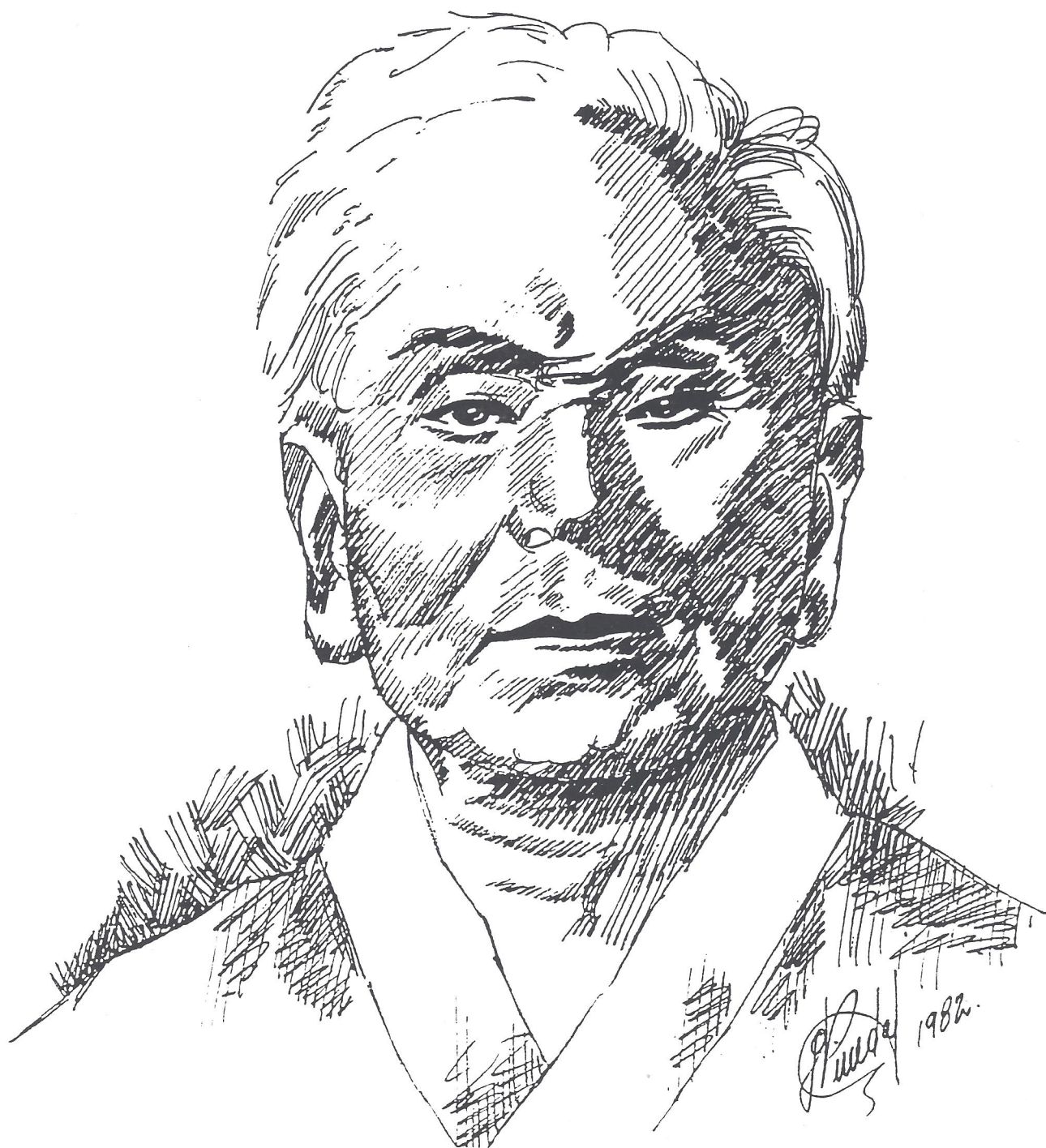


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PART VII

HISTORY OF JAPANESE AND OKINAWAN MARTIAL ARTS



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OKINAWAN KARATE

INTRODUCTION

The term karate is comprised of two Chinese characters, Kara and Te. The first word denotes "empty", and the second means hand or fist. Although there is evidence of recorded Okinawan history dating back 1,000 years, unfortunately no records exist that serve to give a definite history of karate. Insufficient documentation of karate and its tradition forces its students to base their interpretation on fragmentation gathered from historical documents and oral tradition.

The art of te is of Okinawan origin and is antedated to the existence of karate. The literature of Okinawa referred to the existence of te before the recorded performances of practitioners of Chinese style karate, or To-te, influenced the development of Okinawan karate in the 18th Century.

The development of the art of te accelerated with the subjugation of Okinawa in 1609 by the Satsuma clan of Japan. Japanese Shogun, Tokugawa Iyesu permitted the Satsuma clan to march against the Okinawan Islands. This was done to punish Okinawa for refusing to supply Japan with materials needed for her military campaign against Korea during 1592 to 1598. The resulting military expedition in 1609 ended Okinawan independence and made way for complete Satsuma control over all the Okinawan Islands.

The Satsuma clan banned the use of all weapons and the practice of the martial arts by Okinawan people. Despite the enforcement of this ban for over 300 years, the art of te was not lost. The forbidden art was passed down from father to son among the samurai class in Okinawa.

A poem by the eminent Okinawan scholar Teijunsoku, whose birth in 1663 antedates by 98 years the first recorded performance of Chinese style self-defense on Okinawa, mentions te in a very significant context.

The open reads in part:

"No matter how you may excel in the art of te and in your scholastic endeavors, nothing is more important than your behavior and your humanity as observed in daily life."

Not until the late 17th and early 18th Century did the art of karate take shape as te merged with the Chinese style of self-defense to form the present-day kata of karate. Through oral tradition and hand-to-hand training, the secret performances of Chinese masters in the art of self-defense came to be known and their kata integrated with te. One of the most famous of these demonstrations was given by Kusanku, a Chinese expert in self-defense, in 1761. Kusanku performed with skillful use of his feet and hands, and out of this performance came the Kusanku kata.

Karate, as it is today, is indebted to the man known To-te Sakugawa for a great many things. Among them are the Kusanku kata, the Sakugawa bo kata, and dojo kun or gym precept.

Kakugawa was born in Shuri, Okinawa on March 15, 1733, and died on August 17, 1815. At age 17, he began to train martial arts under a monk named Takahara Peichin who lived nearby in Akata village. Under the monk's instruction, he learned philosophical concept of do, way of life, ho, law governing the performance of kata, and katsu, the use of kata in the actual fighting.

When Sakugawa reached the age of 23, he went to China to study martial arts under Kusanku, a famous Chinese master, and trained for six years diligently. At the age of 29, he came back to Shuri, Okinawa

and began to teach karate to the Okinawan people. He has three distinctive students who were known as the "Three Musketeers", inseparable buddies named Okuda, Makabe, and Matsumura.

Okuda was nicknamed "Iron Hand", Makabe was "Bird Man", but Matsumura was known as a general practitioner and became a great teacher and founder of Shuri-te style.

I. SHURI-TE

Sofuku Matsumura, in his teens, first visited 78 year old Sakugawa and the old master accepted the boy as a student. Under the tutelage of Sakugawa, Matsumura became a proficient martial art expert.

In the relatively short period of time, Matsumura became a legendary karate man in Okinawa and his king, Sho Ko, awarded him with the official title of "bushi" (samurai in Japan). No martial artists in Okinawa before nor since have been awarded this title.

Bushi Matsumura's name in karate history has remained as a father or founder of Shuri-te style karate in Okinawa. He trained a number of eminent karatemens, among whom were Kyan Chotoku, who believed that order is Heaven's first law, and who was a specialist in the double jump side kick; Yabu Kentsu, who helped Itosu in incorporating karate into the public school physical education programs, and who had the nickname "The Sergeant"; and Itosu Yasutsune, who brought the feudalistic karate into a sport-like martial art in Okinawa.

Itosu was born in Shuri in 1830. Itosu Yasutsune, at the age of seven, learned pole techniques from his father, then, in 1846, his father took Itosu to Bushi Matsumura, who was then 54. Matsumura accepted

Itosu as a student and the lesson started the following day. From the old master, Itosu not only learned techniques, but demanded unconditional submission and obedience. Itosu, like his teacher Matsumura, had the experience of fighting with a bull. The reputation of Itosu, after the bull fight, spread throughout Okinawa and Itosu met many challengers from time to time. He bore many scars from these encounters. Among those fights, the defeat of Naha's Toyose made him undefeated karate master in Okinawa.

In 1905, when he was 75 years old, Japan won the war against Russia. Japanese people became very nationalistic and looked down on other Asian countries. Naichi policeman, who was Japanese, issued a challenge to the local karate master, Itosu, who was presently responsible for shaping the physical education curriculum in Okinawan high schools.

