

四條司家

日本料理道の祖神

二〇一三年二月「和食 日本人の伝統的な食文化」が、世界無形文化遺産に認定されました。京都の精進料理や懐石料理等が紹介されましたが、認定を決定づける要素は、みそや醤油の発酵技術、食材の持ち味を引き出す調理道具、パランスの良い配膳、正月・田植え、取極祭などの年中行事に密接に関連する地域社会との絆など、「自然の尊重」という根本的な精神に関連している」ことと。

和食の神髄は「日本料理道」にあり、日本料理道の祖神として四條司家があります。

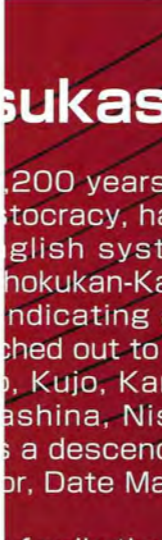
千二百年以上の歴史があり、元侯爵の四條家は、藤原氏北家魚名流に属します。即ち大織冠鎌足の孫の房前を祖とします。中世には羽林家の家の格の高い堂上公卿の家柄です。羽林家とは、大納言までの昇進が可能で、しかも近衛中、少将の兼任が出来る家を有する家のことです。

四條家は永きに亘って栄えたため、それより分流したものとしては、中御家、六條、九條、紙屋河、大宮、園池、油小路、八條、鷺尾、山科、西大路、櫛笥等の諸家がでています。又、日連上人も四條家の後裔であり伊達政宗とは先祖が同じ魚名であります。

他にも大勢傑出した人物がおります。例えば四條隆實卿は、足利尊氏が京都を侵せしとき、新田義貞氏と共に防いだ豪傑で、隆房卿は鎌倉時代の歌人、「四條大納言日記」が有名です。第三十六代隆調卿は維新の七卿落ちの一人、武芸に達し陸軍中将、侯爵を授けられ、貴族院議員に勅選されております。第三十八代隆英卿は、高橋是清氏と盟友の間柄で、官吏から実業界に転じて安田生命保険会社、東京火災保険、帝國製麻各会社社長、九州電力、浅野セメント、第一火災海上保険各会社取締役に任じ、なお貴族議員に二回選ばれております。

第四十代隆貞卿は、昭和二十九年、初めて天皇陛下に相撲をお見せになり、今日の大天覧相撲のきっかけをつくった人です。また、政治経済界の相談役として活躍し、故佐藤栄作首相とは大変懇意でした。奥様の淑子夫人は、香道御家流の宗家三條西公正氏の長女で、香淳皇后(昭和の皇后)の姪にあたります。

現在は第四十二代當代隆彦卿が「包丁式」を復活させ伝承、古来から伝わる繊細な日本料理の魅力を伝えています。



宮中の正装束姿の第39代隆英卿



The House of Shijo-tsukasake

The Shijo-Tsukasa family goes back by more than 1,200 years. Prior to WW-II, the family was a member of the Japanese aristocracy, having been bestowed the title of Count (or Earl under the English system). The ancestral patriarch is Fusamae, the grandson of Takahito no Sukunokun-Kamatari. In the middle age, the family carried a title Doukamin indicating an upward mobile status in society. As such, the Shijo clan branched out to form many illustrious families that includes Nakagoke, Rokujou, Kujou, Kamiyakawa, Omiya, Sonoike, Aburakoji, Hachijo, Washio, Yamashina, Nishioji and Kushige. Also noted is the Venerable Nichiren who is a descendant of the Shijos. The ancestor of the legendary one-eyed warrior, Date Masamune is the same Uona. Other colourful historical figures appeared in the Shijo family the Lord Shijo Takasuke was a fierce warrior who defended Kyoto the capital city against the invading forces of Ashikaga Takauji. On the other hand, Lord Takafusa was an accomplished literary person who is famous for his "Diary of the Chief Councillor of State".

庖丁儀式

あらゆる食材への感謝の心を神に捧げる儀式

君がため春の野にいでて若菜つむ 我が衣手に雪はふりつつ (小倉百人一首) 平安初期、第五十八代光孝天皇が「若菜摘み」を詠じた有名な御歌であります。

光孝天皇は、料理の研究者としてその道の造詣に深く、そして自ら庖丁をとつても当代随一の誉れすらあった四條中納言藤原朝臣山蔭卿に、俎、庖丁捌きの掟を定めるように命じました。山蔭卿は大御心を畏ましめ、いろいろと苦心の末、「式庖丁」の作法を決められました。山蔭卿は宮中と一般臣下にも利用できる料理の普及と指導にも重点を置き、天皇家の料理から臣下の料理までを司る家として司家の名称を賜り、日本料理の祖神と崇められるようになったのです。

右手に庖丁、左手に真魚箸を持ち、俎の上に据え置かれた料理材料には決して素手を触れることなく、自信の六根清浄を念じ、天下泰平、五穀豊穡を祈願しつつ、すべての料理材料の生命に捧げる感謝の意を、一刀一札の作法に則って料理する式を完成させました。「四條流庖丁書」によれば山蔭卿が、鯉を庖丁したところから始まったと記されております。

庖丁式の素材は三鳥五魚と云い、鶴、雁、雉、鯉、鯛、鱈、鱒を用います。「鶴の御前庖丁式」は正月二十八日に、宮中の清涼殿で行われ、天皇の御前でなければ許されず、厳かなものであります。これは、式鶴、真千年、舞鶴、草鶴など多くの切形が残されております。「鯉の庖丁式」にも龍門の鯉、長久の鯉、神前の鯉、出陣の鯉、梅見の鯉等の名称があり、その



