

一 勅使一行と樵親子の出会い

勅使らが、雄略天皇ゆりやくの勅命により不思議な泉の湧く養老を訪ね、樵親子に出会う。

勅使たち 風も静かであり、檜ひのきの葉一枚も鳴らすことはない。まことに平和でのどかな御代である。

勅使 私は、雄略天皇にお仕える臣下である。さて、美濃の国本巢もとすの郡こおりに、不思議な泉が沸き出るといふ知らせが帝に奏上された。さつそく見てくるように、との勅命に従い、これから急いで参るところである。

勅使たち 平和に治められ、国は富み、民も豊かに暮らしている。四方に道が通じて、関所の戸は開かれて、不自由なく、楽に旅を続けられる。辺境の地の果てと聞いた美濃の中道も早々に進み、程なく養老の滝に着いた。

親子 長い年月を暮らす美濃の山奥、その松蔭に湧く澄んだ泉は、松の緑を美しく映し出してひとときわ澄み渡っている。

1. The Group of the Imperial Investigator Meets a Woodcutter and His Son

The Imperial investigator and his follower, who received an order from Emperor Yūryaku, visit Yōrō where a miraculous spring gushes forth and there they meet an aged woodcutter and his son.

Imperial Investigator and His Follower

Wind blows softly, not even rustling a leaf of oak. It is such a peaceful reign of His Majesty!

Imperial Investigator

The man in front of you is an imperial officer serving Emperor Yūryaku. His Majesty was respectfully informed that there is a miraculous spring in the Motosu region of Mino Province. Following His imperial order to take a look at it, I am now rushing on my way to visit the spring.

Investigator and Follower

The land of His Majesty is peacefully governed and flourishing, and His people enjoy their lives of affluence. Roads connect everywhere, and the barriers' gates are widely opened. Anyone can travel easily and conveniently. Although I overheard that Mino Province is at the edge of the world and a backward place, we traveled along the Mino Nakamichi Road smoothly and soon arrived at Yōrō no Taki Waterfall.

Father and Son

We have lived many years in the mountains in Mino. A pure spring, gushing under pine trees on the mountain, beautifully reflects the green of the pine and is strikingly clear.

Son As this is a familiar path for us, even my aged father

Father and Son
can travel easily. How peaceful we are!

Aged Father
My aged body only allows me a shallow sleep. In the shallow sleep, what I dream is my life; my sixty years which went by like a flower blooms.

Father and Son
Looking at the moonlight leaking through the thatched roof, I chant poems to comfort my soul. While taking a walk on a wood bridge covered by frost day after day, my head also began to look as if it were covered with snow. However, the spiritual water of Yōrō Fall heals my aged body and purifies my heart.

Father and Son
Like the water of chrysanthemums springing forth from a valley in a deep mountain, the flow of the waterfall will never end regardless of how much water we take.

Father and Son
Long, long ago, there was a palace named “longevity,” which had a gate of “eternal youth” in the T’ang dynasty. I, who have lived in a mountain for many years, also wish for a long life, following the example of thousand-year-old pine trees. The water gushing out in between these rocks under a pine is truly a medicine for longevity. When you drink it, you feel like your life is extended. You will feel as if you have the energy to live years and years.

息子

通い慣れた路なので、年老いた身も、

親子

たやすく進むことができ、心も安らかである。

老人

老いた身の眠りは覚めやすく、見る夢は花のような印象で過ぎ去った六十年の昔のこと

親子

萱^{かやぶ}葺き屋根から漏れる月を見ては詩を吟じ、心を慰め、霜が降りる板橋を散歩して日を過ごすうちに、頭は雪が積もったようになってたけれども、老いの身を癒してくれる養老の滝川の霊水が、心を清らかにしてくれる。

親子

山奥の深い谷に湧き出る菊水と同じように、この流れはどんなに汲んでも、尽きることはない。

親子

昔唐の国に長生殿という宮殿があり、「老いせぬ」という名の不老門があつたというが、私も長い年月の山住まいで、千代の松にあやかつて長寿を望む身。この松陰の岩間から湧き出る水はまさに長寿の薬で、これを飲むと、寿命が延びるように感じられ、なお末久しく生きることができると思える。

2. Dialogue between Investigator and Father and Son

Answering the questions of the imperial investigator, the father and son tell the reason why they named the waterfall Yōrō (taking care of the aged) as its water brings vigor to sustain an aged body. They then show the investigator the place of the miraculous spring.

