

一 花見の場へ行く山伏、西谷の能力、東谷の僧の一行

山伏「天狗の化身」が現れ、花見にきたことを告げる。その後、西谷の僧坊に仕える能力「寺男」が、東谷の僧たちに手紙を受け渡し、一同は、花見に向かう。

山伏 ここにいる私は、鞍馬山の奥、僧正が谷で暮らす山伏です。さてこの鞍馬の山で、花見の宴があると聞き及んだので、その場近くに出かけ、それとなく花の梢を眺めようと思います。

(舞台後方に座る)

(西谷の能力が文を持って現れ、東谷の僧たちに花見の誘いに行くことを述べる。東谷の僧「ワキ」が、住僧「ワキツレ」、牛若丸を含む稚児たち「子方」を連れて現れると、能力が文を渡す)

東谷の僧 なになに、「西谷の花は、今が盛りと見えますが、どうして音沙汰もないままにしておられるのでしょうか、一筆ご案内申し上げます。古い歌でも次のように言っています。『今日見ずは悔しからまし花盛り咲きも残らず散りも始めず』満開の桜を、今日を見逃したら、悔むことだろう、咲き残る枝も散り始めの枝もない、満開の今日のこの花を」

1. Mountain Priest, Temple Servant, and Monks of the East Valley Go to the Cherry Blossom Party

A mountain priest (a disguise of the Great *Tengu*) appears and announces that he comes to enjoy cherry blossoms. After him, the temple servant serving in the priestly chambers in the West Valley hands a letter to the monks of the East Valley. They then depart for the party to enjoy cherry blossoms.

Mountain Priest

Before you is a mountain priest, living in Sōjō-ga-tani Valley, in the depths of Mount Kurama. As I overheard that people will hold a party to celebrate the cherry blossoms in this Mount Kurama, I will go out to somewhere near the venue and enjoy the flowery branches from a distance.

(taking a seat at the rear of the stage)

(A servant of the West Valley temple <*omo-ai*> enters with a letter in his hand. He announces that he will go to invite the monks of the East Valley for a party of the cherry blossoms. After a senior monk of the East Valley <*waki*> appears with his retainers <*waki-tsure*> and children including Ushiwakamaru <*kokata*>, he hands the letter to the senior monk.)

Senior Monk of the East Valley

Well, "I am wondering why we haven't heard any news of your visit to see such a beautiful cherry blossom in the West Valley although the blooms seem to be at their peak now. Let me send you a letter of invitation today. As an old poem says, "If you miss this full bloom of the cherry blossom today, you will surely regret it. Today's cherry blossoms are absolutely perfect, as no branch starts to wither while no branch is left without a bloom."

What an elegant poem. Even without the invitation letter, I would like await the blossoms under the trees.

Reciters As they promised, a messenger from a mountain village came to visit us with the news of the cherry blossoms. The messenger of a mountain village came. Let's saddle our horses and depart to Mount Kurama. In Mount Kurama is the cloud of cherry blossoms, which reminds one of the cloud ornaments on the saddle. On a mountain path, we will never lose our way even coming into a deep mountain if we keep tracking broken cherry branches along the path. Sit in a row under the clouds of cherry blossoms, and enjoy the flower!

2. Dialogues between the Senior Monk and the Temple Servant

The senior monk of the East Valley orders the temple servant to improvise a performance for the group. The servant performs a short dance.

3. The Servant and the Group of Senior Monk Exit

Although the temple servant who notices the mountain priest (*mae-shite*) tells the senior monk to chase him away, the senior monk is afraid that it will disgrace himself so he decides to come back on the next day. He leaves his seat, and the group of the senior monk exit, leaving Ushiwakamaru (*kokata*) behind.

まことに風流な歌心だ。たとえ誘いの便りがなくとも、木陰で花が咲くのを待つべきだが、

地
花が咲けば知らせようと言った山里の、そう告げようと言った山里の使いが来た。馬に鞍を置き、鞍馬山へ出かければ、鞍飾りの雲珠うんずに似た雲珠桜がある。その枝を手折り、道しるべの葉にすれば、山奥まで分け入っても道に迷うことはない。咲き続く木陰に居並び、花を眺めよう。

二 僧と能力のやり取り

東谷の僧が能力に、座興の芸を命じる。能力が小舞を舞う。

三 能力、僧侶一行の退去

山伏に気付いた能力は、彼を追い立てようと言うが、僧は体面が悪い、明日来よう、と言って座を立ち、牛若丸ひとりを残して、僧侶の一行は退出する。

4. Dialogue between the Mountain Priest and Ushiwakamaru

The disfavored mountain priest is strongly impressed by the gentleness of the pretty boy, who is left alone, and starts to have strong affection for the pretty boy. The mountain priest assumes that the boy is Ushiwakamaru (also called Shanaō), a descent of the Genji clan. After taking him to the places to enjoy cherry blossoms, he promises to teach Ushiwakamaru the secret art of war and flies away.

