

Goju Ryu Karate Do

剛柔流空手道宝英塾

Ho-Ei Juku



Reference Manual

Sensei Brian Hinchliffe 8th Dan

Front Cover Photo;

The Karate belts belong to Sensei Brian Hinchliffe 8th Dan founder of Ho-Ei Juku. The Wooden plaque 'kanji' written by Sensei Hokama Tetsuhiro 10th Dan – Okinawa The words read; 'Karate ni Sente Nashi' – *'There is no first strike in Karate'*.

Acknowledgements



Sensei Miyagi Chojun (1888-1953)

This manual would not have been possible without significant contributions by so many people in my karate life, both teachers and students. Therefore, I would like firstly to thank my teacher, Meiyo Kancho Tada Heiji (8th Dan), founder of the Seishikan, based in Kyoto, for his endless support and guidance in karate since the 1980s. Sadly, he passed away in September 2013. I have been fortunate to have trained with and learnt from so many othersenior instructors in Goju Ryu and other karate schools, in Japan, the UK, the USA and around the world – and to all of them, I am forever indebted.

As I began karate training in 1972, I have been able to train over the years with literally thousands of people as peers, students and teachers. When I began teaching karate in 1985, it was exciting to work with my own students and watch them evolve. Some of those early students are still training with me now and each one of them has helped in keeping me going through good times and bad, so I owe a massive thank you not just to my teachers, but also to those who have decided, whether for a short time, or longer, to train with the Ho-Ei Juku group.

Finally, I must thank the late, Sensei Morinaka Masakatsu (1929-2013), without whom there would be no Ho-Ei Juku name. This will be discussed later. And of course, thank you, the reader, for taking the time to read this short manual and I trust it helps to explain in some small way the manner in which we train, measure our progress and attempt (as far as is possible) to follow the excellent teachings and methods of our teachers from Japan and in particular the man considered to be the founder of Goju Ryu, Sensei Miyagi Chojun, without whom, I sometimes wonder what I would be doing now.

Contents

Introduction

An outline of the origins of our school; Goju Ryu

Fundamentals of Goju Ryu Karate-Do

Training in Goju Ryu Karate

Goju Ryu Karate Do Hoei Juku specific Dojo Rules

Warm-up Exercises

The Kyu/Dan Grade (coloured belt) system

The Dojo Kun

Stances of Goju Ryu

Footwork and movement

Kata

Breathing

Kumite – practice fighting

Natural Weapons of the body

Training combinations

The 10 one-step moves explained

The Syllabus for promotion

Gaining the Winning Edge

Martial Arts injuries

Goju Ryu Terminology

Notes

Introduction

It has been my intention to write this student handbook for a very long time. With years of note-making and seminar note preparation, plus assorted leaflets for the clubs, there is an abundance of material in circulation just waiting to be collated into one volume without too many pictures and with the essential information needed to gain a clearer understanding of Karate and in particular of Goju-Ryu Karate. With the incorporation of our own web-based links for visual performance of movements in our style of Karate, I believe this is the perfect combination of easily accessible information and action images that can be used to follow the movements. Despite this, I am well aware that this small volume can not answer all the questions or truly reflect the Art in its entirety. Therefore, this training manual is not intended to replace constant, regular training in a karate dojo under the guidance of an experienced Black Belt instructor. So, by taking on board all the information in this handbook and asking any further questions of your own Sensei, you will be able to gain more than just the great benefits of health and fitness. There are many advantages to learning a Martial Art and to do this completely, it is also necessary to take on board the history and origins of the Art, the language used in practicing that Art and the details required to achieve a senior level within the Association.

Considering this, I hope that you practice hard on the techniques of Goju-Ryu, as there are so many physical aspects to this form of Karate with its techniques, forms, body-conditioning and pair work. Study hard too, in order to learn the roots of the Art and be able to transmit this information to future generations of Martial Artists. In this way, we will all be able to maintain, as much as is possible, something close to the spirit of the Art as it was practiced by the great names in Japanese, Okinawan and Chinese Martial Arts over the centuries. Now that Karate is a household word around the world, it can so easily become no more than a shadow of its original form. Influences such as modern competition, financial incentives, egotistical individuals or merely the lack of information can change what was taken from Okinawa to mainland Japan in the 1920s and 1930s to the point where it is almost unrecognisable as the same Art.

I have found over the years that a great many students train in Karate without really worrying about which style it is, who the Masters were in the history of the Art and so on. To some extent, the style itself is less important than the way in which you are training, the effort made by both teachers and students. It is my intention therefore to attempt to record many of the points that can often be ignored or forgotten in our hurry to get fitter, to lose weight, even to gain the coveted black belt. Whilst it is important to set your own goals and timelines in training, it is also essential, in my mind, to remember that Karate-Do, the Way of the Empty Hand, is a true 'Way', and must retain the aspects of respect, humility, self-control and discipline that separate any Art from the many forms of kick-boxing, cage-fighting and other systems of training and competing in physical violence. The hardest part of Karate training should be to overcome our own inner weaknesses in pursuit of true Karate performance.

Finally, with the advent of modern internet technology, we are able to provide various downloadable materials, links to movie clips and other resources including a photo gallery on our website. The content of this does change from time to time, so for more information, please refer to www.hoeijuku.com

I wish you well in your study and practice of Goju-Ryu Karate.

Brian Hinchliffe 8th Dan

An outline of the origins of our School; Goju Ryu

The origins and lineage of Goju Ryu can be traced back with certainty to the founder of Whooping Crane Kung Fu; Xie Zhong Xiang (1852-1930). He was also called Ryu Ryu Ko and was born in Chang-le, Fujian. In his early years, he studied Ming He Quan boxing. In 1883, he set up a martial arts centre and started to receive students and pass on his style of Chinese boxing with its own special and unique characteristics. He was a first generation master (Shi) of Whooping Crane Boxing. Many believe that Xie was the teacher of Higashionna Kanryo and other turn-of-the-century Okinawan martial artists. Whether this was truly his real name and picture or his actual birth and death date, Whooping Crane strikingly resembles Goju Ryu and definitely plays a generous role in many other Okinawan as well as Goju Ryu practices. Defined particularly in kata such as Suparunpai, Kururunfa, Saifa, etc; those Kata brought back to Okinawa from China each demonstrate specific movements from White Crane.



Higashionna Kanryo (1851-1917) was born in Naha, Okinawa, which is now a prefecture of Japan. As so much evidence was lost during the destruction of Okinawa in World War 2, some aspects are difficult to confirm. However, Higashionna Kanryo, having been born to a poor family, was reputed to have earned his living transporting firewood from the Kerama Island. Despite being very small in size, he had unparalleled speed and agility. Kanryo Higaonna is known as the founder and highest authority of Naha-Te and was a student of Ryu Ryu Ko. He is considered one of the earliest and foremost masters of Okinawan Karate and regarded as one of the most influential Karate instructors in Okinawan history.



Higashionna-Sensei sailed from Okinawa in 1866, at the age of 15 or 16 to further his studies in Fuzhou, China, in the arts of Chinese boxing with Ryu Ryu Ko and remained there for 15 to 20 years. When he returned to Okinawa he introduced a new, effective school of Karate there, distinguished from other styles by its integration of Go- no (hard) and Ju-no (soft) Kempo into one system. Higaonna was noted for his powerful Sanchin Kata. Sometimes he would permit four men to attempt to push him out of his stance, but they were always unable to move him. It is said that after finishing his Sanchin Kata, the wooden floor would be hot from the mere grip of his toes. His most prominent and best student was Chojun Miyagi, the founder of Goju-Ryu.

Chojun Miyagi was born April 25th 1888 in Higashi-Machi (Naha-shi) Okinawa. When Miyagi Sensei was 11 years old, his mother took him to a karate master named Aragaki Ryuko. At the dojo of Aragaki Sensei, he trained mainly on makiwara, chishi, and nigiri-game, which were used to strengthen and develop the muscles. Later he introduced the young Miyagi to Higashionna Sensei. After watching the young Miyagi carrying out all of the chores around the house, the traditional way of being accepted, Higashionna Sensei decided to have him as a personal disciple, and started to teach him his art.

Miyagi Sensei's training was not confined just to the dojo. He ran every day from his High School, where he had enrolled previously, and he was seen at the harbour as well. Miyagi did a lot of body conditioning before he went to Higashionna's dojo, but still found the training extremely hard and demanding. Higashionna's training was exhaustive, and Miyagi would pass out many an evening. Although the training was very hard, Miyagi was enthusiastic about his karate, and Higashionna Sensei was already thinking of him as his successor. Both were already working on the practice of kata and on the improvement of Naha-te. They stayed together for 15 years. After training with Higashionna Sensei, Miyagi sailed to China in May of 1915 in search of his Higashionna's teacher. This was one of three trips he made to China during his

lifetime. During his quest he studied Chinese boxing in Fouchow, Fukien Province, from 1915 to 1917. He studied not only the building blocks of his teacher's art Hung Gar-Shaolin Chuan Chi-Chi, but also I-Chuan, Pa Kua Chang and Tai Chi Chuan. All of these were softer but highly skilled and effective styles. It was at this time he learned the Kata Rokkishu, which later became the building block for Kata Tensho. With this additional martial art training Okinawa-te, Naha-te and the Chinese arts, Sensei Miyagi developed a refined form of empty hand, although even today its Whooping Crane Chinese Kung Fu roots can still be seen in its forms or Kata.

In early 1917, Higashionna Sensei died, and Miyagi returned to Okinawa. After he buried his beloved teacher, he began to teach his Karate at a number of places in and around Naha, and to lecture and demonstrate throughout Japan. Chojun

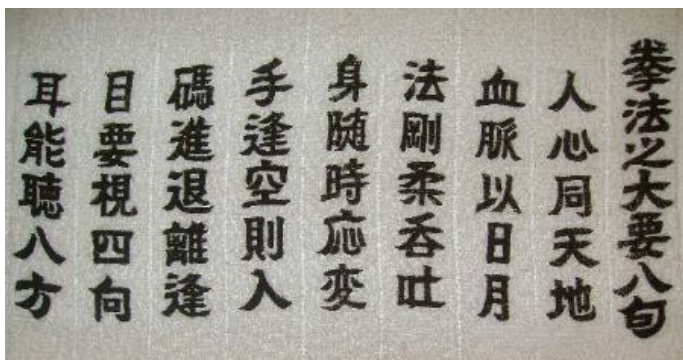


Miyagi's students primarily studied four Kata: Sanchin, Sesan, Seiunchin and Tensho. Training by himself now, Miyagi decided to approach his karate in a more "natural" way. He worked out in the forests and on the beaches. Sometimes he even practiced in the snow for long periods of time to bring his karate closer to nature. Miyagi spent most of his time practicing karate and studying everything that could be related to Martial Arts.

Miyagi-Sensei subjected the art of Naha-te, as received from Kanryo Higashionna, to scientific examination. He studied the basic Go (Sanchin) and the six rules and created the Ju (Tensho) form, combining soft and hard movements. Later, he created the katas Gekisai Dai-Ichi and Dai-Ni. He also organized the auxiliary movements to strengthen the body through calisthenics. He organized these exercises in preparation for practicing the classical Kata. It can be said, he formulated the theory for the practice of Karate as an educational subject, an art of self-defense, and as a spiritual exercise.

