

A Sketch of the Present Japanese Martial Arts



Shin tai ryu
心泰流
and
Sho sho ryu
諸賞流



Mark W.J.M. Sterke

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and

**Shin tai ryu
and
Sho sho ryu**

in two articles

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The god Hachiman 八幡

A Sketch of the Present Japanese Martial Arts

Personal experiences in the Koryu Bujutsu

Does all wars not start with the worship of the god Hachiman? 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 experiences 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.

MARK W.J. M. STERKE 素手礼九 丸空 道泰軒

The early beginning

To have a 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.



I believe 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 worthwhile 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 raids (Warner & Dreager, 1982). His sword was called dojo-giri どじょ切, monster-cutter. The first curved swords were made in the beginning of the eighth century (Amakuni-smith, c. 702). In this time the first organized martial academies were formed, although nobody knows the exact 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-tan mountain (Tanzan 談山).

Sakanoue Tamuramaro.

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' were 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). The formation and development of the most traditions are based on Chinese martial arts and philosophy, dreams, visions, fighting experiences, observation of natural phenomena and the religions of Japan: Shintoism, Buddhism, and Shugendo. There is not much information of the development of the martial arts in this period (Hurst, 1998). Later, in the Kamakura period (鎌倉; 1192-1332) the military took a more political role and practiced the three horseback skills:



Fujiwara Kamatari.

Yabusame (流鏝馬; shooting with bow and arrow to wooden targets); Kasagake (かがさけ; umbrella as target), and Inu-omono (犬おもの; shooting at dogs). In the Muromachi period (室町; 1333-1575) the most now known martial traditions or ryu (流) are founded. Especially the wartime experiences of the warrior class influenced the development of the martial arts academies and named the arts heiho (兵法) among other similar names.

Ogasawara ryu (小笠原流; horseback archery), Heki ryu (日置流 archery), Take no uchi ryu (竹内流; Jujutsu, 'flexible arts'), Kashima shinto ryu 鹿島新當流, Tenshin shoden katori shinto ryu 天真正伝香取神道流, Shin kage ryu 新影流, Itto ryu 一刀流 (all swordmanship) and many more were founded in this period. Watatani and Yamada (1979) describes hundreds of martial traditions including these lineages. In this period many very famous academies and swordsmen came in history.



Yabusame (archery on horse) at Hachiman 八幡祭 festival in Morioka 盛岡 in 2001.

The Shin kage ryu was founded by Yagyu Muneyoshi 柳生宗義 and used the teachings of the Chinese general Sunzi (孫子; Watanabe, 1993). Later, one of his successors, Yagyu Munenori 柳生宗矩, wrote the excellent book Heiho Kadensho (The book of war methods of the Shogun's house), recently translated and published (Wilson, 2003). Another famous academy was the Hyoho niten ichi ryu 兵法二天一流 founded by the lefthanded and autodidact Musashi 武蔵 and wrote the classic Gorin no Sho 五輪の書, a book with techniques and tactics within the concept of the five elements, earth, water, fire, wind, and the void. Both academies were favored by the political and military powers at that time. In this period also other Chinese philosophers influenced the martial traditions such as Confucius, Mencius and also Zen 禅 became important. In the Edo period (江戸; 1603-1867) there were the eighteen martial arts, the so called Bugei ju-happan 武芸十八般. They are: horsemanship, archery, swordmanship, spearfighting, gunnery, Jujutsu 柔術, the art of sword drawing, grappling, short sword art, halberd techniques, staff, truncheon, spitting needles, sickle and chain, barbed staff, throwing knives, swimming in armor and stealth and assassination. According to Nakajima and Nakajima (1983) the Bugei ju-happan are originated in China. Also in this period the first characteristics of the later Budo (Martial ways; martial sports) became evident. To train to fight each other they used in the middle of the Edo period already protective armor (not the original battlefield armor) and bamboo swords (shinai; 竹刀), the equipment

later used in Kendo (剣道; Sword way, a competitive fencing sport) by Jikishinkage ryu 直心影流 and Nakanishi itto ryu 中西一刀流. In this period also several manuals for the warrior class were written.



Gorinto 五輪塔, five elements pagoda and bamboo in the colors of Yin and Yang (陰 - 陽 ; In and Yo, Japanese) symbolizing Chinese philosophical concepts.

One of the first ones was Buke Sho-Hatto 武け初はつと, or Rule for martial families, written in 1615. One very beautiful one was written by Taira Shigesuke たいら しげすき (1639-1730) with the title Bushido Shoshinshu 武士道初心しゅ, Beginner code for the bushi 武士 or samurai 侍 (Cleary, 1999). They contain all guidelines for the samurai life.



Inuyama castle 犬山城, Inuyama, the only original castle left in Japan.



Horseman archer (Morioka) and armor of the ancient warriors (よろいかちゅ; Yoroi katchu) at Kakunenodate (角館; samurai village in North Japan).

The transformation of Koryu Bujutsu 古流武術 to Budo 武道

The political and military pressure from foreign countries and the desire for political chance in the Meiji era (明治; 1868-1912) the rigid class distinctions collapsed. The Bujutsu almost disappeared at the beginning of the Meiji period and to carry swords by the warriors was not allowed anymore. After some time it became possible for the ordinary people to practice swordmanship and other martial arts of the ryu from the earlier Shogunate periods in the open dojo's (道場; places to practice martial arts). From this time on the Koryu Bujutsu were practiced by the common people as well as the old samurai families. There developed a new way of practicing the old martial arts: Budo, The martial ways. More and more military academies changed in schools where matches were organised and to protect the people against harm, the rules changed, and the use of protective clothing and special training weaponry. From this time on to World War II the Budo developed (see table 1).

Nippon Budo 日本武道

Kendo 剣道

Judo 柔道

Kyudo 弓道

Sumo 相撲

Karatedo 空手道

Aikido 合気道

Shorinji kempo 少林寺拳法

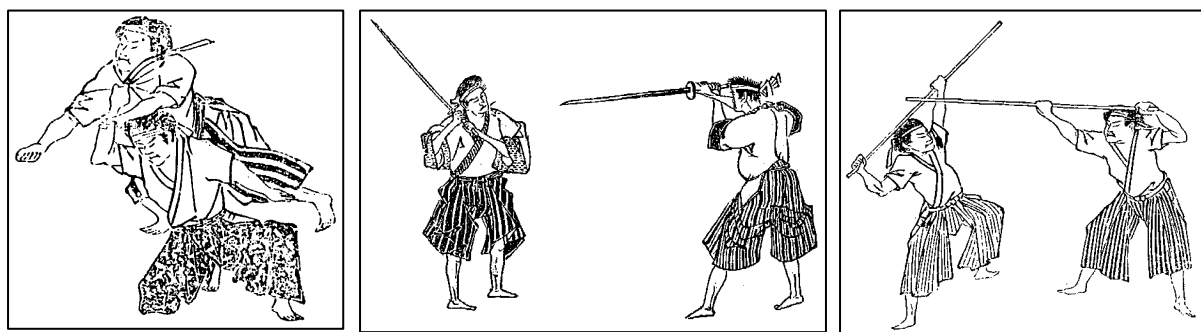
Naginata なぎなた

Jukendo 銃剣道.

All mentioned names of the Budo are member of the Nippon Budokan (日本武道館).

Table 1: Japanese Budo (Nippon Budo).

The first one was Kendo, the way of the sword, because the roots of this modern Budo were already visual in the Edo period and was the embodiment of the way of the warrior. To the samurai the spiritual values epitomized in Buddhism and Zen and the principles of Bushido (武士道; Way of the warrior). These principles are: Love the mother country and righteousness; esteem courage and courtesy; honor responsibility and faith; keep promises, and display kindness and help the weak (Nippon Budokan, undated). But the finalizing step in the formation of the national form called Nippon Kendo 日本剣道 was shortly after World War II (Dreager, 1974). Judo was developed by Jigoro Kano (嘉納治五郎; 1860-1938) in 1882. The major forrunner of Judo was Tenjin shinyo ryu Jujutsu 天神真楊流 柔術 but also Kito ryu 起倒流 and Sekiguchi ryu 関口流 influenced the development of Judo. In philosophical perspective Kano used the concept of flexibility of the mainly unarmed martial art Jujutsu and the teachings of Laozi (老子; Chinese philosopher; c.581-500 BC): Ju yoku go o sei suru 柔よく剛せいする, "Flexibility controls strength". The way of bow and arrow, Kyudo 弓道, was systemized in 1933 and the first national manual was published a year later. It was after the introduction of firearms in 1542 that Kyujutsu 弓術, the old martial art, already became a spiritual discipline. Sumo, wrestling, is the oldest martial art of Japan and very popular in Japan. It has a special place in history. Karatedo 空手道 originates from the Ryukyu 琉球 Islands south of Japan and was much influenced by the Chinese Wushu (martial arts; 武术, Chinese) and brought to Okinawa by Chinese monks, merchants and traders. In Japan there are many styles of Karatedo (Wado ryu 和道流, Goju ryu 剛柔流, Shito ryu しと流, Shotokan ryu しょうと官流 among others).

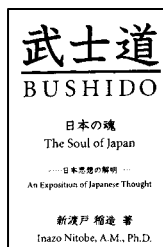


Jujutsu and Kenjutsu where transformed into Budo (Judo and Kendo) after the Meiji restoration, but this did not happen with Bojutsu 棒術, stick-art (from *Jujutsu Ken Bo Zukai Hiketsu* 柔術剣棒図解秘訣; author's collection).

By 1938 almost all Okinawan exponents called their art Karatedo. Aikido was founded by Morihei Ueshiba (植芝盛平; 1883-1969) in 1922. It was originally an adjusted style of Jujutsu of the Daito ryu. Ueshiba had also studied Tenshin shinyo ryu and Yagyū shinkage ryu 柳生新陰流 and got several licenses of these old traditions. Shorinji kempo 少林寺拳法 is a style of boxing which was mainly inspired by the Wushu of the Chinese Shaolin temple (Shaolin-si, Chinese; Shorin-ji, Japanese) and organized by Nakano Michiomi (なかの みちおみ; adopted name Doshin So どしん そ). Shorinji kempo was founded in 1946, although Takemori Taizen たけもり たいぜん already in 1930 practiced the oldest style of Shorinji kempo and was also based on Jujutsu of

Daito ryu 大東流 柔術 and Hakko ryu 八光流. Nowadays Shorinji kempo looks like modern Jujutsu and the practitioners are dressed in monk clothing. Naginata なぎなた or halberd is a martial way mostly practiced by women and has its roots in Tendo ryu 天道流 and Jikishin kage ryu. It is a very old martial art, based on several traditions such as Hokushin itto ryu , 北辰一刀流 but it was 1955 when the All Japan Naginata Federation was founded. Jukendo 銃剣道, the art of Japanese bayonet fencing was developed during the Meiji period and it was until 1940 known under different names but in 1955 the national organisation was formed. All mentioned Budo has an overall federation in Japan and many have also worldwide organisations.

A major event was the publication in English of the book: 'Bushido The Soul of Japan' by Nitobe 新渡戸 in 1905 which gave the Western world an insight in the martial culture of Japan (Nitobe, 1982). There was much interest by the western people to understand the religion and culture of Japan. At the beginning of the 20th century Judo, at that time still transforming from Jujutsu into "scientific Jujutsu" or Judo, began to spread over the world. One of the first publications was The Complete Kano Jiu-jitsu (Hancock & Higashi, 1905). Soon after this famous events much more Budo came to the West. After Judo, Karatedo, Aikido and Kendo followed, and much later Kyudo and Naginata. All major federation sent teachers to Europe and America and taught the Budo. In Japan itself still the old Bujutsu and the newly formed Budo existed in two separate streams. Within no time the Budo, as competitive sports, overwhelmed the number of practitioners of the Bujutsu.



Present-day martial arts in Japan

It is estimated that around 3 to 6% of the Japanese population is nowadays practicing one or more martial arts (Maebayashi, 1999). In my opinion and personal experience there are four groups of martial arts nowadays: koryu bujutsu (table 2), budo (table 1), new bujutsu (shin bujutsu; 新武術) and new budo (shin budo; 新武道). A clear distinction is very difficult to make. Here I will mention those schools which are named in Nihon no Kobudo (Japanese old martial ways; Tomoyuki, 2001) and Ryu gi kaisetsu sho (Book of explanation of the ceremony of academies; Nihon Kobudo Shinkokai, 2000). These are certainly the old martial arts of Japan and were handed down from generation to generation continuously.



Embu Taikai 演武大会 of the Nihon Kobudo Shinkokai at Tokyo in 2000 (grandmasters: Mr. Inoue 井上, Mrs. Kawabe 川辺, Mr. Yanagihara 柳原, and Mr. Takahashi 高橋 of the Muhen ryu 無辺流 and Sho sho ryu 諸賞流).

