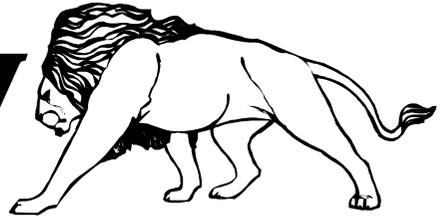


THE

LION!



THE OFFICIAL MAGAZINE OF THE
CHILTERN KARATE ASSOCIATION

JUNE 2019



YUKICHI TABATA 1941 - 2003

FOREWORD....



OSU!

Welcome to the June 2019 edition of **THE LION!**

The front-page features one of my favourite instructors – **Yukichi Tabata Sensei**. Born in 1941, a former Takushoku student, he graduated from the JKA Instructors course in 1965, becoming a full-time Honbu dojo instructor. Big & friendly, with an infectious grin, he was widely admired by those who trained with him.....I remember he used to “relax” us with 200 mae geri’s.....each leg....and then start the lesson!



Tabata Sensei was a giant of a man, over 6’1” which is very tall for a Japanese! At a time when the all Japan Karate Championships for kumite were being dominated by Ueki, Abe, Ochi and Oishi, he came second in 1966, and placed 3rd in 67, 68, 70 and 71. At any other time in history, with his lightening fast techniques, he would have been a kumite superstar.

Tabata Sensei died in 2003 in mysterious circumstances only a few days after Enoeda Sensei succumbed to cancer – a proficient swimmer, he died after going for a swim across a famous lake in Japan?

This month’s Lion features heavily on the history of the style of karate we practice, with an extensive piece I have written based on months of research. You may think you know your karate-do history but I have a feeling this edition of the Lion will bring some surprises....

Apologies for the lack of The Lion in March 2019.....normal service is now resumed!

Finally, we have a jam-packed year with Courses & events – please make sure you make a note of the dates to avoid missing out!

Good luck to everyone grading today!



D C Davenport

Dave Davenport

Chief Instructor - 6th Dan EKF



MATT PRICE COURSE 2019

SUNDAY 17TH MARCH



Wow! That was intense!!

On Sunday 17th March we had the enormous pleasure of welcoming Sensei Matt Price (6th Dan JKS) to the CKA. With over 20 students participating, the 3hrs was a great opportunity to get an insight into the mindset of a competition karateka, kumite (combat) tactics, training strategies – all of which were complemented by many anecdotes from his travels to Japan and his life as a competitor.



The first session focused on kata (Heian Yondan, Tekki Shodan, Jitte) and some of the details to watch out for when executing: awareness (mushin); continued alertness (zanchin); correct execution of techniques; use of body core with practical examples (Tekki Shodan); power generation & hip rotation.

The second session focused on competition kumite, with an introduction to feet movement and distance management, diversion, useful examples of defensive techniques such as protecting against kizami tsuki... and much more... A great introduction for those of us who were not familiar with this aspect of karate!

If you didn't make it this time, or were unsure about what to expect, please talk with your fellow grades... I am sure they will put you at ease and you really won't want to miss the next one!

I am sure that everyone who attended were thoroughly impressed by Matt Sensei's and teaching ability, and we will be sure to get him back in 2020.



THE BIRTH OF SHOTOKAN

For the majority of Shotokan practitioners around the world, Gichin Funakoshi is the Father of Shotokan.

The End.

This article is intended to give you a better insight into the art you practice and how the style we call Shotokan was evolved...

Gichin Funakoshi was born on 10th November 1868 in Yamakawa, Shuri, on the Island of Okinawa. He was of samurai lineage, from a family which in former times had been vassals of Ryukyu Dynasty nobles. By age 11 he had already made a name for himself in Ryukyu-style martial arts. Beginning his martial arts training under Yasutsune **Azato**, he also learned from Anko **Itosu**. Karate was thought of as an art by the Okinawan practitioners therefore the term 'Jutsu' (art) was appended giving the complete title 'Karate-jutsu' which is translated as 'Art of the Chinese hands'.

Because of the efforts of **Ogawa** and **Nishimura**, this "Karate-jutsu" gained official acceptance and was introduced into the curriculum of the Okinawa Prefectural School System in 1902 as a standard physical education subject. Funakoshi eventually qualified as a Primary School teacher and in time was elected chairman of the Okinawan Shobukai (the Martial Spirit Promotion Society).



It is worth noting that during this time period, other prominent teachers who also influenced the spread of karate included Kenwa **Mabuni**, Chōjun **Miyagi**, Motobu **Chōki**, Kanken **Tōyama**, and Kanbun **Uechi**.....Funakoshi was not the only source of karate!

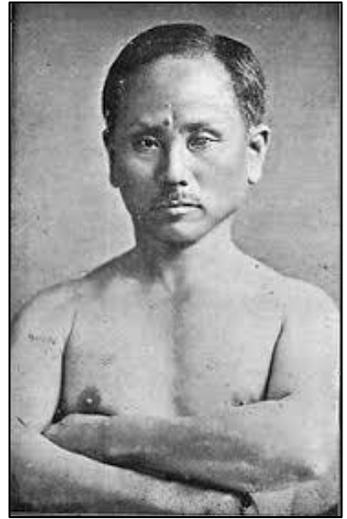
In 1917, Funakoshi was the natural choice to represent the island at a demonstration at the Butoku-den (Martial Virtues Hall) in Kyoto, Japan. While the demonstration was well attended, it didn't generate as much interest as he had hoped, so Funakoshi returned to Okinawa and resumed his teaching activities, thinking that karate-jutsu would never be more than an Okinawan curiosity.

All that changed on the 6th March 1921, when the Japanese crown prince (later Emperor) Hirohito visited Okinawa on his way to Europe, and it was Funakoshi who was invited to give a karate display at the Great Hall of Shuri castle. Reporting on his tour, the Emperor listed this event as one of the highlights - note that at this time, Funakoshi was 53 years old.

