

1. Imperial Messenger, Tachibana no Michinari, Delivers an Imperial Order to Sanjō no Kokaji Munechika

Tachibana no Michinari, an imperial messenger, enters the stage. He explains the nature of his errand for Emperor Ichijō, goes to Sanjō Kokaji Munechika's house, and orders him to forge a sword.

Tachibana no Michinari

I am Tachibana no Michinari, who serves Emperor Ichijō. Tonight, His Imperial Majesty received a mysterious divine message in his spiritual dream. Upon the oracle, His Majesty has just announced that he wants to commission Sanjō no Kokaji Munechika to forge a special sword. Therefore, I am going to deliver the imperial order to Munechika.

Michinari Hello, is Munechika at home?

Sanjō no Kokaji Munemori

May I ask who is calling my name?

Michinari I am a messenger from Emperor Ichijō. His Imperial Majesty received a mysterious oracle tonight and wants to have Munechika forge a special sword. Accept the task and hasten to make it.

Munechika I would accept his order with utmost respect.

小鍛冶

一 勅使の橘道成、三條小鍛冶宗近に勅命を伝える

勅使の橘道成が登場し、一条天皇の勅命を述べ、三條小鍛冶宗近の家へ行き、剣を打つように命ずる。

橘道成

私は一条天皇にお仕えする橘道成でございます。さて帝は今夜、不思議な霊夢をご覧になってお告げを受けられ、三條小鍛冶宗近に御剣を打たせなさいと、唯今宣旨を下されました。事の次第を宗近に申しつけようと思います。

道成

おい、宗近は在宅か。

三條小鍛冶宗近

宗近とお呼びになっているのは、どなたでしょうか。

道成

一条天皇からの勅命である。さて帝は今夜、不思議な夢のお告げを受けられ、宗近に御剣を打たせなさいとおっしゃっている。急いで造りなさい。

宗近

ご命令、畏まって承りました。

The dialogues within [] indicates that they might different by schools.

Munechika I am however afraid to say that unfortunately I could not possibly forge it because I do not have a smithing partner.

Michinari It sounds dubious. I am unconvinced by your claim that there is no smithing partner available for a renowned smith like yourself.

Munechika Yes, you are surely right, but...

Munechika I humbly tell you that such special swords will be forged successfully only by having a smithing partner, whose skills are as superb as mine. Because of this concern, I cannot answer with confidence.

Munechika I just feel ashamed.

Michinari I understand what you mean, but as long as His Imperial Majesty received a divine message, you should be free from concern and rely on the divine benefits. Just accept his order right away.

Munechika Since it turns out to be such,

Reciters Munechika feels his back is to the wall and he is at a loss. His heart becomes as unstable as the rough pattern of the blade of a sword. However, a miracle might happen for him who lives in the era of the present emperor, who governs this world correctly.

*以下、[]内の台詞は、流儀によって異なる場合を示す。

宗近 折り悪しく、相鎚を打てる者がおりませんので、どうにもお造りできない有様です。

道成 不審なことを言われることだ。名声とどろくあなたに、相鎚を打つ者がいないとは、なんとも納得できない言い分だ。

宗近 確かにおっしゃる通りでございますが……。

宗近 そういった特別なものは、私に劣らない力量を持った者が相槌を勤めてこそ、打つことができるのです。これはなんともお返事いたしかねます。

宗近 まったく赤面するばかりです。

道成 あなたのいうことはもつともではあるが、帝に不思議なお告げがあった以上は、頼もしく思つて、今すぐにお受けするがよからう。

宗近 この上は、とにもかくにも宗近の、

地 とにもかくにも宗近の、進退はここにきわまり、刃の乱れ模様のように、心が乱れた。しかしながら、ご政道を正しく敷かれる今の帝の世ならば、もしや奇跡が起きるの

Munechika relies only on hope. He relies only on the hope that a miracle will happen.

