

Four Major Plays of Chikamatsu

Donald Keene, translator

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THE LOVE SUICIDES AT AMIJIMA

Sasaki-Uemura

~~1961~~

First performed on January 3, 1721. No source for this play, often acclaimed as Chikamatsu's masterpiece, has been determined, but traditional (though unreliable) accounts state that the suicides at Amijima occurred on November 13, 1720, one day earlier than in the drama. Takano Masami, a recent Japanese critic, has suggested that *The Love Suicides at Amijima* was a reworking of *The Love Suicides at Umeda* (1706) by Chikamatsu's rival, Ki no Kaion. There are striking points of resemblance between the two plays, and it may be that Chikamatsu, when shaping into dramatic form the events which took place at Amijima, borrowed from the earlier work. Chikamatsu's play has in turn been many times revised. The version most commonly performed today dates from the early nineteenth century.

Cast of Characters

KAMIYA JIHEI, aged 28, a paper merchant

KONAYA MAGOEMON, his brother, a flour merchant

GOZAEMON, Jihei's father-in-law

TAHEI, a rival for Koharu

DEMBEI, proprietor of the Yamato House

SANGORŌ, Jihei's servant

KANTARŌ, aged 6, Jihei's son

A MINSTREL PRIEST

PORTERS, FISHERMEN, PERSONS OF THE QUARTER

KOHARU, aged 19, a courtesan at the Kinokuni House in Sonezaki

OSAN, Jihei's wife

OSAN'S MOTHER (who is also Jihei's aunt), aged 56

OSUE, aged 4, Jihei's daughter

PROPRIETRESS at Kawachi House

KIYO, a receptionist

TAMA, Osan's servant

SUGI, Koharu's maid

MAIDS, PROSTITUTES, SERVANTS

ACT ONE, SCENE ONE

ACT ONE

Scene One: A street in Sonezaki New Quarter, Osaka.

Time: November 4, 1720.

NARRATOR:

Sanjō bak̄kara fungoro nok̄koro

Chok̄koro fungoro de

Mate tok̄koro wak̄kara yuk̄kuru

Wak̄kara yuk̄kuru ta ga

Kasa wo wanga ranga ra su

Sora ga kunguru kunguru mo

*Renge rengere bak̄kara fungoro.*¹

The love of a prostitute is deep beyond measure; it's a bottomless sea of affection that cannot be emptied or dried. By Shell River,² love songs in every mood fill the air, and hearts stop short at the barrier³ of doorway lanterns. Men roam the streets in high spirits, humming snatches of puppet plays, mimicking the actors, or singing bawdy ballads as they pass; others are drawn into the houses by samisens played in upstairs rooms. But here is a visitor who hides his face, avoiding the gift day.⁴ See how he creeps along, afraid to be forced into spending too much!

Kiyo, the receptionist, notices him.⁵

KIYO: Who's this trying to avoid me?

NARRATOR: She snatches again and again at his hood-flap; he dodges

¹ Japanese scholars have puzzled over these curious syllables for years, and many explanations of them have been offered. Their meaning, if any, is less important than the lively rhythm, which evokes the atmosphere of the Sonezaki Quarter.

² Shijimi River, frequently mentioned in the course of the play, flowed along the border of the Sonezaki Quarter. Its name *shijimi* means the *corbicula*, a small mollusc related to the clam. There is a play on words here: the sea cannot be emptied by ladling it with tiny clam shells.

³ A play on words: *moji ga seki* (the barrier of Chinese characters) suggests that customers stop short when they read on doorway lanterns the names in characters of their favorite teahouses; *Moji ga seki* (the Barrier of Moji) refers to the Straits of Shimonoseki.

⁴ Festive days in the gay quarter on which customers were required to make presents to the teahouses. For a detailed description, see Shively, *The Love Suicide at Amijima*, p. 100.

⁵ The following few lines are based on a passage in the Nō play *Kagekiyo*. See Waley, *The Nō Plays of Japan*, p. 98. The maid's name Kiyo suggests that of Kagekiyo, and the effect is one of burlesque.

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her twice or thrice, but this is a valuable customer, and she refuses to let him escape. At last she pounces on him with the cry:

KIYO: No more of your nonsense! Come along!

NARRATOR: And the customer, caught flap and cap, is trapped into folly by this female Kagekiyo.

Among the flowers on display—even the bridges are called Plum and Cherry Blossom—⁶ here is Koharu of the Kinokuni House, now graduated from the smock of a bath attendant in the South ⁷ to the garments of love in the New Quarter. Is her name “Second Spring”⁸ a sign that she is fated to leave behind a fleeting name in November?

“Who has sent for me tonight?” she wonders, uncertain as a dove in the uncertain light of a standing lantern. A prostitute passes her, then turns back.

PROSTITUTE: Is that you, Koharu? Where have you been keeping yourself? We don’t get invited to the same parties any more, and I never see you or hear a word from you. Have you been sick? Your face looks thinner. Somebody was telling me that the master at your place now gives all your customers a thorough examination and hardly lets you out of the house, all on account of your Kamiji.⁹ But I’ve also heard that you’re to be ransomed by Tahei and go live with him in the country—in Itami, was it? Is it true?

KOHARU: I’d be much obliged if you’d please stop talking about Itami! The relations between Jihei and myself, I’m sorry to say, are not as close as people suppose. It’s that loud-mouthed Tahei who’s started the rumors and spread them everywhere, until every last customer has deserted me. The master blames Kamiya Jihei, and he’s done everything to keep us from meeting. Why, I’m not even allowed to receive letters from Jihei. Tonight, strangely enough, I’ve been sent to Kawashō.¹⁰ My customer’s a samurai, I’m told. But I keep worrying that I might meet that dreadful Tahei on the way. I feel exactly as if I had some mortal enemy. Do you suppose he might be over there?

* References to Umeda Bridge and Sakura Bridge over the Shijimi River.

⁷ The “south” refers to the Shimanouchi Quarter, a section of low-class brothels which originally had been bathhouses. Sonezaki Quarter was north of this section.

⁸ The name Koharu, literally “little spring”, means Indian summer.

⁹ A familiar contraction for Kamiya Jihei.

¹⁰ A contraction of Kawachi House and the owner’s name, which began with the syllable “Shō”.

PROSTITUTE: If you feel that way about Tahei, you’d better hide quickly. Look—coming out of the first block—there’s one of those street minstrels, singing his nonsense hymns.¹¹ I can see in the crowd round him a dissolute-looking fellow with his hair tricked up in some funny style—the stuck-up swell! I’m sure it’s Tahei. Oh—they’re heading this way!

NARRATOR: A moment later the defrocked priest, in a flat cap and ink-black robes with the sleeves tucked back, comes bumbling along, surrounded by a crowd of idlers. He bangs at random on his bell, mixing his nonsense with the burden of a hymn.

MINSTREL:

“Fan Kuai’s style was no great shakes—

See how Asahina of Japan used to break down gates!”

He rips through the gate bars and tangle of felled trees,

Slays Uryōko and Saryōko and passes the barrier,

As time passes by.¹²

Namamida Namaida Namamida Namaida.

Ei Ei Ei Ei Ei.

“Though I wander all over,

The sad world holds no one

Who looks like my dear Matsuyama!”¹³

—He weeps, he howls, only to burst into laughs.

“How wretched that I must end my life in madness!”

He falls prostrate, the grass for his pallet,

A sight too sad for the eyes to behold.

Namamida Namaida Namamida Namaida.

Ei Ei Ei Ei Ei.

Tokubei of the dyer’s shop,

Since he first fell in love with Fusa,

Has yielded to passion that absorbs his fortune,

A love stained so deep lye itself cannot cleanse it.¹⁴

Namamida Namaida Namamida Namaida

Namamida Namaida.

SUGI: Excuse me, priest.

¹¹ Sections from popular puppet dramas with a quasi-religious refrain.

¹² Adapted from *The Battles of Coxinga*. See above, p. 118.

¹³ From the play *Wankyū Sue no Matsuyama* (1707). See Shively, p. 104.

¹⁴ From the festive epilogue to “Yosaku from Tamba,” in Keene, *Major Plays of Chikamatsu*, and see also Shively, pp. 104-5.

MINSTREL: What is it?

SUGI: It's bad luck to sing those songs, just when stories about love suicides in the Quarter have at last quieted down. Why don't you give us instead a *nembutsu* song on the journey from *The Battles of Coxinga*?

NARRATOR: Sugi offers him some coins from her sleeve.

MINSTREL:

For a mere one or two coppers

You can't expect to travel all the way,

Three thousand leagues to the Land of Great Ming!

It doesn't pay, it doesn't pray Amida Buddha.

NARRATOR: Grumbling in this strain, he moves on.

Scene Two: The Kawachi House, a Sonezaki teahouse.

NARRATOR: Koharu slips away, under cover of the crowd, and hurries into the Kawachi House.

PROPRIETRESS: Well, well, I hadn't expected you so soon.—It's been ages even since I've heard your name mentioned. What a rare visitor you are, Koharu! And what a long time it's been!

NARRATOR: The proprietress greets Koharu cheerfully.

KOHARU: Oh—you can be heard as far as the gate. Please don't call me Koharu in such a loud voice. That horrible Ri Tōten¹⁶ is out there. I beg you, keep your voice down.

NARRATOR: Were her words overheard? In bursts a party of three men.

TAHEI: I must thank you first of all, dear Koharu, for bestowing a new name on me, Ri Tōten. I never was called *that* before. Well, friends, this is the Koharu I've confided to you about—the good-hearted, good-natured, good-in-bed Koharu. Step up and meet the whore who's started all the rivalry! Will I soon be the lucky man and get Koharu for my wife? Or will Kamiya Jihei ransom her?

NARRATOR: He swaggers up.

KOHARU: I don't want to hear another word. If you think it's such an achievement to start unfounded rumors about someone you don't even know, throw yourself into it, say what you please. But I don't want to hear.

NARRATOR: She steps away suddenly, but he sidles up again.

