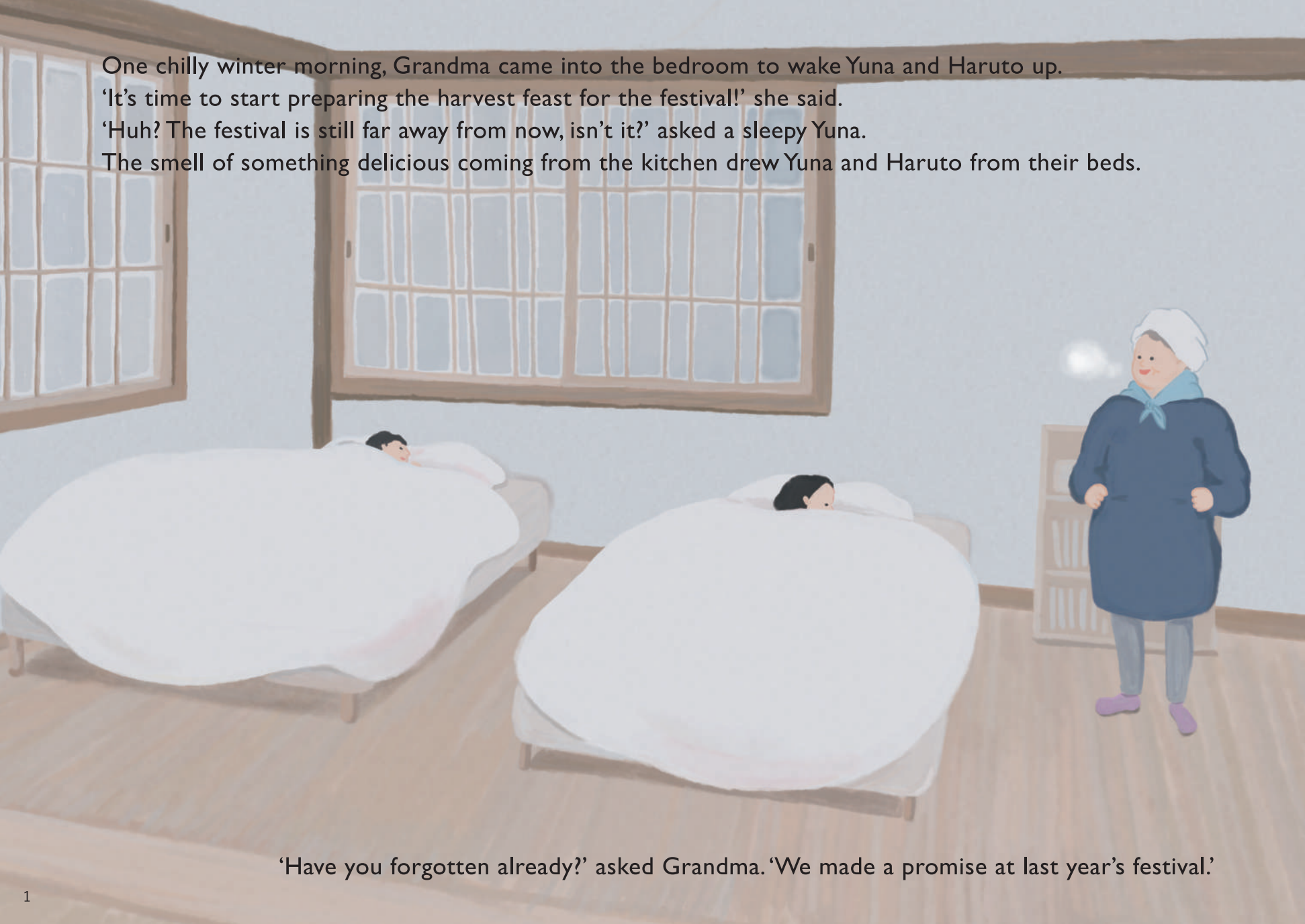


Let's Make a Harvest Feast!



One chilly winter morning, Grandma came into the bedroom to wake Yuna and Haruto up. 'It's time to start preparing the harvest feast for the festival!' she said. 'Huh? The festival is still far away from now, isn't it?' asked a sleepy Yuna. The smell of something delicious coming from the kitchen drew Yuna and Haruto from their beds.



'Have you forgotten already?' asked Grandma. 'We made a promise at last year's festival.'

