

1. The Mountain Priests Come to Mount Kazuraki

A party of mountain priests from Mount Haguro in Dewa Province (present-day Yamagata Prefecture) determined to visit Mount Kazuraki to offer prayers to the deity of Kazuraki and enter into the mountains at midwinter. They are however forced to halt due to the snow and to seek temporary refuge beneath a tree.

Party of Mountain Priests

Visiting the ancient abode of the goddess, visiting the ancient abode of the goddess, we shall go to Mount Kazuraki.

Mountain Priest

The one who stands before you is a mountain priest from Mount Haguro in Dewa Province. I now intend to enter the great mountains of Ōmine and Kazuraki.

Party of Mountain Priests

During our journey we find dew on the sleeves of our holy garments each morning, because...

Accompanying Mountain Priests

On our journey finding dew on our sleeves each morning, because...

Party of Mountain Priests

we sleep in the wilderness with a rock as a pillow underneath a pine tree. Continuing such a travelling life, we tramp through one mountain after another, tramp through the mountains, and before long we have arrived at Mount Kazuraki. We have arrived at Mount Kazuraki.

Mountain Priest

Since we hurried, we have soon arrived at Mount Kazuraki.

葛城 かづらき

一 山伏一行、冬の葛城山へ入る

出羽国（山形県）羽黒山の山伏の一行が、葛城の明神に詣でようと志し、真冬の葛城山へ入る。雪のために木陰で休むことを余儀なくされる。

山伏一行 神の昔の跡を訪ねて、神の昔の跡を訪ねて、葛城山へ参ろう。

山伏 私は出羽国羽黒山から来た山伏でございます。このたび大峯葛城に入ろうと思いません。

山伏一行 鈴懸衣の袖に朝の霜を置いて起き伏しする旅は

同行の山伏 朝の霜を置いて起き伏しする旅は

山伏一行 岩を枕に松の根元に宿を取る。そんな旅暮らしを重ねて、峯続きの山をいくつも踏み分け、越えて行けば、程もなく葛城山に着いた。葛城山に着いた。

山伏 急いで参りましたので、程なく葛城山へ着きました。おや大変だ、また雪が降って

Oh, no. It starts to snow again. We shall rest underneath this tree while it is snowing.

2. Mountain Priests Lodge at a Woman's House

A woman passes by when the party of mountain priests is resting. She introduces herself as a resident of Mount Kazuraki and expresses sympathy for them having to walk in deep snow, which is difficult even for local people. She invites them to stay at her small house for one night. The mountain priests accept her offer and arrive at her house after travelling along a steep path with her.

Woman Living in Mt. Kazuraki

Excuse me, but may I ask where you, the group of mountain priests, plan to go?

Mountain Priest

Are you talking to me? May I ask who you are?

Woman I am a woman living on Mount Kazuraki. Even I, a local woman who is familiar with this path, may lose my way home after picking up firewood, as the route is covered by this snow storm. It would be even harder for travellers like yourselves who have no knowledge of this mountain to find the right way. I pity your situation. Although it's a humble place, why don't you come and stay at my house for one night?

Mountain Priest

What a wonderful offer. This is not our first time, as we have come into these mountains many times and made ourselves familiar with the path. Even so, this snow storm stuns us. We truly appreciate your kind offer.

きたぞ。こちらの木陰に立ち寄ってやりすごそうと思います。

二 山伏たちは、山に住む女に宿を借りる

山伏の休んでいるところにひとりの女が通りかかる。女は葛城山に住む者だといひ、雪深いこの地は地元の人でも大変だからと同情し、自分の庵で一夜を明かすよう勧める。山伏たちは同意して、一緒に険しい道を進み、女の庵に着く。

葛城山に住む女

もし、その山伏はどちらへ行かれますか。

山伏

私のことでしょうか。あなたはどなたですか。

女

私は葛城山に住む女でございます。柴を取って帰るとき、(地元の私が)通い慣れた道でさえ、吹雪にかき消されて、家路を見失いがちになるほどです。ましてや何もわからない旅人が、どこへどう行けばよいかなどわからないでしょう。お気の毒ですね。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。

山伏

これは嬉しいお言葉ですね。今に始まったことではなく、たびたび、この山に峯入りして、通い慣れた山道ですが、この吹雪に、呆然としておりました。お心遣い、有難うございます。

So, which direction shall we proceed?

Woman It's a small house in the bottom of a valley located behind this sharp cliff. Although I have a simple lifestyle, please make yourself at home until this constant snow stops and the skies clear.

