

1. Messenger Announces His Departure for Kikaigashima Island

A vassal of Taira no Kiyomori bearing a letter of pardon enters with his retainer. He explains about the pardon of exiles on Kikaigashima Island, and prepares for setting out on the journey.

Messenger I am in the service of his Excellency Lord Taira no Kiyomori. Recently, in order to pray for the safe birth of a child of her royal consort, a special general amnesty has been declared, and criminals exiled in various provinces are granted amnesty. Out of those pardoned, I am ordered to take a letter of pardon to two exiles in Kikaigashima Island, namely Lesser Captain Naritsune of Tanba and Magistrate Yasuyori of the Heike Clan. So now I am hurrying on my way to the island.

2. Naritsune and Yasuyori Make a Pilgrimage to the Shrines on the Island

Fujiwara no Naritsune and Taira no Yasuyori are making a pilgrimage to the shrines on Kikaigashima Island. They have dedicated three shrines in Kumano on the island.

Naritsune and Yasuyori

Since this island of Kikaigashima is also known as “Iwo ga shima (island of sulfur)” and ‘iwo’ indicates ‘to celebrate gods,’ since this island of Kikaigashima is also known as “Iwo ga shima,” if we dedicate three shrines in Kumano on this island, with the help of the gods our prayers will be answered.

俊寛 / 鬼界島

しゅんかん

きかいがしま

一 赦免使、鬼界島へ行くことを告げる

赦免状を懐に持った平清盛の臣下が従者とともに登場。鬼界島の流人の赦免について述べ、旅の準備をする。

赦免使

私は太政大臣、平清盛様にお仕えする者です。さて、この度、中宮様の安産ご祈願のために、特別の大赦が行われ、諸国に流されている罪人たちが許されました。その中で、鬼界島の流人のうち、丹波の少将成経と平判官康頼両名の赦免の使者を、私が拝命いたしましたので、ただいま鬼界島へと急いでいるところです。

二 成経、康頼が島に祀った神社を巡礼する

藤原成経、平康頼のふたりが鬼界島のなかを巡礼する。彼らは熊野三社を島内に勧請していた。

成経、康頼

(ここ鬼界島は)「神を祝う」に通じる硫黄が島だから、「神を祝う」に通じる硫黄が島だから、熊野の3つの山を祀り、願いも満たされることだろう。

We have been banished to this exile island of Kikaigashima in Satsumagata (in the sea off present-day Kagoshima Prefecture) in Kyushu.

Naritsune I am Naritsune, Lesser Captain of Tanba.

Yasuyori And I am Yasuyori, lay-monk and Magistrate of the Heike Clan.

Naritsune and Yasuyori

How sad that we have found ourselves reduced to such a state!

While we were in the capital, we made a vow to accomplish a pilgrimage to shrines of Kumano thirty-three times in our lifetime. However, before we had finished even half of that number, we were sent to this faraway place. All of our wishes turned to nothing. Still, out of pure faith and devotion, we decided to dedicate shrines on this island in honor of the gods of three shrines of Kumano. Also, we dedicated those lesser deities in the ninety-nine shrines on the way from the capital to Kumano.

On our way to pay homage at the three shrines, at each one of the lesser shrines we offer Shinto *hei* sticks.

Even in this miserable island, we have here what we regard as a substitute for the shrines, regard them as the holy shrines of Kumano. We are clad in unlined coarse hemp robes soaked and wizened in seawater and tears as our pilgrims' attire. We offer to the gods white sand from the beach instead of rice and perform a ritual for purification with a white crinum lily that is a makeshift ritual wand. This is how we approach the gods here. This is how we approach the gods here.

