

* は流儀によって異なることを示す。

一 木曾の僧、近江国へ行く

信濃国木曾に住む僧が、源義仲の終焉の地で亡き跡を弔うため、近江国へ行く。

旅僧一行 初めての旅で信濃国を後にして、初めての旅で信濃国を後にして、木曾殿（源義仲）

の亡き跡を訪ねよう。／木曾の山の家を出よう。

旅僧 私は木曾の山奥から来た僧でございます。さて、木曾殿は、近江国栗津が原でお亡

くなりになったと聞きましたので、その跡をお弔いいたそうと思ひ、ただいま栗津が原へ急いで参るところです。

旅僧一行

信濃路では有名な木曾の掛橋を渡り、有名な木曾の掛橋を渡り、木曾殿を弔うために、道々、草の蔭に仮寝して夜を重ね、日を過ごして進むうちに、程なく近江路に入り、近江国矢橋の浦に着いたよ、矢橋の浦に着いたよ。

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

1. A Monk Living in Kiso Goes to Ōmi Province

A monk living in Kiso region in Shinano province travels to Ōmi province to console the soul of Minamoto no Yoshinaka at the place of his death.

Group of the Itinerant Monk

This is our first time leaving Shinano province. This is our first time leaving Shinano province. Let's visit the place where Sir Kiso (Minamoto no Yoshinaka) had his last moment. / Let's leave our home in the mountains in Kiso region.

Itinerant Monk

I am a monk that came out of the deep mountains in Kiso. Well, I overheard that Sir Kiso was killed at Awazu-ga-hara in Ōmi province. I want to commemorate his soul and therefore hasten to travel to the Awazu-ga-hara area.

Group of the Itinerant Monk

Traveling on the Shinano Way, we crossed the famous Kakehashi Bridge in Kiso, we crossed the famous Kakehashi Bridge in Kiso, and in order to console the soul of Sir Kiso, we spend our days on the road and sleep at temporal lodges night after night on our way. We eventually enter the Ōmi Way and arrive at Yabase Bay in Ōmi province. We arrive at Yabase Bay.

2. Monk Meets an Old Man Sailing a Boat

The itinerant monk asks for a ride to cross the lake to an old man who comes to the shore on a boat loaded with bunches of brushwood. The old man declines the monk's request as his boat is not a ferry. When the monk courteously requests a ride from the old man by explaining that the Buddha brought them together, the old man accepts the request by citing a phrase in a sutra and invites the monk to his boat.

Old Man Travelling on a boat full of brushwood, I keep traveling across this world, but before I burn this brushwood, my heart burns when I think of the sadness of my life.

Monk Hello! Would you give us a ride to your boat?

Old Man This is not a ferry for Yamada or Yabase. Look. This is just a cargo boat loading brushwood. I can't give you a ride. [a few schools include these phrases]

Monk I can see that this is a boat to carry brushwood, but there is no ferry available now, unfortunately. As I am a monk who renounced the world, would you give us special consideration and put us on your boat?

Old Man You renounced the world, and I do understand you are different from other people. There is a phrase in a sutra saying "the mercy of Buddha is like getting a ferry ride."

Monk The sun has set on our way. Having a ferry ride in such circumstances is just like mercy from the Buddha.

二 旅僧、舟を操る老人に出逢う

旅僧は、柴を積んだ舟に乗って岸边に来た老人に便船を頼むが、老人は渡し舟ではないと断る。旅僧が仏縁のあることを理由によくよく頼み込むと、老人は仏典の言葉を引き合いに出して僧の依頼を受け、舟に乗せた。

老人 柴を舟に積んで行き交い、世間を渡る営みを続けているが、柴を焚く前に、わが身の悲しさに、心は思い焦がれることだよ。

旅僧 やあやあ、そちらの舟に乗せてください。

老人 これは山田、矢橋の渡し舟でもありません。御覧なさい、柴を積んだ舟です。お乗せ出来ません。「一部流儀にあり」

旅僧 私も柴を積む舟と、見てわかりますが、ちょうど折悪しく、渡るための舟がないのです。出家の身ゆえ、特別な利益を図ることとして、舟にお乗せ下さい。

老人 確かに出家のお方ですから、ほかの人とは違うのでしょうか。御経にも、まさに「如渡得船（仏の慈悲は渡し場で舟を得たようなもの）」という文句があります。

旅僧 旅先で日が暮れて、船に乗せてもらえるのは、仏の慈悲のようなもの。

Old Man In such a moment, on Lake Biwa,

Old Man, Monk
if there is a boat crossing the lake from Yabase, that is a ferry for travelers.

