

平宗盛、熊野の侍女である朝顔、熊野がそれぞれ登場する。

宗盛 私は平の宗盛である。遠江とろろみの国（静岡県西部）池田の宿の女主人で熊野と申す者を、長い間都に留めているが、老母が病に臥していると度々暇乞いをしてくる。しかし私は、この春だけでも花見の友にと、引き留めている。

宗盛 誰かいるか。

従者 御前におります。

宗盛 熊野が来たならば、知らせなさい。

従者 かしこまりました。

朝顔 夢を見る間も惜しいと思うほどの春。花咲く頃、都の花を尋ねよう。

### 1 Munemori, Asagao and Yuya Enter

Taira no Munemori (*waki*), Asagao (*tsure*) who is Yuya's female servant, and Yuya (*shite*) enter the stage respectively.

Munemori

The person before you is Taira no Munemori, a member of the prosperous Heike clan. By the way, there is a woman named Yuya, the female owner of a prostitute inn in Ikeda in Tōtōumi Province (western part of present-day Shizuoka Prefecture).

I have had her stay in Kyoto for a long time. However, she claims that her aged mother is ill and repeatedly asks my permission to return home. I want her to at least come to enjoy the cherry blossoms this year, so I hold her back every day.

Munemori

Is anyone around?

Retainer At your command, master.

Munemori

Let me know when Yuya comes.

Retainer Certainly, master.

Asagao In spring, it is regrettable to close my eyes even for dreaming. Today, in the middle of flowery spring, I will visit the flowers in Kyoto.

朝顔

私は遠江の国、池田の宿の長者の家にお仕えする朝顔という女でございます。熊野様は長い間都に留まっておられます。このところ老いた母君が病で、使いの者を幾度も都に上らせているのですが、いつこうにお帰りになりません。そこでこの度は私、朝顔がお迎えに上がります。

朝顔

何日も旅を重ね、いったい幾つ、夕暮れ時に宿を取ったことだろう。仮寝の一夜を明かしては、また旅に出る日々を過ぎ、はやくも都に着いた。道中急いで参りましたので、早くも都に着きました。この館が熊野様のおられる所ようです。まずはご案内いただきます。

朝顔

ごめんください。池田の宿から朝顔がまいりましたので、お取り次ぎください。

熊野

草木は雨露の恵みを受けて、花を咲かせるのだから、雨露は花の父母のようなもの。まして、人間にとつての父母の恩はどれほどのものか計り知れない。ああ、母上の容態が心配でたまらない。どうしていらつしやるだろう。

## 二 熊野と朝顔の会話

朝顔は熊野と対面し、母君の容態が悪いことを伝え、母からの手紙を見せる。

Yuya

Story

Asagao My name is Asagao, a woman who serves the house of a wealthy woman who owns an inn in Ikeda in Tōtōumi Province. Mistress Yuya has stayed in Kyoto for a long time, but her aged mother has been sick lately. Although I sent messengers many times to Kyoto, she has not returned home yet. Therefore I, Asagao, have come myself to bring her back home.

Asagao I have traveled day after day and have lost count of how many inn doors I have knocked on as day turned to night along my way. I slept only briefly each night and left early the following day. Spending my days this way, I have quickly reached Kyoto. As I hurried along my way, I have already arrived in the capital. It seems that this is the mansion where Mistress Yuya stays. I shall ask someone to call Mistress Yuya for me.

Asagao Excuse me, but would you mind informing Mistress Yuya that Asagao has just arrived from the inn in Ikeda?

Yuya Since grass and trees are blessed by the dews and rains, they grow able to put forth their flowers. Dew and rain are therefore as important for flowers as fathers and mothers. Needless to say, the obligation to answer the love received from our fathers and mothers is extremely important for human beings. Ah, how is my mother's condition? I am so worried about her.

### 2. Dialogue between Yuya and Asagao

Asagao (*tsure*) meets Yuya (*shite*) and informs her that her mother is in critical sickness. She then shows a letter from Yuya's mother.

