

Wado Kai College

和道会



Training Manual

Table of Contents

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1 Grading Manual

1.1.....	9th. Kyu
1.2.....	8th. Kyu
1.3.....	7th. Kyu
1.4.....	6th. Kyu
1.5.....	5th. Kyu
1.6.....	4th. Kyu
1.7.....	3rd. Kyu
1.8.....	2nd. Kyu
1.9.....	1st. Kyu
1.10.....	1st. Dan
1.11.....	2nd. Dan
1.12.....	3rd. Dan
1.13.....	4th. Dan

2 Terminology

2.1.....	General
2.2.....	Basics
2.3.....	A-Z
2.4.....	A-Z-continued
2.4.....	Counting and belt colours

3 Uke

3.1.....	Sanbonme Gumite	Chudan Uke 1
3.2.....	Sanbonme Gumite	Chudan Uke 2
3.3.....	Sanbonme Gumite	Jodan Uke 1
3.4.....	Sanbonme Gumite	Jodan Uke 2
3.5.....	Sanbonme Gumite	Jodan Uke 3
3.6.....	Sanbonme Gumite	Jodan Uke 4
3.7.....	Sanbonme Gumite	Maegeri Uke 1
3.8.....	Sanbonme Gumite	Maegeri Uke 2
3.9.....	Sanbonme Gumite	Maegeri Uke 3
3.10.....	Sanbonme Gumite	Maegeri Uke 4
3.11.....	Sanbonme Gumite	Maegeri Uke 5
3.12.....	Sanbonme Gumite	Maegeri Uke 6
3.13.....	Ohyo Gumite	1
3.14.....	Ohyo Gumite	2
3.15.....	Ohyo Gumite	3
3.16.....	Ohyo Gumite	4
3.17.....	Ohyo Gumite	5
3.18.....	Ohyo Gumite	6
3.19.....	Ohyo Gumite	7
3.20.....	Ohyo Gumite	8
3.21.....	Yakusoku Kihon Gumite	1
3.22.....	Yakusoku Kihon Gumite	2
3.23.....	Yakusoku Kihon Gumite	3
3.24.....	Yakusoku Kihon Gumite	4
3.25.....	Yakusoku Kihon Gumite	5
3.26.....	Yakusoku Kihon Gumite	6
3.27.....	Yakusoku Kihon Gumite	7
3.28.....	Yakusoku Kihon Gumite	8
3.29.....	Yakusoku Kihon Gumite	9
3.30.....	Yakusoku Kihon Gumite	10

Table of Contents

4	History
4.1.1.....	The birth of Japan
4.1.2.....	The unification and the earliest military actions
4.1.3.....	The acceptance of Buddhism and Confucianism
4.1.4.....	The earliest martial arts competition
4.2.5.....	Heian period and the rise of the warrior class
4.2.6.....	Kamakura period and the rise of the samurai
4.2.7.....	The Mongolian invasion
4.2.8.....	Japanese immigration to Okinawa
4.3.8.....	Japanese immigration to Okinawa-continued
4.3.9.....	The age of the civil wars
4.3.10....	The Edo period
4.4.10....	The Edo period-continued
4.4.11....	The Meiji restoration
4.5.12....	Hironori Ohtsuka and the introduction of karate to the Japanese mainland
4.6.12....	Hironori Ohtsuka and the introduction of karate to the Japanese mainland-continued
4.6.13....	History of Shindo Yoshin Ryu Jujutsu
4.6.14....	Wado Kai Karate
4.7.14....	Wado Kai Karate-continued
4.7.15....	Transformation of karate in the early Showa period
4.7.16....	The II World War
4.7.17....	Post war Japan and Budo
4.8.18....	Post war Japan and Budo-continued
4.8.18....	Wado Kai in the UK and Europe
4.8.19....	The Wado Kai College and Tam Darcy sensei, College Principal
5	Lineage
5.1.....	Lineage chart-Shindo Yoshin Ryu Jujutsu
5.2.....	Lineage chart-Karate and Wado Kai
5.3.....	Lineage chart-Wado Kai to present day
6	Biographies
6.1.....	Tatsuo Suzuki
6.1.....	Jiro Ohtsuka
6.2.....	Masafumi Shiomitsu
6.2.....	Shingo Ohgami
6.2.....	Yoshiaki Ajari
6.3.....	Yoshiaki Ajari-continued
6.3.....	Kuniaki Sakagami
6.3.....	Fumio Sugasawa
6.4.....	Fumio Sugasawa-continued
6.4.....	Teruo Kono
7	Interviews
7.1.....	Tatsuo Suzuki
7.2.....	Tatsuo Suzuki-continued
7.3.....	Tatsuo Suzuki-continued
7.3.....	Tadayuki Maeda
7.4.....	Tadayuki Maeda-continued
7.5.....	Tadayuki Maeda-continued
Back...	Students Profile
back	Students Profile-continued

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Tam Darcy sensei 6th. Dan, College Principal

Produced in the UK for

THE WADO KAI COLLEGE OF KARATEDO

By

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9th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Junzuki
2. Gyakazuki
3. Maegeri

Shumatsu Undo

(Note: the 9th. Kyu grade serves as an introduction to the grading procedures)

8th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Junzuki
2. Gyakazuki
3. Maegeri
4. Surikomi maegeri
5. Sokuto fumikomi

RENRAKU WAZA

1. Maegeri, tobikomizuki
2. Surikomi maegeri, tobikomizuki
3. Maegeri, gyakazuki
4. Surikomi maegeri, gyakazuki

UKE

1. Chudan soto uke, gyakazuki
2. Chudan uchi uke, gyakazuki

Shumatsu Undo

7th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Junzuki no tsukkomi
2. Gyakazuki no tsukkomi
3. Sokuto
4. Mawashigeri

RENRAKU WAZA

1. Maegeri, mawashigeri, gyakazuki
2. Surikomi maegeri, mawashigeri, gyakazuki

KATA

Pinan Nidan

UKE

Chudan soto uke
Chudan uchi uke

Shumatsu Undo

6th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette gyakazuki
3. Tobikomizuki
4. Surikomi sokuto
5. Surikomi mawashigeri

RENRAKU WAZA

1. Maegeri, sokuto fumikomi, gyakazuki
2. Surikomi maegeri, sokuto chudan, gyakazuki

KATA

Pinan Shodan, Pinan Sandan

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme
Maegeri uke-ipponme, nihonme

OHYO GUMITE

Ipponme

JI YU KUMITE

Te Waza

Shumatsu Undo

5th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Kette junzuki no tsukkomi
2. Kette gyakazuki no tsukkomi
3. Nagashizuki
4. Ushirogeri hiza

RENRAKU WAZA

1. Maegeri, ushirogeri hiza, gyakazuki
2. Surikomi maegeri, ushirogeri chudan, uraken

KATA

Pinan Sandan, Pinan Yondan

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-nihonme, sanbonme
Maegeri uke-nihonme, sanbonme

OHYO GUMITE

Ipponme, nihonme

JI YU KUMITE

Ashi Waza

Shumatsu Undo

4th. Kyu

Seiza

Taiso Kata

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Nagashizuki
6. Sokuto chudan
7. Mawashigeri chudan
8. Ushirogeri chudan

RENRAKU WAZA

1. Maegeri, nagashizuki, gyakazuki
2. Surikomi maegeri, nagashizuki, mawashigeri

KATA

Pinan Yondan, Pinan Godan

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-sanbonme, yonhonme
Maegeri uke-sanbonme, yonhonme

OHYO GUMITE

Nihonme, sanbonme

JI YU KUMITE

Shumatsu Undo

3rd. Kyu

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Surikomi maegeri, nagashizuki, mawashigeri, ushirogeri, gyakazuki
2. Surikomi maegeri, nagashizuki, sokuto, ushirogeri, uraken

KATA

Ku Shanku

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-yonhonme, gohonme

OHYO GUMITE

Sanbonme, yonhonme

KIHON GUMITE

Ipponme, nihonme

JI YU KUMITE

2nd. Kyu

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Nai Hanchi,

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-gohonme, ropponme

OHYO GUMITE

Yonhonme, gohonme

KIHON GUMITE

Nihonme, sanbonme

JI YU KUMITE

1st. Kyu

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Chinto

KATA BUNKAI

5 Pinans, Ku Shanku, Nai Hanchi, Chinto

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-ipponme, nihonme, sanbonme, yohonme, gohonme, ropponme

OHYO GUMITE

Gohonme, ropponme

KIHON GUMITE

Sanbonme, yohonme

JI YU KUMITE

1st. DAN

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Seisan

KATA BUNKAI

5 Pinans, Ku Shanku, Nai Hanchi, Chinto, Seisan

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-ipponme, nihonme, sanbonme, yohonme, gohonme, ropponme

OHYO GUMITE

Ropponme, nanahonme, hahonme

KIHON GUMITE

Yohonme, gohonme, ropponme

JI YU KUMITE

WRITTEN EXAM

History of Karate, History of Wado Kai

2nd. DAN

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Seisan, Bassai

KATA BUNKAI

5 Pinans, Ku Shanku, Nai Hanchi, Chinto, Seisan, Bassai

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-ipponme, nihonme, sanbonme, yohonme, gohonme, ropponme

OHYO GUMITE

Ropponme, nanahonme, hahonme

KIHON GUMITE

Ropponme, nanahonme, hahonme

JI YU KUMITE

WRITTEN EXAM

History of Karate, History of Wado Kai

FIRST AID CERTIFICATE

3rd. DAN

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Bassai, Jitte

KATA BUNKAI

5 Pinans, Ku Shanku, Nai Hanchi, Chinto, Bassai, Jitte

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-ipponme, nihonme, sanbonme, yohonme, gohonme, ropponme

