

SONG FOR THE CLOSE OF SCHOOL.

Words by T. H. BROSNAN.

H. N. D.

作詞者：

T.H. ブロスナン

(T.H. Brosnan)、

作曲者：「H.N.D」

1. We part to-day to meet, perchance, Till God shall call us home; And from this room we
 2. Farewell old room, within thy walls No more with joy we'll meet; Nor voice-es Join in
 3. Farewell to thee we loved so well, Farewell our schoolmates dear; The tie is rent that

1. あおげばとうとしきわがしおんのんおわほ
 2. たがいにむつみしわひごろののおまど
 3. あさゆうなれににしまなびののまど
 5. しかるのにわちにもやはやいくとるせなきおみわ
 9. もえばいととしきののとはしきよきい
 13. まこそわかれめいざさらば

仰げば 尊し 我が師の恩

教(おしえ)の庭にも はや幾年(いくとせ)

思えば いと疾(と)し この年月(としつき)

今こそ 別れめ いざさらば

互(たがい)に睦(むつみ)し 日ごろの恩

別(わか)るる後(のち)にも やよ 忘るな

身を立て 名をあげ やよ 励めよ

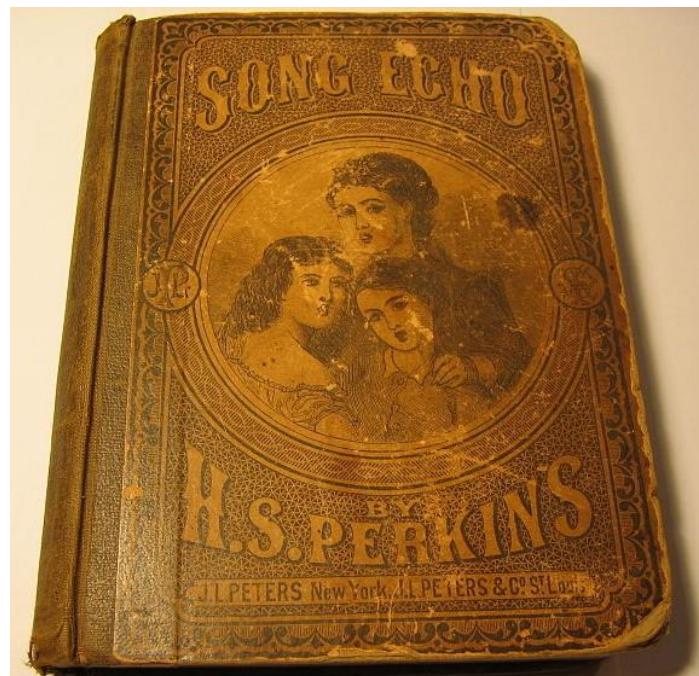
今こそ 別れめ いざさらば

朝夕 馴(な)れにし 学びの窓

螢の灯火(ともしび) 積む白雪(しらゆき)

忘るる 間(ま)ぞなき ゆく年月

今こそ 別れめ いざ



原詞

直訳

	We part today to meet, perchance, Till God shall call us home; And from this room we wander forth, Alone, alone to roam.	私たちは今日別れ、まためぐり逢う、きっと、神が 私たちをその御下へ招く時に。 そしてこの部屋から私たちは歩み出て、自らの足 で一人さまよう。
1	And friends we've known in childhood's days May live but in the past, But in the realms of light and love May we all meet at last.	幼年期から今日までを共にした友は、生き続ける だろう、過去の中で。 しかし、光と愛の御国で、最後には皆と再会できる だろう。
	Farewell old room, within thy walls No more with joy we'll meet; Nor voices join in morning song, Nor ev'ning hymn repeat.	さよなら古き部屋よ、汝の壁の内で、楽しく集うこと はもう無い。 朝に声を揃えて歌うことも、午後の贊美歌も、もう 繰り返すことはない。
2	But when in future years we dream Of scenes of love and truth, Our fondest tho'ts will be of thee, The school- room of our youth.	だが、幾年も後の未来に、私たちは愛と真実の場 を夢見る。 私たちの最も大切な思い出は、汝、幼き日々の教 室となるのだろう。
	Farewell to thee we loved so well, Farewell our schoolmates dear; The tie is rent that linked our souls In happy union here.	さよなら私たちがかく愛した汝よ、さよなら親愛なる 級友たちよ。 私たちの魂を、幸せなひとつの繋がりとしてきた絆 は解かれた。
3	Our hands are clasped, our hearts are full, And tears bedew each eye; Ah, 'tis a time for fond regrets, When school- mates say "Good Bye."	私たちの手は固く握られ、心は満ち、そして目には 涙をたたえ。 ああ、これぞ惜別の時、級友たちの言葉は「さよな ら」。