私たちは九州薩摩瀧（鹿児島沖の海上）にある鬼界島の流人で

成経 私は、丹波の少将成経、

康頼 私は、平判官入道康頼、

成経、康頼 このふたりのなれの果てでございます。

私たちが都で暮らしていた頃、熊野参詣を三十三度やり遂げようと願を立てた。けれども、その半ばにも満たないうちに、このような遠国の地へ流罪の身となり、願かけも無に帰した。せめてものことに、この島に熊野三山の神々を新たにお迎え申し上げ、都から熊野までの道中にある、九十九所の王子の末社に至るまで祀り上げ、すべて巡礼する参拝の道すがら、幣ぬさを捧げつつ、

こんな島でも、熊野三社と同じお宮と見なして、同じお宮と見なして、浜木綿ひとえの一重の粗末な麻衣の、潮と涙に濡れしおれたものを参拝の浄衣とし、また浜の真砂を神々に捧げる散米に代え、浜木綿の白花を白い御幣に見立ててお祓いしつつ、神の前に歩みを進めるのである、神の前に歩みを進めるのである。

3. Shunkan Appears and Exchanges Words with His Fellows

Shunkan appears holding a water pail. He calls the water scooped from a stream in the valley *sake* and offers it to Yasuyori and Naritsune. They exchange cups of water with each other, longing for Kyoto and lamenting their situation.

Shunkan Before going beyond the grave, I have become a guard of this hellish Kikaigashima Island where demons live. I myself have entered the darkness of illusion, in the limbo of perpetual darkness.

The rabbits of the moon (or it is also said it simply means the moon) sleep during the day in the land of mica (which might mean 'in a mountain,' or 'the land of celestial deities'); the golden cock of the sun (or it is also said it means the sun) lodges at night on a brunch which does not shoot forth buds; and an autumn cicada clings to a dead tree motionless and sings as much as it can. It is unable to move or turn its head. The moon in the day, the sun at night, and a cicada in autumn: how alike they are to this Shunkan. They make me realize just how I am today.

Yasuyori Is that Shunkan there? Dear old priest, what made you come this far?

Shunkan You found me quickly. I brought *sake* to welcome your return from the shrine visit.

Yasuyori Do we have *sake* on this island? Why, looking closely, this is water!

三 俊寛が現れ、同志と言葉を交わす

俊寛が水桶を持って現れ、谷川で汲んできた水を酒と称して康頼、成経に振舞う。3人は互いに水を酌み交わしつつ、都を懐かしみ、身の上を嘆く。

俊寛 後の世を待つまでもなく、鬼の住む世界である鬼界島の島守となる身の果ては、迷いの闇の、なお真つ暗な闇の冥途に入り込んでしまったのだ。

玉兔(月の兎、月のたとえとも)は昼に雲母の地(山中の意か。神仙界のたとえとも)に眠り、金鶏(太陽のたとえとも)は夜に芽吹きのない枝に宿る。秋の蟬(蛸ひぐらしなど)はただ枯木を抱いて鳴きつくし、頭を回して動くこともできない。いずれもこの俊寛の、今の身の上そのものだと思ひ知らされる。

康頼 もし、そちらにいらつしやるのは俊寛殿ですね? どうして、ここまでいらしたので
すか?

俊寛 早くも見つけられたか。道迎え(同迎え。参詣帰洛のお迎え)のために、酒をもつて来たのだ。

康頼 まさか酒がこの島にあるのかと近寄って見れば、やつ、これは水ではないか。

Shunkan With respect, *sake* was originally “medicinal water.” So why shall we not call this water refined *sake*?

Naritsune and Yasuyori

You have a point. Now that it is September,

Shunkan the time of Chōyō, the Chrysanthemum Festival.

Naritsune and Yasuyori

We are on a mountain path.

Shunkan The water is valley water.

Shunkan, Naritsune and Yasuyori

Thanks to the blessing of the deep valley water which he scooped and drank, Hōso in a legend lived for seven hundred years.