Mountain Priest
We will follow you then. Saying so, we come out from the shadow which never receives the glow of a sunset light in the mountain.

Woman The path along the cliff is steep and harsh enough even without snow.

Mountain Priest
The local woman who leads us on the path...

Woman and Mountain Priest
Her rain hat appears to bear the entire weight of the snow piling up on Mount Go-san in China. Her shoes look lovely stepping on the snow like white flowers in Chu.

Group Reciters
On the sedge rain hat above her shoulder, on the rain hat above her shoulder, piled up is the white snow. It looks like the full moon. The bundle of snow-covered twigs she bears looks like a bouquet of flowers without fragrance. Looking at the figure of a woman going home in the mountain, her hat and bearing twigs are all buried in the snow. Yes, we follow the path of the valley in the snow, keep going and reach her home. We arrive at her hut made of humble wood. We arrive at her humble house.

さて、お宿はどちらですか。

女 この^{さま}杣（険しい崖）伝いの向こうにある谷の下の庵です。わび住まいですが、降り続く雪が途切れて、晴れ間が見えるまで、お体をお休めください。

山伏 それではお供して参りましょうと言い、夕べの山の日の当たることのない陰から、

女 雪がなくても険しい杣伝いの

山伏 道を先導する山の人の

女・山伏 笠は、呉山（中国）に降る雪をいただくかのように重く、杳は、楚の白い花のような雪を踏んで、芳しい。

地 肩上の笠には、肩上の笠には、白雪が載り、影のない月を傾けるかのように、担っている柴には、白雪がからんで香りのない花を手折ったかのように。山の人帰る姿は、笠も薪も雪に埋もれているよ、そう、このように雪が下る谷の道を、たどりたどって帰って来て、柴の庵に着いた、柴の庵に着いた。

3. She Makes a Fire and Treats the Mountain Priests

When they arrive at her house, she makes a fire with firewood and makes the party warm. Generating their conversation from the fact that the firewood is called “*shimoto*,” the mountain priest and woman enjoy conversing about old poems and *yamato-mai* (a type of sacred dance).

Mountain Priest

Oh, how wonderful! We lost our way under the heavy snow, but now you provide us with lodging for the night. I cannot express how much I appreciate your kindness.

Woman It will be extremely cold at night. I will unbundle these *shimoto* twigs to make a fire. Please warm yourself by the fire.

Mountain Priest

Oh, how interesting. Is this firewood called *shimoto*?

Woman Oh, please don't be foolish. It seems that you are not familiar with poems if you do not know the bundle of twigs which are gathered at snowy Mount Kazuraki are called *shimoto*.

Mountain Priest

I see now, how interesting. So, the wood of *shimoto* must mean something special for Mount Kazuraki.

Woman Needless to say, it is from a line of an old poem. The vine which is used to bind *shimoto* firewood has a connection with this Mount Kazuraki because of its name. It is said that this is an old poem of *yamato-mai*.

三 女は火を焚き、山伏をねぎらう

庵に着くと、女は薪を焚いて、山伏たちに暖を取らせる。薪の小枝を「標」と呼ぶことをきつけにして、山伏と女は、古歌や古くから伝わる大和舞を話題に語らう。

山伏 ああ、嬉しいことごとございます。今の雪に前後もわからずにおりましたので、今夜お宿をお貸しいただき、かえすがえすも有難うございます。

女 余りにも夜が寒うございますから、この標を解いて、火を焚き、あたれるようにいたしましょう。

山伏 おや、面白い、標とは、この木のことですか。

女 おやまあ、ただけませんね。この葛城山の雪の中で、拾い集めて束にした木々の梢を、標だところ存じないのは、歌心がおありではないようですよ。

山伏 これは面白い。さては標という木は、葛城山に由緒のある木なのです。

女 言うまでもなく、まさに古い歌の言葉。標を結ぶ葛を、この葛城山の名に寄せている。これは大和舞の歌といわれる。

Mountain Priest

Yes, truly, it reminds me of the old poem of *yamato-mai* and the days when the poem was made.

Woman In this falling...

Woman and Mountain Priest
snow,

Reciters A poem says, "On Mount Kazuraki where I bundle the firewood of *shimoto*, the snow keeps falling. I keep falling in love with you, like the snow that never stops." Reciting the poem, dancing a *yamato-mai*, snow falls on the dancing sleeves. I cannot think that it is only an ancient event. In the evening, smoke rises and trails from a humble hut located on the peak of Mount Takama enveloped in white clouds. Although I recognize that I have no connection with the smoke rising a great distance away, I now make a fire with pine twigs, accompanying the smoke. I now make a fire with pine twigs, sympathizing with the smoke.

