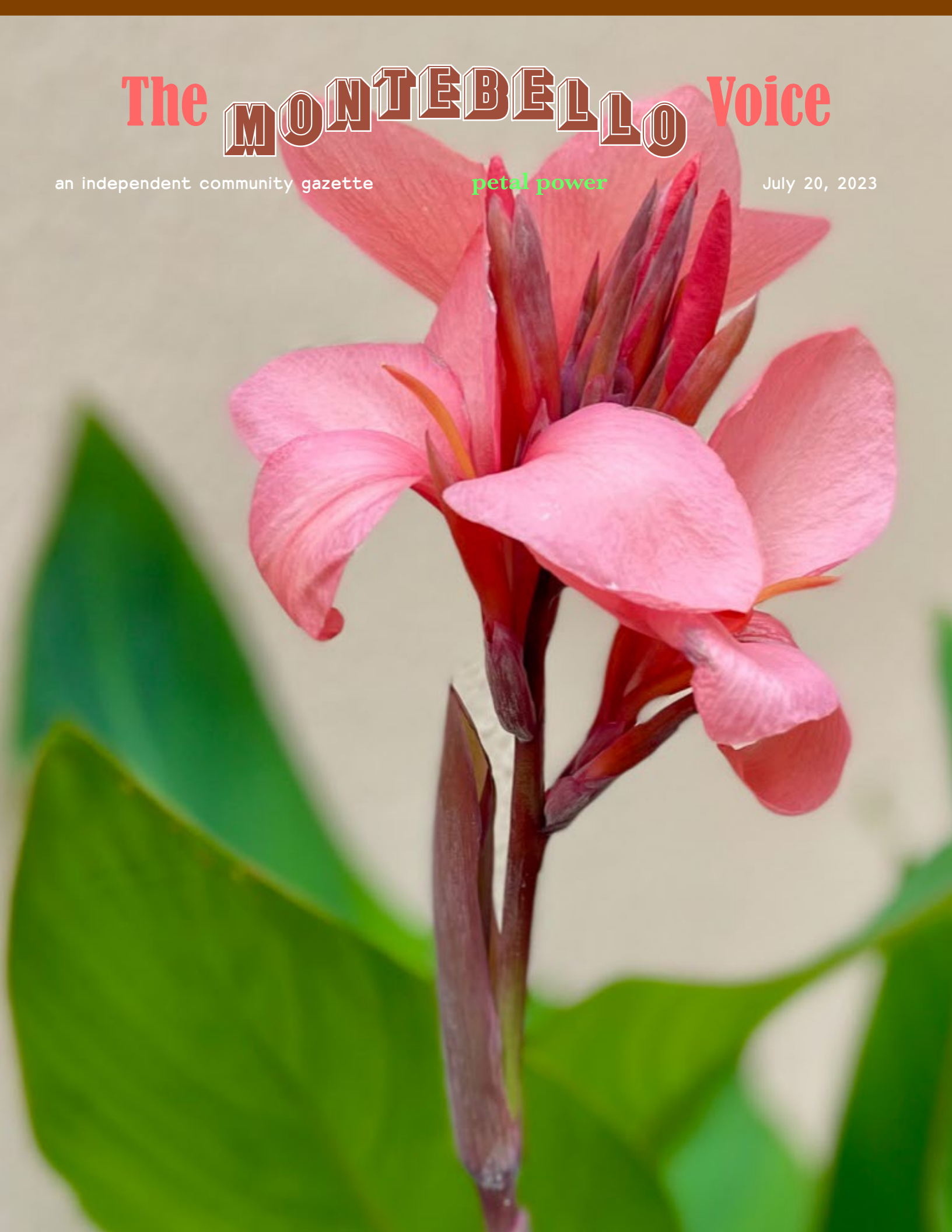


The **MONTABELLO** Voice

an independent community gazette

petal power

July 20, 2023





Free classical concerts in Old Town

Did you know there are free concerts at the [Lyceum](#) each Sunday during the summer? They start at 3 p.m. and usually last 90 minutes.

There is limited parking adjacent to the building and a handicap entrance on that side. The concerts are held on the second floor that is elevator accessible. The performers are professional musicians who play just a few yards away from the audience.

The concert series, which started in 1991, is produced by the Washington Metropolitan Philharmonic Association ([WMPA](#)). The remaining concerts for this summer are:

July 23

The Bluestone Ensemble
Benjamin Scott & Carole Tafoya Evans, violin
Lauren Scott, viola
Mark Evans, cello
Paul Cigan, clarinet

July 30

Michael DeSapio, Baroque violin & John Armato, lute/guitar

August 6

Elizabeth Kluegel, soprano & Thomas Pandolfi, piano

August 13

US Army String Quartet of the U.S. Army Band, "Pershing's Own"

August 20

West Shore Piano Trio

August 27

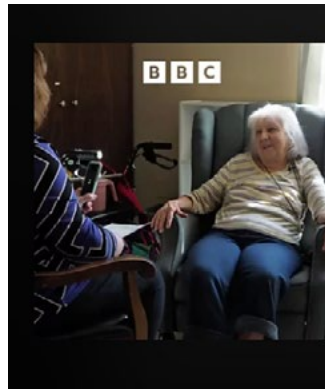
Samuel Runolfson, cello

September 3

Mark Irchai, piano

September 10

John Sutherland Earle, piano & Friends – [Erwin Jacobs](#) 📧



People Fixing the World

The power of a backstory

Senior moments

Former resident (still co-leader of Meditation Club) Marsha Weiner was interviewed by the BBC as part of a program on Memory Well, which interviews and creates short “life reviews” of older adults in senior living communities to assist staff in providing truly person-centered care. As a senior

interviewer and writer for Memory Well, her [interview](#) (at minute 11:45) may be of interest to residents who are caregivers to older relatives or friends.

