

# Uechi-Ryu

## Karate-Do History

The style of karate you will learn at this school is called **Uechi-Ryu**, it is derived from a form of Chinese temple fighting. It is a popular style of karate worldwide with its headquarters on the island of Okinawa, Japan – the birthplace of modern karate. Ryu (pronounced “roo”) is the Japanese word for “style” or “path”. Karate-Do (pronounced “kah rah tay doh”) is three words: ‘kara’ meaning “empty”, ‘te’ meaning “hand” and ‘do’ meaning “way”. Thus, Karate-Do means “The Way of the Empty Hand” and is a method of studying karate, which tries to make the student a better person in addition to teaching the art of self-defence.

Although the original name of this Chinese system is not known, Uechi-Ryu scholars are constantly striving to uncover the history of their art. Whatever the formal name, however, the Chinese word **Pangai-noon** (pronounced PWANG-GAY-NOON) meaning half hard - half soft, has been used to describe the original form, and has thus been accepted as the proper name. Pangai-noon was taught in the Shoalin Temple in Southern China, and is derived from the interwoven movements of the **tiger**, **crane** and **dragon**. It is a specialized method of self-defence that concentrates on the use of the single-knuckle punch, spear-hand strike, pointed kick and circular block.

Grandmaster **Kanbun Uechi**, the founder of Uechi-Ryu Karate-Do, is responsible for lifting the veil of secrecy, bringing this art out of China and into Okinawa and Japan. He was born on **May 5, 1877 in Isumi, a small village in northern Okinawa**. At the age of 20 (in 1897), in order to avoid serving in the Japanese military, which at that time occupied Okinawa, Kanbun fled to China. There, in **Fukien Province**, he studied the art of Pangai-noon. His teacher was **Shushiwa**, a Buddhist priest who had received his training in the Shoalin Temple. Master Uechi studied in Fukien for ten years and became a Master of Pangai-noon. At the end of training, Master Uechi opened a school in Nanchon, a city in Fukien Province, where he taught for three years. During this time, one of his students became involved in a dispute and called upon his training to kill another person. Disheartened by this event, Master Uechi vowed never to teach again, closed his school and returned to his homeland. **The year was 1910**. Master Uechi has the distinction of being the only Okinawan ever to have been accepted in China as a teacher.

Returning to Okinawa, he married and on **June 26, 1911 his son Kanei was born**. He still refused to teach his art and only once during the ensuing years reluctantly demonstrated his Kata (formal set of movements). In 1924, the Uechi family moved to Wakayama Prefecture near Osaka, Japan. In 1927, Master Uechi began teaching his son Kanei the art of Pangai-noon. Around this time, friends persuaded him to resume teaching publicly.

In April 1942, Master Uechi’s son Kanei, now a master in his own right returned to Okinawa from Japan. Master Kanbun Uechi continued to teach in Wakayama Prefecture until 1947 and at the age of 71, **died November 25, 1948** on Iejima, an island off the coast of Okinawa. His body was returned to Nago, Okinawa for burial. During this year, his students renamed the style to **Uechi-Ryu** (Ryu is Japanese for style) in his honour.

His son, Master Kanei Uechi, opened his dojo (training hall) in Futenma, Okinawa in April 1949, and taught there until his death, at the age of 80, in **February 1991**. On November 15, 1995, the board of directors of the Okinawa Karate-Do Association created a new school (ryuha) and officially named it **Shohei-Ryu**.

### Kenyukai Uechi-ryu

**Seiryu Shinjo** (June 10, 1908-March 5, 1976) entered Kanbun Uechi’s dojo in 1927. They became very good friends. His first son, **Seiyu** (July 10, 1929-Oct 23, 1981) became a student of Kanbun in 1939. Seiyu was extremely fortunate to learn from both Kanbun and Seiryu until Kanbun’s death. Seiryu had to stop his own karate training after the war due to a respiratory problem. Seiyu, however, after moving back to Okinawa (first on Ie-jima Island, then Naha and finally Kadena) continued his karate training with **Kanei Uechi** and opened his own dojo. He has been recognized by many, including Kanei Uechi himself, as being one of the strongest proponents for making **Uechi Ryu** karate a strong internationally recognized organization.

