

Kansai "Bunka-no-Michi" Project

Pilgrimage to 33 Places
on the Road of Dramas



関西「文化の道」事業

〜三十三所巡礼〜

ものがたり 街道 道り

あの時代と**変**わらない

～日本の古典楽劇の舞台を巡る小旅行～

道頓堀川沿いに軒を連ねる芝居小屋、船の上に居並ぶ当代人気の役者たち、
憧れの役者の姿を一目見ようと、ひしめきあう当時の町衆—。

これは江戸時代の^{おおざか}大坂で行われていた、歌舞伎役者の「船乗り込み」の様子です。

かつて京に都が置かれ、大坂が商業の中心であった時代、

関西は日本文化の発信地として栄えていました。

その歴史風土の中で、能や狂言、人形浄瑠璃、歌舞伎といった楽劇が誕生し、

当世の政情や生活、愛憎の機微を描いた幾多の作品が生まれて

今に連綿と受け継がれてきたのです。

一つひとつの作品には、必ずその舞台となった場所があり、

そこにたたずめば、主人公たちの息づかいに思いを馳せることができます。

いざ、数百年前の人々を虜にした作品の舞台へ、どうぞ一緒に。



ドキドキを訪ねて。

Feel the excitement as people did in those days
- A short trip around the stages of Japanese classic musical drama -

Theatres lined along the Dotonbori River, all of the actors who were popular at that time on boats and townspeople jostling for a glimpse of the actors they admire—.

This is a scene from “Funanorikomi,” a ceremony to show Kabuki actors used to be held in Ozaka (currently Osaka) in the Edo era.

Once, when Kyoto was the capital of Japan and Ozaka was the commercial hub, the Kansai region prospered as a place of bustling Japanese culture.

Within such history and climate, musical theatres such as Noh, Kyogen, Joruri puppet theatre and Kabuki were born.

From that a lot of works depicting political situations, people’s life in those days as well as the subtleties of love and hate were created and have been handed down continuously until today.

Every piece of work is set in a unique place.

If you stand there, you will be able to feel the heartbeat of the main characters of the piece.

Now, let’s go together to the stages of the works that enchanted people hundreds of years ago.



文久2(1862)年10月 道頓堀「川竹乗込賑」芳雪画 上方浮世絵館蔵
“Kawatake Norikomi no Nigiwai (A Festive Procession on the River)” on Dotonbori
in October 1862 / Painted by Utagawa Yoshiyuki, Kamigata Ukiyoe Museum

古典楽劇の 基礎知識

Basic knowledge of classic musical drama

日本の伝統芸能である能、人形浄瑠璃、歌舞伎。名前は聞くものの、「違いがわからない」という方もおられるのではないのでしょうか。

関西にも深いゆかりのあるこれらの文化について簡単にまとめてみました。

Japan's traditional performance arts—Noh, Joruri puppet theatre and Kabuki. Some people might say “I can't tell the difference” even if they hear those names.

Here is a rough summary of these cultures that are deeply related to the Kansai region.

ユネスコ無形文化遺産

UNESCO Intangible Cultural Heritage

国指定重要無形文化財

Officially Designated Important Intangible Cultural Property



14世紀の半ば頃、観阿弥・世阿弥によって大成された能は、奈良時代に大陸から渡ってきた「散楽」に起源を持つ「猿楽」や、農村の民俗から発展した「田楽」など、さまざまな民俗芸能の要素を取り入れながら芸術的に磨き上げたもの。各時代に時の権力者からの保護を受け、確立された様式が今なお受け継がれています。現行約240曲あり、その大半が室町時代に作られました。笑いを担う狂言も能と交互に演じられます。

Noh, perfected by Kan'ami and Zeami around the mid-14th century, is a musical drama artistically refined by incorporating “Sarugaku,” which originates in “Sangaku” that came from China in the Nara Period.

“Dengaku,” developed from folk culture in farming villages as well as many other elements of folk performing arts. The style, established under the protection of people with power at the time, has been passed down even until today. Currently there are approximately 240 plays and a large part of them were created in the Muromachi Era. Comical Kyogen is performed with Noh alternately.



能 Noh



文楽(人形浄瑠璃)

Bunraku

(Joruri puppet theatre)

物語の流れやセリフを語る太夫と、場面に流れをもたらす三味線、情感豊かな動きで観客を魅了する人形が三位一体となった総合芸術。17世紀後半、竹本義太夫の義太夫節と近松門左衛門の作品によって、全盛期を迎えました。幕末に植村文楽軒が大坂に開いた一座が中心的な存在となって以来、「文楽」が人形浄瑠璃の代名詞となりましたが、淡路島や徳島をはじめ日本各地に独自の人形浄瑠璃が今に継承されています。

Joruri puppet theatre is a composite art comprised of three elements: Tayu, who reads the narratives and lines, shamisen, which makes the scenes flow, and the expressive movements of puppets. The fusion of these elements is what attracts audiences. In the second half of the 17th century, Joruri puppet theatre was at its zenith with Takemoto Gidayu's Gidayubushi (musical narrative of the puppet theatre) and works of Chikamatsu Monzaemon. At the end of the Edo era, a troupe formed by Uemura Bunrakuken in Osaka came to play the central role and since then, "Bunraku" has been synonymous with Joruri puppet theatre. It has been handed down until today through Japan in Awaji Island, Tokushima and various other places in a style unique to each region.



Kabuki



歌舞伎

1603年頃、京都で出雲阿国いづものおくにが行った「かぶきおどり」が発祥。市井の人々に支えられ、400年以上にわたって受け継がれてきた芝居、音楽、舞踊の総合芸術です。その演目は700以上を数え、能や人形浄瑠璃に起源を持つ演目も多数あります。一つの作品に俳優や裏方の数え切れない工夫が凝らされており、男性が女性を演じる「女形」も見どころの一つです。

Kabuki originally started as "Kabuki dance" performed in Kyoto by Izumo-no-Okuni around 1603. It's a composite art integrating drama, music and dance which has continued for over 400 years with the support of everyday people. The repertoire of Kabuki exceeds 700 unique pieces, and many of those originated in Noh and Joruri puppet theatre.

Although a countless number of ingenuities from actors and background roles are exercised into a single work of Kabuki, "Onnagata," male actors who play female roles, is one of the points especially worthy of note.



MAP & INDEX

ものがたり

作品の名所は、数百年前の人々が目にし、感じた景色が息づく場所。遥かなる時の流れを身近に感じ、人生を豊かにする旅に出掛けてみませんか。

The sights in the stories are places where the landscapes still remain the same as the people of hundreds of years ago saw and appreciated. Why don't you go on a trip that gives you feeling of closeness to the passage of time and enriches your life?



◆この冊子に掲載している演目のあらすじや、登場人物の名前、関連する場所などについては諸説があります。

◆各駅・停留所からの所要時間はあくまで目安です。天候や交通事情などによって変動する場合があります。

There are various theories as to the plots, character names, related places, etc. of the programs contained in this booklet.

The estimated times given from the train stations and bus stops are approximate. Depending on the weather and traffic at the time, the actual times may differ.

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Genji Kuyō
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【Facebookページのご案内】 Guidance of Facebook Page

「ものがたり街道～三十三所巡礼～」のFacebookページへアクセス。訪れた場所に「いいね!」したり記事をシェアしたりして足跡を残そう!

Access the "Pilgrimage of the 33 Places on the Road of Dramas" Facebook page and leave your footprint by liking the places you visit and sharing articles to your friends.

Check!





The 1st site
① 番札所



Katata, Ritto-city Tehara

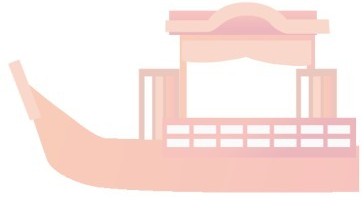
堅田・栗東市手原

▶▶▶この場所を舞台とする作品

『源平布引滝』

Plays at this location

Genpei Nunobiki-no-Taki



琵琶湖に沈む女の「腕」が物語を紡ぐ

The "hand" of a woman in the water of Lake Biwa gathers threads of a story

あらすじ

平治の乱で源義朝を討った平清盛は、「平家滅亡は近い」との布引滝(兵庫)の龍神の神託に怒り、源氏の者を根絶やしにするよう命令。義朝の弟・義賢は、身重の夫人(葵御前)と源氏の白旗を近江(滋賀)の百姓・九郎助一家に託し、壮絶な最期を遂げます。夫人は一家の家で無事に若君を産みますが、そこへ迫る平家の追っ手。必死に守ろうとする一家は、琵琶湖で網にかかった女の腕を差し出し、夫人が産んだのはこの腕だと言いつつ逃げようとする。実はその腕は、白旗を預かった一家の娘・小万が旗を平家方に奪われそうになった際、斎藤実盛によって切り落とされたものでした。実盛の機転で守られた若君は、成長して木曾義仲となり、源氏再興を図ります。

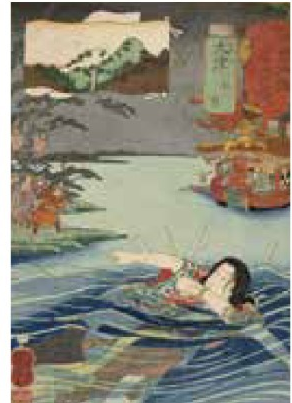
Plot

Taira-no-Kiyomori, who killed Minamoto-no-Yoshitomo in the Heiji Rebellion, got angry at the revelation "The fall of the Taira clan (Heike) is not far away" given by the Dragon God of Nunobiki-no-Taki Fall (Hyogo), and he

ordered for the eradication of the Minamoto clan (Genji). Yoshikata, the younger brother of Yoshitomo, entrusted his pregnant wife and the white flag of Genji to Kurosuke, a farmer's family near Lake Biwa, and died a heroic death. His wife successfully gave birth to a prince at the farmer's house while the Heike pursuers were drawing near. In a desperate effort to protect her, the family presented the hand of a woman which had been caught in a net at a lake and tried to deceive the pursuers by saying that the woman gave birth to the hand. Actually, it was the hand of Koman, the daughter of the family who had been keeping the white flag. Her hand was cut off by Saito Sanemori when Heike was about to take the flag away. Protected by Sanemori's quick wit, the prince grows up and calls himself Kiso Yoshinaka, who strives for the revival of the Genji.

今は平家方で源氏の残党捜索にあたっているが、元は源氏の家臣で、密かに源氏再興を願う斎藤実盛(市川染五郎) / ©松竹株式会社

Saito Sanemori, a former retainer of the Genji who is now on the Heike's side searching for remnants of the Genji, prays for the revival of the Genji (Ichikawa Somegoro). / ©Shochiku Co., Ltd.



源氏の白旗を預かった小万が泳ぎ寄った先には平家の舟が… / 『木曾街道六十九次之内 大津』国芳画 東京都立中央図書館特別文庫室蔵

Koman, who had kept the Genji's white flag, swam and found a boat of the Heike... / "Ohtsu, The Sixty-Nine Stations of the Kisokaido" Painted by Utagawa Kuniyoshi, Special Collections Room of the Tokyo Metropolitan Central Library

Check!



巡礼ガイド

A おとせの浜 *Otose-no-hama Beach*

小万のモデルとなったおとせという女性ゆかりの地です。源平争乱の際に、平家の追っ手に切り落とされたおとせの右手がこの地に流れ着いたとされており、おとせの浜と呼ばれるようになりました。春には桜が湖岸を彩ります。

- JR湖西線「堅田」駅から徒歩15分

A land associated with a woman called Otose, who became the model for Koman. Otose's right hand, which was cut off by a pursuer of the Heike during the Genpei War, is said to have drifted to this place. This is how it came to be called Otose-no-hama. In spring, the lakeside is beautifully colored by cherry blossoms.

- 15-minute walk from JR Kosei Line "Katata" station



おとせの浜
Otose-no-hama Beach



浮御堂
Ukimido

B 浮御堂 *Ukimido (Floating temple hall)*

おとせの浜の北側にあり、湖に浮かぶような姿からその名がついた琵琶湖の景勝地の一つ。正式名称は満月寺と呼ばれる禅寺で、名僧の恵心僧都が湖上交通の安全を祈願して平安時代に建立したとされています。

- 町内循環バス「堅田出町」から徒歩7分

Situated on the north side of Otose-no-hama, this is one of the scenic spots of Lake Biwa. Its name was given since it looks as if it is floating on the lake. It is a Zen temple officially called Mangetsuji, and is said to have been built in the Heian Era by Eshin Sozu, a priest, to pray for safe transportation over the lake.

- 7-minute walk from City Loop Bus "Katata Demachi" stop

ACCESS MAP



栗東市手原 *Ritto City Tehara*

手を産み落とした女性がいたという伝説から、手孕村と呼ばれたのが地名の由来。作品中、「葵御前が手を産んだ」という嘘で危機を切り抜ける場面では、この手孕村伝説が故事として語られます。九郎助の家をモチーフに設計されたJR手原駅の前には、小万の手をイメージしたモニュメントも。

- JR草津線「手原」駅から徒歩すぐ

The name of the place comes from the legend of a woman who gave birth to a hand, which is the origin of the name of the place "Teharami mura (village where a hand was born)." One scene in this piece shows how the family weathers a crisis with the lie "Aoi Gozen gave birth to a hand," and this legend of Teharami mura is told as a historic event. JR Tehara station is designed with a motif of Kurosuke's house and there's also a monument that represents Koman's hand in front of the station building.

- A short walking distance from JR Kusatsu Line "Tehara" station



JR手原駅
JR Tehara Sta.

ACCESS MAP





②
番札所
The 2nd site



Ishiyama-dera Temple

石山寺

▶▶▶この場所を舞台とする作品

『源氏供養』

Plays at this location
Genji Kuyo



光源氏の供養を願う紫式部の真の姿とは

What are the true colors of Murasaki Shikibu who asks for a memorial service for Hikaru Genji?

あらすじ

自らが書いた『源氏物語』の主人公である光源氏を供養しなかったために、成仏できず地獄に落ちてしまっていた紫式部。式部は石山寺の参詣に訪れた安居院の法印(平安時代末期の高僧で説法の名人)に声をかけ、光源氏の供養と、自分の弔いを頼みます。供養を引き受けてくれた法印に対し、式部はお布施の代わりに、扇を手に舞を舞います。さらには実は自分が石山寺の観音の化身であり、この世の儚さ、無常を知らせるための方便として『源氏物語』を書いたことを語ります。



「能之図」狩野柳雪 源氏供養
国立能楽堂蔵

Genji Kuyo from "Pictures of Noh" by Kano Ryusetsu,
National Noh Theatre

Plot

Murasaki Shikibu has fallen to hell as a restless spirit because she did not hold a memorial service for Hikaru Genji, the main character of "The Tale of Genji," which she wrote herself. Shikibu talks to a high-ranking priest (Hoin) of Agui, who visited Ishiyama Temple to pray, and asks him to hold a memorial service for Hikaru Genji and console her soul as well. For Hoin, who accepted her request, Shikibu dances with a fan in her hand instead of an offering. Furthermore, she reveals that she is a manifestation of the God of Compassion of Ishiyama Temple and wrote "The Tale of Genji" as an expedient to express the fleetingness and transience of this world.

能「源氏供養」[シテ]小玉三郎／青木信二撮影
Noh "Genji Kuyo": Kodama Saburo [Shite] / Photo Aoki Shinji

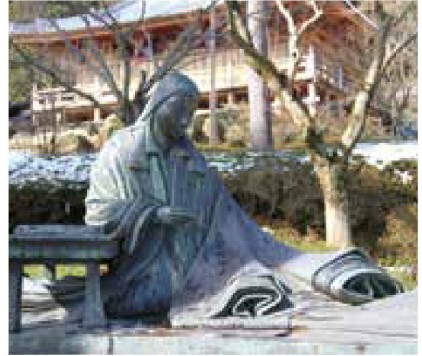




能と『源氏物語』 Noh and “The Tale of Genji”

この作品のほか、『源氏物語』を題材にした能に『住吉詣』(P29参照)、『半部』、『夕顔』、『葵上』、『野宮』、『須磨源氏』、『玉鬘』、『落葉』、『浮舟』があります。世界最古の女流文学が描く人間模様は、能の中でどのように表現されているのか、ぜひ実際に鑑賞し、その美しさを感じてみてください。

In addition to this piece, Noh based on “The Tale of Genji” include “Sumiyoshi Moude (See Page 29),” “Hajitomi,” “Yugao,” “Aoi-no-ue,” “Nonomiya,” “Suma Genji,” “Tamakazura,” “Ochiba” and “Ukifune.” How are human events written in the world’s oldest literature by a female author portrayed in Noh? Please directly appreciate these works and feel the beauty in them.



『源氏物語』の作者である紫式部の石像が、石山寺境内にあります

Stone statue of Murasaki Shikibu, the author of “The Tale of Genji” is found in the precinct of Ishiyama-dera Temple.

巡礼ガイド

石山寺 *Ishiyama-dera Temple*

聖武天皇の発願により天平19(747)年に開創されたという古刹で、西国三十三所観音霊場第13番札所。紫式部がこの地に参籠中、琵琶湖に映る月を見て『源氏物語』の着想を得たといわれています。永長元(1096)年再建の本堂をはじめ、境内には貴重な文化財が多数残されています。

- 京阪バス「石山寺山門前」から徒歩すぐ

This ancient temple is said to have been built in 747 at the wish of Emperor Shomu, and it is the 13th site of the thirty-three Kannon temples in the Kansai region. It is believed that Murasaki Shikibu was inspired to write “The Tale of Genji” by the moon reflected in Lake Biwa while she was praying at this location. The main hall, which was reconstructed in 1096, and many other valuable cultural assets remain in the temple’s precinct.

- A short walking distance from Keihan Bus “Ishiyama-dera sanmon-mae” stop



ACCESS MAP

Pilgrimage Guide

Check!





3
番札所
The 3rd site



Chikubu-shima Island

竹生島

▶▶▶この場所を舞台とする作品

『竹生島』

Plays at this location
Chikubu-shima



現世に御利益をもたらす竹生島の神秘

Mystery of Chikubu-shima Island that brings benefits to this world

あらすじ

醍醐天皇の臣下が、竹生島ちくぶしまの弁財天に詣でようと、琵琶湖を訪れます。そこで老いた漁師と若い女の乗った釣り舟に出会い、一行はともに竹生島へ。老人は臣下を社に案内しますが、連れの女も一緒に来たので、臣下は「女人禁制ではないのか」と問いかけます。すると2人は、女性である弁財天が男女の隔てなく人々を救済してきたことを説き、その後、若い女は「自分は人間ではない」と明かして社の御殿へ。老人は湖の主だと告げて波間へ消えます。夜、弁財天と琵琶湖の龍神が臣下たちの前に現れ、仏の徳を讃えて舞い踊り、慈悲の形を表現します。



「能楽図絵二百五十番」月岡耕漁 竹生島 国立能楽堂蔵

Chikubu-shima, from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

Vassals of Emperor Daigo visit Lake Biwa to attend Benzaiten (Hindu goddess Sarasvati) on Chikubu-shima Island and there they meet an old fisherman and a young woman on a fishing boat.

They all head for Chikubu-shima Island. As the old man takes them to the shrine, the accompanying woman goes with them. One of the vassals asks "Aren't women prohibited to go inside?" and the man and the woman say that Sarasvati, who is a goddess, has saved both men and women equally. After that, the young woman reveals that she is not a human and goes into the shrine pavilion. The old man says that he is the God of Lakes and disappears into the waves. On that night, Sarasvati and the Dragon God of Lake Biwa come forth in front of the vassals and dance, glorifying the virtue of Buddha and expressing the form of mercy.

能『竹生島』[シテ]小島英明
[ツレ]坂真太郎/青木信二撮影

Noh "Chikubu-shima": Kojima Hideaki [Shite], Ban Shintaro [Tsure] / Photo Aoki Shinji

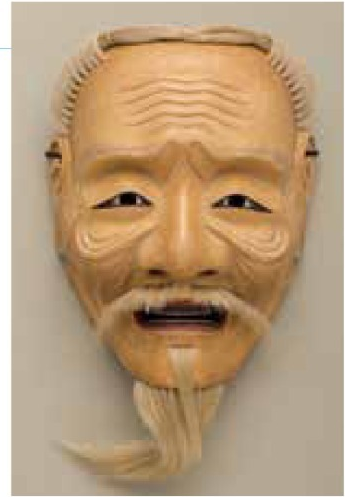


老人の面 Mask of aged person



何かと老人が活躍する場面が多い能楽。「老体」に分類される能面は基本的なものだけでも8種類があり、性格や役割によって使い分けられます。『竹生島』で重要な役割(前シテ)を務める老人の面には、漁師など庶民の老人を表す「三光尉」がよく用いられます。老人の面には、このほか舞を舞う老人「皴尉」、強く恐ろしい「大悪尉」などさまざまなバリエーションがあります。

In Noh theatre, aged persons play active roles in one way or another. There are eight types of masks classified as "rotai (aged person)," even just basic ones, and they are tactfully used according to characters or roles. In "Chikubu-shima," for an old man who plays an important role (mae-shite, or main character in the first half of the play), the mask of "Sankojo," which represents ordinary people such as fisherman, is often used. Other than that, there are wide variations for masks of aged persons such as "Shiwajo," an old person who performs a dance, and the strong and fierce "Oakujo."



