

皇帝の勅使が、天鼓と天あまの鼓の来歴を述べ、処刑された天鼓の父、王伯を訪ねて、宮中に参上し、誰の手でも鳴らない天鼓の鼓を打つように、との勅命を伝える。

勅使

私は中国後漢の帝にお仕えする臣下の者である。さて、この国のあるところに、王伯と王母の夫婦が住み、二人には「天鼓」という名の子どもがいた。彼の母親が、天から一つの鼓が降り下り、胎内に宿った夢を見て出生した子であったことから、この名が付けられた。その後、天から本物の鼓が降り下り、打つとなんと妙なる音がして、聴く者を皆感動させ喜びの声で満たした。これが帝のお耳に入り、鼓を朝廷に差し出すよう命ぜられた。ところが天鼓はそれをいやがり、鼓を抱いて山中に隠れてしまった。しかし皇帝の支配が及ばぬ土地などどこにも無いために、役人が投入されて見つかり、天鼓は、呂水に沈められ、鼓は朝廷に召されて、阿房殿雲龍閣に置かれたのである。その後、皇帝は、色々な人に鼓を打たせてみるものの、鼓が鳴ることはまったくなかった。持ち主との別れを悲しんで鳴らないのではと思し召され、天鼓の父、王伯に打たせよとの命令がくだった。そこで、私が勅使として王伯の家へと、急ぎ参るところである。

1. Entrance of and Dialogue between Imperial officer and Ōhaku

An imperial officer explains the history of the hand drum belonging to Tenko and delivers the Emperor's order to Ōhaku, who is the father of the executed boy, Tenko. The imperial order says to Ōhaku to come to the palace to beat Tenko's hand drum since it does not make any sound.

Imperial Officer

Before you is a man serving the Emperor of the Later Han Dynasty in China. Now, there is a couple somewhere in this country, whose names are Ōhaku and Ōbo. The couple had a child named "Tenko (celestial hand drum)." The child was given this name because when she gave birth to him, his mother dreamed that a hand drum descended from the celestial world and resided in her womb. After the child's birth, a real hand drum fell from the celestial world. This drum made an exquisite sound, which moves anyone and fills them with joy. The rumor about this hand drum has caught the Emperor's ear, and His Majesty ordered Tenko to offer the drum to his palace. Tenko, however, refused to present it and hid in a mountain with the drum. Yet there is no land where the control of the Emperor does not reach. Investigators were dispatched to find Tenko, and he was drowned in the waters of the Rosui River. Tenko's hand drum was taken to the palace and placed in the Unryukaku Hall in Epang Palace. Since then, although the Emperor has had many people beat the hand drum, it has never resonated. The Emperor therefore guessed that the drum mourned its separation with the owner and refused to sound. His Majesty then ordered Tenko's father, Ōhaku, to come to beat it. Now, I am in a rush to go to Ōhaku's house as an imperial messenger.

Tenko	Story
Ôhaku	Until when will this old man live in this ephemeral world like a dew drop? Even after this autumn ends, will I still remain alive?
Ôhaku	I heard that Confucius burnt his heart with the flame of sorrow for the loss of his son, Liyu. Bai Juyi outlived his child and held a grudge against the medicine left by the pillow after the child's death. Even those great figures, who are the founder of Confucianism, which teaches you humanity and wisdom, or a master of Chinese poetry, suffer from the loss of their children. I should not be blamed by lamenting the death of my son. Thinking in this way, I cannot hold my extreme sadness and endlessly shed tears that moisten my sleeves all the time.
Ôhaku	Although I made up my mind not to think about my son, I cannot give him up. My life exists neither in a dream nor in reality. How rending it is to live in such way in this world after losing one's son!
Ôhaku	When I go to sleep in order not to remember him, his face comes up in the darkness. The mind trying to forget would be deeper than the one trying not to forget. I am extending my sad life while wondering what I am living for. It is reproachful now that I just lengthen my own survival.
Officer	Hello, is Ôhaku there?
Ôhaku	May I ask who is speaking?
Officer	Here is an imperial order for you.