Group Reciters
However, this is merely a boat carrying brushwood to travel across this harsh world, a boat carrying brushwood to travel across this harsh world. Tears wetting my face never dry for sadness living in this world. Although you are a stranger, because you are a monk, why don't I give you a ride. Now, hurry up and come on board to the boat. Hurry up and come on board to the boat.

3. Monk Talks with the Old Man on Boat

On the boat, the monk talks to the old man navigating the boat and asks for famous sights in that area. Looking at Mount Hiei across the lake, the old man narrates the history of Enryakuji Temple in the mountain. Furthermore, the old man introduces the well-known pine tree in Shiga-no-karasaki at the foot of the mountain. Meanwhile, the boat arrives at Awazu.

Monk Well, I have something to talk to you, boatman.

Old Man What would you like to talk about? [a few schools include these phrases]

Monk I assume all the bays and mountains we can see over there must be renowned places. Would you mind telling me what they are? [a few schools include these phrases]

老人 こういう時にも、近江の湖の、

老人、旅僧 矢橋を渡る舟ならば、それは旅人に乗せる渡し舟だ。

地 一方、これは辛い世の中をわたるための柴舟で、辛い世の中をわたるための柴舟で、

悲しさに涙の乾く間もないが、あなたは見知らぬ人だが、出家されたお方ゆえ、舟にお乗せしないことがありますでしょうか、さあさあ早くお乗りください、さあさあ早くお乗りください。

三 僧は舟上で老人と語る

舟の上で、旅僧は船頭の老人に声をかけ、周囲の名所を教えてもらう。向かいの比叡山を見ながら、老人は延暦寺の由緒などを語る。さらに麓の志賀辛崎の一松などを紹介するうちに、舟は粟津に着く。

旅僧 さて船頭殿にお話ししたいことがあります。

老人 どういうことでしょう。「一部流儀にあり」

旅僧 あちらに見える浦や山は皆名所かと思いますが、教えてください。「一部流儀にあり」

Kanehira	Story
Old Man	Yes, they are all famous places. Please ask me. I'm happy to tell you what they are. [a few schools include these phrases]
Monk	First of all, [a few schools include these phrases] is the big mountain across the lake Mount Hiei?
Old Man	Yes, that is indeed Mount Hiei. Twenty-one shrines under the Hiyoshi Taisha Shrine are located at the foot of the mountain. The densely wooded peak (forest) is Mount Hachiōji. You can see houses in Tozu-sakamoto area well today.
Monk	Mount Hiei is located at the northeast of Kyoto, isn't it?
Old Man	That's right. Mount Hiei is protecting the direction of the 'demon's gate' of Kyoto. Not only expelling demons, the mountain is also called the mountain of "The One Vehicle (the single path to enlightenment)" and is modeled on the Vulture Peak in India. Also, it calls itself Mount Tendai because it compares itself with Si Ming Dong in China. Enryakuji Temple in the mountain was established by Monk Saichō, also called Dengyō Daishi, who worked together with Emperor Kanmu for this single purpose, during the Enryaku era. At that time, Monk Saichō read a poem that read: "Buddhas, the ultimate wisdoms, please kindly protect the wood I live." You can see all the temples from here, including the main pavilion on the mountain.
Monk	Well, is the place called Hashidono where Ōmiya Gongen Shrine sits also located in that Sakamoto area?
Old Man	Yes, the area at the foot of the mountain in the shade of dense forest, that is the Hashidono of Ōmiya. / The south foot of the mountain where it is densely forested is Hashidono, the holy precinct of Ōmiya Gongen Shrine.