Itosu said, "I think this would be a good opportunity for us to see how karate compares to the art of judo" and he accepted the challenge. The match began at the school ground which was overflowing with spectators. When the young judoman tried to hold on to the old man's clothes, Itosu drove his left fist into the judoman's solar plexus. The young man lay gasping for breath at his feet.

Today, Itosu is remembered as an educator who introduced karate into the physical education curriculum in Okinawan high schools. He also made many kata himself. He felt that the mobilization of the body, control of the breath, stilling of the mind, and concentration are made possible through the kata. Itosu believed that through kata man can channel aggression and rediscover his body as a tool of expression. He said that "a sound mind is a sound body."

Itosu trained a number of eminent karatemmen among whom were Gichin Funagoshi, Choshin Chibana, Kenwa Mabuni, Kentsu Yabu, and Moden Yaiby.

1. SHORIN-RYU KENSHINKAN KARATE

Fusei Kise was born on Okinawa and he began to practice karate at the age of 12 with his uncle, Cho Makabe. But, the most influential master of his karate training was Hohhan Soken.

Soken was born in 1889 and at the age of 13, he began to train karate under his uncle, Nabe Matsumura. His uncle's grandfather was "Bushi" Matsumura. With the death of "Bushi" Matsumura, his grandson, Nabe Matsumura was designated to carry on the teachings. In keeping with the samurai family tradition, young Hohhan Soken was chosen to be the next successor to the secrets of his ancestors.

At the age of 23, his uncle decided to teach the ancient secret of Hakutsuru, the White Swan. Chi (Ki) and breath control techniques were emphasized in this training. (According to Soken, he was the only one to receive this art of White Swan from Nabe Matsumura, and Fusei Kise was the only person to receive instruction of this art from him.)

Fusei Kise, as successor of Hohhan Soken, is teaching now at Kadena Air Base, and at his own headquarters at the Kenshinkan Karate and Kokudo Association at Okinawa City, Okinawa. Like his teacher, Hohhan, Fusei also emphasized the art of Hakutsuru. According to Kisei, the most important aspect of Hakutsuru is the development of Ki (the coordinating of mind and body into intrinsic energy). Another important element is breath control, which should be practiced every day. A strong point of Hakutsuru is the effectiveness of the method in using a more powerful

opponent's strength against himself.

2. SHORIN-RYU BY EIZO SHIMABUKU

One of the leading successors of the Shorin-ryu style is Eizo Shimabuku. He was born in Okinawa in 1923 and took up karate when he was 16 years old. With his brother, Tasuo Shimabuku, the founder of Isshinryu, he studied under such renowned masters as Chojin Miyagi, the founder of Goju-ryu karate, and Chobu Matobu, who had a reputation for punching a thousand times each day for a ten-year period.

His next teacher, Chotoku Kyan, was a kicking and jumping specialist. Under the Kyan's direction, Shimabuku developed techniques in all aspects of karate. After only 16 years of study, he received an eight-degree black belt and by the death of his teacher, Shimabuku carried on the tradition of Shorin-ryu system of karate. In 1959, when he was 36 years old, he became the youngest person ever to receive the highest rank a karate man can achieve - a tenth-degree black belt. It was conferred upon him by Kanken Toyama of All Japan Karate Do League.

After World War II, American military personnel were interested in karate and asked Master Shimabuku to teach them. His active teaching began in 1953 and he has taught tens of thousands of students the art of karate. Shimabuku emphasized a very high degree of mental training and inner discipline. As a training place, he often visited grave yards in the dead of night. He could feel the hair rising on his neck, but Shimabuku began to practice Sanchin kata and gradually he became unaware of his spooky surroundings. He said that this was one of the best ways to practice his internal strength. By morning, he knew he had accomplished his mission.

Shimabuku firmly believes that a sound mind is achieved through the development of a virtuous character, and a sound body is maintained through rigorous training and continual practice. In Okinawa, his son Kichiro Shimabuku inherited the father's school, and in the United States, James Wax, who studied under the Eizo Shimabuku, produced many prominent exponents such as Bob Yarnell in St. Louis, Parker Shelton in Fort Wayne, and Jim Harrison in Kansas City. Meantime, in 1964, Joe Lewis went to Okinawa as a U. S. Marine and studied four to five hours a day in karate training under Eizo Shimabuku for 22 months, and in 1970 he became the first heavyweight professional karate champion of the United States.

3. MATUSBAYASHI-RYU

Matsubayashi-ryu is one branch of Shorin-ryu, headed by Shoshin Nagamine. Nagamine studied under such famous Okinawan karate masters as Choki Motobu, Chotoku Kyan, and Ankichi Arakaki.

Nagamine has been a student and master of Okinawan karate-do for more than 50 years. He holds 10th dan black belt. The possessors of the 10th dan are called "Hanshi", the highest rank in the karate world. This title was awarded by all Okinawa Karate-do Associations. Master Nagamine also possesses the black belt in Kendo and in Judo. He is a former vice-chairman of the Naha City Assembly, and ex-president of the Okinawa Police Station.

He wrote a karate book entitled, "The Essence of Okinawan Karate-Do." In this book, he has pursued the study of karate in an attempt to bring karate and Zen together as one. His pursuit of karate, says Nagamine, has brought him a limited understanding of the way to self-realization,

but he hopes by his writing and teaching to be able to share his experience with others throughout the world.

4. SHORIN-RYU SEIBUKAN KARATE

Zenryo Shimabukuro was one of the outstanding students of Chotoku Kyan and, until he passed away in 1969, he was head of the Shorin-ryu Seibukan Association. After master's death, his son, Zenpo Shimabuku took over his father's position.

Zenpo Shimabuku was born in Okinawa in 1945 and began his training in karate at the age of 12 under his father. In 1963, he was sent to the United States to represent his father at an exhibition in honor of his father. He stayed there for three years to teach Seibukan karate to the American students. He returned to Okinawa in 1966 and helped his father rebuild their home and dojo which were destroyed during the war. In 1969, his father died and he took over as head of the Seibukan Karate Association.

His complete understanding and knowledge of the English language and mastery of Okinawan martial arts gives great contribution to Andrew Jackson College. He is an advisor of Okinawan karate to AJC.

II. OKINAWAN GOJU-RYU (NAHA-TE)

Kanryo Higashionna was born in Naha, Okinawa in 1845 and died in 1915 - he passed away in the same year as his friend, Itosu Yasutsune. Although both taught different styles, they were very close friends and remained so to the end.

As a young boy he studied under the Bushi Matsumura, then went to work for a rich tea merchant. His employer made periodic trips to

Fukien Province, China, where he purchased tea. Kanryo went to China and was allowed to stay under the care of Mr. Woo Lu Chin. He would learn trade, management, and then martial arts, since Mr. Chin was not only an excellent dealer, but also a master of the martial arts. Kanryo continued martial arts training for seven years under the Master Chin and finally mastered the Master Chin's art - chi chi (the hung style of Shao-lin Chuan, one of the hard fist, or external style of chi chi). With the advice of his master, they traveled over a wide region of central China.

After the journey was over, Kanryo finally went back to Okinawa and opened a dojo in Naha City. He decided, however, that although the Master Chin's art he had learned was excellent, it did not suit the needs of his native country. After much study and hard work, he succeeded in creating Naha-te, an improved art which combined the good points of karate with certain elements of Master Chin's art. For example, the form of Sanchin, originally done with open hands was changed to closed fists. Gradually, a solid core of students emerged, among them being Chojun Miyagi, Chohatsu Kyoda, Tsunetaka Gusukuma.

Chojin Miyagi was born in 1878 and died in 1953. Miyagi started to learn karate at the age of 9, and by the age of 20, he became a Kanryo student. He later went to China as his teacher had done before him and studied Zen, as well as the martial arts, in the temple in Central China. Miyagi studied not only Shao-lin Chuan, but also another style known as Pakua Chang, which was the soft fist, or internal style. When he returned to Okinawa, he formulated the Goju-ryu principle and founded his own school.

The meaning of Goju is derived from two contrasting terms - Go (meaning hard) and Ju (soft). Miyagi combined the hard fist of Shao-lin Chuan with the soft fist of Pa Kua Chang. He developed the sanchin and tenso forms, incorporating the shorei movements with Zen breathing as he had learned in China.

Although a master in the Goju-ryu, Miyagi wanted to study karate more completely. He visited the most respected master of Shuri-te, Master Itosu, and asked for instruction. Master Itosu did not teach techniques to Master Miyagi; rather, he taught the theory of techniques. Master Itosu's influence may be seen in Master Miyagi's Hookiyu Kata where the combination of hard and soft (as in Gekisai No. 1 and No. 2) reflect Shuri-te movements.

