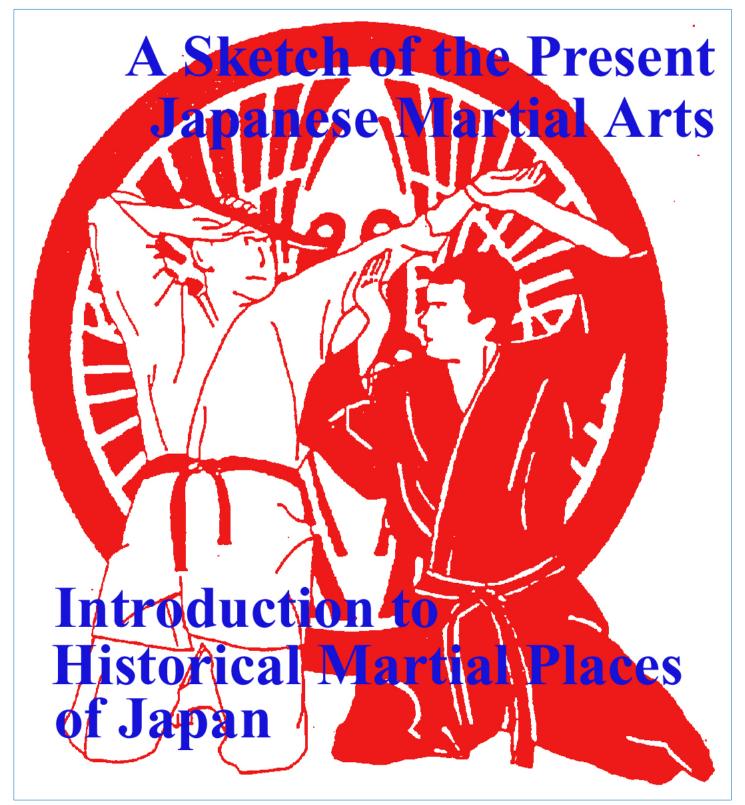
Jiu jitsu Zelfverdediging



JUJUTSU GOSHINJUTSU JOJUTSU KENJUTSU BOJUTSU IAIJUTSU SHURIKENJUTSU HOJOJUTSU



E-zine for Japanese Traditional Martial Arts and Culture

Nummer 6 – Number 6

Introduction

A Sketch of the Present Japanese Martial Arts



This article is a part of a future photobook written by Mark Sterke. This book will be published in 2012.
For more information please read the introduction of 'Jiu jitsu & Zelfverdediging' number 6 (this issue).
All materials belongs to the collection of Shin tai ryu and/or the author and the sources are specified.

<u>www.bushi.eu</u> www.shintairyu.nl

E-zine for Japanese Traditional Martial Arts and Culture





6 October 2010

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Jiu jitsu Zelfverdediging is een electronisch blad dat publiceert over de Japanse traditionele krijgskunsten en cultuur.

Jujutsu Self-defence is an electronic magazine which introduces the Japanese traditional martial arts and culture.

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Opmerking – Note: Jiu jitsu Zelfverdediging is het boek Historical Martial Places of Japan in artikelen, vanaf deel 6.

Jujutsu Self-defence is 'Historical Martial Places of Japan' in articles, from part 6 on.



Gorinto (Five Elements Pagoda)

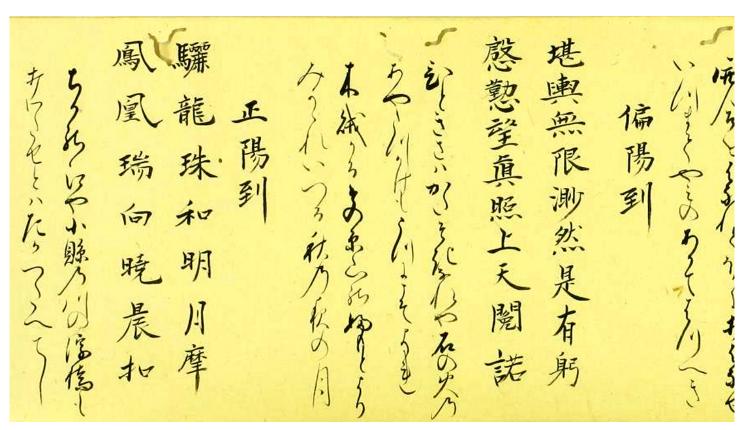
Historical Martial Places of Japan

Hidden sources of Bujutsu, Budo, and related themes



Mark W.J.M. Sterke

Venerable Martial Places of Japan Hidden sources of Bujutsu, Budo, and related themes



午天影斜烏鹊瓶沙巖 三到單發 正離偏便 そのろうれ、到のかてしてしれ 早的一天,書

Hidden sources of Historical Martial Places



Shin tai ryu Tilburg, The Netherlands

Bujutsu, Budo, and related themes

of Japan



Mark W.J.M. Sterke



Acknowledgements

So many people have made significant contributions to this book that to list all names would be an impossible task. However, the author and the publisher wishes to offer our sincere gratitude to all persons and organisations that are either described or otherwise mentioned herein.



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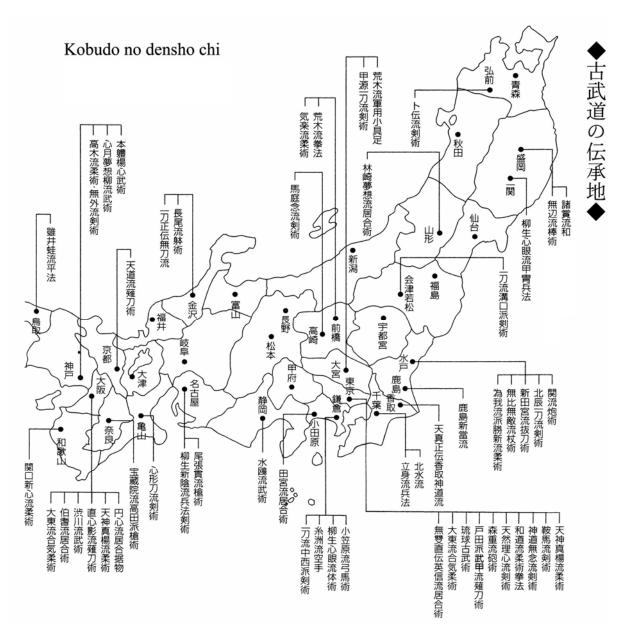
This is the first draft of one of the chapers of Historical Martial Places of Japan by Mark W.J.M. Sterke. There will be changes of this article.

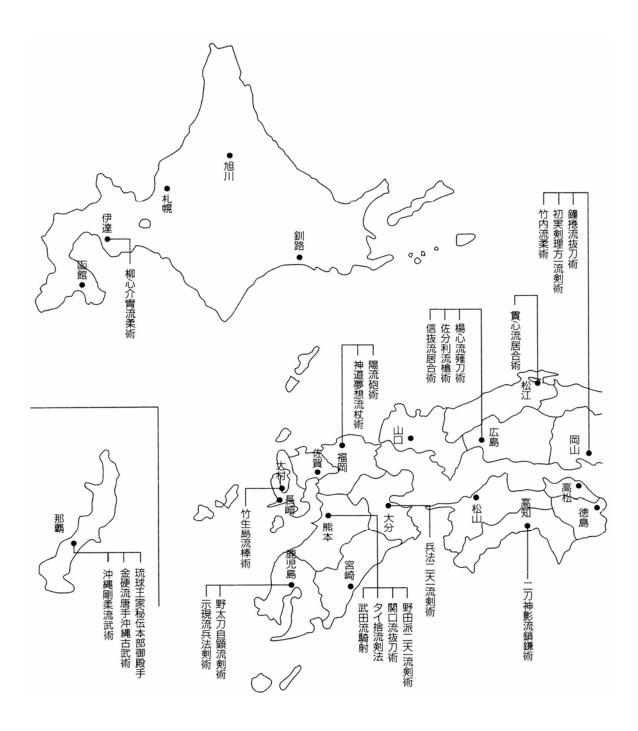
The author, and publisher accept no liability whatsoever for any injury to person or damage to property resulting from application or adoption of any of the procedures, tactics, or considerations presented or implied in this book.

Period names and approximate dates

Asuka	538 - 671
Nara	672 - 780
Heian	781 - 1184
Kamakura	1185 – 1338
Ashikaga	1338 – 1568
Momoyama	1568 – 1614
Edo	1615 – 1867
Meiji	1868 – 1911
Taisho	1912 – 1926

Martial Places of Koryu





See also Table 4 on page 22.



Introduction

The magnificent cultural heritage of Japan is based on the Chinese and other cultures of the Asian continent, but also on the internal development during some 1700 years or more. It is one of the most beautiful countries on earth. In the North it is artic and in the South it is tropical. This book 'Historical Martial Places of Japan' is the second book on the martial origins of the Japanese koryu bujutsu (martial arts of the old academies). First I wrote the book 'Venerable Martial Places of China' which gave the sources of Wushu (Chinese bujutsu), Budo, and related themes.

Notwithstanding China's development, the Japanese society's cultural achievements are much better preserved. Sometimes unpleasant events in history account for certain developments. I refer to the more than 600 years (civil) wars that had a tremendous influence on the martial culture. This book shows many different martial cultures, cultural events, historic places, maps, original documents, bujutsu techniques, references, sources, notes etc. All materials are part of the collection of the author or Shin tai ryu (Dutch tradition in Japanese martial arts and Asian philosophy for more than hundred years).

Almost the same, as the mentioned book on China, this book shows many historical martial places of Japan and also related themes such as clothing, techniques, rituals, events, accommodation, religions, materials, manuscripts, organisations, maps, traditions, martial artists, lineages, and many photos and other illustrations.

Both the Japanese language and transcripts have several different systems. In this book I use the most common words as in the reference books. There are no accent marks. This book is not an academic work. This work is primarily a book to help people if they want to visit historic martial sites in Japan. Japanese names also creates problems. In the life of many Japanese persons they have adopted new or alternative names. Also genealogies are often ambiguous and sometimes distorted. Some martial arts such as Jujutsu are rare and it is difficult to get the right information. I tried to find as much information during more than 25 years. I used all available sources such as libraries, universities, traditional schools, books, journals, films, information from people, arts, tourist information offices, documents, etc. There's a lot of disagreement in martial circles and science, so choose what you like. II hope I've been at your service.

This year, 2012, I am practicing 40 years Japanese martial arts and Asian philosophy and teaching 34 years this cultural heritage. There are three phases: The Dutch period, The Japan period, and the post Japan-period.

This book shows only a glimpse of the beautiful culture of Japan but I sincerely hope that people are triggered to visit Japan and to practice the Japanese martial arts. In that case I will be great full to be of some help to others.

The author wishes to express his sincere gratitude to all persons, many Japanese teachers, and organisations that are either described or otherwise mentioned in this book. Especially I like to express my thanks to Mart van Iersel, master-teacher and 6th dan Jujusu and Bugujutsu of the Shin tai ryu, Max Vromans, master 5th dan (Jujutsu, Bugujutsu, and Iaijutsu), Shigeo Takahashi, 68th familyhead of Sho Sho ryu, and my wife Peggy who supported me to accomplishes this task.





Mark W.J.M. Sterke ステルケ マルク 素手礼九 丸空 道泰軒 心泰流 泰術 五代 宗家 大師範 九段



A Sketch of the Present Japanese Martial Arts

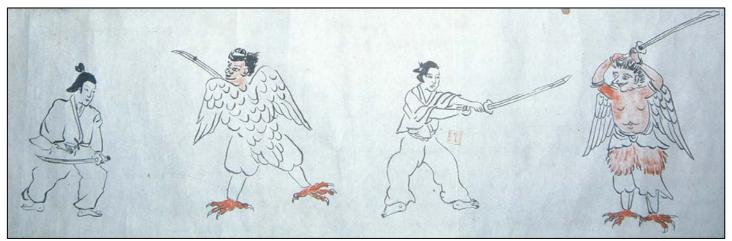


Does all wars not start with the worship of the Hachiman? god It explains every thing and yet nothing at all? The Japanese martial field itself is not a logical science and so none of what I have to tell you is completely right or wrong. What I would like to share with you are my personal expierences over the last 25 years in the field of the actual traditional martial arts of some academies of Japan exemplifying the state of the present Japanese martial arts or Koryu Bujutsu.

The god Hachiman 八幡 (Sho Sho ryu)

The early beginning

To have an overall view in the explanation of my sketch of the present Japanese old martial arts (Nihon no Kobudo;日本の古武道) I will cut the history in three parts: The development of the traditional old martial arts from early beginnings till the Meiji 明治 restoration (1868) in several seperate periods; the transformation of the Koryu Bujutsu (古流 武術) into Budo (武道) till the end of World War II, and contemporary times with its new Budo and revival of the old and deceased academies.



A scroll with bushi (武士; warrior) and karasu tengu (烏天狗; mythological mountain creature, an evil crow), both in postures of Kenjutsu 剣術 (Tanifuji Shinkichi).

I belief in ancient times one would defend oneself, his clan and his possessions. The practice of the Bujutsu began in the Heian period (平安; 794-1191). In this period the agricultural interests and land was worthwile to protect and so a military class developed. It is known that general Sakanoue Tamuramaro (田村利宗; 758-811)



was dispatched by the imperial court to subdue the Emishi えみし in two raides (Warner & Dreager, 1982). His sword was called dojo-giri どじょ 切, monster-cutter. The first curved swords where made in the beginning of the eight century (Amakuni-smith, c. 702). In this time the first organized martial academies where formed, although nobody knows the excact details. The oldest known academy was called Koden ryu (孤伝 流) and was established in the seventh century by Fujiwara Kamatari (藤 原元吉; 614-669) on Tan 談 mountain (Tanzan 談山). He was one high official of the Yamato 大和 imperial court. The second academy was called Kanze ryu (観世流) and was developed after a dream by Sakanoue Tamuramaro. In this dream the principles of 'making peace' where explained to him. He called his martial art Yawara 和 or Wajutsu (和術). This school was developed in Kyoto and nowadays Sakanoue Tamuramaro is still worshipped in Kyomizu dera 清水寺, a famous

temple on the slopes of the mountain area of Kyoto (Sterke, 2004).

Sakanoue Tamuramaro (Sho Sho ryu).

The formation and development of the most traditions are based on Chinese martial arts and philosophy, dreams, visions, fighting expiriences, observation of natural phenomena and the relions of Japan: Shintoism, Buddhism, and Shugendo. There is not much information of the development of the martial arts in this period (Hurst, 1998).

Fujiwara Kamatari (Sho Sho ryu).





The headmasters of Shin tai ryu and Sho Sho ryu demonstrating Kogusoku (小具足; a part of the Jujutsu curriculum of Sho sho ryu Wajutsu.

A mokuroku always contains the name of the tradition, martial art, the word mokuroku, dono (殿; sir), name of the student, a statement, the level of graduation, liscense or title, a sign (with secret meaning), date, name of the soke (and withness), and the seal of the soke. The mokuroku is always a folded piece of paper and covered with a folded envelope which contains the name of the tradition, the martial arts, name of the student, a sign, the word mokuroku, and dono. Every academy has it own nomenclature of grades, ranks and titles but in table 4 we see the mostly used in combination with Dan 段-ranks.

Graduations, Licenses and Titles		位,免許&称号
Shoden	First level	初伝
Shodan	1 st Dan	初段
Nidan Sandan/Shi <i>Menkyo</i> (Fuku Shihan)	2 nd Dan	弐段
	3 rd Dan/Master	参段/師
	License (Assistant Master- teacher)	免許 (副師範)
Chuden	Middel level	中伝
Yondan	4th Dan	四段
Godan	5 th Dan	五段
Rokudan	6 th Dan	六段
Shichidan Hachidan	7 th Dan	七段
	8 th Dan	八段
Gokui kaiden (Shihan)	highest secrets level (initiation) (Master-teacher)	極意皆伝 (師範)
Okuden	Secret transmission	奥伝
Kudan Inkoku (Dai Shi)	Nineth grade	九段
	Seal license	印可
	(Grandmaster)	(大師)
Kuden	Oral transmission	口伝
Judan	Tenth Dan	十段
Kengo	(Seal license/familyhead/Soke	軒号/宗家

Table 4.: Graduations (Kurai).

Practicing old and new Bujutsu

It is possible to practice Koryu- and Shin bujutsu in several countries in Europe. It is a very specialized part of the martial arts and so these schools are very small in number and number of members. They are most of the time schools which combine the Budo, the Koryu Bujutsu and Shin bujutsu to be workable. There are organisations such as International Sui-Getsu-Juku Bujutsu Association 国際水月塾武術協会, World Kobudo Federation 世界古武道協会, Jikishin-kai 直心会, International Martial Arts Federation 国際武術協会, Dutch Academy of Traditional Martial Arts 和蘭陀 古武道 流派 and many others which provide practitioners facilities to promote the martial arts as well as grant ranks to their members. Nowadays it is easy to find on the internet the whole array of organizations. Here I would present the reader the way in which one is able to practice the old martial arts in the West. The Shin tai ryu (心泰流-泰術) is an school in The Netherlands for

Jujutsu (6 generations; is based on Tenshin Shinyo ryu Jujutsu) which later added many parts of curricula of old and new martial arts of Japan.

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Illustrations:

Cover Jiu jitsu Zelfverdediging: Shigeo Takahashi and Mark Sterke in front of Nambuhan kamon. See also chapter Morioka.

Page 2: Buddhist god called Fudo Myoo, the immovable spirit of mind and body.

Page 3: Cover of the book 'Historical Martial Places of Japan' by Mark W.J.M. Sterke. Top: Himeiji castle at Himeiji; under: Kiyomizu dera, the temple of clear water at Kyoto. The book will be completely published in 2012.

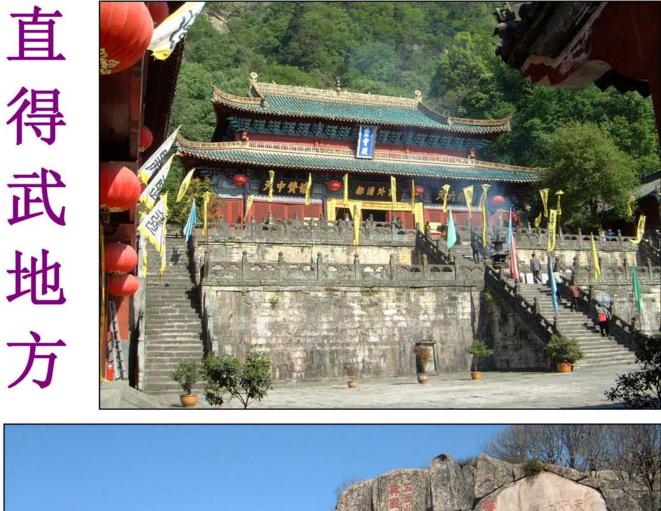
Pages 4 and 5: A fragment of a book scroll of the Etigo ryu from 1733 (Echigo ryu Heiho Tanteki ikkan sho; Waseda University Library). The picture is of the Buddhist god called Marishiten, the patron god of the Japanese warrior class.

Page 9: Top: Period names and approximate dates. Historians do not agree exactly when the periods started and ended. A good reference work is: Nelson, A.N. The Modern Reader's Japanese-English Character Dictionary. Tokyo: Charles E. Tuttle Company, 1984. Under: Martial academies (koryu) all over Japan (also page 10; Nippon Budokan).

Page 12: Hachimaki or tenogui (headband or towel) from the author.

Venerable Martial Places of China

Hidden sources of Wushu, Budo, and related themes





Mark W.J.M. Sterke

Magazines and books by the same author:

Bookshop on the internet: http://stores.lulu.com/Shintairyu

The books are in Dutch and/or English and there are also black & white and color versions.



Venerable Martial Places of China (Color edition) (book)

FULL COLOR EDITION The book shows the martial places of China, the hidden sources of Chinese- and Japanese martial arts (Wushu and Bujutsu). The book contains information on venerable places, literature, excavations, philosophies, martial arts, massage, medicine, religions, seals, meditation, and the origin of characters. The book is illustrated with more than 160 color photo's and more than 100 drawings of techniques, and classical documents. Complete with References, Sources, Notes, Acknowledgements, Register, and lot of maps of the major historical sites. There is also a Black & White edition available. The author is GML dr. Mark W.J.M. Sterke, grandmaster-teacher (9th dan) and managing director of a research institute. He is 5th generation familyhead (soke) of Shin tai ryu. He is the president of the Dutch Academy for Traditional Martial Arts. ISBN 978-90-71735-35-6 www.shintairyu.nl.

The Martial Arts, the essence - De martiale kunsten, de essentie (book)

The many still existing martial arts traditions of Japan and China shows a great variety with regard to subject matter. Every school knew a large number of effective techniques and tenets. The author researched the techniques, tactics and tenets of more than 40 schools with a factor and frequency analysis. The results comprise all prototypical techniques and tenets of traditional Japanese martial arts and Chinese classical philosophies. He created nine movement-patterns (Kata) and 35 blank verses (Kuden) based on these exemplary techniques and concepts. This system of "all best techniques and concepts" could be rightly called the 'The Martial Arts'. Many practitioners of the Budo will find the Kata a desired addition. It is a complete method of self-defence. The book has hundreds of illustrations and is bilingual: English and Dutch. Includes the complete and original makimono of the Shin tai ryu.

Jiu jitsu & Zelfverdediging 5

Jiu jitsu & Zelfverdediging is een tijdschrift over Japanse krijgskunsten en Aziatische filosofie. De tekst is in het Nederlands en delen in het Engels. Volledig in kleur.

