

## ***Kitō-ryū jūjutsu* and the desolation of *Kōdōkan jūdō's Koshiki-no-kata* –Remembering Inoue Shōji (1927-2018)**

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### REPORT

#### Abstract

Inoue Shōji (1927-2018) was born in Tokushima prefecture, Japan. As a youngster he took up *jūdō*. Later, he studied *Kitō-ryū jūjutsu* for some time with Odaka Shigeru. During his professional career as a prison guard he followed up on an offer to become a *jūdō* therapist. In a *dōjō* in the Yamashina-ku ward in Kyōto he taught both *jūdō* and a limited catalogue of *Kitō-ryū* that included exercises that were adopted into *Kōdōkan jūdō* under the name *koshiki-no-kata* [The Antique Forms]. With *Kōdōkan jūdō* continuing to deteriorate into an ordinary sport and losing its core values and purpose, Inoue increasingly appreciated the traditional martial arts values preserved in *Kitō-ryū jūjutsu*. His enthusiasm was reflected in beginning to give public demonstrations at various events in Japan and becoming a representative of *Kitō-ryū* in the *Nihon Kobudō Kyōkai*. Inoue's supreme moment of glory likely was his public demonstration in 2013 at the occasion of the Fifth International Judo Federation (IJF) World Kata Judo Championships held in Kyōto. It was this performance that introduced him to the international *jūdō* community and brought him certain fame. For most foreign *jūdōka* this was their first contact with *Kitō-ryū*. Irrespective of the quality of Inoue's display, his approach offered a counterweight against the *Kōdōkan's* historic reinvention and the IJF sports *kata* caricature. Several video clips publicly available on *YouTube* remain as a lasting memory of his art. Inoue Shōji held the rank of *Kōdōkan* 8<sup>th</sup> *dan*, and peacefully died in Kyōto on October 30<sup>th</sup>, 2018.

**Keywords:** Budo, Japan, Jigoro Kano, judo, kata, Kito-ryu, Kodokan, koryu, martial arts.

#### ***Kitō-ryū jūjutsu* y la desolación de la *Koshiki-no-kata* del judo Kodokan – Recordando a Inoue Shōji (1927-2018)**

##### Resumen

Inoue Shōji (1927-2018) nació en la prefectura de Tokushima, Japón. Practicó *jūdō* en su juventud. Más tarde, estudió el *jūjutsu* de la *Kitō-ryū* durante un tiempo con Odaka Shigeru. Durante su trayectoria profesional como guarda de prisiones, aceptó una oferta para convertirse en terapeuta de *jūdō*. Enseñó *jūdō* y un repertorio limitado de la *Kitō-ryū*, incluyendo ejercicios que fueron adoptados por el *jūdō Kōdōkan* con el nombre de *koshiki-no-kata* [Las Formas Antiguas], en un *dōjō* del distrito de Yamashina-ku, en Kyōto. Con el *jūdō Kōdōkan* en continuo deterioro hacia un deporte normal, y perdiendo su propósito y valores fundamentales, Inoue valoró cada vez más los valores de las artes marciales tradicionales preservados en el *jūjutsu* de la *Kitō-ryū*. Su entusiasmo se reflejó al comenzar a realizar demostraciones públicas en diversos eventos en Japón y al convertirse en representante de la *Kitō-ryū* en el *Nihon Kobudō Kyōkai*. Probablemente, el momento máximo de gloria de Inoue fue su demostración pública en 2013 con motivo del Fifth International Judo Federation (IJF) World Kata Judo Championships, celebrado en Kyōto. Fue esta presentación la que lo presentó a la comunidad internacional del *jūdō* y le dio cierta fama. Para la mayoría de los *jūdōkas* extranjeros, este fue su primer contacto con

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##### Resumo

Inoue Shoji (1927-2018) nasceu na prefeitura de Tokushima, no Japão. Praticou *jūdō* na sua juventude. Mais tarde, estudou o *jūjutsu* da *Kitō-ryū* com Odaka Shigeru. Durante sua carreira profissional como guarda prisional, aceitou uma proposta para se reconverter em terapeuta de *jūdō*. Ensinou *jūdō* e um repertório limitado da *Kitō-ryū*, incluindo exercícios que foram adotados pelo *jūdō Kōdōkan* com o nome de *koshiki-no-kata* [As Formas Antigas], num dojo do distrito de Yamashina-ku, em Quioto. Com o *jūdō Kōdōkan* continuando a se deteriorar em um esporte comum e perdendo seus valores fundamentais e propósito, Inoue valorizou, cada vez mais, os valores das artes marciais tradicionais preservados no *jūjutsu* da *Kitō-ryū*. O seu entusiasmo refletiu-se ao começar a realizar demonstrações públicas em diversos eventos no Japão e ao ser representante da *Kitō-ryū* na *Nihon Kobudō Kyōkai*. O momento supremo de glória de Inoue provavelmente foi sua demonstração pública em 2013, no Fifth International *Jūdō* Federation (IJF), World Kata *Jūdō* Championships, celebrado em Quioto. Foi esta demonstração que o apresentou à comunidade internacional do *jūdō* e lhe deu uma certa fama. Para a maioria dos *jūdōkas* estrangeiros, este foi o seu primeiro

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la *Kitō-ryū*. Independientemente de la calidad de la demostración de Inoue, su perspectiva mostró un contrapeso frente a la reinención histórica del *Kōdōkan* y la caricatura de la *kata* deportiva de la IJF. Varios videoclips, disponibles en abierto en *YouTube*, son el recuerdo de su arte. Inoue Shōji tenía el rango de 8º dan del *Kōdōkan*, y murió pacíficamente en Kyōto el 30 de octubre de 2018.

**Palabras clave:** Budo, Japón, Jigoro Kano, judo, kata, Kito-ryu, Kodokan, koryu, artes marciales.

contacto com a *Kitō-ryū*. Independientemente da qualidade da demonstração de Inoue, a sua abordagem ofereceu um contrapeso contra a reinvenção histórica do *Kōdōkan* e a caricatura da *kata* desportiva da IJF. Vários vídeos, disponíveis no *Youtube*, são uma recordação da sua arte. Inoue Shoji tinha a graduação de 8º dan do *Kōdōkan*, e morreu pacicamente em Quioto, em 30 de outubro de 2018.

**Palavras-chave:** Budo, Japão, Jigoro Kano, judo, kata, Kito-ryu, Kodokan, koryu, artes marciais.



## 1. Introduction

From the 19<sup>th</sup> to the 20<sup>th</sup> October 2013 Kyōto, Japan's old imperial capital, was host city to the Fifth International Judo Federation (IJF) World Kata Judo Championships. One of the highlights for many was an *enbu* 演武 [public martial arts demonstration] of a demanding exercise known in *Kōdōkan jūdō*<sup>1</sup> under the name *koshiki-no-kata* (De Créé, 1999, Ōtani, 1992, Tōdō, 1978). The exercise at this special occasion, however, was going to be shown in what allegedly would be its original form as practiced in the centuries-old school of *Kitō-ryū* (Inoue & Okajima, 2013), where it is formally called *Kitō-ryū jūjutsu yoroi kumi-uchi-no-kata*, or in translation, the “Forms of wrestling in armor from the *Kitō*-school of the art of giving way” (De Créé, 2018).

