

The gray highlights present the parts for which some schools have different performance styles.

1. Kōfū Goes to the Beach of the Yangtze River

The filial Kōfū lives by the Yangtze River and has achieved success in business selling liquor, following advice given in a dream. Kōfū visits the beach of the Yangtze River to wait for Shōjō, who has come to drink liquor at his store.

Kōfū I am Kōfū, who lives in the village of Yōzu located at the foot of Mount Kanekin-zan in China.


Well, I have strived to take care of my parents well and be filial to them. One night, I had a mysterious dream. The dream told me if I sold liquor at the market in Yōzu, I would become wealthy. I followed the advice in my dream and continued the business of selling liquor. Time has passed. Perhaps I had good fortune. Gradually, I become wealthier and wealthier.

さて、私は親孝行に努めていましたが、ある晩、不思議な夢を見ました。揚子の市に行つて酒を売るなら、富貴の身になるというものです。夢の告げに従い、酒を売る商いをしていたところ、時は過ぎ、そして去り、運が向いてきたのか次第に富貴の身の上となつたのです。

高風 私は、中国のかね金山*の麓、揚子の里に住む、高風という者でございませう。
 *かね金山：中国江蘇省の揚子江沿岸の山。中国に「きんざん」と発音する山には金山と徑山があり、区別するために前者を「かねきんざん」、後者を「こみちきんざん」と呼んだ。

中国・揚子江のほとりに住む高風という孝行息子は、夢の告げにより酒を販売して成功する。高風は、彼の店に酒を飲みにきていた狸々が現われるのを待とうと、潯陽の江の川べりへ行く。

一 高風、潯陽の江のほとりへ行く

*以下、は流儀によって異なる場合を示す。

狸々 / 乱 / 狸々 / 乱
 しようじよう / みだれ / しようじようみだれ

And once again, a mysterious event happened. Whenever the market opened, there was a man who visited my store to buy and drink my liquor. (Someone who looks like a boy came to buy and drink my liquor.) No matter how many cups of liquor he finished, his face never changed. As it looked extremely unusual to me, I asked his name. He replied that he was Shōjō, and that he lives in the ocean. (He then revealed that he was Shōjō, who lives in the ocean, and entered the ocean holding a crock of liquor.) Today, I would like to go to the beach of the Yangtze River and wait until Shōjō comes out.

On the beach of the Yangtze River, on the beach of Yangtze River, while lauding cups of liquor of chrysanthemum, all the night, I am waiting for my friend under the moon. While I myself enjoy cups of liquor and the reflection of the moon in the cup, I am waiting for him. While enjoying the view of the moon in my cup, I am waiting for my friend.

2. Shōjō Appears, Drinks Liquor and Dances

Shōjō who has become drunk and red in the face appears. He describes his joy at meeting his friend, Kōfū, and enjoys drinking liquor as well as dancing.

Reciters Eternal youth, eternal youth, the water of chrysanthemum (i.e. liquor) has been called the medicine of eternal youth. The moon is floating in a cup floating in the liquor. I myself am floating out tonight. It is such a pleasure to encounter a friend. It is a pleasure to meet with a friend.

Shōjō I heard that people laud liquor and call it “valuable, honorable” liquor.

猩々

酒を称えて「御酒」というそうだが、

地 老いることのない、老いることのない、葉の名を持つ菊の水（酒のこと）、酒に浮かぶ盃には月も浮かび、この身も浮かび出でて、友に逢うのは嬉しいことだよ、友に逢うのは嬉しいことだよ。

二 猩々が現われ、酒を飲み、舞う
赤ら顔の猩々が現われ、友の高風と逢えた喜びを語り、酒を楽しみ、舞に興じる。

そしてまた、ここに不思議なことがあったのです。市の立つたびにいつも来て、酒を飲む者がいました。（少年のような者が一人来て、私の酒を買い取って飲んでいました。）盃をいくつ重ねても一向に顔色が変わる様子もありません。あまりにも不審なことごさいますゆえ、名を尋ねてみましたところ、海中に棲む猩々という者だと申します。（海中に棲む猩々だと名乗り、壺を抱いて海中に入っていました。）今日は、潯陽の江の川べりへ出て、あの猩々が現われるのを待とうと思います。潯陽の江のほとりで、潯陽の江のほとりで、菊の酒をたたえて夜もすがら、月を前にして友を待っているよ。またみずからも盃を傾け、月影を映しながら待っていた、月影を映しながら待っていた。