*The following bracketed phrases are only used in Kongoh and Komparu schools.

Mountain Priest

It is outrageous. Everyone left the party because I am here.

Mountain Priest

A poem says “if we come to find a house far down a road, and if we find a blossom in its garden, we immediately come into the garden to celebrate it. We should not be concerned about the status of the guest or the relationship with the one who comes to visit your place to enjoy the cherry blossoms.” It is said that our practice does not discriminate between the nobility and the poor on the occasion of enjoying cherry blossoms. It is unbelievable to have this experience at the Kurama Temple, which is free from worldliness. Besides, they devotedly serve and pray to Vaisravana who bestows deep compassionate love on all living creatures. They are helpless even with the mercy of Vaisravana.

Ushiwakamaru

The relationship of spending a half day under the cherry blossom, or the friendship of only spending a night under the moon. Truly, even only sharing such a short moment, we have close ties with one another. How pitiful. Please come closer and enjoy the flowers.

四 山伏と牛若丸の交流

疎まれた山伏は、ひとり残った稚児の優しさに感激し、可憐な少年に恋心を抱く。山伏は稚児が沙那王、すなわち牛若丸と察知し、花の名所へ誘った後、兵法奥義の伝授を約束して飛び去る。

*以下の囲み内は、金剛流、金春流のみにある。

山伏

まったくんでもないことでございます。私がここにいらっしゃるからといって、皆この宴席を立ててしまわれた。

山伏

「遙かに人家を見て花あれば便ち入る、論ぜず貴賤と親疎とを「遙か彼方に人家を見つけ、花が咲いていれば、すぐに入る。そこでは貴い者が賤しい身分か、親しいか疎遠かといったことを問題にすることは無い」と言うように、分け隔てしないことが、春の花見の習わしと聞き、その上浮世から遠い鞍馬寺で、しかもご本尊は衆生への慈しみ深い多聞天「毘沙門天」であるというのに。そのご慈悲をもつてしても、なんと救いようのない人びとだろうか。

牛若丸

まことに花の下で半日一緒になった間柄、月を眺めてただ一夜のみ明かした友であっても、そこに親しい縁のあるものなのに。ああ、お痛わしい、近くに寄って花をご覧下さい。

Mountain Priest

What a surprise! I am like a cricket quietly waiting for a friend or like a flower in a deep mountain, which will never be noticed. Nonetheless, how grateful that you spoke to me. In this Mount Kurama,

Ushiwakamaru

Who knows that you exist? Unless you communicate with people, no one knows where you are.

Mountain Priest

“Whom should I claim as my friend? In the famous Takasago,

Ushiwakamaru

the old pines in Takasago

Mountain Priest

cannot be claimed as my friend as I grow even older than the pines.” A flock of birds,

Reciters

will ridicule me. Why did I make myself a laughingstock? Exchanging words grows a bud of love, colored by gossip. Please do not be cold to this old man. My love who is like a flowering plum by the hedge. This is what is called the mercy of flowers. All the flowers keep the Promise, which asks the flowers to bloom in spring. Even if I can have an affair with this pretty boy for one single night, no one knows what will happen between us in the future. My heart suddenly soars in the air and is burnt by this love even though I am not familiar with him. How regrettable!

Mountain Priest

Tell me now, why did you stay by yourself although all the other children left?

山伏

思いも寄らず、友待つ松虫のように、声を上げることもなく、深山桜のように、誰
知ることもないこの身に、お声をかけてくださるとは、何と有難いことか。この鞍
馬山に、

牛若丸

住むと、誰が知るだろうか。人と付き合わなければ、知る人もいない。

山伏

「誰をかも知る人にせん高砂の「誰を知り合いにしようか、あの高砂の」、

牛若丸

松も昔の「松でさえ昔の」

山伏

(友ならなくに「友ではないのに…そんなにも年を取っているのに」)「友がらす「群れ飛ぶ鳥」の

地

物笑いになる種を蒔いたのか。言葉を交わせば、うわさ言葉の繁る恋心が芽生える。
そんな老いの身を、お隔てになさいますな、垣根に咲く梅花の君よ。それこそが、
花の情けというものだ。花には三春の約「春に咲く決まりごと」があるが、人は一夜を馴
れ初めても、その先々はわからない。急に上の空になって、馴染みの薄いうちから
恋しさがつのるとは、悔しいことだ。

山伏

お伺いしますが、只今の稚児達は皆お帰りになったのに、なぜおひとりだけ、ここ
におられるのですか。

Ushiwakamaru

Let me tell you. The children here were from the Heike clan. Particularly the boys of the governor of Aki Province, Taira no Kiyomori, (Aki is the present Hiroshima Prefecture. However, Taira no Kiyomori had already resigned as governor of Aki at this time) are greatly valued at this temple and have great reputation outside of the temple, like the cherry blossoms in full bloom.