Group Reciters

By drinking that valley water, it is said that it is a very effective medicine. It is said that is a truly effective medicine. However, we do not understand the esoteric truth of the chrysanthemum water (the true meaning of the Lotus Sutra). It is said that in an enchanted land one spends one thousand years while drying his coat soaked wet by dew from chrysanthemum for a short period. I feel just as he does. How many years shall I spend on this island of exiles? Spring has passed, the height of summer has passed, autumn is ending, and winter is coming; changes of the seasons I only know from leaves turning color. Oh how I miss the days of old! Every single memory of the past breaks my heart. Alas, when I was in the capital living in great temples such as Hosshōji and Hōjōji, I indulged myself in the prosperity which was like spring flowers in full bloom in Kikenjō, the castle of Sakro Devanam

俊寛 確かにそうですが、そもそも酒というものは、もともと「薬の水」なのだから、この水も清く澄める酒といえるだろう。

成経、康頼 まったくそれはもったもなことだ。折りしも頃は九月、

俊寛 菊の節句の重陽の時、

成経、康頼 所は山道、

俊寛 水は谷水、

俊寛、成経、康頼 その昔、彭祖^{ほうそ}が七百歳という齢を保ったのも、掬^くって飲んだ奥深い谷川の水の功德によるもの。

地 飲めば、まことに効き目ある薬と聞くが菊水の、まことに効き目ある薬と聞くが菊水の、その心の奥底（妙文の真意）まではわからない。仙境では山道を行くと、菊の露ですっかり濡れた衣を干すつかの間に千年を過ごすというけれど、私もそのよくな心地がする。この流刑地にいったいつまでいればよいのか。春が過ぎ、夏の盛りを越え、また秋は暮れ、冬の来る季節の移ろいも、ただ草木の色が知らせてくれるばかりだ。ああ、昔の日々が恋しいものよ。思い出は何につけて胸を打つ。おお、かつて都で暮らした頃は、法勝寺や法成寺の大寺で、まるで帝釈天の喜見城^{きけんじょう}に咲き

Indraha. But now I am reduced to this miserable state like leaves of late autumn falling off trees. It is such a fallen leaf that I use as my glass, and my *sake* is water from the valley. Like a river my tears flow. Although I know I have only myself to blame for it, thinking of this situation, I feel my life is already over.

4. Messenger Arrives at Kikaigashima Island

The messenger goes to Kikaigashima Island by a boat. A boatman announces their arrival on the island, and the messenger steps off from the boat.

Messenger The fast boat and the wished-for wind will encourage our ship's high-spirited crew even more.

[Dialogue between Messenger and Servant]

Reported their arrival in the island, the messenger goes ashore from the boat.

5. Shunkan Learns That He Is Not Pardoned

When Yasuyori reads the letter of pardon aloud, there is no mention of Shunkan's name in it. Surprised, Shunkan reads the letter again and again, but finally he learns his name is omitted and sinks into the abyss of despair.

ほこる春の花のように栄華をほしいままにしていたが、今は落ちぶれて、まるで晩秋の、はらはらと散る木の葉のような境遇となってしまうた。その木の葉を盃にして、飲む酒はといえば、谷川の水。流れ行くのは涙の川だ。それもみなわが身ゆえのことだけれども、思えば今はもはや終わりの身だ。

四 赦免使、鬼界島に着く

赦免使は舟で鬼界島へ行く。船頭が到着を告げて、赦免使は下船する。

赦免使 船足の速い舟に、願い通りの追い風を受けて、船子たちはますます勇み立つことだろう。

「赦免使と従者の問答」

舟が着いたとの報告で赦免使は舟より下りる。

五 俊寛、赦免が叶わなかったことを知る

赦免状を康頼が読み上げると、俊寛の名はなかった。驚いた俊寛は、赦免状を何度も何度も見返して、やはり名のないことを知り、悲嘆に暮れる。

Messenger Ahoy there! Is there anyone who is in exile on this island? I am here from the capital to bring you a letter of pardon. Come quickly and have a look!

Shunkan How wonderful! Lord Yasuyori, please read it immediately.

Yasuyori “To pray for a safe birth of her imperial consort’s child, a general amnesty has gone into effect. Exiles in many corners of the country are to be forgiven. Out of those banished to Kikaigashima Island, the following two, namely Naritsune, Lesser Captain of Tanba, and lay-monk Magistrate Yasuyori of the Heike Clan, are hereby granted pardon.”

Shunkan Why did you omit the name of Shunkan?

Yasuyori Your name is not here. Look at what is written in the letter.

Shunkan Did the scribe make a mistake, I wonder?

