



The Bulletin

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The Kano Society

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The Bulletin - Editor's comment

In this edition - We continue the series on the history of judo with a part two of a contribution from Syd Hoare.

News - This new year will hopefully bring some advances in the Kano Society and we look forward to attracting more members. We have quite a collection of video material now and would be happy to arrange showings for clubs. Also please remember you can buy copies through the website—see back page.

The Bulletins are now available as pdf files to download from the web site which will give a more realistic view to those not having hard copies.

Look forward to hearing from you during 2007.

Regards Diana Birch

The Historical Development of Kodokan Judo Syd Hoare—Part Two

Part Two of a lecture presented by Syd Hoare 8th Dan to the European Judo Union Foundation Degree Course at Bath University July 2006)

As mentioned earlier Ju-jitsu embraced a number of techniques such as atemi, strangles, joint-locks, restraints, binding, throws and use of small weapons and were emphasized or combined in what the individual masters thought were the most effective way for combat. It is interesting to note that Kano wrote that there were not many throws in ju-jitsu which reinforces his view that Ju-jitsu was mainly about atemi and groundwork (in some respects like modern cage fighting). It would seem likely that throws on armoured opponents and in battlefield conditions may not have been that easy to do by the armoured thrower and the armour served as protection from the throw as well as from the blow.

Kano wrote that jujitsu training was mainly Kata, or Kata and Randori and that the Randori was of four kinds (1) throwing according to the technical principles of the style (like *aikido*?) (2) Mostly throws but

relying more on power than technique (brawling?) (3) Mainly strangles and arm wrenches and (4) Mainly restraint techniques. Two criticisms that Kano made of the ju-jitsu Kata was that they were not much good for physical education and secondly they were often out of date ie. done in old fashioned long-sleeved kimonos and/or carrying two swords.

However jujitsu was reality checked in fights between schools, known as *taryujiai* and in a form of duelling known as *tsuji-nage* - crossroads throwing (or in the case of Kenjitsu *tsuji-kiri* - crossroads cutting). Here the samurai met at certain crossroads at night and took on anybody who fancied their chances. Also there were practices known as *dojo-arashi* (dojo storming), *dojo-yaburi* (dojo-smashing) and *dojo-mawari* (touring the dojos) where single masters would visit dojos, challenge them and take on anybody. It is said that if a visitor beat all the best men in a dojo they became his students but how that worked out in practice I do not know. The masters of the schools had to be very good which in itself attracted students. So it seems that there must have been quite a lot of realistic practice of jujitsu which naturally was not fought under any rules. You either won or you lost painfully and bloodily.

Very gradually in about the last half century of the Edo period the Tokugawa system crumbled then broke down. The merchants got richer and even began to train at samurai skills such as jujitsu and sword-fighting, the samurai got poorer and the Americans came knocking on the door in 1853 demanding to trade. The military government was disbanded-imperial rule was restored in 1868, the four class system was abolished, samurai could no longer carry swords or wear their distinctive top knot hair style and the country set out to open up to

the rest of the world and modernize along the lines of the USA and Western Europe. By 1894 Japan defeated the Chinese and by 1904 Japan was strong enough to beat the Russians in a naval war. In a very short space of time and with relatively little internal conflict Japan modernized itself this due in no small part to the educated samurai class and *Bunburyodo*. This was an amazing achievement. The national slogan of the time was *Fukoku Kyohei* meaning a wealthy country and a strong army. Note how slogans are used in Japan, from judo right up to national policy.

During these heady times a young man called Jigoro Kano was born in 1860 of a rich merchant family which specialized in the brewing of Sake (the modern Kiku Masamune brand) and its transportation. The brewing of good Sake was important in itself but also very useful for the government in a time of war was the marine transportation system (cargo ships) for their product that the family firm created. Jigoro Kano was very bright and in 1877 aged 18 went off to study at the newly created Imperial Tokyo University which was the top academic institute in the country. At Tokyo university he studied politics and finance/economics and the further subjects of ethics and aesthetics. He graduated well in 1881 and went on to lecture at the Gakushuin or Peers (Nobles) School in 1882 where he taught the children of the aristocrats of the land (and perhaps some of the Imperial family). In modern language he had positioned himself at the heart of things and created contacts and a massive prestige that served him and judo for the rest of his life.

