

### 1. Buddhist Priest Gennō Arrives in Nasuno-no-hara

Gennō, a high priest, passes the field of Nasuno-no-hara on his return from the far eastern provinces to Kyoto.

Gennō Be rapt by floating clouds and running stream, invited by clouds and streams, I shall leave for the travel of this transient world.

I am Gennō, a disciple of Buddhism (or who renounced the world). I trained myself under monks of great virtue. While I was seeking the enlightenment, I acquired the grounded idea about my Buddhism sect and reached a dignified status which lays sermon to people. I had stayed in Ōshū, the far eastern provinces, for a while, but decided to go to Kyoto and seclude myself for a winter of ascetic training of *tōango* (a Buddhist training which a monk shuts himself up for ninety days from October 16 to January 15 in the lunar calendar).

This unstable self like a flowing cloud or water, this floating self is wandering and drifting in a journey in this world. Without seeing the bottom of my drifting mind, I passed the barrier at Shirakawa in Mutsu Province and arrived in the field of Nasuno-no-hara in Shimotsuke Province, whose name reminds me of frost. I arrived in Nasuno-no-hara.

## 殺生石

一 玄翁和尚、那須野の原へ着く

高僧の玄翁は、奥州への旅から都へ上る途中、那須野の原を通りかかる。

玄翁 浮雲流水に心を誘われて、雲水に心を誘われるまま、浮世の旅に出よう。

私は、玄翁という道人（仏道修行者、または得道の人）である。私は善知識を持った人に従って修行を積んできた。仏道の悟りを求めるうち、宗旨に一見識を得て、ついに弟子を振って世の人々の前で説法するに至った。このところ奥州に滞在していたが、都に上り冬夏（とうげ）（とうあんじ）（冬安居のこと。陰暦十月十六日から翌年の正月十五日まで九十日間、一カ所に籠って修行する）の庵を結ぼうと思う。

雲水のように定めのない身で、定めのない身で浮世の旅に迷いさすらう。迷う心の奥を知らず、奥州、白河の関を経て、霜が結ぶように下野の国、那須野の原にたどり着いた、那須野の原にたどり着いた。

## 2. The Servant Notices That Flying Birds Dropped

The servant of Gennō noticed a large stone and found that birds flying over the stone fell to the ground. Wondering Gennō tries to come closer to see the stone.

## 3. A Woman Appears and Talks to Him

A woman talks to Gennō and advises him not to approach the stone because it is Sesshōseki, a killing stone which curses and kills all living creatures. Asked why, she reveals that it kills creatures because this rock is possessed by obsessed Lady Tamamo.

Woman Excuse me, (sir monk), please don't come near the stone.

Gennō Well. May I ask the reason why I should not come near the stone?

Woman It is Sesshōseki in Nasuno, which kills people, needless to say, and even birds and beasts when they touch the rock. You, man of faith, are about to put yourself in danger of losing your life without knowing why it's such a horrible rock.

Please move from there!

二 従者は巨石の周りで鳥が落ちるのに気づく

玄翁の従者が、ある大きな石に目を止め、その上を飛ぶ鳥が落ちていくことに気づく。玄翁は不思議に思い、近寄って見ようとする。

三 女が現れ、殺生石に近寄らないよう戒める

女が玄翁に声をかけ、それは殺生石といって生き物を取り殺す石だから近づかないように言う。理由を問われ、玉藻の前の執心が乗り移ったからだと明かす。

女 もし、(お坊様)、その石のほとりへお立ち寄りなさいますな。

玄翁 おや、この石のほとりに寄ってはならない謂れがあるのでしょうか。

女 それは那須野の殺生石といって、人間は申すまでもなく、鳥類、畜類までも触ると命を落とすのです。こんな恐ろしい殺生石ともご存じなく、お坊様方は、わざわざ命を落とそうとお求めになっているのですよ。

そこをお立ち退きなさいませ。

Gennō Alas, why does this rock kill living things?

Woman Once upon a time, there was a woman called Lady Tamamo who served as *ue-warawa* (young maiden serving in the royal court) to Jōkō (retired emperor who still exerts power) Toba. Her obsessed heart possessed the rock.

Gennō Such a mystery. I heard Lady Tamamo lived in the royal court in Kyoto. What made her spirit stay in such a distant place?