能面「三光尉」／国立能楽堂蔵
Mask of "Sankojo" / National Noh Theatre

巡礼ガイド

竹生島 Chikubu-shima Island

琵琶湖の北部に浮かぶ周囲2kmあまりの小島。島内には西国三十三所観音霊場第30番札所の宝厳寺があり、本尊の弁財天は日本三弁天の一つとして信仰されてきました。また同寺の唐門は豊臣期大坂城の唯一の遺構と考えられ、隣接する都久夫須麻神社の本殿とともに国宝に指定されています。

- 竹生島港から徒歩1分

Chikubu-shima is a small island of a little over 2km in circumference situated in the north part of Lake Biwa. The island contains Hogonji Temple, the 30th site of the thirty three Kannon temples in the Kansai region. Benzaiten, the principal image of the temple, has been worshipped as one of Japan's Three Great Bentens (Sarasvati). The Karamon (Chinese-style) gate of the temple is said to be the only relic of Osaka Castle and has been designated as a national treasure along with the main pavilion of the neighboring Tsukubu Suma Shrine.

- 1-minute walk from the Port of Chikubu-shima Island



Check!





4
番札所
The 4th site



Kinkakuji Temple

金閣寺

▶▶この場所を舞台とする作品

『祇園祭礼信仰記』

Plays at this location
Gion Sairei Shinkoki



絢爛豪華な歴史ファンタジーに酔う！

This gorgeous historical fantasy is intoxicating!

あらすじ

春爛漫の金閣寺で、天下を狙う大悪人の松永大膳まつなが だいぜんが、絵師・雪舟の孫であり狩野直信の妻でもある雪姫を捕らえ、夫の命と引き換えに自分のものになるようにと脅迫。また金閣寺の高楼(2階)には、大膳が暗殺した將軍足利義輝あしひたのよひの母・慶寿院けいじゆいんも捕らわれの身となっています。桜の大木に縛られた雪姫が、足元に落ちた桜の花びらを爪先で集めて鼠の絵を描くと、その鼠が実体化して縄を食いちぎって雪姫を救出。慶寿院も此下東吉このしたとうきちを名乗るヒーローに助け出されてハッピーエンドを迎えます。



「暮立」の段の松永大膳、此下東吉、雪姫／芳濶画 阪急文化財団池田文庫蔵

Matsunaga Daizen, Konoshita Tokichi and Yukihome in the Act of "Gotate" / Painted by Utagawa Yoshitaki, Ikeda Bunko of the Hankyu Culture Foundation

Plot

At Kinkakuji Temple in the full bloom of spring, Matsunaga Daizen, an utter villain who is contriving to take over the country captures Yukihome, the granddaughter of the painter Sesshu and also the wife of Kano Naonobu. He then offers her the choice of being his mistress or letting her husband die. On the second floor of the lofty tower of Kinkakuji, Keijuin, the mother of Shogun Ashikaga Yoshiteru, who was assassinated by Daizen, has been imprisoned. Tied to a big cherry tree, Yukihome gathers fallen cherry blossom petals with her toes and draws a rat using them. Strangely enough, the rat comes to life, bites through the rope and sets Yukihome free.

Keijuin is also rescued by a hero who calls himself Konoshita Tokichi and the story comes to a happy end.

爪先で集めた桜の花びらで鼠の絵を描く雪姫／青木信二撮影

Yukihome draws a picture of a rat using cherry blossom petals she gathered with her toes. / Photo Aoki Shinji



役名の事情 About the Character Names



本作に登場する此下東吉は、実在した木下藤吉郎(後の豊臣秀吉)に相当する役名。江戸時代、幕府は史実をそのままモチーフにした創作表現を禁じていたため、劇作家たちはフィクションを組み込み史実をぼかして作品化していました。実名を少しもじった登場人物のネーミングは、当時のクリエイターたちの創意工夫の賜物なのです。同様の例は、次項の『仮名手本忠臣蔵』をはじめ、時代物(P46参照)の多くの作品で見受けられます。

Konoshita Tokichi, in this play, is the name of the role corresponding to Kinoshita Tokichiro (later to become Toyotomi Hideyoshi) that existed in history. In the Edo Period, the shogunate banned using historical facts as a motif of creative expression. So playwrights dramatized historical events incorporating some fictions to avoid mentioning what really happened. The names of characters in many plays were modifications of real names from history and were the result of the ingenuity and originality of playwrights at the time. The same examples are seen in "Kanadehon Chushingura" introduced on the next page and many other period pieces (see P46).



秀吉の家紋柄の衣装で実名を暗喩する此下東吉 / 国員画 阪急文化財団池田文庫蔵

Konoshita Tokichi in clothes with the family crest of Hideyoshi implies his real name. / Painted by Utagawa Kunikazu, Ikeda Bunko of the Hankyu Culture Foundation



The 5th site
5 番札所



Gion, Yamashina

祇園・山科

▶▶▶この場所を舞台とする作品

『仮名手本忠臣蔵』

Plays at this location
Kanadehon Chushingura



主君の無念を晴らす四十七士の物語

A story of 47 samurais who avenged their lord

あらすじ

江戸城内松の廊下まらこうすけのすけで吉良上野介に切りつけた浅野内匠頭あさのたくみのかみは切腹、浅野家はお取り潰しとなり、その家臣・大石内蔵助おおいしくらのすけたちは吉良を主君の仇として、最後は47人で吉良邸に討ち入って吉良を討つ—この、元禄時代に実際に起こった事件を題材にした演目です。史実の吉良上野介は高師直こうのせき、浅野内匠頭あさのたくみのかみは塩冶判官えんやはんがん、大石内蔵助おおいしくらのすけは大星由良之助という役名で登場。家臣たちも別の名となって、それぞれの物語を展開しながら、雪の降る日、ついに討ち入りの時を迎えます。



十一段目、四十七士の討ち入り場面／芳濶画 阪急文化財団池田文庫蔵
Act #11 Scene of the raid by 47 Aiko Roshi / Painted by Utagawa Yoshitaki, Ikeda Bunko of the Hankyu Culture Foundation

Plot

Asano Takumi-no-kami attacked Kira Kozukenosuke with his sword in Matsu-no-Roka (literally, the corridor of pine trees) of the Edo Castle and was sentenced to commit suicide by disembowelment. The punishment also meant the forced extinction of the Asano family. At the end of the story, 47 retainers of Asano, led by Oishi Kuranosuke, raided Kira's residence and successfully avenged their lord's death—this is a play based on an actual incident that occurred in the Genroku Era. In this play, Kira Kozukenosuke from history is renamed

Ko-no-Moronao while Asano Takumi-no-kami appears with the name of Enya Hangan and Oishi Kuranosuke as Oboshi Yuranosuke. Stories revolve around each of the retainers who appear with different names until they finally have the raid on a snowy day.

討ち入りに向かう大星由良之助(中村吉右衛門)／©松竹株式会社
Oboshi Yuranosuke (Nakamura Kichiemon) heading off to the raid / ©Shochiku Co.,Ltd.



Check!



巡礼ガイド

祇園花見小路 *Gion Hanamikoji*

北は三条通から南は建仁寺までつながる道。大星由良之助が、敵の目を欺くため通い詰めた一力亭も花見小路にあります。祇園の歓楽街の中心地で、舞妓さんや芸妓さんを見かけることも。古都らしい趣のある雰囲気観が観光客に人気のスポットです。

- 京阪「祇園四条」駅から徒歩3分

An alley extending from Sanjo-dori Street in the north to Kenninji Temple in the south. Ichiriki-tei, a tea-house which Oboshi Yuranosuke visited often to deceive enemies, is on this alley. Since it is located at the center of Gion's entertainment area, you may happen to see Maiko or Geiko here. Its tasteful atmosphere is suitable to the ancient capital and that makes it one of the most popular tourist spots.

- 3-minute walk from Keihan Main Line "Gion Shijo" station



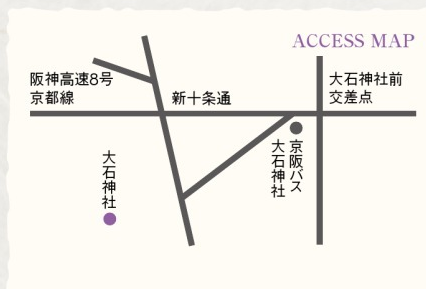
大石神社 *Oishi-jinja Shrine*

大星由良之助のモデルとなった、赤穂浪士・大石内蔵助を祀った神社。赤穂浪士たちがこの地で吉良邸へ討ち入るための会合を開いたといわれています。また、境内にある御神木の桜は「大石桜」と呼ばれ、参拝者や地域の方々に親しまれています。

- 京阪バス「大石神社」から徒歩1分

This shrine deifies Oishi Kuranosuke, an Ako Roshi (the group of 47 former retainers of Asano, Ako clan) and the model for Oboshi Yuranosuke. They are said to have held meetings here to plan the raid on the Kira residence. The sacred cherry tree inside the shrine is called "Oishi Zakura" and is loved by visitors and people in the community.

- 1-minute walk from Keihan Bus "Oishi-jinja" stop





6
番札所
The 6th site



Rakuchu - Yanaginobanba Oshikoji

洛中 柳馬場 押小路

▶▶▶この場所を舞台とする作品

『桂川連理柵』

Plays at this location

Katsuragawa Renri-no-Shigarami



24歳の年の差を超えた愛の悲劇

Tragic love that transcends a 24-year age difference

あらすじ

帯屋の主人である長右衛門^{ちやうえもん}38歳と、隣家である信濃屋^{しなのや}の娘・お半^{はん}14歳は、旅宿で偶然にも行き合います。その夜、丁稚^{ちやうきち}の長吉に迫られたお半は長右衛門の部屋へ逃げ込みますが、親子ほどの年の差にもかかわらず2人は深い仲に。これを知った長吉は、腹いせに長右衛門が預かっていた名刀を盗み出し、そのため長右衛門は窮地に立たされます。一方、お半は妊娠が発覚し、罪の意識から死を決意したことを伝えて去ります。長右衛門はお半の後を追ひ、彼女を背負って桂川の畔へ向かうのでした。



桂川の畔でお半とともに死出の旅に向かう長右衛門
貞芳画 阪急文化財団池田文庫蔵

Choemon at the riverside of Katsura River on the path to the grave with Ohan /
Painted by Utagawa Sadayoshi, Ikeda Bunko of the Hankyu Culture Foundation

Plot

The 38 year old owner of an obi belt shop, Choemon, meets Ohan, the 14 year old daughter of the Shinanoya shop next door by chance at a lodge while on vacation. On that night, Ohan gets approached by Chokichi, an apprentice of Shinanoya and flees into Choemon's room. Then, despite the almost parental age difference, the two get romantically involved.

Chokichi gets to know this, and out of spite, he steals a famous sword kept in the custody of Choemon and drives him into a corner. Meanwhile, found out to be pregnant, Ohan expresses her determination to commit suicide because of her sense of guilt and leaves. Choemon catches up to Ohan and walks toward the riverside of Katsura River carrying her on his back.



「帯屋の段」でのお半と長右衛門／青木信二撮影

Ohan and Choemon in the "Act of Obi-ya" /
Photo Aoki Shinji

Check!



巡礼ガイド

A 柳馬場押小路 *Yanaginobanba Oshkoji*

長右衛門が営む帯屋があったとされる場所。柳馬場押小路交差点の南西には現在、老舗かまぼこ店の旧本店があり、往時のたたずまいを今に伝えています。

- 京都市バス「堺町御池」から徒歩2分

It is said that Choemon's obi belt shop was here. Now at the southwest of Yanaginobanba Oshkoji crosswalk, there is an old main shop of a long-established kamaboko (fish paste) manufacturer, which still has some traces of the past.

- 2-minute walk from Kyoto City Bus "Sakai-machi Oike" stop

B 六角堂 *Rokkakudo Temple*

聖徳太子の創建と伝わる古刹で、いけばなの発祥地としても有名。作品中、長右衛門の妻・お絹が夫の不貞を知り、それでも夫を守るうと機転を働かせる場面の舞台となっています。正式名称は「紫雲山頂法寺」。

- 京都市営地下鉄「烏丸御池」駅から徒歩3分

This ancient temple, said to be founded by Shotoku Taishi, is also well known as the birthplace of flower arrangement. In this play, it is used as the background for the scene where Okinu, Choemon's wife, learns about the infidelity of her husband but still uses tact to protect him. Its official name is "Shiunzan Chohoji Temple."

- 3-minute walk from Kyoto Municipal Subway "Karasuma Oike" station

C 誓願寺 *Seiganji Temple*

飛鳥時代に天智天皇の勅願により奈良で創建されたと伝えられ、後に現在の京都新京極の一角へ移されました。境内には長右衛門とお半の墓があり、墓標には宝暦11(1761)年の年号が刻まれています。

- 京都市バス「河原町三条」から徒歩5分

This temple was built in Nara at the order of Emperor Tenchi in the Asuka Era and later moved to the corner where it is now called Shin-Kyogoku, Kyoto.

In the temple precinct stand the graves of Choemon and Ohan, and the era of Horeki 11 (1761) is inscribed on their grave post.

- 5-minute walk from Kyoto City Bus "Kawara-machi Sanjo" stop

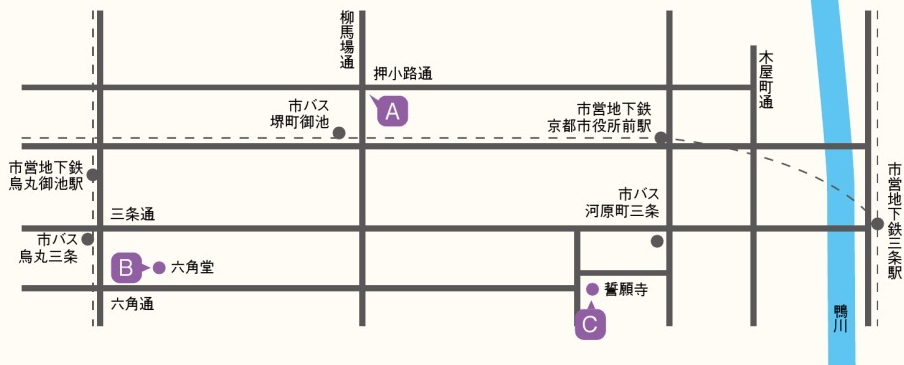


誓願寺
Seiganji Temple



六角堂
Rokkakudo Temple

ACCESS MAP





The 7th site
7 番札所



Uji River

宇治川

▶▶▶この場所を舞台とする作品

『生写朝顔話』

Plays at this location
Shoutsushi Asagao Banashi



運命に翻弄される、流転の恋人たち

Wandering lovers at the mercy of fate

あらすじ

京都で儒学を学ぶ宮城阿曾次郎は、宇治川へ螢狩りに出かけ、そこで秋月弓之助の娘・深雪と出会い、恋に落ちます。しかし阿曾次郎は急いで国元へ帰らねばならなくなり、出会ったばかりの2人は離れ離れに。その後、幾度にわたってすれ違いが続き、やっと阿曾次郎と再会できた時には深雪は盲目となっていました。

深雪は目の前にいる彼が見えず、阿曾次郎も居合わせた敵の手前、名乗ることができません。それを後で知った深雪は半狂乱になって、阿曾次郎を追うのでした。



宇治川で阿曾次郎と深雪が出会う場面／二世貞信画 阪急文化財団池田田文庫蔵

The scene where Asojiro and Miyuki meet at Ujigawa River./ Painted by Hasegawa Sadanobu Jr., Ikeda Bunko of the Hankyu Culture Foundation

Plot

Miyagi Asojiro, who studies Confucianism in Kyoto, goes to see the glow of fireflies at Ujigawa River. He meets Miyuki, daughter of Akizuki Yuminosuke, and falls in love with her. However, something urgent comes up and Asojiro has to go back to his hometown.

Even though the two have just met, they get separated. After that, the lovers miss the chance to see each other several times. When Miyuki finally manages to see Asojiro again, she has lost her sight. Miyuki cannot see Asojiro, though he is just in front of her and Asojiro cannot identify himself because his enemies are around him. Miyuki learns about this later on and frantically goes after Asojiro.

舟の上で寄り添い、見つめ合う深雪と阿曾二郎／青木信二撮影

Floating along on boats, Miyuki and Asojiro look at each other longingly. / Photo Aoki Shinji

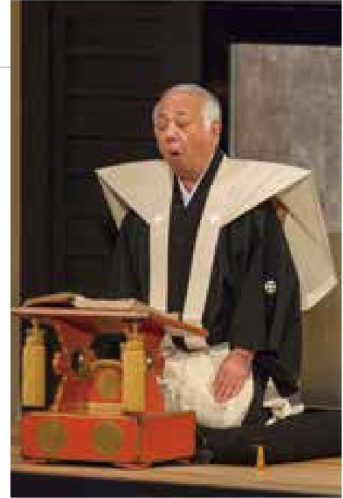


太夫の語り Tayu's narratives



人形浄瑠璃において、劇を展開していく重要な役割を担うのが太夫。作品の情景や事件の背景を伝えながら、老若男女、立場も身分もさまざまな登場人物のセリフを語り分けながら、複雑に絡み合う人間模様を表現します。この太夫の語りと、場面に流れと緩急をつける三味線、そして人形遣いの動きが一つとなり、生き生きとした物語が展開されていくのです。

Tayu plays an important role in unfolding stories in Joruri puppet theatre. He illustrates intricate human relationships by conveying scenes and the backgrounds for incidents in each work while narrating the lines of characters young and old, male and female, regardless of position or social rank. The narratives of Tayu, the shamisen that gives rhythm and fast or slow paces to each scene and the movements of the puppeteers unite as one to unfold a vivid story.



豊竹咲太夫による語り / 青木信二撮影
Narratives by Toyotake Sakidayu /
Photo Aoki Shinji

巡礼ガイド

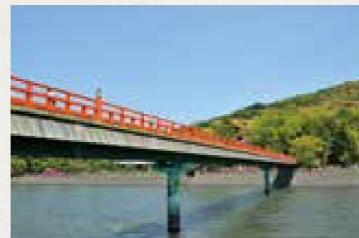
宇治川 Uji River

平安の昔から都人の別荘地として愛された宇治一帯を潤し、平等院など周辺の文化財とともに美しい景観を織り成す川。『生写朝顔話』では阿曾次郎と深雪が運命的に出会った場所として描かれ、阿曾次郎が贈った朝顔の歌がどこまでも2人を結び続けます。

- 京阪「宇治」駅から徒歩4分(宇治橋畔の紫式部石像)

A river that has moistened the Uji area, a land which has been loved by townsfolk as a villa area since the Heian Era, composes beautiful scenery together with Byodoin Temple and other surrounding cultural properties. In this "Shoutsushi Asagao Banashi," Uji River is depicted as the place where Asojiro and Miyuki meet by fate. The song of morning glory that Asojiro has dedicated keeps the ties between the lovers forever.

- 4-minute walk from Keihan "Uji" station (Murasaki Shikibu stone figure at Uji River-side)



Check!





