

## 一 人丸、日向国へ向かう

悪七兵衛景清の娘、人丸は、父に会いたい一念で、住んでいた鎌倉を出て、日向国へ向かう。

人丸・従者 生きているとの知らせも風の便りで頼りない、生きているとの知らせも風の便りで

頼りない、露のようにはかない命の父は、いったいどうなっているのだろう。

人丸 私は鎌倉の亀が江が谷に住む、人丸と申す女です。私の父、悪七兵衛景清は平家方

に味方したため、源氏から憎まれ、日向国宮崎というところに流されて、年月を送っていらつしやるとのことです。慣れない旅ですが、辛さもまた旅にはつきもの。父に会うためにと心を強く持ち、

人丸・従者 父を思つて寝れば涙があふれ、草の枕の露を添えて、片敷く袂はすっかり濡れてしまふよ。

相模国を出て、相模国を出て、誰に行方を問うのかと思ひながら遠江に來た。名前どおりに遠くの江には旅の舟が見える。三河に渡す八橋を渡り、都に着くのはいつ

## 1. Hitomaru Heads Down to Hyūga

With her ardent desire to meet with her father, Hitomaru, the daughter of Akushichibyōe Kagekiyo, leaves her residence in Kamakura (present-day Kanagawa Prefecture) and heads down to the province of Hyūga (present-day Miyazaki Prefecture).

## Hitomaru and Retainer

A little bird told me that he is still alive. A little bird told me that he is still alive. I'm wondering how he is doing..., wondering about his life as ephemeral as a drop of dew.

Hitomaru The woman before you is Hitomaru, living at Kame-ga-e-ga-yatsu in Kamakura. Because my father, Akushichibyōe Kagekiyo, fought for the Taira clan (Heike), the adversary Minamoto family (Genji) hates him. I overheard that he was therefore banished to Miyazaki in Hyūga Province and has been spending days there. Although I am not accustomed to traveling, hardship inevitably comes with traveling anyways. To meet my father, I set my mind...

## Hitomaru and Retainer

I go to bed under the stars and when I think about my father, tears overflow. The sleeve beneath my head is soaked with tears and dew.

Leaving the province of Sagami (present-day Kanagawa Prefecture), leaving the province of Sagami, although we were unsure about who we should ask regarding directions, we have arrived in Tōtōumi Province.

As its name suggests, we can see boats traveling in the sea far away. Crossing the eight bridges over the three rivers in Mikawa Province, when can we arrive in Kyoto? We hope we will get used to makeshift sleeping arrangements on the road, we hope we will get used to sleeping on the road.

Retainer Since you have been hurry, we are now in Miyazaki in the province of Hyūga. Why don't you ask the whereabouts of your father?

## 2. Hitomaru Appears at the Place of Kagekiyo

When Kagekiyo, who lives in a straw hut, is lamenting his circumstances, Hitomaru and her retainer arrive. Although they are looking for him, Kagekiyo lets them pass.

Kagekiyo Alone closing the shabby pine gate, this is how I spend my days. Because of my blindness, I cannot see the clear sunlight and do not know whether a day has passed. I just sleep in a dark room in a hut. Whether it is hot or cold, I do not change clothes anymore. Growing gaunt, I am reduced to a skeleton.

Reciters If I wish to be against the world, why don't I renounce this world and wear the monk's garment? If I wish to be against the world, why didn't I renounce this world and become a monk? I am terribly ashamed of this gaunt and sordid self. There is no one who commiserates and visits me. No one will visit me.

Hitomaru How mysterious. Although it looks like no one lives in this humble, old hut, I can hear a voice inside. To my surprise, the voice sounds attractive to me.

