

### 1. The Retinue of the Traveling Monk Enters and Meets an Old Fisherman

The group of traveling monk and his retainers appear and announce that they are arriving in Yashima by boat. Then, the old fisherman enters, followed by a younger fellow fisherman.

Traveling Monk

The moon nearly reaches above the ocean in the south. With the moon, we too shall visit Yashima Bay in Southern Provinces.

Traveling Monk

Before you is a traveling monk from somewhere near Kyoto. Since I had not been to Shikoku yet, I made up my mind to travel around the western provinces.

Traveling Monk

In a spring haze, a boat returns from offshore on the waves. Clouds covering the setting sun are illuminated in colors. Our boat traveled under the clouds, and at the end of a long voyage, we reached Yashima.

Old Fisherman

How interesting! The moon rises above the ocean to shine its light upon big waves. The waves seem like a fire burning in the night.

Fellow Fisherman

An old fisherman comes to an anchorage on the western shore at night.

## 八島（屋島）

一 旅僧一行の登場、老漁夫との出会い。

旅の僧一行が登場し、船で屋島についたことを告げる。そこに老漁夫が、年若の漁夫を連れて登場する。

旅の僧 月も南の海上へさしかかるが、我々も南海道にある、八島の浦を訪ねよう。

旅の僧 私は京都あたりから来た僧です。まだ四国を見たことがありませんので、思い立って西国行脚の旅を志しました。

旅の僧 春霞の中、波の浮き立つ沖合いから舟が帰り、入日を隠す雲も彩を添えて輝く。その雲の下を進み、長い船旅の果てに、八島に着いた。

老漁夫 ああ、何と面白いことか。月が海上に現れて、大波が輝き、夜に燃えさかる火のようだ。

供の漁夫 「漁翁夜西巖に傍うて宿す（老漁夫が夜には西側の岸に舟をつけて宿をとり）、」

Yashima	Story
Fishermen	He scoops the clear water of the Xiang River and boils it over a fire of bamboo in the darkness before dawn. The heart of this old poem truly comes close to my mind now. You can distantly see the fire burning reeds on the opposite shore. Such a tasteful view!
Old Fisherman	The tide rises with the moon. Floating between waves
Fellow Fisherman	is a boat blurrily seen. It rows toward this shore.
Old Fisherman	Thanks to the call of a fisherman,
Fishermen	the boat learns it is reaching a village.
Old Fisherman	Thousands of miles of journey on the ocean traveled in an unreliable boat like a leaf. The journey even relies on the wind in a sail.
Fellow Fisherman	Waves of clouds illuminated in the evening sky
Fishermen	will disappear when the moon rises. The green of the pine grove floating in spring haze is illuminated by the moonlight and reflects and melts in the blue of the ocean. The green blurs the line between ocean and shore. Ah, the undistinguishable world will continue in the sea off Kyushu.
Fishermen	Here, along Yashima Bay, live many fishermen.

老漁夫たち 「暁湘水を汲んで楚竹を焼く（暁まだ暗い内から清らかな湘江の水を汲み楚竹を焚いて沸かす。「湘水」は原詩「清湘」という古詩の心が、いま胸に迫る。芦を焚く火が、向こう岸にかすかに見える。もの凄く趣のある景色だ。

老漁夫 月とともに潮が満ち、沖の波間に、

供の漁夫 霞む小舟も、こちらに漕ぎ寄せ、

老漁夫 海士の呼び声で

老漁夫たち 里近くと知れる。

老漁夫 木の葉のように頼りない舟で行く、万里の海道。それも一枚の帆に受ける風まかせ。

供の漁夫 夕空に照る雲の波も、

老漁夫たち 月が上がれば消え去っていく。春霞に浮かぶ松原の緑も、月光に照らされて海の緑に映り込む。海とも岸とも区別のつかぬままに、九州の海まで続くのだろう。

老漁夫たち ここ、八島の浦伝いには、海士の家も多数ある。

Fishermen They bustle about fishing on the sea and have restless lives.

Fellow Fisherman

They bustle about fishing on the sea and have restless lives.

Fishermen On the waves, offshore covered by spring haze, you can faintly see a small boat of fisherman sailing in the dusk. The atmosphere of long, calm spring, even the ocean breeze travels peacefully, will entice us with gentle, soft feelings.

Old Fisherman

We shall first go back to our salt-baking hut and rest.

## 2. Dialogues between Old Fisherman and Monk

To ask lodging for a night, the traveling monk exchanges words with the old fisherman and his companion.

Monk The owner of the salt-baking hut returns. I would like to go and ask lodging for tonight. Excuse me, but could I talk with someone who lives in this salt-baking hut?

Fellow Fisherman

May I ask who you are?

Monk I am a monk traveling around the provinces. Could you give us a place to stay overnight?