8
番札所
The 8th site



Yura

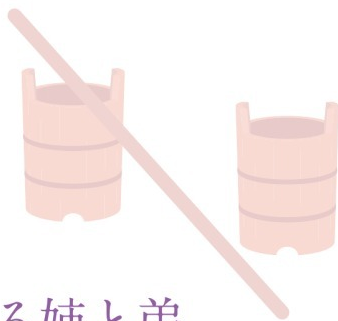
由良

▶▶▶この場所を舞台とする作品

『由良湊千軒長者』

Plays at this location

Yura no Minato Sengen Choja



過酷な運命に翻弄される姉と弟

A sister and brother tossed about by a harsh fate

あらすじ

おうしゅういわき

奥州岩城の領主であった父を殺され、家を追われた安寿姫と厨子王の姉弟は、道中で人買いに騙され、丹後の領主・三莊太夫のもとへ売られてしまいます。三莊太夫に連日酷使され、苦難の日々を送る

姉弟のもとへ、ある日、父の家臣で

たてべ ようのすけ

あった盾部要之助が現れます。偶然にも要之助は、三莊太夫の娘・おさんが町中で一目惚れした相手でした。

要之助は姉弟を救出しようとして失敗、3人とも捕らわれてしまいますが、

恋するおさんの狂態によって縄が切れ、三莊太夫と家来らとの壮絶な戦いの末に自由の身となります。

あんじゆひめ ずしおう



三莊太夫と安寿姫、厨子王(対王丸とも) / 国周画
早稲田大学演劇博物館蔵

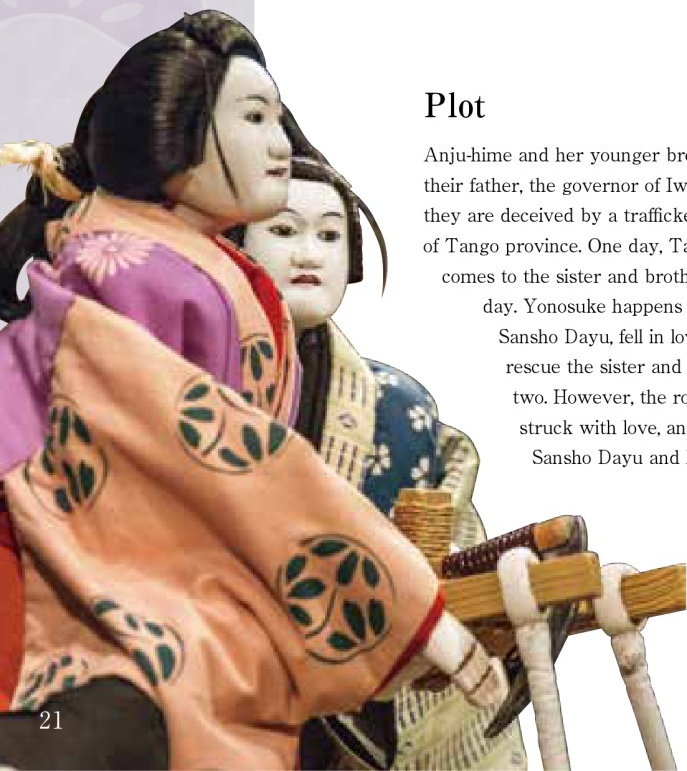
Sansho Dayu and Anju-hime, Zushio (Zushimaru) /
Painted by Toyohara Kunichika,
Waseda University Theatre Museum

Plot

Anju-hime and her younger brother Zushio are forced to leave their home after their father, the governor of Iwaki in Oshu province, was killed. While travelling, they are deceived by a trafficker and sold into slavery to Sansho Dayu, the governor of Tango province. One day, Tatebe Yonosuke, a former retainer of their father, comes to the sister and brother who have been mistreated by Sansho Dayu every day. Yonosuke happens to be a man with whom Osan, the daughter of Sansho Dayu, fell in love at first sight on the street. Yonosuke tries to rescue the sister and brother, but fails and is captured together with the two. However, the ropes of the prisoners are cut by Osan, who gets struck with love, and they get their freedom after a fierce battle with Sansho Dayu and his retainers.

汐汲みや柴刈などに使役される安寿姫と厨子王 /
青木信二撮影

Anju-hime and Zushio used for drawing seawater
and gathering brushwood / Photo Aoki Shinji



Check!



巡礼ガイド

A 如意寺 *Nyoi-Ji Temple*

安寿姫と厨子王が三莊太夫から受けた焼き印の火傷を、一夜にして治し、代わりに右肩のキズと胸元の焼け痕を負ったと伝わる「身代わり地藏(木造地藏菩薩坐像／快慶作／京都府指定文化財)」を安置するお寺。境内には三莊太夫のものといわれる首塚もあります。

- 京都丹後鉄道「丹後由良」駅から徒歩5分

This temple houses the “scapegoat Jizo” (A wooden statue of the Jizo Bodhisattva / Made by Kaikei / Kyoto Prefecture Designated Cultural Property) that is alleged to have cured, in one night, the burns from the branding iron that Sansho Dayu used on Anju-hime and Zushio and, on their behalf, taken on injuries on the right shoulder and a scar from burns on the chest. In the temple precinct, there is a burial mound for a severed head which is said to belong to Sansho Dayu.



- 5-minute walk from Kyoto Tango Railway “Tango Yura” station

B 安寿の里もみじ公園 *Anju-no-sato Momiji-koen Park*

三莊太夫伝説の地であり、展望所から由良川と日本海が一望できる公園。安寿と厨子王の像が建つ園内には数百本のもみじが植えられ、紅葉のほかアジサイやツツジなどの花の名所。近くには三莊太夫屋敷跡もあります。

- 京都丹後鉄道「丹後由良」駅から徒歩20分

The legend of Sansho Dayu remains in this park and from the observatory the Yura River and the Japan sea can be seen. Inside the park, statues of Anju and Zushio stand and hundreds of maple trees are planted. It is famous for hydrangea, azalea and many other flowers as well as its maples. The remains of Sansho Dayu’s residence is also nearby.

- 20-minute walk from Kyoto Tango Railway “Tango Yura” station



ACCESS MAP





9
番札所
The 9th site



Shin-machi, Awaji-machi

新町・淡路町

▶▶▶この場所を舞台とする作品

『冥途の飛脚』

Plays at this location
Meido no Hikyaku



大罪を犯しても、叶えたい恋があった

There is a love that must be fulfilled even at the expense of committing a cardinal crime.

あらすじ

江戸時代の大坂に実在した恋人同士の悲恋をモデルにした物語。淡路町の飛脚問屋の養子・忠兵衛は、恋人である新町越後屋の遊女・梅川を身請け(高額のを金を支払って遊女をやめさせ身柄を引き受けること)するため、客から預かった大金に手をつけるという大罪を犯してしまいます。一時は身請け話を喜んだ梅川は、忠兵衛から事実を聞いて嘆き悲しみます。しかし「生きられる限りは2人で生きよう」と、一緒に越後屋を出て、忠兵衛の実父が暮らす新口村へ。そこで、ついに捕らわれの身となるのです。



この作品を歌舞伎に改作した「恋飛脚大和往来」のワンシーン／芳濤画 阪急文化財団池田文庫蔵

A scene from "Koibikyaku Yamato-orai," a Kabuki play adapted from this work / Painted by Utagawa Yoshitaki, Ikeda Bunko of the Hankyu Culture Foundation

Plot

This is a story modeled on the tragic love of lovers that lived in Osaka in the Edo Era. Chube, an adopted son of a courier in Awaji-cho commits a cardinal crime of stealing a large sum of money that a customer entrusted to him in order to buy out the contract of Umekawa, his lover and a courtesan of Echigoya in Shin-machi (paying a lot of money to put an end to her being a courtesan and taking her along to his home). Though Umekawa rejoices to hear the news, she wails in sorrow once she hears the truth from Chube. The two decide to "live together as long as possible," leave Echigoya and run away to Ninokuchi village where the biological father of Chube lives. There, they end up being captured.

「封印切の段」の梅川と忠兵衛／青木信二撮影

Umekawa and Chube in the "Act of Fuin-kiri"
/ Photo Aoki Shinji





The 10th site
10 番札所



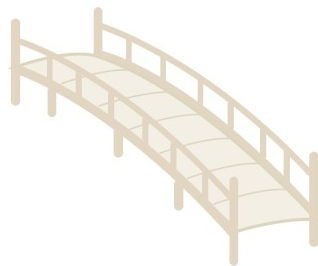
Sonezaki Shinchi, Tenma

曾根崎新地・天満

▶▶▶この場所を舞台とする作品

『心中天網島』

Plays at this location
Shinju Ten-no-Amijima



許されぬ恋の果てに死を選んだ2人

The two who chose death at the end of unforgiven love

あらすじ

妻子ある身でありながら、曾根崎新地の遊女・小春と恋に落ちる紙屋の治兵衛。そこに治兵衛の妻や兄の気持ち、さらに恋敵の暗躍などが絡み、結局2人は心中を決意。慣れ親しんだ橋を順に辿りながら思い出を語り、最期の地となる網島の長寺へ向かうのです。この悲劇の最終幕「道行名残の橋づくし」に登場する橋を今も大阪の街で巡ることができます。

Plot

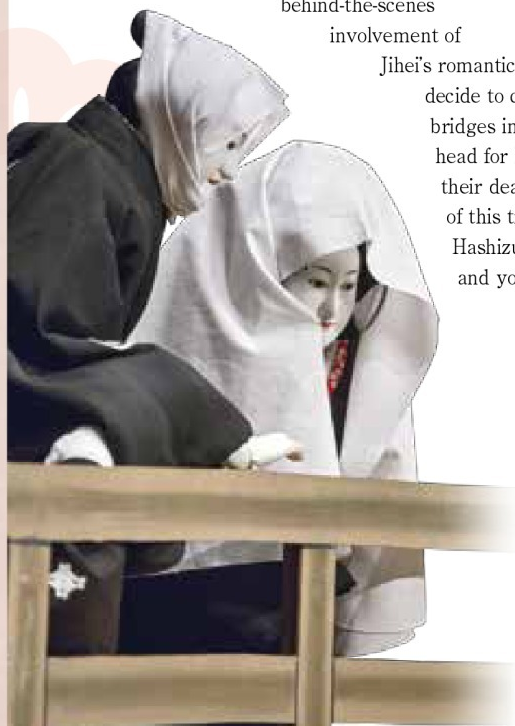
Jihe, a paper shop owner, falls in love with Koharu, a courtesan in Sonezaki Shinchi, though he has a wife and children. The story develops the weaving emotions of Jihe's wife and brother as well as the behind-the-scenes involvement of

Jihe's romantic rival and so on. Eventually, the two decide to commit double suicide. Crossing familiar bridges in order and talking about memories, they head for Daichoji Temple in Amijima, the place of their death. The bridges that appear in the last act of this tragic story—“Michiyuki Nagori no Hashizukushi”—still exist in the city of Osaka and you can go over them.



小春を想い、こたつに入って泣く治兵衛と、その妻おさん／青木信二撮影

A weeping Jihei in a kotatsu (foot warmer) thinks about Koharu, and his wife Osan / Photo Aoki Shinji



「もう何にも縛られない世界へ2人で行こう」と心中を約束する小春と治兵衛／青木信二撮影

Koharu and Jihei pledge to commit double suicide to “go together to a world free of constraints” / Photo Aoki Shinji

Check!



巡礼ガイド

A 蜷川 *Shijimigawa River*

心中の日、小春がこの川の畔にあった大和屋を抜け出し、2人で死出の旅へ。現在は埋め立てられ、石碑が当時の名残を伝えています。

- 京阪「大江橋」駅から徒歩4分

On the day of the double suicide, Koharu sneaks out of Yamatoya, which stood on the bank of this river, and sets out for the journey to the other world. Now it has been reclaimed and there is a stone monument that is a reminiscence of those days.

- 4-minute walk from Keihan "Oebashi" station

B 天神橋 *Tenjinbashi Bridge*

江戸時代には幕府が直轄管理する公儀橋の一つでした。橋のすぐ北には「天神さん」の名で親しまれ、天神祭で有名な大阪天満宮があります。

- 京阪「北浜」駅から徒歩10分

Back in the Edo Era, this was one of the bridges under the direct management of the shogunate. Just north of the bridge, there is Osaka Tenmangu Shrine, which is commonly known as "Tenjin-san" and is also well known for Tenjin Festival.

- 10-minute walk from Keihan "Kitahama" station

C 大長寺 *Daichoji Temple*

現在の大長寺は当時より300mほど北に移転。小春と治兵衛の比翼塚があるほか、2人の遺書と言われるものも寺宝として残されています。

- JR「大阪城北詰」駅から徒歩7分

The existing Daichoji Temple has been moved to about 300 meters north of where it originally stood. There is Hiyokuzuka (lovers' grave) of Koharu and Jihei. Writings believed to be their will are also kept at this temple as a treasure.

- 7-minute walk from JR "Osakajo Kitazume" station



蜷川跡
Site of Shijimigawa River



小春と治兵衛の比翼塚
(大長寺境内)
Hiyokuzuka of Koharu and Jihei (in the precinct of Daichoji Temple)





The 11th site
11 番札所



Bandai-ike Pond, Gappo-ga-tsuji Enmado

万代池・合邦辻閻魔堂

▶▶▶この場所を舞台とする作品

『摂州合邦辻』

Plays at this location
Sesshu Gappo-ga-tsuji



義理の息子に恋する継母、その本心とは？

A step mother in love with her son-in-law. How does she really feel?

あらすじ

義理の息子である俊徳丸しゅんとくまるに邪恋を仕掛け、さらに毒酒を飲ませて難病の身にした玉手御前は、あまりの乱行から実の父・合邦がっぼうの手で殺されてしまいます。しかし死の淵で玉手御前は、すべてはお家騒動に巻き込まれた俊徳丸を救うための所業だったと告げるのです。俊徳丸の病気を治すために必要な条件「寅の月、寅の日、寅の刻生まれの女」を備えた自分の生き血を与えて、玉手御前は落命。たちまち元の美しい若者の姿に戻った俊徳丸は、義母の深い愛情に感謝し、月江寺建立を誓うのでした。

俊徳丸の許嫁・浅香姫に襲いかかろうとする玉手御前を父・合邦が手にかける迫真の場面／青木信二撮影

A realistic scene where Gappo kills his daughter, Tamate Gozen, when she is about to attack Asaka-hime, Shuntoku-maru's fiancé / Photo Aoki Shinji



Plot

Tamate Gozen entices Shuntoku-maru, her son-in-law, into an illicit love and has him drink poisoned sake to suffer from an intractable disease. Because of her erratic behavior, she gets killed by Gappo, her birth father. However, in her last moment, Tamate Gozen confesses that her strange conduct was to save Shuntoku-maru from family feud. She gives him her life blood, as she is a woman born at the time, day and month of the tiger who can cure his disease. Then she dies. Shuntoku-maru immediately regains his young and handsome appearance and vows to build Gekkoji Temple out of appreciation for the profound love of his mother-in-law.

実は俊徳丸を助けるために乱心を装い、ついには命まで捧げる玉手御前／青木信二撮影

Tamate Gozen pretends to be insane and eventually sacrifices her life to save Shuntoku-maru / Photo Aoki Shinji



Check!



巡礼ガイド

A 合邦辻閻魔堂 *Gappo-ga-tsuji Enmado*

物語後半の主な舞台である合邦の庵室があった場所とされ、俊徳丸にあやかって病気平癒を祈願する人々が訪れています。本尊の閻魔大王は首から上、主に脳を守る御利益で信仰されています。

- 大阪市営地下鉄「恵美須町」駅から徒歩5分

Gappo's hermit's cell, where the second-half story primarily takes place, is considered to have been here. For this reason, the Enmado is visited by many people to pray for recovery from illness wishing to follow the example of Shuntoku-maru. Great King Enma (judge of the afterlife), its principal image, is worshipped as the guardian of the neck and up, particularly the brain.

- 5-minute walk from Osaka Municipal Subway "Ebisucho" station



合邦辻閻魔堂
Gappo-ga-tsuji Enmado

B 万代池 *Bandai-ike Pond*

作品中、俊徳丸が畔に小屋を建てて暮らしていた池で、四天王寺南大門の外側にあったとされています。現在この地に池はありませんが、南南西約4.5kmに同名の池(読みは「まんだいいいけ」)があります。

- 大阪市営地下鉄「四天王寺前夕陽ヶ丘」駅から徒歩10分

In this play, Shuntoku-maru built a hut at the edge of this pond, which is said to have been the outside of the Great South Gate of Shitennoji Temple. There's no pond here, but a pond written in the same Chinese characters (pronounced as "Mandai-ike") exists approximately 4.5km to the south-southwest.

- 10-minute walk from Osaka Municipal Subway "Shitennoji-mae Yuhigaoka" station

ACCESS MAP





The 12th site
12 番札所



Sumiyoshi Taisha Shrine

住吉大社

▶▶▶この場所を舞台とする作品

『住吉詣』

Plays at this location
Sumiyoshi Moude



光源氏と明石の君の再会の場面を描く

Hikaru Genji and Lady Akashi see each other again.

あらすじ

『源氏物語』のストーリーを元にした演目です。須磨での生活から京の都へ戻った後、内大臣に昇進した光源氏は、お礼参りのために随臣たちを従えて住吉神社へ向かいます。参詣を終えた一行が酒宴をしていると、偶然にも須磨で光源氏と契った明石の君が舟で住吉詣にやって来ます。最初、明石の君は恥じらって光源氏に会おうとしませんが、彼女に気づいた光源氏が声をかけ、2人は再会の盃を交わします。やがて宴は終わり、2人は名残を惜しみながら別れていきます。原典の『源氏物語』では和歌を交わすのみで顔を合わせませんが、能では東の間の再会と別れを優美に描いています。



「能楽図絵二百五十番」月岡耕漁 住吉詣
国立能楽堂蔵

Sumiyoshi-Moude from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

This piece is based on the story of "The Tale of Genji." After he returned from Suma to Kyoto, Hikaru Genji was promoted to Minister of the Interior. Now he heads for Sumiyoshi Shrine to pray a visit of thanks with his retainers. When they are giving a feast after the visit, Lady Akashi, whom Hikaru made love to in Suma, happens to come to visit Sumiyoshi by boat. At first, Lady Akashi is much embarrassed and would not see him. Hikaru notices and speaks to her, and the two exchange cups of sake to celebrate the reunion. Finally, the feast is over, and they part from each other reluctantly. In the original "The Tale of Genji," the two just exchange waka poetry, but do not see each other. Meanwhile, in Noh play, the fleeting reunion and parting are illustrated gracefully.

〔住吉詣〕〔シテ(明石上)〕観世喜正／青木信二撮影

"Sumiyoshi-Moude" Kanze Yoshimasa [Shite (Lady Akashi)]
/ Photo Aoki Shinji



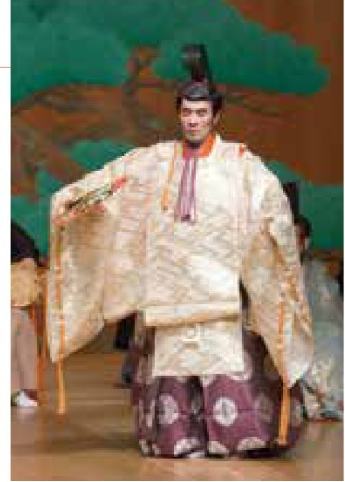


直面 Hitamen

能で役者が面をつけるのは、その役が「女性・老人・少年・この世の者でない神や鬼、幽霊」である場合。シテ方（主人公）は面をつける役の方が多いのですが、生きた人間の男性を演じる場合は面をつけず素顔で演じます。これを「直面物」と呼びます。『住吉詣』の光源氏をはじめ、『安宅』の武蔵坊弁慶などが代表的な作品です。

Noh actors wear masks when the roles they play are “women, old people, and ethereal beings such as gods, ogres or ghosts.” Shite (protagonist) plays many roles where he needs to wear a mask but, when playing living male roles he does not wear a mask, which is referred to as “hitamen-mono.”

Typical pieces of such kind include Hikaru Genji in “Sumiyoshi Moude” and Musashibo Benkei in “Ataka.”



『住吉詣』[ツレ(光源氏)] 梅若紀長／青木信二撮影
“Sumiyoshi Moude” Umewaka Norinaga [Tsure (Hikaru Genji)] / Photo Aoki Shinji

巡礼ガイド

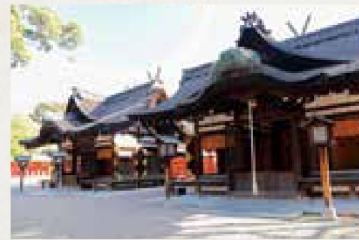
住吉大社 *Sumiyoshi Taisha Shrine*

全国2300余社の住吉神社の総本社。神社建築史上最古の様式とされる住吉造の本殿は、国宝に指定されています。毎月最初の辰の日に参拝すると一層ご利益を得られるという「初辰まいり」や、古式にのっとった「御田植神事」、大阪の夏祭りの最後を飾る盛大な「住吉祭」などの年中行事でも知られています。

- 阪堺「住吉鳥居前」駅から徒歩すぐ

This is the head shrine of over 2,300 Sumiyoshi shrines scattered across Japan. Its main pavilion of Sumiyoshi-zukuri, the oldest style of shrine architecture, has been designated as a national treasure. The shrine is also known for “Hatsu-tatsu mairi,” a worship service on the first day of the dragon of each month when prayers can expect more benefits, “Otaue Shinji,” a rice planting festival held according to the ancient ritual and “Sumiyoshi Matsuri,” a great festival culminating all summer festivals in Osaka as well as other annual events.

