

第三十七回 国宝松本城新能 たきぎのう

平成三十年八月八日「水」午後五時三十分開会 国宝松本城本丸庭園特設舞台

◆能——「清経」(きよつね)  
 国宝松本城新能は、おかげさまで三十  
 七回を数え、市を代表する夏の風物詩と  
 なっています。  
 今年は宝生流・宝生和英師をはじめと  
 する能楽師の皆様を迎え、国宝松本城を  
 仰ぐ本丸庭園にて、幽玄の世界を繰り広  
 げます。  
 番組は、金井雄資師による「清経」と、澤  
 田宏司師による「鵺」の能二番に、山本泰太  
 郎師による狂言「蝸牛」が添えられます。  
 北アルプスの山並みが夕日に染まり、国  
 宝松本城が浮かびだされる頃、かがり火が  
 灯されます。その炎に照らされた野外  
 舞台上、鼓や笛が響き能楽師の舞が始まり  
 ます。  
 日本の伝統芸能に触れる真夏の夜をど  
 うぞごゆつくりお楽しみください。

番組解説

◆能——「清経」(きよつね)  
 左中将平清経に仕える粟津三郎は、自害した主人の遺髪を抱いて、清経の妻の家にたどりつき、  
 清経の最後の様子を報告します。妻はかねての約束をたがえて、清経が自殺した事を嘆き、形見  
 さえ物思いの種といて寝もやらず打ち沈んでいます。いつしかまどろむうちに清経の幽霊が現れま  
 す。妻は約束を徒にした事を責め、清経も形見を返した事を恨み嘆きます。しかしやがて恨みも  
 晴れて、清経は合戦の話をして聞かせます。  
 平家門は豊前国柳ヶ浦に陣を張りますが、既に源氏が長門国へ押し寄せたと聞きあわてて海上  
 へ船を出します。清経も自分の最期を悟り、船の上で心ゆくまで笛を吹いた後に海に身を投げたの  
 でした。さらに清経は修羅道の苦患の有様を再現して見せますが、やがて御法の舟に救われて成仏  
 得脱することを語って消え失せます。



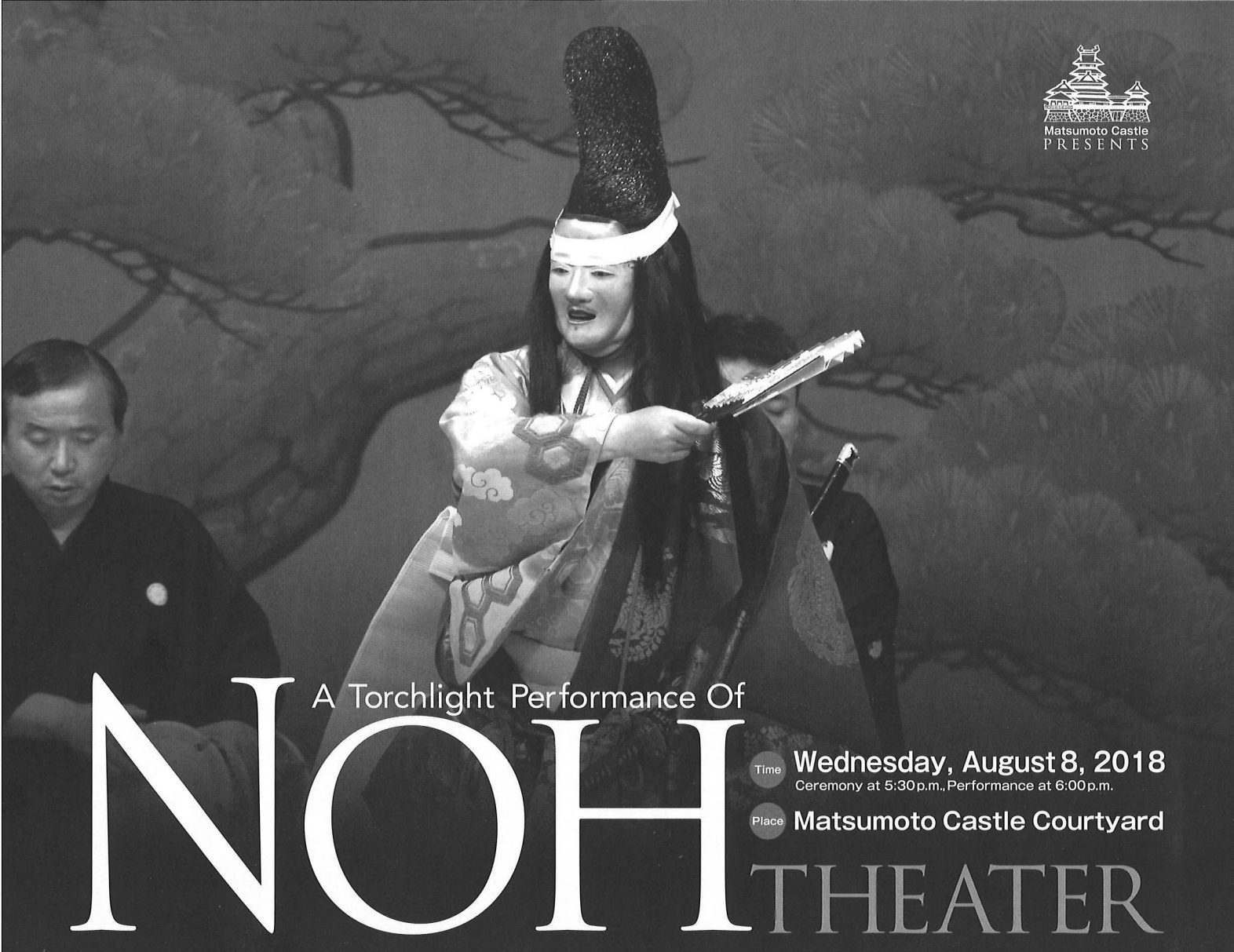
◆狂言——「蝸牛」(かぎゅう)  
 蝸牛とはカタツムリのこと。デムシ又はデンデムシとも呼びます。  
 この土地の分限者が一人の祖父の延命長寿に蝸牛がよく効くというので、家来の太郎冠者に命じ  
 て蝸牛をとりにやります。太郎冠者は蝸牛というものを知らないで、蝸牛は藪の中に住んでいて、  
 頭が黒くて、貝を身に付けているという特徴から、竹やぶで寝ていた山伏を蝸牛と思ひこみます。  
 人の悪い山伏は冠者をからかかってやろうと蝸牛になりすまして…。



