

* は流儀によって異なる場合を示す。

一 佐々木盛綱、藤戸に着く

源平の戦いに勝利した、源氏方の武将、佐々木盛綱は、藤戸の合戦で著しい戦功を挙げている。その恩賞として、藤戸の地を含む備前国児島を領地に賜った。盛綱は、吉日を選んで、領地の藤戸に入った。

盛綱、従者 過ぎ行く春の行く末に、過ぎ行く春の行く末に、咲くのは藤の花。晩春のその花の名に縁のある藤戸の渡り（渡し場）が、我が旅の行く末であろうよ。

盛綱 私は佐々木三郎盛綱でございます。このたび、藤戸の合戦で先陣を切って戦功を挙げ、そのご恩賞として備前国児島を賜りました。吉日の今日、ただいま初めて領地入りを行います。

盛綱、従者 わが国は、まことに天下泰平で、島のあたりも波は静かで、松吹く風ものどかなことだ。こうして、いかにも春らしい朝方、穏やかな船路を進み、浦伝いに漕ぐうちに、早くも藤戸に着いた、早くも藤戸に着いた。

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

1. Sasaki Moritsuna Arrives in Fujito

In the war between the Genji and Heike clans, the Genji defeated the Heike. Sasaki Moritsuna, a warrior in league with the Genji, distinguished himself in battle and was rewarded with Kojima Island, including the region of Fujito, in Bizen Province. Moritsuna selected an auspicious day to survey his domain in Fujito.

Moritsuna and Retainers

Near the end of a late spring, near the end of a late spring, the wisteria flowers are blooming. The ferry boat terminal is in Fujito, whose name is associated with wisteria blooming in late spring, so this must be the end of my journey. Fujito is the destination of my journey.

Moritsuna I am Sasaki Saburō Moritsuna. I led the vanguard in the battle in Fujito and distinguished myself. For my outstanding achievement in battle, I was rewarded with Kojima Island in Bizen Province. As today is an auspicious day, for the first time I am viewing the domain I was rewarded with.

Moritsuna and Retainers

Our country is reigned well and at peace. The waves washing against the island are serene, and the breezes blowing through the pine trees are calm. On such a typical spring morning, I travel peacefully by boat, rowing along the shore of the bay. Now I have already arrived in Fujito. I have already arrived in Fujito.

Moritsuna Is anyone here?

Retainer At your command, my master.

Moritsuna Let the residents of my domain know that they should come and tell me of any legal cases.

Retainer Yes, sir.

Retainer Everyone, listen to me carefully. The lord of this bay area, Master Sasaki, has come to his domain for the first time. Anyone with a case to be settled should come visit him and tell him about it.

{According to the school, these phrases are not included}

2. Old Woman Appears Before Moritsuna

An old woman appears and expresses her grudge against Moritsuna, who killed her son. Since Moritsuna is feigning ignorance and backing away, the old woman asks him to at least console her son's soul.

Old Woman

Is it true that the lord of this island has arrived? A keepsake used by the deceased is held closely and always invokes warm, cherished memories. This lord killed my son. At least I will go and see his face. {A few schools include these phrases}

盛綱

おい、誰かいるか。

従者

はい御前におります。

盛綱

誰でも訴訟のある者は出て参れと、領民に申し渡せ。

従者

畏まりました。

従者

これ皆々、よく聞きなさい。この浦の御領主、佐々木殿が初めて領地入りをなされたぞ。訴訟のある者は出て参り、そのことを申しあげなさい。【流儀により、この部分を省く演出もある】

二 老婆、盛綱の前に現れる

老婆は、我が子を盛綱に殺されたと恨み言を述べる。シラを切り、逃げ腰な盛綱に、老婆は、せめて弔ってほしいと言う。

老婆

この島の領主が着いたとは本当か。皆、人の形見とは、持ち主の側にあつたことから、懐かしく、主の名残を見せてくれるものだ。この領主は、我が子を亡きものにした人だから、せめて、参上してその顔を見てみたいものだよ。【二部流儀にあり】