¹⁶ The villain of the play *The Battles of Coxinga*. See above, pp. 60 ff.

TAHEI: You may not want to hear me, but the clink of my gold coins will make you listen! What a lucky girl you are! Just think—of all the many men in Temma and the rest of Osaka, you chose Jihei the paper dealer, the father of two children, with his cousin for his wife and his uncle for his father-in-law! A man whose business is so tight he's at his wits' ends every sixty days merely to pay the wholesalers' bills! Do you think he'll be able to fork over nearly ten *kamme*¹⁶ to ransom you? That reminds me of the mantis who picked a fight with an oncoming vehicle!¹⁷ But look at me—I haven't a wife, a father-in-law, a father, or even an uncle, for that matter. Tahei the Lone Wolf—that's the name I'm known by. I admit that I'm no match for Jihei when it comes to bragging about myself in the Quarter, but when it comes to money, I'm an easy winner. If I pushed with all the strength of my money, who knows what I might conquer?—How about it, men?—Your customer tonight, I'm sure, is none other than Jihei, but I'm taking over. The Lone Wolf's taking over. Hostess! Bring on the saké! On with the saké!

PROPRIETRESS: What are you saying? Her customer tonight is a samurai, and he'll be here any moment. Please amuse yourself elsewhere.

NARRATOR: But Tahei's look is playful.

TAHEI: A customer's a customer, whether he's a samurai or a townsman. The only difference is that one wears swords and the other doesn't. But even if this samurai wears his swords he won't have five or six—there'll only be two, the broadsword and dirk. I'll take care of the samurai and borrow Koharu afterwards. (*To Koharu.*) You may try to avoid me all you please, but some special connection from a former life must have brought us together. I owe everything to that ballad-singing priest—what a wonderful thing the power of prayer is! I think I'll recite a prayer of my own. Here, this ashtray will be my bell, and my pipe the hammer. This is fun.

Chan Chan Cha Chan Chan.

Ei Ei Ei Ei Ei.

Jihei the paper dealer—

Too much love for Koharu

¹⁶ This would amount to over \$5,000 in current purchasing power. The price is unusually high; no doubt Tahei is exaggerating.

¹⁷ A simile, derived ultimately from ancient Chinese texts, for someone who does not know his own limitations. See Shively, p. 107.

Has made him a foolscap,
 He wastepapers sheets of gold
 Till his fortune's shredded to confetti
 And Jihei himself is like scrap paper
 You can't even blow your nose on!
 Hail, Hail Amida Buddha!
Namaida Namaida Namaida.

NARRATOR: As he prances wildly, roaring his song, a man appears at the gate, so anxious not to be recognized that he wears, even at night, a wicker hat.¹⁸

TAHEI: Well, Toilet paper's showed up! That's quite a disguise! Why don't you come in, Toilet paper? If my prayer's frightened you, say a Hail Amida! ¹⁹ Here, I'll take off your hat!

NARRATOR: He drags the man in and examines him: it is the genuine article, a two-sworded samurai, somber in dress and expression, who glares at Tahei through his woven hat, his eyeballs round as gongs. Tahei, unable to utter either a Hail or an Amida, gasps "Haaa!" in dismay, but his face is unflinching.

TAHEI: Koharu, I'm a townsman. I've never worn a sword, but I've lots of New Silver ²⁰ at my place, and I think that the glint could twist a mere couple of swords out of joint. Imagine that wretch from the toilet paper shop, with a capital as thin as tissue, trying to compete with the Lone Wolf! That's the height of impertinence! I'll wander down now from Sakura Bridge to Middle Street, and if I meet that Wastepaper along the way, I'll trample him under foot. Come on, men.

NARRATOR: Their gestures, at least, have a cavalier assurance as they swagger off, taking up the whole street.

The samurai customer patiently endures the fool, indifferent to his remarks because of the surroundings, but every word of gossip about Jihei, whether for good or ill, affects Koharu. She is so depressed that she stands there blankly, unable even to greet her guest. Sugi, the maid from the Kinokuni House, runs up from home, looking annoyed.

¹⁸ Customers visiting the Quarter by day wear these deep wicker hats (which virtually conceal the face) in order to preserve the secrecy of their visits; but this customer wears a hat even at night, when the darkness normally is sufficient protection.

¹⁹ A play on words devolving on the syllables *ami*, part of the name Amida and on *amigasa*, meaning "woven hat".

²⁰ Good-quality coinage of about 1720. It was necessary to specify the kind of silver one meant because devaluations and revaluations altered the value of coins of nominally the same denomination.

SUGI: When I left you here a while ago, Miss Koharu, your guest hadn't appeared yet, and they gave me a terrible scolding when I got back for not having checked on him. I'm very sorry, sir, but please excuse me a minute.

NARRATOR: She lifts the woven hat and examines the face.

SUGI: Oh—it's not him! There's nothing to worry about, Koharu. Ask your guest to keep you for the whole night, and show him how sweet you can be. Give him a barrellful of nectar! ²¹ Good-by, madam, I'll see you later, honey.

NARRATOR: She takes her leave with a cloying stream of puns. The extremely hard-baked ²² samurai is furious.

SAMURAI: What's the meaning of this? You'd think from the way she appraised my face that I was a tea canister or a porcelain cup! I didn't come here to be trifled with. It's difficult enough for me to leave the Residence even by day, and in order to spend the night away I had to ask the senior officer's permission and sign the register. You can see how complicated the regulations make things. But I'm in love, miss, just from hearing about you, and I wanted very badly to spend a night with you. I came here a while ago without an escort and made the arrangements with the teahouse. I had been looking forward to your kind reception, a memory to last me a lifetime, but you haven't so much as smiled at me or said a word of greeting. You keep your head down, as if you were counting money in your lap. Aren't you afraid of getting a stiff neck? Madam—I've never heard the like. Here I come to a teahouse, and I must play the part of night nurse in a maternity room!

PROPRIETRESS: You're quite right, sir. Your surprise is entirely justified, considering that you don't know the reasons. This girl is deeply in love with a customer named Kamiji. It's been Kamiji today and Kamiji tomorrow, with nobody else allowed a chance at her. Her other customers have scattered in every direction, like leaves in a storm. When two people get so carried away with each other, it often leads to trouble, for both the customer and the girl. In the first place, it inteferes with business, and the owner, whoever he may be, is bound to prevent it. That's why all her guests are examined. Koharu is nat-

²¹ I have altered the imagery used by the maid from puns on saltiness (soy sauce, green vegetables, etc.) to puns on sweetness, somewhat easier to manage in English.

²² A technical term of pottery making, meaning "hard-fired". Here used to introduce the mention of "tea canister" and "porcelain cup".

usually depressed—it's only to be expected. You are annoyed, which is equally to be expected. But, speaking as the proprietress here, it seems to me that the essential thing is for you to meet each other halfway and cheer up. Come, have a drink.—Act a little more lively, Koharu.

NARRATOR: Koharu, without answering, lifts her tear-stained face.

KOHARU: Tell me, samurai, they say that, if you're going to kill yourself anyway, people who die during the Ten Nights²³ are sure to become Buddhas. Is that really true?

SAMURAI: How should I know? Ask the priest at your family temple.

KOHARU: Yes, that's right. But there's something I'd like to ask a samurai. If you're committing suicide, it'd be a lot more painful, wouldn't it, to cut your throat rather than hang yourself?

SAMURAI: I've never tried cutting my throat to see whether or not it hurt. Please ask more sensible questions.—What an unpleasant girl!

NARRATOR: Samurai though he is, he looks nonplussed.

PROPRIETRESS: Koharu, that's a shocking way to treat a guest the first time you meet him. I'll go and get my husband. We'll have some saké together. That ought to liven things a bit.

NARRATOR: The gate she leaves is illumined by the evening moon low in the sky; the clouds and the passers in the street have thinned.

For long years there has lived in Temma, the seat of the mighty god,²⁴ though not a god himself, Kamiji,²⁵ a name often bruited by the gongs of worldly gossip, so deeply, hopelessly, is he tied to Koharu by the ropes²⁶ of an ill-starred love. Now is the tenth moon, the month when no gods will unite them;²⁷ they are thwarted in their love, unable to meet. They swore in the last letters they exchanged that if only they could meet, that day would be their last. Night after night Jihei, ready for death, trudges to the Quarter, distractedly, as though his soul had left a body consumed by the fires of love.

²³ A period from the sixth to the sixteenth nights of the tenth moon when special Buddhist services were conducted in temples of the Pure Land (Jōdo) Sect. It was believed that persons who died during this period immediately became Buddhas.

²⁴ Temma, one of the principal districts of Osaka, was the site of the Tenjin Shrine, to the memory of the deified Sugawara no Michizane (845–903).

²⁵ The word *kami* for "paper" is the homophone of *kami*, "god". We have thus "Kami who is not a *kami*"—the paper dealer who is not a god.

²⁶ The sacred ropes (*mishimenawa*) at a Shinto shrine. Here mentioned (like the gongs) as a word related to the imagery of Shinto.

²⁷ The tenth month, called *kannazuki* (literally "month of no gods") was a time when the gods were believed to gather at Izumo; they were thus absent from the rest of Japan.

At a roadside eating stand he hears people gossiping about Koharu. "She's at Kawashō with a samurai customer," someone says, and immediately Jihei decides, "It will be tonight!"

He peers through the latticework window and sees a guest in the inside room, his face obscured by a hood. Only the moving chin is visible, and Jihei cannot hear what is said.

JIHEI: Poor Koharu! How thin her face is! She keeps it averted from the lamp. In her heart she's thinking only of me. I'll signal her that I'm here, and we'll run off together. Then which will it be—Umeda or Kitano? ²⁸ Oh—I want to tell her I'm here. I want to call her.

NARRATOR: He beckons with his heart, his spirit flies to her, but his body, like a cicada's cast-off shell, clings to the latticework. He weeps with impatience.

The guest in the inside room gives a great yawn.

