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## USA SEIWA KAI NEWSLETTER

**Dedicated to Traditional Goju Ryu Karatedo**  
**ISSUE 6: May / June 2014**

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**Close Fighting Tactics:**  
***The Signature of Goju Ryu***  
**By Akira Shiomi**

**Submitted by Des Tuck**



**About the Author:** Sensei Akira Shiomi was born March 25, 1934, in Kyoto, Japan. He studied karate in high school for two years and, he began training in Goju-Ryu karate at the same time he wrote his Ritsumeikan University entrance exams. After graduation, in 1961, Sensei Shiomi was engaged as karate instructor at Ritsumeikan University. He had played an active role from 1981 to 1991 as All-Japan Karatedo Federation's National Team Coach. After that, he served for ten years as a member of the Japan Karatedo Federation Central Technical Committee. Sensei Shiomi also served as the Vice Chairman of Japan Karatedo Federation Goju-kai, and is the head of the screening committee. He is now Vice President and Senior Technical Advisor of the

Japan Karatedo Federation Goju-kai, and holds the rank of Hachidan Dan (8th-grade) from Japan Karatedo Federation Goju-kai.

*The following article was translated from the original article which was published in the Japanese publication JKFan, 2004/2 No. 13. There are many martial arts terms that are difficult to explain in layman's terms and many Japanese words and ideas that do not translate well into English. An additional explanation of these terms and ideas has been added to the footnotes of this translation and are based on direct conversation with Sensei Shiomi (as translated by Sensei Nomada).*

**In combat at close quarters, a circle, Muchimi<sup>1</sup>, and breathing will be set to one. "Close-quarters combat techniques from which there is little distance to strike a person."**



If Goju-Ryu karate can be characterized in a word, it might be described as the broadly-outlined circle made by Sumi<sup>2</sup> with a thick full calligraphy brush. I will describe some fundamental techniques which are the key characteristics of Goju-Ryu here.

### **1. Motion of a Circle.**

Goju-Ryu karate might be thought of as the arc of the circle compared to a line. The arc of a circle is like an arched dome, it is strong against any external pressure applied, and much stronger than a straight line or a flat surface when placed under external pressure. The motion and operation of a circle in training is important in order to master the effective "connection between the waist and an arm" (that is, effectively combining the circular torquing motion of the waist with the moving of the arm). The best motion for generating power in martial arts is natural and not broken. In Goju-Ryu when the circle receives (e.g., blocks are made with

a circling motion), and when there is no attack an attack is immediately made also using a circling motion. Thus, conceptually, in Goju-Ryu karate, the motion of a circle can respond to all combat situations.

### **2. Combat at Close Quarters**

Goju-Ryu features many combat-at-close quarters techniques which are reflected in its kumite and kata. When talking about generating power in a straight line, in physics  $\text{Power} = \text{mass} \times \text{acceleration}$ . Fundamentally, since humans are limited by their body mass, the only area where power can be increased is through increasing acceleration. However, where the distance for acceleration is short (as is the case where striking at close quarters), the amount of power that can be produced is thereby strictly limited. In order to generate more power, the pioneers of

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<sup>1</sup> In Japanese Muchimi literally refers to sticky rice that can be pounded into a sticky paste. It is dense and heavy. When touched it sticks to you, and when you pull away it sticks to you. In Goju-Ryu karate muchimi refers to the heavy sticky movements used for blocking (eg., kake uke--hooking hand block) and attacking, and to the notion that you stay close to your opponent in blocking or attacking.

<sup>2</sup> India ink

Goju-Ryu karate had to innovate to find other solutions to increase power beyond the limitations of basic straight-line physics. Therefore, for in-close combat, Goju-Ryu uses several other forces that combine into one instantaneous explosion of directed power.

Goju-Ryu uses the following forces together:

- the inertial power of the body moving forward rapidly but stopping sharply (like the snap of a bull whip which concentrates the power of the strike into the small area at the tip of the whip)—the knee is bent forward to access this extra power of body inertia but the upper body remains straight with the hips being pushed forward first.
- the power of the twisting torque of the hips is used, with the motion of the sinking body that also harnesses the strong opposing force of rising and thrusting up from the ground (“ground power”).
- Such forces, however, are not enough. In addition, respiratory power is required which further harnesses the body’s internal power in tandem with releasing ki energy (learning proper breathing is thought to crucial to generating power in Goju-Ryu).

**“Ki power is stored in the inside of the body and can be harnessed and released by training the mind.”**

### 3. Abdominal Breathing

Typically people breathe using the muscles of their upper chest, neck and shoulders. Most people tend to breathe in a slightly abnormal way, they tend to hold in their stomachs, make little use of their diaphragm<sup>3</sup>. This is not the most effective way to get the needed oxygen to our brain and muscles. If you watch babies or animals breathe, you will notice that they breathe with their whole bodies, their bellies rise and fall with each breath<sup>4</sup>. Goju Ryu emphasizes abdominal breathing utilizing both the diaphragm and other stomach muscles.

When it contracts it is forced downward causing the abdomen to expand. This causes a negative pressure within the chest forcing air into the lungs. The negative pressure also pulls blood into the chest improving the venous return to the heart.

Since the belly originally swells with abdominal breathing, this must be controlled since such movement in Bushido (i.e., combat situations) can telegraph your weakest moment to opponents (i.e., when you are breathing in). Therefore, pressure is applied to the belly by tensing the both the diaphragm and the general muscles in the stomach area. This type of isometric training has the general beneficial health effect of tending to massage the organs (such as the intestines and stomach) resulting in the stagnant blood being forced from the organs and being replaced by a fresh supply of oxygen-rich blood from the heart. It is key to understanding Sanchin and Tenshou that the abdominal breathing practiced has this (and ordinary breathing does not have this) effect.

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<sup>3</sup> *The diaphragm is large muscle located between the chest and the abdomen (that separates the chest or thoracic cavity from the abdomen). It is the main muscle of respiration.*

<sup>4</sup> *For some reason, we stop doing this when we outgrow diapers.*

Goju-Ryu has two kata that are training katas for breathing that are intended to train for this kind of healthy longer breathing technique: Sanchin and Tenshou. Sanchin and Tenshou are a type of training kata and are referred to as the “heishu” (literally means “closed hand”—even though Tenshou uses the open hand) kata of Goju-Ryu. All other Goju-Ryu kata are not intended to be training kata but to show technique and are referred to as “kaishu” (literally means “open hand”) kata.

In Bushido a shorter breath is desirable when attacking to release explosive power. However, long breathes are used when performing Sanchin and breathing is natural. Training for the use of a long breath stabilizes mind and body (promoting good health generally) whereas a short breath raises energy for the explosive release of power when fighting. To practice all the time using the shorter breath used for fighting might be very harmful for your long-term health.

When inhaling in Sanchin, the mind must be used to also bring ki in through the Jo Tanden<sup>5</sup> which is taken down to the point in the pit of stomach known as the Tanden<sup>6</sup>. Sanchin is valuable for learning how to create and direct ki for purposes of combat. It is like learning how to charge a battery whose stored energy can be instantaneously discharged upon striking an opponent. The ki energy taken into and stored in the Tanden is compressed until finally it is released in an explosion and directed at the target. Goju-Ryu fighting is like the operation of a combustion engine: on the intake stroke you bring in air and fuel supply (ki), and combine it with several other forces for an explosive energy stroke that generates power for combat.