During this time he also becomes a permanent officer of the Dai Nippon Butokukai. By 1936, Chojun Miyagi was truly recognized by the Government of Japan with being awarded the medal for "Excellence in the Martial Arts" from the Japanese Ministry of Education. On May 5th, 1937 - Miyagi Chojun Sensei performed Kata at the Butoku Sai for the Dai Nippon Butoku-kai.

To describe his system, Miyagi compared it to a willow tree standing against the wind, remaining stable because of its strong roots, while the branches flow and give with the force. With this concept he envisioned a new approach to Karate, combining it with hard and soft techniques to be used in countering hard blows and kicks. The naming of Goju-Ryu came about more by accident than design. In 1929 one of Chojun Miyagi Sensei's disciples, Jinan Shinzato, was in Kyoto, Japan for a large martial arts convention to demonstrate Naha-te. After the performance he was asked to what school of karate he belonged. As Naha-te had no formal name he could not answer this question. Feeling his art would be looked down upon he answered "Hango-ryu", which means the Way of Half Hard. Unable to accurately reply he returned to Okinawa and consulted Miyagi Sensei. He chose the name "Goju Ryu" (the hard-soft style), inspired by the "Eight precepts" of Kempo, written in the Bubishi; quoting from the third verse of a Chinese Bubishi poem, the Eight Poems of the Fist: "The way of inhaling and exhaling is hardness and softness." It is from this poem that the art Miyagi studied and taught got its name; Goju-Ryu, the school of hard and soft.



Following what is now known as the Meeting of the Masters, Mr. Miyagi along with others who attended formed the 'Great Japan Martial Arts Karate Teachers Association' or 'Dai Nippon Butokukai Karate Jutsu-Kyoshi' in 1937. Before the Second World War, Chojun Miyagi travelled widely and was involved in many projects to spread karate throughout mainland Japan and the rest of the world. However, from 1948 until 1953 he remained in Okinawa. Before the war he

had been dedicated to his own training and research, to further develop the art of Goju Ryu Karate, but his purpose in life had now changed. He was intent on passing on Goju Ryu, and the "gokui" (secret principles) of Goju Ryu to the next generation. Master Miyagi taught at his home, outside in his 'Garden Dojo'. But he didn't teach regularly outside his own personal students. During his 'sessions' Miyagi Sensei would teach the kata in great detail and explain the "bunkai" (kata applications) thoroughly. Miyagi was content promoting and teaching his art. He felt no need to wear a uniform, a patch, create ranks, and so on. Miyagi never awarded a Black Belt to any of his students and believed himself unworthy of granting a black belt and that a black belt should be awarded by a member of the emperor's family or a sanctioning body such as the Butokukai. He was in the process of writing a syllabus for Black Belt but he died before this was completed.

Chojun Miyagi passed away on October 8th, 1953. He had not named a successor at the time of his death; leaving an unprecedented mark in the world of Karate-do and from his famous Garden Dojo, there were enough legendary students to carry his name into the history books of Martial Arts as the 'Master". He predicted that during the twentieth century karate would spread throughout the world. Today we can see that this prediction has been realized, karate is not only practiced in Japan, but it can be found throughout the world. Karate is no longer a solely Okinawan or Japanese martial art; it has become an art with no boundaries, an art for people all over the world.

Meitoku Yagi, born on 6th March, 1912, was considered by many to be the highest ranking and most thoroughly knowledgeable party on Goju Ryu after Miyagi's death. He is a descendant of the original "36 families" who arrived in Okinawa from China in 1392. Sensei Yagi began his training with Miyagi Sensei in 1926. For the first year of his training, he was taught only Sanchin Kata. Every student was required to be proficient in Sanchin before they were allowed to begin training in other kata. The training sessions were long and brutal in the early 20th Century. When Yagi Sensei visited the local bathhouse, the local men would often comment about the bruises on his body, saying they could tell that he was training with Miyagi Sensei. In his youth, Meitoku Yagi was known as "the makiwara breaker." He could break a typical punching board at will, and occasionally sought out a particularly tough makiwara to break when others said that it could not be done.



Yagi was given Chojun Miyagi's belt and uniform from the Miyagi family - however, this Gi was purchased for Miyagi Sensei by Ei'Ichi Miyazato when Miyazato went to Japan to compete in Judo. For many years it hung in the Meibu-Kan Dojo. After Master Miyagi passed away his family members had a meeting to decide who should be his successor. They made their decision based on loyalty, character, heritage and knowledge, and formally presented the Master's belt and uniform. Sensei Yagi remained a faithful student of his master, training and learning from him right to the point of Miyagi Sensei's passing in 1953. On April 29, 1986, the late Emperor Hirohito awarded Dai Sensei Yagi the 4th Order of Merit with this title, "Living National Treasure" for his outstanding contribution to Karate. (The Emperor Hirohito decorated Yamaguchi Gogen earlier in 1968 with the Fifth Order of Merit as well as Ranju-Hosho, the Blue Ribbon Medal). These awards recognize the recipient as a National Living Treasure and are entrusted only to the most distinguished persons for their contributions to Japanese Society.



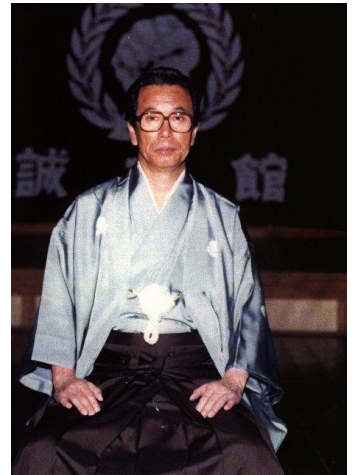
Gōgen Yamaguchi, born in 1909, was a world renowned Grandmaster of Japanese Karate-dō and founder of the Internantional Karate-do Goju-Kai; he was one of the most well known of all Karate-dō masters to come out of Japan. Prior to his death in 1989, he was decorated by the Emperor of Japan in 1968 with the Blue Ribbon Medal and the fifth order of merit, for his enormous contribution to the world wide spread of the Japanese martial arts.

For many years Gōgen Yamaguchi was listed in the Guinness Book of Records regarding his rank and achievements. His

name was said to be a household word in Karate circles, and he appeared in all the major Martial Arts magazines and publications, both in Japan and the western world. Gōgen Yamaguchi was also famously known in the world of karate-dō as 'the Cat'; he was a very small man, just over five feet, however he projected the impression of great bulk and an aura reminiscent of the samurai era. He was first dubbed 'the Cat' by American GI's for his gliding walk and flowing hair. He alone was primarily responsible for the spread of Goju-Ryu throughout the world today. According to Gōgen Yamaguchi himself when interviewed by French magazine Karate journalist Rolland Gaillac, April 1977 edition, "Even today, young man, if you were to face me in combat, I would be able to determine in a second the strength of your Ki. Immediately I would know if you were a good opponent. It is this quality, and no other, which has given me the name of The Cat."

Chōjun Miyagi Sensei visited the university dojo of Kansai, Osaka, Ritsumeikan and Doshisha Universities, whilst attending Ritsumeikan University in Kyoto. There, Gōgen Yamaguchi founded the Ritsumeikan daigaku karate kenkyū-kai, the first karate club in western Japan and infamous for its hard style training and fierce karate fighters. After graduating from Ritsumeikan University in Kyoto in 1934, Yamaguchi designed and introduced Jiyū-kumite which has become known today as sport karate kumite. In 1935 he formed the All Japan Karate-do Goju-Kai Karate-dō Association, which later split into the JKF Gojukai and the J.K.G.A.

Before the twenty-fifth anniversary of the death of Chojun Miyagi, Gogen Yamaguchi Hanshi went to his Dojo in Okinawa to receive instruction in Kata in March of 1978. Gogen Yamaguchi Hanshi, former head of the All Japan Karatedo Goju Ryu Association [JKGA], recognized Yagi Sensei as rightful heir to Chojun Miyagi Sensei's School. Yamaguchi Hanshi studied with Chojun Miyagi Sensei for a short period of time and represented Goju Ryu Karatedo on mainland Japan. Gogen Yamaguchi Hanshi visited Okinawa many times (also Yagi visited Tokyo) to compare Kata and receive instruction in the advanced methods of Goju Ryu. Yagi Sensei has said "When I used to go used to Tokyo I would train at Gogen Yamaguchi's Dojo and teach Goju Ryu to his youngest sons and daughter. I should say that if you study in the modern day JKGA of their Dojo you can have confidence that you are learning the advanced methods of Goju Ryu." The standard and quality of Miyagi's Goju-Ryu Karate has been kept alive over the decades by the relentless efforts and devotion to training of a great many Masters in different organisations.



Kancho Tada Heiji was one of the earliest students of the Ritsumei-Kan dojo and established the first of his 'Seishikan' dojo in Tambabashi, Kyoto in 1949. The three 'Tada brothers' became well-known in Karate circles as in addition to successful dojo in Kyoto and the surrounding areas of Osaka and Nara, Tada Masao Sensei spread the Seishikan brand of karate in Australia, where he lived for several years. Kancho Tada Heiji studied Karate with Yamaguchi Gogen and also under the expert guidance of Yagi Meitoku in Okinawa. The Seishikan became quite a formidable competitive school from the 1970s, with successes in tournaments in Japan and Australia against all other styles. Meiyō-Kancho Tada Heiji passed away in September 2013.



Brian Hinchliffe first met Kancho Tada in Kyoto in 1989, whilst on a tour of Japan and taking part in the 15th annual Goju-kai championships as a member of the England Goju-Ryu Karate-Do Seiwa-Kai karate team of that year. After extensive correspondence, a return visit to Japan in 1991 was the true beginning of this very fortunate and special relationship. The Seishikan was subsequently formed in the UK and successful groups operated in the south east of England, headed by Brian Hinchliffe, where twice-annual, karate competitions were held for many years and seminars were offered under senior Japanese instructors, including Kancho Tada himself, who visited England in 1991.

As Brian Hinchliffe spent time in Japan occasionally, he was fortunate to be accommodated in Kancho Tada's home for a while then went to live at the Obaku Mampuku-Ji temple near Uji, where there were dojo practicing Judo and Kendo as well as Karate. This daily life and training at the Mampuku-Ji changed Brian's whole outlook on life and the Martial Arts. Studying the Chinese forms of Chi Gung, and health exercises such as the Eight Pieces of Brocade. This was also the first real exposure to the Japanese sword arts and eventually led to Brian Hinchliffe meeting, and being accepted as an iaido student of, Sensei Morinaka Masakatsu.

Over time, it became clear that operating several dojo in the UK practicing different arts under several different names was difficult to manage. Morinaka Sensei suggested the name *Ho-Ei Juku* (meaning literally 'the school of united treasures') and this was gratefully accepted. Morinaka Sensei's dojo in Japan was the *Ho-Sei Juku* and his teacher, the legendary Iwata Sensei's dojo was called *Ho-Nan Juku*, so the name was a natural choice, using the word *Ei* from the Japanese name for the United Kingdom, *Ei-Koku*.

