



## The Kano Society Bulletin



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### News

The Society was delighted to learn of the promotion to 10<sup>th</sup> dan of 1964 Tokyo Olympic *judo* bronze medallist (middle-weight division), James (Jim) Bregman. Promoted, aged 76, by the United States *Judo* Association (USJA), Jim received his certificate on 7 July 2018 during the USJA/USJF Summer Nationals. The promotion was dated 18 January 2018.

Bulletin readers will recall that Jim was a friend and regular training partner of fellow 1964 Tokyo Olympian, and Kano Society founder member, Syd Hoare.

### In this edition

This special issue of the Kano Society Bulletin is dedicated to the writings of Brian Watson. This is the second time that Brian's work has featured in this way.

Again, we thank Brian for his generosity in letting his articles be reproduced here. Thanks also to Llyr Jones who prepared and edited this edition.

Regards,

Diana Birch

## The Second Brian Watson Special

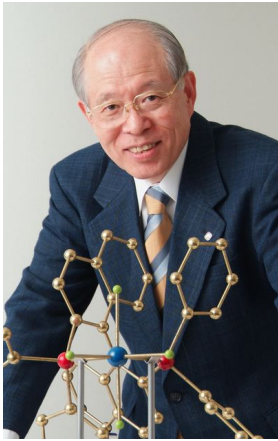
### *Judo* and Education

Over a century ago, Japanese *jujutsu* men from various *ryu* or schools, often competed against one another and sometimes fought boxers and wrestlers in thug-gish prize fights, similar to today's Mixed Martial Arts, or MMA. Participants suffered injuries in these barbaric bouts and occasionally, according to early *Kodokan instructor* (*The Fighting Spirit of Japan*, E.J. Harrison, The Overlook Press, 2000; Chapter V1, pp. 65) Sakujiro Yokoyama, even death. Jigoro Kano, after becoming an expert in *jujutsu* himself, soon lost interest in furthering such brutality and seemed to believe that if a student gained expertise solely in martial arts, it was neither sufficient nor conducive to the development of appropriate character. He therefore wrote extensively and made great efforts to **civilise** martial arts by creating non-violent forms that if taught as he envisaged, could have positive influences, by having a balanced effect on one's character. He achieved his objectives to some extent, and as a result *jujutsu*, with its unsavoury reputation, largely lost its former appeal. In Japan's schools, police *dojo*, and naval *dojo*, *Kodokan judo*, a safer martial art, along with *kendo* came to be widely accepted by the authorities from the early 1900s as a suitable means of physical training for both adults and especially schoolchildren.

Mainly through Professor Kano's persistence, Japan's varied martial techniques, chiefly those of *jujutsu* and *kenjutsu*, were transformed into non-violent activities and as a consequence, the name endings were changed from *jutsu* "technique", or perhaps "violent technique" to *do* "way". Kano, ever the academic, regularly lectured in the *Kodokan* and encouraged his senior students to lecture in his absence on the "way or path" he believed they should follow in life. His altruistic aim seems to have been to persuade *judo* students to concentrate not only on the cultivation of a healthy physique but also on the attainment of a virtuous mindset, or in other words, focus themselves on becoming *judoka-scholars*.

Although *judo* has in modern times become a regular Olympic sport, judging from the letter that Kano wrote to Gunji Koizumi in 1936, Kano had an ambivalent attitude with regard to this outcome. Moreover, he discouraged *judo* training merely for sporting prowess, medals and fame. He was much more obsessed on seeing his students pursue *judo* training as a means of personal cultural attainment, which he hoped would help further the expansion of a responsible citizenry.

In keeping with Kano's emphasis on such objectives, over the past decades many Japanese *judomen* have had distinguished careers both in business and in academia. As an example, two *Kodokan* black belt holders in particular, who undoubtedly exemplified Kano's teachings in full measure, became Nobel laureates. Ryoji Noyori, a 1<sup>st</sup> dan, Past-President (2003-2015) of RIKEN Physical and Chemical Research Institute, achieved the 2001 Nobel Prize in Chemistry, and Shinya Yamanaka, of 2<sup>nd</sup> dan grade, gained the 2012 Nobel Prize in Medicine. This specific honour was in recognition for his discovery of how to transform ordinary adult skin cells into stem cells that, like embryonic stem cells, are capable of developing into any cell in the human body. Yamanaka's achievement therefore has fundamentally altered the fields of developmental biology and stem cell research.



Ryoji Noyori – *judoka*  
& Nobel laureate



Shinya Yamanaka –  
*judoka* & Nobel laureate



Astronaut Thomas Pesquet playfully doing a *judo* throw,  
*ippon-seoinage*, on the International Space Station

Another *judo* black belt holder worthy of note is famed French aerospace engineer, pilot and astronaut Thomas Pesquet.

In closing, a quote from Kano made in “*The Ideal Judo Instructor*”, reads as follows: “*They (judo instructors) should have detailed knowledge of physical education, teaching methods and have a thorough grasp of the significance of moral education. Finally, they must understand how the principles of judo can be, by extension, utilized to help one in daily life and how they themselves can be of benefit to society at large*” (*Judo Memoirs of Jigoro Kano*, pp. 69, *The Ideal Judo Instructor*).

Brian N. Watson, Tokyo, Japan, 19 March 2017.

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- *Judo Memoirs of Jigoro Kano*, B.N. Watson, Trafford Publishing, 2008, 2014.
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### Balance (in *Judo* and in Life)

On 11 February 2017, Pesquet broadcast from the International Space Station the following message (that has been translated from the original French):

*“If you are a judoka or simply passionate about judo, you know how much practicing of our sport, and our discipline is based on essential values through judo. These values have made me the man I am today, and I do my best to apply these values in my daily life and to transmit them to the youngest generation. Here, for example, in the International Space Station to work in extreme conditions is sometimes dangerous. It is good to know what courage and self-control are, and as we work as a team, respect and friendship are essential values to the crew in space as on the tatami. Judo is more than a sport; it is a school of life. I wish you a great tournament.”*

(Note that the tournament in question was the “Judo: Paris Grand Slam” held on February 11 - 12, 2017).

If cargo shifts as a result of a ship being pounded in heavy seas, the vessel may list and capsize. Should a boxer try to deliver a knockout punch to his opponent and in the process momentarily stumble, all power will instantly evaporate from his blow and it will be ineffective. Likewise, in *judo*, one’s effort at throwing an opponent will end in total failure should one lose balance during the attempt.

Early in our *judo* careers we quickly learn the meaning of vulnerability. Every time we step on the mat we are conscious of our susceptibility to our opponent’s possible sudden, explosive attack and a resulting heavy fall. Once these lessons are grasped, we tread carefully, ever mindful that we can be easily pushed or pulled off balance. Thus, in the application of standing techniques, these facts soon become apparent. This is also true, though much more subtly, in groundwork. The highly-skilled *judo* man first disturbs his opponent’s balance. He then need apply only moderate pressure to an

armlock or strangulation technique for immediate effect. This is a classic case of Professor Jigoro Kano's adage – "*maximum efficiency with the minimum of effort*". If, however, the attacker is much less skilled and fails to unbalance his opponent, the opponent can then exert all of his muscle to resist the attack and may very well turn the tables or escape during the ensuing tussle. Such an outcome can be not only an exhausting experience for the unskilled attacker but also a complete and utter waste of time. An oft quote of Kano's was that we should never waste anything! He had the following to say on wastage – "*There are people who are excitable by nature and allow themselves to become angry for the most trivial of reasons. Judo can help such people to control themselves. Through training, they quickly realise that anger is a waste of energy that it only has negative effects on the self and others*". Also, he said this about worry – "*Judo teaches us to look for the best course of action, whatever the individual circumstances, and helps us to understand that worry is a waste of energy*".

If in his early years the beginner masters one or two right-hand throws, he may advance in grade up to first *dan*. For the man who sincerely wishes to succeed in top-flight contest, however, he needs to counter this by developing one, or preferably two, strong left-hand throws as well. For here again, balance is paramount. Should he gain ability to attack effectively with both left- and right-side techniques, he has potential to become a formidable contestant. For good measure though, the contest man should also learn to throw with one hand. In these days of truncated contest times, fighting for grips is so intense that he may not get a chance to secure a two-handed grip throughout the contest.