Fujito	Story
Old Woman	I have nothing to do but grow older, spending my days in this Fujito. Alas, how wonderful it would be if I could go back to that spring when I still had my son.
Moritsuna	Strange. This woman seems to have some complaint. She looks at me and weeps bitterly. What happened to her?
Old Woman	An ancient poem says, “The insects dwelling in the seaweed that the fishermen cut are called <i>warekara</i> —‘my own fault’—which sounds like me, crying alone, with no one else to blame.” Just like this poem, I should not bear a grudge against anyone, because everything happens according to one’s karma. Therefore, that this ferocious warrior committed such a sinful deed against me must be karmic retribution for something I did in my prior lifetimes. I am trying to convince myself of this so that I can let go of my bitterness, but it was extremely cruel of you to have dumped into the depths of the ocean the body of my innocent son. What I say may make you uncomfortable, my lord, but I have come to reproach you. (It may make you uncomfortable, my lord, for a mother to come before you and blame you for the death of her son.)
Moritsuna	What? Are you saying that you have come to accuse me of dumping the body of your son (your innocent son) into the ocean? I have no idea what you are talking about.
Old Woman	Yes, yes, you do know. You sank my son’s body under the waves of the ocean. That is the incident I speak of. (Yes, yes, you do know. The man you killed, after he told you how to cross the ocean at Fujito, was indeed my son.)
Moritsuna	Oh, your voice is too high. What did you say?
Old Woman	

老婆 寄る年波は重なるばかり。その日々をここ藤戸で過ごしている。ああ、昔の春に立ち帰れば、どんなに嬉しいことだろう。

盛綱 不思議なことだ。この女は、何か訴訟のありそうな様子をして、私を見て、さめざめと泣いている。一体どうしたのだ。

老婆 古い歌に、「海士の刈る藻にすむ蟲のわれからと、音をこそ泣かめ世をば恨みじ(こ

うした嘆きに沈むのも、皆自分のせいだとあきらめて、ただ、独りでないでいて、人をうらまないよ
うにしよう)」とあるように、人を恨むまい、何事も因果応報だ、この猛々しい武者が、
罪科をお加えになったのも、前世の報いだとあきらめているものの、罪科もないわ
が子を、波の底へ沈められたのは、余りにも無情なお仕打ちだ。具合の悪いことを
申すようですが、御前に訴えにまいりました。(生きている母親が恨みごとを言うのは、具
合が悪いことですが、御前に訴えにまいりました。)

盛綱 何だと、わが子を(咎もない我が子を)波に沈められた恨みを申しに来ただつて。その

ようなことは、まったく知らないぞ。

老婆 いえいえ、私の子を波に沈めてしまいましたよね、それを申しています。(いえいえ、

藤戸の海の道を教えて、命を取られてしまったのは、まさしく私の子でございますよ。)

盛綱 ああ、声が高い、なんだつて？

あら、今もまだあなた様は、知らないと言うのですか。(あら、今もまだあなた様は、人は知らないとお思いですか。厚かましいお方だよ、我が子を亡き者にされたことを世間に知られてい
るのに、まだ隠しごとなさるとは。)もういいでしょう、その時のことを告白し、亡者の
後生をお弔い下され。また生き残った母の私(母や兄弟)をもお慰め下されば、少し
は恨みも晴れましょうものを。

地
いつまでも隠し通すつもりでも、悪事は人の口の端に上り易いものだ。どうしてそ
のようにお隠しになるのか。

この世は、いつまでも住み続けられない仮の宿だから、この世はそんな仮の宿だか
ら、親子の縁も何ほどのものではない。しかし、はかないこの世に生まれて来ても、
わが子と死に別れてしまえば、悲しみはいつまでも深く残る。来世、来々世までも、
執着の絆となって、苦しみの海に沈んでしまう。海に沈めた我が子を、せめて弔つ
てください、亡き跡を弔ってください。

三 盛綱、真実を告白する

盛綱は、悲しみに暮れる老婆を哀れに思い、ことの顛末を語る。藤戸の浦で、馬の通れる場
所を教えてくださいました男を、口止めのために殺害したことを告白する。老婆はさらに深く嘆く。

Oh, you still feign ignorance? (Oh, are you still thinking that people don't know the truth? What a shameless man. He still tries to hide it, although people know that he killed my son.) All right, that's enough. You should confess that at that time you murdered my son and pray for his happiness in the afterlife. And, if you also console this bereaved mother (mother and his brothers), my bitterness will ease somehow.

Reciters Although you tried to hide the fact, such an evil deed is easily spread by word of mouth. Why are you trying to hide it?

