

一 旅僧が摂津国芦屋の里を訪れる

熊野詣でを済ませた旅の僧は、京の都へ行く途中に、摂津国芦屋の里を訪れる。近在の里人に宿を断られた僧は、川のほとりの御堂に一夜の宿をとる。

旅僧 世捨て人の旅の空、世捨て人の旅では、空を見上げてほしいところをどう辿ってきたのか、道もわからないことだよ。

この私は、諸国一見の僧（諸国をめぐり、見物しながら修行する僧）でございます。このほど、熊野三社へのお参りを果たしました。またこれから、京の都に上ろうと思えます。

ほどなく都へ帰る紀の路の関を越え、都へ帰る紀の路の関を越え、なおも進めばその末に和泉国（今の大阪府の大部分）へ入り、篠田の森を過ぎた。遠く松原を臨む里へ進めば住之江の地、やがて難波潟を通って芦屋の里に着いた、芦屋の里に着いた。

1. Traveling Monk Visits Ashiya Village in Settsu

A monk traveling in provinces completes his visit to Kumano for prayer and visits the village of Ashiya in Settsu Province on his way to Kyoto. As a villager nearby declines his request of lodging for the night, the monk stays at a small temple located by a river for the night.

Traveling monk

An anchorite traveling under the sky, an anchorite traveling under the sky. Although he looks up at the sky, he is uncertain where he is or how he has come. He does not even know on which path he is.

This self is a monk traveling around the provinces (a Buddhist monk who trains himself while traveling, seeing the sights in the provinces). So far, I have completed my visit and prayers at the Three Shrines of Kumano. From now, I am going to visit Kyoto, the capital city.

In no time at all, I pass the barrier on Ki-no-ji Road, which leads back to Kyoto. I pass the barrier on Ki-no-ji, which leads back to Kyoto. Traveling further, I enter the province of Izumi (most of present-day Osaka Prefecture) and pass the Shinoda woods. When I get to a village where I can overlook pine groves distantly, I soon reach Suminoe, pass the beach of Naniwa-gata, and arrive in the village of Ashiya. I have arrived in the village of Ashiya.

[Dialogues between *Ai-kyogen* and the Monk]

Because the sun has set, the monk asks a villager of Ashiya for accommodation for the night. The villager however declines the monk's request, saying he cannot offer shelter for the night to a monk under ascetic training. On the monk's repeated request to let him stay, the villager tells him that he may stay at a small temple on a river bank, although a lucent monster appears in the temple in the middle of the night. The monk decides to stay at the temple.

2. An Uncanny Boatman Appears and Talks to the Monk

Close to the temple comes by a rotten dugout canoe, and an uncanny boatman appears from the canoe. When the monk speaks his concern, the boatman talks to the monk.

Boatman How sorrowful. I am a bird trapped in a cage. My mind feels as helpless as a blind turtle holding on a floating piece of wood, just sinking in the darkness. Although I am just like sunken wood, I have never completely sunk. Why does my dead soul alone remain in this world?

This dugout canoe I row amidst tears, floating and sinking in the waves of tears.

Reciters The canoe shakes when it is rowed, yearning for the past, unable to endure.

Boatman It does not have time to exhaust its memories of the past.

「アイ狂言と僧の問答」

日も暮れたため、僧は里人に泊めてもらえないかと頼むが、修行者には宿を貸せないと断られる。僧の再三の頼みに里人は、夜半に光る化け物が出るが、川のほとりにある御堂なら泊まれると教え、僧はそこに泊まることにする。

二 怪しい舟人が現れ、僧と語る

御堂の側に、朽ちた丸木舟が漕ぎ寄せ、怪しい舟人が現れる。僧が不審な思いを口にすると、舟人が声をかけてくる。

舟人 悲しいことよ、この身は籠の中の鳥。その心は浮木にすがる盲目の亀のように頼りなく、ただ暗闇の中に埋もれるばかり。埋もれ木同然ながら埋もれ果てることもなく、亡魂だけがなぜ、残っているのだろう。

