

都へ帰り着いた淡津三郎は、清経の妻に、清経の入水を報じる。嘆きのあまり、妻は清経の形見をつき返してしまう。

淡津三郎 幾重にも波が重なる遙か遠い海路を経て、さあ、都へ帰ろう。

淡津三郎 私は、左中将清経にお仕えしている、淡津の三郎と申す者でございます。さて、この度、ご主人の清経様は、先の九州での戦で敗北され、都へはとも帰れない身となり、雑兵の手にかかって死ぬよりはと、豊前の国、柳が浦の沖で、月の明るい夜に、船より身を投げて命を絶たれたのです。

淡津三郎 舟の中を拝見しましたところ、形見としてご自分の遺髪を残しておられましたので、これを持って、都へ上るところでございます。

淡津三郎 このところ、ずっと鄙びた田舎住まいが続いたが、思いがけず、故郷の都に帰ることになった。しかし、その都も、昔の栄華を極めたころとはすっかり変わり変わってしまった。今は、物悲しい秋の夕暮れで、旅の衣も、時雨ですっかり濡れてしまう季節。

### 1. Entrance of and Dialogues between Kiyotsune's wife and Awazu no Saburo

Awazu no Saburo, who returns to Kyoto, reports to Kiyotsune's wife that her husband drowned himself. Out of grief, the wife returns her husband's memento.

Awazu no Saburo

I would go back to Kyoto, after a long voyage beyond wave after wave.

Saburo The man before you is Awazu no Saburo, serving Master Kiyotsune, the left lieutenant general. My lord, Master Kiyotsune, lost his battle in Kyushu. He understood that it would be impossible for him to return to Kyoto, and so he preferred to kill himself rather than being killed by some minor foot soldier. He threw himself into the water from a boat off the shore of Yanagi-ga-ura in Buzen Province on a night with the bright moon. When I later looked into this boat, I found he had left some of his hair for remembrance. I am heading to Kyoto with it.

Saburo Although I have had to live in shabby rural areas recently, it turns out that I have to return to my hometown of Kyoto unexpectedly.

Saburo However, the capital city is totally different from the time when the Heike reveled in glory. It is a melancholic autumn dusk, the season when my traveling attire dampens in the drizzling rain. Hiding my identity behind the sleeve soaked in rain and my tears, I will return to Kyoto quietly.

Kiyotsune	Story
Saburo	Since I hurried, I've already reached Kyoto.
Saburo	Excuse me, could I have someone's help? Awazu no Saburo has just arrived from Kyushu. Would you please tell them so?
Kiyotsune's Wife	What? Did you say Awazu no Saburo? No intermediate is necessary. Please come closer. Now, what brought you here today?
Saburo	My Lady, I have brought news which makes me hesitate to raise my head before you.
Wife	What news could make the messenger uncomfortable in keeping his head up? Could it be that Master Kiyotsune entered the priesthood?
Saburo	No, he has not.
Wife	I heard that he was safe at the battle in Kyushu recently.
Saburo	Yes, he was. Although he survived the battle in Kyushu, he must have decided that he would never be able to return Kyoto. While fighting battle after battle, he maybe thought his choice was better than being killed by someone else. He threw himself into the water from a boat off the shore of Yanagi-ga-ura in Buzen Province in the middle of a moonlit night and he is no longer in this world.

雨と涙で萎れる袖で、身の上を隠し、人目を忍びながら都に上ろう。

淡津三郎 道を急いだので、早くも、都に着いた。

淡津三郎 もし、お取次ぎ願いたい。筑紫国より、淡路の三郎が参りました。その旨、お伝えください。

清経の妻 淡津の三郎ですか。取り次ぎを頼むまでもありません。こちらへいらつしやい。さて、このたびは何のお使いですか

淡津三郎 はい、それが、お顔向けできないお知らせでございます。

清経の妻 顔向けできないような御使者とは、もしや清経様が御出家でもなさいましたか。

淡津三郎 いえ、御出家ではございません。

清経の妻 先日の九州での合戦でも、ご無事であったと聞いていたのですが。

淡津三郎 確かに九州での合戦でもご無事でいらつしやったのですが、清経様のご心中を拝察いたしますところ、都へはとうてい帰れない、名もなき雑兵の手に掛かって死ぬよりは、とお思いいになったのか、豊前の国柳が浦の沖にて、月夜の夜更けに船より身

