

1. Traveling Monk Meets An Old Man in Tateyama

When a monk traveling to Soto-no-hama (or Soto-ga-hama) in Mutsu Province makes a brief stop in Tateyama (in Echū Province), an old man talks to the monk. He says that he is a hunter who passed away last year. His request for the monk is to deliver a message to his wife and child and to offer a sedge coat and hat on his altar. While the monk hesitates to make a promise as the story may sound sketchy, the old man gives the monk one of the sleeves of his jacket as evidence. The monk holds the sleeve and continues his journey to Mutsu Province.

Traveling Monk

I am a monk traveling around different provinces. I have not been to Soto-no-hama in Mutsu Province yet. I therefore decided to visit Soto-no-hama and I am heading there. This is also a good opportunity to undergo Buddhist training in holy Tateyama. I will do it on my way.

Since I hurried, I have already arrived in Tateyama. I will calm down and look around this holy place.

Well, I came here, to Tateyama, but this place looks like Hell. What is more dreadful than a demon is a human who never feels fear even after seeing Hell. A fork in the mountain path leads us to various Hells. I cannot stop shedding tears when I think where those many paths go. They are the rocky ways to the world of agony, brought by our evil conduct.

善知鳥／鳥頭

うとう

一 越中国立山で、旅僧が老人と出会う

陸奥国の外の浜（外ヶ浜とも）をめざす旅僧が、途中、立山に立ち寄ると、老人が現れ言葉をかけてくる。去年死んだ外の浜の猟師だが、妻子に簗笠を手向けるよう伝えて欲しいと頼む。いい加減な話はできないと難色を示す僧に対し、老人は、これを証拠にと、着ていた衣の片袖を渡す。僧はそれを持ち、陸奥へ向かう。

旅僧

私は、諸国を旅する僧でございます。私はまだ陸奥国外の浜に行つたことがありません。このたび思い立って外の浜へ旅をしようと思ひます。また、よいついでですから、立山で禅定に入ろうと思ひます。

急ぎましたので、早くも立山に着きました。心を静めて見物しようと思ひます。

さて、私はこの立山に来てみたが、地獄を目の当たりにする有様だ。地獄を見ても恐れを感じない人の心は、鬼神よりもなお恐ろしいことだ。山路はいくつも分かれて夥しい地獄に続く。その多くは、悪業による苦しみの世界に通じる険しい道だ。あと、涙が流れるのを止められない。

Utou (Murrelet)	Story
	Remorse for my malicious acts fills my mind as time passes. While making a confession in my mind, I follow a path to the foot of the mountain. I follow a path to the foot of the mountain.
Old Man	Excuse me, reverend priest, but may I talk to you?
Monk	Yes, are you talking to me? How may I help you?
Old Man	If you go to Mutsu Province, may I ask you to deliver a message? There was a hunter from Soto-no-hama in Mutsu Province who passed away in the last fall. Could you visit the house of his family and tell his wife and child to offer the sedge coat and hat they keep for the deceased? (Although the man pretends to make a request for someone else, his identity is soon revealed.)
Monk	It is an unexpected request. Yes, it is easy to deliver your message. But your wife and child will not be convinced by my uncertain story.
Old Man	You are right. You need to show them evidence. Oh yes, I remember. There is a linen jacket made in the Kiso region, which I wore during my last moment in this world. I will unstitch one of its sleeves...
Reciters	...and give it to you as evidence. With tears, shedding tears, I pass the sleeve to you and go apart from you. The traveling monk prepares for his departure and leaves Tateyama in mists and clouds in early spring. When he departs to Mutsu Province, the ghost sees him off with tears and disappears to nowhere. It disappears to nowhere.

