

\* は流儀によって異なることを示す。

## 一 旅僧の登場

北国の旅僧が京都に向かう。上京の千本のあたりで時雨が降ってきたため、由緒ありそうな場所で雨宿りをする。

旅僧・従僧 北の山から降ってくる時雨は、行方も決まっていなかったのだろう。

旅僧 私は北国の方から出てきた僧です。まだ都を見たことがないので、この度思い立って都に上ろうと思います。

旅僧・従僧 冬になり、まだ夜も明けない朝に旅に出て、

旅僧・従僧 まだ夜も明けない朝に旅に出て、

旅僧・従僧 雲が行き交うあちこちの山を越えて、散り残る紅葉の眺めも美しい花の都に着いた。

旅僧 急ぐうちに、はやくも都の千本のあたりに来たようです。しばらくこのあたりで休

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

### 1. Itinerant Monk Appears

A monk from a northern province is traveling to Kyoto. When he comes to the Senbon district in Kyoto, it starts to drizzle. He takes cover under the eaves of a cottage that looks like it has some history.

Itinerant Monk and Attendant Monks

The misty rain that is falling from the mountains to the north seems to be aiming at no particular target.

Itinerant Monk

I am a monk travelling here from a northern province. Since I have never before seen Kyoto, I made up my mind to now go there.

Itinerant Monk and Attendant Monks

Winter has come. We depart in the early morning before dawn,

Itinerant Monk and Attendant Monks / Attendant Monks

We depart in the early morning before dawn,

Itinerant Monk and Attendant Monks

travelling over many mountains with clouds passing above. We have arrived in Kyoto, the city of flowers, where the crimson leaves still lingering on some branches present us with a beautiful scene.

Itinerant Monk

As we made haste, we have already arrived in the vicinity of Senbon in Kyoto. I think we should rest here for a while. / By the

way, this area is called Kamigyō (upper Kyoto).

#### Attendant Monks

Yes, let's do so.

#### Itinerant Monk

How interesting. It must be around the tenth day of October in winter\*, as the leaves in the tree tops are withered. However, some crimson leaves remain on the branches and their color is beautiful. Every little corner of Kyoto presents us with a beautiful sight and nowhere else can we enjoy such a wonderful sunset. Oh, Oh no, all of a sudden it has started to drizzle. Over there is a place that looks like has some history and where we can escape the rain. We shall stop there and wait for the rain to pass over us.

\* In the lunar calendar, the tenth month (October) is in winter, as it falls between late October and early December of the present-day Gregorian calendar.

## 2. Woman Appears

A local woman appears and tells the itinerant monk about the history of the Pavilion of Misty Rain, which was built by Fujiwara no Teika. She remembers the time when Teika was still in this world.

Woman Hello, venerable monk. Why are you stopping here to shelter from the rain?

#### Itinerant Monk

It has just started to rain, so I will stay here until it stops. Well, would you tell me what kind of place this is?

従僧

そういったしましょう。

旅僧

面白い。頃は十月十日あまりで、木々の梢は冬枯れているが、枝に残っている紅葉の色が美しい。いたる所の有様までも、都の景色は格別であり、他にはない夕暮れの眺めである。おや困ったことに、急に時雨が降ってきました。ここに由緒ありげな雨宿りする所があるので、立ち寄って時雨が晴れるまで待とうと思います。