王伯 露のようにはかないこの世に、老いた私はいつまで生きるのか。またこの秋を過ぎても、生きながらえるのか。

王伯 伝え聞くに、孔子は息子の鯉魚りぎよに死に別れ、悲しみの炎に胸を焦がし、白樂天は子に先立たれ、死後枕元に残った薬を恨んだという。仁義礼智信を教える儒教の祖や、漢詩の大家の方々でもそうなのだから、私のような者が、我が子の死を嘆くのも無理はないだろう。そう思うにつけ、悲しみをこらえきれず、袂が乾く間もないほど、涙が止めどなく流れてしまう。

王伯 我が子のことは考えるまいとは思いつつも、どうにも諦めきれず、夢でも現まへでもないような有様で、我が子を失ったこの世を生きることの、何と悲しいことだろう。

王伯 眠れば思い出すまいと眠ってみても、闇の中に面影が浮かんでくる。忘れようとする心のほうが、忘れない心よりも思いは深い。何のために憂き身をやつすのかと思いつつも長らえている。今はただ命を長らえていることが恨めしい。

勅使 おい、この家に、王伯はいるか。

王伯 どなたですか。

勅使 これは帝からの宣旨であるぞ。

Tenko	Story
Ōhaku	It is such an unexpected thing. May I ask what it is about?
Officer	Well, Tenko's hand drum was taken to the palace, but it never made a sound even though the Emperor ordered various people to play it. The Emperor guesses it must lament the separation with the owner, so His Majesty ordered the owner's father, Ōhaku, to visit the palace. Hurry to respectfully visit the palace.
Ōhaku	Although I respectfully accept the imperial order, how can such a humble old man beat the hand drum, which does not make sound even by His Majesty's order? Oh no, I see the point. His Majesty would also kill me, the father of the boy who disobeyed an imperial order. Yet it cannot be helped. This aged man is satisfied with even being killed for the sake of my son's failure. I'll never regret it. I will come with you now.
Officer	No, no, you misunderstand. His Majesty only wants you to beat the hand drum. It is the order just for it. Hurry and come to the palace.
Ōhaku	Even if I am accused,
Group Reciters	Whether he is accused or not, it does not change his suffering. Yes, for the remembrance of his son, he respectfully would enjoy giving His Majesty a glance.

王伯

宣旨とはまさか思いがけないこと。何事でございますか。

勅使

さて、天鼓の鼓を内裏だいりに召し上げた後、色々打たせてみたが、いつこうに鳴ることがない。おそらく持ち主との別れを嘆き鳴らないのだろうと、帝は思し召し、父の王伯に参上せよのご命令が下ったのだ。急いで参内しなさい。

王伯

宣旨は謹んで承りました。しかし勅命でも鳴らない鼓を、私のような老人が参って打ったとしても、果たして鳴るだろうか。いやその勅命も納得がいく。勅命に背いた者の父親だから、併せて殺そうということだろう。それも仕方のないことだ。我が子のために殺されることこそ、老の身の本望だ。決して嘆きはすまい。さつそく参りましょう。

勅使

いやいやそういうことではない。ただただ鼓を打たせたいと、そのためのご命令である。急いで参上いたしなさい。

王伯

たとえ罪に問われても、

地
たとえ罪に問われても、あるいは罪に問われなくても、どちらにしても辛いことに変わりはないのだ。そう、我が子の形見に、一目帝を拝ませてもらいたい。

参内した王伯は天鼓を打つよう急かされ、打ち鳴らす決意をするが、しばし嘆き悲しみを訴える。

勅使 急いできたゆえ、早くも内裏に到着したぞ。こちらへ来られよ。

王伯 帝のご命令に従い、ここまでは参りましたけれども、老人の身ですからこれ以上は、ご勘弁願います。

勅使 言うことは道理であるが、まあ鼓を打つてみなさい。鳴らなければやむを得まい。さあ打つてご覧なさい。

王伯 さては辞退することもかなわないようだ。皇帝のご命令に従って鼓を打ち、もし音が出たら、それこそ、我が子の形見である。そう言つて、夕月にひとときわ美しく照り輝く宮殿に、初めて足を踏み入れた老いの身の