Kiriko¹, lion dance, flutes, and drums...
Yuna and Haruto love the autumn festival!



There's one part of the festival they love best, though... the delicious harvest feast!



'Oh!'
Yuna remembered.



On the day of the autumn festival last year, Yuna, who loves cooking, and Haruto, who loves eating, made a promise with their grandma to learn how to make a harvest feast for the next festival.

'Do we really need to start already?' asked Yuna.

'Yes, we prepare for it over a whole year,' Grandma replied.

¹ A *kiriko* is a lantern that is used to light up the path for the *mikoshi* (a portable shrine).

They followed Grandma to the kitchen where they found steaming pots full of soybeans. 'Look, the beans are ready!' said Grandma.

It was the day for making *miso*:

The soybeans Grandma had been growing on the edges of the rice paddies were steaming hot after being boiled.

Grandma checked whether they were ready to be mashed by pinching one using her thumb and ring finger.

Then she popped three beans each into Yuna and Haruto's mouths. 'Oh, yummy!'



Grandma asked them to wash their hands.

'Oh, it's very cold!' Yuna said.

'Today is *daikan*, the coldest day of the year.

If we make *miso* during the coldest part of the year, it lasts longer,' said Grandma.



Once they mashed the beans, they mixed them with *koji* malt and salt, then put them into a barrel.

'Now we let it rest in the storehouse until autumn.

The *koji* malt will make it nice and delicious,' said Grandma.



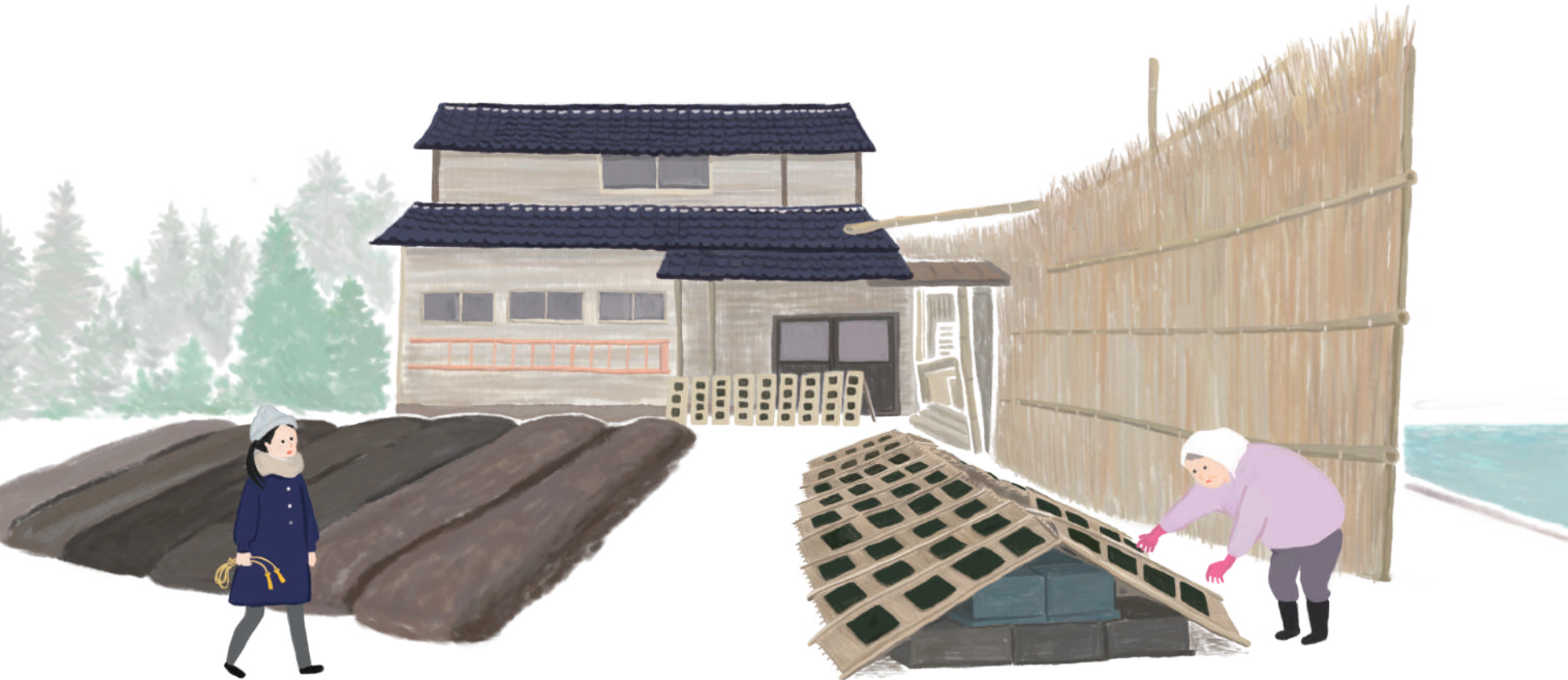
The next day, Grandma was doing something outside.

