

一 房前ふさざきの大臣とその従者たちが登場

房前ふさざきの大臣が従者とともに、亡母の追善のため讃岐国「香川」香川志度しどの浦を訪れる。

従者一同 出ては隠れる三日月の、出ては隠れる三日月の、その影残る空の彼方へ、名残惜しい都を出て西へ向かおう。

従者 天地が開けて以来、恵み久しき神々のうち、天児屋根命あまのこやねのみことの子孫、藤原氏に連なる

房前ふさざきの大臣 房前ふさざきの大臣とは、私のことである。時に私の母は、讃岐の国志度の浦、房前ふさざきという場所、亡くなられたと伺いました。急いでその地を訪ね、亡き母の追善の法要をも営もうと思います。

従者一同 慣れない旅にも、奈良坂を過ぎ、振り返って三笠山を見れば、春霞に隠れて見えない。恨めしいことである。

三笠山を仰ぎ、わが藤原北家が今まさに栄えるこの岸边から、

## 1. Minister Fusazaki and His Retinue Enter

Minister Fusazaki visits Shido-no-ura Bay in Sanuki Province (present-day Kagawa Prefecture) with his retinue in order to hold a memorial service for his deceased mother.

Retainers The crescent moon. The crescent moon. She rises and she hides. Beyond the sky where her remnant lies, to the west, we shall depart Kyoto which we miss.

Retainer Since the beginning of the world, the Fujiwara clan are the descendants of Amano Koyane no Mikoto, one of the deities who eternally blesses us.

Minister Fusazaki

I am Minister Fusazaki of the Fujiwara clan. Now then, since I have heard that my mother passed away at Fusazaki on Shido-no-ura Bay in Sanuki Province, I would like to visit the place and hold a memorial service for her.

Retainers We are not used to traveling, but we passed the Nara-zaka Hill. When we looked back to see Mount Mikasa, the rising spring mist just covered and hid the mountain. How regrettable.

Looking back upon Mount Mikasa, from this shore where the Northern House of the Fujiwara clan is about to flourish,

Retainers At the shore where we are just flourishing, we shall rush to the southern sea. We soon pass Koya (present Itami city in Hyogo Prefecture) in Settsu Province and sail out toward Awaji Island, which is said to be the first island of Japan created by the deities during the formation of the country. Then, around the time our travel is almost complete, we pass the coast of Naruto. We hear a small boat of a diver, who does not know where to stay. The sound of diver's boat reaches us.

\*The following bracketed phrases are only used in Kongoh, Komparu and Kita schools.

Retainers Although this is not an easy journey, our Lord's feelings as he thinks of his mother hurries us there. Days pile up like snow, and just looking at the snowy sky of Tsumori at the corner of our eyes, we travel days and nights. We finally arrive at Fusazaki Bay in Sanuki Province. We arrived at Fusazaki Bay, whose name we have only heard before.)

Retainer As you hurried, you have already arrived at Shido-no-ura Bay in Sanuki Province. Look, a person is coming from over there, though I am not sure if it is a man or a woman. We shall wait for the person and ask the details of this land.

## 2. Diver Enters, Dialogue between Retainer, Minister and the Diver

A woman diver (*mae-shite*), holding a sickle in her right hand and seaweed in her left, enters the stage. She converses with the retainer and the minister.

右手に鎌、左手に海松布みるめを持った海女が登場し、従者や大臣と言葉を交わす。

## 二 海人の登場、従者・大臣との問答

従者 お急ぎになりましたゆえ、早くも讃岐の国、志度の浦にお着きになりました。あちらを見ると、男か女かもわかりませんが、人が一人、やつてきます。あの者を待って、この土地のことを詳しく聞きましょう。

従者一同 つらい旅であるが、これも母のためと思えば、急がれる。(日にちを重ねて迎える津守の雪空、)日にちを重ねて迎える津守の雪の空を尻目に、夜昼となく行けば、名前のみ知っていた讃岐の国、房前の浦に着いた。房前の浦に着いた。

\*以下の囲み内は、下掛三流(金剛・金春・喜多)のみにある。

従者たち 今まさに栄えるこの岸边から、南の海へ急ごう。行けば程なく摂津の国の昆陽こや「兵庫 県伊丹市」を過ぎ、日本の始まりのときに出来たという淡路島への海路を進む。旅の末に、鳴門の沖を通れば、泊る地も定まらない海人の小舟の音がする。海人の小舟の音がする。