涙のうちに乗るうつほ舟（木をくり抜いて造る丸木舟のこと）は、涙の波に浮き沈み、

地 漕がれ揺れては、昔への思いに焦がれ、堪えられない。

舟人 昔を偲び尽くす隙ひまもない。

Nue (Monster Nue)		Story
Monk	How strange. There is something approaching, floating on the waves in the middle of the night. Looking at it carefully, it might be the boat I heard about from the villager, but I am not certain whether anyone is in the canoe. Oh-ho, there is a mysterious man in it!	
Boatman	You, who call me mysterious, who might you be? I am like a sunken wood. If you think that I am a man unknown to all, please do not consider me worrisome.	
Monk	Oh no, I did not mean it. I just heard from a villager that a mysterious boatman comes to the shore every night. However, when I see you, you seem just like an ordinary boatman. I therefore said that it was strange.	
Boatman	The villager you mentioned must be a seaman who makes baked salt on the beach of Ashiya. How could you wonder about me who belongs to the same category as the seaman?	
Monk	If you are the same type of man as a salt-making seaman, I wonder why you do not work but row to the shore every night. It looks like you have a plenty of time.	
Boatman	Certainly, I understand you doubt why I have time. In an old poem, "In Ashiya (Ashiya means the house of reeds),	
Monk	a salt-maker on the beach is busy. She works all the time, even without a break to put a boxwood comb in her hair."	

旅僧

不思議なことに、夜更けの浦の波に乗って浮かび寄る物がある。見れば、先ほど聞いていたように舟のかたちはあるけれども、乗る人影も定かではない。おお、不思議な者がいるよ。

舟人

不思議な者と言われる、貴方はどういうお方でしょうか。もとよりこの身は埋もれ木のようなもの。人に知られることもない身の上だと思えば、不審がったりなさいますな。

旅僧

いや、これはただこの里人が、いかにも不思議な舟人が夜な夜な寄り来ると言っただが、見れば少しも違わない様子の方なので、私も不審なことと申したのだ。

舟人

この里人とは、芦屋の灘の塩焼きの海人あまだろうか、それと同じ海人の類の私をどうしてお疑いになるのですか。

旅僧

塩焼き海人の類ならば、こうして仕事もせず、暇ありげに、夜な夜な寄り来るのは不審に思われるよ。

舟人

確かに暇のあることを、お疑いになるのはもったもめで、古い歌にもこういいます。「芦屋の屋の（芦屋の）

旅僧

灘の塩焼き暇無み、黄楊の小櫛はささず来にけり（灘の塩焼きには暇もなく、黄楊

Boatman My heart is always busy to be bothered by worries.

Monk Just approached by tides,

Boatman a boatman...

Reciters did not push his pole, but came by dugout canoe. He did not push his pole, but came by dugout canoe. Is it a dream or reality? When day breaks, you will see the truth. Please lodge at this shabby hut whose edge of the reed roof has never been clipped evenly. Please stay and pray for the darkness of this seaman's heart. How precious. This traveler is a monk who renounced the world. Because I am in a helpless situation, pushed out in an abandoned dugout canoe, whose name sounds similar to renouncing the world, I would rely on the power of Buddha's Law. I will rely on the power of Buddha's Law.

3. Boatman Reveals His Identity as Nue and Disappears

Responding to the monk's question, the boatman reveals that he is the embodiment of the monster Nue, which was exterminated by Minamoto no Yorimasa. After asking the monk to pray for it, it describes the scene of its extermination, and disappears in the darkness of the night, bobbing and sinking upon the waves.

