

一 社人の口上

貴船神社の社人が現れ、霊夢を語る。

社人 この私は、貴船の宮にお仕えする者です。さて今夜、不思議な霊夢を見ました。そ

れは、丑の刻参りに来る都の女に、霊夢をお伝えせよというものです。お話すべき細かいところまで見ましたので、今夜もきつとお参りになるでしょう。神社の入り口でお待ちし、夢の告げをお知らせしようと思えます。

二 貴船神社に参詣する女

女笠をかぶり、旅装の女が登場。女は、離縁された夫への復讐心をつのらせ、毎晩、貴船神社に参詣していると告げ、京の町中から貴船神社への道行を語る。

女 日数を重ねてはいや増す恋心、日数を重ねるほどにいや増す恋心は、我が身を離れない着物のよう。貴船の宮「貴船神社」に参ろう。

1. Shinto Priest's Narrative

A Shinto priest of Kibune Shrine enters and describes his spiritual dream.

Shinto Priest

I am a person serving Kibune Shrine. By the way, I had a mysterious dream tonight. It was a divine message, ordering me to deliver a spiritual dream to a woman who will come alone from Kyoto around 2 a.m. to worship. Since I dreamt the details of talking with her, she must come for prayer tonight as well. I should wait for her at the entrance of the shrine and deliver the oracle to her.

2. Woman Visits Kibune Shrine for Worship

A woman in traveling attire and wearing woman's hat enters the stage. She tells how she has accumulated vindictive feelings toward her husband who divorced her and how she comes to Kibune Shrine every night for worship. She recites the route from the city center of Kyoto to the Kibune Shrine.

Woman My love for my husband increased every day. My feeling strengthens more as time passes, just as a dress which sticks to my skin. I shall visit Kibune Shrine to worship.

“All the way, even if I am hooking a rambunctious steed to a spider web, I will never be available for a two-timing man because his heart will never be hooked on to me.” Just as in this poem, I swore to never give my body to such a two-timing man... But I could not see through his lies and made love with him. How regrettable! It is all because of my heart. My suffering overwhelms me when I realize this. I come to pray at Kibune Shrine. Though I do not have hope for life, I came all the way to ask the deity to grant my wish. Please make him do penance for his faithlessness while I am still alive. I shall walk faster, just like the flow of the Kibune River.

At the end of the familiar road, at the end of the familiar road, after passing desolate Tadasu-no-kawara where days and nights are lonely. When I look at Mizoro-ike Pond, deep in thought, this hopeless self has nowhere to place her suffering self. I want to disappear. I go through dews in the grassy fields of Ichiharano, which reminds me of the fragility of my dew-like life. I reach Kurama River laying in the darkness of the late-moon night. Crossing a bridge over the river, I soon arrive at Kibune Shrine. So quickly have I arrived at Kibune Shrine.

3. Dialogues between the Shinto Priest and the Woman

The Shinto priest finds the woman, speaks to her and tells her of the divine message from Kibune *myōjin*. Although the woman claims that she is being mistaken for someone else, the priest is frightened by her eeriness and runs away. When she decides to follow the divine oracle, her appearance suddenly changes. She throws aside her hat and dashes off.

三 社人と女のやり取り

社人は女を見つけ、明神の夢のお告げを伝える。女は人違いだと否定するが、その不気味な様子に、社人は恐れて逃げ出す。女は、夢の告げに従おうとした途端に様子が変わり、笠を捨てて駆け去る。

「蜘蛛の家に荒れたる駒は繋ぐとも二道かくる（人はたのまじ）」「蜘蛛の巣に暴れ馬を繋ぐことが出来たとしても、ふたまたをかける男には身を任せまい。浮気な男の心を繋ぎ止めることはできないのだから」という歌のように、浮気男に身を託すまいと思っていたのに。男の後の偽りに思い至らず、契りを結んでしまったことが、悔やまれる。ただこれも、自分の心のゆえ。そう思えば余りにも苦しい気持ちになる。貴船の宮にお参りして、住む甲斐もないこの世だが、同じ世に生あるうちに、あの男に報いを見せ給えと、お願いしに来た。貴船川の流れのように早く、足を運ぼう。