Yuna found some black things lined up neatly on the bamboo mat that Grandma made.

She took a closer look. 'Ah, seaweed!'

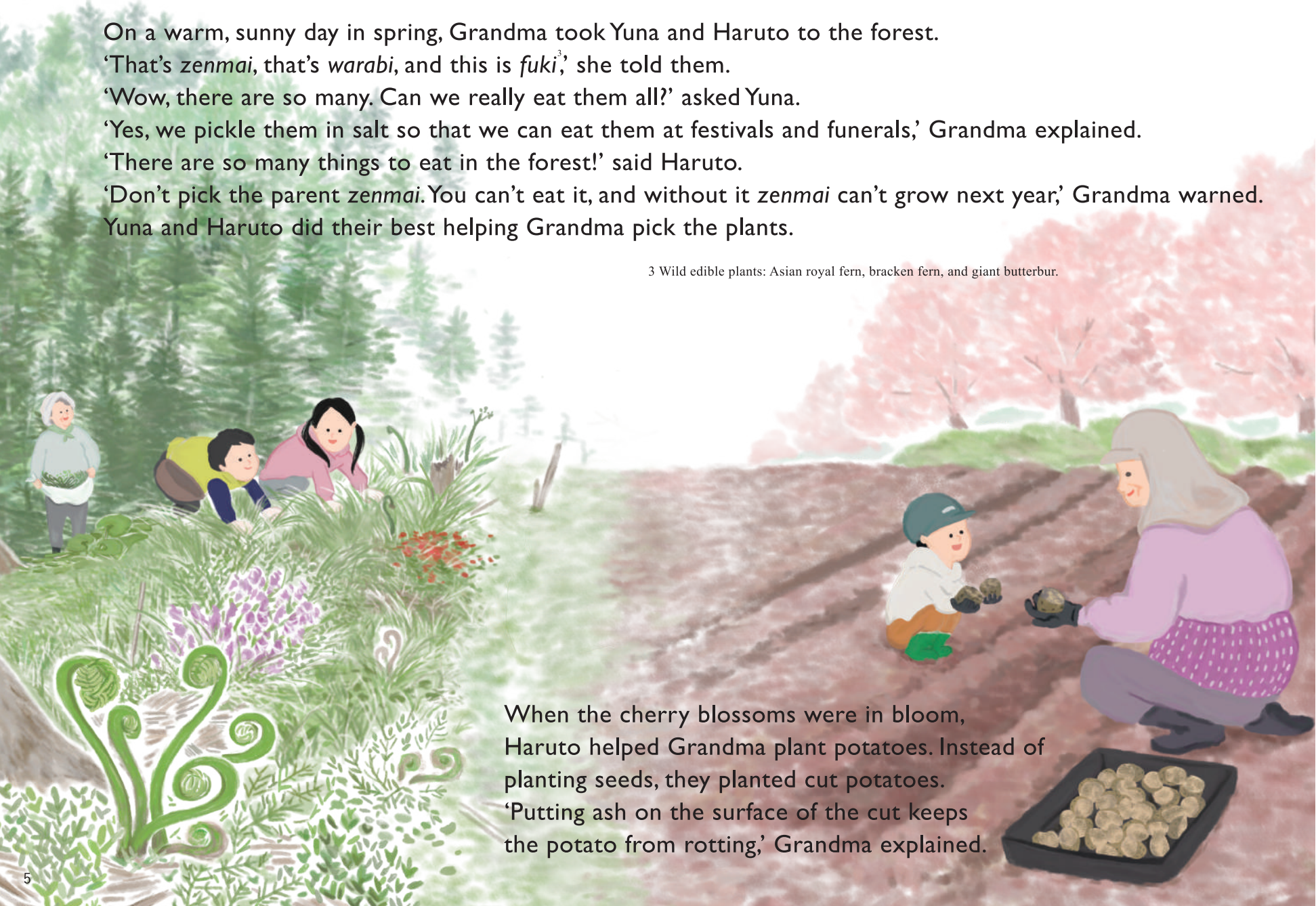
They were pieces of *nori* seaweed, carefully picked by Grandma at the seashore.

