

## 一 東国の僧と清水寺の少年との出会い

東国の僧一行が都に上り、清水寺を訪れる。そこに萩箒を持った少年が現れる。

東国の僧一同 田舎より、都へ向かう道をはるばる辿り、田舎より、都へ向かう道をはるばる辿り、

九重の都、春の宮都へ急ごう。

東国の僧 この私は、東国の方から来た僧です。私はこれまで、都を見たことはありませんで

したが、この春に思い立ち、旅に出たのでございます。

東国の僧一同 季節は早くも三月「陰曆」半ば、春の空である。三月半ばの春の空は輝き、長閑な日

影をめぐらせる。霞む空の向こうには音羽山が見え、瀧の響きが静かに聞こえ、清

水寺に着いた。清水寺に着いた。

少年 そのままで、春の手向けの仏花になったよ、地主権現「清水寺境内の地主権現堂」の今を

盛りの桜花は。

## 1. Monk from the East Encounters Boy of Kiyomizu-dera Temple

A group of monks from an eastern province has come to Kyoto and is visiting Kiyomizu-dera Temple. A boy holding a broom of bushclover appears in front of them.

## Monks from the East

All the way, track the path from the countryside, all the way follow the road from the countryside, hurry to Kyoto in the spring, the capital of the Emperor.

## The Monk from the East

I am a monk who has come from an eastern province. Since I had never seen Kyoto, I made up my mind and took the road this spring.

## Monks

The season already entered the middle of March (in the lunar calendar). We are under the spring sky. The sky of mid-March shines brightly. The sunlight is peaceful. Behind the hazy sky is Mount Otowa. The sound of cascade calmly echoes in our ears. We have arrived at Kiyomizu-dera Temple. We have arrived at Kiyomizu-dera Temple.

## Boy

As it is, it becomes offering flower for Buddha for the spring, the cherry blossoms in full bloom at Jishu-gongen Shrine (the Jishu-gongen-dō Hall located in the precincts of Kiyomizu-dera Temple).

Although there are many places famous for cherry blossoms, none is superior to the blossoms at Jishu-gongen Shrine at Kiyomizudera Temple. Perhaps, the light of the great mercy (of Kannon (Arya-Avalokitesvara, or the Deity of Mercy)) illuminates and adds the color to the blossoms. Therefore, the spring blossoms of the great compassion of Kannon sweetly spread to a village filled with the ten evil deeds (killing living things, stealing, committing adultery, lying, uttering harsh words, slandering, engaging in idle talk, greed, anger, and wrong views). The autumn moon which represents the thirty-three incarnation of Kannon (His transformation for the sake of saving all living creatures from sufferings) reflects its pure image in the water of the Five Defilements (the five defilements which occur in the decadent world).

The falling cherry petals, coloring the earth, is it the snow on the garden of the Deity?

In the white flower storm, clouds and mist are covered. Clouds and mist are covered. Which is the branch of cherry blossoms? Looking around, all kinds of cherry are in full bloom. Alas, the spring sky in the Emperor's capital. The surrounding mountains seem to have the full bloom. The scenery of the surrounding mountains looks like covered with the flower.

## 2. Dialogues between the Monk and Boy

Responding the question of the monk that whether he is a flower guardian, the boy answers that he serves Jishu-gongen Shrine. He then continues the origin of Kiyomizudera Temple.

The Monk Excuse me, but could I ask a question to a gentleman right there?

Boy Are you talking to me? Yes, how may I help you?

