

*The parts highlighted in represent the parts which some schools perform differently.

1. Senmitsu's Mother Visits Kiyomizu Temple for Prayer

The mother of Senmitsu, who is looking for her missing son, visits Kiyomizu Temple in Kyoto for prayer. She prays to the Deity of Mercy (Kannon Bodhisattva) so that she will be able to meet her son again. She has a spiritual dream and leaves for Mii-dera Temple.

Senmitsu's Mother

I embrace you, merciful Kannon Bodhisattva. Thanks to your gracious, holy vow, I will be able to receive your benefit of mercy, even if I invoke your name only once. Needless to say, because I devote myself to prayers like this day and night, it is impossible that my prayer will be fruitless. (Because I spent days and nights for prayer for many years, it will never happen that my prayer goes unanswered.) (I am sure I will receive a miraculous sign of support.) How pitiable such a mother's heart is!

Please give me your mercy. Where is my son? What is he doing now? What will happen to him in the future...?

Reciters It is said that (the boon of the Kannon Bodhisattva) makes even a withered tree, even a withered tree bloom. And will I never be able to meet my young boy like a fresh growing tree? Will it never happen, can I not meet my boy again?

三井寺

* は流儀によって異なる場合を示す。

一 千満の母、清水寺に参詣する

行方不明の千満を捜す母は、京都・清水寺に参詣し、観音様に向かって、子どもに逢えるようにと祈願する。母は、あらたかな霊夢を見て三井寺へ向かう。

千満の母

帰依いたします、慈悲深い観世音菩薩様、そのまことに畏い^{かしこ}ご誓願により、ただ一度お名前を唱えてお祈りするだけでも、ご利益は深いという。まして、このように日ごと、夜ごとにお祈りを重ねているのだから、その甲斐もないということなど（何年も日々を送り、夜を重ねて祈っているのだから、それが空しいということなど）あるはずもない（きつと霊験がある）。そう思う心こそ哀れだ。

お憐れみくださいませ。私のあの子はどこでどうしているのだろう、これからどうなってしまうのだろう。

（観音様の恵みは）枯れた木にさえ、枯れた木にさえ、花を咲かせるというのだから、まだ若木の幼い子、再び逢えないことはないだろう、再び逢えないことは決してな

地

Mother Ah, how wonderful! While dozing, I had a spiritual dream. [How interesting. While taking a nap, I had a spiritual dream. How grateful. I shall leave for the place right away.]

There is someone who always visits to console me. Will he not come now to visit me? I would like to talk about the spiritual dream to him.

[Dialogues between *Ai-kyogen* and the Mother]

A man living around Kiyomizu Temple (*ad-ai*) comes to pick the mother up from her inn. He meets with her, asks whether she has received a divine message, and offers to analyze it.

Mother While I was taking a nap, I had a spiritual dream. (Some schools do not include this Mother and the next *Ai*'s phrases.)

Man Living Near Kiyomizu

What was the spiritual dream about?

Mother I received a spiritual dream which advised me to leave for Mii-dera Temple in Ōmi Province, if I would like to meet with my son. (Tonight through a holy voice, I was given an opportunity to have a spiritual dream, which advised me to go to Mii-dera Temple in Ōmi Province if I seek for the boy in my mind.)

いだろう。

母

ああ、有難い。少し眠っていたら、あらたかな霊夢をお見せいただきました。（ああ、不思議なことに、少し眠っていたら、あらたかな霊夢をお見せいただきました。ああ、有難い。早速向かってみようと思います。）

いつもここを訪れて、私を慰めてくださる人がいますが、来てくださらないかしら。夢のお告げを話してみたいと思います。

「アイ狂言（清水寺門前の人）と母の問答」

母の投宿先より、清水寺門前の人（アドアイ）が、母を迎えに来る。母と対面し、夢の告げはなかったか、占ってあげようという。

母

今少し眠っていた間に、あらたかな霊夢をいただきました（母・次のアイの言葉なし）。

清水寺
門前の人

どのようなご霊夢ですか。

母

わが子に逢おうと思うなら、近江国の三井寺へ参れ、というあらたかな霊夢をいただいたのです。（今夜あらたかな御声で、思う子を尋ねるのなら、近江国の三井

Man Living Near Kiyomizu

It is a very auspicious dream. The name of the province of Ōmi indicates that you will meet someone you are looking for, and that of Mii-dera Temple also indicates that you will see your child. Well, well, it would surely be one of the most auspicious dreams, which rarely happens. You shall hurry to Mii-dera Temple.

Mother Could you advise me how I can get to the temple? (Some schools do not include this Mother and the next Ai's lines.)

Man Living Near Kiyomizu

Yes. Departing from here, you will go up the Imamichi pass, travel to the right, and then you will arrive at Mii-dera Temple. Hurry! You shall leave right away.

Mother How delightful! The spiritual dream is leading me to my son. (Oh, how grateful!) Following the advice in the dream, I will leave for Mii-dera Temple.

[Interlude]

2. Monks in Mii-dera Temple Enjoy the Moon Party

On August 15 of the lunar calendar, on the very night of the beautiful harvest moon, monks enjoy the view of the moon in the garden of Mii-dera Temple.

