

1. The Traveling Monks Enjoy the Plum Blossoms

The traveling monk and his companions enter the stage. They travel from Kyushu on the way to Kyoto and arrive at the Ikuta River.

Traveling Monk and Following Monks

Relying on our memory of a spring (Invited by an air of spring),
relying on our memory of a spring (invited by an air of spring),
shall we be free from concerns and embark on our journey?

Traveling monk

I am a monk coming from a western province. I have never seen Kyoto with my own eyes. Therefore, I decided to visit there for sightseeing.

Monks Since we cannot contain ourselves who want to set out on a journey, we departed from Tsukushi (Kyushu) by boat. Since we cannot contain ourselves who want to set out on a journey, we departed from Tsukushi (Kyushu) by boat. We traveled a long, long way by sea. Layers of clouds follow us on the waters through which we have passed. Now, we can see a streak of smoke. When we ask the name of the shore with pine trees where the smoke rises, someone tells that it is the beach of Suma. We then go farther and arrive at the Ikuta River. We arrive at the Ikuta River.

一 旅僧一行、生田川の川辺で梅を見る

旅の僧一行が登場。九州から都を目指して旅を続け、生田川に着く。

旅僧一行 春を心のよすがとして（春に心をいぎなわれ）、春を心のよすがとして（春に心を

いぎなわれ）、憂いなく旅に出よう。

旅僧 私は西国から来た僧でございます。私はまだ都を見たことはありません。そこでこ

の度、都に上り、その様子を見物したいと思います。

旅僧一行 旅心もつぎず筑紫（九州）の海を船出して、旅心もつぎず筑紫（九州）の海を船出

して、幾重にも隔たった長い潮路を遙々と進み、過ぎて来た方に雲の波を従えて行けば、煙が見えた。その松原の名を問えば、須磨の浦という。その先の生田川についた、生田川についた。

2. Traveling Monk Meets with A Man

As the group of the monks are enjoying the plum blossoms, a man passes by. He is talking about the impermanence of this world. The monk speaks to him and asks the name of the plum tree. The man answers that it is called “Ebira no Ume” (Plum of the Quiver).

Man Time has wings. Time has wings. It flows quickly just as the flow of the Ikuta River, just like the flow of the Ikuta River.

Blossoms fall, and leaves fall. This world of impermanence also shows the glory of everlastingness. What is visible and what has scent, everything represents the truth in itself. It belongs to the principle of reality that lies beyond existence and non-existence. It is, however, difficult for an individual to reach the stage of full enlightenment. How unstable my situation is.

Humans change all the time and are never the same as a moment ago. It all appears in front of our eyes.

Our delusion is attached to this world. Our delusion is attached to this world. Indeed, this Ikuta River is the sea of delusion, our life and death. Even though many generations have passed, I still wander out to this world, the world like a fragile dream. Even so, there is only one place I can go at the end. I go straight back to the underworld.

Monk Hello, I have something that I would like to tell you.

Man Are you talking to me? Yes, what would the matter be?

二 旅僧、男と出会う

旅僧が梅を眺めていると、男が通りかかる。男はこの世の無常を語っている。そこに旅僧が声をかけ、梅の名を問う。男は「箆の梅」だと教える。

男 年月は矢のように過ぎ、年月は矢のように過ぎ、また生田川の流れのように早々と、生田川の流れのように早々と、月日は流れていくことだよ。

花散り、葉が落ちる無常の世はまた、常住不滅の栄えを現す。一つの色、一つの香りといったささやかな縁を結ぶものも皆、中道に入ってくる。しかしながら人々が個々に円満成就の観念に至るのは難しい。なんと定めのない身の上だろうか。

人間の有為転変は眼の前に現れる。

現世に帰る妄執の、現世に帰る妄執の、まさに生死の海ではないか、この生田川は。幾世を経てまでも、夢のようなこの世に迷い来てしまう。そうであっても、わが身の行く方は定まっている。最後には、真つ直ぐに冥界へ帰るのだ。