花の名所は多いけれども、(観音様の) 大悲の光が色を添えるからか、この寺の地主の桜に優るものはない。そういうわけで、(観音様の) 大慈大悲の春の花は、十悪「殺生・偷盗・邪淫・妄語・両舌・悪口・綺語・貪欲・瞋恚・邪見」に満ちた里に芳ばしく広がり、三十三身「衆生済度のために現れる観音様のいろいろな御姿」を現す秋の月は、五濁「末世に起こる五つの悪災」の水に清らかな影を映す。

桜の散り染めるさまは、神のお庭の雪か。

白妙の桜吹雪に、雲も霞も埋もれて、雲も霞も埋もれて、いずれが桜の梢かと、見渡せば、八重も一重も花盛りで、まことに九重の都の春の空。四方の山なみも自然に、花盛りの時と見える景色であるよ、花盛りの時と見える景色であるよ。

## 二 僧と少年の対話

花守かとの僧の問いかけに、少年は地主権現に仕える者と応え、清水寺建立の謂れを語る。

東国の僧 もし、ここにいらつしやる方に伺いたいことがございます。

少年 私のことですか、何でしょう。

Tamura	Story
The Monk	With the beautiful bloom, you are sweeping and purifying the precinct under the cherry blossom. You might be a guardian of the cherry blossoms.
Boy	Yes, I serve this Jishu-gongen Shrine. At the time of blossoms I always clean under the tree. So, you can call me a guardian or a priest. Anyhow, please recognize me as the one who has a reason.
The Monk	Certainly, you seem to have a reason to do so. First of all, could you tell me the details of the history of this temple?
Boy	This temple, Kiyomizu-dera Temple, has originally established in 807 by a holy vow of Sakanoue no Tamuramaru. Long ago, there was a monk named Genshin (or Enchin) in Kojima-dera Temple in the province of Yamato. He vowed to meet an incarnation of Kannon Bodhisattva. One day he saw the golden light coming from upstream of the Kizu-gawa River. When he followed the light, he found an aged man. The venerable man advised the monk, "I am Gyōe Koji. You should wait for a patron and build a large temple." The venerable then flew away to the east. Gyōe Koji was actually the incarnation of Kannon, and the very patron suggested was Sakanoue no Tamuramaru.
Reciters	Kiyomizu-dera Temple renowned to this day, Kiyomizu-dera Temple renowned still today, the Kannon of this temple made many deep vows. Senju-kannon (Sahasrabhuja arya avalokitevara, or the Bodhisattva-with-One-Thousand-Arms) holds Kannon's numerous vows in His hands. The vow broadly spreads, and all the people on this land are covered by His great mercy.

東国の僧  
お見受けしたところ、美しい玉箒を持ち、花の陰を掃き清めておいでになる。もしや花守のお方ですか。

少年  
はい、私はこの地主権現に仕える者です。いつも花の頃は木陰を掃き清めますので、花守と申しますか、宮つ子（宮守）「神主」と申したほうがよいのか、いずれにせよ、曰くのある者とお考えください。

東国の僧  
まことに曰くありげに見えますが、まずは当寺のご来歴を詳しく語ってお聞かせください。

少年  
そもそも当寺、清水寺は大同二年「807年」の御創建で、坂上田村麿の御願によるものである。昔、大和国の子嶋寺こじまでらというところに、賢心げんしん「または延鏡えんきやう」という名の僧がいて、生きていくのを見て、その光を辿って上流に行くと、ひとりの老翁がいた。その翁は「自分は行叡居士ぎやうゑこじという者であるが、あなたはひとりの檀那だんな「信者、財物をを施し、支援する者」を待ち、大伽藍「巨大な寺」を建てなさい」と語り、東に向かつて飛び去った。この行叡居士は観音薩埵かんのんざつた「観世音菩薩」のお生まれになった姿であり、檀那を待てと言ったが、その人が坂上田村麿である。

地  
今もその高名が続く清水寺の、高名が続く清水寺の、（観音様の）深い誓いは数多あり、千手観音の御手に取りどりに携えられる。その様々の誓いが普く広がり、国

How grateful we should be. It is wonderful to respectfully look upon Kannon, who comes from the Pure Land to this world to serve us. It is blissfully wonderful to worship the bodhisattva.

### 3. The Monk and the Boy Who Bless the Flower under Moonlight in Spring Evening

While the boy tells the monk about the scenic points near the temple, the sun sets. The boy and monk recite a poem of “A Moment of Spring Evening Worth Thousands of Pieces of Gold” and appreciate the view of cherry blossoms in a spring evening.