- A short walking distance from Hankai Tramway “Sumiyoshi-Toriimae” station



Check!





The 13th site
13 番札所



Nozaki Kannon

野崎観音

▶▶▶この場所を舞台とする作品

『新版歌祭文』

Plays at this location
Shinban Utazaimon



令嬢と丁稚と、その許嫁の切ない三角関係

A bittersweet triangular relationship among lady, apprentice and his fiancée

あらすじ

裕福な商家「油屋」の娘・お染と丁稚の久松は、身分違いの恋仲。お染に横恋慕している男の悪計によって、久松は身に覚えのない横領の罪を着せられ、養父・久作のいる野崎村へ戻されます。村には久松の許嫁・お光が待っていて、周囲は急ぎの婚礼準備に大わらわ。そこへお染が久松を追って訪ねてきて、一緒になれないのなら死ぬと訴えます。実はお染は久松の子を身ごもっていました。かくなる上は心中しかないと嘆く2人。覚悟を知ったお光は、2人を救うために身を引こうと、自ら髪を切って尼姿に一。



久松の許嫁・お光は、久松とお染のために尼となって身を引くのでした／青木信二撮影

Omitsu, Hisamatsu's fiancée, steps aside and becomes a nun for the sake of Hisamatsu and Osome / Photo Aoki Shinji

Plot

Osome, the daughter of a wealthy merchant "Aburaya," and Hisamatsu, an apprentice of the shop, are lovers in different social ranks. Hisamatsu gets framed for a crime of embezzlement which he knows nothing about by a man coveting Osome and is sent back to Nozaki Village where Kyusaku, his foster father, lives. There, Omitsu, his fiancée, is waiting and everyone is rushing around trying to get ready for a hasty wedding. Then Osome, who has been following Hisamatsu, comes up and insists that she will kill herself if she can't marry Hisamatsu. In fact, she is pregnant with his child. The lovers lament over the only alternative for them, double suicide. Once she realized their resolution, Omitsu makes a decision to withdraw from the wedding plans and cuts her hair herself and enters into nunnery.

野崎詣でを理由に、久松を追って野崎村へ来たお染／青木信二撮影

Osome followed Hisamatsu and came to Nozaki Village using the excuse of pilgrimage / Photo Aoki Shinji



Check!



巡礼ガイド

いかすり

坐摩神社 *Ikasuri-jinja Shrine*

作品冒頭で起きる事件の舞台。祭神の坐摩大神は住居守護や旅行安全などの御利益で信仰され、また境内には「上方落語寄席発祥の地」の顕彰碑が建っています。

- 大阪市営地下鉄「本町」駅から徒歩3分

The incident at the beginning of the story takes place here. The enshrined deity, *Ikasuri-no-Okami*, is the focus of people's worship for the safety of household, safe travel and other benefits. In the shrine precinct, you can find a monument publicly honoring "the origin of Kamigata (the Osaka and Kyoto area) Rakugo."

- 3-minute walk from Osaka Municipal Subway "Honmachi" station



瓦屋橋 *Kawaraya Bridge*

お染と久松が出会った商家「油屋」は、この橋のたもとにあったといわれています。江戸時代当時の橋は木造でしたが、数回にわたる架け替えによって現在の姿に至っています。

- 大阪市営地下鉄「松屋町」駅から徒歩8分



"Aburaya," the merchant house where *Osome* and *Hisamatsu* met, is said to have been at the foot of this bridge. It was a wooden bridge in the Edo Era. Through several renovations, it has changed to the style as it is now.

- 8-minute walk from Osaka Municipal Subway "Matsuyamachi" station

野崎観音 *Nozaki Kannon*

正式名称は福聚山慈眼寺。久松の故郷・野崎村にあり、お染はこの寺に詣でる口実で久松のもとを訪れます。境内には、お染と久松を供養する塚がひっそりと建っています。

- JR「野崎」駅から徒歩8分

It is officially called *Fukujusan Jigenji Temple*. Located in *Nozaki Village*, where *Hisamatsu* comes from, *Osome* uses her visit to this temple as an excuse to see him. In the temple precinct, a secluded burial mound stands to offer prayers to the souls of *Osome* and *Hisamatsu*.

- 8-minute walk from JR "Nozaki" station





The 14th site
14 番札所



Domyoji Tenmangu Shrine

道明寺天満宮

▶▶▶この場所を舞台とする作品

『菅原伝授手習鑑』

Plays at this location
Sugawara Denju Tenaraikagami



平安時代の政治スキャンダルを活写

Vivid portrayal of a political scandal in the Heian Period

あらすじ

平安時代、高潔かつ英明な右大臣として重用された菅原道真が、左大臣藤原時平の陰謀によって左遷された事件をもとにした作品。菅丞相(=道真)、悪役の藤原時平、帝の弟である斎世親王と、それぞれの舎人として仕える梅王丸、松王丸、桜丸の三つ子の兄弟が活躍して物語が展開します。

桜丸は、丞相流罪の原因を作ったことを悔やんで自害。松王丸は、時平が丞相の一人息子の首を所望した際に我が子を身代わりに差し出し、管家への恩義を果たします。やがて時平は滅び、丞相は天神として祀られます。



主を陥れた時平の牛車を襲う梅王丸・桜丸と、時平を守る松王丸が争う様子／
広貞画 阪急文化財団池田文庫蔵

Assault by Umeomaru and Sakuramaru on the cow carriage of Shihei, who tricked his lord, in a battle with Matsuomaru protecting Shihei/Painted by Utagawa Hirosada, Ikeda Bunko of the Hankyu Culture Foundation

Plot

A play based on a real event in the Heian Era when Sugawara Michizane, who was treated preferentially as a virtuous and brilliant Minister of the Right, was relegated to a lower position by a conspiracy of Fujiwara Tokihira.

The story develops around Kan Shoji (Michizane), Fujiwara Shihei (Tokihira) the villain, Tokiyo Shinno, the younger brother of the Emperor, as well as triplet brothers—Umeomaru, Matsuomaru and Sakuramaru, who play active roles as servants working for the first three,

respectively. Sakuramaru kills himself out of regret of having caused the exile of Shoji. When Shihei demanded the head of Shoji's only son, Matsuomaru gives that of his own son instead to repay obligation to the Kan family.

Eventually, Shihei dies while Shoji is enshrined as Tenjin (god of heaven).

勅命によって、その見事な筆法を弟子に伝授した後、政敵の策略で太宰府へ流される菅丞相(片岡仁左衛門)／©松竹株式会社

Taken in by the tactics of his political enemy, Kan Shoji (Kataoka Nizaemon) is relegated to Dazaifu after having passed on his excellent calligraphy technique to his disciple by imperial order. / ©Shochiku Co., Ltd.



Check!



巡礼ガイド

佐太天神宮 *Sata Tenjingu Shrine*

三つ子(梅王丸、松王丸、桜丸)の父・白太夫しらだゆうが、菅丞相から預かる下屋敷の所在地として作中に登場する佐太村。菅原道真が左遷先の太宰府へ向かう途中、領地であったこの地にしばらく滞在し、自作の木像や自画像を残したと伝えられています。

- 京阪バス「仁和寺」から徒歩10分

Sata Village appears in this play as the place where Kan Shoji has a suburban residence that is looked after by Shiradayu, the father of the triplets Umeomaru, Matsuomaru and Sakuramaru. Legend has it that Sugawara Michizane stayed in this village, his feudal domain, for a while on his way to Dazaifu, where he was assigned, and left a wooden statue and self-portrait of his own making.

- 10-minute walk from Keihan Bus "Niwaji" stop



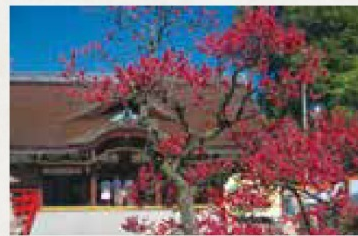
道明寺天満宮 *Domyoji Tenmangu Shrine*

名場面の一つ「丞相名残の段」の舞台。道真が宇多上皇の御幸に随行し、河内国に入る際にこの地のことを「第2の故郷」として漢詩に詠んだほど、縁の深い場所です。境内には道真を偲んで約80種800本の梅が植えられ、早春にかぐわしい花を咲かせます。

- 近鉄「道明寺」駅から徒歩3分

A setting of the "Act of Shoji nagori," one of the excellent scenes. This shrine is so deeply associated with Michizane because he composed a Chinese poem incorporating this place as "his second hometown" when he arrived at the province of Kawachi while accompanying the royal visit of the ex-emperor Uda. About 800 Japanese apricot trees of 80 different species are planted in the precinct to cherish Michizane and they bloom in early spring.

- 3-minute walk from Kintetsu "Domyoji" station





The 15th site
15 番札所



Old town of Sakai

堺市旧市街

▶▶▶この場所を舞台とする作品

『夏祭浪花鑑』

Plays at this location

Natsu-matsuri Naniwa-kagami



夏祭りの夜を彩る、侠客たちの男気

Courage of chivalrous men that adorns the night of a summer festival

あらすじ

泉州堺の魚売り団七は、恩人の息子・磯之丞の危機を救うために殺人を犯し、入牢。釈放の際には妻のお梶と息子たちに出迎えられ、むさくるしい姿から別人のようにすっきりした侠客の姿に戻ります。しかし高津神社の宵宮の夜、磯之丞の恋人・琴浦を助けるために、欲深い舅を誤って殺害、舅殺しの罪に問われます。義兄弟の徳兵衛は、わざとお梶に不義をしかけて離縁させ、団七の罪が軽くなるよう心を砕き、縄をかけるふりをして逃亡の路銀を首にかけるのでした。



祭りの山車の灯りを背景に演じられる舅殺しの場面、通称「泥場」は一番の見せ場 / 芳瀧画 阪急文化財団池田文庫蔵

The scene where Danshichi kills his father-in-law against the background of the lights of a portable shrine carried during a festival, which is commonly called "Doroba," is the highest point. / Painted by Utagawa Yoshitaki, Ikeda Bunko of Hankyu Culture Foundation

Plot

Danshichi, a fishmonger in the Senshu Sakai, committed a murder and was imprisoned to help out the crisis of Isonojo, the son of his benefactor. When released, his wife Okaji and his sons came to see him, and a shaggy-looking Danshichi regained a clean chivalrous appearance like a different person. However, on the eve of a festival vigil at Kozu Shrine, he mistakenly kills his greedy father-in-law to rescue the girl friend of Isonojo and is accused of murder of his father-in-law. Tokube, Danshichi's sworn brother, takes pains to lessen the charge by purposefully inciting Okaji to commit adultery to force a divorce. Further, he hangs money for a getaway around Danshichi's neck while pretending to bind him with rope.

「泥場」の場面で見栄を切る団七 / 青木信二撮影

Danshichi striking a pose in the scene of "Doroba" / Photo Aoki Shinji



Check!



巡礼ガイド

A 堺市旧市街 *Old town of Sakai*

堺市の北部に位置する旧市街地。北旅籠周辺の古い町並みや、伝統産業である線香、打ち刃物といった老舗を巡ることができます。また、古来貿易港を擁する町として栄えた堺の歴史文化を知る観光推奨モデルルートも、さまざまに用意されています。

- 阪堺「高須神社」駅から徒歩3分



In this old town located in the north of Sakai City, you can walk along the historic townscape around Kita-hatago and long-established shops selling incense, forged knives and other traditional industrial goods of the area. Furthermore, various recommended model sightseeing routes are prepared so you can learn the history and culture of Sakai, a city that has been flourishing since ancient times with its port for foreign trade.

- 3-minute walk from Hankai Tramway "Takasu Jinja" station

B 戎島 *Ebisujima*

寛文4(1664)年に突然島が現れ、戎神の石像が発見されたという場所。遊女・琴浦のいた「お鯛茶屋」があったとされ、当時は新港として活気に満ちていました。その後、明治時代には紡績所が建設され、現在は跡地に石碑が建てられています。

- 阪堺「花田口」駅から徒歩6分



Legend has it that in 1664, the island burst into view and a stone statue of the God Ebisu was found there. "Otai chaya," where Kotoura the courtesan worked, is considered to have existed on this island, which was lively at that time as a new port. Entering the Meiji Era, a cotton mill was built here. At present, a stone monument stands in its place.

- 6-minute walk from Hankai Tramway "Hanataguchi" station

ACCESS MAP





The 16th site
16 番札所



Shinoda-no-Mori forest

信太の森

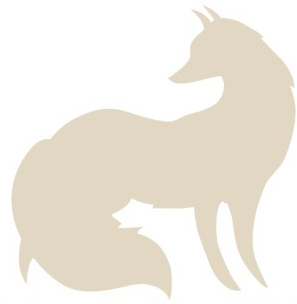


▶▶▶この場所を舞台とする作品

『蘆屋道満大内鑑』

Plays at this location

Ashiya Doman Ouchikagami



稀代の陰陽師・安倍晴明の出生の秘密

The secret of the birth of Abe-no-Seimei, the unprecedented Onmyoji

あらすじ

陰陽師の安倍保名は、妻である葛の葉と我が子(のちの安倍晴明)の3人で仲睦まじく暮らしています。しかしある日、葛の葉の正体が信太の森の白狐だと知ってしまう保名。葛の葉は、かつて命を助けてくれた保名のために、人間の娘に姿を変えて妻となり、子までなしていたのです。真相を知られては、もう一緒に暮らせない—葛の葉は障子に「恋しくば尋ね来てみよ和泉なる信田の森のうらみ葛の葉」と書き置いて、泣く泣く森の中へ消えていくのでした。



安倍晴明の父・保名と、母である白狐の化身・葛の葉 / 芳瀧画 阪急文化財団池田文庫蔵

Yasuna, the father of Abe-no-Seimei, and Kuzunoha, the mother and a personified white fox / Painted by Utagawa Yoshitaki, Ikeda Bunko of Hankyu Culture Foundation

Plot

Abe-no-Yasuna, Onmyoji (yin-yang master), lives harmoniously with his wife Kuzunoha and son (later called Abe-no-Seimei). One day, however, Yasuna learns that Kuzunoha is, in fact, a white fox from the Shinoda-no-Mori forest. For the sake of Yasuna, who saved her life in the past, Kuzunoha has transformed herself into a human girl to become Yasuna's wife and make a child. However, now that her husband knows the truth, they can't live together anymore—

Kuzunoha writes a poem "If you miss me, come to see kudzu leaves (which means Kuzunoha) that are weeping in the Shinoda-no-Mori forest of Izumi" on a paper screen and disappears into the forest in tears.

白狐の姿に戻った葛の葉 / 青木信二撮影

Kuzunoha having changed back into a white fox / Photo Aoki Shinji

安倍晴明とは Who is Abe-no-Seimei?



平安時代の朝廷で、占術や祭祀を担う役人であった陰陽師。中でも数々の超能力を駆使して活躍したといわれるのが、安倍晴明です。晴明の不思議な力は、彼が齡千年を数える白狐の子だから—そんな伝説をもとに作られたのが、この作品です。

Onmyoji was an officer in charge of fortunetelling and rituals at the Imperial Court in the Heian Era. Among others, Abe-no-Seimei is said to have been very active by applying many kinds of supernatural skills. He was given mysterious power because he is the son of a thousand-year-old white fox—this piece was created based on such legend.



安倍晴明神社の境内に建つ安倍晴明等身大像

Life-size statue of Abe-no-Seimei standing in the precinct of Abe-no-Seimei Shrine

Check!



巡礼ガイド

信太森神社 *Shinoda-no-Mori Jinja Shrine*

通称「葛葉稲荷神社」。和銅元(708)年創建の古社で、安倍晴明の両親である保名と葛の葉の恋物語が伝えられています。境内には安産を願う「子安石」や、千利休作の「梟の灯籠」なども。

- JR「北信太」駅から徒歩5分

Commonly known as “Kuzunoha Inari Jinja Shrine”. This is an ancient shrine built in 708, where the love story of Yasuna and Kuzunoha, the parents of Abe-no-Seimei has been told. In the shrine precinct, visitors will find “Koyasu-ishi” to pray for easy child birth and “Owl stone lantern” made by Sen-no-Rikyu and so on.



- 5-minute walk from JR “Kitashinoda” station



安倍晴明神社 *Abe-no-Seimei Shrine*

安倍晴明生誕の地といわれ、寛弘2(1005)年、一条天皇の命により、晴明の功績を讃えてこの地に創建されたと伝えられています。境内には晴明の等身大の銅像があります。

- 阪堺「東天下茶屋」駅から徒歩3分

Considered to be the birth place of Abe-no-Seimei, it is said that this shrine was built here in the 1005 by the order of emperor Ichijo in honor of Seimei's achievements. In the precinct, there is a life-size statue of Seimei.



- 3-minute walk from Hankai Tramway “Higashi-Tengachaya” station





17
番札所
The 17th site



Amagasaki Tera-machi

尼崎寺町

▶▶▶この場所を舞台とする作品

『絵本太功記』

Plays at this location
Ehon Taikoki



主君を殺した光秀を襲う不幸の連鎖

A chain of misfortunes comes on Mitsuhide who killed his lord

あらすじ

原作の『絵本太閤記』は豊臣秀吉の出世物語ですが、文楽では秀吉(=真柴久吉)よりも明智光秀(=武智光秀)に焦点を当て、本能寺で主君・織田信長(=尾田春長)を討ってから、天王山の合戦で敗れて滅ぼされるまでの「三日天下」を題材にしています。一番の山場である尼崎の段では、宿敵の久吉を狙ったはずの竹槍で誤って母さつきを刺し、さつきは光秀の主殺しを責めて絶命。戦場で深手を負った息子が戻ってきて息絶えるという、悲劇が折り重なった名場面が展開されます。



武智光秀と老母さつき／豊国画
早稲田大学演劇博物館蔵

Takechi Mitsuhide and his mother Satsuki / Painted by Utagawa Toyokuni, Waseda University Theatre Museum

Plot

The original "Ehon Taikoki" is a success story of Toyotomi Hideyoshi. In Bunraku, the focus is put on Akechi Mitsuhide (Takechi Mitsuhide) rather than Hideyoshi (Mashiba Hisayoshi). Mitsuhide's "three-day reign," after killing Lord Oda Nobunaga (Oda Harunaga) at Honno-ji Temple until he is mortally defeated in the Battle of Tennozan, is the theme of this piece. In the act of Amagasaki, or the climax, Mitsuhide stabs his mother Satsuki by mistake with a bamboo spear aimed at his old enemy Hisayoshi. Satsuki accuses her son for having killed his lord and then dies. What is worse, Mitsuhide's seriously wounded son returns from the battlefield and takes his last breath. These multiple tragic events make a great scene.

「尼崎の段」の武智光秀／青木信二撮影

Takechi Mitsuhide in the "Act of Amagasaki"
/ Photo Aoki Shinji



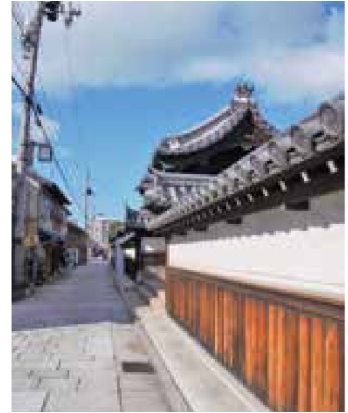
尼崎城と尼崎寺町 Amagasaki Castle and Amagasaki Tera-machi

元和3(1617)年に尼崎^{とだうじか}に入部した戸田氏鉄が尼崎城を築城した際、点在していた寺院や藩主ゆかりの寺院などを城下町の北西隅に集めて、寺町は建設されました。町から距離を置いて寺院の影響力を弱めるとともに、厚く高い堀に囲まれた寺院を連ねて城の防衛力を高める意図があったようです。平成30(2018)年には尼崎城築城400年を記念して、天守閣が再興される予定です。

- 阪神「尼崎」駅から徒歩すぐ

When Toda Ujikane, who entered the capital area in 1617, built Amagasaki Castle, scattered temples and feudal lord-associated temples were gathered at the northwest corner of the castle town to form Tera-machi (temple town). This seems to have intended to weaken the influence of temples by placing them at a distance and to enhance the defense capacity of the castle by putting a line of temples surrounded by thick and high walls. In 2018, the tower of Amagasaki Castle will be rebuilt to commemorate the 400th anniversary of its construction.

