

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

## 1. Merchant Appears

A merchant is selling *sake* in Abeno in Settsu Province. Some young men come to drink together and start to hold a party. The merchant finds them peculiar and tries to ask them their names.

Merchant  I am a man living around Abeno in Settsu Province. I came to the market here in Abeno to sell *sake*. Many young men—I do not know where they came from—drank *sake* and partied together, before they returned to their homes. It was a little strange, so if they come again today, I am going to ask them their names and who they are. / I am a merchant selling *sake* at the market in Abeno. Recently, a young man from nowhere in particular came to my shop. He loves *sake* so I am going to wait for him to come today again. / I am a merchant selling *sake* at the market in Abeno. Recently, a young man who came from nowhere in particular bought and drank my *sake*, but I never saw him leave my shop. If he comes again today, I am going to ask his name and find out who he is.

\*        は流儀によって異なることを示す。

## 一 市人の登場

摂津国・阿倍野で市人が酒を売っていると、若い男たちがやってきて酒を飲んで宴を開く。不審に思った市人は男たちに名を尋ねようとする。

市人

私は摂津国・阿倍野のあたりに住んでいる者です。この阿倍野の市に出て酒を売っていたところ、どこから来たかもわからないが、若い男が大勢来て酒を飲み、帰りがけには酒宴を開いて帰っていきます。何となく不審に思われるので、今日も来たならば、どのような者なのかと名を尋ねてみようと思います。／私は阿倍野の市に出て酒を売るものです。さてこのほど、どこからとも知らず若い男が来ました。酒を愛する者なので、今日もその者を待とうと思います。／私は阿倍野の市に出て酒を売るものです。さてこのごろ、どこからとも知らず若い男が来て酒を買って飲むのですが、いつも帰る時機を知らずにいます。今日も来たならば、どのような者なのかと名を尋ねてみようと思います。

## 2. Villager Appears

On an autumn morning full of the singing of bell crickets, a villager heads to the market in Abeno with his friend.

### Villager and Villager's Friend

When I hear the singing of bell crickets who cry as though they are waiting for an autumn past to return, I am reminded of my old friend.

**Villager** As the autumn winds blow, the night has grown late. As it is now September (according to the lunar calendar), the moon remains visible in the dawn sky, and cold morning winds blow briskly.

### Villager and Friend

One after another, crowded together so tightly that their sleeves are touching each other, many merchants are walking toward the market. The leaves of grass growing by the side of street are covered with morning dew and look deep green. The sun starts to rise. People are wearing a variety of robes, instead of straw raincoats, and go together to the market in Abeno.

### Villager and Friend / Villager

Although it is called “faraway village,” the village of Oriono (literally, “far-away field”) is located near here. When we walk on the beach of Sumiyoshi, ocean winds travel over the autumn grasses growing in the field along the beach.

**Friend** Ocean winds blow over the autumn grasses growing in the field along the beach.

### Villager and Friend

Pine trees rustle in the wind, and the waves are crashing off the shore. Mingling with such sounds is the voice of merchants who

## 二 里人の登場

松虫が鳴く秋の朝に、里人が友人と共に阿倍野の市へと向かう。

里人・里人の友人

昔の秋が再びやってくるのを待つように鳴く松虫の声を聞くと、昔の友達が思い出されることだ。

里人 秋の風が吹き、夜が更けていく。長月（旧暦の九月）というだけあって、夜が明けて

も月が空に残り、朝風が寒々と吹く。

里人・友人 袖が触れ合うほど多くの市人が続いて、みな伴って市へ出ていく。道端の草葉は露

が置かれて深緑に染まっている。日も出てきたので、色々の蓑の代わりの衣を着て、阿倍野の市へと連れ立って行く。

里人・友人 / 里人

「遠里」という名前のわりに遠里おの小野のは程近く、住吉の浦を伝っていくと、岸のほとりの野原に生える秋の草に潮風が吹いている。

友人 岸のほとりの野原に生える秋の草に潮風が吹いている。

里人・友人 松風も響き、沖の波の音も聞こえる中を、友を誘う市人の声が行き交っていて、そ

うした中を私たちも話し合いながら歩いていく。阿倍野の原は面白いところだ。

are calling to their friends. We are chatting away as we walk in the middle of these sounds. How interesting is this field of Abeno.