Now we can say welcome to the Goju-Ryu Karate-Do Ho-Ei Juku. We are a non-political, independent karate club practicing Goju-Ryu style karate and our senior members can go on to learn Muso Jikiden Eishin Ryu Iai-jutsu. The founder and chief instructor of the Ho-Ei Juku, Brian Hinchliffe, established his group with the formation of the Blue Tiger Karate Club in Hastings in 1985. There has been extensive change and development since those early days. We are, however, delighted to keep this unusual name that is difficult to pronounce as it reflects the lineage and tradition of a true Art form, handed down from the teachers of old. Morinaka Sensei sadly passed away in April 2013.

Brian Hinchliffe has been privileged to receive his grades directly from the Dai Nippon Butoku Kai in Japan and in 2008 was graded to 7th Dan in Goju-Ryu Karate and 5th Dan in Iaido. Starting training in Martial Arts in 1972 and studying various Arts along the way, Brian has trained with many of the world's leading Masters in both Goju-Ryu Karate and Iaido. The path has led Brian across the world to train, compete and teach seminars across Europe, the USA and of course, the Far East. In 2014, Brian became a member of the Zen Nihon Budo Renmei, based in Kyoto, Japan. In 2015, Brian was presented with an International Teaching Licence and graded to 8th Dan by the Zen Nihon Sogo-Budo Renmei, Nihon Seibukan Dojo of Kyoto. This promotion will ensure the future connection to Japan for the Ho-Ei Juku and its members and open the door to many opportunities to travel, meet and train with today's Masters of Goju-Ryu Karate in Japan and around the world.



Fundamentals of (Goju-Ryu) Karate-Do.

The Goju-Ryu style of Karate is composed of both 'hard' and 'soft' aspects as influenced by the Chinese heritage; sometimes called the opposites of yin and yang (In-Yo, in Japanese). This is what brings such a unique quality to our ways of training. The eternal life of the universe develops together with positive and negative energies, bringing nature into balance.

Masters in days gone by endured strict and rough practice in order to survive and protect themselves with Karate as their means of fighting. There is evidence of this primitive side of Karate in Kata such as Sanchin, which typifies the 'Go' of Goju-Ryu. In Sanchin, the whole body is kept under extreme tension, never off guard for a second. On the other hand, Tensho does not show a strong fighting spirit, drawing gentle, flowing curves through the air with some of the power of Sanchin. Techniques change in an instant from hard to soft, or soft to hard. The breathing method we use, called 'ibuki', is a conscious method of breathing, helping to concentrate the muscles, and calm the mind. In this method, we match movements of ourselves and the opponent, with the breathing. Goju-Ryu has many postures that come from the old Chinese animal forms. To imagine a lion roaring is to perform correct breathing. When animals fight, it is life, or death.

One reason that the old Bu-jutsu is evident in modern Budo arts is that we see the importance of posture, breathing techniques and animal form methods. However, if there is hard 'Go' on one side, there must also be a softer 'Ju' on the other as a balance. Karate-Do should give you an edge over others and yourself and it becomes a precept of the traditional Japanese 'Do'. This practice is invaluable as self-discipline and health are also long-term training aims.

In modern times, we can study Karate as a sport, but that depends on how you interpret Karate. Is Karate still relevant as a martial 'way' of exercising, a 'Budo' form, or is it solely a sport? When you compare the rules, you might think it's no different to other sports; the main purpose of many sports partly being to train the mind and body. This applies to Budo too. There are now sport forms for Judo, Kendo and Karate. They have been modified to conform to rules that enable athletes to compete and win titles. There will however be a significant difference in the mental attitude between people who practice Karate as a sport, and those who practice as a Budo form – and the latter can be a life-long pursuit.

In learning techniques and developing good Karate, it is useful to keep the mind of competition in your training up to about 2nd, or 3rd Dan level, whether competing against others, or aiming to improve your own level or performance. That would probably be during the first six to ten years, in which time a good solid foundation can be made. After this, 3rd Dans and above would probably consider clarifying their training in their own minds. Some have the need to consider 'reality' in their training, discarding much of the classical tradition and working on techniques they need to apply in their life, or working environment. Members of the armed forces, bodyguards and so on will have a need for this. The style of training undertaken will allow students to clarify meanings in the Kata they have learnt, and apply additional techniques such as joint-locks and pressure points. This style of training can be uncompromising and extremely dangerous. It must be born in mind that technique alone is not enough. Determination will overrule even the best of technicians if their heart is not in it.

To truly find enlightenment through the rigors of Martial Art training does take a very long time. All the aspects of good technique, posture, breath control, endurance, discipline, mental attitude, duration (and others), are all necessary on the 'way'. How you approach the 'way' is a personal thing. A Sensei can only guide his students in the way he knows. The rest is up to the individual.

Training in Goju-Ryu Karate

Reasons for training

It's fun – yes, it might feel like it hurts sometimes, but training is very enjoyable. Goju-Ryu is a mix of hard and soft movements and there is something there for everyone. Karate provides the young with an excellent example in discipline and manners. Training in a disciplined activity builds strength in the young to face challenges in the future. There is always the aim of achieving the next goal in training and more to be learnt. Compared to so many activities these days, Karate training need not be at all expensive. There are significant health and fitness benefits from regular exercise. Training in Karate teaches the ability to behave equally graciously in success and in failure. By attending classes regularly, there are great benefits in meeting other people and travelling. Training develops a keen sense of awareness necessary to respond when confronted by threats in life.

Aims and Objectives

At the Ho-Ei Juku, you will experience training in a traditional Martial Art (several 'arts' are available). There is the opportunity to attend seminars and competition opportunities if needed. The Organisation can provide the opportunity to travel, including Japan and Okinawa, for training. All instructors provide great care to all Ho-Ei Juku members in a manner that is fair to all, now and in the future and seek to promote the Art of Goju-Ryu within the community

As a member of the Ho-Ei Juku, you are expected to abide by the following rules;

- Train within the traditional format taught, respect senior grades and their decisions.
- Keep to training times laid down as lateness in arriving to training can inconvenience all.
- Wear a suitably clean, tidy Karate uniform, correctly coloured belt and Ho-Ei Juku badge.
- Pay the appropriate fees for membership, training and grading promptly.
- Refrain from physical, or verbal abuse, which will not be tolerated at any time.

Child Protection Policy

The Ho-Ei Juku is keen to ensure the safety and well-being of all participants at all times, especially children and vulnerable adults who may be involved with the club. To help with this, we have adopted the Child-protection Policy laid down by the EKF. A copy of this is available online, or any time for inspection in the classes.

Health & Safety

There is a fixed etiquette in training which, if followed carefully, will remove, or significantly reduce, the risks of training in a contact activity. The Ho-Ei Juku instructors have strict guidelines concerning coaching and safety is most important. We take all practical steps to safeguard students and visitors from injury whilst training and insist that anyone training with us follows the instruction given. This is for the safety of all concerned.

Equal Opportunities

Goju-Ryu Karate-Do Ho-Ei Juku is open to all serious Martial Artists and does not discriminate on the grounds of age, sex, colour, ethnic origin, religious beliefs, or physical disability. Known illnesses may require a letter from your doctor to confirm that you are fit to train. Please note that we are unable to accept people to train under the age of 5, or over 70 as we cannot offer insurance to allow them to train in the Martial Arts.

Data Protection Act (1998)

Any information is recorded, stored and destroyed strictly in accordance with the Data Protection Act 1998.

Goju-Ryu Karate-Do Ho-Ei Juku specific Dojo Rules

Section I; Agreement

1. Every student must obey and adhere to the Dojo rules and etiquette.
2. The Sensei's decision in all matters will be final and binding.

Section II; Fees

1. The Dojo fee will be paid before each lesson.
2. Dojo and registration fees will be at the Sensei's discretion.
3. Grading fees will be those laid down by the Organisation.
4. New students receive an application form which should be completed and returned within two weeks.
5. Any student finding difficulty in paying the training fees should speak to the Dojo Sensei before the lesson begins.
6. Anyone already licensed elsewhere and intending to train using other insurance will need to complete the relevant form for this to keep our records up to date.

Section III; Certificate

1. An annually renewable Ho-Ei Juku membership and grading book will be issued after membership is granted.
2. On passing a grading, students will be issued with a certificate and, where appropriate, a new belt.
3. On gaining the Black belt, a special certificate will be issued.

Section IV; New Members

1. New members wishing to watch or train must have permission first.
2. Only all white uniform must be worn, unless permission is obtained, displaying the Ho-Ei Juku badge.
3. A white belt should be worn by all kyu grades and beginners who have not received a Goju-Ryu grade.
4. Anyone training in other classes must ask permission from Sensei. Failure to do so will be seriously considered.

Section V; Attendance

1. Students are expected to train at least twice a week. If attending class just once a week then additional training is required in your own time. Failure to do so will limit eligibility to grade.
2. Any student who is absent for a period of six months or more and then returning to training will wear a white belt until the Sensei considers the student's standard is regained.

Section VI; Instructor Guidelines

- Instructors must execute a duty of care at all times, employ safe teaching and training methods and ensure that the training premises are safe and fit for the purpose of training.
- Instructors should be aware of the vulnerability of beginners and should teach in a responsible and safe manner.
- Sweeps and throws that cannot by their nature be controlled in a safe manner should be practiced on mats.
- Instructors should emphasize the need for techniques to be performed with control, this is especially important when practicing self defense and sparring.
- Protective equipment should be used where and when required in relation to the club and techniques practiced.
- A risk assessment should be completed before training (Evidence of this may be required in event of a claim). Clubs that do not already have risk assessment information please request a sample copy.

- All accidents should be entered into an accident record book (Evidence of this may be required in the event of a claim). Accident record sheets are available (and first aid reports should also be recorded).
- It is a legal requirement for premises to have first aid provision. At least one first aid box should be kept on each of the premises used or occupied by the club. Where applicable, a qualified first aid person or responsible person shall be expected to maintain the first aid box. A 'Responsible' or 'Appointed person' is someone who is authorized or expected to take charge of a serious situation (e.g. to call an ambulance) if there is a serious injury.
- All accidents that may result in a claim must be reported immediately, with details of any witnesses involved.
- Instructors should work to the EKF child protection policy.
- Instructors who teach children or vulnerable adults are required to have a thorough background check. – This can be done through local authorities and other groups, or can be done online as an individual.
- Instructors need to apply for instructor indemnity in good time before their renewal date – claims will not be accepted if an indemnity is not in place. It is the instructor's responsibility to make sure that they have a current indemnity cover. Anyone who teaches or supervises a class is not covered in the event of a negligence claim unless they have instructor cover.
- Training should be halted if the instructor leaves the training area. This does not mean that members cannot practice together without an instructor but as an example; if an instructor taught a technique to a class and then left the area with the students still practicing and there was an accident, then the instructor could be held at fault as he gave instruction and then left the training area unsupervised.

Dojo Etiquette

A Karate class is opened and closed by ceremonies designed to prepare us for karate training, all of which are designed to help us show respect and consideration for our fellow students, our Sensei and the Dojo itself. When entering the Dojo, we bow before stepping onto the floor to show that we are serious about karate; that we respect the training, the tradition, the club members and the building where this training takes place. Periodically we clean the floor. Generally this task falls to the junior students, no matter what their ages, as an exercise in humility. We feel the Dojo is ours, so we take care not to mess it up and take as good care of it as possible. If we arrive before the opening ceremony, we spend time warming up. Generally this means doing our favourite exercises or techniques. Every karate class begins with everyone lined up in grade order, sitting in Seiza. We turn to the Sensei, bow and say, "Onegai shimasu." Then we bow to each other to greet our fellow students, too.