Woman It is because there is a reason for it. That is what an old tradition says.

Gennō Guessing from your words and attitude, you must know the truth of her story.

Woman No, I am not familiar with the details. Lady Tamamo...

Gennō ...when she was called so, she resided within the wall of the capital city.

Woman But today, her soul has fallen down...

Gennō ... stayed in a rural area, and the evilness...

玄翁

さて、この石はどういう理由でこんな殺生を行うのだろうか。

女

昔、鳥羽の院（鳥羽上皇）に仕えた上童（宮中の年少の女官）に、玉藻の前という人がいたが、その執心が乗り移ったのです。

玄翁

これは不思議だ。玉藻の前といえは宮廷に住まう身であったのに、こんな遠い国に魂をとどめているとは、どういうことだろう。

女

それも謂れがあるからこそ。昔からそう言い伝えられているのですよ。

玄翁

あなたのたたずまいや言葉の端々から推し量るに、本当のことを知らないわけがない。

女

いや詳しくは知らないが、玉藻の前と

玄翁

聞いた昔は都に住んでいたのに

女

今、魂は落ち下って

玄翁

田舎に残り、悪念を

Woman ...still remains. In this field...

Gennō ...to the people passing this field...

Woman ...she exacts her revenge now.

#### Group Reciters

It is said that she exacts her revenge. The stone standing in the Nasuno-no-hara field, the stone standing in the Nasuno-no-hara field, her soul is obsessed even after being decayed under the mossy rock and returns to this world. Stormy autumn winds blow through the field. Just as the poem “Owls line and cry on the branches of pine and cinnamon trees. Foxes hide in the flowers of orchid and chrysanthemums” (in *Hakushi Monjū*), at this moment, in this field, it is a horrendous autumn evening.

#### 4. The Woman Narrates the Story of Lady Tamamo

The woman starts to narrate the life of Lady Tamamo in the royal court. Then, she reveals that *onmyōji* Abe no Yasunori (a yin-yang diviner) uncovered her true nature as a specter, thereby she was chased down to Nasuno-no-hara field and killed. When Gennō expresses his willingness to pray for the Lady's spirit, the woman reveals before disappearing that she is the incarnation of Lady Tamamo.

Reciters Right from the beginning, no one knows where this Lady Tamamo was born and raised. She was therefore an unknown but accepted in the royal court.

女 なおも現し、この野原を

玄翁 往き来する人に

女 仇を今

地 なすという。那須野の原に立つ石の、那須野の原に立つ石の、苔むしたその下に朽ちた後までも執心を残し、再び帰って来る。その草原には物凄い秋風が吹く。「梟は松や桂の枝の上で連なって鳴き、狐は蘭や菊の花に隠れ住む」(白氏文集)という詩句のように、この原の今、この時はまさに物凄い秋の夕暮れそのものだよ。

#### 四 女は玉藻の前の物語を明かす

女は、玉藻の前の宮中での様子を語り始める。その後玉藻の前は、陰陽師の安倍泰成に化物であることを見破られ、この那須野の原に追われ、退治されたと明かす。玄翁が吊つてやろうというと、女は玉藻の前の化身であることを明かして消える。

地 そもそもこの玉藻の前という人は、出生や生い立ちもわからず、どこの誰とも知られないままに殿上人の身となつたのだが、

- Woman She gave keen attention to her appearance and she was beautifully dressed.
- Reciters Since she had a beautiful face, the Emperor loved her deeply.
- Woman One day, when he tested her intelligence, she answered flawlessly...
- Reciters ...about the sutra and doxy of Buddhism, about ancient literature in Japan and China, and about music and poems. She brilliantly answered any type of question.
- Woman Since the Emperor thought she was bright even to the bottom of her heart,
- Reciters she was given the name, Lady Tamamo.
- One day, the Emperor went to Hall Seiryō-den and hosted a music party and invited nobles who were skillful music players. It was the end of autumn. In the early evening sky where the moon has not yet come out, clouds flew crazy, and winds with drizzling rain blew off the light in Hall Seiryō-den. When upset aristocrats hurried to bring torches, Lady Tamamo's body effulged and illuminated the Hall. The light filled every corner of the royal palace. Even the painted sliding doors and the Bushclover room shined like brocades. The Hall looked like it was illuminated by the moonlight.
- Woman Since then, the Emperor...