I heard that the lightning bolt flashing between the trees on Mount Kazuraki looks like the fire that a mountain priest makes with flint. Truly the world is as fragile as a flash of lightning, a drop of morning dew, or the spark made by a flint. Believe that the brilliancy of this world finishes in a blink of an eye. Putting my lament on firewood, I shall burn my growing feeling with it.

Woman The color of the clerical garment, who renounced the world, is deep.

Reciters You devote ourselves to the Way of Buddha and cleanse your souls. Your charcoal-color sleeves appear dyed in the pure white snow. The mountain priests' *suzukake* (bobbles for the costume of mountain priests) are frozen and crinkled. Gathering *shimoto* firewood,

山伏 そうそう、まことに、古い大和舞の歌を思い出し、その昔を思うことだよ、

女 折から雪も、

女・山伏 降っているから。

地 「しもとゆふ葛城山に降る雪は間なく時なく思ほゆるかな（しもとを結わえる葛城山で、雪は絶え間なく降り続くというけれど、私も同じくあなたのことを思い続けているよ）」と詠む歌の、言葉に添える大和舞の袖も、降りかかる雪も、古い昔のよそ事だとも思われないう。かけ離れた彼方のものと見ていた、白雲かかる高間山の峰の柴屋の夕煙に、松の枝を添えて焚こうよ、松の枝を添えて焚こうよ。

葛城山の木々の間に光る稲妻は、山伏が火打石を打って出す火のように見えるというが、まことに世の中は、（稲妻の）電光、朝露、火打石の火といった一瞬の輝きの間のようににはかないものだと思え。ただ我が身の嘆きも取り添えて、つるる思いを真柴に載せて焚こうよ。

女 世捨て人の墨染めの衣の色は深く、

地 仏道精進して心を澄まし、その墨染めの衣の袖も、さながら真つ白い雪の色を染めたかのよう。山伏の篠懸もこごえて冴え冴えとしている。標を集め柴を焚き、寒風

making a fire, and warming ourselves. Just as the word *yamabushi* means (the Japanese characters for *yamabushi*, mountain priest, literally mean “one who lies in the mountains”), here on Mount Kazuraki, please lie down on your own sleeves and rest yourselves. Please rest.

4. The Woman Reveals that Who She is and Disappears

When the mountain priests start their midnight devotional exercise, the woman requests that they pray for her to ease her sufferings. To the mountain priest who wonders why, she explains an ancient incident which created her sufferings and she then disappears after revealing that she is the incarnation of the deity of Kazuraki.

Mountain Priest

How delightful! I dried my *suzukake*. I should hasten to start the Late Night Prayer (the devotional exercise which is conducted around four o'clock in the morning).

Woman Oh, how wonderful that you will offer a prayer! My spirit suffers. Could you make a special prayer for me when you make this regular devotional exercise?

Mountain Priest

Well before offering a prayer, I must say that I am surprised that you are suffering. Could you tell me what exactly your suffering is?

Woman Even in normal situations, a woman is a sinful being because according to Buddhism she possesses the Five Sins. Even worse, I was forced to accept the curse as punishment for neglecting Buddha's Law. I was therefore bound by the Kazura vine named after this mountain and endure the torture of the Three Torments* in Buddhism. Please help me.

を防ぐ。ここ葛城山で山伏の名の通り、袖を片敷きに枕として、体をお休めください、お体をお休めください。

四 女は葛城の神であると明かし、消える

夜の勤行をしようとする山伏に、女は自分の苦しみを和らげるよう、祈ってほしいと頼む。いぶかる山伏に、女は、苦しみのもとになった昔の出来事を語った後、葛城の神の化身であると明かし、消える。

山伏 ああ嬉しい、籐懸すずかけを干しましたよ。急いで後夜ごやの勤め（深夜・午前四時頃に行う勤行）を始めようと思います。

女 まあ、お勤めとは、有難いことです。私には悩める心がありますが、お勤めのついでに、加持祈祷して鎮めてくださいませ。

山伏 そもそも、あなたに悩みがあるとは、どういったことでしょうか。

女 ただでさえ、女は五つの障りを持つ罪深いものだが、仏法をないがしろにした咎めの呪詛を負い、この山の名を負う葛城によって身を縛られて、三熱の苦しみ※を受けている。この身を手助けしてくださいませ。

* Three Torments (The Three Kinds of Heat): In Buddhism, it means the sufferings created by three kinds of heat, which originally considered that a dragon receives. In medieval times, it was considered that a deity accepts Three Torments as a scapegoat for all living creatures.

