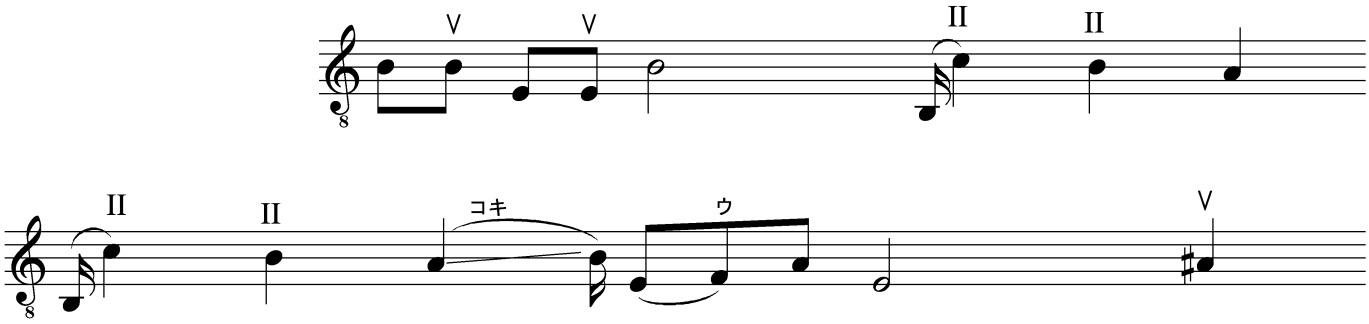
Hamlet to be or not

ハムレット生死（しょうじ）

太棹語り

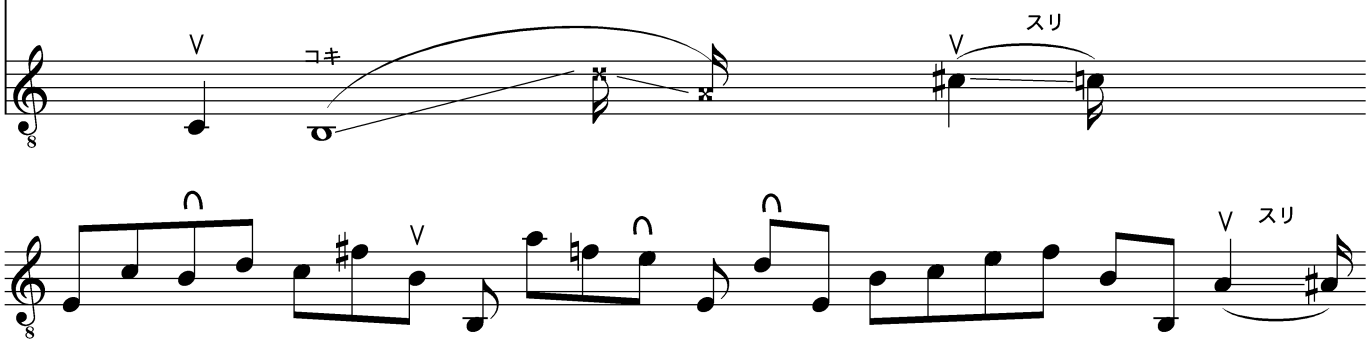
高橋悠治



（ハムレット） *Ham.: To be,* *or not to be,* *--that is the question:--*

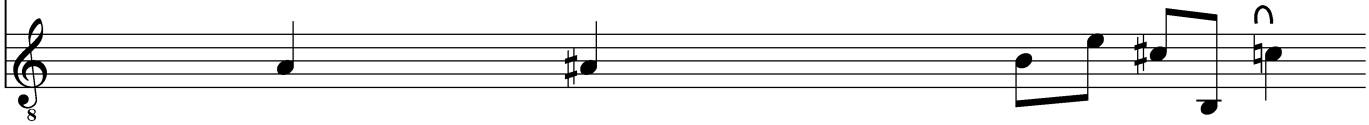
詞

世に在る、 世に在らぬ、 それが疑問ぢゃ。



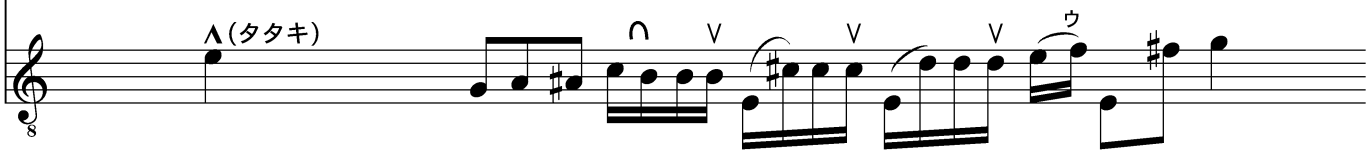
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune

残忍な運命の矢や石投を、只管堪へ忍んでをるが男子の本意か、



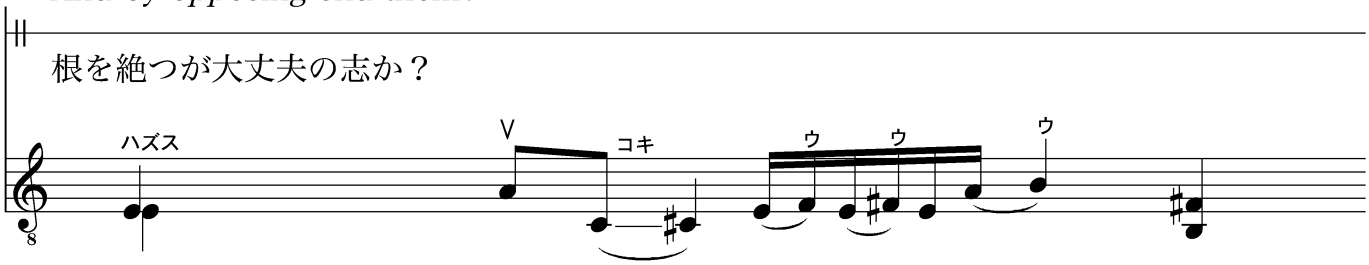
Or to take arms against a sea of troubles,

或は海なす艱難を迎へ撃って、　　戦うて



And by opposing end them?

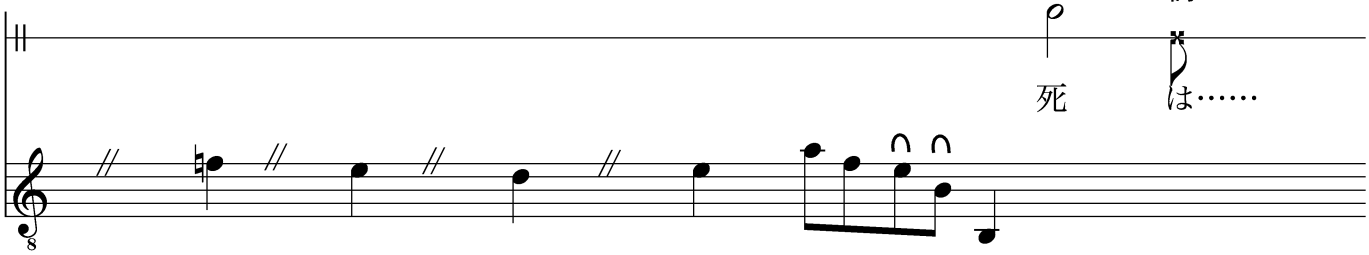
根を絶つが大丈夫の志か？



--To die,

唄　詞

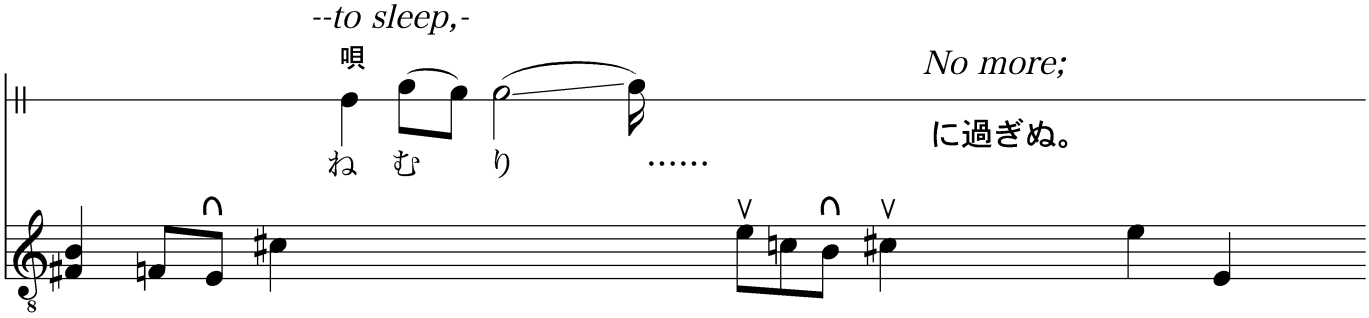
死　は……



--to sleep,-

唄　*No more;*

ね　む　り　……　に過ぎぬ。



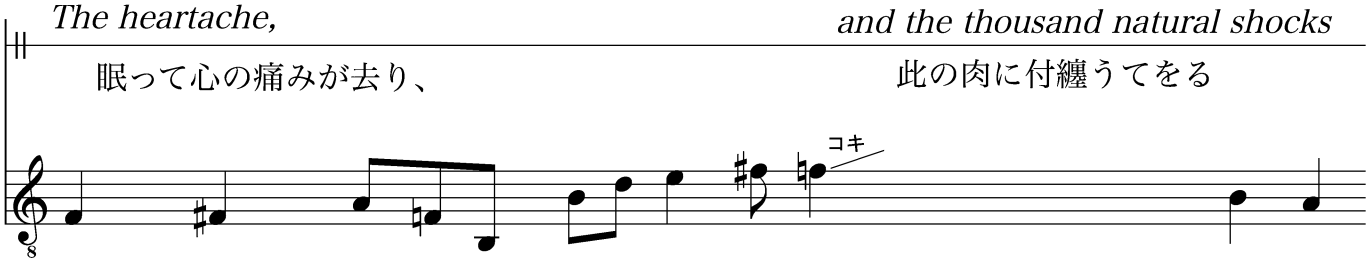
and by a sleep to say we end
The heartache,