OHYO GUMITE

Ropponme, nanahonme, hahonme

KIHON GUMITE

Hahonme, kuhonme, juhonme

JI YU KUMITE

WRITTEN EXAM

History of Karate, History of Wado Kai

FIRST AID CERTIFICATE

4th. DAN

KIHON Tsuki & Keri

1. Kette junzuki
2. Kette junzuki no tsukkomi
3. Kette gyakazuki
4. Kette gyakazuki no tsukkomi
5. Tobikomizuki
6. Nagashizuki
6. Surikomi sokuto jodan
7. Surikomi mawashigeri jodan
8. Ushirogeri chudan

RENRAKU WAZA

1. Zenshinite jodan-chudan renzuki, maegeri, mawashigeri, ushirogeri, gyakazuki
2. Zenshinite jodan-chudan renzuki, maegeri, nagashizuki, gyakazuki, mawashigeri
3. Surikomi jodan-chudan renzuki, surikomi maegeri, mawashigeri, ushirogeri, uraken

KATA

Ku Shanku, Seisan, Bassai, Jitte, Rohai

KATA BUNKAI

5 Pinans, Ku Shanku, Nai Hanchi, Chinto, Seisan, Bassai, Jitte, Rohai

UKE

Chudan uke-soto uke, uchi uke
Jodan uke-ipponme, nihonme, sanbonme, yonhonme
Maegeri uke-ipponme, nihonme, sanbonme, yohonme, gohonme, ropponme

OHYO GUMITE

Ropponme, nanahonme, hahonme

KIHON GUMITE

Hahonme, kuhonme, juhonme

JI YU KUMITE

WRITTEN EXAM

History of Karate, History of Wado Kai

FIRST AID CERTIFICATE

Terminology-General

KARATE	Empty hand
WADO KAI	Way of Peace style/club/house
HIRONORI OHTSUKA	Founder of Wado Kai Karate
SENSEI	Teacher/Coach
DOJO	Training/practice hall
GI	Practice uniform
SEIZA	Formal dojo bow
SENSEI NI REI	All bow to sensei
OTAGA NI REI	Bow to all assembled in dojo
KIRITSU	Stand to attention
REI	Standing bow
YOI	Ready stance
HIDARI	Left
MIGI	Right
MAI/ZENSHIN	Front/to the front
USHIRO/KOSHIN	Back/to the rear
YOKO	Side
GEDAN	Lower/bottom/downward
CHUDAN	Centre/middle
JODAN	Upper/top /upward
HAJIME	Begin/start
YAME	Stop/cease
UKE	Block
TSUKI/ZUKI	Punching/punch
KERI/GERI	Kicking/kick
MAWATTE	Turn
HANMI GAMAÉ	Fighting stance
SONOBADE IPPON TORU	Reverse stance and reverse punch
KYUKEI	Rest/finish after bow
NAORE	Adopt attention stance
KIAI	Karate spirit shout
KYU	Junior grade
DAN	Senior grade
HAI	Yes
IIE	No
KIHON	Basic
RENRAKU WAZA	Combinations
DACHI	Stance
SURIKOMI	One step

Terminology-Basics

KIHON TSUKI & KERI	Basic Punching & Kicking
JUNZUKI	Lunge punch
JUNZUKI no TSUKKOMI	Lunge punch-extended forward
KETTE JUNZUKI	Front kick and lunge punch
KETTE JUNZUKI no TSUKKOMI	Front kick and lunge punch-extended forward
GYAKAZUKI	Reverse punch
GYAKAZUKI no TSUKKOMI	Reverse punch-extended forward
KETTE GYAKAZUKI	Front kick and reverse punch
KETTE GYAKAZUKI no TSUKKOMI	Front kick and reverse punch-extended forward
TSUKI	Punching
TOBIKOMIZUKI	Front snap punch
NAGASHIZUKI	Side snap punch
URAKEN	Back fist punch
KERI	Kicking
MAEGERI	Front kick
SURIKOMI MAEGERI	One step and front kick
SOKUTO FUMIKOMI	Side stamp kick to knee with edge of foot
SOKUTO CHUDAN	Side kick to centre/middle
MAWASHIGERI	Roundhouse kick
SURIKOMI MAWASHIGERI	One step roundhouse kick
USHIROGERI HIZA	Back thrust kick to knee
USHIROGERI CHUDAN	Back thrust kick to centre/middle
HIZA GERI	Knee kick
NIDAN GERI	Double front kick
TOBI GERI	Jumping kick
UKE	Blocks
JODAN UKE	Head block
GEDAN BARAI	Bottom block
SOTO UKE	Outward block
UCHI UKE	Inward block
SHUTO UKE	Knife hand block
MOROTE UKE	Double arm block or forearm assisted block
JUJI UKE	X or cross block
HAISHU UKE	Back hand block

Terminology-A-Z

AGE UKE	Upward/rising block
AGE ZUKI	Upward/rising punch
ASHI BARAI	Foot/leg sweep
ASHI WAZA	Foot and leg techniques
ATEMI WAZA	Strikes to vital points of the body
BUDO	Martial Way
BUNKAI	Practical kata applications and tactics
CHOKU ZUKI	Straight punch-same as lunge punch
DO	The way or path
DOMO ARIGATO	Thank you
EMBUSEN	The pattern or form of kata
EMPI or HIJI	Elbow
EMPI UCHI	Elbow strike
FUJUBUN	Too weak, not enough power
FUMIKOMI	Stamping kick
GANKAKU DACHI or SAGI ASHI DACHI	Crane stance
HAITO	Ridge hand
HASAMI ZUKI	Scissor punch
HEIKO ZUKI	Parallel double punch
IPPON KEN	One knuckle punch
IPPON NAKADAKA KEN	Middle finger one knuckle fist
JI YU KUMITE	Free sparring
KAGI ZUKI	Hook punch
KAISHO	Open hand strike
KAMAE	Posture or position
KAPPO	Resuscitation techniques
KATA	Pattern or form exercise
KEAGE	Snap kick
KEIKO	Training
KI	Mind, spirit, energy, vital-force
KIBA DACHI	Horse stance
KIME	Focus of power, targeting
KOKORO	Spirit and heart
KUMADE	Bear hand
KYUSHO WAZA	Pressure point techniques
MAAI	Correct and precise distancing
MIKAZUKI GERI	Crescent kick
MOKUSO	Meditation
OSAE UKE	Pressing block

Terminology-A-Z

OTOSHI EMPI UCHI		Elbow dropping strike
OYAYUBI IPPON KEN		Thumb knuckle
REIGI		Dojo etiquette
REINOJI DACHI		A stance with the feet making an L shape
SANBONME GUMITE		Three step pre-arranged blocks
SANCHIN DACHI		Hour glass stance
SEIKEN		Fore fist
SEIRYUTO		Base of the hand knife strike
SEMPAI		Senior student
SHIAI		Match or contest
SHIKO DACHI		Horse stance-toes out
SHIZENTAI		Natural position
SHUMATSU UNDO		Warming down/cooling off exercises
SUKUI UKE		Scooping block
SUWARI WAZA		Techniques from a sitting position
TAI SABAKI		Body movement/shifting
TAISO		Warm up and stretching
TEISHO UCHI		Palm heel strike
TEISHO UKE		Palm heel block
TETTSUI UCHI		Hammer fist strike
TSUKAMI WAZA		Catching/seizing block
UKEMI WAZA		Breakfall techniques
URA ZUKI		Upper cut punch
USHIRO EMPI UCHI		Striking to the rear with elbow
WAZA		Technique/s
YAMA ZUKI		Mountain punch
YASUMI		Rest or take a break
ZANSHIN		Total focus and awareness/alertness
Counting		Belt Colours
ICHI	1. One	SHIRO White
NI	2. Two	AKA Red
SAN	3. Three	KIHO Yellow
SHI or YO	4. Four	ORENJI Orange
GO	5. Five	MIDORI Green
ROKU	6. Six	AO Blue
NANA or SHICHI	7. Seven	MURASAKI Purple
HACHI	8. Eight	CHA Brown
KYU or KU	9. Nine	KURO Black
JU	10. Ten	

History of Karate as Budo

History and Tradition of Budo

"It is doubtful whether the Japanese people and the country as a whole can really be understood or appreciated by anyone without a degree of knowledge of their martial culture."

Introduction

Wado Ryu, established in 1934 by Hironori Ohtsuka (1892-1982), is deeply rooted in a rich tradition of Japanese samurai warrior culture. To understand the tradition and the philosophies that this style of Karatedo represents, we must first visit the origin of Budo and trace the path on which it was formed.

1. The Birth of Japan

The land around the current Japanese islands was formed about 70 million years ago. According to archaeologists, humans lived on the land as early as 2.5 million years ago. During the last ice age (50,000 to 10,000 years ago), a massive movement of the earth separated the land from the Eurasian Continent, and the Japanese islands were formed. This geographical isolation from the continent provided the Japanese with protection and the opportunity to develop their own unique culture.

From 10,000 BC through 300 BC, the prehistoric peoples of Japan followed a hunting and gathering way of life. Collective farming began around 300 BC, triggering the development of irrigation systems and iron-edged tools which increased harvests, in turn stimulating a massive population explosion. As social hierarchies and political structures developed, competition and warfare between villages intensified. Bronze and iron weapons were initially obtained from the continent, but soon the Japanese were making their own weapons such as swords, pikes, and spears. However, many of these early Japanese-made weapons were not practical; they were used for religious ceremonies and rituals, indicating a relatively peaceful island nation during its early years.