There are, however, often opportunities to gain advantage when the opponent is for an instant unstable and raises one leg to escape an attack. For example, if the attacker attempts right *o-uchi-gari* [major inner reaping throw] and the defender lifts his left foot, the attacker should not withdraw, for if he does so, he lets the defender off the hook as it were. It is sometimes better for the attacker to continue by hopping forward on his left foot, thus forcing the defender to retreat on his right foot. The defender, hopping backwards, will soon have difficulty in maintaining stability, and will very likely fall. A similar example is in the case of let's say, right *uchi-mata* [inner thigh throw]. If the throw is unsuccessful and the defender is standing on his right leg with his left foot raised slightly, the attacker should try, while still in the attacking position, to destabilise his opponent further by hopping on his left leg, which should then enable him to complete the throw.

In education too, balance is important. An engineer, say, specialising in geometry, mathematics, and so forth, is liable to be unbalanced in character. Therefore, if, as a counter balance, he takes an interest in the arts, and occasionally reads literature, say, he is more likely to develop into a well-rounded individual. When learning to play the piano or learning to handle a computer keyboard, we usually start and proceed throughout life using both hands. In the case of hand-writing though, if we are naturally right-handed, we learn to write in childhood with only one hand and think it natural to continue to do so. Some people, however, achieve dexterity

to sketch and to write with both hands. Well-skilled footballers learn to kick equally well with both feet, – again a question of balance. Furthermore, nutritionists tell us that to remain healthy, alert and active, it is necessary to keep to a well-balanced diet and that we should always eat and drink in moderation. Regular exercise and restful sleep are also requisites. Kano made this comment in regard to balance – "*Walk a single path, becoming neither cocky with victory nor broken with defeat, without forgetting caution when all is quiet or becoming frightened when danger threatens*".

For the *judoka*, the following advice refers to a well-known proverb taken to heart by many of the Japanese *budo* fraternity and one I mentioned in my book "*Judo Memoirs of Jigoro Kano*". My comments read as follows – While translating the above-mentioned references to Kano's rules to be observed by students of Kano Juku, I was reminded of the well-known Japanese proverb "*Bunbu Ryodo*", a phrase that means "*Culture and Martial Power, Both Ways Together*". This concept is a very old ideal and one held in esteem in Japan, both culture and power united together; for the rationale is that culture without power will be ineffectual, whereas power without culture will be barbarous. It seems to me that Kano believed very much in the message contained in this well-known saying. He himself exemplified this ideal by his training in *jujutsu*, creating *judo* and by devoting most of his life to the furtherance of education. In fact, he used the essence of this proverb as his motto for his *Kano Juku* (academy)– "*The path to true greatness lies in the pursuit of the military and literary arts*". The strict rules and Spartan life-style that his *Kano Juku* students were made to abide by may seem a little harsh to modern-day readers, particularly those in the West. Nevertheless, his methods did yield fruit, for many of Kano's students later distinguished themselves by attaining responsible leadership roles in Japanese society.

Finally, a matter that should not be forgotten is the status of one's bank balance. Charles Dickens (1812–1870) in *David Copperfield* stated Mr. Micawber's advice as follows – "*Annual income twenty pounds, annual expenditure twenty pounds ought [shillings] and six [pence], result misery. But annual income twenty pounds, annual expenditure nineteen pounds, nineteen shillings, and six pence, result – happiness*".

Brian N. Watson, Tokyo, Japan. 10 March 2017.

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## Jigoro Kano and Eiichi Shibusawa

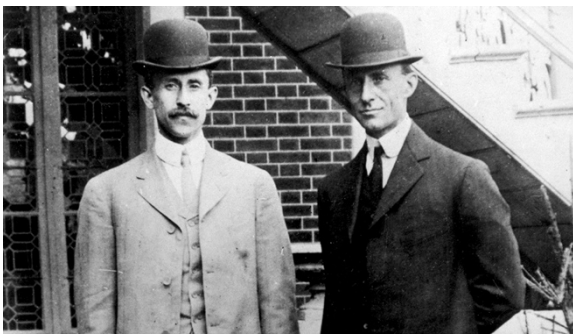
Although some seem to think that the founding and development of the *Kodokan* was a one-man venture, evidence suggests that this was far from the case. First, Kano in 1882, when the *Kodokan* was established, was but 21 years old, still inexperienced in *jujutsu*, and still receiving regular instruction from Tsunetoshi Iikubo. Secondly, shortly thereafter, he secured his first employment at what is present-day Gakushuin University as lecturer in economics and political science, so his salary would have been a fairly modest one. Therefore, funds needed for the subsequent periodic expansion of the *Kodokan* would have had to come from some source other than Kano.

The poet John Donne wrote the famous lines “No man is an island...”:

*“No man is an island,  
entire of itself;  
every man is a piece of the continent,  
a part of the main.  
If a clod be washed away by the sea,  
Europe is the less,  
as well as if a promontory were,  
as well as if a manor of thy friend’s  
or of thine own were.  
Any man’s death diminishes me,  
because I am involved in mankind;  
and therefore never send to know for whom the bell tolls;  
it tolls for thee.”*

John Donne (1572-1631)

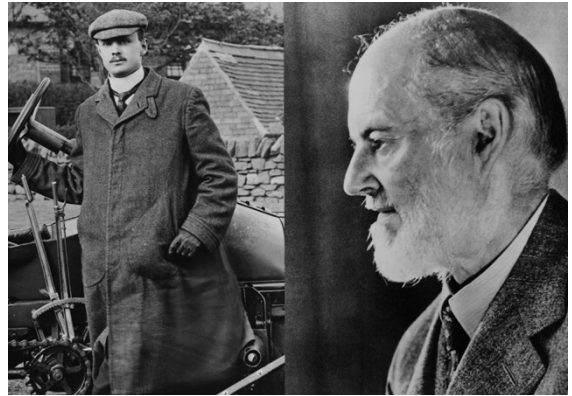
Rarely in life does an individual attain great success in any undertaking solely by his own effort. Often there are one or more supporters giving him help, often financial, and guidance at the most critical of times that enable him to persevere and possibly succeed in his endeavour. In 1903 at Kitty Hawk, North Carolina, USA, the inventors Orville and Wilbur Wright by joint attempt finally achieved powered, sustained and controlled airplane flight for the very first time.



The Wright Brothers

Shortly thereafter, two British men co-operated, one an aviator, Charles Stewart Rolls, and the other an engineer, Fredrick Henry Royce. By combining their respective skills, they established Rolls-Royce Limited in 1906 and went on

to develop luxury-cars and later aero engines by the time of the First World War.



Charles Rolls (left) and Henry Royce (right)

Yasuhiro Yamashita received from his grandfather, Taizo Yamashita, unstinting moral support and inspiration from earliest childhood to the time of his *judo* gold medal success at the 1984 Los Angeles Olympic Games.



Yasuhiro Yamashita, Los Angeles 1984  
© Photo Kishimoto

In like manner, Jigoro Kano (1860-1938) was given succour from a number of influential associates in his early desire to promote both the expansion of the *Kodokan* and the dissemination of *judo*. Some of the accomplishments of these prominent figures are mentioned in the books, *The Father of Judo* and *Judo Memoirs of Jigoro Kano*. There was, however, one man in particular who was perhaps the most significant in support of Kano. This man was the great mover and shaker of the day, Eiichi Shibusawa (1840-1931). He was renowned not only for his great contributions in the promotion of Japan’s economic development following the Meiji Restoration of 1867, but also for his dedication to the furtherance of public welfare.

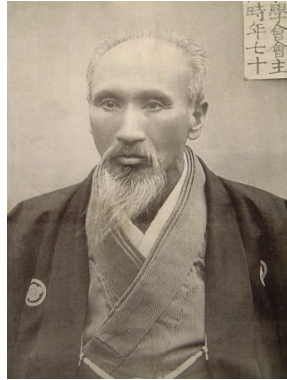
Both Kano and Shibusawa, a *kenjutsu* [swordsmanship] man, had similar experiences in life in that they had both in their younger years visited Europe for prolonged stays, Shibusawa remained for some 18 months studying mostly modern economics, whereas Kano’s first European visit for educational research in 1899 took him to Paris, Berlin, Brussels, Amsterdam and London and lasted for roughly one year. At

that time, few Japanese had ventured to Europe and even fewer had the financial resources to remain there for extended visits. Also, in their later years both became active in politics, especially so in the case of Shibusawa.

Eiichi Shibusawa, a wealthy farmer's son, was reportedly first taught to read and write by his father and later Japanese History and Confucianism by the scholar Junchu Odaka (1830-1901) who was a cousin.