The Monk I encountered a truly interesting person. I guess all the places viewed from here must be famous spots. Would you kindly teach me the names?

Boy Please do not hesitate to ask. I will give their names.

The Monk First of all, the stupa over there, in the south, what sort of place is it?

Boy That is the Nakayama Seigan-ji Temple, famous in a poem. You can look out over Ima-gumano from there.

The Monk I can here the peal of a temple bell. Which temple is tolling the bell for evening?

土万民は漏らすことなく大悲の影に覆われる。何と有難いことか。まことに安楽世界「浄土、極楽」から娑婆の世にお出でになり、私たちのために尽くされる観世音菩薩は、仰ぎ奉ることさえもつたいなく有難い、仰ぎ奉ることさえもつたいなく、この上もなく有難いことだ。

### 三 春の宵、月下の花を賞でる僧と少年

少年が僧に、近隣の名所を教えるうちに日が暮れる。少年と僧は一緒に「春宵一刻値千金」の詩文を吟じ、春の夜桜を讚え、賞でる。

東国の僧 まことに面白い方に巡り会いました。ここから見渡せるところは皆、名所であろうと存じますが、教えていただけますか。

少年 お尋ねください、教えてさしあげましょう。

東国の僧 まず、あの南の方に塔婆が見えますのは、どのようなところでしょうか。

少年 あれこそ歌にも名高い中山清閑寺で、今熊野まですつかりと見渡せます。

東国の僧 また北の方で入相の鐘が聞こえますが、どのようなお寺でしょう。

Tamura	Story
Boy	That is the bell at Reizan-ji Temple, a temple of Washi-no-o. Oh! Look, the moon rises from the edge of the Mount Otowa, shining and reflecting on the cherry blossoms in this Jishu-gongen Shrine. This is truly scenery worth seeing more than anyplace else.
The Monk	Time values truly. Single-mindedly my heart cuddles with the cherry blossom, in a moment of spring.
Boy	Surely, it is precious.
The Monk	We should regret the passing of time.
Boy and the Monk	“A Moment of Spring Evening Worth Thousands of Pieces of Gold. Sweet smell resides in the flower. Shadows reside in the moon.”
Boy	Surely, the moment more precious than million pieces of gold must be now.
Reciters	Oh, truly the scenery of cherry blossoms in Jishu-gongen is exquisite. Under the moonlight streaming through the branches of cherry, I am enticed by the snowy flower storm on a spring evening. My heart dances with the falling petals and bubbles with excitement.

少年 あれは鶯の尾の寺「霊山寺」です。おや。御覧なさい、音羽の山の嶺から月が出て輝き、この地主の桜に照り映えています。この景色こそ、何よりもご覧になる甲斐のあるものですよ。

