

*Highlighted in are the parts which have different presentations in different schools.

1. Mistress of the Inn at Kantan Sets Out a Pillow

This story happens a long time ago in the village of Kantan in China. The mistress of an inn appears on the stage with a pillow, explains “the pillow of Kantan,” and places it on the *ichijō-dai*.

[*Kyogen-Kuchiake*]

Ai-kyogen enters the stage at the beginning of the drama to lead a break of the story. This warm-up is called *Kyogen-Kuchiake*.

Mistress of the Inn at Kantan Villag

The woman before you is a resident of the village of Kantan in China. I once gave lodging to a master of the mystic Hsien art of Daoism. In return, he offered me a pillow, called “the pillow of Kantan,” with the advice that it would bring good fortune to this inn. If you sleep on this pillow, you will have a dream even during a short nap and gain the enlightenment regarding your past and future. If a traveller comes to my inn today, please let me know. Don't forget about this magic pillow. Remember it well.

かんたん
邯鄲

* 内の台詞は、流儀によって異なる場合を示す。

一 邯鄲の宿の女主人、枕を据える

中国・邯鄲の里。宿の女主人が枕を持って現れ、「邯鄲の枕」について説明した後、枕を台の上に置く。

〔狂言口開〕
きやうげんくちあけ

はじめに間狂言が登場して、物語のはじまりを導く。これを「狂言口開」と呼ぶ。

邯鄲の宿
の女主人

ここにおります私は、中国・邯鄲の里に住む者です。私はかつて、仙術の使い手にお宿をお貸ししたことがございます。そのとき、宿のためにとおっしゃって、邯鄲の枕というものを賜りました。これをお使いになつて一眠りまどろまれますと、わずかな間に夢をご覧になり、来し方行く末の悟りを開けるといふ枕です。今日も旅の方がお泊りになつたなら、私にお知らせください。そのことをよく心得ておいてください、心得ておいてください。

2. Rosei Arrives at the Village of Kantan

One day Rosei, who lives in the country of Shu Han, decides to pay a visit to a highly regarded Buddhist monk in the country of Chu and leaves his home for Mount Yōhi. On his way, he arrives at the village of Kantan and stays at an inn for the night.

Rosei I set out on my journey, as one who is lost in this harsh, transient world. I set out as I am lost in this transient world. I do not know whether I can reach the end of the ambivalence that afflicts me.

My name is Rosei, living in a corner of the country of Shu Han. Although I was born and live as a human being, I haven't devoted myself to the path of Buddhism. I have spent my days until now without a particular purpose.

As I heard that an eminent priest dwells on Mount Yōhi in the country of Chu, I am in a hurry to go to the mountain in order to ask him what I should do in the future.

Overlooking my home country between the clouds far behind me, overlooking my home country between clouds far behind me, my journey continued, and I passed over mountain after mountain. During my unplanned journey, one day ended in a field, while another day came to an end in the mountains. On occasion, I stayed in a village for the night. After spending such unstable travelling days, I have already arrived at the village of Kantan. I have arrived at the village of Kantan, whose name I had heard somewhere.

Since I hurried, I have arrived in the village of Kantan. Although the sun has not set yet, I will take up lodging for the night.

二 盧生、邯鄲の里へ着く

蜀の国に住む盧生は、ある時思い立って、楚の国の高僧に逢おうと、羊飛山を目指す。その途中、邯鄲の里に着き、宿を取る。

盧生 辛い浮世に迷い旅に出て、浮世に迷い旅に出て、この迷いの夢の終点を、いつと定められるだろうか。

私は蜀の国の一隅に住む、盧生という者だ。私は人として生きながら、仏道を願うでもなく、ただぼんやりと日々を過ごしてきた。

まことに楚の国の羊飛山には、尊い高僧がおられると耳にしましたので、この身の振り方を尋ねてみようと思い、ただいま羊飛山へと急いでいるところです。

住み慣れた国を雲の彼方の後に見て、住み慣れた国を雲の彼方の後に見て、山また山を越えて行く。定まらない旅を続け、野に暮れ、山に暮れ、里に暮れて寝泊りした末に、名前だけ聞いたことのある邯鄲の里に、早くも着いた、邯鄲の里に、早くも着いた。

急いで参りましたので、邯鄲の里に着きました。まだ日も高いうちですが、ここで宿を取ろうと思います。

3. Rosei Sleeps on the Pillow of Kantan

Rosei who tells the mistress of the inn about the purpose of his journey is recommended to take a nap on the pillow of Kantan. He naps while the mistress cooks millet for him.

