

\*流儀による違いが顕著なため、宝生流・金剛流、喜多流の三流の謡本を元に、二通りの翻訳を掲載します。

\*以下は宝生流・金剛流現行謡本による。喜多流現行謡本による翻訳は11ページ以降に掲載。

\* は流儀によって異なるところを示す。

## 一 臣下が登場し庭掃きの老人について語る

庭掃きの老人が、池の近くで一目見た女御に恋をする。女御は鼓を用意し、その音が聞こえれば老人の前に姿を見せる旨を臣下に伝える。臣下はそのことを告げるため、従者に老人を呼び出すように言いつける。

臣下 私は筑前の国、天智天皇の行在所である木の丸の皇居に仕えている臣下です。ここ

には桂の池という有名な池があって、いつもは管弦などの遊びが催されています。ここに庭掃きの老人がいて、とある女御の姿を見ると恋のために心が乱れてしまいました。女御はそのことをお聞きになり、恋愛の情は上下の区別が無いので／ここには庭掃きの老人がいるのですが、桂の池での行幸の折に、女御の姿を見て恋い慕うようになりました。女御は池のほとりの桂の木の枝に鼓をかけて、老人に打たせ、その鼓の音が皇居に聞こえれば、姿を見せようということです。老人を呼んで、そのことを伝えようと思います。誰かいるか。

### This part from *Utaibon* in Hōsho School and Kongō School

\*Dialogues in this piece are quite unique and differ from school to school. The following story therefore introduces two styles of dialogue, referring to the current *Utaibon* used in the Hōsho School and the Kongō School.

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

#### 1. Imperial Official Appears and Talks about the Old Man who Sweeps the Garden

An old man who sweeps the palace garden took a glance at a consort by a pond and fell in love with her. The consort prepares a hand drum and tells an imperial official that she will appear in front of the old man if she hears the sound of the hand drum. The imperial official orders his servant to call on the old man who sweeps the garden and deliver the consort's message to him.

Imperial Official

I am an official serving at Kinomaru Palace in Chikuzen Province, a temporary palace of Emperor Tenji. There is a famous pond called Katsura Pond in the grounds of this palace. Gatherings with musical performances are usually held by the pond. One day, an old man who sweeps this garden turned to take a glance at a consort. Since then, he has been driven to distraction by his love for the consort. Since a difference in status cannot prevent people from falling love, the consort, who heard about his feelings for her, / An old man who sweeps this garden has fallen in love with a consort who he glanced at when she visited Katsura Pond. The consort said that the old man should beat a hand drum hanging from a branch of a katsura tree by the pond and that if she hear the sound of the drum from within the imperial palace, she would appear before him. I am going to call upon the old man and convey her message to him. Hello, is anyone available?

- Servant At your command, sir.
- Official Tell the old man to come see me immediately.
- Servant Certainly. Hey, old gardener, the official is calling for you. Go to see him immediately.

## 2. Conversation between the Official and the Old Man

The imperial official takes the old man to the hand drum hanging from a branch of the katsura tree and tells him the message from the consort. The old man earnestly keeps beating the hand drum every day to the evening tolling of the bell.

- Official Hello, old man. With great trepidation do I inform you that Her Highness has heard about your love for her and requested that a hand drum be suspended from a branch of a katsura tree by Katsura Pond. Beat the drum, old man. If she in the palace hears you beating the hand drum, she will appear in front of you once again. Hurry and beat the hand drum.
- Old Man Yes, sir, I certainly will do so. I will beat the hand drum.
- Official Well, then, I'll show you the hand drum, come this way. This is the hand drum. Hurry, start beating it now.

従者 こちらにおります。

臣下 いつもの老人に急いで来るように伝えなさい。

従者 かしこまりました。おい、庭掃きの老人、呼んでおられるから早く行きなさい。

## 二 臣下と老人の会話

臣下が桂の木の枝に掛けた鼓のもとへ老人を連れていき、女御の言葉を伝える。老人は夕暮れの鐘の音に添えて、毎日休まず鼓を打つ。

臣下 おい老人、お前の恋のことを恐れ多くも耳になさつて、桂の池の桂の木の枝に鼓を掛け置かれた。その鼓を打ちなさい。鼓の音が皇居に聞こえれば、女御は今一度、姿を見せようとのことだ。急いで鼓を打ちなさい。

老人 畏まって承りました。それでは鼓を打とうと思います。

臣下 それではその鼓を見せよう、こちらへ来なさい。この鼓のことである。急いで打ちなさい。

Old Man I heard a story about a famous katsura tree growing in the palace of the moon. The tree growing by this pond is also a katsura. When I beat the hand drum hanging from the tree and it produces a sound, it will soothe my feelings of love for her. I will beat the drum every day to the tolling of the evening bell.

Group Reciters

Hoping to finally see her tomorrow evening, I will beat the hand drum to strike the hour.

### 3. Old Man Keeps Beating the Mute Hand Drum

The old man who fell in love with the consort diligently beats the hand drum while lamenting that he feels such strong affection for a woman, despite his advanced age. However, the head of the hand drum is made of twill and therefore, it does not make a sound.

Old Man I am an old man who has already spent many hours pensively, like a crane nesting at night.

Reciters In addition to this, now I am worrying over love, but only in vain.

Old Man I have devoted myself completely to beating the hand drum every day, so I do not even notice the passing of time.

Reciters It cannot be that the hand drum makes no sound.

