

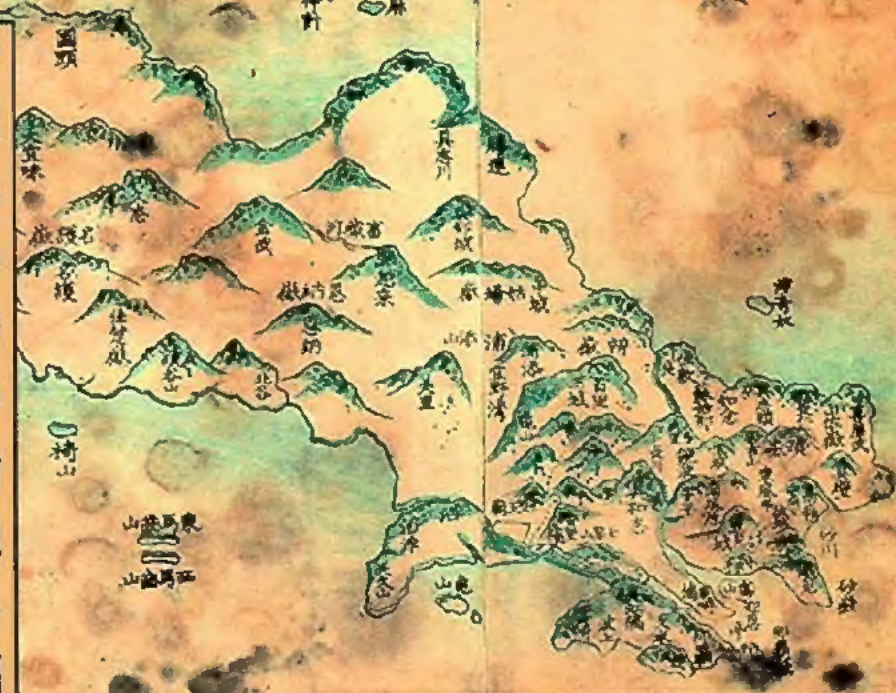
琉球及屬島三十六

Okinawan Kenpo

Karate Jutsu: Kumite

Motobu Choki

沖繩拳法唐手術組手編



壹

Okinawan Kenpo
Karate Jutsu: Kumite

MOTOBU CHOKI

Translated by eric shahan

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Motobu Choki・本部朝基
1870-1944

本館刊
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Okinawan Kenpo Karate Jutsu : Kumite
Motobu Choki

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Center row:

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沖繩
拳法 唐手術(組手編)

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Okinawan Kenpo
Karate Jutsu : Kumite Manual

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自序

大正十二年の春だつたと思ふ。私は四貫島で柔道の教師土井
 といふ人は紹介されたことがある。氏は當時大阪を中心に關西
 方面の學校、警察、各工場等に關係されて可なりに其名も知ら
 れてゐたが、談偶々沖繩の唐手に及ぶと「そんな重寶な武術在
 ありますか、恁んな文化的武術を沖繩だけで占領するのは國家
 の損だ。吾々が極力援助するから是非之れを全國に弘めて呉
 れ」或る日の如きは氏に伴はれて遙々兵庫の御影師範と御影
 警察署迄出掛けて唐手の効果を實地に試演したことがある。

土井氏は其後屢々余の蹶起を促して呉れた一人だが何しろ
 私としては上阪まだ間もないことではあり、且つ沖繩の唐手が

15. (10) 21
 内交



Introduction

It was probably in spring of the 12th Year of the Taisho Emperor, 1923. That is when I was introduced to the Judo instructor Doi while visiting the Four Receiving Islands 四貫島. Note this is probably an Okinawan term for the four islands that make up the Japanese mainland. At the time Mr. Doi was active in the Osaka area, instructing at schools, police departments and factories. He was quite well known throughout the Kansai Area. Eventually the topic of Okinawan Karate came up and he said, "That kind of spectacular martial arts that kind of cultural martial arts shouldn't just be pent up in Okinawa. I would very much like to see it spread throughout the rest of the county. Not doing so would be a great loss to the people of Japan. We will offer our full assistance!"

Thanks to his great generosity I was able to demonstrate the effectiveness of Karate to a very receptive audience at police headquarters. Mr. Doi continued to offer his assistance in making introductions and for that I am eternally grateful.

縣外に何の程度まで理解されてゐるやら其邊の消息も判らないので遂にそれ限り沙汰済みになつた。

富名腰君が東京で初めて唐手の指南宣傳を行ひ出したのも恰度その頃だつたと思ふが、まだ世人の記憶に新たなる如く我が唐手術なるものは大正十年三月畏くも

東宮殿下の臺覽を辱うし、近くは又昨年の五月に、秋父宮殿下御渡英の途次にも臺覽の光榮に浴したることのあるので、爾來唐手が一躍全國民の視線を惹くやうになつた

斯くの如く私は將に斷絶せやうとした琉球特有の唐手が再び光明の世界に擡頭し來たのを衷心から祝福すると共に、從來前後幾度もなく指導を懇望し來られた諸君の熱誠に最早や凡ゆる辭退の理由がたゞなくなつて茲に愈々粗手編なる一書を

My time in Osaka was limited and I was uncertain to what degree Okinawan Karate would be understood outside the islands. Ultimately time ran out and things sort of ended with no concrete progress. I believe that it was around this time that Mr. Tonagoshi had begun instructing students in Karate in Tokyo.



- ✍ Funakoshi Gichin 船越義珍 (1868–1957) the founder of Shotokan Karate. The picture is from *Intensive Training in Self-Defense Karate 鍊胆護身唐手術*. Funakoshi used the name Tonagoshi 富名腰 and Motobu Sensei refers to him with this name.

However inaccurate my memory of those events may be, March of 1921 is when mainland Japan became aware of Karate Jutsu. Crown Prince Hirohito stopped in Okinawa and observed a Karate demonstration by Junior High School Students and teachers in front of Shuri Castle.

- ✍ It seems that Tonagoshi directed this Karate demonstration.

Further, in May of last year (Gaisho 14/1925) Lord Chichibu (the younger brother of Hirohito) made a stop in Okinawa on his way to England. We were fortunate enough to be graced with his presence during a demonstration of Karate. Due to this, Okinawan Karate suddenly began to gather the attention of mainland Japanese.

上梓すべく余儀なくされた。乍去何をいふても淺學菲才の而も微力なる私が之れに關する先輩武人の遺書なきのみならず、參考として何一つ便るべき記録がなく、各方面から各種の質問が殺到し、なほ其の詳細なる説明を求める向も頗る多く、殆ど應接に遑ない有様で、是等の懇請默し難く、不取敢唐手術の中軸とも云ふべき組手を自分が過去に於て學び得た經驗、古老の記憶、傳説を經緯として茲に編纂する事に致しました。

叙上、書き漏した事も少くないと思ひますから、近々發刊の基本編に於て更に増補訂正を加へて、不備缺陷を補ひ貴意を得たいと思ひます。

大正十五年五月

著者 本部朝基 識

As for myself I had already lost faith when suddenly this Karate particular to Ryukyu became famous and sought after. My feeling of gloom leapt suddenly to a feeling of having received a blessing from above. At the same time, the influx of requests for instruction from passionate, dedicated students seeking instruction made retiring from this art impossible. Therefore, I felt compelled to craft this book on Kumite, or training Karate techniques with a partner. Though I am of meager intellect and inferior skill I do possess a certain tenacity. That is what I rely on due to a lack of books from my deceased forbearers in this art. In fact, there is not a single reference document available. At the same time I have been inundated with questions from all corners of Japan. The sheer variety of questions and the detail with which I need to reply has left me unable to accommodate as many as I would like.

Initially, what I have decided to do is craft a work regarding the core of Karate Jutsu, Kumite. For this I will gather all my past study and experience, focus my old mind and write down what was passed onto me.

No doubt there will be some errors in my description, but they are all my own. The book of fundamentals that is to be released soon will also, no doubt, require additional corrections and additions. Despite my ham-fisted approach I would like to humbly present this work.

Taisho 15 (1926) May

Motobu Choki



Karate training in front of Shuri Castle in 1938 The instructor was probably Shiroma Shinpan 城間真繁 (1890-1954.)

Shuri Castle was built in 1429 and was used as the palace of the Ryukyu Kingdom until 1879. After that it fell into disuse. In 1945, during the Battle of Okinawa, it was almost entirely destroyed. Post war it was used as a university. In 1992 it was reconstructed based on photographs and records.



The present-day reconstructed Shuri Castle 首里城

唐手の意義及び起源

琉球の柔法、唐手即ち空手とは如何なるものか。

今日こそ新聞紙上又は雜誌にて公表せられ、或は常大阪を初め東京其他二三の都市に於て、その實技を公開せられて以來、柔術家は勿論其他にも廣く研究せらるゝ様になりましたけれども、その以前は唐手術が何であるかを解し得る人は、殆んき皆無であつたこと云つても、決して過言ではない。

琉球即ち沖縄縣に於ては、古來一種特別な武術があつて、廣く縣下に普及せられたものである。これ拳闘術に似て拳闘術に非ず、又柔術にも非ずして、實に沖縄獨特の武術即ち唐手術なるものである。



The Origin of Karate and The Essence of Karate

So, what exactly is Okinawan Kenpo, which was first known as the Chinese Hand and later Empty Hand? These days you hear it being talked about in newspapers and magazines. Ever since the first demonstrations of techniques were done in Osaka, Tokyo and two or three other cities. From that point on interest in Okinawan Kenpo grew, not just among Jujutsu practitioners, but also among a variety of martial arts researchers. Before that time I think it was safe to say that almost no one had any knowledge of Karate Jutsu.

This form of martial arts came from the Ryukyu Islands, known to most people as Okinawa Prefecture, long ago and spread throughout the islands. This is not a kind of striking to be incorporated into another fighting system and it is also not like Jujutsu. This is an independent style of martial arts, called Karate Jutsu, and is particular to Okinawa.

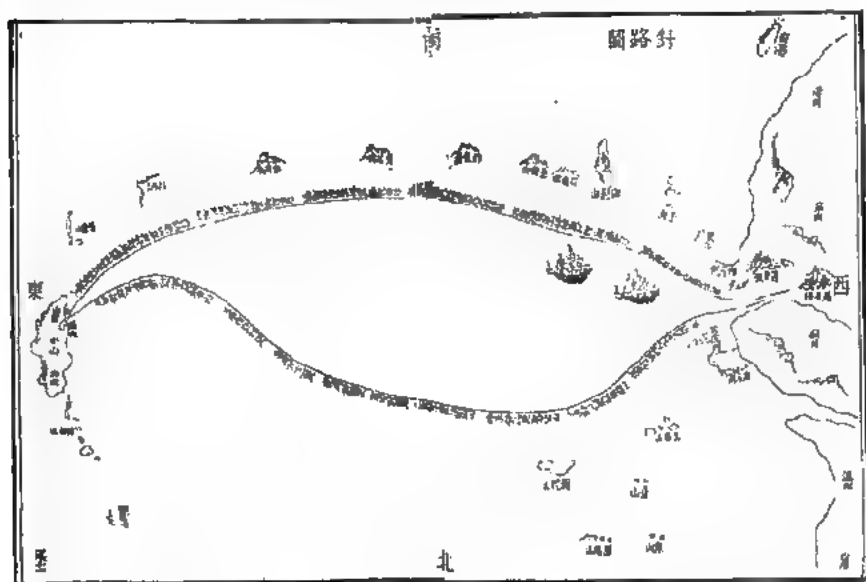
Anyone who learns this art will be able to forge their body and mind into something stronger, be able to stand fast in dire situations, and break an opponent barehanded while at the same time protecting themselves.

一度斯術を學び得た者は、心身の鍛錬を全ふし、單身如何なる大事に向ふも動せず、徒手空
拳克く敵を挫き、身を護ることが出来る。

然らばこの唐手術なるものは、いつ頃から行はれたか云ふに、いくつもの説があるが、先
づ琉球は古來より支那と交通したた故、支那人より斯術の傳授を受け、般に廣く傳へたも
のであつて、所謂唐手術なるものは太古より傳統的に傳はつたものである。

)—

People often ask me, "Where did Karate come from? When was it first introduced?" The answer to these questions is that the Ryukyu islands conducted trade with the Chinese for many centuries. At some point the teachings of this martial art were passed on from a Chinese person and those lessons became widely practiced. In short, the techniques that make up Karate Jutsu were first introduced centuries ago and have been passed down ever since.



✍ A map showing trade routes from the city of Fuzhou in China (right side) to the city of Naha in Okinawa (left side.) At this time the area was controlled by the Chuzan Family. Chuzan (中山) was one of three kingdoms which controlled Okinawa in the 14th century. From the *Record of Events In Chuzan* 中山傳信錄.