二 三井寺の僧たち、月見に興じる

旧暦八月十五日、中秋の明月の日を迎えた三井寺では、僧たちが庭に出て月見を楽しんでいた（舞台上に鐘樓の作り物が据えられる）。そこには三井寺の住僧に弟子入りした千満の姿も

〔中入り〕

母 あら、嬉しいことにお引き合わせていただいた。（あら、なんと有難いことだろう）夢の告げに従って、三井寺へ参りましょう。

清水の寺
門前の寺人

はい、ここから今道峠というところを上がって、右の方へお進みになれば、三井寺に着きます。早くお出かけなさいませ。

母 三井寺へは、どのようにいけばいいのですか（母・次のアイの言葉なし）。

清水の寺人 これはめでたいご霊夢ですね。尋ね人に逢うという「近江国」に、わが子を見るという「三井寺」。いやまあ、これほどめでたいご霊夢も、またとないと思われませ。急いで三井寺へお参りなさるのがよいでしょう。

寺へ参れ、というあらたかなご霊夢をいただいたのです。）

[A stage prop of the bell tower is set on the stage.] Among the monks, there is Senmitsu who has become a disciple of a monk residing in the temple. In the flamboyant atmosphere, after a temple servant dances to laud the harvest moon, he arranges to invite Senmitsu's mother, who has become a mad woman, into the precinct of the temple.

Monk of Mii-dera and Monks Attending to Him

Waiting for the sunset in the middle of the autumn, waiting for the sunset in the middle of the autumn, I feel restless because I cannot wait to see the moon.

Monk of Mii-dera

The man before you is a monk living in Onjō-ji Temple (the formal name of Mii-dera Temple) in Ōmi Province. Because this young man asked this humble monk to put him under my protection as he is a missing person, I was obliged to agree to becoming his master. He is extremely smart by nature. This is the night of August 15 (in the lunar calendar), the night of the beautiful harvest moon. With this young man, we all would like to laud the moon in the garden of the lecture hall of the temple.

The Monk and Attending Monks

As this is the night of the full moon, which has a unique name,

Attending Monks

As this is the night of the full moon, (which has a unique name),

The Monk and Attending Monks

Our hearts cannot wait for the visit of the evening. Both friends and strangers, all pay attention to the clouds. Under the shadow of the clouds, people hope for a beautiful moon tonight. Under the shadow of the clouds, people hope for a beautiful moon tonight.

[Ai (the temple servant) appears. He dances and enlivens the full-moon party]

あった。華やいだ雰囲気の中、能力（お寺の下働きの男）が名月を称えて舞った後、物狂いとなった千満の母を寺のなかへ入れようと、取り計らう。

三井寺の僧
と従僧たち

秋半ば（中秋）の暮れを待って、秋半ばの暮れを待って、月を早く見たいと、心も急かされるよ。

三井寺の僧 この私は江州（近江国のこと）園城寺（三井寺の正式名）の住僧でございます。こ

こにいらつしやる幼い人は、行方知れずの人として愚僧を頼りたいと言われるものですから、やむを得ず師弟の契約を交わしました。生まれつき賢いことこの上ない方です。今夜はちょうど八月十五日（旧暦）、明月の日です。幼い人を伴い、皆で講堂の庭に出て月を眺めようと思います。

三井寺の僧
と従僧たち

類いのない名を持つ望月（満月のこと）の今宵だから、

従僧たち

（類いのない）名を持つ望月の今宵だから、

三井寺の僧
と従僧たち

夕べを心待ちにするのが人心だよ。知る人も、知らない人も一緒に、雲を気にして、日影の頃から、名月であれと願うことだよ、日影の頃から、名月であれと願うことだよ。

「アイ狂言（能力）の登場。舞で月見を盛り上げる」

The temple servant (*Omo-ai*) steps forward and lauds the beautiful moon. He then performs a short dance for the sake of children who are participating in the party with the monks. After that, he hears the news that a mad woman (the mother of Senmitsu) has arrived at the temple. Although he tries to bring her in to the precinct, monks who are attending to a higher monk stop him, as Mii-dera is barred to women. The temple servant, however, cannot stop his desire to see the woman; he arranges to let her in the temple.

3. The Mother (Mad Woman) Arrives at Mii-dera Temple

On the way to Mii-dera Temple, Senmitsu's mother has become mad due to her inexhaustible love for her son. Having become a mad woman, she appears holding a stem of bamboo grass in her hand. While showing her madness, she hurries herself and arrives at Mii-dera Temple. The mad woman enters the garden where the monks' moonlight party is held and gazes at the scene under the moon.

Mad Woman (Senmitsu's Mother)

"If this is the snow, I must have swept it off on my sleeves many times. In the shower of blossoms, I am passing the mountain in Shiga." I pass the mountains in Shiga as described in this poem. Beyond the mountain path, what I can see is Lake Biwa, reflecting the sun. The mountain of Hiei towers. The view makes me feel like I am given a chance to admire the holy Vulture Peak. Oh, how precious it is!

Although I look sane, I am actually mad. This does not surprise even me—even birds and animals know the love between mother and son.

And so much the more for a human parent! If a child whom you care for and bring up with love goes missing, your heart will be disturbed like tangled white threads. It is natural to become mad.

能力（オモアイ）が進み出て、名月を賞賛する。僧と一緒にいる子どもたちのためにと、小舞を舞う。その後、女物狂（千満の母）が来たことを聞きつけ、引き入れようとしますが、女人禁制だと従僧たちに止められる。しかしどうしても見たくなり、お寺のなかへ入らせるよう、取り計らう。

三 物狂いと化した母、三井寺に着く

三井寺への道中、子どもへの尽きない思いに心を乱した母が、笹を持って現れる。狂乱の様子を見せながら道を急ぎ、三井寺へ着く。狂女は僧たちの月見の庭に入り込み、月下の景色に眺め入る。

狂女
（千満の母）

「雪ならば幾度袖を払はまし、花の吹雪（の志賀の山越え）（もし雪ならば幾度も袖を払うことになったらうよ、花吹雪のなか、志賀の山を越えるときには）」と詠じられたという、志賀の山越えを過ぎ、その先に眺める湖、鳩にぶの海（琵琶湖）に日は照り映え、比叡の山が高くそびえている。鷲のお山（霊鷲山）というものを、今日の前に拝むかのように。ああ、なんと有難いことだろう。

このように正気な様子だけれど、私は物狂いだよ、我ながらもつともだ、あの鳥類畜類すらも親子の情愛を知るだろう。

[kakeri (anguish dance)]

A set of movements in which the performer goes around the stage in order to show the state of madness. The music of the Japanese flute, large and small hand drums accompanies with the movement.