Yuya	Story
Asagao	Asagao comes to visit you from the inn in Ikeda.
Yuya	What? Did you say that Asagao has come? What a rare occasion! So, how is my mother's health?
Asagao	She is seriously ill. Here is a letter from her. Please read it.
Yuya	How delightful! I shall read the letter first. Oh, no! I can understand that she is getting weaker even from her letter.
Asagao	You are so right.
Yuya	Now, I should meet Lord Munemori with Asagao, ask him to read this letter and to allow me to leave his residence. Asagao, please come with me.
<p><b>3 Scene of the Letter and Order from Munemori</b></p> <hr/> <p>Yuya (<i>shite</i>) meets Munemori (<i>waki</i>) with Asagao (<i>tsure</i>) and reads her mother's letter.</p> <p>Yuya      Excuse me, is anyone around?</p>	

朝顔 池田の宿から朝顔が参りました。

熊野 あら、朝顔が見えたとは、珍しい。それで母上の病気は、どのような様子なのか。

朝顔 大変お悪いのでございます。ここにお手紙がございまして、ご覧ください。

熊野 あら、嬉しい。まずはお手紙を読みませう。まあ、大変。この手紙の様子では、いかにも弱々しくなられているように見えます。

朝顔 そのとおりでございます。

熊野 こうなつては、朝顔も連れ、またこの手紙もご覧いただいた上で、お暇をいただけるよう、お願いしよう。こちらへいらつしやい。

### 三 母からの手紙と宗盛の命令

熊野は朝顔をつれて、宗盛に對面し、母からの手紙を読んで聞かせる。

熊野 どなたかいらつしやいませんか。

Yuya		Story
Retainer	Yes, may I ask who it is? Oh, it is you, Lady Yuya.	
Yuya	Would you tell Lord Munemori that Yuya is here.	
Retainer	Certainly.	
Retainer	Lord Munemori, Lady Yuya has come.	
Munemori	Show her in.	
Retainer	Yes, my Lord.	
Retainer	Lady Yuya, please come in.	
Yuya	Let me respectfully ask you, Lord Munemori. My mother's illness is more serious than I first thought. She therefore sent a servant, Asagao, to me in Kyoto with this letter. If you would not mind, I would like to ask you to take a look at the letter.	
Munemori	What? You received a letter from your old mother. I do not need to read it. Read it aloud for me.	
Yuya	Joyful spring nights that Emperor Wu of Han spent at the palace in Ganquan have ended like a fragile dream with the death of Lady Li. Although the Emperor Xuanzong of Tang and his beloved wife, Yang Guifei, viewed the beautiful autumn moon at the palace in Risan and promised each other to live together forever, those days had ended. Even Gautama Buddha, who preached the law of Buddha to save the creatures living in the unlawful world, could not avoid the law of death. As I told you this February, I feel that my aging body, like a decaying cherry tree, cannot bear to wait for the cherry blossoms in this spring. I am so worried and weak now.	

従者 どなたですか。おや、熊野様がいらつしやつた。

熊野 私が参りましたことをお伝えください。

従者 心得ました。

従者 申し上げます。熊野様が参られました。

宗盛 こちらへ来るように言いなさい。

従者 かしこまりました。こちらへおいでください。

熊野 申し上げます。老いた母の病は思いのほか重く、この度、侍女の朝顔が手紙を持参し上京してまいりました。恐れながら、お目に掛けたいと思います。

宗盛 なに、老母からの手紙というのか。見るまでもない。そこで声に出して読みなさい。

熊野 漢の武帝が甘泉殿かんせんてんで過ごした楽しい春の夜も、李夫人の死によって夢のように儚く砕け散ってしまいました。驪山宮りざんきゅうで玄宗皇帝げんそうと楊貴妃は、秋の夜の美しい月を眺め、契りを結んだけれども、それも終わりを告げました。また末世しよせの衆生しゆじやうを救うために一生説法を説き続けられた釈迦如来ですら、生死の定めをお遁れになることはでき

Just like an aging bush warbler, which is unable to enjoy spring again, I sob every day because I cannot see you.

Yuya If possible, please talk to Lord Munemori and get his permission to leave so that I may once again see your face. We say that we are born to be mother and child only once in our reincarnated lives. If we cannot live together while we live in this life, it goes against the law of devotion to your parents. All I hope for is to see you once again while I am still alive. "If someone says that you cannot avoid separating with people when you are aged, I will miss you even more." I am writing with tears, while remembering this ancient poem (the poem made by the mother of Ariwara no Narihira, in Ise Monogatari).

Reciters Originally, this poem was composed by the aged mother of Ariwara no Narihira, who lived in Nagaoka, when she missed her son, who was too busy with his duties at the Imperial Court to visit his mother. Thereafter, Narihira as well returned to his mother a poem saying, "I would that unavoidable separation disappeared from the human world, for the children who pray for the thousand-year longevity of their parents. I am touched by the deep love between mother and son.