2. The Unification and the Earliest Military Actions

By the fourth century AD, Japan was unified under the imperial family which continues to this day. The Yamato dynasty, centred around the current Osaka area, established official dip-

lomatic relations with Paekche (one of the three kingdoms in the Korean peninsula) in 367 AD

Two years later, the Yamato dynasty sent soldiers to the Korean peninsula to defend Paekche against its adversary, Silla. This alliance continued until 663, when Paekche was defeated and vanquished by the powerful joint military forces of Silla and the Tang dynasty in China.

3. Acceptance of Buddhism and Confucianism

Although Shinto had been the indigenous religion of Japan, in 593 AD, Empress Suiko declared her acceptance of Buddhism (which was introduced through the Korean peninsula in the mid sixth century) and encouraged the construction of Buddhist temples. In 604, crown prince Shotoku issued the Seventeen-Article Constitution and instituted the court ranks, the first step in the process of establishing imperial authority, the social order, and a moral standard. Heavily influenced by Confucian ideals, Shotoku's constitution defined that civility, or courtesy, is the foundation of society.

4. The Earliest Martial Arts Competitions

The oldest documented form of martial art in Japan is "sumo." The Kojiki, Japan's first book on history, written in 712 AD, describes a sumo match between two Shinto gods (Takemikazuchi and Takeminakata) on the beach of Izumo.

Takemikazuchi won the match by twisting Takeminakata's arm and throwing him to the ground. By this victory, Takemikazuchi was awarded the right to rule the region.

The Nihonshoki, another ancient chronicle completed in 720 AD, documents a sumo match held in front of Emperor Suijin in 23 BC, where Nomi no Sukune defeated Taima no Kehaya by kicking and breaking Kehaya's ribs. In 726 AD,

Emperor Seibu hosted a sumo tournament in July, which then became an important annual palace ritual along with archery contests in January and May. The archery contest in January was without horses, while the contest in May involved mounted bowmen shooting arrows at targets while riding their horses at full gallop.

These earliest martial arts competitions in Japan continued for 300 years. However, a major civil war between the Taira and the Minamoto in the 12th century put an end to that tradition.

5. Heian Period and the Rise of the

Warrior Class

Japan established its own cultural, political, and economic identity during the Heian Period (794-1185). Buddhism flourished, and the separation of religion and state was largely maintained. Literature and art thrived under the aristocratic civilian government rule. Until the 10th century, Japanese soldiers were mostly a combination of lower-rank aristocrats, their servants, and other civilians who took weapons whenever needed. However, the formation of specialized full-time warrior groups, consisting mostly of skilled archers, brought about the birth of a warrior class. In rural areas, warrior groups gained political power, and civilian administrators could not control them. This threatened state control over lands, and the country was headed toward anarchy and corruption. Furthermore, major Buddhist temples recruited and trained warrior-monks for protection and used militant force to make political demands on the government.

In 1167, Kiyomori Taira, the first warrior to become a member of the high court, rose to dominate the court, and the Taira warrior clan controlled the government until 1185. This signified the beginning of warrior rule in Japan, which continued for 700 years.

6. Kamakura Period and the Rise of the Samurai

In 1185, the Minamoto clan, commanded by Yoritomo Minamoto, defeated their archenemy, the Taira clan. In 1192, the imperial court granted Yoritomo the title shogun (general) and gave him permission to start a government in Kamakura. Away from the hedonistic capital city of Kyoto, Yoritomo created a warrior society with a distinct military aristocracy. In the Kamakura Period (1192-1333), the term "samurai" indicated a specific rank of mounted warriors. In later years, the term came to denote all warriors.

Kamakura society exalted loyalty, honour, modesty, and frugality - ideals that later inspired the code of the warrior, or "bushido."

A sect of Buddhism that flourished in this period was Zen. Its simplicity and emphasis on self-discipline and meditation as the means to enlightenment particularly appealed to the warrior class. The Zen ideal of enhancing one's level of awareness to overcome fear of death gave much needed mental strength to warriors who had to fight constant battles. Under the guardianship of the Kamakura government, many Zen temples were constructed in the Ka-

makura area, and Zen became the guiding philosophy for the Kamakura warriors.

In addition to refining their fighting skills, the Kamakura warriors were expected to be proficient in calligraphy, painting, poetry, music, and other arts.

The martial arts of the Kamakura period were rugged fighting skills and are referred to "bugei." The most important fighting skill was "yabusame," or archery on horseback.

7. The Mongolian Invasions

After overrunning Eastern Europe, the army of Kublai Khan invaded Japan in 1274. The Kamakura government brusquely rejected the Mongolian demand and fought off the invasion force of 40,000 men. Fortunately for the defenders, only a day after Khan's army landed near Hakata, a sudden storm arose, destroying their fleet and drowning many of the Mongolian soldiers.

In 1281, Khan attacked again with 150,000 men.

After two months of fierce fighting, a typhoon again destroyed the Mongolian fleet and only 30,000 men returned to their continent.

The Mongolian invasions altered the way Japanese warriors fought in battle. Before the invasions, all battles were fought one-on-one, regardless of the number of troops on each side.

When the battle began, a warrior from one side would step forward and announce his name, family, and title. A warrior from the opposing side with equivalent qualification and skill would then step forward to accept the challenge and announce his name, family, and title. If the opposition was considered fair and worthy, a face-to-face combat would begin. After the bout, the winner would return to his army, while the loser's remains would be withdrawn from the battlefield. The next warrior would then step forward and another bout would begin. This process was repeated until one side conceded defeat.

However, this traditional form of Japanese fighting etiquette did not work against the Mongolian army, which attacked with numbers. New tactics had to be implemented.

8. Japanese Immigration to Okinawa

Some of the surviving Taira warriors at the end of the Heian Period (794-1185) escaped the pursuing Minamoto army and immigrated to the islands of Okinawa, which was then an independent but divided kingdom (Okinawa was unified in 1429 by King Shohashi). Near the

History

end of the Kamakura Period, some Minamoto warriors also immigrated to the islands.

These Japanese immigrants, along with immigrants from China, mixed into the native Okinawan population. The Japanese dialect spoken in modern-day Okinawa is rooted in the ancient Japanese spoken during the Heian Period, preserved without change in the isolated island environment.

9. The Age of the Civil Wars

Following the sudden fall of the Kamakura shogunate in 1333, a period of social disorder and civil wars lasted until 1590, when warlord Nobunaga Oda and his successor

Hideyoshi Toyotomi reunified Japan. During this 250-year span, the imperial institutions of local control withered completely, and Japan was in a constant warring state. Each regional warlord (called "daimyo") lived in their own domains, devoting their full energies to improving their own military, political, and economic strength.

Although the civil wars caused destruction, Japan witnessed a quantum leap forward in economic activity and the emergence of two powerful social forces: self-conscious merchants and increasingly rebellious market-oriented farmers.

Zen monks (some of them retired warriors) taught meditation, arts, and literature to the sons and daughters of provincial warriors. The philosophy and training of Zen, characterised by simplicity, serenity, and tranquillity, not only gave samurai warriors the strength to overcome the fear of death, but contributed to the development of traditional arts such as cha no yu (tea ceremony), ikebana (flower arrangement), Noh (dance), and sho-do (calligraphy). These arts were considered as expressions of the level of awareness that the individual had attained, and were widely practised among samurai.

The first Westerner to visit Japan was a Portuguese merchant whose ship drifted ashore in 1543. The Portuguese introduced rifles to the Japanese, and within a short period of time, the Japanese were producing domestic rifles. The firearm changed the battlefield strategies, and put an end to the traditional hand-to-hand combat with swords and spears.

In 1588, just before completing reunification of Japan, Lord Hideyoshi ordered all non-warriors to surrender their swords in an attempt to disarm the farmers, thus preventing a farmer's uprising which often threatened provincial daimyos. Hideyoshi also prohibited the transition between social classes; the samurai, the farmer, and the merchant were kept dis-

tinctly separate.

Lord Hideyoshi invaded the Korean Peninsula in 1592 with 150,000 men. The invasion force was withdrawn when Hideyoshi passed away in 1598.

During the Civil War Period ("sengoku jidai"), many of the martial arts techniques were systematically refined. Specialised martial arts instructors appeared, and warrior trainees, or "bugeisha," travelled across the country in search of a weapons expert under whom they could study. The rugged fighting form of "bugei" was slowly transforming into an art form, and "bujutsu" was forming.

Bugeisha's tested their skill by engaging in a duel with well-known experts. Little or no safety gear was worn, and so many lost their lives or were crippled. The famed Musashi Miyamoto lived in this transitional period.

10. The Edo Period

After Lord Hideyoshi's death, Lord Ieyasu Tokugawa's army won a decisive battle in

Sekigahara against the remaining Toyotomi clan in 1600. Lord Ieyasu received the title of shogun from the emperor in 1603, and opened his shogunate in Edo (current Tokyo). Law and order replaced chaos, and possession and use of weapons were strictly regulated. During the Edo Period (1603-1868), Japan isolated itself from the rest of the world, and prospered in peace for over two centuries through significant political, social, economic, and cultural developments.

The concept of "budo" was established in the early Edo Period. Although Zen has been the guiding philosophy for the samurai since the Kamakura Period in the 13th Century, the peace and social stability of the Edo Period allowed bujutsu to be integrated with Zen. The transformation from "bujutsu" to "budo" occurred.

The persons who played the key role in this transformation were Zen Master Soho Takuan and Sword Master Munenori Yagyū who was the Tokugawa shogun's chief kenjutsu instructor.