通い慣れた道の行く先、通い慣れた道の行く先は、夜も変わらず寂しい^{たす}川の河原を抜けた先。思いに沈み御泥池^{みぞろいけ}「御菩薩池」を眺めやれば、生きる甲斐もない辛い身の置き所もなく、消えてしまいたいほど。そんな露の身のはかなさを想わせる、草深い市原野辺の露を分けて、月の遅い夜の、暗い鞍馬川に至った。橋を過ぎれば程もなく、貴船の宮に着いた。貴船の宮に着いた。

Shinto Priest

Excuse me, but I would like to tell you something. Are you not the lady who comes from Kyoto to worship around 2 a.m.? I have something to tell you. Tonight, I received a divine message about you in my dream. Your wish has been granted. Please stop visiting the shrine after tonight. As you wish to become a demon, you will be able to do so. Go home first, make and put on a red *kimono*, spread red powder on your face, and put an iron trivet on your head. If you put lights on the legs of the trivet and have rage in your heart, you will immediately be able to become a demonic spirit as you wish. Rush home now and follow the divine message. Nonetheless, what a very mysterious message this is.

Woman Your words are so unexpected. I don't think it is me. You must be talking to the wrong person.

Shinto Priest

No, no, it was an authentic oracle in a dream and must be about you. As we speak, you have begun to look so eerie. Please go home quickly.

[The priest leaves as if running away.]

Woman What a mysterious divine message! I first need to go home and then follow the divine oracle.

Reciters Even before finishing her words, her appearance quickly changes. Even before finishing her words, her face quickly changes. Her atmosphere suddenly changed. Although she looked like a beautiful woman until a moment ago, her beautiful shiny black hair stands towards the heaven. Then, black clouds rise in the sky; rain falls; strong winds sweep around; and finally thunder starts to rumble. Our relationship, our deep love, which we believed even

地

と言うより早く顔色が変わる、言うより早く顔色が変わる。様子が打って変わって今までは、美しい女の姿に見えていたのに、美しい緑の黒髪は空へ向かって逆立ちした。すると空に黒雲が立ち、雨が降り、風が吹き、雷も鳴り始めた。雷神も裂けな

女

これは何と不思議なお告げだろうか。まずは家に帰って、お告げの通りにやってみよう、

(社人は逃げるように去る)

社人

いやいや、確かにあらたかな夢のお告げですので、あなたのことですよ。このように申すうちにも、何とも言えず恐ろしく見えてまいりました。急いでお帰り下さい。

女

これは思いも寄らぬお言葉です。私のことではないでしょう。人違いです。

社人

もし、申し上げたいことがございます。あなたは都より、丑の刻参りにいらしたお方でしょう。今夜、あなたの身の上について夢のお告げを承りました。願ひ事はすでに叶いました。今夜より後は、お参りなさらないでください。詳しくは、鬼になりたいとの願ひでございますが、家へお帰りになり、赤い衣を裁って身に着け、顔には丹〔赤い顔料〕を塗り、髪には鉄輪を戴き、三つの足に火を灯し、怒る心を持たば、たちまち鬼神になれるだろうとお告げでございます。急いでお帰りになり、お告げの通りになさいます。何と、不思議なお告げでございますか。

the thunder god could not tear apart, is finally broken. From the bitterness, I will become a demon and gain revenge on him. I will make the nefarious man pay for this.

4. Man Suffering from Nightmares Enters

The woman's previous husband, who lives somewhere in Shimogyō area, enters the stage and talks about his nightmares.

Man Before you is a man living in the Shimogyō area. As I keep suffering from nightmares, I would like to visit Abe no Seimei to ask him to divine the reason from my dreams.

5. Man Consults with Seimei for Nightmares

The man goes to Seimei's house and consults with him about the nightmares. Seimei advises that the lives of the man and his new wife are hanging by a single hair due to the curse of his divorced wife. Because of the man's earnest request, Seimei decides to conduct a ritual.

Man Excuse me, but could anyone help me?

Seimei May I ask who it is?

