

### 1. Emperor Daigo's Retainer and His Retinue Hurry to Chikubu-shima for Prayer

The retainer of Emperor Daigo, accompanied by his retinue appears and announces that they will travel to Chikubu-shima Island for prayer. They then depart.

#### Retainer and Followers

Bush warblers are born in a bamboo grove. Bush warblers are said to be born in a bamboo grove. Shall we visit Chikubu-shima Island which has a bond with bush warblers.

**Retainer** I am a retainer of Emperor Daigo. By the way, I heard that the shrine of Benzaiten, located on Chikubu-shima Island in Ohmi Province, is highly efficacious. Today I was given holidays to visit the island to offer prayers.

#### Retainer and Followers

We have already passed the shrine in Shi-no-miya on a shore, we get to the famous spring of Hashirii. People say that the water runs fast at the end of this stream. The moon reflecting in the spring is pure and clear, matching the pureness of the reign of his Imperial Majesty. We respectfully pray to the deity at the barrier of Osaka and cross the mountain to soon enter the village of Shiga. We now arrive at Nio-no-ura (Lake Biwa). We have reached Lake Biwa.

## 竹生島

ちくぶしま

### 一 竹生島詣でに急ぐ延喜帝の臣下一行

従者を連れ延喜帝の臣下が登場し、竹生島詣に行くことを告げ、出立する。

臣下一同 竹に生まれる鶯の、竹林に生まれるという鶯の、縁ある竹生島に急いで詣でよう。

臣下 この私は、延喜の帝にお仕えする臣下です。さて近江国の竹生島には、弁才天の社があり、大変靈験あらたかだということです。このたび、帝にお暇を賜り、これから竹生島に参詣するところでございます。

臣下一同 四の宮にある河原の明神を早くも過ぎれば、末は速く流れるという、名高い走井の水にあたる。その泉に映る月は曇りなく、我が君の聖代に逢うかのようだ。逢坂の関の明神を拝み奉り、山を越えればすぐさま志賀の里に至り、鳩の浦「琵琶湖」に着いた、鳩の浦「琵琶湖」に着いた。

## 2. Old Fisherman and Young Woman on Fishing Boat Enter

An old fisherman in a fishing boat appears, accompanying a young woman. After talking about his life as a fisherman, he navigates his boat to the shore, responding to someone's calls.

Old Fisherman

It is so tasteful. A half of March (in the lunar calendar) is about to pass. On the lake with smooth ripples,

Young Woman

the mist-trailing scenery is seen in the morning.

Old Fisherman and Young Woman

Floating on a boat and peacefully paddling on the lake, I almost forget the bitterness of my work as a fisherman.

Old Fisherman

I before you have lived in this lakeside village for many years. The fish hauled in the morning and the evening,

Old Fisherman and Young Woman

this poor being catches many and finally manages to support himself. Days of my routine life start and end while drifting between waves without rest. I am ashamed of myself who barely survives in this world.

Oh well, even though we use the same word, fishing, this lake is especially superior to the other places. Blessed by various scenic beauties,

Young Woman

Blessed by various scenic beauties,

二 釣り舟に乗った漁翁、女の登場

年老いた漁師が、若い女を連れ、釣り舟に乗って現れる。ひとしきり漁の身過ぎを語った後、呼ぶ声に答えて、岸边に舟を寄せる。

漁翁 興趣に富むものよ。三月「旧曆」も半ばになり、波も穏やかな湖面に

女 霞の渡る朝方の景色は。

漁翁と女 のどかに舟を浮かべて漕ぎ渡れば、辛い漁の仕事も忘れる心地だ。

漁翁 ここにいる私は、この浦里に長年住み、朝夕に運ぶ魚を

漁翁と女 たくさん取って、ようやく身ひとつの暮らしを立てられるという貧しい身の上である。貧乏暇なしに波間を漂う生活に明け暮れて、世を渡っているが、まったく情けない有様だ。

いや、同じ漁をするといっても、他所よりもひとときわ優れたこの湖は、数々の名所に恵まれて、

女 数々の名所に恵まれて

## Old Fisherman and Young Woman

if we look over from the shore to the mountain, we can see the city of Shiga, the flower garden (the garden created at the time of Emperor Tenji), and the blossoms of mountain cherries celebrated in the poem “as in olden times.” Mano Cove is seen there. Someone is hailing our boat from the cove. Shall we pull over and ask their request? We will paddle to the shore and ask their request.

