

Midori Yama Budokai: *Hanshi's Corner*

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Ichi go, ichi e: One life, one meeting

Apache Warfare: United States Special Forces

There are elements of Apache warfare in the United States Special Forces. Prior to being called Special Forces they were known as “The U.S. Army Indian Scouts,” and even today, the Special Forces Crest bears the Crossed Arrows emblem of the original U.S. Army Indian Scouts. Guerrilla warfare was known as partisan warfare or *petite guerre* in the eighteenth century. Historically, the clans of the Apache Nation led a three-century-long struggle to keep the Spanish, Mexicans and Americans out of their territory in the American southwest. The guerilla tactics used are, to a great extent, used by the United States Special Forces. The basic tactics of guerilla fighters have retained the principles of ambush, raid and sabotage; although in most cases the armies of major nations have had to reinvent counterinsurgency tactics with each new conflict. Mobility and obscurity are essential to the guerrilla fighter's success, including learning to forage off the land. One of the greatest Chihenne Apaches fought over one dozen firefights with U.S. troops, winning all of them. Nana had prayed to Ussen (One-God) for justice, strength and wisdom. These battles were done in less than six weeks by a rheumatic old man, who led fifteen (you read correctly – 15!) surviving warriors over more than one thousand miles of enemy territory. The warriors and their leader often traveled more than eighty miles a day. Over fifty troops were killed, with many more wounded. In addition the warriors captured more than two-hundred horses and mules, eluded pursuit by one thousand soldiers and several hundred civilians. They returned to their mountain stronghold without losing a single warrior. Nana continued to fight until he was over eighty years of age, dying as a prisoner of war in his late nineties. In the words of one historian, he died “incorrigible and unreconstructed.” The fighting and survival skills of the Apache warrior were complete, honed and expert. Many historians believe these warriors to be the finest example of guerrilla fighters in the history of North America, and possibly the world. After contending with the Apache's hostile forces, General William T. Sherman made the statement: “We had one war with Mexico to take Arizona and we should have another to make her take it back.” Is it any wonder the Special Forces adopted their tactics?

Natural Breathing

Breathing through the nose is much preferred over “mouth breathing,” and is an important component of “natural breathing.” As has been mentioned, your professor emeritus learned to breathe both in and out through the nose. He has also mentioned that his first instructor, Franklin T. Booth, was trained for Special Forces. One of the tactics of the Apache warrior (see article above) was to have the children – literally, as soon as they could walk – run, run, run; up and down steep mountains every morning. Before they began their run, they filled their mouths with water. At the completion of their training, they would spit this water onto the ground, proving they had breathed correctly – through the nose. Such training and breathing was believed to develop their inner spirits as well. Such training led to the ability of the warrior to run seventy miles a day,

sometimes for several days. In addition, they could go as long as four days without sleep, literally outrunning their pursuers.

Kano Shihan and “Sport” Judo

In 1938, Kano Shihan died aboard the ship on which he was traveling on its return from Cairo. Kano was there as a representative of the Olympic Committee, but there was no mention of *judo* being included in the Olympics. Kano had expressed his views to Mochizuki Sensei, as well as to the European sportsman Pierre de Coubertin. Kano believed that it was impossible for *judo* to become an Olympic sport because *judo* was not – in Kano’s belief – a sport! He explained to both Mochizuki and Coubertin that competition for its own sake was not important in *judo*. For Kano, sport was simply a means of physical exercise, and he believed his *judo* was much more than that. Kano was adamant that in his art the person’s individual development was more important. The medium for this development was through physical combat exercises. Competition was simply one more training method. As originally conceived, *Kodokan Judo* used three methods of practice. First and foremost was *randori*, or free play, in which basics were tried and tested with a partner. Kano always objected to the term “opponent,” always stressing one trained with a partner. As has been mentioned, *randori* was a method of training, using all throws, locks and strangles, without regard to winning or losing. One tried one’s best, but the ultimate aim of *judo* was the perfection of character. Second was the practice of *kata*, which included the basics of *judo* principles and real-life combat. *Kata* also included the methods of hitting and kicking. Lastly, was *shiai*, or competition, which was the test of what one had learned, and a gauge for what one needed to work on – but not an end unto itself. For Kano Shihan, his *Kodokan Judo* was not a sport, but a way of life.

Based, in part, on *An Introduction to Judo* by Gary Murray.

Michi: Way, Path, Road

Etymologically, the Japanese work “*michi*” is related to “*uji*” and “*.suji*” Due to Japanese pronunciation, “*-chi*” may become “*ji*” when combined with other characters. In the nineteenth century, the Japanese culture became pervaded by the primitive concept of “blood.” This ideal was the same which dominated Nazi Germany in the twentieth century. *Uji* means clan. “*U*” means “birth” and “*-ji*” [*chi*] means “blood;” therefore, *uji* referred to the group into which one was born. This was related to “*suji*,” which means “*su*,” or “pure and “*-ji*,” or blood; that is [one of] “pure blood.” “*Michi*” compared the nation’s roads to the blood vessels in the human body (“*mi*,” or “true,” and “*chi*,” or “blood”). The analogy of roads to blood vessels is very similar to the European concept of “ley lines,” in which the lines and their intersection points supposedly resonate a special psychic or mystical energy. Ironically, the ley lines would seem to correspond to the planet’s meridians and vital points, rather than blood vessels. Before one completely dismisses this belief due to superstition, one should realize that cathedrals of Europe were built on these points. In addition, there are places in the United States which are believed to possess this energy, such as Sedona, AZ, as well as the location of old Spanish missions. The points on the earth are referred to as “vortices,” and the supposed energy which corresponds to “chi” is known as “orgone.” The Chinese Feng Shui is based on a similar belief, with the vortices being known as the “dragon’s tail.”