Mad Woman

If I give up seeing the beauty of autumn in Kyoto,

Reciters people will laugh at me that I was so much used to living in a rural village where people do not even enjoy moonlight parties. I need neither flowers nor crimson foliage. I need neither the moon nor the snow. As long as I have my child in my hometown, I will be happy even though I may live in a rural village. Now, let's go home. Let's go home. If I return home, there is the rippling water of Karasaki in Shiga on my way. The Hitotsu Matsu (Single Pine Tree) in Karasaki grows green. As the color of green relates to a young child, I shall ask the whereabouts of my son to the breeze traveling over the pine. Although the wind makes the spring flowers fall, that season has passed. Now, I do not mind the wind traveling over the pine tree. I go through the village of Hanazono, filled with flowers if I travel in the spring, the time of cherry blossoms. Now I arrive in Mii-dera Temple where stormy winds blow through the forest of Japanese cedars. I have arrived quickly in Mii-dera Temple.

Monk of Mii-dera

The time when the fragrant cinnamon tree on the moon bear fruits, in the evening of the harvest moon, yearning for the famous moon, I am resting under a tree in the garden.

Mad Woman

Truly, tonight reminds me of the old poem, "Looking at the moonlight illuminating the far distance, the light of the purely shining full moon reminds me of the friend who lives two thousand miles away or more!" Counting by the age of the moon reflected in the

まして、人の親として愛しい、かわいいと育んできた子が行方知れずになったなら、白糸が乱れるように心は乱れ、気も狂うのだよ。

〔カケリ〕

狂乱の様子を表して、舞台を巡る所作。笛、小鼓、大鼓で奏される。

狂女 都の秋を捨てて行くならば、

地 月見に興じることもない里に、住み慣れていたのかと、人は大いに笑うだろうよ。

花も紅葉も、月も雪もいらぬ、故郷にわが子さえいるなら、田舎であろうと住みよいことだろう。さあ、故郷に帰ろう、さあ、故郷に帰ろう、帰ればその道に、さざ波立つ志賀の辛崎がある。そのひとつつ松は緑、みどり子（幼な子）に縁続きだから、その松風にわが子の行方を尋ねよう。春の花を散らす時も過ぎ、今なら松風も嫌ではないよ。桜咲く春ならば花いつぱいの花園の里を過ぎ、杉木立の間を吹く風もすさまじい、秋の三井寺に着いた、三井寺に早々と着いた。

三井寺の僧 月の桂が実る、三五の十五夜の夕暮れ時、名高い月を待ち焦がれて、庭の木陰に休

らえば。

狂女 本当に今宵は「三五夜中の新月の色、二千里の外の故人の心（十五夜の清新な月の、は

るか遠くを照らす輝きを見れば、二千里を隔ててさらに遠い友のことが思われるよ）」の古い詩が

water, this is the fifteenth night in the middle of the autumn. The night has grown. Matching well with the location of this temple, the harvest moon looks even more tasteful.

Reciters While the moon illuminates the mountains, by Lake Biwa where rainy, blustery winds blow through, by Lake Biwa where rainy, blustery winds blow through, I can see the forest of Awazu. Beyond the lake, away in the distance, although I can only see its dim shadow, I can faintly view Mount Kagami-yama, which is reflected in the clear moon. The boatmen of the ferry at Yamada and Yabase will yearn for the moon and launch their boats even though no one will cross the water at night. The boatman will yearn for the moon and launch their boats.

4. Mad Woman Tolls the Bell and Narrates its Story

The mad woman, hearing the temple servant tolling the bell, insists that she too tolls the bell because she has the history of the bell at Mii-dera Temple to relate. Then, she climbs up the bell tower and tolls the bell, although the temple servant and monks try to stop her. Furthermore, the mad woman narrates the historical stories and old poems associated with the bells in various locations; she connects her own story with the bell and the moon to talk about the preciousness of Buddha's Law.

[Dialogues between *Ai* (the temple servant) and Mother]

The temple servant says that he almost forgot to toll the bell because he has drunk too much. He now starts to toll the bell. When the mad woman appears and hits him with her bamboo grass, the temple servant jumps from the bell, thinking that he has been stung by a bee. Responding to the mad woman's request that she would like to toll the bell, the temple servant tells her that this bell is not for ordinary persons. Then, as the mad woman asks him why he tolls the bell, he jokes back that he is the 'tolling monk cicada (a name of cicada)' of this temple.