旅僧 やあやあ、こちらのお方にお話ししたいことがあります。

男 私のことですか、何事でしょう。

Ebira (Quiver)		Story
Monk	This plum tree is in full bloom today. Does this tree have any name?	
Man	Yes. This is called “Ebira no Ume” (Plum of the Quiver).	
Monk	Well, well, well! How interesting it is that it is called Ebira no Ume. Since when was this plum recognized as an exquisite tree?	
Man	Um, actually it is the nickname I gave to this tree.	
Monk	Even though it is the nickname you gave, you must have a reason to name it so. Please tell us the story.	
<p>3. The Man Tells the Origin of the Nickname “Ebira no Ume”</p> <p>Responding to the monk’s request, the man starts to tell the reason why the plum was named Ebira no Ume. He explains that this name originates from the story that Kajiwara no Genda Kagesue put a twig of this plum tree in his quiver in a battle between the Genji and Heike clans.</p>		
Man	In this area, the woods of Ikuta, the Genji and Heike clans fought fiercely. I heard that the Heike struck the Genji head on with over one hundred thousand soldiers. At that time, Kajiwara no Genda Kagesue, a son of Kajiwara no Heizo Kagetoki who fought on the side of the Genji, found a multi-colored plum blossom, broke a twig and put it in his quiver. He made this flower the indication of himself and won distinction in the battle. He therefore accorded the plum tree every courtesy and respected it as a divine tree, which impressed the Great Bodhisattva Hachiman. Since then,	

旅僧 この梅の花は今、真つ盛りに咲いています。何か名のある梅の花ですか。

男 はい、これは箆の梅と申します。

旅僧 ほほう、これは面白い、箆の梅とは。何時の頃からの名木なのでしょうか。

男 いや、これは私的に名づけた異名なのです。

旅僧 たとえ私的に名づけた異名であっても、謂れないことはありませんまい。詳しく語ってください。

三 男、箆の梅の由来を語る

旅僧の求めに応じ、男は箆の梅の名の由来を語りだす。源平の戦で、梶原源太景季が箆に梅を挿して戦った話のもとになっていると教える。

男 そもそもこの生田の森では、源平の大きな戦がありました。平家方が十万余騎の兵力で正面から攻めてきたときのこと。源氏方の梶原平三景季の子、源太景季げんだかげすえは、色の異なる梅花があるのを見て、一折手折り、箆にさした。この花を笠印にして目覚しい功名をあげたことにより、景季はこの花に礼を尽くし、これこそ八幡大菩薩の

- this plum tree is called Ebira no Ume, and it is associated with the ancient icon of the great warrior.
- Monk Truly, this is a historic sign of that great warrior as well as an exquisite tree. Its attraction and the afterglow have lasted for many years.
- Man Every year spring rains continuously fall. When we return to ancient times, the warrior who achieved distinction,
- Monk Kagesue was youthful,
- Man just like the flower of this young tree.
- Monk The name of Ebira no Ume...
- Man ...until this day and age...
- Reciters ...remains. It is thanks to the glorious Kagesue. It is because of the glorious Kagesue. Since he fought at the risk of his life at the Ikuta River, he earned his place in history. It is wonderful that a warrior becomes renowned in history by his manliness and glory. It is wonderful that a warrior becomes renowned in history.

叡感を受けた神木だと敬った。それ以来、名将の古跡の花だからと、箆の梅と称するのだ。

まことに、名将の古跡とも、名木ともいって、名残りは長年にわたり尽きることはない。

年ごとの春雨は暇なく降るが、古い昔に立ち返れば、名をとどめた、

景季は、若々しく

この若木の花のようであった。

箆の梅は

今このときまで、

名をとどめた。それは華々しい景季のゆえ、それは華々しい景季のゆえ。生田川で身を捨てて戦ったからこそ、末の世にかけて名は久しく残った。侍の勇ましく誉ある武名が、歴史に刻まれたのは素晴らしいことだ、歴史に刻まれたのは素晴らしいことだ。

4. The Man Further Describes the Battle

The man further describes the battle scenes in the Ichino-tani war between the Genji and Heike in detail. As the sunlight of late afternoon shine on the plum blossoms, the monk asks the man to lodge them for the night. The man says that this tree is his home and reveals to the wondering monk that he is the ghost of Kagesue. Due to bonds tied in previous lives, he appears in front of the monk to request a memorial service be held for himself. Requesting this and telling the monks to sleep under the tree, the man disappears.

Reciters In the last year, the Heike won two battles in Muroyama in Harima province and Mizushima in Bicchu province. They gathered more than one hundred thousand soldiers from fourteen provinces in Sanyōdō and Mankaidō regions and locked themselves in a castle in the Valley of Ichino-tani in Settsu province.

