

\* は流儀によって異なることを示す。

一 旅僧の登場

嵯峨・清涼寺の僧が、平治の乱で都落ちした源朝長が青墓の宿で自害したことを知る。生前の朝長に縁があった僧は従僧を引き連れて、青墓の宿へ旅立つ。

旅僧 私は嵯峨の清涼寺の僧です。この度の平治の乱で、源義朝たちが都から逃げ落ちて

いきましたが、その一行のなかにいた中宮少進の朝長が都で源氏が大敗した際、美濃国、青墓の宿の長者の屋にて自害なさったと聞きました。私も朝長と縁があったので急いで青墓に行き、亡き跡を弔おうと思いい立ちました。／その亡き跡を弔うため、ただいま青墓の宿へと急いでいます。

旅僧・従僧 近江路へとやってきて、勢田の長橋を渡り

従僧 勢田の長橋を渡り

旅僧・従僧 鏡山おいそや老蘇おいその森を過ぎ、山風が吹く伊吹山や不破の関を過ぎて、青墓の宿に着いた。

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

1. Itinerant Monk Appears

A monk residing in Seiryō-ji Temple in Saga learns that Minamoto no Tomonaga, who fled Kyoto after being defeated in battle during the Heiji Rebellion, has killed himself at the post town of Aohaka. As he had a connection to Tomonaga when he was still living in this world, the monk departs to Aohaka with his attending monk.

Itinerant Monk

I am a monk at Seiryō-ji Temple in Saga. Because of the recent Heiji Rebellion, Minamoto no Yoshitomo and his troop fled from Kyoto. One of them was Chūgū Shōjō Tomonaga who killed himself at the house of the innkeeper in the post town of Aohaka in Mino Province when his clan, the Minamotos, were soundly defeated in a battle in Kyoto. So have I heard. Since I had a connection to Tomonaga, I decided to rush to Aohaka to console Tomonaga's soul. / In order to console Tomonaga's soul, I am now rushing to go to the post town of Aohaka.

Itinerant Monk and Attending Monk

I have arrived at the road to Ohmi Province and am crossing the long bridge at Seta.

Attending Monk

Crossing the long bridge at Seta.

Itinerant Monk and Attending Monk

We passed forests in Kagamiyama and Oiso, and also passed windy Mount Ibuki and the barrier at Fuwa. We now arrive at the post town of Aohaka.

(The itinerant monk asks a servant who works for the Aohaka innkeeper about the location of Tomonaga's grave)

## 2. The Female Innkeeper of Aohaka Appears

The innkeeper of the post town of Aohaka appears, followed by her attendant, and mourns Tomonaga's death\*1.

### The Female Innkeeper of Aohaka and her Attendant / The Female Innkeeper

A gust of wind traveling over the pine trees scatters the blossoms. In winter, it will blow around the snow and incur the hatred of the villagers\*2.

Innkeeper I am the keeper of the inn at Aohaka\*3.

### Innkeeper and Attendant / Innkeeper

Seeing dewdrops on blades of grass or bubbles floating on the surface of water, it is natural that even those with shallow minds will sense the impermanence of this world. Especially at this time, when I am suddenly lamenting someone else's misfortune as if it were my own. My tears fall like rain, soaking my sleeves. I am unable to speak even a word; all I can do is let my tears keep falling. Filled with regret, time flows on and the days have gone by quickly.

### Innkeeper and Attendant / Innkeeper or Attendant

Spring has come already. I wonder if a bush warbler's

### Innkeeper and Attendant / Innkeeper

frozen tears have thawed yet\*4. I am unable to feel at ease and sleep peacefully. He who passed away does not even appear to me in my dreams. Remembering his painful suffering, I feel a terrible aching that defies words.

(旅僧は青墓の長者の下人に、朝長の墓の場所を尋ねる)

## 二 長者の登場

青墓の宿の長者が侍女を引き連れて登場し、朝長が亡くなったことを嘆き悲しむ\*1。

長者・侍女

花を散らす松風は、冬になれば雪をも吹き散らし、人の恨みを買うだろう\*2。

長者

私は青墓の宿の長者\*3です。

長者・侍女

草の露や水の泡を見れば、取るに足らないような心であっても、無常を感じるのは自然である。とりわけこの度は、思いもよらず他人の嘆きをわが身の上のように嘆いている。雨がかかったように涙が流れて袖が濡れ、出る言葉もなくなった泣いている有様である。時間は惜しまれつつも流れていき、月日は早く過ぎていった。

長者・侍女  
長者・侍女

はやくも春がやってきたが、鶯の

凍れる涙はとけたであろうか\*4。心打ち解けて安らかに寝ることもできない。夢の中でさえ、亡き方の面影を見ることはできず、痛々しい有様を思い出すのも、言いやうもなくひどいことだ。

長者と旅僧は朝長の墓所で偶然出会う。二人は共に自害した朝長を弔い嘆く。

長者 おや不思議だ。この墓所へ、私たち以外には七日七日※6に参つて跡を弔う者もないはずなのに、旅人と見える僧が涙を流して懇ろに弔っている。もしもし、あなたは一休どのようなお人なのですか。／どうして格別の志を持って弔っているのですか。

旅僧 本当によくご覧になっていますね。私は朝長に縁のある者／僧ですが、御跡を弔うためにここまで参りました。

長者 縁があるとは心が引かれます。朝長とはどのような関係でいらつしやいますか。

旅僧 私は朝長をお守り育てていた何某と申す者です。とあることがあつてお暇を頂き、早くも十年が経ち、このような出家姿となりました。早くに参つて、跡を弔いたいと思つたのですが、平家方は、源氏に縁のあるものは出家した者をも見逃さないで、修行僧の姿になつて、忍んで下向したのです。

長者 それでは格別深い間柄であるので／本当に一層哀れに思いなさつて、そのように思われるのですね。私は朝長に一晩宿をお貸しして、はかなくも自害なされたので、

### 3. The Innkeeper Meets the Itinerant Monk\*5

The innkeeper and the itinerant monk happen to meet at Tomonaga's grave. They pray together for Tomonaga, who killed himself, and lament his death.