地 この私は、久しく長らえてきた者として、天の鼓を打とう。

地 「その磧礫せきれきに習つて玉淵ぎよくんを窺うかがはざるは、驪龍りりようの蟠わだかまる所を知らざるなり（小石ばかりの浅瀬の河原に慣れて、玉が出るような深い淵を覗いたことのない者は、まして宝玉を抱く黒龍がとぐるを巻く場所など知るべくもない）」

2. Ōhaku Visits the Palace

Ōhaku, who comes to the imperial palace, was rushed to strike the celestial hand drum. Although he determined his mind to beat it, he pleads for his sorrow before starting.

Officer Since he hurried, the father has arrived at the palace so soon.
Enter.

Ōhaku Although I followed the order of the Emperor and came here, I sincerely plead for His mercy not to push such an old man further.

Officer Although I understand what you mean, why don't you try first? If it does not make a sound, then we will accept the inevitable. Well now, try it.

Ōhaku I have no choice. Following the imperial order to beat the hand drum, if it makes a sound, it will surely the remembrance of my son. Saying so, for the first time in my life, I, an aged man, step into the palace beautifully illuminated by the evening moon.

Reciters As a man who has lived for so long, I shall beat the hand drum fallen from the heavens.

Reciters A person is wont to look along a shallow riverbed producing only pebbles. The person has never looked into a gulf producing jade. Such a man never has a chance to know the place where a black dragon, the bearer of gems, coils itself.

Tenko	Story
Ôhaku	This life is the only chance for us to be temporarily tied as parent and child.
Reciters	The suffering from parting from my dear one is deep. I hold a grudge against the person who should not be blamed, and lament for myself who should not feel woe. I drown myself in the darkness of wavering. This is why I float myself in between the waves of reincarnation. How long will my attachment to the son continue?
Ôhaku	It is said that such an obsession will last for a long time, and
Reciters	I will go under the sea of sufferance.
Reciters	Even beasts running on the ground and birds flying in the sky must know the affection of parents and child. Even I am a human who knows the nature of Buddha. If I cannot become a buddha in this life, when can I reach Paradise, after crossing the ocean and going beyond the mountains of suffering to repeat life and death?
Ôhaku	A proverb says the affection of a parent and child is a cangue because it chains down our motivation to go to enlightenment in this life.
Reciters	As is often said, it is really true. For my aged heart, the part from my son resonates so sadly. Rain of my tears wet the sleeves of my coarse clothes. I cannot help it no matter how much I blame my fate. With this heart bringing to another world, I will surely be accused of sin. It will happen because I just stay alive. I reproach myself living with this ambiguous mind, which makes it even hard to beat a hand drum.

王伯

まことに、一世の契りを得た仮の親子として生まれて来て、

地

愛する者と別れる苦しみが深く刻まれ、恨んではならない人を恨み、悲しむべきでもないわが身を嘆き、自ら迷いの闇に沈み、輪廻の波に漂う。生き継いで世々を重ねるなか、いつまで続くのかというほどの

王伯

愛着の思いは永く続き

地

苦しみの海に沈むという。

地

地を走る獣や、空を飛ぶ鳥でさえも、親子の情を知らないことはない。ましてや仏性をたえた人間は、この世で成仏できなければ、いつの日に生死を繰り返す苦しみ、みの海を渡り、山を越え、極楽に至ることができるだろうか。

王伯

「親子は三界の首枷くびかせ（親子の情はこの世で成仏しようとする心を束縛する、首枷のようなもの）」と

地

よく言われるが、まことに老いた心には息子との別れが悲しく、流れる涙の雨で粗末な衣の袖はしおれてしまった。そんな自分の運命を恨んでも、その甲斐もない。亡き者となれば、あの世で罪科を受けるに違いはないが、それもただ汲汲と生き長らえてきたからか。鼓を打つことも現うつと思えない、おぼろな心の我が身が恨めしい。

3. Ōhaku Beats the Celestial Hand Drum

When Ōhaku beats the hand drum, urged by the officer, strange to say, a blessed sound resonates. The Emperor, who is impressed and sheds tears, issues an imperial order to comfort the soul of Tenko by a memorial ceremony with music.