- Diver Although I am not talking about the 'heart' insect living on the seaweed I have cut, my sleeves are wet by my tears as my heart hurts.
- This is Shido-no-ura Bay in Sanuki Province. The woman before you is a diver, who lives in the village of Amano. Although we have a dignified temple, Shido Temple, nearby, I myself have little relationship with the heart of Buddhahood.
- The renowned divers in Ise Province wait for the moon, rising above the mountains of the Inner and the Outer Shines of Ise, at the place washed in evening waves. They must know when the autumn comes, informed by the voice of the winds blowing over the reeds called "beach bushclover in Ise." Also, I overheard that the divers in Suma add the branches of young cherry trees to bake the sea salt. They never forget the taste of spring. However, on Shido-no-ura Bay, nothing comforts my heart. Although it is named Amano-no-hara (the field of heaven), no flowery grass grows to delight my eyes. I shall cut seaweed now in this bay where nothing pleases my eyes.
- Even if I don't cut seaweed with all my might, it carried by a river. Even if I do not cut seaweed, carried by a river, which pours into the ocean, floating reeds are coming into the ocean with the tide. Since a diver lives like the floating reed, how can you determine that she does not have a heart? I shall go back to the village of Amano, where such a diver lives. I shall now return to the village.
- Retainer Say, woman over there. Are you a diver living on this bay?
- Diver Certainly, sir. I am a diver living on this bay.
- Retainer Since you are a diver whose job is to dive in the ocean, cut seaweed at the bottom of the sea for my master.

海人  
海人の刈る藻に住む「われから」の虫ではないが、我から「我が心のゆえ」涙に袂が濡れる。

ここは讃岐の国志度の浦。近くに志度寺はあるものの、私は仏の心にも欠ける、  
天野の里の海人でございます。

まことに、名を得た伊勢の国の海人たちは、夕波のうち寄せるところから、内外の宮の山に上がる月を待ち、伊勢の浜萩と知られた芦に吹く風に秋を知り、また須磨の海人たちは、塩焼きの薪にも、若木の桜を折り持ち、春を忘れることもないと聞くけれど、この志度の浦には、心を慰めるものもなく、ただ名前のみ、あまの原というばかりで、花の咲く草もない。見るものもないこの浦で、みるめを刈ろう。

刈らなくても浜辺の川に運ばれて、刈らなくても浜辺の川に運ばれて、潮に引かれる流れ芦は、海へと流れ込む。その芦のように、海人は世を渡る生業なのだから、心ないとも言いがたい。そんな海人の住むあまのの里に帰ろう。あまのの里に帰ろう。

従者  
やあ、そこにいる女に聞かすが、あなたはこの浦の海人なのか。

海人  
その通りです。この浦の潜かぎの「潜水をする」海人でございます。

従者  
潜水の海人なら、あの海底のみるめを刈っていただけませんか。

| Ama (The Woman Diver) |   | Story |
|-----------------------|---|-------|
| Diver                 | How pitiful. He must be exhausted after traveling and suffering from hunger now. Although this is my home, it is astounding to meet a noble person in such a shabby rural village. Please accept this seaweed. I do not need to trouble myself for diving and cutting it. Please take these.                            |       |
| Retainer              | No, no, you have misunderstood. His orders are to cut the bushy seaweed at the bottom of the ocean because it hampers him from seeing the reflection of the moon on the seabed.   |       |
| Diver                 | I see. So, he orders it cut in order to enjoy seeing the moon. The command reminds me of an old story. When a shining sacred jewel was stolen by the Dragon King's Palace off the shore of this bay, the one who dived into the ocean and retrieved it was...   |       |
| Reciters              | a diver of this bay. The full moon shines in the sky, and the tide fully comes in. The full moon hangs in the sky. With the high tide, I will dive and cut the seaweed.   |       |
| Retainer              | Hold on a minute. Did you say that a person who dived and returned the sacred jewel from the ocean was a diver from this bay?   |       |
| Diver                 | Yes, sir. The person was a diver from this bay. And, see, the village over there is Amano, where the diver used to live. Also, the island in front of you is named Shinju Island, which means the "island of new jewel," because it was where people could see the sacred jewel when it was first taken from the ocean. |       |

海人 お気の毒にも、旅に疲れ、飢えに悩まされておいでなのです。私自身が住む里とは申すものの、こんなにもみすぼらしい田舎の果てで、高貴な方にお目にかかるとは思議なことではございません。みるめをお召しください。刈るまでもありません、このみるめをお召しください。