and the thousand natural shocks

眠って心の痛みが去り、

此の肉に付纏うてをる

コキ



That flesh is heir to,

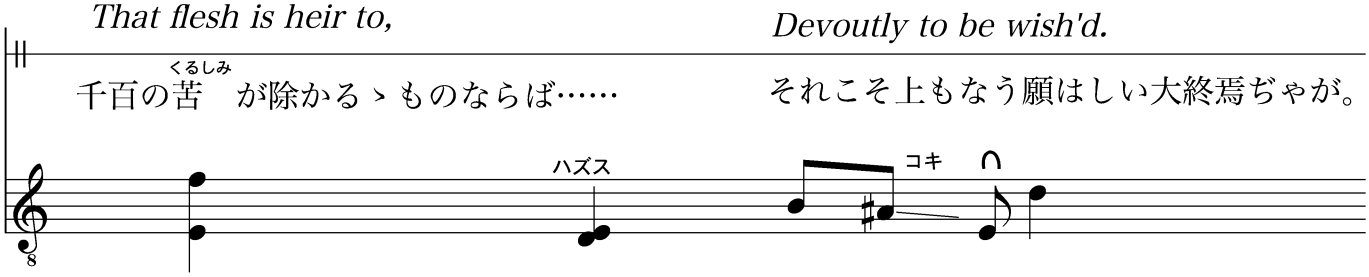
'tis a consummation
Devoutly to be wish'd.

千百の苦(くるしみ)　が除かるゝものならば……

それこそ上もなう願はしい大終焉ぢゃが。

ハズス

コキ



To die,

--to sleep;-

To sleep!

perchance to dream:

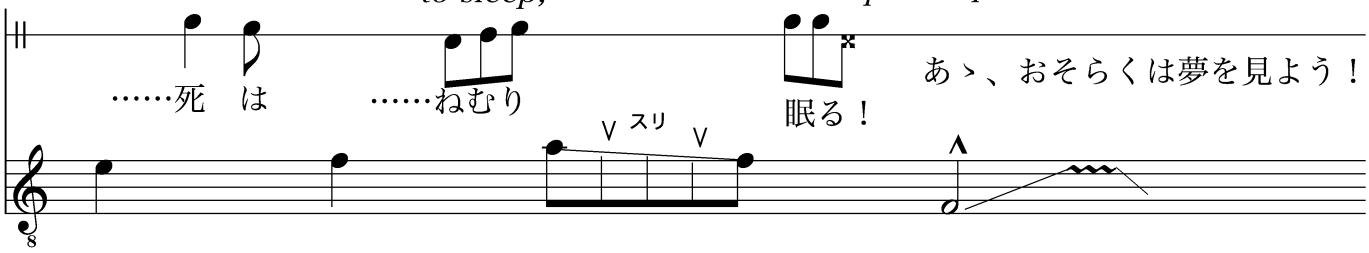
……死　は

……ねむり

眠る！

あゝ、おそらくは夢を見よう！

スリ

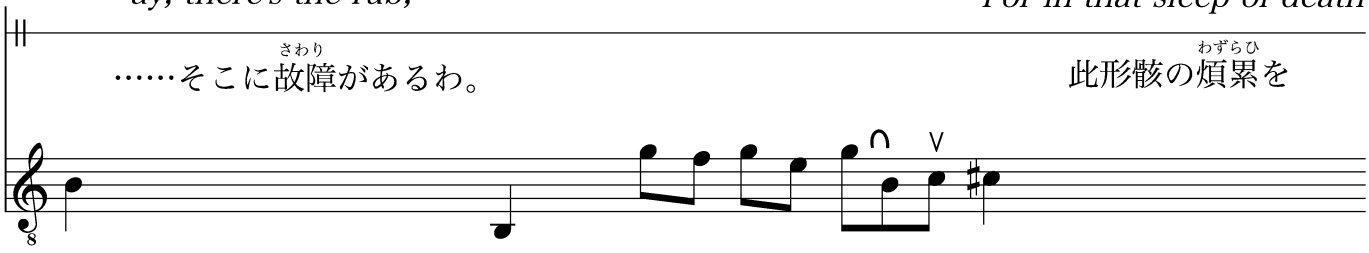


--ay, there's the rub;

For in that sleep of death

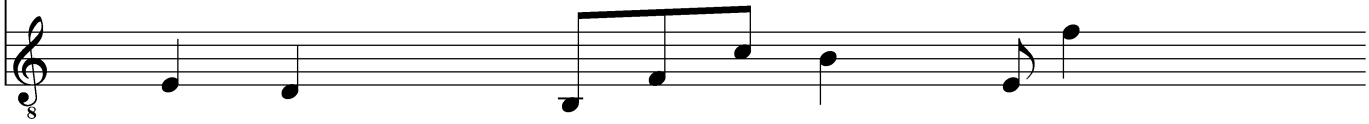
……そこに故障(さわり)があるわ。

此形骸の煩累(わずらひ)を



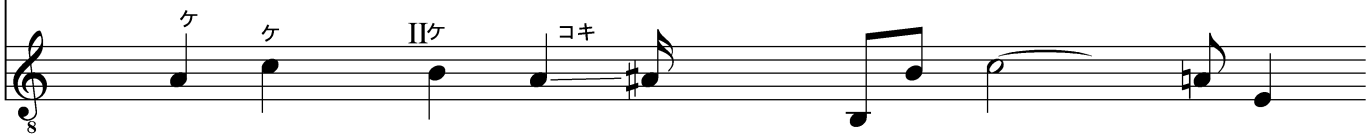
what dreams may come,
When we have shuffled off this mortal coil, *Must give us pause:*

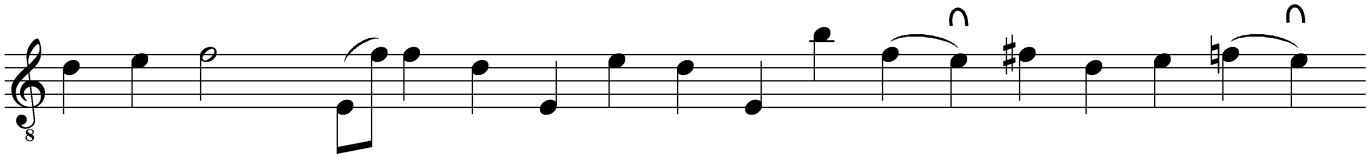
悉く脱した時に、其醒めぬ眠の中に、どのやうな夢を見るやら？ *それが心懸りぢゃ。*



there's the respect
That makes calamity of so long life;

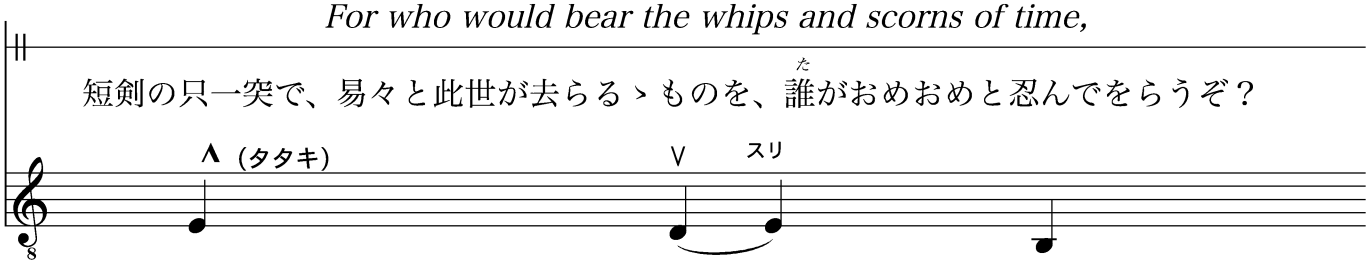
憂世(くるしみ)の苦厄を自分(われ)と長びかすも、畢竟は是が為ぢゃ。





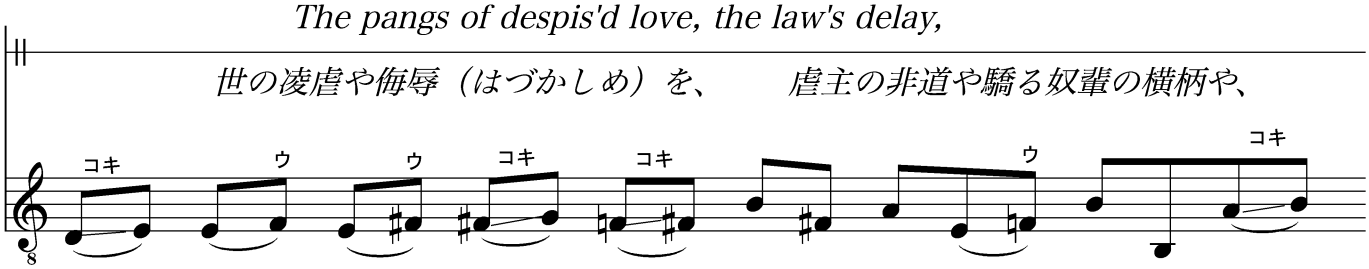
For who would bear the whips and scorns of time,