Eiichi Shibusawa



Junchu Odaka

At the age of 27, by impressing influential people with both his ambitious attitude and accounting skill, Shibusawa became an *aide-de-camp* to Akitake Tokugawa, the younger brother of the *shogun*. As a result, Shibusawa was chosen to accompany Akitake when in 1867 he led the Japanese delegation to the Paris International Exposition where Japan presented pieces of art from the Satsuma and Saga clans of Kyushu. During his extended stay in Europe, Shibusawa saw for the first time evidence of the great advances that had been made by Western capitalism. This realisation became for him a monumental "life changer". Following his return to his greatly underdeveloped homeland, he was soon included in the vanguard of all manner of reforms that were subsequently initiated throughout Japan. Shibusawa, who had introduced to Japan double entry accounting, was from 1869 to 1873 assistant to Japan's Finance Minister. He was later instrumental in the establishment of a modern bank in 1873, aptly named The First National Bank, that has morphed today into the giant Mizuho Bank, currently one of Japan's largest banking corporations.

From the 1880's onwards financier Shibusawa was a dynamic force in the formation of hundreds of joint stock companies in addition to involvement in the establishment of universities, hospitals, the Tokyo Stock Exchange, The Japanese Chamber of Commerce, Japan Red Cross, the Imperial Hotel, Tokyo Gas, NYK Shipping Line and many others that still survive and prosper today. What is perhaps most noteworthy though is that he always advocated that entrepreneurs should of course pursue profits, but at the same time, never forget that they also have **moral** obligations that they owe to their workers and to society in general. After a joint stock company had become a going concern, he would withdraw his backing, mainly because he refused to hold a controlling stake in any of these enterprises. His wish was to try to make private enterprise work for the good of all. Maybe

his spiritual and business life was influenced somewhat by his early studies of Confucian ethics that still permeate much of East Asia even today.

We do not know when Eiichi Shibusawa and Jigoro Kano first met. It could well have been in August 1879, when US President Ulysses S. Grant, the 18th President of the United States, visited Japan on his world tour. Shibusawa, then aged about 39 and already a well-known and prominent figure, requested Hachinosuke Fukuda and Masatomo Ito to give a display of jujutsu, an art largely unknown outside Japan in those days, at Shibusawa's villa at Asukayama, Saitama prefecture, for the enlightenment of President Grant and his entourage. Kano, an 18-year-old jujutsu student of Fukuda, had attended this important social gathering at the behest of Fukuda and thus took part in this demonstration.

Following Kano's founding of the Kodokan in 1882, Kano received increasing fervent backing from Shibusawa and others and later, he, Shibusawa, became both an auditor and a trustee of the Kodokan. If it had not been for this strong and loyal assistance given to Kano, especially by Shibusawa, it is doubtful that the Kodokan would have developed and expanded as rapidly as it did during its critical formative years.

Brian N. Watson, Tokyo, Japan. 5 April 2017.

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- Memórias de Jigoro Kano, (Portuguese), B.N. Watson, Editora Cultrix, 2011.

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### Honour (in Judo and in Life)

*"Virtue is the fount whence honour springs."*

Christopher Marlowe (1564-1593)

A salient feature of the *samurai's* code of conduct was honour. Usually regarded as an abstract concept of respectability, it influenced both his social standing and his self-evaluation. It was, in fact, his good name, his reputation, "the immortal part of himself". Any infringement on its integrity was considered shameful. The fear of disgrace was so great that it hung like Damocles' sword over the head of every *samurai* and often assumed a morbid character. In the name of honour, many deeds were perpetrated early in life, in the belief that honour won in youth, would grow with age. At the least hint or imaginary affront, the hot-tempered ones took immediate offence, and would resort to the use of the sword. Therefore, much unnecessary trouble and danger was caused and many an innocent life was lost.

Dishonour took many forms. For example, only the *samurai* and family members were allowed to bear swords, usually

*daisho*, one long and one short. Those who have read “*The Father of Judo*” will have noticed that both young Jigoro Kano and his elder brother are wearing *hakama* (worn over the *kimono*, tied at the waist and extending down to the ankles) and carrying swords in their childhood photograph, pp.13. These are clear indications that both children were of *samurai* stock.



Jigoro Kano at age ten (right, c. 1870)

When a *samurai* was out and about he took great care to prevent his scabbard accidentally touching another's in passing in crowded locations. If one's scabbard clashed with another's, it was considered to be an unpardonable insult, and a sword fight to the death sometimes ensued. In September 1862, for instance, the “Namamugi Incident” (also known as the “Kanagawa Incident” or the “Richardson Affair”) occurred which was initially an indiscretion that quickly escalated into a major confrontation that later led to a short-lived war between the Satsuma clan of Kyushu and the British Navy. Although several conflicting accounts were given at the time with regard to the exact circumstances that transpired, from my research the details are as follows: four Britons, Charles Lennox Richardson, Woodthorpe Charles Clarke, William Marshall and Margaret Borradaile were out for a jaunt on horseback through the village of Namamugi (now part of Tsurumi ward, Yokohama) when they encountered a large procession of some 800 armed Satsuma clan retinue on their return journey from Edo (present-day Tokyo) to Kyushu. Instead of dismounting when repeatedly gestured to do so, Richardson in particular and his party were said to have ignored the request, or possibly did not understand the language or customs, for Richardson, in Japan for a short visit, was formerly a long-time resident of Shanghai, China. Their party apparently rode too close to the procession or perhaps impeded it, which resulted in all three men

being viscously slashed for their alleged dishonourable attitude. Margaret Borradaile was also attacked, but luckily, she narrowly escaped with her life. Being dressed in riding garb, it is possible that the assailants did not even realize that one of the riders was a woman. It should be mentioned here that *samurai* had a legal right to strike anyone who showed them disrespect. Later, Britain, which had in effect with Japan an extraterritorial treaty for British nationals, which meant that they were not subject to Japanese law, demanded reparations from both the government and from the Lord of Satsuma together with the arrest, trial and execution of the perpetrators. However, no trial ever took place. Satsuma prevaricated for a time before some low-ranked Satsuma samurai was named and executed for his alleged involvement in the murders. Following a British naval bombardment at Kagoshima, Kyushu, reparations were eventually paid by the Satsuma clan to the British government.



“The Killing at Namamugi” [*Namamugi no hassatsu*] depicted in a 19<sup>th</sup> century Japanese woodcut print

Around the 1860s, several treaties were concluded with Western governments, and therefore foreigners were legally allowed to enter Japan under certain restrictions, such as to where they could live and trade, and how far they were permitted to travel from home. There were, however, some groups who were violently opposed to relations with foreign governments and to the admission of foreign nationals. Many considered that the treaties Japan had been pressured to sign were, in effect, unequal treaties. Thus, foreign diplomats, merchants, seamen, academics, missionaries and others were sometimes attacked and either killed or severely wounded, often by bands of lawless *ronin* [masterless *samurai*].

One of the reasons for the frequency of these deplorable skirmishes was because legally they had the right to strike with sword anyone of lower class who compromised a *samurai*'s honour. This prerogative was known as “*Kiri-sute gomen*” [authorisation to cut and leave (the body)]. [Literally: “*kiru*” = cut; “*suteru*” = throw away/abandon; “*gomen*” = pardon/sorry]. The right was defined partly as self-defence, and therefore the sword strike had to follow immediately after the offence had been committed. Thus, the striker could not attack someone for any past grievance. Also, due to the right of self-defense, it was not permissible for one to deliver a further *coup de grâce*. However, in the case of Richardson, this was carried out after he fell from his horse, since the post-mortem report listed ten mortal wounds.

Because of the somewhat arbitrary nature of the *samurai's* privilege, anyone who was on the receiving end of a *samurai* attack had the right to defend themselves. This was most common in the case of a high-ranking *samurai* trying to forcefully exercise his authority over a lower-ranked one. Because of this situation, all lower classes, who were prohibited from bearing swords, naturally felt vulnerable against the *samurai* class, and therefore they also wished to employ some method of self-defense by the use of a weapon or some implement. Many took lessons in *jujutsu* and fashioned their working tools into weapons. For example, farmers would sharpen their sickles to razor sharpness, and attach implements, such as spiked metal balls and chains to further reinforce the effectiveness of the sickle. The art of *jojutsu* [stick fighting] came into vogue since the long staff, when used skilfully, was a reliable mode of defence and offence against an assailant armed with a dagger or a sword. This state of affairs has some parallels to today's terrorist incidents in the West whereby terrorists sometimes use weapons camouflaged as ordinary everyday utensils.

