

* は流儀によって異なることを示す。

一 旅僧の登場

京都の寺社をめぐり歩いた旅僧が、奈良に向かう途中に宇治の里を訪れる。

旅僧

私は諸国をめぐり歩いている／遠くの国よりやってきた僧です。この度は都に参つて、京都の寺社を残らず拜んで回りました。またこれから奈良に参ろうと思つています。伏見の稲荷の社を伏し拜み、深草のあたりを歩き過ぎて、木幡の関所を越えて、伏見の沢田を見渡して、宇治川の上流を尋ねていくうちに、宇治の里に着いた。急ぐうちに、はやくも宇治の里に着きました。心静かに一見してまわろうと思ひます。まことに遠国にいた時から聞き及んでいた宇治の里であることよ。山の姿、川の流、遠くに見える里や宇治橋の景色など、見所の多い名所である。ああ、里人が来ないものか。

二 老翁の登場

里に住む老翁が旅僧の前に現れる。旅僧に名所旧跡について尋ねられた老翁は、宇治の名所

*Sections highlighted in represent variations in phrasing according to different schools.

1. Itinerant Monk Appears

An itinerant monk, who had been visiting temples and shrines in Kyoto, arrives at the village of Uji on his way to Nara.

Itinerant Monk

I am a monk who has been traveling around the provinces / who has come from a distant province. On this trip, I have visited Kyoto and seen all the temples and shrines in the capital city. Now I am heading to Nara. I have respectfully offered prayers at Fushimi Inari Taisha Shrine, passed by the area of Fukakusa, traveled through the barrier at Kohata, and looked over the rice paddies around a stream in Fushimi. Walking upstream along the Uji River, I arrive at the village of Uji. As I made haste, I have already arrived at the village of Uji. I will enjoy looking around the village, my mind at peace. This is the famous village of Uji, which I have heard so much about, even when in a rural province. The mountain scenery, the flowing river, the village and the Uji Bridge that I can see in distance... There are so many wonderful places to visit in Uji. Ah, I wish there were some local person to ask about them.

2. Old Man Appears

An old villager appears before the itinerant monk. The monk asks him about famous historic places in Uji, so the old man guides the monk to the local sights.

を案内する。

老翁　　もしもし、御僧は何事をおっしゃるのですか。

旅僧　　そうなのです。私はこの場所に初めて見物に来た者です／来たのです。この宇治の里の名所旧跡を残らず教えてください。

老翁　　この場所に住んではおりますが、私は卑しい宇治の里人なので、名所や旧跡も知りません。宇治川には船や橋がありますが、私は世の中を渡りかねていて、ただただここに住んでいる身です。名所旧跡について、何ともお答え申すことはできません。

旅僧　　いやそのようにはおっしゃっても、「かんがくいん勸学院（藤原氏の学校）の雀はもうぎやう蒙求（当時の初級教科書）をさえずる」と言います。あなたもこの場所の人でいらつしやるので、色々ご存じで心ゆかしいことと思います。まず、喜撰法師が住んでいた庵はどこにありますでしょうか。

老翁　　それは難しいことをお尋ねになります。喜撰法師の庵／歌については、「わが庵は都のたうみ巽しかぞ住む世を宇治山と人はいふなり（私の庵は都の東南にあり、ここで安らかに住んでいるけれども、世がつらいために宇治山に隠れ住んでいると人々は噂しているようだ）」と自分で詠んでいるけれども、庵の主でさえ「人々は噂しているようだ」と他人事のように言っているのです、まして私は庵の場所を知るよしもありません。

Old Man Excuse me, but what are you saying to yourself, reverend monk?

Monk Yes. I am a man who visits / came to this village of Uji for the first time and want to do some sightseeing. Would you tell me about all of the historic and famous places in Uji village?

Old Man Although I live around here, I am not familiar with famous historic places because I am simply a humble villager in Uji. Though there is a bridge and boat to travel across the Uji River, I am a man who is having a hard time making my way through this world. I merely live here. I cannot tell you very much about historic places.

Monk Well, although you say so, it is said that “Sparrows on the roof of the Kangakuin School chirp the contents of the textbooks.” Since you live in this village, I assume you are a man of some refinement and knowledge. First of all, would you kindly tell me, where is the hut that Monk Kisen used to live in?