Demonstrating the exercise were a small elderly man by the name of Inoue Shōji<sup>2</sup> 井上彰二, and his much taller and larger middle-aged practice partner. This less than 10 minutes lasting exhibition served as the first introduction of the person named Inoue Shōji to most of the foreign *jūdōka* who were present and to the international *jūdō* world in general. In Japan, at least the *Kudenkai* 口伝会, a regularly meeting small group of senior Japanese *jūdō* teachers at the *Kōdōkan jūdō* Institute in Tōkyō dedicated to the advanced study of *koshiki-no-kata*, had been somewhat familiar with the gentleman for a number of years. The reason, no doubt, was his frequent participations in yearly *koryū* public demonstrations held throughout Japan, predominantly in the Tōkyō, Kyōto, Okayama, and Hiroshima regions.

Despite Inoue's passion and what he might have been able to offer in terms of knowledge, it seems that no one at Japan's leading *jūdō* institute had ever bothered to involve him in any of the previous pedagogical or curricular events it organized. For that reason, his demonstration at the 5<sup>th</sup> IJF World Kata Judo Championships, with many of the *Kōdōkan*'s senior *jūdō* teachers in attendance and attentively observing him, was a small but significant personal victory for Inoue and the tradition of *Kitō-ryū*. In the following years Inoue largely moved back into obscurity as far as any official interaction with the world of international *jūdō* was concerned. However, the genie was out of the bottle, and several of Inoue's videotaped demonstrations in the meantime had been eternalized on *YouTube* (Inoue & Okajima, 1999, 2008, 2009, 2011, 2013), while frequently being mentioned or linked in *jūdō*-related Internet blogs or online forums. The surrounding debate, mostly devoid of much erudition and meaningful insights on the topic of *kata* quickly gave rise to the sort of questions that tend to annoy those who see the topic of *jūdō kata* as an opportunity to claim expertise.

At least one major objective reason that one might initially struggle to properly put into context the value of Inoue's contributions is that very little, if anything, beyond banalities and

<sup>1</sup> For absolute rigor, long Japanese vowel sounds have been approximated using macrons (e.g. *Kōdōkan*) in order to indicate their Japanese pronunciation as closely as possible. However, when referring to or quoting from Western literature, the relevant text or author is cited exactly as per the original source, with macrons used or omitted accordingly.

<sup>2</sup> Japanese names in this paper are listed by family name first and given name second, as common in traditional Japanese usage and to maintain consistency with the order of names of Japanese historic figures.



conjecture was known within *jūdō* circles about the man himself and about how precisely the exercise he brought related to everyday *jūdō*, to his personal development as a *būdōka*, and to the *Kōdōkan's* recent approach to teaching *koshiki-no-kata*. For this reason it is important for this obituary to put the legacy of Inoue Shōji into perspective in this way preserving his contributions for future generations and building a foundation that will produce a better understanding of the current situation of *Kitō-ryū* and *koshiki-no-kata*.

## 2. Inoue Shōji's biographical details and martial arts education

According to the *Kōdōkan Kōdansha Meibo* 講道館高段者名簿 [Kōdōkan High-Dan Rank Name Register] Inoue Shōji was born in Tokushima-ken 徳島県 [Tokushima Prefecture]<sup>3</sup> on the Southern island of Shikoku 四国, Japan, on January 13<sup>th</sup>, 1927 (Kōdōkan, 2007, pp. 17), even though in an extensive interview that was printed in the May 2010 issue of the *Butsu Dai Tsūshin* (佛大通信) [Buddhist University Press] he mentions 1932 as his year birth:

I was born on January 13<sup>th</sup> of *Shōwa* 7 [1932] and now I am 78 years old. Currently, I am a *jūdō* therapist, but for 36 years I have served my career as a prison officer being engaged in re-educating so-called criminals. *Jūdō*, *kendō*, and self-defense techniques were regular onsite organized courses, but at that time and under the given the circumstances I took the option to qualify as a *jūdō* therapist.

I have been doing *jūdō* since I was in the former (government educational) system's middle school. My genealogy was a family lineage where my father and grandfather had done *jūjutsu*, so for that reason I was already familiar with martial arts. My grandson is also 26 years old this year, but I am teaching him *Kitō-ryū* now.

It was at the age of 18 that I entered the *Kōdōkan*. *Kōdōkan Jūdō*, as you know, was created by Kanō Jigorō in *Meiji* 15 [1882]. One can say with certainty that it was developed from *Tenjin Shin'yō-ryū* and *Kitō-ryū*. *Kōdōkan jūdō's* throwing techniques come from *Kitō-ryū*, while its controlling techniques, choking techniques, and arm locks come from *Tenjin Shin'yō-ryū*. (...) (Bukkyō Daigaku Tsūshin Kyōiku-bu, 2010)

No further information is given about whom his father's and grandfather's teachers were or what their exact lineages were, nor does he provide the names of his father and grandfather. He makes it clear, however, that he was never taught any *Kitō-ryū* by his grandfather in this way definitively debunking any further speculation about a potential family lineage of learning *Kitō-ryū*:

My birthplace is in Awa, Tokushima, my grandfather was a *Kitō-ryū*, and my father a *Tenjin Shin'yō-ryū jūjutsuka*. My children's years were spent exclusively in *jūdō* without me ever asking my grandfather and father to teach me *jūjutsu*. (...) (Inoue, 2012)

Consequently, in 1950, Inoue became a *Kōdōkan* member, and in February 1955 a student of Odaka Shigeru 尾高茂 (1908-1985) (Figure 1). Odaka-sensei, was one of the last two official *Kitō-ryū* teachers in the Kansai region in the 1980s. Odaka-sensei took up *Kitō-ryū* in April 1923 at the famous *Meibukan Dōjō* 明武館道場 in Okayama-city 岡山市, where his *Kitō-ryū* teacher there initially was Onoda Sakatarō 小野田坂太郎, a 12<sup>th</sup> generation teacher<sup>4</sup> from the *Kitō-ryū Takao Bicchū-ha* 起倒流高尾備中派 lineage (Kanemitsu, 1958).

