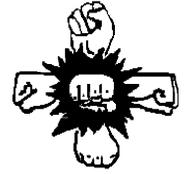


Kawara ban



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In This Issue:

Editor's Note:	1
The Samurai and the Fisherman: The Lesson	1
Sensei Barnfield's Kata Survey - Preliminary Analysis	2
Dojo News	3
Notices:	3
Upcoming Events	4
Letters to the Editor and Submissions	4
List of Dojo Names and meaning:	4
Martial Arts History	4
History Quiz:	4
Martial Arts Library	4
Internet sites/ mailing lists:	5
Books and Articles:	5
Answers to History Quiz:	5
Martial Art Work:	5



Editor's Note:

Well, the past three months have seen lots of beginnings and an ending. The beginnings were in the form of births and marriages and the ending was the closing of a long running dojo. The dojo closing is an ending on one hand but a beginning in a new country on the other. These are all noted in the Dojo News section.

We have a couple articles, one is a story about a samurai and a fisherman who both learn a valuable lesson and the other is preliminary findings of Sensei Barnfield's kata survey. As in prior issues, there are some history questions and answers to test your knowledge, a listing of a few upcoming events, and some suggestions for your martial arts library and internet browsing. Lastly, but not least of all, there is some artwork from a karateka in Matsumoto Dojo in Vancouver, BC.

Hope you enjoy this. Remember that this is your newsletter and anyone can have his or her work included in it. Thank you to every one whom has made

submissions and hopefully, this issue will inspire others to show off their other talents for the next issue(s).

Zena Nurse, Editor
Seishin Dojo



The Samurai and the Fisherman: The Lesson

A great Samurai had agreed to loan an amount of money to a fisherman. The loan was to assist him in the expansion of his business. When all arrangements were complete, it was agreed that in one year's time the Samurai would meet the fisherman at his place of business to receive full payment of the loan.

A year passed and the Samurai made the long trip to the fisherman's home to collect. On arrival, he saw no activity, nor the fisherman. He searched the property and called out to the fisherman, but to no avail. As he continued his search, he heard what sounded like the whimpering of an injured animal coming from the edge of a nearby forest. When he reached the edge of the forest the sound became louder. Looking toward the sound, the Samurai saw the fisherman shaking in fear, cowering behind a large Pine tree.

Being a coward and hiding in fear from responsibility are not attributes that a Samurai would display or approve. Enraged, he demanded that the fisherman stand, come out and face him directly.

"What is the meaning of this?" the Samurai roared! "Why do you cower here like a child?" The fisherman could not speak. He stood, shaking in fear for what he thought was his life.

The Samurai, having no time to waste on excuses and wanting only his money and to begin his long trip home asked that the debt be paid in full as agreed. The fisherman, after a moment attempted to calm himself and catch his breath in

order to speak. He simply said, "I do not have the money. I cannot repay the loan."

This further enraged the Samurai. He firmly placed his left hand on the scabbard of his long sword and with great composure asked, "What have you done with my money? We had an agreement and the time has come to settle that agreement!"

"I do not have your money," the fisherman replied again, his face burdened with fear as he stared at the feet of the Samurai.

"What have you done with my money?" the Samurai demanded! "I see no activity of business here! Where are your workers!" he scowled, as he looked around the property.

The fisherman dropped to his knees in anguish and proceeded to explain to the Samurai that he had met a Master of the Martial Arts and was so impressed that he had spent the money on lessons and not on improving his business.

The Samurai could hardly believe his ears. A common fisherman taking lessons in an Art reserved only for the upper classes. This was unacceptable.

He stood quietly for a moment trying to focus only on the impudence of this commoner and what punishment would be appropriate. Yet he was intrigued by this man's interest in the Art and how bold he was to have spent the loan on this pursuit, knowing full well what the consequence would be.