Mountain Priest

It sounds strange. Why are you suffering from Three Torments although you are not a god?

Woman I am ashamed to admit that I was bound by a rope of Acala in the past because I failed to build a stone bridge for the sake of the Law of Buddha. My suffering therefore continues even today.

Mountain Priest

How mysterious! You must be the ancient goddess, the deity of Kazuraki herself, who is endlessly suffering.

Woman A holy rock embodies a deity...

Mountain Priest

the rock covered only by vines...

Woman no one can remove all the leaves of the binding vines even though one tries so many times.

Mountain Priest

(the leaves of the vine) creep all over the rock...

Woman dew drops remain on them...

Woman and Mountain Priest

I am plagued by frost. I feel my body so heavy that I can hardly

※三熱の苦しみ…もとは仏教で龍などが受ける三種の熱の苦しみのこと。中世には神が引き受ける衆生の苦しみという意味を持っていた。

山伏 そもそも神ならぬ身に、三熱の苦しみがあるだろうか。

女 恥ずかしいことに、その昔、仏法のための岩の橋を架けなかったことへの咎めとして、不動明王の索で身を縛られて、今も苦しみの絶えない身だ。

山伏 これは不思議なことだ。さては昔の葛城の神の、苦しみの尽き難いその姿か。

女 石を一つの神体として

山伏 葛葛だけがかかる巖は、

女 いくら撫でてでも葛の葉を取り尽くすこともできない。

山伏 (その葛の葉が) 這い広がって、

女 露が置き、

女・山伏 霜に責められて、起き伏しの立ち居振る舞いの動きは、ままならないほど重く、重

move when I wake up, stand up, or move. I stay inside the cave house with a heavy rock door.

Reciters The deity of Kazuraki, who feels pain at showing her face at dawn, receives the suffering of the Five Marks of Decrepitude. Please say a mystic prayer for me. As soon as she completes her words, the goddess hides herself. The goddess disappears.

[Interlude]

5. A Villager Narrates the History of Mount Kazuraki

A villager living near Mount Kazuraki passes by and introduces the following story associated with Mount Kazuraki to the party of mountain priests. “Long, long ago, En no Gyōja (Great Mountain Priest En) suggested that the deity of Kazuraki build a bridge between Mount Kazuraki and Mount Ōmine for the sake of mountain priests who undergo ascetic training. The deity of Kazuraki agreed to the request and started the construction; however, she worked only in the night time as she was ashamed to let her body be seen during the daytime. At the end, dawn broke before she finished her job. The bridge was left incomplete. The angry En no Gyōja bound the deity of Kazuraki with vines.” When the mountain priests explain that they were asked to pray for a woman whom they met a short while earlier, the villager recommends that they pray for her because she must be the incarnation of deity of Kazuraki. Then he leaves.

たい岩戸の内にいる。

地

夜明けに顔を見られるのは辛い葛城の神は、五衰の苦しみを受けている。加持祈祷してくださいませと、言うかと思えば、神は隠れてしまった、神は隠れてしまった。

〔中入り〕

五 近在の人が葛城山の謂れを語る

葛城山近在の人が通りかかり、山伏に葛城山にまつわる次のような物語を紹介する。「昔、役えんの行者が、修行者たちのためになるからと、葛城山と大峯との間に橋をかけてはどうかと葛城の神に相談した。葛城の神はそれを受けて橋作りに取り掛かったが、女体の神であったため、昼は恥ずかしく思ってた夜の間だけ作業し、結局、成就しないまま夜が明けて、半端仕事になってしまった。役の行者は怒り、葛城の神を葛葛で縛った」山伏が、先刻出会った女から加持祈祷を頼まれたことを伝えると、近在の人は、葛城の神が現れたのだから、加持祈祷するようにと勧めて去る。

6. Deity Kazuraki Appears and Show a Dance

While the group of mountain priests exercise their Late Night Prayer, the deity of Kazuraki appears in her female body bound by vines. The deity of Kazuraki compares Mount Takama (Mount Kongō) near Mount Kazuraki to the Heaven of Takamagahara and dances respectfully. After dancing, in the white light of the moon and the shining white snow, she attempts to avoid revealing her displeasing figure and hides herself before dawn breaks.

