

— 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 Kongoh School.

— This part from *Utaibon* in Kanze School.

1. Benkei Goes to Shōzon's Lodge

Musashibō Benkei has been staying with his master, Yoshitsune in Kyoto, since his master broke away from his elder brother, Yoritomo, in Kamakura. Yoshitsune overheard that Yoritomo's subordinate, Tosanobō Shōzon, has arrived in Kyoto. In accordance with Yoshitsune's orders, Benkei heads to Shōzon's lodge to take him to Yoshitsune's mansion.

Benkei I am Musashibō Benkei, a monk from the West Pagoda of Mount Hiei. My master, Lord Yoshitsune, received ten feudal lords as his subordinates from his elder brother, Master Yoritomo. However, because the brothers no longer got along with each other, those subordinates thought working for Lord Yoshitsune would be disadvantageous. One by one, they went back to Kamakura (where Yoritomo lives), and before long, all of them had abandoned Master Yoshitsune.

Well, after Lord Yoshitsune defeated Kiso Yoshinaka in the new year's season last year, he attacked the Heike Clan repeatedly, finally destroying the clan this spring. My master should have been generously rewarded due to his mighty contribution to his brother's subjugation of the whole country. However, Kajiwara Kagetoki held a grudge, resenting what had happened in Watanabe, Settsu Province, when Lord Yoshitsune did not agree with his suggestion to put another pair of oars on the bow. Kagetoki thus made a false accusation against Lord Yoshitsune to his elder brother, Master Yoritomo. This event caused a falling out between the two brothers.

しょうぞん
正尊

(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、金剛流の三流の現行謡本を元に、三通りの翻訳を掲載する。
*宝生流現行謡本による翻訳は12ページより、金剛流現行謡本による翻訳は22ページより掲載。

一 弁慶、正尊の宿へ行く

武蔵坊弁慶は、主君・源義経が、兄の源頼朝（鎌倉在）と不仲になったため、義経と共に京都にいた。弁慶は、頼朝の息のかかった土佐坊正尊が京都入りしたと聞きつけた義経の命により、正尊を連れてくるため、宿へ行く。

弁慶 私は、比叡山西塔の僧、武蔵坊弁慶でございます。私の主君である判官殿（源義経）は、

鎌倉殿（源頼朝）から大名を十人、部下としてお付けいただいたのですが、御兄弟が不仲になられたため、判官殿のもとには損だとしめし合わせて、一人ずつ鎌倉へ下り、皆いなくなってしまうのです。

さて昨年の正月に木曾義仲を追討した後に、何度も平家を攻め落として、この春すべて亡ぼしたのです。天下統一に尽力したことの功賞をいただいてもいいはずですが、以前、摂津国渡辺で、梶原景時が逆艦^{さかふね}を用意しようとして申し出た意見を採用されなかったため、それを根に持った梶原が、我が君への讒言を鎌倉殿に述べ立て

Yesterday, Tosa Shōzon arrived in Kyoto from Kamakura. Since my master overheard that this man has come to Kyoto to assassinate him, he ordered me to immediately bring Shōzon before him. I am now hastening to the lodge where Tosa stays.

2. Benkei Brings Shōzon to Yoshitsune's Mansion

Benkei meets with Shōzon and asks what has brought him to Kyoto. Shōzon responds that he is merely stopping on his way as a pilgrim to Kumano. Benkei preemptorily takes Shōzon to Yoshitsune's mansion.

Benkei Can someone assist me, please? Musashi is here as the messenger of Lord Yoshitsune. Is Shōzon here?

Shōzon Hello, Musashi, it has been a while. Anyway, please come in.

Benkei Yes.

First of all, congratulations on arriving here in Kyoto.

I came here as the messenger of my lord. My master heard that you came to Kyoto and is wondering why you have not called upon him. My master said he wants to know what Master Yoritomo is thinking about. He invites you to come to his mansion immediately.

たため、ご兄弟の仲が悪くおなりになったのです。

また鎌倉から土佐正尊と申す者が、昨日都へ上つて来ましたが、我が君は、自分を狙って討ち果たすためであるとお聞きになり、この私に急いで正尊を召し連れて参れと申し付けられましたので、ただ今土佐の旅宿へ、急いでいるのです。

二 弁慶、正尊を義経の館に連れていく

弁慶は正尊と面会し、京都入りの真意を聞く。正尊は熊野詣での途中に寄つただけだと言う。弁慶は有無を言わず、正尊を義経の館に連れて行く。

弁慶 ご案内ください。判官殿の使いで武蔵が参りましたよ。正尊はこの家にいますか。

正尊 武蔵殿ですか、これはご無沙汰しております。まずこちらへお入り下さい。

弁慶 わかりました。

まず何よりも、都にお上りになつておめでとうございます。

私はわが君の使者として参つたのです。わが君は、貴殿がご上落なされたとお聞き

- Shōzon Actually, I have something to pray for and since the idea suddenly came to mind, I am stopping in Kyoto on my way as a pilgrim to Kumano. Although I arrived in Kyoto yesterday, I became sick on the way and had a hard time of it. That is why I could not call upon your master until today.
- Benkei All right, I understand the details. Although I understand you had a hard time, my master ordered me to bring you to his mansion right away.
- Shōzon I understand, but I'd like to rest for a while before visiting your master. I promise that I will be certain to visit him.
- Benkei No, no, he wants to hear you talk about Kamakura as soon as possible. Please come with me right now.
- Shōzon Since Benkei is so forceful,
- Benkei Even undaunted...
- Shōzon Tosabō...

になり、なぜ挨拶に参らないのか、鎌倉殿のお心も聞きたいものだ、すぐに館へ来てもらおうと仰せであるぞ。

はい、実はかねてより、願い事がございまして、熊野参詣のため、ふと思いついて京に上ったのでございます。昨日、京に着いたのですが、旅の途中で病を患い、散々の目に遭いまして、今まで、遅くなってしまうたのです。

詳細は了解しました。貴殿の話も、もつともなことです、すぐに連れて参れと仰せですぞ。

わかりましたが、今しばらく、養生をいたしましてから、必ずお伺いします。

いやいや一刻も早く国のことをお聞きになりたいと思っておられますから、是非とも一緒に参りましょう。

有無を言わせぬ武蔵殿に、

さすがに剛胆な

土佐坊も

Reciters cannot say no, cannot say no. Although I finally came to Kyoto, I am not sure that I will be able to go back to Kamakura. Will my plan come to nothing? I have no choice. Besides, this human life is ephemeral. Better to be killed while winning a good reputation. Better to be killed while winning a good reputation.

3. Shōzon Meets with Yoshitsune

Shōzon is brought before Yoshitsune. Yoshitsune interrogates Shōzon, insisting that he must have come to Kyoto to assassinate him. Shōzon explains himself, telling the purpose of his trip, saying that he will swear an oath, which he quickly writes down.

Benkei Excuse me, sir. I have brought Tosa Shōzon.

Yoshitsune Tell him to come here.

Benkei Yes, certainly.

Please come here.

Yoshitsune Hello Tosabō, it has been a while. Tell me, what occasion brings you to Kyoto? Do you have a letter from Master Yoritomo for me?

地

いやとは言えず、いやとは言えず、都に上ったものの、再び鎌倉へ帰れるかどうか、わからない。企てていたことも無駄になるのか。それも仕方がない、どうせ人の命は儂いものだ。死んで名を残そう、死んで名を残そう。

三 正尊、義経と対面する

正尊は義経の前に連れて行かれる。義経は、自分を討ちに來たのではないかと正尊を詰問する。正尊は弁明し、起請文を書いて誓うと言い、自筆でさつと書き付けた。

弁慶 申し上げます。土佐正尊を召し連れて参りました。

義経 こちらへ参るよう、申せ。

弁慶 かしこまりました。

こちらへお出で下さい。

義経 やあ土佐坊よ、久しぶりだな。さてこのたびは何のために都に上つて來たのだ。鎌倉殿からの御手紙はないか。

- Shōzon No, nothing in particular has happened in Kamakura, so I have no letter for you. Master Yoritomo ordered me to give you a message that he believes Kyoto has been peacefully governed, thanks to Lord Yoshitsune's protection. Be diligent and continue watching over the city so well. That's what he told me to tell you.
- Yoshitsune He said no such thing. I believe you are an envoy sent here to kill me.
- Benkei Just as my master said, if Master Yoritomo had sent feudal lords and their armies to Kyoto, we would destroy the bridges in Uji and Seta, causing major chaos in Kyoto and the outlying areas. Master Yoritomo must have thought that was not a good plan, and instead, he has ordered Tosabō to come to Kyoto, under the pretense of worshipping at shrines, in order to kill Master Yoshitsune. This Benkei will teach you a lesson!
- Shōzon Oh, you need not show your skills to me. Even though Master Yoshitsune says such thing because someone told a slanderous story about him, you, the mighty, intelligent Musashi, should advise him that such a rumor cannot be true. That's the way to stop the bad rumors about the brothers having fallen out. Calm down and listen to me first, Musashibō.
- Even though you said so, how could I now assassinate Lord Yoshitsune? I have something to pray for and am on my way to Kumano to pray that my wishes be granted.

正尊

はい、これといったこともございませんので、ご書面はありません。言葉でお伝えせよとのことで、都に別段変わったことがないのは、まったく判官殿が御守護なさるからだ、と思っているゆえ、なおよく注意して御守護なさるようにと、このようにお話になりました。

義経

決して、そうではあるまい。この義経を討ちに上った使者だと思うぞ。

弁慶

我が君の仰せの通り、諸大名をさし向けては、宇治や勢田の橋を引き外すなど、都も田舎も大騒ぎになってよくないとお思いになり、土佐坊に、京に上つて物詣でするように偽り、判官殿を討てと仰せつけられたのであろう。お前などにはこの弁慶が、腕前をみせてやろう。

正尊

おお勿体ないこと。たとえ人の讒言によって、判官殿がそうお話しになられても、武勇智略に優れた武蔵殿が、そのようなことはありませんまいと申されてこそ、御兄弟が不仲だなどという悪い噂も起らないものです。まず心を静めてことの次第をよく聞きなさい、武蔵坊よ。

そのように仰せですが、どうして今、私が、判官殿を討つようなことがございませうか。私は少し祈願することがございまして、熊野参詣のために上つただけのことでございます。

Yoshitsune Then why did Master Yoritomo listen to Kajiwara's slanderous story and stop me, Yoshitsune, from coming to Kamakura, forcing me back on my way?

Shōzon I do not know why it happened. I had no involvement at all in the incident. Let me write out an oath, as proof of my words.

Reciters In order to evade this perilous situation, in order to evade this perilous situation, Tosanobō, a famous writer, writes out an oath, quite inventive, and reads it aloud in front of Lord Yoshitsune.

