

一 熊野三社への巻絹の献上役を承った勅使は、都の分が届かないと語る

勅使が、従者とともに登場し、千本の巻絹を熊野三社権現に奉納せよとの勅命があつたが、諸国からの奉納品のうち、都の分が遅れていることを語る。

勅使 私は、今上天皇にお仕えする家来でございます。さて、我が主君は、靈験あらたか

な夢をご覧になり、千疋の巻絹を熊野三社に献納せよとの命令を下されました。その命に従つて、私は全国より巻絹を集めています。ところが、都より届くはずの巻絹が遅れています。届き次第、神前に納めようと思います。

二 都からの巻絹を携えた使者が、音無天神に参る

巻絹を担げた男が都から熊野へ向かっている。途中、音無天神の梅に心を揺るがされ、神に和歌を捧げる。

都の使者 さあ今から旅の始まりだ。旅衣を着て、紀州への道を、急ごう。

1. Imperial Officer Gathers Rolls of Silk for Offering at Kumano

The imperial officer (*waki*) enters with his retainer (*ai*) and mentions that he has received an order from His Imperial Majesty to dedicate one thousand rolls of silk fabric to the Three Great Shrines of Kumano in Kii Province (present-day Wakayama Prefecture). He also reports that among the dedications from all over the nation, but the one from Kyoto is delayed.

Imperial officer

I am an imperial officer, who serves the current emperor. Now, His Majesty had a wonder-working dream and ordered his people to dedicate one thousand rolls of silk to the Three Great Shrines of Kumano. Following the imperial order, I am coordinating the collecting of the rolls of silk from all over the nation. However, the rolls, which are supposed to have already arrived from Kyoto, have been delayed. As soon as they arrive, I will offer the rolls to the Deity of Kumano.

2. Silk-bearer from Kyoto with Rolls of Silk Heads to Kumano

The silk-bearer (*tsure*), who holds the rolls of silk, is traveling to Kumano.

When he arrives at the shrine of Otonashi Tenjin, he is moved by the plum blossoms and offers a poem to the resident deity.

Silk-bearer from Kyoto

My journey just starts! My journey just starts! Put on the travel attire and hurry on the road to the Kii Province.

Although things in the Kii Province are similar to Kyoto, no one can be relaxed during their journey. Especially today, since I received an imperial order to act as silk-bearer of the Emperor, and head to the southern lands with a heavy load. I pass Chisato Beach, whose name alone makes me feel like I've travelled a long way. The mountain trail ahead of me becomes steep and mossy. When does this suffering on the mountainous path end? There is no time to feel relaxed.

Even I, who have been suffering from this journey, will never miss the grace of the Emperor.

When I passed the Ki Barrier described in the poem as “*asamoyoshi*,” when I passed the Ki Barrier, I entered deep into the mountains which continue one after another. This is the very land of the Three Great Shrines of Kumano where I visit for the first time in my life. I have quickly arrived at the Kumano Hongū Shrine. I have quickly arrived at the Shrine.

As I was in a rush, I have already arrived at the Three Great Shines of Kumano. First, I would visit the Otonashi Tenjin Shrine for worship. Well, I can smell a blossom of winter plum. Where is it? Oh, this must be the one. Looking at these plum blossoms, I have something on my mind. I sincerely follow the deity. Deity of Tenjin, please make the wishes in my mind come true.

Group Reciters

While expressing my prayer in a poem and offering it to the deity in my mind, I shall hurry to the Hongū Shrine and carry out my duty first.

地

都と様子が似ている紀州とはいっても、旅では、心安らかになどしてられない。殊更に、このたびは帝の住まう王土の使いとして命を受け、重い荷を背負って南国に向かうのだから。名を聞くだけでも遠い、千里の浜辺を過ぎて山に入れば苔むす険しい道が続いている。いつ山越えは終わるのか。心の休まるときもない。

このような私でも、帝のお恵みに漏れることはない。

「麻裳^{あさも}よし」と歌われる紀の関を越えて遙々と、紀の関を越えて遙々と、山また山とに分け入れれば、こここそ、今初めて来た三熊野（熊野三社）の地。そのお山に早くも着いた、そのお山に早くも着いた。

急いで参りましたので、早くも三熊野（熊野三社）に着きました。まずは、音無^{おとなし}の天神にお参りしようと思います。おや、冬梅の匂いが薰ってきます。どこからくるのでしょうか。ああ、この梅ですね。この梅を見ていると、想いが浮かんできます。謹んで帰依いたします。天満天神様、心中の願いを叶えたまえ。

祈りの言葉を和歌にして、心中で神に捧げながら、急いで本宮に参上し、まずは公務を果たしましょう。

3. Silk-bearer Was Roped up Due to His Delay

The silk-bearer arrives at the Kumano Hongū Shrine. As soon as the imperial officer meets the silk-bearer, he reprimands the man for his delay and binds him with rope for punishment.

