



復刻版和文序・橋本 龍太郎
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監修／解説・奥泉 栄三郎

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北米剣道大鑑 上

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in North America, pre-1939
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本復刻版を原著「北米剣道大鑑」関係者、とりわけ原著者榑井一劍の献身的な労に捧ぐ

This reprint edition is dedicated to the many people and Ikken Momii in particular, whose supreme sacrifices have made possible the publication of this original, *Hokubei Kendo Taikan*.



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「復刻版 北米剣道大鑑 新序文」

現在、ハーヴァード大学剣道部と慶応義塾体育会剣道部は兄弟関係にある。春休みを利用して慶応側がボストンを訪れ、夏にはハーヴァード側が慶応の夏期合宿に参加する。一昨年初、私もボストンを訪れ、ハーヴァード剣道部の稽古に参加したが、その熱心な稽古振りに心を打たれた。防具も竹刀も、勿論稽古着も袴も不足している中で本当に真剣な稽古が続く。稽古の後、懇談の時、彼ら彼女らからこんな言葉を聞いた。「私たちは剣道を単なるマッシュアル・アーツとして練習しているではありません。剣道を通じて日本の心と文化を学んでいるのです。」この一言は強烈だった。「有難う、今度また稽古しような。」その折ようやく私が返した言葉。すべてが便利になり、交流の機会も第二次世界大戦前とはまったく異なっている現代でも、ただ技術を学ぶだけでなく、心と文化を学ぼうとする若人が剣道にたどり着く。しかし指導者も少なく、防具と竹刀の入手困難が海外への剣道普及の妨げになっている。第二次世界大戦以前、剣道を国際的に普及させようとする時、その困難はおそらく我々の想像を絶するものがあるにちがいない。『北米剣道大鑑』が出版されたのは一九三九年の事と聞く。私が生まれた二年後の事。当時のアメリカでの剣道の普及が如何なる困難に遭遇したか、想像にあまりある。

いただいた資料に目を通し、中村藤吉先生のお名前を見て本当に驚いた。高一の冬、ごく短期間だが、天沼の中村先生の道場に通い、中村先生に素振りの手ほどきをしていただいた。間もなく遠くに引越してしまつたが、私の恩師の一人、こんなご経歴をお持ちとはまったく知らなかった。敗戦後、剣道禁止の時代に、何とか剣道を守ろうとして苦勞されておられた先輩の御一人と受け止めていた中村先生が、私の生まれた頃から北米大陸に剣道を普及させるべく苦勞された事を知り、改めて感動している。この度、『北米剣道大鑑』の復刻版が計画され、着々企画も進んでいると聞く。誠に喜ばしい。願わくばより多くの方々がこの希書を手にとられ、先人の夢を追い、自らも剣道の普及に世界中に雄飛せられん事を心から願う。

平成十二年十二月十八日

衆議院議員・三田剣友会々長

橋本 龍太郎



橋本 龍太郎 Ryutaro Hashimoto

Foreword for Reprint Edition

[translated by Eizaburo Okuizumi]

At the present time, the kendo societies of Harvard University and Keio (Gijuku) University are sister societies. The members of the Keio Kendo Society visit Boston during their spring vacation, and in turn the Harvard Kendo Society sends their members to Keio University's summer camp. Two autumns ago, I too visited the city of Boston to participate in the Harvard Kendo Society's practice sessions and was greatly impressed by their intense training. They practiced despite the shortage of armor, shinai, practice uniforms, and hakama [long culottes-like Japanese trousers]. After practice as we talked informally, I was told the following: "We are not practicing kendo merely as a martial art. Through our practices we are seeking to understand the heart and culture of Japan." These words struck me very much. At the time I could only reply, "Thank you very much. Let's practice again soon."

Although we presently enjoy every kind of convenience and international exchanges are not difficult compared to the pre-World War II period, young people take on kendo not only to learn kendo techniques, but also the heart and culture of kendo. However, the popularity of kendo overseas has been hampered by the small number of instructors and the difficulties in obtaining armor and shinai. Before World War II, there must have been unimaginable difficulties in promoting kendo internationally. I have heard that the *Hokubei Kendo Taikan* was published in 1939, two years after my birth. It is almost impossible to imagine the many hurdles in promoting kendo in the United States during this period.