唐手の種類と變遷

唐手はその種類多く、中には忘れられつゝもあつたが、又現在行はれないのもあつて、その發達も實に複雑である。世の變遷と共に唐手にもよく流行せる手と流行しない手が出来ること云ふ風で、その時代により或は場所によつて、その用ひられし手が自ら異なるものである。

先づ古來より琉球に行はれたのは、サンチン、五十四歩、セーサン、セーユンチン、一百零八・ナイハンチ(二段)、バツサイ(大)(小)、チントー、チンテー、ワンシユト、ローハイ及び公相君で、尤も廣く一般に知られたものはナイハンチ、バツサイ、公相君の三種である。

而も琉球の拳法、唐手は古來支那から傳來せる事は既に述べた通りであるが、サンチン、五十四歩、セーサン、セーユンチン、一百零八は支那でよく用ひられ、現在なほ存在せるも、ナイハンチ、バツサイ、チントー、チンテー、ワンシユト、ローハイ及び公相君は今日では本尊の支那では見るこゝろへ出來ず、只汕頭に於てのみ用ひられてゐるのである。

尙ほ勝海前迄はワンシユト、ローハイの二種は伯に於てのみ行はれ、首里、那覇ではこれを稱する人さわかつたが、廢藩後漸く首里、那覇でもよくこれを教へるこゝろとなり、平安の如きは近代の武人糸洲氏がその子弟の教材に實せんため創案せられたものである。

● The Types of Karate and Their Vicissitudes

There are many types of Karate. There are ones that have been forgotten and ones that are simply not practiced today. The reasons are complex. The vicissitudes of time affect what is popular in the world. One type of Karate may flourish for a time before being usurped in popularity by another type of Karate. This can change with both the place and time. The way they fight in one place is different from how you may fight. The oldest Karate practiced in the Ryukyu Islands are as follows:

- **Sanchin** Note: Motobu Sensei writes it in the Katakana サンチン alphabet but Gichin Funakoshi Sensei writes it as Three Steps 三参 though later authors write it as Three Fights 三戦.
- **Gojyushi Ho** The Fifty-Four Steps 五十四歩 - Note: Motobu Sensei does not give any reading for these Kanji but Kyokushin Karate calls it Sushi Ho and other schools call it variously Ooh Sey She, Gojyushi Ho (the basic Japanese reading) and Tsu Shi Bo.
- **Se-San** セーサン Note: The Kanji for this are possibly written as 三十, Thirty
- **Se-Yunchin** セーユンチン Note: No Kanji are given but sometimes written as 征遠鎮 Subjugate-Far-Weighty.
- **Supa Rinpei** 一百零八 One-hundred Eight
- **Naihanchi** 三段 Third Level
- **Batsu Sai** (Major and Minor) バツサイ 大小. Motobu Sensei only give the phonetic Katakana reading but I found the Kanji listed as 拔塞 Remove-Block.
- **Chintoh** チントー. Note: Gichin Funakoshi Sensei changed the Kanji used for this 鎮東 Heavy - East to 岩鶴 Crane on a Boulder and changed the name to Gankaku.
- **Chinteh** チンテー. Note: Possible Kanji are 陣手 Unit (as in a military unit/division) Hand, 珍手 Rare-Hand, 鎮定 Heavy Locked, 鎮手 Heavy -Hand.
- **Wanshuh** ワンシュー Note: Possible Kanji are 腕秀 Superior Arm, 王輯 Gathering of Kings, 王集 Gathered Kings.
- **Roh-hai** ローハイ Note: Possible Kanji of 鷲牌 Eagle on a Shield.

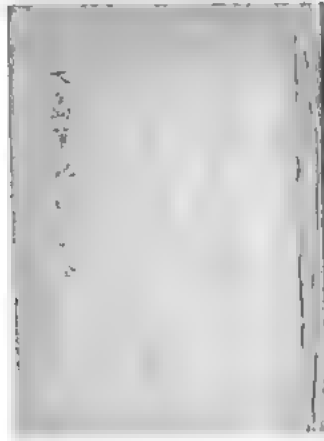
- **Kuh Shanku** 公相君 Note: Motobu Sensei only gives the Kanji but no reading. The 1762 book by Tobe Yoshihiro (1713-1796) *Notes from the Big Island* gives the reading of his name as Koshankin, but Kuh Shanku seems to be prevalent in other sources
- The **Kuh Shankuh** as well as the **Naihanchi** and **Batsusai** are the three most commonly known techniques.

As I mentioned before, Karate came to the Ryukyu Islands long ago from China, and it is true that you can still see Anchin, the Fifty-four Steps, Se-San, Se-Yunchin and the One-Hundred Eight being practiced in China. However, you will not be able to find even a trace of Naihanchi, Batsusai, Chintoh, Chintei, Wanshuh and Roh-hai nor the Kuh Shanku in the land that they originated from. They are only practiced in Okinawa.

Before the Meiji Restoration in 1868 and the abolishment of the Shogun controlled Domains in favor of the modern Prefecture system, basically only Wanshuh and Roh-hai were practiced. In the cities of Shuri and Naha there were a few martial artists that continued to teach and train in this art even in the period directly after the Meiji Restoration. This is extremely fortunate as those people in the Shuri and Naha regions became a valuable resource for modern martial artists. They became the teachers to a new era of disciples.

Notes From the Big Island
Tobe Yoshihiro

✍ I was able to locate the book and passage that first mentions Kuh Shanku, the 1762 book by Tobe Yoshihiro. *Notes From the Big Island*. Below are the cover and some illustrations of a Chinese trading ship from the book.



一年組合術（良熙謂う武備志載スル所ノ拳ノ法と聞ゆ）ノ手トテ本唐ヨリ

公相君（是は称美の号なる由なり）

弟子数々ツレ渡レリ其ワザ左右ノ手ノ内、何分一ツハ乳ノ方ヲオサヘ押さえ

片手ニテワザをなし、授足ヲヨク効カスル術也。甚だ瘦タ弱々トシタル人デアリシガ、大力ノ者、無理ニ取付タヲ其儘倒シタル事ナド有シ也。

一 相撲、日本ノ通ニアルナリ。

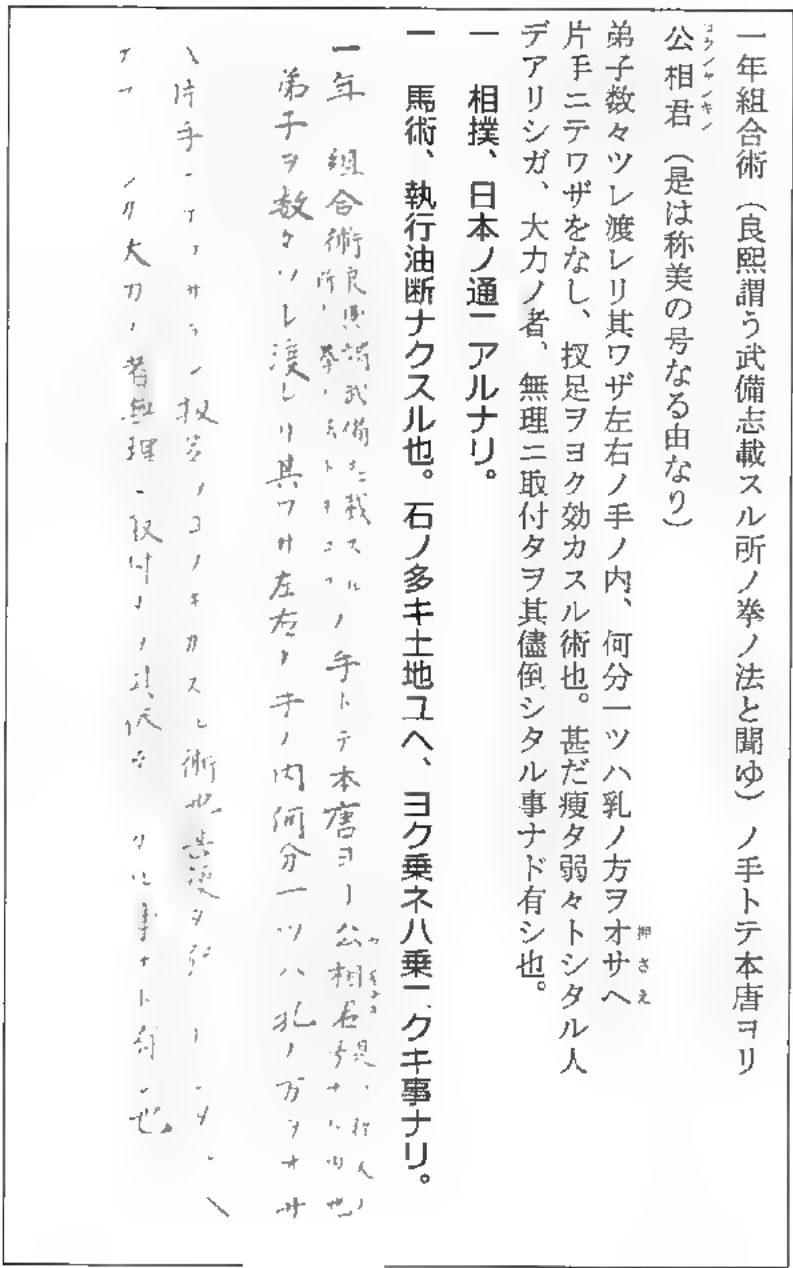
一 馬術、執行油断ナクスル也。石ノ多キ土地ユヘ、ヨク乗ネ八乗ニクキ事ナリ。

一年 組合術良熙謂武備志載スル所ノ拳ノ法トシタル也ノ手トテ本唐ヨリ公相君（是は称美の号なる由なり）ノ弟子ヲ教々ツレ渡レリ其ワザ左右ノ手ノ内何分一ツハ乳ノ方ヲオサ

ヘ片手ニテワザをなし、授足ヲヨク効カスル術也甚だ瘦タ弱々トシタル人デアリシガ、大力ノ者、無理ニ取付タヲ其儘倒シタル事ナド有シ也。

一 相撲、日本ノ通ニアルナリ。

一 馬術、執行油断ナクスル也。石ノ多キ土地ユヘ、ヨク乗ネ八乗ニクキ事ナリ。



- ✍ This is the Section of the book that deals with Kuh Shanku, who is listed as Koh Shankin in this work.

Kumiai Jutsu

Two Person Fighting Drills

In my opinion this resembles the fighting style seen in the Bubishi. These were taught by a man from China called Koh Shankin (This is more of an honorific title than a name.)

He has a great number of students. His techniques used both hands but one hand always guarded the breast/covered the nipple, and the other hand did the technique. The feet were also used extensively and were an integral part of the techniques he showed. He was extremely thin and appeared rather weak. Despite this, he accepted the challenge of a large, rough looking fellow. He was able to immediately throw the large man down onto the ground.

In addition, the Sumo wrestling I saw resembled the Sumo done in Japan and the Bajutsu, or Horseback riding, was done carefully and without errors. Despite the ground being very rocky the rider was able to handle his mount on the difficult terrain.



Illustrations depicting Kenpo stances from the Bubishi, compiled by Mao Yuanyi.

✎ In his *Notes From the Big Island Tobe* Mentions the *Bubishi*. There are two books called *Bubishi*. One is a 17th century compilation of several books on military strategy, unarmed fighting, castle defense and weapons compiled by Mao Yuanyu 茅元儀 (1594–1640). There is also a book called *The Okinawan Telling of the Bubishi* which seems to be a reformatted version of the Chinese book. In his 2014 thesis *A Study of Okinawa's Bubishi* 沖縄伝武備志の研究 Lu Jiangwei 盧姜威 notes that the “*Okinawa Bubishi* is composed of about 10,000 characters and 72 diagrams.” These focus on Chinese martial arts and, in particular, the Baihequan White Crane Kung Fu 白鶴拳 from the Fujian Province in China. The White Crane Kung Fu is a set of movements inspired by the movement of the white crane. The book was possibly compiled by a man named 比嘉世幸本 Higa Seiyukimoto. On the other hand, the 17th century Chinese *Bubishi* by Mao Yuanyu, “Is composed of over two million characters and over 700 diagrams.”