- Wife What!?! Did he drown and killed himself...?
- Wife What a reproachable thing to do! If he had died in a battle or of sickness, I could resign myself as it could not be helped. But, ah, he drowned himself... He promised me to return for sure. He was lying when he said that! Even if I criticize his dishonesty, there is no point in doing so as he is not in this world any longer. Oh, how saddening.
- Reciters All things in this world are transient. Even the promise between a couple is fragile.
- Reciters This house has avoided people's attention recently. When I cried, I even killed my voice, just as the wind quietly sweeping through stalks of silver grass growing by the fence. Now, for whom shall I behave with modesty? Now why shall I shed silent tears? Until the dawn when the pale morning moon hung in the sky, I will cry all night long like a little cuckoo, without hiding my status as Kiyotsune's wife. Without hiding his name, I shall just cry and cry through the night.
- Saburo When I checked inside his boat, Master Kiyotsune left a lock of his bound hair as a keepsake. Could you please look upon it and comfort your heart?

を投げられ、お亡くなりになったのです。

清経の妻  
なんですつて、身を投げ、亡くなられたと言うのですか。

清経の妻  
ああ恨めしい。討たれて、または病気のゆえに命を落とされたのならば、どうしようもないと思いい切れるけれど、ご自分で身を投げてしまわれたとは。かねてよりの、再会の約束は偽りになってしまった。それを恨んでも、その甲斐もなくなってしまうとは、ああ何と悲しいことだろう。

地  
万事が無常のこの世は、夫婦の約束さえも、はかないものだ。

地  
このところ、人目を避けるようになってきた我が家の、垣根の薄すすきに忍びやかに吹く風のように、声も立てずに泣くばかりの身だったけれど、今はもう誰に遠慮することもない。忍び泣きなどするものか。有明月が残る夜明けまで、夜通し鳴くというほととぎすのように、清経の妻であることを隠すことなく泣き明かそう。その名を隠すことなく、泣き明かそう。

淡津三郎  
その後、船中を改めましたところ、形見として鬢の髪を残しておられました。これをご覧になり、お心をお慰め下さい。

- Wife Is this my master's hair? Looking at such a thing, I see nothing but darkness ahead of me and feel like fainting. My sorrow even increases. "Since the hair increases my pensiveness whenever I see it, with unbearable pain, I will return it to its owner, who must now be enshrined near the deity of Usa Hachimangu in Tsukushi."
- Reciters Reading the poem, she returns his hair to Usa Hachimangu Shrine. However, she misses her husband after the event and sheds tears through every night. She changes the direction of her pillow while praying that he will at least appear to her in a dream. She hopes that the pillow lets her beloved husband know her longing heart.

## 2. Kiyotsune Appears in His Wife's Dream

In Kiyotsune's wife's dream, the spirit of Kiyotsune appears.

Kiyotsune It is said that saints never indulge themselves in dreams. However, any ordinary person is fully aware that a dream is not a truth. If a speck of dust of ambivalence is in your eye, even the enormous world seems small. On the contrary, without ambivalence in your hearts, even the tiny space seems enormous. The world which seems to be filled with regret and wistfulness is also a dream. Our sufferings are just illusions. These are as transient as clouds and water. Although I thought I was fully aware of these truths, I am still attracted by my home in this world and go back and forth wandering in a dream. How fragile my mind is.