Old Man That’s a difficult question. Regarding Monk Kisen’s hut / poem, the Monk himself wrote that, “My hut is located in southeast Kyoto. Although I live here in peace, according to people’s gossip, I am hiding here in Mount Uji because I cannot bear living in this world.” Even he himself, the resident of the hut, wrote “according to people’s gossip” as though he were referring to someone else, so how can a man like me possibly know the location of his hut?

- Monk Also, I can see something like a cluster of residences, perhaps a village, over there. Is that the island of Maki-no-shima?
- Old Man That's right. That place is called Maki-no-shima (Maki Island) / That is indeed Maki-no-shima, also known as Uji-no-kawa shima (the island of the Uji River).
- Monk The cape on the small island I can see over this way is...
- Old Man the famous Tachibana no Kojima-ga-saki (the cape of the small island of Tachibana).
- Monk The temple over there must be the one where Monk Eshin preached the Buddha's teachings.
- Old Man Excuse me, itinerant monk, please take a look at this. Although it does not reflect its name, the moon rises over Mount Asahi (literally, "Mount Sunrise").
- Group Reciters
The moon rises over Mount Asahi and shines over the famous Yamabuki Shallows in the Uji River. A rustic boat is coming down the river. The moonlight makes it look like it is covered in white snow. The mountain and the river look hazy and everywhere I look, the scenery is splendid that it is impossible to rank or compare. Indeed, located near Kyoto, the village of Uji lives up to its reputation.

旅僧

またあそこにひとかたまりの村里が見えますが、あれは槇の島ですか。

老翁

そうです。槇の島とも申し／あれこそ槇の島で、また宇治の河島とも申します。

旅僧

こちらに見える小さな島の岬は

老翁

有名な、橋の小島が崎です

旅僧

向こうに見える寺は、きつと恵心僧都が仏法を説いた寺ですね。

老翁

もしもし旅の方、あれをご覧ください。「朝日山」という名前には似つかわしくな

いが、朝日山からは月が出てきて

地

朝日山からは月が出てきて、宇治川の名所である「山吹の瀬」に光が差し、月の光で雪を載せているかのような柴小舟が川を下っていく。山も川もおぼろげに霞み、どこも優劣を付けがたいほど素晴らしい景色である。さすが評判の通り、都に近い宇治の里は、聞きしに勝る名所である。

3. The Old Man Reveals His Identity

The old man takes the itinerant monk to Byōdōin Temple and tells the events related to the Lawn of the Folding Fan in the garden. Then he reveals that he is the ghost of Yorimasa and vanishes.

Old Man Excuse me. But / By the way, reverend monk, there is a temple called Byōdōin in Uji. Have you already gone to see it? / there is a temple called Byōdōin in Uji. Are you interested in going there to offer prayers? / since you have started to see famous places in Uji, would you also like to go to see Byōdōin Temple?

Monk I am not familiar with this area, so I have not yet seen the temple. Please tell me about the temple.

Old Man Then please come this way. Hello, this is Byōdōin Temple. This building is called *tsuri-dono* (a pavilion attached at the end of a corridor). Please take a close look at it. / This structure, called *tsuri-dono*, is a place of interest. Please take a close look at it. / The building here is called *tsuri-dono*.

Monk There is something I would like to ask you, old man.

Old Man Yes, what is it?

Monk This place looks very interesting. Also, The lawn here is left in / like the shape of an opened folding fan. May I ask you why it has that shape? / Is there any event associated with this lawn?

三 老翁が正体を明かす

老翁は旅僧を平等院へと案内し、「扇の芝」についてのいわれを語ると、自身が頼政の幽霊であることを明かして消え失せる。

老翁 もしもし。／さて御僧。この所に平等院というお寺がありますが、ご覧になりま

したか／この所に平等院というお寺がありますが、拝みたくはありませんか／一度見始めたことですので、平等院をご覧になりませんか。

旅僧 この土地の案内を知らないので、いまだ見たことがありません。どうぞ教えてください。 /

老翁 それならばこちらへおいでください。もしもしこれが平等院です。またここにある

のは釣殿つりどのと申すので、よくよくご覧ください／申す面白いところですので、よくよくご覧ください／申します。

旅僧 老翁に聞きたいことがあります。

老翁 なんででしょうか。

旅僧 まことに面白いところです。また、ここにある芝を見ると、扇のよう／形に取り残

Old Man Yes, indeed. There is a story about this lawn that I will tell you. A long time ago, there was a battle at this place fought under Prince Mochihito, who was also known as Prince Takakura. At that time, Gen Sanmi no Yorimasa lost the battle, and committed suicide at this very place on his opened folding fan. That is why the historic (very) place associated with the master warrior / where the master warrior passed his final moments, the lawn has been kept in the shape of an opened folding fan and called the Lawn of the Folding Fan. / We keep the lawn in the shape of an opened folding fan.

