

=SAMPLE=

TRACING KARATEDO'S NAME

In its earliest stages, the martial art we know as Karate was called "Ti" (手 ---pronounced "Tea" in the Okinawan language, Japanese pronounce it "Te").-----
----- Now I must introduce one Karatedoka whose name is Kanga Sakugawa, also called "Tudi" (唐手) Sakugawa----- Its Kanji "唐手" which began to be pronounced as "Karate" later,-----

KENTSU YABU (9/23/1866-8/27/1937) AND U.S.A.

In 1921, Kentsu Yabu was the first person recognized as a Karatedoka in Okinawa to visit America. Yabu had another distinctive "first" in his life. Rikugun Kyododan (12/1871-11/1899---Army Instructor Teams) educated non-commissioned officers for the Japanese military.-----
----- Ironically, his first son, Kenden Yabu (1888-1939), was a person to become a conscientious objector. As a result, Kentsu and Kenden had a very difficult time communicating. Kenden had two younger brothers, Kenyu and Kenshin. Kenden's solution was to go to America to find a better environment.-----
-----When Yabu went to the U.S.A., three Okinawan Karatedoka moved to the mainland of Japan within a few years. It became important to Karatedo history later. They were Choki Motobu who moved to Osaka in 1921, Gichin Funakoshi to Tokyo in 1922, and Kanbun Uechi to Wakayama in 1924.

THE HISTORY OF KARATEDO IN JAPAN

Gichin Funakoshi gave a Karate demonstration (Kusanku-Dai) in Kyoto, Japan, in 1916 with Shinko Matayoshi (page 197), who demonstrated weapons (Tonfa and Kama).----- Later, Kano invited Funakoshi, on behalf of "the Japanese government, to give a demonstration in the first Kobudo Taiiku Tenrankai" (Kobudo Physical Education Exhibition---May 4 - 6, 1922). In the beginning of May (I think Funakoshi arrived on the mainland of Japan in April), Funakoshi visited Shinkin Gima at Meishojuku (page 45) to ask for Gima's help for a demonstration at Tokyo Joshi Koto Shihangakko,-----

OKINAWA DEN BUBISHI (沖縄伝武備志 or 沖縄伝武備誌)

Now I would like to describe "Bubishi" (武備誌 or 武備志). Generally, this book is called "Okinawa Den Bubishi". It means "Bubishi transmitted to Okinawa," because there is a famous martial arts book "Bubishi" (武備志) which was written by Bo Gen Gi (茅元儀) in China in 1621.-----

----- Gima read Funakoshi's "Bubishi" (武備志) and Miyagi's copy, and he said, it is said that Funakoshi and Mabuni's copies were made from Anko Itosu's copy,-----

NIHON KARATEDO RENGOKAI=1957---as of 2018

Nihon Karatedo Rengokai is not a style. It began in 1957, and the main members who played a very active part to make this organization were Kanki Izumikawa (4/16/1908-11/1/1967--page 59) and Ryusho Sakagami (4/13/1915-12/28/1993--page 168).-----

Shirota also learned from Chojun Miyagi and Seko Higa for a short time. He opened his Taishukan Dojo in 1953.

(Shotokan-Ryu interrelated group)

Chidokai (致道会)=1954

1. Sasaki, Takeshi (3/15/1926-1992)

①=Gichin Funakoshi and Yoshitaka Funakoshi

2. Shigeo Kurihara (4/5/1940-) ← Takeshi Sasaki

Jugojinenkai (柔剛自然会)---Jugojinen-Ryu

1. Sakihama, Seishu (1/2/1933-)

①=Seijiro Sakihama (11/22/1910- ?) Seijiro learned from Kensei Kinjo and Kanbun Uechi, and created this style.

NIHON KARATEDO RENBUKAI=1964

The history of this group started with Kanken Toyama's student, In Jin Hei (尹曦炳=1922-2000---pronounced In Gi Hei in Japanese) who was Korean. He opened "Kanbukan Dojo" (韓武館道場) in 1945 in Tokyo.----- Toyama's real name was Kanken Oyadomari. He moved to Tokyo, and opened Shudokan Dojo (修道館道場) in 1932. He was an educator, specifically in music.-----

KATA

One of the most important aspects of Karatedo is the Kata, which is a systematic set of techniques used for practice. The advantage of

practicing Kata is that they contain a variety of techniques for various situations one might encounter. I believe Karatedo is Kata training.----- To learn Karatedo is to learn ethics through physical exercise. But Karatedo is not religion, so we cannot expect to get the final answers, we should expect to learn to get what we need to have a peaceful mind through these ethics.-----

GOJU-RYU (剛柔流)

1. Gekisai-Ichi¹
2. Gekisai-Ni¹
3. Kururunfa³
4. Saifa^{2, 3}
5. Sanchin⁴
6. Sanseru⁴
7. Sesan⁴
8. Seenchin³
9. Sepai³
10. Shissochin³
11. Suparinpe⁴
12. Tensho^{1*}

¹made by Miyagi

²Miyagi might have

created this Kata. (See page 121.)