Rosei Excuse me, but would someone help me, please?

Mistress May I ask who the man at the door asking for a help is?

Rosei I am a traveller. Could I have a place to stay for the night?

Mistress Yes, of course. Please come in.

Please have a seat here for a moment.

Well, what shall I ask you first? It seems that you are travelling by yourself. Where do you come from and where are you travelling to?

Rosei My name is Rosei, and I lead a humble life in the country of Shu Han. Although I was born as a human being, I have passed my days without purpose, without devoting myself to the way of the Buddha. As I heard that a holy priest dwells on Mount Yōhi in the country of Chu, I am on my way to the mountain to inquire of him about an important question: what should I do with my life. (Although I was born as a human being, I have passed my days without purpose, without devoting myself for the way of Buddha. As I heard that a holy priest dwells at Mount Yōhi in the country of Chu, I have decided to inquire of him what I ought to do with my life.)

三 盧生、宿の女主人から枕を借りて寝る

宿の女主人に、旅の目的を告げた盧生は、「邯鄲の枕」を勧められる。盧生は、宿の女主人が、粟ご飯の用意をする間、一眠りに入る。

盧生 もし、ご案内をお願いします。

女主人 「案内を」とは、どなたがおいでですか。

盧生 旅の者でございます。一晩、宿をお貸しください。

女主人 お易いご用です。こちらへお通りください。

まず、こちらへ腰掛けてください。

さて、何から伺いましょうか。一人旅とお見受けしますが、どちらから来られて、どちらへ行かれますか。

盧生 私は蜀の国の片隅で暮らす盧生という者です。しかし、人として生まれながら、仏道に邁進することもなく、ただぼうつと暮らすばかり。楚の国の羊飛山に尊い高僧

Mistress Oh, you have endured a lot in order to travel all the way from such a distant place. Well, a long time ago, I offered accommodation to a man who practiced the Hsien art of Daoism. In return, he offered me a pillow called the pillow of Kantan for the prosperity of this inn. If one falls asleep on this pillow, the person will have a dream—even during a short nap—and will become enlightened regarding his past and the future. How about taking a nap on the pillow?

Rosei So, where is this special pillow?

Mistress The pillow placed on the big bed is the pillow of Kantan.

Rosei I shall take a nap then.

Mistress I will cook millet for you while you are sleeping.

All right, everyone, a traveller is going to stay with us tonight. Please prepare a millet meal for him.

がおられると聞き、この身の振り方の一大事を尋ねるため、今こうして羊飛山へ向かうところですよ。（私は人として生まれながら、仏道に邁進することもなく、ただぼうつと暮らすばかりだった。楚の国の羊飛山に尊い高僧がおられると聞き、この身の振り方の一大事を尋ねようと、思い立ったのでございます。）

女主人

これは遠路はるばるの旅路を辿ってこられましたね。さて私は昔、仙術の法をなさる方をお泊めましたとき、お宿のためにと邯鄲の枕というものを頂きました。これをお使いになつて一眠りなさいますと、少しの間に夢をご覧になり、来し方行く末についての悟りが開けるといふ枕です。これをお使いいただき、一眠りなさるとよいと思いますよ。

盧生

さてその枕はどこにあるのですか。

女主人

あちらの大床にあるのが、邯鄲の枕です。

盧生

それならば、一眠りいたしましょう。

女主人

私はその間に、粟のご飯をこしらえましょう。

さあ、旅のお方がお泊りになりますよ、粟ごはんをこしらえてくださいよ。

Rosei Oh, this is the famous pillow of Kantan. If I receive a revelation through a dream before resuming (my journey of) self-seeking, it must be a gift from heaven. I'm curious indeed.

Rosei (Reciters)

I take shelter from a sudden shower. It is said that it's all determined by the bonds created in one's previous lives when some people find shelter under a tree from a sudden shower. It must also be determined by karma that I have obtained lodging and will have a dream even though the day has not yet ended. Thinking so, I put my head on the pillow of Kantan. I sleep on the pillow of Kantan.

4. Rosei Becomes the Emperor of Chu

Someone is calling Rosei's name. Asking who the caller is, the man reveals that he is an imperial messenger from the emperor of Chu. The imperial messenger announces that Rosei is chosen to succeed to the throne of the country of Chu, and offers him a ride on a litter to take him to the palace. Rosei sees the magnificent view of the palace of Chu.

Imperial Messenger

Excuse me, but I come with a message for Rosei.

Rosei May I ask who you are?