4. Shōzon Reads the Oath

Shōzon reads the improvised oath aloud.

Shōzon "I hereby humbly make a vow to the gods and deities. To the gods in the heavenly realms: to Brahma, Indra, the Four Devas, the King of Hell, the Five Ministers of Hell, and to the deity of Mount Taizan. To those in the realm of human beings: to Amaterasu Ōmikami, the goddess of Ise; to Mishima-Myōjin, the god of Izu; to the protective deity of Hakone; to Sengen, the protective deity of Mount Fuji, to the three protective deities of Kumano; and to Zaō, protective deity of Mount Kimpū. To the deities in the Inari, Gion, Kamo, Kibune, Matsuo, and Hirano Shrines of Kyoto, as well as to the three deities in Otokoyama Hachiman Shrine. To all deities in the heavens and the hells below, to the local deities in the entire nation of Japan, and to my ancestors. To all of them, I make this vow: I hereby declare before these gods and deities that I did not come to Kyoto to assassinate Lord Yoshitsune. Should this oath I swear be proven false, should I break this vow, then I deserve to be punished by spending my next lifetime in the Avici

義経

それならば、梶原の讒言によって、この義経を鎌倉へもお入れにならず、途中から追い返されたのは、どうしたことだ。

正尊

それは一体どうしたわけでございましょうか。私自身はまったくそのようなことには関わっておりません。ただ今、起請文に書いてお目にかけてみましょう。

地

ひとまずこの場を逃れるために、ひとまずこの場を逃れるために、名高い名文家である土佐坊は、自筆で起請文を書き、判官殿の御前で読み上げた。

四 正尊、起請文を読む

正尊は咄嗟に作った起請文を、声を上げて読んだ。

正尊

「謹んで神仏に誓いを立てて申し上げます。天上では、梵天王、帝釈天、四大大王、閻魔法王、五道の冥官、泰山府君、この下界では、伊勢の天照大神を始め、伊豆三島明神、箱根権現、富士浅間権現、熊野三所権現、金峯山蔵王権現、また都の神々には、稲荷、祇園、賀茂、貴船、男山八幡三柱の神、松尾、平野、そして日本全国のあらゆる天神地紙あるいは冥土の神々、殊にわが祖先の神に誓い奉る。この正尊は決して判官殿の討つ手として京に上ったものではありません。もしこれが偽りならば、この誓いを破った罰に当たって、来世には無間地獄に墮とされて構いません。

Hell. As proof of my words, I humbly offer you this sworn oath on this fine day of September in the first year of the Bunji Era. Signed, Shōzon.

5. Yoshitsune Hosts a Feast for Shōzon

Although he realized that Shōzon's oath was false, Yoshitsune was highly impressed by Shōzon's literary skill. To praise his superb talent, Yoshitsune holds a party and entertains Shōzon. Yoshitsune offers Shōzon food and drink and entertains him with the dances of Lady Shizuka, and then sends him back to his lodge.

Reciters Although Yoshitsune, from the beginning, knows that Shōzon is making a false statement, he is impressed with Shōzon's literary genius, which allows him to improvise such an excellent text. To praise his splendid work, Yoshitsune gives a cup of *sake* to Shōzon. There, before Yoshitsune, waits Lady Shizuka, a female dancer in male costume and a daughter of Iso-no-Zenji. Lady Shizuka, an unparalleled beauty wearing floral headpins, sings Imayō, serves them *sake*, and dances so exquisitely.

[*Chū-no-mai*]

Not too slow, not too fast, a medium-paced dance. *Kokata* (Lady Shizuka) dances amusingly in this piece.

Shizuka “May the era of His Majesty...

真実を証する為に、この通り起請文を奉ります。文治元年九月の日「正尊」と読み上げた。

五 義経、正尊をもてなす

義経は、偽りだと思いつつも正尊の文才に感じ入り、賞賛の気持ちから宴を催し、正尊を歓待した。そして酒盃を振る舞い、静の舞を見せた後、正尊を宿所へ帰らせた。

地 義経はもとより虚言だと思っていたが、素晴らしい名文を書き起こした文筆の才に

感心し、正尊に盃を下さった。ちよと義経の御前には、磯の禪師の娘で、静という白拍子が控えていた。静は今様を謡い、お酌に立って、花鬘のかかる比類のない美しい姿で舞を舞った。

〔中之舞〕

早過ぎず、遅過ぎず、中庸の速さで舞われる舞。この曲では、子方（静）が興に乗って舞う。

静 「君が代は、千代に一度ひとたびみるちりの

Reciters last for a long, long time, until the particles of dust that fall once in a thousand years have piled up and formed a great mountain covered in clouds, and formed a great mountain covered in clouds.”

Shizuka (Master Yoshitsune) relies on the everlasting promise with his brother.

Reciters (Master Yoshitsune) trusts in the everlasting pact with his brother, and the gods know that his heart is true. Please act as his liaison. Being admonished by Lady Shizuka, Tosabō leaves Yoshitsune’s mansion and returns to his lodge. Yoshitsune goes to his bedchamber, and all leave the room.

[Interlude]

6. Female Servant of Yoshitsune Spies on Shōzon’s Lodge

Although Benkei dispatched two young men to spy on Shōzon’s lodge, they have not returned. He therefore sends one of Yoshitsune’s female servants to the lodge. She sees that Shōzon’s subordinates are preparing for a battle and finds that the two young men have been killed at the gates of Shōzon’s lodge. She immediately returns and reports these facts to Benkei.

地 白雲かかる山となるまで（君が代が、千年に一度の塵が積もって白雲のかかる高い山になるまで
幾久しく栄えますように）、山となるまで、山となるまで」

静 （義経殿は）変わらない兄弟の契りを頼りにしており、

地 変わらない兄弟の契りを頼りにしており、その隔てのない心を神は知り給う。よくよく、おとりなし申しなさいと、静に諫められて土佐坊は、義経の御前より退き、宿所に帰った。義経も寢室に入られ、皆それぞれ退出した。

〔中入〕

六 義経の侍女、正尊の宿の様子を探る

弁慶は、禿（子ども姿の密偵）を二人、正尊の宿に派遣して、様子を探らせていたが帰ってこなかったため、義経の侍女を遣わす。侍女は、正尊の配下の者たちが戦いの準備をしている様子を見出し、宿の門前で禿二人が斬り殺されているのを発見する。すぐに取って返し、弁慶に報告する。

7. Yoshitsune Prepares for the Attack of Shōzon

Benkei reports what the servant found to Yoshitsune. Immediately, Yoshitsune prepares for battle, throws open the gates of his mansion, and waits for Shōzon's troops.

Benkei Excuse me, sir. I just sent someone to Tosabō's lodge and she observed that they have set up a camp, wherein the warriors are equipping themselves with bows and arrows in preparation for battle. They are all well-armed and look ready to launch an attack at any time. The servant mentioned that they did not at all appear to be on their way to offer prayers at a shrine.

Yoshitsune That is what I suspected all along. Well, they are not so tough. So saying, Yoshitsune...

Benkei quickly stands up,

Shizuka has Shizuka give him the armor of a general,

Reciters that Yoshitsune puts it, that Yoshitsune puts it. Taking up his sword, he proceeds down the corridor toward the middle gate (the gate of the main hall of the mansion, after the front gate), and orders the gates open. His subordinates at his side, he waits for Shōzon's troops to attack, he waits for Shōzon's troops to attack.

七 義経、正尊の襲撃に備える

弁慶は、侍女の報告を義経に伝える。義経はすぐに戦いの準備をして、門を開いて正尊の軍勢を待ち受ける。

弁慶 申し上げます。ただ今、土佐坊の宿所の様子を見に人を遣わしましたところ、幕を打ち廻した中に、矢を背負い弓を張った兵どもが皆武装を整えて、今にも打って出るように見え、物詣する様子などさらさらないと申します。

義経 もとより覚悟していたことだ。なに、たいしたことはないぞ、と義経は言い、

弁慶 そのまますぐに立ち上がり、

静 静が着背長（大将の鎧）をお渡しすると

地 義経はそれを着て、義経はそれを着て、太刀を取り、ゆつくりと中門（表門の内側、寢殿の前にある門）の廊下に出て、門を開かせて、家来とともに寄せ来る軍勢を待ち受けた、寄せ来る軍勢を待ち受けた。

8. Shōzon Attacks Yoshitsune and Is Captured

Shōzon, leading his subordinates, including Anewa, attacks Yoshitsune's mansion. In the chaos of the battle, Shōzon's troops lose control and their main warriors are killed. When Shōzon tries to run away, Benkei grabs him and throws him to the ground. Shōzon, surrounded by Yoshitsune's warriors, is captured. Delighted, Yoshitsune goes back to his mansion with his hostage, Shōzon.

Subordinates of Shōzon

Someone who does not know our intentions might suppose we are merely bandits, but in fact, we are engaged in an important plot and have set out to accomplish our mission.

Shōzon Then, Shōzon quietly pulls his horse in front of Yoshitsune's mansion and identifies himself aloud.

“The man who stands before the gates of your mansion is the envoy of Lord Yoritomo. Tosa Shōzon is my name. I was assigned to be the general leading the troops that will kill Sir Kurō Tiu Hōgan (Yoshitsune). Acting on orders from Lord Yoritomo, I have come to kill Lord Yoshitsune. Well, well, why not perform seppuku and quickly put an end to your life!” He calls out in a loud voice.

Reciters Seeing this, Yoshitsune's army, seeing this, Yoshitsune's army rushes out to kill Tosabō. Led by Benkei, Eda Genzō and Kumai Tarō jump out from behind the gates. Shōzon's warriors fight back against their attack. They shout and fight fiercely.

Benkei Then, Benkei comes forward and shouts, “Tosabō, listen carefully. A short time ago, you swore to a false oath, and now I will punish you for it. You will taste my sword!”

Anewa (Anewa) will not allow his General to be killed., and with his

八 正尊、義経を襲撃し、捕縛される

正尊は、姉和はじめ配下の侍たちとともに、義経の館を襲う。敵味方が入り乱れて戦い、正尊の軍は総崩れとなり、主な家来も討たれる。逃げようとする正尊を弁慶が組んで投げ、大勢で囲んで捕縛した。義経は喜び、捕囚となった正尊を引かせて、門に入った。

正尊の家来 知らない者は、ただの夜盗だと思っただろうが、我らは深い謀り事があって出掛けるのだ。

正尊 その時、正尊は馬を静かに義経の館に寄せて、大声で名乗った。

「そもそもこれは、鎌倉殿の使者、土佐坊正尊とは、私のことだ。九郎大夫判官殿（義経）を討ち取る軍勢の大將を仰せつかったのだ。さあさあ早く、ご切腹なされよ」と大音声で呼びかけた。

地 義経方の軍勢はこれを見て、義経方の軍勢はこれを見て、あの土佐坊を討ち取つてやろうと我先に進んだ。弁慶を先頭に、江田源三、熊井太郎らが門前に切つて出れば、敵の兵が渡り合い、叫び声を上げながらお互いに戦った。

弁慶 その時、弁慶が表に進み、「おい土佐坊よ、よく聞け。先程偽りの起請文を書いた罰をすぐに与えてやろう。さあ一太刀を受けよ」と呼びかけると、

favorite sword, slashes at Benkei.