いほどに思い合った二人の仲は裂かれた。その恨みの鬼となつて、あの人に思い知らせる、非道な男に思い知らせてやる。

四 悪夢に悩まされる男の登場

女の前夫、下京あたりに住む男が現れ、夢見の悪いことを述べる。

男 この私は、下京あたりに住む者です。このところ、悪い夢が続きますので、安倍晴明のもとへ行って、夢を占ってもらおうと思います。

五 悪夢を安倍晴明に相談する男

男は晴明の家へ行き、悪夢の相談をする。晴明は、離縁した先妻の恨みで、夫婦の命が風前の灯であると告げる。男のたつての頼みに、晴明は祈祷を決意する。

男 もし、ご案内をお願いします。

晴明 どなたですか。

- Man I am a man living in the Shimogyō area. I have been suffering from nightmares recently. I am visiting you today to ask you the reason.
- Seimei I see. How odd. You do not need me to divine your dreams. This visitor seems to receive great malice from a woman. Furthermore, your life is threatened even tonight. Can you think of any reason why?
- Man Yes. There is nothing to hide. I divorced with my wedded wife and newly married another woman. Could this be related to my nightmares?
- Seimei It certainly could. Because your divorced wife repeatedly prayed to the gods and buddhas, her wish has been accumulated. As the result, your life will end tonight. I cannot save you with my skills anymore.
- Man It is truly my pleasure to come all this way and be able to see you. Please, even only a prayer, if you do not mind. Please.
- Seimei I will do whatever I can. Your lives, which are supposed to end tonight, will be transferred into dolls. Hurry and prepare an offering to the gods.

男 はい、私は下京あたりに住む者ですが、このところ悪夢にうなされ続けています。それにつき、お尋ねしようと思いましたが。

晴明 おおこれは不思議だ。占うまでもない。女の恨みを深く受けている方がこられたようですね。しかも今夜にはお命が危ないとお見受けします。何か事情がおりるか。

男 はい、何も隠すことはありません。私はもとの妻を離縁して、新しい妻を娶りましたが、もしやそのことでしょうか。

晴明 まさにそのように見えます。その者が神仏へ度々祈り、その数を積もらせました。その結果として、あなたのお命も今夜限りとなったもので、もはや私の手の施しようもございません。

男 ここまで参り、お目にかかれたのはまことに幸いです。なにとぞ、どうかご祈祷だけでも切にお願いいたします。

晴明 この上は、何でもやってみて、今夜なくなるはずのお命を、身代わりに転じかえてみましょう。急いでお供え物をお調べください。

6. The Divination by Seimei

On the shelf with three decks are placed effigies of the couple (represented by a *samurai-eboshi* and *kazura*) and *hei* wands. Then, Seimei starts to offer a prayer.

Seimei Now, let us transfer your fate to these effigies. I have made two life-sized dolls of a man and woman, woven from grass and put the man's and woman's name in each doll. I then prepared a tall shelf with three decks, stood five-colored *hei* wands for each corner, and prepared offerings. I devoted myself to prayer.

I humbly pray to the gods. Since the beginning of this world, since Deities Izanagi and Izanami made love at their Imperial chamber, Ama-no-Iwakura, the way of husband and wife has been carried down till today. Despite the tradition, why does such a monster or demon intrude the holy way and tries to take a person's life, which has not reached its end? It should not be allowed.

Reciters Seimei calls gods of large and small shrines, who are both on the earth and the heaven, various Buddhas and Bodhisattvas, the *myōō* who protect the law of Buddha, holy spirits transforming in children, the nine planets to rule our fates, the Big Dipper, and the twenty-eight constellations. When he devotedly prays to all of the Shinto and Buddhism deities, mysteriously, rain starts and winds blow down. Lightning and thunder race across the sky, and the holy *hei* wands are also rustling. The atmosphere turns eerie.

六 晴明の祈禱

三段の祈禱棚に、夫婦の身代わりとして形代かたしろ「侍烏帽子と鬘さむらいえぼしと髪かつら」と幣へいが置かれ、晴明が祈禱を始める。

晴明

さあさあ、形代に運命を転じかえよう。茅萱で編んだ藁人形を、男女の身の丈と同じに作り、夫婦の名前を記してその中に込めた。三段の高棚に五色の幣を立て、加えて、それぞれ供物を調べ、身も心も尽くして祈った。

神前にて、謹んで祈り奉る。天地開闢かひびやくのその時以来、伊弉諾いざなぎ、伊弉諾いざなみの両神が、天の磐座いわくらで契りを交わしてから、男女夫婦となり、その夫婦の道が今にも伝わっている。それなのに妖怪鬼神が邪魔をして、寿命の尽きていない人の命を奪おうとするとは、何と言うことか。

地

大社、小社の天神、地神、諸々の仏や諸菩薩、仏法を守護する明王や天童衆、さらには運命を司る九曜星に北斗七星、二十八宿の星々まで、あらゆる神仏を呼び出して、祈りを捧げた。すると不思議なことに、雨が降り、風が吹きおろし、盛んに雷鳴轟き、稲妻が光って、御幣もざわめき鳴動して、身の毛もよだつ恐ろしい有様となった。

7. Female Demon's Complaints

A female demon, wearing a lit iron trivet on her head, appears holding a beating stick. She approaches the prayer shelf. As she thinks it is a bed for the couple, she complains to the effigy of the man.