### 3. The Villager Buys Sake from the Merchant

As always, the villager visits the merchant, buys his *sake*, and drinks together with his friend.

Merchant I heard that Bai Juyi wrote a poem lauding the virtues of *sake* and counted *sake*, a *koto*, and poetry as his friends. As we understand his sentiments even today, I prepare a barrel of *sake* and cups at my shop in the market and wait for people to come in for a drink. Hello everyone, please come in and drink some *sake*.

Villager “Although my house is not a place that sells chrysanthemums, people have come and are clamoring at my gate, trying to get some chrysanthemums” (based on an old poem from an unknown source). I understand how this poet must have felt. Now, scoop up some of this wonderful *sake* for everyone and treat them well.

Merchant That man has come here again. I brought more *sake* today. Please console your heart with cups of *sake* and enjoy playing music, dancing, and reciting poems. Please take your time.

Villager Oh, are you encouraging us to stay and relax here as long as we like?

Merchant Yes, that’s right. Even if the sun sets, please do not abandon me and miss the scenery under the moon.

三 里人が市人から酒を買う

里人がいつものようにやってきて市人から酒を買い、友と盃を交わす。

市人 伝え聞くとところによると、白楽天は酒の功德を称える詩を作つて、琴と詩と酒を友としたということだ。今でもそのような心情が知られ、私はこのように市場の商館で酒樽を置き盃を並べて、来てくれる人を待っている。さあ皆様、酒をお飲みください。

里人 「わが宿は菊売の市にあらねども四方の門辺に人騒ぐ（私の家は菊を売る市ではないけれども、菊を欲しがって門の辺りに人が集まって騒いでいる——出典不明の古歌をもとにしている）」と詠んだ古人の心も感じられる。さあ、皆に美酒を酌んでもてなしてください。

市人 また例の人がやってきた。今日はいつともより酒をたっぷり持つてきました。管弦や舞楽の遊びをして、和歌を詠んで、心をお慰めください。どうぞゆっくりしてください。

里人 なんと、私たちにゆつくりしていくようにとのことですか。

市人 日が暮れ過ぎたとしても私を見捨てずに、また、月の景色を見逃さないようにしてください。

Villager No need to mention it. How could I possibly abandon my drinking friends? An old poem of Bai Juyi's says that, "Under the flowers,

Merchant we forget to return home, because

Villager the scenery is so beautiful!"

Villager and Merchant

His poem goes on to say that "it was a spring wind that encouraged me to drink, in front of a barrel of *sake*."

Group Reciters

The wind blowing today is an autumn wind, so this is the perfect season to warm up our chilly bodies with a cup of *sake*. Let's enjoy drinking *sake*, the best medicine for good health, love it and indulge ourselves with it, until we forget to return to the place of the chrysanthemum flowers. Although the sun has set, we are used to staying out at night with friends. The moon is reflected in the cups of *sake* we raise and our faces – beautiful as the scattering flowers – gradually turn red, as we empty more cups. People celebrate a thousand years or more of prosperity with chrysanthemums. When I hear the everlasting singing of bell crickets (*matsumushi*), whose name includes the word *matsu* ("pine tree"), a symbol of longevity, I feel that everlasting friendship is the most precious treasure I could obtain in this market.