Although I live in the same temple they do, I am ashamed of my situation. I am abandoned by both the moon and the flowers.

Mountain Priest

How pitiful! First of all, your father is Minamoto no Yoshitomo, and you are the third son of Tokiwa-gozen. Your name, Shanaō, is taken after the main deity of this Mount Kurama, Vaisravana or Bishamon-ten, by using a Chinese character *sha* of this deity.

How sorrowful! Learning your noble blood, you are like a beautiful moon covered by gloomy shadows of trees in this dark Kurama Temple.

Reciters

“The lonely cherry blossom blooming at a house in a mountain, no one blesses you. It would be better if you bloomed after the other cherries wither.” As this poem says, you are not blessed by anyone like a flower in a mountain village. You should have bloomed in a later age. I cannot stop having compassion for your situation, for you must live in the golden age of the Heike clan.

The winds blow between the pine needles to console the dispersing flowers. When the winds blow between the pine needles to console the dispersing flowers, the cherry blossoms fall as snow and as rain. The sorrowful cry of the monkey echoes in the sky, breaking the hearts of those who listen to its sorrowful voice. Mount Kurama is such an extremely lonely place. The places with cherry blossom are still dimly illuminated in the evening shadow. Although the

牛若丸

お答えします。只今の稚児たちは、平家一門です。とりわけ安芸の守「この頃すでに安芸の守ではない」平清盛の子息として、当寺で大切にされ、他寺の評判も高く、今を時めく花のようです。

私も同じ寺にはいますが、すべてにつけて面目もないことばかりで、月にも花にも見捨てられた身の上です。

山伏

ああ、痛わしいことでございます。どうであっても、貴方様は、義朝を父として常盤御前の三男に生まれ、(鞍馬寺本尊の)毘沙門の沙の字をかたどり、その名も沙那王殿と名づけられるお方です。

ああ、お痛わしい、あなた様のご身分を知らば、この暗闇に沈む鞍馬寺の木陰の月か、

地

見る人もなき山里の桜花外の散りなん後(ぞ咲かまし)「見る人もない山里の桜花、ほかの花が散った後に(咲けばよいものを)」の歌にある山里の桜花のように、顧みられることもない。後に咲くべきであつたが、(平家全盛の今では)何とも、お痛わしい限りです。

松に吹き寄せる風が、散る花の跡を訪れて、松に吹き寄せる風が、散る花の跡を訪れて、花は雪となり、雨となる。悲嘆にくれる猿が空に叫ぶ声を聞けば、断腸の思いがするところが、それほどに、あたりは心寂しく凄まじい景色である。桜の咲くあたりは、夕闇に暮れ残つてほの白く、入相の鐘は聞こえても、夜はまだ早かろう。

evening bell is ringing, we still have some time before the darkness comes. Although the path in Mount Kurama is deep and dark, with flowers leading the way, please follow me.

Now, I have just shown you the places famous for their great views of cherry blossoms. The flowers on Mount Atago and the peak of Mount Takao were the first blossoms of this year. The flowers of Mount Hira and Mount Yokawa were the latest to bloom. Including the great views of cherry blossoms in Yoshino and Hatsuse, I showed you all the great places.

Ushiwakamaru

By the way, you, the gentleman who comforts me, who are you?
Please give your name.

Mountain Priest

There is nothing to hide now. I am the Great *Tengu* of Mount Kurama, who has lived in this mountain for hundreds of years.

Reciters

I will respectfully hand down the secret of the art of war because you are the leader of the Genji clan. It is all for the sake of demolishing the Heike with the esoteric art. If you wish, I will see you again tomorrow. Bidding farewell, the mountain priest comes into the great Sōjō-ga-tani Valley, steps on the cloud and flies away. He steps on clouds and flies away.

