

BUNRAKU Performance for Beginners

June 2022

INTRODUCTION TO BUNRAKU

Bunraku is one of Japan's representative traditional performing arts, designated an Intangible Cultural Heritage by UNESCO in 2003. It is a closely collaborative form which synchronizes narrative recitation, *shamisen* music, and puppetry in performance. The origins of present-day Bunraku date back to the 17th century, when older puppet shows (*ayatsuri ningyō*) were integrated with the medieval narratives (*jōruri*) and called *ningyō jōruri*, which means "puppet narrative." Its popularity peaked with the works of playwright Chikamatsu Monzaemon and narrator Takemoto Gidayū, and the founding of the Takemotoza Theatre in Osaka in 1684 ushered in a golden age. The Toyotakeza Theatre and others later joined the field and had ups and downs. Among them, a theatre opened by Uemura Bunrakuken, from Awaji, became the leading company in the mid-19th century. The dominance was such that the name became synonymous with the art form, which we still call Bunraku today.

The narrator (*Tayū*) and the *shamisen* player, in their twin positions, seem each to be trying to top the other in artistry as they bring the dramatic narrative to life. But in fact they are in perfect unison; neither leads and neither follows. Their remarkable synchronization is vital to the art, and involves sophisticated techniques of breath control.

Three puppeteers are required to operate a Bunraku doll, making it unique in world puppetry. It is not surprising, then, that its subtle movements are capable of richly nuanced expression, making it every bit as appealing and sympathetic as an actor, if not more so. Dolls are stored in pieces, with their heads and costumes all kept separately. For each production, the doll is rebuilt. Limbs are attached to torsos, props and costumes fitted, and hair affixed and styled. It is the puppeteer's job to assemble his doll for the role assigned to him.



**National Bunraku Theatre
Osaka, Japan**

Ninin Sambasō

“Ninin Sambasō” is part of a piece called “Kotobuki Shiki Sambasō”. In the latter half of this piece, two Sambasō dancers perform together. “Kotobuki Shiki Sambasō” is a Bunraku piece that was originally a prestigious Noh piece called “Okina”. Like Bunraku, Noh has been designated an Intangible Cultural Heritage by UNESCO.

“Okina”, is a festive and ritualistic piece, and “Kotobuki Shiki Sambasō” is usually performed at celebratory events, such as theatre openings, anniversaries, and New Year celebrations.

“Ninin Sambasō” has no particular storyline, but is made up of spell-like words and lyrics praying for world peace and prosperity. The Tayū’s chanting and the sound of the *shamisen* are powerful and dynamic. To their tune, the two Sambasō dancers perform a dance that is sometimes free and easy, and sometimes comical.

Guidance for Bunraku Beginners (Explanation in Japanese)

The performers (a *tayū*, a *shamisen* player, and a puppeteer) work together to explain the bunraku theatre, the likes of which the world has never seen.

Kanadehon Chūshingura (The Vendetta by 47 Loyal Retainers)

Kanadehon Chūshingura is a famous tale thematically based on the Akō Vendetta (1701–1703), in which 47 retainers exacted revenge on the enemies of their disgraced lord, who was forced to commit suicide. This time we present a scene of the tragedy of Hayano Kanpei, modelled on one of the retainers.

Ashamed of being at a secret meeting with his lover, Okaru, at the time of the incident of bloodshed that led to his lord’s suicide, Hayano Kanpei had become a hunter at Okaru’s family home. Okaru’s father, Yoichibei, had secretly been preparing money for his son-in-law Kanpei, to allow him to join the group seeking vengeance for their lord, but lost both his wallet full of money and his life at the hands of the bandit Ono Sadakurō in a chance encounter on the road. Later, Kanpei, who knew nothing of the money or Yoichibei’s demise, mistook Sadakurō for a wild boar and shot him dead with a gun. Thus the money Yoichibei had prepared found its way to Kanpei by pure accident.

At the same time, Okaru was at home awaiting the return of her father Yoichibei when someone from courtesan house arrived to take her away. In truth, Yoichibei had sold his daughter to make the money. Upon returning from the hunt with the wallet full of money he found, Kanpei learned that the wallet belonged to Yoichibei and thought that he must have killed his father-in-law. When Yoichibei’s corpse was brought in, Yoichibei’s wife cursed Kanpei for killing his father-in-law. Full of remorse, Kanpei decided he should not continue to live and took his own life by *seppuku*. However, Yoichibei’s corpse revealed a slicing wound, not a gunshot, proving that Kanpei in fact shot his father-in-law’s killer. This allowed Kanpei to be named in a jointly-signed letter of vengeance, and he died satisfied.

