Kami of the Shintō-ryū. Although the the details are obscure he also interacted with Tsukahara Bokuden.

Yagyū Muneyoshi inherited Kamiizumi's teachings. In 1563, Muneyoshi entered the tutelage of Kamiizumi and received certification (*kaiden*) from him in 1565. In 1571, he was bestowed the highest certification (*ikkoku-ichinin*) which meant that he became the only legitimate heir of the school. Following in his footsteps, warriors of the Yagyū family became important swordsmanship instructors to the Tokugawa bakufu. Muneyoshi's fifth son, Munenori, was particularly close to Iemitsu, the third shogun. He served not only as an instructor of swordsmanship but also as a trusted counsellor. In 1629, he was promoted to the rank of *ōmetsuke* (inspector general), and eventually became a daimyo with a domain of 12,500 *koku*. This was a remarkable success story for a swordsman.

In his treatise the *Heihō Kadensho*, Munenori wrote of the ideals of the "life-giving sword" (*katsunin-ken*) in which he asserted that the life of one evil man could be taken so that ten-thousand may live in peace. In the Edo period, *bushi* were expected to train in *bujutsu* while also serving as statesmen governing the other three classes from the top echelon of society. They were not simply combatants. As Yagyū had access to the inner organs of the bakufu, he saw the necessity to justify the act of training in the techniques of killing in a time of peace. The *katsunin-ken* ideal provided the validation for learning *bujutsu*, and his wide-scale espousal of this line of thought was a significant accomplishment leading to the recognition of *bu* as a way of peace rather than war.

Important offshoots from this stream included Hikita Bungorō Kagekane's Hikita-Kage-ryū and Marume Kurandonosuke Nagayoshi's Taisha-ryū.

The Chūjō- Ittō-ryū Line

The third principle line of schools came from Chūjō Hyōgo-no-Kami Nagahide's (?-1384) Chūjō-ryū. It was also referred to as Chūjō-ryū Heihō. The Chūjō family had a tradition of sword and spear techniques which Chūjō Nagahide continued. He probably learned the Nen-ryū from Nennami Jion, although this cannot be verified. Emerging from this stream was Kanemaki Jisai who studied the Toda-ryū, and Itō Ittōsai Kagehisa who studied under Kanemaki Jisai before forming the Ittō-ryū.

It is not certain whether Itō Ittōsai was born in Izu Ōshima or Izu Itō. After making a pilgrimage and praying at the Kamakura Tsuruoka Hachiman Shrine, he became enlightened to the secret of *musō-ken*. He was an accomplished warrior and there are countless tales concerning his many jaunts in the provinces. But along with his fame there are also many uncertainties surrounding his life.

Itō Ittōsai's heir was Mikokami Tenzen. Tenzen was confident in his fighting ability and challenged Ittōsai to a duel. He lost and so immediately became Ittōsai's student. Obeying his teacher's instruction Tenzen became an itinerant swordsman travelling the countryside to hone his skills. There is a famous story about when he was asked to subdue a criminal who had killed a person and taken over a farmhouse. He proceeded to challenge the offender and cut both of his arms off. At the request of the official inspector, Obata Kagenori, Tenzen then removed his head.

Apart from Tenzen, Ittōsai also had another student named Zenki. Zenki had a violent temperament and was eventually slain by Tenzen, who then claimed Ittōsai's jewelled sword the "Kame-wari Tō", and thus inherited the school.

In 1593, Tenzen was recommended by Ittōsai to Tokugawa Ieyasu, and he taught swordsmanship to Ieyasu and Hidetada, the second Tokugawa shogun. Tenzen later became known as Ono Jirōemon Tadaaki. From this time onwards the Ittō-ryū of the Ono family and the Yagyū family's Shinkage-ryū were taught simultaneously to the Tokugawas.

There are a number of branches in the Ittō-ryū: the Ono-ha Ittō-ryū (known as such from the time Ono Tadaaki's son Tadatsune inherited the school); the Chūya-ha Ittō-ryū (otherwise known as Itō-ha Ittō-ryū) headed by Ono Tadaaki's younger brother Tadanari; the Nakanishi-ha Ittō-ryū started by Nakanishi Chūta Tanesada; and also Chiba Shūsaku's Hokushin Ittō-ryū. The Ittō-ryū exerted considerable influence on the techniques used in modern kendo.