東国の僧 本当に時の経つのが惜しいことだ、ただひたすら、一心不乱に心を寄せる春のひととき

少年 まことに惜しむべきだ。

東国の僧 惜しむべきことだよ。

少年と僧 「春宵一刻值千金、花に清香月に陰」春の宵のひとつときは、千金にも代え難い。花には清らかな香りが宿り、月は陰を帯びる」

少年 まことに千金にも代えられないとは、今この時か、

地 ああ本当に面白い、地主の桜の花景色だよ。桜の木の間に洩れる月明かりのもと、雪と降る花の夜嵐に誘われ、花に浮かれ、心も散り湧き立つようだ。

さすがその名に違わず、花の都の春の空は、まことに今を時めく装いだ。青楊の木の影は春色に染み、風は長閑に吹き過ぎて、音羽の瀧は白糸を繰るように流れてい

Tamura	Story
	True to its fame, the spring sky in the flowery capital dresses up-to-date. The shadow of tree in spring is dyed in spring color. The breeze peacefully sweeps, and the cascade of Otowa-no-taki falls like strings in a filature. Even repeatedly looking, it is such appealing scenery. It is wonderful. The hue of the cherry blossoms in Jishu-gongen Shrine is exceptionally beautiful.
Boy	“Living things in this world, just single-mindedly rely on.”
Reciters	“... rely on me so far as I (Kannon) stay in this world.” Like this holy vow, the lush green willow in Kiyomizu, the land of pure water, looks like a withered tree given fresh power. With the dressed-up cherry trees, the spring view of these blessed trees is peaceful. Even the sky with the traveling pale morning moon seems to become drunk with the flower. How tasteful this spring moment is, how tasteful this spring moment is.
	Observing the boy closely, he has an aura beyond the common sort of a man. What is your name? What kind of person are you?
Boy	What kind of person am I? Well, I am no one. If you miss me after I leave, look at the direction I leave in this temple.
Reciters	Where should I go? Somewhere close to a fence of reed? Far or near? In the unfamiliar mountain, if you feel uncomfortable, take a look at the direction I leave. Leaving these words behind, the boy seems to go down from Jishu-gongen Shrine, but instead he thrust opens the door of the Tamura-dō Hall. (The boy) opens the door, which the moonlight leaking from the eaves irregularly illuminates, and enters the Hall. He enters into the altar (the sacred area in a hall where a spirit or deity is placed).

く。繰り返し眺めても、まことに面白く、有難いことだ。地主権現の花の色も、このほか美しい。

少年 「唯頼め、標茅が原のさしも草」[ただひたすら抛りどころとせよ、娑婆世界（標茅が原）の衆生（さしも草）たちよ]、

地 我世の中にあらん限りは「私（観音）がこの世にある限りは」その御誓願の通りに、濁りのない清水の緑差す青柳は、まことに枯木にみずみずしい力が与えられたかのよう。（同じく恵みを頂く）花桜木の装いととも、いずれの春景色も、おしなべて長閑な影をたたえ、有明の月行く天も、花に酔うかのようではないか。面白い春の頃だよ、ああ面白い春の頃だよ。

少年の様子をよくよく見るにつけ、ただ者ではない雰囲気がある。その名も、どういふ人なのだろうか。

少年 どういふ人かと問われても、まあ、名も知れない者である。私が去ったあとを名残惜しく思うなら、この寺で帰る行方をご覧なさい。

地 帰るのはいずれか、蘆垣の間近なところか、遠いのか、近いのか、手がかりもない山中で、頼りなく思われるなら、私の行く方を見なさいと言って、（少年は）地主権現の御前から下るかと思えたものの、下ることなく、坂の上の田村堂の、軒よ



[Interlude]

#### 4. The Story Told by a Man in Town Outside the Gates of Kiyomizu-dera Temple

After the boy leaves, a man living in the temple town of Kiyomizu-dera Temple appears and explains the origin of the temple once again. Then, the man mentions that the boy must be the ghost of Sakanoue no Tamuramaru and recommends the monk to recite sutra for consoling his soul.

#### 5. Prayer by Monks

The Monks chant the holy Lotus Sutra under the cherry trees.

##### Monks from the East

In the middle of the night, sleep under the falling cherry blossoms, sleep under the falling cherry blossoms, at “the land of Buddha’s Law covered by exquisite flowers (metaphor of the Lotus Sutra),” chant the Lotus Sutra with the moon clearly shining without earthly desire. Recite the Lotus Sutra.

り洩れる月明かりが、むらになって映る戸を押し開けて、内にお入りになった。  
内陣ないじん「堂内の聖域、神体や本尊の安置所」にお入りになった。

〔中入り〕

#### 四 清水寺門前の者の話

少年が去ってから、僧の前に清水寺門前の者が現れ、僧に改めて清水寺の由来などを語る。その後、僧の出会った少年は田村磨の化身であろうと述べ、供養の読経を勧める。

#### 五 僧たちの読経

僧たちは、桜の木陰で有難い法華経を読誦しようとして、声を上げる。

東国の僧一同 夜もすがら、花散る桜の陰に寝て、花散る桜の陰に寝て、「花も妙なる法の場のりば」  
い花咲く仏法の地のち」「法華経の暗示」のこの場所で、迷いなく澄み輝く月の夜とともに、この御経を読誦する、この御経を読誦する。