Party of Mountain Priests

Straighten our charcoal-color sleeves, on a mossy stone bridge, straighten our charcoal-color sleeves, on a mossy stone bridge, we prepare a place to preach the Buddha's Law. We preach all the sophisticated arts of the eternal Law of Buddha. All the night, to console the spirit of the deity of Kazuraki, our clear voices chanting a night prayer resonates. We devoutly pray to Buddha.

[Deha]

The rhythmical music performed when a spirit or a god enters the stage. It is performed by a Japanese flute, large and small hand drums, and a drum.

Deity Kazuraki

I appear in Mount Kazuraki all night, reducing the light illuminating myself, awaking from the painful sleep of the Five Marks of Decrepitude. I am in the state of highest enlightenment like the clearly shining moon. To this holy mountain of the treasure of Thusness, I came as I was attracted by the elegance of Buddha's Law. Please earnestly perform your devotional exercise.

Mountain Priest

How mysterious. In the shadow of the steep mountain, a deity, who seems to have a female body, appears. She wears beautiful ornamental hairpins, decorating her hair with elegant vines, and more vines creep across her garments.

六 葛城の神が姿を現し、舞を見せる

山伏が夜の勤行を行つているところに、葛城の神が葛葛に縛られた女体の姿を現す。葛城の神は、葛城山に近い高間山（金剛山）を天上界である高天原たかまがはらとみなすようにして、舞を舞う。その後、月白く、雪白く輝く中で、自分の顔かたちの見苦しきを見せまいとして、明け方にならないうちに姿を隠す。

山伏一行 苔むす岩橋で墨染衣の袖を正し、苔むす岩橋で墨染衣の袖を正し、説法の間を整えて、永遠の仏法の妙味を説き尽くし、夜もすがら、かの葛城の神の心の慰めに、夜の勤行の声を澄ませて、一心に仏を礼拝する。

「出羽・出端」

神霊などが登場するときに奏せられる、リズムカルな囃子。笛、小鼓、大鼓、太鼓が入る。

葛城の神 私は、葛城山に終夜、光を和らげた姿で現れて、苦しい五衰ごすいの眠りから覚め、澄み渡る月のような、この上ない悟りの境地に入って、絶対真理の宝の山であるこの山に、仏法の妙味に引かれて来た。よくよく勤行に励んでくださいませ。

山伏 不思議にも、険しい山の日の当たらない陰から、女体の神と思われるお方が現れた。玉の簪かんざし、玉葛をつけて、なおも掛け添えた葛葛が、衣に這いまつわっている。

Kazuraki		Story
Deity	Look at this. I am caught and bound by the rope of Acala...	
Mountain Priest	The heart of a deity who is still suffering from the Three Torments...	
Deity	never changes. In the falling snow,	
Mountain Priest	the place has the name of the vine (Kazura) which is used to tie <i>shimoto</i> firewood...	
Reciters	I stay at the place, the stone bridge on Mount Kazuraki. Even in the night, the deity's face clearly illuminated by the light of the moon and shining snow appears so displeasing. It is shameful to show her numinous figure. But for the moment, so be it. The Land of Takama (the alias of Mount Takama) where deities visit crossing the stone bridge built from the mountains in Yoshino is the same as the Heaven of Takamagahara (Land of Takama) in the era of the gods. Remembering ancient times, I shall begin playing the sacred dance music for worshipping gods and goddesses. I shall dance yamato-mai.	
Deity	Covered by the falling snow...	
Reciters	<i>shimoto</i> firewood looks like the flower made of white cotton or the white cloth on a worship stick.	
[jo-no-mai]		
This dance is performed with very slow music to show the elegance and divinity of the goddess. A Japanese flute, small and large hand drums, and a drum play the music for this dance.		

