蓬莱米を囲んで酒を飲む（仮）

制作 : 鈴木啓二朗

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村田仲平（株式会社あむ瀬）
清水啓介（FARM SHIMIZU）

キュレーター : Chien Lee

音楽 : 金玟儀「盛開之時」「母親」「Ancient Memory」

Special Thanks!!!
トラビス・ライス
藤野貴之
安田大樹
京牟礼英二
尚子・メイボン
清水裕子
ジョナサン・ホスキンス
安光孝代
李育萱
レオナルド・バルトロメウス

Drinking Sake Around Ponlai Rice (Working Title)

Production : Keijiro Suzuki

Interview and Research Collaborators
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Mitsunori Utsumi (Okazaki Hachimangu Shrine)
Hiroyuki Okada (Yamaguchi Prefectural Center for Buried Cultural Properties)
Kiyoshi Yamato and Keita Yamato (Hagi Ware, Meizen Kiln)
Wei-Jen Chen (Taiun Sake Brewing Joint Company)
Chiyoko Ohno
Takayuki Matsushita and Masami Matsushita (Doigahama Site and Anthropological Museum)
Nakahira Murata (Amuse Co., Ltd.)
Keisuke Shimizu (FARM SHIMIZU)

Curator : Chien Lee

Music : Wen Yi Chin “In the Time of Full Bloom” “Mother” “Ancient Memory”

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「台湾楽しや」と蓬莱米の記憶
曽和松さん

曽さんが小学生の頃、担任の山川先生が作詞・作曲した歌「台湾楽しや」。揺れる光、南風、豊かな穂波、そして「米は二度なる」と歌われるこの曲には、台湾の豊かな自然と農業、人々の暮らしへの喜びが込められている。曽さんとの対話を通して、蓬莱米という言葉に込められた意味を知る。蓬莱とは、豊かで何も心配のない理想の土地を指し、蓬莱米はその名を冠した特別な米である。台湾では米を年に二度収穫でき、サトウキビ（甘蔗）も重要な農産物として人々の生活を支えてきた。日本と台湾の歴史、農業、文化をつなぐ蓬莱米。

Memories of Ponlai Rice and “Taiwan Tanoshiya” Song and Memories of Taiwan
Sho Washo

When Mr. Sho was in elementary school, his homeroom teacher, Mr. Yamakawa, wrote and composed a song called “Taiwan Tanoshiya” (“Taiwan is Wonderful”). With lyrics evoking shimmering light, southern breezes, abundant waving heads, and rice growing twice a year, the song expresses joy in Taiwan’s rich natural environment, agriculture, and people’s everyday lives. Through conversations with Mr. Sho, we explore the meaning contained in the word Ponlai Rice. “Ponlai” refers to an ideal land of abundance, free from worry, and Ponlai Rice is a special rice variety named after this concept. In Taiwan, rice can be harvested twice a year, while sugarcane has also long been an important agricultural crop supporting people’s livelihoods. Ponlai Rice connects the histories, agriculture, and cultures of Japan and Taiwan.

台湾の防空壕で出生、家族の思い出
大野ちよ子さん

「妊娠中のお母さんはある時、どうしてもお酒（日本酒）を飲みたかったみたい。」と話してくれたのは、大野ちよ子さん。大野さんの家族写真を手がかりに、台湾で生まれた自身の記憶と、家族の歴史をたどる。母が残した写真には、台湾の海岸線や当時の暮らしを思わせる風景が写されている。大野さんの両親は台湾総督府の近くにあった大正村で印刷会社を営み、総督府の仕事にも携わっていた。大野さんは戦時中の台湾で、会社の敷地内に掘られた防空壕の中で産声を上げた。

Born in an Air-Raid Shelter in Taiwan: A Family Story
Chiyoko Ohno

Chiyoko Ohno told me, “At one point during her pregnancy, my mother apparently had an irresistible craving for sake.” Using family photographs as clues, Chiyoko Ohno traces her memories of being born in Taiwan and the history of her family. The photographs left by her mother capture coastlines and landscapes that evoke life in Taiwan during that period. Ohno’s parents operated a printing company in Taisho Village, located near the Taiwan Governor-General’s Office, and were also involved in work for the office. During the war, Ohno was born inside an air-raid shelter dug into the grounds of the company. Her story offers a personal perspective on the history of Taiwan during wartime and the lives of the people who lived there.