Female Demon

Flowers in spring open, enticed by warm winds. But they are fleetingly scattered with the wind that blows at the end of the spring. The moonlight over Kyoto rises from the eastern mountains but soon sets in the western mountains. Like the spring flower and the moon, everything in this world is fragile and unstable. It is natural that your selfish deeds will eventually return to harm you, just as a wheel turns around. I will let the people who made me miserable know that they have to pay for their deeds right now!

Suffering from their love, into the torrent of the Kamo River which has no place to hold,

Reciters if they sink themselves, they will turn into blue water demons.

Female Demon

Just as a firefly hovering over the rapid stream of the Kibune River,

Reciters the lights on the legs of iron trivet on my head,

Female Demon

I will become a red demon like a flame,

Reciters I will sit at the pillow of my sleeping man. Hello, how are you, my dear? Oh my... how long has it been?

七 現れた鬼女の恨み言

頭に火を灯した鉄輪を載せ、鬼になった女が打ち杖を持って現れ、祈祷棚に近づく。夫妻の寝床と見て、男の形代かたしろに恨み言を述べる。

鬼女 春の花は、暖かい風に開いても、暮春の風に吹かれてはかなく散り、都の月は東山

から出では、すぐさま西の山に隠れてしまうという。世の中のはかなさは、まったく同じで、因果は、車輪の巡るようなもの。私を憂き目に合わせた者たちに、すぐに報いを思い知らせてやろう。

恋に焦がれた身が、浮かぶ寄る辺もない加茂川に、

地 沈んでしまえば、水の青い鬼になるという。

鬼女 私は、貴船川の早瀬の螢火のように

地 頭に載せた鉄輪の足に灯した

鬼女 炎の赤い鬼となって、

地 寝ている男の枕に寄り添う。これはご主人様、ああ、お久しぶり。

Female Demon

Oh, how reproachful! When we got married, I thought we were together forever, like a camellia tree growing eight thousand years and a pine tree living thousands of years. But why did you cast me aside? Oh, I feel so reproachful.

Cast aside by you,

Reciters Cast aside by you, I suffer from sorrow and soak myself into tears of love. I bear a grudge against your new woman.

Female Demon

I taunt you.

Reciters I sometimes miss you

Female Demon

While I sometimes blame you.

Reciters Asleep or awake, I cannot escape from this suffering in my mind. Now, I finally will take revenge on you. Your life will end like thawing snow tonight. You poor thing!

8. Demon Who Thirsts for Vengeance Exits

The female demon grabs the effigy of the new wife (represented by the *kazura*) and beats it with her stick. Then, she approaches the man's doll (represented by *eboshi*) to kill him. She however is interrupted by a guardian deity invited by Seimei, and disappears while swearing to wait for another occasion to take revenge.

鬼女は後妻の形代の鬘を掴み、打ち据えた後、夫を殺そうと夫の形代の烏帽子に向かう。しかし晴明の呼び寄せた守護神に阻まれ、時を待つて再びまみえようとの声を残し、姿を消す。

八 復讐に燃える鬼女の退散

地 起きてても寝ても、忘れぬ思いの因果を、今こそ思い知れ、白雪の消え行くように、命は今宵まで。お痛わしい。

鬼女 または恨めしく、

地 ある時は恋しく、

鬼女 夫をなじり、

地 捨てられて、恋の思いの涙に沈み、人を恨み、

地 捨てられて、

鬼女 恨めしや。あなたと契りを結んだその時は、玉椿の八千代、二葉の松の末までも、変わらない愛と思っていたのに、なぜお捨てになったのか。ああ、恨めしい。

Reciters “Even between a man and a woman who like each other, there is something to lament.” Like this poem, distress exists even with a friendly relationship. Needless to say, if grudges from the suffering and pensiveness just pile up for long years, no wonder my heart leads me to turn into a demon of obsessed love.

Female Demon

Now, I will take your life!