When ki is released in this manner, it is like flipping a switch that instantaneously redirects ki from the Tanden to the target in a way that energizes the rapid rotation of each interlocking bodily joint as well, and sinks the body (lowering the centre of gravity) and uses “ground power” (i.e, the power of lowering your centre of gravity and rising up pushing off the ground). This is performed with the breathing method described above. In order to master such a technique, Sanchin and Tenshou training are needed. For this reason, it is said that Goju-Ryu starts with Sanchin and finishes with Sanchin. Particularly, it is said that Sanchin synchronizes “the body; breathing, and the mind”. It is important not to forget that it is the heishu which promotes and supports the emotional, and tough physical strength characteristic of serious Goju-Ryu practitioners<sup>7</sup>.

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<sup>5</sup> *The area located between and slightly above the eyes.*

<sup>6</sup> *Refers specifically to the physical center of gravity located in the abdomen three finger widths below and two finger widths behind the navel.*

<sup>7</sup> *In conversation, Sensei Shiomi also said that the objectives of Sanchin are to: (1) develop “eye power” by learning to focus in the distance with widened eyes and to create power from the Jo Tanden you have to have your eyes wide open; (2) to develop “muscle power” through isometric training; (3) to develop “proper breathing technique and power”; and (4) to develop “mind power” to learn to direct ki, to develop proper fighting spirit so your mind is not frightened when you enter combat.*



In this photo, Shiomi Sensei is giving a lecture on a revised edition of this article at the JKF Headquarters in Japan in July of 2012. Many USA Seiwa Kai members were present, and Shihan Vassie Naidoo, Sensei Johnpaul Williams, and Sensei Mark Cramer can be seen in right side of this photo.

## **Goshukan Seiwa Kai Canada Karate Seminar Toronto, Canada May 2, 3, and 4**



**Toronto Skyline from Lake Ontario**



**Reishiki at the Goshukan Seiwa Kai Canada Seminar in Toronto**

**Craig Vokey Sensei:** The Goshukan Seiwa Kai Canada Seminar in Toronto on May 2, 3, and 4 with Fujiwara Seiichi Sensei and Vassie Naidoo Sensei was an absolute success. Over 130 participants attended the three days of training. Extra training at various clubs was offered both prior to and after the main event. During the seminar, Fujiwara Sensei focused on movement for kumite as well as basics and kata. Between training sessions there was some social time as the picture from the CN Tower illustrates. I look forward to seeing many of you in Omagari, Japan this summer.

I am heading to Lima, Peru, to attend the Senior Pan American Championships on behalf of the Pan AM Games organizing Committee for Toronto 2015. The 2015 Senior PKF Championships will be held in Toronto next March with the Karate event at the Pan American Games the following July. As I am chair of both organizing committees for both events, I will be acting as an observer in how the Championships operate. I will also be there to attend the congress and answer questions about the sport of Karate for the 2015 Pan AM Games.



Participants in the Goshukan Canada Seminar



Mr. Fujiwara explains the finer points of kumite



Sighting at the CN Tower



## Conversations at the Goshukan Seiwa Kai Canada Banquette



***Editor's Note:** At the banquet which was held at the Ginko Japanese Restaurant, I had the distinct pleasure of sitting across the table from Mr. Fujiwara and his interpreter and next to Sensei Doug Meagher. Consequently both Doug and I were able to ask Mr. Fujiwara several questions, and we received some very interesting answers.*

My question dealt with something unusual that occurred last summer while Johnpaul Williams and I were in South Carolina at the USANKF National Championships and Team Trials. I met some Japanese businessmen, and during a conversation, they asked me if I had ever been to Japan. When I told them that I had been to Japan to train in Karatedo, they asked me who I had trained with. I said Mr. Fujiwara, and upon hearing that name, they bowed deeply.

Bowing upon hearing someone's name is a bit unusual, but I had a good idea what prompted the deep bows of respect. I taught history for more than 35 years and was aware that the Fujiwara family was one of the most influential families during Japan's Heian Period (794 to 1185). Their influence was due to many factors but particularly by having the Fujiwara daughters marry the emperors. In this manner, the Fujiwara gained influence with the next emperor through the new emperor's loyalty to his maternal grandfather. Even in the modern era, Fujiwara family members have married members of Japan's Imperial Family. Thus the lineage of the Imperial Family and

the lineage of Fujiwara family have been joined together for more than a millennium. It was respect for the Royal Families that prompted the deep bows from the Japanese businessmen.

This is also what prompted me to ask Mr. Fujiwara through his interpreter if he was a member of this family lineage. Upon being asked this question, Mr. Fujiwara smiled and said “I am not royalty.” Mr. Fujiwara went on to explain that his family had taken of that surname when members of the Fujiwara family fled to Akita Prefecture for protection. Later other families who were closely associated with the Fujiwara family adopted that surname. Whereas Mr. Fujiwara is not royalty, he certainly acts in a regal manner.



As we were still eating dinner and enjoying libations, Doug Meagher took the opportunity to ask Mr. Fujiwara a question. He asked if he should be focusing on attaining karatedo knowledge rather than focusing on his next Dan grading. Mr. Fujiwara responded that one should do both because the grading gives one a clear goal, and that in turn leads to higher

training levels. Knowledge will then be gained through the higher level of training. I believe that this is good advice that we should all follow – train hard.

Through his interpreter Mr. Fujiwara then told Doug Meagher and me some things about his own Dan gradings: “At each Dan grading, I was told ‘This is a new beginning. This is a new beginning’. Then at my Hachi-dan [8<sup>th</sup> dan] grading, Mr. Tasaki told me ‘Now it is your time to be frustrated.’ At first, I didn’t understand, but then I found that when you are a Hachi-dan and in charge of a very large karatedo organization, there is no one to answer your questions and no one to provide you with clarification. You have to provide all of the correct answers yourself, and that can be frustrating.”

Mr. Fujiwara elaborated further: “When I put on a seminar, people tell me it was great. However, I know that not everything went well, and not everything was great. So I am frustrated, and Mr. Tasaki was correct” This conversation gave me a very different perspective of being a Hachi-dan and the chief instructor of a large karatedo organization.

Both Doug Meagher and I felt honored to have had these conversations with Mr. Fujiwara.

# FORM FOLLOWS FUNCTION

By Jim Pounds

*Form follows function.* It's an architectural maxim that says a building's looks should be predominately determined by the function of that building. It's the architectural way of saying that you can't make a silk purse out of a sow's ear. But some designers can't leave well enough alone and feel the need to over-embellish, try to make their projects something they aren't -- like hanging too many ornaments on a Christmas tree.

There is an elegant effectiveness found in simplicity. Compare the interior of a traditional martial arts dojo with Elvis' Graceland. I rest my case.