清経の妻

これは中将殿の遺髪か。見れば目の前が真っ暗になり、心も失せて、益々悲しくなるばかりだ。「見るたびに心づくしの髪なればうさにぞ返すもとの社に（見るたびに悲しみを増す心尽くしの髪だから、つらさのあまり、筑紫の神、宇佐八幡宮のお近くにいらっしやるはずの、元の主にお返しします）」と、

地

遺髪を宇佐八幡宮に送り返した。しかし、その後も夫のことが懐かしく、夜通し涙をこぼす毎日である。せめて夢の中にも現れ給え、と祈りながら、寝つかれずに枕を傾ける。この枕が、恋しい心を亡き夫に知らせてくれるのか。

## 二 清経、妻の夢の中に現れる

清経の妻の夢に、清経の亡霊が現れる。

清経

聖人は、夢など見ないというが、誰でも夢は現ではないと知っている。眼の中に迷妄の塵があれば、広大な三界も狭く感じる。心中に迷いがなければ狭い床とこでさえ広く感じられよう。まことに憂い深いと見た世も夢、また辛いと思つたことどもも幻であり、雲や水のように跡形のないものだ。そう悟つたつもりでも、この娑婆世界の故郷に心引かれ、行き帰りして夢のうちに迷い出てしまう。わが心の何とはかないことか。

Kiyotsune “I started to rely on such a transient dream since I dreamt of my lover while dozing.”

Kiyotsune (Just like this poem,) Oh my dear wife! Here is your husband, Kiyotsune.

Wife How mysterious. Whom I see while I am drowsing for a moment is surely Master Kiyotsune. I thought he drowned himself, so it is impossible to meet him other than in a dream. Even if this is just a dream, I am so grateful that he has appeared. However, you gave your life up before completing the given life, which means you made a false promise to me. I am resentful for that reason.

Kiyotsune If you blame me as such, I too want to blame you. Why did you return the lock of my hair I left as a keepsake, wishing you to keep it with you?

Wife Oh no, I returned it because seeing it was too much to bear. When I returned the lock of your hair, I read a poem, “Since the hair increases my pensiveness whenever I see it..

Kiyotsune I returned it to Usa Hachimangu Shrine.” Did you read this because you are bored of seeing me, just as the name of the Shrine? If not, I wish that you had kept it close to you so long as you love me, for I had my black hair sent to you in vain.

清経

「うたたねに恋しき人を見てしより夢てふものは頼みそめてき（転寝に恋しい人の夢を見て以来、はかないはずの夢を頼みにし始めた）」

清経

（その古歌の如く）懐かしい妻よ、今清経が来たのだ。

清経の妻

不思議なことに、ほんの少しまどろむ枕に見え給うのは、紛れもない清経殿の姿。確か、身投げなさったので、夢でなくてはお会いするはずもない。ああ、たとえ夢であろうとも、お姿を見せて下さったのはありがたいこと。しかしながら御寿命を全うせず、我とわが身をお捨てになったのは、私に偽りの約束をなさったということで、ただ恨めしいばかりです。

清経

そんなふうには私のことをお恨みだが、私にも恨みはある。近くに置いて欲しいと贈った形見をどうして返してしまわれたのか。

清経の妻

いえいえ、形見を返したのは、思いあまつてのこと。その時詠んだ歌に、「見るたびに心づくしの髪なれば（見るたびに思いが増し、心が乱れる髪だから）」

清経

うさにぞ返すもとの社に（心苦しく、元の宇佐神宮に返します）」と語ったのは、見飽きたからなのか。そうでないならせつかく黒髪を届けたのだから、私を愛している限り手元において欲しかった。

Kiyotsune	Story
Wife	You don't understand my heart. Although you say it is a keepsake to comfort my heart, seeing your hair disturbs me even more.
Kiyotsune	I reproach you who returned my memento without respecting my feelings for sending it to you.
Wife	I blame you for killing yourself.
Kiyotsune	We blame each other,
Wife	and lament the misfortune of each self.
Kiyotsune	This is all because of this lock of hair as a keepsake. The existence of remembrance rather increases the pain.
Wife	This painful black hair as a keepsake
Reciters	is reproachful just for existing there. And yet we blame each other and cannot stop shedding tears. We were supposed to pillow our heads on each other's arms tonight. But because of own resentment, we turn our backs to each other just as if we were sleeping alone. How sad! Truly, such a remembrance rather increases the pain. Without it, I can be free from the memory for a while. But the remembrance reminds me of him. The memory brings me tears to wet my sleeve. My sleeves will soak in tears.

