



Welcome to Rooke School of Karate!

Congratulations on your decision to take the challenge towards personal growth and development! Sensei Steven Rooke and the fellow students at the Rooke School of Karate take great pleasure in welcoming you to our school. By becoming a member of our karate school, you will join an organization that takes great pride in our students and the martial arts that we learn.

Since the Rooke School of Karate opened in 2006, we have been committed to building and developing our students into the best that they can be. As a student works and trains towards becoming a Black Belt, they will experience challenges, growth, progress and change within our school, as in many other aspects of their lives. We hope that you will find our karate school to be a positive experience that will influence your life and/or that of your child.

Our objective here at the Rooke School of Karate is to provide you with a well structured martial arts program in a safe, positive and non-intimidating learning environment that promotes a positive attitude where students will develop their mental strength and physical endurance that will lead to greater confidence and self discipline. We offer a positive approach to a student's success, creating attainable goals for the students in an environment that makes learning fun.

In the beginning, it is always best to focus on developing a strong foundation of skill and understanding of the basic maneuvers and techniques we practice. In addition to getting your body in better shape, you should notice an increase in strength and flexibility along with greater energy and endurance within the first few months. Please take a few minutes to go over this information package to become familiar with some of the basic guidelines for training at our karate school.

Be patient and persistent! Aim for steady and continual progress. Please learn the Student Creed and practice it in your everyday life. Enter each class with an eager attitude, willing to learn, willing to grow, giving your best, to be your best.

Wishing you the best of luck on your journey to Black Belt excellence!

Cho rei gwa,

Sensei Steven Rooke
Rooke School of Karate
Godan (5th Degree Black Belt), Shihan (Master Instructor)
Member of Kenyukai Association North America, Okinawa, Japan
Shodan - Ryukyu Kobudo Hozonkai, Okinawa, Japan

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-defense.

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-defense 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 honor.

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

Seiryō 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 Seiryō until Kanbun’s death. Seiryō 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 the study of Uechi Ryu Karate in October 1999. After meeting Master Manuel deSa, he was quickly impressed with how the style of Uechi Ryu focuses intently on the body, the spirit and the mind, bringing the training of all three areas together as one. With continue training through the years Sensei Steve has acquired a passion for the arts and progressed quickly through the ranks, currently holding the rank of Godan (5th Degree Black Belt) and Shihan (Master Instructor) certificates. Having gained an excellent knowledge of Uechi Ryu Karate, through regular training with his Sensei as well as extensive training with visiting master instructors and visits to workshops throughout the world. In June 2009, Sensei Steve was accepted as a member of the Uechi Ryu Karate Do Kenyukai Association of North America.

Through many years of training in karate Sensei Steve has also had an affinity for Kobudo, (weapons training) where he has attained Shodan (1st Degree Black Belt).

Through consistent training since 2002, joining Ryukyu Kobudo Hozonkai Association in 2013 under his Sensei, Sensei Steve has received his black belt this past July 2018.

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

7th Degree Black Belt, Past student of Sensei Neil Dunnigan, currently training under Kiyohide Shinjo, Kedena Dojo, Kenyukai Association, Okinawa Japan.



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

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



Kanbun Uechi

10th 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.**

Karate Alberta

As of January 2016, Rooke School of Karate is now a member organization of Karate Alberta. This provides our students opportunities to attend tournaments and other various training sessions from other karate organizations throughout Alberta. It has always been my wish that my students learn martial arts from many various teachers, as I have done throughout my career, and will continue to provide these opportunities.

There is a fee of \$40 for Kyu Ranks and Dan Ranks to be paid annually.

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)

The kneeling bow shows a great deal of respect for our martial art and where it comes from. 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 the following words are exchanged between the instructor and his students.

Instructor:

“Go Kuro Sama Deshita”

Thank you for your efforts students – used at the end of class

Student’s Response:

“Onegai-Shimasu”

Please - used at the beginning of class and at the beginning of Kata or other exercise, to ask respectfully to be observed by the teacher

“Arigatoo Gozai Mashita”

Thank you - used at the ending of the Kata or other exercise

“Domo Arigato Gozai Mashta”

Thank you very much - used at the end of class after the bow, to respectfully thank the teacher for observing him

Dojo Closing Policy

Statutory Holiday's

The School will be closed for Statutory and Civic Holiday's as well as Saturday and Sunday following a Friday holiday or preceding a Monday holiday. Christmas/New Year's – The school will be closed from the Sunday before Christmas until the first Monday/Thursday in January inclusive as determined on a year to year basis. The school could possibly be closed during spring break and that will be determined on a yearly basis. **Summer Vacation (July and August)** The school will run during the summer months but only on Monday and Thursday nights. The School may close for Sensei's vacation for a two week period, to be determined on a yearly basis

Class Schedule

Our schedule is subject to change to maintain appropriate class sizes.