「序ノ舞」
 非常にゆつたりとした囃子に乗って舞われる舞。女体の神の優美さと神々しさを表す。笛、小鼓、大鼓、太鼓で奏される。

地 標は、木綿花か、白和幣（白い布の幣帛）のよう。
 葛城の神 降る雪のかかる

地 葛城山の岩橋にいる。夜ながら月と雪に、くつきり照り映える神の姿は見苦しい顔立ちで、その神姿が恥ずかしいことだよ。まあ、いいだろう、吉野の山から架けた岩橋で通う高天の原（高間山の別名）は、神代の高天の原と同じことだ。いにしえを思い、神楽歌を始めて、大和舞を舞おう。

山伏 標を結う葛の名を持つ

葛城の神 年を経ても変わらず、降る雪の中、

山伏 今なお三熱の苦しみを受ける神の心は、

葛城の神 これをごらんなきい、不動明王の索にかかつて、この身は縛られて、

Reciters The dance performed in front of the Stone Door in the Heaven of Takamagahara... When I imitate the dance performed in front of the Stone Door in the Heaven of Takamagahara (in ancient times), I can see the mountain of Ama-no-kagu-yama over there. The moon shines white and the snow sparkles white. Although everything is beautifully white in the scene, the famous deity of Kazuraki is ashamed to reveal her face and body. It is shameful and sordid. Ah, day will soon break. Before the dawn breaks... saying so, the deity of Kazuraki..., before the dawn breaks... saying so, the deity of Kazuraki enters her night room protected by a stone door. In her night room protected by a stone door, the deity enters.

高天の原の磐戸の舞、(いにしえの) 高天の原の磐戸の舞のように舞えば、向かいに天の香具山も見える。月白く、雪白く、いずれも真つ白な景色だけれど、有名な葛城の神の顔かたちは、面目もなく面映ゆい。恥ずかしく、浅ましいことだよ。やがて朝になるようだ、夜が明ける前にと葛城の、夜が明ける前にと葛城の、夜の磐戸に、神はお入りになる。夜の磐戸に、神はお入りになる。

Kazuraki

Synopsis

One winter night, a party of mountain priests, **yamabushi*, originally from Mount Haguro in Dewa Province (present-day Yamagata Prefecture) comes to Mount Kazuraki in Yamato Province (present-day Nara Prefecture). The party encounters difficulties during a snow storm on the mountain and takes shelter under a tree. A woman living nearby passes by. As she feels sorry for those who do not know what to do, she offers them accommodations for the night in her small house and leads them to the house.

In her house, she makes a fire with the firewood called “*shimoto*” to welcome the mountain priests. Citing an old poem, she describes a story related to Mount Kazuraki and “*shimoto*” firewood. While they talk, the night advances and the mountain priests decide to start a devotional exercise to be carried out late at night. The woman then asks them to pray to remove her sufferings. The mountain priests who realize that her sufferings are not those of a human being call for an explanation. She reveals that she is the deity of Kazuraki and is in anguish because she was bound by vines by the mystic power of En no Gyōja (Great Mountain Priest En). She explains that it happened because she was once requested by En no Gyōja to build a stone bridge for mountain priests in training but that she was not able to complete it.

When the party of mountain priests offers prayers to console the spirit of the deity of Kazuraki, the deity in her female body appears bound with vines. The deity of Kazuraki requests them to single-mindedly pray for her and dances *yamato-mai*. She enters the room covered by a stone door before the sunrise as she is ashamed of allowing her ugly face to be seen in the light of day.

**Yamabushi*: A man who devotes himself to the ascetic training of Shugendō. Shugendō is a religious belief derived from Buddhism and Shintoism whose aim is to acquire supernatural powers through strenuous ascetic training in particular mountains in order to relieve all living creatures of their sufferings.

Highlight

This piece describes the mystical world of Mount Kazuraki enclosed in deep snow in winter. When the mountain priests enter the mountain, all the world is covered in silver. Other than a few props to give audience the impression of snow, there is almost nothing on the stage for stage effects. Quiet movements of performers and the calm and smooth vocalism mainly chanted in *yowagin* (a melodic singing style) re-create the transience of the snowy world before the audience.

The story itself is based on an old legend of Mount Kazuraki, which invokes a mystic feeling and poetical imagination.

In the moonlight, a deity in her female body dances in white shining snow. You will enjoy a mythical scene existing beyond this world.