Some people shape *nori* into circles before drying them, while others make it into squares, depending on the area they live in.



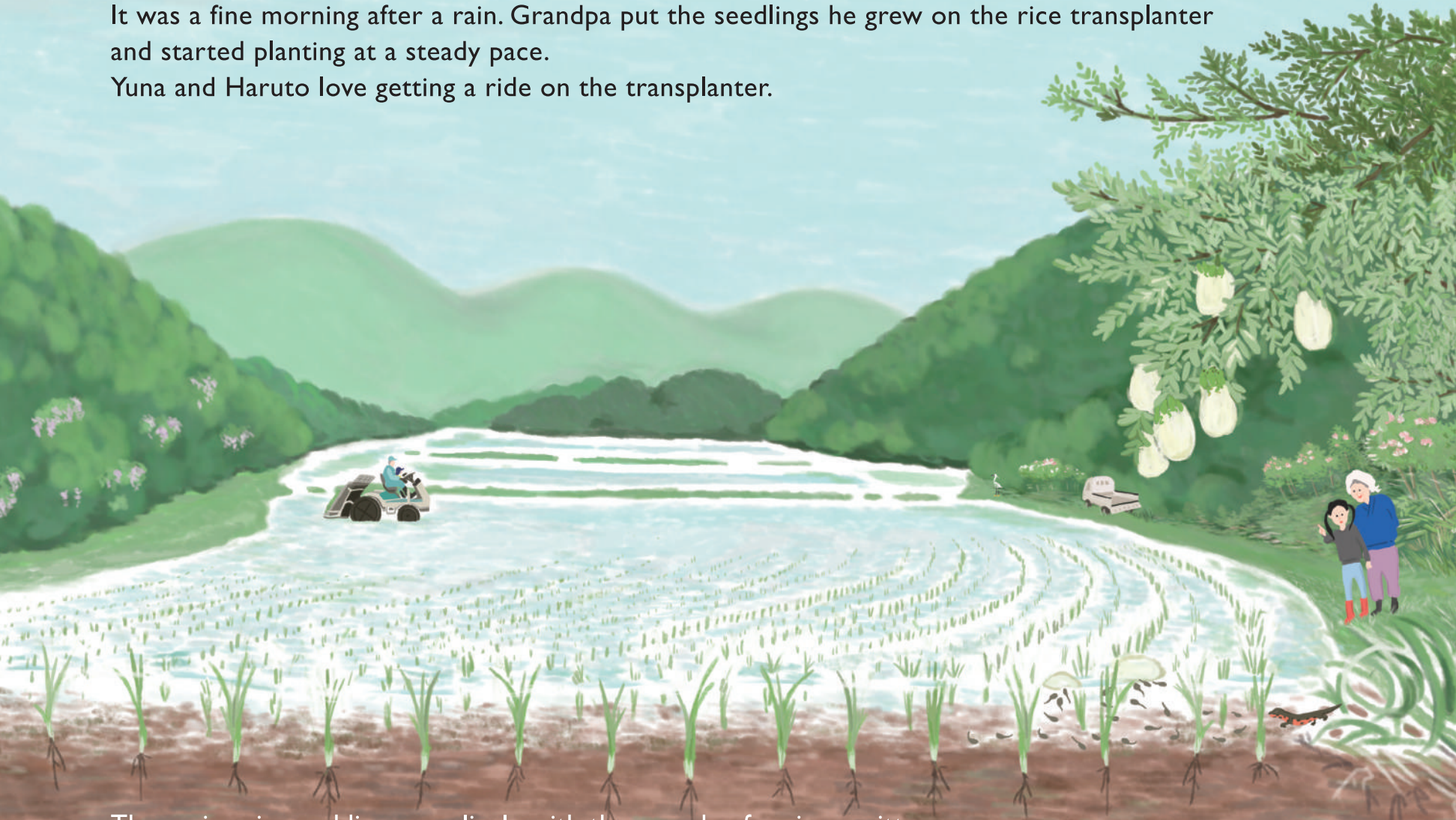
On a warm, sunny day in spring, Grandma took Yuna and Haruto to the forest.
'That's *zenmai*, that's *warabi*, and this is *fuki*,' she told them.
'Wow, there are so many. Can we really eat them all?' asked Yuna.
'Yes, we pickle them in salt so that we can eat them at festivals and funerals,' Grandma explained.
'There are so many things to eat in the forest!' said Haruto.
'Don't pick the parent *zenmai*. You can't eat it, and without it *zenmai* can't grow next year,' Grandma warned.
Yuna and Haruto did their best helping Grandma pick the plants.