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<sup>3</sup> In an article authored by Inoue Shōji at the occasion of a visit to *Tōkyō Shiba Atago jinja* 東京芝愛宕神社 [Shiba Atago Shrine] in Tōkyō, he specifies that he was born in Awa 阿波, Tokushima-ken: “私の生家は阿波徳島にあり、祖父は起倒流、父は天神真楊流の柔術家だった” (...) (Inoue, 2012)

<sup>4</sup> Determining or counting the genealogical position of a teacher in the complex *Kitō-ryū* lineages depends on where exactly one pinpoints the historic beginning of *Kitō-ryū*. Although *Kitō-ryū* likely started with Ibaraki Matazaemon Toshifusa 茨木又左衛門俊房 alias “Sensai” 専齋 and “Sōzen” 宗然, the school at that point was named *Midare Kitō-ryū* 乱起倒流. Consistently with this timeline, Onoda Sakatarō is a 12<sup>th</sup> generation teacher. However, a number of *Kitō-ryū* branches tend to consider the actual beginning of the school at Terada Kan'emon Masashige 寺田勘右衛門正重 (later “Terada Mitsuhide” 寺田満英), because of the significant changes in the school's philosophy, techniques, *densho* 伝書 [scrolls with the school's teachings and secrets],



**Figure 1.** Odaka Shigeru 尾高茂 (1908-1985), *Kōdōkan jūdō*, in which he held 7<sup>th</sup> dan.

In August 1923 Odaka-sensei became a member of the *Dai Nippon Butokukai* 大日本武徳会 [The Greater Japan Martial Virtues Association] in Kyōto. In December 1929, six years after its opening, Odaka entered the *Genbukan Chūō Dōjō* 玄武館中央道場 [Genbukan Central Dōjō],<sup>5</sup> established by Kanemitsu Yaichihyōei 金光弥一兵衛 (1892-1966) in Uchiyama 内山, Okayama-shi [Okayama City] (Kanemitsu, 1958). Later, Odaka-sensei became head of the *Takao Dōjō* 高尾道場 in Saidaiji-shi 西大寺市, Mitsu 光津, a *Kitō-ryū* historic heritage site that exists until this day<sup>6</sup> (Figure 2). As was relatively common in those days Odaka-sensei taught both *Kitō-ryū jūjutsu* and *Kōdōkan jūdō*, in which he held 7<sup>th</sup> dan. In 1938, the *Dai Nippon Butokukai* awarded him the title of *kyōshi* 教士 [Expert teacher].<sup>7</sup>

At the occasion of the 30<sup>th</sup> Anniversary Commemoration of the founding of the *Nihon Budō Kyōkai* (*Nihon Budō Kyōkai setsuritsu 30 shūnen kinen* 日本古武道協会設立30周年記念) Inoue explicitly states that the four *Kitō-ryū densho* he possessed were not awarded as his own personal credential, but were in fact issued to Inoue Chika'ichi 井上千賀一 by Nagami Sano'emon no Minamoto Noritsune 永見佐野右衛門原教枉 in the year of *Bunsei* 文政 12, 12<sup>th</sup> month, 16<sup>th</sup> day, i.e. December 16<sup>th</sup>, 1855 (Inoue, 2009). If Inoue Shōji was born in either 1927 or 1932, then it is very plausible indeed that Inoue Chika'ichi was his grandfather (Figure 3).



**Figure 2.** The former *Kitō-ryū Takao Dōjō* 高尾道場 in Saidaiji-shi 西大寺市, Mitsu 光津, Okayama-ken.



**Figure 3.** Inoue Shōji 井上彰二 (1927-2018), *Kōdōkan jūdō* 8<sup>th</sup> dan, in 2010 during an interview.

If Inoue's grandfather was issued these four scrolls, then this—in most *Kitō-ryū* lineages—would imply that he held the rank of *menkyo*, but not *menkyo kaiden* in *Kitō-ryū* although in the same publication Inoue simply indicates "*Kitō-ryū shugyō*" 起倒流修行 [*Kitō-ryū* trainee] (Yoshida,

and name. At that point in time, the different *Kitō-ryū* lineages did not yet exist, and the school's name was not yet *Kitō-ryū jūjutsu*, but *Kitō-ryū heihō yoroi kumi-uchi* 起倒流兵法鎧組討. However, if one starts counting generations beginning at Terada Mitsuhide, then Onoda would be an 11<sup>th</sup> rather than a 12<sup>th</sup> generation teacher.

<sup>5</sup> Later renamed *Genyūkai Dōjō* 玄友会道場.

<sup>6</sup> Named after famed *Kitō-ryū* teacher Takao Uheiji Mochitsugu 高尾右平次以受, after whom the *Kitō-ryū Takao-Bicchū-ha* 起倒流高尾備中派 lineage was named.

<sup>7</sup> In April 1949 Odaka also took up a permanent job of professor of *Kōdōkan jūdō* at the *Okayama Kenritsu Saidaiji Kōtōgakkō* 年四月岡山県立西大寺高等学校 [Okayama Kenritsu Saidaiji High School] and at the *Saidaiji Jūdō Renmei* 西大寺柔道連盟 [Saidaiji Jūdō Federation]. In 1952 he also became responsible for instruction of *jūdō* at the *Saidaiji Keisatsu* 西大寺警察柔道 [Saidaiji Police].



n.d. (a), (b)). The confusion may simply arise from the fact that technically speaking *menkyo* is not the terminal rank in *Kitō-ryū*, which means that the holder, although entitled to teach, is still learning and progressing. While it was relatively easy to obtain *menkyo* in *Kitō-ryū* and this typically after 3-6 years of training, only a very small proportion of *menkyo* holders would ever progress all the way to *menkyo kaiden* in *Kitō-ryū* (Yoshida, n.d. (a), (b)). As no facsimile of Inoue's grandfather's *Chi-no-maki* [Scroll of Earth], which *inter alia*, details the school's lineage, has been published, we are at this moment in time unable to specify the *Kitō-ryū* branch Inoue's grandfather was part of. The only further information provided by Inoue (Shōji) is that Inoue Chika'ichi held the rank of *kaiden* 皆傳 in *Shibashin'yō-ryū jūjutsu* 柴真揚流柔術 (Inoue, 2009).<sup>8</sup>

### 3. Inoue Shōji's *Kitō-ryū* lineage

Inoue himself consistently referred to the branch of *Kitō-ryū jūjutsu* he practiced and taught as "*Kitō-ryū Terada-ha*" 起倒流寺田派 [the Terada-branch of *Kitō-ryū*] (Inoue, 2008, 2009). The only problem here is that there does not exist a "*Terada-ha*" branch of *Kitō-ryū*, or at least, we have not been able to locate any historic original source or more recent authoritative text that makes any mention of a so-called *Kitō-ryū Terada-ha* (De Créé, 1991, Kanemitsu, 1958, Tōdō, 2007, Watatani & Yamada, 1978, Yoshida, n.d. (a)). Inoue nowhere justifies why the term *Kitō-ryū Terada-ha* was crafted. He does spell out his alleged lineage (Bukkyō Daigaku Tsūshin Kyōiku-bu, 2010, Inoue, 2008, 2009), as follows:

Ibaraki Toshifusa Sensai 茨木俊房專齋 (Founder) → Fukuno Shichirōemon Masakatsu 福野七郎右衛門正勝 → Terada Kan'emon Masashige 寺田勘右衛門正重 → Yoshimura Hyōsuke Sukenaga 吉村兵助扶壽 → Hotta Sagoemon 堀田佐五衛門 → Takino Yūken Sadataka 滝野遊軒貞高 → Tōdō Yasusada 藤堂安貞 → Suzuki Seibei Kuninori 鈴木清兵衛邦教 → Matsudaira Etchū-no-kami Sadanobu 松平越中守定信 → Mizuno Wakase-no-kami Tadamichi 水野若狭守忠通 → Takenaka Tetsunosuke Issei 竹中鉄之助一清 → Iikubo Kōnen 飯久保恒年 → Kanō Jigorō 嘉納治五郎.