「別れめ」の「め」の部分でフェルマータ(適当に音を延ばす)がかかる。なお、題および歌詞は、歴史的仮名遣いでは「あふげばたふとし」である扇(あふぎ)をおおぎと発音する例に見るように、おおげばとおとしと発音するのが正しいという議論があるが、倒る(たふる)を「たおる」と読み下すのと同様に、仰ぐ(あふぐ)は「あおぐ」と読み下すのが正しい。また「今こそ別れめ」は係り結びであり、実際は「今までに別れよう」というような意味になる。「別れ目」と誤解される場合がある¹。

二番の「身を立て 名を上げ やよ励めよ」にあたる原詞は「But when in future years we dream Of scenes of love and truth,(だが、幾年も後の未来に、私たちは愛と真実の場を夢見る。)」である。



"Aogeba Tōtoshi" (仰げば尊し) is a song sung at graduation ceremonies in Japan. It is usually in the key of D or E-flat major, in 6/8 time.

The melody is often said to be based on a traditional Scottish folk song of uncertain provenance (similar to "Hotaru no hikari" borrowing the melody of "Auld Lang Syne"); however, others insist that both lyrics and music were by Meiji-era educator Isawa Shūji (1851–1917). The lyrics are also said to have been written collectively by Ōtsuki Fumihiko (1847–1928), Satomi Tadashi (1824–1886), and Kabe Iwao. Its first known appearance was in 1884, when Isawa added it to the Ministry of Education's published collection of songs for primary-school students.

In January 2011, Hitotsubashi University professor emeritus Masato Sakurai announced that he believed he had found the origins of the song in an English school music book, "The Song Echo", published in the United States in 1871. According to Sakurai, the American music book's song "Song for the Close of School" is exactly the same as Aogeba Tōtoshi. The U.S. song's words were written by T. H. Brosnan and the music by "H. N. D.". Sakurai stated that the song is no longer known in the U.S.

After the Second World War, the song's lyrics, with their worshipful attitude towards teachers, were felt inappropriate for a democracy in some quarters. This was especially true during the student protests of the 1960s, as opposition to this song was part of a larger reaction against the old regime, and schools hesitated to play the song at graduations for fear of protest. After these protests died down, the further ebb of older notions resulted in the song, which used archaic grammar and vocabulary even for the 1880s, being largely abandoned by public schools (especially primary schools), in favor of alternative songs such as "Tabidachi no hi ni", "Okuru kotoba" by Kaientai, or "Sakura" by Naotarō Moriyama. Even for those schools which continued to use this song, the second stanza, which contains the lyrics "mi o tate, na o age" (身を立て名を上げ "stand tall, and make a name for yourself"?), focusing on personal success, was felt at odds with the changing state of society and often omitted. In the postwar period, children's author Tamao Fujita published a version with modernized lyrics, but it was unpopular among parents because it did not elicit tears the way the original song did. In 2007, "Aogeba Tōtoshi" was selected for the Nihon no Uta Hyakusen, 100 songs from Japan, by the Agency of Cultural Affairs and the National Congress of Parents and Teachers Associations of Japan. As the songs are ordered by the Japanese gojūon system, "Aogeba Tōtoshi" is number one on the list.