二人三番叟

本剧目选自《寿式三番叟》后半部分，是由2人演绎的三番叟的舞蹈部分。《寿式三番叟》中移入了和文乐同被列入联合国教科文组织的无形文化遗产——能的重要剧目《翁》。

《翁》是祭祀性、仪式性的剧目，《寿式三番叟》也经常会在剧场开幕时、重要纪念年份或正月等时候上演。

上演的内容没有故事情节，唱词多为咒语或祈祷世间繁荣、和平的内容。太夫的说唱和三味线的演奏激情而充满活力，与2人演绎的三番叟上演时而舒缓，时而逗趣的舞蹈融为一体。

解说 欢迎来到文乐的世界

文乐是一种舞台艺术，由太夫（旁白）、三味线（音乐）和人形（人偶）这三个专业分工组成。解说部分将请演员实际上场表演，为您介绍文乐魅力的一面。

假名手本忠臣藏

《假名手本忠臣藏》是一部知名作品，以发生于1701年到1703年的赤穗事件为题材，讲述47位家臣团结一心，为被迫切腹的主公洗冤雪耻的故事。本回将上演早野勘平的悲剧场面，人物原型为47位家臣中的其中一位。

早野勘平的主公因一起持刀伤人事件被迫切腹自尽，因事发当时，勘平正与恋人阿轻幽会，所以勘平引以为耻，藏身于阿轻家中以捕猎为生。阿轻父亲名叫与士兵卫，他知道女婿依然希望能为主公报仇，于是暗中为勘平筹钱。然筹到钱的与士兵卫被路过的无赖汉斧定九郎强索财物，斧定九郎在得手后杀死与士兵卫，并将他筹得的钱款连同钱包一块夺去。之后，浑然不知此事的勘平，误将斧定九郎看成山猪而用猎枪将其击毙，与士兵卫为勘平筹到的钱财因此无巧不成书地落入勘平之手。

此时，阿轻在家中等候父亲归来，但现身的却是前来迎接阿轻的烟花巷手下。原来与士兵卫为了筹钱，将女儿阿轻卖给了烟花巷。勘平打完猎回到家中，方知刚才得到的钱包为岳父之物，以为自己误杀了岳父。岳父遗体被人运回家中，岳母痛斥勘平弑亲杀父，大逆不道。勘平自责不已，自认无法苟活于世，决心切腹。然勘平切腹后，与士兵卫的遗体才被发现伤痕为刀伤而非枪伤，众人方知勘平并非凶手，反而为岳父报了一箭之仇。因此，勘平之名被允许列入为主公报仇的盟约中，勘平心满意足地咽下最后一口气。

二人三番叟

與文樂同被列入聯合國教科文組織的無形文化遺產——能的經典作品『翁』改用文樂形式表演時，則名為『壽式三番叟』。而「二人三番叟」的美稱便是取自『壽式三番叟』後半段雙人三番叟的舞蹈表演部分。

『翁』是象徵慶祝、祭祀的儀式性表演，『壽式三番叟』也經常在劇場表演開場，具特殊記念意義的年份或是新年時等演出。「二人三番叟」並沒有劇情，而是從表演者口中吐露出宛如咒語般的字句，祈求世間昌盛太平的歌詞。太夫的說唱技巧結合三味線演奏，展現出強烈的躍動感，與雙人三番叟時而輕鬆時而滑稽的舞蹈在舞台上融為一體。

解說 歡迎來到文樂的世界

文樂是一種舞台藝術，由太夫（旁白）、三味線（音樂）和人形（人偶）這三大傳統技藝構成。解說部分將請到演員實際上場表演，為您介紹文樂魅力的一面。

假名手本忠臣藏

《假名手本忠臣藏》是一部知名作品，以發生於1701年到03年的赤穂事件為題材，訴說47位家臣團結一心，為被迫切腹的主公洗冤雪恥的故事。本回將上演早野勘平的悲劇場面，人物原型為47位家臣中的其中一位。

早野勘平的主公因一起持刀傷人事件被迫切腹自盡，因事發當時，勘平正與戀人阿輕幽會，勘平引以為恥，藏身於阿輕家中以捕獵為生。阿輕父親名叫與士兵衛，他知道女婿依然希望能為主公報仇，暗中為勘平籌錢。然籌到錢的與士兵衛被路過的無賴漢斧定九郎強索財物，斧定九郎在得手後殺死與士兵衛，將他籌得的款項連同錢包一塊奪去。之後，渾然不知此事的勘平，誤將斧定九郎看成山豬而以獵槍擊斃，與士兵衛為勘平籌到的錢財也無巧不巧落入勘平之手。