2. Munechika Visits Inari Shrine to Ask for Divine Support and Meets a Mysterious Boy

Munechika visits a shrine to worship his family's guardian deity, Inari Myōjin, in order to ask for divine support. At the shrine, a mysterious boy calls to him. They carry on a dialogue.

Munechika Ah, I am given a tremendously difficult challenge. I have to single-mindedly rely on the help of the deity in order to complete such a difficult task. Since my guardian deity is the deity Inari, I should immediately visit Inari Shrine to worship and ask the help of the god.

Boy Well, well, the man walking there, are you Sanjō no Kokaji Munechika?

Munechika How mysterious! An extraordinary-looking boy knows and calls my name. May I ask who on earth you might be?

Boy You received an order from His Imperial Majesty to forge a special sword, did you not?

Munechika Oh, you seem even more mysterious to me now. I was given the imperial order only a moment ago. But you know it already.

ではと、宗近はそればかりを頼みに思うのであった、そればかりを頼みに思うのであった。

二 稲荷明神の助けを借りようと参詣する宗近は、不思議な少年と出会う

宗近は、氏神の稲荷明神に助けを請うため、神社に参詣し、そこで不思議な少年に声をかけられ、言葉を交わす。

宗近 まつたくたいへんなことだ。このようなことは、神の助けを頼みにするほかはない。私の氏神は稲荷明神だから、これよりすぐに稲荷神社に参詣し、このことについて祈願しよう。

少年 やあやあ、そこに行くのは三條小鍛冶宗近ではないか。

宗近 おや、不思議なことに、普通の人とは思えない方が、私を名指しでお呼びになっている。一体、どなたですか。

少年 帝より、剣を打とあなたにご命令があつただろう。

宗近 それにつけても、不思議なお方だ。剣を打と勅命を受けたのもつい今しがたのこ

How can one explain this? It is beyond all powers of the imagination!

Boy I truly understand your wonder. However, what you know is also delivered to many others.

Munechika If heaven has its own voice,

Boy it will be immediately delivered to the earth.

Reciters Similarly, in this world we say walls have ears and rocks have mouths, in this world we say walls have ears and rocks have mouths, secrets are instantly spread through the world. Especially, this is about the sword that the Emperor ordered forged. It is difficult for you to keep hiding the fact, just as difficult as it is to hide a shining sword itself. If you single-mindedly rely on the dignity and blessings of His Majesty, your sword will in no way be less than satisfactory. That will guarantee that you can forge a sword with which you will be satisfied.

3. The Boy Tells Historical and Spiritual Episodes Related to Swords, Encourages Munechika and Disappears

The boy relates spiritual events related to swords in Chinese and Japanese histories and develops the story about Yamato Takeru-no-mikoto. After finishing his stories, he urges Munechika to quickly prepare for forging the sword and disappears in Mount Inari.

となのに、早くもご存知とは。かえすがえすも、不思議なことだ。

少年 不思議に思うのはもつともだが、自分だけでも知っているということは、たくさんの人々にまでも知れ渡る。

宗近 天に声があれば

少年 すぐに地上にそれが伝わる、

地 それと同じく、壁に耳あり、岩に口ありと言われるほどの世の中では、岩に口ありと言われるほどの世の中では、隠し事はあつという間に広まるものだ。とりわけ帝がご下命になられた御剣のことだから、その輝きと同様に、隠しおすことは出来ない。ただひたすら帝の恵みを頼りにするなら、必ずや心になう御剣ができるだろう。必ずや得心のいく剣を打てるだろう。

三 少年は剣の靈験の故事を語り、宗近を励ました後、消える

少年は、中国や日本の剣の靈験の故事を語り、日本武尊やまとたけるのみことの物語へと話を進める。語り終えた少年は、宗近に剣を打つ準備を急ぐよう勧め、稲荷山の山中に姿を隠す。