女

帝はその時から

ある時、帝が清涼殿にお出ましになり、公卿や殿上人より楽器の堪能な者を召し集め、管弦の遊びを催された。頃は秋の末であった。月もまだのぼらない宵の空は、雲が凄まじい気色を見せ、時雨交じりの風が吹いて、御殿の燈が消えてしまった。殿上人たちが大騒ぎで松明を早く、と促しているとき、玉藻の前の身体が光り輝き、清涼殿を照らした。その光は内裏に満ち満ちて、がと画図の屏風や萩の戸の部屋も闇夜に綾をなすように光り輝き、まことに月の光に照らされているようであった。

地

玉藻の前という名を授けられたのである。

女

心の底まで曇りなく明るいから、ということ、

地

仏教の經典や教え、和漢の古典はもとより、詩歌管弦に至るまで、どんな問いにも明晰に答えた。

女

ある時、玉藻の前の智恵をお試しになったところ、万事に淀みなく、

地

美しい顔立ちであったことから、帝の寵愛もことのほか深かった。

女

ことさら身だしなみに気を使って綺麗によそおい、

- Reciters ...became ill. Therefore, *onmyōji* Abe no Yasunori divined and reported the result that “This is all caused by the hand of Lady Tamamo. She transformed herself and appeared to weaken the reign of the Emperor. Conduct a ritual to subdue the evil will.” When the *onmyōji* wrote such report, the Emperor changed his heart. Lady Tamamo then revealed her identity and she disappeared as a dew in Nasuno-no-hara. This rock is her memento.
- Gennō How curious that you describe such details. May I ask who you are?
- Woman Nothing is left to hide now. It was Lady Tamamo in the past, today it is the Killing Stone in Nasuno. I am the soul of the rock.
- Gennō Actually, extraordinary strong evilness reverses to the pure mercy and the respect to the Buddha’s way. Now, I will take you as my disciple. Show your true nature now, as it is a good chance.
- Woman Alas, what a shameful appearance I have. I shall not show this wretched look during day time.
- Reciters I will come back at night, I will come back at night, and come on the scene for a confession, she says. [She tells that] although an evening sky is dark, if the dark night is illuminated, please notice that my shadow is present. Please wait for it without fear. Then, she disappears inside the rock. She hides in the rock and vanishes.

地

病気になってしまわれたため、（陰陽師の）安倍泰成が占いを立てて結果を勘状という文書にしたためたところ、「これはひとえに玉藻の前の仕業である、帝の治世を衰退させようと化けて現れたのだ、調伏の祭事を行いなさい」と出た。そのように奏上すると帝のお気持ちもうつて変わり、玉藻の前も元の正体を現して、那須野の原の露と消えてしまった。その跡がこれである。

玄翁

このように詳しくお話になるとは。あなたは、いったいどんな人なのか。

女 今ももう包み隠すことはない、その昔は玉藻の前、今は那須野の殺生石。その石魂

である。

玄翁

まことに、あまりにも強い悪念は、かえって善心になるものだ。さて衣鉢を授けよう（弟子として教えを授けよう）。どうせなら本体を現しなさい。

女

ああ、恥ずかしい私の姿。昼は浅ましい姿を見せるまい、

地

夜になって立ち帰り、夜になって立ち帰り、懺悔のために姿を現そう、と言う。（女は）夕闇の夜の空だが、この夜が明るくなつたなら、私の影が現れたと思ってください、恐れずにお待ちください、と告げると、石に隠れて消えていった、石に隠れて消えていった。

[Interlude]

### 5. The Servant Explains Details about Lady Tamamo

Gennō encourages the knowledgeable servant to express what he knows about Lady Tamamo. The servant explains that Lady Tamamo was the incarnation of a fox which appeared even in China and the celestial world. He further describes the scenes in which she was driven out from the royal court and finally became the Killing Stone.

### 6. Gennō Conducts a Memorial Service for the Stone

In order to console the soul of Killing Stone, Gennō faces the stone and conducts a memorial service to encourage the soul to become a Buddha.