清経の妻  
それはお心得違いというものです。心を慰めるための形見とおっしゃいますが、見ればいつそう思いが乱れるのです。

清経  
わざわざ送った甲斐もなく、形見を返したことを、こちらで恨み、

清経の妻  
私は命をお捨てになったことを恨み、

清経  
互いに恨みを語り、

清経の妻  
恨みを語られる。

清経  
形見があるのが、かえって辛い。

清経の妻  
この黒髪は、

地  
ただでさえ恨めしいのに、さらに恨み言が加わって、涙が止まらない。せつかく手枕を交わして二人が逢う夜だったのに、恨み言が災いして、まるで一人寝のように背を向け合って眠るとは、悲しいことだ。まさに形見のあることで殊更に辛い。これがなければ、忘れることもあろう、そう思うと涙で袂がぬれてしまう。袂が濡れてしまう。

清経は、自ら死を決意した経緯を語る。

清経 (死を選ぶに至った) 昔の出来事を、詳しく語って聞かせてあげよう。恨みをお晴らしなさい。

清経 さて、わが軍が立て籠もった筑前、山鹿<sup>やまが</sup>の城にまでも、敵軍が押し寄せて来ると聞いたので、取るものも取りあえず、夜もすがら高瀬舟に乗って、豊前の国柳というところに着いた。

地 そこはまさに名前通り、柳並木の浦で、その木陰にかりそめの皇居を定めた。

清経 その後、宇佐八幡宮に御参詣になり、

地 八幡大菩薩への手向けの供物に、神馬七頭に加え、その他金銀、様々な捧げ物をしたのである。

### 3. Kiyotsune Tells His Story

Kiyotsune narrates how he decided to kill himself.

Kiyotsune Let me tell you why I decided to end my life. Would you cease from this and cast aside your resentment?

Kiyotsune We heard that the enemy would rush to attack the castle at Yamaga in Chikuzen Province where we were holding up. We therefore just took off with only the barest necessities to sail our small boats all night and arrived at Yanagi (willow) in Buzen Province.

Reciters That place truly represents its name, the bay with the line of willow trees. Under the trees, we established a temporary residence for the Emperor.

Kiyotsune After that, the Emperor would visit Usa Hachimangu Shrine to pray,

Reciters and he brought to offer seven sacred horses, gold, silver, and many other variables to the Great Bodhisattva Hachiman.



Kiyotsune	Story
Wife	If I say this, it might sound like I'm still blaming you, but the Emperor was still on the throne. No matter what you say, it is unacceptable to vainly give your life up, before seeing through the future of his reign and of the Heike clan.
Kiyotsune	Yes, you are right. However, an oracle was given, which could be seen as a proof of our hopeless future in this world. I will tell you about it. Please listen carefully.
Reciters	We visited Usa Hachimangu Shrine for prayer, devoted ourselves in making various requests. Despite our numerous sincere prayers, the oracle we respectfully received from behind the embroidered silk curtain of the holy treasury of the shrine was that
Kiyotsune	“even the deity of Usa cannot give the hand of salvation for the suffering in this transient world. What are you devotedly praying for here in Tsukushi?”
Reciters	“Despite the current sufferings, I have believed that my heart would regain its strength. But it finally weakens as the song of crickets fades at the end of autumn.”
Kiyotsune	Even the deities and Buddha

清経の妻

こう申すと、なおも私の恨みごとに聞こえるかも知れません。ですが、さすがにまだ天皇も在位なさり、その御治世の行く末や、平家一門の今後を見届けず、むなしく、お一人で身を捨ててしまわれたのは、なんとも理由の立たないことではございませんか。