Monk How terribly sad. Yorimasa was well-known as a great warrior as well as a man of letters. But life is fleeting and so he died. The place where he committed suicide is covered by grass, wet with dew. No one pays any attention to the destinations of the people and horses as they pass by on the road and similarly, no one pays attention to this place. How terribly sad.

Old Man Truly, thank you for offering prayers to console his soul. Indeed, today is the very date in history that the battle took place.

Monk Oh, is that right? Was the battle fought on this date?

Old Man Talking to you like this, I have started to feel as though this is not a story about someone else. Actually, I have come here to appear in the dream of a traveler who will take a nap in this world, which is as fragile as a dewdrop. Please do not think this is happening in the real world.

老翁
 されているようですが、これはどうしてなのでしょう／何かいわれがあるのでしょうか。

老翁
 そのことです。この芝についての物語がありますので、語って聞かせましょう。昔この場所で、高倉宮以仁王^{もちひとお}を奉じた戦があり／あった時に、源三位頼政が合戦に負けて、ここに扇を敷いて自害なさいました。それで、名將の亡くなった古跡のしだといふことで、扇の形に芝を取り残して、今でも「扇の芝」と言っているのです／扇のようにして残し置いているのです。

旅僧
 気の毒なことだ。あれほど文武両道で名を得た人であるけれども、はかなくも亡くなって、自害した跡地は露が置かれた草が生えた辺りにある。往来の人や馬の行方のように、誰も気に留めることがない。ああ、気の毒なことだ。

老翁
 本当によく弔っていただきました。しかもその戦があった月日は、ちょうど今日に当たっているのです。

旅僧
 なんと、その戦の月日は今日に当たっているのですか。

老翁
 このように申していると、われながら他人事ではないように思われてきました。実は私は、この露のようににはかない現世の旅人の仮寝の夢の中に姿を見せようと思つてやって来たのです。これが現実とは思わないでください。

Reciters This world is like a dream, a temporary abode where we stay during our travels through reincarnation. This place, Uji, is also a place of temporary lodging on the way from Kyoto to Nara. Having spent years like a bridge guard here in Uji, this old self now talking with you, a traveler from far away, is indeed the ghost of Yorimasa. So saying, the ghost vanishes into thin air.

4. Villager Narrates a Story (Interlude)

A villager of Uji, who has come to offer prayers at Byōdōin Temple, tells the itinerant monk about how Yorimasa raised an army and met his final moments. The villager also suggests that the monk offer prayers to console the soul of Yorimasa.

5. The Monk Takes a Nap

The itinerant monk takes a nap on the Lawn of the Folding Fan so that he might see, in a dream, the ghost of Yorimasa.

Monk Well, it must be the ghost of Yorimasa who temporarily appeared and conversed with me. I will hold a memorial service to console his soul. With that in mind, on the Lawn of the Folding Fan, I take a nap with my *kimono* sleeve spread on the grass. Being close to the water, I can hear the sound of the waves repeatedly washing the shore at my head, as I wait for him to appear to me in a dream, as promised.

地

夢のようであるこの現世は輪廻転生の中宿であるが、この宇治も京都から奈良へ向かう途中の中宿です。この宇治で、橋守のように年月を過ごした年老いた身で、遠方からやってきたあなたに話している私は、頼政の幽霊なのです。そう名乗ったかと思うと消え失せてしまった。

四 里人の語り（中入）

平等院に参詣に来ていた宇治の里人が旅僧に、源頼政の拳兵のいきさつと最期の様子について語る。さらに里人は頼政の霊を弔うよう旅僧に勧める。

五 旅僧の仮寝

旅僧が扇の芝の上で仮寝をして、頼政の幽霊と会おうとする。

旅僧

さては頼政の幽霊がかりそめに現れて、私に言葉を交わしたのだろう。御跡を弔おうと思いついて、寄せる波の音を枕元に聞きながら、水際も近いこの庭の扇の芝で片袖を敷いて独り寝をして、約束の通り夢で会うのを待とう。