老人

月にあるという宮殿には名高い桂の木が生えていると聞いたことがあったが、この池にあるのも桂の木。枝にかかっている鼓の音を出せば、それこそ恋の慰みになるであろう。夕暮れの鐘の音に添えて、日々鼓を打とう。

地 明日の夕暮れこそ会えるようにと、時間を知らせる鼓を打とう。

### 三 鳴らない鼓を打ち続ける老人

女御のことを恋い慕っている老人は、老いた身でありながら強い恋心を抱いている自身の境涯を嘆きながらも懸命に鼓を打つ。しかし鼓の皮は綾で出来ており、音が鳴ることはない。

老人 ただでさえ、夜に巢にこもっている鶴のように、物思いにふけることの多い老いた身であるのに

地 恋の悩みまで添えられることはむなしいことだ。

老人 時が移って行くのも知らないでこうして日々打っているのに

地 鼓が鳴らないはずはあるまい。

- Old Man Without noticing that the time to go to the other world is approaching, the love of this aged man only intensifies in the sad season of autumn.
- Reciters Soaked in dew and tears, my heart's tears of love are the color of cherry blossoms, leaving their hues on my grass-green sleeves. I cannot bear this love that deranges my mind.
- Old Man Trying to forget her...
- Reciters is even harsher than the unforgettable feeling of loving her<sup>\*1</sup>. Is it true, in this world, that "inscrutable are the ways of heaven?" Time flies by so quickly, while the years that have passed come back to me in a flurry. Who shall I ask for directions on the path leading to death, the end of life that I will ultimately reach<sup>\*2</sup>? We know that our lives are fleeting and fragile. Why, then, am I so very lost in love?
- Old Man Perhaps, this is a call meant to wake me from this delusion. At dawn,
- Reciters a time keeper beats a hand drum many times to wake people up. If this hand drum can make a sound like the time keeper's drum, I might be able to see the consort for whom I am yearning. Without knowing that the drumhead is made of twill, the old man hits the hand drum with all of the strength in his arm. Even though I beat it, I cannot hear its sound perhaps because I am going deaf with age. I listen carefully but cannot hear the hand drum making a sound, even though I can hear the waves rippling in the pond and the rain beating against a window. Only this hand drum does not make a sound. What a strange hand drum. Why does it make no sound?

老人 あの世が近くなってきたことに気付きもしないで、老いながらも恋い慕う想いが募っていく悲しい秋。

地 露にも涙にも濡れていて、わが心ゆえの花色の恋の涙が、草色の袂に色を添えて、思い忍ぶこともできずに、恋に心が乱れてしまっている。

老人 忘れようと思う方が

地 忘れないでいる恋心よりつらいのだ<sup>※1</sup>。さてこの世の中は「人間万事塞翁が馬」であるのだろうか。時は早く流れ、年月が過ぎ去ってはまたやってくるけれども、最後に行きつく死の道、命の終わりについては誰に尋ねればいいのか<sup>※2</sup>。人生ははかないものと知っているのならば、どうしてこれほどまでに恋心に迷っているのだろうか。

老人 その迷いから目を覚まさせようとしてもしているであろうか、明け方の

地 眠りをさます、時守が打つ鼓が多く鳴る。時守の鼓のようにこの鼓も鳴れば、待ち焦がれている女御の姿が見えるかもしれないと思ひ、綾でできた鼓とは知らずに、老いた身ながら手に力を入れて鼓を打つ。打つても音が聞こえないのは、老いて耳が遠くなってしまったからかもしれないと、耳を澄まして聞くけれども、池の波の音や窓を打つ雨の音は聞こえても、音がしないのはこの鼓だけである。おかしな鼓

- \*1 This phrase is based on a poem by Fujiwara no Saneuji in *Zoku-shūi Waka-shū* (Collection of Gleanings of Japanese Poems, Continued): “I feel sadder trying to forget the memory of her, than I did parting ways with her.”
- \*2 This phrase is based on a poem in “Sagoromo Monogatari (The Tale of Sagoromo),” “On my way to visit a grave, the grasses I used as a marker have been withered by frost. Who should I ask for directions in this place where the roadside grasses are wet with dew?”

#### 4. The Old Man Throws Himself into the Pond, Lamenting His Unfulfilled Love

The old man keeps beating the hand drum every day, hoping to see the consort, but the hand drum never makes a sound. Distressed by the thought that his love for the consort will never be fulfilled, he jumps into the pond and drowns himself.

Reciters I thought that I could forget my love for her if I beat the hand drum. However, the twill hand drum makes no sound. Although she has not yet appeared before me, perhaps she is waiting for the right time to come and see me?

Old Man No matter how long you wait for the moon, it will never appear on a rainy night. Similarly, this hand drum will never make a sound and clear away the darkness in my heart.

Reciters I thought I started beating the drum only today or the day before, but the time flies without my noticing it.

だ、どうして音が出ないのであろうか。

※1 『続拾遺和歌集』にある藤原実氏の歌「面影を忘れんと思ふ心こそ別れしよりも悲しかりけれ（面影を忘れようと思ふ心の方が、別れるよりも悲しいことだ）」をもとにしている。

※2 『狭衣物語』にある歌「たづぬべき草の原さへ霜枯れて誰に問はまし道芝の露（墓所を訪ねようと思っているのに、目の草も霜で枯れている。誰に問えばいいのだろうか、この路傍の草に露が置かれている場所で）」をもとにしている。

#### 四 恋が成就しないことを嘆き、老人は池に身を投げる

老人は女御と会うために日々鼓を打つが、鼓の音は鳴らず、女御への思いが成就しないつらさに池へと身を投げる。

地 鼓を打てば思いも忘れられるであろうと思うが、綾の鼓の音も出ず、私も前に姿を現さずにいるが、あの人は私のことを待っているだろうか。

老人 雨夜に月を待ちかねていても出てはこないように、心の闇を晴らすようなこの鼓の音も出はしない。

地 鼓を打ち始めたのは昨日今日のことかと思っていたけれども、月日はいつの間にか流れ

Old Man Even in a dream, the woman I expected...

Reciters does not appear. Days and nights, I am sunk in the feeling of missing her. For me, the drum announcing the dawn and the sunset

Old Man / Reciters

and striking the time, makes no sound,

Reciters / Old Man

for I am unable to see her.

