

### 1. A Traveling Monk Arrives in Mikawa and Sees the Groupings of Water Iris

A monk arrives in Mikawa on his way to visiting the eastern provinces. He is enchanted by the beauty of water iris flowers blooming by a stream.

#### Traveling Monk

Before you is a monk traveling around the provinces. I have stayed in Kyoto until recently and have visited all of the historical and scenic sites there, overlooking none. I now would like to depart for the eastern provinces.

Every night a different pillow—every night, a different pillow. Although on my walk I have stayed at many different lodgings, the difficulty of sleeping on a journey is always the same. But my days of suffering are finally over—passing through Mino and Owari Provinces, I arrive in Mikawa Province. I have arrived in Mikawa Province.

Since I have been traveling in a hurry, I have quickly arrived in Mikawa Province. Oh, the stream here is full of water iris flowers, blooming beautifully. I shall rest my legs here to enjoy the flowers.

Time flows and never stops. Spring has passed, and the summer has come. Although people say that plants do not have souls, flowers never miss the time to bloom and please our eyes with their hue. Ah, such beautiful water iris flowers! Are you not also called “Flowers with Lovely Faces”?

かきつばた  
杜若

一 三河国に着いた旅僧は、杜若の群落に出会う

諸国を旅する僧が、東国行脚の途中に、三河国に入る。旅僧は、沢辺の杜若の美しさに見惚れる。

旅僧 私は諸国を旅して巡る僧でございます。この間より、京都に滞在して、都の名所旧

跡を残りなく拝見いたしました。これから東国行脚へ旅立とうと思えます。

夕べごとに枕を替えて、夕べごとに枕を替えて、たくさんの宿を泊まり歩くが、旅  
寝の辛さに変わりはない。その旅の身の終わり、美濃尾張を経て、三河国に着いた、  
三河国に着いた。

急いでまいりましたので、程もなく三河国に着きました。この沢には、杜若が今を  
盛りと咲いています。立ち寄って眺めようと思えます。

まことに、日々の流れはとどまらず、春が過ぎ、夏も来て、草木には心もないと  
いうものの、時を忘れず花は咲き、色を見せる。「かほよばな貌佳花」「美人の花」とも言っただ  
ろうか。ああ、なんと美しい杜若だろう。

## 2. A Woman Appears and Tells the Monk of the Stories of the Site and of Narihira

A woman calls to the monk from behind the curtain and slowly appears. She exchanges words with the monk and tells him that this is Yatsuhashi, a site famous for the water iris. After explaining the story associated with the poem composed by Ariwara no Narihira, she invites the monk to her house to offer him an overnight lodging.

Woman Excuse me, Reverend. Why are you resting by the stream?

Monk I am a priest traveling around the provinces. Impressed by the water iris blooming so exquisitely, I have enjoyed the view. Perhaps you could tell me where I am.

Woman Oh my goodness. This is the very place called Yatsuhashi in Mikawa Province, a renowned place for viewing water iris blossoms. The beautiful blooms of irises here are known to be worth seeing. Their purple is more purple than other water iris flowers. Though the purple looks the same as other irises, please don't think that it is an ordinary purple. Take a look at the extraordinary color. Alas, the heart of this traveler does not understand such elegance and grace.

Monk Oh, yes! I remember that the bloom of water irises at Yatsuhashi in Mikawa Province was described in a certain ancient poem. Who was the poet? Would you kindly remind me of the name?

Woman This story appears in the *Tale of Ise...* this place is named Yatsuhashi (eight bridges) because eight bridges cross over the stream flowing to eight directions just as a spider's legs.