- Reciters I heard that people laud liquor and call it “valuable, honorable” liquor. The name indeed makes sense, (because I can see my friend like today. [The name of liquor with an honorific prefix is pronounced the same as “meeting” in Japanese.]) Even autumn winds...
- Shōjō blow and blow...
- Reciters I will never feel cold.
- Shōjō Truly, the white chrysanthemum...
- Reciters Truly, let’s warm up the liquor of the chrysanthemum which must soak into the cotton covering on the flower of white chrysanthemums. (The cotton cloth which covers the flowers of the chrysanthemum absorbs its fragrance and the dew of the night before September 9th of the lunar calendar. It was used as a congratulatory gift to prolong one’s life.) Let’s warm it up and drink it together.
- Shōjō My dear guest, you must have seen it.
- Reciters The sky is completely clear, and the moon and stars are sparkling clearly.
- Shōjō We are on the beach of the Yangtze River.
- Reciters Enjoying a party and drinking alongside the Yangtze River,
- Shōjō I would perform a Shōjō dance.

地 酒を称えて「御酒」というそうだが、その名も、もつともなこと（こうして友と逢えた「見き」から）。また秋風が、

猩々 吹いても吹いても、

地 いっこうに身は寒くないだろう。

猩々 まったくだよ、白菊の

地 まったくだよ、白菊の着せ綿（旧暦9月9日前夜、菊に綿をかぶせて香り、露を移し、寿命を延ばすご祝儀とした綿）にしみただろう菊の酒を温めて、さあ酌み交わそうよ。

猩々 お客人もご覧になったでしょう、

地 隈なく晴れて月も星もくつきりと輝いている。

猩々 ここは潯陽の地、

地 江のなかでの酒盛りに酔い

猩々 舞を舞おう

Reciters The leaves of reeds blow their flutes. The waves beat their drums.

Shōjō In the voice of a clear breeze travelling over the beach,

Reciters I feel a hint of the sound of autumn.

[*chu-no-mai*]

This is a dance performed in a moderate tempo, not too fast and not too slow.

It might be performed in the “Midare” style, featured in special performances.

[*Midare*]

This is a special dance which uses various steps and is performed in a unique rhythm featuring a frequent change of tempo.

3. Drunken Shōjō Gives a Gift to Kōfū and Lies Down

Shōjō lauds Kōfū’s amiable heart and offers a crock to Kōfū, which automatically produces liquor eternally, as a gift to express his appreciation for everything he has done until then. Drunken Shōjō then lies down.

Shōjō How grateful I am. You have such a straightforward and amiable heart. I give you this crock from which the liquor springs. I thank you and offer you this crock.

地 芦の葉は笛を吹きならし、波の鼓はどうと打つ。

猩々 澄んだ浦風の声には

地 秋の調べが残るようだよ

〔中之舞〕

早すぎず、遅すぎず、中くらいのテンポ、速さで舞われる舞。

小書がついて「乱」みだれになる場合もある。

〔乱〕

スピードの変化の多い特殊なりズムに乗り、多彩な足運びで舞われる特別な舞。

三 猩々、高風に贈り物をして酔い臥す

猩々は高風の素直な心を褒め、今までのお礼にと尽きない酒の壺を贈り、酔い臥す。

猩々 有難いことだ。あなたは心が素直だから、酒の泉を湛えるこの壺を、お返しに贈るよ。

“will never run out...”