の櫂を挿す暇もなく日を送ってきたよ」

舟人 私の方は憂いに心休まる暇も無い、

旅僧 ただ汐に差し寄せられて、

舟人 舟人は

地 (棹を) 差さずにうつほ舟で来た、(棹を) 差さずにうつほ舟でやって来た。現まか夢

か、夜が明ければ見えて、わかるだろう、刈りそろえもしない芦葺きの粗末な小屋
に一晚泊まり、この海人の心の闇をお弔おぶいください。有難いよ、旅人は世を捨てた
出家の身だ、私は名ばかりが似た捨て小舟おぶねに押し込められた頼りない身の上だから、
仏法の力に頼るのだ、仏法の力に頼るのだよ。

三 舟人は鵜の正体を明かし、闇の波間に消える

旅僧の問いに答えて舟人は、源頼政に退治された鵜の化身であることを明かし、回向を頼む。
そして退治されたときの様子を表した後、夜の闇の中、波間に浮き沈みながら消えて行く。

Nue (Monster Nue)		Story
Monk	No matter how I look at you, I cannot recognize you as a human. May I ask who you are? Please tell me your name.	
Boatman	I am the ghost of Nue, who was shot and killed by an arrow fired by Minamoto no Yorimasa, in the reign of Emperor Konoe. Let me describe to you the details of how I was shot. Please console my soul.	
Monk	I see. You are the ghost of the monster Nue. Please tell me the details of how you were killed. We will warmly pray for you.	
Reciters	Well, in the reign of Emperor Konoe, during the Ninpei period, the Emperor suffered from the illness night after night.	
Boatman	Although His Imperial Majesty ordered highly-ranked monks and noble monks, whose prayers are efficacious, to perform secret and significant Buddhist rites, none of those prayers had any effect on His Majesty's illness.	
Reciters	His Majesty's sufferings were always around two o'clock in the morning. Around that time, a dark cloud climbed off from the woods of Tōsanjō (located in the southeast of the Imperial Palace) and covered the sky above the Palace. The Emperor was always frightened by this.	
Boatman	Therefore, highly-ranked aristocrats held a meeting,	
Reciters	and agreed that His Majesty's illness must have been caused by some specters and monsters. They decided to order warriors to protect the imperial court and selected Minamoto no Yorimasa among the members of the two warrior clans, Minamoto and Taira.	

旅僧 どう見ましても人間とは見えません。どういいうお方ですか、お名乗りください。

舟人 私は近衛天皇の御代に、源頼政の矢に射られて命を落とした、鵜という者の亡霊で

ございます。そのときの有様を詳しく語り、お聞かせしましょう、跡をお用いください。

旅僧 さては鵜の亡霊でしたか。そのときの様子を詳しく語ってください。跡をねんごろに申いましょう。

地 さて、近衛天皇ご在位の時、仁平の頃、主上しゅじやう(帝)は夜な夜な病魔に悩まされておられた。

舟人 祈祷の効験のある高僧や貴僧にお命じになり、重々しい秘法を修せられたけれども、まったく効果が現れることはなかった。

地 苦しまれるのは丑の刻(午前二時)の頃であつたが、東三條とうさんじやう(内裏の東南)の森の方から、黒雲が一叢立ち上り、御殿の上を覆うと、主上は必ずおびえてしまわれた。

舟人 そこで、公卿(朝廷の高位の大臣、三位以上の朝臣)の会議が開かれ、

地 きつと妖怪変化によるものだろう、武士に命じて警固させるべきだということにな

At that time, Yorimasa was assigned to the position of the director of Hyōgo-ryō (the office which manages the arms and ceremonial arms). [Historical records say he was actually assigned to the position after he exterminated Nue.] Yorimasa brought only a servant, I no Hayata, with him as a reliable supporter. Yorimasa wore two layers of *kariginu*-style *kimono* and held a Shigedō bow (a bow colored black and encoiled by wisteria vine. It is possessed by a chief warrior.) and two large, sharp arrows with shaft feather of mountain fowls. He stood by at the exterior corridor of the imperial mansion and waited for the hour when His Majesty had always suffered. Then, just as people anticipated, a dark cloud approached to the imperial court and covered up the sky above the mansion. When Yorimasa looked sharply into the cloud, he found a suspicious figure there.