In May 1922 the Okinawan Shobukai received an invitation to demonstrate karate-jutsu at the first All-Japan National Athletics Exhibition by the Japanese Ministry of Education. The demonstration was to be held at the Women's Higher Normal School at Ochanomizu, Tokyo.

Because Funakoshi was the best educated and most eloquent (in the mainland Japanese language) member of the Okinawan Shobukai, plus he was also the Chairman/President, the Shobukai members choose him to conduct the demonstration. His acceptance of this invitation changed his life and the future of Karate.

This was the first ever public demonstration of karate-jutsu on mainland Japan - Funakoshi also presented three long scrolls of arranged photographs of various stances, kata, and movements of the hands and feet.



Funakoshi intended to return to Okinawa at the end of the demonstration, but he remained because of the advice and insistence he received from Jigoro **Kano**, the father of Judo, and Hakudo **Nakayama**, a great authority on Kendo. Funakoshi wrote *"I had planned to return to my native island immediately after the demonstration, but postponed my return when the late Jigoro Kano, President of the Kodokan Judo Hall asked me to give a brief lecture on the art of Karate. Sometime later, I was again preparing to return to Okinawa when one morning I was called upon by the painter Hoan Kosugi. So once again I put off my departure and began giving lessons to members of a painters' group called the Tabata Poplar Club, of which Kosugi was president."*



Hoan **Kosugi** is famous in Shotokan folklore as the man who designed the Shotokan Tiger emblem, the Tora no Maki.

To entice Funakoshi to write a book about Karate, Kosugi told Funakoshi that if he would write a book, Kosugi would design it and provide a painting for the cover. When Gichin Funakoshi published his book in 1922 (*"Ryukyu Kempo: Karate"*), Kosugi produced the now famous Shotokan tiger for the cover. His idea for the tiger came from the expression "tora no maki" - tora no maki, in Japanese tradition, is the official written document of an

art or system, which is used as the definitive reference source for that particular art. Since no books had ever been written about Karate at that time, Kosugi told Funakoshi that his book was the tora no maki of Karate, and since "tora" also means "tiger", he designed the tiger as a representation of Funakoshi's art.

The tiger symbolises the keen alertness of the wakeful tiger and the serenity of the peaceful mind which Master Funakoshi experienced while listening to the pine waves (i.e. shoto in Japanese) on Tiger's Tail Mountain (Mount Torao).....more of this later!

Let's get back to our story!

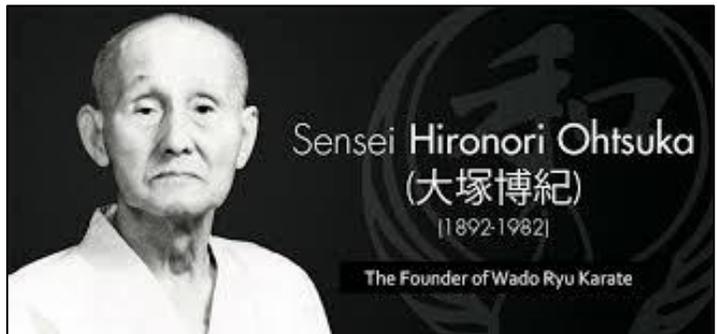
Funakoshi did indeed give a demonstration of kata at the Kodokan Judo Hall (along with his pupil Gima **Shinkin**) in front of a capacity crowd...it was so well received that he found himself pressed on all sides to stay in Tokyo. By now, Funakoshi realised that he wanted to see his karate-jutsu introduced to all the people of Japan. He wrote to Azato and Itosu about his idea and they replied with encouragement, but warned him about the difficulties facing him.

Initially Funakoshi stayed at the the Meisei Juku, located in the Suidobata area of Tokyo – this was a dormitory specifically for students from Okinawa living in Tokyo. He lived in a small room alongside the entrance and would clean the dormitory during the day when the students were in their classes.

The first ever temporary dojo for the teaching of karate-jutsu on mainland Japan was the Lecture Hall of the dormitory, where Funakoshi taught students when it was not in use. During this period, even Funakoshi acknowledged that karate was virtually unknown. He had very few students and lived in virtual poverty. To make ends meet he performed many odd jobs. *“To pay for the tiny room where I slept, I took on all sorts of odd jobs at the dormitory: watchman, caretaker, gardener, and even room sweeper”.*

It was in July 1922 that Hironori **Ohtsuka** (the founder of Wado Ryu) became a student of Funakoshi at Meisei Juku dojo. Ohtsuka trained with Funakoshi for about 10 years before increasingly going his own way, finally leaving Funakoshi in 1934 and establishing his own organisation known as the Karate Promotion club (driven to some extent by a friction between Ohtsuka and Funakoshi's son Yoshitaka, and his rising importance in Funakoshi's group).

*Note - Ohtsuka eventually renamed his style, registering it as **Wado Ryu** with the **Dai Nippon Butokukai** (the Greater Japan Martial Virtue Society whose job it was to govern all martial arts organizations in Japan) in 1939.*





Then came the fateful day of 1st September 1923 – the Great Kanto earthquake struck and Tokyo was devastated, with over 140,000 people losing their lives. The Meisei Juku was a wooden structure built around 1912... the earthquake caused severe damage to the building which made training impossible. Funakoshi reached out to Hakudo Nakayama (the kendo master) and he was allowed to use the

Yushinkan dojo when it was not being used for fencing. An interesting fact is that the Yushinkan dojo is located at Korakuen....a stone's throw from the current home of the JKA. As Tokyo rebuilt itself, Funakoshi eventually recommenced his karate instruction in 1924 at the Yushinkan dojo. It was during this time that Funakoshi gave out his first Dan Ranking Certificates. Funakoshi had adopted the grading system for his students as used by Jigoro Kano and the first Dan grading was held 12th April 1924 with Shodan passes given to Gima Shinkin, Shinyo Kasuya, Hirose, Shimizu, Akiba, Hironori Ohtsuka and a Nidan pass given to Ante Tokuda – note that at this time, Funakoshi himself held no rank in any martial art or system.