Gennō Although people say that trees and stones have no heart, a sutra mentions that “the grass, tree, soil, all are able to become Buddha,” as they originally possess the nature to become a Buddha. Furthermore, if she is taught the way of Buddha as my disciple, it is no doubt that she can become a Buddha. Thinking of it, he offers flowers and incense and makes a prayer for the memorial service while facing the Killing Stone.

You, you were originally the Killing Stone. I now inquire the soul of the stone. Where did you come from and why did you start to kill creatures, like you did in your current life? Hasten to leave. Leave. From now, I will make you a Buddha and the embodiment of the mercy which shines with your thusness. Master it, and be enlightened.

「中入り」

五 従者は玉藻の前について詳しく語る

玄翁は知識の豊富な従者に、玉藻の前について知っていることを話すように促す。従者は、玉藻の前が天上界や中国にも現れた狐の化身であると告げ、宮廷から追われていった様子、殺生石となった謂れを語る。

六 玄翁、石に向かって法事を行う

石魂を供養するため、玄翁は石に向かい、成仏せよと法事を執り行う。

玄翁

木石には心がないと申すけれども、草木国土悉皆成仏と經典にあるように、本来は仏性を備えているものだ。まして、仏弟子の衣鉢を授けるなら、疑いなく成仏できると花を手向け、焼香し、石面に向かって法事を執り行う。

汝は元來殺生石、その石の靈に問う。どこから来て、今生、このように殺生を行うようになったのか。急いで去れ、去れ。今より後は汝を成仏させ、真如に輝く仏体の善心になろう、よく会得し、悟りなさい。



## 7. Spirit of the Fox Appears and Talks about Itself

The rock splits and the spirit of the evil fox appears. The fox spirit reveals that it also created social unrest among the dynasties of India and China, but its identity was finally detected in Japan. It recalls how it was shot to death in Nasuno and it was reincarnated as the Killing Stone. After the narration, it firmly promises that it will never kill anything because it was given the precious law of Buddha. It then vanishes.

### Spirit of Evil Fox

The stone possesses its own spirit.

The water possesses its own sound, and the wind travels across the sky.

Reciters Now is the time to show my genuine figure. The Killing Stone splits in two, and its soul immediately springs out. Oh, how horrible!

Gennō It is mysterious. The rock splits in two. Carefully observing something inside of the light, the figure looks like an evil fox but also personifies a strange human figure.

Fox Now, there is nothing to hide. In India, I appeared as the deity possessing the tomb of Kalmāshapāda. In China, I appeared as Baosi, a concubine of King You of Zhou. In Japan, I transformed myself into Lady Tamamo who served the Jōkō Toba in the royal palace.

## 七 狐の精霊が現れ、自らを語る

石が割れて、野干やかん（狐）の精霊が現れる。野干の精霊は、インドや中国でも王朝でも王に混乱をもたらしてきたことを明かし、日本でついに正体を見破られ、那須野で射殺され、殺生石となるまでの顛末を振り返る。その後、有難い仏法を授けられたからには、今後殺生はしないと固い約束を結び、消えていく。

野干（狐） 石には精霊があり、

水には音があり、風は空を渡る、

地 今こそ形をあらわそう。石はふたつに割れて石魂がたちまち飛び出してきた。おお、恐ろしい。

玄翁 不思議なことにこの石がふたつに割れてしまったぞ。光のうちをよくよく見れば、野干のかたちながらも、まことに不思議な人の姿をしている

野干 今は何を包み隠そう、天竺（インド）では斑足太子の塚の神、唐（中国）では幽王の後であった褒姒ほうじとして現れ、本朝（日本）では鳥羽の院の宮廷に仕える玉藻の前に変化してきたのだ。



I contemplated the fall of the Emperor's reign and of Buddhism. I therefore transformed myself into a gorgeous woman and approached the Emperor, and His Majesty became ill. When I was pleased that it looked like I had already taken his life, Abe no Yasunori started a ritual to subdue my evil plot. He set up five-color Shinto *hei* sticks on the platform for the ritual. He made Lady Tamamo hold a *hei* stick and devoted all his energy for the prayer. Then,

Reciters [Lady Tamamo] instantaneously suffered from pain in her whole body. She, who suffered from pain throughout her body, grabbed the *hei* stick, flew up to the sky, ran between the clouds, passed over mountains and oceans, and secretly dwelled in this field of Nasuno-no-hara.