Boatman He grabbed and nocked an arrow...

Reciters recited an invocation, *Namu Hachiman Daibosatsu, Praise be to the great Bodhisattva Hachiman*, in his heart. He fully drew the bow and released an arrow. It was a telling blow. Something was surely hit by his arrow. "Yes, I made it!" "Yes!" He shouted his success, and his servant, I no Hayata, rushed to where the creature fell from the sky, continuously stabbing it nine times with his sword. Now, lighting a torch and looking at the creature illuminated in torch light, it had the head of a monkey, tail of a snake, four legs of a tiger, and cried like a White's Thrush. The word 'horrible' is not enough to articulate the indescribable ugliness of the monstrous creature.

Although this is truly a well-known story in the world, please, let you transform your obsession to it and convert that obsession into the power to become a Buddha.

舟人

矢を取って弓に番え、

り、源平の両家の武士のなかからの選抜を経て、源頼政が選ばれた。

頼政はその時、兵庫の頭かみ（兵庫寮「武器・儀仗を司る役所」の長官）を務めていた（実際には鶴退治の後の時代の任官とされる）。そのとき、頼りの郎等（従者）として伴われたのは猪の早太はやたただ一人であった。頼政は二重の狩衣を身に着けて、山鳥の尾羽根をつけた尖り矢二本と重藤しげとうの弓（黒く塗り、藤を巻いた弓。大将の持ち弓）を携えて、御殿の大床に控え、主上のお悩みになる時刻を今か今かと待っていた。すると思念を持ったもののように、黒雲が一叢向かってきて、御殿の上を覆った。頼政がきつと見上げると、雲の中に怪しい者の姿があった。

地

「南無八幡大菩薩」と心中に祈念して、よく引き絞り、ひようと放てば、手ごたえがあり、はたと当たる。「やったぞ」「おう」と矢叫び（矢が当たった歓声）の声を上げ、落ちてきたところを猪の早太がつつと寄り、続けさまに九回刀で刺し貫いた。さて火を灯してよく見れば、頭は猿、尾は蛇、足と手は虎のようで、鳴く声は鶴（ここではトラツグミのこと）に似ていた。恐ろしいなどという言葉では言い尽くせない、凄まじいかたちであった。

まことに世の中によく知られた物語だが、それに執着する一念を翻し、成仏する力にし給え。

Boatman Nothing will help me to become a Buddha. The sinking of pale green oak leaves on the beach, used to hold offerings for gods, might be connected to their ascending to Paradise.

Reciters Truly, though we say we were tied in our previous lives...

Boatman just in time, tonight...

Reciters I met a person who does not belong to this world. A bamboo...

Boatman ...I re-take a pole of bamboo, and to the dugout canoe...

Reciters he rides on, it seems.

Boatman However, in the waves washing the shore at night,

Reciters he bobs and sinks, hidden and unhidden. What I can hear repeatedly but fitfully is the voice of Nue. It sounds horrible and ugly. Oh, how horrible and gruesome it is.

[Interlude]

〔中入り〕

舟人	成仏の頼りになるものはない、渚の浅緑の三角柏 <small>みづのかしわ</small> なら沈むことが浮かぶことにながらるだろうけれど、
地	まことに他生の縁だといって
舟人	折も折、今宵に、
地	この世にない人に逢う。合い竹の
舟人	棹を取り直し、うつほ舟に
地	乗るかともえたが
舟人	夜に寄せる波に
地	浮きつ、沈みつ、見えつ、隠れつして、途絶えがちに、幾度も聞こえるのは鵜の声。恐ろしく、凄まじいよ、ああ、恐ろしいよ、凄まじい。

4. The Villager Talks about the Story of Nue to the Monk

The villager comes to visit the temple to check on the traveling monk's safety. Responding to the monk's request, the villager narrates the story of the extermination of the monster Nue, confined in a dugout canoe, discharged into the Yodo River, and for a time floated into this village of Ashiya.

