

Midori Yama Budokai: *Hanshi's Corner*
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Ichigo, ichi e: One life, one meeting

Aikido Waza

The following is a list of techniques used by *Aikidoka*. Those in **bold print** are the ones used by MYB *Aikido*. Those following in regular print are the most common variations. The list is by no means extensive, nor was any style deliberately omitted. ***Oshi robuse*** is also known as *Ikkyo/ude osae*, *Ikkajo* and *Ude hishigi oshi daoshi*. ***Hiki robuse*** may also be referred to as *Hiki daoshi*. ***Kote kudaki*** may be called *Nikyo/kote mawashi*, *Nikajo* or *Kote hineri gyaku tedor*. ***Yuki chigai*** is known as *Sankyo/kote hineri*, *Sankajo*, *Tekubi gaeshi* or *Konoha gaeshi*. ***Tekubi otoshi*** is called *Yonkyo/tekubi osae* and *Yonkajo*. ***Robuse henka*** is known as *Gokyo/ude nobashi* and *Gokajo*. ***Shiho nage*** may be referred to as *Ude guruma ushiro* and *Kote gaeshi jun tedor*. ***Kote gaeshi*** is pretty standard, but may include *Kote gaeshi gyaku tedor* and *Konohagaeshi*. ***Ura kote gaeshi*** is also known as *Tekagami*. ***Mukae daoshi*** is also named *Shomen irimi nage*, *Kokyu nage irimi*, *Ai gamae henka* and *Atama makikomi*. ***Do gaeshi*** is also known as *Sokumen irimi nage*, *Ude oroshi*, *Gyaku gamae ate* and *Sayu nage*. ***Kataha mawashi (kataha otoshi; kataha gaeshi)*** is better known as *Kaiten nage*; it may also be called *Hiji kujiki*. ***Koshi guruma*** is also known as *Koshi nage*. ***Sukui age*** (better known to *judoka* as *Sukui nage*), may be called *Aiki otoshi* and *Gedan ate henka*. ***Sumi otoshi henka*** (with *teगतana*) is also called *Hiji kuzushi kokyu nage*, *Ude kiri* and *Hiki otoshi*. ***Kubi otoshi*** is also named *Kubi nage* and *Hangetsu kubi nage*. ***Mukae daoshi henka*** is better known as *Tenchi nage* and also known as *Tenshin nage*. ***Sumi otoshi*** is also known as *Ushiro otoshi*. ***Tembin nage*** is referred to as *Zempo nage*, *Hiji ate*, *Mae otoshi* and *Juji nage* by other schools. ***Aiki nage*** is called *Mae nage* and *Tekubi kime*. ***Ippon seoi nage*** is also called *Ojigi nage*. ***Musubi daoshi*** is better known as *juji garami* or *aya dori*. It may also be called *Yoko makikomi*. ***Hachi mawashi*** is sometimes referred to as *Yamabiko no michi*. ***Hiza oshi daoshi*** or ***hiza otoshi*** may also be called *Genkotsu ashi nage*. ***Aiki otoshi***, or *Aiki drop*, is also known as *Sudori* and *Aiki nage*. *Ushiro zemi otoshi* is a throw from a rear “bear hug.” *Ushiro ryote otoshi*, also known as *Ushiro otoshi* and *Maru ura nage*, is similar to the first movement in *Judo's Ju no Kata*. *Ryote kan nage*, *Ikkyo nage*, *Aiki nage* or *Hiji sukui* is used primarily for age professors who have run amuck.

Basic *Aikido* Terminology

Following is a very short list of words or phrases used in *Aikido*. These should be considered the minimum needed for learning *Aikido*. The list does not include names of techniques.

Aiki taiso refers to *Aiki* exercises; that is, exercises specific to *Aikido*.

Ki is energy. Anything added to this definition is a description of the type of *ki*.

Ki wo neru means to train your *ki*. To do this requires that you keep one point.

Ki wo totonoeru means to prepare your *ki*. This requires that you remain calm while keeping one point, being ready to move quickly at any time.

Ki wo dasu means to pour forth *ki*. As previously mentioned, this refers to the *orenaite*, or “unbendable arm.”

Ki no nagare means the stream of *ki*. When pouring forth *ki*, your arms draw a circle that resembles a continuous stream of water; this is referred to as the stream of *ki*.

Ki wo kiru means to cut *ki*. This is similar to *i-tsuku*, or stopped mind. The stream of *ki* is stopped, and your energy is blocked.

Ki ga nukeru means to lose *ki*. This occurs when one point is forgotten and the stream of *ki* is cut.

Kokyu means breath, and is used to refer to the principle of throwing (*kokyu nage*) with little effort or contact. This refers to the movements of your body following *ki*.