里人 おっしゃるまでもありません。どうして酒の友を見捨てることができるでしょう。白楽天の古い詩にも「花のもとで

市人 帰ることを忘れてしまうのは

里人 景色の美しさによるものだ」とある。

里人・市人 また続けて「樽の前で酒を勧めてきたのは、春の風であった」とも詠んでいる。

地 今吹いているのは秋の風で、酒を飲んで体を温めるのにちょうどいい時季。百葉の長とも言われる酒を、菊の花のもとに帰ることも忘れて愛そう。たとえ日が暮れたとしても、友と夜遊びをすることには慣れている。手にした盃には月影が映り、散りゆく花のように美しい顔は、盃を傾けていくにつれて赤くなつていく。菊は千年以上の繁栄を祝うものであり、長寿をあらわす松を名に持つ松虫の、尽きることのない鳴き声を聞いていると、いつまでも変わらない友こそ、市で得ることができた何よりの宝であるのが感じられることだ。

## 4. Story of the Villager

The villager says he was reminded of his friend by the singing of bell crickets, so the merchant asks the reason. The villager tells the story of a man whose friend died when he went to look for bell crickets, and then he reveals that he is indeed the ghost of the man who lost his friend. He then disappears into the throngs of people at the market.

Merchant I'd like to ask you something.

Villager What is it?

Merchant You just mentioned that you were reminded of your friend by the singing of bell crickets. Is there some story behind what you said? / Why did you say such a thing?

Villager Yes. There is something a story / some history behind it. I will tell you about it.

Merchant Well, then, please narrate the story.

Villager A long time ago, when two men walked together through this pine field of Abeno / two men who lived in this neighborhood walked together one evening, bell crickets sang pleasantly / very coldly. One of the men was drawn toward the sound and went into the field to look for the crickets. Since he did not return for some time, the other man, concerned for his friend, went into the field to look for him. The other man then found his friend lying down on grass wet with dew, dead. He made up his mind to die together with the friend. How could this happen? With deep sorrow he cried for his friend, but there was nothing more he could do.

## 四 里人の語り

市人が、松虫の音に友をしのぶと言った里人にそのいわれを聞く。松虫を探しに行つて死んだ男とその友について里人が語ると、自分が友を亡くした男の亡霊であることを明かし、市の中へと姿を消す。

市人 申し上げたいことがあります。

里人 为什么呢。

市人 ただ今おっしゃった言葉のなかで、松虫の音に友をしのぶとおっしゃいましたが、何かいわれがあるのでしょうか。／どうしてそのようなことを申したのでしょうか。

里人 はい、それについては物語／いわれがあるので語つて聞かせましょう。

市人 それならば物語りをしてください。

里人 昔、この阿倍野の松原で／この場所に住んでいたとある二人が夕暮に連れ立って通っていたところ、松虫の声が面白く／とても寒々と聞こえたので、一人の友人がその虫の音に心を引かれて尋ねて行きました。もう一人の友人は、しばらく待つても帰つてこないのが気がかりに思つて、探しに行つてみると、その友は露が置かれた

Reciters He buried his deceased friend in the ground there. He thought their relationship would be forgotten, but rumors about them never faded away. I feel sad that people have spread the rumor that the chirp of bell crickets makes me miss my friend. Even today, I was attracted to the sound of bell crickets and come here to reminisce about my friend, transforming myself into a visitor to / hiding myself among the visitors to the market. I am the ghost of the man who lost his friend. So pitiful is my story, I can tell you no more about it. So saying, the ghost disappears into the people in the market and returns / walks to the direction of Abeno.

### 5. Villager Disappears

The villager cites a poem about bell crickets that sing as though they are waiting for someone with a heart. He then returns while expressing gratitude for the memorial service performed by the merchant.

Reciters How strange. Are you really a ghost, who does not belong to this world? Would you stay here a little longer and share your memory of your friend with me?

Villager This is the end of autumn, and bell crickets are singing. They are calling because they must have been waiting for me.