Silk-bearer Excuse me, but would anyone help me, please?

(The retainer of the imperial officer answers and leads the way)

Silk-bearer I have brought rolls of silk from Kyoto, sir.

Officer Why did it take such a long time? The due date was determined, and everyone else arrived to meet that prescribed time. What a blunder that only you have been delayed.

Reciters You cannot avoid the accusation! You cannot avoid the accusation. The imperial officer immediately binds the silk-bearer with rope, beats him, and makes him understand how he has to pay for his mistake. The officer makes the silk-bearer understand how he has to pay for his mistake.

4. Shinto Priestess Tells the Officer to Release the Silk-bearer

Shinto priestess (*shite*) appears and reveals that the silk-bearer offered a poem to the Deity Otonashi Tenjin. She asks the imperial officer to release the silk-bearer and tries to untie the rope that binds him, but she is not successful because it is tied hard.

三 熊野本宮に着いた都の使者、納品の遅れを咎められ、縛られる

都の使者が熊野本宮に着く。勅使は都の男に直面するや、遅参を叱り、縛り上げる。

都の使者 もうし、ご案内いただけますか。

(勅使の従者が応対し、使者を案内する)

都の使者 都より巻絹を持参いたしました。

勅使 なぜこんなに遅くなったのだ。日取りを決めて、皆がそれに間に合うように参上しているのに、お前だけが愚かなことを。

地 その身の罪は、免れられないぞと、その身の罪は免れられないぞと、すぐに縛りあげ、

荒々しく痛めつけ、罪の報いを思い知らせた、罪の報いを思い知らせた。

四 巫女が進み出て、使者の縛めを解くように言う

巫女が登場し、縛られた使者が音無天神に和歌を捧げたと明かす。使者を解放せよと言い、みずから解こうとするが、きつくてほどけない。

Shinto Priestess

Excuse me, but why do you bind the servant up? He is the man who made a poem at the Otonashi Tenjin Shrine and respectfully offered it to me yesterday. When the deity received the poem, His sacred mind could refreshingly escape from the Three Sufferings. Furthermore, there is another reason to untie him. This is such a shallow act. Now, untie the rope right away.

As if combing unkempt hair, now, you shall untie the rope.

Reciters As if combing unkempt hair, now, you shall untie the rope. Why doesn't a deity refuse to accept the poem offered to Him? Saying so, the priestess takes the rope, pulls the silk-bearer up, and tries to untie the rope binding him. However, it is bound just as stiffly as the ancient story of the branches of a pine tree at Iwashiro knotted together. Why did you tie the rope so hard? What a merciless person you are!

5. Silk-bearer Is Freed with the Help of Priestess

The imperial officer wonders and follows the priestess's suggestion to let the silk-bearer recite the first half of his poem. When the silk-bearer recites the first half of the poem, the priestess immediately follows him and recites the latter half. The priestess praises the silk-bearer's devotional heart and makes the officer untie his rope.

Officer May I ask what is happening here?

Priestess This man composed a poem at the Otonashi Tenjin Shrine and respectfully offered it to me. Untie the rope quickly.