Jiu jitsu & Zelfverdediging 4

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Jiu jitsu & Zelfverdediging 3

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Jiu jitsu & Zelfverdediging 1

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Bu jitsu Hyogen Kata - color edition (book)

Bu jitsu Hyogen Kata - Bujutsu Hyogen Kata. Full color edition - Nederlands/English. Negen representative krijgskunst technieken - Nine representative martial arts techniques. Bonus: Tenshin shinyo ryu Jiu jitsu and Itto ryu Ken jitsu. www.bushi.eu & www.shintairyu.nl ISBN 978-1-4452-2192-2.

Bugu jitsu - Jo jitsu nyunanshin (book)

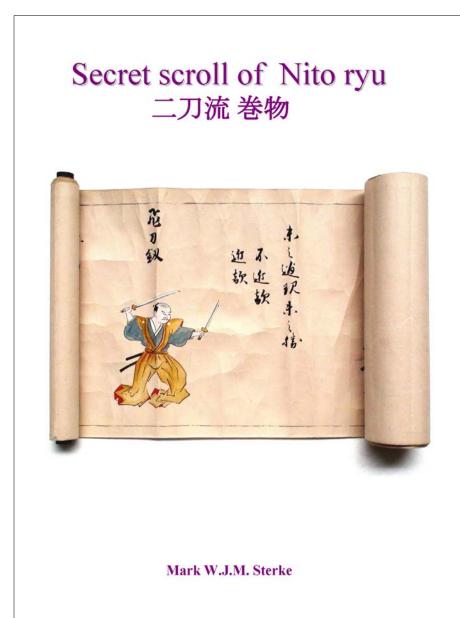
Bugu jitsu - Jo jitsu nyunanshin (Shin tai ryu Tai jitsu deel 3). De eerste graduatie in Bugu jitsu van de Shin tai ryu volledig in kleur weergegeven. Honderden foto's van alle technieken. <u>www.shintairyu.nl</u>.

Bu jitsu Hyogen Kata (book)

Bu jitsu Hyogen Kata (z/w foto boek; Nederlands/English; pdf-file in full color) Nederlandse academie voor traditionele krijgskunsten Dutch Academy for Traditional Martial Arts オランダ武術学会 Bu jitsu Hyogen Kata Negen schitterende representatieve Japanse krijgskunst technieken: Jiu jitsu 柔術 & Bugu jitsu 武具術 voor een hogere graad. en Koryu Bu jitsu Sensho (bonus): Tenshin shinyo ryu Jiu jitsu en Itto ryu Ken jitsu www.bushi.eu & www.shin tai ryu.nl.

Secret scroll of Nito ryu (photo book)

Secret scroll of Nito ryu (full color limited edition) It is a unique and beautiful facsimile scroll (Tetsujin nito



ryu 鉄人二刀流) because the colour graphical representation of the various secret stances (kamae), the old age, full size, and origin of the martial tradition. It dates from middle 17th century. This kind scrolls with Nitojutsu of swordsman are rarely published. This facsimile fully illustrated photo book publication (full size) is for further research into the traditional martial culture and preserving them. The original scroll has a length of more then 7 meters! This book is intended for researchers, teachers and masters in the Japanese traditional martial arts. More information: http://www.shintairyu.nl/boeken.html; ISBN: 978-90-71735-44-8.

Jiu jitsu - zelfverdediging nyunanshin (book)

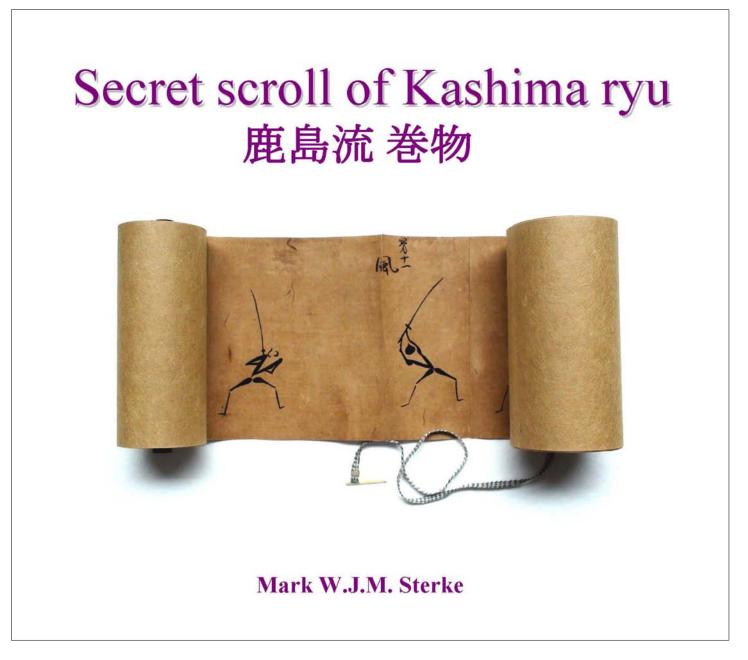
Jiu jitsu - zelfverdediging nyunanshin (Shin tai ryu Tai jitsu deel 2). De eerste graduatie in Jiu jitsu van de Shin tai ryu volledig in kleur weergegeven. Honderden foto's van alle technieken. www.shintairyu.nl

Het boek van de drie cirkels (book)

Het boek van de drie cirkels (kleuren uitgave). ISBN 978-90-71735-34-9 (Shin tai ryu Tai jitsu deel 1) www.shintairyu.nl

Secret scroll of Kashima ryu (photo book)

Secret scroll of Kashima ryu (full color limited edition) It is an unique facsimile scroll (Kashima shin ryu makimono 鹿島神流 巻物) with beautiful graphical representation of the various martial arts (Kenjutsu, Sojutsu and Naginatajutsu) with 21 techniques.



It dates from late 16th century. This kind of scrolls with stick figure swordsman are rarely published. This facsimile fully illustrated photo book publication (full size) is for further research into the traditional martial culture and preserving them. The original scroll has a length of more then 5 meters! This book is intended for researchers, teachers and masters in the Japanese traditional martial arts. More information: http://www.shintairyu.nl/boeken.html; ISBN: 978-90-71735-43-1.

Kinetische & filosofische sculpturen (book)

Kinetic and philosophical sculptures. A book about the Shin tai ryu, the Rikibu dojo and Himitsu take niwa (accommodation and garden) with didactic poems. 52 pages, color photos. Bilingual: Nederlands & English. Authors: Mart van Iersel and Mark Sterke. www.shintairyu.nl ISBN 978-90-71735-42-4.

Shin tai ryu Tai jitsu (book)

Shin tai ryu Tai jitsu Introductie brochure Deze introductie brochure van de Shin tai ryu beschrijft de activiteiten van de Tilburgse Japanse krijgskunsten academie en de Japanse- en bamboetuin. De brochure start met een beschrijving van de academie, de activiteiten, de schitterende dojo en tuin in het centrum van Tilburg! Daarnaast bevat het veel informatie voor nieuwe (aspirant-)deelnemers zoals de inschrijfprocedure, wat is nodig

om mee te doen, de dojobepalingen, de eerste leerstofpakketten, een lijst van alle boeken die uitgegeven wordt door de academie en is rijkelijk geïllustreerd met vele kleurenfoto's. De brochure omvat ook een zeer groot artikel over het ontstaan van de Shin tai ryu, de krijgskunsten, filosofieën, leerplannen, alle generaties leraren, literatuur, adviezen voor de beoefening van de kunsten en nog veel meer... Shin tai ryu-ha Stichting ISBN 978-90-71735-41-7 www.shintairyu.nl.

Yagyu shingan ryu Katchu Yawara (book)

COLOR EDITION – BILINGUAL English and Dutch – Engels en Nederlands There are approximately 100 traditional Japanese martial schools (koryu) left. The Dutch Academy for Traditional Martial Arts has selected 16 of them (see: 'Koryu Bujutsu Sensho – Hidden roots of Budo'; www.lulu.com). This book from the 'Koryu Bujutsu Sensho' series contains the armored techniques of the Yagyu-traditions. This book contains 21 Katchu Yawara techniques, techniques in full armor, and one kata with two short swords (Nito kodachi no jitsu) also in armor. All illustrations are full color photo's, an unique book in the West! This book is a manual for the workshop 'Yagyu shingan ryu Katchu Yawara' of the Academy (Oranda Bujutsu Gakkai). It contains all the techniques of the workshop and is for all Japanese martial artists a must have item! All compilers are master, grandmaster and/or teacher in the Japanese martial arts (Bujutsu). www.bushi.eu.

Als bamboe tot in de Hemel reikt... - Handboek Tai jitsu deel 2 (book)

Deel 2 omvat de hoofdstukken natuursymbolen; kata's: aarde, water, vuur, wind, leegte, staf, zwaard, halve stok, vele wapens; Shin tai ryu maki mono (rol) en de kernleerplannen. Dit boek bevat tevens de oorsprong van alle technieken van alle kata. Het boek omvat alle kennis voor de meesters van de Shin tai ryu (chuden fase: 4e dan tot en met 8e dan). Het boek met meer dan 350 pagina's is rijkelijk geïllustreerd met veel tekeningen en afbeeldingen. Dit boek is het grootste boek dat ooit is verschenen in het Nederlands over de Japanse martiale kunsten en Aziatische filosofieën. www.shintairyu.nl ISBN 90-71735-32-X (deel 2).

Als bamboe tot in de Hemel reikt... - Handboek Tai jitsu deel 1 (book)

Dit tweedelige boek is een heruitgave van 2002. Deel 1 omvat de hoofdstukken Shin tai ryu; opleiding & code; filosofie; energie, persoonlijkheid en beweging; leerdichten; gymnastiek; kata eigenschappen; zittende meditatie; herlevingstechniek; uitrusting en een epiloog. Het boek omvat alle kennis voor de meesters van de Shin tai ryu (chuden fase: 4e dan tot en met 8e dan). Het boek met meer dan 400 pagina's is rijkelijk geïllustreerd met veel tekeningen en afbeeldingen. Dit boek is het grootste boek dat ooit is verschenen in het Nederlands over de Japanse martiale kunsten en Aziatische filosofieën. www.shintairyu.nl.

A Sketch of the Present Japanese Martial Arts - Shin tai ryu & Sho sho ryu (book)

FULL COLOR This book 'A Sketch of the Present Japanese Martial Arts' and 'Shin tai ryu and Sho sho ryu' contains two articles: 'A Sketch of the Present Japanese Martial Arts - Personal expierences in the Koryu Bujutsu' (previously published in the German language in Cultura Martialis, 2006) and 'Friendship between the Sho sho ryu and Shin tai ryu - Japanese and Dutch traditions in classical martial arts and philosophies' (partly published by the Dutch Japanese Association, 2008). The first article gives insight in the development of the martial arts in Japan from the early beginnings till today. The second article contains the friendship relations of the Dutch Shin tai ryu and the Japanese Sho sho ryu. Both are the oldest tradions of both countries. You get insight in the origins, philosophies, techniques and much more. This beautiful book is in full color with many photo's made during the many years of training of the author in Japan. www.shintairyu.nl.

Venerable Martial Places of China - Hidden sources of Wushu, Budo, and related themes (book)

BLACK & WHITE EDITION This book is a source book of the major places of the origins of the martial arts, religions and philosophies in China. The book is divided in two parts: 1. The first parts describes the venerable place with many photos and a short text with the description of the sight as well as the most important information; 2. The second part contains information on the martial arts, religions, philosophies, and other themes which are related to the martial arts of China and Japan with many illustrations. The practitioners of the Japanese and Chinese martial arts find in this book armed (spear, sword, stick) and unarmed Chinese Wushu (Lohan, Quan jin, Wudang, Tai ji quan), Daoism, Confucianism, Buddhism, gymnastics, massage, classical first-aid, and literature for further reading. The book is illustrated with more than 160 photo's and more than 100 drawings of techniques, and classical documents. www.shintairyu.nl.

Shin tai ryu Iai jitsu (book)

TWEETALIG - BILINGUAL: NEDERLANDS & ENGLISH Color photo's and techniques in black & white photo's. # NEDERLANDS De Iai jitsu technieken (de kunst van het zwaardtrekken) zijn gebaseerd op Ken no kata (de Vorm van het zwaard) van de Shin tai ryu. In dit boek zijn het Ken no kata en de daarbijbehorende tien Iai jitsu technieken weergegeven. # ENGLISH The Iai jitsu techniques (the art of drawing the sword) are based on Ken no kata (the pattern of the sword) of the Shin tai ryu. Ken no kata is a series of swordmanship techniques and part of this book. In this book are the Ken no kata and its ten Iai jitsu techniques. <u>www.shintairyu.nl</u>.

Jiu jitsu kata systeem & zelfverdediging (book)

JIU JITSU KATA SYSTEEM & ZELFVERDEDIGING Dit boek is een heruitgave van het boek JIU JITSU KATA SYSTEEM en omvat de vele Jiu jitsu technieken van de Jiu jitsu Mokuroku Shoden van de Shin tai ryu. De hier beschreven technieken worden gebruikt in de opleidingen: 1. Jiu jitsu (opleiding tot meester); 2. Goshin jitsu (zelfverdediging voor mannen en vrouwen) en 3. Jeugd Jiu jitsu (jeugd vanaf 12 jaar). Het boek omvat 176 pagina's met honderden illustraties. Mark W.J.M. Sterke is de vijfde generatie familiehoofd van de Shin tai ryu, grootmeester-leraar (9e dan) en is als enige Nederlander lid van de Nippon Kobudo Shinkokai (Tokyo). Hij heeft tientallen boeken geschreven over dit onderwerp (www.lulu.com). In zijn woonplaats geeft hij onderricht in Shin tai ryu Tai jitsu, oude krijgskunsten en zelfverdediging in een authentieke Japanse familiedojo met een botanische bamboe- en Japanse tuin. ISBN 90-71735-08-7 www.shintairyu.nl.

Laozi Daode jing (book)

Laozi Daode jing – de Nederlandse vertaling. Deze vertaalde tekst is van de grote Chinese filosoof Laozi. De basis hiervoor is de tekst van Wang Bi geweest. Daarnaast zijn er diverse referenties naar de Mawangdui teksten (168 v.o.j.) van Laozi (de oudste beschikbare teksten van Laozi) gemaakt. Deze Chinese teksten zijn allemaal opgenomen in dit boek. De 'Laozi Daode jing' is zowel vertaald uit het Chinees als het Engels. Alle vier de Chinese teksten staan in het boek. Het boek omvat verder 'het verkrijgen van de Dao en De' (met index), 'de Daoïstische deugden', 'de waarheid en gerechtigheid volgens de Daoïsten' (met index), de Bushido-code, de leerdichten van de Shin tai ryu en een aantal bijzondere foto's genomen door de auteur op zijn reizen naar China. De auteur is Daoïst en familiehoofd van de Shin tai ryu, een academie voor Japanse krijgskunsten en

(*) HET HANDBOEK VAN DE SAMURAI Het boek van de drie cirkels



MARK W.J.M. STERKE

Chinese klassieke filosofieën. Hij behaalde in 2008 zijn doctoraat (PhD.) in de filosofie. <u>www.shintairyu.nl</u>.

Het boek van de drie cirkels - het handboek van de samurai (book)

Het boek van de drie cirkels bestaat uit: # de geest: vijf acht principes, Kuden, haraelementen theorie, oefeningen, Bushido-code, negen handtekens en de tien os-hoedende afbeeldingen; # de techniek: 10 krijgskunsten, 10 Kata, 190 technieken, krijgslisten, confrontatie aanwijzingen; # het lichaam: gymnastiek, Oproep tot de zon, Japanse herlevingstechnieken ofwel Katsu-ho, waaronder het volledige programma om zowel in Jiu jitsu (ongewapende krijgskunst) als Bugu jitsu (gewapende krijgskunst) het meesterschap te bereiken: het menkyo. Daarnaast bevat het boek een test, adviezen bij het lesgeven, speciale oefeningen, een lijst en kaarten van alle oude Japanse scholen, een artikel van over de Shin tai ryu en een overzicht van alle scholen die de Shin tai ryu wekelijks of in workshops onderricht. Het boek met 278 pagina's is rijk geïllustreerd (zo'n 500 tekeningen en foto's) en is gebaseerd op kennis van meer dan 40 krijgskunstscholen in Japan. www.shintairyu.nl.

Koryu Bujutsu Sensho - The Hidden Roots of Budo (book)

BLACK & WHITE EDITION There are approximately

100 traditional Japanese martial schools (koryu) left. Some of these schools were the source of Budo. The Dutch Academy for Traditional Martial Arts has selected 16 of them The techniques in this book provide an attractive picture of the contents of the traditional schools or Koryu. The book is the manual for an introductory course for the traditional Japanese martial arts. This publication gives an overview of Japanese martial arts schools that will be described in the series: "Koryu Bujutsu Sensho." Also 6 of these schools are the source of Judo, Aikido, Karatedo, Jodo, Iaido, and Kendo. This book contains more than 20 original koryu techniques, some in armor. The book is illustrated with many photos. It contains also a list of all martial traditions (including Japanese characters) and literature. The four authors are grandmaster, master-teacher or master in the traditional martial arts (kobudo). www.bushi.eu ISBN 978-90-71735-40-0.

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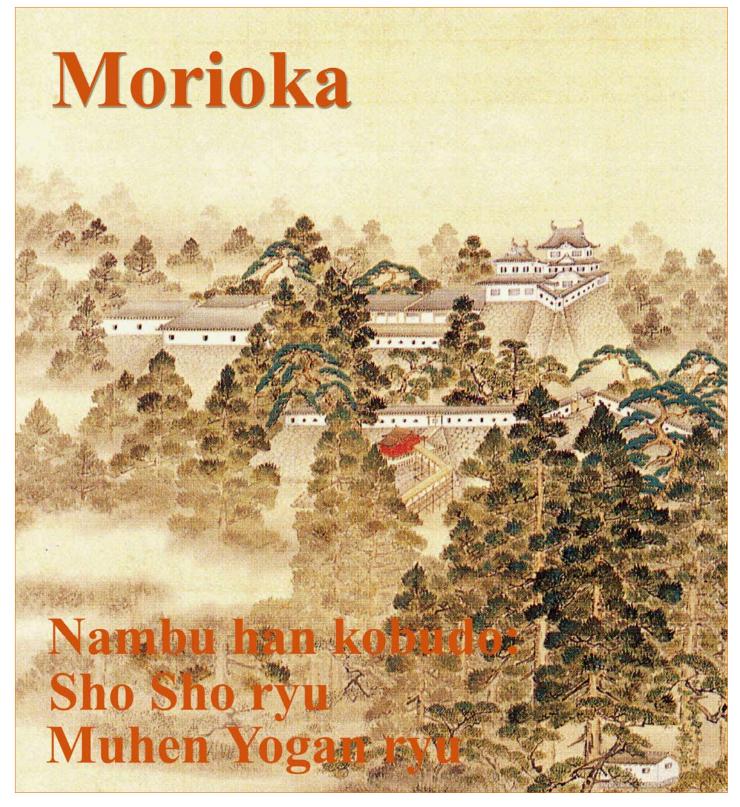
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Jiu jitsu Zelfverdediging



JUJUTSU GOSHINJUTSU JOJUTSU KENJUTSU BOJUTSU IAIJUTSU SHURIKENJUTSU HOJOJUTSU



E-zine for Japanese Traditional Martial Arts and Culture

Nummer 7 – Number 7

Morioka

Nambu han kobudo: Sho Sho ryu Muhen Yogan ryu

Historical Martial Places of Japan

Hidden sources of Bujutsu, Budo, and related themes



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Shigeo Takahashi and Keisan Takahashi in full armor.

Morioka

Nambu han kobudo: Sho sho ryu and Muhen Yogan ryu

Morioka is a beautiful quiet city about 550 km North of Tokyo. There are many original spots for sightseeing. It is a pitty that the castle has been burned some 140 years ago during the quarrels of the the Meiji restauration. On the same spot there is a beautiful park, a Japanese garden and a temple (Sakurayama jinja). There are two groups of beautiful temples, the Nambu ke (graveyard of the Nambu clan), several museums, a Buddha simular to the one in Kamakura, a rock splitting cherrytree, and nearby the national park Hachimantai. The most beautiful spot is the Hoonji temple, the Zen Buddhist temple with the 500 rakan (Buddha like figures) all different and with emotions on the faces.



Sakurayama jinja at the center of Morioka.



There are two small but beautiful books on Morioka: Rambling around Morioka – a castle town and Rambling around Morioka in the shade, both by Richard J. Hayes. It is a blessing to walk through the city of Morioka! I have been about 17 times in Morioka to train the Nambu-han Kobudo (Sho Sho ryu Yawara and Muhen Yogan ryu Bojutsu) and also Muso Shinden ryu Iaijutsu, Kendo, dance and I ordered a handmade katana (sword) from the master swordsmith Gen Tamura who has his house at the base of Mt. Iwate. In a period of about 25 years I had the pleasure to be a part of the Morioka people.

Left: At the entrance of Sakurayama jinja there is a water basin for ritually washing the hands. The kamon of the Nambu-han 'Mukaitsuru' (two cranes) can be seen.



Rock splitting cherrytree at the city center.



Every year the Nambu-han had to visit the emperor. This is a part op the scroll containing the complete party to walk to Tokyo (see also 'The Prisoners from Nambu', by R.H. Hesselink, 2000).



The entrance of the Hoonji temple (Temple of Gratitude). It is a Zen Buddhist temple. One is able to practice zen-meditation here. Several times I trained here zazen together with Shinkichi Tanifuji (8th dan Kendo and master-teacher Muso Shinden ryu Iaijutsu), the father of the current major of Morioka. The style of zazen is Soto (Sotoshu) which was developed by the wellknown Daruma, the second abbot of Shaolinsi (see: Venerable Martial Places of China). The temple is build in Morioka in the year 1601. The temple contains 500 rakan (Buddha disciples). There was a period of time that the temple was also an execution place for hara-kiri. It is a beautiful temple with a large bell, many original rooms, gardens, zendo (place for zazen training), a sculpture of Daruma, a cemetry and the room with 500 rakan.