I was very surprised to see Nakamura Tokichi Sensei's name in the materials provided by the editorial staff. In the winter of my freshman year of high school, I commuted to the Nakamura Dojo in Amanuma for a short period and took lessons directly from Nakamura Sensei. Nakamura Sensei moved faraway soon thereafter, and I never knew about his distinguished career in the United States. I was moved to learn that Nakamura Sensei, who had struggled to preserve the kendo tradition when kendo was prohibited [by the SCAP] after World War II ended, also struggled to popularize kendo in North America from the time I was born.

I have heard that the reprinting of the *Hokubei Kendo Taikan* has been planned, and is already underway. This is truly wonderful. It is my sincere hope that many people will have an opportunity to read this book and pursue the same dreams as our predecessors, and that they too will contribute to the further promotion of kendo throughout the world.

December 18, 2000

Member, the House of Representatives of Japan
Chairperson, Mita Ken'yū-Kai [Keio University Kendo Federation]

Ryutaro Hashimoto

Introduction

In March 1905 the earliest recorded Kendo demonstration in Seattle took place, as part of ceremonies dedicating the new football stadium at the University of Washington. By 1939, Kendo had blossomed into a prominent feature of life in many cities and towns all up and down the North American West Coast. This book is essentially a directory of important Kendo person-ages and training halls, complete with addresses, and in many cases little thumbnail photo por-traits. Many of these people were outstanding community leaders, so this directory is of great general value to historians, one social portrait of Japanese American life preserved like a bee in amber as it was just on the eve of the Pacific War.

There are many, many photographs of Buddhist temples, Japanese language schools, churches, and community centers, places where Kendo classes were being held. And there are countless group memorial photos of large Kendo gatherings. Here also we find extensive narra-tive material about the history of North American Kendo from the earliest times of Japanese immigration.

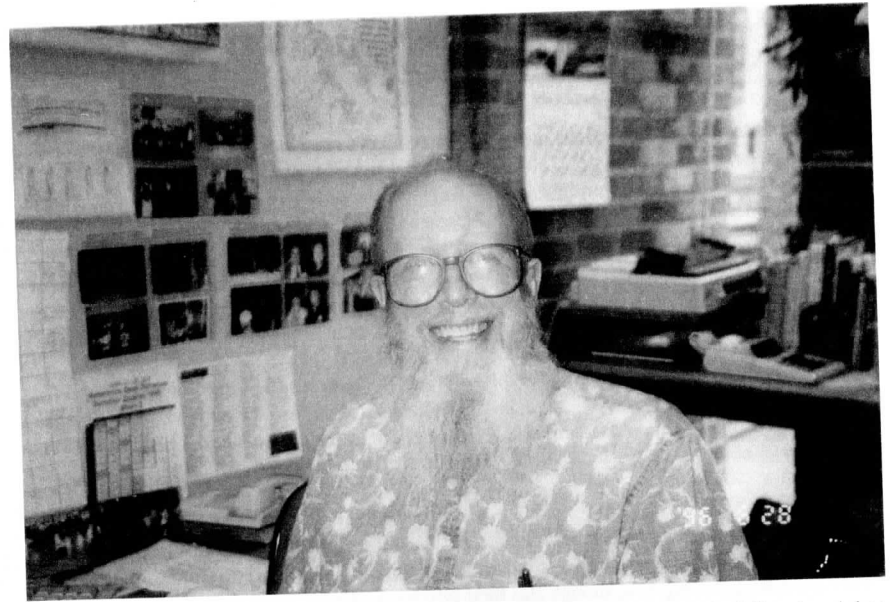
With Pearl Harbor, the world depicted in this book rapidly began to disintegrate, and by now has largely vanished. Yet traces remain. Those young ginkgo trees in front of the Tacoma Buddhist Temple are big now, though alas their future is in doubt. The Seattle Kendo Kan is still there, but historic in commemoration of another tragedy and triumph, having become the hal-lowed Nisei Veterans Committee Hall. A few of the young kenshi in the pictures are still practic-ing as revered elders. But many of the addresses and scenes no longer exist, swept away by freeway trenches and urban renewal.

The day after Pearl Harbor, most of the owners of this book burned their copies. The reason is that there is a series of portraits of the Emperor, famous generals, patriotic slogans, and so on, in the forematter of the volume. Terrified citizens knew that Kendo could be associated with Japanese militarism in the minds of government authorities. Indeed, the F.B.I. did find this book to be a ready-made directory for the roundup of all Kendo teachers in the days immediately following Pearl Harbor . . . long before the general Relocation.