Araki ryu Gunyo kogusoku 荒木流	Mugai ryu Kenjutsu 無外流	Shokankenrimanichi ryu Katchu
Araki ryu Kenho 荒木流	Mugen shinto ryu Iaijutsu 無限神刀流	battojutsu 初貫劍理万一流
Asayama ichiden ryu Heiho 浅山一伝流	Muhen ryu Bojutsu 無辺流	Shokankenrimanichi ryu Ken jutsu 初貫劍理万一流
Bokuden ryu Kenjutsu 卜伝流	Muhi muteki ryu Jojutsu 無比無敵流	Sho sho ryu Wajutsu (Yawara) 諸賞流
Chikubujima ryu Bojutsu 竹生島流	Muso jikiden eishin ryu Iaijutsu 無双直伝英信流	Sosui ryu Kogusoku koshi no mawari 双水流
Chokugen ryu O-naginatajutsu 直元流	Muso jikiden eishin ryu Iaijutsu 無雙直傳英信流	Sui o ryu Iai kenho 水鷗流
Chujogoku ryu Bujutsu 沖繩剛柔流	Muso shinden iai jushin ryu Kitsu-ai 夢想神伝居合重信流	Taisha ryu Kenjutsu タイ捨流
Daito ryu Aikijujutsu 大東流	Muso shinden ryu Iaijutsu 夢想神伝流	Takagi ryu Jujutsu 高木流
Enshin ryu Iai suemono 円心流	Nagao ryu Taijutsu 長尾流	Take no uchi ryu Jujutsu 竹内流
Fuden ryu Sojutsu 風傳流	Negishi ryu Shurikenjutsu 根岸流	Takeda ryu Aiki no jutsu 武田流
Hayashizaki muso ryu Iaijutsu 林崎夢想流	Nito shinkage ryu Kusarigamajutsu 二刀神影流	Tamayama take sei shima ryu Bojutsu 靈山竹生島流
Higo koryu Choto 肥後古流	Nodaha niten ichi ryu Kenjutsu 野田派二天一流	Tamiya ryu Iaijutsu 田宮流
Hokushin itto ryu Kenjutsu 北辰一刀流	Ogasawara ryu Kyubajutsu 小笠原流	Tatsumi ryu Heiho 立身流
Homizu ryu Bujutsu 北水流	Ono-ha itto ryu Kenjutsu 小野派一刀流	Tendo ryu Naginatajutsu 天道流
Hontai yoshin ryu Jujutsu 本体揚心流	Owarikan ryu Sojutsu 尾張貫流	Tenjin Shinyo ryu Jujutsu 天神真楊流
Hoki ryu Iaijutsu 伯耆流	Ryukyū Kobujutsu 琉球	Tennen rishin ryu Kenjutsu 天然理心流
Hozoin ryu takadaha Sojutsu 宝蔵院流高田派	Ryukyū oke hidden honbu goten Te 琉球家秘伝本部御殿	Tenshin shoden katori shinto ryu Kenjutsu 天真正伝香取神道流
Hyoho niten ichi ryu Kenjutsu 兵法二天一流	Saburi ryu Sojutsu 佐分利流	Toda ha bukoo ryu Naginatajutsu 戸田派武甲流
Igaryuha katsushin ryu Jujutsu 為我流派勝新流	Seki ryu Hojutsu 関流	Toyama ryu 戸山流
Itto seiden muto ryu Kenjutsu 一刀正傳無刀流	Sekiguchi ryu Iaijutsu 関口流	Wado ryu Jujutsu kenho 和道流
Jigen ryu Heiho kenjutsu 示現流	Sekiguchi ryu Battojutsu 関口流	Yagyū shingan ryu Heihojutsu 柳生心眼流
Jikishinkage ryu Naginatajutsu 直心影流	Sekikoku ryu Jujutsu 石黒流	Yagyū shingan ryu Heijutsu 柳生心眼流
Kanemaki ryu Battojutsu 鐘捲流	Shibukawa ryu Jujutsu 渋川流	Yagyū shingan ryu Katchu heiho 柳生心眼流
Kanshin ryu Iaijutsu 貫心流	Shibukawaichi ryu Jujutsu 渋川一流	Yagyū shingan ryu Taijutsu 柳生心眼流
Kashima shinden jikishinkage ryu 鹿島神伝直心影流	Shin muso hayashizaki ryu Iaijutsu 神夢想林崎流	Yagyū shinkage ryu Heiho 柳生新陰流
Kashima shinto ryu Kenjutsu 鹿島新當流	Shin nuki ryu Iaijutsu 信抜流	Yagyū shinkage ryu Heiho kenjutsu 柳生新陰流
Kiraku ryu Jujutsu 氣楽流	Shindo munen ryu Kenjutsu 神道無念流	Yashin kachu ryu Jujutsu 柳心介胄流
Kito ryu Jujutsu 起倒流	Shindo yoshin ryu Jujutsu 神道揚心流	Yo ryu Hojutsu 陽流
Konko ryu Karate chujo kobujutsu 金硬流	Shindo munen ryu Kenjutsu 神道無念流	Yoshin ryu Naginatajutsu 揚心流
Kogen itto ryu Kenjutsu 甲源一刀流	Shindo muso ryu Jojutsu 神道夢想流	
Kushin ryu Bo jutsu 九神流	Shingetsu musoo yanagi ryu Jujutsu 心月無想柳流	
Kurama ryu Kenjutsu 鞍馬流	Shin gyo to ryu Kenjutsu 心形刀流	
Masaki ryu Kusari jutsu 正木流	Shishu ryu Karate 糸洲流	
Mizoguchi-ha itto ryu Kenjutsu 溝口派一刀流		
Morishige ryu Hojutsu 森重流		

All mentioned names of the academies are member of the Nihon Kobudo Kyokai (日本古武道協会; affiliated with Nippon Budokan, founded in 1964) and/or member of the Nihon Kobudo Shinkokai (日本古武道振興会, founded in 1935).

Table 2: List of Japanese traditional martial arts academies (Koryu Bujutsu ryu in 2001).

The first and oldest group are the koryu bujutsu and are recognized as tradition martial arts of Japan by Nihon Kobudo Kyokai (日本古武道協会) and the Nihon Kobudo

Shinkokai (日本古武道振興会; a Japanese promotion organisation for the traditional martial arts academies). They are the martial heritage of Japan. Although there are much more organisations these two are recognized as the most important overall koryu organisations. Not all ryu are mentioned because not all academies are affiliated by one of the mentioned organisations. We see a great variety of styles and the many different martial arts are also mentioned. It is estimated that there are somewhat more than hundred original martial arts academies still in operation in Japan. They are often closed for foreign people although in 2000 there are several school who accepted foreign students, such as Daito ryu 大東流, Tenshin shinyo ryu, Tatsumi ryu 立身流, Sho sho ryu, Tamiya ryu 田宮流, Muhen ryu (Nihon Kobudo Shinkokai, 2000). A rough estimation of the number of participants is less than 100.000 people in Japan (including Shin bujutsu).

The second group (Budo, table 1) was extended in the years after World War II. So within the All-Japan Kendo Federation Kendo was completed with laido (居合道; modern style of sword drawing) consisting of twelve techniques of several old martial arts. Also Jodo (杖道; modern style of the Jojutsu 杖術 of the art of the staff) was added and consists of twelve techniques of the Shinto muso ryu Jojutsu 神道夢想流 杖術. More or less official other Budo added new techniques such as Aikido with also jo-techniques and sword-techniques and Karatedo rediscovered the old armed methods of the Ryukyu islands such as Sosetsukon (双節棍; often called Nunchaku ぬんちやく; seasonal sticks), Kama (かま; sickle) and many other small weapons. Nowadays the Japanese Budo have lots of students, an estimation of about 7 to 8 million people in Japan.

The third group are the Shin bujutsu. They are actually not really new. Mostly they are old martial traditions who deceased, or a tradition where the curriculum was not handed down from generation to generation or with no legitimate license of the last living headmaster. In some cases they are people who seperated themselves from the old traditional martial arts academies (koryu).



Hoki ryu Jujutsu 伯耆流 柔術, a school of which the lineage was disturbed but later was revived by Atsumi Nakashima 篤巳 中島 (Hoki ryu Jujutsu hidden emaki 伯耆流 柔術 秘伝 絵巻; author's collection).



Left: Mr. Keisan Takahashi 京三高橋, the late grandmaster of Sho sho ryu and Muhen yogan ryu with in front of him one of the oldest makimono 巻物 of his academy and (right) Mr. Shinkichi Tanifuji 新吉谷藤, the late owner of the Shinmeikan Hashiichi Dojo (see photo below the boards) at Morioka showing an old makimono of the famous Itto ryu (Heiho; 兵法) with the Twelve Article Mokuroku (十二箇徐目錄: strategies).

Also often it concerns academies who died but left enough written material (scrolls, books, notes etc.) to revive them by autodidactic competent people. There is also the possibility that martial artists are founding new schools and organize them in much the same way as the koryu (this is also true for some academies outside Japan).



Sometimes new bujutsu styles are put together to have a larger curriculum with more variety. In most cases these new bujutsu act in much the same way as the old martial arts academies and often with great enthusiasm and skill. There are a significant number of this kind of schools and they often presents themselves on the internet, books and other multimedia. It is impossible to give an estimation of the number of practioners. I estimate that there are more new bujutsu ryu than koryu bujutsu and often these headmasters are head of several other new ryu (schools) at the same time. I have seen lists of schools (sometimes more than twelve schools) of which one person was headmaster. Nevertheless often the techniques (waza) of these school are beautiful and inspired by the old martial traditions. Many of these new schools are organised in federations much similar to the Budo federations and have in some cases also contact with Western groups and federations.

The last group is exceptional, the Shin budo. After the 1970's the martial arts became big business and the Chinese and Japanese martial arts where spread all over the world. A lot of people got new ideas and invented new budo. A nice example is Chanbara (ちゃんばら; a sport with an inflatable plastic sword) invented by Tatsuno Tanabe たつの たなべ. He organizes competition with Chanbara and it is a very safe sport. A lot of people enjoys it. One of his goals was to preserve the nature of Japanese swordfighting. Another phenomena is the export van Jujutsu to foreign countries and later a modified Jujutsu goes back to Japan. In the 1920s Maeda Mitsuyo emigrated to Brazil. He was a Jujutsu expert. The Gracie family, inspired by Maeda

Mitsuyo まえだ みつよ, developed a new style of Jujutsu and called it Gracie Jiu jitsu, a style for self-defence. After the 1990s this style was imported in Japan. Also self-defense techniques combined with Budo results in new styles. I have seen many different styles, with many new names, and some names are Goshinjitsu (護身術; art of self-defense), Goshindo (護身道; way of self-defense) and Taïdo (体道; way of the body). There is an overwhelming variety of styles and all these styles are recently new and so it is impossible to estimate the number of participants.

Back to the beginning: present-day koryu bujutsu

First sweat

After reading the books of the martial arts legend Donn Dreager and even trained with him (together with Ritsuke Otake 利典 大竹) at the Academy of Physical Pedagogics at Amsterdam (1979) I tried to make contact with the Nihon Kobudo Shinkokai. They told me friendly that the traditional Japanese martial arts are so cultural related to Japanese society that it is impossible to practice them outside Japan (Kobayashi, Ichiro, いちろ こばやし, 3 november 1980). And now I can say that this is almost true, but it is not impossible, although difficult. When I was chairman of the Dutch Jujutsu Association (オランダ[和蘭陀]の柔術協会) I wrote to several koryu on the first of May 1984 for



requesting information. My first verifiable contact with a koryu was (19 May 1984) with the headmaster of the Sho sho ryu Wajutsu Mr. Shigeo Takahashi 厚吉 高橋 (soke 宗家, familyhead) and this letter was partly published in the Iwate 岩手 Newspaper on 27th June 1984; Sterke, 1997). Several other koryu reacted also such as Nagao ryu 長尾流, Shinto muso ryu, Muhi muteki ryu 無比無敵流, Tamiya ryu and Jushin ryu 揚心流. This contact resulted in very strong relationships with several koryu bujutsu.

Headmasters of Sho sho ryu and Shin tai ryu practicing San ura tachi (三裏太刀; a special kind of Kenjutsu) in the Hashi ichi dojo (Morioka, Japan).

My first mokuroku in koryu bujutsu (目録, catalogue; certificate of excellent skill) was granted by Mr. Shigeo Takahashi, 68th generation headmaster and Mr. Kumagai 熊谷, 69th headmaster of the Sho sho ryu (12th July 1986; Sterke, 2002) in the art of Yawara, also called Wa jutsu, the oldest style of Jujutsu (諸賞流和術) and oldest martial tradition of Japan. Later I was also granted mokuroku from the Muhen [yogan] ryu Bojutsu (無辺流棒術) by Tomio Inoue, 16th generation headmaster. I will present here my personal experiences within these academies and many others in the training of koryu bujutsu.

Koryu, old academies

The koryu are all over Japan distributed. They have much in common with the old family traditions and are much organized in the same way. There is always a familyhead (soke; 宗家; often called grandmaster; 大師), a headmaster (hon shihan, 本師範; also called grandmaster or daishi; 大師), master-teachers (shihan, 師範), assistant master-teachers (fukushihan, 副師範), masters (shi, 師), and students (uchideshi, 内弟子). Most traditional martial arts academies are small, say some 35 students, but it varies from a few students to in some cases hundreds.



Riki bu dojo (力武道場; outside looking at the front) and the Kamiza of the Riki bu dojo, an alcove on the westside of the dojo (Tilburg, The Netherlands).

Mostly they train in modern buildings such as a sporthall, but some academies they have their own (original) dojo (place to practice the Way; 道場). The dojo is an obstacle free room, with wooden floor and depending on the practice of Jujutsu tatami (たたみ; straw mat or modern Judo-mats), a kamiza 神座 or shinden (神伝; seat of the Gods) in most cases some sort of alcove, and the needed equipment such as wooden swords (木刀; bokuto), staff (jo, bo), swords (刀; katana), rope (捕縄; hojo), halbers (naginata), armor (yoroi katchu), knife (短刀; tanto), and other weapons depending on the arts they practice.

Traditional martial arts

Jujutsu	Flexible arts
Jojutsu	Staff art
Kenjutsu	Sword fencing
Iaijutsu	Sword drawing art
Bojutsu	Stick art (180 cm)
Hanbojutsu	Half stick art
Tanbojutsu	Short stick art
Tantojutsu	Knife art
Hojojutsu (Torinawa)	Rope binding art
Shurikenjutsu	Throwing knife art
Tessenjutsu	Iron fan art
Jittejutsu	Steel stick art ("10-stick")
Atemijutsu	Hitting body art

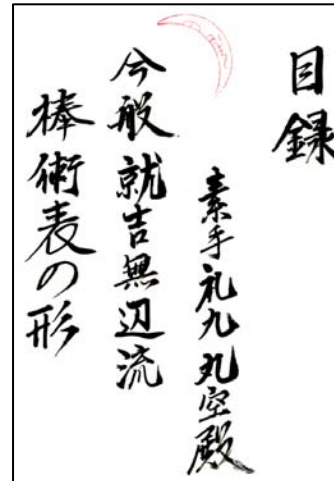
Koryu Bujutsu

柔術
杖術
劍術
居合術
棒術
半棒術
短棒術
短刀術
捕縄術
手裏劍術
鉄扇術
十手術
当身術

Kyujutsu	Archery	弓術
Sojutsu	Spear art	矛術
Naginatajutsu	Halberd art	薙刀術

Table 3.: Names of main koryu bujutsu.

The main important matter is the curriculum, the techniques, divided in un- and armed martial arts (jijutsu and bugujutsu; 柔術 and 武具術; table 3), the (didactic) poems, the strategies, and the secret teachings. They are mostly written down on scrolls (巻物; makimono), books (伝書; densho) and painted on wooden boards. The curriculum has one overall name but in fact all academies practice several martial arts. Nowadays many of the academies have also modern books published with photographs, and other multimedia, but there are also headmasters whom still have the opinion that the teachings must be handed down only by (mostly) wordless teaching, in the dojo, under strict control of the headmaster and the soke. There are beautiful makimono with philosophies, poems, lists of techniques, strategies, drawings of techniques and weapons (sometimes in color), testamental statements, signs, seals, signatures and other important information. They are kept by the soke in a pot in the ground and are shown to students after they get mokuroku. In some traditions people who are granted the first license (免許; menkyo) they get a (handwritten) copy of the makimono or densho. Even more important is the practice of the contents of the curriculum by all members of the koryu. Also important is the fact that the traditional martial schools have no contests or competition (it is simply too dangerous to use the techniques in competition).



The headmaster of the Muhen yogan ryu Bojutsu, Mr. Tomio Inoue, grants here the headmaster of Shin tai ryu 心泰流 the Mokuroku Bojutsu (目録棒術裏; Bojutsu, a grade) at Riki bu dojo, Tilburg, The Netherlands (2003).

The soke is able to grant graduations (kurai, ranks, 位), licenses (免許) or titles (shogo, 称号), see table 4, after he is absolutely sure that the persons involved has excellent skill and knowledge of the curriculum. He always asks himself if the person involved behaves himself according to the Bushido-code, the rules of the academy and would my ancestors agree with my decision. At the highest level the student must make a written oath sealed with his blood or nowadays mostly a signature. Only if he is absolutely sure

about this than he hand over a mokuroku. Depending on the level he also gets a written advise or poem, a new (alternative/"family") name, copy of the curriculum (makimono or densho), a seal, or house title. The major structure of the graduation, licenses and titles is divided in four catagories based on the level of skill: Shoden (初伝; first level), Chuden (中伝; middle level), Okuden (奥伝; secret level) and Kuden (口伝; oral level, oral transmission). Because the Budo became very "strong", some traditional schools introduced the Kyu-dan (級段) scheme within the menkyo system to create some distance between the four levels and so make it somewhat easier for modern people. It also provides a equivalent measure between the kyu-dan system and the menkyo system (see table 4). So, a master in the classical martial arts has the "same degree" as a third dan degree in Budo and a grandmaster is the "same degree" as a nineth dan degree. It is of course almost impossible to compare both systems but for general use it will do (Stevens, 1987).