Ki o dashite haku refers to exhaling while pouring forth *ki*.

Hanmi, literally “half-body,” refers to the body facing at a 45o angle to the opponent.

Ai hanmi refers to both *tori* and *uke* in the same stance; that is, both persons have the right (or left) foot forward.

Gyaku hanmi refers to *tori* having one foot forward, and *uke* having the opposite foot forward. For example, *tori* has the right foot forward (*migi gyaku gamae*), and *uke* has the left foot forward. The designation of right or left refers to which foot *tori* has forward.

Sankaku-tai, or triangular posture (literally, body) is the stance taken. It is similar to *Judo*’s *shizen-tai*, or karate’s *teiji-dachi*. It is the basic stance of *kenjutsu* and *kendo*.

Fudo no shisei means immovable posture and refers to the body’s attitude. One is calm and ready to move in any direction.

Seika no itten refers to keeping the one point in the lower abdomen.

Ma-ai is the distance between you and your opponent; a spatial awareness.

Irimi means entering, and refers to moving toward the opponent.

Tenkan refers to leading the opponent without resistance and requires a turn of the body to avoid the opponent’s attack.

Nage is the same as *tori* and refers to the person who is attacked and applies the “winning” technique.

Uke means receiver and refers to the person who “loses” the confrontation.

Orenai-te is the so-called “unbendable arm,” due to keeping weight underneath.

Misogi or **Okinaga** is purification, usually by means of some form of meditation.

The Seven Steps to Personal Safety by Tim Powers and Richard B. Issacs

For anyone who teaches self-defense, this 150 page book is an excellent resource. The title of each chapter is explanatory of the contents. The chapters are as follows:

Step 1: Be Aware of Your Vulnerability

Step 2: Mentally Commit to Doing Everything You Can to Stay Safe

Step 3: Be Aware of Your Environment and Take Reasonable Precautions

Step 4: Get Away by Creating and Maintaining Distance

Step 5: Stop the Assault and Then Get Away

Step 6: Immediately Notify the Police of the Attack

Step 7: Deal with the Post-Traumatic Stress of Being Assaulted

Each chapter is further divided into what is necessary for that particular step. Step 6, for example begins with “What the Police Will Ask You,” Followed by, “What You Should Ask the Police.” There is, or was, a course designed around this book for ASR (Aerosol Subject Restraint), which your *hanshi meiyō kyōju* took when working for corrections. The book is an excellent reference, but if the course is still available, it is worth taking.

This book will answer questions about handling this type of defense, and what the limitations are for aerosol (“tear gas,” or pepper spray).

Wing Chun Kuen Yiu Dim or Important Concepts of Wing Chun Fist

Jee ng sien or the meridian line; that is, the center line from the crown of the head to the central point between the feet. From a practical standpoint this is the site of the major vital points. Alignment with this line ensures that the practitioner is as stable as possible and the greatest force is generated. From this point one can control, disperse or redirect the opponent’s force.

Sup yee faat are the twelve methods, which are the basis for Wing Chun.

1. **Dap** means to join two bridges, and refers to making contact with the opponent.
2. **Jeet** means to intercept or cut off, and is the nullification of the opponent’s attack. This is the “jeet” of Jeet Kune Do. The opponent should be nullified after no more than two attacks.
3. **Chum** means to sink down. The use of gravity to increase technique effectiveness is strongly cultivated.
4. **Biu** means to dart or thrust. Wing Chun strikes are relaxed, fast and accurate with precisely focused power.
5. **Chi** refers to the ability to stick or adhere to the opponent upon contact. This is the basis of “sticky hands (*chi sao*),” and “sticky feet (*chi gerk*).” Okinawan *Goju-ryu* refers to this as “*muchi*mi.”
6. **Mo** means to touch or to feel. As the opponent is always moving, the Wing Chun exponent is always feeling for the opponent’s center, so that power may be used economically and precisely.
7. **Tong** means to press and refers to the exponent pressing against the attacker to uproot and displace.
8. **Dong** means to swing, referring to using the opponent’s movements against him or her.
9. **Tun** means to take possession, which refers to leading the opponent’s force (taking possession of it) and taking advantage of it. This is the same theory which *judo* and *aikido* use.
10. **Chit** means to slice, meaning the opponent’s structure (aka balance) should be disrupted upon contact.
11. **Tao** means to steal or pilfer. When an opportunity presents itself, the exponent takes advantage of it. Unguarded or unprotected areas are immediately attacked.
12. **Lao** means to leak. This is essentially tao after contact is made. After contact, the exponent remains in contact, searching for, and taking advantage of, any opening the opponent may present.

Further concepts and methodologies may be found in Yene Ritchie’s *Yuen Kay-San Wing Chun Kuen*.

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