Marsha is available as a speaker, coach or consultant for individuals and organizations interested in the topic and can be reached at Mweiner2009@gmail.com. – [Paul Foldes](#) 📧



Sing, sing, sing

Watch the Montebello event announcements as a new 5-star event is on the list.

The Music Club’s new Sing-Alongs in the Community Center lounge are attracting many folks who love to sing, with or without talent. They are fun events: music, projected words, camaraderie, and just plain old-fashioned fun. Fun is always more important than vocal talent.

Join the club, its members, and all those who know that group vocal events are the best form of community fun. They host the sing-alongs every other Monday night at 7:30 p.m.

Beware! Having fun and singing your heart out is addictive. – [Bob Shea](#) 📧

Cover photo by [Dian McDonald](#)

The MONTABELLO Voice

an independent gazette
Alexandria, Virginia

This publication accepts no funding or oversight from advertisers, residents, or the Montebello Condominium Unit Owners Association. All opinions are encouraged and reflect the diversity of views in the community. All articles and photographs come from Montebello residents. To receive or contribute to this email-only gazette, contact montebellovoice@cox.net or visit on the web at www.montebellovoice.com.

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Bonnie's sawed-off shotgun

By Chester Taylor

Bonnie Parker and her partner, Clyde Barrow, robbed small-town banks, stores, and mortuaries in Texas, Louisiana, Oklahoma, Missouri, and Iowa from February 1932 to May 1934. During that time, they killed nine law enforcement officers and four other people. Clyde carried a Browning Automatic Rifle. Bonnie carried a sawed-off 20-gauge shotgun. Her shotgun was cut down so she could conceal it under her jacket and then whip it out for a devastating ambush. Thus, her shotgun earned the nickname Whippet. (Photo shows Bonnie with her Whippet shotgun pointed at Clyde.)



We don't carry sawed-off shotguns anymore nor Thompson submachine guns. The National Firearms Act of 1934 put an end to that. In response to Bonnie and Clyde's crime spree, plus the St. Valentine's Day Massacre by mobsters in Chicago, and the attempted assassination of President Franklin D. Roosevelt, federal gun control legislation was passed that required registration and taxes on shotguns with barrels less than 18 inches, rifles with barrels under 16 inches, fully automatic firearms, and any firearm sound suppressors.

Some were unhappy with this law. They felt the 2nd Amendment gave them as an individual an unfettered right to possess any type of firearm they desired. These people tended to ignore the preface of the 2nd Amendment: "A well regulated militia being necessary to the security of a free state." They tended to ignore the historical context of when it was written in 1791 and

tended to ignore the desires of the individual states at the time to restrict Congress from legislating away a state's right to self-defense. Now, in fact, we have a well-regulated militia, a state-based National Guard (both Army and Air).

In 1939, a case was brought before the U.S. Supreme Court, *United States v. Miller*. Two defendants, Jack Miller and Frank Layton, were appealing charges for transporting a sawed-off 12-gauge shotgun from Oklahoma to Arkansas in violation of the National Firearms Act. The Court determined that Congress could regulate a sawed-off shotgun that moved in interstate commerce because the evidence did not suggest that the shotgun had some reasonable relationship to the preservation or efficiency of a well-regulated militia.

Over the next 40 years there was a string of laws, amendments, and court cases on gun control that further refined firearms licensing and restrictions by the states. Then in 2008 another case was brought to the Supreme Court, *Washington, D.C. v. Heller*. It was a pivotal case for the regulation of gun control. Heller, the plaintiff, challenged the constitutionality of Washington, D.C.'s ban on handguns. The Court, in a 5-4 decision, agreed, but reiterated in remarks that law-abiding citizens could not use sawed-off shotguns for any law-abiding purposes. Further, the Court said that the Constitution did allow regulations prohibiting criminals and the mentally ill from firearm possession.

In June 2022, the Supreme Court, in the case of *New York State Rifle & Pistol Association v. Bruen*, struck down

a New York law requiring licenses to carry a firearm outside the home for self-defense because the law issued licenses on a "may-issue" rather than a "shall-issue" basis. Interestingly, Justices Kavanaugh and Roberts emphasized that *Bruen* did not invalidate licensing structures or other restrictions on firearm ownership including fingerprinting, background checks, mental health evaluations, mandatory training requirements, and potential other requirements.

On September 1, 2022, based on the Supreme Court's guidance from the *Bruen* case, New York passed a new law with the "shall-issue" guidance and prohibited concealed carry permit holders from bringing their firearms into sensitive locations, including Times Square, bars, libraries, schools, government buildings and hospitals, among others. The law required renewal or recertification of permits every three years.