巫女

もしもし、その下人をどうしてお縛りになるのですか。その者は、昨日音無天神で、一首の和歌を詠み、私に奉納した者である。その和歌を受け取ったところ、神の心は三熱の苦しみから涼やかに逃れることが出来た。それだけではない。まことに浅はかなことである。その縄を早く解きなさい。

櫛で乱れ髪を解くように、さあ、縄を解きなさい。

地

櫛で乱れ髪を解くように、さあ、縄を解きなさい。神は手向けられた和歌をお受けにならぬことがあるかと、縄を引つ張り、男を引き起こして縄目を解こうとする。ところがまるで岩代いわしろの松の枝のように、強く結ばれ、解けない。こんなにもきつく縛るのか。情けないことよ。

五 巫女は使者の歌の上の句に下の句をつけ、不審を解いて、縄を解かせる

不思議に思った勅使は、巫女の勧めに従い、男に和歌の上の句を詠わせる。巫女は即座に下の句を詠み、使者の信心をめめて、男の縄目を解かせる。

勅使

これはいったいどういうことでしょう。

巫女 この者は、音無天神で一首歌を詠み、私に手向けた者です。すぐに縄を解きなさい。

- Officer I did not anticipate hearing such a mysterious story. I cannot believe that such a menial man is able to make a poem. I would be afraid to tell you that it is a doubtful divine revelation.
- Priestess Are you still insisting that it is a lie even though I told you my words meet the decision by the deity? Then, ask the man about the first half of the poem he offered to me yesterday. I will show you the truth by reciting the latter half after him.
- Officer Hereupon there is no point in contradicting her suggestion. You, if you truly recited a poem, tell us the first half of it.
- Silk-bearer There is no reason now to hesitate. I saw such a beautiful winter plum blossoming in marvelous hue behind the mountains in this Otonashi. Touched by the blossom, I recited "The plum blossom, you just open your flowers quietly at this land of Otonashi"
- Priestess "without your scent, who notices you are there?" It is certain that he made this poem.
- Reciters It is obvious by the clarity of deities' minds that they have a sacred vow not to tell lies, and therefore strive to teach us honesty. That is why his poem, read in innocence, was willingly accepted. Therefore, please stop doubting the person who read this poem and forgive him now. Even if the poem is hidden in his heart, deities can read it with their supernatural power. As long as you learn it now, no doubt is necessary here. Stop sticking to your idea and release the rope right away.

勅使

これはまた不思議なことをお伺いしました。これほど身分の賤しい者が、歌など詠めるとは思えません。どうも怪しげな御神託かと存じます。

巫女

神慮だというのに、まだ偽りと申すのか。それではあの者が昨日私に奉納した和歌の、上の句を問いかけてごらんなさい。私は下の句を続けてみせましょう。

勅使

この上は、あれこれ言っても仕方がない。おい、お前が本当に歌を詠んだというのなら、その上の句を申してみよ。

都の使者

もう遠慮することはない。この音無の地の山陰に、かくも美しい冬梅が、ひときわすぐれた色合いに咲くのを見て、ふと心に染まることがあり、「音無にかつ咲き初むる梅の花（この音無の地にひっそりと、咲いたばかりの梅の花よ）、

巫女

句はざりせば誰か知るべき（この香りがなければ誰がそれと気付くだろう）」と詠んだのは疑いもないことだ。

地

もとより、嘘方便を捨てて正直を説くというご誓願は、曇りない神心でも明らかだ。素直な心で捧げられた和歌をご受けになったのだ。もはや疑うことなく、この歌を詠んだ者を許しなさい。また心中に隠した歌であっても、神は通力でお知りになるのですから、まことにお疑いは無用のこと、ごだわりはお捨てになって、この縄目を早くお解き下さい。

6. The Priestess Lauds Poems and Dances

The priestess praises the virtue of Japanese poems and dances. She further offers a Shinto prayer and performs a sacred Shinto *kagura* dance.

Reciters Deities can increase their spiritual power when people admire them. People spend their days relying on the deities' protection.

Priestess We can live happily like we do today because the poems function just as the mantra of Buddha and Bodhisattva.

Reciters Mystic syllables, which are the words of Buddha and Bodhisattva, express Truth in limited words. You will not hear noises of sufferings in the three vicious worlds: hell, preta, and the world of sub-human species. If you calmly sit in meditation, drowsy earthly desires will leave you.

Reciters The holy power of mystic syllables helps our innate spirit to illuminate inside of ourselves. You will experience the attainment of Buddhahood, which is like being covered by the light of the full-moon, and your earthly desires will disappear. Just like the power of mystic syllables, if you read a poem, you can shun any evil thoughts, Heaven is purified, and the Earth appears to be peaceful. It is said in a holy script that a poem originally relates to the stage of stable enlightenment and the truth which embodies the cosmos.