The Samurai, curious about the fisherman's interest in the Art and not knowing what would be a fitting punishment, decided that he would ask him what these lessons had taught him. He was astonished by the fisherman's reply.

"What I have learned," the fisherman said, "was this. When your anger goes forth, withhold your fist. When your fist goes forth, withhold your anger."

The Samurai, caught by surprise at the wisdom expressed in the words of a

common fisherman, did not know what to do. He was at a loss for words and how he would, if he decided to do so, punish this man.

The day was late, the Samurai was weary from his long trip and had yet to face his journey home. Still confused by the fisherman's attitude and response...but impressed by his honesty, he made a decision.

"You have angered me, and both confused and impressed me, with your story. Because of this, I have decided to give you another year to repay the loan. I shall return here, one year from today, at which time you will honour your commitment and repay the loan."

The fisherman could hardly believe his ears. He was so relieved and thankful, he could not fully express his feelings. He agreed with the Samurai's proposal and assured him that he would pay the loan in full the following year. The Samurai left.

It was very late as the Samurai reached his home. It was customary to announce his arrival at the door, but due to the lateness of the hour, he decided to enter quietly and not disturb his sleeping family. On removing his shoes, he stood by the mantle on which he placed his sword. He could see clearly into his bedroom across the room. It was a beautiful night and the moon shone brightly through a far window outlining two figures lying on his bed one of which was in full Samurai dress. He stared in disbelief as his temper surged at the site of another man lying on his bed with his wife. He quickly reached for his sword and slowly began to draw the blade from the scabbard preparing to rush into his bedroom and slay the intruder. At that moment, the words of the fisherman rushed back into his mind.

"When your anger goes forth, withhold your fist. When your fist goes forth, withhold your anger."

He could not believe the feeling that swept through his entire body. What he saw infuriated him...yet the words of the common fisherman held him at bay.

He slipped the blade of his sword back into the scabbard and placed it on the mantle. He decided he would announce loudly his arrival home. On doing so, his wife ran from the bedroom to greet him along with his mother dressed in his clothing. His wife reported

that there were rumours of a prowler in the village and that she had dressed up his mother in his clothing thinking that if a prowler did break into their home, seeing a Samurai lying on the bed would scare them off.

The lesson received by the fisherman and taught to a reluctant and incensed Samurai was one of enormous value. The Samurai felt that it was the greatest lesson he had learned and it came from the mouth of a simple fisherman. He was unable to express his gratitude.

The following year, the Samurai returned to the fisherman's place of business on the agreed day. The fisherman was there with the full amount of the loan to repay him. He thanked the Samurai deeply for his understanding, patience and for sparing his life as he handed over the payment. It was at that moment that the fisherman stood stunned and silent.

"You do not owe me anything," the Samurai said softly with a warm smile. "I have forgiven your loan. It is I that owe you. Your words of wisdom prevented me from committing an act that would have scarred my heart and tortured my soul for a lifetime. Thank you. I can never repay you for that gift."

With that, the Samurai bowed to the fisherman and left.

Sensei Michael Dymond
Dojo Kime Zen, Wallaceburg



Sensei Barnfield' s Kata Survey - Preliminary Analysis

This is only a preliminary analysis, since, to quote the statistician: "further investigation is needed due to the relative [*sic*] small sample size...". This preliminary analysis was run on only 26 survey participants. Since that time, another five surveys have been returned. Five new data sets represent a sizeable percentage of the total and thus may change or, alternatively, further confirm the results. At this time the results are therefore still 'preliminary'.

As intended, respondents were divided into three groups based on experience as measured by grade (belt level). These three groups were: beginner (white and yellow belt), intermediate

(green through second level brown), and advanced (first level brown and all black belts). There was a similar proportion of respondents in each group, and the survey sample was sex balanced with roughly equal numbers of male and female respondents.