In 1928, Miyagi went to Japan and taught Goju-ryu around the Kyoto and Osaka areas and one of his students was Gogen Yamaguchi, who eventually became a head of the Goju-ryu in Japan.

In 1933, when Dai Nippon Butoku Kai (the Imperial Japanese Martial Arts Association) was established, and Master Miyagi, as representative of the Okinawan martial arts, presented his article, "An Outline of Karate-Do." As a result of his presentation, karate received formal recognition as a Japanese martial art. Master Miyagi himself was awarded the title, Karate-Do Master, the first master in the karate world so designated.

III. TOMORI-TE

Tomori-te was passed down from the "Birdman" Makabe Chokun who was one of Sakugawa's disciples. One of the leading masters of this style was Matsumora Koshku. After Meiji Restoration in 1868, the Japanese

government abolished the feudal title of samurai and many of the samurai, including Matsumora, became jobless overnight. Many samurai in Tomari became rickshaw men to earn enough to eat. Most of them worked in the evenings when the gay quarters opened and continued until the wee hours of the morning.

One of these rickshaw men was Matsumora, former samurai, and karate master who lived in Tomari. As a great teacher of martial arts, he produced many disciples, among whom were Kaneshiro Kinin, Iha Kotasu, Yamazato Kiki, Kuba Koko, Motobu Choki, and Kyan Chotoku.

One of the leading students of Matsumora Choki Motobu who was a big man by Okinawan standards, and who enjoyed all of the privileges accorded to his status as a noble. In the early part of the 1920's, Motobu lived in Osaka, Japan. One day he and his friend, Yamaguchi went to Tokyo to see the matches between Japanese judo men and the German heavyweight boxing champion who had never been beaten in Europe.

They attended the matches almost as soon as they arrived in Tokyo. The boxer won over every single judoka who entered the ring. Motobu intently watched the boxer's footwork, and was very impressed. The boxer danced around the ring and made fools of the judoka.

After many wins, the boxer, walked around the ringside shouting to the crowd, "Any more?" "What's the matter?" "Was ist los? Everyone afraid?" Motobu jumped to his feet and shouted, "I will issue a challenge. I will represent Okinawa and Okinawan karate."

Ignoring his friend's advice not to compete, Motobu entered the ring. When the boxer tried a few jabs, Motobu easily managed to avoid him." The

The boxer finally became careless and threw a right punch to the head, but Motobu ducked underneath and scooted behind him. Then he jumped high in the air and double-kicked his opponent on the way down. When the boxer dropped, Motobu was quickly upon him and choked him into submission.

All of the city's papers carried detailed accounts of how the obscure karate master subdued the European champion by knocking him flat on his face and choking him into unconsciousness.

Choki Motobu and Choboku Kyan, both also learned in Shuri-te karate, produced Arakaki Ankichi who became a famous teacher, and under this master, many students, including Shoshin Nagamine, Taro Shimabukuro, and Angi Arakaki were produced.

IV. SHITO-RYU (Okinawa)

This system was devised by Kenwa Mabuni. He was born in 1893. Mabuni was the 17th generation son of a famous samurai named Onigusuki. Mabuni was proud of the accomplishments of his brave ancestors and wanting to overcome poor health, began intensive karate training at the age of 13 in both the Itosu-Shurite style and the Higaonna-Nahate style. He also studied weapon techniques of bo, sai, tonfa, kama and nunchaku from Master Aragaki. By mixing the teachings of Itoshu and Higaonna and using their initials, he developed a new system and coined it Shito-ryu. (Shi-Ito from Itosu, to-Higa from Higaonna).

He instructed the secrets of his art to Okinawan's police, and also made frequent visits to Japan prior to 1920 to instruct the art. In

1929, Mabuni made a permanent move to Osaka to teach in universities and police departments. He died in May, 1957 at the age of 64, but his system remains one of the four major styles in Japan.

V. UECHI-RYU

Kanbun Uechi, the founder of Uechi-Ryu Karate, was born in Okinawa on May 5, 1877. Beginning in 1879, Okinawan youths were forced to serve in the Japanese army. The old generation, including Kanbun's parents, strongly opposed this military conscription. Women prayed daily at the Shinto shrine and Buddhist temples that their husbands and sons would be unfit for military service. Encouraged by his parents, Kanbun quietly left his home for China in 1897.

Kanbun went to the Central Temple in the Fukien Province and stayed there during the years 1897-1908. There he directed all his energies toward the mastery of Pangai-Noon, a form of Chinese martial arts. Kanbun studied under the tutelage of Cho tzu-ho, whose reputation even today is known in Taiwan by the old masters, and who is regarded by them to be a very famous teacher. He learned not only the physical art, which included Chinese medicine, but also the underlying philosophy of the art.

After 10 years of study, Kanbun obtained permission to open his own school. He opened the school in the province of Mansoue. Kanbun was quite happy to teach students in this province, but unfortunately, one of his students became involved in a fight and killed his opponent. The people in the village blamed his death on Kanbun, since he had instructed this student, and the respect of the villagers turned to distrust and hatred. Kanbun had been teaching in China for about 3 years

when he left for Okinawa, vowing never to teach karate again or to even speak about it.

Returning to Okinawa in 1910, Kanbun married and began farming in the northern part of the island near Naha. Life was uneventful for Kanbun during these three years, except for the birth of his son, Kanei, on June 26, 1911. Then, about two years after Kanbun's return to Okinawa, Mr. Gokenkein, the Chinese tea merchant and former student of Kanbun, visited Okinawa on business. Mr. Gokenkein urged Kanbun to resume teaching karate, but with no success. Meanwhile, Gokenkein became involved in matches with Naha karate teachers. When Gokenkein defeated the teachers, many young Okinawans visited him, asking that he instruct them in his style of karate. Gokenkein told them that Kanbun had been his teacher in China. Soon Kanbun's reputation spread, but he refused to teach karate again.

Every year the Motobu police department had a large celebration and all the karate schools demonstrated their skills. The mayor asked Kanbun to demonstrate. Kanbun could not refuse this request and he performed the kata Seisan very fast and beautifully. From this time on, he was respected throughout Okinawa as a truly great teacher.

In 1924, Kanbun Uechi's family left Okinawa for Japan. In Osaka, he met a young aggressive Okinawan named Ryuyu Tomoyose. At Tomoyose's request, Kanbun began to teach the public and continued to teach in Waiyama prefecture until 1947.

Kanei Uechi (son of Kanbun Uechi) began to study karate in 1927 under his father's guidance in Japan, studied for 10 years, then opened his own school in Osaka in 1940. When World War II broke out, he returned to Okinawa, and like his father, married and settled down as a farmer in Nago. When the war was over, Ryuko Tomoyose, son of Ryuyu Tomoyose,

who was living in Okinawa, urged Kanei to teach karate again. Ryoko and a group of karate students then built a dojo for Kanei and brought him to Futenma to teach. This was the first time Okinawa actually had a teacher of Pangai Noon. Master Kanei has actively been teaching karate at the same site ever since.

In 1947, Kanbun returned to Okinawa and died a year later. After Kanbun's death, the name of Pangai Noon was changed to Uechi-Ryu to honor Kanbun's family name which meant "best karate style on earth." One of the pioneer's of this style of karate in the United States is George Matterson.

VI. ISSHIN RYU

The founder of this style was Tatsuo Shimabuku. He was born in Okinawa in 1908 and died in 1975. He began his study of Shuri-te karate at the age of 8 under his uncle and continued for four years.

Then he was sent to learn Kobayashi under the Chotoku Kyan and Choki Motobu, and Goju-ryu under the Chojun Miyagi, and the use of weapons (long wooden staff - Bo, pronged short sword - Sai, and long wooden "L" shaped weapon - Tonfa) under Taira Shinken and Yaiku Moden.

Shimabuku's reputation throughout Okinawa reached its peak when World War II struck. During the early part of the war, he avoided being drafted into the Japanese army by escaping into the countryside where he worked as a farmer. As the situation became more desperate and the need to press the Okinawans into service became urgent, Shimabuku was again forced to flee. As his karate reputation spread,

many Japanese soldiers organized a search for Shimabuku. The officers who finally located him agreed to keep his whereabouts silent if he would teach them karate. It was in this manner that Shimabuku survived the war.

As the leading practitioner of both Shrin-ryu and Goju-ryu, Shimabuku experienced the strength and the weakness of both styles. The power and strength inherent in Goju karate were certainly important aspects of karate training, but Shimabuku often found the rigid postures and straight-line attacks of the style to be cumbersome and frequently ineffective in real self-defense. On the other hand, the grace and fluidity of Shorin karate was attractive to him, but it lacked sufficient striking power.

