焼畑は古来から伝わる伝統的な農法です。まず、小規模な範囲で森林を伐採し、木材を搬出、下草を焼き払って耕地を形成します。その後、種をまくのですが、1年目はソバ、2年目にヒエやアワ、3年目はアズキ、4年目はダイズを栽培します。

その後、約20年程度の休閑期間を設けて森林の力を回復させ、再び焼畑を行う循環型農法です。今、焼畑を行っているのも、父親の代に焼いて以来の場所な

んです。

新しい焼畑の1年目2年目は焼けた臭いを嫌って猪も虫もやって来ないので、完全無農薬で作物ができるんです。それが3年目、4年目になると、雑草が増え、それに伴い虫もやって来ます。山が強くなって、再生していくんですね。そうするとまた次の場所へと移動するんです。そうやって人間と自然が共存する循環がずっと続いているんですよ。

The field burning that we practice is a traditional agricultural method that has been passed down since ancient times. First, small areas of the forest are cut down, the wood carried out, and the undergrowth burned to create arable land. After this, seeds are planted, but in the first year, buckwheat is cultivated, followed by Japanese and foxtail millet in the second year, then adzuki beans in the third year, and finally soybeans in the fourth year. Then, a fallow period of about 20 years is established to allow the forest to recover its potential before the fields are burned again in this cyclical agricultural method. The field I'm burning is one that we haven't burned since my father's generation.

For the first two years after we burn the field, we can grow 100% pesticide-free crops because boars and insects dislike and stay away from the burnt smell. But in its third and fourth years, weeds start to grow, and that attracts insects. This means that the mountain is becoming stronger and is being rejuvenated. When this happens, we then move on to a different location. This is how we continue a never-ending cycle of humans and nature existing in harmony.



焼畑で栽培されたソバは強いコシと繊細な香りが特徴

Buckwheat cultivated through field burning make for soba noodles that feature a firm texture and delicate aroma



焼畑農家
椎葉 勝さん
Shifting Cultivation Farmer
Masaru Shiiba



世界農業遺産 高千穂郷・椎葉山地域

GIAHS Takachihogo - Shiibayama

Evaluation Criteria

評価のポイント

世界農業遺産は、国連食糧農業機関（FAO）が定める5つの認定基準、世界的な重要性及び保全計画に基づいて評価、認定される。ここからは、FAOの認定基準によって評価された高千穂郷・椎葉山地域の特徴を紹介する。

Globally Important Agricultural Heritage Systems (GIAHS) are evaluated and certified based on five certification criteria that have been established by the Food and Agriculture Organization of the United Nations (FAO), along with the site's global importance and conservation plans. Here, we will introduce you to the features of the Takachihogo-Shiibayama site that were evaluated according to FAO certification criteria.

FAOによる世界農業遺産の認定基準

FAO Criteria for GIAHS Certification

I 食料及び生計の保障 Food and Livelihood Security

申請する農林水産業システムは、地域コミュニティの食料及び生計の保障に貢献するものであること。

The proposed agricultural, forestry, and/or fishing system contributes to the food and/or livelihood security of local communities.

II 農業生物多様性 Agro-biodiversity

申請する農林水産業システムは、食料及び農業にとって世界的に重要な生物多様性及び遺伝資源が豊富であること。

The proposed agricultural, forestry, and/or fishing system is endowed with globally significant biodiversity and genetic resources for food and agriculture.

III 地域の伝統的な知識システム Local and Traditional Knowledge Systems

地域の伝統的な知識システムが、「地域の貴重で伝統的な知識及び慣習」、「独創的な適応技術」及び「生物相、土地、水等の農林水産業を支える天然資源の管理システム」を維持していること。

The local and traditional knowledge systems maintain "local and invaluable traditional knowledge and practices," "ingenious adaptive technology," and "systems to manage natural resources including biota, land, and water that support agricultural, forestry, and/or fishing activities."

IV 文化、価値観及び社会組織 Cultures, Value Systems, and Social Organizations

申請する農林水産業システムには、地域を特徴付ける文化的アイデンティティ、風土、資源管理や食糧生産に関連した社会組織が存在すること。

Within the proposed agricultural, forestry, and/or fishing system, there should exist social organizations associated with resource management and food production as well as a regionally distinct cultural identity and climate.

V ランドスケープ（※1）及びシースケープ（※2）の特徴 Landscapes^(*) and Seascapes^(*) Features

長年にわたる人間と自然との相互作用によって発達してきたランドスケープやシースケープを有すること。

The site possesses landscapes or seascapes that have been developed over time through the interaction between humans and the environment.

（※1）ランドスケープ：土地の上に農林水産業の営みを展開し、それが呈する一つの地域的まとまり。

（※2）シースケープ：里海であり、沿岸海域で行われる漁業や養殖業等によって形成されるもの。

（*1）Landscape: A regional grouping that displays the development of agriculture, forestry, and fishing upon the land.

（*2）Seascape: A formation created by the fishing and aquaculture industry conducted in coastal zones known as satoumi.



I 食料及び生計の保障

Food and Livelihood Security

高千穂郷・椎葉山地域では、全就業者のうち約3割が農林業に従事している。この数字は全国平均の4%を大きく上回っており、農林業が本地域における重要な産業であり、生計手段であることを現している。多様な農産物の生産が行われている本地域の農業産出額は平成28年(2016年)の時点で113億円にのぼっている。

農林業多角経営によって 生産されるさまざまな農作物

A variety of agricultural products created
through the diversified management of agriculture and forestry

In the Takachihogo-Shiibayama region, approximately 30% of all employed people work in agriculture and forestry. This greatly exceeds the national average of 4%, and shows that agricultural forestry is an industry that is vital to the region as well as means of livelihood for people in the area. As of 2016, the agricultural product output for this region, which produces a diverse range of agricultural products, reached 11.3 billion yen.

1 多様な農業生産物

Diverse Agricultural Products

本地域では、肉用牛の生産や棚田における水稲栽培、冷涼な気候を生かした野菜・花きの栽培、クリやキンカン等の果樹栽培、そしてシイタケ栽培など多様な農作物の生産が行われている。特に乾シイタケに関しては、全国第2位の生産量を誇る宮崎県の過半数を生産しており、全国的に重要な産地の一つとなっている。

This site produces a diverse range of agricultural products including beef-cattle production and wet-rice cultivation in rice terraces, vegetables and flowers/ornamental plants that take advantage of the cool climate, fruit and nut trees such as chestnuts and kumquat, as well as shiitake mushroom cultivation. Notably, this site produces over half of all dried shiitake mushrooms in Miyazaki Prefecture, an area that proudly claims the title of the second-highest production volume in Japan, making this site one of the nation's key production areas.



諸塚村のシイタケはその品質と味わいが全国的に高く評価されている
Shiitake mushrooms from Morotsuka Village are highly rated in Japan for their quality and flavor



本地域における主要農作物の生産量

Key Agricultural Products in the Region

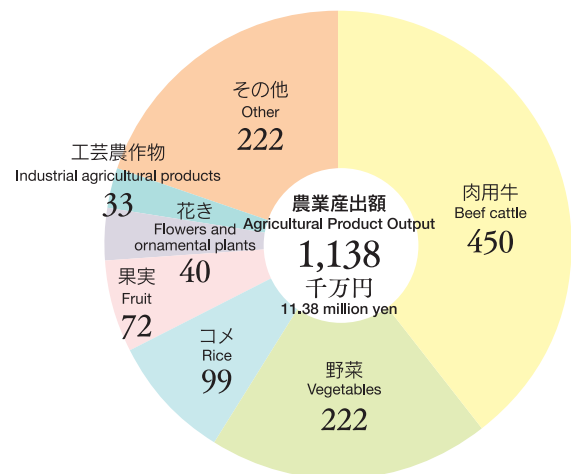
水稲 [2017] Wet-field rice	乾シイタケ [2016] Dried shiitake mushrooms	茶（荒葉） [2017] Tea (dried tea leaves)	くり [2016] Chestnuts
4,553t	278t	182t	135t
ゆず [2016] Yuzu citrus	きんかん [2016] Kumquat	トマト [2017] Tomatoes	きゅうり [2017] Cucumbers
112t ²⁰¹⁷	80t	1,269t	951t
ピーマン [2017] Bell peppers	なす [2017] Eggplant	ランキユラス [2016] Ranunculus	ホオズキ [2016] Ground cherries
240t	234t	1,159 千本 1,159,000	115 千本 115,000

※宮崎県調べ

*From a survey conducted by Miyazaki Prefecture

本地域の農業産出額（単位：千万円）

Agricultural Product Output for the Region
(in 10 millions of yen)



棚田における水稲栽培（日之影町）
Wet-rice cultivation in terraced paddies (Hinokage Town)

出展：農林水産省「市町村別農業産出額（H28）」をもとに宮崎県作成
Source: Created by Miyazaki Prefecture based on the "Agricultural Product Output by Municipality (2016)" from the Ministry of Agriculture, Forestry, and Fisheries

2 農林業複合経営

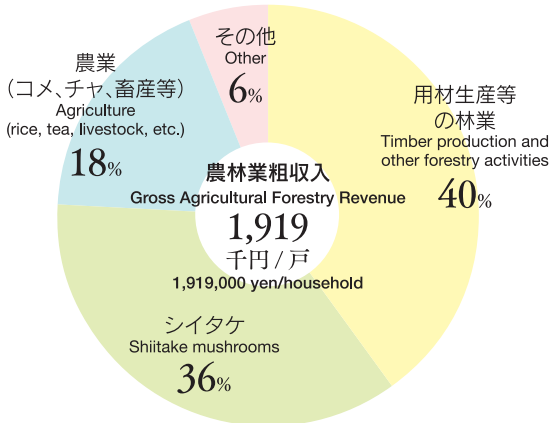
Composite Agricultural Forestry Management

本地域は険しい山間地であることから、耕地に適した平地が極めて少なく、森林に囲まれるようにして小規模な集落が点在している。そのような厳しい環境の下、人々は努力と工夫を重ね、森林を人の手で保全管理して林産物を得るとともに、山間地の環境に適した多様な農業を組み合わせ、特徴的かつ持続的な農林業複合システムを形成した。

その結果、本地域には『農林家』と呼ばれる農林業複合経営の農家が多い。農林業複合経営のシステムが最も発達している諸塚村のある集落を調査したところ、一農林家あたり平均で、森林32.1ha、水田21.8ha、茶園1.3ha、肉用牛2.1頭を所有し、乾シイタケを年間198kg生産している。（森林32.1haのうち3割程度がシイタケ栽培のためのクヌギ等の落葉広葉樹林で、残りは杉等の針葉樹林）

農林業粗利益を見てみると、用材生産から40%、シイタケ栽培から35%、その他農業から18%を得ている。このことから、針葉樹と落葉広葉樹の二種類の森林を維持しながら多角的な農林業複合経営が営まれ、生計の安定が図られていることが伺える。

諸塚村のある集落における
一農林家平均の農林業粗収入割合
Gross Agricultural Forestry Revenue (in Percentage)
per Farm-and-Forestry Household in One Morotsuka Village Community



出展：興梠克久「担い手」林家に関する一考察（1996）
Source: Katsuhisa Kohroki. "A Study of 'Steward' Forestry Households." (1996)

This site is located in a steep mountainous region, and for that reason, it has very little flat land suitable for cultivation and small-scale communities dot the landscape enclosed by forests. Under such harsh conditions, the people of this region worked hard and made innovations to preserve and manage the forests with their own hands to gain products from the forest while also combining diverse agricultural activities suited to the mountainous environment to form a characteristic and sustainable composite system of agricultural forestry.

As a result, this region has many farming households that manage both agricultural and forestry activities, which are known as farm-and-forestry households. In a survey of communities in Morotsuka Village, where the region's composite system of agricultural forestry is the most developed, the average farm-and-forestry household owned 32.1 hectares of forest, 21.8 hectares of rice paddies, 1.3 hectares of tea fields, as well as 2.1 head of beef cattle, and produced 198 kg of dried shiitake mushrooms per year. (Of the 32.1 hectares of forest, around 30% is deciduous broadleaf forest such as sawtooth oak for shiitake mushroom cultivation, and the remainder is made up of conifer forest such as Japanese cedar)

Looking at gross revenues from agricultural forestry activities, 40% is obtained from timber production, 35% from shiitake mushroom cultivation, and 18% from other agricultural activities. This suggests that these households pursue stable livelihoods by carrying out diversified operations that combine agriculture and forestry while maintaining two types of forest: conifer forest and deciduous broadleaf forest.

3 受け継がれる伝統農作物

A Legacy of Traditional Crops

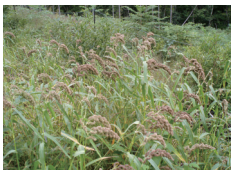
本地域では、この地域ならではの農法によって、独特な伝統品種が受け継がれている。

This region has inherited unique traditional crop varieties through agricultural methods that can only be found here.

ソマ・ヒエ Soma (Buckwheat) and Japanese Millet

椎葉村では、日本でも数少ない伝統的な焼畑農業によって、ソマ（この地域の言葉でソバを表す）やヒエ等、独自系統の伝統品種が維持されている。これらの穀物及び種子は、災害時における生存性を高めるために、住居と離れた倉庫に大切に保管される。ここで保管されたヒエは50年もの長期保存が可能とされ、救荒作物としても重要視されている。

In Shiiba Village, there are shifting cultivation practices that are rare even in Japan, and these farming methods are used to maintain unique traditional crops such as certain varieties of buckwheat (known locally as soma instead of the more common soba) and Japanese millet. In order to increase their viability in the event of a disaster, the grains and seeds of these crops are carefully stored in warehouses far from people's homes. Japanese millet stored here can be preserved for extended periods of up to 50 years, and are also considered highly important as an emergency crop.



ソマの種子(左)とヒエ(右)。これら伝統品種の栽培形態及び保管形態は、山間地における厳しい環境下でレジリエンス（災害時からの回復力）を高める伝統的な知恵でもある

Soma seeds (left) and Japanese millet (right). These forms of cultivation and storage for traditional crop varieties may be considered traditional knowledge that improves resilience (the ability to recover from disasters, etc.) in the tough mountainous environment

五ヶ所トウキビ Gokasho Corn

耕地が少ないために生産量は少ないが、平地とは異なる厳しい気象条件に適応した独特の伝統品種。地域では『やうね』や『やつりわせ』と呼ばれている。この他にも『祖母山豆』や『あさじり豆』等、それぞれの地域にしかない伝統品種が生産されている。

Despite low production volumes caused by a scarcity of arable land, this unique, traditional crop variety is suited to the tough climate, unlike lowland crops. Locally, it is called yaune or yatsuriwase. A variety of other traditional varieties that can only be found in this region, including sobosan beans and asajiri beans, are also produced here.



