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— Sections highlighted in ■ represent variations in phrasing according to different Kyōgen schools.

— This part from *Utaibon* in Kanze School.

1. Benkei's Retainer Stops Benkei From Going Out at Night

Benkei intends to visit Gojō Tenjin Shrine for Ushi-no-koku Mōde*. However, his retainer stops him because a boy appears and attacks people with free and unexpected movements on the bridge at Gojō.

**Ushi-no-koku Mōde*: A form of worship that requires offering prayers at a shrine during the Hour of the Ox (between one to three o'clock in the morning) in order to fulfill a vow.

Benkei The man before you is Musashibō Benkei, living by the West Pagoda of Mount Hiei. To fulfill my vow, I have been going to pray at Gojō Tenjin Shrine for *Ushi-no-koku Mōde*. Today is my last day to go pray there, and I am just about to leave.

Is anyone around?

Retainer of Benkei

At your command, my master.

Benkei I will visit Gojō Tenjin Shrine to offer prayers. Bear that in mind.

橋弁慶

(観世流現行謡本による)

*流儀による違いが顕著なため、観世流、宝生流、金春流の三流の現行謡本を元に、三通りの翻訳を掲載する。

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一 弁慶の夜の外出を、従者が止める

祈願のために、五条天神に丑の刻詣で※をしようとする弁慶だったが、従者がそれを止める。五条の橋に変幻自在の動きをする少年が現れ、人を襲うという理由からであった。

※丑の刻詣で：祈願成就のため、丑の刻（夜中の午前1時〜3時頃）に神社に参詣すること。

弁慶 私は、比叡山西塔の傍らに住む僧、武蔵坊弁慶でございます。私は祈願のために五

条の天神に丑の刻詣でをしています。今日が満参（最終日）です。これから行こうと思えます。

おい誰かいるか。

弁慶の従者 御前におります。

弁慶 五条天神へ参詣するぞ。心得なさい。

Retainer Certainly. But there is something I must inform you.

In the middle of last night, when I walked past the Gojō Bridge, a young boy around the age of twelve or thirteen was randomly slashing passersby with his small sword. He moved about swiftly, like a butterfly or a bird. Please refrain from visiting the shrine tonight.

Benkei You are speaking nonsense. Even if he is a demon or an ogre, he alone cannot fight against a large number of people. Why have the people not surrounded and beaten him?

Retainer Although many people crowded around him, he mysteriously escaped from the siege and none of his opponents could come close to him.

Benkei Even though we came close to him,

Retainer he moved

Benkei and Retainer
at lightning speed.

Reciters He must have some divine power beyond our intelligence. He is such a mystery. He must have some divine power beyond our intelligence. If you encounter this monstrous, mysterious boy, mighty as you are, you might be killed. Although Kyoto is a large city full of many people, no one can fight better than him. He is really a mystery.

従者

かしこまりました。申し上げるべきことがあります。

昨日の夜半に、五条の橋を通りかかりますと、十二、三歳の幼い人が、小太刀で人を斬り廻っていました。さながら蝶や鳥のような素早さでございました。今夜の参詣は思いとどまり下さい。

弁慶

とんでもないことを言う、たとえ魔物、鬼神であろうとも、大勢にはかなわないだろう。なぜ取り囲んで討たなかったのだ。

従者

取り囲んでも、不思議にその中を逃れ、敵を側近くに寄せつけないのです。

弁慶

間近く寄つても

従者

目にも

弁慶・従者

止まらない。

地

人智を超えた神の力か実に不思議な、人智を超えた神の力か実に不思議なこの化け物に遭遇したら、強いあなたも討たれる恐れがある。都は広いというが、これほど
の者はいないだろう。本当に不思議な者だ。

2. Benkei Decides to Go to Gojō Bridge

At first, Benkei concurs with his retainer's advice and refrains from going out, but his confidence in his strength leads him to change his mind. He decides to defeat the mysterious manslayer and waits for nightfall.

Benkei I see. Well, then, tonight I will not go to the shrine in the middle of night.

Wait a minute. A mighty man like this Benkei should never be intimidated and run away because of a rumor. When the night grows late, I will go to the bridge and defeat the manslayer.

Reciters So says Benkei, and in no time at all, evening has come. In no time at all, evening has come. The clouds in the sky look different, and fierce winds are blowing. Benkei has been waiting eagerly for the night to grow late.

[Interlude]

3-1. Benkei's Retainer Explains Developments

Benkei's retainer appears and explains that although at first Benkei decided not to go to the shrine tonight because of the story of the manslayer, he changed his mind and decided to go after all.

二 弁慶、五条の橋へ行くことを決意する

弁慶は聞き入れ、いったんは思いとどまるが、剛の者であるとの自負から、その怪しい者を討とうと決意し、夜になるのを待った。

弁慶 それならば、今夜は思い止まることにしよう。

いや、この弁慶ほどの者が、聞いて怖気づいて逃げるようなまねをするのは、無念である。今夜、夜が更けたならば、その橋に行つて、怪しい者を退治しよう。

地 そう言つて弁慶は、ほどなく夕暮れ時になり、ほどなく夕暮れ時になり雲の様子も変わる中、凄まじい風が吹いて夜が更けるのを、今や遅しと、今や遅しと待つていた。

〔中入り〕

三 1 弁慶の従者が事の次第を語る

弁慶の従者が登場し、弁慶は、人斬りが出るので今夜の参詣を、いったんは思いとどまったものの、思い直して、出かけることにした、とことの次第を語る。

3-2. Men from Kyoto Appear Who Have Escaped the Manslayer's Attack

A resident of Kyoto (omo-ai) appears, calling for help. Then, one man from Kyoto (ado-ai) after another appears, comforting the man who escaped and asking him for the details of the incident. Omo-ai mentions that he encountered the manslayer on the Gojō Bridge and managed to escape. Ado-ai says that the manslayer must be Ushiwaka, who is trying to slash one thousand men. He lies, joking that omo-ai must have had his back slashed. Omo-ai becomes irate, but ado-ai scares him even more before leaving. Frightened omo-ai turns pale and runs after ado-ai.

4. Ushiwaka Appears on the Gojō Bridge

Ushiwaka appears on the Gojō Bridge and delivers a monologue about tonight being the last night for him to slay people, as tomorrow he will take vows and renounce this world. He then lays in wait for a passerby.

Ushiwaka I, Ushiwaka, will obey my mother's strict instructions and tomorrow, take vows and renounces this world. This is my last night of worldly matters. Standing on the Gojō Bridge, with the waves on the river, I wait for the moon that will soon rise and shine upon them.

The waves tell that perhaps an evening storm is approaching. Soon, the evening winds of autumn will start to blow.

Reciters What an interesting view. What an interesting view. I am unsettled and nervous. The cresting pearly waves look like dew drops, reminding me of the hue of evening glory. I stomp loudly on the planks of the Gojō Bridge. Quietly the night advances, and I am waiting for passersby. I am waiting for passersby.