Fox Whereafter, an imperial messenger was sent...

Reciters Whereafter, an imperial messenger was sent to deliver an Emperor's order to Miura no suke (the deputy governor of Miura region) and Kazusa no suke (the lieutenant governor of Kazusa Province) that they should kill the specter living in Nasuno-no-hara. Receiving the order of His Majesty, the two warriors discussed that a fox was similar to a dog, so they should practice hunting with dogs. They shot arrows at dogs and trained themselves ardently for one hundred days. A tradition says that this is the origin of the practice of *inu-oumono*\*.

Fox They changed their outfits for hunting.

Reciters They changed their outfits for hunting. They surrounded the field of Nasuno-no-hara with tens of thousands of mounted warriors, pushed grasses aside and looked for the evil fox to hunt it down.

地

私は王朝、仏法を衰退させようと、仮に美女の姿となって帝に近づいたところ、病気となられた。すでにお命はいただいたと喜んでいると、安倍泰成が調伏の祭りを始め、壇に五色の幣帛を立て、玉藻の前に御幣を持たせて精魂の尽きるほど祈りを込めた。すると、

すぐさま（玉藻の前は）五体を苦しめられて、すぐさま五体を苦しめられたため、幣帛を掴み取って、空に飛び上がり、雲間を翔り、海山を越えて、この那須野の原に隠れ棲んだ。

野干

その後、勅使が立って、

地

その後、勅使が立って、三浦の介、上総の介の兩名に勅書が示され、那須野の原の化け物を退治せよとの勅命が下った。その勅を受け、野干は犬に似ているから、犬で稽古をしようということになり、百日の間、犬に射かけ、稽古を積んだ。これが犬追物※の始まりであるという。

野干

兩名は狩装束となって

地

兩名は狩装束となって、数万騎で那須野を取り囲み、草を分けて狩ったところ、野干は身を隠すこともできなくなつて那須野の原に現れたところを追いかけられ、さくりにつけて（「足跡をつけられて」「溝に追い立てられて」の二通りあり）、矢で射抜かれて即座

The fox finally could not hide itself any longer. When it appeared in the field of Nasuno-no-hara, it was chased down, tracked its footprints (or driven to run into a ditch), shot through by an arrow, and immediately passed away. Although its life disappeared like a dew of Nasuno-no-hara, its obsessed mind remained and transformed into the Killing Stone. The stone took human lives for many years; today, however, it received the precious law of Buddha. In the future, I will never commit sinful activities. Confirming with Priest Gennō, it transforms into a stone embodying the solid promise, symbolizing the promise as firm as a stone, the demon disappears.

\**Inu-oumono*: One of the military arts which was popular after the Kamakura era (1185-1333). They released dogs inside a large bamboo-fenced space while mounted warriors chased and shot the dogs. This practice has been abolished today.

に命を落とした。那須野の原の露と消えた命だが、なおも執心が残り、殺生石となつて、多年にわたり人の命を取ってきたが、今遇い難い仏法を授けられた。この後は悪事をするのではないと御僧（玄翁）に確約し、約束の固い石となつて、約束の固い石となつて、鬼神の姿は消えていった。

※いぬおうちもの犬追物：鎌倉時代以降に流行した武芸の作法のひとつ。竹垣の広い囲いに犬を放し、騎馬で追い、射かける。特殊な矢を用い、犬を射殺すことはない。今は行われていない。

## Sesshōseki (The Killing Stone)

### Synopsis

One day, when the high Buddhist priest Gennō passes through Nasuno-no-hara field in Shimotsuke Province (present-day Nasu town, Nasu county in Tochigi Prefecture), he witnesses birds flying above a particular stone falling to the ground. A woman mysteriously appears before wondering Gennō, who tells him that he should not get closer to the stone because it is the Sesshōseki (the Killing Stone), a stone which kills all living creatures that approach it. She narrates the history of the Killing Stone, answering the priest's question.

“Once upon a time, under the reign of Jōkō (retired emperor who still exerts power) Toba, there was a woman serving in the royal court called Lady Tamamo. Beautiful and intelligent, Lady Tamamo won the heart of Jōkō Toba. However, an *onmyōji* (a yin-yang diviner), Abe no Yasunori, detected her true identity as the incarnation of an evil fox spirit. Returned to her true self, Lady Tamamo managed to run away to Nasuno-no-hara but she was killed there. The spirit of the fox haunted the big stone and it turned out to be the Killing Stone.” The woman completes the story and reveals as she disappears that she is the ghost of Lady Tamamo.