季節になると多くの農家の軒下に飾れる五ヶ所トウキビ。地域の風景の一部となっている

Gokasho corn is hung from the eaves of many farming households when in season. Sights like these are part of the local scenery

釜炒り茶 Kamairicha Tea

本地域の山野にはチャの木（ヤマチャ）が自生しており、昔から数茶・山茶と呼ばれている。このチャは鉄釜を用いて伝統的な『釜炒り茶』に加工され、山仕事の合間の水分補給等に利用されてきた。

日本で広く生産されている不発酵茶（緑茶）のうち、97%が“蒸し”の製法で生産されている中、“釜炒り”の製法で生産される釜炒り茶は大変貴重なものとなっている。

また、チャの品種も『ヤブキタ』が97%を占めるなか、本地域では釜炒り茶用の『タカチホ』『ヤマナミ』が栽培されている。本地域の釜炒り茶生産量は年間推定200トンであり、日本一の生産量を誇っている。

Tea plants (Camellia japonica), grow wild in this site's mountains and fields, and the plants have long been called “bush tea” or “mountain tea.” The leaves of this tea plant are processed using iron pans to make traditional kamairicha, which is used as rehydration during breaks from work in the mountains. Unfermented tea (ryokucha or green tea) is widely produced in Japan, and 97% of this tea is made by steaming the tea leaves, making kamairicha, which is made with a kamairi (pan-frying) technique, extremely valuable. Additionally, while the Yabukita variety accounts for 97% of this tea, in this region the Takachiho and Yamanami varieties are cultivated for kamairicha tea. This region proudly produces the highest volume of kamairicha in Japan, with an estimated annual production volume of 200 tons.



本地域の釜炒り茶は全国茶品評会で産地賞を何度も受賞するなど極めて品質が高い

This site's kamairicha is of extremely high quality, having received multiple regional prizes at the National Tea Competition & Awards

4 日本有数の黒毛和牛生産地域

A Major Region for Black Wagyu Beef Production



本地域で生産された和牛は、全国和牛能力共進会において宮崎県代表の連覇に貢献するなど、高い飼養管理技術による優れた品質を誇っている

Wagyu beef produced in this region boasts superior quality through advanced feeding management technology, contributing to successive victories while representing Miyazaki Prefecture in the National Competitive Exhibition of Wagyu

明治以降、牛肉の消費拡大に伴い、耕地の乏しい本地域における農業収入の大きな柱として肉用牛の品種改良が行われてきた。現在、本地域における総農家（約3,600戸）のうち3割程度が肉用牛生産に携わっており、平成28年（2016年）時点での肉用牛の産出額は45億円で、本地域の農業産出額のおよそ4割に達している。

本地域の生産農家の特徴としては比較的小規模な飼養形態が多く、繁殖農家においては約9割が飼養頭数9頭以下である。耕種や林業との複合経営を行っている農家も多い。

With the growth in beef consumption that began in the Meiji Period (1868-1912), this region, with its scarce arable land, worked to improve its beef cattle breeds, which has become a major source of agricultural revenue. Currently, of all the farming households in the region (approximately 3,600), around 30% are involved in raising beef cattle, and as of 2016, the product output for beef cattle was 4.5 billion yen, accounting for around 40% of the region's agricultural output.

In terms of distinguishing characteristics, most beef cattle herds are relatively small in scale, with around 90% of breeding farms rearing nine head of cattle or less. There are also many farming households that run composite operations, combining livestock raising with crop farming or forestry activities.



II 農業生物多様性

Agro-biodiversity



適切な森林管理によって維持される 希少な野生動植物

Rare wild flora and fauna maintained
by appropriate forest management

諸塚村の全村域を対象としたFSC® 森林認証FSC-C012945等、高千穂郷・椎葉山地域では持続的な農林業システムと関連した森林管理が行われている。その管理は環境保全の点から見ても適切なものであり、水源の涵養等、生態系の維持保全機能を含めた森林の公益的機能の発揮に大きく貢献している。

In the Takahikogō-Shiibayama region, forest management associated with a sustainable system of agriculture and forestry is carried out, and this is exemplified by the fact that the entirety of Morotsuka Village received FSC-C012945 forest certification from the FSC. This management is suitable from an environmental conservation perspective, and through actions such as the replenishment of water sources, it contributes greatly to enabling people to benefit from the forest, including its role in maintaining and conserving the ecosystem.

1 持続的な林業によって維持される森林の生物多様性

Forest Biodiversity Maintained by Sustainable Forestry

本地域の人工林は、スギ・ヒノキの針葉樹が大部分を占めている。その多くが適期の下刈や除間伐等によって適切に管理されており、その結果として生物多様性が保たれている。

中でも高千穂町にある鳥屋岳は、杉の人工林にも関わらずクマガイソウやキエビネ等、宮崎県版レッドデータブックに掲載されている希少な動植物10種が生息しており、林業と生物多様性の保全が両立されている貴重な事例となっている。

The majority of the site's planted forests consists of conifers such as Japanese cedar and Hinoki cypress. Most of these forests are appropriately managed through the implementation of weeding, cleaning, as well as thinning and other measures at optimal intervals, resulting in the preservation of biodiversity.

Among the life that inhabits this site, ten rare species of plants and animals listed in Miyazaki Prefecture's Red Data Book, including the Japanese Cypripedium and Calanthe Sieboldii, live in Toyadake in Takachiho Town despite the fact that their habitats are planted cedar forests. This serves as an important example that shows how forestry and biodiversity are maintained in harmonious balance.



希少動植物が数多く生息していることから宮崎県の重要生息地に指定されている鳥屋岳

Toyadake has been designated as an important habitat in Miyazaki Prefecture due to the many rare plants and animals that live there

2 棚田農業によって維持される生物多様性

Biodiversity Maintained by Rice Terrace Agriculture

山々の斜面に形成されている棚田とそれを支える山腹用水路。これらは人間が作り出した二次的自然だが、その環境に適応した動植物が多数生息している。棚田には、宮崎県の絶滅危惧種に指定されているドジョウ、タガメ、ゲンゴロウ等が生息しているほか、棚田とつながる河川流域にはベッコウサンショウウオ等の貴重な両性類が生息している。

The region has rice terraces that have been formed on the mountain slopes along with mountainside irrigation canals that support the terraces. Despite being secondary nature that was created by humans, there are many plants and animals that have adapted to this environment and live in these terraces and canals. The rice terraces are the habitat for animals and plants designated as endangered species in Miyazaki Prefecture, including loaches, giant water bugs, and Japanese predacious diving beetles. Additionally, the river basins connected to the rice terraces are inhabited by precious amphibian species such as amber-colored salamanders.



ベッコウサンショウウオ

An amber-colored salamander

3 農業（畜産）によって維持される草地の希少動植物

Rare Grassland Flora and Fauna Maintained by Agriculture (Livestock)

宮崎県の最高峰である祖母山西側に広がる五ヶ所高原（平均標高800メートル）。ここは、畜産による粗飼料確保のための草刈と野焼きによって維持されている。その結果、日本では五ヶ所高原が南限とされるヒメユリや、世界で阿蘇地域と五ヶ所高原にしか見られないアソタカラコウなど希少な植物が自生している。

The Gokasho Highland (average elevation: 800 meters) is a highland area that extends to the west of Mt. Sobo, the highest peak in Miyazaki Prefecture. This area is maintained by grass cutting and field burning to secure roughage used for livestock. As a result, this area is the habitat for rare plants, including the star lily, for which the Gokasho highlands are the southernmost habitat, and the aso takarakou (Ligularia fischeri var. takeyuki), a plant found nowhere in the world except for the Aso region and this highland.



ヒメユリ
Star lilies

清浄な水を河川に供給 Supplying Clean Water to Rivers

高千穂郷・椎葉山地域の持続的な森林管理は、清浄な水を河川に供給する上でも重要な役割を果たしており、本地域を流れる五ヶ瀬川や耳川流域の一部には、環境省レッドリストにも掲載されている希少なカワノリが生息している。

The Takachihogo-Shiibayama site's sustainable forest management performs an important role in supplying clean water to rivers, and parts of the Gokase River that runs through the site and the Mimi River basin are inhabited by rare kwanori (Prasiola japonica), which is on the Ministry of the Environment's Red List.



III 地域の伝統的な知識システム Local and Traditional Knowledge Systems

The Takachihogo-Shiibayama region's knowledge system is symbolized by its mosaic forest, a distinctive forest landscape resulting from the composite management of timber production and shiitake mushroom cultivation activities, and by its traditional shifting cultivation that provides a model for other countries.

Since ancient times, the region's forests have been used to obtain food and timber through shifting cultivation. The people of this region also hold reverence for nature and a spirit of harmony, and because of this, they have practiced sustainable forest management that forbids excess burning or deforestation. Even amid social conditions that have changed significantly due to the trends such as the global energy revolution and rapid growth in housing demand in urban areas, the village has not changed. Even with the current decline in timber production in Japan, this region continues to engage in active forestry.

活発な林業生産と森林保全の両立

A Balance Between Active Forestry and Forest Conservation

高千穂郷・椎葉山地域の知識システムの象徴として、用材生産とシイタケ栽培の複合経営により特徴ある森林景観が結実された『モザイク林相』と、世界のモデルとなり得る伝統的な『焼畑農業』が挙げられる。

本地域の森林は、古くから持続的な焼畑農業によって食料や木材を得るために活用されてきた。人々は自然に対する畏敬と調和の精神を持ち、過度の焼畑や伐採を戒めて持続的な森林管理を行ってきた。それは、世界的エネルギー革命や都市部の住宅需要急増など、社会情勢が大きく変化しても変わることはなく、今日、日本全国の木材生産量が減少する中であっても活発な林業活動が続けられている。

1 諸塚村の『モザイク林』

Morotsuka Village's Mosaic Forest

本地域では伝統的にシイタケ栽培が行われている。なかでもシイタケ栽培発祥の地といわれる諸塚村では特に盛んで、シイタケ栽培をはじめとする農業と、長期的な資産形成である針葉樹林施業を行う農林家が多く存在している。

諸塚村の特徴的な景観である『モザイク林相』は、用材生産のためのスギ・ヒノキ等の針葉樹林、シイタケ栽培のためのクヌギ等の落葉広葉樹林、保全管理されている常緑の照葉樹林。以上3種の森林がパッチワーク状に配置されたものである。

Traditionally, shiitake mushrooms have been cultivated in this region. Morotsuka is even said to be the birthplace of shiitake mushroom cultivation, and the practice has been particularly prosperous for the village, but along with agriculture such as shiitake mushroom cultivation, there are many farm-and-forestry households here that develop conifer forests as long-term assets.

The mosaic forest has created a distinctive landscape for Morotsuka Village, and this forest consists of conifer forest that include Japanese cedar and Hinoki cypress for timber production, deciduous broadleaf forest that includes sawtooth oak for shiitake mushroom cultivation, and conserved evergreen broadleaf forest. These three types of forest are also laid out in a patchwork pattern.



モザイク林から生み出されるシイタケ
Shiitake mushrooms produced from the mosaic forest

①モザイク林相が形成された要因

The Factors Behind the Creation of the Mosaic Forest

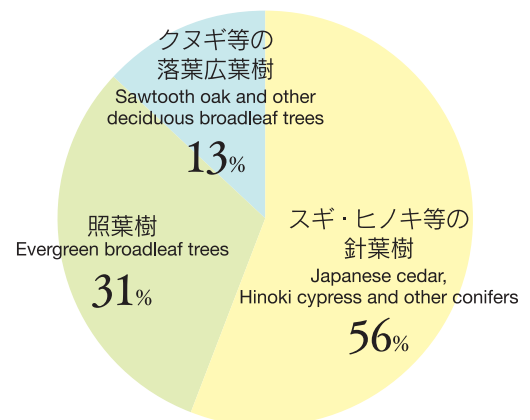
諸塚村においてモザイク林相が形成された要因として次の二つを挙げることができる。①同村の森林の大部分が50ha未満の中規模な自伐林家で占められており、森林が細分化されている。②各林家が所有する森林において針葉樹、広葉樹、照葉樹林がバランス良く管理されている。

以上のように、モザイク林相は、農林業複合経営によるバランスの取れた森林保全管理が行われてきたことの現れである。

There are two factors that contributed to the creation of the mosaic forest in Morotsuka Village: (1) The forest is subdivided, with the majority of the forest in Morotsuka Village being operated by medium-scale independent forest households with less than 50 hectares. (2) In each privately-owned forest, the household manages their forest of conifers, deciduous broadleaf trees, and evergreen broadleaf trees in a well-balanced manner.

For these reasons, the mosaic forest is an example of forest conservation and management that is balanced through the operation of both agriculture and forestry activities.

諸塚村全域の植生 Vegetation Present Throughout Morotsuka Village



出展：2000年世界林業センサス林業地域調査
Source: Survey of Agriculture and Forestry Regions from the 2000 World Census of Agriculture and Forestry

②生態系へ果たす役割

Fulfilling One's Role for the Ecosystem

モザイク林は、クヌギ等の落葉広葉樹と常緑の照葉樹によって生物多様性を保つ面も有する。様々な野生動物の生息場所になっているほか、クヌギの実（どんぐり）は、そこに住む動物の重要な食料源となっている。

The mosaic forest also maintains biodiversity with sawtooth oak and other deciduous broadleaf trees along with evergreen broadleaf trees. In addition to being the habitat for a variety of wild animals, the nuts from the sawtooth oak (acorns) are an important food source for the creatures that live there.



落葉広葉樹の林内
Inside a forest of deciduous broad-leaved trees

③農林業複合経営が成立する背景

The Background to Establishing Composite Agriculture and Forestry Operations

険しい山間地という条件不利地にも関わらず、なぜ本地域では、活発な林業と森林保全の両立を果たす農林業複合システムが成立したのか。そこには、林道等、生産基盤の積極的な整備や森林組合の育成など、林業の基盤づくりを官民挙げて積極的に行ってきた背景がある。なかでも特筆すべき諸塚村における取り組みを右に示す。

How is it that a composite system of agriculture and forestry that balances active forestry activities with forest conservation could be established despite the site's existence in steep mountains where the conditions are unfavorable? This is because of the active development of the forestry infrastructure by the public and private sectors, including the active installation of forest-road production bases, as well as the nurturing of forestry co-operatives. Among these developments, Morotsuka Village has also undertaken some noteworthy initiatives, which are displayed to the right of this section.