僧たちの前に、田村磨の霊が、生前の武者姿で現れる。宣旨に従い、鈴鹿の凶賊を討ち果たした様子を語り、舞いで表し、これも観音の力によるものと称える。

坂上田村磨 おお、有難い御経ではないか。清水寺の瀧の波もそうだろうが、まことに一河の流れを汲むことも他生の縁という。この縁ある旅人と言葉を交わすのも、夜の読経のおかげ。これこそ、まさに大慈大悲の観音様がお守りくださる結縁だ。

東国の僧 ああ不思議なことに、花が光に輝いて、男性と思しき人がお見えになった。あなたはいったいどういうお方ですか。

坂上田村磨 今は何も包み隠すことはない。この私は、第五十一代平城天皇の御代に仕えた坂上田村磨である。

地 東国の賊を平らげて悪魔を鎮め、天下泰平を導いた忠勤の者となったのも、まさしく当寺におわす観音様の仏力のおかげである。

ところで君の宣旨は、伊勢の国鈴鹿の悪魔を鎮め、都も辺境も安全にせよというものであった。仰せに従い軍兵を整えて、いよいよ出陣の時を迎えて、この観音の仏前に参り、祈願をしたところ、不思議にも霊験があらたかに顕れ、歓喜微笑を浮か

## 6. Tamuramaru in Armor Appears and Tells His Story

In front of the monks, the ghost of Tamuramaru appears in armor as he was when alive. With dance and narration, he describes the scene in which he conquered the violent rebels in Suzuka, following an imperial order. He appreciates the holy power of Kannon, who supported his battle.

Sakanoue no Tamuramaru

Oh, I hear a precious sutra. It is said even scooping water from a stream is led by a divine ordinance made in our other lives. Just as seeing ripples of the cascade in Kiyomizu is led by a karma, I can exchange words with these travelers with whom I have a tie, thanks to the night player. Surely, this is the divine tie Kannon protects with His great mercy.

The Monk How mysterious. The cherry blossoms shine in the light, and a person, who seems to be male, comes out. Excuse me, may I ask who you are?

Tamuramaru

There is nothing to hide now. It is I, Sakanoue no Tamuramaru, who served at the time of Emperor Heizei, the 51st emperor of this land.

Reciters I conquered the rebels and devils in the eastern provinces. Thanks to the holy power of Kannon who is reverently enshrined in this temple, I was able to be the Emperor's faithful servant, who realized a peaceful world.

By the way, the order from the Emperor was to conquer the devils in Suzuka in Ise Province and secure the peace of the capital and the frontier. Following his order, I organized military force, and the time for a departure had come. When I visited Kannon to pray before departure, a miracle happened marvelously. His holy statue



jubilantly smiled. Cheered up with this auspicious sign, I quickly departed for a war to defeat the rebels. Where on the earth, to the edge of the remote area, is not ruled by the Emperor? All the land belongs to His Majesty. Soon, I crossed Mount Ōsaka, which has the renowned barrier. Then, I entered the woods in Awazu from the shore washed by waves and arrived at Ishiyama-dera Temple in the forest. Making a prayer in that temple, I relied on the deity once again, the same deity as in Kiyomizu. I then followed the path of Ohmi. Tramping on the long bridge in Seta, how brave the steps of the trotting horse!

Tamuramaru

Already approached to the mountain of Ise Road.

Reciters Let me become a vanguard also in the field of arms. The plum blossoms and crimson foliage showed their excitement in their hue of victory. With the color, my doughty heart was excited. The soil and tree belong to this divine land reigned by His Majesty. With the vow of Kannon, the spiritual power of Buddha and deities supported me. The violent rebels had yet not noticed that the one whom they fought against was a hero empowered by deities. If they were expelled from the Suzuka region, it would be as auspicious as the ancient event which the Divine Maiden of Ise Shrine had purified herself in Suzuka-gawa River.

Soon, a roar of a demon, shaking rivers and mountains, echoed in the sky and filled on the earth. Millions of trees and thousands of mountain upset with the voice.