二 女が現れ、僧に杜若の名所の謂れと在原業平の歌を教える

僧に、女が幕の中から声を掛け、ゆつくり現れる。女は僧と問答し、ここは杜若の名所、八橋であると告げる。在原業平の歌に詠まれた故事を語った後、一夜の宿を貸そうと、僧を我が家に連れて行く。

女 もしもし、そちらのお坊様、どうしてその沢で休んでいらつしやるのですか。

旅僧 私は諸国を旅して巡る者ですが、杜若のあまりにすばらしい様子に感嘆し、眺めていたところです。さて、ここは何というところでしょうか。

女 まあ。ここは三河国八橋といい、杜若の名所でございますよ。さすがにこの杜若は、花の名所とうたわれたところですから、色もひとしお濃い紫色で、ほかの花の紫と同じくお思いにならず、とりわけすばらしいものとお眺めくださらないと。雅びな心もない旅のお方ですね。

旅僧 確かに、三河国八橋の杜若といえば、古歌にも詠まれていたな。どの歌人の和歌でしたか。お教え願えますか。

女 『伊勢物語』にこう出てきます。ここを八橋と言ったのは、川の流れが蜘蛛の手のように八方に広がっており、橋を八つ渡したから。その沢に、杜若がことさら美事



- Woman Though this is the “ancient man,” Ariwara no Narihira, who had passed away,
- Monk the water iris which reminds us of him
- Woman still blooms here today.
- Reciters The water iris blooms even today. Please don’t think that it is only an old story. Please don’t think that it is only an old story. Just as the fresh water of the stream where the water iris blooms, many women made love with Narihira, led by deep fateful ties with him. Those ladies must have been entangled in thoughts of love, as entangled as the streams at Yatsunashi, like spiders’ legs. As I talk about the past with a traveler, the sun has set. Just as my eyes become accustomed to the darkness of the evening, I am beginning to feel closer to you. I am beginning to feel closer to you.
- Woman Excuse me, but may I tell you something? Although it is a sordid hut, I would like to invite you to stay at my place for tonight.
- Monk I shall indeed follow you.

[*monogi*]

The *shite* (the woman) seems to move into another room, and stands in front of *kōken-za* (the seat for a stage manager). S/he takes top of the *karaori kimono* off to tie it around her waist. The *shite* then puts on *uikamuri* with *oikake* and *chōken*-style *kimono*. The *kōken* (stage manager) assists with this process of the costume change.

女 歌の主は昔男と称される業平だが、

旅僧 形見の花は、

女 今ここに

地 ある。在原業平の旧跡を、遠い昔のことと垣をもうけて隔てないように。遠い昔と隔てないように。今もみずみずしい杜若の咲く沢辺の水のように、浅からぬ縁で業平と契った人も多く、蜘蛛手の八橋のように思い乱れたことに違いはない。今、こうして旅人に昔語りをするうち今日も暮れ、この夕暮れに目が馴れるように、そのうち旅の人に慣れ親しむ気持ちになつたよ、そのうち慣れ親しむ気持ちになつたよ。

女 さて、申し上げたいことがございます。見苦しいところですが、私の庵で一夜をお明かしなさいませ。

旅僧 それでは、さつそく参りましょう。

〔物着〕

女は別室に下がる様子で、後見座の前に立つ。囃子のゆつくりとした演奏のなか、女は後見に助けられて、腰巻姿となり、覆懸おいかけをつけた初冠ういかむりをかぶり、長絹ちようけんを纏う。

## 3. The Beautifully Re-dressed Woman Reveals Her Identity to the Monk

The woman who changed her dress in the *uikamuri* headdress and *karakoromo*-style *kimono* appears in front of the monk again. To the astonished monk she tells that her costumes are mementos of Princess Takako and Ariwara no Narihira. She then reveals that she is the spirit of the water iris.

- Woman Hello. Hello, Your Holiness. Would you please look at this headdress and *kimono*?
- Monk What a wonder! From a lowly commoner's bedroom, she appears in brilliantly exquisite dress and a diaphanous headdress. She asks me to look at her. How can it happen?
- Woman This very attire is the *karakoromo* dress described in the Narihira's poem of the water iris. This used to belong to Princess Takako. Also, Lord Ariwara no Narihira wore this headdress for a *Gosechi* dance performed at the party of *Toyonoakari-no-sechie* (the rite which was held at the imperial court on the day following the Niiname Festival). I keep these close by all the time as a memory of the princess and Narihira.
- Monk Putting aside the headdress and *kimono*, may I ask who you are?
- Woman To tell you the truth, I am the spirit of the water iris flower. "Today, only the color of the water iris I planted in the garden of our old house reminds me of the old days." This poem explains to you the reason why a woman has transformed into the water iris. And, since Lord Narihira was an incarnation of a Bodhisattva of music and dance in Paradise, all the words in his poems are exquisite passages representing Buddhist scriptures. Even plants are therefore grateful and pray for that relationship which will bring them to enlightenment, just as the blessing of dew drops.