At the same time there was another side to him. At the age of 18 in the year he entered university he began studying jujitsu and in the year he became a lecturer at the Peers School he set up his own school of jujitsu which he called Kodokan Judo. These

(Continued on page 2)



Historical Development of Kodokan Judo (cont)

two threads continued throughout his life namely education and judo. The other two main threads in his life were his study of English and the Chinese classics.

Kano started ju-jitsu in 1877 because he wanted to learn to defend himself but he had some difficulty finding someone to teach him since few advertised their ju-jitsu as such but scraped by as 'cultivators' doing bone-setting, moxibustion & acupuncture. With the abolition of the samurai class, many samurai were thrown out of work and had to get by as best they could. Such was the modernization fervour of the time that few had time for the old ways - even sumo suffered until its Imperial patronage was reaffirmed in 1872 and 1881.

Kano studied jujitsu under a number of masters but in a short space of time set up his own school in 1882 at the age of 22. He mainly drew on two jujitsu schools the Kito School which specialized in throws (Ki=rising, To=falling) and the Tenjinshinyo school which specialized in atemi and groundwork. The Kito school as we have already seen went right back to Chin-gen Pin and his Chuan-Fa/Kempo of the 16th century but the Tenjinshinyo school was newer.

It is said that Kano quickly realized the potential that jujitsu had as a form of physical education although he may not have been the first to do so. After the breakdown of the Tokugawa military government and the return to imperial rule Japan very quickly adopted a new system of education which contained many features of the European and American education systems including their knee-bends and jerks type physical education. However this was soon felt to be boring and that native sword-fighting and Ju-jitsu etc had something better to offer. It is recorded that between about 1880-3 the Japanese Ministry of Education was quite active in this field and recommended sword-fighting and ju-jitsu as being good for physical education following a lengthy investigation into them. (Two of the investigating team were foreign medics of the Tokyo University medical department - Drs Baeltz and Schrieber). This period needs to be fully researched. Dr. Baelz (1849-1931) was active in promoting both kenjitsu (Sakakibara style) and jujitsu (Totsuka style). Baelz records that whilst he was lecturing in medicine at Tokyo Imperial University there was also a young student called Kano who was also actively promoting ju-jitsu as a sport/physical education.



Jigoro Kano and Yamashita perform Koshiki-no-kata

Also there was the parallel development of the modern Olympics. Baron Pierre de Coubertin, the founder of the modern Olympics, was born three years after Kano and died a year before him in 1937. The first modern Olympics was in Athens in 1896 but Coubertin had already expounded the importance of sport at the Paris Exposition of 1889. Kano travelled abroad to France and Paris in 1889 and became Japan's first IOC representative in 1911. As you can see the dates were very close and contact was made I believe between the two men.

In the first modern Olympics - Greco-Roman wrestling was included. It was believed to be close to the wrestling of ancient Greece. In fact it wasn't - it was what the French thought was Greco-roman wrestling. It seems that the real early Greek wrestling was best of three throws and it had a groundwork form which included submission techniques but one wonders if Kano did not have more than a passing interest in the rules of the "French wrestling". Kano was also well schooled in English and no doubt was aware of the development of sport in the USA and Europe at that time. Whatever the influences on Kano he saw the potential for his judo as a form of physical education (and a sport) and so he framed it. So how was the jump from Jujitsu to judo made?

In many respects Judo could be described as yet another form of jujitsu. The name Judo was not original as it had already been used by both the Kito and the Jikishin jujitsu schools. Even the name of his school - the Kodokan - can be

found in the clan schools of the Takamatsu Han and those of the Mito and Saga feudal domains albeit with slightly different characters in the case of the last two.

It is when you look at the guiding objectives of Kodokan Judo that the differences between judo and jujitsu start to emerge. Kano said that his judo had *three* objectives namely combat (*shobuho*), character building (*shushinbo*) and physical education (*taikuho*). Although jujitsu could be a pretty bloody affair most ju-jitsu schools certainly regarded their arts as combat *and* character building methods with many of them based on Confucian principles that aimed at *Kunizukuri* (country building) and *Hitozukuri* (people building). Shinto, Buddhist, Taoist & Zen influences may also be seen in their codified technical and mental principles. However Kano wanted his judo to be good for the physique and health of the practitioner which naturally led him to exclude many of the more dangerous techniques of ju-jitsu in his randori & contest rules. Having done that he discovered it could be done relatively safely and provide an incredible workout. Tai-ikuho (physical education) was the guiding principle that changed the Kano "jujitsu".