The experimental hypothesis was that intermediate level students would be most likely to experience disorientation during learning and performance of kata. This was proposed to be due to the intermediate students having less need than beginners to focus on actual execution of movements (e.g. which block to use) and thus having extra mental processing capacity to acquire incidental learning of environmental landmarks. The advanced students would be supposed to have sufficient experience to ignore, or have developed strategies to deal with, the disorientation potential of extra cues from surroundings. Landmarks from surroundings such as position of a window, or wall with a mirror on it, can act as cues for direction and position and may be used consciously to assist memorisation of direction or as cues to turn. Incidental learning - learning without consciously intending to - can also occur and might negatively affect performance in a different situation or when starting from a different orientation than that which is normally used. It is proposed that karate students learning kata form a "mental map". This map may use as cues for movements either reference to environmental landmarks, or may be self-referent; i.e. "turn toward the window" versus "quarter turn to my right". These cues may be acquired without conscious intention. It could be that disorientation during kata performance is due to formation of a landmark-referent mental map.

It was also hypothesised that more advanced students would use more visualisation or visualisation strategies in learning and performance of kata. It was thought that advanced students would be used to imagining the self in performance of kata and use this visualisation to aid in accurate performance.

Overall, only three significant and one near-significant difference were found: question 11 in section 3, regarding practice outdoors; questions 1, 3, and 13 in section 4, regarding

performance of katas. Statistical significance was taken to be probability level of .05 or below. A probability level of $p \leq .05$ means that a result could happen purely by chance 5 times (or less) out of 100 and thus the effect can be taken as being due to the experimental factor.

Note: In all sections responses were on ten-point a scale ranging from 0 (never) through 5 (sometimes) to 10 (always). Due to small sample size the scale was collapsed into three response options, taken as corresponding to: almost never, sometimes, usually.

Section 3 (practice outdoors):

Q 11: $p = .05$ *I visualise movement through space and directions (left, right, forward now, etc.).*

The median (most frequently given) responses for each group were: beginners, 9; intermediate, 8.5; advanced, 5.5. The difference appears to be due to advanced karateka visualising less than the beginner or intermediate groups. It may be that more advanced karateka do not need to use visualisation strategies, or that they do not need to visualise directions per se., being "self contained" with respect to the whole kata.

Section 4 (performing katas - in front of others):

Q 1: $p = .04$ *I feel more anxious at the start than at the end of performing a kata.*

Median responses were: beginner, 9; intermediate 8; advanced 7.5. These figures show that, as might be expected, the more advanced the students, the less nervous they are about performance.

Q 3: $p = .07$, non-significant. *I feel comfortable, rather than anxious, when I perform a kata.*

Median responses: beginner, 4; intermediate, 6; advanced, 6.5. As expected, especially given the answers to question 1, advanced and intermediate students seem more comfortable with their own performance than do beginners.

Q 13: $p = .04$ *I visualise movement through space and directions (left, right, forward now, etc.).*

Median responses: beginner, 7; intermediate, 9; advanced, 5. This was an unexpected result, seeming to show that whilst intermediate students do visualise more than beginners, advanced students visualise less than both beginners and intermediates.

Conclusions

Despite the lack of significant findings, overall results by survey section and karate grade level do seem to show trends in the direction of the hypothesis. Looking at the mean and median scores for each question (not reproduced here), it appears that the "beginner" group are too focussed on actual movements and performance of these actions to focus on external cues or to have the "spare capacity" for incidental learning. Advanced students can ignore or override incidental learning and are more "self-contained" in their kata. Intermediate-level students have problems in that they are not yet experienced enough to act like the advanced students, but have enough experience to have spare processing capacity to attend to external cues - either consciously or unconsciously. Visualisation may be used by advanced students, but in a different way, perhaps in a more self-referent form. This difference is not clear from the survey; it is not accessible due to the wording of questions asked. A follow-up to this study using interview techniques would allow for greater understanding of specific strategies used by karateka of different levels of experience.