But I'm not writing this essay about architecture. I'm writing about the simple elegance, the *shibumi*, of the martial arts. Too many times, practitioners – particularly the less experienced – want to embellish what is there, much to the detriment of the art. These arts were formed by a millennium of alchemy, in which the impurities, the things that were superfluous or simply didn't work, were burned off in the process of finding the precious core. Like nature, it evolved and is still in the process of evolution. We shouldn't attempt to add anything to such a thing of beauty. At least not consciously.

Unconsciously, we cannot help but add our own subtle nuances to the art over our years of continual practice. Our collective learning process has passed it on from student to teacher and it continually bears the stamp of our

collectivity over time. That's why it evolves, even as we try to maintain what we perceive it to be. It changes even though we try to preserve it. That in itself is a Zen *koan*.

*“The way...who will pass it on straight and well?”*

*Gichen Funakoshi*

Funakoshi himself changed many things about the art of Okinawa *Te* in order to popularize it to the Japanese. But he also strove to protect and keep what he felt was its immutable core.

*Form follows function.* I see students attempt to embellish kata when they really don't yet have a solid understanding of what they are doing. Understanding the *bunkai oyo* (the applications of the kata) helps us to understand that embellishment is unnecessary, however practical knowledge is essential. It is true that some applications are hidden within the movement of the kata. In Goju-ryu, for example, there are instances where what is shown is the polar opposite of the intended application; a holdover from the days of secret practices when what was shown was purposely meant to confuse any rivals or enemy who might be watching. But predominately, form does follow function, and breaking kata down reveals the simplicity beneath the surface, simplicity so elegantly effective, we need only to work to understand it, not to embellish it.

Embellishment seems to come from our insecurity about comprehension. When in doubt, add something. I would advise that when in doubt, dig deeper into the simplicity of the movement. The best practitioners perform many linked, simple movements with such fluid grace that they appear to be complex. The novice thinks it cannot be simple, because of the *appearance* of complexity, and therefore attempts to add flourish to his own performance. That is like trying to add a moon roof to the evolved lines of a cuneiform.

The same thing happens in kumite. The best fighters often do quite simple things very well. It is the fluidity of their linked movements, just as in kata, that appears to be more complex than what is really happening. The founders of karatedo realized that movements requiring anything other than gross motor skills would be ineffective under the adrenaline dump of true combat. Therefore, they kept moves simple. *The effectiveness comes from the continual practice that internalizes these simple but effective response movements until they appear to be both complex and effortless.* They are neither. They are actually simple moves practiced continually with focused effort.

That is the only way.

So next time you feel the urge to make your kata a little prettier, or your kumite more flashy, take a breath and look for the beauty of the simplicity. Keep it simple but deep.

# Titles in Traditional Karatedo

By Johnpaul Williams

*Editor's Note: It is important for students of the traditional Japanese martial arts to know how the title system developed, what those titles means, and who can be granted a legitimate title.*

## The Dai Nippon Butoku Kai 大日本武徳会 and Martial Arts Titles



The Dai Nippon Butoku Kai was originally formed in 1895 to govern all Martial Arts from Japan on the basis of Budo Philosophies. This organization was endorsed by the Royal Family of Japan, and a member of the family serves as its governor to this day. The Dai Nippon Butokukai adopted and issued the first titles distinguishing modern day Budo practitioners. These “Budoka” were assessed by their peers to be exceptional in their styles. This judgment was not based on superior physical ability alone. The granting of titles includes the physical, moral, and spiritual developmental of the individual.

The first title was **Hanshi** 範士 ["Model Expert" or "Teacher by Example". The second title was **Kyoshi** 教士 ["Teaching Expert"]. In 1934, a third title was introduced, **Renshi** 錬士 ["Well Trained or Skilled Expert"]. These are the same titles that are awarded today.

The Dai Nippon Butoku Kai was originally formed with the following goals:

- To preserve martial virtue [Butoku] as represented by the traditional martial disciplines
- To honor older Budo practitioners who had kept tradition and experienced a true warrior society.
- To promote and propagate the classical martial ways within the education system to help instill Bushido in the minds and bodies of the nation's youth [Watanabe 1970]. This in the long term would strengthen the nation as a whole.

The Dai Nippon Butokukai is the entity that governs all Martial Arts from Japan on the basis of Budo Philosophies. The Dai Nippon Butokukai adopted and issued the first titles distinguishing modern day Budo practitioners [Budoka, those of “RYU” and not of “Jutsu]. These “Budoka” were determined either prominent or exceptional in their styles by their peers as well as the Dai Nippon Butokukai. In the Dai Nippon Butokukai, grading is the assessment of an individual's course toward the attainment of excellence through practice and tradition. This judgment is not based on mortal superior ability however includes the entire mortal, moral, and spiritual and developmental credentials and aspects. The first Shihan ["Master Teacher"] title was Hanshi ["Model Expert "or"" Teacher by Example, and Kyoshi, originally known as Tesshi ["Teaching Expert"]. In 1934, a third title was introduced, Renshi ["Well Trained or Skilled Expert"]. These are the same grades awarded to masters today.

The Dai Nippon Butokukai as we know, mandated the 'unification of various schools of Swordsmanship [Kendo] and standardized and issued to these schools formal and uniform grade. These schools were picked obviously because of their great numbers if brought under the influence of Budo and Shinto could help combat the onset of Western cultural influence and its ailments. The Butoku Kai soon after managed and consolidated the schools of Jujutsu, Archery, Naginata and other classic martial Arts until the Organization became a "Semi-Governmental agency by the 1930's managing and Governing all forms of Budo, Also by this time the Butoku Kai was working hand in hand with Religious, Educational, Imperial and Recreational institutions as a 'Cultural Nationalist Organization'.

With the advent of change came the introduction of a standardized structure that would separate students by levels of comprehension in their style of Martial Art. This structure had already been in place before "The meeting of the Masters" however standardized by the Okinawan Karatedo Jutsu and Karatedo Ryu-ha, the grade structure was not truly utilized in Okinawa until 1956 [after the death of Miyagi Chojun], when Chosin Chibana formed the Okinawa Karatedo Association.

The Dai Nippon Butokukai also concluded that the improvements it called for would bring about a single coalition under their decisions and rules, as had happened with Judo and Kendo. Prince Nashimoto Moriwasa empowered Gojuryu's Chojun Miyagi to set up a Karatedo Kyoju-Kai [Karatedo Teacher Association] on behalf of the Dai Nippon Butokukai in 1937. Sensei Konishi and Sensei Sannosuke were assigned to implement and oversee this transition. Another major transition was the transformation of all Okinawan Bujutsu into a Japanese Budo. The changes to take place were:

**A. The implementation of a formal Belt system** which had been devised by Kano Jigoro Sensei, the founder of Judo. This included a formal Kyu and Dan System which Karatedo did not have at this time. Included with the belt system was a system of formal titles.