Messenger No. I received the same order in the capital, to bring Yasuyori and Naritsune back with me but to leave Shunkan on the island.

Shunkan What is this? We committed the same crime, we were banished to the same island, so the same amnesty should apply to us all! Why must I alone be left to sink into deeper depths of sin, slipping out of the gracious net of mercy?

赦免使 おおい、この島に流罪になっている方はおられますか。都より赦免状を持って参りました。急いでご覧ください。

俊寛 何と、ありがたいことか。康頼、早くお読みなさい。

康頼 なになに、「中宮様の安産御祈願のために、特別の大赦が行われたことにより、諸国の流人が許される。その中で鬼界島の流人のうち、丹波の少将成経、平判官入道康頼の2名を赦免するものである」

俊寛 なぜ俊寛の名を読み落とされるのですか。

康頼 お名前はありません。赦免状の文面をご覧ください。

俊寛 さては筆者が間違ったのか。

赦免使 いや私が都でお受けいたしましたのも、康頼・成経のおふたりを都にお連れ申せ、俊寛ひとりはこの島に残せよ、とのご命令でした。

俊寛 これはどういうことか。罪も同じ罪、配所も同じ配所、同じ特別の大赦なのに。私ひとりが恵み深い慈悲の網から洩れて、罪に沈んだままになるとは、いったいどういうことだ。

It was so dreadful and lonely to live in this island surrounded by a rocky beach, even when three of us were together. How can I live here with no one to rely on, alone like a handful of seaweed thrown away by a fisherman and drifting in the wave? How terrible! I can do nothing but wail like plovers on the beach, even though I know it is no use crying.

Reciters Even flowers, mindless plants though they are, shed tears of sympathy when they are moved. Even birds stir their emotions when they feel the sorrow of parting. Since this place is called “Demons’ Island,” it must be their abode, a living hell. However, no matter what demons they may be, how can they not feel sympathy for my sorrow? People say it is human emotion that moves heaven and earth and even touches a devil’s heart. Birds and beasts of the island are crying as if trying to console me.

Shunkan It is probably because he has been overwhelmed by grief...

Reciters Taking out and opening the already read scroll, Shunkan reads the same part of the letter again and again. But no matter how hard he looks at it, there are only Naritsune and Yasuyori’s names. Thinking his name might be included in the postscript, he rolls back the scroll to look at the title, only finding no mention of “Sôzu Priest” nor “Shunkan.” Is this a dream? If so, please let it end, let it end! It was such a pitiful sight to see Shunkan lose heart.

地

これまで3人一緒にいてさえも、こんな荒磯に囲まれた島で暮らすのは、まったく恐ろしく物寂しいことだったのに。たったひとりで残され、海士が捨てた海藻が、波間に漂い藻くずとなるように、寄る辺ない身となつて生きていけるものか。みじめな。嘆いても甲斐はないが、渚の千鳥のように、ただ泣くばかりだ。

時に感じては、心のない花も涙を流し、別れを悲しみ恨んでは、島さえも心を動かすという。もともとの島は、鬼界が島と呼ばれ、鬼の住む、この世のなかの冥途である。しかし、どんな冥途の鬼も、この私の哀れさを感じないことがあるものか。天地を動かし、鬼神の心をも動かすのは、人のあわれではないか。この島の鳥や獣が鳴き声を上げるのは、私を慰めるかのようだ。

俊寛

思いあまつた挙げ句に

地

一度読んだ巻物を、また取り出して開き、同じ部分を、繰り返し繰り返し読むのだが、いくら見ても、成経、康頼と書いたふたりの名前ばかり。もしや礼紙の余白にあるのではと、巻き直して見ても、僧都とも俊寛とも、書いた文字はまったくない。これは夢か、夢ならば、覚えてくれ覚えてくれと、正気を失った俊寛の様子は、はた目にもまことに哀れであった。

6. Departure of the Party and Shunkan Left on the Beach Alone

The messenger and his entourage are aboard the boat and call Naritsune and Yasuyori. Shunkan clings to Yasuyori but is stopped by the Messenger. When he throws himself on the mooring line, the rope is cut. Crying desperately, Shunkan lies prostrate on the beach. The voice of fellows encouraging Shunkan eventually fades away. Shunkan alone is left on the beach.