Innkeeper Oh, how strange. Other than us, no one thinks to visit this grave on every seventh day to pray for the deceased\*6. But a monk who appears to be on a pilgrimage is shedding tears while offering sincere prayers at the grave. Excuse me, may I ask who you might be? / why are you praying for the deceased so especially intently?

Itinerant Monk

You have observed me very closely. I am a man / monk who has a connection to Tomonaga. I have travelled here to console his soul.

Innkeeper I am curious, as you mentioned that you have a connection to the deceased. May I ask you what kind of relationship you had with Tomonaga?

Itinerant Monk

My name is So-and-so and I used to watch over Tomonaga. Circumstances led me to withdraw from that duty, and ten years have already passed. During that period, I renounced the world and took the tonsure. I wish I had been able to come earlier to console his soul, but the Tairas are on the lookout for anyone who has a connection to the Minamotos, even those who have renounced the world. I therefore disguised myself as an itinerant monk on a pilgrimage and secretly left Kyoto.

Innkeeper Oh, is that so? You must have an especially deep bond with him / and you feel more pity for him more than anyone else. I gave Tomonaga lodging for the night, but his life, so fleeting, ended by his own hand. No words can possibly express my shock and

sadness, as I lament what happened to him as though it had happened to me. I therefore keep coming to pray for him, just as I have today.

## Itinerant Monk

Truly, I take pity on him / it is mysterious. For my part, from the beginning my relationship to him has been that of lord and vassal my ties to him have been that of lord and vassal, and we share a bond that transcends the past, present, and future.

Innkeeper People say that a bond created in a previous lifetime leads them to stand together under the same tree at the same time in order to escape the rain<sup>\*7</sup>. Similarly, I must have such a connection with this man from my previous lifetime.

## Itinerant Monk

We who have both come here today to

Innkeeper pray for him, as well as

## Itinerant Monk / Innkeeper and Itinerant Monk

Tomonaga, for whom we are praying,

## Group Reciters

have ties to each other from our previous lifetimes. Only withered grasses grow on the gravesite located in Aonogahara (literally, “green field”) in Aohaka, despite its name coming from the fresh green grass of spring. It looks like a dried brown field of autumn. The burnt remains of the withered silver grasses look like the crematory located at Mount Mang in the north<sup>\*8</sup> where the smoke rises in the evening. As the smoke blends with the color and form of the clouds, it vanishes into the sky without leaving a trace, and such is our regret that nothing material is left behind by the dearly departed.

驚きや痛ましきはただならぬもので、ただわが身のように嘆き悲しみ、このように  
弔いに参るのです。

旅僧  
本当にお気の毒／不思議なことです。私の方も、もとの主従の関係／名残があ  
り、過去・現在・未来と三世を通じて繋がっていて

旅僧  
同じ木の下で雨宿りしたわずかな縁故も前世からの因縁であると言うように<sup>※7</sup>、  
私も前世から因縁のある者であって

旅僧  
今日、お互いここに来て

長者  
弔う私たちも

旅僧／長  
者・旅僧  
朝長も

地  
みな因縁があるのだ。青墓にある亡き跡のしるしがある場所は、青野が原の「青」  
とは名ばかりで、青々とした春草は無く古葉ばかり、さながら秋の荒れ果てた野原  
のようである。荻の枯葉が焼けた跡は、夕煙が立つ北邸<sup>※8</sup>の火葬場のように見える。  
一片の雲となって色も形もなく空へと消えてゆくように、亡き方の跡形がなくなる  
のは残念なことだ。

#### 4. Innkeeper Narrates the Final Moments of Tomonaga

As requested by the itinerant monk, the innkeeper starts to talk about the final moments of Tomonaga. When the Minamoto troops were soundly defeated in Kyoto, Tomonaga took a shot through his knee. Although he managed to escape to the inn at Aohaka, Tomonaga was worried that he would be killed by his foe or end up dying a pathetic death while trying to escape. Therefore, he took his own life. His father, Yoshitomo, and Yoshitomo's foster brother, Kamata Masakiyo, mourned his death.

##### Itinerant Monk

If you wouldn't mind, could you tell me the details of Tomonaga's final moments?