Takuan wrote in his *Immovable Wisdom* (a series of letters to Munenori) that the mind of a zen master is the same as the mind of a sword-master; "the mind that does not stop at all is called immovable wisdom." Munenori defined his art as "the life-giving sword," and wrote in his *Family Book of Swordsmanship*, "No-sword is held to be the exclusive secret of this school."

Musashi Miyamoto also accepted Zen and wrote in his *Book of Five Rings*, "Then you will come to think of things in a wide sense and, taking the void as the Way, you will see the Way as void."

History

The void ("mu" or "mu") is the essence of Zen teachings. Both "immovable wisdom" and "no-sword" indicate the emptiness of the mind. This line of thought was further developed in the Meiji Period by Sword and Zen Master Teshu Yamaoka with his Muto-Ryu ("School of No-sword").

Throughout the Edo Period, "bugei," "bujutsu," and "budo" coexisted. "Bugei" was the variety of combat skill required of all samurai. Required "bugei" disciplines included the sword, spear, pike, archery, jujutsu, horsemanship, rifle shooting, swimming, and others, for the total of 18 disciplines ("bugei ju happan").

"Bujutsu" were the weapons arts for combat purposes which were more refined and systematically developed.

"Budo" was the means to improve oneself through martial training.

Beginning in the mid-Edo Period, many kenjutsu schools geared toward character development adapted bamboo sticks, or "shinai," and protective armour, or "bogu," to reduce injury during practice. These schools were heavily criticised by other bujutsu-oriented schools as impractical.

In 1609, the Satsuma clan in Kyushu sent 3,000 soldiers to Okinawa to conquer the islands. King Shonei was captured and taken to Satsuma, but was later allowed to return to Okinawa to govern the islands. Satsuma maintained Okinawa's relative independence to enable foreign trade with China and Korea, which was banned by the Tokugawa government. This independence ended when the Meiji government officially incorporated Okinawa into Japanese territory in 1879.

The arrival of Commodore Matthew Perry in 1853 ended Japan's isolation from the rest of the world. American gun-ship diplomacy reopened Japan's diplomatic and commercial relations with the Western world, and brought down the Tokugawa regime, along with 700 years of warrior rule.

11. The Meiji Restoration

Emperor Meiji declared the restoration of direct imperial rule in 1868. Feudalism was abolished, and the modernisation of Japan has begun.

The Meiji Restoration significantly altered the culture and lifestyle of the Japanese. The Meiji government's first priority was to strengthen the national defence by organising a Western-style military force. The Military Conscription Ordinance in 1873 required all Japanese citizens to serve three years of active service and four years in the reserves. The class structure was eliminated, and the samurai class was phased

out.

The traditional martial arts were deemed as useless old-fashioned fighting techniques, and were all but abandoned.

As imperial rule was restored for the first time in 700 years, Buddhism (and Zen) was dismissed, and Shinto became the national religion. The samurais lost not only their privileges but also their guiding philosophy. Some former samurai became aristocrats while others became merchants or farmers to earn a living. Most of them abandoned the practice of martial arts altogether.

However, as Western sports such as baseball, gymnastics, and track & field were introduced, the once forgotten martial arts were gradually revived as native Japanese sports. The Ministry of Education supported the movement to promote physical education through out the nation.

Both Teshu Yamaoka and Jigoro Kano opened their Dojos in 1882. Yamaoka's Shunpukan was to teach kendo and Zen, while Kano transformed jujutsu to judo and taught the art in his Kodokan. Kano promoted not only judo but also sports in general. He established the Dai Nippon Taiikukai (Japan Athletic Association) in 1901 which governed all sports, and became the first Japanese member of the International Olympic Committee (IOC) in 1909. Kano participated in the 5th. Olympics held in Stockholm, Sweden in 1912 as the head of the Japanese delegate.

The Meiji government's economic policies produced a rapid industrial revolution, and within a short period of time, Japan joined the industrialised nations. The Imperial Constitution, promulgated in 1889, declared the emperor "sacred and inviolable." However, the emperor himself reigned rather than ruled.

As a result of the war with China in 1894-95, Japan acquired the island of Taiwan and a large indemnity as well as its share of access to the Chinese market. In 1904-05, Japan fought a war with Russia and won. Japan gained recognition of its paramount interests in Korea, took back the southern Manchurian leases, and acquired the southern half of Sakhalin. Korea was annexed to Japan in 1910. In 1914, Japan took part in World War I on the side of the Allies.

The series of war victories promoted national pride, and the Meiji government decided to use martial arts as physical educational tools to improve the health of school age children. In 1895, the Dai Nippon Butoku-kai was established as the governing body for all budo.



12. Hironori Ohtsuka (1892-1982) and the introduction of Karate to the Japanese Mainland

Master Ohtsuka was born on June 1st, 1892 in Shimodate City, Ibaragi Prefecture, Japan, where his father, Dr. Tokujiro Ohtsuka operated a clinic. As a boy he listened to his mother's uncle, Chojiro Ebashi tell thrilling stories of samurai endeavours. He himself was a respected samurai warrior. Master Ohtsuka began martial arts training at the age of 5, practising jujutsu under his uncle's instruction.

By the age of 13 he began his formal training during his school days (1906-1911) in Shindo Yoshin Ryu Jujutsu, a traditional Japanese martial art from which modern judo was derived.

This was under the direction of Tatsusaburo Nakayama (1870-1933). This style stressed kicking and striking techniques, in contrast to the throwing techniques of most jujutsu styles.

In 1911, Ohtsuka entered Waseda University to study business administration. It was during this period that Ohtsuka began studying atemi style Kempo, while he continued his studies in Shindo Yoshin Ryu Jujutsu. When his father died in 1913 he was forced to quit school and return to Shimodate to work at the Kawasaki Bank.

By 1921 at the relatively young age of 29, he was awarded the coveted menkyo kaiden, which was a charter making him the grandmaster of the Shindo Yoshin Ryu Jujutsu school. A year later he began karate training with Gichin Funakoshi, one of the men who introduced Okinawan Tode to Japan from Okinawa.

Gichin Funakoshi and Shinkin Gima had been sent to Japan by a council of Okinawan karate masters in order to introduce Okinawa-Te (Tode) to the Japanese. This was at the request of the Crown Prince Hirohito. Ohtsuka heard of this visit and journeyed to Tokyo to witness the demonstration.

Funakoshi eventually stayed in Japan to promote karate. Ohtsuka visited him at the Meisei

Juku (dormitory for Okinawan students) and spent many hours discussing their ideas about the martial arts. At this time Funakoshi accepted Ohtsuka as a student. Ohtsuka immediately saw the advantages of combining the Okinawan Shuri type karate with the techniques and principles of Japanese Shindo Yoshin Ryu Jujutsu.

Because of his experience and knowledge of jujutsu martial art skills, he was able to grasp and understand the principles of karate very quickly.

Funakoshi recognised these abilities and in 1924 Ohtsuka earned his black belt in karate making him one of the first Japanese to be promoted in this art.

In 1927 he left the bank at Shimodate, and became a medical specialist (bone setter) treating injuries in order to devote more time to the martial arts.

Ohtsuka studied with Funakoshi for over ten years and became Funakoshi's senior student. After Ohtsuka began to teach karate at Tokyo University in 1929, he began to have differences of opinion with Funakoshi over the introduction of jujutsu techniques and the practice of ji yu kumite (free fighting), as Funakoshi did not approve.

Funakoshi thought that the introduction of Japanese jujutsu and free fighting into the Okinawan Shuri type karate was wrong, Ohtsuka disagreed and was now beginning to realise the limitations of Funakoshi's experience and knowledge, in brief, he was being held back by what he believed was Funakoshi's outmoded viewpoint and beliefs.

Ohtsuka began to train with Kenwa Mabuni and Choki Motobu. He wanted to learn as much as possible from the masters who had instructed Funakoshi. It was his belief that Funakoshi had over simplified and modified (changed) several karate techniques and katas in the interests of teaching large groups of beginners.

Ohtsuka combined his new knowledge of karate with several of his own adaptations from his original jujutsu and Japanese Bushido (Way of the Warrior) to form Wado karate. He also discarded techniques which were ineffective. He introduced different kinds of body shifting techniques, a more upright stance for mobility, and reliance on evasion and counter techniques. Its emphasis was on skill and technique, as opposed to brute force or strength, and the traditional Okinawan Tode techniques gave an all round effectiveness and efficiency to Wado Ryu unique in Japanese karate. Jujutsu joint locks and attacks, as well as throwing routines were also introduced into this system.

Ohtsuka is also credited with the introduction of the first rules and regulations for competition

History

free fighting to be incorporated into his system, the first karate style to do so, the other's followed.

Ohtsuka's Wado Ryu is a lightning fast and agile, manoeuvrable style. As well as founding the Wado Ryu Karatedo Renmei Federation, he was a founding member of the Kokusai Budoin (International Martial Arts Federation) and Director of the Japan Classical Martial Arts Promotion Society.

In 1967 the Emperor of Japan awarded Ohtsuka the Fifth Order of Merit (the Shiju Hoosho Medal) for his outstanding contributions to karate. He was the first karate master to receive this distinguished award.

In 1972, he was the recipient of the Hanshi Award, an even greater honour. Ohtsuka was again the first karateka ever honoured by the Japanese Royal family with the title of Meijin.

Along with this award came the honour of being ranked at the head of all martial arts systems within the All Japan Karate-do Federation (Judan or 10th degree Black Belt).

Shortly before his death Ohtsuka was recognised as the oldest practising karateka in the world. Ohtsuka said "The difference between the possible and the impossible is one's will," and he always emphasized that the karateka should always hold true, three vital elements - the heart, mind and spirit.