The solution was obvious - a combination of the two styles into one system that would feature the best of each of the parent styles. For Shimabuku to accomplish Isshin Ryu - one minded style or combination of two styles into one - presented problems for the young karateman, and also created political problems.

The Okinawan karate masters did everything in their collective powers to prevent him from creating his "bostard" system. They antagonized and ridiculed him at every turn. When Shimabuku presented his new system to the masters after many years of trial and error, they refused to recognize it as a legitimate style. This so-called "Isshin ryu system" meant "the one mind style, or the one heart style." After his death in 1976, his elder son, Kichiro Shimabuku, became a second successor of the Isshin-Ryu Organization.

Today, Isshin-Ryu is not only one of the major styles of Okinawan karate, but is one of the most popular and widely practiced systems in the entire world. The pioneers of this system in the United States are Don Noggle, Harold Long and Steve Armstrong who all learned the art in Okinawa while they were stationed there.

JAPANESE MARTIAL ARTS

I. SHOTOKAN KARATE

Gichin Funagoshi was born in Shuri, Okinawa in 1869. He was a weakling in his youth and spent much of his time dreaming of building up his puny body. At the age of 13, he began to study karate, which was taught at that time in the schools from primary through college. The two main styles, according to Makoto Gima, a student of Funagoshi, were Naha-te and Shuri-te. Although Funagoshi was associated with the Shuri-te, those who knew him agree that he made a thorough study of both main schools plus other related styles, such as Goju-ryu, Uechi-ryu and Shito-ryu.

Funagoshi's first teacher was Yasutsune Itosu. Later, he studied under Asato Yasuzato. In time, he became a karate expert and he is credited as being the first man to introduce karate to Japan properly.

In May, 1922, the Japanese Education Ministry organized the first All Japan Athletic Exhibition in Tokyo. Wanting the event to be as comprehensive as possible, the ministry decided to include karate. As the province's leading practitioner, Funagoshi was the obvious choice.

While sailing to Japan he composed the following poem:

"Who should revive, restore and spread the
true essence of karate?
Perhaps it is I who have been chosen.
If so, then I swear before the gods that
I will take the initiative in leading
the great renaissance of karate."

The Japanese martial artists were tremendously impressed by karate and Dr. Jigoro Kano, the founder of Kodokan judo, persuaded Funagoshi to stay and teach karate to Japanese youth. It was not an easy decision for Funagoshi to make. He had a wife, three sons, and a daughter in Okinawa, and he was already over 50 years old. Funagoshi's first two years in Japan were tough going. Although he taught karate to Okinawan students in Meishoujuku, Tokyo, he had to work part-time to make ends meet by commercially utilizing his knowledge of calligraphy. Friends like Kosugi and Kasuya also helped out during those early lean years.

The first big breakthrough came in September, 1924 when Funagoshi helped organize the first college karate club at Keio University. He served as the chief instructor. Two years later, a second karate club was set up at Ichiko State High School (now part of Tokyo University). By 1927, he was teaching at three more schools: Waseda University, Takudai University, and Shodai College. Hosei University became the last school to join Funagoshi's string of college karate clubs in 1931.

Funagoshi concentrated almost entirely on teaching kata. He taught 16 kata compiled from various styles, and developed some himself. They were: 5 pian, 3 naihanchi, kusanku dai, kusanku sho, seisan, patsai, wanshu, chinto, jutte, and jion. He kept his students on the pian and naihanchi kata for at least three years before they progressed to the

more advanced forms. The repetitious training that he initiated paid dividends; his students went on to produce the most precise type of karate taught anywhere.

Although he taught a little kumite, his approach to karate was based on the following precept: "Once you have completely mastered kata, then you can adapt it to kumite."

In his teaching, Funagoshi emphasized that "karate begins with courtesy" - a principle he both preached and practiced. Funagoshi also stressed the importance of toughening each part of the body until it was as hard as iron. Isao Obata, a former student of Funagoshi said that "he constantly beat himself with an oak staff to drive home his point to his students." A makiwara (straw-padded pole) was used to toughen the hands and feet.

Funagoshi taught kumite based on "ippon" (one step) and "sanbon" (three step). Actually, it was almost like kata with one man applying the technique and winning (tori), and the other receiving the technique and losing (uke). The difference between the two types of kumite is that ippon attacks are delivered on the first step and sanbon on the third step.

The decade of 1930's brought momentous changes in karate. Unlike judo, karate was similar to most of the other martial arts, each style claiming superiority to all others. The rivalry in karate schools on Okinawa now spread to Japan. Chojun Miyagi came to Japan in the late 1920's with his goju-ryu, followed by Muneomi Sawayama in 1928 with kenpo. Kenwa Mabuni arrived in 1930 with shito-ryu, while Hironoi Otsuka branched out from Funagoshi and set up his own style called wado-ryu.

In 1935, Funagoshi finally realized his dream of opening his own karate school. He and his son, Yoshitaka Funagoshi, set up a 5-mat hardwood floor dojo in the Mejiro section of Tokyo, naming it Tokyo Shotokan. Both men lived upstairs and taught karate downstairs. The name of Shotokan was finally adopted by the students to distinguish it from other styles that were springing up in Japan.

Perhaps the most important work Funagoshi accomplished was during the 30's when he systematized karata kata and techniques, incorporating a code of ethics and discipline found in the other Japanese martial arts. This codification forged the bonds that would one day transform karate into a mental and physical discipline which would rival judo in "finding the way". He published three books on the subject - the second and most important one of which, Karate-do Instructions, was published in 1939.

When World War II broke out, the number of students gradually decreased because of the draft. Then, in 1944, Mejiro dojo was destroyed by a bombing raid. A short time later, his youngest son, Yoshitaka, died from tuberculosis. The war was taking a serious turn for Japan at this time and most of the civilians on Okinawa were evacuated to the Japanese mainland to prepare for the approaching battle for the island chain.

Funagoshi's wife was among the Okinawan evacuees who were removed to Kyushu. Funagoshi joined her and lived out the rest of the war with her in a small hamlet in Oita Prefecture until she died in 1947. After her death, Funagoshi returned to Tokyo to live out the last few years of his life. At 76, he was still amazingly hale and hearty.

Karate, along with the other martial arts, was banned immediately after the war by the occupation authorities, but the ban was lifted in 1948. Although Funagoshi was approaching 80, he began to teach karate again

at Keio and Waseda. Meanwhile, in 1949, the Shotokan School of Karate was formally organized by some of Funagoshi's former students who set up dojo in the Yotsuya section of Tokyo. A room in a movie studio building was used as the training hall. The Japan Karate Association currently established with the dojo, and Funagoshi was named as honorary chief instructor of the organization. Obata was made chairman, and Kichinosuke Saigo, a former student of Funagoshi and an influential politician at the time, was president.

The new Shotokan school began to fall apart before long. The Old Boy clubs of Hosei and Takudai quit first, then Waseda walked out in 1953, and finally Obata took his Keio club and went his own way in 1954. The JKA organization managed to survive, however, and eventually emerged as one of the largest karate schools in Japan.

In 1957, Funagoshi died at the age of 88, the Japanese Ministry of Education officially approved the Japanese Karate Association, and the association held the first Japan Karate Championships, which have become an annual event.

As a successor to Funagoshi, Masatoshi Nakayama became a chief instructor of the Association and he is holding that position today. He is now 69 years old. A leading style of karate in the United States, it is taught by such excellent teachers as Hidetaka Nishiyama, Tsutomu Oshima and Takayuki Mikami.

II. WADO-RYU KARATE

Hironori Otsuka was the second child of four children, born in 1892. His father, Dr. Tokujiro Otsuka, operated a clinic at their home in Shimodate, Ibaraki Prefecture. His mother's uncle, Chjiro Ebashi, was a sumurai warrior

who kept young Otsuka spellbound with his true tales of exciting samurai adventures.

In 1898, when he was only 6 years old, Hironori began practicing jujitsu under the tutelage of his father. By 13, he was a young shavetail in the Shintoyoshin School of Jujitsu where, along with thirty-five other young students, he studied under Yuki-yoshi Tasusaburo Nakayama. Whereas most jujitsu schools specialized in throwing and ground or striking techniques, the Shinto-yoshin-ryu stressed atemi-striking and kicking.

In the Spring of 1911, when Otsuka was 19, he entered Waseda University and also started training in atemi-style kempo and continued his practice in Shinto-Yoshin-ryu.

In June, 1921, Otsuka celebrated his 29th birthday by taking over the mastership of the Shinto-Yoshin-ryu from Nakayama upon receipt of a certificate of "full proficiency" in the jujitsu school.