基本姿勢と腰

唐手の練習上常に心掛くべきは、その基本姿勢と力の入れ方、腰の据り方である。

基本姿勢は何れの場合とも雖も八文字立で、八字形に爪先を開き兩手を自然のまゝに垂れ、足と足との間隔は人に依つて多少の差異はあるけれども、二尺位を基準としたらよい。

又力の入れ方は兎に角、腰を据り下腹にウンミカをいれる様、常に心掛くべきである。

● Basic Postures and Hips

The most important things to keep in mind when training Karate are maintaining proper posture, understanding where power should be kept and the position of the hips. The Kihon Shisei, or Basic Stance, is with the feet in a Hachi monji shape, or the Kanji for eight, 八. Just as the Kanji 八 shows, the toes of your feet should be facing outward and the arms should be hanging naturally at the sides. The distance between the feet should be about two Shaku, 60 centimeters, though there will be some differences between people of different heights. As for where to put power, the answer is simple. It should be placed below the navel with a *Umi* sound. It is important that you remember these things.

拳 法 小 則

一、唐手の稽古は十二歩を初期として稽古をせばいらじるしく發達をなし、且つ組織的にもよく訓練さるゝ便利がある。されど唐手の稽古はやる氣さへあれば、いつ何時からでも出来るから、稽古をやりかけたら終身持續してやらねばならぬ。

一、唐手の稽古に志し、又は研究中の者は常に力の弱い方に力を盡し、稽古の時も左の手を多く役立たす様に心掛け、朝々二回の稽古の時も必ず、出来るだけ左の手の力を増進せしめる様に活達し働かさねばならぬ。

一、唐手の稽古をなし、且つ又武を練らんご欲する人は、常に起床の時も床の上で坐り直つたまま、丹田にウンミカをいれ、兩三回左右の両手を交互に平面、或は前後左右に動かし、二本の手の發音に貫するやう力めねばならぬ。

一、いやしくも唐手の修業をなす人は、その基本姿勢、八文字立を忘れない様に、稽古の時に限らず胸を出来るだけ張り、下腹にウンミカをいれて姿勢を正し、決してその姿勢をくづさぬ様注意せねばならぬ。昔から唐手の稽古をよくせる人は、普通の人より何れも體格が立派

Details about Kenpo

- If you begin with just the Eleven or Twelve Step method of training you will achieve considerable results. Further, training this program systematically will bring even greater benefits. Having the willpower to begin Karate is enough. You can begin Karate at any time in any place. Once having started training you will continue it for the rest of your days.
- For those that have already begun training in Karate, as well as those who are in the initial stages of training but cannot generate a lot of power, you should focus on training your left hand. During both morning and evening training do your best to give your left hand an intensive workout. Do this in order to develop better strength in that hand.
- For those who have already started Karate training as well as those who seek to learn martial ways, you should maintain this daily routine. As soon as you awaken, sit upright on the floor. Place power in the spot below your navel known as Tanden with a *Un!* sound. Holding your arms level, sweep them back and forth three times so that they cross in front of you. Twist your body left, right, backwards and forwards. This will serve to ready your arms to add power.
- Anyone who is even considering beginning Shugyo, or intensive training, in Karate should forget neither the Kihon Shisei, fundamental stance, nor the Hachi-Moni, the feet facing outward like the Kanji for eight 八. Even when not training, remembering to keep the chest out and power focused in Tanden, the physical center of the body below the navel, with a *Un!* sound is essential. You should endeavor to not allow this stance to waver. It is a well-known fact that people who train Karate have a greater level of strength and endurance than those that do not. This is because throughout training they keep the chest out and put power in Tanden. If you were to strike the body of a person who has made this a fundamental aspect of their training, the impact would make a ringing sound. As long as you do not neglect this training regimen your body will enjoy increased durability.

で、頑健であるのは毎に稽古の時、胸を張り力を丹田に而も姿勢をくづさぬ結果、それが習慣性となり次第に身體が打てば鳴る様に鍛へ上げられて、頑丈さを増して来た譯で決してよろそかにすべきでない。

一、唐手修業者にして往々稽古場の狭隘を云々する者があるが不心得も甚だしい。いやしくも武の一字を體してゐる人は、常に稽古といふ事を忘れざるやうに心掛けねばならぬ。精神を實際的習練とは、恰も車の兩輪の如く常につきもので、武といふ精神さへある人なら毎日朝夕二回、たどひ一間角の枱の中でも如何やうにも稽古は出来るから、缺かさず習練する様心掛けねばならぬ。それは普通の人が毎朝起床と共に洗面をなすと同じく、唐手習練者の必須條件で、是非朝夕二回、復習といふ意味に於ても、常習的に試みるがよい。

一、唐手の修業者が血氣に逸り、或は身を護らずに之れを亂用し、弱者いじめをなすのではな

- You will occasionally hear a person training in Karate complain about the strict instruction at the Dojo. However, such people do not have a true understanding of what they are doing. To take your body and craft it into a martial artist, you must turn it into the Kanji for the martial artist and warrior, 武. Therefore, you must endeavor to not neglect the lessons from Keiko, or training. Your mental fortitude and practical training are like two wheels on a cart, both must be of equal strength. If someone has the martial spirit within themselves then he or she should conduct Keiko twice a day, once in the morning and once in the evening. You can easily conduct Keiko even if you only have a space 1.8 meters square. It is important to maintain a regimen of training. Just as average people will rise from bed every morning and wash their faces and such, this must be a habit of those training in Karate. Ideally every Karate practitioner should try and adopt the habit of training twice a day, morning and night, with the goal of reviewing lessons.
- There are those that worry people doing intensive training in Karate are volatile people or that they will use the techniques not for self-defense but to bully and terrorize those who are not as strong. To those who are worried or anxious, let me allay your fears. Karate practitioners do not simply do Keiko, but rather try to mold themselves into the Kanji 武 (which represents the warrior) through modesty and self-control. They seek to continually re-enforce in themselves the concept that they are martial artists, that they are warriors. If a Karate practitioner should somehow forget this ideal then that person has no future as a warrior and brings disgrace upon the whole of Bushido. Just as your average person would never forget to set out chopsticks for one of their three meals of the day, so do martial artists maintain their focus. Therefore those who do intensive training in Karate will never allow themselves to waver from the ideal represented by the Kanji 武.

からうかき、老衰心から氣苦勞する人もあるが、決して修業者は唐手を稽古する以上、常に武といふ一字を體し謙遜克己の精神で終始して、武の觀念を十時でも念頭から忘れぬは、常に心掛けねばならぬ。若しこの觀念を忘れるやうな事があつたなら、ソレこそ將來それが武人として名をなしても武士としては風上におけず、所謂常人が三度の御飯の時、肝腎の事を忘れるも同然で間拔りも甚だしいといはねばならぬ。だから唐手修業者は絶えず武の一字を念頭より離さざるやう、心掛けねばならぬ。

一、唐手は又精神修養の一資料としても實に有意義な世界的武術で、唐手を稽古した人は精神の統一鍛錬が恐ろしい程促進してゐる。その一例として、唐手の稽古をつんだ人はよく實戦の時、相手の人ミ草に立對つただけで、相手がさういふ風に進んで來るさか、又は右の手腕は左の手を眞先に突き出すといふ事をよく見抜くことが出来る。それは恰も藤八草をよくする人が、相手の手を見極める如く百發百中よく見透すのであるから、稽古者は常に此の點に留意し、決して稽古の時に他の事を考へてボン・リしたりなぞせず、絶えず氣心を怠らぬ様心掛けるのが肝要である。

- Karate is a practical method of developing physical and mental strength and can be done by anyone, anywhere in the world. The unification of mind and body that can be achieved through Karate training is significant. An example of this is those practitioners who have trained sufficiently, when faced with a real situation, are able to do more than simply engage their opponent. They are able to predict how the opponent will open his attack, or whether his intent to strike is in his left hand or in his right hand. Just as people who are expert at rock, paper scissors can consistently read what shape the opponent's hand is going to take. They are able to play a hundred times in a row without losing a single match. Karate practitioners always keep this point in mind when they are doing Keiko. Thus, during Keiko you should not be absentmindedly thinking of other things or allowing your concentration to slip. It is essential not to become negligent regarding these small points as they are fundamentals.



Motobu Sensei refers to rock, paper, scissors as Tohachi-Ken (Eight Wisteria Fist) an older name for the same game. It was also known as Kitsune Ken (Fox Fist). The print above, made in 1820 by Kikukawa Eiyama, shows Geisha playing Fox Fist. By the 20th century Tohachi-Ken probably consisted of the three well known gestures of rock-paper-scissors, but Fox Fist used two handed gestures. From left to right, Village head (庄屋 Shoya), fox (狐 Kitsune), and hunter (獵師 Ryoshi). The fox defeats the village head, the village head defeats the hunter, and the hunter defeats the fox.

組 手 に 就 て

琉球の拳法唐手は基本に組手の二ツに類つてこゝが出来、基本とは唐手の基をなすものにして俗に型と稱へ初心者にもこれをよく教へるの事があるが組手は柔道に於けるキムの型にやゝ似て一餉つゝ連続的になつて居り手を組むといふ語源から轉訛して組手と稱するやうになつたものと思はれる。尤も組手は琉球に於ては古來より行はれたのであるが未だ制定した型といふものはなく尙ほ文献にも残つてゐないのである。そして組手に對する参考書と稱するものもその

Regarding Kumite

Okinawan Kenpo Karate can be divided into two categories Kihon, or Fundamentals, and Kumite, or Paired Training. Kihon, which is the base of Karate, is also commonly known as Kata, or Forms. These Kata are an integral part of beginners' training. Kumite on the other hand somewhat resembles the Kime no Kata, or Deciding Moves, found in Judo. It is thought the term Kumite originates from a situation in the board game Go. One player sets a stone on the board and the other immediately responds, followed by the first player and so on, in quick succession. The rapid exchange of moves between the players, the moves almost blending together, is thought to be where the term Kumite, Mixed Hands, evolved from.

Kumite has been practiced in the Ryukyu islands from long ago. Up until now it has never been codified in writing. Any of the books commonly available now are compilations made by Chinese martial artists. These have been copied and shared among fellow martial arts practitioners and serve as a valuable resource. However, until now, there have been no books that deal with the Kumite style particular to the Ryukyu Islands.

多くは支那の武人が編成したものを書寫して武人仲間に珍重がられたもので琉球獨特の組手は實に未だ編成されてゐないのである。前組手とは前にも述べた通り手を組むといふ意味が曖昧したもので一通り基本の教習を卒へた人が互に受けはつしを試みて、それが組手と稱さるゝ様になるのであるが元來が唐手は剛柔であるため其の技が未だ充分でない人には試みるこゝすら危険が伴ふため自こ技が上達するに従つて組手といふのも相手を選んで稽古することが出来るので琉球の組手はかくして傳統的に傳へられたものである。そのために依つて色々變化をするものであつて決して制定した組手の型といふものはないのである。

されば組手を稽古せんとする人は常に敏捷を旨として相手を選びよく、受けはつすこゝを稽古すれば自こ組手の稽古をしたといふこゝになるから自らの技の上達を期するのが尤も肝要なこゝであらふと思はれる。

Mae Kumite, or Face to Face Training, is another word for Paired Training. It is a type of training done with people who have a firm grasp of the Kihon. Both Karate practitioners strike and perform Uke Hazushi, or sweeping aside or blocking the opponent's attacks. This is what is meant by Kumite.

From the beginning Karate has been a mixture of hardness and softness called Goju in Japanese. However, attempting Kumite without sufficient training and development was physically dangerous. Therefore traditional Ryukyu Karate developed a system whereby each person would evaluate their own mental and physical readiness and select a partner based on that. Using this method practitioners would gradually increase their ability. This is how traditional Ryukyu Karate was passed down. Thus each person would add their own variations to the method. The result is that there are no defined Kumite techniques.

Therefore those that seek to do Kumite Keiko, or Paired Sparring Practice, in order to become more adept at Karate should select a technically adept and training partner and work on Uke Hazushi. Selecting an appropriate partner will allow you to include Kumite in your training regimen. This will serve to further develop and take your technique to a higher level. I feel this is the most important thing to do.

