

# Welcome to the University of Toronto Karate Club



This handbook has been designed to answer some of the questions that members may have about karate, our club or about Jinbukai Canada. Please note that the information in this handbook constitutes no more than an introduction to these topics. Senior club members can assist in answering more detailed queries.

More info on website: <http://www.jinbukai.org/utkc/>

# **Contents**

- 1.0 Introduction**
- 1.1 Membership**
- 1.2 Competition**
- 1.3 Club Spirit**
- 2.0 Affiliations**
- 2.1 Organizational Structure**
- 2.2 The Dojo Kun and Soto Niji Kun**
- 3.0 Instructor Profile**
- 4.0 Workout**
- 4.1 Grading**
- 5.0 Dojo Etiquette**
- 6.0 Safety**
- 7.0 Abridged Glossary**
- 8.0 History of Karate**

## **1.0 Introduction**

The University of Toronto Karate Club was the first University karate club in Canada. From 1963 until 1969 it was taught by Mr. M. Tsuruoka, and from 1969 until 1970 it was co-taught by Mr. Ono, Ogawa Sensei and Shihan Suenori Tominaga. From 1970 onwards the club has been solely overseen by Sensei Suenori Tominaga. The Club has grown considerably since then - from approximately a dozen dedicated students to over a hundred at present. Under Tominaga Sensei's guidance the club has produced numerous successful national and international caliber athletes, many of whom assist in teaching. The Club embraces a broad spectrum of activity from the recreational to the highly competitive. The structure is geared to suit a wide variety of interests and offers practice in a safe environment.

Classes are held three/four times a week throughout the year including the summer, and members may attend as many as their schedule permits. Consistent training can improve the student's overall fitness. Benefits include the development of strength, coordination, speed, endurance and flexibility. Aside from the purely physical benefits, the karate-ka (karate student) also has the opportunity to develop leadership skills, self-confidence, self-discipline and other internal aspects of the art. The Club is administered by its members and everyone is encouraged to become involved.

The Club is composed of people with a great range of experience, from novices to advanced black belts. Since all members train together whenever possible, juniors have the benefit of practicing with more skilled students. Members train at their own pace, and can proceed from beginner level to black belt at the same club.

## **1.1 Membership**

### **University of Toronto Athletic Centre Membership**

Individuals wishing to join the University of Toronto Karate Club must first be members in good standing with the U of T Athletic Centre. This means having a valid student, staff, community, alumni, or other membership with the Athletic Centre. Students of the U of T are automatically members of the Athletic Centre from September until April.

### **University of Toronto Karate Club Membership**

Being a member of the University of Toronto Karate Club entitles an individual to train in karate with the club. Individuals new to the club who are interested in taking karate can try out classes free of charge for a two week period. After that, individuals wishing to continue must become paid members of the karate club. Those who are not members of the U of T Athletic Centre but who wish to try out classes at the U of T Karate Club can gain access to the Athletic Centre through the purchase of guest passes or a short term Athletic Centre membership.

Information on membership fees for joining the University of Toronto Karate Club can be found in the U of T Athletic Centre website or brochures. Membership fees are due at the start of each semester and can be paid at the Athletic Centre office. The full fee must be paid each semester regardless of when during the semester an individual joins, and regardless of the number of classes an individual chooses to attend. Fees are non-refundable.

## **1.2 Competition**

Those who are competitively-minded have access to Sport Canada sanctioned tournaments and the opportunity to represent Canada in international competitions such as the North American Cup, the Pan American Games and the World Championships. Only clubs, such as ours, which are recognized by Sport Canada (through Karate Ontario), will be eligible to compete for Canada. Club members are fully encouraged to compete in karate tournaments, but are not required to do so.

## 1.3 Club Spirit

The U of T club is justly known for its spirit and camaraderie. Numerous club events held throughout the year serve to enhance that spirit and kinship. These events include: Natsu Gasshuku (Summer Camp), Kagami Biraki (Japanese Martial Arts New Year), video nights, road trips, impromptu gatherings, and more. All members are fully encouraged to attend and participate.