Investigator

Excuse me, old gentleman over there. I have a question to ask you.

Aged Father

Are you talking to me? How may I help you?

Investigator

Are you two the father and son who have been rumored about?

Aged Father

Yes, we are. We are the father and son of Yōrō.

Investigator

I am an imperial investigator who was directly dispatched by His Majesty.

Aged Father

How awesome! How grateful that I, such a menial man, can respectfully receive a message from His Majesty, who resides in the remote, strictly-protected palace! Certainly, we are the father and the son associated with the rumor.

Investigator

Well, there was a person who respectfully informed the emperor that a miraculous spring gushes here, in the Motosu region. His Majesty ordered me to come to see the spring right away, and we were dispatched. First, explain the details of why you named the water Yōrō (taking care of the aged).

二 勅使と親子の問答

親子は勅使の問いに、養老の滝と名付けたのは、老いの身を養う活力をもたらすからだと来歴を語り、その場所を示す。

勅使　もし、そのこの老人よ、尋ねたいことがある。

老人　私のことですか。何でしょう。

勅使　お前たちは、話に聞いている親子なのか。

老人　そうでございます。私たちこそ、養老の親子です。

勅使　私は、帝の命を受けた勅使であるぞ。

老人　何とありがたいことか。遙か遠くの、奥深い宮中におられる帝の詔を、賤しい身分の私が今承るとは、ありがたいことだ。私たちこそ、その親子の民でございます。

勅使　さて、この本巢の郡に、不思議な泉が湧き出ると奏上された。すぐ見て参れとの宣旨が下り、ここへ、我ら勅使が遣わされたのである。まずは、養老と名付けたいきさつを、詳しく話さない。

Yōrō	Story
Aged Father	I understand. My son, the man with us here, goes into the mountain every morning and evening to gather firewood so we may support ourselves. One day, he was probably tired of walking along the mountain path, so he drank a handful of water from the spring without paying it much attention. Then, he felt refreshed and vigorous, unlike after drinking regular water.
Son	Since I thought the medicinal water existing in the world of Hsien must be like this, I brought some back for my parents.
Aged Father	When we drank the water, we eventually forgot the problems which come with age.
Son	They can wake up without effort in the morning.
Father and Son	We do not feel lonely even waking up in the middle of night. Energy fills our body. Thanks to this clear water, we can take care of our aging body all the time. We therefore named this waterfall Yōrō.
Investigator	Listening to the naming story, it sounds so wonderful. Does the medicinal water in your story gush from somewhere in the flow of this cascading river?
Aged Father	Please look. The spring water coming out in between the rocks surrounding the waterfall basin, slightly this way, is the source.
Investigator	I see, this is it. When I come closer, it is truly a pure mountain spring.

老人

わかりました。ここにいる私の息子は、朝夕、山に入り薪を採り、我らを養っています。ある時山路に疲れたのでしょうか、何気なくこの水を掬って飲んでみたところ、普通の水とは違って爽快になり、疲れもとれました。

息子

さながら仙界の薬の水も、このようなものではなからうかと思ひ、汲んで持ち帰り、父母に与えますと……

老人

飲むと、いつの間にか老いをも忘れて……

息子

朝も苦勞なく起きることができ

親子

夜目が覚めても淋しくもなく、元気に満ちてきました。この清水により、絶えず老いの身を養うことができるので、養老の滝と名付けたのです。

勅使

いかにも謂われを聞けばありがたいことだ。では、今の話にあった薬の水は、この滝川の流れの中で、湧いている源があるのか。

老人

ご覧ください。この滝壺の、少しこちらの方の岩間から、湧き出している水が、その泉の源です。

勅使

さてはこれか、と寄って見ると、まことに清らかな山の泉の……

Aged Father

You can clearly see the pebbles at the bottom of the spring. Until small pebbles come together and become a huge rock covered with moss...