Around the same time in 1924, with the encouragement of his teacher of Buddhism, Abbot Furukawa Gyodo of Enkakuji Temple in Kamakura, Funakoshi started practicing Zen. He contemplated the well-known Buddhist teaching that says "*form is emptiness and emptiness is form*". He began to see the relevance of that teaching to his martial art, and ultimately changed the characters for karate from Chinese Hand 唐手 to Empty Hand 空手 sometime in 1929. This was also the point at which he changed karate-jutsu (Chinese-hand martial art") to karate-do ("the way of karate," or "the way of the empty hand"). Funakoshi's re-interpretation of the character kara caused measurable tension with traditionalists back in Okinawa, prompting Funakoshi to remain in Tokyo indefinitely.

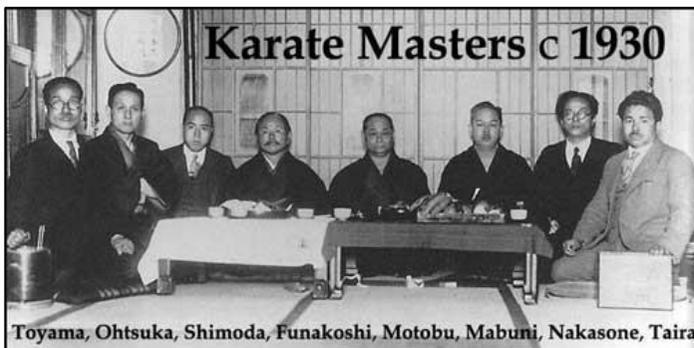
A major turning point for Funakoshi's drive to develop karate-do for the masses was the adoption into the universities, with the driving force being Keio University. In 1924, Professor **Kasuya** (of the German Language Department) came to visit Funakoshi with some faculty members and several students who wanted to learn karate-do.



Shortly after on 15th October 1924, Keio formed the first University Karate-do Club in Japan, with **lao Obata** as its captain.

Other universities quickly followed – Takushoku University (Takudai) in 1924, Tokyo University (Todai) in 1926, Chuo and Waseda Universities in 1930. In 1931, Shigeru **Egami** & Motonobu **Hironishi** entered Waseda and helped to establish the karate dojo with Funakoshi as the instructor. Then came Hosei University, Gakushin University and Hitotsubashi (Shodai) University. In 1929 karate-do was being formally organised at a club level by three students: Matsuda **Katsuichi**, Himotsu **Kazumi** and **Nakachi**, with Funakoshi as their teacher. By 1932 karate clubs had been started in over a dozen of Japan's top universities and by 1935 more than 30 dojos had opened in institutes of higher education and businesses.

In 1930, Funakoshi established the **Dai-Nihon Karate-do Kenkyukai** to promote communication and information exchange among people who study karate-dō.....Kenkyukai



means a “study group” or a “research group”. At this point the karate-do that Funakoshi and his instructors taught consisted of 15 kata: 5 pinan, 3 naihanchi, kushanku, seisan, patsai, wanshu, chinto, jutte and jion. There were also sparing drills and training

in traditional Okinawan weapons.

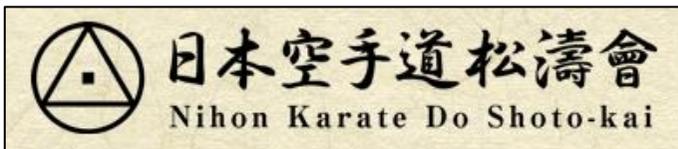
Note that still at this point, the word *Shotokan* had never been used to describe or define the karate-do taught by Funakoshi or his instructors.

18th September 1932 – the Japanese Kwantung Army occupied Manchuria and so followed an Imperialist & Nationalistic period that would last until 1945. Many students, like **lao Obata** of Keio University, were drafted into various war efforts. Obata left Tokyo in 1932, not to return until 1945. Masatoshi **Nakayama** (the driving force behind the JKA) entered Takushoku University in 1932 to study Chinese language and began learning karate-do under Funakoshi and his son Yoshitaka (also known as Gigō). Nakayama graduated from Takushoku University in 1937 and then went to China in the same year. By the time World War II began, Nakayama had attained the rank of 2nd dan and eventually returned to Japan in May 1946.



From his arrival in 1922 to the mid 1930's, most of Funakoshi's teaching had been done in the various universities which had opened dojos plus he was also teaching at the Yushinkan dojo. Increasing numbers of both karate and kendo students was causing problems with space and Funakoshi felt he was causing his friend, Hakudo Nakayama, a problem. During 1935, a nationwide committee of karate supporters, led by Kichinosuke **Saigo** began to raise the necessary funds to build a purpose-built dojo for Funakoshi.

During this time, in 1936, the Dai-Nihon Karate-do Kenkyukai changed its name to **Dai-Nippon Karate-do Shoto-kai**. It is



important to understand the significance of the timing of this change and the meaning of the change. Funakoshi was always resistant to classifying his karate or giving his style a name, but with the advent of the new Honbu dojo it was probably felt the time was right to promote the teachings of Funakoshi in a more *collective* way. Shoto-kai was not a style of karate but represented a group which practiced & studied the principles taught by Funakoshi.

Why Shoto-kai?

Firstly, we need to truly understand **Shōtō**



Funakoshi's native castle town was Shuri, on the island of Okinawa. Shuri is surrounded by hills with forests of Ryukyuan pines and one of the hills was Mount Tarao. The word "tarao" means "tiger tail" and was particularly appropriate as the mountain was very narrow and so heavily wooded that from afar it actually did resemble a tiger's tail. When he had time, Funakoshi would walk along Mount Tarao under the moonlight and at such times, if there happened to be a gust of wind, one could hear the rustle of pines. After a

fierce karate practice, Funakoshi loved nothing better than to stroll off into the solitude.