Kokaji (The Swordsmith)		Story
Reciters	The virtue of the Three-foot Sword possessed by the first emperor of the Han Dynasty could govern the enemies in all directions without leaving the capital city. Also, the sword owned by Emperor Yang of the Sui Dynasty deprived the dignity of the royal family of the Northern Zhou Dynasty.	
Boy	After these emperors, Zhong Kui, a guardian spirit, in the time of Emperor Xuanzong of Tang	
Reciters	thanks to the dignity and virtue of the sword, his spirit respectfully served and protected Emperor Xuanzong.	
Boy	Therefore, evil spirits and demons,	
Reciters	which were afraid of the glaring blade of the spiritual sword, could not spell disaster for Emperor Xuanzong.	
Boy	Both in China and my country, the spiritual power of a great sword	
Reciters	is too welcome for words. Also, around the time when this country just began, Emperor Keikō, who was the twelfth descendant of Emperor Jinmu, had a prince whose name was Yamato Takeru-no-mikoto. The prince was directly ordered by the emperor to conquer barbarians in the east. He therefore charged forward to Azuma in the eastern provinces, beyond the barrier of Ōsaka. On his way to the eastern provinces, he saw waves washing the shores of Ise and Owari provinces and envied the waves, which could return after washing the beach. He flapped his sleeves wet with tears and charged forward wailing, while wondering whether he and his troops would ever have an opportunity to return to the capital one day.	
Boy	In wars, here and there,	

地 漢の高祖の三尺の剣は、都に居ながら四方の敵を治め、また隋の煬帝ようていの剣は、北周王室の威光を奪った。

少年 その後、唐の玄宗皇帝げんそうの時代の鐘馗しょうき大臣も、

地 剣の威徳をもつて、魂魄となつて皇帝に仕え、御身をお守りしたゆえに、

少年 悪霊や鬼神に至るまで、

地 靈劍の刃の光を恐れて、害をなすことが出来なかつたのである。

少年 中国でも我が国でも、剣の威徳は、

地 言葉で表しきれないほど、奇特なことなのだ。

また我が国の始まり、神武帝より十二代の景行天皇の御子で、お名前を日本武尊やまとたけのみことと言われるお方が、東国の夷敵を退治するよう勅命を受け、逢坂の関の遙か東方へと進軍された。その道すがら、伊勢や尾張の海岸に立つ波の、寄せては返す様子を羨み、いつかは我らも帰る頃がくるのかと、涙に濡れる衣の袖を翻し、嘆きながら進み、

少年 ここかしこの戦いで、

- Reciters both humans and horses had terrible fights at the cave of his enemy. Blood flowed like a river, and he repeated horrible battles which were so fierce that their shields were swept by scarlet waves. However, the barbarians finally disarmed and abandoned their weapons, and all surrendered to the prince. Since his time, the tradition of the hunting ground started. The date was just after the twentieth of the tenth month (October in the lunar calendar). Here and there, scarlet leaves had already withered and dried in winter. When Yamato Takeru-no-mikoto looked at the distant mountains which were softly covered with the first snow of the year,
- Boy the barbarians surrounded the prince,
- Reciters and set fire to dried grass on the plain. The grass burn swiftly, and the enemy drummed the signal to charge and attacked the prince. When they set off the fire and attacked him, ...
- Boy the prince drew his sword.
- Reciters Yamato Takeru-no-mikoto drew his sword and instantly slashed and cut down the grass around him, as if he were slashing the flames away from him. Then, the spirit of his sword made a storm. The storm reversed the flames and the grass, the sky grew bright and the earth was filled with fire. Since the ferocious fire burned the barbarians, instead of the prince, thousands of enemies were killed by the fire in a short moment. After this event, the world was peacefully governed. People did not need to be afraid of bandits and enjoyed a peace so great that they forgot to lock their doors. Such peace is all due to the dignity of the great Sword Kusanagi (The Grass Slasher). The sword, which you were ordered by the Emperor to forge as the result of His Majesty's oracle, will have dignity and virtue as great as the Sword Kusanagi. Munechika, the successor of the secrets of the art of the swordsmith's family, feel safe and return home.