Innkeeper It is His final moments are a painful and pitiful story. During the night on the eighth of the final month of last year, someone knocked loudly on my door. When I asked who it was, the man told me he was Lord Kamata<sup>\*9</sup>. When I ordered someone to open the gate, four or five of armed warriors came into my premises. They were Lord Minamoto no Yoshitomo, his son Tomonaga, Lord Kamata and Kon'ō-maru<sup>\*10</sup>, who all knew that they could trust me. They said that they would spend the night here and would depart to Utsumi in Noma, travelling by boat on the river when day broke. Tomonaga was in a very bad way, since he had been shot in the knee during the chaos that ensued when the Minamoto troops were badly beaten in Kyoto. After the night grew late and people went to sleep, I heard Tomonaga offering a prayer twice: “*Namu Amida Buddha, Namu Amida Buddha.*” When Lord Kamata went to Tomonaga's room, what on earth did he find there — Tomonaga had committed suicide by performing hara-kiri. Lord Kamata reported this to Lord Yoshitomo. When the astounded Yoshitomo looked at Tomonaga, his undergarments were already soaked in his blood and no one could bear to look at him. Then, / Lord Kamata held Tomonaga's body, and Yoshitomo asked Tomonaga why he decided to die by his own hand. Under

#### 四 朝長の最後を語る長者

旅僧の頼みから、長者は朝長の最期の様子を語り始める。都で源氏軍が大敗を喫した折、朝長は膝頭を射られてしまう。なんとか長者のもとまで逃げてきた朝長であったが、道中で無駄死したり敵兵に討たれることを危惧した朝長は自害してしまう。父の義朝や、義朝の乳兄弟である鎌田正清は、朝長の死を嘆き悲しむ。

旅僧 よろしければ朝長の最期の有様を詳しく語って聞かせてください。

長者

そのときの有様は痛々しく気の毒な話です。去年の暮の八日の夜に入つて、門を荒々しく叩く音がしました。誰であろうかと尋ねると、鎌田殿<sup>※9</sup>とおっしゃるので門を開かせると、武装した四、五人が内に入ってきました。それは義朝・朝長親子や鎌田殿、金丸丸<sup>※10</sup>で、私を頼りに思われていました。一夜を明かし、夜が明けたならば川舟に乗つて野間の内海へ落ちていくつもりであるとのことでした。また朝長は、源氏軍が大敗して都で統制が取れなくなった時に膝頭を射られて、なにかと困っていました。夜が更けて人が静まった後、朝長の声で「南無阿弥陀仏、南無阿弥陀仏」と二声おっしゃるのが聞こえました。鎌田殿が参ると、なんとということでしょう、／切腹して朝長は自害、鎌田殿は義朝殿にこのことを申し上げました。義朝が驚いてご覧になると、もはや肌衣は紅に染まつて、目も当てられない有様でした。その時／鎌田殿は体を抱え、義朝は、どうして自害したのかと問うと、朝長は息も絶え絶えに答えました。「都で大敗し膝頭を射られて、悩み苦しんでいたのを、

his feeble breath, Tomonaga responded, “when we were defeated so terribly in Kyoto, I was shot in the knee. I have been suffering from this injury. Although I managed to travel to here on horse, I cannot walk / take go even a step now. If I were left behind / we encountered the enemy on our escape route, I would die a dog’s death, disgraced. I therefore decided to kill myself. I deeply regret that with the end my life, I will not witness your future, father, and that I have been a disappointment to you. But I could never allow it if we encountered the enemy / I were left behind on our escape route and I were killed by a mere foot soldier. Forgive me, I must now bid you farewell.”

Reciters These were his last words. He then passed away. No one, not even a complete stranger, would ever be able to forget the sight of Lord Yoshitomo and Lord Kamata, hugging Tomonaga’s body and profoundly mourning his death. Although hoping to see him, we are unable to even catch a glimpse of his decayed bones that lie buried beneath the moss. Although pitifully hoping to hear his voice, he who is now a corpse lying beneath the grass along the road does not respond to us. If you buddhas and bodhisattvas living in the three periods and ten directions\*11 show him compassion, how pleased / thankful will be Tomonaga’s soul.

### 5. The Innkeeper Encourages the Monk to Stay

The sun has set, and the innkeeper and the itinerant monk start to return to the inn at Aohaka. The innkeeper encourages the monk to stay at the inn for a while, and the monk accepts her offer.

Reciters While spending time at the grave, the sun has travelled to the west and the light of the evening sun, reflected on the clouds, has grown dimmer and dimmer. Stomping on grasses wet with dew in Aonogahara, the innkeeper and the itinerant monk together return to the inn at Aohaka.

地

馬に乗ってここまでではやってきたけれども、今は一步も動く／退くことができない。道中で捨てられたなら／敵に遭ったなら、犬死しなければならぬので自害するのだ。返す返すも、父上の前途を見届けることもせず、このようになってしまったことは、大変に不甲斐なく思われるが、道中で敵に会って／捨てられて雑兵の手にかかるとは、あまりに不本意であるので、これにてお暇を頂きます」と

これを最後の言葉として、息絶えてしまった。義朝と鎌田殿が取り付いて嘆く有様は、他人が見たとしても忘れることができないだろうか。形を求めても、苔の底にある朽ちた骨を見ることは今さらできず、哀れなことにその声を尋ねても、草の小道の亡骸となつて、答えることはない。三世十方※11にいる仏陀や菩薩衆の憐れむ心があるならば、朝長の亡魂幽霊はどれほど嬉しく／哀れに思うだろう。