3 Wild edible plants: Asian royal fern, bracken fern, and giant butterbur.



When the cherry blossoms were in bloom, Haruto helped Grandma plant potatoes. Instead of planting seeds, they planted cut potatoes.
'Putting ash on the surface of the cut keeps the potato from rotting,' Grandma explained.

In late spring, all the rice paddies in the village were filled with water. When the *taue-bana* trees began to bloom, it was time to start planting rice with Grandpa. It was a fine morning after a rain. Grandpa put the seedlings he grew on the rice transplanter and started planting at a steady pace. Yuna and Haruto love getting a ride on the transplanter.



The spring rice paddies were lively with the sounds of various critters. In the tree branches, forest tree frogs had laid their eggs which looked like candy floss.

It was a hot summer day. Grandma and Yuna put on rain boots and went to find sea noodles⁴ at the seashore. Yuna remembered that Grandpa loved vinegared sea noodles. 'Grandpa's going to be so happy!' Yuna said excitedly. 'You're right. We will coat the sea noodles with ash and dry them for the festival,' Grandma replied.



When the pink silk tree was in bloom, it was time to plant *azuki* beans.

'We must plant three beans in each hole. The first bean may be eaten by a bird, and the second one may be eaten by insects, but the third one will grow and give us beans,' explained Grandma.





Grandma grilled the flying fish Grandpa caught to make soup stock.



When the summer holiday came, Yuna and Haruto visited the graves of their ancestors with their family. Afterwards, they enjoyed a delicious meal together.



‘Mmm, somen noodles in flying fish soup are so refreshing and tasty on a hot summer day!’ said Yuna.

When the cool autumn winds started to blow, the ears of the rice plants turned yellow and grew heavy. One autumn day, the whole family got together to harvest the rice. Grandma used a stick to gently drop morning dew on the ears of rice. 'Oh, be careful! There may be a *mamushi*⁵ in the rice paddy!' Grandma warned.



On another day in autumn, Grandma took Yuna and Haruto to go mushroom hunting. 'These days, we can hardly find any *matsutake*⁶ because people don't take care of the forest,' Grandma said. 'When people take care of the forests, more mushrooms can be harvested, and many kinds of animals and plants can live.'



'Oh I see, this mushroom that looks like a mouse's paw is called *nezuminote!*' said Haruto. 'This mushroom that looks like a pink kimono cloth is called *nunobiki*. That one covered with fallen leaves is *gossakaburi*. Remember the area where you found these mushrooms this year. That's where you can find them next year,' explained Grandma.



Nezuminote



Nunobiki



Gossakaburi



Ipponshimeji



Samatsu



Shibatake

⁶ Highly prized pine mushroom.

Finally, it was the day of the festival! Grandpa and Haruto went fishing for rockfish early in the morning. They caught black rockfish and red rockfish.

‘Around these parts, goldeye rockfish can also be caught with fixed shore nets,’ said Grandpa.

‘There are so many kinds of rockfish in the sea!’ said Haruto.



Once they got vegetables from Grandma's garden, everyone started making the harvest feast!



'We boil the *zenmai* and *warabi* ferns we harvested in spring in a copper pot, because they will get back their fresh spring green color,' Grandma explained.



'Wow, they look as if they had just been harvested!' said Yuna.

They didn't even need to use a fridge or microwave. One by one, they prepared the dishes.



Using mountain spring water, rice from the rice paddies, and *azuki* beans grown on the edges of the rice paddies, they made steaming-hot red bean rice. 'Oh, it smells so good!' said Haruto.