Reciters The hand drum to tell the hour has already beaten. Old man, stop crying and beat the hand drum now.

Ōhaku Ah, yes. This was an imperial order in awe. With my life, which will not continue much longer, I shall hurry to beat the drum.

Reciters He does not know if he can beat it or not. The old man living with oncoming age approaches the hand drum. The evening moonlight illuminates the old man standing by the drum.

Ōhaku The Unryū Hall's bright ...

Reciters ... stairs as beautiful as jade — that is what he walks up.

Ōhaku He goes forward on the floor as beautiful as jade,

Reciters The steps of the old man are weak. He steps forward just as if walking on thin ice. When he beats the hand drum full of such anxiety, how miraculous is the result! The drum starts to make a clear sound, purifying the heart. The Emperor is impressed by the tone which represents the tie between father and son, and he gives a misty gaze.

三 天の鼓を打つ王伯

勅使に促され、王伯が天の鼓を打てば、不思議にも清らかな音が鳴り、帝も感涙し給い、管弦講にて弔いなさいとの勅詔ちよくじょうを出された。

地 鼓の音が知らせる時も過ぎた。老人よ、泣くのをやめて、早く鼓を打ちなさい。

王伯 ああ確かに、これは皇帝の、かたじけなくも勅令であった。老い先短い私の時も過ぎていった。急いで鼓を打とう。

地 打てるか打てないかはわからない。寄る年波を刻む老人が、鼓に立ち寄る影を夕月が照らすなか、

王伯 雲龍閣の光輝く

地 玉のように美しい階はしを登り

王伯 玉のように美しい床を進む、

地 老人の歩みは弱く、薄氷を踏むようであった。そんな不安な気持ちで鼓を打ったが、不思議なことに、心も澄み渡る音が響きだした。まさに親子の絆を示すその音色に、

Tenko	Story
Officer	Old man, just now, the hand drum made a sound. As His Majesty is truly moved with pity for it, he will give you great gifts. He has also announced that he will host a memorial ceremony with music for Tenko to console the boy's soul. Feel at ease now and return home.
Ôhaku	How wonderful it is! Now, I will return home.
4. Dialogue between the Officer and His Retainer	
The retainer recalls and talks about the execution of Tenko, and reports to the imperial officer that he sent Ôhaku home. The officer orders the retainer to gather musicians for the memorial ceremony.	
5. The Buddhist Ceremony with Orchestral Music	
The Emperor pays a visit himself to the bank of the Rosui River where Tenko drowned. The officer narrates the scenes of the Buddhist memorial ceremony with music.	
Officer	Now, to the bank of the Rosui River where Tenko was drowned, His Majesty goes all the way. The celestial hand drum is placed just as it was in the palace. His Majesty orders assort various music instruments to play music and commemorates Tenko with the memorial service with music. It is such a precious opportunity.

帝も哀れと思し召され、涙を浮かべられた。

勅使　さて老人よ。ただ今、鼓の音が出たことを、帝は大変哀れに思し召され、老人に数々の宝を下されるといふことだ。また管弦講を催し、天鼓の菩提を弔うようにとの勅命も下った。安心して、家にお帰りなさい。

王伯　なんと有難いことでございます。それでは、私は家に帰ります。

四 勅使と従者の会話

従者は天鼓の一件を思い出して述懐し、その後勅使に王伯を送り届けたことを報告する。勅使は管弦講の奏者を集めるよう従者に命じる。

五 管弦講の様子

天鼓を沈めた呂水の提に皇帝が自ら行幸され、管弦講の法要が営まれる様子を勅使が語る。

勅使　さて天鼓が身を沈めた呂水の提に、皇帝自ら行幸され、宮殿と同様に天の鼓を据え、様々の管弦楽器で樂を演奏させ、法事を執り行い、亡き跡をお弔いになる。それは、

The early autumn sky. The hottest season has already passed, and a cool breeze sweeps through. The evening moon shines strikingly beautiful. The water flows abundantly, and waves wash the bank peacefully.

