

宮崎県神楽保存・継承実行委員会(事務局:宮崎県記紀編さん記念事業推進室)

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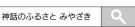
Miyazaki Prefectural Kagura Preservation Committee

(Part of the Compilation of Kojiki/Nihonshoki Commemorative Project Promotion Office, Miyazaki Prefectural Government)

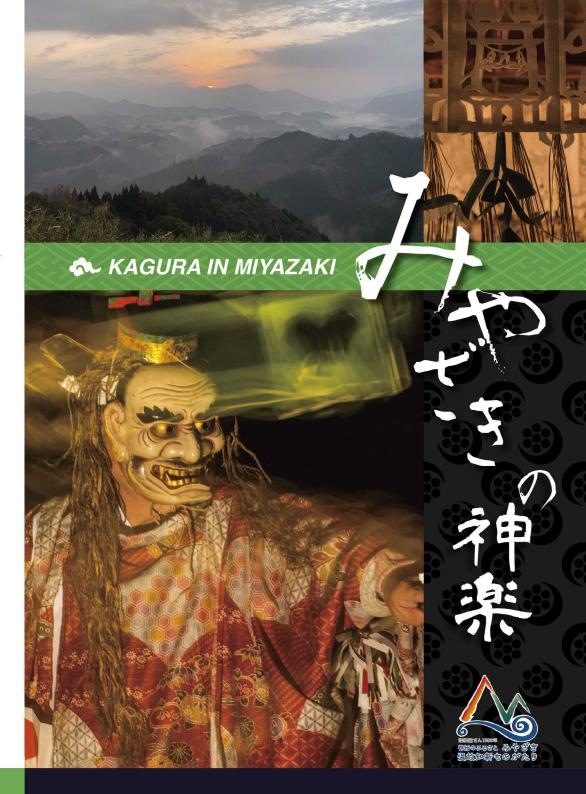
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◆ 神楽とは◆

神楽は、神前に奏する歌舞のことで、その年の実りへの感謝や五穀豊穣、豊猟(漁)祈願、災厄を祓うために行われる神事芸能です。神楽の語源は、神の依り代となる「神座」が変化したものといわれており、そこに神様を招き、招魂や鎮魂の神事を行っていたものが、古い形だと考えられています。

平安時代(794-1185)には、その存在を確認することができ、宮中で行われていた御神楽が、 民間でも行われるようになり、その後全国各地に広がったと考えられています。その過程で、 稲作や狩猟、漁業などの生業とも結びつくなど、地域の特色が盛り込まれながら発展したた め、とても多様性に富んでいます。現在、全国に伝えられる神楽の数は5,000を超え、まさに日本 を代表する芸能といえます。

What is Kagura? Kagura refers to the sacred ritual songs and dances performed in Shinto and in accordance with folk beliefs to give thanks for the past year, and to pray for bountiful harvests, hunting and fishing, and to request protection from bad luck and natural disasters for the coming year. The name "kagura" is believed to have evolved from the term "kamikura," (literally "seat of the gods") which referred to a place where the deities were invited to reside while rituals to calm the spirits of the deceased would be performed.

Kagura has been observed as far back as the Heian Period (794-1185), when common people started performing the rituals previously only performed in the Imperial Palace, and this practice quickly spread throughout the country. These rituals were combined and developed along with local traditions and occupations such as rice farming, hunting and fishing, which resulted in many different local varieties of kagura – there are over 5,000 different styles of kagura being passed down all over Japan today, and so you could say that it is a performing art that truly represents Japan at a regional level.

「天岩屋戸神話」

わが国最古の歴史書『古事記』、『日本書紀』には、日本のはじまりの物語が記されています。その 中の「天岩屋戸神話」に登場するアメノウズメノミコトの舞が神楽の起源ともいわれています。

弟スサノオノミコトの乱暴をおそれた太陽神・アマテラスオオミカミが、天岩屋にお隠れになると、この世は暗闇に包まれてしまいます。アマテラスオオミカミを外に連れ出すため、アメノウズメノミコトが天岩屋の前でおもしろおかしく舞うと、外の様子が気になったアマテラスオオミカミが姿を現し、この世は再び明るくなったのです。

"Ame no iwayato shinwa" - "The Myth of the Heavenly Rock Cave"

Japan's oldest extant historical texts, the Kojiki and Nihon Shoki, both feature tales of the origins of Japan. It is said that the dance performed by *Ame no Uzume no Mikoto* during "Ame no iwayato shinwa" is the origin of kagura as we know it.