The kids helped get the lacquerware bowls and plates ready. Lacquerware looks glossy and cool, but it feels light and warm to the touch.



Once they put the food on the red lacquerware, the harvest feast was ready. Yuna and Haruto's uncle, aunty, and many other guests were there. Everyone seemed to be enjoying the feast.

Yuna and Haruto thought about the past year, and how all the food on the table came from the mountains and the sea. The two felt grateful to the mountains and the sea for providing such a delicious meal.



Finally, it was time for Yuna and Haruto to enjoy the feast! '*Itadakimasu*'!



Let's hope they will have another delicious harvest feast next year!

⁷ A common Japanese phrase to express gratitude before eating a meal.

■ About this picture book, “Let’s Make a Harvest Feast!”

This picture book contains a story of two siblings living in Noto, Yuna and Haruto, who experience and learn how to make a harvest feast for the autumn festival from their grandmother and grandfather over a year. Together with the main characters, readers can enjoy a variety of intimate experiences in the Satoyama (mountains) and Satoumi (sea), such as growing rice and vegetables, catching fish, picking wild vegetables, and making *miso*. Through such experiences, readers can also learn the fun and wonder of ecosystems and traditional knowledge that support the agricultural systems in Noto. It is our hope that this book serves as a starting point for children to gain active learning experiences using the five senses of sight, hearing, touch, smell, and taste made possible by the Noto region’s distinctive environment.

Noto’s Satoyama and Satoumi areas were designated as a Globally Important Agricultural Heritage System (GIAHS)¹ in 2011. People in Noto have been carrying out lifestyles utilizing the bounty of nature since the old days. Such lifestyles are of global importance, as they provide an important clue for us in achieving a sustainable society.

¹ Noto’s Satoyama and Satoumi areas, which spread across the Noto Peninsula in Ishikawa Prefecture, were designated as GIAHS by the Food and Agriculture Organization (FAO) of the United Nations. This designation aims to comprehensively protect important agricultural areas where the following conditions are maintained, and ensure that they can be passed on to the next generation: traditional agriculture, forestry and fisheries utilizing the surrounding environment; land use systems which protect biodiversity; and a culture and landscape of agricultural communities. At present, the Noto GIAHS consists of nine cities and towns, including Hodatsushimizu Town and all others further north.



■ How to utilize this picture book

The setting of this story is not limited to a specific area, but rather combines elements that are distinctive to Noto. Each scene contains a variety of information such as the knowledge of elder people and the people’s relationship with living creatures and ecosystems in Noto. This book is made in such a way that children can enjoy reading it by themselves. However, they can have more fun learning about the region by expanding their understanding further through research and discussion with their teachers and friends, comparing similarities and differences between the areas they live in.

Key words that appear in this book are explained here.

(*Corresponding page numbers of the picture book are shown in brackets.)

■ **Autumn festival** (P2, P14 right) In Noto, unique autumn festivals are held in many areas every year to appreciate the blessings of nature and to wish for good fish catches and harvests. These are festivals of Shinto, a Japanese religion in which people worship their ancestors and various spirits that represent nature. Readers may make new discoveries by comparing the festival in this book with festivals in areas they live in, or those in other regions.



Portable shrine at the autumn festival (Notojima Island)

■ **Azemame** (P7) Beans that are grown on levees between rice paddies are called *azemame* and appear in this book. In the old days, in addition to growing rice in rice paddies, people cultivated soybeans or red beans for self-consumption on the levees. Using these beans, people made things such as *miso* (fermented soybean paste) and *sekihan* (steamed rice with red beans) to enrich an everyday meal, as well as in feasts on celebratory occasions. However, at present, 93%² of soybeans used in Japan are imported from overseas. Although *washoku* (traditional dietary culture of the Japanese) was inscribed in UNESCO's Intangible Cultural Heritage List, most soybeans - a raw material for making the essential seasonings for Japanese food, *miso* and soy sauce - are not actually made in Japan. Although *azemame* are also becoming a rare sight in Noto, they can still be found in some areas, and some people are newly starting *azemame* cultivation.