6. Dance of the Ghost of Tenko

The ghost of Tenko who appears, drawn by the music of the memorial service, beats his hand drum, dances, and disappears at dawn in a happy vein.

Tenko How grateful the memorial service is! I am the one who was drowned in the Rosui River due to a divine punishment because I disobeyed an imperial order. Therefore even after death, it is not surprising that I have to sink in the sea of bitterness, am tossed about by the waves, and am exposed to continuous tortures in the hell. However, thanks to this unexpected Buddhist service, I can rise above the water of the river and be able to become a buddha. I truly appreciate the pure, serene reign of the Emperor.

Officer Such a mystery. On the surface of the water in the middle of the night, there is someone suspicious. Who is it? Give me your name.

Tenko I am the ghost of Tenko. Thanks to the compassionate memorial ceremony, I am allowed to appear here.

Officer Are you really his ghost? If so, beat the offered hand drum because the music of this memorial service is offered to comfort Tenko's soul. If the drum resonates, it proves you are truly he himself. Beat the drum now.

まことに有難いことであつた。頃も初秋の空。早くも盛夏の暑さは過ぎ去つて、涼しい風が吹き渡り、夕月の色も照り添い、水は滔々と流れ、波が悠々と打ち寄せている。

六 天鼓の亡霊の舞楽

管弦講の音楽に導かれて姿を現した天鼓の亡霊は、鼓を打ち、舞楽を舞い、嬉しげな様子の中に夜明けとともに消えていく。

天鼓 ああ何と有難い御申いだらう。勅命に背いた天罰により、呂水に沈められた身であ

れば、死して後、後世まで苦しみの海に沈み、波に翻弄されて、絶えず地獄の責め苦にさらされて当然であるのに。思いがけなくも御回向により成仏でき、呂水の上に浮かびあがることのできた。帝の、曇りのない清らかな御治世は、本当に有難いことである。

勅使 不思議なことに、夜も更け過ぎた水面に、怪しい人影が見える。何者か、名を名乗れ。

天鼓 私は天鼓の亡霊だ。御申いの有難さに、ここに現れ、参つた。

勅使 本当に天鼓の亡霊なのか。ならば、この管弦講の舞楽も天鼓を供養するために奏で

Tenko	Story
Tenko	How delightful! This must be an imperial order. (Saying so, he steps forward somewhere nearby the throne, illuminated by the evening moon.)
Officer	The exquisite sounds of flute clearly echoes,
Tenko	It is said that in ancient times, Emperor Xuanzong of Tang listened to the dance music of celestial people at the Palace of the Moon. It must be similar to the scene occurring in front of our eyes today.
Officer	Celestial people also show up.
Tenko	Bodhisattva also
Tenko, Officer	descend here from the celestial world, we feel. I beat the hand drum which came down from the celestial world in such an atmosphere.
Reciters	Just as they harmonize with the tone of the hand drum, the waves of the Rosui River also beat the shore peacefully. Accompanying the waves, the orchestral music of the memorial service repeatedly plays near the shore. How wonderful.