[kakeri]

With the music which sharply changes its tempo, a ghost of a warrior (in this piece, Sakanoue no Tamuramaru) displays scenes in his battle in the Realm of the Asura.

「カケリ」  
緩急の鋭い囃子に乗り、武将の霊「この曲では坂上田村磨が、修羅道の戦いの様子を表す所作。」

弓馬の武勲の道でも先駆けになろうと、勝つ色を見せて先に咲く梅の枝の花や紅葉が色めくような様子で、勇猛な心は際立つ。土も木も我が大君の神国に属し、観音の御誓いはもとより、仏力、神力もますます助けを加える。それら数々の力を得た勇者が待つとも知らぬ凶賊らが、鈴鹿の地から薙ぎ払われれば、伊勢齋宮が鈴鹿川に入つて禊で穢れを払った昔のように、めでたい例となるだろう。

やがて、山河を動かすような鬼神の大音声が天に響き、地に満ちて、木々も山々も動揺するほどであった。

坂上田村磨

早くも伊勢路の山近くに至れば、

べられたので、それを抛りどころに、急いで凶賊を討とうと出立したのである。あまねく天の下、辺境の地に至るまで、いったいどこが王地に入らないというのだろう（すべて王地である）。やがて有名な関所のある逢坂山を越えると、浦波の寄せるところから栗津の森へ至り、森陰の石山寺に出る。その寺を伏し拝み、これも清水の仏と同じであると合い重ねて頼み、近江路を辿った。勢田の長橋を踏み鳴らす、駒たちの足並みの勇ましいことよ。

## Tamuramaru

Oh, demons, listen carefully! Here is an ancient example. The demon served a rebel, Fujiwara no Chikata, left Chikata behind and instantly banished into air because deities punished it for disobeying the power of the Emperor. From Mount Suzuka finally comes near,

Reciters looking back, the ocean of Ise. Looking back, the ocean of Ise. The demon who flocked over Tamuramaru at the pine grove in Ano showered the fire of iron from dark clouds. He transformed himself into thousands of mounted warriors and looked like a mountain. Then,

## Tamuramaru

Look at that! How miraculous!

Reciters Look at that! How miraculous! Above the sky of Tamuramaru's army, the Bodhisattva-with-One-Thousand-Arms flew with glaring light. He held arrows of wisdom and bows of mercy in each of His thousand arms and shot them at once. The thousand arrowheads turned into rain and mist and fell over the demons randomly. All the demons were hit by the arrowheads and completely annihilated. How wonderful, how wonderful. Truly, even though one tries to curse or poison you, if you pray to Kannon, the curse returns to the man trying to harm you. As is said that the curse returns to the cursing man, following the rule, the enemy was annihilated. It is all thanks to the power of Kannon, the Deity of Mercy.

坂上田村磨

おい、鬼神たちよ、確かに聞け。昔もこのような例があった。(藤原) 千方ちかたという逆臣に仕えた鬼も、大君のご威光に背いた天罰を受け、千方を捨ててたちまち滅び消え失せたのだ。いよいよ間近の鈴鹿山より

地

ふり返って見れば、伊勢の海、ふり返って見れば、伊勢の海、安濃あのの松原に群がって来た鬼神は、黒雲より鉄火を降らしながら、数千騎に身を変え、山のように見えた。そこに、

坂上田村磨

あれを見よ、不思議なことだ。

地

あれを見よ、不思議なことだ。味方の軍兵の旗の虚空の上に、千手観音が光を放って飛行し、千の御手ごとに、大悲の弓に智恵の矢をはめて、一度に放った。すると千の矢先は雨霰となって、鬼神の上から降りかかり、乱れ落ちていった。そして、ことごとく矢先にあたり、鬼神は残らず討たれたのだ。有難い、有難い。まことに呪いや諸々の毒薬で傷つけようとしても、観音のお力を念ずれば、傷つけ害そうとした者に還る、傷つけ害そうとした者に還るといだが、そのようにして敵は滅びた。これは観音の仏力のおかげである。