Benkei “What a mighty warrior, you must be strong. Who are you?” As Benkei has asked,

Anewa I will identify myself aloud, “I am no one, but given the chance to join Shōzon’s forces, I am Anewa Heiji Mitsukage from Mutsu Province.

Benkei “What a splendid reputation! So you are a subordinate of Tosabō. You are not enough of an opponent to match me, but I give you a chance to honor yourself by challenging me.” Saying so,

Reciters Benkei immediately re-grips his long-handled sword, Benkei immediately re-grips his long-handled sword, saying, “Because I pity you, I am giving you the honor of being killed by Benkei.” He sweeps away and fends off the attack of Anewa’s long-handled sword. Anewa re-grips his long-handled sword and goes on the attack, but Benkei stops the attack and repeatedly slashes back at Anewa. Unable to repel his attacker, Anewa is sliced in two, just like a stalk of bamboo.

Having seen this, having seen this, Shōzon knows that he has no chance, as his major subordinates have been killed. He gets off his horse and goes into the battle. Yoshitsune grips his sword and fights tirelessly. Lady Shizuka also slashes at the enemy. Shōzon does not have a chance. Although Shōzon tries to escape, Benkei chases after him, fights with him, and finally grabs him, throwing him to the ground. Yoshitsune’s forces now surround Shōzon and bind him with rope. Yoshitsune is delighted and goes into his mansion, letting his subordinates drag behind them the hostage Shōzon.

姉和 (姉和は) 大将を討たせてなるものかと、好みの刀剣を提げて、弁慶目がけて斬つてかかる。

弁慶 「おお、あつぱれ、腕の立つ人物だな、一体お前は誰だ」と尋ねたので

姉和 「いや人の数に入るほどの者でもないが、正尊の配下に名を得た、陸奥国の住人、姉和平次光景だ」と大声で名乗った。

弁慶 「よくぞ立派に名乗りをあげたな。するとお前は土佐坊の家来か。我が相手には不足だが、こうして向かって来た志に報いてやろう」と

地 弁慶は、長刀をすぐに取り直し、長刀をすぐに取り直して、「可哀想だが、お前を手にかけてやる」と姉和の打込む長刀を打ち払い、受け流す。また姉和が長刀を取り直して打ちかかるのを、弁慶は受け止めて、そこから重ねて打ち返した。姉和は受け止めきれず、竹を割るように、真つ二つに斬られ、死んだ。

正尊はこれを見て、正尊はこれを見て、主立った家来が討たれてしまつては敵わない、と馬より下りて、乱戦の中に入っていった。義経は太刀を取り直して、休むことなく戦い、静も一緒に敵を切り払った。正尊は敵わないと、逃げようとするが、弁慶が追いつめて戦い、むずと組み、投げ伏せた。大勢で正尊を取り囲み、縄を掛けた。義経は喜び、生け捕られた正尊を引かせ、門の内に入った。

—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 Kongoh School.

—This part from *Utaibon* in Hōshō School.

1. Benkei Goes to Shōzon's Lodge

Musashibō Benkei has been staying with his master, Yoshitsune in Kyoto, since his master broke away from his elder brother, Yoritomo, in Kamakura. Yoshitsune overheard that Yoritomo's subordinate, Tosanobō Shōzon, has arrived in Kyoto. In accordance with Yoshitsune's orders, Benkei heads to Shōzon's lodge to take him to Yoshitsune's mansion.

Benkei I am Musashibō Benkei, a monk from the West Pagoda of Mount Hiei. My master, Lord Yoshitsune, received ten feudal lords as his subordinates from his elder brother, Master Yoritomo. However, because the brothers no longer got along with each other, those subordinates thought working for Lord Yoshitsune would be disadvantageous. One by one, they went back to Kamakura (where Yoritomo lives), and before long, all of them had abandoned Master Yoshitsune.

Yesterday, Tosanobō Shōzon arrived in Kyoto from Kamakura. Since my master overheard that this man has come to Kyoto to assassinate him, he ordered me to immediately bring Shōzon before him. I am now hastening to the lodge where Tosanobō Shōzon stays.

しょうぞん
正尊

(宝生流現行謡本による)

*流儀による違いが顕著なため、観世流、宝生流、金剛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、金剛流現行謡本による翻訳は22ページより掲載。

一 弁慶、正尊の宿へ行く

武蔵坊弁慶は、主君・源義経が、兄の源頼朝（鎌倉在）と不仲になったため、義経と共に京都にいた。弁慶は、頼朝の息のかかった土佐坊正尊が京都入りしたと聞きつけた義経の命により、正尊を連れてくるため、宿へ行く。

弁慶

私は、比叡山西塔の僧、武蔵坊弁慶でございます。私の主君である判官殿（源義経）は、鎌倉殿（源頼朝）から大名を十人、部下としてお付けいただいたのですが、御兄弟が不仲になられたため、判官殿のもとには損だとしめし合わせて、一人ずつ鎌倉へ下り、皆いなくなってしまったのです。

また鎌倉から土佐正尊と申す者が、昨日都へ上って来ましたが、我が君は、自分を狙って討ち果たすためであるとお聞きになり、この私に急いで正尊を召し連れて参れと申し付けられましたので、ただ今土佐の旅宿へ、急いでいるのです。

2. Benkei Brings Shōzon to Yoshitsune's Mansion

Benkei meets with Shōzon and asks what has brought him to Kyoto. Shōzon responds that he is merely stopping on his way as a pilgrim to Kumano. Benkei preemptorily takes Shōzon to Yoshitsune's mansion.

Benkei Can someone assist me, please? Musashi is here as the messenger of Lord Yoshitsune.

Shōzon Hello, Musashi, it has been a while. How may I help you?

Benkei Yes, I came here as the messenger of my lord. My master heard that you came to Kyoto and is wondering why you have not called upon him. My master said he wants to know how Master Yoritomo is doing recently. He invites you to come to his mansion immediately.

Shōzon Actually, I have something to pray for, I am stopping in Kyoto on my way as a pilgrim to Kumano. Although I arrived in Kyoto yesterday, I became sick on the way and had a hard time of it. That is why I could not call upon your master until today.

Benkei All right, I understand the details. He wants to hear you talk about Kamakura as soon as possible. Please come with me right now

Shōzon Since Benkei is so forceful,

二 弁慶、正尊を義経の館に連れていく

弁慶は正尊と面会し、京都入りの真意を聞く。正尊は熊野詣での途中に寄っただけだと言う。弁慶は無言を言わず、正尊を義経の館に連れて行く。

弁慶 ご案内ください。判官殿の使いで武蔵が参りましたよ。

正尊 武蔵殿ですか、これはご無沙汰しております。どういうご用件ですか。

弁慶 はい、私はわが君の使者として参つたのです。わが君は、貴殿がご上洛なされたとお聞きになり、なぜ挨拶に参らないのか、鎌倉殿の様子も聞きたいものだ、すぐに館へ来てもらおうと仰せですぞ。

正尊 はい、実はかねてより、願い事がございまして、熊野参詣のため、京に上つたのでございまして。昨日、京に着いたのですが、旅の途中で病を患い、散々の目に遭いまして、今まで、遅くなつてしまつたのです。

弁慶 詳細は了解しました。一刻も早く国のことをお聞きになりたいと思つておられますから、すぐに一緒に参りましょう。

正尊 有無を言わせぬ弁慶殿に、

Benkei Even undaunted...

Shōzon Tosabō...

Reciters cannot say no, cannot say no. Although I finally came to Kyoto, I am not sure that I will be able to go back to Kamakura. Will my plan come to nothing? I have no choice. Besides, this human life is ephemeral. Better to be killed while winning a good reputation. Better to be killed while winning a good reputation.

3. Shōzon Meets with Yoshitsune

Shōzon is brought before Yoshitsune. Yoshitsune interrogates Shōzon, insisting that he must have come to Kyoto to assassinate him. Shōzon explains himself, telling the purpose of his trip, saying that he will swear an oath, which he quickly writes down.

Benkei Excuse me, sir. I have brought Tosa Shōzon.

Yoshitsune Bring him here.

Benkei Yes, certainly.

Please come here.

弁慶 さすがに剛胆な

正尊 土佐坊も

地 いやとは言えず、いやとは言えず、都に上ったものの、再び鎌倉へ帰れるかどうか、

わからない。企てていたことも無駄になるのか。それも仕方がない、どうせ人の命は儂いものだ。死んで名を残そう、死んで名を残そう。

三 正尊、義経と対面する

正尊は義経の前に連れて行かれる。義経は、自分を討ちに来たのではないかと正尊を詰問する。正尊は弁明し、起請文を書いて誓うと言い、自筆でさつと書き付けた。

弁慶 申し上げます。土佐正尊を召し連れて参りました。

義経 こちらへ、召し連れてきなさい。

弁慶 かしこまりました。

こちらへお出でなさい。

Yoshitsune Hello Tosabō, it has been a while. Tell me, what occasion brings you to Kyoto? Do you have a letter from Master Yoritomo for me?

Shōzon No, nothing in particular has happened in Kamakura, so I have no letter for you. Master Yoritomo ordered me to give you a message that he believes Kyoto has been peacefully governed, thanks to Lord Yoshitsune's protection. Be diligent and continue watching over the city so well. That's what he told me to tell you.

Yoshitsune He said no such thing. I believe you are an envoy sent here to kill me.

Benkei Just as my master said, if Master Yoritomo had sent feudal lords and their armies to Kyoto, we would destroy the bridges in Uji and Seta, bringing trouble to Kyoto and the outlying areas. Master Yoritomo must have thought that was not a good plan, and instead, he has ordered Tosabō to come to Kyoto, under the pretense of worshipping at shrines, in order to kill Master Yoshitsune. This Benkei will teach you a lesson!

Shōzon Oh, you need not show your skills to me. Even though Master Yoshitsune says such thing because someone told a slanderous story about him, you, the mighty, intelligent Musashi, should advise him that such a rumor cannot be true. That's the way to stop the bad rumors about the brothers having fallen out. Calm down and listen to me first, Musashibō.

