

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

* Since there are marked differences between the schools, two versions of the play are given here: the Hōsho and Kongō school version, and the Kanze school version.

* The translation of the Kanze school version starts on page 12.

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

1. Enter Ryōnin Shōnin

Ryōnin Shōnin, who is spreading the teachings of the Yuzu Nembutsu sect throughout the land, is heading for the paths of Yamato. He asks a local man about Mitsuyama, a prominent landmark in the province of Yamato.

Ryōnin Shōnin

Let's travel the paths of Yamato Province, home to Mitsuyama (the eponymous 'three mountains') with the same 'three' in its name as the Buddha's teachings of the three minds (the sincere mind, the deep mind and the mind that transfers merit toward birth in the Pure Land). I am Ryōnin, a monk from Ohara. I am spreading the teachings of the Yuzu Nembutsu sect throughout the land. I am now heading to the province of Yamato to spread the teachings of Nembutsu. Leaving the familiar village of Ohara-no-Sato, I journeyed through Mt. Fukakusa and Mt. Kohata-no-Seki, resting at Uji and arriving in the province of Yamato upon passing through the village of Ide-no-Sato. In my haste, it was not long before I arrived in the province of Yamato. I have heard there is a famous place called Mitsuyama in this area, so I will inquire of a local to tell me of its history.

(Ryōnin Shōnin asks a local man about Mitsuyama. The local man tells him that Mitsuyama is not one mountain but three: Mt. Unebi, Mt. Miminashi, and Mt. Kaku)

* 流儀による違いが顕著なため、宝生流と金剛流、観世流の二通りを掲載します。

* 観世流の翻訳は12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 良忍上人の登場

融通念仏宗を諸国に広めている良忍上人が大和路へ向かう。大和の国の名所である三山みつやまについて所の者に尋ねる。

良忍上人 仏法の教えである三心しじょうしん（至誠心・深心・回向発願心）と同じ、「三」と名のついた三山が

ある大和路を尋ねていこう。私は大原の良忍という僧です。融通念仏宗を諸国に広めています。この度は大和路へと向かって、念仏を広めようと思つています。住み慣れた大原の里を立ち出でて、深草山や木幡の関／山を過ぎて、宇治を中宿として井手の里を過ぎれば大和の国に着いた。急ぐうちに、ほどなく大和の国に着きました。この場所に三山という名所があると聞いているので、このあたりの人に尋ねてみようと思つています。

（良忍上人が所の者に三山について尋ねる。所の者は、三山は一つの山ではなく、うねびやま 耳成山、かくなやま 香久山の三つの山であることを教える）

2. A woman appears and answers Shōnin's question

A woman appears and begins to relate the legend of Mitsuyama. Long ago, there was a man who lived on Mt. Kaku who fell in love with two women, Katsurago of Mt. Miminashi and Sakurago of Mt. Unebi. Katsurago loses the fight for his love and throws herself into a pond where she drowns.

Woman Greetings to you fair priest. Whatever you ask, few people know about this place. This mountain is one of the three mountains mentioned in the first book of Manyōshū. It is known as both Mt. Miminashi and Mt. Minashi. With my obsession, all this talk of venerable old tales has me wanting to return to this world. Listen to the story of the villager who sank into the waters of the pond on Mt. Miminashi long ago.

Shōnin I see. In Manyōshū it is written that there were three mountains in the province of Yamato and that Mt. Kaku was the husband and Mt. Unebi and Mt. Miminashi were the women who fought over him among these three mountains. Please elaborate on this legend.

Woman To begin, the mountain you see to the south is Mt. Kaku, that to the west Mt. Unebi. Together with Mt. Miminashi, the three mountains are also known as the mountains of one man and two women.

Shōnin So, how was it decided that Mt. Kaku was to be the husband?

Woman That is because a man who lived on Mt. Kaku had exchanged marriage vows with two women, one living on Mt. Unebi, the other on Mt. Miminashi, and he visited both.

二 女が登場し、上人の問いかけに答える

女が現れ、三山のいわれについて語り始める。昔、香具山に住んでいた男が、耳成山の桂子、畝傍山の桜子の二人と恋仲になる。争いに敗れた桂子は池に身を投げる。

女 もしもし、そちらの御僧さま。何をお尋ねになっても、この場所について知っている人は少ないでしょう。この山は万葉集の巻一に詠まれている三山のうちの一つです。耳成山とも身無山とも申します。このように由緒ある昔の物語を話していると、執着心からこの世へ帰りたくなってしまいました。昔、耳成山の池水に沈んでいた里人の話を聞いてください。

上人 なるほど万葉集には、大和の国に三山があつて、香久山は夫で、畝傍山と耳成山は女で、三つの山で争つたと書いてあります。このいわれについて詳しく語ってください。

女 まず南に見えるのは香久山で、西に見えるのは畝傍山です。この耳成山と合わせた三山は、一男二女の山とも言います。

上人 さて、香久山を夫とするとは、どうして定められたのでしょうか。

女 それは、あの香久山に住んでいた男が、畝傍山と耳成山の二つの里に住んでいた女

Shōnin So, the name of the woman of Mt. Unebi

Woman Her name was Sakurago, a beautiful woman of refined taste

Shōnin And the name of the woman of Mt. Miminashi

Woman Katsurago, a woman of beauty and kindness.

Shōnin Now, these two women were at war with one another

Woman The two were both beautiful – Sakurago like a flower, Katsurago with the beauty of a green leaf

Shōnin And the depth of their love for the man

Woman It would be hard to choose between them.

Chorus This Mitsuyama belongs to this same world, yet follows two paths. It has been many years since anyone has even mentioned the name Mitsuyama, yet talking about Mt. Kaku in this way, it no longer feels possible to remain detached. Our Mt. Miminashi lost the battle with Mt. Unebi and Katsurago sacrificed herself in the waters of the pond. O, Shōnin, please mourn for the soul of Katsurago.

とそれぞれ契りを結んで、両方に通っていたからです。

上人

さて敵傍山の女の名は

女

桜子といって情趣を解する美しい女で

上人

耳成山の女の名は

女

桂子といって美しく優しい女であった。

上人

さて二人は争っていたが

女

花のような桜子も、緑葉のような桂子も美しく

上人

男との愛の深さは

女

どちらも優劣がつけられない。

地

同じ一つの世で、二つの道をかけているこの三山。三山の名前を聞くのさえ久方ぶりでしたが、こうして香久山のことを語っているうちに、他人事のように思えなくなってきました。わが耳成山は敵傍山との争いに負けて、桂子は池水に身を捨て

3. The woman's tale

The woman elaborates further on the legend of Mitsuyama. She tells Shōnin that Kinnari of Kashiwade visited two women, Sakurago and Katsurago, but was won over by Sakurago. Katsurago, feeling hard done by, throws herself into the pond where she drowns. The woman as Shōnin to perform a memorial service for Katsurago.