## 二 里女の登場

里女が出てきて、藤原定家が建てた時雨の亭ちんについてのいわれを旅僧に語る。里女は定家が生きていた昔に思いをめぐらす。

里女 もしもし、その御僧。どうしてその場所に立ち寄って雨宿りしていらっしゃるのでしょうか。

旅僧 ただ今降ってきた時雨が晴れるまで／のため、こちらに立ち寄っているのです。さて、ここはどのような場所なのでしょう。

もうと思います。／とりわけこのあたりを上京と申します。

Teika	Story
Woman	This cottage is called the Pavilion of Misty Rain and has some history. I thought you were sheltering from the rain under the eaves of this cottage because you knew its history. That is why I asked you.
Itinerant Monk	I see. Now that I look at the plaque over the entrance, I see it says Pavilion of Misty Rain. How interesting that we came here at the perfect time. Who built this cottage?
Woman	This cottage was built by Lord Fujiwara no Teika. Although this area is located within the capital city, it is so isolated that the cottage looks sad and lonely when it rains. He built and kept this cottage to write poems every year during the season of misty rain. This place is a historic site and this is the season of misty rain. Now you now know the mind of Teika. Although you are not family or an acquaintance of his, you have this opportunity to form a connection with him. Please pray for the soul of Lord Teika. I have appeared here today to / I will tell you more and ask you to perform a memorial service for him.
Itinerant Monk	How extraordinary! So this cottage was built by Lord Fujiwara no Teika. Well then, which poem of his best honors the name of this cottage of the misty rain that has well withstood the test of time?
Woman	It is impossible to decide upon just one of his poems. The season of misty rain comes every year, so it is difficult to choose this one or that one. However, we say that a misty rain knows its season and Teika composed this poem describing that sentiment: "Not everything in this world is unreliable. / For every October / In response to a sincere heart / The misty rains come." The foreword to this poem says "composed at my cottage", so this might be the poem you are looking for.

里女  
そこは時雨の亭といって、由緒ある所です。そうした事情をお知りになったうえで立ち寄っていらつしやるのかと思ひ、お尋ねしたのです。

旅僧  
なるほど、この額を見れば時雨の亭と書いてある。時機にあつた面白いことだ。ここはどのような人が建てられた所なのですか。

里女  
これは藤原定家卿が建てられた所です。都の内ではありながら寂しく、時雨が降るときにはもの悲しい風情があるので、この亭を建て置き、毎年時雨が降るときにはここで歌をお詠みになりました。古跡であり、時雨が降る時機でもあり、こうした心をお知りになつて、血縁や親交はなくとも何かの縁、定家卿の菩提をお弔いくださるようにと、お勧め申し上げるため、ここまで現れたのです。／さらに詳しくお教えいたしましょう。

旅僧  
なんとこれは藤原定家卿が建てられた所ですか。さて、時雨の名を永くとどめる宿の和歌は、どのようなものなのでしょうか。

里女  
どの歌と定めることはできません。時雨の頃は毎年あるので、とりわけてそれとは申しがたいものです。しかし、時雨が時を知っているという心を定家が「偽りのなき世なりけり神無月 誰が誠よりしぐれそめけん（この世は偽りばかりというわけではな。誰の誠の心がそうさせるのか、神無月には決まって時雨が降る）」と詠んでいます。この歌の詞書に「私の家にて」と書いてあるので、もしくはこの歌の事でしょうか。

## Itinerant Monk

What a moving poem. As it says, the misty rain never betrays us. Even today, long after Teika left this world, the misty rain is still falling.

Woman Although the dead are no longer with us, when those of us who are now in this world talk about the past,

## Itinerant Monk

the bonds that connected us in our previous lives remain undecayed. Taking shelter from the rain under the same tree

Woman or scooping a cup of water from the same river--

## Itinerant Monk

these chance encounters have great significance, as surely you must know.

Woman At this very moment,

## Group Reciters

the same misty rain has been falling on this cottage, just as it did at that time. When, with clear minds, we think about the life of refinement led by the man who used to live here, we understand that this world is as uncertain and fleeting as a dream. Tears run down our faces, when we think of the times that Teika, beneath these very eaves, watched the misty rain falling from the evening sky. The grasses in the decrepit garden grow tall and cannot be separated from the hedge. Even dewdrops wither away in this overgrown garden, a chilling sight to behold in the evening.