卷葉の作り方と稽古

唐手修業者の必備品の中に卷むらこいふ稽古用具がある。卷葉には提卷葉と立卷葉の二通りあるが、普通立卷葉の事を單に「マキワラ」と呼ぶ。民用者も多いが、提卷葉は立卷葉のやうに常に使用されず且つ使用する人も少ないのである。

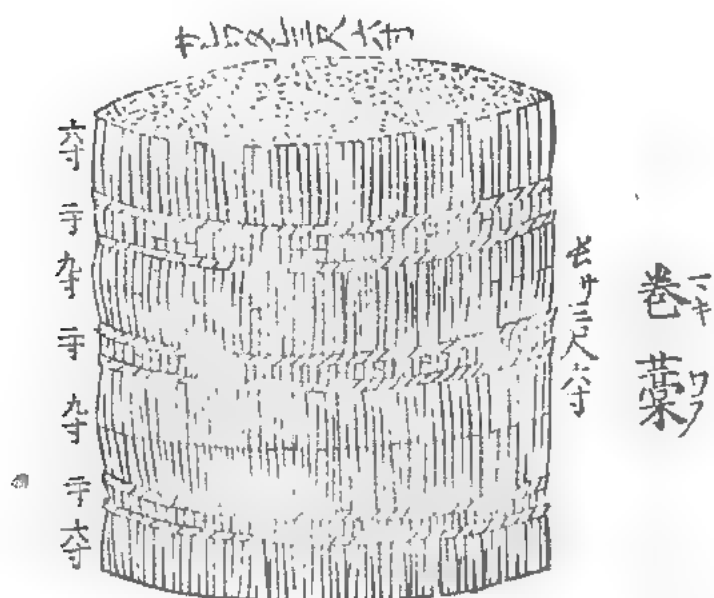
今その作り方を詳述せば、提卷葉は十匁位の葉の口に五十斤程の力をこめて、長サ一尺五寸の四尺廻りにして、更に繩で固く巻きつけ、それを兩端へう切繩を掛け、下に吊して突、うらになつてゐる。立卷葉は葉で平紐を作りわらに巻きつけ、長サ一尺、幅一寸九分程の所謂「まきわら」をこさわ、これを卷葉木にクビリ付けて突くことになつてゐるが、其の大きさは普通人の通りになつてゐる。

How to Make a Makiwara and How to Use it for Keiko

One piece of equipment essential to the development of your Karate technique is the Makiwara. There are two varieties of Makiwara, the Tei Makiwara, Suspended Straw Bale, and the Ritsu Makiwara, Standing Straw Covered Striking Board. For the most part, practitioners use the Ritsu Makiwara so it is generally referred to simply as Makiwara. The use of the Tei Makiwara is not as common as the Ritsu Makiwara and, truth be told, not many people use it. I would like to describe how these tools for learning how to strike are made.

Tei Makiwara : Suspended Straw Bale

First of all, the Tei Makiwara is a Ju-Taba, rice straw sack filled with fifteen Kin of sand (One Kin 斤 = 0.6 kilograms X 15 = 9 kilograms.) It should be about 45 centimeters tall and about 120 centimeters around. Next, it should be firmly wrapped in cord with a piece of rope attached to each side. Finally, hang it from the ceiling and use it for striking practice.



Note: There was no image of the Tei Makiwara, or Suspended Straw Bale, but the description seems to resemble the bales used in archery, though it has sand in the middle. This image from the Edo Era book *An Encyclopedia of Archer*, 射學雜纂 by Asano Masachika 淺野正親. I believe this is generally what Motobu Sensei is describing.

Ritsu Makiwara : Standing Straw Covered Striking Board

The Ritsu Makiwara is made with parallel wrappings of rice straw cord. This straw cord is wrapped firmly around a flat board and when finished is about 30 centimeters tall and about 10 centimeters wide. The dimensions are as listed below:

- The total height is 7 Shaku, 210 centimeters, but 2.5 Shaku, or 75 centimeters, should be buried underground with 4.5, or 135 centimeters, above ground.
- Width 10 centimeters
- It should be 1.5 centimeters in thickness at the top and 7.5 centimeters thick at the top.

一、全長七尺（地上四尺五寸、地下二尺五寸）

一、幅三寸五分

一、厚サ上端五分　下端二寸五分

又立巻桑の一種で重に兩腕の發育に資する「まきわら」といふ種古用具もあるが、餘り一般には用ひられざるも特に参考のため詳述しておく。

この巻桑は巻桑木を固くし、直径三寸程の長サ七尺のものを地上四尺五寸、地下二尺五寸の割にて地中に動かぬやうに埋め、厚サ一寸以上にして長サ一尺位の「まきわら」で固くまきつけて、兩腕を正面或は側面より打ちかけ筋骨の發達に資するこゝが出来る様になつてゐる。尙ほ巻桑の突き方は、胸を出来るだけ張り兩手を交互に動かすこゝは提巻桑も立巻桑も同じ事では提巻桑は主に足の穩古をなすに用ひ、踵及び土踏ますこゝ足指との中間、指先の三方の練習をな

There is actually a second kind of Ritsu Makiwara that is used to strengthen and develop the arms. It is not commonly used but I thought I would include a description of it here.

Ritsu Makiwara Ki : Standing Straw Covered Striking Pole

This type of Makiwara uses a wooden pole about 9 cm in diameter. The total height is 7 Shaku, 210 cm, but 2.5 Shaku, or 75 cm, should be buried firmly in the ground so that it does not move. The remaining 4.5 Shaku, or 135 cm, is above ground. Pieces of Wara, rice grass straw rope, at least 3 cm thick and about 30 cm long should be wrapped and tied firmly to the pole.

When ready to train, strike the pole with both arms, either directly or from the side. This serves to develop strength in your muscles and bones. It is important to remember that when doing a Tsuki, or strike, to the Makiwara you should keep your chest out and alternate between the left and right hands. This applies to both the Ritsu Makiwara and the Tei Makiwara. The Tei Makiwara is mainly used to train the legs and feet. Remember this equipment is for training the following three kicks:

- Kicks using a combination of the heel and the arch of the foot
- Kicks with the base of the toes
- Kicks with the ends of the toes

The construction of the Tei Makiwara allows it to move up and down with the impact it receives. Throughout the history of Karate it has been used to strengthen the bones and muscles. Striking it trains the hands, feet and the elbow.

すこゝを忘れてはならぬ。尤も提卷薬は作方が、上下に振動が自由に出来るやうになつてゐるから、音から足や手、或は背裏をもつて便宜に突いたり又は打ちかけて筋骨の發育に資したものである。

茲に一番注意すべきことは卷薬の稽古の時、突きの手が八分の力でいく時は、引く力は十分の力を必ず出して稽古すべきである。又稽古は左から始めるのが至當である。何故なれば何人も左は右より力量において劣るものであるから、先づ右を二十回突く時は左は三十回、右を三十回突く時は左は四十回といふ調子で朝夕缺かさず稽古する様心掛けねばならぬ。

夫れ禍患は怠慢より生し、災殃は輕忽より發す、即ち禍を未萌に察
き憂を未然に過むるは、武道遠練の上にして始めて、之を善くせん

The thing I would like you to be most careful of when doing Makiwara training is that when putting 80% power into your punch ensure that you pull that strike back with equivalent power. Please train in this manner. When training it is logical to begin with the left hand. Many people tend to be right handed and therefore the left hand has less power. To correct this balance when training, if you do twenty strikes with the right hand then do thirty with the left. If you do thirty with the right then do forty with the left. You should make it a goal to do this type of training consistently twice a day, once in the morning and once in the evening.

Disasters are most often born of negligence, calamities often from thoughtless words or actions. The way to prevent disaster is to nip it in the bud at the first signs of its approach. Starting on the path of the Samurai and forging your body and mind through Budo, or martial arts will allow you to do this. There is no better way.

(一其) 力突の桑卷 圖一第



卷桑の前方約一步の所に左足をおき、右足を固く引きて腰を据へ、先づ右拳より始める時は左拳を前方に下げ右拳を乳房横少し下より突き出す。同時に左拳は左乳房横少し下の所へ強く引きて構へるものと知るべし。此場合右拳は乳房、桑の約中間の所迄来る時拳掌部を下へ向け拳の第二掌骨同指骨關節部及び第三掌骨同指骨で關節部を以て突くべし。

How to Correctly Strike the Makiwara : Illustration 1

Plant your left foot approximately one step in front of the Makiwara. Your right foot should be pulled back and your hips lowered as shown in the illustration. If you are beginning with the right hand, first extend your left hand out with the palm downward. Your right fist should be at your side just below the breast. Strike from this stance. As the right hand strikes, the left fist is pulled back strongly to under the left breast. Returning to this Kamae, or Stance, is important. When the right hand has travelled halfway from below the breast toward the Makiwara, twist your fist so that your palm is facing downward. You should strike the Makiwara with the first and second knuckles of the index finger and middle finger.

(二其) 方突の薬巻 圖二第



左拳を突く場合に於て
突いた右拳を引くと同時に
第一圖に於ける右拳同
様に左拳にて突き込む。
此場合左拳は敵の右拳が
我顔面へ来るを打ち外す
と同時に敵の顔面へ突き
込む心得にて突くべし。

How to Correctly Strike the Makiwara : Illustration 2

As your left fist moves forward to strike your right fist is pulled back at the same time. See the illustration. Your left hand strikes in the same way as your right hand. When striking with the left it is important to imagine an opponent punching your face with his right hand. You sweep this strike away and strike with your left fist directly into the opponent's face. Keep this image in your mind.



- ✎ Illustration of Funakoshi Gichin Sensei striking Makiwara from *Intensive Training in Self-Defense Karate* 鍊胆護身唐手術. Motobu Sensei makes no mention of this but the pole seems to be tapered to the top in this illustration. Also, in Gichin Sensei's version of the Makiwara, there seems to be a core of rice straw in the middle with the rice straw rope wrapped around it.

(三其) 方突の柔巻 圖三第



一本巻にて突く場合に

して、動作、構へ等は凡

て第一圖の場合と同じ。

How to Correctly Strike the Makiwara : Illustration 3

When striking a single Makiwara target, the movement and Kamae should all the same as shown in the first illustration.

(四其) カ突ク要途 圖四第



なり

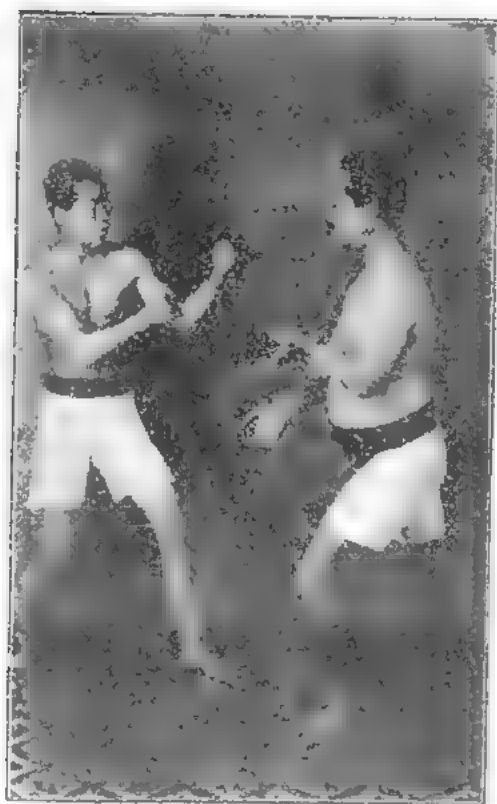
充分打ち伸ばすべきもの

足にて突く場合にして

How to Correctly Strike the Makiwara : Illustration 4

When striking with the feet, make sure that you are kicking past the target point sufficiently.

(一其) 4 圖五第



の構へ

雙方相對せら時ツ・種

Sequence One: Illustration One

These fighters are in different types of Kamae before both begin striking.

(二其) 第六圖



前圖に於て、敵が左拳にて我顔面へ突き來るを我右手にてふかく敵の左腕の所に受け外すと同時に、我左手にて敵の右拳をさゝり止める。

Sequence One: Illustration Two

Continuing from the previous illustration, the opponent strikes with a left punch to your face. Use your right arm to enter in deep and block the opponent's left arm. At the same time use your left hand to cover and stop the opponent's right fist.

(三其) イ 圖七第



て 敵 左胸部へ突きたり

の時、受け、守るは

敵の左胸部へ突きたり

時、受け、守るは

Sequence One : Illustration 3

Continuing from the previous illustration, you have stopped the opponent's left punch. Next, your right arm detaches from the block and you immediately strike with your right elbow to the left side of the opponent's chest.

(一其) 第 八 圖



打つて来る

突き来るのを、左の腕で

防ぐ。

Sequence Two : Illustration 1

In this technique the opponent throws a right punch to your face. Block this away with your left arm.

(三其)

□

圖十第

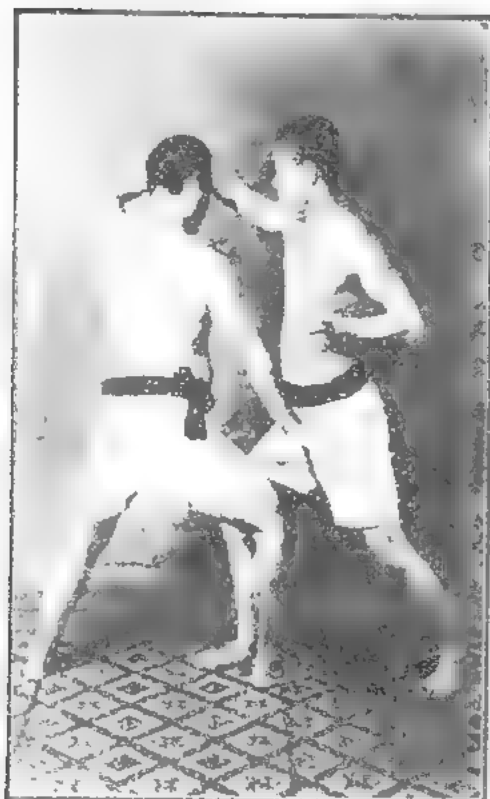


一、前足に於て、我左手
 にて敵の腕を握ら、
 時、我左手は敵の左手
 を引き流すや、我左膝
 を以て敵の腹へ突き込む

Sequence Two : Illustration 3

This illustration immediately follows the preceding one. You have grabbed the opponent's left arm and, at the same time, slid your hand down his arm to grab his right wrist. The moment this is done, strike up with your left knee into the groin of the opponent.