If we arrive while class is in progress, we go quickly to the Sensei, bow and excuse ourselves for being late. We are careful not to interrupt Sensei or to run in front of other students. On the other hand, if a student must leave during class, he excuses himself to the Sensei, says where he is going and why. The Sensei feels responsible for his students. Under normal circumstances, there are only two reasons for leaving before class is over: An injury or a previous commitment. Sometimes the beginner feels so unimportant that he thinks he will not be missed if he leaves. Not so! The Sensei keeps track of all students and will notice if someone has left, so ask!!

The Sensei, or other club instructor, wants to be sure you understand instructions. When asked if we understand, the correct response is a loud "Hai Sensei!" In karate we learn from the Sensei but we also learn from other students. Karate students cooperate with each other and teach lower graded students. When we work with each other, we always bow first and say, as we said to the Sensei during the Opening Ceremony, "Onegai shimasu." When we are directed to stop, "Yame!" we bow again and say, "Arigato Gozaimashita."

Every karate class finishes with a closing ceremony. Once again we are directed to line up. Having tidied our uniform, we again sit in Seiza. We turn to the Sensei, bow and say, "Domo arigato gozaimashita." Then we turn to each other and thank our fellow students, too. Once more we face the front and wait for Sensei to rise and leave the floor, the class is now over.

Warm-up Exercises

The preliminary warm-up exercises which we use today in Goju-Ryu were systematically developed by Master Miyagi to benefit training in Goju-Ryu. The full warm-up routine not only serves to limber up the muscles but also provides a basis for improving our karate techniques. Our warm-up routine is designed with the needs of the human body placed foremost. Strenuous karate training without warming up can lead to damage of the muscle tissue and ligaments. We have the added benefit that the stretching and breathing exercises greatly enhance the well-being of the body and all the major internal organs, as well as improving blood circulation.

Before training the student meditates (Mokuso). Sitting quietly, eyes closed, breathing deeply into the lower abdomen (tanden). The mind should be cleared in preparation for the training to come, warming up the mind before warming the body. After training the student again meditates, breathing deeply, calming the mind and relaxing the body once more.

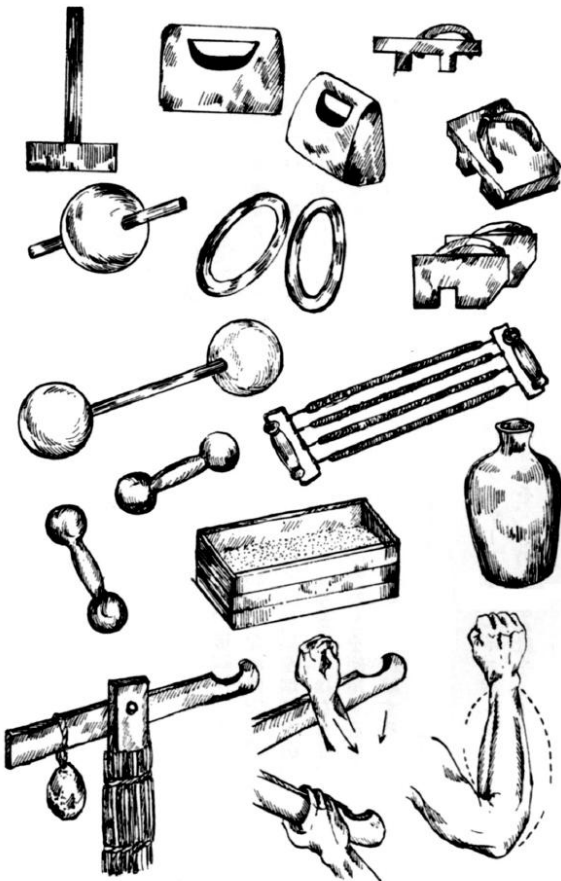
We traditionally begin by warming the limbs and larger muscles furthest from the heart. This is done by beginning with the toes and ankles in stretching, then progressing to the knees, muscles of the lower and upper leg and then hips.

Several stretching breathing exercises can now be performed as we work the back area in all directions, following on to the shoulders, arms, elbows, wrists and fingers. Finally, to finish, the neck and head are moved through a full range of movement. Exercises for physical strength and stamina, such as press-ups, abdominal exercises, squat thrusts etc. can then follow, once the body is thoroughly warmed.

Students must be careful to exhale and inhale correctly during all exercises, using the tanden point, consciously being aware of balance and inner calm. For many health reasons, doing the preliminary exercises before starting the formal karate training is important. Students should be aware of the routine used by instructors, since it will be based upon that designed by Master Miyagi and is proven to be a suitable preliminary exercise for Goju Ryu karate.

Many of the exercises can be used as a warm-down after training to reduce any adverse effect of strenuous training upon the body. Warming down is just as important after strenuous exercise, it cools down body temperature gradually, reduces heart rate, normalises breathing and safely brings all internal organs back to their normal resting state.

Additional supplementary exercises can be practiced by the student, such as Makiwara (striking post) and Tameshiwara (board-breaking) training. This type of training should only be practiced under the supervision of your instructor as incorrect technique can cause injury to the fingers, hands, wrists and elbows. Juniors should refrain from Makiwara and Tameshiwara training, as the bones in the fingers and hand are not fully formed until their late teens. Many of the traditional training methods should be adapted, or omitted for younger people in karate practice.



The Kyu/Dan Grade (Coloured belt) system

The system of using coloured belts to denote rank is not traditional but a relatively new practice, being adopted by Karate practitioners after the introduction of Karate to mainland Japan and following the pattern of belts used in Judo. The colours used are not universal, although there is generally agreement on the minimum time taken between promotions.

beginner	white belt	minimum 3 months to first promotion
10 th Kyu	yellow belt	minimum 3 months to next promotion
9 th Kyu	yellow belt + stripe	minimum 3 months to next promotion
8 th Kyu	orange belt	minimum 3 months to next promotion
7 th Kyu	orange belt + stripe	minimum 3 months to next promotion
6 th Kyu	green belt	minimum 3 months to next promotion
5 th Kyu	green belt + stripe	minimum 3 months to next promotion
4 th Kyu	blue belt	minimum 3 months to next promotion
3 rd Kyu	blue belt + stripe	minimum 3 months to next promotion
2 nd Kyu	brown belt	minimum 6 months to next promotion
1 st Kyu	brown belt + stripe	minimum 6 months to next promotion
1 st Dan	black belt	minimum 2 years to next promotion
2 nd Dan	black belt	minimum 3 years to next promotion
3 rd Dan	black belt	minimum 4 years to next promotion

The above guideline is based upon training regularly several times each week and making steady progress through the syllabus. Times between grades indicated here are a minimum and it may take rather longer, depending upon individual progress made in training. Any variation to the above will require the consideration of the teacher, or examiner. Anyone joining from another club will be allowed to wear their existing belt until training with the Ho-Ei Juku for up to 6 months, by which time they should have achieved a belt, or grade within this Organisation.

Although the Dan grades wear black belts, it is possible for 6th Dan and above to adopt the red and white belt as is done in Judo and increasingly popular in Karate too. The red and white belt is awarded by the Sensei to most senior ranks to demonstrate their outstanding contributions to training, teaching and developing the Art.

The Dojo Kun

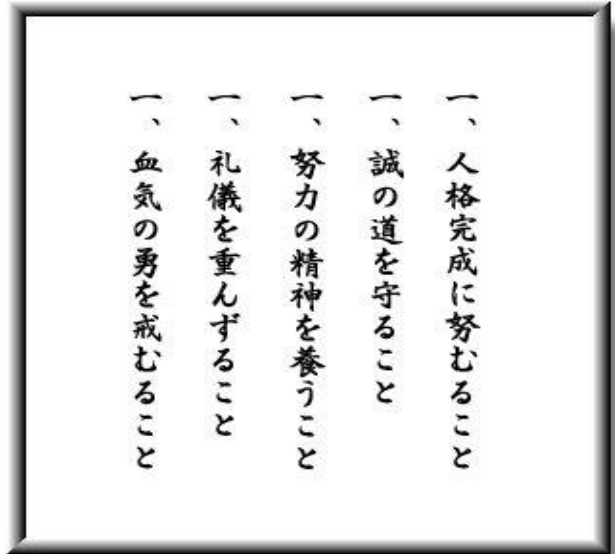
One feature of training in a karate dojo in Japan which is not so often met in the West is the practice of reciting the dojo kun (code of ethics) at the beginning or end of a training session. G. W. Nicol, in his book *Moving Zen: Karate as a Way to Gentleness*, refers to this practice and its place in Japanese karate-do: "*The Oath was always chanted with strength, never mumbled in insincerity. Just as movements would become automatic and reflexes conditioned, the simple truths of the oath would also penetrate the mind of the participant.*"

The form of the dojo kun can vary from style to style or dojo to dojo, but in general the sentiments and basic ideas involved agree in most respects.

In normal practice this would be chanted after a short period of meditation (Mokuso) at the end of a class. The usual procedure is for the senior student in the class to say one line which is then repeated by the whole class until the sequence is complete.

In these five precepts, we have the essence of a teaching that enables karate to be seen as something more than simply a method of random fighting or a modern competitive sport. This is the morality which is needed to balance the physical in training. It is the foundation of what in Buddhism is called "right action"; ignoring the beliefs and ideas encapsulated in the dojo kun will, in the long run, have a negative effect both on the individual martial artist and on the evolution of karate as a whole.

The dojo kun points the way to the ultimate aim of training, which is mastery of the self. Ultimately, technique as such is of no importance, as it is the individual's spirit which is being developed and disciplined. By seriously following the techniques inherent in these apparently simple precepts, the trainee can begin to make progress in the Way of this martial art, Karate-Do.



DOJO KUN

1. Jinkaku kansei ni tsutomeru koto. (Work to perfect your character)
2. Makoto no michi o mamoru koto. (Have fidelity in seeking a true way)
3. Doryoku no seishin o yashinai koto. (Cultivate a spirit of endeavour and perseverance)
4. Reigi o omonjiru koto. (Always act with good manners)
5. Kekki no yu o imashimeru koto. (Refrain from violent and uncontrolled behaviour)

Stances of Goju Ryu

A good working knowledge of the basic stances is a prerequisite to studying the kata and basics of Goju Ryu karate. Attention should be paid to weight distribution, balance and breathing.

Musubi Dachi. Feet placed with heels touching and angled at about 60 degrees apart. The knees should be slightly bent with weight on the toes, not only onto the heels. This formal stance is used throughout training, before and after kata, during several of the kata and as a starting point.



Sanchin Dachi. This is one of the stances for which our system is well known and is a very strong stance used throughout

kata Sanchin and Tensho. This stance places the body-weight 50/50 on each foot with the feet shoulder width apart and pointing forward (the front foot can be slightly turned in). The heel of the front foot is on the same lateral line as the toes on the rear foot. So, it is a very short stance. A version of this stance, using less power and tension in the leg muscles is used in the other kata and basic training and may be referred to as Kihon Dachi or basic training stance.