義経 やあ土佐坊よ、久しぶりだな。さてこのたびは何のために都に上つて来たのだ。鎌倉殿からの御手紙はないか。

正尊 はい、これといったこともございませんので、ご書面はありません。言葉でお伝えせよとのことで、都に別段変わったことがないのは、まったく判官殿が御守護なさるからだ、と思っているゆえ、なおよく注意して御守護なさるようにと、このようにお話しになりました。

義経 決して、そうではあるまい。この義経を討ちを上つた使者だと思うぞ。

弁慶 我が君の仰せの通り、諸大名をさし向けては、宇治や勢田の橋を引き外すなど、都も田舎も差し障りが出てよくないとお思ひになり、土佐坊に、京に上つて物詣でするように偽り、判官殿を討てと仰せつけられたのであろう。お前などにはこの弁慶が、腕前をみせてやろう。

正尊 おお勿体ないこと。たとえ人の讒言によつて、判官殿がそうお話しになられても、武勇智略に優れた武蔵殿が、そのようなことはありませんまいと申されてこそ、御兄弟が不仲だなどという悪い噂も起こらないものです。まず心を静めてことの次第をよく聞きなさい、武蔵坊よ。

そのように仰せですが、どうして今、私が、判官殿を討つようなことがございませ

Even though you said so, how could I now assassinate Lord Yoshitsune? I have something to pray for and am on my way to Kumano to pray that my wishes be granted.

Yoshitsune Then why did Master Yoritomo listen to Kajiwara's slanderous story and stop me, Yoshitsune, from coming to Kamakura, never give me the chance to meet with him, and force me to go back to Kyoto?

Shōzon I do not know why it happened. I had no involvement at all in the incident. Let me write out an oath, as proof of my words.

Reciters In order to evade this perilous situation, in order to evade this perilous situation, Tosanobō, a famous writer, writes out an oath, quite inventive, and reads it aloud in front of Lord Yoshitsune.

4. Shōzon Reads the Oath

Shōzon reads the improvised oath aloud.

Shōzon “I hereby humbly make a vow to the gods and deities. To the gods in the heavenly realms: to Brahma, Indra, the Four Devas, the King of Hell, the Five Ministers of Hell, and to the deity of Mount Taizan. To those in the realm of human beings: to Amaterasu Ōmikami, the goddess of Ise; to Mishima-Myōjin, the god of Izu; to the protective deity of Hakone; to Sengen, the protective deity of Mount Fuji, to the three protective deities of Kumano; and to Zaō, protective deity of Mount Kimpū. To the deities in the Inari, Gion, Kamo, Kibune, Matsuo, and Hirano Shrines of Kyoto, as well as to the three deities in Otokoyama Hachiman Shrine. To all deities in the heavens and the hells below, to the local deities in

ようか。私は少し祈願することがございまして、熊野参詣のために上っただけのことでございます。

それならば、梶原の讒言によって、この義経を鎌倉にお入れにならず、面会の機会すら設けることもなく、途中から追い返されたのは、どうしたことだ。

それは一体どうしたわけでございますか。私自身はまったくそのようなことには関わっておりません。ただ今、起請文に書いてお目にかかけましょう。

ひとまずこの場を逃れるために、ひとまずこの場を逃れるために、名高い名文家である土佐坊は、自筆で起請文を書き、判官殿の御前で読み上げた。

四 正尊、起請文を読む

正尊は咄嗟に作った起請文を、声を上げて読んだ。

正尊 「謹んで神仏に誓いを立てて申し上げます。天上では、梵天王、帝釈天、四大天王、閻魔法王、五道の冥官、泰山府君、この下界では、伊勢の天照大神を始め、伊豆三島明神、箱根権現、富士浅間権現、熊野三所権現、金峯山蔵王権現、また都の神々には、稲荷、祇園、賀茂、貴船、男山八幡三柱の神、松尾、平野、そして日本全国

the entire nation of Japan, and to my ancestors. To all of them, I make this vow: I hereby declare before these gods and deities that I did not come to Kyoto to assassinate Lord Yoshitsune. Should this oath I swear be proven false, should I break this vow, then I deserve to be punished by spending my next lifetime in the Avici Hell. As proof of my words, I humbly offer you this sworn oath on this fine day of September in the first year of the Bunchi Era. Signed, Shōzon. I felt as if all my hair stood on end while I was writing this oath.

5. Yoshitsune Hosts a Feast for Shōzon

Although he realized that Shōzon's oath was false, Yoshitsune was highly impressed by Shōzon's literary skill. To praise his superb talent, Yoshitsune holds a party and entertains Shōzon. Yoshitsune offers Shōzon food and drink and entertains him with the dances of Lady Shizuka, and then sends him back to his lodge.

Reciters Although Yoshitsune, from the beginning, knows that Shōzon is making a false statement, he is impressed with Shōzon's literary genius, which allows him to improvise such an excellent text. To praise his splendid work, Yoshitsune gives a cup of *sake* to Shōzon. There, before Yoshitsune, waits Lady Shizuka, a female dancer in male costume and a daughter of Iso-no-Zenji. Lady Shizuka, an unparalleled beauty wearing floral headpins, sings *Imayō*, serves them *sake*, and dances so exquisitely.

[*Chū-no-mai*]

Not too slow, not too fast, a medium-paced dance. *Kokata* (Lady Shizuka) dances amusingly in this piece.

のあらゆる天神地紙あるいは冥土の神々、殊にわが祖先の神に誓い奉る。この正尊は決して判官殿の討つ手として京に上つたものではありません。もしこれが偽りならば、この誓いを破つた罰に当たつて、来世には無間地獄に墮とされて構いません。真実を証する為に、この通り起請文を奉ります。文治元年九月の日「正尊」と読み上げた。これは、身の毛もよだつ思いで書いたものであった。

五 義経、正尊をもてなす

義経は、偽りだと思いつつも正尊の文才に感じ入り、賞賛の気持ちから宴を催し、正尊を歓待した。そして酒盃を振る舞い、静の舞を見せた後、正尊を宿所へ帰らせた。

地 義経はもとより虚言だと思っていたが、素晴らしい名文を書き起こした文筆の才に

感心し、正尊に盃を下さった。

ちょうど義経の御前には、磯の禪師の娘で、静という白拍子が控えていた。静は今様を謡い、お酌に立って、花鬘のかかる比類のない美しい姿で舞を舞った。

〔中之舞〕

早過ぎず、遅過ぎず、中庸の速さで舞われる舞。この曲では、子方（静）が興に乗って舞う。

- Shizuka “May the era of His Majesty...
 Reciters last for a long, long time, until the particles of dust that fall once in a thousand years have piled up and formed a great mountain covered in clouds, and formed a great mountain covered in clouds.”
- Shizuka (Master Yoshitsune) relies on the everlasting promise with his brother.
- Reciters (Master Yoshitsune) trusts in the everlasting pact with his brother, and the gods know that his heart is true. Please act as his liaison. Being admonished by Lady Shizuka, Tosabō leaves Yoshitsune’s mansion and returns to his lodge. Yoshitsune goes to his bedchamber, and all leave the room.

[Interlude]

6. Female Servant of Yoshitsune Spies on Shōzon’s Lodge

Although Benkei dispatched two young men to spy on Shōzon’s lodge, they have not returned. He therefore sends one of Yoshitsune’s female servants to the lodge. She sees that Shōzon’s subordinates are preparing for a battle and finds that the two young men have been killed at the gates of Shōzon’s lodge. She immediately returns and reports these facts to Benkei.

静

「君が代は、千代に一度ひとたびみるちりの

地

白雲かかる山となるまで（君が代が、千年に一度の塵が積もって白雲のかかる高い山になるまで
 幾久しく栄えますように）、山となるまで、山となるまで」

静

（義経殿は）変わらない兄弟の契りを頼りにしており、

地

変わらない兄弟の契りを頼りにしており、その隔てのない心を神は知り給う。よくよく、おとりなし申しなさいと、静に諫められて土佐坊は、義経の御前より退き、宿所に帰った。義経も寢室に入れられ、皆それぞれ退出した。

「中入」

六 義経の侍女、正尊の宿の様子を探る

弁慶は、禿かむろ（子ども姿の密偵）を二人、正尊の宿に派遣して、様子を探らせていたが帰ってこないため、義経の侍女を遣わす。侍女は、正尊の配下の者たちが戦いの準備をしている様子を見出し、宿の門前で禿二人が斬り殺されているのを発見する。すぐに取返して返し、弁慶に報告する。

7. Yoshitsune Prepares for the Attack of Shōzon

Benkei reports what the servant found to Yoshitsune. Immediately, Yoshitsune prepares for battle, throws open the gates of his mansion, and waits for Shōzon's troops.

Benkei Excuse me, sir. As reported earlier, I sent two young men to spy on the lodge of Tosanobō, but they did not come back. Since they were so late, I sent a female servant to spy on Tosabō's lodge, as I thought a woman would have no trouble with such an assignment. She came back and said that the two young men on reconnaissance had been killed at the gates of Tosabō's lodge, where warriors armed with bows and arrows are preparing for a battle. They have yoked and saddled their horses, set up camp within the lodge, and look ready to launch an attack at any time. The servant mentioned that they did not at all appear to be on their way to offer prayers at a shrine.

Yoshitsune That is what I suspected all along. Well, they are not so tough. So saying, Yoshitsune...quickly stands up,

Shizuka has Shizuka give him the armor of a general,

Reciters that Yoshitsune puts it, that Yoshitsune puts it. Taking up his sword, he proceeds down the corridor toward the middle gate (the gate of the main hall of the mansion, after the front gate), and orders the gates open. His subordinates at his side, he waits for Shōzon's troops to attack, he waits for Shōzon's troops to attack.

七 義経、正尊の襲撃に備える

弁慶は、侍女の報告を義経に伝える。義経はすぐに戦いの準備をして、門を開いて正尊の軍勢を待ち受ける。

弁慶 先に申し上げておりましたように、禿二人に土佐坊の宿所の様子を探らせていたの

ですが、あまりにも帰りが遅いので、女は差し支えないだろうと思いい、土佐坊の宿所の様子を見に、召使いの女をさりげなく遣わしましたところ、その女が帰って申すには、禿と思われる者は門で切り伏せられており、宿所には鞍を置いた馬を引き立てて、大幕を張った内に、矢を背負い弓を張った者どもが皆武装を整えて、今にも打つて出るように見え、物詣する様子などさらさらないと申します。

義経 もとより覚悟していたことだ。なに、たいしたことはないぞ、と義経は言い、そのまますぐに立ち上がり、

静 静が着背長（大将の鎧）をお渡しすると

義経はそれを着て、義経はそれを着て、太刀を取り、ゆつくりと中門（表門の内側、寢殿の前にある門）の廊下に出て、門を開かせて、家来とともに寄せ来る軍勢を待ち受けた、寄せ来る軍勢を待ち受けた。

8. Shōzon Attacks Yoshitsune and Is Captured

Shōzon, leading his subordinates, including Anewa, attacks Yoshitsune's mansion. In the chaos of the battle, Shōzon's troops lose control and their main warriors are killed. When Shōzon tries to run away, Benkei grabs him and throws him to the ground. Shōzon, surrounded by Yoshitsune's warriors, is captured. Delighted, Yoshitsune goes back to his mansion with his hostage, Shōzon.