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).

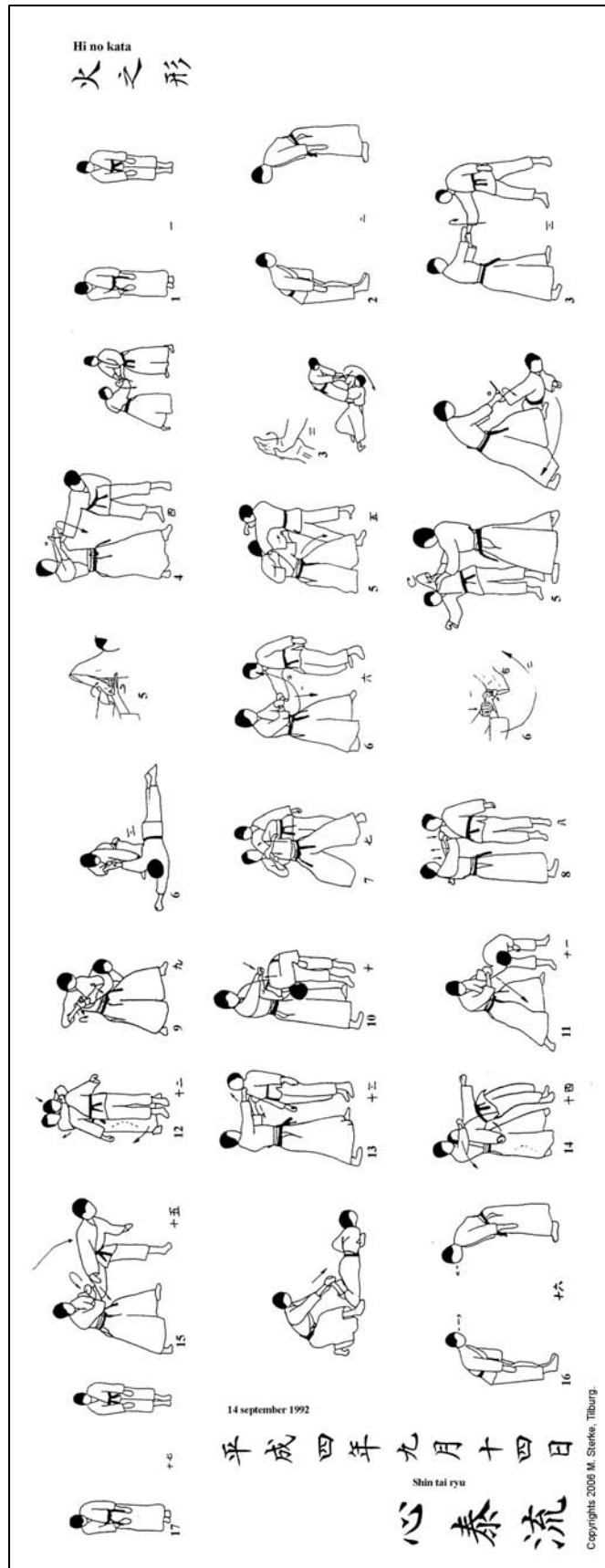
A mokuroku always contains the name of the tradition, martial art, the word mokuroku, dono (殿; sir), name of the student, a statement, the level of graduation, liscense or title, a sign (with secret meaning), date, name of the soke (and withness), and the seal of the soke. The mokuroku is always a folded 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.

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 (オランダ) 武術学会 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 for Jujutsu (5 generations; based on Tenshin shinyo ryu Jujutsu) which later added many parts of curricula of old and new martial arts of Japan.

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

Table 4.: Graduations (Kurai).



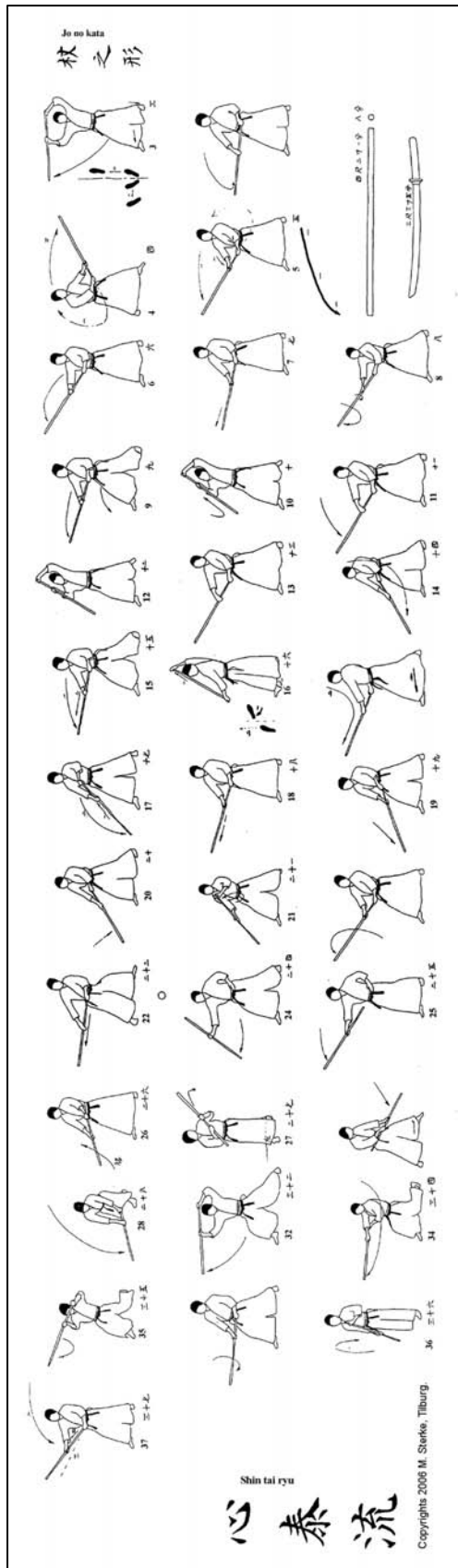
The core of the curriculum is based on nine unique movement master pieces or Kata (Shin tai ryu Ku Kata: earth, water, fire, wind, void, staff, sword, half stick, many small weapons; Sterke, 1994; 2002). The Kata (心泰流 九形: 地 水 火 風 空 杖 劍 半棒 多数武器) are:

Jujutsu 柔術

1. Chi no Kata (Pattern of the Earth)
2. Mizu no Kata (Pattern of the Water)
3. Hi no Kata (Pattern of Fire; see illustration)
4. Fu no Kata (Pattern of the Wind)
5. Ku no Kata (Pattern of the Void)

Bugujutsu 武器術

6. Jo no Kata (Pattern of the Staff; see illustration)
7. Ken no Kata (Pattern of the Sword)
8. Hanbo no Kata (Pattern of the "Half stick")
9. Tasubuki no Kata (Pattern of the many Weapons).



One is able to become master in both directions (Jujutsu and Bugujutsu) just as in the old martial academies such as Yagyū shingan ryū, Takeuchi ryū and many others.

The nine prearranged patterns of the Shin tai ryū can be practised solo (tandoku dosa; たんどくどさ) or with a partner (atai suru dosa; あたいするどさ). Many of the kata have knowledge, skills and concepts in common. Very important is that the subject material of the kata consists of prototypical exercises, techniques and skills. This is the most essential subject matter you can ever learn to promote longevity, health and for self-defence. The enumeration of the most essential and prototypical underlying subject matter will not be complete, but will give you an idea of the value of the Shin tai ryū Ku Kata. It comprises the whole array of teachings used in the old traditions (koryū bujutsu and shin bujutsu):

Jujutsu kata:

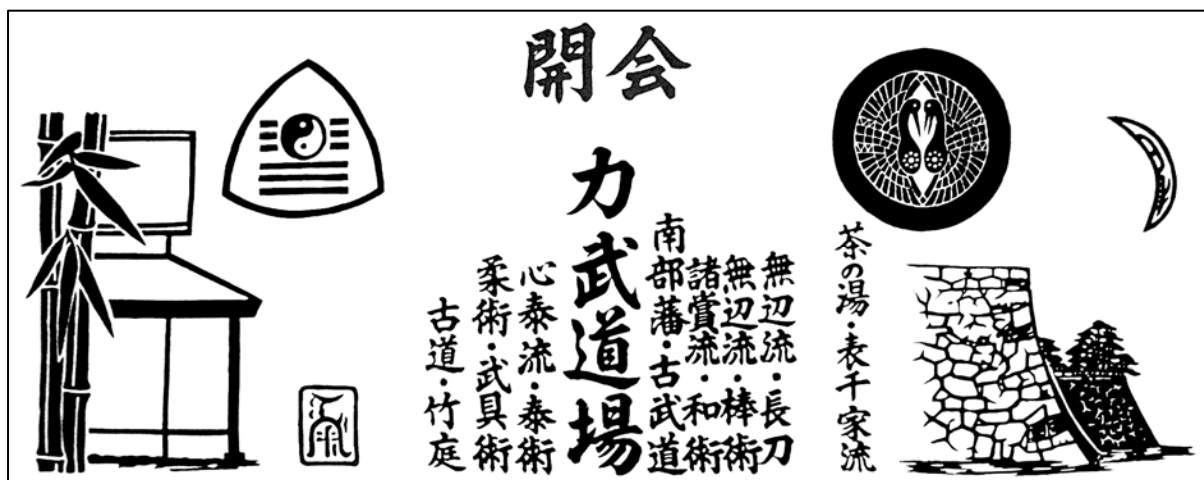
Chi no Kata: standing erect and other valuable postures (also in mental respects), etiquette and respect, philosophical concepts in practice, to protect your own life without hurting others, walking and training in a straight line, bodyturns, balance, gymnastic exercises (stretches), slow and fast movements, alertness, looking, yelling, use of extremities as blocking instruments, coordination of breathing and doing exercises and techniques at the same time, second tasks exercises, self-control elements, skills with the centre of gravity of the body.

Two parts of the Maki-mono of the Shin tai ryū Taijutsu (Tilburg, The Netherlands).

Mizu no Kata: spatial coordination, realisation of a centre of working and training, power-breathing, linear and circular movements and the building of acceleration (and thus of power and speed), equilibrium in stress situations and postures, vital spots and areas, defensive actions, attacks, landing (in balance), spinemotion, use of extremities as weapons, explosive movements. **Hi no Kata:** respect for the adversary, biomechanical concepts (e.g.: leverage-effect), use of pain, partnercontrol, anticipation, observation of the adversary, confrontationdistance, attack and defence strategies, use of strategic breathing, defence-ideas, cooperation with others, alertness during a confrontation and afterwards. **Fu no Kata:** throwing and the use of the loss of equilibrium, being behind the adversary/blind spot of the adversary, using the power of the adversary (not your own), the law of flexibility (and the other 7 philosophical principles in the other Kata), use of pain and expectations, not being beaten although lying on the ground, power of bodylifting techniques. **Ku no Kata:** second and third task movements (at the same time), breathing in motion and in Crane-posture, use of unexpected movements, defensive attacks, various confrontationapproaches.

Bugujutsu kata:

Jo no Kata: spherical staff movements, extension of power, possibilities of a weapon (and the disadvantage of the use of a weapon), unexpected movements with the staff, its use in the fight against many assailants. **Ken no Kata:** control and discipline of body and mind while using the extra force gained, speed and power, alertness when confronted by many adversaries. **Hanbo no Kata:** use of a combination of weapons (stick and sword), use of utensils as a weapon (umbrella and walking stick). **Tasobuki no Kata:** use of small personal weapons, use of utensils as a weapon (ballpoint, letteropener, scissors, shoelaces), use of different weapons in the case of many adversaries, to kill at a distance, to regulate and strenghten the Ki (気; breath, energy), vital spots.



Hachi maki or Tenogui (はち巻き or てのぐい; headwear/towel) van de Shin tai ryu (left side) affiliated with Sho sho ryu, Muhen ryu, Nambu-han 南部藩 Kobudo (Nambu-family of Morioka) and the Chanoyu tradition (茶の湯; tea ceremony fo Yoshida 吉田 family) on the right side.

The Dutch Academy of Traditional Martial Arts (和蘭陀 古武道 流派) is an organisation which teaches Koryu bujutsu and Shin bujutsu and is because of its affiliations able to grant ranks in almost all the major martial arts (see table 3 and table 4). This is done in exact the same way as the old martial traditions of Japan on the basis of the Bujutsu Hyogen Kata (武術表現形; Sterke et al, 2002), nine special selected techniques related to the nine kata of the Shin tai ryu. They comprise the essence of the major Japanese martial arts (see the list of kata above with subject matter).

The academy has some 40 curricula of koryu in library. The academy practices many martial arts and this branch is called Koryu Bujutsu Sensho (a selection of traditional martial arts; 古流 武術 選書) and the Musha Nakama (Circle of Warriors; 武者仲間). Musha Nakama is an international affiliation of high graded master practitioners with the title Musha (warrior; 武者). It comprises the selection of Jujutsu and Bugujutsu styles (Koryu bujutsu and Shin bujutsu), see table 5.