Messenger We must not delay the time of departure. Lord Naritsune, Lord Yasuyori, get on board quickly, please!

Naritsune and Yasuyori
We cannot afford to remain here like this. Leaving their companion to his own grief, the two head for the boat.

Shunkan The priest, trying to get aboard together, clings to Yasuyori's sleeve.

Messenger But the messenger mercilessly says that he cannot let the priest on board.

Shunkan This is terrible. As the proverb goes, "officials on duty may use their personal discretion." At least to the opposite coast, to the land of Satsuma, please give extraordinary mercy on me and let me come aboard.

Messenger Feeling unsympathetic, the crews lift their oars up trying to hit him.

六 舟が出て、俊寛ひとり、渚に残される

舟に乗った赦免使一行が、成経、康頼を招くと、俊寛は康頼にすがりつくが、赦免使に押し止められる。そこでも網に取り付くと、網は断ち切られ、俊寛は渚にひれ伏して泣き嘆く。やがて俊寛を励ます仲間の声も絶え、舟も消え、独り俊寛は残される。

赦免使 船出の時刻を遅らせてはいけない。成経、康頼のおふたりは、すぐに舟にお乗り下さい。

成経、康頼 いつまでもこうしているわけにはいかないと、他人の嘆きは振り捨てて、ふたりは舟に乗ろうとする。

俊寛 僧都も舟に乗ろうとして、康頼の袂に取り付けば、

赦免使 僧都は舟には乗せられないと、にべもなく拒んだので、

俊寛 情けない、「公おおやけの私わたし」といつて融通をきかせることもできよう、せめては向こう岸

の薩摩の地までなりとも、特別の情けをかけてお乗せください。

赦免使 情けを知らない舟子たちは、櫓ろ権かきを振り上げ打とうとする。

Shunkan Not wanting to risk his life, he backs away. But then he hangs onto the mooring line to stop the boat from sailing away from the beach.

Messenger The boatman cuts the line and lets the boat go forward into deep water.

Shunkan Being washed helplessly in the waves, all he can do is to clasp his hands tightly and cry, "Ship, ship!"

Messenger "Ship" he cries, but it will not take him on board.

Shunkan Realizing there is nothing more he can do,

Reciters Shunkan throws himself down on the beach crying endlessly at the top of his voice, "Even the tragedy of Princess Matsura Sayohime (who mourned parting from her husband) will not surpass mine!"

Messenger, Naritsune, and Yasuyori
How sorry we are for you. When we get to the capital, we will speak for you. Then you will be able to return soon. Be patient and wait!

Shunkan "Wait for the day of return" – seeing a glimmer of hope in those words, Shunkan, holding back tears, stands beside a pine tree on the beach and listens for voices calling from the distant sea.

Messenger, Naritsune, and Yasuyori
"Do you hear us, do you hear us?" Everyone calls out to Shunkan from far beyond the evening waves,

俊寛 さすがに命は惜しいため、いったん立ち帰るものの、今度は舟のとも綱に取り付いて、引き留める。

赦免使 舟人はとも綱を断ち切って、舟を深みに押し出した。

俊寛 仕方なく波に揺られながら、ただ手を合わせて、「舟よ、おい」と。

赦免使 舟よ、と声がかかっても乗せないの

俊寛 力及ばず俊寛は、

地 もとの渚にひれ伏して、（夫との別れを惜しんだ）松浦佐用姫まつらさよひめの嘆きも、この身の悲惨さにはかなうまいと、声も惜しまず泣き続けた。

赦免使、成経、康頼 なんともおいたわしいことだ。私どもが都に上りましたら、よいようにお取り成しますから、やがてご帰京も叶うでしょう。お心を強く持つてお待ちください。

俊寛 帰京の時を待てよと呼ぶ声も遠ざかっていくが、そのかすかな声にわずかな期待を抱いて、松の木陰で、涙を押さえて耳をそばだてる。

赦免使、成経、康頼 聞いているかと夕波の彼方から、皆が声ごえに俊寛に呼びかけ、

Shunkan Speak for me, then soon,

Messenger, Naritsune, and Yasuyori
Surely you will be able to return.