僧侶の姿でありながら甲冑を着た源頼政の幽霊が現れ、世のはかなさを語り、旅僧の弔いに感謝をする。

源頼政の
幽霊

黄帝と蚩尤しゅうの激戦の地、涿鹿たくろくと同じように、戦死した者たちの血が川のようになり、血で染まった波が楯を押し流し、白い刃は骨を砕き、つらいと思われるこの世で、宇治川の網代に荒波が打ち寄せる。ああ、娑婆が恋しい。「伊勢武者はみな緋緘ひおとしの鎧着て宇治の網代にかかりけるかな（平家方の伊勢武者はみな緋緘の鎧を着ているが、氷魚ひおのように宇治の網代にかかっていることだ。——『平家物語』にみられる頼政の子・仲綱の歌。本によつては頼政の作ともされる）」と詠んだ。泡沫うたかたのようにあわれではかない世の中で

地 伊勢武者の蝸牛かぎゅうの角の争いのような愚かな戦いは

頼政 むなしい心から起こったものであった。しかし、なんとも尊いことだ。もつと／た

だただお経を読んでください。

旅僧 不思議なことだ。僧侶の姿でありながら甲冑を着て、お経を読めとおっしゃるとは。

なるほどあなたは、聞き及んでいた源三位頼政の幽霊でいらつしやるのですか。

頼政 まことに、紅の花は庭園に植えても目立つというように、名乗る前から頼政とわか

6. Ghost of Yorimasa Appears

The ghost of Yorimasa appears, wearing armor over his clerical attire. He talks about the transient nature of this world and expresses his appreciation to the monk for performing the memorial service.

Ghost of Yorimasa

Just like the Zhuolu Plain in China, where Huangdi, the Yellow Emperor, fought a fierce battle against Chi You, the blood of dead warriors ran like a river, its waves turned red by the warriors' blood, washed off of their shields. The white gleaning blades crushed bones. In this harsh world, waves roughly beat against the wicker fish traps set in the Uji River. Alas, I miss this world of the living. I wrote a poem, "Although all the warriors of the Heike clan from Ise wear scarlet-braided armor, they are trapped like whitebaits in the fishing traps set in the Uji River." (This poem, composed by Yorimasa's son, Minamoto no Nakatsuna, is recorded in *The Tale of Heike*. Some versions of *The Tale of Heike* attribute this poem to Yorimasa himself.) In this world of sorrows, fragile as a bubble on water,

Reciters the battle fought by the Ise warriors, as foolish as a tempest in a teapot,

Yorimasa was brought about by our vanity. Being that as it may, how grateful I am. Please just recite more verses of the scripture.

Monk How strange. You look like a monk but wear armor and ask me to recite from a sutra. Oh, I see. You must be the ghost of the Gen Sanmi no Yorimasa, about whom I have heard so much.

Yorimasa Indeed, I am embarrassed that, like a scarlet flower standing out in a garden, you knew that I am Yorimasa, before I could introduce myself to you. Please, if you would only recite from the sutra for me.

Monk Rest assured. The merits of the Lotus Sutra never decrease. Although the Lotus Sutra may be transmitted from one person to another until it reaches the fiftieth person, the merits received by that fiftieth person are undiminished. The merits you receive will allow you to attain buddhahood, that is certain.

Monk / Yorimasa

Especially now, at this very place,

Yorimasa / Monk

a memorial service is being performed for you. The power of the Buddha's teachings

Monk / Yorimasa

reaches me in this place that is appropriately named to reflect how the teachings equally benefit all beings,

Yorimasa / Monk

for this is Byōdō-In (literally, "The Temple of Equality"). Looking at the garden of this Byōdōin Temple,

Monk / Yorimasa

I am reminded that

Yorimasa when Shakyamuni Buddha was still alive in this world,

Reciters he preached the Lotus Sutra on Vulture Peak. The wisdom of the Buddha equally benefits all beings, making no distinctions among them. How grateful / happy I am that this Yorimasa will be able to attain buddhahood, thanks to the merits of the sutra.