だろう、仮寝の夢にでもなじみ深く見たいものだよ、仮寝の夢にでもなじみ深く見たいものだよ。

従者 お急ぎになりましたので、早くも日向国宮崎というところに着きましたよ。ここでお父上の行方をお尋ね下さい。

## 二 身の上を嘆く景清のもとに、人丸が現れる

藁屋に住む景清が自分の身の上を嘆いていると、人丸たちが現れる。景清は自分を尋ねる人丸たちをやり過ごす。

景清 わびしい松の門を独り閉じて、年月を送る。盲目の身は清い光も見られず、時の移

ろいもわからない。暗闇の庵室にただ眠るだけ。寒暖に着物を替えることもなく、やせ衰えて、膚は骨ばかりに衰えている。

地 世に背くのならば出家して墨染めの、世に背くのならば出家して墨染めの衣を着れ

ばいいのに。浅ましい姿でやつれ果てた有様を、自分でもひどいと思う。その身をあわれみ、訪れてくれる者などいない、訪れてくれる者などいないのだ。

人丸 不思議なことに、古くて誰も住んでいなさげな、この草の庵から、思いもよらず、

It could be the residence of a beggar, so when we step away, the eaves look far away.

Kagekiyo Although I cannot see it, I know from the sound of the wind that autumn has already come. Well, it seems that someone from somewhere has just come to the door.

Hitomaru I do not know whereabouts of the wind (the location of my father). I wander in this world but there is nowhere for me to rest.

Kagekiyo There is nowhere to rest peacefully in the Three Realms of the World of Transmigration. Everything is emptiness [*sunyata* in Buddhist concept]. You do not need to ask someone by name to answer, and you do not need to answer where you are from.

Retainer I ask a person in the straw hut...

Kagekiyo Who is it?

Retainer I am looking for the whereabouts of an exile.

Kagekiyo Hmm... an exile...what is his surname?

Retainer He was a warrior of the Heike, and his name is Akushichibyōe Kagekiyo.

Kagekiyo I heard his name before, but I have never seen him with these blinded eyes. I hear from the grapevine that he lives in abject circumstances...

景清

確かにそういう人は聞いたことがあります、もとより盲目の身で見たことはありません

従者

平家の侍で、悪七兵衛景清という人だ。

景清

流人といつても、名字は何という人ですか。

従者

流人の行方を知りたいのだ。

景清

さてどういう人か。

従者

藁屋の中の人に尋ねるぞ。

景清

まったく三界に安息の場所もなく、すべては空であり、誰かに名指しで尋ねなくてもよく、どこからとか答えなくともよい。

人丸

風の行方(父のいる場所)もわからず、この世に迷うはかない身には、休む宿もない。

景清

秋が来たと、目には明らかに見えなくても、風の音でそれと知られるが、今誰かどこから来たようだ。

気になる声が聞こえる。乞食の住処だろうかと立ち退くと、軒端も遠く見えるよ。

I cannot stop feeling sorry for him. For details, please ask someone else.

Retainer [to Hitomaru] Sounds like your father is not in this area. Please decide to go farther to look for him.

Kagekiyo I was wondering who the visitor was, and she is the daughter of my blind self. I had been having a relationship with a prostitute for a year in Atsuta in Owari Province and had a baby. Because it was a daughter, I thought she was useless and entrusted her to the owner of an inn at Kame-ga-e-ga-yatsu in Kamakura. Regretting that she does not know her father well, she has come all the way to exchange words with her father.

Reciters Although I can hear her voice, I cannot see her face. How sad it is to be blind. I could not tell her that I'm her father and let her go. It speaks to my humane heart and the unbreakable bond with my daughter. It shows that I cannot break the bond with my daughter.

### 3. Hitomaru Meets with Her Father

Hitomaru asks a villager of Kagekiyo's whereabouts and learns that the ignoble man whom they just met is her father. The villager calls Kagekiyo out and lets the father and daughter meet each other.

Retainer Excuse me, but is there anyone from this village here?

ません。いかにも浅ましいご様子だと伺い、なんとも憐れな思いを禁じえません。詳しいことはよそでお尋ね下さい。

従者 「人丸に対して」さては、このあたりには、おいでにならないようです。ここよりも、もっと奥地へ行ってお尋ねください。

景清 ただいまの者をどういう者かと思えば、この盲目の私の子どもだったのだ。私はかつて一年の間、尾張国の熱田で遊女と慣れ親しみ、この子をもうけた。女の子であったので、なんの役に立つものかと思ひ、鎌倉の亀が江が谷の長〔宿の主人〕に預けておいたのだが。

なじみのない親子であるのを悲しんで、父のところまで来て言葉を交わしたのだな。

地 声は聞くが面影を見ることはできない、盲目の身は悲しい。名乗らずにやり過ぎした私の心こそ、無情ではなく、親子の断つことのできない絆のあらわれだよ、親子の断つことのできない絆のあらわれだよ。

### 三 人丸、里人の仲介で父と対面する

人丸は里人に景清の行方を尋ね、先の乞食が父であると知る。里人は景清を呼び出し、人丸

Villager You are looking for a villager. How may I help you?