Class times are:

Monday's and Thursday's - Regular Karate Classes (schedule subject to change to suit class sizes)

Saturday's	9:00 – 9:30	Karate Kids 4&5's (1 class)
	9:45 – 11:30	Sparring Classes (2 classes as required)
	11:30 – 1:00	Kobudo

Weekend Classes – There are no Saturday classes during the months of July and August.

Please note that the schedule will be adjusted to suit Rooke School of karate test days, various tournaments and upcoming Black Belt test dates set by Sensei Desa as required by Kenyukai North America policy.

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>
Jukyu	10 th level	White Belt
Kyukyu	9 th Level	Yellow Belt
Hachikyu	8 th Level	Blue Belt
Shichikyu	7 th Level	Red Belt
Rokkyu	6 th Level	Purple Belt
Gokkyu	5 th Level	Green Belt
Yonkyu	4 th Level	Green Belt – 1 Brown Stripe
Sankyu	3 th Level	Brown Belt
Nikkyu	2 nd Level	Brown Belt – 1 Black Stripe
Ikkyu	1 st 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, (1st Degree Black Belt) with recognition and Certification from Kenyukai, Okinawa, is sixteen, or fifteen if student is in high school. However at Rooke Karate School, students may be promoted to the rank of Junior Shodan where they must be a minimum of 11 years of age and/or have been practicing for a minimum of four years.

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. Uke Shutó Uchi Ura Uchi Shoken Tsuki | Block Chop Back Fist Single Knuckle Punch |
| 5. Mawashi Tsuki | Hook Punch |
| 6. Hajiki Uke Hiraken Tsuki | Tiger Paw Strikes |
| 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-Single 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 |

Uke Waza - Blocks

- Uchi Kote – inside forearm block
- Soto Uchi – Outside Forearm Block
- Age Uke – Rising Block
- Gedan Uke – Low Block
- Mawashi Uke – Circle Block
- Wauke – Circle Block and Strike
- Jodan –Upper Level
- Chudan – Middle Level
- Gedan – Lower Level

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 |

Punching Techniques:

- | | |
|--------------|--|
| Gyaka Tsuki | Reverse Punch |
| Kizami Tsuki | Jab Punch |
| Choku Tsuki | Straight Punch |
| Kagi Tsuki | Hook Punch |
| Tettsui | Hammer Fist |
| Uraken Uchi | Backfist |
| Hiraken Uchi | Four Knuckle Strike (Tiger Paw Strike) |
| Shoken Uchi | Single Knuckle Punch |
| Shuto Uchi | Knife Hand Strike |
| Nukite | Spear Hand Strike |
| Empi Uchi | Elbow Strike |
| Seiken | Fist |

Kicking Techniques:

FumiKomi Geri	Stomping Side Kick
Yoko Geri	Side Kick
Mawashi Geri	Roundhouse Kick
Shomen/Mae Geri	Front Kick
Ushiro Geri	Back kick
Ura Mawashi Geri	Crescent Kick
Hiza Geri	Knee Strike
Sokusen	Toe Kick

Numbers Used in Class:

1	One	Ichi	[ich]
2	Two	Ni	[ní]
3	Three	San	[sán]
4	Four	Shi	[shí]
5	Five	Go	[gó]
6	Six	Roku	[róc]
7	Seven	Shichi	[sích]
8	Eight	Hachi	[hách]
9	Nine	Kyu	[kyú]
10	Ten	Jyu	[Yú]

Understanding Black Belt Qualifications

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 Battles/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 synthesized 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. Make the best use of training time given in class. Limit unnecessary talking.
5. Practice in a business-like manner.
6. Always keep your body and your gi clean.
7. You are responsible for proper conduct inside and outside of the dojo.
8. 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 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.