The body of laws to which all regular *samurai* had to obey included harsh punishments for any infringements by transgressors; these included apprehension, torture and death. It was a society with the necessary structures in place that required it to enact and enforce laws. Nevertheless, at the same time, *samurai* were taught and indeed urged to be compassionate as well as brave. In character, *samurai* were ideally considered to be gentlemen, and gentlemen were considered to be *samurai*. But in reality, many were not. There were comparisons with the then codes and practices of European knights of the period. However, one of the *samurai's* distinguishing characteristics was that whereas in Europe many knights were totally illiterate brutes, some basic education was sought and deemed a desirable acquirement by many of the *samurai*. My understanding here is that this was probably because of the influence of the philosopher and strategist Yamaga Soko<sup>1</sup> (1622-1685) who wrote a series of works dealing with "the warriors' creed" [*bunkyo*] and "the way of the gentleman" [*shido*].



Yamaga Soko

He put forward the mission of warriors and their obligations. It was he who reasoned that whereas farmers, artisans and merchants played useful key roles in society, the *samurai*, in the absence of war, played no useful role at all. The *samurai*, besides the right to bear swords, had a certain number of other rights, for instance, they received stipends of food and cash, paid no taxes, no tolls, had the right to wear *hakama*, and to ride horses. They did in fact live off the toil of the rest of society. Yamaga therefore favoured and applied the Confucian idea of the "superior man" to the *samurai* class and this later became an important part of their way of life and code of conduct. In his treatise, Yamaga urged *samurai* to devote themselves to educational and cultural pursuits. He emphasised that the peaceful arts of letters and history were essential to the intellectual discipline of the *samurai*. This had the desired outcome on society for it transformed the *samurai* class from a purely military aristocracy to one of increasing political and intellectual leadership. As indicated in "*Judo Memoirs of Jigoro Kano*" it tended to alleviate to some extent much of their intense brutality. Many of them thus became, much later, a progressively potent force in the modernisation of Japan after the *samurai* system was abolished in 1876 and the carrying of swords banned.

Strange as Yamaga's influence may seem, there were occasional reports of a *samurai*, condemned to commit ritual suicide because of some dishonourable act, would first compose a death poem before ending his life. According to *bushido*, the upholding of honour was seen as a duty by the *samurai*. When one lost honour, the way to save one's dignity was death. *Seppuku* was the most honourable death in such a situation. The only way for a *samurai* to die more honourably, was for him to be killed in battle. This resurrected principle explains the *kamikaze* exploits carried out by Japanese fighter pilots and other military men in World War II. Before the feudal system was abolished in 1876, however, there were estimated to be some 450,000 *samurai* plus their family members, which increased the number to some 2 million out of a total population of some 30 million. In character they reportedly included in their ranks every grade of culture from the consummate gentleman and noble patriots, to those, some of them *ronin*, of whom it was said were lewd bullies and vile ruffians who killed without mercy.

Moving on to more recent times, the concept of honour in most sports appears to have declined in importance in the West. Be that as it may, in *judo* competitions, cases of contestants committing a deliberate, serious offence leading to disqualification are rare. An example of reportedly genuine praiseworthy conduct took place during the 1984 Los Angeles Olympic Games Open-weight final match. The Egyptian heavyweight Mohamed Ali Rashwan recalled that the man to beat on that occasion was Yasuhiro Yamashita. Rashwan said that he was dreaming of meeting him in the final. He also added that, should he face Yamashita in competition, he would make every effort to dethrone him. As it so happened, Rashwan did in fact meet Yamashita in the final match.

<sup>1</sup> In this Japanese name, the family name is Yamaga.

In a previous bout, however, Yamashita had suffered a torn calf muscle, a most debilitating injury. He was therefore very much incapacitated as to the techniques he could hope to use. Rashwan knew full well the extent of the injury as he eyed Yamashita limping onto the mat to face him. According to Rashwan, he did not wish to win by attacking Yamashita's injured leg, because if he did so, people would declare, "*You won because Yamashita was injured*". Rashwan, therefore, refrained from such an attack and instead attempted a hip throw during the early part of the ensuing bout. Both Rashwan and Yamashita stumbled and fell to the mat where Yamashita managed to secure a hold down on Rashwan to win the Olympic gold medal. Rashwan later said that he was disappointed at his loss, but happy for Yamashita.



**Yasuhiro Yamashita holds Mohamed Ali Rashwan**

Rashwan's conduct had an exemplary dimension, for a year later; he was informed by the International Judo Federation, IJF, that he had been awarded the "*Medal of Fair Play*" for his honourable actions in the final match of the 1984 Olympic Games Open Weight Category. Rashwan said he felt very proud to have received such recognition and explained to the younger generation that the most important thing is to respect each other. "*Sport*", he said, "*has too often become like war. We must return to the core values of sport, an athlete must respect his or her opponent, students must respect their masters, and referees must respect the competitors and vice versa*".



**Mohamed Ali Rashwan's  
Medal of Fair Play**

An emphasis on the importance of honour exists in traditional institutions such as the military, the police force and other organisations with a similar military ethos, such as fire-fighters, boy scouts and girl guides. In this regard, it should be mentioned that a number of Kano's students who joined the military lost their lives in conflict during the *Kodokan's* early years. One in particular who saw combat during both the Sino-Japanese War (1894-1895) and the Russo-Japanese War (1904-1905), was Takeo Hirose<sup>2</sup> (1868-1904).



**Takeo Hirose**

Commander of the *Fukui-Maru*, Hirose was killed by enemy cannon fire as he desperately made a third heroic attempt to rescue his warrant officer, Sugino, during the height of battle at Port Arthur. Hirose was aged 35 at the time of death, following which Jigoro Kano-*shihan* awarded him, on April 8, 1904, the posthumous *judo* grade of 6<sup>th</sup> *dan*.

A loss of honour, or loss of face as it is often called, is prevalent in some cultures, particularly so in Asia, by which a family member who has committed a crime, or somehow brought disgrace on the family name, is shamed. The offender is often punished physically or psychologically. The use of violence is sometimes collective in character whereby relatives act together. The most extreme form of punishment is, of course, honour killing. When vengeance is at the family level it can result in a long-term sustained feud between families. What happens, sometimes, in Japan in the case, say, of one's grown up adult son being convicted of a serious crime, is that it is the father who ends up committing suicide. The father does this in the belief that he should accept responsibility for his son's actions, for if he had discharged his fatherly duty correctly, in the raising of his son, then the son would not have committed the crime.

The highest honours recognised by the state are for those who receive awards for outstanding achievements. For example, in the case of the United Kingdom, the awarding of the Victoria Cross (VC) to members of the British armed forces for gallantry "*in the presence of the enemy*", or the George Cross (GC) awarded "*for acts of the greatest heroism or for most conspicuous courage in circumstance of extreme danger*", not in the presence of the enemy, to members of the British military and to British civilians.

<sup>2</sup> In this Japanese name, the family name is Hirose.



In the academic world, the most illustrious decoration is, without doubt, the Nobel Prize, two of which have been awarded to *Kodokan dan* grade holders. Professor Ryoji Noyori, a 1<sup>st</sup> *dan*, Past-President (2003-2015) of RIKEN Physical and Chemical Research Institute, achieved the 2001 Nobel Prize in Chemistry, and medical researcher Professor Shinya Yamanaka, of 2<sup>nd</sup> *dan* grade, gained the 2012 Nobel Prize in Medicine.

Brian N. Watson, 8 March 2018, Tokyo, Japan.

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## Women's Judo

When compared to the men's events, the early Olympic authorities allowed few competitions for women athletes. The marathon and the 800 meters race, for example, were introduced for men in 1896, for women however, it was not until 1928 before the 800 meters was sanctioned, and 1984, at the Los Angeles Olympics, before the women's marathon was staged. For years, many other sporting competitions were denied to women because they were considered to be either too strenuous or perhaps too unladylike. Similarly, in Japan, it is only in recent decades that women have been allowed to compete in the full gamut of practically all modern-day sporting pursuits. Looking at the situation in retrospect, the big surprise is how well Japan's female athletes have performed not only in national but also in world and Olympic competitions, especially so in soccer, ice dancing, wrestling, swimming, volleyball, gymnastics, marathon races and in contest *judo*, too.