老漁夫たち 海上で忙しく釣りをして、暇もなく暮らす。

供の漁夫 海上で忙しく釣りをして、暇もなく暮らす。

老漁夫たち その波の上、春霞に覆われる沖を、海士の小舟の進む姿が、ほのぼのと見える夕暮れ時。浦風までも長閑な春の風情が、人をゆるやかな心地に誘うのだろう。

老漁夫 まず塩焼き小屋に帰り、休むとしよう。

## 二 老漁夫と僧の問答

僧は、宿を借りようと老漁夫らと言葉を交わす。

旅の僧 塩屋の主人が戻ってきた。行って、宿を借りようと思う。この塩屋の方、ご案内ください。

供の漁夫 どなたでしようか。

旅の僧 私は、諸国を廻る僧でございます。一夜の宿をお貸しくください。

Fellow Fisherman

Please wait for a moment. I will relay your request to my master.  
Excuse me, master, but a monk traveling around the provinces comes to ask for lodging here for tonight.

Old Fisherman

Tell him that this house is too miserable and shabby to welcome him overnight.

Fellow Fisherman

Yes, master. Although I conveyed your request to my master, he says that this place is too shabby to ask you to stay tonight.

Monk

No, no, I do not care about how humble the place is. I have come all the way from a place near Kyoto and this is my first time to visit this bay. The night has already fallen. Would you please ask him once again to let us stay here one night?

Fellow Fisherman

Yes, certainly. Master, I conveyed your reply as you asked me to, but the monk repeatedly begs lodging for tonight because it is already dark and he is a traveler from Kyoto.

Old Fisherman

What? Did the traveler say that he is from Kyoto?

Fellow Fisherman

Yes, he did.

Old Fisherman

I am sorry he finds himself in such circumstances. In that case, I shall ask him to stay overnight.

供の漁夫

しばらくお待ちください。主人に、伝えてまいりましょう。申し上げます。諸国一見のお坊様が、こちらに一晩の宿を、とおっしゃっています。

老漁夫

ここは、あまりにも粗末でみすばらしいところなので、お宿を貸すことはできない、と伝えなさい。

供の漁夫

かしこまりました。お宿のことを主人に申しましたところ、ここはあまりにも粗末なため、お泊めできないとおっしゃっています。

旅の僧

いえいえ、粗末なことなどかまいません。特に、私は都のほうから参ったもので、この浦は初めてです。日が暮れてしまいましたので、ぜひ、一晩お借りたいと、重ねてお願いください。

供の漁夫

心得ました。仰せのとおりに伝えましたが、都からいらした旅の方で、日が暮れてしまいましたので、どうか一晩をと、重ねて願っておられます。

老漁夫

なに、旅人は都の人だとおっしゃっているのか？

供の漁夫

そうでございます。

老漁夫

それは何とも気の毒なことだな。それならば、宿をお貸ししよう。

Yashima		Story
Fellow Fisherman		This is merely a poor hut whose roof is thatched with reeds.
Old Fisherman		So, please do not expect that it will be much different from sleeping outside.
Fellow Fisherman		Besides, tonight, the sky is neither completely clear nor
Old Fisherman		cloudy. Nothing is more splendid than
Fishermen		the hazy moon on such a spring night. Although we say so, there is nothing spread on the floor in this poor fishermen's hut made of poor materials.
Reciters		I am sorry to have you sleep on a rush mat just as coarse as the moss growing on the tall pine trees in Yashima.
Reciters		To console your heart, please look at the flock of cranes, gathering as the name of Mure Bay implies. It is certain that those cranes will eventually return to the world above the clouds. Traveler, I have heard that your home is Kyoto. I feel tenderness in my heart even just hearing it. "Originally we too were..." stating so, but the old fisherman stops the words and is soon choked with tears.
<b>3. Old Fisherman's Story</b>		
Since the monk asks the old fisherman to narrate the story about the Battle at Yashima, the fisherman vividly describes the battle scene.		

供の漁夫 もとより、この住まいは芦で屋根を葺いた貧しい小屋であり、

老漁夫 野宿同然だと思つてください。

供の漁夫 しかも今宵は、すっかり晴れ渡るわけでもなく、

老漁夫 また曇っているわけでもない春の夜の

老漁夫 朧月夜にしくものもなき（朧月夜に勝るものはない）というが、海士の苦（管や萱で囲った海士の家）では、まともに敷くものもなく、

地 八島に立つ高い松の苔のような粗末な筵むしろで、何とも痛わしいことだ。

地 心の慰めに、牟礼の浦の名のように、群れる鶴をご覧なさい。あの鶴たちはいずれ必ず雲の上に帰って行くだろう。旅のお方の故郷も都と聞くが、それだけでも懐かしい。我らも元は、と言いかけて、やがて涙にむせんた。

### 三 老漁夫の物語

僧が、八島合戦の様子を語つてくれるよう頼むと、老漁夫が活き活きと語る。

Monk How can I say... Although this is an unsuitable request for me who renounced the world, I heard that the Genji and Heike clan had a battle here at Yashima in ancient times. Would you mind telling us the story through the night?