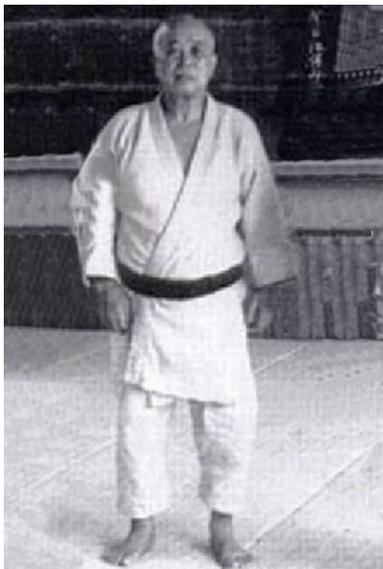
While Tōdō Yasusada and Suzuki Seibei Kuninori were both students of Takino Yūken, we are not aware of any historic document supporting that Suzuki ever was a student of Tōdō (De Créé, 2018, Mol, 2001, Oimatsu, 1982, Tōdō, 2007, Yoshida, n.d. (a)). Admittedly though, whenever the name "Suzuki Heibei" is used in its abbreviated form, room for error is created because there were three successive *Kitō-ryū* masters bearing the name "Suzuki Heibei" 鈴木清兵衛, but having a different given name, *i.e.* Kuninori 邦教, Kunimichi 邦通, and Yoshikuni 好邦. As their exact biographical data (dates of birth, death) are not known it is essential to include their first name if one desires to avoid infusing confusion.<sup>9</sup>

In this case, the most serious issue with the lineage proposed by Inoue-sensei is that ... while Matsudaira Etchū-no-kami Sadanobu was indeed a student of Suzuki Seibei Kuninori, both had nothing to do whatsoever with Takenaka Tetsunosuke Issei who was never their student, but instead a student of Takenaka Motonoshin 竹中元之進, himself a direct student of Takino Yūken,

<sup>8</sup> *Shibashin'yō-ryū jūjutsu* created by Fujita Ginbachirō 藤田銀八郎 of Enshū 遠州 (now Hamamatsu City 浜松市) is an offshoot of *Tenjin Shin'yō-ryū* 天神真楊流, and its two parent schools, *Yōshin-ryū* 楊心流 and *Shin-no-shindō-ryū jūjutsu* 真之神道流柔術. *Kaiden* 皆傳 in *koryū* schools usually is *pars pro toto* for *menkyo kaiden*, which mostly is their terminal rank, although there do exist schools where *kaiden* is a separate rank that precedes *menkyo kaiden*.

<sup>9</sup> There is additional room for confusion because of the existence of another line of three successive generations of *Kitō-ryū* masters with the name of Suzuki with one father and son also bearing the same name, *i.e.* Suzuki Suzuki Banjirō Toshimasa 鈴木伴次郎俊政 and Suzuki Banjirō Shigetsuyo 鈴木小伴治郎重強. The first Suzuki of this line, Suzuki Masaemon Shigemine 鈴木正右衛門重峯, was a student of the famous *Kitō-ryū* master and *samurai* Katō Chūzō Nagamasa alias (Katō) "Ūkei" 有慶 (1706-1786), himself a direct student of Takino Yūken, hence why this line of Suzuki masters belongs to the *Kitō-ryū Katō-ha* 加藤派 lineage contrary to the other line of Suzuki masters mentioned in the above text, who belongs to the *Kitō-ryū Suzuki-ha* 鈴木派 lineage.

although his name appears to have been omitted *in toto* from Inoue's proposed genealogical lineage. However, even if that part of the lineage would have been correct and truly did exist, it remains puzzling why Inoue introduces this lineage as his own, since it ends with *Kōdōkan jūdō*'s founder Kanō Jigorō, but neither Inoue, nor his teacher Odaka Shigeru ever were direct students of Kanō-*shihan* ... After all, Odaka Shigeru descended from Onoda Sakatarō 小野田坂太郎, *menkyo kaiden* 免許皆伝<sup>10</sup> (= *Kitō-ryū Takao Bicchū-ha* 起倒流高尾備中派), and Kanemitsu Yaichihyōe 金光弥一兵衛 (1892-1966), *Kōdōkan jūdō hanshi* 講道館柔道範士 9<sup>th</sup> dan (= *Kitō-ryū Noda-ha* 起倒流野田派) (Figure 4), not from Kanō Jigorō, and neither did Abe Kenshirō, apparently Inoue's *jūdō* teacher in Tokushima prefecture.



Historically, Inoue's lineage, in our opinion, is part of the *Takao Bicchū-ha* 尾備中派 (De Créé, 2018, Ōtani & Uchino, 1985), and logically should also carry that name. This is, however, not the end of the story since questions remain as to why Inoue did not use or feel comfortable to apply that predicate. One likely explanation could be that lacking official transmission of and/or teaching authority in *Kitō-ryū (Takao) Bicchū-ha*, introducing the concept "*Terada-ha*" could then constitute a more 'elegant' way to prevent being accused of illegitimate claiming of a lineage, something that culturally and socially would not be looked favorably upon in Japan. As nothing pertaining to *Kitō-ryū* is simple, examining this issue beyond conjecture would require several pages of explanation to provide insight into the system and evolution of teaching and promotion credentialing within *Kitō-ryū*.

**Figure 4.** Kanemitsu Yaichihyōei 金光弥一兵衛 (1892-1966), *Kōdōkan jūdō hanshi* 講道館柔道範士 9<sup>th</sup> dan (*Kitō-ryū Noda-ha* 起倒流野田派).