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四條司家の歴史 The history of Shijo-Tsukasake

江戸時代：1573年～1868年
Edo Period - Edo Period (1573 - 1868)

伏見桃山
Fushimi-Miyama

鎌倉／室町時代：1185年～1573年
Kamakura - Muromachi Period (1185 - 1573)

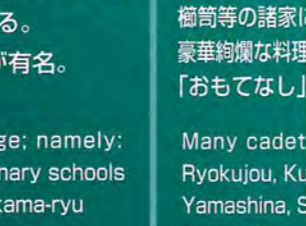
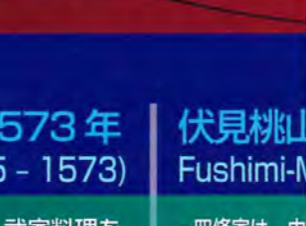
平安時代：初期 794年～1185年
Early Heian Period (794 - 1185)

・四條家は、中納言、櫛笥等の諸家から実業界に転じ、貴族議員にも2回選出される。
・第38代隆調卿は、維新の七卿落ちの一人となり京都から追放されたが、明治新政府から陸軍中将、侯爵を授けられ、貴族院議員にも勅撰される。

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・隆房卿は鎌倉時代の歌人。「四條大納言日記」が有名。

Cadet branches of the House of Shijo emerge; namely: Shijo-Sono-ryu and Shijo-Sonobe-ryu. Further, culinary schools for the samurai class come to light: Ookusa-ryu, Ikama-ryu Shinshi-ryu et al. Master and Lord Takafusa was a famous poet of the Kamakura Period. He is the author of "The Diary of Shijo-Dainagon"



四條中納言藤原朝臣山蔭卿

The Culinary Knife Ceremony

A Ritual to Honour the Gods and give Thanks to Food

There is a poem in the famous collection, "One Hundred Poems by One Hundred Poets" composed by the 58th Emperor Koko of the Heian Period that goes something like this: "Snowflakes fall on my hands as I pick spring herbs in the field for you my love." The poem depicts the tradition of the people to gather edible young greens and herbs. Apparently, Emperor Koko was quite a gastronome. He ordered Lord Shijo-Chunagon-Fujiwara-no-Asatomi-Yamakage to ritualize the handling of cooking knives. In the spirit of Emperor Koko who saw the preparation of food as a near sacred act, the "Culinary Knife Ceremony" as created into a noble ritual. Lord Yamakage was also responsible for popularizing imperial food preparation to be widely available to the masses. As such, Lord Yamakage's school would preside over the culinary art of Japan.

The Culinary Knife Ritual is conducted in a manner where the right hand holds the knife and the left hand holds a pair of metallic chopstick to prepare the raw ingredient on a chopping block. The bare hands never come in contact with the food. While engaging in food preparation, the preparer should seek purification of the mind through detachment from the senses while praying for good crop. True to the Buddhist spirit, food preparation must accompany appreciation and prayers to the living creatures that sacrificed itself for food. Historical records show that the first Knife Ritual was conducted over the dissection of a fish, --- carp in particular. Traditionally, there were 3 birds and 5 fishes that were used in Japanese cuisine; namely, crane, wild goose, pheasant, carp, sea bream, pomfret, sea bass and flounder. Although not socially correct today, in the olden days, the knife ritual where a crane was dissected was solemnly held at the Seiryō Palace only in the presence of the Emperor. Crane is a special bird in Japanese culture and art. As such, the crane motif, is prominently featured in Japanese paper cutting folk art to fine art.

Returning to the knife ritual with a carp, there are many styles of cutting up the fish with colorful names such as the "Rising Dragon Carp," "Long Life Carp," "Carp at the Altar," "Going to Battle Carp," and "Plum Blossom Carp." The 59th Emperor Uda was also an epicurean who began the tradition of preparing rice porridge with the young greens of seven herbs to be eaten on the 7th day of January to insure health for the new year. The culinary knife ritual because part of the dinner hospitality when noble people invited important guests. The host would welcome his guests by performing highly stylized knife rituals. The cooking or broiling part was apparently done by professional chefs retained by the household. Upon the rise of the samurai class, new and different schools of culinary art came into style. These included schools with names such as Ikama, Shinji, Ookusa, Shijoen and Shijo-sonobe but they have all originated from the Shijo-Tsukasa School. However, various schools share one thing common. Food preparation starts and ends with respect, courtesy and consideration. Perhaps that is why Japanese cuisine is widely liked in today's world.

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The 58th Emperor Kooko orders Councillor Shijo Fujiwara-Asatomo, the Lord Yamakage to ritualize the Cutting Board and Knife Ceremonies. Ritual of the Knife is thus formalized.



四條中納言藤原朝臣山蔭卿



第39代隆英卿 第40代隆貞卿

平成：1989年～
Heisei Era (1989 -)

・第41代隆彦卿は戦後行われていなかった庖丁儀式奉納を復活させ、「日本料理道」として日本料理に纏わる伝統文化を広く世界で紹介する活動を行う。
2013年、日本料理が「和食 日本人の伝統的な食文化」として世界無形文化遺産に登録される。

The current Master (the 41st in line), Takahiko, revived and brought back in practice the Knife Ritual. Master Takahiko has been instrumental in introducing and popularizing genuine and traditional Japanese cuisine worldwide. In 2013, UNESCO recognized Japanese cuisine as World's Intangible Cultural Heritage.