そもそもこの歌は、在原業平が朝廷の仕事に忙しく、母を尋ねる暇がないのを、長岡に住む老母が詠んだ歌である。だからこそ、業平も、「世の中に）去らぬ別れもなくもがな、千代もと祈る（人の）子のため（人の世に避けられぬ別れというものがなくなればよいのに。親の寿命を千年も万年もと祈る子供のために）」と詠まれた。深い親子の情が、本当に身にしみる。

なかつたのです。去る二月の頃申したように、何ともこの春は、老い衰えて朽木桜のようで、今年の花を待つことさえもできないと、すっかり気弱になりました。再び春に巡り会えない老いた鶯のように、あなたに逢うこともできずに、涙に咽むせばかりです。

できることなら、うまくお伝えして、暫くお暇をいただき、今一度顔を見せてください。ただでさえ親子の縁はこの世限りと申しますのに、同じ世にいるうちに共に暮らせないならば、孝行の道に外れることにもなります。ただ、ひたすら、命あるうちに今一度お目に掛かりたいと願うばかりです。「老いぬればさらぬ別れのありと言え、いよいよ見まほしき君かな（年老いてさけられない別れがあるとなれば、いつそうあなたに逢いたくなる）」という古歌（『伊勢物語』業平の母の歌）を思い出し、涙ながらにしたためています。

熊野は重ねて暇を請うが、宗盛は許さず、花見への同行を命ずる。

熊野 今はこのような状況ですので、お暇を賜り、東国へ下りとうございます。

宗盛 老母の病は気の毒である。しかし、この春ばかりは一緒に花見をしたいと思っ  
るに、見捨てるのか。

熊野 お言葉を返すのは畏れ多いことですが、花は、今に限らず春が巡ればまた咲くもの  
でございます。けれども母の病は命に関わることで、今生の別れとなるやもしれま  
せん。どうかお暇をくださいませ。

宗盛 いやいやそのように気弱な人の言うことに従ってはいは、どうにもならない。とも  
あれ、気晴らしに花見車に乗って、共に心を慰めよう。

地 (宗盛は) 牛飼い、車を用意せよと、

地 牛飼い、車を用意せよとお命じになった。法華経で牛車ぎつしやに乗って出るとされる火  
宅〔煩惱の渦巻く不安な現世〕同然の家を、はやく出なさいとお勧めになるが、心は  
行くのをためらうてしまう。足もともおぼつかない様子で車に乗りこむのだが、ま

#### 4 Departure to the Party of Cherry Blossom

Although Yuya (*shite*) repeatedly asks Munemori (*waki*) to allow her to leave, he does not do so. To the contrary, he orders her to ride with him in the same carriage to go to enjoy the cherry blossoms.

Yuya My mother is in truly serious condition. Would you please give me permission to take leave to visit my home in the eastern provinces.

Munemori Though I am sorry for your aged mother's sickness, I strongly wish to enjoy the cherry blossom with you in this spring at any price. Do you mean that you do not care about me?

Yuya With all due respect, I don't mean to contradict you, but the cherry blossoms will bloom every spring. This is not the only spring we can enjoy the cherry blossoms. However, my mother's condition is a matter of life and death. It may become separation for eternity. Please, give me your permission to leave.

Munemori No. You cannot do anything if you follow the word of such a faint-hearted person. Anyhow, we shall be in the same carriage to go out to see the cherry blossoms and comfort our spirits together.

Reciters Munemori calls, "Ox keeper, prepare my ox-drawn carriage!"

Reciters [Munemori orders] ox keeper, prepare my carriage. Although he recommends her to leave a house on fire (a metaphor of this unstable world, which is full of anxiety and earthly desires) by ox carriage as the Lotus Sutra says, she is reluctant to do so.

Yuya	Story
	She unsteadily climbs into the carriage and hesitantly leaves to go view the cherry blossoms.
<b>5. In the Carriage Going to See the Cherry Blossoms</b>	
	Yuya ( <i>shite</i> ) rides in a carriage and looks outside from the window while showing her sorrow occasionally.
Yuya	When we come toward Kiyomizu-dera Temple, whose name is also pure, when we come along the Kamo River, whose stream is also pure,
Reciters	The river sings loudly, and from the bank, we can see the cherries in Mount Otowa.
Yuya	As my home is in the East, I feel melancholic while looking at the eastern mountains that will lead me to the road to my home.
Reciters	Rain in early spring hastens the bloom of flowers. No frost in late autumn delays the fall of leaves. Mountains exist behind the mountains, and they always continue. Roads exist on the road, and they will never disappear.
Yuya	Mountains shine whitish and bluish. Clouds travel over the mountains.
Reciters	People sometimes enjoy and sometimes grieve. These all are happening always in the world.

