

はじまりの地 出雲の物語

The Story of Izumo, the Land of Beginnings ~The Birthplace of Japan's Spiritual Essence~

出雲の未来を担うこどもたちへ。
真の豊かさを求める現代の日本人へ、そして世界へ。

私たちは出雲の地をどう語るのか？
古より今に受け継ぐ出雲の魅力とは？

今、観光まちづくりに向けて再構成する、
神々の国出雲の各地を結ぶ物語。

To the children who carry Izumo's future on their shoulders. To people far and wide in search of true abundance.
How can we speak of Izumo? Of that divine beauty passed down to us from antiquity?
This is the story of the Land of the Gods, Izumo, and her landscape in the context of redeveloping our tourism industry.

Contents

IZUMO Tourism Master Plan 2025-2029

Concept Book

- | | | |
|--------------------|--------------------------------------|------|
| 1. 出雲から語り継がれる精神世界 | -Origins of a Spiritual world | p.4 |
| 2. 大地の成り立ち | -Geology of the Lagoon | p.6 |
| 3. 悠久の時を超えた謎解き | -Mysteries Across Time | p.8 |
| 4. 異界につながる聖地出雲と信仰 | -Bridge to the World of the Gods | p.10 |
| 5. 国引きの大地の景勝と恵み | -A Rare, God-given Ecosystem | p.12 |
| 6. 斐伊川とたたら製鉄の歴史 | -The Hīkawa River and the Tatara | p.14 |
| 7. 武家と町人の交流が生んだ美と粋 | -Unique Culture(Samurai & Townsfolk) | p.16 |
| 8. 現代に受け継がれる心 | -An Inherited, Timeless Beauty | p.18 |

1. 出雲から語り継がれる精神世界

-Origins of a Spiritual world



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自然の脅威と恵み。

人と人や様々な物事の違い、盛衰、タイミング。

古来、人知の及ばない物事を人々は感謝や畏敬の念を持って受け止めてきた。

出雲の地。

それは目に見えない結びつきを大切にする日本人の精神世界の始まりの地。

The Birthplace of Japan's Spiritual Essence

The sublime, unyielding power of nature. Encounters, cycles, serendipity. Since ancient times, humans have embraced the incomprehensible with a gratitude and reverence. The land of Izumo—here lies the birthplace of Japan's spiritual essence, a place where unseen bonds are cherished and celebrated.

はじまりの地出雲—国造りと国譲りの舞台

『記紀』に記される国譲り神話。

国土開拓神である大国主大神が、天照大神の命を受け国を譲られる—「我は退きて^{かくれたること}幽事を治めむ」

その代償として造営された神殿に大国主大神は鎮まれ、これが出雲大社のはじまりと言われる。

Izumo, the Land of Beginnings

- The Backdrop of Taming and Transfer of the Land

"Kuniyuzuri", a myth also known as the "transfer of the land", is a tale recorded in both the Kojiki and Nihon Shoki. According to the myth, Ōkuninushi no Ōkami, the deity responsible for taming of the land, was commanded by the goddess Amaterasu Ōmikami to cede the land to her. He agreed and said "I shall withdraw and govern the unseen realm." In exchange, Amaterasu Ōmikami had a shrine constructed. Ōkuninushi no Ōkami was enshrined there, and this is said to be the origin of Izumo Taisha Grand Shrine.

神在月と縁結び



神々が集う由縁

神々が出雲に集う理由は時代とともに諸説あり、神秘に包まれる。

なかでも、「幽」＝「神が司る目に見えない世界」であり、大国主大神は幽事を治める縁結びの神様という世界観は、出雲の地域像に大きな影響を与えている。

神在月伝承と縁結び信仰。

八百万の神々は旧暦10月に出雲にお集まりになり、縁結びなど諸事について神議かみほかりをなさると伝えられる。

神集いの文献上の初出は平安時代後期にあり、江戸時代には出雲大社の縁結び信仰は全国に広まっていた。

十月神無月 天の下のもろもろの神 出雲国にゆきて
この国に神なきゆゑにかみなし月といふをあやまれり
おうぎしょう
『奥義抄』平安時代後期

Kamiarizuki and Enmusubi

The tradition of kamiarizuki and faith in enmusubi; "the binding of fates".