Old Fisherman  
It is an easy request, and I shall tell you.

Old Fisherman  
Well, it was the eighteenth day of the third month in 1184. The warriors of the Heike clan pulled out to sea about one hundred yards away from the shore. The warriors of the Genji clan came out to the shore, ready to fight. The grand General of the Genji, Minamoto no Yoshitsune, wore silk *hitatare*-style *kimono* for war with gorgeous *shokkō*-style design on a red background. On top of it he wore great armor the edges of whose threads were dyed in dark purple. He braced his feet against his stirrups and stood up on them to announce himself, "Before you is the one who serves the retired emperor Goshirakawa, the General of the Genji army, and *kebiishi-no-jō*. I am Minamoto no Yoshitsune!" The way he exclaimed his name to show dignity truly suited the attitude of an honorable general, and I still can remember the scene vividly.

Fellow Fisherman  
Then at the responding challenge came from the Heike side, a war boat rowed close to the shore. Heike warriors disembarked on the beach and awaited the enemy on the land, then

Old Fisherman  
some fifty warriors on horseback dashed to attack the Heike warriors from the Genji side. Among the Genji warriors was the one identifying himself as Mionoya no Shirō, who assaulted a Heike warrior first.

Fellow Fisherman  
A Heike warrior, Akushichibyōe Kagekiyo, stepped forward and fought against the Genji warrior, Mionoya.

旅の僧

何と申しましょう。僧の身には何とも不似合いなお願いですが、その昔、この地で源平の合戦が行われたと聞いています。夜すがらに、話してお聞かせください。

老漁夫

容易なことです。お話ししましょう。

老漁夫

さて、時は元暦元年（1184年）三月十八日のことであつた。平家は海のおよそ一町ほど沖合いに船を漕ぎ出し、源氏はこの汀に打ち出てきた。総大将、義経公の出で立ちは、赤地に蜀江錦の鎧直垂（鎧の下に着る服）の上に、威しの裾を濃紫に染めた大鎧をお召しになり、馬の鎧を踏ん張つて立ち上がり、「一の院後白河法皇の御使、源氏の大將、檢非違使の尉、源義経」と名乗りをあげて威容を示した様子は、天晴れな大將振り、今、まざまざと眼前に思い浮かぶ。

供の漁夫

その時平家方からも、口争いがすんで、一艘の戦船が漕ぎ寄せてきた。武者が波打ち際に下り、陸の敵を待っていたところ、

老漁夫

源氏の軍からも、五十騎ほどの武士が撃つて出た。そのなかで、三保の谷の四郎と名乗る者が、先陣を切つて突撃すると、

供の漁夫

平家方から、悪七兵衛景清と名乗る者が出て、三保の谷をめがけて戦つたが、

老漁夫

彼の三保の谷は、戦の最中に、太刀を折つてしまふ。やむなく、波打ち際に退くと、

## Old Fisherman

Mionoya unfortunately broke his sword during the battle. When he was obliged to withdraw to the edge of the water,

## Fellow Fisherman

Kagekiyo followed him, and

## Old Fisherman

he grabbed the *shikoro* (a protector of a helmet to protect neck) of Mionoya's helmet.

## Fellow Fisherman

As Kagekiyo pulled Mionoya back, then Mionoya too

## Old Fisherman

pulled forward to escape.

## Fellow Fisherman

*Eiya!* They were pulling each other.

## Old Fisherman

With all their might,

Reciters the neck protector was plucked away from the helmet. The two warriors jumped away to two sides. Seeing this battle scene, General Yoshitsune rode his horse to the edge of the water. Then, Satō Tsuginobu, who stepped forward to protect Yoshitsune, was pierced by an arrow shot by a Heike warrior, Noto-no-kami Noritsune. Tsuginobu fell from his horse. On the Heike side, Kikuō, a dear liege man of Taira no Noritsune, was killed on a boat. Perhaps because both Genji and Heike clans were pained by these two deaths, the Heike on the boats pulled away far offshore, and the Genji on land withdrew to their armed camp. With the ebbing tide, both armies distantly parted. No battle cries were heard anymore. Only the voice of the wind blowing through pines coming to the beach remained.