ているのだから、供えた鼓を打ってみよ。音ができれば、まさしく天鼓である証となるだろう。早く鼓を打ってみよ。

天鼓 ああ嬉しい、これは勅命か。(そう言うと、夕月に輝く玉座あたりに進み出る)

勅使 美しい笛の音色も澄み渡り、

天鼓 昔、玄宗皇帝が月宮殿げつきやうてんで聴いたという天人の舞楽も、こんな風だったのかと思われるほどで、

勅使 天人も姿を見せ、

天鼓 菩薩もここに

天鼓と勅使 天から降りてこられたかのような気配がする。そのなかで打つのが、同様に天から降りてきたこの鼓。

地 打ち鳴らすその音色に添い、鼓の音に添い、呂水の波も滔々と汀に打ち寄せる。それに合わせて、汀にて繰り返し奏でられる手向けの音楽の、何と有難いことか。そ

[Gaku]

This is a solemn dance performed with the music of small and large hand drums, a drum, and a flute. The melody imitates the Imperial court's dance music, which starts slowly and increases the tempo gradually. This piece whose *shite* is a boy, Tenko, values the bright and airy-fairy atmosphere when the dance is performed.

Tenko Oh, what a joyful time! This is the time...

Reciters The season of this pleasurable moment is autumn, suitable for the music "Shūfūraku (Autumn Wind)." The wind which makes passes through the pine trees sweeps away the willow leaves. The moon sheds its cool light. Tonight reminds me of the night of the Star Festival, when Altair and Vega meet once a year. "On the night of the seventh day of the seventh month, the two stars meet, crossing the bridge of magpies. On parting, their crimson tears dye the white feathers of the magpies. The wind blowing in front of the house where the couple has stayed turns to a cold autumn breeze." Just as this says, in the scenery before us, crimson foliage covers the foot of a bridge. The night matures with the cool breeze. It is time to play "Yahanraku (Midnight music)." In the human world, rivers flow north to south. The stars show respect to Polaris. In the Milky Way, clouds float like waves. On earth, at the dike of the wavy Rosui River, Tenko recites poems to the moon, plays with the water, strikes waves and swings his sleeves as he enjoys dancing. The time for night music and dance has passed. The bell tolls for the dawn. With the morning call of a cock, the day starts to break. The hand drum to notice time is beat six times to tell you the dawn. The number reminds us of the six worlds of the wheel of life. Seemingly attracted by the sounds of the hand drum, Tenko beats his drum again. Although it looks like he did, his figure disappears like a phantom, between reality and dream.

[楽]

大小の鼓と太鼓、笛の囃子で奏でられる宮廷舞楽を模した旋律に乗り、ゆったりと始まり、次第にテンポを速める荘重な舞。シテが少年・天鼓であるこの曲では、伸びやかに軽々とした雰囲気大切に舞われる。

天鼓

ああ、まことに面白い、この時節は。

地

ああ、まことに面白い、この時節は、「秋風楽」にふさわしい秋。松を鳴らす風が柳の葉を払い、月も涼やかな光を放ち、牽牛と織女が相逢うような空となる。「烏鶺の橋のほとりに、紅葉を敷き、二星の屋形の前に風冷なり（七月七日の夜、二星は烏鶺の架けた橋を渡って出会うものの、別れに流す紅の涙に、鶺の白い羽が染まり、二星が宿った後の屋形の前も冷たい秋風となる）」と伝えられる景色のままに、風も冷ややかに夜も更け、早くも「夜半楽」を奏する時を迎えた。人の世の水は南へ流れ、星は北斗星に礼拝するというが、その天の川に雲の波が立つ。呂水には川波が立ち、その堤で月に向かって吟詠し、水と戯れ、波を穿ち、袖を翻して舞い遊ぶ。そのうちに夜遊の舞樂の時も過ぎ、暁を告げる鐘も鳴って、鶏の鳴き声のうちに、夜はほのぼのと明け白む。時を告げる鼓は、夜明けを知らせる六つを打ち、六道輪廻の諸界を思わせるその音色に伴い、天鼓はまた鼓に近づいて打った。そう見えたが、その姿も現か夢か、幻のように消えてしまった

Tenko

Synopsis

In the Later Han Dynasty in China (AD 25-220), “Tenko” (a celestial hand drum), a child given to the couple of Ōhaku and Ōbo, has a mysterious background story. His mother, Ōbo, had a dream that a hand drum fell from the celestial world and resided in her womb when she was pregnant with her baby. Soon after Tenko was born, a hand drum which makes unbelievably ethereal sounds actually fell from the celestial world. Tenko was raised with this hand drum.