**3. The Boat with the Retainer on Board Leaves for Chikubu-shima Island**

When the Retainer asks to give him a ride to Chikubu-shima Island, the old fisherman once declines his request. However, learning the retainer's plans to visit the island for prayer, the fisherman and woman willingly accept the request. The fishing boat with the group of the retainer leaves the shore for Chikubu-shima Island and smoothly travels in the splendid spring scenery of the lake.

Retainer Hello. We would be obliged if could be given a ride on your boat.

## Old Fisherman

This is not a ferry like the ones available at the terminals of Yamada and Yabase (the ferry terminals located on the east shore of Lake Biwa). Look. This is a fishing boat.

Retainer I knew that you are a fishing boat, but I still want you to bring us. I am a visitor to Chikubu-shima Island for the first time for prayer. Since I think you vowed to rescue all living creatures from sufferings with your boat, I would very much like to come aboard your boat.

## Old Fisherman

Truly this Chikubu-shima Island is a sacred place. If I refuse the visitors to the island, their wish will not be fulfilled. I am afraid

漁翁と女

浦から山へかけて眺めれば、志賀の都、花園「天智天皇の時代に作られた百花園」、「昔ながらの」と歌に詠まれた長等の山桜、真野の入江が見える。あの入江から舟を呼ぶ声が聞こえる、さあ、漕ぎ寄せて何ごとか聞こう、さあ、漕ぎ寄せて何ごとか聞こう。

**三 臣下が同乗した釣り舟の竹生島への出立**

臣下が竹生島への便船を願ひ出ると、漁翁がいったん断るが、参詣客と知り、ふたりは同乗を快諾する。臣下を乗せた釣り舟は竹生島へ船出し、春の風光麗しい湖を進む。

臣下

やあ、どうかこちらの舟に便船をお願いしたいのだが。

漁翁

これは山田、矢橋やはせの渡し「琵琶湖東岸の渡し場」にある渡し舟ではない。御覧なさい、漁師の釣り舟でございますよ。

臣下

こちらも釣り舟であることは承知して、その上で便船をお願いしている。私は竹生島に初めて参詣する者である。(衆生済度の)誓いを立てた舟と見なしているので、ぜひ乗りたいのだが。

漁翁

誠にこの竹生島は、霊地であり、足をお運びになる方を拒むならば、その望みを適えられず、神慮にも背くことになりかねない。それならば、お舟を出しましょう。

that it will be against the will of the deity. Therefore, I shall invite you to come aboard my boat.

Retainer It is delightful that we can climb aboard the boat rescuing all living creatures from sufferings. It must all come out thanks to the power of the law of Buddha.

Young Woman

It is particularly peaceful today. No anxious winds either.

Reciters This is the lakeshore of Shiga whose name is always set with an epithet of “ripple” in poems. However, we have not so much as a ripple today. Standing over there, sir, did you come from Kyoto? I feel sorry for you. Come aboard and enjoy the view of the lakeshore.

We are on the lake. We are on the lake in Ohmi Province. The mountains near the coves in the lake seem to be in the first flush of spring. The cherry blossoms covering the mountains appear like piled snow. Did it fall? Will it remain? The view of the mountain capped with the gorgeous amount of snowy flower or flowery snow makes us wonder when it will disappear. We would say that it is the Mount Fuji of Kyoto. In a spring day when brisk coldness still comes back, boats will paddle out to the lake one after another even through the gusts blow down from the Hira Mountains. Thanks to the custom of journey, I am unexpectedly blessed with a chance to share the same boat with people of Kyoto, who usually live above the clouds. While becoming familiar with each other on the way offshore, Chikubu-shima Island comes into view.