In Izumo, and only Izumo, the tenth month of the lunar calendar is known as "Kamiarizuki", or "the month of the gods". It is believed that gods from all over Japan gather in Izumo to hold divine meetings on various matters, including matchmaking.

The earliest records regarding this heavenly gathering dates back to the mid-12th century. By the 17th century, the belief in the matchmaking powers of Izumo Taisha had spread throughout the country.

Why the Gods Gather Here

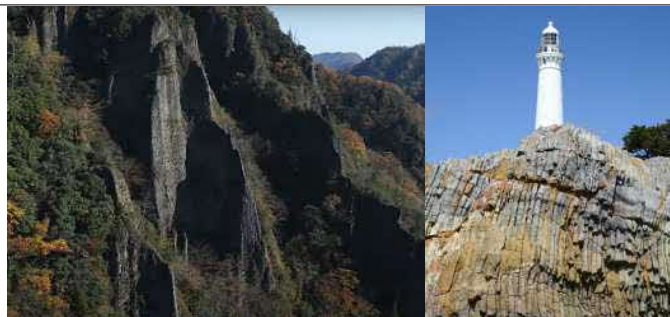
Over time, various theories explaining why the gods gather in Izumo have been suggested. The exact reasons have evolved over time and the truth is shrouded in mystery. Among them, is the concept of "Yū"; the invisible world of spirits the gods govern. As the god of Izumo Taisha Grand Shrine, Ōkuninushi no Ōkami governs the invisible world, and he is responsible for matchmaking among humans, this has greatly influenced the reputation of Izumo across Japan.

2. 大地の成り立ち

- Geology of the Lagoon

なぜ出雲は神話の舞台であり、現代に語り継がれる出雲像が形成されたのか。
大地の成り立ちから迫る出雲の神秘。

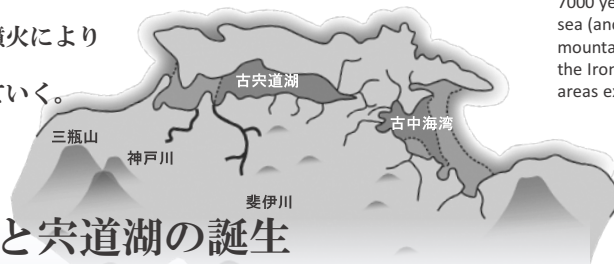
How did Izumo become the backdrop of Japanese mythology and how did the modern image of Izumo come to be?
Perhaps the answer lies in the geography of the land itself.



潟湖が広がっていた出雲

縄文時代早期、今の平野部には入り海（古宍道湾）が広がっており、人々は山裾に住み始めた。

同後期の三瓶山噴火により
陸地化が進み、
居住域が拡大していく。



出雲平野と宍道湖の誕生 花開く古代出雲文化

弥生時代、出雲平野の原形ができあがる。
広大な土地と水源に恵まれた平野に人々が集まり、山麓では儀礼の痕跡がみられる。集落はやがて大きな勢力へと発展していく。

Izumo, A Land Studded with Lagoons

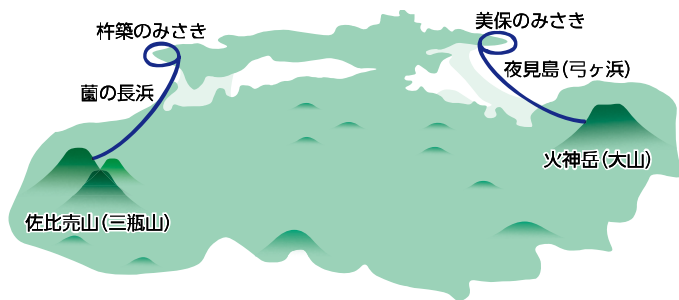
7000 years ago, the plains of the present-day were covered by an inland sea (ancient Shinji Bay), and people began to live at the foothills of the mountains. Following the eruption of Mount Sanbe in the latter half of the Iron Age, the land gradually became more terrestrial, and habitable areas expanded.