Reciters Take your life! She raises her stick, grabs and twists the new wife's (doll's) hair around her fist, and beats the wife over and over. In such an unstable world where we don't know whether it is the reality or a dream, karma comes around and returns to you now. You must have a severe tardy repentance now. Have you learned a lesson? I will teach you!

Female Demon

The one who is more reproachful,

Reciters Who is more reproachful is this two-timing man. I shall take his life. When the demon approaches the pillow of the man's doll, oh, how horrible! *Sanjūban-shin* (the deities who protect the Lotus Sutra) appear on the holy wand and command the female demon to leave and disappear as monsters and demons are disgusting. Such resentment! Not only can I not curse my lovely husband to death but also I now receive a divine punishment. The demon's spiritual power is decreasing. She feels weak and is staggering. However, I will one day meet him again. I will leave for today. Leaving these clear parting comments, she disappears, turning into an invisible demon. She turned herself into an invisible demon.

地

「悪しかれと思はぬ山の峰にだに（生ふなるものを人の嘆きは）「悪くは思わない仲でさえ、人には嘆きが生まれるものなのに」というように、悪気のない間柄でも、嘆きはあるものだ。ましてこの長い年月、悩ませられて思い沈んだ恨みの数が、このように積み重なれば、執心の鬼となるのも道理であろう。

鬼女

さあさあ、命を奪ってやろう。

地

さあさあ、命を奪ってやろう、と杖を振り上げ、後妻の（人形の）髪を手に絡め取り、打ちすえる。夢うつつともつかない、この憂世に因果が巡り来た。今さらながら後悔しきりだろう。さあ、懲りたか、思い知れ。

鬼女

ことさらに恨めしい、

地

ことさらに恨めしい不実な男の命を奪っていかう。夫の形代の寝る枕元に近づけば、ああ恐ろしい、御幣に、（法華経守護の）三十番神がいらっしやる。妖怪鬼神はけがらわしい、出て行け、出て行けとお責めになるのか、腹立たしい。思う夫の命も取れず、その上神々の責めを受け、悪鬼の神通力も、通力自在の勢いは失せて、力も頼りなく、足元もよろよろになった。またいつか、巡り逢う時節もくるだろう、まずこのたびは帰ろうと、言う声だけが確かに聞こえて、言う声だけが聞こえ、目には見えない鬼となった、目に見えない鬼となつていった。

Kanawa (Iron Trivet)

Synopsis

One night, a low-ranking Shinto priest serving Kibune Shrine (in present Kurama Kibune-chō, Sakyō-ku, Kyoto) receives a divine revelation in his dreams. The oracle says that he should give a divine message to a woman from Kyoto who visits the shrine for worship around two o'clock in the morning [*Ushi-no-toki(Ushi-no-koku) Mairi*]. In the wee hours, the woman appears at the shrine. She has walked a long distance to Kibune Shrine every night to curse her ex-husband because she cannot forgive him for abandoning her and taking a new wife. The priest gives the woman a divine oracle, which says that if she puts on a red *kimono*, spreads red powder on her face, puts an iron trivet on her head, which burns with three flames, and holds rage in her mind, she will be able to turn into a demon as she wishes. While communicating the divine message and exchanging words with the woman, the priest begins to be frightened and runs away. As soon as the woman swears to follow the oracle, her countenance changes, her hair stands on end, and thunder rumbles. The woman leaves the words of curse to let her former husband pay for her bitterness and runs away in the thunderstorm.

Meanwhile, the woman's former husband, living in the Shimogyō area, has been suffering from nightmares every night and thereby visits Abe no Seimei, a famous *onmyōji*, or yin-yang diviner. Seimei predicts that the husband and his new wife will end their lives tonight due to the curse by his former wife. Responding to the request of the man, Seimei sets up an altar at the man's house, places human-size dolls which represent the couple to transfer the curse into the doll, and starts exorcising the evil spirit. Then, his ex-wife appears, wearing a lit iron trivet on her head and transformed into a demon. Just as the divine message says, she puts an iron trivet with lighted candles on her head and puts thick red pigment on her face. The female demon laments her bitterness caused by being abandoned, beats the hair of the doll representing the new wife, and attacks the husband's doll. Seimei however exorcises the demon with his spiritual power. The demon disappears while swearing to seek another chance for revenge.