短剣の只一突で、易々と此世が去らるゝものを、誰(た)がおめおめと忍んでをらうぞ？

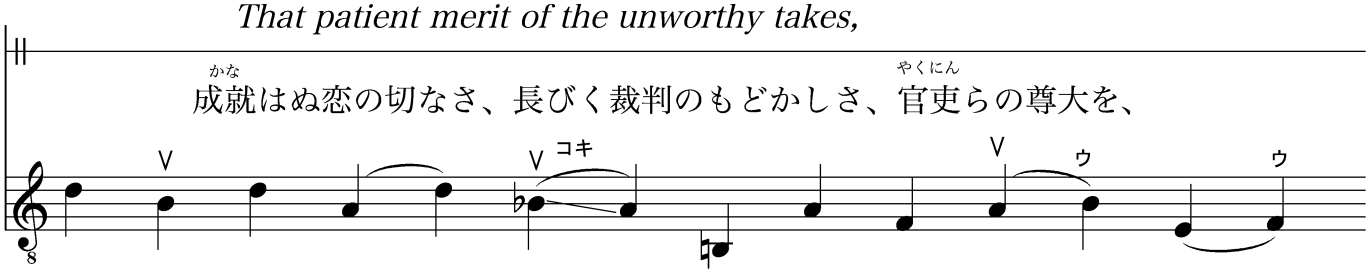


The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,

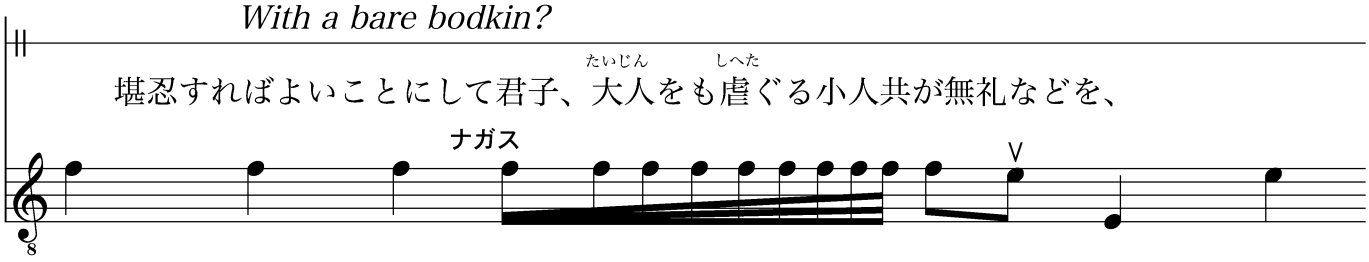
世の凌虐や侮辱（はづかしめ）を、 *虐主の非道や驕る奴輩の横柄や、*



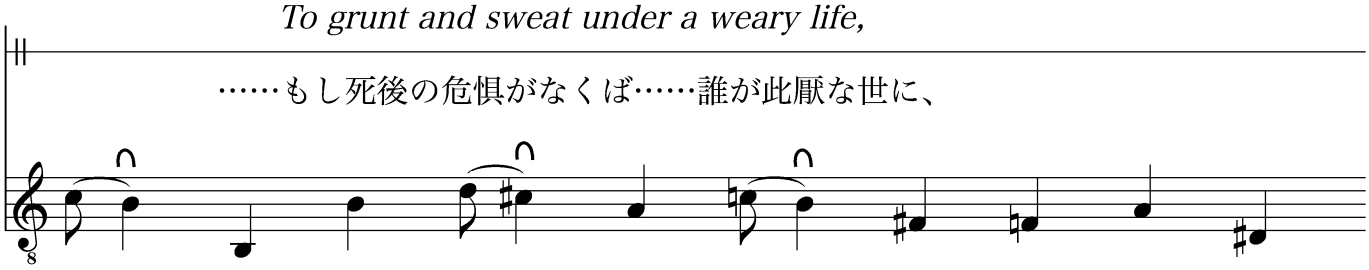
The insolence of office, and the spurns
That patient merit of the unworthy takes,



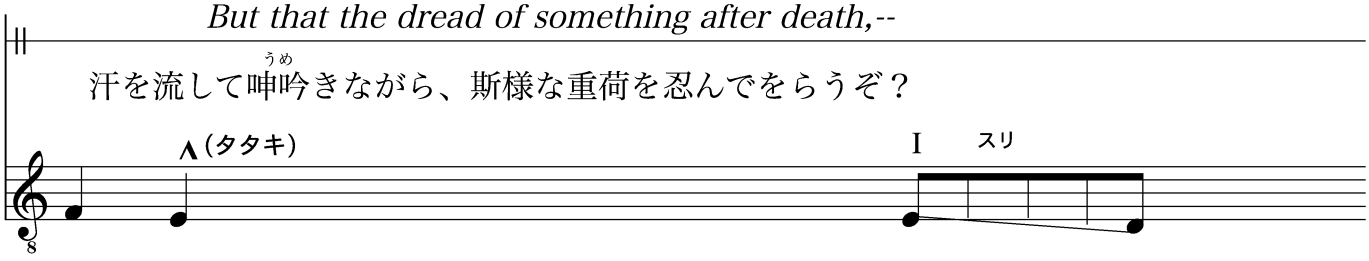
When he himself might his quietus make
With a bare bodkin?



who would these fardels bear,
To grunt and sweat under a weary life,

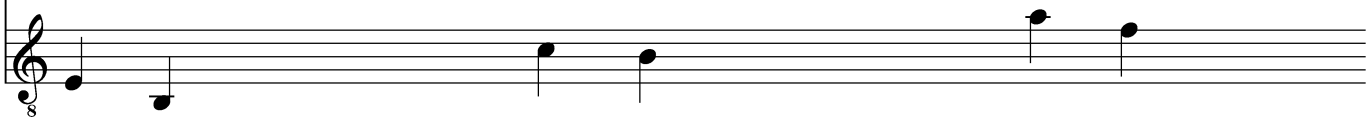


But that the dread of something after death,--



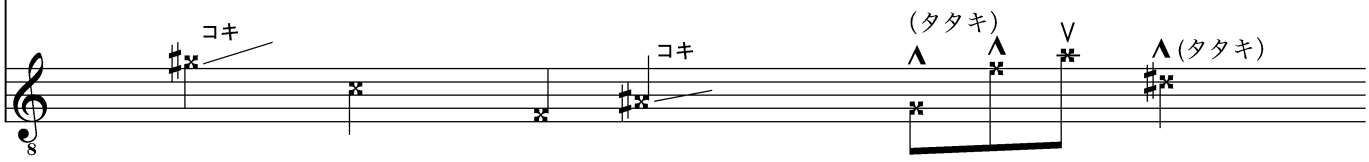
No traveller returns,--puzzles the will,

曾て一人の旅人すらも帰って来ぬ国が心元ないによって、



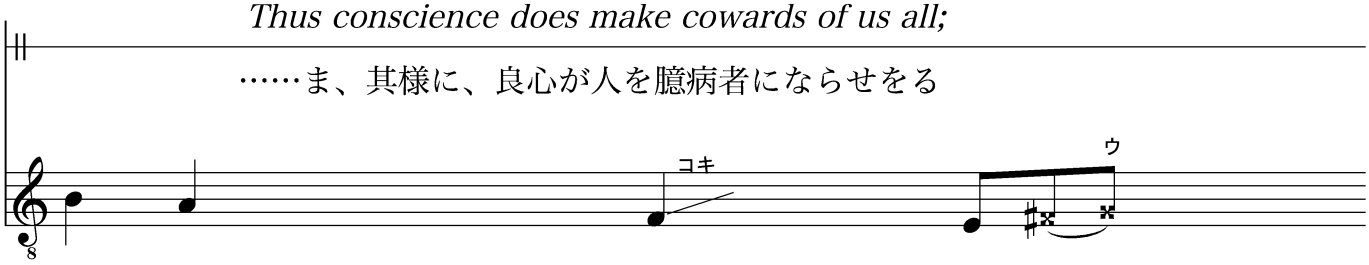
And makes us rather bear those ills we have　Than fly to others that we know not of?