地

人も馬も敵の岩窟で悪戦苦闘し、血は川のように流れ、紅の波が盾を流すほどの激

戦を幾度も繰り返した後、夷敵はとうとう兜を脱いで矛を捨て、皆降参した。この時代より、御狩場の遊びは始まったのだ。頃は神無月（旧暦十月）、二十日過ぎであった。四方の紅葉も冬枯れて、遠山にうつすらと積もる初雪を眺めておられると、

少年

夷敵は四方を囲みつつ、

地

枯れ野の草に火をかけた。炎が勢いよく燃え上がり、敵が攻め鼓を鳴らし、火炎を放って攻めかかってきたところに、

少年

尊は剣を抜いて、

地

尊は剣を抜いてあたりを払い、たちまちに火炎も立ち退けとばかりに、四方の草を薙ぎ払った。すると、剣の精霊が嵐となって、炎も草も吹き返され、空は輝き大地も炎に満ち満ちて、猛火が反対に敵を焼き尽くしたので、数万騎もいた夷敵どもは、たちまちに命を落としたのだ。その後、天下は治まり、人民は盗賊を恐れることもなく、家の戸締りを忘れるほどとなったが、それもその草薙の剣の威徳ゆえだという。只今、あなたが打つよう命じられ、帝のご霊夢に顕れた御剣の威徳も、どうしてそれに劣ることがあるか。代々刀匠の家の奥義を伝えてきた宗近よ、安心して家に帰りなさい。

Munechika These Chinese and Japanese stories which laud the dignity embodied in swords are joyous and appropriate for this timing. They are indeed precious. Now, may I ask who you are?

Boy Whoever I am, you should just rely on me. First, you should dignifiedly consecrate the platform to forge the special sword ordered by His Majesty, and if you wait for me there,

Reciters I will reveal who I am that possesses spiritual power, I will reveal who I am and promise to come to help you to forge the sword. Please wait for the opportunity. As soon as his words end, the boy seems to go in the direction of Mount Inari, whose peak trails evening clouds, but he disappears somewhere. He disappears somewhere.

4. Munechika's Servant (Deity of a Low-ranked Shrine) Narrates Stories of Swords

The servant of Munechika (a deity of a low-ranked shrine) appears to re-introduce the stories honoring the dignity of swords.

5. Munechika Finally Prepares to Forge a Sword

Munechika wearing *kazaori-eboshi* as part of a formal costume enters the stage. He establishes the platform to forge a sword and prays to the deity for help.

宗近

中国と日本での剣の威徳を称えた物語は、今この時にふさわしい祝言で、大変有難い。さてさて、あなたはどのようなお方か。

少年

私が誰であろうと、ひたすら頼みにすればよい。まずは勅命の御剣を打つための壇を飾りつつ、そこで私を待たれたならば、

地

神通力の身を顕わして、神通力の身を顕わして必ずその時に参り、お力添えをしよう、その時をお待ちなさい。少年はそう告げるやいなや、夕雲たなびく稲荷山の方へ行くように見え、そのまま行方も知れず消えていった。行方も知れず消えていった。