罪を悔いる心があふれて時が過ぎ、懺悔しつつ山の下へおりていく、山の下へおりていく。

老人 やあやあ、そちらの御僧に申したいことがあります。

旅僧 私のことでしょうか、何事ですか。

老人 陸奥へお下りなさるのでしたら、言伝てをお願いします。外の浜の猟師で、去年の秋に亡くなった者がいるのですが、その妻子の家をお訪ねいただき、その家にある蓑笠を手向けるようおっしゃってください（最初は他人事のように話しているが、すぐ後に自分のことと知れる）。

旅僧 これは思いもよらないことをおっしゃるものだ。お届けするのはたやすいことです。が、いいかげんにお話してしまうのでは納得なさらないでしょう。

老人 確かに、明らかな証拠がなくては、いけません。思い出しました、現世で、いまわの際までこの私が、着ていた木曾の麻衣がありました。その袖をほどこいて、

地 これを証拠に、と涙ながらに渡し、涙ながらに渡して、立ち別れていく。旅僧が服装を整え、萌える春のなか、雲や煙の立つ立山を後にして陸奥に下れば、亡霊はその姿を泣く泣く見送って、行方知れずになった、行方知れずになった。

[Interlude]

2. Monk Arrives in Soto-no-hama and Talks to a Villager

[Dialogue between Ai and the monk]

The monk who arrives in Soto-no-hama asks a villager where the house of the hunter, who died last fall, is. The villager tells him the location.

3. The Monk Visits Hunter's Wife and Child

The monk visits the house where the hunter's wife and child live. He tells them about the old man whom he met in Tateyama, while showing the sleeve as evidence. When the wife takes the deceased hunter's linen jacket out, one sleeve is missing. And the sleeve that the monk brought with him matches it perfectly. The monk soon starts offering a prayer for the hunter, and a sedge coat and hat are offered on the altar as requested by the deceased.

Hunter's Wife

Although I have already known that this is the way this transient world goes, in this unstable world like a dream, we loved each other and became husband and wife. It is difficult to forget him even after death separated us. Seeing our child as his token, deep grief visits me. What can this mother do? Alas, it renders the heart.

〔中入り〕

二 僧、外の浜に着き、村人と話す

〔アイ狂言と僧の問答〕

外の浜に着いた僧は、村人に去年の秋亡くなった猟師の家はどこかを聞く。村人は、猟師の家を教える。

三 僧は猟師の妻子を訪ねる

僧は猟師の妻子が住む家を訪ねる。立山で会った老人からの言伝てを伝え、証拠の片袖を見せる。妻が亡くなった猟師の着ていた衣を取り出して確認すると、衣に袖はなく、僧が携えてきた袖がぴつたりと合う。そのまま仏事に移り、簗笠が手向けられる。

猟師の妻

まったく、もとより定めのない世のならわしだと、わかっているけれど、夢のようなこの世で、はかない契りを結び愛情を交わし、夫婦となった人と死に別れた後も、忘れ難い。忘れ形見の子を見るにつけても、深い悲しみが襲い、この母は、どうしたらいいか、わからず、やるせない。

Utou (Murrelet)		Story
Monk	Hello. Could anyone help me, please.	
Hunter's Wife	May I ask who is it?	
Monk	I am a monk traveling around provinces for Buddhist training. When I had training the other day in Tateyama, an old man with a frightful appearance appeared and asked me to deliver a message if I went to Mutsu Province. He requested me to visit the family of a hunter in Soto-no-hama, who passed away last year, and offer his sedge coat and hat on the altar. When I told him that his family would not be persuaded even I told them such an unbelievable story, the man then unstitched one of the sleeves on his linen jacket and gave it to me. So, I bring it here. This is the one. Does this ring any bells?	
Hunter's Wife	Oh, is this a dream? How shameful I am. I cannot listen to your story about the deceased. It's too overwhelming. I cannot stop shedding tears.	
	Anyways, it indeed sounds too much. Since it is not easy to believe his story, the coarse linen jacket which belonged to the deceased...	
Monk	the memento of his jacket which I haven't seen for a while...	
Hunter's Wife	I take it out now,	
Monk	and see it closely.	

旅僧
こんにちは、こちらのお宅に案内をお願いします。

旅僧
どなたですか。

旅僧
私は諸国を巡礼する僧ですが、立山で禅定の修行をしていたところ、凄惨な様子の老人が現れて、陸奥へ行くなら、言伝てをお願いしたいと言ってきました。外の浜の猟師で、去年亡くなった者の妻子の家を訪ねて、そこにある簞笠を手向けてほしいと頼んできたのです。いい加減なことを伝えては、納得されないだろうと申しますと、そのとき着ておられた麻の衣の袖をほだいて渡されたものですから、こちらまで携えてきました。思い当たることはありませんか。

旅僧
これは夢か、浅ましいことだよ、亡者の様子を聞き取ることもできず、涙があふれてくる。

それにしても、あまりにも信じられないことなので、粗末に織られた形見の衣で、

旅僧
久しく見ていなかった形見なのだが、それを

旅僧
今取り出して

旅僧
よく見れば

Reciters It is a thin, unlined summer jacket. Oh, there is no room for doubt. The sleeve the monk brought matches perfectly the missing sleeve of the jacket. Ah, this jacket brings back fond memories. The monk then starts to perform a memorial ceremony for the deceased. They offer a sedge coat and hat on the Buddhist altar as requested by the deceased. They offer a sedge coat and hat on the altar.