清経

確かにそれも道理であるが、もはや我が一門に見込みのない証ともいえるご神託があった。それを語ろう、よくお聞きなさい。

地

そもそも宇佐八幡に参詣し、さまざまの祈りを誠心誠意行い、数々の願い事をしたものの、おそれ多くも御宝殿の錦の帳とほりの内より、あらたかなお告げが、次のように下された。

清経

「世の中のうさには神もなきものをなに祈るらん心づくしに（この世の苦しみは宇佐の神でも救いの手を差し伸べることができないのに、この筑紫の地で心を尽くして何を祈ろうというのか）」

地

さりともと思ふ心も虫の音も弱り果てぬる秋の暮れかな（たとえ今は辛くとも、そのうちに盛り返すと思っていたわが心も、虫の音とともに弱り果ててしまった秋の暮れであるよ）」

清経

さては神も仏も、三宝（仏法僧）も、



Reciters completely abandon our clan. Recognizing the truth, all the members of the Heike clan were staggered and lamely accompanied the Emperor back to his residence under the willow trees from Usa Hachimangu Shrine. It was such a pitiful scene.

Reciters In time we heard that our foe would head to Nagato Province nearby. We therefore embarked on boats and left with no destination in mind. Each one felt miserable from the bottom of his heart. This world is truly transient. Our splendid flourish in the spring of Hogen has already become the past. Today, in the autumn of Juei, our clan is scattered about like fallen leaves. It is probably because we had to surrender to an uneasy, small boat, just as a leaf floated on waves, even the waves heightened by autumn winds traveling over Yanagi-ga-ura Bay looked like the foe chasing us. Finding a pine tree covered by egrets on the beach far away, we mistook it for a large army of Genji with white flags, and our heart trembled. Reaching that point, I, Kiyotsune ruminated in my heart. When I consider the unforgettable order of the world as the oracle of the Great Bodhisattva Hachiman, truly the Bodhisattva alone protects honest people but not give favor to the arrogant Heike people. I was obsessed with this idea.

Kiyotsune I cannot do anything. My life is like a drop of dew, which would eventually disappear.

Reciters Why shall I choose to cling to a floating reed? Why shall I suffer, clinging to my lingering affection and floating in between waves on a fragile boat like a floating reed? Rather I should cast myself into the water to end this life. Deciding so, I sought an opportunity with no emotion on my face. Around dawn, I stood on the bow,

我が一族をすっかりお見捨てになられたかと心細くなり、平家一門は皆、呆然と力を落とし、弱々しくすすごと宇佐八幡宮より再び柳の御所へ、帝をお送り申し上げた。まことに哀れな有様であった。

そのうちに、近隣の長門の国にも敵が向かったと聞き、また船に乗って、どこへ行くあてもなく漕ぎ出した。皆の心の内は本当に惨めであった。まさに世は、移ろうもの。保元の春の頃の栄華はすでに去った。この寿永の秋、一門は紅葉のように散り散りになってしまい、波に浮かぶ一枚の木の葉のような頼りない小舟に身を任せているからなのか、柳が浦を吹く秋風に立つ波すら追手のように思い、彼方の海岸に白鷺の群がる松を見ては、源氏の白旗をたなびかす大軍かとおののくばかり。ここに至って清経は、心のうちで深く思いをめぐらせる。それにしても八幡大菩薩のあらたかなお告げとして心魂に残る道理を考えれば、まこと八幡大菩薩は正直な者にのみ宿り給い、驕れる平家はお守りいただけなのだ。一途にそう思い込んだ。

どうすることもできない。いずれ消える定めにある露の身を、

なおも未練を持って浮き草にしがみつかせては、浮き草のような寄る辺ない船に乗り、波間に漂って辛い目を見るのか。いつそ入水して果てようと決意し、素知らぬ様子で機会を待ち、ちょうど暁のころ、有明月を眺める素振りや船首に立った。腰より横笛を抜き出して、澄みやかな音色を響かせて吹き鳴らし、今様を朗詠し、来し方行く末を鑑みた。すべてはこの、はかない波のように消えていく。昔は返るこ