三 庵で美しく装い直した女は、杜若の精であると、僧に明かす

冠と唐衣に衣装を替えて再び現れた女は、驚く僧に、これが高子の后と業平の形見であることとを教え、自ら杜若の精であると告げる。

女 もしもし、この冠と唐衣をご覧ください。

旅僧 おお、不思議なことに、身分の低い庶民の寢室から、美しく輝く衣を着、透額すきびたい「額際

に透かしの入ったもの」の冠を戴して、これを見よとおっしゃる。これはいつたいどうことでしょうか。

女 これこそ、例の「かきつばた」の歌に詠まれた唐衣、高子の后のお召し物でございます。

またこの冠は業平が、豊の明あかりの節会せちえ「新嘗祭の翌日に宮中で行われた儀式」で、五節舞ごせちを奏する折にかぶられた冠です。この形見の冠と唐衣を、肌身離さず持っています。

旅僧 冠と唐衣のことは置くとしても、あなたはいつたいどういう人か。

女 本当は、私は杜若の精である。「植ゑ置きし昔の宿の杜若（色ばかりこそ形見なり

けれ）「昔の家に植えておいた杜若の、花の色ばかりが形見となってしまった」と詠まれたこの和歌は、女が杜若になつた謂れを語る言葉である。また業平は極楽の歌舞の菩薩の化身であるから、読み置いた和歌の言葉までも皆、仏の説法の妙なる文句である。

Monk This must be a miracle of this unlawful world. It is amazing that I am exchanging words with a plant, which is supposed to possess no emotion. This is also the invocation of the Buddha's law,

Water Iris Who offers a Buddhist rite is I who disguise herself and dance as Narihira, who was called "that ancient man".

Monk This, exactly this, means that the Bodhisattva of music and dance

Iris temporarily turned into the figure of a human, Ariwara no Narihira,

Monk and left the Pure Land of Eternally Tranquil Light where Buddhas originally live.

Iris His Holiness universally saved any living creatures

Monk and the merit of Buddha was brought

Iris to the way...

Reciters all the way to the eastern provinces. He came all the way. Now, putting on the *karakoromo* of the memento related to him. Shall I dance?

だからこそ草木までも、露の恵みにあずかるように、仏果を結ぶ縁に感謝し、弔うのである。

旅僧 これは、まったく末世の奇跡だ。情を持たない草木と、言葉を交わすとは。仏法を説く声のように、

杜若の精 仏事をなすのは、昔男と呼ばれた業平に扮して舞う、この姿。

旅僧 これこそ、即ち、歌舞の菩薩が

杜若の精 仮に衆生の姿となり、業平として、

旅僧 仏のもとのお住まいである寂光浄土じやくくわうじやうどを出て、

杜若の精 あまねく衆生を救い、

旅僧 利益をもたらす

杜若の精 道へと、

地 遙々とやって来た、遙々とやって来た。その形見の唐衣を着て、舞を奏でよう。



Kakitsubata (Water Iris)		Story
Iris	He rued separating from his loving wife and continued his travel. Wearing the <i>karakoromo</i> ...	
Reciters	just as I sway the sleeves of <i>karakoromo</i> in dance, I would like to swing back towards Kyoto where my love waits for me.	
	[Iroe] The spirit of the water iris gently circles and dances on the stage, along with the music.	
<b>4. The Water Iris Expresses Narihira's Story and Mission in Her Narration and Dance</b>		
The spirit of the water iris wears the mementos of Narihira and Princess Takako. Based on the story in the <i>Tale of Ise</i> , in particular the episode at Yatsushashi, she talks of his life and expresses in her dance that his love affairs were deeds to save all living creatures. The spirit of the iris eventually receives the blessing of reaching Buddhahood and disappears at dawn.		
Iris	Who originally wrote the <i>Tale of Ise</i> , and for what reasons...	
Reciters	It is a tale without beginning, a tale without end, a tale about the love of a man who secretly visited his loved ones with hidden tears of longing.	
Iris	It says, "long, long ago, a man completed his initiation and crowning ceremony to become an adult and went hunting at his manor in the village of Kasuga, near the capital of Nara."	