Shōnin Please tell me more about the legend of Mitsuyama.

Chorus To begin, this tale of Mitsuyama in the province of Yamato is an old, old story. There once was a man named “Kinnari of Kashiwade”

Woman There were also two graceful and beautiful woman, Katsurago and Sakurago

Chorus Both were bound in marriage to Kinnari of Kashiwade. Kinnari of Kashiwade had deep affection for both women, and every night as the moon was rising, he visited their homes on Mt. Unebi and Mt. Miminashi

Woman/Chorus

He traveled back and forth between the two villages. As beautiful as the robes worn by a maid-in-waiting

ました。上人さまよ、桂子の身の果てを弔ってください。

三 女の語り

女が三山のいわれについてさらに語る。かしはでの公成きんなりは桜子と桂子の二人の女のもとへと通っていたが、桜子のほうへなびいていった。つらく思った桂子は池に身を投げる。女は、桂子を弔うように上人に頼む。

上人 さらに三山のいわれを詳しく語ってください。

地 そもそもこの大和の国、三山の物語は古い昔の話です。昔、「かしはでの公成」という男がいて

女 またその頃、桂子と桜子という二人のしとやかで美しい女がいたが

地 二人は、かしはでの公成と契りを結んだ。かしはでの公成は二人に深い愛情を持って接していて、月の出る夜、一夜ごとに畝傍山と耳成山の住家に通っていて

女 地の 二つの里を行き交う。采女の着る衣のように美しい

- Chorus Delicate Sakurago and celestial Katsurago (Sakurago of the flowers and Katsurago of the moon) were competing
- Woman But the man's heart was fickle and inconstant and, won over by Sakurago, he transferred his affections and his visits to the village of Miminashi ceased
- Chorus Katsurago became resentful and downcast. He has deserted me, has set his heart on that Sakurago, and of me and my affections
- Woman He thinks no more
- Chorus His visits cease. Upon reflection, Katsurago now feels it is only natural that a person with divided loyalties should prove unreliable. It would never have been possible for us to remain together in happy union. Besides, for everything there is a season; 'tis the way of world. Especially now that it is spring, it would be bear to harbor a grudge against a man whose affections have shifted to Sakurago – a woman who bears the name of the cherry blossoms in full bloom. I, Katsurago, was crowned with the name of a tree that bears no blooms. It is no wonder that he has grown tired of me with my lonely, autumnal heart. And, as in the words of the song, “neither rising nor sleeping, spend half the night contemplating the spectacle of spring” (this poem appears in both the Kokin-Wakashu and in Ariwara no Narihira in The Tales of Ise), he spent his nights neither awake nor asleep, and was pensive during the day as he watched the long rains that accompany spring. Leaving the house at dusk to listen keenly to the evening bell. To the south is Mt. Kaku and Mt. Unebi lies to the west, but the village where Sakurago lives is festooned with flowers and it fills me with envy.

地の 花の桜子と月の桂子は争っていたが

女の 男の心は浮ついて移ろいやすく、かの桜子になびいて心が移り、耳成の里へは来なくなつて

地の その時桂子は恨み悲しんだ。私への心は変わり、あの桜子に心は移り、こちらのこ
となど

女の 忘れてしまつて

地の もはや通うことはなくなつてしまつた。桂子が思うには、もとより二心を持つような人は頼りにならないもの。そのまま添い遂げるようなことはできるはずもなかったのだ。そのうえ何事も、時節に従うしかないのは世の習わしである。ことさらに春なので、盛りの桜を名に持つ桜子に心が移る人を恨むわけにはいかない。私は花の咲かない桂を名に冠する桂子。飽きられた私の心が秋のように寂寥としているのも道理である。そして「起きもせず寝もせず夜半をあかしては春のものとながめ（暮らしつ）」「古今和歌集や伊勢物語にある在原業平の歌」とあるように、起きていても寝ているでもなく夜を明かし、昼間は春につきものの長雨を眺めて物思いにふけていた。夕暮れには家を出て、入相の鐘もしみじみと聴く。南には香久山があり、西には畝傍の山があるが、桜子の住む里を見ると花が咲いて華やかで、羨ましく思われる。

Woman How can I go on, enduring the pain of that man's treatment of me until tomorrow.

Chorus Let this dusk be the end of my life. Thus decided, she turned her face to the edge of the pond on Mt. Miminashi and saw, reflected on the surface of the water, the face of the moon with its deep associations with the katsura tree. Her black hair like the foliage of the katsura tree untouched, she threw herself into the pond where she drowned. No longer of this world, she had become 'Mt. Minashi' (literally 'a body-less mountain'). Have pity on that name and mourn for her.

4. The woman disappears

The woman asks the priest to write her name in his book of believers. She reveals that her name was once Katsurago, but then seeks refuge behind anonymity again. After receiving a Buddhist blessing from Shōnin, the woman vanishes into the depths of the pond.

Woman I have a favor to ask of you, priest. Please put my name in your book of believers as proof that I have joined the Yuzu Nembutsu sect.

Shōnin That will be no trouble at all. Please tell me, what name should I write?

Woman Please write the name Katsurago.

Shōnin Pardon me, did you say Katsurago?

女 とても生きていて、明日まであの人の仕打ちのつらさに耐えることはできない。

地 この夕暮れを限りとして死んでしまおう。そう決心して耳成山の池の淵に臨むと、桂と縁が深い月が水面に映っている。桂の緑のような黒髪もそのままに、池に身を投げてむなしくなり果ててしまった。この世にはもはやいなくなり、「身無山」となってしまったのです。その名を憐れんで、どうかお弔いください。

四 消え失せる女

女は名帳みやうちょうに自分の名を書き入れるよう上人に頼む。女は自身の名をいったんは桂子と明かすが、もう一度名を伏せる。上人から念仏を受けると、女は池の底へと消えていく。

女 上人さまにお願いしたいことがあります。融通念仏宗に入った証として、私の名も名帳に書き入れてください。

上人 たやすいことです。ではお名前は何と記しましょう。

女 名は桂子とお書きください。

上人 なんと桂子とおっしゃるのですか。

Woman No, after all (I'm afraid) I have forgotten it. Let's not mention names. Just grant me a recitation of the Junen Buddhist invocation (a manner of chanting a homage to Amida Buddha ten times).

Shōnin I see. I will not ask any further questions. Join your hands in prayer: *Namuamidabu*^{*1}.

Woman *Namuamidabu*.

Woman/Shōnin
When I (*Amida Nyorai*^{*2}) become a Buddha, I will welcome all the people in the world who recite the Nembutsu in Paradise.