Later, in his twenties, working as a teacher in Naha, he would frequently go for a stroll on a long narrow island in the bay called Okunoyama which also had pine trees plus a lotus pond and a Zen temple. After practicing karate for many years, he became more conscious of the spiritual nature of the art. To enjoy the solitude while listening to the wind whistling through the pines was, he believed, an excellent way to achieve the peace of mind that karate demands.

And since this had been a part of his life since his childhood in Shuri, he decided that there was no better name than “Shōtō” with which to sign the poems that he wrote.

Secondly, we need to understand **Kai**...會 means group whereas **Kyōkai** 協会 (as in the **Nihon Karate Kyōkai** / JKA) is a more substantial entity, meaning an Association or an Organisation (which has legal obligations, like a limited company).



In 1936 Funakoshi entered the new dojo in Zoshigaya, Toshima-ku (Tokyo) for the first time...sometimes the location is mistakenly given as Mejiro but this is about a 10 min walk away.

Above the door hung a simple sign...

松濤館

The first two characters say “Shōtō”.

The last character says “Kan” which means “house, hall or building”.

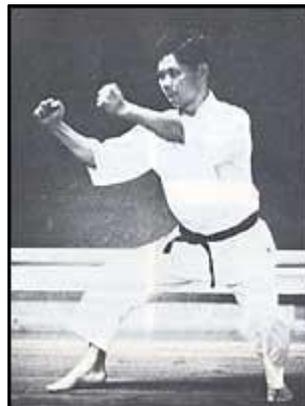
The Shōtō-kan. The Honbu dojo of the Shōtō-kai. The dojo was formally inaugurated on Saturday 29th July 1939.

Up until this point of the Honbu opening its doors, the lead instructors of Funakoshi’s principles and ideas were Takeshi Shimoda (Funakoshi’s first outstanding student), Shigeru Egami and of course, his son Yoshitaka (Gigo) Funakoshi. They would accompany Funakoshi as he toured around Japan giving demonstrations & lectures. Other famous instructors were Genshin Hironishi,

Shimoda, an expert from the Nen-ryu Kendo School, became suddenly became ill after one of the exhibition tours and died from pneumonia in 1934.

Straight away, with the blessing of Funakoshi, his son Yoshitaka took more of a leading role....Egami said at the time “...a man of excellent character, highly qualified technically, there was nobody better qualified for taking over the teaching....”. But this change started to cause unrest within the group.

Ohtsuka did not appreciate the shift in training style – Gigo’s youth and vigorous training methods (sometimes classified as brutally-strong training) had an immediate hierarchical conflict with the older Ohtsuka, and it was at this point Ohtsuka left to establish his own style, Wado-ryu, meaning The Harmonious Way. It’s quite obvious that the name alludes to the conflict with Yoshitaka!



At the time, Ohtsuka famously said “...he changed what is essential in karate by including too many jujutsu elements...” – it is unclear if he meant Funakoshi or Gigo, but the point made was clear. When Ohtsuka left the group in 1939, the influence of Gigo was ingrained. Funakoshi was now 71 years old, rarely took classes, and approved without reservation his son’s initiatives, which he comments on in his book “Karate-do, My Way of Life”: -



“...Even though, as I have already said, I did not resent my age, it became clear that I would not be able to fulfil all the duties that were accumulating. Not only did I have to attend the dojo but also the Tokyo Universities that were forming new groups in their Physical Education departments and needed instructors. It was too much for just one man to supervise the dojo and then go from university to university so I assigned the older students so they would give classes at their own universities instead of me. At the same time, I chose one of my sons as assistant, delegating to him the responsibility of the dojo while I supervised the classes at the universities...”

In this period, from 1935 to 1945, Gigo brought about a revolution to the Karate-do practiced within the Shotokai group at the Honbu. After looking around at the other martial arts - judo, kendo and so on, Gigo came to feel that Karate needed to change and be developed as a modern Japanese martial art. Changes were made throughout the whole range of the karate technique. In a fundamental development, stances were stressed as the basis for strong Karate technique and they were progressively made much deeper and firmer.

- He changed kokutsu dachi from a more neko ashi dachi look
- He emphasised kiba dachi over shiko dachi
- He was the first Karate-ka to emphasise the thrusting of the rear leg and hips in performing techniques with the idea of delivering an attack with the whole body
- He was also instrumental in developing the modern styles of kicking with Yoko-Geri, Mawashi-Geri and Ushiro-Geri
- There was also a greater development of Kumite beyond the prearranged Ippon Kumite and semi-free Kumite to include Jyu Kumite (free sparring)
- As for the Kata their sequence and techniques remained pretty much the same, however their Chinese names were changed to good Japanese sounding ones. This



helped to identify Karate as a modern Japanese martial art and also the old Chinese names did not seem appropriate at a time when disturbances between China and imperialist Japan were frequent.

When you look at photographs of Gigo's karate it looks surprisingly similar to the Shotokan we practice today. Is Gigo the founder of the modern-day karate we call Shotokan? For sure he had a huge influence but we have not yet covered the post war developments. Funakoshi's karate was the starting point but its "*Shotokan-ness*" needed to be brought out and strengthened. If we compare Gigo's technique with Funakoshi's, certain differences are immediately apparent - the stances are much deeper and more rooted, the whole body is applied more in defence than attack, the kicks are delivered in a much more vigorous way, and the delivery of attacks appears to be stronger.

But this time was not without conflict and sometimes Funakoshi felt that Gigo went too far.