ことに気乗りのしない花見である。

## 五 花見車の内

熊野は花見車に乗り、車窓を眺めつつも、時折悲しむ様子を見せる。

熊野 その名も清らかな清水寺の方へ、賀茂川の清流に沿って行くと、

地 川の水音が響き、かの音羽山の山桜が見えてくる。

熊野 故郷の東路へ続く東山は郷愁を導いて、何とも懐かしい。

地 「春前しゅんぜんに雨有あめつて花の開ひらくこと早はやし。秋後に霜無しもうして落葉らくえつ遅おそし。山外さんぐわいに山有やまつ

て山尽やまぎず。路中に路多みちうして路窮みちまりなし（春先に雨が降ると例年よりも花の開花は早まり、晩秋に霜が降らなければ落葉は遅れる。山の向こうにまた山があつて山の尽きることはなく、道の途中にまた道はたくさんあつて道のなくなることはない）」

熊野 「山青く山白くして雲来去うらいきよす（山は青くまた白く輝いて、雲が行き来する）」

地 「人楽しみ人愁う、これ皆世上の有様なり（ある時は楽しみある時は悲しむ。これはすべ

Yuya	Story
Reciters	As someone says that the spring comes from the east, the view of eastern mountains is full of spring, flowery and peaceful.
Reciters	On the bridges of the Fourth and Fifth streets, both the old and the young, men and women, the nobles and the commoners, city dwellers and rural dwellers, everyone looks excited and happy, and walks along together in their spring attire, looking like radiant, beautiful flowers. Ahead of them are the clouds of cherry blossom. Double-flowered and single-flowered, both cherries are in full bloom. The great view is entirely suitable for Kyoto, the city of the Emperor with fully blooming dignity.
Reciters	After passing the path along Kamo River, the carriage soon comes to Yamato Boulevard. They pass by the holy shrine of Ksitigarbha Bodhisattva in Rokuhara, and pray to the deity from the carriage.
Yuya	The Bodhisattva of Mercy is also enshrined in this small temple. Oh Holiness, with your mercy to stay on earth and not to become a Buddha until you have saved all living things, please protect my mother.
Reciters	Although I pray to the Bodhisattva of Mercy to grant his immediate compassion, my mother's life for which I am praying is not guaranteed even for tomorrow. In anxiety, our ox carriage passed the temple in Otagi, and people are saying that we are just about coming to the intersection of Rokudō.
Yuya	How horrible! Talking about Rokudō, this road connects to the hell. From the hill in Toribe,

てこの世で当たり前のことである)」

誰が言ったか、春は東から来るといふ言葉どおり、まことに長閑な春爛漫の東山である。

四条五条の橋の上は、老若男女、貴人も賤しい者も、都人も田舎人も、晴れやかな、美しい花のような春の着物を着て連れ立って行き交う。その先には、雲かに見えるほどの桜の花が、八重も一重も、ともに満開に咲きそろい、まことに九重の花の都の名にふさわしい花盛りの景色である。

賀茂川の河原を過ぎると、急ぐ心も程なく大和大路に差しかかる。ここが六波羅の地蔵堂と、車内から手を合わせて拝む。

ここには観音もご同座されている。衆生を救済し尽くすまでは成仏しないという菩薩様のご利益で、どうか母をお守りください。

どうぞ観音の御利益がすぐに有りますようにと、頼む母の命は明日をも知れぬ危ういもの。愛宕の寺も通り過ぎて、そこは六道の辻という。

ああ恐ろしい。この道は冥途に通じる道だからと心細くなつて鳥部山、



Yuya	Story
Reciters	the smoke of burning dead bodies pours out. The sky where the smoke trails is slightly hazy today. And the flock of geese honks lowly as they fly across the sky to the north.
Yuya	In the northern sky where the geese goes, the Big Dipper flickers. The carriage passes the Hokuto-dō, whose name means the Big Dipper. Cloudlessly,
Reciters	not only do the cherry trees bloom but so does the Flower of the Buddhist Law.
Yuya	This is said to be Kyōkaku-dō.
Reciters	When we pass the Koyasu Tower, whose name will ease the child who worries about her mother,
Yuya	because the ox carriage travels fast on a calm spring day,
Reciters	here we are. Soon,
Yuya	We arrive at the carriage shelter at Kiyomizu-dera Temple.
Reciters	Here is the horse stable. I shall get out of our carriage and walk to the front of the Deity of Mercy. I would devotedly pray for my mother by repeating the name of Buddha in my mind.