供の漁夫

景清が追いかけてきて、三保の谷の、

老漁夫

着けていた兜の鍔しころ（首を保護するための防具）をつかんで、

供の漁夫

後へ引くと、三保の谷も

老漁夫

逃げようと、前へ引く。

供の漁夫

互いに、えいやと

老漁夫

引く力で

地

鉢付（兜の鉢に付けた鍔最上部の札）の板から鍔しころを引きちぎって、二人は左右へ、ぱつと分かれた。これをご覧になった判官はうがん義経は、御馬を波打ち際に寄せた。すると、それをかばって前へ出た佐藤つぎのぶ継信が、能登守のとのかみのりつね教経の矢に射抜かれて、どさりと落馬した。一方の平家方も、船で教経の寵臣、菊王が討たれ、両軍とも互いに哀れと思つたのか、船の平家軍は沖へ、陸の源氏軍は陣中へと退いた。折からの引き潮で、両軍は遠く離れ、鬨とぎの声も途絶えて、浜辺に吹き寄せる松風の音だけが、淋しく残っていたのである。



#### 4. Old Fisherman Disappears

Since the monk wonders about the lively description of the old fisherman's war story, he asks the fisherman's name. The old man implies that he is the ghost of Yoshitsune and disappears.

Reciters How mysterious! This fisherman's story includes such vivid detail.  
Would you please give me your name?

Old Fisherman

How can I give out my name. I am not a person who is giving his name in an ancient poem, "In Asakura, when I stayed in the Konomaru Palace, ..." So, I will not give it out.

Reciters Truly, the old man, who seems discreet from his words,

Old Fisherman

talks about the past.

Reciters This very moment is

Old Fisherman

when a spring day breaks

Reciters and tide ebbs. Soon the time of agony in the realm of *asura* will come. At that moment, I will give out my name. Whether I reveal my identity or not, don't awaken me from the dream in this perpetually unstable world, Yoshitsune (perpetual), just like my name.

#### 四 姿を消す老漁夫

活き活きとした話しぶりを僧が不思議に思い、老漁夫の名を問い質すと、翁は義経の幽霊であることをほのめかして、姿を消す。

地 不思議なことに、この漁師の物語は、あまりにも詳しい。あなたの名をお名乗りください。

老漁夫 我が名を、なんと言おう。「朝倉や木の丸殿に」と古歌に詠まれる人でもないゆえに、名乗りもしますまい。

地 まことに、その言葉からも、ゆかしい方とも思える老人が、

老漁夫 昔を語る、

地 まさに今この時は、

老漁夫 春の夜の、

地 私の名を名乗ろう。たとえ名乗らなくとも、名乗ろうとも、義経の（よしつねの…）いず潮の引く明け方であり、ほどなく修羅道の苦患くげんの時を迎えるであろう。その時には、



### 5. Dialogue between Monk and Villager in Yashima

A villager in Yashima appears and listens to the old fisherman's story from the monk. He describes the battle at Yashima once again, tells the group of the monk that the old man must be the ghost of Yoshitsune, and leaves after recommending them to console Yoshitsune's soul.

### 6. Prayer by Monks and Their Waiting for Dream

The monk is astonished that the old man with whom he talked was the ghost of Yoshitsune and the monk waits to see the ghost in a dream once more.

Monk How mysterious it was when I asked the old man's name, and as I waited his reply, I thought I heard a voice saying that I should not disturb "the dreamy mind of Yoshitsune's (perpetual) world."

Monks Just as an old man's voice matures, the night matures, and the wind in the bay blows hard. Resting our heads on pine roots, we listen to the sound and ruminate while lying on moss. We await the ghost who will appear in our dreams.

れにせよ、常に、の意(こころ) 憂き世の夢を覚まし給うなよ。

## 五 旅の僧と屋島の里人の会話

八島の里人が現れ、旅僧から漁師の翁の話聞く。あらためて合戦の様子を語り、僧の一行にその翁は義経の霊であったろうと告げ、供養するよう勧め、去っていく。

## 六 旅の僧たちの供養と夢待ち

僧は、先ほどの老人が義経の霊であったことに驚き、もう一度会うために夢待ちをする。

旅の僧 不思議なことに、今の老人に名前を尋ねれば、その答えは、「義経の世の夢心」を  
覚まさずに待て、と聞こえた。

旅の僧たち 翁の声もふけて、夜が更けるほどに、浦風も凄まじく吹く。松の根を枕に、耳を澄  
まし、苔をむしろとして様々に思いをめぐらせながら、夢に現われるのを待ってい  
た。

僧は甲冑姿で現れた義経の亡霊に驚き、声をかける。亡霊は、自分が義経の霊であると名乗り、八島の戦いを描写し、さらに弓流しの逸話を語る。

義経

散る花は枝に帰ることはなく、破れ鏡が照らすことはない。それなのに、まだなお執念が残り、鬼神となった魂魄が人間界に戻って、我が身を苦しめ、修羅の戦いに臨むとは。よほどの業である。