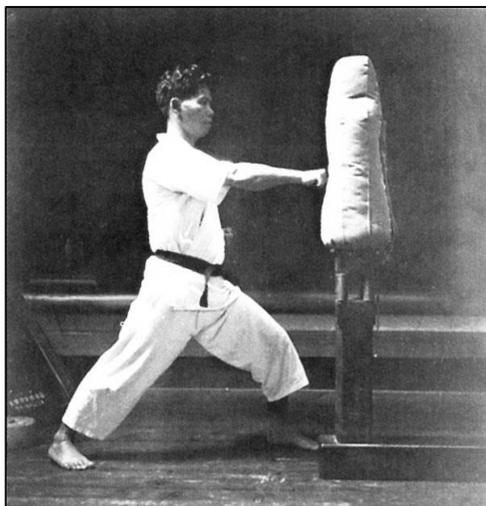


Gigo developed and introduced Ten No Kata, and published a pamphlet on 20th Sept 1940 called Dai Nippon Karate-do Ten No Kata (Great Japan Empty Hand Heavenly Form). Funakoshi's name appeared on the front cover and he was furious, nearly expelling his son from the group as he thought this act to be disrespectful. However, it is obvious he relented as the kata is included in Funakoshi's book Karate Nyumon published in December 1943.

Gigo invented three kata in the series – Ten-no-kata, Ji-no-kata, and Jin-no-kata, representing Heaven (Ten), Earth (Ji) and Man (Jin). Egami told Mitsusuke Harada that Yoshitaka had also created a "Shoto" kata but unfortunately Egami did not learn the kata fully and it may now be lost.

Importantly, it was at this time that Gigo developed the Taikyoku katas as well as the Bo kata...more of this later. He also developed the matsukaze no kon kata. Many believe that Funakoshi was also involved in the kata development but as previously mentioned, in 1939 he was 71 yrs. old and rarely took any classes.

Gigo taught at the Shotokan dojo till 1944 or '45. By 1945 he was seriously ill with tuberculosis and much of the teaching at that time was carried out by Hironishi. Occasionally, in the last couple of years or so, Gigo would recover and take a class. During a class Gigo would instruct and supervise, not



actually joining the training very much. Gigo finally succumbed to tuberculosis at the age of 39 on 24 November 1945, in Tokyo, Japan.

In the same year, 29th April 1945, the Shoto-kan dojo was destroyed in an allied air raid and the growth of karate-do came to a shuddering halt.



When Japan surrendered in August of 1945, Funakoshi left for Ōita Prefecture, in Japan's Kyushu island, where his wife was living. (She had been evacuated there during the battle of Okinawa.)

On October 22, 1945, the Supreme Commander Allied Powers (SCAP) notified the Japanese Ministry of Education that "*dissemination of militaristic and ultra-nationalistic ideology will be prohibited and all military education and drill will be discontinued.*" Two months later, on January 4, 1946, SCAP issued Directive 550, which, with its companion Directive 548, required "*the removal and exclusion from public life of militaristic and ultra-nationalistic persons.*" One result of these orders was that the Japanese Ministry of Education eliminated martial arts from school curricula and another was that the Dai Nippon Butokukai was closed.

Life was hard incredibly hard during those early post-war years and Funakoshi's involvement with karate ceased for the time being. In 1947 his wife died and he moved back to Tokyo. As his train stopped at each station on the way, there were former students waiting to meet him and offer their condolences. He was moved to tears. Many fine karate students had been lost in the war, and such was the chaos afterwards that for a couple of years some students were not even aware of what had become of Funakoshi.

The U.S. military command in Japan, under General Douglas MacArthur, considered Judo and Kendo to be overly militant and their practice was strictly forbidden. However, Professor Ohama approached the U.S. Occupational Force headquarters and requested that Karate be taught at the Waseda University. When headquarters asked Professor Ohama what Karate was, he explained that it was like "*...the gentleman's sport of boxing, with some kicking added to it....*". Because of Professor Ohama's request, karate in Japan escaped



the prohibition, and during the next ten years, it flourished in several of the universities with Keio, Chuo, Sen Shiu and Takushoku following suit, incorporating karate as part of the Athletic Union. However, at this time, the Japanese Ministry of Education did not recognise karate, but since these universities were private, they could do very much what they wanted.



At this time, Funakoshi was the rallying point for karateka in the post war years but by this time he was over 80 years old and did not take an active role. He still retained his love of the art and taught when he could. He taught on a limited basis at Waseda, Keio, and maybe at

times at other universities. His class at Waseda was held on a Saturday, but attendance was poor. Things had moved on and few of the young trainees wanted to learn from an eighty-year-old teacher who was interested only in kata, especially when they wanted to practice Kumite. At one point, Tsutomu Ohshima, the club captain, had to tell trainees that, unless they attended Funakoshi sensei's classes, they would not be allowed to take their gradings. So, they turned up, albeit grudgingly.

Around 1948 it became apparent that there was a need for some form of overall control, and the university of Waseda took the initiative by trying to organise a Student Karate Federation uniting mostly Funakoshi's followers and Wado-Ryu karateka, but it did not work.



This led the way for a famous date in karate history - 27th May 1949. On this day, the **Nihon Karate Kyokai** (The Japan Karate Association) was formed by some of Funakoshi's senior students - Isao Obata, Masatoshi Nakayama, and Hidetaka Nishiyama. The organization was dedicated to research, promotion, events management, and education. The Shotokai was still in existence but the JKA was formed to bring together not only the different styles of karate (remember, Wado Ryu's founder was a former student of Funakoshi) but to also bring together the various disparate universities, with each teaching its own brand of "shoto's" karate.



The JKA was created with an invitation for Wado-Ryu to join in a sort of karate Union, a confederation system like a European Union. Unfortunately, Wado-Ryu refused to join and the group found itself alone in what was no longer much of a union. This explains why later on the JKA came to be associated with just the Shotokai group only and practitioners of Shoto's karate-do.

In this original JKA, Isao Obata was Chairman, Kichinosuke Saigo President, Masatomo Takagi administrator, and Masatoshi Nakayama Chief instructor. Funakoshi, then 81 years old, had the figurehead role of Honorary Chief Instructor.