Reciters What can this possibly mean? I heard that even thunder cannot split apart a man and woman who have fallen in love with each other<sup>\*3</sup>. I resent myself for having formed no connection to her and lament the mercilessness of the consort. I have no idea why I should go on living. So thinking, the old man throws himself into the pond and drowns. His heart full of pain, he leaps into the water and kills himself.

<sup>\*3</sup> This phrase is based on a poem by an unknown author in “Kokin Waka-shū (Collection of Japanese Poems of Ancient and Modern Times),” “Even the thunder rumbling in the sky is unable to split apart a man and a woman who have fallen in love with each other.”

[Interlude]

老人 あてにしていた人は夢にさえ

地 見ることもできず、会えない思いに明け暮れて、私にとって夜明けや夕暮れを告げる

老人/地 鼓も鳴らず

地/老人 あの人の姿も見えない。

地 これはどういふことか。雷であつても思う仲を引き離すことはできないと聞いていたが<sup>※3</sup>、どうしてこれほどまでに縁がないものかと、わが身を恨み、女御のつれなさを嘆く。これでは何のために生きているのかわからないと思ひ、老人は池に身を投げて死んでしまった。つらい思いを胸に、身を投げて死んでしまった。

※3 『古今和歌集』にある読み人知らずの歌「天の原ふみとどろかしなる神も思ふ仲をばさくるものは（天空で大きな音を鳴り響かせる雷も思い合う二人の仲を引き離すことはできない）」をもとにしている。

〔中入〕

### 5. Narration by the Servant

The servant enters the stage. He narrates the story of the old man falling in love with the consort and trying to make a sound with the twill hand drum, but ending up committing suicide by drowning himself in the pond because he was so distressed that the drum never made a sound. The servant then reports the incident to the imperial official.

### 6. Consort Hears the Sound of a Hand Drum

The imperial official reports to the consort that the old man has killed himself. Looking deranged, the consort's ears hear the sound of the drum—something she cannot possibly hear.

Official Excuse me. The old man lamented that the hand drum would not make a sound. He has killed himself by jumping into Katsura Pond. **The emotional attachment of such a man is truly frightening.** Please go outside and see for yourself.

Consort Can you hear it? Why do the waves lapping the shore sound like the sound of a hand drum? How strange is the sound of a hand drum. How strange it is.

Official How mysterious. The consort seems to have lost her mind. How could this have happened?

Consort Of course I have lost my mind. There is no way that a twill hand drum could make a sound. But I was already not in my right mind when I told the man to beat the mute hand drum.

## 五 従者による語り

従者が出て、女御に恋をした老人が綾の鼓を打とうとしたものの、鳴らないことを悲しみ、池に身を投げたことを語り、臣下にそのことを伝える。

## 六 鼓の音を聞く女御

臣下は女御に老人が亡くなったことを告げる。女御は正気でない様子で、聞こえるはずのない鼓の音を耳にする。

臣下 申し上げます。例の老人が鼓の鳴らないことを嘆いて、桂の池に身を投げて死んだそうです。このような者の執心はあまりに恐ろしいものでありますので、外にお出になつて、ご覧ください。

女御 あなた達に聞こえるか。あの波の打つ音が鼓の音に似ているのはどういうことか。面白い鼓の音であるよ。ああ面白い。

臣下 不思議だ。女御の御姿が正気でないように見えるのはどういうことであろうか。

女御 正気でないのも当然だ。綾の鼓が鳴るはずはない。鳴らない鼓を打てと言ったこと

Official On the surface of the pond that is disturbed by the evening waves,

Consort there is added

Official the sound (of the hand drum).

### 7. The Ghost of the Old Man Appears

The old man becomes a ghost and appears before the consort. He laments his love for her, expresses his bitter feelings, and torments her. He forces the consort to beat the twill hand drum, but the drum never makes a sound. Only her screams reach people's ears.

Ghost of the Old Man

This old man went to his watery grave in this pond, and

Reciters just as the waves come back to the shore, his attachments bring the old man back to this world.

Ghost Even words such as “bitterness” and “regret” cannot adequately express my feelings.

Reciters How fierce is my resentment and how strong my hatred. The grudge I bear her for this love will never be cleared away. I cannot control my feelings, I know not where they go. Now I have entered the realm of demons and therefore, I have become a demon.

が、そもそも正気でなかった最初であったのだ。

臣下 夕暮れの波が騒ぐ池の面に

女御 さらに打ち添える

臣下 音がある。

### 七 老人の亡霊の登場

老人が亡霊となって現われ、女御への恋心を嘆き、女御を恨み責め立てる。女御に鼓を打たせるが鳴ることはなく、ただ女御の叫ぶ声だけが聞こえてくる。

老人の亡霊 池水の藻屑となった老いの身で

地 波が立ちかえるように、執心のため老人もこの世に戻るが

老人の亡霊 「恨み」や「嘆き」といった言葉ではこの思いは言い表せず

地 強く怒り激しく憎む、この恋の恨みが晴れることはあるまい。この心は行き先も定



- Ghost Although I was determined not to speak carelessly of what I had in mind <sup>\*4</sup>, why did you cruelly tell me to beat a hand drum that never made a sound? Why did you think I should wholeheartedly beat the drum until I died? Illuminated by the moonlight filtered through the branches <sup>\*5</sup>,
- Reciters did the twill hand drum, hanging from the katsura tree...
- Ghost never make a sound? You, now, try beating it!
- Reciters Beat it, beat it! Tormenting her so, he beats a war drum <sup>\*6</sup> and marks time with the beat of his drum. Brandishing a whip, he torments the consort. Beat the hand drum, beat it! But the drum makes no sound and only the consort's screams of "I'm so sad, I'm so sad" can be heard. Has she learned her lesson? Has she learned her lesson yet?

<sup>\*4</sup> This phrase cites a poem made by an unknown author in *Gosen Waka-shū* (Later Collection of Japanese Poems): "I am not going to say what I have in my mind." The first half of the poem preceding "the pond of my mind" is a decorative modifier.