Gennō conducts a memorial service for the spirit of the stone so that it is led to the way of Buddha. Then, the Killing Stone splits, and the spirit of the fox appears from inside the stone. The spirit of the fox recollects its past: “I caused trouble all over India, China, and Japan. Abe no Yasunori, however, beat me by prayer, so I fled, and when I reached Nasuno-no-hara field, the hunters directed by Miura no suke and Kazusa no suke hunted me down. I was shot and died as a dew drop on a grass in the Nasuno-no-hara field. Since then, I transformed myself into Sesshōseki and spent years killing people.” Today, however, I received the precious law of Buddha. I will never again commit a harmful act. The demon, the spirit of the evil fox, vanishes by transforming itself into a rock embodying the solemn promise.

### Highlight

You might have heard about the “the fox o’ nine tails.” The legendary specter is recognized as the spirit of the fox which is incarnated in Lady Tamamo. It was said that it transformed itself into a woman of extraordinary beauty in India and China, seduced the kings of the time, and disturbed the peace of the world.

This dynamic piece of Noh drama was based on this large-scale legend. In the first half, the woman and the high priest continue their dialogue in an uncanny environment, around the Killing Stone in the field of Nasuno-no-hara. Although they hardly move, the scene is filled with an eerie atmosphere. In the second half, the spirit of the fox restages its own chased-down-hunted-down story, full of up-beat movements. You can enjoy the quick and snappy development of the story with this piece.

The outstanding presence of *waki*, the high priest Gennō, is also a must-see. He was renowned as a priest who possessed excellent spiritual powers and left many anecdotes. In the story of assuaging the Killing Stone, his exclamation, *Katz!*, shattered the rock, and the debris splashed all over Japan. A big iron hammer whose ends are flat is called *gennō* in Japanese. This is named after the anecdote of smashing the Killing Stone.

Schools	All five	
Category	The Fifth group Noh, kirinoh-mono, oni-mono	
Author	Hiyoshi Saami (according to one tradition)	
Subject	<i>Kagaku-shū</i> , <i>Gaun-nikken-roku</i> , etc.	
Season	Autumn (September in the lunar calendar)	
Scenes	Nasuno in Shimotsuke Province	
<i>Tsukurimono</i>	<i>ichijō-dai</i> (a wooden frame covered with gorgeous cloth) and a rock in front of the large and small hand drum players. (This <i>Tsukurimono</i> may not be used.)	
Characters	<i>Mae-shite</i>	Village Woman
	<i>Nochi-shite</i>	Spirit of Evil Fox
	<i>Waki</i>	Buddhist Priest Gennō
	<i>Ai</i>	Temple Servant Following Gennō
Masks	<i>Mae-shite</i>	<i>Manbi</i> , <i>Zō</i> , <i>Wakaonna</i> , or <i>Ōmionna</i>
	<i>Nochi-shite</i>	<i>Ko-tobide</i>
Costumes	<i>Mae-shite</i>	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>karaori</i> (outer robes) in “ <i>kinagashi</i> ”-style, <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character), and a fan.
	<i>Nochi-shite</i>	long red wig, <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i> ), <i>kitsuke / atsuita</i> (thickly-woven <i>kimono</i> ), <i>hangire</i> (a type of <i>hakama</i> ), <i>koshi-obi</i> (belt), and a fan.
	<i>Waki</i>	<i>shamon-bōshi</i> (a hood for high-class monks) or <i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>kara</i> (a piece of square cloth worn over other clothes by Buddhist priests), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke / kogōshi-atsuita</i> (thickly-woven <i>kimono</i> with small check pattern), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , a fan, Buddhist prayer beads, and <i>shujō</i> (a long stick with hanging a piece of white cloth which looks like a fan).
	<i>Ai</i>	<i>nōriki-zukin</i> (a hood for temple servant), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> ( <i>noshime</i> -style <i>kimono</i> with no pattern), <i>kukuri-bakama</i> (a way of wearing <i>hakama</i> trousers, tucking the bottoms up at the knee with a string), <i>koshi-obi</i> , and a pair of gaiters.
Number of scenes	Two	
Length	About 1 hour and 10 minutes	