Previous five pages: 1. Tachiai technique; 2. Kogusoku ichiban technique; 3 Tachiai technique; 4. Kogusoku Ura hogure technique; 5. Torinawa/Hojo jitsu (Hayanawa); 6. Yoroi katchu technique; 7. Nagenokata technique.

Yoroikatchu waza (9 techniques) is Sho Sho ryu waza performed in an complete armour. It is seldom showed to the public.

Hayanawa (19 techniques) is divided in two groups, the first group contains four waza of tying up the adversary. Several of these techniques are much practiced with humans but also with dummies (a small "doll").



One of the techniques is very special, one is tying a person and with one little movement the opponent can walk away and the rope will loosen completely in one movement.

Left: Hayanawa technique and right makimono of the Sho Sho ryu Betsuden Hijutsu Hojo Mokuroku.

An important part of the waza is to hit the vital spots of the body of the adversary or adversaries. Although the masters of Sho Sho ryu do not stress on this topic nowadays (they strive to be in harmony with other people), it is very important issue. Sho Sho ryu knows some eight major points (kyusho, in Japanese): ganchu, kokotsu, wakiketsu, shinkyo, kyokukotsu, kenketsu, orime and fushime (Saiko, Pleé and Devêvre, 1972). The atemi techniques used are front kick, elbow punch, fist punch, sword hand, trust with knife (yoroi doshi), hit with backside of knife and cut with knife or sword among other waza.

Sho Sho ryu knows also strategies or tactics how to act in dangerous situation. These tactics are called Kakugojutsu, the art of readiness or resolution. There are 30 of such advices and are mentioned in a separate scroll (see Gi Maki).

A lot of the techniques of the old days, especially the armed techniques (which can be seen on the makimono) are lost during the many centuries. But there is still a lot of beautiful techniques left to study and train. It usually takes several decades to train all techniques and get menkyo (license). As Keeley stated in his conclusion of his chapter in 'Sword & Spirit' (Skoss, 1999) these amount of techniques and time to train the martial arts for war are products of peaceful times. If one needs to train so many techniques during a such long period of time (some 25 years) one is not able to go to battle (Keeley says): "There is no society that can afford this kind of inefficiency; if there ever was, it was wiped out long ago."

In the early days one was not allowed to watch the Sho Sho ryu training. There is still a lot of secrecy. Some people hope that the leaders of the Sho Sho ryu always keep in mind that, since the number of koryu decreases, will take the right decisions to survive as an original classical martial tradition to keep a essential part of the Japanese culture alive.

My advice to foreign people is train a few time at a classical martial arts school to get the feeling but do not train to receive a high rank which will take a half lifetime if possible.

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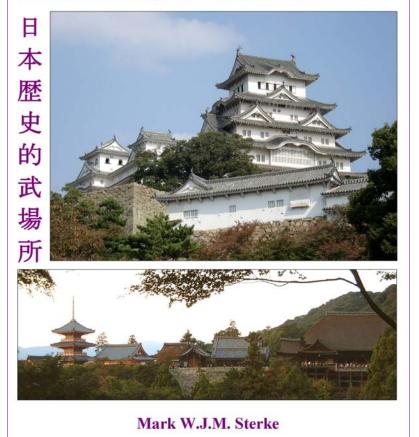
Nummer 8 – Number 8

Yagyu

Kage ryu kei Yagyu-han Karo Yashiki Hotoku-zenji Masakizaka Kenzen dojo

Historical Martial Places of Japan

Hidden sources of Bujutsu, Budo, and related themes



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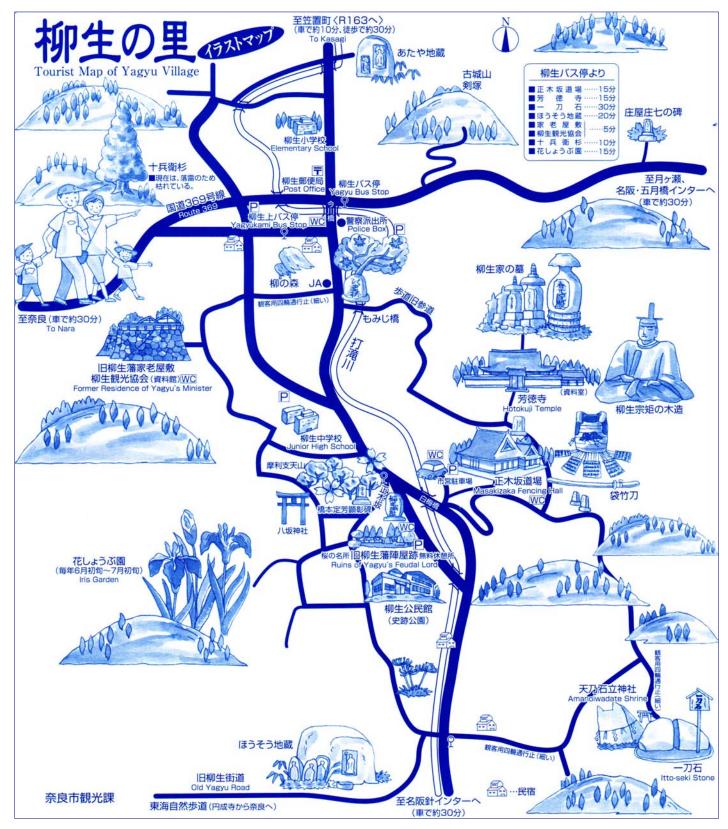


A fragment of a makimono of the Taisha Shinkage ryu (Nippon no Budo).

Cover: Yagyu Mataemon Munenori.

Yagyu Kage ryu kei, Yagyu-han Karo Yashiki, Hotoku-zenji and Masakizaka Kenzen dojo

Yagyu is a small village near Nara (one hour by bus). During the Heian times Yagyu fell under the jurisdiction of the Kasuga shrine and the estate of the Fujiwara-han (clan). There are several beautiful sites and it is a place where many famous swordsmen trained Kenjutsu. There are the following sites related to Kenjutsu: Yagyu-han Karo Yashiki (A Yagyu family residence build in de Edo period), Hotoku-zenji (a zen-temple build by Takuan Zenji) and Masakizaka Kenzen dojo (a training hall for practicing Kenjutsu of the Yagyu Shinkage Ryu). There is also a beautiful trail, Takisaka-no-michi, trought the forest from Yagyu to Nara.



Tourist map of Yagyu village (Nara Tourist Office).

Yagyu-han Karo Yashiki - Yagyu family residence



Yagyu-han Karo Yashiki entrance. It is builed in the Edo period.



Japanese information of the Yagyu-han (clan).

Yagyu-han Karo Yashiki belonged to the chief retainer of the Yagyu family. Nowadays it is a small family museum with all kinds of materials of the samurai culture of Yagyu. It is open to the public.



The samurai residence of Oyamada Shurei with beautiful garden (Yagyu-han Karo Yashiki at Yagyu, 2010).



Alcove with flower arrangement, plate and kakejiku (hanging scroll).



Previous page: Seven techniques of the Yagyu Shinkage ryu which are still trained at the academy (Kengi-Kenjutsu). De first techniques contains the throwing of the katana. The 2nd and 3rd are techniques with a short blade (kodachi). The 4th and 5th are Nitojutsu (daishi: katana and wakizashi). The 6th hits the wrist and later a thrust downward. The seventh technique is also shown at the picture below from an old makimono.



'Konpirado' is a technique against two opponents (Nippon no Budo).



A part of the bamboo sword (hiki-hada-shinai) of the Shinkage ryu lineages. The lineages also uses wooden swords (bokuto).

Kami Izumi Ise no Kami (1508-1578), born as Hidetsuna, and also called Nobutsuna is the founder of the Shin Kage ryu (Bugei Hyakunin Isshu).



Left: Hikita Bungoro Kegeyasu (1536-1605) founder of the Hikita Kage ryu. Right: Hasegawa Soki founder of Shinkyoku ryu (from the lineage of the Nen ryu tradition). Both from Musha Shugyo Junrokuden.



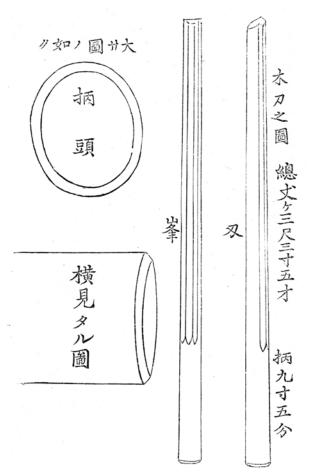
A fragment of a makimono of the Taisha Shinkage ryu (Nippon no Budo).

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Right: A part of the makimono of the Jikishin Kage ryu with the name of the technique below

Below: Two exponents of the Jikishin Kage ryu at the beginning of the first technique (Jikishin Kage ryu Kenjutsu Gokai Kyoju Zukai). Note the way they prepare there hakama (momodachi). Because a hakama is long, you can fall easily during a fight by stepping on it.





Bokuto (wooden sword) of the Jikishin Kage ryu (Jikishin Kage ryu Kenjutsu Gokai Kyoju Zukai).

Next pages: Drawings of the Kage ryu Mokuroku reproduced in the Bubishi written by Mao Yuanyi (1549-1641?), published 1667 (Waseda University Library).



Two techniques of the Jikishin Kage ryu (Jikishin Kage ryu Kenjutsu Gokai Kyoju Zukai)..

之手搏也雖不切于用而亦可有其身臂故并載 陣線制 而棍者所以習天手足為短器之本奉者即古者 短路凡六等日朝日刀日錦日銳銀日牌日很第 武備志卷八十四 オージ巨字藝之質可智者長路凡二等日月日智 線十七 教藝一 崩志 卷八十四 降糠制 施 原 教藝 防風茅元儀輯 E え教はなっきはらくな はないてきまきというが大 ふふくこ、陣線向 練 教藝三 様回 虎記喜岸海兄 豫惑人意 T







Literature:

All sources are mentioned in this article. In 2012 there will be a complete literature list.

Illustrations:

Cover: Yagyu Mataemon Munenori (statue) in the main hall of the Hotoku-zenji at Yagyu. Page 31-34: This article in the Japanese magazine Bubishi (1667) shows the 'Kage ryu Mokuroku' and the relation between China and Japan. The first part contains monkeys performing Kenjutsu and the second part are Chinese Kenjutsu sha, note the curved blades. This document is a mystery for historians.

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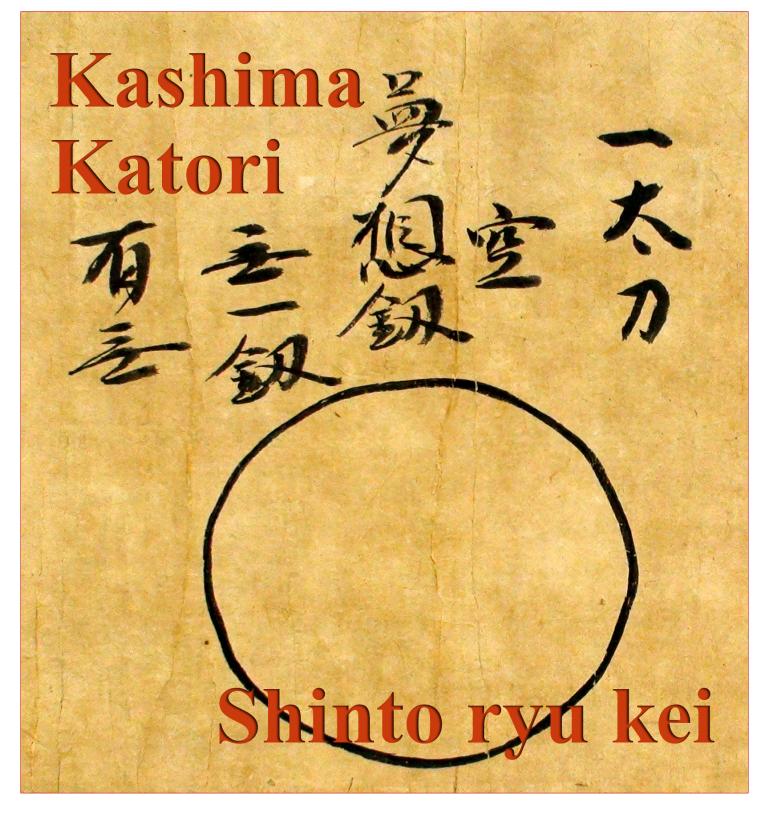
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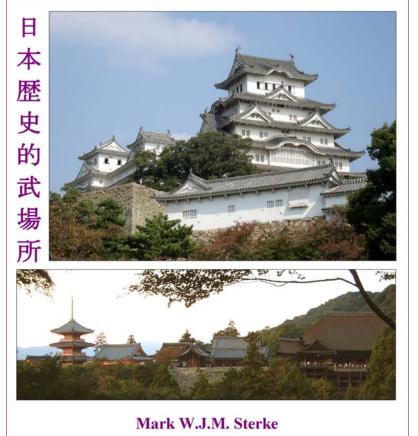
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Historical Martial Places of Japan

Hidden sources of Bujutsu, Budo, and related themes



This article is a part of a future photobook written by Mark Sterke. This book will be complete published in 2012. For more information please read the introduction of 'Jiu jitsu & Zelfverdediging' issue 6. All materials belongs to the collection of Shin tai ryu and/or the author and the sources are specified.

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Opmerking – Note: Jiu jitsu Zelfverdediging is het boek Historical Martial Places of Japan in artikelen, vanaf deel 6.

Jujutsu Self-defence is 'Historical Martial Places of Japan' in articles, from part 6 on.



A fragment of a makimono of the Kashima ryu.

Cover: Ichi no tachi (Kashima ryu makimono).

Kashima

Kashima jinja, Kashina Shinto ryu Ken jitsu, Kashima kei and Bokuden ryu





Top: Kashima jinja; below: map of the total shrine complex and right: text from the Kashima jinja authority.

Kashima city and the shrine is located North-West of Tokyo. You can get there by train. It is possible to visit Kashima shrine and Katori shrine on one day.

Kashima jinja was founded at 660 B.C. according the autorithy of the shrine. It was the spiritual source af a long tradition in martial arts (Kashima kei). The heart of the martial tradition is the Warrior god (bujin) Takemikazuchi no okami. A more touchable proof is the mystical sword called Futunomitama nu turugi als called Kiriha zukuri tachi and was owned by this god. Is is steel, 223,5 cm long and is from the early Heian period. It is one the first swords in Japan (they were strait, no ridge, single edged etc. It is a national treasure. You are able to see it in the treasure house on the complex of Kashima (dai)jinja.

THE KASHIMA JINGU SHRINE

Location:Kyuchu Kashima-shi, Ibaraki Prefecture

The Kashima Jingu Shrine is dedicated to Takemikazuchi-no-Okami, a god of peace and martial valor. In the Mythological Age, the god descended to the Izumo District of Japan Okuninushi-no-Mikoto had ruled according to the order of Amaterasu Omikami or the Sun goddess(the ancestral goddess of Emperor of Japan) and unified Japan together with Okuninushi-no-Mikoto in obedience to the direction of Amaterasu-Omikami.

After unifying Japan, he traveled throughout the country and finally settled down in Kashima, an important center of land and water traffic to work for the development and management of the Kanto District. In Kashima, he was enshrined as a strong god of Peace.

In the Nara and Heian Periods, it was the custom to raze the buildings of the Kashima Shrine every 20 years and erect new ones on adjacent plots. In those days, the Imperial messengers as famous for Kashima-Zukai were frequently dispatched to the shrine. And this is the Origin of the Old Tokaido-Line. In the Middle Age, the shrine was worshiped especially by worriors such as Minamoto Yoritomo, the founder of the Kamakura Shogunate, as the god of martial valor.

The present Main shrine was donated by Tokugawa Hidetada, the second Shogun of Tokugawa Shogunate, The Inner Shrine by Tokugawa Ieyasu, the founder of the Tokugawa Shogunate, and the shrine gate by Tokugawa Yorifusa, the first lord of the Mito District. All four buildings adding the temporary shrine were designated by the Government as "important cultural properties". And the sword called Futsu-no-Mita-ma-no-Tsurugi is the sole "national treasure" in Ibaraki Prefecture.

The annual festival of the shrine is held on September 1 with the attendance of Imperial messengers. On the Occasion of the grand festival called the Mifune-Matsuri held every 12 years, an Imperial messenger formally visits the shrine.

Those who study the law of chivalry in the world regard the Kashima shrine as the Mecca for them. This is because "Shingo" (a sacred hanging scroll) of the Kashima Shrine is hung on the walls of exercisehalls in many countries of the world.

Thus the Kashima Shrine is worshiped by many people throught the country as a shrine of very high dignity.



Above: The signpost of Kashima jinja and right: information in Japanse on the god of war Takemikazuchi no okami.

At the chapter 'Yagyu' I already said that there are three major Kenjutsu lines (kei). This chapter trace back the roots of the Shinto ryu kei (Kenjutsu). The two major sources are Kashima jingu and Katori jingu. The first was the start of Kashima ryu and the second of the Katori ryu, both in the hearts are Kenjutsu academies. They are both very rich martial traditions. First we talk about the Kashima ryu and later Katori ryu. The information from different sources is not always



甕槌大

entirely consistent with each other. The information I have is from the authorities of these shrines.

Kashima ryu Kenjutsu started by the foundation of the Kashima jingu in the year 660 B.C. and the god Takemikazuchi no okami with his devine sword gave birth to the actual tradition of swordfighting. Some what later, probably in the 5th century, the monk Kuninazuno Mahito build a shrine within Kashima jingu and gave birth to the martial art 'Kashima no ken' (the sword of Kashima) also called 'Shinmyo ken' (Devine sword). These techniques were transmitted through the Kashima shrine and became the sacred ground for the martial art.

The Kashima no ken techniques became the source of two academies: the first was Kashima Joko ryu (Ancient Kashima style) and later the Kashima Chuko ryu (Medieval Kashima style). This line of swordmanship was succeeded by the Yoshikawa family who also served as custodians in the shrine¹. The famous swordsman Tsukuhara Bokuden (1489-1571) was born in the Yoshikawa family as the second son (1489). His childhood name was Tomotaka and he learned the techniques of the Kashima Chuko ryu from his father Yoshikawa Sakyo Akitaka (42th generation of Kuninazuno). He inhereted the traditional Kashima style of swordmanship as his birthright. Nowadays we accept that he is the founder of Kashima Shinto ryu (one of the still official academies in the Kashima ryu kei²). So Bokuden was a swordsman from the Kashima ryu line. The father of Bokuden Tskuhara Tosa no kami Yasumoto studied Katori ryu Kenjutsu from the founder of Tenshin Shoden Katori Shinto ryu (Shinto ryu kei) Iizasa Choisai Ienao (1387-1488) and proceeded to teach this to Bokuden. Later there are other martial traditions founded on the basis if Kashima ryu kei. So, Matsumoto Bizen no kami kii no Masamoto (1468-1524) founded Kashima Shinto ryu. Matsumoto Bizen no kami no Naokatsu (1467-1524) founded, the still official academy, Kashima Shinden Jikishinkage ryu.

That the academies in the Shinto ryu line are interrelated is very easy to understand. The main reason is that they are geographically close together and all were intrested in Kenjutsu.



The Shinto shrine archway (Torii) is an entrance to the Kashima shrine. It is build in 1968, is 10 metres high and weights 100 tons.

¹ To get insight in the martial arts of this line you can read my photobook 'Secret scroll of Kashima ryu' (2009) with a scroll of this academie. The techniques consist of Kenjutsu, Sojutsu, Naginatajutsu and Nitojutsu.

² With 'official' I mean that they are nowadays member of the Nihon Kobudo Shinkokai and/or Nippon Kobudo Kyokai (see also chapter 'A Sketch of the Present Japanese Martial Arts' with a list of all official academies.



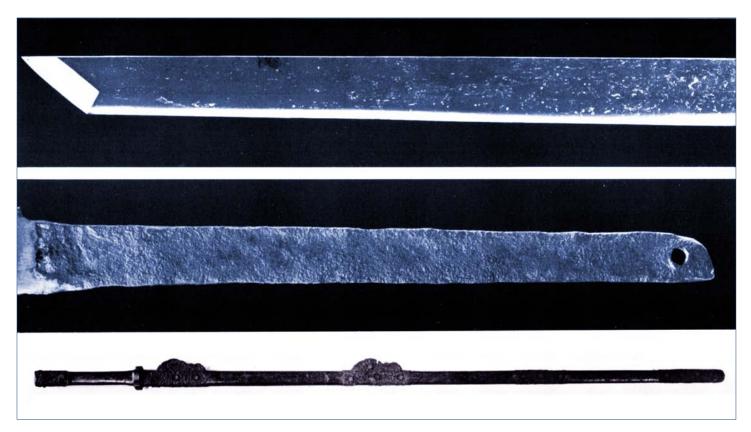


Top: Wooden tower gate (romon) to the main hall; above: the haiden, the hall of worship and right: the main part of the haiden. When you go to the right side of the haiden then you can see the honden of main shrine (top next page). This is the most holiest part of the shrine.