SAMURAI: What a bore, playing nursemaid to a prostitute with worries on her mind!—The street seems quiet now. Let's go to the end room. We can at least distract ourselves by looking at the lanterns. Come with me.

NARRATOR: They go together to the outer room. Jihei, alarmed, squeezes into the patch of shadow under the lattice window. Inside they do not realize that anyone eavesdrops.

SAMURAI: I've been noticing your behavior and the little things you've said this evening. It's plain to me that you intend a love suicide with Kamiji, or whatever his name is—the man the hostess mentioned. I'm sure I'm right. I realize that no amount of advice or reasoning is likely to penetrate the ears of somebody bewitched by the god of death, but I must say that you're exceedingly foolish. The boy's family won't blame him for his recklessness, but they will blame and hate you. You'll be shamed by the public exposure of your body. Your parents may be dead, for all I know, but if they're alive, you'll be punished in hell as a wicked daughter. Do you suppose that you'll become a Buddha? You and your lover won't even be able to fall smoothly into hell together! What a pity—and what a tragedy! This is only our first meeting but, as a samurai, I can't let you die without trying to save you. No doubt money's the problem. I'd like to help, if five or ten *ryō* would be of service. I swear by the god Hachiman

²⁸ Both places had well-known cemeteries.

and by my good fortune as a samurai that I will never reveal to anyone what you tell me. Open your heart without fear.

NARRATOR: He whispers these words. She joins her hands and bows.

KOHARU: I'm extremely grateful. Thank you for your kind words and for swearing an oath to me, someone you've never had for a lover or even a friend. I'm so grateful that I'm crying.—Yes, it's as they say, when you've something on your mind it shows on your face. You were right. I have promised Kamiji to die with him. But we've been completely prevented from meeting by my master, and Jihei, for various reasons, can't ransom me at once. My contracts with my former master²⁹ and my present one still have five years to run. If somebody else claimed me during that time, it would be a blow to me, of course, but a worse disgrace to Jihei's honor. He suggested that it would be better if we killed ourselves, and I agreed. I was caught by obligations from which I could not withdraw, and I promised him before I knew what I was doing. I said, "We'll watch for a chance, and I'll slip out when you give the signal." "Yes," he said, "slip out somehow." Ever since then I've been leading a life of uncertainty, never knowing from one day to the next when my last hour will come.

I have a mother living in a back alley south of here. She has no one but me to depend on, and she does piecework to eke out a living. I keep thinking that after I'm dead she'll become a beggar or an outcast, and maybe she'll die of starvation. That's the only sad part about dying. I have just this one life. I'm ashamed that you may think me a coldhearted woman, but I must endure the shame. The most important thing is that I don't want to die. I beg you, please help me to stay alive.

NARRATOR: As she speaks the samurai nods thoughtfully. Jihei, crouching outside, hears her words with astonishment; they are so unexpected to his manly heart that he feels like a monkey who has tumbled from a tree. He is frantic with agitation.

JIHEI (*to himself*): Then was everything a lie? Ahhh—I'm furious! For two whole years I've been bewitched by that rotten she-fox! Shall I break in and kill her with one blow of my sword? Or shall I satisfy my anger by shaming her to her face?

NARRATOR: He gnashes his teeth and weeps in chagrin. Inside the house Koharu speaks through her tears.

²⁹ The master at the bathhouse where Koharu formerly worked.

KOHARU: It's a curious thing to ask, but would you please show the kindness of a samurai and become my customer for the rest of this year and into next spring? Whenever Jihei comes, intent on death, please interfere and force him to postpone and postpone his plan. In this way our relations can be broken quite naturally. He won't have to kill himself, and my life will also be saved.—What evil connection from a former existence made us promise to die? How I regret it now!

NARRATOR: She weeps, leaning on the samurai's knee.

SAMURAI: Very well, I'll do as you ask. I think I can help you.—But there's a draft blowing. Somebody may be watching.

NARRATOR: He slams shut the latticework *shōji*. Jihei, listening outside, is in a frenzy.

JIHEI: Exactly what you'd expect from a whore, a cheap whore! I misjudged her foul nature. She robbed the soul from my body, the thieving harlot! Shall I slash her down or run her through? What am I to do?

NARRATOR: The shadows of two profiles fall on the *shōji*.

JIHEI: I'd like to give her a taste of my fist and trample her.—What are they chattering about? See how they nod to each other! Now she's bowing to him, whispering and sniveling. I've tried to control myself—I've pressed my chest, I've stroked it—but I can't stand any more. This is too much to endure!

NARRATOR: His heart pounds wildly as he unsheathes his dirk, a Magoroku of Seki. "Koharu's side must be here," he judges, and stabs through an opening in the latticework. But Koharu is too far away for his thrust, and though she cries out in terror, she remains unharmed. Her guest instantly leaps at Jihei, grabs his hands, and jerks them through the latticework. With his sword knot he quickly and securely fastens Jihei's hands to the window upright.

SAMURAI: Don't make any outcry, Koharu. You are not to look at him.

NARRATOR: At this moment the proprietor and his wife return. They exclaim in alarm.

SAMURAI: This needn't concern you. Some ruffian ran his sword through the *shōji*, and I've tied his arms to the latticework. I have my own way of dealing with him. Don't untie the cord. If you attract a crowd, the place is sure to be thrown in an uproar. Let's all go inside. Come with me, Koharu. We'll go to bed.

NARRATOR: Koharu answers, "Yes," but she recognizes the handle of the dirk, and the memory—if not the blade—transfixes her breast.

KOHARU: There're always people doing crazy things in the Quarter when they've had too much to drink. Why don't you let him go without making any trouble? I think that's best, don't you, Kawashō?

SAMURAI: Out of the question. Do as I say—inside, all of you. Koharu, come along.

NARRATOR: Jihei can still see their shadows even after they enter the inner room, but he is bound to the spot, his hands held in fetters which grip him the tighter as he struggles, his body beset by suffering as he tastes a living shame worse than a dog's.³⁰ More determined than ever to die, he sheds tears of blood, a pitiful sight.

Tahei the Lone Wolf returns from his carousing.

TAHEI: That's Jihei standing by Kawashō's window. I'll give him a tossing.

NARRATOR: He catches Jihei by the collar and starts to lift him over his back.

JIHEI: Owww!

TAHEI: Owww? What kind of weakling are you? Oh, I see—you're tied here. You must've been pulling off a robbery. You dirty pick-pocket! You rotten pick-pocket!

NARRATOR: He drubs Jihei mercilessly.

TAHEI: You burglar! You convict!

NARRATOR: He kicks him wildly.

TAHEI: Kamiya Jihei's been caught burgling, and they've tied him up!

NARRATOR: Passersby and people of the neighborhood, attracted by his shouts, quickly gather. The samurai rushes from the house.

SAMURAI: Who's calling him a burglar? You? Tell what Jihei's stolen! Out with it!

NARRATOR: He seizes Tahei and forces him into the dirt. Tahei rises to his feet only for the samurai to kick him down again and again. He grips Tahei.

SAMURAI: Jihei! Trample him to your heart's content!

NARRATOR: He pushes Tahei under Jihei's feet. Bound though he is, Jihei stamps furiously over Tahei's face. Tahei, thoroughly trampled and covered with mire, gets to his feet and glares around him.

³⁰ A proverb of Buddhist origin, "Suffering follows one like a dog," is imbedded in the text.

TAHEI (*to bystander*): How could you fools stand there calmly and let him step on me? I've memorized every one of your faces, and I intend to pay you back. Remember that!

NARRATOR: He makes his escape, still determined to have the last word. The spectators burst out laughing.

VOICES: Listen to him brag, even after he's been trampled on! Let's throw him from the bridge and give him a drink of water! Don't let him get away!

NARRATOR: They chase after him. When the crowd has dispersed, the samurai approaches Jihei and unfastens the knots. He shows his face with his hood removed.

JIHEI: Magoemon! My brother! How shaming!

NARRATOR: He sinks to the ground and weeps, prostrating himself in the dirt.

KOHARU: Are you his brother, sir?

NARRATOR: Koharu runs to them. Jihei, catching her by the front of the kimono, forces her to the ground.

JIHEI: Beast! She-fox! I'd sooner trample on you than on Tahei!

NARRATOR: He raises his foot, but Magoemon calls out.

MAGOEMON: That's the kind of foolishness responsible for all your trouble. A prostitute's business is to deceive men. Have you just now waked up to that? I've seen to the bottom of her heart the very first time I met her, but you're so scatter-brained that in over two years of intimacy with the woman you never discovered what she was thinking. Instead of stamping on Koharu, why don't you use your feet on your own misguided disposition?—It's deplorable. You're my younger brother, but you're almost thirty, and you've got a six-year-old boy and a four-year-old girl, Kantarō and Osue. You run a shop with a thirty-six foot frontage,³¹ but you don't seem to realize that your whole fortune's collapsing. You shouldn't have to be lectured to by your brother. Your father-in-law is your aunt's husband, and your mother-in-law is your aunt. They've always been like real parents to you. Your wife Osan is my cousin too. The ties of marriage are multiplied by those of blood. But when the family has a reunion the only subject of discussion is our mortification over your incessant visits to Sonezaki. I feel sorry for our poor aunt. You know what a stiff-necked gentleman of

³¹ It was customary to refer to the size of shops by giving their frontage on the street.

the old school her husband Gozaemon is. He's forever flying into a rage and saying, "We've been tricked by your nephew. He's deserted our daughter. I'll take Osan back and ruin Jihei's reputation throughout Temma." Our aunt, with all the heartache to bear herself, sometimes sides with him and sometimes with you. She's worried herself sick. What an ingrate, not to appreciate how she's defended you in your shame! This one offense is enough to make you the target for Heaven's future punishment!

I realized that your marriage couldn't last much longer at this rate. I decided, in the hopes of relieving our aunt's worries, that I'd see with my own eyes what kind of woman Koharu was, and work out some sort of solution afterwards. I consulted the proprietor here, then came myself to investigate the cause of your sickness. I see now how natural it was that you should desert your wife and children. What a faithful prostitute you discovered! I congratulate you!