- A short walking distance from Hanshin "Amagasaki" station



城下町の趣きを残す尼崎寺町界隈

Tera-machi district where you can find remnants of the old castle town.

巡礼ガイド

廣徳寺 Kotokuji Temple

寺町の一角にあり、明智方に追われた秀吉が身を隠した場所として知られています。秀吉は髪を剃り僧に扮して、台所で味噌をする僧侶たちに紛れ込んだという逸話が残り、その時に使ったすり鉢とすりこぎが廣徳寺に伝わっています。

- 阪神「尼崎」駅から徒歩5分

This temple is located on a corner of Tera-machi and known as the place where Hideyoshi hid himself when he was chased by Akechi troops. Anecdotes still remain that Hideyoshi shaved his head, disguised as a priest and slipped into a group of priests grinding miso paste in the kitchen. The pestle and mortar used at that time have been kept at Kotokuji Temple.

- 5-minute walk from Hanshin "Amagasaki" station



Check!





18
The 18th site
番札所



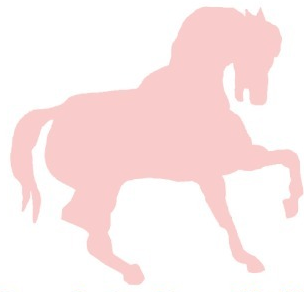
Tada Jinja Shrine

多田神社

▶▶▶この場所を舞台とする作品

『関八州繫馬』

Plays at this location
Kan-Hasshu Tsunagiuma



将門の子たちが繰り広げる亡き父の復讐劇

A story about Masakado's children avenging their father's death

あらすじ

平将門の没後、忘れ形見の良門と小蝶の兄妹が、亡き父の復讐を果たそうと目論む物語。源氏方では頼光・頼信・頼平の三兄弟が跡目を争っています。小蝶は、頼光の弟・頼信に仕えながら三兄弟を分裂させようと暗躍し、跡目は頼信に決定。そのうち小蝶は頼信に恋心を抱いて、頼信の新妻・伊予の内侍の殺害を企み、兄の良門と共謀して頼光を暗殺しようとするが、失敗して小蝶は殺害されます。一方、葛城山にこもった良門は、頼信と死闘を展開。小蝶の魂も土蜘蛛の精となって暴れ回りますが、最後には兄妹とも討ち取られ、時代は源氏繁昌の世へ。近松門左衛門の絶筆となった、壮大で力強い物語です。



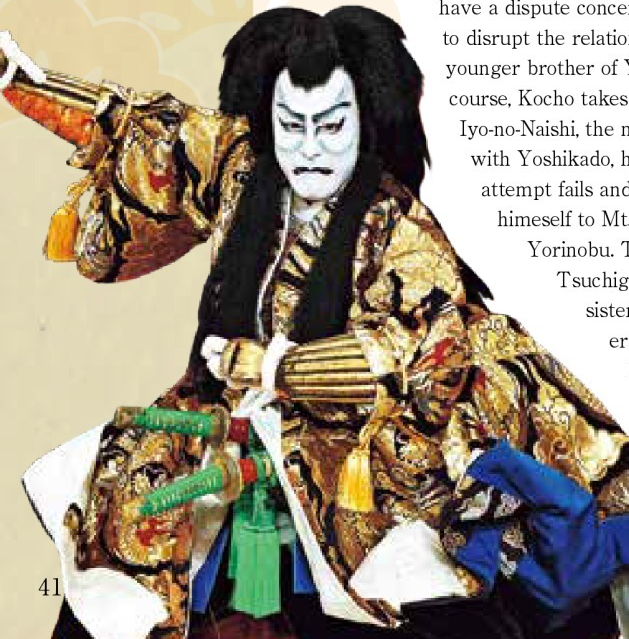
土蜘蛛の精と源頼光 / 豊国画 早稲田大学演劇博物館蔵
Spirit of Tsuchigumo and Minamoto-no-Yorimitsu /
Painted by Utagawa Toyokuni, Waseda University
Theatre Museum

Plot

After the death of Taira-no-Masakado, his bereaved children—Yoshikado and his younger sister Kocho—scheme to avenge their father. While on the Minamoto clan (Genji), the three brothers Yorimitsu, Yorinobu and Yorihiro have a dispute concerning the heir of the family. Kocho acts behind the scene to disrupt the relationship among the three brothers while serving Yorinobu, younger brother of Yorimitsu, and Yorinobu is chosen as the heir. In due course, Kocho takes a romantic interest in Yorinobu and plots to murder Iyo-no-Naishi, the newly-wed bride of Yorinobu. Kocho conspires together with Yoshikado, her brother, to assassinate Yorimitsu. However, their attempt fails and Kocho gets killed. Meanwhile, Yoshikado confines himself to Mt. Katsuragi and engages in a mortal battle with Yorinobu. The spirit of Kocho transforms into a spirit of Tsuchigumo (monster) and raves around. The brother and sister, however, end up being killed and the Genji enjoys an era of prosperity. This is the last work of Chikamatsu Monzaemon and is a magnificent and powerful story.

「将軍太郎」と名乗って父の復讐に挑む平良門(片岡仁左衛門) / ©松竹株式会社

Taira-no-Yoshikado (Kataoka Nizaemon), calling himself "Shogun Taro," sets off to avenge his father. / © Shochiku Co., Ltd.



源氏まつり 懐古行列



Historical procession of the Genji Festival

鎧兜に身を固めた源満仲公をはじめ、清和源氏ゆかりの武将や巴御前、子ども神輿、稚児行列などが練り歩く時代絵巻です。その豪華絢爛な行列は川西市の春の風物詩となっております。毎年4月上旬に開催。

A historical picture scroll unfolds with a marching armor-clad Minamoto-no-Mitsunaka and other Seiwa Genji-associated warriors as well as Tomoe Gozen, a portable shrine carried by children and a children's parade and so on. This gorgeous procession is a signature spring event of Kawanishi City held at the beginning of April every year.



懐古行列で賑わう多田神社周辺
Around Tada Shrine in a festive mood with a historical procession

巡礼ガイド

多田神社 Tada Jinja Shrine

天禄元(970)年に源満仲公によって創建された多田院に由来。清和源氏の祖、源満仲公をはじめ頼光、頼信、頼義、義家の五公を祀り、源氏発祥の地といわれています。「西の日光」とも称され、武運長久や勝運厄除の守護神として信仰を集めています。

- 阪急バス「多田神社前」から徒歩2分

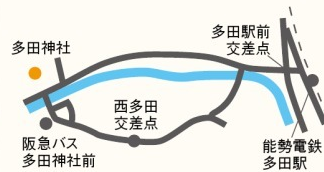
This shrine gets its name from Tada-in, built in 970 by Minamoto-no-Mitsunaka. It enshrines five Genji lords—Minamoto-no-Mitsunaka, the founder of Seiwa Genji, Yorimitsu, Yorinobu, Yoriyoshi and Yoshiie and is said to be the origin of the Genji. Also known as “Nikko in the west,” it has gained people’s faith as the guardian deity of continued luck in the fortunes of war as well as victory and protection against evil.

- 2-minute walk from Hankyu Bus “Tada-jinja-mae” stop

Check!



ACCESS MAP





19
番札所
The 19th site



Nishinomiya Jinja Shrine

西宮神社

▶▶▶この場所を舞台とする作品

『釣女』

Plays at this location
Tsuru Onna



神のお告げに従って、妻となる女を釣る

Catching a wife-to-be according to divine prophecy

あらすじ

独り身の大名と太郎冠者が、かねてより信仰する恵比寿神の霊夢に従い、妻を得ようと旅に出ます。辿り着いた西宮神社で一晩を過ごした大名は「西の門のところと妻となる女がいる」と夢のお告げを受けます。2人がいそいそと門へ向かうと、釣り竿が2本。大名が釣り針を落とすと、天女のように見目麗しい花嫁が釣れました。太郎冠者も真似して釣り針を投げ、女が釣り上がりますが…喜んで求婚し、頭の被い布を取ってみると、すさまじい醜女の姿が。逃げ回る太郎冠者と、それを追い回す花嫁で、幕となります。



「狂言五十番」月岡耕漁・江文 釣針
（「釣女」の元となった曲）国立能楽堂蔵

Tsuribari from "The Fifty Kyogen Plays"
(the original version of "Tsuru Onna")
by Tsukioka Kogyo and Kobun,
National Noh Theatre

Plot

A bachelor Daimyo (feudal lord) sets out on a journey to find a wife with Taro kaja (young servant) as directed in a revelatory dream of the God Ebisu, who he believes in. Daimyo finds his way to Nishinomiya Shrine and spends a night there. In his dream, he receives a prophecy saying "a wife will be waiting at the west gate." The two delightedly go to the gate and find two fishing rods. Daimyo casts one, he catches a bride beautiful like a Ten-nyo (heavenly maiden). Similarly, Taro casts the other rod and catches a woman. He happily proposes to her and takes off the cloth covering her head. Then...he finds an awfully ugly woman. Taro runs around and the woman chases after him. The play comes to an end like a slapstick comedy.

釣り上げた醜女（坂東三津五郎）から逃げる太郎冠者（中村又五郎）
／©松竹株式会社

The scene where Taro kaja (Nakamura Matagoro) runs away from his recently caught hideous woman (Bando Mitsugoro)
/ ©Shochiku Co., Ltd.



傀儡師の故跡 Historic site of puppeteers



人形遣いの芸を見せる人を傀儡師くぐつしといいますが、室町時代の頃には「えびすかき」と呼ばれた傀儡師が西宮神社に仕えていました。彼らが全国を回り、人形芝居を通じて「えべっさん」の信仰を広めたのだとか。やがて、これらの人形操りが淡路島や阿波にもたらされ、人形浄瑠璃や文楽に発展したと伝えられています (P54参照)。

A person who demonstrates the skill of manipulating puppets is called "Kugutsushi." In the Muromachi Period, a group of Kairaiishi, then called "Ebisukaki," had served for Nishinomiya Shrine. They are said to have gone across the country to propagate the "Ebessan" faith through puppet show. In the course of time, these puppet shows are considered to have been brought to Awaji Island and Awa, developing into Joruri puppet theatre and Bunraku (See Page 54).



傀儡師故跡 (西宮市産所町)には、江戸時代ごろの傀儡師の像があります

There is a statue of Kairaiishi built in or around the Edo Era in the historic site of puppeteers (Sansho-cho, Nishinomiya City).

巡礼ガイド

西宮神社 Nishinomiya Jinja Shrine

この作品の舞台であり、福の神として有名なえびす様を祀っています。豊臣秀頼公が奉納したとされる表大門は重要文化財。また、境内に広がるえびすの森は県指定の天然記念物として保護されています。作家の村上春樹氏が子どもの頃、西宮神社の境内でよく遊んでいたというエピソードも。

- 阪神「西宮」駅から徒歩すぐ

The stage of this piece, Nishinomiya Jinja Shrine, is where Ebisu, the god of good fortune, is enshrined. Its Omote Daimon (front gate), considered to be a contribution by Toyotomi Hideyori, is an important cultural asset. Ebisu-no-Mori Forest, which extends into the shrine's precinct, is conserved as a prefecture-designated natural monument. There's a rumor that Murakami Haruki, an author, used to play on the grounds of this shrine.

- A short walking distance from Hanshin "Nishinomiya" station

Check!





20
番札所
The 20th site



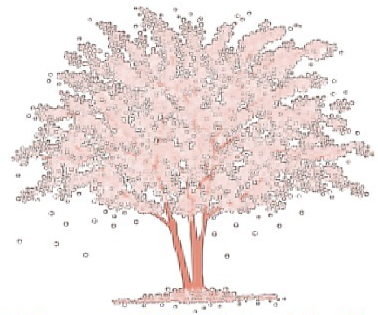
Sumaura, Ikuta-no-Mori Forest

須磨浦・生田の森

▶▶▶この場所を舞台とする作品

『一谷嫩軍記』

Plays at this location
Ichinotani Futabagunki



密命を果たすため父が選んだ残酷な結末

Cruel ending that a father chose to accomplish his secret mission

あらすじ

たいらのだいごんときただ よりとも よしつね
平大納言時忠が頼朝・義経兄弟の仲を裂き、源氏を滅ぼそうと画策するも失敗に終わるとい筋書きを背景に、物語が複雑に絡み合う壮大な戯曲です。中でも名場面と名高いのが三段目「熊谷陣屋」の段。源平合戦の最中、義経の家来である熊谷は、敵方である敦盛の命を救うよう密命を受けます。そこで熊谷は、一騎討ちに敦盛を討ち取ったと見せかけて自身の息子を殺し、その首を主に差し出します。愛息を失った熊谷は主に暇乞いをし、墨染めの衣をまとして出家の道を選ぶのでした。

須磨浦での闘いに臨む敦盛／広貞画
早稲田大学演劇博物館蔵

Atsumori facing the battle at Sumaura /
Painted by Utagawa Hirotsada, Waseda
University Theatre Museum



Plot

Multiple stories are interlaced complicatedly in this splendid drama against the background of the failed attempt of Taira-no-Dainagon Tokitada to estrange the brothers Yoritomo and Yoshitsune to destroy the Genji. Among others, the third act "Kumagai Jinya" is renowned as a great scene. In the middle of the Genpei war, Kumagai, Yoshitsune's retainer, is secretly ordered to save the life of Atsumori, their enemy. Kumagai pretends to have killed Atsumori in single combat, but he actually kills his own son and holds out his head to his lord. Having lost his loving son, Kumagai bids farewell to his lord and puts on a black robe to become a priest.

熊谷直実(中村吉右衛門)が、桜の若木を守るようにと主から賜った高札には残酷な密命が…／©松竹株式会社

Kumagai Naozane (Nakamura Kichiemon) receives an official bulletin board from his lord ordering the protection of a young cherry tree, which actually means an unmerciful order …/©Shochiku Co., Ltd.

時代物 Jidai-mono



人形浄瑠璃・歌舞伎の演目は、内容によって時代物と世話物 (P60参照) の2つに大別されます。時代物とは、武士や貴族を主人公とし、時代設定を江戸時代以前として作られた作品。源平合戦や有名な仇討ちなど歴史上の事件を題材にしたほか、江戸時代に起こった政治的な事件を過去の時代の出来事として脚色することもありました。五段構成を基本とする長編で、重厚な悲劇が描かれます。

The repertoires of Joruri puppet theatre and Kabuki are generally classified into two types according to their contents: Jidai-mono and Sewa-mono (See Page 60). Jidai-mono refers to works that are set in the Edo Era and before that with samurai and aristocrats as protagonists. It is based on historical events such as the Genpei War and famous revenge plots. Some of them are dramatizations of political incidents that occurred in the Edo Period. It is a full-length drama comprising of five acts and depicting profound tragedy.



ためらいつつ敦盛の首を討つ熊谷 / 青木信二撮影
Kumagai reluctantly beheads Atsumori./Photo Aoki Shinji

Check!



巡礼ガイド

須磨浦 *Suma Ura*

てっかいきん はちぶせやま
鉄拐山、鉢伏山と海岸沿いの松原からなる景勝地で、かつては源平合戦の古戦場、今は桜の名所として知られています。この作品中では、熊谷が我が子と同年代の敦盛を泣く泣く討ち取る場面の舞台に。

- 山陽電鉄「須磨浦公園」駅から徒歩1分

This viewing spot embraces Mt. Tekkai, Mt. Hachibuse and the pines along the coast. It is a historic battlefield where the Genpei War took place and now it is famous for cherry blossoms. In this drama, this spot serves as the setting that Kumagai kills Atsumori, who is about the same age as his own child, with tears.



- 1-minute walk from Sanyo Electric Railway "Sumaura Park" station



生田の森 *Ikuta-no-Mori Forest*

生田神社の境内に広がる鎮守の森。熊谷陣屋はこの場所にあったといわれています。昭和20(1945)年の神戸大空襲で一帯が焦土と化しましたが、現在では元の美しい緑の森に戻っています。

- JR「三ノ宮」駅から徒歩10分

A sacred forest extending into the precinct of the shrine. Kumagai Jinya is said to have stood here. The whole area was reduced to ashes in the Kobe Air Raids of 1945, but now it has returned to a beautiful green forest as it was.



- 10-minute walk from JR "Sannomiya" station





21
番札所
The 21st site



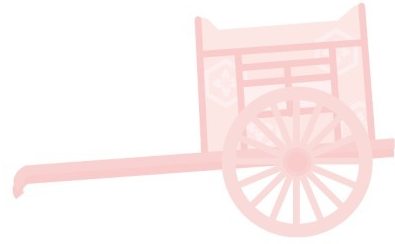
Matsukaze-Murasame-do

松風村雨堂

▶▶▶この場所を舞台とする作品

『松風』

Plays at this location
Matsukaze



かつて行平に愛された美しい姉妹の想い

The feelings of beautiful sisters who were once loved by Yukihiro

あらすじ

ある秋の夕暮れのこと。旅の僧が須磨の浦の塩屋に宿を取ろうと、主である2人の若い女に宿を請います。中に入り、僧がこの地にゆかりのある在原行平ありわらのゆきひろ（在原業平なりひらの兄）の詠んだ和歌について語ると、女たちは急に泣きだしてしまいます。2人はかつて行平から寵愛を受けた松風・村雨の亡霊だったのです。行平の思い出と彼の死で終わった恋を語り、それぞれが行平を想って狂おしく舞う姉妹。やがて夜が明ける頃、妄執に悩む身の供養を僧に頼み、2人は夢の中へと姿を消します。そのあとには村雨の音にも聞こえた、松を渡る風ばかりが残るのでした。



「能楽百番」月岡耕漁 松風
国立能楽堂蔵

Matsukaze from "The One Hundred Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

On an autumn evening, a travelling priest asks two young women to let him stay at their inn in Suma-no-ura. Upon entering, the priest tells them about poems composed by Ariwara-no-Yukihiro (elder brother of Ariwara-no-Narihira), who is associated with this land, and then the women break into tears. They are ghosts of Matsukaze and Murasame, sisters who were once loved by Yukihiro.

Having talked about the memories of Yukihiro and the love ended by his death, each of the sisters dances madly thinking about Yukihiro. Later at around the break of dawn, they ask the priest to console their soul's paranoid obsession and then they vanish into a dream. What is left after that is only the wind that blows through pine trees (literal meaning of Matsukaze) which sounds like a passing shower (Murasame).

能「松風」[シテ(松風)]観世喜正／青木信二撮影
Noh "Matsukaze" Kanze Yoshimasa [Shite (Matsukaze)] / Photo Aoki Shiniji



女面 Onna-men (Mask of woman)



能で女役が身につける女面には、その役の個性によってさまざまな種類があります。たとえば『松風』の妹役、村雨は可憐で純真な美女を表す「小面」など、姉の松風はやや年上の端麗な女性を表す「若女」や「増女」などがよく使われます。その他、年齢や雰囲気にもさまざまなバリエーションがあるので、能観賞の際には「美女たち」の顔をよくご覧になってみてください。

There are various types of Onna-men, or masks that Noh actors playing female roles wear, according to the character of the role. For example, one of the masks for Murasame, the younger sister in "Matsukaze," is called "Ko-omote" and represents a lovely, pure and good-looking woman. For Matsukaze, the elder sister, masks called "Waka-onna" or "Zo-onna," both of which represent beautiful women a little older than the former, are used often. Besides the above, there are a variety of masks for different ages and atmospheres. So please take a close look at the faces of "beautiful women" when you enjoy Noh.



「小面」
Ko-omote



「増女」
Zo-onna

妙齡の女性を表す面にもいろいろな個性が／
いずれも国立能楽堂蔵

Masks for young women have different characteristics. / National Noh Theatre (both masks)

巡礼ガイド

松風村雨堂 *Matsukaze-Murasame-do*

平安時代、須磨の地で暮らすことになった在原行平は村長の2人の娘をそれぞれ「松風」「村雨」と呼び可愛がりました。2人は行平が帰京した後も行平を慕い続け、幸福を祈り庵を建てました。その庵の跡が、現在のお堂だと伝えられています。

- 山陽電鉄「月見山」駅から徒歩4分

In the Heian Period, Ariwara-no-Yukihira came to live in Suma and treated two daughters of the village headman with kindness, calling them "Matsukaze" and "Murasame," respectively. Even after Yukihira went back to Kyoto, the sisters kept admiring him and built a hermitage to pray for his happiness.