- 昭和 35 年 (1960 年) に「土地村外移動防止対策要綱」を制定し、村民が一致協力して、皆伐等により森林荒廃の原因となり得る村外地主への森林流出を阻止。
- シイタケ原木の生産者と消費者間の円滑な需給調整を行うシイタケ原木銀行制度を創設。
- 行政から独立した村民総ぐるみの自治組織「自治公民館連絡協議会」が、人材育成のための学習活動を行うとともに、行政と協力して生産性向上に不可欠な道路網を整備。
- In 1960, the "Key Points of Measures to Prevent the Transfer of Land Outside the Village" was established, which, through the united efforts of all the villagers, stopped the transfer of forest to landowners outside of the village, which could lead to devastation of the forest due to clear-cutting and other actions.
- A shiitake mushroom raw-wood banking system was established to allow for the smooth adjustment of supply-and-demand between shiitake mushroom raw-wood producers and consumers.
- The Community Hall Committee, an autonomous organization for all village residents independent of the government, has conducted educational activities for the purpose of human resources training and, in partnership with the government, has developed a road network that was indispensable to improving productivity.

④世界でも先駆的な取り組み

Globally Recognized Pioneering Initiatives

諸塚村では、村域全体が日本初となるFSC® 森林認証FSC-C012945を取得しており、その管理された森林から出材されたクヌギやナラ等の原木によるシイタケ生産についても、世界で初めて、加工・流通過程の管理に関する認証であるFSC® のCoC認証FSC-C001800を取得している。

さらに同村では、直接販売による経営の安定及び生産者と消費者間の交流を目的として『諸塚村方式産直住宅』の取り組みを行っており、平成28年度末までで400棟を超える諸塚村産直住宅を供給している。

Morotsuka Village is the first in Japan to receive FSC-C012945 forest certification from the Forest Stewardship Council® (FSC®), having had the entire village area certified, and the village's cultivation of shiitake mushrooms using raw wood from trees such as sawtooth oak and Japanese oak that have been produced by managed forests has also received the world's first-ever FSC-C001800 CoC (Chain of Custody) certificate from the FSC® in relation to its processing and distribution. Furthermore, the village also runs the Morotsuka Village Direct Shipment Housing initiative, whose objectives include achieving stable operation through direct marketing as well as facilitating commerce between producers and consumers, and as of the end of 2016, the initiative had supplied materials directly from Morotsuka Village for over 400 houses.



諸塚村方式産直住宅。ふんだんに木材が使われている
Morotsuka Village Direct Shipment Housing. The housing uses timber in abundance

⑤世界の山村振興モデルへ

Towards a Model for the Development of Mountain Villages Across the Globe

諸塚村のモザイク林相を形づくった農林業システムは、生産周期の長い林業を保管する経営面での知恵であるとともに、森林と農林業との調和を図り、生物多様性を保つ面も有する優れたシステムである。さらに、このシステムに関する諸塚村の取り組みは、世界の山村振興モデルになり得るものである。

The composite system of agricultural forestry, symbolized by the mosaic forest of Morotsuka Village, is a superior system in terms of knowing how to manage operations to maintain forestry activities that have long-term production cycles and conserving biodiversity by finding a harmonious balance between the forest and agricultural forestry. Furthermore, efforts made by Morotsuka Village in relation to this system serve as a model for the development of mountain villages in other countries.



2 椎葉村の『焼畑農業』

Shifting Cultivation in Shiiba Village



日本の焼畑は縄文時代の粗放的な農業に端を発すると言われ、昭和25年（1950年）頃には日本全国で5～6万haの焼畑が存在していたと言われている。その後、社会情勢の変化等により急速に減少していった。

東北地方では、赤カブ等の限られた単一作物を栽培する焼畑が今でも続いているが、本地域の椎葉村尾向地区では、火入れをする場所を毎年移し、4年程度の輪作と長い休閑期間を設ける日本の伝統的な焼畑農業が受け継がれている。

Japanese shifting cultivation is said to have its roots in the extensive farming of the Jomon period, and in around 1950, around 50,000 to 60,000 hectares of land was used for shifting cultivation throughout Japan. Since then, due to social changes, that figure has decreased rapidly.

In the Tohoku region, there continue to be shifting cultivation fields used to cultivate single crops such as garden radishes, but the Omukai district of Shiiba Village in this region maintains traditional shifting cultivation, whereby the locations to be burned change every year, crops are rotated every four years or so, and a long fallow period is provided.

①大切に伝承される伝統農法

Dance to the gods that live in the mount

椎葉村の尾向地区では、1軒の農家を中核とした『焼畑蕎麦苦楽部』が、農家が所有する50haほどの山林で焼畑農業を行っており、日本の昔ながらの焼畑農業が唯一継続されている事例と言われている。また、同地区の尾向小学校では焼畑体験学習が行われており、焼畑は地域で大切に伝承されている。

In the Omukai district of Shiiba Village, a group centered on one farming household (the Burnt Field Buckwheat Club) conducts shifting cultivation in a forest of around 50 hectares owned by that household. It provides a valuable example as the only place in Japan upholding the ancient Japanese practice of traditional shifting cultivation. Moreover, the group is taking care to pass on the tradition of shifting cultivation in the region through hands-on teaching of shifting cultivation to students at the local Omukai Elementary School.



尾向小学校の焼畑体験学習

A hands-on lesson in shifting cultivation at Omukai Elementary School

②森林と共存する循環的農業

Cyclical Agriculture that Coexists with the Forest

尾向地区で行われる伝統的な焼畑は、まず50a～1ha程度の小規模な範囲で森林を伐採する（ヤボ切り）。その後、火入れ（ヤボ焼き）を行い、下草を焼き払って耕地を形成。ソバ、ヒエ、アワ、アズキ、ダイズ等を1年ずつ計4年間栽培した後、20年から30年程度の休閑期間を設けて森林に戻す。そして地力が回復した後、再び焼畑のサイクルを行う、森林と共存する循環的な農法である。

焼畑で一度に焼かれる森林の面積は、その農家の生活に必要な穀物を得られれば良いため、6人家族でもせいぜい60a程度である。また、パッチ状に営まれるので動植物の生態に及ぼす影響は深刻なものにならない。現に、尾向地区では豊かな森林が維持され続けている。



パッチ上に分布する尾向地区の焼畑実施箇所
Distribution in patches of shifting cultivation in Omukai district

The traditional shifting cultivation that is performed in the Omukai district starts with clearing (yabokiri) a small area of the forest of around 0.5 to 1 hectares. After this, burning (yaboyaki) is performed to burn off undergrowth and create arable land. Then, crops such as buckwheat, Japanese millet, foxtail millet, adzuki beans, and soybeans are cultivated over a period of 4 years with 1 year dedicated to each crop, and following this, a fallow period of around 20 to 30 years is established to return the land to forest. After the fertility of the plot has recovered, the cycle of shifting cultivation begins again, making this a cyclical agricultural method that exists harmoniously with the forest. Fields that have burned only take up an area that is large enough for the family that owns it to take the grains needed for their day-to-day life, so for a family of six people, the burnt field will be at most 0.6 hectares. The fields are also managed in patches, so there is no serious ecological impact on plants and animals. In fact, this practice continues to maintain the abundance of the forest in Omukai district to this day.

焼畑のサイクル Shifting Cultivation Cycle

①ヤボ切り

Yabokiri (clearing)

ヤボ焼き前年の秋、50a～1ha程度の範囲でヤボ切りを行う。

A year before yaboyaki (burning) takes place, yabokiri (clearing) is performed in an area ranging from around 0.5 to 1 hectares.



Trees that have been cleared are used as construction materials, fuel, and as raw wood for shiitake mushroom cultivation

伐採された木は建設資材や燃料、シイタケ栽培の原木に利用される



②ヤボ焼き・播種

Yaboyaki (burning) and sowing

翌年の夏、ヤボ焼き直後の灰の上にソバを播種。2年目はヒエ・アワ、3年目はアズキ、4年目はダイズが栽培される。

In the summer of the following year, burning is performed, directly followed by the sowing of buckwheat seeds on top of the resulting ashes. In the second year, Japanese and foxtail millet are cultivated, followed by adzuki beans in the third year, and soybeans in the fourth year.



The first crops to be cultivated are buckwheat and Japanese millet, which are crops that require nutrients in the soil, then adzuki beans and soybeans are cultivated, which are nitrogen-fixing, creating a good balance.

土壌中の栄養素を必要とするソバとヒエを前期に栽培し、窒素固定作物であるアズキとダイズを後期に栽培することで上手くバランスが取れている



③森林回復

Forest restoration

栽培終了後は一部植林を行い回復期に入る。回復期は20～30年、場合によっては50年も続く。

After cultivation is finished, some trees are planted and a period of recovery begins. The recovery period lasts from 20 to 30 years and in some cases, it may continue for up to 50 years.



The forest stage has multiple functions, including supplying products such as timber and mountain vegetables, as well as replenishing water sources.

森林の段階では木材や山菜等の産物、水源の涵養といった多面的機能を提供する



③焼畑が育む伝統文化

Traditional Culture Nurtured by Field Burning

椎葉村に伝わる焼畑は独特の伝統文化を有している。例えば、下草を焼き払うためのヤボ焼きの前には次のような儀式が行われている。

焼畑を行う土地付近の立木に、御幣をそなえ、「このヤボに火を入れ申す。へび、わくど（カエル）、虫けらども、早々に立ち退きたまえ。山の神様、火の神様、お地蔵様、どうぞ火の余らぬよう、また、焼け残りのないようお守りやってたもれ」と詞を唱え、御神酒を注ぐ。この儀式は、自然に感謝し、その調和を重んじるこの土地の人々の意識の現れである。

また、焼畑は、生産されるソバを用いた『ワクド汁』や、ダイズと山菜等を用いた『菜豆腐』など、風土に根ざした郷土料理を育んできた。中心となって焼畑を行っている農家は農家民泊も営んでおり、郷土料理をはじめとする焼畑文化を訪れる人々に伝えている。このように、尾向地区では、焼畑をただ伝承するだけでなく、焼畑を活用し新たな生業につなげる取り組みが行われてる。



自然へ感謝の念を伝えるヤボ焼き前の祈り

A prayer to express appreciation for nature recited before yaboyaki (burning)

The shifting cultivation that has been handed down in Shiiba Village has its own unique traditional culture. For example, before conducting yaboyaki (burning away undergrowth), the following ritual is performed.

A gohei (a decorative wand used in Shinto rites) is placed on a stump near the land to be burned, and then the following prayer is recited: "We will be setting fire to this place. Snakes, frogs, insects, quickly make your leave. God of the Mountain, God of Fire, Bodhisattva Jizo, protect us so that the fire does not spread and so that there remains nothing left to burn." After this, sacred sake is poured out. This ceremony shows the mentality of the people, who appreciate nature and value harmony with it.

Additionally, field burning has nurtured distinctive dishes rooted in the local climate, such as wakudo soup that uses the buckwheat grown in burnt fields and nadofu-style tofu using soybeans, mountain vegetables, and other local ingredients. The farming household at the center of carrying on the tradition of shifting cultivation also runs a farm guest house where they share the culture of field burning with people, including local related cuisine. This is how efforts are being made to not just pass on the shifting cultivation tradition but also leverage it to create new occupations in the Omukai district.



菜の花等の彩りが美しい菜豆腐（左）と汁から顔を出すソバの塊がワクド（カエル）のように見えることからそう呼ばれるワクド汁（右）

Beautiful nadofu-style tofu colored with rape blossoms (left) and wakudo (frog) soup, which is so called because the lump of buckwheat sticking out of the soup resembles a frog (right)





IV 文化、価値観及び社会組織

Cultures, Value Systems, and Social Organizations



日本神話を今に伝える、
文化的・精神的支柱
A Cultural and Spiritual Pillar that Expresses
Japanese Mythology in the Modern Day

高千穂郷・椎葉山地域には、山村の厳しい農業生活の中から生まれ育まれてきた、日本の原風景ともいえる民俗や伝統農林文化が息づいている。

本地域は『古事記』『日本書紀』における神話ゆかりの地でもあることから、神々に対する人々の信仰は篤く、多くの神話の史跡のほか、野山の至る所に神社や野仏が祀られている。

また、日本民俗学の祖である柳田國男が、本地域の民俗について日本民俗学の最初の出版物である著書『後狩詞記』で、大いに触れていることから、日本民俗学発祥の地ともいわれている。

Within the Takachiho-Shiibayama region lives folklore that can be called the landscape at the heart of Japan as well as traditional agricultural forestry culture, which were born and raised from the harsh agricultural forestry lifestyle of mountain villages.

As a region related to Japanese mythology found in ancient chronicles like the Kojiki and Nihon Shoki, its people are ardent believers in the gods, and the region has many landmarks associated with myths and folklore, along with shrines and small Buddha figures throughout the hills and fields.

Additionally, Kunio Yanagita, the founder of Japanese folkloristics, wrote extensively about the folklore of the region in Nochi no Kari Kotoba no Ki (Notes on Traditional Hunting Lore), which is considered the first published work in folkloristics. This region could therefore be described as the birthplace of Japanese folkloristics

1 神楽 Kagura

本地域に共通する文化として挙げられるのが『神楽』である。

本地域の高千穂町は、日本神話において日本民族の総氏神であるアマテラスオオミカミの孫、ニニギノミコトが日本を治めるために天上界より降り立った『天孫降臨』の地とされるなど神話との関わりが深く、人々の暮らしのすぐそばに神話や伝承が息づいている。

神楽は、五穀豊穡などを叶える神仏の降臨を願って、さまざまな演目を奉納するもので、日本各地の神社で行われている。本地域の神楽には、日本神話や山間地の狩猟生活・農林業生活と深く結びついた儀式や演目を有するという大きな特徴がある。

本地域における神楽は、人々にとって大きな精神的支柱であるとともに、村落共同体を維持する相互扶助システムである「結」の結束を固める重要な儀式であり、長い伝統を持つ多種多様な神楽がそれぞれの集落で伝承されている。



A common cultural tradition within this region is kagura.

Takachiho Town is deeply connected to myths, and in Japanese mythology, it is said to be the place where Ninigi-no-Mikoto, grandchild of Amaterasu-omikami, universal goddess of the entire Japanese nation, descended from heaven to hold dominion over Japan, making it a place where myths and legends reside in close proximity to people's everyday lives.