Koryu- and Shin bujutsu ryuha Koryu- and Shin Bujutsu

Jujutsu:

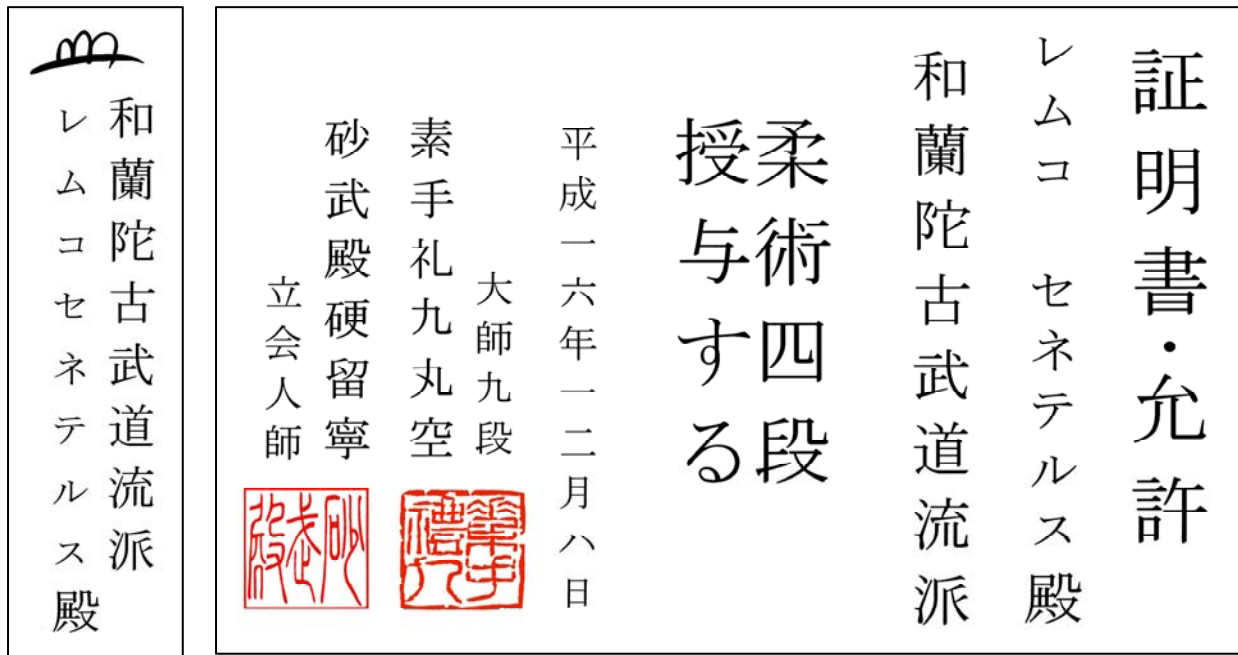
Daito ryu	Aikijujutsu
Yoshin ryu	Jujutsu
Tenshin shinyo ryu	Jujutsu
Shin no shindo ryu	Jujutsu
Tenshin koryu	Jujutsu
Asayama ichiden ryu	Taijutsu
Sekiguchi ryu	Jujutsu
Sanada ryu	Shinobijutsu
Hitsuta ryu	Jujutsu
Shibukawa ryu	Jujutsu
Take no uchi ryu	Jujutsu
Ryukyuden	Haku kaku ken
Shaolin si	Qinna shu

Bugujutsu:

Mugai ryu	Hyodo
Yagyū shingan ryu	Nito kodachi no jutsu
Tamiya ryu	Iaijutsu
Katori shinto ryu	Kenjutsu
Shin tai ryu	Riai jo jutsu
Tenshin koryu	Tessen/Tanbo/Jo jutsu
Shinto muso ryu	Jojutsu
Taisha ryu	Kumitachi
Hyoho nitenichi ryu	Kenjutsu
Onnoha itto ryu	Kenjutsu
Tenzen rishin ryu	Kenjutsu
Katori shinto ryu	Iaijutsu
Sekiguchi ryu	Battojutsu
Shinbatsu ryu	Iaijutsu

Table 5. Koryu Bujutsu Sensho (a selection of traditional martial arts academies; Sterke et al, 2002).

Many of the selected schools have a special reason why they are chosen. For instance: Daito ryu, Yoshin ryu and Tenshin ryu 天神流 because they are the roots of Aikido and Judo. So is Haku kaku ken 白鶴拳 the basis of Goju ryu Karatedo. Take no uchi ryu is the school which first used the name 'Jujutsu' to name its curriculum. Yagyu shingan ryu because its one of the most original samurai traditions and work in armor, Katori shinto ryu is the oldest sword tradition, Onnoha itto ryu 小野派一刀流 is the basis of the largest lineage of sword schools, Shinto muso ryu was the basis of the most schools for Jojutsu, and final Hyoho nitenichi ryu, the famous school of Miyamoto Musashi with its five techniques with two swords (short and long; wakizashi 脇差 and katana). They are practiced in workshops. In this way these martial curricula are available for the European people. In this way practioners can have an insight in the inner parts of the Koryu bujutsu and Shin bujutsu curricula, including mokuroku of the bujutsu.



Certificate with cover of the Dutch Academy of Traditional Martial Arts (fourth Dan Jujutsu).

As we see the old and new martial arts are now available for western people in Europe and also in Japan. This is not good only for the western people but also to preserve the old martial techniques and philosophies which are beautiful.

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Keisan Takahashi (67th gen.) and Shigeo Takahashi (68th gen.) in armor practicing Sho sho ryu Wa jitsu.



I would like to express my thanks to the families Takahashi, Tanifuji, and Mr. Stapel (高橋, 谷藤, のスタペウ ありがとう ございます).

海を渡る岩手の古武道



高松及通師範の指導を受けるマルクさんとコルネさん

オランダ男性2人

盛岡の道場で修行

「二百年の伝統をもつ諸流の古武道を学びたい」と、盛岡市夕顔町の新明館
 道場(谷藤新道場主)で二人のオランダ人男性が連日三時間、激しい稽古を
 積んでいる。大学教授のマルク・ステルクさん(32)と、その弟子のコルネ・サハネサ
 ンデさん(30)で、岡部藩時代に完成したとされ、現在まで伝承されてきた諸流に魅
 せられての入門。期間は三週間にすぎないが、帰国後は習得した技、精神を母国に伝
 えたいと意欲的。国際化の時代、岩手の古武道も海を渡る。

諸賞流に魅せられ 「技と精神を母国に」

マルクさんはオランダ南
 の都市・テイルバーク市のテ
 イルバーク大学の心理学の教
 授で、自宅隣に「力武道場」
 の看板を掲げる武道場を開設
 するは日本武道に関心を持
 つ。コルネさんは同地でガス、
 水道などの工事会社に勤務
 し、マルクさんの一番弟子。
 「心の穏やかさ」を武剛に

Friendship between the

Sho sho ryu 諸賞流 and Shin tai ryu 心泰流

Japanese and Dutch traditions in classical martial arts and philosophies

During the era of the earliest Japanese literature such as the 'Kojiki' [1] one of the first, still living, martial traditions developed. More than twenty years ago I met in Morioka, North Japan, the representative of this tradition of



martial culture, the 68th generation master-teacher of Sho sho ryu. He became my teacher, later a friend for life, and some years ago my Japanese father. This grandmaster gave me insight in the secrets of the classical martial arts of the Sho sho ryu. The Dutch Shin tai ryu was appointed by him as 'Shohakoryudojo', the representative academy of the Sho sho ryu outside of Japan [2].

The headmasters of Shin tai ryu and Sho sho ryu demonstrating Kogusoku (a part of the Jujutsu [3] curriculum of Sho sho ryu Wajutsu).

MARK W.J. M. STERKE

陰 In, the moon

In ancient times the Japanese martial cultures developed. It were dark times and only some beams of moonlight gives us some clues of what happened in those days (Sterke, 2006). One of these traditional martial arts organisations was the Sho sho ryu (Tomoyuki, 2001; Watatani & Yamada, 1979) which is, after more than 1200 years, still alive! Together with an other martial tradition, the Muhen yogan ryu 無辺要眼流 they life further on as: 'Nambu-han kobudo' 南部蕃古武道, the old martial arts of the Nambu clan, nowadays the beautiful city of Morioka 盛岡. Only a glimpse of the history and our friendship are presented here.

Gorinto, five elements pagoda and two bamboo species in the colors of Yin and Yang (Chinese; In and Yo, Japanese) symbolizing philosophical five elements, moon and sun (Himitsu take niwa, Tilburg, The Netherlands).



SINCERITY

The cranes
of the Sho sho ryu,
have flown to us,
with the friendship
of the 67th and 68th generations,
in their flight. [4]

地 Earth, the foundations

Sho sho ryu

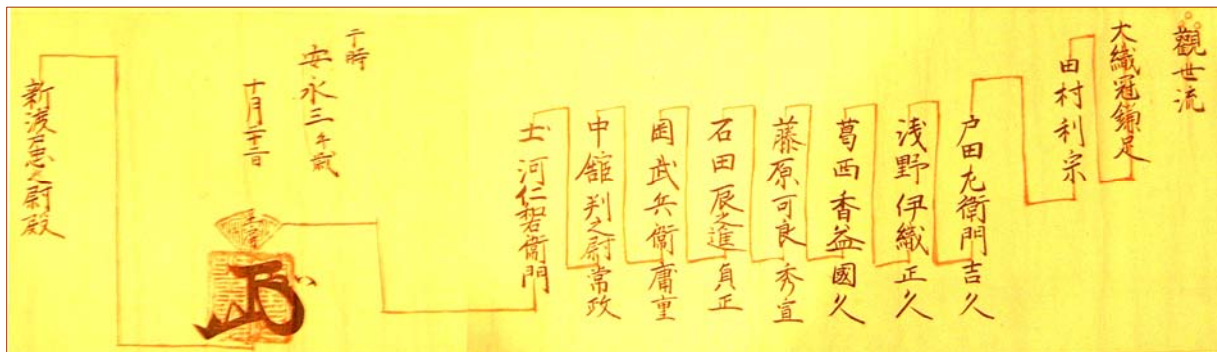
The classical martial arts academy which is nowadays known as the Sho sho ryu ('High reward academy') is settled in Morioka, the capital of the prefecture Iwate, in the Northern parts of the main island of Japan. The present family head (soke) is Shigeo Takahashi (厚吉高橋; 1937-), 68th generation master-teacher of this academy.

The roots of this academy goes back more than 1200 years (Heian period; 794-1191) and was finally established in Kyoto one of the former capitals of Japan. The first root, according to the table 'Sho sho ryu keifu' (Morioka-shi, 1982) was Fujiwara Kamatari (614-669) which founded the Koden ryu ('Fox-legend-school') in the seventh century. He was a high official of the Yamato imperial court. He is nowadays worshipped on Tanmountain at Tanzan-jinja shrine which lies south of the small city of Sakurai in the neighbourhood of Nara, also an ancient capital of Japan.



Fujiwara Kamatari
(left) and Sakanoue
Tamuramaro (right).

The second root, some 150 years later (nobody knows what happened in between), was general Sakanoue Tamuramaro (758-811). In this time the first organized martial academies were formed, although nobody knows the exact details. His academy was called Kanze ryu ('Contemplate-life-school' also the name of the Goddess of mercy) and was developed after a dream (the academy was also called Musokanze ryu) by Sakanoue Tamuramaro. In his dream the principles of 'making peace', wa, were explained to him by the god Kiyomizu Kanzeon. He called his martial art Yawara or Wajutsu [5]. The concept of 'wa' is originated in the Daode jing (a Chinese philosophical book written by Laozi in the 6th century BC; Sterke, 2007a). The academy was developed in Kyoto and nowadays Sakanoue Tamuramaro is still worshipped in Kiyomizu dera, a famous temple on the slopes of the mountain area of Kyoto (Sterke, 2006).



A fragment of the scroll of the lineage of the Kanze ryu from the first generation headmaster (Nitobe museum, Hanamaki, Japan).

During the 47th generation Sho sho ryu the headmaster became employed by the Nambu-clan, which was originated from Sannohe (Aomori; founded in the twelfth century in Northern parts of Japan) to Morioka in the early sixteenth century. The shogun Toyotomi Hideyoshi sanctioned in 1598 the building of Morioka castle. The building was completed in 1633. This was the start of the so-called 'Nambu-han kobudo' (old martial ways of de Nambu clan).

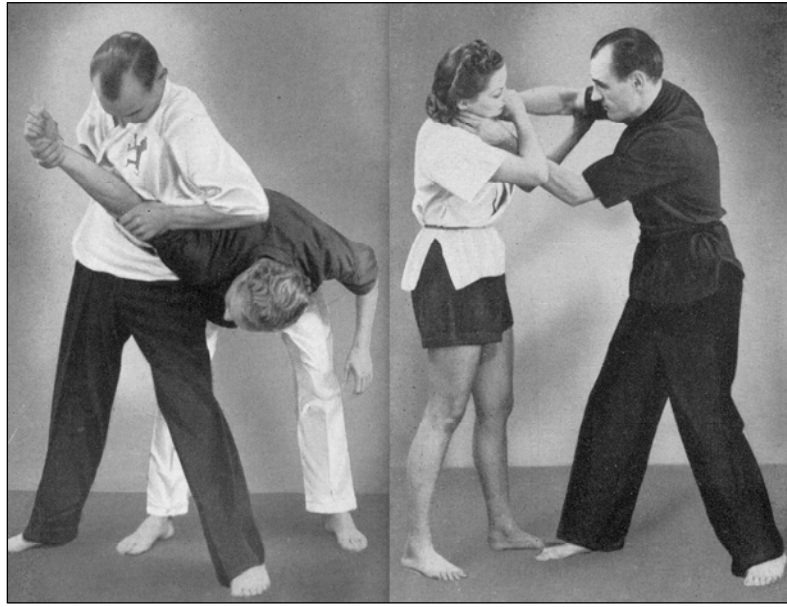


First generation Nambu-han daimyo (count; municipality museum Morioka-shi).

More than two decades ago the 69th Hiroshi Kumagai and quit recently the 70th generation Masahiro Yanagihara are appointed as master-teacher in the Sho sho ryu. This kind of classical martial traditions acts like a family. The Nambu clan is now under the guide of the count of Morioka, rev. Toshiaki Nambu, the 45th generation Nambu-han, and there are several family relations to the royal family of Japan. Nowadays he is the chief priest of Yasukuni jinja (Tokyo, Japan). The Sho sho ryu is nowadays established in Morioka city.

Shin tai ryu

The Shin tai ryu is an old Dutch academy for Japanese classical martial arts. It is now in its 6th generation. The origins are from around the beginning of the 20th century. With the spread of Judo from Japan to the United States of America and Europe some parts of the curriculum of the Tenshin shinyo ryu [6] became known in The Netherlands. Much later the Shin tai ryu added many parts of curricula of old and new martial arts academies of Japan (Sterke, 2006, 2007b). The Shin tai ryu is an organization which teaches koryu bujutsu (old martial arts) and shin bujutsu (newly revived martial arts).



Left: Jujutsu of the Tenshin shinyo ryu. Right: Maurice van Nieuwenhuizen practicing Dutch Jujutsu.

The origins of the Shin tai ryu are found before the Great War around 1905 when the first English books were published on the subject of Jujutsu (Hancock & Higashi, 1905). The first Jujutsu teachers were two Japanese persons, Abe and Michigami, of which no biographical data is available. Together with Maurice van Nieuwenhuizen, with the consent of the third generation, Jo Horsten 貞法童子伝, who has known all three teachers, we appointed these three teachers together as the first generation of the Shin tai ryu (van Nieuwenhuizen, 1941, 1941 and 1942; Sterke, 2004). After more than 80 years the curriculum was finally established (Sterke, 1994b). In 2006 the sixth generation, Corné van de Sanden 硬留寧 砂武殿, was appointed. The Shin tai ryu is nowadays established in Tilburg city.



From left to right: the headmasters of the Shin tai ryu since 1933, Maurice van Nieuwenhuizen, Cor van Unen, Jo Horsten, Rinus de Leeuw, Mark Sterke and Corné van de Sanden (Sterke, 2007b).

水

Water, the thoughts

The philosophies of the Sho sho ryu and Shin tai ryu are from Asian origin. Many of the thoughts are Chinese and Japanese classical philosophies and dating back to the sixth century BC. The exact date of the philosophy of Sho sho ryu is hard to determine. One of the scrolls 'Kanze tekishin sho sho yogan koden ryu yawara kyokuden' [7] of the Kanze ryu dated Kyoho, sixth year, third month (1722) shows us a lot of concepts. These concepts are also available in other scrolls of the Sho sho ryu. It was customary and necessary to copy the paper scrolls every generation. There is no doubt of the Chinese Daoist origin of the philosophies when you see the drawings and texts in the scrolls. For instance the 'Five elements theory' symbolized by a drawing of a gorinto (five elements pagode), the concept of 'Taikyoku' (great ultimate), 'Wa' (harmony, to make peace) are certainly Daoist of origin and its dates goes back to the oldest Chinese philosophical books (Sterke, 2006 en 2007a).



A fragment of a drawing in the mentioned scroll symbolizing In and Yo (rabbit and bird) and the character Wa.