- Renshi - Well Trained or Skilled Expert
- Kyoshi - Teaching Expert [originally known as Tasshi]
- Hanshi - Model Expert" or "Teacher by Example"

**B. The adoption of a formal Uniform [GI or Dogi].**

- When Karatedo was first introduced to mainland Japan from Okinawa, it was obvious that the traditional Kimono [the daily clothing worn in public] was too bulky and restrictive for the physical movements of Karatedo.
- In many old photographs, Karatedo practitioners are seen wearing underpants or long underwear. [I have been told they sometimes even practiced naked!]
- Premier members of the Dai Nippon Butokukai included the Emperor, Prince and other top officials; both Military and Religious [also keep in mind the Emperors position in the Shinto Religion].
- It was considered highly improper to practice or perform before these delegates in such attire therefore the Dai Nippon Butokukai adopted [mandated] a Gi made of a lighter weighted material for use in Karatedo.

**C. The altering of the characters originally used in Karate from China Hand to Empty hand.** It was necessary to change the name of karate from the kanji characters meaning *Chinese Hand* 唐手 to the kanji characters meaning *Empty Hand* 空手. The pronunciation of these different kanji characters did not change, but the meaning changed distancing karate from its Chinese origins and allowing it to evolve into a truly Japanese martial art like Judo and Kendo.

**D. The style name had to be registered in Kyoto at the Butokukan [Butokukia Budokan].**

Karatedo's continued development was heavily deferred by the onset of World War II [which included the loss of Miyagi Sensei's top student, Shinzato Jin'an, in battle], so much so that this universal set of standards failed to fully materialize. Today in each different style of karate, Kai-ha, and Ryu-ha there are different standards that govern credentials and teaching degrees.

### **Ranking and Title System in Traditional Karate-Do**

\*Titles are not automatically awarded to a Yudansha. They are awarded for exceptional achievement and outstanding character.

RANK	AGE	TITLE
Ju Dan (10 <sup>th</sup> ) Minimum Of 7 Years After Ku Dan	Awarded for exceptional lifetime achievement for karate	*Hanshi 範士
Ku Dan (9 <sup>th</sup> ) Minimum Of 7 Years After Hachi Dan	Awarded for exceptional lifetime achievement for karate	*Hanshi 範士
Hachi Dan (8 <sup>th</sup> ) Minimum Of 8 Years After Sichi Dan	50 Years And Over	* Hanshi 範士 Senior leader to Model Other Instructors Minimum Of 15 Years After Kyoshi
Sichi Dan (7 <sup>th</sup> ) Minimum Of 7 Years After Roku Dan	42 Years And Over	*Kyoshi 教士 Teaching Instructor Minimum Of 15 Years After Renshi
Roku Dan (6 <sup>th</sup> ) Minimum Of 6 Years After Go Dan	36 Years And Over	*Renshi 錬士
Go Dan (5 <sup>th</sup> ) Minimum Of 5 Years After Yon Dan	Minimum Of 30 Years Of Age	*Renshi 錬士 Polished Instructor Minimum Of 35 Years Old 2 Years After Go Dan
Yon Dan (4 <sup>th</sup> ) Minimum Of 4 Years After San Dan	Minimum Of 25 Years Of Age	No Title
San Dan (3 <sup>rd</sup> ) Minimum Of 3 Years After Ni Dan	Minimum Of 21 Years Of Age	No Title
Ni Dan (2 <sup>nd</sup> )	Minimum Of 18 Years Of Age	No Title

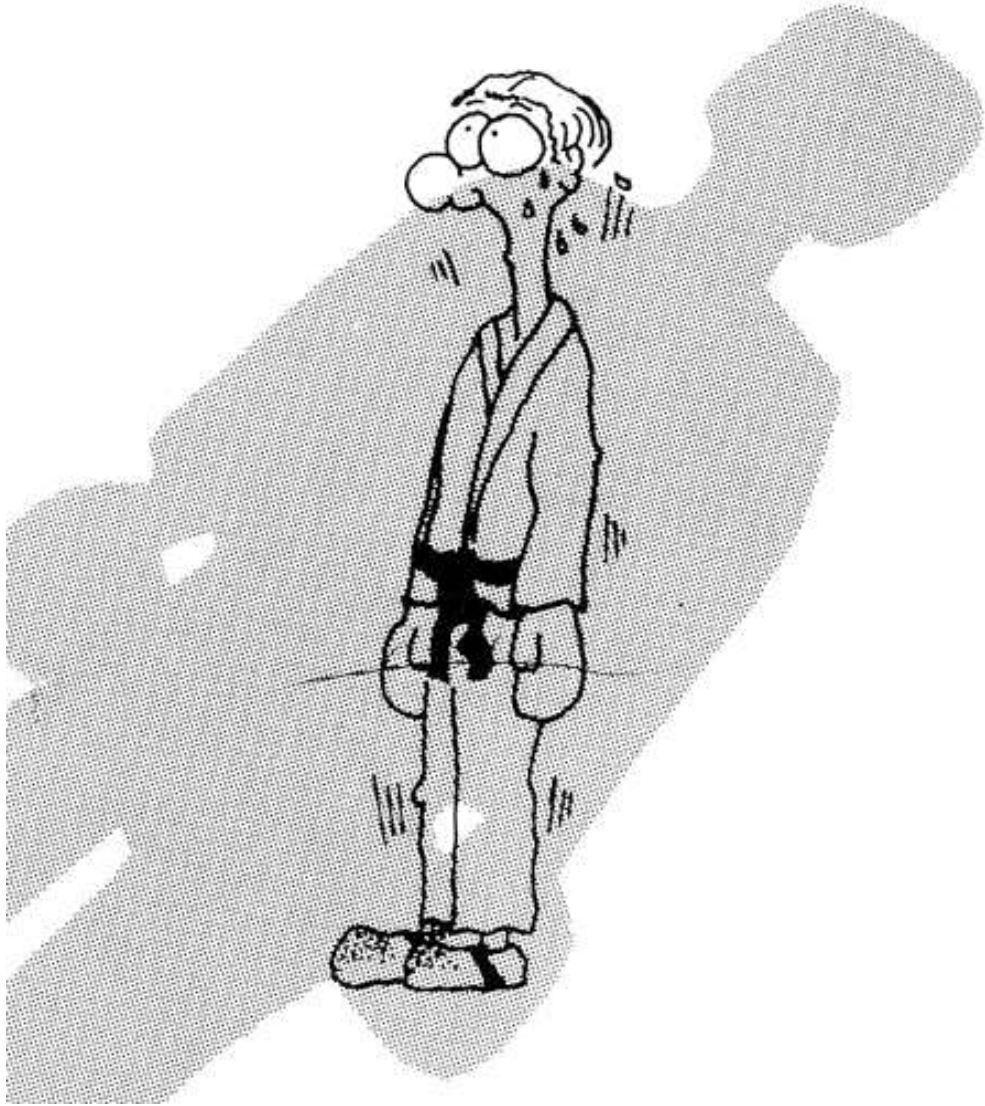
Minimum Of 2 Years After Sho Dan		
Sho Dan (1 <sup>st</sup> ) Minimum Of 3 Years	Minimum Of 16 Years Of Age	No Title

The following is a list of notable individuals of Karatedo who received titles from the Dai Nippon Butokukai:

- Chojun Miyagi [[Goju Ryu – the first in 1937 with the title of Kyoshi]
- Mabuni Kenwa [Shito Ryu]
- Funakoshi Gichin [Shotokan]
- Funakoshi Giko [Shotokan]
- Konishi Yasuhiro [Shindo Jinen Ryu / Ryobu Kai]
- Ohtsuka Hironori [Wado Ryu]
- Gogen Yamaguchi [Goju Ryu / Goju Kai]
- Nagamine Shoshin [Matsubayashi Shorin Ryu]
- Shinzato Jin'an [Goju Ryu]
- Higa Seiko [Goju Ryu],
- Yagi Meitoku [Goju Ryu]
- Ueshima Sannosuke [Kushin Ryu]
- Tomoyori Ryusei [Kenyu Ryu]
- Kinjo Hiroshi [Ko Ryu]
- Richard Kim [Shorin Ryu]; \*Disenfranchised in 1976
- Sakagami Ryusho [Itosu Kai Shito Ryu]



## Seiwa Kai Humor



**Edward “sizes up” his kumite opponent at his first Seiwa Kai Dan grading in Toronto.**

**GOKEN YAMAGUCHI**  
1909 to 1989

AN ENIGMATIC MASTER

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Gogen Yamaguchi

山口剛玄

Few people in the history of modern karate-do have commanded as much respect and generated as much controversy as the enigmatic Gogen Yamaguchi who was the founder of the International Karate-do Goju Kai Association. During his lifetime, he was an almost legendary figure who was rumored to possess superhuman mental and physical powers. By some accounts, he was the legitimate successor of Mr. Chojun Miyagi, and the person who was responsible for spreading the Goju system of karate-do around the world.

Today, Mr. Yamaguchi is still very much of a mystery to many students of karate-do. Many people still do not know which stories are accurate and which have been exaggerated or entirely fictionalized. Consequently, research into the life of Mr. Gogen Yamaguchi is needed in order to shine some light on the enigma surrounding this twentieth century karate master.

The researched leads into four areas: (1) Who was Mr. Gogen Yamaguchi? (2) What was the nature of his relationship with Mr. Chojun Miyagi, the founder of Goju Ryu? (3) Was there any substance to the claim of Mr. Yamaguchi's superhuman powers? (4) Was he truly responsible for the spread of Goju around the world? Finding the answers to these four questions could do a lot to shed some light on the mystery surrounding Mr. Yamaguchi.

### **WHO WAS GOGEN YAMAGUCHI?**

Mr. Gogen Yamaguchi was born on January 20, 1909 on the island of Kyushu in southern Japan. He was one of ten children, and all six of the Yamaguchi boys practiced the martial arts. However, it appears as if the young Mr. Yamaguchi was exceptionally interested and talented in the martial ways, and he practiced Japanese fencing and karate-do. His training was intense, and Mr. Yamaguchi tells us that "I believe that I trained myself in the fundamental alertness of a cat in these early days."<sup>i</sup> Even today, Mr. Yamaguchi is often referred to as The Cat.

Additionally, Mr. Yamaguchi tells us that as a youth he was drawn to the spiritual side of life. "I longed for unseen and mysterious things and... I tried to talk to the Supernatural God... I realize now that what I am today has been deeply rooted in my childhood."<sup>ii</sup> Consequently, the early life of the young Mr. Yamaguchi was marked by an intense martial training and a deep spiritual longing.

It is interesting to note that "Gogen" was actually not the name given to Mr. Yamaguchi by his parents. "Yoshimi" was his given name, and it is still the name by which some Okinawan Goju Ryu masters refer to him.<sup>iii</sup> Mr. Yamaguchi tells us that he legally changed his name after the end of World War II, and that the alteration occurred at the desire of Mr. Chojun Miyagi: "I was greatly impressed when he requested that I change my name to Gogen (following the War, I legally registered my name as Gogen with the court in Kagoshima)."<sup>iv</sup> Consequently, "Yoshimi" Yamaguchi is known to us as Gogen Yamaguchi.

Mr. Yamaguchi attended and was expelled from Kansai University where he had developed a reputation for being a ruffian. He then entered Ritsumeikan University, but confessed that "I doubt that Ritsumeikan University would have admitted me if they knew about the 'Rough Yamaguchi' who was expelled from Kansai University."<sup>v</sup> In 1932, Mr. Yamaguchi graduated from Ritsumeikan, passed the Bar Examination, and became a lawyer.

After his graduation from the university and after the outbreak of war with China, Mr. Yamaguchi was persuaded to go to Manchuria by General Kanji Ishihara. There he served as "a mixture of administrator, trouble-shooter, spymaster, and undercover agent."<sup>vi</sup> Mr. Yamaguchi tells us that he agreed to move to Manchuria because General Ishihara desired "to make Manchuria a 'Heavenly Land' where Japanese, Chinese, Mongolians, and Koreans could live in peace and prosperity. He had been my friend since I became a student and I supported his views."<sup>vii</sup> However, the general's ideals were not the reality of life,

and “Manchuria was oppressed and ruthlessly exploited. For the native population, Manchuko [Manchuria] was anything but a heavenly land.”<sup>viii</sup>

**Below: Kanji Ishihara 石原 莞爾 (1889 – 1949)**



Historical research is replete with General Ishihara’s military actions and his radical views. It was he who conceived and planned every detail of the Manchurian Incident of 1931 where “Japanese troops of the Kwantung Army faked an attack upon themselves, and used this as a pretext to seize Manchuria.”<sup>ix</sup> Additionally, the general predicted a war which would last up to thirty years between the East (led by Japan) and the West (led by the United States). He concluded that the war “would end in the annihilation of the West.”<sup>x</sup>

The closeness of the relationship between General Kanji Ishihara and Mr. Gogen Yamaguchi may come as a surprise to many people. It is possible that Mr. Yamaguchi did not know the full scope of General Ishihara’s radical views even though the general had articulated his views as early as 1928 in *The Final World War Theory*. However, one must consider that the association between General Ishihara and Mr. Yamaguchi occurred during a war, and history has shown that nations and individuals act differently during times of war and times of peace. Perhaps it is best to put their relationship in this historical perspective.

At the conclusion of World War II in 1945, the Soviet Union invaded Manchuria and Mr. Yamaguchi became a prisoner of war. He was sent to a Soviet Gulag for two years where he suffered the inhumane conditions and cruel treatment for which the Soviet prison system was notorious.<sup>xi</sup> After he was released from captivity, Mr. Yamaguchi returned to Japan, but he became depressed over many of the social changes that had occurred since the end of the war. Mr. Yamaguchi decided to commit Seppuku (the type of self-disembowelment that had been used by the warrior class of Feudal Japan). As he prepared himself for the final moment, he had a revelation. He had a mission in life – to contribute to the world by disseminating the Japanese martial arts.<sup>xii</sup> For the next four decades, “the development of Goju in Japan was the work of one man, Gogen Yamaguchi.”<sup>xiii</sup>

Throughout his life, Mr. Yamaguchi had a variety of occupations, experiences, and penchants. He was a lawyer, an undercover agent, a prisoner of war, and a karate master. He was a Shinto priest, a practitioner of yoga, and a profound mystic. Clearly, he was no ordinary person. In 1988 at the age of 79, he died in Tokyo, Japan.