In 1934, we placed restrictions on sawed-off shotguns, automatic rifles, and sound suppressors. In 2023, we need to update those measures to protect our people from mass shootings with rapid-fire, high-velocity assault rifles and to protect our government from assault-rifle carrying fanatical groups and militias like the Oathkeepers and Proud Boys. In 2023, we need to put a "checkfire" on gun owners and the gun industry.

Chester Taylor was an infantry and reconnaissance officer in the Marine Corps. After retirement in 1999, he served as the Special Operations Advocate in the Comparative Testing Office within DoD for 13 years. During that time, he completed 71 test projects that resulted in the fielding of 52 defense items, including the SOF Combat Assault Rifle (SCAR) now in service with military and police units in 20 countries. His efforts earned him the nickname "Scarchester." He believes that only the military and law enforcement units like Special Weapons and Tactics (SWAT) and DEA Special Response Teams should have assault rifles. 📌

Karate, a history

By Joe de Angelis

Since time immemorial, man has been devising methods to defend himself against animals and other human beings, using both weapons and his bare hands.

Throughout recorded history there is a myriad of evidence attesting to various fighting arts, both military and non-military. Such techniques have been developed by virtually every civilization on earth. Today these individual fighting arts have come to be known collectively as martial arts.

Many historians believe the ancient Indian fighting system of Vajra-mushti to be one of the oldest existing forms of individual combat. Its history can be traced back to the fifth century BC through ancient Hindu writings. The founder of Buddhism, Siddhartha Gautama (563-483BC) known as the Buddha, was a prince and heir to a small Himalayan kingdom. As part of the ruling caste of ancient India, he was also schooled in the martial art of Vajra-mushti. Over the years a new martial art known as Kalaripayattu evolved from Vajra-mushti. Kalaripayattu places major emphasis on breath control and stretching, both of which are considered to be the most important of all aspects of this fighting form.

Through the ages, this art also became mandatory for all members of the Indian warrior caste, as well as high ranking Buddhist monks. During the sixth century, Buddhism expanded beyond India and established a strong foothold in China. In the year

502, Bodhidharma, a Buddhist monk, well versed in Kalaripayattu, left India for southern China to help further the spread Buddhism. The accounts of Bodhidharma's life, however, are largely legendary, and historical sources are practically nonexistent, but according to legend and tradition, Bodhidharma, established the Zen branch of Mahayana Buddhism.

Legend also states that in the year 520, Bodhidharma was granted an audience with the Nan Liang Emperor, Wudi (464-549). Wudi was a great patron of Buddhism and helped establish

the religion in the south of China. He also had the local Buddhist monks translate the Buddhist Sutras from Sanskrit to Chinese. The Emperor considered this to be a noble project and expressed his belief to Bodhidharma that this was his Nirvana. However, Bodhidharma disagreed with the Emperor stating that one could not achieve Nirvana simply through good actions

performed by others in one's name. It was at that point that the Emperor dismissed Bodhidharma from the royal court and they parted ways.

Bodhidharma then traveled to the nearby Shaolin Buddhist temple to meet with the monks who were translating the Buddhist texts. But when Bodhidharma arrived at the temple, the monks refused to let him enter because he fell out of favor with the Emperor, and also because he was a foreigner. Rejected by the monks of the Shaolin temple, Bodhidharma went to a nearby cave and proceeded to meditate. He lived in the cave, where he sat facing the wall for nine years and did not speak the entire time. This, of course, is just one of the many legends surrounding Bodhidharma and should be taken with a very large grain of salt.

The monks, being aware of Bodhidharma presence in the cave, eventually came to recognize his religious zeal and forbearance as being genuine and eventually allowed him admission to their temple. After joining the monks in the temple, Bodhidharma soon became aware of their poor physical condition. He attributed this to their lack of exercise as they spent all of their waking hours hunched over writing tables transcribing manuscripts. Consequently, the monks of the Shaolin temple lacked the physical and mental stamina needed to perform even the most basic of their required religious rituals.

In an effort to improve their stamina, Bodhidharma devised a series of exercises based on the Buddhist "Ekkin Sutra." He advised the monks that "Although the way of Buddha is preached for the soul, the body and soul are inseparable. As I look at you now, I think it likely that you will not complete your training because of your exhaustion. For this reason, I shall give you a method by which you can develop your physical strength enough to enable yourselves to attain the essence of the way of Buddha."

Bodhidharma believed that there is an intrinsic life force, or energy, called "Chi" (ki in Japanese) that emanates from everything, and that Chi can be developed and strengthened through meditation, breathing exercises, and strength training. The exercises contained in the Ekkin Sutra are believed to be the basis of, as well as the beginning of, the Chinese fighting system known today as Shaolin Kung Fu.

There are a handful of historical documents, such as the Yijin Jing (Muscle/Tendon Change Classic) from 1624 that credit Bodhidharma with establishing the Shaolin Wǔshù (martial art). The Yijin Jing contains a series of physical exercises, combined with intense breathing exercises, which today remain a mainstay of Karate training.