地

里女

旅僧

里女

旅僧

里女

旅僧

なんと心打たれる歌でしょう。この歌の通り、時雨は偽りがなく、定家が亡くなつた今の世でも降り

その人は空しくなつてしまつたが、昔のことを語れば、今もこの世で

前世からの因縁が朽ちることもない。同じ木に雨宿りをするこも

同じ川の水を汲むのさえも

深い意味があることを知れと。

ちようど

今降っているのも、昔この宿に降っていたのと同じ時雨で、心を澄ませてここに住んでいた人の風流な生活を思うと、この世が夢のように定めなきものであることが知られる。定家が軒端で夕時雨を眺めていた昔を思い浮かべると、涙が落ちる。庭と垣根の区別がつかないほどに荒れ果てて、草むらの露さえも枯れてしまつて、恐ろしい夕べである。

里女は旅僧を墓所の石塔へ案内し、式子内親王と定家の恋にまつわるいわれを語る。

里女 今日 定家の命日で墓所へ参りますので、どうぞ一緒にお参りください。

旅僧 それこそ出家の身として望むところです。すぐに参りましょう。／たやすいことです。お供いたしましたましよう。

里女 こちらへお入りください。もしもし、こちらの石塔をご覧ください。

旅僧 不思議なことだ／なんと、この石塔／お墓は、ずいぶん古びているが、葛が這いまとつていて、形も見えないほどです。これはどのような人のお墓なのでしょう。

里女 これは式子内親王のお墓です。また、この葛を定家葛と申します。

旅僧 なんと面白い。定家葛とは、どのようないわれがあるのでしょうか。どうぞ物語ってください。

里女 式子内親王は、始めは賀茂の齋院におなりになったのですが、間もなく退きなさつたところを、定家が人目を忍んで深い契りを結びました。その後、式子内親王は程

### 3. Woman Talks about the Past

The woman takes the itinerant monk to a graveyard to show him a gravestone. She tells him the story of the love affair between Princess Shikishi and Lord Teika.

Woman Today is Teika's death-day, so I will visit the graveyard. Please come with me to offer prayers.

Itinerant Monk Yes, of course. That is what a monk must do. I will come with you right now. / Certainly. I will come with you.

Woman Come this way. Pardon me, would you please look at this gravestone.

Itinerant Monk How curious. / What is this? This stone monument / gravestone looks very old and it is thickly covered by entangled jasmine vines. They are so thick, we cannot even make out its shape. Whose grave is this?

Woman This is the grave of Princess Shikishi. The vines are called *teika-kazura* (Asiatic jasmine).

Itinerant Monk How fascinating! Would you tell me why the plant is called *teika-kazura*? Please tell me its story.

Woman Princess Shikishi was selected to serve as a high priestess of Kamo Shrine, but before long she had retired from that position and consummated a deep love with Teika in a place hidden from the eyes of the world. Soon after that, the princess passed away and

Teika	Story
	Teika's attachment to his desire for the princess was transformed into vines that entwined around her grave. The two of them are not able to free themselves from suffering. I will tell you more details about their story if you recite from a sutra and thereby clear away their attachments to illicit pleasure.
Reciters	Even now, I cannot forget the one I loved in secrecy. Just like trying to secretly tread on a path of dew-covered grass, it would be futile to tell our story to the world.
Woman	And now, "Should this thread of life be cut, / Cut away. /
Reciters	No longer can my heart conceal its desire." Just as described in this poem, we were unable to control our emotions and consummated our love for each other. Like plumes of pampas grasses emerging in autumn, our love was also revealed and known to other people. Our relationship became one of being separated again and again, and
Woman	although it did not happen often in olden times before I met you,
Reciters	after we met, I have often found myself in a pensive mood. "Know my sadness— / Frostfall after frostfall, / Year after year, / Has worn ragged these sleeves / Dyed blue by mountain indigo." Just like in this poem written by Teika, the sleeves of this old woman's robe have been soaked with tears. In the past, I vowed before the gods that I would avoid having illicit relationships and became a high priestess of Kamo Shrine. However, it seems that the gods did not accept my vow, did they? Sadly, the consummation of our love affair became known to the public. Although I tried to conceal the desire in my heart, in this transient world, rumors circulated about the illicit desire that my heart cherished. We were afraid of what others were saying about us, which prevented us from seeing