山口の日本酒の歴史と穀良都
柏木享さん（やまぐち発酵文化研究所）

柏木先生へのインタビューでは、山口県の農業と日本酒の歴史を通して、蓬莱米プロジェクトにつながる米の物語をたどる。試飲した酒の原料は、山口県の農家・伊藤音一氏が改良・育成した酒米「穀良都」。京都から持ち帰られた「都」の系統をもとに生まれ、昭和天皇即位の際の献穀米にもなった、100年以上の歴史を持つ米である。背が高く倒れやすい性質から栽培が難しくなり、次第に作られなくなったが、1995年に復活栽培された。農家の協力によって良質な米が収穫され、1999年には「長州ロマン」の名で販売された。

The History of Yamaguchi Sake and Koku ryō Miyako Rice
Susumu Kashiwagi (Yamaguchi Fermentation Culture Research Institute)

In this interview with Professor Kashiwagi, we trace a story of rice connected to the Ponlai Rice Project through the history of agriculture and sake brewing in Yamaguchi Prefecture. The sake we tasted was made from Koku ryō Miyako, a sake rice variety improved and cultivated by Yamaguchi farmer Otoichi Ito. Developed from the Miyako lineage brought back from Kyoto, this rice has more than a century of history and was selected as tribute rice for the enthronement of Emperor Shōwa. Because of its tall stalks and tendency to fall over, the variety became increasingly difficult to cultivate and gradually disappeared from production. In 1995, however, it was revived and with the cooperation of local farmers, high-quality rice was harvested, and in 1999 it was marketed under the name “Chōshū Roman.”

山口農業試験場100周年と穀良都の復活
金子和彦さん（山口県農林総合技術センター）

金子さんへのインタビューでは、山口県の伝統米「穀良都」がどのように生まれ、復活し、日本酒造りへとつながったのか、その歴史をたどる。穀良都は、明治22年（1889年）、伊藤音一氏が「都」という品種から優れた稲を選抜して育成した米である。明治36年（1903年）には大阪の第5回内国勧業博覧会で金牌を受賞し、全国的な評価を得た。その後、栽培されなくなっていたが、山口県農業試験場の100周年を記念して平成7年（1995年）に復活栽培された。収穫した米は醸造試験によって酒造適性が確認され、平成9年（1997年）から県内で試験栽培が開始。3つの酒造会社によって「長州ロマン」として商品化された。米の品種改良、農業試験場、農家、酒蔵の協働によって、失われかけた米の歴史が現代によみがえった。

The 100th Anniversary of the Yamaguchi Agricultural Experiment Station and Revival of Kokuryō Miyako
Kazuhiko Kaneko (Yamaguchi Prefectural Agriculture and Forestry General Technology Center)

In this interview with Mr. Kaneko, we trace the history of Koku ryō Miyako, a traditional rice variety from Yamaguchi Prefecture: how it was developed, revived, and connected to sake brewing. In 1889, Otoichi Ito selected and cultivated superior rice plants from the Miyako variety, giving rise to Koku ryō Miyako. In 1903, it received a gold medal at the Fifth National Industrial Exposition in Osaka, earning recognition throughout Japan. Although cultivation subsequently ceased, the variety was revived in 1995 to commemorate the 100th anniversary of the Yamaguchi Agricultural Experiment Station. Brewing tests confirmed the suitability of the harvested rice for sake production, and trial cultivation began within the prefecture in 1997. Three sake breweries later commercialized the rice under the name “Chōshū Roman.” Through collaboration among rice breeders, agricultural research institutions, farmers, and sake breweries, the history of a nearly forgotten rice variety was brought back to life in the present.

穀良都の復活栽培と風土が育む酒米
村田仲平さん（株式会社あむ瀬）

山口県発祥の酒米「穀良都」は、長く途絶えていたものを、依頼をきっかけに少量の種籾から復活させた品種である。最初は発芽率も低く、栽培方法や適切な肥料の量も分からなかった。さらに、穀良都は背が高く倒れやすいため、収穫が難しく、肥料を減らしながら数年かけて栽培技術を確立していった。豪雨で田んぼや種籾が流される危機もあったが、残った種を守り、栽培を継続した。風通しがよく、稲の背丈を抑えて茎を強くできる土地を選ぶことも重要であり、日照、地形、土質、水管理など、地域ごとの自然条件が収穫量を左右する。

The Revival Cultivation of Koku ryō Miyako Nurtured by the Local Climate
Nakahira Murata (Amuse Co., Ltd.)