Zenkutsu Dachi. The front stance, this is a very strong attacking stance. The feet are shoulder width across and about three feet in length. Around 70% of the body weight is on the front leg. Hips are square and when moving, the student must use the hips and knees correctly to ensure smooth, balanced movement. The front stance is a very powerful, attacking stance and quite simple to learn but takes a lot of practice to move in a controlled manner, keeping the same height.



Shiko Dachi. The straddle stance or four sided stance is a traditional karate position occurring in many kata. A great deal of training is required to be able to move freely in this stance. Once mastered, it is a very strong stance with the hips lowered deeply and is good for close quarter attack, providing the groin area is protected against attack! The feet are turned out at 45 degrees each, with weight distributed 50/50 on each foot.

Neko Ashi Dachi; The cat stance. This stance is another for which the Goju Ryu system has become known. It is very effective as a defensive posture, with only around 10% of weight on the front foot, it can be used to spring into the attack or to shift position out of the way of an attack. The hips are square and weight lowered down onto the rear foot with thighs drawn close together. All of the advanced kata demonstrate ways in which this stance can be used. A lot of practice is needed in order to develop a powerful strike from this posture.



Footwork and movement

Here is a list of stances that are regularly used in performance of Goju Ryu Karate Kata.

Heisoku dachi	Sanchin dachi	Musubi dachi	Heiko dachi
Renoji dachi	Hachiji dachi	Tsuru ashi dachi	Shiko dachi
Bensoku dachi	Zenkutsu dachi	Kiba dachi	Fudo dachi

We can separate these into two groups of stances, what I call 'standing high' stances and 'standing low' stances. Great care must be taken when we move from one to another, especially when changing direction. Other aspects of ashi sabaki, or footwork to consider include;

Suri ashi, or sliding step	Tsugi ashi, or shuffling step
Ayumi ashi, or natural step	Yori ashi, or dragging step
Keri ashi, or kicking step	Tai sabaki, or body shifting

Some rules for movement, especially within Kata;

- Keep the same height when moving in one stance in one direction.
- Drop down, then into a low stance when moving from a tall stance.
- Move into, then up, when going from a low stance to a tall stance.
- Drop down, then turn, when changing direction in tall stances.
- Keep the same height when changing direction in low stances.

Further notes on movement for the martial arts.

- Be able to maintain the same posture for a long time.
- Be able to change from one leg to another smoothly and easily.
- Keep stability and good balance, even when moving slowly
- Keep flexible and mobile when changing from one stance to another.
- Maintain power in the hips whilst keeping good posture throughout.
- Train to shift in every direction with correct height and focus, according to the rules above Remember the rules for changing direction and stance.
- What moves first in Kata? Head? Hands? Feet? Hips?
- With years of diligent practice, you will uncover for yourself the ways of moving with your own balance and level of understanding.

Kata

The word kata means the continuous moving forms we practice. A kata consists of a series of movements done to a specific pattern and varies for different styles. There are three groups of kata in the Goju Ryu system; the Fukyu (elementary) kata, created by Miyagi Chojun Sensei as an introduction for beginners, the Heishu kata, performed in a state of constant dynamic tension, and the Kaishu kata, faster, flowing kata which have origins in older Southern Chinese Boxing forms.

Some students wish to practice free fighting too soon and their technique may not develop correctly into the style they represent. Kata practice is necessary to understand proper karate technique and this is where the heart of the system and the most dangerous techniques can be found. The following points should be observed whilst practicing kata:

- Do not rush through the kata but perform each movement distinctly and correctly as if standing still.
- Concentrate on correct foot positioning in the stances; first step into the stance, then execute the technique.
- When turning and moving from one stance to another, the upper body should be kept upright and straight to maintain balance and speed.
- Each kata begins and ends with the correct ceremonial stances and movement as a token of respect and sincerity. This must be performed with as much skill and concentration as the rest of the kata.

Kata name	Type	Japanese name	Approximate meaning in English
Gekisai-Dai Ichi	fukyu kata	撃碎 第一	First fundamental Goju-Ryu Kata
Gekisai-Dai Ni	fukyu kata	撃碎 第二	Second fundamental Goju-Ryu Kata
Gekisai-Dai San	fukyu kata	撃碎 第三	Third fundamental Goju-Ryu Kata
Sanchin	heishu kata	三戰	Powerful breathing, coordination exercise
Tensho	heishu kata	転掌	Softer, flowing breathing exercise
Saifa	kaishu kata	碎破	Beginning Kata; means – breaking ground
Seiunchin	kaishu kata	制引鎮	Beginning Kata; means – march far quietly
Shisochin	kaishu kata	四向鎮	Intermediate Kata; means – fight four monks
Sanseiru	kaishu kata	三十六手	Intermediate Kata; means – 36 techniques
Sepai	kaishu kata	十八手	Advanced Kata; means – 18 techniques
Sesan	kaishu kata	十三手	Advanced Kata; means – 13 techniques
Kururunfa	kaishu kata	久留頓破	Advanced Kata; means – holding ground
Suparenpei	kaishu kata	壹百零八手	Advanced Kata; means – 108 techniques

Breathing

People begin training for different reasons and if they carry on training for long enough, these reasons will change as their eyes are opened to the wealth of avenues along which the path to Martial Arts enlightenment can take the individual; healthy exercise, confidence, self-defense techniques, or one of the sports aspects of competition. To fully benefit from training, close attention should be paid to developing good breathing, balance and internal strength. The subject of breathing exercises and methods are an essential part of this and can be very complex.

Relax the body with a few deep breaths. Relax your mind by focusing your attention on the breathing. Feel your solar plexus and abdomen become a part of the breathing. As your body begins to relax, you will be able to go deeper into focusing your mind and breathing. It is good practice to begin physical relaxation from the furthest extremities; feet then legs, hands then arms, working in towards the core of the body, the abdomen (tanden). To relax the channels you must start at the furthest ends first. Practicing this several times a day will also be very beneficial.

Beginners often use an expansion of the chest to inhale, where expanding the rib-cage can increase the amount of oxygen and carbon dioxide exchanged with each breathe. The 'harder' style Martial Artists tend to rely on this breathing method, although tensing the muscles used in this way uses oxygen. This can develop large, healthy lungs and a larger chest capacity. Children tend to breathe differently to most adults, beginning with long inhalations and short exhalations. This pattern slowly reverses as the child grows older. Later in life we can notice that people tend to take very short breaths in but breathe out much longer. This leads to a much worse exchange of gasses in the lungs later in life.

So, to develop breathing for training, consider taking longer breaths in and shorter breaths out, whilst relaxed and focussed on the events taking place within the body. The benefits will include a greater massage effect on the internal organs, increased energy flow from the kidneys and improved health. Use the mind to control the muscles in the abdomen. When inhaling, expand the abdomen and when exhaling, contract the abdomen. Within a short time, by concentrating on the breathing pattern several times throughout the day, it is possible to revert to the natural breathing that was used during childhood. It is important though, to not hold the breath in or out, but make it smooth and continuous without using the chest muscles, breathing deep into the abdomen. This is normal abdominal breathing. There is also a version called reverse abdominal breathing that involved compressing the abdomen during inhalation and expanding it in exhalation. This can lead to greater efficiency in transferring energy to the extremities and takes much longer to develop.

KIAI – the shout in karate

This is a yell that is used in many Japanese Martial Arts, generated from the lower abdomen region, or more exactly the point several inches below the navel. This spot is known as the hara or tanden in Japanese and is best translated as the 'true centre of energy.' By contracting the lower abdomen muscles, we force air up and expel it through the mouth. This way the cry is created not from the throat but from the stomach region. A powerful kiai can have a stunning effect upon the opponent; it will also build courage and relax nervousness. The kiai is also used to indicate the major points in every kata. Here the kiai reflects the personality and amount of energy of the karateka. 'Ki' is the internal portion where the student should breathe in to the hara. 'Ai' is the external, forceful attitude of breathing out with tension and focus. The sound made can be an adaptation of the noise "Ai!" To sum up, the kiai is an expression and instrument of karate energy. However, the true source of energy lies within ones own will and spirit.

Kumite – Practice Fighting

During kumite training, the techniques learned as basic moves and practiced in the kata are applied in a combat situation. It is said that to use any technique effectively, one must have practiced it at least ten thousand times! It is, therefore, important to practice all aspects of Goju Ryu karate to develop successfully. The modern trend to rely upon tournament karate principles should be refrained from as the original style is then lost within the "rules". A good free sparring martial artist should demonstrate, through years of experience, good distance, timing, focus and use of a variety of techniques both in attack and defence. These attributes are developed during prearranged fighting sequences, Yakusoku Kumite.

Kime is also of vital importance to the karate student. In order to execute effective and proper techniques in kumite (sparring) as well as kata (forms). The student has to strive to apply techniques with the maximum of force by tensing the whole body on impact. In order to be able to do this, good posture, correct breathing, proper technique, power, speed and concentration are all necessary. One can well understand that this will take many years of practice. It is only through continuous hard training that the karateka (student) will be able to gather all his physical and mental power into one short movement of muscular concentration. Proper kime has the power of penetration and although the blow stops short in pair work, the kime continues. A well focused technique may enable the karateka to break bricks or boards with a single blow.

Sanbon Kumite; Three attack sparring, with the third attack being countered. This is a good training exercise at elementary level and should not be neglected.

Sandan Kumite; Similar to above, with the attacks at a different level each time. Usually Jodan, Chudan, Gedan. Various versions of this exercise include counter strikes by the defender. These can be performed in basic stances, or in more fluid motions using, for example; cat-stance (neko-ashi dachi).

Ippon Kumite; One attack sparring, a predetermined technique is used with full speed and power, to which the defender practices his counter move with the same speed. At this stage, a vast selection of attack and defence moves are introduced to the student, many of which are directly taken from the kata.

There are many other forms of prearranged sparring which may be practiced and the following methods should also be remembered in training for those with more experience:-

Jiyu Ippon Kumite; A one step sparring form in which the attacker and defender move in a more free-flowing, sparring format. Good for developing timing and distance.

Renzoku Kumite; Continuous prearranged sparring, sometimes using principles from kata, or developing specific skills.

Happo Kumite; A semi prearranged sparring practiced in a circle of multiple attackers.

Kata bunkai Kumite; reliance on using just responses from known kata.

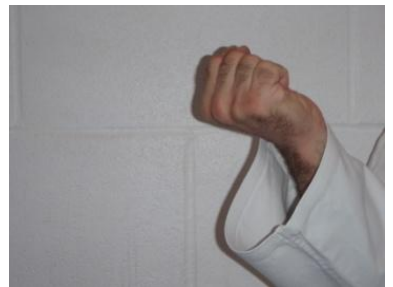
Natural Weapons of the Body

Of the many areas of the body used for striking, some require training and practice to be used effectively, without causing injury to your self, e.g. the fist, whilst others are more suitable for anyone with just a little training, e.g. heel of the palm. Individual instructors can specify techniques for use in any given situation. These can often be found within the kata. Here, we discuss just the weapons used during training as a coloured belt student and this is, therefore, far from a definitive list.



Seiken Tsuki. Punch using the two knuckles at the base of the fore and middle fingers. A most popular technique, either used alone or as part of combinations. The bones of the fist can easily be broken without the right training to deliver a blow effectively.