Amaterasu Ōmikami, the sun goddess, upset at her younger brother Susanoo no Mikoto's violent behavior, shut herself inside a cave named "Ame no iwaya," which thus plunged the world into darkness. In order to draw Amaterasu Ōmikami out, Ame no Uzume no Mikoto performed a strange dance in front of the cave, and when Amaterasu Ōmikami peeked out to see what was going on, light once again returned to the world.



◆ みやざきの神楽 ◆

宮崎県内には、200を超える神楽が継承されていて、その特徴から県北部の高千穂系、椎葉系、延岡・門川系、県央部の高鍋系、米良系、宮崎市・県南部の宮崎・日南系、県西部の霧島神舞系に分類することができます。

また、神楽の行われる時期で区分すると、県北部、県央部、県西部は、11月から2月にかけて夜を徹して行われる冬神楽・夜神楽となっていて、宮崎市・県南部は、2月から5月にかけて昼に行なわれる春神楽・昼神楽となっています。

同じ系統でも、演目、舞の所作、太鼓や笛などの奏楽、神楽を舞う舞処の設えも異なり、多種 多様な神楽の姿を今に伝えていることが、みやざきの神楽の大きな特徴の一つです。

Miyazaki Kagura

There are over 200 types of Kagura that have been passed down through the generations in Miyazaki Prefecture, which can be broadly divided by their characteristics into Takachiho, Shiiba, Nobeoka and Kadogawa kagura in the north of the prefecture, Takanabe and Mera kagura in the central part of the prefecture, Miyazaki and Nichinan kagura from the Miyazaki City and southern areas of the prefecture, and Kirishima kanme from the western part of Miyazaki.

Also, different areas perform *kagura* at different times – the north, central and western parts of the prefecture perform *kagura* all through the night from November to February, so this is referred to as *fuyu kagura* (winter *kagura*) or *yokagura* (night *kagura*), whereas the Miyazaki City and southern areas perform *kagura* during the day from February to May, earning it the name *haru kagura* (spring *kagura*) or *hiru kagura* (day *kagura*).

One of the defining aspects of *kagura* from Miyazaki is that many and various different forms and styles have been passed down in the prefecture and preserved to the present day – even within the same basic type of *kagura*, there are many variations in the repertoire, dance, musical accompaniment by drum and flute, and the construction of the sacred space for performing the dance.



神楽の見どころ ◆

ら、地域色豊かに発展してきました。一般的に33番の演目で構成さ れていますが、数え方の違いや33番の演目がない神楽もあります。

神楽はまず、神様を迎える神事から始まります。神話に登場する 神や地域の神が登場し、神と人とがともに舞い遊びます。

かけて行われる夜神楽では、夜が明けて朝日が差し込んでくると、 天岩戸が開かれ、一体は感動に包まれます。

また、神楽を舞う舞処は、御神屋などとよばれています。御神屋 には、しめ縄が張り巡らされ、文字や動物、鳥居などの模様を切り 抜いた彫り物が飾り付けられます。舞だけでなく、こうした装飾に も地域ごとの特徴があり、見どころの一つとなっています。



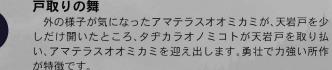
天岩屋戸神話をもとにした演目

手力雄の舞

アマテラスオオミカミが天岩屋にお隠れになったので、力の 強いタヂカラオノミコトが天岩戸を探し出すため、音を聞いた り、考えたりする様子を表現しています。

鈿女の舞

アマテラスオオミカミを天岩屋より誘い出すため、アメノウ ズメノミコトが天岩戸の前でおもしろおかしく舞います。この アメノウズメノミコトの舞が神楽の起源とも言われています。





Miyazaki's kagura is very closely connected with the daily lives of the people that live there, and so has developed according to each area's unique characteristics. The kagura repertoire generally consists of 33 dances, but some regional styles count and number the dances differently, or have a different repertoire entirely.