Shōzon and His Subordinates

Someone who does not know our intentions might suppose we are merely bandits, but in fact, we are engaged in an important plot and have set out to accomplish our mission.

Shōzon Then, Shōzon quietly pulls his horse in front of Yoshitsune's mansion and identifies himself aloud.

“Acting on orders from Lord Yoritomo, I have come to kill Lord Yoshitsune. Well, well, why not perform seppuku and quickly put an end to your life!” He calls out loudly enough to be heard everywhere in the heavens and on earth.

Reciters Seeing this, Yoshitsune's army, seeing this, Yoshitsune's army rushes out to kill Shōzon. Led by Benkei, Eda Genzō and Kumai Tarō jump out from behind the gates. Shōzon's warriors fight back against their attack. They shout and fight fiercely.

Benkei Then, Benkei comes forward and shouts, “Tosabō, listen carefully. A short time ago, you swore to a false oath, and now I will punish you for it. You will taste my sword!”

八 正尊、義経を襲撃し、捕縛される

正尊は、姉和はじめ配下の侍たちとともに、義経の館を襲う。敵味方が入り乱れて戦い、正尊の軍は総崩れとなり、主な家来も討たれる。逃げようとする正尊を弁慶が組んで投げ、大勢で囲んで捕縛した。義経は喜び、捕囚となった正尊を引かせて、門に入った。

正尊と
正尊の家来
知らない者は、ただの夜盗だと思っただろうが、我らは深い謀り事があつて出掛けるのだ。

正尊 その時、正尊は馬を静かに義経の館に寄せて、大声で名乗った。

「鎌倉殿の仰せにより、この正尊が判官殿の討つ手として向かったのである。さあさあ早く、ご切腹なされよ」と天地に響けとばかりの大音声で呼びかけた。

地 義経方の軍勢はこれを見て、義経方の軍勢はこれを見て、あの土佐坊を討ち取つてやろうと我先に進んだ。弁慶を先頭に、江田源三、熊井太郎らが門前に切つて出れば、敵の兵が渡り合い、叫び声を上げながらお互いに戦った。

弁慶 その時、弁慶が表に進み、「おい土佐坊よ、よく聞け。先程偽りの起請文を書いた罰をすぐに与えてやろう。さあ一太刀を受けよ」と呼びかけると、

- Anewa (Anewa) will not allow his General to be killed. He jumps off of his horse, and gripping his favorite sword, slashes at Benkei.
- Benkei “What a mighty warrior, you must be strong. Who are you?” As Benkei has asked,
- Anewa I will identify myself aloud, “I am no one, but given the chance to join Shōzon’s forces, I am Anewa Heiji Mitsukage from Mutsu Province.
- Benkei “What a splendid reputation! Well, you are merely a subordinate of Tosanobō. You are not enough of an opponent to match me, but I give you a chance to honor yourself by challenging me.” Saying so,
- Reciters Benkei immediately re-grips his long-handled sword, Benkei immediately re-grips his long-handled sword, saying, “Because I pity you, I am giving you the honor of being killed by Benkei.” He sweeps away and fends off the attack of Anewa’s long-handled sword. Anewa re-grips his long-handled sword and goes on the attack, but Benkei stops the attack and repeatedly slashes back at Anewa. Unable to repel his attacker, Anewa is sliced in two, just like a stalk of bamboo.
- Having seen this, having seen this, Shōzon knows that he has no chance, as his major subordinates have been killed. He gets off his horse and goes into the battle. Yoshitsune grips his sword and fights tirelessly. Lady Shizuka also hits the enemy. Shōzon does not have a chance. Although Shōzon tries to escape, Benkei chases after him, fights with him, and finally grabs him, throwing him to the ground. Yoshitsune’s forces now surround Shōzon and bind him with rope. Yoshitsune is delighted and goes into his mansion, letting his subordinates drag behind them the hostage Shōzon.

姉和 (姉和は) 大将を討たせてなるものかと、急いで馬を飛び下り、好みの刀剣を抱え込んで、弁慶目掛けて斬ってかかる。

弁慶 「おお、あつぱれ、腕の立つ人物だな、一体お前は誰だ」と尋ねたので

姉和 「いや人の数に入るほどの者でもないが、正尊の配下に名を得た、陸奥国の住人、姉和平次光景だ」と大声で名乗った。

弁慶 「よくぞ立派に名乗りをあげたな。とはいえお前は土佐坊の家来に過ぎない。我が相手には不足だが、こうして向かって来た志に報いてやろう」と

地 弁慶は、長刀をすぐに取り直し、長刀をすぐに取り直して、「可哀想だが、お前を手にかけてやる」と姉和の打込む長刀を打ち払い、受け流す。また姉和が長刀を取り直して打ちかかるのを、弁慶は受け止めて、そこから重ねて打ち返した。姉和は受け止めきれず、竹を割るように、真つ二つに斬られ、死んだ。

正尊はこれを見て、正尊はこれを見て、主立った家来が討たれてしまったては敵わない、と馬より下りて、乱戦の中に入っていった。義経は太刀を取り直して、休むことなく戦い、静も一緒に敵を打ち払った。正尊は敵わないと、逃げようとするが、弁慶が追いつめて戦い、むずと組み、投げ伏せた。大勢で正尊を取り囲み、縄を掛けた。義経は喜び、生け捕られた正尊を引かせ、門の内に入った。

— 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 Kongoh School.

— This part from *Utaibon* in Kongoh School.

1. Benkei Goes to Shōzon's Lodge

Musashibō Benkei has been staying with his master, Yoshitsune in Kyoto, since his master broke away from his elder brother, Yoritomo, in Kamakura. Yoshitsune overheard that Yoritomo's subordinate, Tosanobō Shōzon, has arrived in Kyoto. In accordance with Yoshitsune's orders, Benkei heads to Shōzon's lodge to take him to Yoshitsune's mansion.

Benkei I am Musashibō Benkei, a monk from the West Pagoda of Mount Hiei. My master, Lord Yoshitsune, received ten feudal lords as his subordinates from his elder brother, Master Yoritomo. However, because the brothers no longer got along with each other, those subordinates thought working for Lord Yoshitsune would be disadvantageous. One by one, they went back to Kamakura (where Yoritomo lives), and before long, all of them had abandoned Master Yoshitsune.

Well, after Lord Yoshitsune defeated Kiso Yoshinaka in the new year's season last year, he attacked the Heike Clan repeatedly, finally destroying the clan this spring. My master should have been generously rewarded due to his mighty contribution to his brother's subjugation of the whole country. However, Kajiware Kagetoki held a grudge, resenting what had happened in Watanabe, Settsu Province, when Lord Yoshitsune did not agree with his suggestion to put another pair of oars on the bow.

正尊しょうぞん (金剛流現行謡本による)

*流儀による違いが顕著なため、観世流、宝生流、金剛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12ページより掲載。

一 弁慶、正尊の宿へ行く

武蔵坊弁慶は、主君・源義経が、兄の源頼朝（鎌倉在）と不仲になったため、義経と共に京都にいた。弁慶は、頼朝の息のかかった土佐坊正尊が京都入りしたと聞きつけた義経の命により、正尊を連れてくるため、宿へ行く。

弁慶

私は、比叡山西塔の僧、武蔵坊弁慶でございます。私の主君である判官殿（源義経）は、鎌倉殿（源頼朝）から大名を十人、部下としてお付けいただいたのですが、御兄弟が不仲になられたため、判官殿のもとには損だとしめし合わせて、一人ずつ鎌倉へ下り、皆いなくなってしまうのです。

さて昨年の正月に木曾義仲を追討した後に、何度も平家を攻め落として、この春すべて亡ぼしたのです。天下統一に尽力したこと功賞をいただいてもいいはずですが、以前、摂津国渡辺で、梶原景時が逆鱗さかかみを用意しようとして申し出た意見を採用されなかつたので、それを根に持った梶原が、我が君への讒言を鎌倉殿に述べ立て

Kagetoki thus made a false accusation against Lord Yoshitsune to his elder brother, Master Yoritomo. This event caused a falling out between the two brothers.

The day before Yesterday, Tosa Shōzon arrived in Kyoto from Kamakura. Since my master overheard that this man has come to Kyoto to assassinate him, he ordered me to immediately bring Shōzon before him. I am now hastening to the lodge where Tosa stays.

2. Benkei Brings Shōzon to Yoshitsune's Mansion

Benkei meets with Shōzon and asks what has brought him to Kyoto. Shōzon responds that he is merely stopping on his way as a pilgrim to Kumano. Benkei peremptorily takes Shōzon to Yoshitsune's mansion.

Benkei Can someone assist me, please? Musashi is here as the messenger of Lord Yoshitsune. Is Shōzon here?

Shōzon Hello, Musashi, it has been a while. Please come in.

Benkei Yes.

First of all, congratulations on arriving here in Kyoto. I came here as the messenger of my lord. My master heard that you came to Kyoto and is wondering why you have not called upon him. My master said he wants to know how Master Yoritomo is doing recently. He invites you to come to his mansion immediately.

たため、ご兄弟の仲が悪くおなりになったのです。

また鎌倉から土佐正尊と申す者が、昨日都へ上つて来ましたが、我が君は、自分を狙って討ち果たすためであるとお聞きになり、この私に急いで正尊を召し連れて参れと申し付けられましたので、ただ今土佐の旅宿へ、急いでいるのです。

二 弁慶、正尊を義経の館に連れていく

弁慶は正尊と面会し、京都入りの真意を聞く。正尊は熊野詣での途中に寄つただけだと言う。弁慶は有無を言わず、正尊を義経の館に連れて行く。

弁慶 ご案内ください。判官殿の使いで武蔵が参りましたよ。正尊はこの家にいますか。

正尊 武蔵殿ですか、これはご無沙汰しております。まずこちらへお入り下さい。

弁慶 わかりました。

まず何よりも、都にお上りになっておめでとうございます。私はわが君の使者として参つたのです。わが君は、貴殿がご上洛なされたとお聞きになり、なぜ挨拶に参らないのか、鎌倉殿のご様子も聞きたいものだ、すぐに館へ来てもらおうと仰せで

- Shōzon Actually, I have something to pray for and I am stopping in Kyoto on my way as a pilgrim to Kumano. Although I arrived in Kyoto the day before yesterday, I became sick on the way and had a hard time of it. That is why I could not call upon your master until today.
- Benkei All right, I understand the details. Although I understand you had a hard time, my master ordered me to bring you to his mansion right away. Hurry up and come with me.
- Shōzon I understand, but I'd like to rest for a day or two before visiting your master. I promise that I will be certain to visit him.
- Benkei No, no, he wants to hear you talk about Kamakura as soon as possible. Please come with me right now.
- Shōzon Since Benkei is so forceful,
- Benkei Even undaunted...
- Shōzon and Benkei
Tosabō...
- Reciters cannot say no, cannot say no. Although I finally came to Kyoto, I am not sure that I will be able to go back to Kamakura.