三 一 二 人斬りに遭遇した都の人が、逃げてくる

都の人（オモアイ）が助けてくれと叫びながら現れる。そこに別の都の人（アドアイ）が来て、安心せよと声を掛け、何があったか聞く。オモアイは、五条の橋で人斬りに遭遇し、逃げてきたことを告げる。アドアイは、それは千人斬りをやっている牛若丸だろうと言い、オモアイの背中が斬られているぞと、嘘をついてからかう。オモアイは怒るが、アドアイはさらに怖がらせて去り、恐怖に色を失ったオモアイも後を追う。

四 牛若丸、五条の橋に現れる

牛若丸は五条の橋に現れ、今夜限りで人斬りをやめ、明日には寺に入ろうと独り言を言い、通行人を待ち受けた。

牛若 牛若は、母の厳しい言いつけに従い、明日には寺に登ろう。今宵は俗世の最後の名

残だな。五条の橋に立ち、川波に添うように、たちまち上がる月の光を待とう。

夕波の様子は、夜嵐が来るからか、間もなく夕暮れの秋風が吹いてきた。

地 面白い気色だよ、面白い気色だよ、落ち着かず心が浮き立ち、玉と散る波は、白露

を結び、さながら夕顔の花の色のように。五条の橋の橋板を、どんと踏み鳴らし、

5. Benkei Arms Himself and Arrives at the Gojō Bridge

Benkei arms himself. He is an armed monk. He strides into the town of Kyoto with his large long-handled sword, arriving at the Gojō Bridge.

Benkei It is almost dawn. The tolling of the bell in the mountains speaks of how time flies. Between the cedar trees, the moon rises and shines. Under the moonlight, I wear my suit of black leather armor with its low-hanging loin-guards. I grasp by the middle of my trusty long-handled sword, which hangs from my shoulder. Steadily and gallantly, Benkei strides out of the pagoda. Even the most dreadful demon or ogre would not fight me face-to-face. I am proud of myself. I can hardly wait to fight with one so skilled.

6. Benkei Duels with Ushiwaka and Surrenders to Him

On the bridge, Benkei encounters Ushiwaka, who is dressed in woman's attire. As a monk who has taken vows and renounced the world, Benkei tries to avoid contact with Ushiwaka. Suddenly, Ushiwaka kicks Benkei's long-handled sword. The enraged Benkei fights with Ushiwaka, who deftly attacks and throws Benkei. He knocks Benkei's long-handled sword to the ground and stops Benkei from wrestling with him. Finally, Benkei surrenders. Learning that Ushiwaka is a son of Minamoto no Yoshitomo, the head of the Genji Clan, Benkei asks Ushiwaka to become his master. They swear an oath of master and subordinate and together go to Ushiwaka's house in Kujō.

音も静かに夜は更け、通る人を待ち受ける、通る人を待ち受ける。

五 弁慶、武装して五条の橋に着く

僧兵の姿となつた弁慶は、大長刀を携えて都を進み、五条の橋に着く。

弁慶 すでに今夜も明け方近くになり、山塔の鐘の響きも時の過ぎるのを知らせ、杉木立

の合間より、月の光が輝き出た。月影の中に、黒革くろかわおど緘ひしの大鎧おほよろいを草摺くさずり長ながに着込んで、もとより好む大長刀の真中を持って打ちかつぎ、ゆらりゆらり、堂々と出て行く様子には、どんな恐ろしい天魔や鬼神でも面と向かつて来ることなど出来ないだろうと、我ながら頼もしい。手練れの敵と手合せしたいものだ。

六 弁慶は牛若と戦い、降参する

弁慶は、女装した牛若と橋の上で行き逢い、出家の身だからと遠慮して通り過ぎようとするが、牛若が突然、長刀を蹴上げる。怒った弁慶は、牛若と戦うが、身軽な牛若に翻弄され、長刀も落とされ、組むこともできず、ついに降参する。弁慶は、牛若が源氏の棟梁、源義朝の子であるを知り、主人になつてほしいと願う。ここに主従の誓いを結び、牛若と弁慶は連れだつて、九条の御所へ行く。

Ushiwaka Winds travel over the river, and I feel the whiff of deep night. No one is crossing the bridge ... disappointed, I will rest.

Benkei Taking no notice of Ushiwaka, Benkei roughly stomps on the bridge.

Ushiwaka As soon as Ushiwaka sees Benkei, he lights up. How delightful! There is a passerby. He pulls a thin woman's *kimono* (thin, white *kosode* type *kimono*) over his head and stands at the side of the bridge.

Benkei Finding Ushiwaka, Benkei...

[*Tachimawari*]

A series of short movements which describe Benkei finding a stranger and trying to identify the person.

Benkei considers speaking to the person, but looking closely, sees that it is a woman. I have taken vows and renounced the world, so I must not ... with hesitation, he passes by.

Ushiwaka Ushiwaka will make fun of Benkei. When Benkei passes by, Ushiwaka kicks the tip of Benkei's long-handled sword.

Benkei What do you think you are doing, you idiot! I'll give you a lesson!

Reciters Re-gripping the long-handled sword immediately, re-gripping the long-handled sword immediately, I will show you how strong I am.

牛若 川風が吹き、夜更けの気配が漂うなか、橋の上を通る人もいないなあと、心淋しく休んでいる。

弁慶 弁慶はそうとも知らず、荒々しく橋板を踏み鳴らす。

牛若 牛若は彼を見るやいなや、おお、嬉しいぞ、人が来た、と薄衣（薄手の白い小袖）を、さらに頭の上まですっぽり被って、傍らに寄り添って、佇んだ。

弁慶 弁慶は彼を見つけて

〔立廻り〕

弁慶が、不審な人を見つけて、どういう者か見定めようとする様子を、短い所作で示す。

弁慶 言葉をかけようかと思ったが、見れば女の姿である。自分は出家の身だからと、ためらいながら、通り過ぎる。

牛若 牛若は、彼をからかって見ようと、すれ違いざまに、長刀の柄元をぼんと蹴り上げた。

弁慶 何だ、くせ者め、目にも見せてやる。

地 すぐに長刀を取り直し、すぐに長刀を取り直し、腕前をみせてやろうと、切つてか

Benkei attacks Ushiwaka with his long-handled sword. However, Ushiwaka calmly regains his balance, removes the woman's *kimono* from his head, and slowly unsheathes his sword. Hitting the tip of his sword against Benkei's, parrying back and forth, he fights. What is this, what has happened? All of a sudden, Ushiwaka rushes at Benkei like lightning, quickly and repetitively slashing Benkei. The mighty Benkei is unable to fight back. He retreats 4 to 5 yards, stunned.

He is pretentious, this unskilled child. He is pretentious, this unskilled child. It is impossible that I, an expert warrior, would fail to defeat one little boy. Benkei pushes out the hilt of his long-handled sword and checks his grip upon it, runs toward Ushiwaka, and sharply slashes him. However, Ushiwaka turns around and jumps lightly to the right. Benkei grips his sword again and swipes at Ushiwaka's feet, but Ushiwaka jumps up, pulling his feet off the ground. When Benkei slashes in the air, Ushiwaka ducks, his head touching the ground. Although Benkei tries to slash him many times, Ushiwaka finally knocks Benkei's long-handled sword to the ground. Benkei tries to tackle Ushiwaka, but Ushiwaka slashes Benkei away with his sword and does not let Benkei touch him. Benkei can do nothing more. The hopeless Benkei is startled and pinned there. How rare he is, this strong boy.

How mysterious. Would you tell me who you are? Although you are still young, you are extremely strong. Please tell me who you are.

Ushiwaka To tell the truth, I am Minamoto no Ushiwaka.

Reciters Oh, so you must be a son of Lord Yoshitomo.