老人

はい、皆名所でございます。お聞きください、お教えしますよ。「二部流儀にあり」

旅僧

まず、「二部流儀にあり」向かいに見える大きな山は比叡山でしょうか。

老人

そうです、あれこそ比叡山ですよ。麓には日吉山王二十一社があり、茂った峯（森）は八王寺、戸津坂本の人家まできれいに見えますね。

旅僧

あの比叡山は都の北東の方角に当たるのでしたか。

老人

その通りです。比叡山は都の鬼門を守り、悪魔を払うだけではなく、一仏乗の嶺と申しまして、インドの靈鷲山をかたどっています。また天台山と号しているのは、中国の四明洞をうつしたものだといえます。この寺は、伝教大師（最澄）が桓武天皇と御心を一つにして、延暦年中に建立されており、大師はその折に「阿耨多羅三藐三菩提の仏たち」わが立つ柚に冥加あらせ給へ（最高の智慧をお持ちの仏たちよ、私の住む柚を守りください）」とお詠みになりました。その山上の根本中堂まですべて見えています。

旅僧

さてさて、大宮権現のある橋殿というところも、あの坂本のなかにあるのですか。

老人

はい、麓の少し木深い影が見えるのが、大宮の橋殿です。／南の麓の少し木深い森のうちこそ、大宮権現の御在所である波止土濃はしどこのです。

Kanehira		Story
Monk	Oh, how precious! "All living beings naturally hold buddhahood in themselves." When listening to this phrase in a sutra, we learn that even the people like ourselves will attain buddhahood. How reliable this phrase is!	
Old Man	As you say, the Buddha and living beings are the same. Therefore, both you who renounced the world and I will be equally able to attain buddhahood.	
Monk	In this mountain, Mahavairocana, the Buddha of Great Illumination, passed down the teaching of Buddha, just as branches of trees are connected to each other.	
Old Man	At the foot of the mountain, the teaching of the Tendai sect spreads like the ocean.	
Monk	Also, the studies of precepts, meditative concentration, and wisdom are well respected, and	
Old Man	three pavilions (Sai-tō, Tō-dō, and Yokawa) which embody these three studies were established.	
Monk	When it comes to people,	
Old Man / Monk	also,	
Reciters	following the phrase in the sutra that three thousand of the Buddha's teachings are contained in one thought, three thousand monks are residing in the mountain. Now, we start to see Yokawa, the pavilion under the moon shining clearly by the Buddha's all and perfect merits. Now at the foot of the mountain, there is the famous pine tree at Shiga-no-karasaki. Also, at that place over	

旅僧 おお、有難いことだ、「一切衆生悉有仏性如来（すべての衆生は皆、仏性を持っている）」

という経文を聞けば、我々のような者でも、仏になり得るのだと、頼もしく思うことだよ。

老人 おっしゃる通り、仏も衆生も相通じる身であるのだから、御僧も私も隔てなく、仏に至るのですね。

旅僧 この山では、梢が連なるように、大日如来が教えを弘めて、

老人 麓には止観（天台の教え）が流布されて海のように広がり、

旅僧 また、戒（戒律）、定（禪定）、慧（智慧）という三学が重んじられて、

老人 それらを体現する三つの塔（西塔、東塔、横川）が設けられ、

旅僧 人々としては、

老人／旅僧 また、

地 一念の中に三千の諸法を具有するとの経文に則つて、三千人の衆徒が置かれたのだ。仏徳円満に曇りのない月のもとにある横川も見えた。さてまた麓には志賀辛崎

there, portable shrines of seven shrines under the Hiyoshi Taisha Shrine stop by. Bobbed on rippling waves and rowing the boat, we are approaching the wood of Awazu-ga-hara where we looked far at the opposite shore. “Rippling waves. Although the old capital city of Shiga was ruined, the mountain cherries in Nagara are blooming as beautiful as the olden days.” The cherry trees cited in this poem as such now grow lush leaves, and the mountains in the area embrace the ambience of a summer. The boat loading brushwood approaches the shore just as valuing a moment, and we already arrive at Awazu. We have already arrived at Awazu.

[Interlude]

4. Monk Meets a Boatman at Awazu-ga-hara

The monk bids farewell to the old man at Awazu-ga-hara and meets a boatman. Answering the monk's questions, the boatman tells that Minamoto no Yoshinaka and his vassal, Imai Shirō Kanehira, had their last moments at this place. When the monk tells the boatman that the old man gave a ferry ride to him, the boatman encourages the monk to console the soul of the old man, as he must be the ghost of Kanehira.

5. Monk and His Group Console Yoshinaka and Kanehira's Souls

The itinerant monk and his following monks decide to spend a night at Awazu-ga-hara and hold a memorial service for those who deceased at the site.