Schools	All five										
Category	The third group Noh										
Author	Unknown										
Subject	Based on the legends associated with Mount Kazuraki written in “Nihon Ryōiki” and “ <i>Genpei Jōsui-ki</i> (Tale of the Rise and Fall of the Genji and Heike Clans)”										
Season	Winter (November in the lunar calendar)										
Scenes	Mount Kazuraki in Yamato Province (present-day Nara Prefecture)										
Characters	<table><tr><td><i>Mae-shite</i></td><td>A Woman</td></tr><tr><td><i>Nochi-shite</i></td><td>Deity Kazuraki</td></tr><tr><td><i>Waki</i></td><td>Mountain priest in Mount Haguro</td></tr><tr><td><i>Waki-tsure</i></td><td>Two accompanying mountain priests</td></tr><tr><td><i>Ai</i></td><td>Villager</td></tr></table>	<i>Mae-shite</i>	A Woman	<i>Nochi-shite</i>	Deity Kazuraki	<i>Waki</i>	Mountain priest in Mount Haguro	<i>Waki-tsure</i>	Two accompanying mountain priests	<i>Ai</i>	Villager
<i>Mae-shite</i>	A Woman										
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<i>Waki-tsure</i>	Two accompanying mountain priests										
<i>Ai</i>	Villager										
Masks	<table><tr><td><i>Mae-shite</i></td><td><i>Fukai</i>, <i>Zō</i>, <i>Shakumi</i>, etc.</td></tr><tr><td><i>Nochi-shite</i></td><td><i>Masukami</i>, <i>Nakizō</i>, <i>Ko-omote</i>, etc.</td></tr></table>	<i>Mae-shite</i>	<i>Fukai</i> , <i>Zō</i> , <i>Shakumi</i> , etc.	<i>Nochi-shite</i>	<i>Masukami</i> , <i>Nakizō</i> , <i>Ko-omote</i> , etc.						
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<i>Nochi-shite</i>	<i>Masukami</i> , <i>Nakizō</i> , <i>Ko-omote</i> , etc.										
Costumes	<table><tr><td><i>Mae-shite</i></td><td><i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i>, worn as the innermost layer of the costume of a female character), <i>koshimaki / nuihaku</i>, <i>koshi-obi</i> (belt), and a fan. Holding a cane and carrying a bundle of dried twigs covered with snow (white cotton which looks like snow) on his back. Also, wearing a sedge rain hat.</td></tr><tr><td><i>Nochi-shite</i></td><td><i>tengan</i> (crown for celestial bodies and female court ladies) decorated with vine, <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), <i>chōken</i> or <i>maiginu</i> (wide-sleeved <i>kimono</i> for female gods), <i>kitsuke / surihaku</i>, <i>hakama</i> in <i>ōkuchi</i>-style (colored), <i>koshi-obi</i>, and a fan.</td></tr><tr><td><i>Waki</i></td><td><i>tokin</i> (a headdress worn by a mountain priest or a <i>tengu</i> [long-nosed goblin]), <i>mizugoromo</i>, <i>kitsuke / ōgōshi-atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters, with large checkered pattern) or <i>kogōshi-atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters, with small checkered pattern), <i>hakama</i> in <i>ōkuchi</i>-style (white), <i>koshiobi</i>, <i>suzukake</i> (bobbles for the costume of mountain priests), a small sword, fan, and Buddhist prayer beads.</td></tr><tr><td><i>Waki-tsure</i></td><td><i>tokin</i>, <i>mizugoromo</i>, <i>kitsuke / atsuita</i> or <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), <i>hakama</i> in <i>ōkuchi</i>-style (white), <i>koshiobi</i>, <i>suzukake</i>, a small sword, fan, and Buddhist prayer beads.</td></tr><tr><td><i>Ai</i></td><td><i>kyōgen-naga-kamishimo</i> (tops and bottoms of <i>kimono</i> with long <i>hakama</i> style trousers)</td></tr></table>	<i>Mae-shite</i>	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character), <i>koshimaki / nuihaku</i> , <i>koshi-obi</i> (belt), and a fan. Holding a cane and carrying a bundle of dried twigs covered with snow (white cotton which looks like snow) on his back. Also, wearing a sedge rain hat.	<i>Nochi-shite</i>	<i>tengan</i> (crown for celestial bodies and female court ladies) decorated with vine, <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), <i>chōken</i> or <i>maiginu</i> (wide-sleeved <i>kimono</i> for female gods), <i>kitsuke / surihaku</i> , <i>hakama</i> in <i>ōkuchi</i> -style (colored), <i>koshi-obi</i> , and a fan.	<i>Waki</i>	<i>tokin</i> (a headdress worn by a mountain priest or a <i>tengu</i> [long-nosed goblin]), <i>mizugoromo</i> , <i>kitsuke / ōgōshi-atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters, with large checkered pattern) or <i>kogōshi-atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters, with small checkered pattern), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshiobi</i> , <i>suzukake</i> (bobbles for the costume of mountain priests), a small sword, fan, and Buddhist prayer beads.	<i>Waki-tsure</i>	<i>tokin</i> , <i>mizugoromo</i> , <i>kitsuke / atsuita</i> or <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshiobi</i> , <i>suzukake</i> , a small sword, fan, and Buddhist prayer beads.	<i>Ai</i>	<i>kyōgen-naga-kamishimo</i> (tops and bottoms of <i>kimono</i> with long <i>hakama</i> style trousers)
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<i>Ai</i>	<i>kyōgen-naga-kamishimo</i> (tops and bottoms of <i>kimono</i> with long <i>hakama</i> style trousers)										
Number of scenes	Two										
Length	About 1 hour and 40 minutes										