地  
そこに立つ火葬の煙の先に、空は薄く霞んで、北へと帰る雁が陰にこもった鳴き声を出して渡っていく。

熊野  
北の空に輝く北斗星を祭る北斗堂を過ぎれば、曇りなく

地  
桜の花ばかりか仏法の花も咲かせる、

熊野  
経書堂きょうかくどうがこれであるという。

地  
母を気遣う子のためにあるような、子安の塔を過ぎ行くと

熊野  
春の日和に行く車の進みは早くて

地  
もう程なくここは、

熊野  
清水寺しみずでらの車宿

地  
馬留めまどめ（厩舎うしやのこと）に着く。ここで花見車を降り、徒歩で清水観音の御前に参り、念仏を唱え一心に母のために祈ろう。

清水の花の下で宗盛は酒宴を始める。観音に祈願した熊野も、酒宴に参加し、清水の高台から眺められる春爛漫の都の様子を謡い舞う。

宗盛 誰かいるか。

従者 御前におります。

宗盛 熊野はどこにいるのか。

従者 まだ清水のお堂におります。

宗盛 どうして遅れているのか。急いでこちらへ来るように言いなさい。

従者 かしこまりました。

従者 朝顔殿、もう花の下で酒宴が始まっております。急いで参られるようにこのことです。すので、そうお伝えください。

朝顔 心得ました。

### 6. Party of Cherry Blossom

Under the cherry blossom in Kiyomizu, Munemori (*waki*) has a party. Yuya (*shite*), who is praying for the Deity of Mercy, is requested to come. She cheers herself up and joins the party. She recites and dances in honor of the views of Kyoto in the midst of flowery spring, which they can observe from the hill of Kiyomizu-dera Temple.

Munemori  
Is anyone there?

Retainer At your command, my Lord.

Munemori  
Where is Yuya?

Retainer She remains at Kiyomizu-dera Temple.

Munemori  
Why is she procrastinating so? Tell her to come here quickly.

Retainer Yes, my Lord.

Retainer Mistress Asagao, the party has already started under the cherry blossom. Please tell Lady Yuya to appear soon.

Asagao Certainly.

Yuya	Story
Asagao	Excuse me, Mistress. But the party has already started under the cherry blossom. A retainer just came with a message telling you to come to the party quickly.
Yuya	Oh, did you say that the party has already started?
Asagao	Yes, I understood so.
Yuya	Then, I shall go.
Yuya	Why everyone, please come closer to the flower. This is such an elegant view of the blossoms. Since the flowers are in their prime today, why don't we enjoy improvising poems?
Yuya	If we have worries in our minds, they appear in our expressions.
Reciters	Life is always beyond our control. Also, we shall never be able to lament enough for the uncontrollable life.
Yuya	Butterflies flying and playing around the flowers are like dancing powder snow.
Reciters	Bush warblers flying over the willow tree are like falling flakes of gold. The flower follows the flow of the stream and swiftly delivers its scent. The bell at dusk slowly comes to you, traveling in the clouds in the freezing sky.

朝顔 申し上げます。すでに花の下での酒宴が始まりました。急いで参られるように、この事でございます。

熊野 えっ、もう酒宴が始まったというのですか。

朝顔 さようでございます。

熊野 それでは参りましょう。

熊野 さあ皆様、もっと花の近くへいらしてください。まあ趣のある花ですね。今が盛りというのに、どうしてご当座〔即興で歌を詠むこと〕などをお遊びにならないのですか。

熊野 ほんとうに心中に心配ごとがあると、それが外に出てしまうもの。

地 まったく、ままならないことが世の常ではあるけれど、いくら嘆いても嘆ききれない身の上である。

熊野 「花前に蝶舞う粉々たる雪（花の前で舞い遊ぶ蝶はまるで乱れ降る粉雪のよう）」

地 「柳上に鶯飛ぶ片々たる金（柳の木を飛び交う鶯はひらひらと輝く金片のよう）。花は流水に随したがって香の来ること疾とし、鐘は寒雲を隔とてて声の至ること遅し（花は流れる水に随

Yuya	Story
Reciters	Just as the bell of the Gion Monastery, the sound of the bell of Kiyomizu-dera Temple represents the law that all things are impermanent. The color of the cherry flowering at Jishu-gongen Shrine (the shrine located within the premise of Kiyomizu-dera Temple) is white, just as the sal tree which turned white at the moment of the Gautama Buddha's death. It represents the law that the flourishing cannot avoid the time of decline. The law of this world that every living thing will meet the death is concretely expressed in this tree. Keikyō-ji Temple tells us the name of Mount Ryōju-sen, which hides its top half in the clouds. Gautama Buddha renounced the world and preached on this mountain. Leaving my seat for a while and looking around, it looks like the distant mountains are covered with clouds. Are they clouds or cherry blossoms? The first cherry blossom this year beautifully blooms, and we can see the woods in Gion and Shimogawara.
Yuya	Looking over the south,
Reciters	You can faintly see the shrine of Ima-gumano in a haze, where the Deity of Kumano is transferred and named after the deity. The deity is said to protect all living creatures with great mercy as if the mist of mercy were softly covering us. After the shrine, the still-green foliage in Inari Shrine is seen, which is described in a poem which reads that "the beautiful scarlet leaves are imagined, even though the leaves are still green." The view with the shrine makes us remember the beautiful autumn with crimson leaves. Kiyomizu is the best to enjoy spring view with flowers. The Deity of Mercy at Kiyomizu-dera Temple sounds reliable for me as his holy vow is "just ask me." A long spring day passes slowly. The beautiful view of thousands of flowers all over spread before you.
Yuya	Unlike its name, a flower silently falls like snow on Mount Otowa.