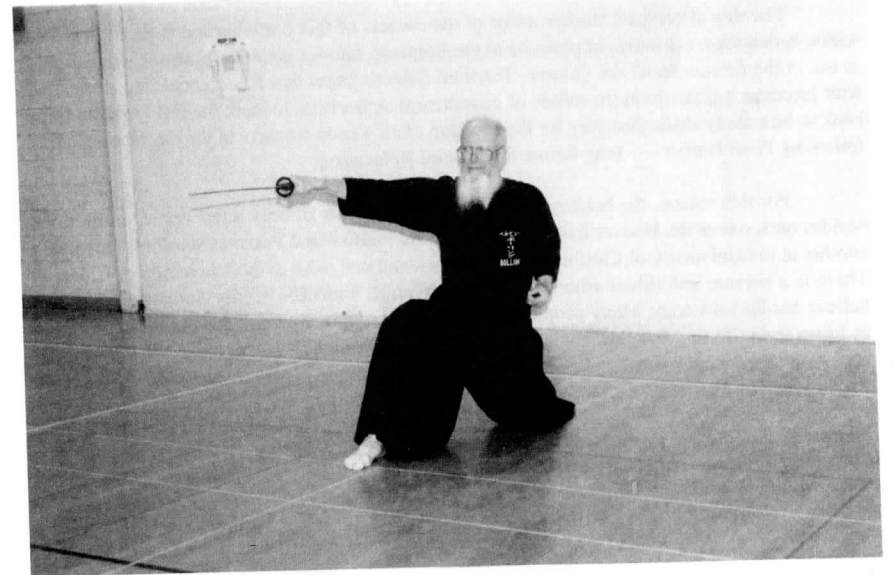
For this reason, the book is extremely rare. We know of only a few copies in libraries besides ours, one at the Hoover Institution on War, Revolution and Peace at Stanford University, another at the University of California Los Angeles, and one more at the University of Chicago. There is a private individual who teaches at California State University San Jose whom we believe has his own copy. Many people have searched through rare book dealers in America and in Japan trying to find this, but always unsuccessfully. Our priceless University of Washington East Asia Library copy is truly one of the only ones in existence. It is with deep gratitude that we witness its rebirth.

Thomas E. Bolling,
Reference/Access Services Librarian
University of Washington Libraries
Seattle, Washington 98105-6617 USA

September 2000



Thomas Bolling surrounded with the pictures of his fellow kendoists



A beautiful posture of Thomas Bolling, 5th Dan, Iaido

「復刻版 北米剣道大鑑 新序文」

一九〇五年三月、ワシントン大学新フットボール・スタジアムが竣工した。その記念式典の一環として、シアトルでは剣道の演技が披露されている。これが、当地シアトルの最も古い剣道関係記録である。本書が上梓された一九三九年までに剣道は、北米西海岸の多くの市町村で活況を呈していた。本書の内容は基本的に、これら地域の剣士録であり、道場史であって、住所や貴重な記録写真を収録している。彼等剣士達は、同時に傑出した日系社会の指導者達であり、その意味で本書は歴史を学ぶ者にとっては不可欠の人名録となっている。つまり、本書には太平洋戦争前夜における日系人の生き様が濃縮された形で残っているのである。本書には数多くの寺院や日本語学校・教会・公会堂の写真があり、そこで剣道の稽古が行われていたことを伝えている。剣道関係の記念写真がこれほど多く収録されている書物も他にない。かてて加えて、本書には北米剣道界の歴史が、日本人移民の揺籃期から掘りおこされ、こと細かに記録されている。日本の真珠湾攻撃により、本書に描写されていた世界は一挙に崩壊し、今日に至るまで、いわば埋もれたものとなってしまった。ところが、こんな方法でその跡をたどることが出来る。タコマ仏教会の建物の前にあった小さな銀杏並木が、悲しいかな将来は予見出来ないけれども、ともかく、今では現に大きく育っている。往年のシアトル剣道館は、元の位置に現存しているが、しかし、もう一つの悲劇と勝利の記念碑として残り、今ではその名も神聖な日系二世退役軍人会館となっている。本書の写真の中に見える若い剣士の或る者は、斯界の長老として尊敬され、今でも稽古に余念がない。しかし、地名は変わり、かつての光景は今やなく、道路や再開発の荒波を受けて消滅してしまっ