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## 2.0 Affiliations

### Karate Ontario

Quality instruction at the University of Toronto Karate Club is affirmed by its membership in Karate Ontario (KO), the provincial arm of the Karate Canada. Karate Canada is the only officially sanctioned governing body of karate in Canada and as such is recognized by Sport Canada at the federal level and Sport Ontario at the provincial level. Clubs recognized by the Karate Canada must meet and maintain technical standards as set out by the Association. Additionally, all karate instructors must have a recognized teaching lineage. This means that in order to be a KO affiliate, a dojo must be able to demonstrate the legitimacy of its instructor's rank. This is achieved by being able to place a given instructor within an established teaching ancestry.

Our Club is the only karate club on campus with Karate Ontario recognition. Karate Ontario and the Karate Canada have Technical Advisory Committees that focus on maintaining excellence in the technical standards of affiliated clubs. Tominaga Sensei is a long-standing member of both committees.

### Karate Ontario Membership

Members of UTKC are required to pay a mandatory annual fee to Karate Ontario, the provincial regulatory body for karate. All members of the club must pay the KO fee for it to be effective. Information on Karate Ontario fees can be found in Karate Ontario's website. This fee is payable once a year and covers Karate Ontario membership for an entire calendar year. New members are required to pay their Karate Ontario membership fee at the same time they join the University of Toronto Karate Club.

Karate Ontario provides features such as the following to member clubs:

- Liability insurance coverage in the event of injury while training with the club
- Ability for club members to compete at Karate Ontario tournaments
- Access to coaching and refereeing clinics

## 2.1 Organizational Structure

For over a quarter of a century the University of Toronto Karate Club maintained a direct association with Japan through an instructor at the University of Fukuoka. However, in 1997, Tominaga Sensei felt that it was time to establish an organization in Canada which would formally declare the guiding principles of karate-do for the University of Toronto Karate Club. Thus was born Jinbukai Canada.

Jinbukai Canada is a not-for-profit unincorporated organization composed of over 200 members and directed by a large number of black belts (who all still train regularly at one of the Jinbukai dojos). It is an umbrella organization whose function includes the establishment of policy and the regulation of technical excellence for all of its associated dojos.

## **University of Toronto Karate Club, Jinbukai Canada**

### **Club Handbook**

The flagship dojo for Jinbukai Canada is the University of Toronto Karate Club. At present, Jinbukai also has an associated dojo which is Goulding Karate Club, headed by Felix Chang. Tominaga Sensei retains the position of head instructor of The University of Toronto Karate Club as well as being the Founder of Jinbukai Canada.

People who join any one of the three associated dojos automatically become members of Jinbukai Canada (there is a dan-registration fee for black belt members) and are entitled to all the benefits of membership.

#### ***What does Jinbukai Canada Do?***

There is an enormous amount of work involved in maintaining and expanding a karate club and Jinbukai Canada is dedicated to delivering the best karate instruction possible. To this end Jinbukai Canada has, among other things, established committees devoted to ensuring that our training has a solid scientific basis, and to ensuring that black belt members have at least minimal training in CPR. Additionally, Jinbukai Canada operates an ongoing instructor training program which is designed to develop leadership and coaching skills in black belt members. Jinbukai organizes social events for the associated dojos and there is also an annual inter-dojō tournament.

Perhaps most importantly, Jinbukai, through Tominaga Sensei, maintains technical quality control by presiding over all kyu belt and dan examinations. All ranks conferred by Tominaga Sensei carry with them the strength of nearly a century of karate tradition.

#### ***What does “Jinbukai” Mean?***

Tominaga Sensei created the name Jinbukai from the Japanese words "jin", "bu" and "kai". The word "bu" means "martial" or "relating to martial arts". The word "kai" means organization. The word "jin" however, is harder to define because there is no exact counterpart in English and some of the nuance is lost outside of the cultural text. In a basic sense, it means "honourable person or honourable people with compassionate heart". However, to appreciate this translation, one must know what the word honourable means in its derivative context.

The kanji (or Chinese Ideogram) that is used to write the word "jin" is the same as that for the suffix "hito". "Hito" is a suffix that is often attached to very high-ranking or prestigious people - such as the Japanese Emperor. Thus, you have Emperor Hirohito. This will give some hint of the broader meaning of "jin". Note, however, that while in western society, kings and emperors have come to symbolize tyranny and oppression, in Japanese society, they are more closely associated with benign paternalism and benevolence. Thus, dictionary definitions of the word "jin" include phrases such as "benevolent", "humanitarian", "compassionate", "charitable" and "virtuous", in addition to "high class" or "highly esteemed".