The Birth of the Izumo Plain and Lake Shinjiko The Flourishing Culture of Ancient Izumo

The Izumo Plains formed gradually over the course of millennia and reached the state we know today about 2000 years ago. People gathered in the area, which was blessed with vast lands and plentiful water sources. The remnants of ancient rituals at the foot of the mountain can still be found in the modern day. These small villages eventually developed into significant powers within the region.

地殻変動と一致する国引き神話の神秘

出雲の成り立ちを語る国引き神話からは、出雲平野の拡大への人々の感謝の念と、朝鮮半島や北陸との交流がうかがえる。



The Kunibiki Myth and how it Aligns with Crustal Movements

The story of "Kunibiki", an etiological myth, narrates the formation of Izumo and reflects people's gratitude for the expansion of the Izumo Plains and tells of the interactions with the Korean Peninsula and the Hokuriku region.

—国引き神話—
神は朝鮮半島や能登半島の土地を綱で引っ張り杭に結んだ。
杭は三瓶山と大山、綱は菫の長浜と弓ヶ浜になった。
『出雲国風土記』



The myth appears in Izumo no Kuni Fudoki and tells a story of how the gods used ropes to pull sections of land the Korean Peninsula and the Noto Peninsula to Izumo. They then anchored these lands in place by tying the ropes to great wooden stakes. The stakes became Mount Sanbe and Mount Daisen, and the rope became the Long Beach of Sono and Yumigahama.

3. 悠久の時を超えた謎解き

-Mysteries Across Time

弥生の出雲王の盛衰

国譲り神話が想起させる出雲王の盛衰。

国内総出土数を上回る358本の銅剣と銅矛、銅鐸が出土した荒神谷遺跡の発見は、強い勢力の存在を裏付け、古代史を揺るがした。

弥生時代の最大級の王墓が集まる西谷墳墓群の四隅突出型墳丘墓。その出土品は、各地や大陸と出雲王が交流していたことを証明している。

このち大和政権の統一が進み、出雲でも前方後円墳が造られるようになる。

The Rise and Fall of the Yayoi Kings of Izumo

The Kuniyuzuri myth is not just about geography, it also teaches us about the ancient Kings of Izumo. In the 1980's, a staggering 358 bronze swords, spears, and bells were unearthed at the Kojindani archaeological site. This single discovery more than doubled the number of such artifacts in Japan, and confirmed that Izumo was a powerful force in ancient Japan.

Additionally, the distinctive square-shaped Nishitani burial mounds are the largest 3rd century sites of their kind in Japan. Shards of pottery and glass have been excavated there, all but proving that there was a level of interaction between the people of Izumo and various regions in Japan and the mainland.

In the following centuries, leadership in Japan coalesced into the centralized Yamato government. This development is seen in Izumo through the discovery of keyhole-shaped tumuli.





古の巨大神殿の謎と発見

長い間幻とされてきた、出雲大社の古の巨大神殿。

2000年に発掘された三本一組の巨大な柱（鎌倉時代の造営と推定）は、出雲大社に伝わる古代の巨大本殿の設計図「かなわのごぞうえいさしず金輪御造営差図」と類似していた。

平安時代の文献では現在の倍の高さがあったことがうかがえる。

The Mystery and Discovery of the Ancient Grand Shrine

While modern Izumo Taisha Grand Shrine stands embedded in the Kitayama Mountains, legend tells us that it was once a structure of gargantuan proportions. This giant shrine was long-considered the stuff of fiction until year 2000. A set of three massive pillars, believed to have been constructed during the 14th century, were discovered. These pillars closely resembled the design blueprint of the ancient grand main hall of Izumo Taisha, known as the "Kanawa-no-Gozōe-Sashizu." Literature from the 10th century suggests that the shrine was once twice the height of the current structure.



写真提供：島根県立古代出雲歴史博物館



4. 異界につながる聖地出雲と信仰

-Bridge to the World of the Gods

出雲神話で描かれる出雲像

黄泉の国と地上をつなぐ地。

日が沈む海の彼方の異界に繋がる地。

古来、都である大和から見ると太陽は北西に沈むので、出雲は「日が沈む聖なる場所」として知られていた。

人々は出雲大社を「^{あめのひすみのみや}天日隅宮」、日御碕神社を「^{ひしずみのみや}日沉宮」として祀り、夕日に畏敬の念を抱いていた。

The Depiction of Izumo in the Izumo Myth

A place where realm of the dead meets the land of the living.