<sup>\*5</sup> This phrase is based on a poem made by an unknown author in "Kokin Waka-shū (Collection of Japanese Poems of Ancient and Modern Times)," "Looking at the moonlight shining between trees, I noticed that the autumn has come, the time when we sink into deep reflection." This part brings to mind a laurel tree. (In Japanese, katsura is written in three Chinese characters meaning katsura, the moon, and a tree.)

<sup>\*6</sup> The hand drum that is beaten when troops attack the enemy.

まらず、今わが身は魔境に出るといふ鬼になったのだ。

老人の亡霊

思っていることをうかつに口には出すまいと心に決めていたが<sup>※4</sup>、どうして薄情にも鳴らない鼓を打てと、心を尽くしきって死ねと思ったのか。木の間から漏れる月の光に照らされる<sup>※5</sup>

地 桂にかけた綾の鼓が

老人の亡霊

鳴るものか。さあ打つてみなさい。

地

打てよ、打てよと責めて、攻め鼓<sup>※6</sup>を打ち、拍子をとうとうと鳴らして、打ちなさい、打ちなさいと、鞭を振りあげて責め立てる。鼓が鳴らずに「悲しい、悲しい」と叫ぶ女御の声だけが聞こえる。さあ懲りたか、さあこれで懲りたか。

<sup>※4</sup> 『後撰和歌集』にある読み人知らずの歌「小山田の苗代水は絶えぬとも心の池のいひは放たじ(心に思ふことを言いはしない)」「を引用している。和歌の「心の池の」の部分までは序詞。

<sup>※5</sup> 『古今和歌集』にある読み人知らずの歌「木の間より漏りくる月の影見れば心づくしの秋は来にけり(木の間から漏れてくる月の光を見ると、物思いに心を尽くす秋が来たことに気付かされることだ)」「をもとにしている。月桂樹を想起させる部分である。

<sup>※6</sup> 敵軍に攻め入る合図を打つ鼓のこと。

## 8. Ghost of the Old Man Continues to Lament and Bitterly Reproach the Consort

The area surrounding the pond now looks like Hell. The ghost of the old man, his appearance terrifying, enters the pond of his love, all the while lamenting and bitterly reproaching the consort.

Reciters The evil demons in Hell, the ox-headed devils that torment and torture people, must be just like him. Even the agony of the fiery cart that runs over the bodies of the damned and crushes their bones would be preferable to this. How terrible! What a terrible karmic effect is this!

Ghost Karmic reward exists,

Reciters clearly that is true. I tirelessly kept on beating the hand drum hanging from the katsura tree by the pond until my weakened heart was exhausted, and finally I threw myself into the pond and sank to the bottom, where I met my watery grave. I soon became an evil spirit that possessed the consort. My whip, like the waves in the pond, beat and crash against the consort. The pond is frozen over, winds blow from the east, and rain falls. This bitter cold cracks the skin, from which the blood pours forth. Here is the Crimson Lotus Hell of bloodshed. He is a hair-rising sight, taking the form of an evil snake that dances on the waves like a carp. Truly, the demons in Hell must look like this. Oh, I feel so bitter, I feel so bitter. With such thoughts of bitterness for the consort, the ghost enters the pond of his love.

## 八 恨み嘆き続ける老人の亡霊

池のあたりは地獄のようになり、亡霊は恐ろしい姿となって女御を恨み責め続け、恋の淵へと入っていく。

地 冥途の悪鬼、阿防羅利の責め苦もこのようであろうか。身を責めて骨を砕く火車の責めもこれほどではないであろう、ああ恐ろしい。なんと因果であろうか。

老人の亡霊 因果応報があるのは

地 明らかである。池のほとりの桂の木に掛けた鼓を休まずに打ち続け、弱って心も尽き、池に身を投げて、藻屑となって沈んでいった。まもなく死霊となって、女御に憑き祟つて、鞭と波が女御を打ち叩く。池は凍り、東方では風が吹きわたり、雨が降り、寒さのために皮膚が裂け、血が流れる紅蓮地獄となる。身の毛もよだつよう、波の上に鯉魚のように躍る悪蛇のような姿で現われる。本当に冥途の鬼というのはこのような姿をしているのではないか。ああ恨めしい、恨めしい。恨めしい女御であると、恋の淵へと入ってしまったのであった。

＊流儀による違いが顕著なため、宝生流・金剛流・喜多流の三流の謡本を元に、二通りの翻訳を掲載します。  
＊以下は喜多流現行謡本による。宝生流・金剛流現行謡本による翻訳は1ページより掲載。

## 一 臣下が登場し庭掃きの老人について語る

庭掃きの老人が、池の近くで一目見た女御に恋をする。女御は鼓を用意し、その音が聞こえれば老人の前に現われる旨を臣下に伝える。臣下はそのことを告げるため、従者に老人を呼び出すように言いつける。

臣下 私は筑前の国、天智天皇の行在所である木の丸の皇居に仕えている臣下です。ここには庭掃きの老人がいるのですが、桂の池での行幸の折に、女御の姿を見て恋い慕うようになりました。女御はそれをお聞きになり、池のほとりの桂の木の枝に鼓をかけて、老人に打たせ、その鼓の音が皇居に聞こえれば、姿を見せようということ。老人を呼んで、そのことを伝えようと思います。誰かいるか。

従者 こちらにあります。

臣下 いつもの老人に急いで来るように伝えなさい。

This part from *Utaibon* in Kita School

\*Dialogues in this piece are quite unique and differ from school to school. The following story introduces one such dialogue, referring to the current *Utaibon* used in the Kita School.

## 1. Imperial Official Appears and Talks about the Old Man who Sweeps the Garden

An old man who sweeps the palace garden took a glance at a consort by a pond and fell in love with her. The consort prepares a hand drum and tells an imperial official that she will appear in front of the old man if she hears the sound of the hand drum. The imperial official orders his servant to call on the old man who sweeps the garden and deliver the consort's message to him.