The spread of the Shaolin Wǔshù from the Shaolin monastery throughout southern China is primarily attributed to the efforts of two of Bodhidharma's disciples: Sengchou and Huiguang. The Shaolin Wǔshù is regarded as one of the first, if not the first, institutionalized Chinese individual fighting styles. Evidence of Shaolin Wǔshù being used in combat is transcribed on a 728 stele that attests to two occasions of its use: first is the defense of the Shaolin Monastery from bandits in 610, and second is the role of the Shaolin monks in the Battle of Hulao in 621. The Battle of Hulao was the final battle between the rival Tang, Zheng, and Xia regimes, that ushered in the Tang dynasty.

Approximately 40 sources, extending from the 16th century through the 17th, provide evidence of the practice of Wǔshù by the monks of the Shaolin Temple. It should be noted that their fighting method was simply called Wǔshù and not Kung Fu. Kung Fu is a compound word composed of "kung" meaning work, achievement, or merit, and "fu" a nominal suffix of diverse meaning. Kung Fu literally means "adroitness" or

"a high level of skill achieved over time through effort." It does not mean martial art, nor does it refer to the name of a style. Shaolin Kung Fu is a misnomer as Kung Fu, in reality, can refer to any discipline or skill achieved through hard work and practice, such as flower arranging or a tea ceremony. The term Kung Fu did not become associated with the Shaolin temple or martial arts in general, until the 1960s, thanks to movies and TV.

Shaolin Wǔshù spread not only throughout southeastern China but also to the neighboring Ryukyu Islands situated some 400 miles from mainland China. For centuries, Japan had only brief contact with the Ryukyu Islands, and did not interfere in their domestic affairs, that is, until the 17th century.

Up until then the Ryukyans maintained strong economic and cultural ties with China.

In 1372 China established tributary trade relations with the Ryūkyū Kingdom that was ratified by a pledge of loyalty made by the Ryukyuan King to the Chinese Emperor. In 1392 the Chinese Emperor sent 36 clans from the lower Min River Valley in Fujian Province to Okinawa so that they could establish a colony there. The clans consisted of Chinese officials, merchants, and tradesmen, many of whom were practitioners of Chinese Wǔshù. These clans settled in a small Chinese colony in Kume village, which at the time was situated on the Floating Island in Naha

although developed in close proximity, had very different societal demands resulting in the development of three separate and distinct styles. Each had its own teachers with their particular *katas*, techniques, and principles that distinguished them from one another.

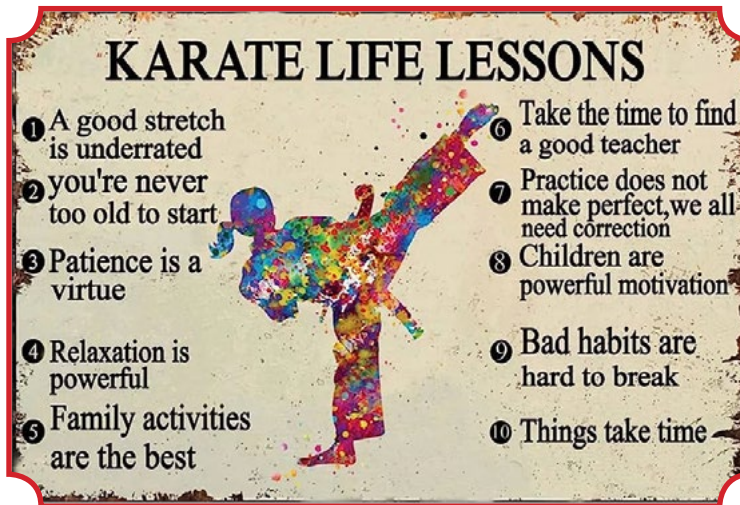
To distinguish between the various styles, *te* was often appended to the name of the town where it originated: for example, Naha-te, Shuri-te, or Tomari-te. Over time, however, these styles merged slightly to become just two separate *ryū* (schools): Shōrin-ryū, which developed near Shuri and Tomari, and Shōrei-ryū, which developed near Naha. The difference between the two styles is very obvious and also significant.

Shōrin-ryū is a very light and quick style, with rapid movements forward and backward. Shōrei-ryū, on the other hand, emphasizes physical strength and is very powerful and deliberate in its movements. Both styles are very effective.

In 1477 King Shō Shin came into power. He put an end to feudalism in the Ryūkyū Islands and prohibited the private ownership of all bladed weapons, and the stockpiling of any other

weapons. He also banned the practice of *te*, *tōde* and *kobudō* (weaponry). However, these martial arts continued to be taught in secret. The continued cultural exchange with China brought Okinawans in contact with practitioners of Chinese Wǔshù, which in turn, contributed to the development of Okinawa-te.

According to oral tradition, what is known as White Crane Kung Fu was developed by a female martial artist by the name of Fang Qīniáng. White Crane techniques imitate the characteristics of the crane, its pecking movements, the flapping of its wings, and its methods of attack. It did not take long for the White Crane style to make its way to the Ryūkyū Islands where it was quickly assimilated into the styles



harbor. Today there is a monument in Matsuyama Park in the city of Naha that commemorates the 36 clans that emigrated from China. The monument is in the form of a simple boat with the names of the 36 Chinese clans inscribed on it.