従者 いやいや、そのためではない。水底に映るあの月をご覧になるのに、みるめが茂つて邪魔をしている。それを、刈りのけよとの仰せである。

海人 さては、月見のために刈りのけよとの仰せなのです。昔もそのようなことがありました。この浦の沖で、龍宮に奪われた明珠を、海に潜つて取り上げたのもこの浦の

地 海人。天に満月がかかる満ち潮の、天に満月がかかる満ち潮のなか、さあ、みるめを刈るとしよう。

従者 しばらく待ちなさい。明珠を潜つて取り上げたのも、この浦の海人だと申すのか。

海人 その通りです。この浦の海人でございます。また、あちらの里をあまのの里と申しまして、その海人が住まれた場所です。またこちらの島は、新珠島しんじゅしまと申します。かの玉を取り上げて初めて見たところだといえますので、新しい珠島と書いて、新珠島と申すのです。

| Ama (The Woman Diver) |  | Story |
|-----------------------|--|-------|
| Retainer              | Then, what was the name of the jewel?  |       |
| Diver                 | The sacred jewel contains the holy figure of Gautama Buddha. His holy face looks at you from any direction, so it is called “The <i>Menkō-fuhai-no-tama</i> Jewel,” and the Chinese characters mean that he “does not look aside even if you look at his holy face.”   |       |
| Retainer              | Why on earth would such a precious jewel be sent from T’ang China to this land?  |       |
| Diver                 | A younger sister of the current Lord Tankai, Minister Fujiwara no Fuhito, became the consort of the third emperor of the T’ang Dynasty. Then, the empress gave three treasures to the Kofukuji Temple because it is the family temple of the Fujiwara clan. The three treasures were <i>Kagen-kei</i> (a percussion musical instrument made of the stone from Kagen in Shaanxi Province, China), <i>Shihin-seki</i> (a percussion musical instrument made of the stone from the Si River in China), and the <i>Menkō-fuhai-no-tama</i> jewel. Two of them safely reached the capital of Nara; however, the jewel known as <i>Menkō-fuhai-no-tama</i> was stolen by the Dragon King’s Palace offshore here. Therefore Minister Fuhito secretly secluded himself in this shore, and married a diver girl. The couple had a baby, who is the current minister, Lord Fusazaki. |       |
| Minister Fusazaki     | I am the Minister Fusazaki. The story fills me with great nostalgia. Diver lady, please tell me more and more.   |       |
| Diver                 | What a surprise! I have never thought until this moment that this story would relate to anyone. But it is about you, my Lord. Ah, it was inappropriate to tell the story...  |       |

従者 それで、その玉の名前は、何と言われていたのか。

海人 玉の中にお釈迦様の像がございます。どちらから拝み奉っても、いつもお顔をこち

らに向けておられるので、面を向けるのにお顔を背けないと書いて、「面向不背の珠」と申します。

従者 そんな宝を、なぜ、中国・漢の朝廷が渡したのか？

海人 今の大臣の淡海公、藤原不比等様の御妹君は、唐土の高宗皇帝の后になられました。

それで、その氏寺だからと、興福寺あてに三つの宝を渡されたのです。華原磬「中国の華原で産する石で作った磬の楽器」と泗濱石「中国泗水に産する石で作った磬、そして面向不背の珠がその宝です。先の二つの宝は奈良の都に着きましたが、面向不背の珠は、この沖で龍宮に奪われてしまいました。大臣は身分を隠してこの浦に籠もり、海人の少女と契りを結び、一人のお子さまをもうけられました。今の房前の大臣がその方です。

房前の大臣 おお、私こそが、その房前の大臣だ。何とも懐かしいことである。海人よ、もつと

もつと詳しくお語りなさい。

海人 (これはまた何と、) 今までは、全くの他所事と思っていましたのに、実に、あなた

様の身の上の出来事だったのでですね。何とも不適切なことを申し上げました。

## Minister Fusazaki

I was born the son of Minister Fuhito and am a member of the blessed Fujiwara clan. However, although I am alive here I am concerned because I do not know who my mother is.

One day, my close advisor evasively answered “your mother was at Fusazaki in Shido-no-ura Bay in Sanuki Province, and was a diver... well, diving too much into this story is too dreadful.” But with his all respect, he could not tell me anymore. Now I understand. I am a son of an ignoble diver and was born of an ordinary woman.

Reciters Even so, even so, I was in her womb even for a while. It is the same as the moonlight in the sky is under an obligation to the dew drop in bush on the earth and shines there for a while. I appreciate it so much that I have traveled all the way here. Ah, your diving costume makes me feel a certain warmth. And saying so, he weeps.

Diver Although I am a diver, who does not really understand the movement of human emotion, my costume...

Reciters the sleeve of my costume which wets in sea all the time should wet now in my tears, you mean? Oh, Lord, I am so grateful for what you have said. It must be determined from your previous lives that such a noble person as you was placed in the womb of an ordinary diver. It is like the lights of the sun and the moon in the sky become even stronger when it reflects in a puddle in the garden. Although I wish to say that we are also the descendant of that diver, it would be an ill-considered saying. I will close my mouth and not speak of anything as if I were a relative of yours and had some relations with the Fujiwara clan as flourish as purple wisteria. And, I will not see anything. Like the name of the mandarin duck, which indicates a deaf-mute, I will remain silent and not sully your august name.