## Imperial Official

I am an official serving at Kinomaru Palace in Chikuzen Province, a temporary palace of Emperor Tenji. An old man who sweeps this garden has fallen in love with a consort who he glanced at when she visited Katsura Pond. The consort, who heard about his feelings for her, said that the old man should beat a hand drum hanging from a branch of a katsura tree by the pond and that if she hear the sound of the drum from within the imperial palace, she would appear before him. I am going to call upon the old man and convey her message to him. Hello, is anyone available?

Servant At your command, sir.

Official Tell the old man to come see me immediately.

Servant Certainly. Hey, old gardener, the official is calling for you. Go to see him immediately.

## 2. Conversation between the Official and the Old Man

The imperial official takes the old man to the hand drum and tells him the message from the consort. The old man earnestly keeps beating the hand drum every day to the evening tolling of the bell.

Official Hello, old man. With great trepidation do I inform you that Her Highness has heard about your love for her and requested that a hand drum be suspended from a branch of a katsura tree by Katsura Pond. Beat the drum, old man. If she in the palace hears you beating the hand drum, she will appear in front of you once again. Hurry and beat the hand drum.

Old Man Yes, sir, I certainly will do so. Now, I would like to go and beat the hand drum.

Official Well, then, I'll show you the hand drum. Come this way. This is the hand drum. Hurry, start beating it now.

Old Man It is now deep in autumn. By the Katsura Pond, the moon shines on the hand drum hanging from a branch. When the drum makes a sound,

従者 かしこまりました。おい、庭掃きの老人、呼んでおられるから早く行きなさい。

## 二 臣下と老人の会話

臣下は鼓のもとへ老人を連れていき、女御の言付けを伝える。老人は夕暮れの鐘の音に添えて、毎日休まず鼓を打つ。

臣下 おい老人、お前の恋のことを恐れ多くも耳になさって、桂の池の桂の木の枝に鼓を掛け置かれた。その鼓を打ちなさい。鼓の音が皇居に聞こえれば、女御は今一度、御姿を見せようとのことだ。急いで鼓を打ちなさい。

老人 畏まって承りました。それでは参って鼓を打とうと思います。

臣下 それではその鼓を見せよう、こちらへ来なさい。この鼓のことである。急いで打ちなさい。

老人 秋も深くなつて、桂の池の辺りでは月の光が枝にかかった鼓を照らす。鼓の音が鳴れば

## Group Reciters

that will comfort my heart that suffers from the love. I will beat the hand drum to the tolling of the evening bell.

## 3. Old Man Keeps Beating the Mute Hand Drum

The old man who fell in love with the consort diligently beats the hand drum while lamenting that he feels such strong affection for a woman, despite his advanced age. However, the head of the hand drum is made of twill and therefore, it does not make a sound.

Old Man Without noticing that the time to go to the other world is approaching,

Reciters the love of this aged man only intensifies in the sad season of autumn. Soaked in dew and tears,

Old Man my heart's tears of love are the color of cherry blossoms, leaving their hues on my grass-green sleeves.

Reciters I cannot bear this love that deranges my mind. Trying to forget her...

Old Man is even harsher than the unforgettable feeling of loving her.

Reciters It's harsher\*<sup>1</sup>. I have been unable to forget her, ever since I took a glance at her. It is a shame, but my love for the consort only increases\*<sup>2</sup>. It seems that my love for the consort, who is like a being living above the clouds, will never be fulfilled. But I will beat the hand drum, full of hope. Because of this unreasonable love, I have become deranged. I have lost my mind because I am unable

地 それこそ恋の慰みになるであろう。夕暮れの鐘に添えて鼓の音を出そう。

## 三 鳴らない鼓を打ち続ける老人

女御のことを恋い慕っている老人は、老いた身でありながら強い恋心を抱いている自身の境涯を嘆きながらも懸命に鼓を打つ。しかし鼓の皮は緩で出来ており、音が鳴ることはない。

老人 あの世が近くなってきたことに気付きもしないで

地 老いながらも恋い慕う想いが募っていく悲しい秋。露にも涙にも濡れていて

老人 わが心ゆえの花色の恋の涙が、草色の袂に色を添えて

地 思い忍ぶこともできずに、恋に心が乱れてしまっている。忘れようと思う方が

老人 忘れないでいる恋心より

地 つらいのだ\*<sup>1</sup>。一目見た時から忘れることができず、恥ずかしくも女御への恋心が募っていった\*<sup>2</sup>。雲の上にいるような女御への、及びそうもない恋心であるが、願いをかけて鼓を打とうと思う。しかし道理に合わない恋のために心が乱れて、女

to see the consort. The waves of old age have beaten me. The vigor with which I beat the drum has decreased. I am worried about what kind of sound I can make with this feeble body of mine.

Old Man I beat the drum once. How strange. Except for the sounds of dew-drops falling from leaves in the evening, I cannot hear anything.

Reciters I beat it once again and listen carefully.

Old Man Over the pebbles on the beach,

Reciters forlornly flows the stream of water created in the garden. Only the sound of the running water eases my solitary heart. Is there any chance that I can even catch a glimpse of the hem of her dress from the window of her beautiful palace? I look up at her home in tears and keep beating the hand drum. Although I listen very carefully, I only hear the sound of the wind, the rain, and chirping crickets at night, but no sound from this hand drum. What a strange hand drum. Why does it make no sound?

(Ordered by the official, the servant reveals to the old man that the head of the hand drum is made of twill and therefore will not make a sound, no matter how hard he beats it. He advises the old man to give up)

\*1 This phrase is based on a poem by Fujiwara no Saneuji in *Zoku-shūi Waka-shū* (Collection of Gleanings of Japanese Poems, Continued): “I feel sadder trying to forget the memory of her, than I did parting ways with her.”