杜若の精 (愛する人と) 別れて旅してきた跡が恨めしい。唐衣の

地 舞の袖を返すように、すぐさま都に帰りた。

「イロエ」

杜若の精が、囃子の音楽に合わせて、ゆるやかに舞台を廻る。

#### 四 杜若の精は、業平の物語とその使命を語り、舞に現す

杜若の精は業平・高子の後の形見を身につけて、『伊勢物語』を踏まえて、八橋での出来事を軸に、業平の半生を語り、かつ業平の恋が衆生済度の行いであったことを示し、舞いで表現する。やがて成仏の秘蹟を得た杜若の精は、夜明けと共に消えていく。

杜若の精 そもそもこの『伊勢物語』は、どういう人がどういうわけで書いたのか、

地 思う涙の露を隠し、人目を忍んで恋人のもとへ通った恋路を綴った物語で、始めも

なく終わりもない。

杜若の精 「昔、ある男が、元服して初冠うい、かむりを戴き、奈良の都、春日の里に所領があることから、

狩に出かけた」

- Reciters I heard it happened during the reign of Emperor Ninmyō. Receiving the august imperial order, the man was permitted to wear the diaphanous headdress as an imperial messenger of the Kasuga Festival, in early March when spring mists trailed in the imperial court.
- Iris Since the Emperor strongly favored him,
- Reciters Since it was unusual to have a Coming-of-Age ceremony in the imperial court at that time, his ceremony was especially called *uikamuri* (being crowned with a headdress for the first time).
- However, the future waited for him to teach the lesson that the principle of rise and fall – anyone who once enjoyed prosperity must experience a decline in this world – was the truth. Since he could not settle himself anywhere in Kyoto, he drifted as a floating cloud to the eastern provinces to seek his residence. On his way, he viewed the waves in the ocean in Ise and Owari provinces. He then recited a poem, “Away from home, I miss where I came from more and more. I envy the waves washing the shore as they can return to where they came from.” He traveled further and saw the evening scenery of volcanic plumes from Mount Asama in Shinano Province.
- Iris Then, “Like the volcanic plumes of Mount Asama in Shinano, the flame of my love burning strongly and evidently...
- Reciters won’t be missed by anyone in the distance or nearby.” He recited this poem. Continuing his journey, he arrived in the province of Mikawa. This very place is the famous Yatsunami, and the fragrant flowers blooming by the stream are water irises. The purple of the iris reminded him of his wife, who was left behind in Kyoto.

地

それは仁明天皇の御治世であったとか。畏れ多い帝の勅命を承り、内裏に春霞がたなびく三月「陰曆」の初旬に、春日の祭の勅使として透額の冠を許された。

杜若の精

帝のご寵愛が深かったことにより、

地

宮中での元服は、当時その例がまれであったため、「初冠」と言ったとのことだ。

しかしながら、一度栄えれば、一度は衰える、という世の道理が本当であったと知る将来が待っていた。(都に身の置き所なく、)住処を求めようと、東国へ雲のように流れ行き、途中の伊勢や尾張で、海面に立つ波を眺めて、「いとどしく過ぎにし方の恋しきに羨しくも帰る浪かな」かつて去った都への恋しさはつるばかりで、この浦に寄せては返す波が本當にうらやましい」と詠み、さらに進んで信濃国では浅間の嶽だったよ、立ち上る煙の夕景色を見て、

杜若の精

さてそこで、「信濃なる浅間の嶽に立つ煙」信濃の浅間山に立つ噴煙、燃え上がったわが恋の思は

地

遠近人の見やはとがめぬ「遠くの人からも近くの人からも見咎められる」と口ずさみ、なおも遙々と旅を続け、三河の国に着いた。ここは、かの有名な八橋、その沢辺には咲き匂う杜若。ゆかりの紫色を見て、どうしているかと、都の妻を思い出す。さて、この『伊勢物語』は、話の数、登場する人の数が多いが、取りわけこの八橋や三河の