5. Ghost of Nue Appears in Front of the Invocating Monk

While the monk recites a sutra and prays for the ghost of Monster Nue, the ghost appears in its original form and expresses its appreciation for the invocation.

Monk The voice of reciting a sutra and of the wave washing the beach, the voice of reciting a sutra and of the wave washing the beach, all represent the verity of objects in the world. Receive the Law of Buddha with its enormous boon. Considering so, I continue to recite this sutra all the night. I recite this sutra throughout the night.

“When one person becomes a Buddha, grasses, trees, lands and soils, everything also becomes Buddha together.”

Ghost of Nue “the ones with heart and without heart, both can become Buddhas together.”

Monk We shall have faith (in the Buddha).

Nue Lets' have faith.

四 旅僧に、里人が鵜退治の様様を語る

里人が、旅僧の様子を見に来る。旅僧の求めに応じて里人は鵜退治の様子を語り、鵜がうつほ舟に入れられて、淀川に流され、しばらくこの芦屋の里に滞留していたようだと言げる。

五 読経する旅僧の前に、鵜の亡霊が現れる

旅僧が読経し、鵜の霊を回向していると、鵜の亡霊がもとの姿のまま現れ、読経を喜ぶ。

旅僧 読経の声も浦の波音も、読経の声も浦の波音も、皆万物の実相の現われである、広く恵みある仏法を受けよ、と夜もすがらこの御経を読誦する、この御経を読誦する。

「二仏成道観見法界、草木国土悉皆成仏（一人が成仏すれば、草木国土ごとごとく皆成仏する）」

鵜の亡霊 「有情非情、皆俱成仏道（心あるもの、ないもの、皆ともに成仏できる）」

旅僧 （仏に）お頼みしよう。

鵜の亡霊 お頼みいたしました。

Nue (Monster Nue)		Story
Reciters	Drawn to the Nirvana attained by the Buddha, fifty-two kinds of creatures gathered. I too am the same. Guided by Buddha-nature, I floated on the tide at night illuminated by the moon of thusness and came here. It is such a fortunate thing!	
Monk	How mysterious. Looking at the man appearing in front of myself, he has a face of a monkey and his legs and arms are those of tigers. It has a monstrous figure just as I heard. Oh, what a horrible aspect it has!	
<h3>6. The Ghost of Nue Asks a Help and Sinks into Darkness</h3>		
<p>The ghost of Nue narrates his story of being exterminated and sent out in a dugout canoe because it caused the sufferings of the Emperor. As it is wishing to be saved, it sinks into the water together with the moon.</p>		
Nue	Ah, I had turned into a monster who disregarded the lessons of the Buddha and had an evil mind. Trying to obstruct the Law of Buddha and the way of the Emperor, I stayed near the imperial court, flew over the grove in Tōsanjō for a while, and every night around two in the morning, I flew down to the mansion where the Emperor slept.	
Reciters	Immediately, the Emperor suffered severely. Immediately, the Emperor suffered severely. I caused suffering in the sacred body of the Emperor. His Imperial Majesty was completely frightened and sometimes passed out. I was very proud of my power and what I had done. However, unexpectedly, I was shot by an arrow launched by Yorimasa. I lost my magic power of transformation, tumbled down onto the ground, and lost my life immediately.	