And here I am, Magoemon the Miller,⁸² known far and wide for my paragon of a brother, dressed up like a masquerader at a festival or maybe a lunatic! I put on swords for the first time in my life, and announced myself, like a bit player in a costume piece, as an officer at a residence. I feel like an absolute idiot with these swords, but there's nowhere I can dispose of them now.—It's so infuriating—and ridiculous—that it's given me a pain in the chest.

NARRATOR: He gnashes his teeth and grimaces, attempting to hide his tears. Koharu, choking the while with emotion, can only say:

KOHARU: Yes, you're entirely right.

NARRATOR: The rest is lost in tears. Jihei pounds the earth with his fist.

JIHEI: I was wrong. Forgive me, Magoemon. For three years I've been possessed by that witch. I've neglected my parents, relatives—even my wife and children—and wrecked my fortune, all because I was deceived by Koharu, that sneak thief! I'm utterly mortified. But I'm through with her now, and I'll never set foot here again. Weasel! Vixen! Sneak thief! Here's proof that I've broken with her!

NARRATOR: He pulls out the amulet bag which has rested next to his skin.

⁸² Magoemon is a dealer in flour (for noodles). His shop name Konaya—"the flour merchant"—is used almost as a surname, in the manner that Jihei is known as Kamiya Jihei.

JIHEI: Here are the written oaths we've exchanged, one at the beginning of each month, twenty-nine in all. I return them. This means our love and affection are over. Take them.

NARRATOR: He flings the notes at her.

JIHEI: Magoemon, collect from her my pledges. Please make sure you get them all. Then burn them with your own hands. (*To Koharu.*) Hand them to my brother.

KOHARU: As you wish.

NARRATOR: In tears, she surrenders the amulet bag. Magoemon opens it.

MAGOEMON: One, two, three, four . . . ten . . . twenty-nine. They're all here. There's also a letter from a woman. What's this?

NARRATOR: He starts to unfold it.

KOHARU: That's an important letter. I can't let you see it.

NARRATOR: She clings to Magoemon's arm, but he pushes her away. He holds the letter to the lamplight and examines the address, "To Miss Koharu from Kamiya Osan." As soon as he reads the words, he casually thrusts the letter into his kimono.

MAGOEMON: Koharu. A while ago I swore by my good fortune as a samurai, but now Magoemon the Miller swears by his good fortune as a businessman that he will show this letter to no one, not even his wife. I alone will read it, then burn it with the oaths. You can trust me. I will not break this oath.

KOHARU: Thank you. You save my honor.

NARRATOR: She bursts into tears again.

JIHEI (*laughs contemptuously*): Save your honor! You talk like a human being! (*To Magoemon.*) I don't want to see her cursed face another minute. Let's go. No—I can't hold so much resentment and bitterness! I'll kick her one in the face, a memory to treasure for the rest of my life. Excuse me, please.

NARRATOR: He strides up to Koharu and stamps on the ground.

JIHEI: For three years I've loved you, delighted in you, longed for you, adored you, but today my foot will say my only farewells.

NARRATOR: He kicks her sharply on the forehead and bursts into tears. The brothers leave, forlorn figures. Koharu, unhappy woman, raises her voice in lament as she watches them go. Is she faithful or unfaithful? Her true feelings are hidden in the words penned by Jihei's

wife, a letter no one has seen. Jihei goes his separate way without learning the truth.³³

ACT TWO

Scene: The house and shop of Kamiya Jihei.

Time: Ten days later.

NARRATOR: The busy street that runs straight to Tenjin Bridge³⁴ named for the god of Temma, bringer of good fortune, is known as the Street Before the Kami,³⁵ and here a paper shop does business under the name Kamiya Jihei. The paper is honestly sold, the shop well situated; it is a long-established firm, and customers come thick as raindrops.

Outside crowds pass in the street, on their way to the Ten Nights service, while inside the husband dozes in the *kotatsu*,³⁶ shielded from draughts by a screen at his pillow. His wife Osan keeps solitary, anxious watch over shop and house.

OSAN: The days are so short—it's dinnertime already, but Tama still hasn't returned from her errand to Ichinokawa.³⁷ I wonder what can be keeping her. That scamp Sangorō isn't back either. The wind is freezing. I'm sure the children will both be cold. He doesn't even realize that it's time for Osue to be nursed. Heaven preserve me from ever becoming such a fool! What an infuriating creature!

NARRATOR: She speaks to herself.

KANTARŌ: Mama, I've come back all by myself.

NARRATOR: Her son, the older child, runs up to the house.

OSAN: Kantarō—is that you? What's happened to Osue and Sangorō?

KANTARŌ: They're playing by the shrine. Osue wanted her milk and she was bawling her head off.

³³ An extremely complicated set of word plays runs through the last two sentences. See Shively, p. 113.

³⁴ The reference is to Temma Tenjin, the name as a deity of Sugawara no Michizane.

³⁵ Again a play on the words *kami* (god) and *kami* (paper).

³⁶ A source of heat in which a charcoal burner is placed under a low, quilt-covered table.

³⁷ Ichinokawa was the site of a large vegetable market near the north end of Tenjin Bridge.

ACT TWO

OSAN: I was sure she would. Oh—your hands and feet are frozen stiff as nails! Go and warm yourself at the *kotatsu*. Your father's sleeping there.—What am I to do with that idiot?

NARRATOR: She runs out impatiently to the shop just as Sangorō shuffles back, alone.

OSAN: Come here, you fool! Where have you left Osue?

SANGORŌ: You know, I must've lost her somewhere. Maybe somebody's picked her up. Should I go back for her?

OSAN: How could you? If any harm has come to my precious child, I'll beat you to death!

NARRATOR: But even as she screams at him, the maid Tama returns with Osue on her back.

TAMA: The poor child—I found her in tears at the corner. Sangorō, when you're supposed to look after the child, do it properly.

OSAN: You poor dear. You must want your milk.

NARRATOR: She joins the others by the *kotatsu* and suckles the child.

OSAN: Tama—give that fool a taste of something that he'll remember!³⁸

NARRATOR: Sangorō shakes his head.

SANGORŌ: No, thanks. I gave each of the children two tangerines just a while ago at the shrine, and I tasted five myself.

NARRATOR: Fool though he is, bad puns come from him nimbly enough, and the others can only smile despite themselves.

TAMA: Oh—I've become so involved with this half-wit that I almost forgot to tell you, ma'am, that Mr. Magoemon and his aunt³⁹ are on their way here from the west.

OSAN: Oh dear! I'll have to wake Jihei in that case. (*To Jihei.*) Please get up. Mother and Magoemon are coming. They'll be upset again if you let them see you, a businessman, sleeping in the afternoon, with the day so short as it is.

JIHEI: All right.

NARRATOR: He struggles to a sitting position and, with his abacus in one hand, pulls his account book to him with the other.

JIHEI: Two into ten goes five, three into nine goes three, three into six goes two, seven times eight is fifty-six.

NARRATOR: His fifty-six-year old aunt enters with Magoemon.

³⁸ A pun on the two meanings of *kurawasu*: "to cause to eat" and "to beat".

³⁹ Magoemon's (and Jihei's) aunt, but Osan's mother.

JIHEI: Magoemon, aunt. How good of you. Please come in. I was in the midst of some urgent calculations. Four nines makes thirty-six *momme*. Three sixes make eighteen *fun*. That's two *momme* less two *fun*.⁴⁰ Kantarō! Osuel Granny and Uncle have come! Bring the tobacco tray! One times three makes three. Osan, serve the tea!⁴¹

NARRATOR: He jabbars away.

AUNT: We haven't come for tea or tobacco. Osan, you're young I know, but you're the mother of two children, and your excessive forbearance does you no credit. A man's dissipation can always be traced to his wife's carelessness. Remember, it's not only the man who's disgraced when he goes bankrupt and his marriage breaks up. You'd do well to take notice of what's going on and assert yourself a bit more.

MAGOEMON: It's foolish to hope for any results, aunt. The scoundrel even deceives me, his elder brother. Why should he take to heart criticism from his wife? Jihei—you played me for a fool. After showing me how you returned Koharu's pledges, here you are, not ten days later, redeeming her! What does this mean? I suppose your urgent calculations are of Koharu's debts! I've had enough!

NARRATOR: He snatches away the abacus and flings it clattering into the hallway.

JIHEI: You're making an enormous fuss without any cause. I haven't crossed the threshold since the last time I saw you except to go twice to the wholesalers in Imabashi and once to the Tenjin Shrine. I haven't even thought of Koharu, much less redeemed her.

AUNT: None of your evasions! Last evening at the Ten Nights service I heard the people in the congregation gossiping. Everybody was talking about the great patron from Temma who'd fallen in love with a prostitute named Koharu from the Kinokuni House in Sonezaki. They said he'd driven away her other guests and was going to ransom her in the next couple of days. There was all kinds of gossip about the abundance of money and fools even in these days of high prices.

My husband Gozaemon has been hearing about Koharu constantly, and he's sure that her great patron from Temma must be you, Jihei. He told me, "He's your nephew, but for me he's a stranger, and my daughter's happiness is my chief concern. Once he ransoms the prosti-

⁴⁰ Meaningless calculations. Twenty *fun* made two *momme*.

⁴¹ The name Osan echoes the word *san* (three).

tute he'll no doubt sell his wife to a brothel. I intend to take her back before he starts selling her clothes."

He was halfway out of the house before I could restrain him. "Don't get so excited. We can settle this calmly. First we must make sure whether or not the rumors are true."

That's why Magoemon and I are here now. He was telling me a while ago that the Jihei of today was not the Jihei of yesterday—that you'd broken all connections with Sonezaki and completely reformed. But now I hear that you've had a relapse. What disease can this be?

Your father was my brother. When the poor man was on his deathbed, he lifted his head from the pillow and begged me to look after you, as my son-in-law and nephew. I've never forgotten those last words, but your perversity has made a mockery of his request!