#### 4. The struggle between *Kitō-ryū*, *Kōdōkan jūdō*, and modernism

In many of the satellite *dōjō* of the prestigious *Dai Nippon Butokukai* 大日本武徳会 [Greater Japan Martial Virtues Society] in and around Okayama, *Kitō-ryū* was taught while *Kōdōkan jūdō* was gaining popularity. It seems that the separation between both was gradually disappearing and students from both disciplines fought in the same *shiai* 試合 [contests]. As people started gaining *Kōdōkan* qualifications, these were mentioned in conjunction with their *Butokukai* 武徳会 *shōgō* 称号 title, hence people who practiced or taught *Kitō-ryū*, such as Nagaoka, Kanemitsu or Odaka increasingly were mentioned as: Nagaoka Hideichi, *hanshi*, *Kōdōkan* 10<sup>th</sup> dan, Kanemitsu Yaichihyōe, *hanshi*, *Kōdōkan* 9<sup>th</sup> dan, or Odaka Shigeru, *kyōshi*, *Kōdōkan* 7<sup>th</sup> dan, their *shōgō* titles having been awarded for *jūdō*, not *Kitō-ryū*. With this, the merger, or more accurately, the absorption of the now limited *Kitō-ryū* curriculum (= *koshiki-no-kata*) that had survived into *Kōdōkan jūdō*, became a fact (De Créé, 2018).

Under pressure of the American occupation authority (GHQ) the *Butokukai* dissolved itself in 1946 after the war,<sup>11</sup> whilst *Kōdōkan jūdō* received a much less negative treatment than *kendō* or *koryū*. "In contrast to the '*budō*-ization' of sports in the 1930s, *budō* had to be 'sports-ified' to survive in the political climate of the occupation, which insisted on democratization." (Inoue, 1998,

<sup>10</sup> In *Takenouchi-ryū* 竹内流, not in *Kitō-ryū*.

<sup>11</sup> The *Butokukai* dissolved itself rather than embarrass some of its seniors, who were definitely connected to the wartime government: "With the surrender, the *Butokukai* immediately embarked upon wholesale reform in order to efface its abnormal wartime character. Thus it abolished bayonetting and shooting and having reverted to a purely civilian body, it was democratically organized to contribute to the advancement of *jūdō*, *kendō* and *kyūdō* as a healthy sport. Subsequently stern attention was drawn by the General Headquarters to the existence of certain undesirable persons among the members of the *Butokukai*. Since however, by the character of this organization it was unable to assume responsibility in the suppression of individual activities of such persons, it took its inevitable step of a voluntary dissolution." (see: [http://ejmas.com/jcs/jcsart\\_svinth\\_1202.htm](http://ejmas.com/jcs/jcsart_svinth_1202.htm), 21 Feb 1947).



pp. 173).<sup>12</sup> The *Kōdōkan* saw an opportunity in this development to use to its own advantage to get rid of the powerful *Butokukai* whose *budō* and *jūdō* ranks and certificates by many were held in higher esteem than those from the *Kōdōkan*. With the *Butokukai* never re-opening again *budō* teachers, in consequence, could no longer gain *Butokukai shōgō* titles. As in time holders of those titles reached advanced ages and passed away, those still involved with *Kitō-ryū* now were labeled exclusively with a *Kōdōkan jūdō dan*-rank. This change did not occur abruptly, as this was already so before the closure of the *Butokukai* for those practicing *Kitō-ryū* but who did not (yet) hold a *shōgō* title.

This situation might cause confusion as one might think that *Kitō-ryū* adopted “*Kitō-ryū dan*-ranks” to replace the *menkyo* system. This was not so. The *dan*-ranks were never “*Kitō-ryū dan*-ranks”, but “*Kōdōkan jūdō* ranks”. In other words, by 1950 virtually no one doubted the authority to practice and teach *Kitō-ryū* on the basis of *jūdō dan*-ranks. In all fairness though, the average *Kitō-ryū* curriculum at that time in most *dōjō* contained only a small fraction of what it had contained in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries (De Créé, 2018). Needless to say that this situation makes the debate, frequently held by Western *jūdōka* or *budōka* on whether *Kitō-ryū* as a school at any point was dead or not, or whether this or that person was a headmaster who had authority to teach or transfer the school or not, often a *non sequitur*, except perhaps for the rare factions in *Kitō-ryū* that held on to and continued the traditional *menkyo* system. As *Kōdōkan jūdō* by then was largely overshadowing *Kitō-ryū* in popularity, anyone or anything *Kitō-ryū* not associated with *Kōdōkan jūdō* moved towards operating in the shadows.

What we have just explained is also the reason that in the case of Inoue Shōji, who taught (a part of) *Kitō-ryū* (but also *Kōdōkan jūdō*) at every *enbu* (Figure 5) or in every publication in relation to *Kitō-ryū*, had his name being mentioned as “Inoue Shōji, *Kōdōkan* 8<sup>th</sup> *dan*”, with no indication whatsoever of any traditional *Kitō-ryū* credential. The situation was exactly the same before 2007 under the previous *Kitō-ryū* representative at the *Nihon Kobudō Kyōkai* 日本古武道協会 [Japanese Classical Martial Arts Association] (Ōtani & Uchino, 1985), who too was always mentioned with his *Kōdōkan* rank. The only significant difference is that it happens to be that the *Kitō-ryū Takao Bicchū-ha* from which both Inoue and this author proceed is one of the few *Kitō-ryū* lineages in which at least some teachers maintained continuity in sticking with traditional *menkyo* certifications, though ironically not those who were teachers to Inoue.<sup>13</sup>

Understanding the above situation will also help understanding the relative anachronism of some of these recent *Kitō-ryū* students, teachers, or practitioners wearing blue *jūdōgi*, *jūdō* belts, including *kōhaku obi* 紅白帯 [red- and white-paneled belt] over their *hakama* 袴 [divided traditional Japanese skirt-pants] during *enbu*. It is self-evident that none of these existed in traditional *Kitō-ryū*, especially the *kōhaku* belt, which was invented by Kanō only around 1930. Without judging whether such incongruities are proper or not, one can understand why most of these modern day *Kitō-ryū* practitioners seem to have less qualms about them, since their entire martial arts graduation history is in *Kōdōkan jūdō*, not in *Kitō-ryū*.

When Kanō in 1882 founded his *Kōdōkan dōjō* he had just 4.5 years of training that included barely a year of *Kitō-ryū* training. Kanō clearly had been doing his best and in his autobiography he points out that at the time his second *Tenjin shin'yō-ryū jūjutsu* master Iso Masatomo died, he had been training daily. Kanō was also intellectually gifted. Despite Kanō's limited experience, with the encouragement of his *Kitō-ryū* teacher Iikubo Kōnen, he opened a *dōjō* of his own to further research his ideas about *kuzushi* with junior students.

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<sup>12</sup> Also, see Satō, 2013.