房前の大臣

私自身は大臣の子として生まれ、恵みの開かれた藤原一門に属している。しかし気がかりなのは、我が身は生き残っていないながら、母を知らないことである。

あるとき側近の者が、「かたじけなくも母君様は、讃岐の国志度の浦、房前の、あま……あまり申し上げますと恐れ多いことでございます」と言葉を濁した。さては、私は賤しい海人の子で、身分の低い女の腹に宿ったのか。

たとえそれでも母のもとに、たとえそれでも母のもとに、つかの間でも宿っていたことは、月の光が箒木の雨露の恩にあずかり、しばし宿って輝くのと同じではないか。そう思えばこそ、ここまで訪ねてきた。ああ懐かしい海人の姿よ、と涙をお流しになると、

海人 まことに心ない海人の、その衣、

地 いつも海で濡らしている私の袖を、重ねて涙で濡らせとのことなのですか。恐れ多いことです。このような高貴な方が、賤しい海人の胎内に宿られたのも、この世だけの縁ではない。たとえば、日の光、月の光が、庭の水たまりに映り、輝きを増すようなものである。私たちもその海人の子孫、とお答えするようなことは、まことに愚かしい物言いである。あなた様にゆかりのある者と受け取られ、紫の藤咲く華々しい藤原一門に縁があるなどと聞こえるようなことは、口を閉じて何も言わず、見ることもしません。水鳥の鴛鴦<sup>おし</sup>ではないけれど、あなた様の名を汚しますまい。

### 3. Diver Acts the Scene of Taking Up the Jewel and Disappears

The diver convincingly enacts the scene in which the ancient diver took the sacred jewel back from the ocean (“*Tama-no-dan* (the Scene of the Jewel)”). Then, she hands a letter to Minister Fusazaki and disappears.

Retainer Now, would you portray some parts of the scene in which the diver plunged into the ocean and regained the jewel, in front of His Excellency?

Diver Yes, I will show you some.

(When Lord Tankai asked the diver to get the jewel back,) the diver told him, “If I can take it back, please promise that our son becomes your successor.” As he said it was an easy to promise, she determined not to spare her own life if it was for the glory of her son. She then held a long rope around her waist and told, “If I can get the sacred jewel, I will pull this rope. Please then pull me up with this rope with everyone working together.” Saying this, she unsheathed a sharp sword in her hand,

Reciters She dived to the bottom of the sea where the ocean and the sky seem to merge together. While swimming in the wave like clouds or smoke, she dived into the vast ocean and checked the seabed right beneath her. But she cannot see the bottom. In this endless ocean, she started to be worried whether one ordinary human without supernatural power could actually pick up the jewel. However, she managed to reach the Dragon King’s Palace. When she sneaked into the Palace, the sacred jewel was placed with incense and flowers at a sacred tower 90 meters in height. Around the tower, the Eight Great Dragon Kings lined up to protect the sacred jewel and ferocious fish and sharks opened their mouth. When she understood that she could not escape a death, she suddenly missed her loved home in the shore, as she was a woman.

三 玉取の様子を演じた後、姿を消す海人

海人は、迫真の勢いで玉取りの様子を演じる（玉の段）。その後、房前大臣に母であると告げ、手紙を渡して姿を消す。

従者 それでは、あの玉を海に潜って取り上げたところを、大臣の前で、少し真似してお目にかけていただきたい。

海人 それでは、少し真似てお目にかきましょう。

（淡海公が明珠を取り返してくれと頼んだ）その時、海人は、もし私がこの玉を取れましたら、この子を世継ぎの位につけていただきたい、と申し上げた。それは容易いことだとご承なされたので、海人は、ならば我が子のために捨てる命、少しも惜しくはないと意を決した。そして長い縄を腰に巻き付け、「もしこの玉を取れたなら、この縄を動かします、その時に皆で力を合わせ、私を引き上げてください」と約束し、一つの鋭い剣を抜き持って、

地 かの海底に飛び入れば、海も空も一つになって、浪は雲か煙のようになってい。それを凌ぎつつ、広々とした海に分け入って、真下かと思えば、底も見えない。この果てしない海底では、神通力の持ち主ならいざ知らず、玉を取れるかどうかかわからない。ようやく龍宮に着き、宮中を見ると、その高さ三十丈の玉塔に、例の玉を安置し、香や花が供えられている。その守護神には、八大龍王が居並び、そのほか、

Beyond the wave, my lovely son and his father, Lord Tankai, would be there. However, how sad that I had to be separated from them at the moment of my death. In tears, she stopped for a moment, but had second thought and prayed to the Bodhisattva of Mercy of Shido-ji Temple to help her to achieve it. Believing in the Bodhisattva's mercy, she pressed the sharp sword on her forehead and jumped into the Dragon King's Palace. Then, the evil dragons unintentionally stepped back for both sides. Seizing the moment, she stole the sacred Jewel and tried to escape. Since the Dragon Kings chased her down, as she planned from the beginning, she held her sword upside down and cut her body beneath her breasts. She stuffed the Jewel into her opened wound, abandoned her sword, and fell upon it. Since the dead are hated at the Dragon King's Palace, no evil dragon wanted to come close to her. Then, she pulled the rope attached around her waist as planned, the people on a boat on the surface willingly pulled the rope up. People did not know where the jewel was, but she went back to the surface of the ocean.