The sound of the celestial hand drum was exquisite and moved people and filled them with joy. The rumor about the hand drum reached the Emperor, and His Majesty called for the drum to be brought to him. However, since Tenko rejected his request and hid with the drum, the Emperor captured Tenko and drowned him in the Rosui River. On the other hand, the hand drum was brought to the palace, and many musicians tried to play it. But it stopped making a sound perhaps due to the death of its previous owner, Tenko. Since no one can resonate it, the Emperor sends an imperial messenger to call Tenko’s father Ōhaku to have him beat the drum. While Ōhaku understands that if he cannot make the sound he too will be killed, he visits the palace and beats the hand drum having the love to his son in his mind. Then, the drum reverberates with a heavenly sound.

The Emperor is impressed and rewards Ōhaku and sends him home. Then he decides to hold a memorial ceremony with orchestral music on the banks of the Rosui River in order to pray for the repose of Tenko’s soul. On the day of the memorial ceremony, when the Emperor visits the River, the ghost of Tenko appears and beats his fond hand drum. With the orchestra, he dances a spell with joy. The ghost of Tenko joyously dancing disappears in between waking and dreaming when day breaks at the first gray of dawn.

Highlight

This piece mainly describes the love and lament of Ōhaku for the loss of his doomed son, Tenko, in the first half. On the other hand, in the second half, it focuses on describing the free and vigorous spirit of Tenko, a mystic figure who plays with art. From the first half to the second half, *shite* changes from an old man to a child. With this unique and dramatic contrast, the drama entwines another “Tenko,” the mysterious hand drum in its storyline. As the result, this piece was honed to an enchanting, highly artistic story.

“Tenko” is another name for the Cowherd Star, which appears in the Star Festival (*tanabata*). Considering the mysterious birth of Tenko, he might be an incarnation of a celestial body. The ghost which appeared by the Rosui River is described as a spirit who is free from any worldly emotion, such as grudges or affection.

Schools	All five schools	
Category	the fourth group noh, <i>yūgakumono</i>	
Author	Zeami (according to one tradition)	
Subject	None	
Season	Autumn (July)	
Scenes	<i>maeba</i>	in the Later Han Dynasty, China, at Ōhaku’s house and the Emperor’s palace
	<i>nochiba</i>	On the bank of the Rosui River (a fictional river)
<i>Tsukurimono</i>	<i>kakkodai</i> (a rack for a hand drum)	
Characters	<i>Mae-shite</i>	Ōhaku
	<i>Nochi-shite</i>	The ghost of Tenko
	<i>Waki</i>	Imperial officer
	<i>Ai</i>	Servant of the Imperial officer
Masks	<i>Mae-shite</i>	<i>Akobujō</i> , <i>Koushijō</i> , <i>Kojō</i>
	<i>Nochi-shite</i>	<i>Dōji</i> , <i>Jidō</i>
Costumes	<i>Mae-shite</i>	<i>jō-kami</i> (wig for old man’s character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke</i> / <i>kogōshi-atsuita</i> (thickly-woven <i>kimono</i> with small check pattern) or <i>muji-noshime</i> (<i>noshime</i> style <i>kimono</i> with no pattern), <i>koshi-obi</i> (belt), and a fan. Also uses <i>shiro-tare</i> (a white wig for an old man) and <i>tōbōshi</i> (Chinese hat) in some cases.
	<i>Nochi-shite</i>	a long black wig, <i>kitsuke</i> / <i>nuihaku</i> or <i>atsuita karaori</i> , <i>hangiri</i> (a type of <i>hakama</i>), <i>atsuita karaori</i> in <i>tsuboori</i> style or lined <i>happi</i> -style <i>kimono</i> , <i>koshi-obi</i> , and <i>tō-uchiwa</i> (fan in Tang Dynasty style).
	<i>Waki</i>	<i>kitsuke</i> / <i>atsuita</i> , <i>shiro-ōkuchi</i> (<i>hakama</i> in <i>ōkuchi</i> -style (white)), <i>sobatsugi</i> , <i>koshi-obi</i> , and a fan.
Number of scenes	Two	
Length	About 1 hour and 30 minutes	