<sup>13</sup> Both proceeded from the same Takao Uheiji 高尾右平次 → Takeuchi Shigeyoshi's 武内重吉 → Onoda Sakatarō 小野田坂太郎 lineage, but then split up with Inoue Shōji's teacher, Odaka Shigeru, first becoming part of the *Butokukai*, then of the *Kōdōkan* system, whereas this author proceeded from both Takeuchi Shigeyoshi's and Onoda Sakatarō's student Takada Takejirō no Minamoto Masamitsu 高田竹二郎源政光 whose line remained in the traditional *menkyo* system dissociated from *Kōdōkan jūdō*, and also kept teaching a full *Kitō-ryū* syllabus.

Kanō-shihan in his May 11<sup>th</sup>, 1889 lecture<sup>14</sup> about the foundations of *Kōdōkan jūdō* held for the *Dai Nippon Kyōikukai* 大日本教育会 [Great Japan Education Society] explained that the theory behind the *kata* of *Tenjin shin'yō-ryū* and *Kitō-ryū kata* are “extremely complex”<sup>15</sup>. He did not say “somewhat difficult” or “demanding”, he literally said “extremely complex”. Kanō-shihan added that the *kata* of *Kitō-ryū* are even more difficult than those of *Tenjin shin'yō-ryū jūjutsu* (Kanō, 1889).



**Figure 5.** Inoue Shōji 井上彰二 (1927-2018), *Kōdōkan jūdō* 8<sup>th</sup> dan, and Okajima Jun 岡島順, at the time *Kōdōkan jūdō* 6<sup>th</sup> dan (now 7<sup>th</sup> dan) showing the *Kitō-ryū Omote-* and *Ura-kata* during an *enbu* 演武 [public martial arts demonstration] at the *Shimogamo-jinja* 下鴨神社 (Shimogamo Shrine) in Kyōto, held every year in early May.

## 5. The *Kōdōkan's* *koshiki-no-kata* standardization hoax and its consequences

Kanō's own admiration for and understanding of *Kitō-ryū-no-kata* continued to ripen with time with the connection *Kōdōkan/Kitō-ryū* never weakening. Half a century later, after the *Kōdōkan*, instructed so by Mifune Kyūzō, looked into *katame-no-kata* to clarify that changing *ashigarami* was inappropriate and that one should not change Kanō's codified *kata* (a process later referred to by the misnomer 'standardization'), the *Kōdōkan* did the exact opposite and started using 'pseudo-standardization' to move *koshiki-no-kata* completely away from how and for what it was intended by Kanō (Kinebuchi Masamitsu-sensei Tsuitō-roku Kankōkai, 1994), in this way being instrumental to the destruction of the soul of *koshiki-no-kata*. The strategy had major 'success' though, as the *Kōdōkan* succeeded certainly in further and almost conclusively pushing *jūdōka* (of top ranks, not just lower *dan*-ranks!) into a position of permanent subservience through several tactics:

- the use of the “Microsoft-approach” in which the *Kōdōkan* at regular intervals produces ‘updates’ and ‘upgrades’ in the form of corrections and changes to *kata* (Daigo, 2009, Dax-Romswinkel, 2015), so that allegedly only *jūdōka* who yearly pay for and attend at least the International Summer *Kata* Seminar (or its equivalent organized at home by the NGB) will

<sup>14</sup> The lecture was integrally published by the *Kōdōkan* in its periodical *Jūdō* of April 1975.

<sup>15</sup> *zuibun komi itta* 随分込入った [extremely complicated].



possess the supposedly ‘correct’ information to pass the exam or obtain a medal in *kata* contests<sup>16</sup>;

- in order to achieve their coveted black belt ranks the *jūdōka* either need to be nominated by or pass a highly subjective test in front of top-ranked *Kōdōkan* instructors while having no option to appeal results;
- through a carefully crafted Confucianism-based framework of ‘respect’ and other moral values which the dominant *jūdō* elite effectively uses to preclude discourse, criticism and challenges to the accuracy of its curricular contents, especially in relationship to history and core of *kata*.<sup>17</sup>

## 6. “And then that happened ...”

From the inception of *Kōdōkan jūdō*'s parent schools *Kitō-ryū* (ca. 1637) and *Tenjin Shin'yō-ryū* (ca. 1830s) until today, *kata* can be said as having evolved in the following way:

1. From *shinken shōbushiki* 真劍勝負式 [contest forms using real swords or other weapons] and *taryū-shiai* 他流試合 [dueling with students from other schools] to *kata-geiko* 形稽古 [formal training exercises to improve one's own *būdō* skills] and *midare-dori* 乱取, an evolution starting in the *Edo* period lasting until approximately, the 1880s;
2. From *kata-geiko* 形稽古 [formal training exercises to improve one's own *jūdō* skills] (Kanō, 1921, 1927) to *hyōgenshiki* 表現式 [forms to express things] (ca. 1926-1927);
3. From *hyōgenshiki* to *buryōshiki* 舞踊式 [dance-like choreographies] (1930) (Niehaus 2003, pp. 243);
4. Strengthening of *buryōshiki* through extensive historic reinvention of *kata* (1980s) (Daigo, 2009, De Créé, 2016, Kinebuchi Masamitsu-sensei Tsuitō-roku Kankōkai, 1994)
5. Expansion of *buryōshiki* to *supōtsu kata* スポーツ形 [sports *kata*] (from 2007 onwards) (De Créé, 2016)

## 7. Inoue Shōji's legacy

It is against the background of an ongoing deterioration<sup>18</sup> of *koshiki-no-kata* due to inadequate preparation of students, incompetent teachers (De Créé, 1999), IJF sportification of *kata* (see Dax-Romswinkel, 2015), and historic reinvention (De Créé, 2016, 2018) that Inoue Shōji came to play a significant role. He participated in *enbu* in Japan multiple times per year, and in March 2010 demonstrated *Kitō-ryū no kata* before an enthusiastic crowd during the Japan-Korea Friendship Exchange Youth Jūdō Tournament (*Nikkan Shinzen Kōryū Shōnen Jūdō Taikai*

<sup>16</sup> Although international *kata* contests fall under the umbrella of the International Judo Federation (IJF), it bases its *kata*-judging rules on what it believes would represent a supposed *Kōdōkan kata* standard, something that in reality too is historic reinvention, and that are generally practiced, supported, defended and taught, by what the IJF calls “IJF *Kata* Experts”, which it handpicks only from people who have shown a willingness to subscribe to its historic reinvention through strictly adhering to its own rules with a degree of loyalty as shown by their participation and preferably winning top medals in IJF *kata* contests.

<sup>17</sup> In *Kōdōkan jūdō* the Confucian foundation of *jūdō*'s moral values is glorified without addressing its flaws. These flaws are well known by scholars in Chinese and Japanese philosophy or religion as, for example, they are partly responsible for causing the implosion of Confucianism-dominated Chinese societies such as the *Han*-Dynasty 漢朝 (220-280 AD). One of the major weaknesses of Confucianism is that a corrupt elite tends to use ‘moral values’ to blackmail commoners into obedience with the sole purpose of exploiting those commoners. This is somewhat comparable to how priests in the Catholic Church would attempt to use religious morals to justify sexual abuse and discourage those abused from talking about it or filing complaints with law enforcement authorities.