Diver Although she could return to the surface of the ocean, her body was torn into pieces by ferocious dragons and soaked in blood. While Lord Tankai lamented that he lost both the sacred jewel and his wife, the diver told him to see the place under her breast, with struggling breath. When he looked, there was a deep cut made by the sword. Then, the brilliant jewel came out from the cut. This is why you could be the successor of Lord Tankai as promised and named after this place, Fusazaki. There is nothing to hide now. I am the ghost of your mother, the diver.

海人

獯猛な魚、鰐鮫の口も見える。我が命はもはや死から逃れ難いと思うと、さすがに女の身、恩愛残る故郷が恋しい。あの波の彼方にこそ、わが子はいるのでろう、父の大臣もおられるであろう、それにしても、別れたまま果てることの何と悲しいことか、と涙ぐんで立ちつくした。しかし、またそこで思い切つて手を合わせ、南無や志度寺の観音薩埵、どうか力を合わせて支え給えと、観音の慈悲を念じて鋭い剣を額にあて、龍宮の中に飛び入った。すると、龍たちは左右へばつと退いた。その隙に宝珠を盗み取つて、逃げようとする、悪龍たちが追つてくる。そこでかねてより企てていた通り、持つていた剣を取り直し、乳房の下を掻き切り、玉を押し込め、剣を捨てて突つ伏した。龍宮では、死人を忌み嫌うため、あたりに近付く悪龍はない。約束の縄を動かせば、船上の人々は喜んで引き上げた。珠はどこかもわからぬまま、海人は海上に浮かび上がった。

このようにして、浮かび出てはきたが、悪龍の仕業と見えて、五体は切り裂かれ、血に染まっていた。宝珠も失われ、本人までもが落命したかと、大臣が嘆いておられるその時に、苦しむ息の下から、申す言葉がある。「私の乳のあたりをご覧ください」というものであった。まこと剣の刃があつた痕があつた。その中から、光り輝く珠を取り出された。そういうわけで、あなた様は約束通りに世継ぎとなり、この浦の名にちなんで「房前的大臣」と呼ばれている。今は、何を隠すことがあるものか、私こそが、あなたの母、海人の幽霊である。



Reciters My dear son, please read this letter, do not doubt, and comfort my soul. Now, I would leave under the wave which is meaninglessly washing the shore. As a ghost who can see you only in the dream at night, I hate the dawn. Our family bond has been very weak, don't you think? Saying so, she sunk underneath the waves in the morning tide. She sunk beneath the waves.

[Interlude]

#### 4. Story told by Local Resident

Responding the retainer's request, a local resident (*Ai*) called by the retainer started to narrate the story associated with the diver who brought the jewel back. The retainer reveals that they are the group of Minister Fusazaki and orders the villager to pass word around his village that the Minister will hold a memorial service with music and is therefore looking for musical performers. The local man was also ordered to tell people to prohibit killing any creatures. The villager obeys his order and gives notices to his village.

#### 5. Memorial Service by Minister Fusazaki

Minister Fusazaki reads the letter from his mother. Following her desire expressed in the letter, he holds his mother's thirteenth-year memorial service.

Retainer Excuse me, my lord. It was such a mysterious event. Why don't you open and read the letter?

地

この文の筆の跡をご覧になり、不信なされず、弔いなさい。今はもう、いたずらに寄る波の下に帰ろう。夜の夢でしか逢えない幽霊の身には、明け方が恨めしい。親子の縁は浅いものであったよ、と朝潮の波の底に沈んでいった。立つ波の下に入っていた。

〔中人〕

#### 四 浦人の物語

従者から呼び出された近隣の浦人「間狂言」は、従者の問いに応じて、海人の玉取にまつわる物語を始める。従者は、房前大臣一行であることを明かし、浦人に追善供養のため、管弦役者の募集と殺生禁断のお触れを出すように命じ、浦人はこれに従い、触れてまわる。

#### 五 房前大臣による追善供養

大臣は母からの文を読み、供養の望みを汲んで、亡母の十三回忌の法要を営む。

従者 ここに申し上げます。あまりに不思議なことでありますゆえ、文を開いて、ご覧になるのがよろしいかと存じます。

## Minister Fusazaki

He opens the letter, thinking this is what his deceased mother wrote in her hand. The letter says as follows: “Thirteen years have passed since my soul has departed for the underworld. My body was buried under the white sands of the shore and meaninglessly accumulated the time. The path in the underworld is dark, and no one has consoled my soul. If you have the heart to serve your mother, please save my soul which is wandering in the darkness of the other world.” Surely, I am thirteen years old now.