Shunkan Is that really true?

Messenger, Naritsune, and Yasuyori
Absolutely.

Shunkan I ask you. Truly, I rely on you in hope.

Reciters “Wait, wait in hope” – voices and figures of those who are calling fade gradually away far into the sea. No voice is heard anymore, leaving only the sound of the surf. Then the boat and the men have disappeared; they have completely disappeared without a trace.

俊寛 私のことを取り成してくれば、すぐにも

赦免使、成経、必^レず帰京が叶うだろう。

康頼

俊寛 それは本当か。

赦免使、成経、確かに。

康頼

俊寛 頼むぞ、本当に頼んだぞ。

地

すっかり待てよ、待てよという声も、姿も次第に沖の彼方に遠ざかり、かすかな声も絶え、波音しか聞えなくなり、船影も人影も消えて見えなくなってしまうた、すっかり消えて見えなくなってしまうた。

Shunkan / Kikaigashima It is called “Kikaigashima” in the Kita school while is “Shunkan” in the other schools.

Synopsis

The time is the late Heian era when the Heike clan was at the height of its prosperity. The Buddhist priest Shunkan, who was ranked at Sōzu* and served as Shigyō (or Shugyō) Administrator** of the prestigious Hosshoji Temple in Kyoto, plotted to bring down the ruling Heike clan and was arrested. He is exiled to Kikaigashima Island in Satsumagata (the sea off southern Kyushu) with his fellow conspirators: Fujiwara no Naritsune and Taira no Yasuyori. Time passes, and a contingent general amnesty is declared in the capital to pray for the safe birth of a child of Taira no Tokuko (or Tokushi, Noriko), Consort of Emperor Takakura and a daughter of Taira no Kiyomori. Since a portion of the exiles in Kikaigashima Island is granted a pardon by the amnesty, an envoy is heading to the Island.

On Kikaigashima Island, pious Naritsune and Yasuyori have selected places in the island as makeshift holy sites of the three grand shrines of Kumano and make a pilgrimage there for prayer on a regular basis. One day, Shunkan meets them on their return from a daily shrine visit and offers a cup of valley water which he pretends is *kiku no sake* (sake with chrysanthemum petals). They enjoy the party and miss Kyoto. Then a messenger from Kiyomori arrives on the island with the good news. However, there is no mention of Shunkan's name in the letter of pardon. Shocked, Shunkan sinks into the depths of despair while people around him are unable to find words to consol him.

Soon the boat with Naritsune and Yasuyori on board sails away from the island. Although Shunkan throws himself on his fellow's sleeve and begs to let him on board, he is mercilessly abandoned and lies prostrate on the beach. As he cries hard without caring anything, his fellows call out, “One day you will be able to return to the capital. Pull yourself together!” But the voices grow faint as the boat recedes into the distance and finally disappears from view.

*Sōzu: One of the positions of Buddhist monks, which is ranked under Sōjō and above Risshi. He supervises monks and nuns.

**Shigyō (or Shugyō) Administrator: A monk who administers the office work of a temple.

Highlight

This piece was created for Noh performance based on the tragedy of the priest Shunkan told in the Tales of the Heike (*Heike Monogatari*). It is said that Kikaigashima Island, the place of exile is Iwojima Island, one of the three islands which are located west of Tanegashima Island and Yakushima Island in the southern ocean off present-day Kagoshima Prefecture. Although its name is the same as the island which became a battlefield during the Second World War, it is a different island; it is also called Satsuma-Iwojima Island. On the tiny island which is about 9 miles (15 km) around and 4.6 square miles (12 km²) in area, there is an active volcano, Mount Iwodake (2,322 feet, or 703 m), which even today is shrouded in its own fumes. Sulfur is exposed on the rocks and even the sea water around the island is dyed the color of sulfur. It is certainly an alien world, if we compare it with Kyoto where Shunkan once lived.