「中人」

四 旅僧は粟津が原、渡し守に会う

粟津が原で老人と別れた旅僧は、渡し守に会う。渡し守は僧の問いに任せて、この地での源義仲とその家来、今井四郎兼平が最期を迎えたことを語る。旅僧が老人に渡してもらった話をすると、渡し守は、兼平の亡霊であろうと言い、回向を勧める。

五 旅僧一行は義仲、兼平らの回向を行う

粟津が原で夜を過ごすことにした旅僧一行は、当地で亡くなった人を回向する。

の一つ松もあるが、あれは日吉七社の神輿が寄る場所だ。さざ波に揺られ、舟を漕ぐうちに、遠かった向かいの浦の粟原の森に近づいてきた。「さざ波や（志賀の都は荒れにしを昔ながらの山桜かな）（志賀の古い都は荒れ果ててしまったが、長柄の山桜は今なお、昔ながらに美しく咲いているよ）」と詠まれた山桜は青葉になり、あたりは夏山の面影をたたえている。柴舟は、時を惜しむかのように岸に寄り、早くも粟津に着いた、早くも粟津に着いた。

Group of Itinerant Monks

Spreading out dews and lying on grasses as a mat,

Following Monks

spreading out dews and lying on grasses as a mat,

Group of the Itinerant Monk

the sun has set and night has arrived. We shall commemorate the souls of the men who died at Awazu-ga-hara. We shall commemorate the souls of the men who died here.

6. Ghost of Kanehira Appears in Monk's Dream

While the Itinerant Monk is sleeping, the ghost of Kanehira appears in his dream, wearing armor as he used to in his life.

Kanehira I'm suffering from the pain of a glittering blade crashing my bones. I feel like my eyes are bursting. A shield is floating on a river colored in blood. Water of the blood river splashes at a fishing trap, spreading like crimson flowers. My quiver in splashed blood also looks like it is covered by cherry blossoms.

The morning winds travelling over Awazu-ga-hara

Reciters sounds like a battle cry of enemies.

Kanehira How noisy Asura's battlefield is.

旅僧一行 露を敷いて、草をむしろに横になると、

従僧たち 露を敷いて、草をむしろに横になると、

旅僧一行 日も暮れて夜になった。粟津が原で命を落とした人の跡を、弔おう、命を落とした人の跡を、弔おう。

六 僧の夢の中に、兼平の霊が現れる

旅僧が眠っていると、その夢に兼平の亡霊が、在りし日の甲冑姿で現れる。

兼平 白刃が骨を砕く苦しみのうちにあり、瞳も破れるばかりで、楯が流れる河は血潮

に染まっている。血の河は築杭やなぐい（魚取りの仕掛け）に当たって跳ね、紅の花を散らし、胡籙やなぐい（矢を入れた携帯具の総称）もまた、桜の花が散ったように見える。

粟津が原を渡る朝風は、

地 敵の作り出す鬨の声のように聞こえ、

兼平 修羅の戦いの場は、騒がしい限りだ。

Kanehira		Story
Monk	How mysterious. When I am taking a nap at Awazu-ga-hara, someone in armor appears. May I ask who you are?	
Kanehira	You're asking an obvious question. / Asking who I am is such a silly question. You came here to console my soul, didn't you? Kanehira now appears.	
Monk	Imai Shirō Kanehira has already not existed in this world. This must be a dream.	
Kanehira	Not only in a dream but also in the real world, we have already met and had conversations on the boat. Have you already forgotten it?	
Monk	Did I meet you on the boat? That means, you are the boatman at Yabase Bay?	
Kanehira	Certainly. The boatman was indeed the figure of this Kanehira in the real world.	
Monk	I understand. You looked different from an ordinary man from the beginning. Well, the boatman whom we met yesterday was	
Kanehira	not a boatman, and	
Monk	not a fisherman, but	

旅僧 おお不思議だ。粟津が原でまどろんでいるところに、甲冑を身に着けた方が姿をお見せになったが、いったいどういうお方ですか。

兼平 分かりきったことをお聞きになるものだ。／誰か、などとはつまらないことを言うものだ。あなたがここに来られたのは、我が亡き跡を弔おうとの志からではありませんか。兼平がここまで参ったのです。