草の上に臥して亡くなっていました。死ぬ時は一緒にと思っていたのに、これは何ということだろうと、泣き悲しんでもどうしようもありません。

地 そのまま土中に友人を埋めて、人知れないものになると思ったが、浮名が朽ちることとは無い。松虫の音に友をしのぶという浮名が世に漏れるのは悲しいことだ。今もその友をしのび、松虫の音に誘われて、市に行く人の姿に身を代えて／に隠れて、亡霊がここにやってきたのです。なんとお恥ずかしい、もうこれまでにしましよう。そう言うと、市に立ち寄っている人の陰に隠れて、阿倍野の方に帰っていった／行ってしまった。

### 五 里人が姿を消す

里人は、心を持って人を待つように鳴く松虫の歌を引き合いに出すと、市人の弔いに感謝しながら帰っていく。

地 不思議なことだ。なんとこの世にはもういない亡霊なのですか。今少しここに残って、しばしその友人の名残を惜しんでください。

里人 時季は秋の終わりの頃で、松虫が鳴いている。きっと私を待っている声でしょう。



- Reciters First of all, insects do not have hearts. It does not sound right for you to say that the heartless crickets are calling you.
- Villager Though we say insects do not have hearts, because they do have hearts that miss their friends and sing while waiting for them, poems with this theme have been written about them.
- Reciters I see. Now I remember. An old poem says, “In an autumn field,
- Villager bell crickets are singing as though they are waiting for someone.
- Reciters Are they waiting for me? I will go to look for where they are\*.” I appreciate people thinking of me and trying to console my spirit. That, indeed, is true friendship. So saying, the man returns as though he were invited by the call of bell crickets, crying for the friends they miss.

\*This poem, written by an unknown author, is anthologized in the Collection of Japanese Poems of Ancient and Modern Times. The Japanese word “toburawam,” used in this poem, means “visit” and also has the meaning, “conduct a memorial service.” This indicates that the merchant is consoling the ghost.

#### 6. Narration of Local Man [Interlude]

A local man appears and tells the story about the two men. He suggests that the merchant should console their spirits.

地  
 そもそも、心のない虫が鳴く声を、自分を待つ声であると言うのは、本当ではないように思われます。

里人  
 心を持たないと言われている虫ですが、しのぶ友を待つ心を持って鳴いているからこそ、歌にも詠まれているのです。

地  
 なるほど思い出しました。古い歌にも「秋の野に

里人  
 人松虫の声すなり

地  
 われかと行きていざとぶらはん（秋の野で、人を待っているかのように虫が鳴いている。私のことを待っているのだろうか、尋ねて行ってみよう——古今和歌集にある読み人知らずの歌。歌の「とぶらはむ」は「尋ねよう」といった意味だが、ここでは「弔う」の意味を引き出し、市人が亡霊を弔う様子を示している）と詠まれています。人々に弔おうと思っただけの音はありがたいことです。これこそ誠の友です。そう言うと、友をしのんで鳴く松虫の音に伴われるように、男は帰っていった。

#### 六 所の者の語り「中入」

所の者が現れて二人の男についての逸話を語り、市人に男たちを弔うように勧める。

### 7. Memorial Service Performed by the Merchant

The merchant stays in the field all night long conducting a memorial service for the two men.

Merchant In the field where cold winds travel over pine trees, this is such a rare occasion to spend a night consoling their spirits by reciting a sutra all night long.

### 8. The Ghost of the Villager Appears

When the merchant offers to transfer the merits of his sutra recitation to the deceased villager, his ghost appears.

Ghost of the Villager

How grateful I am to receive a memorial service. Listening to the faint call of insects feebly singing like grass withered by autumn frost, I feel as though I have returned to the autumn of the living. The ghost of the man who died and was left behind in this field now appears. I am pleased that my spirit will be consoled.

Merchant Dusk has already come to this area. Flowers and grass in dark color are covered in thick dew. / How mysterious. Flowers and grass are covered in thick dew. Looking at the edge of this field, I can barely make out a figure. Is this the man I have just met earlier today?

Ghost You are right. I have been reminded of an old friend here, so now I appear, invited by the call of bell crickets. I have received benefits from the memorial service you perform.