知らぬ火宅に往くよりは　と現在の苦を忍ぶのであらう。



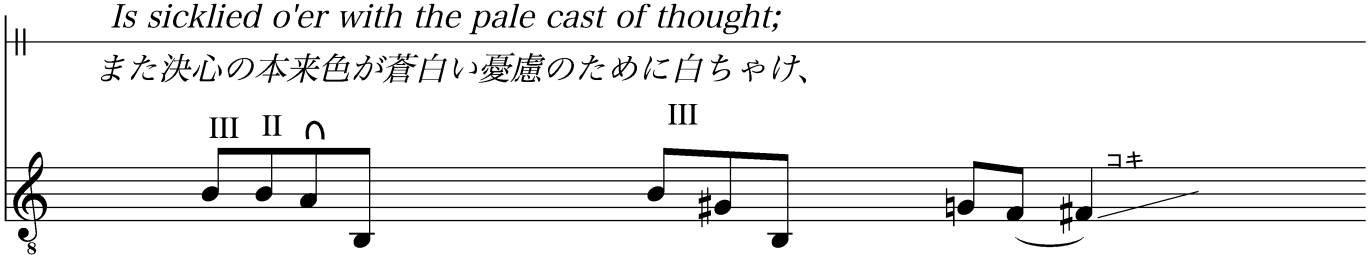
Thus conscience does make cowards of us all;

……ま、其様に、良心が人を臆病者にならせをる



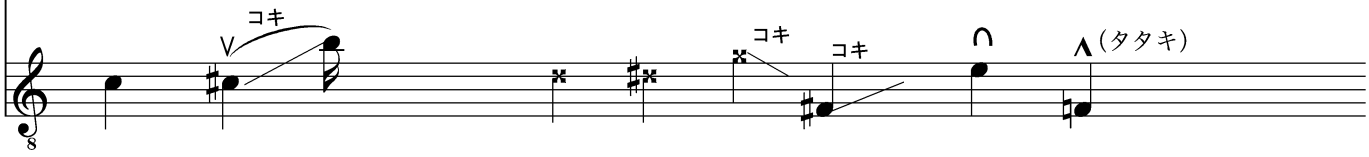
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;

また決心の本来色が蒼白い憂慮のために白ちゃけ、



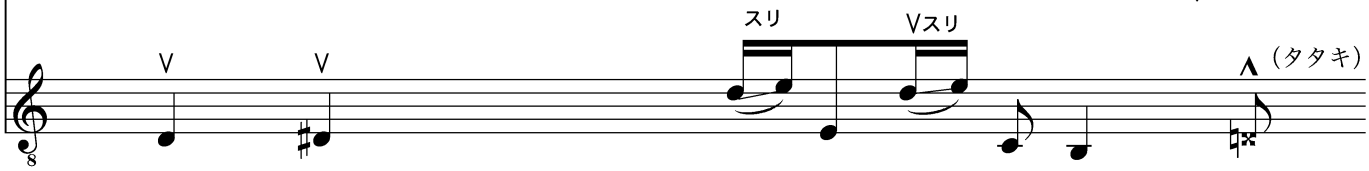
And enterprises of great pith and moment,
With this regard, their currents turn awry,

重大緊要な企画(くはだて)も、そのために逸れ、



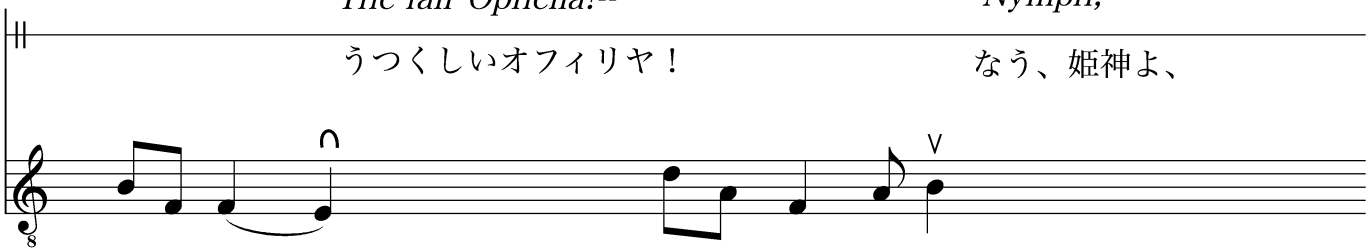
And lose the name of action. *--Soft you now!*

果は実行の名を失ふ。 ……しッ、まてよ！



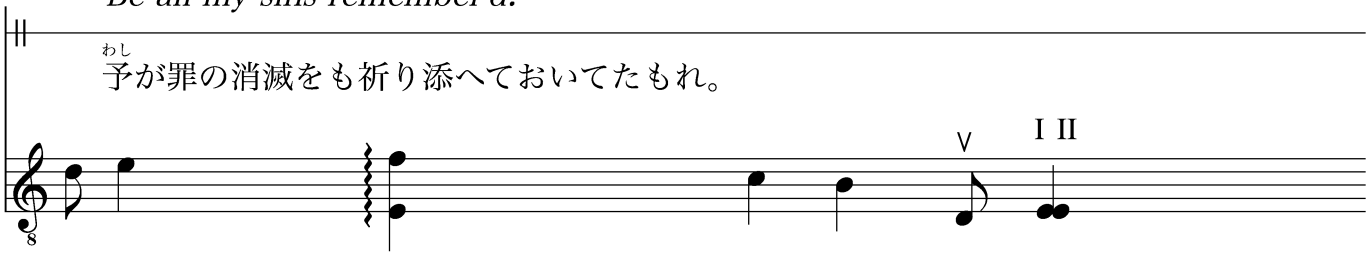
The fair Ophelia!-- *Nymph,*

うつくしいオフィリヤ！ なう、姫神よ、



in thy orisons
Be all my sins remember'd.

予(わし)が罪の消滅をも祈り添へておいてたもれ。



Oph.
Good my lord,
How does your honour for this many a day?

オフ　御前さま、此中(ぢゅう)は如何わたらせられまする。

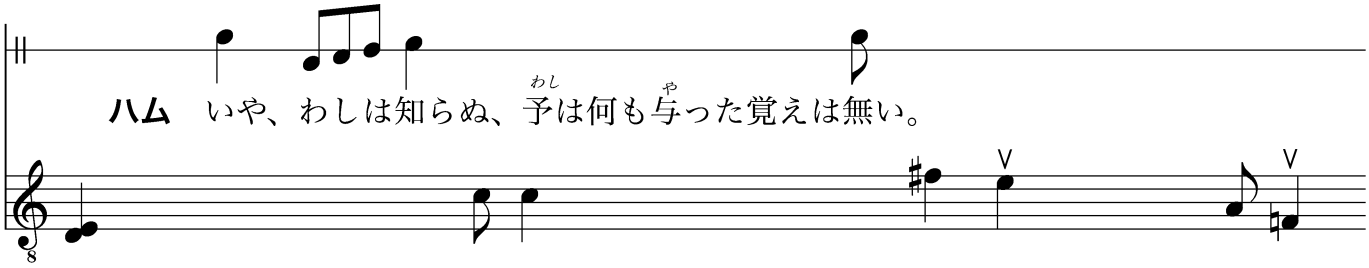
Ham.
I humbly thank you; well, well, well.

ハム　忝(かたじけな)うござる。健康(たっしゃ)ぢゃ健康ぢゃ。

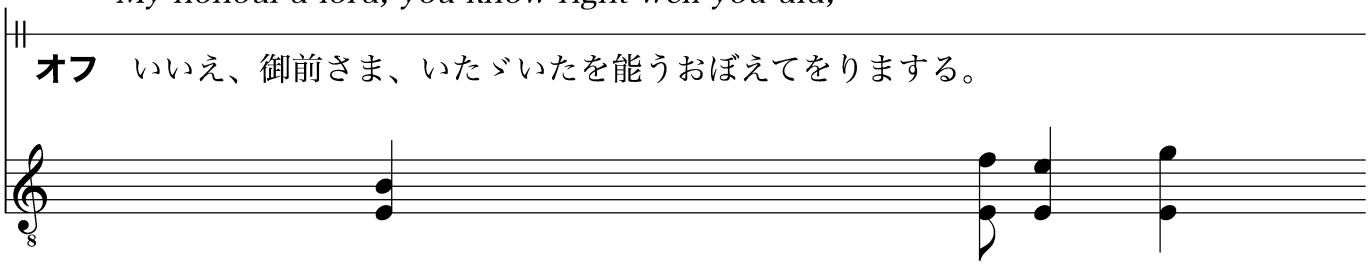
Oph.
My lord, I have remembrances of yours
That I have longed long to re-deliver.
I pray you, now receive them.