Chorus I can stay only so long. Please write the name Katsurago in the book of believers. I will say no more, even if you ask me my name. I cannot listen, even to the words of a holy priest. I am "Miminashi" (literally, 'I have no ears with which to hear you;' or Minashi: literally, 'I am body-less') and I do not live in this world. And with these words, she sank into the waters of the pond.

*1 "Homage to Amida Buddha" or "I take refuge in Amida Buddha." Also known as the Nembutsu. The phrase invoked by followers of the Pure Land school in Japan. The Pure Land school asserts that one can attain rebirth in the Pure Land of Amida Buddha by simply chanting this phrase.

*2 Amida Nyorai – referred to in Sanskrit as Amitabha Tathagata – the Buddha of Limitless Light.

5. The priest and the local man converse (Interlude)

Shōnin asks the local man about Mitsuyama. The local man tells him the fable of Kinnari, Katsurago and Sakurago, and encourages the priest to perform a memorial service.

上人が三山について所の者に尋ねると、所の者は公成、桂子、桜子に関するいわれを語り、上人に弔いを勧める。

五 上人と所の者の会話（中入）

地 私がいられるのもこれまでです。名帳には桂子とお書きください。これ以上は、私の名前を尋ねられても言いますまい。御僧さまの言葉でも、聞くことはできません。私は「耳無し（耳成 身無）」であつて、この世に生きるものではありません。そういうと、池水の底に入つていった。

女・上人 若我成仏十方世界、念仏衆生攝取不捨（我「阿弥陀如来」が成仏したら、世界で念仏を唱えるすべての人々を極樂に迎えよう）。

女 南無阿弥陀仏。

上人 なるほど、これ以上尋ねることもいたしません。合掌して、南無阿弥陀仏。

女 いえ、やはり忘れてしまいました。名前を申すのはやめましょう。ただ十念を授けてください。

6. Shōnin conducts a memorial service

Shōnin performs a memorial service for Katsurago, who sank to the bottom of the pond on Mt. Miminashi.

Shōnin Here is the resentment that sank to the bottom of the pond on Miminashi. The pale morning moon is floating. Let us mourn the passing of Katsurago, who has a connection with the moon.

7. Sakurago appears

Sakurago appears, lured by the mountain breezes of Mt. Miminashi. She asks Shōnin to free her from the curse of Katsurago.

Sakurago Good priest. I was lured here by the mountain breezes of this Mt. Miminashi. Please help me. I am the woman they call Sakurago who lives on Mt. Unebi, but this wild wind is making me agitated and I am becoming unhinged. For this reason, good priest, please release me from the curse of Katsurago that possesses me like a storm raging over the flowers, the grudge she bears me for my sins.

六 上人による弔い

上人が耳成の池に沈んでいった桂子を弔う。

上人 耳成の池に沈んでいった恨みがここにある。有明の月が浮かんでいる。月と緑のあ

る桂子の亡き跡をいざ弔おう。

七 桜子の登場

耳成山の山風に吹き誘われて、桜子が現れる。桜子は上人に、桂子の祟りを祓ってくれるように頼む。

桜子 もしもし上人さま。この耳成山の山風に吹き誘われてやってきました。どうかお助

けください。私はあの敵傍山に住む桜子と呼ばれた女ですが、風が吹き狂うのに従って、私の心も乱れ、このように狂っているのです。そういうわけで上人よ、恨みを与えた因果から、花に嵐が吹くように、この桜子に憑いている桂子の祟りを祓ってください。

8. Katsurago vents her spite on Sakurago

Having spoken of her grudge against Sakurago as the second bride, Katsurago vents her jealousy and regrets upon her in the so-called 'uwanari-uchi'. The score settled, Sakurago and Katsurago ask the priest to pray for them so that they can be born in the Western Pure Land (paradise) before vanishing into thin air.

Katsurago Oh, how I envy Sakurago. Spring is here and the flowers are blooming again. After all these years of forgetting, seeing Sakurago wearing her best face for all to see fills me with jealousy. In the dappled light, even the katsura tree in the moon should resemble a flower.

Chorus And yet, who transferred his heart to Sakurago?

Katsurago The flowers are in full bloom, so radiant they seem even to dilute the light of the moon

Chorus Unable even to fight, Katsurago's

Katsurago Envy only intensified. Her name may be Sakurago

Chorus But even the cherry tree sprouts green leaves once its blossoms have scattered

Katsurago/Chorus

Why treat the katsura tree so differently?

八 桜子への恨みを晴らす桂子

桜子への恨みを語った桂子は、桜子に後妻打ちうわなりを行う。恨みを晴らすと、桜子と桂子は西方浄土に生まれることができるよう、上人に弔いを頼んで消えていく。

桂子 ああ、桜子がうらやましい。また花が咲く春になったことよ。長年忘れていたのに、これ見よがしに得意顔をしている桜子を見ると、よそ目にもねたましい。光が照り散ると、月の桂も花のようにみえるはずだ。

地 それなのに、誰が桜子に心に移したのだろうか。

桂子 今は花の盛りの時期で、月の光をも埋めてしまいそうな勢いで

地 争うこともできずに桂子の

桂子 恨みがまさっていくばかりである。桜子といつても

地 桜の花も散ってしまえば青葉になるのだ。

桂子/地 どうして桂を分け隔てするのであろうか。

Sakurago I am ashamed. I remain attached to this world and have no end of resentment, so I have appeared here to repent before the great priest.

Katsurago Behold that one. That Sakurago in all her fragrant glory and excessive beauty.

Sakurago The season determines when the flowers bloom! Who would take issue with the blooms of spring?

Katsurago I was told that flowers do not speak, so why do you clamor in this way?

Sakurago Spring when flowers can bloom is the most transient of interludes, thus this is how we move our lips.

Katsurago But though the flowers may fall

Sakurago They will bloom again.

Katsurago Spring comes around each year

Sakurago And in that season

桜子

お恥ずかしい。この世に執着が残って恨みが尽きないので、上人さまの前で懺悔をするために、このように姿を現したのです。

桂子

あれをご覧ください。桜子の目に余るほどの華やかさ、道理を越えた美しさよ。

桜子

花が咲くのは季節によって決まっています。春に花が咲くことは何の問題もありません。

桂子

花はものを言わないと聞いていたのに、どうしてそのような口をきくのですか。

桜子

花が咲くことのできる春はほんのしばらくの間なので、このように唇を動かすのです。

桂子

しかし花は散っても

桜子

また咲くでしょう。

桂子

春は毎年やってきて

桜子

頃は

Katsurago The third month of the lunar calendar (March)

Chorus The flowers bloom again. These blossoms, the envy of all eyes. Moving to strike Sakurago – the second bride – she breaks off a branch of a standing katsura tree, and the mountain winds, pine breezes and the soft breezes of spring on Mt. Miminashi wash over her. Scatter like the snow, Sakurago. Be blown like a cloud. Flowers return to their roots. I, too, am secretly envious. Beaten and slashed at as the second bride, like a kept hound, you refuse to run away. Cherry trees are cherry trees, but perhaps you are a dog cherry. Prostrating yourself, howling and screaming. When I look at you, distressed and disturbed, sick and burning with the fire of fate, cherry tree you may be, Sakurago, but a scarlet winter cherry tree yet. Come, learn your lesson, learn your lesson, you!