Lots of these concepts and theories were absorbed by Buddhist traditions according to Suzuki (1973) in his famous book 'Zen and the Japanese Culture'. Bunce (1955) also sees the influence of Daoism and Confucianism into Buddhism and Shinto. In my opinion this is certainly the case of the philosophies of the Sho sho ryu.

Another important matter is the code of the samurai or bushi. Because Sho sho ryu members were always warriors employed by daimyo they had the code of conduct for warriors. This is called the Bushido, mainly based on the Confucianistic philosophy (Kongzi, Chinese philosopher, 551-479 BC) and accustomed to the situation in Japan. Inazo Nitobe (1982, a reprint from 1899), educator, cultural interpreter and civil servant, wrote the book 'Bushido, The Soul of Japan'. At the Nitobe-museum at Hanamaki you can find several mokuroku (lists) of family members of Nitobe which practiced Sho sho ryu. The principles of the Bushido-code are:

1. Rectitude or justice: gi or seigi 義
2. Courage: yuki 勇
3. Benevolence: jin or hakuai 仁
4. Politeness: reigi or johin 礼
5. Veracity and sincerity: shin jitsu or sei jitsu 誠
6. Honour: meiyo or homare 名誉
7. Duty of loyalty: chugi of chusei 忠義

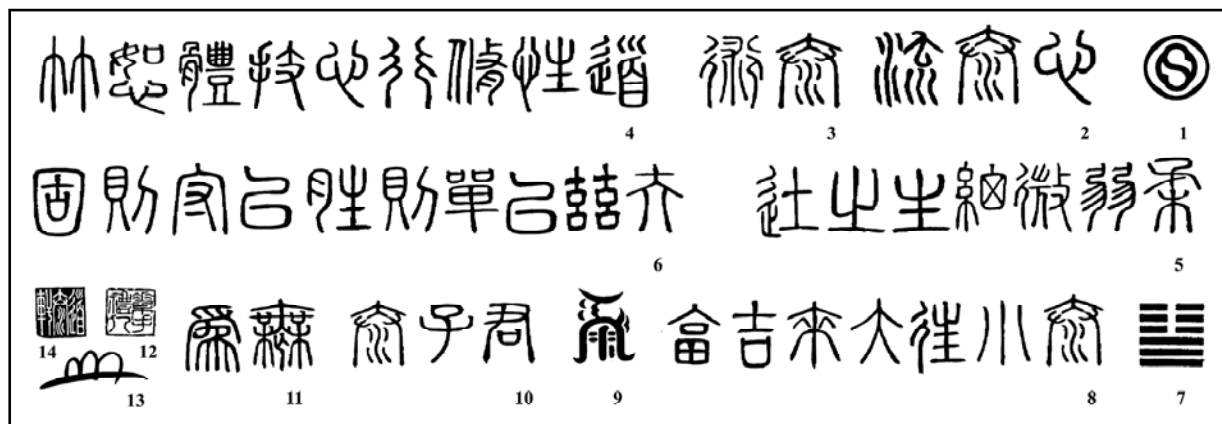
They are all explained in his beautiful book. Inazo Nitobe is still much respected by the people in Morioka and the members of Sho sho ryu.

The third generation of Shin tai ryu Jo Horsten was the first headmaster who was intensively studying the philosophies which are so important in practicing the Japanese martial arts. The primary concept of the Shin tai ryu is 'tai' (harmony, peace) and is first found in the Zhouyi or Yijing (Book of Changes; 11th sign 泰; Daozang : Sanjiaben; 1988; collection author). The collection of martial arts of the Shin tai ryu is called:



Riki bu dojo, the practicing hall at Tilburg, The Netherlands.

Taijutsu, the art of harmony. There is a large resemblance with the philosophies of the Sho sho ryu, one of the oldest institutions of Japan.



In front of the Riki bu dojo there are the essential philosophies just under the roof. This states the family crest, the main philosophies, signs and seals (Sterke, 2004).



Fire, the body

After reading the books of the martial arts legend Donn Dreager (Dreager, 1974.) and even trained with him (together with headmaster Ritsuke Otake of the Tenshin shoden katori shinto ryu) at the Academy of Physical Pedagogics at Amsterdam (1979) I tried to make contact with the Nihon Kobudo Shinkokai (an overall organization of classical martial traditions). They told me friendly that the traditional Japanese martial arts are so cultural related to Japanese society that it is impossible to practice them outside Japan. And now I can say that this is almost true, but it is not impossible, although difficult. When I was chairman of the Dutch Jujutsu Association (nowadays called Dutch Academy of Traditional Martial Arts) I wrote to several koryu (old martial arts academies) on the first of May 1984 for requesting information with the help of my former teacher and friend Willem Bekink [8]. My first verifiable contact with a koryu was (19th May 1984) with the headmaster of the Sho sho ryu Mr. Shigeo Takahashi and this letter was partly published in the Iwate Newspaper on 27th June 1984; Sterke, 1997). Several other koryu reacted also such as Nagao ryu, Shinto muso ryu, Muhi muteki ryu, Tamiya ryu and Jushin ryu. This contact resulted in very strong relationships with several koryu bujutsu academies.

The Sho sho ryu academy is a small organisation which has its roots deep in the society of Morioka. At all levels of the city and its people there are relations between the



population of Morioka and (old) members of the academy. This is nicely seen during the many matusuri (festivals) when one is able to see that many people of the ryu knows a lot of people taking part of the festival itself. It is a family within a family.

Hachiman matsuri
(festival of the God of War).



All classical martial arts academies are fully solo-operating organisations. They have their responsibilities to the passed away familyheads, in ancient times the daimyo, the current family head and shihan (master-teachers), students and the local society. After the Meiji restoration much have changed for the old martial schools and so there was a need for an overall organisation in Japan. The first one was founded in 1935 and is called Nihon Kobudo Shinkokai 日本古

武道振興会 which is a promotional organisation. Almost all koryu, only the original ones, are member of this organisation. A second one is founded in 1964 and is called Nihon Kobudo Kyokai 日本古武道協会 and this organisation is affiliated with the Nippon Budokan (the Japanese organisation and hall in Tokyo to promote the Budo). Both organisation tries to help the koryu in promotional way but there is also an overall goal: to keep the Japanese traditions alive. Sho sho ryu is member of both organisations as the headmaster of Shin tai ryu. Especially Shigeo Takahashi did a lot of work to promote the Sho sho ryu inside Japan as well as outside of Japan. In 1996 he signed a document to commemorate the ten year friendship with the Dutch and his present was a beautiful designed hachi-maki (headtowel) for all members of Shin tai ryu and Sho sho ryu. There was also an exchange of a split medallion with on both sides each kamon (both family heads has one part of the same medallion; see figure left).

Also the women of the headmasters and shihan are strongly related with all the activities with the Sho sho ryu, Muhen yogan ryu, and Shin tai ryu. In preparation of all the festivities, demonstrations, examinations they make the special clothes (haori, Japanese coat; yukata, light cotton kimono), food and drinks. Without the women these activities would be less beautiful and pleasant. Not to forget the people who organize and prepare the tea ceremonies such as mrs. Keiko Yoshida (grandmaster Chanoyu),

miss Aya Masuhara (liaison) and a lot of friends of the academy who make classical music (flute and drum) and last but not least the friends and family members of the Tanifuji family who take care of the dojo and also promote the martial traditions. Mr. Hiroaki Tanifuji is the current mayor of Morioka.



From left to right: mrs. Takahashi, miss. Masuhara, mrs. Yoshida and mrs. Witkamp in beautiful kimono (Tilburg, 2003).

風

Wind, the waving bamboo



Nowadays, the Sho sho ryu is a Jujutsu academy. It does not only Jujutsu but it consists mostly of unarmed techniques. The all important concept is 'ju no ri' (a principle which is originated in the Daode jing), the principle of flexibility such as used in many Jujutsu academies with the symbol of bamboo or willow.

Shigeo Takahashi (68yh generation Sho sho ryu) in action on the cover of Gokui-magazine.

Sho sho ryu knows the following important martial arts: Kogusoku (kneeled techniques), Tachiai (standing techniques), Nagenokata (throwing techniques), Goshinjutsunokata (self-defence techniques), Yoroikatchu-waza (techniques in armor) and Hayanawa (rope-art). All techniques are designed for attack and defence in all directions. Some series of techniques are so different from all other koryu waza (techniques of old academies) that we presume that this is proof for the old age of the academy. The Muhen yogan ryu is a academy who is mostly involved with armed martial arts. Muhen yogan ryu practicing the following Bugujutsu: Bojutsu (stickart), Naginatajutsu (halberdart), Hanbojutsu (halfstickart), Sanuratachi, Yonuratachi, Kumitachi, Kotachijutsu (all styles of Kenjutsu), Hijutsu (secret arts) and Shinden (mental transmission). In this way they are each others complement for the so called Nambu-han kobudo (old martial arts of the Nambu clan).

The Shin tai ryu consists of unarmed and armed martial arts (Jujutsu and Bugujutsu). The complete curriculum is called Taijutsu. The core of the curriculum is based on nine unique movement master pieces or kata (Ku Kata: earth, water, fire, wind, void, staff, sword, half stick, many small weapons; 心泰流九形: 地水火風空杖劍半棒多数武

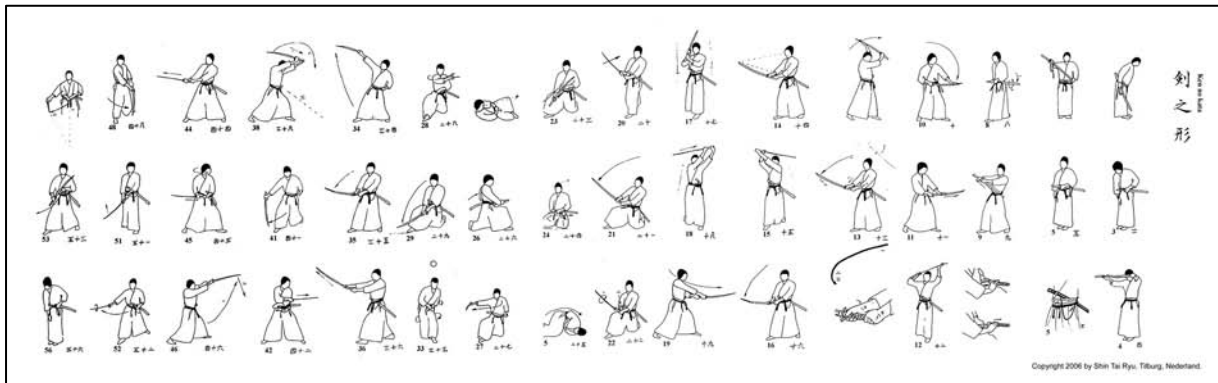
器; Sterke, 1994a; 2002a). They comprise the essence of the major Japanese classical martial arts. The kata are:

Jujutsu 柔術

1. Chi no Kata (Pattern of the Earth)
2. Mizu no Kata (Pattern of the Water)
3. Hi no Kata (Pattern of Fire)
4. Fu no Kata (Pattern of the Wind)
5. Ku no Kata (Pattern of the Void)

Bugujutsu 武器術

6. Jo no Kata (Pattern of the Staff)
7. Ken no Kata (Pattern of the Sword; see illustration below)
8. Hanbo no Kata (Pattern of the "Half stick")
9. Tasubuki no Kata (Pattern of the many Weapons).



Ken no kata.

Traditional martial arts

Jujutsu - Wajutsu	Flexible arts – Peace art
Jojutsu	Staff art
Kenjutsu	Sword fencing
Iaijutsu	Sword drawing art
Bojutsu	Stick art
Hanbojutsu	Half stick art
Tanbojutsu	Short stick art
Tantojutsu	Knife art
Hojojutsu (Torinawa)	Rope binding art
Shurikenjutsu	Throwing knife art
Tessenjutsu	Iron fan art
Jittejutsu	Steel stick art (“10-stick”)
Atemijutsu	Hitting body art
Kyujutsu	Archery

Koryu Bujutsu

柔術 – 和術
杖術
劍術
居合術
棒術
半棒術
短棒術
短刀術
捕縄術
手裏劍術
鉄扇術
十手術
当身術
弓術

The martial arts practiced in Sho sho ryu, Muhen yogan ryu and Shin tai ryu.



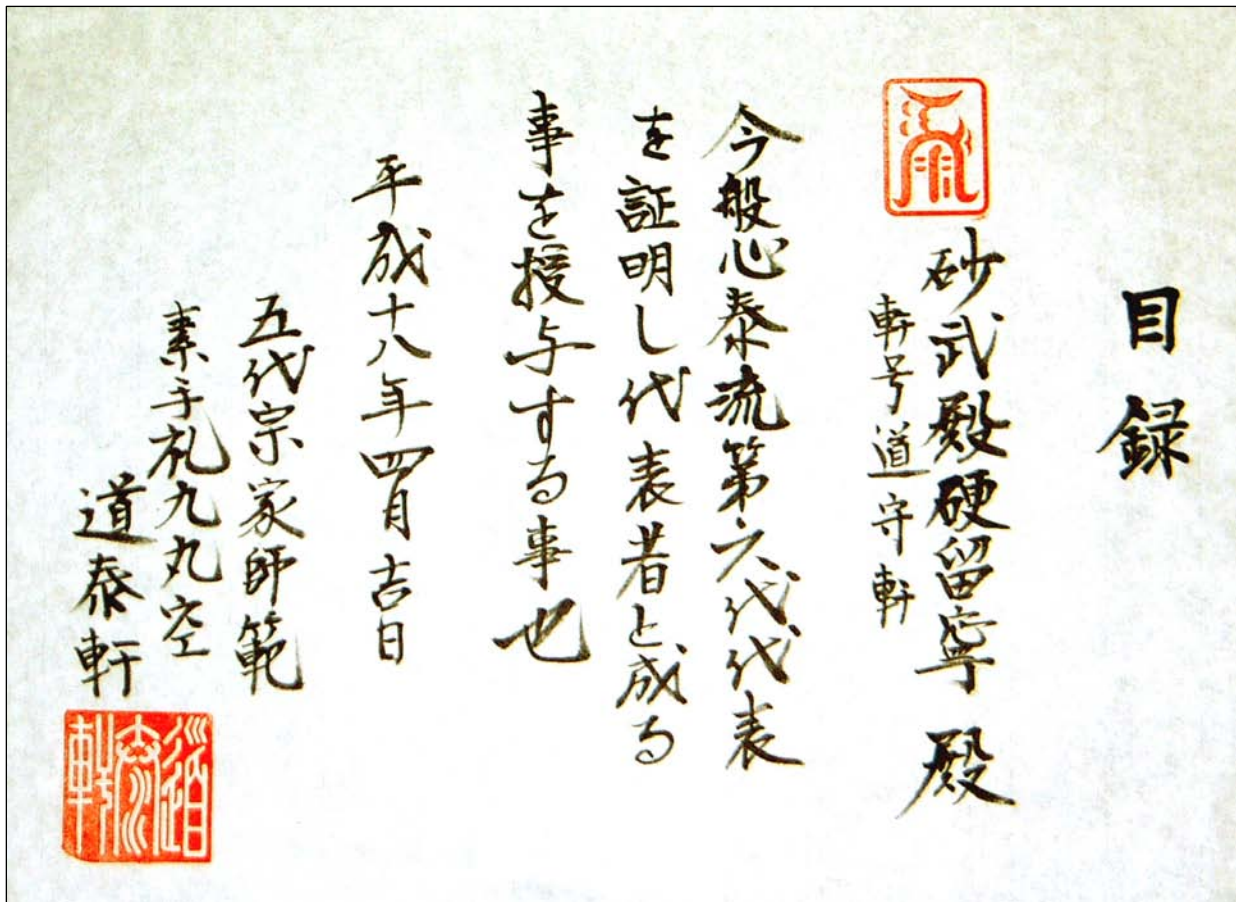
A Jujutsu technique (master-degree).