旅の僧

不思議なことだ。もう夜も明けようかと思つて枕許を見ると、鎧、兜を身につけたお方が見える。もしかや判官・義経様でいらつしやいますか。

義経

私は義経の幽霊である。瞋恚（怒り）のままに執着し、今でも西海の波間を漂つて、生死流転の海に沈み込んでいるのだ。

旅の僧

ああ、愚かなことに、自分の心の迷いこそが生死の海を見せるのであり、真如の月（悟りの輝き）も照る

義経

春の夜でも曇らず、心も澄む今宵の空に、

旅の僧

昔を今のように、思い出す。

## 7. Yoshitsune's Entrance and His Story

The monk is surprised at and talks to the ghost of Yoshitsune, who appears in armor. The ghost identifies himself as Yoshitsune and describes the battle at Yashima and furthermore the story of how he dropped his bow in the sea.

Yoshitsune Falling flowers never return to the branch. Broken mirror never reflects the sunshine. However, my obsession still remains, my spirit turned out to be a demon who returns to the human world to torture myself and go into battles of *asura*. How deep my karma is!

Monk Mysterious! Checking by my pillow to see if day will soon break, I find a man who wears an armor and helmet. Could you be the General Yoshitsune?

Yoshitsune Yes, I am the ghost of Minamoto no Yoshitsune, obsessed with my own anger and floating between waves in the western sea, sinking into the water of painful reincarnation.

Monk Alas, foolishly it is your wondering mind that shows you the sea of life and death. The moon of enlightenment illuminates.

Yoshitsune Tonight the sky is cloudless even in spring and it clears my mind. In the nocturnal sky,

Monk You remember the past as if it were just happening.

Yashima	Story
Yoshitsune	My road of battles on boat and land.
Monk	The place
Yoshitsune	never allows me to forget the battles.
Reciters	I remember that I shot an arrow of zelkova in the battle at Yashima. In the evenings with the moon, I turn into the form as I was and return here once again. Although I was never lost in the path of arms, I am wandering between the ocean and land of life and death. It is hard to leave. I left my grudge in this place, Yashima. On this evening caught by deep obsession, we shall talk about my past like a dream. Talk about my life like a dream.
Reciters	Ah, how unforgettable it is, this attractive world. Although he left this world a long time ago, Yoshitsune appears in the world of dreams at night to show the world of asura.
Yoshitsune	What I remember is the old spring. On that night, the moon shone sharply as it does tonight.
Reciters	The beach where he saw the moon was here. Both Genji and Heike armies strung arrows to prepare to shoot. The Heike organized in a convoy while the horseback warriors of the Genji aligned and drove into the ocean. They kept pace and wet their bridles to fight against the Heike.
Yoshitsune	Then, what an accident! I, General Yoshitsune, dropped my bow in the sea, and it floated away on the waves.

義経 船と陸とで戦った合戦の道、

旅の僧 場所がらもあつて

義経 忘れられない。

地 八島の合戦で梶弓の矢を射たことを思い出す。その月の宵に、元の姿になって、またここにやって来た。弓矢の道（待の道）で迷ったことなどないのに、生死の海山を離れることができず、この八島に恨みを残している。とにかく、執着が深く残る夜に、夢物語をしよう。夢物語をしよう。

地 忘れることができない、この娑婆の懐かしい世界を。私はこの世を去って久しいが、夜の夢路に現れて、修羅道の有様を見せるのである。

義経 昔の春の様子を思い出す。月も今宵同様に冴えて、

地 あの渚はここであつた。源平両軍お互いに矢先を揃えて、平家は船団を組み、源氏は騎馬を整列させて海中に乗り入れ、足並みをそろえて、轡くわをぬらして戦つた。

義経 その時なんとしたことか、判官・義経は、海中に弓を落とし、波にゆられて流してしまつた。

Yashima	Story
Reciters	The tide was just ebbing. As he saw his bow floated far away,
Yoshitsune	I let my horse swim to prevent enemies from snatching my bow. Then, I drove closer to enemy's boats.
Reciters	The Heike found him! Their boats approached Yoshitsune and tried to catch him with their rakes. Yoshitsune was almost caught,
Yoshitsune	but I slashed at their rakes, finally got my bow back, and returned to the beach. Then,
Reciters	Kanefusa told him with tears, "What reckless behavior! I am referring to a man in the camp at Watanabe who is called Kajiwara no Kagetoki. Even though you may spend a fortune for such a bow, how can it be substituted for your life?" General Yoshitsune, who heard this, responded, "No, I didn't value the bow."
Reciters	I, Yoshitsune, never value my life in the battles with the Heike. However, I have not achieved even half of the fame as a warrior that I hope for. Under such circumstances, if this bow is taken and the enemy laughs at me as a poor archer, it would be a great disgrace. Even if I am beaten due to the event, I will not regret it. I just think this is the end of Yoshitsune's luck as warrior. However, so long as fortune favors me, I will never let my foe touch my bow. The military renown that Yoshitsune achieved by regaining his dropped bow will become legendary for generations to come. Hearing his speech, Kanefusa and even the other warriors were deeply impressed and shed tears.