His first son, **Kiyohide Shinjo**, born Nov 3, 1951, assisted by his younger brother **Narihiro** (born in 1960) now continues this legacy with the **Kenyukai** organization he started in 1982 in honor of his father’s death that year. (“Ken” means fist, “yu” is part of the name of Seiyu and “kai” means group.) Thus **Kenyukai** stands for “**Sieyu Shinjo’s strong fist group**”.



## **Sensei Steven Rooke**

**Sensei Steve Rooke began studying Uechi Ryu Karate in October 1999. Upon starting his training and meeting Master Manuel deSa, he was not only impressed with the intensity but the focus of the body, the spirit but most of all, the mind. With hard work and passion for the arts, Sensei Steve Rooke progressed quickly through the ranks and currently holds the rank of Yondan (4th Degree Black Belt) and Jun Shihan (Instructor) certificates. He brings with him to each class an excellent knowledge of Uechi Ryu karate gained through regular training with his Sensei plus extensive training with visiting Master instructors and visits to workshops throughout the world. Sensei Rooke also holds a Shodan in Kobudo, (weapons training) under the instruction of Sensei deSa, student of Master Gustavo Gondra of Argentina. In June 2009, Sensei Rooke was accepted as a member of the Uechi Ryu Karate Do Kenyukai Association of North America. Along with extensive training in other sports programs he brings much experience in teaching children at all age levels.**

## **Names to Remember**



### **Sensei Manuel deSa**

6<sup>th</sup> Degree Black Belt, Past student of Sensei Neil Dunnigan, currently training under Kiyohide Shinjo, Kedena Dojo, Kenyukai Association, Okinawa Japan.



### **Sensei Neil Dunnigan**

7<sup>th</sup> Degree Black Belt: Trains now directly under Sensei Nakahodo of the Okikukai Association. First Teacher of Sensei Desa.



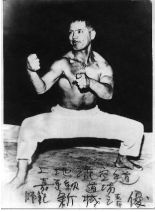
### **Sensei Tsutomu Nakahodo**

10<sup>th</sup> Degree Black Belt, student of Seiyu Shinjo and Kanei Uechi: presently teaches in Naha, Okinawa; Past President of Okinawan Karate-Do Association.



**Sensei Kiyohide Shinjo**

9th degree black belt President of Kenyukai Association, Kedena Dojo, Okinawa Japan



**Seiyu Shinjo**

Father of Kiyohide Shinjo, deceased. Trained not only under his father but also under Kanbun Uechi.



**Seiryu Shinjo**

Father of Seiyu Shinjo, deceased. One of Kanbun Uechi's original students.



**Kanei Uechi**

10<sup>th</sup> Degree Black Belt: student of his father, Kanbun Uechi; second master of Uechi-Ryu; died February 24, 1991.



**Kanbun Uechi**

10<sup>th</sup> Degree Black Belt and founder of Uechi-Ryu karate-Do: Student of Shushiwa; died in 1948.



**Shushiwa**

Teacher of Kanbun Uechi; taught in Fuchow City, Fukien province in southern China circa 1890.

# Dojo Etiquette

In the dojo or at Karate related events your instructor, Steven Rooke, should be referred to as **Sensei** or **Rooke Sensei**. All visiting senior black belts will also be addressed in the same manner.

- In the dojo or at karate related events, all senior student (brown belt and above) should be called or referred to as “**Sempai**” or “name (Smith) **Sempai**”.
- Outside dojo, all black belts and senior students may be addresses by their personal names.
- Bow upon entering and leaving the dojo.
- Thoughtless and careless actions have no place in the dojo.
- Always keep your body and gi clean.
- You are responsible for keeping your conduct under control inside and outside the dojo.
- You are required to learn and practice the **Student Creed**.
- Maintain a clean dojo at all times.
- Purposeful repetition with total awareness and concentration is the key to progress. Don't just coast through the material. Break down the movements and study them. The drills which you are taught are not an end-all, but should serve as a springboard from which you can use your imagination to develop your full potential in **Uechi-Ryu Karate-Do**.
- **All testing is by invitation from an instructor**. Some tests may be conducted during the course of a regular class, while others will involve a more formal process. Students will be informed in advance of the date of the formal test. Sensei will base his decision to test a student upon such factors as **technical skill, attitude and character, class attendance, length of study and age**.