空

Void, the cultural heritage

'Mukata bunka', the invisible form of the culture, is the slogan of Sho sho ryu. This is true for the practice of martial arts, they are kinetic sculptures and they disappear after it is done. A sign of kinetic sculptures really happened are graduations.

The soke (familyhead) is able to grant graduations (kurai, ranks), licenses (menkyo) or titles (shogo), after he is absolutely sure that the person involved has excellent skill and knowledge of the curriculum. He always asks himself, if the person involved behaves according to the Bushido-code, the rules of the academy and, would my ancestors agree with my decision?



This is the mokuroku Kengo of Mr. Corné van de Sanden.

At the highest level the student must make a written oath sealed with his blood or nowadays mostly a signature. Only, if he is absolutely sure about this than he hand over a mokuroku (a document of excellent skill; see figure). Depending on the level he also gets a written advise or poem, a new (alternative/"family") name, copy of the curriculum, a seal, or house title. The major structure of the graduations, licenses and titles is

divided in four categories based on the level of skill: Shoden (first level), Chuden (middle level), Okuden (secret level) and Kuden (oral level, oral transmission). Because the Budo became very popular, some traditional schools introduced the kyu-dan scheme within the menkyo system to create some distance between the four levels and so make it somewhat easier for modern people. It also provides a equivalent measure between the kyu-dan system and the menkyo system (see table next page). So, a master in the classical martial arts has the “same degree” as a third dan degree in Budo and a grandmaster has the “same degree” as a ninth dan degree. It is of course almost impossible to compare both systems but for general use it will do (Stevens, 1987). A mokuroku always contains the name of the tradition, martial art, the word mokuroku, dono (sir), name of the student, a statement, the level of graduation, license or title, a sign (with secret meaning), date, name of the soke (and a witness), and the seal of the soke. Every academy has it own nomenclature of grades, ranks and titles but in the table we see the mostly used in combination with dan-ranks.



The friendship between Shin tai ryu and Sho sho ryu is eternal. Here we see a group photo during the opening of the new Rikibu dojo at Tilburg, The Netherlands (2003). From left to right and top to bottom: Corné van de Sanden (6th generation headmaster Shin tai ryu) and master Sho sho ryu, Geert van Iersel, master, Daan Geerts, former student, Erik-Jan Martens, master, Remco Sniijders, joshu shihan, Marcel Fens, master, Max Vromans, master, drs. Peggy Witkamp, Mart van Iersel, fuku shihan and master Sho sho ryu, Jo Horsten, meijo dai (grandmaster), soke dr. Mark Sterke (5th generation familyhead Shin tai ryu; master Sho sho ryu and Muhen yogan ryu), soke Shigeo Takahashi (68th generation familyhead Sho sho ryu), Jorgen Bevers, master and Kim Sterke.

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

Table with all graduation, titles and licenses.

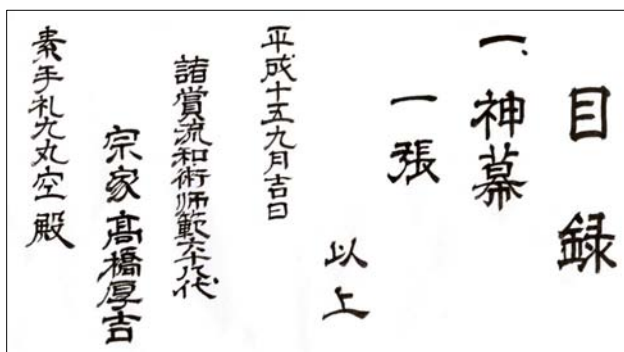
陽 Yo, the sun

With the help of many families and organisations in Japan and the former generations of the Dutch academy the martial tradition of Shin tai ryu shines until today. More then twenty years of friendship and many affiliations we will continue to teach the Japanese martial arts en Asian philosophies in The Netherlands.



Hachimaki (headtowel) of the Shin tai ryu (left) and Sho sho ryu, Muhen yogan ryu, Nambu-han kobudo and the Chanoyu tradition (tea ceremony of Yoshida family) on the right side (13 september 2003; opening new accommodation and garden).

At the opening of the new Riki bu dojo (training facility surrounded by a Japanese- and bamboo garden) Shigeo Takahashi and Tomio Inoue presented a mokuroku (certificate) which stated that, with the grant of Toshiaki Nambu, the Shin tai ryu was allowed to use the family crest (kamon) of the Nambu-han, the Mukaizuru (two cranes) in the dojo. On the west side of the dojo there is a cloth (shin baku) in front of the shinden (mental transmission place) with the symbols of Shin tai ryu and Nambu-han and on the east side there is a round window with the Mukaizuru in the glass to remember the friendly relations with Nambu-han kobudo and its members.



Left: Mokuroku concerning the allowance to use the Mukaizuru, right: the Mukaizuru in the round window on the East side of the Riki bu dojo.

Back in Nambu history we find already in the 17th century contact with Dutch men, sailors called the Flying Dutchman. On 29th of July 1643 ten sailors of the 'Breskens', at the northern waters of Japan, were captured by samurai of the Nambu-han. Afterwards, this event was called the 'Breskens-affair' and is documented in the book 'The prisoners from Nambu' (Hesselink, 1992). This book contains lots of educative information on the Nambu-han in Dutch, English and Japanese.



The shinden of the Riki bu dojo with both crests, an armor, the daisho (two swords of the samurai) and a kakujiku (scroll with a philosophical concept; 'Jo', vorgeve, tolerante; Kongzi, Lunyu 15:23).

The martial culture of the Nambu-han kobudo is very ancient and rich. The origins are at Kyoto and the 400 year old history at Morioka is still beautiful and alive. Still today one is able to visit Tanzan jinja (Sakurai), Kyomizu dera (Kyoto) and the beautiful city of Morioka with the temples dedicated to the gods who protect the Nambu-han.

The friendship between the martial traditions of the Nambu-han (Sho sho ryu and Muhen yogan ryu as well as the tea ceremony tradition of the family Yoshida) and the Shin tai ryu (Tilburg) will endure. The Shin tai ryu teaches classical martial arts and Asian philosophy. In Tilburg city centre the academy has a Japanese dojo, a Japanese garden and a botanic bamboo garden with more then 75 different species. The Shin tai ryu is very well known in Japan and the opening was done by several delegations of Japanese grandmasters, scholars and the Japanese embassy in the Netherlands (Nippon Budokan, 2003; Shin tai ryu, 2003; Nippon Budokan, 2007).



From left to right: Tomio Inoue (headmaster Muhen yogan ryu), Mrs. Keiko Yoshida (grandmaster tea ceremony), Mark Sterke (headmaster Shin tai ryu) and Shigeo Takahashi (headmaster Sho sho ryu) in front of the gate of the Riki bu dojo and Himitsu take niwa, Tilburg, 2003).



Himitsu take niwa, the hidden bamboo garden (Tilburg, The Netherlands).

Notes

All names of persons are according the order of the Western style, first name followed by familyname.

[1] Kojiki (Record of Ancient Matters) is one of the oldest scriptures in Japan. There are others such as: Nihon Shoki (Chronicles of Japan), Kogoshui (Record of Ancient History), and Manyoshu (Collection of Myriad Leaves) and they all are written in the eight century.

[2] 1996. Shigeo Takahashi was visiting the (old) Chikara bu dojo at Tilburg, The Netherlands, to celebrate the 10th birthday of friendship, based on the first mokuroku delivered at the fist non-Japanese exponent of Sho sho ryu (1986).

[3] An unarmed martial art known in The Netherlands since the early 19 hundreds. In Sho sho ryu Jujutsu is called Wajutsu or Yawara.

[4] A didactic poem from the Kuden (oral transmission of the Shin tai ryu; Sterke, 2007). This is a translation from the original text of 1985.

[5] Wajutsu (和術), the art of making peace, the oldest style of Jujutsu.

[6] Tenshin shinyo ryu is a school which was founded in the midst of the 19th century and later was a source for the development of Judo.

[7] Translation of the name of the scroll: Kanze [ryu] object of truth, Sho sho [ryu] essential sight Koden ryu Yawara highest transmission.

[8] Mr. Willem Bekink is grandmaster-teacher in several martial arts and traditions. He taught swordmanship in 's-Gravenhage, The Netherlands (Bekink, 2003).

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手 日 報 2008年(平成20年)7月15日(火曜日) 地

オランダと古武道交流

盛岡藩の古武道で盛岡市指定無形文化財「諸賞流和術」宗家高橋厚吉(本名茂雄)さん(71)と盛岡市盛岡駅前北通は、弟子であるオランダの武道家マルク・ステルケさん(49)の招きでこのほど同国を訪れ、武道を通じた交流を深めた。

盛岡の諸賞流・高橋さん訪問



マルク・ステルケさんを相手に諸賞流の演武を披露する高橋厚吉さん(左)とオランダ・ティルバーク市

弟子に招かれ 大会で演武披露

ティルバーク市にあるステルケさんの道場が新築して五年を迎え、記念の武道大会が今月初め開かれた。大会には弟子、茶道関係者ら七人で参加。高橋さんは関係者約百五十人を見守る中、ステルケさんを相手に演武を披露した。

諸賞流は、実戦主体の技で構成されており、数々の技に観衆からは感嘆の声が上がったという。

大会では茶道表千家教授吉田恵子さん(69)と盛岡市津志田南二らが茶席を設け、参加者に日本の文化を堪能してもらった。

諸賞流は「藩外不出」だが、ステルケさんはぜひ学びたいと、二年前、高橋さんに弟子入り。オランダから毎年のように十五回ほど通って学んだ。

高橋さんがオランダを訪れるのは三回目。「最近オランダは治安が悪いせいか、武道を学ぶ人が増えている。武道に対する関心の高さを感じた」と語る。

ステルケさんの弟子二人が八月、諸賞流を学びに来ることが決まったという。

また、高橋さんはステルケさんの案内でドイツ西部ライント・プファルツ州のシュパイヤー歴史博物館で開かれている企画展「武士の世界」(十月五日まで開催)を見学した。

同展には盛岡藩主南部利正が着用したとされる県指定文化財のよろいかぶとと「盛岡藩参勤交代図巻」が展示されている。

高橋さんは「よろいかぶとは中央の目立つ部分に展示されていた。武士道を紹介するために盛岡藩の遺産が生かされ、誇らしい」と振り返る。

Newspaper article on Shin tai ryu (2008).

事務局 03-3216-5114

日本古武道協会

オランダの地に弟子が 道場を新設 更に深まる友好

諸流和2題

九月十三日、オランダ・テイルボーク市に、高橋宗家(高橋厚吉宗家)を十七年間修行ししマルク・ステルク氏が「力武道場と密宮道」と命名した道場を新設した。その記念すべき開場式に、道流派と無辺派、横瀬・草刀の六名出席し、演武を披露するとともに、多くのオランダ国民と交流を深めた。

マルク氏は開場式の挨拶の中で、「オランダで本術を始め黒帯を取りましたが、本当の芸術や他の日本武道を学びたいのだから、日本に行くべきだ」という結論に至り、一九八六年の夏、私は新幹線盛岡駅に降り立ちました。その地に諸流派と無辺派を教える道場を知りました。この時から私の思考や目撃は、日本の



高橋宗家(右)とマルク氏の演武開始

た。演武納めは高橋宗家と熊谷師範の組討、下段を披露し、演武大会は盛況に終了した。演武終了後、吉田教授のお点検し、出席された一人ひとりにお茶が振る舞われ、竹や木々飾りやかな新緑に包まれた庭園を見ながらのお茶会は、ふとこがオランダなのか、と



オランダの高橋の人たちと

感じさせられるひとときであった。訪問中、マルク氏が「この道場開設を機に、なおオランダの人たちに日本の伝統文化を教えた」との言葉に励まされるとともに、私

もりおか郷土芸能で演武披露

もりおか郷土芸能フェスティバル2003が、九月七日(翠手県盛岡市の郷土文化館)と十四日(盛岡市民文化ホール)の両日開かれた。

このフェスティバルは盛岡市彫形民俗文化財保存連絡協議会が主催し、翠手県の民俗芸能(郷土芸能)の心とかなたちの継承と保存を目的に、広く盛岡市民に鑑賞してもらい、この伝統文化を後世に伝えられることを願うもので、本年は神楽・田楽・風流・語りもの、祝詞芸及び古武道などの十八団体が出演した。

盛岡市彫形文化財に指定されている諸流派和(高橋厚吉宗家)が、七日に高橋宗家、熊谷弘徳師範ほか、盛岡藩に伝承されていた無辺流神術、井上十三氏と無辺流長刀、川辺獅子氏を出し、それぞれの流派に伝承されている技を披露した演



左からマルク夫人、マルク氏の息女、吉田師範、高橋夫人

武道と哲学に感化して変わっていき「ました」と、道流派などを修行する動機について語られた。今回マルク氏は新しく道場を作り直し、床の間を設けたり、壁に竹を挿えたりし、徹底して日本の様式にこだわった道場である。また道場新設にあたり、諸流派の四十五代目当主、南部和昭氏より、家紋の向章をオランダの地で使うことを許され、道場の窓に家紋を入れてあった。

式典には、諸流派から筆者(高橋厚吉宗家)と家内、熊谷弘徳師範、佐藤智之、佐藤久和、無辺流神術、長刀は井上十三氏、川辺獅子の師氏、マルク氏とも交流があった茶道家十家、吉田修三氏、吉田厚子師範の九名が盛岡から参加した。また、在オランダ日本国領事館、新村浩司一等書記官や、当地を訪問していた大



吉田師範のお点検

阪大宇、熊谷弘徳師範、マルク氏道場で稽古している人やその関係者ら多数が出席した。当日は快晴で、真新しい畳の上で演武納めとして、高橋宗家とマルク氏が小良良、披露を披露した。その後、諸流派和と無辺流神術は、水々披露されたが、特に日本人とオランダ人弟子たちが組んでの組討演武には、ひとまわ大きな拍手があ

2003.12 月刊「武道」

自身「数百年前から伝わる古武道が、潮を思えばまっついく時代、これからも文化交流に尽くしたい」と、気持ちを新たにオランダ訪問であった。

武は阿部重忠氏の小政、祖

武は阿部重忠氏の小政、祖に合わせと行い、観客から大きな拍手をいただいた。

諸流派は、平安時代に取山村麻呂が草創期世に所創して、後世の中に知れ伝わらされたのが多勢世流で、後醍醐天皇であると伝えられている八世徳川列島支配をうらむ朝廷が、東北の地へ侵略に乗り出した。田村麻呂に降服した胆州の蝦夷酋長アケルイは、日高見国の大地と人々を守るため、蝦夷軍を率いて朝廷軍に立ち向かった。延暦十年(壬午)、数々の戦いで勝利を収めたアケルイの前に強敵、征夷副帥に任命された巨勢王阿部重忠、取山村麻呂が奮勇した。十三年という長い戦いに消え去ったアケルイは、田村麻呂のこの戦術の一つ、胆州の蝦夷の軍事機により四面楚歌が状況に陥り、万が一田村麻呂に降服し