四 宗近の下人（末社の神）、剣の物語を伝える

宗近の下人（末社の神）が登場し、剣の威徳を称えた物語を改めて紹介する。

五 宗近、いよいよ剣を打つ用意を整える

風折烏帽子を着け正装した宗近が登場する。剣を打つ壇を整え、神に助力を願う。

Munechika Following the order of His Imperial Majesty, I immediately step on the platform and place a seven-fold sacred rope around it to purify the place. I then respectfully place the drawing of the deity of Inari for worship at the four corners of the platform. I also offer a sacred *hei* stick. I am on my hands and knees asking for your help. I, Munechika, have been bestowed the honor to be swordsmith of the reign of the 66th emperor, Emperor Ichijō. However, this could not have been accomplished with my ability. A sword originated from the *Ama-no-mihoko* (the Pike of Heaven), which was used when the deities Izanagi and Izanami crossed the *Ama-no-ukihashi* (the Floating Bridge in Heaven) and found this land of Japan, *Toyoashihara-nakatsu-kuni*. After these deities, the art was practiced by a holy priest, Hashimida in Sokata province on Nansenbushū Continent, and the skill has been delivered to the descendants of the patriarch of swordsmiths, Amakuni and Fujito (Hitsugi), in the age of the gods. The art of the swordsmith has been handed down in this way to this very day.

Munechika Hopefully,

Reciters this is not for my own honor but an act by the order of His Imperial Majesty, who governs this land. So, please, myriad deities existing in the cosmos, please grant your mercy and help Munechika now. Munechika looks up to heaven with the holy *hei* stick, deeply bows and worships sincerely. Please accept this request from the bottom of my heart. Please make it come true.

Munechika I sincerely pray to the deities.

6. Deity Inari Appears in Front of Munechika as His Smithing Partner

The deity Inari enters the stage, in the shape of a young fox spirit. He holds a hammer and works as the smithing partner of Munechika.

六 相鎚を勤めよう、と稲荷明神のご神体が、宗近の前に現れる
若い狐の精霊の様相で稲荷明神が現れる。手には鎚を持ち、宗近の相鎚を勤める。

宗近 謹上再拜（謹んでお祈り奉る、という祈りの言葉）。

地 願わくは、宗近ひとりの功名のためではなく、この国を治め給う帝の勅命によるものゆえ、十方世界に無数におられる神々よ、この宗近にお力を賜り給えといつて、幣を捧げては、天を仰ぎ、頭を下げて、心底からの乞い願う。どうかこの願いを聞き入れ、叶え給えよ。

宗近 願わくは、

この宗近は勅命に従って、すぐに壇に上がりつつ、不浄を払う七重の注連縄を張り巡らし、その四方には稲荷大明神の本尊の絵を掲げ奉り、幣帛を捧げ、伏して願いを申し上げる。第六十六代天皇一条院の御代に、私が刀匠としての名声をいただいたことは、私の力によるものではない。伊弉諾・伊弉冊の二神が天の浮橋を踏み渡り、豊葦原中つ国を探り出された天の御矛より、刀剣の歴史は始まった。その後、南瞻部洲、僧伽陀国の波斯弥陀尊者を経て、神代の刀匠の祖、天国や藤戸（日継）の子孫に、刀鍛冶の技芸を伝えて今に至った。

[*hayafue*]

The deity Inari dashingly appears with the fast and wild rhythm of a drum and small and large hand drums as well as with the high tone of Japanese flute.

Reciters Now Munechika, the sword of the imperial command, well Munechika, the void has already known that it is time to forge the sword of the imperial command. Thoroughly pray to the deities and just rely on them.

[*maibataraki*]

The deity Inari briskly circles the stage with the music of the flute, small and large hand drums, and drum.

Deity Inari The deity in the figure of a boy steps on the platform

Reciters The deity in the figure of a boy steps on the platform and bends his knees to bow three times to Munechika to show his respect. When the deity asks where the iron for the blade of the imperial sword is, Munechika takes a blade out while trembling with awe and delight. When Munechika hammers the blade just as if leading his partner to forge,

Deity Inari The deity follows Munechika and hammers the blade.

Reciters Chin, chin, chin. The successive sounds of the blade being hammered broadly echo throughout heaven and earth and sound merrily.