[Interlude]

5. The *Konoha Tengu* Practice Art of War

A *konoha tengu* (menial long-nosed goblins) enters the stage to report that Ushiwakamaru devoted himself to military training. They say that they were ordered by the Great *Tengu* to come and fight with Ushiwakamaru for his practice of the art of war. The *konoha tengu* then calls his fellow *menial tengu*

木の葉天狗が登場し、沙那王の精進ぶりを紹介する。大天狗の命により、その稽古相手をす

五 木の葉天狗（小天狗）たちの立ち合い稽古

〔中入り〕

地

あなたは源氏の棟梁であるから、兵法をお伝え奉る。それも平家をお討ちいただくためである。そう願うならば、明日またお目に掛かろう、さらば、と言って山伏は、大僧正が谷に分け入り、雲を踏んで、飛んで行く、立つ雲を踏んで、飛んで行く。

山伏

今は何も隠すことはない。私は、この鞍馬山に住み、長い年月を経た。大天狗とは私のことだ。

牛若丸

それにしても、どのようなお方が、私を慰めて下さるのですか。お名前をお名乗り下さいませ。

さて、この程お供をして、お見せした花の名所の数々は、愛宕山や高雄の峰の初桜、比良や横川の遅桜である。さらには、吉野山や初瀬といった名所を、見残すところもなくご案内した。

奥深い鞍馬の暗がりの山道ながら、花をこそ道しるべに、こちらへお入りなさい。

and practices the art of war. They however decide that they should leave now because their skills are not equal to Ushiwakamaru. As one of them leave the stage, he calls Ushiwakamaru.

6. Ushiwakamaru in Gallant Armor and Grandeur of the Great Tengu

First, Ushiwakamaru enters in splendid practice clothing as a warrior with his sword. Then, the Great *Tengu* solemnly enters, holding a *hauchiwa* (a fan for *tengu*) in his hand.

Ushiwakamaru

I, Shanaō wear a kimono in light cherry color over his undergarment. Wearing a thin *hitatare* embroidered with the crest for my jacket, I tack the sleeves on my shoulders by their strings. I am covered by the banded armor stitched with white cord and carry a sword with a white wooden handle.

Reciters Even the monsters in the heavens and the demons in the underworld will be unable to beat his elegance with braveness. He dresses gorgeously like a cherry blossom in Arashiyama.

Great *Tengu*

I am the great *tengu* living in Sōjō-ga-tani Valley, located in the deep of Mount Kurama, for hundreds of years.

Reciters Let me introduce those who are my retainers. The *tengu* from Kyushu is

Great *Tengu*

Buzen-bō of Mount Hiko.

ることになったからと、同輩の小天狗を呼び出して立ち合いの稽古をする。しかし、とてもかなわないだろう、引つ込もうと言つて、去り際に沙那王を呼び出し、退場する。

六 華やかな武者姿を示す牛若丸と、威容を現す大天狗

はじめ牛若丸が凛々しい武芸の稽古姿で、長刀を携えて登場。その後、羽団扇はうちわを持って大天狗が重々しく登場する。

牛若丸

さて沙那王の装いは、肌ひとえに薄花桜の単衣ひとえを着けて、上着には頭紋紗はうちわ「紋の模様を織りだした紗」の直垂ひたれを着て、袖の露ひたれ「くくり緒の端」を結んで肩にかけ、白糸の腹巻はらまきに、白木の柄の長刀を持つ、というものであった。

地

たとえば天魔鬼神であっても、相手にならないほどで、嵐山の山桜さながらの、華やかな出で立ちであることよ。

大天狗

そもそも私は、鞍馬の奥、僧正が谷に住み、長い年月を経てきた大天狗である。

地

まず御供の天狗は誰々かと言えば、九州には、

大天狗

英彦山ひこさんの豊前坊ぶぜんぼう。

Reciters From Shikoku,

Great Tengu

Sagami-bō of Shiramine in Sanuki. Hōki-bō of Daisen came from the Province of Hōki in Chugoku.

Reciters Saburō-tengu from Mount Izuna in Shinshū and Fuji Tarō in the Province of Suruga are here. The lineage of Zenki, who served En-no-gyōja in the Ōmine Mountains in Yamato Province. The group of *tengu* living in Mount Katsuragi in Yamato and in Mount Takama. I do not need to keep introducing the retainers from other provinces. Near Kyoto,

Great Tengu

tengu from Mount Hira,

Reciters and those from Yokawa,

Great Tengu

also the one from Mount Nyoï-ga-take in Higashiyama,

Reciters and the *tengu* living in Mount Takao is lofty. The *tengu* of Mount Atago, who harms people, is also my retainer. A number of these *tengu* spring and fly up and down like mist or trailing clouds.

Great Tengu

In the dim light of the moon in Mount Kurama, Sōjō-ga...