pretending to watch the morning moon. I took a flute out from my waist, played it in clear sound traveling on the ocean, and chanted an *imayō* poem. Thinking of the way I came and the way I go, everything is doomed to vanish just like a fragile wave. The past would only go by and will never come back. Distress will never end. This world is also a part of the journey of the flow. There is no looking back. Others may think me insane. But I do not care how others judge me. In the nocturnal sky in this temporary world, the moon started to set in the west. Seeing the moon I felt an urge to go to the Pure Land in the West with the sinking moon. “*Namamidabutsu Midanyorai*. Please give me your mercy to welcome me to your Pure Land in the West.” With this last phrase, I threw myself from the boat and sank to the bottom of the sea, swallowed by the ebbing tide. How miserable I was, who became a pitiable, useless being cast upon the water!

#### 4. Suffering in the Realm of Asura and Kiyotsune's Thankful Salvation

Kiyotsune expresses his sufferings in the realm of Asura where he spends his days in battle. He is however saved by the merit of the invocation of the Buddha's name and has become a Buddha at the end.

Wife Listening to your story, my heart is covered in darkness. I remain in this world to sink in sorrow, and the rain of tears pours around my distressed self. What a reproachful matrimonial bond ours is.

Kiyotsune Do not speak of resentment anymore. The depths of hell and this world are of the same nature. The pitiful transience of this world affects everyone in the same way.

Kiyotsune When I fell into the realm of Asura, all around me,

となく、悩みは尽きない。この世もまた、流転の旅だ。思い残すことなど何一つない。よそ目には、ただひたすら狂人と見えるかも知れないが、人からどう見られようと構わない。この仮の世の夜空、月は西へ沈み行く。それを見れば、さあ自分も月とともに西方浄土へ連れ立とうと気持ちが高まる。「南無阿弥陀如来、私を西方浄土にお迎え下さい」と、ただ一声を最期に、船より、かつぱと身を投げて引き潮に呑み込まれた。海底に沈んで、水層となり果てた哀れな身の、何と悲しいことか。

#### 四 修羅道の苦しみと弔いの有難さ

清経は、戦いに明け暮れる修羅道の苦しみを表すも、最後は念仏の功德に救われ、成仏する。

清経の妻

お話を聞けば、目の前は真つ暗になり、この世に残って悲しみに沈み、流す涙は雨と注ぐ。何と恨めしい夫婦の契りでしょうか。

清経

もう何も恨みごとを言うな。奈落（地獄）の底も現世も同じこと、この世のはかない哀れさは誰であっても変わりはない。

清経

さて修羅道に堕ちれば、あたり一面の

Reciters when I fell into the realm of Asura, it was the world where all the trees surrounding me turned into foes. Rain turned into arrows, falling on me from the sky. The earth became sharp swords, and a mountain became transformed into an iron castle. The soldiers trailed flags of clouds, grounded their shields, and lined their swords hardened by their arrogance. Their eyes glared with evil. Human's earthly desires of attachment, acquisitive mind, dissatisfaction, anger, and moaning. These foolish illusions and the truth of enlightenment engage in melee and attack each other just as waves repeatedly beat you. What a horrible scene to behold! I showed you my suffering in the realm of the Asura, in which I reaped my karma for being involved in the naval combat in the Western Seas (in Kyushu and Setouchi). But my suffering has ended now. I shall bid farewell to you. Saying so, he departs. Since he calmly repeated the invocation of Buddha's name in his last moment, he is allowed to board the boat of buddhahood to Paradise. How wonderful! Led by the virtue of his purified heart, Kiyotsune has attained the salvation of Buddha.