思い浮かぶ。水面に照る月の月齢を数えれば、秋の真ん中の十五夜、頃も夜半となり、土地柄も重なって、月の面白さは、ひとしおだよ。

地 月は山を照らすなか、時雨に似た風が吹きすさぶ鳩の海、時雨に似た風が吹きすさぶ鳩の海の、波立つ粟津の森が見える。湖越しの彼方には、幽かな影ながら、澄む月影を映す鏡山もほの見える。山田、矢橋の渡し舟は、夜に通う人がなくても、月に焦がれて、漕ぎ出されるだろう、舟人も月に焦がれて、漕ぎ出だすだろう。

四 狂女、鐘を撞き、鐘について語る

能力が鐘を撞くのを聞いた狂女は、三井寺の鐘の来歴に縁があるのだからと、自分も鐘を撞くと言い出す。そして能力や僧の制止を振り切つて鐘楼に上がり込み、鐘を撞く。狂女はさらに鐘にまつわる故事や、古詩を引き、鐘や月を機縁に仏法の有難さを語る。

「アイ狂言（能力）と母の問答」

能力が、酒を飲みすぎて鐘を撞き忘れそうになったと言つて、鐘を撞き始める。そこに狂女が現われ、笹で能力を打つと、「蜂に刺された」と飛びのく。狂女が自分も鐘を撞きたいという、能力は人の撞く鐘ではないと返す。狂女がそれならなぜあなたは撞くのかと問うと、自分は、この寺の鐘つくつく法師（つくつく法師は蝉の名前）だからと洒落で答える。

Mad Woman

How amusing the sound of the bell is. In my hometown, I became familiar with the sound of the bell at Kiyomi Temple. This is the bell described in an old poem as “Alas, rippling waves, although the old Mii-dera Temple has a bell, I cannot hear the sound to bring me back to the past.” I think Fujiwara no Hidesato (aka. Tawara no Tōta) brought this bell back from the Dragon King’s Palace. Because a dragon lady became a Buddha, I shall toll the bell as a woman.

Reciters The moonlight makes it look like a frosty night. The moonlight shines silver like frost at night. The sound of the bell will clearly echo under the shining moon.

[Ai (the temple servant) calls out to a monk and leaves]

After reporting to the monk of Mii-dera Temple that the mad woman insisted to toll the bell, the temple servant leaves.

Monk of Mii-dera

Well, well, wait for a second. How is it that you, a mad woman, try to toll the bell? Please hasten to move away from it. (Are you serious to toll the bell? That’s the furthest thing from my mind.)

Mad Woman

Yu Liang climbed up the bell tower at night because he wanted to see the moon and compose a poem. I too will toll the bell, tempted by the moon. Please forgive me for doing so.

Monk of Mii-dera

That is what elegant ancient people said. It is totally inconceivable that a mad woman should toll the bell.

狂女

面白い鐘の音だこと。私の故郷では、清見寺の鐘を普段から聞きなれたものだったけれど。これは「さざ波や、三井の古寺鐘はあれど、昔に帰る声は聞こえず」と古歌に詠まれた鐘。この鐘は確か、藤原秀郷（別称・俵藤太）という人が龍宮から持ち帰ったものだった。龍女が成仏したという縁があるのだから、私も鐘を撞くべきだ。

地 月影はさながら霜夜のよう、月影はさながら霜夜のように白く輝き、照る月に鐘の音も冴えることだろう。

「アイ狂言（能力）、僧に声をかけて退く」

能力は三井寺の僧に、狂女が鐘をつくと言い出したと報告した後、退出する。

三井寺の僧

これこれ、しばらく。狂人の身で、どうして鐘を撞こうとするのか。急いで退きなさい。（お前が鐘を撞こうというのか、思いもよらないことだぞ。）

狂女 夜に庾公の楼に登ったのも、月を見て詩作するため。私も月に誘われて鐘を撞く

のですからお許しください。

三井寺の僧 それは風雅な昔の人の言葉だ。狂人の身で鐘を撞くなど、思いもよらないことだぞ。

Mad Woman

Please do not reproach me for tolling the bell for the moon tonight, because I am mad. When someone composed the first half of the poem, “The round moon leaves the strait, and slowly proceeds between clouds,” he could not create the second half. When the poet then faced towards the beautiful moon and cleared his mind, he could make the following phrase, “it became a full moon. Everywhere in the world is illuminated by its pure light.” Because he was extremely delighted and went mad, he climbed up a bell tower and tolled the bell. When people scolded him and asked “What’s going on?” he responded, “This is because of ‘poet madness.’ Even the mind of such a great saint was disturbed by the moon. How much more so a stupid, mad woman...!”

Reciters Please forgive me. People, the sounds of the bell awake you from the nightmare of evil passions and calmly preach the Law of Buddha. First of all, when the bell tolls at eight o’clock at night,

Mad Woman

it rings as “all conditioned things are impermanent.”

Reciters When the bell tolls at four in the morning,

Mad Woman

it rings as “a cycle of birth and death is the truth.”

Reciters The peal of a bell at eight in the morning...

Mad Woman

rings as “the cycle of birth and death stops.”

狂女

「生滅滅已」と響く。

地

晨朝（午前八時）の響きは、

狂女

「是生滅法」と響く。

地

後夜（午前四時）の鐘を撞く時は、

狂女

「諸行無常」と響く。

地

お許しくださいませ、人々よ、鐘の声は煩惱の夢を覚まし、仏法を静かに説く。先ず、初夜（午後八時）の鐘を撞く時は、

狂女

今宵の月に鐘を撞くのを、狂人だからと咎め立てなさらぬでください。ある詩では「団々として海嶠を離れ、漸々として雲衢を出づ（まんまるの月が海峽を離れ、ゆるゆると雲間を進む）」との前の句に、後ろの句が続かなかつた。作者の詩人が明月に向かつて心を澄ましたところ、「今宵一輪満てり。清光何れの所になからん（今夜一輪の満月となった、清らかな光が、行き届かないところはな）」という後句ができ、あまりのうれしさに心を乱し、高樓に登って鐘を撞いた。人々が「どうしたことだ」と咎めると、「これは詩狂というものだ」と答えたという。これほどの聖人でも月には心が乱れるもの。まして愚かしい狂女なのだから、

Reciters And, the bell at four in the evening rings

Mad Woman
as “a thing reaches to the state of nirvana...