## Student Creed

**Remembering that the martial arts begins and ends with respect, I intend to:**

- 1. Develop myself in a positive manner and avoid anything that would reduce my mental growth or physical health.**
- 2. Develop self-discipline in order to bring out the best in myself and others.**
- 3. Use what I learn in class constructively and defensively, to help myself and my fellow man and never to be abusive or offensive.**

# Bowing Methods

In the Orient, bowing is a form of showing respect. In some cases, it is equivalent to shaking hands when greeting someone. It also has other uses. **Uechi-Ryu** uses two types of bows. Each has a certain set of circumstances in which it is used, although the exact usage may vary from school to school. The most important thing about the bow is the thought behind it. As **Kanei Uechi** once said, **“Without Sincerity, the bow is meaningless, rather to be concerned about its outward appearance, put your heart and soul into the bow: then it will naturally take good shape”**.

## Kneeling Bow (Seiza)

Then kneeling bow shows a great deal of respect. While sitting on the heels, place the palms in front of the knees and bow forward deeply. The kneeling may be used in the following cases:

- When entering the dojo, prior to starting your workout.
- As part of the ceremonial class closing.
- When leaving the dojo for the final time.

## Standing Bow (Ritsurei)

The standing bow is the most common way of showing respect. With the hands at the sides, bend forward slightly from the waist. Bow smoothly, do not jerk. The standing bow is used in the following situations:

- Whenever the instructor bows to the student.
- Before asking a question of the instructor and after receiving his reply. Depending on the circumstances, this practice may be slightly relaxed. The student should be alert and follow the instructor’s lead.
- When entering and leaving the dojo.
- At the beginning and end of all kata.
- Before and after doing a two person drill with a fellow practitioner. Generally, this bow need not be repeated between each repetition of a two person drill. It suffices to bow when the partners begin working with one another and when they are finished.
- When doing a two person drills in certain formal situations a standing bow is directed to the front before the opening bow to one’s partner and after the closing bow to one’s partner.

***During class closing the following words are exchanged between the instructor and his students.***

Instructor	<b>“Go Kuro Sama Deshita”</b> (Thank you for your efforts students)
Student’s Response	<b>“Domo Arigato Gozai Mashta”</b> (Thank you very much)

**Onegai-Shimasu:** Please

[used at the beginning of class and at the beginning of Kata, to ask respectfully to be observed by the teacher]

**Arigatoo Gozaimashita:** Gracias (Gozaemashita, formaliza)

[used at the ending of the Kata and end of class during Sezai bow, to respectfully thank the teacher for observing him]

## **Ranking System**

The Levels below Black Belt are referred to as Kyu Ranks and students in many schools, including this one, progress in the following manner:

		<u>Adult/Youth</u>
<b>Jukyu</b>	10 <sup>th</sup> level	White Belt
<b>Kyukyu</b>	9 <sup>th</sup> Level	Yellow Belt
<b>Hachikyu</b>	8 <sup>th</sup> Level	Blue Belt
<b>Shichikyu</b>	7 <sup>th</sup> Level	Red Belt
<b>Rokkyu</b>	6 <sup>th</sup> Level	Purple Belt
<b>Gokkyu</b>	5 <sup>th</sup> Level	Green Belt
<b>Yonkyu</b>	4 <sup>th</sup> Level	Green Belt – 1 Brown Stripe
<b>Sankyu</b>	3 <sup>th</sup> Level	Brown Belt
<b>Nikkyu</b>	2 <sup>nd</sup> Level	Brown Belt – 1 Black Stripe
<b>Ikkyu</b>	1 <sup>st</sup> Level	Brown Belt – 2 Black Stripes

These Kyu Ranks are followed by ten “**Dan** “ Ranks (degrees of Black Belt). The minimum age for promotion to Shodan, (1<sup>st</sup> Degree Black Belt) with recognition and Certification from Kenyukai, Okinawa, is sixteen, or fifteen if student is in high school. However Rooke Karate School, Students may be promoted to the rank of Junior Shodan. To be tested for Junior Shodan, a student must be a minimum of 11 years of age and/or have been practicing for a minimum of four years.