オフ　御前、御記念(おかたみ)の賜り物をば、とうからお返し申さうと存じてをりました。
お受け取りくだされませ。

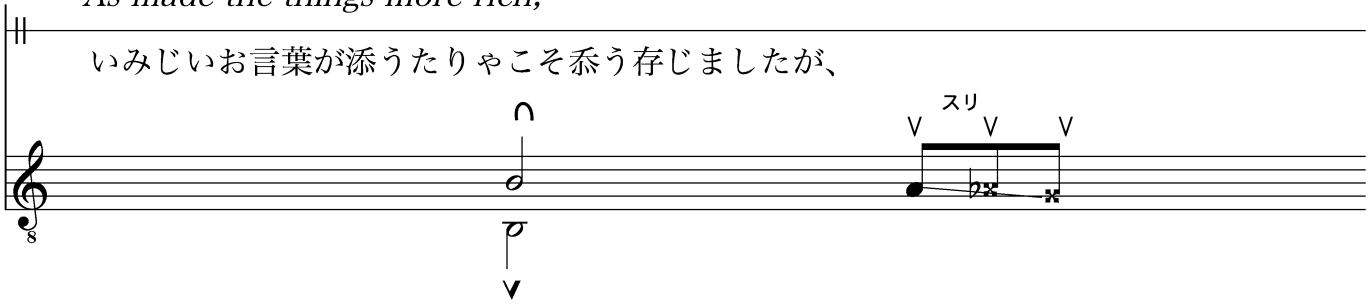
Ham.
No, not I;　I never gave you aught.



Oph.
My honour'd lord, you know right well you did;

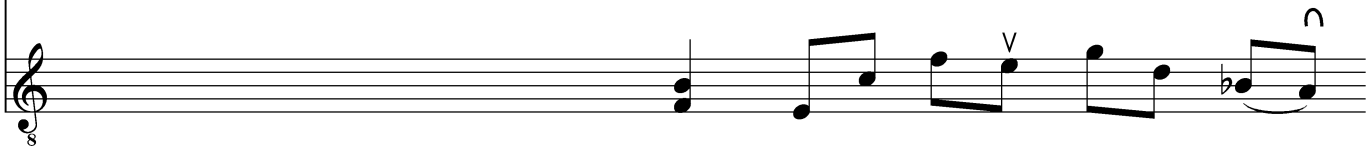


And with them words of so sweet breath compos'd
As made the things more rich;



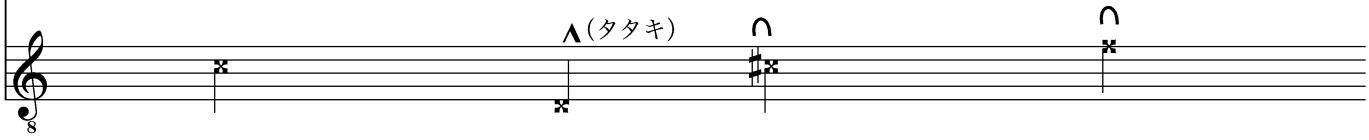
their perfume lost,
Take these again;

其香が失せましたからは、お納め遊ばせ。



for to the noble mind
Rich gifts wax poor when givers prove unkind.

気位の高いものは、どんな貴い賜も、真情(まごころ)が添うてゐねばあさましう存じまする。

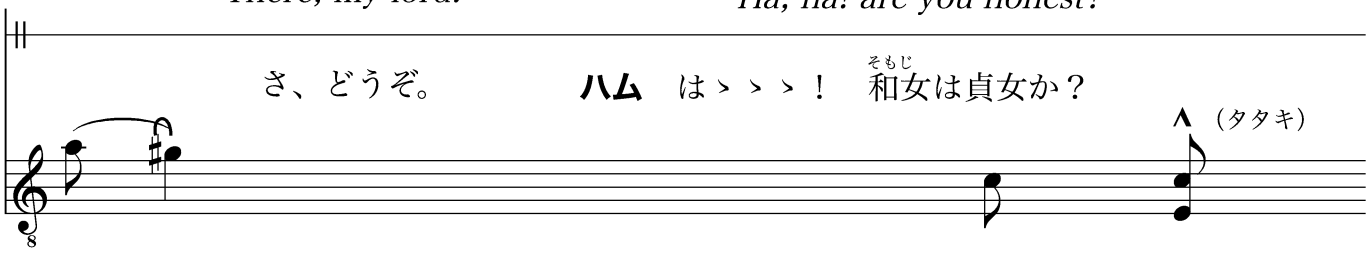


There, my lord.

さ、どうぞ。

Ham.
Ha, ha! are you honest?

ハム　はゝゝゝ！　和女(そもじ)は貞女か？



Oph.
My lord?

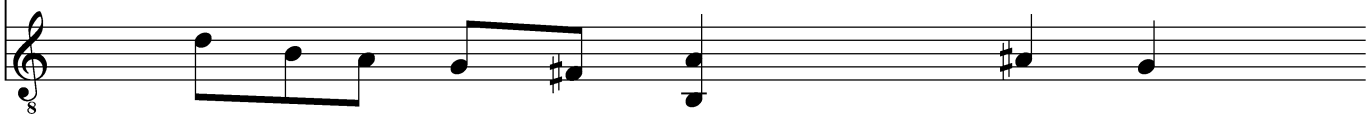
オフ　え？

Ham.
Are you fair?

ハム　美人かよ？

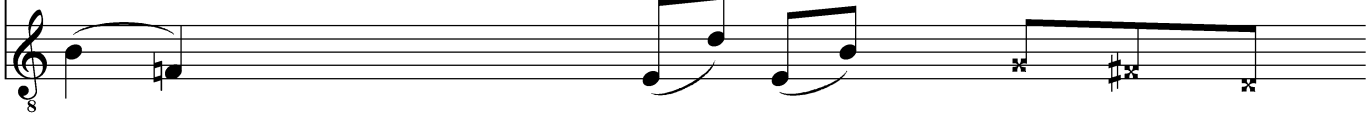
Oph.
What means your lordship?

オフ　なぜ其様なことをおっしゃります？



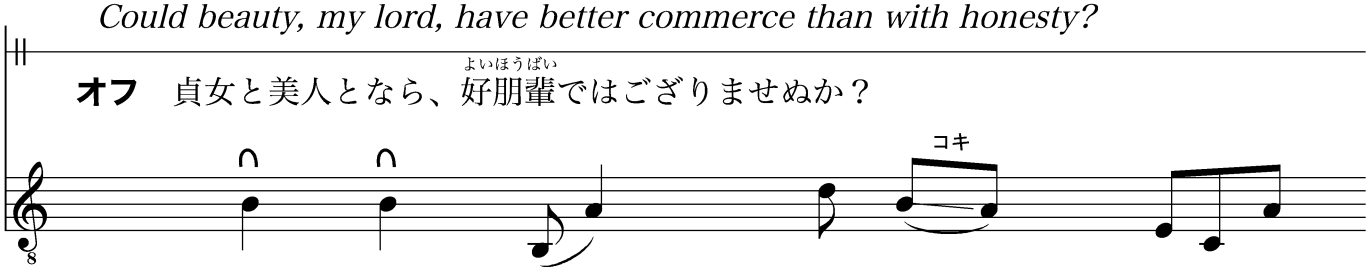
Ham.
That if you be honest and fair, your honesty should admit no discourse to your beauty.

ハム　はて、貞女でそして美人ならば、貞女と美人は親しうさせぬがよいといふことぢゃ。



Oph.
Could beauty, my lord, have better commerce than with honesty?

オフ　貞女と美人とならば、好朋輩（よいほうばい）ではござりませぬか？

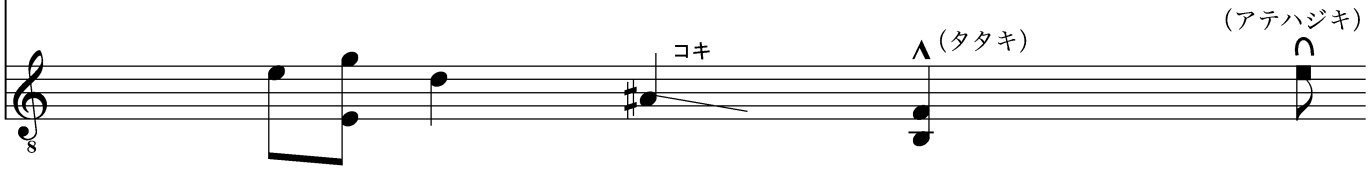


Ham.
Ay, truly;　　*for the power of beauty will sooner transform*

ハム　けもないこと。　　なぜと言やれ、操を堕落さする美の力は

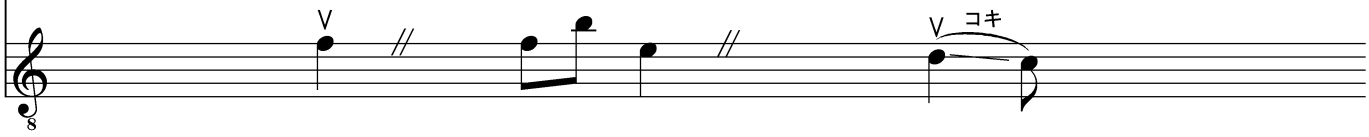
honesty from what it is to a bawd than the force of honesty can
translate beauty into his likeness: *this was sometime a paradox,*

美を引上ぐる操の力の幾層倍ぢゃ。 それが不合理と思はれた頃もあったが、



but now the time gives it proof. *I did love you once.*

今はそれが尋常(あたりまへ)ぢゃ。 以前は和女(そなた)を可憐(いとし)いとしいと思うてゐた。

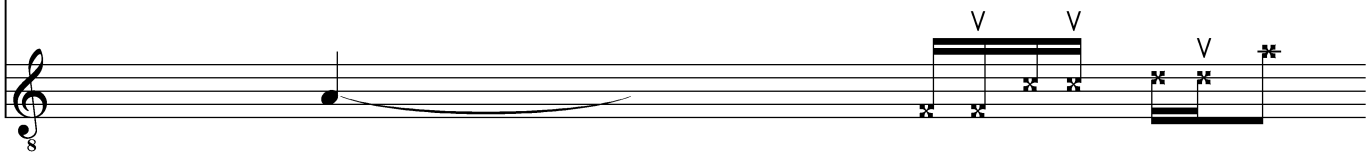


Oph.
Indeed, my lord, you made me believe so.