(一其) 〇 圖 三六

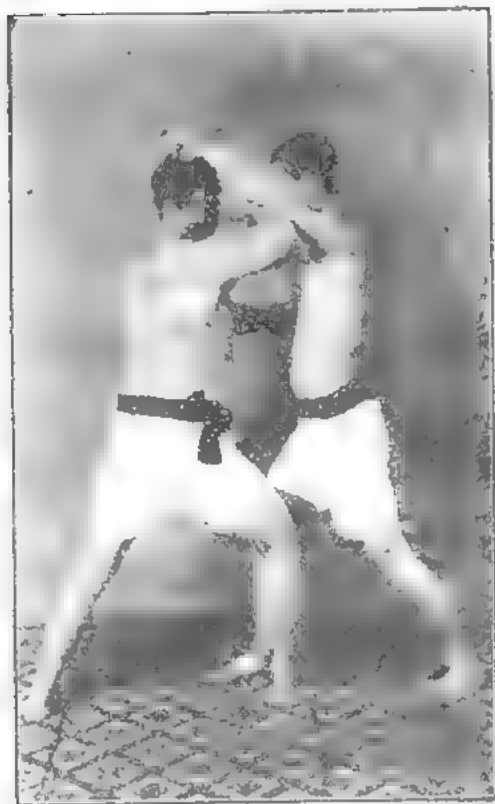


彼、右拳にて我の面
 をか來るを、我を以てし
 受、味をこけ時、この左
 手、と擋へ、同時、我右
 手、に彼の腕と握る。

Sequence Three : Illustration 1

The opponent strikes with a right punch to your face. With your left hand block this and allow it to pass to your left. Immediately grab the left arm, and at the same time, grab the opponent's groin with your right hand.

(二其) ハ 圖十二第

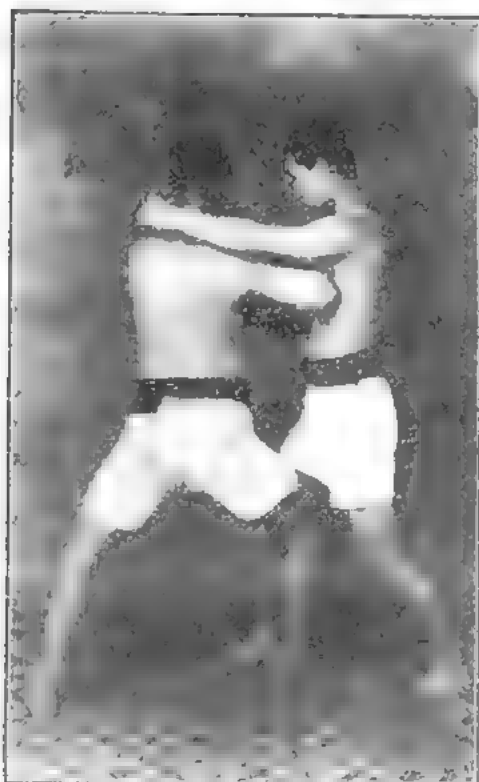


前圖に於て、敵は我顔
 面に際あるを見て左拳に
 て突き來るを、我は零に
 あてた右手にて敵の左腕
 肘の所にて受け外す形。

Sequence Three : Illustration 2

This immediately follows the previous illustration. The opponent found an opening in your guard and threw a punch at your face with his left fist. In response, you release the groin with your left hand and block the opponent's left arm at the elbow with your right arm.

(二其) ハ 圖二十第



前圖に於て、我右手に

ハシテ、右外に

右肘を、我右肘に、以り

胸節へ打ち込み

Third Sequence : Illustration 3

This follows the movement from the previous illustration. At the same time you block and knock away the opponent's left fist, use your right elbow to strike the opponent in the chest.

(一其)

ニ

圖四十第



圖の如く雙方相構へ、
隙なき場合、我右拳にて
敵の顔面を裏打ちせし、
敵の右手にて受けられ
る形。

Fourth Sequence : Illustration 1

As the illustration shows, both sides are in Kamae with no apparent openings. Punch to the opponent's face with a right back-fist. The opponent blocks this with his right arm.

(二其) = 圖五十第



前圖に於し、敵に受け
らる。や、我右手にて敵
の右肘を押し開く。同時
に、我左拳にて敵の右脇
腹を突く。

Fourth Sequence : Illustration 2

This continues from the previous illustration. The opponent has blocked your back-fist. As soon as he blocks, use your right hand and arm to push his elbow down. At the same time, punch with your right fist into his left side, under the armpit.

(一其) 木 圖六十第



敵が左拳にて我顔へ突

き来るを、我右手にて受

け外すなり。

Fifth Sequence : Illustration 1

This illustration shows the scene after the opponent has punched with his left hand to your face and you have blocked this with your right arm.

(一其) 水 第七!第



「右に打ち、左
を突かぬわゑ三留時に口
に、我胸部へ突き来ら
せ、我左腕の左掌を受け
た右一にて之を受けぬす
三留時に、我左へにて左
の顔面へ突き込る。

Fifth Sequence : Illustration 2

Continuing from the previous illustration. The opponent responds to his left punch being blocked by immediately launching a punch to your abdomen with his right hand. Your right hand, which received the left punch, darts over and blocks his strike aside. At the same time, punch the opponent in the face with your left fist.

(一其)

へ

圖八十第



敵が右拳にて我頭面へ

突き来る時、我左へして

右へ振りこむ時、この顔

目へ突き込かり。

Sixth Sequence : Illustration 1

In this technique the opponent punches with his right fist to your face. With your left fist and arm, knock this aside and punch the opponent in the face.

(二其)

へ

圖九十第



前圖に於て、我左拳を

敵の顔面へ打：込みしを

敵はひるます左拳を我顔

面へ打ち込むを、我れは

左拳を引きて打ち外す形

Sixth Sequence : Illustration 2

Continuing from the previous illustration. The opponent is unfazed by your punch to his face and swings with his left fist to your face. Pull your left arm back and across to knock this blow aside as shown in this illustration.

(三其) へ 圖十二第



前圖に於て、我左拳に
て數の左拳を打ち外すこ
同時に我左拳を以て敵の
顔面へ打ち込みしを、敵
はひるます受けいれし左
二 我左へを打ち外す
形)

Sixth Sequence : Illustration 3

This continues from the previous illustration. The opponent has blocked your left punch. As soon as he does this launch a punch at the opponent's face with your left fist. The opponent immediately responds by blocking and pushing this attack to the side with his left arm.

(四其)

へ

圖一十二第



前圖に於て、敵がわしにて我左拳を引き外さんど、自己の左拳を引き同時に體をひねらんとするを、我はひるます右手にて敵の左肘を掴み押し、同時に我右足を敵の左足後に踏み込み、左拳にて敵の左脇腹へ突き込む。

Sixth Sequence : Illustration 4

This continues from the previous illustration. The opponent has swept aside your left punch with his left arm. Pull your left arm back and at the same time twist your body. As you twist grab the opponent's left armpit with your right hand and push. At the same time plant your right foot behind the opponent's left leg. Strike with your left fist to the left side of his stomach.



ふを左手に、我胸にへ

突きを、我右に、て

受け外す形。

Seventh Sequence : Illustration 1

The opponent punches to your chest with his left fist. Block this aside with your right arm.

(二其)

第三十三形



前圖に於て、我右手、
て敵の右拳を打ら外すこ
同時に、我右拳を敵の首
に打ち込む。

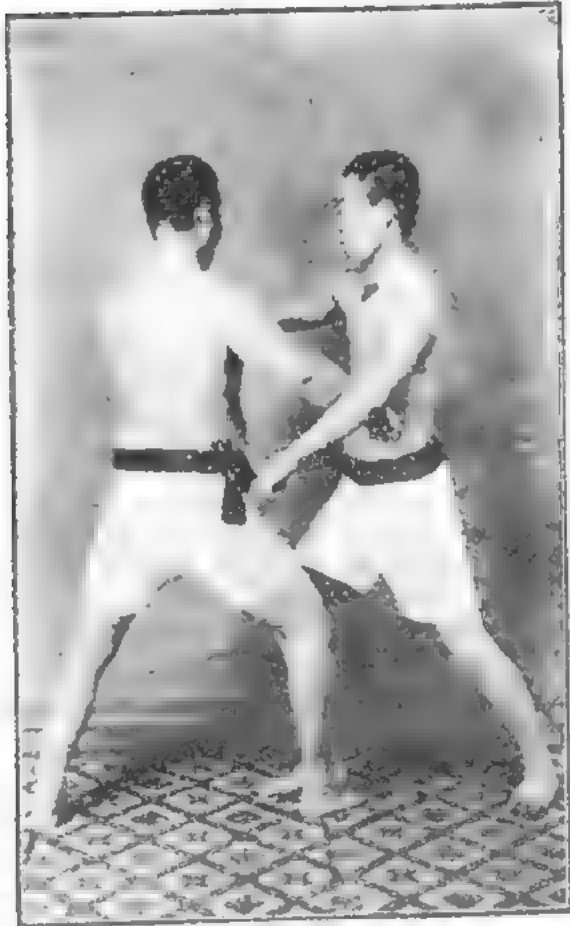
Seventh Sequence : Illustration 2

This continues from the previous illustration. The moment your right arm strikes aside the opponent's punch, use that arm to hit the opponent in the neck.

(三其)

ト

圖四十二第



前圖に於て、我右拳を

敵の首へ打ち込みし時、

敵ひるまや我右脇腹へ突

き込むを我右肘にて拂ひ

同時に敵の左脛腹を突く

Seventh Sequence : Illustration 3

This continues from the previous illustration. Despite the blow you landed to the opponent's neck, he does not hesitate and launches a punch at the right side of your stomach. Use the elbow of your right arm to block this as you simultaneously strike to the left side of the opponent's stomach.

(一共) テ 同五十二第



敵が左拳にて我顔面へ
突き來る時、我左手にて
敵の左拳を打ち外し、同
時に我左手にて敵の左手
首を握る。

Eighth Sequence : Illustration 1

This technique begins with the opponent striking to your face with his left fist. Block the opponent's left strike with your left arm and then immediately grab the opponent's left wrist with your left hand.

(二其) 手 圖六十二第



前圖に於て、敵の左拳
を我左拳にて受け外すに
同時に我左手をひねり、
敵の左手首を掴み我右手
は敵の左肘を掴むに同時
に、我右足にて敵の左膝
を踏ハ挿く。

Eighth Sequence : Illustration 2

This continues from the previous illustration. Having blocked aside the opponent's left punch with your left hand, twist his hand and grab hold of his left wrist. Grab the elbow of his left arm and, at the same time, step on and break the opponent's left knee with your right foot.

(一其) リ 圖七十二第



我顔面へ突き來る敵の

右拳を、我左拳して打ち

外すと同時に敵の顔面へ

突き込む。

Ninth Sequence : Illustration 1

This technique begins with the opponent striking with his right fist. With your left hand knock it aside and continue the movement to strike the opponent in the face.

(二其)

9

圖八十二第



前圖に於て敵が怯ます
左にして我顔面へ突き來
る時我右手にて敵の左腕
を掴み同時に我左手は敵
の右腕をも掴み我有膝に
て敵の鳩尾へ突き込む。

Ninth Sequence : Illustration 2

This continues from the previous illustration. The opponent, without hesitation, throws a punch at your face with his left fist. When he does this, grab hold of the opponent's left arm with your right hand. (Note: It appears he grabbed him by the bicep.) At the same time grab his left arm with your right hand and strike with your right knee into the pigeon's tail.

- ✍ The "pigeon's tail" is the solar plexus. The Japanese word is read either as Kyubi or Mizo-Ochi 鳩尾



前圖に於ける場合、敵
が腰を引き退かんとする
時、敵の両手を引き込む
と同時に、我右足にて敵
左膝を踏み潰す。

Ninth Sequence : Illustration 3

This continues from the previous illustration. If the opponent attempts to drop his hips back and escape, pull both the opponent's arms while, at the same time, extend your right foot. Step on and crush his left knee.