Imperial Messenger

An imperial messenger from the country of Chu. I have come in order to notify Rosei that it is now determined that Rosei shall succeed to the throne of the country of Chu.

Rosei The news is beyond even my wildest dreams. What is the reason I was chosen to be an emperor?

盧生

さてはこれが有名な邯鄲の枕なのか。自分探しの(この旅の)門出に、ものためにしに夢の告げでもあれば、それは天の贈り物だろうよ。

盧生(地)

ひとときのわか雨に雨宿り、ひとときのわか雨に一樹のもとに雨宿りをする人たちも前世の縁によるというけれど、日の高いうちからこうして宿を得て、仮寝の夢を見るのも縁ゆえかと、邯鄲の枕に伏した、邯鄲の枕に伏した。

四 盧生、楚の皇帝となる

盧生を呼ぶ者があり、聞けば楚の国の勅使だという。勅使は盧生が帝位を譲られたことを伝え、御輿に乗せて、宮殿へ連れて行く。盧生は素晴らしい宮殿の景色を目の当たりにする。

勅使

もし、盧生にお話ししなければならぬことがあります。

盧生

いつたい、どういう者か。

勅使

楚の国の皇帝の位を、盧生にお譲りすると伝えるため、勅使が、こちらに参りました。

盧生

思いもよらないことだが、私が王位につくという理由はなんだろうか。

Messenger You should not judge if it is right or wrong. You must be a bearer of auspices which indicate your fate to become an emperor. Please hurry and get on this litter, please.

Rosei Oh, what's going on? What will happen to me, for I am certainly not one who is used to riding on such an elaborate litter, which sparkles like a dew drop under the evening sun?

Messenger He never imagined this fortune awaited him.

Rosei Rising to heaven...

Messenger (Messenger and Rosei)
...is how he feels.

Reciters Although I ride on the brilliant litter, although I ride on the brilliant litter, if you see such a brilliant time in the Law of Buddha, it is only a short-lived dream. Without knowing that it is a dream, I become an emperor, one living in a place like heaven above the clouds. How interesting it is!

How can I describe the view! How can I describe the view! I knew that “the place above the clouds” is a metaphor for the emperor’s palace. But it looks far more splendid than the metaphor suggests. The moonlight brightly illuminates the palace. Unryū Hall and Abō Hall are filled with brilliant lights. What a wonderful view! They overlaid the garden with golden and silver sand. The gates standing in the four directions are decorated with gems. Even the people who pass the gate are dressed in gorgeous attire. Is this the land of eternal, tranquil light where the Buddhas live, the place whose name I have only heard about? Or, is this the palace of Indra, the castle of Joyful Sight? The view before me causes me to imagine that the joy in those holy places must be similar to

勅使

その是非を推し量るべきではありません。天下をお治めになる瑞相をお持ちになるのでしょうか。早くお輿にお乗りください。

盧生

これはいったいどうしたことかと言いながら、夕露のように光輝く玉の輿に、乗り慣れていない身の行方はどうなるというのか。

勅使

こうなるとは思いもよらず、

盧生

天にも上る

(勅使と盧生)

心地がして

地

玉の御輿に乗るけれど、玉の御輿に乗るけれど、仏法から見れば、栄華の華やかな時は一瞬の夢にすぎない。夢とも知らず、雲の上の人になるとは、まったく不思議なことであった。

何とたえようもない景色であることか、何とたえようもない景色であることか。もともとはるかな雲の上というが、宮殿には月の光も明るく射し、雲龍閣や阿房殿に光が満ち満ちて、まったく素晴らしい有様だ。庭には金銀の砂を敷き、四方の門は宝玉で飾られ、その戸を出入りする人までも、きらびやかに装って、まことにこころは、名のみ聞く仏の住まう寂光の都か、帝釈天の住まう喜見城か。そこでの楽し

this. The flags of the lords, both powerful and lesser who brought millions of treasures for the emperor, flap in the wind. The flags add colors on the sky, and the flapping sound echoes over the land. The voices worshipping the emperor resound. The people's voices resound.

Rosei In the east, a ninety-meter high...

Reciters ...mountain was built in silver and a golden sun was placed on top of it.

Rosei In the west, a ninety-meter high...

Reciters ...mountain was built in gold and a white silver moon was placed on top of it. For example, this represents the essence of the poem, "In the Hall of Everlasting Life, people richly enjoy spring and autumn. At the Gate of Eternal Youth, time travels slowly."