Even an above average man in his eighties would probably have been content to rest and let others continue his work, but Ohtsuka was not. Never believing that he or the martial arts in general had learned all that there was to know, he continued to practice. Putting on his gi (training uniform), he would train every day for twenty minutes on just one technique, and continue this for a full month. Those who have studied with him remarked how he enjoyed walking on the crowded streets of Tokyo, so that he could practice smoothly weaving and twisting (Taisabaki waza) without letting anyone touch him.

Hironori Ohtsuka practised karate daily until his death on January 29th. 1982.

13. History of Shindo Yoshin Ryu Jujutsu

The founder of Wado Ryu karate Hironori Ohtsuka said and wrote on many occasions that he had trained in Shindo Yoshin Ryu Jujutsu under Nakayama Tatsusaburo (1870-1933). It is quite natural that our interest extends to Shindo Yoshin Ryu Jujutsu and Nakayama Tatsusaburo, our roots.

Shindo Yoshin Ryu Jujutsu was founded by Matsuoka Katsunosuke (1836-1898). He was a doctor (in Chinese medicine), and studied Ten-

jin Shinyo Ryu Jujutsu and Yoshin Koryu Jujutsu together with Jikishinkage Ryu kenjutsu and Hokushin Ittoryu kenjutsu. He was fully licensed in Tenjin Shinyo Ryu jujutsu in 1855 and opened a dojo of Tenjin Shinyo Ryu in Tokyo in 1858.

In 1864 he started his own style of jujutsu, Shindo Yoshin Ryu and in 1870 he opened the Shindokan Matsuoka dojo where he taught both kenjutsu and jujutsu.

Matsuoka Katsunosuke founded Shindo Yoshin Ryu, but it has a long historical background that comes from the stream of Yoshin Ryu Jujutsu.

Unfortunately there is not very much material regarding Shindo Yoshin Ryu except the names of techniques. The terminology in Shindo Yoshin Ryu is quite identical with that in Tenjin Shinyo Ryu, which is quite natural when you look at the historical background. Today Tenjin Shinyo Ryu group is quite active and annually demonstrating at the Budokan. A book about Tenjin Shinyo Ryu was published in 1893. Punch and kicks are included in any jujutsu school, but it seems like these are used more in the Yoshin Ryu stream. The impression is that the techniques that are used in Kihon Kumite such as escaping (Nogare), avoiding (Sabaki), floating (Nori) and sweeping away (Nagashi) are often used in kenjutsu. This is because Nakayama Tatsusaburo was a kendo instructor who trained Jikishin Kageryu and Onoha Ittoryu kenjutsu. There is monument to the memory of Nakayama in Shimotsuma.

14. Wado Kai Karate

Wado Kai Karate was developed in 1934, originally called the Karate Promotion Club. In 1940, when Ohtsuka was requested to submit an official name by the Butoku-kai in Kyoto he registered the name Wado Kai. This ceremony took place together with Shotokan, Shito Ryu and Goju Ryu. This occasion is regarded as the first official naming of Karate styles.

Ohtsuka originally devised the name for his system as Shinshu Wado Jujutsu. This was later shortened to Wado. The term wa means "peace" or "harmony", but it also represents Japan as a shortened form of Showa, which was the name for the era of Emperor Hirohito. Do means "the way". By putting the two together you get the way of peace and/or harmony.

(The dove is also the messenger of Hachiman, the Japanese god of war)

Originally the style was referred to as Wado Kai which is "Wado house or group" but upon becoming a hereditary system, the name became Wado Ryu which is "Wado style."

Wado is perhaps the purest form of Karatedo,

History

steeped in classical bushido (code of the samurai). Ohtsuka applied that outlook and experience to his teaching. The aim of Wado Kai Karate is perfection of technique as well as development of a mind that is tranquil yet alive, able to react instinctively, intuitively and without hesitation to any situation. The training required in Wado Kai helps the student acquire inner strength and calmness of character.

Karate for Ohtsuka was primarily a spiritual discipline: "Violent action may be understood as the martial arts, but the true meaning of martial arts is to seek and attain the way to peace and harmony."

Techniques - punching, kicking, blocking, guarding, striking, joint locks and twisting, joint strikes, throwing and prearranged and free-style sparring comprise the basic training foundation of Wado Kai Karate.

Also, for advanced students (Dan grades), Tanto Tori, knife taking, and Idori, defence routines from a kneeling position are taught and practised.

Fundamental to Wado Kai Karate is taisabaki - body shifting to avoid the attack, whilst simultaneously counter-attacking the attacker.

15. Transformation of Karate in the Early Showa Period

The Keio University Karate Club was the first to change karate (China hand) to karate (Empty hand) in 1929. However, the substitution meant much more than a mere cosmetic change. One of the founding members of the Keio University Karate Club, Goro Shimokawa was also a member of the Enkaku Temple in Kamakura (the garden of which contains a monument commemorating Funakoshi with the inscription written by Zen master Sogen Asahina which reads "There is no first attack in karate"). After studying Zen at this temple, Funakoshi was persuaded by his students at Keio to change the character to Kara (Empty), which contains profound meaning in the Zen context.

The adaptation of Zen signified that the Chinese/Okinawan fighting art of karate had transformed itself into a Japanese budo. "Karatedo" was born.

The Butoku-kai recognized karate as a legitimate Japanese Budo and issued official ranking certifications and the Renshi title awards to Hironori Ohtsuka, Kenwa Mabuni, Takeshi Shimoda, Gichin Funakoshi, and Gigo Funakoshi, in 1941.

As Japan prepared for a war with the United States, public interest in budo ballooned. Along with other budo masters, Ohtsuka, Funakoshi, Motobu, Mabuni, instructed in military schools.

However, in the age of modern-day warfare, budo was primarily to give soldiers the strength to face fear of death, much like the Kamakura warriors looked for in Zen.

16. The II World War

After only 15 years of Emperor Taisho's reign, Emperor Showa (known to Westerners as Emperor Hirohito) acceded to the throne in 1926 at age 25. However, increasing right-wing movement and military intervention into politics pushed Japan to gradually move away from democracy and parliamentarianism toward militarism, totalitarianism, and expansionism. By means of assassination and intimidation, the Japanese military took control of the parliament.

In 1942, the military regime took over the Dai Nippon Butoku-kai and restructured it as a military-dictated national budo organisation. However, the new Butoku-kai (also referred to as "Tojo Butoku-kai") failed to obtain the support of individual budo federations, and expansion of the War made it impossible to hold seminars or competitions.

To escape the U.S. led economic sanctions and to establish military dominance in Asia and the Pacific, the military-lead government of Japan attacked Pearl Harbour in December 1941 to destroy the U.S. Pacific Fleet. The War came to an end with the blast of atomic bombs over Hiroshima and Nagasaki in 1945. Japan's unconditional surrender brought an end to World War II.

17. Post War Japan and Budo

The Allied Occupation directed by General Douglas MacArthur pushed through a sweeping series of reforms including the disarmament of the military, a new constitution, land reforms, the dismemberment of zaibatsu (plutocracy), and major changes in legal codes. The Dai Nippon Butoku-kai was ordered to dissolve, and all martial arts were temporarily banned, with the exception of sumo.

Ohtsuka and the Wado Kai survived the war which destroyed most of Japan and killed many devoted martial artists. As post-war chaos was replaced by rapid economic growth, Ohtsuka worked hard to revive karatedo.

History

Ohtsuka was one of the greatest Karate masters of all time. He was also a successful businessman, an educator, and set an example to follow for all of his students. He worked tirelessly to bring respectability to karatedo, and his effort and patronage moved karatedo forward.

His son, Jiro succeeded him, and is currently directing Wado Ryu as Hironori Ohtsuka II. to an end with the blast of atomic bombs over Hiroshima and Nagasaki in 1945. Japan's unconditional surrender brought an end to World War II.

18. Wado Kai in the UK and Europe

In 1963 three Wado instructors, from Nihon University, Japan, Tatsuo Suzuki, Toru Arakawa and Hajime Takashima travelled to Europe and America to demonstrate Wado Ryu Karate.

The three Wado instructors were invited to demonstrate karate in London by the British Kendo Renmei. After the demonstration the kendo students had a meeting and decided that they would like to practice and study karate.

After their tour of Europe and America the Japanese instructors returned home.

Later the students who had decided that they would like to practice karate, informed Tatsuo Suzuki sensei that they had formed a karate organisation, and could T. Suzuki return to London to teach them.

T. Suzuki returned to London and began teaching and promoting Wado karate, this was in 1965.

The All British Karate Association was formed and the number of dojos increased from 10 to 50.



19. The Wado Kai College and Tam Darcy sensei, College Principal

The College was established in 1976 at the Woodlands Centre in Gillingham, Kent.

Tam Darcy sensei commenced the study of Wado Kai karate in 1969.

Sensei Tam, as well as being a highly proficient and experienced black belt, is also a fully qualified karate and sports coach.

During the late 70's Tam was John Deplacidos assistant instructor at Herriot Watt University in Edinburgh.

Sensei Tam won the Scottish Open Karate Championships held in Aberdeen and was also a member of the Scotland Karate Team.

The Wado Kai College has over the years, participated in many karate tournaments, on local, regional, national and international levels.

Members of the College have consistently been placed and won many of these competitions.

In fact the College have had many students selected to compete for the England team, with much success, on many occasions.

To date the College has dojos throughout Britain, with dojos in Russia, Holland, Italy, Germany, Azerbaijan and Japan.

The College has also, over the years, featured in all the Kent media, and also appeared live on television.

The College has regularly appeared in all the leading karate and martial arts magazines, in the UK and all around the world.

For further information about these media reports and articles please see our College archive.