In the earliest days of *judo*, it seems that most people, including Jigoro Kano himself, considered *jujutsu* and *judo* to be activities suitable for males only. Around 1900, however, things slowly began to change. Noriko Yasuda and a few other women enquired if they could learn *judo* at the *Kodokan*. It appeared that because Kano had made no arrangements to include women in *Kodokan* membership, he showed some reluctance at first. After discussing matters with his wife and others, however, he agreed to interview 33-year-old Noriko Yasuda. She informed Kano that she had suffered mental anguish as an adopted daughter, mentioned her husband, an army officer, and about her being weak and sickly from childhood, which had all taken a toll on her health. She said that she had even considered suicide to stop the suffering, and so she wished to improve both her physical and her mental condition.

Kano, who was always methodical in his approach to everything, subsequently devised physical exercises for Yasuda and advised her to change from her usual diet to one that he advocated for her. He later presented her with three large and three small dumbbells and instructed her how to use them. She related that the purpose was not to increase muscular power but how to move and use her body and how to concentrate strength in her right hand. For the first week he told her to lift the dumbbells straight up with her right hand. The next week she should lift to the sides and the following week to lift them overhead. These repetitions she was advised to do three times a day. After she had suitably accomplished these tasks, Kano started to teach her *kata*. Two months later, he taught her, over a period of one month, how to do break-falls. Yasuda said that by that time she was feeling much better both physically and mentally. At this juncture, however, Kano decided to send her to hospital for a medical checkup. Upon learning from her doctors that her prognosis was a satisfactory one, Kano informed Yasuda that he would in future concentrate on teaching her *randori*.

One of the customs started by Kano in those days was for his male *Kodokan* students to go on hiking tours at weekends, and sometimes, to climb Mount Fuji. Therefore, the next time that he had arranged such a climb he directed that she, Yasuda, and four of the other early women trainees accompany his six male *judo* students in scaling the famous peak in order to assess the physical capabilities of these women. Among the group, however, only Yasuda and Hisako Oba, later to become a famous author, succeeded in making the two-day trek to the top of the mountain, some of the others had difficulty breathing; others got frostbite, suffered from diarrhea, or developed headaches.

When Kano learned of Yasuda's accomplishment, he stated that he was now convinced that *judo* had indeed proved its worth in benefiting women's health. He also said that in future he would make greater efforts to teach *judo* to women. On November 1, 1923 Kano appointed a chief instructor, Ariya Honda, to teach *judo* to women at the *Kodokan's* Kaiunzaka *dojo*. Noriko Yasuda was eventually graded to 1<sup>st</sup> *dan* and appointed by Kano as an instructor at the *Kodokan*.

Since other women were also eager to learn *judo*, Kano officially opened up *Kodokan* membership to include women. There were, however, no arrangements made to stage any contests for them. Later, a gradual increase in interest came from foreign women who also wished to learn *judo*. As a result, the first non-Japanese woman to attain a *dan* grade was a blonde-haired English woman by the name of, Sarah Mayer (1896-1957), who had received initial *judo* instruction from the famed Yukio Tani (1881-1950) and Gunji Koizumi (1885-1965) at The *Budokwai* in London, United Kingdom (UK). In 1934, although married, she traveled to Japan in order to train at both the *Kodokan* in Tokyo and later at the *Butokukai* in Kyoto over a total period of some two eventful years before being awarded a 1<sup>st</sup> *dan* in February 1935. After returning to the UK to rejoin her husband, Robin, she opened a *dojo* at her home at Burgh Heath, Surrey, where she taught *judo*. She wrote a play "*Hundreds and Thou-*

sands” staged at the Garratt Theater in 1939 and also periodically submitted articles for publication in the Evening Standard newspaper.

Championships *judo* gold medal, to the later days of Karen Briggs, four times World and five times European champion. Diane Bell, Ingrid Berghmans (Belgium) and several other European women also had outstanding contest careers.



Sarah Meyer



Sarah Meyer judoka



Jane Bridge

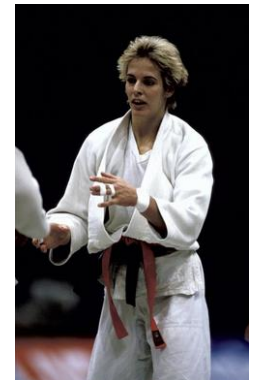


Karen Briggs

Ultimately, more and more Japanese and foreign women started to take a serious interest in the study of *judo*. Among the most notable of Japanese women *judoka* was USA Judo 10<sup>th</sup> dan and Kodokan 9<sup>th</sup> dan Keiko Fukuda (1913-2013) the granddaughter of Hachinosuke Fukuda (1827-1879) Kano’s early *Tenjin Shin’yo-ryu jujutsu* master. Keiko Fukuda graduated from Showa Women’s University where she obtained a degree in Japanese Literature and who at the advanced age of 99 years, was declared the last surviving student of Jigoro Kano. Keiko Fukuda spent most of her life in the United States (US) where she taught *judo* and occasionally travelled overseas to give *judo* seminars. She also established her own *dojo*, the *Soko Joshi Judo Club*, where she taught for some 40 years. According to her life-long friend, Shelley Fernandez, “Keiko Fukuda took to heart Kano’s request that his students travel the world to teach *judo* - she was the only one who did so”.



Diane Bell



Ingrid Berghmans

In the US too, recent renowned female competitors include Olympic bronze medalist Ronda Rousey, and her mother, (Dr.) AnnMaria De Mars, who won a gold medal at the 1984 World Championships under her former name of Ann-Maria Burns. More recently, the current most outstanding female *judo* athlete is the double Olympic gold medalist Kayla Harrison.



Keiko Fukuda



Ryoko Tani

In more recent times, along with the introduction of competitive *judo* for women, came many extraordinary female contestants, these include the remarkable Ryoko Tani, (maiden name, Tamura) Japan’s most successful ever contestant, victor of seven World Championships, in addition to capturing two Olympic gold medals, two silvers and one bronze. In the UK several British women also had distinguished international contest careers, from the days of Jane Bridge, when in 1980 she became the first British woman to win a World



AnnMaria De Mars (white) and Ronda Rousey (blue)



Kayla Harrison

In retirement many former competitors become school or sport teachers. Professor Jigoro Kano, himself a well-known

academic, was always keenly aware of the huge importance of education, and so left to posterity several calligraphic examples such as the following: “*Nothing under Heaven is more important than education. The teaching of one virtuous person can influence many. What has been well learned by one generation can be passed on to a hundred generations to come.*”

Brian N. Watson, 16 April 2017, Tokyo, Japan.

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## Jigoro Kano's 1936 Visit to the Seattle Dojo

Before the great expansion in air travel that started in the 1950s, most passengers journeyed overseas on ocean liners. One of the ships that often sailed the Japan to United States (US) routes was *Nippon Yusen Kabushiki Kaisha, Japan Mail Shipping Line* or NYK Line's workhorse the *Hikawa Maru*. This cargo-passenger liner reportedly made the two-week trip between Yokohama and the then gateway to the US, Seattle, 254 times between 1930 and 1961 when she was finally decommissioned and became a floating restaurant. Later she was refurbished (2006-2008) to include a small cinema in order to display footage in Japanese with English subtitles of her former maritime events. Officially designated as an Important Cultural Property in 2016, the *Hikawa Maru* is now permanently moored at Yokohama.



*Hikawa Maru* at Yamashita Park, Naka-ku, Yokohama

Professor Jigoro Kano, who made some 13 extended overseas trips in his lifetime, on occasions voyaged on the *Hikawa Maru*, as did many other celebrities of the day, including Babe Ruth, Charles Chaplin and Albert Einstein.



Jigoro Kano at The Seattle Judo Club

The Seattle *Judo Club*, established in 1902, was reportedly the very first *judo* dojo to open on US soil. Jigoro Kano (1860-1938) seated in the centre of this photograph, called at this *dojo* twice, once in 1936 and again in 1938.

After attending the International Olympic Committee meeting held in Cairo, Egypt, in March 1938, where he finally secured the scheduled 1940 Summer Olympic Games for Tokyo, (later cancelled due to the outbreak of World War II) he visited several European cities, then New York, Seattle and finally Canada. On April 23, 1938 Kano headed home and left Vancouver Harbour on the *Hikawa Maru*, which was scheduled to arrive at Yokohama on 6 May. However, he did not live to see his homeland again. *En route*, aged 77, he succumbed to pneumonia and died on this vessel on 4 May 1938.

Brian N. Watson, 28 December 2016, Tokyo, Japan.