It was also said that the use of the suffix *do* (way/path) as in *ju-do* (the Way of Yielding) made it morally superior to *ju-jitsu* (the Techniques of Yielding) but as already noted the word judo was already in use in a few other 'jujitsu' schools. Adding the word *do* to physical, artistic and other activities is commonly seen in

Japan where we have Sho-do (calligraphy), Sumo-do, Ken-do and so on. Its use perhaps elevates the activity but overuse has perhaps devalued it too.

Do is the Japanese pronunciation of the Chinese character Tao/dao (path/Way) as in Tao-ism which is the indigenous religion of China. It is interesting to consider the use of this word with the English expression Way of Life defined in my dictionary as - the principles or habits governing all one's actions. Judo is clearly seen by many Japanese and others as a way of informing and governing ones life. Kano specifically states under the *shushin-ho* (moral education) heading that the application of contest principles to everyday life is important for the judoka.

However Kano made *physical education* as one of his objectives and this more than anything directed him towards devising a safe form of free-fighting rules which would 'cultivate' the body making it strong and healthy and injury free. Although one thinks of physical education as a Western concept there were similar ideas within the Chinese and Japanese traditions. The 'cultivation' side of judo (*Yosei-jitsu*), stems from ancient traditions. In the ancient Chinese martial arts *Lian Gong* (Jap. *Renko*) there were training methods for making the body fit, healthy and strong. They were divided into Inner (*Chi-gung* - breathing) and Outer (muscles) methods. Collectively these methods were known in Japanese as *Yosei-jitsu* (cultivation techniques). Think of the English expression - a cultivated person.

To be continued ...

The Forty Seven Ronins - E.J.Harrison

THE FORTY-SEVEN RONINS

By E. J. HARRISON

The intelligent reader will understand that 'Ronins' is the anglicized plural of the original Japanese word Ronin which remains unchanged in both numbers. It means literally, as explained by the late Lord Redesdale in his classic 'Tales of Old Japan', a 'wave-man' - one who is tossed about hither and thither as a wave of the sea. It was in feudal days used to designate persons of gentle blood, entitled to bear arms and who, having become separated from their feudal lords by their own act, or by dismissal, or by fate, wandered about the country in the capacity of somewhat disreputable knights-errant without ostensible means of living, in some cases offering themselves for hire to new masters, in others supporting themselves by pillage. Sometimes too it would happen that for political reasons a man became a Ronin in order that his lord might not be implicated in some deed of blood in which he was about to engage. I hasten to add that those spacious and dangerous days are now no more, perchance at the expense of the stuff whereof many a frumpet-tongued song and colourful tale of derring-do are compounded but indubitably to the advantage of the population increment resulting from reduced bills of mortality in the vital statistics, more specifically in the column recording violent and sudden deaths. The epic of the immortal Forty-Seven Ronins (Shi-ju-shichi Shi) or more succinctly and popularly 'Chushingura literally 'Storehouse of Loyalty', belongs to the former category. And soon after my arrival in Japan from California as a very young man avid for fresh experiences and the absorption of local colour at every pore I followed native example and paid a pilgrimage to the hallowed spot where the forty-seven heroes lie buried. This is in the picturesque and cryptomeria-shaded grounds of the Buddhist temple of Sengakuji, about one mile from the Shiba temples in the direction of Shinagawa near Tokyo. The popular reverence for these paladins is attested by the incense perpetually kept burning before the leader's grave and by the visiting cards continually left there. The well (Kubi-arai ido) where the Ronins washed the head of the foe on whom they had taken vengeance still exists by the side of the path leading to the tombs on the 'right side of a small square court.