Retainer We are looking for the whereabouts of an exile.

Villager He may be an exile, but who is this exile you are looking for?

Retainer We are looking for Akushichibyōe Kagekiyo, a warrior of the Heike.

Villager On your way here, did you find anyone in the straw hut in the shadow of a mountain?

Retainer There was a blind beggar in the hut.

Villager Indeed, that blind beggar is Kagekiyo himself, the man you are looking for.

Oh, how strange. When I told you the whereabouts of Kagekiyo, the lady over there started to be distressed. What happened to her?

に対面させる。

従者 このあたりに住む里人はいらつしやいますか。

里人 里人と言われますが、どういう御用ですか。

従者 流人の行方を尋ねています。

里人 流人といつても、どういう人を探しておいでですか。

従者 平家の侍で、悪七兵衛景清を探しています。

里人 今こちらへお出でになる際、山陰の藁屋に人がいませんでしたか。

従者 その藁屋には盲目の乞食がいましたよ。

里人 おお、その盲目の乞食こそ、お尋ねになっている景清ですよ。

おや不思議ですね。景清のことを話したとたん、あちらにいらつしやるお方が、悲しんでおられるご様子ですが、いったいどういうことでしょうか。

Retainer It is no wonder you are suspicious about her reaction. To tell you the truth, this lady is the daughter of Kagekiyo. She travelled all the way here with a hope to meet her father once again. As you now know her situation, would you mind calling Kagekiyo out and letting her meet with him?

Villager Oh my goodness, what a story! You are the daughter of Kagekiyo. Well, then, calm yourself down first and listen to me.

When Kagekiyo became blind in both eyes, he had no other choice than to become a monk. He introduces himself as Kōtō (a rank given for a blind monk) in Hyūga and lives day by day relying on the mercy of tourists and people like myself. He is ashamed of his circumstances which are nothing like his past days. I assume he could therefore not tell you that he was your father. I will come with you and call him out. He will respond if I give him my name. You can meet with him then and talk about your past and present.

Please come this way.

Hello. Is Kagekiyo home in this straw hut? Hello, Akushichibyōe Kagekiyo. Kagekiyo, are you there?

Kagekiyo Oh, noisy, noisy! How I hate to be called by my name. Someone visited me from my home, but I didn't give her my name because I am ashamed of my miserable situation. I am so sad. Lines of tears shed in sorrow run down my cheeks and ruin my sleeves.

景清

もうし、この藁屋のなかに、景清はいますか。悪七兵衛景清よ、景清よ。騒がしい騒がしい。ただでさえ名前を呼ばれるのはいやなのに。故郷の者が訪ねてきたが、このような有様なので、恥ずかしく思い、名乗らずに帰ってしまったこと

こちらへ来てください。景清は両眼とも目が見えなくなりまして、やるかたなく剃髪し、日向の勾当こうとう（盲目の僧の位）と名乗り、旅人の施しを頼りにし、私のような者の憐れみを受けて日々の命をつないでいらつしやるのです。昔とはうって替わった有様を恥ずかしく思い、名乗りを上げられなかったのではないかと思えます。私がこれからお供し、景清を呼びましょう。私の名前には答えるでしょう。そのときにご対面なされ、昔や今のことをお話しくください。

里人

いやまったく大変なことですね。景清の娘さんだったのですか。まずは心を静めてお聞き下さい。不審に思われるのもごもつともなことです。何を隠しましょう、こちらは景清の娘さんなのですが、今一度、父上に会いたいと言われまして、ここまで遠路はるばるお越しになったのです。ついでながら、うまく呼び出していただき、景清に引き合わせていただけませんか。

従者

All events are happening in this unstable world like a dream. This is a beggar who realized his own fragility and gave himself up as he is already dead in this world. You called such a beggar's name, Akushichibyōe Kagekiyo, but how can I respond to that? My name is...