前列左から3人目が高橋宗家

た。今年、流祖の取山村麻呂が志流創業後十二百年といふ記念すべき年にあたり、盛岡市でも「国指定史跡『志流風跡』の保存整備が進められ、往時を偲ばせる「阿部」の場一面を復元し、公開している。

(高橋宗家、高橋厚吉)

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古武道の技と心をたずねて



第十四回 ● 諸貫流和

南部藩の御流儀とされた諸貫流。古くは藤原鎌足や坂上田村麻呂が名を連ね、源頼朝より「諸貫流」の名を賜り、南部藩の御流儀として伝わる、極めて伝統のある流派である。同流は南部藩の御流儀となつたことから、現在でも盛岡の地を離れることなく、修行、伝承がなされている。「誰がなまでに古伝を守る」という姿勢からは、代々の伝承者が身命を賭して伝えてきた、流派の重みが感ぜられる。南部盛岡に連綿と伝わった諸貫流の技と心を、高橋厚吉宗家ならびに柳原正弘師範にたずねた。



文責 高橋 知行

プロフィール

諸貫流六十八代宗家

高橋 厚吉 寛貞軒

● 経歴

昭和十一年一月十四日、岩手県盛岡市駅前通で諸貫流六十七代宗家高橋宗三六十九歳の長男として生まれる。本名は高橋 昭和二十五年五月、諸貫流六十六代宗家高橋寛貞軒、無辺流十四代末内伝高橋正一門、二十七年、盛岡市立川中中学校を四年四月から家業の鮮魚店を手伝う。四十二年二月免許目録、四十四年十一月免許目録、四十二年四月、夢窓觀世流六十八代を継承し高橋寛貞軒の系を受ける。四十四年より盛岡駅前で飲食店を経営。同十七年印可目録、無辺流では昭和二十五年有段、三十八年中位目録、四十六年免許目録を受けている。

現在 諸貫流宗家として、六十九代無含宗三 寛貞軒、七十代柳原正弘 師範、八十代高橋厚吉と共に流派の発展と普及に尽力している。

生涯武術を続ける覚悟

— 稽古を始められたのは、いつ頃でしょうか。
「私の場合、父が諸貫流と無辺流を継承していましたから、道場で武術を稽古する姿は子供の頃から見ていました。私が

道場に出るようになったのは、中学に入った頃からでした。父に連れられ、自然に道場に出るようになったように思います。私には兄弟が六人おり、私が長男でした。下の兄弟たちは稽古をしたのですが、結局、最後まで続けたのは私だけでした」

— 稽古を続けられた理由は何なのでしょうか。
「私が中学を卒業した頃のことです。仙台のレジャーセンターで、東北六県と北海道の剣道大会が行われました。その大会の第二部として、古武道大会が開かれたのです。ここに諸貫流も参加することになり、私も門弟の一人として演武を行

歴史と道統

諸貫流では「和」と書いて「やわら」と読む。その起源は非常に古く、伝書に記された縁起には大化の改新の英雄である藤原鎌足や、征夷大將軍となつた坂上田村麻呂が登場する。藤原鎌足を流祖として、この頃の流儀を「孤伝流」、初代坂上田村麻呂以降の流儀を「夢窓觀世流」といった。さらに鎌倉時代、観世流十七代の毛利宇平太国友が、源頼朝が主催した相撲大会に出場し、頼朝が「以後諸貫流和と名乗るよう」と申し渡したことから、諸貫流和と名乗るようになる。こうした縁

起により、同流では修行の段階によって流名を変えている。中位の段階までを諸貫流、免許に至ると觀世流、さらに印可の位では孤伝流と名乗り、印可晉伝で觀世的真諸貫流眞孤伝流を呼称する。

南部藩に諸貫流が伝わったのは、正徳元年（一七一二）諸貫流十二代觀世流四十七代）國武兵衛重が、藩主の南部利幹に召し出されてからである。阿には樂合右衛門、中館判之丞、永田連三名の弟子がおり、第二の門人である中館が城内に上がり諸貫流を伝

えた。熊谷 永田は市井に残って諸貫流を伝えたが、特に一番の弟子であった熊谷の系統は最も古伝を伝えたといわれ、所謂「諸貫流」といわれた。熊谷、永田の系統は明治期に至って絶流し、現在は中館の系統が伝承されている。

明治期には諸貫流和五十九代斗ヶ沢寛樹と無辺流十代辰沢政高が相談、両流を合わせて伝えるようになる。諸貫流は五十七代、六十六代と高橋宗利が継承し、板垣雅徳、沢田定興、高野朝宗、高橋権四郎、高橋宗三、田中正之、高橋宗三を経て、現在は六十八代高橋厚吉が宗家を継承している。また、第六十九代熊谷宗志、第七十代柳原正弘が師範となり、師範として宗家と共に流儀継承に尽力している。

礼法

諸貴流では打刀や剣を用いるなく、礼法の中で俣の受け流しの作法が伝わる。武藝を用いる小具足は、竹内流に遡る歴史の古い小具足流の歴史が知られる。



諸貴流六十七代 高橋宗三の演武

うことになりました。剣道の高段者の先生方が大勢出場される大会に、中学を卒業したばかりの私が出るのは何とも緊張したのですが、父や先輩と一緒に日頃稽古していた形を演じました。そのときで

倒れ、そのまま世を去ってしまう。明治以降、諸貴流では同じ血族の者が後を継がないという申し合わせが行われてお

す、念為からものすごい拍手が起きました。高段者の先生方が剣道の演武を行ったときは、しんと静まりかえっていた会場が、私たちのときは大きな拍手で包まれたのです。このとき「自分がやっていることは、こんなに感心してもらえないのか」と、気が遠くなるような気分になったのを今も鮮明に覚えています。「父が熱心に行っている古武道は、こんなに直打ちのあるものなのか。よし、これを俺も何とかやってみよう」。このとき、諸貴流を一生続ける覚悟ができました。

古武道に一生を捧げた父

——と祖父であり、師匠であった高橋京一、実弟でいまだ若輩者だった京三が継ぐことはないと思われていた。しかし周囲の推挙もあり、特例として京三が諸貴

三先生は、どのような方でしたか。「親父は生涯を、古武道に捧げたような人でした。稽古日には、病気で相当に体の調子が悪い日以外は、休むことはなかったです。稽古が始まる時間の前から道場に出て、待っておりました。そして、たとえ弟子が来なくても、一人で掃除をしているような人でした」

先代の高橋京三は、実兄である高橋権四郎から諸貴流和六十五代を継承している。京三は十五人兄弟の十四番目の七男で、十歳の頃より諸貴流と無刃流を習い始めている。当時の宗家は諸貴流六十四代、無刃流十三代の高橋権四郎で、年の離れた京三の実兄であった。

「高橋権四郎先生の弟子の中で、実父は四番から五番目くらいの子だったそうです。でも、古武道を受け継ぎ、道場を続けていくためには「京三でなければダメだ」と、権四郎先生は考えたようです。武道の腕が良い、技が切れるだけでは、流儀を残していくことは難しい。実直な性格と、道場を経営していく才が必要になります。そういう観点で認めたのが、親父だったと思います」

高橋権四郎は昭和十九年一月、流祖祭に参加するため東京へ向かう汽車の中で流六十五代、米内包方が無刃流十四代を継承することになる。京三は昭和二十九年に諸貴流六十六代を由中正之に渡し、三十五年に再び諸貴流六十七代として宗家に戻っている。

——京三先生は、どのような教え方だったのでしょうか。

「稽古に関しては、徹底的に基本を大切にしていました。諸貴流の稽古は、小具足から始まります。諸貴流に入門した人は、まず小具足二部を学び、次に小具足一部、立合部、立合二部という具合に段階が上がっていきます。しかし、上の段階をやった人でも、最初はやはり小具足から始めます。どんな上の稽古をしても、最初はやはり小具足定を稽古する。小具足は流派の基本であり、上の技を学んでも最後は小具足に戻っていく。同じ小具足の技でも、修行の深さによって何通りもの技へと変化していきます。そんな基本を、父は大切にしていました」

諸貴流組では、「中位申渡」「中位本区」「免許申渡」「免許」「印可申渡」「印可本区」という位階が設定され、段階的に修行が進んでいく。小具足一部、二部、立合一部、二部の「表」を学び、教稽古を経

※小具足 調子による五重取。表、裏、辨、変手、手詰と、同じ技法が五段階に変化していく。全ての小具足、立合に五重取の変化があり、これが諸貴流の一つの特徴といえる

小具足 調子・表

「表」では、逆と当身を用いて、敵を制する技を学ぶ。最も柔の段階といえる。



1) 打は短刀で、取は斬りかから。取は右手を掲げ、受け流す。

2) 取は打の右手を捕り、身を寄せて水月に対当を行う

3) 打の体を崩し、後方に倒す

4) さらに打を前に引き出し、右側に左足をかけて逆を捉える

小具足 調子・裏

「裏」では当身を多用し、連続した子当身を用いて的を倒す技を学ぶ。



1) 表と同様に受け流し、打の両手を押さえ、正面から水月を蹴る(一之当)

2) さらに立ち上がり、水月を蹴る(二之当)

1) 裏で前に倒される時、打は脚の手首をつかみ、打は前方に回転し、下から頭を振り上げる

2) 打は身を起こし、取の右手を握めて引き取る

小具足 調子・辨

「辨」では柔の技を付られた打か、身を回転させて打かかまれ、逆に取を倒していく。柔技の返し技を学ぶ。



1) 裏で前に倒される時、打は脚の手首をつかみ、打は前方に回転し、下から頭を振り上げる

2) 打は身を起こし、取の右手を握めて引き取る

小真定 呼吸・変手



変手とは、一挙動の定投で相手
を刺る、真鍮的な技等が
多。



小真定 調子・手話



手話とは、当身の二
重取を刺する、
真鍮的な技を学ぶ。

小真定の進化

互いの技には、開眼した意味があることを示す。「左足」で受けないは「右に腕を廻ら
れてしまつたら「左腕」は「右腕」の位置で腕を取り受けることができた
らば「左腕」で「右腕」でも良い、それぞれの技の開眼に気づくこと、状況に即して技を
変化させて使うことがわかつてくる。



稽古を続ける上で大切になってくるの
が、教わった技をそのまま受け入れ、稽
古を重ねていく素直さと忍耐強さです。
稽古を続けて少し上達する頃になると、
自分の色を出したり、習った技を変えた
くなってくる。そうした気持ちを我慢し
て、繰り返して稽古を重ねること

が古武運では大切なのです。父が教えて
いた頃、諸流の技について意見をした
門弟もいました。いつもは温厚な父が、
そのときは烈火の如く怒り、「もうあい
つには、何も教えない」とそれきり本当
に何も教えなくなりました。そんな厳し
い面もあったのです」

伝統武術には、単純な基本稽古を繰り
返し稽古することを求める流派が多い。
流派が求める身体の使い方は形稽古を通
して伝えられる。そのため基本稽古の段
階で個人の自由な動きを入れてしまっ
と、正しい動作を身につけるのが難しく
なってしまう。伝統武術が伝まらな
承するためには、単純な形の反復の中で
流派の技を身体に染みこませる作業がど
うしても必要なのだろう。

立石 十字・裏

本体の裏書では、「逆腕」と呼ばれ、腕と逆手な面、取は手袋をして
当身の稽古をどう。



技の要訣

僅かに刀を押し込んで支点をすることで、力の強い相手にも勝つことが出来る。こう
した微妙なポイントに気づくことで、技の効果が大きく変わることもある。



御留流を外国人に 伝える苦悩

——最近では、海外からも修行者が来る
ようですが。
初めて諸流を修行した外国人は、オ



1) 互いに座した状態から、打は
取の脇差しを捕る

2) 取は捕られた脇差の柄を掴み、
剣を返して空を斬る。このと
き、打が力が入っていると、
剣が返らないことがある

3) 剣を押し込んで僅かに支点を
ずらす

マルク・ステルク (左) の演武 (御落・手話)

4) 打が力を入れても容易に剣を
返せるようになる

ランダのマルク・ステルクさんです。オランダから諸貴流を学びたいと、私の所に連絡が来ました。ところが、父は外国人に諸貴流を教えるのには反対で、話もできるわけがなく、泊まる所もない。オランダの人につきつきりて稽古を付けるよりも、今いる日本の弟子をしっかりと教える」といわれました。生涯をかけて道流を守ってきた父は、御留流である諸

貴流を外国に出したくなかったのだと思います。けれどもマルクさんは「泊まる所がなければ、オランダから寝袋を持って来ます。日本に教多くの古武道がある中で、南部藩の諸貴流を習いたいのでお願いします」と引き下がりがません。橋本道場の道場主だった谷藤新吉先生が「外国人の弟子を受け入れてみたらどうでしょう。今はそういう時代です」と父を説

得してくれたおかげで、ようやく入門を許可することになりました。しばらくして、木刀一本を背負った外国人が、道場にやってきました。最初は反対していた父も、修行を終えてマルクさんが帰るときには、「よく頑張った」と目録を作つて渡していました。

マルクさんが来てからは、オランダから三十四人のお弟子さんが稽古に来るよ

諸貴流「形稽古の上達論」

— 諸貴流の技における特徴とは何でしょう。

「諸貴流には「表」「裏」「鞭」「変手」「手詰」と一つの技が変化していきます。最も諸貴流の特徴が現れているのが裏稽古で、これは当身の一撃で敵を倒す技となります。日本の柔術では、当身は筋的に用いる例が多く、当身のみで相手を倒す技というのはあまり見られません。諸貴流の当身も独特であり、肘や足に体重をのせて当てることをしません。足当では軸足の

踵を上げ、体重を飛ばすに加速力で威力を出していきます。昔は樽の蓋を下げ、後ろに飛ばすことなくその場で刺るような稽古をしたり、手ぬぐいを握って真ん中だけが窪むように蹴る稽古をしたといいます。こうして鍛錬する足当は、厚い防具の上から蹴っても「ズン」と体の芯に響くような威力になるのです」

— 実際の数稽古は、どのようなものですか。

が、その間はまったく寝ていません。技を間違えれば敵に入らず、打が技をかけやすいように協力すれば、やはりダメが出て敵に入りません。そのため、数稽古の途中では「一体いつになったら終わるのか」と遠方に暮れた気持ちになり、次第に意識は薄れ、力も入らなくなります。その後、技の理合が無意識のうちには身に備わるのではないかと考えるのです」

諸貴流の数稽古は、単なる技数の多さを競うトレーニングではなく、意識と肉体の限界を超えた稽古の先に、技



式で行う、踏落の技

の本質を見つけることを眼目としているように思われる。同様の稽古は他流でも行われており、古武道の重要な修行方法の一つと考えられる。

— 諸貴流では土位の技を学んでも、初伝の小具足を大切にしていると聞きます。

「その通りです。小具足、立合を一通り学んで、また同じ小具足に戻っていきます。この頃には新しい弟子も入っているため、それまでとは違う人と稽古をすることになります。相手が違えば、それまで掛かっていた技が、掛からなくなることもある。また新しい気持ちで稽古をしなければなりません。諸貴流では、基本の小具足、立合が最も重要であり、どんなに上の稽古をしても、最初は小具足第一から稽古です。私も中位本伝や免許になつたのに、道場に出ればいつでも「小具足第一」をやらされる。「いいかげん、上の技から始めたいものだ」と師匠や兄弟子を恨めしく思つたことでもあります。それでも、稽古を続けていくと、