Notes to Parents when Choosing a Martial Arts School

1. Understanding what you want for yourself or your child to learn from martial arts.
2. Visit a school and observe the interaction between the instructor and the students.
3. See if the school has a family atmosphere, positive environment, well kept and clean.
4. Make sure there is an area that you may stay and observe your child in class.
5. Other things to look for is safety, teaching style, technical knowledge, rank of the senior instructor, certifications, organizations associated, tuition and other potential fees.

Parental Support while your child learns a Martial Art

As part of our martial arts school we find value in having parents take a valued interest in what their child learns here at our karate school. We find it very important to your child's learning experience if you as the parent take the time to learn something about what they are learning here at the school. Through reading material provided and attending the classes, you will gain an understanding of what your child learns in the way of self-defense, control and respect. Make sure your child has the proper equipment to participate in all types of classes. Re-assure your child of the teachings by Sensei, are also good for your home environment as well. Make sure your child is well fed and rested so focus throughout the entire class can be maintained.

Please emphasize good performances in classes, at tournaments, making sure your child knows and understands the importance of working their hardest and that the importance of winning is not to be overemphasized. Medals won are considered a bonus by Sensei.

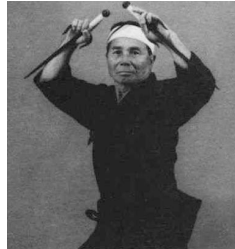
Encourage and support your child to practice at home, even the smallest amount of time pays rewards later. Have your child memorize the student creed, practice these words at home, at school, everywhere. Sometimes it is good for your child to see themselves, record their performance in class as well as at tournaments, review them, point out the good stuff, look at where there might be room for improvement.

It is my hope that any child that enters our karate school does not leave due in part to the lack of attention received from their parent's disinterest in what they are learning here at our school.

Thank you from Sensei!!!



Ryukyu Kobudo Hozonkai 琉球古武道保存会



Taira Shinken



Taira Shinken (L)
Minowa Katsuhiko (R)



Kinjo Masakazu

Kobudo, literally translated, means the "old martial way." However, when we use the term kobudo we refer to weapons. More precisely, the weapons that *Ryukyu Kobudo* describes are the weapons used by the people of Okinawa in feudal times.

Rooke School of Karate is a proud member of the Ryukyu Kobudo Hozonkai (The Okinawan Association for the Preservation of Old Martial Ways). Similar to karate, there are many different styles of kobudo.

The style of kobudo practiced by our club descends from the Taira Shinken lineage passed down through Minowa Katsuhiko to Kinjo Masakazu and his sons Kinjo Satoshi and Kinjo Kenta.

Initially students study the sai and the bo. These two weapons form the core of our kobudo style. Once competency is established, the student will progress to other weapons while polishing their existing skills. In addition to the *sai* and *bo*, students have the opportunity to learn to use the *tekko*, *nunchaku*, *tonfa*, *tinbe* & *rochin*, *kama*, and *eku*.

Skills with each weapon are developed through the practice of *kihon* (basic techniques), *hojo undo* (supplementary exercises), *kata* (forms), and *yakusoku kumite* (pre-arranged sparring). The techniques with each weapon practiced are functional, providing insight into the history and purpose of each motion.

On Okinawa, it has been said that the practice of karate without kobudo is like riding a bicycle with one wheel.

Traditional Weapons of Okinawa



Bo (*boh*)

The word “rokushakubo” means 6 foot staff. Roku is 6, Shaku is a measurement approximately 1 foot, and Bo is staff. It is made from hardwood. The Bo is approximately 6 feet in length, in principle the Bo should be at least one fist length taller than the wielder. Its diameter is between 1 and 2 inches. The Bo can be straight or tapering towards the ends.

The bo was derived from a farming tool called a tenbib (*tin-beeb*), which was used to carry buckets or bundles around on either end. This tool came in a variety of shapes and sizes. The most common was the rokushakumarubo (*roh-ku-shah-ku-mah-ruh-boh*), which is a six foot piece of round wood. Other shapes included kaku bo (*four sided bo*), rokaku bo (*six sided bo*) and hakkaku bo (*eight sided bo*). The Okinawan bo is tapered at both ends rather than one diameter. This is a full range weapon that can also be used in thirds. When gripping the bo there are two hand positions used: Honte mochi (*hon-teh moh-chee*) the natural grip where palms oppose one another and gyaku mochi (*gah-koo moh-chee*) where the palms face the same directions. When striking, the end of the bo that is closest to the body will be placed on the outside of the lower part of the forearm. The bo employs various blocks and strikes. It is typically the most widely used weapon.