4. Ghost of the Hunter Appears

While the monk recites a sutra and prays for the hunter, his ghost appears. The ghost confesses and regrets his sinful deed of killing animals and talks about his feeling to his family.

Monk Dear ghost, leave yourself from the illusions of life and death and find your way to attain enlightenment soon.

Ghost of the Hunter

A poem says, "In Soto-no-hama in Mutsu, when a parent bird cries 'utou' to call its chick, the chick responds 'yasukata.'" We say "Ikken sotoba eiri san'akudō (once you see a stupa, you can stay away from the three evil realms for a long time)." If the saying is true, we must be able to stay away from the three evil realms (Hell, the realm of hungry spirits, and the realm of animals) for a long time. Since they built a wooden tablet stupa for consoling my soul, even though I am in the freezing Crimson Lotus Hell and Large Crimson Lotus Hell, the ice in these hells will melt by the merit of sutra and the flame of the wisdom of Buddha. And even if I am in the Scorching and Great Scorching Hells, their horrible heat will never overwhelm the water of Buddha's Law. But I have to bear my deadly sin. Can my soul feel secure and peaceful sometime? I killed animals for a living.

地

疑いもなく、夏用の薄衣で、夏用の薄衣で一重のもののだが、袖がぴったりと合う。ああ、懐かしい形見だよ。やがてそのまま、さまざまな甲いの儀式に移ったが、とりわけ亡者が望んだように、簞笠をしっかりと手向けた、簞笠をしっかりと手向けた。

四 獵師の亡霊が現れる

旅僧がお経を読み、回向しているところに、獵師の亡霊が現れる。亡霊は鳥獣を殺した罪を悔い、妻子への思いを語る。

旅僧

南無幽霊出離生死頓証菩提なむゆうれいしゆつりしやうじとんしよほだい (幽霊よ、生死の迷妄から離れ、早く悟りを得よ)。

獵師の亡霊

「陸奥の外の浜なる呼ぶ子鳥鳴くなる声はうとうやすかた(陸奥の外の浜にいる鳥は、親が「うとう」子が「やすかた」と鳴き、呼び合うのだ)」という歌がある。「一見卒都婆永離三悪道」という文言があるが、その通りなら、卒都婆を拜むだけで永く三悪道(地獄・餓鬼道・畜生道)を避けられるはずだ。この私のために卒都婆を立て供養してくれるのだから、たとえ、酷寒の紅蓮、大紅蓮の地獄にあっても、その氷は念仏の功德と仏の智慧の火により溶けるだろう、また焦熱、大焦熱の地獄にあっても、その恐ろしい熱も仏法の水に勝つことはない。しかし、わが身は重い罪科を負う。心は安らぐことがあるのか、鳥獣を殺してきたのだ。

5. The Hunter Shows His Sufferings

Blocked by the clouds of earthly desires, the ghost of the hunter cannot see his wife and child. After regretting his sin of killing many animals and showing himself suffering in the abyss, the ghost requests that the monk save him and then vanishes.

Reciters Just as frost and dew drops disappear in the sunlight, please illuminate many of my sins with the light of Buddha's wisdom, the reverend priest.

The place is in Mutsu Province. The place is in Mutsu Province. There is a pine grove whose end faces the ocean. Reed grasses growing on the beach touch the lower branches of the pine trees. At low tide, the withering reeds look like a fence of this village on the beach. There is a thatch house over there, whose roof is rough and sparsely covered with straw. Although I am in the thatch house, I feel like I'm outside. I can see the moon clearly from within. The drafty shack with the moon view has a tender atmosphere. The drafty shack with the moon view has a tender atmosphere.

Hunter's Wife

Whenever I say, "Oh, it must be...," then the shadow disappears. My child and I hold hands and can do nothing but cry.