Based, in part, from *Training the Samurai Mind: A Bushido Sourcebook*, by Thomas Cleary.

Kata Bunkai: Analysis of Form

Your professor emeritus has often commented that when he learned *kata*, *bunkai* was essential to learning the form. Four applications for each technique were required: a release, a strike, a grappling move (lock or choke; perhaps both) and a throw. This does not mean there is only one application for each. For example, the “down block” may be a hammerfist strike or a swinging punch, among other applications. In addition, a release may be coupled with a lock, as when both fists are drawn to one hip. It will probably be easier if each “technique” is thought of as a principle! Some of you may recall that your professor emeritus learned the three “*ji*” *kata* (*Jion*, *Ji-in*, *Jitte/Jutte*) with the *Jiai no Kamae* (literally, Posture of Temple Harmony) at three different levels. This position of the hands has the open left hand placed over the closed right hand (fist). At the throat level, this may indicate a rear choke. At the level of the diaphragm, the hands may be placed on the opponent’s elbow for a lock. At the lower abdomen, the (modified) hand position may represent a reinforced horizontal spear hand to the *tanden*. The applications are very different, but all represent the principle of one hand reinforcing the other as the chosen technique is applied. More study may indicate that the *Jion* focuses on high level techniques, the *Ji-in* on mid-level techniques and the *Jitte* on lower level techniques, but your professor emeritus will leave that study to you! The combined pressing block (*osae uke*) and vertical spearhand (*tate nukite*), as in *Heian Sandan*, again represents the use of both hands simultaneously. In this instance, one hand/arm presses as the other thrusts. For instance, the common (*omote*) version of the simultaneous parry and thrust may also be an armlock (*kannuki gatame*). In both instances it is the use of the hands/arms which indicate the application/s. One arm presses as the other thrusts. Such diversification may be why *kata* was not generally taught as such to the Japanese, and why it has had such bad press in the Occident. Both the Japanese and the Occidental like for a technique to be one thing and one thing only. This makes learning much easier, but not very satisfying. Oddly, the Occidental moved on from this idea, using one technique in different ways. In boxing, for example, the jab can be used to “set up” the opponent for a follow up technique, or it may be used as a “stop hit.” The principle (quick attack with the lead hand) hasn’t changed, but the application has. Advanced boxing methods also use the jab to counter the opponent’s attempted cross by going over the thrusting arm. It can also go inside a “roundhouse” to – literally – “beat the opponent to the punch.”

Ukidokan

Ukidokan is the name of the system of martial arts taught by Benny “the Jet” Urquidez. “U” represents the family of Urquidez. “Ki” represents the spirit or internal power. “Do” is the way or the path, denoting a discipline and philosophy with moral and spiritual connotations. The ultimate aim is enlightenment and personal development. “Kan” represents the house – the house of Urquidez. Ukidokan’s development began in the 1960’s – the era of “blood and guts” competition. Benny Urquidez was one of the premier competitors – so good that he was promoted to black belt at the age of fourteen. From that time he fought adults as an adult! The family would send Benny and the other siblings to different *dojo*, beginning as a white belt each time. They would stay until they learned all that system would teach, and then move on to the next. Over time, as they became better fighters – and better known – the different *dojo* would refuse to teach

them, not wanting any of their methods learned by competitors. Their test for newly learned techniques was to test it out on the family (five brothers and one sister). If techniques could be made to work on the family members it was considered a good technique, and they kept it. All the Urquidez family refused to affiliate with any one organization, which was another reason other dojo would not accept them. They first referred to their system as Kempo-Shotokan. Benny said his rushes were Shotokan, his head and hands were boxing, his side step was White Crane, his kicks were Tae Kwon Do, his power kicking was Muay Thai with elbows and knees, and his grappling came from judo, aikido and jujutsu. Benny also studied with Gene LeBell and included wrestling moves. The Ukidokan has been proven with Benny Urquidez' record: 57-0 with 49 knockouts!

Terminology

Shinimonogurui literally means “the frenzy of a dying creature.” This was the Japanese term for what is better known as “berserking.” This was a practice found in many cultures in which the warriors would work themselves into a psychotic rage for combat. It is derived from “berserk,” or “bear shirt,” of the Norse. A literal “bear shirt,” or shirt from the skin of a bear, was worn. They were so reckless and crazed, they gave rise to the European legend of the werewolf (literally, “man-wolf”). This same state was used by the Filipino warriors during WWII, which is why the military switched from the .38 revolver to the .45 automatic. The .45 had “knock down” power, which the .38 lacked. The Filipinos would work themselves into such a psychosis they would live long enough after being shot with the .38 (even multiple times!) to kill the soldier whom they confronted. With the .45, their charge would be stopped “dead in their tracks.” The term “leatherneck” for the USMC came from the same conflict. Gurkha warriors who fought on the side of America and its allies, simply used their khukuri (curved knives) to cut the throats of the enemy. They would slip behind them reach for their mouth and chin and eliminate them. The USMC began wearing a band of leather around their neck so they could be identified in the dark. When the Gurkha felt the “leatherneck” they released the marine and went about their business.

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