TOON-RYU (東恩流)

1. Jion¹
2. Nepai=Hakutsuru²
3. Pecchurin^{3&*}
4. Sanchin³
5. Sanseru³
6. Sesan³
7. Sesan^{4&**}
- ¹learned from Kentsu
- Yabu ²learned from
- Go Kenki ³learned
- from Kanryo Higaonna
- ⁴learned from Kanyu Higaonna

*See page 121.

**See page 177.

KOJO-RYU (湖城流)

1. Chinto
2. Hakkaku
3. Hakko
4. Hakuryu
5. Junishi-Chi
6. Junishi-Ku
7. Junishi-Ten
8. Kusanku
9. Naifanchi
10. Passai

STYLES

It is important to remember that the modern day styles of Karatedo did not appear until 1923. However, these styles are very important from a historical standpoint.-----

I described Karatedo's styles in this chapter, but it is not my intention to judge styles or discriminate between them.-----

BUKIJUTSU

Today most Karatedoka are using the word "Kobudo" to refer to martial arts involving weapons, but this is not correct. "Kobudo" means, "old Budo". A more appropriate word is "Bukijutsu" (武器術). Here, "Buki" means "weapon," and "Jutsu" means technique. The unarmed part of Karatedo should be called "Toshujutsu" (徒手術), as "Toshu" means "an empty hand."-----

(Yuntaza Nu Kun---Yunza no Kon)

? ----→ Tamai, Shigegi (founder) ----→ Akena, Takahiko ----→
 ┌─ Tamai, Kame (3rd generation) ← (2nd generation) ←┐
 └─ Tamai, Jushin (4th generation) ----→ Iha, Kotaro

? ----→ Tokumine-Pechin, Seifu¹ ———┬— Kedahana, Sensa
 └— Motobu, Choki

Jigoro Kano created the "Dan" and "Kyu" system in August 1883, when he awarded two students, Shiro Saigo and Tsunejiro Tomita, with the first "Dan" degree (Shodan).-----
-In 1886 Kano actually began to give black sashes to the Dan students.----- Gichin Funakoshi became the first Karate instructor to award black belts when he adopted Kano's practice of awarding degrees to his advanced students. He was also the first to require testing for degrees of his advanced students. On April 12, 1924, Funakoshi awarded several of his students with a Shodan degree. I found seven students' names.-----

Officially, Karatedo tournament sparring training began in 1924, when Funakoshi outlined the basic sparring techniques (Yakusoku Kumite) and the rules to be used in tournaments later. The techniques that Funakoshi taught were very basic sparring techniques, and they were not complete. In 1925, one of Funakoshi's students, Hironori Otsuka, began teaching Karatedo at the University of Tokyo Karatedo Club as an assistant instructor, and expanded the sparring techniques that Funakoshi had outlined, and Otsuka made them more complete by including his Jujutsu sparring training experiences. In 1927, Otsuka and his students Hideo Bo, Jisaburo Miki, Yasushi Mitani, Kazuo Hirayama and others began to practice full-contact sparring using protectors at the University of Tokyo Karatedo Club.-----

(Japan University Student Karatedo Federation

1st(1957)	Mimoto, Hitoshi	Ritsumeikan	Goju
2nd(1958)	Tsuyama, Katsunori	Takushoku	Shotokan
3rd(1959)	Tomoyori, Ryuichiro	Kansai	Kenyu

4th(1960)	Fujii, Hisaomi	Nihon	Wado
61st(2017)	Nishimoto, Ken	Kinki	Shito
62nd(2018)	Ando, Daiki	Kinki	Shito

GENEALOGY OF OKINAWAN KARATEDOKA

KYODA's students (Juhatsu Kyoda=12/5/1887-8/31/1968)

--See page 177.