Uraken Uchi. Back fist strike, a fast, snappy technique with the punching knuckles used to vital areas of the body, often in conjunction with additional techniques



Tettsui Uchi. Hammer fist strike, outer edge of fist, used to slam down or up to vulnerable targets, whipping the wrist.

Ippon Ken. One knuckle strike, used towards softer areas of the body with devastating effect. Use this one carefully to avoid injury to the hand.



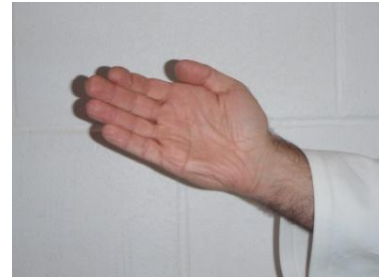
Teisho Uchi. Heel of palm strike, a powerful striking weapon, used towards larger targets of the body such as nose, chin etc. can be performed with little or no risk of personal injury.

Hiji Ate. Elbow strike, the elbow can be used in many directions to strike and is very difficult to defend against, especially at close quarters. One of the strongest strikes.





Haito Uchi. Ridge hand strike, using the thumb edge of the hand, with the thumb tucked in. This is an effective technique often used as part of a combination.



Shuto Uchi. Knife hand strike, this is the original karate chop, used in many directions and against most close range target areas. Care is needed as injury can occur without practice in using this technique.



Mae Geri. Front kick, for this kick, we usually use the ball of the foot to strike at all heights and targets. There are some exceptions where we kick with the toe, or the heel.



Heisoku. The top and instep of the foot, this is used in various kicks such as; kin geri, groin kick and also in mawashi geri, roundhouse kick, striking to many targets.



Sokuto Geri. Side kick, for this kick, we use the outside edge of the foot in striking at all low to medium targets.



Kakato. This is the heel of the foot, used in the powerful kakato geri, heel kick and ushiro geri, back kick. Another very powerful technique that can be used with little or no risk of personal injury.



Hiza Geri. This is the knee and is used with devastating effect to many areas of the body as well as being used for blocking and throwing.



SEIKEN



URAKEN



TETTSUI

Training combinations

Once practice in basic techniques has begun, we learn a series of combinations designed to teach smooth movement from block to punch to kick, moving forward, backward, side-ways and so on.

A list of typical coloured-belt combinations includes;

Basic Stance Combinations;

- Sanchin-Dachi, Jodan Uke, Chudan Gyaku Tsuki
- Zenkutsu-Dachi, Chudan Uke, Jodan Gyaku Tsuki
- Shiko-Dachi, Gedan Uke, Chudan Gyaku Tsuki
- Sanchin-Dachi, Joge Uke Morote Tsuki
- Sanchin-Dachi, Mae-Geri Chudan Tsuki
- Shiko-Dachi, Hiji-Ate, Ura-Uchi, Gedan Uke, Gyaku Tsuki
- Zenkutsu-Dachi, Hiji Ate, Gyaku Tsuki
- Shiko-Dachi, Gedan Tettsui Uchi, Ura Uchi
- Sanchin-Dachi, Mae Geri, Mawashi Geri
- Zenkutsu-Dachi, Mae Geri, Hiji-Ate, Ura-Uchi, Gedan Uke, Gyaku Tsuki
- Han-Zenkutsu-Dachi, Sokuto Geri, Gyaku Tsuki
- Shiko-Dachi, Age Tsuki, Ura-Uchi, Gedan Uke, Gyaku Tsuki

Neko-ashi Dachi Combinations;

- Neko-Ashi Dachi, Sanchin-Dachi, Jodan Uke, Chudan Gyaku Tsuki
- Neko-Ashi Dachi, Zenkutsu-Dachi, Chudan Uke, Jodan Gyaku Tsuki
- Neko-Ashi Dachi, Shiko-Dachi, Gedan Uke, Chudan Gyaku Tsuki
- Neko-Ashi Dachi, Sanchin-Dachi, Joge Uke Morote Tsuki
- Neko-Ashi Dachi, Sanchin-Dachi, Mae-Geri Chudan Tsuki
- Neko-Ashi Dachi, Shiko-Dachi, Hiji-Ate, Ura-Uchi, Gedan Uke, Gyaku Tsuki
- Neko-Ashi Dachi, Zenkutsu-Dachi, Hiji Ate, Gyaku Tsuki
- Neko-Ashi Dachi, Shiko-Dachi, Gedan Tettsui Uchi, Ura Uchi
- Neko-Ashi Dachi, Mae Geri, Mawashi Geri
- Neko-Ashi Dachi, Mae Geri, Hiji-Ate, Ura-Uchi, Gedan Uke, Gyaku Tsuki
- Neko-Ashi Dachi, Sokuto Geri, Zenkutsu-Dachi, Gyaku Tsuki
- Neko-Ashi Dachi, Shiko-Dachi, Age Tsuki, Ura-Uchi, Gedan Uke, Gyaku Tsuki

The 10- one-step sequences explained

For this routine, it is assumed initially that the attacker will strike with a right straight punch to *Chudan*, middle level, from Sanchin-dachi. Once the set is learnt on 'one side', then the attacker can use the left hand for the straight punch to the middle and the defender can practice the techniques on the 'other side', defending from Heiko-dachi. The body shifting involved in most of these is key to performing the techniques accurately. Therefore, this description can be no more than a guide and help to remind of techniques practiced in the dojo.

Technique number	Defender, technique description, from Heiko-dachi.
1; Ippon-me	Right leg moves back 45 to shiko-dachi, chudan block, then pivot on left foot, attacking forward 45 shiko-dachi, chudan ippon-ken strike to stomach. Return to Heiko-dachi.
2; Nihon-me	Left leg moves back 45 to shiko-dachi, chudan block, then pivot on right foot, attacking forward 45 shiko-dachi, chudan shita-tsuki strike to ribs. Return to Heiko-dachi.
3; Sambon-me	Right then left leg slide forward evading the attack, into sideways heiko-dachi, deflect then right yoko-hiji-ate, then ura uchi. Return to Heiko-dachi.
4; Yonhon-me	Right leg moves back 45 to shiko-dachi, chudan block, then pivot on left foot, moving into sideways shiko-dachi, pulling high with left and striking low with right at the same time.
5; Gohon-me	Left leg goes straight back into zenkutsu dachi, left chudan uke, then hold with the left and same time do right jodan tsuki. Return to Heiko-dachi.
6; Roppon-me	Left leg goes back 45 into neko ashi dachi, right arm chudan uke, hold the attacking arm and kick knee, kansetsu geri. Return to Heiko-dachi.
7; Nanahon-me	Left leg goes back behind right leg, deflect attack with right palm and kick with right leg mawashi geri at same time. Return to Heiko-dachi.
8; Happon-me	Pivot on the right foot, lifting the left leg and left palm together, deflect strike and kick mae geri to stomach. Return to Heiko-dachi.
9; Kyuhon-me	Step in with left leg sanshin dachi, left chudan uke, right hand then grab collar and throw with O-soto-gare, leg sweep, followed with punch while attacker is on the floor.
10; Juhon-me	Left leg slide left in Heiko dachi, right hand chudan uke, left leg then slide forward into sanchin dachi, pivot 90 to the right, extend right leg into zenkutsu dachi, and use arm bar.

The Syllabus for promotion

Remember, the grading examiner's decision is final.

10th Kyu Syllabus - Yellow belt (min. 3 months training, or 20 sessions)

1, Basic Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai;

Standing techniques (from Heiko Dachi); Jodan Tsuki (high punch), Chudan Tsuki (middle punch), Ura-Uchi (back fist), Jodan Uke (high block), Chudan Uke (middle block), Mae Geri (front kick)

Basic moving techniques, various stances;

- Sanchin-Dachi Jodan Uke,
- Sanchin-Dachi Jodan Tsuki,
- Zenkutsu-Dachi Chudan Tsuki,
- Zenkutsu-Dachi Chudan Uke,
- Zenkutsu-Dachi Mae Geri,

2, Kumite - Adult members should be prepared to demonstrate three-step sparring using the above techniques, Sambon Kumite (Jodan & Chudan)

3, Dojo Etiquette - Correctly wear Do-Gi (suit) and Obi (belt). Rei (bow) to partners and when entering & leaving the Dojo. Counting in Japanese; 1 Ichi, 2 Ni, 3 San, 4 Shi, 5 Go, 6 Roku, 7 Shichi, 8 Hachi, 9 Ku, 10 Ju

9th Kyu Syllabus - Yellow + stripe (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Basic, standing techniques from Heiko Dachi; Jodan Tsuki (high punch), Chudan Tsuki (middle punch), Ura-Uchi (back fist), Tetsui Uchi (hammer fist), Jodan Uke (high block), Chudan Uke (middle block), Gedan Uke (lower block), Mae Geri (front kick), Mawashi Geri (round kick)

Basic moving techniques, various stances;

- Sanchin-Dachi Jodan Uke,
- Sanchin-Dachi Jodan Tsuki,
- Zenkutsu-Dachi Chudan Tsuki,
- Zenkutsu-Dachi Chudan Uke,
- Shiko-Dachi Gedan Tsuki,
- Shiko-Dachi Gedan Uke,
- Zenkutsu-Dachi Mae Geri,
- Zenkutsu-Dachi Mawashi Geri

2, Kata – Gekisai Dai Ichi

3, Kumite – Adult members will be able to demonstrate Sambon Kumite using each level block and stance learnt so far, (Jodan, Chudan & Gedan). Junior members may be asked to demonstrate at least one of these.

8th Kyu Syllabus - Orange belt (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Basic, standing techniques from Heiko Dachi; Jodan Tsuki (high punch), Chudan Tsuki (middle punch), Ura-Uchi (back fist), Tetsui Uchi (hammer fist), Hiji Ate (elbow strike), Jodan Uke (high block), Chudan Uke (middle block), Kake Uke (hook block), Gedan Uke (lower block), Mae Geri (front kick), Mawashi Geri (round kick), Kansetsu Geri (stamping kick)

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki,
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki,
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki,
- Sanchin-Dachi Mae-Geri Chudan Tsuki,
- Zenkutsu -Dachi Mawashi Geri Gyaku Tsuki,
- Shiko-Dachi Kansetsu Geri

2, Kata – Gekisai Dai Ichi

3, Kumite – Demonstrate three-level sparring, Sandan Kumite (Jodan, Chudan, Gedan), showing good focus and controlled techniques throughout

7th Kyu Syllabus – Orange belt + stripe (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Basic, standing techniques from Heiko Dachi; Jodan Tsuki (high punch), Chudan Tsuki (middle punch), Ura-Uchi (back fist), Tetsui Uchi (hammer fist), Hiji Ate (elbow strike), Jodan Uke (high block), Chudan Uke (middle block), Kake Uke (hook block), Mawashi Uke (circle block), Gedan Uke (lower block), Mae Geri (front kick), Mawashi Geri (round kick), Kansetsu Geri (stamping kick),

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki,
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki,
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki,
- Sanchin-Dachi Mawashi Uke,
- Sanchin-Dachi Mae-Geri Chudan Tsuki,
- Zenkutsu -Dachi Mawashi Geri Gyaku Tsuki,
- Shiko-Dachi Kansetsu Geri

2, Kata – Gekisai Dai Ichi, Gekisai Dai Ni

3, Kumite – Demonstrate six-step, three-level pair work, Sandan-Gi (Jodan, Chudan, Gedan) with a partner, showing good focus and controlled techniques throughout

6th Kyu Syllabus – Green belt (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Basic, standing techniques from Heiko Dachi; Jodan Tsuki (high punch), Chudan Tsuki (middle punch), Ura-Uchi (back fist), Tetsui Uchi (hammer fist), Hiji Ate (elbow strike), Shuto Uchi (knife hand strike), Jodan Uke (high block), Chudan Uke (middle block), Kake Uke (hook block), Gedan Uke (lower block), Mawashi Uke (circle block), Mae Geri (front kick), Mawashi Geri (round kick), Kansetsu Geri (stamping kick), Sokuto Geri (side kick), Ushiro Geri (back kick)

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Sanchin-Dachi Joge Uke Morote Tsuki
- Sanchin-Dachi Mae-Geri Chudan Tsuki
- Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Sanchin-Dachi Mae Geri Mawashi Geri

2, Kata – Sanchin (for adults), Gekisai Dai Ichi, Gekisai Dai Ni

3, Kumite – Demonstrate six-step, three-level pair work, Sandan-Gi (Jodan, Chudan, Gedan) with a partner, showing good focus and controlled techniques throughout

As a green belt, you will also begin studying the kata side of the Gekisai Kata Bunkai. This may be requested at grading, to be performed at medium speed.