Man Their soldiers filled the area, from the woods of the Ikuta on the east to the Ichino-tani Valley on the west, which extended about twelve kilometers.

Reciters In bays, thousands of their battleships floated. On the land, many of Heike's red flags stood. When the red flags flew out in the spring winds, they looked like a furious fire burning the clouds.

Man This castle in Ichino-tani Valley...

Reciters ...is surrounded by the sea in front and by mountains at the back. Suma Bay is located on its left side and Akashi Bay is on its right. Boats from various provinces go by in these bays and plovers sing songs.

The time was early February. When young cherry trees in Suma still cannot open their buds in thinly piled beautiful snow... it is the time when the plum fully blossoms in Ikuta. Now there is a spring!

四 男、さらに源平の合戦を語る

男はなおも、源平による一の谷の合戦の情景を、詳しく語り始める。梅の木が夕映えに照らされる頃、僧は男に一夜の宿を請う。男は花がわが宿だと言い、いぶかる僧に、景李の霊だと告げる。他生の縁により、供養を受けようとして来た、梅の木陰で寝るようにと僧に言い、男は消え去る。

地 さて、平家は去年、播磨の室山、備中の水嶋の二回の合戦に打ち勝って、山陽道南海道の、合わせて十四カ国の兵、十万余騎を集め、摂津の国一の谷に籠もった。

男 東は生田の森から、西は一の谷まで、その間三里ほどに、兵が満ち満ちていた。

地 浦々には数千艘の船を浮かべ、陸には平家の赤旗をいくつも立て並べていた。春風に旗が靡き、天に翻る有様は、猛火が雲を焼くかのように見えた。

男 この城はおおよそ、

地 前は海、後ろには山が迫り、左には須磨、右には明石の浦があつて、あちこちから船が来て行き違い、友千鳥の音が響いているという按配である。

折しも、時は如月上旬のことであつた。須磨の若木の桜もまだ咲きかねる薄雪の冴

It is auspicious! The Heike warriors celebrated their departure for war, excited and in high spirits to make their names by becoming the first one attacking the enemy lines. Meanwhile, the Genji, to which Kagesue belonged, divided their sixty thousand soldiers in two groups. Minamoto no Noriyori commanded one group; and Minamoto no Yoshitsune commanded the other. These two forces poured down upon where the Heike were camped by surrounding Suma Bay from the front and sides, and in the bays and mountains.

Man Taking up a strong V-shape position and a solid crescent-shape position...

Reciters ...between pine trees in the mountain in the back flow the white flags of the Genji. They look like cranes spreading their wings over lingering snow or like trails of clusters of clouds. In the bay, the red flags of the Heike trail, looking just like torches on fishing boats at night reflect in the water and shimmering. The battleships approaching the shore in Suma call to mind the Ame-no-tori-fune, the ship of a god in an ancient myth.

Evening soon comes and the plum blossoms stand out in the sunset. The moon is rising. Could you provide us lodging for the night?

Man You cannot know my house. If you can believe that I am the owner of this flower, please stay and wait under the tree tonight.

Reciters You tell us to believe that you are the master of these plum blossoms? Could you tell me who you are?

Man There is nothing to hide now. I do not belong to this world. I come from the world in shade.

男 地 男 地 男

える頃、生田には、盛りの時を迎えて梅の枝に花が咲く。これぞ天下の春、瑞兆よと、いくさの門出を祝い、心も躍り、先駆けに逸る。そのうちに、味方の軍勢は六万余騎を二手に分け、範頼、義経を大将にして、正面、側面、浦、山にかけて須磨の浦を四方から囲んで押し寄せた。

魚鱗の陣、鶴翼の陣も、こんなにもしつかりして、

後ろの山の松に源氏の白旗が靡き、残雪に真鶴が翼を連ねる景色のようでもあり、雲が夥しく棚引くかのようにもある。浦には、漁師たちの船の漁火が、かげろうとなつて水面に映るように、平家の赤旗が靡いている。軍船が須磨の浦に漕ぎ寄せる様は、古代神話の天の鳥船がこうだっただろうと思わせる。