### 五 長者は旅僧に逗留を勧める

日が暮れて、二人は青墓の宿へと帰っていく。長者は旅僧に、しばらく宿に留まるよう勧め、旅僧も了解する。

地

そうこうしているうちに夕陽は西に移り、夕日が映る雲も絶え絶えとなつていった。青野が原の草の露を踏み分けて、長者は旅僧を伴って青墓の宿に帰っていった。

Tomonaga		Story
Innkeeper	I humbly ask you, reverend monk, Although this is a humble place, would you please stay at this inn for a while and quietly offer prayers to console the soul of Tomonaga.	
Itinerant Monk	Thank you for your kind offer. I will stay here for a while. / I accept your offer.	
	(The innkeeper calls for a servant and orders him to attend to the itinerant monk)	
<b>6. The Servant Narrates the Story of Tomonaga's Final Moments (Interlude)</b>		
A man in the employ of the innkeeper narrates the story of Tomonaga's final moments and encourages the monk to pray for the peaceful repose of his soul.		
<b>7. Itinerant Monk and Attending Monk Recite Sutras</b>		
Until midnight, the itinerant monk and his attending monk hold a memorial service by invoking the bodhisattva Kannon, the method of repenting wrongdoing*12 that Tomonaga valued while he was still living in this world.		
Itinerant Monk	Well, then, there are many kinds of Buddhist ceremonies that could be performed in order to console Tomonaga, who has become a ghost,	
Attending Monk	but Tomonaga especially revered	

長者 御僧に申し上げます。見苦しくはありますが、しばらくここに逗留して、朝長の跡

を心静かに弔ってください。

旅僧 御志ありがとうございます、しばらくここに留まりましょう。／心得ました。

(長者は下人を呼んで、旅僧に仕えるよう命じる)

## 六 朝長の最期を語る下人(中入)

長者に仕える下人が、旅僧に朝長の最期の場面について語り、菩提を弔うよう勧める。

## 七 旅僧と従僧による読誦

生前に朝長が尊んでいた観音懺法せんぼう※12を、旅僧と従僧が深夜に至るまで修する。

旅僧 さて、幽霊となった朝長を弔うための仏事の方法は様々に多いけれども

従僧 とりわけ亡き朝長が尊んでいた

**Itinerant Monk / Attending Monk**

the recitation of the scripture used in Kannon method of repentance,

**Itinerant Monk or Attending Monk**

and since we are reciting scripture according to his heart's desire, his voice

**Itinerant Monk**

speaks to us and we might hear it.

**Itinerant Monk and Attending Monk**

The reciting voices have filled the area. The wind blows over mountains and the moonlit night grows late. The sounds made by ceremonial instruments\*13 resonate through the air, waking people who were asleep on a spring night under soft moonlight. Time has passed. The gongs of late night services\*14 cut through the crisp, clear air, and the voices reciting the sutras move us to tears.

**8. Tomonaga Appears**

When the itinerant monk and attending monk conduct a memorial service including the Kannon method of repentance, the ghost of Tomonaga appears. He explains the merits of the method and expresses his gratitude to them for performing the memorial service.

Tomonaga What a blessing is this method of performing repentance. Long ago, at Vulture Peak, this way of repentance was called the Dharma Flower method and now, in the Western Pure Land, it is called the Amida method. When manifested to us in this world, it is called the Kannon method. Therefore, it is true, just as the scripture tells us, that the benefits of practice in the past, present, and future are indistinguishable. How dependable it is / What a blessing it is. I hear marvelous voices reciting scripture.

旅僧／從僧 観音懺法を読誦すると

旅僧／從僧 心に思っていることが声となつて

旅僧 出てくるというが

旅僧・從僧 あたりに声が満ちる。山風が吹き、月夜も更けてきて、光が和らいでいる春の夜の眠りを覚ます鉦鼓はちつみ\*13の音が鳴り響く。時も移りゆき、後夜勤行\*14の鐘の音が澄み渡り、読経の声を聞いて感動し、涙も浮かぶ様子である。

**八 朝長の登場**

旅僧と從僧が観音懺法を修すると、朝長が現れてそのありがたさを述べ感謝する。

朝長 ありがたい懺法であるよ。昔、靈鷲山りょうじゆせんにおいては法華と名付けられ、今、西方の極楽浄土においては阿弥陀と名付けられ、この世に示現すれば観世音といわれるが、

過去・現在・未来の三世の利益は同一のものであると経文にあるのは、真実であることだ。ああ頼もしい／ありがたい。聞けば靈妙な読経の声だ。

地／旅僧 私は今、三度にわたつて



## Reciters / Itinerant Monk

Now, three times,

Tomonaga with a willow branch in my right hand and a bowl in my left hand,  
I sprinkle the purifying water.

## Tomonaga / Itinerant Monk, or Tomonaga and Itinerant Monk

And single-mindedly pray to Kannon Bodhisattva\*15.

Reciters Purify your mind's ears and recite the scripture, for its blessings as  
precious as jewels. As your devotion resonates with the Buddha,  
his teaching will deeply enter your mind.

## Tomonaga / Reciters

What a solemn memorial service.

## Itinerant Monk

How mysterious. The voices performing the Kannon method of  
repentance echo in every corner and in the dim candlelight, if I  
look carefully, someone appears who looks like Tomonaga. Is this  
a dream?

### 9. Dialogue Between Tomonaga and the Itinerant Monk

Tomonaga speaks to the itinerant monk and requests that he console his soul.

Tomonaga From the beginning, this world is transient, as fleeting as a dream.  
But now, let us leave behind such doubts about this world and  
continue to perform recitation.