#### **WHAT WAS THE NATURE OF HIS RELATIONSHIP WITH MR. CHOJUN MIYAGI?**

The nature of the relationship between Mr. Miyagi and Mr. Yamaguchi has long been the subject of debate. Whereas Mr. Yamaguchi makes several claims regarding Mr. Miyagi, a number of people including several Okinawan Goju Ryu masters refute those claims. Can the truth on these issues be found?

Mr. Yamaguchi tells us that he was named as the successor to Mr. Miyagi, the founder of Goju Ryu. Mr. Yamaguchi asserts that Mr. Miyagi told him: “Mr. Yamaguchi, you are well qualified to become the successor of Goju School Karate...I have nothing more to teach you... Thus...you must make a diligent effort to develop karate in Japan”<sup>xiv</sup> If these words actually came from Mr. Chojun Miyagi, then it would appear as if Mr. Yamaguchi was designated as the successor to the Goju system. However, these words were spoken in private, and the veracity of this claim is difficult to either prove or disprove. No witnesses are available to either affirm or negate Mr. Yamaguchi’s claim.

Moreover, Graham Noble tells us that Mr. Yamaguchi’s claim that he was designated By Mr. Miyagi to be his successor in Goju Ryu is disputed by many of Mr. Miyagi’s senior Okinawan students: “It irritates some of the Goju men on Okinawa to hear Yamaguchi described as Chojun Miyagi’s successor, since Miyagi was never in Japan for periods of longer than two or three months... In view of this, it may be doubted whether Yamaguchi ever learned the whole Goju system from Miyagi.”<sup>xv</sup>

Furthermore, after Mr. Chojun Miyagi’s death, several senior Goju Ryu students traveled to Mr. Juhatsu Kyoda’s home in Oita Prefecture, Japan to ask him to become the successor of Mr. Miyagi since he was a direct disciple of Mr. Kanryo Higaonna and one year senior to Mr. Miyagi. After speaking with the senior students from Okinawa, Mr. Kyoda reluctantly agreed to take leadership of Goju Ryu, but upon the condition that the name of the style be changed to To’on Goju Ryu (meaning Higaonna’s Hard Soft Style), to reflect the name of Mr. Kanryo Higaonna.<sup>xvi</sup> Even though Mr. Kyoda never took leadership of Goju Ryu, these events indicate that the senior Goju Ryu officials in Okinawa never seriously considered Mr. Yamaguchi as a successor to Mr. Miyagi even in Japan.

Additionally, Mr. Morio Higaonna of Okinawa tells us that after the death of Mr. Miyagi, “Eiichi Miyazato claimed that Chojun Sensei had named him as successor” and that Mr. Miyazato was appointed by Mr. Miyagi’s widow to teach in the famous Garden Dojo in the Miyagi family home.<sup>xvii</sup> This would certainly indicate that the Miyagi family saw Mr. Miyazato as the successor to Mr. Chojun Miyagi. Furthermore, we are told by the Okinawan students at the Jundokan that “Eiichi Miyazato Sensei is well known as the successor to Chojun Miyagi Sensei.”<sup>xviii</sup>

Consequently, one is left wondering whether Mr. Yamaguchi was actually appointed to be the successor of Mr. Chojun Miyagi, and whether he really possessed the depth of knowledge about Goju Ryu to become the successor of Mr. Miyagi. It is quite plausible that Mr. Miyagi intended for there to be more than one successor; he may have wanted there to be more than one individual who was responsible for teaching and disseminating Goju Ryu. In this manner Mr. Miyagi would increase the likelihood that the style that he founded would survive and be spread throughout the modern world.

This theory gains plausibility as one begins to investigate Mr. Miyagi’s experiences during the Pacific War. As the battle of Okinawa was raging, Mr. Miyagi had attempted to preserve from the allied bombing “the fruits of his research into karate, information gathered in China, numerous books on a variety of subjects and records of his personal martial arts philosophy, including extensive notes about his own dreams. Despite his efforts, everything was lost.”<sup>xix</sup> To make matters worse, Mr. Miyagi’s top student and chosen successor, Jin’an Shinzato, was killed in the battle of Okinawa.<sup>xx</sup> Due to these terrible losses, it is plausible that Mr. Miyagi realized that in order to ensure that Goju Ryu would survive in the modern world more than one successor would be needed.

Consequently, it is possible that Mr. Yamaguchi was designated to be the successor who was responsible for the development of Goju in Japan. If one assumes that Mr. Miyagi did indeed tell Mr. Yamaguchi “you must make a diligent effort to develop karate in Japan” then one can infer that Mr. Yamaguchi was to spread Goju in Japan. Additionally, Mr. Miyazato could have been designated as his successor of Goju in Okinawa.

In addressing the issue of the depth of knowledge of Mr. Yamaguchi, Graham Noble suggests that Mr. Yamaguchi did not learn the majority of his Goju from Mr. Miyagi. Instead, he learned “the complete range of Goju kata later from students of Miyagi such as Meitoku Yagi.”<sup>xxi</sup> However, Mr. Morio Higaonna also tells us that the practice of teaching kata indirectly through other students was, at one time, a common practice of Mr. Miyagi, and that at one time the only way that students could learn all of the Goju kata was to learn it from other students.<sup>xxii</sup> Consequently, it does not appear to be anything extremely unusual about the manner in which Mr. Yamaguchi learned Goju Ryu.

Even though it appears as if Mr. Yamaguchi could have been a successor to Mr. Miyagi, and that the manner by which he learned Goju Ryu was not entirely out of the ordinary, one must entertain two academic questions regarding Mr. Yamaguchi’s depth of knowledge of Goju Ryu. Could the months that Mr. Yamaguchi spent studying and training directly with Mr. Miyagi have been considered commensurate to the decades of study and training that some of Mr. Miyagi’s students in Okinawa enjoyed? Could the karate that Mr. Yamaguchi passed on to his followers have contained the same depth and breadth of knowledge as those instructors who had spent decades training directly under Mr. Miyagi in Okinawa? These are questions that I will pose, but that I will leave to each reader to answer.

**Below is Meitoku Yagi: Mr. Yamaguchi learned the majority of the Goju system from him.**



Another issue is whether Mr. Miyagi awarded Mr. Yamaguchi a tenth dan. Whereas there is not a specific reference in Mr. Yamaguchi’s book claiming that he was in fact awarded any dan grade (black belt) by Mr. Miyagi, other authors and organizations have asserted that Mr. Yamaguchi received a tenth dan from Mr. Miyagi.<sup>xxiii</sup> In complete opposition to this assertion, Mr. Morio Higaonna tells us that Chojun Miyagi never awarded a black belt to anyone.<sup>xxiv</sup>

This apparent discrepancy in facts may be due to the fact that dan ranks were viewed differently in Japan and in Okinawa. As we have discovered from previous discussions, originally Okinawans did not award dan grades in their systems of karate, but the Japanese saw them as a necessary part of a budo. In Chapter 5 Patrick McCarthy told us that in order for Okinawan karate to be accepted in mainland Japan, a system of black belts and lesser belts needed to be adopted.<sup>xxv</sup> Therefore, it is quite plausible that Mr. Yamaguchi assumed his tenth dan because he believed that he had been designated by to spread the Goju system in Japan, and that this was something that Mr. Yamaguchi saw as being necessary to gain the acceptance of Goju by other Japanese martial artists.