On the island, Shunkan spent desperate days as an exile with no hope for the future. However, probably because the presence of two fellow conspirators consoled him, his state of mind – missing Kyoto and exchanging cups of water that they pretend to be *sake* – indicates a degree of leeway in his heart, even under such miserable conditions. The envoy appeared. Filled with hope, Shunkan is grateful. However, the brilliant hope disappeared in a moment. He learned that his name alone was not mentioned in the letter of pardon, and he thoroughly and repeatedly examined the letter, facing the inconceivable reality. He who could not find his name shivers with anger and frustration. Separated and left behind alone on the isolated island, he was pushed into the abyss of even darker despair. Nothing would be comparable with his pitiful situation.

This drama unemotionally but clearly describes his despair in the movements of performers, which are not at all showy but well-controlled, and in the finely-tuned chorus like deep ocean waves. When we see and listen to this performance, we feel the underlying power of expression in Noh art.

School	All five. In the Kita School this is called “Kikaigashima” while it is called “Shunkan” in the other four.	
Category	the Fourth group Noh, <i>ninjō-mono</i>	
Author	Unknown	
Subject	Volumes two and three of the Tales of the Heike, and volumes nine and ten of “Genpei Jōsuiki”	
Season	Autumn (September in the lunar calendar)	
Scenes	<i>maeba</i>	Kyoto in the early autumn in 1178
	<i>nochiba</i>	September in the same year, Kikaigashima Island (present -day Mishima village in Ōshima-gun, Kagoshima Prefecture)
<i>Tsukurimono</i>	a boat	
Characters	<i>Shite</i>	Shunkan
	<i>Waki</i>	Messenger
	<i>Tsure</i>	Fujiwara no Naritsune
	<i>Tsure</i>	Taira no Yasuyori
	<i>Ai</i>	servant
Mask	<i>Shite</i>	Shunkan (exclusively used for this Noh drama)
Costumes	<i>Shite</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>hana-bōshi</i> (a hood for a nun or eminent monk), <i>tō-bōshi</i> (a hood for a Chinese and an old man), or a long black wig; brown <i>mizugoromo</i> (a type of knee-length kimono), <i>kitsuke / noshime</i> without patterns (noshime-style kimono) or <i>kitsuke / atsuita</i> with patterns, <i>koshimino</i> (skirt made of seaweed), <i>koshi-obi</i> (belt), and a fan. Holding a pail.
	<i>Waki</i>	tops and bottoms of <i>suō</i> (unlined hemp kimono for warrior's daily wear), <i>kitsuke / dan-noshime</i> (noshime style kimono with very wide stripes), a small sword, and a fan. Puts a letter in the chest of his kimono later.
	<i>Tsure</i> (Naritsune)	<i>mizugoromo</i> , <i>kitsuke / noshime</i> without patterns, <i>koshi-obi</i> , and a fan.
	<i>Tsure</i> (Yasuyori)	<i>sumi-bōshi</i> , <i>mizugoromo</i> , <i>kitsuke / noshime</i> without patterns, <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	tops and bottoms of kimono for <i>kyogen-kata</i> , <i>kitsuke / noshime</i> with striped patterns, <i>koshi-obi</i> , and a fan. Carries a pole later.

Number of scenes Two

Length About 1 hour and 30 minutes

俊寛／鬼界島（しゅんかん／きかいがしま） 「俊寛」は五流派で演じられますが、喜多流でのみ「鬼界島（きかいがしま）」と呼ばれます。

あらすじ

平家全盛の平安末期。都の名刹、法勝寺で執行（しぎょう、しゅぎょう）^{*}を務めていた僧都（そうず）^{**}の俊寛（しゅんかん）は、平家打倒の陰謀を企てた罪科により、同志の藤原成経（ふじわらのなりつね）、平康頼（たいらのやすより）とともに、薩摩渚（鹿児島県南方海上）の鬼界島（きかいがしま）に流されてしまいます。それからしばらくして、都では、清盛の娘で高倉天皇の后となった中宮徳子（とくこ、とくし、のりこ）の安産祈願のため、臨時の大赦が行われます。鬼界が島の流人も一部赦されることとなり、使者がかの島へ向かいました。