地 仏の涅槃に引かれ、五十二種類の生き物が集ったが、私も同じ。仏性に導かれ、真

如の月に照らされた夜の汐に浮かんで、ここまで来た。有難いことだよ。

旅僧 不思議にも、目前に来た者を見れば、面は猿、足と手は虎だ。聞いた様子と変わら

ない妖怪変化の姿である。ああ、恐ろしい有様だよ。

六 鵺の亡霊は、救いを求めつつ再び闇へ沈む

鵺の亡霊は、帝を悩ませて結局は討たれ、うつほ舟に押し入れられた顛末を語り、救いへの願いを込めながら、月とともに水中へ沈む。

鵺の亡霊 さて、この私は悪心を持つ外道の妖怪変化となつて、仏法、王法を妨害しようとして、

王城の近くにはびこり居ついた。東三條の林あたりを暫く飛行し、丑三つの時刻頃に、夜な夜な御殿の上に飛び下がったところ、

地 すぐさま主上は頻りにお悩みになられた、すぐさま主上は頻りにお悩みになられた。

このように玉体（天皇の身体）を悩まし、すっかりおびえて失神してしまわれるようなこともあり、自分の仕業だぞ、と大威張りであったが、思いもよらず、頼政の放った矢先にあたり、変化の魔力を失い、地面にがらりと倒れ、たちまち命を落とした。考えるに、頼政の矢先というよりは、帝の天罰にあたったものと思

Looking back, now I learn that I was shot by the retribution of the Emperor, rather than the arrow of Yorimasa. When I was shot, the Emperor was incredibly delighted and gave the sword named Shishi-ō (Sword Lion King) to Yorimasa. A Senior Minister, who was called Minister of Uji, received the sword from His Majesty, went down steps, and when he was about to pass the honorable sword to Yorimasa, a cuckoo just cried.

Nue Then, the Minister said, “The voice of cuckoo (the metaphor of Yorimasa) reached even above the cloud.”

Reciters Yorimasa went his right knee down, opened his left sleeve, gave a glance at the moon, and received the sword, reciting a verse. “I just followed the settling crescent moon. (What I did was only to draw my bow, which looks like the crescent moon.)” Then, he withdrew from before the Emperor and went home. Yorimasa achieved his distinction while I disgraced my name. I was sent out in a dugout canoe, set out to float in the stagnant Yodo River. At the end, I got to Udono and arrived at a sandbar in Ashiya Beach where reeds grew just as at Udono. In the dugout canoe, from within the narrow dark place in which time seemed not to pass, I slowly decayed and entered into the darkness of the underworld. From the far distance, illuminate here, o moon hanging at the edge of the mountain. Illuminate far, o moon at the edge of the mountain. Wishing so, with the moon staying at the edge of the mountain, with the moonlight disappearing into the ocean, the ghost of Nue sinks in the water. It sinks in the water with the moonlight’s reflection in the ocean.

地

鵜の亡霊

い知ったよ。その時に主上は大変お喜びになり、獅子王という御剣を頼政に下賜なされたのだが、宇治の大臣が主上から受け取って階を下りて、控える頼政に渡そうとしたところ、ちょうど郭公（ここでは、不如帰の異名）が鳴き声を上げた。

そこで大臣は「ほととぎす、名をも雲居にあぐるかな（ほととぎす「頼政のたとえ」は雲の上にもで声を上げたよ）」と仰せになり、

頼政は右の膝をついて、左の袖を広げ、月に少し目をやり、「弓張月のいるにまかせて（三日月「弓張月」の入るままに「弓を引いただけなのに）」と句をつけて御剣を賜り、御前を退き、帰った。頼政は名を上げて、私は汚名を流してうつほ舟に押し入れられた。淀川を、よどみ流れたその末に、鵜殿に至り、同じく芦の生えた芦屋の浦の浮き洲に流れ着き、うつほ舟の中、朽ちながら月日もわからない暗渠から、冥界の闇路へ入っていった。はるか彼方より照らせよ、山の端の月よ、はるかに照らせよ、山の端の月よ、と亡霊は願い、山の端の月とともに、隠れていく海の月影とともに沈んでいった、海の月影とともに沈んでいった。

Nue (Monster Nue)

Synopsis

A traveling monk, destined for Kyoto from Kumano, arrives at the village of Ashiya in Settsu Province (present day Ashiya City in Hyōgo Prefecture). Although he asks a villager for lodging for the night, he is refused. The monk therefore decides to stay at a small temple, suggested by the villager, built by a river. In the middle of the night, a shabby boat, which looks like a log dumped in the water, pulls over to the temple on the river bank. From the boat appears a strange boatman—his appearance is very indistinct. He exchanges words with the monk. Although the boatman did not identify himself at the beginning, when the monk asks of him, “You aren’t human, are you. What is your name?” he responds that he is the ghost of the monster, Nue. Then, it narrates its life story that because it made Emperor Konoe (reigned 1142–1155) sick while His Imperial Majesty was on the throne, it was shot and killed by Minamoto no Yorimasa (a famous samurai warrior, a master archer). The ghost of the monster asks the monk to pray for it and disappears in the night waves of the river.