A kagura performance always starts with a ritual to welcome the gods. The deities that appear in the various myths, as well as local figures of worship, appear and celebrate with the people.

The kagura dance based on "Ame no iwayato shinwa" appears in kagura repertoires in many regions,

particularly in yokagura - as the new day dawns, the door of the cave is opened and light once again touches the world, to the accompaniment of lively cheering from the crowd.

The space in which kagura is performed goes by various names, such as the mikōya. The mikōya is broadly surrounded by a shimenawa (sacred straw rope) and decorated with erimono, cutout paper talismans depicting animals, the names of deities, and torii, Shinto shrine gates. Along with the dances performed, the nature and characteristics of these decorations vary depending on the region, and this is one of the most distinctive points of regional kagura.



Kagura Performances Based on Ame no iwayato Shinwa

Tajikarao no mai - The Dance of Tajikarao

This dance portrays Tajikarao no Mikoto, a deity known for his strength, listening for clues and thinking as he searches for the cave in which Amaterasu Ōmikami has hidden herself

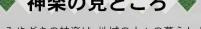
Uzume no mai - The Dance of Uzume

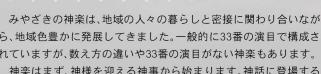
In order to draw Amaterasu Ōmikami out, Ame no Uzume no Mikoto performs a strange and amusing dance in front of the cave. This dance performed by Ame no Uzume no Mikoto is said to be the origin of kagura.

Totori no mai - the Cave-Opening Dance

Just as Amaterasu Ōmikami moves the boulder in front of the cave slightly to see what is going on outside. Tajikarao no Mikoto heaves it aside and pulls her out. This dance is characterized by stirring, strong dance movements.







天岩戸神話をもとにした演目は多くの地域で見られ、特に一晩を





高千穂の夜神楽(国指定重要無形民俗文化財/高千穂町)

冬神楽·夜神楽 Winter/Night Kagura

Takachiho Yokagura (Takachiho: Nationally-Designated Important Intangible Folk Cultural Propert

椎葉神楽(国指定重要無形民俗文化財/椎葉村)

冬神楽·夜神楽 Winter/Night Kagura

Shiiba Kagura (Shiiba : Nationally-Designated Important Intangible Folk Cultural Property)

県北部の高千穂町には、約30の集落に神楽が伝承され、それぞれ集落名を冠してよばれています。毎年11月中旬から2月初旬にかけて、民家や公民館を神楽宿として行われ、約20の集落では、夜を徹して33番の舞が奉納されます。

はじめに、神様をお迎えするため鎮守社に参じ、境内で神事が行われた後、お神輿を先頭に舞手が道神楽を舞いながら、神楽宿に向かいます。神楽宿では、天岩屋戸神話をもとにした「岩戸五番」とよばれる舞開きの演目が舞われると、一番の盛り上がりを見せます。



In the town of Takachiho, in the north of Miyazaki Prefecture, different styles of *kagura* are preserved in around 30 local communities, with each style being named after its respective region. Between November and February every year, a local home or community center will be designated as the *kagura yado* (the place in which *kagura* will be performed), and in around 20 communities in the area all 33 dances in the *kagura* repertoire are performed throughout the night.

After prayers are said to beckon the gods to the village shrine and rituals are performed within the shrine precincts, dancers perform the *michi kagura* dance while processing towards the *kagura yado*, with a *mikoshi* (portable shrine) at the head of the procession. When the "*Iwato goban*" series of dances, based on the *Ame no iwayato shinwa* is performed at the *kagura yado*, the audience is at their most lively.



日本三大秘境の一つともいわれる椎葉村には、26の集落に神楽が伝承されており、総称して椎葉神楽とよんでいます。各集落で、11月中旬から12月下旬に夜通し行われる神楽は、地元では「冬祭り」「年祭り」ともよばれ、村人たちにとって1年を締めくくる大切な祭りとなっています。

集落ごとに舞や衣装、太鼓の調子などが異なり、また狩猟や焼き畑など山の生活を反映した演目や神仏混淆の色合いを強く残した唱え言など、古い形の神楽を今に伝えていることが特色です。



In the area around Shiiba, a village known as one of Japan's three greatest undiscovered locations, 26 communities have passed down *kagura* through the generations, and this area's styles of *kagura* are collectively referred to as "Shiiba kagura". This style of kagura, performed through the night from mid-November until late December, is also sometimes known locally as "fuyu matsuri," ("Winter festival") or "toshi matsuri," ("Year-end festival") and is an important annual event for the people that live in those communities.