<sup>18</sup> Obviously, the International Judo Federation, National Governing Bodies and *Kōdōkan*, like to refer to their developments and curricular evolution by using tendentious euphemisms such as “improvement” even if it means making a 180° turn regarding an earlier “improvement” ...

日韓親善交流少年柔道大会), held on Jeju Island 濟州島 [Kor.: 제주도], Korea (figure 6). Inoue's demonstration during the 5<sup>th</sup> IJF World Kata Judo Championships in 2013 in Kyōto (Inoue & Okajima, 2013) could be considered as an act of rebellion in the Japanese *jūdō* world. That he was going to demonstrate *koshiki-no-kata* was hardly unknown to the *Kōdōkan* prior to the championships. Still, the blatant differences with about anything the *Kōdōkan* or the IJF were teaching did not go unnoticed (Dax-Romswinkel, 2015, De Créé, 2016).



**Figure 6.** Inoue Shōji 井上彰二 (1927-2018), *Kōdōkan jūdō* 8<sup>th</sup> dan, and Okajima Jun 岡島順, at the time *Kōdōkan jūdō* 6<sup>th</sup> dan (now 7<sup>th</sup> dan) during an *enbu* 演武 [public martial arts demonstration] at the occasion of the *Nikkan Shinzen Kōryū Shōnen Jūdō Taikai* 日韓親善交流少年柔道大会 [Japan-Korea Friendship Exchange Youth Jūdō Tournament], held on Jeju Island 濟州島 [Kor.: 제주도], Korea, on Saturday March 21<sup>st</sup>, 2010.

That being said, one should also not overestimate the demonstration's effect in Japan. Did anyone think that either the *Kōdōkan* was going to conclude that it was wrong, or the IJF that it was clueless? Not really. Instead, what happened could have been anticipated, *i.e.* some Japanese *Kōdōkan* instructors in attendance laughed at, or even mocked, Mr. Inoue. The Westerners meanwhile did, as they always do. They got their video cameras out wondering where his rendition would rank among other *koshiki-no-kata* clips on *YouTube*. Lacking the necessary background there was not much else left to do, besides wondering if Inoue made this step or that step so, and a *Kōdōkan* instructor did it differently, then which one was correct and what should they do? Do they ever think any differently when *kata* is involved? Try explaining that *koshiki-no-kata* has little or nothing to do with mechanical steps and techniques or with satisfying juries, but everything with principles...

Was Inoue's *koshiki-no-kata* good, brilliant, or not so good? As it is not our aim to posthumously force Inoue-sensei into becoming a pawn in an IJF sports competition, let us simply recall the words he spoke himself in a personal conversation: "I know my *kata* is ugly and even funny in my age, but I do not mind. I am happy that I can move my body still, though not exactly in the way I want to."

As a Japanese colleague knowledgeable in these matters once told me in reaction to Inoue's demonstration: "Perhaps younger people with better physical ability could perform more beautiful *kata* in people's view, but doing just that will not always be *jūdō* or *jūjutsu* either. There is something more important ..."

There certainly were times during demonstrations when Inoue forgot a technique, turned the wrong way, and basically did everything that would make our IJF *kata* judges in their wisdom vigorously subtract marks while seated on their behinds on a chair behind a table. Inoue-*sensei* adhered to the principles he felt were relevant for him in his position. Moving, being dynamic, and still throwing on a wooden floor without *tatami* while in his 80s was his way of keeping himself active and mobile. What should his principles and ambitions have been? Winning an IJF medal? Teaching at the *Kōdōkan* International Summer *Kata* Course? Getting the approval of people watching a computer screen while sitting on their behinds? Applying to become a member of the Kyōto Prefectural Riot Police to use *koshiki-no-kata* against criminals or terrorists? It is no different from the situation surrounding the meaning of *jū*. Few *jūdō* competitors at the height of their career are concerned about it. Fortunately, it may become a concern for the best of teachers when they reach maturation. Like the *jū* in *jūdō* ultimately is about mental and moral development, the principles of *koshiki-no-kata* are about mental self-development. Beethoven did not write his Emperor piano concerto with the purpose of people coming to a concert hall with the music score on their lap, metronome in their hand, and ready to scrutinize whether the pianist missed any note or violated the composer's *tempo* indications. Having the ability to read notes, to read a score, to understand the sensitivity of the piano's keyboard, to have developed the sufficient dexterity and hand-eye coordination are essential foundations, but entirely meaningless if one lacks the emotional intelligence and idiomatic comprehension of both the composer and the Emperor concerto itself.

The situation is not any different with *koshiki-no-kata*, apart from the fact that there are far many more decent piano teachers around than there are qualified or even just adequate *koshiki-no-kata* teachers, and this both in Japan and in the West. Unfortunately, whenever we are confronted with yet another public demonstration or recording made available on the Internet they invariably can be described as plain grotesque.

## 8. The future of *Kitō-ryū*

With regard to *Kitō-ryū*, Inoue Shōji was never “the Headmaster of *Kitō-ryū*” and he never made such a claim (Inoue, 2008, 2009, 2012), although attaching such titles or functions appears to be a common byproduct of Internet disinformation by uninformed people. As the Internet for many is the first source they consult if they want to know something, such unfounded stories start to live a life on their own, much to the detriment of the individual himself. In time, the claim will prove false, but at that point anyone attempting to rectify the situation may be misperceived as accusing the individual of misrepresentation, while the inaccurate claims originate in third parties. In every piece of documentation that accompanied his demonstrations, interviews or articles, Inoue-*sensei* always carefully made sure that he was being mentioned only as *daihyō* 代表 or ‘representative’ or ‘delegate’ (Inoue, 2008, 2009, 2012). This is very different terminology from *sōke* or headmaster. In fact, the term representative is completely separate from any rank or teaching qualification or license in the school. Instead, the term ‘representative’ is preferred when rather than an actual hereditary school one is a member of a mere interest or research group, which obviously also does not require any licenses, credentials nor even having ever received formal instruction in the school. This intent is strengthened by Inoue's choice of the historically previously nonexistent *Terada-ha* (see earlier) which he chose to represent.