## **Additions to original Pangainoon by Kanei Uechi**

<b>Kata or exercise</b>	<b>year added</b>
Seisan Bunkai	1948
Hojo Undo	1948-1960
Kanshiwa	1956
Kanshiwa Bunkai	1956
Kanshu (Daini Seisan)	1956
Seirui	1950(?)
Kanshin	1960
Kotekitae	1960
Kyu Kumite	1973

## **Material Covered**

### **Jumbi Undo**

Warm-up Exercises

- |  |   |
|--|---|
| 1. Ashisaki Ageru Undo                   | heel pivot exercise                                     |
| 2. Kakato Ageru Undo                     | toe pivot/heel lift exercise                            |
| 3. Ashikubi Wamasu Undo                  | foot/ankle circle exercise                              |
| 4. Hiza Mawasu Undo                      | knee circle exercise                                    |
| 5. Ashi Yokoni Nobasu Undo               | leg lift and turn exercise                              |
| 6. Ashi Maeue Uchinanameue Ni Ageru Undo | straight leg kicking (up and diagonal) exercise         |
| 7. Taino Kushin Undo                     | waist scooping exercise                                 |
| 8. Koshino Nenten                        | body stretching/rotation exercise                       |
| 9. Ude Nobasu Undo                       | three direction arm thrusting (sanchin strike) exercise |
| 10. Kubino Nenten Undo                   | neck rolling/stretching exercise                        |
| 11. shinko kiu                           | deep breathing exercise                                 |

## Hojo Undo

### Basic Exercises

- |   |   |
|---|---|
| 1. Sokuto Geri                          | Side Snap Kick                            |
| 2. Shomen Geri                          | Front Kick                                |
| 3. Seiken/Shomen Tsuki                  | Reverse Punch                             |
| 4. Mawashi Tsuki                        | Hook Punch                                |
| 5. Hajiki Uke Hiraken Tsuki             | Tiger Paw Strikes                         |
| 6. Uke Shutó Uchi Ura Uchi Shoken Tsuki | Block Chop Back Fist Single Knuckle Punch |
| 7. Hiji Tsuki                           | Elbow Strikes                             |
| 8. Tenshin Zensoku Geri                 | Turn-Block-Front-Kick-Forward Leg         |
| 9. Tenshin Kosoku Geri                  | Turn-Block-Front-Kick-Back Leg            |
| 10. Tenshin Shoken Tsuki                | Turn-Block-One Knuckle Punch              |
| 11. Shomen Hajiki                       | Finger Tip Strikes                        |
| 12. Koino Shipo Uchi Tate Uchi          | Fishtail Strikes Up and Down              |
| 13. Koino Shipo Uchi Yoko Uchi          | Fishtail Strikes Side to Side             |

## Geri Waza (Kick Techniques)

- |                          |                                |
|--------------------------|--------------------------------|
| Shomen Geri – Front Kick | Fumi Komi – Side Kick to Knee  |
| Yoko Geri – Side Kick    | Mawashi Geri – Roundhouse Kick |
| Ushiro Geri – Back Kick  |                                |

## Uke Waza - Blocks

- |                      |                   |               |
|----------------------|-------------------|---------------|
| - Girate Mawashi Uke | - Harai Uke       | - Uchi Kote   |
| - Hajiki Uke         | - Jodan Uke       | - Homote Kote |
| - Chudan Uchi Uke    | - Chudan Soto Uke | - Soto Kote   |
| - Gedan Uke          | - Sasae Uke       |               |
| - Wa Uke             | - Watari Uke      |               |