つてしまうのは、気恥ずかしいことだ。ただただお経をお読みください。

旅僧 安心してください。法華経は次々と言い伝えていつて五十人目に及んでも功德の力は衰えず、成仏することは疑いありません。

旅僧／頼政 まして今は直接に

頼政／旅僧 弔いをしているのです。仏法の力に

旅僧／頼政 めぐり会って、この場所の名前も仏の教えに合うように

頼政／旅僧 「平等」という名の付く平等院です。この平等院の庭を見て

旅僧／頼政 思い出されるのは

頼政 釈迦がご存命だったときに

地 法華経を説いた靈鷲山^{りょうじゆせん}。仏の知恵は平等であって、一切を差別しない。功德の力によって頼政が成仏できるのはありがたい／嬉しいことだ。

7. Yorimasa Narrates the Battle Scene

The ghost of Yorimasa starts to narrate a story of the battle he fought while he was still alive in this world.

Yorimasa Now I have no reason to hide. I am Gen Sanmi no Yorimasa.

Yorimasa / Reciters

Because of my worldly attachments, I have been floating up and down on the waves, unable to cross over to the world beyond. I will tell you the cause and effect of this karma.

Reciters / Yorimasa

First of all, during the summer of Jishō 4 (1180 in the Gregorian calendar), unavoidable circumstances caused me to encourage Prince Takakura to revolt against the Heike clan. On a night when the morning moon shined in the sky, the well-known Prince Takakura left his palace and was secreted out of the city of Kyoto.

Yorimasa It was a time of difficult struggles, as he travelled along the Ōmi Highway

Reciters and fled to Miidera Temple in Ōmi Province. However, the news came that the Heike would soon dispatch tens of thousands of warriors to the east of the Osaka Barrier. Then, we travelled with the prince across Mount Otowa, passed near the village of Yamashina, saw the Kohata Barrier to the side of us, and crossed the Uji River, where reminded us of the hardships of travelling in the present world. We hurried along the road to Nara. However,

Yorimasa between the Miidera Temple and Uji,

七 頼政が合戦の様子を語る

頼政の幽霊が、生前の合戦の様子を語り始める。

頼政 今は何を隠すことがあるでしょう。私は源三位頼政、

頼政/地 この世への執心から、浮かばれずに波を浮き沈みしている。こうした因果の有様をお話ししてみせましょう。

地/頼政 そもそも治承四年の夏の頃、やむを得ず謀反を勧め申して、名高い高倉宮は御所から離れ、有明の月が出る夜に都を忍び出て

頼政 つらい時を過ごしながら近江路を通り、

地 近江の三井寺を目指して落ちのびていった。ところが、平家方は時を置かずに数万騎の兵を逢坂関の東に遣わすと聞くと、さらに音羽山を越えて、山科の里の近くを通り、木幡の関を横目に見て、こここそが現世のつらい旅の心を思わせる宇治川を渡り、奈良を目指して道を急いだが

頼政 寺と宇治との間で

Reciters the prince fell off his horse six times, as he did not feel well. He said this happened because he could not sleep the night before, so we set up a temporary lodging for the prince at Byōdōin Temple and rested for a while. Meanwhile, we removed some planks from the center of the Uji Bridge. White waves crested under the bridge and the white banners of the Genji clan waved on the bridge, waiting for the attack of the approaching enemy army.

8. Final Moments of Yorimasa

The armies of the Genji and Heike clans fought each other across the Uji River. Eventually, the Heike forces crossed the river and attacked the Genji troops. Yorimasa composed his death poem and killed himself. Having finished his retelling of the battle, the ghost of Yorimasa vanishes into thin air, just as though he were returning to the Lawn of the Folding Fan.

Yorimasa While we were resting there, the warriors of both the Genji and Heike clans were lined up along on / soaked themselves in the water of / climbed up the banks of the north and south shores of the Uji River. The battlefield was filled with the all sorts of the noise of war. The whoops to inspire martial spirit and the warriors' shouts as they released arrows blended in with the sound of waves on the Uji River. The battle went on across the Uji Bridge. Tsutsui Jōmyō and Monk Ichirai had joined our side and their fierce fighting surprised not only their fellow warriors but also their enemies / and they fought across the Uji Bridge. As such, the great army of the Heike clan wondered how they could possibly cross the swollen Uji River. Such a large river as Uji is treacherous and besides, planks of the bridge over the river had been removed. Then, Tawara no Matataro Tadatsuna loudly announced that he himself would lead his men across the Uji River. No sooner had he spoken up than some three hundred warriors on horseback