The dances, costumes and accompaniment on flute and drums that are used and featured vary depending on the community, but the main characteristics of this style of *kagura* include a repertoire of dances that reflect Shinto-Buddhist duality, and depict hunting, slash-and-burn farming and life in a mountainous region, and ancient forms and techniques that have been passed down from pre-modern times to the present day, and the this quality is very highly regarded.



<u>銀鏡(米良)神楽(国指定重要無形民俗文化財/西都市)</u>

冬神楽·夜神楽 Winter/Night Kagu

Shiromi(Mera) Kagura (Saito: Nationally-Designated Important Intangible Folk Cultural Property

高原の神舞(国指定重要無形民俗文化財/高原町)

冬神楽·夜神楽 Winter/Night Kagura

Takaharu Kanme (Takaharu : Nationally-Designated Important Intangible Folk Cultural Propert

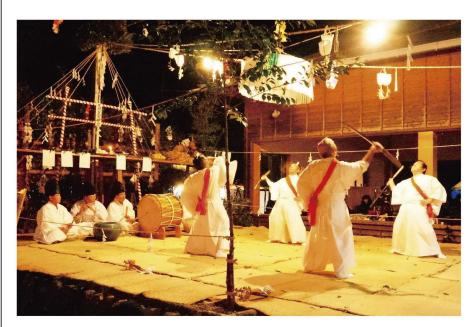
西都市銀鏡地区に伝承される神楽で、神楽としては宮崎県で初めて国の重要無形民俗文化財に指定されました。毎年12月に斎行される銀鏡神社大祭で、境内に外神屋とよばれる舞場を設け、夜を徹して33番が奉納されます。

銀鏡神楽は、霊峰龍房山の山岳信仰をもとに、修験者がもたらしたと伝わり、山間地独特の生活要素が色濃く反映されており、神前に供えられた猪頭や、狩猟の様子をおもしろおかしく演じる式32番「ししとぎり」など、特に狩猟に関する演目や神事が顕著です。



This style of *kagura*, passed down in the Shiromi region of Saito, was the first style of *kagura* in Miyazaki Prefecture to be nationally designated as an important intangible folk cultural property. At the Shiromi-jinja *taisai* festival, held every December, a space for performing *kagura*, known as a "sotokōya" is constructed within the shrine precincts, and all 33 dances of the *kagura* repertoire are performed through the night.

Shiromi kagura is based on worship of the nearby sacred mountain, Ryubusa-yama, and is said to have been brought to the area by ascetic practitioners, a concept reflected in the vivid references to and depictions of life in the mountains. The boars' heads that are placed in front of the altar, the rituals and repertoire performed that features many kagura about hunting, such as dance number 32, "shishi togiri" which depicts hunting in an interesting and amusing way, are particularly remarkable.



宮崎県と鹿児島県の境に連なる霧島連山の一つ高千穂峰は、山岳信仰の拠点として栄えたといわれ、その麓に位置する高原町の霧島東神社と狭野神社に、それぞれ祓川神楽と狭野神楽が伝承されています。この地域では神楽のことを神舞とよんでいます。

約400年前には既に行われていたとされ、霧島修験の息吹を 色濃く残し、真剣や長刀を用いた勇壮な舞が多いことなどが 特徴です。明治時代以降、その多くが衰退した神舞の様式を最 もよく今に伝えています。



Takachiho no mine, one of the mountains in the Kirishima mountain range on the border between Miyazaki and Kagoshima Prefectures, is said to have been very popular as a site for mountain worship, and Kirishima Higashi-jinja and Sano-jinja, both located in the beautiful area around Takaharu, have preserved Haraigawa kagura and Sano kagura, respectively. People in this region also retain a custom of referring to kagura as "kanme."