〔早笛〕
すばやく、激しく打つ小鼓、大鼓、太鼓のリズム、高音域を奏でる笛の音に乗って、稲荷明神のご神体が颯爽と現れる。

地 さあ宗近、勅命の剣を、さあ宗近、勅命の剣を打つべき時は、虚空にあまねく知られていただぞ。頼めや頼め、ただひたすら頼め。

〔舞働〕

稲荷明神がきびきびした動きで、舞台上を巡る所作。笛・小鼓・大鼓・太鼓で奏する。

稲荷明神 少年姿のご神体が壇上に上がり、

地 少年姿のご神体が壇上に上がり、膝を屈めて宗近に敬意を示して三拝した。さて御剣の刀身の鉄はと問えば、宗近も恐れ多くも感激した心のままに、刀身を取り出して、相鎚を導くように、鎚をはったと打つ。

稲荷明神 続いて明神もちょうと打つ。

地 ちようちちようちちようと、打ち重ねた鎚の響きは、天地に広く聞こえ、にぎやかであった。

7. A Double-inscribed Sword “Kogitsune-maru” Is Created and the Deity Returns to the Mountain

Both Munechika and the deity Inari engrave their names on the blade of the sword. The world's greatest sword, “Kogitsune-maru (Little Fox)” is now completed. The deity offers the sword to the imperial messenger and flies back to Mount Inari, riding on a billowing cloud.

Munechika Just like this, we respectfully forged an imperial sword and I engraved my name, “Kokaji Munechika,” on the face of the blade.

Deity Inari Since the deity is Munechika's disciple at this moment, the name “Kogitsune” is smartly...

Reciters engraved on the back. The imperial sword they forged has cloud-like shades on its blade. The wild pattern of the blade of the sword leads us to confuse it with the great sacred sword *Ame-no-murakumo*.

Deity Inari The best in the world,

Reciters If the Emperor rules this land surrounded by four oceans with this incomparable sword, which has been engraved with two names, the five grains will gain momentum and flourish in this land. I am your guardian deity, Inari Myōjin. After revealing his identity to Munechika, the deity offers the great sword, Kogitsune-maru (Little Fox), to the imperial messenger. As soon as he has bid farewell to Munechika, the deity jumps on the billowing cloud and flies back to the peak of Mount Inari in the eastern mountains.

七 二つの銘を持った名剣「小狐丸」が完成し、稲荷明神は山へ帰る

宗近と稲荷明神は、それぞれ刀身に銘を入れ、天下一の名剣「小狐丸」が出来た。明神は小狐丸を勅使に捧げ、そのまま雲に乗って稲荷山へ飛び帰る。

宗近 こうして御剣を打ち奉り、表に「小鍛冶宗近」と銘を打つ。

稲荷明神 ご神体は、いまこの時の弟子であるゆえに、「小狐」と裏に鮮やかに、

地 銘を刻み、こうして鍛え終えた御剣は、刃の紋が雲を散らしたかのように乱れているので、まるで天の叢雲むらくもの剣と見まごうかのようなものである。

稲荷明神 天下第一の、

地 天下第一の、二つの銘の入った御剣で、四海に囲まれた国土をお治めになれば、五穀もまさに今この時と、豊かに実ることだろう。私はすなわちお前の氏神、稲荷明神であると告げ、明神は名剣小狐丸を勅使に差し上げ、ではこれまでだ、と言うやいなや、叢雲むらくもに飛び乗って、東山の稲荷の峯へと帰っていった。

Kokaji (The Swordsmith)

Synopsis

At the command of Emperor Ichijo (980-1011), who received an oracle in a dream, Tachibana no Michinari visits and orders Sanjō no Kokaji Munechika, a renowned swordsmith, to forge a sword. Munechika insists that he cannot forge the sword because he does not have a partner swordsmith, who is as skilful as Munechika is. Michinari however refuses to accept his request. Munechika, who is caught between a rock and a hard place, visits Inari Shrine where he prays and requests the assistance of the guardian deity of his clan. At the shrine, a mysterious boy calls to him. The boy encourages Munechika by talking about the dignity of a sword in a Chinese legend and the story of Yamato Takeru-no-mikoto. He promises to become Munechika's smithing partner and disappears in Mount Inari.