さて修羅道に墮ちれば、あたり一面の立木はみな敵に変わり、雨は矢先となつて降りかかり、土は鋭い剣、山は鉄の城と化す。雲の旗をなびかせて楯を突き、驕慢の心で鍛えた剣を揃え、眼には邪見の光が宿る。人間の持つ、愛執・欲念・貧着・瞋恚・愚痴の煩惱を携えた迷妄も、悟りの真如も入り乱れて、波が打ち寄せ、潮が引くような有様で、惨状を呈する。西海・四海（九州・瀬戸内）での海戦に身を挺した因果により、修羅の苦しみを受ける様子を見せて後、もはやこれまでと去る。本当には、最期に乱れない心で唱えた念仏の功德を受けて仏法の船に乗り、心も清らかになった清経が、仏の救いを得た。それは、まことに有難いことであった。

## Kiyotsune

### Synopsis

After the banishment of the Heike clan from Kyoto, Awazu no Saburo, a retainer of Taira no Kiyotsune from Kyushu visits Kiyotsune's wife who lives in obscurity in Kyoto. Saburo brings a report to her that Kiyotsune drowned himself off the shore of Yanagi-ga-ura in Buzen Province (present Moji Ward in Kitakyushu City, and the opposite shore of Hikoshima, Yamaguchi Prefecture). Kiyotsune's wife, who is handed her husband's hair as a remembrance, bears resentment against him for breaking his promise to reunite and is smitten with sorrow. Then, she returns his hair to Usa Hachimangu Shrine (in the present Usa City in northern Oita Prefecture) because holding the remembrance increases her grief.

However, her love of her husband increases even more. When she hopes to see him at least in her dreams, the spirit of Kiyotsune in armor appears in her dream, and the lovers who never be able to meet in this life meet in this way. Although they are happy upon their reunion, the wife blames her husband, who broke the promise of reunion, and the husband blames his wife's heartlessness as she returns his hair to the shrine. They shed tears of resentment. Eventually, the spirit of Kiyotsune tells what happened until he chose to die and explains that he cast himself into the water to go to Paradise rather than live in this transient world of never-ending suffering. Furthermore he describes the dismal state in the realm of Asura and is saved by the invocation of the Buddha's name at the end.

### Highlight

This is one of Zeami's masterpieces, written before renouncing the world, and it is still one of the representative pieces of *shuranoh* (Noh about warriors). The drama takes the form of *mugen-noh* in which *shite*, a ghost, appears in his wife's dream. However, it follows the style of *genzai-noh*, which is different in kind from the dual *mugen-noh* in which the *mae-shite* is the incarnation of *nochi-shite*.

In his writings of "Fūshikaden" and "Sandō," Zeami explains how to make *shuranoh* as it chooses great warriors of the Genji and Heike clans for the lead part and follows the historical stories, and includes battle scenes at the end of the piece. Kiyotsune, who chose death by drowning himself despite his status as a member of the Heike clan, does not follow the typecast of the main character in *shuranoh*. Kiyotsune was tormented by the sense of loss and desperation at the fate of the Heike clan which was exiled from the capital city. Accordingly, he sought ultimate salvation by belief. The sentiment of Kiyotsune, who chose to kill himself, is described by way of his recollection. The dance of the *shite* from *kuse* to *kiri*, which interweaves Kiyotsune's imagined scenery with actual scenery, is the highlight of this drama. In an intense atmosphere, the group reciters, musicians, and the dance of *shite* describe the series of scenery together. It looks overwhelmingly great.

Schools	All five
Category	<i>shuramono</i> , the second group noh
Author	Zeami
Subject	"Genpei-seisuiki (Genpei-jōsuiki)" and "Heike Monogatari (The Tale of the Heike)"
Season	Autumn (September)
Scenes	Kyoto after the exile of the Heike clan, at the house of Taira no Kiyotsune's wife.

Characters	<i>Shite</i> (lead part)	The spirit of Taira no Kiyotsune
	<i>Waki</i> (supporting cast)	Awazu no Saburo, a retainer of Kiyotsune
	<i>Tsure</i> (companion of lead part)	Wife of Kiyotsune

Masks	<i>Shite</i>	<i>Chūjō</i> , <i>Imawaka</i>
	<i>Tsure</i>	a mask for <i>tsure</i> , such as <i>Ko-omote</i>