## Itinerant Monk

Thanks to the power of our single-minded recitation, we are able  
to see Tomonaga. As my thumb rubs my prayer beads,

朝長 右手に持つ柳の枝で、左手に持つ浄水を灑ぎ、

朝長／旅僧 ただ観音に願う※15。

地 心の耳を澄ませて、玉のようにめでたい経文をありがたく読み上げる。信心が仏と  
通じ合い、深く肝に感じ入る

朝長／地 ああ、尊い弔いである。

旅僧 不思議なことだ。観音懺法の声が澄みわたって、灯火のかすかな光の中、よく見れ  
ば朝長の姿のように見えるのは、もしや夢か幻であろうか。

## 九 朝長と旅僧の会話

朝長は旅僧と会話をし、自らを弔ってくれるように懇願する。

朝長 元からこの世は夢幻の仮の世であるけれども、ここではその疑いをやめて、読経を  
そのまま続けてください。

旅僧 このように姿が見えるようになったのも、ひとえに読経の力である。数珠を繰って

Tomonaga he approaches me, following my voice.

Itinerant Monk  
Is he real?

Tomonaga / Itinerant Monk  
Or a phantom?

Itinerant Monk / Tomonaga  
He is sometimes visible

Tomonaga / Itinerant Monk  
And sometimes not.

Itinerant Monk / Tomonaga, or Tomonaga and Itinerant Monk  
Regarding his vestige,

Reciters if we say “what is that?” it will completely disappear. If it does not disappear, do not turn away from the candlelight\*16 and together, let’s show compassion for Tomonaga. Late at night, under the moonlight, treasure these moments and please show compassion for Tomonaga. It is the way of this transient world that time waits for no one\*17. Please put everything else aside and just recite the scripture.

### 10. Tomonaga Tells His Story

While lamenting the fragile, fleeting nature of this world, Tomonaga talks about the feud between the Taira and Minamoto clans. He sincerely appreciates the female innkeeper of Aohaka for her kindness when he, a member of the Minamoto clan, was involved in such difficult, unfortunate circumstances and swears that he will attain buddhahood.

## 十 朝長の語り

朝長は世のはかなさを嘆きながら、源平の動静を語る。源氏を取り巻く不運の中で、青墓の

旅僧／朝長／  
朝長・旅僧  
面影に

地 「あれは」と口に出せば、形も消えてしまうであろう。もし消えないならば、灯火に背を向けず※16、共に朝長を憐れんでください。深夜、月の光が差すなかで、今のこの時を惜しんで、朝長を憐れんでください。時間は人を待つてはくれないのが浮世の習わしです※17。ただ何事もうち捨てて、読経をしてください。

朝長／旅僧  
隠れつする

旅僧／朝長  
見えつ

朝長／旅僧  
幻かと

旅僧  
真の姿か

朝長  
声を力に近寄ってくるのは

## Tomonaga / Reciters

Although the world might give him a reputation as a rosy-cheeked, handsome boy in the morning,

Reciters he might be dead, his bones left to decay in a field, by the evening<sup>\*18</sup>. As we have such sayings, we truly do live in an impermanent world.

Tomonaga In the past, although they clashed with each other, the Taira and Minamoto clans both protected the Imperial Court.

Reciters They kept peace in the world, assuaged feuds, and calmly governed the land. How could it be, then, that such terrible times as the Hōgen and Heiji Rebellions came?

Tomonaga In these unthinkable wars,

Reciters the fortunes of the Minamoto clan were exhausted. The heir of Yoshitomo, Akugenta Yoshihira, was besieged at Ishiyama Temple and being outnumbered, he was powerless to avoid being captured alive and executed. Yoshitomo's third son, Minamoto no Yoritomo, was captured by Taira no Munekiyo and sent to Kyoto. Our father, Yoshitomo, managed to flee from this Aohaka to Utsumi in Noma and came to rely upon Osada Tadamune. However, Osada was an untrustworthy man, just like an undependable tree whose leaves let the rain leak down. Sadly, Yoshitomo was ambushed and killed in a surprise attack. I wonder why Osada shamelessly killed his lord. Also, why is the woman who owns this inn at Aohaka so sympathetic and kind? Although she is a woman, she was not afraid to provide us with lodging for the night and going far beyond the compassion of a single night, she continues to pray for me after my death.

女主人の情に深い感謝をし、往生することを告げる。

朝長／地

朝に紅顔の美少年として世間にもてはやされていたとしても

地

夕方には白骨となって野原で朽ちてしまう※18かもしれないと言われるように、無常な世である。

朝長

昔は源平が対立しながら、朝廷を守護し

地

世を治め国家を鎮めて、国の政治穏やかであったのに、保元・平治の乱により、なんとという時が来たのか。

朝長

思いもよらなかった戦乱に

地

源氏の運が尽きる時が来た。義朝の嫡子である悪源太義平は、石山寺に籠もっていたが、多勢に無勢で敵わずに、力なく生け捕られて誅せられた。三男の源頼朝も、平宗清の手に渡って、都に送られ捕らえられてしまった。父の義朝はここ青墓から野間の内海に落ち逃げて、長田忠致おさだただむねを頼りにしたけれども、木の下に雨が漏れてくるように頼みならず、無残にも不意打ちされてしまった。どうして長田は不甲斐なくも主君を討つたのだろうか。一方、この青墓の宿の主人はどうしてこんなにも情け深いのだろうか。女性の身でありながら、甲斐甲斐しくも宿を貸してくれ、

- Tomonaga I wonder in what previous lifetime was our bond to each other tied?
- Reciters It is said that we should think of all men as our fathers and all women as our mothers from previous lifetimes\*19. This is exactly what I feel now. I am very grateful that she mourns me just like my own mother would and conducts my memorial service with a sincere heart. Tomonaga will attain buddhahood. Please do not worry about me.

### 11. Tomonaga Recalls His Last Moments

Although he vows to enter Amida's Pure Land, he is still wearing armor. He tells the story of his final moments and, while asking that his soul be consoled, vanishes into thin air.