七 市人による弔い

市人は野原に仮寝をして、一晩中読経して男を弔う。

市人 松風が寒く吹き渡るこの野原で、仮寝の床で一晩中読経をして、亡き跡を弔うことは稀有なことだ。

### 八 里人の幽霊の登場

市人の回向によって、里人が幽霊となって現れる。

里人の幽霊 なんとありがたい御弔いです。秋の霜で枯れた草のように弱々しく鳴いている虫の音を聞くと、この世の秋に帰ってきた心持になる。この野原で朽ち残った幽霊がここまでやってきました。御弔いを嬉しく思います。

市人 はやくもあたりは夕闇となって、深い色合いの草や花には露が深く置かれている。／不思議なことだ。草や花には露が深く置かれている。野原のかなたを見ると人影がかすかに見えるが、あれは先ほど会った人だろうか。

幽霊 その通りです。もともと昔の友をしのんでいたところに、松虫の音と共に現れまし



Merchant This bay is located near the village of Naniwa, and

Ghost I am able to become familiar with a merchant in the market of Abeno.

Merchant I consoles his spirit and

Ghost My spirit is consoled.

Merchant In the past and present,

Ghost although we exist in different times,

Reciters we both hail from the same village. We both live in Naniwa. The man living in a house burning reeds for heat and the man who lives in a merchant house in the market are equally bound by karma. I cannot forget my friend, to whom I made a vow. Alas, I miss him very much.

た。回向を受けて

市人 この浦は難波の里にも近く

幽霊 阿倍野の市人とも馴れ親しむことができ

市人 弔う人も

幽霊 弔われる私も

市人 昔と今で

幽霊 時代は違うけれども

地 故郷は同じ、難波に住んでいる。葦で焚火をする家に住む者も、市館に住む者も変わりはなく、宿縁があるものだ。契りを結んだ友のことが忘れられない。ああ、心が引かれることだ。

## 9. Ghost Reminisces About His Friend

The ghost speaks of his affection for his friend, while reciting ancient Chinese stories.

Reciters Although I have forgotten about this for many years, now an old memory returns to me. We were friends who shared everything, the good and the bad. We hid nothing from each other.

Ghost In a poem, Bai Juyi wrote, “we go out together in the morning, stepping on fallen flowers. And

Reciters we return home together, following the birds flying in the sky.”

Ghost We, too, held lavish parties under blossoming flowers and singing birds.

Reciters We went to the mountains in spring and the fields in autumn, invited by sophisticated friends. Therefore, when I hear the voice of insects, singing together from within thickets, I feel that they are my friends in spirit. It is said that the bond formed in a previous lifetime brings two people together who have taken shelter under a tree to wait for the rain to stop. The karmic bond created by drinking water together from the same stream leads to a deep friendship. In a deep valley of Mount Rekken, the “chrysanthemum water” from a magic spring gives eternal life to the people who drink from it. The water from that spring never dries up, even if we scoop water from it again and again. In a “winding stream” party, when a cup of *sake* floating on the stream arrives in front of you, you must pick up the cup and drink the *sake* with everyone else, even if you have not finished writing your poem. You need a heart to enjoy it together. In ancient times, the Zen master Huiyuan, who had secluded himself in a hut on Mount Lushan, broke the prohibition against crossing the bridge over

## 九 友を思う幽霊

中国の故事を引きながら、幽霊は友への思いを語る。

地 忘れたまま長年過ごしていましたが、また昔の思い出に帰るようです。良くも悪くも、何事にも隔てなく付き合ってきた友なのです。

幽霊 白楽天は詩のなかで「朝には落花を踏んで相伴って出かけ

地 夕べには飛鳥に従って一緒に帰る」と詠んだが、

幽霊 私たちも、花が咲き鳥がさえずる華やかな宴席を開き、

地 風流な友に誘われて春の山辺や秋の野を訪れた。草葉に集まって鳴く虫の声を聞くと、心の友のように思えるのです。同じ木陰で雨宿りをするのも前世からの宿縁であるというが、同じ川の流れから水を汲んで飲んだその友情は因縁深いものである。酈<sup>れい</sup>縣<sup>けん</sup>山の深い谷の下にある、飲めば不老長寿となる「菊の水」は汲んでも汲んでも尽きることはない。曲水の宴では、盃が自分の前に流れてきたならば、まだ詩が準備できていなくても盃を手にして、共に楽しむ心が必要だ。昔、廬<sup>ろ</sup>山<sup>ざん</sup>の庵室に籠っていた慧<sup>え</sup>遠<sup>おん</sup>禪師が、虎<sup>こ</sup>溪<sup>けい</sup>の橋を渡らないという戒めを破ったのも、友人との深い志のため酒を飲んで興に乗って外へ出たからだ。