This style of *kagura* is said to have been practiced in the area over 400 years ago, and retains a strong influence of the customs and practices of ascetic mountain worshippers in the Kirishima mountain range, and among its diverse and unique characteristics are a large number of stirring dances that involve the use of swords. After the Meiji Period (1868-1912), the art was dying out, and so more effort was dedicated to preserving and promoting it to the present day.



日之影神楽(県指定無形民俗文化財/日之影町)

冬神楽·夜神楽 Winter/Night Kagura

Hinokage Kagura (Hinokage: Prefecturally-Designated Important Intangible Folk Cultural Property

西米良神楽(県指定無形民俗文化財/西米良村)

Nishimera Kagura (Nishimera: Prefecturally-Designated Important Intangible Folk Cultural Property,

日之影町内の27地区に伝わる神楽の総称で、毎年11月から2月にかけて、集落の神社から 氏神様を神楽宿にお迎えし奉納されます。概ね隣接する高千穂の神楽と同じ「岩戸五番」を重 んじる演目構成ですが、深角系、岩井川系、岩戸系、四ヶ惣系の4系統に分けれ、地域独特の展 開がみられます。

Hinokage kagura is a general term for the kagura style passed down in 27 areas in the town of Hinokage, which is performed every year from November to February to beckon the local deities from the communities' shrines to their local kagura yado. The basic structure and repertoire that centers around the "Iwato goban" resembles the kagura from nearby Takachiho, however Hinokage kagura can be broadly subdivided into four distinct styles; Fukasumi, Iwaigawa, Iwato and Shikaso, each of which retains the distinct characteristics of the area where it is practiced.







西米良村には、村所神楽、小川神楽、越野尾神楽の3つが伝えられています。その起源は南 北朝時代に遡り、足利幕府に敗れ、米良の山中へと逃げのびてきた懐良親王・菊池氏に追従し た公家や武士らがもたらしたとされています。この神楽は、米良の土着的な山岳信仰や狩猟



文化と習合しながら独自の発展を遂げ、脈々と伝わっています。

In the village of Nishimera, three types of kagura have been passed down through the years; Murasho kagura, Ogawa kagura and Koshino'o kagura. The origins of these date back to the mid to late 14th Century, when it is said that nobles and warriors that fled to the mountains in the Mera region, brought these styles of kagura with them. They were then integratefd with the indigenous cultures of hunting and mountain worship from the Mera region, and so these styles of kagura developed in their own way, and have each been passed down through the years.

諸塚神楽(県指定無形民俗文化財/諸塚村)

冬神楽·夜神楽 Winter/Night Kagur

Morotsuka Kagura (Morotsuka : Prefecturally-Designated Important Intangible Folk Cultural Property

尾八重神楽(県指定無形民俗文化財/西都市)

冬神楽·夜神楽 Winter/Night Kagu

Ohae Kagura (Saito: Prefecturally-Designated Important Intangible Folk Cultural Propen

諸塚村には、現在、南川神楽、戸下神楽、桂神楽の3つが伝えられています。神楽の始まりをつげる「舞入れ」で、多くの神面が一同に並び道神楽を舞う様子は、他に類を見ない壮観さです。また、民家に接して設けた床の高い御神屋や、近隣の民家で来賓や観客をもてなす協宿などの存在が特徴です。

In the village of Morotsuka, three types of *kagura* have been passed down through the years; *Minamigawa kagura*, *Toshita kagura* and *Katsura kagura*. The sight of performers in masks representing gods deities dancing at the "*mai-ire*," a kind of *michi kagura* performed to begin the ritual, is entirely unique to this style. Other unique aspects include the building of a high-floored *mikōya* stage, which is designated as the *kagura yado*, and the custom of nominating a nearby house as a *waki-yado*, to serve food to guests and visitors.







西都市尾八重地区に伝わる神楽で、修験色が強いのが特徴です。特に「カラス飛び」とよばれる飛び跳ねる所作は、山に籠もった修験者が、使鳥であるカラスを崇めたことに由来するとされています。また、終盤に舞われる「百二十番」では、観客も舞処に入り、喜びを盛大に表現するのも特色の一つです。

The main characteristic of this type of *kagura*, passed down in the Ohae area of the city of Saito, is its influence by *shugen-do* (ascetic mountain worship). In particular, the jumping dance moves, referred to as "*karasu tobi*" ("Crow-hopping"), are said to originate from the ascetic mountain worshippers' deep respect for their crows while they were isolated up in the mountains. Also, in the final dance in the repertoire, "*hyakunijūban*," visitors also enter the sacred area where the *kagura* is performed and show their feelings of happiness and celebration. This is another unique aspect of this style of *kagura*.