地 そのとき、ちょうど引き潮で、弓が遙か遠くへ流れ行くのを見て、

義経 敵に弓を奪われまいと、馬を泳がせれば、敵の船の間近に行つてしまい、

地 敵方に見つかつてしまう。敵は船を近づけて熊手に懸けようとし、もう少しで危なく捕らえられそうになつたが、

義経 義経は熊手を切り払い、ついに弓を取り返して、渚に戻る。すると、

地 兼房は、「なんと情けないお振舞をなさることか」と申し、渡辺の陣中で、梶原かじわらの景時かげときが申したのもこの事でございます。「たとえ千金を費やして作った弓でありましても、お命には代えられましようか」と、涙を流して申し上げた。判官、これをお聞きになつて、「いやいや弓を惜しんだのではない」

地 私、義経は源平の合戦で、自分を顧みたことは一度もない。しかし、我が武名は未だ私の志の半ばほどにも達していない。そんなときに、この弓を敵に取られ、義経は力の弱い射手だと言われたら、それこそ無念なことである。たとえそれでに討ち取られても、それは仕方がない。義経の武運もこれまでと思つてまで。しかし、私に武運がある限りは、決して弓を敵に渡すまい。そんな気持ちで流された弓を取り返したという武名こそ、末代までの語り草になることではないか、と話されたので、兼房や他の人までも、皆感じいつて涙を流したのであつた。

Yoshitsune Wise man will never muddle.

Reciters Brave man will never fear. It is because such courage as this phrase says. Yoshitsune valued his bow because he valued the reputation. Since he did not value his life and cast himself away in front of the foe, he could save his reputation as a warrior in history. It will become a feat of valor to be recorded for the future.

### 8. His Battle in the Realm of Asura

The ghost of Yoshitsune faces battles in the world of *asura*. While he describes fierce battles on the ocean, day breaks. The monk awakes from the dream, and the ghost fades away.

Yoshitsune Ah, again. I hear the battle cries in the world of the *asura*.

Reciters The zing of arrows can again be heard too. The noises resounds almost shaking the world!

[*kakeri*]

Movements to depict the suffering from battles in the realm of *asura*, with instrumental music.

Yoshitsune Who is my foe in the fight of *asura* today? Oh, it's Noto-no-kami Noritsune. How imposing! I know your skills. You remind me of the battle at Dannoura.

義経

知者は惑うことがない。

地

勇者は恐れはない、という言葉通りの、勇猛心から、この弓を敵に取られまいと惜しんだのは名のためであり、命を惜しむ気持ちはなく、身を捨てたからこそ後の世に、武名を留めることが出来た。後世に記すべき武勲となるであろう。

### 八 修羅道での戦い

義経の亡霊が、修羅道の戦いに挑む。激しい船戦を現すうちに夜が明け、僧は目覚め、亡霊は消えていく。

義経

また修羅道の関の音がする。

地

矢叫びの音も加わり、天地をゆるがすばかりだ。

「カケリ」

囃子の演奏のもと、修羅道の戦いに苦しめられる様子を描く所作。

義経

今日の修羅の戦いの敵は誰だ。なに能登守教経か。何と物々しい。手並みのほどはわかつていぞ。思い出さず、壇の浦の戦いを。

Reciters It is the ancient battle on the ocean. Returning to this world once again, the ocean and mountain filled with life tremble. The battle cry is given from the boat.

Yoshitsune Shields covers the land, just like the swells of the sea.

Reciters The moon brightly shines

Yoshitsune with the light of swords.

Reciters Reflected in the tide are

Yoshitsune the metallic stars on our helmets.

Reciters The wave of clouds is undistinguishable from the sea and sky. We hit and stab each other in the clouds and rise and fall with the tactics of the battle on boats. While occupied with the battle, a spring day dawns with faint light from between the waves. That which seemed to be the enemy was a flock of seagulls. The voices heard as battle cries were the whizzing of the wind traveling over the bay. Everything returns in the morning storm, blowing through the tall pine trees on the beach.