## 殺生石（せっしょうせき）

### あらすじ

玄翁という高僧が下野国那須野の原（今の栃木県那須郡那須町）を通りかかります。ある石の周囲を飛ぶ鳥が落ちるのを見て、玄翁が不審に思っていると、ひとりの女が現れ、その石は殺生石といって近づき物を殺してしまうから近寄ってはいけないと教えます。玄翁の問いに、女は殺生石の由来を語ります。

「昔、鳥羽の院の時代に、玉藻の前という宮廷女官がいた。才色兼備の玉藻の前は鳥羽の院の寵愛を受けたが、狐の化け物であることを陰陽師の安倍泰成に見破られ、正体を現して那須野の原まで逃げたが、ついに討たれてしまう。その魂が残って巨石に取り憑き、殺生石となった」、そう語り終えると女は玉藻の前の亡霊であることを知らせて消えます。

玄翁は、石魂を仏道に導いてやろうと法事を執り行います。すると石が割れて、野干（やかん）（狐のこと）の精霊が姿を現します。野干の精霊は、「天竺（インド）、唐（中国）、日本をまたにかけて、世に乱れをもたらしてきたが、安倍泰成に調伏され、那須野の原に逃げてきたところを、三浦の介（みうらのすけ）、上総の介（かずさのすけ）の二人が指揮する狩人たちに追われ、ついに射伏せられて那須野の原の露と消えた。以来、殺生石となって人を殺して何年も過ごしてきた」と、これまでを振り返ります。そして今、有難い仏法を授けられたからには、もはや悪事はいたしませんと、固い約束を結んだ石となって、鬼神、すなわち野干の精霊は消えていきます。

### みどころ

「九尾の狐」の話を目にしたことのある方は多いと思いますが、この伝説の妖怪こそ、玉藻の前に化けた狐の精霊です。インドや中国でも絶世の美女となって時の王を惑わし、世の平安を乱す存在とされてきました。

そんなスケールの大きい伝説をもとにした、変化に富んだ能です。前半は那須野の殺生石の近く、という異様な情景のなかで、女と高僧との問答が展開されます。動きは少ないのですが、妖しい雰囲気満ちています。後半は打って変わって、狐の精霊が、自らの物語をアクション満載で再現する、大捕り物が演じられます。コンパクトにまとまって、きびきびとしたストーリー展開が楽しめます。

またワキの玄翁和尚の存在感も見逃せません。当時、法力にすぐれた高僧として有名で、さまざまな逸話が残っています。殺生石を鎮めた話では、玄翁和尚が喝を入れて石を砕き、砕かれた石が日本の各地に散ったといわれています。前後の平たい大きな鉄錠を玄翁（または玄能）と呼びますが、この殺生石を砕いた話が名前の由来となっています。

流儀 五流にあり  
分類 五番目物、切能物、鬼物  
作者 日吉左阿弥（一説）  
題材 下学集、臥雲日件録ほか  
季節 秋（旧暦9月）  
場面 下野国那須野  
作り物 大小前に一臺台と石（出す場合と出さない場合がある）

登場人物 前シテ 里女  
後シテ 野干（狐）の精  
ワキ 玄翁道人  
アイ 玄翁の従者の能力（のうりき）  
面 前シテ 万眉（まんび）、増（ぞう）、若女（わかおんな）、  
近江女（おうみおんな）  
後シテ 小飛出（ことびで）  
装束 前シテ 鬘、鬘帯、唐織着流し、着付・摺箔、扇  
後シテ 赤頭（あかがしら）、袷法被（あわせはっぴ）、着付・厚板、半切、  
腰帯、扇  
ワキ 沙門帽子（角帽子）、掛絡（から）、水衣、着付・小格子厚板  
（ごごうしあついた）、白大口、腰帯、扇、数珠、柱杖（しゅじょう）  
アイ 能力頭巾（のうりきずきん）、水衣、着付・無地熨斗目、括袴、腰帯、  
脚絆

場数 二場  
上演時間 約1時間10分

殺生石（せっしょうせき）  
Sesshōseki (The Killing Stone) ©2018 the-noh.com

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