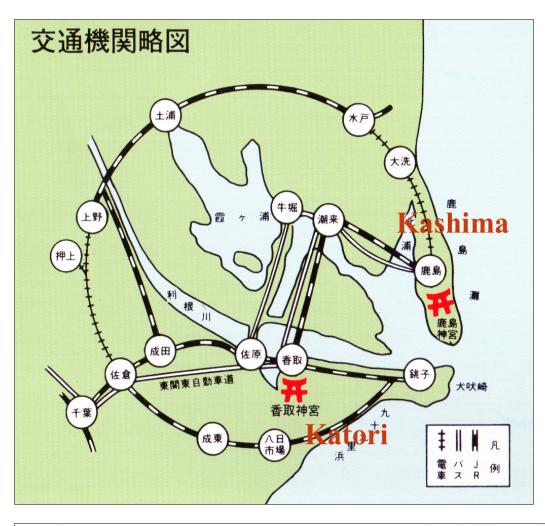




The honden, the main shrine and holiest part of the Kashima jingu.



The sword called Futunomitama no turugi als called Kiriha zukuri tachi. Is is from steel, 223,5 cm long and is from the early Heian period. It is a national treasure. It is one of the earliest swords with one cutting edge and no ridge. It is a non-curved blade. It is kept by the Kashima shrine, Ibaraki prefecture (Kanzan Sato; The Japanese Sword, a comprehensive guide).



Left: map of Kashima and Katori jingu (Kashima jingu authority); below: Japanese information of both shrines (Nihon no Kobudo).



換を行

ながら、 臣돠

風格を持つ武術として現代に伝承

されているようである。

0	がら発展していったものと思われ	双方の武術は互いに影響し合いな	を学んで一流を立てる者も現れ、	備前守や塚原卜伝のように、両流	威斎だったであろう。さらに松本	てまとめ上げたのは香取の飯篠長	洗練し	ら武術が伝えられていたであろう	鹿島神宮の神職たちには古くか	の向上に努めたのだろう。	は、互いに交流を保ちながら武術	整えた。鹿島、香取の神官たち	を興して流儀武術としての体系を	を伝え、飯篠長威斎が香取神道流	れてきた。国摩眞人が鹿島の太刀	祥地として、多くの兵法者に敬わ	鹿島、香取は古くから武術の発		■ 唐島の 食と 香耶の 食	つりに育て
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換を行いながら、それぞれ独自	いに影響し合い、技法の	組みに特徴が見られる。相互の	ではより技巧的に洗練された太刀	残しているのに対し、香取神道流	り甲冑剣術としての古式の風格	見ると、鹿島新當流においては	ただ、現代に伝わる両流の形	3°	比較的長い攻防の形を残して	の初伝である面ノ太刀も、やは	い攻防で知られるが、鹿島新當流	る。香取神道流の表型は相互の長	は両流に共通するものが	ノ太刀、七条ノ太刀、といった技	通点を見つけることができる。	の伝書を比べてみると、多くの共	香取神道流と鹿島新當流、双	AND	
D	交	流	Л	流	を	よ	を		い	り	流	長	あ	技	霞	共	方		-

取神宮

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Kashima Shinto ryu

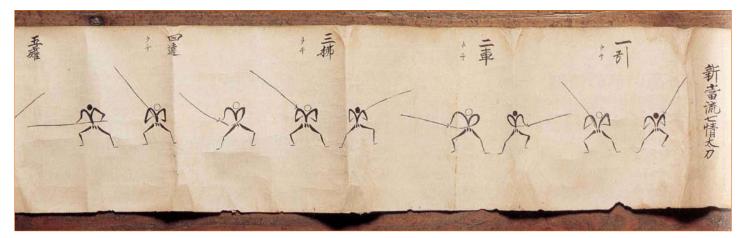
rry.

	信言者長 ヘニナナ ノー セイミナ	四和されて返ノ汐レ文し保レー関ライジ」 専
		乎尓とれて京したこ対し合こ「夏東二布」 戈
	〒三一四 鹿嶋市宮中一─三─三九	後「鹿島の太刀」は上古流中古流と発展的に
	道場所在地	事座主職卜部吉川家を中心に継承されていた。
	◆活動状況	位を授かり以後「鹿島の太刀」と称して大行
している。	(卜伝百首)	槌神の神剣「韴霊剣」の法則である神妙剣の
催にて鹿島神宮奉納古武道演武会を開催	知らぬ事には不覚あるべし	神壇を築き祈願熱禱を捧げて神託を受け武甕
二、毎年六月第二日曜塚原ト伝顕彰会と共	武士のいかに心のたけくとも	事大鹿島命の後裔国摩真人が鹿島神宮境内に
社に年一回奉納演武を行っている。	を制する。	している。今から一五七四年前鹿島神宮大行
一、鹿島神宮御祭神と関係の深い全国名大	上帯通し等を突き或は切ることによって相手	として鹿島は香取と共に古い歴史と道統を有
その他	甲冑の最も弱点とされる小手、頸動脈、喉、	神術に始まる」とある様に日本の武道発祥地
鹿嶋市指定無形文化財	心はいつも懸りにて在りと伝えられてきた。	神十握の剣を倒に地に植たて其の鋒端に踞る
昭和五十二年十月二十日	武道である。身は深く与え太刀は浅く残して	武芸小伝に「夫れ刀術は武甕槌神、経津主
文化財指定の有無	甲冑武道を基礎として想定された実戦的古	◆由来
間位毎夜稽古	◆特徴	——六十四代浩一郎
寒稽古、古武道大会等開催される都度十日	及んでいる。	常香——六十二代常淑——六十三代規一郎
毎年一月七日道場開式翌日より約一カ月夜	流」と改め生家卜部吉川家に継承され今日に	五十六代常明――五十八代常亮――六十代
每週水曜日午後八時~十時半	の太刀」の極意を悟り流派名を「鹿島新当	家——五十三代晴次——五十四代直常——
稽古日時	に事に当れ」との神示を受けると共に「鹿島	一代常賢・高幹(塚原卜伝)――五十二代晴
(男八八名、子供八名)	鹿島神宮に一千日の参籠祈願をして「心新た	——四十九代呼常——五十代覚賢——五十
門弟数 九六名	道流」を学び又武者修行による修練を重ね且	代秀慶――四十七代呼秀――四十八代秀室
電話番号 〇二九九—八二—四七三九	父から「鹿島中古流」を養父からは「香取神	——三十代慶澄——三十四代長慶——四十
吉川浩一郎	土佐守安幹の養子となった塚原卜伝高幹は実	五代親貞――十九代常足――二十六代常郷
〒三一四 鹿嶋市宮中一一三一三九	一四八九年卜部覚賢の次男に生まれ後塚原	国摩真人——六代邦丸——九代常伯——十
連絡者住所・氏名	は「鹿島七流」と謂れる程隆盛を極めた。	◆系譜
		「毘!!! 茉> 汀 実 初
		包马斤台杭川行
		か しま しん とう りゅう けん じゅつ

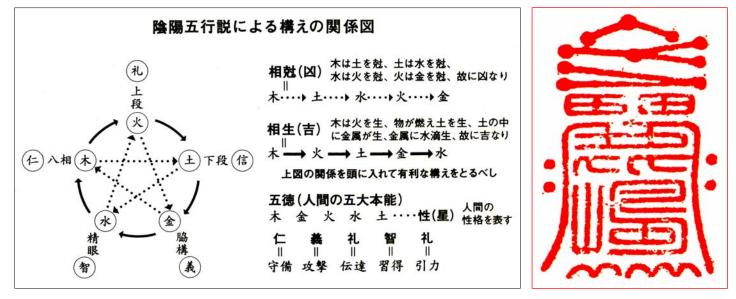
Kashima Shinto ryu Kenjutsu information in Japanese (Nihon Kobudo Soran). Now in its 64th generation soke.



Left: Takemikazuchi no okami (Bugei Hyakunin Isshu), the war god of Kashima jingu and right: exponents of the Kashima Shinto ryu performing Kenjutsu (Nihon no Kobudo).



Part of makimono from the Shinto ryu whith Kenjutsu techniques. Very important are the martial stances or kamae. Please note the stick figure swordsmen. (Nippon no Kenjutsu).



Left: the Five elements and In-Yo (Yin-Yang) theories (See also 'Yagyu' and 'Venerable Martial Places of China) and right: a talisman (mental protection for evil etc.), both of Kashima Shinden Jikishinkage ryu.



間を詰められた打太刀は後退し、引に構えなおす。 仕太刀は剣を水平にし、敵の顔面につける。



続いて攻撃を誘うように、低い姿勢をとり構える。



次に打太刀が太刀を振りかぶって斬り下してくる のを仕太刀はサッと左前に体を入り身し、太刀を 押さえる。



両者、清眼に構える。そのまま距離を詰め、切っ 先が交わるところで攻め合う。



切っ先の重なりはそのままに、らちがあかない両者は 右前半身から左前半身に体を転換する。

刀は右片手に持った太刀で受け止める。 右面を狙って斬りにいく。それを打太体を左前半身に転換しつつ、打太刀の

8

この諸手から片手に変る技は鹿島 新當流の特徴だが、ちょうど流派 が発生したころに流行した片手打 ちに適した打刀の使い方を示唆し ていて興味深い。





打太刀が太刀をはずし、左足の膝下を右から斬り にいく。仕太刀は下段に刃を合わせて受ける。

上で受け止める。

に進む。

た後に使用する。その後修練を積んで刃引き





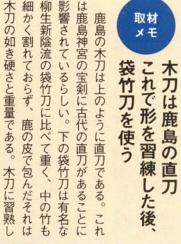
片手の太刀を斬り下ろして相手の左足すねをねらって斬りつけ る。仕太刀は左足を引いて避け、折敷になり剣を中段につける。



上が直刀型の木刀、下が袋竹刀。柄が8寸全体が3尺なので刃渡り2尺2寸といった長さ。



鍔も鹿の皮で包んだオリジナルなもの。 このように分解できる。





双方剣先を合わせたまま清眼となって 終える。



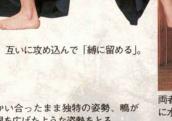
中段に押さえ合って距離が詰まる。この間、変に動 くと相手の剣が効いてやられるのでせめぎ合う。



切り結んだ刃をそのままに双方半身の体 を逆に入れ換える。



仕太刀は下段諸手となり、打太刀 と下段で切り結んだ姿勢となる。



8

向かい合ったまま独特の姿勢、鴫が 羽根を広げたような姿勢をとる。



鴫の羽返し

1 両者、清眼に構える。距離をとったま ま攻め合う。

鴨。

0 羽. 迈

片

4



両者、腰にそれぞれ太刀をとった姿勢をとる。腰高 に水平に真っ直ぐ相手に剣先を向ける。



打太刀が正面から打ちかかるのを、仕太刀は片手のまま 左下にはたきおとす。これを鴫が羽根を返したようだと いうのでこの技名の由来となっている。

が修業したと伝えられる。神宮。ここの奥の宮で塚原卜伝静かな杜に囲まれた鹿島神 八十三歳で没した。 の育成に努めながら、 る。 うえで鹿島新當流を創始した。一生のうち、 荷山正等寺座主を兼ねるなど鹿島の要職を束て誕生した。吉川家だが、鹿島城の家老、稲 14 代の時代からの武の故地だ。 伝として継承され続けている。 ねる由緒ある家柄である。 技の研鑽に励んでいる。 吉川常隆氏。会社勤めの傍ら鹿島新當流第六十五代宗家の 一度廻国修業を行い、 延德元年 歴史と 道統 |鹿島神宮大行事職のト部吉川家の次男とし 鹿島新當流は鹿島の地、吉川家に今なお家 ト伝は鹿島中古流、香取神道流を会得した 晩年は塚原城近くの草庵で過ごし、 (一四八九)、卜伝 武防 の 人 故郷だった鹿名の時代から 数々の逸話を残してい 一元亀二年 (幼名・朝孝 (一五七 弟子 息 ト伝使用といわれる木刀。木刀(上)の柄と先端近い部分にあけられた穴に紐 1 を通して肩から担いだらしい(吉川家蔵)。

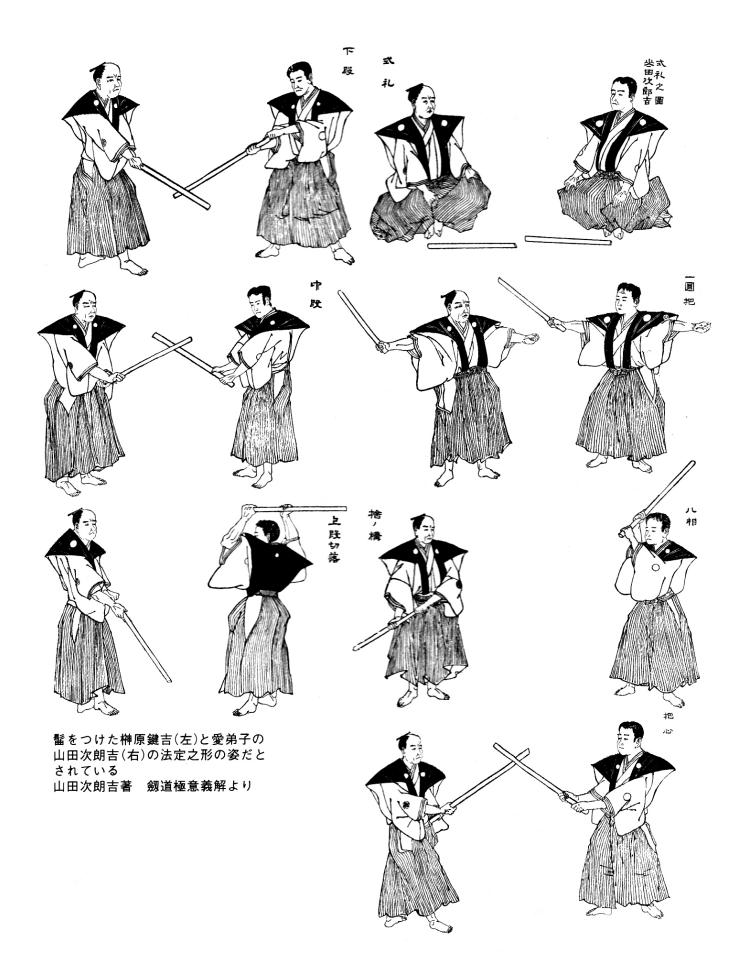
Page 12 and 13: Kashima Shinto ryu Kenjutsu (Nippon no Kenjutsu).





Secret scroll of Kashima ryu, shows Kenjutsu and Naginatajutsu, but also Sojutsu and Nitojutsu. The scroll is available for the public (<u>www.shintairyu.nl</u>). This scroll also contains the concept 'Ichi no tachi' ('One sword'; see cover) which was invented by Tsukahara Bokuden.

The Kashima ryu kei contains a lot of techniques, waza. They consists of Kenjutsu (with katana, bokuto and special white shinai see page 12 and 13), Nitojutsu (two swords art), Sojutsu (spear techniques), Naginatajutsu (battle ax), Jujutsu (flexible arts), and Jojutsu (stick art). There are official and non-official lines but they all have beautiful techniques. At this moment the information available to the public are Kashima Shin ryu and the Kashima Shinden Jikishinkage ryu (see also next page). There are also relations with the Kage ryu line: Kashima Shinden Jikishin*K*age ryu and the Jikishin *K*age ryu (see 'Yagyu') since about the 16^{th} - 17^{th} century. The main techniques are all kind of styles of Kenjutsu. In ancient times there were about thirty academies of the Kashima ryu kei. There are nowadays some six academies of Kashima ryu alive.



Kashima Shinden Jikishinkage ryu techniques and stances. Please note the official clothing: kamishimo (winglike cloth), montsuki (cloth with kamon, familysign), hakama (trousers like a skirt). This is the true samurai outfit. Here they use bokuto (wooden swords) just like the Jikishin Kage ryu (see also 'Yagyu'). All important stances are shown: Jodan (high), Gedan (low), Chudan (middle), Waki (side) no kamae and some other special stances of this academy (Kashima Shinden Jikishinkage ryu).



The Statue of Tsukahara Bokuden. Bokuden Tsukahara (1489-1571), the founder of new Kashima style of fencing, served as an instructor of shogun Yoshiteru Ashikaga and Ise provincial governor Tomonori Kitabatake. He was widely regarded as a kensei (sword saint). He named his martial system Kashima Shinto ryu. He also, for a brief period, called his system Mutekatsu ryu ("winning without hands [sword]"; "Jujutsu").

Left: a stone signboard near the statue of Bokuden; below: the text and lineage of the Bokuden ryu Kenjutsu. The Bokuden ryu is an official martial art (Nihon Kobudo Soran).

久に卜伝流を伝えた。棟方作右衛門貞長を経	年中、越前より津軽藩に来て棟方十左衛門清	(越前の国の住人)の弟子中村次太夫が延宝	塚原卜伝より十六伝の正統者、田中武平	味で卜伝と号したといわれている。	髄であることから、ト部の伝統を継承する意	れが卜部(実家の本姓)に伝わる中古流の神	剣の奥義「一の太刀」を悟った。そして、そ	鹿島神宮に一千日の間参籠し、神示を得て、	国修業に出て、約十三年間を経て帰郷した後、	からは香取神道流を学んだ。十七歳の時、諸	実父覚賢から鹿島中古流を、養父塚原土佐守	原城主である塚原土佐守安幹の養子となり、	島(茨城県鹿島郡鹿島町宮中)に生まれ、塚	塚原卜伝は、延徳元年(一四八九)常州鹿	◆由来	郎——小山秀雄——小山秀弘	山百蔵英正――小山英一英孝――小山英太	小山倉蔵英清――小山太郎兵衛英直――小	山太郎兵衛英長――小山太郎兵衛英倫――	作右衛門貞長――小山次郎太夫英貞――小	夫——津軽初代棟方十左衛門清久——棟方	塚原卜伝——十六伝田中武平——中村次太	◆系譜	インタイ	ト云 売	ぼく でん りゅう けん じゅつ
一名(男一名)	免許皆伝	(男五名、女一名)	門弟数 六名	電話番号 〇一七二—三二—六〇四五	小山秀弘	►○三六 弘前市春日町一番地	連絡者住所・氏名	電話番号 〇一七二—三三—九二一五	北辰堂道場	►○三六 弘前市長坂町三七番地	道場所在地	◆活動状況	形が目立つ。	くかして、相手の攻撃をはずして技を決める	子の修練を重視し、体を左右にかわすか、退	し、二の太刀、三の太刀を用いない。間、拍	をも打ち割る気迫を込めた捨身の技を精神と	一つの太刀に生を燃焼しつくし、一気に甲	◆特徴	も代々継承されて、今日に至っている。	指南役として藩公に仕えてきたので、卜伝流	英貞が道統を継いだが、小山家は代々、剣術	て、津軽へ入ってから三代目は小山次郎太夫			

Tsukahara Bokuden travelled three times to fight others (musha shugyo) and from his 17th on he won all fights! His first fight was at the Kyomizu dera (a famous temple at Kyoto). He took 212 heads of his enemies in his lifetime. He was also the founder of the famous Bokuden ryu (see next pages; Nippon no Kenjutsu 2). Please look at the training clothing. Bokuden used also short sword just as many other Kenjutsu academies.



卜傳流剣術

ト傳流の流祖はかの有名な剣豪、塚原ト伝 であるとされる。ただし、ト伝から16代(伝)田 中武平までの間はわからない。伝書には香取 神道流、鹿島神道流、そして塚原卜伝の謂わ れが語られた後、江戸で根岸兎角と決闘し、 勝利した岩間小熊がト傳流と名乗ったと記 されている。小熊は根岸と同じく諸岡一羽の 弟子である。諸岡は塚原卜伝に新当流を学 んだとされるから、確かに新当流と源を一にし ていることになる。

津軽に伝来して以降の道統は明白で、藩の 三大流儀の代表格として寓された。



数々の逸話で知られる塚原ト伝。 彼は鹿島の剣を家伝として学んだ 鹿島流のエリートであった。 (吉川家蔵)

報問

小山家に伝わる伝書。藩政時代の伝書は多 く現存し 免許 が許された過程、系譜など正確に遡ることができる。 一部 は弘前市立図書館にも所蔵され、現物の閲覧が可能である。

小太刀・性妙剣の形 の構え

小太刀の基本の構えである正眼。 このように体を大きく開いて腕 を伸ばし、太刀の長さに対する 不利を補っている。

43



完全に隠すため前から得物の長さをさとら れない点が有利である。

斜の構え

「斜の構え」は剣道の脇構えと似る。剣を

小太刀・下段の構え

ようだが、腕を大きく使うことで太刀に負小太刀の構えのひとつ。太刀に比べ不利な けない長さとなる。

小太刀・印の構え 他の構え同様足を撞木に開いたところが特 徴である。

印の構え

て体を庇う。一般的な八相より低く、

て体を庇う。一般的な八相より低く、小野「印の構え」はこのように剣を体の前に立

派一刀流の陰・陽の構えに似る。

歴史と 道統

1

流祖塚原ト伝と津軽傳伝流

撞木足となる かず

構えのポイント

ない甲冑時代の名残だとされる 打撃に対しふんばりを効かせねばなら は不利だが、ト傳流をはじめ多くの古流 俊敏に前へ飛ぶことが求められる剣道で の向きが異なる撞木足である。 では後足を開いた撞木足を教えている。 現代剣道で嫌われる癖が前足と後足 確かに

Katori Tenshin Shoden Katori Shinto Ryu





Katori jingu, the Katori shrine, is located at Katori, Sawara city (see above). The enshrined deity is Futsunushi no okami also called Iwainushi no mikoto. The shrine is founded in 642 B.C. In 1958 they had great festivities because the shrine's 2600th anniversary. The god is venerated for his military prowess but also as the guardian of peace, diplomacy, victory and traffic safety as well as protection against misfortunes.