A land that connects us to the otherworld beyond the sea, where the sun sets.

From the perspective of the ancient capital, Yamato, the sun set in the northwest, into the coast off Izumo, and so this land came to be known as a "sacred place where the sun sets." People had a deep sense of awe towards the setting sun, and so Izumo Taisha Grand Shrine and Hinomisaki Jinja Shrine came to be known as "ame-no-hi-sumi-no-miya" and "hi-shizumi-no-miya" (lit. The Sunset Shrine) respectively.

出雲神話は出雲神楽によって出雲の人々に心に受け継がれる。

— 国譲り神話「^{こうじん}荒神」

— 八岐大蛇退治「^{やと}八頭」

Izumo Kagura recreates the stories of old, passing local myths down to the hearts of the people of Izumo.

- The Kuniyuzuri Myth is recreated in the play "Kōjin" ("Wild God")

- The Slaying of Yamata-no-orochi is recreated in the play "Yato" ("Eight-Headed")



北山ー神々と仏が坐す祈りの場ー 自然崇拝と信仰心

島根半島を形成する北山山系は、出雲大社を筆頭に、古くから人々の信仰の場として全国的に知られていた。仏教が隆盛した中世。

平安時代の『りょうじんひしょう梁塵秘抄』では、わにぶち鱈淵やひじり すみか日御碕が「ひじり すみか聖の住所」と記され、仏教者たちの有名な修行の場であった。

Kitayama; A Place to Pray to Gods and Buddhas Alike Nature Worship and the Spirit of Simple Faith

The Kitayama mountain range, which forms the Shimane Peninsula, has been nationally known as a place of worship for people since ancient times, with Izumo Taisha at the forefront. Buddhism flourished during the Middle Ages. "Ryojin Hisho," a text from the 12th century, comments that Wanibuchi and Hinomisaki were the home to saints and that both areas were already famous training grounds for Buddhist practitioners.



一畑薬師
1100年あまり続く薬師信仰の総本山。
目のお薬師様として全国から信仰を集める。



かくえんじ
鱈淵寺（浮浪の滝）
修験道場として発展。
神仏習合により出雲大
社とも強く結びつき、
信仰の中心となる。

Photo by SHOKO TAKAYASU

島根半島の四十二の浦にはそれぞれに社寺がある。浦々で汐を汲み一畑薬師で奉納する「四十二浦巡り」が江戸時代の終わりには広まり、今に受け継がれている。

その風習は、宗教宗派にとらわれない素朴な信仰心を象徴し、日本人の自然崇拝に由来するのではないだろうか。

Each of the forty-two bays of the Shimane Peninsula has its own shrine or temple. A route known as the 'Forty-two Bay Pilgrimage,' sees pilgrims draw seawater from each bay and offer, finally it at Ichibata Yakushi. The practice spread towards the end of the Edo period and continues to this day. This custom symbolizes a rustic kind of faith unbound by religious sects. It likely originates from the worship of nature.

5. 国引きの大地の景勝と恵み

- A Rare, God-given Ecosystem (thanks to the Kunibiki Myth)

— 宍道湖七珍 —

シジミ、スズキ、モロゲエビ、ウナギ、アマサギ、シラウオ、コイ

文化的景観をなすシジミ漁の風景。

Seven Delicacies from Lake Shinjiko

Shijimi mussels, sea bass, shrimp, eels,
smelt, icefish and carp

Shijimi Clams and their Timeless Landscape

Two Brackish Lakes - Lake Shinjiko and Lake Jinzaiko

Lake Shinjiko connects to Nakaumi Lake and forms the largest brackish lake in Japan. Lake Jinzaiko, another brackish lake, is a remnant of the Sea of Kamudo. These lakes have unique ecosystems, are home to treasure troves of aquatic products, and are home to a diverse and rare variety of marine and freshwater fish.