Costumes	<i>Shite</i>	<i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), <i>shiro-hachimaki</i> (a white headband), <i>nashi-uchieboshi</i> ( <i>eboshi</i> -style headdress for warriors), <i>choken</i> or unlined <i>happi</i> , <i>kitsuke</i> / <i>atsuita</i> or <i>nuihaku</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> (belt), a sword, and a fan.
	<i>Tsure</i>	<i>kazura</i> , <i>kazura-obi</i> , <i>karaori</i> in "kinagashi"-style, <i>kitsuke</i> / <i>surihaku</i> , and a fan.
	<i>Waki</i>	<i>kake-suō</i> (tops of <i>suō</i> ), <i>kitsuke</i> / <i>dan-noshime</i> ( <i>noshime</i> style <i>kimono</i> with very wide stripes), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , a small sword, and a fan. Wearing an amulet case around his neck and wearing a sedge rain hat.

Number of scenes	One
Length	About 1 hour and 10 minutes

## 清経 (きよつね)

### あらすじ

平家一門が都落ちした後、都でひっそり暮らしていた平清経の妻のもとへ、九州から、家臣の淡津三郎が訪ねて来ます。三郎は、清経が、豊前国柳が浦（北九州市門司区の海岸、山口県彦島の対岸）の沖合で入水したという悲報をもってやって来たのです。形見の品に、清経の遺髪を手渡された妻は、再会の約束を果たさなかった夫を恨み、悲嘆にくれます。そして、悲しみが増すからと、遺髪を宇佐八幡宮（現大分県北部の宇佐市）に返納してしまいます。

しかし、夫への想いは募り、せめて夢で会えたらと願う妻の夢枕に、清経の霊が鎧姿で現れました。もはや今生では逢うことができないふたり。再会を喜ぶものの、妻は再会の約束を果たさなかった夫を責め、夫は遺髪を返納してしまった妻の薄情を恨み、互いを恨んでは涙します。やがて、清経の霊は、死に至るまでの様子を語りながら見せ、はかなく、苦しみの続く現世よりは極楽往生を願おうと入水したことを示し、さらに死後の修羅道の惨状を現します。そして最後に、念仏によって救われるのでした。

### みどころ

世阿弥が出家する以前の自信作のひとつで、現代でも修羅能の代表的な一曲です。亡霊のシテが妻の夢に現れるという設定ですが、前シテが後シテの化身という設定の複式夢幻能とは異質の、現在能的な作風です。

世阿弥は、その著『風姿花伝』や『三道』で、修羅能の作り方として、源平の名将を主人公に、物語を元のままに作ることに、終曲部に合戦の場面を置くこと、などを説いています。しかしながら、平家の公達とはいえ、入水による死を選んだ清経は、上記の定型的な修羅能の主人公のイメージからは離れています。都落ちした平家一門への喪失感と絶望感に苛まれた清経は、信仰による究極の救いを求めます。自ら死を選んだ清経の心情は、回想のかたちで語られます。シテの、この心象風景と、実際の情景とを織り交ぜた、クセからキリにかけての舞の部分が一番の見どころといえるでしょう。張りつめた緊張感のなか、地謡、囃子とシテの舞とが、お互いに、これら一連の情景を描写し合う様子は圧巻です。

流儀 五流にあり  
分類 修羅物、二番目物  
作者 世阿弥  
題材 「源平盛衰記」、「平家物語」  
季節 秋(9月)  
場面 平家都落ち後の京都、平清経の妻の居宅

登場人物 シテ 平清経の亡霊  
ワキ 清経の家臣、淡津三郎  
ツレ 清経の妻

面 シテ 中将、今若  
ツレ 小面などの連面

装束 シテ 黒垂、白鉢巻、梨子打鳥帽子(なしうちえぼし)、  
単法被(ひとえはっぴ)、着付・縫箔、白大口、腰帯、太刀、扇。  
ツレ 鬘、鬘帯、唐織着流、着付・摺箔、扇。  
ワキ 掛素袍(かけすほう)、着付・段熨斗目、白大口、腰帯、小刀、扇、  
守り袋を頸に掛け、笠をかぶる。

場数 一場  
上演時間 約1時間10分

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