地 牛若
 今は何を隠そう、私は源牛若だ。
 では、義朝殿の御子のですか。

何を仰々しい、あの程度の、何を仰々しい、あの程度の小童一人、この俺の腕前で討ちもらすことがあるものか、と長刀の柄を長めに出して持ち直し、走りかかって鋭く切りつけると、背を向けて右に飛んで避けてしまう。長刀を再び取り直して、裾を薙ぎ払うと、躍り上がって足を地に着けず、空中を払うと、頭を地につけて避ける。そして、さんざん繰り出して戦ってきた大長刀を打ち落とされてしまった。弁慶は組みつこうとするが、太刀で払われ、すがる術もない。どうしようもなく、弁慶は、まったく珍しく強い少年だと、あきれ果てて立ちすくんだ。
 おお不思議だ、一体貴方はどういう方ですか。まだ幼い身であるのに、これほどまでにお強いとは。くわしくお名乗りください。

かるが、牛若は少しも騒がず、態勢を立て直し、薄衣を脱ぎ捨て、ゆつくりと太刀を抜き放ち、構えた長刀の切っ先に太刀を打ち合わせ、間合いを詰めたり広げたりしながら戦った。そのうちに、どうしたことか、一気に牛若が弁慶の側近くに來たかと思える間もなく、畳み掛けて太刀を打込んできた。さすがの弁慶も合わせ損ねて、橋げたを二、三間（二間は約180cm）も退き、茫然とした。

Ushiwaka Tell me who you are.

Reciters I am Musashibō Benkei, a monk from the West Pagoda.

Introducing themselves to each other, introducing themselves to each other, Benkei says, "I surrender. Please forgive me. I am a monk. Considering your official rank, origin, and strength, I believe you would be an excellent master for me to serve. You might think I am reckless, but I believe this is the opportunity to form a fateful bond that will endure for three lifetimes. From now on, you are my master and I am your subordinate." And so Benkei makes a forceful promise. He helps Ushiwaka put on his kimono, puts his long-handled sword over his shoulder and they now go together to Ushiwaka's house in Kujō.

牛若

さて、お前は誰だ。

地

西塔の武蔵弁慶です。

互いに名乗り合い、互いに名乗り合い、弁慶は「降参致します、どうかお許しください。私は出家であり、あなたは官位といい、お家柄といい、お強いことといい、まことによい御主人だと思ってお頼みます。軽率だと思いいなるかも知れませんが、これも三世の因縁の結ばれる機会でございます。今後は主従でございます」と堅く誓いを結び、薄衣を牛若に着せて、長刀を打ちかつぎ、(牛若の居所である) 九条の御所へ一緒に行くのであった。

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—Sections highlighted in represent variations in phrasing according to different Kyōgen schools.

—This part from *Utaibon* in Hōshō School.

1. Benkei's Retainer Stops Benkei From Going Out at Night

Benkei intends to visit Kitano Tenmangū Shrine for *Ushi-no-koku Mōde* *. However, his retainer stops him because a boy appears and attacks people with free and unexpected movements on the bridge at Gojō.

**Ushi-no-koku Mōde*: A form of worship that requires offering prayers at a shrine during the Hour of the Ox (between one to three o'clock in the morning) in order to fulfill a vow.

Benkei The man before you is Musashibō Benkei, living in Kitadani, the West Pagoda of Mount Hiei. I have something to pray for and have undertaken a seven-day retreat at Jūzen-ji Temple in Higashiyama. From tonight, I intend to start visiting Kitano Tenmangū Shrine for *Ushi-no-koku Mōde*.

Is anyone around?

Retainer of Benkei

At your command, my master.

橋弁慶
はしべんけい

(宝生流現行謡本による)

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一 弁慶の夜の外出を、従者が止める

祈願のために、北野神社に丑の刻詣で※をしようとする弁慶だったが、従者がそれを止める。五条の橋に変幻自在の動きをする少年が現れ、人を襲うという理由からであった。

※丑の刻詣で…祈願成就のため、丑の刻（夜中の午前1時〜3時頃）に神社に参詣すること。

弁慶 私は、比叡山の西塔、北谷に住む僧、武蔵坊弁慶でございます。私は祈願していることがあり、東山の十禅寺に七日の間、参籠していました。また今夜からは、北野神社に丑の刻詣でをしようと思っております。

おい誰かいるか。

弁慶の従者 御前におります。

- Benkei From tonight, I will start visiting [Kitano Tenmangū Shrine] for *Ushi-no-koku Mōde*. Come with me.
- Retainer Certainly. However, I would humbly advise you against visiting the shrine tonight.
- Benkei Why on earth should I not go?
- Retainer In the middle of last night, when I walked past the Gojō Bridge, a small boy around the age of twelve or thirteen was randomly slashing passersby with his small sword. He moved about swiftly, like a butterfly or a bird. Please do not suppose this is a trifling matter. I believe you should be careful.
- Benkei He may be as fast as a butterfly or a bird, but how could he single-handedly fight against a large number of people? Why did they not surround him and beat him?
- Retainer Although many people crowded around him, he mysteriously escaped from the siege and none of his opponents could come close to him.
- Benkei Even though no one could come close to him, if people continuously attacked him, he must have been defeated.
- Retainer When we tried to slash him, he quickly fell to the ground and escaped.
- Benkei When men surrounded him,

弁慶

今夜から北野天神へ丑の刻詣でをするぞ。お供をせよ。

従者

かしこまりました。ですがまず、今夜の丑の刻詣ではお止めなさいますよう申し上げます。

弁慶

それはいつたい、どういうことだ。

従者

昨日の夜半に、五条の橋を通りかかりますと、十二、三歳の小さな男の子が、小太刀で人を斬り廻っていました。さながら蝶や鳥のような素早さでございました。軽く考えず、注意深くした方がいいと思います。

弁慶

たとえ蝶や鳥のようであっても、大勢にはかなわないだろう。なぜ取り囲んで討たなかったのだ。

従者

取り囲んでも、不思議にその中を逃れ、敵を側近くに寄せつけないのです。

弁慶

たとえ敵を寄せ付けなくても、隙間なく切つてかかれば、討ち取れるだろう。

従者

討とうとすれば、地面に素早く逃れ、

弁慶

取り囲むと、

Retainer he drove them away.

Benkei Even though we came close to him,

Retainer he moved

Benkei and Retainer
at lightning speed.

Reciters He must have some divine power beyond our intelligence. He is such a mystery. He must have some divine power beyond our intelligence. If you encounter this monstrous, mysterious boy, mighty as you are, you might be killed. Although Kyoto is a large city full of many people, no one can fight better than him. He is really a mystery.

2. Benkei Decides to Go to Gojō Bridge

At first, Benkei concurs with his retainer's advice and refrains from going out, but his confidence in his strength leads him to change his mind. He decides to defeat the mysterious manslayer and waits for nightfall.

Benkei I see. Well, then, tonight I will not go to the shrine in the middle of night.

Retainer That makes sense.

従者 追い払う。

弁慶 間近く寄つても

従者 目にも

弁慶・従者 止まらない。

地 人智を超えた神の力か実に不思議な、人智を超えた神の力か実に不思議なこの化け

物に遭遇したら、強い貴方も討たれる恐れがある。都は広いというが、これほどの者はいないだろう。本当に不思議な者だ。

二 弁慶、五条の橋へ行くことを決意する

弁慶は聞き入れ、いったんは思いとどまるが、剛の者であるとの自負から、その怪しい者を討とうと決意し、夜になるのを待った。

弁慶 それならば、今夜の丑の刻詣では思い止まることにしよう。

従者 もつともなことがございます。

- Benkei Wait a minute. A mighty man like this Benkei should never be intimidated and run away because of a rumor. When the night grows late, I will go to the bridge and defeat the manslayer.
- Reciters So says Benkei, and in no time at all, evening has come. In no time at all, evening has come. The clouds in the sky look different, and fierce winds are blowing. Benkei has been waiting eagerly for the night to grow late.