## Numbers: [Used in Class]

1	One	Ichi	[ích]	6	Six	Roku	[Róc]
2	Two	Ni	[ní]	7	Seven	Shichi	[Sích]
3	Three	San	[sán]	8	Eight	Hachi	[Hách]
4	Four	Shi	[shí]	9	Nine	Ku	[kyú]
5	Five	Go	[gó]	10	Ten	Ju	[Yú]

## **Dachi (stances)**

- |                 |   |
|-----------------|---|
| heisoku dachi   | closed foot stance (feet together)  |
| musubi dachi    | formal attention stance (heels together, feet at an angle)                |
| heiko dachi     | parallel stance (feet shoulder width apart)                               |
| hachiji dachi   | natural stance (feet shoulder width apart, toes slightly pointed outward) |
| shiko dachi     | straddle leg stance (horse stance with feet pointed outward)              |
| kiba dachi      | horse riding stance (feet parallel)                                       |
| sanchin dachi   | hourglass stance (toes pointed inward) <- when in doubt use it            |
| zenkutsu dachi  | front stance (same height as kiba/shiko dachi)                            |
| kokutsu dachi   | back stance   |
| neko ashi dachi | cat stance  |
| sagi ashi dachi | crane stance  |

## UNDERSTANDING BLACK BELT QUALIFICATIONS (by Sensei Dunnigan)

The term “**Black Belt**” is often misunderstood, with many people thinking all black belts are experts in their art. Not so! Most reputable black belts have affiliation with an accrediting body in Okinawa or Japan. You are encouraged to be wary when people have promoted themselves, without formal testing by an accredited body.

As a guide, if you think in terms of western education, this is how degrees of black belts compare:

**1st degree** black belt is the equivalent of a high school graduate.

**2nd degree** black belt is the equivalent of a college diploma.

**3rd degree** black belt is the equivalent of a bachelor’s degree from university.

**4th degree** black belt is the equivalent of a master’s degree from university.

**5th degree** black belt can be compared to a doctorate degree from university.

**6th degree to 10th degree** black belts are degrees of distinction, awarded to individuals with the above qualifications who have demonstrated an ongoing commitment to karate, while continuing to practice and learn.

### Kata

There are eight empty-hand katas in Uechi Ryū; the longest has 36 steps. Only [Sanchin](#), [Seisan](#), and [Sanseirui](#) come from [Pangai-noon](#), the others were added to the style by Kanei Uechi. Kanei Uechi designed all of the additional kata. Many of the names of the newer kata were formed from the names of prominent figures in the art, e.g. Kanshiwa from *Kanbun* and *Sushiwa*. The current list of empty-hand kata is:

1. Sanchin
2. Kanshiwa
3. Kanshu
4. Seichin
5. Seisan
6. Seirui
7. Kanchin
8. Sanseirui (also known as Sandairyu and Sanseiryu)

The Sanchin kata is deceptively simple in appearance. It teaches the foundation of the style, including stances and breathing. Kanbun Uechi is quoted as saying "All is in Sanchin." Though it is not difficult to learn the movements of Sanchin, to master the form is thought to take a lifetime.

Additionally, some organizations teach that each kata has a 'meaning' or moral; the more accurate meaning, however, is that each kata teaches a specific concept:

1. Sanchin (三戦?) - Literally translated as "3 fights/conflicts". From the kanji for "3" and 戦う ("to fight/to struggle"?). Usually interpreted as three Modes/Conflicts: Mind, Body and Spirit). An alternate interpretation is "Three Challenges" being those of softness, timing, and power.
2. Kanshiwa (漢子知?) - A combination of the first kanji in Kanbun's name, and the last two kanji (if written in Chinese order) of Shu Shiwa's [Japanese pronunciation] name.) This kata teaches the new student the concept of harnessing natural strength through the



