

# 奥能登キリコ祭りの継承プロセス—祭礼自粛要請と対峙した時代

Inheritance process of Kiriko Festival in Oku-noto The time when residents in the rural area were confronted with a simplification of the festival from the public pressure.

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## 目的 Objectives

能登世界農業遺産の構成要素である農耕祭礼キリコ祭りについて数百年もの間、地域に縷々継承されてきたわけではない。There is a Kiriko Festival of agricultural ritual registered as GIAHS in oku-noto. However, the Kiriko festival has not been easily inherited in this region for hundreds of years.

歴史性と時代性を追いつつ、祭礼が地域に継承されてきた実態を明らかにする。While analyzing history and the times, I clarified the realities that the festival had been inherited in the region.

## 背景 Background

戦後、日本を立て直すため、政府は地方自治体や諸団体に対して「生活の簡素化」を啓蒙した。In order to rebuild Japan after the WW II, national government led local municipalities and various organizations tried to realize "Simplification of life".

## 方法 Method

対象地；昭和20~30年代の石川県珠洲市

Research area Suzu City, Ishikawa prefecture after war.

調査方法；①自治体広報誌の分析 ②当時を知る住民への聞き取り

research method ①Analysis of public information magazine

②Interviews with residents who know the region after the war



Kiriko Festival



Sekihan=red beans rice

## キーワード Keywords

**キリコ** = キリコとは江戸時代から続く巨大なランタンのこと

"Kiriko" is a giant lantern that continues from the Edo period.

**ヨバレ** = 祭り日に親戚、知人らを自宅に招く奥能登の**供応**の慣習

祭りの朝、**赤飯**を配り、「祭り」に呼ぶ

"Yobare" is an old custom of the Oku-Noto which invites relatives, acquaintances to the house on the day of the festival. In the morning of the festival, mother distributes the Sekihan to relatives and acquaintances.

The reason for handing out the Sekihan is to let them know that today is the day of the festival. We taste Sekihan as a special celebratory dish for happy occasions.

**ごっつお** = 輪島塗の御膳でもてなす各家庭手製の御馳走

"Gottuo" is a treat. Dishes are served in expensive tableware.



← Yobare

→ Gottuo



- 婦人の労務負担問題；「牛馬の如く立伕く農村婦人」
- 祭礼の冗費問題；「見栄や虚礼は止めよう」

- Problems of female labor overload.
- The problem of wasteful festival.

## 考察 Considerations

【昭和20~30年代 広報誌にみる祭礼の自粛要請】

Articles on the simplification of the festival posted in the public information magazine after the war

- ① 赤飯配りの廃止
- ② 近親者にとどめるヨバレ招待
- ③ 酒のふるまい（「一人一合まで」）
- ④ つまみ程度のもてなし（ごっつおは3品以内）
- ⑤ 当日限りの接待

- ① Don't distribute sekihan
- ② Invite only relatives for the karaka-festival
- ③ Don't drink a lot of alcohol.
- ④ Don't make lots of festive dishes (gottuo must be less than 3 items)
- ⑤ Don't let the guests stay

## 結論 Conclusions

聞き取り  
(40people)

住民は、自粛要請の全てに対して抗っていた。つまり、住民にはキリコ祭りが無駄だとの認識はない。インタビューからは、住民にとって戦後の貧しい時代の唯一の楽しみが、キリコ祭りであったことが分かった。The resident turned out to be against all these five demands. The residents do not think that the kiriko-festival is wasteful. From the interview, it is understood that the only enjoyment in the poor age after the war for the resident was a festival.