NARRATOR: She collapses in tears of resentment. Jihei claps his hands in sudden recognition.

JIHEI: I have it! The Koharu everybody's gossiping about is the same Koharu, but the great patron who's to redeem her is a different man. The other day, as my brother can tell you, Tahei—they call him the Lone Wolf because he hasn't any family or relations—started a fight and was trampled on. He gets all the money he needs from his home town, and he's been trying for a long time to redeem Koharu. I've always prevented him, but I'm sure he's decided that now is his chance. I have nothing to do with it.

NARRATOR: Osan brightens at his words.

OSAN: No matter how forbearing I might be—even if I were an angel—you don't suppose I'd encourage my husband to redeem a prostitute! In this instance at any rate there's not a word of untruth in what my husband has said. I'll be a witness to that, Mother.

NARRATOR: Husband's and wife's words tally perfectly.

AUNT: Then it's true?

NARRATOR: The aunt and nephew clap their hands with relief.

MAGOEMON: Well, I'm happy it's over, anyway. To make us feel doubly reassured, will you write an affidavit which will dispel any doubts your stubborn uncle may have?

JIHEI: Certainly. I'll write a thousand if you like.

MAGOEMON: Splendid! I happen to have bought this on the way here.

NARRATOR: Magoemon takes from the fold of his kimono a sheet of oath-paper from Kumano, the sacred characters formed by flocks of

crows.⁴² Instead of vows of eternal love, Jihei now signs under penalty of Heaven's wrath an oath that he will sever all ties and affections with Koharu. "If I should lie, may Bonten and Taishaku above, and the Four Great Kings below afflict me!"⁴³ So the text runs, and to it is appended the names of many Buddhas and gods. He signs his name, Kamiya Jihei, in bold characters, imprints the oath with a seal of blood, and proffers it.

OSAN: It's a great relief to me too. Mother, I have you and Magoemon to thank. Jihei and I have had two children, but this is his firmest pledge of affection. I hope you share my joy.

AUNT: Indeed we do. I'm sure that Jihei will settle down and his business will improve, now that he's in this frame of mind. It's been entirely for his sake and for love of the grandchildren that we've intervened. Come, Magoemon, let's be on our way. I'm anxious to set my husband's mind at ease.—It's become chilly here. See that the children don't catch cold.—This too we owe to the Buddha of the Ten Nights. I'll say a prayer of thanks before I go. Hail, Amida Buddha!

NARRATOR: She leaves, her heart innocent as Buddha's. Jihei is perfunctory even about seeing them to the door. Hardly have they crossed the threshold than he slumps down again at the *kotatsu*. He pulls the checked quilting over his head.

OSAN: You still haven't forgotten Sonezaki, have you?

NARRATOR: She goes up to him in disgust and tears away the quilting. He is weeping; a waterfall of tears streams along the pillow, deep enough to bear him afloat. She tugs him upright and props his body against the *kotatsu* frame. She stares into his face.

OSAN: You're acting outrageously, Jihei. You shouldn't have signed that oath if you felt so reluctant to leave her. The year before last, on the middle day of the Boar of the tenth moon,⁴⁴ we lit the first fire in the *kotatsu* and celebrated by sleeping here together, pillow to pillow. Ever since then—did some demon or snake creep into my

⁴² The charms issued by the Shinto shrine at Kumano were printed on the face with six Chinese characters, the strokes of which were in the shape of crows. The reverse side of these charms was used for writing oaths. See Shively, p. 116, for a fuller description.

⁴³ A formal oath. Bonten (Brahma) and Taishaku (Sakra), though Hindu gods, were considered to be protective deities of the Buddhist law. The four Deva kings served under Sakra and were also protectors of Buddhism.

⁴⁴ It was customary to light the first fire of the winter on this day, which would generally be towards the end of November in the Western calendar.

bosom that night?—for two whole years I've been condemned to keep watch over an empty nest. I thought that tonight at least, thanks to Mother and Magoemon, we'd share sweet words in bed as husbands and wives do, but my pleasure didn't last long. How cruel of you, how utterly heartless! Go ahead, cry your eyes out, if you're so attached to her. Your tears will flow into Shijimi River and Koharu, no doubt, will ladle them out and drink them! You're ignoble, inhuman.

NARRATOR: She embraces his knees and throws herself over him, moaning in supplication. Jihei wipes his eyes.

JIHEI: If tears of grief flowed from the eyes and tears of anger from the ears, I could show my heart without saying a word. But my tears all pour in the same way from my eyes, and there's no difference in their color. It's not surprising that you can't tell what's in my heart. I have not a shred of attachment left for that vampire in human skin, but I bear a grudge against Tahei. He has all the money he wants, no wife or children. He's schemed again and again to redeem her, but Koharu refused to give in, at least until I broke with her. She told me time and again, "You have nothing to worry about. I'll never let myself be redeemed by Tahei, not even if my ties with you are ended and I can no longer stay by your side. If my master is induced by Tahei's money to deliver me to him, I'll kill myself in a way that'll do you credit!" But think—not ten days have passed since I broke with her, and she's to be redeemed by Tahei! That rotten whore! That animal! No, I haven't a trace of affection left for her, but I can just hear how Tahei will be boasting. He'll spread the word around Osaka that my business has come to a standstill and I'm hard pressed for money. I'll meet with contemptuous stares from the wholesalers. I'll be dishonored. My heart is broken and my body burns with shame. What a disgrace! How maddening! I've passed the stage of shedding hot tears, tears of blood, sticky tears—my tears now are of molten iron!

NARRATOR: He collapses with weeping. Osan pales with alarm.

OSAN: If that's the situation, poor Koharu will surely kill herself.

JIHEI: You're too well bred, despite your intelligence, to understand her likes! What makes you suppose that faithless creature would kill herself? Far from it—she's probably taking moxa treatments and medicine to prolong her life!

OSAN: No, that's not true. I was determined never to tell you so long as I lived, but I'm afraid of the crime I'd be committing if I concealed the facts and let her die with my knowledge. I will reveal my great

secret. There is not a grain of deceit in Koharu. It was I who schemed to end the relations between you. I could see signs that you were drifting towards suicide. I felt so unhappy that I wrote a letter, begging her as one woman to another to break with you, though I knew how painful it would be. I asked her to save your life. The letter must have moved her. She answered that she would give you up, though you were more precious than life itself, because she could not shirk her duty to me. I've kept her letter with me ever since—it's been like a protective charm. Could such a noble-hearted woman violate her promise and brazenly marry Tahei? When a woman—I no less than another—has given herself completely to a man, she does not change. I'm sure she'll kill herself. I'm sure of it. Ahhh—what a dreadful thing to have happened! Save her, please.

NARRATOR: Her voice rises in agitation. Her husband is thrown into a turmoil.

JIHEI: There was a letter in an unknown woman's hand among the written oaths she surrendered to my brother. It must have been from you. If that's the case, Koharu will surely commit suicide.

OSAN: Alas! I'd be failing in the obligations I owe her as another woman if I allowed her to die. Please go to her at once. Don't let her kill herself.

NARRATOR: Clinging to her husband, she melts in tears.

JIHEI: But what can I possibly do? It'd take half the amount of her ransom in earnest money merely to keep her out of Tahei's clutches. I can't save Koharu's life without administering a dose of 750 *momme* in New Silver.⁴⁵ How could I raise that much money in my present financial straits? Even if I crush my body to powder, where will the money come from?

OSAN: Don't exaggerate the difficulties. If that's all you need, it's simple enough.

NARRATOR: She goes to the wardrobe, and opening a small drawer takes out a bag fastened with cords of twisted silk. She unhesitatingly tears it open and throws down a packet which Jihei retrieves.

JIHEI: What's this? Money? Four hundred *momme* in New Silver? How in the world—

NARRATOR: He stares astonished at this money he never put there.

⁴⁵ The medical images are occasioned by considering Koharu's plight as a sickness. If 750 *me* is half the sum needed to redeem Koharu, the total of 1,500 *me* (or 6,000 *me* in Old Silver) is considerably less than the 10 *kamme*, or 10,000 *me* in Old Silver, mentioned by Tahei. See above, p. 175

OSAN: I'll tell you later where this money came from. I've scraped it together to pay the bill for Iwakuni paper that falls due the day after tomorrow. We'll have to ask Magoemon to help us keep the business from betraying its insolvency. But Koharu comes first. The packet contains 400 *momme*. That leaves 350 *momme* to raise.

NARRATOR: She unlocks a large drawer. From the wardrobe lightly fly kite-colored Hachijō silks;⁴⁶ a Kyoto crepe kimono lined in pale brown, insubstantial as her husband's life which flickers today and may vanish tomorrow; a padded kimono of Osue's, a flaming scarlet inside and out—Osan flushes with pain to part with it; Kantarō's sleeveless, unlined jacket—if she pawns this, he'll be cold this winter. Next comes a garment of striped Gunnai silk lined in pale blue and never worn, and then her best formal costume—heavy black silk dyed with her family crest, an ivy leaf in a ring. They say that those joined by marriage ties can even go naked at home, though outside the house clothes make the man: she snatches up even her husband's finery, a silken cloak, making fifteen articles in all.

OSAN: The very least the pawnshop can offer is 350 *momme* in New Silver.

NARRATOR: Her face glows as though she already held the money she needs; she hides in the one bundle her husband's shame and her own obligation, and puts her love in besides.

OSAN: It doesn't matter if the children and I have nothing to wear. My husband's reputation concerns me more. Ransom Koharu. Save her. Assert your honor before Tahei.

NARRATOR: But Jihei's eyes remain downcast all the while, and he is silently weeping.

JIHEI: Yes, I can pay the earnest money and keep her out of Tahei's hands. But once I've redeemed her, I'll either have to maintain her in a separate establishment or bring her here. Then what will become of you?

NARRATOR: Osan is at a loss to answer.

OSAN: Yes, what shall I do? Shall I become your children's nurse or the cook? Or perhaps the retired mistress of the house?