Reciters ... and can gain the genuine happiness.” It echoes out to lead people along the path to Enlightenment. Under the moonlight shining more and more, I toll the bell more and more to awaken from the ambivalence of the one-hundred-eight earthly desires. All the ambivalence in this world vanishes like a dream. As I finish tolling the bell at four in the morning, the clouds of the Five Obstacles (the obstacles which were considered to prevent women from becoming Buddha) are cleared away, even for me. I am illuminated by the moon of truth. We shall spend the night in viewing the pure shining full moon.

First of all, “the sound of the bell at Chōraku Palace (the Palace of Long Happiness) in the Han dynasty echoed and disappeared behind the blossoms of flowers.

Mad Woman
“Also, the hue of the willow tree growing by the Dragon lake in the garden of the Emperor Xuanzong of Tang...

Reciters was deepened in the rain.” (Just as this, bells are described in poems.)

Mad Woman
Furthermore, in this country, many poets in the history described bells in their poems. One of the most renowned poems I overheard is...

Reciters the famous bell located at the peak of a high mountain. Associating it with dawn, it was described as the frost in autumn. Clouds

地

入相（午後四時）は、

狂女

「寂滅

地

為樂」と響いて悟りの道へ導く鐘の声となる。月の輝きがいや増しに添うなか、鐘を撞く数は増し、百八煩惱の迷いの眠りを醒ます。夢のような世の迷いも尽き果てたよ、撞き終えた後夜の鐘に、私も五障（女人の成仏を妨げると考えられた五種の障り）の雲が晴れ、真如の月に照らされる。澄み切って輝きに満ちた月を眺め、夜を明かそう。

そもそも「長楽の鐘の声は、花の外に尽きぬ（漢の長楽宮の鐘の声は、花の彼方に響いて消えた）。

狂女

また龍池の柳の色は（また唐の玄宗皇帝の宮殿の庭にあった龍池の柳の色は）、

地

雨の中に深し（雨の中でますます色を深める）（というように鐘は詩になっているが）

狂女

そのほかこの日本でも、代々さまざまな歌人が鐘を詠んでいたけれど、なかでもかねてより聞いていたのが、

地

名高い高砂の尾上の鐘。暁かけて秋の霜とか詠まれたよ。曇って月が隠れ、隠れて

overcast the moon. A poem said that you can hear the sound of the bell at Hase Temple, which is hidden and invisible, in the distance. Also, the bell at Naniwa-dera Temple...

Mad Woman

many places are famous for their bells.

Reciters The endless sound of the bell presents an endless voice to preach the Buddha's Law.

“When you visit a mountain temple at dusk in spring, flowers are scattered by the sound of the evening peal of a bell.” O, though I miss it from the bottom of my heart, why has the spring gone like a dream? At dawn, when a man and woman miss each other, the sound of a bell resonates, approaching their pillows, saddening their parting and making every minute meaningful. Also, a poem says, “In the night when I wait for my lover who does not visit me, the bell late in the night sounds incomparably sadder than the voices of birds announcing the parting at dawn.” This poet felt that a peal of a bell delivers the news of her love. Furthermore, as you age, you are likely to have shallow sleep. Although I think about the old days before sleeping, the sweet old days do not come back even in my dream. In tears I intensely recall the past, accompanied by the sound of a bell. Nothing is quite like such loneliness at dawn. It is indeed incomparable.

Mad Woman

The moon has set, and birds cry.

Reciters The view of the frost falling and covering the ground overwhelms me. Faintly visible are the fishing lights of villages on the shore. The sound of a bell in the middle of such a night will drift over passenger boats. Rain drops dribble from the

地

狂女

月が落ち、鳥が鳴いて

霜は一面に降り満ちて凄まじく、岸辺の村々の漁火もほのかに見える、そんな夜の半ばの鐘の響きは、客船にもしみ渡るだろう。昔に覆われた明かり窓に雨が滴って、船旅に馴じんだ者にも、その眠りを辛くする。それとは変わり、この琵琶湖は波も

地

狂女

鐘の名所の多いことよ。

尽きせぬ鐘の声は、仏法を伝える声が尽きないことを表すのだろう。

見えない初瀬寺の鐘の音が遠くに聞こえる、と詠まれ、また難波寺の鐘など、

「山寺の春の夕暮来て見れば、入相の鐘に花ぞ散りける（春の夕暮れに山寺を訪れると入相の鐘を聞いて花が散っているよ）」まったく、惜しんでも惜しんでも、春はどうして夢のように暮れてしまうのか。そのほか暁に男女が逢瀬の時を惜しみ、別れを恨む折にも、枕元に鐘の音が響き寄せてくる。また「待つ宵に、更け行く鐘の声聞けば、あかぬ別れの鳥は物かは（来ない恋人を待つ夜、夜更けの鐘を聞けば、暁の別れを告げる鳥の声など、比べ物にならないほど悲しいことだ）」と詠まれたが、これは、鐘の声を恋路の便りの音信おとづれと聞いたものだよ。さらには、寢覚めがちの老いの身で、昔を思つて寝てみても、夢にも昔は現われず、涙ながらに鐘の音に、つくづく思いをめぐらせる、その暁の淋しさは、たとえようもなく、比べよう時もない。

thatched light-windows, disturbing the sleep of even passengers who are used to boat trips. And yet different from that, the waves in this Lake Biwa are calm. Through this autumn night, the moon shines clearly, and the sound of the bell at Mii-dera resonates clearly.