オフ 真実、妾も其やうに存じてをりました。

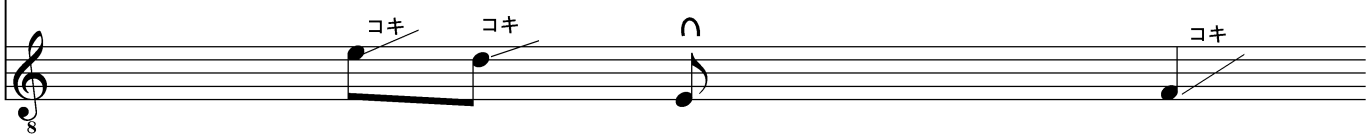
Ham.
You should not have believ'd me;

ハム さう思うてゐやったら、大間違ぢゃ。



for virtue cannot so
inoculate our old stock but we shall relish of it: *I loved you not.*

徳はどう接木して見ても悪しい台木の元の気(け)は脱(ぬ)けぬ。可憐う思うてはをらなんだ。

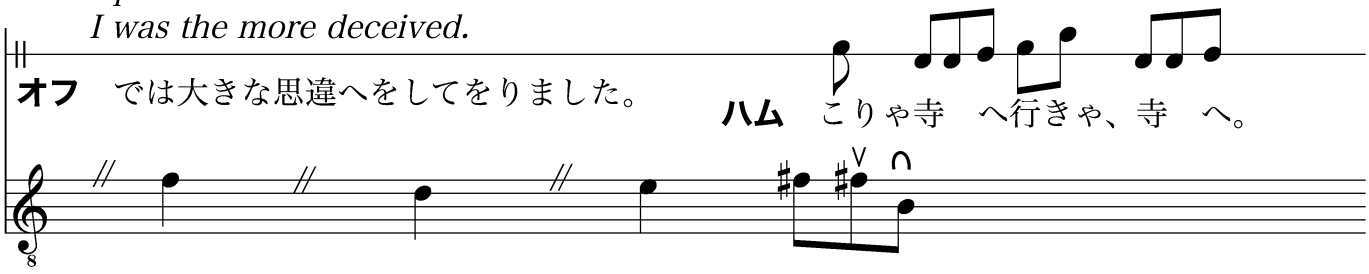


Oph.
I was the more deceived.

オフ　では大きな思違へをしてをりました。

Ham.
Get thee to a nunnery:

ハム　こりゃ寺　へ行きゃ、寺　へ。

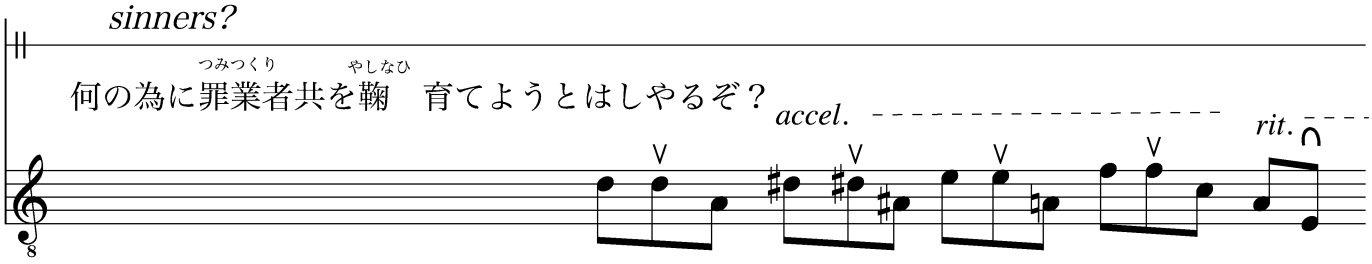


why wouldst thou be a breeder of
sinners?

何の為に罪業者(つみつくり)共を鞠(やしなひ)　育てようとはしやるぞ？

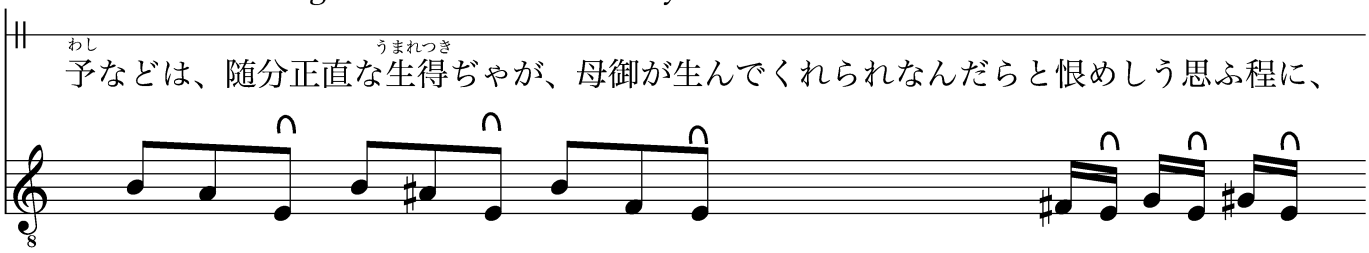
accel.

rit.



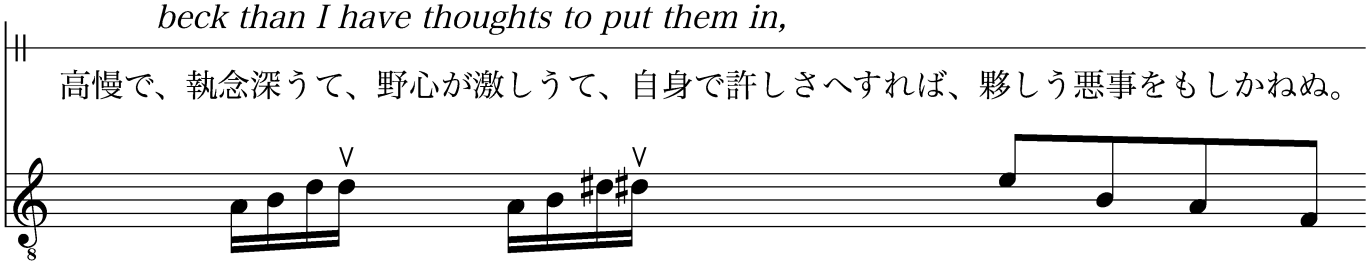
I am myself indifferent honest; but yet I could accuse
me of such things that it were better my mother had not borne me:

予(わし)などは、随分正直な生得(うまれつき)ぢゃが、母御が生んでくれられなんだらと恨めしう思ふ程に、

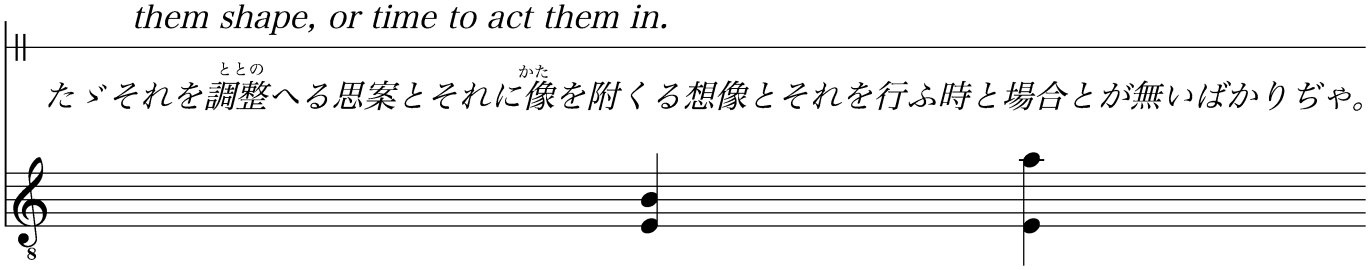


I am very proud, revengeful, ambitious; with more offences at my
beck than I have thoughts to put them in,