あるぞ。

正尊 はい、実はかねてより、願い事がございました、熊野参詣のため、京に上つたのでございます。一昨日、京に着いたのですが、旅の途中で病を患い、散々の目に遭いまして、今まで、遅くなってしまうたのです。

弁慶 詳細は了解しました。貴殿の話も、もつともなことであるが、すぐに連れて参れとの仰せである。

正尊 わかりましたが、一兩日、養生をいたしましてから、必ずお伺いします。

弁慶 いやいや一刻も早く国のことをお聞きになりたいと思っておられますから、是非とも一緒に参りましょう。

正尊 有無を言わせぬ弁慶殿に、

弁慶 さすがに剛胆な

弁慶・正尊 土佐坊も

地 いやとは言えず、いやとは言えず、都に上つたものの、再び鎌倉へ帰れるかどうか、

Will my plan come to nothing? I have no choice. Besides, this human life is ephemeral. Better to be killed while winning a good reputation. Better to be killed while winning a good reputation.

3. Shōzon Meets with Yoshitsune

Shōzon is brought before Yoshitsune. Yoshitsune interrogates Shōzon, insisting that he must have come to Kyoto to assassinate him. Shōzon explains himself, telling the purpose of his trip, saying that he will swear an oath, which he quickly writes down.

Benkei Excuse me, sir. I have brought Tosa Shōzon.

Yoshitsune Hello Tosabō, it has been a while. Tell me, what occasion brings you to Kyoto? Do you have a letter from Master Yoritomo for me?

Shōzon No, nothing in particular has happened in Kamakura, so I have no letter for you. Master Yoritomo ordered me to give you a message that he believes Kyoto has been peacefully governed, thanks to Lord Yoshitsune's protection. Be diligent and continue watching over the city so well. That's what he told me to tell you.

Yoshitsune He said no such thing. I believe you are an envoy sent here to kill me.

わからない。企てていたことも無駄になるのか。それも仕方がない、どうせ人の命は儂いものだ。死んで名を残そう、死んで名を残そう。

三 正尊、義経と対面する

正尊は義経の前に連れて行かれる。義経は、自分を討ちに來たのではないかと正尊を詰問する。正尊は弁明し、起請文を書いて誓うと言い、自筆でさつと書き付けた。

弁慶 申し上げます。土佐正尊を召し連れて参りました。

義経 やあ土佐坊よ、久しぶりだな。さてこのたびは何のために都に上つて來たのだ。鎌倉殿からの御手紙はないか。

正尊 はい、これといったこともございませんので、ご書面はありません。言葉でお伝えせよとのこと、都に別段変わったことがないのは、まったく判官殿が御守護なさるからだ、と思っっているゆえ、なおよく注意して御守護なさるようにと、このようにお話しになりました。

義経 決して、そうではあるまい。この義経を討ちに上つた使者だと思うぞ。

- Benkei Just as my master said, if Master Yoritomo had sent feudal lords and their armies to Kyoto, we would destroy the bridges in Uji and Seta, causing major chaos in Kyoto and the outlying areas. Master Yoritomo must have thought that was not a good plan, and instead, he has ordered Tosabō to come to Kyoto, under the pretense of worshipping at shrines, in order to kill Master Yoshitsune. This Benkei will teach you a lesson!
- Shōzon Oh, you need not show your skills to me. Even though Master Yoshitsune says such thing because someone told a slanderous story about him, you, the mighty, intelligent Musashi, should advise him that such a rumor cannot be true. That's the way to stop the bad rumors about the brothers having fallen out. Calm down and listen to me first, Musashibō.
- Even though you said so, how could I now assassinate Lord Yoshitsune? I have something to pray for and am on my way to Kumano to pray that my wishes be granted.
- Yoshitsune Then why did Master Yoritomo listen to Kajiwara's slanderous story and stop this Yoshitsune from coming to Kamakura?
- Shōzon I do not know why it happened. I had no involvement at all in the incident. Let me write out an oath, as proof of my words.
- Reciters In order to evade this perilous situation, in order to evade this perilous situation, Tosabō, a famous writer, writes out an oath, quite inventive, and hands it to Benkei.

弁慶

我が君の仰せの通り、諸大名をさし向けては、宇治や勢田の橋を引き外すなど、都も田舎も大騒ぎになってよくないとお思いになり、土佐坊に、京に上つて物詣でをするように偽り、判官殿を討てと仰せつけられたのであろう。お前などにはこの弁慶が、腕前をみせてやろう。

正尊

おお勿体ないこと。たとえ人の讒言によって、判官殿がそうお話しになられても、武勇智略に優れた武蔵殿が、そのようなことはありませんまいと申されてこそ、御兄弟が不仲だなどという悪い噂も起らないものです。まず心を静めてことの次第をよく聞きなさい、武蔵坊よ。

そのように仰せですが、どうして今、私が、判官殿を討つようなことがございましたか。私は少し祈願することがございまして、熊野参詣のために上つただけのことでございます。

義経

それならば、梶原の讒言によって、この義経を鎌倉へもお入れにならなかったのはどうということだ。

正尊

それは一体どうしたわけでございますか。私自身はまったくそのようなことは関わっておりません。ただ今、起請文に書いてお目にかかけましょう。

地

ひとまずこの場を逃れるために、ひとまずこの場を逃れるために、名高い名文家で

4. Benkei Reads the Oath

Benkei reads Shōzon's oath aloud.

Benkei “I hereby humbly make a vow to the gods and deities. To the gods in the heavenly realms: to Brahma, Indra, the Four Devas, the King of Hell, the Five Ministers of Hell, and to the deity of Mount Taizan. To those in the realm of human beings: to Amaterasu Ōmikami, the goddess of Ise; to Mishima-Myōjin, the god of Izu; to the protective deity of Hakone; to Sengen, the protective deity of Mount Fuji, to the three protective deities of Kumano; and to Zaō, protective deity of Mount Kimpū. To the deities in the Inari, Gion, Kamo, Kibune, Matsuo, and Hirano Shrines of Kyoto, as well as to the three deities in Otokoyama Hachiman Shrine. To all deities in the heavens and the hells below, to the local deities in the entire nation of Japan, and to my ancestors. To all of them, I make this vow: I hereby declare before these gods and deities that I did not come to Kyoto to assassinate Lord Yoshitsune. Should this oath I swear be proven false, should I break this vow, then I deserve to be punished by spending my next lifetime in the Avici Hell. As proof of my words, I humbly offer you this sworn oath on this fine day of September in the first year of the Bunchi Era. Signed, Shōzon. He felt as if all his hair stood on end while he was writing this oath.

5. Yoshitsune Hosts a Feast for Shōzon

Although he realized that Shōzon's oath was false, Yoshitsune was highly impressed by Shōzon's literary skill. To praise his superb talent, Yoshitsune holds a party and entertains Shōzon. Yoshitsune offers Shōzon food and drink and entertains him with the dances of Lady Shizuka, and then sends him back to his lodge.

ある土佐坊は、自筆で起請文を書き、弁慶に渡した。

四 弁慶、起請文を読む

正尊の起請文を弁慶が読み上げた。

弁慶 「謹んで神仏に誓いを立てて申し上げます。天上では、梵天王、帝釈天、四大天王、

閻魔法王、五道の冥官、泰山府君、この下界では、伊勢の天照大神を始め、伊豆三島明神、箱根権現、富士浅間権現、熊野三所権現、金峯山蔵王権現、また都の神々には、稲荷、祇園、賀茂、貴船、男山八幡三柱の神、松尾、平野、そして日本全国のあるところの天神地紙あるいは冥土の神々、殊にわが祖先の神に誓い奉る。この正尊は決して判官殿の討つ手として京に上つたものではありません。もしこれが偽りならば、この誓いを破った罰に当たって、来世には無間地獄に墮とされて構いません。真実を証する為に、この通り起請文を奉ります。文治元年九月の日 正尊」と読み上げた。これは、身の毛もよだつ思いで書いたものであった。

五 義経、正尊をもてなす

義経は、偽りだと思いつつも正尊の文才に感じ入り、賞賛の気持ちから宴を催し、正尊を

Reciters Although Yoshitsune, from the beginning, knows that Shōzon is making a false statement, he is impressed with Shōzon's literary genius, which allows him to improvise such an excellent text. To praise his splendid work, Yoshitsune gives a cup of *sake* to Shōzon. There, before Yoshitsune, waits Lady Shizuka, a female dancer in male costume and a daughter of Iso-no-Zenji. Lady Shizuka, an unparalleled beauty wearing floral headpins, sings Imayō, serves them *sake*, and dances so exquisitely.

[*Chū-no-mai*]

Not too slow, not too fast, a medium-paced dance. *Kokata* (Lady Shizuka) dances amusingly in this piece.

Shizuka “May the era of His Majesty...

Reciters last for a long, long time, until the particles of dust that fall once in a thousand years have piled up and formed a great mountain covered in clouds, and formed a great mountain covered in clouds.”

Shizuka (Master Yoshitsune) relies on the everlasting promise with his brother.

Reciters (Master Yoshitsune) trusts in the everlasting pact with his brother, and the gods know that his heart is true. Please act as his liaison. Being admonished by Lady Shizuka, Tosanobō leaves Yoshitsune's mansion and returns to his lodge. Yoshitsune goes to his bedchamber, and all leave the room.

歓待した。そして酒盃を振る舞い、静の舞を見せた後、正尊を宿所へ帰らせた。

地 義経はもとより虚言だと思っていたが、素晴らしい名文を書き起こした文筆の才に

感心し、正尊に盃を下さった。ちょうど義経の御前には、磯の禅師の娘で、静という白拍子が控えていた。静は今様を謡い、お酌に立って、花鬘のかかる比類のない美しい姿で舞を舞った。

〔中之舞〕

早過ぎず、遅すぎず、中庸の速さで舞われる舞。この曲では、子方（静）が興に乗って舞う。

静 「君が代は、千代に一度ひとたびみるちりの

地 白雲かかる山となるまで（君が代が、千年に一度の塵が積もって白雲のかかる高い山になるまで
幾久しく栄えますように）、山となるまで、山となるまで」

静 （義経殿は）変わらない兄弟の契りを頼りにしており、

地 変わらない兄弟の契りを頼りにしており、その隔てのない心を神は知り給う。よくよく、おとりなし申しなさいと、静に諫められて土佐坊は、義経の御前より退き、

[Interlude]

6. Female Servant of Yoshitsune Spies on Shōzon's Lodge

Although Benkei dispatched two young men to spy on Shōzon's lodge, they have not returned. He therefore sends one of Yoshitsune's female servants to the lodge. She sees that Shōzon's subordinates are preparing for a battle and finds that the two young men have been killed at the gates of Shōzon's lodge. She immediately returns and reports these facts to Benkei.