地

馬の轡くつわを揃えて、少しもためらわず川水に入り、群れている鳥が翼を並べる羽音を

私であると名乗ったかどうかといううちに、三百余騎の軍勢が、勢は、橋板を外され、水かさは高く、さすがに難所の大河なので、どうしようもなく渡る方法が無さそうなところに、田原の又太郎忠綱が、宇治川の先陣を行くのは緒になつて騒々しく、橋の桁けたを隔てて戦う。味方には筒井の浄妙じょうみょう、一來法師いちらいほつしがいて、その戦いぶりは敵味方の目を驚かす／橋の桁を隔てて戦う。こうして、平家の大軍勢は、橋板を外され、水かさは高く、さすがに難所の大河なので、どうしようもなく渡る方法が無さそうなところに、田原の又太郎忠綱が、宇治川の先陣を行くのは私であると名乗ったかどうかといううちに、三百余騎の軍勢が、

八 頼政の最期

源平両軍は宇治川を挟んで戦う。やがて平家の軍勢が川を渡って源氏の軍勢を攻め立て、頼政は辞世の歌を詠んで自害する。頼政の幽霊は合戦の様子を語り終えると、扇の芝の草陰に帰るように消えていく。

地

間を置かずに高倉宮は六度も落馬して、お苦しみになった。これは前夜に寝なかつたためであるといつて、平等院にしばらく御座所を設けて休みつつ、宇治橋の中程の橋板を取り外した。橋の下には白い川波が立ち、橋の上でも源氏の白旗をなびかせて、攻め寄せてくる敵を待ち構えていた。

Yorimasa	Story
Reciters	turned their horses in the same direction and without a moment's hesitation, rushed forward into the Uji River. They ran into the river's white waves with such force that they sounded like a flock of water birds loudly flapping their wings all at once. Although the waves tossed them up and down, they succeeded in crossing the river.
Yorimasa	Tadatsuna issued this command to his soldiers:
Reciters	"Pay attention to the boulders where the water swirls. Position the weaker horses downstream and the stronger horses upstream to block the current. Weaker warriors who might be swept away by the current, grab the nocks of your bows and support each other." Because of this order given by just one commander, the entire army could successfully cross such a wide river without a single one being lost / left behind. Those Heike warriors let out war whoops when they climbed on this bank of the river. They fought so fiercely that our Genji troops, including myself, could not withstand their assault. We were forced to retreat a half block and fought alongside each other with all of our might, as this was our last battle. In the midst of the fighting, enemies and allies commingled and the battle becoming a series of melees. Then,
Yorimasa	the sons whom this Yorimasa relied upon,
Reciters	Nakatsuna and Kanetsuna, were both killed,
Yorimasa	Leaving me now with nothing to hope for.
Reciters	With steely determination, this old warrior
Yorimasa	decided that this was the end.

頼政

聞くかのような勢いで、白波にぎっぎつと入って、浮き沈みしながらも川を渡った。忠綱は、兵に指図して、

地

「水の逆巻くところには岩があると知れ。弱い馬は下流の方にやって、強い馬に水を防がせよ。流れそんな武士には弓箒ゆはずを持たせて、互いに力を合わせよ」と言った。たった一人の指図によって、これほどの大河であっても一騎も流れずに／残すことなくこちらの岸に大声をあげて上陸したので、源氏方の味方の軍勢は、私も含めて、踏み留まることができないで、半町ほど思わず後退し、刃先を揃えてこれを最期と戦った。そうするうちに入り乱れて、われもわれもと戦っている」と

頼政

頼政が頼りにしていた

地

わが子、仲綱・兼綱の兄弟も討たれたので

頼政

今は何を期待することがあろうかと

地

ただひたすらに老武者は

頼政

これまでと思つて

Reciters This was the end. Opening a folding fan and laying it on this very lawn of Byōdōin Temple, I removed my armor, sat down, and removed my sword from its case. As a well-recognized poet, I composed this poem:

Yorimasa “Just as a decayed tree will never flower, I will die without gaining distinction. How lamentable.” After writing my last poem, I killed myself.