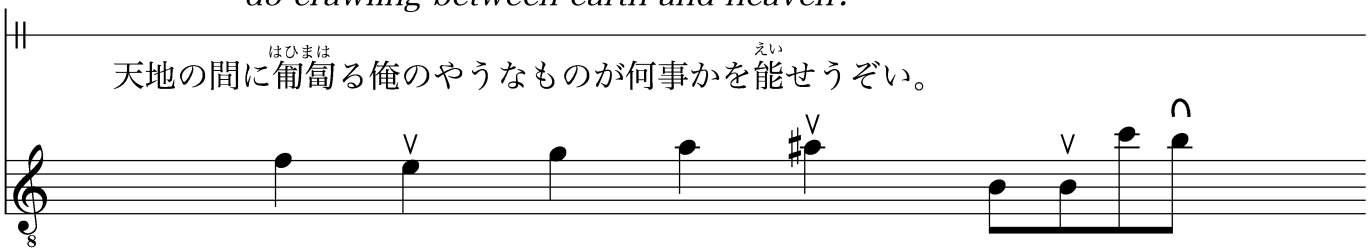
高慢で、執念深うて、野心が激しうて、自身で許しさへすれば、夥しう悪事をもしかねぬ。



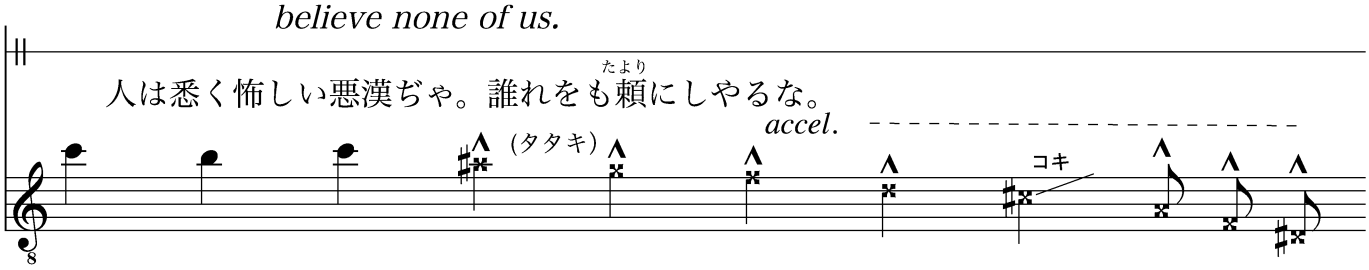
imagination to give
them shape, or time to act them in.



What should such fellows as I
do crawling between earth and heaven?

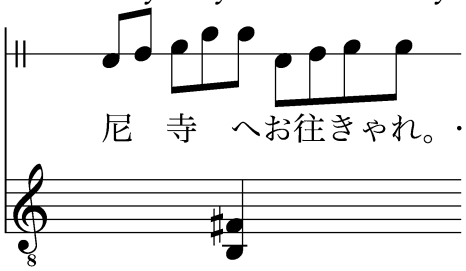


We are arrant knaves, all;
believe none of us.



Go thy ways to a nunnery.

Where's your father?



Oph.
At home, my lord.

オフ　宿にをりまする。

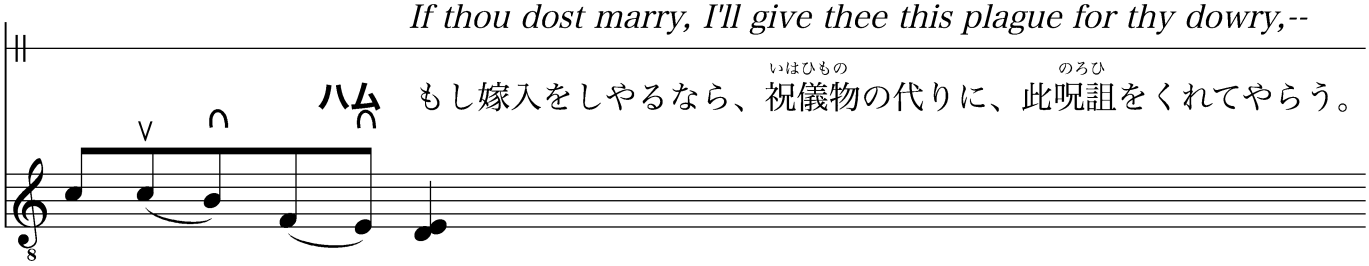
Ham.
Let the doors be shut upon him, that he may play the fool
nowhere but in's own house. Farewell.

ハム　よう閉込んでおいたがよい。我家でもない所で、えせ猿がうをおしやらぬために。さらば。

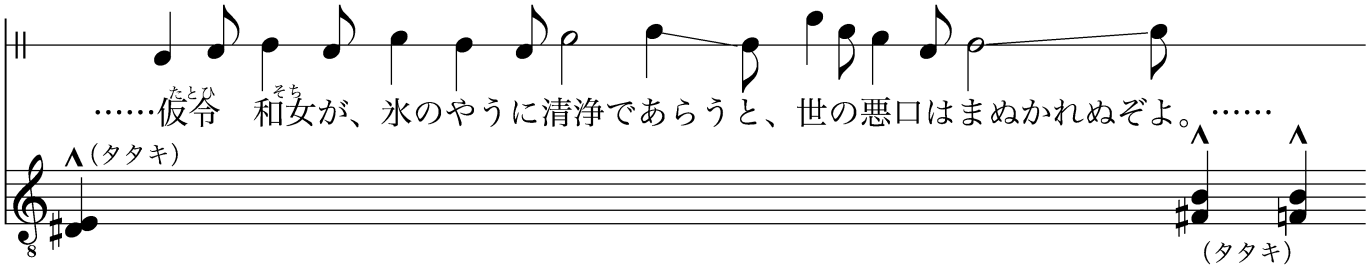
Oph.
O, help him, you sweet heavens!

オフ　おゝ、神々さま、どうぞ王子(みこ)をお救いひなされて！

Ham.
If thou dost marry, I'll give thee this plague for thy dowry,--



be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.

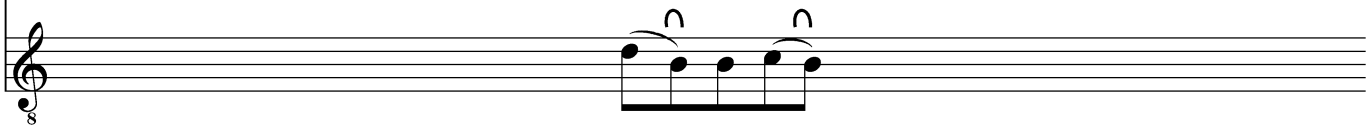


Get thee to a nunnery, go: farewell.

寺　へ往け、寺　へ。　さらばぢゃ。

Or, if thou wilt needs marry,

又は如何(どう)あっても嫁入をするならば、

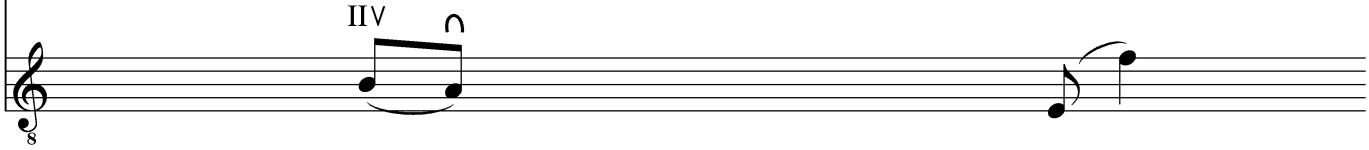


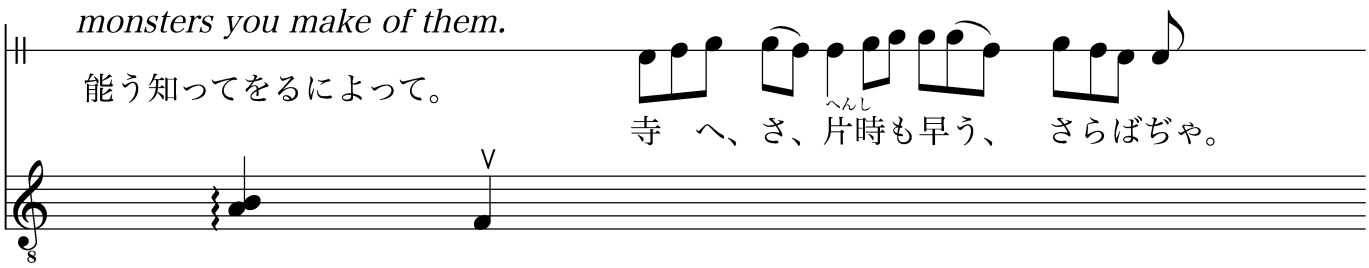
marry a fool;

