

* は流儀によって異なることを示す。

一 旅僧の登場

都を出た旅僧が従僧とともに奈良へと向かい、春日神社に辿り着く。

旅僧

私は諸国を回っている僧です。この度は都に来て、すべての寺社を拝んで回りました。これから奈良に参ろうと思います。／私は都よりやってきた僧です。まだ奈良を見たことがないので、奈良を一見したいと思います。今は三月の十日ごろ／末。花の都を旅立って、まだ夜の明けないうちに

旅僧・従僧

私もここを出発しよう。

従僧

私もここを出発しよう。

旅僧・従僧

朝霞のかかった深草山、木幡の関を今越えて、宇治の宿で一休みをし、井出の里を過ぎると、奈良坂にかかって、春日の里に着いた。

旅僧

急ぐうちに春日の里に着きました。心静かに、春日の社に参ろうと思います。

*Sections highlighted in represent variations in phrasing according to different schools.

1. Itinerant Monk Appears

A monk departs Kyoto and travels toward Nara with his attending monk. They arrive at Kasugataisha Shrine.

Itinerant Monk

I am a monk travelling around the provinces undertaking Buddhist training. I had the opportunity to come to Kyoto and offered prayers at all of the temples and shrines in the city. Now I am thinking of going to Nara. / I am a monk coming from Kyoto. As I have never visited Nara before, I would like to go and see the place. Now the time is the tenth day / end of March. Let's leave Kyoto and its cherry blossoms and before dawn,

Itinerant Monk, Attending Monk

I, too, will depart here.

Attending Monk

I, too, will depart here.

Itinerant Monk, Attending Monk

Traveling over Mount Fukakusa in the morning mist, now passing the Barrier at Kohata, we take some rest at an inn in Uji, and after passing the village of Ide, we come to Narasaka and arrive at the village of Kasuga.

Itinerant Monk

As we made haste, already we have arrived at the village of Kasuga. We shall visit Kasugataisha Shrine and with our minds at peace, offer prayers.

二 里女の登場

里女が現われ、春日明神に参詣をし、春の情景の美しさを語る。

里女 正しい道を通って興福寺の春日明神に参りましょう。更けていく夜は静かで、四座

の神をまつる春日明神の神前の灯火は俗世を離れて光輝く。また、深夜の月の光が杉の木の間から漏れてくる。神の心にも、この情景はこのうえなく感じられることであろう。月夜に花の散る木陰を通って参詣する。

里女/地

降り積もる桜は風情があり、藤原氏の氏神である春日明神の、紫の藤が垂れている門が開くように夜が明けていく。美しい春の景色であるよ。

三 春日の神の由来を語る里女

旅僧は森に木を植えている里女に出会う。旅僧は不思議に思い、里女にその訳を聞くと、春日明神にまつわる由来を語り始める。

Attending Monk

Yes, we shall do so.

2. Village Woman Appears

A local woman from Kasuga village appears. She pays a visit to the Kasugataisha Shrine to offer prayers and describes the beauty of the place in spring.

Village Woman

I shall follow the right path and go offer prayers at Kasugataisha Shrine on the grounds of Kohfukuji Temple. The night quietly grows late. Shining with an unworldly light are torches in front of Kasugataisha Shrine, where four gods are enshrined. The light of the moon late at night leaks between the needles of the cryptomeria trees. Even the minds of the gods would be moved as there could be no view more serene than this. On a moonlit night, I walk to the shrine under falling blossoms in the shadows cast by the trees.

Woman /Group Reciters

The fallen petals of the cherry blossoms pile up, creating such tasteful scenery. The purple wisteria flowers dangle down from the gate of Kasugataisha Shrine, the house of the god Kasuga Myōjin, who protects the Fujiwara clan (“Fujiwara” literally means, “wisteria field.”) Just as the shrine gate slowly opens, the day gradually dawns. What a beautiful view of a spring morning.