Priestess Well, a Brahman from India,

六 和歌の徳を賛美しつつ、巫女は舞い、のちに神楽舞へと移る

巫女は和歌の徳を称えながら舞う。さらに祝詞を捧げて神楽を舞う。

地 そもそも、神は人々が敬うことによつて神力を増し、また人はそのような神の加護に頼つて日々過ごす。

巫女 このように世を楽しく過ごせるのも、和歌が仏や菩薩の聖なる言葉のようなものだから。

地 仏や菩薩のお言葉である陀羅尼は、少ない言葉に真理を含み、地獄・餓鬼・畜生の三悪道の苦難が聞こえることはなく、心静かに座禅を組めば、煩惱の眠りは去っていく。

地 この陀羅尼によつて、私たち本来の霊の光がたちまち自らを照らし、満月の光のような悟りの境地が現れて、煩惱は消えていく。同じく和歌を一首詠めば、あらゆる悪念が遠ざかり、天は清まり平安な地をあらわす。和歌とはもともと、全宇宙と一体の真実、不動不変の悟りの境地にも通じると、説かれていたのではなかったか。

巫女 さて天竺（インド）の、

- Reciters the Brahman held the hands of Gyōki Bodhisattva and read the poem that “We are finally able to meet just as we promised at the training hall of Gautama Buddha at Vulture Peak.” Master Gyōki responded, “I am blessed to be able to see you, the incarnation of Monjusri Bodhisattva, again because our promise at the birth place of Gautama Buddha, Kapilavastu, is realized.” It must be the virtue of the poem that they could reveal to each other that they are incarnations of Buddhas. Also, even I do not talk much about them, but you must have heard the legends that in the ancient time of the gods, a deity named Susano’o-no-mikoto, recited the poem “Clouds rise in layers. Several-fold fences in this Izumo ...” and the Deity of Sumiyoshi chanted “the world is as cold as a night ...” It is also the power of the poem that untied the knot, which was tied as hard as a sacred Shinto rope to hold the man. The poem could release the knot just as a spring breeze eases and opens flower buds of weeping cherry trees.
- Officer Now, please offer a prayer, and ask the possessing deity to return.
- Priestess *Kinjō saihai* (a prayer to deities). This Mount Kumano is located at the southeast of the Country of Thusness (it is told that this means Paradise, or may be another name for Japan) and has become a sacred land because the holy light emitted from Mount Kongoh reached here. The present Mount Ōmine is this very sacred land.
- Reciters Then, this Mount Kimpu in Yoshino must represent the mandala of the Diamond Realm, which embodies the wisdom of Mahavairocana.
- Priestess The world of the Lotus Treasury, where Vairocana Buddha rests on the Great Lotus Flower. On the other side, Kumano is the mandala of the Womb Realm, which represents the mercy of Mahavairocana.

地

婆羅門僧正は、行基菩薩の御手を握り、「靈山の釈迦の御もとに契りてし真如朽ちせずあひ見つかるかな（靈鷲山の釈迦の道場でお約束した通りに、お目にかかることができましたね）」と和歌に詠まれ、そのご返歌に行基様が「迦毘羅衛に契りしことのかひありて文殊の御願あひ見つるかな（釈迦生誕の迦毘羅城でお約束したことが実現して、文殊菩薩の化身であるあなたに再び会うことが出来ました）」と詠まれ、お互いに仏の権化であると明らかにされたのも、和歌の徳ではないか。また神代においては、素戔鳴尊が「八雲立つ出雲八重垣」と歌われ、住吉明神が「夜や寒き衣や薄き片そぎの」と詠じられたとの言い伝えは、言わなくても伝え聞いていることだろう。注連縄のようにしつかり縛り付けられたあの男の縄目を、吹く風が糸桜のつぼみを開かせたように解き放つたのも、和歌の力ゆえと思われる。

勅使

それでは祝詞を差し上げられて、神をお戻し下さい。

巫女

謹上再拜（神に祈る言葉）。そもそもこの熊野山は、法性国（極楽浄土とも、日本の別称とも）の東南にあたり、金剛山から発せられた靈光がこの地に飛来して靈地となった。今の大峯がそれである。

地

それならばこの、吉野の金峯山は大日如來の智慧を表す金剛界の曼荼羅であり

巫女

千葉大蓮華に廬遮那仏（大日如來）の座する華藏界、対する熊野は大日如來の慈悲を表す胎藏界の曼荼羅、

Reciters It assimilates to the Pure Land of Mahavairocana. It is truly welcome!