Kagura is a ritual performance comprising various elements in which the dancers ask the gods and Buddhas to descend and grant a bountiful harvest, and it is performed at shrines in all areas of Japan. The kagura in this region possesses remarkable distinguishing features, with rites and performances that are profoundly connected to Japanese mythology and the mountain way of life that includes hunting, agriculture, and forestry.

As well as being an important spiritual pillar for local people, kagura is a ceremonial rite which is vital in cementing the bonds of yui, the system of mutual co-operation that maintains village communities, and a wide variety of kagura with long-held traditions have been passed down in each community.



多くの集落で受け継がれる神楽

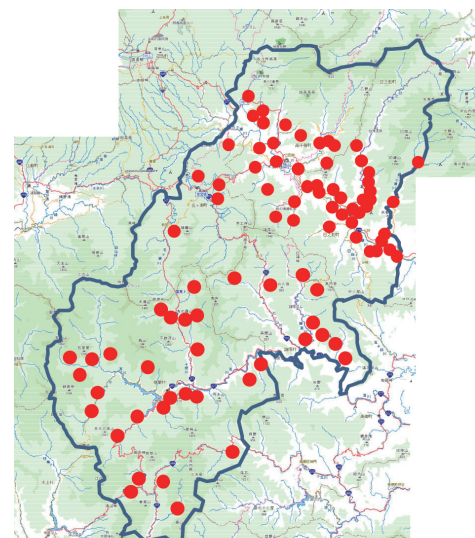
The Legacy of Kagura in Many Communities

5町村合わせても人口2万4千人ほどの本地域で、現在でも約90もの集落で神楽が継承されている。この数字は、本地域の人々が厳しい山間地で生き抜くために地域共同体の協調を図り、生活の安定を願う祈願の場として、いかに神楽を大切にしてきたかを物語っている。

The region has a population of about 24,000 people among its five towns and villages, and even now, kagura has been passed down in approximately 90 communities. These figures testify to how kagura has been carefully passed down as a venue for bringing the region's communities together to pray for stability in their daily lives, in order to help the local people survive in the tough mountain climate.

神楽が継承されている集落

Communities where kagura has been passed down



①最古の記録は 12 世紀

Records as Far Back as the 12th Century

本地域の神楽は、狩猟、焼畑、畑地および水田における穀物生産および水、という本地域の食料生産体系を基礎として、五穀の豊穡を期待する行事として始まった祭儀である。

その始まりについては、文治5年(1189年)の『十社大明神記(高千穂神社)』に「七日七夜の御じんらく(神楽)」という記述がある。全国的にも知られている高千穂の夜神楽の起こりは、現存する室町期の神面や鎌倉期の文書から800年以上前といわれ、江戸末期には現在の形態が確立したものと考えられる。

The kagura of this region has its foundation in the local system of production, which involves shifting cultivation, hunting, and grains and water in farmlands and paddies, and it started as a rite performed to pray for a bountiful harvest of five staple grains. The first records of kagura are from the Juusha Daimeijinki (Records of Takachiho Shrine) which describes “seven days and seven nights of kagura” taking place in 1189. The nationally known yokagura of Takachiho is said to have roots that date back to over 800 years ago based on shinmen masks from the Muromachi Period (1336–1573) and documents from the Kamakura Period (1185–1333), and it is believed that its current form was established in the late Edo Period (1603–1868).



高千穂の夜神楽
Takachiho yokagura

②地域の特徴を色濃く反映

Strongly Reflecting the Characteristics of the Region

本地域の神楽は、その舞台や演目に地域の特徴を色濃く反映している。

例えば、神々の依り代として設置される『外注連(そとじめ)』。別名を『山』といい、中央には山の神を表す刳表(カマス)が据えられている。これは、人々が山と森林を、「人間に食料をもたらし、生活の根底を支えている存在」として捉え、それを神格化していることを現している。

また、高千穂神楽14番の『山林(やまもり)』や椎葉神楽の『板起こし』の儀は、主食を得るための焼畑の害獣であるシカやイノシシを狩猟する際の儀礼が転じたものといわれるなど、狩猟文化の影響も色濃く有している。

このように、日本神話と深く結びつき、山間地である本地域の生活を反映して焼畑などの農林業文化と狩猟文化の要素を併せ持つ本地域の神楽は、日本民俗学の祖である柳田國男が『後狩詞記』の序文で述べているように、水田稲作による農業文化が主体となる以前の日本民俗を今に伝えるものともいわれ、極めて貴重な伝統文化である。



山と森を神格化した外注連
A sotojime that deifies the mountain and forest

The kagura stage and music strongly reflect the character of the region. An example of this is the sotojime, a type of decoration that is installed as an object to summon the gods. It is also known as “yama,” and at its center is a sack of unhulled rice called a kamasu that has been placed there to represent the mountain's god. This is an acknowledgement of the mountains and forests as entities that supply food for people and provide them with a basis for living, and it shows that the mountains and forests are deified. Moreover, hunting culture also has a strong influence, as it is said that the 14th Takachiho kagura dance (yamamori) and the Ita-Okoshi ceremony conducted in Shiiba kagura are derived from rituals that were performed when going to hunt animals such as deer and boars that were harmful to the burnt fields that provided staple foods. As Kunio Yanagita, father of Japanese folkloristics, wrote in the introduction to Nochi no Kari Kotoba no Ki (Notes on Traditional Hunting Lore), the kagura of the region—which is profoundly linked to Japanese mythology and features elements of both agricultural forestry culture, such as shifting cultivation, and hunting culture that reflect daily life in the mountains—conveys to the people of today the folk customs of old Japan from a time before wet-rice farming culture played a central role, making it an extremely precious traditional culture.



『高千穂の夜神楽』全33番のうち『五穀の舞』では、各集落で生産された五穀が採物として使われる

In the five grains dance, one of the 33 performances of Takachiho yokagura, the five different grains produced in each community are used as torimono (items used in the kagura performance)



唱え言を唱えながらまな板にのった猪肉を7つに切り分け、竹串に刺して神前に供える『板起こしの儀』(椎葉神楽)

The Ita-Okoshi ceremony: A ritual in which boar meat on a cutting board is carved up into seven slices, placed on bamboo skewers, and offered to the gods while reciting a prayer (Shiiba kagura)

③夜を徹して奉納される舞

A Dance Performed Throughout the Night

この地域の神楽は『夜神楽（よかぐら）』の形式をとることが多い。おおよそ11月から2月にかけて、集落内の一軒の家が神楽宿（会場）に設定され、夜半から明け方まで夜を徹して舞が奉納される。

夜神楽は通常『神迎え』の神事から始まる。昼過ぎに集落の氏神神社で神事を執り行った後、集落内を巡行する『道行（みちゆき）』を行って神楽宿に神を迎え入れる。その後、午後6時頃から神事が行われるといよいよ舞が始まる。

人々は神楽の一夜を特別なものとして大切に、集落を挙げて執り行っている。

Many of the kagura in this region take the form of yokagura. Held from November through February with one house in the village specified as the kagura-yado (venue), yokagura dancing is performed through the night, from midnight to dawn.

Yokagura typically begins with the god-welcoming rite of kamimukae. Starting in the afternoon, the rite is held at the village patron deity's shrine, then a michiyuki procession makes its way to the kagura-yado and the god is welcomed inside. After this rite is completed at around 6 p.m., kagura dancing finally begins.

For the locals, this is treated as a special night and the whole community takes part in the performance.



氏神神社から神楽宿まで巡行する『道行』

The michiyuki procession from the village patron deity's shrine to the kagura-yado

④伝統を受け継ぐ誇り

Pride in Inheriting Tradition



神楽宿の風景。中央に見えているのが『外注連』

A view of the kagura-yado. A sotojime can be seen in the center.

神楽の舞い手は、普段は農林業などを生業としている普通の人々だが、神楽という伝統を受け継ぐ誇りを胸に熱心に稽古を重ね、代々継承している。

また、神楽は多くの人々の協力のもと行われている。特に今日では女性の役割が大きく、舞い手の夜食をはじめ、拝観者へのもてなし料理など、食事の世話を一手に引き受けている。

舞台を設ける人々は、神が降臨する『外注連』、神楽が舞われる『神庭』、『天蓋』、『切り紙』など、それぞれの伝承に従って神を招く神聖な座を作り上げる。

この他にも、神楽の進行役や舞い手の世話役、夜警役など、地域の人々がそれぞれの役割を果たしながら神楽を盛り立てている。

Kagura dancers are usually normal people who make their living from work in agricultural forestry, but they take the pride of inheriting the tradition of kagura to heart and practice the dances enthusiastically to pass it on to future generations.

Additionally, kagura is conducted with the collaboration of many people. These days, women specifically play a major role by handling the preparation of the food, including dinner for the dancers and refreshments served to guests.

The people involved in setting up the venue create a sacred place to summon the deity in accordance with various traditions, such as the sotojime to which the deity descends, the space (kouniwa) in which the kagura will be danced, the canopy (tengai), and paper decorations (kirikami).

Local people also perform various roles in organizing the kagura, including the director, people who assist the dancers, and people who keep watch at night.

このように、本地域の神楽は本地域の特色ある農林業を色濃く反映した伝統文化である。農林業システムを維持していく上で不可欠な、人々の協調と祈願の場として今なお大切に維持され、人々をさらなる農林業と地域資源の保全に向かわせる循環的な営みが行われている。

これは、世界的にも貴重な農林業システムの管理に関係した文化的特徴といえるだろう。

As the above shows, the region's kagura is a cultural tradition that strongly reflects the region's distinctive agriculture and forestry. Even now, kagura is carefully maintained as a venue for prayer and collaboration between local people that is indispensable in supporting the local system of agricultural forestry. Furthermore, cyclical management is undertaken to direct people toward further conservation of agricultural forestry and regional resources.

From a global perspective, it may even be considered a valuable cultural characteristic relating to the management of the composite system of agriculture and forestry.



神楽の準備を行う地域の人々

Locals preparing for kagura

2 伝統の農林業文化

Traditional Agricultural Forestry Culture

急峻な山間地である高千穂郷・椎葉山地域。ここでの厳しい農林業生活の中で、人々は『猪掛祭（ししかけまつり）』といった農耕古神事や、『刈干切唄』『ひえつき節』など日本を代表する民謡（農業労働歌）など、独特の文化を築いてきた。その貴重な風習は今も生活の中に息づいている。

The Takachihogo-Shiibayama site is a region made up of steep mountains. Amid the harsh life of agriculture and forestry here, unique culture came to be developed, including old agricultural rituals like the Shishikake Festival and typical Japanese folk songs (farmers' work songs) like the Kariboshikiri Uta and Hietsuki Bushi. Even now, these precious customs continue to be a part of everyday life in the region.

①猪掛祭 The Shishikake Festival

元禄4年（1691年）の記録によると、当時、本地域の高千穂郷内では243の神社と193の木像仏が祭祀されていたという。このことから、山村の厳しい農耕生活の中で、神仏へ信仰が厚かったことを伺うことができる。こうした信仰は農林業とともに生活文化として根付いており、高千穂神社では農耕古神事『猪掛祭』が継承されている。

『猪掛祭』は、高千穂神社の祭神である稲の神『三毛入野尊（みけいりのみこと）』が霜の神『鬼八（きはち）』を退治した伝説にちなむ祭事で、毎年、旧暦の12月3日、猪を神前に捧げ、『地祇の舞（ちぎのまい）』（通称：笹振り神楽）が奉納される。

この笹振り神楽は、早霜によるの農耕災厄を除する、素朴で厳肅な山の信仰であり、本地域に伝わる神楽の源流の一つと言われている。



宮司を初めとする七人の舞人が、『鬼八眠らせ歌』を唱えながら竹笹を振る古式な祓い舞『笹振り神楽』

Sasafuri kagura: an ancient purification dance in which seven dancers, including the head priest, shake bamboo shoots while reciting the Kihachi Nemurase Uta

According to old records dating from 1691, 243 shrines and 193 wooden Buddha statues were venerated within Takachihogo at that time. This gives a sense of the deep devotion people in mountain villages felt toward the gods and Buddhas amid their tough agricultural life. Along with agricultural forestry activities, this devotion remains a living part of the daily culture, including an ancient agricultural ritual called the Shishikake Festival, which has been carried on over the years by Takachiho Shrine.

The Shishikake Festival is associated with the legend of the frost god Kihachi, who was driven away by the enshrined deity of Takachiho Shrine, the rice god Mikeiri no Mikoto. Every year, on December 3 of the lunar calendar, a boar is offered to the gods and the chigi no mai dance (also known as sasafuri kagura) is performed.

The sasafuri kagura displays a simple, austere mountain belief to ward off agricultural disaster brought about by early frost and is said to be one of the origins of the region's kagura.

②刈干切唄 The Grass-Cutting Song

冬の家畜の粗飼料と屋根の葺き替えのために山斜面の野草を切る『刈干切』。その労働歌である『刈干切唄』は刈干切を行う男たちの伴奏歌として、また、のど比べとして歌い競われてきた。名人と言われた故・佐藤 明によると、「山では夜明けとともに歌声が上がり、あちらこちらの谷と、一日中絶えることがなかった」という。

自分の居場所を家族に知らせるためや、歌垣としても歌われてきてこの唄は、この地域独特の暮らしの背景から生まれたものであり、土の香りを漂わせた素朴で大らかな節調と、明るく力強い歌唱が特徴である。

刈干切唄の歌詞

Lyrics to the Grass-Cutting Song

ここの山の刈干しゃ すんだよ
明日は田んぼで、稲刈ろかよ
最早日暮れじゃ追々 かげるよ
駒よいぬるぞ 馬草負えよ

We're done cutting grass on the mountain, oh!

We harvest rice in the paddy tomorrow, oh!

Soon the sun will be setting, oh!

Bring the grass home on the horses, oh!

Kariboshikiri is the harvesting, drying, and cutting of wild grass on mountain slopes for winter roughage for livestock and for re-thatching roofs. The song that accompanies this work is known as the Kariboshikiri Uta (Grass-Cutting Song), and men engaged in kariboshikiri would sing this song to accompany their labor or as a kind of singing competition to see who had the best voice. The late Akira Sato, who was said to be a master singer, said: "On the mountain, voices would be raised in song with the dawn and continue all day long without a break in the valleys here and there." The song was also sung to indicate one's whereabouts to family members, as well as for the ritual gatherings known as utagaki. The simple, earthy, and hearty melody and bright, powerful singing are features of this song born from the region's unique way of life.