- Reciters What can be truly relied upon is the merit-power of the Lotus Sutra. However, why does he still wearing armor, which is representative of asuras? Seeing him in such a state, we feel very sorry for him.
- Tomonaga The yang part of my soul has departed for Amida's Pure Land, however, its yin part remains in the Realm of Asuras and will continue to receive sufferings for some while.
- Reciters While receiving sufferings in the Realm of Asuras, what kind of enemies do you encounter?

朝長

一夜の情だけではなく、このように亡き跡までも弔ってくれるとは  
 そもそもいつの世からの因縁であろうか。

地

一切の男子を前の世からの父と頼み、すべての女人を前の世からの母と思うように※19と言うが、今は身の上のことと思われまます。さながら親子のように嘆いてくれ、深い志の弔いを受けて喜んでいきます。朝長は往生しますので、安心してください。

### 十一 自身の最期を回顧する朝長

極楽浄土に行くと言いながら甲冑を着たままの朝長は、自らの最期の様子を語り、弔ってくれるように頼みながら消えていく。

地

本当に頼りになるのは法華経の功德の力です。それでもなお、どうして修羅を表す甲冑を着ているのでしょうか。その姿は気の毒に思われます。

朝長

私の体のうち、魂は極楽へ赴いたけれども、魄はくは修羅道に残ってしばらく苦しみを受けるのです。

地

そもそも修羅道の苦患とは、どういう敵に会うのか。

Tomonaga		Story
Tomonaga	Just as I witnessed in this world,	
Reciters	the Taira and Minamoto clans	
Tomonaga	engage in a melee and	
Reciters	fight each other. When you look at this battle scene, with the Minamotos holding aloft their white flags and the Tairas their red flags, it looks as though scarlet leaves and pieces of white clouds are being scattered around. Alas, my luck ran out. When the Minamotos were thoroughly beaten in Kyoto, Tomonaga was badly shot in his knee and even his horse was shot on its stomach. As the horse kept rearing up in pain, Tomonaga unfastened his stirrups, dismounted the horse, and tried to stand up. However, he could not even drag his leg because it was so severely injured. He was placed upon another horse and was barely able to travel on the Ohmi Highway and reach this Aohaka / stopped to rest at this Aohaka. There he decided to kill himself rather than endure the shame of possibly being killed by a lowly foot soldier. He slit open his own stomach with a straight horizontal cut. Please continue to pray for him, as he fell straight into the Realm of Asuras and his body is returning to the soil in this remote field of Aonogahara.	
<p>*1 Female attendant does not appear, depending on school.</p> <p>*2 In this scene, she compares the scattering blossoms to Tomonaga and imagines herself as someone who will, later on, bear a grudge against the wind.</p> <p>*3 The madam of the brothel at Aohaka, who hired many prostitutes to offer their services to travelers.</p> <p>*4 This phrase refers a poem composed by Nijō-no-kisaki (Consort Nijō) in <i>Kokin Wakashū</i> (Collection of Japanese Poems of Ancient and Modern Times), “While it is still snowing, spring has come. I wonder if the frozen tears of the bush warblers have thawed yet.”</p>		

朝長 この世で見た有様のよう

地 源平の両家が

朝長 入り乱れ

源氏の白旗と平家の赤旗が白雲と紅葉の散り混じるように戦う。運が尽きた悲しさには、源氏が都で大敗を喫した時、朝長は膝頭を深々と矢で射られて、馬の太腹にも射つけられた。馬は繰り返し跳ね上がったので、朝長は鎧を越して、下り立とうとするけれども、重傷なので一歩も足を引ぎずることすらできない。乗替えの馬に乗せられて、なんとか近江路を通ってこの青墓に下ってきたが、この青墓に落ち着き、雑兵の手にかかるよりはと思い定めて、腹を一文字にかき切った。そのまま修羅道に落ち、遠く青野が原の土となつたわが身の亡き跡をどうか弔ってください。

※1：流儀により侍女は登場しない。

※2：散る花を朝長に見立て、後の自分自身を想像している場面である。

※3：遊女の長者。多くの遊女を置いて旅客を慰める女将。

※4：『古今和歌集』にある二条后の歌「雪のうちに春は来にけり鶯の凍れる涙いまやとくらむ（雪の降るうちに立春がやってくる）。鶯の凍っている涙はいまごろとけているだろうか」を引用している。

※5：第三章は一部流儀で、台詞の順序などに違いあり。

※6：初七日から四十九日まで、七日ごとに営む死者の追善供養のこと。

- \*5 Section Three has variations according to different schools, including the order of phrases.
- \*6 Memorial services for a deceased, implemented every seven days starting from the seventh day after death to the forty-ninth day.
- \*7 Referring to an old story compiled in *Seppō Myōgen-ron* (Book of Preaching and Insightfulness).
- \*8 Mount Mang located in the north of Luoyang. The mountain was the site of a crematory since the Han dynasty.
- \*9 A vassal of Minamoto no Yoshitomo.
- \*10 A boy attending Minamoto no Yoshitomo.
- \*11 The three periods of time (past, present and future) and the ten directions (east, west, south, north, northeast, northwest, southeast, southwest, up, and down).
- \*12 A ceremony of repenting for one's misdeeds and wrongdoing by reciting sutras and praying to Kannon Bodhisattva.
- \*13 A drum and a percussion instrument, like a cymbal, used to keep time while reciting sutras at a Buddhist service.
- \*14 Buddhist services conducted from midnight to dawn.
- \*15 This phrase refers to a verse recited when performing the Kannon method of repentance.
- \*16 This phrase is based on a poem written by Bai Juyi and included in *Wakan Rōeishū* (Collection of Japanese and Chinese Poems for Singing).
- \*17 This phrase is based on a poem composed by Tao Yuanming.
- \*18 This phrase refers to a poem by Fujiwara no Yoshitaka, included in *Wakan Rōeishū*.
- \*19 This refers to a phrase in Brahma Net Sutra.