Reciters It will never run out. Liquor which will spring out for thousands of generations will never dry up, no matter how much we scoop, and will never change, no matter how much we drink. In our cups of liquor on this autumn night is reflected the moon, which goes down over the bay's withered reeds. I have become tipsy and stumble. Drunken I lay myself down. This is what Kōfū thought when he awakened from his dream (He had this dream). But when he awakened, the crock of eternally springing liquor was at his side just as it was in his dream. The liquor in the crock never runs out, and it is very auspicious that the Kōfū's family has enjoyed prosperity for ever.

地

「よも尽きじ (よもや尽きることはないだろう)」

「よも尽きじ、萬代よろづよまでの竹の葉の酒、酌めども盡つきず、飲めども變かわらぬ、秋の夜の盃、影も傾く入江に枯れ立つ、足もとほよろよろと、酔えいに臥したる枕の夢の、覺むると思えば (枕の夢を、結ぶと思へば) 泉はそのまま、盡つきせぬ宿こそ、めでたけれ (よもや尽きることはないだろう、万代までも続く酒は、酌んでも尽きることなく、飲んでも変わることはない。重ねる秋の夜の盃に、映る月影も、枯れ立つ芦の入江へ傾き、足元はよろよろとなつて酔いのままに臥す。そんな夢が覺めたのか (そんな夢を見たのか) と思つたが、酒壺の泉はそのまま残つていた。酒は尽きもせず、高風の家が末永く繁榮したのは、まことにめでたいことであつた)」

Shōjō / Midare / Shōjō Midare

Synopsis

Once upon a time in China, a man lived in the village of Yōzu, at the foot of Mount Kanekin-zan*. The man, whose name was Kōfū, was filial to his parents and cared about them very much. One night, he had a dream which advised him that he would become rich and prosperous if he sold liquor at the market in Yōzu. Following the dream, he began to sell liquor and became richer and richer.

Something mysterious happened at the market where Kōfū ran his liquor stall. A certain customer regularly came to buy liquor from Kōfū and drink it, but no matter how much he drank, his face never turned red. Wondering about this, Kōfū asked his name, and the man revealed that he was Shōjō, who lived in the ocean.

That day, Kōfū went to the beach of the Yangtze River carrying liquor and waited for Shōjō to appear. Appearing in front of him was Shōjō, who was drunk and became red in the face. Shōjō expressed his delight that he could meet his friend Kōfū, and he drank and danced. He lauded the amiable Kōfū and presented him with a crock, from which the liquor automatically springs forever, in order to express his appreciation for the liquor until that day. Then, he lay down in a drunken stupor. This meeting actually happened in Kōfū's dream. However, the magic crock was left with him, and his family enjoyed prosperity for a long, long time. This is a truly happy story.

*Mount Kanekin-zan is a mountain located by the Yangtze River in Jiangsu Province in China. There are two mountains in China which are pronounced "kin-zan" in Japanese. Therefore, in order to differentiate them, the one which uses the character for 'metal' was called "Kanekin-zan" and the other which uses the character for 'path' was called "Komichikin-zan."

Highlight

This drama is filled with a celebratory atmosphere. It is often performed with *Kogaki* or special staging features**, whose performances are called "Midare" or "Shōjō-midare". When this piece is performed in these special styles, the *shite* or protagonist performs a unique dance, "midare" instead of *chū-no-mai*. In this case, this drama is called "Midare" or "Shōjō-midare", not "Shōjō", in the program. "Midare" and "Shōjō-midare" are categorized as one of the *hiraki-mono*, the group of Noh dramas which demand highly advanced technique and psychological maturity of the performers. It therefore requires special training to perform. Other than this unique dance, the other special staging features include funny ones, such as showing wine jars and bringing many Shōjō on the stage.

The story is simple, therefore the focal point is not in the storyline but rather in the expression of the celebrating, auspicious atmosphere. Please enjoy the dance of joy of Shōjō, a winsome monster with a red face.

**Kogaki (special staging features): special staging features which are performed in different styles from the usual ones.