成経と康頼は、日頃より信仰心あつく、島内を熊野三社に見立てて、祈りを捧げて巡っていました。ある日、島巡りから戻るふたりを出迎えた俊寛は、谷川の水を菊の酒と名付けてふたりに振舞い、都を懐かしむ宴に興じます。ちょうどそこに清盛の使いが来て、大赦の朗報をもたらします。ところが赦免状には、俊寛の名前だけがなかったのです。驚き、絶望の淵に沈む俊寛に、周りの皆は、慰めの言葉もありません。

やがて赦免されたふたりを乗せて舟は島を離れます。俊寛は、舟に乗せよとすがりつくのですが、無情にも打ち捨てられ、渚にうずくまるのでした。あたり構わず泣き喚く俊寛に、同志たちは「都へ帰れる日は来る。心しっかりと」と声をかけますが、やがてその声も遠ざかり、船影も消えてしまいます。

^{*}執行（しぎょう、しゅぎょう）：お寺のさまざまな務めを執り行う上位の僧。

^{**}僧都（そうず）：僧の役職のひとつで、僧正（そうじょう）の下、律師（りっし）の上であり、僧尼を管轄する。

みどころ

『平家物語』に描かれた俊寛の悲劇を舞台化した能です。流刑の地、鬼界島は今の鹿児島県の南方洋上に位置する硫黄島といわれています。第2次世界大戦の激戦地となった硫黄島とは同名の異なる島で、薩摩硫黄島とも呼ばれます。周囲約15キロ、面積12平方キロに満たない島に、噴煙に霞む活火山の硫黄岳（703メートル）があり、岩には硫黄が露出し、海面に硫黄の色がにじむところです。俊寛のいた京の都に比べると、まさに異界の地であるといえるでしょう。

この島で、俊寛は流人生活に打ち沈む日々を送っていました。ただ同志のふたりの存在が心頼りになっていたのか、都を懐かしみ、水を酒になぞらえて酌み交わすような、悲惨なかに些少のゆとりも垣間見せず。そこへ赦免使が現れます。期待感に満たされる俊寛。しかし一瞬の希望の輝きはあえなく失せてしまいます。自分だけが赦免状に名前のないのを知り、そんなはずはないと何度も赦免状を調べますが、どこにも名前はなく、焦燥感に震えるばかり。同志と別れて孤島に残され、前にも増して絶望の淵に追い込まれる俊寛の哀れさは、たとえようありません。

決して派手に流れない、抑制された動きと、深い波のうねりにも似た、よく調えられた謡が、その絶望を淡々と、くっきりと描き出していくのを見聴きするにつけ、能の表現の凄みを感じます。

流儀 五流にあり。喜多流では「鬼界島（きかいがしま）」、他の四流では「俊寛」

分類 四番目物、人情物
作者 不詳
題材 「平家物語」巻二・三、「源平盛衰記」巻九・十
季節 秋（旧暦9月）
場面 前場 治承2年初秋の都
後場 同年9月、鬼界島（鹿児島県大島郡三島村）
作り物 舟

登場人物 シテ 俊寛
ワキ 赦免使
ツレ 藤原成経（ふじわらのなりつね）
ツレ 平康頼（たいらのやすより）
アイ 従者

面 シテ 俊寛（専用面）

装束 シテ 角帽子（花帽子／唐帽子／黒頭）、水衣、着付・無地熨斗目（着付・小格子厚板）、腰蓑、腰帯、扇、水桶を持つ
ワキ 素袍上下、着付・段熨斗目、小刀、扇。後では文を懐中する
ツレ（成経） 水衣、着付・無地熨斗目、腰帯、扇
ツレ（康頼） 角帽子、水衣、着付・無地熨斗目、腰帯、扇、数珠
アイ 狂言上下、着付・縞熨斗目、腰帯、扇。後では棹を持つ

場数 二場
上演時間 約1時間30分

俊寛／鬼界島（しゅんかん／きかいがしま）
Shunkan/Kikaigashima ©2014 the-noh.com

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