This shrine is the spiritual foundation of one of the most famous academies of the Shinto ryu kei: Tenshin Shoden Katori Shinto ryu Kenjutsu. The academy was founded ca. 1447 (Muromachi period) by Iizasa Choisai Ienao. The present headmaster is Iizasa Shurinosuke Yasusada (20th generation), but the main master-teacher is Ritsuke Otake (more than 20 years ago I met him first in Amsterdam together with the famous martial arts legend Donn Dreager, I even got lessons from both persons). The martial systems are: Kenjutsu (odachi, kodachi, ryoto/nito), Iaijutsu, Bojutsu, Naginatajutsu, Sojutsu, Jujutsu, Shurikenjutsu, Ninjutsu, Chujojutsu (fortification), Gunbaiho (strategy and tactics) and In-yo kigaku (esoteric matters). Otake lives by the maxim: The methods of war are the methods of peace (Heiho wa heiho nari). Most of the classical martial arts academies (koryu) have this teaching nowadays. Bujutsu is peace!

The academy is now located at Narita and is organized in the "old school" (for Japanese direct students) and a "modern department" for foreign students (in several different countries) and less direct students. There are also non-official branches (the late Sugino Yoshio branch and the Mochizuki branch). The Shin tai ryu studied all but the major branch is Mochizuki (see techniques further on).

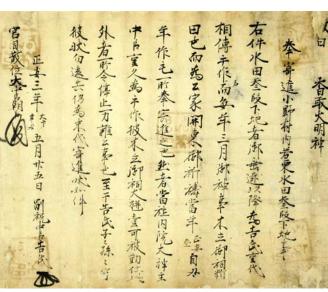




Torii and signboard at Katori jingu gate and below a staircase at the entrance of the Katori jingu complex.









Top left: a stone latern on the pathway to the main hall; top right: a document to give groundrights at Katori (Waseda University Library); left a water basin for ceremonial cleaning the hands and below the entrance of the main part of the Katori (dai)jingu complex.





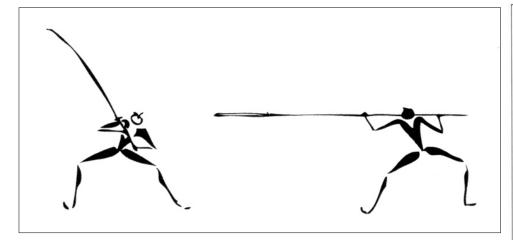
Top: lion shaped guardian dogs with one the mouth opened and the other closed (in-yo philosophy; see also chapter 'Morioka'). Below a bokuto of Katori jingu and the main shrine of Katori jingu.







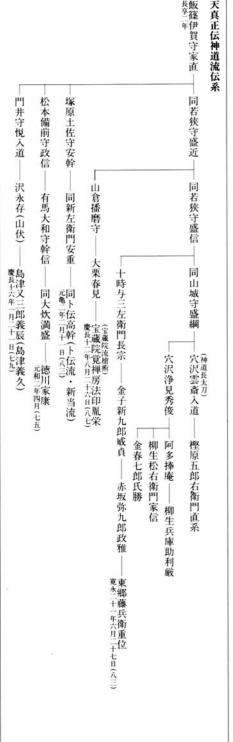
	できる。	の法術を信心し、身の安全と勝利ら、当時の武将たちがいかに密教	が多く存在するこ	神仏だ。また九字や十字を彫り込の王気と、神道・密考で祖られる	ここに説かれているのは五行	中央、不動	一、弁財天 一、瑠璃光天星、火曜星、木曜星。一、伊駄天	曜星、金曜日	金水の五津を以て行住座臥の働き	を以て五体	な意味があるという。	四ヶ条 五津之太刀には、	深さを説明する。たとえば表之太	師範は香取神道流と密教の関係の	密教の修行を行いました」と大竹	しており、日本の武将たちはみな	「密教と兵法は古い時代から密着		■密教と武術
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Page 24: the cover of the last book Otake wrote. He wears full armor and a beautiful tachi (sword). A same katchu (armor) is part of the collection of Shin tai ryu. Earlier he wrote a book in three volumes 'The Deity and the Sword – Katori Shinto ryu'. Also Donn Dreager gave much attention in his books for example 'Classical Bujutsu'. Recently there are beautiful books such as 'Nippon no Kenjutsu' (with enclosed some films) and also on the internet there are lot of films with techniques of the Katori Shinto ryu.

Page 25 top: the Tenshin Shoden Katori Shinto ryu, in short Katori Shinto ryu is an official academy (Nihon Kobudo Soran); botom: Ritsuke Otake with partner practicing Bojutsu.

Page 26 top: Japanese information on the Kuji (nine magical signs), nine lines to be drawn in the palm of your hand, and the five elements theory (five point star; see also Venerable Martial Places of China) all parts of the Buddhist esoteric teachings of the Katori Shinto ryu (Nippon no Kobudo); above: stick figure drawings of a technique (Sojutsu), please note the same style as Kashima ryu scrolls; right: a part of the genealogy of the Katori Shinto ryu and affiliated academies (Nippon Budo). Academies related to Katori Shinto ryu are Shinkage ryu, Kashima ryu, Ittatsu ryu, Shinto Muso ryu, Bokuden ryu among others. Next three pages (Katori Shinto ryu by Ritsuke Otake): The kuji, a set of handmovements, called mudra by the ancient Indians is a part of the esoteric teachings of martial arts academies, also Katori Shinto ryu. In 'Venerable Martial Places of China', chapter 'Buddhist influences on combative behaviour' shows the foundations of this kind of teachings (Katori Shinto ryu – Warrior Tradition). Otake says: "By linking these nine signs, the will becomes unified, all worldly thoughts fall away, and the self is extinguished." You will become stronger for combat.



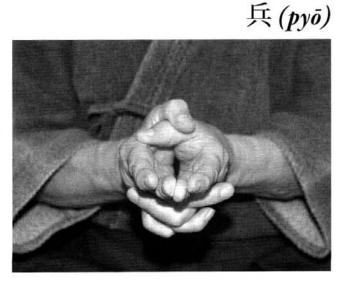
Making the shape of a water container called a *hōbyō*,* the practitioner recites the following incantation to Tamonten: *on-bai-shira-man-ta-ya-so-wa-ka*

> According to Buddhists, a container for holding the "water of Prajna" (the ultimate wisdom) with which the Buddha baptizes new bodhisattva upon their reaching the final stage of enlightenment.

臨 (rin)



宝瓶之印 多聞天王神 呪に曰く 唵倍白満多耶娑婆訶



金輪之印 降三世夜叉明王神 呪に曰く 唵威砂那野陰陀羅耶娑婆訶

Making the shape of the *konrin*,* the practitioner recites the following incantation to Gōzanze Yasha Myō-ō: *on-i-sha-na-ya-in-ta-ra-ya-so-wa-ka*

> According to Buddhists, the metal wheel that supports the Earth. Below the konrin lies the water wheel (suirin) followed by the wind wheel (fūrin), and finally below them all is the space wheel (kūrin).

Making the shape of a *gai-jiishi* (outer lion),* the practitioner recites the following incantation to Jikokuten: *on-ji-re-ta-ra-shii-ta-ra-ji-ba-ra-ta-nō-so-wa-ka*

> Shishi or jishi refers to the lion-dog of Chinese, Korean, and Japanese mythology.

闘 (tō)



外獅子之印 持国天王神 呪に曰く 唵持礼多羅支曳他羅手婆羅多納娑婆訶

者 (sha)



内獅子之印 金剛夜叉明王神 呪に曰く 唵早倍白満多耶娑婆訶

Making the shape of a *gai-baku* (outer knot), the practitioner recites the following incantation to Fudō Myō-ō: *on-nō-ma-ku-san-man-da-ba-sa-ra-dan-kan*





Making the shape of a *nai-jishi* (inner lion), the practitioner recites the following incantation to Kongō Yasha Myō-ō: *on-haya-bai-shira-man-ta-ya-so-wa-ka*

外縛之印 不動明王神 呪に曰く 唵能摩句三満多婆佐羅壇憾

陣(jin)



内縛之印 軍奈利夜叉明王神 呪に曰く 唵阿迦那耶因摩耶娑婆訶

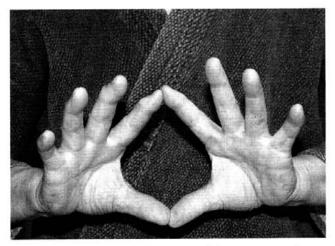
Making the shape of a *nai-baku* (inner knot), the practitioner recites the following incantation to Gundari Yasha Myō-ō: *on-a-ga-na-ya-in-ma-ya-so-wa-ka* Making the shape of the *chiken* (sword of wisdom), the practitioner recites the following incantation to Kōmokuten: *on-hi-ro-ta-ki-sha-no-ga-ji-ba-ta-i-so-wa-ka*

列 (retsu)



知剣之印 広目天王神 呪に曰く 唵比廬他喜砂納迦持縛多威娑婆訶

在(zai)



Making the shape of the *nichirin* (sun), the practitioner recites the following incantation to Daiitoku Myō-ō: *on-chi-ri-chi-i-ba-ro-ta-ya-so-wa-ka*

日輪之印 大威徳夜叉明王神 呪に曰く 唵知利知曳婆廬多耶娑婆訶

Making the shape of *in-kei* (concealed form), the practitioner recites the following incantation to Zōjōten: *on-a-ra-ba-sha-nō-so-wa-ka*

前 (zen)



陰形之印 増長天王神 呪に曰く 唵阿羅婆砂納娑婆訶

天真正伝香取神道流

逆手に持つ

すかさず柄を引き上げ、次の動作に備えて 後ろ足を引きつける。同時に手は柄に逆手 に掛ける。

4

3

逆手から技刀 スッと抜刀する。刀は逆手に握ら れ、柄頭でなおも前方の相手を牽 制している。この以前から後方の 敵の動きも警戒している。

5

前方から、敵が剣を抜いて斬りかかろうと するので、機先を制し、柄に手を掛けた敵 の手の甲を柄当てする。

1

立合技刀の姿勢

立合技刀

逆抜之太刀

柄当

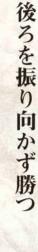
2



後ろより組みつく 敵を剣で突き上げる

この後ろを突く動作を 大竹利典師範に解説して いただいた。組みついて くる敵の股ぐらに剣を突 き入れそのままこね上 げ、敵の急所を切り上げ るのである。型は美しい が本来の目的は泥臭いく らいにリアルである。





刀「立合抜刀」では立った姿勢から に立ったまま行う。

納

7

後方を突き刺す まず逆手に持った刀を後方へ突きこむよう にし、さらに諸手に持ち替え、左肩付近に 担ぐようにもってくる。自分の後ろから組 みつかれた場合の対処である。

正面を斬る そのまま左肩から正面を斬り下げる。前方の 敵もこれにより斬り倒される。





Pages 30 and 31: you see some parts of techniques from the disciplines Iaijutsu and Kenjutsu. Please note the clothing, the haori (Japanese coat) of mr. Otake and the new dojo (Shinbukan).

The beautiful and effective martial arts of Katori Shinto ryu consists of:

Iaijutsu (three parts; 16 techniques); Tachijutsu (three parts; 12 techniques) with some secret techniques; Ryoto (Nitojutsu) four techniques; Kodachi, three techniques; Bojutsu (two parts; 12 techniques); Naginatajutsu (two parts; 7 techniques); Sojutsu, 4 techniques and two secret techniques; Jujutsu (three parts; 26 techniques) and several esoteric teachings and strategy.

Next pages: there are three separate techniques and five techniques which shows the 'Five Elements' in practice. They all comes from a non-official tradition Mochizuki (Nihon Ten Jujutsu). More techniques are available in my book 'Het boek van de drie cirkels' (in Dutch).

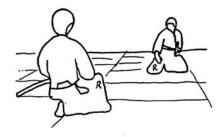
Kusa nagi no ken and Happo no ken: Omote iai (Iai jutsu). At the Katori Shinto ryu this technique is executed solo, here with partner.

Zengo chidori no tachi: Tachiai battojutsu. At the Katori Shinto ryu this technique is executed solo, here with partner.

Tachijutsu: Gogyo no tachi. Mitsu, Yotsu, In, Sha and Hotsu no tachi.

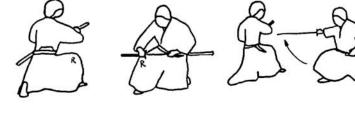
All the techniques can bee seen in Otake's book 'Katori Shinto ryu – Warrior Tradition, as well as on the internet. When you search for the names of the techniques you can find them all as small films.