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高鍋神楽(県指定無形民俗文化財/高鍋町·新富町·木城町·川南町·都農町·美郷町) 冬神菜・夜神楽 Winter/Night Kagu

Takanabe Kagura (Takanabe, Shintomi, Kijo, Kawaminami, Tsuno, Misato : Prefecturally-Designated Important Intangible Folk Cultural Property

県中央部の児湯地域に伝わる高鍋神楽は、旧高鍋藩領内の比木神楽系、都農神楽、三納代神楽の総称です。現在は、「六社連合大神事」として白髭神社、平田神社、八坂神社、愛宕神社、比木神社、八幡神社の六社により、各神社を巡回する形で行われます。高尚で厳かなものからおかしみに満ちた舞まで、様々な変化に富みます。

"Takanabe kagura" is a general umbrella term that refers to the styles of *Hiki kagura*, *Tsuno kagura* and *Minashiro kagura*, which have been passed down through the generations in the Koyu region in the central part of Miyazaki Prefecture. Nowadays, six Shinto shrines in the region - Shirohige-jinja, Heida-jinja, Yasaka-jinja, Atago-jinja, Hiki-jinja and Hachiman-jinja – take turns to annually host an event called the "Rokusha rengō daishinji," at which *kagura* is performed. This style of *kagura* has a wide variety of content in its repertoire, ranging from refined and solemn to comical dances.







船引神楽(県指定無形民俗文化財/宮崎市)

春神楽·昼神楽 Spring/Day Kagu

Funahiki Kagura (Miyazaki City : Prefecturally-Designated Important Intangible Folk Cultural Property)

宮崎市清武町に伝わる春神楽で、稲作豊穣の予祝として稲作関係の演目が多いのが特徴で、代表的な作祈祷神楽といえます。少なくとも江戸時代には、船引神楽として成立していたと考えられ、高尚優雅、勇壮活発な33番の演目を今に伝えています。

This type of *kagura*, performed in the spring and passed down through the generations in the town of Kiyotake area in Miyazaki City, features many dances performed to pray for good rice harvests in its repertoire, and is said to be one of the most well-known forms of harvest-related *kagura*. It is believed that *Funahiki kagura* was already established at least as early as the Edo period (1600-1868), and the repertoire of 33 dances featuring refined elegance and stirring, active moves has been faithfully preserved to the present day.







生目神楽 (市指定無形民俗文化財/宮崎市)

春神楽·昼神楽 Spring/Day Kagur

Ikime Kagura (Miyazaki City: Municipally-Designated Important Intangible Folk Cultural Property)

宮崎市生目地区に伝わる春神楽で、生目神社境内で昼過ぎから夜半にかけて奉納されます。春神楽の特徴である豊作を祈る舞として「杵舞」「田の神」などの演目があります。また、舞と太鼓の強弱や緩急の差が激しく、荒々しい所作や力強い足の運びに特色がみられます。

This type of *haru kagura*, passed down in the Ikime area in Miyazaki City, is performed in the precincts of Ikime-jinja from early afternoon until the middle of the night. The repertoire features dances such as "Kinemai," and "Ta no kami" which are well-known as dances performed to pray for bountiful harvests. Also, the abrupt changes in dynamics and tempo in the dancing and rhythmic accompaniment, and the coarse and powerful dance moves and strong, stomping motions are characteristic of this style of *kagura*.