Lake Shinjiko, a Ramsar Convention registered wetland, is the most diverse community of wild birds in western Japan, serving as a wintering ground for geese and tundra swans. Storks also fly to the rural areas. In 2022, Izumo became a candidate site for the release of crested ibises.

二つの汽水湖—宍道湖と神西湖—

汽水湖として中海とともに日本最大の規模をなす宍道湖。

神門水海の名残であるもう一つの汽水湖・神西湖。

独自の生態系を有し、多様で希少な海水魚・淡水魚が生息する水産物の宝庫。

ラムサール条約登録湿地でもある宍道湖。ガン、コハクチョウの越冬地として、西日本最大の野鳥の宝庫である。

田園地帯にはコウノトリも飛来。

2022年、出雲がトキの放鳥候補地となる。

70種の海水魚・淡水魚が生息。

シジミ、ウナギ、エビ、マハゼなど

Home to 70 varieties of salt and freshwater fish.

Shijimi mussels, eels, shrimp, goby, etc.





島根半島沖は対馬海流とリマン海流が行き交う
 良好な漁場。
 —ノドグロ、甘鯛、ブリ、サザエ、白イカ、海藻類など。

磯や浜で採れる水産物を使った郷土料理。
 —ぼべ飯、十六島のりの雑煮、赤貝（サルボウ貝）の煮つけなど。

The Shimane Peninsula and the Sea of Japan - Capes and Bays - Gastronomy from the Heart of the Bay

Off the coast of the Shimane Peninsula, the Tsushima and Liman Currents intersect, creating good waters for fishing.
 Blackthroat seaperch, tilefish, yellowtail, turban shells, white squid, seaweed, etc.

Local cuisine gilded with the fruits of the shore. Bobemeshi (rice with shellfish), Uppurui seaweed zoni, braised ark shell, etc.



新鮮な刺身に合う濃い旨味の「再仕込醤油」。
 できた醤油にもう一度麴を加えて仕込む、醤油全体のわずか1%
 の希少な醤油だが、出雲の刺身醤油の定番。

Saishikomii soy sauce, a beautiful pair for fresh sashimi. Kouji yeast is added to fresh soy sauce, which is brewed a second time. This variety of soy sauce makes up only 1% of yearly production and is a specialty of the Izumo region.



海苔島と呼ばれる岩場で冬に摘み取られる天然の高級岩のり（十
 六島のり）。のりと餅だけの雑煮は出雲の正月に欠かせない。

In Winter, seaweed is picked on a rocky island that has come to be known as "Nori Island". New Year's celebrations in Izumo feature nothing but nori and mochi, making this particular seaweed essential.

6. 斐伊川とたたら製鉄の歴史

-The Hikawa River and the Tatara

かつて出雲大川と呼ばれた斐伊川は、神門川とともに神門水海に注いでいた。

江戸時代初期の大洪水により斐伊川は完全に東流し、宍道湖へと流れを変える。

これと前後し斐伊川上流で隆盛したたたら製鉄。

「鉄穴流し」による土砂が沖積し下流域では平野が拡大する一方、斐伊川は天井川となり度々水害が起こる。

先人たちは氾濫した土砂を利用して堤防を築き、人工的に川を付け替える「川違え」を幾度も行い、宍道湖を干拓して新田開発を行った。

The Hikawa River, once called the Izumo Ōkawa, used to flow into the Sea of Kamudo along with the Kandogawa River. Due to a major flood in the early Edo period, the Hikawa River completely changed course eastward and began flowing into Lake Shinjiko.

Around this time, the tatara ironmaking industry flourished upstream of the Hikawa River.

Sediment from a method of iron sand processing called "kannanagashi" caused the river bed to rise in the downstream area, leading to frequent flooding that has expanded the surrounding plains.

Our ancestors utilized the sediment from these floods to build embankments and used the "kawa tagae" technique to alter the course of the river. They also reclaimed land from Lake Shinjiko for the development of new rice fields.