Investigator

it will take thousands and thousands of years. You can witness such a long flourish...

Aged Father

if you take this medicinal water.

Investigator

Your aged body is surely

Aged Father

taken care of.

Group Reciters

The medicinal water can even extend the longevity of old people. If people full of energy take it as medicine, their lives will last for eternity. What a blessing this exhaustless spring of Yōrō is!

Group Reciters

Truly it is delightful that we living downstream of the pure water can enjoy the affluent life, just as the pearly-beautiful water upstream is cleared up.

3. Story of the Old Father

The old man celebrates the water of Yōrō through an ancient story related to water.

老人 底の小石まで澄み渡り、さざれ石が、巖となり苔の生えるまでという、

勅使 千代に八千代に長く栄えるようなことをも、

老人 目のあたりにするこの薬の水は、

勅使 まさに老いの身を

老人 養うのものである。

地 老いの身でさえ寿命を延ばすのであるから、まして盛りの人の身に薬とするならば、

何時までも寿命も尽きるはずはない。尽きない養老の泉こそめでたいことだ。

地 まことに、玉のように美しい水の水上が澄み渡るように、穢れのない流れの末の我

らまで、豊かに住めることは、嬉しいことである。

三 老人の語り

老人は、水にまつわる故事を引いて養老の水を讃える。

- Reciters The elixir of life which existed in the isle of the immortals, and which we thought no one would be able to find, actually exists right here as medicinal water. The water will never run out.
- Aged Father
The flow of the river will never end. And, the water is actually not the original regular water.
- Reciters Bubbles floating on the stream vanish and appear repeatedly. The water itself is perpetually clear.
- Aged Father
In particular this is an unusual case in which the groundwater from the mountain ...
- Reciters becomes medicinal water. Who on earth knows this miracle!
- Reciters Let's scoop the water. Let's take up the water.
- Reciters As an ancient Chinese poem reads that "thick green bamboo leaves reflect in a wine urn in spring," rice wine in an urn matures in spring. In autumn, the red flower of bush clover on the fence blooms as the leaves in the woods turn red. The reflection turns crimson the *sake* in an urn, and we scoop it from the urn.
- Reciters Liu Ling, one of the hermits called the Seven Sages of the Bamboo Grove in the Jin dynasty in ancient China, particularly loved *sake* for soothing himself. The water of Yōrō reminds me of the *sake* Liu Ling loved. Now, scoop this precious medicinal water and respectfully offer it to His Majesty.

地

中国晋の時代に、七賢と呼ばれた隠者達は、竹林に集まり楽しく酒を酌み交わしま

地

白楽天に「壺のほとりの竹葉は春を経て熟す」と詠じられたように、壺の酒は春には熟成し、それと同じく、竹葉は春の陽を受けて緑の色を深くするのでしよう。また秋には、垣根の萩の花を見て、林が赤く色づく紅葉の秋を偲んで、酒を酌み交わしまししよう。