旅僧 今井四郎兼平は、今はこの世にはいないお方だ。さては夢であろう。

兼平 いや、この夢ばかりではありませんぞ。現実の世界でも既に出会って、舟のなかで語り合ったのです。早くもお忘れになったか。

旅僧 舟で会ったとは、さてはあの矢橋の浦の渡し守ですか。

兼平 そうだ、その舟人こそ兼平の、現実の世でお会いした姿です。

旅僧 そうだったのですね、始めから様子の違った人と見えましたが、さては昨日の舟人は、

兼平 舟人ではなく、

旅僧 漁師でもなく

Kanehira		Story
Reciters	was a warrior. The boatman at Yabase Bay, the man who looked like a boatman at Yabase Bay was me. Please make this brushwood boat the boat of salvation of Buddha's teaching and send me to the Pure Land.	
7. Kanehira Shows the Battle of His Last Moment		
The ghost of Kanehira recollects the days he fought battles with Minamoto no Yoshinaka. He recreates the battle scenes in the monk's dream and shows his heroic last moment.		
Reciters	Truly, in the human world where we experience constant and immediate changes of life and death and rises and falls, it is not always true that an older man dies before a young man. That is as fragile as a dream, illusion, a bubble, and a shadow.	
Kanehira	Luxury in a human life is like a flower of morning glory at their peak, blooming in the morning and withering in a day.	
Reciters	I was born in a family of warriors and went out for war. We lost, and only seven warriors were left at the end, and then my master, Sir Kiso, travelled to this Ōmi Way.	
Kanehira	The troupe of Kanehira arrived from Seta and joined the force,	
Reciters	so the number of the warriors in the army recovered to three hundred again.	

地 武士であった、矢橋の浦の渡し守、矢橋の浦の渡し守と見えたのは、この私である。同じようにこの舟を、柴の舟ではなく、仏法の救いの舟に引き換えて、私を浄土へ送って下さい。

七 兼平、最期を迎えた戦いを見せる

兼平の亡霊は、源義仲とともに戦った日々を回想し、僧の夢の中でその様子を現わし、壮絶な最期を見せる。

地 まことに、生死盛衰が無常に変化する人間界では、老いた者が先に死に、若い者が後に残るとも限らない。そのはかなさは、夢や幻、泡や影と変わらない。

兼平 人の栄華は咲いては一日でしぼむきんか槿花（むくげ、または朝顔）の花盛りのようなものだ。

地 武家に生まれて戦に出たが、敗れて主従わずか七騎となり、木曾殿は、この近江路へお下りになった。

兼平 兼平が瀬田より参り、合流し、

地 また三百余騎になった。

Kanehira After that, we fought battles one after another, and all of us were killed, except myself and Sir Kiso.

Reciters “There is no force left with us. Go to the pine grove over there, and please take the honor of killing yourself.” When Kanehira encouraged him so, Sir Kiso, in anxiety, was escaping toward the pine grove in Awazu with me.

Then, Kanehira said, “A large number of our enemies are chasing after us. I will fight against them.” and pulled the rein to return his horse. Sir Kiso then said, “I ran away from the swarm of enemies because I wanted to stay with you.” He then returned the horse like myself, so Kanehira told him, “What a regretful comment you made. If the great warrior Sir Kiso is killed by someone rather than killing himself, the shame ruins your family’s reputation until the end of the lineage. Please kill yourself with honor. I’m following you very soon.” So saying, Kanehira admonished Sir Kiso. Then, Sir Kiso pulled the rein to reverse the horse and escaped from there.

After that, although he felt lonely, Sir Kiso alone ran towards the pine grove in Awazu-ga-hara.

Kanehira The time was the end of January.

Reciters We saw some signs of spring but it was still cold. Winds from Mount Hiei blew down, and the sun has set. Sir Kiso was unsure the way he travelled. Sir Kiso on his horse was accidentally trapped in a deep rice field covered by thin ice. The horse could not move even pulling and whipping it, sank even deeper, and finally even its head was buried in the mud. Sir Kiso was utterly disgusted and said, “How unfortunate. But there is nothing I can do now.” He then reached for his sword to attempt suicide and

春めきながらも、冷え冷えとして、比叡の山風が吹き下して日も暮れてしまい、行き交う道も覚束ない。木曾殿の乗った馬は薄氷の張った深田にはまり込み、引いて

時は一月の末頃で、

その後、木曾殿は、心細くもただ一騎で、粟津が原のあの松原を指してお逃げになった。

その時、兼平が「後ろから敵が大勢追駆けて来ました。私がこれを防ぎます。」と言つて、馬の手綱を返すと、木曾殿は、こう言われた。「多くの敵から逃れてきたのも、お前と一緒にいようと思つていたからだ。」そして、同様に手綱をお返しになつたので、兼平は「これは口惜しいことを仰せられるものです、木曾殿ともあるうお方が、人手によつて死なれては、末代までの御恥辱です。なにとぞ御自害なさいませ、私もすぐ後から参ります。」と言ひ、お諫め申した。そこで木曾殿はまた馬を引き返して、お逃げになつた。