5. Senmitsu and Mother Finally Reunite

As Senmitsu, who has been observing the mad woman, senses something, he asks his master to inquire about the hometown of the mad woman. She reveals that she is from Kiyomi-ga-seki in Suruga Province, and notices that Senmitsu, who has raised his voice, is her son. The monk blames the mad woman for speaking nonsense; however, watching Senmitsu's appearance, he realizes that they are truly mother and son. He encourages them to identify each other as mother and son. Accomplishing the delighted moment of the reunion, Senmitsu returns home with his mother, becomes wealthy and lives a happy, prosperous life.

Senmitsu Excuse me, but I would like to say something to you.

Monk of Mii-dera
What may that be?

Senmitsu Could you ask that mad woman about her hometown?

Monk of Mii-dera
I received an unexpected request. But, it is easy. I will ask her.
(Yes, certainly.)

Well now, mad woman over there, which province and village are you from?

静か。秋の夜もすがら、月は澄み、三井寺の鐘の音がさやかに響くよ。

五 千満と母、親子の対面を果たす

狂女の様子を見ていた千満は、何かを感じて、師僧に出身を尋ねてほしいと申し出る。狂女は駿河国清見が関の者だと明かし、声を上げた千満がわが子だと気づく。僧は、とんでもないことを言う、と狂女を咎めるが、千満の様子を見て親子だと察知し、名乗りを上げさせる。親子として喜びの対面を果たし、千満と母は郷里へ帰り、裕福になり幸せに暮らす。

千満 申しあげたいことがあります。

三井寺の僧 何事でしょうか。

千満 こちらの物狂いの故郷を尋ねてくださいませ。

三井寺の僧 これは思いもよらない申し出を受けましたよ。しかし、たやすいことです、聞いて

みましょう。(心得ました。)

さて、その狂女、あなたはいつたいどこの国、どちらの里から来ている者なのか。

Mad Woman

I am originally from Kiyomi-ga-seki in Suruga Province.

Senmitsu What! Did you just mention that you are from Kiyomi-ga-seki?

Mad Woman

Oh, what a miracle! The boy who just raised his voice looks like my son, Senmitsu. I feel so tender. (Oh, what a miracle! The young voice I just heard is that of my son, Senmitsu.)

Monk of Mii-dera

Hold yourself for a moment. This crazy woman started to say a ridiculous thing. That is why she is called a mad woman. (You mention something unreasonable.)

Mad Woman (Senmitsu's Mother)

Oh no, I am not mad. I became mad because I was separated from my son. How can I be mad now at this time when I finally meet him? He is definitely my son.

Attending Monk

Is that why you insist that he is your son? You say nonsense. Get out of there.

Senmitsu Alas, Oh, sad. Please don't hit her so much.

Monk of Mii-dera

What manner of situation is this? (Well,) your face has already shown us the truth. Now, please do not hesitate. Declare each other as mother and son.

狂女

私は駿河国清見が関の者でございます。

千満

何ですって、清見が関の者とおっしゃいましたか。

狂女

あら、不思議なこと、今お話になったのは、わが子の千満のようだよ、懐かしい。(あら、不思議なこと、今の幼い声はわが子の千満殿ではありませんか。)

三井寺の僧

しばらく、お待ちなさい。この狂女はまた、とんでもないことを言う者だ。だからこそ、物狂いなんでしょう。(理由の通らないことを言うものですね。)

狂女
(千満の母)

まあ、私は、物狂いではありませんよ。物狂いになったのは、子どもと別れたから。逢えた今この時にどうして狂うのですか。この子は間違いなく私の子です。

従僧

だからわが子だというのか、理由の通らないことを言うものです。そこを退きなさい。

千満

ああ、悲しい、そんなに打たないでください。

三井寺の僧

これはいったいどうしたことだ、(おや、)もうお顔の様子に現われていますよ、この上は、素直に名乗りを上げてください。

Senmitsu There is nothing to hide now. I used to live in Kiyomi-ga-seki in Suruga Province. However, I was kidnapped by a human trafficker and now live in this temple. But, I have never even thought that my mother has been searching for me all over, which caused her to become a mad woman.

Mother I became mad because I was separated from my son. However, although I have finally met him again by chance, if I am driven by my extreme joy and identify myself as his mother, it will humiliate my son. But, there is no shame or pride existing for a mother who has lost her mind because of her son.

Reciters Oh, indeed, it sounds so pitiful. And yet people's opinions often change in situations such as this. Delight in the reunion with your son!

Mother Although I am in joy, I am also ashamed of my shabby, worn-out look. I cannot stop shedding tears.

Reciters Truly, the bond between mother and son is a rare and precious unobtainable thing. The tie is everlasting.

Mother Day follows after day. However, on this very night,

Reciters having come to this Mii-dera Temple...

Mother mother and son were able in this way to reunite...

今は包み隠すことはありません、私は駿河国清見が関に住んでいましたが、人商人の手に渡り、今この寺にいます。でも、母上が私を尋ね歩いて、このように物狂いにまでなっていたとは、夢にも知りませんでした。

また、私も物狂いになったのはこの子と別れたからですが、こうして偶然に再会し、嬉しさのあまり、母だと名乗ることは、わが子に恥をかかせるようなものです。けれど、子どもゆえに迷う親の身には、恥も外聞ありません。

ああまつたく、いたわしいことだよ。人の目もそのときどきで変わるもの、逢えたことをお喜びなさい。

嬉しいながらも、衰えたこの姿は、さすがに恥ずかしく、抑えきれない涙がこぼれてしまう。

まことに、親子の縁こそ逢い難く、得がたいものだよ、その契りは尽きない絆だと、日は幾つもあるけれど、この今宵に

この三井寺に巡り来て

親と子がこうして逢えたのは、

Reciters What brought about this chance? Yes, this happened because I tolled this bell and was scolded for being a mad woman. Usually for intimately bound men and women, the sound of a bell is unwelcome, as it informs them of their time of separation. However, for the bond between mother and son, it sounds merrily as we could meet again at night, thanks to the bell.