This world is a transient place in which we temporary resident cannot stay for long. This world is merely a temporary lodging. Therefore, in this world, the bond between mother and son is not special, either. Although I was born in this transient world, once my son's death separated me from him, the grief has forever haunted me. For me, this grief forms the binding of attachments that, in my next lifetime and my future lifetimes to come, will drown me in an ocean of suffering. Please, at least pray for my son, whose body you dumped into the sea. Please console my son's soul.

3. Moritsuna Admits the Truth

Moritsuna feels pity on the old woman, who is distraught in grief, and confesses about the time that he killed her son. In Fujito Bay, a man told Moritsuna about a path in the ocean that a horse can walk across, and Moritsuna killed him in order to keep the information secret. The old woman's grief grows even deeper.

これは大変だ。このような哀れなことはない。(と独言をいって老婆に向かう)【一部流儀にあり】

今は何も包み隠さずに、その時の様子を話して聞かせよう。もっと近くお寄りなさい。

あれは、去年三月二十五日のことであつた。夜になり、この地の男を一人、近く呼び寄せて、「この海を馬で渡れる所があるか」と尋ねると、その者がいうには、「はい、仰せのように、河瀬のような浅い所がございます。それが月の初めには東にあり、月の末には西にございます」と申した。私はこれぞ八幡大菩薩の御告だとありがたく思った。【一部流儀にあり】一族家来の者にも深く隠して、その男とただ二人、夜に紛れて、この海の浅瀬をよく調べ、見届けて帰つた。その時、この盛綱は次のように思つたのだ。いやいや身分の低い賤しい者はとかく節操がない。よその人にこのことを話してしまうのではなからうかと思ひ、気の毒なことながら、その男を引き寄せて、刀で二回刺し、そのまま海に沈めて帰つたのだ。さては、あの男がお前の子だつたのか。何事も前世の因縁だと思ひあきらめて、恨みを晴らしてくれ。(何事も前世の因縁だと思ひなさい。跡を弔ひ、また妻子を取り立てて面倒を見てやろう、今は恨みを晴らしてくれ。)

わが子を沈めた場所は、どの辺に当たるのですか。

Moritsuna This is serious. No one could be more pitiful than her. (Talking to himself and facing the old woman,) {A few schools include these phrases}

Now, I will reveal to you everything that happened at that time. Come closer.

It was on March 25, last year. That night, I called out to a local man and asked him if there was a place where a horse can cross the channel. The man said, "Yes, there is a shallow place like a river bed, just like you are looking for. The path appears in the east at the beginning of a month, and appears in the west at the end of a month." I was grateful, thinking that this must be an oracle from the Great Bodhisattva Hachiman. {A few schools include this phrase} I concealed the information from my fellows as well as from my subordinates, and with the local man, just the two of us, went to visit the place under cover of night. I examined the shallow path in the ocean, confirmed it, and went home. At that time, this Moritsuna thought, "Wait a minute. Men of low status are often unprincipled. He might share this information with someone else." Although I felt sorry for him, I seized him and stabbed him twice with my sword. Then I dumped his body into the ocean. Well, that man was your son. Think of everything that has happened as the result of karmic retribution, destined from your prior lifetimes. Let go of your bitterness and rid yourself of this grudge. (Think of everything that has happened as the result of karma destined from your prior lifetimes. I will console his soul and care for his family. Please rid yourself of this grudge.)

Old Woman

Tell me where you dumped my son's body.

Moritsuna Look at that boulder on the shoal over there. At a spot a little more in this direction, where the water is deep, I hid the corpse completely.

Old Woman That's exactly what people talked about. Yes, that's the place.

Moritsuna I thought no one would know because it happened at night,

Old Woman but it was revealed right away. Even though you thought the evidence was...

Moritsuna completely concealed,

Old Woman "A benevolent act does not reach the front gate,

Reciters (*Waki*) while a malevolent act...

Reciters crosses a thousand miles." This is exactly as this proverb says. No matter how far away they are, parents never forget their children. I was killed such an unreplaceable child. For my son to be killed—what could I have possibly done to receive such karmic retribution?