地

さあ水を掬いましょう。掬いましょう。

地

地下水が薬となったもの。この奇跡をいつたい誰が知っていたことでしょう。

老人

ことにこれは他に例のないことで、山の

地

その流れに浮かぶ泡は、消えては新たに泡となる。水は常に澄んだ色を見せているのです。

老人

流れ行く川の水は絶えることなく、しかもその水はもとの水ではないのです。

地

どんなに探しても見つからないと思われた、遠い昔の蓬が島の不老不死の靈薬が、今現実には、薬の水としてここにあるのです。この水は湧いて尽きることはないでしょう。

- Reciters Although a beautiful cup of seashell, floating on a winding stream, is interrupted by a stone and cannot reach your hand soon, we shall take the cup to scoop the medicinal water with the reflection of the moon throughout the night. Shall we get the water with the moon in it?
- Reciters Who, old persons, were sustained by the water gushing out from the deep mountain?
- Aged Father
Peng Zu drank the dew drops coming from the lower leaves of the chrysanthemum, enlightened by the virtue of an ascetic, and lived until he was seven hundred years old. I have heard it rumored that his longevity was attributed to the power of the precious medicinal water.
- Reciters This is the chrysanthemum water, believed to be medicinal. Thanks to the power of the dew drops on the chrysanthemum, even if you feel like it is only a short moment that a dew drop stays,
- Aged Father
actually a thousand years have passed in that moment. When the heaven and the earth
- Reciters started, even grasses and trees
- Aged Father
follow the orders to put forth blossoms and bear fruits.

地

した。その中でも特に酒を愛した劉伯倫りゅうはくりんが慰めとした銘酒も、この養老の水のようであったことでしょう。さあさあ、この尊い薬を汲んで、帝の為に捧げましょう。

中国・曲水に浮かんだ美しい鸚鵡盃をまず手に取って、一晚中、皆で楽しく馴れ親しんで「薬の水」を汲もうではありませんか。月を映した水を、月もろともに汲もうではありませんか。

地

山奥に沸き出でる水は、いったいどんな人の老いを養ったのだろう。

老人

それは彭祖ほおその菊の水のこと。菊の下葉に置く露の滴りを飲んで、仙人の徳を得、七百歳まで生きたのも、尊い薬の水の力によるものと聞いております。

地

それが、薬の水といわれる菊の水なのです。その菊の露の養いによって、露の間で
あると思つても、

老人

千年も経つてしまうということです。天地が、

地

開け始めた時から、草木でさえも、

老人

花咲き実が成る道理があります。

Yōrō	Story
Reciters	Although it is restricted by seasons
Aged Father	only the blessings of rain and dew can nourish their growth.
Reciters	People say that rain and dew are the parents of flowers as they grow it. Similarly, my aged self is supported by rain and dew. Familiarizing myself with this water of Yōrō, I soak my sleeve to scoop the water, just as a poem says. The water is so clear that I can see the shadow of the mountain. Even thinking that the water of this spring is certainly a medicine, I see that my aged body looks younger. How delightful!
4. Emergence of Auspicious Signs	
The father and son leave in the midst of auspicious signs in which the light glows and flowers fall from the sky with beautiful music.	
Investigator	How precious this medicinal water is! It is so delightful that I can return quickly to report the fact to the Emperor.
Aged Father	I too respectfully thank His Majesty's great dignity and virtue as he blessed me to have such a boon.
Investigator	I too shed tears with the father and think how rare to meet such a miracle. Then,

地 それは折々の季節によって決まっているとはいえ、

老人 ただ雨露の恵みによって養われているのです。

地 雨露は、花を養うとは、まるで花の父母のようだと言われますが、年老いた私も

雨露に養われているのです。この養老の水に馴れ親しみ、「袖ひぢて掬むすびし水」と貫つらゆき之に詠まれたように、袖を浸して水を掬うと、その陰さえ見えるように水は美しく澄み、この山の泉は確かに薬だと思っただけで、老いた姿も若返って見えるのは、なんと嬉しいことでしょうか。

四 瑞兆のあらわれ

天より光が輝き、美しい音楽と共に花が降るといふ吉兆が起こる中、老人親子が去る。

勅使 まことに有難い薬の水。急いで帰り、帝に奏上できるとは、なんてと有難いことか。

老人 私もこのような御恵みを賜り、帝の広いご威徳に感謝します。

勅使 勅使も重ねて感涙し、このような奇特に逢うことがあるものだと、

Yōrō	Story
Reciters	even before the investigator finishes his words, the sky glows miraculously and the roar of Yōrō Fall becomes even clearer. Flowers start to fall with beautiful music. It is most unusual.
	5. The Story that Villager Tells
	A villager narrates the story associated with Yōrō Fall, goes to the waterfall to drink the water, and dances.
	6. Deity of the Mountain in Yōrō Appears
	Mountain deity of Yōrō appears and identifies himself as Willow Bodhisattva. While praising the bountiful flow of the mountain stream, he dances in celebration.
	<p>Deity of the Mountain</p> <p>How precious! In the peaceful world, mountains, rivers, grass, trees, all are so calm. Wind blows every five days, and rain falls every ten days. No cloud covers the sun illuminating every corner of the world. The spring of pure medicinal water will never dry up. What a wondrous auspicious sign!</p>
Reciters	Such an auspicious sign indicates the vow of Buddha. Gods and Buddhas protect the era of His Majesty so that this precious medicinal water does not run out.