Reciters There is no room for doubt. I should pray for my mother. With all his heart Fusazaki prepares to offer flowers appropriate for Shido-ji Temple. He then recites the Lotus Sutra and holds various memorial services. He holds various memorial services for his mother.

## 6. Dragon Lady Enters and Dances with Joy

The ghost of Fusazaki's mother, who now transformed to a Dragon Lady attaining Buddhahood, appears with a Buddhist holy scroll in her hand. She dances expressing her delight in becoming a buddha. At the end, the origin of the service at Shido-ji Temple is introduced.

Reciters *Jakumaku muninjō*. (It is so lonely. I cannot hear anyone's voice.) [A part of the verse, used to sing the praises of the Buddha, in the Lotus Sutra.]

## Dragon Lady

It is an extremely blessed sutra. Because of the merit of this sutra, Devadatta, who committed the five deadly sins, was given an oracle that he would become Buddha. The eight-year-old Dragon Princess also can be reborn in the Pure Land of innocence in the south. Please, keep reading the sutra, please.

Reciters *Jindatsu daifukusou. Hensou ojitsuhou*. (Buddha recognizes the deep root of weal and woe of every living thing and evenly gives the light to the every corner of the world.)

地

深達罪福相、遍照於十方「仏は衆生の罪福の根源に深く達し、十方世界をあまねく照らし給う」、

龍女

ああ、ありがたいお用いであることよ。このお経の功德で、五逆の罪を犯した提婆達多も将来の天王如来になると予言を受け、八歳の龍女も南方無垢世界の浄土に生を受ける。この上になお、要の読経を続けていただきたい。

地

寂寞無人声「非常に寂しく、人の声もない」「法華経法師品偈文」の一句

経巻を持ち龍女の姿となった母の霊が登場し、成仏の喜びの舞いを披露する。

## 六 龍女の登場と喜びの舞

地

これが亡き母の手ずからの文かと開いてみれば、「私の魂が黄泉の国へ旅立って十三年、しかばねを浜辺の白砂に埋ずめて、年月を経た。冥界の闇路は暗く、私を弔う者もない。あなたに孝行の心があるのなら、冥界の闇で踏み迷う私を助けてください」とあった。まことに、自分も十三の歳となっている。

もはや間違いはない、さあ申おうと、志度寺の名にふさわしく、志を込めて花を手向け、法華経を読経し、いろいろの追善の法要をなし給う。いろいろの追善の法要をなし給う。

房前の大臣

これが亡き母の手ずからの文かと開いてみれば、「私の魂が黄泉の国へ旅立って

## Dragon Lady

*Mimyou jouhosshin. Gusou sanjuuni.* (His holy body, the purest and the most excellent, displays the thirty-two fortunate signs,)

Reciters *Ihachijishshukou.* (And also embodies eighty holy expressions.)

## Dragon Lady

*Yooshoogon hosshin.* (Those signs and expressions adorn the Buddha's body.)

Reciters *Tennin shotaigou. Ryuuujin genkugyou.* (Both the heavenly bodies and earthy bodies respectfully worship the Buddha, and dragon deities also respectfully serve Buddha.) How wonderful and merciful the Lotus Sutra is!

## [Haya-mai]

This is a bright, elegant dance, which expresses the joy of attaining Buddhist enlightenment. It is usually performed as *Banshiki-hayamai* accompanied by the music of high notes. Although it is called haya-mai (fast dance), the pace of this dance does not become too fast. The music for this dance is played by a Japanese flute, small and large hand drums, and a drum.

## Dragon Lady

Owing to the virtue of the Lotus Sutra,

Reciters Thanks to the virtue of the Lotus Sutra, the celestial people, dragon kings, and the Eight Guardians of the Law of Buddha – both human and non-human creatures witness that the Dragon Lady became a buddha. Originating with Fusazaki's love for his mother, a memorial service with eight lectures on the Lotus Sutra has been conducted at Shido-ji Temple in Sanuki Province. The temple became a sacred place which conducts two devotional exercises in the morning and the evening and actively practices Buddhism.