[Interlude]

3-1. Benkei's Retainer Explains Developments

Benkei's retainer appears and explains that although at first Benkei decided not to go to the shrine tonight because of the story of the manslayer, he changed his mind and decided to go after all.

3-2. Men from Kyoto Appear Who Have Escaped the Manslayer's Attack

A resident of Kyoto (omo-ai) appears, calling for help. Then, one man from Kyoto (ado-ai) after another appears, comforting the man who escaped and asking him for the details of the incident. Omo-ai mentions that he encountered the manslayer on the Gojō Bridge and managed to escape. Ado-ai says that the manslayer must be Ushiwaka, who is trying to slash one thousand men. He lies, joking that omo-ai must have had his back slashed. Omo-ai becomes irate, but ado-ai scares him even more before leaving. Frightened omo-ai turns pale and runs after ado-ai.

弁慶 いや、この弁慶ほどの者が、聞いて怖気づいて逃げるようなまねをするのは、あつてはならないぞ。今夜、夜が更けたならば、その橋に行つて、怪しい者を退治しよう。

地 そう言つて弁慶は、ほどなく夕暮れ時になり、ほどなく夕暮れ時になり雲の様子も変わる中、凄まじい風が吹いて夜が更けるのを、今や遅しと、今や遅しと待つていた。

〔中入り〕

三―1 弁慶の従者が事の次第を語る

弁慶の従者が登場し、弁慶は、人斬りが出るので今夜の参詣を、いったんは思いとどまつたものの、思い直して、出かけることにした、とことの次第を語る。

三―2 人斬りに遭遇した都の人が、逃げてくる

都の人（オモアイ）が助けてくれと叫びながら現れる。そこに別の都の人（アドアイ）が来て、安心せよと声を掛け、何があつたか聞く。オモアイは、五条の橋で人斬りに遭遇し、逃げてきたことを告げる。アドアイは、それは千人斬りをやっている牛若丸だろうと言ひ、オモアイの背中が斬られているぞと、嘘をついてからかう。オモアイは怒るが、アドアイはさらに

4. Ushiwaka Appears on the Gojō Bridge

Ushiwaka appears on the Gojō Bridge and delivers a monologue about tonight being the last night for him to slay people, as tomorrow he will take vows and renounce this world. He then lays in wait for a passerby.

Ushiwaka I, Ushiwaka, will obey my mother's strict instructions and tomorrow, take vows and renounces this world. This is my last night of worldly matters. With the waves on the river, I wait for the moon that will soon rise and shine upon them.

Reciters Where do those clouds go? On an autumn evening, the howl of stormy winds travel clearly around the skies.

What an interesting view. What an interesting view. I am unsettled and nervous. The cresting pearly waves look like dew drops, reminding me of the hue of evening glory. I stomp loudly on the planks of the Gojō Bridge. Winds blow fiercely as the night grows late, while I am waiting for passersby. I am waiting for passersby.

5. Benkei Arms Himself and Arrives at the Gojō Bridge

Benkei arms himself. He is an armed monk. He strides into the town of Kyoto with his large long-handled sword, arriving at the Gojō Bridge.

怖がらせて去り、恐怖に色を失ったオモアイも後を追う。

四 牛若丸、五条の橋に現れる

牛若丸は五条の橋に現れ、今夜限りで人斬りをやめ、明日には寺に入ろうと独り言を言い、通行人を待ち受けた。

牛若 牛若は、母の厳しい言いつけに従い、明日には寺に登ろう。今宵は俗世の最後の名

残だな。川波に添うように、たちまち上がる月の光を待とう。

地 夕雲はどこへ行くのか、秋の夕暮れ時に、夜嵐の音も澄み渡るよ。

面白い気色けしきだよ、面白い気色だよ、落ち着かず心が浮き立ち、玉と散る波は、白露を結び、夕顔の花の色のように。五条の橋の橋板を、どんと踏み鳴らし、風が凄まじく吹き、更け行く夜に、通る人を待ち受ける、通る人を待ち受ける。

五 弁慶、武装して五条の橋に着く

僧兵の姿となった弁慶は、大長刀を携えて都を進み、五条の橋に着く。

Benkei At last, the night has grown late. I have long awaited this moment. The tolling of the bell in the mountains speaks of how time flies. Between the cedar trees, the moon rises and shines. Under the moonlight, I wear my suit of black leather armor with its low-hanging loin-guards. I grasp by the middle of my trusty long-handled sword, which hangs from my shoulder. Steadily and gallantly, Benkei strides out of the pagoda. Even the most dreadful demon or ogre would not fight me face-to-face. I am proud of myself. I can hardly wait to fight with one so skilled.

6. Benkei Duels with Ushiwaka and Surrenders to Him

On the bridge, Benkei encounters Ushiwaka, who is dressed in woman's attire. As a monk who has taken vows and renounced the world, Benkei tries to avoid contact with Ushiwaka. Suddenly, Ushiwaka kicks Benkei's long-handled sword. The enraged Benkei fights with Ushiwaka, who deftly attacks and throws Benkei. He knocks Benkei's long-handed sword to the ground and stops Benkei from wrestling with him. Finally, Benkei surrenders. Learning that Ushiwaka is a son of Minamoto no Yoshitomo, the head of the Genji Clan, Benkei asks Ushiwaka to become his master. They swear an oath of master and subordinate and together go to Ushiwaka's house in Kujō.

Ushiwaka Winds travel over the river, and I feel the whiff of deep night. No one is crossing the bridge ... disappointed, I will rest.

Benkei Taking no notice of Ushiwaka, Benkei stomps on the bridge loudly and passes by alone.

弁慶

すでに待ちに待った夜が更け、山塔の鐘の響きも時の過ぎるの知らせ、杉木立の合間より、月の光が輝き出た。月影の中に、黒草緘くろくさひしの大鎧おほよろいを草摺長くさすりながに着込んで、もとより好む大長刀の真中を持って打ちかつき、ゆらりゆらり、堂々と出て行く様子には、どんな恐ろしい天魔や鬼神でも面と向かって来ることなど出来ないだろうと、我ながら頼もしい。手練れの敵と手合せしたいものだ。

六 弁慶は牛若と戦い、降参する

弁慶は、女装した牛若と橋の上で行き逢い、出家の身だからと遠慮して通り過ぎようとするが、牛若が突然、長刀を蹴上げる。怒った弁慶は、牛若と戦うが、身軽な牛若に翻弄され、長刀も落とされ、組むこともできず、ついに降参する。弁慶は、牛若が源氏の棟梁、源義朝の子であると知り、主人になってほしいと願う。ここに主従の誓いを結び、牛若と弁慶は連れだって、九条の御所へ行く。

牛若

川風が吹き、夜更けの気配が漂うなか、橋の上を通る人もいないあと、心淋しく休んでいる。

弁慶はそうとも知らず、荒々しく橋板をどうどうと踏み鳴らし、一人淋しく過ぎていく。

Ushiwaka As soon as Ushiwaka sees Benkei, he lights up. How delightful! There is a passerby. He pulls a thin woman's *kimono* (thin, white *kosode* type *kimono*) over his head and stands at the side of the bridge.

Benkei Finding Ushiwaka, Benkei...

[Iroae]

A series of short movements which describe Benkei finding a stranger and trying to identify the person.

Benkei considers speaking to the person, but looking closely, sees that it is a woman. I have taken vows and renounced the world, so I must not ... with hesitation, he passes by.

Ushiwaka Ushiwaka will make fun of Benkei. When Benkei passes by, Ushiwaka kicks the tip of Benkei's long-handled sword.

Benkei What do you think you are doing, you idiot! I'll give you a lesson!