## Tamura

### Synopsis

One spring day, a monk from an eastern province who has come to Kyoto visits Kiyomizu-dera Temple. He meets a boy holding a broom. The boy answers that he serves Jishu-gongen Shrine. To the monk asking the history of Kiyomizu-dera Temple, the boy explains the origin of the temple established by Sakanoue no Tamuramaru (Tamuramaro). While he further lists the scenic sights nearby upon the monk's request, the sun sets. The time shifts to a spring evening when the moon shines on the flowers. The boy and the monk recite the poem of "A Moment of Spring Evening Worth Thousands of Pieces of Gold" and enjoy the view of the cherry blossoms in the temple. The boy honors the beauty of the view and dances. He then enters a building named Tamura-dō Hall, related to Tamuramaru.

Appearing before the monk who is left behind is a man who lives in the town outside of the gate of Kiyomizu-dera Temple. He talks about the origin of Kiyomizu-dera Temple and assumes that the boy must be the ghost of Tamuramaru. When the monk, who is following the recommendation of the man, chants the Lotus Sutra to pray for the boy, the ghost of Tamuramaru in armor appears in the middle of the night. He tells the story that he once received an imperial order to conquer the enemy of the government at Mount Suzuka and to realize the security of the nation. He therefore led a force to visit Kannon, the Deity of Mercy, and prayed for divine support. Tamuramaru then shows the scene in which he masterfully defeated rebels and ends his story with appreciation for the spiritual power of Kannon.

### Highlight

This piece constitutes a part of the three *kachi-shura* stories, together with "Ebira" and "Yashima." *Kachi-shura* is a type of *shura-noh* which features a warrior who won a battle. The main character of this piece is a shogun, Sakanoue no Tamuramaru, who served Emperor Heizei. He is not pessimistic but rather described as a brave, manly warrior. This piece takes on an auspicious atmosphere.

In the first half of the drama, the flowery view of Kiyomizu-dera Temple is featured around the boy, who is the incarnation of Tamuramaru. Especially the scene beautifully depicts a spring evening, which intoxicates people with the moonlight streaming through cherry blossoms. The graceful and bright atmosphere conspicuously captures the stage. On the other hand, in the latter half, Tamuramaru in armor appears to narrate his valor on the battlefields and shows his momentum at the times when he beat enemies down. The latter half features courage.

This piece has *kuse* (the core narration by *shite* and reciters with music) in both the first and second halves. The first half features *mai-guse*, *kuse* with graceful dance with the chanting of *yowa-gin*. In the second half, after *i-guse* (*kuse* recited in a sitting position) recited in the chanting of *tsuyo-gin*, a powerful movement pattern called *kakeri* continues and a dance is performed in the finale (*kiri*). Each feature brings forth a different atmosphere. The variation of the atmosphere in the first and second halves is the highlight of this piece.

Schools	All five	
Category	The second group noh, <i>shura-mono</i>	
Author	Unknown	
Subject	Volume 11, "Konjaku Monogatari," "Kiyomizu-dera Engi (Origin of Kiyomizu-dera Temple)" etc.	
Season	Spring (March)	
Scenes	Kiyomizu-dera Temple in Kyoto	
Characters	<i>Mae-shite</i> (first half lead part)	Boy
	<i>Nochi-shite</i> (second half lead part)	Sakanoue no Tamuramaru (Tamuramaro)
	<i>Waki</i> (supporting cast)	Traveling monk
	<i>Waki-tsure</i> (companion of <i>waki</i> )	Following monks (two)
	<i>Ai</i> (interluding cast)	A man living in the town outside the gates of Kiyomizu-dera Temple
Masks	<i>Mae-shite</i>	Dōji, Jidō
	<i>Nochi-shite</i>	Heida, Imawaka, Mikazuki
Costumes	<i>Mae-shite</i>	a long black wig, <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke / nuihaku</i> , <i>koshi-obi</i> (belt), a fan, and a broom of bushclover.
	<i>Nochi-shite</i>	<i>nashi-uchieboshi</i> ( <i>eboshi</i> -style headdress for warriors), <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), a white headband, <i>happi</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> with scarlet color, <i>hangire</i> (a type of <i>hakama</i> ), <i>koshi-obi</i> , a fan, and a sword.
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> ( <i>noshime</i> -style <i>kimono</i> with no pattern), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	Similar to <i>waki</i>
	<i>Ai</i>	<i>nashiuchi-eboshi</i> , <i>mizugoromo</i> , <i>kukuri-bakama</i> (a style of wearing <i>hakama</i> trousers, tucking its bottoms up at the knee with a string), and a pair of gaiters.
Number of scenes	Two	
Length	About 1 hour and 20 minutes	