(一其)

×

圖十三第



打を外す形。

突き来るを、我右手こし

彼の左手にて我顔面へ

Tenth Sequence : Illustration 1

This technique begins with the opponent punching your face with his left hand. The illustration shows how to block this strike aside with your right arm.

(二其) × 圖一十三第



前圖に於て、我右手に
て敵の左拳を打ち外すこ
同時に、我左拳にて敵の
左肘を下より突き砕く。

Tenth Sequence : Illustration 2

This continues from the previous illustration. Your right arm has blocked aside the opponent's left punch. At the same time strike from below upward to the opponent's elbow, shattering it.

(二其)

又

第三十三番



前圖に於て、我左拳にて敵の左肘を突き挫くも敵はひるまず右拳にて再び我顔面へ突き来るを、我左手にてこれを受け外すと同時に、我右手は敵の左手首を引き掴む。

Tenth Sequence : Illustration 3

This continues from the previous illustration. The opponent is unfazed by the strike you did with your left fist that shattered his elbow. He throws another punch to your face, this time with his right fist. You should block this aside with your left arm and, at the same time, allow your right hand to slide down and grab his left wrist, pulling it down.

(四頁)

又

圖三十三第

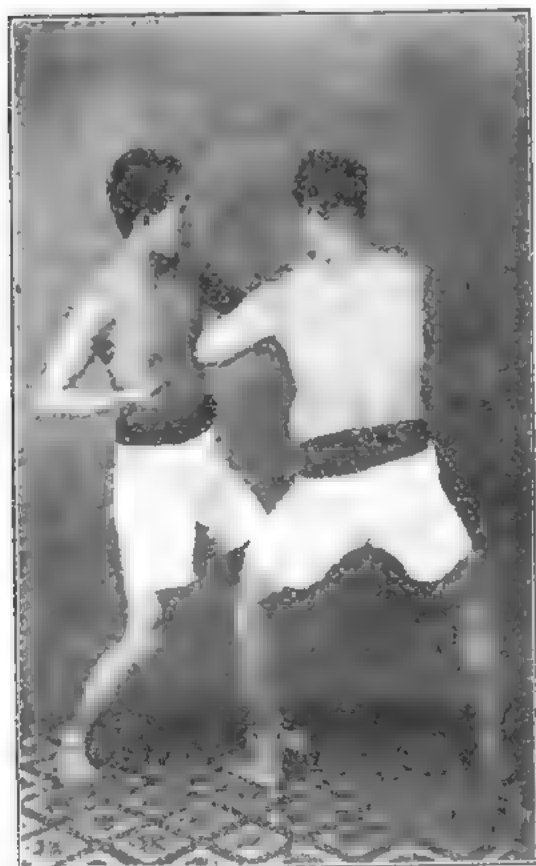


前腕に於て、我右手に
て敵の左手首を掴み、我
左拳にて敵の右拳を受け
外す。同時に敵の顔面へ
打ち込む。

Tenth Sequence : Illustration 4

This continues from the previous illustration. You have grabbed the opponent's wrist in your right hand. As soon as your left arm blocks away the opponent's right punch, use your left fist to strike the opponent in the face.

(五其) ヌ 圖四十三第



前圖に於て、我右手に
て敵の左手首を掴み、我
左拳にて敵の右拳を受け
外すと同時に敵の顔面へ
打ち込むを、敵はひるま
ず體を引きこれを避けん
ごするを、我はすかさず
左肘にて敵の胸部へ突き
込む。

Tenth Sequence : Illustration 5

Up to this point you have grabbed the opponent's left wrist with your right hand. Your left hand has blocked the opponent's right punch to your face and you immediately used your left fist to punch the opponent in the face. The opponent is unfazed by this attack and pulls his body back to avoid the blow. You, without hesitation, use your left elbow to strike the opponent in the chest.

第 五 十 三 圖



雙方接近せし時、敵が右拳にて我顔面へ突き來るを、我右手にて敵の右拳を敵の右肘の所に打外すと同時に、我左拳にて敵の右脇腹へ突き込む。勿論此場合は雙方接近せる爲め、我右は敵の右肘の所を打ち外し得るを以て、我左拳は敵の右脇腹へ打ち込み得るものと知るべし。

Addendum 1

When two combatants close in and the opponent strikes with his right fist to your face, use your right arm to strike it away. You should be aiming to knock the opponent's arm away at the elbow. At the same times, strike the opponent's stomach on the right side, with your left fist. Note: Where the stomach meets the ribs.

It goes without saying that in this situation both combatants are closing in on each other. Your goal should be to accurately strike the opponent's right elbow with your right arm. The mission of the left punch is to strike hard into the enemy's stomach on the right side.

→ 圖六十三 弟



敵が後より兩手に抱

きしめるを、我右手にて

敵の兩手を強く掴み、同

時に左手にて敵の器を掴

む。

Addendum 2

In this situation an attacker has come up behind you and grabbed you with both arms around the body. Respond by first grabbing tightly both of the attacker's arms with your right hand. At the same time use your left hand to grab the enemy's groin.

心得となるべき治療法

唐手は人も知る如く剛衛で、試合の時など一度、急々を突いてよく相手に致命傷を負はすことがあり、稽古の時でも（組手の時は）お互いによく注意してゐても誤つて傷を負はすことが聞々ある。だから稽古者は一打ち傷及び一打撲傷が原因をなして出血をよる時の療法一等心得ておく必要があると思ふから茲に家傳の治法を詳述して、其の心得、注意、すること、する。

Essential Knowledge About Medical Treatment

As everyone is aware, the techniques that make up Karate are about using strength. During a match it is possible that one strong blow to a Kyusho, or vital striking point, will result in a critical injury for the person struck. Even during Keiko, or training, and also during Kumite paired training both combatants need to be aware. Despite that accidental injuries do happen. Therefore I have decided to add a section on the treatment of injuries. This will deal with treating injuries from strikes, bruises and so on. Please make use of this as necessary.

蘇 生 術

舟手術の試合勝負は勿論、持病中いへきも過つて成は打ら成は突き其のため氣絶せしむる
ことあり、然しなから諸機關に絶對的の損傷を與へざり限り、此法を施さば必ず蘇生せしむる
ことが出來得るのである。

この施術方法は種々あるも比較的効果の顯るものを選べんに、先づ、假死者を仰臥せし
め胸腹中の衣を解き、胸腹部を中間に押し開き、兩手以て數回撫じ下ろして空氣を充満せ
しめ、然る後頭部を先起して患者を半座せしめ、其の膝頭を以て其の脊椎十一節に押し當
て左足に跪座し、患者の頭部を前方に垂れざらむ、其の頭部は仰臥、支へ、左右の手は背上一
寸兩側一寸二分の個所にて指を組み掌小指側を以て内へ及び下方に壓を加へ其の護衛に遊
緩せしむ。

蘇生の理由は腸骨動脈分岐部、即ち腔内動脈と腹動脈の間に於て、胸腔と胸へ心臟の波動を促し、
以て全身の機能を復活せしむること、なるのである、此方法は仰臥せしめたまふで施すことも
出來る場合もある、そつして施術の際に必ず患者の頭部の加護を祈り鬼神をも極く意氣を以
て之に臨まねばならぬ

Resuscitation

Whether it is during a Karate tournament or even in training someone can get hit or struck hard enough to make them lose consciousness. Unless their body has taken a blow with enough force to irrevocably damage their body systems, there is a way the person can be revived. I will describe this very effective resuscitation method now.

There are, of course, many ways to resuscitate a person, however I will describe what I feel to be the most effective method. First, roll the person who is "mostly dead" onto their back. Remove any clothing or belts from around their chest and waist. Place your hands on where the chest meets the stomach and push outward as if opening up the chest. Then, rub from the top downward several times to encourage air to fill the body. Next, raise the patient head up so they are in a sitting position. Stand behind the patient and drop down onto your left knee. Place your right kneecap on the 11th vertebrae of the patient's spine. Allow the patient's head to droop forward. Use the bone on the front of your shoulder/ collarbone for support and extend both hands down 3 cm under the patient's navel. Link your hands together so that the little finger sides of the hands are on a spot about 4 cm on either side of the navel. Once set, pull in and up in a quick motion.

The reason this method of resuscitation works is because it stimulates the veins and arteries in the pelvis, along with the associated membranes which spurs the heart into action. The result is that the circulatory system is activated and thereby the whole body recovers.

If necessary the technique can be done with the patient on their back the whole time. It is essential that you sincerely request the protection of the Gods and Buddha and focus your will on breaking the devil-god's mischief.

骨折、脱臼治療法

患者を適當な位置において患部の上部を動かさないやうにし、患者の手足及び患部を消毒して筋を弛緩せしめ患部上下の兩端を擱へて一方に即ち末梢部へ充分に牽引する。同時に反對の方へ牽引して轉移せる骨片、骨頭（骨折は骨片、脱臼は骨頭）を生理的位置に復するやう直壓を加へ、然して發熱ある場合は濕布して石膏副木を裝する時これを當て動かさるやう練習なし、經過如何により筋其他の強直を防ぐ爲めに適度の摩擦法及他動的若しくは自動的運動を定すことが肝要である。

(一) 打ち傷（琉語ではウチチ）の療法

How to Treat Broken Bones or Dislocated Joints

Position the patient so they are comfortable. Ensure that you do not move the portion of the body above the area to be treated. The person who will treat the patient should disinfect their hands as well as the area to be treated. Have the patient relax the area to be treated. Take hold of the ends on either end of the injury. Pull hard on the end of the limb that is broken or joint that is dislocated. At the same time, pull backward on the other end. This pressure should naturally allow the broken bone to realign or dislocated joint to right itself.

If the patient has a fever uses compresses. If a splint is required it is important not to overly wrap it or wrap it too tightly. The purpose of the splint should be to protect against strong shock. It is essential that treatment should include massage as well as having someone manipulate the injured section or, if the patient is able, exercise themselves.

山羊の肉を四五斤位を、九年母のスイ氣のある汁でひたし、九年母の汁が肉より五分位上になる程度の分量を煎じて汁が半分ほきになつた時、火より下し山羊の肉と共に兩三日食するか又は山羊の肉のない土地では四五斤位の鶏の肉を骨も一所に酢で鶏肉がひたる程度にシヨウが一合を混じじてよく煮沸させ汁が半分ほきになつた時、火よりおろして兩三日食せば乾度而擦することが出来る。

尙はこの酢シヨウがで煮た鶏肉の汁は翠丸を蹴られ腫れあがつた時も二三日食せば乾度而擦することが出来るのである。

(二) 打撲傷が原因となつて咯血する時の療法

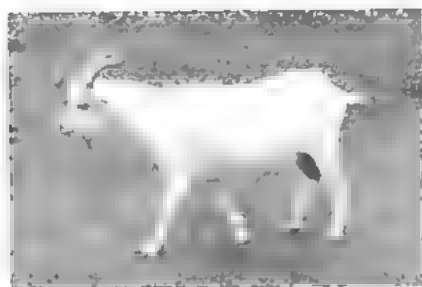
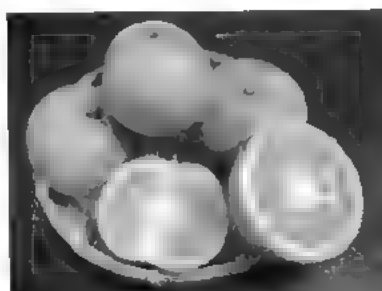
四五斤位の家禽を骨も肉も共に諸白二合でよく揉み、それに水を家禽のひたる程度にいれてよく煮沸させ、これ亦汁が半分位になる迄よく煮て、兩三日家禽の肉もろこも食せばよい。尙

1. Treatment of Bruising

In the language of the Ryukyu Islands bruising is called Uchi-chi

Take four or five slices of goat meat, about 2.5~3 kilos, and soak it in a soup made from the juice of Nine Year Mother oranges. There should be enough of the Nine Year Mother orange juice to totally immerse the meat. Boil the mixture until the liquid has been reduced by half, then take it off the heat. Drink the liquid and eat the meat for the next three days. In areas that do not have goat meat, 2.5~3 kilos of bone-in chicken can be used. Boil this meat along with a cup of ginger in vinegar until it is reduced by half. If this is eaten for three days you will be able to see distinct progress

You should also note that this same chicken meat boiled in vinegar and ginger can be used to treat inflammation from getting kicked in the balls. If eaten for two or three days in a row you will see distinct improvement.