Old Fisherman

Trees reflect green shadows deeply in the lake.

Reciters Fish swimming in the lake appear to be climbing up the trees. When the moon floats high in the sky above the lake, will the

臣下

嬉しいことに、こうして（衆生済度の）誓いの舟に乗れるのはやはり、仏法の力によるものだろう。

女

今日はことさらのどかな日和で、気がかりな風もない。

地

その名こそ「さざ波や」「志賀の枕詞」と言われもする志賀の浦だが、今は波もない。そこにお立ちになる御方は、都の人か、お気の毒に。舟に乗り、浦々の景色を御覧なさい。

ここは湖の上、ここは湖の上で国は近江だが、その江に近い山々は、春の盛りなのか、桜の花々はさながら白雪のよう。降ったのか、消え残るのか、いずれの時かもわからないほど花の雪を戴いた山の姿は、まさに都の富士と言えるだろう。今なお冴え冴えと寒さがぶり返す春の日に、比良の嶺から山嵐が吹き寄せても、沖に漕ぎ出す舟は尽きることはないだろう。旅の習いで、思いもかけず、雲の彼方にいる縁のない都の人とも、こうして同じ舟に乗り、慣れ親しんで岸を離れて行くうちに、竹生島も見えてきたよ。

漁翁

緑の樹木は影を深く湖水に落とし、

泳ぐ魚が木を上るような景色を現している。月が湖上に高く浮かぶなら、（月の）兎が波を走るだろうか。何と素晴らしい浦の景色だろう。

地

rabbit on the moon jump on the wave? How wonderful the view of the lake!

#### 4. The Group Arrives at the Island and Visits the Shrine of Benzaiten

The boat arrives at Chikubu-shima Island, and the old fisherman guides the group of the retainer to the shrine which enshrines Benzaiten (Sarasvati). When the retainer sees that the woman comes along with them, he asks whether the place prohibits women from visiting. The fisherman therefore explains that women are admitted to land on Chikubu-shima Island and clears the concern of the retainer. Then, after implying their identities, the woman goes into the shrine (in the house of *tsukurimono*), and the fisherman disappears in the lake.

Old Fisherman

We have now reached the island. Please come on shore.

Retainer Yes, certainly.

Old Fisherman

If you are going to the deity of Chikubu-shima Island, I will guide you along the path.

Retainer It sounds delightful. Let me follow you then.

Old Fisherman

Please come enter here. This is the Sarasvati of Chikubu-shima Island. Now, sincerely make a prayer to her.

Retainer This place is even more awesome than I had heard. By the way, I am wondering a little. Although I heard that no woman is admitted to land on this island, why does that woman come together with us?

#### 四 一行の竹生島到着、弁才天への参詣

竹生島へ着き、漁翁に弁才天へ案内された臣下は、女も一緒に参るのを見て、女人禁制ではないかと問う。漁翁は竹生島にその掟のないことを説き、臣下の疑いを晴らす。その後、自分たちの正体をほのめかして女は社の御殿「作り物の宮」へ入り、漁翁は湖中へ消える。

漁翁 舟が着きましたので、陸にお上りください。

臣下 わかりました。

漁翁 竹生島の明神にお参りなさるのなら、道案内をいたしましょう。

臣下 それは嬉しいことだ、それならば後についてまいります。

漁翁 こちらへお入りください。これこそ竹生島の弁才天でございます。よくよく拝みなさいませ。

臣下 話に聞いていたよりも、はるかに有難いことでございます。ところで、不思議に思うことがあります。この島は女人禁制と伺っていましたが、あの女性はどのようにして一緒に参られたのでしょうか。

## Old Fisherman

Yes, I understand what you mean. However, I am pleased to tell you that Sarasvati is the rebirth of Buddha, who came back from the void after attaining enlightenment. Her mercy is unlimited and reaches everyone. This is the shrine especially the women should visit for prayer.

## Young Woman

Oh, you do not need to bring up the story.

Reciters Sarasvati takes the shape of a woman, even appearing as a celestial maiden with her spiritual grace. She of course does not discriminate against any women. Only those who do not know about her mercy can ask such a question.