Scenery of rice paddies with *azemame*

² Ministry of Agriculture, Forestry and Fisheries: http://www.maff.go.jp/j/seisan/ryutu/daizu/d_tisiki/#Q1

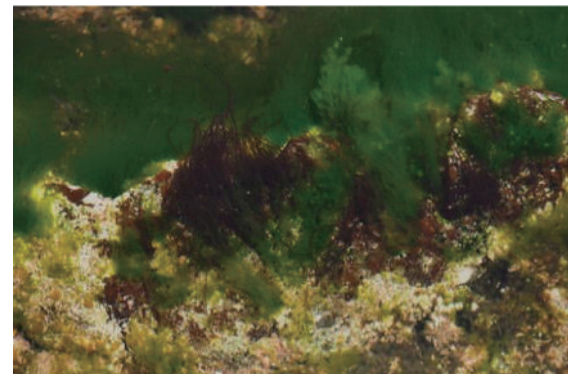
■ **Seasonal calendar** (P3, P5 right, P6, P7 right) People living in the Satoyama use seasonal calendars like the *nijushisekki* (24 solar terms), which include seasonally significant dates and periods such as *daikan* (big chill) and *keichitsu* (awakening of insects). They also have a keen sense of the changing of the seasons, which they detect using various cues; for example, the blooming of cherry blossoms or *taue-bana* (rice planting flowers). People have been using such cues to start their farming and processing work since time immemorial. It is said that the water in the *daikan* period, the coldest part of the year, never goes bad, and thus is essential for making things like *miso*, rice cake, and *sake*. Such traditional culture of fermentation and preservation is important, as the knowledge enables us to preserve food for a long period of time without the

need of electricity. In addition, such traditional food has been drawing attention for its health benefits, many of which are being newly discovered even today.



Taue-bana, rice planting flower (*Weigela hortensis*)

■ **Seaweed** (P4, P7 left) A wide variety of seaweed is found in Noto, and approximately thirty species are consumed as food. The depth of water and the degree of wave exposure that seaweed can grow vary according to species. Species composition differs broadly by area too; for example, different species grow in *sotoura* (west side of Noto Peninsula) and *uchiura* (east side of the peninsula). Therefore, in different areas, people not only consume different kinds of seaweed but also preserve and cook in different ways. In addition, seaweed provides a habitat and spawning grounds for various marine organisms and thus has an important role in the ecosystem.



A variety of seaweed such as sea noodles (*Nemalion vermiculare*)

■ **Fishes** (P11) Areas around the Noto Peninsula are known to be very rich in fish diversity. It is due to the abundant seaweed that provides habitats and spawning grounds for fish, as well as the warm Tsushima current from the south and the existence of cold water referred to as the Japan Sea Proper Water at the depth of 300 meter or deeper. There are regional differences in sea conditions between *sotoura* (west side of Noto Peninsula) and *uchiura* (east side of the peninsula), and different types of fish are found. Therefore, various types of fisheries, such as fixed net or gill net fisheries, are used to fish. In the old days, when people were able to catch a lot of sardine or squid, fish sauce (*ishiru* or *yoshiru*) was produced in abundance. Horse mackerel caught in spring are fermented with salt and rice to make *narezushi* (or *susu*) and are still enjoyed during the festival.

■ **Wild edible plants & mushrooms** (P5 left, P10 left) A wide variety of edible wild plants and mushrooms can be harvested from the Satoyama, and have been utilized since ancient times. Both the knowledge to distinguish edible items and the rules that exist to ensure next year's harvest have been handed down from generation to generation. Such rules contain important wisdom, compelling us to use natural resources in a sustainable manner. However, due to reduced wood utilization, forests in Satoyama are becoming dense in recent years, making it less suitable for things like mushrooms to grow.



Giant butterbur (*Petasites japonicas*)

■ **Rice paddies** (P6, P9) Rice paddies, which produce the staple food of the Japanese people, are an important element in forming the landscape of Noto. Rice paddies are also an important habitat for various organisms such as aquatic insects (e.g. diving beetles), amphibians (e.g. frogs and newts), fish (e.g. loaches), as well as the birds and reptiles that feed on them. They are also an important feeding ground for the Japanese crested ibis, a bird species that once became extinct in Japan. Noto was the last place in the mainland of Japan where the crested ibis was found. In recent years, the reintroduced individuals from Sado Island are visiting Noto from time to time. Scenery of *hazaboshi*, sun drying rice on a rack, is one of the symbolic landscapes of Noto's Satoyama. Although the scenery of rice piled up high on four to five-layered racks is remarkable, it is becoming more uncommon in recent years, as it requires hard work and more modern methods such as combine harvesting have become popular.