Ghost

Alas, how pitiful they are. My wife, child, and I used to live together and be closely connected. But we are separated now and they cry like the birds, like murrelets. Their hearts never rest. Oh, why did I kill those animals? Animals must love their children as much as humans do. When I try to pat my child's head, run my fingers through his hair and say how much I miss him, then...

五 獵師、苦しむ様子を見せる

煩惱の雲に隔てられ、獵師の亡霊は妻子と隔てられ、会うことができな。夥しい殺生を行った罪を悔い、地獄で苦しむ様子を見せた後、獵師の亡霊は、僧に助けってくれといったかと思ふと、姿を消す。

地 霜露が日の光に消えるように、おびただしい罪を仏の智慧の光に照らしてください、御僧よ。

その地は陸奥の、その地は陸奥の、奥に海のある松原になっていて、松の下枝に、浜辺の芦が重なり交わっている。引き潮になれば芦は萎れ、この浦里の垣根のようになる。その苦屋は、苦で葺いてあるが、まばらになって隙間がある。いかにも外にいるようで、月も明らかに見え、それが風情を醸す住居になっているよ、それが風情を醸す住居になっているよ。

獵師の妻 「あれは……」とでも声を出して言えば、姿が消えてしまうかと思いつつ、親子は手に手を取って、ただひたすら泣くばかり。

獵師の亡霊 ああ、哀れだ、まことに昔は縁深く一緒に暮らした妻子も、今は隔てられ、善知鳥のように泣き、安らぎもないよ。なぜ殺してしまったのか、わが子をいとおしいと思ふのは、鳥獣も同じだろうと、子どもの髪を掻き撫でて、ああ懐かしいと言おう

Utou (Murrelet)		Story
Reciters	... it must be hindered by the clouds of earthly desires, sadly, it must be hindered by the clouds of earthly desires, sadly, my child whom I could see until a moment ago is hidden somewhere. Tears fall like a waterfall and wet my sleeves. Who is outside? Is it myself? But I cannot see inside the house probably because of the sedge coat and hat. I can do nothing but cry like a plover on the beach of Soto-no-hama.	
	“Thinking back the past, I feel like it was a dream. Half of my friends have already departed for another world.”	
Ghost	To live in this world, I should have been born either in a family of warriors farmers, artisans, or tradesmen. But I couldn't.	
Reciters	To live in this world, I should have enjoyed some of those elegant arts of Japanese harp, game of go, calligraphy, or painting. But I never did.	
Ghost	Day after day, I just killed animals for a living.	
Reciters	Under the long spring daylight, I spent time struggling with my work. In the long autumn night, I had sleepless nights working on a small boat with a torch.	
Ghost	Even in hot summer days, I didn't feel the heat.	

とすれば、

地

煩惱の障りをなす雲に隔てられたのか、悲しいことよ、煩惱の障りをなす雲に隔てられたのか、悲しいことよ、今まで見えた子は、はかなくも、いずこへ隠れてしまったのか。涙は滝となつて袖を濡らす。外にいるのは誰か、この私なのに、簑笠が隔ててしまっているのか、家のなかを見たくても、私は外の浜の浜千鳥のように声を上げて泣くほかはないのだ。

「往時渺茫としてすべて夢に似たり、旧友零落して半泉なかばに帰す（かつてのことを思い出せば、夢のよう、旧友の半数はあの世へ旅立った）」

獵師の亡霊

この世を渡るのなら、土農工商の家に生まれればよいのに、そうならず、

地

また、きんぎょしよが琴棋書画といった風流なわざを嗜む身にもならず、

獵師の亡霊

ひたすら明けても暮れても殺生を生業とし、

地

暮れの遅い春の日も、仕事に追われて時が過ぎ、秋の夜長というが、その長い夜には、漁火の白い火を灯して働き、眠る間もない。

獵師の亡霊

暑い夏の日々も暑さを忘れ

Reciters And on freezing winter mornings, I didn't feel the cold. (I gave myself that much over to the work.)

Someone once said that "a hunter hunting deer never tries to look at the whole mountain." Just like the saying, I forgot my hardships and enthusiastically hunted birds. I stretched sticky ropes at high places to catch birds. Strong winds blew over the pine grove behind the beach at low tide. Even though my sleeves got wet in the rough waves, I relied on some rocks and tideland in the ocean and went and hunted all the way to a village at the other side of the bay. I had completely forgotten that it was a sinful act, and this caused me to burn myself, according to my karma. It is indeed regrettable. Among those bird-hunting methods, ...