When Munechika goes home, dresses himself for smithing and prays on his platform, there appears before him the deity of Inari who transforms into the spirit of a fox. The deity announces that he will work as the partner of Munechika. The boy who appeared a moment earlier was the transformed Inari deity himself. Munechika, who gained the deity as the smithing partner, successfully forges a sword. Finally, the noted sword 'Kogitsune-maru' which is engraved with two names – "Kokaji Munechika" on the face and "Kogitsune (Little Fox)" on the back of the blade as a proof that the deity apprenticed himself to Munechika – is completed. After offering the sword to the imperial messenger, the deity rides on a cloud to return to the peak of Mount Inari.

Highlight

"Kokaji" is a popular piece whose story develops quickly, is quite variegated, and includes climaxes in both halves of the drama. The scene where the mysterious boy, who appears in the first half, talks about the spiritual power of great swords, particularly the episode in which Yamato Takeru-no-mikoto who is surrounded by fire slashes grass with his sword Kusanagi to return flames around him and stood down enemies, includes amusing changes of narration and movements. In the latter half, the scenes where the deity becomes the forging partner and Munechika and the deity forge a sword to the climax produce the charms of the piece.

The sharp movements and invigorating chants never allow the audience to become bored. You can straightforwardly enjoy the performers' smart skills and the power of chorus. Probably due to its highly entertaining nature, the story is transformed into dramas for kabuki and *bunraku* (Japanese traditional puppet theater) and provides pleasure to a wider variety of audiences.

School	All five	
Category	the Fifth group noh, <i>kirinoh-mono</i> , <i>hataraki-mono</i>	
Author	Unknown	
Subject	Unknown	
Season	Winter (November in the lunar calendar) [or unknown for some cases]	
Scenes	<i>maeba</i>	Places including Sanjō no Kokaji Munechika's house in Kyoto
	<i>nochiba</i>	Sanjō no Kokaji Munechika's house in Kyoto
<i>Tsukurimono</i>	<i>ichijō-dai</i> (a wooden frame 6 feet in length and 3 feet 4 inches in width covered with gorgeous cloth) at the central front of the stage	
Characters	<i>Mae-shite</i>	Boy
	<i>Nochi-shite</i>	Deity Inari
	<i>Waki</i>	Sanjō no Kokaji Munechika
	<i>Waki-tsura</i>	Imperial messenger, Tachibana no Michinari
	<i>Ai</i>	Servant of Munechika (a deity of a low-ranked shrine)
Mask	<i>Mae-shite</i>	<i>Dōji</i> , <i>Jidō</i>
	<i>Nochi-shite</i>	<i>Ko-tobide</i>
Costumes	<i>Mae-shite</i>	a white headband, a long black wig, <i>mizugoromo</i> (a type of tea-length kimono), <i>kitsuke / nuihaku</i> , white <i>ōkuchi</i> (hakama in <i>ōkuchi</i> -style), <i>koshi-obi</i> (belt), and a fan.
	<i>Nochi-shite</i>	a headband with color, long red wig, <i>rinkan-kotai</i> (a crown with a figure of fox), <i>awase-happi</i> (lined <i>happi</i> -style kimono), <i>kitsuke / dan-atsuita</i> , <i>hangiri</i> (a type of <i>hakama</i>), and <i>koshi-obi</i> . Holding a hammer.
	<i>Mae-Waki</i>	<i>samurai-eboshi</i> (<i>eboshi</i> headdress for warriors), <i>kake-hitatare</i> (tops of kimono of <i>hitatare</i>), <i>kitsuke / atsuita</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , a small sword, and a fan.
	<i>Nochi-waki</i>	<i>kazaori-eboshi</i> (one of the styles of <i>eboshi</i> headdress), <i>chōken</i> (a type of kimono), <i>kitsuke / atsuita</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , a small sword, and a fan.
	<i>Waki-tsura</i>	<i>hora-eboshi</i> (one of the styles of <i>eboshi</i> headdress), <i>awase-kariginu</i> (lined <i>kariginu</i> -style kimono), <i>kitsuke / atsuita</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , and a fan.
	<i>Ai</i>	tops and bottoms of <i>kimono</i> for <i>kyogen-kata</i> .
Number of scenes	Two	
Length	About 1 hour 20 minutes	