- use of primarily tiger-style techniques. Also known as Kanshabu. This officially known in Japan as the kids kata
3. Kanshu (完周?) - A combination of the first kanji in Kanbun's name, and the kanji for Shu Shiwa's family name (Shu) [see previous note on pronunciation]. This kata is also known as Daini Seisan (第二十三?). This kata teaches the concept of precision in timing through using crane techniques.
  4. Seichin (十戦?) - Literally translated it means "10 fights/conflicts") or a combination between two other katas- Seisan and Sanchin. An alternate meaning interprets the name phonetically and then it translates as "Spirit Challenge", implying that it teaches the concept of soft whip-like motion. This form uses whip-like dragon-style techniques.
  5. Seisan (十三?) - Literally translated, it means "13". Usually interpreted as "Thirteen modes of attack and defense" or "13 positions to attack/defend from.") An alternate meaning is simply "13th Room Kata", being the form synthesised in the 13th room of Shaolin, using individual techniques taught in the previous training rooms. This kata now successfully combines the "Three Challenges" concept, and the student can now go back and recognize and further develop those elements in the previous forms.
  6. Seirui (十六?) - Along the lines of the others, literally translated this means simply "16". An alternate translation uses phonetics rather than literal kanji meaning, and can denote "10 Dragons Form", as there are 10 dragon techniques in the kata. This kata teaches the concept of stability since the four consecutive Dragon techniques in rotation call for a strong sense of balance.
  7. Kanchin (完戦?) - A combination of Kanbun's first kanji and "fight." The first kanji of Kanbun, Kanei, and Kanmei are the same. Since this was created by Kanei UECHI from fighting techniques he favored from his father's training, the name is considered to mean "Kanei's Challenge", or "Kanei's Fight". This form teaches the practitioner the concept of making defensive movements at one stroke (called "ikkyoodo" - all at one stroke).
  8. Sanseirui (三十六?) - Literally translated, it means simply "36". Usually interpreted as "thirty-six modes of attack and defense" or "36 positions to attack/defend from."). It can also mean "36th Room Kata" as it is made from techniques taught individually in the previous 35 rooms (or previous 12 rooms in 3 rotations). Shu Shiwa was also known as "The 36th Room Priest" according to the 1977 Uechi-Ryu Kyohon (Techniques Book). This final kata combines all the previous concepts to pre-empt the attack.

### **DIRECTIONS FOR DOJO ACTIVITY**

1. The martial arts begin and end with respect.
2. Bow upon entering and leaving the dojo, indicating your respect for the training hall.
3. Follow the instructions given by the instructor and your seniors.
4. Smoking is prohibited in the dojo.
5. Make the best use of training time given in class. Limit unnecessary talking.
6. Practice in a business-like manner.
7. Always keep your body and your gi clean.
8. You are responsible for proper conduct inside and outside of the dojo.
9. Person to person relationships in the dojo must be reinforced by courtesy and respect.

## **INSTRUCTIONS FOR STUDENTS**

1. The purpose of studying Uechi-Ryu is to develop the karate devotee into a healthy, well-coordinated person, both physically and mentally and to train him so that he may master the weaponless art of self-defense.
2. The karate-ka must always be on his best behavior taking a modest attitude toward others, setting great value on courtesy among people, being careful of his speech and actions, and being diligent in his study.
3. The karate-ka must not become a nuisance to others by using harsh language and committing violence towards others.
4. The karate-ka must not bring disgrace, even in the slightest degree, to his own school, Uechi-Ryu and himself by making shameful and rude comments or actions.
5. The karate-ka must not be self-absorbed and shouldn't run to the easy and idle way of life. He must make a constant effort to continue the hard work enabling him to fill his mind with the vigor of life.

## **GENERAL PRINCIPLES OF KARATE**

### **CONTROL OVER ONESELF**

One must first be able to control oneself before attempting to control others. Without a good balance and control of oneself, you can neither avoid an attack nor apply an effective technique on others.

### **PRINCIPLE OF ONENESS**

A person must always keep in mind of becoming one with the attack. Regardless of the type of attack, you must join with it. It is not how strong you are, but how correct you are, that counts. One shouldn't be watching others doing kata, but paying attention to your own kata. If you are watching someone else doing kata, you can't be one with your own techniques.

### **RANGE OF EFFECTIVENESS**

The best way to defend yourself against an attack, is to get out of the opponent's range of effectiveness. You can back up, side step, or circle around inside of the attack. But you must maintain your range of effectiveness at all times.