5. Rosei Celebrates the Fiftieth Anniversary of His Reign

Rosei has been on the throne for fifty years. His ministers sincerely offer him the mystic medicine of longevity for his fiftieth anniversary, and Emperor Rosei holds a party in celebration. After the performance of dancers, he enjoys dancing himself.

みもこうであろうかと思われる情景である。幾千幾万という数多くの宝物を捧げ物に持って来た、大小さまざまな諸侯の旗がなびいて、天を彩り地に鳴り響き、皇帝を礼拝する声もおびただし、礼拝する声もおびただしものだ。

盧生、東には三十余丈という高さの

地、銀の山を築かせ、金の日輪を出させている。

盧生、西には三十余丈という高さの

地、黄金の山を築かせ、白銀の月を出させている。たとえばこれは、「長生殿の中には春秋を留めたり、不老門の前には日月遅し（長生殿では春秋がいつも豊かに楽しまれ、不老門の前には、日月もゆっくりと過ぎる）」という詩の心を表している。

五 盧生、在位五十年を祝う

在位五十年を数えた盧生は、大臣より長寿の仙薬を献上され、祝賀の宴を催す。舞人の舞に続き、興に乗って自らも舞を舞う。

Ministers I extend my most cordial greetings to the emperor. Your Imperial Majesty has been on the throne for fifty years already. If you take this miraculous medicine, you will be able to live as long as one thousand years. I therefore bring here the cup for delicious liquid given from heaven and the cup of the Fog in the Night.

Rosei Well, what is the delicious liquid given by heaven?

Ministers It is rice wine made by an ascetic.

Rosei What is the cup of the Fog in the Night?

Minister It is also a cup made by an ascetic.

Rosei Thanks to the wine of chrysanthemum, which is said to extend life for one thousand years,

Minister your prosperous spring of life...

Minister (Rosei)
will last for ten thousand years.

Rosei (Ministers)
The emperor enjoys his prosperity, and

Ministers (Rosei)
so will...

大臣 皇帝陛下に申し上げることがございます。即位されて早くも五十年が経ちました。

この仙薬を召されますと、御歳一千歳まで寿命を保たれることでしょう。そこで、天の濃漿こんずや沆瀣こうがいの盃をここに持つて参りました。

盧生 はて、天の濃漿とは

大臣 仙人の酒のこと。

盧生 沆瀣の盃というのは

大臣 同じく仙人の盃のこと。

盧生 寿命を一千年まで延ばすという菊の酒により

大臣 栄華の春も、

大臣(盧生) 萬年に及び、

盧生(大臣) 君も豊かに

大臣(盧生) 民は、

Ministers (Rosei and Ministers)

his people.

Reciters If you drink the chrysanthemum wine, the land will remain safe and the country will last for eternity. The land is safe and the country continues at length. It will flourish even more, and the joy of the people on the land will increase more. Take the cup and drink its contents. Take your cup.

Rosei (Reciters)

Pass the cup.

Reciters Pass around the cup. (In the party of streaming water), the cup passes in front of you quickly on the flow of the water of chrysanthemum. While stopping the cup with the hand, we create a poem. The sleeve around the hand has the color combination of *kikugasane*. Swirling the beautiful flowery sleeves, I dance. The hand holding up and pulling hands, both are shining. The cup goes round. The moon goes round the eternal sky.

Dancer “In my garden...”

Reciters A poem says, “Beautiful dew drops stay on the chrysanthemum in my garden. If I collect them on the day of Chrysanthemum Festival each year, how long will it take to make a pond with dew drops?” The medicinal elixir, rice wine, will never run out. It will never dry up as it will come out from a spring. The medicinal water of the chrysanthemum springs more and more, the more you have of it. The chrysanthemum water gives you the bright feeling of taking flight, which the honeydew, the mystic medicine in the heaven must bring to you. This bliss continues day and night. This is the ultimate glory and luxury.

大臣
(盧生と大臣)

栄え

地

国土は安全に長く久しく続き、国土は安全に長く久しく続き、栄華はますます盛んになり、さらになお喜びが増すという、この菊の酒の盃を手にとって、さあさあ、飲もうよ。

盧生(地)

盃を廻らせよ、

地

盃を廻らせよ、(曲水の宴では)菊水の流れに乗って、盃は早く過ぎていく。手で遮って、詩を吟ずるといふが、かざす手に纏うのは菊襲きくかさねの衣。その麗しい花のような袂を翻して舞う、差す手も引く手も光り輝く。盃は廻り、月影は悠久の空を廻る。