3. Village Woman Talks About the Origin of Kasugataisha Shrine

The itinerant monk encounters the village woman, who is planting trees in a forest. Curious about her actions, he asks her about what she is doing and she replies with the story of the origins of the Kasuga Myōjin.

Itinerant Monk

Excuse me. I'd like to ask something of the lady over there.

Woman Oh, are you talking to me? How may I help you?

Itinerant Monk

I see that you are planting trees in this thick forest. And besides that, you are a woman. I am wondering why you are doing that.

Woman Well, I suppose this is your first time to visit this shrine, isn't it?

Itinerant Monk

Yes, that's right. I have come here for the first time. Would you mind explaining to me, in detail, the origins of this shrine?

Woman I will tell you why it is said that by planting trees here, you are fulfilling the wishes of the god.

Woman First of all, this shrine was established in 768 when a god moved to the peak of Ukigumo on Mount Kasuga from Hiraoka in Kawachi Province. This mountain used to have very few trees, so there were no shady places, under trees, to rest. Then, the members of the Fujiwara clan got together to plant trees in order to receive the protection of the god. Thanks to the profound blessings received from the god, the mountain was soon covered by lush green forests, as you see today. While it is the wish of the god of the shrine that visitors come and offer prayers to him, he could not bear it if even a single leaf got stuck to the hem of a visitor's robe and was accidentally taken out of the shrine precincts. Therefore, from ancient times down to today, we who live in this world with many sufferings and wish to receive blessings from the god plant trees in this forest, hoping that our prayers will be answered. From the peak of Mount Mikasa, the god of Kasuga

旅僧

もしもし、そちらにいらっしゃる女性に尋ねたいことがあります。

里女

私のことでしょうか。何事でしょう。

旅僧

お見受けするところ、これほど茂っている森林に、しかも女性でありながら、重ねて木を植えているのは不思議に思われるのですが。

里女

さては、この社に初めて参詣なさったのでしょうか。

旅僧

そうです。初めてこの場所に参りました。この社のいわれを、詳しく物語ってください。

里女

木を植えると神のみこころに叶うといういわれを語りましょう。

里女

そもそもこの社は、神護景雲二年に河内国・枚岡から、この春日山本宮の峰に神霊が移ってきたのです。この山は、もとは樹木が少なく、木陰が一つもなかったのを、木陰を作って神の加護を得ようと、藤原氏の人々が集まって木を植えて、恵み深くも、ほどなくこのように山に樹木が茂ったのです。当社の神意にも、人の参詣はうれしいけれども、木の葉一枚でも裳裾について持って行きはしないかと惜しむものがあります。煩うことも多い人の世で、神の恵みがあるようにと、今に至るまで、誰もが諸願成就のために木を植えるのです。春日明神は三笠山から日光のようにわ

shines upon us with compassion as bright as the light of the sun and guides us toward enlightenment, just as the moonlight illuminates the entire village of Kasuga.

Reciters You as well, please have faith in this god. Even if you make light of planting a tree, you should consider it is a sacred tree that guides all living beings to enlightenment and take good care of it. This country has been blessed with everlasting peace since its beginning. This land is covered with lush green, and flowers are blooming fragrantly. Such a peaceful state has allowed the Buddha's teaching to widely spread in this country. Long ago, Shakyamuni Buddha expounded the Lotus Sutra at Vulture Peak and now, in order to liberate all living beings, he manifests himself in the form of the god of Kasuga Myōjin and resides on this mountain. Think of this Mount Mikasa as Vulture Peak and these trees as the bodhi tree under which Shakyamuni attained buddhahood. At Mount Kasuga, the wisteria hangs down from the pine trees and gorgeously blooms. This peaceful spring view at Mount Kasuga must be as beautiful as spring on Vulture Peak.