真珠湾攻撃の直後、本書を所蔵していた多くの者が、この本を焼いてしまった。天皇や軍人・大将の写真や愛国的な揮毫が本書の巻頭を飾っていたからである。恐怖にかられた一般市民は、剣道が日本の軍国主義と繋がっているかもしれないということを知っていた。事実、米国連邦捜査局(FBI)は、本書をして真珠

Note and Preface for the Reprint Edition

By Eizaburo Okuizumi

(1) History:

In 1939, the late Mr. Ikken Momii wrote *Hokubei Kendo Taikan* (Cyclopedia of the Japanese Kendo Societies in North America, pre-1939), to record the history and experiences of the Hokubei Butokukai (North American Martial Virtues Society). The Society, the publisher of *Hokubei Kendo Taikan*, was established in September 1929, and led by Tokichi Nakamura sensei. Its headquarters was in Alvarado, California but was later moved to San Francisco (see colophon). Mr. Nakamura was formerly a director of the Chosen Butokukan (Korean Ashram of Martial Virtues Society). He was sent to the United States in 1927 and returned to Tokyo in 1937 in order to establish a special training school for the children of Japanese-American immigrants.

The Chairperson of the Hokubei Butokukai at the time this book was published, was Mr. Matsunosuke Tsukamoto, who was born in Chiba Prefecture in Ansei 4 (1857). He was a man of endurance educated at Keio Gijuku (University) in Tokyo. The founder of Keio Gijuku, Yukichi Fukuzawa, had a great influence on Tsukamoto. Mr. Tsukamoto was greatly respected by teachers and parents of the Japanese community in the San Francisco area and mortgaged himself to the community. He repeatedly held the chairmanship of the Japanese related clubs, societies, and associations in that area. In 1940, his long and consecutive services brought him a distinguished medal from the Imperial Japanese Government.

(2) Kendo—during the U.S. Occupation period:

Kendo --the way of the sword --is not just one of Japan's oldest martial arts, but the one most closely associated with Samurai and Bushido (literally, "the way [do] of the warrior [bushi]"). To understand what Kendo is, I would like to introduce here a description of BUDO (武道 = Military Arts; also

湾攻撃直後に、すべての剣道教士たちを一網打尽に逮捕するための道具に使ったのである。関係当局によるその動きをみると、これは一般人の強制収容よりもはるかに先だって開始されていたのである。こうした理由により、本書はほとんど残っていない。我々の知るところでは、わずかにワシントン大学、スタンフォード大学、フーバー戦争・平和研究所、カリフォルニア大学ロスアンゼルス校、シカゴ大学に所蔵されている。もちろん、個人で所蔵しているという情報もないわけではない。日米両国の多くの者が、本書の所在を探索しているけれども、不成功に終わっているのが実状だ。このことから云ってもワシントン大学東アジア図書館で本書を所蔵している事実は注目されて良い。本書の復刻に際して、衷心より感謝を申し上げる。

二〇〇〇年九月

アメリカ合衆国ワシントン州シアトル市
ワシントン大学図書館レファレンス・閲覧サービス担当ライブラリアン

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〔編訳・奥泉 栄三郎〕

throat of one's opponent. When either contestant is hit in any one of these places, he is considered beaten.

A match consists of three contests, the winner of two of them being the victor. Mere skill in hitting an antagonist is not prized so much as are exhibitions of coolness, presence of mind, and the few openings offered—which are characteristic of the attack and defense of an accomplished fencer.”²⁾

Kyudo (弓道):

This art is similar to archery, as it is known to the West. The principle involved is the hitting of a target squarely from a correct posture, and for this purpose a bow generally made of bamboo, 7.20 meters in length, is employed. Arrows are also made of bamboo, usually 80 centimeters long, with three feathers at the end. The arrow is affixed to the bow string at a point some 80 centimeters below the center of the bow. There are three standard lengths for ranges. The scoring method employed is to grant a point for each target hit. The assumption of a graceful posture when shooting is stressed. Rank is accorded by proficiency.³⁾

Naginata (長刀):

The “Naginata” or “halberd” is made of wood and consists of a handle like a quarter staff, topped by a lightly curved blade about 30 centimeters in length. The entire instrument in an upright position stands about 15 centimeters higher than the average woman or girl who used it. It is gripped by both hands, and, in a preliminary stance, is held either above the head, at elbow level, or at the feet. The movement consists of up-arms, trunk, or legs; and thrusts. Face guards and other protective armor ordinarily are not worn. Naginata exercises usually are performed by a group, with concentration upon the acquisition of good form in the art of manipulating the instrument. Two girls sometimes face each other and perform alternate attacking and defensive movements, but matches, as such, seldom are held.⁴⁾