Highlight

This piece expresses the horror of the resentment and jealousy of women through the evil figure of a demon. This is also a piece to express magic power, which beats off the curse imposed through "*Ushi-no-toki(Ushi-no-koku) Mairi*", which is the style of worship of visiting the shrine around 2 a.m. every night. However, even Abe no Seimei, the *onmyōji* with extraordinary magical power, is overshadowed by the demon obsessed by jealousy. Although the female demon is fought off, it seems that she lost her power only temporarily. She will wait for another opportunity and might appear again some time in future. The grudge of an abandoned woman is strong enough to overwhelm the existence of the powerful diviner. This Noh drama delivers this strong emotion by sharply changing the speed of vocal and instrumental music as well as by vivid forms of movement.

Kibune Shrine is located on Mount Kurama, which sits in the northern outskirts of the city of Kyoto. It is quite a distance to travel to the shrine for a woman who probably lived in the city center; even walking such a distance is abnormal. The audience will grasp her deep resentment.

Schools	All five	
Category	The fourth group noh, <i>kijo-mono</i>	
Author	Unknown	
Subject	Tsurugi no maki (the Volume of the Sword) in the Tale of the Heike, etc.	
Season	Autumn (September)	
Scenes	<i>maeba</i>	Kibune Shrine, around 2 a.m.
	<i>nochiba</i>	From daytime to night on the same day in the house of Abe no Seimei, then moves to the house of the husband in the Shimogyō area.
Tsukurimono	<i>ichijō-dai</i> and an altar (<i>eboshi</i> headdress for a warrior, <i>kazura</i> , and <i>hei</i> (a sacred wand for prayer in Shinto)).	
Characters	<i>Mae-shite</i> (first half lead part)	Woman who visits the shrine around 2 a.m.
	<i>Nochi-shite</i> (second half lead part)	Female demon
	<i>Waki</i> (supporting cast)	Abe no Seimei
	<i>Waki-tsure</i> (the companion of <i>Waki</i>)	Man living in the Shimogyō area
	<i>Ai</i> (interluding cast)	A Shinto priest of Kibune Shrine
Masks	<i>Mae-shite</i>	<i>Deigan</i> , <i>Kanawa-onna</i> , or <i>Shakumi</i>
	<i>Nochi-shite</i>	Either <i>Hashihime</i> or <i>Namanari</i>
Costumes	<i>Mae-shite</i>	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for wig), <i>karaori</i> in <i>tsuboori</i> style, <i>kitsuke / surihaku</i> , <i>koshimaki</i> , <i>nuihaku</i> , <i>koshi-obi</i> (belt), a fan, and a rain hat.
	<i>Nochi-shite</i>	<i>kazura</i> , <i>kazura-obi</i> , <i>hira-motoyui</i> , an iron trivet, <i>kitsuke / surihaku</i> , <i>koshi-obi</i> , and a fan. Holds a stick for the demon.
	<i>Waki</i>	<i>kazaori-eboshi</i> (<i>eboshi</i> -style headdress), <i>yore-kariginu</i> , <i>kitsuke / atsuita</i> , <i>ōkuchi</i> -style <i>hakama</i> trousers (white), <i>koshi-obi</i> , and a fan. Holds a <i>hei</i> afterwards.
	<i>Waki-tsure</i>	tops and bottoms of <i>suō</i> (unlined hemp <i>kimono</i> for warrior's daily wear), <i>kitsuke / noshime</i> without patterns, a small sword, and a fan.
	<i>Ai</i>	<i>hora-eboshi</i> or <i>nashiuchi-eboshi</i> (<i>eboshi</i> -style headdress), <i>yore-mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kukuri-bakama</i> (a way of wearing <i>hakama</i> trousers, tucking the bottoms up at the knee with a string), and a pair of gaiters.
Number of scenes	Two	
Length	About one hour	

鉄輪 (かなわ)

あらすじ

ある夜、貴船(きぶね)神社〔京都市左京区鞍馬貴船町〕の社人に夢の告げがありました。丑の刻(うしのとき・うしのこく)〔午前2時頃〕参りをする都の女に神託を伝えよ、というものです。真夜中、神社に女が現れました。女は、自分を捨てて後妻を娶った夫に、報いを受けさせるため、遠い道を幾晩も、貴船神社に詣でていたのです。社人は女に、三つの脚に火を灯した鉄輪〔五徳〕を頭に載せるなどして、怒る心を持つなら、望みどおり鬼になる、と神託を告げ、女とやり取りするうちに怖くなり、逃げ出します。女が神託通りにしようと言うやいなや、様子は変わり髪が逆立ち、雷鳴が轟きます。雷雨のなか、女は恨みを思い知らせてやると言い捨て、駆け去りました。