Koku ryō Miyako, a sake rice variety originating in Yamaguchi Prefecture, had long disappeared from cultivation before being revived from a small quantity of seed rice at the request of a client. At first, the germination rate was low, and there was little knowledge about suitable cultivation methods or the appropriate amount of fertilizer. Koku ryō Miyako is also a tall variety that is prone to lodging, making it difficult to harvest. Over several years, cultivation techniques were gradually established by reducing the amount of fertilizer and adapting growing conditions. At one point, heavy rains threatened to wash away both the rice fields and the seed rice. However, the remaining seeds were carefully preserved, allowing cultivation to continue. Choosing land with good airflow, where the height of the rice plants can be kept under control and the stalks strengthened, is also important. Local environmental conditions—including sunlight, terrain, soil quality, and water management—can have a significant impact on the yield.

穀良都を使って受け継がれる酒造り
株式会社竹内酒造

竹内酒造では、山口県の酒米「穀良都」を中心にした酒造りと、昔ながらの製法が受け継がれている。蒸した米に種麹を振り、麹室で温度と湿度を管理しながら麹を育てる。添・中・留の三段仕込み、酒母の発酵、もろみの管理、搾りに至るまで、酒造りには多くの手作業と時間が必要となる。もみ殻を断熱材として利用した建物や、毎日の麹の世話からは、地域の環境に適応した伝統の知恵が見えてくる。また、酒の味わいは米と水によって大きく変わる。同じ製法でも水と米が変われば、酒の個性も変わるという。酒蔵に残る昔の写真には、家族や蔵人たちが仕込みに携わる姿が記録されている。米を育てる農家、酒を造る蔵人、土地の水、そして受け継がれる技術。

Kokuryō Miyako and the Continuity of Sake Brewing Traditions
Takeuchi Shuzō Co., Ltd.

At Takeuchi Shuzō, sake brewing centered on Koku ryō Miyako, a sake rice variety from Yamaguchi Prefecture, continues alongside traditional production methods. After steaming the rice, koji mold spores are sprinkled over it. The koji is then cultivated in a koji room, where temperature and humidity are carefully controlled. From the three-stage brewing process of soe, naka, and tome, through yeast starter fermentation, moromi mash management, and pressing, sake brewing requires extensive manual work and time. The brewery building, which uses rice husks as insulation, and the daily care given to the koji reveal traditional knowledge adapted to the local environment. The flavor of sake is also greatly influenced by rice and water. Even when the same brewing method is used, changing the rice or water changes the character of the resulting sake. Old photographs preserved at the brewery document family members and brewery workers taking part in the brewing process. Farmers who grow the rice, brewers who make the sake, the water of the land, and techniques passed down through generations all come together in the making of sake.

御神酒に受け継がれる神功皇后御手植えの早米の記憶
宇津見光則（岡崎八幡宮）

岡崎八幡宮では、三韓征伐の伝承が残る神功皇后が米作りを学び、その米で酒を造り神様に供えたという伝承が語られている。ここで大切にされる1800年ほど前に伝来したと言い伝えられる「早米」は、普通の稲より早く実り、背が高く、酒造りに適した米とされる。収量が少なく倒れやすい一方、現在も栽培が続けられ、長い年月にわたって御神酒に用いられてきた。神社では、米から造られた酒をまず神様に供えるという文化が受け継がれている。さらに、明治以降の酒造免許制度や、麹の製法をめぐる柏木先生との交流から、伝統を守りながら技術を継承する姿が浮かび上がる。

Memories of Early-Ripening Rice Planted by Empress Jingū, Preserved in Sacred Sake
Mitsunori Utsumi (Okazaki Hachimangu Shrine)

At Okazaki Hachimangu Shrine, a tradition is told that Empress Jingū, associated with the legendary conquest of the Three Han states of Korea, learned rice cultivation and made sake from the rice to offer to the gods. The “Hayamai” (“early rice”) cherished at the shrine is said to have been introduced approximately 1,800 years ago. It ripens earlier than ordinary rice, grows tall, and is considered suitable for sake brewing. Although its yield is low and its stalks are prone to falling over, cultivation continues today, and the rice has long been used to make omiki, sacred sake offered to the gods. The shrine preserves the tradition of offering sake made from rice to the gods before it is consumed by people. Through discussions with Professor Kashiwagi about sake-brewing licensing systems introduced after the Meiji period and methods of koji production, we also encounter the ways traditional practices and techniques have been passed down while adapting to changing circumstances.