In 1922, Otsuka left Japan for Okinawa to learn karate from Funagoshi. "Funagoshi-san welcomed me," Otsuka recalled, "and said he would gladly teach me karate." From then on, Otsuka practiced karate virtually every night at Meishojuku, the gymnasium where Funagoshi was training some students in karate.

After the great earthquake of 1923, jujitsu rapidly faded in popularity, overshadowed by judo and the newly imported karate. Accordingly, Otsuka turned his attention more and more to karate. Continuing his close association with Funagoshi, Otsuka remembers that the karate master often relied on him to organize things and assist in instructing karate students.

In 1929, he organized the first school karate club at Tokyo University. But more importantly, he launched a study into a method of arranging kumite (free sparring) into competitive matches, laying the basis for present-day kumite-style tournaments. Even back then, Otsuka stressed kumite over kata, in sharp contrast to Funagoshi's teaching methods.

With his background in jujitsu, Otsuka was able to combine the karate and jujitsu movements into one unique style of karate. In the Fall of 1934, he officially inaugurated his own unique style of karate. He developed rules and regulations for free sparring within the Wado system. But it wasn't until 1940, when the Butokai requested each of its member groups to submit the name of its founder and the official name of the style or school that Otsuka finally devised the present name - wado-kai - or the way of harmony.

Otsuka has built his wado style of karate around nine basic kata, five of which are regarded as the fundamental techniques. The basic stances are called taisabaki. The atemi techniques of jujitsu have had a strong influence in the formation of wado-kai karate. Otsuka also has incorporated the nage-waza (throwing techniques) of jujitsu into his blended style of karate.

For his outstanding contribution to karate, the Japanese government awarded Otsuka the Fifth Order of Merit. In 1972, Otsuka received the highest award that can be given by the Emperor of Japan, the Hanshi award. With this came the honor of being ranked at the head of all martial arts systems within the All-Japan Karate-Do Federation.

III. GOJU-RYU KARATE

A system of combining the soft and hard methods of fighting was founded by Chojun Miyagi (1888-1953). It emphasizes the interchange of fast and slow movements, tension and relaxation, as appropriate to the situation; strong attack being deflected by a soft defense, for example. Goju training develops good body conditioning, and the kata stresses tension/relaxation and deep abdominal breath control.

Gogen Yamaguchi was born in Kyushu, Japan in 1907. While attending Ritsumeikan University, Yamaguchi first heard of Goju karate and of Chojun Miyagi. Curious about the system, Yamaguchi wrote to Miyagi and invited him to come to Japan. Miyagi accepted and, after seeing demonstrations of Goju karate by Miyagi, Yamaguchi immediately fell in love with this karate. From that moment on, Yamaguchi concentrated on the study of Goju karate. When Miyagi left to return to Okinawa, Miyagi designed Yamaguchi the successor of the Goju system in Japan.

In the early stages of Japanese Goju karate, there were many changes. After observing his students, Yamaguchi came to the conclusion that the strict Okinawan brand of karate, with its ancient Chinese origins, was too static and limited in style.

He believed that just the practice of kata and the prearranged steps in sparring inhibited too many of the students. Under the movement of the Okinawan system, Yamaguchi noticed that many of the students could not create combinations of techniques readily enough or follow through with an advantage when an opening presented itself.

What Yamaguchi wanted to do was to open up movements to make for faster play and to allow greater freedom of movement. He wanted a system that

could be tailored to individual needs yet still retain the basic fundamentals of the system. The idea he hit upon was kumite, or free-style sparring. The free sparring was systemized along boxing lines, then further developed on the principle of kendo. Kendo was attractive to Yamaguchi because of two reasons: it emphasized form when delivering a strike and it limited the target area. Limiting strike zone, Yamaguchi only allowed the stomach and head as target areas. For sparring, the contestants were restricted mainly to kicking and punching. Elbowing, clawing, and other finger and open hand strikes were disallowed. However, for dojo free sparring, the play was wide open with no restrictions.

In 1939, Yamaguchi had to leave his school and was sent to Manchuria as an officer of the Japanese army. He remained there throughout the war. Near the end of the war, the Russians invaded Manchuria and Yamaguchi was taken prisoner until his release in 1947. When he came home, the victorious Allied armies had outlawed the practice of the martial arts under the terms of their occupation. He also found his school badly disorganized in his absence.

In order to revive interest in karate again, he made a dramatic appearance, wearing his hair long in the style of older Shinto priests and the samurai of old. His striking appearance and his appeal to ancient pride struck a response in the Japanese people. He held a big week-long exhibition in Tokyo featuring all the various Chinese arts he had discovered during his years there as well as the traditional Japanese arts. The festival proved to be a great success and helped re-awaken interest. Meanwhile, Yamaguchi's students were coming back to him.

Today, the Goju school is a flourishing one in Japan. From his headquarters at the Goju Kai, Yamaguchi oversees a vast network of dojos in schools, offices, factories, and elsewhere in the country. And Yamaguchi keeps tight control over the organization.

The result is a highly organized school with strong financial resources for running and expanding the system. To his instructors and top students, Yamaguchi can hold out the prospect of their opening their own dojos. He can supply them with the monetary backing they need to tide them over while becoming established.

They, in return, owe their allegiance to the school and to him personally. Yamaguchi has been successful in binding the head of his dojos to him instead of seeing them spin off to open up systems on their own.

IV. KYOKUSHINKAI KARATE

The Kyokushinkai karate system was originated by Masutatsu Oyama in 1957. Oyama is a Korean whose real name is Choi Myung-ye. He was born near Kunsan City, Korea in 1922. Oyama had to walk six miles to Yong-gee Primary School which had a total attendance of 400 children. Little Oyama did not like to study so in school he played soccer and chabee - a sort of Korean combination of jujitsu and kempo. Chabee lessons were given at school and this was one class 9 year old Oyama never skipped.

During the years from his 9th to his 13th birthday, he learned Chabee and Shaolin Temple boxing from a farm supervisor who came from North Korea to work for his father. This new supervisor was very knowledgeable in the Chinese and Korean martial arts. Oyama practiced daily under the expert guidance.

At age 13, Oyama was sent to Japan to attend a boy's military academy in Yamanashi Prefecture. He specialized in mechanical training in aircraft

engines.

While in Yamanashi, he began to study shotokan karate. For two years he trained in karate there, but Oyama was not satisfied with the training he was receiving and made up his mind to go to Tokyo for further studies.

The young karate enthusiast enrolled in Takushoku University and for two years, two hours a day, Oyama studied karate under Funagoshi at the Shotokan School in the Meijiro section of Tokyo.

At 18, with Japan on the brink of war with America and Britain, Oyama was drafted into the Imperial Army, but luckily was stationed in Tokyo. It was around that time that Oyama met the Korean Goju-ryu specialist, Cho Hyung-ju. They soon became good friends and Oyama studied under him for a few years.

After World War II was over, Oyama journeyed to Mt. Kiyosumi where he followed a strict regimen of practicing karate seven hours a day, sleeping eight hours at night, eating three meals, and relaxing and meditating the rest of the time. Here he worked out his original breaking techniques which have now become the highlight of tournament demonstrations. He would go about the woods slashing branches from tree trunks, smashing through rocks, and breaking boards and anything else he could get his hands on. He soon developed hands like machetes and fists like sledge hammers.

After 18 months of training, he came down from Mt. Kiyosumi to a beach resort town of Tateyama, not far away. He asked one of the owners of a cattle ranch to give him permission to fight one of the bulls with his bare hands. No one believed Oyama when he voiced confidence that he could flatten the bull with a single karate punch.

"They all thought I was crazy," Oyama recalls, "but I kept pleading with them to give me a chance." An old man who ran a slaughter house

finally gave him an opportunity to fight against a bull. The bull was chained on both sides of the head to hold it in place and the slaughter house was jammed with curious onlookers on the day of the big event. Oyama approached the blindfolded bull and punched the bull between the eyes like a steel piston. The huge bull jerked his head wildly from side to side, tearing the chains loose. All frightened spectators scattered before the rampaging bull. Nothing and no one could stop the maddened bull. Even Oyama ran.

After several days, Oyama was given another chance to fight against a bull. It was the same place with another large crowd. Oyama's first blow cracked against the skull of the bull, echoing across the field and mingling with the shouts of the crowd as the bull staggered to his knees. Oyama lifted the bull up and smashed his fist between its eyes a second time. Then he tried slashing the horns off from behind. It worked. The horns flew off and fell into the dirt.

Oyama cut the horns off of bulls with his hands 36 more times. His reputation for fighting bulls spread far and wide. The resulting publicity pushed him to the front of the karate stage. Riding on the crest of his popularity, the Korean karateka opened a small dojo in Tateyama. He had won the Japanese Karate Championship in 1947 at Kyoto.