Schools	All five
Category	The Fifth group Noh, <i>kirinoh-mono</i>
Author	Unknown
Subject	Unknown
Season	Autumn (September according to the lunar calendar)
Scene	Yangtze River in China (near present-day Jiujiang City, Jiangxi Province)

Characters	<i>Shite</i>	Shōjō
	<i>Waki</i>	Kōfū
Mask	<i>Shite</i>	Shōjō
Costumes	<i>Shite</i>	long red wig, <i>karaori</i> (a short-sleeved <i>kimono</i> outer robe worn by female characters) wore in <i>tsuboori</i> -style, <i>kitsuke</i> / <i>nuihaku</i> , hakama in <i>ōkuchi</i> -style (scarlet in color), <i>koshi-obi</i> (belt), and a fan.
	<i>Waki</i>	<i>sobatsugi</i> (lined <i>happi</i> -style <i>kimono</i> with no sleeves, worn by warriors or Chinese characters), <i>kitsuke</i> / <i>atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.

Number of scenes	One
Length	About 40 minutes

猩々 / 乱 / 猩々乱 (しょうじょう / みだれ / しょうじょうみだれ)

あらすじ

中国のかね金山 (きんざん) ※の麓、揚子 (ようず) の里に、高風 (こうふう) という大変親孝行の男が住んでいました。ある晩のこと、高風は、揚子の市でお酒を売れば、富み栄えることができるという夢を見ます。夢のお告げに従って、お酒の商売をしたところ、高風はだんだんとお金持ちになっていきました。

高風が店を出す市では、不思議なことがありました。いつも高風から酒を買い求めて飲む者がいたのですが、いくら酒を飲んでも顔色が変わることがありません。高風が不思議に思い、名を尋ねると海中に棲む猩々だと名乗りました。

その日、高風は、酒を持って潯陽の江のほとりへ行き、猩々が現われるのを待っていました。そこへ赤い顔の猩々が現われます。猩々は友の高風に逢えた喜びを語り、酒を飲み、舞を舞います。そして心の素直な高風を称え、今までの酒のお礼として、酌めども尽きない酒の泉が湧く壺を贈った上で、酔いのままに臥します。それは高風の夢の中での出来事でしたが、酒壺はそのまま残り、高風の家は長く栄えたといいます。まことにめでたいことでした。

※ かね金山：中国江蘇省の揚子江沿岸の山。中国に「きんざん」と発音する山には金山と径山があり、区別するために前者を「かねきんざん」、後者を「こみちきんざん」と呼んだ。

みどころ

一曲が祝言の趣を持った曲です。「乱 (みだれ)」または「猩々乱 (しょうじょうみだれ)」の小書 (こがき) ※※がついて、曲中でシテが舞う中之舞を、乱 (みだれ) という特殊な舞に変えて演じることが多々あります。この場合、番組上では「猩々」ではなく「乱」または「猩々乱」と記されます。「乱」「猩々乱」は披き物の一つで、特別な修練が必要とされます。このほかにも、酒壺を出したり、大勢の猩々が登場したりする、面白い小書もあります。

曲の内容はシンプルで、ストーリーを追いかけることより、祝賀、慶賀の雰囲気を実況することが主眼とされます。真っ赤な顔のチャーミングな怪物、猩々の喜びの舞を余すところなくお楽しみください。

※※ 小書 (こがき)：通常とは異なる形式で演じる、能の特殊演出のこと。

流儀 五流にあり
分類 五番目物、切能物
作者 不明
題材 不明
季節 夏秋 (旧暦9月)
場面 中国・揚子江 (現在の中国・江西省九江市あたり)

登場人物 シテ 猩々
ワキ 高風

面 シテ 猩々

装束 シテ 赤頭、壺折・唐織、着付・縫箔、緋大口、腰帯、扇
ワキ 側次 (そばつぎ)、着付・厚板、白大口、腰帯、扇

場数 一場
上演時間 約40分

猩々 / 乱 / 猩々乱 (しょうじょう / みだれ / しょうじょうみだれ)
Shōjō / Midare / Shōjō Midare ©2018 the-noh.com

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