4. The Old Woman Laments and Loses Her Senses

The old woman repeatedly mentions her deep sorrow, being bereaved of her son. She wallows on the ground shamelessly, imploring Moritsuna to do to her just as he did to her son. She insanely insists that he return her son to her, and in tears, throws herself down on the ground. Moved by her behavior,

盛綱 あそこに見える浮洲の岩の、少しこちらの、水の深い所へ死骸をすっかり隠したのだ。

老婆 それでは、人の語っていたことと、少しも違わなかった。そうだ、あのあたりだ。

盛綱 夜の事であったから、誰も知るまいと思っていたが、

老婆 すぐに知られるものだ。亡骸の跡を、

盛綱 すっかり隠したつもりでいても

老婆 「好事門を出でず（善行はなかなか人に知られず）、

地（ワキ） 悪事

地 千里を行く（悪事はすぐ世間に広まる）」という諺の通りだった。どんなに遠く離れても、子を忘れないのが親というものだが、その子を殺されるとは、一体何の報いなのか。

四 嘆きに沈む老婆、正気を失う

老婆は、我が子と死別した深い悲しみを何度も語り、人目も構わず転げまわり、我が子と同

Moritsuna promises her that he will have a Buddhism ceremony performed to console her son's soul and orders his retainer to take the old woman home.

Reciters An old poem says, "The mind of a mother, which does not exist in darkness, may lose its good sense, out of love for her child." I thoroughly understand this meaning now. Although I know everything in this world is impermanent, before my very eyes do I now witness this principle. I know that death visits all of us, regardless of our age, and that sometimes a youth leaves the world first, leaving behind a desolated elder. Although I know this fact, I am now suffering from being bereaved of my son and spend empty, half-hearted days alone, just like an aged crane. It is all like a dream. I raised my son until he was over twenty years old. I could not wait to see him again, even when I was only separated from him for a moment. In which life can I see him again?

Old Woman

Living in this world, we experience all sorts of disappointments and sufferings.

Reciters In this world of suffering, my fisherman son was just like a cane or a pillar I could lean on for support. Now that he is dead, who can I rely on to support this fragile life? I feel hopeless and am filled with pain. Just do to me what you did to my son. Saying so, the old woman rolls around on the ground with no thought of the eyes of the world. Give him back to me, she pleads, having lost her senses, such a pitiful sight to see.

じようにしてくれと盛綱に迫り、正気を失った様子で、息子を返せと泣き伏す。その姿に心を動かされ、盛綱は、弔いの法要を行うことを約し、家来に命じて、老婆を家に送り届けさせる。

地 まことに、古歌「人の親の心は闇にあらねども、子を思う道にまどみぬるかな（人の親の心は闇ではないが、子への愛着ゆえに、分別を失ってしまうものだ）」とある意味も、今こそ身に沁みて感じられる。もとよりこの世の中は無常だが、その道理を目の当たり

にする。人の死は年の老少には関わらず、若い者が先に死に、年寄りが淋しく生き残る場合もあると、わかつてはいたけれど、今その辛い目にあい、独り侘しく、老いた鶴さながらに、ぼんやり眠るように日々を送っている。思えば夢のよう。私はわが子を二十年余りまで育て上げ、ほんの暫く離れても待ち遠しく思ったが、いたい、いつの世に逢える時が来るだろうか。

老婆 この世の中に住んで居れば、色々な辛い事が多いものだよ。

地 辛い世で杖か柱かと頼りにしていた、漁師のわが子が亡くなって、今は何を頼りに、

はかない命をつないでいけようか。生きていても甲斐のない、辛い身の上だよ。いっそのこと、亡き子と同じ目にあわせてください、と人目も構わず転げまわる。どうか我が子を返して下さい、と正気を失う有様を見るのは、まことに哀れなことだった。

ああ可哀想なことだ。しかし今はいくら恨んでも仕方がないぞ。その男の跡を弔い、また妻子を取り立てて面倒を見てやろう。ひとまず自分の家へ帰りなさい。【一部流儀にあり】

これ、誰かいるか。あの男は、余りに哀れだから、丁寧に弔いをしてやり、また今来た母親をもよく世話をしてやるぞ。そのことをよく申し伝えよ。（これ、誰かいるか。老女を私宅に送り届けなさい。）

「下人が老婆を送る」

盛綱の呼びかけに応じて出てきた下人が、老婆を助け起こし、励ましながら手をそえて送っていく。

「中入」

五 下人の独り言、法要の御触れ

老婆を送り届けた下人は、子を喪った母の心に同情しながら、事の発端になった、盛綱が漁師を殺した出来事を独り言で語り、その後、盛綱に報告に行く。盛綱は下人に、管弦講の弔いを催すゆえ、管弦の役者を集めるとともに、一七日（七日間）の間は、殺生禁断とするよう、

Moritsuna How pitiful. But now nothing can be done about your son, even though you bear a grudge against me because of him. I will console his soul and provide special care for his wife and children. For now, you should go home. {A few schools include these phrases}

Hello, is anyone available? I feel extremely sorry about that man. Let's perform a proper memorial ceremony for him and also take care of his mother, who has just come to see me. Tell this to my officers. (Hello, is anyone available? Take this old lady to her home.)