女の元夫、下京辺りに住む男が連夜の悪夢に悩み、有名な陰陽師、安倍晴明を訪ねます。晴明は、先妻の呪いにより、夫婦の命は今夜で尽きると見立てます。男の懇願に応じて、晴明は彼の家を祈禱棚を設け、夫婦の形代(かたしろ)〔身代わりの人形〕を載せ、呪いを肩代わりさせるため、祈禱を始めます。そこへ脚に火を灯した鉄輪を戴き、鬼となった先妻が現れます。鬼女は捨てられた恨みを述べ、後妻の形代の髪を打ち据え、男の形代に襲いかかりますが、神力に退けられ、時機を待つと言って姿を消します。

みどころ

女の恨み、嫉妬心の恐ろしさを、禍々しい鬼の姿で表現する能です。丑の刻参りでかけられた恨みの呪いを祈禱ではね返す、呪術の力を示す話とも言えます。しかし嫉妬の鬼の前では、稀代の陰陽師、安倍晴明も影が薄いようです。鬼女は撃退されますが、一時力を失っただけのようで、いつ機会をうかがい現れるか知れません。力強い陰陽師の存在感もかすむほどの、捨てられた女の凄まじい恨み。それを緩急鋭い謡や囃子と、なまなまし型で伝えます。

貴船神社は、京都市中心部から北へ外れた鞍馬の山にあります。町中に住んでいたであろう女が、通うには大変な距離で、それだけでも異常です。女の恨みのほどがわかります。

流儀	五流にあり
分類	四番目物、鬼女物
作者	不詳
題材	「平家物語」剣の巻 など
季節	秋(9月)
場面	前場 丑の刻の貴船神社 後場 安倍清明の屋敷、下京辺りの男の屋敷
作り物	一畳台、祈禱棚(侍烏帽子、鬘、幣)
登場人物	前シテ 丑の刻参りの女 後シテ 鬼女 ワキ 安倍清明 ワキツレ 下京辺りの男 アイ 貴船神社の社人
面	前シテ 泥眼、鉄輪女、曲見 後シテ 橋姫、生成(なまなり)
装束	前シテ 鬘、鬘帯、唐織壱折、着付・摺箔、腰巻、縫箔、腰帯、扇、笠 後シテ 鬘、鬘帯、平元結、鉄輪、着付・摺箔、腰帯、扇、打杖を持つ ワキ 風折烏帽子、纒狩衣(よれかりぎぬ)、着付・厚板、白大口、腰帯、扇、後で幣(へい)を持つ ワキツレ 素袍上下、着付・無地熨斗目、小刀、扇 アイ 洞烏帽子または梨打烏帽子、纒水衣、括袴、脚絆
場数	二場
上演時間	約1時間

鉄輪 (かなわ) Kurama-tengu (Long-nosed Goblin in Kurama) ©2014 the-noh.com

発行：2014年2月8日 (ver 2.0)
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: info@the-noh.com)
発行：(株)カリバーキャスト

本テキストは the 能ドットコム編集部によって編集されたものであり、実際に上演される内容と異なる場合がありますので、ご了承ください。本テキストの著作権は、(株)カリバーキャストおよび「the 能ドットコム編集部」が所有しています。本テキストの全部または一部を無断で複写複製(コピー)することは、著作権法で禁じられています。

The text in this article has been edited by the-noh.com editorial department, so there may be differences from lines used in actual performance. Copyright of this text is the property of Caliber Cast Ltd. and the-noh.com editorial department. Unauthorized reproduction of all or part of this is forbidden under copyright law.

本テキスト作成にあたって、主に下記の文献を参照しています。



『鉄輪 対訳でたのしむ』竹本幹夫 著 檜書店
『鉄輪 能の友シリーズ14』川西十人 著 白竜社
『日本古典文学大系41 謡曲集下』横道萬里雄・表章 校注 岩波書店
『新潮日本古典集成 謡曲集上』伊藤正義 校注 新潮社
『能楽手帖』権藤芳一 著 駈々堂
『能楽ハンドブック』戸井田道三 監修・小林保治 編 三省堂