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- Seattle *Judo Club* photograph courtesy of Ken Morinaka

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## British Jujutsu Pioneers

“*Possession of profound knowledge is of great value.*”

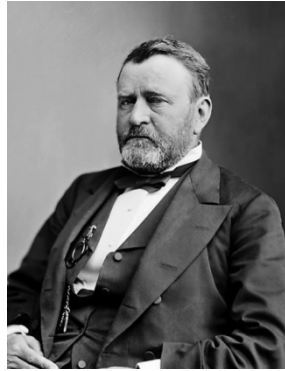
Katsu Kaishu (1823-1899)

While researching the history of martial arts, I am often impressed by the sustained dedication and conscientious exertions displayed by the early non-Japanese writers. Not only did they introduce Japanese martial arts to the world, but at the same time they also provided the international community with an access route enabling scrutiny of Japanese culture. The efforts of the below-mentioned four scholars clearly demonstrate this phenomenon.

Before 1850, few Japanese had detailed knowledge of *jujutsu* and hardly any non-Japanese had even heard of the name. One of the first ever major reports to appear in the US English language press described a display of *jujutsu* held at Eiichi Shibusawa's summer residence in Asakuyama on August 5, 1879. This event was staged in honour of US President Ulysses S. Grant's visit to Japan during his world tour. Incidentally, one of the youths performing *jujutsu* that day was eighteen-year-old Jigoro Kano.



Eiichi Shibusawa

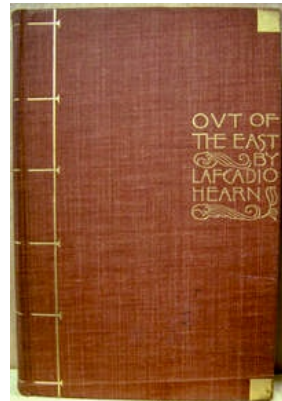


President Ulysses S. Grant

Somewhat later, a further significant boost to publicity came with the inclusion of an article on *jujutsu* in Lafcadio Hearn's (1850-1904) famous book "*Out of the East: Reveries and Studies in New Japan*" that was published in 1897 by the Houghton Mifflin Company of Boston, USA.



Lafcadio Hearn



"Out of the East: Reveries and Studies in New Japan"

The majority of those Japanese who did have some understanding of *jujutsu* at that time often lacked the essentials, thus there was widespread ignorance as to its exact nature. The main reason for this dearth of detail was that *jujutsu* skills were kept secret. All written documents, or *densho*, that were extant were vague in case they fell into the wrong hands thus this documentation purposefully gave little clear factual information. Unlike *judo*, the finer points of the numerous *jujutsu* tricks were jealously guarded and passed on only by word of mouth. Because of this tradition, techniques were, whenever resorted to in battle, effective, since the ignorant, hapless victim of an attack had little reliable means of defending himself. Those of the non-*samurai* classes who

wished to learn the art had to first locate a master and if accepted by him, pay a tuition fee for each technique taught. However, tradition had it that it be given only to trustworthy men of perfect self-command and unimpeachable moral character.

Dissimilar to many styles of wrestling, *jujutsu* know-how does not usually call for much strength in order for it to be effective; rather speed and accuracy in delivering *atemi* strikes to the exact location are required for maximum effect. The skilled *jujutsuka* therefore acquires through training some detailed knowledge of anatomy. Among the first Englishmen to take serious interest in *jujutsu* and introduce it to other nations were Captain Francis (or Frank) Brinkley (1841-1912), Francis James Norman (1855-1926), Edward William Barton-Wright (1861-1951) and Earnest John Harrison (1873-1961). All four were scholars, especially Brinkley and E.J. Harrison who wrote not only on *jujutsu* but also quite extensively on other aspects of Japanese culture, which included architecture, language study, art, ceramics, history, manners, customs and so forth.

### Francis Brinkley

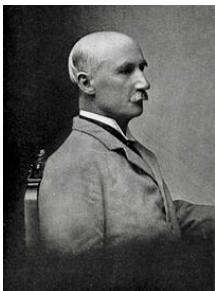
Francis Brinkley was an Anglo-Irish newspaper proprietor who resided in Meiji-period Japan for over 40 years. He was moreover, for varying stints, a diplomat, educator, prolific writer and translator. In 1867, Brinkley first went to Japan. Later, he and his son, Jack Ronald Brinkley (1887-1964), contributed greatly to education and to Japanese culture. Son Jack, by the way, joined The *Budokwai* in later years and met Gunji Koizumi (1885-1965) and served the British military in India where following World War II he met Trevor Pryce (T.P.) Leggett (1914-2000).

Francis Brinkley was born at Leinster, Ireland, in 1841. His paternal grandfather, John Brinkley, was a bishop and the first Royal Astronomer of Ireland, while his maternal grandfather, Richard Graves, was a Senior Fellow of Trinity College and Dean of Ardagh, County Longford. Brinkley studied at the Royal School Dunganon and at Trinity College, Dublin, and was reportedly at the top of his class in mathematics and classical studies. After graduation, he entered the Royal Military Academy, Woolwich, and earned an appointment as an artillery officer. Brinkley was posted to Hong Kong where he was engaged as adjutant to the British Hong Kong Governor General, Sir Richard Graves MacDonnell, who was a relative. In 1866 on his way to Hong Kong, he had occasion to visit Nagasaki, Japan, where he happened to witness a duel between two *samurai*. The victor covered his slain adversary with his '*haori*' coat and then knelt beside the corpse to pray. Brinkley was apparently so impressed by this gesture, that it motivated him to make Japan his permanent home. In 1867 therefore, he returned to Japan where he remained for the rest of his life.

Attached to the British-Japanese Legation in 1867, and still an officer in the Royal Artillery, he was assigned assistant military attaché to the Japanese Embassy. In 1871, however, he resigned his commission and took up the post of foreign advisor to the new Meiji government. He later taught artillery science for five years at the new Imperial Japanese Navy's Gunnery School at Etajima, Hiroshima Prefecture. In 1878 he was invited to teach mathematics at the Imperial

College of Engineering which afterward became part of Tokyo University. He gave instruction there for two and a half years. Brinkley studied and apparently quickly mastered the Japanese language.

During the Meiji period, there were three English language newspapers in circulation, all of which were published in Yokohama. One was the "*Japan Mail*" (later to merge with "*The Japan Times*"), which Brinkley owned and for which he was chief editor between 1881 and 1912. His "*Japan Mail*" was widely read in the Far East. It was mainly by means of his newspaper that he was able to help introduce *jujutsu* and other aspects of Japanese culture internationally, support both the Anglo-Japanese Treaty, and the revision of the unequal treaties concluded between Japan and several other nations.



Francis Brinkley

Brinkley's 12-volume set –  
"Japan and China"

Francis Brinkley produced his famous 12-volume work "*Japan and China: Their History, Arts and Literature*" (J.B. Millet Company, Boston, 1902); eight volumes of which are focused on Japan and four on China. Volume three contains pages mentioning *jujutsu*. He says, "*The science starts from the mathematical principle that the stability of a body is destroyed as soon as the vertical line passing through its centre of gravity falls outside its base. To achieve disturbance of equilibrium in accordance with that principle, the jujutsu player may throw himself on the ground by way of preliminary to throwing his opponent. In fact, to know how to fall is as essential a part of this science as to know how to throw. Checking, disabling by blows delivered in special parts of the body, paralyzing an opponent's limb by applying a 'breaking moment' to it, all these are branches of the science, but it has its root in making an enemy undo himself by his own strength*".

While there is no indication that he actually practiced *jujutsu*, he obviously spent considerable time analysing the techniques and theory in a capable manner. He describes how *jujutsu* shared the decadence that befell all the military arts of the samurai with the onset of the Meiji Restoration and how an eminent educationist, Professor Jigoro Kano, revived it, teaching gratuitously at two large institutions.

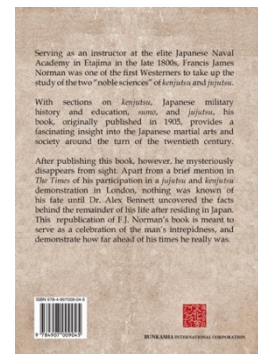
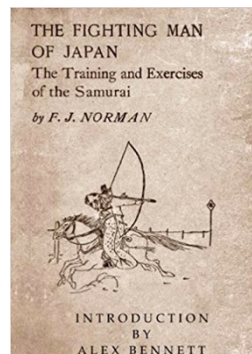
Towards the end of his life, Brinkley wrote popular English language text books for Japanese students. He, together with Fumio Nanjo and Yukichika Iwasaki, compiled an English-Japanese dictionary. He also wrote "*A History of the Japanese People*" that was published posthumously by The

Times in 1915. This book dealt mainly with fine arts and literature from the origins of the Japanese people through to the latter half of the Meiji period.