The Okinawans, like the Chinese, had long developed a form of empty hand combat which they referred to as *te* (hand). When Chinese Wǔshù was introduced to the Okinawan practitioners, they began using the term Okinawan-te to differentiate between Wǔshù and *te*. The word *tōde* was then used to identify the combination of Chinese Wǔshù and Okinawan *te*. Okinawan-te styles varied from city to city, with Naha, Shuri, and Tomari being the primary cities. These three styles,

of Okinawa-te. White Crane Kung Fu is believed by many historians to be the foundation upon which Karate was developed.

In 1609 Okinawa was seized by the Satsuma Samurai clan of Japan. As a result, the Ryukyuan kings became their vassals. Okinawans were once again not allowed to carry any type of weapon, and all weapons and martial arts were banned. The Samurai, now the law of the land, wanted to destroy all evidence of any and all Okinawan fighting forms. However, as before, trade relations with China continued and it was at this point that many *tōde* and *te* societies joined together to defeat their invaders. The Okinawan martial arts, at the time began utilizing domestic items and tools as weapons to compensate for the loss of real weapons. Understood and practiced by only a select group of practitioners, this new version of Okinawan-te became an extremely violent and lethal art, as its sole purpose was to kill or maim the enemy.

During the 18th century Chinese martial arts were openly introduced onto Okinawa. As the Sapposhi, emissaries of China's ruling class, traveled back and forth between the two kingdoms and the martial arts flourished. Historical records show that one such emissary, Kūshankū, (1670-1762) made a lasting impression on the Imperial Courts of Okinawa. As an expert in the art of Chinese *Kempo* (boxing) Kūshankū traveled with a retinue of students to Okinawa from 1756 to 1762. He and his disciples gave public demonstrations and were engaged in teaching these Chinese arts to powerful and wealthy Okinawans.

One of Kūshankū's students, Kanga Sakugawa (1733-1815), is credited with combining the principles of Okinawa *te* and Chinese *kempo* to form the basis of modern Shorin Ryu Karate. Sakugawa developed a *kata* (form) and named it Kūshankū after his teacher. A *kata*

consists of detailed patterns of movements intended to be repetitive drills that incorporate techniques, concepts, and applications. *Katas* are considered the link between one-step sparring and *kumite* (free sparring) and they are important because they develop the following attributes of karate: form, power, speed, eye contact, breathing, fighting rhythms, and *kiai*. *Kiai* is the focusing of one's energy when executing an attack or a defensive move. It is the focusing and synchronizing of all of the body's energy, at a given time and

place: it is not a yell or shout. The Kūshankū kata is the cornerstone of many styles of karate even today.

Ankō Itosu (1831-1915), is considered by many to be the grandfather of modern karate. His study of karate centered around two *katas*: *kusanku* and *Chinto*, both of which focus on fluidity and speed. *Itosu* basically divided the *kusanku kata* into five parts, creating five new

numbered *katas* called *Pian* (Stay Safe), which are numbered one through five. His modified *katas* still influence karate worldwide to this day and are taught to all beginning students. In 1901 Itosu was instrumental in getting karate introduced into Okinawa's public schools and in 1905 he became a part-time teacher at Okinawa's First Junior Prefectural High School. It was here that he developed the systematic method of teaching karate. He introduced the five *Pian katas* as learning steps for students because he felt that the longer *kata* was not only too dangerous, but was too difficult for schoolchildren to learn. By removing what he considered to be too dangerous, Itosu effectively shifted the emphasis of karate from self-defense to physical exercise. The five *Pian katas* could also be practiced in group form, and were taught in elementary schools as a form of physical exercise. This transformation of the *katas* was the beginning of the end of the secrecy of the Okinawan martial arts as a method of

self-defense, and the beginning of a social and spiritual ideal. The combining of Chinese *Kempo*, Okinawan-te, Japanese *Jujutsu*, and the *Kūshankū* and *Sanchin katas*, gave birth to modern karate.

In October 1908, Ankō Itosu wrote a letter to the Japanese Ministry of Education and the Japanese Ministry of War, titled "Ten Precepts of Karate" in an effort to extend the practice of Karate to mainland Japan. Itosu Ankō's letter, which contains the first known printed use of the word karate eventually had its intended impact.

Prior to WW II Japanese militarism and nationalism was escalating and all things Chinese fell out of favor. On 25 October 1936, the Dai Nippon Butoku Kai (DNBK) (Japan Great Martial Virtues Society), established in 1895 to oversee, standardize, and promote the martial art traditions of Japan, held a historical meeting with Okinawan Martial Arts masters. They agreed to officially change the name *tōde*, used to identify the combination of Chinese *Wūshù* and Okinawan *te*, to Karate. The word karate, when written as 唐手, the kanji (Chinese ideographic symbol) means "T'ang hand" which was in deference to the T'ang Dynasty of China, but was more commonly read as Chinese hand. When written as 空手, the meaning changed to "empty hand." In the Japanese language, both are pronounced the same: karate. In keeping with the political tenor of the day 空手 meaning "empty hand" was selected as the written form of the word karate. The term karate then expanded to Karate-do, (the way of the empty hand). This change was more realistic and much more politically acceptable. The Japanese wished to develop karate in the Japanese martial arts tradition completely divorced from the Chinese martial arts.