The Bo depends entirely on Te (hand) techniques. Proper turning and twisting of the wrist is necessary. In the past, kobudo masters spent many years practicing with the Bo before attempting combat. The power is generated by the back hand pulling the Bo. The front hand is used for guidance. It is important to twist the wrist when striking and poking just like turning the hand over when punching.

Sai (*sigh*)

The three pronged, metal truncheon is a unique weapon believed to have been introduced to Okinawa by the Chinese in and around the late 1400's. The sai was employed by the local law enforcement the same way the modern day police use their night stick. There has been some controversy and even some speculation as to the origin of the sai. Some believe it to be a weapon that was created as opposed to a farming or fishing tool, similar to a tool used in China to create holes in the ground for seeds. Some even believe that the sai were at one time a bladed weapon.

It is a hand weapon with a blade between 15 and 20 inches in length with forward curving quillions, hand grip, and pommel. It is made from solid iron weighing up to 3 pounds. By gripping them with either the honte mochi and gyaku mochi, the practitioner can manipulate the sai with deadly speed and accuracy. With the sai, the shaft is referred to as the monouchi (*moh-noh-oo-chee*), the tip is the saki (*sah-kee*), and the bottom rounded part of the handle is the tsukagashira (*tsue-kah-ghoo-she-rah*). A quarter way up the shaft are two curved prongs called the yoku (*yoh-kuh*) and the tip of the prongs are called tsume (*tsue-meh*). The size of the sai depend on the individual using them. The *monouchi* should cover the forearm with the *saki* extending at least one inch past the elbow. The size of the *yoku* are important also; because of the grappling and catching abilities of the sai the distances between the *monouchi* and the *yoku* should be narrow. The sai employs striking, blocking, punching, cutting, and stabbing capabilities.

Often 2 or 3 Sai were carried, 1 in each hand and a third in his belt in reserve. The Sai is restricted to Okinawan-based Karate systems. The use of the Sai requires a very high standard of training and skill. Each Sai must function in harmony with the other. Proper use of the Sai requires many years of training. The Sai has several grips. An open Sai is when the Tsukagashira is at the heel of the palm. A closed Sai is when the Tsukagashira is at the finger tips and the Monouchi lies on the forearm. The Yoko is used for trapping and breaking of weapons.

Tonfa/Tunfa (*toon-fah*)

The Tunfa is made of hardwood. It is between 15 to 20 inches in length with a projecting side handle about 6 inches down the from the front end. The Ushiro Tsukagashira should extend 1 to 3 inches past the elbow. The body of the Tunfa may be square or round. The Tunfa was used as a handle to turn a hand operated millstone when grinding rice or a crank handle for drawing water from a well. Like the Sai, the Tunfa is typically used in pairs (but can be an effective weapon used singularly). Used singularly or in pairs, the practitioner could defend against other weapons effectively, such as a katana or bo. The Tunfa employs striking, blocking, and punching as it's techniques. The handle allows the user to swing the Tunfa outward for striking and blocking while letting it return to the outside of the forearm to prepare for the next technique.

The Tunfa is gripped so that the thumb and index finger are at the Tsuka and the Yoko Nage is on the bottom of the forearm. It can be used for punching and blocking as in karate. The true power of the Tunfa comes from the swinging motions used for striking and blocking. The Tunfa takes time to develop smooth techniques. Each Tunfa must work in harmony with the other. Proper spinning, rotation, and control require many hours of practice.

Nunchaku (*noon-chah-kuh*)

One of the most popular martial arts weapons, the nunchaku were probably derived from two different farming tools; the first of which was an old style horses bit and bridle called a muge (*moo-geh*), and the second was a tool used to pound grain or rice. The Nunchaku are common as plain agricultural gain flails all over Southern Asia and the larger versions used to be found in Europe. Under the severe dominance of the Japanese, the Okinawans developed the weapon as subordinate branch of fight always from Te postures. Nunchaku come in different shapes and sizes. In Mateyoshi tyr-ha, the most common types of nunchaku are the hakkakukei (*hahk-kah-ku-kheh*), which are octagonal shaped and maru-gata (*mah-rue-gah-tah*), which is round. Both are connected by three lengths of cord about three finger widths wide. Sometimes the nunchaku can be connected by a piece of vine called kanda (*kahn-dah*). The kanda was usually longer than the cord due to the fact that this type of connector could bind an adversaries' hands and head. The nunchaku are capable of blocking and striking, as well as trapping and throwing. The motions are not like those seen in movies but are more similar to the movements of the other weapons, like the bo or katana.