Reciters ...-tani is filled with goblins. They move the mountains. Is this the roar of a storm or the wintry winds? Or, is this the roar of a waterfall? The rumbling noise of *tengu-daoshi* echoes on the mountain.

地 四国には、

大天狗 (讃岐の) 白峰の相模坊、(そして伯耆には) 大山の伯耆坊、

地 (信州には) 飯綱の三郎、(駿河には) 富士太郎、(大和の) 大峰の善鬼一党
に仕えた一箇、葛城、高間といった山々の天狗がいる。他国の天狗を挙げるまでもない、
都近くには、

大天狗 比良、

地 横川、

大天狗 (東山の) 如意が嶽の天狗、

地 我慢心の高い高雄の峰に住む天狗、人に仇をなす愛宕山の天狗などがおり、霞か棚引く雲のように、変幻自在に飛び翔り

大天狗 月影も暗い鞍馬の、僧正が

地 谷に満ち満ち、峰を動かし、嵐か木枯らしか、瀧の音か、天狗倒しの凄まじい音が
夥しく鳴り響く。

7. The Story of the Great Tengu and His Promise

The Great *Tengu* who is impressed by the sincerity of Ushiwakamaru introduces the ancient Chinese story of Zhang Liang, who inherited the secret art by showing humble respect to his master. The Great *Tengu* praises the will of Ushiwakamaru and predicts that Ushiwakamaru will destroy the Heike clan. He then disappears with a promise to give protection to Ushiwakamaru.

Great *Tengu*

Sir Shanaō. I have just let small *tengu* visit you. Could you successfully show them how you have mastered your skills?

Ushiwakamaru

Yes. Since those menial *tengu* visited me for a while ago, I wanted to slash them lightly to show you my improvement in the arts of war. However, I refrained from slashing them as I was afraid of your reproach.

Great *Tengu*

What a creditable thing to say! Your thoughtfulness toward a master reminds me of a certain story. Let me tell it to you.

A long time ago, there was a person named Zhang Liang, who served the first emperor of the Han Dynasty. He inherited the great secret of the art of war from Huang Shigong, an ascetic. One day, they met by accident while riding on horseback. Oddly, Huang Shigong intentionally dropped his left shoe and ordered Zhang Liang to pick the shoe up and put it on his foot. Although Zhang Liang did not feel comfortable with his request, he picked up the shoe and placed it on his master's foot. Later, he once again went forth on horseback, and he again met Huang Shigong. This time, Huang Shigong dropped both of his shoes and rudely ordered Zhang Liang to pick them up and put them on his feet. Although

七 大天狗の物語と約束

牛若丸の心がけに感じいった大天狗は、師匠を大事にする心を示し、奥義を相伝した張良ちやうりやうの故事を語り、牛若丸の志を讃えて、平家との戦いを予言し、加護を約束して消える。

大天狗

さて沙那王殿、只今小天狗を遣わしましたが、稽古のお手並みをいかほどか、お見せになったでしょうか。

牛若丸

はい、只今小天狗どもが参りましたので、小傷を負うくらいに斬りつけ、稽古の手並みをお見せしたいと思いましたが、師匠からお叱りを受けるのではと、思い留まりました。

大天狗

おお、立派なことだ。そのように師匠を大事にする物語がございますゆえ、語ってお聞かせしましょう。

昔、漢の高祖の臣下に張良ちやうりやうという者がおり、仙人の黄石公こうせきこうから兵法の秘伝を授けられた。ある時二人が馬上で行き逢ったところ、どうしたことか、黄石公は左の沓くつを落とし、「張良よ、あの沓を取って履かせてくれ」と言う。張良は心中穏やかではなかったが、沓を拾い履かせた。その後また、同じように馬上で二人が行き逢ったところ、黄石公は、今度は、左右の沓を一度に落とし、「やあ、おい張良、あの沓を拾って履かせてくれ」と言う。張良の心中は、ますます穏やかではなかったが、

his mind was even more upset, he calmed himself down in order to learn the great art of war. He picked up the shoes from the ground.

Reciters And Zhang Liang put the shoes back on Huang Shigong, Zhang Liang put the shoes back on Huang Shigong, who was waiting on his horse. With these efforts of Zhang Liang, Huang Shigong was mollified and taught the secret arts of war to him.

Great Tengu

Just as Zhang Liang, you

Reciters Just like him, although you are so lovely, you respect such a rough *tengu*, whose appearance and heart are coarse and barbarous, as your teacher and the master of the priestly chamber. I assume it is because you have the will to learn all the secret art of war and destroy the Heike by all means. Your intention is most admirable.