地 言い終らないうちに、不思議にも、天より光が輝いて、滝に響く水音はいつそう澄み渡り、美しい音楽と共に花が降ってきた。ただならない様子である。

五 里人の物語

里人が、養老の滝の謂われを物語り、滝へ行き水を飲み、舞を舞う。

六 養老の山神の出現

養老の山神が現れ、楊柳観音菩薩だと名乗り、とうとうと湧く谷川の水を讃えつつ、祝福の舞を舞う。

山神 ありがたいことだ。天下泰平の世では、山河草木すべてが穏やかで、五日ごとに風が吹き、十日ごとに雨が降る。天下を普く照らす日の光に曇りなく、清らかな薬の水の泉は、尽きることはない。なんと有難い吉兆であろうか。

地 この吉兆も、仏の誓いの現れで、この尊い薬の水が尽きぬように、神仏は帝の御代を守る。

Yōrō	Story
Deity	I am the deity of this mountain.
Reciters	Also, the other name is Willow Bodhisattva.
Deity	We say deities.
Reciters	We say Buddhas.
Deity	But the difference between deities and Buddhas are just as the difference between water and wave.
Reciters	To save all creatures, as the voice of Buddha, who is incarnated in this world as a deity, to lead us to the Buddha's way.
Deity	the sound of wind blowing from the mountain peak and the voice of the mountain stream exist.
Reciters	Music echoes in time with the beat. While calming down excitement, deities living in the sky solemnly appear to the human world.
[<i>Kami-mai</i> (Deity's dance)]	
The dance performed by a male deity. This is a very fast dance, performed with dignity and dash, and accompanied by the performance of a Japanese flute, small and large hand drums, and a drum.	
Deity	The spring, gushing under pine trees, reflects the green leaves that have lasted a thousand years.

山神

私はこの山の神、

地

また、別名、楊柳観音菩薩である。

山神

神と言ひ

地

仏と言つても、

山神

ただこれは水と波の違いのようなものであり

地

衆生を救うため、仏が神の姿でこの世に現れた方便の声として。

山神

峰を吹く嵐の音や、谷川の水が滔々と流れる音がする。

地

拍子を揃えて音楽が響き、高ぶる心を静めていると、厳かに天の神々が人間界に現れた。

〔神舞〕

山神

泉は松の陰を落とし、千年の緑を湛えている。

- Reciters So pure, so clear, the water of the mountain spring. The water of the mountain spring.
- Deity The water keeps gushing, and the ripple on the spring is soft and mild. The age reigned as this
- Deity the emperor is compared to a boat.
- Reciters If His Majesty is a boat and we are the water, as the water successfully supports the boat float, His subjects should respect His Majesty from the bottom of their hearts and the peaceful world will never end. As long as the pure water pours forth, owing to the superb reign of His Majesty, keeps clear, the water downstream will also be clear. It is such a wonderful world. Just like the waves that the waterfall repeatedly makes, I cannot stop thinking repeatedly how wonderful this era is. I shall return to the land of the deities which flourishes forever.