③ ひえつき節 The Millet-Pounding Tune

椎葉村では焼畑などによって生産されたヒエを脱穀する際に歌われた『ひえつき節』が伝承されている。かつて、晩秋から初冬にかけて農家の土間や庭先などでヒエ搗（つ）きが行われると、近在から見物客たち押しかけた。そして、集落ののど自慢たちが搗き手の手を揃え、疲れを癒すために歌いはやし、場の雰囲気大いに盛り上げたという。

この唄は、椎葉型と呼ばれる律音階の、明るくしなやかな節調が特徴で、歌詞もバラエティに富んでいる。また、長いフレーズを一息で歌い切る独特の息継ぎは、山道を行き来し、傾斜面で作業するこの地域の日常と深く関わり合っていると思われる。

In Shiiba Village, Hietsuki Bushi (the Millet-Pounding Tune), a song sung when husking the millet produced by fielding burning, has been passed down over time. In the past, millet was pounded on the floors and in the gardens of farm households from late autumn through early winter, and people from neighboring villages would stop by to watch. Talented singers from the community would sing loudly in time with their pounding hands to help relieve their fatigue, creating a lively atmosphere.

This song features a bright, graceful melody based on a scale known as the “Shiiba style,” with lyrics that are full of variety. Moreover, it has distinctive pauses to breathe in between long phrases sung in one breath, and it has a strong connection to the everyday activities of the local people, such as coming and going along mountain roads, as well as working on the steep mountain slopes.

ひえつき節の歌詞

Lyrics to the Millet-Pounding Tune

庭のさんしゅの木 鳴る鈴かけて
鈴の鳴るときゃ でおじゃれよー
鈴の鳴るときゃ 何と云うてでましょ
駒に水くりょと 云うてでましょー
なんぼ搗いても このヒエ搗けぬ
どこのお蔵の 下積みかよー

Put a bell on the pepper tree in the garden
Come along when you hear the bell ring
When the bell rings, what should I say?
When the bell rings, say you're giving water to the horse
I pound and pound but I can't husk the millet
Was it at the bottom of the pile in someone's storehouse?

3 自治公民館制度 The Self-Governing Community Hall System

本地域の厳しい農林業生活は、住民自治と相互扶助の精神を育んだ。特に、古くからある集落ごとの自治組織は、近代以降、住民の自主組織である自治公民館制度に発展し、農林業を含めた地域づくりに重要な役割を果たしている。

特に、本地域の諸塚村には、『諸塚村方式自治公民館制度』といわれる村民総ぐるみの自治組織のシステムがあり、行政組織とは独立した自治公民館連絡協議会が村内全体を統合している。

The tough agricultural forestry lifestyle of this region has fostered a spirit of independence and mutual aid among residents. Notably, the self-governing structure that has long existed in each community has developed into an autonomous community hall system that acts as an independent residents' organization in the modern era, and this system has played an essential role in regional development that includes agricultural forestry.

Of particular note, in the region's Morotsuka Village, there is a self-governing organization system for all village residents known as the Morotsuka Village Community Hall System, and a self-governing community hall liaison committee independent of government organizations integrates the entire village.

① 複合経営方式で農林家の経営安定を実現

Achieving the Stable Operation of Farm-and Forestry Households Through Composite Operation Methods

諸塚村の自治公民館制度が果たした重要な功績として、用材・シイタケ・畜産・チャによる複合経営方式を定着させ、農林家の経営安定を実現させたことが挙げられる。

昭和32年（1957年）以降、公民館産業部、村、農協、森林組合等からなる村産業振興協議会を推進母体として、労働集約的にも経済的にも補完できる4作目（用材・シイタケ・畜産・チャ）による複合経営を軸とした産業振興策を立案。今日までその方針を貫き、農林家の経営安定を実現してきた。

A key achievement of the Morotsuka Village self-governed community hall system was the establishment of a composite operation system based on timber, shiitake mushrooms, livestock, and tea, which has enabled operational stability for farm-and-forestry households.

After 1957, the Village Industry Promotion Committee, which consists of representatives from the Community Hall Industrial Department, the village, the agricultural cooperative, and the forestry cooperative, became the driving force to formulate an industrial promotion measure revolving around joint operations based on four products (timber, shiitake mushrooms, livestock, and tea) as a means to provide support economically and in terms of labor intensiveness. Even today, this policy has continued to enable operational stability for farm-and-forestry households.

② 日本有数の高林内路網密度

The Highest Forest-Road Network Density in Japan

諸塚村内の各公民館では、それぞれの地区の道路網計画を策定して車道開設を集落ぐるみで推進してきた。その結果、村内の林内路網密度は1ha当たり62mと日本有数の密度に達し、シイタケや木材生産の生産効率の向上、さらには大幅なコスト低減が実現した。間伐材生産においても生産ラインを確保している。

Various community halls within Morotsuka Village have formulated a district road network plan, and all the communities came together to push road development forward. As a result, the forest-road network density within the village is the highest in Japan at 62 meters per hectare, and this has enabled improvements in the efficiency of shiitake mushroom and timber production as well as greatly reduced costs. This road density also secures production lines in thinning production.



ランドスケープ及びシースケープの特徴

Landscapes and Seascapes Features

急峻な傾斜地ならではの
農林業が生み出した美しい光景
Beautiful Scenery Created by the Unique Agricultural Forestry
of Steeply Sloping Lands

高千穂郷・椎葉山地域で発達した農林業システムによって育まれた森林、そこから生まれる溪流、そして散在する集落と棚田は優れた景観を形成している。また、棚田とそれを支える長大な山腹水路は、農家による多大な努力の上に築かれたものであり、土地と水資源管理の大きな特徴を成している。

A remarkable landscape is formed by the forests nurtured by the system of agriculture and forestry developed in the Takachiho-Shiibayama region, together with the mountain streams arising from them as well as the scattered communities and rice terraces of the region. Additionally, the rice terraces and the vast hillside irrigation canal network that supports them, which were built through enormous efforts by farmers, are a major distinguishing feature when it comes to land and water resources management.

1 持続的な農林業システムによって育まれた景観

A Background Nurtured by a Sustainable System of Agriculture and Forestry

本地域は山間地であるため、土地のほとんどが急傾斜地であり、水田の大部分が棚田である。本地域北部を流れる五ヶ瀬川の溪谷上にはまとまった棚田が広がっているが、これら棚田の法面は、棚田の維持と畜産粗飼料確保のために日常的に草刈りが行われていることも相まって、美しい風景を形成している。

また南部の耳川流域、特に諸塚村付近では、用材を生産するスギ・ヒノキの針葉樹林、シイタケ栽培に利用するクヌギ等の落葉広葉樹林、常緑の照葉樹林がパッチワーク状に広がり、モザイク林と呼ばれる独特の美しい景観を形成している。

Since the region is mountainous and most of the land consists of steep slopes, the majority of its paddies are rice terraces. In the northern part of the region, a cluster of rice terraces spreads out from the top of the Gokase River's gorge. Thanks in part to the fact that the grass is cut every day to obtain roughage for livestock, the slopes of these rice terraces form a scenic landscape.

Furthermore, in the Mimi River basin in the southern part of the region, especially in the vicinity of Morotsuka Village, conifer forests that include Japanese cedar and Hinoki cypress, deciduous broadleaf forests that include sawtooth oak for shiitake mushroom cultivation, and evergreen deciduous forests spread out in a patchwork pattern, forming a unique and beautiful landscape known as the mosaic forest.



山腹用水路の草刈り
Cutting grass along a hillside irrigation canal

日本を代表する棚田風景

A Rice Terrace Landscape that is Representative of Japan

農林水産省は全国に134箇所の『日本棚田百選』を認定しているが、うち7箇所が本地域に存在していることから、本地域は日本を代表する棚田農業地域であると言える。

Of the 134 locations in Japan selected by the Ministry of Agriculture, Forestry, and Fisheries as the “Top 100 Terraced Paddy Fields,” seven are located in this region, making Takachihogo-Shiibayama a rice terrace agriculture region that is representative of Japan.



本地域の棚田百選7箇所

The 7 Places from This Region in the Top 100 Terraced Paddy Fields



名称 Name	面積 (ha) Area (ha)	枚数 No. of paddies	所在地 Location
尾戸の口棚田 Odonokuchi Rice Terraces	16.4	780	高千穂町大字岩戸 Oaza Iwato, Takachiho Town
栃又棚田 Tochimata Rice Terraces	24.5	748	高千穂町大字三田井 Oaza Mitai, Takachiho Town
徳別当棚田 Tokubetto Rice Terraces	25.4	720	高千穂町大字押方 Oaza Oshikata, Takachiho Town
石垣の村 (戸川) Ishigaki-no-Mura (Togawa)	3.7	104	日之影町大字七折 Oaza Nanaori, Hinokage Town
鳥の巣棚田 Tori-no-Su Rice Terraces	2.1	49	五ヶ瀬町大字三ヶ所 Oaza Sankasho, Gokase Town
下の原棚田 Shimo-no-Haru Rice Terraces	5.7	105	五ヶ瀬町大字三ヶ所 Oaza Sankasho, Gokase Town
日陰棚田 Hikage Rice Terraces	20.0	191	五ヶ瀬町大字鞍岡 Oaza Kuraoka, Gokase Town

2 棚田と山腹用水路による農業用水確保

Securing Water for Agricultural Activities via Rice Terraces and Hillside Irrigation Canals



本地域の棚田の多くは明治以降の近代に入ってから形成された。一部の湧水や地表水に恵まれた土地では古くから棚田が拓かれてきたものの、その面積は少なかった。本地域には五ヶ瀬川と耳川という二つの河川が流れているが、その付近は、いずれも溪谷状になっており、水面との高低差から河川水の利用が困難であったためである。

Many of the region's rice terraces were created in modern times, following the start of the Meiji Period (1868-1912). While some rice terraces had previously been established on land naturally blessed with spring water or surface water, their total area was small. The reason for this is that, despite the region having the Gokase River and Mimi River running through it, both rivers run through gorges, and the differences in elevation between land and the surface of the water made it difficult to use the river water.

①山腹用水路の構築

The Construction of Hillside Irrigation Canals

近世以前は農地の大部分が焼畑や畑で、コメについても一部で陸稲の栽培が行われていた。しかしながら人々は、食味が良く、安定して収量が高い水田での稲作を渴望し、水源を数十km離れた山奥に求めざるを得ない不利な状況にありながらも、斜面に水路を構築する山腹用水路と棚田の建設に力を注いだ。

本地域では1600年代前半より水路と水田の造成が進められており、明治から大正にかけて造成は加速された。現在、総延長500km以上の山腹用水路と1800ha以上の棚田が形成されているが、これは先人たちが注いだ努力がいかに大きいかを物語っている。



山腹用水路の建設作業。多くの農家が作業に加わった
Construction work on a hillside irrigation canal. Many farmers joined this work.

Prior to the modern era, most farmland in the region was burnt or dry fields, and upland rice was also cultivated in some areas. However, the people longed to cultivate rice in wet paddies, which provide higher, more stable yields and produce better-tasting rice, so despite the adverse topographical conditions that required water to be obtained from sources dozens of kilometers away deep in the mountains, they devoted considerable effort to constructing a network of hillside irrigation canals and rice terraces on the steep mountain slopes. The irrigation canals and rice paddies in this region were developed starting in the first half of the 1600s, with the rate of building accelerating in the Meiji Period (1868-1912) and Taisho Period (1912-1926). Today, there are hillside irrigation canal networks exceeding 500 kilometers in length and rice terraces exceeding 1,800, which are a testament to the incredible efforts made by our ancestors.

石垣の村 Ishigaki-no-Mura

日之影町戸川地区。『石垣の村』とも呼ばれるこの地区の人々は、水田でのコメ作りができるよう、高さ11mと日本一高い石垣を伴う棚田を構築するなどしてきた。最も古い石垣は寛永年間から安政年間（1848～1859年）に構築されており、人々は長年にわたって弛まぬ努力を続けてきた。

Togawa District, Hinokage Town— In order to grow paddy rice, the people of a district known as Ishigaki-no-Mura constructed rice terraces with 11-meter-high stone walls, the highest in Japan. The oldest stone wall was built from 1848 to 1859, which the people made diligent efforts to continue over many, long years.

日本一の高さを誇る全高11mの石垣

Japan's tallest stone wall, measuring 11 meters in height



②用水確保のための工夫と 努力の結晶

The Fruits of Ingenuity and Hard Work to
Secure Irrigation Canals

総延長の長い代表的な山腹用水路を下表に示す。本地域の山腹用水路の特徴は、山奥にある水源から、一部は隧道を穿ち、等高線沿いの山腹に巧みに数十 km もの水路を這わせて棚田に水を供給している点である。比較的小規模な棚田群のために長大な山腹用水路が構築されており、用水の安定確保を図る人々の努力と工夫が現れている。

The longest hillside irrigation canals are indicated in the adjoining table. The feature of these regional hillside irrigation canals is that they supply water to rice terraces from sources deep in the mountains via irrigation canals laid skillfully across the mountainsides by following the contours of the land for dozens of kilometers, with tunnels drilled through the mountains in some parts. The construction of this extensive hillside irrigation canal network and the ingenuity deployed in order to ensure stable irrigation for a relatively small group of rice terraces are emblematic of the people's hard work.