The low participant numbers, however, mean that any differences between groups are slight. Standard deviations overlap, and therefore there are few statistically significant differences found. The additional survey responses now being analysed will add to the overall data set and should allow more definitive conclusions to be drawn.

P.S. I would appreciate the opportunity to collect yet more data! If you are over eighteen and know at least one kata, you are eligible to fill out the survey. Friends from other dojos are welcome to participate also. Ask me at classes, or email abarnfie@uwo.ca

Sensei Anne Barnfield

Dojo Byakka, Robarts School, London



Dojo News

Dojo Closing and Sensei Moving: Wallaceburg, Kime Zen Dojo will be closing after 23 years of operation. Sensei Dymond and his wife are moving to Mexico in January 2004. Sensei John Buda will not be able to continue the class as he is moving to Leamington. So, unfortunately, the dojo will no longer be operating after this year. We wish Sensei Dymond and his wife lots of luck and fun in Mexico.



Notices:

- **Dojo Marriages and Births:**
 - Sensei Wayne Baer and Kate MacEwen were married in September.
 - Sensei Paul Edler and Sensei Victoria Cukernic will be married in January 2004 in the Dominican Republic.
 - Sensei Suzanne Ha was married.
 - Sensei Scott Watson had a baby boy, Ethan.
 - Sensei Zena Nurse and Patricia Lemon-Nurse had a baby boy, Ely.
- Black belts interested in becoming an associate member of the Okinawan Karate Federation (OKF) can join under Shihan Legacy's charter and save \$. It will cost \$50 U.S. If you wish to get an existing dan certificate, with Soken, Hohan's seal on it, the cost is \$60 U.S. This is an option only. You may be able to have your certificate presented to you by Soke Glenn Premru, 10th dan and head of the associate.

Reminder: Sensei Barnfield is still looking to get more participants in her kata survey, so, please, if you have one, complete it as soon as possible and forward to her in the self-addressed envelope included in the package. If you are interested in participating, anyone over 18 years of age can do so by contacting her or your sensei for a copy of the survey. The more people who

complete the survey, the better for Sensei Barnfield's results. You may be helping her to get another article published in JAMA again (see Kawara Ban, Spring/Summer issue 2003) or elsewhere, as well as getting a new perspective on your training practices.



Upcoming Events

Sunday, Feb. 1, 2004 - Ekku (oar) seminar at 10AM. Cost: \$35.00.

Location is tentatively at the St Thomas dojo unless numbers warrant a larger location.

Saturday, February 21, 2004, Legacy Shorin Ryu Shiai

Our annual invitational shiai where our own dojos and several other styles compete in kata, weapons and kumite. Location: Carling Heights Optimist Centre, 656 Elizabeth St., London. More details to follow from your Sensei.



Letters to the Editor and Submissions

As was mentioned in the prior editions of the Kawara ban, this section is for your letters, questions or comments.

If you have any comments, questions or additions for future editions of the kawara ban, please send them to: znurse@golden.net or the old fashioned way via Canada Post to Zena Nurse at 74 Edward St, London, ON, N6C 3H4. You must include your name and dojo in order to get published or answered.

Submissions for the next issue of the kawara ban should be submitted by, **February 15, 2004**. Show off your writing skills, poetry or artwork and take part in the creation of the kawara ban and the passing of the knowledge of the martial arts to your fellow karateka.



List of Dojo Names and meaning:

St. Thomas, ON - Dojo Ankoh
Ankoh means iron horse

Headquarters Dojo
Shihan Gary Legacy

Brantford, ON - Dojo Kensho Kan,
Kensho = inner realization or seeing into ones own nature.

Kan = House or specifically the clan in the house.
Sensei Randy Dauphin and Sensei Mike Woodworth

London, ON - Dojo École Marie-Curie,
Sensei Patricia Beauregard

Kitchener, ON - Dojo Giri Jii:
Giri = a sense of duty, honour, courtesy; a debt of gratitude.