Reciters Re-gripping the long-handled sword immediately, re-gripping the long-handled sword immediately, I will show you how strong I am. Benkei attacks Ushiwaka with his long-handled sword. However, Ushiwaka calmly regains his balance, removes the woman's *kimono* from his head, and slowly unsheathes his sword. Hitting the tip of his sword against Benkei's, parrying back and forth, he fights. What is this, what has happened? All of a sudden, Ushiwaka rushes at Benkei like lightning, quickly and repetitively slashing Benkei. The mighty Benkei is unable to fight back. He retreats 4 to 5 yards, stunned.

牛若 牛若は彼を見るやいなや、おお、嬉しいぞ、人が来た、と薄衣（薄手の白い小袖）を、さらに頭の上まですっぽり被って、傍らに寄り添って、佇んだ。

弁慶 弁慶は彼を見つけて

「イロエ」

弁慶が、不審な人を見つけて、どういう者か見定めようとする様子を、短い所作で示す。

弁慶 言葉をかけようかと思つたが、見れば女の姿である。自分は出家の身だからと、た

めらいながら、通り過ぎる。

牛若 牛若は、彼をからかつて見ようと、すれ違いざまに、長刀の柄元をぽんと蹴り上げた。

弁慶 何だ、くせ者め、目にも見せてやる。

地 すぐに長刀を取り直し、すぐに長刀を取り直し、腕前をみせてやろうと、切つてかかるが、牛若は少しも騒がず、態勢を立て直し、薄衣を脱ぎ捨て、ゆつくりと太刀を抜き放ち、構えた長刀の切っ先に太刀を打ち合わせ、間合いを詰めたり広げたりしながら戦つた。そのうちに、どうしたのか、一気に牛若が弁慶の側近くに来たかと思える間もなく、畳み掛けて太刀を打込んできた。さすがの弁慶も合わせ損ねて、橋げたを二、三間（二間は約180cm）も退き、茫然とした。

He is pretentious, this unskilled child. He is pretentious, this unskilled child. It is impossible that I, an expert warrior, would fail to defeat one little boy. Benkei pushes out the hilt of his long-handled sword and checks his grip upon it, runs toward Ushiwaka, and sharply slashes him. However, Ushiwaka turns around and jumps lightly to the right. Benkei grips his sword again and swipes at Ushiwaka's feet, but Ushiwaka jumps up, pulling his feet off the ground. When Benkei slashes in the air, Ushiwaka ducks, his head touching the ground. Although Benkei tries to slash him many times, Ushiwaka finally knocks Benkei's long-handled sword to the ground. Benkei tries to tackle Ushiwaka, but Ushiwaka slashes Benkei away with his sword and does not let Benkei touch him. Benkei can do nothing more. The hopeless Benkei is startled and pinned there. How rare he is, this strong boy.

How mysterious. Would you tell me who you are? Although you are still young, you are extremely strong. Please tell me who you are.

Ushiwaka To tell the truth, I am Minamoto no Ushiwaka.

Reciters Oh, so you must be a son of Lord Yoshitomo.

Ushiwaka Tell me who you are.

Reciters I am Musashibō Benkei, a monk from the West Pagoda.

Introducing themselves to each other, introducing themselves to each other, Benkei says, "I surrender. Please forgive me. I am a monk. Considering your official rank, origin, and strength, I believe you would be an excellent master for me to serve. You

地

西塔の武蔵弁慶です。

牛若

さて、お前は誰だ。

地

では、義朝殿の御子のですか。

牛若

今は何を隠そう、私は源牛若だ。

お不思議だ、一体貴方はどういう方ですか。まだ幼い身であるのに、これほどまでにお強いとは。くわしくお名乗りください。

何を仰々しい、あの程度の、何を仰々しい、あの程度の小童一人、この俺の腕前で討ちもらすことがあるものか、と長刀の柄を長めに出して持ち直し、走りかかって鋭く切りつけると、背を向けて右に飛んで避けてしまふ。長刀を再び取り直して、裾を薙ぎ払うと、躍り上がって足を地に着けず、空中を払うと、頭を地につけて避ける。そして、さんざん繰り出して戦ってきた大長刀を打ち落とされてしまった。弁慶は組みつこうとするが、太刀で払われ、すがる術もない。どうしようもなく、弁慶は、まったく珍しく強い少年だと、あきれ果てて立ちすくんだ。

might think I am reckless, but I believe this is the opportunity to form a fateful bond that will endure for three lifetimes. From now on, you are my master and I am your subordinate.” And so Benkei makes a forceful promise. He helps Ushiwaka put on his *kimono*, puts his long-handled sword over his shoulder and they now go together to Ushiwaka’s hous

まことによい御主人だと思ってお頼みします。軽率だと思いいになるかも知れませんが、これも三世の因縁の結ばれる機会でございます。今後は主従でございますぞ」と堅く誓いを結び、薄衣を牛若に着せて、長刀を打ちかつぎ、(牛若の居所である九条の御所へ一緒に行くのであった。

橋弁慶 宝生流現行謡本による現代語訳

—Dialogues in this piece are quite unique and differ from school to school. The following story therefore introduces two styles of dialogues, referring to the current *utaibon* (book of lyrics and musical notation) used in Kanze School, Hōshō School and Komparu School.

—Sections highlighted in ■ represent variations in phrasing according to different Kyōgen schools.

— This part from *Utaibon* in Komparu School.

1. Benkei's Retainer Stops Benkei From Going Out at Night

Benkei intends to visit Jūzen-ji Temple. However, his retainer stops him because a boy appears and attacks people with free and unexpected movements on the bridge at Gojō.

Benkei The man before you is Musashibō Benkei, living in the West Pagoda of Mount Hiei. I have something to pray for and have undertaken a seven-day retreat in Kitano Tenmangū Shrine. From tonight, I intend to start visiting Jūzen-ji Temple and worshipping there.

Is anyone around?

Retainer of Benkei

At your command, my master.

Benkei From tonight, I will start going to Jūzen-ji Temple to offer prayers.

はしべんけい
橋弁慶

(金春流現行謡本による)

*流儀による違いが顕著なため、観世流、宝生流、金春流の三流の現行謡本を元に、三通りの翻訳を掲載する。

*観世流現行謡本による翻訳は1ページより、宝生流現行謡本による翻訳は9ページより掲載。

* ■ は狂言の流儀によって違う場合を示す。

一 弁慶の夜の外出を、従者が止める

祈願のために、十禅寺に参詣しようとする弁慶だったが、従者がそれを止める。五条の橋に変幻自在の動きをする少年が現れ、人を襲うという理由からであった。

弁慶 私は、比叡山西塔の僧、武蔵坊弁慶でございます。私は祈願していることがあり、北野神社に七日の間、参籠していました。また今夜からは、十禅寺にお参りをしようと思つています。

おい誰かいるか。

弁慶の従者 御前におります。

弁慶 祈願のために、今夜から十禅寺へ参るぞ。

- Retainer Please do not go to Jūzen-ji Temple tonight.
- Benkei Why on earth should I not go?
- Retainer In the middle of last night, when I walked past the Gojō Bridge, a young boy around the age of twelve or thirteen was randomly slashing passersby with his small sword. He moved about swiftly, like a butterfly or a bird.
- Benkei Why have the people not beaten him?
- Retainer When they tried to slash him, he drove them away and none of them could come close to him.
- Benkei Even though no one could come close to him, he alone could not fight against a large number of people.
- Retainer When men surrounded him, he mysteriously escaped from the siege.
- Benkei Even though we came close to him,
- Retainer he moved at lightning speed.
- Reciters He must have some divine power beyond our intelligence. He is such a mystery. He must have some divine power beyond our intelligence. If you encounter this monstrous, mysterious boy,