弥生・古墳時代の渡来人と須恵器
岡田裕之さん（山口県埋蔵文化財センター）

岡田さんへのインタビューでは、山口県内の考古資料を手がかりに、弥生・古墳時代の米と酒、そして日本と朝鮮半島の文化交流について探究する。展示された須恵器や甕（はそう）は、古墳時代に酒を注ぐために用いられたと考えられる土器である。甕は古墳の埋葬儀礼にも関わり、死者の再生を阻止するような儀礼に用いられた可能性があるという。弥生時代には稲作が広まり、土器の中から炭化米が見つかることもある。米や酒は、食料や飲み物であるだけでなく、人々の暮らし、祭祀、死者への儀礼とも深く結びついていた。

Migrants from the Korean Peninsula in the Yayoi and Kofun Periods, and Sue Ware
Hiroyuki Okada (Yamaguchi Prefecture Archeological & Cultural Properties Center)

In this interview with Mr. Okada, we explore rice and sake in ancient Japan, as well as cultural exchange between Japan and the Korean Peninsula, using archaeological materials from Yamaguchi Prefecture as our starting point. The Sue ware vessels and hajō (甕) on display are pottery vessels believed to have been used for pouring sake during the Kofun period. The hajō may also have been associated with burial rituals in ancient tombs and may have been used in ceremonies intended to prevent the deceased from returning to life. During the Yayoi period, rice cultivation spread, and charred rice is sometimes found inside pottery vessels. Rice and sake were not merely food and drink. They were deeply connected to people’s everyday lives, religious rituals, and ceremonies for the dead.

古代の器から探る日本の器と酒
大和潔さん、大和佳太さん（萩焼　明善窯）

大和さんへのインタビューでは、萩焼の専門家として、土器や須恵器の形状や焼き物の技術を手がかりに、古墳時代の甕（はそう）について、その形状や注ぎ口の位置、器の薄さなどを観察し、日常的な酒器としての実用性と、儀礼的な用途の可能性を考察する。また、広く開いた口や手に収まりやすい形から、縄文時代のどんぐりや、口噛み酒による発酵の話にも触れながら、古代の人々の暮らしの中における酒のあり方を想像する。

Japanese Pottery and Sake Explored Through Ancient Vessels
Kiyoshi Yamato and Keita Yamato (Hagi Ware, Meizen Kiln)

In this interview, the Yamatos, specialists in Hagi ware, examine the hajō (甕) of the Kofun period through the forms of earthenware and Sue ware and the techniques used to produce them. Observing the vessel’s shape, the position of its spout, and the thinness of its walls, they consider its practical use as an everyday sake vessel, as well as the possibility of ritual applications. The discussion also touches on the fermentation of acorns in the Jōmon period and the practice of making sake through kuchikamizake (chewing grains or other ingredients to initiate fermentation). Through these subjects, we imagine the role of sake in the everyday lives of ancient people.

日本と台湾をつなぐ酒「台中65号」の誕生
陳韋仁（台雲酒造合同会社）

陳さんの台中65号での米作りは2017年に始まり、翌2018年には、まだ酒造適性がわからない中、酒造りに挑戦した。台中65号は、台湾の長い日照時間に適応するために改良された特殊なジャポニカ米であり、台湾在来米の改良系統と、日本から導入された米の系統が複雑に関わっている。日本の米は台湾の気候では十分に育たず、収量や食味にも課題があったため、現地の環境に適応する品種改良が進められた。台中65号はその成果として生まれ、沖縄や台湾だけでなく、戦後には日本各地やネパールでも栽培されたという。インタビューでは、台中65号を使った酒造りの試行錯誤、輸出用免許取得の困難、神社や神事と日本酒の関係も語られる。

The Birth of Sake “Taichung 65” Connecting Japan and Taiwan
Wei-Jen Chen (TAIUN SAKE Brewing LLC.)

Mr. Chin started rice cultivation with Taichung 65 in 2017, and the following year, in 2018, he took on the challenge of making sake with Taichung 65, a rice variety whose suitability for sake brewing was not yet known. Taichung 65 is a specialized japonica rice variety developed to adapt to Taiwan’s long hours of sunlight. Its history involves complex connections between improved lineages of indigenous Taiwanese rice and rice varieties introduced from Japan. Japanese rice did not grow sufficiently well in Taiwan’s climate, and there were challenges related to yield and eating quality. As a result, breeding efforts focused on developing varieties adapted to local environmental conditions. Taichung 65 emerged from these efforts. It was cultivated not only in Taiwan and Okinawa, but also in various parts of Japan and Nepal after the Second World War. The interview covers the trial and error involved in brewing sake with Taichung 65, the difficulties of obtaining a license for export, and the relationship between Shinto shrines, religious ceremonies, and Japanese sake.