I asked Mr. Motoo Yamakura who studied Goju Ryu in Japan under Mr. Seigo Tada, a direct student of Mr. Yamaguchi, about the issue of Mr. Yamaguchi’s tenth dan (black belt). He supports the aforementioned hypothesis. Mr. Yamakura states: “My guess is that Mr. Miyagi was not aware of the ranking system and probably did not care. So if Mr. Yamaguchi was chosen in any particular time to lead the art in Japan, it was not such a big deal what rank Mr. Yamaguchi held.” It does not appear as if Mr. Yamaguchi did anything unusual. Dan grades were common among the martial artists in mainland Japan, and Mr. Yamaguchi did what was customary.

## WAS THERE ANY SUBSTANCE TO THE CLAIM OF MR. YAMAGUCHI'S SUPERHUMAN POWERS?

Mr. Gogen Yamaguchi is well known for performing a variety of yoga and Shinto rituals with the expressed purpose of increasing his spiritual awareness. Not only was he a Shinto priest, but at least sixty pages in his book are expressly dedicated to the subject Shintoism and yoga.<sup>xxvi</sup> Whereas it is well established that Mr. Yamaguchi engaged in a variety of activities with the intent of strengthening his spirit, the question becomes, did these activities give him superhuman mental and physical powers?

In an interview in 1977, Mr. Yamaguchi told the interviewer that “if you were to face me in combat, I would be able to tell 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 that has given me the name The Cat.”<sup>xxvii</sup> Whereas the power that Mr. Yamaguchi claims to possess is interesting, it could hardly be classified as a superhuman power.

Furthermore, in the video “*The Cat – Gogen Yamaguchi 10<sup>th</sup> Dan*” there is some old footage of Mr. Yamaguchi naked to the waist under a waterfall. As he stands under the falling water, he contorts his hands and fingers in various positions, and he repeatedly raises them skyward. The commentator explains that this is a manner by which Mr. Yamaguchi increases his spiritual awareness.<sup>xxviii</sup> This type of austerity training is a bit out of the ordinary, but does not enter into the realm of being superhuman.

Graham Noble tells us something much more extraordinary. He was viewing a film, *The Way of the Sword*, and “Mr. Yamaguchi was shown sitting in front of a crystal ball. He performed various mudras (mystic hand movements) in the direction of the crystal ball, while doing breathing exercises. According to the narration, Yamaguchi uses the crystal ball to communicate with the spirits of fighters of the past and future. They give him secrets.”<sup>xxix</sup> If the narration is correct, and if Mr. Yamaguchi can in fact contact the deceased and the unborn, then he truly possessed a superhuman power. However, I am certain that many individuals will be skeptical that Mr. Yamaguchi was able to communicate with the dead and the unborn.

Peter Urban has written an account of an incident that supposedly occurred in China and this, more than anything else, has contributed to the belief that Mr. Yamaguchi possessed superhuman physical powers. In one of the chapters of his book, *The Karate Dojo*, he told his readers that while Mr. Yamaguchi was in Manchuria, he kicked, punched, and choked an adult tiger to death.<sup>xxx</sup> There are several problems with Mr. Urban’s account. First of all Mr. Yamaguchi never mentioned this event in his autobiography. Additionally, Mr. James Genovese who trained with Mr. Yamaguchi in Japan insists that Mr. Yamaguchi denied that the event occurred; and finally, many wildlife experts do not believe that it is plausible for an unarmed human to kill an adult tiger.<sup>xxxi</sup> It is most likely that the accounts of Mr. Yamaguchi possessing superhuman physical powers are nothing more than an urban myth.

One cannot conclude that Mr. Yamaguchi possessed any superhuman powers. The assertion of the narrator of “*The Way of the Sword*” cannot be verified with any other sources, and the contention of the author of *Karate Dojo* has been directly refuted. It appears as if Mr. Yamaguchi was a man who possessed a deep spiritual longing and engaged in a variety of activities that he believed would improve his spiritual well-being.

**Below: Gogen Yamaguchi under a waterfall in austerity training**



**WAS MR. YAMAGUCHI  
RESPONSIBLE FOR THE  
WORLDWIDE SPREAD OF  
GOJU**

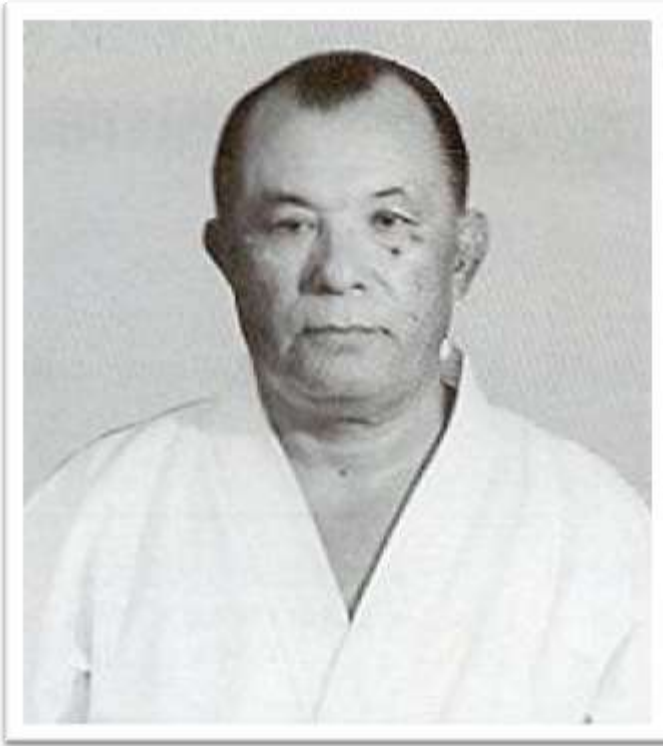
Many people in karate-do believe that Mr. Yamaguchi was responsible for the worldwide dissemination of the Goju system of karate-do. Mr. Morio Higaonna tells us that “Yamaguchi Sensei went on to create the Goju Kai organization and was successful in spreading Goju Kai throughout Japan and the world.”<sup>xxxii</sup> Some students of karate have described Mr. Yamaguchi as a showman who brought a lot of attention to karate and Goju. Graham Noble supports this opinion stating Mr. Yamaguchi had “charisma” and was a “semi-legendary” figure in karate-do: “He always wore traditional Japanese dress and also wore his hair long which made him look like some Yamabushi (mountain warrior) from days gone by, transported incongruously to the Tokyo

suburbs.”<sup>xxxiii</sup> His actions and manner of dress caught the attention of the mass media and this did a lot to promote Goju around the world.