Being derived from the university base, and with so many different groups involved, friction was probably inevitable during the early days of the JKA. Problems could arise, for example, at gradings if seniors from another university were on the panel. There was a distinct rivalry between the various University Old Boy clubs and their different approaches to karate. Many of the top positions in the JKA were held by Takushoku university men such as Nakayama, Takagi and Nishiyama.

Unlike, for example, Obata and Saigo, who were well off and believed karate teaching should be on an amateur (unpaid) basis, the Takushoku karateka were paid a salary and had a more commercial approach. For whatever the exact reasons, the Hosei and Waseda groups left in the early 1950s, and in 1953 or '54 the Obata and the Keio group left too.

There is no doubt that Nakayama was the driving force behind the style of karate we practice today. In 1949 Nakayama was a 2nd Dan and passed his 3rd Dan in 1951. Whilst Nakayama was away during the war, he had no access to Ten No Kata or the Taikyoku kata and refused to accept them within the JKA. It is known that Funakoshi studied sai, bo and nunchuku as part of jutsu, and taught Gigo, but Nakayama was never involved and thus weapons remain outside of the JKA.

Nakayama had a simple goal, to formalise & standardise the different types of Funakoshi's karate into a single style and to spread the gospel around the world. Most of these universities, however, distanced themselves from the JKA during the 1950s. Takushoku had always kept strong ties with the JKA, being the alma mater of many of the senior JKA instructors, such as Nakayama, Nishiyama, Okazaki, Asai, Kanazawa, and Enoeda, who were responsible for the JKA's consolidation during the 1960s and 1970s.



Even though some universities left, what remained was still strong and formed the basis for what we now know as the JKA. In having a more business-like approach, the men involved in this group - Masatoshi Nakayama, Hidetaka Nishiyama, Teryuki Okazaki, Kimio Ito - were more forward looking than their contemporaries.



As part of his vision, it was Nakayama that introduced the kenshusei instructor intern training program in 1956 at the JKA Honbu dojo, in Yotsuya, Tokyo (which had been built in 1955), the first three trainees being Hirokazu Kanazawa, Takayuki Mikami and Eizi Takura who all graduated in 1957. The idea of the program was to promote the consistency and quality control of JKA training practices.

A general uneasiness on how karate-do was taught by the JKA instructors had started to develop. Funakoshi was not supportive of all of the changes that the JKA was making to his karate style. It is worth noting that neither Egami nor Hironishi ever joined the JKA.

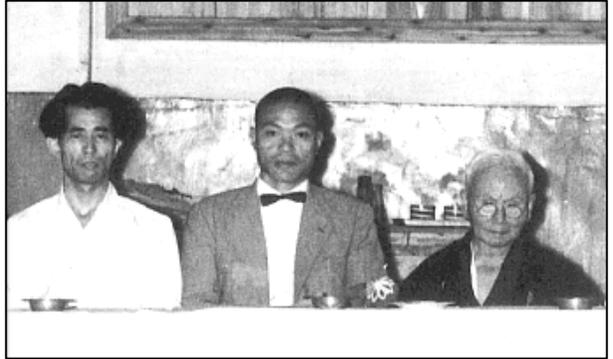
Differences arose between the JKA and the Shotokai group, the professional and the amateur. These differences not only included technical aspects but also the way the martial art was focussed. In 1950 the JKA began to develop the rules for competition and in 1951 started to practice free Kumite. Master Funakoshi was opposed to this practice and was in favour of Kata practice, paired practice (Yakusoku Kumite, Kihon Kumite, ...) but never free Kumite.

Egami and Hironishi actively promoted their style of karate, Shotokai, as being the one true keepers of Funakoshi's teachings. Shotokai refrains from competition because it would say that there are no contests in Karate. Master Egami wrote: *"First of all, we must practise Karate like a combat technique and then, with time and experience, we will be able to understand a certain state of soul and will be able to open ourselves to the horizons of 'jita-ittai' (the*



union of one with the other) which lay beyond fighting. This is the principle of coexistence which enables us to live together in prosperity."

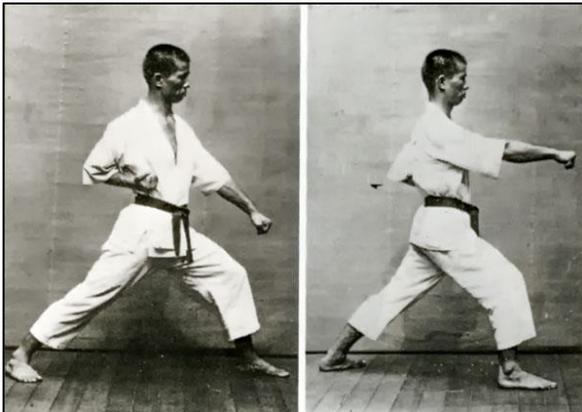
Egami taught a karate-do that was used an efficient way of striking by executing the movement in a relaxed state of mind and body. This is the basis of Shotokai. It focuses on suppleness and relaxation, as opposed to tenseness that generates force. Elaborating this basic idea, he suggested new forms of techniques and a new way of practising.



Hironishi became President of the Shotokai, with Egami taking sole responsibility for the technical development.

Shotokai Karate differs from what we call Shotokan karate in that it emphasizes spiritual practice over competitive tournaments. The traditional 15 forms or kata proposed by Funakoshi are practiced in a way that emphasizes smooth, flowing movements rather than the sharp, snappy, rigid movements. This does not mean that Shotokai is gentle but rather it believes that an effective hand or foot strike resides in "decontraction", i.e. the relaxation of muscle tissue following a previous contraction. Sparring or Kumite in some Shotokai schools

is often practiced with full strength attacks, and it is tightly controlled in terms of who is attacking and defending, and the attacks that can be performed in order to reduce the chance of injury. The essence of Shotokai karate is found in the tactic of "sen no sen" - "irimi". This is the ability to predict an opponent's intent and entering into his attack, anticipating it, thus catching the opponent very early. A seasoned Shotokai practitioner can predict the



opponent's intentions often before there is any visible movement, which they feel is the ultimate fulfilment of Funakoshi's statement that stated: 'there is no first attack' in karate. The emphasis on "sen no sen" tactics is a profound and distinguishing element of Shotokai practice.