Perhaps Tominaga's summation most closely approaches the meaning that he intended - that is - "quality people". Thus, Jinbukai is:

***An organization of quality people whose association is based on martial arts.***

That is the closest approximation the present author is capable of. The rest of the definition of Jinbukai will be written by all of us as the years go by and we make what we will of the organization and of ourselves.

## **2.2 The Dojo Kun and Shoto Niju Kun**

Founder of Shotokan Karate, Gichin Funakoshi, taught karate continuously for close to half a century. For him, karate was a way on life - karate - "do". "Do" means "way" or "life path". During his many years instructing he assembled two well-known lists of karate training principles called "The Dojo Kun" and "Shoto Niju Kun". Jinbukai adopts and observes these as guiding principles to our teaching, training and conduct.

## **The Dojo Kun**

1. Hitotsu. Jinkaku Kansei ni Tsutomero Koto.

*Seek Perfection of Character*

2. Hitotsu. Makoto no Michi o Mamoru Koto.

*Be Faithful*

3. Hitotsu. Doryoku no Seishin o Yashinau Koto.

*Endeavour to Excel*

4. Hitotsu. Reigi o Omonzuru Koto.

*Respect Others*

5. Hitotsu. Kekki No Yuo Imashimuru Koto.

*Refrain from Violent Behaviour*

(“Hitotsu” translates as “one thing”. Each repetition can be read as “Another thing to remember”.)

## **Shoto Niju Kun**

1. Karate wa rei ni hajimari rei ni owaru koto o wasureru na.

*Never forget Karate begins with rei and ends with rei (rei has the meaning of courtesy, respect).*

2. Karate ni sente nashi.

*There is no first hand in karate (There is no first attack in Karate).*

3. Karate wa gi no tasuke.

*Karate supports righteousness.*

4. Mazu jiko o shire shikoshite ta o shire.

*First understand yourself, then understand others.*

5. Gijutsu yori shinjutsu.

*The art of mind is more important than the art of technique.*

6. Kokoro wa hanatan koto o yosu.

*The mind needs to be freed.*

7. Wazawai wa ketai ni shozu.

*Trouble is born of negligence.*

8. Dojo nomi no Karate to omou na.

*Do not think Karate is only in the Dojo.*

9. Karate no shugyo wa issho dearu.

*The training of Karate requires a lifetime.*

10. Arayuru mono o karateka si soko ni myomi ari.

*Transform everything into Karate; there lies the exquisiteness.*

11. Karate wa yu no gotoku taezu netsu o ataezareba moto no mizu ni kaeru.

*Genuine Karate is like hot water; it cools down if you do not keep on heating it.*

12. Katsu kangae wa motsu na, makenu kangae wa hitsuyo.

*Do not have an idea of winning, while the idea of not losing is necessary.*

13. Teki ni yotte tenka seyo.

*Transform yourself according to the opponent.*

14. Ikusa wa kyojitsu no soju ikan ni ari.

*The outcome of the fight all depends on the manoeuvre.*

15. Hito no teashi o ken to omoe.

*Imagine one's arms and legs as swords*

16. Danshi mon o izureba hyakuman no teki ari.

*Once you leave the shelter of home, there are a million enemies.*

17. Kamae wa shoshinsha ni, ato wa shizentai.

*Postures are for the beginner, later they are natural positions.*

18. Kata wa tadashiku ,jissen wa betsumono.

*Do the kata correctly, the real fight is a different matter.*

19. Chikara no kyojaku, karada no shinshuku, waza no kankyu o wasureru na.

*Do not forget the control of the dynamics [of power], the elasticity [of body] and the speed [of technique].*

20. Tsune ni shinnen kufu seyo.

*Always be good at the application of everything that you have learned.*

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## 3.0 Instructor Profile

Tominaga Sensei began his training at the University of Fukuoka in Japan over four decades ago. He studied first under Minoru Miyata and later under Osamu Yamada (after Miyata passed away). Minoru Miyata Sensei was a student of Gichin Funakoshi (founder of Shotokan karate) and it is through him that we trace our lineage directly to the founder of modern karate. Miyata-sensei was an instructor well loved by his students and ultimately achieved the rank of 9th degree black belt (conferred by the Japan Karate Association) - one of only a handful in the entire history of karate.