4. Woman Explains the Origin of a Poem

The village woman tells the monk about a poem written at Sarusawa Pond. After explaining that the poem is associated with a lady-in-waiting who lost the love of an emperor, she reveals that she is indeed the ghost of the lady-in-waiting and vanishes into the pond.

Woman Well, there is a famous pond called Sarusawa. Did you already have the chance to see it?

Itinerant Monk

I now understand why planting trees fulfills the wishes of the god. Now, I would like to bid farewell.

れわれに慈悲の心を投げかけ、月の光が春日の里中を照らすように、我々を悟りに導くのです。

地

あなたもこの神を信心してください。ただかりそめに植えただけでも、あらゆるものを成仏させる神木だと思って、粗末にはいきません。この国は、始まったときから久しく太平な世の中が続いていて、緑は濃く、花は開いて香も残っていて、そうしたものが仏法流布の種となりました。釈迦如来は、昔は霊鷲山で法華経を説いていたのですが、今は衆生を救おうと、大明神となって現れてこの山に住んでいるのです。三笠の山を霊鷲山と思い、この木々を釈迦が仏道を成就したという菩提樹と思いなさい。藤が咲き誇り松にかかっている春日山のどかな情景は、霊鷲山の春の気色にも劣りません。

四 歌の由来を語る采女

里女は猿沢の池で詠まれた歌について旅僧に語る。天皇の寵愛を失った采女に関する歌であることを語った後、里女は実は自分こそ采女の幽霊であることを語り、池の中へと姿を消す。

里女 そういえば、猿沢の池という有名な池がありますが、ご覧になりましたか。

旅僧 木を植えて神のみこころに叶ういわれはわかりました。それでは、そろそろおいとま

Woman I just started to tell you about Sarusawa Pond, so may I show it to you?

Itinerant Monk

I have heard about this renowned pond. Please take me there.

Woman Please come this way. This is Sarusawa Pond. There is an episode associated with this place, so by the side of this pond, would you please perform a memorial service by reciting some sutra verses?

Itinerant Monk

Reciting some sutra verses and performing a Buddhist memorial service is such a simple request. I will perform a memorial service, but whose soul should I console by transferring the merits of my sutra recitation?

Woman A long time ago, a lady-in-waiting threw herself into this pond and drowned. "Lady-in-waiting" was a title given to women who attended to the emperor. Among the poems written by emperors, there is this one: "The seaweed floating in Sarusawa Pond / Reminds me of the tangled hair of a woman I loved / Such a sad sight to behold." Do you understand the sentiments expressed in this poem?

Itinerant Monk I think I have heard this poem before, but I don't know much about the details. Please tell me more about it.

Woman A long time ago, during the reign of a certain emperor, there was a lady-in-waiting. "Lady-in-waiting" is a title given to female attendants who directly serve the emperor. At first, the emperor loved her deeply, but his heart eventually drifted away from her [eventually, he lost interest in her. Although the lady-in-waiting knew that matters were beyond her control, she felt bitter and so

いたします。

語り始めたことですから、猿沢の池をお見せしたいのですが。

噂に聞いている有名な池です。どうぞ教えてください。

こちらへおいでください。これが猿沢の池です。また、少し訳がありますので、この池のほりでお経を読んで供養してください。

お経を読んで仏事をなすことは簡単なことです。供養いたしましょう。さて、誰のことを回向すればよいでしょうか。

昔、采女であった者が、この池に身を投げて亡くなりました。采女とは帝にお仕えした女性のことです。帝のお詠みになった和歌に「吾妹子が寝ぐたれ髪を猿沢の池の玉藻と見るぞ悲しき（わが愛する女性の乱れ髪が、猿沢の池の藻と重なって見えるようになってしまったことは悲しいことだ）」と詠んだ歌の心をご存じではないですか。

この歌は聞いたことがあるように思います。詳しくは知らないのですが教えてください。

昔、ある帝の時代に、一人の采女がいました。采女とは帝のお側で仕える女官のことです。はじめのうち、帝のお気持ちは浅くはなかつたのですが、やがて心変わり

里女

旅僧

里女

旅僧

里女

旅僧

里女

resented the emperor that she threw herself into this pond and drowned.