◆能——「鵺」(ぬえ)  
 諸国見の僧が都への道すがら摂津国芦屋の里に立ち寄りします。日はすでに暮れて、光もが出  
 るという洲崎の御堂に泊まります。  
 夜更け頃になると小舟に乗った人が波間を漕ぎ分けやってきます。旅僧はそのただならぬ様子を  
 不審に思い、名を問います。男は自分は近衛院の御代に頼政に矢を射られて落命した鵺という怪  
 物の亡霊だと明かし、回向を頼みます。光りもものとはまさにこの猿の顔、蛇の尾、虎の手足を持つ  
 という鵺の亡霊なのでした。さらに怪物は射落とされた時の有様を詳しく物語りますが、やがて波  
 間に消えて行ってしまいます。  
 旅僧が夜すがら読経をしているところへ、今度は怪物が本性を現し、空しく死んだ自分とは対  
 照的に功名を馳せた頼政の武勇伝を物語ります。やがて自分の罪を懺悔し、懇ろな弔いを頼むと、  
 海中へと帰って行きます。



イラスト：曾あかね



A Torchlight Performance Of **NOH** THEATER

Time **Wednesday, August 8, 2018**  
 Ceremony at 5:30 p.m., Performance at 6:00 p.m.  
 Place **Matsumoto Castle Courtyard**

Program | 1. Noh play: "Kiyotsune" 2. Interlude: "KAGYU (SNAIL)" 3. Noh play: "NUE"

“Kiyotsune”

Awazu no Saburo, a retainer of the late Taira no Kiyotsune, visits Kiyotsune's wife. He brings her back a lock of Kiyotsune's hair for remembrance and describes how her husband met his end. The wife laments that Kiyotsune committed suicide and broke his promise to reunite with her. Since keeping the hair would only increase her grief, she returns it and is wrought with deep sorrow. When sleep steals over her one night, the spirit of Kiyotsune appears. The wife blames him for breaking his promise, while Kiyotsune blames her for returning his hair. However, their enmities soon disappear and the spirit explains what happened to him on the battlefield. His story goes: The armies of Heike took up position at Buzen no Kuni Yanagigaura. They earlier found out that the troops of Genji, their sworn enemy, had invaded Nagato no Kuni. Kiyotsune hurried out to sea on a boat. When he realized his end was near, he played the flute to his heart's content and then jumped into the sea and killed himself. The spirit of Kiyotsune further describes the circumstances of agony and anguish in the

Asura realm. Finally, he explains that his soul can enter Nirvana and rest in peace by the invocation of Buddha's name, and then he disappears.

“KAGYU (SNAIL)”

The word “Kagyū” is an unusual term for a snail, which is usually called a “Dedemushi” or “Dendenmushi”.

A master sends his servant (Tarokaja) to catch a “Kagyū”, thought to be an elixir for long life, for his grandfather. But the servant does not know what this snail looks like. He begins to mistake a sleeping mountain priest in some bamboo bushes as a snail because he has the same characteristics: a black head, a shell on his back, and living in the bushes.

The priest fools the ignorant servant, pretends to be a snail, and……

“NUE”

A Buddhist priest on pilgrimage visits the village of Ashiya in Settsu Province on his way to the capital.

Dusk approaches and he decides to stay at the temple of Suzaki, where a gleaming creature is said to appear at night.

In the late hours, the priest notices a man in a small boat rowing his way along the waves. Being suspicious of the sudden encounter, the priest asks who he is. The man explains that he is the ghost of the mysterious figure of Nue who was shot dead with an arrow by Yorimasa in the era of abdicated emperor of Konoe, and asks the priest for sutra recitations and prayers. True to legend, the gleaming creature is in fact the ghost of Nue with the face of a monkey, tail of a snake, and limbs of a tiger who recounts in detail how he was killed by Yorimasa's arrow and disappears in the waves. Later, as the traveling priest recites sutras all night at the temple, the mysterious figure himself appears to reveal his true story. The figure, Nue, accounts the heroic episodes of Yorimasa, who distinguished himself in the battle in contrast to Nue's vain death. It is not long before Nue confesses his sins and asks the priest to hold a heartfelt memorial service, only again to vanish in the waves.