Reciters ...the same as this province, Hyūga. My name is Hyūga no Kōtō. Hyūga means "facing the sun." Hyūga means "facing the sun." How come you did not call me that suitable name but called the old, abandoned name of a defeated warrior? Associated with the character "bad" in the old name, I hope no evil mind will grow and disturb my temper, but, oh, how irritating it is to hear the name.

Kagekiyo I live in this village,

Reciters I live in this village and if local people who are supporting my life hate me, it is just like a blind person who loses his cane. As this is the bad habit of a disabled man, please forgive me for my unreasonable complaint.

Kagekiyo Although I am blind,

Reciters Although I am blind, I can understand what a person thinks when I hear a word. Winds blow over the pine trees in the mountain. Ah, I can see the snow, I can see the flowers in my dreams. I regret waking up from such dreams. When I hear the sound of waves washing the rocky beach in the bay, I imagine an evening tide is filling the beach. I am a member of the Heike and a blind monk who narrates the stories with a Heike Biwa lute. Let me tell you a story for your amusement.

が悲しい。幾筋にも分かれて悲しみの涙が流れて、袂は朽ちてしまう。万事はみな夢の世の出来事、はかない身であると悟って、今はもはやこの世には生きていない者と思いつつこの乞食を、悪七兵衛景清などと呼んでも、答えられようか。その上私の名はこの国の

地

日向と同じ日向の勾当である。日向とは日に向かう、日向とは日に向かうこと。ふさわしいその名を呼ばず、敗れ去り捨て去った昔の武士の頃の名を呼ぶとは。悪七兵衛の悪にちなみ、悪い心が起こらないようにとは思いますが、また腹の立つことだ。

景清

ここに住んでいながら、

地

ここに住んでいながら、ご援助をいただく人々に憎まれてしまうのならば、まったく盲人が杖を失うようなものだ。障碍のある者の癖として、素直でない道理にかなわない物言いをするのを、唯お許しくださいませ。

景清

眼こそ見えはしないけれど

地

眼こそ見えはしないけれど、人の思いは一言でわかるものだよ。山に松風が吹く、ああ雪が見えた、見えない花も夢に見て、覚める夢を惜しむのだ。さて、また浦の荒磯に寄せる波が聞こえれば、夕潮が差し寄せるのだろうかと思う。私も平家一門で、平家琵琶を語る盲僧である。お慰みに物語を始めよう。

- Kagekiyo I am sorry but something in my mind is disturbing me right now, and therefore I told you something inconsiderate. I apologize.
- Villager No worries. You behave that way all the time. Anyways, did anyone visit you before me?
- Kagekiyo No, no one has visited me.
- Villager Well, you are lying. A lady who identified herself as the daughter of Kagekiyo must have visited here earlier. Why are you trying to hide it? Since she was so pitiful, I brought her here.
- Now, hurry up, Lady. Meet your father.
- Hitomaru Hello, father. I am here.
- I am resentful. I have tolerated the rain, wind, dew, and frost all the way on my travel here. But my determined heart and courtesy will be ruined. How resentful I am. Father's love must not be equally shared with each child. Alas, how terrible this is.
- Kagekiyo I have tried to conceal my identity, but you are here. This transient self is ashamed of himself and feels unrest.

景清

申し上げますが、今はちょっと気がかりなことがあります。配慮の足りないことを申しました。ごめんなさい。

里人

いやいや、いつものことですから、たいしたことはありませんよ。私たちよりほかに、誰か訪ねてきませんでしたか。

景清

いや訪ねて来た人はいませんでした。

里人

おや、偽りをおっしゃっていますね。確かに景清の娘とおっしゃる方がお訪ねになったはずですよ。なぜお隠しになるのですか。あまりにおいたわしかったです、ここまで連れてまいりました。

急いで、お父上にお会いなさい。

人丸

もし、私が今ここに参ったのですよ。

景清

恨めしいよ、遙々来たこの道すがら、雨風露霜を凌いでここまで参りました志も、無為になってしまふのは恨めしいよ。さては父の愛というのも、子どもによって違うのか、ああ情けない。

今までは包み隠そうと思っていたが、現れたのか。はかない身の置き所もなく、恥



You are beautiful like a blooming flower. I let you go because if I told you that you are my daughter, people would identify you with my shameful name. Please do not hate me.