地 いかにも清々しい、山の泉の水、山の泉の水……

山神 水は滔々と湧き、波は悠々とおだやかである。このように治められた御代で、

山神 君は舟であらう。

地 君は舟、臣は水とすれば、水は舟をうまく浮かべる。そのように、臣が心から君を仰ぎ奉れば、幾久しく、尽きることなく、平穏な世の中が続く。わが君の優れた治世に導かれて湧き出た清水が澄むときは、川下も濁らない、まことに良い世の中となる。滝の水に繰り返し浮き立つ波のように、かえすがえすも、よい御代であることだ。久しく栄える神の国に帰ろう。

Yōrō

Synopsis

It was the time of the twenty-first Emperor Yūryaku. His majesty was informed of a rumor of a miraculous spring in Motosu of Mino Province (Present-day Gifu Prefecture) and dispatched an imperial investigator to find out about it. At the site, the investigator meets an old woodcutter and his son who had found the spiritual spring. When the imperial investigator asks, they tell the story of how they found the spring and how they started to call it "Yōrō no Taki Waterfall." When the parents drank the water that his son had found, the old parents felt mentally and physically refresh and vigorous. They therefore named the fall "Yōrō (taking care of elders)." In addition, the old man points the imperial investigator to the basin of the fall, introduces historical stories related to longevity and water, and praises the medicinal benefits of the waters of the Yōrō Fall. When the investigator is pleased to be able to give a great report to His Majesty, music is heard from the sky and flowers start to fall.

With these auspicious signs, a deity of a mountain, who claims to be an incarnation of Willow Bodhisattva, appears and dashingly dances to bless the peace of the world.

Highlight

Although this is one of the *kaminoh* (Noh of deities) created by Zeami, it has a different structure from the other Zeami's *kaminoh*, such as "Takasago." This drama follows the pattern of *kaminoh*, which is that after the interlude, a deity appears and dances as a blessing. However, unlike the other dramas, in which a holy incarnation of a deity appears to narrate an ancient story, the *mae-shite* (first-half lead part) and *tsure* (the companion of *shite*) in this drama are the humans who found a spring. In this story, living humans experience the wonder of spiritual water of a waterfall.

What the father and son found in this drama is "medicinal water," which indicates *sake* (Japanese rice wine). Including the auspicious stories related to *sake*, such as the Seven Wise Men and a poem-making party, this drama gives you an impression that the medicinal water of Yōrō is beautifully clear *sake*. At the time of Zeami, unrefined, white rice wine predominated. Therefore, the image of pure, refined rice wine depicted in this drama must have particularly inspired and refreshed many people lived six hundred years ago.

Schools	All five schools	
Category	<i>wakinoh-mono</i> , the first-group Noh	
Author	Zeami	
Subject	"Jikken-shō" Volume 6, "Kokon chomonjū" Volume 6, etc.	
Season	Spring (April)	
Scenes	<i>Maeba</i>	One day at Yōrō Fall in Motosu region, Mino Province (Present-day Gifu Prefecture. Although "Yōrō engi" also claims that the waterfall is located in Motosu region, Yōrō Fall is actually located on Mount Tado in the Yōrō region).
	<i>Nochiba</i>	Later at the same place on the same day.
Characters	<i>Mae-shite</i> (first-half lead part)	Aged woodcutter
	<i>Nochi-shite</i> (second-half lead part)	Deity of a mountain
	<i>Tsure</i> (companions of <i>shite</i>)	Son of the woodcutter
	<i>Waki</i> (supporting cast)	Imperial investigator
	<i>Waki-tsure</i> (companion of <i>waki</i>)	Follower of the imperial investigator
	<i>Ai-kyogen</i> (interluding cast)	A man living in Yōrō village
Masks	<i>Mae-shite</i>	<i>Ko-jō</i> , <i>Koushi-jō</i> , or <i>Akobu-jō</i>
	<i>Nochi-shite</i>	<i>Kantan-otoko</i>
Costumes	<i>Mae-shite</i>	<i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke</i> / <i>kogoshi-atsuita</i> (<i>atsuita</i> with small check patterns), <i>shiro-ōkuchi</i> (a type of <i>hakama</i> (Japanese trousers), white), <i>koshi-obi</i> (belt), and a fan. Using a stick.
	<i>Nochi-shite</i>	a headband with color, <i>kuro-tare</i> (a black wig whose hair extends slightly longer than the shoulder), <i>suki-kanmuri</i> (a crown for male deity performing a divine dance), <i>awase-kariginu</i> (lined <i>kariginu</i> -style <i>kimono</i>), <i>kitsuke</i> / <i>atsuita</i> , <i>shiro-ōkuchi</i> , <i>koshi-obi</i> , and a fan.
	<i>Waki</i>	<i>daijin-eboshi</i> (<i>eboshi</i> -style headdress worn by ministers), <i>awase-kariginu</i> , <i>kitsuke</i> / <i>atsuita</i> , <i>shiro-ōkuchi</i> , <i>koshi-obi</i> , and a fan.
	<i>Tsure</i>	<i>mizugoromo</i> , <i>kitsuke</i> / <i>noshime</i> without patterns, <i>shiro-ōkuchi</i> , <i>koshi-obi</i> , and a fan. Carrying firewood on his back.
	<i>Waki-tsure</i>	Similar to <i>waki</i>
Number of scenes	Two	
Length	About 1 hour and 30 minutes	