The College is open seven days a week and has a fully equipped karate gym available for all members.

The College actively follows the Governing Body's Coach Education and Instructor Qualification Programme.

The College coaches offer you the highest standard of quality instruction available.

You can access the dojo website by clicking on this link:

<http://www.wadokaicollege.co.uk>

To contact the college click on the this link:

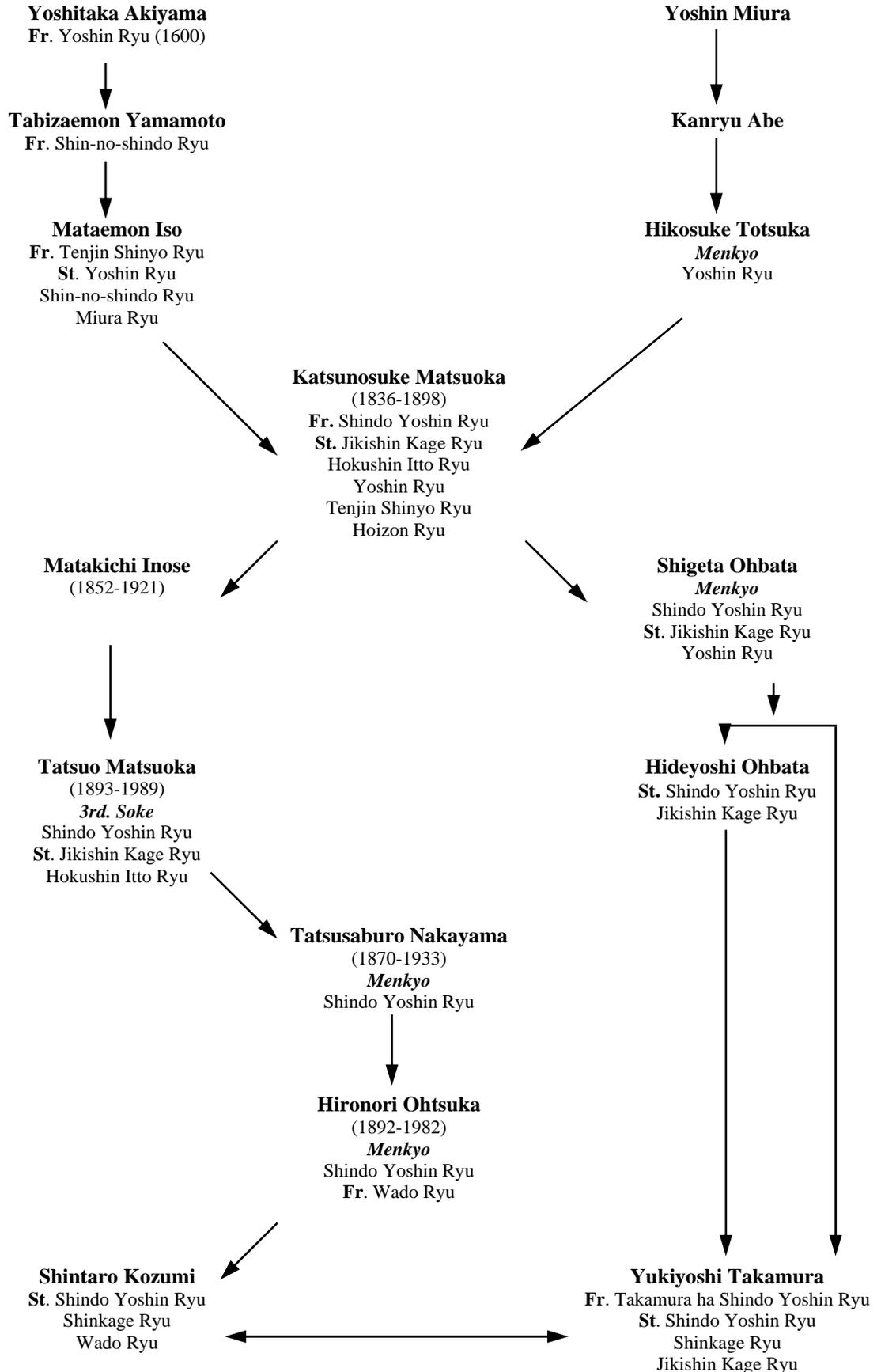
admin@wadokaicollege.co.uk

Lineage Chart-Shindo Yoshin Ryu Jujutsu

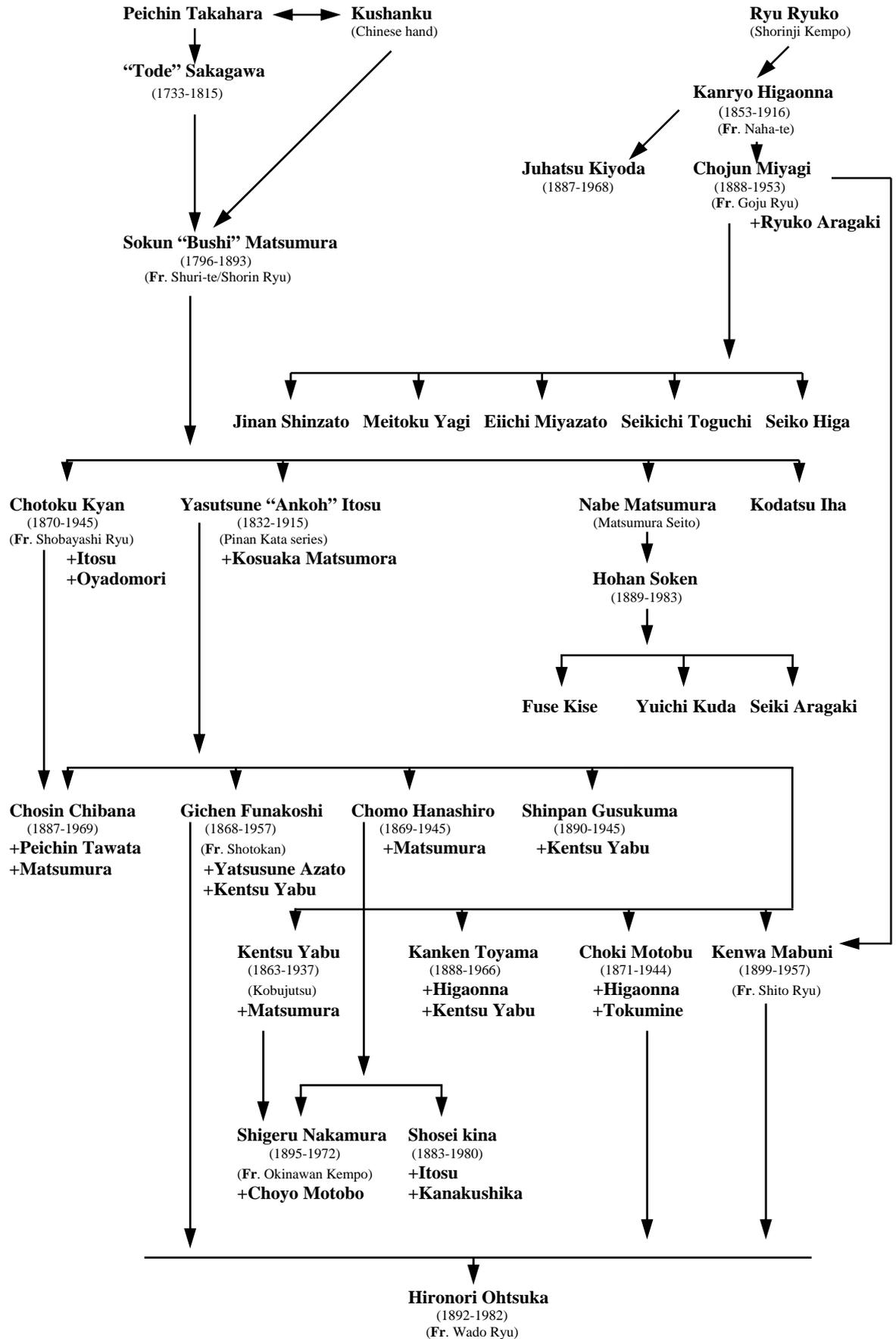
Fr. = Founder

St. = Studied

Menkyo = Certificate of advanced and highest proficiency



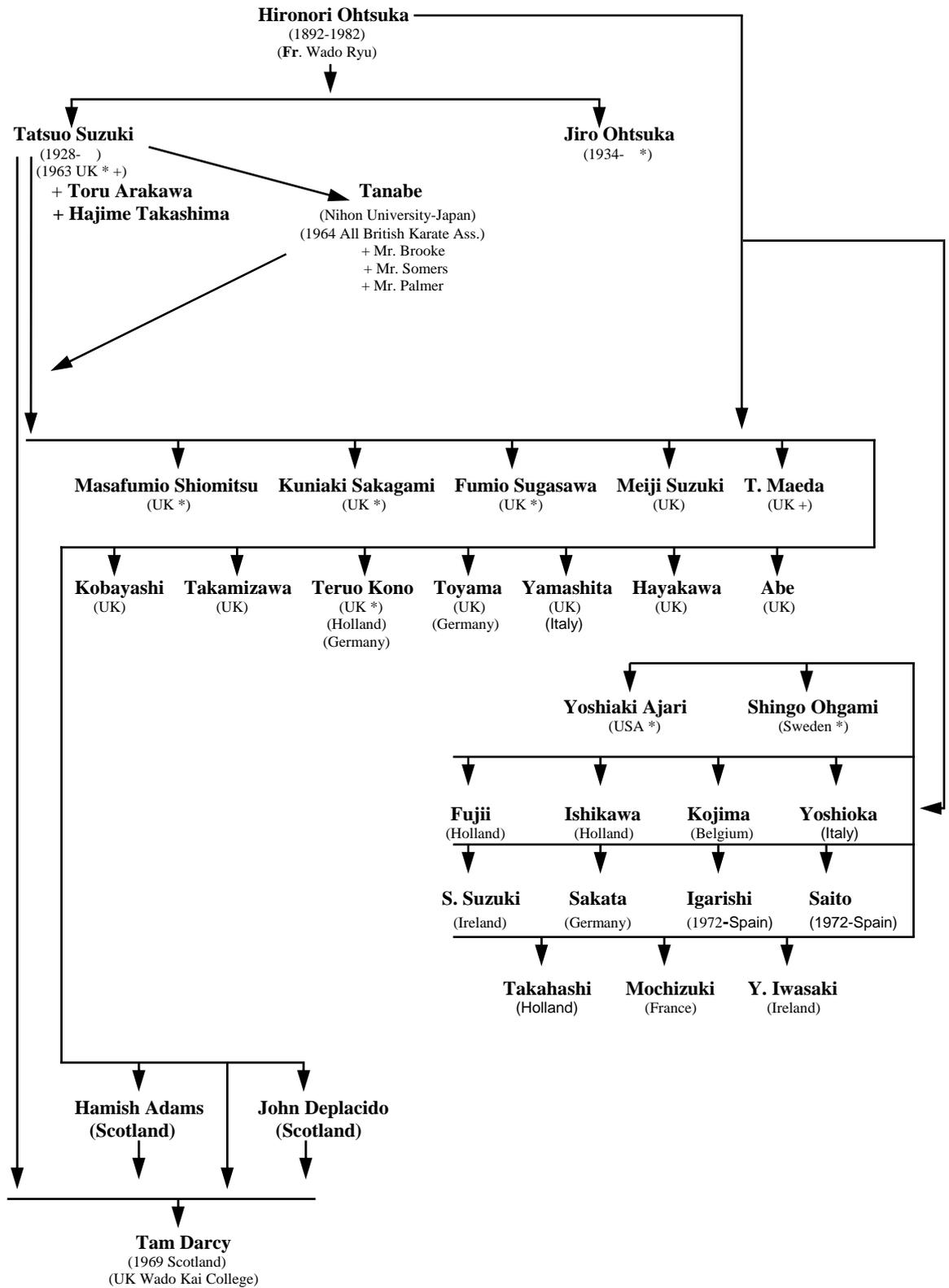
Lineage Chart-Karate and Wado Kai



Lineage Chart-Wado Kai to date

* = Biography

+ = Interview



History-Biographies



Tatsuo Suzuki
President, Wado Ryu International
Karate Federation

Tatsuo Suzuki was born in Yokohama, Japan on 27th. April 1928. At the age of 14 he began training in Karate, by the age of 19 he was a 3rd Dan Black Belt. He was awarded his 5th Dan, the highest grade in Wado Ryu at the age of 24.

He was taught by Hironori Ohtsuka, Highest Karate authority in Japan, founder of the Wado-Ryu style of Karate and recipient of the Shiju Hoosho medal for service to sport from the Government of Japan, the only man in the history of Karate to be so honoured.

Ohtsuka Sensei was also awarded the title Shodai Karatedo Meijin Judan (the greatest title possible) from the Imperial Japanese family. This means first generation karate master of the 10th dan. He was the first Japanese to make a style of karate in the form of Japanese budo, thus making it a true Japanese martial art.

Tatsuo Suzuki graduated in Economics from the University of Japan. From 1945 to 1956 he received direct instruction from Ohtsuka Sensei at the Wado Ryu Headquarters in Japan. Thereafter, as Ohtsuka Sensei's most senior student.

He travelled with Ohtsuka Sensei. From 1956 to 1964 he was the head instructor of the Tokai Region in Japan. He moved to Hamamatsu city and taught in many clubs and universities, throughout the area he was responsible for Wado Ryu becoming the leading style in the Tokai Region. In 1963 Suzuki Sensei received requests from Europe and America to provide instruction and perform demonstrations.

In January 1965 he founded the first Wado Federation in England and from his base in London he spread Wado Ryu throughout Europe.

Overcoming many difficulties, he brought senior students from Japan and taught them how to be instructors and sent them to various European countries. Within just a few years Wado Ryu became the most popular style in Europe.

At the age of 45 he was presented with a silver cup by Hagashi Kuni no Miya, the uncle of the late Emperor of Japan. In 1975 he received his eighth Dan, the highest grade ever given by the Federation of All-Japan Karate-Do organi-

sations. In that year he also received the highest Japanese martial arts title of 'Hanshi' awarded to him by the Emperor Higashikuni.

Suzuki Sensei is the only living person with this title in Wado-Ryu. The only other Wado Hanshi was the late Ohtsuka Sensei. Suzuki Sensei is at present engaged in the setting up of Karate organisations throughout Europe as the Renmei's chief representative abroad.

In addition to his accomplishments in Karate, Suzuki Sensei is a second Dan in Tenshin Koryu BoJutsu and a first Dan in Judo.

Suzuki Sensei is loyal to the man who taught him, the founder of Wado-Ryu, the late master Ohtsuka.

Suzuki Sensei will not allow the style to be changed. His is the original Wado-Ryu as taught to him and as it will always be taught while he remains a Hanshi.



Jiro Ohtsuka
(Hironori Ohtsuka II)
President
Wado Ryu Renmei

Jiro Ohtsuka Sensei was born on February 24, 1934 in Tokyo, Japan. He graduated from Meiji University, Tokyo, Japan, receiving a degree in Economics.