Reciters How pitiful. It is my karma that, because I complained that some estranged friends did not visit me, it brought me a twisted feeling that I didn't want my own daughter to come. I am so sad.

In the boat with the people of the Heike, in the boat with the people of the Heike, we spent days, crowdedly sitting shoulder to shoulder and knee to knee. This Kagekiyo was the warrior who was ordered to sail on board the Emperor's boat. Although there were many renowned warriors who had their own sagas, because I won outstanding achievements in wars, I was requested to be on board with His Majesty. His Majesty treated me in a friendly manner, and everyone envied me. Well, it is said that an old *Qilin* (mystical creature in ancient Chinese legends) is weaker than a dray horse, and it is true.

#### 4. Kagekiyo Describes the Scene in the Battle at Yashima

As requested by Hitomaru, Kagekiyo started to vividly and enthusiastically talk about his famous battle, now called "*shikoro-biki*." After the story, Kagekiyo, who comes back to reality, asks Hitomaru to console his soul after his death and bids farewell to her.

Villager I have something to tell you, Kagekiyo. Your daughter wishes to listen to your highly-respected fight in the Battle at Yashima. Could you tell us the story?

地

ずかしいことよ。あなたは花のように美しい。親子と名乗れば、ことさらに私の名も出てしまうと思ひ、やり過ぎしたのだ。父を恨みに思うなよ。

まったく憐れにも、疎遠な者にも訪ねて来てくれないと、恨みやそしりを言った報いで、本当のわが子にも、来てほしくないと思ってしまう。悲しいことだよ。

平家一門の船のなか、平家一門の船のなかで、肩を並べ膝を組んで所狭しと過ごしていた日々、景清は誰よりも、御座舟ござふね(天子の乗る舟)に、なくてはならない者だった。一族には武名に優れた者も多かつたが、とりわけ勇名を馳せ、主君の舟に乗り、主従隔てなく接していただき、ほかより羨まれたものだ。麒麟も老いれば駄馬に劣るといふが、その通りだ。

#### 四 景清、八島の合戦を語る

人丸の望みを受け、景清は「鏹引き」の名勝負を、力を込めて生き生きと語りだした。語り終えて我に返った景清は、人丸に自分の死後の弔いを頼み、別れを告げる。

里人 景清に申すことがあります。娘さんは、高い武名を上げた八島の合戦での奮闘のご

様子を聞きたいと言っています。聞かせてもらえませんか。

Kagekiyo	Story
Kagekiyo	Well, it's an inappropriate request, but I will tell the story to reward her courtesy that brought her all the way to here. After the story, please let her go home.
Villager	Okay, I understand. I will let her go home when your story finishes.
Kagekiyo	It was in late March of 1184 (according to history, the battle occurred in February 1185). The Heike clan took their place over the ocean, and the Genji clan took their stand on the ground. They both approached the shore and were about to clash. Then Noto-no-kami Noritsune told us : last year, we could not win even once at Muroyama in Harima, Mizushima in Bicchū, and Hiyodorigoe at Ichinotani in Settsu. This is all because of Yoshitsune's brilliant strategies. By some means or other, we must kill him. Has anyone thought of a wise plot? Kagekiyo then thought, although Yoshitsune is a stunning warrior, he is not a god or a demon. If I am prepared to give my life to kill him, it won't be difficult. Thinking so, Kagekiyo bid a final farewell to Noritsune and landed on the shore. Then, many Genji warriors swarmed into him to never let him go back alive.
Reciters	Kagekiyo, who looked at all these warriors, Kagekiyo, who looked at all these warriors, told them "You are too many!" and started to slash them with the sword glittering in the evening glow. Those warriors of Genji could not hold and quickly scattered all over. Kagekiyo then thinks, "You are not getting away!"
Kagekiyo	How hideous you are, gentlemen!
Reciters	How hideous you are, gentlemen! Under the eyes of both Heike and Genji, it is extremely shameful.