KYODA, ——— IRAHA, Choko (1901-6/8/1986)
 Juhatsu |—— KYODA, Juko (2/8/1926-11/22/1983)
 |—— KANZAKI, Juwa (4/22/1928-1/13/2018)

SHINZATO, ——— Higa, Yuchoku (2/8/1910-11/4/1994)
Jinan |—— Iraha, Choketsu¹ (4/16/1930-12/12/2007)
 (2/1/1901- |—— Kina, Seiko (10/4/1911-1994)
 4/1945) |—— Nakamoto, Seijin (9/26/1916-4/18/1986)

TOMOYOSE, Ryuyu (2/1/1897-2/12/1970)--See page 274. ———
 隆聖館道場 (Ryuseikan Dojo) ↓
 ———
 |—— Koto, Sanki (Koto, Kanjiro=12/18/1918-1/18/2001)
 |—— Tomoyose, Ryukichi —→ Tomoyose, Takashige
 | (2/5/1930-10/3/1994) (8/31/1963-)
 |—— Tomoyose, Ryuko (12/10/1928-4/10/2019)

DOJO IN OKINAWA

CHINA, Teikichi (6/21/1924-4/9/2003)---Buseikan Dojo=1977

①=Chibana, Choshin Shiroma, Shinpan
 Nakama, Chozo Shimabukuro, Taro
 ⑤=Higa, Seiichi Miyagi, Osamu Shimabukuro, Seiji
 Shiroma, Shoichi Taira, Shinan* Tamanaha, Kazuo

MIYAZATO, Eiichi (7/5/1922-12/17/1999)---Jundokan Dojo=1957

◀OKINAWA GOJU-RYU KARATEDO KYOKAI (1969)▶

Yoshihiro Miyazato (3/23/1951-) is his son, and his successor,
 but Yoshihiro Miyazato is not a member of this organization today,
 although he is keeping this dojo "Jundokan."

NAKAZATO, Joen (4/13/1922-9/7/2010)---Kyudokan Dojo=1952

◀ZEN OKINAWA SHORINJI-RYU KARATEDO KYOKAI (1955)▶

①=Chotoku Kyan

②=Miyagi, Masakazu (1961-) Nakazato, Takeshi*^s (1961-)
Sakugawa, Masanobu Tomimori, Masao
and others. (10/10/1938-9/16/2018)

THE PHILOSOPHY OF KARATEDO

This chapter will introduce some of the philosophical concepts that have influenced Karatedo. But first, I would like to express my feelings on what the word Karatedo means, and does not mean, in some cases.-----

BUDO (武道)

Budo is a common term heard in martial art circles and is often confused with Bushido. Budo and Bushido are two different concepts that should not be confused. Bushido is the Bushi's (Samurai) way of life and does contain a very strict code of ethics, which governs their lords. Budo can also be described as a set of ethics, including how to avoid confrontations, as well as how to fight with others.----- Eventually, the name "Budo" began to be used for this martial art in Japan. It also became associated with these Kanji "武道," which means, "the way (道=michi) to stop fighting."-----
----- For example, the characters for Karate in Japanese are pronounced "Karate" (空手), while the characters for Karate in Chinese are pronounced "Konsu." The Kanji for Bu (武) is made up of two separate characters which mean "fighting" (戈) and "to stop" (止) respectively. When these two characters are combined and the Kanji "Bu" is obtained, the meaning becomes "to stop fighting." -----

KARATEDO (唐手道) and KARATEDO (空手道)

I already told you about a small part of this subject on page 7 (it was a very isolated private fact). Now I want to tell you why Funakoshi changed Karatedo's Kanji from Karate (唐手) to Karate (空手) in Karatedo history. It is unknown why he did, but Ryoza Fujiwara said in his book,----- when Goro Shimokawa, Takanobu Yamamoto and some other main members of Keio University Karatedo Club visited the Zen monk, Gyodo Furukawa (古川堯道=12/8/1872-1961); then Furukawa advised them to change from Karate (唐手) to Karate (空手) on March 20, 1929. Furukawa's idea came from Buddhism's holy book, "Hannyashinkyo" (般若心經). He showed two sentences from the book; "Shiki Soku Ze Ku (色即是空), and Ku Soku Ze Shiki (空即是色)." "Shiki" (色) means phenomenon, "Ku" (空) means no change. After then, those members wanted to introduce Funakoshi to Furukawa,-----

Afterword

----- And the teaching I was most impressed with is that I was given two particularly big learning experiences from him. They were to know spiritual and physical "pain" and "weakness." In my learning Karatedo, I learned great points long after. That means we have to learn these two things before the battle to conquer ego and nihilism;-----

----- I already told you, this training is essentially fighting against emptiness and ego. Karatedo has limitations to find a complete solution, but Karatedoka must seek some essential solution about their own Karatedo ethics. I think that this fighting is always personal and individual. Please remember, "your worst enemy is yourself in your training." And I would like to call to remembrance one paragraph of the BIBLE, "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity." (Ecclesiastes 1:2) Of course, this learning must connect to find a hope which is a wonderful life without the need to use this martial art's physical techniques.

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