Fuhu Valley, as he got excited and went out when he drank sake with his friend to honor their deep friendship.

Ghost These are stories from the past, when the world was still a wonderful place.

Reciters In that era, the world was splendid and people's minds were clear and pure. In that age, friends who understood the Buddha's Way got together and accumulated good deeds. Thanks to the benefits from that time, even their descendants are flourishing, and the teachings of the Buddha were widely disseminated. However, the world has been contaminated and is filthy now. Because we human beings in particular receive the karmic reward and retribution that reflect our failings in our previous lifetimes, our minds are easily swayed and no one is sober, as if we all got drunk on *sake* while appreciating the chrysanthemum flowers. I am one of those people who never gets sober and whose face is always red, just like all trees change the color of their leaves to red in autumn. Though pine trees are evergreen, the bell crickets alone are singing by themselves as they wait for their friends. Now, let's enjoy singing and dancing!

### 10. Ghost Performs A Dance

To the chorus of various insects, the ghost performs an elegant dance. When day breaks, the ghost reluctantly vanishes.

Ghost Holding a cup,

#### Ghost / Reciters

let's twirl these sleeves, gorgeous as flowers, and dance as beautifully and airily as a snowflake, dancing in the wind.

[*Ōshiki-hayamai*]

幽霊

それは素晴らしかった昔のことで

地

世情もすぐれ心も澄み渡っていて、道をわきまえた友人が集まり、善行を積んだその余徳のおかげで子孫までが栄え、広く道が開けていったのだ。今は濁り汚れた世となつて、前世の因果応報にあつても特に劣る我々人間であるので、心も移ろいやすく、菊を称えながら酒を飲む時のように、世の人々はみな酔ってしまっている。私もそうしたうちの一人で、醒めることもなく、あらゆる木が紅葉するように顔を赤らめているのです。松は紅葉せずに緑のままにいるが、松虫だけが孤独に鳴いて友を待っている。さあ歌をうたい舞を舞つて遊ぶことにしよう。

## 十 幽霊による舞

色々な虫が鳴く中で。幽霊は華麗に舞を舞う。やがて朝になり、幽霊は名残惜しそうに消え失せる。

幽霊

盃を上げ

幽霊/地

風に舞う雪のように華麗に、花のように美しい袖を翻して舞おう。

「*おうしきはやまい*  
黄鐘早舞」

- Ghost How amusing. The songs of insects gathering and singing on various plants
- Reciters are like the sound of a loom at work.
- Ghost *Kirihatarichō*.
- Reciters It sounds like *Kirihatarichō*. Crickets sing as “*tsuzurisase*”, and evening cicadas and other insects also sing, making their own sounds. Bell crickets, the ones I especially love, sing “*rin rin rin*”, and their voices make a quiet night feel even quieter to me. Alas, the bell has just tolled, announcing morning at the temple of Naniwa (Shitennōji Temple). A new day has begun and my form will be revealed in the light. So long my friend. Behind plumes of pampas grass, we see the ghost reluctantly waving his sleeve and inviting us his way. He then vanishes into thin air without a trace. Only the sound of singing insects is left behind in the grassy field in the morning.