Itinerant Monk

So that is what happened. I had heard a story like that. Then, the emperor, who felt sad for the lady-in-waiting, came to this pond

Woman to see her corpse.

Itinerant Monk

She was still extremely beautiful, even in death,

Woman With her jade hairpin, silky hair,

Itinerant Monk

Eyebrows shaped like crescent moons,

Woman And lips red as flowers.

Itinerant Monk

However, her soft and elegant demeanor had completely disappeared, and

Woman, Itinerant Monk

she was just floating like seaweed in the pond. Seeing her in such a state, the emperor felt sorry for her.

Reciters

“The seaweed floating in Sarusawa Pond / Reminds me of the tangled hair of a woman I loved / Such a sad sight to behold.” As such, it was a great honor that His Imperial Majesty would deign to express such sorrow for me, a woman of such humble stature. For me to bear such resentment toward His Imperial Majesty, I must be a shallow creature, like a monkey trying to catch the

地

「吾妹子が寝ぐたれ髪を猿沢の池の玉藻と見るぞ悲しき」と情けをかけていただいた

里女
旅僧

池の藻屑となつて乱れ浮くのを、帝も哀れに思われて

旅僧

ところが、あの柔らかな姿は全くなくなつて

里女

紅い花のような唇。

旅僧

三日月のような眉

里女

翡翠のかんざしやあでやかな髪の毛

旅僧

それは美しかった。

里女

采女の死骸をご覧になると

旅僧

そうでした。私が聞いたのもこのようなことです。帝は哀れにお思いになり、この猿沢に行幸なさつて

をなさつて／思いが捨てられたので、采女は身に及ばないことながら帝を恨み、この池に身を投げて亡くなりました。

reflection of the moon on the surface of the water. Do you think I am a real, living woman? I am the ghost of the lady-in-waiting. So saying, the ghost vanishes into the pond.

5. Villager's Narrative [Interlude]

A villager appears. Answering questions from the itinerant monk, he talks about the origin of Kasugataisha Shrine and the lady-in-waiting. He then encourages the monk to stay and pray for the soul of the lady-in-waiting.

6. Lady-in-waiting Appears

When the itinerant monk recites sutra verses to console the soul of the lady-in-waiting, her ghost appears, hoping to attain buddhahood.

Itinerant Monk, Attending Monk

Waves wash against the shore of the pond. At the shore at night,

Attending Monk

Waves wash against the shore of the pond. At the shore at night,

Itinerant Monk, Attending Monk

we shall recite sutra verses and pray for soul of the lady-in-waiting, who appeared before us like a phantom.

たのは、身分の高くない者として畏れ多いことです。このように帝を恨んでしまう浅はかさは、猿が水面に浮かんだ月を取ろうとすることと同じようなものです。私を生きている身とお思いでしょうか。私は采女の幽霊なのです。そういつて采女の幽霊は池の中に姿を消してしまつた。

五 里人の語り（中入り）

里人が現れ、旅僧の間に答えて、春日明神のいわれと采女について語る。里人は旅僧に逗留して弔うことを勧める。

六 采女の登場

旅僧が経を読んで采女を弔っていると、成仏を願う采女が現われる。

旅僧・徒僧 池の波が寄る夜の汀で、

徒僧 池の波が寄る夜の汀で、

旅僧・徒僧 幻のように現れた采女のために、いろいろと経を読んで弔おう。

Lady-in-Waiting

How grateful I feel to receive this memorial service. I heard that our minds are purified by receiving the chanting of the sacred sutras. Although my mind has been deranged, through the Buddha's teaching, even I will be able to attain buddhahood and take my seat on a lotus flower pedestal in Sarusawa Pond. Please do your best in performing the memorial service for me.