葛城（かづらき）

あらすじ

ある冬のこと。出羽国羽黒山（今の山形県）の山伏の一行が、大和国葛城山（今の奈良県）へ入りました。ところが一行は山中で吹雪に見舞われ、木陰に避難します。そこに近くに住む女が通りかかります。途方に暮れていた彼らを気の毒に思い、女は一夜の宿を申し出て、一行を自分の庵に案内します。

庵で女は、「標（しもと）」と呼ぶ薪を焚いて山伏をもてなし、古い歌を引きながら、葛城山と「標」にまつわる話を語ります。話のうちに夜も更け、山伏は夜の勤行（ごんぎょう）を始めることにします。すると女は、自分の苦しみを取り去るお祈りをしてほしいと、言い出しました。山伏は、女の苦しみが人間のものでないことに気づき、問いただします。女は、自分は葛城の神であり、昔、修験道の開祖、役（えん）の行者の依頼を受けて、修行者のための岩橋を架けようとしたが、架けられなかった、そのため、役の行者の法力により葛葛で縛られ、苦しんでいると明かし、消え去ります。

山伏たちが、葛城の神を慰めようと祈っていると、女体の葛城の神が、葛葛に縛られた姿を見せました。葛城の神は、山伏たちにしっかり祈禱するよう頼み、大和舞を舞うと、夜明けの光で醜い顔があらわになる前にと、磐戸のなかへ入っていきました。

みどころ

冬になれば深い雪に閉ざされる葛城山を舞台にした、幻想的な雪の能です。山伏が山へ入れば、もうそこは一面の銀世界。演出上、作り物などで雪を現実的に見せる多少の仕掛けを除いて、舞台にはほとんど何もありません。そこで演じられる静かな所作と、弱吟主体の穏やかで流麗な謡とが、さまざまな雪景色の移ろいを、観客の目の前に呼び起します。

物語自体は、古い葛城山の伝説・神話を伝えるような内容で、神秘的で詩情が感じられます。

清らかな月明かりに照らされ、白く輝く雪のなか、女体の神が舞う……。この世のものではない神話の情景を、お楽しみいただけるでしょう。

流儀 五流にあり
分類 三番目物
作者 不詳
題材 『日本霊異記』『源平盛衰記』などに見える葛城山伝説
季節 冬（旧暦11月）
場面 大和国葛城山

登場人物	前シテ	女
	後シテ	葛城の神
	ワキ	羽黒山の山伏
	ワキツレ	同行山伏二名
	アイ	所の者
面	前シテ	深井、増、曲見など
	後シテ	十寸髪（ますかみ）、泣増（なきぞう）、小面など
装束	前シテ	鬘、鬘帯、水衣、着付・摺箔、腰巻・縫箔、腰帯、扇、杖、負柴（雪つけ）【楚樹（雪綿付）】を持ち、笠（雪つけ）をかぶる
	後シテ	葛葛の天冠、黒垂、長絹（ちようけん）または舞衣（まいぎぬ）、着付・摺箔、色大口、腰帯、扇
	ワキ	兜巾、水衣、着付・大格子（おおごうし）厚板または着付・小格子（こごうし）厚板、白大口、腰帯、篠懸（すずかけ）、小刀（ちいさがたな）、扇、数珠
	ワキツレ	兜巾、水衣、着付・厚板または着付・無地熨斗目、白大口、腰帯、篠懸（すずかけ）、小刀（ちいさがたな）、扇、数珠
	アイ	狂言長上下（きょうげんながかみしも）

場数 二場
上演時間 約1時間40分

葛城（かづらき）
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『新潮日本古典集成 謡曲集上』伊藤正義校注 新潮社
『日本古典文学全集 33 謡曲集（一）』小山弘志・佐藤喜久雄・佐藤健一郎校注・訳 小学館
『能楽手帖』権藤芳一著 巖々堂
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