Forest green tree frogs laying eggs
(Photo: Tomoya Kishioka)



A crested ibis visiting
a rice paddy in Noto
(Photo: Hajime Koyama)

■ Facilities and experience-based learning programs

Facilities and organizations within Ishikawa Prefecture that provide information and/or experience-based learning opportunities in Satoyama and Satoumi are listed here.

- Partners that support Ishikawa's Satoyama and Satoumi: Organizations that are certified as Ishikawa Satoyama ISO (Ishikawa Prefecture Webpage:<http://www.pref.ishikawa.lg.jp/ontai/iso/ontaiiso.html>)
- Ishikawa Nature School (on-site 'Ishikawa Nature School') (whole region)
- Ishikawa Prefectural Museum of History (Kanazawa City)
- Ishikawa Museum of Natural History (various group programs are available) (Kanazawa City)
- Ishikawa Prefectural Forest of Health (facilities are available for rental use) (Wajima City)
- Wajima Museum of Urushi Art (Wajima City)
- Wajima City Kushihi-no-Sho, Zen-no-Sato Koryu-kan (Wajima City)
- Wajima City Furusato Taiken Jisshukan (various group programs are available) (Wajima City)
- Okunoto Salt Farm Village (Suzu City)
- Suzu Ware Museum (Suzu City)
- Hakui City History and Folklore Museum (Hakui City)
- Anamizu City History and Folklore Museum (Anamizu Town)
- Science Museum of Oceanography and Fisheries (Noto Town)
- Noto Marine Center (Activity programs to get close to the ocean are available) (Noto Town)
- Noto Town History and Folklore Museum & Local Museum (Noto Town)
- Noto Satoyama Satoumi Museum (Nanao City)
- Furusato Soshu-kan (Nakanoto Town)
- Umikkoland Sea and Coastal Museum (Kahoku City)
- Uchinada Town History and Folklore Museum 'Museum of Wind and Sand' (Uchinada Town)

*Please contact each facility after checking the outline and recent activity status of the facility through its website or others.

■ Recommended books for adults

- Editorial Committee of Verbatim Note of Meals in Ishikawa (ed.) (1988) *Kikigaki Ishikawa no Shokujji, Nihon no Shokuseikatsu Zenshu* (Verbatim Note of Meals in Ishikawa, the collections of Dietary Life of Japan), Rural Cultural Association Japan, Tokyo, Japan. 364p.
- Fujiko Taniguchi (2014) *Yamanba Noto wo Kurau* (Mountain witch eats Noto), Hashimoto Kakubundo, Kanazawa, Japan. 160p.
- Yuki Hagino (2014) *Maruyama Honzo: Tochi ni Nezashita Kurashi no Koyomi* (Plants of Maruyama: Calendar of Daily Practices Deeply Rooted in the Region), Hagino Atelier, Wajima, Japan. 30p. *Available at libraries in Ishikawa.
- Kohei Watanabe (2012) *Satoyama ni Ikiru Nakamatachi: Ningen to Ikimono ga Kyosei suru Okunoto* (Friends Living in Satoyama: Oku-Noto where People and Organisms Coexist), Noto Printing Press, Kanazawa, Japan. 79p.
- Noto Regional Association for GIAHS Promotion and Cooperation (2016) Noto's Satoyama and Satoumi GIAHS Action Plan for 2016 to 2020, GIAHS Noto's Satoyama and Satoumi Information Portal, http://www.pref.ishikawa.jp/satoyama/noto-giahs/pdf/pdf/ac_plan.pdf.
- Noto Regional GIAHS Executive Committee (2013) Noto's Satoyama and Satoumi Globally Important Agricultural Heritage Systems (GIAHS), GIAHS Noto's Satoyama and Satoumi Information Portal, http://www.pref.ishikawa.jp/satoyama/noto-giahs/pdf/pdf/lib_report.pdf
- Noto Regional GIAHS Executive Committee (2013 - 2018) *Noto no Satoyama Satoumi-bito "Kikigaki" Sakuhin-shu* (Noto's Satoyama Satoumi People Verbatim Note Collection), GIAHS Noto's Satoyama and Satoumi Information Portal, http://www.pref.ishikawa.jp/satoyama/noto-giahs/kikigaki_top.html.

- People who have helped us make this book -

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