龍女 微妙淨法身、具相三十二「精妙で清らかな法身は、三十二の際立った相を具え」、

地 以八十種好「さらに八十種のご相好を以て」、

龍女 用莊嚴法身「仏身を莊嚴なものになさっている」、

地 天人所戴仰、龍神咸恭敬「天、人もそれをあがめ仰ぎ、龍神も皆、恭しく敬い奉る」、ああ何と、  
ありがたいお経だろうか。

「早舞」  
はやまい

成仏の喜びをあらわす明るく、気品のある舞。主に高音の調子で奏される盤ばん涉しき早舞として舞われる。早舞の名があるものの、さほど速くはならない。笛、小鼓、大鼓、太鼓で奏される。

龍女 今このお経の功德により、

地 今このお経の功德により、天人、龍王、八部衆、人、人でないものも皆、遙かに彼の龍女の成仏を目の当たりにした。かくして、この寺が讃州の志度寺と号し、毎年法華八講を営み、朝夕の勤行を絶やさないと、仏法繁栄の靈地となったのも、この（房前の大臣の）孝養の行いに発するとお聞きしている。

## Ama (The Woman Diver)

### Synopsis

The minister Fujiwara no Fusazaki, a son of Fujiwara no Fuhito (or Lord Tankai), arrives at Fusazaki in Shido-no-ura Bay in Sanuki Province (present Kagawa Prefecture) to hold a memorial service for his deceased mother.

When Fusazaki's retinue arrives at Shido-no-ura Bay, they meet a certain woman diver. After exchanging words, Fusazaki's retainer asks her to dive in the ocean and cut seaweed. Being reminded by the request, the diver tells them of an event that occurred in the bay. "The Jewel of *Menkō-fuhai-no-tama*" which was offered when a sister of Lord Tankai became the empress of the Tang Dynasty, was stolen by Ryūgū (the Dragon King's Palace). Lord Tankai traveled incognito and stayed in this bay to get the jewel back. A diver in this bay eventually had a baby with His Excellency. In order to make her son the heir to Lord Tankai, she sacrificed her life to go to the Dragon King's Palace and brought the jewel back. Through the narrative, the diver imitates the scene in which the jewel was brought back from the undersea palace. Then finally, she reveals that she is the mother of Minister Fusazaki, passes a letter to him with tears, and disappears in the ocean.

Reading her letter, Fusazaki understands that in the underworld his mother desires salvation. He performs her thirteenth-year memorial service at Shido-ji Temple and consoles his mother. Then, while reciting the Lotus Sutra, his mother, who is transformed into a Dragon Lady, appears. She dances gaily and expresses her delight at attaining Buddhahood.

### Highlight

The highlight of this drama is definitely the scene where the diver brings back the jewel from the Dragon King's Palace. This scene is especially recognized as "*Tama-no-dan* (the Scene of the Jewel)," known for its great chant and dance. The woman diver holding a sword in her hand jumps into the Dragon King's Palace, takes back the jewel, which is protected by the Eight Great Dragon Kings, from the sacred jewel tower, and cuts under her breast to hide the jewel in her gash. Because of the Dragon's Palace's taboo to avoid the deceased, not even evil dragons approach her. Then, the woman diver pulls the safety rope... The zeal of the diver who is willing to cast her life aside for the sake of her son and her mission is dramatically expressed through the chorus and dance. You might have an impression that the whole piece was created for the sake of showing this "the scene of the jewel."

It is tragic that the son is bereaved of his mother. However, the somber atmosphere is changed by the short, up-tempo development of the story in the second half of drama. Ultimately the piece reaches a bright ending with the blessing of Buddha. This drama cherishes the climax and is artfully woven.

|                  |  |  |   |
|------------------|--|--|---|
| Schools          | All five schools. While the Kanze school uses Chinese characters of 'Ama (海士)' for this piece, the other four schools use 'Ama (海人)' |  |   |
| Category         | Fifth-group noh, <i>kirinoh-mono</i>   |  |   |
| Author           | Unknown  |  |   |
| Subject          | Allegedly originated by Ingyō-ki in "Nihon Shoki," "Taishokkan Monogatari" and "Shido-ji Engi," etc.                                 |  |   |
| Season           | Spring (February)  |  |   |
| Scenes           | The Nara era   | <i>maeba</i><br><i>nochiba</i>   | Shido-no-ura Bay, in Sanuki Province<br>Shido-ji Temple |
| Characters       | <i>Mae-shite</i><br><i>Nochi-shite</i><br><i>Kokata</i><br><i>Waki</i><br><i>Waki-tsure</i><br><i>Ai</i>                             | Woman Diver<br>Dragon Lady<br>Minister Fujiwara no Fusazaki<br>Fusazaki's retainer<br>Fusazaki's retainers<br>A local resident of Shido-no-ura Bay   |   |
| Masks            | <i>Mae-shite</i><br><i>Nochi-shite</i>   | <i>Fukai</i> , <i>Ohmi-onna</i> , or <i>Shakumi</i><br><i>Deigan</i> , <i>Ryūnyo</i> , or <i>Hashihime</i> (Hosho School)  |   |
| Costumes         | <i>Mae-shite</i><br><i>Nochi-shite</i><br><i>Kokata</i><br><i>Waki</i><br><i>Waki-tsure</i>  | <i>kazura</i> , <i>kazura-obi</i> , <i>mizugoromo</i> , <i>kitsuke / surihaku</i> , <i>koshimaki / nuihaku</i> , <i>koshi-obi</i> , and a fan. Holds a sickle and branches of Japanese cedar (seaweed).<br><i>kazura</i> , <i>kazura-obi</i> , <i>kuro-tare</i> (a black wig whose hair extends slightly longer than the shoulder), a dragon's tiara, <i>maiginu</i> , <i>kitsuke / surihaku</i> , colored <i>ōkuchi</i> , <i>koshi-obi</i> , and a fan. Holds a sutra scroll.<br>golden <i>kazaori-eboshi</i> , <i>chōken</i> , <i>kitsuke / nuihaku</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , and a fan.<br>tops and bottoms of <i>suō</i> , <i>kitsuke / dan-noshime</i> , a small sword, and a fan.<br>Similar to <i>waki</i> . |   |
| Number of scenes | Two  |  |   |
| Length           | About 1 hour and 30 minutes  |  |   |