In 1912 Emperor Meiji died. Both General Maresuke Nogii and his wife together followed him by committing ritual suicide, *seppuku*, on the day of the emperor's funeral. Brinkley's last report was, "On General Maresuke Nogii," which was sent for publication in "*The Times*" (of London). One month later Brinkley himself died at the age of 71. His funeral was attended by many dignitaries, including Speaker of the House of Peers, Iwasato Tokugawa, the Minister of the Navy, Makoto Saito, and Foreign Minister Yasuya, which clearly indicates how much respect the Japanese hierarchy, had for him.

### Francis James Norman

The next pioneer of interest is another Francis, this time Francis James Norman (1855-1926) a military man in the 11<sup>th</sup> Hussars and an avid scholar of Japanese martial arts who was born in British India at Mooltan in the Punjab (this city name is now spelt Multan and is in Pakistan); Norman therefore spoke Urdu as well as English. He had great interest not only in *jujutsu*, but more so in *kenjutsu* and later *kendo*. He lived in Japan from 1888 to around 1902 and later published "*The Fighting Man of Japan: The Training and Exercises of the Samurai*" (Archibald Constable & Co., London, 1905). His book contains chapters on *jujutsu*, *sumo*, *kenjutsu*, Japan's military history, and on the education of military and naval officers and other insights into Japanese society. Norman was apparently urged to write his book at the request of The Japanese School of *Jujutsu* in London to assist Yukio Tani and Taro Miyake in popularizing *jujutsu* in the UK.

Modern reprint of Norman's "*The Fighting Man of Japan*"

Norman was highly regarded as one of the foremost and keenest *kenjutsu* exponents of his time. *Judo* expert E.J. Harrison who lived in Japan at about the same time as Norman said this of him: "*Perhaps the only foreigner who ever took up kenjutsu seriously is F. J. Norman, late of the Indian Army, a cavalry officer, and expert in both rapier and saber play. Norman was for some years engaged as a teacher of English at the Etajima Naval College, and while there devoted his attention to the Japanese style to such good purpose that he speedily won an enviable reputation among the Japanese, and engaged in many a hard-fought encounter. Some other foreigners have practiced, and doubtless do*

*practice kenjutsu for the sake of exercise, but I am not aware that any one of them has won distinction in Japanese eyes.*" (E. J. Harrison, *The Fighting Spirit of Japan*, T. Fisher Unwin, 1913).

Norman was evidently therefore the only non-Japanese *kenjutsuka* who trained diligently at that far off time. Unlike Western fencing, what seems to have intrigued him most was the educational and spiritual potential which he believed that one could cultivate by training in the *budo* arts. Norman mentioned the following in his book: "*Much advantage might accrue to his native country from the introduction of exercises so admirably calculated to improve the physique and also the morale of its youth and manhood...*". One striking difference between British culture and Japanese soon became apparent to Norman. In Japanese martial arts, there is no such thing as 'fair play'. For instance, if a man happened to drop his weapon during a tussle, his adversary would immediately take full advantage of the situation and deliver the decisive blow, a clear indication of the variance between sportsmanship and warfare. Thus, the Japanese had firm belief in 'all is fair in love and war' and 'the end justifies the means'.

### Edward William Barton-Wright

In 1898 a British civil engineer, Edward William Barton-Wright (1861-1951), returned to England after three years spent in Japan working on the construction of a railway. He had become aware of *jujutsu*, trained, and took great interest in the art. In an effort to introduce *jujutsu* to the British public, he combined it with the best elements of a range of other fighting systems including boxing, wrestling, fencing and *savate* styles into a unified whole that he named *Bartitsu*, a new art of self-defence. This name was a portmanteau of his surname and that of "*itsu*". In order to boost the appeal of this new art he gave public demonstrations, interviews, and wrote a series of magazine articles that appeared in Pearson's Magazine between 1899 and 1901. He later opened his own school naming it "*Bartitsu Academy of Arms and Physical Culture*", which was located in Soho, London, and became known informally as the "*Bartitsu Club*". To boost recognition further, he contacted Professor Jigoro Kano (1860-1938), founder of the Tokyo *Kodokan*, and requested his assistance in finding *jujutsu* experts who would be willing to come to Britain to teach. Although Yukio Tani became the most popular and successful of the *jujutsu* experts, Kano was apparently reluctant to recommend him because he thought that his knowledge of English was inadequate to the task. Also, of note, many of the first classes of British students keen to learn *jujutsu* were in fact young women. This was the time of the suffragettes, who were often attacked by men and sometimes by police officers when they were campaigning for women to have the right to vote.

In 1901, three *jujutsuka*, Seizo Yamamoto, brothers Kaneo Tani and Yukio Tani (1881-1950) arrived in the UK. After a short stay both Yamamoto and Kaneo Tani left and returned to Japan. Yukio Tani, however, remained and shortly thereafter he was joined by the skilful Sadakazu Uyenishi. Besides teaching well-to-do Londoners, they also began successful careers as music hall entertainers by issuing challenges for prize money to opponents of any size and weight. Tani allowed his opponents freedom to use all techniques

that they wished. His only insistence was that they wear a jacket. This was, of course, the one advantage that he needed for his many opponents be they wrestlers or boxers were invariably much larger than he. In addition to *jujutsu*, the *Bartitsu Club* became the headquarters for a group of fencing exponents led by a Captain Alfred Hutton. Capt. Hutton taught fencing techniques mainly to actors, who sometimes needed to perform realistic combat fencing for use in drama scenes.

Barton-Wright encouraged members of the *Bartitsu Club* to study a range of the major hand-to-hand combat styles taught at the Club. The purpose being to master not just one but each style well enough so that they could be used if needed in self-defence. This process was similar to the modern concept of cross-training. He stressed the use of a walking stick as the first mode of defence; followed if need be by the all-in grappling style of aggressive combat in order to defend oneself.

Despite his great enthusiasm, however, Barton-Wright seems to have been a mediocre businessman for by March 1902, the *Bartitsu Club* ceased teaching martial arts for some reason. One of his instructors, William Herbert Garrud, the gymnast, boxer, wrestler and author of "*The Complete Jujutsuan*" published in 1914, and husband of Edith Margaret Garrud (1872-1971), suggested that both the enrolment and the tuition fees had been too high. Or perhaps, Barton-Wright had simply overestimated the number of wealthy Londoners who shared his intense interest in such exotic self-defence systems. Also, at this juncture rumour had it that money issues had arisen between Barton-Wright and his instructors who subsequently parted company from him. In 1904 therefore, Yukio Tani and Taro Miyake set up their own dojo at 305, Oxford St., London, and named it, "*The Japanese School of Jujutsu*". They published a book, "*The Game of Jujutsu*" in 1906, the same year that they closed down their school. Other instructors also left Barton-Wright. The Swiss wrestler Armand Cherpillod returned to Switzerland and introduced *jujutsu* to Germany and other European countries. The French *La savate* and fencing expert Pierre Vigny also left and opened his own school.

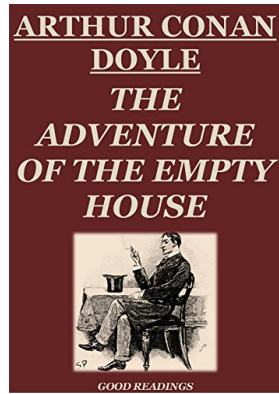
Nevertheless, displays of *jujutsu* prize fighting remained popular entertainment at music halls all over Britain, especially so between 1900 and the late 1920s. Barton-Wright, however, chose to embark on a new career, that of a physical therapist in which he specialized in innovative forms of heat, light and radiation treatment for patients suffering from a variety of ailments.

The name *Bartitsu* might have been almost completely forgotten if it were not for a reference to it made by Sir Arthur Conan Doyle in one of his popular Sherlock Homes mystery stories. For in 1903, Conan Doyle had revived Holmes for a further story, "*The Adventure of the Empty House*", in which Holmes explained his victory over arch enemy Professor Moriarty in their struggle at Reichenbach Falls by the use of "*baritsu*" which did not exist outside the pages of the English editions of "*The Adventure of the Empty House*" and in a 1901 "*London Times*" newspaper report entitled "*Japanese Wrestling at the Tivoli*" which covered a *Bartitsu* demonstration in London but the name was misspelled as "*Baritsu*".