「数稽古は本来、小具足部、一部、立合一部、一部と目録を受ける前に行う試験です。たとえば小具足部では「踏落」から「後脚打」までの十七の技を、それぞれ「一手」「五手」「三手」「二手」「一二手」の計十八手行うので、合計三百六手、それが「打」と「取」に分かれるため、全部で六百十手の稽古となります。しかし、実際には直されたり注意された技は数に入らないため、その数倍の技数を行うことになります」

私が昭和四十六年に立合第一部の数稽古を行ったときは、夕方の五時から始めて、終了したのは翌日の明け方五時でした。その間、口に入れる物は木だけで、始めと終わりは寝ています

基本の技の大切さやおもしろさがわかってくるのです。

たとえば同じ小具足の技でも、上の技と基本の技を交互に何度も行っていくと、微妙な技の呼吸やポイントに気づくことがあります。「あれ？」と思つて体を動かしていくと、それまでとは全く違う技の理合に気づきます。そのときは、目から鱗が落ちるといふか、同じ技が全く別物に感じられてくる。そんな発見が何度もあるから、何年稽古しても基本の技から学ぶ意味があるわけです」

多くの古武道では、基本の技を何度も繰り返し稽古することが求められる。それを苦痛に感じて修行をやめてしまう人も多いが、真の基本とは上達してなお、多くの教えを伝えてくれるものなのだろう。修行段階によって、同じ技から全く別の要諦を学ぶことができる。古武道の基本には、そんな奥深さが感じられる。

△語り手▽

諸貴流四十四代 柳原正弘 寛誠軒

うになりました。ただ、今でもオランダでは誦實流を伝えることを祈っておりますから、教人のわずかな高弟のみで稽古されているようです」

— 誦實流は、現在でも盛岡だけで稽古が行われていますね。

「誦實流は南部藩の御留流です。今でも稽古は盛岡のみで行われ、昔のままの稽古を愛することなく伝えています。古武道にとっては、教えられた技を、変えることなく伝える。ことがとても大切だと思います。現代の世の中では、それも難しいことではありますが、師範全員が団結して流儀を守っています」

【取材を終えて】

春の暖かな日差しの中、盛岡の新明館稽古道場を訪ねた。ここは昭和四十六年より誦實流の稽古が行われてきた道場



小学生の姉妹が演じる、立合の技

である。「門弟は、増えるときもあれば減るときもある。でも今は、若い人を中心に門弟が増えています」。そう語る高橋宗家の言葉通り、小笠原の姉妹が立合の技を披露してくれた。昔は女子が誦實流を学ぶことは、許されなかったと聞く。時代は変わるが、教える技は変わらない。「南部藩御留流」という厳しい戒律を守りながら、今後も誦實流は盛岡の地に伝わっていくのだろう。

◆取材：平成十九年三月十三日、四日
◆場所：岩手県盛岡市夕顔瀬 新明館稽古道場

誦實流が伝える技と階梯

誦實流の技は、小具足と立合を中心に組み立てられる。小具足は座った状態で行い、立合は立った姿勢で行う技である。いずれも徒手、小刀、中太刀などを用い、敵の攻撃に対してこれを制するように技が組み立てられている。

目録には小具足第一部、小具足第二部、立合第一部、立合第二部の技があり、それぞれ表稽古の各段階で教稽古を行い、各段階ごとに目録が与えられる。誦實流では「三重取」と呼ばれる

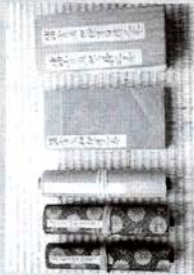
変化が伝えられ、ひとつの技が「表」、「裏」、「裏」と三段階に変化する。さらに奥伝の段階になると「変手」、「手詰」という変化を尋ねて「五重取」に変化し、「別伝組打」へと変化していく。

表、裏、解の各段階を終了すると「中位申渡」と「誦實流和大要之巻」が与えられ、黒帯を締めることが許される。さらに「中位本伝」に至って、

初めて後輩の指導や手直しをすることができ、免許取手三ヶ条までの段階で「免許申渡」の目録を受け、祝儀之巻の段階で「免許本伝」に、さらに印可別手真術十一ヶ条までを学んで「印可」となる。さらに楠家伝覚悟巻までを学んで「軒号」と呼ばれる誦實流独自の武名を授かり、師範となる。

同流は修行段階における「位」によって流名が異なっており、入門から中位までは「誦實流」、免許までが「夢想世流」、印可で「孤伝流」、印可皆伝に至ると「観世的真誦實流孤伝流」と称するようになる。

誦實流では修行の階梯が非常に細かく、また厳しく設けられているため、



誦實流の伝書

軒号を受けて師範を名乗るには非常に長年月の修行が求められる。同流では「小具足三年、立合三年」といわれ、小具足、立合の表を学んでも三年ずつ六年の歳月を必要としており、戦前・戦後の頃には数十年道場に通ってなお、中位申し渡しに至らなかった者も多かったという。

誦實流の階梯ならびに技の体系は、次のとおりである。

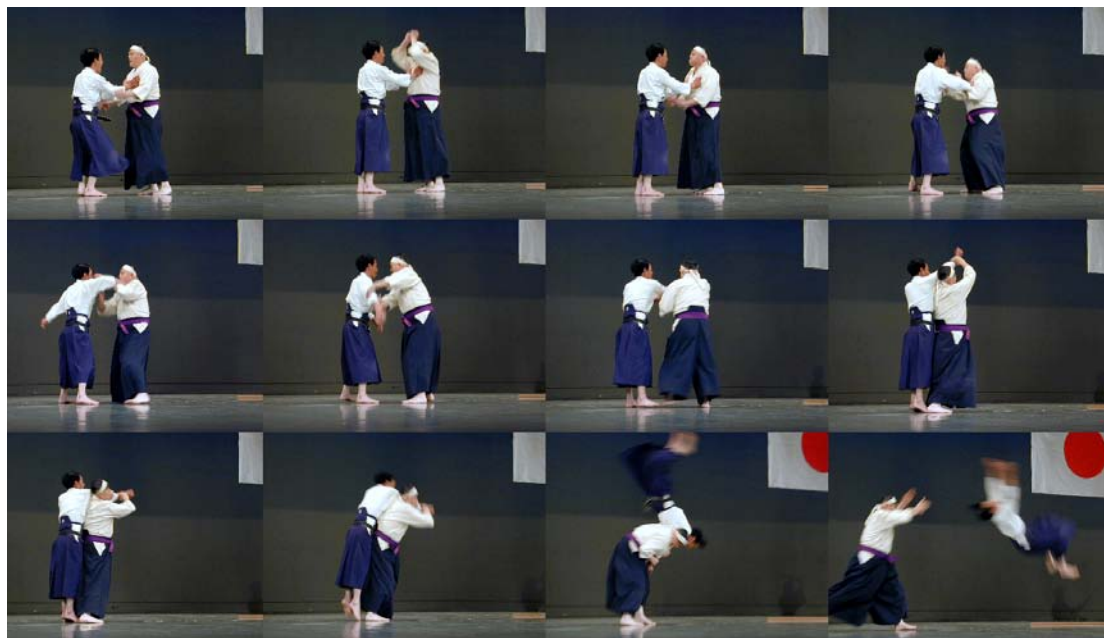
- ・小具足第一部（薩流、羽返、水車、腕門、拳者取、前勝巻、前詰、後詰、右詰、左詰、願門、後願門）
- ・小具足第二部（文字、突貫、調子、小詰、大詰、引槍、後返、取手、髪、撲詰、式入詰）
- ・立合第一部（行連、行連、大殺門、詰、鬼神詰、大小擲、大渡、小手乱、推付返、手裏取、柄廻）
- ・立合第二部（朽木倒、大杉倒、山落、岩石落、十字字、棒門、胸取、前渡、谷渡、拍子取、式入詰）

- 中位申渡
- 中位本伝

- ・仕掛十ヶ条
- ・免許仕掛擲
- ・免許別手真術
- ・免許取手三ヶ条
- 免許申渡
- ・術法 位
- ・術法 打捨
- ・術法 仕掛
- ・術法 当信
- ・術法 勝妙
- ・術法 是徳之大事
- ・覚悟之巻
- 免許本伝
- ・甲冑立組討
- ・秘伝 二十一ヶ条
- ・印可 三ヶ条
- ・印可別手真術 十一箇条
- ・軒号仕掛擲 七ヶ条
- ・大徳意之巻
- ・楠伝覚悟之巻
- 印可申渡
- 印可本伝

※「・」は技の段階、「○」は位となる。

Demonstration at the meiji Embu Taikai (200):



Photo's of practicing Sho sho ryu (at hashi ichi dojo and Rikibu dojo):



Shin tai ryu

Nihon Kobudo Kodo Take niwa

心泰流 日本古武道 古道 竹庭

Shin tai ryu Taijutsu 心泰流 泰術:

1. Jujutsu 柔術 and Selfdefence 護身術

2. Bugujutsu 武具術:

Jojutsu 杖術 Kenjutsu 劍術 Hanbojutsu 半棒術 Sosetsukonjutsu 双節棍術
Tanbojutsu 短棒術 Tantojutsu 短刀術 Hojojutsu 捕縄術 Shurikenjutsu 手裏劍
術

3. Iaijutsu 居合術

(Musō Jikiden Eishin Ryu, Tamiya Ryu, Katori Shinto Ryu etc.)

and further:

4. Koryu Bujutsu Sensho 古流 武術 選書

Jujutsu 柔術

Takeuchi ryu Jujutsu



Tenshinshinyo ryu Jujutsu (Judo ¹)
Daito ryu Aikijujutsu (Aikido)
Goju ryu (Genryu) Hakukakuken ² (Karatedo)
Hoki ryu Jujutsu
Asayamaichiden ryu Taijutsu

Bugujutsu 武具術
Yagyushingan ryu Katchu yawara



Itto ryu Kenjutsu (Kendo)
Tamiya ryu Iai jutsu (Iaido)
Niten ryu Hyoho
Tenshinko ryu Yawaraden
Shindomuso ryu Jojutsu (Jodo)
Itatsu ryu Hojojutsu
Negishi ryu Shurikenjutsu

5. Nambu-han Kobudo 南部蕃 古武道:

Sho Sho Ryu Yawara (Wa jutsu) 諸賞流 和術 en Muhen Yogan
Ryu Bojutsu 無辺要眼流 棒術

The Shin tai ryu and the Dutch Academy of Traditional Martial Arts teaches the mentioned martial arts weekly. The numbers 3-5 and the Shin tai ryu Ku Kata (content of this book) can also be practiced in workshops or seminars (one or two days workshop) in The Netherlands or abroad www.shintairyu.nl & www.bushi.eu.

¹ At the selection of old martial tradition six of them are sources for the Budo, 'martial ways', often modern fight sports.

² Hakukakuken is a Chinese martial arts, 'white crane boxing', and is the source of Goju ryu Karatedo.



Books and digital magazines of Shin tai ryu (www.shintairyu.nl & www.lulu.com).

The Hidden Roots of Budo
KORYU BUJUTSU SENSUO
 A Selection of Old Japanese Martial Traditions



STERKE, VAN DE SANDEN, VAN IERSEL & VROMANS

Laozi Daode jing

Het geschrift van de Weg en de Deugd van Laozi

老子 道德 經



Lao-Tzu Te-Tao Ching - Lao tzu Tao Te Ching - Lautse Tau teh tsjing

MARK W.J.M. STERKE

Venerable Martial Places
of China

Hidden sources of Wushu, Budo, and related themes

直
得
武
地
方



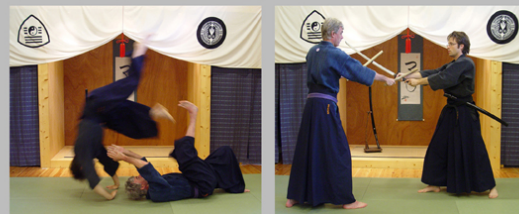
Mark W.J.M. Sterke

THE MARTIAL ARTS

the essence

DE MARTIALE KUNSTEN

de essentie



MARK W.J.M. STERKE



JIU JITSU KATA SYSTEEM
& ZELFVERDEDIGING

心
泰
流



MARK W.J.M. STERKE



Mark Sterke, 5th generation Shin tai ryu practicing Take giri (cutting bamboo).

About the author



Gml. dr. Mark W.J.M. Sterke (1958) 大師範 博士 素手礼九 丸空 (ステルケ マルク), grandmaster-teacher, educational psychologist and managing director of a research institute. He is 5th generation familyhead (五代 宗家 soke) of Shin tai ryu 心泰流 and is the only European who is member of the Nihon Kobudo Shinkokai (日本古武道振興会, Tokyo), received various mokuroku from the Sho sho ryu Yawara (諸賞流 和 oldest Japanese martial arts academy) and Muhen yogan ryu Bojutsu 無辺要眼流 棒術 and is allowed the use of the family kamon of the feudal Nanbu Han-clan (南部 蕃, 盛岡 Morioka). He is also member of the Musha nakama 武者仲間 (Circle of master warriors).

He began training in the martial arts more than thirty six years ago and received the 9th Dan 九段 from the Dutch Jujutsu Society オランダ柔術協会 and graduations of the Zen Nippon Kendo Renmei 全日本剣道協会 and Dutch Judo Association オランダ柔道協会. He is the president of the Dutch Academy of Traditional Martial Arts オランダ武術学会. He published many books and demonstrated the martial arts all over Europa and also during the Nippon Kobudo Embu Taikai 'Meiji jingu' (古武道 演武 大会 明治神宮; Tokyo, 2000). His published in Cultura Martialis, 'Koryu Bujutsu' 古武道武術, in issue number 7 in 2006. An other article in Cultura Martialis, 'Wudang Daoism and Wushu', was published in issue number 9 in 2007. He is also known in Japanese magazines and books: 'Budo' (武道), 'Hiden' (秘伝), 'Nihon no Kobudo' (日本の古武道), and 'Morioka no bunka' (盛岡の文化).

Almost every year, since 1986, he travels to Japan to train the various traditional martial arts and studied Asian culture, history, martial arts and philosophies. Within the research program of the Dutch Academy of Traditional Martial Arts he travelled five times to China to visit all the venerable martial places and the academy published 'Venerable Martial Places of China – Hidden sources of Wushu, Budo, and related themes' and quit recently Laozi Daode jing, the martial edition (2007; in Dutch). He lives and teaches martial arts in The Netherlands in his own Japanese family dojo (Riki bu dojo 力武道場) and Japanese- and bamboogarden (Himitsu take niwa 秘密竹庭).



I would like to express my thanks to the families Takahashi and Tanifuji (高橋, 谷藤 ありがとうございます).

For more information:

www.shintairyu.nl

www.bushi.eu

<http://stores.lulu.com/Shintairyu> (books from the author)