Funakoshi (1868-1957), a student of Ankō Itosu, became the foremost Okinawan karate master after Itosu's death. In 1922 Funakoshi published a book on Karate Jutsu under the title "Ryukyu Kempo Karate." This was the



first book ever published on Karate and constituted the formal introduction of karate in Japan. He also began teaching Karate-jutsu at Tokyo's Meiseijuku, a dormitory for Okinawan students. It was also around this time that Funakoshi started practicing Zen and incorporating it into his philosophy of karate. In 1935 he published another book titled Karate-Dō

Kyōhan (The Master Test for the Way of the Empty Hand) which is still in use by karate practitioners and remains among the most important and influential works on karate.

One of the Buddhist teachings that struck a chord with Funakoshi, and is a prominent theme throughout his book is "Form is emptiness and emptiness is form." To this end he presents 19 *katas* to be practiced. He also interpreted *kara* of Karate-dō to mean "to purge oneself of selfish and evil thoughts...for only with a clear mind and conscience can the practitioner understand the knowledge which he receives." Funakoshi also believed that one should be "inwardly humble and outwardly gentle." Only by behaving humbly can one be open to the true meaning of karate. Continual practice of the various *katas*, not sparing, according to Funakoshi, is the way of karate.

In 1939 Funakoshi established his Shotokan *dojo*, (*Shoto*, meaning "pine breeze" and *kan*, meaning "the place"). In 1949 Funakoshi's followers formed the Japan Karate Association (JKA), naming Funakoshi as its Supreme Master. On 10 April 1957, the Japanese Ministry of Education officially recognized the JKA, making it a legal entity under Japanese law.

Chojun Miyagi (1888-1953) was the founder of Gōju-ryū Karate. He introduced karate into Okinawa police work, high schools and other fields of society. He traveled frequently to mainland Japan where he was invited to teach karate at Kyoto University, Kan-



sai University and Ritsumei Kan University. Miyagi is mainly acknowledged for his popularization and organization of karate teaching methods. In recognition of his leadership in spreading karate in Japan, Goju-Ryu, was officially recognized by the DNBK.

The DNBK established and enforced certain guidelines that karate had to adhere to in order to be accepted by the organization. The goal was to set universal standards for all the martial arts. These guidelines, established in 1892, included recognized qualified instructors, a unified teaching syllabus, and a system for evaluating levels of proficiency. Jigoro Kano, (1860-1938) the founder of Judo, was instrumental in this process. He borrowed the ranking system used for the Chinese strategy game Go where players are ranked according to their ability: the *Keu* designation for lower level skill, and the *Dan* designation for the upper skill level. For the martial arts, the *Kyu* ranks became the colored belts (seventh *kyu* through first *kyu*), to include white, and the black belt ranks were designated as *dan* ranks (first *dan* through tenth *dan*). It also included the development of a safe means of competitive matches where student could practice and demonstrate their skills. Additionally, a standard practice uniform, the white *keikogi* (*keiko* meaning practice, and *gi* meaning clothes) was adopted. Today the karate practice uniform is simply called a *gi*.

Kenwa Mabuni (1885-1952) was the founder of Shitō-ryū Karate and in an effort to popularize karate in mainland Japan, making several trips to Tokyo

beginning in 1917. A contemporary of Gichin Funakoshi, he moved to Tokyo in the 1920s to promote his art on the mainland. He believed that karate should be taught to anyone who sought this knowledge, with honesty and integrity. While there, Mabuni taught Otsuka Hironori, the founder of Wadō-ryū Karate, who was also a student of Funakoshi at the time.

Hironori Ōtsuka (1892-1982) founded Wadō-ryū (Way of Peace) Karate in 1934. Although he was a licensed instructor and practitioner of both Shindo Yoshin Ryu Jiu-jitsu and Yoshin Koryū Jiu-jitsu when he met Gichin Funakoshi in 1922 he became Funakoshi's student and was one of the first to be promoted to black belt by Master Funakoshi. But Master Ōtsuka and Master Funakoshi had differing opinions when it came to *kumite* (sparring). Funakoshi limited his training to *katas* because he thought *kumite* was too dangerous and invited injuries. Master Ōtsuka, on the other hand, believed that, like kendo and judo, focusing on control while executing all techniques would greatly mitigate the possibility of injury when practicing *kumite*.

Ōtsuka went on to further his study of Karate by himself and combined Shindo Yoshin-ryū Jiu-jitsu with karate, eventually developing a new style. Ōtsuka was greatly influenced by traditional Okinawan karate techniques and sought additional training from two other Okinawan masters: Kenwa Mabuni and Motobu Shōki. As a result, Ōtsuka merged Shindo Yoshin Ryū Jiu-jitsu with Okinawan Karate which resulted in the founding of Wadō-ryū Karate. In 1929 Ōtsuka also developed the fundamental rules for present day karate competitions and contests and organized the first school karate club at Tokyo University. In 1938 Wadō-ryū Karate, along with Shotokan, Shitō-ryū, Gōju-ryū Karate, were the first four karate schools to be registered with the DNBK in Tokyo, which was the initial formal recognition of karate styles

by the Japanese. However, when first registered with the DNBK, Wadō-ryū Karate was listed as Shinshu Wadoryū Karate-Jujutsu, reflecting its hybrid nature. Later, the name was shortened to just Wadō-ryū Karate.