NARRATOR: She falls to the floor with a cry of woe.

JIHEI: That would be too selfish. I'd be afraid to accept such gen-

⁴⁶ Hachijō silks were woven with a warp of brown and a woof of yellow thread to give a color like that of the bird called the kite. "Kite" also suggests that the material flies out of the cupboard.

erosity. Even if the punishment for my crimes against my parents, against Heaven, against the gods and the Buddhas fails to strike me, the punishment for my crimes against my wife alone will be sufficient to destroy all hope for the future life. Forgive me, I beg you.

NARRATOR: He joins his hands in tearful entreaty.

OSAN: Why should you bow before me? I don't deserve it. I'd be glad to rip the nails from my fingers and toes, to do anything which might serve my husband. I've been pawning my clothes for some time in order to scrape together the money for the paper wholesalers' bills. My wardrobe is empty, but I don't regret it in the least. But it's too late now to talk of such things. Hurry, change your cloak and go to her with a smile.

NARRATOR: He puts on an under kimono of Gunnai silk, a robe of heavy black silk, and a striped cloak. His sash of figured damask holds a dirk of middle length worked in gold: Buddha surely knows that tonight it will be stained with Koharu's blood.

JIHEI: Sangorō! Come here!

NARRATOR: Jihei loads the bundle on the servant's back, intending to take him along. Then he firmly thrusts the wallet next to his skin and starts towards the gate.

VOICE: Is Jihei at home?

NARRATOR: A man enters, removing his fur cap. They see—good heavens!—that it is Gozaemon.

OSAN and JIHEI: Ahhh—how fortunate that you should come at this moment!

NARRATOR: Husband and wife are upset and confused. Gozaemon snatches away Sangorō's bundle and sits heavily. His voice is sharp.

GOZAEMON: Stay where you are, harlot!—My esteemed son-in-law, what a rare pleasure to see you dressed in your finest attire, with a dirk and a silken cloak! Ahhh—that's how a gentleman of means spends his money! No one would take you for a paper dealer. Are you perchance on your way to the New Quarter? What commendable perseverancel! You have no need for your wife, I take it.—Give her a divorce. I've come to take her home with me.

NARRATOR: He speaks needles and his voice is bitter. Jihei has not a word to reply.

OSAN: How kind of you, Father, to walk here on such a cold day. Do have a cup of tea.

NARRATOR: Offering the teacup serves as an excuse for edging closer.

OSAN: Mother and Magoemon came here a while ago, and they told my husband how much they disapproved of his visits to the New Quarter. Jihei was in tears and he wrote out an oath swearing he had reformed. He gave it to Mother. Haven't you seen it yet?

GOZAEMON: His written oath? Do you mean this?

NARRATOR: He takes the paper from his kimono.

GOZAEMON: Libertines scatter vows and oaths wherever they go, as if they were monthly statements of accounts. I thought there was something peculiar about this oath, and now that I am here I can see I was right. Do you still swear to Bonten and Taishaku? Instead of such nonsense, write out a bill of divorcement!

NARRATOR: He rips the oath to shreds and throws down the pieces. Husband and wife exchange looks of alarm, stunned into silence. Jihei touches his hands to the floor and bows his head.

JIHEI: Your anger is justified. If I were still my former self, I would try to offer explanations, but today I appeal entirely to your generosity. Please let me stay with Osan. I promise that even if I become a beggar or an outcast and must sustain life with the scraps that fall from other people's chopsticks, I will hold Osan in high honor and protect her from every harsh and bitter experience. I feel so deeply indebted to Osan that I cannot divorce her. You will understand that this is true as time passes and I show you how I apply myself to my work and restore my fortune. Until then please shut your eyes and allow us to remain together.

NARRATOR: Tears of blood stream from his eyes and his face is pressed to the matting in contrition.

GOZAEMON: The wife of an outcast! That's all the worse. Write the bill of divorcement at once! I will verify and seal the furniture and clothes Osan brought in her dowry.

NARRATOR: He goes to the wardrobe. Osan is alarmed.

OSAN: My clothes are all here. There's no need to examine them.

NARRATOR: She runs up to forestall him, but Gozaemon pushes her aside and jerks open a drawer.

GOZAEMON: What does this mean?

NARRATOR: He opens another drawer: it too is empty. He pulls out every last drawer, but not so much as a foot of patchwork cloth is to be seen. He tears open the wicker hampers, long boxes, and clothes chests.

GOZAEMON: Stripped bare, are they?

NARRATOR: His eyes set in fury. Jihei and Osan huddle under the striped *kotatsu* quilts, ready to sink into the fire with humiliation.⁴⁷

GOZAEMON: This bundle looks suspicious.

NARRATOR: He unties the knots and dumps out the contents.

GOZAEMON: As I thought! You were sending these to the pawnshop, I take it. Jihei—you'd strip the skin from your wife's and your children's bodies to squander the money on your whore! Dirty thief! You're my wife's nephew, but an utter stranger to me, and I'm under no obligation to suffer for your sake. I'll explain to Magoemon what has happened and ask him to make good whatever inroads you've already made on Osan's belongings. But first, the bill of divorcement!

NARRATOR: Even if Jihei could escape through seven padlocked doors, eight thicknesses of chains, and a hundred girdling walls, he could not evade so stringent a demand.

JIHEI: I won't use a brush to write the bill of divorcement. Here's what I'll do instead! Good-by, Osan.

NARRATOR: He lays his hand on his dirk, but Osan clings to him.

OSAN: Father—Jihei admits that he's done wrong and he's apologized in every way. You press your advantage too hard. Jihei may be a stranger, but his children are your grandchildren. Have you no affection for them? I will not accept a bill of divorcement.

NARRATOR: She embraces her husband and raises her voice in tears.

GOZAEMON: Very well. I won't insist on it. Come with me, woman.

NARRATOR: He pulls her to her feet.

OSAN: No, I won't go. What bitterness makes you expose to such shame a man and wife who still love each other? I will not suffer it.

NARRATOR: She pleads with him, weeping, but he pays her no heed.

GOZAEMON: Is there some greater shame? I'll shout it through the town!

NARRATOR: He pulls her up, but she shakes free. Caught by the wrist she totters forward when—alas!—her toes brush against her sleeping children. They open their eyes.

CHILDREN: Mother dear, why is Grandfather, the bad man, taking you away? Whom will we sleep beside now?

NARRATOR: They call out after her.

OSAN: My poor dears! You've never spent a night away from Mother's

⁴⁷I have omitted here an irrelevant allusion to Urashima Tarō. See Shively, p. 85.

side since you were born. Sleep tonight beside your father. (*To Jihei.*) Please don't forget to give the children their tonic before breakfast.—Oh, my heart is broken!

NARRATOR: These are her parting words. She leaves her children behind, abandoned as in the woods; the twin-trunked bamboo of conjugal love is sundered forever.

ACT THREE

Scene One: Sonezaki New Quarter, in front of the Yamato House.

Time: That night.

NARRATOR: This is Shijimi River, the haunt of love and affection. Its flowing water and the feet of passersby are stilled now at two in the morning, and the full moon shines clear in the sky. Here in the street a dim doorway lantern is marked "Yamatoya Dembei" in a single scrawl. The night watchman's clappers take on a sleepy cadence as he totters by on uncertain legs. The very thickness of his voice crying, "Beware of fire! Beware of fire!" tells how far advanced the night is. A serving woman from the upper town comes along, followed by a palanquin. "It's terribly late," she remarks to the bearers as she clatters open the side door of the Yamato House and steps inside.

SERVANT: I've come to take back Koharu of the Kinokuni House.

NARRATOR: Her voice is faintly heard outside. A few moments later, after hardly time enough to exchange three or four words of greeting, she emerges.

SERVANT: Koharu is spending the night. Bearers, you may leave now and get some rest. (*To proprietress, inside the doorway.*) Oh, I forgot to tell you, madam. Please keep an eye on Koharu. Now that the ransom to Tahei has been arranged and the money's been accepted, we're merely her custodians. Please don't let her drink too much saké.

NARRATOR: She leaves, having scattered at the doorway the seeds that before morning will turn Jihei and Koharu to dust.

At night between two and four even the teahouse kettle rests; the flame flickering in the low candle stand narrows; and the frost spreads in the cold river-wind of the deepening night. The master's voice breaks the stillness.

DEMBEI (*to Jihei*): It's still the middle of the night. I'll send somebody with you. (*To servants*.) Mr. Jihei is leaving. Wake Koharu. Call her here.

NARRATOR: Jihei slides open the side door.

JIHEI: No, Dembei, not a word to Koharu. I'll be trapped here till dawn if she hears I'm leaving. That's why I'm letting her sleep and slipping off this way. Wake her up after sunrise and send her back then. I'm returning home now and will leave for Kyoto immediately on business. I have so many engagements that I may not be able to return in time for the interim payment.⁴⁸ Please use the money I gave you earlier this evening to clear my account. I'd like you also to send 150 *me* of Old Silver to Kawashō for the moon-viewing party last month. Please get a receipt. Give Saietsubō⁴⁹ from Fukushima one piece of silver as a contribution to the Buddhist altar he's bought, and tell him to use it for a memorial service. Wasn't there something else? Oh yes—give Isoichi a tip of four silver coins. That's the lot. Now you can close up and get to bed. Good-by. I'll see you when I return from Kyoto.

NARRATOR: Hardly has he taken two or three steps than he turns back.

JIHEI: I forgot my dirk. Fetch it for me, won't you?—Yes, Dembei, this is one respect in which it's easier being a townsman. If I were a samurai and forgot my sword, I'd probably commit suicide on the spot!

DEMBEI: I completely forgot that I was keeping it for you. Yes, here's the knife with it.

NARRATOR: He gives the dirk to Jihei, who fastens it firmly into his sash.

JIHEI: I feel secure as long as I have this. Good night!

NARRATOR: He goes off.

DEMBEI: Please come back to Osaka soon! Thank you for your patronage!