7. Yoshitsune Prepares for the Attack of Shōzon

Benkei reports what the servant found to Yoshitsune. Immediately, Yoshitsune prepares for battle, throws open the gates of his mansion, and waits for Shōzon's troops.

Benkei Excuse me, sir. I just sent someone to Tosabō's lodge and she observed that they have set up a camp, wherein the warriors are equipping themselves with bows and arrows in preparation for battle. They are all well-armed and look ready to launch an attack at any time. The servant mentioned that they did not at all appear to be on their way to offer prayers at a shrine.

宿所に帰った。義経も寝室に入られ、皆それぞれ退出した。

〔中入〕

六 義経の侍女、正尊の宿の様子を探る

弁慶は、禿かむろ（子ども姿の密偵）を二人、正尊の宿に派遣して、様子を探らせていたが帰ってこなかったため、義経の侍女を遣わす。侍女は、正尊の配下の者たちが戦いの準備をしている様子を見出し、宿の門前で禿二人が斬り殺されているのを発見する。すぐに取って返し、弁慶に報告する。

七 義経、正尊の襲撃に備える

弁慶は、侍女の報告を義経に伝える。義経はすぐに戦いの準備をして、門を開いて正尊の軍勢を待ち受ける。

弁慶 申し上げます。ただ今、土佐坊の宿の様子を見に人を遣わしましたところ、幕を打ち廻した中に、矢を背負い弓を張った兵どもが皆武装を整えて、今にも打つて出るように見え、物詣する様子などさらさらないと申します。

Yoshitsune That is what I suspected all along. Well, they are not so tough. So saying, Yoshitsune...

Benkei quickly stands up,

Shizuka has Shizuka give him the armor of a general,

Reciters that Yoshitsune puts it, that Yoshitsune puts it. Taking up his sword, he proceeds down the corridor toward the middle gate (the gate of the main hall of the mansion, after the front gate), and orders the gates open. His subordinates at his side, he waits for Shōzon's troops to attack, he waits for Shōzon's troops to attack.

8. Shōzon Attacks Yoshitsune and Is Captured

Shōzon, leading his subordinates, including Anewa, attacks Yoshitsune's mansion. In the chaos of the battle, Shōzon's troops lose control and their main warriors are killed. When Shōzon tries to run away, Benkei grabs him and throws him to the ground. Shōzon, surrounded by Yoshitsune's warriors, is captured. Delighted, Yoshitsune goes back to his mansion with his hostage, Shōzon.

Shōzon and His Subordinates

Someone who does not know our intentions might suppose we are merely bandits, but in fact, we are engaged in an important plot and have set out to accomplish our mission.

Shōzon Then, Shōzon quietly pulls his horse in front of Yoshitsune's mansion and identifies himself aloud.

義経 もとより覚悟していたことだ。なに、たいしたことはないぞ、と義経は言い、

弁慶 そのまますぐに立ち上がり、

静 静が着背長（大将の鎧）をお渡しすると

地 義経はそれを着て、義経はそれを着て、太刀を取り、ゆつくりと中門（表門の内側、寝殿の前にある門）の廊下に出て、門を開かせて、家来とともに寄せ来る軍勢を待ち受けた、寄せ来る軍勢を待ち受けた。

八 正尊、義経を襲撃し、捕縛される

正尊は、姉和はじめ配下の侍たちとともに、義経の館を襲う。敵味方が入り乱れて戦い、正尊の軍は総崩れとなり、主な家来も討たれる。逃げようとする正尊を弁慶が組んで投げ、大勢で囲んで捕縛した。義経は喜び、捕囚となった正尊を引かせて、門に入った。

正尊と
正尊の家来
知らない者は、ただの夜盗だと思っただろうが、我らは深い謀り事があって出掛けるのだ。

正尊 その時、正尊は馬を静かに義経の館に寄せて、大声で名乗った。

“The man who stands before the gates of your mansion is the envoy of Lord Yoritomo. Tosanobō Shōzon is my name. I was assigned to be the general leading the troops that will kill Sir Kurō Taiu Hōgan (Yoshitsune). Well, well, why not perform *seppuku* and quickly put an end to your life!” He calls out loudly enough to be heard in the mansion.

Reciters Seeing this, Yoshitsune’s army, seeing this, Yoshitsune’s army rushes out to kill Shōzon. Led by Benkei, Eda Genzō and Kumai Tarō jump out from behind the gates. Shōzon’s warriors fight back against their attack. They shout and fight fiercely.

Benkei Then, Benkei comes forward and shouts, “Tosabō, listen carefully. A short time ago, you swore to a false oath, and now I will punish you for it. You will taste my sword!”

Anewa (Anewa) will not allow his General to be killed. He jumps off of his horse, and gripping his favorite sword, slashes at Benkei.

Benkei “What a mighty warrior, you must be strong. Who are you?” As Benkei has asked,

Anewa I will identify myself aloud, “I am no one, but given the chance to join Shōzon’s forces, I am Anewa Heiji Mitsukage from Mutsu Province. My strength equals that of eighty-five warriors.

Benkei “What a splendid reputation! So you are a subordinate of Tosabō. You are not enough of an opponent to match me, but I give you a chance to honor yourself by challenging me.” Saying so,

地

「そもそもこれは、鎌倉殿の使者、土佐坊正尊とは、私のことだ。九郎大夫判官殿（義経）を討ち取る軍勢の大将を仰せつかったのだ。さあさあ早く、ご切腹なされよ」と御殿に響けとばかりの大音声で呼びかけた。

義経方の軍勢はこれを見て、義経方の軍勢はこれを見て、あの土佐坊を討ち取ってやろうと我先に進んだ。弁慶を先頭に、江田源三（源蔵）、熊井太郎らが門前に切つて出れば、敵の兵が渡り合い、叫び声を上げながらお互いに戦った。

弁慶 その時、弁慶が表に進み、「おい土佐坊よ、よく聞け。先程偽りの起請文を書いた罰をすぐに与えてやろう。さあ一太刀を受けよ」と呼びかけると、

姉和 （姉和は）大将を討たせてなるものかと、急いで馬を飛び下り、好みの刀剣を抱え込んで、弁慶目がけて斬ってかかる。

弁慶 「おお、あつぱれ、腕の立つ人物だな、一体お前は誰だ」と尋ねたので

姉和 「いや人の数に入るほどの者でもないが、正尊の配下に名を得た、陸奥国の住人、姉和平次光景だ。八十五人力だぞ」と大声で名乗った。

弁慶 「よくぞ立派に名乗りをあげたな。するとお前は土佐坊の家来か。我が相手には不足だが、こうして向かって来た志に報いてやろう」と

Reciters Benkei immediately re-grips his long-handled sword, Benkei immediately re-grips his long-handled sword, saying, "Because I pity you, I am giving you the honor of being killed by Benkei." He sweeps away and fends off the attack of Anewa's long-handled sword. Anewa re-grips his long-handled sword and goes on the attack, but Benkei stops the attack and repeatedly slashes back at Anewa. Unable to repel his attacker, Anewa is sliced in two, just like a stalk of bamboo.

Having seen this, having seen this, Shōzon knows that he has no chance, as his major subordinates have been killed. He gets off his horse and goes into the battle. Yoshitsune grips his sword and fights tirelessly. Lady Shizuka also slashes at the enemy. Shōzon does not have a chance. Although Shōzon tries to escape, Benkei chases after him, fights with him, and finally grabs him, throwing him to the ground. Yoshitsune's forces now surround Shōzon and bind him with rope. When Shōzon is dragged before Yoshitsune, Yoshitsune is delighted and goes into his mansion, letting his subordinates drag behind them the hostage Shōzon.

弁慶は、長刀をすぐに取り直し、長刀をすぐに取り直して、「可哀想だが、お前を手にかけてやる」と姉和の打込む長刀を打ち払い、受け流す。また姉和が長刀を取り直して打ちかかるのを、弁慶は受け止めて、そこから重ねて打ち返した。姉和は受け止めきれず、竹を割るように、真つ二つに斬られ、死んだ。

正尊はこれを見て、正尊はこれを見て、主立った家来が討たれてしまつては敵わない、と馬より下りて、乱戦の中に入つていった。義経は太刀を取り直して、休むことなく戦い、敵を切り払った。正尊は敵わないと、逃げようとするが、弁慶が追いつめて戦い、むずと組み、投げ伏せた。大勢で正尊を取り囲み、縄を掛けた。義経の前に引き据えると、義経は喜び、生け捕られた正尊を引かせ、門の内に入った。

Shōzon

Synopsis

Although Minamoto no Yoshitsune distinguished himself in the overthrow of the Heike Clan, his elder brother, Minamoto no Yoritomo, refused to receive him in Kamakura and grounded him to his mansion in Horikawa, Kyoto. One day, Tosanobō Shōzon, one of Yoritomo's subordinates, arrives in Kyoto from Kamakura. Since Yoshitsune believes that Shōzon came to kill him, he orders his subordinate, Benkei, to bring Shōzon to him. When Yoshitsune asks Shōzon if he has come to assassinate Yoshitsune, Shōzon replies that he is stopping in Kyoto on his way as a pilgrim to Kumano. He then improvises an oath to the gods as proof of his words. Although Yoshitsune is aware that Shōzon is lying, he is highly impressed by the contents of the improvised oath and therefore holds a party for Shōzon. After entertaining and feeding him well with dances by Lady Shizuka, Yoshitsune sends Shōzon back to his lodge.

Benkei dispatches a woman to spy on Shōzon at his lodge. Shōzon and his group are busy preparing weapons, horses, and warriors to attack Yoshitsune's mansion. Knowing these facts, Yoshitsune prepares himself and with Benkei and other subordinates by his side, waits for them to attack. Yoshitsune takes on Shōzon's troop. After harsh battle, Yoshitsune captures Shōzon.

Highlight

This piece of *genzai-noh* (Noh depicting contemporary events), "Shōzon," is based on a historic event, as Tosanobō Shōzon was indeed killed by Minamoto no Yoshitsune. Exciting scenes and great chanting are the distinguishing features that make this piece dramatic. As with "Ataka" and "Eboshiori," the appearance of many performers on the stage makes this drama powerful.