Constantly learning, and building on his knowledge Ōtsuka merged the hard punches and kicks of Okinawan Karate with the body movements, joint locks, and pins from jiu-jitsu and kendo to develop Wadō-ryū Karate. He was among the first to study and organize *kumite* techniques into controlled methods of free sparring that could be used in competitive matches. This included the development of *kumite katas* (1,2, and 3 step sparring). *Kumite katas* were a major innovation that since have been adopted by many other styles.

On 29 April 1966, Emperor Hirohito awarded Ōtsuka the Order of the Rising Sun, Fifth Class for his contributions to karate. And in October 1972, the Kokusai Budoin International Martial Arts Federation (IMAF Japan) awarded Ōtsuka the title of Shodai Karate-do Meijin Judan (first-generation karate master 10th *dan*). Never before had this honor been bestowed on a karate practitioner. Hironori Otsuka published several books on karate. In 1949 he published “Wado Ryu Karate” which is the definitive book on the subject and is very much in use today. Karate-Do, Volume 1, was published in 1967, which focused on *kata*, and Karate-Do, Volume 2, was published in 1970, which focused on *kumite*. This author had the honor of personally meeting Master Hironori Otsuka in 1964 and became a practitioner of Wadō-ryū Karate for many years.

During the allied occupation of Japan (1945-1952), General Douglas MacArthur, the Supreme Commander for the Allied Powers, imposed a sweeping ban on military education and drills. This ban effectively closed down all martial arts facilities and instruction, except for karate. The reason be-

ing, karate was looked upon more as an exercise, akin to American boxing, and not steeped in the ancient code of “Bushido” (the way of the warrior), that was installed in the Samurai warrior the values of self-sacrifice, loyalty, and a total refusal to surrender.

After World War II, many members of the United States military learned karate in Okinawa and Japan and upon returning home opened both Okinawan and Japanese style karate schools in the US. Karate masters from Japan also spread the art to countries in Europe and America. Today there are numerous styles of karate taught in over 190 countries.

The history of karate, which began in Okinawa, can generally be divided into three major headings: traditional, modern, and sport. The traditional style of karate (Okinawa *te*) was predicated on self-defense, and incorporated the use of weapons. There were no rules or restrictions as the objective was to kill the enemy.

During what is considered the modern era, that is, when karate spread to mainland Japan, the focus shifted from self-defense to self-perfection. Rules were created to govern every aspect of karate, from the uniform (*gi*) to the belt ranks, and instruction syllabus. The overarching concept is to be found in the word *do* (way). Karate-do, which refers to a total way of life rather than simply learning self-defense or fighting techniques. The term Budō describes modern Japanese martial arts as a path to self-perfection and this concept is embodied in the mantra “Not to conquer others, but to conquer the weaknesses within oneself.” It is also reflected in karate’s *dojo kun* (practice hall precepts).

Karate Dojo Kun

*Uphold the Principles of Propriety and
Courtesy
Cultivate a Spirit of Effort
Perfect a Mind of Patience
Live the Way of Truth
Do Not Lose Self Control or Act in a Violent
Manner*

The third category, sport karate, brings karate into the modern world of competitive sports where it is considered a combat sport. Seeking adulation, fame and fortune, karate participants are willing to go to the extreme vis-à-vis physical contact and risking injuries. As such, sport karate matches may include what is considered full contact, but with some restrictions. Just as in boxing, there are referees, time limits, a point system and restricted strikes such as to the face, groin and knees. In general, sport karate endeavors to provide a safe environment for participants at the same time allowing for a more practical demonstration of the power of karate.

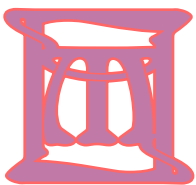
Karate was included in the 2020 Summer Olympic Games in Tokyo. The 2020 Olympics featured both Kumite (sparring) and Kata (form), with 80 competitors from around the world. Sixty competitors competed in the Kumite competition, and 20 competed in the Kata competition with both divisions split equally between men and women. However, karate will not be included in the 2024 Olympic Games and there has been no further indication, as of yet, if it will be included in future Olympic Games.

All three classifications of karate, traditional, modern, and sport, are readily available to those who may be interested in learning this martial art. Whatever your preference is, age is not an impediment, on the contrary, karate is beneficial at all ages, provided you pursue it with the right attitude. 🏪



My favorite city

By Bob Shea



Most cities or countries in the world have a “must see” place that captures the local spirit. Paris: the Eiffel Tower; Venice: the Rialto Bridge over the Grand Canal; London: Westminster Abbey; New York City: Times Square; Australia: Uruhu in the Red Center. We all know what they are and where they are located. They are tourist magnets.

During a recent visit, I found a city that does not have such a one-of-a-kind monument or a unique “must see” place. Instead, the whole city creates a moment to savor and enjoy. It is Bruges, the Jewel of Flanders in Belgium.

Why is this so? What makes Bruges – the entire old city – such a marvel?