なくして亡くなりました。すると、定家の執心は葛となり墓に這いまとつて、二人とも苦しみから離れることができません。二人の邪淫の妄執を、お経を読んで晴らしてくださるならば、さらに物語りいたしましょう。

今でも忘れられない、忍んでいた恋心。芝草に露が置かれた道を忍んで通っていたことを、世に語るのも無駄なことだ。

地 里女 今「玉の緒よ絶えなば絶えねながらへば

忍ぶることの弱りもぞする(命よ、絶えるのならば絶えてしまえ。このまま生きながらえていては、秘めた思いを隠す力が弱って、人に恋心がばれてしまう)」と詠んだように、恋心を抑えられずに、契りを結んでも、秋の薄の穂すすきが出るように人に恋心が知られ、また離れ離れの仲となつて

地 里女 あなたと会う前の昔はそれほどではなかったが

あなたと出会つてからは物思いが絶えないようになってしまった。「あはれ知れ霜より霜に朽ち果てて世々にふりにし山藍の袖(霜が降り、年ごとに朽ち果てていく山藍のよりに、涙で袖が朽ちていくこの悲しい心を知ってください)『拾遺愚草』には「ふりにし」ではなく「ふりぬる」とある)」「と定家が詠んだように、老い衰えてしまったわが身の袖は涙で濡れています。昔、浮気な恋をしないようにと神に誓い、賀茂の齋院になつた身で

each other. Such was the anguish in our hearts that

Woman “However much I weep, / However much I long for my love, /  
There is no way to meet you,

Reciters So far away as a white cloud / Above Mount Kazuraki.” Teika’s suffering drove him to create this poem. When we think about it, such attachments to desire transformed Teika himself into the *teika-kazura* vines that became entangled around Princess Shikishi’s grave and never let go of it. His heart, longing for the princess, clings around the grave like scarlet-tinged ivy. Like a thicket growing wild, my hair is a mess, and I who look like a wreck of my former self, which has vanished just like dew or frost. Please save me from the delusions of my attachments.

#### 4. Woman Reveals Her Identity

When the itinerant monk wonders about the woman and asks her identity, she reveals that she is Princess Shikishi and then vanishes.

Reciters While listening to stories about times long ago, this day is about to end with the setting sun. How strange. May I ask who you are?

里女

はあつたけれども、神は誓いをお受けにならなかつたのでしょうか。契りを結んで人に知られるようになったのは悲しいことだ。恋心を隠そうとしても、このはかない世で、浮気な恋心の噂が漏れた。世の噂が恐ろしくなつて、二人は会えなくなり、心は苦しみ

「嘆くとも恋ふとも逢はん道やなき

地

君葛城の峰の雲（どんなに嘆いても、どんなに恋い慕つても、あなたに会う道はなく、君は葛城山の雲のように遠ざかっていく）『拾遺愚草』には「雲」ではなく「白雲」とある」と詠む心となりました。思えばこのような執心から定家葛に身を変えて、式子内親王の御跡にいつとなく離れずにいるのです。蔦紅葉のように恋焦がれてまわりつき、草木が茂るように髪も乱れてやつれ果て、露霜のように消えてしまいました。この妄執をどうぞお救いください。

#### 四 正体を明かす里女

不審に思つた旅僧が里女に尋ねると、里女は自身が式子内親王であることを語り、消えてしまう。

地

昔のことを聞いているうちに、今日も程なく夕暮れとなつてきました。なんと不思議な。あなたはどなたのですか。

Teika	Story
Woman	Whoever I am, my body has been decayed by frost, so what does it matter if my name is left behind to linger in this world?
Reciters	Even if you have already been buried beneath the overgrown grasses, please tell me your name.
Woman	Very well, I will conceal it no longer.
Reciters	I am Princess Shikishi. Although I have shown myself here today, my true form is nothing more than an ephemeral shimmering without physical substance. Even the outline I leave behind on my gravestone is invisible due to the thick vines that cover it. Please help me by removing my suffering. So saying, she vanishes on the spot.
<b>5. Local Man Narrates a Story (Interlude)</b>	
A local man appears and tells the story of the Pavilion of Misty Rain and <i>teika-kazura</i> (Asiatic jasmine), as requested by the itinerant monk.	
<b>6. Memorial Service Conducted by Itinerant Monk</b>	
The itinerant monk and his attendant monks, thinking of Princess Shikishi, hold a memorial service for her.	
Itinerant Monk and Attendant Monks The sun has set, and the moonlight starts to shine.	