写真提供：(株)たなべたたらの里

八岐大蛇伝説

生贄を要求し暴れまわる八岐大蛇をスサノオが退治したという、日本で最も有名な神話の一つ。出雲地方の歴史と重ねて語られるなど、想像を掻き立てる。

- 八岐大蛇：隆起した川床は干潮時には蛇の鱗のよう。～大蛇退治は斐伊川の治水
- 剣：大蛇の尾から刀が発見～製鉄
- 酒：酒に酔わせて退治～日本酒発祥の地
- 稲田姫：生贄から救われた姫～砂鉄採取の跡地に拓かれた水田

The legend of Yamata-no-Orochi; the Great Eight-Headed Serpent

The legend of Yamata-no-Orochi is famous across Japan. The story speaks of a giant snake who stalked the region demanding sacrifices until it was cut down by the god Susanoo. Folklorists believe that the elements of the story were inspired by aspects of Izumo.

- Yamata-no-Orochi; the bed of the Hikawa River, raised in places by iron sand production, looks like the scales of a snake at low tide.
- The Blade; in the legend, after Yamata-no-Orochi is slain a beautiful sword is found in its tail which is analogous to the iron forges active in the area.
- Saké; it is said that in order to fell the giant snake, it was first given saké and Izumo is famous as the birthplace of Japanese saké.
- Princess Inada; a beautiful young woman saved from the jaws of the snake, her name directly translates as "Princess Rice Field" and, sure enough, many of the rice fields along the river were made from reclaimed land once used for iron forges.

歴史がもたらした豊かさ

The blessings Forged by history

米、水、酒

冬の農閑期に酒蔵に出向いて行われていた酒造りから出雲杜氏へと発展。

Rice, Water, Sake

Saké brewing that took place at breweries during farming winter off-season in the winter lead the artisans responsible to develop into Izumo Toji (master saké brewers).



築地松のある散居集落

屋敷の周囲の土塁（築地）を固めると同時に、北西の強い季節風から屋敷を守る。

Dispersed Settlements and Tsuiji-Matsu

Tsuiji-matsu are black pine trees planted in a distinctive wall around properties to protect the earthen walls from the strong seasonal northwest winds.



しまね和牛

鉄の輸送手段として改良が進んだ「しまね和牛」。全国に優良な和牛を共有する産地に。

Shimane Wagyu

Cattle used for the transportation of iron developed into a desirable breed for beef. Local "Shimane Wagyu" now stands with the other great wagyu of Japan.



7. 武家と町人の交流が生んだ美と粋

-Unique Culture (Shared Refinement; Aesthetics of Samurai and Townsfolk)

江戸時代、出雲国は約230年にわたり、信濃松本藩より転封した松平家が治めた。

一方、出雲大社への信仰は更に広まり、城下から離れた門前町は文化的な中心地となる。

出雲そば

松江藩主が信州のそば職人を伴ったことから伝わった「そば切り」は城下町や門前町で独自の食文化へ発展。

In the 1638, the Matsudaira clan were transferred from the Shinano Matsumoto Domain to Izumo Province and they ruled the region approximately 230 years. Meanwhile, faith in the Izumo Taisha Sect of Shintoism further spread, and the town in front of the shrine, which was away from the castle town, became a cultural center.

Izumo Soba

The soba noodles, which were introduced when the lord of Matsue Domain brought soba craftsmen from Shinshu, developed into a unique food culture in the towns at the foot of both Matsue Castle and Izumo Taisha Grand Shrine.



Photo by SHOKO TAKAYASU

割子

松江の城下町で重箱（割子）に入れて野外で食べたのが始まりといわれる

Warigo A style of serving soba noodles originating in the castle town at the foot of Matsue Castle. Noodles are placed in stacked bowls called "warigo" and were traditionally eaten outdoors but are now enjoyed anywhere.



釜あげ

神在祭の際、屋台で釜から直接そばとそば湯を盛り新そばを振るまったのが発祥といわれる。

Kama'age The Kamiari Festival is the busiest time of the year for Izumo. This dish comes from serving soba in the pot it was boiled in to satisfy hungry customers as fast as possible.



出雲ぜんざい

神在祭でお供えされ、ふるまわれた神在餅がぜんざいの発祥といわれる。

Izumo Zenzai It is said that zenzai originated from a dish called "Jinzai Mochi" which was offered and served during the Kamiari Festival.