There were now two succinct groups both pertaining to teach Funakoshi's karate: -

- The group of karateka that trained at the Shoto-kan and that formed the Shotokai Association, founded by Funakoshi and with a practice methodology as was previously described, approved and supervised by Funakoshi himself
- The group of students that were part of the Japanese Karate Association and that practiced the Kyokai system, where free sparring is given priority with the eyes set on sports competition

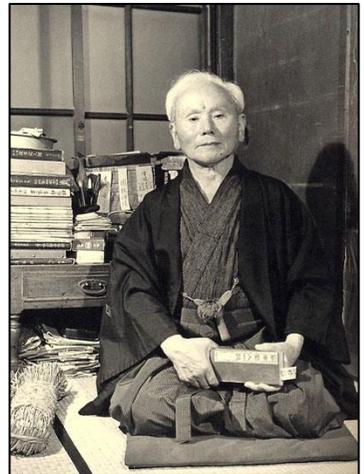
This situation could not continue for Funakoshi and in 1956, in order to reduce the friction between both factions, he resigned from the JKA.

On April 10, 1957, the Ministry of Education gave official recognition to the JKA, and it became a legal entity.

A mere sixteen days later, Gichin Funakoshi died of colorectal cancer on Friday 26th April 1957. He was a few months short of his 88th birthday.

In October 1957, against the express wishes and teachings of Funakoshi, the 1st All Japan Karate Championship was held in Tokyo by the JKA.

There then followed one of the most acrimonious periods in the history of karate-do.



According to the wishes of Funakoshi's oldest son, Giei, the Shotokai (whose seniors were Hironishi and Egami) were to conduct the funeral. The JKA, led by Masatoshi Nakayama, protested that they should be the ones to conduct the funeral.

The JKA announcement surprised everybody. At the time, Giei Funakoshi said *"...the burial of my father will be in charge of the Shotokai school, this because my father did not have other duties other than Director of the Shotokan Dojo and the Shotokai school. Now that his Dojo has disappeared in a fire, the logical thing is that his burial be in charge of the school..."*

In 1957, the JKA included the main universities that had a long history of activities within karate, such as Keio, Takushoku & Hosei while other universities such as Chuo, Noko, Seijo, Gakushin & Senshu were faithful



to the Shotokai school and were totally in favour of its organisation of the funeral.

As a way of finding common ground, a meeting was called, attended by over 50 senior karateka of both the JKA and the Shotokai..... no agreement could be reached and JKA boycotted the funeral.



A large public memorial service was held at the Ryogoku Kokugikan (National Sumo Hall), attended by more than 20,000 people, including many famous names who came to pay their respects, but no representatives of the JKA.

Later that year in December 1957, Nakayama and Hironoshi came to metaphorical blows....

Nakayama: *“Become a member of the Kyokai. Stop your scheming and become a member of our group!”*

Hironishi: *“Before you invite me to become a member of the Kyokai you must do two things: Go to the house of the Funakoshi and ask them to forgive you. How can I become a member of the association that boycotted the Master’s funerals? and furthermore you must accept the Taikyoku Kata as official. If you fulfil these two requirements, I will think about it.”*

Nakayama: *“Well, you may be right. But let’s not discuss. Become part of the Kyokai and later on impose your arguments.”*

Hironishi: *“Look Nakayama, we are karate instructors. We have trained and shared tough moments together. I hope you understand me. You have students and if people say to them: “You are from the association that boycotted the funeral of Master Funakoshi!”, that hurts, doesn’t it? Go to the Funakoshi home and ask for forgiveness. It’s a mere formalism, I know, but you must do it”.*

The rift created by the funeral still lasts to this day between the JKA and the Shotokai.

What have we learnt?

1. **There is no style of karate called Shotokan.** Gichin Funakoshi developed his style of karate-do, and his teachings were taken on & developed by his son Gigo. With the formation of the JKA, Nakayama further evolved Gigo’s vision.

2. **Funakoshi never believed in karate being constrained by a single style** - in his book “Karate-do, My Way of Life”, he said “...*there is no place in Modern Karate for different schools. I know that there are instructors that claim the right to call themselves founders of ‘schools’. I myself have heard people talk about our schools as Shotokan but I firmly oppose this type of differentiation...*”.
3. **It was from that moment on, that the denomination of “Shotokan” as a school appeared** – the name “Shotokan” first appeared in Funakoshi’s book “Karate-do, My Way of Life”, published September 1956.
4. **We do not practice the style of karate originally taught by Gichin Funakoshi** – this style is much more aligned to Shotokai
5. **There is no style of karate called Shotokai** – the **Nihon Karate-do Shoto-kai** is a karate-do organisation that follows the teachings and words of Gichin Funakoshi, thus they cannot be constrained by calling their organisation a single style.
6. **The JKA do not practice Shotokan** – please look on the official JKA web-site <https://www.jka.or.jp/en/> You will see that there is not a single reference to the word “Shotokan”, instead they explain they practice JKA karate
7. **In Japan today, the name “Shotokan” is not a style name** – if one truly wants to describe the style of karate we practice, a more accurate name would be “Kyokai”. However, there are exceptions! The JKS could never admit to practicing Kyokai style karate, so they call Funakoshi the “...*founder of the Shotokan style...*”



And finally,....

8. **The Shoto-kan dojo exists today in Tokyo** – located near Kikukawa Station, in Sumida-ku, the Shoto-kan is the Honbu dojo of the Shotokai group, just as it was when it was originally built in 1936



KARATE AGAINST CANCER

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prostatecanceruk.org



Mr David Davenport
12 the Lawns
Penn
HIGH WYCOMBE
HP10 8BH

Supporter reference: 1154679

18 February 2019

Dear David & all at Chiltern Karate Association

Thank you for fundraising for Prostate Cancer UK. Your donation of £605.00 is already being put to good use to beat prostate cancer.