The history of KENDO

世界に発信したい

剣道の歴史 9

剣術流派の三大源流とその系統

剣術流派の場合、修行時代には徹底した秘密主義により、技を他人に教えることはおろか習ったことを他言することすら許されませんでしたが、免許皆伝の印可を与えられた後は、自ら師となり弟子をとって免許を伝授することができました。他の芸道では、免許を出せるのは家元に限られており、この家元も通常世襲によって代々受け継がれてきています。しかし武術の場合にはあくまでも実力主義が前提であり、一部例外はあるものの家系にこだわることなく、ある段階に達したものは自らが一流を名乗ることができました。そのため、他の芸道に較べて非常に多くの流派が存在しました。確かな数字ではありませんが、江戸時代にあった剣術流派は、六百とも七百ともいわれています。

おびただしい数にのぼった剣術流派ですが、これらの系譜をたどるといくつかの源流にいきつきます。天真正伝

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9 ……The Three Great Kenjutsu Ryūha and their Streams

Students of *kenjutsu ryūha* were bound to obligations of secrecy when in the *shugyō* learning stage. They were forbidden from divulging the classified teachings of their school to outsiders. When the warrior received a teaching license (*menkyo kaiden*) from his master, however, he was permitted to gather students and teach them his accrued knowledge. In other arts, the only individual allowed to issue teaching licences was the *iemoto*, or headmaster of the school. The *iemoto* was a hereditary title that continued through one family from generation to generation. In the case of *bujutsu*, the highest position was decided through merit and strength. There were exceptions, but the lineage of a school was usually not family-based. Once a student attained a certain level of mastery he was able to proclaim his own *ryūha*. Because of this, there were considerably more martial art schools in existence than schools for other arts. Although it is difficult to verify figures, it is thought that there were over six or seven hundred schools of *kenjutsu* in operation during the Edo period.

Even though there were a large number of *kenjutsu* schools, most trace their roots back to a handful of early *ryūha*. I have already introduced the Tenshin Shōden Katori Shintō-ryū, Kage-ryū, and the Chūjō-ryū as the earliest schools in a previous article. In this article, I will outline the three main schools and the ensuing offshoot schools of significance.

The Shintō-ryū Line

The first school that must be mentioned in relation to the roots of *kenjutsu ryūha* is Iizasa Chōisai Ienao's (1387-1488) Tenshin Shōden Katori Shintō-ryū. The regions of Kashima and Katori were hotbeds for martial arts from ancient times. In Kashima, the deity Takemikazuchi is worshipped at the Kashima Shrine, and Futsunushi at the Katori Shrine. Both of these deities, and hence the shrines, are inextricably connected with the sword and martial culture. According to legend, Iizasa Chōisai trained within the confines of the Katori Shrine where he was enlightened to the secrets of swordsmanship. He then used this knowledge to create the Tenshin Shōden Katori Shintō-ryū, which formed the source for many subsequent schools.

Among Iizasa Chōisai's skilled students was Matsumoto Bizen-no-Kami Masanobu. He was a custodian of the Kashima Shrine, and is said to have learned secret martial knowledge when praying to the deity of the shrine. In Kashima, Kuninazumo Mahito's "*shinmyō ken*" (divine sword) was dubbed "Kashima-no-ken" (swordsmanship of the Kashima region), and was passed on through generations of Kashima Shrine custodians. Naturally, Matsumoto Bizen-no-Kami knew Kashima-no-ken. He also studied Iizasa Chōisai's sword and spear techniques, and was a warrior of such audacity that he was able to access the inner-most secrets of the arts.

Another great warrior named Tsukahara Bokuden also hailed from this line of schools. When engaged in austere training at the Kashima Shrine, he was apparently awoken to the secret of *hitotsu-no-tachi*. He was probably influenced by Matsumoto Bizen-no-Kami, and some assert that *hitotsu-no-tachi* was in fact Matsumoto's creation. Whatever the case, this line was developed mainly around the Kashima and Katori shrines, and thus retains a strong Shinto flavour as a result. In addition to Matsumoto Bizen-no-Kami's Jikishin Kage-ryū, Tōgō Hizen-no-Kami's Jigen-ryū is also a famous offshoot from this source.