In Japan, many *koryū* martial arts schools are a member of either or both the *Nihon Kobudō Kyōkai* 日本古武道協会 [Japanese Association of Traditional Martial Arts] (founded in 1979) and the *Nihon Kobudō Shinkōkai* 日本古武道振興会 [Japanese Association for the Promotion of Traditional Martial Arts], while several *koryū* schools have chosen not to be member of either organization. This has no bearing whatsoever on whether a *koryū* school would be legitimate or not.<sup>19</sup>

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<sup>19</sup> For example, the *Tenyōkai* 天揚会 now led by Kubota Nobuhirō 久保田修弘 from the Yagi Torajirō 八木寅次郎 lineage is a member of both the *Nihon Kobudō Kyōkai* and the *Nihon Kobudō Shinkōkai*, while the *Shinyōkai Shibata Dōjō* 真揚会柴田道場 led by Shibata Kōichirō 柴田孝一 from the Miyamoto Hanzō 宮本半蔵 lineage is a member of the *Nihon Kobudō Kyōkai* but not of the *Nihon Kobudō Shinkōkai*; what remains of the

With regard to *Kitō-ryū*, the first appearance of Inoue-sensei and his Kyōto *dōjō* showing up on the website of the *Nihon Kobudō Kyōkai* 日本古武道協会 [Japanese Association of Traditional Martial Arts] as a representative for a *Kitō-ryū* branch was probably during 2007-2008 (Inoue, 2008). Printed materials related to *enbu* or representation of *Kitō-ryū* dating back to 1997 still listed Uchino Yukishige 内野幸重 from Okayama as representative of both *Kitō-ryū jūjutsu Noda-ha* and *Bicchū-ha*.

What the future will bring as far as *koshiki-no-kata* or *Kitō-ryū* is concerned is unknown. The material remains complex, far too complex for the average *jūdōka*, and requires a decent grasp of advanced *jūdō* technique, of all preceding *kata*, an understanding of *Kōdōkan*'s as well as of the underlying philosophies, and, preferably, knowledge of Japanese and Classical Japanese to obtain access to essential sources. That is, admittedly, asking quite a bit. While *jūdō* scholars have the ability to make a difference, the question is whether they will be prepared to. Overall, they certainly have not done a very good job identifying the historic reinvention that since Kanō's passing in 1938 has been and is still being spread by the *Kōdōkan* and that extends to the issue of *kata*, and notably, *koshiki-no-kata*. The mechanism is simple: the *Kōdōkan* continues to possess the power of defining the discourse on Kanō Jigorō by its exclusive access to primary sources (e.g. Kanō's diaries),<sup>20</sup> or as Niehaus wrote earlier this year: "the *Kōdōkan* works to ensure that its own reading and interpretation of history remains dominant, hegemonic, and unlikely to be challenged." (...) (Niehaus, 2018).<sup>21 22</sup>

While the subservient attitude of future *jūdōka*-examinees and sports-*kata* competitors might be understandable, Japanese and even Western scholars with few exceptions, have not put much effort into changing this situation (Higashi, 1992). The reason for this conundrum is simple, or to quote the late Urbain Vermeulen (1940-2016), a well-known scholar of Oriental Studies from the prestigious University of Leuven: "Concealing the truth is a constant in our profession, because there is a holy fear of reality, of the truth. Talk with scholars in Japanese or Chinese Studies, and you will find them equally reluctant to speak even one critical word about the horrors today and in the past in China and in the past in Japan. Scholars entertain a love bond with their professional field, and instinctively like to keep that passion pure." (...) <sup>23</sup>

The late Inoue Shōji in his own way did what he could ...

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Inoue Keitarō 井上敬太郎 lineage is not a member of either since the death of its former *shihan* Tobari Kazu 戸張和. All three though, are legitimate *Tenjin Shin'yō-ryū* 天神真楊流 branches and *dōjō*.

<sup>20</sup> ... to which the Kanō family has blocked all access including from scholars in order to maximally sustain the unspoiled Kanō myth (= our own comment).

<sup>21</sup> The quote was made in the context of research about the role and impact of Japanese *manga* 漫画 [Japanese comic strips] publications about Kanō Jigorō and the history of *jūdō*.

<sup>22</sup> A good example of such 'rewriting' is how Kanō's body before *jūdō* over time seems to have become smaller an smaller and lighter and lighter, according to some sources weighing just 40 kg, a body mass which according to anthropometric tables in fact is that of a merely 10-year old male child ... In other words, if so, then in reality Kanō as an adult male would have a Body Mass Index of about 17.2 meaning that he would be suffering from severe anorexia nervosa continuously on the brink of dying from malnutrition or starvation despite the lavish dinners that were presented to him at embassies when travelling abroad ... As Niehaus correctly points out, the supposedly weak body of Kanō really acts as a metaphor for the Japanese nation. This narrative of the weak becoming strong is typical of martial arts biographies and –via the example of a founder or prominent members– serves to underline the authority of a school and its teachings. It also functions as a promise to potential disciples (Niehaus, 2018).

<sup>23</sup> o.c. Vermeulen, U. (2016). Do European Muslims want to integrate? *t Pallieterke*, 16 Feb 2016. Retrieved from: <http://pallieterke.net/2016/02/prof-urbain-vermeulen-overleden-zijn-laatste-interview-aan-t-pallieterke>

<sup>24</sup> See Appendix 1 for the original Japanese scripts and Appendix 2 for audiovisual resources.



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## Author's biographical data

**Carl De Crée**, efficiently combines his expertise as an exercise physiologist and sports medicine specialist, with also being a senior scholar in Chinese and Japanese Studies. He first became a tenured full professor in 2000, and he has since been teaching and conducting research at several prestigious universities worldwide. He holds a lifetime full professorship *ordinarius ad personam* and is currently also affiliated with Ghent University. Having conducted research on *jūdō* since 1981, he has established a reputation as one of the foremost *jūdō* scholars and remains research-active in all aspects of *jūdō*. He is one of only a few technical *jūdō*-experts holding an EJU Level-6 Specialized Judo Teacher & High-Performance Coach qualification and a Master's degree in *Jūdō* from the University of Rome (following 4 previous other master's degrees, an MD and a PhD). He also holds double Trainer-A qualifications in both *jūdō* and *jūjutsu* from the Flemish Trainer School, an International Judo Coach qualification and a Judo Master Teacher Class A Certificate from the United States Judo, Inc. As a former international *jūdō* competitor his expertise has been sought by world elite-class *jūdō* athletes. In addition to having been a *jūdō* student of the late Felix De Smedt, Marcel Clause, Hirano Tokio, Fukuda Keiko, Imamura Haruo, Okano Isao and Kurimura Yōji, he also was a student in the Inoue Keitarō-lineage of *Tenjin Shin'yō-ryū jūjutsu* under the late Tobaru Kazu-shihan. He currently holds an 8<sup>th</sup> dan black belt in *jūdō* and the title of *kyōshi*, and became the first known non-Japanese to obtain *menkyo* in the Takao Bicchū-ha lineage of *Kitō-ryū jūjutsu (shiyū myōjutsu)*. He is the Instructor-in-Chief of the Royal Judo & Karate Academy Bushido-Kwai Mechelen, Belgium's oldest *jūdō* club. E-mail: [prof.cdecree@earthlink.net](mailto:prof.cdecree@earthlink.net). [Http://www.carldecree.net](http://www.carldecree.net).