Ghost ...the method to hunt this bird is the most cruel.

Reciters It will be safe if a bird makes a nest of feathers in a tree, or makes a floating nest on waves. But this foolish bird, murrelet, nests on a flat, sandy land and has babies. The bird's parent tries, in vain, to hide its chicks, but once a parent calls its chicks "utou," the chicks respond "yasukata." It was therefore easy to spot and catch them.

Ghost "Utou."

[*kakeri* (anguish dance)]

With the music of Japanese flute, small and large hand drums, the actor performs a series of short movements, describing the hunter who was caught by delusory attachment. The speed of the movement changes quickly. They describe how the hunter chased and hunted the birds.

地 真冬の朝も寒くはないほどだ（それほど打ち込んで仕事をする）。

「鹿を追う猟師は山を見ず」と言うが、そのように、わが身の苦しさも悲しさも忘れ、鳥を追う狩に熱中し、高縄を張って鳥を捕らえ、さしては引く潮の向こうの松山の風が激しく吹き、袖に波がかかっても、沖の石、干潟があるからと、海を越えた向こうの里まで行って猟を行った。身を焦がす報いのあることを忘れていたのが、悔やまれる。そもそも、鳥を殺生して捕るやり方がさまざまあるなかで

猟師の亡霊 なかでもこの鳥の捕り方は残酷である。

地 木々の梢に羽を敷いたり、波の上に浮き巣を作ったりすればよいものを、愚かにも、

平らな砂のところに子を産んでしまう。はかないことに、親は隠そうとするのだが、（親の鳴き声の）「うとう」と呼ぶと、子は「やすかた」と答える、だからこそ捕られやすいのだ。

猟師の亡霊 「うとう」。

「カケリ」

笛、小鼓、大鼓の囃子に乗って、妄執に捕らわれた様子を見せる緩急鋭い短い所作。鳥を追い、打つようなそぶりを現す。

Reciters The parent birds (whose chicks were hunted) fly and bleed tears. Since the parent birds fly and bleed tears, I try not to be wet with their bloody tears, covering myself with a sedge coat and hat. I look for a place to hide. I cannot hide myself because this coat and hat are not magic ones to make me invisible. The tears of blood that are still falling on me make me blind. I am stained in crimson red. Oh, is this the magpie who built a crimson bridge over the Milky Way? (This phrase is based on the legend that a magpie built a bridge of its feathers for the sake of Kengyū (Altair) and Shokujo (Vega), and the bridge was dyed red in the tears of the separating couple.)

Those birds which looked like a murrelet in this world, those birds which looked like a murrelet transformed into monstrous creatures in Hell and chase me around, chattering their iron beaks, hardly flapping their wings. They sharpen their copper claws and grab sinners' eyeballs and tear sinners' flesh. Even though I try to cry out, the smoke of this ferocious inferno chokes me and I cannot let out a cry. Is this punishment executed because I killed mandarin ducks? I cannot even stand up to flee. Is this the retribution for killing those unfeathered birds?

Ghost The murrelet now transformed into a strong hawk, ...

Reciters ...while I turned into a pheasant. I cannot escape. In the hunting ground in Katano, where cherry petals fall in the air, I was hunted. I run on the ground with horror. Dogs hunt me on the ground, and hawks hunt me in the sky. Alas, so bitter...I cannot rest peacefully. Reverend priest, please do help me, save me from this suffering. Saying so, the ghost disappears.

(子を捕られた)親は空にいて血の涙を、親は空にいて血の涙を降らすので、濡れまいと、菅簀や笠を傾けて、あちこち隠れ場を捜し求めるけれど、隠れ笠、隠れ簀ではないのだから、隠れられない。なおも降りかかる血の涙に、目もくらみ、紅に染みわたる。ああこれは、天の川に掛けられた紅葉の橋の鵲か(牽牛、織女のために、鵲が羽で橋を作り、それは二人が別れるとき、涙で紅く染まったという伝説をもとにしている)。