Matsukaze-Murasame-do is believed to be the site of the hermitage.

- 4-minute walk from Sanyo Electric Railway "Tsukimiyama" station



ACCESS MAP



Check!





22
番札所
The 22nd site



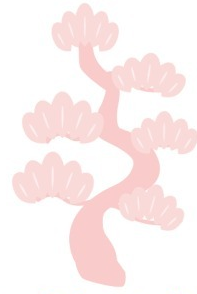
Takasago Jinja Shrine

高砂神社

▶▶▶この場所を舞台とする作品

『高砂』

Plays at this location
Takasago



変わらない夫婦愛と長寿を言祝ぐ名曲

A masterpiece giving blessings to unchanged matrimonial love and longevity

あらすじ

九州阿蘇神社の神主・友成ともなりは、都見物の途中、従者を連れて高砂の浦に立ち寄ります。友成が里人を待っていると、老夫婦がやって来て木陰を掃き始めます。老人は古今和歌集を引用しながら、高砂の松と住吉の松あいの松が「相生の松」と呼ばれ、離れていても夫婦であるとされている伝説の由来を説きます。ここで老夫婦は「相生の松」の精であることを告げ、小舟に乗って消えていきました。友成もまた舟を出し、松の精を追って住吉へ。そこでは住吉明神の本体が現れ、颯爽と神舞を舞って世の平安を祝福するのです。夫婦愛と長寿ことはを言祝ぐ清らかな雰囲気ことばに満ちた、名曲中の名曲です。



「能楽図絵二百五十番」月岡耕漁 高砂
国立能楽堂蔵

Takasago from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

Tomonari, a Shinto priest of Aso Shrine in Kyushu, drops by Takasago-no-ura on his way to the capital for sightseeing with followers. While he is waiting for villagers, an old couple comes and begins to start sweeping the shadows of trees. Quoting Kokin Wakashu (A Collection of Ancient and Modern Japanese Poetry), the old man explains the origin of a legend: a pine tree in Takasago and pine tree in Sumiyoshi are called "Aioi no matsu (paired pine)" and regarded as a couple despite of the distance between them.

Then the old couple reveals that they, in fact, are the spirit of the "Aioi no matsu" and get on a boat and disappear. Tomonari takes out a boat and heads for Sumiyoshi following the spirit of pine. There, Sumiyoshi Myojin is manifested in substance and performs a sacred dance vigorously and celebrates the peace in this world. This is a masterpiece among masterpieces filled with serene atmosphere cherishing matrimonial love and longevity.

能「高砂」[シテ] 観世喜正 / 青木信二 撮影
Noh "Takasago" Kanze Yoshimasa
[Shite] / Photo Aoki Shinji



婚礼と「高砂」 Wedding and “Takasago”

日本には結納の際、箒を持った老夫婦の人形「高砂人形」を贈る風習があり、結婚披露宴の際、新郎新婦の席は「高砂」の名で呼ばれ、お祝いには「高砂や…」の一節が謡われるなど、夫婦愛の永遠性を説く能『高砂』は古くから婚礼文化と密接に結びついてきました。「共に白髪になるまで仲睦まじく」という理想の愛の姿は、時代を超えて私たちの心に響きます。

Japan has a custom to give “Takasago dolls,” dolls of an old couple with a rake and a broom, on the occasion of ceremonial exchange of betrothal gifts. At a wedding reception, a table for the bride and groom is called “Takasago” and a stanza of a chant, “Takasago-ya…,” is recited to celebrate the couple. As described above, “Takasago,” a Noh play that explains the eternity of conjugal love, has closely been associated with the wedding culture for ages. The ideal love, “living happily together until their hair grows gray” reaches our heart timelessly.



結納の儀式に欠かせない高砂人形は、いつまでも変わらない夫婦愛の象徴

Takasago dolls, indispensable for the ceremony of exchanging betrothal gifts, are the symbol of eternal conjugal love

巡礼ガイド

高砂神社 Takasago Jinja Shrine

国家鎮護のため、大己貴命と素戔嗚尊・奇稻田姫命をご祭神として祀った神社。境内にある現在の「相生の松」は5代目にあたり、枯死した3代目が霊松殿に保存されています。

- 神姫バス「高砂神社前」から徒歩すぐ

Onamuchi-no-Mikoto, Susano-no-Mikoto and Kushiinadahime-no-Mikoto are enshrined in this shrine as guardians of the nation. The “Aioi-no-matsu,” growing in the precinct of the shrine is the fifth generation, and the dead third-generation pine is kept in Reishoden hall.

- A short walking distance from Shinki Bus “Takasago-jinja-mae” stop



Check!





23
番札所
The 23rd site



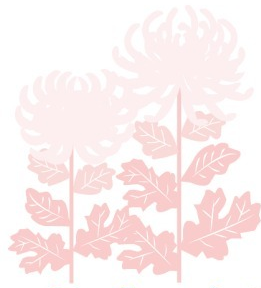
Himeji Castle

姫路城

▶▶▶この場所を舞台とする作品

『播州皿屋敷』

Plays at this location
Banshu Sarayashiki



井戸の底で皿を数える悲しげな声の主とは
Who is counting plates in a sad voice at the bottom of the well?

あらすじ

姫路城の城主の家老・青山鉄山あおやまてつざんは、城を乗っ取るため城主暗殺を計画。それを察した忠臣・衣笠元信きぬがきもと のぶは、愛人であるお菊を鉄山の屋敷に奉公させて企みを探らせ、鉄山の陰謀を阻止。その後もお菊は、鉄山の屋敷で動向を探り続け、鉄山の同志である町坪弾四郎ちやうべいだんしろうに気付かれてしまいます。弾四郎は「黙っている代わりに自分のものになれ」とお菊を脅迫しますが、お菊は拒否。それを恨んだ弾四郎は、家宝の皿を隠してお菊に罪を負わせ、ついにお菊を切り殺して庭の井戸に投げ込みました。それからというもの、夜ごと井戸の底から悲しげな女のか細い声で「一枚、二枚…」と皿を数える声が聞こえるように…。



お菊と鉄山／芳瀧画 阪急文化財団池田文庫蔵
Okiku and Tetsuzan/Painted by Utagawa Yoshitaki,
Ikeda Bunko of the Hankyu Culture Foundation

Plot

Aoyama Tetsuzan, the chief retainer of the lord of Himeji Castle, plots to assassinate his lord to take over the castle. Sniffing it out, Kinugasa Motonobu, a royal retainer, sends Okiku, his mistress, to Tetsuzan's residence as a servant to probe into the conspiracy and foils the plot. Okiku continues to spy on Tetsuzan at his residence and her scheme gets noticed by Chounotsubo Danshiro, a colleague of Tetsuzan. Danshiro threatens to reveal her secret if she does not become his mistress but Okiku refuses. With a grudge against her, Danshiro hides a plate of family treasure and lays the blame on Okiku. And finally, he kills her with his sword and throws the body into a well in the garden.

Ever since this incident, a feeble woman's voice counting plates "one plate, two plates..." has been heard from the bottom of the well every night.

『皿屋敷』のバリエーションの一つ『番町皿屋敷』の主役・青山播磨(中村梅玉)とお菊(中村魁春)／青木信二撮影
Aoyama Harima (Nakamura Baigyoku) and Okiku (Nakamura Kaishun), protagonists of "Bancho Sarayashiki," a variation of "Sarayashiki" / Photo Aoki Shinji



皿屋敷あれこれ A variety of "Sarayashiki"



「理不尽な理由で殺されるお菊という女性が、夜な夜な井戸で皿を数える」という共通のモチーフで語られる『皿屋敷』伝説は、当分のほか、江戸番町の『番町皿屋敷』がよく知られていますが、出雲国松江や土佐国幡多郡、尼崎など日本各地によく似た話が怪談として伝えられています。

Besides this piece, "Bancho Sarayashiki," set in Bancho, Edo, is well known as a "Sarayashiki" legend with the common motif of "a woman named Okiku, who is murdered for an unreasonable reason, counting the number of plates at the bottom of a well night after night." Similar tales have been handed down as ghost story in Izumo Matsue, Tosa Hatagun, Amagasaki and elsewhere throughout the country.



こちら皿屋敷のバリエーションの一つ「実成金菊月(みのりよしこがねのきくづき)」／豊国画 早稲田大学演劇博物館蔵

This is another variation of Sarayashiki—
"Minoriyoshikogane-no-kikuzuki" / Painted by Utagawa Toyokuni, Waseda University Theatre Museum

巡礼ガイド

姫路城 Himeji Castle

世界遺産
The World
Heritage Site

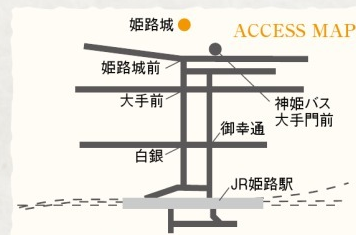
貞和2(1346)年、赤松貞範によって築城されたといわれ、現存の大天守は慶長14(1609)年の建築によるもの。シラスギが羽を広げたような優美な姿から「白鷺城」の別名があります。城内には『播州皿屋敷』のお菊ゆかりの井戸が残されています。

- 神姫バス「姫路城大手門前」から徒歩5分

Himeji Castle is said to have been built by Akamatsu Sadanori in 1346. The existing great tower was built in 1609. The castle is also known as "Shirasagi Castle" because of its graceful form like an egret with spread out wings.

Inside the castle grounds, a well associated with Okiku of "Banshu Sarayashiki" remains.

- 5-minute walk from Shinki Bus "Himeji-jo Otemon-mae" stop



Check!





24
番札所
The 24th site



Yamato-okunitama Jinja Shrine

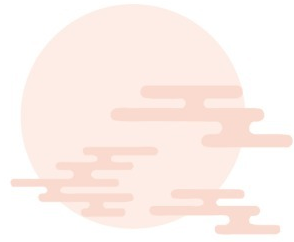
大和大国魂神社

やまとおおくにたま

▶▶▶この場所を舞台とする作品

『淡路』

Plays at this location
Awaji

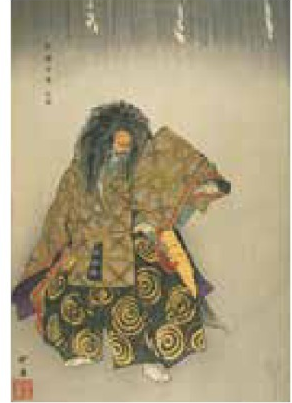


美しい自然と豊かな実りは神々の恵み

Beautiful nature and rich harvest are gods' blessings.

あらすじ

帝に仕える大臣たちが、神代の古蹟を伝える淡路島へ参詣します。島ではちょうど苗代づくりの季節で、水田には御幣が立ててあります。農作業をしている老人に理由を問うと、その水田は二の宮の神田とのこと。老人は二の宮の名がイザナギ・イザナミの二神を一緒に祀っているために付いたことや、両神による国生み神話について語ったのち「神代の天の浮橋の様子を見せよう」と告げて消えてしまいます。その夜、月を眺める大臣たちの耳に神楽の音が聞こえ、光の中からイザナギが現れます。そして、天下泰平を喜び、我が国が長く栄えることを約束するのです。



「能楽百番」月岡耕漁 淡路
国立能楽堂蔵

Awaji from "The One Hundred Pictures of Noh Plays"
by Tsukioka Kogyo,
National Noh Theatre

Plot

Ministers serving the emperor go on a pilgrimage to Awaji Island where vestiges of the age of the gods still remain. It is just the season to create a rice nursery and gohei (pendant paper strips) stands in a paddy field on the island. Asked why, an old farmer answers that the paddy field is a divine rice field of Ninomiya. He also explains the origin of the name of Ninomiya, the fact that two gods — Izanagi and Izanami — are enshrined together, as well as the myth of Kuni-umi (the birth of Japan). And then, he says "I will show you how the Ama no Ukihashi (the heavenly floating bridge) of the age of the gods is like," and vanishes. That night, the ministers hear the Shinto music and Izanagi shows himself in the light. He delights in world peace and pledges the country's long-lasting prosperity.

能「淡路」[シテ]吉浪壽晃／渡辺真也撮影
Noh "Awaji" Yoshinami Toshiaki
[Shite] / Photo Watanabe Shinya



人形浄瑠璃のふるさと淡路 Awaji, home of Joruri puppet theatre

室町時代、西宮神社の傀儡師かいらいし（P44参照）百太夫ひやくだゆうが淡路の三條村に伝えた人形繰りが、当地の文化や習俗と融合して発展を遂げてきた人形浄瑠璃。江戸時代には淡路に人形浄瑠璃の専門集団が数多く生まれ、日本全国を巡業して人気を博していました。明治時代の大阪に文楽座を開いて「文楽」の礎を築いた植村文楽軒うゑむらぶんらくけんも淡路の出身。今も島内の「淡路人形座」などで受け継がれている淡路人形浄瑠璃（国指定重要無形民俗文化財）は、かつて神事であった名残をとどめ、人形も文楽より大きめでダイナミックな魅力があります。



「玉藻前囃袂 神泉苑の段」の玉藻前と薄雲皇子 / ©淡路人形座

In the Muromachi Period, Hyakudayu, a Kairaiishi/puppeteer (See Page 44) of Nishinomiyama Shrine, had transmitted puppeteering to Sanjo village in Awaji Island. Here it was integrated with the culture, manners and customs of the time and developed into Joruri puppet theatre. A number of

professional groups of Joruri puppet theatre were formed in Awaji in the Edo Period. They went on tour across Japan and became popular. Uemura Bunrakuken, who founded Bunrakuza theatre in Osaka in the Meiji Period and laid the basis of "Bunraku," is also from Awaji. Awaji Joruri puppet theatre, which has been succeeded at "Awaji Puppet Theatre" on the island and other places, retains the traces when it was once a shrine ritual. The dolls they use are larger than those in Bunraku, adding dynamic attractiveness to Awaji Joruri puppet theatre.

Tamamo-no-Mae and Usugumo-no-Oji in the "Act of Shinzen'en, Tamamo-no-Mae Asahi-no-Tamoto" / ©Awaji Puppet Theatre

Check!



巡礼ガイド

大和大園魂神社 Yamato-okunitama Jinja Shrine

やまとおおくにたまのみこと あわじのくににのみや
大和大園魂命を祀る古社で、別名「淡路国二宮」。かつて瀬戸内海を向いていたという社殿は、海上を通る舟人が礼拝を怠った際に祟りをなしたため向きが変えられたと伝わっています。石造りの鳥居は、阪神・淡路大震災を機に新しく建立されました。

- 本四高速バス「榎列」から徒歩10分

This ancient shrine enshrines Yamato Okuni Tama-no-Mikoto, and is also called "Awaji-no-Kuni Ninomiya."

The shrine pavilion, which once faced the Inland Sea, is said to have had its direction changed since it brought misfortune to people sailing on the sea that neglected to pray.

Its stone Torii (archway to the shrine) was reconstructed after the Great Hanshin-Awaji Earthquake.

- 10-minute walk from Honshi Express Bus "Enami" stop



ACCESS MAP





25
番札所
The 25th site



Kofuku-ji Temple, Sarusawa-ike Pond, Kasuga Taisha Shrine

興福寺・猿沢池・春日大社

▶▶▶この場所を舞台とする作品

『妹背山婦女庭訓』

Plays at this location

Imose-yama Onna Teikin



政変のはざま、来世に託す悲恋の物語

A story of a tragic couple laying hope on the next life amid political turmoil

あらすじ

飛鳥時代、藤原鎌足らが蘇我入鹿を滅ぼした乙巳の変に恋物語を織り込んだ、時代物の作品。題材の妹背山は吉野町の妹山と背山の総称で、前半のストーリーの一つ「山の段」の舞台。あらすじは、満開の桜の中、吉野川を隔てた二つの山にそれぞれ住み、親同士が対立する久我之助と雛鳥の悲恋物語で、「日本版ロミオとジュリエット」といわれています。後半では、鎌足の嫡男・淡海(町人・烏帽子折求女に身をやつして登場する美男子)を慕う町娘・お三輪の熱愛が、奈良の都を舞台として展開されます。



吉野川を隔てて両家が対峙する構図が特徴的な「山の段」／広貞画 阪急文化財団池田文庫蔵
"Act of the Mountain," characterized by the composition of two families facing each other across the river / Painted by Utagawa Hirotsada, Ikeda Bunko of the Hankyu Culture Foundation

Plot

This play is a Jidai-mono that weaves a love story into the Isshi Incident, the coup d'etat by Fujiwara Kamatari and others to overthrow Soga-no-Iruka, in the Asuka Era. Imose-yama (Mt. Imose), a subject in this work, is a combined name for Imo-yama and Se-yama in Yoshino-machi, serves as the setting for the "Act of the mountain," one of the stories in the first half. Against the backdrop of cherry blossoms in full bloom, the tragic love of Koganosuke and Hinadori, who live in the mountains separated by Yoshino river is depicted. In this play, the parents of Koganosuke and Hinadori are feuding and this is why it is called the "Japanese-version of Romeo and Juliet." In the second half of the play, ancient Nara becomes a stage for the grand passion of Tankai (the handsome heir of Kamatari who appears in the guise of Eboshi-motome, a townsman) and Omiwa, a girl of the merchant class who is in love with Tankai.

後半のヒロインお三輪の可憐な姿 / 青木信二撮影
Lovely Omiwa, the heroine in the second half of the story / Photo Aoki Shinji



Check!



巡礼ガイド

A 興福寺 *Kohfukuji Temple*

法相宗の大本山で、五重塔などの建造物をはじめ、梵鐘、仏像、書画など多くの国宝・重文を擁する文化財の宝庫。天智8(669)年に鏡女王が夫・藤原鎌足の病の回復を祈願して造営した「山階寺」に起源があると伝えられています。

- 近鉄「奈良」駅から徒歩5分

Kohfukuji is the head temple of the Hosso Sect of Buddhism. The temple precincts feature a five-storied pagoda and several other halls, as well as an array of national treasures and important cultural properties that include the temple bell, Buddhist images, and mounted painting and calligraphy. It is thought to have originated in "Yamashina-dera Temple," which was founded in 669 by Kagami-no-Okimi to pray for the recovery from illness of her husband, Fujiwara-no-Kamatari.

- 5-minute walk from Kintetsu "Nara" station

B 猿沢池 *Sarusawa-ike Pond*

興福寺の堂宇造営の際に天平瓦用の土を掘り出していた人工池。作品中、天智帝が寵愛していた采女うねめの局つぼねが身を投げたとされる場所です。

- 近鉄「奈良」駅から徒歩5分

An artificial pond created when the clay in the area was dug up to mold the tiles used to roof the temple buildings in the Nara Period. Within the play, this pond is known as the place where Uneme-no-tsubone, a favorite of the Tenchitei emperor, committed suicide.

- 5-minute walk from Kintetsu "Nara" station



興福寺と猿沢池
Kohfukuji Temple and Sarusawa-ike Pond

C 春日大社 *Kasuga Taisha Shrine*

奈良時代の初め、国家繁栄を祈念して神様をお祀りしたことに始まる古社。本殿などの建造物をはじめ多くの国宝・重文を所蔵しています。作品中、久我之助と雛鳥が会い、恋に落ちたとされる場所です。藤の名所としても有名です。

- 奈良交通バス「春日大社本殿」から徒歩1分

This ancient shrine has its roots in the early Nara Period when people began praying to the gods for national prosperity. In addition to various structures, including the main pavilion, it owns many national treasures and important cultural properties. It is also famous for its beautiful wisteria. Within the play, Koganosuke meets Hinadori and falls in love with her at this location.

- 1-minute walk from Nara Kotsu Bus "Kasuga Taisha Honden" stop

世界遺産
The World Heritage Site



春日大社
Kasuga Taisha Shrine





26
番札所
The 26th site



Taima-dera Temple

當麻寺

▶▶▶この場所を舞台とする作品

『当麻』たえま

Plays at this location
Taema



仏の化身が伝える中将姫の清き祈り

Princess Chujo's pure prayers told by the manifestation of Buddha

あらすじ

念仏を信仰する僧侶の一行が當麻寺に着くと、そこに現れる老尼と女。2人は一行に、この寺の本尊である曼荼羅が、藤原豊成の娘である中将姫^{ちゅうしやうひめ}によって蓮の糸で作られたという故事を語ります。実は彼女たちこそ、姫に助力した阿弥陀仏・観音菩薩の化身。正体を明かすと西の空に消えてゆきます。その夜、僧の眼前に菩薩となった中将姫の霊が現れ、幽玄に舞い踊るクライマックスが見どころ。歌舞伎・浄瑠璃の『鷗山姫捨松』の舞台としても有名です。



〔能楽図絵二百五十番〕月岡耕漁 当麻
国立能楽堂蔵

Taema from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

A group of priests having faith in Buddhist chant arrived at Taima Temple and saw an old priestess and a woman. The two told them about a historical event that a mandala, the principal image of this temple, is made of lotus threads by Princess Chujo. As a matter of fact, these women are the manifestation of Amitabha Buddha and Kannon Bodhisattva (the Buddha of Compassion) who helped the Princess. Having identified themselves, they disappear into the west sky. That night, the spirit of Princess Chujo, who has become a bodhisattva, appears in front of the priests and dances gracefully; this is a must-see highlight. The temple is also famous as a stage for "Hibariyama-hime Sutematsu," a play of both Kabuki and Joruri puppet theatre.