Tominaga Sensei has distinguished himself as a competitor in both kata and kumite, competing at the All Japan Championships in the 1960's. His training has kept pace with his teaching and has continued to the present with no less distinction. He is currently registered as a 8th degree black belt (one of only a very few in the country) and has produced some of Canada's top performers throughout the years. Additionally, he has achieved national and international status as a referee, and is Chief Instructor for Jinbukai Canada.

Tominaga Sensei is highly accomplished and has a great diversity of interests. He has trained in Judo, Sumo wrestling, Iaido (the art of drawing and cutting with the Japanese sword), and in Go. He is an avid fisherman and outdoorsman with a keen appreciation of nature, with a particular interest in astronomy. He commands the respect and affection of his many students and friends and in 1992 was voted by his peers as winner of the prestigious Ross Rumbell President's award for lifetime contribution to the development of karate in Canada.

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## **4.0 Workout**

Experience has shown that a basic familiarity with class procedure is helpful to new members, so the following description is presented:

**A basic workout consists of four main parts:**

- 1. Warm-up***
- 2. Kihon (basic blocks, strikes, and kicks)***
- 3. Kihon-ippun kumite (basic techniques practiced with a partner)***
- 4. Kata (traditional forms)***

While waiting for class to begin, students busy themselves with individual warm-up and stretching and cleaning the dojo floor. Class officially begins when Sensei calls for us to line up. All students line up in order of seniority, in rows from right to left according to rank. Make sure that you are directly behind someone when in line; if you do not have someone there, form another row starting from the right side.

Sensei says "seiza" and we kneel; then "mokuso" which begins a brief period of meditation (eyes closed) affording us the opportunity to clear and focus our minds in preparation for training. He then announces an end to meditation with "mokuso yame" and says "shomen ni rei", and we bow to the front. Next, he turns to face the class. The senior student says, "Tominaga Sensei ni rei" - and we bow and say "*onegai shimasu*" [please teach/guide me]. The black belts then turn to face the class. The senior kyu belt says, "Sempai ni rei" - and the kyu belts bow and say "*onegai shimasu*" [please teach/guide me]. Class warm-up follows immediately. Classes end much the same way except when bowing to Sensei and the black belts, the class says "*arigato gozaimashita*" [thank-you very much]. Closing procedures are followed by announcements or club business.

While there is a typical workout structure, great variety in training is available although a focus on basics remains constant. Our senior instructors bring considerable diversity of experience and specialty to the portions of the class they may lead; on occasion the emphasis of a given class will lean toward self-defense skills, or speed training, for example. (It is noteworthy that Tominaga Sensei personally instructs virtually every class and has done so for over 40 years).

## 4.1 Grading

The object of practicing karate at UTKC is to develop good character, not high rank. The grading places the student in range of other students at a similar level of skill and experience. Students have different levels of ability and progress at different speeds; therefore, you should measure your progress based on your own abilities and not compare them to others.

While technical proficiency is the primary criteria, the grading also has strong emphases on attitude, maturity, attendance and conducts with respect to the club's guiding principles (see Sec. 2.2, The Dojo Kun).

Kyu belt grading tests are held three times per year: September, January, and May. The test generally has three elements: kihon, kata and kihon ippon kumite, there may be additional requirements for the higher kyu belt.

A grading test is a formal event, and candidates should behave accordingly. Candidates waiting to be tested should sit or stand quietly, without talking, fidgeting, or otherwise disturbing those currently on the floor. As well, candidates on the floor should keep these points in mind and remember to stand in *shizentai yoi* while awaiting instructions from the grading panel.

Newcomers to the club are expected to have attended classes for at least one full term before attempting the grading test. If you have any questions regarding eligibility or any other issues, please consult the test registrar, or any member of the Yudansha.