Chorus/Katsurago

Ah, what a strange spectacle.

Chorus So much for displaying retributive justice. Like a flower blooming in spring, the temporary resentment is cleared away and the light of early dawn shines upon us. Let us hear the words of the Nembutsu so that both Sakurago and Katsurago may be born together in the Pure Land of the West. Good priest, please mourn their traces.

桂子

弥生（三月）に

地 また花が咲く。見ればよそ目にもねたましい。桜子に後妻打ちをしようと、桂の立

木の枝を折って持ち、耳成山の山風、松風、春風が吹き寄せる。雪のように散れ、桜子。雲のように吹かれよ、桜子。花は根に帰れ。私も人知れずねたましく思っているのだ。後妻打ちをして打ち散らしているのに、打てども去らないのは家の犬のようだ。桜は桜でも犬桜いぬざくらなのであろう。伏して吠え叫んでいる。悩み心乱れて、病に伏せて因果の炎に燃えているのを見ると、桜は桜でも緋桜ひざくらのようだ、桜子よ。さあ懲りよ、懲りよ。

地／桂子

ああよそ目にもおかしなことだ。

地

因果の報いを見せるのはここまでとしよう。春に花が咲くように、一時の恨みを晴らし、早くも有明の光に照らされる。桜子も桂子も一緒に西方浄土に生まれるように、念仏の一声を聞きたいと思えます。どうぞ跡を弔ってください。

This part from *Utaibon* in Kanze School

* Since there are marked differences between the schools, two versions of the play are given here: the Hōsho and Kongō school version, and the Kanze school version.

* The translation of the Hōsho and Kongō school version starts on page 1.

1. Enter Ryōnin Shōnin

Ryōnin Shōnin, who is spreading the teachings of the Yuzu Nembutsu sect throughout the land, is heading for the paths of Yamato. He asks a local man about Mitsuyama, a prominent landmark in the province of Yamato.

Ryōnin Shōnin/low-ranking priest

Let's travel the paths of Yamato Province, home to Mitsuyama with the same 'three' in its name as the Buddha's teachings of the three minds (the sincere mind, the deep mind, and the mind that transfers merit toward birth in the Pure Land).

Shōnin I am Ryōnin, a monk from Ohara. I am spreading the teachings of the Yuzu Nembutsu sect throughout the land. I am now heading to the province of Yamato to spread the teachings of Nembutsu.

Shōnin/low-ranking priest

Leaving the familiar village of Ohara-no-Sato, I journeyed through Fukakusa and Kohata-no-Seki, resting at Uji and arriving in the province of Yamato upon passing through the village of Ide-no-Sato.

Shōnin In my haste, it was not long before I arrived in the province of Yamato. I have heard there is a famous place called Mitsuyama in this area, so I will inquire of a local to tell me of its history.

* 流儀による違いが顕著なため、宝生流と金剛流、観世流の二通りを掲載します。
* 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 良忍上人の登場

融通念仏宗を諸国に広めている良忍上人が大和路へ向かう。大和の国の名所である三山みつやまについて所の者に尋ねる。

良忍上人・
從僧

仏法の教えである三心しじょうしん（至誠心・深心・回向発願心）と同じ、「三」と名のついた三山がある大和路を尋ねていこう。

上人 私は大原の良忍という僧です。融通念仏宗を諸国に広めています。この度は大和路

へと向かって、念仏を広めようと思っています。

上人・從僧 住み慣れた大原の里を立ち出でて、深草や木幡の山を過ぎて、宇治を中宿として井

手の里を過ぎれば大和の国に着いた。

上人 急ぐうちに、ほどなく大和の国に着きました。この場所に三山という名所があると

Low-ranking priest
Let's do so.

(Ryōnin Shōnin asks a local man about Mitsuyama. The local man tells him that Mitsuyama is not one mountain but three: Mt. Unebi, Mt. Miminashi and Mt. Kaku.)

2. A woman appears and answers Shōnin's question

A woman appears and begins to relate the legend of Mitsuyama. Long ago, there was a man who lived on Mt. Kaku who fell in love with two women, Katsurago of Mt. Miminashi and Sakurago of Mt. Unebi. Katsurago loses the fight for his love and throws herself into a pond where she drowns.

Woman Greetings to you fair priest. Whatever you ask, few people know much about this place. This mountain is one of the three mountains mentioned in the first book of Manyōshū. It is known as both Mt. Miminashi and Mt. Minashi. With my obsession, all this talk of venerable old tales has me wanting to return to this world. Listen to the story of the villager who sank into the waters of the pond on Mt. Miminashi long ago.

Shōnin I see. In Manyōshū it is written that there were three mountains in the province of Yamato and that Mt. Kaku was the husband and Mt. Unebi and Mt. Miminashi were the women who fought over him among these three mountains. There are other legends on this subject, I am sure. Please elaborate.

聞いていたので、このあたりの人に尋ねてみようと思います。

從僧 そうしましょう。

(良忍上人が所の者に三山について尋ねる。所の者は、三山は一つの山ではなく、うねびやま 畝傍山、かくなしやま 香久山の三つの山であることを教える)

二 女が登場し、上人の問いかけに答える

女が現れ、三山のいわれについて語り始める。昔、香具山に住んでいた男が、耳成山の桂子、畝傍山の桜子の二人と恋仲になる。争いに敗れた桂子は池に身を投げる。

女 もしもし、そちらの御僧さま。何をお尋ねになっても、この場所について詳しく知っている人は少ないでしょう。この山は万葉集の巻一に詠まれている三山のうちの一つです。耳成山とも身無山とも申します。このように由緒ある昔の物語を話していると、執着心からこの世へ帰りたくなってしまう。昔、耳成山の池水に沈んでいった里人の話を聞いてください。