幽霊

面白いことだ。様々な草に集まって鳴く虫の音が

地

機を織る音のように

幽霊

きりはたりちよう

地

きりはたりちようと聞こえる。きりぎりす（現在のコオロギ）は「つづりさせ」と鳴き、ひぐらしやほかの虫達が色々な音色で鳴く。とりわけ私が思い慕う松虫は「りんりん」と鳴き、その声は夜をいつそう静かなものとする。ああ、難波の寺（四天王寺）の明け方の鐘も鳴って、朝となりました。私の姿もあらわになってしまいます。さらば友よ。名残惜しく袖を振って招く姿が、薄の穂の陰から見えたと、やがて跡形もなく姿を消し、草が茫々と生えた朝の野原に、虫の鳴く音だけが残っていた。

## Matsumushi (Bell Crickets)

### Synopsis

At the shop of a *sake* merchant who does his business in the market in Abeno, Settsu Province, young men get together and hold a party. They recite a poem of Bai Juyi and are enjoying their drinks, when one of them says “the singing of bell crickets reminds me of a friend.” The merchant asks the man the story behind what he said, so the man starts recounting it. A long time ago, two good friends were walking together in the field of Abeno-no-hara. One of them went into a thicket, drawn to the singing of bell crickets. However, he did not come back. Worried about his friend, the other man went into the thicket, where he found that his friend had laid down on the grass and died. Ever since he buried his deceased friend in the ground, the man who was left behind reminisces about his friend whenever he hears the chirp of crickets. After telling this story, the man reveals that he is the ghost of the man who lost his friend. He then vanishes.

The merchant, having heard the story about the two men from a local man, spends an entire night conducting a memorial service for the man. Then the ghost of the man appears and performs a dance after expressing his feelings for his friend by recounting ancient stories. When the new day finally breaks, the ghost vanishes and only the singing of bell crickets remains, lingering in the field.

### Highlights

This is a rare Noh drama with the theme of affection and attachment between men. According to tradition, a verse in the *Kanajo* (Kana Preface) of *Kokin Waka-shū* (Collection of Japanese Poems of Ancient and Modern Times) – “The chirp of bell crickets reminds me of a friend”—became the basis of this play. In *kyogen* performed between the first and second halves of the drama, a story is told of a man who followed his dead friend by committing suicide. Through this scene, with its sentimental atmosphere of singing autumn insects, his deep love and attachment to his friend are well expressed.

Before the interlude, *shite* (lead character) reveals his identity and is about to exit, but *waki* (supporting character) calls him back from the gangway bridge and they start a conversation called *rongi*. This is rare dramatic presentation and effectively emphasizes the *shite* who returns to the stage, drawn to the singing of crickets. The *ōshiki-hayamai* dance, performed in the second half of the drama, has a brisk yet melancholic atmosphere and is only performed in this play and *Nishikigi*. (The dance changes to *chū-no-mai* or *otoko-mai*, depending on schools.)

Schools	All five	
Category	The Fourth Group Noh	
Author	Unknown (Zeami or Komparu Zenchiku, according to different legends)	
Subject	<i>Kanajo</i> (Kana Preface) of <i>Kokin Waka-shū</i> (Collection of Japanese Poetry of Ancient and Modern Times)	
Season	Fall	
Scene	Abeno in Settsu Province	
Characters	<i>Mae-shite</i>	Villager
	<i>Nochi-shite</i>	Ghost of the Villager
	<i>Tsure</i>	Friend of the Villager
	<i>Waki</i>	Merchant
	<i>Ai</i>	Local Man
Masks	<i>Mae-shite</i>	None
	<i>Nochi-shite</i>	<i>Mikazuki</i> , <i>Ayakashi</i> , <i>Awa-otoko</i> , <i>Chigusa-otoko</i> , <i>Shinkaku</i> , <i>Yase-otoko</i> , etc.
Costumes	<i>Mae-shite</i>	<i>Shike-mizugoromo</i> (a type of knee-length <i>kimono</i> of middling quality) or <i>kake-suō</i> (tops of a long-sleeved unlined hemp <i>kimono</i> worn by male characters), <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), or <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> (belt), a fan, and a sedge hat.
	<i>Nochi-shite</i>	<i>Kuroji-hachimaki</i> (a black headband), <i>kurogashira</i> (a long black wig), <i>happi</i> ( <i>happi</i> -style <i>kimono</i> ) that can be worn with the sleeves taken off of the shoulders, <i>kitsuke / atsuita</i> (a short-sleeved, thickly-woven <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 fan.
	<i>Tsure</i>	<i>Yore-mizugoromo</i> (a long-sleeved garment with a transparent appearance, worn by male and female characters of lesser standing), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing) or <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki</i>	Tops and bottoms of <i>suō</i> , <i>kitsuke / muji-noshime</i> or <i>dan-noshime</i> , a small sword, and a fan.
	<i>Ai</i>	<i>Naga-kamishimo</i> (long-sleeved <i>kimono</i> worn with a sleeveless robe and a pair of <i>hakama</i> trousers with trailing hems), <i>kitsuke / dan-noshime</i> , a small sword, and a fan.
Number of Scenes	Two	
Length	About 1 hour and 30 minutes	