地 その船戦は、過ぎ去った昔。今またこの世に戻れば、生死のあふれる海も山も震動し、  
船からは鬨の声が上がり、

義経 陸には盾が、波のように連なる。

地 月に白く輝くのは

義経 剣の光。

地 潮に映るのは

義経 兜の、星の影、

地 水か空かの見分けもつかない雲の波。その中で打ち合い、刃を刺し違え、船戦の駆け引きに浮き沈むうちに、春の夜は波間から白々と明けてきた。敵と見えたのは、群がる鷗、鬨の声と聞こえたのは浦風であった。すべては高い松に吹く浦風の、朝嵐と化していった。

## Yashima

### Synopsis

A retinue of monks which has traveled from Kyoto to Shikoku enters Sanuki Province and visits an old battlefield, Yashima Bay, where the Genji and Heike clans fought. As dusk gathers, they meet an old fisherman who is on his way home to his salt-baking hut on the beach. The old man once declines the request of the monk to offer them overnight lodging as it is a shabby hut. However, because the old man misses the capital city, he changes his mind and offers them lodging when he hears that the group has traveled from Kyoto. Encouraged by the traveling monk, the old man starts to vividly depict the battle fought between the Genji and Heike clans. He describes the bravery of the General Minamoto no Yoshitsune and the famous battle in which two warriors pulled each other grabbing the other's helmet neck protector. When the wondering monk asks the old man's name, he implies that he is the ghost of Yoshitsune and disappears.

When the monk naps while he waits a dream in the middle of the night, the ghost of Yoshitsune appears in armor and helmet. The ghost mentions that although he managed to drop his bow in the ocean during the battle at Yashima, he did not hold his life dear and put him at risk before his enemies to grab the bow and save his reputation. While he further describes life in the realm of *asura* where he is driven to fierce battles, the day starts to break. The monk awakens from the dream, and the ghost of Yoshitsune disappears in the white waves, voices of seagulls, and winds blowing on the beach.

### Highlight

Minamoto no Yoshitsune, the highly-favored historic figure, is the leading character of this drama. He appears as a master warrior who descended into the realm of *asura* after his death. The world of *asura* is the place where wars and conflicts continuously occur, based on the cosmic view of Buddhism that creatures are incarnated in six different worlds. One of the six worlds is that of *asura* where the person who fought wars in life descends and suffers from being forced into endless fighting. While "Yashima" describes daunting and vivid war scenes, it mingles the bloody scenes with a beautiful scenery of long, peaceful spring night and the passing of time from evening gloom with the hazy moon to clear, brisk dawn. The settings in this story stand out vividly.

This drama is classified into *kachi-shura(-mono)*, in which the leading character expresses the victory of war and bravery, strength, and strictness are consistently described throughout the drama. Entangled with these elements are various emotions, including a *samurai* spirit, which a man is willing to risk his life for fame. All these elements together create the unique atmosphere of this drama.

Schools	All five. The Hosho, Komparu, Kongoh, and Kita schools use the Chinese characters "Ya (eight) shima (islands)" while Kanze school uses "Ya (house) shima (islands)."	
Category	the second group Noh, <i>shuramono</i>	
Author	Zeami	
Subject	The Tale of the Heike, volume 11, "Osaka goe no koto," "Tsuginobu saigo no koto" and "Yumi-nagashi no koto."	
Season	Spring (March)	
Scenes	Yashima in Sanuki Province	
Characters	<i>Mae-shite</i> (lead part for the first half of drama) <i>Tsure</i> (companion of lead part for the first half of drama) <i>Nochi-shite</i> (lead part for the second half of drama) <i>Waki</i> (supporting role) <i>Waki-tsure</i> (companions of <i>waki</i> ) <i>Ai</i> (interluding role)	Old fisherman Fellow fisherman Minamoto no Yoshitsune Traveling monk Following monks (two or three) Villager living in Yashima Bay
Masks	<i>Mae-shite</i> <i>Asakurajō</i> , <i>Waraijō</i> , or <i>Sankōjō</i> <i>Nochi-shite</i> <i>Heida</i> or <i>Imawaka</i>	
Costumes	<i>Mae-Shite</i> <i>jō-kami</i> (wig for old man's character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke</i> / <i>noshime</i> -style <i>kimono</i> without patterns, <i>koshimino</i> , <i>koshi-obi</i> (belt), a fan, and a fishing pole. <i>Nochi-shite</i> <i>nashi-uchieboshi</i> ( <i>eboshi</i> -style headdress for warriors), <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), a white headband, <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i> ), <i>kitsuke</i> / <i>dan-atsuita</i> (thickly woven <i>kosode</i> type of <i>kimono</i> with very wide stripes), <i>hangiri</i> (a type of <i>hakama</i> ), <i>koshi-obi</i> , a fan, and a sword. <i>Waki</i> <i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke</i> / <i>noshime</i> -style <i>kimono</i> without patterns, <i>koshi-obi</i> , a fan, and Buddhist prayer beads. <i>Tsure</i> <i>mizugoromo</i> , <i>kitsuke</i> / <i>noshime</i> -style <i>kimono</i> without patterns, <i>koshimino</i> , <i>koshi-obi</i> , a fan, and a fishing pole. <i>Waki-tsure</i> Similar to <i>waki</i>	
Number of scenes	Two	
Length	About 1 hour and 35 minutes	