NARRATOR: With this hasty farewell Dembei rattles the door bolt shut; then not another sound is heard as the silence deepens. Jihei pretends to leave, only to creep back again with stealthy steps. He

⁴⁸ On the last day of the tenth moon (November 29, 1720). This day was one of the times established during the course of the year for making payments.

⁴⁹ The name of a male entertainer in the Quarter. Fukushima was west of Sonezaki.

clings to the door of the Yamato House. As he peeps within he is startled by shadows moving towards him. He takes cover at the house across the way until the figures pass.

Magoemon the Miller, his heart pulverized with anxiety over his younger brother, comes first, followed by the apprentice Sangorō with Jihei's son Kantarō on his back. They hurry along until they spy the lantern of the Yamato House. Magoemon pounds on the door.

MAGOEMON: Excuse me. Kamiya Jihei's here, isn't he? I'd like to see him a moment.

NARRATOR: Jihei thinks, "It's my brother!" but dares not stir from his place of concealment. From inside a man's sleep-laden voice is heard.

DEMBEI: Jihei left a while ago saying he was going up to Kyoto. He's not here.

NARRATOR: Not another sound is heard. Magoemon's tears fall unchecked.

MAGOEMON (*to himself*): I ought to have met him on the way if he'd been going home. I can't understand what takes him to Kyoto. Ahhh—I'm trembling all over with worry. I wonder if he didn't take Koharu with him.

NARRATOR: The thought pierces his heart; unable to bear the pain, he pounds again on the door.

DEMBEI: Who is it, so late at night? We've gone to bed.

MAGOEMON: I'm sorry to disturb you, but I'd like to ask one more thing. Has Koharu of the Kinokuni House left? I was wondering if she mightn't have gone with Jihei.

DEMBEI: What's that? Koharu's upstairs, fast asleep.

MAGOEMON: That's a relief, anyway. There's no fear of a lovers' suicide. But where is he hiding himself causing me all this anxiety? He can't imagine the agony of suspense that the whole family is going through on his account. I'm afraid that bitterness towards his father-in-law may make him forget himself and do something rash. I brought Kantarō along, hoping he would help to dissuade Jihei, but the gesture was in vain. I wonder why I failed to meet him?

NARRATOR: He murmurs to himself, his eyes moist with tears. Jihei's hiding place is close enough for him to hear every word. He chokes with emotion, but can only swallow his tears.

MAGOEMON: Sangorō! Where does the fool go night after night? Don't you know anywhere else?

NARRATOR: Sangorō imagines that he himself is the fool referred to.
SANGORŌ: I know a couple of places, but I'm too embarrassed to mention them.

MAGOEMON: You know them? Where are they? Tell me.

SANGORŌ: Please don't scold me when you've heard. Every night I wander down below the warehouses by the market.

MAGOEMON: Imbecile! Who's asking about that? Come on, let's search the back streets. Don't let Kantarō catch a chill. The poor kid's having a cold time of it, thanks to that useless father of his. Still, if the worst the boy experiences is the cold I won't complain. I'm afraid that Jihei may cause him much greater pain. The scoundrell

NARRATOR: But beneath the rancor in his heart of hearts is profound pity.

MAGOEMON: Let's look at the back street!

NARRATOR: They pass on. As soon as their figures have gone off a distance Jihei runs from his hiding place. Standing on tiptoes he gazes with yearning after them and cries out in his heart.

JIHEI: He cannot leave me to my death, though I am the worst of sinners! I remain to the last a burden to him! I'm unworthy of such kindness!

NARRATOR: He joins his hands and kneels in prayer.

JIHEI: If I may make one further request of your mercy, look after my children!

NARRATOR: These are his only words; for a while he chokes with tears.

JIHEI: At any rate, our decision's been made. Koharu must be waiting.

NARRATOR: He peers through a crack in the side door of the Yamato House and glimpses a figure.

JIHEI: That's Koharu, isn't it? I'll let her know I'm here.

NARRATOR: He clears his throat, their signal. "Ahem, ahem"—the sound blends with the clack of wooden clappers as the watchman comes from the upper street, coughing in the night wind. He hurries on his round of fire warning, "Take care! Beware!" Even this cry has a dismal sound to one in hiding. Jihei, concealing himself like the god of Katsuragi,⁵⁰ lets the watchman pass. He sees his chance and rushes to the side door, which softly opens from within.

⁵⁰ The god was so ashamed of his ugliness that he ventured forth only at night.

JIHEI: Koharu?

KOHARU: Were you waiting? Jihei—I want to leave quickly.

NARRATOR: She is all impatience, but the more hastily they open the door, the more likely people will be to hear the casters turning. They lift the door; it gives a moaning that thunders in their ears and in their hearts. Jihei lends a hand from the outside, but his fingertips tremble with the trembling of his heart. The door opens a quarter of an inch, a half, an inch—an inch ahead are the tortures of hell, but more than hell itself they fear the guardian-demon's eyes. At last the door opens, and with the joy of New Year's morn⁵¹ Koharu slips out. They catch each other's hands. Shall they go north or south, west or east? Their pounding hearts urge them on, though they know not to what destination: turning their backs on the moon reflected in Shijimi River, they hurry eastward as fast as their legs will carry them.

Scene Two: The farewell journey of many bridges.

NARRATOR:

The running hand in texts of Nō is always Konoe style;

An actor in a woman's part is sure to wear a purple hat.⁵²

Does some teaching of the Buddha as rigidly decree

That men who spend their days in evil haunts must end like this?

Poor creatures, though they would discover today their destiny in the Sutra of Cause and Effect,⁵³ tomorrow the gossip of the world will scatter like blossoms the scandal of Kamiya Jihei's love suicide, and, carved in cherry wood,⁵⁴ his story to the last detail will be printed in illustrated sheets.

Jihei, led on by the spirit of death—if such there be among the

⁵¹ Mention of New Year is connected with Koharu's name, in which *haru* means "spring."

⁵² The Konoe style of calligraphy, originated by Konoe Nobutada (1565–1614), was invariably used in books of Nō texts. Custom also decreed that young actors playing the parts of women cover their foreheads with a square of purple cloth to disguise the fact that they were shaven.

⁵³ A sacred text of Buddhism (Karma Sūtra); Chikamatsu here alludes to the line from that text: "If you wish to know the past cause, look at the present effect; if you wish to know the future effect, look at the present cause." See Shively, p. 125.

⁵⁴ The blocks from which illustrated books were printed were frequently of cherry wood. The illustrated sheets mentioned here featured current scandals, such as lovers' suicides.

gods—is resigned to this punishment for neglect of his trade. But at times—who could blame him?—his heart is drawn to those he has left behind, and it is hard to keep walking on. Even in the full moon's light, this fifteenth night of the tenth moon,⁵⁵ he cannot see his way ahead—a sign perhaps of the darkness in his heart? The frost now falling will melt by dawn but, even more quickly than this symbol of human frailty, the lovers themselves will melt away. What will become of the fragrance that lingered when he held her tenderly at night in their bedchamber?

This bridge, Tenjin Bridge, he has crossed every day, morning and night, gazing at Shijimi River to the west. Long ago, when Tenjin, then called Michizane,⁵⁶ was exiled to Tsukushi, his plum tree, following its master, flew in one bound to Dazaifu, and here is Plum-field Bridge.⁵⁷ Green Bridge recalls the aged pine that followed later, and Cherry Bridge the tree that withered away in grief over parting. Such are the tales still told, bespeaking the power of a single poem.⁵⁸

JIHEI: Though born the parishioner of so holy and mighty a god, I shall kill you and then myself. If you ask the cause, it was that I lacked even the wisdom that might fill a tiny Shell Bridge.⁵⁹ Our stay in this world has been short as an autumn day. This evening will be the last of your nineteen, of my twenty-eight years. The time has come to cast away our lives. We promised we'd remain together faithfully, till you were an old woman and I an old man, but before we knew each other three full years, we have met this disaster. Look,

⁵⁵ November 14, 1720. In the lunar calendar the full moon occurs on the fifteenth of the month.

⁵⁶ Sugawara no Michizane, unfairly abused at court, was exiled to Dazaifu in Kyushu. When he was about to depart he composed a poem of farewell to his favorite plum tree. The tree, moved by this honor, flew after him to Kyushu. The cherry tree in his garden withered away in grief. Only the pine seemed indifferent, as Michizane complained in another poem. The pine thereupon also flew to Kyushu. See also n. 24, above.

⁵⁷ Umeda Bridge. "Green Bridge" is Midori-bashi.

⁵⁸ The poem by Michizane bewailing the inconstancy of his pine tree.

⁵⁹ Shijimi Bridge. Twelve bridges are mentioned in the *michi-yuki*. The lovers' journey takes them along the north bank of Shijimi River to Shijimi Bridge, where they cross to Dōjima. At Little Naniwa Bridge they cross back again to Sonezaki. Continuing eastward, they cross Horikawa, then cross the Temma Bridge over the Ōkawa. At "Eight Houses" (Hakkenya) they journey eastward along the south bank of the river as far as Kyō Bridge. They cross this bridge to the tip of land at Katamachi, and then take the Onari Bridge to Amijima.

there is Ōe Bridge. We follow the river from Little Naniwa Bridge to Funairi Bridge. The farther we journey, the closer we approach the road to death.

NARRATOR: He laments. She clings to him.

KOHARU: Is this already the road to death?

NARRATOR: Falling tears obscure from each the other's face and threaten to immerse even the Horikawa bridges.

JIHEI: A few steps north and I could glimpse my house, but I will not turn back. I will bury in my breast all thoughts of my children's future, all pity for my wife. We cross southward over the river. Why did they call a place with as many buildings as a bridge has piers "Eight Houses"? Hurry, we want to arrive before the down-river boat from Fushimi comes—with what happy couples sleeping aboard!

Next is Temma Bridge, a frightening name⁶⁰ for us about to depart this world. Here the two streams Yodo and Yamato join in one great river, as fish with water, and as Koharu and I, dying on one blade will cross together the River of Three Fords.⁶¹ I would like this water for our tomb offering!