## 松虫 (まつむし)

### あらすじ

摂津国・阿倍野の市で酒を売る市人のところに、若い男たちが集まって酒宴を開きます。男たちが白楽天の詩を吟じたりしながら楽しく酒を飲んでいて、一人の男が「松虫 (今の鈴虫をさすという) の音に友をしのぶ」と言ったので、市人がそのいわれについて尋ね、男が語りはじめます。昔、阿倍野の原で仲のよい二人の男が歩いていた時、その一人が松虫の鳴く声に心が引かれて、草むらに入ってしまったまま帰ってきません。心配したもう一人の男が探しに行くと、草の上に臥して亡くなっている友の姿を見つめます。友を土中に埋めた後も、男は松虫の音を聞きながら友をしのび続けているのです。そのように語ると、男は自分がその友を亡くした男の幽霊であることを明かして消えてしまいます。

市人は所の者に二人の男についてのいわれを聞くと、一晩かけて男を弔います。すると男の幽霊が姿を現し、故事を引きながら友への思いを語って舞を舞います。やがて朝を迎えると幽霊は姿を消し、野原には虫の鳴く声だけが残っているのです。

### みどころ

本作は、能としては珍しく男性同士の思慕や執心を扱った作品です。『古今和歌集』の仮名序にある「松虫の音に友をしのび」という一節が題材になったとも考えられています。間狂言では、友を亡くした男が後を追って自害したことが語られて、秋の虫が鳴く情趣的な雰囲気の中で、その情念の深さが感じ取れます。

中入りの前に、シテが自身の正体を明かした後に退場することなく、ワキが橋掛りまで行ったシテを呼び戻して、ロンギと呼ばれる対話が始まるのは珍しい演出で、松虫の音に引かれて戻ってくるシテの姿が象徴的に立ち上がります。後場で舞われる、小気味よくも哀愁のある「おろしきほやまい黄鐘早舞」は、本作と「錦木」の二作だけにみられるものです。(流儀によって「中之舞」や「男舞」になります)

流儀 五流にあり  
分類 四番目物  
作者 不明 (世阿弥や金春禅竹の作という説がある)  
題材 『古今和歌集』・仮名序  
季節 秋  
場面 摂津国・阿倍野

登場人物	前シテ	里人
	後シテ	里人の幽霊
	ツレ	里人の友人
	ワキ	市人
	アイ	所の者
面	前シテ	直面
	後シテ	三日月、怪士、阿波男、千種男、真角または瘦男など
装束	前シテ	紺水衣 (掛素袍にも)、着附・段熨斗目 (白大口にも)、腰帯、扇、笠
	後シテ	黒地鉢巻、黒頭、法被 (肩脱にも)、着附・厚板、半切、腰帯、扇
	ツレ	紺水衣、着附・無地熨斗目 (白大口にも)、腰帯、扇
	ワキ	素袍上下、着附・無地熨斗目 (段熨斗目にも)、小刀、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30分

松虫 (まつむし)  
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