\*2 This phrase is based on a poem by Ōtomo no Yakamochi in *Manyō-shū* (Collection of Ten Thousand Leaves): “When I look at the crescent moon hanging in the distant sky, I remember the eyebrows of the girl who I glanced at on that day.”

御の姿も見えずに迷っているわが身である。老いの波が打ち寄せ、手の力も弱まっています。命も絶え絶えのわが身にどのような音が鳴らせるであろうか。

老人 一打ち打つてみると不思議である。葉からこぼれる夕露の他に音は聞こえてこない。

地 さてまた打つて聞いてみると

老人 渚にあるさざれ石に

地 遣り水がわびしく流れ、その響きだけが心を紛らわしてくる。涙ながらに上を見ると、美しい住居の窓から、お召し物の裾だけでも見えないかと、鼓を引き続き打つ。耳をすませて聞いても、風の音、雨の音、夜の虫の鳴く声は聞こえても、この鼓だけはどうしても音がしないのであろうか。不思議な鼓だ、どういふわけで音が出ないのか。

(従者は臣下に命じられ、鼓が綾を張った鼓であり、いくら打つても鳴らすことができないことを老人に明かし、諦めるように伝える)

※1 『続拾遺和歌集』にある藤原実氏の歌「面影を忘れむと思ふ心こそ別れしよりも悲しかりけれ（面影を忘れようと思う心の方が、別れるよりも悲しいことだ）」をもとにしている。

※2 『万葉集』にある大伴家持の歌「ふりさけて三日月見れば一目見し人の眉引き思ほゆるかも（遠くの空を見て三日月を

#### 4. The Old Man Throws Himself into the Pond While Reproaching the Consort

Having been informed by the servant that twill is stretched across the head of the hand drum, the old man vents his bitter feelings toward the consort and throws himself into the pond, looking as fierce as a demon.

Old Man How I resent this twill hand drum. I continued to hit the hand drum hanging from the katsura tree for so many hours that it felt like an eternity. I was counting on the hope that the drum would make a sound, however, the fickle woman...

Reciters deceived and bedeviled me. I am ashamed of my lowly self. I also regret having spent so much time in vain, hitting the hand drum. "I intently beat the hand drum, not even noticing that day would break and day would end. You must know how I feel about you." Even before he has finished speaking this sentence, his body shakes, and the color of his face changes. He looks terrifying, like a demon. He approaches the shore of Katsura Pond, quickly walks between the waves, and sinks beneath those white waves.

[Interlude]

眺めていると、あの日一目見たあの娘の盾引きが思い出されることだ」をもとにしている。

#### 四 老人は、女御を恨みながら池に身を投げる

鼓に綾が張られていることを従者から知らされた老人は、女御への恨みを語り、悪鬼のような形相をしながら池へと身を沈める。

老人 なんと恨めしい綾の鼓だ。桂の枝にかかった鼓を、永遠にも思われる時間をかけて

打ち続けて頼りとしていたが、移り気な人に

地 騙されて惑わされていたことだ。身の賤しさも気恥ずかしい。鼓を打っているうち

に時間が過ぎていったのも悔しい。「夜明けや日が暮れるのにも気付かずに鼓を打っていた、この思いを知ってくれ」と言うよりも早く、全身を震わせ、顔色は変わり、その悪鬼のような形相は凄まじい。岸边に下るとみるみるうちに、池のさざ波の中にたちまち入っていき、白波の底へと沈んでいった。

〔中入〕

### 5. Narration by the Servant

The servant enters the stage. He reports the incident to the imperial official that the old man falling in love with the consort tried to make a sound with the twill hand drum, but ended up committing suicide by drowning himself in the pond because he was so distressed that the drum never made a sound.

### 6. Consort Hears the Sound of a Hand Drum

The imperial official reports to the consort that the old man has killed himself. Looking deranged, the consort's ears hear the sound of the drum — something she cannot possibly hear.

Official Excuse me. The old man lamented that the hand drum would not make a sound. He has killed himself by jumping into Katsura Pond. Please go outside and see for yourself.

Consort Can you hear it? Why do the waves lapping the shore sound like the sound of a hand drum? How strange is the sound of a hand drum. How strange it is.

Official How mysterious. The consort seems to have lost her mind. How could this have happened?

Consort Of course I have lost my mind. There is no way that a twill hand drum could make a sound. But I was already not in my right mind when I told the man to beat the mute hand drum.

## 五 従者による語り

従者が出て、女御に恋をした老人が綾の鼓を打とうとしたものの、鳴らないことを悲しみ池に身を投げたことを臣下に語る。

## 六 鼓の音が聞こえる女御

臣下は女御に老人が亡くなったことを報告する。女御は正気でない様子で、聞こえるはずのない鼓の音を耳にする。

臣下 申し上げます。例の老人が鼓の鳴らないことを嘆いて、桂の池に身を投げて死んだそうです。外にお出になって、ご覧ください。

女御 あなた達に聞こえるか。あの波の打つ音が鼓の音に似ているのはどういうことか。面白い鼓の音であるよ。ああ面白い。

臣下 不思議だ。女御の御姿が正気でないように見えるのはどういうことであろうか。

女御 正気でないのも当然だ。綾の鼓が鳴るはずはない。鳴らない鼓を打てと言ったことが、そもそも正気でなかった最初であったのだ。



Official On the surface of the pond that is disturbed by the evening waves,

Consort there is added

Ghost of the Old Man  
the sound (of the hand drum).

### 7. The Ghost of the Old Man Appears and Torments the Consort

The old man becomes a ghost and appears before the consort. He laments his love for her, expresses his bitter feelings, and torments her. He forces the consort to beat the twill hand drum, but the drum never makes a sound. The consort desperately runs around Katsura Pond, trying to escape from the ghost. Under the moonlight, looking at the consort who has fallen to the ground, the ghost of the old man quietly vanishes into thin air.