Ohtsuka and wife (Aiko) have three children. Kazutaka, was born in 1965, and has trained in Iaido, Judo and Wado Ryu Karate and is presently the chief instructor at the main dojo in Tokyo, Japan.

A daughter Riki, was born in 1967, and has trained in Iaido and Wado Ryu karate.

The youngest son Michi, was born in 1968.

Ohtsuka Sensei began his training in Wado Ryu karate at the age of fifteen.

He has trained in Iaido, Kendo, Judo, Aikido and Wado Shindo Yoshin Ryu Jujutsu Kempo.

In 1983, Ohtsuka Sensei, upon the death of his father (Hironori Ohtsuka, creator and grand master of Wado Ryu) succeeded him to become the grandmaster and President of the International Wado Ryu Karatedo organisation.

History-Biographies



Masafumi Shiomitsu
Chief Instructor
Wado Ryu Karate Do Academy

Masafumi Shiomitsu Sensei was born in 1940 and is the Chief Instructor of the Wado Ryu Karatedo Academy.

He is based in London, United Kingdom and regularly travels the world teaching karate in countries such as France, Canada, USA, Italy, Portugal, Finland, Ireland, Scotland, Switzerland, Germany, Norway and Australia.

He conducts regular academy instructor's courses as well as summer and winter course training followed by Dan grading examinations.

Shiomitsu Sensei is one of the most respected and highly graded Wado instructors in the world and one of the most approachable. A truly humble karate master, his expertise leaves nothing to the imagination.

He is the author of an excellent book titled 'Dynamic Kicking Method' which is highly recommend.

- Masafumi Shiomitsu 's History
- 1940 Born November 24th in Kagoshima Prefecture, Japan.
- 1955 Began study of the Shorin Ryu style of karate with a local teacher.
- 1959 Entered Nihon University and became a member of the Wado Ryu style karate club.
- 1962 Leader of the team that won the 'Zen Nihon Wado Ryu' championships, (All Japan Wado Ryu style match).
- 1963 Officially appointed as captain of the Nihon University Karate team.
- 1964 Graduated from university with degree in economics. Graded 4th Dan in Wado Ryu Karate.
- 1965 Appointed assistant chief instructor to Britain.
- 1969 Instructor to Spain and France.
- 1972 Appointed as instructor to Madagascar.
- 1976 Returned to original position in Britain.
- 1981 Returned to Japan to celebrate the 90th birthday of founder Hironori Ohtsuka, and awarded 7th Dan by him.

1983 Official instructor to European Wado Ryu Karate organisations, Vice president of European Wado Kai.

1989 Established the Wado Ryu Karate Do Academy.

Shingo Ohgami
Chief Instructor
Swedish Karatedo Wado Kai

Ohgami Sensei was born in Japan in 1941. He started training karate in 1960 when he entered Tokyo University where Ohtsuka Sensei was the instructor of the karate club.

His interest in karate overwhelmed the idea of becoming a medical doctor so that he changed his major to chemistry.

He worked for a company as a chemical researcher between 1965 and 1969, where he also instructed karate.

In 1969 he went to Sweden as a guest researcher at Chalmers Technical University in Gothenburg.

Shortly after arriving in Sweden, he started a karate club. The club grew to such a proportion that he decided to give up a career in chemistry and has been engaged in teaching karate full time since 1972.

He was graded to 5th Dan black belt by Ohtsuka Sensei in 1974.

Other than karate his interests spreads to Iaido (Japanese sword art, 5th Dan Musoshindenryu), Jodo (Shintomusoryu), Aikido, Ryuku Kobudo (Bo,Sai, Tonfa, etc.), Tai Chi Chuan (Chinese Soft System), Ton Loon Chuan (Chinese Praying Mantis).

He is a member of the Japanese Budo Academy.

Ohgami is also the author of 'Introduction to Karate' and 'Karate Katas of Wado Ryu'.

Yoshiaki Ajari
Founder
U.S. Wado Kai Karatedo Federation

Yoshiaki Ajari was born in 1933 in the Japanese village of Minato Mura. At the age of 13, he began the study of Goju Ryu karate.