After working as a bodyguard at the Korean mission, he made the first of many trips to the United States. In March of 1952, he was invited to Chicago by the U. S. Professional Wrestling Association along with judoka, Kokichi Endo, and pro wrestler, "Great Togo" of California. After a big demonstration in Chicago, the three men toured the U. S. until November, challenging pro wrestlers and boxers. Oyama won every exhibition bout by

a knockout.

The next year he went to Chicago again to give a demonstration of his famous bare-handed bull fighting before TV cameras. Oyama stunned the bull with the first punch and then sliced off a horn. He went on to New York to teach karate for a week, then back to Japan.

In 1954 he decided to go on a three month karate tour to Southeast Asia, partly to make up for the humiliation suffered by Japanese karateka who had fought Tai kick-boxers and were soundly defeated by them. He also planned to teach and demonstrate his karate techniques.

It was a hot night, but the boxing arena was packed with kick-boxing fans gathered to see their hero once more dispose of a Japanese karateman. Oyama's opponent, "Black Copra", was the top welter-weight who had ring experience in the United States in addition to his long experience as a box-kicker.

The initial stage of the match was favored to the Tai kick-boxer. But "Black Copra" aimed his kick at Oyama's jaw, and the Korean caught his opponent's foot an instant before it made contact. Then, before the "Black Copra" recovered his balance, Oyama countered with a round-house kick. When "Black Copra" staggered to his feet again, Oyama drove a punch to his opponent's jaw which made him unconscious. The end had come in two minutes of the first round. The Tai boxer's jaw was badly broken.

The year 1954 was an auspicious one for Oyama. He went to Hawaii for a month and helped his karate instructor, Bobby Lowe, a Chinese-American, set up the first Oyama's oversea dojo. When he came back to Japan, he began to train his students in a public park in the Mejiro section of Tokyo. It was a highly successful function that lasted for four years.

In 1958, Oyama completed his first karate book, What is Karate?, and Gogen Yamaguchi, head of Goju-Ryu School of Karate, invited Oyama to join his school as vice-president. He worked together with Yamaguchi for three years, but he detested karate being run like a business and withdrew from that organization.

Oyama went back to the States in 1959 to open schools of Oyama in Chicago, Los Angeles, and San Francisco. Donald Buck, an ex-FBI agent, set up the San Francisco dojo under Oyama's guidance.

In 1960, Oyama put out a large edition of What is Karate?. During a 10 year period, 170,000 copies of his book were sold. This certainly must be the all-time record of sales for a book on martial arts.

Although he changed the name of his schools to Kyokushinkai in 1961, it wasn't until 1963 that he built his present four-story hombu dojo near the old one in Tokyo. In 1970, Oyama estimated there were some 20,000 members of Kyokushinkai in Tokyo and 50,000 throughout Japan. His world-wide network has expanded to 180 branches in 43 countries.

V. SHITO-RYU KARATE

(See Okinawa Shito-Ryu)

VI. JUJITSU

According to the biographies of the founders of various martial arts schools in Japan, there were some twenty Ryu, schools of jujitsu in Japan. Some of the major Ryu are as follows:

1. Takenouch Ryu:

The founder of the school is a Hisamori Takenouchi, a bushi of high rank. It was founded during the dictatorship of Ashikawa Yoshiharu (1522-46).

Takenouchi systemized a substantial number of armed and unarmed bujutsu techniques. He practiced sword and stick techniques against mobile targets. He then emphasized the use of techniques of immobilization (osae-waza), which were organized systematically into five "key" or groups in accordance with certain principles of exposition still found in modern derivations of ancient bujutsu.

Takenouchi taught short sword techniques at close range. This technique proved to be extremely effective, and counterless warriors flocked to his dojo. Takenouchi's son was requested to perform techniques before Emperor Gomizuno (1611-29). After his performance, the emperor bestowed upon the art the title of "Supreme and Unsurpassed Art of Combat." He also granted the disciples of this art his permission to use the imperial color, purple, for those cords employed in performing the school's special techniques.

2. Sosuishitsu Ryu:

An interesting derivation of the Takenouchi ryu is the Sosuishitsu ryu, founded by a samurai Bungo Takeda, Fugatami Hannosuke in 1650. This warrior developed his own method of combat from those he had learned, and after a period of purification in Yoshino mountain, named his method after "the pure flowing water" of Yoshino River.

The record books at the Sosuishi-ryu dojo in Fukuoka contain the succession of the Master of Sosuishi-ryu from its founder, Futagami Hannosuke Massanori in 1650 through the eleventh inheritor. Yagoro Munetsuna assumed control of the school on November 18, 1833.

In 1925, Shusaku Shitama became son-in-law Munetsuna master and the Fifteenth inheritor of Sosuishi-ryu. He became a president of Nippon Sosuishi-ryu Jujitsu Association.

3. Kito-Ryu

This style was influenced a great deal by Chinese kempo. A former dignitary of the Chinese court, Chen Yuan-pin had visited in Japan in 1621, and then settled there permanently in 1638 in order to escape the rising power of the Manchu dynasty. A poet and scholar, he secured a position of rank with Japanese nobles of the period, producing a number of treatises on Chinese philosophies such as Lao-tzu and T'ung K'ao. He also corroborated with the learned Japanese priest Hensei in a number of literary endeavors. At one point, Chen was said to have instructed three masterless warriors (ronin) in a method of "seizing a man" which he had seen practiced in China. The names of the three ronin have been dutifully preserved: Fukuno Hichiroemon, Isogai Jirozaemon, and Miura Yojiemon. These men continued their studies of Chen's method in the Kokusei monastery in Azabu and apparently grasped its central principles quite well, and founded their school - the Kito ryu. Jigoro Kano, the founder of judo, studied Kito-ryu jujitsu under the Tsunetoshi Iikubo and Kano incorporated nae-waza techniques into judo.

4. Tenjin-Shinyo Ryu

This school of jujitsu is generally considered to have been resulted of fusion of two schools, the Yoshin Ryu and the Shin-no-Shindo.

a. Yoshin-Ryu: The founder is Yoshin Miura, a physician of Nagasaki, who went to China in the 17th Century to deepen his knowledge in the field of medicine. While studying various methods of resuscitation, he was exposed to Chinese martial arts and to their principles of strategic application. In particular, he studied the techniques of percussion, which, even later, appear to have been the main technical concern of this school.

Akiyama learned in China three modes of hakuda and twenty-eight kinds of kwappo (a peculiar jujitsu art of resuscitating an apparently dead person), and on his return taught them to his countrymen.

b. Shin-no-Shindo: The founder is Yamamoto Tamizaenon of Osaka police, who added techniques (particularly those of immobilization) to the already impressive repertoire of the Yoshin ryu.

c. Tenjin-Shinyo Ryu: The found, Matayemon Iso, was a retainer of the Ki clan who died in 1862. At the age of 15, he was in Yedo under Oribe Hitotsuyanagi, a master of the Yoshin-ryu. After six years hard training, he took over the head position of the school on the death of his master. But he set out on a tour of study of jujitsu throughout the country.

Among the various jujitsu schools he visited, Iso was greatly impressed with the paramount importance of atemi which consists of striking the vital vulnerable point of an enemy's body. He convinced himself that no real victory could be won except by those skilled in atemi and directed his whole attention to the study of atemi waza. At last he succeeded in attaining his desired end and founded the Tenjin-Shinyo-ryu, which name was derived partly from Yoshin-ryu and partly from the Shin-no-Shindo-ryu, the course of his jujitsu lessons consisting of 124 tricks.

VII. JUDO

Jigoro Kano, the founder of Kodokan Judo, was born on October 28, 1860. He was fortunate enough to be born into a family that was reasonably well off, at least well enough placed to get Jigoro into the elite Tokyo Imperial University.

The third son in a family of three boys and two girls, young Jigoro was physically weak in his early years. When he was 17, his father ordered

him to go to Tokyo and he enrolled the following year at Tokyo Imperial University at the age of 18.

Jigoro Kano had actually started his training in jujitsu at the age of 17, but his instructor, Ryuji Katagiri, felt he was too young for serious training. As a result, Katagiri gave him only a few formal-exercises for study and let it go at that. The determined young Kano was not about to be put off so easily and finally searched another master, Hachinosuke Kaduda, in the Tenjin-Shinyo jujitsu style.

Fukada had a 10-mat training hall. Young Kano was accepted as a student and promptly began training there. Fukada stressed technique over formal exercises, or kata. His style concentrated on free-style fighting in practice sessions. Kano's emphasis on "randori" in judo undoubtedly found its beginning here under Fukada's influence.

In 1879, a year after Kano started working out at Fukuda's dojo, the jujitsu master died at the age of only 52. The 19 year old Kano soon joined another branch of the Tenjin-Shinyo-ryu run by a 62 year old jujitsu instructor named Masatomo Tso. Iso's dojo was known for its excellence in kata. Over the two years, Kano practiced hard and became an assistant and he instructed 20 or 30 students, starting with kata and then moving on to free fighting.