The *Tale of Ise* includes a number of stories and persons. In particular, just as Yatsunashi and the stream water in Mikawa, the women who had infinite love with Narihira are often presented by metonyms. Their names and stories are altered, such as “Waiting Woman,” “Sick Woman,” or “Woman of the Bead Curtain.” They are like fireflies floating and spreading the light. He recited a poem, “Flying firefly, if you can soar above the clouds, please tell the goose that the autumn winds will soon blow on the ground.” Just as the goose in this poem, I, Narihira, am called to traverse this world from the Pure Land of Eternally Tranquil Light above the clouds and save all living creatures. I am uncertain if the people in this world know this fact. Ensuring that the people in this world...

- Iris would not head into the darkness with no salvation, like the pale morning moon,
- Reciters I illuminate every corner of the world. I read a poem as, “The moon shines not as the past. The spring flourishes not as the past. I alone stay unchanged.” I divided my unchanging body of Innate Buddha-nature and Thusness. It was I, Narihira who was also called the Deity of Innyō to ease the relationships between man and woman. Please do not doubt my story, oh traveler. Now, wearing the *karako-romo kimono* with the memories of the travel, I shall dance.
- Iris “Butterflies dancing around flowers look like falling snow flakes.
- Reciters Bush warblers flying above willow branches appear like sparkling flakes of gold.”

地

杜若の精

柳上に鶯飛ぶ片々たる金へんべん「柳の樹上に鶯が飛ぶさまは、金片のきらめくよう」

「花前に蝶舞ふ紛々たる雪ふくぶん「花に蝶が舞うさまは、粉雪のかかるよう」

月のようにあまねく照らすのである。「月やあらぬ春や昔の春ならぬ我が身一つはもとの身にして「月は昔の月、春は昔の春ではない。私一人が変わらずにいる」と詠んだが、変わらない本覚真如ほんがくしんによの身を分け、男女の仲を和らげる陰陽の神と言われたのも、ただこの業平のことである。このように語られた物語を、お疑いなさいますな、旅人よ。遙々と来た思い出の唐衣を着て、舞を奏でよう。

地

杜若の精

暗闇の救いのない世界に行かないように、有明の  
河水のように、限りなく深い契りを結んだ女性の数々は、名を変え、話を変えて、「人待つ女」、「物病み」、「玉簾たますだれ」などとして、光を散らして飛ぶ蛍のように表される。「飛ぶ蛍雲の上まで往ぬべくは秋風吹くと雁に（告げこせ）」飛ぶ蛍が、もし雲の上まで行ったなら、下界ではもう秋風が吹くと雁に伝えよ」の歌の雁のように、雲の上の寂光浄土から仮の姿で現れ、衆生を救うのがこの私、業平であると、知ること知らないのか、世の人は。その世の人が

[Jo-no-mai]

A very gentle, slow dance, accompanied by the music of a Japanese flute, small and large hand drums and a drum.

Iris The water iris I planted at my old house...

Reciters Today, only the color of the flower reminds me of the old days.  
Only the color is left for...

Iris the vestige of "that ancient man." The scent of citrus flowers invites the memory of him from the past.

The wig made of sword-like leaves of calamus has the scent of citrus flowers.

Reciters Which is the color? What is alike is the deep purple of the water iris and the sword-leaved iris... Singing at the top of the tree is...

Iris the cicada. The sleeves of *karakoromo*

Reciters are as white as the deutzia or snow. The darkness of the night begins to break. In the morning sky the rays of light illuminate the eastern clouds in faint purple. The purple flower, the spirit of the water iris is enlightened. Acquiring the holy teaching of Buddha that flowers, trees, soils, and all the creatures can attain Buddhahood, she fades away.