養老（ようろう）

あらすじ

第二十一代雄略天皇の御代のこと。美濃の国、本巢の郡に不思議な泉が湧くという知らせがあり、勅使が検分に訪れました。その地で勅使は、霊水を見つけた樵の老人と息子に出会います。二人は勅使に問われるまま、泉を見つけ、「養老の滝」と呼ぶに至ったいきさつを語ります。息子が見つけた滝の水を老親が飲んだところ、心身ともに爽快になり活力にあふれたところから、老いの身を養う意を含めて名づけたのでした。さらに老人は、滝壺を指し示して勅使に場所を教え、さまざまな長寿と水にまつわる故事を引き、養老の滝から湧く薬の水を讃えます。勅使が帝に良い報告ができると喜んでいて、そのうちに天から音楽が聞こえ、花が散り降るといふ吉兆が現れました。

ただならぬ気配の中、やがて楊柳観音菩薩の化身と称する山神が登場し、颯爽と舞を舞って、天下泰平を祝福します

みどころ

この能は、世阿弥作の神能のひとつですが、「高砂」など世阿弥のほかの作品とはやや違ったつくりになっています。中入り後、神が登場し、祝福の舞を舞う神能の形式はとっていますが、霊的な化身があらわれて昔の物語などを語る他曲と異なり、前シテとツレは、実際に泉を見つけた人間であり、彼らが滝水の霊験を授かるという現実の物語です。

養老で親子が見つけたのは「薬の水」。酒のことを示唆しています。七賢人や曲水の宴など、めでたい酒の伝承を盛り込み、養老の霊水が、澄んだ美しい酒であると印象付けています。濁り酒が主流であった当時、この能で描かれた清らかな酒の印象は、多くの人々に、ことさらにみずみずしく受け取られたことでしょう。

流儀	五流
分類	脳能物、初番目物
作者	世阿弥
題材	「十訓抄（じっしんしょう）」第六、「古今著聞集」巻六など
季節	春（4月）
場面	前場 美濃の国本巢の郡養老の滝（岐阜県、『養老縁起』でも「本巢郡」とするが、養老の滝は養老郡多度山にある）。ある日ある時。 後場 同所、同日の後刻。
登場人物	前シテ 樵の老人 後シテ 山神 ツレ 老人の息子 ワキ 勅使 ワキツレ 勅使の従者 間狂言 養老の里に住む男
面	前シテ 小尉、小牛尉、阿古父尉（あこぶじょう） 後シテ 邯鄲男（かんたんおとこ）
装束	前シテ 水衣、着付・小格子厚板、白大口、腰帯、扇。杖をつく。 後シテ 色鉢巻、黒垂、透冠、合狩衣、着付・厚板、白大口、腰帯、扇。 ワキ 大臣烏帽子、袷狩衣、着付・厚板、白大口、腰帯、扇。 ツレ 水衣、着付・無地熨斗目、白大口、腰帯、扇。柴を負う。 ワキツレ ワキの服装に準じる。

場数 二場
上演時間 約1時間30分

養老（ようろう） Yōrō ©2014 the-noh.com

発行：2014年9月12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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