上人 なるほど万葉集には、大和の国に三山があつて、香久山は夫で、畝傍山と耳成山は女で、三つの山で争つたと書いてあります。このことについては、さらにいわれが

- Woman To begin, the mountain you see to the south is Mt. Kaku, that to the west Mt. Unebi. Together with Mt. Miminashi, the three mountains are also known as the mountains of one man and two women.
- Shōnin So, how was it decided that Mt. Kaku was to be the husband?
- Woman That is because a man who lived on Mt. Kaku had exchanged marriage vows with two women, one living on Mt. Unebi, the other on Mt. Miminashi, and he visited both.
- Shōnin So, the name of the woman of Mt. Unebi
- Woman Her name was Sakurago, a beautiful woman of refined taste
- Shōnin And the name of the woman of Mt. Miminashi
- Woman Katsurago, a woman of beauty and kindness.
- Shōnin Now, these two women were at war with one another
- Woman The two were both beautiful – Sakurago like a flower, Katsurago with the beauty of a green leaf

あることでしょう。詳しく語ってください。

まず南に見えるのは香久山で、西に見えるのは畝傍山です。この耳成山と合わせた三山は、一男二女の山とも言います。

上人 さて、香久山を夫とするとは、どうして定められたのでしょうか。

女 それは、あの香久山に住んでいた男が、畝傍山と耳成山の二つの里に住んでいた女とそれぞれ契りを結んで、両方に通っていたからです。

上人 さて畝傍山の女の名は

女 桜子といって情趣を解する美しい女で

上人 耳成山の女の名は

女 桂子といって美しく優しい女であった。

上人 さて二人は争っていたが

女 花のような桜子も、緑葉のような桂子も美しく

Shōnin And the depth of their love for the man

Woman It would be hard to choose between them.

Chorus This Mitsuyama belongs to this same world, yet follows two paths. It has been many years since anyone has even mentioned the name Mitsuyama, yet talking about Mt. Kaku in this way, it no longer feels possible to remain detached. Our Mt. Miminashi lost the battle with Mt. Unebi and Katsurago sacrificed herself in the waters of the pond. O, Shōnin, please mourn for the soul of Katsurago.

3. The woman's tale

The woman elaborates further on the legend of Mitsuyama. She tells Shōnin that Kinnari of Kashiwade visited two women, Sakurago and Katsurago, but was won over by Sakurago. Katsurago, feeling hard done by, throws herself into the pond where she drowns. The woman as Shōnin to perform a memorial service for Katsurago.

Shōnin Please tell me more about the legend of Mitsuyama.

Chorus To begin, this tale of Mitsuyama in the province of Yamato is an old, old story. There once was a man named "Kinnari of Kashiwade"

上人 男との愛の深さは

女 どちらも優劣がつけられない。

地 同じ一つの世で、二つの道をかけているこの三山。三山の名前を聞くのさえ久方ぶりでしたが、こうして香久山のことを語っているうちに、他人事のように思えなくなってきました。わが耳成山は畝傍山との争いに負けて、桂子は池水に身を捨て

ました。上人さまよ、桂子の身の果てを弔ってください。

三 女の語り

女が三山のいわれについてさらに語る。かしはでの公成きんなりは桜子と桂子の二人の女のもとへと通っていたが、桜子のほうへなびいていった。つらく思った桂子は池に身を投げる。女は、桂子を弔うように上人に頼む。

上人 さらに三山のいわれを詳しく語ってください。

地 そもそもこの大和の国、三山の物語は古い昔の話です。昔、「かしはでの公成」という男がいて

- Woman There were also two graceful and beautiful women, Katsurago and Sakurago
- Chorus Both were bound in marriage to Kinnari of Kashiwade. Kinnari of Kashiwade had deep affection for both women, and every night as the moon was rising, he visited their homes on Mt. Unebi and Mt. Miminashi.
- Woman He traveled back and forth between the two villages. As beautiful as the robes worn by a maid-in-waiting
- Chorus Delicate Sakurago and celestial Katsurago (Sakurago of the flowers and Katsurago of the moon) were competing
- Woman But the man's heart was fickle and inconstant and, won over by Sakurago, he transferred his affections and his visits to the village of Miminashi ceased
- Chorus Katsurago became resentful and downcast. He has deserted me, has set his heart on that Sakurago, and of me and my affections
- Woman He thinks no more
- Chorus His visits cease. Upon reflection, Katsurago now feels it is only natural that a person with divided loyalties should prove unreliable. It would never have been possible for us to remain together in happy union. Besides, for everything there is a season; 'tis the way of world. Especially now that it is spring, it would be bear to harbor a grudge against a man whose affections have shifted to Sakurago – a woman who bears the name of the cherry blossoms in full bloom. I, Katsurago, was crowned with the name of a tree that bears no blooms. It is no wonder that he has grown tired of me with my lonely, autumnal heart. And, as in the words of the

またその頃、桂子と桜子という二人のしとやかで美しい女がいたが

二人は、かしはでの公成と契りを結んだ。かしはでの公成は二人に深い愛情を持って接していて、月の出る夜、一夜ごとに畝傍山と耳成山の住家に通っていて

二つの里を行き交う。采女の着る衣のように美しい。

花の桜子と月の桂子は争っていたが

男の心は浮ついて移ろいやすく、かの桜子になびいて心が移り、耳成の里へは来なくなつて

その時桂子は恨み悲しんだ。私への心は変わり、あの桜子に心は移り、こちらのこ
となど

忘れてしまつて

もはや通うことはなくなつてしまつた。桂子が思うには、もとより二心を持つような人は頼りにならないもの。そのまま添い遂げるようなことはできるはずもなかつたのだ。そのうえ何事も、時節に従うしかないのは世の習わしである。ことさらに春なので、盛りの桜を名に持つ桜子に心が移る人を恨むわけにはいかない。私は

song, “neither rising nor sleeping, spend half the night contemplating the spectacle of spring” (this poem appears in both the Kokin-Wakashu and in Ariwara no Narihira in The Tales of Ise), he spent his nights neither awake nor asleep, and was pensive during the day as he watched the long rains that accompany spring. Leaving the house at dusk to listen keenly to the evening bell. To the south is Mt. Kaku and Mt. Unebi lies to the west, but the village where Sakurago lives is festooned with flowers and it fills me with envy.

Woman How can I go on, enduring the pain of that man’s treatment of me until tomorrow.

Chorus Let this dusk be the end of my life. Thus decided, she turned her face to the edge of the pond on Mt. Miminashi and saw, reflected on the surface of the water, the face of the moon with its deep associations with the katsura tree. Her black hair like the foliage of the katsura tree untouched, she threw herself into the pond where she drowned. No longer of this world, she had become “Mt. Minashi”. Have pity on that name and mourn for her.

4. The woman disappears

The woman asks the priest to write her name in his book of believers. She reveals that her name was once Katsurago, but then seeks refuge behind anonymity again. After receiving a Buddhist blessing from Shōnin, the woman vanishes into the depths of the pond.