里女 誰であつても、この身は霜に朽ち果てたもので、名前だけ残つてもどうしようもないことです。

地 たとえ草葉の陰に隠れているお方でも、どうぞその名をお教えてください。

里女 今となつては隠しますまい

地 私こそが式子内親王です。ここまで現れてきたのですが、まことの姿はかげろうのように実体はなく、石塔に残す形さえ蔦葛にまとわれて見えなくなっています。この苦しみをお助けくださいと言つたかと思うと、その場から消えてしまった。

## 五 所の者の語り（中入）

所の者が現れ、旅僧の求めに応じて時雨の亭と定家葛のいわれについて語る。

## 六 旅僧による弔い

旅僧と従僧は、式子内親王を思つて弔いを行う。



## Itinerant Monk and Attendant Monks / Attendant Monks

The sun has set, and the moonlight starts to shine.

## Itinerant Monk and Attendant Monks

The wind blows over the pine trees. The night grows late. Thinking of the lady from another dimension who vanished into the grasses of this terribly lonely place, we feel grateful for the karmic connection that has brought us here to hold our Buddhist prayer beads and offer prayers to console her soul.

## 7. Princess Shikishi Appears

Drawn out by the itinerant monk's sutra recitation, Princess Shikishi appears and laments her life.

## Princess Shikishi

Is this only a dream? Just as if, in the darkness on a narrow ivy-covered path running under the trees on Mount Utsu, I depend on the moonlight to find my way, so am I now being led on the way by the sound of the sutra recitation. Teika and I, who exchanged poems about the wind blowing over the pine trees and the moon shining on vines, placed our pillows side by side in a beautifully appointed bedroom.

## Reciters / Itinerant Monk

In many ways, we continued to express our love for one another, but

Shikishi just as the cherry blossoms and crimson maple leaves fall and scatter,

## Reciters / Itinerant Monk

so is it also with clouds in the morning

旅僧・従僧 夕暮れも過ぎ、月の光がさし込んで、

旅僧・従僧 夕暮れも過ぎ、月の光がさし込んで、

旅僧・従僧 松風が吹き夜も更けていき、もの寂しい草の陰に隠れてはかなく消えた人の身を思  
つて、数珠を手にして弔う縁を得たのはありがたいことだ。

## 七 式子内親王の登場

旅僧の読経に引かれて式子内親王が現れて、自身の境涯を嘆く。

式子内親王 夢なのでしょう。闇の中、宇津山の蔦の細／下道を、月の光を頼りに歩いているように、読経に引かれて道をたどっている。松に吹く風や蔦葛を照らす月を題材にして歌の贈答をし、美しく彩られた寝室で枕を並べた。

地／旅僧 様々に情けを重ねたが

式子 花や紅葉が散り散りになるように

地／旅僧 朝の雲

式子 夕の雨も

地 昔のことも今の身も、夢も現も、幻も、すべてこの無常の世では跡にも残らない。死後の住処、草葉の陰にも落ち着くことができない。雑草の茂る荒れた家でもないのに、外には情け容赦なく定家葛が絡みついている。これをご覧ください、御僧さま。

## 八 式子内親王の舞

式子内親王は読経のお礼に、華やかな宮廷を旅僧に見せるために舞う。

旅僧 なんと気の毒な有様でしょう。仏が平等に法を説くことは雨が一樣に降るようなものであるが、衆生の性によって、その受け入れ方は同じではない。

式子 ご覧ください。わが身は、たいした風もないのに立ち騒ぐ波のようなもので、亡くなった後までも苦しみ、定家葛に身を閉じ込められて。苦しみが休まる暇もないところに、ありがたいことにお読みいただいたのは、法華経の「薬草喩品」やくそうゆほんでありますね。