地 人智を超えた神の力か実に不思議な、人智を超えた神の力か実に不思議なこの化け物に遭遇したら、強いあなたも討たれる恐れがある。都は広いというが、これほど

- 従者 今夜の十禅寺のお参りはお止めください。
- 弁慶 それはいつたい、どういふことだ。
- 従者 はい、昨日の夜半に、五条の橋を通りかかりますと、十二、三歳の幼い人が、小太刀で人を斬り廻っていました。さながら蝶や鳥のような素早さでございました。
- 弁慶 そういふ者を、なぜ討たなかつたのだ。
- 従者 討とうとしても追ひ払い、敵を側近くに寄せつけませんのです。
- 弁慶 たとえ敵を寄せ付けなくても、大勢ならば、討ち取れるだろう。
- 従者 取り囲んでも、不思議にその中を逃れ、
- 弁慶 間近く寄つても
- 従者 目にも止まらない。

mighty as you are, you might be killed. Although Kyoto is a large city full of many people, no one can fight better than him. He is really a mystery.

2. Benkei Decides to Go to Gojō Bridge

At first, Benkei concurs with his retainer's advice and refrains from going out, but his confidence in his strength leads him to change his mind. He decides to defeat the mysterious manslayer and waits for nightfall.

Benkei I see. Well, then, tonight I will not go to the shrine in the middle of night.

Retainer That makes sense.

Benkei Wait a minute. A mighty man like this Benkei should never be intimidated and run away because of a rumor. When the night grows late, I will go to the bridge and defeat the manslayer.

Reciters So says Benkei, and in no time at all, evening has come. In no time at all, evening has come. The clouds in the sky look different, and fierce winds are blowing. Benkei has been waiting eagerly for the night to grow late.

[Interlude]

の者はいないだろう。本当に不思議な者だ。

二 弁慶、五条の橋へ行くことを決意する

弁慶は聞き入れ、いったんは思いとどまるが、剛の者であるとの自負から、その怪しい者を討とうと決意し、夜になるのを待った。

弁慶 それなれば、今夜の十禅寺参りは思い止まることにしよう。

従者 もつともなごさいます。

弁慶 いや、この弁慶ほどの者が、聞いて怖気づいて逃げるようなまねをするのは、あつてはならないぞ。今夜、夜が更けたならば、その橋に行つて、怪しい者を退治しよう。

地 そう言つて弁慶は、ほどなく夕暮れ時になり、ほどなく夕暮れ時になり雲の様子も変わる中、凄まじい風が吹いて夜が更けるのを、今や遅しと、今や遅しと待っていた。

〔中入り〕

3-1. Benkei's Retainer Explains Developments

Benkei's retainer appears and explains that although at first Benkei decided not to go to the shrine tonight because of the story of the manslayer, he changed his mind and decided to go after all.

3-2. Men from Kyoto Appear Who Have Escaped the Manslayer's Attack

A resident of Kyoto (omo-ai) appears, calling for help. Then, one man from Kyoto (ado-ai) after another appears, comforting the man who escaped and asking him for the details of the incident. Omo-ai mentions that he encountered the manslayer on the Gojō Bridge and managed to escape. Ado-ai says that the manslayer must be Ushiwaka, who is trying to slash one thousand men. He lies, joking that omo-ai must have had his back slashed. Omo-ai becomes irate, but ado-ai scares him even more before leaving. Frightened omo-ai turns pale and runs after ado-ai.

4. Ushiwaka Appears on the Gojō Bridge

Ushiwaka appears on the Gojō Bridge and delivers a monologue about tonight being the last night for him to slay people, as tomorrow he will take vows and renounce this world. He then lays in wait for a passerby.

Ushiwaka I, Ushiwaka, will obey my mother's strict instructions and tomorrow, take vows and renounces this world. This is my last night of worldly matters. With the waves on the river, I wait for the moon that will soon rise and shine upon them.

三―一 弁慶の従者が事の次第を語る

弁慶の従者が登場し、弁慶は、人斬りが出るので今夜の参詣を、いったんは思いとどまったものの、思い直して、出かけることにした、とことの次第を語る。

三―二 人斬りに遭遇した都の人が、逃げてくる

都の人（オモアイ）が助けってくれと叫びながら現れる。そこに別の都の人（アドアイ）が来て、安心せよと声を掛け、何があつたか聞く。オモアイは、五条の橋で人斬りに遭遇し、逃げてきたことを告げる。アドアイは、それは千人斬りをやっている牛若丸だろうと言い、オモアイの背中が斬られているぞと、嘘をついてからかう。オモアイは怒るが、アドアイはさらに怖がらせて去り、恐怖に色を失ったオモアイも後を追う。

四 牛若、五条の橋に現れる

牛若は五条の橋に現れ、今夜限りで人斬りをやめ、明日には寺に入ろうと独り言を言い、通行人を待ち受けた。

牛若 牛若は、母の厳しい言いつけに従い、明日には寺に登ろう。今宵は俗世の最後の名

The waves are rough this evening. A storm will come in the night.

Reciters The autumn winds are howling. What an interesting view. What an interesting view. I am unsettled and nervous. The cresting pearly waves look like dew drops, reminding me of the hue of evening glory. I stomp loudly on the planks of the Gojō Bridge. Winds blow fiercely as the night grows late, while I am waiting for passersby. I am waiting for passersby.

5. Benkei Arms Himself and Arrives at the Gojō Bridge

Benkei arms himself. He is an armed monk. He strides into the town of Kyoto with his large long-handled sword, arriving at the Gojō Bridge.

Benkei At last, the night has grown late. I have long awaited this moment. The tolling of the bells of the three towers speaks of how time flies. Between the cedar trees, the moon rises and shines. Under the moonlight, I wear my suit of black leather armor with its low-hanging loin-guards. I grasp by the middle of my trusty long-handled sword, which hangs from my shoulder. Steadily and gallantly, Benkei strides out of the pagoda. Even the most dreadful demon or ogre would not fight me face-to-face. I am proud of myself. I can hardly wait to fight with one so skilled.

地

残だな。川波に添うように、たちまち上がる月の光を待とう。
夕波騒ぎ夜嵐になり、

秋風が声を添えるように吹いている。面白い気色けしきだよ、面白い気色だよ、落ち着かず心が浮き立ち、玉と散る波は、白露を結び、さながら夕顔の花の色。五条の橋の橋板を、どんと踏み鳴らし、風が凄まじく吹き、更け行く夜に、通る人を待ち受ける、通る人を待ち受ける。

五 弁慶、武装して五条の橋に着く

僧兵の姿となった弁慶は、大長刀を携えて都を進み、五条の橋に着く。

弁慶

すでに待ちに待った夜が更け、三塔の鐘の響きも時の過ぎるのを知らせ、杉木立の合間より、月の光が輝き出た。月影の中に、黒革くろかわ緘しむしの大鎧おほよろいを草摺長くさずりながに着込んで、もとより好む大長刀の真中を持って打ちかつき、ゆらりゆらり、堂々と出て行く様子、どんな恐ろしい天魔や鬼神でも面と向かって来ることなど出来ないだろうと、我ながら頼もしい。手練れの敵と手合せしたいものだ。

6. Benkei Duels with Ushiwaka and Surrenders to Him

On the bridge, Benkei encounters Ushiwaka, who is dressed in woman's attire. As a monk who has taken vows and renounced the world, Benkei tries to avoid contact with Ushiwaka. Suddenly, Ushiwaka kicks Benkei's long-handled sword. The enraged Benkei fights with Ushiwaka, who deftly attacks and throws Benkei. He knocks Benkei's long-handed sword to the ground and stops Benkei from wrestling with him. Finally, Benkei surrenders. Learning that Ushiwaka is a son of Minamoto no Yoshitomo, the head of the Genji Clan, Benkei asks Ushiwaka to become his master. They swear an oath of master and subordinate and together go to Ushiwaka's house in Kujō.