Itinerant Monk

How mysterious. The person who appeared at the shore of the pond must be the lady-in-waiting, about whom we have heard.

Lady

I'm ashamed to admit it, but I am the lady-in-waiting of days gone by. Please help me to attain buddhahood.

Itinerant Monk

Inherently, all people equally possess the buddha nature. Therefore, without a doubt, you can attain buddhahood.

Lady

Even the fish living beneath the water,

Itinerant Monk

even grasses and trees, mountains and rivers—

Lady / Itinerant Monk

all of them will attain buddhahood,

Itinerant Monk / Lady

without a doubt, they will.

Reciters

So it goes without saying that there is not even the slightest chance that a human being will fail to attain buddhahood. Just as in the legend of the daughter of the Dragon King, I will also be

采女

ありがたいお用いです。靈妙な読経を受ければ心が清らかになると聞いています。心が乱れていても教えがあれば成仏して、猿沢の池の蓮華の台座に座ることができるとでしょう。どうぞよく弔ってください。

旅僧

不思議なことだ。池の汀に現れたのは、聞いていた采女という人であろうか。

采女

恥ずかしながら、昔の采女が姿を現したのです。どうか成仏させてください。

旅僧

もとより人はみな同じく仏性を備えているのです。成仏できることは疑いなく

采女

水の底にいる魚も

旅僧

草木、山川でさえ

采女／旅僧

ことごとくみな成仏できることは

旅僧／采女

疑いない。

地

ましてや人間が成仏できないはずはない。龍女の言い伝えのように、私はもはや成仏が叶う男子となりました。采女とは思わないでください※。しかもこの場所は、観音菩薩がいらつしやるといいう印度南海岸の補陀落にも例えられます。南方無垢世

instantly transformed into a male and attain buddhahood. Please do not think of me as the lady-in-waiting*. Furthermore, this place is comparable to Potalaka on the southern coast of India, where Avalokiteshvara (Kan'on) Bodhisattva is said to reside. I feel confident that I will reborn in her undefiled realm in the southern region.

* In ancient India, women were considered incapable of attaining buddhahood. In Buddhist thinking, women could attain buddhahood if they were first reincarnated as men. This scene draws upon the legend of the eight-year-old daughter of the Dragon King, who lived beneath the ocean. She instantly transformed herself into a man and successfully attained buddhahood.

7. Lady-in-Waiting's Narrative

The lady-in-waiting speaks about her past, when she entertained the emperor by composing poems and performing dances.

Reciters / Lady

Since ancient times, when Nara was the capital of this country,

Reciters gods and emperors made an oath to work together / have made an example of working together to protect the country.

Lady Among many people who have been in the service of the emperors,

Reciters the women in the position of lady-in-waiting have especially devoted themselves to closely serving the emperors.

Lady Their sincere devotion augmented their public reputation,

Reciters and many of them / but not many of them left behind poems rich in sentiment. When Prince Kazuraki was sent, under imperial

界に生まれることも、心強く思われます。

※ 古代のインドでは女性が成仏することは難しいとされ、一度男性になれば成仏できるという仏教の思想がある。この場面は海中に住む八歳の龍女が一度男性となり成仏したという逸話をもとにしている。

七 采女の語り

采女が和歌や歌舞で天皇を楽しませた過去の話を語る。

地／采女 まことに昔、奈良に都があつた時から

地 神と帝とは力を合わせて国家を護るといふ誓いを立てました。／例があります。

采女 君に仕えた人が様々に多くいた中でも

地 とりわけ采女という職の人たちは、心をくだいて帝の側に仕えました。

采女 それで世間にその名を広め

地 心情豊かな和歌を詠んだ例は多くあります。／多くは残っていません。葛城王が勅

order, to Mutsu Province, he was displeased as the local people were neglectful in making him feel welcome. Although the provincial governor arranged banquets to entertain the prince, his anger was not calmed. When a lady-in-waiting served the prince a drink and composed a poem for him, his mood changed and he was very impressed with her. “On Mount Asaka, / The well is so shallow, / We can see our shadows on its bottom. / But unlike that mountain well, / Our thoughts of you, / Could never be shallow.” This poem composed by the lady-in-waiting soothed the prince’s heart. In this way, poems can bring peace to people’s minds and help keep our world running smoothly.