女

花の咲かない桂を名に冠する桂子。飽きられた私の心が秋のように寂寥としているのも道理である。そして「起きもせず寝もせで夜半をあかしては春のものとながめ（暮らしつ）」「古今和歌集や伊勢物語にある在原業平の歌」とあるように、起きていても寝ているでもなく夜を明かし、昼間は春につきものの長雨を眺めて物思いにふけていた。夕暮れには家を出て、入相の鐘もしみじみと聴く。南には香久山があり、西には畝傍の山があるが、桜子の住む里を見ると花が咲いて華やかで、羨ましく思われる。

とても生きていて、明日まであの人の仕打ちのつらさに耐えることはできない。

地

この夕暮れを限りとして死んでしまおう。そう決心して耳成山の池の淵に臨むと、桂と縁が深い月が水面に映っている。桂の緑のような黒髪もそのままに、池に身を投げてむなしくなり果ててしまった。この世にはもはやいなくなり、「身無山」となってしまったのです。その名を憐れんで、どうかお弔いください。

四 消え失せる女

女は名帳みやうぢょうに自分の名を書き入れるよう上人に頼む。女は自身の名をいったんは桂子と明かすが、もう一度名を伏せる。上人から念仏を受けると、女は池の底へと消えていく。

Woman I have a favor to ask of you, priest.

Shōnin What can I do for you?

Woman Please put my name in your book of believers as proof that I have joined the Yuzu Nembutsu sect.

Shōnin That will be no trouble at all. Please tell me, what name should I write?

Woman Please write the name Katsurago.

Shōnin Pardon me, did you say Katsurago?

Woman No, after all, I do not want to give you my name. Please grant me a recitation of the Junen Buddhist invocation (a manner of chanting a homage to Amida Buddha ten times) first.

Shōnin I see. I will not ask any further questions. Join your hands in prayer: *Namuamidabu**1.

Woman *Namuamidabu*.

Woman/Shōnin
When I (*Amida Nyorai**2) become a Buddha, I will welcome all the people in the world who recite the Nembutsu in Paradise.

女 上人さまにお願いしたいことがあります。

上人 何事でしょうか。

女 融通念仏宗に入った証として、私の名も名帳に書き入れてください。

上人 たやすいことです。ではお名前は何と記しましょう。

女 名は桂子とお書きください。

上人 なんと桂子とおっしゃるのですか。

女 いえ、やはり名前を申すのはやめましょう。まず十念を授けてください。

上人 なるほど、これ以上尋ねることもいたしませんまい。合掌して、南無阿弥陀仏。

女 南無阿弥陀仏。

女・上人 若我成仏十方世界、念仏衆生攝取不捨（我「阿弥陀如来」が成仏したら、世界で念仏を唱えるすべての人々を極楽に迎えよう）。

Chorus I can stay only so long. Please write the name Katsurago in the book of believers. I will say no more, even if you ask me my name. I cannot listen, even to the words of a holy priest. I am “Miminashi” (literally, ‘I have no ears with which to hear you,’ or Minashi: literally, ‘I am body-less’) and I do not live in this world. And with these words, she sank into the waters of the pond.

*1 “Homage to Amida Buddha” or “I take refuge in Amida Buddha.” Also known as the Nembutsu. The phrase invoked by followers of the Pure Land school in Japan. The Pure Land school asserts that one can attain rebirth in the Pure Land of Amida Buddha by simply chanting this phrase.

*2 Amida Nyorai – referred to in Sanskrit as Amitabha Tathagata – the Buddha of Limitless Light.

5. The priest and the local man converse (Interlude)

Shōnin asks the local man about Mitsuyama. The local man tells him the fable of Kinnari, Katsurago and Sakurago, and encourages the priest to perform a memorial service.

6. Shōnin conducts a memorial service

Shōnin performs a memorial service for Katsurago, who sank to the bottom of the pond on Mt. Miminashi.

Shōnin/low-ranking priest

Let us mourn for Katsurago, who, in the depths of her grief, has long petitioned for tears to be shed over her. As the night fades away with the recitation of the Buddhist prayer, a violent storm seems to have blown in.

地

私がいられるのもこれまでです。名帳には桂子とお書きください。これ以上は、私の名前を尋ねられても言いますまい。御僧さまの言葉でも、聞くことはできません。私は「耳無し（耳成、身無）」であつて、この世に生きるものではありません。そういうと、池水の底に入つていった。

五 上人と所の者の会話（中入）

上人が三山について所の者に尋ねると、所の者は公成、桂子、桜子に関するいわれを語り、上人に弔いを勧める。

六 上人による弔い

上人が耳成の池に沈んでいった桂子を弔う。

上人 従僧

耳成山の桂子が、悲しみに暮れてよくよく頼んできた弔いを行おう。念仏を唱えて夜が更けていくと、激しい嵐が吹いてきたようだ。

7. Sakurago appears

Sakurago appears, lured by the mountain breezes of Mt. Miminashi. She asks Shōnin to free her from the curse of Katsurago.

Sakurago Can you hear me, all you people? Lured here by the mountain breezes of this Mt. Mimimashi, it is scandalous that I am become so agitated. I am the woman they call Sakurago who lives on Mt. Unebi, but this wild wind affects me and I am becoming unhinged. For this reason, people, please release me from the curse of Katsurago that possesses me like a storm raging over the flowers, the grudge she bears me for my sins.

8. Katsurago vents her spite on Sakurago

Having spoken of her grudge against Sakurago as the second bride, Katsurago vents here jealousy and regrets upon her in the so-called 'uwanari-uchi.' The score seemingly settled, the dawn breaks as if dispelling the illusions of the two women, and the monk awakens from his dream.

Katsurago Oh, how I envy Sakurago. Spring is here and the flowers are blooming again. After all these years of forgetting, seeing Sakurago wearing her best face for all to see fills me with jealousy. In the dappled light, even the katsura tree in the moon should resemble a flower.

七 桜子の登場

耳成山の山風に吹き誘われて、桜子が現れる。桜子は上人に、桂子の祟りを祓ってくれるように頼む。

桜子 人々よ、聞こえますか。この耳成山の山風に吹き誘われて、私の心が乱れ始めるの

はみつともないことだ。私はあの畝傍山に住む桜子と呼ばれた女ですが、風が吹き狂う心地がして、このように狂っているのです。そういうわけで人々よ、恨みを与えた因果から、花に嵐が吹くように、この桜子に憑いている桂子の祟りを祓ってください。

八 桜子への恨みを晴らす桂子

桜子への恨みを語った桂子は、桜子に後妻打ちうわなりを行う。恨みが晴れると見ると、二人の迷いが消えるように夜が明け、僧は夢から覚める。

桂子 ああ、桜子がうらやましい。また花が咲く春になったことよ。長年忘れていたのに、

これ見よがしに得意顔をしている桜子を見ると、よそ目にもねたましい。光が照り散ると、月の桂も花のようにみえるはずだ。

Chorus And yet, who transferred his heart to Sakurago?