無人

「わが宿の……」

地

「わが宿の、菊の白露今日ごとに、幾代積もりて淵となるらん(私の家の菊に結ぶ露が、重陽の節句の日を重ねるごとに溜まり、それが淵となるのに、幾代かかるだろうか)」という歌があるが、尽きるまい、尽きるまい、葉の水は泉となって湧き出だすのだから。汲んでも汲んでも、いや増しに湧く菊水を飲めば、天界の霊薬である甘露もこうであるかと、晴れやかに、飛び立つような心地になる。夜も昼もなく楽しみは続き、栄華とも栄耀とも、この上もないことだよ。

[Gaku]

A stately dance performed with a Japanese flute, small and large hand drums, and a drum. At the beginning, the performer dances slowly with the melody, imitating the dance music in the imperial court, but increases the pace gradually. The Emperor's dignity is added on top of the celebratory, amusing atmosphere of this dance.

6. Rosei Awakes from the Dream

In front of Rosei, who enjoys this prosperous life, day becomes night and the seasons change. Different scenes pass quickly before his eyes as time passes. They all happened in his dream. Rosei awakes from the dream when the mistress of the inn wakens him up for his millet meal.

Rosei How long does this spring of glory continue? This prosperous spring continues to grow lush and never changes.

Reciters It stays for a long, long time, just like the shining morning moon.

Rosei Since this is the dance by the man from the moon (who has an eternal life),

Rosei (Reciters)

Swirling feathery sleeves like clouds, a song of joy...

[楽]

大小の鼓と太鼓、笛の囃子で奏でられる荘重な舞。宮廷舞楽を模した旋律に乗り、ゆつたりと始まり、次第にテンポを速める。お祝いらしく、興に乗りながらも、皇帝らしい威厳を持つて舞う。

六 夢見る盧生、目覚めを迎える

栄華のときを楽しむ盧生の眼前で、昼夜、四季が入れ替わり立ち替わり、めくるめく情景が展開される。そのすべては夢の出来事であり、盧生は、宿の女主人に粟ご飯が出来たと、起され、夢から覚める。

盧生 いつまで続くのか。この栄華の春は、みずみずしいままに変わらない。

地 なおも幾久しく、輝く有明の月のよう。

盧生 (永遠なる) 月世界の男の舞なのだから、

雲の羽袖を軽々と翻し、喜びの歌を

Rosei Let's sing a song of joy all night.

Reciters Let's sing a song of joy all night. The sun rises again. It's bright outside. And, then, night has come. Then...

Rosei another day starts...

Reciters I thought it was still in the afternoon, but...

Rosei the moon has clearly begun to shine in the sky again.

Reciters I see the spring flowers are blooming,

Rosei and now the foliage turns to deep crimson.

Reciters Although I thought it is still summer...

Rosei the snow is piling up outside now.

Reciters Four seasons develop in front of my eyes. The trees, flowers and grasses of spring, summer, autumn, and winter, all bloom at once. What a miracle! How amusing!

盧生

謡うよ、夜もすがら。

地

謡うよ、夜もすがら。日はまた昇り、明るくなって、そしてまた夜かと思えば、

盧生

昼になり、

地

昼かと思えば、

盧生

月がまた、清かに輝く。

地

春の花が咲けば、

盧生

紅葉も色濃く、

地

夏かと思えば、

盧生

雪も降って、

地

四季折々が目の前に広がり、春夏秋冬の万木千草も、いつせいに花を開く。ああ、面白い、不思議なことだ。

The time flies in this manner. The prosperous fifty years have ended. Actually, this is all happened in a dream. All the glory is therefore fading away slowly and gradually. I have awakened from the dream, which I had on the pillow of Kantan.

Mistress Excuse me, guest traveler. Your millet meal is ready. Wake up, please.

7. Rosei Wakes up And Attains Enlightenment

Awakened from the dream, Rosei notices that his fifty years of glory happened during just a short dream which he had while waiting for millet to be cooked. Then, he attains the enlightenment that life in this world is like a dream. Learning this truth, he decides to return home.

Rosei Rosei awakes from his dream.

Reciters Rosei awakes from his dream. The glory of his fifty years in springs and autumns vanishes quickly. He gets up in a stupor.

Rosei There were so many...