[Servant Takes the Old Woman Home]

A servant comes in response to Moritsuna's orders. He helps the old woman stand up and takes her home while holding her hand and giving her encouragement.

[Interlude]

5. Servant's Monologue. Notice of the Memorial Service

After taking the old woman home, the servant expresses sympathy for the grief of the mother who lost her son and soliloquizes about the events leading up to Moritsuna killing the fisherman. Then, he goes to report to Moritsuna. Moritsuna orders the servant to call for musicians to perform a Buddhist ceremony with music as well as to make an announcement prohibiting fishing and hunting for seven days. The servant follows his orders.

6. Moritsuna Conducts a Buddhist Ceremony

On the shore, Moritsuna begins a memorial service with music and recites Heart Sutra.

Moritsuna, Retainer

Recite various sutras and perform music, and we will console his soul. Recite various sutras and perform music, and we will console his soul. We will nap here on the beach, as we continue to perform the memorial ceremony for the fisherman day and night. Pray for him to unmoor the boat of wisdom and reach the shore of Nirvana. With placid minds, we will recite the Heart Sutra.

Moritsuna “Even were we to kill all living beings in the three realms of transmigration, by reciting the great Heart Sutra, we would never fall into hells or the Realms of Hungry Spirits or of Animals.”

7. The Ghost of the Fisherman Appears

The ghost of the fisherman appears and shows what happened at the time he was murdered by Moritsuna. He then mentions that he intended to avenge his grudge, but he now rejoices that a commemoration ceremony, something so unexpected, is being held in his honor. He attains instantaneous buddhahood and vanishes into thin air.

Ghost of the Fisherman

What is left in my heart, in myself who disappeared fleetingly like a bubble, in this pitiful self as ephemeral as dew?

触れ回れと命じる。下人はその通りにする。

六 盛綱、法要を営む

海辺にて、盛綱は管弦講の弔いを始め、自らも般若経を誦する。

盛綱、従者 さまざまに、お経を読み管弦を奏でて弔いの声を立て、お経を読み管弦を奏でて弔いの声を立て、波打ち際で仮寝しつつ、夜も昼も弔いを続け、般若（智慧）の舟の纜をほどき、彼岸へ向かうようにと、般若経を心を静めて誦する。

盛綱 「一切有情。殺害三界不墮惡趣（三界の一切の生き物を殺害しても、大般若経を誦すれば惡趣

〔地獄道・餓鬼道・畜生道〕に墮ちることはない）」

七 亡霊が現れ、殺害を再現した後、成仏する

漁師の亡霊が登場し、盛綱に殺害された時の状況を見せる。恨みを晴らそうとしていたが、思いがけなく回向を賜った、今ここに成仏できた喜び、消えていく。

漁師の亡霊 泡のようにはかなく哀れに消えた、露のような身に、何の心が残っているだろう。

As darkness descends between the foam of the beating waves,
I shall never know the spring that comes to this human world.
Once the moon sets in the ocean, I can barely discern, in the
dimness, the way that leads me to my next rebirth. {A few schools
include these phrases}

It is too painful. I shall remember it no more. The state of mind
forcing me to forget the event is even more torturous than
remembering it. Uncertainty is the nature of human life. If I
had had an evil mind and committed a crime, then naturally, I
should have been punished so severely, but I was killed without
having ever done anything wrong. Thinking back, I should
never have told him about the shallow path in the ocean. I
investigated it, just as if I were preparing to send myself across
the River of Woe.

- Moritsuna How mysterious. Soon, day will break. I see a mysterious
shadow of a person on the water. Is it the ghost of the dead
man? I suspect that it is.
- Ghost Though I appreciate that you are conducting a memorial service
for me, I have come to inform you of my deep attachment to an
unending bitterness.
- Moritsuna Oh, you have appeared to reproach me. You are remembering
the events of that night.
- Ghost You made me to tell you where Fujito Channel could be easily
crossed. On your orders, I gave you the information.