Ghost Just as waves continuously lap the shore, one after another, I return to the abyss of love,

Reciters the bottom of the pond, which is like Hell. In my suffering from wicked love,

Ghost I screamed while bobbing up and down in the water.

Reciters My heart bears the burden of such strong attachments. In the realm of demons, their whips beating down makes a hissing sound,

臣下 夕暮れの波が騒ぐ池の面に

女御 さらに打ち添える

老人の亡霊 音がある。

七 老人の亡霊が登場し、女御を責め立てる

老人が亡霊となって現われ、恋心を嘆きながら、女御を恨み責め立てる。女御に鼓を打たせるが鳴ることはなく、女御は桂の池の周りを必死に逃げ惑う。倒れ伏して月に照らされた女御の姿を見た老人の亡霊は、音もなく消えていく。

老人の亡霊 波が次から次へとしきりに寄せてくるように、恋の淵に立ち帰った。

地 池の底は地獄のようだ。よこしまな恋の苦しみに

老人の亡霊 叫びをあげながら浮き沈みをして

地 深い執心を抱いている。魔境では鞭がしきりに打たれて音が鳴り

- Ghost and yet the twill hand drum makes no sound,
- Reciters this hand drum that I resent so resonates loudly in my chest, which is full of suffering from love. This fake hand drum with a head made of twill...
- Ghost will never make a sound. Try beating it!
- Reciters Beat it, beat it! Tormenting her so, he beats a war drum<sup>\*3</sup> and marks time with the beat of his drum. Brandishing a whip, he torments the consort. At Katsura Pond, her karmic reward returns to the consort. She runs here trying to escape, tries to hide there, and screams how sad and how frightened she is. Her dress is badly disheveled and she miserably tumbles at the shore of the pond. The moon shines on her, fallen to the ground. The ghost of the old man raises the whip used in torture by ox-head devils, orders her to leave the twill hand drum on the ground, and curses her to suffer until the last piece of her bone has decayed. Looking at the consort, he silently vanishes into thin air.

\*3 The hand drum that is beaten when troops attack the enemy.

老人の亡霊  
綾の鼓は鳴らなくても

地 恨みの鼓は、苦しい思いをしている身の胸に響いて轟きわたる。偽りである綾の鼓が

老人の亡霊  
鳴るものか。打つてみなさい。

地 打てよ、打てよと責めて、攻め鼓<sup>※3</sup>を打ち、拍子をととうと鳴らして、打ちなさい、打ちなさいと、鞭を振りあげて責め立てる。因果がめぐる桂の池で女御は、あちらに逃げて、こちらに隠れ、ああ悲しい、ああ恐ろしいと、裳の裾も乱れに乱れて、哀れにも岸边に伏しなされると、月の光が女御の姿を照らし出す。老人の亡霊は綾の鼓を打ち捨てよ、骨も朽ちよと、阿防羅刹の鞭を振り上げるが、女御を一瞥すると、また音もなく消えていった。

※3 敵軍に攻め入る合図を打つ鼓のこと。

## Aya no Tsuzumi (The Twill Hand Drum)

### Synopsis

It happened in the time of Emperor Tenji (the 7th century), at the Katsura Pond located in the grounds of a temporary palace called Kinomaru in Chikuzen Province (present-day Fukuoka Prefecture). An old man who sweeps the floor of the palace garden happened to take a glance at a consort and fell in love with her. An imperial official orders his servant to deliver a message from the consort to the old man, saying that she will appear before him if she hears the sound of a hand drum hanging from a branch of a katsura tree (*Cercidiphyllum japonicum*) that grows beside the pond. The old man keeps hitting the hand drum and tries hard to make it sound, but the hand drum never does so because its head is made of a twill fabric. Suffering from distress, the old man leaps into the pond and drowns himself.

Hearing from his servant that the old man has drowned himself, the imperial official tells the news to the consort. As the consort starts to hear the sound of the hand drum coming from the pond, she looks as though she is losing her mind.

Then, from the bottom of the pond emerges the ghost of the old man. He now looks like a demon and attacks the consort. Brandishing a whip, he orders the consort to make a sound with the twill hand drum. However, the drum never makes a sound. Having taught the consort a lesson in karmic retribution, he vanishes into the pond, to the very end voicing his feelings of bitterness toward her.

### Highlight

The central focus of this play is an old man's love that results in tragedy and a grudge. Neither age nor status stops a person from falling in love, but the tragic end of this drama is predictable from the start when a lowly old man falls in love with a noble beauty.

The first half of the drama describes the old man's earnest love that by contrast, in the second half, turns into bitter rage as he vehemently attacks the consort who he thinks made a fool of him. For her part, however, the consort confesses that she was already not in her right mind at the time that she gave him the twill hand drum. This emphasizes that no one is to blame for this tragedy. The last scene ends without clarifying what happens to the old man's ghost after it once again vanishes into the pond, giving the audience the freedom to interpret this drama in many different ways.

"Aya no Tsuzumi" used to be performed by the Hōsho and Kongō schools. The version performed by the Kita School was received from the Hōsho school in 1952 and then considerably revised by Zenmaro Toki (1885-1980), also well-known as a poet, and Minoru Kita (1900-1986), the fifteenth master of the Kita School. "Koi no Omoni" (the Deadweight of Love), a play similar in theme to "Aya no Tsuzumi," is performed by the Kanze and Komparu schools. Yukio Mishima (1925-1970) wrote a play with the same title, "Aya no Tsuzumi," based on this Noh drama. In his play, an old handyman working for a law firm falls in love with a woman who is a customer at a dress shop. His play made dramatic adjustments to the original Noh drama to adapt it to the modern world. The theme of this Noh piece is still relevant to people living in the 21st century.