「今や力もありません、あの松原に行き、御自害なされよ。」と、兼平がお勧め申し上げると、木曾殿は心細くも自分と二騎で、粟津の松原へ向かつて落ち延びていかれた。

その後合戦を重ねて、また主従二騎になるまで討ち取られた。

Kanehira	Story
	looked back far, wondering what happened to Kanehira.
Kanehira	Then, where does it come from.
Reciters	A strong arrow mistakenly flying towards him fatally hit the inside of Sir Kiso's helmet. Sir Kiso could not bear the damage, fell from the horse, and became a man belonging to the other world. Here is the place where Sir Kiso was killed. Please console my master, Sir Kiso's soul before me.
	What a tragic story. Now, how was Kanehira's last moment like?
Kanehira	Kanehira kept fighting with enemies desperately without knowing how Sir Kiso died, but he still intended to follow his master to the other world at his last moment.
Reciters	However, later, an enemy unexpectedly called me,
Kanehira	"Sir Kiso was killed."
Reciters	Hearing the voice talked to me so,

も打つても動かず、ますます深みに落ち込んで、馬の頭も見えないほどになった。木曾殿は「何とも不幸な運命であるが、是非もないことだ。」と呆れ果てて、そのまま自害しようと刀に手をお掛けになり、「それにしても、兼平はどうしたか。」と、遠く姿を見返られた。

兼平
その時、一体何処からきたのだろうか、

地
命取りになる強い流矢が飛んで来て、兜の内側を射当てた。木曾殿はこの痛手に持ちこたえられず、馬から落ちて遠国の土とられた。その討死なされた場所がここである。私よりも先に、まず主君の木曾殿をお弔いください。

まことに痛ましい物語です。さて兼平の最期はどうであつたのでしょうか。

兼平
兼平は、木曾殿の様子はわからないまま、必死に戦っていたが、その間にも主君の御最期にお供することを気にかけていた。

地
その後思いがけず、敵の方から声がかかった。

兼平
「木曾殿は討たれたぞ。」

地
そう呼びかける声を聞いて、

- Kanehira there is nothing to care for in this world,
- Reciters making his mind, this Kanehira
- Kanehira thought that was the final time to give my name,
- Reciters stood firmly on stirrups,
- Kanehira / Reciters loudly,
- Kanehira “I am the man, serving Sir Kiso, Imai Shirō
- Reciters Kanehira!” After announcing my name, I rushed into a flock of enemies and with the might of one thousand warriors, I fought against them with all sorts of secret arts of battle and drove many of them to the shore of Awazu. Slashing them one after another like waves repeatedly beating the shore, slashing them from all directions and at a cross – I used all techniques and beat up the enemy. Then, “Look at me for the honorable example of suicide!” So saying, I held the tip of my sword in my mouth and fell off the horse to the ground. The sword struck through my throat and this killed me. The way Kanehira killed himself truly startled everyone. It was a true surprise. / It truly startled everyone.

兼平 もはやこの上は何の気兼ねもないと、

地 覚悟を決めて兼平は、

兼平 これが最期の大言だと、

地 鎧を踏んばり、

兼平／地 大声で、

兼平 「我こそは木曾殿の身内の今井四郎、

地 兼平である。」と名乗りをあげて、大勢の敵の中へ割って入り、一騎当千の勢いで、

あらゆる秘術を尽くし、敵の大勢を粟津の汀に追い詰めた。磯を打つ波のようなまくり切、蜘蛛手、十文字などさまざまな技を駆使して敵を打ち破った。その後、「自害の Handbook を見よ。」と、太刀を口にくわえて、真つ逆さまに落ち、われとわが喉を貫いて最期を遂げた。兼平の最期の仕儀は、まことに目を驚かすものであった、ま

ことに目を驚かすもの。／まことに目を驚かすものであった。

Kanehira

Synopsis

A monk from Kiso region travels to Awazu-ga-hara in Ōmi province to make prayers for the repose of the soul of Minamoto no Yoshinaka who was killed there. When the monk arrives at Yabase Bay on Lake Biwa where ferries sail to Awazu-ga-hara, he finds an old man on a boat loaded with bunches of brushwood is rowing towards him. The monk asks the old man to take him to Awazu-ga-hara on his boat. The old man declines his request at first, since this is a cargo boat and not a ferry; however, he reconsiders the decision because this is his opportunity given to meet a monk who has renounced the world. He also remembers a phrase in the *Lotus Sutra*, “a mercy from the Buddha is like getting a ferry ride at a port in time.” He invites the monk to his boat and sails out to the opposite shore.