[*kagura*]

A sacred dance which is performed by a goddess or a woman possessed by a deity. A Japanese flute, small and large hand drums, and a drum accompany the dance. The slow music and chorus at the beginning gradually shift to faster chanting.

Reciters The priestess who chants prayers appears crazy and mysterious. The priestess who chants prayers appears crazy and mysterious. It seems that she is truly possessed by an authentic deity. She dances frantically and announces the oracle. How awesome!

7. Priestess Dances While Possessed by the Deity And Lauds Kumano

The priestess possessed by the deity extols the spiritual dignity of the Three Great Shrines of Kumano and keeps dancing frantically. The possessing deity eventually leaves, and she returns to normal.

Priestess Amitabha Buddha transforms and appears at the Shōjō-den Hall in Kumano Hongū Shrine.

Reciters Amitabha Buddha mercifully leads sinners to the Buddhahood, even those who commit the ten evil deeds: killing, stealing, committing adultery, lying, using immoral language, slandering, equivocating, coveting, anger, and false views.

Priestess His Holiness shows great compassion even to those sinners who commit the five deadly sins and go to the Avici Hell.

地 大日如来の密厳浄土にも擬せられる。ああ、なんとありがたいことだろう。

〔神楽〕

女神や神がかりの女性が舞う、神聖な舞い。笛、小鼓、大鼓、太鼓で奏される。はじめはゆったりしているが、次第にかかってゆく。

地 祝詞を捧げる巫女の物狂のありさまは、不思議なものを見るようだ。いかにもあらたかな神懸かりらしく、躍り上がっては託宣を述べている。なんと恐ろしいことだ。

七 仏法盛んな熊野の地を称えながら、巫女は神がかりの激しい舞を見せる

神がかりとなつた巫女は熊野三山の霊威を称えて舞い狂うが、やがて神はお上がりになり、正氣に戻る。

巫女 熊野本宮証誠殿には阿弥陀如来が姿を変えて現れ、

地 十悪（殺生・偷盗・邪淫の身三、妄語・両舌・悪口・綺語の口四、貪欲・瞋恚・邪見）の罪を犯した者たちを仏の道に導き、

巫女 無間地獄に落ちる五逆を犯した罪人を憐れむ。

- Reciters The hall called Kumano Hayatama Shrine
- Priestess is recognized as the incarnation of the Buddha of Healing.
- Reciters As medicine,
- Priestess His Holiness saves people twice, in this world and another world.
- Reciters Ichiman Hall is recognized as a transformation of Monjushi Bodhisattva.
- Priestess He is the Bodhisattva who governs wisdom in three times – present, past, and future – and leads people to Buddhahood through his wisdom. His Holiness is also called “Kakubo.”
- Reciters The Jūman Hall is considered as a transformation of Samantabhadra.
- Priestess Kumano Mountain is full of Bodhisattvas who offer their protection.
- Reciters Such various deities probably came upon her and are possessing the priestess. She swings her hair and wildly shakes the Shinto *hei* stick. She jumps up to the sky like a bird, stomps the ground, loudly rubs Buddhist prayer beads, swings the sleeves, and raises and lowers her legs. She performs all the movements of dance. “It is the time now. Deities are leaving now.” Saying so, even before finishing the words, the priestess becomes sober and returns to normal.

地 中の御前と呼ばれる新宮は、

巫女 薬師如来が姿を変えて現れ、

地 薬となつて

巫女 この世と来世の二世にわたり人々を救う。

地 一万の宮は文殊菩薩の化現であり

巫女 現在・過去・未来の三世の智慧ちえを司つて人々を悟りに導く「覚母」といわれる。

地 十万の宮は普賢菩薩の化現であり、

巫女 熊野全山に守護の菩薩が満ちあふれている。

地 数々の神々は、かの巫女に降りられたのか、巫女は髪を振り乱し、御幣を激しく振り立てて、鳥のように空に向かって翔け、地にまた躍り、数珠を揉み、袖を振り、足を上げ下げして、舞の所作を尽くす。もはやこれまで、神は上からせ給う、と言ひ捨てれば、その声のうちより、狂乱は覚めて、巫女は正氣に戻つた。

Makiginu (The Rolls of Silk)

Synopsis

Makiginu means a roll of silk fabric wrapped around a core. High quality ones were offered as gifts to deities and nobles.