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## 5.0 Dojo Etiquette

Karate training is based largely on the development of discipline and respect. Observing etiquette is a fundamental expression of the respect that is due to the dojo, the instructors, and your fellow students. With this in mind, the following should be noted:

- When entering or leaving the dojo, stop at the door, face the dojo and bow. If you arrive late, immediately upon entering the dojo, do twenty knuckle push-ups (normal push-ups are acceptable until you are able to do knuckle push-ups).
- Do not enter the dojo during meditation; wait until warm-up begins.
- Do not eat or chew gum when in the dojo, even if you are just watching.
- When lining up, do so quickly and quietly.
- When bowing to any senior, it is an expression of courtesy to hold the bow for longer than they do.
- Always acknowledge instruction - say "osu" or "thank you". Juniors should not hesitate to ask seniors for assistance but should remember that just as it is the duty of seniors to instruct, it is also the duty of juniors to acknowledge their efforts.
- Do not talk unnecessarily during class.
- While adjusting your karate-gi do it facing away from the front of the room and away from Sensei.
- Before leaving the dojo during class for whatever reason ask permission of an instructor.
- Come to class in a clean unwrinkled uniform (unless, of course, as a beginner you have not yet obtained a karate-gi).
- As a courtesy, speak to Sensei if you anticipate an extended leave of absence. Regular attendance is encouraged but we are realistic about conflicts that may arise from school and work.

**Three ongoing opportunities to participate in traditional dojo procedure are:**

- Obtaining a towel and initiating the cleaning of the dojo floor before class.
- Helping to clean the dojo floor before class as this is always a group effort.
- Making yourself responsible for hanging the Club Banner or for taking it down.

**Why do we bow at the beginning and end of class?**

The University of Toronto Karate Club observes some of the traditions of the martial arts that have their roots in the Japanese culture. As part of the preparations for training we clean the floor, then kneel and meditate to clear and focus our minds. Some people may use this time to control their breathing or to think about the techniques that they will be trying to improve. We then bow in the direction of shomen (the front of the dojo). This bow is a symbolic gesture of our promise to train hard and observe the Dojo Kun, and is a personal acknowledgement that training has begun. We then bow to Tominaga Sensei and the black belts as a sign of respect. There is a similar procedure at the end of class, except that the bow in the direction of shomen indicates that training has ended and symbolizes that we will not forget the Dojo Kun. These procedures may be different than what is practiced in other martial arts or other Karate dojos. At the University of Toronto Karate Club we follow the tradition that “Karate begins and ends with a bow”.

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## **6.0 Safety**

Karate involves vigorous physical activity and often requires working closely with a partner. To prevent injury to yourself and your partner it is important to observe a number of safety rules:

- For working out, wear a karate-gi or loose fitting clothing, which does not restrict body movements.
- Remove all jewelry prior to class. This means: no rings, watches, necklaces, bracelets, earrings, etc., and includes non-metallic adornments.
- \*A Medic Alert tags should also be removed; please inform a senior instructor of your condition.
- \*B Hard plastic or metal barrettes should not be used.
- Fingernails and toenails are to be kept short and neatly trimmed.
- Although free-sparring is non-contact, the following equipment is highly recommended: knuckle pads, mouth guard, groin protection, breast protection and soft shin guards. Members learning to free-spar should use the utmost control and only practice under the supervision of more experienced students.
- KO tournaments have specific protective equipment requirements. Please consult with the Tournament Director if you have any questions.
- Where the exercise calls for interaction with a partner, all students who wear eyeglasses must remove them unless they are of the protective “sport” variety.
- All training injuries should be reported to a senior black belt at the end of class. If you have a serious injury that impedes your workout please inform Sensei or one of the senior black belts before class.

Though guidelines for safety can be laid out, student conduct should be governed by common sense. It should be noted that in accordance with Club policy, we are a non-contact training dojo.

## 7.0 Abridged Glossary

### *General Terms:*

Shihan	chief instructor, one who has attained mastery
Sensei	teacher, master (in the Japanese tradition the term teacher carries considerable honour and respect)
Sempai	senior student
Yudansha	karate student who has obtained dan-ranking
karate ka	karate student
kihon	basics
kata	prearranged sequence of techniques and movement against visualized opponents
kumite	sparring
kyu	degree below black belt (for example, 9th kyu is white belt)
dan	degree of black belt
dojo	training hall
shomen	'the front', usually the front of the dojo where there is a area of focus symbolizing dedication to karate (in our dojo, the banner)

### *Commands:*

kio tsuke	attention
rei	bow
yoi	be ready, usually used to call students to shizen-tai before an exercise
hajime	begin, start
yame	stop, come to a halt
yasume	at ease, relax
mawatte	turn
seiretsu	line-up
shugo	assemble

### *Stances (Tachi Kata):*

shizentai	natural stance
zenkutsu dachi	front stance
kiba dachi	straddle stance, or horse riding stance
kokutsu dachi	back stance
neko ashi dachi	cat stance