Its history dates back to Irish missionaries spreading Christianity sometime around 650 AD. Over the ages, the city has suffered through multiple economic ups and downs. At one time it was equated to Frankfurt as the center of the European business world and had a flourishing diamond industry. It was also the subject of an 1892 book *Bruges la Morte* by Georges Rodenbach that detailed a city that had fallen

on hard times and was best forgotten.

Today, the city of Bruges has a population of about 120,000 in the metropolitan area, but only about 20,000 people live in the old city, the real Bruges. The old town is egg-shaped, surrounded by a city wall and a canal system that still defines a city that is so special.

In 1998 UNESCO declared Bruges a World Heritage Site in recognition of its unique character as a city.

The city inside the egg remains as it was hundreds of years ago. The streets are winding and narrow. Multiple cathedrals and museums exist that are noteworthy, but none individually are bucket list visitation sites. The buildings are as they were built through the ages without post-war reconstruction. Fortunately it was not destroyed in either World War I or World War II. Unlike the central square of Warsaw, which was reconstructed using pre-war photographs and building rubble, Bruges is as it always was – a classic Middle Ages Flemish town.

The German Wehrmacht was attempting to deny the Allies access to the port of Antwerp, and orders were given to reduce Bruges to rubble. The

German commanding officer, Immo Hopman, stated that “it is madness. Bruges has no military significance for us whatsoever.” His refusal prevailed, and Bruges is eternally grateful to this Wehrmacht officer who saved the city.

The old town revolves around Market Square. It is the starting and end point for all town tours. It and its surrounding streets are traffic-free except for one small taxi stand and horse-drawn carriages that take tourists slowly through the narrow streets and back alleys. Old town visitors are discouraged from trying to drive to the town center by virtually non-existent parking spaces and narrow and confusing streets and alleys. All tour buses must park outside the “egg” with well-marked pedestrian streets leading to the central square. There are no glass and aluminum office towers, malls, or other marks of this century. Bruges is as it was – and hopefully will remain unchanged.

Dominating Market Square is the Bruges Belfry tower that is 272 feet tall with 366 steps to its top to challenge hearty souls. The belfry is not a municipal office building, but simply a monument to what Bruges once was. In the 13-15th centuries, belfries were built by

cities to show how important a city was, symbols of freedom and wealth, a monument to the world that proclaims “see how rich and powerful we are as a city.” Today, in front of the belfry is a scale bronze model of the structure with braille writing so that even the blind can appreciate the majesty of the belfry.

A clock keeps time over the square, and the 47 bronze bells of the carillon play a different tune every quarter of the hour. The bells are controlled by a gigantic copper drum with spikes, much like the miniature music box on a lady’s dresser. To allow rest among those who live near the belfry, the carillon is silenced each day between 9 p.m. and 7 a.m.

The square is ringed with classic outdoor restaurants and shops. A local specialty is steak fries (large French fries) served with mayonnaise. Everyone on Market Square seems to have a paper container of them to snack on while resting on the benches throughout the square. The architecture is classic Flemish, giving one the sense that time has stood still. Bruges is as it always was.

A disclaimer: If one looks carefully, on the west side of Market Square, one finds two businesses that were never part of the old town: a Burger King and a Dunkin’ that are doing a brisk business in shops that blend into the square’s ambiance. Yesterday’s building style combined with today’s fast food. Good for them!

The old town has an extensive series of canals that meander through the classic town, providing another way for visitors to see and appreciate classic Flemish architecture from slow-moving



canal boats. Once considered a coastal city, Bruges lost that chance when the local canal became filled with silt and defied dredging.

Also within the old area are stores selling the classic handmade lace that was a cottage industry in the past as well as three craft breweries with tours and generous samples of their unique beers. I toured and visited the Bourgogne des Flandres Brewery. The three beers they provided as samples were unique in taste with widely differing flavors. It is probably an acquired taste like Guinness, not a Flemish Miller time moment. Numerous small museums depict a municipal past that once was vibrant and flourished.

While the old town remains as it was, outside “the egg,” Bruges is part of the

industrial 21st century. Within greater Bruges, for example, is a factory owned by the Canadian railtrack giant, Bombardier, which builds railway equipment for futuristic high-speed trains and city trams for cities all over Europe to include the famous Chunnel trains between France and England as well as London’s Docklands.

A mere 15 kilometers from “the egg” is the mega port of Zeebrugge with container terminals, trans-channel ferries, and the largest import/export facility for automobiles and trucks in Europe. The port area has acres and acres of parking lots filled with European cars, vans, and trucks bound for the rest of the world in addition to new Chinese and Japanese cars and trucks (many of them battery-powered) destined for the streets of Europe. There are usually two or three of the huge slab-sided roll-on-roll-off vehicle

ships in the port at any one time. It was from Zeebrugge that the ill-fated cross-channel ferry, the MS Herald, bound for Dover, left port with its bow doors accidentally open and sank, resulting in 187 fatalities.

One could spend days in Bruges as around every corner is another special attraction that collectively gives Bruges its unique look at the past and captivates the newcomer.

I have visited the major tourist spots of the world, but somehow, Bruges remains “my kind of city” where “the egg” shuts out today’s world, and we can bask in and be part of what once was. I would recommend adding Bruges to your list of places to visit. 🍷

July 4th picnic







Bus stop