Katsurago The flowers are in full bloom, so radiant they seem even to dilute the light of the moon

Chorus Unable even to fight, Katsurago's

Katsurago Envy only intensified. Her name may be Sakurago

Chorus But even the cherry tree sprouts green leaves once its blossoms have scattered.

Katsurago Why is the katsura tree

Chorus Treated so differently

Shōnin Ah, what a pitiful state of affairs. Abandon your obsession, please, and rest in peace.

Katsurago Behold that one. That Sakurago in all her flagrant glory and excessive beauty.

Sakurago The season determines when the flowers bloom! Who would take issue with the blooms of spring?

地 それなのに、誰が桜子に心を移したのだろうか。

桂子 今は花の盛りの時期で、月の光をも埋めてしまいそうな勢いで

地 争うこともできずに桂子の

桂子 恨みがまさっていくばかりである。桜子といっても

地 桜の花も散ってしまえば青葉になるのだ。

桂子 どうして桂を

地 分け隔てするのでしょうか。

上人 なんといたわしい有様です。その執心を振り捨てて、成仏してください。

桂子 あれをご覧ください。桜子の目に余るほどの華やかさ、道理を越えた美しさよ。

桜子 花が咲くのは季節によって決まっています。春に花が咲くことは何の問題もありません。

Katsurago I was told that flowers do not speak, so why do you clamor in this way?

Sakurago Spring when flowers can bloom is the most transient of interludes, thus this is how we move our lips.

Katsurago But though the flowers may fall

Sakurago They will bloom again.

Katsurago Spring

Sakurago Comes around each year

Katsurago And in that season

Sakurago The third month of the lunar calendar (March)

Chorus The flowers bloom again. These blossoms, the envy of all eyes. Moving to strike Sakurago – the second bride — she breaks off a branch of a standing katsura tree, and the mountain winds, pine breezes and the soft breezes of spring on Mt. Miminashi wash over her. Scatter like the snow, Sakurago. Be blown like a cloud. Flowers return to their roots. I, too, am secretly envious. Beaten and slashed at as the second bride, like a kept hound, you refuse to run away. Cherry trees are cherry trees, but perhaps you are a dog cherry. Prostrating yourself, howling and screaming. When I look at you, distressed and disturbed, sick and burning with the fire of fate, cherry tree you may be, Sakurago, but a scarlet winter cherry tree yet. Come, learn your lesson, learn your lesson, you! Ah, what a strange spectacle. So much for displaying retributive justice.

桂子

花はものを言わないと聞いていたのに、どうしてそのような口をきくのですか。

桜子

花が咲くことのできる春はほんのしばらくの間なので、このように唇を動かすのです。

桂子

しかし花は散っても

桜子

また咲くでしょう。

桂子

春は

桜子

毎年やってきて

桂子

頃は

桜子

弥生（三月）に

地

また花が咲く。見ればよそ目にもねたましい。桜子に後妻打ちをしようと、桂の立木の枝を折って持ち、耳成山の山風、松風、春風が吹き寄せる。雪のように散れ、桜子。雲のように吹かれよ、桜子。花は根に帰れ。私も人知れずねたましく思っているのだ。後妻打ちをして打ち散らしているのに、打てども去らないのは家の犬の

Like flowers blooming in springtime, both Sakurago and Katsurago take their revenge. As if dispelling long-harbored delusions, the sky, which had been covered with clouds and haze, now brightens with the early light of day. The morning sun shines on Asuka village and the River Asuka and, like the waters of a river, we awaken from our dreams and discover that this has all been a wild tale.

ようだ。桜は桜でも犬桜いぬざくらなのであろう。伏して吠え叫んでいる。悩み心乱れて、病に伏せて因果の炎に燃えているのをみると、桜は桜でも緋桜ひざくらのようだ、桜子よ。さあ懲りよ、懲りよ。ああよそ目にもおかしなことだ。因果の報いを見せるのはここまでとしよう。春のひと時に花が咲くように、桜子も桂子も共に恨みを晴らす。早くも有明の光がさし、長かった迷いが晴れるように、雲や霞が漂っていた空はほのぼのと明けていく。飛鳥の里や飛鳥川には朝日が照り映えて、川に流れるように夢が覚め、すべては夢物語となった。

Mitsuyama (The Three Mountains)

Synopsis

The great Buddhist priest Ryōnin Shōnin, who has left Ohara to spread the teachings of the Yuzu Nembutsu^{*1} throughout Japan, visits Mitsuyama (the eponymous three mountains) in the province of Yamato (present-day Nara Prefecture). A woman appears before Shōnin, who has asked a local man about the history of the three famous mountains in the area. The woman begins to recount the legend of the love affair between one man and two women that is associated with the three mountains. In the story, a man called “Kinnari of Kashiwade” who lives on Mount Kaku, lavished affection on two women, Katsurago^{*2} of Mount Miminashi and Sakurago of Mount Unebi, but before long the man’s affections shift to Sakurago and the abandoned Katsurago throws herself into a pond on Mount Miminashi, where she drowns. The woman who recounts this love story reveals that she is in fact Katsurago and asks the priest to write her name in his book of believers (the Yuzu Nembutsu) before disappearing into the bottom of the pond on Mount Miminashi.

Shōnin asks the local man to retell story of the three mountains and of Kinnari, Katsurago and Sakurago, and conducts a memorial service. Thereupon, (the ghost of) Sakurago appears, lured by the winds of Mount Miminashi, and asks the priest to release Katsurago from the grudge that haunts her. (The ghost of) Katsurago then appears and, as she speaks of her resentment toward Sakurago, begins attacking the second bride^{*3}, causing Sakurago to suffer. After Katsurago works off her grudge against Sakurago, the two spirits express the wish to find their way to Paradise by receiving a Buddhist blessing from the priest before disappearing into thin air.

^{*1} Yuzu Nembutsu is a Japanese Buddhist sect that stresses the permeating effect (*yuzu*) of *nembutsu* (*nem* meaning ‘mindfulness’ and *butsu* being ‘buddha’, thus *nembutsu* is ‘mindfulness of Buddha’), the invocation of the name of the Buddha Amida (Amitabha Buddha, whose name means ‘immeasurable light’) Thus, the belief was that not only the person who chants the name but all humanity benefits from the practice of nembutsu.

^{*2} Literally, ‘Child of the Katsura tree’. *Cercidiphyllum japonicum*, the Katsura tree is native to China and Japan. It is prized for its beautiful shape and attractive deciduous foliage. It is instrumental in Asian folklore and is incorporated into many ancient Chinese and Japanese legends, including an explanation for the shadow on the moon.