台中65号の栽培と地域農業の現実
清水啓介さん（FARM SHIMIZU）

清水さんは、今年初めて栽培した台中65号の生育状況と、収穫・出荷に向けた課題について語った。田んぼが川下の水路に位置するため水が入りにくく、雑草も多く発生したが、稲はしっかり株を張り、収穫可能な状態まで育っている。台中65号は、他の米と比べて特別に栽培が難しいわけではなく、環境への順応性が高く、暑さにも比較的強い品種だという。植え付け間隔や収穫時期、種籾の確保、米の検査、兵庫県への輸送など、具体的な生産・流通の手順も話題となった。また、米の買取価格が年によって大きく変動することは、農家の経営を不安定にするため、一定の価格で継続的に買い取ってもらえる仕組みを望んでいる。さらに、耕作放棄地の増加や農家の高齢化、草刈りなどの重い作業負担にも触れた。台中65号の栽培は、品種の可能性だけでなく、地域農業を維持するための担い手・労働力・流通の課題を浮かび上がらせている。

Cultivating Taichung 65 and the Realities of Regional Agriculture
Keisuke Shimizu (FARM SHIMIZU)

Mr. Shimizu discusses the growth of Taichung 65, which he cultivated for the first time this year, as well as the challenges involved in harvesting and shipping the rice. Because the rice field is located along a waterway downstream, it is difficult to bring in sufficient water, and weeds have also been a problem. Nevertheless, the rice has developed strong roots and tillers and has grown to a condition suitable for harvesting. According to Shimizu, Taichung 65 is not particularly difficult to cultivate compared with other rice varieties. It adapts well to its environment and is relatively tolerant of heat. The interview also covers practical aspects of production and distribution, including planting distances, harvesting times, securing seed rice, rice inspections, and transportation to Hyogo Prefecture. Fluctuations in rice purchase prices from year to year can destabilize farm management. Shimizu expresses a desire for a system in which rice can be purchased continuously at a stable price. He also discusses the increase in abandoned farmland, the aging of farmers, and the heavy workload involved in tasks such as mowing grass. The cultivation of Taichung 65 reveals not only the potential of the variety, but also the challenges of maintaining regional agriculture, including the need for farmers, labor, and stable distribution systems.

弥生時代の多様性と稲作の起源
松下孝幸さん、松下真実さん（土井ヶ浜遺跡・人類学ミュージアム）

土井ヶ浜でのインタビューでは、弥生時代に始まる日本列島の人々の多様化と、大陸からの渡来、稲作や発酵文化の広がりについて探究する。縄文時代の人々は比較的均質な集団だったとされる一方、弥生時代には大陸から人々が渡来し、文化や技術、生活様式に変化が生じた。稲作は単に米を作る技術ではなく、水を管理し、土地を区画し、集団で協力する社会の仕組みとも深く関わっていた。初期の稲作では湿地などを利用し、縄文人が利用していた空間とは異なる土地で栽培が行われた可能性もある。米は管理できる食料として重要だった一方、狩猟や採集による食の多様性も人々の暮らしを支えていた。また、縄文時代から発酵による酒が作られていた可能性が語られ、米以外の果実や木の実なども発酵の対象となったと考えられる。蓬莱米プロジェクトでは、古代の稲作と発酵文化、海を越えた人々の移動と交流を手がかりに、日本と台湾の米文化の歴史的なつながりを探究していく。

Diversity in the Yayoi Period and the Origins of Rice Cultivation
Takayuki Matsushita and Masami Matsushita
(Doigahama Site Anthropological Museum)

At the Doigahama Site, we explore the increasing diversity of people in the Japanese archipelago beginning in the Yayoi period, migration from the Asian continent, and the spread of rice cultivation and fermentation culture. While the people of the Jōmon period are generally considered to have formed relatively homogeneous populations, the Yayoi period saw migrations from the Asian continent that brought changes in culture, technology, and ways of life. Rice cultivation was not simply a technique for growing rice. It was also deeply connected to systems of society that involved managing water, dividing land into plots, and cooperating as groups. In the early stages of rice cultivation, wetlands and other environments may have been used, suggesting that cultivation took place in spaces different from those used by Jōmon communities. Rice was important as a manageable food resource, while the diversity of foods obtained through hunting and gathering also supported people’s lives. There is also discussion of the possibility that alcoholic beverages made through fermentation were produced as early as the Jōmon period, and that fruits, nuts, and other ingredients besides rice may have been fermented. Through the Ponlai Rice Project, we continue to explore the historical connections between the rice cultures of Japan and Taiwan, using ancient rice cultivation and fermentation culture, as well as the movement and exchange of people across the sea, as our points of departure.