## 田村（たむら）

### あらすじ

東国の僧が都に上り、春のある日、清水寺を訪れました。そこで箒を持った少年と出会い、聞けば、地主権現に仕える者であると応えます。清水寺の来歴を尋ねる僧に、少年は、坂上田村麿〔田村丸〕が建立した謂れを語りました。また問われるまま、少年が近隣の名所を挙げるうちに日は暮れ、やがて月が花に照り映える春の宵を迎えます。少年と僧は「春宵一刻値千金」の詩文を共に口ずさみ、清水寺の桜を楽しみます。少年は折からの景色を讃えながら舞いを添え、田村麿ゆかりの田村堂という建物に入っていました。

残された僧の前に清水寺門前の者が現れて、清水寺の縁起を語り、少年は田村麿の化身だろうと述べ、回向を勧めます。夜半、僧が法華経を誦読していると、武者姿の田村麿の霊が現れます。田村麿はかつて、鈴鹿山の朝敵を討ち、国土を安全にせよ、との宣旨を受けて、軍勢を率いて観音に参り、願をかけたことを語ります。その後、見事に賊を討ち果たした有様を見せて、これも観音の仏力によるものだと述べて、物語を終えます。

### みどころ

「箒」「八島／屋島」とともに、勝修羅三番のひとつです。勝修羅とは、勝ち戦の武将を主人公とする修羅能のこと。この曲の主人公は、征夷大將軍、坂上田村麿で、悲壮感はなく、雄々しい姿が描かれ、祝言の色彩も帯びています。

前半では、田村麿の化身である少年を主人公に、清水寺の花景色、とりわけ桜の陰に月明かりが洩れる春の宵が美しく描写され、優美さ、華やかさが際立ちます。後半は一転して、武者姿の田村麿が登場し、一代の戦記を語り、敵をなぎ倒した往時の勢いを現します。

前半、後半双方にクセのある「両グセ」の曲です。前半は弱吟の舞いグセで優雅な舞姿を見せ、後半は強吟の居グセの後に、力強くカケリの所作、キリの舞が続き、それぞれ異なる情趣を伝えます。前後半での曲相の変化がまず、大きな見どころ、聴きどころでしょう。

流儀 五流にあり  
分類 二番目物、修羅物  
作者 不明  
題材 「今昔物語」巻十一、「清水寺縁起」など  
季節 春（3月）  
場面 京都清水寺

登場人物 前シテ 少年  
後シテ 坂上田村麿〔田村丸〕  
ワキ 旅僧  
ワキツレ 従僧（二人）  
アイ 清水寺門前の者

面 前シテ 童子、慈童  
後シテ 平太、今若、三日月

装束 前シテ 黒頭、水衣、着付・縫箔、腰帯、扇、萩箒  
後シテ 梨子打鳥帽子、黒垂、白鉢巻、法被、着付・色入厚板、半切、腰帯、扇、太刀  
ワキ 角帽子、水衣、着付・無地熨斗目、腰帯、扇、数珠  
ワキツレ ワキに準じる  
アイ 梨打鳥帽子、水衣、括袴、脚絆

場数 二場  
上演時間 約1時間20分

田村（たむら） Tamura ©2017 the-noh.com

発行：2017年8月17日（ver 2.0）  
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: info@the-noh.com)  
発行：(株)カリバーキャスト

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