Finally, the mother and son went back to their hometown together. Finally, the mother and son went back to their hometown together. The tie between the mother and son was without end, and they became wealthy. Truly, what is auspicious is the wonderful virtue of the children who are preciously devoted to their parents. What is auspicious is the wonderful virtue of the children who are devoted to their parents.

何のおかげだろう、そう、この鐘を撞いて音を出し、「物狂いがいるぞ」と咎められたからこそ。常々の男女の逢瀬の契りには、別れを告げる鐘と嫌がられるけれど、親子の契りには、鐘のおかげで夜に逢えたのだから、嬉しい鐘の声なのだよ。

こうして一緒に故郷へ帰り、こうして一緒に故郷へ帰り、親子の契りは尽きることなく、裕福な家となった。まことに有難い孝行の素晴らしい徳こそ、めでたいことだ、孝行の素晴らしい徳こそ、めでたいことだ。

Mii-dera (Mii-dera Temple)

Synopsis

In autumn, a woman who has come from Kiyomi-gaseki in Suruga Province (around present-day Shizuoka Prefecture) devotedly prays to Kannon, the Deity of Mercy, at Kiyomizu Temple in Kyoto. She has traveled all the way to the capitol to make her prayers, motivated by her strong desire once again to meet with her son, Senmitsu, who has gone missing. The woman, dozing off between her prayers, has a spiritual dream. Thereupon, a passer-by who lives nearby the temple divines the dream, and judges that it instructs her to hurry to Mii-dera Temple in Ōmi Province (around present-day Shiga Prefecture) if she wants to meet with her son. The woman is delighted, and rushes to Mii-dera Temple.

At Mii-dera Temple the monks are ready to enjoy the Mid-Autumn Festival (in the lunar calendar), and are eagerly awaiting their viewing of the full moon. Among these monks there is Senmitsu, who has become a disciple of a monk residing in the temple. While the people are enjoying the beautiful harvest moon, Senmitsu's mother, who has become a mad woman, appears. A temple servant, who has taken interest in the mad woman, invites her onto the temple grounds; ordinarily, women are prohibited there. The woman, amused by a peal of the temple bell, narrates the history of the bell at Mii-dera Temple; climbing up the bell tower, she starts to toll the bell. Again, the woman speaks about historical stories associated with bells in various temples, recites old poems, and preaches the Buddha's Law, relating it with the bell and the moon.

Senmitsu, who feels something for the woman, inquires about the woman's hometown through his master, and talks to her. The woman and Senmitsu recognize each other as mother and son and reunite in tears. The mother and son return home together and live a happy, wealthy life.

Highlight

This is a masterpiece of Mad Woman stories, against the solid background of the bell and the moon. The first half of the drama develops in Kiyomizu Temple to describe the mother who departs to Mii-dera Temple in order to follow a divine message in her dream. Her properly upper-class origin is evident from her behavior, and at this point in time she has not gone mad yet. The story sets out smoothly.

The scene changes dramatically in the second half; a stage prop of the bell tower, which has a small hanging bell inside, is set on the stage. The drama describes the people in Mii-dera Temple on August 15 in the lunar calendar, the very night of the harvest moon. In the flamboyant atmosphere of the moon party, the poetic and dramatic story develops.

Appearing before the monks enjoying the moon party, a woman who holds a stick of a bamboo grass to show that she has become mad mounts the stage. She admires the view in the moonlight, even climbs up into the bell tower, tolls the bell, and tells stories associated with the bells in various temples. The stage prop of the bell tower shows its presence, and tasteful scenes, created with the elegant and flowing chorus and unique, quick and slow movements of the mad woman, are offered to the hearts of the audience (What is hidden behind these scenes is her parental tenderness; she is eager to stand out in the crowd by tolling the bell in order to gain any clue of the whereabouts of her son).

Needless to say, the bell and the moon are linked together in a play on words; a bell is tolled (*tsuku* in Japanese) while the moon is pronounced *tsuki*. A peal of the bell clearly traveling to the sky, and the clearly shining moon... The poetic sentiment colored by the bell and the moon creates the indescribable atmosphere of this drama. A bell "is tolled" ("*tsuku*" in Japanese) while the moon is pronounced.