- ✍ Behold the Kunenbo, the Nine Year Mother Orange. I found stories that these Kunenbo were given as gifts amongst warlords in the Warring States Era but no specifics. Despite being a fairly well-known fruit, export of Kunenbo was banned in 1919 due to some kind of incipient fruit fly. The ban was lifted in the 1990's but the Nine Year Mother Orange has fallen into obscurity. Today the skin is candied and sold as a snack in Okinawa.
- ✍ Goats, called Yagi in Japanese, were imported from China in the 17th century. Goat milk was actually very popular for a time and Admiral Perry was said to have drunk some.

はこの家禽の汁は肺を胃かさねた人にも非常に効目のある滋養と肺の悪い人（肺結核の初期位）がこれを毎月、二三回宛か、さや一年はご食用すれば著しいささ肺を丈夫にし健康を増進して見違へるに、肥ゆるのである。

(二) 打撲傷の原因となり瘀氣を生じた時の治法

百合の芋を煎鉢にいれて楷小木じよ、粉にし、それを煎りきついのこ湯じて、ニジリランナーを擦布する様に患部に塗布する時は三四回にし、白粉をこまごま出来る。

(四) 打ら傷が発生して出る時の治法

煎に酢に豆腐をひたり三、四日毎日続けしそのこまごま共じませく、ぬいたみを去り全消するこまごま出来る。

(五) 切り傷の治療法

2. Treatment of Lung Hemorrhage Due to a Forceful Impact

This recipe starts with 2.5~3 kilos of bone-in yard bird. Thoroughly massage the meat and bones with 1/3 liter of Moroshiro, a Sake made with 100% polished white rice. Add water enough to cover the meat and bring the mixture to a boil. When the liquid has reduced by half take it off the heat and eat the meat and soup for the next three days. This kind of soup made of poultry meat is very helpful even for people with weak lungs. This restorative medicine will be of great benefit to people with lung disease particularly those in the first stages of tuberculosis. Drinking it two or three times a month without fail over the course of a year will do wonders for strengthening the lungs and an overall improvement of health. The positive weight gain you will achieve will surprise those around you.

✍ I'm not sure what the difference between Kakin 家禽, or yard bird and Niwatori 鶏, or chicken, is but Motobu Sensei uses different words. Possibly in the previous recipe it is referring to the rooster and in this recipe the female. Or he could be referring to any poultry.

3. How to Treat Swelling from Bruises Resulting From Impacts

Take a Yuri no Imo, or Lily Potato, and grind it into powder with a mortar and pestle. Add strong vinegar to this and mix it together. The resulting mix is called Yujimi-Chinki. Soak a cloth in this mixture and apply it to the afflicted area. Three or four treatments should be sufficient.

4. Treatment for a Wound That is Getting Infected

Soak tofu in plain vinegar and eat with meals for three or four days. If you drink the liquid as well as eat the tofu you will certainly see the pain disappear and the wound heal.

(五) 切り傷の治療法

蝸牛または「タニシ」を器鉢にに入れて割小木でよく叩きつぶし、蘇鐵の油と共によく混じて塗る時は直ちに出血を止めず所に加療することが出来る。

尚ほ以上述べたものに色々の療法はするが、これと漢方醫を用ふる簡潔な調劑法を一二録して斯道の研究家の心得に供せんと思ふ。

打撲傷及へか丸を治するに用ふる鷄鳴散(一)に凌霄、黄芩、歸尾(ト)、キハ尾節(五分)、桃仁(桃の種子)七分、共二粉末さなし(一) 鷄鳴散、肌癢するので桃仁は皮を剝いで用ふるのである。

打撲傷の痛みを止めるのは乳香(一錢)に没食、玄白、消尾(ト)、一丸目、赤芍(赤い芍薬)一丸目、白芷一丸目、川芎一丸目、生白牛地一丸目、丹皮、牡丹の皮一丸目及び甘草一丸目を粉末さして酒に浸し毎服三丸目宛服用が又は蘇木三丸目、釘花(沖縄ではチワグミ)

5. How to Heal Cuts

Take Katatsumuri 蝸牛, Snails, or Tanishi タニシ, a kind of river snail, and grind them up with a mortar and pestle. Add oil from the Sotetsu 蘇鉄, or Sago palm tree, and mix well. You can apply this mixture directly to the source of bleeding in order to make it stop.

This ends the section on treatment, however I would like to offer one or two additional Kanpo, or Chinese Medicine Treatments, for those that may wish to continue to research healing methods.

For treatment of bruises or contusions there is Keimeisan 鷄鳴酸 Cock's Crow Vinegar.

- Take 5 Monme, (1 Monme 匁=3.75 grams x 5 =18.75 grams) of Daoh 大黃, or rhubarb, that has been soaked in Sake
- 1 Monme of Tohki Parsley 歸尾
- Seven Bun (3 grams) of Tohjin 桃仁, the center of Peach Seeds which have been powdered.

Infusing these ingredients together will result in Cock's Crow. As this is an orally consumed medicine the outer skin of the peach seed should be peeled away.

For relieving pain related to bruises or contusions:

- 1 Monme of Nyukoh 乳香 Frankincense
- 1 Monme of Tohki Parsley 歸尾
- 1 Monme of Shakuyaku 芍藥 (Red Peony)
- 1 Monme of Kyuhaku, Chinese White Onion 韭白
- 1 Monme of Senkyu 川芎 Cnidium. Note. It is apparently one of the most widely used traditional herbal medicines
- 1 Monme of fresh Goshitsu 牛地 Ox knee (A flowering plant)
- 1 Monme of either Tanpi 丹皮 the outer husk of the peony, or Ganzoh 甘草 Licorice.

Powder all the above ingredients together and dissolve with Sake. Drink about 3 Monme each time.

ふ)二枚、結尾三枚目、大正三枚目をこね又粉末にして温酒に混じ一回に二枚目位つつ服用し
たら三四日にして全治することが出来るのである。

(注意) 尤もこの調劑法は更に漢方醫のりて用ひる療法であるから何れも藥種は南藥より移
入され大阪では丸善で販賣しゝると。

大正十五年九月二日印刷納本
大正十五年五月五日發行

發行兼編輯印刷人

印 刷 所

發行及發售所

(定價全壹圓五拾錢)

本 部 朝 基

大阪市北區堂島中丁目六番地

印 刷 所

電話北長一〇七七番

大阪市中區淡路、六丁目七番地

唐手術普及會

電話本局三一九九番

Another recipe is to use:

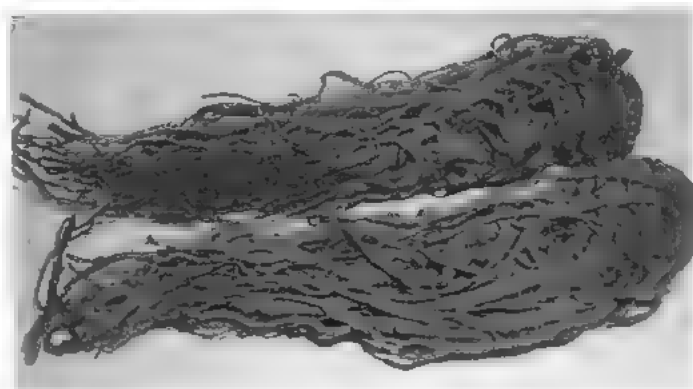
- 3 Monme of Soboku 蘇木 or sappanwood
- 3 Monme of Benihana 紅花 or Safflower, which is called Chiwada チワダ
- 3 Monme of Tohki Parsley 歸尾
- 3 Monme of Daioh 大黃, or rhubarb

Powder the above ingredients together and mix with warm Sake. If you drink about 3 Monme each time for three or four days you will improve.

Caution: Originally all of these remedies were prepared by Chinese Medicine professionals according to prescribed methods. All of these herbal medicines are imported from southern China and are now available for sale at the Maruzen store in Osaka.

Published on May 5th of Taisho 15

- ✍ I have no information regarding the veracity of any of the above remedies. I have translated them for the purpose of research.
- ✍ Tohki. This is the *Angelica acutiloba* (illustration below) a perennial herb from the carrot or parsley family. It is common in Japan and possibly originated in Japan, though now it is cultivated all over Asia. Source: *Molecular Systematics of Old World Apioideae*.
- ✍ Another way of writing Tohki is 当帰 means "recovering good health" Source. Namba, Tsuneo 難波恒雄 1970 漢方薬入門.



Additional Materials:

The Ten Articles of Karate

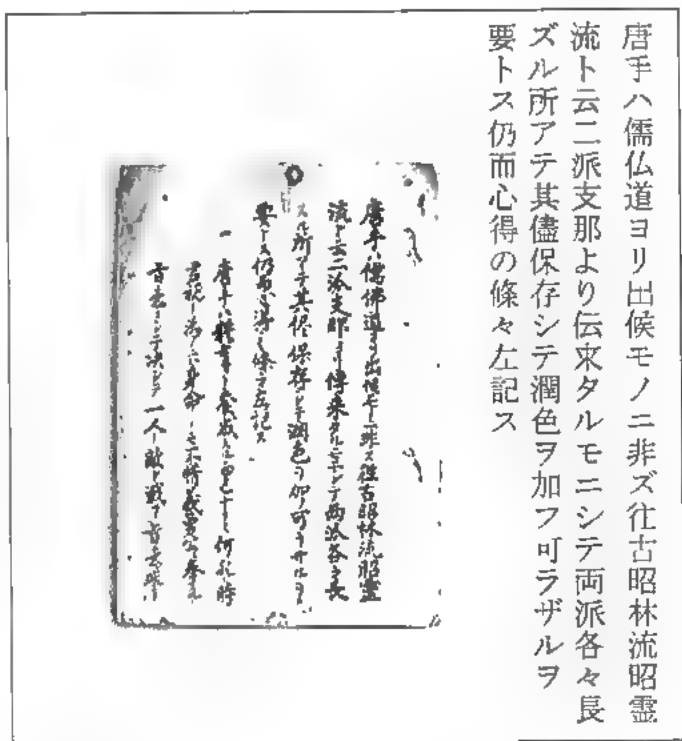
唐手心得十ヶ条

By Anko Itosu

糸洲 安恒



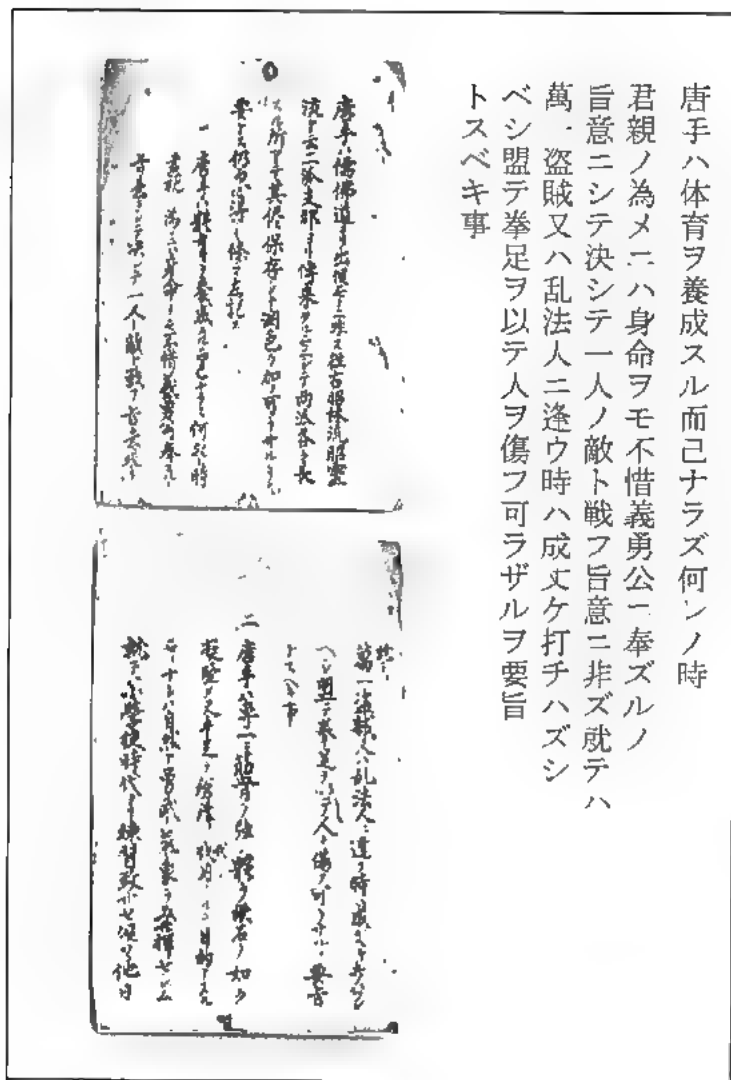
Anko Itosu 1831-1915) is considered by many the father of modern Karate. He wrote these ten articles in 1908 as a proposal to the Japanese government.