The highlight of the first half is the scene in which *shite* (Shōzon or Benkei) reads the oath, or Kishōmon. The Kishōmon is a document detailing one's vows to the gods. The chanting of Kishōmon in "Shōzon" is called one of the "Three Readings" (San-Yomimono), the other two being Kanjinchō in "Ataka" and Gansho in "Kiso," which are considered to be advanced-level performances that require special permission to perform. The Kishōmon oath that Shōzon improvised in the moment is so well written that Yoshitsune is deeply moved by it. Greatly impressed with his talent, Yoshitsune holds a feast for Shōzon and entertains him with drink and dancing by Lady Shizuka, instead of capturing and killing him, even though he is aware that Shōzon intends to kill him. A sense of urgency, expressed through dialogue and chanting, describes Shōzon's talent and Yoshitsune's heart that cherishes that talent.

Unlike the first half of the play, a dynamic battle scene is the highlight of the second half featuring the troops of Yoshitsune and Shōzon. Several warriors from both sides randomly spar on stage. They display various fighting techniques, creating a very enjoyable, impressive spectacle.

In the Kanze, Hōshō, and Kita schools, Shōzon is the lead character who reads the Kishōmon, while in the Komparu and Kongoh schools, Benkei is the lead and receives and reads the Kishōmon written by Shōzon (*tsure*)..

| | |
|------------------|--|
| Schools | All five |
| Category | The fourth group Noh, <i>kiriai-mono</i> |
| Author | Kanze Yajirō Nagatoshi |
| Subject | <i>Azuma-kagami</i> (The Mirror of the East); <i>Heike Monogatari</i> (The Tale of the Heike), Volume 12; <i>Genpei Jōsui-ki</i> (The Story of the Rise and Fall of the Genji and Heike Clans); <i>Gikeiki</i> (The Chronicle of Yoshitsune), etc. |
| Season | Autumn (September in the lunar calendar) |
| Scenes | Yoshitsune's mansion in Horikawa, Kyoto |
| Characters | <i>Shite</i> Tosanobō [Tosa/Tosabō] Shōzon (Appears as <i>tsure</i> in the Komparu and Kongoh Schools) <i>Tsure</i> Minamoto no Yoshitsune <i>Kokata (Tsure)</i> Lady Shizuka <i>Tsure</i> (Bit players) Yoshitsune's subordinates (a few) <i>Tsure</i> Anewa <i>Tsure</i> (Bit player) Shōzon's subordinates (a few) <i>Waki</i> Musashibō [Musashi] Benkei (Appeared as <i>shite</i> in the Komparu and Kongoh Schools) <i>Ai</i> Female Servant in Service to Yoshitsune |
| Mask | No mask. However, Lady Shizuka wears a mask, such as <i>Zō-onna</i> , if she appears as <i>tsure</i> . |
| Costumes | <i>Shite / Tsure</i> [In the first half] gold <i>sumi-bōshi</i> (a hood for regular Buddhist monks) or <i>shamon-bōshi</i> (a hood for high-class monks), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / atsuita</i> (a type of 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, a fan, and a letter. [In the second half] Shōzon-zukin or <i>chōhan-zukin / kesa-zukin</i> (a hood that a monk wears), <i>happi-style kimono</i> , <i>hangire</i> (a type of <i>hakama</i> worn by strong characters such as demons, gods, and warriors), <i>koshi-obi</i> , (a small sword), and a long-handled sword. <i>Tsure</i> (Minamoto no Yoshitsune) <i>kazaori-eboshi</i> or <i>nashiuchi-eboshi</i> (<i>eboshi-style</i> headdress), (a white headband), <i>chōken</i> (an unlined, long-sleeved elegant garment worn by dancing female characters), <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white or colored), <i>koshi-obi</i> , a small sword, a fan, and a sword. <i>Kokata (Tsure)</i> (<i>Shizuka-eboshi</i>), <i>kitsuke / nuihaku</i> (A short-sleeved <i>kimono</i> with embroidery and with gold or silver flakes placed on the fabric), <i>hakama</i> in <i>ōkuchi-style</i> (white or colored), <i>koshi-obi</i> , and a fan. Holding a sword (long-handled sword) later. <i>Tsure / Bit Players</i> (Yoshitsune's Subordinates) <i>Samurai-eboshi</i> or <i>nashiuchi-eboshi</i> (<i>eboshi-style</i> headdress), <i>ake-hitatare</i> (tops of <i>kimono</i> of <i>hitatare</i>) or <i>sobatsugi</i> (lined <i>happi-style kimono</i> with no sleeves, worn by warriors or Chinese characters), <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , a small sword, a fan, and a sword. Take <i>eboshi</i> off and wear a white headband later. <i>Tsure</i> (Anewa) a white headband, <i>sobatsugi</i> or <i>happi-style kimono</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , and a sword. <i>Tsure / Bit Players</i> (Shōzon's subordinates) a white headband, (<i>sobatsugi</i>), <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , and a sword. <i>Waki / Shite</i> (Benkei) [In the first half] <i>zukin</i> (a hood) or <i>shamon-bōshi</i> , (<i>suzukake</i> (small bells attached to the costume of mountain priests)), <i>mizugoromo</i> or <i>happi / sobatsugi</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , a small sword, and a fan. (Buddhist prayer beads.) [In the second half] gold <i>sumi-bōshi</i> or <i>shamon-bōshi / Chōhan-zukin</i> , <i>happi-style kimono</i> , sash, or <i>mizugoromo</i>), <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi-style</i> (white), <i>koshi-obi</i> , and a long-handled sword. <i>Ai</i> <i>binan-kazura</i> (A white cloth wrapped around the head of the performer), <i>nuihaku</i> wore in <i>kinagashi-style</i> , <i>onna-obi</i> (belt). Holding a fan and a sword. |
| Number of scenes | Two |
| Length | 1 hour and 30 minutes |

正尊 (しょうぞん)

あらすじ

平家滅亡に功のあった源義経は、兄・源頼朝より鎌倉入りを拒まれ、京都・堀川の邸に謹慎していました。そこに、頼朝の配下である土佐坊正尊 (とさのぼうしょうぞん) が、鎌倉から上洛してきました。義経は、正尊が自分を討ちに来たと考え、家来の弁慶に命じて正尊を連れて来させました。刺客ではないかと問い詰める義経に対し、正尊は、熊野参詣のために通りがかったと弁明します。さらに咄嗟に作り上げた起請文を読み上げました。義経は、それが偽りであると見抜いていましたが、その名文に感心し、宴席を設けて正尊を歓待します。静御前の舞などで、手厚くもてなした後、正尊を宿所へと帰しました。

弁慶が女を派遣して、正尊の宿所を探らせると、折しも正尊の一行は、武器をそろえ、人や馬の手配をして、義経の邸を襲撃する準備に余念のない様子でした。それを知った義経は、弁慶はじめ家来とともに襲撃を待ち構えます。義経一同は、やがて攻めてきた正尊の軍を迎え討ち、激しい戦闘の末に正尊を捕縛しました。

みどころ

「正尊」は、土佐坊正尊が源義経に討ち取られた史実をもとにして作られた「現在能」の一つです。聴きどころ、見せ場のはっきりした劇的な構成で、「安宅」や「烏帽子折」と同様に、舞台に出る人数も非常に多く、迫力のある作品となっています。

前半のクライマックスは、シテ (正尊または弁慶) が、起請文を読み上げる場面です。起請文とは神仏への誓いの言葉を書き記した文書のこと。「正尊」の起請文の謡は、「安宅」の勧進帳、「木曾」の願書とともに、「三読物」と言われる重い習い物となっています。正尊がその場で作り上げた起請文は、義経の心に響く名文でした。その才能にいたく感動した義経は、命を狙われていることを知りながらも、その場で正尊を捕えたり、殺したりするどころか、酒宴を開き、白拍子の静御前に舞を舞わせるなど、大いに歓待するのです。緊迫感のある問答と謡により、正尊の才気、それを認める義経の心意気などが描かれます。

後半はうって変って、変化に富む戦闘の場面が見どころとなります。義経側、正尊側、それぞれ数名ずつが入り乱れるように斬り合い、さまざまな技を尽くし、大変見ごたえがあります。

なお、観世流・宝生流・喜多流では正尊がシテで起請文を読み、金春流・金剛流では弁慶がシテでツレの正尊が書いた起請文を渡されて読みます。

流儀 五流にあり
分類 四番目物、斬合物
作者 観世弥次郎長俊
題材 「吾妻鏡」、「平家物語」巻十二、「源平盛衰記」、「義経記」ほか
季節 秋 (旧暦9月)
場面 京都・堀川の判官邸

登場人物 シテ 土佐坊正尊 (金春流・金剛流はツレ)
ツレ 源義経
子方 (ツレ) 静御前
ツレ (立衆) 義経の家来 (数名)
ツレ 姉和
ツレ (立衆) 正尊の家来 (数名)
ワキ 武蔵坊弁慶 (金春流・金剛流はシテ)
アイ 義経の侍女

面 直面、ただし静御前がツレの場合は増女などをつける

装束 シテ/ツレ 前:金色角帽子 (沙門帽子)、水衣、着付・厚板、白大口、腰帯、小刀、扇、文 (ふみ)
後:正尊頭巾 (長範〈ちょうはん〉) 頭巾/袈裟頭巾、法被、半切 (はんぎれ)、腰帯、(小刀)、長刀
ツレ (義経) 風折烏帽子 (梨打烏帽子)、(白鉢巻)、長絹、着付・厚板、白大口 (色大口)、腰帯、小刀、扇、太刀
子方 (ツレ) (静烏帽子)、着付・縫箔、白大口 (色大口)、腰帯、扇、後に太刀 (長刀)
ツレ/立衆 (義経の家来) 土烏帽子 (梨打烏帽子)、掛直垂 (側次)、着付・厚板、白大口、腰帯、小刀、扇、太刀。後に烏帽子などを取り去って、白鉢巻をしめる
ツレ (姉和) 白鉢巻、側次 (法被)、着付・厚板、白大口、腰帯、太刀
ツレ/立衆 (正尊の家来) 白鉢巻、(側次)、着付・厚板、白大口、腰帯、太刀
ワキ/シテ (弁慶) 前:兜巾 (沙門帽子)、(篠懸 (すずかけ))、水衣 (法被/側次)、着付・厚板、白大口、腰帯、小刀、扇、(数珠)
後:金色角帽子 (沙門帽子/長範頭巾)、法被禪 (水衣)、着付・厚板、白大口、腰帯、長刀
アイ ビナン鬘、縫箔着流し、女帯、扇、太刀を持つ

場数 二場

上演時間 1時間30分

正尊 (しょうぞん)
Shōzon ©2017 the-noh.com

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