旅僧 その通りです。この妙典は草木すら漏らさずに功德を与えます。執心の葛から遠く離れて、成仏しなさい。

Teika

Story

Shikishi and showers in the evening,

Reciters with things that happened to us long ago and who we are now, and with dreams, reality, and illusions—everything in this transient world vanishes without a trace. Even the place we reside after we die, a grave beneath the sod, is unsettled. Although this is not a dilapidated cottage overgrown with thick weeds, outside of it, the *teika-kazura* vines mercilessly cling to my grave. Please look at it, venerable monk.

### 8. Princess Shikishi Dances

As an expression of gratitude for the itinerant monk's sutra recitation, Princess Shikishi performs a dance showing the imperial court at the height of its splendor.

Itinerant Monk

How painfully sad. The Buddha's teaching of the Dharma is said to be unbiased, like the same rain falling equally on everything everywhere. However, depending on the capacities of living beings, how much of the teaching that each accepts is not the same.

Shikishi Look, I am fluttering like a wave kicked up by the slightest breeze. Even in death, I continue to suffer, suffocated by the clinging *teika-kazura* vines. Although I do not have a moment's rest from this suffering, I am grateful that you just recited from "The Parable of the Medicinal Herbs" chapter of the Lotus Sutra, didn't you?

Itinerant Monk

You are right. This wondrous sutra provides merits to all living beings, even trees and grasses. Separate yourself from the vines of attachments to your desire and attain buddhahood.

Teika	Story
Shikishi	How grateful I feel, for this is indeed the teaching of / the heart of the Lotus Sutra.
Itinerant Monk	All living beings receive its blessings,
Shikishi	Not in two,
Itinerant Monk / Shikishi	not in three, but
Reciters	in one way. Just as rain falls evenly and nurtures everything, so do all forms of existence equally receive this sutra's merits. Grasses, trees, and the land itself—all of them gain the opportunity to attain buddhahood. My tears are falling and so, too, do the <i>teika-kazura</i> vines fall away, untangling themselves. What a blessing that I now can depart from this delusion-filled world. I will repay your kindness by showing you the imperial court of bygone days at the height of its splendor. I will wear an <i>omi-goromo</i> robe and dance with swirling sleeves.
Shikishi	My dancing is an embarrassment,
Reciters	I feel so ashamed.
<b>9. Princess Shikishi Disappears</b>	
After showing the monk her dance performance, Princess Shikishi regrets her unsightly appearance and disappears into her grave, which is again covered by the <i>teika-kazura</i> vines.	

式子 ありがたいことです。これこそ妙法蓮華經の教え／心

旅僧 すべての衆生が恵みを受けて

式子 二つともなく

旅僧／式子 三つともなく

地 一様に降り注ぐ雨があらゆるものを潤すように、あまねきものに功德が与えられ、草木や国土、すべてが成仏の機会を得て、定家葛も、かかる涙も、ほろほろと解け広がる。煩惱に満ちたこの世を出るありがたさよ。この恩に報いて、昔の宮廷の華やかな様子を、いまここに見せるべく、小忌衣を着て袖を返しながら舞いましょう。

式子 お恥ずかしい舞の

地 有様です。

## 九 消え失せる式子内親王

舞を見せた式子内親王は、落ちぶれた我が身を恥じ入り、再び定家葛にまとわれた墓の中

Teika	Story
Shikishi	Forgive me for such an embarrassing dance performance.
Reciters	I am ashamed of myself.
Shikishi	In the past,
Reciters	my face was clear and bright, but now
Shikishi	it is cloudy and dim.
Reciters	My beautiful eyebrows, finely drawn like crescent moons, are wearing thin.
Shikishi	My good looks are gone and my falling tears
Reciters	disappear like dewdrops. I am ashamed of myself, looking like the unsightly goddess of Kazuraki, but there is nothing I can do about it. Just like the goddess of Kazuraki, I will see you only at night, only in dreams. So saying, she returns to her grave, which once again is covered by the <i>teika-kazura</i> vines, entombing herself therein and disappearing from view.