Lady The poems recited as amusement by a lady-in-waiting

Reciters are flowers around which birds fly playfully while she dances as airily as the shadow of a cloud floating on the treetops. From time to time, she adds to the fun of our party. She wears the tasteful *omigoromo* that imperial officers wear, sings beautiful melodies in an emotional voice and keeps time to the rhythm as she dances. Wonderful is the dance and song of the lady-in-waiting, as she flaps her sleeves. Especially unforgettable was the “winding stream” style party, in which people emptied many cups of *sake* that were floated down the stream, one after another. The moon was setting and day was about to break. The emperor was quite impressed and enjoyed the party, which even amused a cuckoo and made it sing.

8. Lady-in-Waiting Praises the Emperor’s Reign

Lady-in-waiting repeatedly praises the emperor and prays for and lauds the everlasting peace of this land. She then vanishes to the bottom of the pond.

采女は君万歳の賀詞をならべ、末永い天下泰平を祈って祝福し、池の底へと消えていく。

八 采女の祝福

地

花の周りを鳥が飛び、流れる雲の影が梢にかかるように舞い踊って酒宴の折々に興を添える。風情ある宮廷人の小忌衣を着け、感情のこもった声で美しい調子を作り、拍子をそろえ、袂を翻す采女の遊樂は素晴らしい。とりわけ忘れられないのは、曲水の宴があつた時、度々盃が巡って、月も更けて明け方となり、山時鳥も鳴く興ある遊樂に帝が感じ入っておられたことだ。

采女

采女が戯れに詠む歌の

命に従つて陸奥に行った際、人々の接待がおろそかであったとしてお怒りになりました。国司は饗宴の設けなどをしましたが王の心は解けません。そこで采女であった女がお酌をして歌を詠んだところ、王の心は解けて、いたく感心されました。「浅香山影さへ見ゆる山の井の浅き心はわれ思はなくに（底の影まで見える浅香山の山の井のように、浅い心であなたを思っているわけではないのに）」と采女が詠んだので、王の心が解けたのです。このように和歌によつて人の心が穏やかになり世が収まることがあるのです。

Uneme (Lady-in-Waiting)		Story
Lady	Cuckoo residing in the same cloud place (the imperial palace), please sing a song to the moon.	
Reciters	We cry high to the skies to celebrate the emperor. May his reign last forever, until the end of time,	
Lady	as even “ten thousand years” would be an unacceptably short era for his reign! We pray that the country will be forever reigned peacefully, just as a boulder that is softly swept by the sleeve of the feathery gown of a heavenly maiden will never disappear.	
Reciters	Pine trees do not drop their needles, jasmine vines grows long, and birds’ tracks go on forever. Similarly, I hope that Japanese poetry will be passed down for generations while heaven and earth are calm and that this country continues indefinitely while the entire world enjoys peace and harmony.	
Lady	On the surface of Sarusawa Pond,	
Reciters	On the surface of Sarusawa Pond, water flows placidly and waves wash gracefully against the shore. A cloud rises from the base of a boulder. Rain beats against a window. Do not think of tonight’s amusement as just the flirting of a lady-in-waiting, for her songs and dances also pay homage to the teaching of the Buddha and form a karmic connection to the Buddha vehicle. Please do your best to perform a memorial service that will console my soul. So saying, the lady-in-waiting sinks to the bottom of the wave-beaten Sarusawa Pond.	