^{*3} This act of a first wife venting her jealousy on a second bride is known as ‘*uwanari-uchi*’ (literally, ‘slapping a second wife’). This ancient custom of attacking the concubine existed from the end of the Heian period to the early Edo era.

Highlights

The play “Mitsuyama” is based on a love story between a man and two women, set on the three famous mountains in the village of Askua (in Nara Prefecture). Although based on the poetic anthology “*Manyōshū*” (literally, ‘Collection of Ten Thousand Leaves’), the distinctly Noh take on this legend, where Mount Kagu is presented as the husband and the other two mountains as his wives, lends the tale a unique theatricality.

The ‘*uwanari-uchi*’ performed by Katsurago is a medieval custom in which “after making a declaration, ex-wives would gather their relatives and friends and attack the husband’s new wife,” and is a wild, tempestuous scene. Her bloom long faded, Katsurago’s jealousy and desolation toward the dazzling Sakurago is sublimated through her beating of this second bride.

This play has been performed continuously by the Hōsho school since the mid-Edo period and was incorporated into the Kongō school repertoire at beginning of the Showa era. The modern version of the play as performed by the Kanze school was revived in 1985.

Schools	Hōsho, Kongō, Kanze	
Category	The Fourth Group Noh (one of the so-called Mad Plays or Miscellaneous)	
Author	Unkonwn	
Subject	“ <i>Manyōshū</i> ” Book 1, Book 16, etc. (‘Collection of Ten Thousand Leaves’, the oldest extant collection of Japanese poems compiled c. 759 during the Nara Period)	
Season	Spring	
Scenes	Yamato Province (present-day Nara Prefecture), Mount Miminashi	
Characters	Mae-shite	A woman
	Nochi-shite	Katsurago
	Tsure	Sakurago
	Waki	The great Buddhist priest Ryōnin Shōnin
	Waki-tsure	A low-ranking priest (the play is performed both with and without this character)
	Ai	A local man
Masks	Mae-shite	<i>Zo-onna</i> , <i>Fukai</i> , etc.
	Nochi-shite	<i>Masukami</i> , etc.
	Tsure	<i>Ko-omote</i>
Costumes	Mae-shite	<i>Kazura</i> (wig), <i>kazura-obi</i> (a long belt worn by female roles tied long and thinly and extending from the top of the wig like a hachimaki), <i>karaori-kinagashi</i> (a gorgeous lined garment representative of Noh costumes, the <i>karaori</i> is worn by female characters), <i>kitsuke / surihaku</i> (a type of short-sleeved kimono with smaller cuffs / a type of lined short-sleeved kimono, worn as the innermost layer of the costume of a female character), and a fan.
	Nochi-shite	The <i>nochi-shite</i> is shedding the <i>karaori</i> (one way of wearing a costume; the right sleeve of the <i>karaori</i> is left to drape unworn to the floor; this shows only the <i>surihaku</i> of the upper right side of the garment and is often used for crazed or working women) that the <i>mae-shite</i> was robbed in an holds a laurel branch.
	Tsure	<i>Kazura</i> , <i>kazura-obi</i> , <i>karaori-kinagashi</i> (<i>nugikake</i> – see above), <i>kitsuke / surihaku</i> . Holds a branch of cherry blossoms (<i>sakura</i>).
	Waki	<i>Sumiboshi</i> (or ‘angled hat’ as worn by monk roles with the top folded into a triangle and the rear draped down the back of the performer), <i>mizugoromo</i> (a widely used long-sleeved garment worn by male and female characters of lesser standing), <i>kitsuke / muji-noshime</i> (a plain-weave, lined short-sleeved kimono worn as the innermost layer of the costumes of male characters of lesser standing), <i>koshiobi</i> , a fan, and <i>juzu</i> (a string of prayer beads joined by a thread to form a circle and attached to a tassel).
	Ai	<i>Naga-kamishimo</i> (the formal dress of higher-ranking samurai), <i>kitsuke / dan-noshime</i> , <i>kogatana</i> (a small sword), and a fan.
Number of scenes	Two	
Length	About 1 hour and 15 minutes	

三山（みつやま）

あらすじ

大原を出て諸国に融通念仏を広めて歩く良忍上人が、大和国の三山の麓を訪れます。所の者から三山のいわれについて聞いた上人のもとに、女が現れます。女は、三山にまつわる一人の男と二人の女の恋の物語について語り始めます。香久山に住む「かしはで（膳／柏手）の公成」は、耳成山の桂子と敵傍山の桜子の二人に愛情を注いでいましたが、やがて愛情は桜子に移り、捨てられた桂子は耳成山の池に身を投げます。恋物語について語った女は、自分が桂子という名前であることを明かし、融通念仏の名帳に名前を書き入れて欲しいと頼むと、池の底に消えてゆきます。

上人は再び所の者に、三山のいわれや公成・桂子・桜子の物語を聞き、弔いを行います。すると、耳成山の風に吹き誘われて桜子が現れ、桂子の祟りを払ってくれるよう上人に頼みます。続いて桂子が現れ、桜子への恨みを語ると、後妻打ちを始め、桜子を苦しめます。因果の報いが晴れた桂子と桜子の亡霊は、西方浄土に生まれることができるよう、上人に弔いを頼んで消えていくのでした。

みどころ

「三山」は飛鳥の里にある三つの名山を舞台とし、男女の恋物語を下地とした曲です。『万葉集』の世界をもとにしていますが、三山のうち香久山を男として、残りの二山を女として見立てるのはこの能独自の捉え方であり、特有のドラマ性が立ち現れています。

桂子が行う後妻打ちは中世の風俗で「宣言したうえで前妻が仲間を集めて後妻を襲う」という荒々しいものです。華々しい桜子に対する、もはや花咲くことのない桂子の嫉妬心やわびしさが、後妻打ちを通して昇華されていきます。

本曲は江戸中期以降、宝生流が持続的に演目として取り入れ、金剛流は昭和に入ってから編入しました。観世流のものは1985（昭和60）年に復曲されたものが現行曲となっています。

流儀 宝生流、金剛流、観世流にあり
分類 四番目物
作者 不明
題材 『万葉集』巻一、巻十六など
季節 春
場面 大和・耳成山

登場人物 前シテ 女
後シテ 桂子
ツレ 桜子
ワキ 良忍上人
ワキツレ 従僧（有無両用）
アイ 所の者

面 前シテ 増女、深井など
後シテ 十寸髪など
ツレ 小面

装束 前シテ 鬘、鬘帯、唐織着流、着附・摺箔、扇
後シテ 前シテの扮装の唐織を脱掛にして、桂の枝を持つ
ツレ 鬘、鬘帯、唐織着流（脱掛）、着附・摺箔。桜の枝を持つ
ワキ 角帽子、水衣、着附・無地熨斗目、腰帯、扇、数珠
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15分

三山（みつやま）
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