Originally, the family renowned for their art of war,

[*maibataraki*]

The Great *Tengu* represents his dignity through this series of wild, lively movements. This dance is usually accompanied by the music of a Japanese flute, small and large hand drums, and a drum.

Reciters The four noble families of Minamoto, Taira, Fujiwara, and Tachibana excel in the art of war and exercise honorable ways. The Genji, descending from Emperor Seiwa, are particularly prestigious. If you successfully consider and read the timing, you will be the one who chases the arrogant Heike clan to the West Sea. You will be bestowed the secret skill to freely fly by riding on the cloud or on the blue waves. You will annihilate your enemies and wipe out the stain on your father and your ancestors. I surely promise to protect you. Now, I must leave. Following this farewell, when the Great

地

家である。その中でも、源氏は清和天皇のご子孫として誉れ高い。おおよその時節

大天狗が威勢を示して、荒々しく豪快に立ち廻る所作。通常は笛、小鼓、大鼓、太鼓で奏する。

[舞働まいばたらき]

それと同じく、あなた様も、こんなにも華やかなご様子なのに、姿も心も粗野で荒々しい荒天狗を、師匠よ、僧坊の主よ、と敬い尊ばれるのは、何としても兵法の秘伝を残らず授かり、平家を討とうと思われるからだろうか、まことに殊勝なお志であることよ。

そもそも武略に優れ、誉れ高い道にあるのは、

地

張良は杵を捧げつつ、張良は杵を捧げつつ、馬の上にいる石公に履かせた。すると、その心も解け、兵法の奥義を伝えたのである。

大天狗

それと同じく、あなた様も、

地

Tengu tries to leave, Ushiwakamaru holds his sleeve. I will miss you so much. Even in the battles far away in Kyushu and Shikoku, I will hold and protect you everywhere, just as your shadow never leaves you alone. Please feel safe. Depend on me. As soon as his words end, the Great *Tengu* flies up across the tops of the trees on the Mount Kurama and disappears in the dim evening light.

を考え読めば、あなたこそが、驕る平家を西海に追い落とし、煙の波、青い波の浮き雲に乗り、自在に飛行する秘術を受けて、敵を平らげ、父祖の恥辱をはらすことだろう。あなた様を必ずお守りしよう。もはやこれまでと、お暇を告げて立ち帰ろうとすると、牛若丸は大天狗の袂にすがってくる。大天狗は、まことに名残惜しいが、九州や四国の合戦であろうとも、影が体を離れないように寄り添って守り支えよう、頼りになされよと言うや、夕影の暗いなか、頼りになされよと言うや、夕影の鞍馬の梢に翔けて、姿を消した。

Kurama-tengu (Long-nosed Goblin in Kurama)

Synopsis

In spring in Kyoto at Mount Kurama, a mountain priest overhears a party bless the cherry blossoms and he goes out to see the flowers. When the monks of Kurama Temple with children enjoy the party of cherry blossoms, they notice that a mountain priest stays and shares the time with them. The monks who despise to be with the mountain priest who seems out of place, leave the site. Only one child is left.

When the mountain priest laments the unexpectedly small minds of the monks, the child who alone stayed behind the others comes to kindly talk to him. The mountain priest is attracted by this delicate boy and assumes that this boy must be Shanaō (Ushiwakamaru), the orphaned son of Minamoto no Yoshitomo. The child tells the mountain priest how he is always neglected while the other children are cherished because they are from the flourishing Heike clan while he belongs to the Genji. Sympathizing with Ushiwakamaru, the mountain priest gives him a view of the beautiful places for enjoying cherry blossoms in and near the Kyoto area and comforts the boy. Then, the mountain priest reveals that he is the Great *Tengu* (long-nosed goblin) of Mount Kurama, recommends Ushiwakamaru to destroy the Heike as he will train him in the art of warfare, and disappears with a promise to meet the boy again.

Ushiwakamaru, who devotes himself to training under the Great *Tengu*, holds back to practice with small long-nosed goblins as he has not received his teacher's permission. At that moment, the Great *Tengu* appears in a grand manner. The *Tengu* praises the deferential attitude of Ushiwakamaru and tells him the ancient story of Zhang Liang of the Han Dynasty, who was taught the secret art of war by sincerely serving his mentor. He then teaches every secret of the art of war and bids farewell to Ushiwakamaru. To Ushiwakamaru, who is throwing himself and grabbing *Tengu's* sleeve, the Great *Tengu* promises that he will surely support Ushiwakamaru at the battle against the Heike clan in the future. He flies away above Mount Kurama in the evening.