By the time he was 21 years old in 1881, Kano had become a master in Tenjin-shinyo-ryu jujitsu. Kano enrolled at the dojo of Tsunetoshi Iikubo, master of the Kito School of Jujitsu, and began training at his dojo. Like Fakuda, Iikubo put stress on free fighting and was especially skillful at teaching nage-waza.

It was during these early jujitsu training days that Kano worked out some new throws and turned his attention more to ways of reforming jujitsu

into some kind of new system.

He decided himself to formulate a system of reformed jujitsu founded on scientific principles, integrating combat training with mental and physical education. He borrowed the "katame-waza" (mat techniques) and "atemi-waza" (striking techniques) of Tenjin-shinyo-ryu and the nage-waza (throwing techniques) of Kito-ryu, holding onto those techniques that conformed to scientific principles and rejecting all others. All harmful and dangerous techniques were eliminated.

When 22 years old, Kano took nine of his private students from Kito-ryu dojo in February, 1882 and set up his own dojo in Eisho-ji Temple. Kito-ryu master Iikubo came to the temple two or three times a week to help instruct Kano's students. So what they were getting was more jujitsu than judo training.

The year before, in 1881, Kano had graduated from Tokyo Imperial University and soon secured a position as a literature instructor at Gakushuin (Pee's School), an exclusive school for the children of high-born Japanese. His instruction at dojo had to be sandwiched between his work at the school and the preparation for the next day's classes.

In 1884, the Kodokan by-laws were drawn up. Then Kano declared, "Taking together all the merits I have acquired from the various schools of jujitsu, and adding my own devices and inventions, I have founded a new system for physical culture, mental training, and winning contests. This I call Kodokan judo."

Randori and kata became firmly established and were even made the subjects of lectures and debates as well as a part of education. But the big difference from jujitsu was the "do" of judo - finding the way. Kano saw judo, then, a way of life. He saw it in terms of a sport, whereas jujitsu was merely

of the martial arts, a method of defense. The dangerous techniques of jujitsu were eliminated from the judo contests, but retained as part of the judo defense system. This especially applied to "atemi".

Another essential difference from jujitsu was judo's application of "kuzushi". Using a minimum amount of strength, it is possible to throw your opponent if you force him off balance by breaking his posture.

Among the now famous pupils of Kano in those early days were Yoshitsugi Yamashita who later taught judo to President Theodore Roosevelt; Tsunejiro Tomita, father of the noted author of the judo novel "Sugata Sanshiro"; Seiko Higuchi; Shiro Sairo, who became a student in 1884 at the age of 16 and developed into a kind of judo genius, especially noted for his "yama-arashi" and "harai-goshi", and Yokoyama who was such a fighting demon he was known as "Devil Yokoyama."

By 1892, there were still less than 100 judo students practicing at Kodokan. Kano preferred "tachi-waza" (standing techniques) to "ne-waza" (mat techniques). In May, 1909, the Kodokan officially became a foundation and two years later on April 11, the Judo Teacher's Training Department was set up. Then in 1922, the Kodokan Black Belt Association was organized, followed by the Judo Medical Research Society in 1932.

In 1938, Kano, as a member of the International Olympic Committee, went to an IOC meeting in Cairo, Egypt, succeeded in getting Tokyo nominated for the site of the 1940 Olympics at which judo was to be included as one of the events for the first time.

It turned out to be the Kano's crowning achievement, although fear of world war was to force its postponement until 1964. On his way home from that conference on board the SS Hikawa Maru, Kano died from pneumonia. He was 78 years old.

Another dream - an international judo federation - plans for which Kano revealed in 1933, came true in 1952. Today, more than six million persons practice judo in over 30 countries around the world.

VIII. AIKIDO

1. I Hombu Dojo

Morihei Ueshiba was born in Tanabe, a small town near Osaka on December 14, 1883. Ueshiba had a weak constitution and the wish of his heard was to develop a strong body. He, at the age of 13, began his first martial arts training under the Master Tazawa Tokusaburo from Kito-ryu jujitsu, specializing in the use of spear and sword. At 20, he was already recognized as an expert in these skills and received a diploma from his master, Nakai Masakatsu.

At 27, he moved to the north of Japan, to the island of Hokaido, to meet a master, Sokaku Takeda, the Daito jujitsu-ryu. Takeda opened a private ryu in 1868. For the very first time, pupils outside the family could be accepted by the master. Takeda accepted Ueshiba as his pupil.

Takeda did not give him an easy life. Ueshiba had to submit wholeheartedly to the extreme authoritarianism of the master to whom he had to devote body and soul if necessary, waiting on him at all hours of the day and night, preparing his meals, his baths, and even building him a new home. In addition, he had to pay the master between 300 and 500 yen for the teaching of each new technique, which was a large sum in those days.

Even so, the days spent in instruction were themselves infrequent. In 5 years, the master only devoted about 100 days to it. The rest of the time the pupil had to practice alone. In 1916, at the age of 33, Ueshiba received the first diploma appointing him master of jujitsu at the Daito ryu.

At the age of 35, he left Hokkaido and on the return journey home, Ueshiba visited the Reverent Deguchi Wanisaburo who was a founder of a Shinto sect called Omoto-Kyo.

This meeting greatly influenced the life of Ueshiba. Omoto-Kyo emphasized the universal energy, as does Aikido training. -Ki - universal energy - has no beginning and no end. It has no form but can assume any form. Aikido is defined by the way in which man relates to cosmic power, or ki. This idea of man in harmony with the creative and original force of all things, so also at the root of life and serenity. "He who discovers the secret of Aikido," said Master Ueshiba, "has the universe within him and can say 'I am the universe'". Under the influence of Rev. Deguchi, Ueshiba nurtured the idea of unifying the moral and religious meaning of the world. Ueshiba thinks that the purpose of Budo (martial arts) is to accept the love of God in its true sense which protects and cultivates all living things and it is advisable to use and assimilate it with our mind and body.

To him, martial arts was more than just a means of defeating another person or knocking him down. Aikijujitsu, as it was being practiced, did not propound this philosophy, so Ueshiba decided to create a new art which would fulfill the principle of this spiritual and physical harmony that he envisaged. He named this art "Aikido".

The word "Aikido" breaks down syllable by syllable as follows:

- "Ai" - harmony, to unite, co-ordinate, bring into
- "Ki" - spirit, energy, mental power, inner strength
- "Do" - the way, the method, system, even how or why

Aikido has been interpreted in many ways, but all imply "way of harmony". Ueshiba laid down the principle of non-resistance, the non-violent way of

defending one's self. By co-ordinating one's movement with another's, one could learn to bring the opponent's strength into one's own sphere, thereby neutralizing the attack. No matter what form it took, Ueshiba would only do enough to bring the attacker under control, with as little physical harm as possible.

Once he had developed his system, he began teaching selected pupils. During World War II, he returned to the countryside where he lived simply on the land. He took with him a few students and would occasionally receive visits from others. All of them he instructed in Aikido, but lessons contained more mental exercises than physical ones, part of each day being spent in meditation and mental training.

After the war, Ueshiba came back to the city. He contacted some of his former students and they were sent to different provinces in Japan as well as abroad to teach Aikido. Today, Aikikai (the Aikido Association) has more than 700,000 devotees, including 13,000 black belts.

2. Yoshinkan Aikido

One very famous pupil of Ueshiba is Gozo Shioda, 9th dan Aikido. Shioda was born on September 9, 1915 in Tokyo. He went out for judo in high school and attained the rank of sandan (third degree black belt) before graduating and entering Takushoku University. He switched to Aikido in the early 1930's and studied under Ueshiba.

In 1941, when he was about to leave for Nanking as a civilian employee, Tohei became a student of Ueshiba. Shioda spent the war years in China and Taiwan. He returned to Japan in 1946. Shioda joined his former teacher and by the request from Ueshiba, Shioda put on an exhibition for the allied forces. From 1947 to 1950, there was virtually no Aikido for Shioda who

was forced to make money for a living in a ravaged , destroyed Japan.

It was during this period, around 1950, that Shioda started calling his Aikido Yoshinkan. In July of 1952, he put on a demonstration of his style of Aikido in the Budo Arts Program at Tokyo's Sendagaya Gymnasium. Ueshiba sensei's Aikido was also presented there, but Shioda recalls that the spectators voted afterward that Shioda's exhibition was the best on the entire martial arts program.