On the boat, the monk asks the old man about famous sites in the area. The old man talks about the lofty Mount Hiei and other renowned places. Arriving at Awazu-ga-hara, the monk gets off the boat and meets with a local ferryman who tells the monk about the battle which Kiso (Minamoto) no Yoshinaka had fought together with Imai Shirō Kanehira. After the story, the ferryman, who listened to the monk’s story with the old man, encourages him to hold a memorial service for the old man as he believes it must be the ghost of Kanehira.

The monk holds a memorial service and stays at Awazu-ga-hara for the night. When he is taking a nap, a warrior appears in his dream. The warrior introduces himself as Imai Shirō Kanehira and reveals that the old man on the boat earlier that day was himself. The ghost of Kanehira tells the monk how his master, Kiso no Yoshinaka, faced his last moment and asks him to commemorate Yoshinaka’s soul well, rather than holding a memorial service for himself. Furthermore, the ghost describes the battle scene in Awazu-ga-hara and shows his heroic final moment when he killed himself by holding a sword in his mouth.

Highlights

The lead character, Imai Shirō Kanehira, is a warrior who was a vassal to Minamoto (Kiso) no Yoshinaka, who was known as Asahi Shōgun (General Sunrise). Yoshinaka was a cousin of the two brothers Minamoto no Yoritomo and Yoshitsune and he fought well during the war between Heike [Taira] and Genji [Minamoto] clans. Supported by his significant contributions to the war, he once came to power; however, later on he started to fight against Yoritomo. In the end, Yoshinaka lost the fight with his own Minamoto clan against Yoritomo, and died in the battle at Awazu-ga-hara in Ōmi province.

Kanehira was the man who accompanied Yoshinaka until his last moment. Kanehira was a foster brother of Yoshinaka and had a strong bond with his master. Also, it is told that Tomoe Gozen (Lady Tomoe), who is a famous female warrior who served Yoshinaka, was a sister or a niece of Kanehira. In this Noh piece, *Kanehira*, the language and behavior of the warrior Kanehira is described well, especially in the second half, which indirectly tells us the strong bond between a lord and a vassal at that time in the warrior society.

In ancient Japan, the bond between lord and vassal was a virtue and considered to be respected for three generations, which is stronger than those of a wedded couple and of parent and child. However, in reality, history frequently witnessed betrayals and rebellions of vassals against their masters. Therefore, the loyalty described in *Kanehira*, that a vassal sacrifices himself for his master until the last moment, stands out as a rare and ideal demeanor for a warrior that was found only in stories. By selecting vassal Kanehira as the lead, instead of his master Yoshinaka, the author might intend to depict the ideal of warrior. It seems Kanehira’s brave way of committing suicide, described at the end of this drama, especially suggests that intention.

Schools	All five	
Category	The Second Group Noh, <i>Shura-mono</i> , <i>Yūshi-mono</i>	
Author	Unknown	
Subject	Heike Monogatari (the Tale of the Heike), volume nine	
Season	Spring (April in the lunar calendar)	
Scenes	First half: Yabase Bay in Ōmi province Second half: Awazu-ga-hara in Ōmi province	
<i>Tsukurimono</i>	Boat (loading brushwood), a pole to navigate the boat	
Characters	<i>Mae-shite</i>	Old Man
	<i>Nochi-shite</i>	Imai Kanehira
	<i>Waki</i>	Itinerant Monk
	<i>Waki-tsure</i>	Monks Following the Itinerant Monk (Two)
	<i>Ai</i>	Ferryman
Masks	<i>Mae-shite</i>	<i>Asakurajō</i> , <i>Sankōjō</i> , <i>Waraijō</i>
	<i>Nochi-shite</i>	<i>Heita</i>
Costumes	<i>Mae-shite</i>	<i>Keke-suō</i> (tops of <i>suō kimono</i>), <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), <i>koshi-obi</i> (belt), and a pole.
	<i>Nochi-shite</i>	<i>Nashiuchi-eboshi</i> (<i>eboshi</i> -style headdress for warriors), <i>kurotare</i> (a long black wig), <i>shiro-hachimaki</i> (a white headband), <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i>), <i>kitsuke / iroiri-atsuita</i> (a short-sleeved, thickly-woven <i>kimono</i> mainly worn by male characters with scarlet in its pattern), <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. Putting a branch of plum at the waist.
	<i>Waki</i>	<i>Sumi-bōshi</i> (a hood worn by ordinary Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	Same as <i>Waki</i>
	<i>Ai</i>	Tops and bottoms of <i>kimono</i> for <i>Kyogen-kata</i>
Number of Scenes	Two	
Length	About 1 hour and 15 minutes	