***Blocks (uke):***

gedan barai	downward block, lower sweeping block
jodan age uke	upper (face) block
chudan soto uke	outside middle block
chudan uchi uke	inside middle block
shuto uke	knife hand block

***Punches (tsuki) and strikes (uchi):***

oi zuki	lunge punch
gyaku zuki	reverse punch
maete zuki	jab
empi uchi	elbow strike
nukite	spear hand
uraken uchi	back fist strike
shuto uchi	knife hand strike

***Kicks (keri):***

mae geri	front kick
mae geri keage	front snap kick
mae geri kekomi	front thrust kick
yoko geri	side kick
yoko geri keage	side snap kick
yoko geri kekomi	side thrust kick
mawashi geri	roundhouse kick
ushiro geri	back kick
mikazuki geri	crescent kick

***Numbers (counting):***

ichi	one	roku	six
ni	two	shichi	seven
san	three	hachi	eight
shi	four	ku	nine
go	five	ju	ten

***Target Areas:***

gedan	lower area of the body
chudan	chest/solar plexus area
jodan	face area
hidari	left side of target area
miagi	right side of target area

***Karate-do:***

The term karate is formed by the union of the two Japanese characters kara and te, meaning 'empty' and 'hand'. Do may be translated as 'the way of'. Karate-do is 'the way of the empty hand' martial art. 'Empty' in this usage does not literally refer to physical hands, but rather to a state of mind. This can be clarified by a quote by Gichin Funakoshi:

*... as a mirror's polished surface reflects whatever stands before it and a quiet valley carries even small sounds, so must the student of karate render his mind empty of selfishness and wickedness in an effort to react appropriately toward anything he might encounter.*

This is the meaning of 'kara' or 'empty' of karate.

Thus, while karate is on the surface a fighting art, its basis lies in the character development of its practitioners. To practice karate-do is to live according to this underlying principle. Central to this inner development is the inculcation of self-control, respect, self-understanding, and humility.

***Kime:***

Kime is the coordination of mental and physical exertion to attain simultaneous maximum effort. Occurring at the moment of impact - blocking, kicking, punching, striking - kime demonstrates an intense power seen not only in muscular exertion but also in the attitude of the karate-ka. It may also be described as 'putting your spirit' into the opponent. Maximum kime is often accompanied by a kiai. When practicing with a partner it is important to avoid injury. Therefore, when delivering a blow to your partner the target is set slightly in front of the body. This allows use of kime without the risk of injury.

***Zanshin:***

Zanshin, or 'perfect finish', describes a state of continued alertness which endures after a technique has been executed. This period of time is just as important as the actual delivery of a technique. In kumite the student must remain alert to their opponent's responses at all times. It applies equally well to kata. The student's mind must not wander after performing the last block or strike. They must remain focused and return to *yoi* [ready] for the next exercise.

***Dojo (karate dojo):***

Dojo is usually translated as the training gym or hall where karate-do is practiced. A more literal translation would be 'the place of learning the way (of karate)'. More philosophically, the karate-ka is always striving for self-improvement and the lessons acquired through training are carried into everyday life. Thus the meaning of 'dojo' can be seen in a larger context.

***Kiai:***

Literally translated, kiai means 'spirit breath'. It is a shout used when extra effort or emphasis is brought to a move, although a kiai is sometimes used without actually delivering a technique. The kiai occurs at the moment of maximum physical and mental exertion. It also aids in focusing the mind. More than merely a scream, the kiai is vibrant. It originates from the diaphragm and is generated by exhaling sharply and tensing the abdomen. It does not come from the throat and does not signify reckless abandon. Mental and physical alertness is maintained at all times. Finally, just as one would not utter 'shout' to get someone's attention, a karate-ka should not actually say "kiai" when they perform a kiai. Instead, a guttural noise of some sort should be used.

***Osu:***

Osu is pronounced somewhere between 'osu' and 'os'. It means perseverance – a statement of commitment to continue striving towards perfection despite the difficulties involved and is not used in daily Japanese. It is used when bowing to fellow karate-ka or instructors. Osu is also used to acknowledge instruction given by a senior, or it may be used to affirm a communication by a fellow student or instructor.