熊野

音羽山の名にも似ず、音も立てずに花の雪が散る。

大慈悲をもつて衆生を霞で包むように守ってくださいという、熊野権現をお移しした、御名も同じ今熊野いまぐまのの社が、うつすらと霞んで見える。それに続いて「青かりしより思いそめてき（青いときから紅葉の美しさを思い始めた）」と詠まれた稲荷社の薄紅葉が青々と見え、紅葉の美しい秋が思い起こされる。また花の季節の春は清水に尽き、「ただ頼め」という観音のご誓願も頼もしく感じられる。遅々たる春の日の歩みの中、千々に咲き乱れて今まさに花盛りである。

地

熊野

南を遙かに眺めれば、

清水寺の鐘の音は、祇園精舎の鐘同様に、諸行無常を表す。地主権現じしゅごんげん（清水寺境内にある社）に咲く花の色は、釈迦入滅の時白い色に変わった沙羅双樹さらそうじゆ同様に白色で、それは盛者必衰の理ことわりを表している。生者必滅という世の定めが、まさに具体的な喩えとして示されているような有様である。仏陀も最初は世を捨て、後に解脱して靈鷲山りやうじゆせんで説法をしたが、その山は半分雲に隠れて上の方が見えない。その、鷲のお山の名を伝える寺が、桂橋寺である。立ち出でて見渡せば、遠くの峰にかかる雲も花と見紛うほどの花盛りに初桜が美しく咲き、祇園林や下河原が見えている。

地

つて香りを速やかに伝え、暮れを告げる鐘は寒空の雲に遮られて音の聞えが遅い」

Yuya	Story
Reciters	No one will understand my deep concern for my mother.
Yuya	I will pour <i>sake</i> for Lord Munemori.
Munemori	Well, Yuya, why don't you dance for us?
Reciters	Does anyone know my innermost feeling?
	[ <i>Chu-no-mai</i> ]
	This is an elegant dance accompanied by a Japanese flute and small and large hand drums.
<b>7. Strip of Paper and Yuya Returns Home</b>	
	Yuya ( <i>shite</i> ) thinks about her mother while looking at falling flowers. Yuya's poem written on a strip of paper reaches Munemori's heart, and she is finally allowed to return home.
Yuya	Look. A spring shower makes the cherry blossom fall.
Munemori	Oh, the showers make the flowers fall.
Yuya	What a heartless rain.

地 母を案ずる深い思いが人に分かるだろうか。

熊野 私はお酌にまいりましょう。

宗盛 さて熊野よ、ひとさし舞ってみせなさい。

地 深い思いが人に分かるだろうか。

〔中ノ舞〕

### 七 短冊の段から熊野の帰国へ

散る花を見て母を思い、熊野が短冊に書き付けた和歌は、宗盛の心に響き、熊野は帰国を許される。

熊野 ご覧ください、にわかには雨が降り、花が散りますよ。

宗盛 ほんとうに村雨が降り花を散らしてしまう。

熊野 ああ、何と心ない村雨か。

熊野 春雨の

地 降るのは、花の散るのを惜しんで空が流す涙なのか。花が散るのを惜しまぬ人はいない。

〔イロエ〕

熊野は袂から短冊を出し、和歌をしたため、扇を開いて短冊を載せ、宗盛に渡す。

宗盛 わけありげな歌なので取り上げてみると、「いかにせん都の春も惜しけれど（どうしたらよいのか。都の春を見ないのも惜しいけれど）」

熊野 「馴れし東の花や散るらん（毎年見慣れた東国の花が散ってしまうー老母が死んでしまうーのが心配でしかたがない）」

宗盛 まことにもつともで、哀れである。さあ、暇を取らせるぞ、東国へ下りなさい。

熊野 ああ、お暇をくださるのですか。

宗盛 そうだ。早く下りなさい。

Story

Yuya

Yuya Is the spring rain

Reciters the tears of the sky, crying because they long for the scattering cherry blossom? There is no one who does not miss the scattering of the flowers.