Schools	All five	
Category	The fourth group Noh, <i>kyōjo-mono</i>	
Author	Unknown	
Subject	Unknown	
Season	Autumn (September in the lunar calendar)	
Scenes	The first half	Kiyomizu Temple in Kyoto
	The second half	Mii-dera Temple in Ōmi Province
Characters	<i>Mae-shite</i>	Senmitsu's mother
	<i>Nochi-shite</i>	Senmitsu's mother who became a mad woman
	<i>Kokata</i>	Senmitsu
	<i>Waki</i>	A monk residing in Mii-dera Temple
	<i>Waki-tsure</i>	Monks who serve as attendants (two or three)
	<i>Ai</i>	Man living in the town developed around Kiyomizu Temple
	<i>Ai</i>	Temple servant in Mii-dera Temple
Masks	<i>Shite</i>	<i>Shakumi</i> or <i>Fukai</i>
Costumes	<i>Shite</i>	The first half: <i>kazura</i> (wig), <i>kazura-obi</i> (wig band), <i>karaori</i> (a short-sleeved kimono outer robe worn by female characters), <i>kitsuke / surihaku</i> (short-sleeved kimono, worn as the innermost layer of the costume of a female character) [or <i>karaori</i> worn in <i>tsuboori</i> -style, <i>koshimaki / nuihaku</i>], and Buddhist prayer beads. The second half: <i>kazura</i> , <i>kazura-obi</i> , <i>mizugoromo</i> (a type of knee-length kimono), <i>kitsuke / surihaku</i> , <i>koshimaki / nuihaku</i> , <i>koshi-obi</i> (belt), and a fan. Holding a stick of bamboo grass in her hand.
	<i>Kokata</i>	<i>kitsuke / nuihaku</i> , <i>nagabakama</i> (a <i>hakama</i> style trousers with long-stretched trains), and a fan.
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / kogōshi-atsuita</i> (thickly-woven kimono with small check pattern), <i>hakama</i> in ōkuchi-style (white), <i>koshi-obi</i> , Buddhist prayer beads, and a fan.
	<i>Waki-tsure</i>	<i>sumi-bōshi</i> , <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> (short-sleeved kimono with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), <i>hakama</i> in ōkuchi-style (white), <i>koshi-obi</i> , Buddhist prayer beads, and a fan.
	<i>Ai</i> (Man living around Kiyomizu Temple)	<i>naga-kamishimo</i> (tops and bottoms of kimono with long <i>hakama</i> style trousers)
	<i>Ai</i> (temple servant)	<i>nōriki-zukin</i> (a hood worn by temple servant), <i>yore-mizugoromo</i> (a long-sleeved garment with a transparent appearance, worn by male and female characters of lesser standing), <i>kukuri-bakama</i> (a way of wearing <i>hakama</i> trousers, tucking the bottoms up at the knee with a string).
Number of scenes	Two	
Length	About 1 hour and 30 minutes	

三井寺 (みいでら)

あらすじ

秋の頃、京都・清水寺にて、駿河国（今の静岡県あたり）の清見が関から来た女が、観音様に向かい熱心に祈りを捧げていました。彼女は、わが子の千満（せんみつ）が行方不明になったため、再び逢いたい一心で、都までお参りに来ていたのです。祈りの間にしばしまどろんだ女は、霊夢を見ます。そこに、清水寺門前の者が来て夢を占い、わが子に会いたいなら近江国（今の滋賀県あたり）の三井寺へ急いでいきなさいというお告げだと判定します。女は喜び、早速三井寺へ向かいます。

三井寺では、ちょうど八月十五日（旧暦）を迎え、僧たちが月見をしようと待ち構えています。そこには、三井寺の住僧に弟子入りした千満の姿もありました。人々が、中秋の名月を鑑賞しているところに、物狂いとなった千満の母が現われます。興味を持った能力（のうりき：寺の下働きの男）の手引きで、女は女人禁制の寺に入り込みます。女は鐘の音を聞いて面白がり、三井寺の鐘の来歴を語り、鐘楼に上がり込んで鐘を撞き始めます。さらに女は鐘にまつわる諸々の故事を引き、古歌や古詩を詠じ、鐘と月とを縁として仏法を説きます。

女を見て何かを感じた千満は、師僧を通じて女の出身地を聞き、声をかけます。女と千満は互いに母子だと認め合い、涙の対面を果たします。そしてふたりは故郷へ連れ立って帰り、豊かに暮らします。

みどころ

鐘と月とを背景に据えた、子別れの狂女物の名曲です。前半は、清水寺を舞台に、夢の告げを受けて三井寺に向かう母の姿が描かれます。身元のしっかりした上流の女性であることがうかがわれ、この時点ではまだ物狂いにはなっていない様子で、静かな立ち上がりです。

後半、舞台上にかわいらしい小さな鐘の吊られた、鐘楼の作り物が据えられると、場面は一転します。陰暦八月十五日、中秋の名月その日を迎えた三井寺を描き、月見の華やいだ雰囲気の中、詩的で劇的な物語が進んでいきます。

月見に興じる僧たちの前に、狂い笹を持って物狂いと化した女が登場。女は月下の景色を愛で、鐘楼にまであがりこんで鐘をつき、鐘につきまとう幾多の物語を語ります。風情豊かな情景が、作り物の存在感をバックに、流麗な謡の言葉と、物狂いの女の緩急のある独特な動きに乗って、見る人の心の眼の前に差し出されるのです（その裏には鐘を撞いて目立ち、子どもの手がかりを得たいという母心も垣間見えます）。

言うまでもなく、「鐘」はつぐもの、「月」とは掛詞で結ばれています。さやかに響く鐘の声、さえざえと澄める月の輝き……。鐘と月が彩る詩情が、言いがたい気配となって伝わってきます。

流儀	五流にあり
分類	四番目物、狂女物
作者	不明
題材	不明
季節	秋（旧暦9月）
場面	前場 京都・清水寺 後場 近江国三井寺
登場人物	前シテ 千満の母 後シテ 狂女となった千満の母 子方 千満（せんみつ） ワキ 三井寺の住僧 ワキツレ 従僧（2～3人） アイ 清水寺門前の人 アイ 三井寺の能力（のうりき）
面	シテ 曲見（しゃくみ）または深井（ふかい）
装束	シテ 前場：鬘、鬘帯、唐織、着付・摺箔、（または唐織垂折、腰巻・縫箔）、数珠 後場：鬘、鬘帯、水衣、着付・摺箔、腰巻・縫箔、腰帯、扇、笹を持って出る 子方 着付・縫箔、長袴、扇 ワキ 角帽子、水衣、着付・小格子厚板、白大口、腰帯、数珠、扇 ワキツレ 角帽子、水衣、着付・無地熨斗目、白大口、腰帯、数珠、扇 アイ（清水寺門前の人） 長上下 アイ（能力） 能力頭巾、縷水衣、括袴
場数	二場
上演時間	約1時間30分

三井寺 (みいでら)
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