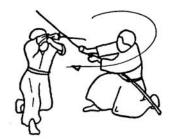
Kusa nagi no ken

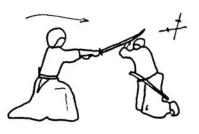


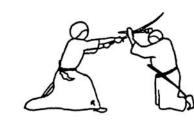








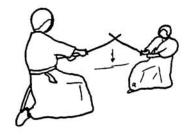




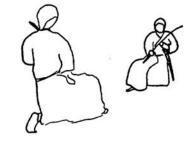


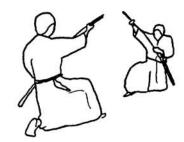




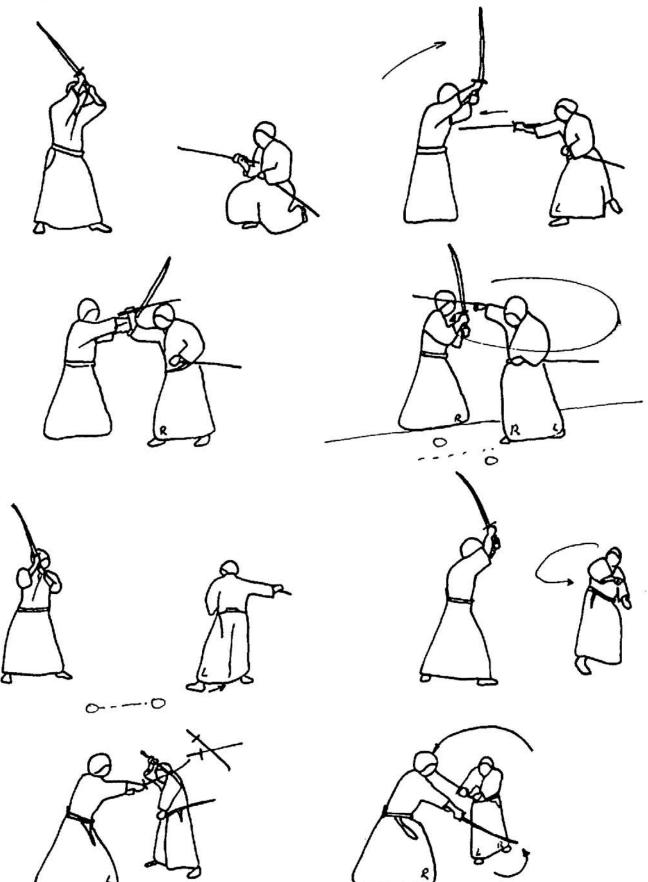


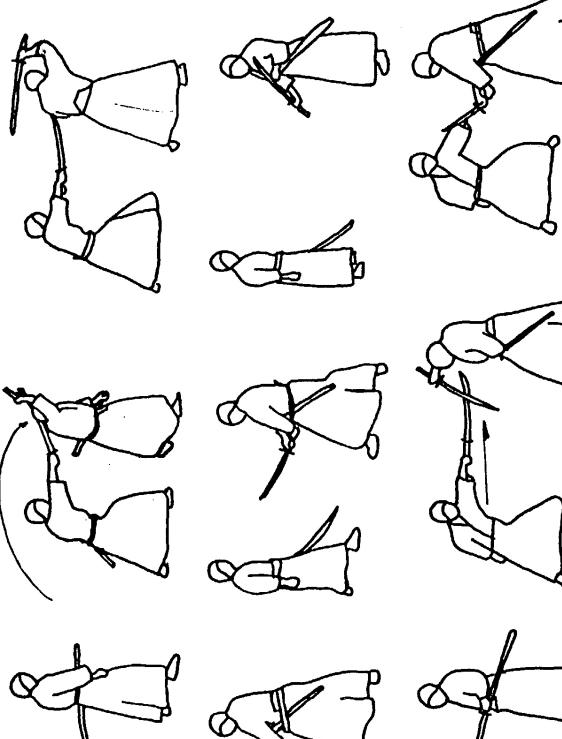




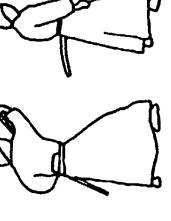


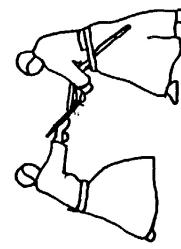
Happo ken

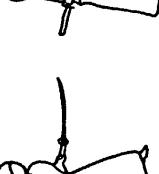


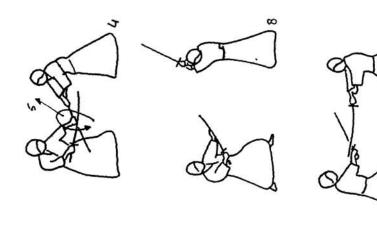


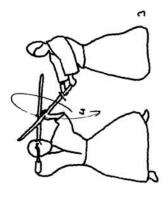
Zengo Chidori no tachi

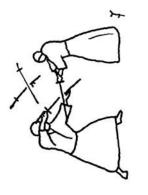


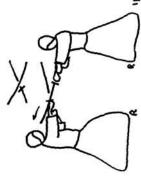


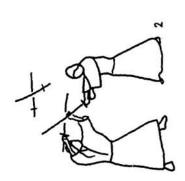


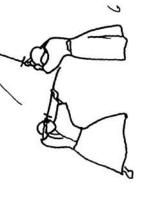


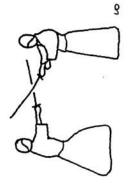


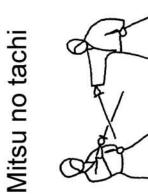


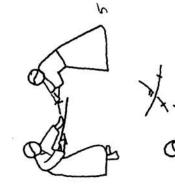


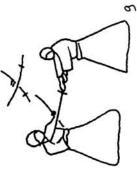




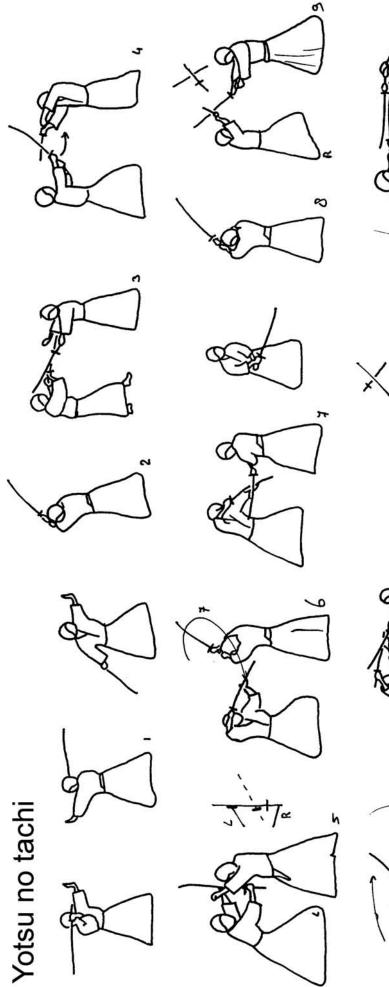


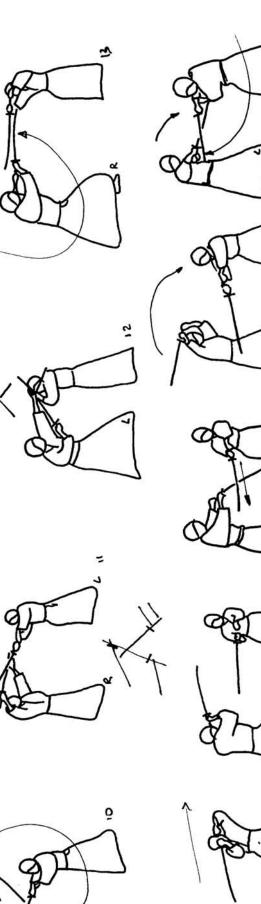


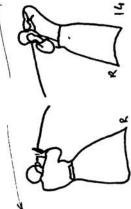












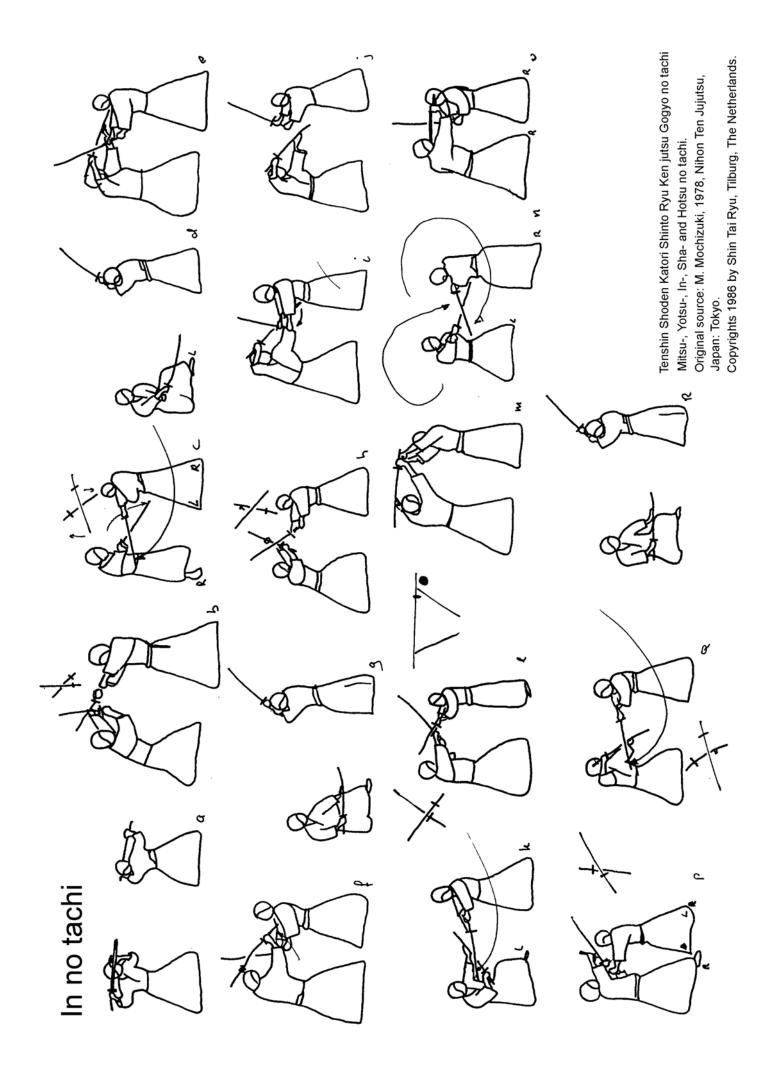
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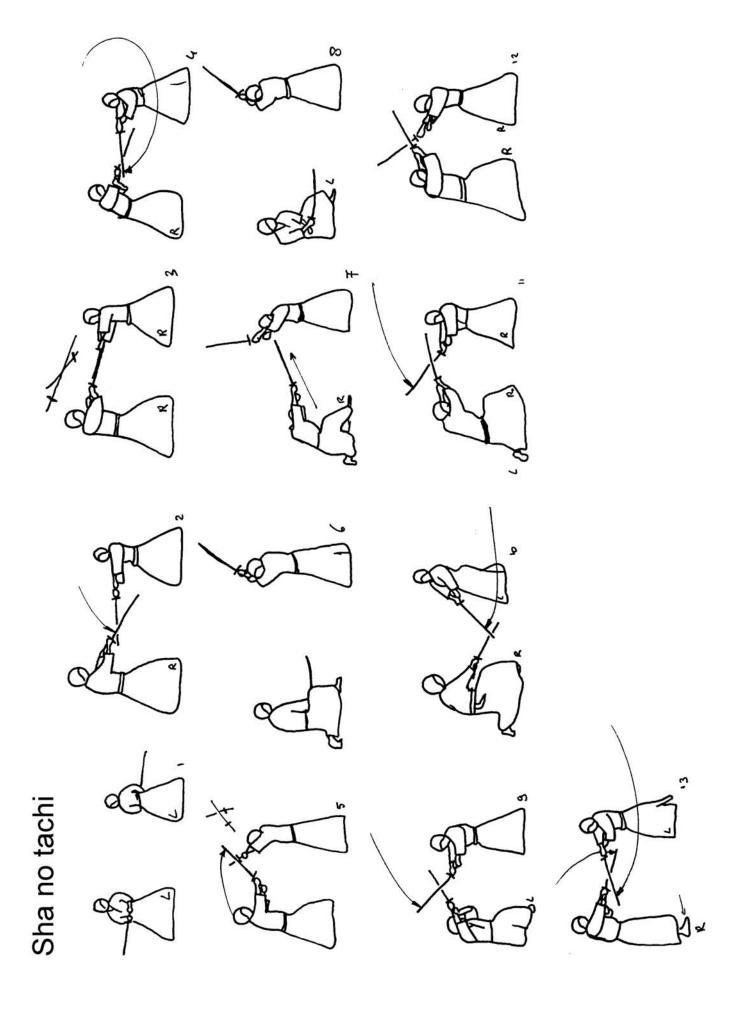
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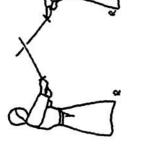
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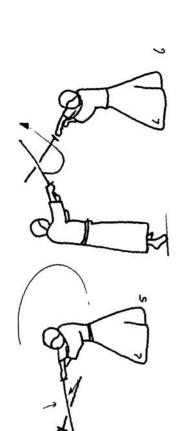




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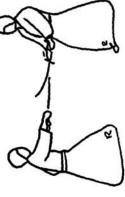


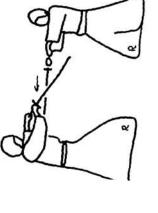


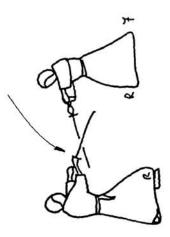


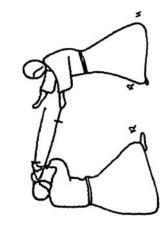
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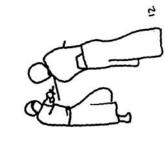














Literature:

All sources are mentioned in this article. In 2012 there will be a complete literature list.

Illustrations:

Cover: Mujinzo, the main source of energy; the element Void; 'Ichi no tachi' (one sword), see my book 'Secret scroll of Kashima ryu' (2009) which contains an old scroll of the Kashima tradition. Page 2: A part of the above mentioned scroll.

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Jiu jitsu Zelfverdediging



JUJUTSU GOSHINJUTSU JOJUTSU KENJUTSU BOJUTSU IAIJUTSU SHURIKENJUTSU HOJOJUTSU



E-zine for Japanese Traditional Martial Arts and Culture

Nummer 10 – Number 10

Okayama

Take Uchi ryu

Historical Martial Places of Japan

Hidden sources of Bujutsu, Budo, and related themes



Mark W.J.M. Sterke

This article is a part of a future photobook written by Mark Sterke. This book will be complete published in 2014. For more information please read the introduction of 'Jiu jitsu & Zelfverdediging' issue 6. All materials belongs to the collection of Shin tai ryu and/or the author and the sources are specified.

> <u>www.bushi.eu</u> www.shintairyu.nl







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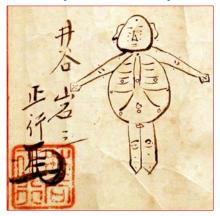
Jiu jitsu Zelfverdediging is een electronisch blad dat publiceert over de Japanse traditionele krijgskunsten en cultuur.

Jujutsu Self-defence is an electronic magazine which introduces the Japanese traditional martial arts and culture.

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Opmerking – Note: Jiu jitsu Zelfverdediging is het boek Historical Martial Places of Japan in artikelen, vanaf deel 6.

Jujutsu Self-defence is 'Historical Martial Places of Japan' in articles, from part 6 on.



A fragment of a makimono of the Take Uchi ryu kei (Take Uchi ryu lineage).

Cover: Painting at the dojo of Take Uchi ryu at Fukuwatari, Tsuichitani.

Okayama Take Uchi ryu Jujutsu



Okayama city, population about 650.000 people and has three major sights: Okayama castle, Korakuen garden and in the mountains the oldest original Japanese dojo of Take (no) Uchi ryu (Fukuwatari, Tsuichitani).





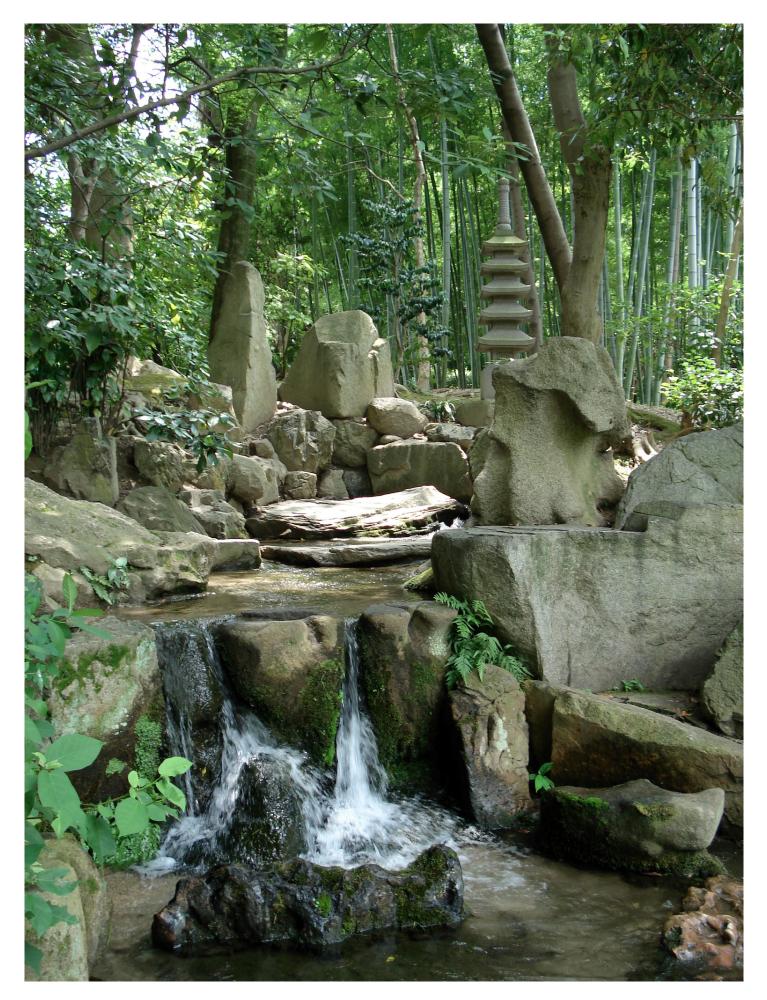
Top: Okayama jo also called U jo or Crow Castle and was built by Ukita Hideyoshi in 1597. From the top of the donjon you can see the mountains of Okayama province.

Left: Nobuteru Ikeda, one of the lords of Okayama castle.





Okayama jo (top) and a view to the mountains where the original dojo of Take Uchi ryu is hidden in the Tsuichi valley (left).



Korakuen, one of the most beautiful garden of Japan, was constructed in 1687 by daimyo (Japanese feudal lord) Ikeda Nagatada. There are pavillions, ponds, bridges, tea fields, plum groves, a shrine, a hill and beautiful bamboo-groves.

Take Uchi ryu Jujutsu





4/敵倒れまいと押し返そうとする。



1/双方坐して対し、敵右手で我の襟をつかみくるところ、我 左手で敵の手首をつかむ。



5/我腰を立て、左手を喉輪に決めて押し、敵を右横に倒す。



2/敵左手で打ちくるところを,我右手を前に伸ばして受ける。



6/我の左膝を敵の体によくつけ、左手を逆に利かせ、喉輪の まま止めのこと。



3/我右肘で敵の左腕を抱え込み、左に押す。

A technique from the Take Uchi ryu Jujutsu from the mokuroku Hade (see also page 7). At this moment there are two major sources of Take uchi ryu: Shinden no Bujutsu TAKE UCHI RYU (Muavbooks; 1993) and Nihon Jujutsu no Genryu TAKEUCHI RYU (Japan Publications, 1979; written by the 13th generation of the sokeline). The photo's in this chapter are from the latter publication. An overall source is the Nippon no Budo 'Jujutsu', published by Kodansha in 1983 (an encyclopedia of Budo and Bujutsu).

Take Uchi ryu Jujutsu 竹内流 柔術

Systems/weapons: jujutsu (torite, koshi no mawari, kogusoku); hade; bojutsu (rokushaku bo, jo): kenjutsu (odachi, kodachi, tanto, aikuchi/kaiken); iaijutsu (odachi, kodachi, tanto, aikuchi/kaiken); hojojutsu (hobaku): naginatajutsu; tessenjutsu; sakkatsuho Date founded: late Muromachi period (1532) Founder: Takenouchi Chunagon Daijo Hisamori Present representatives: Takeuchi Toichiro Hisamune, 14th headmaster; Takenouchi Tojuro Hisatake, 13th sodenke Prefecture: Okayama

Field notes: Although Take(no)uchi ryu is known as one of the oldest martial schools of grappling¹ and close combat in and out of armor, it is in fact a comprehensive system, with a wide range of weapons arts.

According to its traditions, the founder, Takenouchi Hisamori (who has been described in one source as "a long sword walking along with a short man beside it"), was engaged in martial training and religious austerities at the Atago Shrine near his castle. He had been practicing with a bokuto some two-shaku, four-sun in length (about two feet four inches), but was not making much progress. One night, as he slept, a yamabushi (mountain ascetic) appeared to him in a dream. He took this figure to be a manifestation of the Atago Shrine deity since it was some seven shaku tall and very fierce looking. Hisamori attacked, but he was helpless. The yamabushi took his bokuto, told him longer weapons were not very useful in combat, and broke it into two pieces, each one-shaku, two-sun in length. He then explained to him how, wearing a short weapon like this, it was possible to engage an enemy in close combat and defeat him. This was the creation of what has come to be known as koshi no mawari (lit. "around the hips," referring to the small weapons usually carried in the belt). The deity also showed Hisamori how to use a vine wrapped around the tree to subdue anenemy, giving him the principles of the arrest-and-seizure techniques now known as hobaku or hojojutsu. Then, according to the densho (transmission scrolls), the deity disappeared in a gust of wind and a flash oflight. This was recorded as occurring on 26 June 1532 and, even now, a special ceremony is held on that day to commemorate the ryu's founding.

Takenouchi-ryu's second and third headmasters were the second son of Hisamori, Hitachinosuke Hisakatsu, and Kaganosuke Hisayoshi (Hisakatsu's eldest son), both ofwhom assisted their fathers from a very young age, later adding their own techniques to complete the curriculum.

Under the eighth headmaster, in an effort to ensure that the family bloodline and traditions would be preserved, the Takenouchi family split into two lines. The eldest son and heir took the name Tojuro and became the sodenke (holder of the complete transmission of the Takenouchi-ryu; Okayama city); a younger son kept the older name ofToichiro, and the formal position of soke (headmaster; Fukuwatari, Tsuichitani).

There are more than five hundred techniques in the Takenouchi-ryu curriculum, surely one of the largest bodies of martial technique created in Japan. Beginning with unarmed grappling techniques torite and koshi no mawari), unarmed sparring and striking (hade), and methods of tying up and subduing an enemy (hojojutsu), trainees go on to learn to use the long and short

¹ Probably the Sho sho ryu is the oldest (see chapter: 'Morioka').

swords and dagger (in Takenouchi-ryu, the techniques using these three weapons together are called saite), sword-drawing (battoiai), fighting with a long or short staff(bo andjo), the glaive (naginata), and methods of using the body's vital points for assaulting or restoring another person (sakkatsuho).

One of the Takenouchi-ryu's most striking features is how the techniques go from one to another system or art, using whatever weapon or technique is appropriate to the situation. An empty-handed grappling technique segues into the use of a dagger, then changes to more grappling, and finishes with the use of the tying cord and the opponent's submission. In many of the techniques, the initiative changes back and

forth between the opponents.

(Source: Meik & Diane Skoss (1999). Field Guide to the Classical Japanese Martial Arts.Berkeley Heights, New Jersey: Koryu Book. Edited by the author in 2012.)

Hojojutsu:





Take Uchi ryu dojo.

This dojo is located in a valley in the mountains about one hour drive from Okayama city. It is a remote area and is called Fukuwatari (train station), at the Tsuichitani valley (about fifteen minutes drive by car). I met Mr. Toichiro Takeuchi on the 28th of july in 2006. He is the 14th generation soke of the Take Uchi ryu. I and my wife where the first non-Japanese visitors. The dojo is now more than 300 years in family hands. It is probably the olders private owned dojo of Japan.

Mr. Takeuchi became soke when he was 27 years of age (that was the same age I became soke of Shin tai ryu). He is now 56 years

of age. He has two children and lives at the house near the dojo. The Take Uchi ryu has about 20-30 students and they train once a week on Saterday. Because the dojo is very small they train with two students at the same time. The dojo is closely related to the Wada jinja, a shrine nearby the dojo (ten minutes by car; see at the end of this chapter). The dojo looks like an old Japanese farmhouse.









Top: the inside of the dojo: Kamiza or Shinden of the dojo. The length of the dojo is about 5.30 meter. Left and right of the Kamiza are the weapons of the Take Uchi ryu. The Kamiza is in Shinto-style. Above the Kamiza there are the rules (Japanese text later in this chapter). Left wall (below) are the name plates of the members and also some weapons at the window.

The name plates are on the basis of graduations. Although Take Uchi ryu uses the menkyo-kaiden system they have also a equivalent dan grades. According to the 13th soke-line headmaster they are: Mokuroku, 3th dan; Menkyo, 6th dan and Inka, 8th dan.

Left: A roofed tsukubai at the beginning of the path to the dojo.



Top: The wall of the place of the dojo. Below: A Shinto right shrine next to the dojo.

			る。	地域一帯に多くの門人がい	け継	庶民の処世術・護身術とした。て位用しておけ、米し	宗家・流儀を師弟が一体と	名の知行・保護は受けず、	を家憲として仕官せず、大	目久勝以来「武家奉公止め」	のに対し、この流派は二代やヨの保討のすとて育った	頁主の呆護のもとで育った一般に日本の武道か去建	盛のあと二代目久勝・三代目久吉にいたって完成された。	捕手の縄として使うなど地の利を生かした流儀となっており、久	護るのに有利な技を工夫し、樫の木を木剣として使い、カズラを	これは武道の一流派で、山中や草木の繁った狭小な場所で身をなります。	二丘ヶ矢を云えている。	充且ケタト务大甫之盛が別台しと甫牟丘ヶ条、小具已且寸要と	指定年月日 昭和三十八年七月二十四日		竹内流捕手腰之廻り	建部町指定無形文化財
一、印可 後見役	一、免許 取立後見代	一、次 吟味取立代	一、目録 世話役	一、達者 出精役	役附	一、右の掟を少しでも違反する者は、固く出席無用とする。	一、稽古の算段が済んだら、速やかに退座のこと。	すこと。	一、門人は互いに礼儀を正しくし、仲良く助け合い、励まし合って精出フッブ┉━ー・(ブーブ	型を試してはならない。 一、師の名前をみだりに名乗ってはならない。 他流試合、または流儀の	5	一、道場においては、門人間で上手下手を言ってはならない。改札(札	一、初心者、高弟ともに、同様に振る舞わなければならない。	1 「高貞々ネルス京オーレナレナレー ミナネルテレオネレッ米田 し言 こ	一、高おも刃心を云れてまならない。また刃心者の皆尊こも沮格ま杵さよ。	一、初心者は形や術のきくきかないを論ずることなく、真剣に稽古せ	一、稽古は粗略にしてはならない。	一、議論口論はしてはならない。	一、公の法や制度を守り、他流の誹や中傷をしてはならない。	一、師の命には従い、背いてはならない。	竹内流掟	

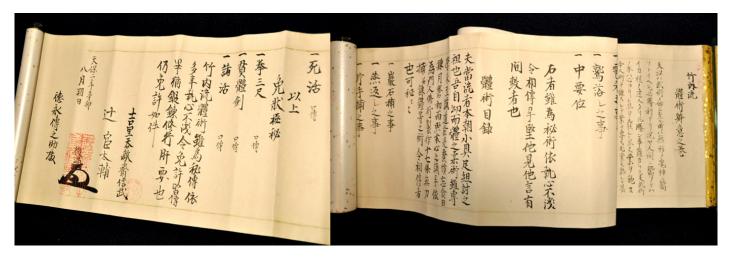
建部町教育委員会



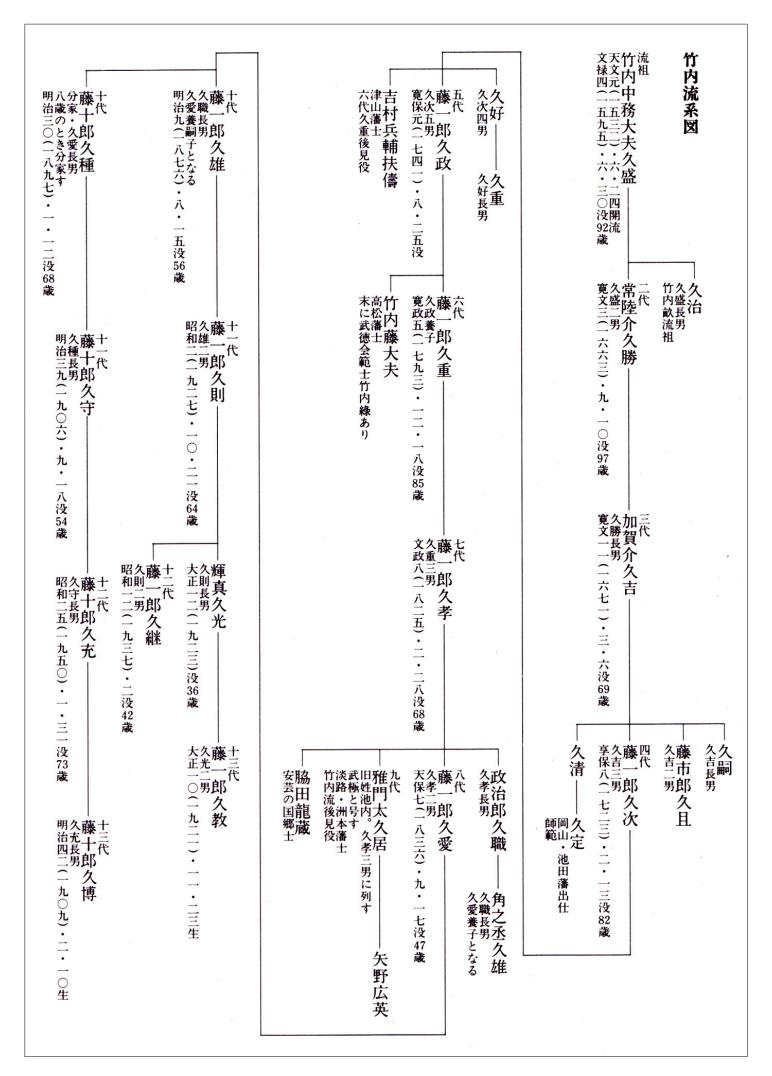
Page 14. Top: A board with Japanese text about Take Uchi ryu. Below: A board with all the rules of the Take Uchi ryu. They are also on the board above the Kamiza.