※7 『説法明眼論』にある故事をもとにしている。

※8 洛陽の北にある邙山。漢代以来の火葬場。

※9 義朝の家臣。

※10 義朝の侍童。

※11 三世（過去、現在、未来）と十方（東西南北とその間の四隅、上下）のこと。

※12 観音菩薩を本尊とし、経を誦して罪や過ちを懺悔する儀式作法。

※13 読経の際に鳴らす鑊鉦（にようはち）と太鼓のこと。

※14 寅の刻（夜半から夜明け前）のころに行う勤行。

※15 観音懺法の偈文（げもん）を引用している。

※16 『和漢朗詠集』にある白楽天の詩句をもとにしている。

※17 陶淵明の詩句をもとにしている。

※18 『和漢朗詠集』にある義孝少将の詩句をもとにしている。

※19 『梵網経』にある一節をもとにしている。

## Tomonaga

### Synopsis

After the Minamoto forces suffered a defeat in a battle during the Heiji Rebellion of 1160, Minamoto no Tomonaga, the second son of Minamoto no Yoshitomo, was en route fleeing from Kyoto when he took his own life at the inn of Aohaka in Mino Province. The son of Tomonaga's wet nurse, who is now a monk of Seiryō-ji Temple in Saga, Kyoto, hears about Tomonaga's death and visits Aohaka to console his soul. A female innkeeper from Aohaka feels a karmic connection to Tomonaga as she offered him an accommodation for the night, so she performs memorial services for him. The innkeeper encounters the monk, who has come to Aohaka, and together they pray for Tomonaga's soul. At the monk's request, the innkeeper describes Tomonaga's final moments. She explains that since he had been shot in the knee by an arrow, he chose to kill himself rather than be killed by his enemy.—Having passed the night reciting the invocation, "Namu Amida Buddha," he died by his own hand. Learning of the death of his son, Yoshitomo and his troops were plunged into deep grief. The sun has already set, so the innkeeper now offers the monk lodging for the night, which he accepts.

When the monk starts to perform a memorial service including the Kannon Bodhisattva method of repentance that Tomonaga valued while he was alive, the ghost of Tomonaga appears. He expresses his appreciation to the monk for conducting a memorial service to console his soul, narrates the events of the battle in which the Minamoto troops were defeated, and laments the impermanence of this world. Although he vows to be reborn in Amida's Pure Land, he is still wearing armor representative of an asura (warrior). After describing the final moments of his life, Tomonaga asks the monk to pray for him and vanishes into thin air.

### Highlights

This *Tomonaga*, together with *Sanemori* and *Yorimasa*, is one of the Three Shura Plays. While *Sanemori* and *Yorimasa* describe the worldly attachments of aged warriors, this piece describes the introverted affections and sadness of a young warrior, a monk, and a female innkeeper. Noh actors consider this an advanced play as it has a different *shite* (lead character) in the first and second half, which makes this unique among *shuramono* (warrior plays). This play draws on material found in *Heiji Monogatari* (The Tale of the Heiji Rebellion), but other than the fact of Tomonaga's death, its storyline is almost entirely original.

This play tells the simple story of the warmhearted female innkeeper and the monk mourning the death of Tomonaga. However, structure is quite exceptional as the lead character in the first half is not a phantom (the ghost of Tomonaga), but instead is a living person, the innkeeper, who—although a woman—narrates the story of a battle. The female innkeeper's talk in the first half of the play is full of warmth and sadness as if, through telling the story, she is letting her feelings of affection for Tomonaga, who died at a mere sixteen years old, pour out. In the second half, the atmosphere changes dramatically with the young warrior's dramatic narration of a battle story, which is described through a series of composed yet brisk movements.