5th Kyu Syllabus - Green + stripe (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Sanchin-Dachi Joge Uke Morote Tsuki
- Sanchin-Dachi Mae-Geri Chudan Tsuki
- Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Sanchin-Dachi Mae Geri Mawashi Geri
- Zenkutsu-Dachi Mae Geri Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Han-Zenkutsu-Dachi Sokuto Geri Gyaku Tsuki

2, Kata –Sanchin (for adults), Gekisai Dai Ichi, Gekisai Dai Ni, Saifa

3, Kumite – Sandan-Kumite, Ippon Kumite No 1, No 2, No3.

Green belts and above can be called to participate in free-sparring during gradings.

4th Kyu Syllabus - Blue belt (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Sanchin-Dachi Joge Uke Morote Tsuki
- Sanchin-Dachi Mae-Geri Chudan Tsuki
- Shiko-Dachi Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Shiko-Dachi Gedan Tettsui Uchi Ura Uchi
- Sanchin-Dachi Mae Geri Mawashi Geri
- Zenkutsu-Dachi Mae Geri Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Han-Zenkutsu-Dachi Sokuto Geri Gyaku Tsuki
- Shiko-Dachi Age Tsuki Ura-Uchi Gedan Uke Gyaku Tsuki

2, Kata –Sanchin, Gekisai Dai Ichi, Gekisai Dai Ni, Gekisai Dai San, Saifa

3, Kumite – Sandan-Gi, , Gekisai Kata Bunkai (defence side) Also, Ippon Kumite No 1, No 2, No3, No 4, No5.

3rd Kyu Syllabus - Blue + stripe (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Sanchin-Dachi Joge Uke Morote Tsuki
- Sanchin-Dachi Mae-Geri Chudan Tsuki
- Shiko-Dachi Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Shiko-Dachi Gedan Tettsui Uchi Ura Uchi
- Sanchin-Dachi Mae Geri Mawashi Geri
- Zenkutsu-Dachi Mae Geri Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Han-Zenkutsu-Dachi Sokuto Geri Gyaku Tsuki
- Shiko-Dachi Age Tsuki Ura-Uchi Gedan Uke Gyaku Tsuki

2, Kata –Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa,

3, Kumite – Sandan-Gi, , Gekisai Kata Bunkai (defence and attack side) Saifa Bunkai (some) Also, Ippon Kumite No 1 to 10.

Green belts and above can be called to participate in free-sparring during gradings.

2nd Kyu Syllabus - Brown (min. 3 months, or 20 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Moving techniques and combinations, various stances;

- Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Sanchin-Dachi Joge Uke Morote Tsuki
- Sanchin-Dachi Mae-Geri Chudan Tsuki
- Shiko-Dachi Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Shiko-Dachi Gedan Tettsui Uchi Ura Uchi
- Sanchin-Dachi Mae Geri Mawashi Geri
- Zenkutsu-Dachi Mae Geri Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Han-Zenkutsu-Dachi Sokuto Geri Gyaku Tsuki
- Shiko-Dachi Age Tsuki Ura-Uchi Gedan Uke Gyaku Tsuki

2, Kata –Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa, Seiunchin

3, Kumite – Gekisai Kata Bunkai (defence + attack side) Saifa Bunkai (some) Also, Ippon Kumite No 1 to 10 on both sides.

1st Kyu Syllabus - Brown + stripe (min. 6 months, or 40 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai

Moving techniques and combinations, various stances;

- Neko-Ashi Dachi Sanchin-Dachi Jodan Uke Chudan Gyaku Tsuki
- Neko-Ashi Dachi Zenkutsu-Dachi Chudan Uke Jodan Gyaku Tsuki
- Neko-Ashi Dachi Shiko-Dachi Gedan Uke Chudan Gyaku Tsuki
- Neko-Ashi Dachi Sanchin-Dachi Joge Uke Morote Tsuki
- Neko-Ashi Dachi Sanchin-Dachi Mae-Geri Chudan Tsuki
- Neko-Ashi Dachi Shiko-Dachi Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Neko-Ashi Dachi Zenkutsu-Dachi Hiji Ate Gyaku Tsuki
- Neko-Ashi Dachi Shiko-Dachi Gedan Tettsui Uchi Ura Uchi
- Neko-Ashi Dachi Mae Geri Mawashi Geri
- Neko-Ashi Dachi Mae Geri Hiji-Ate Ura-Uchi Gedan Uke Gyaku Tsuki
- Neko-Ashi Dachi Sokuto Geri Zenkutsu-Dachi Gyaku Tsuki
- Neko-Ashi Dachi Shiko-Dachi Age Tsuki Ura-Uchi Gedan Uke Gyaku Tsuki

2, Kata – Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa, Seiunchin

3, Kumite – Gekisai Kata Bunkai (defence + attack side) Seiunchin Bunkai (some) Also, Ippon Kumite No 1 to 10 both sides

Green belts and above can be called to participate in free-sparring during gradings.

1st Dan – Black belt (min. 6 months, or 40 sessions since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai.

Combinations; A selection from the listed techniques in the Kyu grade syllabus for 1st Kyu and 2nd Kyu.

2, Kata –Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa, Seiunchin, Shisochin

3, Kumite –Bunkai of above forms, showing evidence of understanding the latest forms learnt. Dojo Kumite, sparring, with a selection of at least 3 partners with different levels of experience, to demonstrate control, a range of techniques and appropriate level of fitness

2nd Dan – Black belt (min. 2 years since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai.

Combinations; A selection from the listed techniques in the Kyu grade syllabus for 1st Kyu and 2nd Kyu.

2, Kata – Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa, Seiunchin, Shisochin, Sanseiru

3, Kumite – Bunkai of above forms, showing evidence of understanding the latest forms learnt Dojo Kumite, sparring, with a selection of at least 3 partners with different levels of experience, to demonstrate control, a range of techniques and appropriate level of fitness

3rd Dan and above– Black belt (min. time requirement since last promotion)

1, Kihon waza – To be demonstrated at full speed and power, with good focus and ki-ai.

Combinations; A selection from the listed techniques in the Kyu grade syllabus for 1st Kyu and 2nd Kyu.

2, Kata – Be prepared to demonstrate from the following; Sanchin, Tensho, Gekisai Dai Ichi, Dai Ni, Dai San, Saifa, Seiunchin, Shisochin, Sanseiru, Sepai, Sesan, Kururunfa, Suparenpei (according to level attempted)

3, Kumite – Bunkai of above forms, showing evidence of understanding the latest forms learnt and demonstrating continuous, fluid movement in application

In considering Dan applications for 3rd Dan and above, consideration is made towards additional contributions made towards the furtherment of karate. This will include such aspects as club instructor experience, coaching and first aid qualifications achieved, sport karate achievement, seminars attended, weapons training and other additional aspects undertaken that have enhanced the individual in their training and also assisted in promoting the Ho-Ei Juku.



Gaining the Winning Edge

The following points are principles of fighting that, with practice, will enable the more successful application of techniques. If the situation allows, such as in a tournament or dojo sparring, establish whether your opponent is an attacker or counter-puncher, a runner or relying on evasion. Consider fighting distances according to the situation.

Set-ups

- Set yourself up to win, both mentally and physically, through rigorous training routines
- Set up your opponent through verbal and non-verbal communication

Positioning

- Position yourself for mobility
- Position yourself for the best defensive capabilities
- Position yourself for the best offensive capabilities
- Position yourself with the right psychological attitude

Independent Movement

- Make all movement independent
- Do not telegraph your intention
- Avoid pre-meditated combinations

Speed

- Explode into your leading offensive techniques
- Explode into your defensive techniques
- Push off to gain maximum speed and penetration

Attack Lines

- Attack your opponent along his inside line
- Attack your opponent along his centre line
- Attack your opponent along his outside line

Bridging the Gap

- Use special techniques to advance into striking range
- Advance through the point at which you can kick
- Advance through the point at which you can punch

Simplicity of Technique

- Pick three to five techniques and learn them well
- Avoid flashy, difficult techniques
- Rely on the basics and apply the principles

Economy of Motion

- Conserve motion by using straight lines
- Economise motion by using the nearest weapon
- Use direct angles for attack and defence

Relaxation

- Relax your body to reserve your supply of energy
- Relax with each technique to increase your speed
- Relax your body to increase your power
- Relax your mind to take full advantage

Mobility

- Use footwork patterns to cover distance
- Apply footwork in all directions
- Do everything while your body is in motion

Reach

- Extend to the limit your reach
- Hyper-extend by sliding forward as you execute your technique
- Double Hyper-extend by skipping or hopping forward and then sliding forward as you execute your technique

Centreline

- Attack the many targets found along the centreline
- Expect attack when you open your centreline
- Bring all your weapons to bear by angling your centreline

Straight Lines

- Gain extra power by attacking in straight lines
- Take the shortest route to the nearest target
- Gain speed by attacking with straight lines

Faking

- Fake with your hands, feet, hips, body and shoulders
- Fake to trick your opponent into moving
- Fake to destroy your opponent's timing

Constant Pressure

- Apply forward movement to keep your opponent on the defensive
- Use aggressive body language
- Exert constant mental pressure to keep your mind in the fight and your opponent on the run
- Once you begin, don't pause or stop

Timing

- Attack your opponent before they can move
- Attack your opponent as they move
- Attack your opponent after they move

Angles of Attack

- Attack your opponent with direct angles
- Attack your opponent with oblique angles
- Attack your opponent with deceptive angles
- Control your opponent with circular movement

Broken Rhythm

- Mix up your targets and strike all levels
- Vary the rhythm of your movements
- Change the motion of your body, be unpredictable
- Alternate the speed of your technique
- Mix faking and attacking
- Change your attitude from passive to aggressive
- Switch your line of attack from inside to outside and back again
- Mix relaxation and tension to throw off your opponents timing, rhythm and concentration

These principles, as they relate to Karate, have been derived from a continued study of various ancient texts, including; The Bubishi, A Book of Five Rings and The Art of War. Further Study of these and other volumes will reveal information relevant to senior grades.