高千穂町の山腹用水路
A hillside irrigation canal in Takachiho Town

代表的な3つの山腹用水路
3 Representative Hillside Irrigation Canals

用水路 Irrigation Canal	総延長(km) Total Length	受益面積(ha) Area Served	着工 完成 Construction Period
高千穂用水 Takachiho Irrigation Canal	69.2	94	明治20年(M20) 大正8年(T8) 1887 - 1919
七折用水 Nanaore Irrigation Canal	81.0	101	大正9年(T9) 昭和4年(S4) 1920 - 1929
三ヶ所用水 Sangasho Irrigation Canal	62.5	55	大正14年(T14) 昭和2年(S2) 1925 - 1927

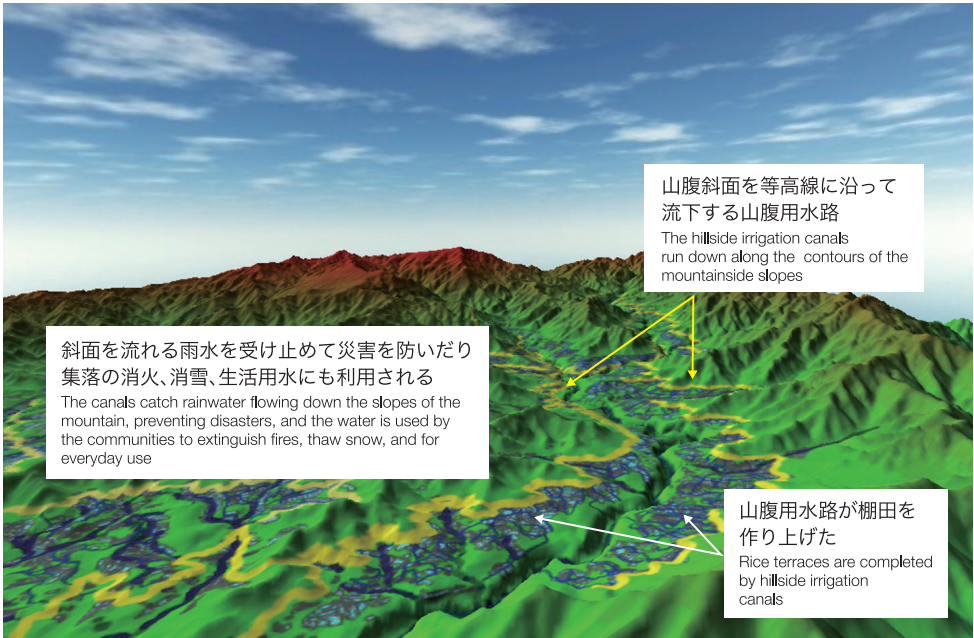
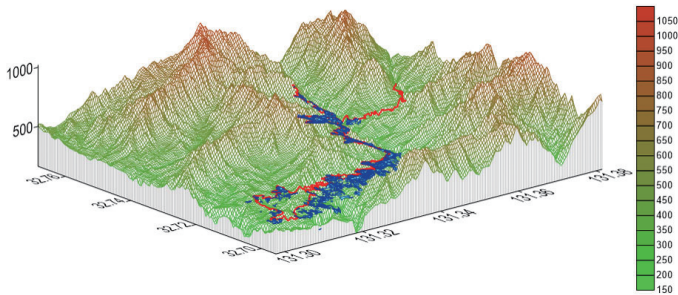
③持続的な農業展開に不可欠な多機能性

Multiple Functions That Are Indispensable to Sustainable Agricultural Development

棚田には貯水機能があり、山腹用水路は斜面を流下する雨を受け止めている。このように棚田農業は山腹崩壊を防ぐ上で大きな役割を果たし、防災機能を備えているほか、ほとんどの山腹用水路は非灌漑期にも水を通す通水灌漑を行っていることで、防火・消雪・生態系保全・景観形成などの多面的な機能を有している。

また、資源環境の面においても、粗飼料確保ならびに機能維持のために棚田の畦や法面部の草刈りが行われており、棚田農業と肉用牛生産は深く結びついている。家畜の排せつ物は堆肥にして棚田や畑に還元されるが、これは持続的な農業の展開に不可欠なものとなっている。

Rice terraces serve to store water and hillside irrigation canals catch rainwater that flows down the slopes. In this way, rice terrace agriculture plays a large role in preventing hillside collapses, and in addition to being equipped with disaster-prevention functions, most hillside irrigation canals have water flowing through them even during non-irrigation periods, giving the canals a diverse set of functions that include extinguishing fires, thawing snow, conserving the ecosystem, and shaping the landscape. Moreover, from the perspective of recycling resources, since the grass of rice terrace slopes and the ridges between paddies is cut to obtain roughage as well as to maintain performance, there is a strong connection between rice terrace agriculture and beef cattle raising. The returning of livestock excrement to rice terraces and fields as compost is also an indispensable part of the development of sustainable agriculture.



世界農業遺産認定後の取り組み

GIAHS Post-Certification Initiatives

『世界農業遺産三者連携協定』の締結

The Formation of the GIAHS Three-Party Partnership Agreement

地域に自信と誇りを持てる次世代の人材育成と学術的な視点から、高千穂郷・椎葉山地域の価値を明らかにすることを目的に、『世界農業遺産 高千穂郷・椎葉山地域活性化協議会』、『国立大学法人宮崎大学』、『宮崎県立高千穂高等学校』の三者による連携協定を締結した。

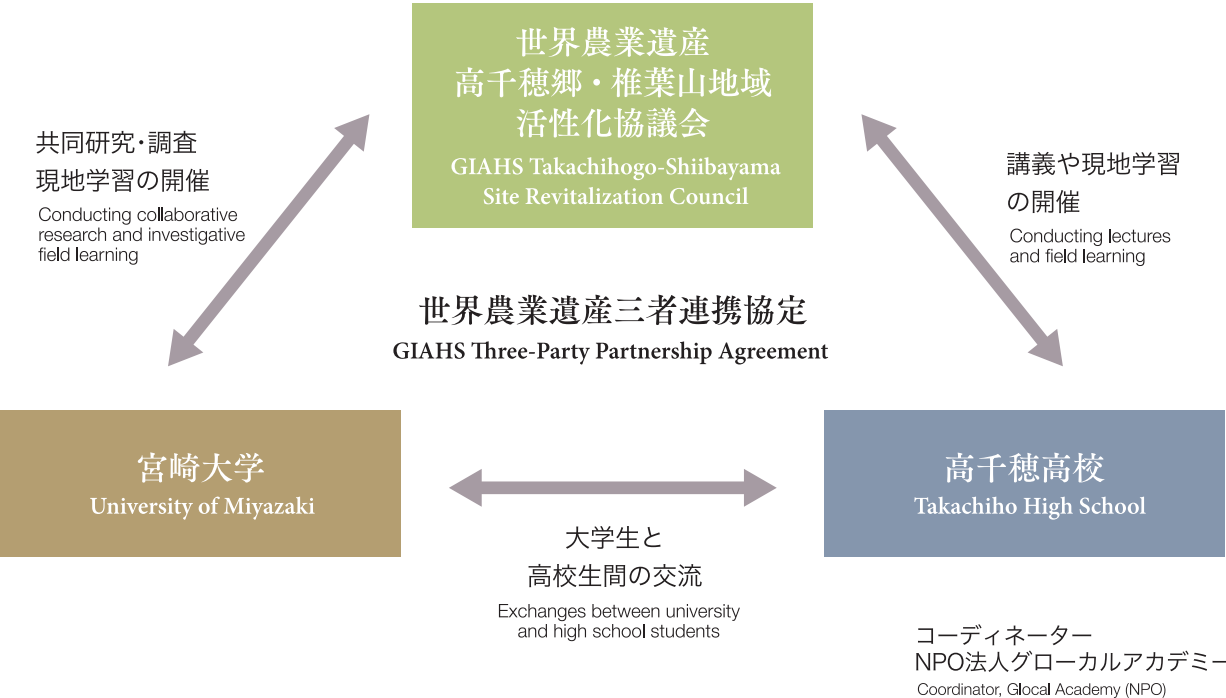
For the purpose of “clarifying the value of the Takachihogo-Shiibayama site from an academic perspective with the view of training and educating the next generation of human resources who will take pride in themselves and their region, a three-party partnership agreement has been formed between the “GIAHS Takachihogo-Shiibayama Site Revitalization Council,” “University of Miyazaki (National University Corporation)” and “Miyazaki Prefectural Takachiho High School.”



2017年3月25日に行われた世界農業遺産三者連携協定調印式
The ceremonial signing of the GIAHS Three-Party Partnership Agreement on March 25, 2017

協定内容 Agreement Contents

- ①世界農業遺産に関する教育プログラムを構築し、高千穂郷・椎葉山地域に自信と誇りを持てる人材を育成する。
Construct an educational program related to Globally Important Agricultural Heritage Systems and educate the next generation who will take pride in themselves and their region.
- ②世界農業遺産に関する研究を進め、高千穂郷・椎葉山地域の価値を学術的な視点で明らかにする。
Promote research related to Globally Important Agricultural Heritage Systems and clarify the value of learning about the Takachihogo-Shiibayama site from an academic perspective.



三者連携協定を契機とした取り組み

Initiatives Resulting from the Three-Party Partnership Agreement

世界農業遺産教育プログラム 『GIAHS アカデミー』 GIAHS Academic Program, GIAHS Academy

GIAHSアカデミーは、世界農業遺産について学び、地元の高校生が地域の魅力や課題を発見していく次世代人材育成プログラムである。

少人数で、中長期にわたり地元農家への取材や大学生との合同フィールドワークに取り組み、学んだ内容を、『高千穂郷食べる通信』やSNSで広く発信するほか、地域内の小中学校で出前事業を行う。

本地域だからこそできる、この少数精鋭のアクティブ・ラーニング型学習プログラムを通して、生徒自身が地域の魅力と課題を発見・発信することで、地域に必要とされる経験をもとに、自己と地域の将来像を描く。

The GIAHS Academy is a next-generation human resource training program in which local high school students learn about Globally Important Agricultural Heritage Systems and discover issues as well as the appeal of their region. In small class groups, students conduct medium to long-term work interviewing farmers along with joint field work with university students, and in addition to widely spreading what they've learned through the "Takachiho-go Taberu Journal" as well as on social media, they also make visits to local elementary and junior high schools. This active learning program made up of a select few can only be offered by this region, and through this program, students take it upon themselves to discover and disseminate issues and the appeal of their region, painting a vision of the future for themselves and the region based on the experience required by the region.



焼畑体験学習
Hands-on learning on shifting cultivation



小中学校での出前講座
A visiting lecture at an elementary/junior high school

世界農業遺産構成要素研究事業 GIAHS Component Research Activities

宮崎大学 GIAHS 研究会を中心に、本地域の固有性や価値を学術的な視点で明らかにすべく、農林業経営や世界農業遺産を構成する遺産的要素、社会組織の調査研究を実施している。

With the University of Miyazaki GIAHS Research Club at its center, investigative research into heritage-related components and social organizations that make up agricultural and forestry operations as well as Globally Important Agricultural Heritage Sites is conducted to clarify the characteristics and value of this region from an academic perspective.

①地域農林業と社会組織の把握 Understanding Regional Agricultural Forestry and Social Organizations

- 本地域の農林業複合システムの特性や、農林業や生活を支える社会組織の役割について調査分析を行う。
- 本地域が、農林複合経営が発達した全国有数の地域であることや、集落・公民館組織の充実が農林業を支える基盤となっていることなどを明らかにする。
- Conducting investigative analysis concerning the characteristics of the region's composite system of agricultural forestry as well as the role of social organizations in supporting agricultural forestry activities and lifestyle.
- Clarifying, among other things, that the region has one of the most developed joint agriculture and forestry operations in Japan and that the fulfillment of its communities and community hall organizations is the foundation that supports agricultural forestry activities.

②遺産的要素の解明 Clarifying Heritage Components

- 焼畑農業、釜炒り茶、モザイク林、山腹用水路、神楽等の遺産的要素について地域全体のデータ整備を進め、その成り立ちや特色の分析を行う。
- Promoting data management for the entire region in regard to heritage-related components, including shifting cultivation, kamairicha, mosaic forests, hillside irrigation canals, as well as kagura, and analyzing their origins and characteristics.

③地域発展の課題 Regional Development Issues

- 地域農林業の課題、社会組織や伝統芸能の継承について調査を行う。
- 農産物の高付加価値化や販売拡大、多様な担い手を巻き込んだ地域社会継承、金銭評価され難い山里の暮らしの豊かさの現代的な評価と創造について、検討を行う。
- Investigating agricultural forestry issues for the region and the succession of social organizations along with traditional entertainment.
- Considering methods to bring added value to agricultural products as well as expand sales of agricultural products, methods to involve many stewards as inheritors of the region's society, and methods to conduct modern evaluations of as well as create abundance in mountain-village life, which is difficult to assess monetarily.

将来世代への継承

Passing Traditions to Future Generations

アクションプラン

Action Plan

日本の多くの地域で見られるように、高千穂郷・椎葉山地域においても農林業人口の減少や少子高齢化、過疎化の進行など、農林業を取り巻く情勢は大きく変化している。その結果、森林や農地を保全管理することが困難になりつつある。

本地域ならではの農林業複合システムが衰退すれば、地域の文化教育、観光、若年層の定住などさまざまな分野に悪影響が及ぶことが懸念され、このシステムをいかにして将来世代へ伝えていくかが今後の大きな課題である。

As can be seen in many regions in Japan, there are significant changes affecting agriculture and forestry in the Takachihogo-Shiibayama region, including a decline in the agricultural forestry population, along with declining birth rates, an aging population, as well as progressing depopulation. As a result, it's becoming difficult to conduct the conservation and management of forests and farmland.

If the joint agricultural and forestry system that is unique to this region should fall into decline, there is concern that this may have negative effects in a variety of areas, including the region's cultural education, tourism, and the permanent residency of younger generations. Therefore, how to pass on this system to future generations is a significant issue for the future.