《青青校樹》是中文畢業歌曲（驪歌），民國時期之初將日語畢業歌曲《仰げば尊し》（仰望師恩）改填中文歌詞而來。其原曲來自『Song for the Close of School』 Words by T. H. Brosnan, Melody by H.N.D (Unknown) 在美國於 1871 刊登收錄於"The Song Echo"。旋律簡單富親切感，為學子共同記憶。解嚴後社會開放多元，使用漸少。歷史：長年以來原曲作者不詳，經常被認為是源自蘇格蘭民謡。一橋大學榮譽教授櫻井雅人於 2011 年 1 月確認到，一首名為《Song for the Close of School》[1]的歌曲，收錄在 1871 年美國出版的樂譜《The Song Echo: A Collection of Copyright Songs, Duets, Trios, and Sacred Pieces, Suitable for Public Schools, Juvenile Classes, Seminaries, and the Home Circle.》。由於該書原則上只收第一次記載的歌曲，旋律和延音的位置也如出一轍，因此視該曲為原曲。書中記載作曲者為 H. N. D., 作詞者為 T.H. Brosnan[4][5][6][7]。如何傳入日本仍是個謎。

"The Song Echo" front cover by H.S. Perkins (1871)

"Song for the close of school" (page 141) in "Song Echo" by H.S. Perkins (1871)

於日本，從明治到大正，乃至昭和年代，經常都是學校畢業典禮的指定歌曲，當代部份戲劇、動畫（如女王的教室、Angel Beats!、學園孤島）也插入該曲。在台灣也長年為畢業時必唱歌曲，電影《冬冬的假期》開場就使用了此曲，顯示本曲深植人心。1945 年進入民國時期之後，將日治時期使用的歌曲，改填中文歌詞繼續使用，歌詞中添增許多民族與政治色彩。

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顏淵喟然歎曰：“仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！夫子循循然善誘人，博我以文，約我以禮，欲罷不能。既竭吾才，如有所立卓爾。雖欲從之，未由也已！”

Yen Yüan's admiration of his master's doctrines; and his own progress in them.

Yen Yüan, in admiration of the Master's doctrines, sighed and said, "I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind."

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子貢問曰：“有一言而可以終身行之者乎？”子曰：“其怒乎！己所不欲，勿施于人。”

Tzu-kung asked, 'Is there a single word which can be a guide to conduct throughout one's life?' The Master said, 'It is perhaps the word "shu". Do not impose on others what you yourself do not desire.'

颜渊 1

颜渊问仁。

子曰：“克己复礼为仁。一日克己复礼，天下归仁焉。为仁由己，而由人乎哉？”

颜渊曰：“请问其目？”

子曰：“非礼勿视，非礼勿听，非礼勿言，非礼勿动。”

颜渊曰：“回虽不敏，请事斯语矣！”

Yen Yuan asked about benevolence. The Master said, 'To return to the observance of the rites through overcoming the self constitutes benevolence. If for a single day a man could return to the observance of the rites through overcoming himself, then the whole Empire would consider benevolence to be his. However, the practice of benevolence depends on oneself alone, and not on others.' Yen Yuan said, 'I should like you to list the items.' The Master said, 'Do not look unless it is in accordance with the rites; do not listen unless it is in accordance with the rites; do not speak unless it is in accordance with the rites; do not move unless it is in accordance with the rites.' Yen Yuan said, 'Though I am not quick, I shall direct my efforts towards what you have said.'

颜淵問仁。

子曰：“克己復禮爲仁。一日克己復禮，天下歸仁焉。爲仁由己，而由人乎哉？”

顏淵曰：“請問其目？”

子曰：“非禮勿視，非禮勿聽，非禮勿言，非禮勿動。”

颜淵曰：“回雖不敏，請事斯語矣！”

How to attain to perfect virtue:-- a conversation with Yen Yüan.

1. Yen Yüan asked about perfect virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"

2. Yen Yüan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yen Yüan then said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."