Schools	All five	
Category	The second group Noh	
Author	Unknown	
Subject	<i>Heiji Monogatari</i> (the Tale of the Heiji Rebellion), volume 2, "Yoshitomo Aohaka ni Ochitsuku koto (Episode of Yoshitomo Stopping to Rest at Aohaka Inn)"	
Season	Spring (January in in the lunar calendar)	
Scene	Aohaka in Mino Province	
Characters	<i>Mae-shite</i>	Female Innkeeper
	<i>Nochi-shite</i>	Tomonaga
	<i>Tsure</i>	Female Attendant or Servant (depending on school)
	<i>Tomo</i>	Attendant (depending on school)
	<i>Waki</i>	Itinerant Monk
	<i>Wakitsure</i>	Monk accompanying Itinerant Monk
	<i>Ai</i>	Servant of the Innkeeper
Masks	<i>Mae-shite</i>	<i>Fukai</i> or <i>shakumi</i>
	<i>Nochi-shite</i>	<i>Chūjō</i> or <i>imawaka</i>
	<i>Tsure</i> (female attendant)	<i>Ko-omote</i> , <i>tsuremen</i>
Costumes	<i>Mae-shite</i>	<i>Kazura</i> (wig), <i>kazura-obi</i> (band for a wig), <i>karaori</i> (a short-sleeved outer <i>kimono</i> worn by female characters) worn 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 crystal Buddhist prayer beads. Holding a leaf.
	<i>Nochi-shite</i>	<i>Kuro-tare</i> (a black wig with hair extending slightly below the shoulders), a white headband, <i>Nashi-uchieboshi</i> ( <i>eboshi</i> -style headdress for warriors), <i>hitoe-happi</i> (unlined <i>happi</i> -style <i>kimono</i> ) or <i>chōken</i> (an unlined, long-sleeved elegant garment worn by dancing female characters), <i>kitsuke / atsuta</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters) or <i>nuihaku</i> (a short-sleeved <i>kimono</i> with embroidery and gold and silver flakes applied to the fabric), hangire (a type of <i>hakama</i> trouser worn by strong characters such as demons, gods, and warriors) or <i>hakama</i> in <i>ōkuchi</i> -style, <i>koshi-obi</i> (belt), a fan, and a sword.
	<i>Tsure</i> (female attendant)	<i>Kazura</i> , <i>kazura-obi</i> , <i>kitsuke / surihaku</i> , and scarlet <i>karaori</i> worn in <i>kinagashi</i> -style.
	<i>Tomo</i>	<i>Kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern), tops and bottoms of <i>suō</i> (a long-sleeved, unlined hemp <i>kimono</i> with matching top and bottom, worn by male characters), a fan, and a small sword. Holding a sword.
	<i>Waki</i>	<i>Sumi-bōshi</i> (a hood for ordinary Buddhist monks), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> ), <i>kitsuke / muji-noshime</i> , might wear <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Wakitsure</i>	Same as <i>Waki</i> .
	<i>Ai</i>	Tops and bottoms of <i>kimono</i> for <i>kyogen-kata</i> , <i>shima-noshime</i> (short-sleeved <i>kimono</i> with stripes), <i>koshi-obi</i> , and a fan.
Number of Scenes	Two	
Length	About 1 hour and 50 minutes	

朝長（ともなが）

## あらすじ

源義朝の次男・朝長は、平治の乱で敗れて都から逃げ落ちていく途中、美濃国・青墓の宿で自害します。朝長の乳母子である嵯峨・清涼寺の僧は、これを聞いて亡き跡を弔いに青墓を訪れます。一方青墓の宿の女長者は、朝長に一晩宿を貸した縁から、情深く朝長を弔っています。邂逅した旅僧と長者は共に朝長の亡き跡を弔います。旅僧から尋ねられた長者は、朝長の最期を語ります。膝頭を射られた朝長は、敵兵の手にかかるよりはと、夜更けに「南無阿弥陀仏」と唱え自害し、義朝らは深く悲しんだのでした。夕も過ぎ、長者は旅僧に宿に留まるよう申し出て、旅僧はそれを受け入れます。

旅僧が、生前の朝長が尊んでいた観音懺法<sup>ぜんぼう</sup>で弔いを始めると、朝長の亡霊が現れ、弔いを感謝します。朝長の亡霊は源氏の敗戦の様子を語り、世の無常を嘆きます。極楽往生を約束しながらも、修羅を示す甲冑を着ている朝長は、自身の最期の様子を語り、弔ってくれるように頼んで消えていきます。

## みどころ

本作は、「実盛」「頼政」とともに『三修羅』と呼ばれています。「実盛」と「頼政」には老武者の妄執が描かれているのに対し、本作では若武者や僧、女主人たちの内向的な情愛や悲哀が描かれています。“難曲”とされる本作は、前シテと後シテが別人であり、修羅能としては類を見ません。『平治物語』が題材となっていますが、朝長の死のほかは創作といってもよいものになっています。

朝長の死を人情深い女長者と旅僧が弔うという筋ですが、前シテが亡霊の化身ではなく女長者という現実の人間である点、また女性に戦物語をさせる点など、あまり例のない設定となっています。前場での女主人の語りは、温かみと悲しみを持ち合わせ、わずか十六歳で亡くなった朝長に情愛を注いでいるかのようです。後場はうってかわって若武者による戦物語で、落ち着きながらもきびきびした動きの中で型所が続きます。

流儀 五流にあり  
分類 二番目物  
作者 不明  
題材 『平治物語』巻二・義朝青墓に落ち着く事  
季節 春（旧暦1月）  
場面 美濃国・青墓

登場人物  
前シテ 宿の長者  
後シテ 朝長  
ツレ 侍女・従者（流儀による）  
トモ 従者（流儀による）  
ワキ 旅僧  
ワキツレ 従僧  
アイ 長者の下人

面 前シテ 深井または曲見  
後シテ 中将または今若など  
ツレ（侍女） 小面または連面

装束 前シテ 鬘、鬘帯、唐織着流、着附・摺箔、水晶の数珠。木の葉を持つ  
後シテ 黒垂、白鉢巻、梨子打鳥帽子、単法被または長絹、着附・厚板または縫箔、半切または大口、腰帯、扇、太刀  
ツレ（侍女） 鬘、鬘帯、着附・摺箔、赤地唐織着流  
トモ 着附・無地熨斗目、素袍上下、扇、小刀。太刀を持つ  
ワキ 角帽子、水衣、着附・無地熨斗目、白大口にも、腰帯、扇、数珠  
ワキツレ ワキに準じる  
アイ 狂言上下、縞熨斗目、腰帯、扇

場数 二場  
上演時間 約1時間50分

朝長（ともなが）  
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