景清

これはなんとも似合わない要望ではありますが、ここまでできてくれた志しに報い、語って聞かせましょう。物語が終わりましたら、故郷へ帰らせてください。

里人

わかりました。この物語が終わりましたら、帰すようにいたします。

景清

さて、時は寿永三年（一一八四年…実際の八島の合戦は翌年二月の出来事）三月下旬のことであった。平家は船、源氏は陸に陣取り、海岸に張り出して互いに勝負を決しようとしていた。能登守教経は、こうお話しになった。去年、播磨の室山、備中の水嶋、鴨越えに至るまで、一度も味方は勝てなかった。これはひとえに義経の謀略の優れていたためだ、何とかして九郎義経を討とう、そういう知略はないものか。景清は心中で、判官義経といっても鬼神というわけではない、命を捨てる覚悟ならばたやすいことだと思ひ、教経に最期の暇を乞い、陸に上がった。すると源氏の兵が討ち漏らしてはならぬとばかりに、駆け向かつてくる。

地

景清はこれを見て、景清はこれを見て、ものものしいぞ、といひながら、夕べの日に刀をきらめかせて、斬つてかかった。敵はこらえきれずに、刃に向かう兵は四方へばつと逃げていった。逃がすものかと追ひ、

景清

見苦しいぞ方々よ、

地

見苦しいぞ方々よ、源平互いに見合うところで恥ずかしい限りだぞ、我一人を留め

Shouldn't it be easy to kill a lone warrior? Saying so, he held his sword under his arm and loudly declared his name, "The man before you is a warrior of Heike. My name is Akushichibyōe Kagekiyo!" He then ran after his enemies to catch them alive. Kagekiyo grabbed the *shikoro* (a neck protector) of Mionoya (Shirō)'s helmet, but Mionoya pushed his hand away, Kagekiyo grabbed again and Mionoya took it away again. Mionoya managed to escape two, three times, but Kagekiyo was determined in his heart that he would not miss Mionoya because he was the one whom Kagekiyo wanted to fight. So he jumped on the enemy, grabbed his helmet and pulled it over with his full might. Then, the *shikoro* was detached from the helmet and was in Kagekiyo's hand. Mionoya ran away. Once he reached far away, he came back at some distance from Kagekiyo and said "You are monstrous. What strong arms you have!" Then, Kagekiyo laughed and responded, "Mionoya, what is strong is indeed your neck!" Both warriors then retreated.

I could not forget my past and told you the story, but my body has totally decayed and my heart is confused. I'm ashamed of myself. I will not be able to stay in this world too long. My tough life is about to end. Go home soon and please console my soul after my death. Your invocation is a candle light lighting the darkness of the blind and a bridge for me to cross on a rough road. I will rely on it. Now, farewell, says Kagekiyo. And Hitomaru says, we shall go. He listens to her last words and makes them stick in his ears. He makes it his only memento of his daughter, he decided to make it his only memento of his daughter.

ようとするのは簡単なことではないのか、と刀を脇に抱え込み、「我こそは平家の侍、悪七兵衛景清だぞ」と名乗りを上げ、敵を生け捕りにしようとする追っかけていく。三保の谷（四郎）が着ている兜の鍔を取ってははずし、取ってははずしと繰り返す。敵は二、三度は逃げのびたものの、思う相手であるから逃すまいと飛びかかり、兜を取って、えいやつと引つ張ると、鍔は切れて手元に残り、敵は先に逃げてしまった。はるかに遠く隔ててから、四郎は少し戻り、それにしてもあなたは恐ろしい、腕の力が強いと言ったので、景清は三保の谷の頸の骨こそ強いではないか、と笑い、お互いに左右へ退いたのであった。

昔を忘れず物語をしていたが、この身は衰え果てて心も乱れているぞ、恥ずかしいことだ。この世にはもう、長くは留まらず、つらい命も終わりが近づいている。早く立ち帰り、私の亡き跡を弔い給え。盲目の暗闇のなかを照らす灯火、悪路にかけられた橋と頼りにしよう。さらばだ、ここに留まるぞと景清が言い、行きますよと人丸が言う。ただその一声を聞き、耳に残して、親子の形見としたのだ、その一声を親子の形見とした。

# Kagekiyo

## Synopsis

After the Minamoto clan (the Genji) won the Gempei War against the Taira clan (the Heike), Akushichibyōe Kagekiyo, a Heike warrior who was once renowned for his bravery, became blind and was banished to the province of Hyūga (present-day Miyazaki prefecture). He has a daughter, Hitomaru, born from a prostitute of Atsuta in Owari Province. Although the daughter lives in Kamakura, she visits him with her retainer in Miyazaki in Hyūga Province, as she heard a rumor that her father was still alive.