A long time has passed since she took such a holy vow of mercy to save all living creatures and achieved enlightenment. she has been making efforts to bring benefits to living things since the time she was King Shishi-tsū-ō.

## Old Fisherman

Truly, not even the slightest doubt...

Reciters ...exists. It is a diver's boat to paddle to the shore, attracted by the shadow of the pine growing on the rocky beach of this Chikubu-shima Island. The one standing in front of you is not a human. Saying so, the young woman then pushes the door at the top of the steps of the shrine open and enters the sacred hall. The old fisherman once seems to enter the water; however, splashing white waves, he comes back and identifies himself as the master spirit of the lake. Leaving the word, he again disappears between the waves.

[Interlude]

## 〔中入り〕

あるはずもない。荒磯の、竹生島の松陰を頼りに、漕ぎ寄せるのは海人の小舟。この私は、人間ではない。そう言うと社檀の扉を押し開いて、(女は) 御殿のなかにお入りになり、一方、漁翁も水中に入るかと見えたが、白波を立てて立ち返り、私はこの海の主であると言いついて、また波間にお入りになった。

地

漁翁

まことに、わずかな疑いも

そのような、衆生を救う慈悲の誓願を起こして、正覚「悟り」を得てから、久しく長い年月を経た。獅子通王であった昔から、衆生に利益をもたらすよう怠らず努めている。

地

女

あら、その話を持ち出すまでもございません。

弁才天は女体で、その神徳もあらたかな天女のお姿で現れ給うので、女性だからとお隔てにはならない。(女人禁制とは) 知らない人の言葉である。

漁翁

おっしゃることはわかりますが、かたじけなくも(この弁才天は、) 悟りを成就した如来が虚空から再誕されたもので、しかもその御慈悲は廣大無辺でありますから、特に女性がお参りすべきところでございます。



### 5. Dialogues between Retainer and Shinto Priest of Benzaiten Shrine on the Island

Before the retainer appears a Shinto priest, who serves the shrine of Benzaiten on the Chikubu-shima Island. After briefly explaining the origin of this island, he shows the retainer, who visits the shrine for the first time, a treasure of the shrine. Furthermore, the priest tries to show the retainer a secret art called “steppingstones.” He however falls in the water and sneezes.

### 6. Dance and Music of Sarasvati Appear from the Shrine

From within the shrine, brilliant Sarasvati appears and plays nocturnal dance and music under the spring moonlight.

Reciters The hall of the shrine rumbles and shakes. Just as the sun and the moon shine and rise from the edge of the mountains, Sarasvati shows her holy figure. Her growing appearance is terrifically beautiful and awesome.

#### Celestial Maiden

First of all, I am Sarasvati from the Womb Realm, living in Chikubu-shima Island, respecting deities, and protecting this land.

Reciters Then, the music is heard from the sky. Music comes down from the sky. Flowers fall from the sky. Shining in the moonlight in the spring night is the sleeves of a celestial maiden. How beautiful the way she dances and turns over her sleeves!

[Dance of Celestial Maiden]

Bright and airily dance by the celestial maiden (*tsure*). The dance is accompanied by a Japanese flute, small and large hand drums, and a drum.

## 五 竹生島弁才天の社人と臣下のやり取り

臣下の前に、竹生島弁才天に仕える社人が現れる。竹生島の由来を手短に語った後、初めて参詣する臣下に、宝物を見せる。さらに「岩飛び」という神秘の業を見せようとして失敗し、水に落ちてくしゃみをする。