Above: Toichiro Takeuchi performing a technique of the Take Uchi ryu in the dojo in front of the Kamiza. Right in the corner you see the painting (see cover) of a samurai writing on a tree. There are no tatami and they train in classical clothing: uwagi, hakama and obi (jacket, splitted trousers and belt on top).

Next page (16) we see the official lineage of the Take Uchi ryu (source: Nippon no Budo encyclopedia).



Above: A maki-mono of the Take Uchi ryu kei of the branch of the 7th generation (source: Goshanosho).





 ●経歴 ●稽古場及び支部 ・十三代目竹内藤一郎の高弟、時沢薫・青木広志・八田道直・宮本愛治等に教えを乞い、現在に至る。 ●稽古場及び支部 ・本部道場 毎週土曜日 午後七時より 〒709 : 3104 一〒709 : 3104 一〒709 : 3104 一「一二五 ・ 南山県御津郡建部町角石谷一二五 ・ 岡山祇園道場 ・ 昭和五十一年 岡山県史跡指定 昭和五十一年 岡山県史跡指定 	
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Above: The oldest document of the first generation of Take Uchi ryu. Besides the official lineage there are many branches! Under the information of Toichiro Takeuchi, the 14th generation of Take Uchi ryu (source: Nihon no Kobudo: Yokose Tomoyuki, Nippon Budokan). Next page: Japanese information of Take Uchi ryu dojo and the 13th generation of the Sodenke line of Take Uchi ryu (Okayama city).

る。 いう。 れ、 武術」 敷かない硬い床で稽古しており、 は、 しまう。 ばそれで道場はいっぱいになって 同様で、 儀を修める資格がないということ きないという者は、 い方で、大抵は土間であったという。 内流道場にはすべて農家の納屋が に が稽古であり、広い場所でしかで メートル)あれば広い方だといわ あてられたという。 たる。 この狭い道場で六尺棒を振るに 広さは二 |竹内流の道場 竹 しかし狭い場所で棒を振るの それより狭い道場もあったと それなりの稽古が必要とな 内流 これは本部道場においても がある。 下は板が張ってあれば良 棒や薙刀では二組が振れ また柔術の稽古でも畳を の特徴の一つに、「 間に三間 そのため各地の竹 はじめから流 一間 高は約2 農村

> 場所を選べない場合もある。 これは現在でも変わっていな さが必要なのではないだろうか。 もまた、場所を選ばず行える柔軟 になってしまう。 稽古ができれば、どこでも道場 実戦においては 稽古 1





岡山県御津郡建部町角石谷一一三一 電話 0867‐22‐3385

4

として活躍。平成十年二月、日本古武道協会から古武道功労者とし 平成三年二月、父の他界に伴い、竹内藤十郎を襲名して相伝家十三 子相伝の竹内流武術(柔術・腰廻小具足)を継承すべく訓育され、 岡山県御津郡建部町教育委員会教育長(二期目)。四歳の頃から一 岡山大学卒業後、教職の道を歩み、公立小学校長等を経て、現在、 代目を継承。 て表彰される。 昭和十二年三月二十二日、岡山県に生まれる。本名・竹内武夫。 現在、岡山県古武道連盟会長、日本古武道協会理事等

· 本部道場)稽古場及び支部

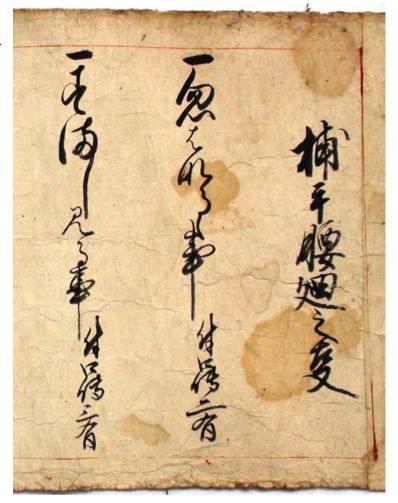
(毎週水曜日午後七時半より、必要により特別講座を開設 竹内流武術社本部道場 岡山県御津郡建部町角石谷一一三一 (相伝家道場

部、吉備高原学園高校古武道部 福山道場(広島県)、 ・ 支 部 竹内流岡山道場 (支部道場 (岡山市)、 岡山理科大学古武道部、 竹内流東広島道場(広島県)、 吉備国際大学古武道 竹内流

文化財指定

道場一帯が『竹内流発祥の地』として県指定史跡 (昭和五十一年) The Shin tai ryu posesses several maki-mono of the Take Uchi ryu (kei). On the right we see the start of the maki-mono of the Koshi no mawari techniques. At the next pages we see the complete text of all techniques of this part of the Take Uchi ryu curriculum. Several techniques you can also see as photo-series in this chapter.

The Shin tai ryu has made a selection for practicing Take Uchi ryu techniques calles: Koryu Bujutsu Sensho (all sources are available at the Shin tai ryu library).



「「」」「「」」。 捕手腰之廻(小具足組討)
一、忽離之事
我敵ともに小太刀を抜き、左足を立て左手で、
我敵の左手首を下より切り上げ後ろに飛び下がり、右足の膝を立て小太刀を
左腰に付け構える。敵飛びきたりて我の面を打つを、我左手を添えて小太刀
で受け、手を寄せて敵の拳を握り、我の下腹へ強く引きつける。敵前に崩れ
た姿勢をなおすべく引き返すとき、我そのまま飛び入り、左足を敵の右足内
側につけ、右足を半歩後ろに開き、同時に敵の手首を左手でつかみ、敵を斜
め後方に押す。敵押し戻そうとする反動を利用し、瞬間的に敵の手を強く大
きく引っ張り足を蹴り上げ、前に倒し、右肩付根を左足先で踏み抑え、左手
は敵の手首をつかんだまま、敵の首を切り、小太刀を我の頭上に構えて気合
ともに止める。
一、清見之事
我敵ともに小太刀を抜き、左足を立てて左手で双方の胸倉をつかむ。我飛
びかわると同時に、左手にて敵の左手首を握り、小太刀を敵の首にあてる。
敵小太刀をかわすために首を右に振る。我立ち上がると同時に、敵の首にあ
たる小太刀を、そのまま肩からまわして脇下にあて、敵を右方に押す。敵崩

敵崩

れたる姿勢をなおし、小太刀で我の釣鐘を突きくる。その反動を利用して敵	切る。敵すばやく手を離り
の左手を引っ張り、右足を蹴り上げて倒し、敵の左肩根を我の右足先で踏み	ら手首をつかみ、我の手な
抑えて首を切り、頭上に振り上げ、左手を小太刀の「ミネ」に添え、気合一	の左肩に切りつける。敵半
撥構えのこと。	一歩飛びさがり、敵の釣鐘
	首のごとくに敵の手を離れ
一、脇指鞘拔之事	び一歩後ろに飛びさがり、
我敵ともに小太刀を抜き、左足を立てて左手で双方胸倉をつかむ。我小太	抑えんとする。我姿勢をな
刀を鞘ごと抜き、右手に持った小太刀を目通り水平に伸ばし、鞘を首と肩の	いて、我右手を地につき苦
間に挾み、 抜刀とともに 敵の左手首を持ち、 同時に小太刀を 敵の首にあて	い、瞬間的に右足の踵で致
る。以下は前条清見之事に同じ。	に引くと同時に、左足で驚
1、鵙 之 入 首 之 事	て敵の右腕を切り、脇腹が
	一、脇指横刀之事
る。双方同時に左足を一歩前に出し、左手で相手の小太刀を抜かせまいとし	間合一間座敷技。敵右日
て手首をつかみ合い、肩をあて、押し合いとなる。我瞬間的に左足を大きく	して攻めきたる。我左膝
引きながら小太刀を抜く。敵小太刀を持った右手を強く抑えているため、我	と同時に、左手で腰の小
体を落し、敵の左手首に我の首を入れると同時に、我左足を大きく敵の左足	るとき、我左足を敵の右日
近くに踏み込む。同時に、我右手を下に引き、首を上に「しゃくり」上げて	に持った小太刀を敵の脇
敵の手をはずし、敵の左脇腹を刺して気合一撥小太刀を右腰の位置に構える	敵の肩根を踏み抑え、左右
٥٢- ريم	一、脇指入違之事
一、脇指落手之事	間合一間座敷技。敵小山
間合二間なり。我小太刀を抜き、右足を立てて小太刀を敵に向け、大きく	その手の下から小太刀を
飛び入りて左足前に右膝をつき、左手は敵の胸倉をつかみ、右手は釣鐘を突	右手で敵の柄を持った手
くなり。敵左足を立てて構える。我飛び入るさいに左右の足を飛びかわり、	れさせる。敵あわてるとこ
小太刀をかわす。敵我の右手首を左手でつかみ、右手は我の左手首をつかむ。	下腹へ引き捻じる。敵倒に
我左足の指先で敵の左手をはずす。我小太刀で再び釣鐘を突く。敵両手で手	押す。敵後ろに倒れまい。
首をつかむ。我右手を大きく引いて小太刀峰に左手を添え、敵の手首を押し	倒す。我敵の持つ小太刀,

いて、 なの右腕を切り、脇腹を刺して我の頭上に構え、気合一撥止める。 で敵の右腕を切り、脇腹を刺して我の頭上に構え、気合一撥止める。 た引くと同時に、左足で強く敵の顎を下から蹴り上げ、右手の小太刀をもっ いて、我右手を地につき首をその間に入れ、自ら一回転する。その飛転のさ して我るに飛びさがり、小太刀を使わんとする瞬間に、敵我の左手を捻じ ひ一歩後ろに飛びさがり、小太刀を使わんとする瞬間に、敵我の左手を捻じ ひ一歩後ろに飛びさがり、小太刀を使わんとする瞬間に、敵我の左手を捻じ いて、我右手を地につき首をその間に入れ、自ら一回転する。その飛転のさ いて、我右手を地につき首をその間に入れ、自ら一回転する。その飛転のさ して敵の右腕を切り、脇腹を刺して我の頭上に構え、気合一撥止める。 なの方腕を切り、脇腹を刺して我の頭上に構え、気合一撥止める。

の肩根を踏み抑え、左手小太刀で独鈷を刺し、構え気合のこと。持った小太刀を敵の脇下にあてて足を払い、倒して抑える。我左足指先でとき、我左足を敵の右足に添えて立ち、右手で敵の右手首をつかみ、左手同時に、左手で腰の小太刀を逆手に抜く。敵前に流れた体をなおそうとす間合一間座敷技。敵右足を立てて左手で胸倉を取り、右手小太刀を横刀に

両す。我敵の持つ小太刀を、右手親指で手の甲にあるツボを抑えて奪い、首fす。敵後ろに倒れまいと立ちなおる反動を利用し、敵の前足を跳ね払い、ftす。敵後ろに倒れまいと立ちなおる反動を利用し、我左足を出してれさせる。敵あわてるところを、我同時に首の刃をかわし、敵の右手を我の石手で敵の柄を持った手をつかみ、左手で尺澤を下からつかみ、敵の手を痺ての手の下から小太刀を我の左首に刃を立て、動けば切ると攻めきたる。我での手の下から小太刀を我の左首に刃を立てて左手で我の胸倉をとり、

を切って頭上に構える。	側に入れながら、敵の右手を「いなし」おいて左腕をなで切り、脇腹を刺し
	て小太刀を右腰に構える。
一、柄砕之事	5 8 K 4 1 1
立技。行きすぎる敵が、一歩右足を引いて我の太刀の柄を両手でつかみ取	一、大乱之事
ろうとする。我右手で柄尻を、左手で鍔元を持ち、右足を強くだして敵の釣	立技間合一間。敵小太刀を抜き、左足を出しながら左手で我の太刀をつか
鐘を突く。敵左足を半歩引いて突きをかわす。我一歩右足を左前にだして、	みきたらんとする。我すばやく太刀に右手をかけ、これを右にかわす。敵か
敵の両手を振り切る。敵我の右足を両手で取ろうとする。我ただちに太刀を	わされたため、その手で我の胸倉を取りにくる。我左手で敵の左手首をつか
逆に持ち、抜きながら敵の背に刃をあてて押し切りにでる。敵あわてて逃げ	み、右手逆手に太刀を抜き、右足前に飛びかわり、太刀を敵の左脇の下方か
るを、後ろより太刀で刺し、左手を添えて目通りの高さに構える。	ら敵の首に剣先きを押しあてる。敵右足を踏み込み、小太刀で我の釣鐘を刺
	そうとする。我左足を後方に退き、刺しくる敵の腕を太刀で「こじる」形と
1、大殺之事	なって、敵の左右両腕の動きを止める。
立技。大力の敵、我の後方より抱き締めに攻めきたる。我敵が抱かんとす	z hrzie
るとき、右手を腰の小太刀の柄にかける。大力で締めにかかったころあいを	一、小乱之事
みて、左足を半歩引くと同時に、両肘を張り、小太刀で敵の手を切る。敵あ	立技間合一間。敵小太刀を抜き右足を出し、我の胸倉を左手にてつかみ、
わてて逃げるを、右足大きく後ろに出して釣鐘を刺し、膝上に構える。	小太刀を横に胸にあてる。我左足を退き、太刀の柄頭に手をかけて大きく横
	に開く。敵の腕が伸びたところを、左足を敵の後ろに踏み込み、太刀の杼を
一、倒切之事	敵の両手首に押え、柄とともに両手首を握り、我の左腕を敵の胸にあてて後
我は立ち、座した敵に迫る。後ろより小太刀を敵の胸元に、切先を下にし	ろに充分張る。我小太刀を抜き、敵の左腕を切り、咽喉を突き止める。
てあて、左手で襟を逆に取り、右膝を七九にあてる。敵小太刀を抜いて後方	
我の面を後ろ打ちにする。我これを小太刀で受け、左手を引き、七九にあて	一、四ッ手刀之事
た膝を引き、敵を後ろに倒す。敵足先で我の面を蹴りくるを、我小太刀で横	立技間合一間。我敵ともに太刀を差し、右足を出し抜こうとする構え。我
に払い切り、巓平を刺し構える。	敵ともに左足を出し、双方とも太刀の柄頭を左手に握り、我抜こうとすると
	敵押し込み、敵抜こうとするところをさらに左足を踏み込んで太刀の柄を上
一、右之手取之事	に押し上げ、我腕を張り、小太刀を抜いて腕を切り、脇腹を刺し止める。
立抜間合一間。双方とも鴨之入首之事のように構え、互いに肩を合わせた	ほこ しばり
とたんに、両者小太刀を抜き放ち、手首をもったまま肩を離す。敵、我の釣	1、戈 縛 之 事
鐘を突きにくるところを、我一歩飛び下がり、敵の小太刀を上から抑えてか	立技間合一間。敵六尺棒にて我の正面を打ちにくるところを、我左足を半
わす。瞬間的に左手で敵の小太刀を持った右手首をつかみ、左足を敵の後ろ	歩出し右横半身にかわし、棒を左腕で巻き込み、右足を出して敵と向き合い、

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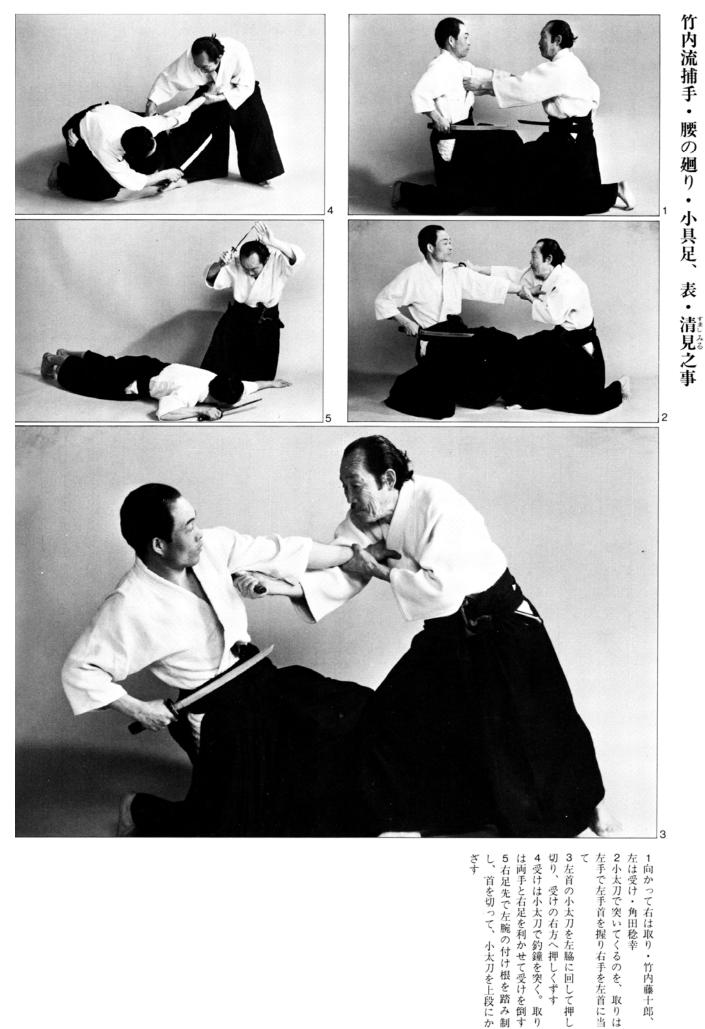
立技。 我両手を左右の敵にとられる。 右の敵がつかんだのをわずか に 引	両手首を握り、我小太刀を外に開き、足で敵の手首を離し、また同じく突く。
一、 両 手 取 之 事	顔面に投げつけ、敵の襟を左手でもち、小太刃を抜き取り、釣鐘を突く。敵
c	間合一間。敵坐しているところ、我膳を持って敵の前まで運び進み、敵の
引っ掛けて腕を逆に吊り、左手で眉間に当身を入れ止める。	一、通之大事之事
左腕を敵の両腕に引っ掛けて引き寄せ、さらに右足を出すと同時に、右腕を	
敵左足を出し、我の大小太刀の柄を両手にて握りきたるを、我右足を引き、	止める。
一、大小一籠之事	りあげ、小太刀を抜いて手首を引っ張り、腕を切り、顎をさらに蹴りあげて
1. LE37202.205	回転する。途中、右足かかとで敵の独鈷に当身を入れ、左足裏で敵の顎を蹴
して敵を引き寄せ、顎を蹴りあげて腕を切り止める。	を持ち、前に倒す。我一回起きなおり、また倒しくるを、我左斜めの方向に
して太刀の鐺を右手で腕の逆にあてる。我一回は起きあがり、二回目に回転	我敵に並んで坐しているを、敵左手で手首を取り、右手で我の小太刀の鐺
柄を握りくるところを、我小太刀を抜いて敵の手首を切り離す。敵右足を出	一、 鐺 返 之 事
我左手で敵の胸をとり、敵右足を引いて右手で手首をとり、左手で太刀の	こじりがえし
一、 脇指敵胸取之事	腕付根にあて、左足を先にして敵の睾丸を蹴り込み、止める。
てきの むな どり	れ、右敵の手首を引っ張り、我の小太刀を左手で、上より逆に抜き、敵の左
持つ小太刀で咽喉を刺し止める。	敵をにらみ左斜めの方向に回転し、 回転中に敵の独鈷にかかとで当 身 を 入
を逃れようとするところを、我敵の顎に左手をあてて左に引っ張り、右手に	我中央に坐し、敵双方に坐す。敵一気に我の手首を両手で握る。我左右の
我敵の後方から小太刀を胸にあて、両腕で敵を締める。敵肘を張り、これ	一、奏者取之事
一、大殺無外之事	
	で握り、小太刀を抜いて敵の独鈷を刺し止める。
腕を下から切りあげ止める。	ろに引っ張り横に引きまわして倒し、敵の体に腰をのせ、敵の両手首を左手
ぎ取って我左剣に構え、敵我の面を小太刀で打ちくるを、右足を引いて敵の	に咽喉にあてて締めあげる。敵両手で鞘を握り、前に倒そうとするを、我後
元に両手を寄せ、面を刀で打ち、後方に飛び下がるそのとき、敵の太刀をも	敵前に坐っているを、我敵の後ろより立って小太刀を左から差し入れ、逆
ろを、我後方より敵の太刀の柄を握り、後ろに引き、左足を出して左手で鍔	一、脇指心持之事
敵「一人」の人質の襟をつかみ、右手で太刀を胸倉に突きあてているとこ	
一、刀 落 手 之 事	手を逆にして止める。
	手首のツボをつかみ、手離された棒を我の頭の上をまわして、その棒で敵右
振り落し、敵の脇腹を刺し止める。	回目に至ってなお落ちなければ、我右足を踏み込むと同時に、右手で敵の右
敵手首を握り、飛び込んで押しくるところを後ろに下り、首にて敵の手首を	棒を両手で握る。敵棒を上げようとするのを、我は下に落とそうとする。三

して、小太刀の切先を右の敵に向けて構え止める。	の敵の後ろに踏み込み、左の敵の膝裏に小太刀を入れてかいこみ、	時に、我小太刀を右手で逆手に抜き、右の敵の釣鐘を突き、	き、右足を左に寄せ、左足を右に踏み込み、左の敵を反動・
し める。	(刀を入れてかい	の釣鐘を突き、	左の敵を反動をつけて引くと同
	いこみ、釣鐘を刺	左足を大きく左	をつけて引くと
	を刺	之	と同