此時，阿輕在家中等候父親歸來，但現身的卻是前來迎接阿輕的煙花巷手下。原來與士兵衛為了籌錢，將女兒阿輕賣給了煙花巷。勘平打完獵回到家中，方知剛才得到的錢包為岳父之物，以為自己誤殺了岳父。岳父遺體被人運回家中，岳母痛斥勘平弑親殺父，大逆不道。勘平自責不已，自認無法苟活於世，決心切腹。然勘平切腹後，與士兵衛的遺體才被發現傷痕為刀傷而非槍傷，眾人方知勘平豈非兇手，反倒為岳父報了一箭之仇。因此，勘平之名被允許列入為主公報仇的盟約中，勘平也心滿意足地嚥下最後一口氣。

니닌 산바소

분라쿠와 마찬가지로 유네스코의 무형문화유산으로 등재되어 있는 노의 격식 높은 작품인『오키나』를 분라쿠로 연출한『고토부키시키 산바소』에서 후반에 2명이 함께 춤을 추는 산바소 부분을 다룬 것이다.

『오키나』는 축제적이고 의식적인 무대로『고토부키시키 산바소』도 극장이 개장했을 때나 기념할 만한 해 또는 정월 등에 상연되는 경우가 많다.

정해진 스토리는 없고, 주문과 같은 말이나 세상의 번영 및 평화를 기원하는 가사가 훑어진다. 박력있고 약동감 넘치는 다유의 이야기와 샤미센 연주는 역동적이며, 그것과 일체가 되어 두명의 산바소 연기자가 때로는 평온하게 때로는 익살스럽게 춤을 춘다.

해설 분라쿠에 어세 오세요

분라쿠는 다유(변사)·샤미센(연주자)·닌교(인형사)의 3가지 기술이 한 몸이 되어 만들어내는 무대 예술이다. 출연자의 실제 연기를 더한 해설을 통해 그 매력의 일부를 소개한다.

가나데혼 주신구라

<가나데혼 주신구라>는 할복한 주군의 치욕을 씻기 위해 47인의 가신이 결속하여 주군의 적을 베어 죽인 아코 사건(1701-03)을 소재로 한 유명한 작품이다. 이번에는 가신 중 한 명을 모델로 한 하야노 간페이의 비극 장면을 상연한다.

하야노 간페이는 주군이 할복하는 상황으로 몰리게 된 요인이었던 칼부림 사건 때 연인 오카루와 밀회하고 있었던 것을 부끄럽게 여겨, 오카루의 본가에 몸을 맡기고 사냥꾼이 되어 있었다. 오카루의 아버지 요이치베는 지금이라도 주군의 복수에 참가하고자 하는 사위 간페이를 위하여 몰래 자금을 준비하고 있었으나, 우연히 지나가던 오노 사다쿠로에게 준비한 돈을 지갑채로 빼앗기고 칼로 죽임을 당한다. 그 뒤, 아무 것도 모르고 있던 간페이는 사다쿠로를 맷돼지로 착각하여 철포로 쏴 죽이고, 요이치베가 준비했던 돈은 우연히도 간페이의 손에 들어간다.

이 때, 요이치베가 돌아오기를 기다리고 있던 오카루의 집에 오카루를 데려가기 위해 유곽에서 사람이 오게 된다. 사실 요이치베는 딸을 팔아서 돈을 만들었던 것이다. 사냥에서 돌아온 간페이는 자신이 손에 넣은 지갑이 요이치베의 것임을 알게 되고, 자신이 장인을 죽였다고 착각한다. 그리고 요이치베의 유해가 옮겨져 오자 요이치베의 아내는 간페이가 장인을 죽인 살인자라고 비난한다. 간페이는 자책의 마음으로 이미 살 수 없다고 하며 할복한다. 그러나 요이치베의 몸에 남은 상처가 칼자국이었기 때문에 간페이는 오히려 장인의 원수를 갚은 것을 알게 된다. 이로써 간페이는 복수를 위한 연판장에 이름을 올릴 수 있게 되어 만족하며 숨을 거두는 것이었다.

Ninin Sanbaso

El «*Kotobuki Shiki Sanbaso*» es una adaptación de la prestigiosa obra «*Okina*» del teatro Nō, inscrito como patrimonio cultural inmaterial de la UNESCO al igual que el *Bunraku* y en su segunda parte figura una danza de dos bailarines *Sanbaso*, y es esta danza que ha sido adaptada a una obra aparte llamada «*Ninin Sanbaso*».

El «*Okina*» es un espectáculo festivo y ceremonial, y el «*Kotobuki Shiki Sanbaso*» también se representa en ocasiones como la inauguración de un teatro y fechas señaladas como aniversarios o el Año Nuevo.