Schools	Hōsho and Kongō schools, Kita school (revised in mid-20th century)
Category	The Fourth Group Noh, <i>shūnen-mono</i>
Author	Unknown
Subject	Unknown
Season	Autumn (August in the lunar calendar)
Scenes	Kinomaru Palace in Chikuzen Province
<i>Tsukurimono</i>	A katsura tree from which hangs a hand drum

Characters	<i>Mae-shite</i>	Old Man Who Sweeps the Palace Garden
	<i>Nochi-shite</i>	Ghost of the Old Man
	<i>Tsure</i>	Consort
	<i>Waki</i>	Imperial Official
	<i>Ai</i>	Servant

Masks	<i>Mae-shite</i>	<i>Akobujō</i> , <i>sankōjō</i> or <i>tokusajō</i>
	<i>Nochi-shite</i>	<i>Ōakujō</i>
	<i>Tsure</i>	<i>Ko-omote</i>

Costumes	<i>Mae-shite</i>	<i>Jō-gami</i> (wig for old man's character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke / kogōshi-atsuita</i> (thickly-woven <i>kimono</i> with small check pattern), <i>koshi-obi</i> (belt), and a fan. Holds a besom.
	<i>Nochi-shite</i>	<i>Shiro-gashira</i> (long white wig worn by characters such as wizened spirits), <i>kintan-hachimaki</i> (a headband in gold), <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i> ), <i>kitsuke / atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters), <i>hangire</i> (a type of <i>hakama</i> trousers worn by strong characters such as demons, gods, and warriors), <i>koshi-obi</i> , and a stick. Leans on a cane.
	<i>Tsure</i>	<i>Tengan</i> (crown for female heavenly beings and court ladies), <i>kazura</i> (wig), <i>kazura-obi</i> (band for a wig), <i>karaori</i> (a short-sleeved <i>kimono</i> outer robe worn by female characters) worn in <i>tsuboori</i> -style, <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character), <i>hakama</i> in <i>ōkuchi</i> -style (scarlet), <i>koshi-obi</i> , and a fan.
	<i>Waki</i>	<i>Kazaori-eboshi</i> ( <i>eboshi</i> -style headdress), unlined <i>kariginu</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
<i>Ai</i>	<i>Naga-kamishimo</i> (tops and bottoms of <i>kimono</i> with long <i>hakama</i> trousers), <i>kitsuke / dan-noshime</i> (short-sleeved <i>kimono</i> with very wide stripes, worn as the innermost layer of the costumes of male characters of lesser standing), a small sword, and a fan.	

Number of Scenes	Two
Length	About 1 hour 20 minutes

## 綾鼓（あやのつづみ）

### あらすじ

舞台は筑前の国、天智天皇の行在所の木の丸御所にある桂の池です。御所の庭掃きの老人は、とある女御を見て恋慕の情を抱きます。臣下は、池にある桂の木の枝にかけた鼓の音が聞こえたら姿を見せようという女御の言葉を、従者を通して老人に伝えます。老人は懸命に鼓を打ち続けますが、綾を張ったその鼓が鳴ることはありません。老人は悲嘆にくれて、池にその身を沈めます。

臣下は、従者に老人が入水したことを聞き、女御にそのことを伝えます。池の方から鼓の音が聞こえるという女御は、正気ではない様子となります。

そこに、池の底から老人の亡霊が現われ、鬼のような姿で女御を責め立てます。鞭を振って、女御に鼓を鳴らすように命じますが、鼓が鳴ることはありません。亡霊は因果の報いを思い知らせると、恨みの言葉を最後まで語りながら、池の淵へと消えていきます。

### みどころ

本作は、老人の恋の悲劇や怨恨が中心に描かれています。恋は年齢や身分に関係ないものですが、下賤な身の老人が、高貴な美女に恋をするという設定において、はじめから悲劇的な結末が予感されます。

前場では老人の一途な恋が描かれますが、後場では一転して、女御に弄ばれていたと感じた老人が恨みを強く持ち、女御を強く責め立てます。一方で女御の方も、綾でできた鼓を渡した時点で正気ではなかったと語り、この悲劇のやり場のなさが強調されます。最後の場面で再び淵へと消えていった老人の亡霊の行方も語られないままで、多様な解釈が可能となっています。

もともと「綾鼓」は宝生流と金剛流にありました。喜多流の「綾鼓」は、一九五二年に宝生流から贈られたものをもとに、歌人としても有名な土岐善麿と十五世宗家の喜多実によって大幅に改訂されたものです。「綾鼓」の類曲には「恋重荷」があり、観世流と金春流で上演されています。また三島由紀夫は「綾鼓」をもとに「綾の鼓」という戯曲を作り、法律事務所の小間使として勤める老人が洋装店の客の女性に恋をするという設定で、現代版に大胆にアレンジしました。現代だからこそ訴えかけるテーマも本作にはあると言えるでしょう。

流儀 宝生流、金剛流、喜多流（昭和の改作）にあり  
分類 四番目物、執念物  
作者 不明  
題材 不明  
季節 秋（旧暦8月）  
場面 筑前国 木の丸御所  
作り物 鼓をかけた桂の木

登場人物 前シテ 御庭掃きの老人  
後シテ 御庭掃きの老人の亡霊  
ツレ 女御  
ワキ 臣下  
アイ 従者

面 前シテ 阿古父尉、三光尉または木賊尉  
後シテ 大悪尉  
ツレ 小面

装束 前シテ 尉髪、水衣、着附・小格子厚板、腰帯、扇。萩箆を持つ  
後シテ 白頭、金緞鉢巻、袷法被、着附・厚板、半切、腰帯、打杖。撞木杖をつく  
ツレ 天冠、鬘、鬘帯、唐織壺折、着附・摺箔、緋大口、腰帯、扇  
ワキ 風折烏帽子、単狩衣、着附・厚板、白大口、腰帯、扇  
アイ 長上下、着附・段熨斗目、小刀、扇

場数 二場  
上演時間 約1時間20分

綾鼓（あやのつづみ）  
Aya no Tsuzumi (The Twill Hand Drum) ©2020 the-noh.com

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