一、人質請取様之事

蹴りあげて止める。 蹴りあげて止める。 こ人の敵に人質にとられようとするとする。その反動を利用して我 た澤に打つごとくにあてて腕を攻め、体を落し、足に余裕をつくりおく。両 た澤に打つごとくにあてて腕を攻め、体を落し、足に余裕をつくりおく。両 たる手を襟内に入れ、襟と手首を引っ張り我の自由を奪う。我両肘を両敵の 方の手を襟内に人れ、なと手首を引っ張り我の自由を奪う。我両肘を両敵の 大の敵に人質にとられようとするとき、敵二人は我の手首をつかみ、片





左手で左手首を握り右手を左首に当2小太刀で突いてくるのを、取りは 3左首の小太刀を左脇に回して押し 切り、受けの右方へ押しくずす 左は受け・角田稔幸 5 右足先で左腕の付け根を踏み制 は両手と右足を利かせて受けを倒す 4受けは小太刀で釣鐘を突く。 取り 1向かって右は取り・竹内藤十郎、 ζ



4/我太刀を抜刀し、肩を押し切ろうとする。



捕手腰之廻・表

柄

1砕之事

1/敵と行きずりに立ち止まり、一歩出て、我の太刀柄を取り にくる。



5/敵の逃げるところ,我太刀を抜き



2/我右足を踏み込み、敵の釣鐘を突くごとくにする。

The sector

Longer Strate

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6/敵を突く。



3/敵半身に開き、これをかわし、柄を持った手を離して我の 足を取りにくる。





捕手腰之廻・表

大乱之事

1/敵大小,我小太刀で対す。

我右足を引いてかわし

5 / 我右手を逆に柄にかけ、右足前に飛びかわり、太刀を抜い て敵の脇下に当てる。



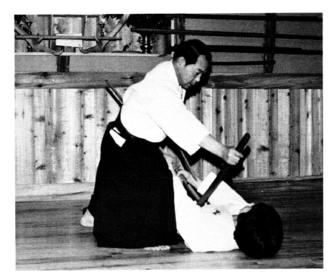
2/双方小太刀を置いて礼をする。



6/敵,我の釣鐘を突きくるところ,我太刀をテコに敵の左腕 を捻じあげて止めのこと。



3/小太刀を取り,腰に帯びて立つ。



4/我右足を一歩踏み込み,敵を後ろに押し倒すと同時に,左 手で敵の小太刀を抜き取り,左足を半歩出す。



1/双方柄に手をかけ構える。左足を引くこと。



5/我右足で脇下に蹴りを入れ、右手太刀で敵の胸、左手で敵 の左小手を突き止めのこと。



2/双方抜刀できず,左足を出して相手の大小両刀の柄をつかみ,大小を抜き取ろうとする。



3/我,一瞬早く敵の太刀を半ば抜き,左足を踏み込み,敵の 左足を払い,太刀で敵の腕を押し切るように後ろへ倒す。

捕手

,腰之廻

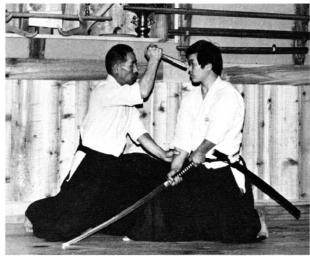
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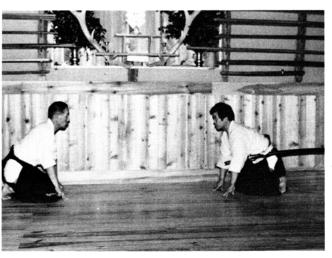
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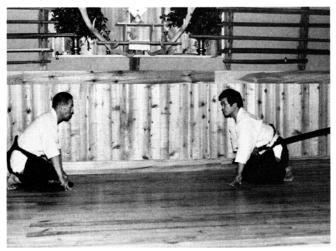
4 / 打ちくる敵の太刀先三寸のところを,我右膝立てて鉄扇を 肘裏にあてがって受ける。



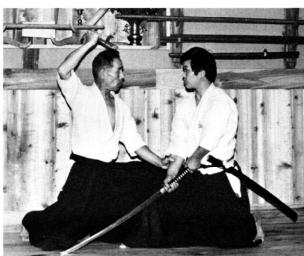
5/我左足前に飛び入り,左手で敵の右手首をつかみ押さえ, 鉄扇で敵の無明を打つ。



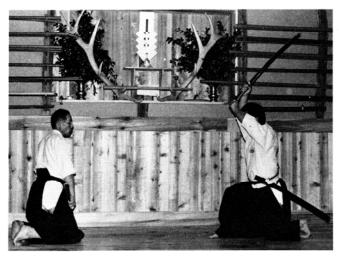
1/我鉄扇を右手袖内に隠し持ち坐す。敵大小差して坐す。双方礼 をなし終わらんとするとき



2/敵太刀を抜き打ちに右膝立てかける。



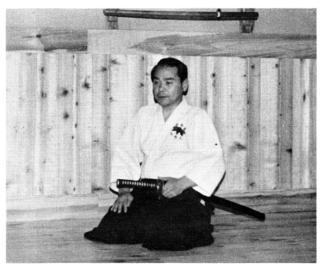
6/鉄扇を頭上に構えて止め、残心のこと。



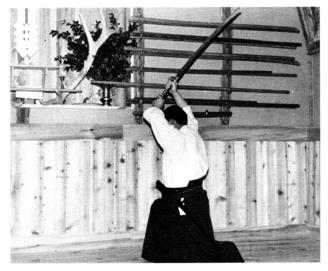
3/敵打ちきたらんとする。



4/正面の敵を切る。



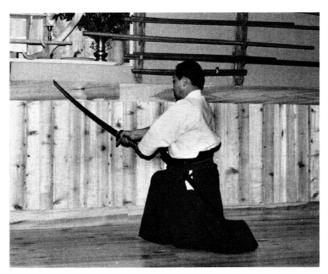
1/(初礼をはぶく)。正坐し鯉口を親指で切る。



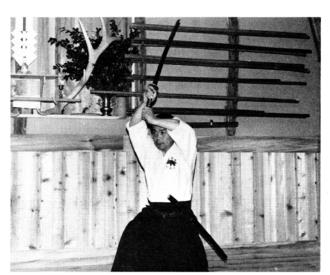
5/ただちに右横手の敵に向いて上段に構える。



2/右手を柄にかけ、やや腰を浮かす。



6/右横手の敵を切る。

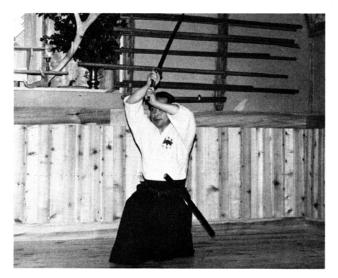


3/右膝を立て、上段に抜刀する。

剣法抜刀・中抜刀 十**文字之事**



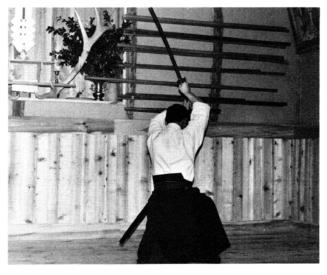
10/左横手の敵を切る。



11/正面の敵に向いて上段に構え



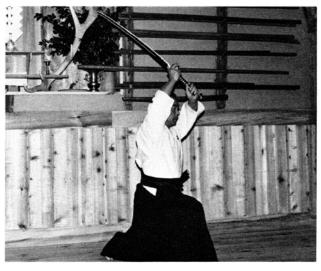
12/正面の敵を切る。



7/ただちに真後ろの敵に向いて上段に構え



8/真後ろの敵を切る。



9/左横手の敵に向いて上段に構え



16/太刀の刃を敵に向けながら左手肩の高さに添えて構え



17/鞘におさめ、残心のこと。



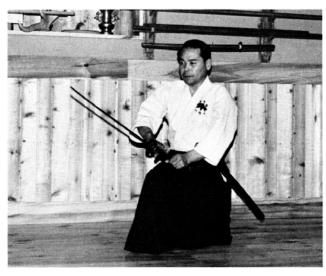
18/静かにおさめ、鞘を打った左手を心もち前に出す。



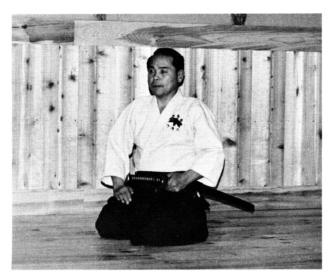
13/姿勢はそのままで、太刀を下腹に引き



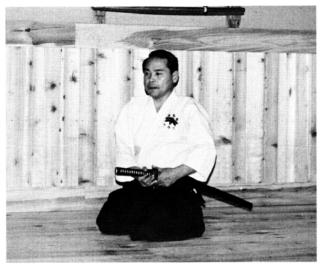
14/右手で太刀を横向きにして手刀で柄を打ち,血振し



15/右手を小指が鍔際に四指そろえてつかみ、太刀を回転させ

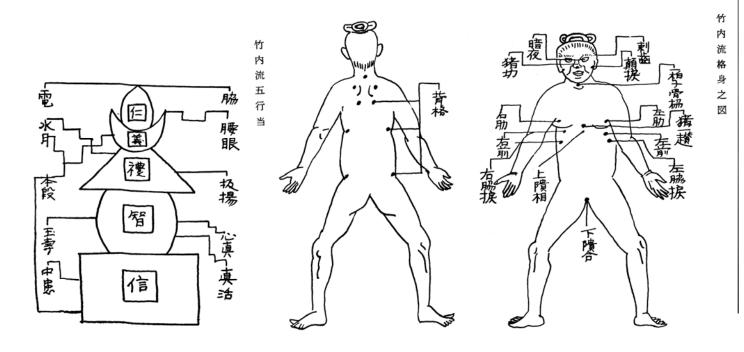


20/もとの正坐に戻る。



19/太刀のおさめ終わるとき

Vitale punten en delen (and virtues) according the Five Elements theory of Take Uchi ryu:





4/敵仰向けの体を逆技で跳ね返し



5 /敵を叩きつけるかのように伏返しにし



1/我敵の後方より右手で敵の後襟をつかみ、左手で敵の左手 首を捕える。



2/右足で敵の後足を蹴り込み、後方に引っ張る。



6/我敵の背中に馬乗りになり、敵の握った左手を後ろより巻 きあげ腕を逆に入れ



3/敵を後方へ引き倒し、右手で敵の左手下より胸倉をつかみ 敵の腕を逆にする。





7/さらに敵の右手を肘下から取り、後手の逆にし





8/我の足腿で敵の腕を締めあげ、"百会"に当身を入れる。



12/敵身動きできなくなったところで、敵背部の急所に当身を入れ 残心のこと。



9/(通常は⑧で止めを入れ) ⑨以降は捕縛になる。

11/

棒・裏 鶴之一足之事



4/我飛び下るとき、敵立ちあがるときの状態



1/双方左足を引いて棒を構える。



5/双方上段に構える。



2/我飛びあがって敵の横面を打つ。敵右足を出して我の足を 同時に打つ。



6/右足を前に面を同時に打ち,散らして止めのこと。



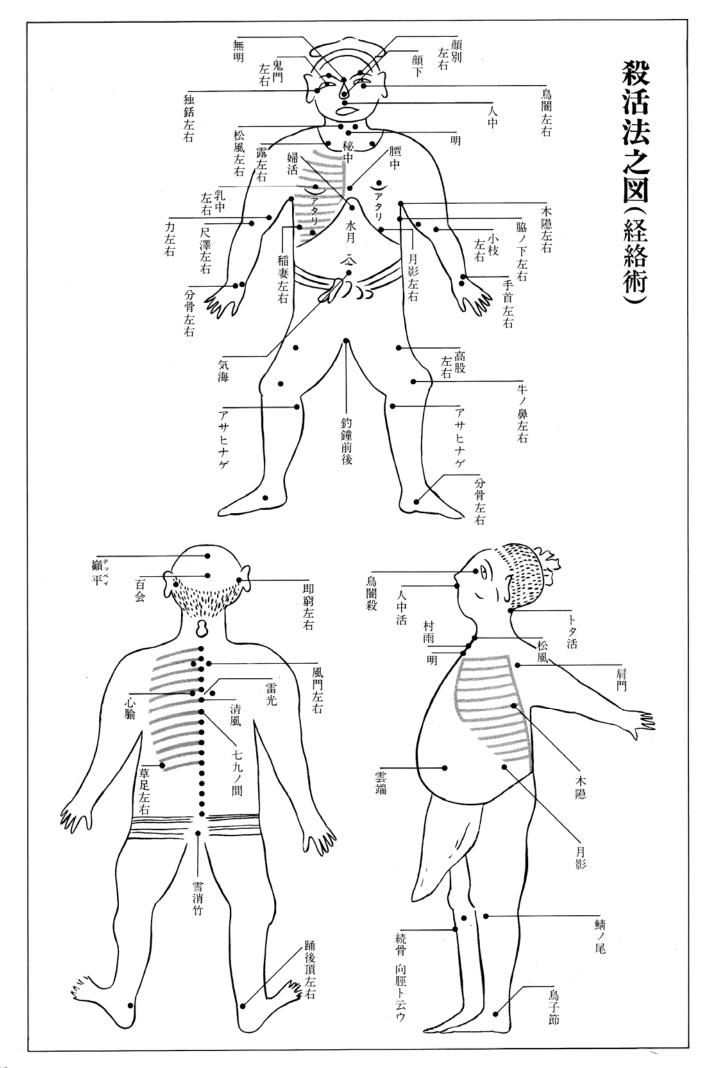
3/(②に同じ)

P 54 2 アノシマ れとい 12. 22 E 小巧 相

Above: A complete document of the Take Uchi ryu kei 'Koshi no mawari' (collection author).

賊ヲ挫グ妙業豈"如」是哉、仍ゥ彼"此書ヲ察スレバ真ニ武門之明王可謂竟"短身ヲ	ルト 殿上伺候或者剣ヲ不」帯浴室神體之時利器之力ヲ借ル事難。 当"此時」剛	シ同名"示サンガ為序清写免サル退テ考"オヨソ士タル道兵器ヲ雖1不」離」常ιナ	尋闕タルヲ補且臓腑之居処。知ラザレバ其拳ノ功踈ナリ(於」此"別ニ内景 ヲ 記	功故 古ヨリ穴所ノ図解等之書乍」有」之霜星移。変。伝之誤。多。 愚親探』此古」	夫拳法之法者希代之神術也、一拳能人,殺而能人,活"雖」然其穴所闇*時、鮮成		心中口伝殺活穴所巻	殺活法 (経絡)
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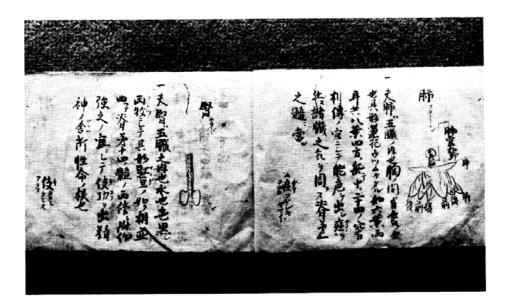
The spots for Katsu-ha. (a complete maki-mono text).



	·	_`	-,						~				,
高加	力	雷。路。	肩な	風;	牛	即き	鯖	手て	巓っ	踊と	村ğ	松き	分え
股。			門訖	門訖	ノ。 鼻 ^は な	窮,	ノ 尾*	首。	平心	後。	雨。	風。	骨;
口伝有	口伝有	口伝有	口伝有	口伝有	口伝有	口伝有	口伝有	口伝有	口伝有	頂だき	口伝有	口伝有	口伝有

即腰中京れ、従っ人勝腰目肺下心包護人君主天へ兄 、肺茶茶となった上味を三連ル 二行明:飲食ノ道上、六府ノ源頭 れみた也ないなくれろ通えいれいた 礼衣二行載度に四次通くで、行 後なし、神松、立生化体シーン 日教して上宮清虚着眼順下 暗えい截府陸陽御やうえ王被 者、自承流ッか、従此明 下: えト食ト何し記しけいますメル 中川日同、陳日小明八後一降 小台ティ ノな三代しことにのテカアンドま 来除陽升降津沉生入 體內景 れえいれま

一、 鬼®	一、鳥	一、 独。	一、脇を	心	一、稻能	一、月記	肝	一、釣	一、心	膀,	一、『	胃	一、脊紫
闇	闇	鈷:	アた	経	妻*	影赏	胆経	鐘れ	腧»	膀 勝 影 経	中,	経	脊筋七九
口伝有	口伝有	口伝有	口伝有		口伝有	口伝有		口伝有	口伝有		口伝有		ノ間 口伝有



39

一、溺活口伝有	一、月影口伝有	一、稲妻 口伝有	活法七ヶ条	上下ハ下者何レ肺心肝脾胃膽ニヒヾカザル処ナシト知ルベシリ真ノ中ト云右是ヲ七殺ノ大事ト云(右殺処七拾二穴雖有之豫記之外上ハイ七ゲ,脈脈紫呉ニ響長貝真ノ當共」豆プブレキ當ガニライラハ賞核ニニ	「こて、載せると、要生用意、など、スコークと客たークトー、客食ーター、釣鐘(一、心腧(一、脇ノ下)	一、独鈷 一、雷光 一、膻中 一、無明	殺之大事	\$	所故然ト不記ト思フ(此外脉ノ動処ハ是皆殺処也(己トサグッテ判断スベ子愚案スルニ水月ノ當リハ是即チ脾ヲ破ルト思フ(然レ共此穴所當カタキ)	是	1、由地口伝有	1、明 口伝有	1、尺澤口伝有	肺経
								一、秘歌頌文 口授心伝	一、極意惣活通伝 ロ授心伝	極意活法二ヶ条	一、婦 活 口伝有	一、草 足 口伝有	一、行即 口伝有	一、真 闇 口伝有

和田神社

和田神社は、堀河天皇の御宇山城国男山八幡宮の分霊を拼和 大山に祀り、大山八幡宮と称していました。後に角右説の敵嬉山に遷し、 文永4年 (1267)正月、榎本重成、公文藤原為重が大 施主となり、 現在の社地を開拓して社殿を造営し、神霊をここに勧請したものです。文永4 年券寶八郎為長が鶴田山に築城のときこの神社を尊崇して武男神社と改称 し、初後為 長の子孫である杉山太郎兵衛が慶長14年(1609) に本殿を再 建したもので、垪和郷二の宮と称せられる古社です。明治6年(1873)2月公許をしって郷社 に列し、本殿は優れた神社建築です。(昭和38年、町指定文化財)

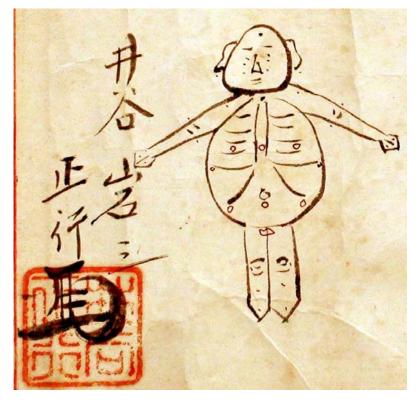
環境庁·岡山県

Wada jinja (Wada shrine).

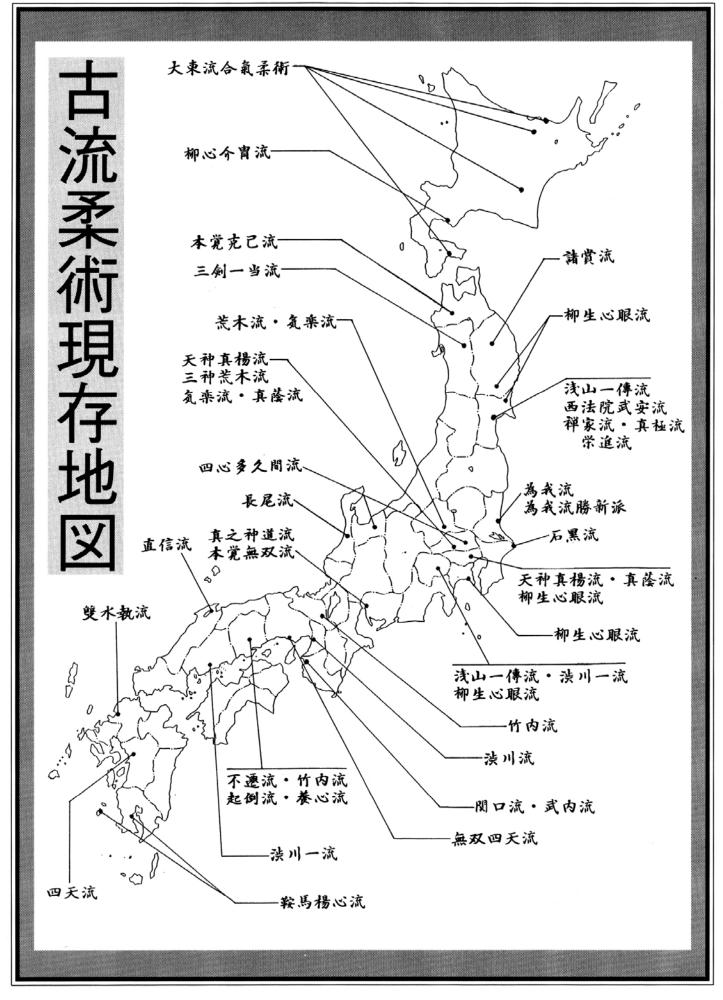




Wada jinja is related to Take Uchi ryu.



Fragment of the maki-mono van de Take Uchi ryu kei (collection author). The complete collection is published: 'Verborgen on het bamboeblad', 2011; Shin tai ryu library).



All Jujutsu academies of Japan.

Literature & illustrations:

All sources are mentioned in this article. In 2014 there will be a complete literature list.

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