This view of Mr. Yamaguchi as being the sole person responsible for disseminating Goju Ryu across the globe is not without controversy. The leaders of the Jundokan tell us that “Eiichi Miyazato is well known...for establishing the Jundokan, and his tireless effort to develop and expand the Okinawa Goju Ryu Karate-do around the world.”<sup>xxxiv</sup> Consequently, the belief that Mr. Yamaguchi is the only person responsible for the worldwide spread of Goju Ryu is disputed by members of the Jundokan in Okinawa.



**Below: Eiichi Miyazato 宮里 栄一 1922-1999**



However, Mr. Miyazato was never flamboyant and never drew a lot of attention to himself or his accomplishments. In fact Mr. Miyazato condemned showmanship in karate, and explained his antipathy towards flamboyant behavior: “Recently, some Karate practitioners have completely disregarded the essence of Karate, and its legacy and have made it into a show or performance. It has become a common sight to see the breaking of clay tiles and wooden boards, or breaking wooden staffs across the body... Chojun Miyagi Sensei strongly condemned such performances.”<sup>xxxv</sup> Mr. Miyazato worked in a manner that was different from the manner of Mr. Yamaguchi. He worked quietly to promote Goju Ryu and actively avoided ostentatious behavior in both his private life and in front of the media.

Both of these gentlemen have contended to be the successor of Mr. Chojun Miyagi, and both of them have supporters stating that they are responsible for the worldwide propagation of the Goju system. I believe that both are correct. As was mentioned previously, it is plausible that Mr. Miyagi intended for there to be more than a single successor and that he did this intentionally to ensure that Goju would survive and prosper in the modern world. It seems obvious to me that both of these fine teachers succeeded by using different methods, and they were both successful in spreading the Goju system throughout Okinawa, Japan, and the world.

### **THE ENIGMA CRACKED**

The research has revealed who Mr. Gogen Yamaguchi was and who he was not. He was a man who, from an early age, was captivated by the martial ways, and he was also an individual who was caught up in the politics of the Second World War. He was a man who possessed no superhuman powers, but was a person who had a deep spiritual longing. Certainly, he was one of the men who seized the opportunity and spread Goju around the globe, and he accomplished this in a manner which grabbed our attention. It is obvious that he was no ordinary individual.

**(End Notes for this article are on Page 27)**

# **Don Benoit's Induction into the Sudbury (Canada) Sports Hall of Fame**

**Submitted by Craig Vokey**

*The following excerpt is from the Sudbury Star, the local newspaper.*



The name Don Benoit is synonymous with martial arts in Sudbury.

For more than 40 years, countless numbers of Greater Sudbury residents have honed their skills at the Benoit's Martial Arts dojo under the watchful eye of Don Benoit.

Benoit's long devotion to his chosen sport and his ability to bring out the best in his students has led to his inclusion in this year's inductees into the Sudbury Sports Hall of Fame.

“When I got the call, I thought it was great to be recognized and so nice for people to nominate me,” he said. “I appreciate it. You are recognized for something you have been doing for so long. It's an honour to be selected and it is a very select group. I am a passive person, not the kind to go out and make a name for myself, but I have been around for a long time and we've had lots of provincial and national champions, and I must be doing something right. ”

The 64-year-old is just as passionate about martial arts as he was when started.

“Being involved in martial arts for that many years, it's in your blood,” he said. “I train every day and teach people to try to be the best they can be and help kids to go out in the world and give them that confidence by teaching them self-defense, and they bring that confidence to school and elsewhere and to go on and be a better person.”

Which is why martial arts is much more than a sport for Benoit.

“It is a lifestyle for me,” he said. “I believe it is the best decision I have ever made, taking karate. I took it for self-confidence and self-defense and it has been a long and tough road at times, but the reward is excellent. Teaching people you see today who were little kids years ago and they are grown up and married and have kids of their own now, and it's nice to see them and see what they did with their lives.

“I had a person come in here recently after 15 years of training and have gone to university and come back, and they came to shake my hand and thank me for helping them, for giving them stability and confidence, and that is something special to me,” he said.

He is now teaching grandchildren and even a few great-grandchildren of some of his early students.

“My son and daughter have been involved for the last 35 years and they have grandchildren and they are coming here now, as well as others,” said Benoit, one of only two people in Ontario to earn a seventh-degree black belt in Goju-style karate. “I’ve been doing this a long time, but it’s still enjoyable. Knowledge is like a circle, there is no end to it and every day you learn something new, be it from the masters or the students. You can learn from kids as well by teaching them, and I still really enjoy it.”

Benoit can't imagine a time where he would not participate in martial arts.

“It's in my blood, so I will do it for the rest of my life.”

## END NOTES: GOGEN YAMAGUCHI

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- <sup>i</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: page 78
- <sup>ii</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: pages 75 – 76
- <sup>iii</sup> Higaonna, Morio *The History of Karate*: page 163
- <sup>iv</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: page 85
- <sup>v</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: Page 78
- <sup>vi</sup> Noble, Graham *Dragon Times*: Vol. 8; Page 28
- <sup>vii</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: page 88
- <sup>viii</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>ix</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>x</sup> Noble, Graham *Dragon Times*: Vol. 8 page 30
- <sup>xi</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: pages 116 –130
- <sup>xii</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: pages 131 – 134
- <sup>xiii</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xiv</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: page 85
- <sup>xv</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xvi</sup> Yagi, Meitoku, *Otoko: Meitoku no Jinsei Gekijo*: pages 172-174
- <sup>xvii</sup> Higaonna, Morio *The History of Karate*: page 143
- <sup>xviii</sup> Miyazato, Eiichi *Okinawa Den: Okinawan Gojuryu Karate-Do*: Afterword (page 169)
- <sup>xix</sup> Higaonna, Morio *The History of Karate*: page 96
- <sup>xx</sup> Higaonna, Morio *The History of Karate*: page 92 and 98
- <sup>xxi</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xxii</sup> Higaonna, Morio *The History of Karate*: page 103
- <sup>xxiii</sup> Yamakura, Motoo *Goju-Ryu Karate-Do*: page 10
- <sup>xxiv</sup> Higaonna, Morio *The History of Karate*: page 90
- <sup>xxv</sup> McCarthy, Patrick *The Bible of Karate: Bubishi*: page 55
- <sup>xxvi</sup> Yamaguchi, Gogen *Karate: Goju-Ryu by the Cat*: pages 142 – 275
- <sup>xxvii</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xxviii</sup> Alexander, George “*The Cat – Gogen Yamaguchi 10<sup>th</sup> Dan*” (35 minutes in the video)
- <sup>xxix</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xxx</sup> Urban, Peter *The Karate Dojo*: page 108
- <sup>xxxi</sup> Noble, Graham *Dragon Times*: Vol. 8; page 31
- <sup>xxxii</sup> Higaonna, Morio *The History of Karate*: page 163
- <sup>xxxiii</sup> Noble, Graham *Dragon Times*: Vol. 8; page 28
- <sup>xxxiv</sup> Miyazato, Eiichi *Okinawa Den: Okinawan Gojuryu Karate-Do*: Afterword (page 169)
- <sup>xxxv</sup> Miyazato, Eiichi *Okinawa Den: Okinawan Gojuryu Karate-Do*: page 29