「序ノ舞」

笛・小鼓・大鼓・太鼓の演奏による、非常にゆつたりとした舞。

杜若の精

植え置いた、昔の家の杜若、

地 その花の色ばかりが昔の形見となつてしまった。その色ばかりが、

杜若の精

昔男の名残りを留めている。昔の人の思い出を誘う花橘の、

匂いの移つた菖蒲あやめの鬢あやめ「五月五日、端午の節会に菖蒲を被る」の、

地 色はどちらだろうか、似た濃紫の杜若と花菖蒲。そして梢に鳴くのは、

杜若の精

蝉。唐衣「空衣と掛けて」の、

地 真つ白い袖は、卯の花の雪の白さ。夜の闇は白々と明け初めて、朝しのめの空、東雲は浅

い紫色に染まり、紫の杜若も悟りの心を開き、さあ今こそはと、草木国土すべてが成仏するという有難い仏の教えを得て、その姿は消えていった。

## Kakitsubata (Water Iris)

### Synopsis

A monk traveling around the provinces is enjoying the luxurious water irises in full bloom on the bank of a stream in the province of Mikawa, when a woman appears. She tells him that this place, called Yatsuhashi, is famous for water iris flowers. When the monk asks whether Yatsuhashi had been written about in an ancient poem, the woman tells the old story of Ariwara no Narihira who composed the poem, “Just as a *karakoromo* (Chinese robe) comfortably fits my body after wearing it a long time, I comfortably fit my wife. I however came all the way to the East, leaving her behind in Kyoto. Alas, it is heartrending to travel so far.” Narihira had used the five syllables of the word for water iris, “**ka-ki-tsu-ba-ta**,” at the beginning of each verse of the poem above. The sun eventually sets. While apologizing for the simpleness of her residence, the woman invites the monk to her hut for lodging overnight.

She changes her apparel and appears, gracefully transformed, wearing a beautifully shimmering *Karakoromo*-style *kimono*, and a diaphanous headdress, known as a *sukibitai*. She explains that the *kimono* belonged to Princess Takako, who was mentioned in the previous poem, and the headdress was once owned by Narihira, who had composed the poem. She then reveals that she is the spirit of the water iris.

She tells that Narihira had appeared in this world as the incarnation of a Bodhisattva of song and dance; he offered the light of salvation to all living creatures in the world and the words of his poems have the power to save even non-sentient plants. While reciting Narihira’s story of love and poetry recorded in the *Tale of Ise*, the spirit dances mysteriously and elegantly. Eventually she receives the merit of the Buddha’s law that leads even flowers and trees to Buddhahood. She achieves enlightenment and disappears at dawn.

### Highlight

When we hear the story of Ariwara no Narihira including the five syllables in the word for water iris (**ka**, **ki**, **tsu**, **ba**, and **ta**), we cannot help but think of the beauty of the Japanese language, which harmonizes with the scenes of natural beauty. This episode splendidly represents the rich emotion and poetic nature in the Japanese language.

This drama, “Kakitsubata” has only two characters, the spirit of the water iris (*shite*) and the traveling monk (*waki*). It is a short and simple story which is completed in one scene, something unusual to the style of *mugen-noh*. The highlight of this piece is surely the visionary dance and chanting of the *shite*, a female spirit of the flower, which seems to plunge her into a profound dream. She connects Narihira’s brilliant love with the merit of Buddha, centering on the story of “*Azuma-kudari*” in *Ise Monogatari* (the *Tale of Ise*).

Please enjoy this world of refined verses and music, gorgeous costumes, and restful dance, intertwined with fleeting illusions infused with the fragrance of elegant aristocratic culture, with the poetic sentiments of the Japanese language, and with the sensations of brisk early summer as represented by the water iris..

Schools	All five schools	
Category	Third group <i>noh</i> , <i>Kazura-mono</i> (with drum)	
Author	Unknown (According to accounts, Zeami, or Komparu Zenchiku)	
Subject	<i>Ise Monogatari</i> (Tale of Ise)	
Season	Summer (the Fourth Month of the lunar calendar)	
Scenes	At Yatsuhashi in Mikawa Province in early summer, the season when the water iris is in full bloom.	
Characters	<i>Shite</i>	A woman (Female spirit of the water iris)
	<i>Waki</i>	Traveling monk
Masks	<i>Shite</i>	Wakaonna, Fukai, Ko’omote, or Zō
Costumes	<i>Shite</i>	<i>kazura</i> , <i>kazura-obi</i> , <i>karaori</i> in “ <i>kinagashi</i> ”-style, <i>kitsuke / surihaku</i> , <i>nuihaku / koshimaki</i> , <i>koshi-obi</i> (belt), and a fan. When <i>shite</i> changes costume on the stage, he or she changes from <i>karaori</i> into <i>chōken</i> and puts on <i>uikamuri</i> (the headdress for emperors, nobles, or aged deities) and decorates both sides above the ears with <i>oikake</i> (black, brush-like decoration for low-ranked male nobles). Occasionally wears a decorative sword.
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> (a type of knee-length kimono), <i>kitsuke/muji-noshime</i> ( <i>noshime</i> style <i>kimono</i> with no patterns), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
Number of scenes	One	
Length	About 1 hour and 10 minutes	