Common Target Areas for Goju Ryu - There are many vital points used for karate. Some of these are also used in acupuncture for Chinese medicine for curing illness. Here we simply mention the most obvious targets for striking. Many of these points can cause a knock out or even death. Many of the joints on the body can also be attacked using manipulation techniques found within the kata. These, by the nature of their danger, are only taught to adults and senior grades. As goju-Ryu incorporates joint locking, throwing and other vital techniques in addition to striking, strict control must be shown during training with a partner.

Front; above the upper lip, point of the chin, collar bone, the arm pit, abdomen, shins, inner wrist, bridge of the nose, jaw, Adam's apple, solar plexus, floating rib, groin, knee, instep

Back; kidneys, the calf, achilles heel, base of skull, base of spine, top of the head



Martial Arts Injuries

Prevention is said to be better than cure. So, starting from the prevention of injuries, safety equipment should be in a suitable condition, have no sharp bits, protect all users and should not restrict movement or vision. The typical list of equipment used includes; hand mitts, gum shield, shin/forearm protectors, groin guard, chest protector, head guard, body armour and floor mats. Injury can result from excessive contact of any sort. Once it has happened, it becomes imperative to deal appropriately with the result of the injury. Another category of injury which can be considered is self-inflicted injuries in training, including misuse or over-use of joints, muscles and so on. Inappropriate or insufficient warm-up or cool-down exercises can create serious long-term damage. Your own personal body condition can add to any injury by not being prepared. This is perhaps more common than realised. Most injuries can be classed as a lack of something, either;

- Respect - not caring for your partner.
- Preparation - not being correctly equipped.
- Control - mental self-control or discipline.
- Distance, attitude, focus and timing.
- Knowledge or experience of Karate practice.
- Pure accident - sometimes.

There are a few basic rules for first-aid:

- Know what you are dealing with - if you don't know, do nothing.
- Do nothing that will make the injury worse.
- Do no more than is absolutely necessary, and call for assistance.

Things to do first;

- Don't panic!
- The A.B.C. rule is paramount (airway, breathing, circulation).
- Diagnosis of condition, talk to the injured person, or by examination/comparison.
- Look first where possible, touch after. Think the worst.
- Where possible, check for 'Medic-Alert' information, allergies etc...

A complete first-aid course will include a number of areas that are less likely to be an issue in our training, such as poisoning, electric shock and others. Considering our interest is for Karate-related injuries, the major areas and subjects would include the following;

- Blood circulation and haemorrhage - internal bleeding and shock
- Bones and joints - fractures and dislocations
- The face, neck and spine - face, neck, spine, injuries to the ribs and sternum
- The upper limbs - the shoulder, upper arm and elbow, wrist, hand, finger and thumb
- The pelvis and lower limbs - the pelvis, hip joint, thigh, knee joint, leg, ankle joint, foot
- Other soft tissue injuries - the ears, eyes, external genitalia
- Unconsciousness - intra cranial haemorrhage, cardiac arrest, epilepsy, diabetes, hysteria
- Resuscitation - Cardio Pulmonary Resuscitation
- Safety: The prevention of injuries, safety in training, protective equipment

Goju-Ryu Terminology

The pronunciation of Japanese terminology requires great care as the language is so different to English.

Punches

- Age zuki : Rising punch
- Choku zuki : Straight punch
- Chudan zuki : Middle area punch
- Furi zuki : Circular punch
- Gedan zuki : Punch to low area
- Gyaku zuki : Reverse punch
- Jodan zuki : Upper punch
- Kizame Zuki : Jab Punch
- Oi zuki : Lunge punch
- Seiken zuki : Forefist punch
- Ura zuki : Close range punch
- Awase zuki : U punch
- Chokuzuki chudan : Straight punch to body
- Hiraken zuki : Fore-knuckle-fist punch
- Ippon ken zuki : One-knuckle-fist punch
- Jun zuki : Double punches
- Kagi zuki : Hook punch
- Mawashi zuki : Roundhouse punch
- Morote zuki : Double-fist "U" punch
- Nagashi zuki : Flowing punch
- Nihon zuki : Double punch
- Oroshi zuki : Descending punch
- Sanbon zuki : Three punch combo
- Shita zuki : Short range punch
- Tate zuki : Vertical fist punch
- Yoko zuki : Side punch

Blocks

- Age uke : Rising block
- Chudan uke : Middle level block
- Gedan barai : Lower level sweep
- Jodan uke : Upper level block
- Hiji uke : Elbow block
- Hiki uke : Pulling / grasping block
- Hiza uke : Knee block
- Ko uke : Wrist block
- Shotei barai : Palm heel sweep
- Shotei uke : Palm heel block

- Soto uke : Forearm block (outside moving in)
- Sukui uke : Scooping block
- Tora guchi uke - Tiger mouth block
- Deai osae uke : Pressing block, step in
- Gedan uke : Low level block
- Juji uke : X block
- Kake uke : Hooking block
- Mawashi uke : Roundhouse block
- Morote sukui uke : 2-hand scooping block
- Morote uke : 2-hand forearm block
- Nagashi uke : Sweeping block
- Oroshi uke : Descending block
- Osae uke : Pressing block
- Shuto uke: Knife hand block
- Sokuto osae uke: Pressing block with foot
- Tate shuto uke : Vertical hand block
- Teisho uke : Palm heel block
- Uchi uke : Block from inside

Strikes

- Hiji ate : Elbow strike
- Haito uchi : Ridge hand strike
- Hiraken : Fore knuckle fist
- Hiza geri : Knee strike
- Ko uchi : Wrist strike
- Nukite uchi : Spear hand strike
- Shuto uchi : Knife-hand strike
- Teisho uchi : Palm heel strike
- Tetsui uchi : Bottom fist strike
- Uraken uchi : Back fist strike
- Atama uchi : Strike with head
- Ganmen uchi : Facial strike
- Ippon ken : One knuckle fist
- Ippon nukite : Stab with forefinger
- Kumade uchi : Bear hand strike
- Mae hiji ate: Forward elbow strike
- Mawashi hiji ate : Circular elbow strike
- Nakadaka ipponken : One knuckle fist
- Nihon nukite : Two finger spear-hand

- Otoshi hiji ate : Downward elbow strike
- Tate hiji ate : Upward elbow strike
- Ushiro hiji ate : Back elbow strike
- Yoko hiji ate : Side elbow strike

- Konnichi wa : Good day
- Mo ichi do : Once more time
- Ohaiyo Gozaimasu : Good morning
- Onegai shimasu : Please teach me
- Sayonara : Goodbye

Kicks

- Fumikomi geri : Stamping kick
- Hiza geri : Knee kick
- Kansetsu geri : Stamping joint kick
- Mae geri : Front kick
- Mawashi geri : Roundhouse kick
- Tobi geri : Jumping front kick
- Ushiro geri : Back kick
- Yoko geri : Side kick
- Kin geri : Groin kick
- Mikazuki geri : Crescent kick
- Nidan geri : Double jump kick
- Renzoku geri : Combination kick
- Sokuto geri : Side kick with foot edge
- Tobi yoko geri : Jumping side kick

Dojo Opening / Closing Ceremony

- Shugo! : Line up!
- Ki o tsuke : Stand to attention
- Seiza : Kneel
- Mokuso : Observe meditation
- Mokuso yame : Finish meditating
- Shomen ni : Face the dojo front
- Rei : Bow
- Sensei ni : Face your teacher
- Rei : Bow
- Otagai ni : Face your partner
- Rei : Bow
- Kiritsu : Stand up

Stances

- Hachiji dachi : Natural stance
- Han zenkutsu : Half forward stance
- Heiko dachi : Parallel stance
- Heisoku dachi : Formal attention stance
- Kokutsu dachi : Back stance
- Musubi dachi : Formal attention stance
- Neko ashi dachi : Cat stance
- Reinoji dachi : L stance
- Sanchin dachi : Hour glass stance
- Sesan dachi : Side straddle stance
- Shiko dachi : Square stance
- Zenkutsu dachi : Long stance
- Hanmi kamae : Half facing position
- Hidari shizen tai : Left natural position
- Sagi ashi dachi : Propped leg stance
- Shizentai : Natural position
- Tsuru ashi dachi : Crane stance
- Uchi hachiji dachi : Inverted leg stance

General Terms

- Ashi barai : Foot sweep
- Budo : Martial Way
- Bunkai : Kata applications
- Chudan : Middle level
- Dan : Level
- Do : Way; Path
- Dojo : Training place
- Dojo kun : Dojo rules
- Gasshuku : Special karate camp
- Gedan : Lower level
- Gi : Jacket; training uniform
- Goju Ryu : Hard / Soft style
- Hai : Yes
- Hajime : Begin
- Hara : Stomach
- Heishugata : "Closed" kata (Sanchin)
- Hidari : Left
- Hiji : Elbow
- Hiza : Knee
- Hojo undo : Supplementary exercise
- Honbu Dojo : Central dojo
- Ippon kumite : One point sparring
- Jodan : Upper level
- Ju : Soft; flexible

Phrases, Etiquette

- Domo Arigato : Thank you very much
- Konban wa : Good evening

- Junbi Undo : Warm up exercises
- Kaishugata : "Open" kata (e.g. Saifa)
- Kakie : Push hands
- Kamae : Combative posture
- Kamae te : Assume stance
- Karate : Empty hand
- Karate-Do : The way of Karate
- Kata : Forms
- Ki o tsuke : Attention
- Kiai : Focusing shout
- Kihon waza : Basic techniques
- Kekomi : Thrust action
- Kumite : Sparring
- Kyu : White to brown belt
- Mae : Front
- Mawatte : Turn around
- Migi : Right
- Mokuso : Silent meditation
- Muchimi : Heavy, sticky action
- Obi : Training uniform belt
- Randori : Free, relaxed sparring
- Sandan gi : Three level sparring
- Seiken : Fore fist
- Seiza : Kneeling position
- Shomen : The dojo front
- Suri ashi : Sliding step
- Tai sabaki : Body evasion ability
- Tanden : Navel
- Te : Hand
- Ude : Forearm
- Ude tanren : Forearm conditioning
- Ushiro : Back, rear
- Waza : Techniques

- Yakusoku kumite : Pre-arranged sparring
- Yame : Stop
- Yoi : Ready
- Yoko : Side
- Zanshin : Awareness

Waza (Technique)

- Ashi waza : Leg techniques
- Geri waza : Kicking techniques
- Gyaku waza : Joint locking techniques
- Hazushi waza : Freeing techniques
- Nage waza : Throwing techniques
- Ne waza : Ground techniques
- Renzoku waza : Combination techniques
- Shime waza : Choking techniques
- Te waza : Hand techniques
- Uchi waza : Striking techniques
- Uke waza : Blocking techniques
- Zuki waza : Punching techniques

Numbers

- Ichi : One
- Ni : Two
- San : Three
- Shi : Four
- Go : Five
- Roku : Six
- Shichi : Seven
- Hachi : Eight
- Ku : Nine
- Ju : Ten

Notes