Ushiwaka Winds travel over the river, and I feel the whiff of deep night. No one is crossing the bridge ... disappointed, I will stay at the side of the bridge.

Benkei Taking no notice of Ushiwaka, Benkei stomps on the bridge loudly and passes by alone.

Ushiwaka As soon as Ushiwaka sees Benkei, he lights up. How delightful! There is a passerby. He pulls a thin woman's *kimono* (thin, white *kosode* type *kimono*) over his head and stands at the side of the bridge.

Benkei Finding Ushiwaka, Benkei...

[Iroe]

A series of short movements which describe Benkei finding a stranger and trying to identify the person.

六 弁慶は牛若と戦い、降参する

弁慶は、女装した牛若と橋の上で行き逢い、出家の身だからと遠慮して通り過ぎようとするが、牛若が突然、長刀を蹴上げる。怒った弁慶は、牛若と戦うが、身軽な牛若に翻弄され、長刀も落とされ、組むこともできず、ついに降参する。弁慶は、牛若が源氏の棟梁、源義朝の子であること知り、主人になってほしいと願う。ここに主従の誓いを結び、牛若と弁慶は連れだつて、九条の御所へ行く。

牛若 川風が吹き、夜更けの気配が漂うなか、橋の上を通る人もいないなあと、傍らに寄つて佇んでいる。

弁慶 弁慶はそうとも知らず、荒々しく橋板をどうどうと踏み鳴らし、一人淋しく過ぎていく。

牛若 牛若は彼を見るやいなや、おお、嬉しいぞ、人が来た、と薄衣（薄手の白い小袖）を、さらに頭の上まですっぽり被つて、傍らに寄り添つて、佇んだ。

弁慶 弁慶は彼を見つけて

「イロエ」

弁慶が、不審な人を見つけて、どういう者か見定めようとする様子を、短い所作で示す。

Benkei considers speaking to the person, but looking closely, sees that it is a woman. I have taken vows and renounced the world, so I must not ... with hesitation, he passes by.

Ushiwaka Ushiwaka will make fun of Benkei. When Benkei passes by, Ushiwaka kicks the tip of Benkei's long-handled sword.

Benkei What do you think you are doing, you idiot! I'll give you a lesson!

Reciters Re-gripping the long-handled sword immediately, re-gripping the long-handled sword immediately, I will show you how strong I am. Benkei attacks Ushiwaka with his long-handled sword. However, Ushiwaka calmly regains his balance, removes the woman's *kimono* from his head, and slowly unsheathes his sword. Hitting the tip of his sword against Benkei's, parrying back and forth, he fights. What is this, what has happened? All of a sudden, Ushiwaka rushes at Benkei like lightning, quickly and repetitively slashing Benkei. The mighty Benkei is unable to fight back. He retreats 4 to 5 yards, stunned.

He is pretentious, this unskilled child. He is pretentious, this unskilled child. It is impossible that I, an expert warrior, would fail to defeat one little boy. Benkei pushes out the hilt of his long-handled sword and checks his grip upon it, runs toward Ushiwaka, and sharply slashes him. However, Ushiwaka turns around and jumps lightly to the right. Benkei grips his sword again and swipes at Ushiwaka's feet, but Ushiwaka jumps up, pulling his feet off the ground. When Benkei slashes in the air, Ushiwaka ducks, his head touching the ground. Although Benkei tries to slash him many times, Ushiwaka finally knocks Benkei's long-handled sword to the ground. Benkei tries to tackle Ushiwaka, but Ushiwaka slashes Benkei away with his sword and does not let Benkei touch him. Benkei can do nothing more. The hopeless Benkei is startled and pinned there. How rare he is, this strong boy.

弁慶
言葉をかけようかと思つたが、見れば女の姿である。自分は出家の身だからと、ためらいながら、通り過ぎる。

牛若
牛若は、彼をからかつて見ようと、すれ違いざまに、長刀の柄元をぼんと蹴り上げた。

弁慶
何だ、くせ者め、目にももの見せてやる。

地
すぐに長刀を取り直し、すぐに長刀を取り直し、腕前をみせてやろうと、切つてかかるが、牛若は少しも騒がず、態勢を立て直し、薄衣を脱ぎ捨て、ゆつくりと太刀を抜き放ち、構えた長刀の切っ先に太刀を打ち合わせ、間合いを詰めたり広げたりしながら戦つた。そのうちに、どうしたのか、一気に牛若が弁慶の側近くに來たかと思える間もなく、畳み掛けて太刀を打込んできた。さすがの弁慶も合わせ損ねて、橋げたを二、三間（一間は約180cm）も退き、茫然とした。

何を仰々しい、あの程度の、何を仰々しい、あの程度の小童一人、この俺の腕前で討ちもらすことがあるものか、と長刀の柄を長めに出して持ち直し、走りかかつて鋭く切りつけると、背を向けて右に飛んで避けてしまふ。長刀を再び取り直して、裾を薙ぎ払うと、躍り上がって足を地に着けず、空中を払うと、頭を地につけて避ける。そして、さんざん繰り出して戦つてきた大長刀を打ち落とされてしまった。弁慶は組みつこうとするが、太刀で払われ、すぎる術もない。どうしようもなく、弁慶は、まったく珍しく強い少年だと、あきれ果てて立ちすくんだ。

How mysterious. Would you tell me who you are? Although you are still young, you are extremely strong. Please tell me who you are.

Ushiwaka To tell the truth, I am Minamoto no Ushiwaka.

Reciters Oh, so you must be a son of Lord Yoshitomo.

Ushiwaka Tell me who you are.

Reciters I am Musashibō Benkei, a monk from the West Pagoda.

Introducing themselves to each other, introducing themselves to each other, Benkei says, “I surrender. Please forgive me. I am a monk. Considering your official rank, origin, and strength, I believe you would be an excellent master for me to serve. You might think I am reckless, but I believe this is the opportunity to form a fateful bond that will endure for three lifetimes. From now on, you are my master and I am your subordinate.” And so Benkei makes a forceful promise. He helps Ushiwaka put on his *kimono*, puts his long-handled sword over his shoulder and they now go together to Ushiwaka’s house in Kujō.

おお不思議だ、一体貴方はどういう方ですか。まだ幼い身であるのに、これほどまでにお強いとは。くわしくお名乗りください。

今は何を隠そう、私は源牛若だ。

では、義朝殿の御子のですか。

さて、お前は誰だ。

西塔の武蔵弁慶です。

互いに名乗り合い、互いに名乗り合い、弁慶は「降参致します、どうかお許しください。私は出家であり、あなたは官位といい、お家柄といい、お強いことといい、まことによい御主人だと思ってお頼みます。軽率だと思いになるかも知れませんが、これも三世の因縁の結ばれる機会でございます。今後は主従でございます」と堅く誓いを結び、薄衣を牛若に着せて、長刀を打ちかつぎ、（牛若の居所である九条の御所へ一緒に行くのであった。

Hashi Benkei (Benkei on the Bridge)

Synopsis

Musashibō Benkei, a monk of Mount Hiei, plans to fulfil a promise by paying a visit to Gojō Tenjin (or possibly Kitano Tenmangū Shrine or Jūzen-ji Temple). However, his retainer advises him against doing so because a monstrous manslayer has appeared on the bridge at Gojō and is killing passersby. Initially Benkei agrees to give up his plan, but on further reflection, worries that people might think he is intimidated. He decides to get rid of the manslayer and waits for nightfall.