The emperor has a miraculous dream and orders one thousand rolls of silk to offer to the Three Great Shrines of Kumano in Kii Province (present-day Wakayama Prefecture). An imperial officer is put in charge of receiving the rolls of silk from all over the nation in Kumano, but soon feels frustrated with the silk-bearer from Kyoto who has not yet arrived. Meanwhile, the silk-bearer from Kyoto stops by the Shrine of the Deity Otonashi Tenjin to pray, on his way to the Kumano Hongū Shrine. He offers a poem because he is attracted by the scent of plum blossoms in the precincts of the Otonashi Tenjin Shrine.

Although the silk-bearer from Kyoto finally arrives at Kumano Hongū Shrine, he is charged for his delay and bound with rope by the imperial officer. Then, a Shinto priestess, who is possessed by the Deity Otonashi Tenjin, appears and orders the imperial officer to release the silk-bearer, because the poem offered by the man eased the deity's suffering. At first, the imperial officer doubts the priestess's words because he believes that such an ignoble man like the silk-bearer would be unable to read a poem. However, the priestess proves herself by having the silk-bearer recite the first half of his poem, which she herself then correctly completes. The silk-bearer is therefore released.

The priestess dances and praises the virtue of the poem. Responding to the imperial officer's request, she offers Shinto prayers and performs a Shinto *kagura* dance. While dancing, she is intensely possessed by a deity. She roughly swings a sacred *hei* stick, jumps and soars, and throws herself to the ground. Eventually, after the priestess dances in a frenzy for some time, the deity who possessed the priestess leaves her body, and she returns to normal.

Highlight

Kumano Hongū Shrine, located in the mountains of Kii Province, is the stage of this drama. The mystic story, played in a precinct of the shrine that is surrounded by crisp and serene nature, relaxes and mellows the audience, and invokes a mysterious feeling, which they might feel slightly nostalgic.

The silk-bearer from Kyoto puts the reading of a poem and the offering of it to a deity before the delivery of important rolls of silk to the shrine. His mind-set is blessed by the resident deity. In contrast, the imperial officer whose mind is restricted by rules is softly reproved by the deity for his tying up of the silk-bearer. He becomes aware of the value of the heart, with which it is tasteful to read a poem, rather than being chained by rules and assumptions. Since ancient time, the Japanese have believed that a poem has a mysterious power. Such recognition would exist in the background and emergence of this piece. The highlight of this piece is the set of scenes in which the priestess is gradually but fiercely possessed by a deity while lauding the virtue of a poem and dancing; the scenes shift from *kuse* to *kagura* and continue to *kiri*.

School	All five	
Category	The Fourth-group Noh	
Author	Unknown	
Subject	Unknown	
Season	Winter (December)	
Scenes	Kumano Hongū Shrine and Otonashi Tenjin Shrine	
Characters	<i>Shite</i> (lead part)	Shinto priestess
	<i>Tsure</i> (the companion of <i>shite</i>)	Silk-bearer from Kyoto (male)
	<i>Waki</i> (supporting cast)	Imperial officer
	<i>Ai</i> (interluding part)	Retainer of the imperial officer
Mask	<i>Shite</i>	<i>Masukami, Naki-zō</i> , etc.
Costumes	<i>Shite</i>	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>Okina-eboshi</i> (<i>eboshi</i> headdress used by old men or Shinto priests and priestess) (or <i>maeori-eboshi</i>), <i>hakama</i> in <i>ōkuchi</i> -style (scarlet), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke</i> (a type of <i>kosode</i> style <i>kimono</i>) / <i>surihaku</i> (or <i>nuihaku</i>), <i>koshimaki</i> , / <i>nuihaku</i> , <i>koshi-obi</i> (belt) and a fan. Holds a Shinto <i>hei</i> stick.
	<i>Waki</i>	<i>kazaori-eboshi</i> (<i>eboshi</i> -style headdress), <i>chōken</i> , <i>kitsuke</i> / <i>atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Tsure</i>	<i>kake-suō</i> (tops of <i>suō</i> style <i>kimono</i>), <i>kitsuke</i> / <i>dan-noshime</i> (<i>noshime</i> style <i>kimono</i> with very wide stripes), <i>hakama</i> in <i>ōkuchi</i> -style (white), and <i>koshi-obi</i> . Holds a folded white <i>mizugoromo</i> inside bamboo.
	<i>Ai</i>	tops and bottoms of <i>kimono</i> for <i>kyogen-kata</i> , <i>kitsuke</i> / <i>shima-noshime</i> , <i>koshi-obi</i> , and a fan. Holds a sword and puts a rope in his sleeve.
Number of scenes	One	
Length	About 1 hour and 20 minutes	