Jii = A temple
Sensei Randy Dauphin and Sensei Sara Dauphin

London Bob Hayward Y
Dojo Karate Doko Kai - Karate interest association. Doko mean' s interest and Kai means association.
Shihan Janice Chaki

London Central YM-YWCA
Dojo Seishin
Seishin means pure spirit
Shihan Scott Bowron

Robarts School, London, ON
Dojo Byakko
Byakko means white tiger.
Sensei Anne Barnfield

Richmond, BC - Dojo Kokoru
Kokoru means spirit
Sensei John Ryan

Sarnia Christian School, Sarnia, ON
Dojo is currently in the renaming process.
Sensei Scott Watson

University of Western Ontario, Althouse College Mezzanine, London, ON
Dojo Shorin Damashii
Damashii means spirit
Shihan Gary Legacy

Vancouver, BC
Dojo Matsumoto
"Matsumoto" is the name of the student of Karate Sakugawa known as the general practitioner.
Sensei Nick McLaren

Wallaceburg Kime Zen Dojo.
Kime means Focus and Zen means Reality.
Sensei Mike Dymond (Dojo Closing)

Woodstock Karate Club
Dojo name is in progress.
Sensei Mike Woodworth



Martial Arts History

Below is some brief martial arts history that you may find interesting. The information is just to give you an awareness of some aspects of our style and others' history in order to prompt you to do more research if you want to find out more details.



History Quiz:

Do you know the answers to these history questions? (See the last issue of the Kawara Ban for more history questions.)

1. Who are the historical martial artists in the Martial Art Work at the end of this newsletter?
2. What is the name of your Dojo and what does it mean?
3. Who are the 2 highest-ranking members of Legacy Shorin Ryu Karate Jutsu after Shihan Legacy and what are their ranks?
4. Who was "Tode" Sakugawa' s sensei?
5. Whose sensei was "Tode" Sakugawa?
6. What 2 kata' s are associated with Sakugawa?
7. What did Sokon Matsumura say to his sensei to show he realized that Karate was a lifetime study?
8. What does "Karate Ni Sente Nashi" mean and who is famous for this saying?
9. What is an obi?
10. What does Shorin Ryu mean?

[Answers](#) are at the end of this newsletter. How many of these did you get right?



Martial Arts Library

Often, requests are made for suggestions on where to find information in order to complete resumes. Besides asking Shihan or your Sensei, some have found the following resources helpful, informative and just plain interesting.

Previous additions of the kawara ban included suggestions for your martial arts library collection of books. Here are some additions for your hardcopy library as well some online resources with brief descriptions of each, costs and where to find.

Internet sites/mailling lists:

Okinawa Karate - Tsunami Dojo. This site is "dedicated to preserve and promote traditional okinawan karate and kobudo."

Martial Art Work:

Do you know who these people are? They are all partly responsible for you being able to train in karate. See the History Quiz above.



By Dan Chisholm, 6th kyu, Matsumoto Dojo, Vancouver, BC

<http://www.karate.org.yu/>



Books and Articles:

The Samurai Way by Tom O' Neill in National Geographic Magazine December 2003 issue.

Basic Foundations in Okinawan Karate: Interview with Canadian Tsuruoka Masami by Olga Toth & Robert Toth in The Journal of the Asian Martial Arts, Volume 12, Number 4, 2003.



Answers to History Quiz:

1. Sokon Matsumura, Hohan Soken and Shihan Gary Legacy.
2. Ask your Sensei. Also, refer to the List of Dojo Names and meaning section above.
3. Shihan Michele Legacy and Shihan Janice Chaki. They are both 7th Dan.
4. Takahara, Peichin.
5. Sokon Matsumura.
6. Sakugawa no Kon (bo kata) and Kusanku.
7. "I will not disappoint you".
8. There is no first attack in Karate. Gichin Funakoshi.
9. Belt as in your karate belt.
10. Shaolin way or pine forest system.