Ghost (Moritsuna)

At a place as shallow as a riverbed,

水煙の立つ波間も暮れて、人間世界に訪れる春を知ることもない。海に月が沈んで
しまえば、中有ちゆうちゆう（死後から次の生誕までの間）の道もぼうつとして見極められない。【一
部流儀にあり】

ああ辛いことだ。もう思い出すまい、忘れてしまおうと思いつける心の方が、忘れ
ずにいることよりも、なお辛く感じられる。もともと人間の命は定めのないものだ
が、それにしても、何か科があり悪心を起こしたのなら、重い罪に処せられて
も当然だが、何の咎もないのに殺されてしまった。今思えば、海の浅瀬を教えるな
ど、つまらないことをした。三途の川を渡る下調べをしたようなものだ。

不思議なことだ。はや夜明け方になった頃、水上に怪しい人影が見えるが、もしや、
あの亡者が現れ出たのか。そう怪しんでいたところ……。

御回向はありがたいが、妄執の尽きせぬ恨みを申そうと、やって来たのだ。

なに、恨みをいいに来たのか。あの夜のことを思い出しているのか。

藤戸の、渡りやすい場所を教えよときつく言われたので、仰せに従って教えた。

亡霊（盛綱） その川瀬のような浅い所を、

Moritsuna just as you told me, I crossed the channel.

Ghost And so you became a distinguished warrior,

Moritsuna since from ancient times until now, crossing the ocean by horse was...

Ghost an unprecedented, rare event,

Moritsuna for which this island was bestowed upon you, as the reward for your valor.

Ghost You were rewarded magnificently, thanks to the information I gave you.

Moritsuna A handsome rewards...

Ghost should have been bestowed upon me, anything I wanted.

Reciters But quite unexpectedly, my life was taken away from me, an event even rarer than crossing the sea on horseback. Be that as it may, I can never forget that moment. You took me to the boulder on the shoal, unsheathed your icy sword, and stabbed me through the chest. Having been stabbed, I could barely breathe. In that state, you shoved me into the water, and down I sank to the deep bottom of the sea.

盛綱

教えのとおりに渡ったが、

亡霊

それにより、武名を上げたばかりか、

盛綱

昔から今に至るまで、馬で海を渡るといふことは、

亡霊

例のない珍しいことだということだ、

盛綱

その恩賞にこの島を賜るほどであった。

亡霊

それほどの御悦びのあったのも、私の教えがあったからこそ。

盛綱

どんな恩賞でも

亡霊

いただいてもよいはずだったのに、

地

意外にも、命を取られるとは。馬で海を渡るよりも、なお例のないことではないか。それにつけても忘れられないのは、あの時のこと。あなたは私をあつ洲の岩の上へ連れていき、氷のような刀を抜いて、私の胸のあたりを刺し通した。刺し通されれば息も絶え絶えとなった。私はそのまま海へ押し入れられて、深い海底に沈んで行った。

Ghost From then, I was dragged by the ebb of the tide,

Reciters From then, I was dragged by the ebb of the tide, tossed between waves and caught between rocks like a piece of driftwood. My resentment is too much to bear, and I intended to clear away my grudge by transforming myself into a water-god, an evil dragon that resides at the bottom of the ocean at Fujito. But quite unexpectedly, I was commemorated in a memorial service and successfully embarked on the boat of the Buddha's teaching. I have embarked on the boat of the great vow of buddhahood, and skillfully steer it to cross the ocean of birth and death. My wish was granted and with ease I arrived at the shore of Nirvana. Having arrived at the shore of Nirvana and attained buddhahood, I am free from all bitterness. I have attained buddhahood.

折からの引き潮に引かれて、

折からの引き潮に引かれて、波の上に浮きつ沈みつして、埋もれ木のように岩と岩との間に流れかかった。あまりの無念に、この藤戸の水底の悪龍の水神となって、恨みを晴らそうと思つたが、思いもかけず、御用いを受けて、仏の御教えの舟に乗ることができた。すなわち弘誓くわぜいの舟に乗つて浮かび、手慣れた棹を差し引いて行き、生死の海を渡り、願つた通りやすやすと彼岸に至り、彼岸に至り、成仏して苦しみを離れた身となつた、成仏の身となつた。