Just as Kagekiyo laments his miserable circumstances, Hitomaru and her retainer arrive. Although the retainer asks him whether he knows the whereabouts of Kagekiyo, Kagekiyo pretends he does not know, trying not to indicate that he is Kagekiyo himself. He insists that because he is blind, he has never seen the man.

After that, Hitomaru meets a villager and is told about her father's situation. Thanks to the villager's help, she is finally able to meet with her father. Kagekiyo then responds to her requests and narrates the story of the battle at Yashima. It is the great battle scene which he fought against Mionoya no Shirō of the Genji, pulling Mionoya's neck protector, the *shikoro*\*. When he finishes the story, Kagekiyo tells his daughter that his life will soon end and he asks her to console his soul after his death. Then the father and the daughter separate again.

\**Shikoro* : a neck protector which hung closely from a warrior's *kabuto* helmet.

## Highlight

The character “*aku* (悪)” in the name Akushichibyōe does not mean “bad” but “strong.” He was distinguished by his outstanding gallantry among the warriors of the Heike. This is a masterpiece which gently describes a pitiful aspect of human life through the life of a once great warrior, who lost battles and became a ragtag. It also narrates a deep love of human beings through the daughter who, rushes across a long distance, in her ardent desire to meet her father despite having been separated from him. This is one of the most difficult pieces that requires excellent expressive power among the actors.

The scene where the *shite* starts to recite “Alone closing the pine gate” in a straw hut is known as the “*shōmon no utai* (chant of the pine gate).” It has a unique melody and is extremely difficult to perform, which creates a vocal highlight that the audience can fully enjoy.

Each Noh school has own interpretation of this drama and expressions of Kagekiyo. One school describes him as a totally reduced man who gave up his past honors, while the other describes him as a man with a hint of knighthood and grittiness. Also, the special mask “Kagekiyo,” exclusively used for this piece, varies school by school.

Please thoroughly enjoy this masterpiece that richly presents us the deepness of our life.

Schools All five.  
Category The fourth group Noh  
Author Unknown (Zeami, according to one tradition)  
Season Unknown  
Scene Miyazaki in Hyūga Province  
Tsukurimono a straw hut

Characters *Shite* Akushichibyōe Kagekiyo  
*Waki* Villager  
*Tsure* (or *kokata*) Hitomaru  
*Tomo* Retainer of Hitomaru

Masks *Shite* *Kagekiyo* (exclusively used for this piece)  
*Tsure* *Ko-omote*

Costumes *Shite* *shamon-bōshi* (a hood for high-class monks) (or *sumi-bōshi* (a hood for regular Buddhist monks), *mizugoromo* (a type of knee-length *kimono*), *kitsuke / atsuita* (a type of short-sleeved *kimono* mainly worn by male characters) (or *kitsuke / muji-noshime* (short-sleeved *kimono* with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), *hakama* in *ōkuchi*-style (white) (or *hakama* in *ōkuchi*-style (colored)), *koshi-obi* (belt), and a fan. Holds a cane.  
*Waki* tops and bottoms of *suō* (A long-sleeved unlined hemp *kimono* with matching top and bottom worn by male characters), *kitsuke / dan-noshime* (short-sleeved *kimono* with very wide stripes, worn as the innermost layer of the costumes of male characters of lesser standing), a small sword, and a fan.  
*Tsure* (Hitomaru) *kazura* (wig), *kazura-obi* (belt for a wig), *karaori* (a short-sleeved *kimono* outer robe worn by female characters), *kitsuke / surihaku* (short-sleeved *kimono*, worn as the innermost layer of the costume of a female character), and a fan.  
*Tsure* (Retainer) tops and bottoms of *suō*, *kitsuke / muji-noshime*, a small sword, and a fan.