持続的な農林業システムへの脅威

Threats to the Sustainable Agricultural Forestry System

日本の他の中山間地域と同様に、高千穂郷・椎葉山地域でも農林家の減少・高齢化が進行している。

また、農畜産物の輸入自由化の流れも強まっており、本地域の農林業は、厳しい国内外の競争にさらされている。そのため、採算に見合った収入が得られないことから、放置される農地・水路や森林が増える恐れが強まっている。

放置された農地・水路や森林は、本地域に大きな脅威をもたらす。例えば、放置された人工林は、日光が林内に入らず、林床の植生が衰退する。その結果、生物多様性が脅かされる上に、落ち葉や下草から作られる土壌が貧弱になり、保水力が低下する。すると、表土が浸食され、土壌の流出や立木の倒伏が生じ、その周囲に住む人々の生活を直接的に脅かすことになる。

さらに、森林に住むシカやイノシシなどのえさが不足するため、農地の作物が荒らされる鳥獣被害も深刻化する。

農林業は、本地域の伝統文化の源であり、人々の誇り、いわば日々生活を送っていく上での活力源である。本地域の農林業システムが衰退すれば、地域の文化、教育、観光、若年層の定住など、様々な分野に悪影響を及ぼすことが懸念される。

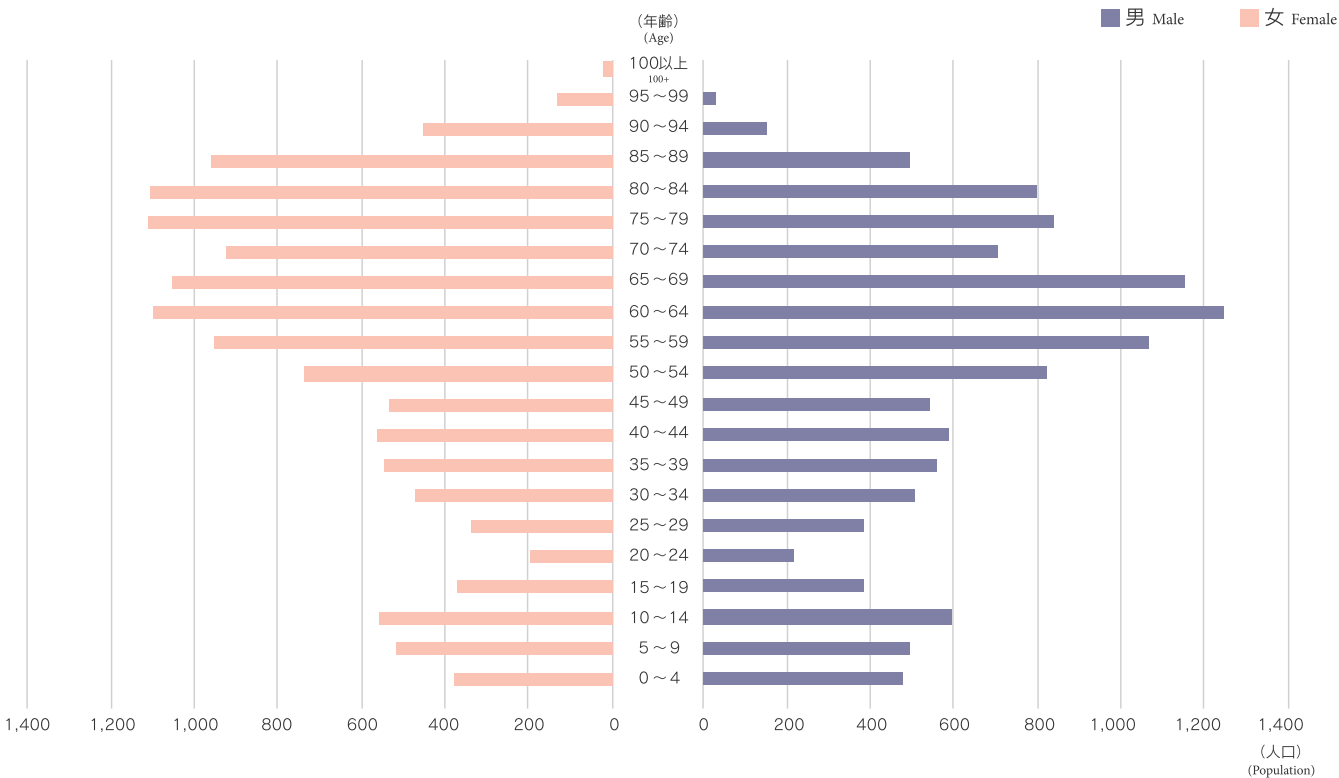
As is the case with other mountainous areas in Japan, the Takachihogo-Shiibayama region is experiencing progressive decline in farm and forestry households along with an aging population. Additionally, there is a strengthening trend towards liberalizing the import of agricultural and livestock products, exposing the agricultural and forestry activities of this region to fierce domestic and international competition. This makes it impossible to obtain revenues that are commensurate with profits, which strengthens fears that there will be an increase in neglected farmland, waterways, and forests.

Neglected farmland, waterways, and forests, impose a significant threat on the region. For example, in neglected planted forests, sunlight does not penetrate through the woods, causing the vegetation on the forest floor to deteriorate. As a result, not only would biodiversity be threatened, the soil that is created by fallen leaves and underbrush would be weakened, and its water-retaining capacity would be lowered. If this happens, topsoil erosion would occur, resulting in soil run-off and causing trees to topple over, making it a direct threat to the lives of people who live in the surrounding area.

Furthermore, a lack of food for the deer, boar, and other wildlife that live in the forest would also result in serious damage by birds and animals laying waste to farmland crops.

Agricultural forestry activities are the source of traditional culture in the region, as well as the pride of its people, and in a manner of speaking, they are a source of vitality that keeps people going about their daily lives. If the agricultural forestry system of this region should fall into decline, there is concern that this may have negative effects in a variety of areas, including the region's cultural, education, tourism, and the permanent residency of younger generations.

高千穂郷・椎葉山地域の年齢別人口
Population of the Takachihogo-Shiibayama Region Organized by Age



国税調査人口（平成27年10月1日現在）をもとに作成
Created based on national tax survey populations (as of October 1, 2015)

未来へつなぐために

Connecting to the Future

このような脅威の中、本地域の森林と、それによって生み出された農林業システムと伝統文化を未来に継承するために、高千穂郷・椎葉山地域で行うべき活動の方向性として次の4つを掲げる。

Among these threats, the following four are given as the direction of activities that should be conducted in the Takachihogo-Shiibayama region in order to pass on to future generations the forests of this region, along with the agricultural forestry systems and traditional culture created by the forest.

①農林業の振興と森林・農地等の保全管理の充実

The promotion of agricultural forestry activities as well as the enhancement of conservation and management for forests, farmland, etc.

②生物多様性と景観の保全

The Conservation of Biodiversity and Landscapes

③伝統文化の保全と森林理想郷（フォレストピア）を目指した人・地域づくり

The development of the region and of people who have aimed to preserve traditional culture and the forest-utopia (Forestopia)

④世界農業遺産として世界への貢献

Contributing to the world as a Globally Important Agricultural Heritage Site

①農林業の振興と森林・農地等の保全管理の充実

The promotion of agriculture and forestry activities as well as the enhancement of conservation management for forests, farmland, etc.

伝統的な農林業をシステムを保全していくためには、まず、本地域の農林業の振興を図ることが必要である。同時に、森林・農地といった資源の保全管理の充実を図らなければならない。

In order to conserve the traditional agricultural forestry system, first, it is necessary to promote the agricultural forestry of the region. At the same time, we must enhance the conservation and management of forests and farmland.

農林産物の安定的生産と付加価値向上 Improving Added Value and the Stable Production of Agricultural Forestry Products

【現状と課題】

- 標高が高いために気候が厳しく、かつ土地が傾斜地で狭いことから生産性が低い。また鳥獣が多く、鳥獣被害も発生している。
- 農林業生産に不可欠な燃料等のエネルギー価格が高騰しており、経営に影響している。
- 農林家が高齢化するとともに、後継者が減少している。
- 農林業に関する国内外の競争が進行している。

【Current Conditions and Issues】

- The climate is harsh due to the area being at a high elevation, and with land that is limited in space and on slopes, production capabilities are low. Moreover, there are many birds and animals that cause damage to crops.
- Increases in the price of energy, such as fuel that is essential for agricultural forestry production, is affecting operations.
- Farm-and-forestry household workers are increasing in age while the number of successors in this line of work is in decline.
- Domestic and international competition related to agricultural forestry activities is progressing.

【対策】

- 経営対策、鳥獣被害対策、生産基盤整備等により、農林産物の安定的な生産を図る。
- 農林産物の付加価値を向上させるとともに、6次産業化によって農林業の競争力強化を図る。

【Measures】

- Strive for stable production of agricultural forestry products through operational measures, measures to counter bird and animal damage, production base development, etc.
- Strive to strengthen the competitive power of agricultural forestry activities by improving the added value of agricultural forestry products and through sixth sector industrialization.

森林資源の保全管理と林業の振興

Conservation and Management of Forest Resources and the Promotion of Forestry Activities

[現状と課題]

- 標高が高いために気候が厳しく、かつ土地が傾斜地で狭いことから生産性が低い。また鳥獣が多く、鳥獣被害も発生している。
- 林家が高齢化するとともに後継者が減少。放置される人工林が増える恐れが強まっている。
- 木材需要が減少するとともに、木材価格も低迷している。
- 都会的な生活において、木材とのふれあいや、それを生み出す山村の暮らしや文化に対する認知度が低下している。

[対策]

- 経営対策、鳥獣被害対策、生産基盤整備等により、林産物の安定的な生産を図る。
- 林産物の付加価値を向上させ、林業の競争力強化を図る。
- 林業の担い手の育成・確保を図る。
- 木材需要の喚起や山村文化の認知度向上を図る。

[Current Conditions and Issues]

- The climate is harsh due to the area being at a high elevation, and with land that is limited in space and on slopes, production capabilities are low. Moreover, there are many birds and animals that cause damage to crops.
- Forestry household workers are increasing in age while the number of successors in this line of work is in decline. There are strengthening fears that there will be an increase in neglected planted forests.
- Along with a decrease in the demand for timber, the price of timber has also stagnated.
- In urban life, there is increasingly less interaction with timber and there is less familiarity with the mountain village lifestyle and culture that produces timber.

[Measures]

- Strive for stable production of forestry products through operational measures, measures to counter bird and animal damage, production base development, etc.
- Improve the added value for forestry products to strengthen the competitive power of forestry activities.
- Train and secure people who will handle forestry activities.
- Stimulate demand for timber and improve familiarity with mountain village culture.

農業資源の保全と伝統的農業の振興

Conserving Agricultural Resources and Promoting Traditional Agriculture

[現状と課題]

- 標高が高いために気候が厳しく、かつ土地が傾斜地で狭いことから生産性が低い。
- 農家が高齢化するとともに、後継者が減少。放置される農地や水路が増える恐れが強まっている。また、伝統的な農業（棚田でのコメ作り、肉用牛生産、チャ生産、焼畑農業等）の活力が低下している。
- 国内外の競争が進行していることから、農産物価格が低迷している。

[対策]

- 農業農村整備事業により、農地・水路等の整備を進めるとともに、その維持管理の充実により、農業生産性の向上を図る。
- 農産物の付加価値向上等により、伝統的な農業の振興を図る。

[Current Conditions and Issues]

- The climate is harsh due to the area being at a high elevation, and with land that is limited in space and on slopes, production capabilities are low.
- Farming household workers are increasing in age while the number of successors in this line of work is in decline. There are strengthening fears that there will be an increase in neglected farmland and waterways. Moreover, there is waning vitality in traditional agricultural activities (rice harvesting in rice terraces, beef cattle production, tea production, shifting cultivation, etc.).
- Due to progressing domestic and international competition, the price of agricultural products has stagnated.

[Measures]

- Moving forward with the development of farmland and waterways through agricultural and rural village development projects, as well as improving agricultural productivity by enhancing the maintenance and management of farmland and waterways.
- Promoting traditional agriculture by improving added value for agricultural products, etc.

②生物多様性と景観の保全

The oldest record is the 12th century

本地域では、人の影響がほとんどない『原生自然』と、農林業の営みによって育まれてきた『二次的自然』の双方によって生物多様性が保たれてきた。今後も、この二つの自然の保全管理を推進するとともに、二次的自然においては環境保全型農業の推進を図り、景観にも配慮した整備を行っていく。

In this region, biodiversity has been maintained through both "primitive nature" where there is almost no influence from man, and "secondary nature," which has been nurtured by the workings of agricultural forestry. From now on, along with promoting the conservation and management of this secondary nature, we will also promote an environmental conservation type of agriculture in secondary nature and move forward with development that considers the landscape.

生物多様性と景観の保全

The Conservation of Biodiversity and Landscapes

[現状と課題]

- 本地域内には農林業によって形成された二次的自然に多数の希少動植物が生息しており、重要生息地の指定、自然保護推進員の養成などを行い、その保護に努めている。しかしながら、農林家の減少による、管理の行き届かない農地・森林の増加など、多くの脅威が存在している。
- 景観についても、自治体による景観条例の制定、国の重要伝統的建造物群保存地区の指定など多くの取り組みが行われているが、これらを着実に推進していく必要がある。

[対策]

- 動植物のモニタリング、希少動植物の保護を推進する。そのために、自然保護推進員の養成等、地域における保護活動を推進する。
- 農林業における環境保全対策を推進するとともに、伝統品種の保全、生産振興に努める。
- 里山景観の保全、地域の景観の保全・向上を図る。

[Current Conditions and Issues]

- Within the region, many rare plants and animals inhabit the secondary nature formed by agricultural forestry activities, and activities such as the designation of important habitats and the training of nature protection promoters have been conducted in an effort to protect this wildlife. However, there are many threats that exist, such as an increase in the amount of farmland and forests that are insufficiently managed due to a decline in farm-and-forestry households.
- With regard to landscapes, many initiatives are being conducted, including the enactment of landscape ordinances by a self-governing body and being designated as an important preservation district of historic buildings by the national government, but it is necessary to move forward with these at a steady pace.

[Measures]

- Promote monitoring of plants and animals and the protection of rare plants and animals. And to achieve this, promote regional protection activities, such as the training of nature protection promoters.
- Along with the promotion of environmental conservation measures in agricultural forestry, strive to conserve and promote the production of traditional crop varieties.
- Conserve mountain-village landscapes and conserve as well as improve regional landscapes.

③伝統文化の保全とフォレストピア（森林理想郷）を目指した人・地域づくり

The development of the region and of people who have aimed to preserve traditional culture and the Forestopia (forest-utopia)

本地域には農耕古神事や民謡、そして神楽等、独特の農林文化が息づいている。現在もこれらの保存活動が行われてはいるが、農林家を含めた地域の人口減少が進行し、保全の脅威となっている。これに対応するには、これまでの保存活動に加えて、農林業の振興等を通じて地域の活力と魅力を高め、人を地域に引きつけることで、人口減少に歯止めをかけることが重要である。

Unique agricultural forestry culture inhabits the area, including ancient agricultural rituals, folk songs, and religious kagura performances. Though activities to preserve these cultural traditions are currently being carried out, the continuing decline of the regional population, including farm-and-forestry households, is becoming a threat to the conservation of these practices. To address this, in addition to current preservation activities, it is important to put a stop to population decline by heightening the appeal of the region through the promotion of agricultural forestry and by drawing people into the region.

伝統文化の継承と情報発信

Passing Down and Disseminating Information on Traditional Culture

[現状と課題]

- 本地域には、『刈干切唄』や『ひえつき節』等の日本を代表する民謡や、集落を挙げての祭祀である『神楽』など貴重な伝統文化が多数存在している。
- 自治公民館制度など、住民自身による相互扶助や学習活動等が盛んに行われている。
- 農林家の高齢化、地域の人口減少等によって地域の絆や伝統文化が脅威にさらされている。

[Current Conditions and Issues]

- Within the region exist many valuable, traditional cultural practices, including typical Japanese folk songs such as the Grass-Cutting Song, and Millet-Pounding Tune as well as kagura performances at festivals that involve the entire community.
- There is active engagement in mutual aid and educational activities conducted by the residents themselves through the self-governing community hall system.
- Regional bonds and traditional culture are being exposed to threats by the ageing population of farm-and-forestry households, the region's declining population, and other factors.