[Iroae]

Yuya takes a strip of paper from the sleeve of her *kimono* and writes a poem on it. She opens her fan, places the poem on it and passes it to Munemori. During her performance, *hayashi* continue performing a non-rhythmic music.

Munemori

As it seems that she has a reason to offer me the poem, I take and read it. "How shall I do? Although I miss the spring of Kyoto,

Yuya I am worried that the cherry blossom in the eastern country, which I used to bless every year, is falling (indicates her mother is dying)."

Munemori

Your concern is so sincere, and I am sorry for her. Now, I shall allow you to leave. Go home to the eastern provinces.

Yuya Really? Do you kindly give me a permission to leave?

Munemori

Yes. Go home immediately.

Yuya I am so delighted! How grateful I am! This must be the merit of worshipping the Deity of Mercy. Excuse me, my Lord. Oh, I am so happy now!

Reciters Excuse me for leaving now. How delighted I am! If she follows Munemori to his mansion in Kyoto, he might change his mind again. So, she asks to out directly from the party and departs for the eastern provinces while birds call spring dusk. On her way, she rests for a while at Mount Osaka, but since the gatekeeper of the barrier understands her situation and opens the gate for her early, she can leave at dawn. Looking back, she can see the mountains she just traveled through. The geese, which give up the flowers in Kyoto to return home, travel along the road of Koshi. I go back to the east again. Finally now, I miss Kyoto.

ああ嬉しい、ありがたい、これは観音様のご利益だろう。これでお暇いたします、ああ嬉しい。

これでお暇いたします、ああ嬉しい。このまま都までお供すると、またもお心が変わるかもしれない。「ここでお暇を」と言つて、夕暮れを告げる鳥が鳴く中を、東路めざして行く。その道すがら、逢坂山おとさかやまで身体を休めたが、関守も心得て早々と関を開けてくれた。夜明けに出発すると、通ってきた山々が後ろに見える。都の花を見捨てて帰る雁は越路へ向い、私はまた東国に帰つていく。ここで、さすがに都が名残惜しく思われた。

## Yuya

### Synopsis

Yuya, the mistress of an inn in Ikeda in Tōtōumi (present-day Shizuoka Prefecture) serves the power-holder Taira no Munemori of the Heike clan, in the capital. Because she has heard that her mother at her home is seriously ill, she asks Munemori to allow her leave to return home. However, Munemori does not grant her request, because he wants to enjoy the cherry blossoms with Yuya. Around that time, Asagao, a woman serving Yuya's family, visits her with a letter from her mother. In the letter, her mother pours out her desperate desire to see Yuya before leaving this world as she has been seriously ill. Yuya, who does not want to waste even a second where she is, reads her mother's letter to Munemori, and asks his permission to let her go home. But contrary to her hope, he orders her to accompany his entourage to enjoy cherry blossoms at Kiyomizu-dera Temple.

Even as she looks at the people who are enjoying the full spring beauty, Yuya's heart is filled with concern for her mother and home. When she reluctantly dances at a party, a sudden drizzle causes the cherry blossom to fall. Yuya, who observes the falling blossom, reads a poem to express her feelings of love for her mother. Yuya's love expressed in her poem thaws Munemori's stubborn heart, and Munemori finally allows her to return home. Yuya quickly departs to home before he changes his mind.

### Highlight

This noh drama is *genzai-noh*, which includes some additions to the original episode of Munemori and his concubine. Together with another Noh drama, Matsukaze, Yuya has been a popular piece for a long time. A Japanese phrase praises "Yuya" as "Yuya, Matsukaze, and cooked rice (Yuya and Matsukaze are as good as cooked rice)," which indicates that you will never get bored with these three.

This noh drama describes a beautiful woman, who is tossed about by Taira no Munemori, the man in power. The biggest attraction of this drama, however, is that it clearly contrasts the bright spring atmosphere of Kyoto with the gloomy scenery in Yuya's mind. Such a distinction between light and shadow makes a profound story. The beautiful phrases of *utai* (vocal music) describe the scenery from the window of an ox-drawn carriage, which takes her to Kiyomizu-dera Temple, the venue for seeing cherry blossoms. It is marvelous that vocal music and dance are effectively included to express Yuya's restless heart along with the changing scenery on the road.