## 六 御殿から現れた弁才天の舞楽

社の御殿のなかから光り輝く弁才天が現れ、春の夜の月明かりのもと、夜遊の舞楽を奏する。

地 御殿はしきりに鳴動し、日や月が光り輝き、山の端から出てくるように、（弁才天の）

現れ給う、そのお姿はまことに有難く、畏れ多い。

天女 そもそもこの私は竹生島に住み、神を敬い、国を守る、胎蔵界の弁才天である。

地 そのとき空から音楽が聴こえ、そのとき空から音楽が聴こえ、花が降り落ちてきた。

春の夜の月に輝くのは、天女の袂。その袂を返す舞い姿の、何と美しいことか。

〔天女の舞〕

ツレの天女が舞う、明るく軽やかな舞。笛・小鼓・大鼓・太鼓で奏する。

## 7. Dragon Deity Appears

The dragon deity appears around the time when the moon clearly shines over the lake. The deity respectfully offers golden and silver balls to the retainer and appears to bless him. After that, the dragon deity and the celestial maiden represent the vow of rescuing all living creatures from sufferings and enter the Dragon King's Palace and the shrine, respectively.

**Reciters** While enjoying the nocturnal dance and music, while celebrating the nocturnal dance and music, the moon starts to briskly shine above the lake. Waves and winds loudly sing, and a dragon deity living on earth appears.

The dragon deity appears on the lake, he appears on the lake, and seems to offer shining golden and silver balls to the retainer, who is a rare visitor. It is such a precious and laudable deed.

[*maibataraki*]

Movement to represent the blessing of the dragon deity. A flute, small and large hand drums, and a drum perform with this dance.

**Dragon Deity**

The vow to rescue all living creatures from sufferings...

**Reciters** The vow to rescue all living creatures from sufferings varies. Sometimes, it appears in the shape of a celestial nymph and grants wishes to all living creatures. At other times, it appears in the shape of dragon deity on earth and protects the land. After presenting her vow, the celestial maiden enters the shrine. Then, the dragon deity immediately flies onto the lake, mightily kicks and splashes waves, almost reversing the water. He transforms into an enormous serpent large enough to cover the earth and the sky. The giant serpent flies and dives into the Dragon King's Palace.

## 七 龍神の出現

湖上に月が澄み輝く頃、龍神が現れる。龍神が臣下に金銀の珠玉を捧げ、祝福の姿を示した後、龍神、天女は衆生済度の誓いを現し、それぞれ社、龍宮へと入る。

地 夜遊の舞楽も時を過ぎ、夜遊の舞楽も時を過ぎ、やがて湖面に月の澄み渡る頃となった。波風がしきりに鳴り響き、下界の龍神が現れた。

龍神は湖上に出現して、龍神は湖上に出現して、光り輝く金銀の珠玉を、かの稀人まれびとの臣下に捧げる様子である。まことに有難い、奇特なことだ。

〔舞働〕

龍神が祝福を表して立ち廻る所作。笛・小鼓・大鼓・太鼓で奏する。

龍神

もとより衆生済度の誓いは、

地 もとより衆生済度の誓いは、様々であり、ある時は天女の姿となって、縁ある衆生の諸々の願いをかなえ、またある時は、下界の龍神となって国土を鎮めるのである。その誓いを現して、天女は宮のうちにお入りになった。すると龍神はすかさず湖水に飛び、波を蹴立て、水を返す勢いで波立たせた。そして天地を覆うほどの大蛇のかたちとなって、天地を覆う大蛇のかたちそのままに、龍宮に飛んで入っていった。



## Chikubu-shima (Chikubu-shima Island)

### Synopsis

A retainer of Emperor Daigo (also called Engi no Mikado) goes to Lake Biwa in order to pray at the shrine of Benzaiten (Sarasvati) on Chikubu-shima Island. The retainer takes passage in the fishing boat of an old fisherman with a young woman whom he met on the shore, sailing for the island in the lake. While enjoying the peaceful scenery of the lake in spring, the boat reaches Chikubu-shima Island. The old fisherman leads the retainer to the shrine. Since the young woman accompanies them, the retainer asks the fisherman whether the landing of women on the island is barred. The two then respond that this island does not prohibit women since it enshrines Benzaiten, who embodies femininity. They narrate the origin of the island for the retainer. After the story, the woman reveals that she is not a human and enters the shrine. The old man also reveals that he is the spirit of Lake Biwa, who rules over the lake. He then disappears between the waves.