[対策]

- 学校等、地域における伝統文化の学習を推進することで、地域住民自らが伝統文化を楽しみ、その価値を再発見する。
- 伝統文化の研究と保存活動を推進するとともに、イベント等によって対外的に情報を発信し、広く社会の文化の向上に寄与する。
- 自治公民館制度等により、地域住民の相互扶助精神の維持向上を図る。

[Measures]

- Promoting education on traditional culture in the region in schools and other institutions to have local residents enjoy their own traditional culture and rediscover its value.
- Promoting activities to research and preserve traditional culture as well as spreading information externally through events to contribute to the culture of our society at large.
- Maintaining and improving the local residents' spirit of mutual support through the self-governing community hall system, etc.

都市・農村交流の拡大

Expanding Exchanges Between Cities and Rural Villages

[現状と課題]

- 農家民泊や農林業体験活動が活発に行われているが、各活動の規模が比較的小さいことから、グループ同士で連携や能力向上を図ることが課題。
- 農家民泊や農林業体験活動の質を保ちつつ、可能な範囲で受入体制の強化を図ることが必要。
- 豊富な森林資源を活かし、森林セラピー基地の整備等が行われているが、近年は利用者が伸び悩んでいる。

[Current Conditions and Issues]

- Farm guest house and agricultural forestry hands-on experience activities are actively being conducted, but the scale of each activity is relatively small, and working together with other groups and improving performance are challenges.
- It is necessary to preserve the quality of farm guest house and agricultural forestry hands-on experience activities while also strengthening the system for accepting visitors within the realms of possibility.
- The abundant resources of the forest are being utilized to develop the region as a base for forest therapy among other endeavors, but in recent years the number of patrons has stagnated.

[対策]

- 農家民泊、農林業体験活動を推進することで、地域活性化につなげる。
- 地域内の農家民泊・農林業体験グループ同士で研修を行うなど、能力向上と連携強化を図る。
- 森林セラピーに関わる人材の育成、セラピー基地の整備によって、森林セラピー活動の基盤を整備するとともに、対外発信に努め、その拡大を図る。

[Measures]

- Promoting farm guest house and agricultural forestry hands-on experience activities to revitalize the region.
- Improving performance and strengthening partnerships through training between farm guest houses and agricultural forestry hands-on experience groups from within the region.
- Developing a base for forest therapy activities through the development of a therapy base and training human resources associated with forest therapy, as well as working to externally spread and expand information on forest therapy.

フォレストピアを目指した人・地域づくり

Developing the Region and People Who Aim for a Forestopia

[現状と課題]

- 昭和63年（1988年）よりフォレストピア構想の下、人材育成と森林資源・農林業・伝統文化の保全・発展に務めてきた。
- 同構想に基づく活動開始から四半世紀、全国初となる公立中高一貫校『フォレストピア学びの森 五ヶ瀬中等教育学校』の設立や森林文化を発信するフォレストインストラクターの育成など、人材育成に大きな足跡があったものの、地域の人口減少は進行している。
- 地域づくりにおいては、住民同士による相互扶助や自治公民館制度による学習活動が行われているが、人口減少が脅威である。

[Current Conditions and Issues]

- Since 1988, human resources training along with the conservation and development of forest resources, agricultural forestry activities, and traditional culture has been fulfilled under the Forestopia concept.
- 25 years after the start of activities based on this concept, there has been a major mark left in regards to the training of human resources in the village due to the establishment of Japan's first combined junior high and high school, the "Forestopia Learning Forest Miyazaki Prefectural Gokase Secondary School" and the training of forest instructors to communicate forest culture. However, the region's population continues to decline.
- In regional development, there is mutual support between residents, and educational activities are being conducted by the self-governing community hall system, but the declining population is a threat.

[対策]

- フォレストピア研究を引き続き推進する。
- 地域を担う人材を育成する。
- 地域振興グループやNPO等による地域振興活動を推進する。
- UJIターンを推進し、若者の定住化の促進を図る。

[Measures]

- Continuing to promote Forestopia research
- Training human resources who will take care of the region.
- Driving activities to promote the region through regional promotion groups, NPOs, and other organizations.
- Promoting UJI-turn migration (migration between rural, suburban, and urban areas), and facilitating the permanent residency of younger generations in the area.

④世界農業遺産として世界への貢献

Contributing to the World as a Globally Important Agricultural Heritage Site

世界農業遺産は人類共通の大切な遺産であることから、その知識や経験などを世界に向けて発信し、「人類と自然との共生」に貢献していくことが必要である。このような活動は、地域の魅力をさらに高めることにつながっていく。

A GIAHS is an important piece of heritage for all mankind. Therefore, it is necessary to spread the knowledge, experience, and other information related to GIAHS sites to the world to contribute to the coexistence between mankind and nature. These activities will also be linked to the further heightening of the region's appeal.

世界への貢献

Contributing to the World

【現状と課題】

- 全世界で森林資源が減少しており、本地域の農林業複合システムによる森林資源の適切な保全管理に関する知見を発信することで、それに歯止めをかけることが期待できる。
- 先進国のGIAHSサイトとして、森林資源の保全管理、環境に適した農林業の発展、伝統文化の保全を図ることで、世界の山村振興のモデルとなることが期待される。
- 本地域は、GIAHSサイトである熊本県阿蘇地域と大分県国東半島宇佐地域と隣接しており、GIAHSの理念や伝統的な農林業の重要性について、連携して情報発信や体験活動を行うことで、大きな効果が期待できる。

【Current Conditions and Issues】

- There is a worldwide decline in forest resources, but we can hope to stop this decline by disseminating information related to the proper conservation and management of forest resources through this region's composite system of agricultural forestry.
- As an advanced-nation GIAHS site, we can expect to become a model for the promotion of mountain villages in other countries through the conservation and management of forest resources, the development of agricultural forestry activities that are suitable for the environment, and the conservation of traditional culture.
- This region is next to the Aso GIAHS site in Kumamoto Prefecture as well as the Kunisaki Peninsula Usa GIAHS site in Oita Prefecture, and we can anticipate great effects by working with them to disseminate information and to conduct hands-on activities on the importance of GIAHS principles and traditional agricultural forestry activities.

【対策】

- 森林を豊かに保つ農林業複合モデルに関する研究を推進するとともに、それを世界に発信する。
- 阿蘇地域・国東半島宇佐地域等、他のGIAHSサイトと連携し、伝統的な農林業や地域資源保全の重要性について啓発活動を行う。
- 上記の活動等により、世界の森林資源の保全、山村振興に貢献する。

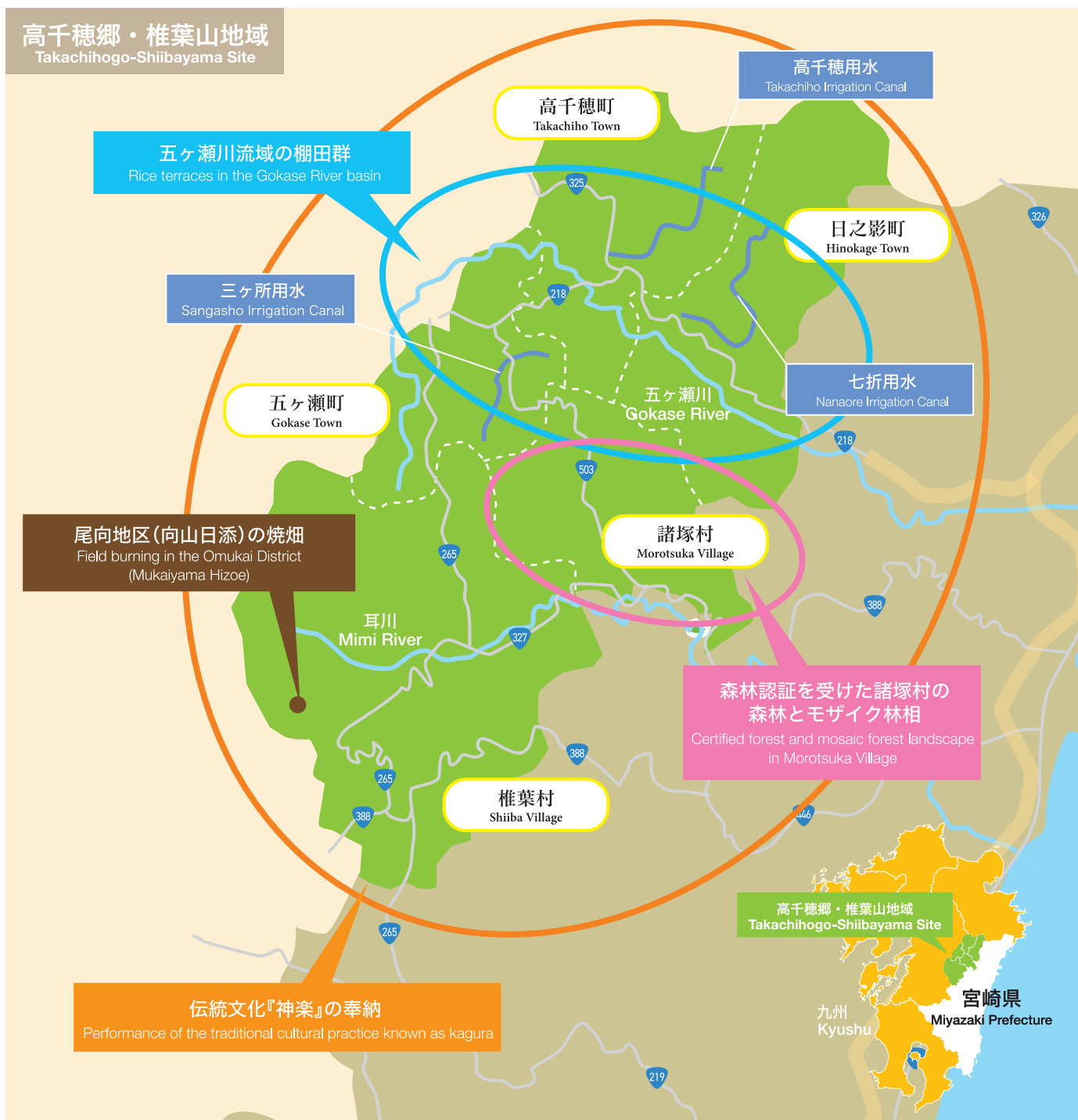
【Measures】

- Promote research related to composite agricultural forestry models that maintain the abundance of the forest, and disseminate that research to the world.
- Work with other GIAHS sites, such as the Aso site and Kunisaki Peninsula Usa site, to conduct awareness-raising activities concerning the importance of traditional agricultural forestry activities and the conservation of regional resources.
- Contribute to the conservation of forest resources in other countries and the promotion of mountain villages through the activities listed above.



農作業体験を行う海外からの子どもたち（左上）
日之影町における森林セラピー（右上）
フォレストピア学びの森 五ヶ瀬中等教育学校（左）

Children from other countries engaging in a hands-on agricultural experience (top-left)
Forest therapy in Hinokage Town (top-right)
The Forestopia Learning Forest Miyazaki Prefectural Gokase Secondary School (Left)



世界農業遺産 高千穂郷・椎葉山地域活性化協議会

GIAHS Takachihogo-Shiibayama Site Revitalization Council

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Hinokage Town Regional Development Department ☎0982-87-3910
Gokase Town Planning Department ☎0982-82-1717
Morotsuka Village Industries Department ☎0982-65-1128
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終わりに

高千穂郷・椎葉山地域は急峻な山々に囲まれた地形的条件から、人々の農林業の営みや生活には大きな苦勞が伴っていました。

しかし今日では、日本有数の棚田と山腹用水路、管理の行き届いた森林、高品質な肉用牛、日本一の釜炒り茶、日本で唯一長期間のサイクルで継続されている焼畑農業など、農林業の宝がたくさんあります。

これは、本地域の先人達が生活の改善と子孫の繁栄を祈り、血のにじむような苦勞を重ねた結果です。本地域において長い歴史を持つさまざまな農耕神事や伝統文化、地域の安寧を願う祭祀である神楽が大切に伝承されていることは、そのような祈りの強さによるものかもしれません。

Closing Remarks

The Takachihogo-Shiibayama site is a region that is enclosed by steep mountains, and due to these topographical conditions, the people of the region expended incredible efforts in the workings of agricultural forestry activities and to lead their daily lives. However, there are many treasures born from agricultural forestry, including some of Japan's best rice terraces and hillside irrigation canals, well-managed forests, high-quality beef cattle, Japan's best kamairicha tea, and Japan's only long-term continuous-cycle shifting cultivation.

This is the result of our ancestors in the region praying to improve their lives and for the prosperity of their descendants as well as the result of their backbreaking labor. The fact that various agricultural rites and traditional culture with long histories as well as the kagura, a religious ritual performed to pray for peace in the region, have been carefully passed down, may be ascribed to the strength of our ancestors prayers.



世界農業遺産 高千穂郷・椎葉山地域

GIAHS Takachihogo - Shiibayama

高千穂郷・椎葉山地域世界農業遺産
ロゴマークコンセプト

「未来への伝承」

本ロゴデザインは、高千穂町、日之影町、五ヶ瀬町、諸塚村、椎葉村の5町村で伝承され、この地域に日本神話が息づいていることの象徴である『神楽』を中心としています。
中央には神事で用いられる『紙垂（しで）』があり、そのまわりを『焼畑による自然の遷移』『整然と並ぶ茶畑』『四季折々の棚田』『色とりどりのモザイク林』が取り囲んでいます。
『神楽』を中心にそれぞれのモチーフを重ね合わせ、地域の“つながり”とそこで培われてきた“環境・風土・文化”がこれからも受け継がれて欲しいという願いを込めています。

The logo concept for the Takachihogo-Shiibayama Globally Important Agricultural Heritage Site

“Bringing Tradition into the Future”

This logo design is centered around the concept of a religious performance known as kagura. This tradition has been passed down in the region's five municipalities (Takachiho Town, Hinokage Town, Gokase Town, Morotsuka Village, and Shiiba Village) and exists as a symbol of the Japanese mythology that lives and breathes here.

At the center of the logo is shide, a traditional paper streamer used in Shinto rituals, and around this are items that represent the transition of nature through shifting cultivation, neatly arranged tea fields, terraced rice fields in the four seasons of the year, and colorful mosaic forests.

For this logo, various motifs have been layered upon the core concept of kagura in the hope that regional bonds and the environment, climate, and culture cultivated by these bonds will be passed down to future generations.