へと消えていく。

式子 お恥ずかしい舞の有様です。

地 恥ずかしくきまりの悪い有様です。

式子 もとよりこの身の

地 晴れやかだった顔も

式子 曇りがちになり

地 三日月のように美しくほのかに引いた眉も流れ落ち

式子 身は落ちぶれて、涙も落ち

地 露のように消えてしまった。みすぼらしい葛城の女神のようになって、恥ずかしいが、どうしようもない。葛城の女神のように夜の間、夢の中でだけお目にかかって、そう言うと、また元のように定家葛が這いまとう墓の中へと、姿は埋もれて消えていった。

## Teika

### Synopsis

One day in early winter, an itinerant monk travelling from a northern province arrives at Senbon in Kyoto. He is enjoying the beautiful scenery in the evening when it suddenly starts drizzling, so he takes cover under the eaves of a cottage that looks like it has some history. Then, a local woman appears before the monk. She tells him that this cottage, the Pavilion of Misty Rain, was built by Fujiwara no Teika (1162 - 1241) and encourages the monk to conduct a memorial service for Teika's soul. The woman takes him to the grave of Princess Shikishi and recounts the story of Teika, who consummated his deep desire for Princess Shikishi and whose attachment to her was so strong that, even after both of them had died, it took the form of *teika-kazura* (Asiatic jasmine) whose vines are still entwined around the princess's grave. She goes on to ask the monk to free the couple who are suffering from this obsessive attachment. She then disappears after revealing that she is the ghost of Princess Shikishi.

Talking with a local man, the itinerant monk hears the story of the secret love affair of Teika and Princess Shikishi that led to Asiatic jasmine being named after Teika. The local man encourages the monk to stay longer and perform a memorial service to console the souls of the couple. When the monk is reciting scripture from the Lotus Sutra, the ghost of Princess Shikishi appears from her grave. She is pleased because she has been freed from the clinging jasmine vines that have fallen away. In order to repay her debt of gratitude to the monk, she performs a dance. However, feeling ashamed of her unsightly appearance, the ghost returns to her grave, which is entangled by the vines of the *teika-kazura*.

### Highlights

Although the title of this play is "Teika," Fujiwara no Teika himself does not appear in it. Instead, Princess Shikishi — a poet with several poems included in *Shin-Kokin-wakashū* (New Collection of Poems Ancient and Modern) and other poetry anthologies — narrates her love affair with Teika. Both Teika and Princess Shikishi are well-known poets and their poems are cited in this drama quite effectively. (However, historical records are silent about any relationship between them or whether they were actually lovers.)

Set at the center of the stage is the prop of a grave entangled by the *teika-kazura* (Asiatic jasmine) vines that represent Teika's obsessive desire. As *shite* (the lead character) disappears into her grave shortly before the intermission starts, she seems to have burnt the outline of her figure onto the gravestone, leaving a profound impression upon the audience. The dance performed by Princess Shikishi in the second half of the play depicts, with reserved dignity, her suffering. The mask worn by the lead character in the second half varies depending on the school and stage directions, which may create different impressions in different productions of this play.

Considered to be one of the master works of Noh, this play overlays and contrasts Teika's obsessive desire for Princess Shikishi with her own conflicted, complicated emotions and therefore, it must be performed with great sensitivity.