早くも、梅の花が夕日に映える頃になつた。月も出てくるが、一夜の宿を貸してください。

私の宿は知られませんよ。花の主だと思ひになるなら、花の下陰に寝てお待ちください。

花の主と思へとは、あなたはどつたお方でしょうか。

今は何を包み隠すこともない、私はこの世の者ではない、影の世界の者。

Ebira (Quiver)		Story
Reciters	Coming forth from the grave to ask you to console me...	
Man	...the man before you is the ghost of Kagesue.	
Reciters	You and I have been predestined to meet here because of a bond created in our previous lives. This is the bond that destines us to meet under the flowers of a tree, so please sleep under the plum tree tonight, where a bush warbler nests. My home is the same as the nest of the bush warblers in this world. My home is this flower. Saying so, the man disappears. Saying so, the man disappears.	
[Interlude]		
5. A Villager Talks about the Ebira no Ume		
A villager living near Ikuta River comes to see the blossoms of the Ebira no Ume. He meets the traveling monk there, answers the monk's question, and explains the details of the battle between the Genji and Heike at Ikuta.		
6. Monks Sleep under the Blossoming Tree		
Night falls. The traveling monk and his following monks lie down and sleep under the plum tree.		

地 跡を弔ってもらおうと草陰から現れた、

男 景李の幽霊である。

地 あなたとは他生の縁があり、こうしてお会いしました。一樹の花の陰の下でまみえ

た縁だから、鶯が時にするという梅の木の下に宿をお取りください。私のねぐらはまた、憂き世の鶯のねぐらに同じ、この花よと言って消え失せた、この花よと言って消え失せた。

〔中入〕

五 近在の人、箆の梅について語る

生田川の近隣に住む者が、箆の梅を見に来る。彼はそこで旅僧に出会い、問いかけに答え、生田における源平の合戦を詳しく語る。

六 僧たちは花の木陰で眠る

夜になり、旅僧たちは、梅の木陰に臥し、眠る。

Ebira (Quiver)	Story
Monks	Turn our coat over in the darkness at night,
Following Monks	Turn our coats over in the night,
Monks	As night matures, listening to the clear sound of Ikuta River, we lie down all night and sleep under the flowering tree. We lie down and sleep under the tree.
7. The Ghost of Kagesue Appears in the Monk's Dream	
Kagesue dressed in armour appears in the traveling monk's dream and starts to show himself in the Realm of Asura.	
Kagesue	It is said that after death, the <i>haku</i> part of a human soul goes back to Heaven while the <i>kon</i> part stays on earth.* However, because of my grown attachment, my soul cannot leave this world. In the famous battle at Ikuta, blood ran like a river.
Reciters	The rush of its red waves even washed our shields away.
Kagesue	The suffering that I felt when the silver blade of a sword smashed my bones,
Reciters	it might be created from the shadow of the sun and the moon I took in my hands. In the long-continuing darkness of night, I was dazzled and disturbed by the sufferings in the Realm of Asura. Look at suffering myself.
*Human soul (spirit) is represented by two components, <i>kon</i> and <i>haku</i> . In China, it was said that the <i>haku</i> part of our soul roves in the Yin world (earth) while the <i>kon</i> part goes to the Yang world (Heaven). The Chinese tradition is opposite to what is described in this piece.	

旅僧たち 闇の夜に衣を返し、

従僧たち 夜に衣を返し、

旅僧たち 更けゆくままに、生田川の澄む水音を聞きながら、夜もすがら、花の木陰に臥して寝る、花の木陰に臥して寝る。

七 僧の夢の眼前に、景李の霊が現れる

旅僧の夢の中に、武者姿の景李が現れ、修羅道の様子を見せ始める。

景李 死んだ後、人間の魄は陽へ帰り、魂は陰に残る※という。ところが私は、執心がつ

のり、この世を離れることができない。かつての有名な生田の合戦では、血が夥しく川となり、

地 紅い波は盾を流すほど。

景李 白刃が骨を砕く苦しみは、

地 月をも日をも手に取ってできた影だろうか、長い夜の闇のなか、眼も眩み、心も乱

Traveling Monk

Such a mystery. I can see a person just like a young warrior, who placed a twig of plum blossoms in his quiver and looks very spectacular. May I ask you who you are?

Kagesue There is nothing to hide now. I am Kajiwara no Genda Kagesue, the eldest son and heir of Kajiwara no Heizo Kagetoki. Invited by our predestined ties, I see you face to face in your dream like this while you are sleeping under the plum tree. Because you are a highly regarded monk, my haku soul joined the kon part of my soul and came out to this world in order to get the merit of Buddha's Law through you. Please console my soul... When he tries to say so...