A little while later, the villager comes to check on the monk’s safety and also tells the story of the extermination of the monster Nue by Minamoto no Yorimasa. He reveals to the monk that the monster Nue which was exterminated and discharged into the Yodo River stayed at this place for a while. After listening to the story of the villager, the monk recites a sutra to pray for the Nue. Then, the ghost of the monster Nue appears in its original form. The ghost says that while Yorimasa gained his prominence with the extermination of Nue and received a superb sword, Sword Shishi-ō (Sword Lion King), from the Emperor, Nue itself was boxed into a dugout canoe and discharged to the bottom of the dark water. The monster Nue sinks into the darkness together with the moon, while begging to be saved and illuminated, just as the moon hangs at the edge of the mountains.

Highlight

In actuality, the word ‘nue’ refers to a bird, the White’s Thrush. The Nue in Noh is a monster, which has a monkey’s head, tiger’s legs, and a snake’s tail (and racoon’s body in the *Tale of the Heike*). A legend says that it was called Nue because its crying voice sounds similar to that of the White’s Thrush. In Western culture, it corresponds to the Chimera in Greek mythology, or a monster created by genetic engineering in contemporary science fiction.

It might be thought that general audiences would prefer a monster-extermination story in which a hero slays the monster and lives happily ever after. However, Noh dramas often set a defeated or destroyed character as the protagonist in, for example, plays based on records of battles or confrontations with monsters; they describe the view of the ones being destroyed, and, through the description of their sorrow, confront us with the shadow of the human world and the dark side of our lives.

In the Noh piece “Nue” the ghost of the monster Nue plays the main character and narrates his hopeless, destructive fate in detail. The last scene of this drama is impressive as Monster Nue, exterminated by the hero, Minamoto no Yorimasa, set off to sink into the darkness of the Yodo River, implores the moon at the edge of the mountains to illuminate the darkness in which it stays. We wonder whether the Nue, which sank into the water together with the moon, was saved.

Schools	All five
Category	The Fifth group Noh, <i>oni-mono</i> , <i>kirinoh-mono</i>
Author	Zeami
Subject	The Tale of the Heike
Season	Summer (April in the lunar calendar), Autumn
Scene	Village of Ashiya in Settsu Province

Characters	<i>Mae-shite</i>	Boatman (personified Monster Nue)
	<i>Nochi-shite</i>	The ghost of Nue
	<i>Waki</i>	Traveling monk
	<i>Ai</i>	Villager

Masks	<i>Mae-shite</i>	<i>Ayakashi</i> , <i>Awa-otoko</i> , <i>Chigusa-otoko</i> , etc.
	<i>Nochi-shite</i>	<i>Saruitobide</i> , <i>Kotobide</i> , etc.

Costumes	<i>Mae-shite</i>	a long black wig, <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <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>koshi-obi</i> (belt), a fan, and a pole to control a boat.
	<i>Nochi-shite</i>	long red wig, <i>tō-kanmuri</i> (a type of crown worn by gods or Chinese emperors), <i>happi</i> -style <i>kimono</i> , <i>kitsuke / atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters), <i>hangire</i> (a type of <i>hakama</i> worn by strong characters such as demons, gods and warriors), <i>koshi-obi</i> , a fan, and a stick for beating.
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	<i>kyōgen-kamishimo</i> (tops and bottoms of <i>kimono</i> for <i>kyōgen-kata</i>)