Fujito

Synopsis

In the war between the Genji and Heike clans, the Genji won a series of battles and defeated the Heike. Sasaki Moritsuna, a warrior in league with the Genji, successfully crossed the channel on horseback to lead the vanguard in the Battle of Fujito in Kojima, Bizen Province (1184). Thanks to this outstanding accomplishment he received, as his reward, the domain of Kojima Island. On an auspicious spring day, he goes to survey his domain for the first time. Then, an old woman appears before Moritsuna and reproaches him for killing her son. Although at first he feigns ignorance, after being grilled repeatedly he feels pity for the old woman and finally confesses the truth. The Genji troops had taken up their position at Fujito, which was separated by the sea from the Heike camp, which prolonged the battle. Moritsuna therefore asked a young local fisherman where and when the sea bed would appear in the channel shallow enough so that horses could cross it when the tide ebbed. However, Moritsuna wanted neither the Heike nor his fellow Genji warriors to learn this information. Therefore, he killed the young fisherman and sank his body into the depths of the sea to prevent him from telling anyone else. Listening to his confession, the old woman nearly becomes deranged. She rolls on the ground, shouts that Moritsuna should kill her, too, and pressures him to give her son back. Moritsuna comforts the woman, promises her that he will console the soul of her son, and lets her go home.

At the Fujito shore, Moritsuna hosts a memorial ceremony with music and recites the Heart Sutra in order to console the soul of the fisherman. Then the fisherman's ghost appears on the sea. The ghost tells him that he has appeared because he bears a grudge for having been savagely murdered. The ghost describes the tragic scene of being stabbed by a sword, and his body being dumped into the ocean. The ghost then says that he was about to transform himself into an evil dragon and take revenge for his grudge, but that now he appreciates that a Buddhist commemoration ceremony is being held specially for his sake. Now the fisherman's ghost is able to reach the world of the dead and attain buddhahood.

Highlight

Is all fair in war? This masterpiece describes the tragedy of a common fisherman who was killed for the sake of a warrior's military success and the profound love of his bereaved mother. In every era, war inevitably embroils civilians in many tragedies, whether they agree or disagree with the war effort. Through a tragic legend, "Fujito" describes the injustice and the sacrifice of innocents that are obscured by outstanding military victories. Today, we still see, in our daily lives, grieving mothers who have lost their children. The tragedy of the fisherman and his mother is staged not as a historic incident from ancient times, but as an event happening in this very moment, which makes a strong, unforgettable impression upon the audience.

At the end of the play, the ghost of the fisherman attains instantaneous buddhahood. Considering the tremendous power wielded by those with authority in olden times, the fisherman's somewhat odd attitude of quickly forgetting about his grudge might be hinting at the bitter disappointment that he could not express openly. On the other hand, the immediate enlightenment of the deceased confers great salvation upon the bereaved. This profound Noh drama can be observed from different perspectives and invoke a wide range of sentiments. What will this drama make you feel?

Schools	All fives
Category	The fourth group Noh, <i>shūshin-otoko-mono</i>
Author	Unknown
Subject	The Tale of the Heike, Volume 10
Season	Early spring (March in the lunar calendar)
Scenes	Kojima in Bizen Province

Characters	<i>Mae-shite</i>	Old Woman (Mother of the Fisherman)
	<i>Nochi-shite</i>	Ghost of the Fisherman
	<i>Waki</i>	Sasaki Moritsuna
	<i>Waki-tsure</i>	Retainers (two or three)
	<i>Ai</i>	Servant of Moritsuna
Masks	<i>Mae-shite</i>	<i>Shakumi</i> , <i>Fukai</i> , <i>Yase-onna</i> , etc.
	<i>Nochi-shite</i>	<i>Yase-otoko</i> , <i>Kawazu</i> , etc.
Costumes	<i>Mae-shite</i>	<i>Kazura</i> (wig), <i>kazura-obi</i> (band for a wig), <i>karaori</i> with no scarlet in its pattern (a short-sleeved <i>kimono</i> outer robe worn by female characters), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing).
	<i>Nochi-shite</i>	A long black wig, <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> (belt), <i>koshimino</i> (<i>hamino</i> 'straw skirt'), a cane, and a fan.
	<i>Waki</i>	<i>Nashiuchi-eboshi</i> (<i>eboshi</i> -style headdress), a white headband, tops and bottoms of <i>hitatare</i> (<i>kimono</i> for warriors), <i>kitsuke / atsuuta</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters), <i>komi-ōkuchi</i> (underwear for <i>hakama</i> in <i>ōkuchi</i> -style), <i>koshi-obi</i> , a small sword, and a fan.
	<i>Waki-tsure</i>	Tops and bottoms of <i>suō</i> (a long-sleeved unlined hemp <i>kimono</i> with matching top and bottom, worn by male characters), <i>kitsuke / muji-noshime</i> , a small sword, and a fan. One of them also holds a sword.
	<i>Ai</i>	<i>Naga-kamishimo</i> (tops and bottoms of <i>kimono</i> with long <i>hakama</i> style trousers).
Number of scenes	Two	
Length	About 1 hour and 30 minutes	