この世では、善知鳥やすかたと見えたのも、善知鳥やすかたと見えた鳥も、冥途では化け物の鳥となって、罪人を追い立て、鉄の嘴を鳴らし、羽を叩き、銅の爪を研ぎ立てては、罪人の眼をつかみ、肉を裂く。叫ぼうとしても猛火の煙にむせんで、声を上げることもできない。これは、鴛鴦を殺した科だろうか。逃げようとしても立つこともできないのは、羽の抜けた鳥を殺した報いか。

善知鳥は今や、翻って強い鷹となり、

自分は雉になってしまった。逃れ難い。交野の狩場の花吹雪の舞う空でも追われ、恐ろしく、地を走る。地では犬、空では鷹に責められて、ああ、辛いことだ、やらぐこともない。この身の苦しみを、どうか助けてください、御僧よ、と言うかと思えば、その姿は消え失せてしまった。

Utou (Murrelet)

Synopsis

A monk, who travels around provinces, stops by Tateyama in Etchū Province (present-day Toyama Prefecture) on his way to Soto-no-hama in Mutsu Province (present-day Aomori Prefecture). Then, an old man appears and asks the monk a favor. Surprisingly, the old man is the ghost of a hunter, who lived in Soto-no-hama but passed away last year. The ghost requests the monk to visit the house where his wife and child live in Soto-no-hama and console his soul by offering a sedge rain coat and hat. The monk, who is upset with this unexpected request, responds to the ghost that he is not sure if he shall accept this request as he cannot say something which may sound untrue. Then, the old man starts to detach a sleeve off his jacket, asking the monk to use this as evidence. After giving the sleeve to the monk, the old man's ghost disappears.

When the monk arrives at Soto-no-hama, he visits the hunter's family. Astonishingly enough, the jacket of the deceased is missing a sleeve. And the sleeve the monk brought is a perfect match with the missing sleeve. After offering a sedge coat and hat on the altar, the monk starts praying. Then, the ghost of the hunter appears and confesses that he is suffering in another world because he kept harvesting and killing animals in this world. One of the animals he killed was a murrelet. In the abyss, the murrelet transformed into a raptor and tortured the hunter. Showing a scene of torture, the ghost pleads for the monk's help and disappears.

Highlight

This ghastly piece gloomily depicts the sadness and forlornness of life. The title, "Utou (Murrelet)," refers to the name of a bird which is said that when the parent bird cries "utou" then the chick responds "yasukata." The lead role, a hunter, uses this habit; he invites and hunts the bird by imitating their calls. By killing animals using cruel methods, he committed a deadly sin and was sent to Hell. However, he could not support his family unless he earned his living by the brutal job of hunting. This is a tragedy of human beings, which have to take other lives in order to live. This piece clearly describes this forlornness with sharp and sophisticated movements and spirited chanting. It will impress upon the audience how deep and powerful a Noh piece can express events and emotions. No one will forget the description of Hell in the last scene.

Schools	All five. The Kita school uses different <i>kanji</i> characters (烏頭) from the other schools (善知鳥).	
Category	The fourth group Noh, <i>shūshin-otoko-mono</i>	
Author	Unknown (Zeami, according to one tradition)	
Subject	Unknown	
Season	Early summer (April in the lunar calendar)	
Scenes	The first half of the program	Tateyama in Etchū Province
	The second half	Soto-no-hama (or Soto-ga-hama) in Mutsu Province
Characters	<i>Mae-shite</i>	Old Man
	<i>Nochi-shite</i>	The ghost of a hunter
	<i>Tsure</i>	Wife of the hunter
	<i>Kokata</i>	Child of the hunter
	<i>Waki</i>	Traveling monk
	<i>Ai</i>	Villager in Soto-no-hama
Masks	<i>Mae-shite</i>	<i>Waraijō</i> , <i>Ryōnoijō</i> , <i>Asakuranojō</i> , <i>Sankōjō</i> , <i>Akobujō</i> , etc.
	<i>Nochi-shite</i>	<i>Yase-otoko</i> , <i>kawazu</i> , etc.
	<i>Tsure</i>	<i>Fukai</i> , <i>Shakumi</i> , etc.
Costumes	<i>Mae-shite</i>	<i>jō-gami</i> (wig for old man's character), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), <i>koshi-obi</i> (belt), and a fan.
	<i>Nochi-shite</i>	a long black wig, white <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> , <i>koshi-mino (ha-mino)</i> , a fan, cane, and sedge hat.
	<i>Tsure</i>	<i>kazura</i> (wig), <i>kazura-obi</i> (belt for a wig), <i>ironashi-karaori</i> (a short-sleeved <i>kimono</i> outer robe worn by a female character), <i>kitsuke / surihaku</i> (short-sleeved <i>kimono</i> , worn as the innermost layer of the costume of a female character).
	<i>Kokata</i>	<i>kitsuke / nuihaku</i> , <i>nagabakama</i> (a <i>hakama</i> style trousers with long-stretched trains).
	<i>Waki</i>	<i>sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / muji-noshime</i> , <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	<i>kyōgen-kamishimo</i> (tops and bottoms of <i>kimono</i> for <i>kyōgen-kata</i>)
Number of scenes	Two	
Length	About 1 hour and 25 minutes	