The Nuchaku is gripped at the Ushiro Tsukagashira. It is first whirled in a fast figure-eight or zigzag motion before the opponent with the object of disturbing the composure and gaining a mental initiative. The rotating of the Nunchaku comes from the wrist motion. As the Nunchaku rotates, the two pieces of wood should stay in line with each other. The free hand carries out the normal Te movements of blocking and defending and as the chances occur. The Nunchaku delivers smashing blows to the face, hands, wrists, knees, shoulder blades, or the ribs.

Kama (*kah-mah*)

The Kama has a short blade at right angles to a hardwood handle. The handle is a little longer than your forearm and tapers from the Gedan Tsukagashira to the Ushiro Tsukagashira. The Monouchi is between 6 and 10 inches in length. It is sometimes upgraded to Kama-Yari (Spear with a hook blade) and the Kusari-Gama (Sickle and Chain).

The Kama is a hand-held sickle which was used for rice harvesting. It can be found in Southern Asia and Japan.

The weapon is usually referred to as ni-cho kama (*nee-choh kah-mah*), which translates into a pair of kama used in a combative manner. The blades can be used, of course, to cut with, the back of the blade can be used like a club to strike with, and the handle can be used to block and punch with. Typically two Kama are used. Because of the Monouchi and the difficult techniques used, the Kama is considered an advance weapon.

The Kama is gripped at the Ushiro Tsukagashira not at the Moto. The Kama has two positions, open and closed. The open position is when the Kama is gripped like a hammer. The closed position is when the handle of the Kama rests along the forearm. The Kama rotates between the index finger and the thumb when going from the open and closed positions. Great care and focus is required as well as many hours of practice.

Eku/Eaku/Eiku (*eeh-kuu*)

Used originally as a boat oar, the eku is capable of being used similarly to that of the bo. The Eku is made from hardwood. It is shorter than the Bo. In principle the Eku is the same height as the wielder. The Monouchi extends one-third the length of the Eku. The Monouchi has 4 surfaces, the Saki, 2 Yoko, a beveled edge, and a rounded face. The Eku is uniquely Okinawan. The Eku was a common place oar put to deadly use by the Okinawan fishermen. The Eku uses the techniques of the Bo. However, the Eku requires more skill because of the necessary wrist action needed to use the proper surface. Use of the Eku requires excellent knowledge of Bo techniques.

The grips for the Eku are similar to the ones for the Bo. The right hand grips the Eku at the Moto right behind the Monouchi. The left hand is about one shoulder width down from the right hand. Like the Bo the back hand generates the power and the front hand is used for guidance and control. One of the techniques employed while using the eku, is taking the wide, flat part of the weapon and throwing sand in your opponent's face.

Tekko (*teh-koh*)

This weapon has two possible origins. One lies in the idea that the tekko was used on board fishing boats while pulling the net in so the net would not cut into the hand. The other was the use of a horse shoe simply put into the hand and used to punch with. The first one was made out of wood while the other was made, of course, out of metal. These weapons employ blocking, striking, grabbing, and joint locking.

Nunti-bo (*noon-teh boh*)

Some say that this weapon came from China while others say it was a tool used on the fishing boats to bring in the nets. It consists of a six foot bo with a nunti sai mounted on top. Used like a bo, the nunti-bo can strike, block, grab, and puncture.

Tinbe / Rochin (*ten-bay / roh-chen*)

The rochin is a twelve to eighteen inch piece of wood with a three to four inch blade on the end. The rochin is used in conjunction with the tinbe, a type of shield usually made out of a turtle shell. As one can guess, the shield is used for deflecting incoming attacks while the rochin would be used to strike back.

Other weapons used on Okinawa are: the *kuwa* (Okinawan hoe), *suruchin* (a long chain, weighted at both ends), the *abumi* (a wooden saddle stirrup), *naginata* (a seven foot bo with a curved blade on the end), *yari* (spear), and of course, the *katana* (a single edged, curved sword).