## 八島／屋島（やしま）

### あらすじ

都から四国へ旅をしてきた旅僧一行は、讃岐の国に入り、源平の古戦場、八島の浦を訪れます。夕闇迫る頃、一行は、浜の塩焼き小屋の主である老いた漁師の帰途に出会います。一夜の宿を請う旅僧の求めを、老翁は侘び住まいのゆえ、いったん断ります。しかし、一行が都から来たと聞かすや、懐かしんで宿を貸してくれました。旅僧に促され、往時の合戦を語り始めた老翁は、義経の勇猛ぶりや鉾引きの戦いなどを、見てきたかのように生き活きと描きます。不思議に思った僧が名を尋ねると、老翁は義経の亡霊であることをほのめかし、姿を消しました。

夜半に僧が夢待ちをしていると、鎧兜を纏った義経の亡霊が現れます。義経の亡霊は、八島の合戦で不覚にも弓を流してしまっただが、みずから名を汚すものかと命を惜まず、敵の眼前に身をさらして取り戻したことを語りました。さらに、修羅道の凄まじい戦いに駆られる様子を見せるうちに夜が明けて、僧の夢は覚め、白波、鷗の声、浦吹く風に化して亡霊は消えていきました。

### みどころ

史上に人気の高い義経が主人公で、死後に修羅道に堕ちた武将として現れます。修羅道は仏教の六道輪廻の宇宙観で、絶えず戦いや争いが行われる世界とされています。生前に戦をした者が死後に堕ち、常に戦いを強いられる苦しみを受けるといわれてきました。「八島」は、勇猛で生々しい戦いの様子を描きつつも、それを春の長閑な一夜の美しい景色、宵闇の朧月から冴えわたる晴天の暁方まで移行行く時のなかに含ませて、情景がくっきりと際立つ物語に仕立てられています。

この曲は、主人公が勝利の戦いを表し、勇敢さ、強さ、厳しさに貫かれる勝修羅（物）と呼ばれる種類の能です。そこに、名のために身命を賭す侍の心意気など多彩な情緒が絡み、独特の雰囲気醸し出されます。

流儀 五流にあり。宝生・金春・金剛・喜多は「八島」、観世は「屋島」  
分類 二番目物、修羅物  
作者 世阿弥  
題材 平家物語 卷十一「大坂越えのこと」「継信最期のこと」「弓流しのこと」  
季節 春（3月）  
場面 讃岐の国八島

登場人物 前シテ 老漁夫  
ツレ 漁夫  
後シテ 源義経  
ワキ 旅僧  
ワキツレ 従僧2～3人  
アイ 八島の浦人

面 前シテ 朝倉尉、笑尉、三光尉など  
後シテ 平太、今若

装束 前シテ 尉髪、水衣、着付・無地熨斗目、腰蓑、腰帯、扇、釣竿。  
後シテ 梨子打鳥帽子、黒垂、白鉢巻、袷法被、着付・段厚板、半切り、腰帯、扇、太刀。  
ワキ 角帽子、水衣、着付・無地熨斗目、腰帯、扇、数珠。  
ツレ 水衣、着付・無地熨斗目、腰蓑、腰帯、扇、釣竿。  
ワキツレ ワキに準じる。

場数 二場  
上演時間 約1時間35分

八島／屋島（やしま） Yashima ©2016 the-noh.com

発行：2016年7月23日（ver 2.0）  
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: info@the-noh.com)  
発行：(株) カリバーキャスト

本テキストは the 能ドットコム編集部によって編集されたものであり、実際に上演される内容と異なる場合がありますので、ご了承ください。本テキストの著作権は、(株) カリバーキャストおよび「the 能ドットコム編集部」が所有しています。本テキストの全部または一部を無断で複製（コピー）することは、著作権法で禁じられています。

The text in this article has been edited by the-noh.com editorial department, so there may be differences from lines used in actual performance. Copyright of this text is the property of Caliber Cast Ltd. and the-noh.com editorial department. Unauthorized reproduction of all or part of this is forbidden under copyright law.

本テキスト作成にあたって、主に下記の文献を参照しています。



『八島 屋島 対訳でたのしむ』竹本幹夫 著 繪書店  
『日本古典文学大系 41 謡曲集 下』横道萬里雄・表章 校注 岩波書店  
『新潮日本古典集成 謡曲集 下』伊藤正義 校注 新潮社  
『能楽ハンドブック』戸井田道三 監修・小林保治 編 三省堂 など