能『当麻』[シテ(中将姫)]塩津哲生/青木信二撮影
Noh "Taema" Shiotsu Akio[Shite (Princess Chujo)]
/Photo Aoki Shinji

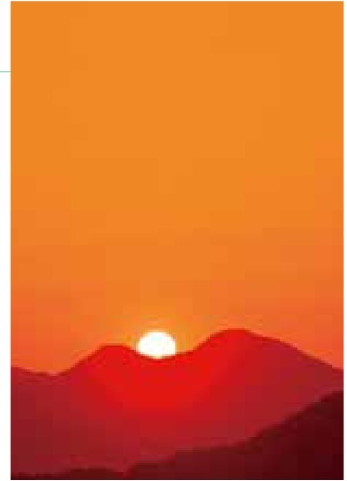
夕日と浄土信仰

Sunset and faith
in Pure Land



沈みゆく太陽を観察する瞑想は「日想観」と呼ばれ、さまざまな瞑想の中でも最初に行われるもの。特に、彼岸の中日（現在の春分の日・秋分の日）には太陽が真西に沈むことから特別な日であると考えられています。本作では、釈迦の命日と彼岸の中日が重なった日という特別な設定が、奇跡をより深く印象づける役割を果たしています。

Meditation while observing a setting sun is called "Nissokan," which is practiced first among various types of meditations. Particularly, the equinoctial day (currently Vernal Equinox Day and Autumnal Equinox Day) is considered a special day since the sun goes down due west. In this piece, a special setting of the anniversary of Buddha's death overlapping with the equinoctial day plays the role of giving an even deeper impression of the miracle.



奈良・二上山(にじょうさん)に沈む夕日
Sunset over Mt. Nijo in Nara

巡礼ガイド

當麻寺 *Taima-dera Temple*

中将姫が阿弥陀仏の功德によって目の当たりにしたという極楽浄土の光景を壮大に描いた「當麻曼荼羅」を本尊として祀る古刹。創建は7世紀にさかのぼり、白鳳・天平様式の大伽藍を今に伝えています。塔頭・中之坊では写経や写仏をはじめ尺八やヨガも体験できます。

- 近鉄「當麻寺」駅から徒歩15分

This ancient temple enshrines the "Taima Mandala" that spectacularly depicts the scenery of the Pure Land which Princess Chujo saw with her own eyes thanks to Amitabha Buddha. The temple is said to have been built in the 7th century, and its large hall of the Hakuho and Tenpyo styles is well known. Visitors can experience sutra copying, tracing a picture of Buddha's image, shakuhachi (bamboo flute), as well as yoga at Nakanobo, a tacchu (sub-temple) of Taima-dera Temple.

- 15-minute walk from Kintetsu "Taimadera" station



Check!





The 27th site
27 番札所



Tsubosaka-dera Temple

壺阪寺

▶▶▶この場所を舞台とする作品

『壺坂霊験記』

Plays at this location
Tsubosaka Reigenki



命をかけた“夫婦愛”が奇跡を起こす！

“Conjugal love” at the risk of their lives works a miracle!

あらすじ

貧しくも仲睦まじく暮らしていた沢市さわいちと、3つ違いの女房お里。ある日、沢市はお里が明け方になると外出することに気付き、浮気を疑って問い詰めます。そこでお里は、沢市の目が治るよう壺阪寺の観音様に朝参りをしていたことを告白。邪推を恥じた沢市は、共に観音参りを始めるも「盲目の自分がいては将来お里の足手まといになる」と考え、いよいよ満願という日に滝壺へ身を投げてしまいます。それを知ってお里も後を追いますが、観音の霊験によって2人は助かり、沢市の目は見えるようになりました。



沢市とお里の前に現れた観音菩薩の化身 / 豊斎画 早稲田演劇博物館蔵

Kannon Bodhisattva appearing in front of Sawaichi and Osato / Painted by Utagawa Housai, Waseda University Theatre Museum

Plot

Sawaichi and Osato, his wife with a three-year age difference, are poor but live harmoniously. One day, Sawaichi noticed that his wife goes out at dawn every day and questioned her with the suspicion of infidelity. Osato confessed that she prayed to Kannon Bodhisattva (the Buddha of Compassion) every morning for the cure of Sawaichi's eyes. Being ashamed of having suspected her without reason, Sawaichi began to go to pray together with his wife. However, thinking “this blind husband will become an encumbrance to her life,” he tries to drown himself in a waterfall basin on the day his earnest prayer will be answered. Upon hearing the news, Osato follows her husband into the basin. However, the couple is rescued by the miraculous efficacy of the Buddha of Compassion and Sawaichi regains his eyesight.

壺阪寺境内にある沢市とお里の像
Statues of Sawaichi and Osato
standing in the precinct of
Tsubosaka-dera Temple



世話物 Sewa-mono



人形浄瑠璃・歌舞伎の演目は、内容によって世話物と時代物(P46参照)の2つに大別されます。世話物とは江戸時代の庶民の生活を題材にして作られたもの。義理人情や恋愛などをテーマにしたものが多く、当時の観客は現代の私たちがテレビドラマを見るのに似た感覚で楽しんでいたものと思われます。本作も、そんな世話物の演目の一つです。

The repertoires of Joruri puppet theatre and Kabuki are generally classified into two types: Sewa-mono and Jidai-mono (See Page 46). Sewa-mono is based on the lives of ordinary people of the Edo Era. Duties and sympathies toward others, as well as love, are often themes in Sewa-mono. Audiences of those days seem to have enjoyed these plays like we watch TV series. This piece is just one of those Sewa-mono plays.



お互いを思いやる夫婦の愛を描いた「壺坂靈験記」は世話物の人気演目の一つ

"Tsubosaka Reigenki," which describes the conjugal love of caring for each other, is one of the popular plays of Sewa-mono.

巡礼ガイド

壺阪寺 *Tsubosaka-dera Temple*

桓武天皇をはじめ、平安時代から眼病治癒の靈験あらたかなお寺として知られており、目の健康祈願や眼病封じのお礼を買うことができます。作中でも、沢市とお里を救った奇跡として登場します。また「投身の谷」と呼ばれる、2人が身を投げた谷が本堂の横手にあります。

- 奈良交通バス「壺阪寺前」から徒歩すぐ

Tsubosaka-dera Temple has been renowned since the Heian Era for its miraculous virtue of healing the eye disease of Emperor Kanmu and many other people. Worshippers can buy talismans for healthy eyes and eye disease prevention. In this piece, this temple appears to bring about the miracle of saving Sawaichi and Osato. "Toshin-no-Tani," the valley into which the two threw themselves, is found at the side of the main hall.

- A short walking distance from Nara Kotsu Bus "Tsubosaka-dera-mae" stop

Check!



Pilgrimage Guide



28
番札所
The 28th site



Mt. Yoshino, Shimoichi

吉野山・下市

▶▶▶この場所を舞台とする作品

『義経千本桜』

Plays at this location

Yoshitsune Senbon Zakura



源平合戦のその後、桜の吉野に燃える愛

A sequel to the Genpei War—Ardent love in Yoshino where cherry blossoms are blooming

あらすじ

義太夫狂言の三大名作の一つに数えられる壮大な歴史ファンタジー。源平合戦で大きな功績をあげながら、兄頼朝と対立して都落ちした義経に、死んだはずの平家の武将たちが再び襲いかかるという大胆な物語が主軸となっています。平家物語そのままの戦場の再現に、桜の吉野を舞台にしたロマンスなどが、まさかの展開でふんだんに盛り込まれています。ほかにも京都市の伏見稲荷神社、尼崎市の大物主神社、辰巳八幡神社など、関西各地のさまざまな寺社がこの作品の舞台となっています。



恋しい義経に会うために吉野へ向かう静御前と、従者の佐藤忠信／広貞画 阪急文化財団池田文庫蔵

Shizuka Gozen heading for Yoshino to see her dearest Yoshitsune and Sato Tadanobu, her servant / Painted by Utagawa Hirotsada, Ikeda Bunko of the Hankyu Culture Foundation

Plot

This is a magnificent historical fantasy and is regarded as one of the three masterpieces of Gidayu-Kyogen, works which were initially performed in Joruri puppet theatre and later dramatized for Kabuki. The basic and bold concept of the story is re-attacking of warriors of the Heike clan, who are supposed to be dead, on Yoshitsune, who was forced to leave Kyoto due to the confrontation with his elder brother Yoritomo despite the major role he played in the Genpei War.

With the precise reproduction of a battlefield in the Tale of Heike, then the romance in Yoshino, with cherry blossoms in bloom, as well as other places, this play incorporates many elements into its unexpected storyline. Furthermore, Fushimi Inari Shrine in Kyoto City, Omononushi Jinja Shrine and Tatsumi Hachiman Jinja Shrine in Amagasaki City as well as other temples and shrines across the Kansai region are used as a background for this work.

静御前が義経から預かった鼓「初音」の音色に聞き入る佐藤忠信は、実は狐の化身／青木信二撮影

Sato Tadanobu listening attentively to the sound of "Hatsune," a hand drum that Shizuka Gozen keeps for Yoshitsune, is actually a personified fox. / Photo Aoki Shinji



Check!



巡礼ガイド

吉野山

Mt. Yoshino

世界遺産
The World
Heritage Site

大峯連峰の北端から南に約8km続く尾根の一帯。春には約200種3万本の桜が咲く花見の名所として知られ、また紫陽花や紅葉など四季折々の自然美も魅力です。修験道の聖地でもあり、山内には金峯山寺をはじめ寺社仏閣が点在しています。

- 吉野ロープウェイ「吉野山」駅から徒歩8分（金峯山寺）

An area on a ridge extending about 8km from the north end of the Omine mountain range to the south. It is known as the sight of 30,000 cherry trees of approx. 200 kinds in bloom in spring. Its natural beauty of the seasons too, including hydrangea and autumn leaves, is attractive. It is also holy ground for Shugendo, or Japanese mountain asceticism and shamanism. Kinpusen-ji Temple and many other temples and shrines are scattered on the mountain.

- 8-minute walk from Yoshinoyama Ropeway "Yoshinoyama" station (Kinpusen-ji Temple)



つるべすし弥助

Tsurube-sushi Yasuke

三段目「すし屋」の舞台となった下市の「つるべすし弥助」は、創業800有余年の歴史を刻んできた“超”老舗。つるべすしとは酢でしめた鮎のお腹にすし飯を詰め込んだもので、それを入れていた桶の形が井戸水をくみ上げるつるべに似ていることがその名の由来だそうです。

- 近鉄「下市口」駅から徒歩15分

"Tsurube-sushi Yasuke" in Shimoichi, where the third act "Sushiya" took place, is a "super" long-established restaurant with over 800 years of history since its foundation and is still in operation. Tsurube-sushi is sweetfish marinated in vinegar packed with sushi rice in its belly. The restaurant was named because the container used to hold the sweetfish sushi looked like Tsurube, a bucket used to draw water from the well.

- 15-minute walk from Kintetsu "Shimoichiguchi" station





29
番札所
The 29th site



Miwa (Omiwa Jinja Shrine)

三輪(大神神社)

お
お
み
わ

▶▶▶この場所を舞台とする作品

『三輪』

Plays at this location
Miwa

女人に扮した三輪の神、葛藤を舞う

God of Miwa in the guise of a woman dances to express emotional conflict

あらすじ

三輪の里に住む僧玄實げんじつの庵に、毎日水と柶しきみを持って訪ねてくる一人の女性。ある日、寒さのぎのため衣を懇願され、快く一枚与えます。その後、玄實は与えた衣が三輪明神のご神木にかかっているのを知ること。女性は実は三輪の神で、神も衆生を救うために迷い、人間と同じように苦しみに苛まれ、救いを求めて祈りに来ていたのです。三輪の神は自らの正体を明かすと神楽を舞い、夜明けとともに消えていきます。その姿は、まさに覚めるのが惜しい夢のようでした。



「能之図」狩野柳雪 三輪
国立能楽堂蔵

Miwa from "Pictures of Noh" by Kano Ryusetsu, National Noh Theatre

Plot

A woman visits the hermitage of Genbin, a priest living in the village of Miwa, every day with water and Japanese star anise in her hands. One day, the woman begged for a cloth to ward off the cold and Genbin gave it willingly. Later on, he finds the cloth hanging on the sacred tree of Miwa Myojin. In fact, the woman was the deity of Miwa. The deity has experienced emotional

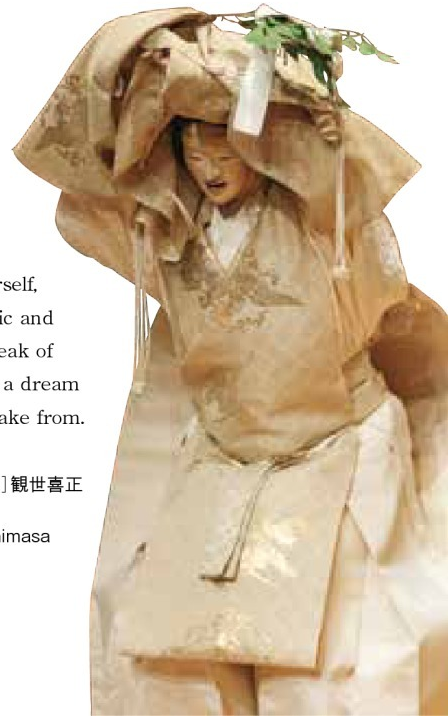
conflict to save all creatures, suffered pain just like human beings and has come to pray for help. The deity of Miwa identified herself, danced to Shinto music and disappeared at the break of dawn. It was just like a dream you do not want to wake from.



大神神社境内にある「衣掛杉」
"Koromogake-no-Sugi," the ancient sacred cedar tree, in the precinct of Omiwa Jinja Shrine

能「三輪」[シテ(三輪明神)]観世喜正
／青木信二撮影

Noh "Miwa" Kanze Yoshimasa
[Shite (Miwa Myojin)]
/Photo Aoki Shinji



三輪の里 Miwa-no-Sato (Folk Village)



舞台となった三輪は、古代神話の故郷であり、また現在の能楽の諸流儀の母体となった大和猿楽の諸座も、この里の近隣を発祥としています。三輪山全体をご神体と戴く三輪の里は、独特の神秘性をたたえた非常に魅力的な土地。現地を訪れると、どこか懐かしい幻想的な雰囲気を感じ取れるのではないのでしょうか。

Miwa, the stage used for this piece, is home to ancient mythologies, and troupes of Yamato Sarugaku, the parent of various styles of the modern Noh, originate in this area. Miwa-no-Sato, of which the entirety of Mt. Miwa is an object of worship, is a very attractive place with a unique mystique. Visit this village and you will feel a fantastic atmosphere which is somewhat nostalgic.



三輪山から昇る朝日
Sunrise over Mt. Miwa

巡礼ガイド

大神神社 *Omiwa Jinja Shrine*

国造りの神として『古事記』『日本書紀』に登場する大物主おおものぬしの大神おおかみをご祭神とする神社。大物主大神が三輪山に鎮まったという伝承、大神神社の三輪山に祈りを捧げる祭祀の姿より日本最古の神社と呼ばれています。

- JR「三輪」駅から徒歩5分

Omononushi-no-Okami, who appears in "Kojiki (The Records of Ancient Matters)" and "Nihonshoki (Chronicles of Japan)" as a nation-building deity, is the enshrined deity of this shrine. It is referred to as Japan's oldest shrine because of a legend that Omononushi-no-Okami rests on Mt. Miwa and the shrine's religious services of offering prayers to Mt. Miwa.

- 5-minute walk from JR "Miwa" station

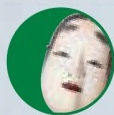


Check!





30
番札所
The 30th site



Dojoji Temple

道成寺

▶▶▶この場所を舞台とする作品

『道成寺』

Plays at this location
Dojoji



恋する女の情念の強さと恐ろしさ

The strength and horror of the passion of a woman in love

あらすじ

場面は春、道成寺の鐘供養。住職は「女性が来てでも絶対に入れてはならぬ」と厳命しますが、一人の白拍子の女が入り込んでしまいます。女は舞いながら鐘に近づき、ついに鐘を落としてその中へ。その状況を聞いた住職は、寺に伝わる恐ろしい物語を語り始めます。それは、昔、恋人に裏切られたと思いついた女が毒蛇となり、道成寺の鐘の中に隠れた男を、恨みの炎で焼き殺してしまったというものでした。いまだ残る女の執念を知った僧侶たちが祈祷し、鐘を引き上げると、中から蛇体に変身した女が現れます。争いの末、毒蛇は鐘を焼くはずの炎でわが身を焼き、日高川の底深く姿を消していくのでした。



「能楽図絵二百五十番」月岡耕漁 道成寺
国立能楽堂蔵

Dojoji from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

In spring, a memorial ceremony of temple bells is taking place at Dojoji Temple. The chief priest strictly ordered servants "never let any women enter." However, a female dancer entered the temple. She comes near the bell while dancing, pulls it down and goes inside it. When he heard what happened, the chief priest begins to tell a horrible story handed down at the temple— Once upon a time, a woman who embraced the illusion of being betrayed by her lover transformed into a poisonous snake. She burnt the lover hiding inside a bell to death with the fire of resentment. Priests prayed for the remaining tenacity of the woman and pulled the bell up. Then, from the inside, a woman with a snake's body appears. After a struggle, the poisonous snake burns herself with the fire, which was supposed to burn the bell, and disappears deep down to the Hidaka River.

能『道成寺』[シテ(鬼女)]観世喜正／青木信二撮影
Noh "Dojoji" Kanze Yoshimasa [Shite (Ogress)]
/Photo Aoki Shinji



安珍・清姫伝説 The legend of Anchin and Kiyohime



熊野詣での途中、一夜の宿を求めた僧・安珍に清姫が一目惚れ。しかし彼女の想いに安珍は応じられず「帰りには立ち寄るから」と偽って去ります。騙されたと知った清姫は大蛇となって安珍を追い、最後には焼き殺してしまう『安珍と清姫の伝説』。能『道成寺』は、この伝説から約400年後の後日談という位置づけで物語を展開しています。

Kiyohime falls in love at first sight with Anchin, a Buddhist monk who asked for a night's lodging during his pilgrimage to Kumano. However, Anchin cannot respond to her feelings and leaves by telling her a lie that he would drop by on his way back. Having learned that she was fooled, Kiyohime turns into a huge snake, chases after Anchin and eventually burns him to death—this is “the legend of Anchin and Kiyohime.” In “Dojoji” of Noh, the plot unfolds as a story written some 400 years after this legend was born.



明治28年上演『道成寺鐘魔由來』の絵看板
／一勇斎芦国画 阪急文化財団池田文庫蔵

Signboard of “Dojoji Shoma-no-yurai”
performed in 1895 / Painted by
Ichiyusai Ashikuni, Ikeda Bunko of the
Hankyu Culture Foundation

巡礼ガイド

道成寺 Dojoji Temple

大宝元(701)年に創建された和歌山県最古の寺。『安珍清姫伝説』の舞台として知られ、拝観の際には縁起堂で『安珍清姫』の絵解き説法も行われます。国宝の千手観音菩薩(本尊)、日光・月光菩薩立像をはじめ、境内には重要文化財の堂宇など見どころの多い寺です。重文の千手観音菩薩は、33年に一度だけ開帳される秘仏(次回は2038年)。

- JR「道成寺」駅から徒歩9分

The oldest temple in Wakayama prefecture built in 701. Known as the stage for “the legend of Anchin and Kiyohime,” when you visit this temple, a priest will explain “Anchin and Kiyohime” by means of illustrations at Engido hall. There is a lot to see on the temple grounds such as the Thousand Armed Avalokiteshvara (principal image), a national treasure, standing statues of the bodhisattvas Suryaprabha and Candraprabha as well as the hall which is designated as an important cultural property. The standing statue of the Thousand Armed Avalokiteshvara, an important cultural property, is a Buddhist image normally withheld from public view but exposed once every 33 years (The next exposure will take place in 2038).