## 海人／海士（あま）

### あらすじ

藤原不比等（淡海公）の子、房前ふささきの大臣は、亡母を追善しようと、讃岐の国（香川県）志度の浦を訪れます。

志度の浦で大臣一行は、ひとりの女の海人に出会いました。一行としばし問答した後、海人は従者から海に入って海松布うみまきぬを刈るよう頼まれ、そこから思い出したように、かつてこの浦であった出来事を語り始めます。淡海公の妹君が唐帝の后になったことから贈られた面向不背むおもむきの玉が龍宮に奪われ、それを取り返すために淡海公が身分を隠してこの浦に住んだこと、淡海公と結ばれた海人が一人の男子をもうけたこと、そして子を淡海公の世継ぎにするため、自らの命を投げ打って玉を取り返したこと……。語りつつ、玉取りの様子を真似て見せた海人は、ついに自分こそが房前ふささきの大臣の母であると名乗り、涙のうちに房前ふささきの大臣に手紙を渡し、海中に姿を消しました。

房前ふささきの大臣は手紙を開き、冥界で助けを求める母の願いを知り、志度寺にて十三回忌の追善供養を執り行います。法華経を誦読しているうちに龍女りゆうにょとなった母が現れ、さわやかに舞い、仏縁を得た喜びを表します。

### みどころ

この作品の山場は、何と言っても海人が龍宮から珠を奪い返す様子を見せる場面でしょう。「玉の段」の名を持って特別視され、謡どころ、舞どころとして知られています。一振りの剣を持って龍宮のなかに飛び入り、八大龍王らに守られた玉塔から宝珠を取り、乳房の下を掻き切って押し込める。死人を忌避する龍宮のならいにより、周囲には悪龍も近づかない。そして命綱を引く……。子のため、使命のために自らの命を投げ出す一人の海人の気迫が、特別な謡と型を伴い、ドラマチックに表現されていくのです。この場面を見せるために、一曲ができていたのではないかという印象すら覚えます。

親子の死別という、悲しい結末の重苦しさは、後場の短くテンポのよい展開で雰囲気を変えられ、最終的には明るく、仏法の功德につながります。一曲の盛り上がりを大切に、巧妙に練り上げられています。

流儀 五流にあり。宝生、金春、金剛、喜多の各流は「海人」、観世流は「海士」と表記。  
分類 五番目物、切能物  
作者 不詳  
題材 「日本書紀」允恭紀（いんぎょうぎ）、「大織冠物語（たいしよっかんものがたり）」、「志度寺縁起」などと伝えられる。

季節 春（2月）  
場面 奈良時代 前場 讃岐の国、志度の浦  
後場 志度寺

登場人物 前シテ 海人  
後シテ 龍女  
子方 藤原房前大臣  
ワキ 従者  
ワキツレ 従者たち  
アイ 志度の浦の住人

面 前シテ 深井または近江女、曲見  
後シテ 泥眼、龍女（りゅうにょ）、橋姫【宝生流】

装束 前シテ 鬘、鬘帯、水衣、着付・摺箔、腰巻・縫箔、腰帯、扇  
鎌と杉葉【海松布（みるめ）をもつ】。  
後シテ 鬘、鬘帯、黒垂（くるとれ）、龍戴（りゅうたい）、舞衣（まいぎぬ）、  
着付・摺箔、色大口、腰帯、扇 経巻（きょうかん）をもつ。  
子方 金風折鳥帽子（きんかざおりえぼし）、長絹、着付・縫箔、白大口、腰帯、  
扇  
ワキ 素袍上下（すほうじょうげ）、着付・段熨斗目、小刀（ちさがたな）、扇  
ワキツレ ワキに準じる。

場数 二場  
上演時間 約1時間30分

海人／海士（あま） Ama (The Woman Diver) ©2014 the-noh.com

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