こうして時が過ぎてゆき、五十年の栄華も尽きて、本当は夢の中の出来事だから、すべては薄ら薄らに消え失せていく。先ほどの邯鄲の枕の上で眠って見ていた夢は覚めた。

女主人 もし、旅のお方よ、粟のご飯ができましたよ、早く起きてくださいよ。

七 目覚めた盧生、悟りを得る

目覚めた盧生は、五十年の栄華も粟ご飯の炊ける間の一眠りの夢であったが、それと同じく、この世は夢の世だと悟り、帰途につく。

盧生 盧生は夢から覚めて、

地 盧生は夢から覚めて、五十年の春秋の栄華もたちまちに消えて、ただ呆然と起き上がった。

盧生 あんなにもたくさんいた

Kantan	Story
Reciters	wives and concubines in my palace. What I presumed to be their voices was...
Rosei	only the voice of the wind travelling over pine trees.
Reciters	Although I thought I was residing in my palace and pavilions...
Rosei	the place was only an inn in the village of Kantan, where I stay temporarily.
Reciters	I have enjoyed the glorious time for...
Rosei	fifty years.
Reciters	But it was as short as...
Rosei	the time it takes to cook millet.
Reciters	It is very mysterious, and I cannot understand.
Rosei	When I begin to think about what human beings are...

地 女御や更衣たちの声だと聞いていたのは、

盧生 松を渡る風の音となり、

地 宮殿楼閣は、

盧生 邯鄲の仮の宿であった。

地 栄華の時は、

盧生 五十年だが、

地 その夢の間は、粟飯を

盧生 一炊きする間だ。

地 まったく不思議で、考えの及ばないことだ。

盧生 つらつらと、人間について考えをめぐらせば、

地 百年の歡樂も、命が終われば夢であろうよ。五十年の栄華こそは、私にはこの上の



Reciters I notice that even joy lasting one hundred years will turn out to be a fragile dream when my life ends. The fifty-year prosperity in the dream was bliss for me. I satisfied my desire for glory and longevity, gained the fifty years of merriment, and even assumed the imperial throne. I now desire nothing more. Truly, everything is like a short dream.

Rosei *Namu sanbō, namu sanbō* (A chant which means that one relies on the Three Treasures of Buddhism: Buddha, the Law of Buddha, and the community of the priesthood). This is a kind of phrase expressing admiration.)

Reciters Thinking deeply, the Buddhist master of whom I should ask the way of liberation from this world full of earthly desires in reality must be this pillow. How precious this pillow of Kantan is. How wonderful. The world of dreams which he experienced with the pillow of Kantan is what the real world is. Enlightened so, Rosei has satisfied his needs and sets out for home.

地

盧生

ないことだった。栄華の望みも齢の長さも、五十年の歓楽も、王位まで得たからには、その上を望むこともない、本当に、何事も、一睡の夢。

南無三宝、南無三宝（仏法僧の三宝に帰依します、という意味。一種の感嘆の言葉）。

よくよく思えば、解脱を求める私の師僧は、この枕だった。まことに有難いことだよ、この邯鄲の枕は、まことに有難いことだよ、邯鄲の枕で見たような夢の世が世界の姿だと悟りを得て、望みをかなえた盧生は、帰っていった。

Kantan

Synopsis

Long, long ago, there was a man named Rosei in the country of Shu Han in China. He had lived his life without a particular purpose, but as he had been wondering how he should live, one day he heard about a great priest on Mount Yōhi in the land of Chu, and he left his home in order to meet the monk. On his way to Mount Yōhi, he stays at an inn in the village called Kantan. Following the advice from the mistress of the inn, Rosei decides to take a nap on a mysterious pillow, “the pillow of Kantan,” while waiting for a millet meal to be prepared. The mistress had received the pillow of Kantan from a master of the mystic Hsien art of Daoism. It was said that a person could attain enlightenment for their future, once they use the pillow.

While Rosei is taking a nap, someone comes for him. It is an imperial messenger from the emperor of Chu. He tells Rosei he was dispatched in order to deliver the message that Rosei will succeed to the throne. Although dubious about the unexpected offer, he rides in a shining litter to the palace. The magnificent, gorgeous look of the palace astounds Rosei. It is as marvellous as Paradise or the palace in the heaven.

Fifty years have passed since Rosei assumed the throne and he has fully enjoyed his prosperity. A feast is given at the palace to celebrate the fifty years of his reign. Rice wine for longevity is offered as a gift to the emperor. When dancers perform a dance in celebration, Rosei who is amused begins to dance. The days and nights and the seasons start to change quickly in front of Rosei's eyes. Although he enjoys the kaleidoscope-like altering views at the beginning, it begins to become fragmented, and eventually everything vanishes. Then, he awakes as the mistress of the inn comes to wake him up for the millet meal. His fifty-year reign all happened only in a dream.