巻絹(まきぎぬ)

あらすじ

巻絹とは、巻いた絹の反物のこと。とりわけ質のよいものが献上品とされました。

時の帝が、霊夢をご覧になり、熊野三社に千疋(せんびぎ)の巻絹を奉納せよとの勅令をお出しになります。その命を受けた勅使は、熊野で全国から奉納される巻絹を受け取りますが、都からの使者がなかなか来ずに、業を煮やしていました。そうとは知らず都の使者は、途中で音無天神にお参りし、折から咲く梅の香りに心を惹かれ、和歌を一首取っていたのです。

使者は、ようやく本宮に着いたのですが、納品が遅れたことを責められ、勅使に縛り上げられてしまいます。そこへ音無天神の霊が乗り移った巫女が現れ、使者が手向けた和歌によって苦しみを和らげられたと告げ、勅使にその戒めを解くように命じます。勅使は使者のような賤しい者が歌を詠めるはずもないと疑うのですが、使者に詠ませた上の句に、巫女が下の句をつけてその確かさを証したので、使者は縄を解かれ自由の身になりました。

巫女は和歌の徳を褒め称えながら舞い、さらに勅使の願いに応じて祝詞をあげ、神楽を舞います。そのうちに激しい神がかりとなっていく。御幣も乱れ、飛び上がり、地に臥せるなど激しく狂い舞った後、やがて憑いていた神が上がらせられたと見え、巫女は正気に立ち戻るのでした。

みどころ

この曲の舞台は紀州の山中にある熊野本宮。清々しい自然に囲まれた聖域で演じられる神秘的な物語は、見る人の心を寛がせて深く広げ、郷愁とも、懐かしさとも呼べるような不思議な感情を呼び起こすでしょう。

大切な巻絹を届けることは二の次で、和歌を詠み、神に捧げることが優先した都の使者の心がけは、神に愛でられました。一方、世の中の決まりごとに縛られる勅使は、都の使者を縛り上げたことを神にやりわりといさめられ、決まりごとや思い込みだけではない、和歌を詠める心のあり様の素晴らしさに気づかされるのです。古来日本では、和歌には神秘的な力があると思われてきました。そこにこのような曲ができた背景があるかも知れません。この和歌の徳を賛美して、巫女が舞いながら、次第に神がかりの勢いを増していく、クセから神楽、キリへと続く一連の場面は大きな見どころです。

その内容も気配も浮世離れた、深い森のなかの出来事にゆったりと身を置き、心で感じていただければと思います。

流儀 五流にあり
分類 四番目物
作者 不詳
題材 「沙石集」巻五末所収の歌徳説話によるものか
季節 冬(12月)
場面 熊野本宮および音無天神社

登場人物	シテ	巫女
	ツレ	都からの使者(男)
	ワキ	勅使
	アイ	勅使の従者
面	シテ	十寸髪(増髪[ますかみ])、「泣増」など
装束	シテ	鬘、鬘帯、翁烏帽子(前折烏帽子)、緋大口、水衣、着付・摺箔(縫箔)、腰巻・縫箔、腰帯、扇。幣をもつ
	ワキ	風折烏帽子、長絹、着付・厚板、白大口、腰帯、扇
	ツレ	掛袷袍、着付・段熨斗目、白大口、腰帯、白水衣を畳んで竹にはさみ、持つ
	アイ	狂言袷(かみしも)、着付・縞熨斗目、腰帯、扇。太刀を持ち、袂に縄を入れる

場数 一場
上演時間 約1時間20分

巻絹(まきぎぬ)
Makiginu (The Rolls of Silk) ©2018 the-noh.com

発行: 2018年1月10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

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