No es que haya una historia, sino que se compone de palabras que recuerdan a conjuros y de versos que rezan por la paz y la prosperidad mundial. En perfecta armonía con el son fuerte y vibrante de la voz del narrador y la interpretación del *shamisen*, los dos bailarines *Sanbaso* representan un baile a veces relajado y a veces cómico.

Explicación - Bienvenidos al mundo del Bunraku

El Bunraku es un arte escénica creada mediante la combinación de tres elementos: la narración, el *shamisen* y los títeres. Mediante esta explicación acompañada de una representación, les presentamos algunos de los atractivos del Bunraku.

Kanadehon Chūshingura

Kanadehon Chūshingura es una famosa historia basada en el Incidente de Akō (1701-1703), en el que un grupo de 47 samuráis obligados a convertirse en rōnin (samuráis sin señor) vengan a su daimyō (señor feudal), quien había sido deshonrado siendo forzado a cometer el seppuku (corte del vientre), con el asesinato de sus enemigos. En esta ocasión representamos la escena de la tragedia de Hayano Kanpei, personaje que fue inspiración para uno de estos 47 rōnin.

Por la enorme vergüenza que le provocaba haberse encontrado en una velada privada con su amante Okaru durante la masacre que derivó en el suicidio de su daimyō, Hayano Kanpei se había convertido en un cazador refugiado en el hogar familiar de Okaru. El padre de Okaru, Yoichibei, había estado guardando en secreto dinero para su yerno Kanpei, con el deseo que estos fondos le permitieran unirse al grupo que iba a vengar a su daimyō, sin embargo en un desafortunado encuentro callejero Yoichibei fue asesinado a manos del bandido Ono Sadakurō, y consecuentemente también le fue arrebatado el monedero con todo el dinero que había guardado. Tras esto, Kanpei, quien no conocía nada acerca de este dinero ni de la muerte de su suegro Yoichibei, en confusión con un jabalí durante su actividad de cazador, mata de un disparo al bandido Sadakurō. De modo que de pura casualidad el dinero que Yoichibei había guardado, llega finalmente a manos de Kanpei.

En ese instante, en el que Okaru se encontraba en casa a la espera del regreso de su padre Yoichibei, llega una persona del burdel para tomarla en posesión. Lo cierto es que Yoichibei había vendido a su propia hija a un burdel para conseguir el dinero. Una vez Kanpei vuelve de cazar, descubre que el monedero que se ha encontrado pertenecía a su suegro Yoichibei, de modo que comienza a obsesionarse con que él mismo debe haber asesinado a su suegro. Una vez llega el cadáver de su difunto suegro, la esposa de Yoichibei maldice a Kanpei por haber matado al padre de Okaru. Lleno de remordimiento, Kanpei decide que no merece vivir y procede a su suicidio por seppuku (corte del vientre). Sin embargo, el cadáver de Yoichibei presenta una herida de corte de katana, lo que demuestra que Kanpei de hecho no solo no mato a Yoichibei, sino que de lo contrario disparó al asesino de su suegro. Este esclarecimiento de los hechos permitió a Kanpei añadir su nombre a la misiva conjunta de venganza, dejando este mundo en completa satisfacción.

Ninin Sanbasô

Inscrit comme patrimoine culturel immatériel de l'humanité par l'Unesco aux côtés du théâtre Nô, le *Bunraku*, théâtre de marionnettes, comporte dans son répertoire une pièce nommée «*Kotobuki Shiki Sanbasô*», adaptée d'une pièce prestigieuse de Nô intitulée «*Okina*». Dans la deuxième partie de «*Kotobuki Shiki Sanbasô*» figure une danse réalisée par deux danseurs incarnant le personnage *Sanbasô*, et c'est cette danse qui, devenue une œuvre à part entière, est appelée *Ninin Sanbasô*.

Tout comme «*Okina*» se joue aux cérémonies et aux fêtes, «*Kotobuki Shiki Sanbasô*» est souvent représentée à des occasions telles que l'ouverture d'un théâtre, la commémoration d'un évènement historique, ou encore le Nouvel An.

N'y cherchez pas de récit ou d'histoire, car il n'y en a pas – seulement un chant aussi envoûtant qu'une incantation et des paroles priant pour la paix et la prospérité du monde. Au son vibrant de la voix du narrateur et des cordes de *shamisen*, les deux danseurs offrent une prestation tantôt sereine, tantôt humoristique, en parfaite harmonie avec l'ensemble des éléments composant la pièce.