During the time the retainer spends at the shrine, he is allowed to see the treasure of the shrine by a Shinto priest, when the hall of the shrine rumbles with the glowing vision of Benzaiten, or Sarasvati. Sarasvati in the form of glorious celestial maiden plays nocturnal music for dance. Eventually, around the time when the moon serenely and clearly shines over the lake, a dragon deity appears from within the lake. The dragon deity offers precious gems to the retainer and forms the figure of blessing. Then, they show the vow to rescue all living creatures from sufferings that she sometimes turns into a maiden from the celestial world to oblige the living creatures by making their wishes come true. On other occasions, he disguises as a dragon deity living on earth and peacefully rules the land. After showing the vow, the celestial maiden enters the shrine, and the dragon deity splashes himself in the waves of the lake and jumps into the Dragon King's Palace.

### Highlight

Chikubu-shima Island is a small island in the northern part of the largest lake in Japan, Lake Biwa. The island blessed with lush greenery has been distinguished as a sanctuary since ancient time. A shrine had already been established around the fifth century. Sarasvati, a divinity closely related to water, became enshrined in this island and gathered people's sincere belief. The scenic beauty of the lake, including Chikubu-shima Island as one of its details, has been lauded and enjoyed by the residents of Kyoto, which is located behind mountains from the lake. This Noh drama develops an invigorative divine story in the mild, peaceful spring scenery of Lake Biwa and Chikubu-shima Island.

Even from the first half, this piece proceeds airily in an up-tempo, and the second half includes highlights such as the dance of the celestial maiden and the *maibataraki* of the dragon deity. With the plain refreshing atmosphere, the audience of this piece will feel the atmosphere of beautiful spring and become happier.

Schools	All five	
Category	The first-group noh, <i>wakinoh-mono</i> , <i>kaminoh-mono</i>	
Author	Komparu Zenchiku (according to a story)	
Subject	Unknown	
Season	Spring (March)	
Scenes	Chikubu-shima Island in Ohmi Province	
<i>Tsukurimono</i>	<i>ichijō-dai</i> (a wooden frame 6 feet in length, 3 feet 4 inches in width, and 8 inches in height, covered with gorgeous cloth), <i>miya</i> which represents a shrine, and a boat.	
Characters	<i>Mae-shite</i>	Old fisherman
	<i>Nochi-shite</i>	Dragon Deity
	<i>Mae-tsure</i>	Young Woman
	<i>Nochi-tsure</i>	Benzaiten (Sarasvati)
	<i>Waki</i>	Retainer
	<i>Waki-tsure</i>	Followers of the Retainer (two)
	<i>Ai</i>	Shinto priest of the Chikubu-shima Shrine
Masks	<i>Mae-shite</i>	<i>Asakuranojō</i> , <i>Waraijō</i> , <i>Kojō</i> , etc.
	<i>Nochi-shite</i>	<i>Kurohige</i>
	<i>Mae-tsure</i>	<i>Ko-omote</i>
	<i>Nochi-tsure</i>	<i>Ko-omote</i>
Costumes	<i>Mae-shite</i>	<i>jō-kami</i> (wig for old man's character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke / kogōshi-atsuita</i> or <i>kitsuke / muji-noshime</i> ( <i>noshime</i> style <i>kimono</i> with no pattern), <i>koshi-obi</i> (belt), fan, and a paddling pole.
	<i>Nochi-shite</i>	long red wig, <i>ryūdai</i> (crown exclusively for dragon deity), <i>happi</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> , <i>hangiri</i> (a type of <i>hakama</i> trousers), <i>koshi-obi</i> , beating stick, and a jewel ball.
	<i>Mae-tsure</i> (Young Woman)	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>karaori</i> (outer robes), <i>kitsuke / surihaku</i> , and a fishing pole.
	<i>Nochi-tsure</i> (Sarasvati)	<i>tengan</i> (crown for celestial bodies and female court ladies), <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), <i>chōken</i> , <i>kitsuke / surihaku</i> , <i>hakama</i> trousers in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki</i>	<i>daijin-eboshi</i> ( <i>eboshi</i> -style headdress worn by ministers), <i>kariginu</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> trousers in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i>	<i>daijin-eboshi</i> , <i>kariginu</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> trousers in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Ai</i>	<i>nashiuchi-eboshi</i> ( <i>eboshi</i> -style headdress), <i>mizugoromo</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 1 hour and 20 minutes	