天鼓（てんこ）

あらすじ

中国・後漢の時代、王伯・王母という夫婦に授かった子ども「天鼓」は、不思議な生い立ちでした。この子は、王母が、天から鼓が降って胎内に宿るといふ夢を見て授かりました。するとその後、本当に、妙なる音色をたてる鼓が天から降ってきました。天鼓は、この鼓とともに育ちます。

その鼓の発する音は、大変に素晴らしく、人々を感動させ、悦びを導くものでした。そのうわさが皇帝の耳に入り、鼓を召しだすようにとの勅令がくだされます。ところが、天鼓はこれに応じずに鼓を持って隠れてしまいます。しかし、あえなく捕らえられ、呂水に沈められてしまいました。鼓は、宮殿に運ばれてさまざまな楽師が試みに打ちますが、主の天鼓を失ったためか、全く音を発しません。誰が打っても鳴らないため、皇帝は、天鼓の父・王伯に鼓を打たせよと、勅使を送って召しだします。王伯は、鼓が鳴らなければ自分も殺されるのを覚悟で宮殿に上がり、わが子への思いを胸に鼓を打ちます。すると、この世のものとは思われない音色が鳴り響きました。

感動した皇帝は、王伯に褒美を与えて帰し、天鼓の冥福を祈るため、呂水のほとりで管弦講をおこなうことにしました。講の当日、皇帝が呂水に御幸すると、天鼓の霊が現れ、懐かしい鼓を打ち、管弦に合わせて、ひとしきり喜びの舞を舞います。楽しげに舞う天鼓は、ほのぼのと夜が明け、空も白む頃に現か夢ともつかないようにして、消えていくのでした。

みどころ

前半では、わが子である天鼓を失った王伯の、悲運の別れに対する情愛と嘆きを中心に描き、後半では一転して、天鼓という神秘的な存在の芸術に遊ぶ、自由闊達な精神を中心に描いています。前後で老人から子どもへ、シテが大きく入れ替わり、対比の妙があるところに、もう一つの天鼓である不思議な鼓をからませ、非常に魅惑的な芸術性の高い物語に仕上がっています。

「天鼓」とは、七夕の牽牛の別称でもあり、出生の不思議さを思えば、天鼓は、天上人の化身なのかも知れません。呂水に現れた亡霊は、怨恨や恩愛といった、この世の情念からかけ離れた精霊のように描かれています。

流儀	五流にあり
分類	四番目物 遊楽物（ゆうがくもの）
作者	世阿弥（一説）
題材	特になし
季節	秋（7月）
場面	前場 中国・後漢時代-王伯の家および皇帝の宮殿 後場 呂水（架空の河）のほとり
作り物	鞆鼓台（かっこだい）
登場人物	前シテ 王伯 後シテ 天鼓の亡霊 ワキ 勅使 アイ 勅使の従者
面	前シテ 阿古父尉（あこぶじょう）、小牛尉（こうしじょう）、小尉（こじょう） 後シテ 童子、慈童（じどう）
装束	前シテ 尉髪（じょうかみ）、水衣、着付・小格子厚板（無地熨斗目）、腰帯、扇。 また、白垂（しろたれ）・唐帽子（とうぼうし）にもする。 後シテ 黒頭、着付・縫箔（厚板唐織）、半切、厚板唐織・壺折（袷法被）、腰帯、唐団扇（とううちわ）。 ワキ 着付・厚板、白大口、側次、腰帯、扇。
場数	二場
上演時間	約1時間30分

天鼓（てんこ） Tenko ©2016 the-noh.com

発行：2016年12月15日（ver 2.0）
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: info@the-noh.com)
発行：(株)カリバーキャスト

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