The events which these tombs commemorate took place at the beginning of 'the eighteenth century. Two daimyos, one Asano Takumi no

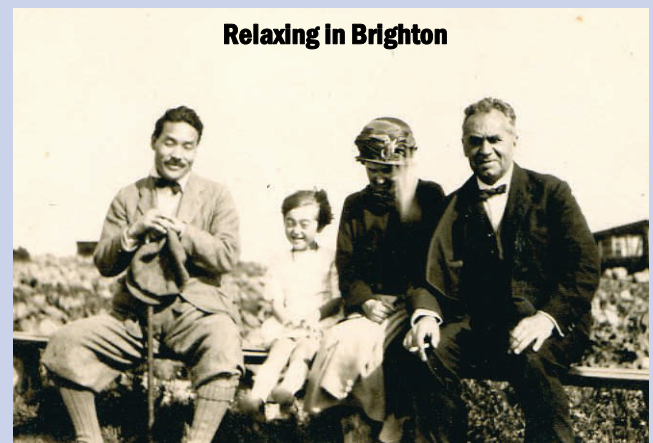
Kami, Lord of the castle of Ako in the province of Harima, and the other Kamei Sama, were appointed to receive and feast an Imperial ambassador or envoy from the court of the then Mikado in Kyoto to the Shogun in Yedo, as Tokyo was then styled, and a high official named Kira Kotsuke no Suke was assigned to teach them the proper ceremonies to be observed upon the occasion. But this Kotsuke no Suke was an avaricious man, and being dis-satisfied with the presents which the two daimyos, according to time-honoured custom, had brought him in return for his instruction, conceived a great hatred against them and so instead of teaching them rather sought to hold them up to ridicule. Kamei Sama became violently incensed and resolved to kill Kotsuke no Suke, but was saved from' an act which would inevitably have caused his own death and the ruin of his house by the tact of his councillor who hit upon the plan of secretly sending a munificent gift of money to Kotsuke no Suke on the eve of the next day's lesson. The result was that Kotsuke no Suke welcomed the vengeful nobleman with open arms and thus unwittingly induced him to renounce his intention of killing him. On the other hand, no similar gift having come from Takumi no Kami, Kotsuke no Suke at their next meeting redoubled his insults to such a degree that the infuriated nobleman lost his self-control, drew his dirk and aimed a blow at Kotsuke no Suke's head, but the blade glanced aside from the latter's court cap and he managed to escape. But for this outrage against a personage of such consequence Takumi no Kami was sentenced to commit *harakiri* (disembowelment); his goods were confiscated, his family ruined, and his retainers became Ronins. His principal councillor was Oishi Kuranosuke who had unfortunately been absent at the time of the affray which, had he been with his prince, would never have occurred. So together with forty-six other faithful dependants he formed a league to avenge their master's death by killing Kotsuke no Suke. At great length the story is told of how in order to throw their enemy off his guard the Ronins separated and disguised themselves in various ways, and how more particularly their leader Qishi Kuranosuke, in order to lull their enemy's vigilance, went to the length of divorcing his wife and leading a life of drunkenness and debauchery. And it was when one day he was lying drunk in the gutter that a Satsuma man saw him and naturally assuming that he was a craven afraid to avenge his lord, loudly reviled him and finally trod on his face and spat upon him! But at last

being fully assured that Kotsuke no Suke no longer suspected anything, Qishi Kuranosuke gathered his men one cold and bitter night in midwinter, during a heavy fall of snow, and set out to attack Kotsuke no Suke's palace in Yedo which some of his men had previously reconnoitred in the guise of workmen and pedlars. Space will not permit a detailed account of the assault. But one precaution deserves mention. Lest any of the people inside should run out to call the relations of the family to the rescue, Kuranosuke stationed ten of his men armed with bows on the roof of the four sides of the courtyard with orders to shoot any retainers who might attempt to leave the place. The resultant fight was savage and prolonged, but eventually all resistance was overcome without the loss of a single life on the side of the Ronins. But still the object of their vengeance could not be found, and it was almost by accident that he was at last run to earth in an outhouse and dragged out still dressed in a white satin sleeping robe, after being wounded in the thigh with a spear thrust dealt by one of the Ronins. Then faithful to the adage of 'toujours la politesse', Kuranosuke went down on his knees and addressing the old man very respectfully explained his mission and begged him to perform *harakiri*. 'I myself', he added, 'shall have the honour to act as your second and when, with all humility, I shall have received your lordship's head, it is my intention to lay it as an offering upon the grave of Asano Takumi no Kami'. It will hardly surprise us degenerates to learn that Kotsuke no Suke turned a deaf ear to these repeated exhortations, so that at