善知鳥／烏頭（うとう）

あらすじ

諸国を巡る僧が、陸奥国（今の青森県）外の浜（そとははま、外ヶ浜ともいう）へ行く途中、越中国（今の富山県）立山に立ち寄ります。そこに一人の老人が現れ、僧に頼みごとをしました。その老人は実は、昨年亡くなった外ヶ浜の狐師の亡霊でした。頼みごととは、外の浜に着いたら、自分の妻と子の家へ行き、簀笠を手向けて弔って欲しいというものでした。突然の依頼に驚いた僧は、いかげんなことではできないと返答します。すると老人は、これを証拠にといひ、着ていた着物の片袖をほどいて渡し、消えていきました。

僧は外の浜に着き、狐師の妻子の家を訪ねます。不思議にも、その家にあった狐師の着物には片袖がなく、僧の持参した袖がぴったりと合いました。簀笠を手向け、僧が狐師を弔っていると、狐師の亡霊が現れます。亡霊は生前、善知鳥をはじめ、鳥獣を捕獲し、殺し続けた罪により、苦しんでいることを明らかにします。そして、地獄で化鳥に変じた善知鳥から、責め苦を与えられる様子を見せ、僧に助けてくれと訴えて、消え失せていきました。

みどころ

生きることにまつわる哀しさを、陰影深く描き出した、凄惨な曲です。曲名の善知鳥とは、鳥の名前です。親鳥が「うとう」と鳴き、子鳥が「やすかた」と鳴くように聞こえるといわれます。主人公の狐師は、この性質を利用して、鳴きまねで善知鳥を捕獲する狐を行っていました。残酷な狐で夥しい殺生を行ったことが、深い罪であり、地獄へ堕ちることになりました。しかし、そんな残酷な狐を生業としなければ、家族を養うこともできなかったでしょう。生きるために、生き物の命を奪い去らねばならない人間の悲哀。研ぎ澄まされた動きと腹の据わった謡でそれをくっきりと描き出す。能の表現力の凄みを感じます。最後のシーン、地獄の描写は忘れられません。

流儀 五流にあり。喜多流では烏頭、他流では善知鳥と表記する
分類 四番目物、執心男物
作者 不明（一説に世阿弥）
題材 不詳
季節 初夏（旧暦4月）
場面 前場 越中国立山
後場 陸奥国外の浜（外ヶ浜とも）

登場人物 前シテ 老人
後シテ 狐師の亡霊
ツレ 狐師の妻
子方 狐師の子ども
ワキ 旅僧
アイ 外の浜の里人

面 前シテ 笑尉（わらいじょう）、靈尉、朝倉尉、三光尉、阿古父尉（あこぶじょう）など
後シテ 瘦男、河津など
ツレ 深井、曲見（しゃくみ）など

装束 前シテ 尉髪（じょうがみ）、水衣（みずごろも）、着付・無地熨斗目（むじのしめ）、腰帯、扇
後シテ 黒頭（くろがしら）、白水衣（しろみずごろも）、着付・無地熨斗目（むじのしめ）、腰帯、腰蓑（羽蓑）、扇、杖、笠
ツレ 鬘、鬘帯、色唐織、着付・摺箔
子方 着付・縫箔、長袴
ワキ 角帽子（すみぼうし）、水衣、着付・無地熨斗目、腰帯、扇、数珠
アイ 狂言上下（きょうげんかみしも）

場数 二場
上演時間 約1時間25分

善知鳥／烏頭（うとう）
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