[*kakeri* (anguish dance)]

The movements accompanied by music which describes Kagesue's torment in battles in the Realm of Asura.

8. After Showing Battle Scenes, Kagesue Disappears

Furthermore, the ghost of Kagesue shows the scene in the battle during which he put the plum twig in his quiver and fought. Eventually dawn breaks. While requesting the monk to say prayers for him, the ghost of Kagesue returns to the underworld.

れる修羅道の苦しみを御覧なさい。

※人間の霊的なものを表す言葉に魂と魄がある。中国では魄が陰（地上界）をさまよい、魂が陽（天上界）へ帰るとされ、ここでの言い回しとは逆になっている。

旅僧 おお不思議だ。見ればまだ若武者のような人が、胡籙（やなぐい、矢を入れた携帯具の総称。容器が籙）に梅花の枝を挿し、いかにも華やかなご様子だ。あなたはいったいどう

いう方ですか。

景季 今は何も包み隠すことはない。私は、梶原平三景時の嫡男、源太景季だ。他生の縁

に引かれ、一樹の陰に臥して寝る、その夢の中でこのように顔を向けて対面するのだ。あなたは尊い高僧であるから、仏法の功德を得ようと、魄霊が魂に移って出て来た。跡を弔ってほしい、といおうとすると

「カケリ」

囃子の演奏のもと、修羅道の戦いに苦しめられる様子を描く所作。

八 景季、戦いの様子を見せ、消える

さらに景季の霊は、籙に梅の枝を挿して戦った場面を見せる。そのうちに夜が明け、供養を

Ebira (Quiver)		Story
Kagesue	Anger occupies my heart again. I become a foe of Asura and am being attacked. Look at that, holy monk.	
Monk	When I look at it, how horrible! A rain of swords falls over you.	
Kagesue	It echoes between the clouds, and the ground moves.	
Monk	Mountains shiver.	
Kagesue	The ocean roars.	
Monk	Bolts of lightning slash wildly.	
Kagesue	Awful stormy winds...	
Reciters	...make flags flap like rouge flames. It makes flags flap like scarlet flames, returns to this world, disturbs the flow of the Ikuta River and reverses its current. Mountains, villages, oceans, and rivers... all are swallowed in the Realm of Asura. The scene is extremely wretched.	
Kagesue	Resting my heart in peace...	

願いつつ、景李の霊は冥界へ帰る。

景李 また怒りの心が満ち、修羅の敵となつて責められる。あれを御覧なさい、尊い聖よ

旅僧 まことに見れば恐ろしい。剣は雨となつて降りかかる

景李 雲に響いて大地が動き、

旅僧 山も震動し、

景李 海も鳴り、

旅僧 雷火も乱れ

景李 恐ろしい風が、

地 紅い炎のように旗を靡かし、紅い炎のように旗を靡かして、現世に帰り生田川に波

を立たせ、水を返す。山里、海、川も皆修羅道に飲み込まれた。これはまったく、浅ましいことだ。

景李 しばらく心を静めて見れば

Reciters Resting my heart in peace for a while, I notice that I am at the Ikuta River. It is the time of the best plum blossoms. When I break a branch of the plum and put it in my quiver, these flowers from the young tree perfectly match with this elegant young warrior. Trying to be like this early flowering plum tree, I, Genda, tried to gain distinction as the first warrior who slashed into the enemy line. It is wonderful that plum blossoms fall over me. Soldiers among the Heike say, what a great warrior he is, do not fail to recognize him. Eight of them come to surround and attack me.

Kagesue My helmet is knocked off,

Reciters and my hair is disheveled.

Kagesue Back to back with three of my followers,

Reciters we then fight against the foes heading toward us

Kagesue and slash them from the top to the bottom with our fullest power.

Reciters For those who attack us from the side, I slash them using my techniques of *kuruma-giri*, *kumode*, *kakunawa*, *jūmonji*, or *kakuyoku-higyō*. While I unsparingly use my secret arts one after another, a new day dawns. This is it. Traveler, I must leave now. Like a flower relying on its roots and a bird returning to its nest, in your dream, like a bird returning to its nest, I go back to the underworld now. Please console my soul by all means.