The fifty years of glory are just a dream which he has during a nap. And the dream is actually as short as the length of time it took to cook millet. Rosei attains the awareness that actual life in this world is as fragile as his dream. With gratitude for the pillow of Kantan that is indeed the pedagogue which he had sought, he departs for home as his need has been fulfilled.

Highlight

This is a masterpiece of the Noh art since all the aspects of the performance reach a high level. The organization of its story is fine and smooth. The scenes change artfully on the stage. Characters emphasize the presence of performers. The dance is a delight to the eye. Chants and music sustain a good beat and changing tempo which are richly expressive. And the stage effects are surprising. The amusement of Noh art is condensed and expressed through these effects in this masterpiece.

Another aspect riveting your eyes to the stage is the profound theme of this piece. This piece originated from a Chinese story that became the source of the adage, “having a dream during cooking millet” or “the pillow of Kantan,” which means an empty dream. Although the age of the main character, Rosei, is unknown, he seems neither very young nor old. He must be approximately midway through his life. Rosei departs on his journey to seek his true self and, through the dream he has during the journey, he realizes a profound philosophical truth, lying in the depth of our lives. Deeply absorb yourself in the story and enjoy this piece for it will bring a refreshing sentiment to the audience after the performance. It will be something similar to what you might feel when something that is left dangling is finally settled the way it should be.

The Kantan-otoko mask is used for this performance. This mask is often used by a *shite* who plays a role such as young male deity. However, you will be more impressed when you see this mask in the performance of Kantan, for which the mask is originally made.

Schools	All five	
Category	The Fourth group Noh	
Author	Unknown	
Subject	“Chinchū-ki” and Volume 25 of “Taihei-ki”	
Season	Any season	
Scene	The village of Kantan in China (currently Handan City in Hebei Province, China)	
<i>Tsukurimono</i>	<i>Hittate-ōmiya-ichijō-dai</i> (<i>Ōyatai ichijō-dai</i> , a wooden frame covered with gorgeous cloth with a roof which is supported by four pillars at the corners) [set with a pillow]	
Characters	<i>Shite</i>	Rosei
	<i>Kokata</i>	Dancer
	<i>Waki</i>	Imperial Messenger
	<i>Waki-tsure</i>	Litter Carriers (two)
	<i>Waki-tsure</i>	Ministers of His Imperial Majesty (three)
	<i>Ai</i>	Mistress of the Inn at Kantan Village
Mask	<i>Shite</i>	<i>Kantan-otoko</i>
Costumes	<i>Shite</i>	a long black wig (<i>kuroji-kindan-hachimaki</i> , a black headband in gold), <i>kara</i> (a piece of square cloth worn by Buddhism priests over other clothes), <i>happi</i> -style <i>kimono</i> (<i>atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters) <i>karaori</i> (a short-sleeved <i>kimono</i> outer robe worn by female characters) worn in <i>tsuboori</i> style), <i>kitsuke</i> / <i>atsuita karaori</i> , <i>hangire</i> (a type of <i>hakama</i> worn by strong characters such as demons, gods and warriors), <i>koshi-obi</i> (belt), Buddhist prayer beads, and <i>tō-uchiwa</i> (a Chinese fan).
	<i>Kokata</i>	<i>kin-kazaori-eboshi</i> (<i>eboshi</i> -style headdress), <i>chōken</i> , <i>kitsuke</i> / <i>nuihaku</i> (a short-sleeved <i>kimono</i> with embroidery and with flakes of gold or silver on the fabric), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan. (Or, <i>suihatsu-tsuba-motoyui</i> (a string used to tie one's hair), <i>karaori</i> in <i>tsuboori</i> style, <i>kitsuke</i> / <i>surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character), <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , 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> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i> (Litter Carriers)	<i>kitsuke</i> / <i>atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i> (Ministers)	<i>hora-eboshi</i> (<i>eboshi</i> -style headdress worn by stately figures), <i>awase-kariginu</i> (a lined long-sleeved style <i>kimono</i> worn by male characters especially gods and other dignified characters), <i>kitsuke</i> / <i>atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Ai</i>	<i>kazura</i> (wig), <i>sobatsugi</i> , and <i>nuihaku</i> .
Number of scenes	One	
Length	About 1 hour and 40 minutes	