The Kage-ryū Line

The second main school was Aisu Ikōsai Hisatada's (1451-1538) Kage-ryū. Aisu Ikōsai came from Ise but travelled extensively through Kyushu and the Kanto region, and is even reputed to have ventured as far as China by boat. Most of the progenitors of *ryūha* in this early age have stories of their special training leading to some kind of religious revelation. Aisu Ikōsai also engaged in religious training at the Udo Shrine in Hyūga and received divine instruction by an oracle which lead to his creation of the Kage school. His son Koshichirō inherited the teachings of the school.

Important warriors from this stream included Kamiizumi Ise-no-Kami Hidetsuna. Kamiizumi learned the Kage-ryū from Aisu Koshichirō, and on the basis of these teachings he created a "new" Kage-ryū which he named the Shinkage-ryū. Kamiizumi did not limit his study to the Kage-ryū but is also thought to have trained extensively throughout Japan, and possibly even stayed for a while with Matsumoto Bizen-no-

香取神道流や陰流、中条流が他に先駆けて登場したことはすでに紹介しましたが、ここではこれらの三大源流といわれているものと、その後の系統についての大よそをみていきたいと思います。

神道流系統

剣術流派の源流としてまずあげなくてはならないのが、飯篠長威斎家直（一三八七～一四八八）が創始した天真正伝香取神道流です。そもそも鹿島や香取といった地は、古来武の盛んなところで有名です。鹿島にはタケミカヅチという神をまつる鹿島神宮があり、香取にはフツヌシをまつる香取神宮があります。いずれも剣にゆかりの深い武神をまつる社です。飯篠長威は、伝説によるとこの香取神宮の境内で修行し極意を悟って、天真正伝香取神道流をおこしました。ここから多くの流派が分派していきます。

飯篠長威の優れた弟子として有名なのが、松本備前守政信ですが、彼は鹿島神宮の神官であり神宮に祈願して極意を得たともいわれています。そもそも鹿島には、国摩真人が悟った神妙剣を、鹿島神宮の神官たちが中心になって伝えてきた鹿島の剣がありました。松本備前守は、当然この鹿島の剣を会得して、さらに飯篠長威の刀槍の術を学び、みずから奥義を窮めた豪勇でした。

この系統ではなんといっても塚原

卜伝が傑出していましたが、彼が一の太刀という極意を悟ったとされる鹿島神宮での参籠修行は、この松本備前守の影響を強く受けていたともいわれていますし、また一の太刀自体が松本備前守創案のものだという説さえあります。

いずれにせよこの系統は、当初、鹿島神宮や香取神宮を中心に発展してきたもので、神道色の非常に強い剣術流派の流れです。

松本備前守の直心影流のほか、東郷肥前守重位の示現流などがこの系統では有名です。

陰流系統

二つ目は、愛洲移香斎久忠（一四五一～一五三八）の陰流です。愛洲移香は伊勢の人で、九州や関東各地を渡り歩き、明国にまで渡航したという説もあります。この時代の流祖といわれる人たちには参籠開眼の伝説が多いのですが、愛洲移香も日向の鵜戸神宮に参籠し、ご神託をうけて一流を創始したと伝えられています。陰流は愛洲移香の後、嫡子の小七郎が継ぎました。

この系統で特筆すべき人物としては、上泉伊勢守秀綱をあげなくてはなりません。上泉は、愛洲子七郎から陰流を学び、新しい陰流ということで新陰流を創始したといわれています。しかし上泉は陰流のみを学んだのではなく、広く修行してまわったようで神道流系統の松本備前守のところにも滞在したということが伝えられています。詳細は不明ですが、塚原卜伝との交流もよく言われるところです。