采女 同じ雲居（宮中）にいる時鳥よ、月に鳴いてくれ。

地 空高く、いつまでも、いつの御代も君を祝福するように

采女 「万代」と年限を設けることもあるまい。天の羽衣でいくら撫でてでも大岩が無くならないように、いつまでも世が治まることを願う。

地 松の葉が散り失せず、真折まさきの葛が長く伝わり、鳥の跡が絶えないように、和歌が長く伝わり、天地穏やかに国土が長く続く天下泰平の世であらんことを。

采女 猿沢の池の面に

地 猿沢の池の面に水は淀みなく流れ、波も悠々と打ち寄せる。岩の根から雲が起つて、雨は窓を打つ。この一晚の遊樂を、采女の戯れとは思わないでください。歌舞もまた仏法を礼賛する讚仏乗の因縁があるものなのです。どうぞよく申ってください。采女はそう言うと、波がたつ猿沢の池の底へと入っていった。

Uneme (Lady-in-Waiting)

Synopsis

A monk travelling around the provinces leaves Kyoto and heads toward Nara. One spring evening, he arrives at the village of Kasuga and encounters a local woman at Kasugataisha Shrine. As she is planting trees in a thickly growing forest, the monk is intrigued and asks her why she is doing so. The village woman talks about the origin of the gods enshrined in Kasugataisha Shrine, explains the reason why she is planting trees and encourages the monk to offer prayers to the gods. She then takes the monk to Sarusawa Pond and tells him the story of a lady-in-waiting who was loved by an emperor but after his feelings for her cooled, was so grief-stricken that she ended up drowning herself in this pond. She reveals that she is the ghost of the lady-in-waiting and vanishes to the bottom of the pond.

When the monk performs sutra recitation by the side of the pond, the lady-in-waiting appears, looking exquisite. She tells stories describing a lady-in-waiting's role and duties at the imperial court and continues to dance in the moonlight. She then praises the reign of the emperor, prays for everlasting peace in this land, and returns to the bottom of the pond.

Highlights

This play is based on the legend of a lady-in-waiting in *Yamato Monogatari* (Tales of Yamato), with some added elements such as the origin of Kasugataisha Shrine, the merits of the Lotus Sutra, and poems from *Kokin Wakashū* (Collection of Japanese Poems of Ancient and Modern Times). One account notes that Zeami revised an ancient Noh drama, *Tobihi* (Flying Sparks), to create this play, *Uneme*. In ancient times, the title “uneme” was conferred upon female attendants who served emperors. Only exceedingly beautiful sisters and daughters of regional noble families were selected to serve in this position. The lead character of this play is one of those women. She narrates her tragic love story and also performs elegant dances.

One highlight of this drama is the performance from the *kuse* to *jo-no-mai* section. This dance is performed without the accompaniment of a drum. Among the *Hon-sanbanme-mono* (the third group Noh dramas in which a performer dances *jo-no-mai* wearing a pair of scarlet *hakama* trousers), this play requires advanced skills for performers as it has the largest amount of prose, covering a wide variety of subjects. The Kanze School has a special version of this play called *Minaho-no-den*, a late Edo era rewriting of the original.