出雲流庭園、茶の湯

新田開発やたたら製鉄などで力をつけた豪農・豪商は、大名茶人、七代藩主松平治郷（不昧公）と親しく交流し、出雲流庭園や茶の湯などの文化が広がっていった。

出雲では今も日常にお抹茶を頂く文化が残る。



木綿街道

18世紀以降、新田開発で広がった農地で木綿栽培が盛行。

木綿街道には今も伝統を守り続ける商家が残り、明治初期まで木綿の集散地として栄えた名残を伝える。

Momen Kaidō (Cotton Road)

Since the 18th century, cotton cultivation flourished in the farmland expanded through the development of new rice fields. Even today, Momen Kaidō retains merchant houses that continue to preserve traditional techniques, proudly displaying the legacy of its prosperity as a distribution center for cotton for over a century.

Izumo-Style Gardens, Tea Ceremony

Wealthy farmers and merchants, who thrived through the development of new rice fields and tataru iron manufacturing, interacted closely with Harusato Matsudaira (Fumaikō), seventh lord of the domain, and a renowned tea master. Consequently, the culture of Izumo-style gardens and the tea ceremonies there spread across the region.

In Izumo, the culture of enjoying matcha tea in one's everyday life still remains.



Photo by SHOKO TAKAYASU

8. 現代に受け継がれる心

-An Inherited, Timeless Beauty

民藝や建築、暮らしに息づく美

出雲の清らかな自然景観には、悠久の歴史が垣間見える。
こうした地で育まれた、暮らしに溶け込む美意識。
それらは民藝や建築をはじめ、現代の出雲の文化や
丁寧な暮らしに息づいている。

**The beauty that lives through folk crafts, architecture,
and everyday life**

In the pristine natural landscape of Izumo, you may catch glimpses of an eternal history. It is natural that such a place would breed its own aesthetic sensibility which is seamlessly interwoven into the tapestry of everyday life. This spirit lives on in the folk crafts, architecture, and the culture, and meticulous way of life in modern Izumo.



島根は、民藝運動の創始者である柳宗悦らの影響を大きく受け、現在もその精神を受け継ぐ作り手が多数存在する民藝の聖地。

出雲の風土や生活文化に根差した民藝には、用に即した健全な美（用の美）が宿り、深く出雲の地を知ることができる。

Shimane Prefecture has been significantly influenced by Yanagi Muneyoshi, the founder of the Mingei movement, making it a sacred place for folk crafts with many artisans who still carry on his spirit today. The folk crafts rooted in the climate and lifestyle culture of Izumo embody a unique beauty that prioritizes practicality. Understanding this beauty is paramount to understanding the spirit of Izumo very deeply.

高瀬川の流れに息づく伝統の技と藍染

藍の自然発酵の力で生み出される深い青色。
20回以上染め重ねた生地を高瀬川で濯ぐ。
時を重ね味わいがますます藍染めは、明治以前より出雲地方の贈り物として、人々の暮らしを彩っている。

The Takasegawa River, Breathing in Indigo

A deep, azure blue, brought to life with the power of fermentation. Fabrics, dyed over 20 times by local artisans, have been washed in the Takasegawa River with a traditional technique called "aizome". Aizome produces an intense shade of indigo that ages beautifully for decades, making it a popular gift from the Izumo region for over 3 centuries. Indigo dyed fabrics also proudly feature in the daily lives of people in Izumo.



出西窯

戦後まもない出西の農村で5人の青年が創業。
手仕事を大切に、数多く美しい器を届けることを願う。
そこには、使い手の用途が美を生むという、無自性（おかげさま）の仏教精神に通じる民藝の精神が息づく。

Shussai Kilns

Shortly after World War II, 5 young men in the Shussai area of Izumo founded a pottery kiln. The kilns continue to produce swathes of beautiful, hand-made pieces yearly. There is a selfless Buddhist philosophy at the heart of the Shussai Kilns, where they profess that it is through practical use is what makes their pieces beautiful. By the same token, they perfectly represent the zeitgeist of the mingei folkcraft movement.