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## **8.0 History of Karate**- adapted from *Karate-do Kyohan* by Gichin Funakoshi

The evolution of karate probably began over a thousand years ago. It was during this time that a system of physical training intended to strengthen the monks' bodies and increase their determination was formed; these exercises became the basis for the majority of Chinese martial arts. This teaching method spread to many places and came to bear the name Shorinji Kempo. It was this method that eventually reached the Ryukyu Islands and developed into Okinawa-te, the forerunner of present-day Karate.

Okinawa is a small island of the group that comprises modern day Japan. In its earliest stages the martial art known as karate was called Te, or 'hand'. There is no documentation to clarify the date of appearance of karate, but it is believed that it came to Okinawa very early. Karate was practiced in secrecy in Okinawa since in the early 1600's the national government made a policy under which the possession of any, and all, weapons by the people were forbidden.

Te continued to develop over the years primarily in three Okinawan cities: Shuri; Naha; and Tomari. Each of these towns was a centre to a different sect of society: kings and nobles; merchants and business people; and farmers and fishermen, respectively. For this reason different forms of self-defense developed and associated with each city and subsequently became known as Shuri-te, Naha-te and Tomari-te. Collectively they were called Okinawa-Te or Tode, 'Chinese hand'.

The Chinese character used to write Tode could also be pronounced 'kara' and the name Te was replaced with karate-jutsu or 'Chinese hand art'. This was later changed to karate-do by Gichin Funakoshi who adopted an alternate meaning for the Chinese character for kara, 'empty'. From this point on the term karate came to mean 'empty hand'. The Do in karate-do means 'way' or 'path', and underscores the moral and spiritual elements of the discipline and philosophy of Karate. Today there are five main styles of karate-do in Japan: Goju-ryu, Shito-ryu, Shotokan, Wado-ryu and Chito-ryu.

## **KARA TE DO**

### **Empty Hand Way**

## University of Toronto Karate Club, Jinbukai Canada

### Club Handbook

**Goju-Ryu** developed out of Naha-te, its popularity primarily due to the success of Kanryo Higashionna (1853-1915). Higashionna opened a dojo in Naha using eight forms brought from China. His best student, Chyojun Miyagi (1888-1953) later founded Goju-ryu, 'hard soft way' in 1930. In Goju-ryu much emphasis is placed on combining soft circular blocking techniques with quick strong counter attacks delivered in rapid succession.

**Shito-ryu** was founded by Kenwa Mabuni (1889-1952) in 1928 and was influenced directly by both Naha-te and Shuri-te. The name Shito is constructively derived from the combination of the Japanese characters of Mabuni's teachers' names - Itosu Ankoh and Kanryo Higashionna. Shito-ryu schools use a large number of kata (about sixty) and the style is characterized by an emphasis on power in the execution of techniques.

**Shotokan** was founded by Gichin Funakoshi (1868-1957) in Tokyo in 1938. Funakoshi is considered to be the founder of modern karate. Born in Okinawa, he began to study karate with Yasutsune Azato, one of Okinawa's greatest experts in the art. In 1921 Funakoshi first introduced Karate to Tokyo. In 1936, at nearly 70 years of age, he opened his own training hall. The dojo was named Shotokan after the pen name used by Funakoshi used to sign poems written in his youth. Shotokan Karate is characterized by powerful linear techniques and deep strong stances.

**Wado-ryu** 'way of harmony', founded in 1939 is a system of karate developed from ju-jitsu and karate by Hironori Otsuka as taught by one of his instructors, Gichin Funakoshi. This style of karate combines basic movements of ju-jitsu with techniques of evasion, putting a strong emphasis on softness and the way of harmony or spiritual discipline.

**Chito-Ryu** was developed by the Okinawan Karate master, Dr. Tsuyoshi Chitose (1898-1984). He based his teachings on his extensive study of Okinawan Shorei-ryu and Shorin-ryu karate and his medical knowledge of physiology. He combined the strengths of these two systems and eliminated the training elements which were detrimental to the health and well-being of the practitioner. The characters in the name Chito-ryu translate as Chi=1000 (year old), To=T'ang (China), Ryu=Style. This is an acknowledgment of the Okinawan tradition that the roots of Karate are traced back 1000 years in to China.

These five styles, along with many others, are well represented in Canada. The University of Toronto Karate Club trains in the honourable tradition of Shotokan Karate.