Reciters Please console my soul, reverend monk. Though it was but a short moment, we met like this because of a karmic bond formed in our previous lifetimes. Now, I return to the shadows of the grass on the Lawn of the Folding Fan. So saying, the ghost of Yorimasa vanishes into thin air.

地

これまでと思つて、平等院の庭のこの芝の上に扇を敷き、鎧を脱ぎ捨てて座り、刀を抜きながら、さすが歌人として有名な身で

頼政

「埋もれ木の花咲くこともなかりしに身のなる果てはあはれなりけり（埋もれ木の花が咲くことがないように、私も名声を得るようなことはなく、こうして死んでいくのはあわれなことだ）」と辞世の歌を詠んで自害した。

地

どうぞ跡を吊ってください、御僧よ。かりそめながら、こうして会うのも前世からの因縁なのです。今扇の芝の草の陰に帰ろうと言つて、消え失せていった。

Yorimasa

Synopsis

An itinerant monk visits the village of Uji near Kyoto. An old man comes to talk to him, so he asks the old man to guide him to famous historic sites in the area. After visiting a few historic sites, the old man brings the monk to Byōdōin Temple. In the garden of the temple, there is a lawn grown in the shape of an opened folding fan. Wondering what it is, he asks the old man if there is a story behind the mysterious lawn. The old man explains that this is the very spot where Minamoto no Yorimasa, having been defeated in battle, committed suicide on his opened folding fan. This lawn is therefore called, “The Lawn of the Folding Fan” (Ougi no Shiba). When the monk offers prayers for the soul of Yorimasa, the old man tells him that this day is indeed the anniversary of Yorimasa’s death and, after revealing that he is the ghost of Yorimasa, vanishes into thin air.

Hearing, from a villager, why Yorimasa raised an army and how he faced his last moments, the itinerant monk once again prays for Yorimasa’s soul. He then takes a nap at the site, hoping to see Yorimasa in a dream. Then, the ghost of Yorimasa appears dressed as a monk but wearing armor, lamenting the transient nature of this world. He requests that the monk recite scripture from a sutra and narrates the story of how he raised his army and fled to Byōdōin Temple, as well as the fierce battle over the Uji River. He goes on to recount his final moments of composing a death poem before committing suicide. After asking the monk to console his soul, the ghost of Yorimasa disappears into the Lawn of the Folding Fan, just as though he were returning to the place of his final moments.

Highlights

The lead character of this play is the warrior Minamoto no Yorimasa (1104-80), a well-respected poet who was also known as a master archer. This play, together with *Sanemori* and *Tomonaga*, are collectively called the San-Shura (“The Three Asuras,” that is, three Noh dramas themed around warriors who fell into the Asura Realm after their death). *Yorimasa* is valued for the advanced skills required to perform it. The original account of Yorimasa, recorded in the *Tale of Heike*, does not include the episode of the Lawn of the Folding Fan that features so prominently in this piece. Therefore, Zeami is believed to have incorporated the episode when he created this dramatic work.

The first half of the play contains poetic and elegant scenes describing historic sites in Uji, while in contrast the second half realistically depicts the scene of a battle. In the second half, although Yorimasa is *shite* (the lead character), he hardly stands up from a folding chair, presenting the audience with the very image of an old warrior as he commands his army and analyzes battle developments. The lead character skillfully expresses the fierce battle scenes with minimal movements of his body and a fan he holds. The special mask called “Yorimasa,” which the lead character wears in the second half, is used exclusively in this drama; its face expresses the regret and resentment of the old commander. Also exclusive to this play is the “Yorimasa hood” (Yorimasa zukin).