あらすじ

木曾の僧が、近江国の粟津が原で亡くなった源義仲を回向しようと、近江へ向かいます。僧が琵琶湖のほとり、粟津が原への渡し場のある矢橋の浦に着くと、一人の老人が柴を積んだ舟を漕いでやってきました。僧は老人に声をかけ、粟津が原へ渡してほしいと頼みます。老人は、荷物を運ぶ柴舟であり、渡し舟ではないと、いったんは断りますが、出家の僧と出逢えた機会であり、お経にも「如渡得船」という言葉があると思い直し、僧を舟に招き入れ、向こう岸へ出発しました。

舟のなかで、僧が老人に名所を尋ねると、老人はそびえ立つ比叡山はじめ、その周辺の名所について語りました。粟津が原に着いて、舟を下りた僧は、そこにいた渡し守に会い、木曾義仲、今井四郎兼平の合戦について話を聞きます。その後、僧からここへ来るまでのいきさつを聞いた渡し守は、老人は兼平の亡霊だろうと言って、回向を勧めます。

粟津が原に野宿した僧が亡者を回向し、まどろんでいると、夢に一人の武将が現れました。武将は今井四郎兼平と名乗り、先刻の舟に乗せた老人は自分であると明かします。兼平の亡霊は僧に、主君の木曾義仲がいかにして死を迎えたかを語り、自分を弔うよりも、主君をよく弔ってほしいと頼みます。さらに、粟津が原の合戦の様子を語り、口に太刀をくわえて自害した壮絶な最期の様子を見せます。

みどころ

主人公の今井四郎兼平は、朝日将軍と呼ばれた源義仲（木曾義仲）の家来です。義仲は源頼朝、義経の兄弟とは従兄弟であり、平家と源氏の戦いで活躍し、一時は権力を握りましたが、その後、源頼朝と争うこととなり、源氏同士の戦いに敗れて近江国粟津が原で亡くなりました。

義仲の最期に付き従ったのが兼平でした。兼平は義仲とは乳兄弟でもあり、強固なきずながありました。また、義仲の配下の女武者として有名な巴御前と兼平とは、兄妹あるいは叔父、姪の間柄であったとも伝えられています。能の「兼平」は、特に後半部分で武将としての兼平の言葉や振る舞いを描きあげていますが、その姿を通して、侍の社会における主従の結びつきの深さを、間接的に表しています。

昔の日本では、主従は三世の契りといい、夫婦や親子よりも強いきずながあるとされ、美徳とされてきました。しかし現実には、主君に対する裏切り、謀反も頻発しました。ある意味、「兼平」のような主君に最期まで殉ずる姿は、現実にはなかなか見いだせない、絵にかいた理想だったのでしょう。能の作者は、義仲ではなく、あえて兼平という従者を主人公にすることで、侍の持つべき理想の姿を現わしたかったのかも知れません。能の最期の壮絶な自害の様子がそれをより強く示すように思います。

流儀 五流にあり
分類 二番目物、修羅物、勇士物
作者 不明
題材 平家物語巻九
季節 春（旧暦4月）
場面 前場：近江国矢橋の浦、後場：近江国粟津原
作り物 舟（柴付け）、櫂棹

登場人物 前シテ 老翁
後シテ 今井兼平
ワキ 旅僧
ワキツレ 従僧二人
アイ 渡し守

面 前シテ 朝倉尉、三光尉、笑尉
後シテ 平太

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

場数 二場
上演時間 約1時間15分

兼平 (かねひら)
Kanehira ©2023 the-noh.com

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