## 竹生島（ちくぶしま）

### あらすじ

延喜帝（醍醐天皇）の臣下が、竹生島の弁才天の社に詣でようと、琵琶湖にやって来ます。臣下は、湖畔で出会った老いた漁師と若い女の釣り舟に便乗し、湖に浮かぶ竹生島を目指します。湖春のうららかな景色を眺めるうちに竹生島へ着き、老人は臣下を社に案内します。連れの女も一緒に来たので、臣下は老人に、竹生島は女人禁制ではないのか、と問いかけます。するとふたりは、竹生島は女体の弁才天を祀り、女性をお隔てにならないと返し、島の由来を臣下に語り聞かせます。その後女は、自分は人間ではないと明かして社の御殿に入り、老人は湖の主であると告げ、波間へ消えていきました。

臣下が社人に宝物を見せてもらい、時を過ごしていると、御殿が鳴動し、光輝く弁才天が現れます。壮麗な天女の姿で、弁才天が夜の舞楽を奏するうちに、やがて月が湖上に澄み輝く頃を迎え、湖中より龍神が現れました。龍神は金銀珠玉を臣下に捧げ、祝福の姿を表します。そして、ある時は天女となって衆生の願いをかなえ、ある時は下界の龍神となって国土を鎮めるのだ、と衆生済度の誓いを現した後、天女は社殿に入り、龍神は湖水の波を蹴立て、龍宮のなかへ飛び入りました。

### みどころ

竹生島は、琵琶湖の北に浮かぶ小さな島です。緑豊かなこの島は、古代から神域とされ、5世紀頃にはすでに神社がありました。その後、水に緑の深い弁才天が祀られ、人々の篤い信仰を集めるようになります。この竹生島を点景とする湖水の、風光明媚なさまは、山を隔てた都人からも讃えられ、親しまれてきました。能では、そんな竹生島と琵琶湖の醸す、ゆったりと穏やかな春の景色のなかで、清々しい神の物語が展開されます。

前半からテンポ良く軽やかに一曲が運ぶなか、後半に天女の舞、龍神の舞働などの見どころも配られています。あっさりとした爽やかさに包まれ、うららかな春の雰囲気を感じて、気持ちの明るくなる能のひとつです。

流儀 五流にあり  
分類 初番目物、脇能物、神能物  
作者 金春禅竹（一説）  
題材 不明  
季節 春（3月）  
場面 近江国竹生島  
作り物 一舞台と宮、舟

#### 登場人物

前シテ 漁翁  
後シテ 龍神  
前ツレ 女  
後ツレ 弁才天  
ワキ 臣下  
ワキツレ 従者（二人）  
アイ 竹生島神社の社人

#### 面

前シテ 朝倉耐、笑尉、小耐など  
後シテ 黒髭  
前ツレ 小面  
後ツレ 小面

#### 装束 權棹

前シテ 耐髭、水衣、着付・小格子厚板または着付・無地熨斗目、腰帯、扇、  
後シテ 赤頭、龍台（龍戴）、法被、着付・厚板、半切、腰帯、打杖、珠  
前ツレ（女） 鬘、鬘帯、唐織、着付・摺箔、釣竿  
後ツレ（弁才天） 天冠、黒垂、長綱、着付・摺箔、白大口、腰帯、扇  
ワキ 大臣烏帽子、狩衣、着付・厚板、白大口、腰帯、扇  
ワキツレ 大臣烏帽子、狩衣、着付・厚板、白大口、腰帯、扇  
アイ 梨打烏帽子、水衣、括袴、脚絆

場数 二場  
上演時間 約1時間20分

竹生島（ちくぶしま） Chikubu-shima (Chikubu-shima Island) ©2017 the-noh.com

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