Schools	All five	
Category	The third group Noh	
Author	Zeami	
Subject	<i>Yamato Monogatari</i> (Tales of Yamato), etc.	
Season	Spring	
Scene	Village of Kasuga, Yamato Province	
Characters	<i>Mae-shite</i>	Village Woman
	<i>Nochi-shite</i>	Lady-in-waiting
	<i>Waki</i>	Itinerant Monk
	<i>Waki-tsure</i>	Attending Monk
	<i>Ai</i>	Villager
Masks	<i>Shite</i>	<i>Wakaonna</i> , <i>Magojirō</i> , or <i>Ko-omote</i>
Costumes	<i>Mae-shite</i>	<i>Kazura</i> (wig), <i>kazura-obi</i> (band for a wig), <i>karaori</i> (a short-sleeved <i>kimono</i> outer robe) worn in <i>kinagashistyle</i> , <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> worn as the innermost layer of the costume of a female character), and a fan. Holding a twig with leaves.
	<i>Nochi-shite</i>	<i>Kazura</i> , <i>kazura-obi</i> , <i>chōken</i> (unlined, long-sleeved elegant garment worn by dancing female characters), <i>kitsuke / surihaku</i> , <i>hakama</i> in <i>ōkuchi</i> -style (scarlet), <i>koshi-obi</i> (belt), and a fan.
	<i>Waki</i>	<i>Sumi-bōshi</i> (a hood for ordinary Buddhist monks), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	<i>Sumi-bōshi</i> (a hood for ordinary Buddhist monks), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	<i>Kitsuke / dan-noshime</i> (short-sleeved <i>kimono</i> with very wide stripes, worn as the innermost layer of the costumes of male characters of lesser standing), <i>naga-kamishimo</i> (long-sleeved <i>kimono</i> worn with a sleeveless robe and a pair of <i>hakama</i> trousers with trailing hems), <i>koshi-obi</i> , a fan, and a small sword.
Number of Scenes	Two	
Length	About two hours	

あらすじ

旅をしている僧が、京の都から南都・奈良をめざし、春日の里に着きます。頃は春の夜、春日神社で一人の里女と出会います。茂っている森にさらに木を植えている里女を不思議に思った旅僧は、その訳を里女に尋ねます。里女は、春日の神の由来を語って、木を植えている理由を説明し、神を信心するよう旅僧に語ります。続けて女は猿沢の池に旅僧を案内します。昔、天皇に寵愛されながらも、愛情が薄れていった悲しみから池に身を投げた采女の話を知り、里女は語ります。里女は、実は自分がその采女の幽霊であることを語って、池の底へと消えていきます。

旅僧が池で読経すると、采女が美しい姿で現れます。采女の役割や活躍した逸話を述べ、月光の中、舞い続けます。采女は君万歳の賀詞をならべ、末永い天下泰平を祈って祝福し、再び池の底へと消えていきます。

みどころ

本作は、『大和物語』などにみられる采女伝説や、春日神社の縁起、法華経の徳、『古今和歌集』の古歌など多くの題材を取り入れた作品です。古作の能「飛火」を世阿弥が改作したものとも考えられています。采女は古代の天皇に給仕した女性で、地方の豪族の姉妹・子女のうち、容貌がすぐれたものが選ばれました。そうした采女のうちの一人が主人公となり、悲恋を語り、また華やかに舞を舞います。

「クセ」から、太鼓の入らない「序ノ舞」まではみどころです。本作は「序ノ舞」を舞う「本三番目物」の中では詞章の分量が一番多く、主題が多岐にわたるため、演者の力量が必要な曲と言えるでしょう。観世流では、江戸時代後期に再構成した「美奈保之伝」という小書も考案されています。

流儀 五流にあり
分類 三番目物
作者 世阿弥
題材 『大和物語』など
季節 春
場面 大和国・春日の里

登場人物
前シテ 里女
後シテ 采女
ワキ 旅僧
ワキツレ 従僧
アイ 里人

面 シテ 若女、孫次郎、または小面

装束 前シテ 鬘、鬘帯、唐織着流、着附・摺箔、扇。木の葉の小枝を持つ
後シテ 鬘、鬘帯、長絹、着附・摺箔、緋大口、腰帯、扇
ワキ 角帽子、水衣、着附・無地熨斗目、腰帯、扇、数珠
ワキツレ 角帽子、水衣、着附・無地熨斗目、腰帯、扇、数珠
アイ 着附・段熨斗目、長上下、腰帯、扇、小刀

場数 二場
上演時間 約2時間

采女 (うねめ)
Uneme (Lady-in-Waiting) ©2020 the-noh.com

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