地

しばらく心を静めて見れば、ここは生田川だ。時も梅の花盛りである。梅の枝を一
枝手折つて簾に挿せば、もとより雅な若武者によく似合う若木の花である。早く咲
く梅の花のように、この源太も先駆けの功名を得ようと駆けて行けば、梅の花も散
りかかつて面白い。敵の兵はこれを見て、天晴れなよい相手だ、逃すなど、八騎ば
かりでやって来て、源太は取り囲まれた。

景李

兜も打ち落とされ、

地

大童の乱れた髪姿となり、

景李

家来三騎と背中合わせになつて

地

向かつて来る者を

景李

拝み打ちにする。

地

また横からめぐり来る者は、車斬りにし、蜘蛛、かく繩、十文字、鶴翼飛行と次々
に秘術を尽くす様子が見えるうちに、白々と夜も明けてくる。これまでだ、旅人よ、
暇を申し、花が根に、鳥が古巢に帰るように、夢の中、鳥が古巢に帰るように、私
は冥界へ帰る。よくよく弔って下さい。

Ebira (Quiver)

Synopsis

On his way to Kyoto, a monk living in a western province comes to the Ikuta River in Settsu Province and notices a fully blooming plum tree. A man passes by as he is enjoying the blossoms, so the monk inquires about the name of the plum tree. The man responds that it is called "Ebira no Ume" (Plum of the Quiver). The monk further inquires about the origin of the name. The man explains that at the time of the war between the Genji and Heike clans, near the Ikuta River, Kajiwara no Genda Kagesue put a twig of the plum into his quiver and fought very bravely. It is the origin of the name of this plum tree. The man then starts to minutely describe the battle scenes. Evening comes. When the monk asks for lodging for the night, the man reveals that he is the ghost of Kagesue and disappears after advising the monk to stay overnight under the plum tree.

In the middle of the night, while the monk is resting, a young warrior who has a twig of plum blossoms in his quiver appears. The monk inquires who he is, and the warrior responds that he is the ghost of Kagesue and shows himself being compelled to fight in the Realm of Asura. He also shows the battle scene in the Valley of Ichino-tani where he put the plum twig in his quiver and tried to earn honor as the first warrior to cross the enemy lines. While he describes himself fighting against the foe, using his mysterious grand battle techniques, morning comes. In the monk's dream, the ghost of Kagesue requests the monk to console his soul, bids the monk farewell and then disappears.

Highlight

This is one of the pieces called *kachi-shura-mono*, which includes "Yashima" and "Tamura." The time is the end of the Heian era, the time when the Genji and Heike clans fought for supremacy. The leading role, Kajiwara no Genda Kagesue, was a warrior fighting on the Genji side and was the eldest son and heir of Kajiwara no Heizo Kagetoki. His father was given an important position by Minamoto no Yoritomo, the founder of a military government. Although he was still young, he fearlessly fought in many battles with his father and won distinction. One of those was the battle at Ichino-tani (Ichinotani Valley.) This piece was inspired by the episode in which Kagesue fought near the Ikuta River in the battle of Ichino-tani with a multi-color flowering branch of plum in his quiver.

The combination of the young warrior with a fully blooming plum branch impresses us with its distinctively brilliant beauty, especially in the bloody and gruesome battlefield. Ancient warriors were not uncouth men who devoted themselves to fighting. Some of them were excellent poets and musicians. They understood what elegance is and were highly sensitive to beauty. Of course, there must have been some rough swashbucklers; however, the military commanders attained high education and possessed their own aesthetic theory. This piece expresses such aesthetics of the warriors in a touching and distinctive manner.

It also describes a fierce, daunting battle scene in a historical war. You will enjoy vigorous dynamism throughout this piece.