Schools	All five schools	
Category	The third-group noh, <i>Kazura-mono</i>	
Author	Unknown	
Subject	"Kaidō-kudari" in volume ten, the Tale of the Heike	
Season:	Spring (March)	
Scenes	One balmy spring day, at the mansion of Taira no Munemori in Kyoto. In an ox carriage heading for Kiyomizu to enjoy the cherry blossoms, and at Kiyomizu-dera Temple (in front of Kannon, and at a party).	
<i>Tsukurimono</i>	a carriage at <i>waki-shōmen</i>	
Characters	<i>Shite</i> (lead part)	Yuya
	<i>Tsure</i> (companion of <i>shite</i> )	Asagao
	<i>Waki</i> (supporting cast)	Taira no Munemori
	<i>Waki-tsure</i> (companion of <i>waki</i> )	Retainer
Masks	<i>Shite</i>	<i>Wakaonna</i> , <i>Fukai</i> , <i>Zō</i> , <i>Ko-omote</i> , etc.
	<i>Tsure</i>	<i>Ko-omote</i> , etc.
Costumes	<i>Shite</i>	<i>kazura</i> , <i>kazura-obi</i> , <i>karaori</i> in "kinagashi"-style, <i>kitsuke / surihaku</i> , and a fan. A folded strip of paper is put in the sleeve.
	<i>Waki</i>	<i>kazaori-eboshi</i> , unlined <i>kariginu</i> , <i>kitsuke / atsuita</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , and a fan.
	<i>Tsure</i>	<i>kazura</i> , <i>kazura-obi</i> , <i>karaori</i> in "kinagashi"-style, and <i>kitsuke / surihaku</i> , keeps a letter in her breast.
	<i>Waki-tsure</i>	tops and bottoms of <i>suō</i> (unlined hemp <i>kimono</i> for warrior's daily wear), <i>kitsuke / noshime</i> without patterns, a small sword, and a fan. Carrying a sword.
Number of scenes	One	
Length	1 hour and 40 minutes	



## 熊野／湯谷（ゆや）

### あらすじ

遠江の国（現在の静岡県）、池田宿の女主人である熊野（ゆや）は、京の都で、平家の公達で権勢を振るう平宗盛（たいらのむねもり）に仕えています。このところ故郷の母の病状が思わしくないと聞き、故郷に帰りたいと、休暇を願い出ますが、宗盛は今年の花見までは一緒に過ごそうと言って、聞き入れません。その頃、熊野の一家の侍女である朝顔が、母の手紙を持って訪れます。文には、病状が思わしくなく、今生の別れが来る前に一目でも会いたいという切々とした母の願いがしたためられていました。一刻も猶予はないと熊野は、母の手紙を宗盛に読み聞かせ、帰郷の許しを一心に願います。しかし宗盛は、許すどころか清水寺の花見に同行するように命じます。

春爛漫の中、楽しげな都の人々の様子を見ても、熊野の心は故郷への思い、母への気遣いで沈みがちです。心ならずも酒宴で舞を舞っていると、急に時雨が来て、花を散らしてしまいました。これを見た熊野は、母を思う和歌を一首読み上げました。その歌はかたくなな宗盛の心に届き、ようやく帰郷が許されます。熊野は、宗盛が心変わりしないうちに、と急いで京を立ちました。

### みどころ

この能は、平家物語の巻十に語られた、平宗盛と愛妾熊野のエピソードに肉付けした現在能です。「松風」と並び昔から人々に親しまれ、「熊野松風は（に）米の飯」と言われるほど、飽きのこない面白さが称えられてきました。

話の内容は、平宗盛という権力者に翻弄される美女の姿を描いていますが、この能の最大の魅力は、明るい春の情景と熊野の暗く沈む心象風景という光と影を際立たせて、物語に深みを与えているところでしょう。清水での花見の道すがら、車窓からの風景を美しい詞章の連なる謡で描写し、その情景に熊野の心の揺れを重ねるように、謡、舞が織り込まれ、秀逸です。

流儀 五流にあり。観世・宝生・金春・金剛は「熊野」、喜多は「湯谷」  
分類 三番目物、鬘物  
作者 不詳  
題材 「平家物語」巻十「海道下」  
季節 春（3月）  
場面 花盛りのある日、京都の平宗盛の館、花見車の中、清水（観音前・宴席）  
作り物 脇正面に車

登場人物	シテ	熊野
	ツレ	朝顔
	ワキ	平宗盛
	ワキツレ	従者
面	シテ	若女、深井、増、小面など
	ツレ	小面など
装束	シテ	鬘、鬘帯、唐織着流、着付・摺箔、扇。短冊を折って袂に入れている。
	ワキ	風折烏帽子、単狩衣、着付・厚板、白大口、腰帯、扇。
	ツレ	鬘、鬘帯、唐織着流、着付・摺箔、文を懐中する。
	ワキツレ	素袍上下、着付・無地熨斗目、小刀、扇。太刀をもつ。

場数 一場  
上演時間 約1時間40分

湯谷（ゆや） Yuya ©2014 the-noh.com

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