Introduction au bunraku

Le bunraku est un type de théâtre japonais qui associe un narrateur (*tayū*), un joueur de *shamisen* et des marionnettistes. Ces interprètes vont vous faire une démonstration des charmes de cet art.

Kanadehon Chūshingura

Kanadehon Chūshingura est une œuvre célèbre sur le thème de la vendetta d'Akō (1701-1703), au cours de laquelle 47 rōnin (samouraïs laissés sans chef) s'unirent pour venger leur seigneur disgracié contraint au suicide. Cette fois, c'est une scène de la tragédie de Hayano Kanpei, l'un des rōnin lui ayant servi de modèle, qui est représentée.

Honteux d'avoir été à un rendez-vous secret avec sa bien-aimée Okaru, au moment de l'attaque sanglante au sabre qui a constraint au suicide son seigneur, Hayano Kanpei est devenu chasseur dans la maison familiale d'Okaru où il s'est réfugié. Le père d'Okaru, Yoichibei, a secrètement préparé de l'argent pour son gendre Kanpei qui souhaite se joindre au groupe cherchant à venger son seigneur, mais un bandit de passage, Ono Sadakurō, le menace pour le lui extorquer et lui ôte à la fois son portefeuille qui contient l'argent et la vie d'un coup de sabre. Plus tard, Kanpei, qui ne sait rien de cet incident prend Sadakurō pour un sanglier et le tue d'un coup de fusil. Ainsi, l'argent que Yoichibei avait préparé pour lui se retrouve fortuitement entre ses mains.

Au même moment, Okaru qui attend le retour de son père Yoichibei à la maison reçoit la visite de quelqu'un d'une maison de courtisanes venu pour l'emmener. En fait, Yoichibei avait vendu sa fille pour se procurer l'argent. En revenant de la chasse, Kanpei apprend que le portefeuille désormais entre ses mains appartenait à Yoichibei et croit qu'il a tué son beau-père. Lorsque le corps de Yoichibei est ramené chez lui, sa femme maudit Kanpei pour avoir tué son beau-père. Miné par les remords, Kanpei décide qu'il n'a plus le droit de continuer à vivre et se donne la mort par seppuku. Cependant, le corps de Yoichibei porte une blessure par arme blanche, ce qui prouve que Kanpei a en fait vengé son beau-père en tirant sur son assassin. Cela permet à Kanpei de figurer dans la lettre de vengeance signée par tous les conjurés, et il meurt l'esprit tranquille.

Upcoming Bunraku performances

2022 Summer vacation Bunraku performance

Saturday, July 16, 2022 – Thursday, August 4, 2022 *No performance on Jul. 25
Performance Time: Part1 11:00 / Part2 13:30 / Part3 17:30

【Part1: Family Summer Holiday Show】 11:00 scheduled to end at 12:45

- Suzu no Ne (The tinkle of a bell)
- Introduction to Bunraku
- Urikohime to Amanjaku (Urikohime and Amanjaku)

【Part2: The Masterpiece of Bunraku】 13:30 scheduled to end at 17:00

- Shinjū Ten no Amijima (The Love Suicide at Amijima)

【Part3: Summer Late Show】 17:30 scheduled to end at 20:10

- Hana no Ueno Homare no Ishibumi (The Self-Sacrifice of Otsuji)
- Momijigari (The Maple Viewing Party)



■ Tickets (All seats reserved, Tax included):

[Part1] (Flat Rate)

Adult 5,000yen / Student 2,500yen / Child (18 years old and under) 1,900yen

[Part2]

1st grade 6,000yen (Student 4,200yen) / 2nd grade 3,500yen (Student 3,500yen)

[Part3]

1st grade 5,300yen (Student 3,700yen) / 2nd grade 3,300yen (Student 3,300yen)

■ Booking Starts on Wednesday, June 8

National Theatre Ticket Centre

(24hours)

https://ticket.ntj.jac.go.jp/top_e.htm



(10:00-18:00) *Out of service on July 1

0570-07-9900 / 03-3230-3000(IP phone)

■ Box Office Sales Starts on Thursday, June 9

National Bunraku Theatre (10:00-18:00) *Closed on July 1

*Subtitles: Available only in Japanese. Displayed on screen above the stage.

*Audio guide: Available for rent in Japanese only.

*FREE English synopsis is available. Please ask at the reception desk.

2022 Autumn Bunraku performance

Saturday, November 5, 2022 – Sunday, November 27, 2022 *No performance on Nov. 16

2023 New Year Bunraku performance

Tuesday, January 3, 2023 – Wednesday, January 25, 2023 *No performance on Jan. 13

For more information, updates and useful links, please visit our website.
<https://www.ntj.jac.go.jp/en/>



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