上泉のあとを継いだのが柳生宗厳です。宗厳は、永禄六年（一五六三）に上泉伊勢守に入門し、永禄八年（一五六五）には皆伝印可状をもらっています。さらに元亀二年（一五七一）に、一国一人の印可状を与えられ、新陰流の正統を継ぎました。その後、柳生家は徳川幕府の剣術師範となっていくのですが、とくに宗厳の五男である宗矩は、三代将軍家光との親交を深めていき、単なる剣術師範ではなく良い相談相手として信頼をえていきます。寛永六年（一六二九）には惣目付（後の大目付）となり、最終的には禄高が一万二千五百石の大名にまでなります。剣術家としては破格の出世です。

宗矩は『兵法家伝書』のなかで、万人を苦しめる悪人一人を殺し、そのことによって万人を活かすのが剣術であるという、活人剣思想を説きました。江戸時代という治世で、武術を嗜むべき武士は四民の最上位にある世を治めるべき為政者でした。もはや単なる戦闘員ではありません。しかも柳生にとって、幕府の中枢にはいり、なおかつ人を殺す技術を追求するにはそれなりの理由付けが必要だったのでしょう。活人剣思想は平和な時代における武術の存在意義を説明したもので、これを世に発信したことは柳生の大きな功績といえます。近世において、武が戈を止めるものであるという認識が広まるきっかけになったのではないでしょうか。

この系統の分派としては、疋田豊五郎景兼の疋田陰流、丸目蔵人佐長恵のタイ捨流などがあります。

中条-一刀流系統

三つ目は、中条兵庫頭長秀（?～一三八四）を流祖とする中条流です。中条流平法ともいいます。中条家には家伝の刀槍術があり、中条長秀はこれを伝え、さらに念阿弥慈恩に念流を学んだといわれていますがこれは定かではありません。

この系統では、中条流からの流れをくむ富田流を学んだ鐘捲自斎や、さらに鐘捲自斎から学び一刀流を創始した伊藤一刀斎景久がいます。

伊藤一刀斎は、伊豆大島の生まれとも、伊豆伊東の生まれともいわれています。鎌倉鶴岡八幡宮に祈り夢想剣という極意を悟ったと伝えられています。相当の腕をもっていたと思われ、各地を廻国修行してまわり多くの伝説を残していますが、その名声とは裏腹に不確かなことがあまりに多いです。

伊藤一刀斎のあとを継いだのが、神子上典膳です。腕に自信のあった典膳は一刀斎に試合を申し込みますが、負けてすぐに弟子入りします。一刀斎に従って武者修行をしたといわれています。人を殺し民家に立てこもった賊を成敗するよう頼まれた典膳は、これと立会いたちまちのうちに両手を斬りおとし、さらに検使である小幡景憲の求めに応じて、首を一刀のもとに落とした伝説などが有名です。

一刀斎には、典膳のほかに善鬼という兄弟子がいました。典膳はこの粗暴な性格の兄弟子を斬り殺し、一刀斎がもちいた宝刀「瓶割り刀」とともにこの道統を継ぎました。

文禄二年（一五九三）、典膳は一刀斎の推挙によって徳川家康に仕えることなり、後に二代将軍となる秀忠の剣術師範となります。典膳は、小野次郎衛門忠明と改名します。これより小野家の一刀流は、柳生家の新陰流とともに幕府のお家流となります。

一刀流は、小野派一刀流（小野忠明の子忠常以降の呼称）、小野忠明の弟忠也の忠也派一刀流（伊藤派一刀流）、中西忠太子定を初代とする中西派一刀流、さらには千葉周作の北辰一刀流と多くの分派を生んでいき、技術的に現代の剣道に大きな影響を与えました。

酒井利信（さかい としのぶ）

昭和39年8月生まれ、教士七段。筑波大学大学院人間総合科学研究科体育科学専攻准教授として武道文化論、武道思想史を専門とし教鞭をとるかたわら、剣道部副部長として後進の指導にあたっている。全日本剣道連盟総務・資料小委員会委員、身体運動文化学会常任理事、武道文化フォーラム理事

アレック・ベネット

1970年ニュージーランド生まれ。87年に交換留学生として剣道と出会う。京都大学大学院人間環境学科博士課程修了。現在、大阪体育大学非常勤講師、雑誌『KENDO World』編集長。剣道錬士六段、居合道五段、なぎなた四段