KOHARU: What have we to grieve about? Though in this world we could not stay together, in the next and through each successive world to come until the end of time we shall be husband and wife. Every summer for my devotions⁶² I have copied the All Compassionate and All Merciful Chapter of the Lotus Sutra, in the hope that we may be reborn on one lotus.

NARRATOR: They cross over Kyō Bridge and reach the opposite shore.⁶³

KOHARU: If I can save living creatures at will when once I mount a lotus calyx in Paradise and become a Buddha, I want to protect women of my profession, so that never again will there be love suicides.

NARRATOR: This unattainable prayer stems from worldly attachment, but it touchingly reveals her heart.

⁶⁰ The characters used for Temma mean literally "demon".

⁶¹ A river in the Buddhist underworld which had to be crossed to reach the world of the dead. Mention here is induced arithmetically: one blade plus two people equal three fords.

⁶² It was customary for Buddhist monks and some of the laity in Japan to observe a summer retreat from the sixteenth day of the fourth moon to the fifteenth day of the seventh moon, a period of ninety days. During this time they practiced various austerities and copied out the holy books or wrote the Buddha's name over and over.

⁶³ "Opposite shore" suggests the Buddhist term *higan* (nirvana).

They cross Onari Bridge.⁶⁴ The waters of Noda Creek are shrouded with morning haze; the mountain tips show faintly white.

JIHEI: Listen—the voices of the temple bells begin to boom. How much farther can we go on this way? We are not fated to live any longer—let us make an end quickly. Come this way.

NARRATOR: Tears are strung with the 108 beads of the rosaries in their hands. They have come now to Amijima, to the Daichō Temple; the overflowing sluice gate of a little stream beside a bamboo thicket will be their place of death.

Scene Three: Amijima.

JIHEI: No matter how far we walk, there'll never be a spot marked "For Suicides." Let us kill ourselves here.

NARRATOR: He takes her hand and sits on the ground.

KOHARU: Yes, that's true. One place is as good as another to die. But I've been thinking on the way that if they find our dead bodies together people will say that Koharu and Jihei committed a lovers' suicide. Osan will think then that I treated as mere scrap paper the letter I sent promising her, when she asked me not to kill you, that I would not, and vowing to break all relations. She will be sure that I lured her precious husband into a lovers' suicide. She will despise me as a one-night prostitute, a false woman with no sense of decency. I fear her contempt more than the slander of a thousand or ten thousand strangers. I can imagine how she will resent and envy me. That is the greatest obstacle to my salvation. Kill me here, then choose another spot, far away, for yourself.

NARRATOR: She leans against him. Jihei joins in her tears of pleading.

JIHEI: What foolish worries! Osan has been taken back by my father-in-law. I've divorced her. She and I are strangers now. Why should you feel obliged to a divorced woman? You were saying on the way that you and I will be husband and wife through each successive world until the end of time. Who can criticize us, who can be jealous if we die side by side?

KOHARU: But who is responsible for your divorce? You're even less reasonable than I. Do you suppose that our bodies will accompany

⁶⁴ The name Onari is used here for the bridge more properly called Bizenjima because of a play on words meaning "to become a Buddha".

us to the afterworld? We may die in different places, our bodies may be pecked by kites and crows, but what does it matter as long as our souls are twined together? Take me with you to heaven or to hell!

NARRATOR: She sinks again in tears.

JIHEI: You're right. Our bodies are made of earth, water, fire, and wind, and when we die they revert to emptiness. But our souls will not decay, no matter how often reborn. And here's a guarantee that our souls will be married and never part!

NARRATOR: He whips out his dirk and slashes off his black locks at the base of the top knot.

JIHEI: Look, Koharu. As long as I had this hair I was Kamiya Jihei, Osan's husband, but cutting it has made me a monk. I have fled the burning house of the three worlds of delusion; I am a priest, unencumbered by wife, children, or worldly possessions. Now that I no longer have a wife named Osan, you owe her no obligations either.

NARRATOR: In tears he flings away the hair.

KOHARU: I am happy.

NARRATOR: Koharu takes up the dirk and ruthlessly, unhesitatingly, slices through her flowing Shimada coiffure. She casts aside the tresses she has so often washed and combed and stroked. How heartbreaking to see their locks tangled with the weeds and midnight frost of this desolate field!

JIHEI: We have escaped the inconstant world, a nun and a priest. Our duties as husband and wife belong to our profane past. It would be best to choose quite separate places for our deaths, a mountain for one, the river for the other. We will pretend that the ground above this sluice gate is a mountain. You will die there. I shall hang myself by this stream. The time of our deaths will be the same, but the method and place will differ. In this way we can honor to the end our duty to Osan. Give me your under sash.

NARRATOR: Its fresh violet color and fragrance will be lost in the winds of impermanence; the crinkled silk long enough to wind twice round her body will bind two worlds, this and the next. He firmly fastens one end to the crosspiece of the sluice, then twists the other into a noose for his neck. He will hang for love of his wife like the "pheasant in the hunting grounds."⁶⁵

⁶⁵ A reference to a poem by Ōtomo no Yakamochi (718–85): "The pheasant foraging in the fields of spring reveals his whereabouts to man as he cries for his mate" (*Shūishū*, no. 21).

Koharu watches Jihei prepare for his death. Her eyes swim with tears, her mind is distraught.

KOHARU: Is that how you're going to kill yourself?—If we are to die apart, I have only a little while longer by your side. Come near me.

NARRATOR: They take each other's hands.

KOHARU: It's over in a moment with a sword, but I'm sure you'll suffer. My poor darling!

NARRATOR: She cannot stop the silent tears.

JIHEI: Can suicide ever be pleasant, whether by hanging or cutting the throat? You mustn't let worries over trifles disturb the prayers of your last moments. Keep your eyes on the westward-moving moon, and worship it as Amida himself.⁶⁶ Concentrate your thoughts on the Western Paradise. If you have any regrets about leaving the world, tell me now, then die.

KOHARU: I have none at all, none at all. But I'm sure you must be worried about your children.

JIHEI: You make me cry all over again by mentioning them. I can almost see their faces, sleeping peacefully, unaware, poor dears, that their father is about to kill himself. They're the one thing I can't forget.

NARRATOR: He droops to the ground with weeping. The voices of the crows leaving their nests at dawn rival his sobs. Are the crows mourning his fate? The thought brings more tears.

JIHEI: Listen to them. The crows have come to guide us to the world of the dead. There's an old saying that every time somebody writes an oath on the back of a Kumano charm, three crows of Kumano die on the holy mountain. The first words we've written each New Year have been vows of love, and how often we've inscribed oaths at the beginning of the month! If each oath has killed three crows, what a multitude must have perished! Their cries have always sounded like "beloved, beloved," but hatred for our crime of taking life makes their voices ring tonight "revenge, revenge!"⁶⁷ Whose fault is it they demand revenge? Because of me you will die a painful death. Forgive me!

⁶⁶ Amida's paradise lies in the west. The moon is also frequently used as a symbol of Buddhist enlightenment.

⁶⁷ The cries have always sounded like *kawai*, *kawai*, but now they sound like *mu^{ku}i*, *mu^{ku}i*. These Japanese sounds seem more within the range of a crow's articulatory powers than "beloved" and "revenge".

NARRATOR: He takes her in his arms.

KOHARU: No, it's my fault!

NARRATOR: They cling to each other, face pressed to face; their side-locks, drenched with tears, freeze in the winds blowing over the fields. Behind them echoes the voice of the Daichō Temple.

JIHEI: Even the long winter night seems short as our lives.

NARRATOR: Dawn is already breaking, and matins can be heard. He draws her to him.

JIHEI: The moment has come for our glorious end. Let there be no tears on your face when they find you later.

KOHARU: There won't be any.

NARRATOR: She smiles. His hands, numbed by the frost, tremble before the pale vision of her face, and his eyes are first to cloud. He is weeping so profusely that he cannot control the blade.

KOHARU: Compose yourself—but be quick!

NARRATOR: Her encouragement lends him strength; the invocations to Amida carried by the wind urge a final prayer. *Namu Amida Butsu*. He thrusts in the saving sword.⁶⁸ Stabbed, she falls backwards, despite his staying hand, and struggles in terrible pain. The point of the blade has missed her windpipe, and these are the final tortures before she can die. He writhes with her in agony, then painfully summons his strength again. He draws her to him, and plunges his dirk to the hilt. He twists the blade in the wound, and her life fades away like an unfinished dream at dawning.

He arranges her corpse head to the north, face to the west, lying on her right side,⁶⁹ and throws his cloak over her. He turns away at last, unable to exhaust with tears his grief over parting. He pulls the sash to him and fastens the noose around his neck. The service in the temple has reached the closing section, the prayers for the dead. "Believers and unbelievers will equally share in the divine grace," the voices proclaim, and at the final words Jihei jumps from the sluice gate.

JIHEI: May we be reborn on one lotus! Hail Amida Buddha!

NARRATOR: For a few moments he writhes like a gourd swinging in the wind, but gradually the passage of his breath is blocked as the

⁶⁸ The invocation of Amida's name freed one from spiritual obstacles, just as a sword freed one from physical obstacles. Here the two images are blended.

⁶⁹ The dead were arranged in this manner because Shakyamuni Buddha chose this position when he died.

stream is dammed by the sluice gate, where his ties with this life are snapped.

Fishermen out for the morning catch find the body in their net.⁷⁰

FISHERMEN: A dead man! Look, a dead man! Come here, everybody!

NARRATOR: The tale is spread from mouth to mouth. People say that they who were caught in the net of Buddha's vow immediately gained salvation and deliverance, and all who hear the tale of the Love Suicides at Amijima are moved to tears.

⁷⁰ "Net" (*ami*) is mentioned because of the connection with fishermen. It is echoed a few lines later in the mention of the name *Amijima*. The vow of the Buddha to save all living creatures is likened to a net which catches people in its meshes. For a further explanation of this image (and of the title of the play), see Shively, p. 41.