Highlight

This piece is based on the story of Miyamoto no Yoshitsune in childhood. With the background of flowering Mount Kurama, the story develops various tasteful scenes, centered on the master-apprentice bond between dignified Great *Tengu* (long-nosed goblin) and lovely Ushiwakamaru.

The first half of the drama is filled with interesting scenes: the appearance of many lovely children, the dance of a temple servant, and the snobbish comments of a senior monk. Then, the piece describes the spiritual exchange between the uncouth mountain priest, who is the disguise of the Great *Tengu*, and lonely Ushiwakamaru. The scene projects the colorful and poetic atmosphere of a deep mountain.

The scene in the second half focuses on the commendable endeavor of Ushiwakamaru, who learns the art of war from the *Tengu*. Ushiwakamaru is described as a gallant, amiable boy, who admires his master, and the Great *Tengu* is described as a dignified figure who can be the chief of long-nosed goblins.

Although it is not very long, Kurama-Tengu is an entertaining piece filled with highlights with many characters and checkered chanting and movements.

Schools	All five schools	
Category	Fifth-group <i>noh</i> , <i>kirinoh-mono</i> , <i>hataraki-mono</i>	
Author	Unknown (Miyamasu, according to tradition)	
Subject	It might have originated from "Gikei-ki" or "Heiji Monogatari." Similar stories are seen in the piece of <i>Kōwaka-mai</i> "Mirai-ki (prophecy)" and old <i>jōruri</i> "Yamanaka Tokiwa".	
Season	Spring (March)	
Scenes	<i>maeba</i>	A spring day, in the West Valley of Kurama, with full cherry blossoms.
	<i>nochiba</i>	Sōjō-ga-tani Valley in Mount Kurama.
Characters	<i>Mae-shite</i> (first half lead part)	Mountain priest of Sōjō-ga-tani Valley (no mask)
	<i>Nochi-shite</i> (second half lead part)	Great <i>Tengu</i> of Mount Kurama
	<i>Kokata</i> (juvenile <i>noh</i> actor)	Shanaō (Ushiwakamaru)
	<i>Kokata</i>	The other children participating in the cherry-blossom party (several)
	<i>Waki</i> (supporting cast)	The monk of the East Valley
	<i>Waki-tsure</i> (companion of <i>waki</i>)	Retainers (a few)
	<i>Omo-ai</i> (interluding cast)	A temple servant of the West Valley
	<i>Ado-ai</i> (interluding cast)	<i>Konoha-tengu</i> (menial long-nosed goblins) (two <i>kyogen-kata</i>)
Masks	<i>Nochi-shite</i>	<i>Ōbeshimi</i>
	<i>Ado-ai</i>	<i>Tobi</i> , <i>Kentoku</i> , etc.
Costumes	<i>Mae-shite</i>	<i>token</i> (a type of headdress worn by mountain priests or <i>tengu</i> (long-nosed goblins), <i>suzukake</i> (bobble on the costume of mountain priests), <i>mizugoromo</i> , <i>kitsuke</i> / <i>atsuita</i> , white <i>ōkuchi</i> , <i>koshi-obi</i> , a small sword, a fan, and Buddhist prayer beads.
	<i>Nochi-shite</i>	<i>kindan-hachimaki</i> (a headband in gold), long red wig, <i>ōtokin</i> (<i>token</i> headdress for <i>tengu</i>), <i>awase-kariginu</i> (lined <i>kariginu</i>), <i>kitsuke</i> / <i>atsuita</i> , <i>hangiri</i> , and <i>koshi-obi</i> . Carrying a <i>hauchiwa</i> (a fan for <i>tengu</i>).
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kogōshi-atsuita</i> (<i>atsuita</i> with small checked pattern), white <i>ōkuchi</i> -style <i>hakama</i> , <i>koshi-obi</i> (belt), a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	Similar to <i>waki</i> .
	<i>Kokata</i> (Ushiwakamaru)	<i>kitsuke</i> / <i>uihaku</i> , <i>chigo-bakama</i> (<i>hakama</i> for children), and a fan.
	<i>Kokata</i> (other children)	The same as Ushiwakamaru.
	<i>Ai</i> (temple servant)	<i>nōriki-zukin</i> (a hood for a temple servant), <i>mizugoromo</i> , <i>kitsuke</i> / <i>shima-noshime</i> (striped <i>noshime</i>), <i>kukuri-bakama</i> , <i>koshi-obi</i> , a pair of gaiters, and a fan. Carrying a letter.
	<i>Ai</i> (menial goblins)	<i>ke-zukin</i> (a hood), <i>yore-mizugoromo</i> , <i>kukuri-bakama</i> , <i>koshi-obi</i> , a pair of gaiters, a fan, and a stick.