Number of scenes	Two
Length	About 1 hour and 20 minutes

鵺 (ぬえ)

あらすじ

熊野から京都をめざしていた旅の僧が、摂津国芦屋の里（今の兵庫県芦屋市あたり）に着き、里人に宿泊先を求めますが断られます。僧は、里人から紹介された川治の御堂に泊まることにしました。夜半、そこに埋もれ木のような舟が一艘漕ぎ寄せ、姿の定まらない怪しげな舟人が現れ、僧と言葉を交わします。はじめ正体を明かさなかつた舟人も、「人間ではないだろう、名は？」と問いかける僧に、自分は怪物・鵺の亡霊であると明かします。そして、近衛天皇の御代（在位1142年～1155年）に、天皇を病魔に陥らせたところ、源頼政（源三位頼政 [げんざんみよりまさ] と呼ばれた弓の達人）に射抜かれ、退治された、という顛末を語り、僧に回向を頼んで夜の波間に消えていきました。

しばらくして、様子を見にきた里人は、改めて頼政の鵺退治の話を語り、退治されて淀川に流された鵺がしばらくこの地に滞留していたと僧に伝えます。話を聞いた僧が読経して鵺を弔っていると、鵺の亡霊がもとのかたちで姿を現します。鵺の亡霊は、頼政は鵺退治で名を上げ、帝より獅子王の名を持つ名剣を賜ったが、自分ほうつ舟（木をくり抜いて造る丸木舟のこと）に押し込められ、暗い水底に流されたと語ります。そして、山の端にかかる月のように我が身を照らし救い給え、と願いながら、月とともに闇へと沈んでいくのでした。

みどころ

鵺とは、現実にはトラツグミという鳥のことを指します。能に出てくる鵺は、頭は猿、手足は虎、尻尾は蛇（平家物語では胴体が狸）という妖怪で、鳴く声がトラツグミに似ているから鵺と呼ばれたといわれています。西洋で言えばギリシア神話にでてくるキマイラ、現代SF小説なら遺伝子操作で生まれたモンスターという位置づけでしょう。

こうした化け物退治では、退治する勇者を持ち上げて、めでたし、めでたしで終わるほうが一般受けもよいし、好まれるように思われます。しかし能ではしばしば、戦記物、化け物退治の物語などをベースに、敗者、退治される者を主人公にして、滅ぼされる側の視点を描き、その悲哀を通して人間世界の影、人生の暗い側面を突きつけることがあります。

能の「鵺」では、鵺という化け物の亡霊が主人公になり、救いのない滅びへ至る運命を切々と語ります。勇者・源頼政に退治され、淀川に流されて、暗渠に沈められた鵺が、山の端の月に闇を照らせよと願いを込める最後のシーンが印象的です。月とともに沈んだ鵺に救済は訪れたのでしょうか。

流儀 五流にあり
分類 五番目物、鬼物、切能物
作者 世阿弥
題材 平家物語
季節 夏（旧暦4月）、秋
場面 摂津国芦屋の里

登場人物	前シテ	舟人（鵺の化身）
	後シテ	鵺の亡霊
	ワキ	旅僧
	アイ	里人
面	前シテ	怪士（あやかし）、淡男（あわおとこ）、千種男（ちぐさおとこ）など
	後シテ	猿飛出（さるいとびで）、小飛出（ことびで）など
装束	前シテ	黒頭（くろがしら）、水衣（みずごろも）、着付・無地熨斗目（むじのしめ）、腰帯、扇、權袴（かいざお）[水袴（みずさお）]
	後シテ	赤頭、唐冠（とうかんむり）、法被（はっぴ）、着付・厚板、半切（はんぎれ）、腰帯、扇、打杖（うちづえ）
	ワキ	角帽子（すみぼうし）、水衣、着付・無地熨斗目、腰帯、扇、数珠
	アイ	狂言上下（きょうげんかみしも）
場数	二場	
上演時間	約1時間20分	

鵺 (ぬえ)
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