Number of scenes One  
Length About 1 hour and 30 minutes

## 景清（かげきよ）

### あらすじ

源平の戦が、源氏方の勝利で終わった後のことです。平家方の武将で、勇名を馳せた悪七兵衛景清は、盲目となり、日向国へ流されていました。景清はかつて、尾張国熱田の遊女との間に一人娘、人丸をもうけました。彼女は鎌倉に住んでいたのですが、風の便りに景清が存命していることを知り、お供と共に日向国宮崎へ景清を訪ねます。

ちょうど景清が、落魄した身の上を嘆いているところに、人丸たちがやってきます。従者は「景清を知りませんか」と声をかけますが、景清は悟られまいと、盲目でそんな人は見たこともありませんと他人のふりを押し通します。

人丸はその後、里人に事情を聞き、彼の仲介でようやく対面することができました。そして景清は、人丸の求めに応じ、八島の合戦の様子を聞かせました。源氏方の三保谷四郎と鍾<sup>しん</sup>\*を引っぱって応戦した名勝負の場面です。語り終えた景清は、もう長くは生きられないだろうからと、人丸に帰って自分の跡を弔うように頼み、親子は別れていきました。

\*鍾（しん）：兜に密着して垂らされた首を保護するもの

### みどころ

悪七兵衛景清の「悪」とは、悪いという意味ではなく、強いという意味を表しています。平家一門の中でもひとときわ勇猛な武将として知られていました。そんな名将が敗者となって落ちぶれてしまう人生の悲哀、そして離れ離れだった景清の子が、親に会いたい一心で遠路かまわず駆けつける人間の情愛の深さなどを、静かに描く名作です。高いレベルの表現力を要求される、非常に難しい大曲の一つでもあります。

シテが、藁屋のなかで「松門<sup>しょうもん</sup>独閉<sup>どくへい</sup>ぢて…」と語り出すところは、「松門の謡」と呼ばれる特別な節のある大変難しいところで、観客が味わい深く聴ける「聴きどころ」です。

景清の人物描写や曲の趣は流儀によって解釈がさまざまです。過去を捨てて、すっかり落ちぶれてしまった人物として描く流儀もあれば、どこかまだ侍らしい気概のあることを醸し出すようにする流儀もあります。「景清」では専用面の「景清」が使われますが、流儀によってこれも違ってきます。

人生の深みを重厚に描き出す名曲を、じっくり味わってほしいと思います。

流儀 五流にあり  
分類 四番目物  
作者 不詳（一説・世阿弥）  
季節 不定  
場面 日向国宮崎  
作り物 藁屋

登場人物 シテ 悪七兵衛景清  
ワキ 里人  
ツレ(または子方) 人丸  
トモ 人丸の従者

面 シテ 景清（専用面）  
ツレ 小面

装束 シテ 沙門帽子（角帽子）、水衣、着付・厚板（着付・無地熨斗目）、白大口（色大口）、腰帯、扇、杖を持つ。  
ワキ 素袍上下、着付・段熨斗目、小刀、扇。  
ツレ（人丸） 鬘、鬘帯、唐織、着付・摺箔、扇。  
ツレ（従者） 素袍上下、着付・無地熨斗目、小刀、扇。

場数 一場  
上演時間 約1時間30分

景清（かげきよ）  
Kagekiyo ©2013 the-noh.com

発行：2013年9月20日（ver 1.1）  
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: [info@the-noh.com](mailto:info@the-noh.com))  
発行：(株)カリバーキャスト

本テキストは the 能ドットコム編集部によって編集されたものであり、実際に上演される内容と異なる場合がありますので、ご了承ください。本テキストの著作権は、(株)カリバーキャストおよび「the 能ドットコム編集部」が所有しています。本テキストの全部または一部を無断で複製複製（コピー）することは、著作権法で禁じられています。

The text in this article has been edited by the-noh.com editorial department, so there may be differences from lines used in actual performance. Copyright of this text is the property of Caliber Cast Ltd. and the-noh.com editorial department. Unauthorized reproduction of all or part of this is forbidden under copyright law.

本テキスト作成にあたって、主に下記の文献を参照しています。

『新潮日本古典集成 謡曲集上』伊藤正義 校注 新潮社  
『新編日本古典文学全集 59 謡曲集（二）』  
小山弘志・佐藤喜久雄・佐藤健一郎 校注・訳 小学館  
『能楽手帖』権藤芳一 著 慶々堂  
『能楽ハンドブック』戸井田道三 監修 小林保治 編 三省堂  
『能・狂言事典』西野春雄・羽田昶 編集委員 平凡社