Schools	All fives	
Category	The Third Group Noh	
Author	Komparu Zenchiku	
Subject	Legends associated with Fujiwara no Teika and Princess Shikishi	
Season	Winter	
Scene	Senbon district in Kyoto	
<i>tsukurimono</i>	A grave mound placed in front of small and large hand drum players	
Characters	<i>Mae-shite</i>	Woman
	<i>Nochi-shite</i>	Princess Shikishi
	<i>Waki</i>	Itinerant Monk
	<i>Waki-tsure</i>	Attendant Monks (two)
	<i>Ai</i>	Local man
Masks	<i>Mae-shite</i>	<i>Waka-onna</i> or <i>shakumi</i> , <i>fukai</i> , <i>ko'omote</i> , etc.
	<i>Nochi-shite</i>	<i>Deigan</i> , <i>yase-onna</i> , or <i>rei-no-onna</i> , etc.
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>kinagashi</i> -style, <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character) or <i>shironeri</i> (white silk <i>kosode</i> -style <i>kimono</i> ), and a fan (or Buddhist prayer beads).
	<i>Nochi-shite</i>	<i>Kazura</i> , <i>kazura-obi</i> , <i>chōken</i> (an unlined, long-sleeved elegant robe worn by dancing female characters), <i>kitsuke / surihaku</i> or <i>shironeri</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, worn as the innermost layer of the costumes of male characters of lesser standing) or <i>kogōshi-atsuita</i> (thickly woven <i>kimono</i> with small check pattern) and <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i>	Similar to <i>waki</i> .
	<i>Ai</i>	<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>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>koshi-obi</i> , a fan, and a small sword.
Number of Scenes	Two	
Length	About 2 hours	

## 定家（ていか）

### あらすじ

冬のはじめ、北国から来た旅僧が京都・千本を訪れます。美しい夕景色を眺めていると、時雨が降ってきたため、由緒ありげな建物で雨宿りをします。そこに一人の里女が現れ、そこが藤原定家の建てた「時雨の亭」であることを教え、定家を弔うように勧めます。里女はさらに旅僧を式子内親王の墓に連れていき、式子内親王と深い契りを結んだ定家が、二人の死後も執心から「定家葛」となって墓に絡みついていることを語ります。妄執に苦しんでいる二人を救ってくれるよう頼むと、里女は自身が式子内親王の亡霊であることを明かして消え失せます。

旅僧は所の者から、定家と式子内親王の忍ぶ恋や定家葛についてのいわれを聞き、逗留して弔うよう勧められます。旅僧が法華経を誦読していると、式子内親王の亡霊が墓から現れます。定家葛が解けて自由の身になったことを喜び、旅僧への恩から舞をみせますが、自身の醜さを恥じた亡霊は再び定家葛の絡みついた墓へと戻っていくのでした。

### みどころ

「定家」という題ではありますが、藤原定家は登場せず、『新古今和歌集』を中心に多くの和歌を残している式子内親王の語り、二人の恋の物語を進めていきます。歌人としても名高い二人の歌は、作中で効果的に用いられています。（二人の恋が史実であるかは定かではありません）

舞台中央には塚の作り物が置かれ、定家の執心を象徴する「定家葛」が絡みつけれられています。前場の中入り前には、シテが塚に姿を焼き付ける型があり、墓の中に消えていくように印象付けられる場面があります。後場の舞では、品格が保たれながらも、式子内親王の激しい苦悩が示されます。後シテの面は流儀や演出によって変わり、舞台ごとに異なった印象を与えます。

定家の執心と式子内親王の葛藤が二重に表現される本作は、大曲の一つとして大切に演じられています。

流儀 五流にあり  
分類 三番目物  
作者 金春禅竹  
題材 定家と式子内親王に関する伝説  
季節 冬  
場面 京都・千本  
作り物 大小前に塚

登場人物 前シテ 里女  
後シテ 式子内親王  
ワキ 旅僧  
ワキツレ 従僧（二人）  
アイ 所の者

面 前シテ 若女または曲見、深井、小面など  
後シテ 泥眼、瘦女または靈女など

装束 前シテ 鬘、鬘帯、唐織着流、着附・摺箔（白練にも）、扇（または数珠）  
後シテ 鬘、鬘帯、長絹、着附・摺箔（白練にも）、色大口、腰帯、扇  
ワキ 角帽子、水衣、着附・無地熨斗目、（小格子厚板、白大口にも）、腰帯、扇  
ワキツレ ワキに準じる  
アイ 長上下、着附・段熨斗目、腰帯、扇、小刀

場数 二場  
上演時間 約2時間

定家（ていか）  
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