藤戸 (ふじと)

あらすじ

源平の合戦に勝利した源氏方の武将、佐々木盛綱は、備前国児島にある藤戸の合戦（寿永三年／元暦元年：1184年）で、馬で海を渡る快挙を成し遂げ、先陣の功を挙げました。それにより、児島を領地に賜りました。春の吉日に、盛綱は初めて領地入りしました。すると一人の老婆が現れ、我が子を殺したと名指しで、盛綱を咎めます。初めは、知らぬ存ぜぬを通して盛綱も、再三の老婆の追及とその哀れな様子に心を動かされ、とうとう告白します。源氏が戦陣を構えた藤戸は、平家の陣地と海で隔てられ、戦況は膠着していました。盛綱は地元に住む若い漁師から、馬で渡れる浅瀬ができる場所と日時を聞き出します。このことを、平家方はもちろん、味方にも知られなくなかった盛綱は、他言を恐れて漁師を殺し、海に沈めてしまったのです。この話を聞いた老婆は、半狂乱となり、自分も殺せと転げまわり、我が子を返せと盛綱に迫ります。盛綱は老婆をなだめ、漁師を回向することを約束し、家に帰らせました。

盛綱が、藤戸の海辺で管弦講（かげんこう）を催し、般若経を誦誦して漁師を吊っていると、漁師の亡霊が海上に姿を現します。亡霊は、無惨にも殺された恨みを語り伝えに来たと言い、刺し通されて海に沈められた惨劇を見せるのでした。亡霊は、悪龍の水神と化して、恨みを晴らそうとしていたのですが、意外にも回向を賜ったことに感謝し、彼岸に至って成仏の身となりました。

みどころ

戦場では何でも許されるのか。武将の勲功のために殺害された、庶民である漁師の悲哀が、親子の情愛の深さとともに描き出された名曲です。いつの世も、戦争では、望むと望まざるとに関わらず、民間人も巻き込まれて、多くの悲劇が生まれます。「藤戸」はそういった伝説の一つに材を取り、華々しい戦勝の記録の裏にも、理不尽な出来事があり、罪なき者が犠牲になることを伝えています。子を喪った母の哀れな姿は、私たちの身近なところで見られるかも知れません。漁師親子の悲哀は、遠い歴史上のことではなく、舞台上で、今まさに起きていることのように再現され、観る者に、忘れ難い印象を刻みます。

漁師の亡霊は最後にすぐ成仏しますが、昔の権力者の力を思えば、その不自然にも見えるあっさりした姿こそが、亡霊の言い難い無念を表してもいるように思われます。また一方で、遺族にとって大切な、救いがあるとも言えます。同じ話からさまざまに思いを巡らすことのできる、深みのあるこの能から、あなたは何を感じるでしょうか。

流儀 五流にあり
分類 四番目物、執心男物
作者 不明
題材 『平家物語』巻十
季節 早春（旧暦3月）
場面 備前国児島

登場人物	前シテ 老婆（漁師の母） 後シテ 漁師の亡霊 ワキ 佐々木盛綱 ワキツレ 従者二、三名 アイ 盛綱の手下
面	前シテ 曲見、深井、瘦女など 後シテ 瘦男、河津など
装束	前シテ 鬘、鬘帯、色無唐織、着付・無地熨斗目（むじのしめ） 後シテ 黒頭（くるがしら）、水衣（みずごろも）、着付・無地熨斗目（むじのしめ）、腰帯、腰袋（羽袋）、杖、扇 ワキ 梨打烏帽子（なしうちえぼし）、白鉢巻、直垂上下（ひたたれかみしも）、着付・厚板、込大口、腰帯、小刀、扇 ワキツレ 素袍上下（すおうかみしも）、着付・無地熨斗目、小刀、扇。一人は別に太刀を持つ アイ 長上下（ながかみしも）
場数	二場
上演時間	約1時間30分

藤戸 (ふじと)
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発行：2017年1月12日 (ver 1.0)
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

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