- 9-minutes walk from JR “Dojoji” station

Check!



ACCESS MAP

Pilgrimage Guide



31
番札所
The 31st site



Koyasan

高野山

▶▶▶この場所を舞台とする作品

『高野物狂』

Plays at this location

Koya Monogurui



高野山で繰り広げられる、恩愛のドラマ

A drama of profound affection that unfolds at Mt. Koya

あらすじ

常陸の国の平松殿の家臣・高師四郎^{なかしのしろう}
は、主君から遺児である春満丸^{しゅんみつまる}を預かって育てています。しかし平松殿の一周忌の日、春満丸は「出家する」との置き手紙を残して行方不明に。四郎は「なぜ自分を伴ってくれないのか」悲しみつつ、春満丸を追って当てのない旅に出ます。諸国を訪ね歩いた末、四郎は狂乱の姿で辿り着いた高野山で春満丸と再会。その後、2人は下山して故郷に戻り、春満丸は平松の家を無事相続して子孫まで繁栄するのです。(流派によっては、再会の後、四郎も仏に仕える身となるという展開も)。



「能楽図絵二百五十番」月岡耕漁 高野物狂
国立能楽堂蔵

Koya Monogurui from "The Two Hundred Fifty Pictures of Noh Plays" by Tsukioka Kogyo, National Noh Theatre

Plot

Takashi-no-Shiro, a retainer of the deceased Lord Hiramatsu in Hitachi Province, has been raising Shunmitsumaru, a bereaved child entrusted to him by Lord Hiramatsu. On the day of the first anniversary of the lord's death, Shunmitsumaru left a note saying that he would enter the priesthood and then he disappeared.

Lamenting that he went alone, Shiro goes on a journey to find Shunmitsumaru, which is like looking for a needle in a haystack. At the end of the journey walking from province to province, Shiro frantically arrived at Mt. Koya where he finally saw Shunmitsumaru again. The two subsequently went down the mountain and returned to their homeland. Shunmitsumaru succeeded the Hiramatsu clan and prospered (depending on the school, the story goes that Shiro becomes a priest as well after the reunion).

能「高野物狂」

[シテ(高師四郎)] 観世喜正、[子方(春満丸)] 観世和歌 / 青木信二撮影
Noh "Koya Monogurui" Kanze Yoshimasa [Shite (Takashi-no-Shiro)] and Kanze Waka [Kokata (Shunmitsumaru)] / Photo Aoki Shinji



巡礼ガイド

Check!



世界遺産
The World
Heritage Site

A 高野山 *Koyasan*

空海(弘法大師)が弘仁7(816)年に開いた高野山真言宗の総本山・金剛峯寺を擁する山で、日本仏教の聖地の一つ。標高約800mの山内一帯には、根本道場である壇上伽藍と奥の院を中心に117カ寺に及ぶ子院が豊かな自然の中に点在しています。

- 南海りんかんバス「金剛峯寺前」から徒歩すぐ



On this mountain stands Kongobuji Temple, the head temple of the Koyasan Shingon sect of Buddhism, built by Kukai, or Kobo Daishi (great teacher) in 816. It is counted among holy Buddhist places in Japan. The grounds of the temple, which is in a rich natural environment at about 800 meters above sea level, are dotted with as many as 117 sub-temples, with "Danjogaran," the central training hall, and "Okunoin" as the core.

- A short walking distance from Nankai Rinkan Bus "Kongobuji-mae" stop

B 三鈷の松 *Sanko-no-Matsu (Trident Pine)*

高野山金剛峯寺壇上伽藍境内の金堂と御影堂の間、朱塗りの垣に囲まれて立つ松の木。空海が唐より帰国した後、この地に金剛峯寺を開ききっかけとなった逸話が残されています。『高野物狂』では、この木が四郎と春満丸が再会する重要な場面の舞台として描かれています。

- 南海りんかんバス「金堂前」から徒歩すぐ



A pine tree that stands surrounded by a vermillion-lacquered fence between Kondo and Mieido within the precinct of Danjogaran of Kongobuji Temple on Mt. Koya. There still remains an anecdote on how Kukai built Kongobuji at this place after his return from the Tang dynasty. In "Koya Monogurui," this tree is described as an important background of the scene where Shiro and Shunmitsumarui see each other again.

- A short walking distance from Nankai Rinkan Bus "Kondo-mae" stop

ACCESS MAP



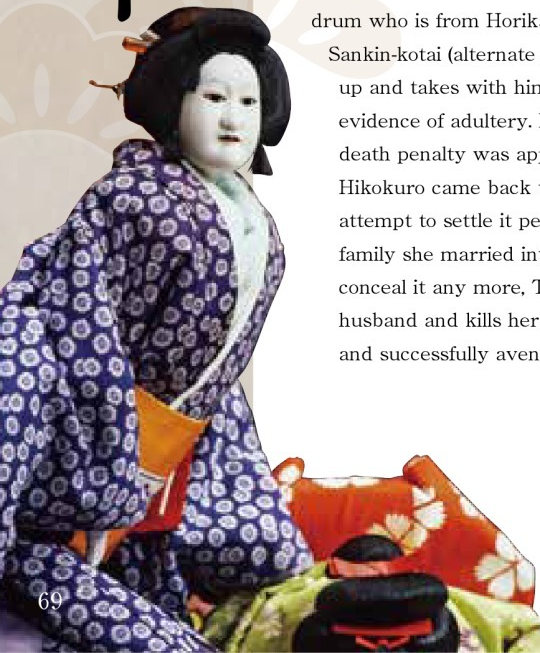


32
番札所
The 32nd site



Tottori castle town

鳥取城下



▶▶この場所を舞台とする作品

『堀川波の鼓』

Plays at this location

Horikawa Nami-no-Tsuzumi



一夜の過ちが招いた悲しすぎる罪と罰

Mournful crime and punishment triggered by a one-night stand

あらすじ

鳥取藩士小倉彦九郎の妻・たねは、夫が参勤交代で江戸詰の留守中、酒に酔った勢いで京都の堀川から下ってきた鼓の師匠・宮地源右衛門と不義の仲に。そこへ夫の同僚・床右衛門が現れ、2人の袖を不義の証拠に持ち帰ってしまいます。時は江戸時代、不義密通は死に値する罪。彦九郎の帰郷時には既に噂になっており、たねの妹が一計を案じて事を穏便に済ませようとはしますが、彦九郎の妹が不義者の身内として嫁ぎ先から離縁されたため、ついにはたねに詮議が及びます。隠しきれなくなったたねは、夫を愛しながら罪を犯したことを詫言いで自害。彦九郎は悲痛な思いを胸に、京へ上って源右衛門を追い詰め、妻の仇討ちを果たすのでした。



「成山忠太夫内の段」の磯部床右衛門とたね / ©国立劇場
Isobe Tokoemon and Tane in the "Act of Naruyama Chudayu Uchi" / ©National Theatre

Plot

Tane, the wife of Ogura Hikokuro who is a retainer of the Tottori domain, gets drunk and enters into an adulterous relationship with Miyaji Genemon, an instructor of Japanese drum who is from Horikawa, Kyoto, while her husband stays in Edo under the system of Sankin-kotai (alternate attendance in Edo). Tokoemon, a colleague of Hikokuro, shows up and takes with him the sleeves of the kimono of the two having an affair as an evidence of adultery. It was the Edo Era. Illicit intercourse was a crime to which the death penalty was applied. The immoral relationship was being gossiped about when Hikokuro came back to his home. Tane's younger sister works out a plan in an attempt to settle it peacefully but Hikokuro's younger sister gets divorced by the family she married into. Eventually Tane is placed under investigation. As she cannot conceal it any more, Tane apologizes for her wrongdoing even though she loved her husband and kills herself. In sorrow, Hikokuro goes to Kyoto, tracks down Genemon and successfully avenges his wife.

たねの命を救うため、夫と離縁させようと画策する妹・ふじ。その真意を知らず、たねは妹をなじります / 青木信二撮影

Fuji, Tane's younger sister, works behind the scenes to have Tane divorce her husband to save her life. Not knowing her true intentions, Tane rebukes her younger sister. / Photo Aoki Shinji



平井権八 Hirai Gonpachi

鳥取といえば、17歳の若さで人を殺して江戸へ逃亡、吉原の遊女・小紫^{こむらさき}と恋に落ちるも生活に困って辻斬り強盗を繰り返した美貌の若侍として、人形浄瑠璃や歌舞伎に多く描かれた白井権八^{ごんぱち}のモデル、平井権八の故郷でもあります。罪を重ねた権八は、最後に一目両親^{ごんぱち}に会ってから自首しようと故郷へ帰りますが、すでに両親は他界。刑死した権八の後を小紫も追いました。



円通寺人形芝居保存会(鳥取市)による人形芝居「平井権八 東下りの段」

Puppet play "Hirai Gonpachi, the Act of Azuma-kudari (Traveling east)" performed by the Entsuji Puppet Play Conservation Club (Tottori City)

Tottori is also the hometown of Hirai Gonpachi, the model of Shirai Gonpachi who appears in many works of Joruri puppet theatre and Kabuki as a young, handsome samurai. He committed a murder at the young age of 17 years old and fled to Edo; there he fell in love with Komurasaki, a Yoshiwara courtesan, but repeatedly robbed and killed people on the street in his need for the necessities of life. Having

committed further crimes, Gonpachi returns to his hometown to see his parents for the last time before turning himself in but they have already passed away. Gonpachi was executed, and Komurasaki followed him and killed herself.

巡礼ガイド

鳥取城下の町並み *Townscape near the Tottori Castle*

因幡国の守護・山名誠通^{やまな のぶみち}が、天文14(1545)年に平野部を見下ろす久松山に出城を築き、計画された城下町。大火や震災などにより当時の町並みは残っていませんが、町割りは今でもそのまま、江戸期の城下町絵図「鳥取こちずぶらり(無料アプリ)」を片手に町歩きができるのも魅力です。

- JR「鳥取」駅から徒歩30分(鳥取城址)

Tottori is a castle town designed by Yamana Nobumichi, Shugo (provincial constable) of Inaba Province, who built a sub-castle on Mt. Kyusho overlooking the plains area in 1545. The town layout remains the same even today so you can enjoy walking around the town with "Tottori Kochizu Burari (a free application)," an illustrated map of the castle town of the Edo Period, in your hand.

- 30-minute walk from JR "Tottori" station (Tottori Castle Ruins)



Check!





33
番札所
The 33rd site



Awa Jurobe Yashiki (residence)

阿波十郎兵衛屋敷

▶▶▶この場所を舞台とする作品

『傾城阿波の鳴門』

Plays at this location

Keisei Awa-no-Naruto



母と子の切ない別れが涙を誘う

A mother's sad parting from her child draw tears.

あらすじ

阿波の十郎兵衛・お弓の夫婦は、君主の盗まれた刀を取り戻すため、大阪玉造に盗賊銀十郎と名を変え住んでいます。そこへ巡礼姿の娘お鶴^{たまつくり}はるばる徳島から訪ねてきます。お弓は我が子とわかるのですが、そこで親子であることを明かせば、我が子にどんな災いが起こるとも限りません。お弓は涙を飲んで別れようと、名残惜しげにお鶴を見送ります。しかし、ここで別れては今後いつ会えるか分からない、と意を決して追いかけます。ここまですぐよく演じられる「順礼歌の段」。続く場面では、十郎兵衛がお鶴と出会い、お金欲しさに我が娘と知らず、手をかけてしまいます。



十郎兵衛と妻・お弓と娘のお鶴 / 国重画
阪急文化財団池田文庫蔵

Jurobe, his wife Oyumi and daughter Otsuru / Painted by Utagawa Kunishige, Ikeda Bunko of the Hankyu Culture Foundation

Plot

In order to retrieve their lords's stolen sword, Jurobe has changed his names to Ginjuro the Bandit and moved to Tamatsukuri, Osaka with his wife, Oyumi. One day Otsuru, the daughter of the couple, dressed in pilgrim clothing, comes to see them all the way from Tokushima. Oyumi recognizes that Otsuru is their daughter but a horrible misfortune may happen to her if it is made clear that she is their daughter. Oyumi decides to swallow tears and let Otsuru go and sees her off with sorrow. However, if she let her go now, when can she see her again? Oyumi makes up her mind and tries to catch up with her. Up to here is the "Act of Junreika," which is performed frequently. In the subsequent scene, Jurobe comes upon Otsuru and kills her for money without knowing that she is his own daughter.

母と名乗れぬもどかしさを胸に、自分のかんざしで愛娘の髪を直してやるお弓 / 青木信二撮影

Oyumi fixing her beloved daughter's hair with her ornamental hairpin while frustrated that she cannot identify herself / Photo Aoki Shinji



Check!



巡礼ガイド

阿波十郎兵衛屋敷

Awa Jurobe Yashiki (residence)

日本人の感性が息づく芸能「人形浄瑠璃」の拠点施設です。徳島の定番「傾城阿波の鳴門」を毎日2回上演。徳島の暮らしや文化が育んだ商品を扱うセレクトショップ「徳島じょうりショップ」もおおすすめです。

- 徳島バス川内循環線「十郎兵衛屋敷」から徒歩すぐ

Awa Jurobe Yashiki is the base facility of Joruri puppet theatre, a performing art in which the sensitivity of Japanese people has been ingrained. "Keisei Awa-no-Naruto," a standard play in Tokushima, is performed twice every day. "Tokushima Joruri Shop," a specialty store dealing with products created through the everyday life and culture of Tokushima, is also recommended.

- A short walking distance from Tokushima Bus Kawachi Loop Line "Jurobe Yashiki" stop



松茂町歴史民俗資料館・人形浄瑠璃芝居資料館

Matsushige Town Museum of History and Folklore, Ningyo Joruri Play Museum

町民がこよなく愛した人形浄瑠璃芝居をはじめ、松茂町の歴史・民俗をテーマとした資料館で、“阿波人形師の祖”と呼ばれる駒蔵や人形の頭にさまざまな工夫を凝らし最盛期を支えた天狗久の作品などを展示しています。また、毎月第3土曜日には人形浄瑠璃文化を再興しようと結成された人形浄瑠璃「ふれあい座」の定期公演を開催しています。

- 徳島バス鳴門線「笹木野」から徒歩5分

Joruri Play Museum focuses on Joruri puppet theatre, much loved by townspeople as well as the history and folklore of Matsushige Town. Exhibits include works of Komazo, "the founder of Awa puppeteers" and Tenguhisa, who devised various ideas for doll's heads and supported the golden age. On the third Saturday of every month it hosts a regularly-scheduled performance of "Fureai-za," a troupe formed to revive the culture of Joruri puppet theatre.

- 5-minute walk from Tokushima Bus Naruto Line "Sasakino" stop



古典楽劇の散歩道

Promenade of classic musical drama

関西には、他にも能、人形浄瑠璃、歌舞伎にゆかりのある場所が各地にたくさんあります。

古典楽劇に興味のある方なら一度は訪れたい、必見の“聖地”をご紹介します。



In the Kansai region, there are a lot more places associated with Noh, Joruri puppet theatre and Kabuki.

We will introduce must-see “holy places” for those interested in classic musical drama.

国立文楽劇場

National Bunraku Theatre

世界に誇る舞台芸術である「人形浄瑠璃文楽」を中心に、広く上方芸能を保存・継承し発展させるための中核的拠点です。ユネスコ無形文化遺産の「人形浄瑠璃文楽」をはじめ、さまざまな伝統芸能を公開しています。また、文楽技芸員の養成、文楽に関する調査研究と資料収集・利用を行っています。中でも資料展示室では小規模ながら良質の展示がご覧いただけます。

- 大阪市営地下鉄「日本橋」駅から徒歩2分

This is a central facility to conserve, succeed and develop a wide range of Kamigata geino (popular entertainment originated in the Kyoto-Osaka area), mainly “Joruri Bunraku puppet theatre”— one of the performing arts that Japan proudly presents to the world. “Joruri Bunraku puppet theatre,” a UNESCO Intangible Cultural Heritage and many other kinds of traditional entertainment are performed publicly. The theatre also trains Bunraku performers, conducts surveys and studies and collects and uses materials concerning Bunraku. In particular, visitors can appreciate small-size but high quality exhibitions in its Materials Exhibition Room.

- 2-minute walk from Osaka Municipal Subway “Nipponbashi” station



文楽を中心に演劇や舞踊、落語、漫才、浪曲などが上演されています

Mainly Bunraku, also theatrical play, dance, Rakugo, Manzai, Rokyoku and other arts are performed



売店では名物「文楽せんべい」ほか、さまざまな文楽グッズを販売

“Bunraku Senbei,” the specialty of the theatre, and many other Bunraku goods are sold at the shop

近松門左衛門の墓

Grave of Chikamatsu Monzaemon

享保9(1724)年に72歳で亡くなるまで、実に100作を超える浄瑠璃と20数作の歌舞伎狂言を著した稀代の劇作家、近松門左衛門。「日本のシェイクスピア」とも称される彼の墓は、大阪市中央区の街角と、尼崎市の広済寺境内の2カ所にあり、今も多くの参拝者が訪れます。

- 大阪市営地下鉄「谷町六丁目」駅から徒歩6分
- 阪神バス「近松公園」駅から徒歩3分

Chikamatsu Monzaemon is an extraordinary playwright who created 100 or more remarkable Joruri (ballad drama)

and a couple dozen Kabuki/Kyogen works until he died at the age of 72 in 1724. There are two graves of Chikamatsu, who is also called "Japan's Shakespeare," at a street corner of Chuo Ward, Osaka City and within the precinct of Kosaiji Temple in Amagasaki City, both attracting many worshippers even today.

- 6-minute walk from Osaka Municipal Subway "Tanimachi 6-chome" station
- 3-minute walk from Hanshin Bus "Chikamatsu Koen" stop



尼崎市の広済寺の境内の墓

Grave in the precinct of Kosaiji Temple, Amagasaki City



大阪市中央区谷町八丁目の墓

Grave in Tanimachi 8-chome, Chuo Ward, Osaka City



江戸時代、赤穂藩の藩庁が置かれた赤穂城の大手隅櫓

Ote-sumi Turret of Ako Castle, where the administrative headquarters of the domain was set up in the Edo Era

播州赤穂

Banshu-Ako



名作『仮名手本忠臣蔵』の元となった赤穂事件ゆかりの地。浅野家の本拠地であった赤穂城跡や、浅野内匠頭長矩と赤穂浪士の墓のある花岳寺、四十七士を祀る赤穂大石神社をはじめ一帯に多くの史跡が残り、歴史を今に伝えています。

- JR「播州赤穂」駅から徒歩7分(花岳寺)

A place associated with the Ako Incident, on which the masterpiece "Kanadehon Chushingura" is based. In this area, historic features remain today with sites including the Ako Castle Ruins, the base of the Asano clan, Kagakuji Temple, where the graves of Asano Takuminokami Naganori and Ako Roshi (masterless samurai) are situated as well as Ako Oishi Jinja Shrine which is dedicated to the 47 loyal samurai of lord Asano.

- 7-minute walk from JR "Banshu-Ako" station (Kagakuji)

萱野三平旧邸

Kayano Sanpei Old Residence

こちらも『仮名手本忠臣蔵』ゆかりの地の一つ、赤穂浪士の一人、萱野重実(通称 三平)の旧邸宅。敷地内には江戸時代建築の長屋門と土塀の一部が現存しています。三平が吉良邸討ち入り11カ月前にこの自邸で自害した際の辞世の句碑が、長屋門西部屋の横にたたずんでいます。

- 阪急バス「萱野三平前」から徒歩1分

This, too, is one of the places associated with "Kanadehon Chushingura," the old residence of Kayano Shigezane (commonly called Sanpei), one of the Ako Roshi. On the premises, Nagaya-mon gate of Edo-style architecture and part of the earthen wall still exist. At the side of the west room of the Nagaya-mon gate stands a monument inscribed with a farewell poem that Sanpei wrote when he committed suicide here in his residence 11 months before the raid on the Kira Residence.

- 1-minute walk from Hankyu Bus "Kayano Sanpei-mae" stop



長屋門と土塀の一部は江戸時代の建築

Nagaya-mon gate and part of the earthen wall were constructed in the Edo Era



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Kabuki: Nakamura Kanzaburo [Yayoi/Spirit of Lion] in
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