Number of scenes Two

Length About 1 hour and 15 minutes

鞍馬天狗（くらまてんぐ）

あらすじ

春の京都、鞍馬山。ひとりの山伏が、花見の宴のあることを聞きつけ、見物に行きます。稚児を伴った鞍馬寺の僧たちが、花見の宴を楽しんでいると、その場に先の山伏が居合わせていたことがわかります。場違いな者の同席を嫌がった僧たちは、ひとりの稚児を残して去ります。

僧たちの狭量さを嘆く山伏に、その稚児が優しく声をかけてきました。華やかな稚児に恋心を抱いた山伏は、稚児が源義朝の子、沙那王〔牛若丸〕であると察します。ほかの稚児は皆、今を時めく平家一門で大事にされ、自分はないがしろにされているという牛若丸に、山伏は同情を禁じ得ません。近隣の花見の名所を見せるなどして、牛若丸を慰めます。その後、山伏は鞍馬山の大神狗であると正体を明かし、兵法を伝授するゆえ、驕る平家を滅ぼすよう勧め、再会を約束して、姿を消します。

大神狗のもと武芸に励む牛若丸は、師匠の許しがないからと、木の葉天狗との立ち合いを思い留まります。そこに大神狗が威厳に満ちた堂々たる姿を現します。大神狗は、牛若丸の態度を褒め、同じように師匠に誠心誠意仕え、兵法の奥義を伝授された、漢の張良（ちょうりょう）の故事を語り聞かせます。そして兵法の秘伝を残りなく伝えると、牛若丸に別れを告げます。袂に縋る牛若丸に、将来の平家一門との戦いで必ず力になろうと約束し、大神狗は、夕闇の鞍馬山を翔け、飛び去ります。

みどころ

源義経の幼少時代を題材にした物語です。花盛りの鞍馬山を背景に、威厳ある大神狗と華やかな牛若丸との師弟の絆を中心に、情趣に富んだ多彩な場面が展開されます。

前半では、大勢の可憐な稚児の登場あり、寺男の小舞あり、高僧のお高くとまった物言いありと、盛りだくさんの話を経て、大神狗の化身である武骨な山伏と、孤独な牛若丸との心の交流に至り、どこか詩情を誘う深山の、彩り深い雰囲気醸し出されます。後半には、大神狗のもと兵法を学ぶ牛若丸の、殊勝な心がけに焦点があてられます。牛若丸は師匠を大事にする、凛々しく素直な少年として描かれ、鞍馬の大神狗は、天狗たちの頭領とも目されるような、堂々たる威厳ある姿を現します。

さほど長くはありませんが、登場人物が多く、謡や所作も変化に富み、みどころに恵まれた作品です。

流儀	五流にあり
分類	五番目物、切能物、働（はたらき）物
作者	不詳（一説に宮増とも）
題材	「義経記」「平治物語」等か。 幸若舞曲「未来記」、古浄瑠璃「山中常盤」などに類似の話がある。
季節	春（3月）
場面	前場 鞍馬山の西谷、花盛りの春 後場 鞍馬山僧正が谷
登場人物	前シテ 僧正が谷の山伏（直面） 後シテ 鞍馬山の大神狗 子方 沙那王〔牛若丸〕 子方 その他の花見児たち（数人） ワキ 東谷の僧 ワキツレ 従僧たち（2～3人） オモアイ 西谷の能力〔寺男〕 アドアイ 木の葉天狗（2人）
面	後シテ 大癒見（おおべしみ） アドアイ〔木の葉天狗〕 鳶、賢徳（けんとく）など
装束	シテ 兜巾、篠懸、水衣、着付・厚板、白大口、腰帯、小刀、扇、数珠 後シテ 金緞鉢巻、赤頭、大兜巾、袷狩衣、着付・厚板、半切、腰帯、羽団扇
を持つ	ワキ 角帽子、水衣、小格子厚板、白大口、腰帯、扇、数珠 ワキツレ ワキに準じる 子方〔牛若丸〕 着付・縫箔、稚児袴、扇 子方〔その他の花見児〕 同装 アイ〔能力〕 能力頭巾、水衣、着付・綿熨斗目、括袴、腰帯、脚絆、扇、文を持つ。 アイ〔木の葉天狗〕 毛頭巾、縋水衣、括袴、腰帯、脚絆、扇、杖
場数	二場
上演時間	約1時間15分

鞍馬天狗（くらまてんぐ） Kurama-tengu (Long-nosed Goblin in Kurama) ©2016 the-noh.com

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