## 杜若（かきつばた）

### あらすじ

諸国を巡る僧が、三河国に着き、沢辺に咲く今を盛りの杜若を愛でていると、ひとりの女が現れ、ここは杜若の名所で八橋（やつはし）というところだ、と教えます。僧が八橋は、古歌に詠まれたと聞くと、と水向けると、女は、在原業平が『かきつばた』の五文字を句の上に置き、「**か**らころも（唐衣）**き**（着）つつ馴れにし**つ**ま（妻）しあれば**は**るばる（遙々）きぬる**た**び（旅）をしぞ思ふ」と旅の心を詠んだ故事を語ります。やがて日も暮れ、女は詫び住まいながら一夜の宿を貸そう、と僧を自分の庵に案内します。

女はそこで装いを替え、美しく輝く唐衣を着て、透額（すきびたい）〔額際に透かし模様の入ったもの〕の冠を戴いた雅びな姿で現れます。唐衣は先ほどの和歌に詠まれた高子（たかこ）の後のもの、冠は歌を詠んだ業平のもの、と告げ、この自分は杜若の精であると明かします。

杜若の精は、業平が歌舞の菩薩の化身として現れ、衆生済度の光を振りまく存在であり、その和歌の言葉は非情の草木をも救いに導く力を持つと語ります。そして、伊勢物語に記された業平の恋や歌を引きながら、幻想的でつややかな舞を舞います。やがて杜若の精は、草木を含めてすべてを仏に導く法を授かり、悟りの境地を得たとして、夜明けと共に姿を消すのでした。

### みどころ

在原業平が「かきつばた」の五文字を和歌に詠み込んだ、という話を聞くと、自然の情景と結びつく、日本の言葉の美しさを思わせられます。大和言葉の持つ情感の豊かさ、詩性をよく表していると言えるでしょう。

「杜若」は、シテ〔杜若の精〕とワキ〔旅僧〕のみが登場し、夢幻能ではめずらしく一場で展開する簡潔な曲です。花の精の女性のシテが、上記の、『伊勢物語』に記された東下りエピソードを軸に、在原業平の華麗な恋の数々と仏の功德を結び、深い夢に入り込むように、幻想的に謡い舞うところが、大きな見どころです。

大和言葉の醸す詩的な情感に、杜若の表す初夏のさわやかな季節感、雅な貴族文化の香気を絡めた一時のまぼろしを、洗練された詞章や音楽、きらびやかな装束、しっとりした舞でお楽しみください。

流儀 五流にあり  
分類 三番目物、鬘物（太鼓入り）  
作者 不明〔世阿弥または金春禅竹との説あり〕  
題材 「伊勢物語」  
季節 夏（4月）  
場面 初夏の杜若の華やかな頃、三河国八橋

#### 登場人物

シテ	女（杜若の精）
ワキ	旅の僧
面	シテ 若女、深井、小面、増
装束	シテ 鬘、鬘帯、唐織（からおり）着流し、着付・摺箔（すりはく）、縫箔（ぬいはく）腰巻、腰帯、扇。 物着（ものぎ）で唐織を長絹（ちようけん）に替え、初冠をかぶり追懸（おいかけ）を付ける。 飾太刀（かざりたち）を佩（は）くこともある。
ワキ	角帽子、水衣、着付・無地熨斗目（むじのしめ）、腰帯、扇、数珠

場数 一場  
上演時間 約1時間10分

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