新田神楽 (町指定無形民俗文化財/新富町)

春神楽·昼神楽 Spring/Day Kag

Nyuta Kagura Shintomi : Municipally-Designated Important Intangible Folk Cultural Property)

宮崎平野に位置する新富町に伝わる神楽の一つで、2月17日の新田八幡神社の大祭で奉納されます。33番の勇壮、活発、華麗な舞の中でも、「ヤマタノオロチ」伝説をもとにしたとされる「綱切り」は、2匹の大蛇に見立てた藁縄を真剣でばっさりと切る圧巻の舞で、大いに盛り上がります。

This style of *kagura* has been passed down in the town of Shintomi, located on the Miyazaki Plain, and is performed on February 17th at the *taisai* (largest annual festival) of Nyuta Hachiman-jinja. Among the repertoire of 33 heroic, stirring, refined dances, one that particularly stands out is the "tsunakiri" dance, based on the legend of Yamata no Orochi. In this dance, the highlight is where the performer cuts straw ropes symbolizing two giant snakes with a sword, which always fires up the crowd.

うしおだけ **潮嶽神楽** (日南市)

春神楽·昼神楽 Spring/Day Kagur.

Ushiodake Kagura (Nichinan)

県南部の日南市北郷町に伝わる神楽で、毎年2月11日に奉納され県内の春神楽シーズンの幕開けを告げます。農耕予祝儀礼である「御笠舞」や鯛をつけた釣り竿を操りながら海幸彦・山幸彦の来歴を物語る「魚釣り舞」、霧島信仰をうかがわせる「鉾舞」、修験色の濃い「剣舞」など多様な要素の舞が織り込まれています。

This style of *kagura* has been passed down in the Kitago area of Nichinan in the south of the prefecture, and starts off the *haru kagura* season as it is performed every February 11th. The repertoire features a wide variety of dances, such as "Mikasa mai," an agricultural ritual to pray for good harvests, "Uo-tsuri mai," which features a fishing rod with a fish attached, "Hoko mai," with many references to Kirishima mountain worship, and "Tsurugi mai," strongly associated with ascetic shugen-do worship.



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◆ 神楽鑑賞の準備・心構え ◆

神楽は、地域によって時期や時間、場所が異なりますが、神楽を鑑賞する際には、次のことを知っておくとよいでしょう。

- ●日程: 日程や場所が決まっている神楽もありますが、年によって変わる地域もありますで、事前に確認しましょう。
- ●服装:11月から2月に行われる夜神楽は、神社の境内や民家、公民館などで行われるため、カイロや毛布などの防寒対策が必要です。
- ●お供え:神楽は地域のお祭りであり神事です。鑑賞する場合は、焼酎2本程度(地元の酒屋で頼めば、熨斗を付けてくれます)か、それに相当するお金(2千~3千円程度。ご祝儀袋に御初穂または御神前と書きます)をお供えするのが一般的です。
- ●マナー: 神楽を舞う御神屋は、神聖な空間であり立入禁止となっています。また、ビデオやカメラで撮影する場合は、他の鑑賞者の迷惑にならないよう配慮が必要です。その場の「しきたり」に従い、分からないことは尋ねましょう。
- ●ふるまい:地域によっては、おにぎりや汁物などが振る舞われる場合もありますが、儀式料理のため供されない地域もあります。食事や飲み物は自分で準備しておきましょう。







Things to Bear in Mind when Watching Kagura

Kagura has many different styles depending on the region, venue and time of year (or day), but the following is a list of a few basic things to think about beforehand and bear in mind when planning to watch kagura.

Schedule: Some styles of *kagura* hold performances at a predetermined date, time and place, but some styles change the venues and dates of their *kagura* every year, so make sure to confirm before you go.

Clothing: Many styles of night *kagura* are performed between November and February in shrine precincts, local homes and community centers, so it's a good idea to take things like blankets and warm clothing.

Offerings: Kagura is not only a local festival but also a religious ceremony. When going to watch kagura, it is considered good manners to provide two bottles of shochu (ask your local store for advice), or the equivalent amount of money (¥2-3,000 – make sure to put it in an envelope) as an offering.

Manners: The mikōya, the space where the kagura dance is performed, is a sacred space and should not be entered. If taking pictures or recording video, please be mindful not to disturb other spectators, and be careful when doing so. Also, make sure to follow the manners and customs of the place where you are watching kagura, and feel free to ask someone if you are unsure about anything.

Furumal (handing out food): Some regions hand out things like soup or onigiri (rice balls) to spectators, but others do not – make sure to bring along your own food and drinks.