last Qishi Kuranosuke, seeing that it was vain to urge him to die the death of a nobleman, forced him down and cut off his head with the same dirk with which Asano Takumi no Kami had killed himself. Then the forty-seven comrades, elated at - having accomplished their design, placed the head in a bucket and set off for Sengakuji. And when they came to their lord's grave they took the head of Kotsuke no Suke and having washed it clean in a well hard by laid it as an offering before the tomb.

For this act they were subsequently condemned to commit *harakiri* which they did without a tremor, having previously made up their minds that to this noble end they must come. And their corpses were carried to Sengakuji and buried in front of the tomb of their master, Asano Takumi no Kami. Just one more characteristic detail. The Satsuma man, who had in ignorance spumed and spat upon Oishi Kuranosuke, came one day to the forty-seven graves to pray. He prostrated himself before Gishi Kuranosuke's grave and at the close of his invocation said, 'And now I have come to ask pardon and offer atonement for the insult of last year.' And so saying he prostrated himself again before the grave and drawing a dirk from his girdle stabbed himself in the belly and died. And the chief priest of the temple, taking pity upon him, buried him by the side of the Ronins, and his tomb too is still to be seen, as I saw it, with those of the forty-seven comrades. 'A terrible picture of fierce heroism', says Lord Redesdale, 'which it is impossible not to admire.' I feel sure that every Judoka will unhesitatingly endorse this sentiment.

N. B. The polite word for *harakiri* is *seppuku*.



Gunji KolzumI ; Hanna; Mrs Harrison; E.J.Harrison



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The Bulletin



Time Tunnel - From a 1952 article

Ichiro Hatta who is mentioned below was the friend of Sarah Meyer whose family she stayed with during her time in Japan. Ichiro Hatta's family have been to visit the Kano Society two years ago when they presented us with photographs of Sarah and we presented them with a copy of our video 'An Englishwoman in Japan'.

Ichiro Hatta's son will be visiting us in March 2007. and we look forward to renewing our acquaintance with the family.

FAMILY AFFAIRS

SOUTH LONDON JUDO SOCIETY.

" We must apologise for missing the last issue of the Bulletin. Owing to holidays and the club's visit to Holland, the South London Notes were not prepared in time.

" Undoubtedly the most important occurrence in British Judo was the visit of Japan's Olympic wrestling team, which included Ichiro Hatta (7th Dan), T. Nishida, S. Ishii, R. Tominaga, S. Shimotori and T. Yamazaki (all 3rd Dan) and R. Y. Kitano (2nd Dan). They arrived, accompanied by members of the swimming, boxing and cycling teams, on Saturday, 9th August, and on Sunday afternoon the whole party visited South London, and the judoka amongst them were soon on the mat. The dojo had been thrown open to all clubs and amongst the large party present were members of clubs at Cardiff, Northampton, Biggleswade and many London clubs, including L.T.R. Police, Lewisham, Ealing and Jubilee Judo Club. We were very proud, not only to have the opportunity of introducing such expert judoka to our members, but also to members of so many other clubs. In all there were 15 Black Belts present. On Monday evening Mr. Hatta (7th Dan) visited South London and practised with the higher grades, and lectured and demonstrated. Tuesday evening saw five of the other members of the party on the mats with the Police Judo Section. We wish to take the opportunity of thanking Mr. Hatta and the team for a very interesting and instructive four days.

" On 12th to 14th September, George Chew (3rd Dan) visited Cardiff, when he broadcast on Judo and took part in a demonstration. In his spare time he taught, practised and graded the local judoka. Eric Dominy visited the Kodokwai (Kodak Judo Club) to teach and grade on 11th September and St. Albans to practise in August.

The Richard Bowen Collection



In 1949, Richard Bowen began judo training in London at the Budokwai, of which 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

A copy of the video 'An Interlude with Richard Bowen' has also been donated to the collection.

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