小鍛冶（こかじ）

あらすじ

夢のお告げを受けた一条天皇（980～1011）の命により、勅使の橘道成は、刀匠として名高い三條小鍛冶宗近（さんじょうのこかじむねちか）のもとを訪れ、剣を打つよう命じます。宗近は、自分と同様の力を持った相鎧を打つ者がいないために打ち切れない、と訴えますが、道成は聞き入れません。進退きわまった宗近は、氏神の稲荷明神に助けを求めて参詣します。そこで宗近は、不思議な少年に声をかけられます。少年は、剣の威徳を称える中国の故事や日本武尊（やまとたけるのみこと）の物語を語って宗近を励まし、相鎧を勤めようと約束して稲荷山に消えていきました。

家に帰った宗近が身支度をすませて鍛冶壇に上がり、礼拝していると稲荷明神のご神体が狐の精霊の姿で現れ、「相鎧を勤めると告げます。先ほどの少年は、稲荷明神の化身だったのです。明神の相鎧を得た宗近は、無事に剣を鍛え上げました。こうして表には「小鍛冶宗近」の銘、裏にはご神体が弟子を勤めた証の「小狐」の銘という、ふたつの銘が刻まれた名剣「小狐丸」が出来上がったのです。明神は小狐丸を勅使に捧げた後、雲に乗って稲荷の峯に帰っていきました。

みどころ

「小鍛冶」は、一曲の展開が素早く、非常に変化に富み、前半、後半ともに見どころの多い人気の曲です。前半では宗近の前に現れた不思議な少年が、名剣の霊験を語るころ、特に火に囲まれた日本武尊が、草薙の剣を抜いて草をなぎ払い、炎を敵に返して退ける名場面の語りと動きの変化が面白く、後半は相鎧を勤める明神と宗近が剣を鍛えるクライマックスへ向かってどンドン運んでいくところに妙味があります。

きびきびした動きと爽快な語は見る人を飽きさせません。演者の技の切れや語の力を素直に楽しめる曲で、その娯楽性の高さからでしょうが、歌舞伎や文楽にも採り入れられ、親しまれています。

流儀	五流にあり
分類	五番目物、切能物、働物
作者	不明
題材	不明
季節	冬（旧暦11月）[不定とされる場合もある]
場面	前場 京都・三條小鍛冶宗近の私邸ほか 後場 京都・三條小鍛冶宗近の私邸
作り物	正先に一畳台
登場人物	前シテ 少年 後シテ 稲荷明神 ワキ 三條小鍛冶宗近 ワキツレ 勅使、橘道成 アイ 宗近の下人（末社の神）
面	前シテ 童子、慈童 後シテ 小飛出（ことびで）
装束	前シテ 白鉢巻、黒頭、水衣、着付・縫箔、白大口、腰帯、扇 後シテ 色鉢巻、赤頭、輪冠狐戴（こたい）、法被、着付・段厚板、半切、腰帯。
鎧を持つ	前ワキ 侍烏帽子、掛直垂、着付・厚板、白大口、腰帯、小刀、扇 後ワキ 風折烏帽子（かざおりえぼし）、長絹、着付・厚板、白大口、腰帯、小刀、
扇	ワキツレ 洞烏帽子、袷狩衣、着付・厚板、白大口、腰帯、扇 アイ 狂言袴（きょうげんかみしも）
場数	二場
上演時間	約1時間20分

小鍛冶（こかじ）
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