Ten Articles of Karate Introduction

Karate did not develop from Buddhism or Confucianism. In the past, the Shorin school 昭林流 and the Shorei school 昭靈流 were brought to Okinawa from China. Both of these schools have strong points, which in order to prevent their unnecessary embellishment, I will discuss in the list below.

- Funakoshi Sensei states that the techniques of the Shorin School 昭林流 were for the development of quick, nimble movements while those of the Shorei School 昭靈流 were for developing strength and hardening the body.



唐手ハ体育ヲ養成スル而已ナラズ何ノ時
 君親ノ為メニハ身命ヲモ不惜義勇公ニ奉ズルノ
 旨意ニシテ決シテ一人ノ敵ト戦フ旨意ニ非ズ就テハ
 萬一盜賊又ハ乱法人ニ逢ウ時ハ成丈ケ打チハズシ
 ベシ盟テ拳足ヲ以テ人ヲ傷フ可ラザルヲ要旨
 トスベキ事

One

Karate is not merely practiced for the benefit of your health. It can be used at any time to protect your country or family even if it means giving up your life. Karate is not intended to be used against a single assailant, rather it is a last resort when confronted with a thief or villain. You take a vow not to use your hands and feet to harm a person.

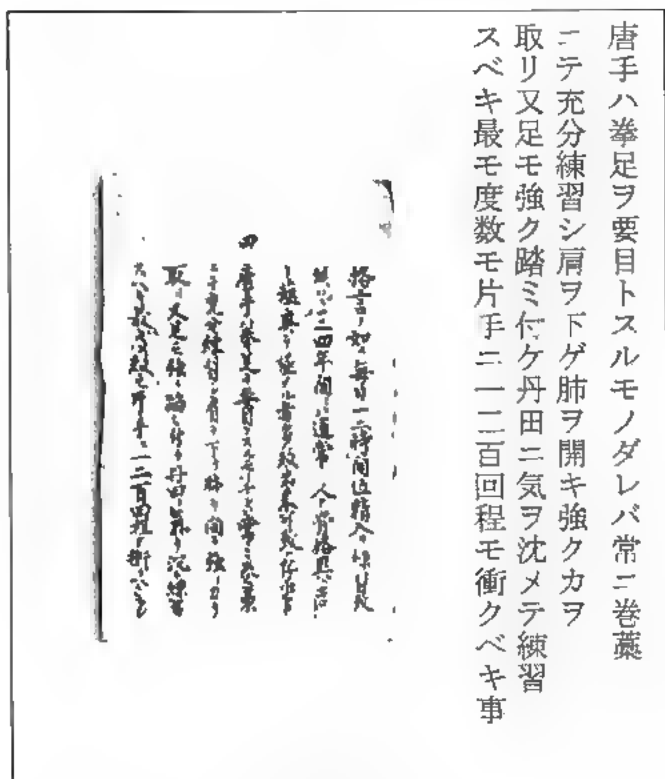
唐手ハ專ニ筋骨ヲ強シ休ヲ鉄石ノ如ク
 凝堅メ又手足ヲ鎗鋒ニ代用スル目的トスル
 モノナレバ自然ト勇武ノ氣象ヲ發揮セシム
 就テハ小学校時代ヨリ練習致サセ候ハバ他日
 兵士ニ充ルノ時他ノ諸芸ニ応用スルノ便利ヲ得テ
 前途軍人社会ノ一助ニモ可相成ト存候最
 モウエルリントン侯ガナポレオン一世ニ克捷セシ時曰
 今日ノ戦勝ハ我国各学校ノ遊戯場ニ於テ
 勝テルト云々実ニ格言トモ云フ可キ乎

唐手ハ專ニ筋骨ヲ強シ休ヲ鉄石ノ如ク
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 勝テルト云々実ニ格言トモ云フ可キ乎

Two

The primary goal of Karate is to make the muscles hard as stone and the bones hard as iron. The hands should become like spears while the legs are halberds. If children were to begin this training in elementary school bravery and martial spirit would become natural. Remember the words attributed to the Duke of Wellington after he defeated Napoleon the first: "The Battle (of Waterloo) was won on the playing fields of our schools (Eton.)"



Four

The use of the hands and feet are fundamentals of Karate therefore you must do sufficient training with Makiwara. When training drop your shoulders and expand your lungs and focus your strength. Your feet should be planted firmly and put all your tension in Tanden, the spot below your navel. This is the state you should be in when you train. Ideally you would practice striking one or two hundred times with each hand.

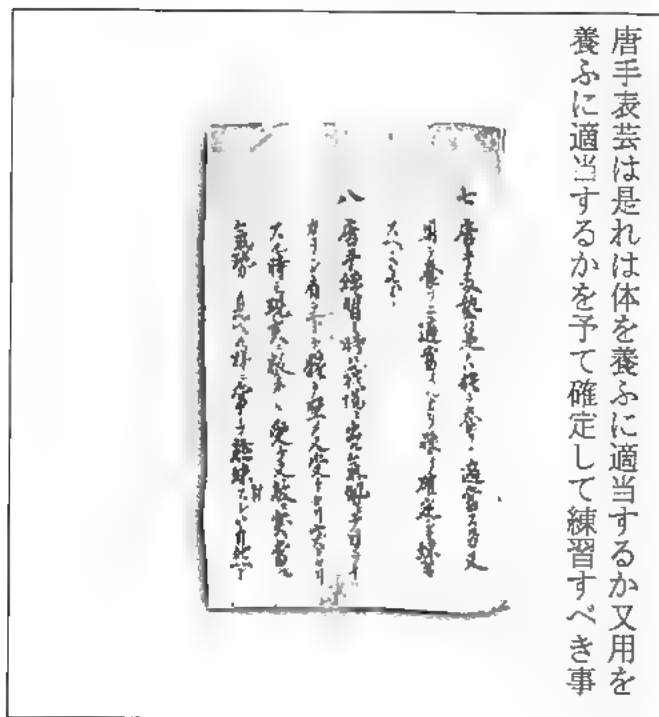
✍ The word Tanden is used frequently in Japanese martial arts. It refers to the center of the body. It is three finger widths below the navel and two finger widths inward. The Kanji 丹田 are Cinnabar Field but the source of your spiritual/fighting energy.

唐手ノ立様ハ腰ヲ真直ニ立テ肩ヲ下ゲカヲ取り
 足ニカヲ入レ踏立テ丹田ニ氣ヲ沈メ上下引合スル
 様ニ凝リ堅メルヲ要トスベキ事

五唐手ノ立様ハ腰ヲ真直ニ立テ肩ヲ下ゲカヲ取り
 足ニカヲ入レ踏立テ丹田ニ氣ヲ沈メ上下引合スル
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 足ニカヲ入レ踏立テ丹田ニ氣ヲ沈メ上下引合スル
 様ニ凝リ堅メルヲ要トスベキ事
 有ハ是ノ立様ニシテ

Five

The proper stance to use when training Karate is having the back straight and your shoulders lowered. Stand firmly and focus your energy in Tanden. The fundamental Karate stance is with the muscles in the top half of your body and the lower half of your body hardened so that the top and bottom pull against each other.



Seven

When training Karate techniques you should understand whether the objective is to train the body, Tai 体 or to learn the application of the technique, Yoh 用. Once you understand the objective of the technique you should endeavor to match your training with that goal

- ✎ Tai 体 is an abbreviation of 体育 Physical Education which is the more general term for 基本鍛錬 Kihon Tanren, or fundamental forging of the body.
- ✎ Yoh 用 is an abbreviation of 応用技 O-Yoh Gi, or striking-responsive technique.

唐手熟練ノ人ハ往古ヨリ多寿ナルモノ多シ
 其原因ヲ尋ネルニ筋骨ヲ発達セシメ消化機ヲ
 助ケ血液循環ヲ好クシ多寿ナル者多シ就イテハ
 自分以後唐手ハ体育ノ土台トシテ小学校
 時代ヨリ学課ニ編入リ広ク練習致サセ候ハバ
 追々致熟練一人ニテ十人勝ノ輩ヲ沢山
 可致出来ト存候事

我々唐手組手ニ関シテ
 九唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ

自今ニ復唐手ノ練習法ニ関シテ
 時代ヨリ学課ニ編入リ
 追々致熟練一人ニテ十人勝ノ輩ヲ
 唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ
 唐手ノ練習法ニ関シテ

Ten

It is a well-known fact that experienced Karate practitioners are long lived. If you look at the reasons behind this, it is apparent that Karate training develops the muscles and bones, strengthens the digestive system and improves circulation. This results in a longer life span. Therefore the benefits of Karate should be shared and used as the foundation of physical fitness. If we were to introduce Karate as a class starting in elementary school a great number of people could be trained. Graduates of such a program would be able take on ten opponents at the same time with such fierceness that they would be able to defeat them all.

右十ヶ條の旨意ヲ以テ師範中学校ニ於テ練習致
 サセ前途師範ヲ卒業各地方小学校へ教鞭ヲ採ル
 ノ際ニハ細敷御示論各地方小学校ニ
 於テ精密教授致サセ候ヘバ十年以内ニハ
 全国一般へ流布致シ本県人民ノ為而已ナラズ
 軍人社会ノ一助ニモ相成可申哉ト筆記シテ備高覽候也
 明治四十一年戊申十月 糸洲安恒

自今以後唐手、銃術、柔道、三小銃、
 時代、イ、柔道、編入、唐手、練習、
 道、教練、一人、三、十、時、第一、等、山
 可致、出来、存、理、也。
 右十ヶ條、旨意、ノ、師範、中、学校、於、練習、致
 中、前途、師範、卒業、各、地方、小学校、へ、教、鞭、ヲ、採、ル
 際、ニ、ハ、細、敷、御、示、論、各、地方、小学校、ニ、
 於、テ、精、密、授、教、致、サ、セ、候、ヘ、バ、十、年、以、内、ニ、ハ、
 全、国、一、般、へ、流、布、致、シ、本、県、人、民、ノ、為、而、已、ナ、ラ、ズ、
 軍、人、社、会、ノ、一、助、ニ、モ、相、成、可、申、哉、ト、筆、記、シ、テ、備、高、覽、候、也、
 明、治、四、十、一、年、戊、申、十、月、 糸、洲、安、恒

唐手、銃術、柔道、三小銃、
 時代、イ、柔道、編入、唐手、練習、
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 際、ニ、ハ、細、敷、御、示、論、各、地方、小学校、ニ、
 於、テ、精、密、授、教、致、サ、セ、候、ヘ、バ、十、年、以、内、ニ、ハ、
 全、国、一、般、へ、流、布、致、シ、本、県、人、民、ノ、為、而、已、ナ、ラ、ズ、
 軍、人、社、会、ノ、一、助、ニ、モ、相、成、可、申、哉、ト、筆、記、シ、テ、備、高、覽、候、也、
 明、治、四、十、一、年、戊、申、十、月、 糸、洲、安、恒

Afterward

Karate training should be done at Kyohan Gakko (schools for getting a degree in education) as well in junior high schools while keeping in mind the above mentioned ten articles. Those who then graduate from the Kyohan Gakko should then be assigned to elementary schools where they will become teachers. In the area they are assigned they will be able to teach the meaning and practical aspects of the ten articles and give detailed instructions. If this kind of instruction is done with proper attention to detail across all the prefectures of Japan, within ten years it will have spread over the whole country. In the end it will not just be the people of Okinawa Prefecture but will be of aid to our militarized society.

I hope you look favorably upon my proposal.

Itosu Anko

October of Meiji 41

I'd like to end with this nice Chinese style poem.

述志

海南神技是空拳
可恨衰微絶正傳
誰作中興大成業
斯心奮發誓蒼天

志を述ぶ

海南の神技、これ空拳
恨むべし衰微して正伝の絶ゆるを
誰かなさん中興大成の業
この心奮發、蒼天に誓う

My Dearest Wish

*When you hear about the heavenly technique of the Southern Seas,
They are speaking of the empty fist
This dreadful state of affairs
Means that the true teachings may vanish
Will a person emerge to undertake the task of reinvigorating this art?
My heart pounds with trepidation as I pray to the heavens.*

Matsunami Funakoshi Gichin

松濤船越義珍



此圖乃明萬曆年間所繪之世界圖也。其地輿之廣闊，非前代所及。凡天下之國，無不備載。其山川、物產、風俗，靡不詳述。誠為當時之寶鑑也。此圖之繪製，實由西人傳授，故其形制與今世所見之世界圖無異。其地輿之廣闊，非前代所及。凡天下之國，無不備載。其山川、物產、風俗，靡不詳述。誠為當時之寶鑑也。此圖之繪製，實由西人傳授，故其形制與今世所見之世界圖無異。

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