Schools	All five	
Category	The second group Noh, <i>shura-mono</i>	
Author	Zeami (according to one tradition)	
Subject	The Tale of the Heike (the Nagato-bon version), Genpei Jōsui-ki (The Story of the Rise and Fall of Genji and Heike Clans)	
Season	Spring (around February in the lunar calendar)	
Scene	Ikuta in Settsu Province	
Characters	<i>Mae-shite</i>	Man
	<i>Nochi-shite</i>	Kajiwara no Genda Kagesue
	<i>Waki</i>	Traveling monk
	<i>Waki-tsure</i>	Following monks (two or three)
	<i>Ai</i>	Villager (a person who lives near the Ikuta River)
Mask	<i>Nochi-shite</i>	<i>Heida</i>
Costumes	<i>Mae-shite</i>	<i>kake-suō</i> (tops of <i>suō</i>), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / dan-noshime</i> (short-sleeved <i>kimono</i> with very wide stripes, worn as the innermost layer of the costumes of male characters of lesser standing), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> (belt), and a fan.
	<i>Nochi-shite</i>	<i>nashi-uchieboshi</i> (<i>eboshi</i> -style headdress for warriors), <i>kuro-tare</i> (a black wig with hair extending slightly longer than the shoulder), a white headband, <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i>), <i>kitsuke / iroiri-atsuita</i> (a type of short-sleeved <i>kimono</i> partially including red color in the pattern, 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 sword. A twig of plum tree is at his waist.
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</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> , a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	Similar to <i>waki</i>
	<i>Ai</i>	tops and bottoms of <i>kimono</i> for <i>kyogen-kata</i>
Number of scenes	Two	
Length	About 1 hour and 15 minutes	

箆（えびら）

あらすじ

西国の僧が都行く途中、摂津の国、生田川のあたりに着きます。そこで咲き誇る梅に気づき、僧が眺めていたところ、一人の男が通りかかります。旅僧が男に、梅の名を尋ねると、男は「箆の梅」と呼ばれていると答えます。なおも旅僧は箆の梅の名の由来を尋ねます。すると男は、昔、生田川周辺で源平の合戦があり、梶原源太景季（かじわらのげんだかげすえ）が梅花の枝を箆（えびら）[矢を入れて携帯する道具]に挿して奮戦した、それが由来だと教え、源平の合戦の様子をつぶさに語り始めます。やがて夕刻になり、僧が一夜の宿を請うと、男は景季の亡霊であると正体を明かし、花の木陰に宿をとるようにと言ひ、消えます。

夜半に僧が梅の木陰で休んでいると、箆に梅を挿した若武者が現れます。僧が誰かと問うと景季の霊だと答えます。景季の霊は、修羅道の戦いに駆られる様子を見せます。なおも一の谷の合戦で箆に梅の枝を挿し、先駆けの功名を得ようと、敵に向かい、秘術を尽くして戦う場面を見せるうちに夜が明けます。僧の夢の中、景季の霊は暇を告げ、供養を頼んで消えていきます。

みどころ

「八鳥」「田村」とともに、勝修羅物と呼ばれる能です。物語は源平が覇権を合い争った平安時代の末期のこと。主人公の梶原源太景季は源氏方の武将で、源頼朝に重用された梶原平三景時の嫡男です。多くの合戦で、若武者ながら父ともども奮戦し、武名を上げています。その一つ、一の谷の合戦で、生田川付近で戦った景季が、色の異なる花をつけた梅の枝を箆に挿したというエピソードが物語のもとになっています。

みずみずしい若武者と盛りの花をつけた梅の枝。その取り合わせは、血みどろの陰惨な戦闘の場であるからこそ、際立って美しく輝く美を感じさせます。昔の侍はただ、戦闘に没頭する武骨なだけの存在ではありません。和歌や管弦に秀でる者もあり、風雅な心を解し、美への感受性も高かったようです。もちろん粗野な者たちもいたでしょうが、武将の位にある者たちは、深い教養と独特の美学を持っていました。この能でも、そういった侍の美学が陰影深く描写されています。

また一方で、歴史に残る合戦の、勇猛で苛烈な戦闘シーンの描写もあり、全体的に生き生きとした躍動感を楽しめる曲です。

流儀 五流にあり
分類 二番目物、修羅物
作者 世阿弥（一説）
題材 平家物語・長門本、源平盛衰記
季節 春（旧暦2月頃）
場面 摂津の国生田

登場人物 前シテ 男
後シテ 梶原源太景季（かじわらのげんだかげすえ）
ワキ 旅僧
ワキツレ 従僧2～3人
アイ 所の者（生田川近隣の人）

面 後シテ 平太

装束 前シテ 掛素袍、水衣、着付・段熨斗目、白大口、腰帯、扇
後シテ 梨子打烏帽子、黒垂、白鉢巻、袷法被、着付・色入厚板、半切、腰帯、扇、太刀。梅の枝を腰にさす
ワキ 角帽子、水衣、着付・無地熨斗目、腰帯、扇、数珠
ワキツレ ワキに準じる
アイ 狂言上下

場数 二場
上演時間 約1時間15分

箆（えびら）
Ebirā (Quiver) ©2012 the-noh.com

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