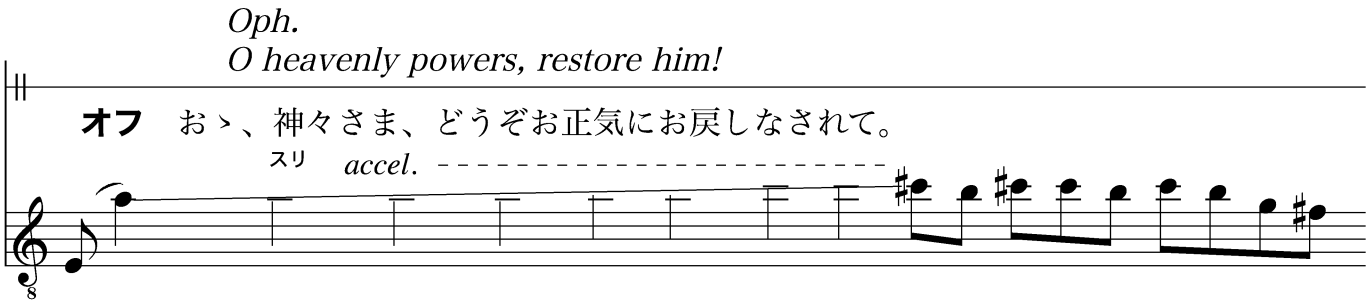
阿呆の妻になれ。

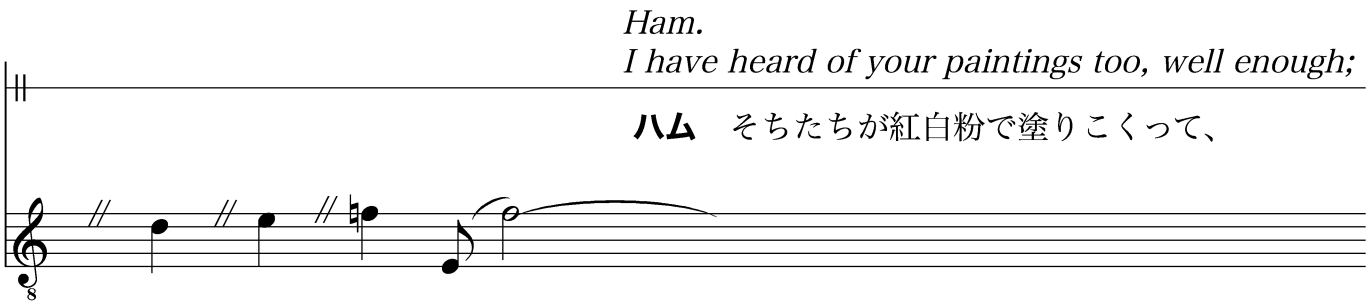
for wise men know well enough what

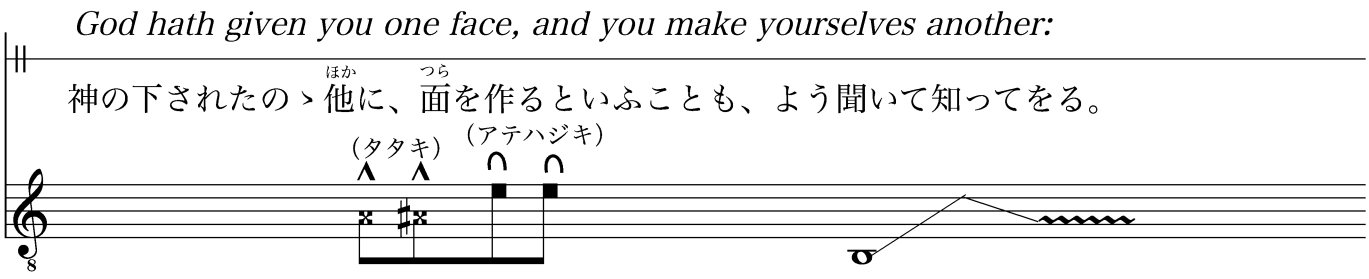
聡明な男は、汝達(そち)が彼等を如何な怪物(ばけもの)にならするかを




monsters you make of them.
能う知ってをるによって。
寺　へ、さ、片時(へんし)も早う、　さらばぢゃ。

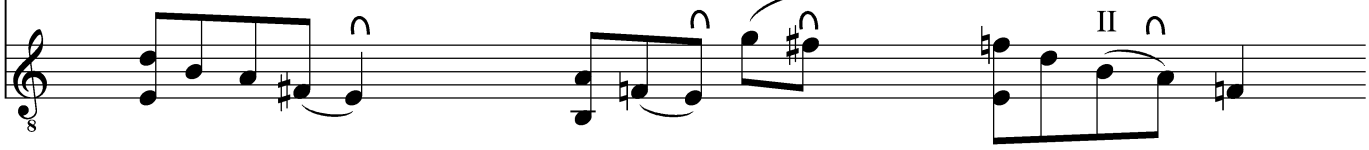

Oph.
O heavenly powers, restore him!
オフ　おゝ、神々さま、どうぞお正気にお戻しなされて。
スリ accel.


Ham.
I have heard of your paintings too, well enough;
ハム　そちたちが紅白粉で塗りこくって、


God hath given you one face, and you make yourselves another:
神の下されたのゝ他(ほか)に、面(つら)を作るといふことも、よう聞いて知ってをる。
(タタキ)
(アテハジキ)

you jig, you
amble, and you lisp, and nickname God's creatures, and make your
wantonness your ignorance.

踊る、品をする、甘たれる、神の作物(さくぶつ)に渾名を附ける、淫蕩(ふしだら)をも無知ゆゑなぞと言抜ける。

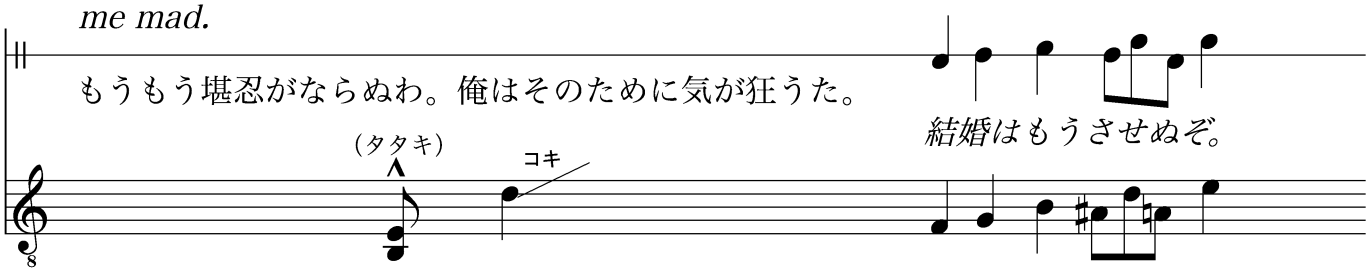


Go to, I'll no more on't; it hath made
me mad.

I say, we will have no more marriages:

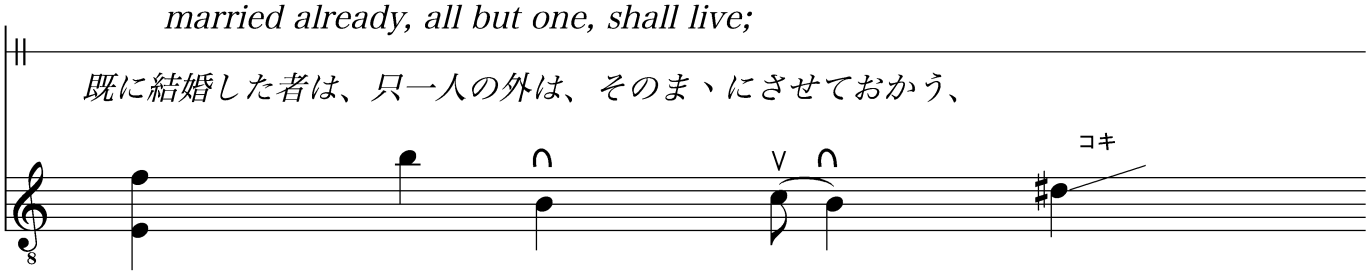
もうもう堪忍がならぬわ。俺はそのために気が狂うた。

結婚はもうさせぬぞ。



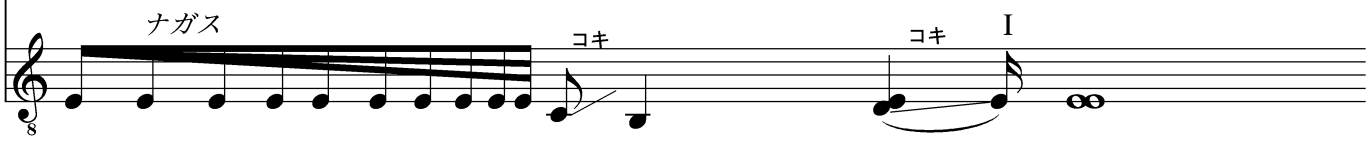
those that are
married already, all but one, shall live;

既に結婚した者は、只一人の外は、そのまゝにさせておかう、



the rest shall keep as
they are.

To a nunnery, go.

他の者は今のままで一生を送るがよい。

さ、寺へ。