At night, when Benkei arrives at Gojō Bridge, Ushiwaka, dressed in female *kimono*, is laying in wait for passersby. Benkei mistakenly supposes that Ushiwaka is a woman and therefore, having taken vows as a monk, avoids interacting with Ushiwaka. Ushiwaka slashes at Benkei, who fights back with his long-handled sword. The agile Ushiwaka attacks and subdues Benkei. Finally giving up, Benkei asks Ushiwaka who he is. Ushiwaka reveals his identity, and the two men pledge themselves to be master and subordinate. They go back together to Ushiwaka's house in the Kujō area.

Highlight

This piece is based on an extremely well-known Japanese legend, the story of how Ushiwaka (Minamoto no Yoshitsune) and Benkei met for the first time on Gojō Bridge. The original version of the legend says that Benkei, intending to collect one thousand swords, attacked people bearing swords night after night on the bridge. On the night that he only needed to get one more sword to reach his goal of 1,000, he met Ushiwaka, who was playing a Japanese flute. Being tossed down by Ushiwaka, Benkei surrendered to him and became his subordinate. However, in this Noh drama, Ushiwaka is the manslayer, something monstrous and supernatural. Benkei is *shite* (the lead actor) and Ushiwaka is *kokata* (a child performer). Also, this is a rare piece in that it has no *waki* (a supporting actor).

The climax of this drama, the battle scene between Benkei and Ushiwaka, comes in the later half. Your eyes will be glued to the powerful, gallant sword fight between the child performer and the lead actor. Also, this play is often selected for the very first practice song of novice Noh reciters, because its length is perfect and it is composed of easy lyrics and light melody.

You may have several opportunities to see this drama. It is a well-known story, performed frequently, and rather easy to understand. This is a wonderful Noh play for beginners, as well as those who just started to practice Noh, to enjoy watching and listening to the chants.

Schools	All five
Category	The Fourth Group Noh, <i>kiriai-mono</i>
Author	Unknown (Hiyoshi Saami Yasukiyo, according to one tradition)
Subject	Gikeiki, Volume 3
Season	Autumn (September in the lunar calendar)
Scenes	West Pagoda in Mount Hiei, Gojō Bridge in Kyoto

Characters	<i>Shite</i>	Musashibō Benkei
	<i>Tsure (Tomo)</i>	Retainer of Benkei
	<i>Kokata</i>	Ushiwaka
	<i>Ai</i>	Retainer of Benkei or Two persons from Kyoto
Masks	<i>Nochi-shite</i>	<i>Chōrei-beshimi</i> (A few schools use this mask although this role is often perform without a mask).
Costumes	<i>Mae-shite</i>	<i>Shamon-bōshi</i> (a hood for high-ranking monks), <i>mizugoromo</i> (a knee-length <i>kimono</i>), <i>kitsuke / atsuita</i> (a short-sleeved <i>kimono</i> mainly worn by male characters), <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> (belt), a small sword, Buddhist prayer beads, and a fan.
	<i>Nochi-shite</i>	<i>Kesa-zukin</i> or <i>chōhan-zukin</i> (a hood worn by an armed monk), <i>awase-happi</i> (lined <i>happi-style kimono</i>), <i>kitsuke / atsuita</i> , <i>hangire</i> (a type of <i>hakama</i> worn by strong characters such as demons, gods, and warriors), <i>koshi-obi</i> , and a long-handled sword.
	<i>Tsure (Tomo)</i>	Tops and bottoms of <i>suō</i> (a long-sleeved unlined hemp <i>kimono</i> with matching top and bottom worn by male characters) or <i>chōken</i> (an unlined, long-sleeved elegant garment worn by dancing female characters) and <i>hakama</i> , <i>kitsuke / muji-noshime</i> (a short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), a small sword, a fan, and a sword.
	<i>Kokata</i>	A white headband, white <i>mizugoromo</i> or <i>shironeri-gazuki-kosode</i> (white silk <i>kosode</i> type <i>kimono</i>) [that is draped over the head after recognizing <i>shite</i>], <i>kitsuke / atsuita</i> or <i>kitsuke / karaori</i> (a short-sleeved outer <i>kimono</i> worn by female characters), <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , and a sword.
<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 45 minutes	

橋弁慶（はしべんけい）

あらすじ

比叡山の僧、武蔵坊弁慶は、祈願のため五条の天神（または北野天神、あるいは十禅寺）に参詣をしようと思っていたところ、従者から、五条の橋に化け物のような人斬りが出るので、止めるよう進言されます。いったんは思いとどまった弁慶ですが、怖気づいたと思われてはならないと、怪しい人斬りを退治することを決意し、夜になるのを待ちます。

弁慶が五条の橋へ行くと、牛若丸（牛若）が女装して待ち構えていました。女だからとやり過ぎそうとする弁慶に牛若が斬りかかります。弁慶は長刀を振るって応戦しますが、身軽な牛若丸に翻弄されます。ついに降参した弁慶が、どういう人かと問えば、牛若は身分を明かし、二人は主従の誓いを行い、一緒に九条の牛若丸の御所へ帰りました。

みどころ

日本では非常に多くの人から親しまれている伝説で、京都の五条の橋の上にて、牛若と弁慶が初めて逢った時のエピソードを脚色した能です。元の話では、千本の刀を集めるために夜な夜な五条の橋で刀を持った人を襲っていた弁慶が、あと一本に迫った夜、笛を吹く牛若に出会い、手玉に取られて降参し、家来になるといものですが、能では牛若が人斬りで、人智を超えた化け物じみた存在にされています。弁慶がシテになり、牛若は子方として出てきます。能としては珍しく、ワキが出てきません。

後半の弁慶と牛若の戦いの場が最大の見せ場です。子方がシテと渡り合い、躍動する斬り組みは颯爽たる迫力があり、目を離せません。また、この曲は程よい長さで、難しい節抜いのない軽快な謡で構成されていますので、しばしば最初に習う謡にも選ばれます。

よく知られたエピソードで能も頻りに演じられます。観る機会も多く、わかりやすい能ですので、能の初心者、初学者も楽しく鑑賞したり、謡を楽しんだりできるでしょう。

流儀 五流にあり
分類 四番目物、斬合物
作者 不明（一説に日吉佐阿弥安清）
題材 『義経記』巻三
季節 秋（旧暦9月）
場面 比叡山西塔、京都・五条の橋

登場人物 シテ 武蔵坊弁慶
ツレ(トモ) 弁慶の従者
子方 牛若
アイ 弁慶の従者、または都の人二人

面 後シテ 長霊癒見（直面の場合が多いが、流儀によってこの面を使用する場合がある）

装束 前シテ 沙門帽子、水衣、着付・厚板、白大口、腰帯、小刀、数珠、扇
後シテ 袈裟頭巾（長範頭巾）、袷法被、着付・厚板、半切、腰帯、長刀
ツレ(トモ) 素袍上下（長絹に素袴）、着付・無地熨斗目、小刀、扇、太刀
子方 白鉢巻、白水衣（白練被キ小袖[シテを見てかつく]）、着付・厚板（着付・唐織）、白大口、腰帯、太刀
アイ 狂言上下（かみしも）

場数 二場

橋弁慶（はしべんけい）
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