邯鄲（かんたん）

あらすじ

昔、中国の蜀という国に、盧生（ろせい）という男が住んでいました。彼は、日々ただ漠然と暮らしていたのですが、あるとき、楚の国の羊飛山に偉いお坊さんがいると聞き、どう生きるべきか尋ねてみようと思立ち、旅に出ます。羊飛山への道すがら、盧生は邯鄲という町で宿を取りました。その宿で、女主人に勧められて、粟のご飯が炊けるまでの間、「邯鄲の枕」という不思議な枕で一眠りするにしました。邯鄲の枕は以前、女主人がある仙術使いから貰ったもので、未来について悟りを得られるといういわくつきの枕でした。

さて、盧生が寝ていると、誰かが呼びに来ました。それは楚の国の皇帝の勅使で、盧生に帝位を譲るために遣わされたと言うのです。盧生は思いがけない申し出に不審がながらも、玉の輿に乗り、宮殿へ行きました。その宮殿の様子と言ったら、壮大で豪華絢爛、驚くほど素晴らしく、極楽か天宮かと思われるほどでした。

盧生が皇帝になって栄華をほしいままにし、五十年が過ぎました。宮殿では、在位五十年の祝宴が催されます。寿命を長らえる酒が献上され、舞人が祝賀の舞を舞うと、盧生も興に乗り、みずから舞い始めました。すると昼夜、春夏秋冬が目まぐるしく移り変わる様子が眼前に展開され、盧生が面白く楽しんでいると、やがて途切れ途切れになり、一切が消え失せます。気づけば宿の女主人が、粟ご飯が炊けたと起こしに来ていて、盧生は目覚めます。皇帝在位五十年は夢の中の出来事だったので。

五十年の栄華も一睡の夢であり、粟ご飯が炊ける間の一炊の夢でした。盧生はそこでこの世はすべて夢のようにはかないものだという悟りを得ます。そしてこの邯鄲の枕こそ、自分の求めていた人生の師であったと感謝して、望みをかなえて帰途につくのでした。

みどころ

緻密で円滑な物語の構成、舞台上での場面転換の巧妙さ、演者の存在感を際立たせる配役、目を楽しませる舞、ノリ良く、緩急の表現力に富んだ謡と囃子、そして観客をあつと驚かせる仕掛け……どれを取ってもハイレベルで、能の面白さを凝縮したような名作です。

また「一炊の夢」「邯鄲の枕」という格言のもとをなす中国の故事に材を取った、一曲のテーマの深さも目を離せません。主人公の盧生は、はっきりしませんが、若すぎず、年寄りすぎず、人生経験半ばくらいの人物と思われます。自分探しの旅に出た盧生が、その途上で見た夢を通じて、私たちは人生の底流にある、深い哲学的な真実に気づかされます。没頭して見終えた後、何か清々しさを感じます。そう、腑に落ちない何かが、ストンとあるべきところに収まり、解消したような。

使われる面は「邯鄲男」。若い男神のシテなどでも用いられるポピュラーな面ですが、本家本元の邯鄲で眼にすると、感慨もひとしおです。

見どころはたくさんあり、なかでも後半に迎えるクライマックスは、息もつかせぬシーンの連続です。あまり多くを語ると、初見の面白さが薄れるかもしれませんが、このくらいに留めましょう。頻繁に演じられる人気曲ですから、観られる機会も多いと思います。あとはじっくり、ご覧になってください。

流儀 五流にあり
分類 四番組物
作者 不明
題材 『枕中記』、『太平記』巻二十五
季節 不定
場面 中国・邯鄲の里（現在の中国河北省邯鄲市）
作り物 引立（ひったて）大宮一畳台（大屋台）[枕あり]

登場人物	シテ	盧生
	子方	舞人（舞童）
	ワキ	勅使
	ワキツレ	輿舁（こしかき）二人
	ワキツレ	大臣三名
	アイ	邯鄲の宿の女主人
面	シテ	邯鄲男
装束	シテ	黒頭（くろがしら）・（黒地金線鉢巻）、掛絡（から）、法被（厚板唐織壺折）、着付・厚板唐織、半切、腰帯、数珠、唐団扇
	子方	金風折烏帽子、長絹、着付・縫箔、白大口、腰帯、扇。（または、垂髪翼元結（すいはつづばもとゆい）、唐織壺折、着付・摺箔、白大口、腰帯、扇）
	ワキ	側次、着付・厚板、白大口、腰帯、扇
	ワキツレ(輿舁)	着付・厚板、白大口、腰帯、扇
	ワキツレ(大臣)	洞（ほら）烏帽子、袷衣、着付・厚板、白大口、腰帯、扇
	アイ	鬘、側次、縫箔

場数 一場
上演時間 約1時間40分

邯鄲（かんたん）
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