That same year, a number of businessmen decided to set up a dojo for Yoshinkan. Soon the headquarter had a training area of 100 mats in Tokyo. By this time, Shioda was also head instructor to the Tokyo Metropolitan Police Department, from which he graduated. His was the hard school of Aikido and Ueshiba's dojo the soft school. He lays emphasis on fast dynamic action, incorporating large circular movement. Because of the close association with the Tokyo police, Shioda advocated the self-defense aspects of Aikido more than some other matters.

Known today as Yoshinkan, Shioda style of Aikido has its total membership at slightly more than 20,000.

3. Tomiki Aikido

Another important name in Aikido is Kenji Tomiki who is a Professor of Physical Education at Waseda University and a respected member of the Kodokan Judo Institute. Tomiki studied judo under its founder, Jigoro Kano, and when a 5th dan judo, was asked by Kano to learn Aikido under Mori Ueshiba.

Being a professor of physical education, Tomiki thought of the possibility of Aikido as a form of physical exercise, still respecting Ueshiba's thoughts on the spiritual side of Aikido. Tomiki sees that the

Aikido taught at the Hombu not only lacks a theoretical basis and is unsystematized, but also lacks practical value. Tomiki also criticizes the failure to engage in free practice at the Hombu and the absence of any competitive bouts. Tomiki, an expert in judo and aikido, mixed the two arts together and made a most practical self-defense technique. His new dagger-defense techniques are a good example of fusion between two arts.

Tomiki stresses constant practice against every possible kind of knife attack until the techniques learned become instinctive reactions. There are four stages that make up Tomiki's practice methods. First, the student evades knife thrusts by jumping sideways in six prescribed directions, but does not try to counter. Second, there is free adaptation of these six fundamental moves. Third, the student uses "tegata" (handblade) and his arms to block the knife thrusts. Fourth, he counter-attacks with the 17 basic techniques, first in kata and then in randori.

Tomiki is a 9th dan judo and 8th dan aikido. Today many of Tomiki's students have traveled and taught abroad. Tomiki estimates there are about 10,000 persons in Japan who practice his system.

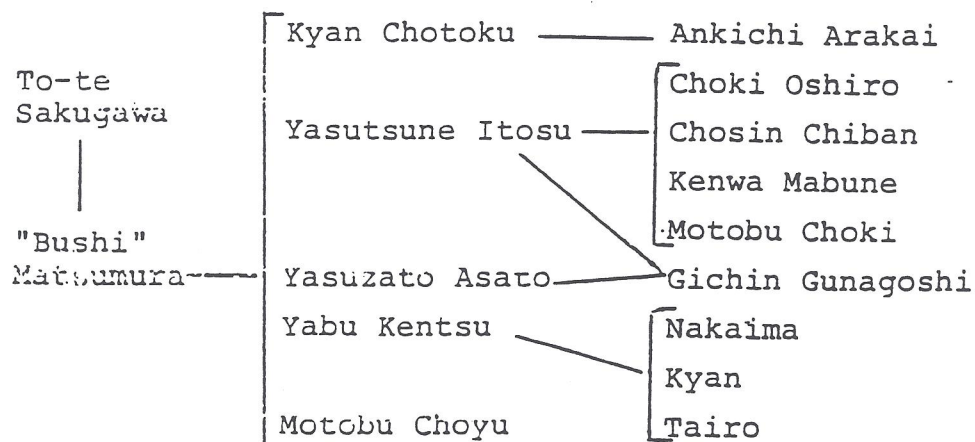
IDENTIFICATION:

To-te (Karate)
To-te Sakugawa
"Bush" Matsumura
Itosu Yasytsune
Shuri-te (Shorin-ryu)
Hohan Soken
Eizo Shimabuku
Zenryo Shimabuku
Naha-te (Goju-ryu)
Kanryo Higashionna
Chjun Miyagi
Tomori-te
Matsumora Koshku
Shito-ryu
Kenwa Mabuni
Uechi-ryu
Kanbun Uechi
Isshin-ryu
Tatsuo Shimabuku
Shotokan
Gichin Funagoshi
Wado-ryu
Hironori Otsuka
Goju-ryu (Japan)
Gogen Yamaguchi
Kyokushinkai
Mas Oyama
Jujitsu
Judo
Jigoro Kano
Aikido
Morihei Ueshiba
Yobshibkan
Gozo Shioda
Tomiki Aikido
Kenji Tomoki

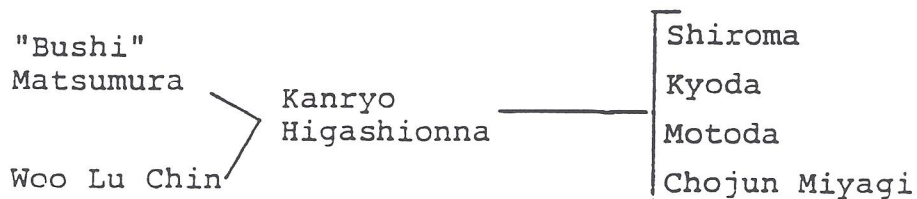
OKINAWAN KARATE

Traditional Geneology:

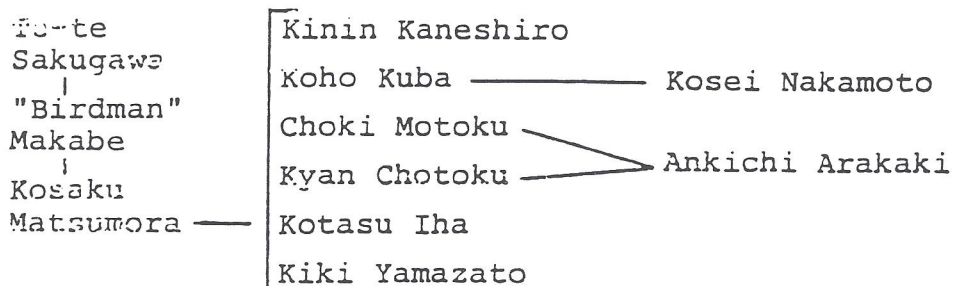
1. SHURI-TE



2. NAHA-TE



3. TOMORI-TE



Geneology of Major Ryu (School) in Okinawa and Japan

SHORIN-RYU KENSHINKAN

"Bushi" Matsumura---Nabe Matsumura---Hohan Soken---Fusai Kise

SHORIN-RYU BY EIZO SHIMABUKU

Chojun Miyagi---Eizo Shimabuku---Kichiro Shimabuku---
Kyan Chotoku { James Wax
Joe Lewis
(USA)

MATSUBAYASHI-RYU

"Bushi Matsumura---Kyan Chotoku---Ankichi Arakaki---Shoshin Nagamine
Kasaka Matsumura---Choki Motobu

SHORIN-RYU SEBUKAN

"Bushi Matsumura---Kyan Chotoku---Zenryo Shimabuku---Zempo Shimabuku

GOJU-RYU

Kanryo Higashionna---Chojun Miyagi---Gogen Yamaguchi---Gosei Yamaguchi
(Japan) (USA)

SHITO-RYU

Yasutsune Itosu---Kenwa Mabuni---Kenshin Mabuni (Japan)
Kanryo Higashionna

UCHI-RYU

(Chinese Pangai Noon)---Kabun Uechi -----Kaneji Uechi---George Mattson
Ryuyu Tomoyose Ryuko Tomoyose

ISSHIN-RYU

Tatsuo's uncle
Chojun Miyagi---Tatsuo Shimabuku---Kichiro Shimabuku---Don Noggle
Taira Shinken---Steve Armstrong
Yaiku Moden---Harold Long

SHOTOKAN

"Bushi Matsumura---Yasutsune Itosu---Gichin Funagoshi---Hironori Otsuka
Yasuzato Asato---Mas Oyama
Masatoshi Nakayama
Hidetaka Nishiyama

WADO-RYU

Yukiyoshi Nakayama (Jujitsu)---Hironori Otsuka
Gichin Funagoshi (Shuri-te)

KYOKUSHINKAI

(Korean Chabee) - - - - - Masutatsu Oyama
 Chinese Shaolin Chuan - - - - - Masutatsu Oyama
 Gichin Funagoshi (Shuri-te) - - - - - Masutatsu Oyama
 Cho Hyung-ju (Goju-ryu) - - - - - Masutatsu Oyama

JUDO

Ryuji Katagiri - - - - -	} - - - - Jigoro Kano - - - -	[Shiro Saigo
Hachinosuke Fukuda - - - - -		[Tsunejiro Saigo
Tsunetoshi Iikubo - - - - -		[Resei Kano
		[Yoshiaka Yamashita
		[Sakujiro Yokoyama

AIKIDO

Tazawa Tokusaburo - - - - -	} - - - - Morihei Ueshiba - - - -	[Gozo Shioda
Sokaku Takeda - - - - -		[Kisshomaru Ueshiba
Rev. Deguchi Wanisaburo - - - - -		[Kenji Tomiki
		[Koichi Tohei