School	All five	
Category	The second group Noh, shura-mono	
Author	Zeami	
Subject	<i>Heike Monogatari</i> (The Tale of Heike Clan), volume 4, the episodes of “Hashi Gassen” (the battle at the bridge) and “Miya no Gosaigo” (the final moments of the prince), etc.	
Season	Summer	
Scene	Byōdōin Temple in Uji, Yamashiro Province	
Characters	<i>Mae-shite</i>	Old Man
	<i>Nochi-shite</i>	Ghost of Minamoto no Yorimasa
	<i>Waki</i>	Itinerant Monk
	<i>Ai</i>	Villager
Masks	<i>Mae-shite</i>	<i>Sankō-jō</i> , <i>Warai-jō</i> , <i>Asakura-jō</i> , etc.
	<i>Nochi-shite</i>	<i>Yorimasa</i>
Costumes	<i>Mae-shite</i>	<i>Jō-kami</i> (wig for an old man's character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i> of middling quality), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing) or <i>kogōshi-mehiki</i> (a thickly-woven <i>kimono</i> with small, fine-lined check pattern), <i>koshi-obi</i> (belt), a fan, (and a cane).
	<i>Nochi-shite</i>	<i>Yorimasa-zukin</i> (a hood exclusively used for Yorimasa), <i>shirotare</i> (a type of wig made of white hair) or no wig, <i>kindan-hachimaki</i> (a headband in gold), <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i>), <i>kitsuke / atsuita</i> (a short-sleeved, thickly-woven <i>kimono</i> mainly worn by male characters), <i>hangire</i> (a type of <i>hakama</i> trousers worn by strong characters such as demons, gods, and warriors), <i>koshi-obi</i> , a fan, and a sword.
	<i>Waki</i>	<i>Sumi-bōshi</i> (a hood for ordinary Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	<i>Kyogen-kamishimo</i> (tops and bottoms of <i>kimono</i> for <i>Kyōgen-kata</i>), <i>kitsuke / shima-noshime</i> (short-sleeved <i>kimono</i> with stripe pattern), <i>koshi-obi</i> , and a fan.
Number of Scenes	Two	
Length	About 1 hour and 45 minutes	

あらすじ

旅僧が宇治の里を訪れると、一人の老翁が声をかけてきたので、宇治の名所旧跡を案内してくれるように頼みます。老翁は名所をまわるうちに、平等院へと案内します。庭の扇形に残された芝を不思議に思った旅僧は、老翁にそのいわれを尋ねます。戦に敗れた源頼政がこの地で扇を敷いて自害し、その場所が「扇の芝」と呼ばれていることを老翁は語ります。旅僧が頼政を弔うと、老翁は今日が頼政の命日であることを告げ、自分が頼政の幽霊であることを明かして消えていきます。

里人から、源頼政の挙兵のいきさつと最期の様子について聞いた旅僧は、再び頼政の霊を弔い、頼政と夢で出会えるように仮寝をします。そこに、法体ながら甲冑を着た頼政の幽霊が、世のはかなさを嘆きながら現れ、僧に読経を頼みます。頼政は挙兵から平等院への逃亡のいきさつ、宇治川を挟んだ激しい合戦の様子を伝えます。さらに辞世の歌を詠んで自害するまでを語り、旅僧に弔ってくれるように頼むと、扇の芝へ帰るように消えていくのでした。

みどころ

本作は、歌人としても高い評価を受けながら弓の達人ともいわれていた武将、源頼政が主人公で、「実盛」「朝長」とともに「三修羅」と呼ばれて重んじられています。物語を通して主要な場である「扇の芝」のいわれは、典拠の『平家物語』にはみられず、本作に世阿弥が取り入れたものとされています。

前場で語られる宇治の名所の叙情的な優美さとは対照的に、後場では臨場感のある合戦の様子が語られます。後シテはほとんど床几にかけたままですが、老体で軍の指揮を執り戦場を見つめている頼政を見てとることができ、わずかな体や扇の動きながらも激しい合戦の様子が表現されます。後シテの面「頼政」はこの曲だけに用いられる特殊な面で、老将の無念と憤りを表しています。頭巾の「頼政頭巾」も本作に特有の装束です。

流儀 五流にあり
分類 二番目物、修羅物
作者 世阿弥
題材 『平家物語』巻四・「橋合戦の事」「宮の御最後の事」など
季節 夏
場面 山城・宇治平等院

登場人物
前シテ 老翁
後シテ 源頼政の幽霊
ワキ 旅僧
アイ 里人

面 前シテ 三光尉、笑尉、朝倉尉など
後シテ 頼政

装束 前シテ 尉髪、水衣、着附・無地熨斗目(小格子目引)、腰帯、扇、(杖)
後シテ 頼政頭巾、白垂(無いことも)、金緞鉢巻、袷法被、着附・厚板、半切、腰帯、扇、太刀
ワキ 角帽子、水衣、着附・無地熨斗目、腰帯、扇、数珠
アイ 狂言上下、着附・縞熨斗目、腰帯、扇

場数 二場
上演時間 約1時間45分

頼政 (よりまさ)
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