Your efforts mean we're closer than ever to providing better diagnosis, treatment and support for men and their families facing prostate cancer.

It takes time and effort to fundraise and we can't thank you enough for your dedication and hard work. We couldn't do this without you.

Thank you again

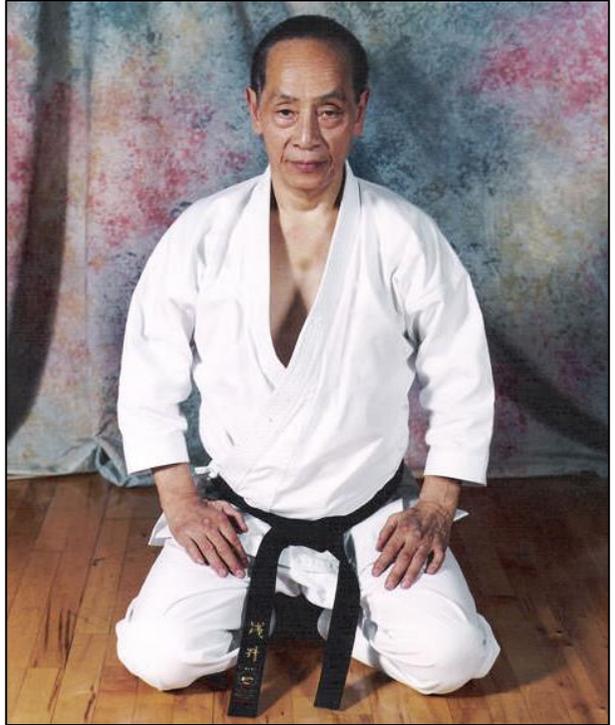
Francesca, Mike and Natalie
Community Fundraising Team
Tel: 020 3310 7023
Email: communityfundraising@prostatecanceruk.org

In December 2018, the CKA ran a series of events across all our Dojo's in aid of **PROSTATE CANCER UK**. Here is the letter we received confirming the £605 we raised for the worthwhile charity 😊

THOUGHTS ON KUMITE

BY TETSUHIKO ASAI SENSEI 9TH DAN

"...Kumite training should not involve friendship. There is no friendship when fighting with someone, thus if you think about learning karate as a real bujutsu (war technique), you must train in a spirit of seriousness, according to the purpose of your training. For example, when you make yakusoku-Kumite (combined fights - kihon ippon kumite, Gohon Kumite, Sanbon Kumite, etc), the attacker should try to hit the defender. Both must attack from the correct maai (distance), not far, not too close. This is the most basic point in kumite training, if the person does not follow this accurately, they will be wasting completely their time of practice.



Obviously each one must use common sense when training with someone less experienced, or physically weaker, but on a high level, there are no excuses if you face someone stronger. When defending and counter-attacks you must not have fears, must seek the spirit 'fearlessly'. Get in the distance without a pre-conceived thought, that was my way when I participated in competitions. I wouldn't care, I just reacted. This is essential and must be sought by karateka. So, I always teach that getting away is more dangerous, give emphasis in the entrances. Everything happens step-by-step, but for the instructors, there is a responsibility to be strong mentally and physically. Surely many are strong, but end up using age, or graduation, as an excuse, and that is unacceptable. High-level karateka must seek a sharp technique, regardless of age, to overcome the strength, size and youth of the other. This is karate, and the purpose of every technical skill. ***Instructors must self-train daily!***"

Note – Asai Sensei is famed for his innovation. He is credited with adding the yoko geri kekomi to Nijushiho "...because it looked cool!...", and when asked if there was a sliding movement

(yori ashi) combined with the very last technique in Nijushiho, Asai Sensei would laugh his head off and say “.. No, No, No, this is my 'habit' you must not do that ...!”

AND THAT’S IT....!

I hope you have enjoyed this edition of The Lion! **Please** get in touch with any content you want me to include for the next edition. Just write down as many words as you can manage and I will do the rest - contact me at: - david.davenport7@aol.com

- Any special events at your club?
- Your thoughts about karate?
- What is it like to take a Dan grading?
- Any courses you have been on with other clubs / styles / instructors
- Birthdays!

Remember this is **your** magazine and it needs to reflect the **whole** of the CKA, not just me!

We are also always looking for new content to add to our website, Facebook group, Twitter and YouTube. If you have any ideas we will be glad to hear from you, email info@chilternkarate.co.uk

FINAL THOUGHT

案ずるより産むが易し

Anzuru yori umu ga yasushi

“Giving birth to a baby is easier than worrying about it.”

“.....fear is greater than the danger of the thing being feared.....”

Grading Examinations

Grading examinations will cover all grades up to 1st Kyu.

- **Sunday 3rd March 2019**
- **Sunday 9th June 2019**
- **Sunday 8th September 2019**
- **Sunday 24th November 2019**

Venue: Chiltern Hills Academy, Chartridge Lane, Chesham.

Time: 10.00 am start (prompt)

Grades: All grades

Cost: Standard grading fees apply

Grading training

Class will be divided into groups and training focused on the grading syllabus including the kihon (basics) kumite (sparring) and kata required for grading examinations.

- **Sunday 13th January 2019**
- **Sunday 10th February 2019**
- **Sunday 17th March 2019**
- **Sunday 28th April 2019**
- **Sunday 23rd June 2019**
- **Sunday 14th July 2019**
- **Sunday 13th October 2019**
- **Sunday 17th November 2019**

Venue: Chiltern Hills Academy, Chartridge Lane, Chesham.

Time: 10.00 a.m. to 12.00 p.m.

Grades: All grades

Cost: Adults: £8.00 Juniors: £6.00



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