Perhaps Conan Doyle took this misspelled word from “*The Times*” and used it in his novel?



Edward William Barton-Wright



“The Adventure of the Empty House”

Barton-Wright spent the remainder of his career as a physical therapist focused on sometimes controversial forms of therapy. He continued to use the name *Bartitsu*, however, with reference to his therapeutic businesses. In 1950 he was interviewed by Gunji Koizumi for an article that appeared in *The Budokwai* newsletter, and later that year he was presented to the audience at a *Budokwai* gathering in London.

Barton-Wright was obviously a man ahead of his time. He was among the first Europeans known to have studied Japanese martial arts, and was almost certainly the first to have them taught in Europe. He was therefore a pioneering promoter of mixed martial arts or MMA contests, in which experts in differing fighting styles compete under common rules. He died in London, UK, in 1951 at the advanced age of 90 years, and according to Richard Bowen, he was buried in a pauper’s grave.

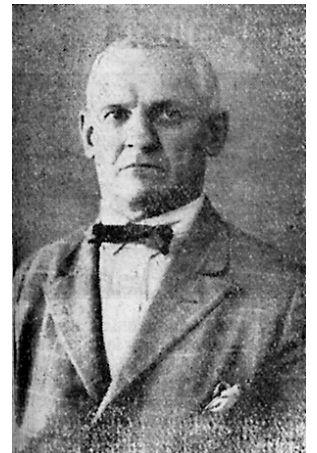
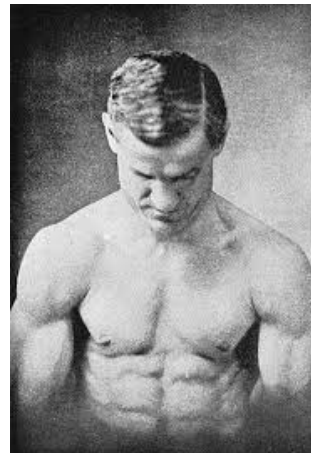
### Ernest John (E.J.) Harrison

Finally, a man who had an immensely varied career was that of the intrepid journalist Ernest John (E.J.) Harrison who was born in Manchester, UK, on 22 August 1873. His parents separated shortly after his birth for he recalled that he vaguely remembered his father but had no recollection of his mother. He was raised by an uncle, J.S.R. Phillips, who became nationally known as the editor of “*The Yorkshire Post*” newspaper in Leeds. Harrison seems to have taken after his father who was athletically inclined and ranked the best boxer in the Manchester Athenaeum Club. As a boy he became an avid wrestler, especially favouring the Cumberland and catch-as-catch-can styles, in which all holds are permitted. As did most children in those days, he seems to have had little formal education, for he had to go to work at the age of fifteen. He was employed at the Manchester Reference Library and while there he became an admirer of the works of Shakespeare and Thomas Macaulay. This experience no doubt helped him greatly in his future career as a journalist. He became an expert stenographer and typist and studied French. At the age of 19 he left England for New Westminster, British Columbia, Canada. He became a newspaper reporter for the “*Vancouver News-Advertiser*” and in

1896 he had the good fortune to interview Mark Twain in Vancouver. His report of the famed man was subsequently telegraphed throughout the USA. While in Canada, he continued with his wrestling and was coached by a well-known lightweight named Jack Stewart. He left Vancouver for San Francisco and got a job on the San Francisco Call. Just before a major earthquake struck California in 1897, his ship departed for Japan.

Arriving in Yokohama in 1897, he gained employment as the sole reporter and news editor for Brinkley’s Japan Herald and at the age of 23 began training in *Tenjin Shinyo-ryu judo*. Later, moving to Tokyo, he joined Jigoro Kano’s *Kodokan* and trained almost daily in *Kodokan judo*. In 1911 he became the first foreign-born person to achieve a black belt *shodan* (1<sup>st</sup> *dan*) grade. The following year he published “*The Fighting Spirit of Japan*” that was one of the early English-language books to describe both Japanese martial arts and aspects of Japanese culture from the perspective of a non-Japanese.

During the First World War (1914-1918) Harrison joined the military and was chosen as an officer in the Chinese Labour Corps from December 1917 to July 1918. He was next transferred to Military Intelligence on the strength of his knowledge of Russian, and was sent to Archangel with the Allied Expeditionary Force. After demobilization in 1919 with the rank of Lieutenant he was appointed to a post as secretary on the British Mission to the Baltic Provinces, serving in Riga, Latvia, Reval and Estonia, and afterward designated Vice-Consul in Lithuania where he saw considerable fighting in both Estonia and Lithuania. He left Lithuania in 1921 to take up a position as press secretary for the Lithuanian legation in London, where he worked until 1940.



A young and old Ernest John (E.J.) Harrison

During the Second World War he served for four years in the Postal and Telegraph Censorship as an Examiner for Russian, Lithuanian and Polish languages. Following the end of the war, he and his second wife Rene (his first wife was Cicely Ross, the sister of fellow judoka Dr. Arthur John Ross of Australia) and their daughter Mrs. Aldona Collins had financial difficulties. The fall of Lithuania to Soviet forces at the end of World War II meant the cancellation of his Lithuanian pension that was due to him after some 20 years’ service.

This was a cruel blow, which left him and his wife in greatly reduced circumstances. They made their livelihood, as best they could, by running a guesthouse. Harrison, then aged 67, struggled to augment his somewhat meagre income by writing. He also found it necessary to keep up his knowledge of Japanese, Lithuanian, Russian, Polish, French, plus some German and Spanish. T.P. Leggett once remarked that Harrison, an exercise buff, was the toughest man he had ever met. Even late in life he would rise at 7a.m. sharp, shave, bathe in cold water, and go through half-an-hour's physical exercise, most mornings doing as he recalled 20 or more push ups.

Following the end of World War II Harrison continued to participate in *judo* practice at The *Budokwai* where Gunji Koizumi eventually awarded him 4<sup>th</sup> *dan* on 7 January 1956 at age 82. Most of his books from 1921 to 1940 were centred on Lithuanian affairs. Similar to the above-mentioned scholars, E.J. Harrison was an accomplished linguist, journalist and translator. He published some 30 books including works on Lithuanian topics, Russia, physical training, *karate*, wrestling, *jujutsu* as well as eight books on *judo*. He died in London on 23 April 1961, at the advanced age of 87.

What struck me most while researching the achievements of these extraordinarily adventurous and energetic men was that they obviously felt duty-bound to introduce not only *jujutsu*, the art of war, but also the salient arts of peace in Japanese culture for the enlightenment of the international community. For this reason alone, they deserve some recognition.

Finally, a quote from a distinguished multi-talented philosopher, mathematician, writer, political activist and Nobel Prize winner:

“Love is wise, hatred is foolish.”  
Bertrand Russell (1872-1970)

Brian N. Watson, Tokyo, Japan, 20 April 2018.

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## The Ethos of Judo

“The purpose of judo is to perfect oneself physically, intellectually and morally for the benefit of society.”

Professor Jigoro Kano (1860-1938)

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## About the Author – Brian N. Watson



Brian N. Watson was born in Middlesbrough, United Kingdom in 1942. He practiced at the Renshuden and the Budokwai in London, gaining a 2<sup>nd</sup> *dan*, and later at Chuo University, Tokyo. He was also a *kenshusei* [special research student] at the *Kodokan*, Tokyo, where he gained a 4<sup>th</sup> *dan*.

Brian was a regular contributor to the British magazine “JUDO” from 1967 to 1986. His *judo* publications include “*Judo Memoirs of Jigoro Kano*” (Trafford Publishing, 2008, 2014), “*Yasuhiro Yamashita's Early Life*” (Tokyo, Otori Shobo, 1986), and “*The Father of Judo*” (New York, Kodansha International 2000, 2012).

An ex-university lecturer, he is currently employed as a Japanese language translator and English correspondent for the Imperial Hotel, Tokyo.

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## The Richard Bowen Collection



In 1949, Richard Bowen began judo training in London at the Budokwai, of which he became Vice-President. He lived in Japan for four years to deepen his studies. A former British International, he fought in the first ever World *Judo* Championships in Japan in 1956. He was the author of more than eighty articles. Richard Bowen built up an extensive judo Library in the course of research for his articles and books, and he kindly donated it to the University of Bath Library. Items in the collection are for reference use only (not available for loan). Items can be viewed between 9am-5pm. If you would like to look at an item from The Richard Bowen Collection, please contact the Subject Librarian, Peter Bradley, +44 1225 384784