Notes:

- 1) Based upon the account in De Garis, Frederic: *We Japanese*, Vol. 1, p.87.

called bugei, bujutsu or martial way, and martial arts), a general term encompassing such martial sports as Judo, Kendo, Kyudo, Naginata, and so on. As is well known, Budo classes were removed and eliminated from school physical education programs during the Occupation period, in accordance with the postwar policies to dissolve militaristic and ultra-nationalistic ideologies. As a result, all military education and drills were discontinued by the orders of the Allied Powers. Kendo, in particular, was rooted away throughout Japan by the directives of the Supreme Commander for the Allied Powers (SCAP), immediately after Japan's surrender in 1945 (SCAPIN: 178; Oct./22/1945). These measures and steps were further implemented through instructions from the Bureau of National Education (Monbusho). According to SCAP documents, the various martial arts are defined as follows (quoted):

Judo (柔道; old-day yawara):

The principle of Judo lies in utilizing the strength of one's opponent by turning it against him. This usually is accomplished in one of several ways: by tripping him and hurling him to the ground, using his own momentum; by kicking him in a vulnerable spot; by pushing him off balance; or by holding him down on the ground through application of pressure to various parts of the body. The science of Judo includes methods of throttling an opponent and of alacrity, grace, and mental alertness. Contestants wear jackets and trousers made of cotton and no shoes. Each is accorded a rank according to his proficiency.¹⁾

Kendo (剣道):

“ In fencing bouts each contestant wears a face-guard, a plastron to cover the trunk, and gauntlets to protect the arms and hands. Swords made of four bamboo strips four feet four inches long, of which the leather-covered handles are one foot three inches long, are used instead of real swords, and are held by both hands, five inches apart. In making a slash, one aims at the face (front or side) the trunk, or the arms; in making a thrust, at the

Mori (literally, “the son of the tiger [Tora] and forest [Mori]”), a superior swordsman and master fencer, as if he were a re-born Miyamoto Musashi. Mr. Mori is a member of the Kodansha-Noma Family, one of the biggest publishing companies in the world.

In 1970, at the time of opening of the Japan World Exposition held in Osaka under the theme “Progress and Harmony for Mankind”, the International Kendo Federation (IKF) was organized. In 1995, the All United States Kendo Federation (=AUSKF) was organized succeeding the spirits of the Beikoku Kendo Renmei and the Kendo Federation of the United States. Under the AUSKF, there are now 13 regional Kendo organizations and federations. They consist of 132 dojo (place for lessons, practice, and exercise), located from coast to coast.



Eizaburo Okuizumi: a photograph presented by courtesy of the Chicago Shimpo-sha in 2000.

- 2) Ibid., p.85.
- 3) Based upon an account in the files of the Education Office, Education Division, Civil Information and Education, SCAP.
- 4) Based upon an account given in an interview with Yamada, Mitsu, Secretary, Physical Education Section, Bureau of Physical Education, Ministry of Education (Japanese Government).

For more information regarding an account of important events and trends in the field of physical education in Japan during the first two years after the end of the war, one may consult *Post-war Developments in Physical Education*. This is a special report (AR-305-E-C-4/ 15 March 1948) prepared by the Education Research, Analysis and Research Division, Civil Information and Education Section, GHQ/SCAP.

(3) Restart—After the Pacific War:

During the U.S. Occupation of Japan, Kendo was not actively practiced. However, after the conclusion of the San Francisco Peace Treaty with the allied countries, Japan made great progress in becoming a democratic and Americanized/Westernized country. As a newly independent country, the Japanese people rose again from the ashes, wholesale destruction, and disorganization caused by the war. Immediately after the San Francisco Peace Treaty was concluded, a number of Kendo organizations and federations came out locally and regionally. On October 14, 1952 (the same year the Treaty entered into force), the ZEN-KEN-REN (Zen Nihon Kendo Renmei = All Japan Kendo Federation) was organized nationally.

In 1950, before this movement, “Mr. Tiger” entered Los Angeles from then occupied Japan and organized a Kendo club. Before the war, he had also been one of the main anti-war activists in Los Angeles. In 1955, “Mr. Tiger” became the Chairman of the Beikoku Kendo Renmei (The United States Kendo Federation). Mr. Tiger’s real name is Mr. Torao

坂井一劍著

北米劍道大鑑

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