He had already achieved the rank of Nidan (second degree black belt) in Goju Ryu when he went to Meiji University. There, he met the founder of Wado Ryu, Ohtsuka Hironori and decided to study with him. He achieved Sandan (third degree black belt) in Wado Ryu karate in three and a half years.

In 1957, in order to pursue his education in

History-Biographies

architecture, Ajari came to the United States, where he received his degree from the University of California at Berkeley.

In 1963, he opened one of the first authentic Japanese Karatedo dojos in the East Bay, in Berkeley.

The next year, Ajari established the U.S. Wado Kai Karatedo Federation.

In 1965, he helped organise the first U.S. Japan Goodwill Karatedo Tournament which attracted some of the most famous karate masters from Japan.

Ajari has taught karate for over 40 years promoting hundreds of students to the dan (black belt) level.

He is ranked 8th dan by the J.K.F. All Japan Karatedo Federation, Wado Kai, making him the highest ranked Wado Kai teacher in western America.

Ajari is technical advisor to the U.S. National Karatedo Federation, a member of the U.S. Olympic Committee.



Kuniaki Sakagami
Wado Ryu Awakai Karatedo Federation

Kuniaki Sakagami was born in the City of Toyohashi, Japan in 1944.

He started, training in Wado-Ryu Karate in May 1959 aged 14 years old, under the tuition of T. Suzuki at the Toyohashi Dojo.

After graduating from local High School, he entered Aichi University to study Economics.

Such was his eagerness to become more deeply involved in Wado-Ryu he decided to continue training at the City Dojo as well as the University Club;

This was considered even by University Students standards, a very austere Way of training.

During his University period he entered many University and All Styles Contests Winning the Tokai University Area Championships and the Tokai Area All Style Championships consecutively (1965-1966), placing in the All Style University Championships of Japan, and finally

culminating in becoming the University Karate Club Captain, a prestigious position that is only held by the most talented of karateka.

On graduating from Aichi University in March 1967 he worked for the Fujiki Shipping Company. At that moment in time Wado Ryu Karate was beginning to expand in Europe.

Mr T. Suzuki then offered Sakagami a teaching post in Nuremberg, Germany. He taught Wado Ryu throughout Germany until May 1970, he was then transferred to Birmingham, England, where he has been resident for over 20 years.

Sakagami Sensei, was awarded 4th Dan in 1968, 5th Dan 1972, 6th Dan 1978 and 7th Dan in 1989 from Wado-Ryu Headquarters in Japan.

Over the past years while being resident in England he has trained many Kumite and Kata Champions, some of them going on to win World Championship Titles.

The Wado-Ryu Awakai Karate-Do Federation was founded by Sakagami in 1989 and continues to flourish throughout Great Britain under his expert tuition.



Fumio Sugasawa
Shikukai Wado Ryu Karatedo Federation
(Wado Academy)

The Shikukai Wado Ryu Karate Do Federation is part of the Wado Ryu Karate Do Academy in the UK.

The founder and head of the federation is Fumio Sugasawa Sensei, 6th Dan.

The name "Shikukai" derives from the club name of the Meiji University karate club "old boys" association, and can either mean, "49 club", or "association of honourable gentlemen".

Sugasawa Sensei was born in Sawara City, Chiba prefecture, sixty miles east of Tokyo, the youngest son in a family of seven children.

He first experienced karate when his second eldest brother started training at a local club and erected a Makiwara (striking post) at the family home. Although Sensei's first love was Baseball, he used to practise on his brother's Makiwara.

In 1969 he went away to study Commerce at the famous Meiji University, Tokyo. He was coerced into the university karate club. Al-

History-Biographies

though he admits it did not take much by the way of persuading.

As a result of his experiences with his elder brother he always had an interest in karate. The training was severe, but due to his contact with the physical hardships common in Japanese Baseball training, Sensei had no trouble adapting to the regime.

One of the regular instructors at Meiji was Jiro Ohtsuka Sensei, son and future successor to the founder of Wado Ryu karate Hironori Ohtsuka (1892-1982). The founder also visited and instructed at the university, but Jiro Ohtsuka Sensei had a particular attachment to Meiji, as he was himself a Meiji old boy.

Sugasawa Sensei's enthusiasm and physical prowess soon gained him the position of Meiji karate club captain, an achievement his is still proud of to this day.

Sugasawa came to the UK in July 1978 and joined the group of resident Japanese instructors responsible for spreading traditional Wado Ryu karate throughout the country.

He initially taught in the East London area, but soon established contacts with clubs in all parts of the UK.

Shikukai has gained steadily since its foundation and has experienced success in many areas. In competition karate, Shikukai members have competed at International level as part of the Wado Academy squad, and have achieved growing and consistent placing in both kata and kumite events.

With Sensei's continuous support Shikukai members have advanced to senior positions within the Wado Academy and have become respected instructors in their own right.

The Shikukai organisation does not strive to gain a huge membership. It is more a case of quality over quantity.

With a nucleus of clubs run by a dedicated group of senior instructors, all striving towards one aim; to ensure the perpetuation of pure Wado Ryu technique in the spirit intended by the late grandmaster and his successor.

Teruo Kono President Federation of European Wado Kai

Teruo Kono was born 1934 in Yokohama and studied architecture. After working in several building firms in Japan he went to England and later to Germany, where he is a managing director of several export firms.

Between 1956 and 1960 he was the top point fighter in Japan. Additionally, he was

also coach of the famous Nichidai University and various other university clubs in Japan and in Europe. Kono Sensei has been the national coach of central Japan, England, Holland, Yugoslavia, Germany.

Kono Sensei came to England, then Holland, and finally Germany during the mid 1960s. Today he is the chief instructor of Wado Ryu in Germany, as well as president the Wado Instructor Organisation. In 1986, Kono Sensei was named the Chairman of the Federation of European Wado Kai.

Kono Sensei currently holds the rank of 8th Dan in both Wado Ryu Karatedo and Shindo Yoshin Ryu Jujutsu, the old Kempo of Wado Ryu Founder Hironori Ohtsuka.

• Teruo Kono's History

1956-1960	Best fighter of Japan
1958-1964	Coach of many university karate clubs in Japan
1963-1964	National coach of Japan
1965	National coach of England
1966 -1970	National coach of Holland
1967-1975	Coach of Karate clubs and universities in Belgium and Yugoslavia
1970-1971	National Coach of Yugoslavia
1973-1983	National Coach of Wado Germany
To 1978	Technical advisor and coach of the national team in the DKV
1983	Coach of the Wado Ryu group in the DKV as well as advisor of the DKV
1995	Awarded the title Hanshi by JKF-WadoKai

Students Profile

Name Age DoB

Address

Town/City Post Code

Telephone

Home Work

Mobile Emergency

E-mail Web

Start karate date First licence No. and date

• Grading history

9th.	Kyu	Date	Examiner/s
8th.	Kyu	Date	Examiner/s
7th.	Kyu	Date	Examiner/s
6th.	Kyu	Date	Examiner/s
5th.	Kyu	Date	Examiner/s
4th.	Kyu	Date	Examiner/s
3rd.	Kyu	Date	Examiner/s
2nd.	Kyu	Date	Examiner/s
1st.	Kyu	Date	Examiner/s
1st.	Dan	Date	Examiner/s
2nd.	Dan	Date	Examiner/s
3rd.	Dan	Date	Examiner/s
4th.	Dan	Date	Examiner/s

• Medical

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Dojo Kun-Rules and regulations

Dojo Kun

(Dojo Maxims and Rules)

These Maxims are motto's, the spirit of which serious students of Karate should try to follow if they wish to gain the maximum from their training. The Maxims are like the English saying 'Service not self', 'Deeds not words', 'Be prepared' and exemplify an attitude which dictates a way of life.

1. Reisetsu O Mamori

(Stick to the rules).

In the dojo good etiquette must be observed by the following rules.

2. Shingi O Omanji

(A student must have loyalty to his instructor).

This is the most important thing in karate. It is not possible for someone to change his style in Japanese karate - people who do so cannot learn the correct etiquette and spirit of karate.

3. Jojitsu Ni Oberezu

(Teachers and students are not all one).

Outside the Dojo you can be friendly with your sensei but do not take advantage of this friendship.

4. Shinkenmi Ni Tesseyo

(Be serious in your efforts).

You **must** check that your karate licence is up to date with full insurance cover, no insurance = no training.

If you have an injury you **must** report it to the sensei, **before** you commence training.

If you have a medical condition you must **ensure** that any medication, or spray/ventilator, etc, is brought into the dojo with you.

No sparring/kumite is permitted without permission from the sensei.

No flippancy, chattering, smoking, gum chewing, eating or drinking, or mobile phones in the dojo.

No jewellery is allowed to be worn, including watches, etc, if you wear a ring and it can not be removed, it must be padded and taped over.

Your gi must be kept clean and in good order and your obi must be correctly tied.

(See sensei for information regarding badges, etc)

Taiso-warming up and stretching, must be completed correctly and safely, **before** the commencement of training.

Concentrate solely on karate and train hard in everything you do.

The dojo is **not** a social gathering hall and visitors as well as students shall respect the rules and Maxims.

Visitors, including students **and** instructors, must have gained prior permission to watch a session, or to train, in **advance**, of the training session.

In the event that a visitor is permitted to train, an up to date licence with full insurance cover **must** be shown to the principal, **before** commencing training.

All students and visitors should be informed, and be made aware of, the locations of the emergency exits, fire extinguishers and first aid positions, and any relevant procedure in the event of a fire or emergency.

In the event of an accident or injury, all movement and training must **cease immediately** and the principal informed at once.

Safety, of yourself and others is paramount – be **alert** at all times!